MS. A. ~~650~~
3189
XVI. Z

This is the original MS. in ~~Dr Dee's~~ Edward Kelley's handwriting. ~~It formerly belonged to the~~ It formerly belonged to the Cottonian collection, as appears by a note of Ashmole, in MS. Sloane 3677 f. 328b ~~[illegible]~~.

FM

A copy of this Book may be found also in MS. Sloane 2599. FM

See MS. Sloane 3188. fol. 80b for some account of the writing of this volume, &c. 6 April 1583. FM.

bt this booke of Dr Biggs for a Guinea

mr Jane
Hulbert is my na

The Book of Enoch
revealed to Dr. John Dee.
by the Angels.

Liber Mysteriorum, Sextus
et Sanctus

2.

This writing beginning (not at Ferny bakyncell) at Oxar parmos &c is the 2d Page of the first Leaf of the famous Book shewn in the stone; wch consisted of 49 Lines or Rows, & every Row of 49 words or Letters. The first 40 of this Page have a word in every little square, wch could not well be contained in the little Cells of a square made in this Book. Therefore they are writ thus at large as you see.

But the 9 last Rows of this Page had but one Letter a piece, & are accordingly set down at the end hereof. pag. 5.

All the other Leaves of that Book had but a single Letter in each little square. & So they are set down, as hereafter follows in this Book. Vide A.S. MS. pag. 142. 143. &c.

The first Page of that first Leaf is not (as ~~[illegible]~~ it ought to be) transcribed here before this 2d Page, save only the extant 49 Rows beginning (Ferny Vahired) But they may be seen (if thought fit) copied out thence in A.S. MS. p. 150. 151 &c.

Liber 8

[illegible]

arney vah nol gadeth adney ox vals, nath gemseh ah orza
vall gemah, oh gedra on zembah nohhad vomsah olden
[illegible]sa nols admacha monsah vamfas ornad, alphol. andax
orzadah vos ansoh hanzah voh adna voha nosmia goth
vamsed adges vonseple. ondemax orzan, vnsa onmah vndabra
2. gonsah gols nahad Na] Oxar vaxmol pan sempas os
1, val pans ornev andsu ullaph oncha, cosdam onzagoles
natmatatp max, olnah von ganse pacath olnoh vox
nasqnah loth adnay monsah oxansah vals. nodax
vonqueth lan samdquat ox avdanh onzâbel ormach
dsuqmn astmax arpagels ontypodah omdah nosrh als
3 mantgvte, armad notzals. vantamtynah tondvah als vrh
pamchah oxn sandrah voh, andah nol pam, sedmah zdgeh
nls abnicadampâget vrdomph, axah gethol vad axel
anthath gorsan vax parsah vort sany andamsah gethol,
vxchan nabadah oxembles armax lothar, vos antash, orse
vax alnoth, other. mals ôlnah gothom vaxdamach, allsa
4 Vegzthlox pasgnah omzadah t vorts, angenodah varsada
vnch aldvmph, anget ônsabal gálta oth arusth ax pa
gesne oldd ax oxneh aldvmbages, vosromph alze ax
orzad andah gost. ustoh nadah vortes, astmah notesma
goth nathad omza, gith altith ox, degáth ouda voxa
5 zemnache adna vansa als alst urfah. vrthath ols [illegible]
axdoh max varmah doth nobamy lath, adnab gethan,
nrdrmoh astómagel arpaget ásteth arde olzá, ols na
gemnapalabamida. orsat nahah odmazen andvlphel, ox
ambrassah oxah geth nox vamfath genoh daqnith als
astna, oh zutoh, alsah goth necox mdroh neo alna nah

6 Danbah oja dzmagzis on Saufah, paphah
olzmuzhi ózadcha Lax onnah vox adme ox
naszmah. go labazna, gamnacho aztmah ochado
Sandridah vons sah, Lúgho iahát nablicham nohads
zandispa nollamod andzoch alpoh, zembloh étnat
gonfagzph áldsh lo dah vax ozh asmó, gad av
Danlegna dzo, dath vax nogrzh vor lezhat Mon
~~chufba~~

7 Arzmi olbah galpz Lohánaha gaupbmagéulah ollo
vax lz daxah goho álbzmiclámacapaloth icho
nad veslah vorz axdno immony asquam zath als
vásmah genda lóggahah astmo. ~~Axnah notah lax~~
~~vart lúgho desmaphi~~

8 Axnah notah lax vart lúhoh désmaphi ol
capzaminacah oxandandah gemnzloriphtonpha
accamplahnoltapha ozmaxadahahax onzemblizadmah
panchzfzlogzdoh ásthah olmah lzdóh daxma

9 Tans na cap lan gzda ax nox dorza no Laspral
onsa gzm gtmah noph gázo na von Santfa nostrag
ansl dnsa pah vort vella ox álda diax nox adxoh
gzmnzh ols vndésqual ólzuh nolpax pahah lothor ax
xd. vansax glimnaph gath axdot axdzi axa noh gaga
Lzth axdz maxa

10 Coxlal mabah noplich alps axlod vord vanfax oxiox
nábzt gemnzpoh Laphzt foda nat vombal nams ax
gzth xlloah nzphizt. Sauda noxa vortaf axdno
andzoch labmagzth oss állmaglo axdot nalbax vanse
darto dorts parsan dx dnxah vor gádzth lzth ozze
nax vomrzh agzlpha, legax ox embla ox ax dah

Zanchedmáchaserph, olzaminoah valsebrach
nodalignánar. orsapnago darságnapha nohsilbith
armipyth arsepolonitantons femdilsamar lelége
arpar ornaza oldarardacoah

12 Semmo ah al chi de á cha da Selpaginodah
á da her bá mi ca noh dum pea gli ás cha nor
or om pa mi na peso. semr, na, ger, sa pha
ne co él pha as pa gé mo cal. na tú ra ge

* * *

13 Sen gál se quar ros fa glan sór taft.
órmaca or ino dál ge brah nop sar ná gel
vom na ches pál ma car, arsep as dón sadg
asc lan sán che dah nor vi car máx coh
Zem bla záupha ud geh do ca bá ah

* * *

14 Ar yóm ma ca pál fur, or nido hab cás pigan
alpuh gágah loth ral sá bra dan go sá par
vól san qués tan sudapha opecab or zy lá pa
a chra pa má les ud má rar pah oxalps
on dá pa, gém na de vór gase

15 Lat gemb sa pur sat lastrah sor odah
nórcar ardephis nónsou andoh gónzi vor
cab liboh ad mi sá pa loh gaho lux da
noxar oho lau sempah noxa vriah sephah
bósaz odgálsax nottaph ax vrnoc árpos arla
zem zobah, sothor gas bobah dom
zá da phi cá no

16 Ozsótaphe ondah voe bau sanphar pa loth agno
iam néskoh am algórs vrrábah gensih alde ox
nah vors pérllox ámphicab nóstrohh admág
or nasph ásmo lon gamphi arbil nos ámphi on
sembeloh aschi nar laffar las doxa pra gema
sesirox amphi nar var sémboh

17 Angéset orcapácad onz adq ochádah ólzah var
máh orpogógraphel al sa gem na ca pi roh
od da pa pós sah narór vonsá rous vrlans
lab dón zaph algadef loh gem vortáoh
amph ahoha za carorza lésph oxer neoh ah da
dz na ca pi ca lodox axd neh.

18 Jahod vex ár pi cah sot tár pi ges
nol zím na plah ge ó gra phh ne góah
va lo gár zed am phí la doh zandeh al
nex oh ul pha ze goth yedóth axor nau zetá
al cá pa sema ges and de oh ah

19 Onchas ſagod dam sebagah oxmagam pah gos dah
manzeh ocondah daxdol. Sebagh ol madan lla ohal
separet, otoxen naxdah lubatam amſeni nosef ad
naba nozoh ax arſah mans detgam pahod pah mal
sednah gstons amphes al manso gapalsbaton arra
nax vamfes amah dot agen nalphat ar zamue oh
20 saget. nax lexla nath. Zembloh. axpadabamah. . .
Sanzapas gnnzanquah ona dak demneh cah lod
vmmah doxa, dal tarquat mans ol gem nacepha ad
zanbat dx anzach al pamboha naxtath ol nada
vam nonſal ada nal cedot dorx alge lah despa
ab prominabamiqah ospaz oxd camnat lem pax
21 Cath normadah on demg † laffah ie oga dalleph
abrimanada oldomph zedothnax ymnathar onze
vam ſepno oexadaret ol zautqur amph nas
Sages om nartal dor miſcam femcax lapoad
22 qesso drnx capgol ass letuar dom † Sauſah or
qamprida. ornat vil aſma onza duh get hanſa
gorh hubra calſaropah neqnax dap qemno ab
23 ipmidah noxd Sembamtal gethroz ar ardan oh
Zempal coh ardax no demnat ar pambals nop
monſal geh axor pam dartop ab deah cardax
lon ſondes ad drmax ar nephar lu gemne
om Asna dorts omrod val mangh noh lamnaga
debrast Ldebandax ypplod dam zdutax loa
an adarn nar gemplicalnadah oxa † noda Babna
ampha dom nonſap des dalvah marſasqual orma
nabath Sabaothal netma dol Sempra isth lade
ondeh noh Semllax or manſa macapal dugenel
vorſepax drſabada noxanquah, ondalph asmoh lxa-
na Oaspam dmparal. Lapproh Jadd nondal op-
setqnam nol astma dors. dndem gnasplat lef
affafefafed nortah dolls, lardam ods nat † redah or
mandeh geh ixax nolsp damda dor demgoh apora
gnbliganorenarod orchal vamnad vez gemlehor ar

deblalpa ax dr samfah oladmax dr sappoh lnah
pabmax lmeo sam faxno dem dombres adusx oh
semlal on damne oh lemne dal sequap dn nap natosm
dah dezmazax lmato games on neda doh demse ax pah
losquan nof afmadol damna dn samses oh set quamsa
ol clausa dot santa sn amma ol sdracah Babalad dansa
olo pas gourzd dorn chechust exaroh rugho am nadom
dab sequot ne texpa vors xes al pam dans na tomdamal
ansrpamalc notems augs axxr altpaugs offd ne pamfah
aneoh a nostafages almssd dxmast geus dxmax m
semslox laty quarntah sezez xxne noh pamna sams
bautes sen dolsax vors dmape mensel dah nee ah pah
pomxeb doth dansegox uzazed onz ansal nom damreh
dolts drnacapsacapah mhan valt gelfar nox sentgol
onbanzar lmtaf dal sentepax oxmsa nox dampas
anz alpar nox nora gendah ven emne dah vors ach
na lepnazb acheldaph dar souza gdne alsaph nal
demsan dns alpel a domph ax zemnip ans dnnach
dancet ban vanzem oh ahe dons natrah dh asm
dxat dormez al pagnax no gems nah zem lusquith
apsantah dol zans alphr ne canad ol pamxo dah vox
dngef a lsoh nad dnsemel apodmacah dusap dal
dudax ban cesna dnx sinde, jax nolpah vols
quaxntah sam demnes ah a q al panst ans dutah
hmsansa spnad vaty e saust nel odogamanazax
lozah gdh oh nah darsa dpangah neoh aho d+
ltotgeh ox dr aborsal dl dath nox xat goh orn
val sedroh lith axny nab aro galdp sdimpsa nol
axax dox apxacas nelph admi alpalsah noh dh
gednah dax darsablex drdam pagel admax lox
damtage oxaudah lamso nox boxsah axpaa, ols
mbgaphax adxas dxax nostrilgan ampacoh dortes
lesqual exoh. ses dah nomre gal sables orzah
get les pact, ox ax se de colmachd ardeh lox
gempha lax damxa qol naxa dous. admah gdbah
szmsugel adma geod ulzeh oxzum danihet, oxam

pruh geh orzad val urro, dam selep oru, nuja
par gemsah. aszeph nox adroh lestos ad mora
31 nonsdrach. Domrhal as pd gem san dar,
rem quah lah set gedoh argli oranza dor gma
sedrakah zdrehoh admih, ors arsah darsab oliba
vortes dnlursah; adnah dor semgdar, dorau. lap
darsah gedduh doxlar geoh, gemfel ud gbus. aldih
gor danlah, gehdan dor ablis, geddel ax ors,
32 manch dar embloh. Ar. dam ja ge do hah
Lpch arcan mans, Ldrah dor semblas adna gor
partat, nor disso adehd apri sed amphe, nor arna
getol. dor samla geth, arse par dor sah geth aho,
gethmah or gemfa mah prax chilad aseham na peah
orah dar setqua lexoh dor sambleh zdbrah.
33 Lax or setquah dah lox remah Nol sadma dort,
Lamfa le gem nih or sepah Dartes a geh Oha
lon gaza Onsa ger ademx: Dombalzah ah Dartal.
noh sedo lam, dom lanta oxarzah, Mechol da zebn
geth adna dax, ormacha lordi adrah, Gens arnah
34 dor, Arsad odicoh ahdah nepho. Hastan duh ges
loh rd mal; Drabro dan derch, Mech ror iduhord
gedna dempha, ors amdi ar, Gnubi, oxad da ges lah
driop: nal pas Di me ro to ad na dah ged anse
lah Derdrod dn gelpa, Lnx ard do ah Dasth dor
35 ge ma fa noh. Amlas indumpha noxt dradah
gzl. ndbrod, Axb a chu lo pe go ha pa ra
Zem rhe par ma la Na bu radoh: gem la pa
or zm sax nol ad micapar, Bo si pi ca la ton
andrah dor ardno, get na caploh gal zdn.

36 ór gr mah Lrzá cá poh nox tráh Bi
nrbo hd gr o mi lah, cox chádah orna hi
vol i pah: vó bro ch, íl pa, chídomph
náb la grbx la bx ar gá fum gels, nr dó zá lah
37 vo sa pah. Cid la yr dop ax ïx óx a max
Lvnta grm pah, óra dedílmah Cír pa cha
vor i ma coh, ádduth grmpha: móx galmax.
ar hd gaf gli nó rob da gen lú car
dd zdm ox ám pli zam zd Latmah yr gr ma
38 ohazah * ca la pa ddrdr dor ma yro lá grb,
or chr plon gan zíd ah, dor ár dox yrlrt
ar gazad, gan pá gan: dordminaplah. dor zmah
cd pa cyrf, ardrah ór ox, pol sa gal máx nah
gdth, ardéth on zdpra cró cro gah dar sa ma mal
39 Ai Labáchoas noh al, grh rh, ax ár pa gul
olza dh, or za zv max, rxoh rh, or rah pal
drrzohá onza zrthas. no r sap sr pah, onzap a
palmah rdoh doh náblrbah, grm ná pam ossmalsa or
nroh, zár b lagrm pah nró ha brah. *
40 Tal grp ar lrp nah doh dors alsa doh nroh am a
géth, na grc alpran odor malsapnah, gohor ahoh
gadmah ol dénrph alrdar dón za gab. ób sa gah
nrbthzh or sapnar halgonph, nrp grmloh, ar ogna
ddth ichár Lassa, doha, nár bolh gas drrgol ah
pratnom grá nosthamph. * Dán sa pál sah gon so gon
41 gr la bn ná doh, rato Lang, gr mé fr rans,
on da pans gr la brah, or pa gr mal, on san fan grn

ólt ma cha ſan ſpon ſé gor apri cas nor dn gel
om bra rab rohadal.

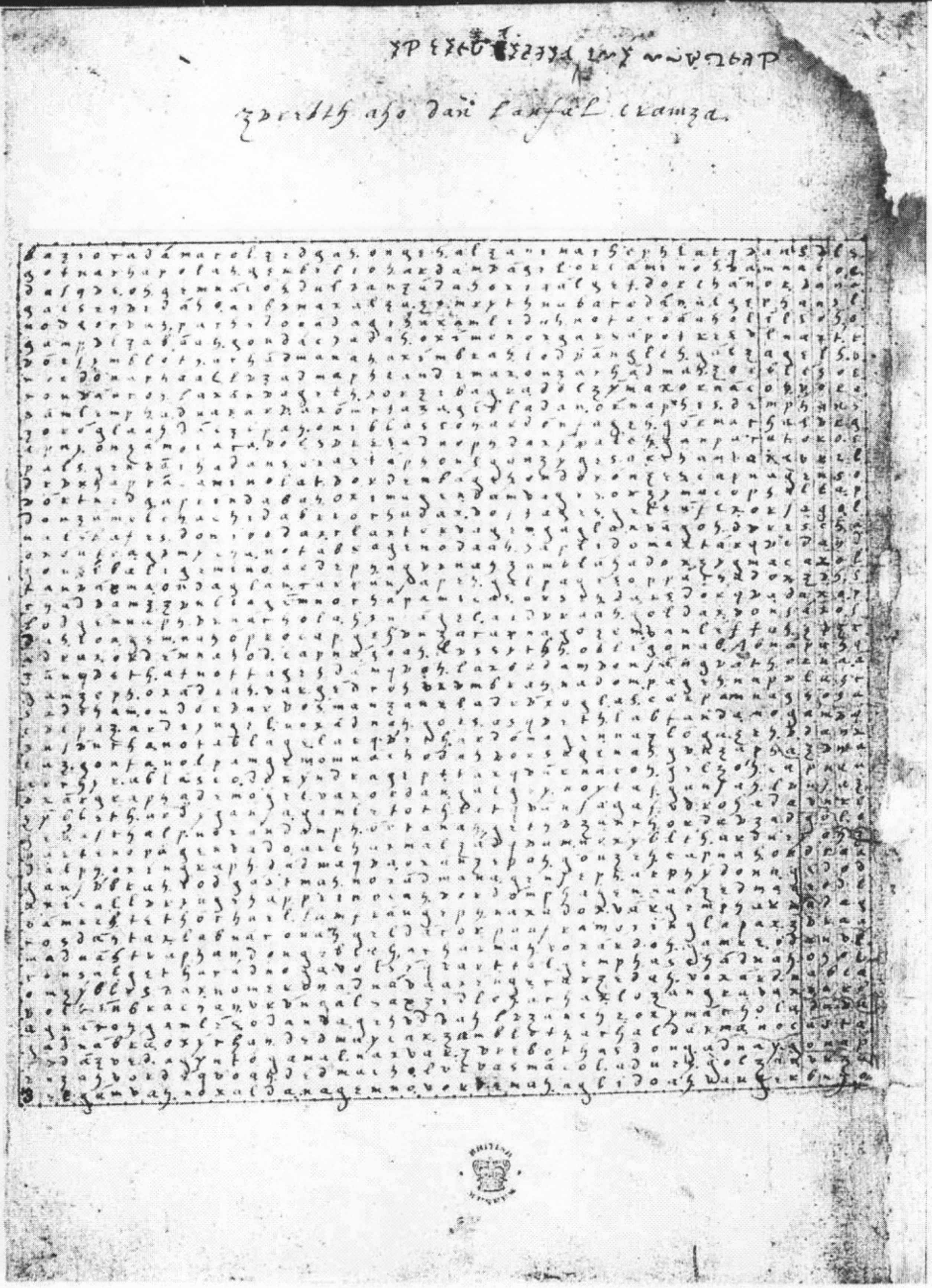
~~adroſtartodfardogizxnahlprhr~~

~~adrosaclodfardogipnahlaprahmoc~~

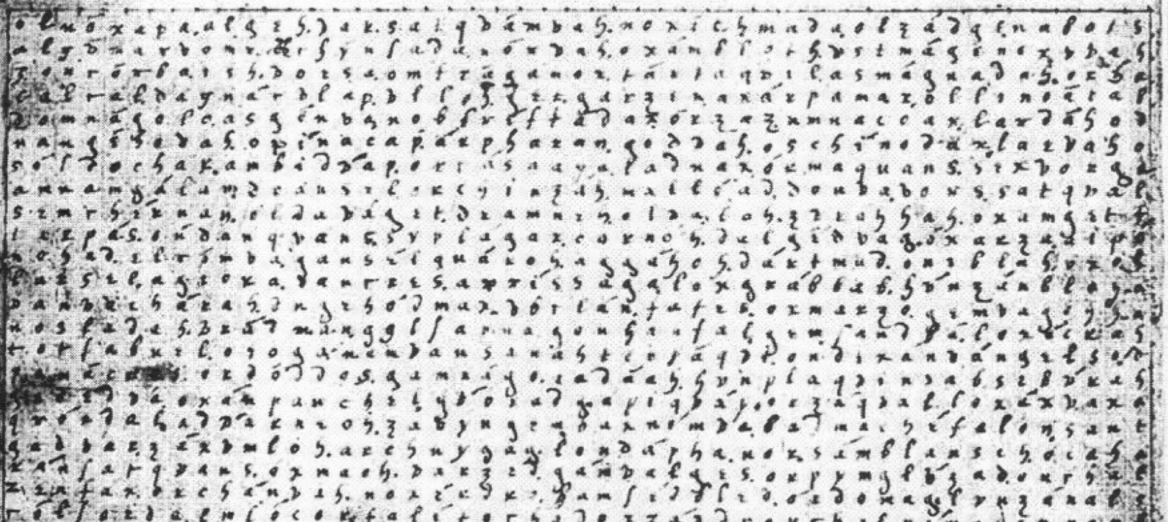
adxos,aclodfar,dogipnah,laprás,moc dátode,ſumó,ntbalr,dom,
vrásnagethamphidon,ganc:l,xax,órchamah,vorſaſanſa,vrag,
damiſagu,nábulax,orſagih,námdah,oiax,ixn,ſángil,razpároa,
lvnſ'mncphodárnatho h,zemblog,oblírandon,gálsoxx,vlága,
fbmnaph,apanſagih,lonzvgalan,grast,vbláns,vanex,vonſao
talkemaphithorma rhadáy enox,drstámdah,nád xaxch,onsaxz,
dranz mnapliocah,noxy,h,uhánaja,vsplah,gendvnvah,nadio,
axsah,dvnxogindah valah,orzap,rbl,carſidiaxorſalqaſtada,
ganſrmaxabvnonah,gáitayis,ór dolph,náqás,orgembah,noxad.

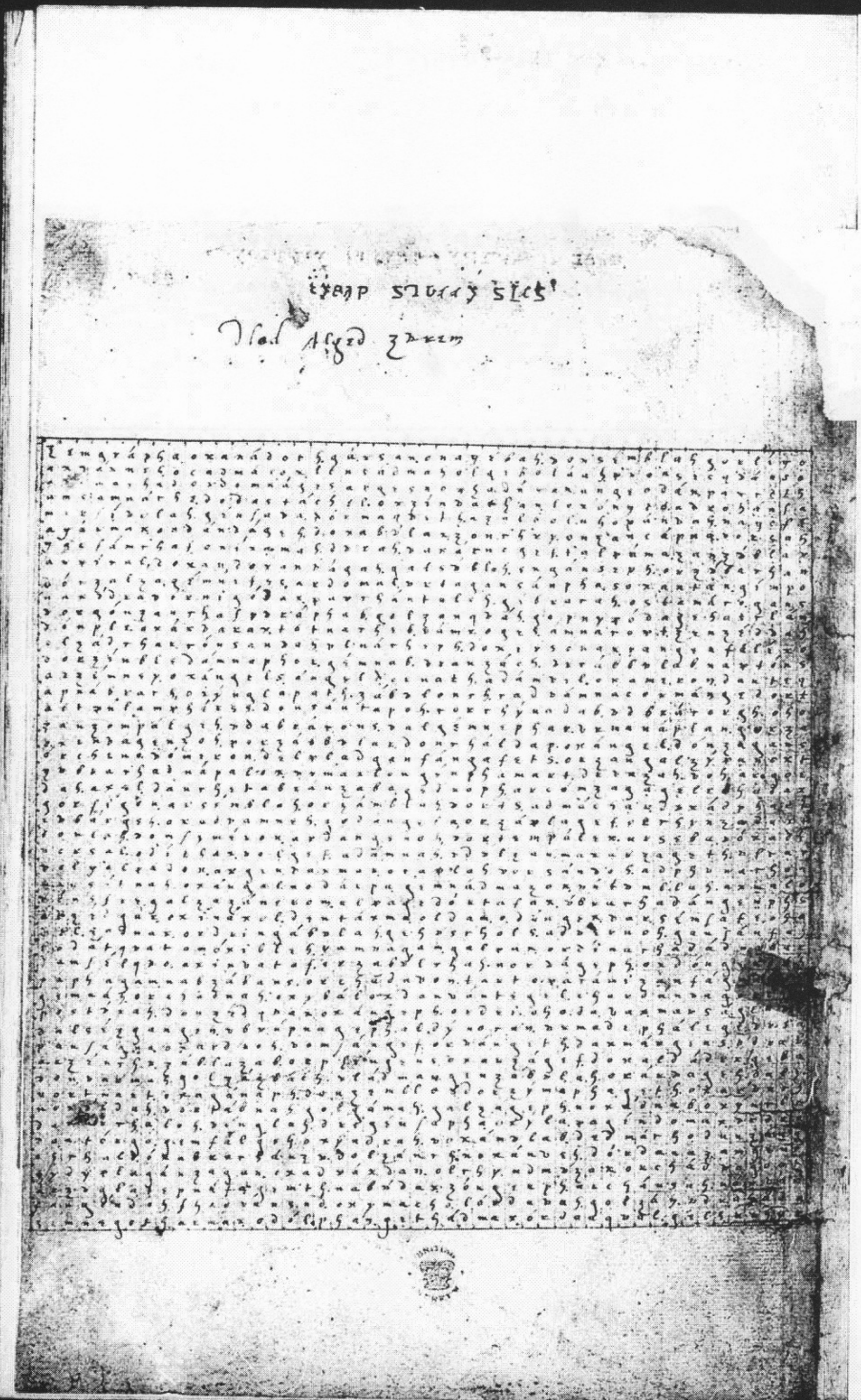
alla opray qdiemmah

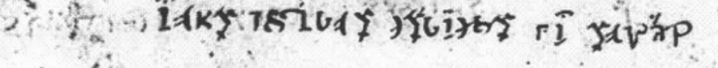
anidmarhadort.nalvmangzunádah.notagaldbmrhaorpritang
semdáphan.londacsamdígah.exnakyanjástrorth.oxáxdasnb
lámrtzaanslodax.slquah.vortti.balgzmah.exab.narpósagtt.dep
tamjxltudoteyanx.brídags.cOxmondans.rápnageclarbah.gols
ndodnah.oh.sakbiyannonloh.hadóxil.norápligah.vortsal.aphd
nomwrstah.dox.volsarao.nagzmglemar.gtpsáygph.oxjónadah
h.olbátfanaf.alásqamodíbrah.gzhohadah.dóntolad.vxdmpran
prónas.oxáedag.atanquánrseh.gibbvnax.vols.gédvxqnabálso
tarerónanoxondah.voxjábagzl.áxmadah.gilsah.pxah.gilpad
orhárdanolvanrhanol.vxndahrastlumaz.gaspíchadan.loxa
dgsmoodahanzardah.oh.ádnab.cyánsfabortthmpaloxnodágz
vóxalfxó.maglah.oxchádvah.nampichádonbaxntgzmdolphájv
raxdans.oxsimblóhhax.gabrnbagtfáxvantloxdamhapáscha
damrxnx.olsegunaxóxdtphal.ranbílvloh.gbvúngzrthetháxg
tablapoxsóeqpamax.bixdual.omprinngsmmaxvarol.cafpsada
ampsiloh.ygmnáyoxArsvbral.naxoxna.vl.glólax.arzgámans
oxnámday.odgálsaqdax.dóxdúsah.óstsamel.endah.vaxstátgs
alggímarhaxtórnztorampidad.vons.vxdyglaq.sibnagimtal
rrzmmonax.vos.túxlconiénglah.oxpingsv.bonrávgzmol.ogat
xmajn.odózphan.adylgzsástodah.dabah.dons.áxdnabxngsh
amisvnyablodanyímagah.nobbh.ddxnmah.olzáxroh.zedranh
ndxgnalphadndxnganfagexontant.sildah.oxirdeqódfuld
nasdlukqdámavan.gilsroh.adexnpah.gilsabaordumbhoxoxg
amsahómfagzmnoxdáh.ostoxnasgidarhzmánsibah.orsagtns
xntatoxagir.áxpqdans.tensagoh.oppóharhandoxg.napotta
dlzznh.oxdabonsznbládox.dacóistramanonrly.angedóxchan
nabhadolsárogzmpáxrhafaf.alnóhanah.rápnax.colsal.nbs
mnxzdaty.gánalah.ddadab.oxxamgzdrhx.daxfes.oxrhaf.doxo
ealthag.hontas.gzthvdabah.oxnachts.donsy.chámletatfabs
uxrhnyfroms.afdah.toxsagladdox.amphan.gidhádmahlózens
nxeishnol.napfaf.oxmal.zvxagid.dalplaps.anfax.dxnoh.lamza
dejnifeh.lyzonrhz.adnáh.zazmajal.gángsp.axnal.domfxxoraxg
zdmmalgzilloh.edádmax.nogástxopah.olrhínadax.dnxtesiox
dxolsaxnxpxil.sáufux.dxzxnytz.olpilzarah.zvxdaph.oldahe
dxxdmnondzmbal.h.nalfaxdmax.zongbbxax.panfas.ouzxmals
hacdolfah.onizapnnrzif.lapnagz.axddman.lonsagezgarbnah
hrmnyxforlagizax.hv.nslzaxnnidónbxah.daxlaf.oxgílaba
oxphsoh.gransszn.onapendolblbalax.nódrgadarph.nasrhlah
dabhmnasins.oxrhazdabxúh.capnácofanal.gidvah.zonglafa
nxrhalg.osphinganphampdgidhgálzrpt.oxzázaz.prommorha
ldxxpmdadágran.hvxzávahoxaxdagzm.doldax.polipodns.adna
ozlseldbranorhadnx.olphanchzs.oxsamphorhaldvas.polza
uszdamabbxóhdah.gzphás.oldámpnagab.dolbadalaxbymhóg
hmnzsbrnah.oxrhilazed.ondvinzangdah.lddsbraxoxamaxoda
pslolaydvalcóngclsal.isdnadonsábylaxt.oxgidonjangdaxa
parzdoxrdbzmanoh.gzsdámanolpalgzd.dodáisdlad.asrhymar
nxndbashgddxnhho.galsatronam.pamlasztb.oxsablax.dothnl
parzzxrgdaxphanzóh.yzlbah.oxshýnah.dexánalpamlap.doxtox



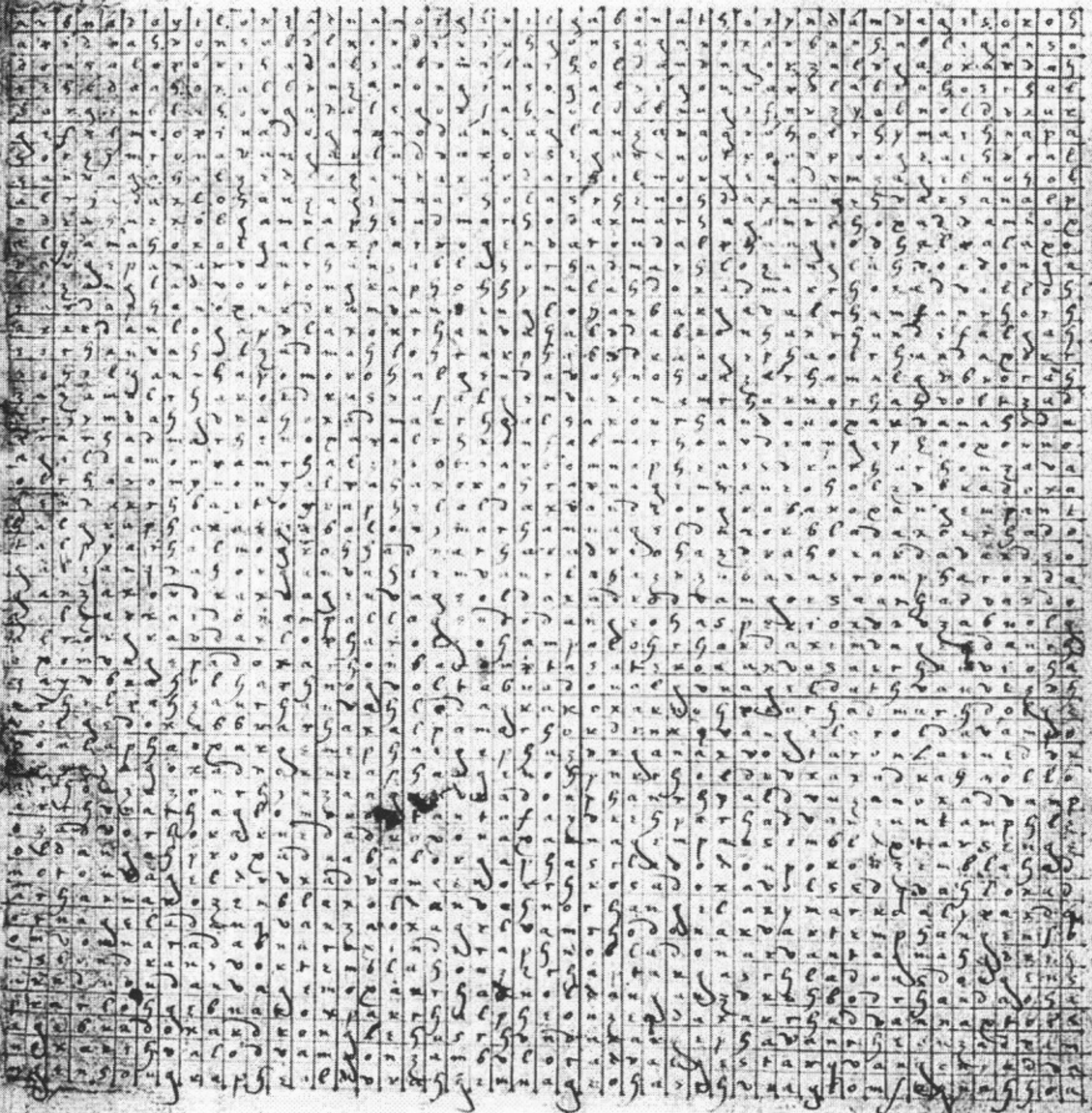
pandobna ox adroh azimcholdrux ..



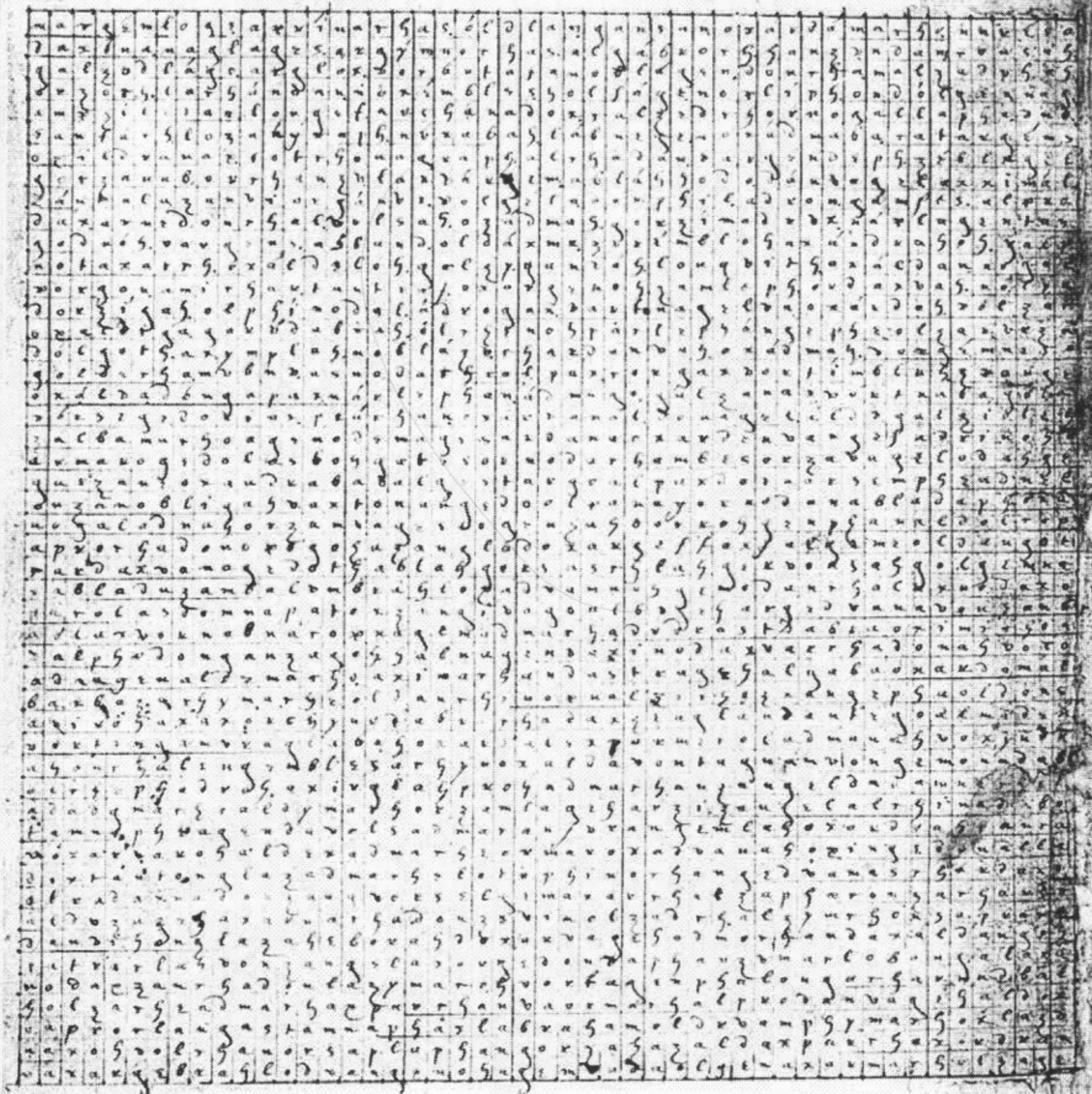




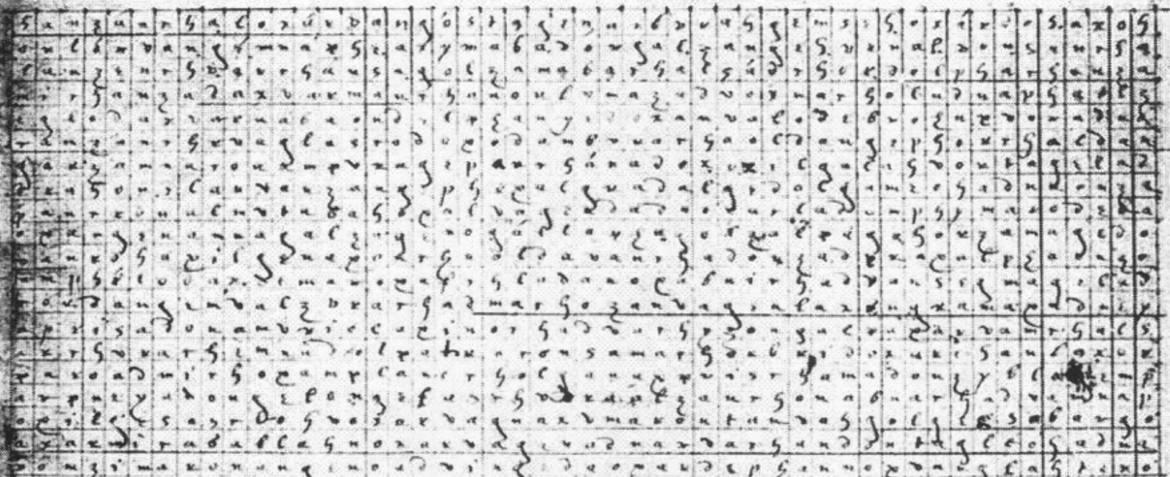
Zvbla ox arnogan Algers aclo



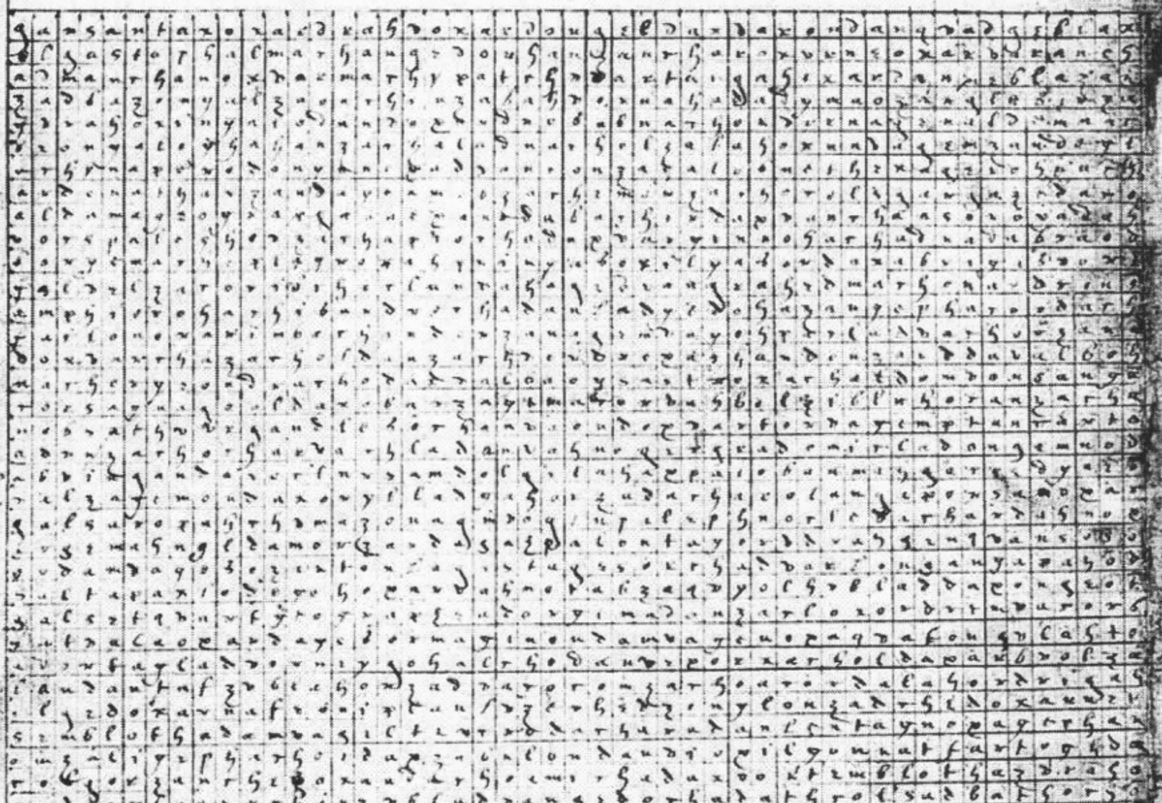
Panfal gest Axamph acrosta



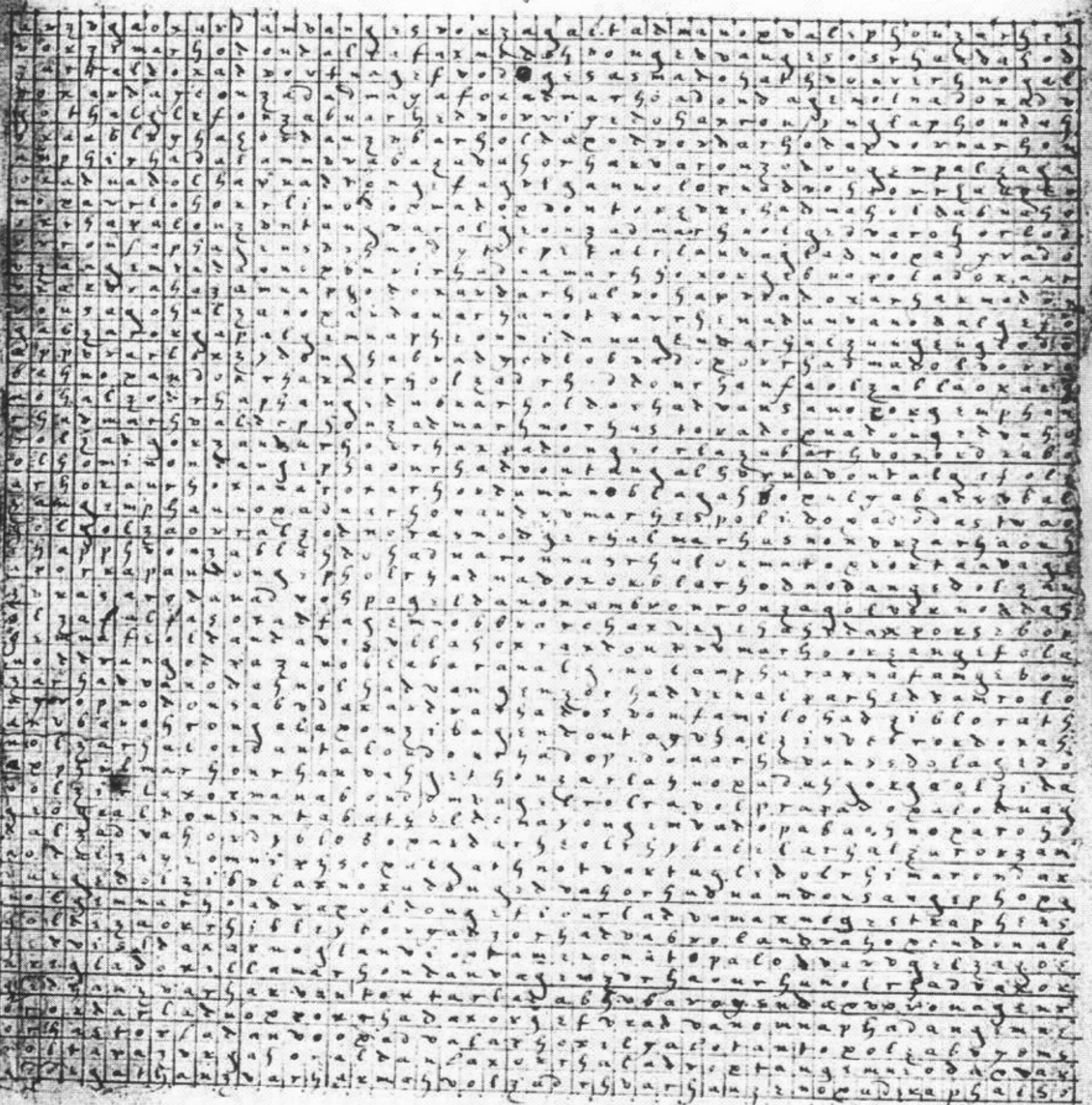
Gonzahoh alch argi oho Adanch.



Zzchastors plohodmax argednon . acho



Sancgonfal aldex, ADE goh adatqdan,

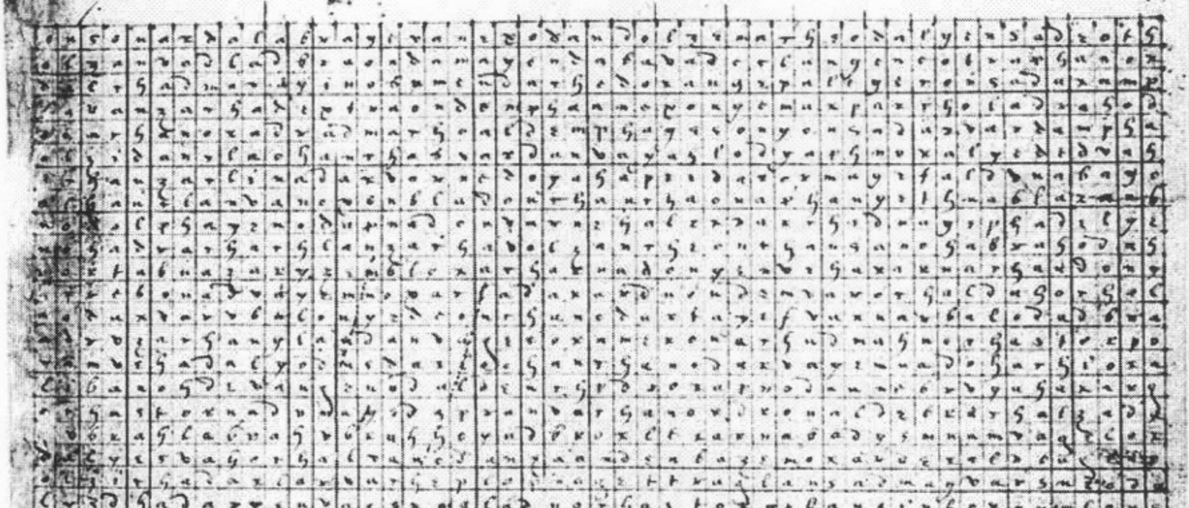


Imy EIFyd mIosy ezgryt ITG ymKhaz

pdxcha ges, maxgem adxoth daxox ahó

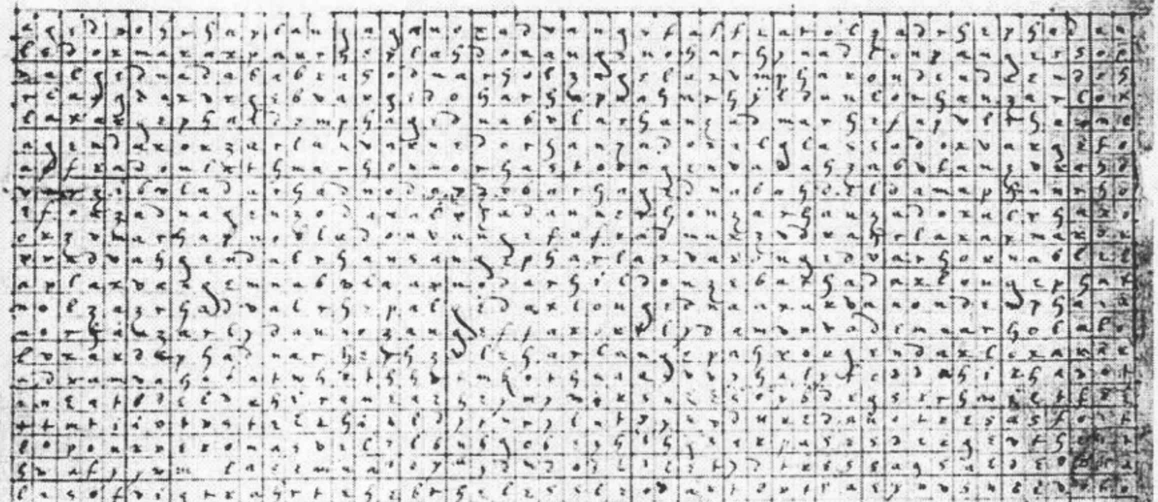
rolsadnarhodnabnlarodDarhoarhinodazvokrallarhasho
garhandasolzabdlaraynedaxboxnagiphaeldnnahhozandao
talgzndazoxrhastzzaxidnurtaxovgaphaonamexontmatol
avanhahgalsadnarhoxndnarhodeinzrhalzadnarlaxaxnah
yxlrhastoxarhanzahnoladvanodonsagdavnzadnoxalgeph
oldanbagsthorlrhdaxatratovdamarongigsonzarlidna
rhadabnagzmavxzhgobnarolzngzmozabmaxrhestowaduxza
zndlaxokgsmdnigmzhzabvlrhxdaxrhauniyzzndayznoheb
varhadmatodanrhlozadvahrovganzagzmadvmaradzorgah
dovtorobadnaginandoharhadnagolrhzodgubladolrzhoxa
mortantorhandarnadonanrhadndrholzarhanozandvipabal
giorzahzwandunovdanxgzmnorhadvamozzmeroxzotintogal
drganlavradnaphzoxardladuarhaoxabladovsadnadoxadza
orhinodaxvongztadongimanrloadbvnadozymphanorhanh
hnraypiadoxgathvolrhdvdorharfarranhznoghaolchaxhp
sapbdaholgdudadoxandahrovgaldahozzimorhaxphanha
nolgszndaoldzphadrladvanzrorvnvarhnodrosronomnolgo
xnpadangsdarhudnadolzaxrladvanrlobvzarhorhaldoda
noxadnathonzdzazaxmvznovitlaborhadnaitangzutahox
voxtzihnolzxnrhdbladaghmdszhnotalzarlambantagoohad
nanvangznzoxtzehdohnatzahvoxarnohuzanzarhonrhaxxo
axddrxngotdanvanhzhtovibvrhazadabvxrhzdnaghohanzh
xyzzrhanoxazoldozadtrovlahnortastoxarhanvuhrorhand
ganzadblozaxdoohnozaxavmoxhzvdzoxzzdlungztrozhado
tlanntcorgeudavoatayhanolzzopamzkodanzcdozanacosh
ansxdolrygenradnolgsnoxandarhvonzhiahzosarladrax
daxvxdadfadgvanrlanhobxabanhsdnahvonfsinzaghudasol
hvxaqxanqvongzndelhvaesagaphnelooudabulhzxoxzadrh
oldonzobanvatalnotxtnaoldoxaxnzdonzanhlvoxadzaho
raynarhondanhsdclzadmanolhimmamsmolrhzlorrhastoxo
xabasaozadnodansadhnolhvidasrondxoconadzlvanolzar
aphinorhamaxvnedaxpxorhaftoxalhvbzanodanhzlrarak
lzondanolbaynabozmezondantafvdxoxalcongzphoclaul
roxxonhzdlonganvayaclrhizsanhvaloxsanrhxhanpalzxa
dolyandahhodnazorvonftphanhxxiohatlohzamsadnavhax
nodvaghusibtlaithzidantuyoxnzhcalyavoitanhrahh
losrhoadxradnodbzalzzparhadnadolsputhcmalhzxhzzoxt
nalvzladolgshrxuxaxgnalhsdrohixvxhaphanhvxahida
nopalgsndoxardzdonsnutilapadmarhiloxadnadonsablah
hsfhadhzdnoxamxzsowandaphroxrndahloxaxdahlodnahgox
harhanhzadgdalsoarhanzanozzublaodanzarhaoldamahox
qrdvarhoznadozoarhzlozaxgznopzadnarhadnapvonsxah
povrhaoxanaondzvvrharhadzanodaxhzolzarhruzaolbza
axpimnarloadnarlahezandxahvozdzmparotadxoxrhlbad
arlaugodansdnazoadnahoxalhzdapdantoapxagzoadhsd
niblagimaxzxgoadnarhadmarldsapatzrhadnaghdauaaze
alnedonfarhnagzoadaxoxnlgahvoxtafmadozauvaaz
roxsahgzmrlaroxarlasraholdadnonvonfanfagotalgzx
dontefhagothazmorohhzblesadonhzthvonhzfdoxnox

Dam Lethgath onzar adoralgeth

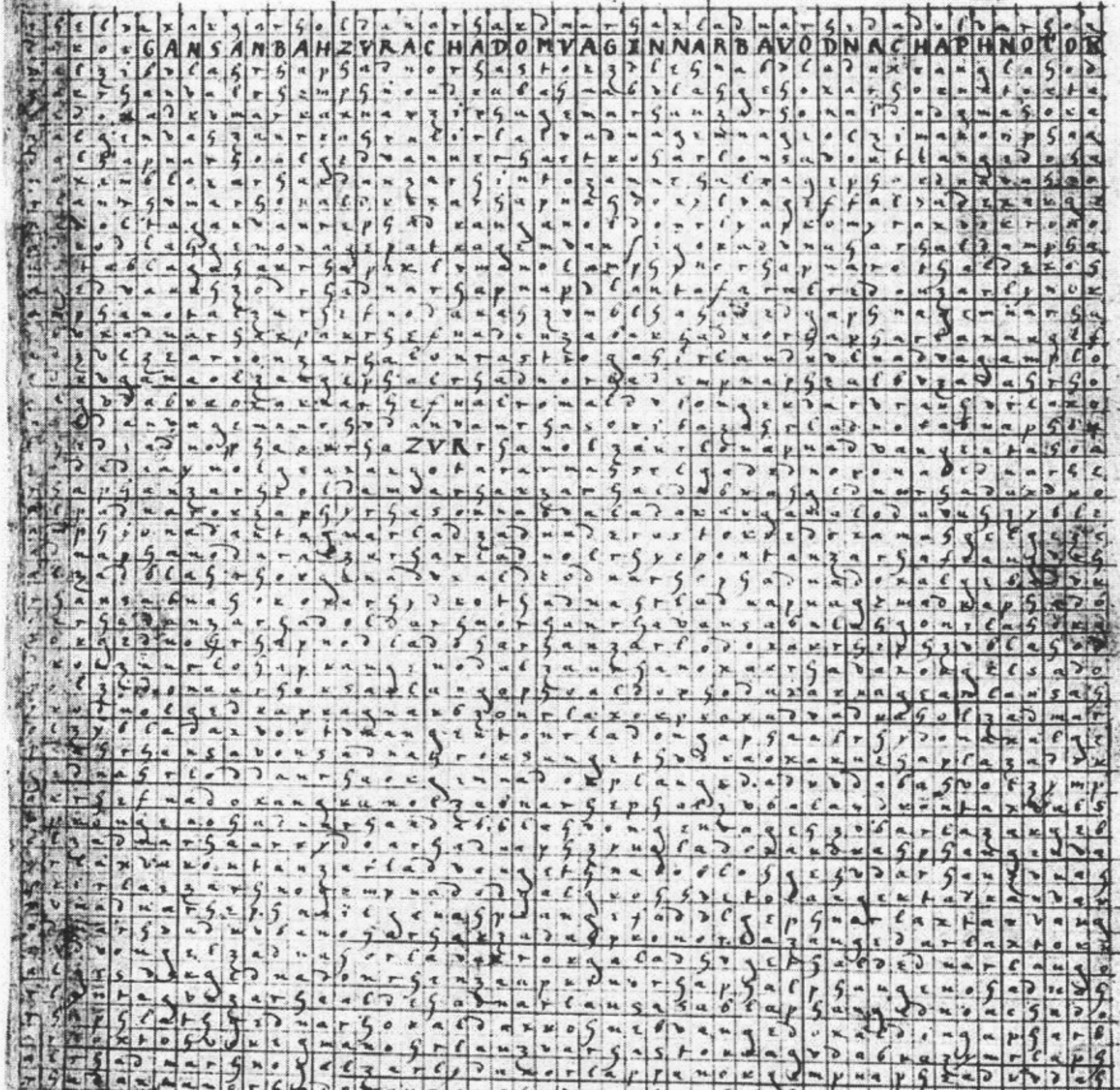


[illegible]

chmarrhabzrexmapha

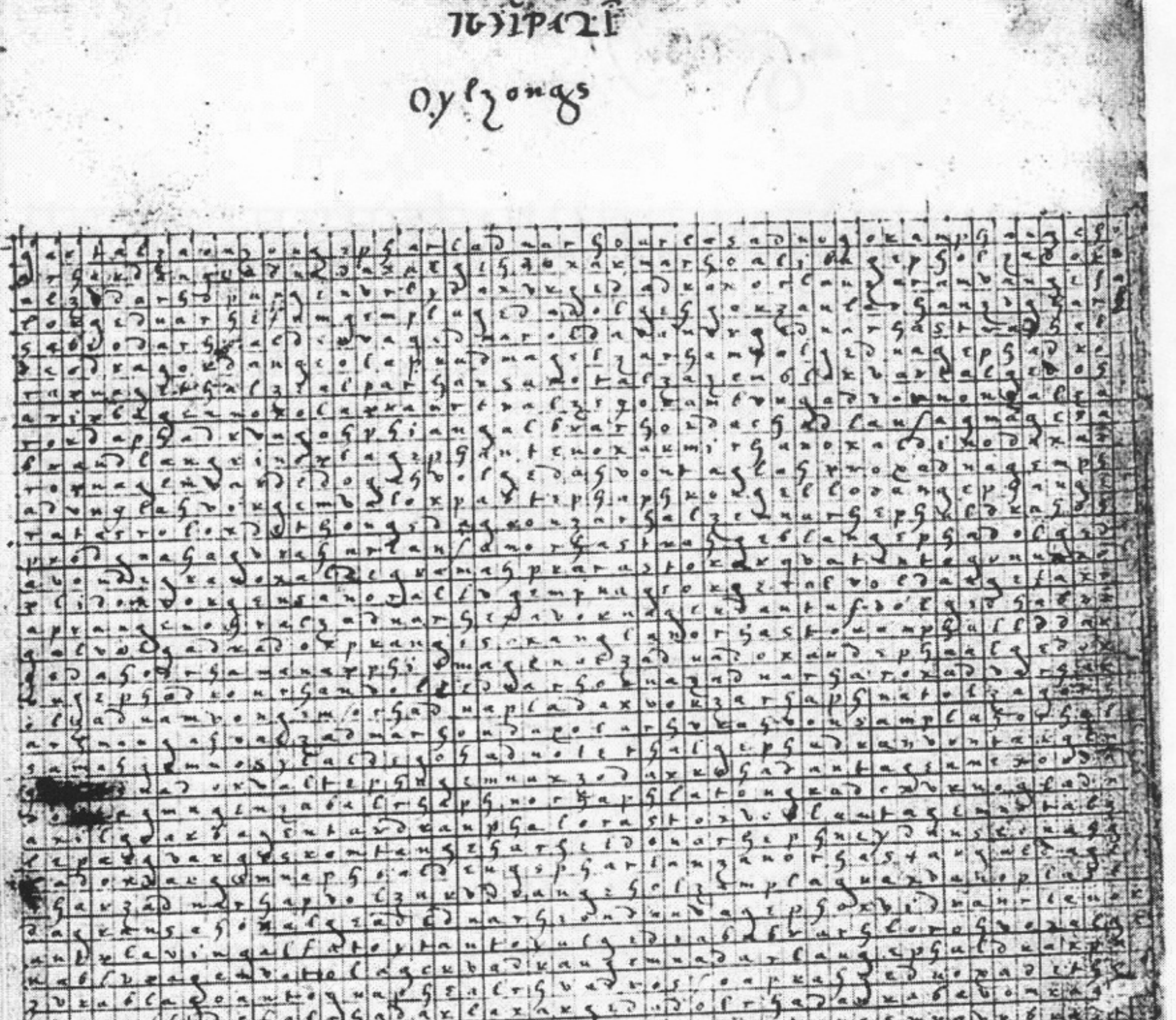


algebadreth



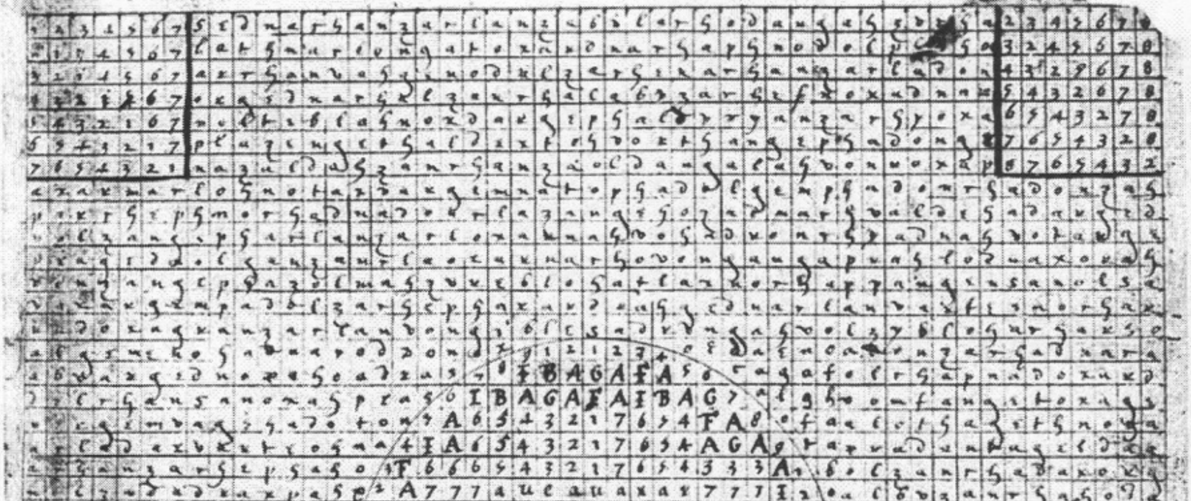
GANSANBAHZVRACHADOMVAGINNARBAVODNACHAPHNOTOR

ZVR



ἐϊστοῦχν

pagesagem

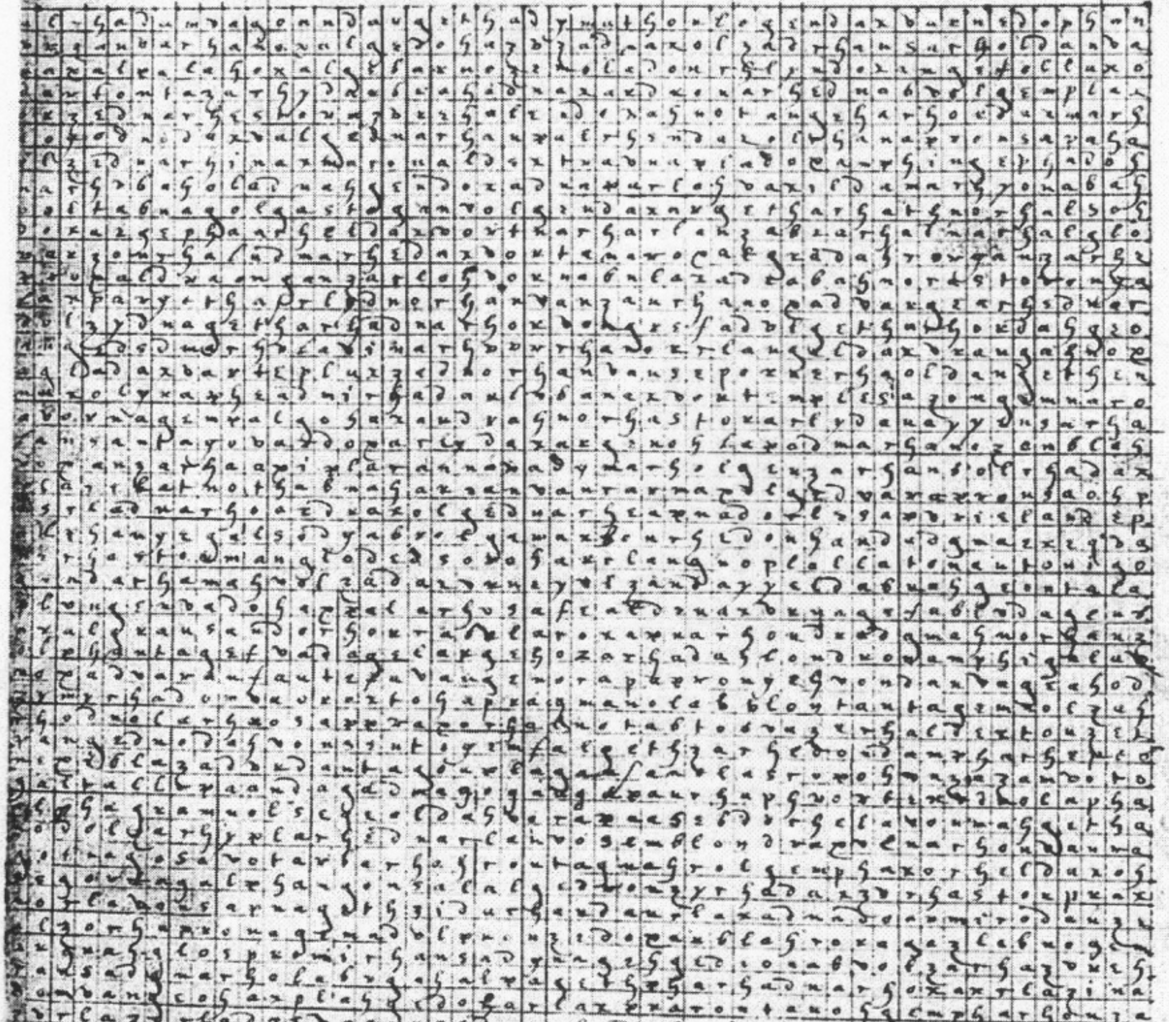


FẎKȜHẎAẎ

Aballarax

[illegible]

Gondemgemps

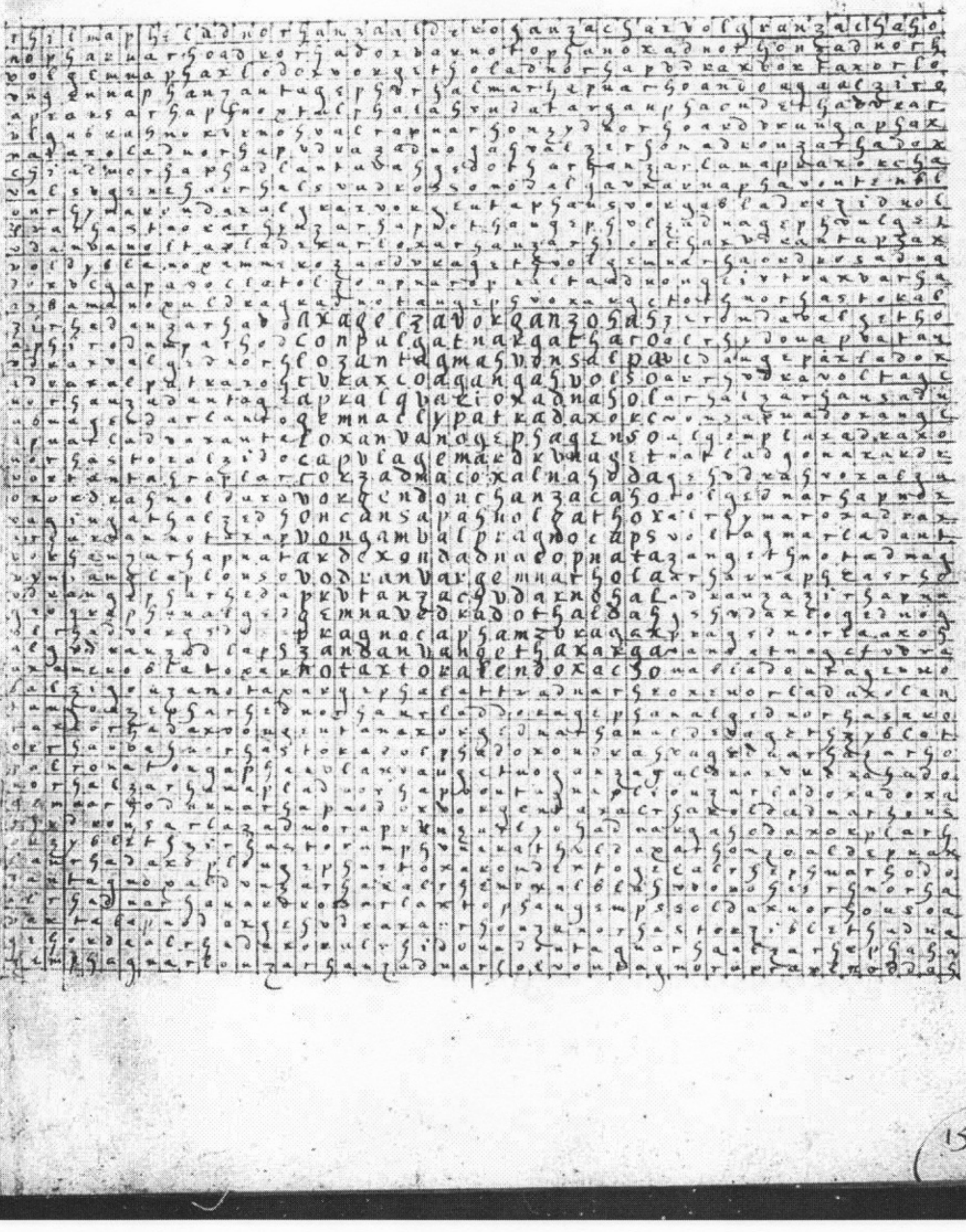


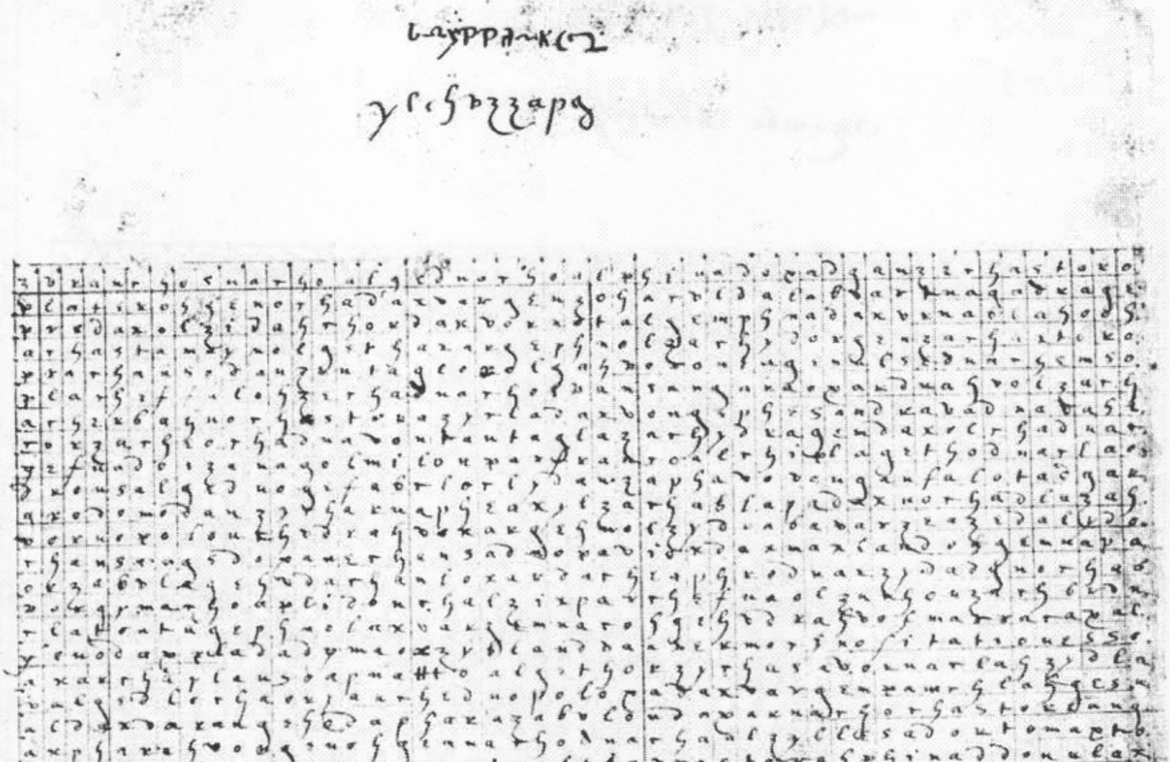
Tîaẍı mÿkẍv

Bacap Laffos

argadnorgapnargalozadnarganzrcgnozalgztgoknacgon
apgirgadanzcadapradaxpagzlozzargaduamdagseladuarg
doxalgapanegolaxdargadnrgaxdesalaxdoknigstoxarg
cogedogaxranzargapnagztgalgadnargadaxlogankzrorg
alzirgadanroxakgapgalodaxnogookgednargaadragadnag
votziblrsadnodgmstarzczzpgarrcaproximoxzdrgalgxp
zadrgalczedormagodnorgapnolextagimdaxartagzdoguna
zoczioblargadnapgarakrgongaanrlandaxnodragalxddarg
algqtsrgonadalpagimnorganluxnarvdandxrazoundolpanr
anxargzogadnoxpgirganzianagvoxtemonazakgendagzorgad
aladmaoxuixadaxnorhalziroxpyatoxrgakragnagrapgaxog
gertgadnorganuclderndagsolzibvlextoxatonarolzangzpg
alxdnapgadragzingsedagzudnapgaolrgadaaproxulgcpg
argaxsannorgasrordeldozargadoldimargonaerydoxdor
acgztgadyuxzagomnargodaxarggoxondagadnorganedoxa
nodgaparargazzoploxargemdalrgadnopalvaxnaugstganzag
axrtantapganrepkargapnabonganzargonnolrgpdexucgex
okminorgaalgetamaxrgolantandagalaxdagaphinargezzar
ndzogalzadmargnogamzargadnopalcgathookdaxongepgnal
zedndxargindagzympgnrganaxodkagvogaminodamapgalc
olzadrgedaxarbpolcadaxoknospsarhaloaxtzdgnaropolc
onzemardoganzedvkangadrenzihorloxonorradontagesa
rgylonabcazarrparkgenbarganzacgadnoggemnargolzaa
oonrgaxmazedooxokdargasplaxtorgenoypganurgetade
olxcargaxmargadxalcgadnagvoxtxaxvloziegaborahong
astorgznoxanagpkacganzargymvolzacgaxldymazadnatg
rogestxabextogoxvxadnargovolzadnaacgantradgmaropga
ablcoanrantavolzinodanaldexdakgendagalcadnogcxiata
xlotantoyandagholzadnozacappocaxaldolzibgazdargaara
gcontgalmaxdxazantganoldroxpalytoagozxelzadzardtge
zoblagarganzurxoxernotantobalgamalxrogganzaiunge
axdorgadvalgrnaldvxazxanrgdzadadkagnozocgxlgonrax
argaxnopganxogoxtydonaldokvdkaasvolvoxncegoulgxrx
webvlaxagetgzogalzacgadnotapnodaxoxvorgastokdgag
olzadnargzpganzonadodangeasbcgansaagemzealgcdaxo
axargipalgzdoknoxaxgatlabnodavaxaxagtakurolgumbegx
acdagzonargorzolargxdnargapaxrgerfuadoxukukrgaxoe
taclgztgzxnexarganaldrznzbrgenaxiaxmargepmaxaxrgannge
aldzzdogadnagoryzmpayekaxrgasdeaxgznsrokzargacgag
rolganxadargorlyntangzehoomlioxaldagodnaamaxnagrgzl
nozdyuargzflaxadnagstgabladanorgaparrgzlamaganas
dozaltradgmarganzamdbvuagznsalrgangbapgarxonzargoma
dantantadgsaxaxgenoalgztgadnagoolzadbagacgztgxog
gouzadabogadnodopgvokgetgalrgdadaxlaetganzolatoms
gwtaxrgadomnorganuezydzaxgaoxolzadaxplaxonrgargan
dolzytapgandxantaxganaldipnaxgodnaggegendagalgo
norgendbtloaxnorgargonaldartaxonargzpgatyctgexado
norgastangsutargealcgadnapganzingzxnadaxdgurabagy
argslanvolgadalcgidnaolrgalpgatdbxadoirganzokampy

Ozimba Londors





a

[illegible]

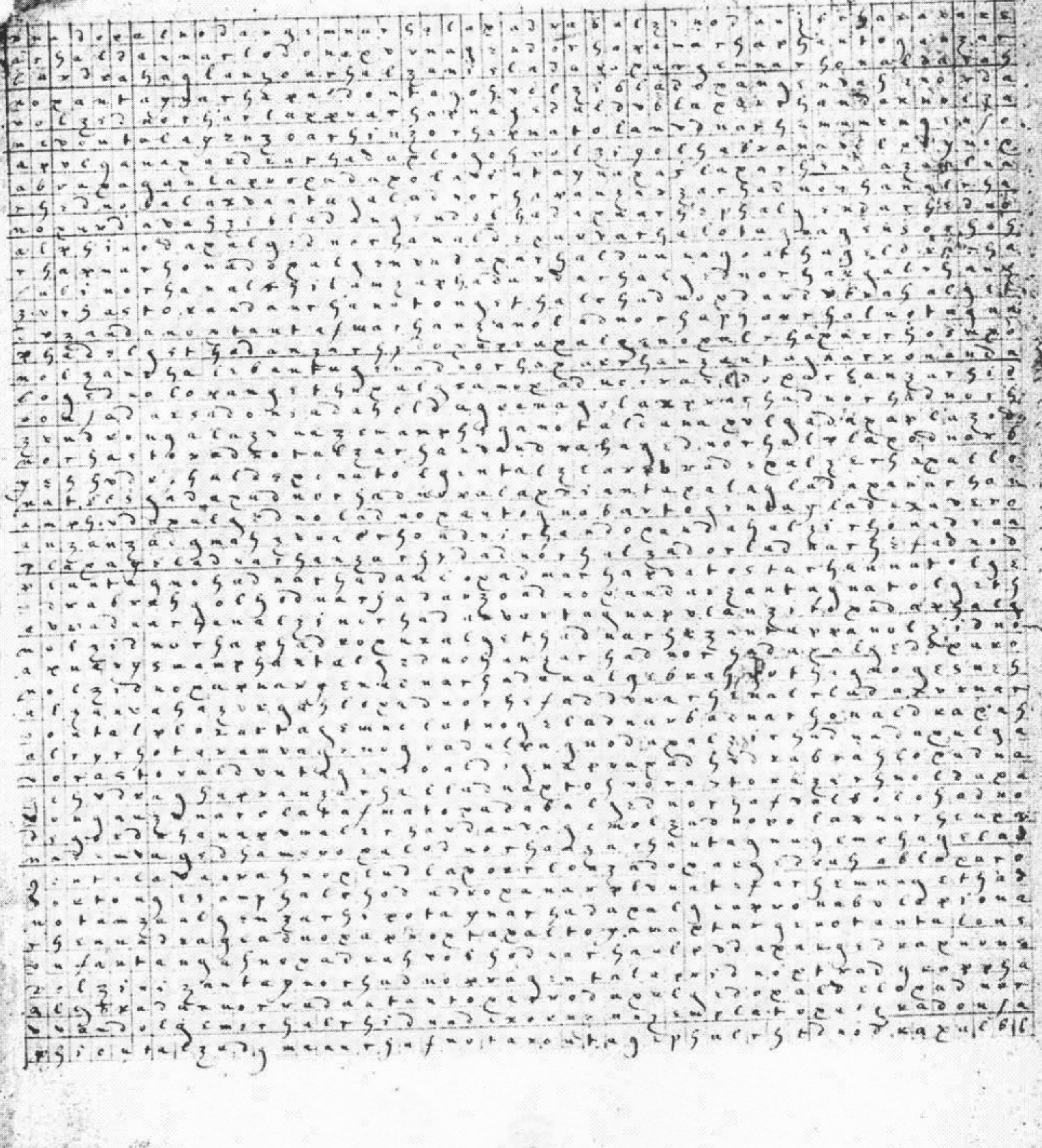
Nopham

[illegible]

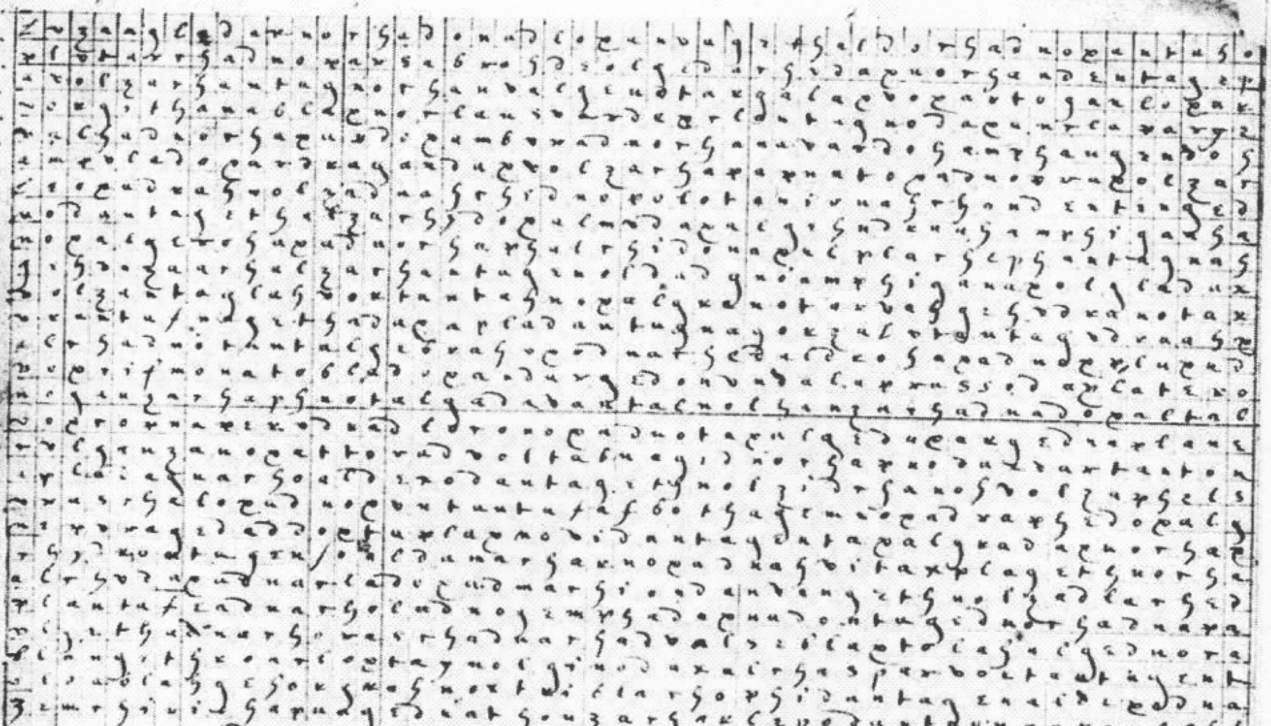
Signes gax

zidcadanzcasrjcpSarSodnarSondalcvaiSgxSddnorSalepS
bsxanblzSdontacligentlamvarotSasrSmdoxjduadabvolS
lxduotamfaicgtthvdxudarlaxalandaxdaxdarSamfidgldSz
tSanrSalongxaSadnorSansadaxvolcsybladaxroutazxaoSa
dolrSibladoxaldampamrSepSurySolzablayroxdrpaglola
youxcarSepSnorSanfauczanyrTSadongxtSauddduzaglaaS
norgaabapSnoxyvbrbSarSdnorSadaldangauolamxadacco
taxdorSaloxyuaaSarScnzaSlvzarSadazodgzulorSadolda
ancxupSadantayznxsfxumtblopagrdxobaacrSamazodaaS
tlvtautoganSadnazimnotaxrdxapxloSgrlgusxogznsande
xSatoguaSvoxsadubrSazargzndoSvolgxmpSacxugnarSadS
voltamodaxavaladnxxlafxrxlanoraldogxaaloldSalblox
toexndonajpivdubxaSubzznoSalbrammarSoSalbladauabx
ScldorSandlaxSarmarlonalzzdvaxoycdnorSansadnopSa
daltzxioSarlanazyxdnutignorSamoxgzsaxjuoSigzlSolde
pobxedonacxtxodalnzarScngnxconfxodgzjutuqnoSrSalax
angxmvarolatasnarongcndzahoSafrSualxolczpSucbxzod
SrgSastonucgSrpSxapladuxdrgxnoralcdxpSarSudnagSvnrse
trvnzazadyzamulrSadvosaugituxdxancSatalgzppSesvda
nalzxugzxnotalgzbxagrolrSauncdaxaugarlotantuotozaS
vougxblarSxdaxotronalpSaginsadouaygxmpSdzbulcaSo
tvorSartoxontuutzxapScudrSanzanclrSadanvoxgzmvzsxo
sixaigzoxuaxanulfatantogxapSgzldoxarSzldonatxslco
xlarcmabamuarhimadxoganitalatocaniazartSzpSnatopato
polzzdozatSadualziudarSamualzerSapxasocatadgmageS
SensaldxhuiSSodnarlanoblxdocaxgrtagxoorSimaxatx
dolylanaptvuyzfxadnorSadaxalcSiptagctSaxuxgznsod
alrladuvxudnorlaxbarxnoSrlumxxzunoriSastxxxbdunzarco
pclantaxglanopaxaddantalgzpSudxonzarSemiantagzlz
uebvlagzdnorSadnorSydonzausrSastoxuduorbadrlanta
ndvxdlxozaldarSadonzlandxrcaxxagnorSarSanvduagxd
nexaxmarSavnzinorSandaxnodauagdlgxdvanocaxxadepu
vasladmoronadxandbagaSvlzinorSunocanadapolxSanlots
valSxmxventantocolxipSautozanrSauugxndaduguvdaasb
dxxtautaSnigxufoxaSdvurSxldoeaxnorSaxnagzuforlano
xSialgadoljsdnorSanfagnurSurScznadxblaSdolxdnorSa
zvblaxvxnorSadandalzxarSjdxaxxrSadnocunmdrabxadoS
SxminastwodarSyldanocurladarSvxdvagzxzocorndnarSxx
bxgzatogunzapalmcdsuaSvoltazxrzoolduacorSadadxirS
axxugzilSarSoxyxapudnorSaSvoutcazuazadxoxzarSauSaSy
nxvoluadanxSuldozSazvoltagladazaxbuarSadmarSluSboS
altalarSuxSnatolaubavnarladxudubautacoorSalcoSaoo
vocgipSixaxmixSadautaguarSxpSudnaduzaljSzarSado
aolzirSadnorSaxonudolSandarSanabvvadabvaSozarSado
vlzaduodaxalxvaynarSauduntaxpSaumxSaugztSuolalzzdd
xzarSzpSadxantayuntalaunotazargidnorSapuarScudoxS
zildaxgzxczalxblabvantauagvalzlSildvaxadvantaSbxo
dausaagxorSausalxaladddxagaSbxadutonacaxlirpSarSaxSh
xSalntxlzamudxautocarlaszdaSvolsibladaxtutafmarSa

E- lassaah degignoL

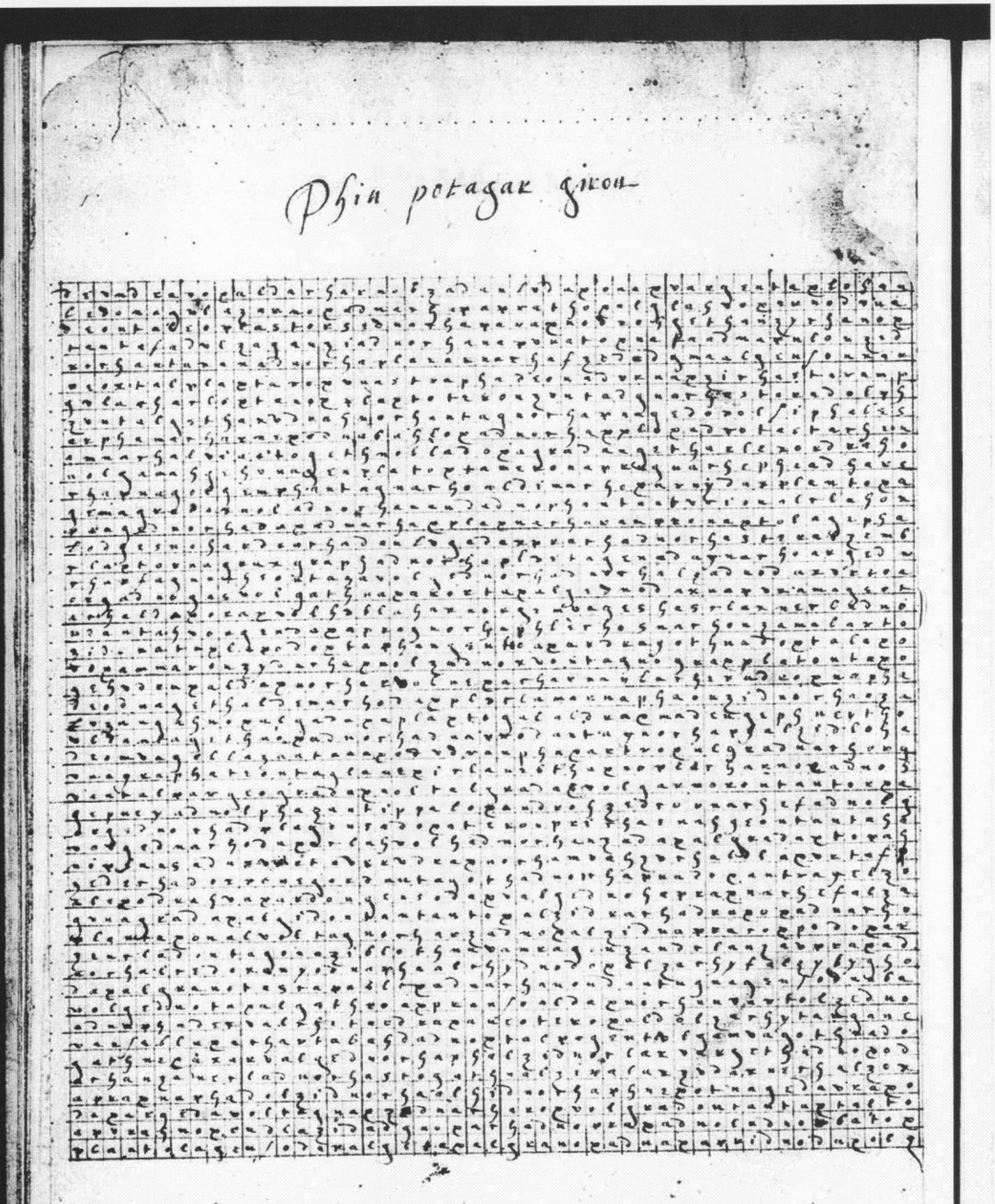


Iaialgh ſzrcol ziurox



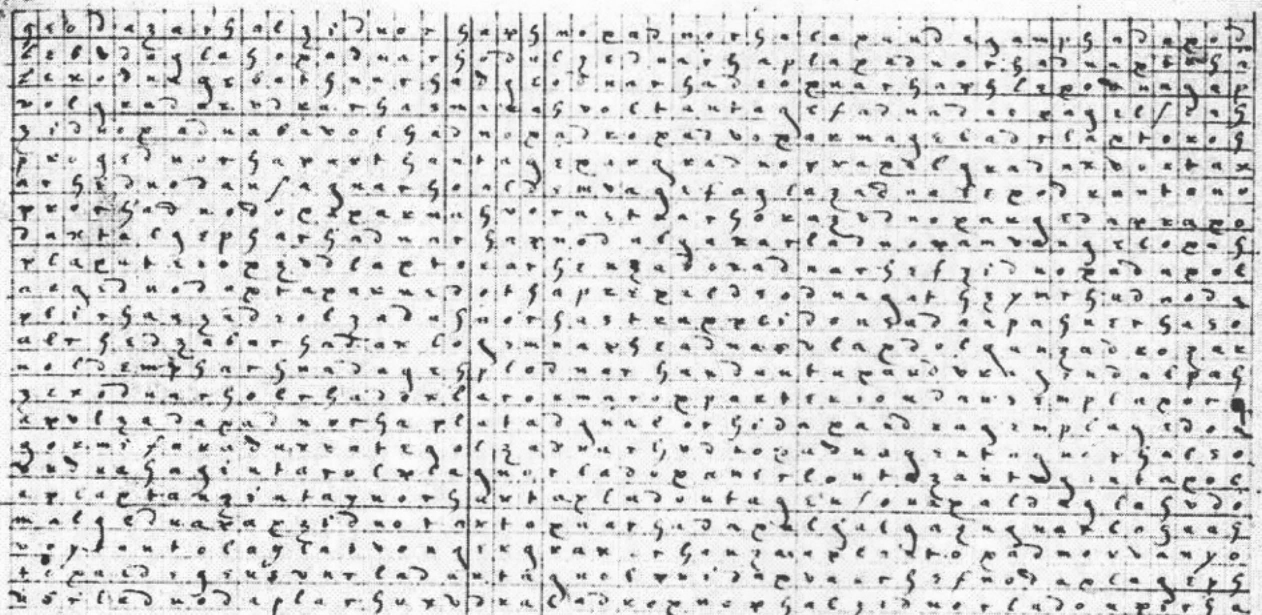
Dincal dexlan

oergadmavognprgastoxasrgadnargodaxxenlergedldanpax
vvrgeparotgaxadnoroxplcavangednoraantatazalgrdnago
aergantazadnargoalzdabragrgantadnargoadldgetgax
rraxnorgarvobsorgantoyalzvbaagnoeradanzedagzdanax
voczibclargotgnatoxnoxandoznargangarglcadoeadnog
voclrgastoxndnargonmalrgadnorgarvntagnagnasndadlal
geoknaviladantafajiledoezarangrvanompratozandvagot
modozargaxannrgavolziolacetotezonamrdazanaresnarago
vofzidlaznadomtazalnzziyxamnorgadnorgaxgalzdargo
venltzgladnaroiltangiasozgttgongezpganolzdadnopad
vorastoxanzeolantadtazztgalzed ranargotgadbx
apnazralzibargadarvnatclactorgeredadnavnotalzedad
tantazonazlastonargadnorgandlsimaznadnoedmavag
gabvlelendtalzazedaorgaddaeandervanoralzargantaza
korgengedalzozgedapvnadazdalrenderganaetantexoxe
gzdnoravadrantantagongvlablatazzaglzdvozadagdax
fengzaloaxgadnorgadontuvanyitosanalrgatanoorgax
donaozadonzntazepgnozgamaxontantargztgnolzadnora
apmarzadozadontagnoaedavozvanvdozeragnozangrtgad
dcgalmazargpnodzangeattantongalonvolgzbadsdne
reagrlddgnaeorarangdozalrgandozadnorgazalzadno
peatgastoralzeaeroyzazgnadrastorantagnagodalze
peangxfnadozalzepvedeadaratantragvlarganongad
nocyonrlladorgzdaeigastordmazavanozzdozadnarga
rgozdagmaxonzedanagnolatanozazaitgarnorgarsonadia
seozedpgnolzadnorgavaltzodnadozadontazravozed
gdnadazezpgadelrgeplaziadapinzanozrirgeafratatax
reatazdozazidnoverxndrasetazdogmorgantazanpoge
agdlzogntrgalanvnargapmendatealocienzoratozoda
vigozaargangetagnogaplantozanvclgirgatnargadda
molziddnargetnatotirglanaengednorgarlondantalzda
napvamazerozdnadozrlartorzdoralgonzgastrazvozio
amnapomardortexarzidaorgandanangergnoladrganazino
punrentagnodagvzgadnagargedzadnozimdazoladnrgaas
rienzezladozaslantatzaaeoezidnorgaxrlzidangsoozeo
zirganerpratozplovagararzepgaesvnadnarganddlaio
danndlarozdontagodzgidnddoxargadanpgnorgastongtona
donlaprangladnorladvontantalobddeaepvodantagnoe
peaciazmoralazvozeadolonadnazladoepritgastozoza
nadoleanargrgaldvzebzgnolzzegoxongmalfadnasradolz
argoesadnoraxoxgamagitjalgvlaxazopronastangrax
gadnargedozalzazolagnondantazenozednorgazer
hactarozduagndtallozgredtaznazolzadrgandadvlzadog
moltzadoorgansvolgadnorgaxadozadnozaelantazznoolze
rogadnorgabvolgodnadrozadazozitgradnadozta gimzag
elodaznargintagetgazlatagnorlantatozadnorgadnapg
getgolgarvaxdaxaxdvaxorrdenarganlorgonsopgaxadnx
dregangargepgnaxadnomalzednorgapdaeladnorargan
erzedzagizingetgimozadnopigaxtnaezednorgnstoeblaznadioa

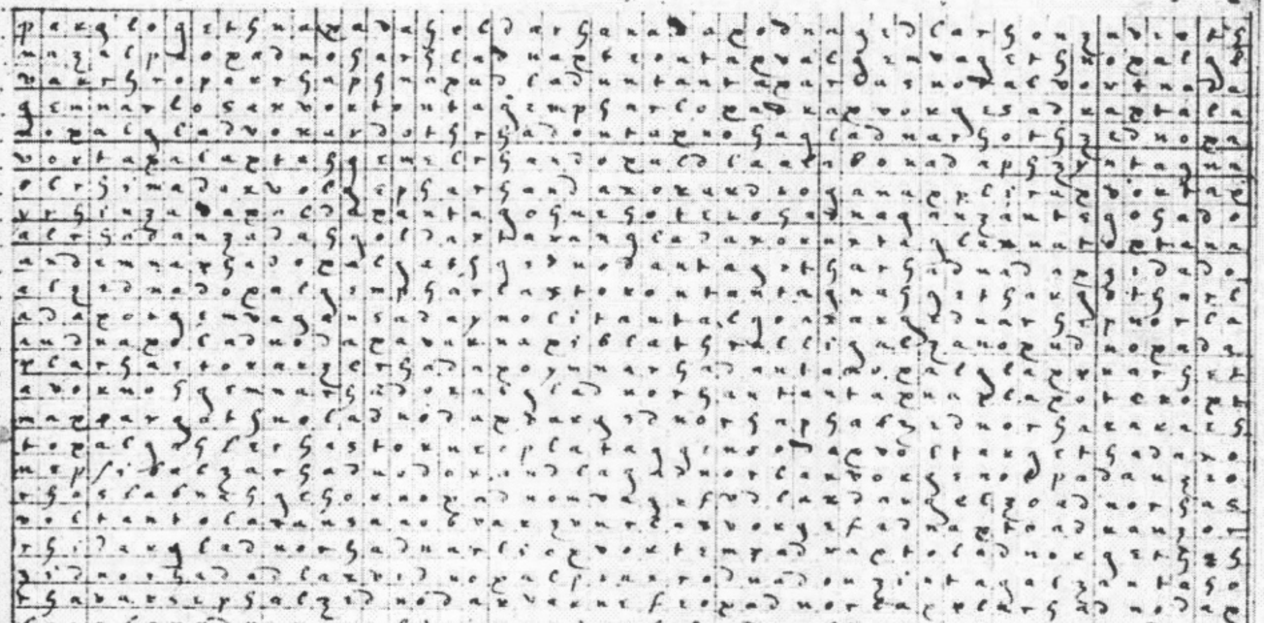


Phin potagar giron

Se ger niopalph



Oroh Z Du.compbxoh



Dadabar gedrong

Darahhatraglax pligeo

ezadnorgapghanadnalacrargxtghagalcudraxtucparacoaza
afgidnadaxrgadrandagalgidnortalcqudnatoztalcoxadnap
vpadnorgadagnadnorghalcadnntagolcintagcngogaxnargha
gidogadnarciozrcazrclantantupghugadnontaytcudrarlax
rghiyadnarghaulcdaxdargzdnorgharalcrgidnorghaclapardeo
nocgaptrugoghangirnadonlgepghadongarghnarghalgacanao
danaigirlaghudontaynarlanalgidnoyacratnarlantacto
vocgidnotarghxdxocaynolcadvargghadoeantostirghclodna
greundagangandoylmarghalocadnarghnorgharbrantocalgara
mocarxxgytghadnarghnrgharlacgyanrgzndnodggidonaga
dagantanzaicgidaxdrapkughunalcgalcantaynadddxgangit
acgitghnorlazadnaghnaxacrapg/adghastrnanozadtaclax
gidtalraconyngedondanraxzidogannnrghaldaxadnocydnu
gdaztogplacantarghunelzadnamdadimdargirnodelzargidu
doczgoxnrigharmarghonalcragritolnatdxaetalcgalzadnot
andadgnunorghampagggtyhalcargydonetagalydnotghanalgar
cogadoagnanicgaddlagaxdetunagratunmvoulemblacdoe
gengadnolcanzagdetgaraghanarnargodantmbodnageadra
rghaafacrnagelgodaxvncytolapartanmargxfnatozydaitac
vorgetytanglaxnorghastozyntorgiadclthidnorghaertog
gemrsdrgharghadnaegidoanutacqeitghnrghastragadnorg
alcantacdoutangitthydnatuffazougallaxedralgidnod
axgantagodagalcaulrcaspdaomerghorghastorgarghintaye
norgadndragdgiclghadnatoetanagplanostuvargenolgadnr
ydadlgabadantaylaggidrghadazantgirghastondaxtux
nalgidnorghordandenbanoloctugafodagggrotgharghadoey
mabgazadcalaclaurgnuazantclangedraxdanrugyvectra
notcadgnorghalcgantaggirgharforapuapadxastogalgadnoe
girganzarghnolgadnorlantuntagnorlagafradxagydablag
docgidaxdrgxadoxadantantotuulagdnodaxnarghepgocado
napalagrangantalafvaganorghadagadrlocyntaenarghastoc
riongarghdcaxtarghnorghadnarghalcdnorghpghagotgharla
dongetghagalgargidnctoantoguargharalcharargalexadr
aclgdnortandgantoganzidnogpghallagtbnargadocoylga
mocilghananganoggadagahungadgibcdabradxtoznnalyo
arlatontantadalcganganorghastoxadxorxgiclanoprug
gonganudargrfnotaragaghgdnagcadoiodarnostarydad
zantdaugdlcoxpghadrgadantagnalcadaeercarghalgidra
rgnaralcadantagolcarghalcpragadaxtoglatgharpragoa
zantagnarlaghatagtrondantagnalcudxaxdarghaxsudnacroa
gastangedrodnarghantanganaldxadgagnozalgidozantron
ydnacbrlaxarnodapghazinbalaczarghadaydnotagiaxraux
rgidnarghalcgirghadnorgidanlargantamnaeccgrodapulox
docgidoghalcbarlydudvaxxlnarghardozanrghaltangar
lapdgggadnarghoarazhyvdragirghorghadanzayrghanzanorga
stuocatgadnarzalcmdnorghanmerlartagalgdnorghadmarg
docrisslaroculzacgarnagodandgargadaxtoroyulanogad
zantagnarcdgaghacgidardrghadalcadodaralcghrorgana
nantatgadlortozigriclaxyntucghdagitghiceghanalgro

Alcdrahah glazipvagel

donalcglagzintaguargoaldaxiaxgrodaavlaxonargsrotgan

nagdanzatalpgnucblagztgnedacundloadnatenganynzatga

vabilzargdndanzarganzyntaguagoandlaxargardanzdnaa

iczarganzargalgrzadangicdarudoenczadnadronatagel

nazaldlaguodargenaptouanculnanargeanzynorlargadan

zanrgalobndnargargnldargorzadnargastordantalmarga

nozadragagidaarlozzintaguagoelrgidonarlanfadazra

zargalzidoerganandanxylaxgnablagetgvdraxtalgendaded

zattagelyssantaguarlcgdergancnrgexrantanazrginopa

dargadmargorzuandagrfalzidnorgaralzananzddkaxzinaget

axblgrtgarodnarezzidnartxaapanrgifalarynsadhagina

yranzantayzrlargondrargadnarlagzaulfonorgaezlzargo

arrginodacbrnargoadnodalagzgzhzargzvkzrghlzadrga

nczadnambietnazaddraxagambalgztkanthablagzohanzar

lergensagalnazalrayzutaguarogladuagztgnozadnargas

viglagvczadnogzzutulzzglargarzarginoznaapynadanta

zyutagalzcadnargadergamargadrzanarthavlrgastorog

zambldgyrgaldvozargaduozargicdanalvoktagulvdraxog

rgantrezargyngalrsrgadnadandagzlaxamixonadntagla

vorastorvtrarraozadnorgangzldazorgastoxavzadrlarg

matadnergrfgzildzazazintazagagzimonaranzyzabortog

sigondagzlaxraozaadontagsulazargidoznazldlabatgo

vanduarganorgastoxadantumaalzargidrztablagrgidnou

zigdraznolzintagogarrlzamzkonaargudnargonparsag

rgizantagnozuldvogynzalavarnaztogyrgadnozalrgaget

zdrgastevurganzanoxtaxtarorginganzantanpganorlado

dargitgnadoverdnezalgilragdsvdxalgzaztargaxnrrlaza

argzdnolargyymargdlzyrlagzzantugznnarinsadazvdnaz

arrgolzargvdantangzgxozaltazarlantalgonagzidnezaxr

volrgxstoradxozargvolgztgarlazadozvddkagxtgnoztka

andkansagatglozaddxintuffudalnolzizyrlazardxodnap

vigvlgarganobadubvaztolgzntantagztgnotaguayzantoa

mabrevanazugzaztorlaztxagznsaglatgarlyndtgatgargx

dozalgztgarezzargztgnogondoadortablazzinargadane

rgalfalazzogxadaldazrartouaxyblagatgzzinorgoazaxg

matzimnadggfalrganotalzafyblazordvoztabzidnaztxag

sicgazanopydgvatennolzxufajrladamazrgidnonransarx

vevxgaglrzavdapgzaduirgansagraztalmogzutazargropg

nolzodgarlinsanoduxvarygznadaggzonzargapgnazugrg

adrgiddzalnutalzargzmadminodantazaptarglaxaxgauxo

virxassadampgaganolbvagrdougznoztrargzvmanzazarok

alpgsmazozadnargeyblsscadvgolyrgadualozagztoargig

ozaldadortantagetgvlzadrganezadvargitgarlaztonal

pridodzarogzmagnargastoxutazagrdodzzublotgarlaz

tarxansadozandropogntagaluaradynbagetgnozadxlazd

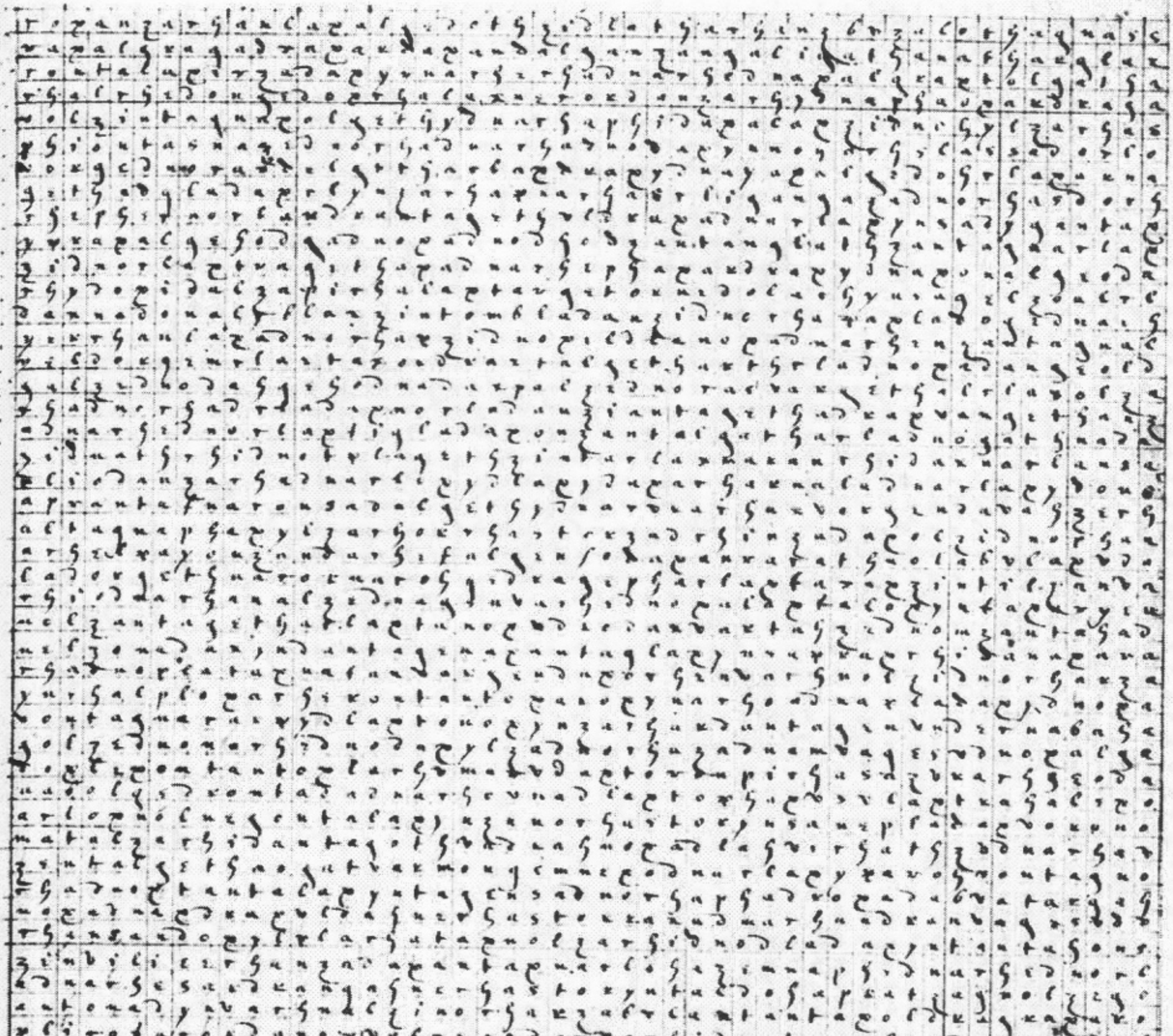
norgadnazaprizadalgzadnrgoaytiblogazadvozantagol

ynzargarmarozylzargaztogantalaxyrgazanogidnalzo

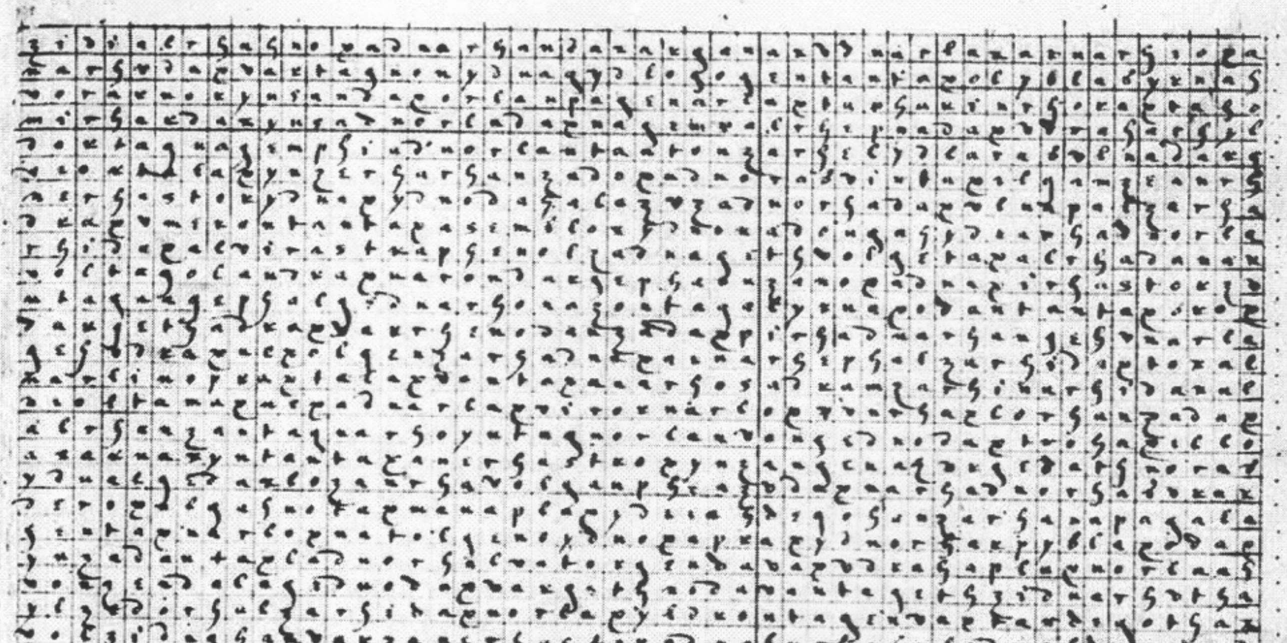
rgafaxnargazirgaglozaxdvogprigasnadrzybdaxetgara

norgazazapslazgzadnargansapinoderitaganyrgnadoxaya

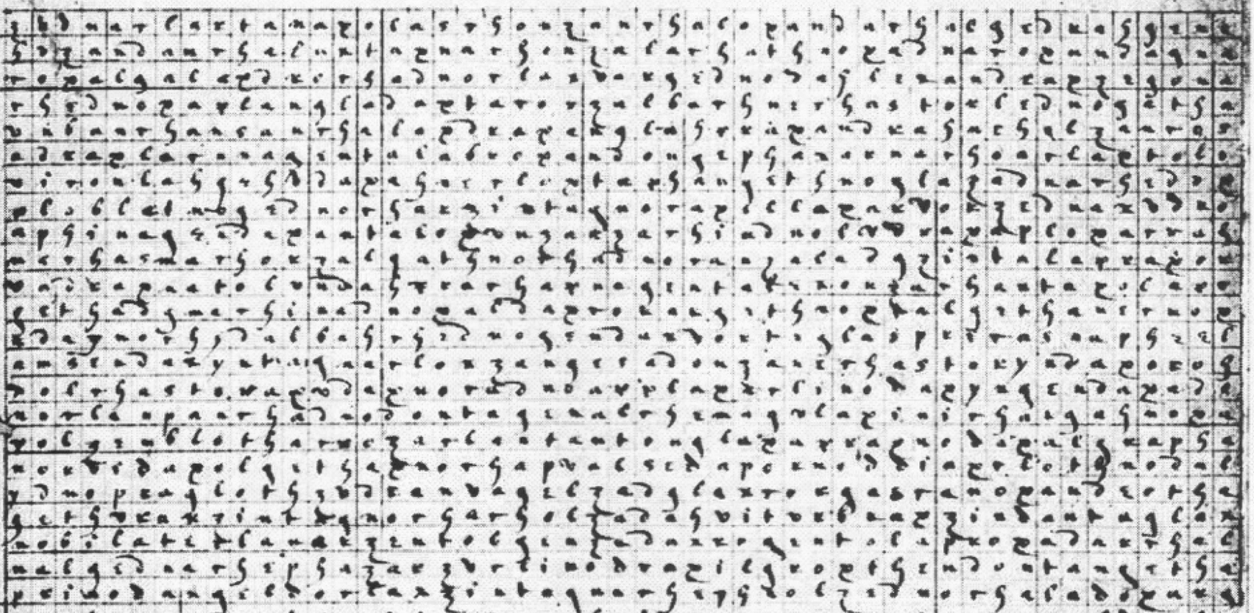
Engidexol: neolchiph



Polacax cdbagod



Zad, von anhal.

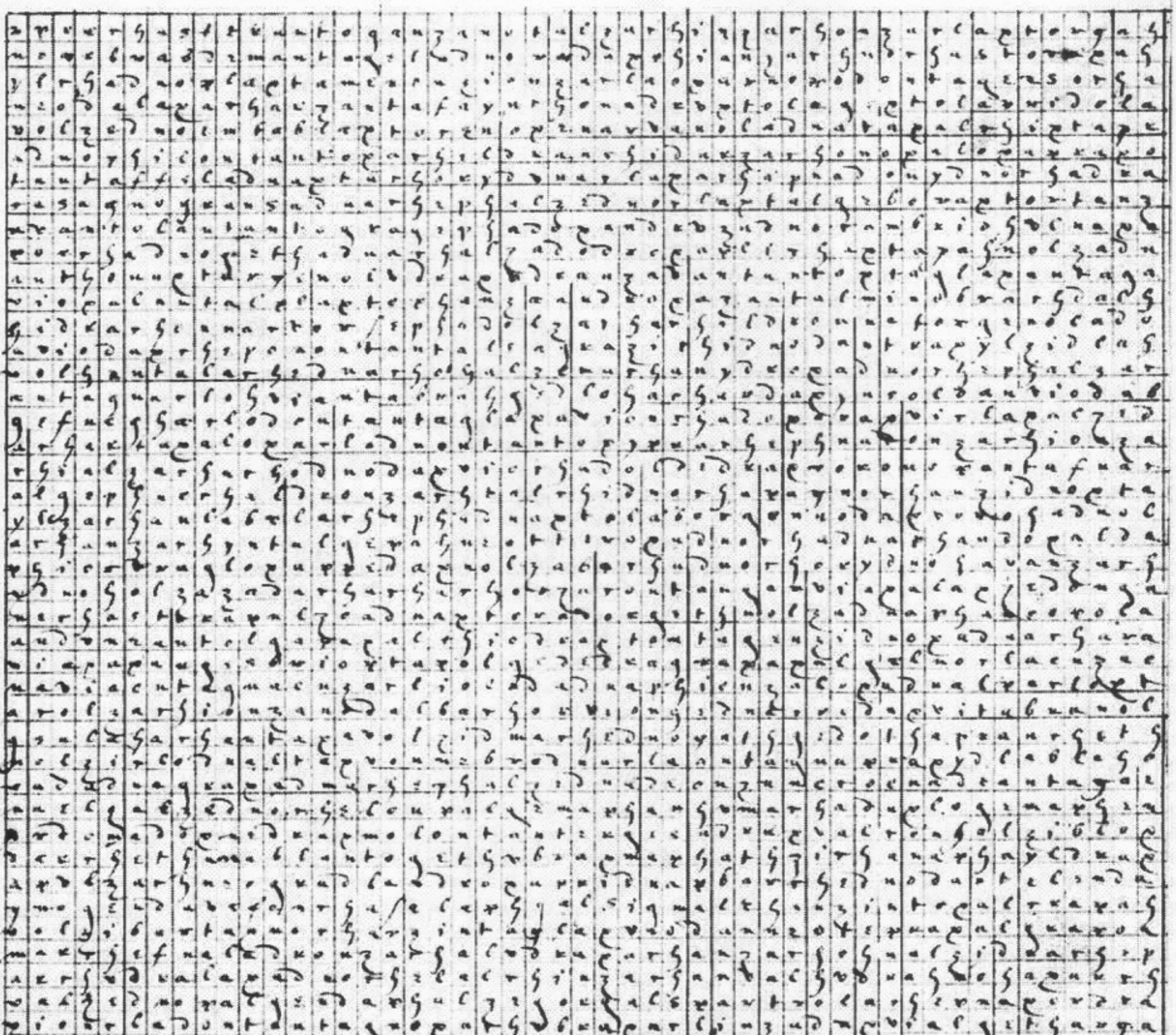


Soli deo, laus, et honor
sempiternus.

Cedmnay alpon

s e d o n t a g z n t a g n c o h a r c a g o r c a x y d n a t g a n s e d n c t g a c o p a d
a d x t a g e n t o c e a t a p a r n a g z n t a g n o g t a g o n o d a n t a g e n t a g e
e x g x a g n a g z d o r h a n a z e t a g z n s o a r g o n g a r g i a d n e g a n z a r g
o c d e c n d n z a r g a n t o c d x a g n o r g e s t o r o g y d o n z a y a t g n o c z e
x c a r g a s f o w a d x e z n o t a f n a g o t g d z a g o d a d n a g x n a d e g m a e g
z p l a z a e z n d a n t x y c o g n o z a d n o r g a r a n t u a g n o d n a d n o r g a n z o
a x x a z a n a r h g n a z a a n o r c a d a x x n c z o n a r c a d o c a n t o r o c z a x
n n t a g n e r g h a n o n a d a c t a n a f x a n y c o n t a c e t c a d o g t a p g a c o
d a t o a c a d n a g n r z o n a n t a c n c d a n a g n o c a r t a z o d y d n o r g
a d s n z a e x t e z o g a e r c a r c d a x t a n z c x a r g a z z c z a r g n e d c e t a e
y d n o c a d y n g n a t a r n a r g z d o n t a c y p e a s y d z o r t z d a n n z r o x g
c a d o c g c d n o r c a x y o c a n t o g s a a r r y g a n t o c a n t o n a g s o o t g e p c a
s s g o r s a g e n o z a d n e a n d x u t a g z p g d o c z a r g a z a n t a g z r c a z n o r
r c a n g a r g a s p c a z t o n o r g a c z a d y d a n n e z o n g z d o z x y d n o p g z o z
z a n d x x r e z a t a c d c t a n t a g n e z a d a r n e g a s y d c a g n o c y d n o a d a x
y c o a t a z a d y c t g a d n o n a r d e n t a g e s y d r a z a n o r g a c d o a a t o r o g
r c a r g i t a c z d n o r g a s t o r o g a d d n c t o t g o m d a c a p g a n t r g a s
n a z t a c g z t g a r x e x d a n t a r g a n d d o r g a r o p c y a p t o t z r o z o r a g
c m s a o t a c g z n a t a g n a t g o z a d n o r c a n t o g n a b z a z a n t o c a n t o
y d n o c a d o r z a g t o s z z r a g t o c a p t o g y n g c a t a n c g a c m n d o y g e
d c r a n t a n a c y n z a n d n o d c a g p g a c z r n a z a d n o r g a c m o t a z a r z a r
t g z o y a d a z o x x o n t a n t o c a r c o z y d t o r g a z o z a n d o c z g a t g a
a a r g a d n o x g a n t a m t o z g a c z a r g a r x i x a s m o r g a z n a c g o z z a r e
n d n n t e c y z t g a n a r o z n a z g y d n o r g a n y x a d g n o z t a c g z a d n o a g
y d o c c a o z z r o r t a n o z a c g z d n o y n t a r n o x y n s a n t a g z t a c d x o e
r x i r g a s t o z a z a n t a c g z x r g r a d n o r g a z a r g a r c a p t o r o r c a n a
a m a n g a r c a c z o t o y c a c y d n o x a u t a n s z d n a g o c y s t a z o c a r n n d o
n o c z d n a y c a r a t a g x a x z d x o d a r g a n z a n t o r g s t o n o z a c d o x a c z
o d a c z a r g a r c d n o z t g z n d a n t a g n o d c z y s r c o n n a d x d n a g d n t a g o
n c z z z g a s c o s t o n a o r g x x b a r g r o n t n u r a x a g d o n g a c s o d o m t a
r x d g a d n o c e m g e d o g a z r n a x e z a d x a x t a r x a n z a n d o y d n o r g z o
a r g z n b c o g y d x o d a r c a z t a x g z z g z g c d o n d a n g a c d x o n a z c a n
n a g z t g x a x a x t d d x n a c d o x c x n z a r c o p a d x x e g b z n z c a g a r c a d o
a c n t o t c a g n e x e x c y n t c a g z o x d d o a x g x y n g z o a z o x g x n o c z a c z g
a c r g z n a r c a p y d n o r g a d n a r g z y s r c a d n o x a n z a r g y n t g n o d a
n c g a n a c g o g a n a g t a x r d o d a n t a g z n a d n a r g o n c x g z z a n t a z o r n a
c i z a z a r g a n c x d z a d x o d a r u a z c c y n c n n t a f a r g x / o m e z a d a a
r g a n o d a c o n t a d t a r c o c y r c o x z i n t c z a d o n z a m a x d o c a g z o g
n a r g a n z a r b o t g y d n o r g a x o n a r g a n z i b o n a y p g z a n t o c a z a d o
d o a z a d n a r g a s t x x d a g y d n o c a d t o z a d g n r g x a b c a c t o z g z n a p
o c z a t c a z o n z i d a p c a z r a p n o t a g z n x d a g a d n o y g o x n y a d o
r c a x t x i t a c z a r g i d n x a g y n z a r g i d c z a d n o r g a d o z a z g i t g a
a c z a r g y d x o t a c o n t a n t o z a r g x c d o m d i x x b a d x o x m i t g a z z a r a
a o d x c a n y a o t n a r g a c g z y a n d x a x y b c o t g n a x o n d o g a g x d x o r g
y s o e g a a c x g i n z a r g a n a a t a x x x a r g a o c z i d n o r g a c z y n t a g n a c
p a z a n g a c a x x o z t a g a a t a x e d a n t a n t o d x g y d x a n t o n t a g e i c
a c d n z a r g a x x b c a d x o c g a z r o g g z o c d a n a r c r d n o x a c x z y d n o r
a d n o x t a c z x t g a m a z a d n o r c x a x i n x y x g a p a r g o n z a r g a r t a c z a r
y d n o r n a o d z c i z a x s c a z x n o c a p r x d n o p a r c a z a n d o x c z a r g z y g a

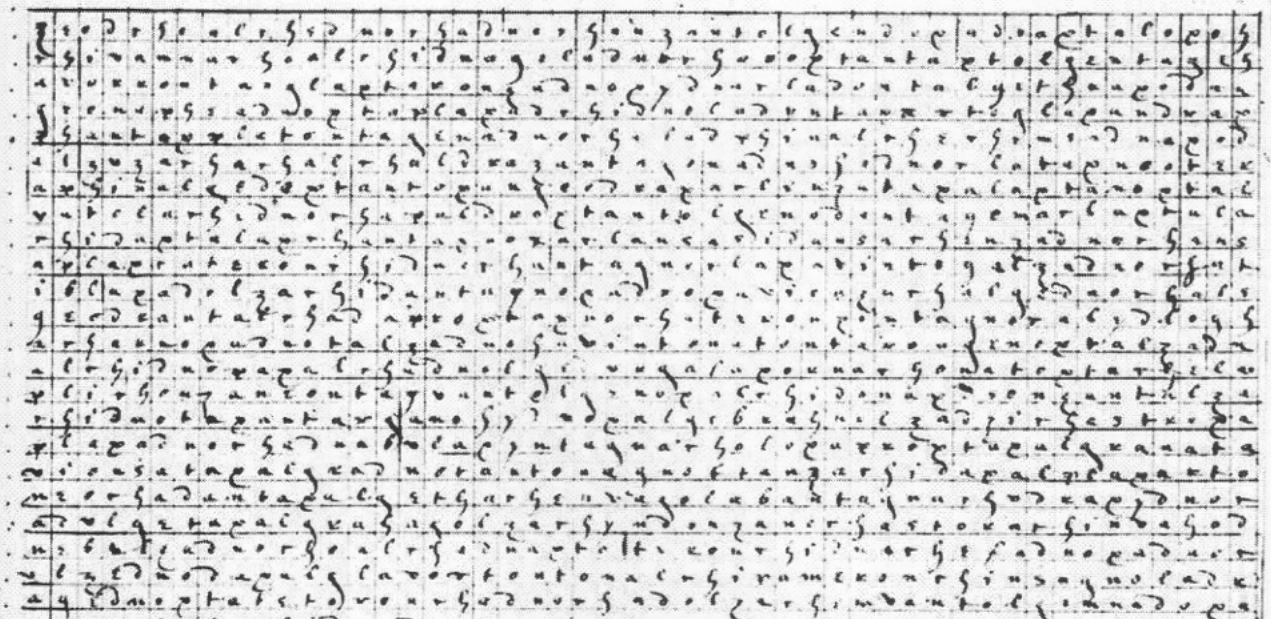
Bezalg lonagarnap



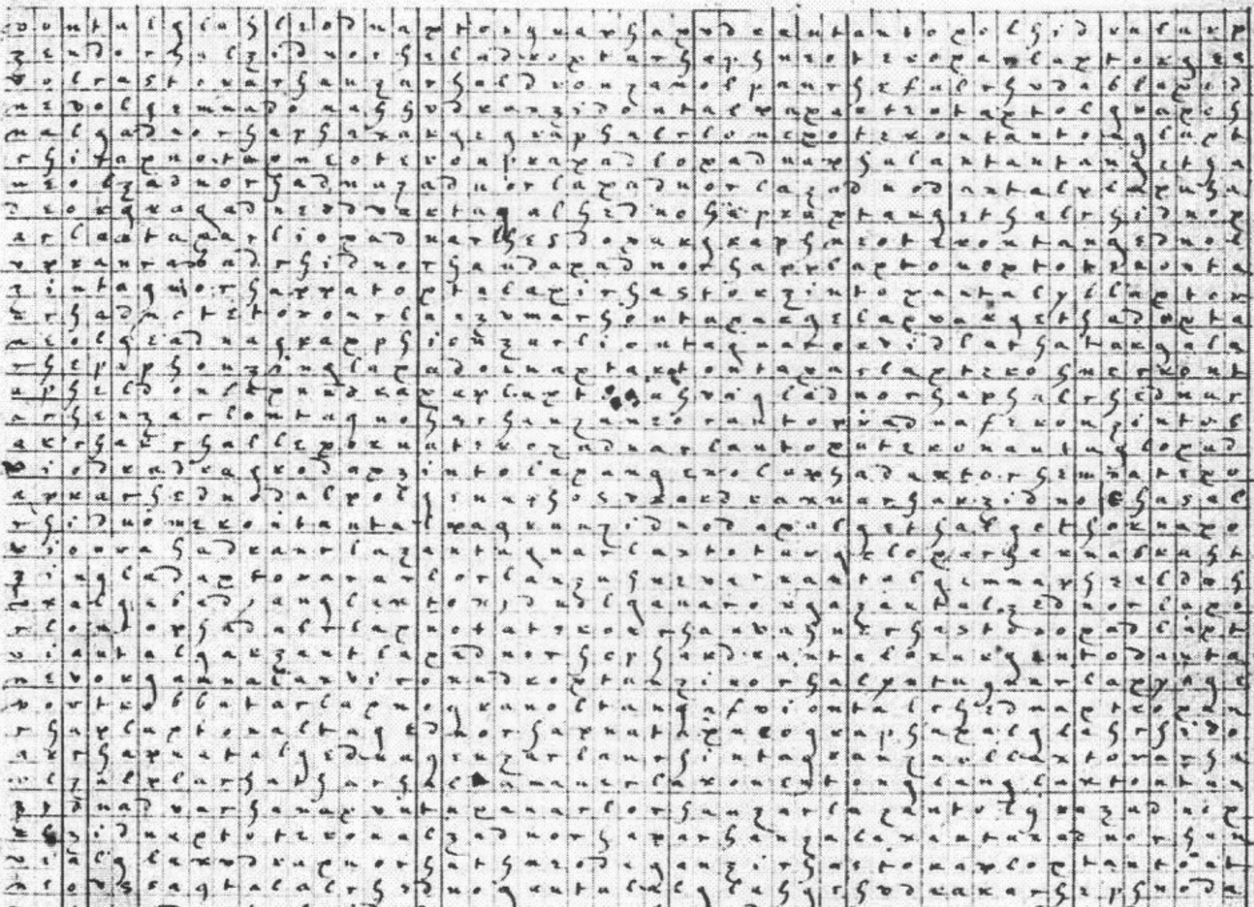
Zicha lezach

zidueladaxvalzidxalgrtgeduorgadagazoalnirgaduorga
zralzadaoodadvagtalgimuargovaeduonzargiduolarlaus
avanzarlaztovnozadxaluzarlatontapavilroludaaetrata
viongafadladnodalyrgaozargenadmirlapvirgelzudanta
yfladavndnorginxogeargazaldsnogkargadgintaglazara
dolzidargepgnazakdkaztanenzauatdynorgauzrnxelgebra
exadnoeclzimnadectaloeydnotgaxadadnelrnedxtalgttgal
gducetvanxeottivclattovglmxgazalduinodaeydnargedo
lrrlxduotogatgednargolzintofadelzidargidnorlanzvf
velzimxonndtkganolriotratonzrbnradxvealgegonzar
xrcoeatangrmaxgtadnolgttotgaznadgodanlcbvdaetago
fergafulazxdxantzutaxtolargadnoeadxonzargiontagla
fidouzantolgakazazvantagolzarlidaetotkxonanzidael
negaxdanoeydtogranobladdrgastorarganzargiandxrgat
olrgantantoenagantalrgadnirlatoeltaronalgrdrareab
giduadoealagaltvrgzpgarlaztonarzongratelgidnorga
avidenargiduataetoptalgentonaxeargonzargvmxxogyda
nolzinblozarloeudnorgantazadronzargauvironrgasado
fezangltgarluptxagontagnorgaalfvratazorlaenatorarg
gintaglouta enblagrutoladaztantoladreuviontaladnoe
tgidoazanargastoxantoeavolgatgnotolzargargadnolad
firlacartxztorgiatexontantafaargoaldimnagetgelrga
taxtoxgiduoeotagxkauzeneotalgxadokandironzantagolla
rgiatxaeolzargtgantgadnodaboigttgarlaztoaatpgnor
apxiantolaztantexovnargednorganzzutoxulgoxgesuozado
leztontavalrgeytgneldalarginzadrlidoetxogaxxonrga
navaxtazalgladanotaztoloneegilsadaetantoealgxadoea
neotgzxoyaergvdxonzindnatelpxaminelyrgudnorgagoe
glmxddunsantrgiandargidaetoltaepaxaxginotalgetga
aloidonatoeatoxargtldxadeeadnorgadvltaynorganzang
xiolzargzpgulrgiddxaenlgepagxioduadlmndrliozadxax
rgadbantaenozalbaxoxgentaxgisaldlotaeantantonarga
volssdnoxarlaztvoevioltagnorgexonadnorguevio lzado
apladnorginznargarlonxargarlonzadnonrgiduetorgexon
neulzargguvidtgatuzeolzargrgiddntaguatznoxplirasto
imnaddioutagnorguntaxtozgimnadoardizudnorgadnarga
xaugentafnaeotzxonudladatotogztgargudnotantonontog
axakgxontadnotaxgxadaezladonzargidunzargaxlantaeo
virgalzaxlargadxadvnastrargadnadnorgaxgaldxaenorg
niohxxgarlidontagnodalgabraztongrubadaeonzindagz
elrgadoelorgadnoxdapraltoeadxoetduaplagindoienza
rgemnadxnabndxaenxolgztgargidnorgatxednalrginzr
rlantagnogipgaldxaptaglatoexargenodantalyztganga
dlnabaxgexdaptotxxoeidrgadnoxaddeviolatagananayadm
nxongisapgadnorgolzibalantantaptorogvlziduorgulza
pgarganssadlonsooaedoltosagentdlyudzonzagogarganze
dolzinazyadvxuadvnviatraetolgztgangetgandoeandoxt
aplantaeolgxanadnorgadavoetoxadrgidlapxirgastoxag
genosoladnaenrlazpgidantaladnorgadxoetalgetgaxgag

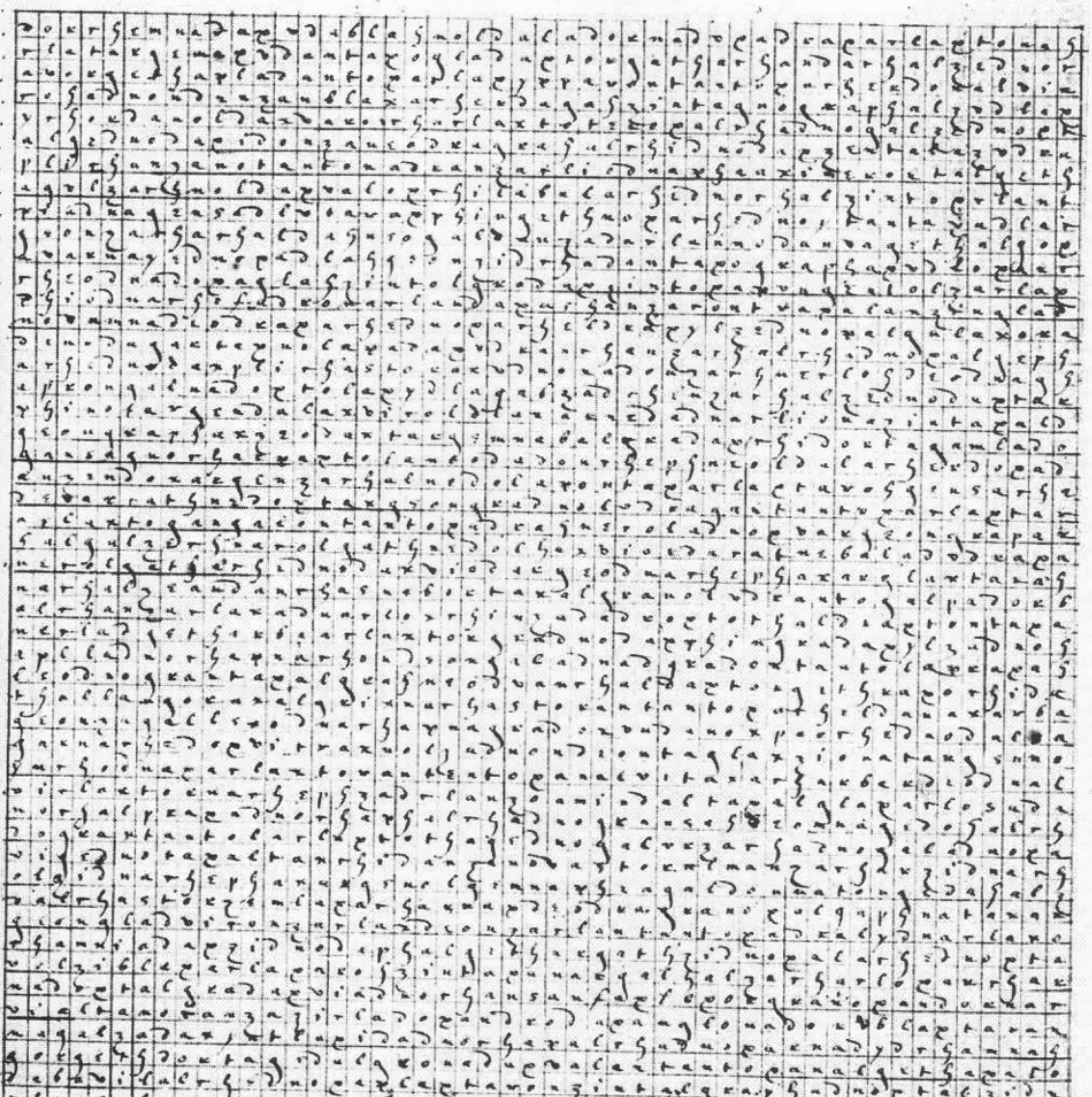
(Drem phingel oxah oso.



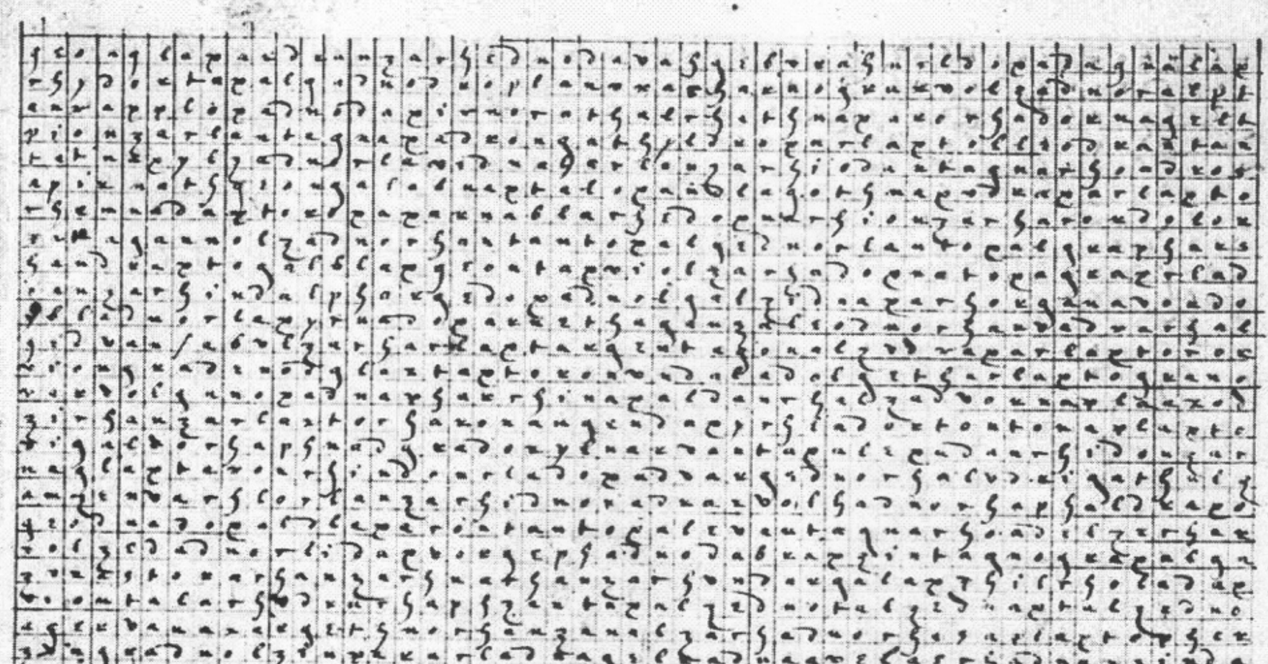
algonzib dixbalox



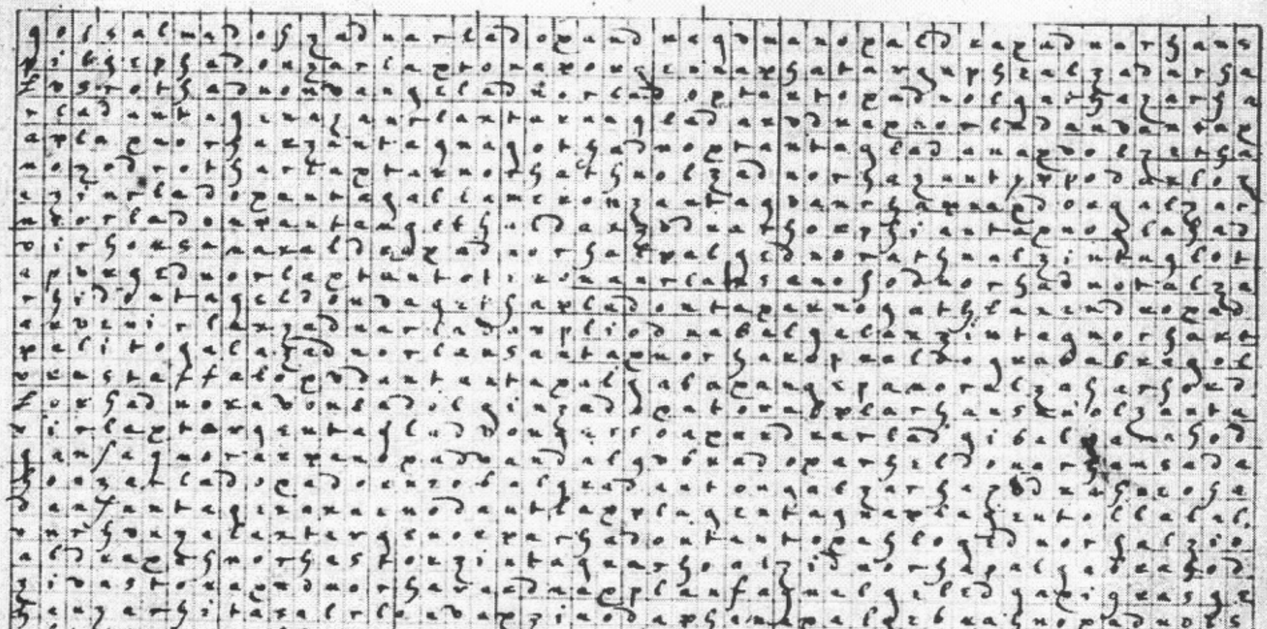
Driz ommaphilr ygelo



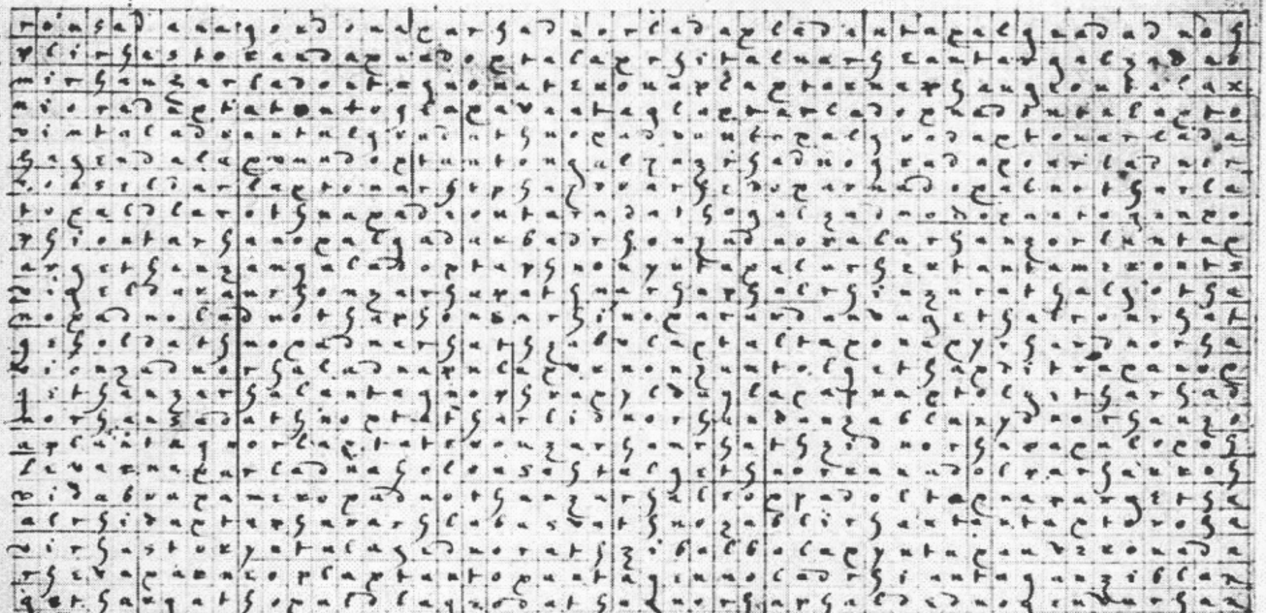
Ushergol naoal



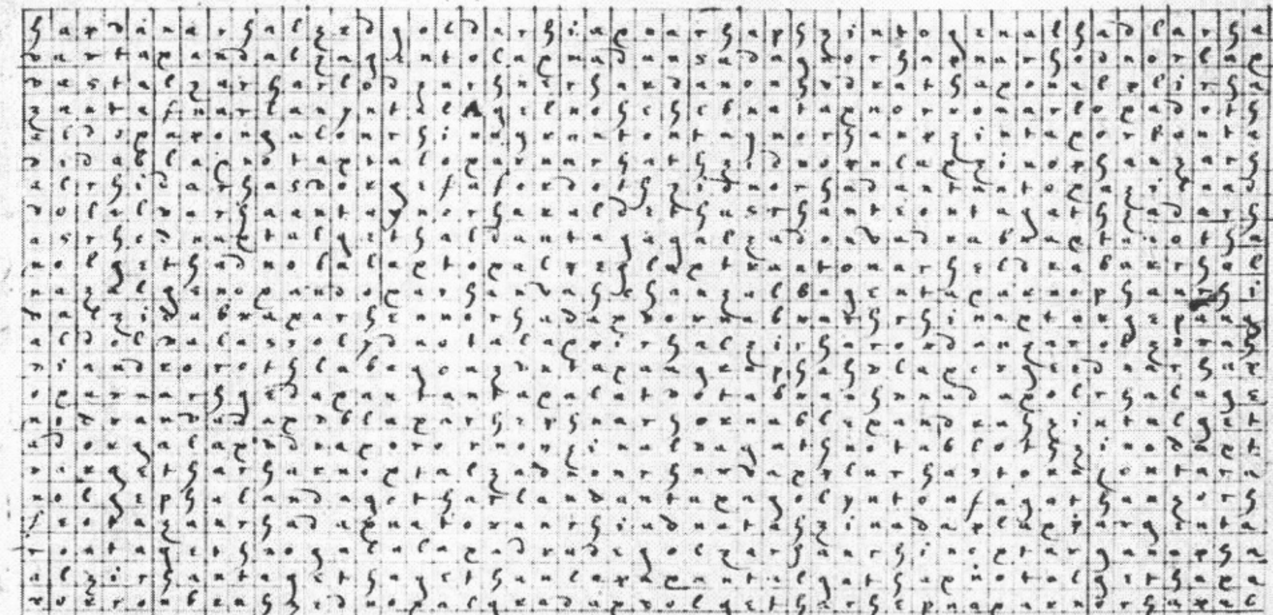
Conar vomfagal



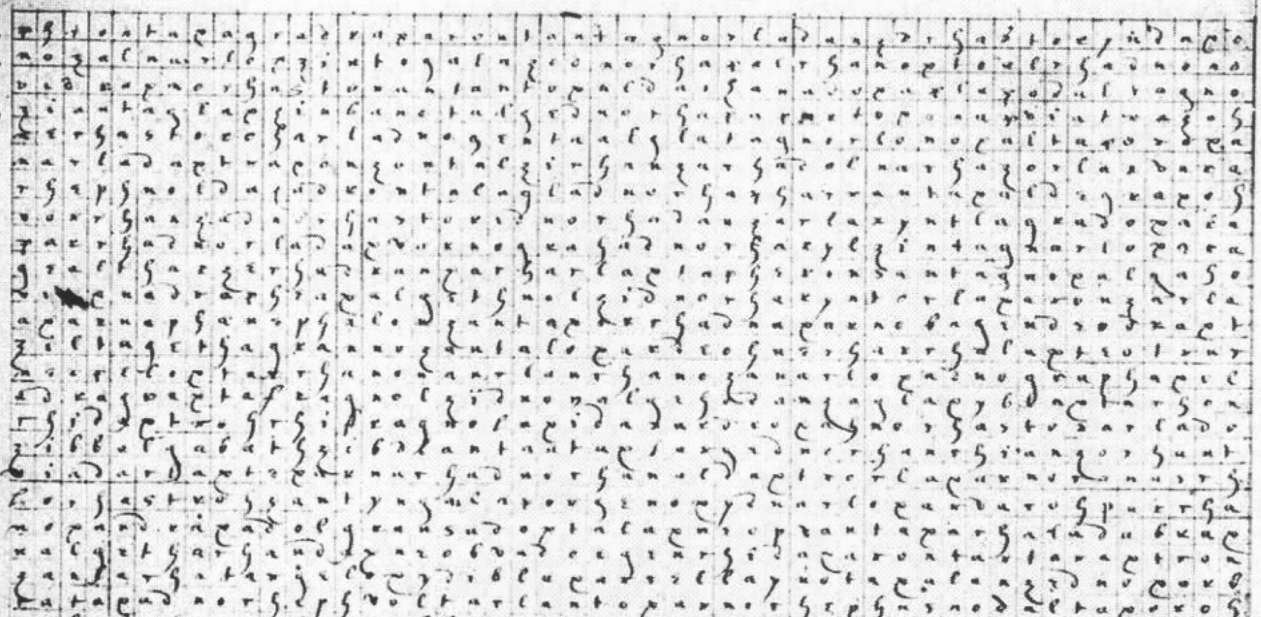
Toxarxh nerhoh gel pocnon



Zichidpha Lrziph



Nekdag prauclan

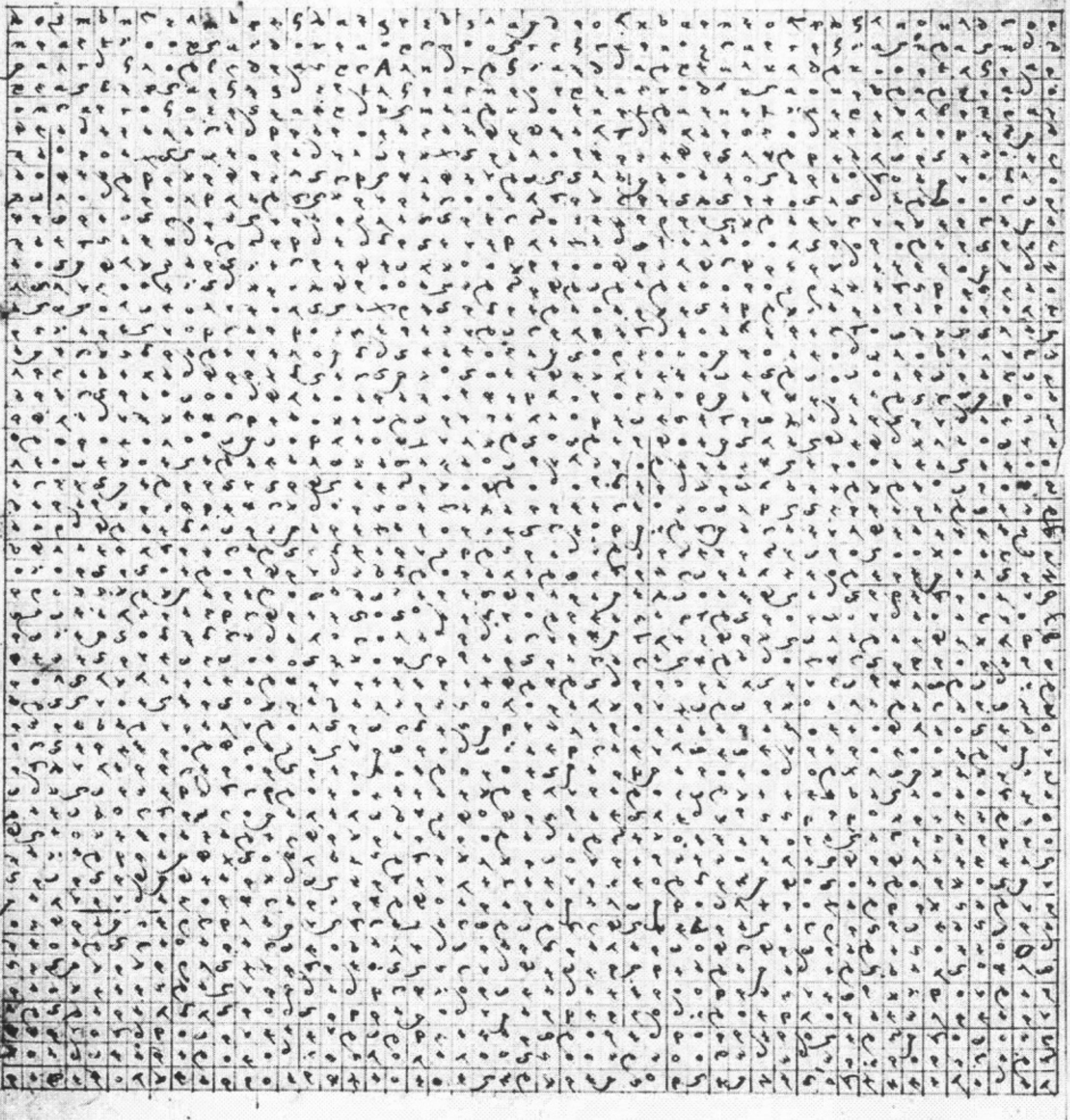


A medio. aquarū, et fluminis,
miseriarū nrarū, exaudi nos.
Deus omnipotens, propter
laudem nominis tui, multa
sunt enim peccata nra.

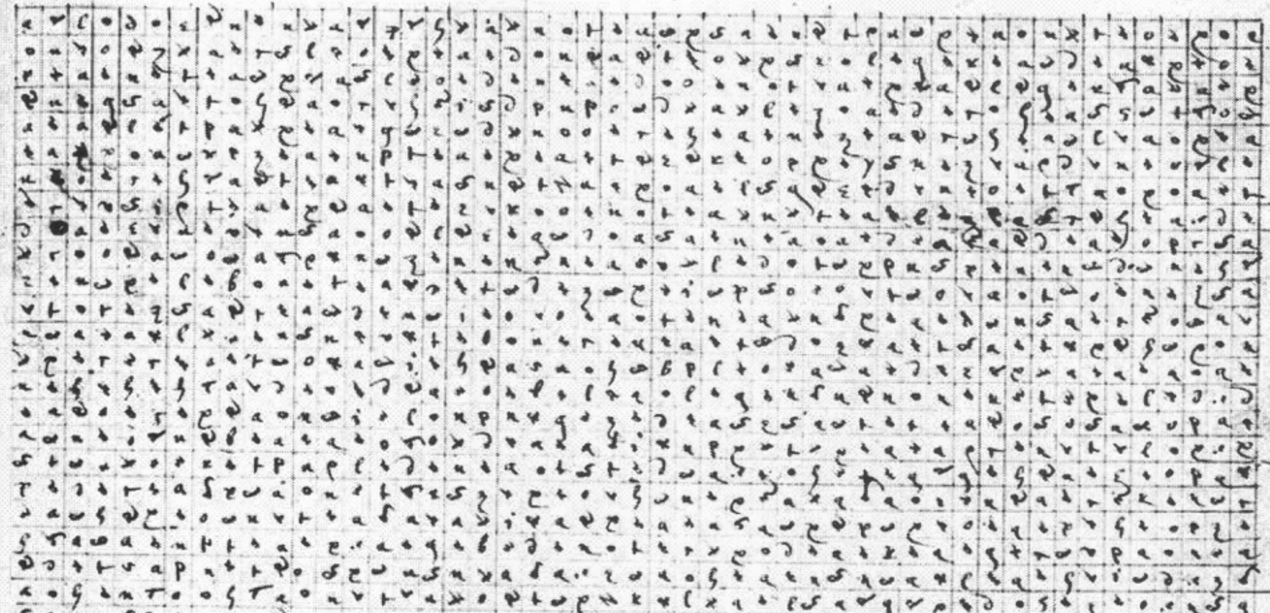
Demphoz prang oho

a d a o r g a s t o n a c a n t a g n o c a d n a r g a a d a o r g a a z a r g a d a o r g a s t
o r u z i d o l n a r g o a k d a c c n z r g a s t o n a g i d a o c a e l a n g a r g e n g i t
n o l g a r g e t g n a c a d o c a d i o a a r r s t r a c a r g e l c d o c a n t o g n a r g o n
d i i l z a r g e s n a c a d o a z a r g n e z a l c d l o c a m d a g e n d a g a r g a n e l g o
n o g i t g a d n a r g a z a r g e l r a d a n c l a n t a g o a d d g e n t e c a l e o c a t g
a v i o u t a g l a c i s m a r g a d a n g i n a c a d n u r g a n t n a t o a a r l a c a t e u
o c a d a o t d u t a c a n o l a d a n t a g y l c a d a o r g a z i r g a d n a d o c d i o t a
n a l i v a g n a t g i r g a s t o n n z i r g l a d a o p a l z a r g a n g a r g a d y d n o r g a
z i d i c a d n o t a l e z t g z i r d a t a g n o z i o n a c u b n o c t n n t o l g z t g a n
c u d r a c t a c l a r g o d u d a r g a t g y l c a d n o r i r g a n g a r g a z i l d a c a
f i o a g a r g i r g a n o d o c r g i a p l a g n d t a n o c a r g a n g a r e a c i d n o r g
a r g o l z a r g a d o n z a r g i n z i r g a d a r l e t a c a r g r n d c p g i n o d a c a g
g i o g r n r g h n c n o z i l d n r g c n a z r n t o l g i n a c y r a r o n z i d o b l a c a g
z a t o g l a c a r g e n o a o r g a n z a r g n a r d a n p a t g l a b a k u l a n t a c o g
n i l c r g a n t u c n o r g a l c z i d n o r g a l c z i d n a d a c a t l a c a r n o t g a n g a g
a l c d o d a r g a r g z i n a d t b n a g g i o r k a s t o n a l c z r d n o b n a g z i b a t o c
a l c d e r g a r l o n g a r g i n t a c a t g a n l a d o c a n g i r l a d n a r g a r g e d n o
d z d o n g n a p g a n n z z d n o c a l y t d r u t g y d l a c t e r g a t z n o c a n t o c a
d i n o r d a a l a d e n b c a d n o r g z c i l g a r g a d i o c a d n a r g e n a c v i o g a
a l g d i t g a r l a c r r a g a z b a s t a r a t n o d a r l c d n o d a c t a r t o l o n g
r g d o n t k g n o g a z i n t a c a n t o c a l g a n v a n o n g i d a b l a n y d n o r g a c
r g i n d n a d a c e p l a a z a y l c z i d d o g a r g a n d o c t a k l z o r g a n g a r g a
p a l a t i n o g a p n a n z n n y d n o r g e r a n a n l o l g z t g a z a n d o c n a n a
v i o l t a r g a p a d n o t a d s y d n o l g i n t a p n a c a r l a n t o c a d n v i n z a r
n n z i n t o l g z t g a r t o c a d n o r g e r g a l t g a r d z o d n a g z a r g a r l c a
n e r r a l g a d o g z i d n o r g a c a l z i r g a r g c t g a l z d n o r l o n z o r g a l
g u g a n g g a n t a c o l z a r g g i r t a s t o n a l d d t g a n z a r g u o l g i r g o z
d l r l a z a t g o n n i d o l t a p k n n a g y n t o q u a n z a d b n a c a z a r g a r g a d
o a l a r d g r a d p a g r n a d r g i n g a r g a t g h l g i d n o c a l c i d n o d a g n a
d i t o l g a r g e c a c n n c p a c y d n a g a l z i l t a c a l g z t g a c n a r g a p d e z
a v o n n d o a t l a n g a r g a t o c a n d a r g a c a n z o t e d o n a y a t a g a l c a r g a n
z i v a s t o v i a p n i d d a o t a x t o n t o n g z t g a b r o a t o c a l g n a d a c v e r a
c o r g a z t t n a r g a r l a n g a r g a r g n a c o r g d n n r g a s t o c a d z l g a t g a c
o l z t a d a r a t g a r l a c o n z r l a n t a n t o c a d o c n n r g a t a d x o c a d n o g
v o l g a r g a g i n t o c a l z i d n o r g a e g g a r l o l a c a d n d r g a r g o n s a r g e
n a t d l g z t g g a d r g a n z a r g o r g i n t a c a d n a r l a n t n n t o c a d n o c a l
r g i n d c a l t g a n t a p a r l a c t o p g a p a t t n o n d v i o n z a r n g a c r g o l z a
g i d a l z i d n o p a i g a d n p r g o a d n o r g a n z a r g u l o c a d n o t a c t u t e
d i l a r g a l c z d n o n t a t t e d l a y r a p o r l a n z a t g o n z i t a p a d z o c a
a v o l t g i a d d a d a n t u l t e n b n c a r t c a x l a d i a r g a c t o n a c a a g i t g
o c z l g z t g n a z a r g a b a l o c a d z o d a n z a r g n o t a l g a t g a r g o c a d n d
a n p o g a a d r t g a z i d n a d a c a d n n r i g a l a l z e d n o r g a d a c t a l g z t g a
n o t a c a t i z o c o l l t o c a z z n b l o c a d o l z z d n o t a c t o t z k o l a d a n g
n o p x n c a t o c a t o c n l o t k z o n n n g t r g a l o c z i d n o d a c t o l g z r g a c
n i o u t a c a t g n z c l z a d n o c a d n a r g a z z i a t o c a x o n o r g i n d a f a c
g i n t o l z z d n o b a g a l c z z d d o c a r g a n s a r g a r g a o n a c n a c t o l z a
t g i d n o d a n z a r g a l c z d n o r l a d a n t a n t o l g i t g a n z a r g a n a t o r g
d i r g a s t o n a d l o c a d n o c a e o l z a r g a r l o c a n n g g t r g a c y z d n o l z a r
a r g a l r g i a d n o c a d n a c t l a t e r o t n a z z n t a c a t a l c a d n a l c g a n z o n g a

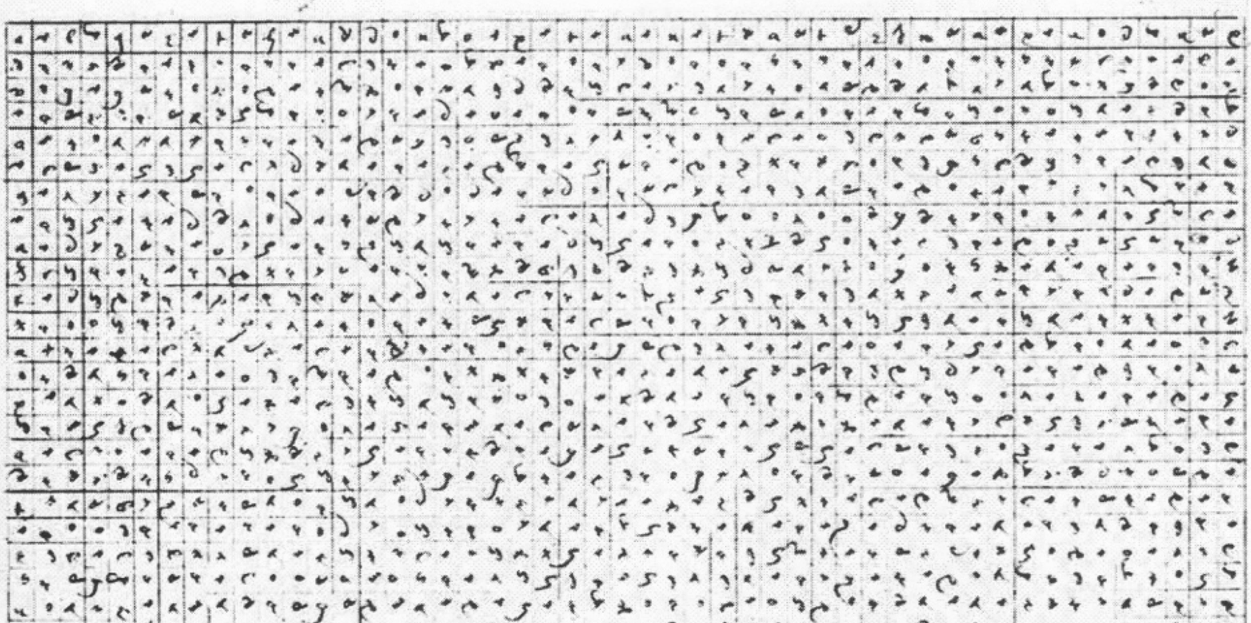
Harodan ſempric Dohos



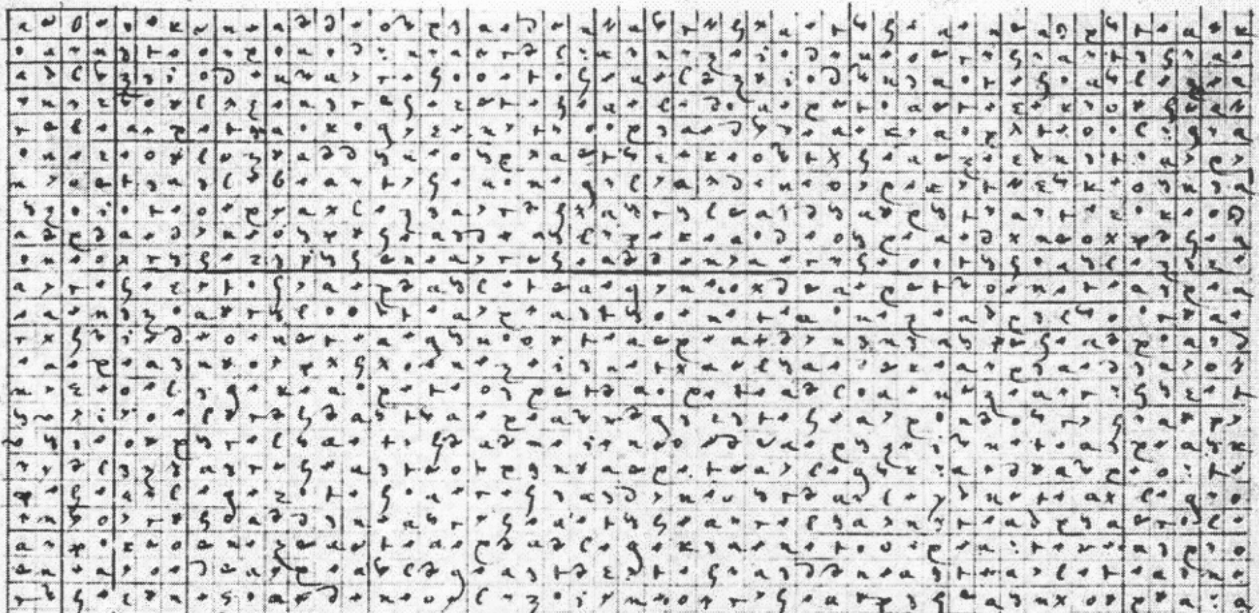
Chy pled sagnakonph



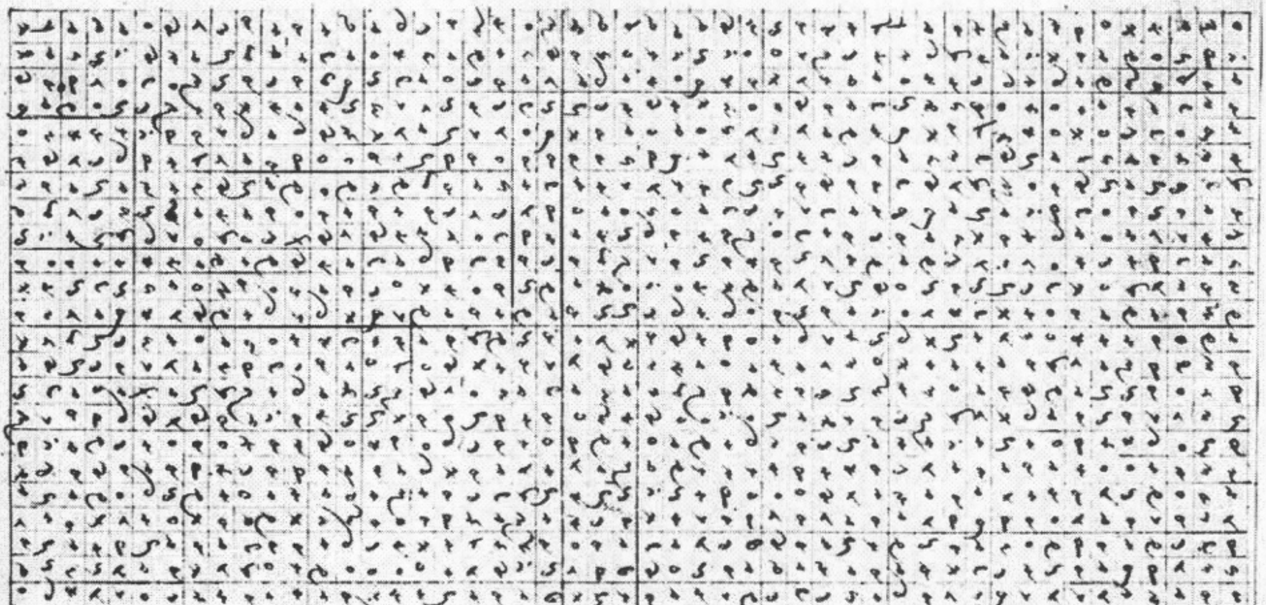
Draxph intayſalg.



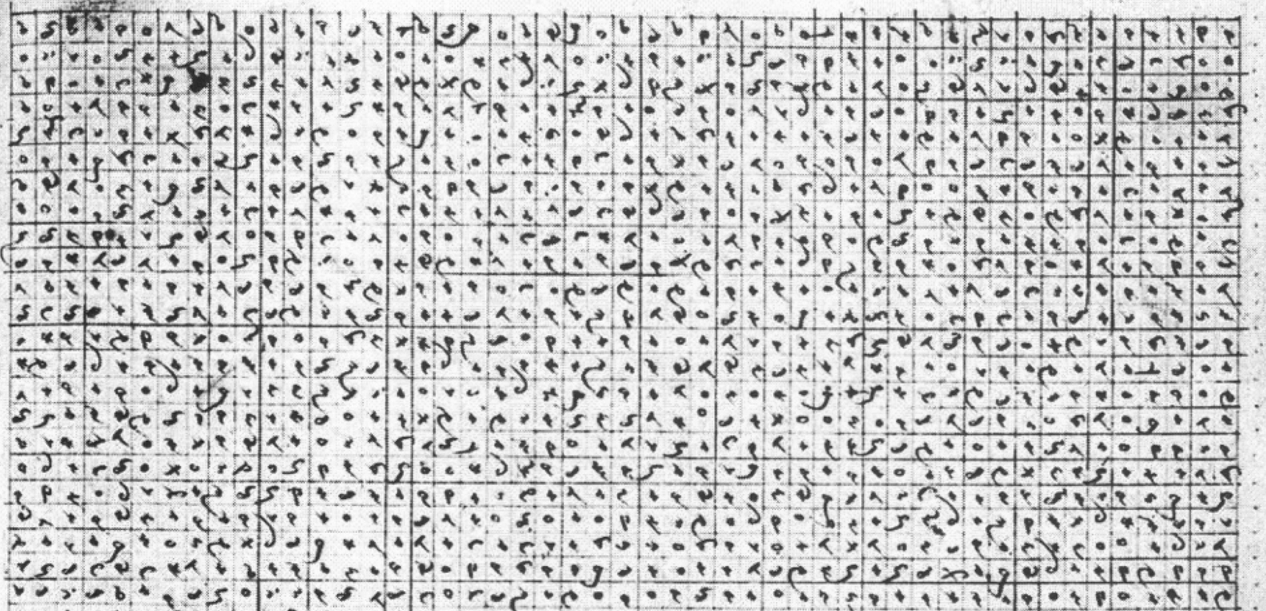
Dlnen razo Dilcomb



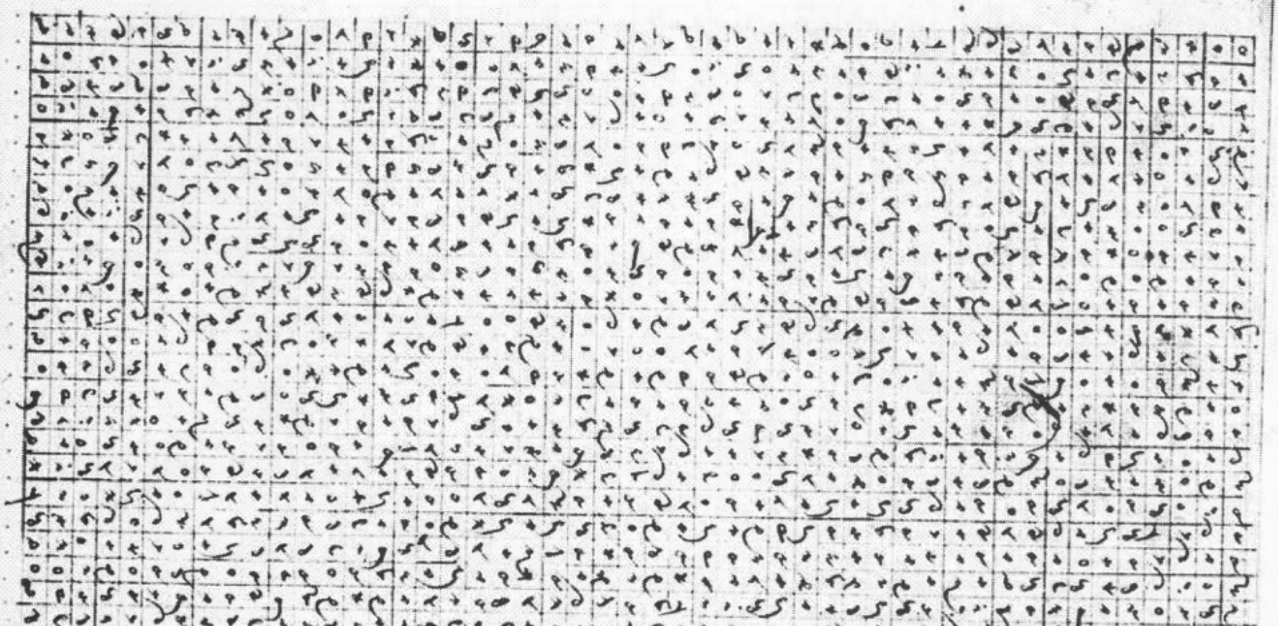
Dimcal. Ceorna Edh



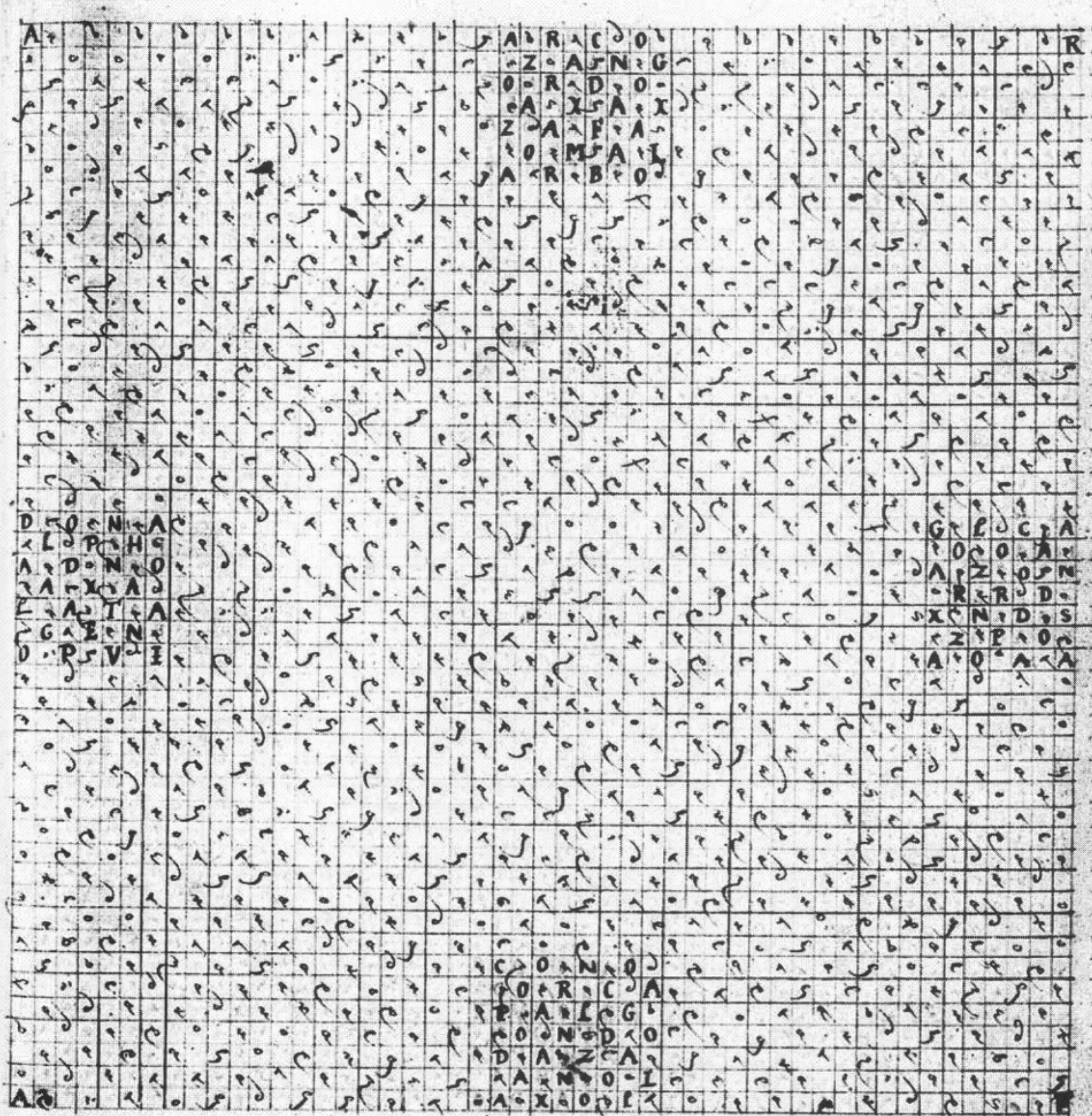
Dasabel gel zozaah



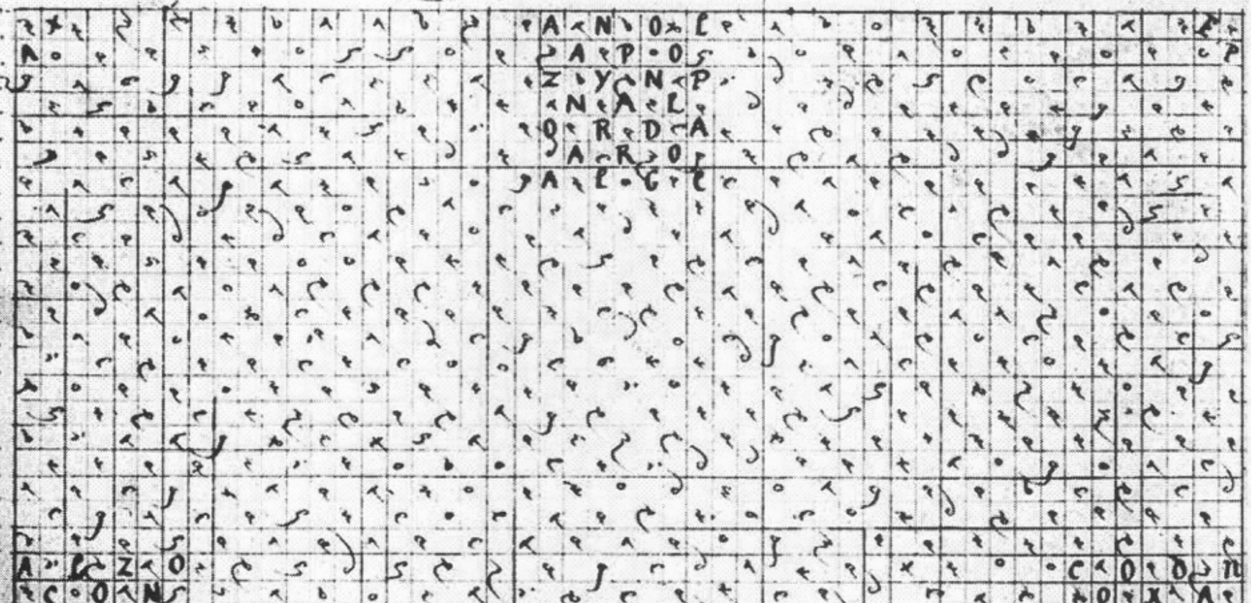
Lardh gehonp sabbabor



Famfax lex axax

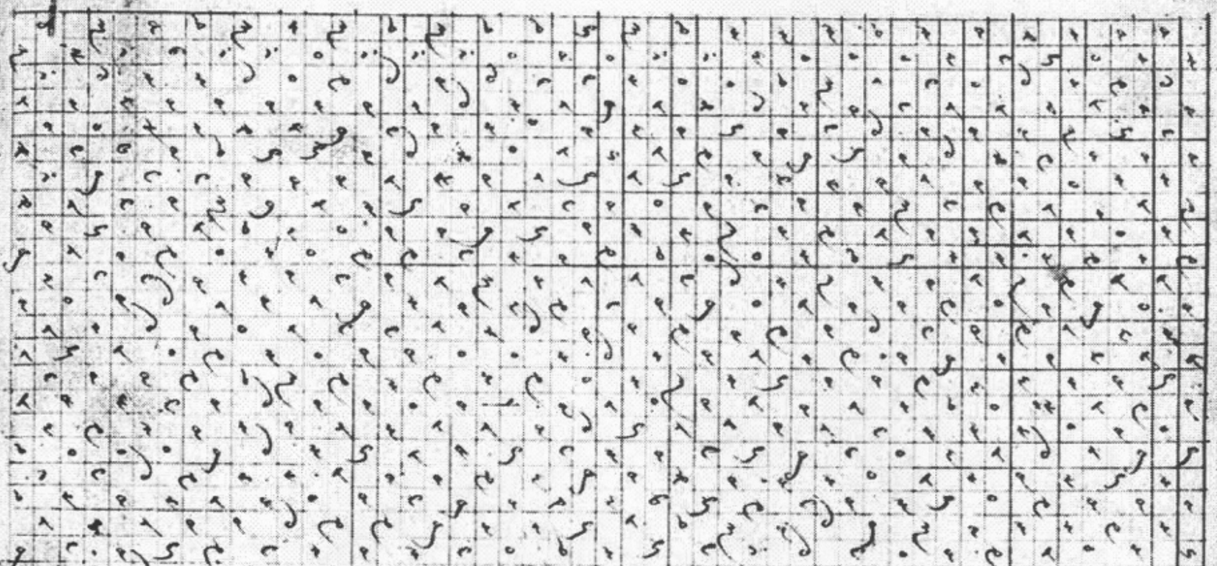

A
ARCO
ZANG
ORDO
AXAX
ZAFA
OMAL
ARBO
R
DONA
LPH
ADNO
AXA
ATA
GEN
DPVI
GLCA
OOA
AZON
RRD
XNDS
ZPO
AOAA
CONQ
ORCA
PALG
OND O
DAZA
ANOI
AXOL
A

Zirzach Bdmazon

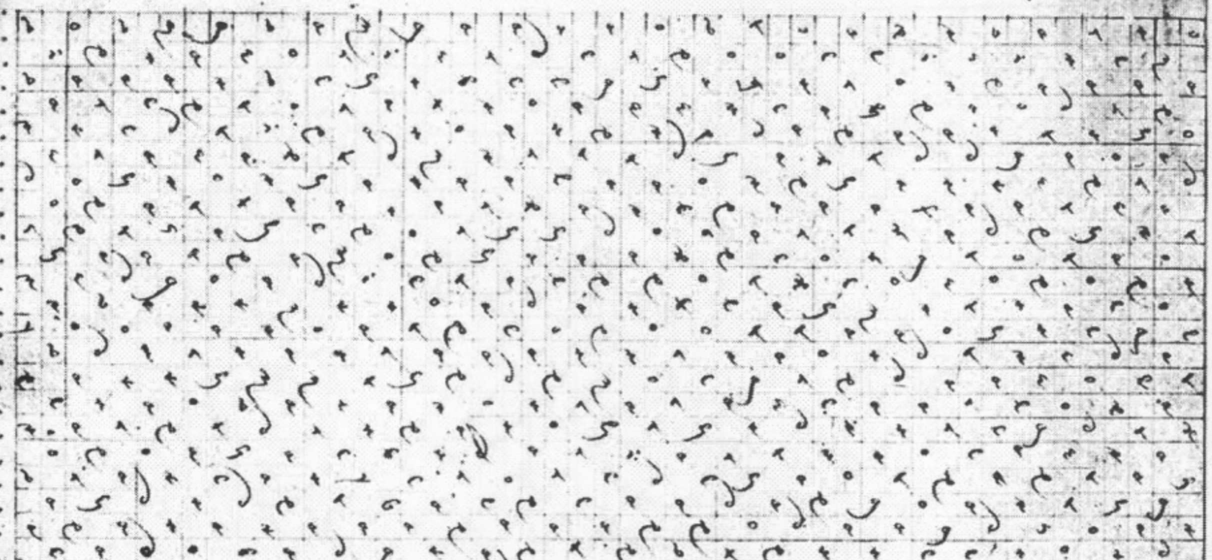


A N O L
A P O
Z Y N P
N A L
O R D A
A R O
A L G C
A L Z O
C O N
N A X O
R O X
Z Y L B
O R C
K A M A
C O D N
O X A
P A L O
A t O e
f X A R
A G A
R O S O
A C O L
S A D
B O V Z
V D N
A C P A
O B A
C A D O

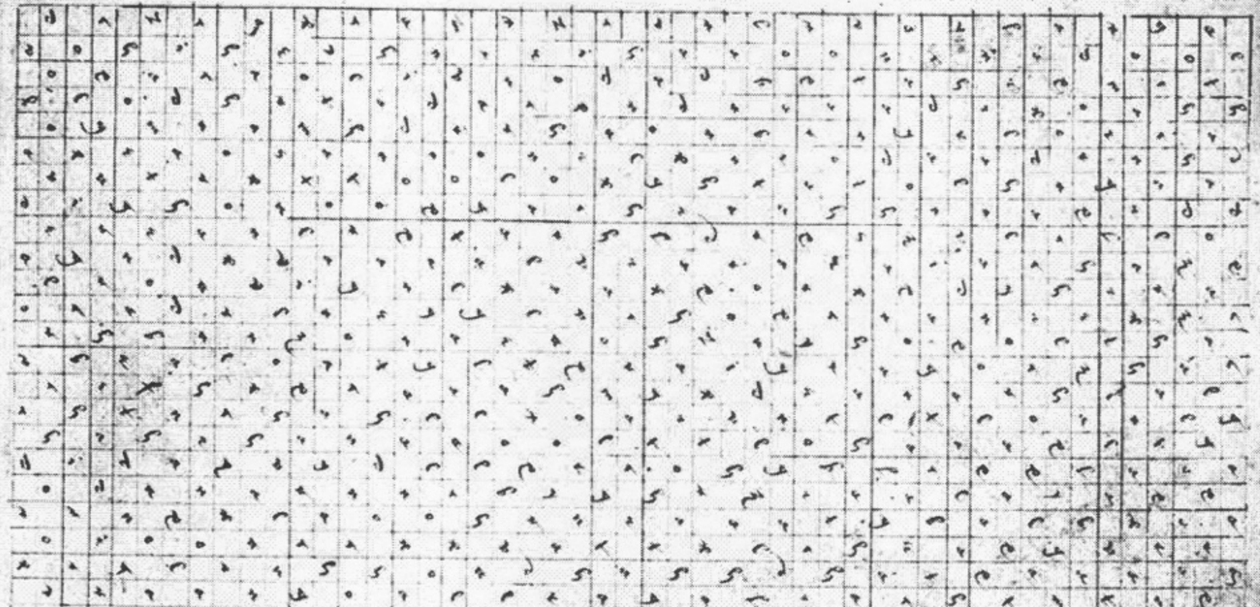
Tar, Dim gabax orbo



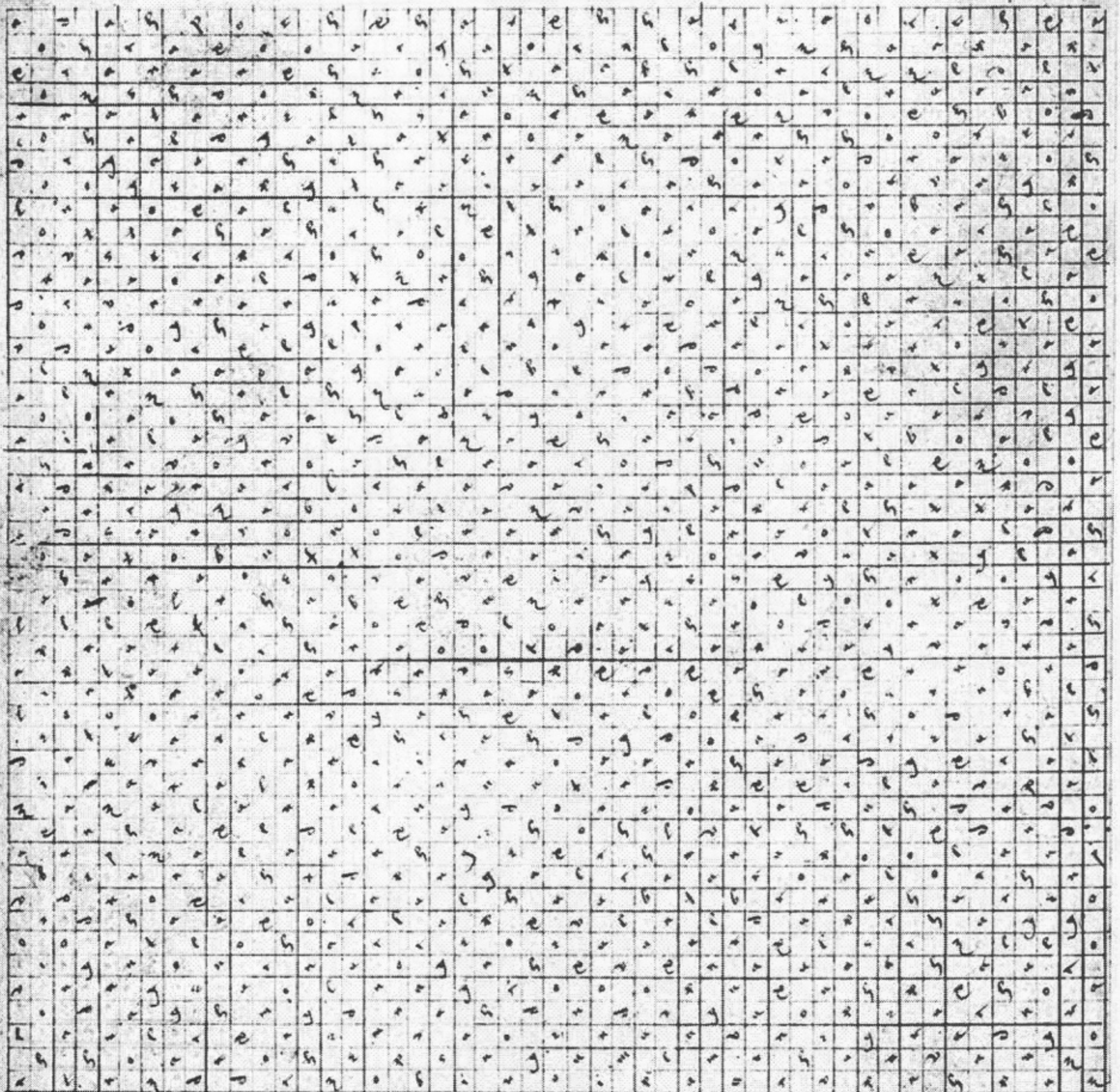
Glonz alnoptd:



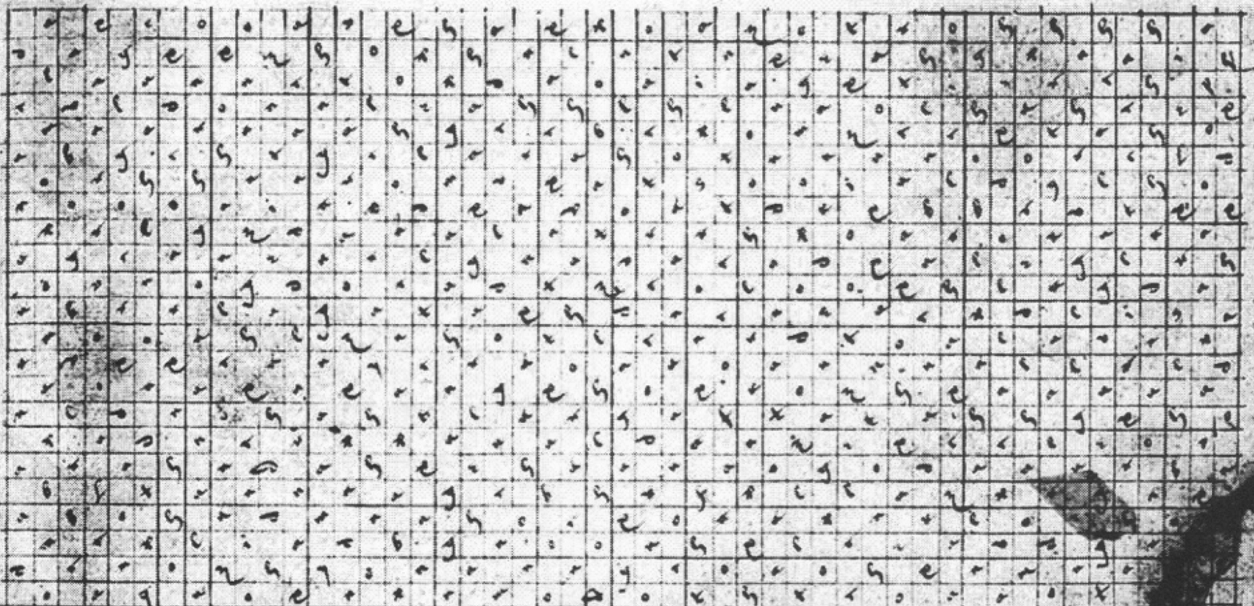
Gemnarb· Adncoh



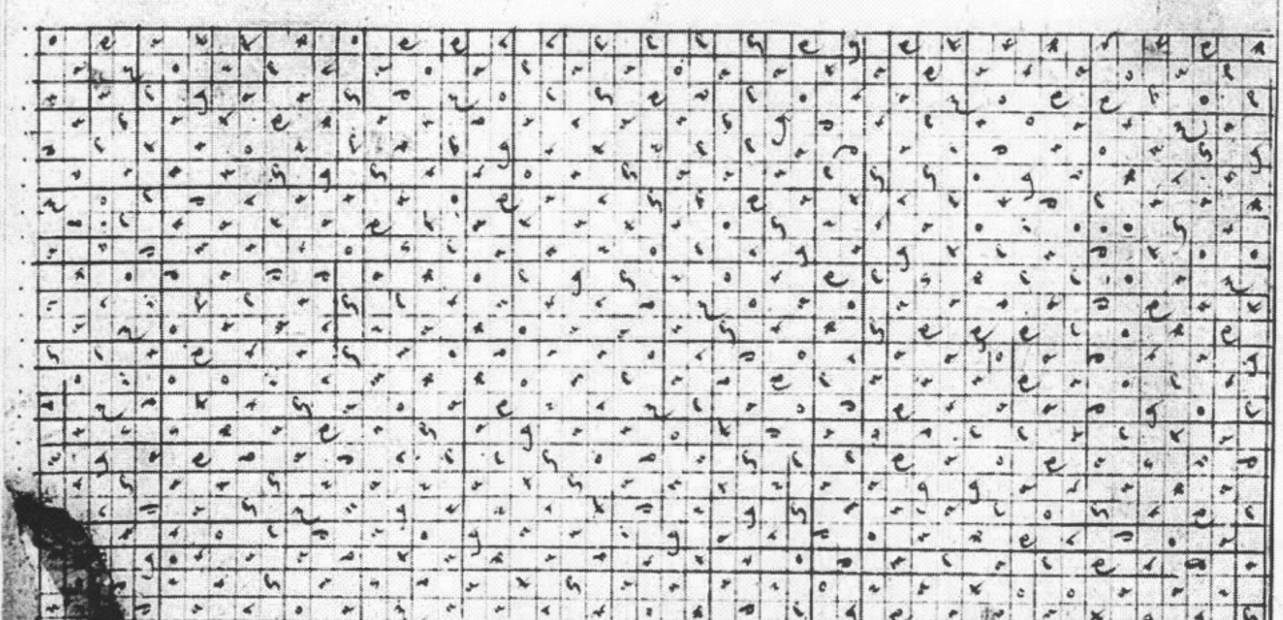
Rynh zichzor · chalan



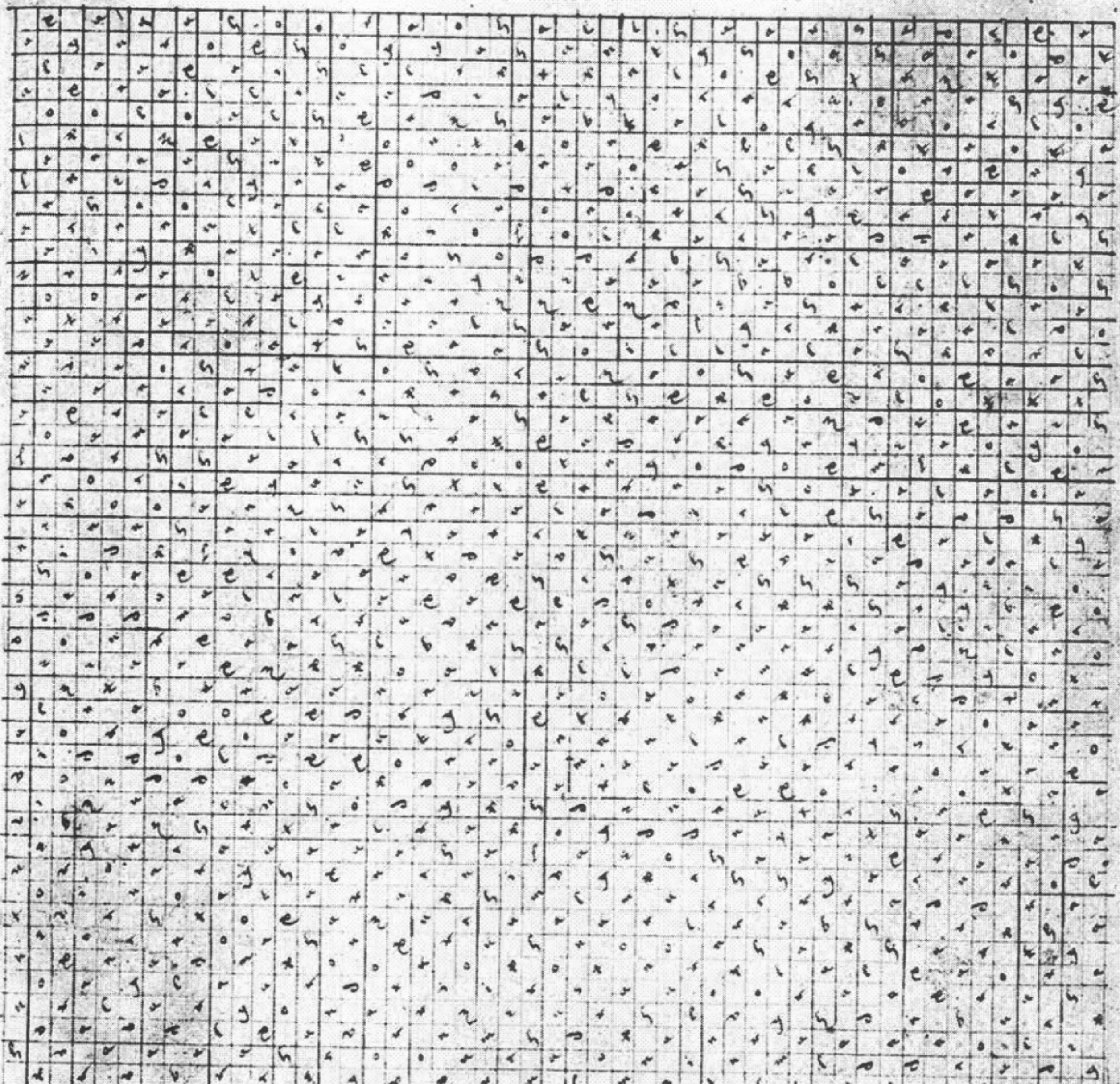
yaygzk lalpaoeb



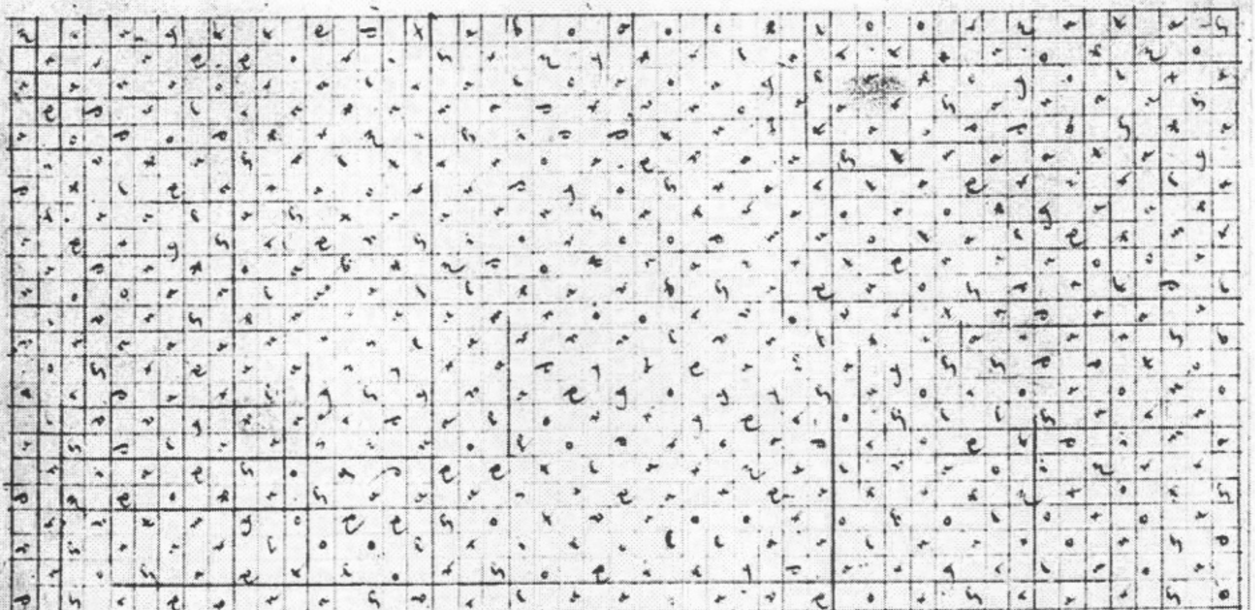
Cardanal geldons



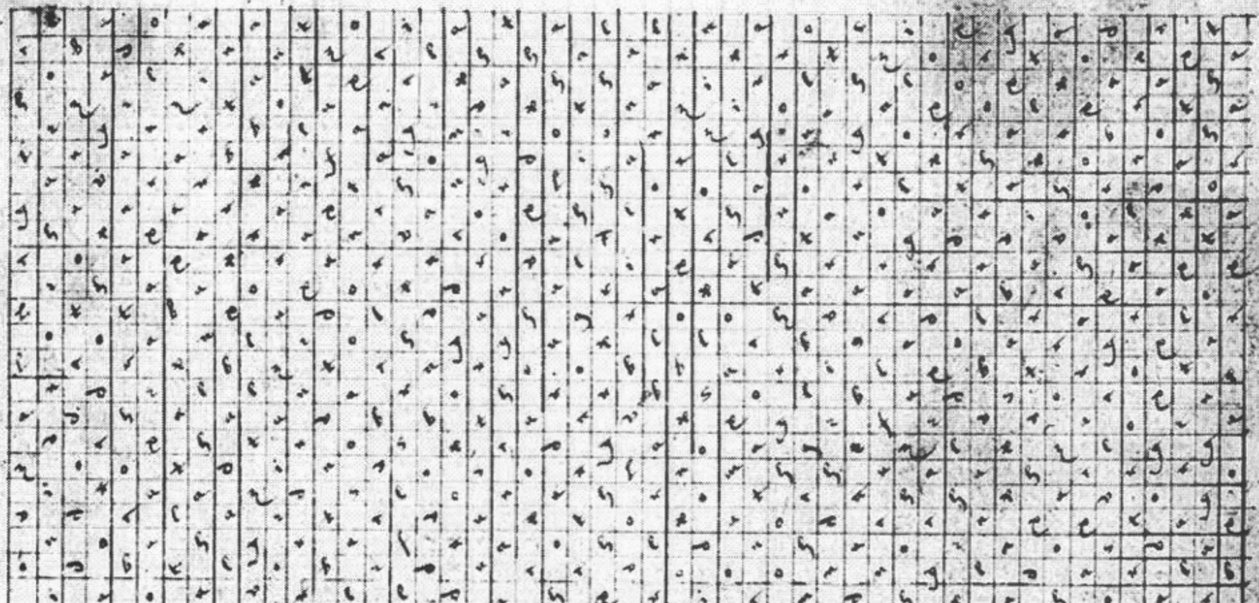
Dio nilg oapho



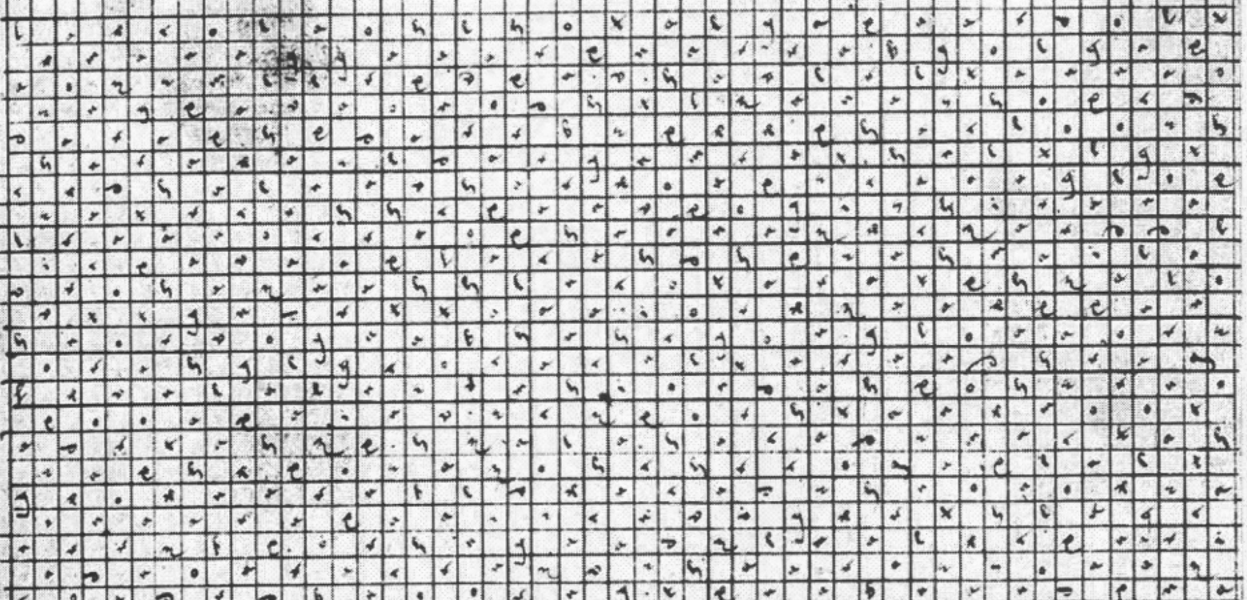
Toxhencol ylnorox ziborh



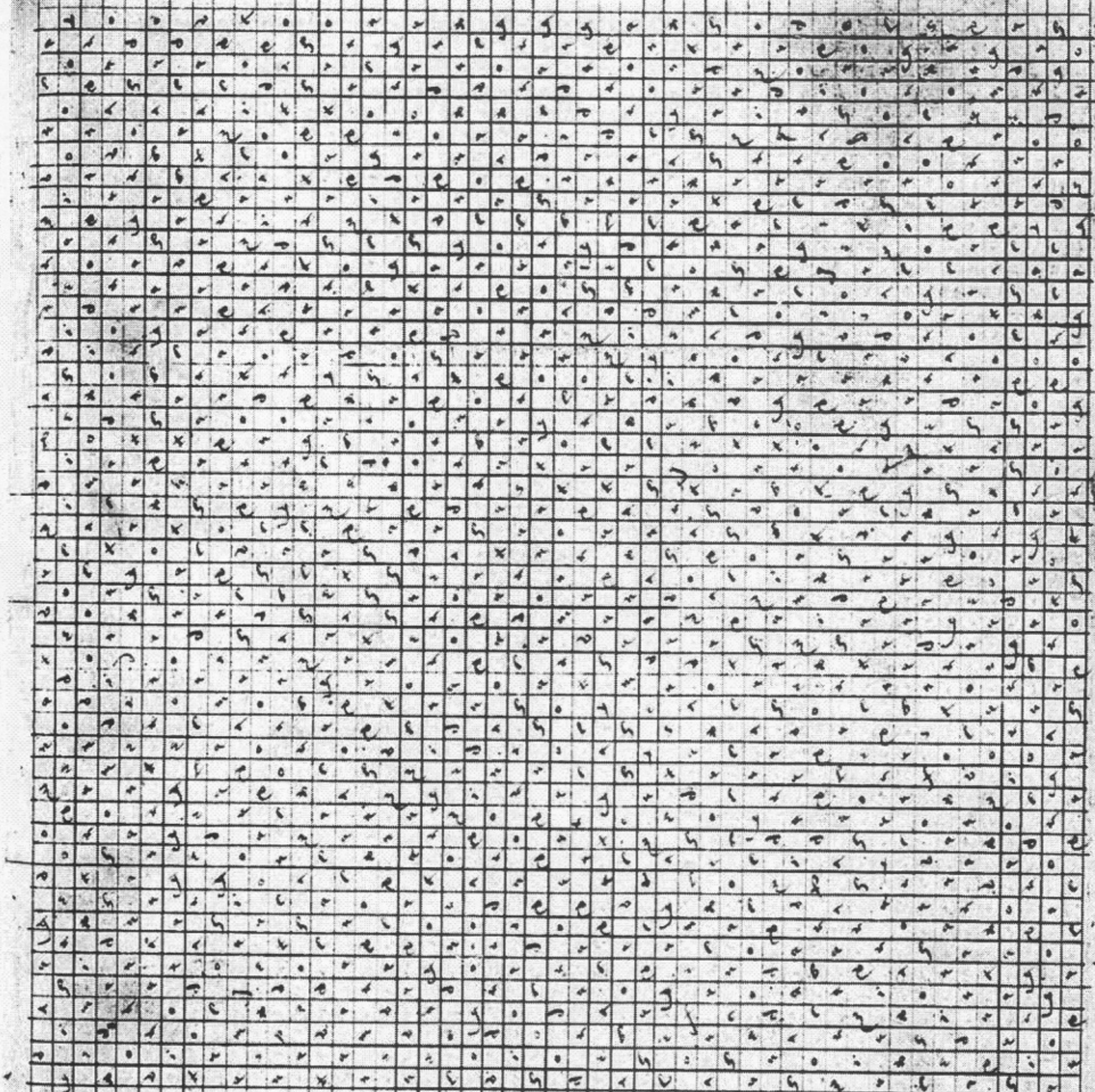
Balbomph chiphan



Dívagels Laxis parcan

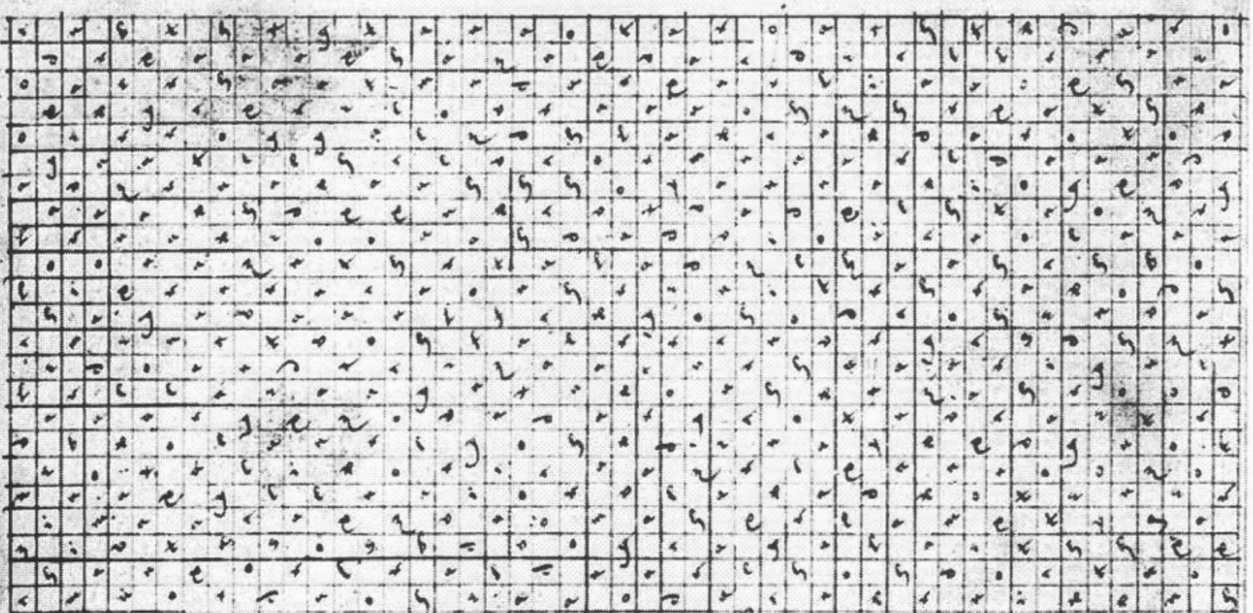


Zoda Big Pancan

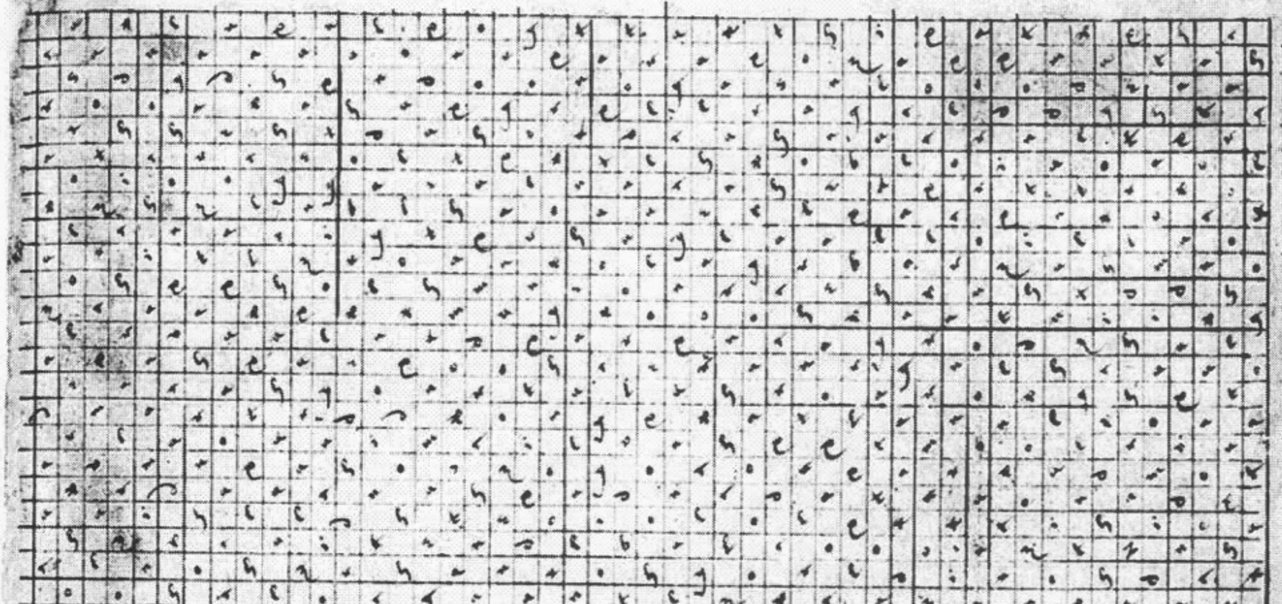


1

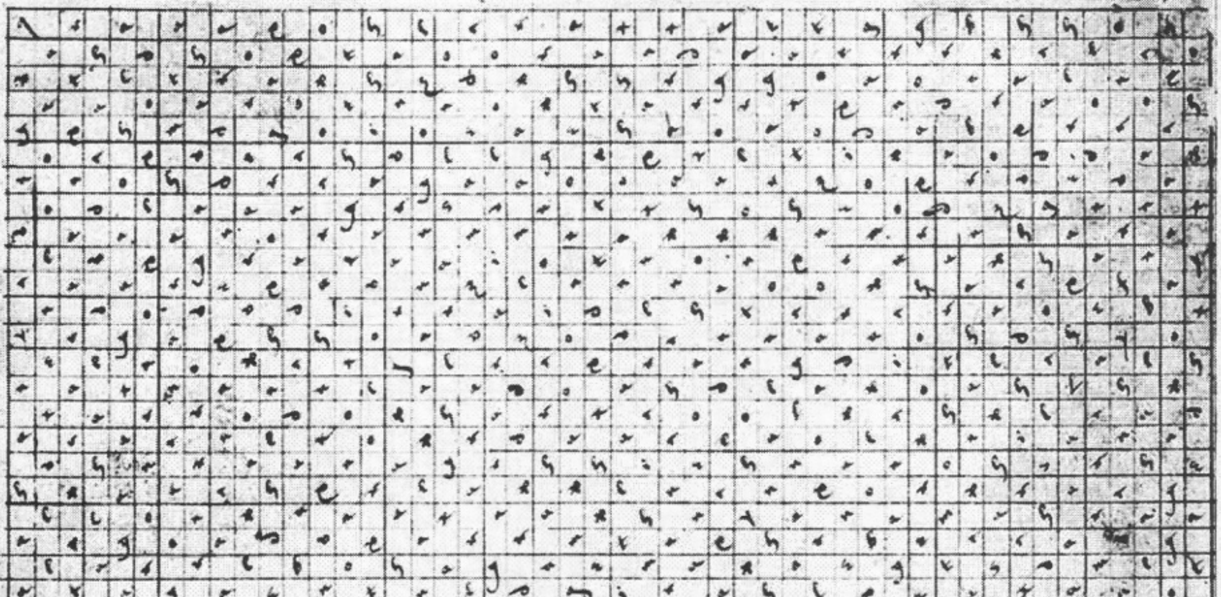
Dexdlng chirony gadd



Quabazeb dil pddar

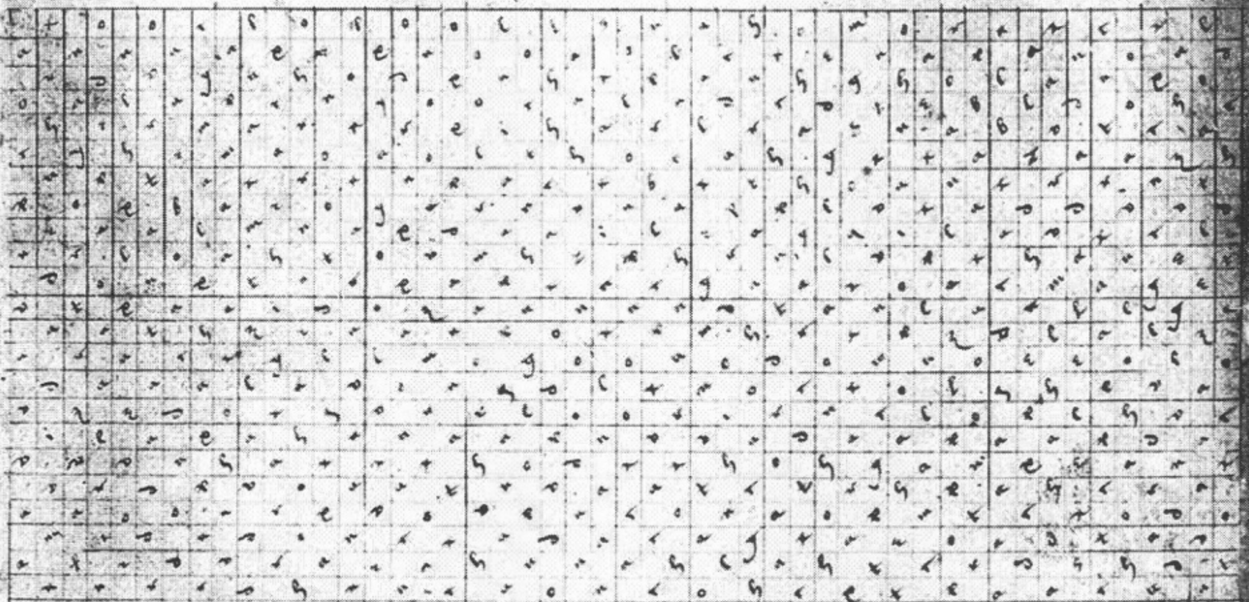


Xanpa phaphingeth

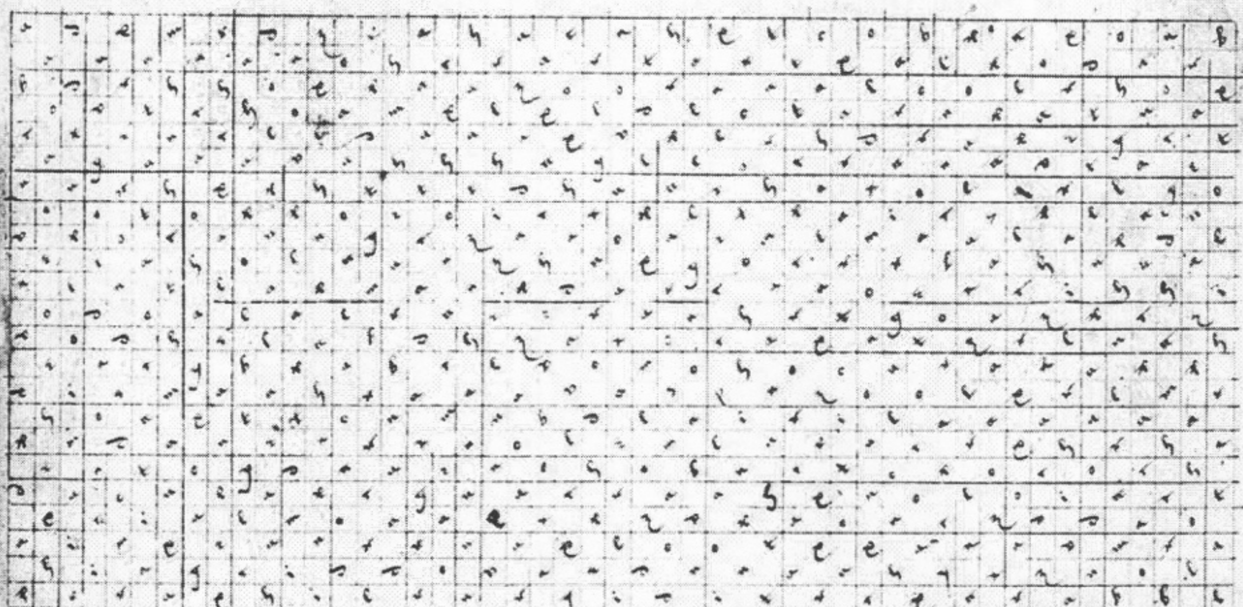


BRITISH MUSEUM

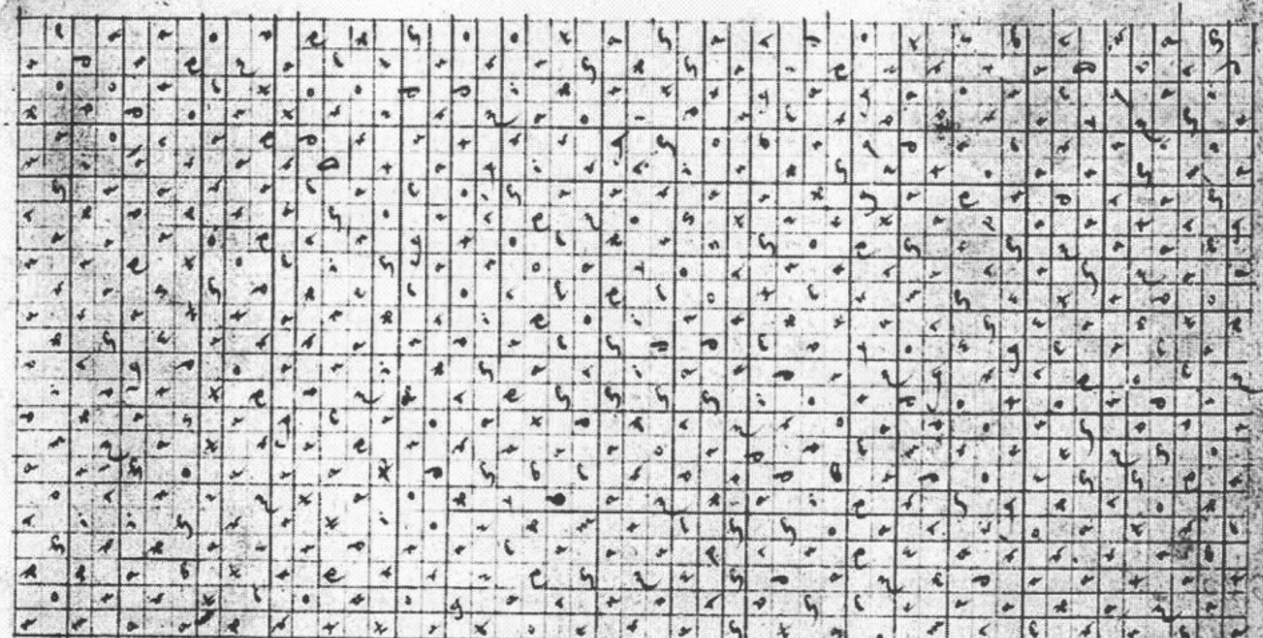
Ronlox bapdabap okh



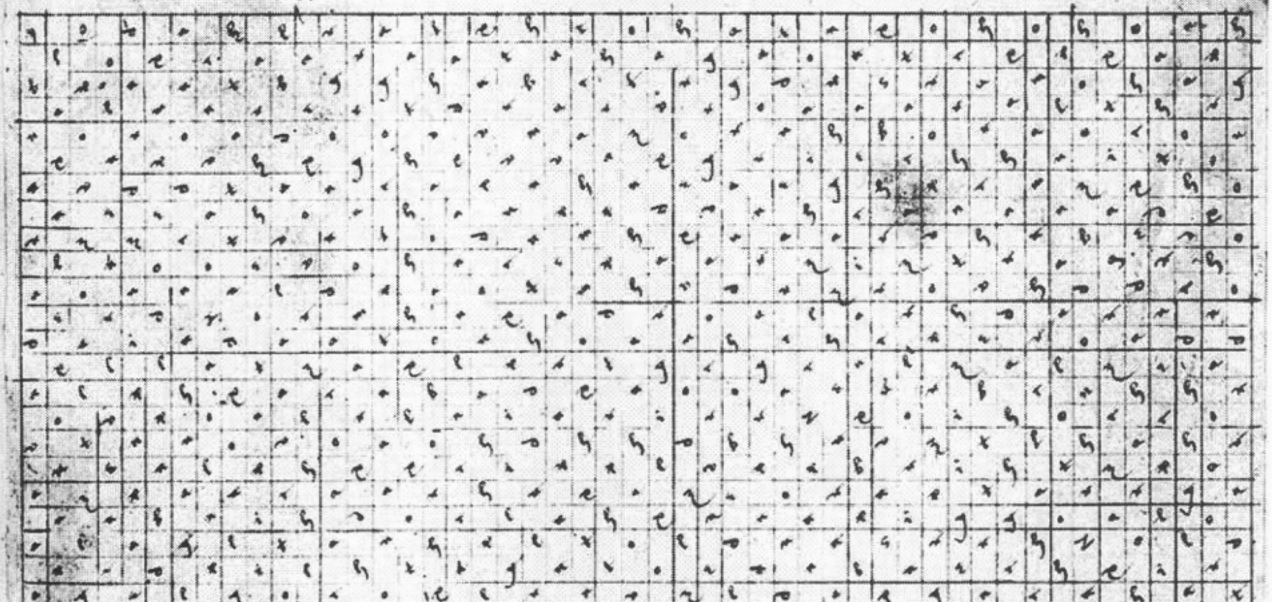
Calbaſſaſ yenwox

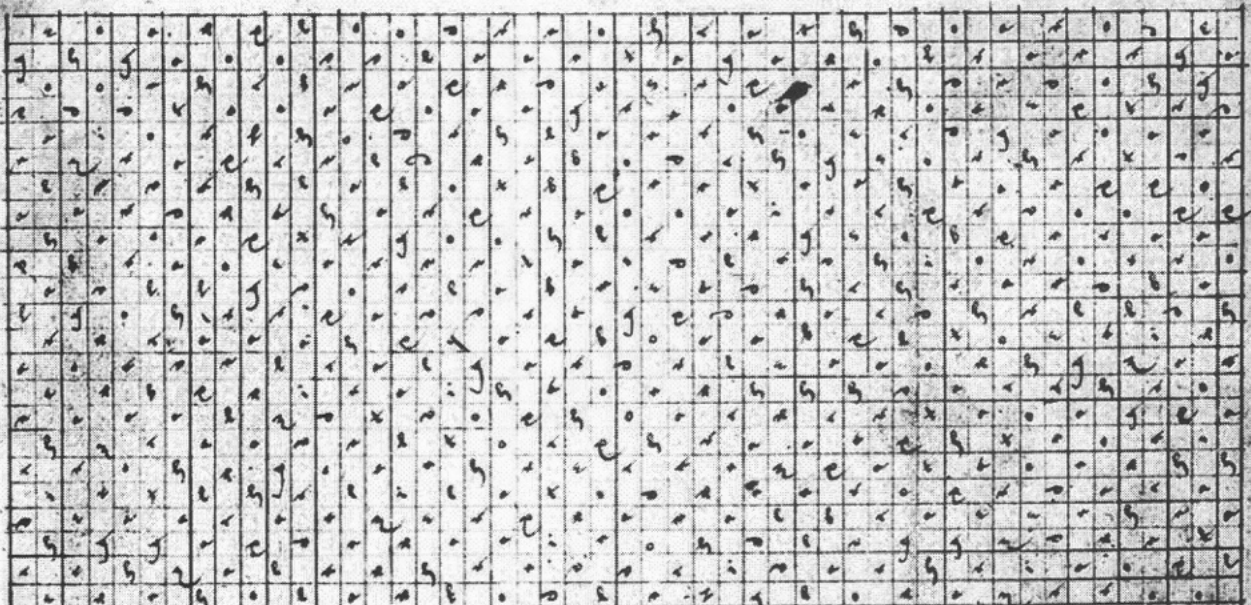


Doſnam gethgol axah

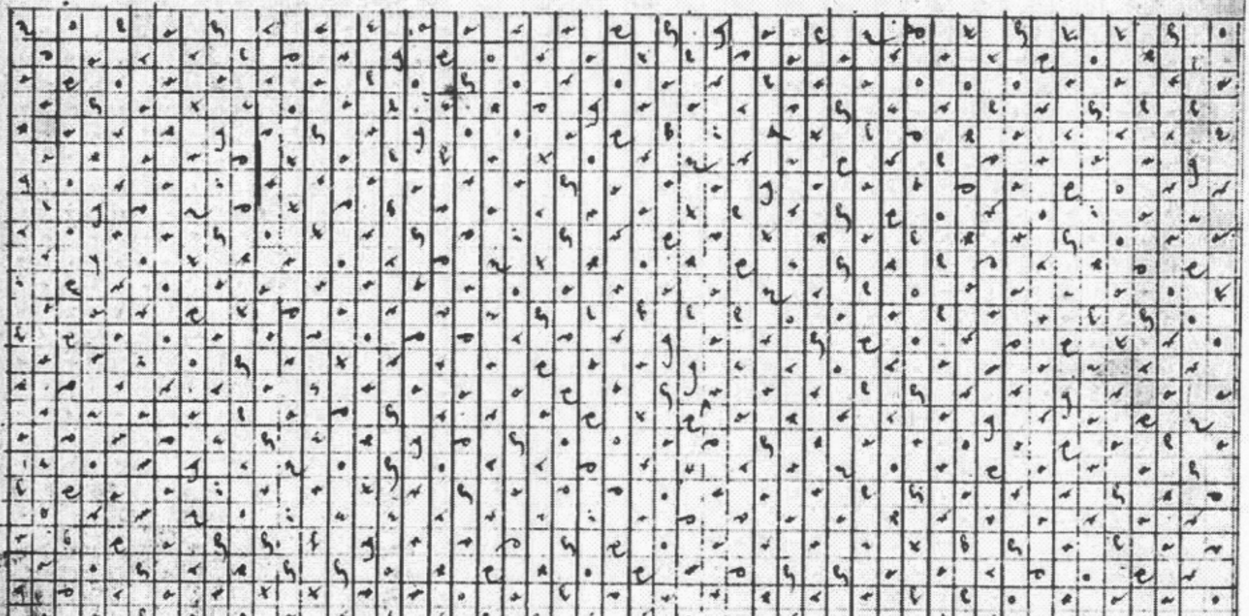


Vantádong nargex

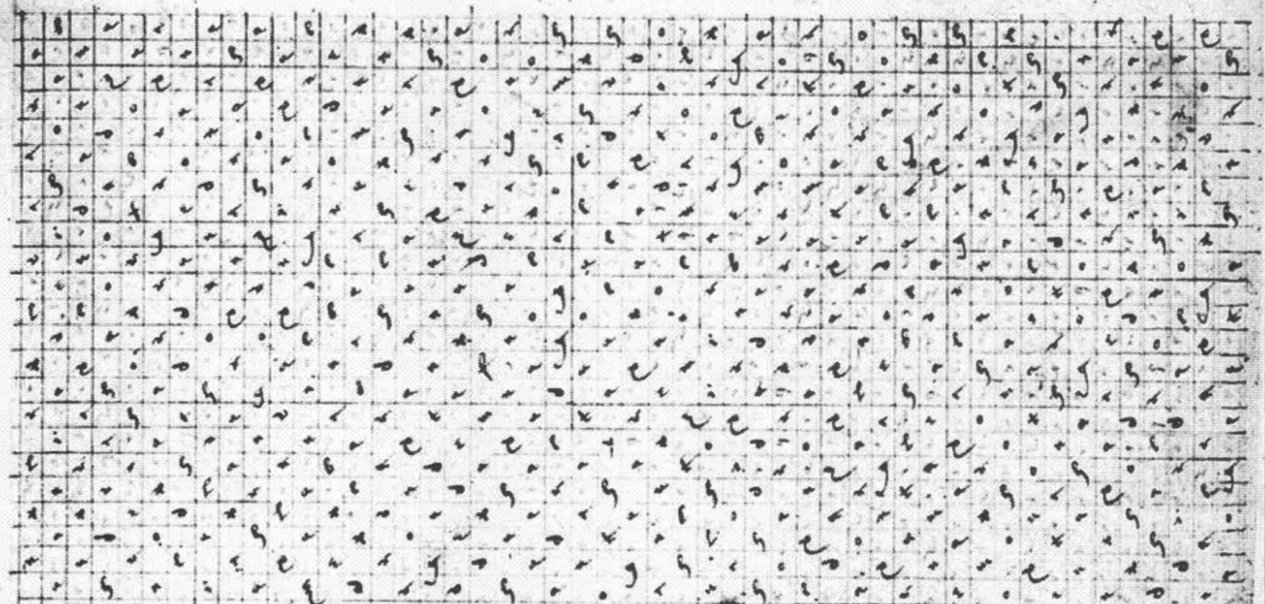




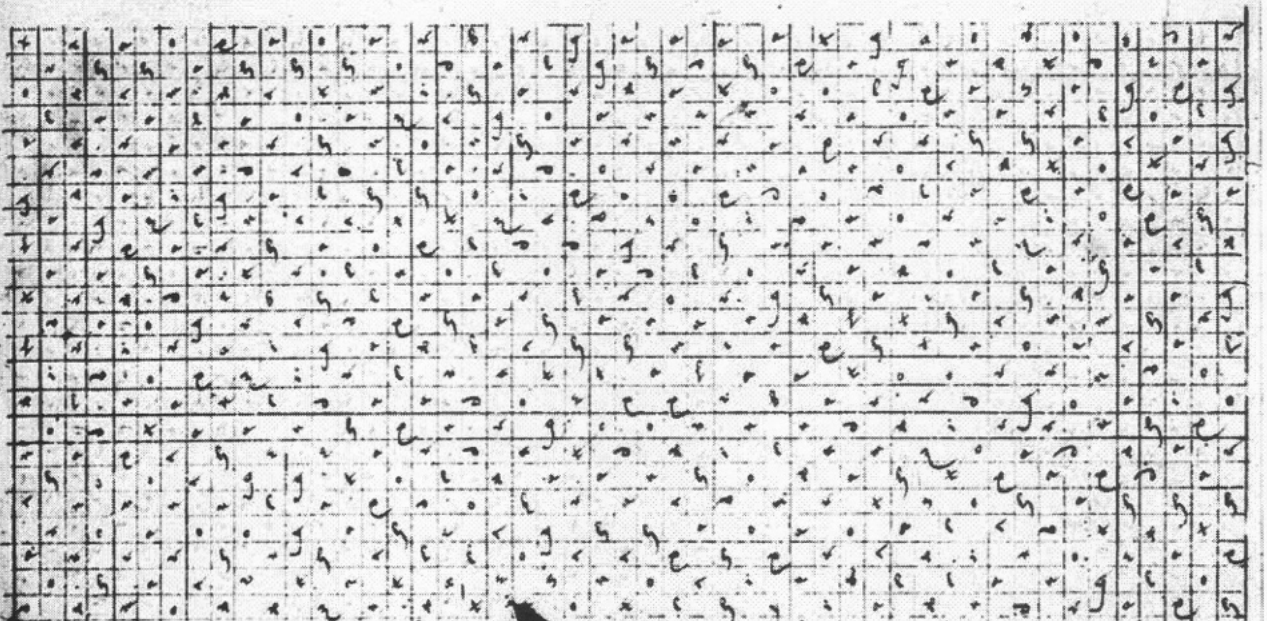
Archi septs lovox



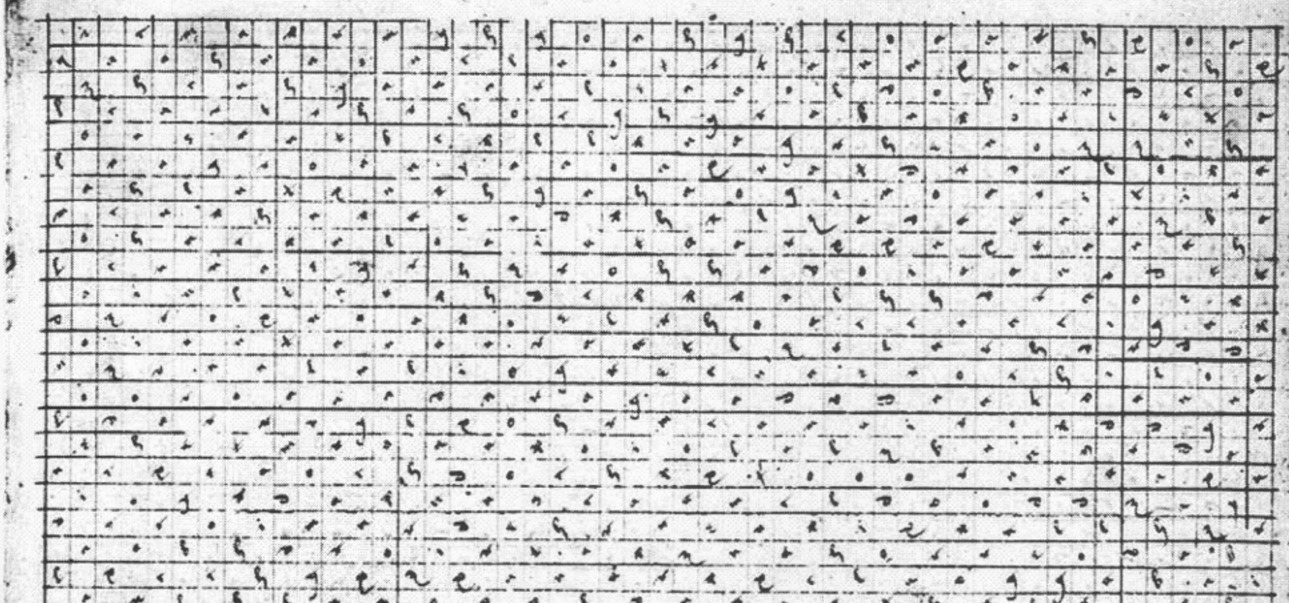
Dampónpha nexo gel



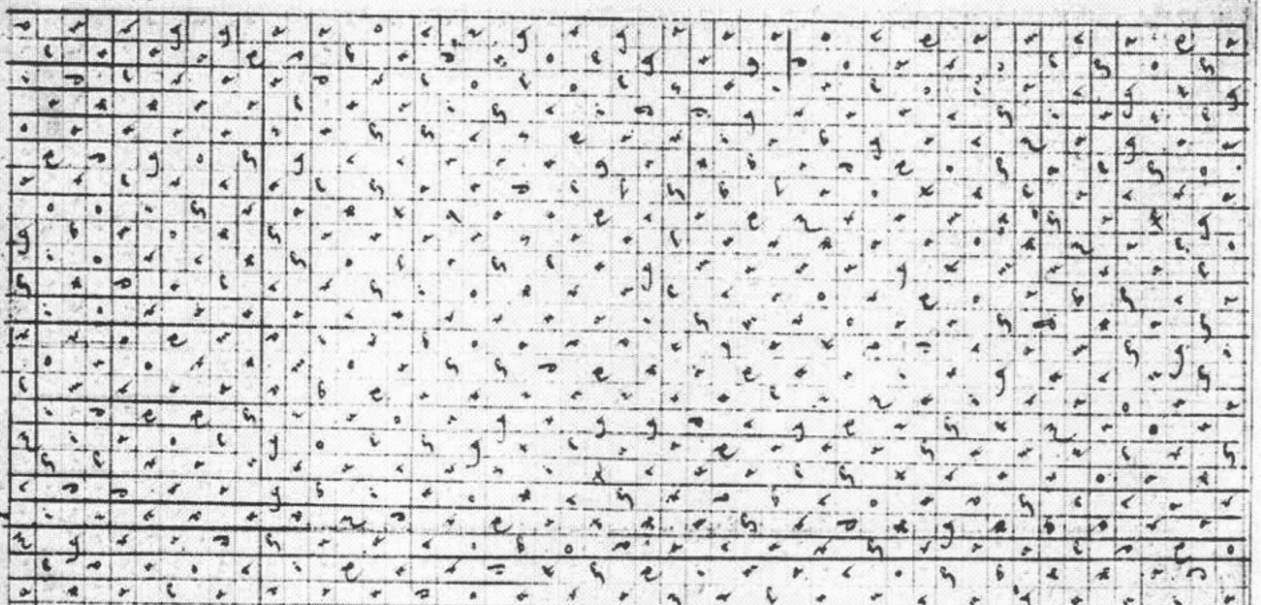
Dexph gelit onchen



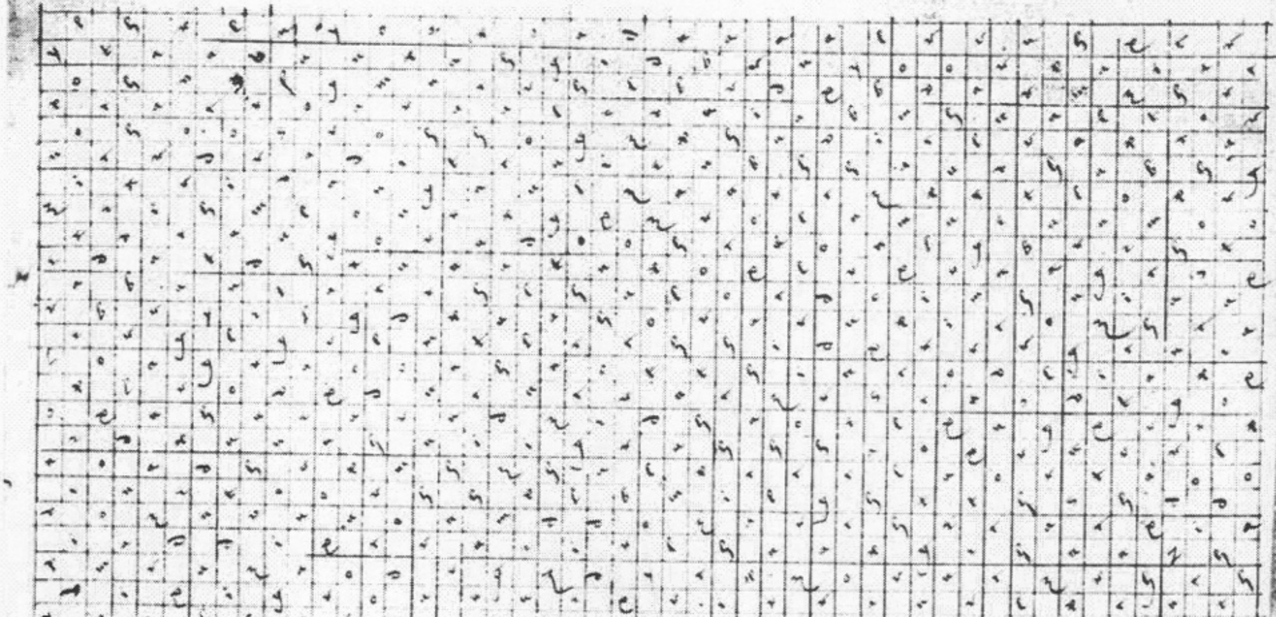
E llaxor llatoglan



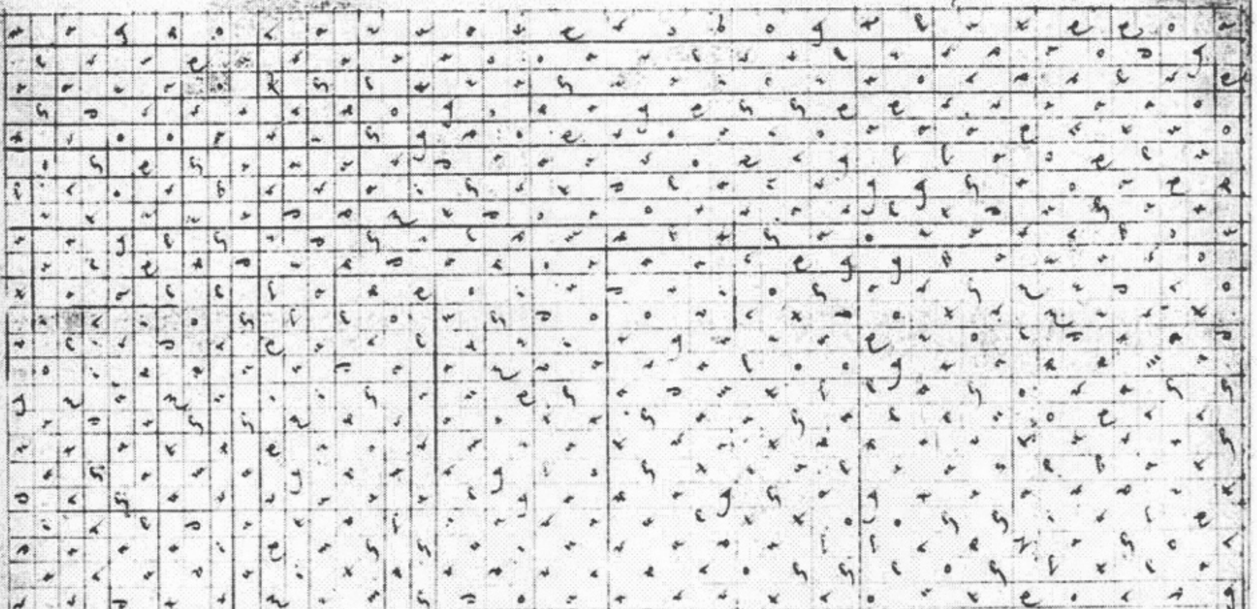
Fiam filgisch ſurdonch



Cemgealg ralphos

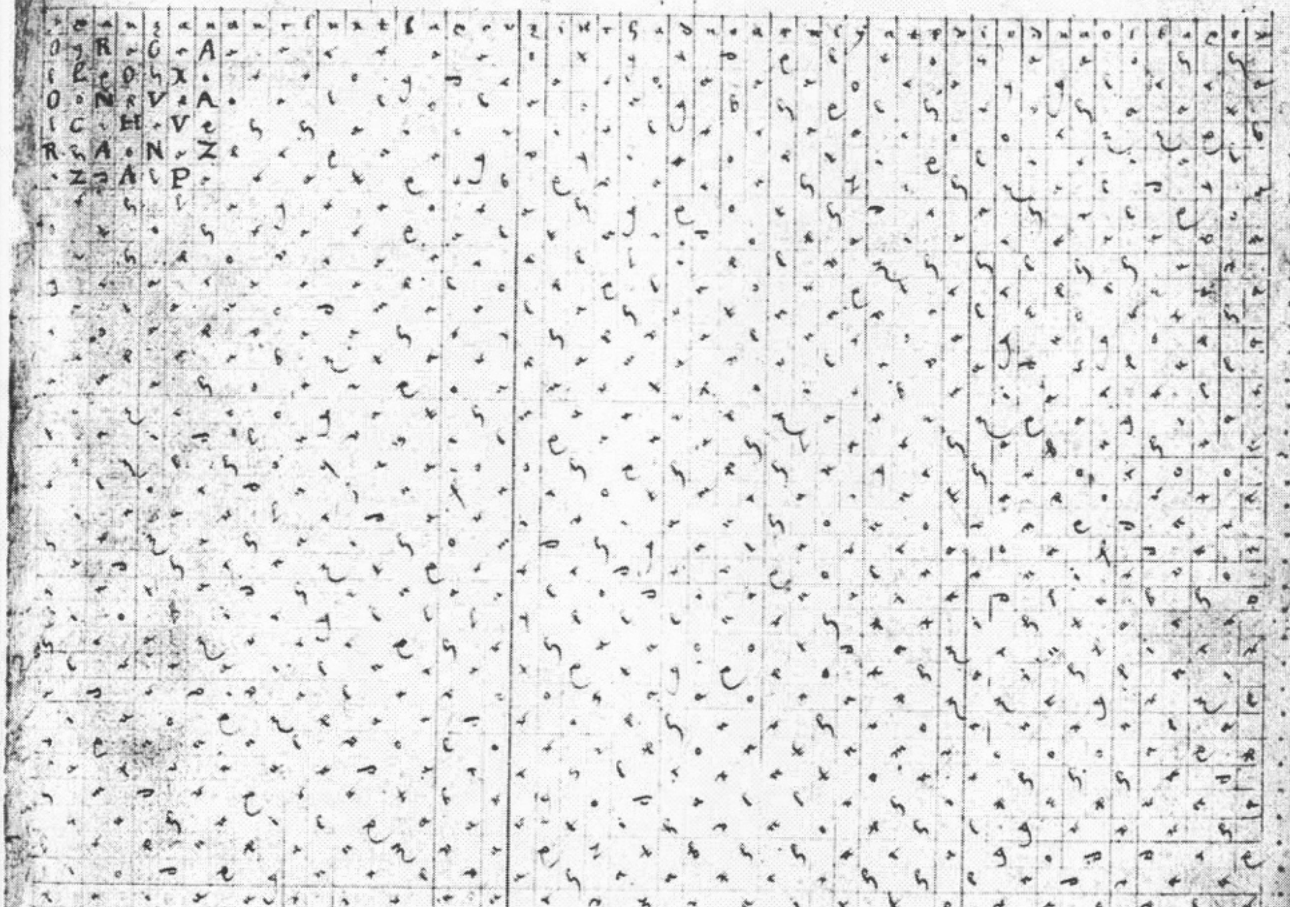


Zódagrap zilpob.



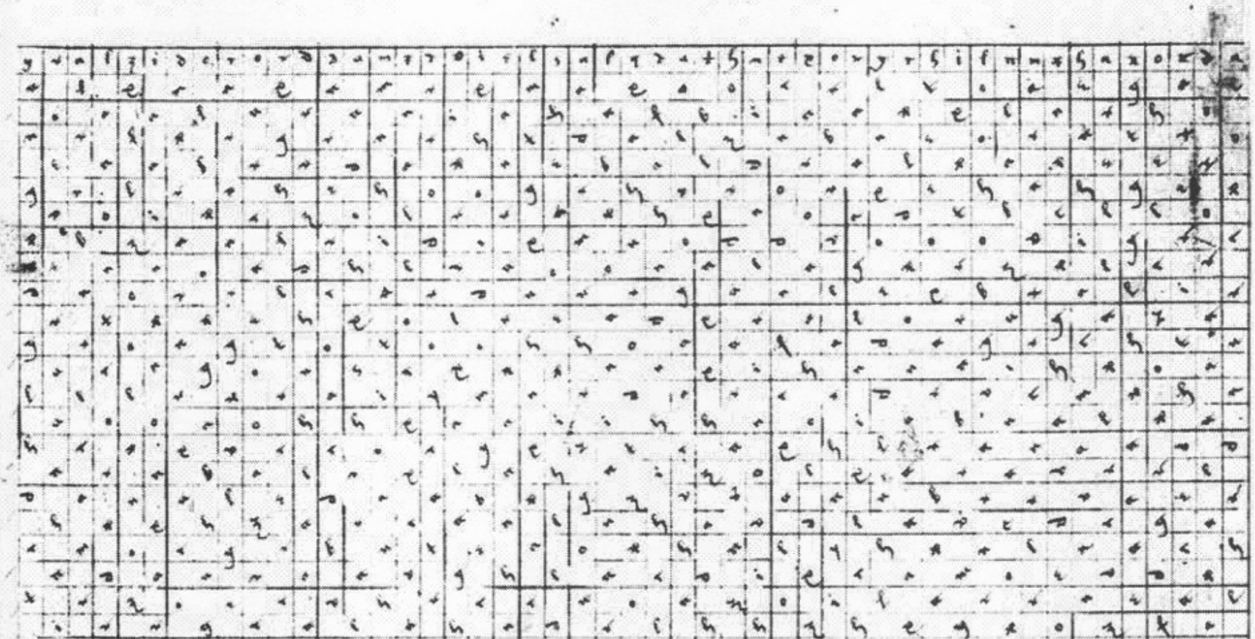
This letters ar to be made throughout
the rest of the tables as you see here at first
Also of these leafs be made as they are in
but one leaf. It is but a note of them
for every empty square is to be filled as the first. 51

Necpeilga Snpbarn

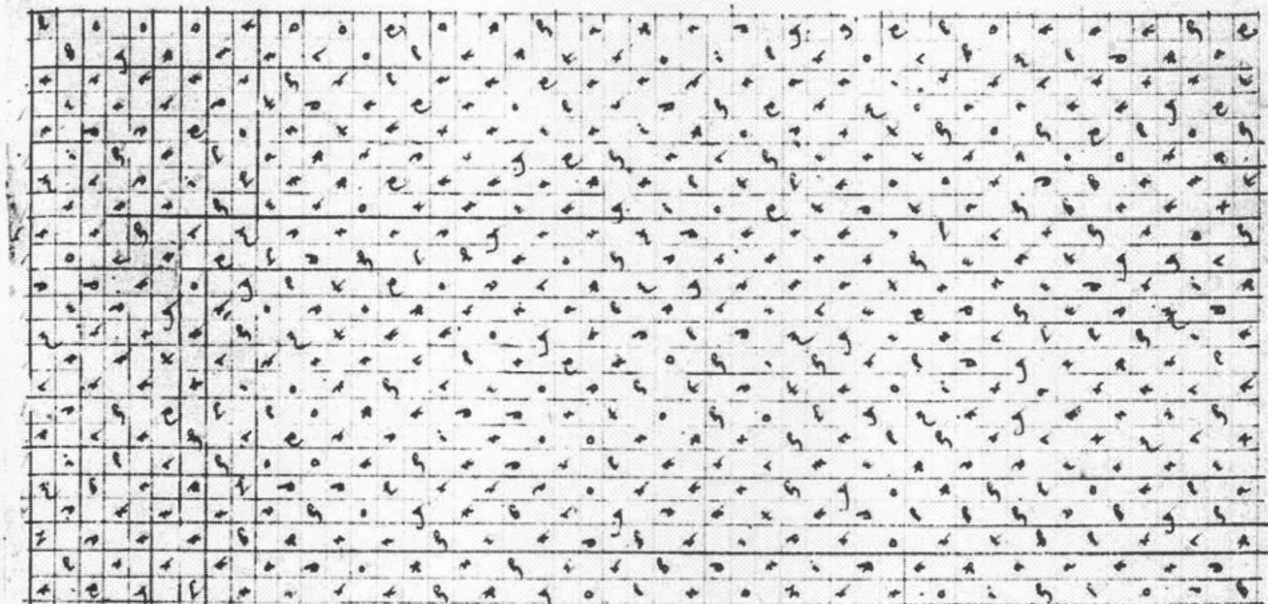


R O A
O X
N V A
H V e
A N Z
Z A P

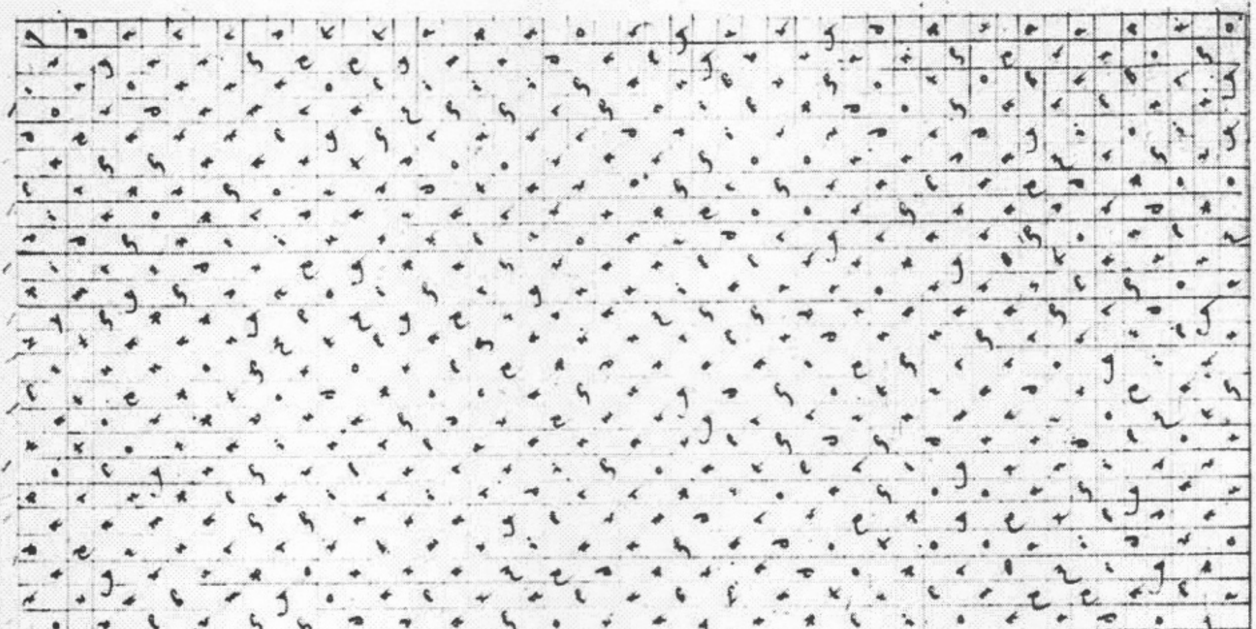
Dephah onge phialox



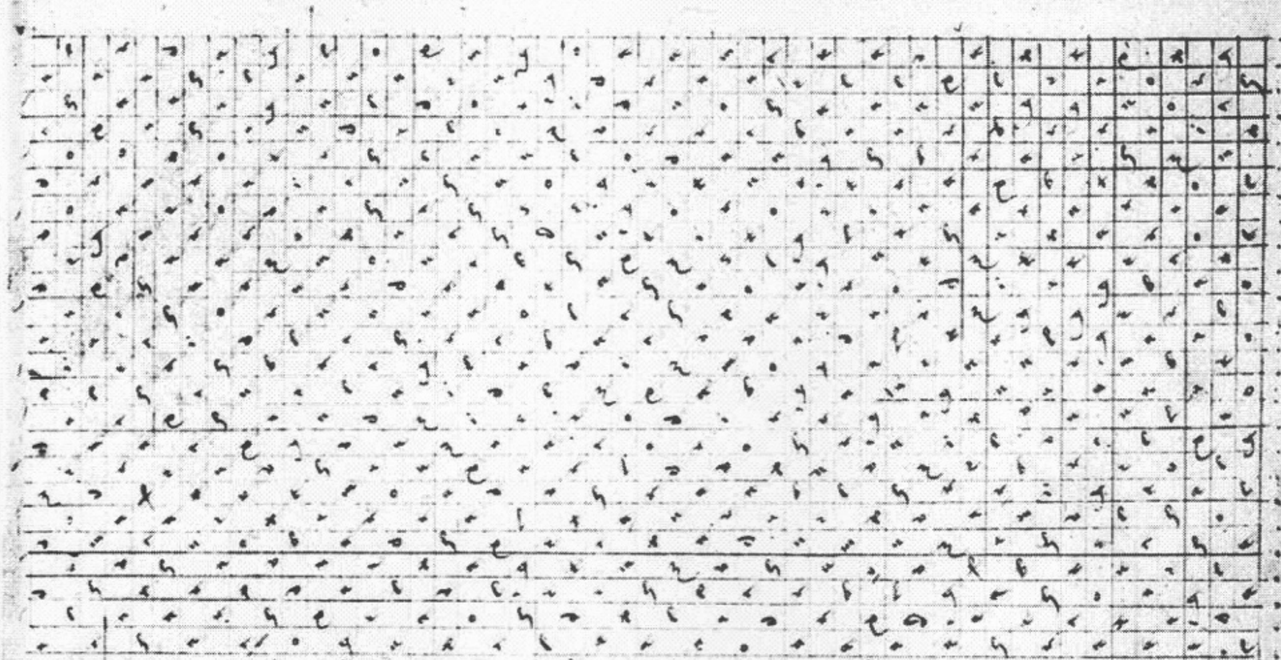
Helziar pol dolgon.



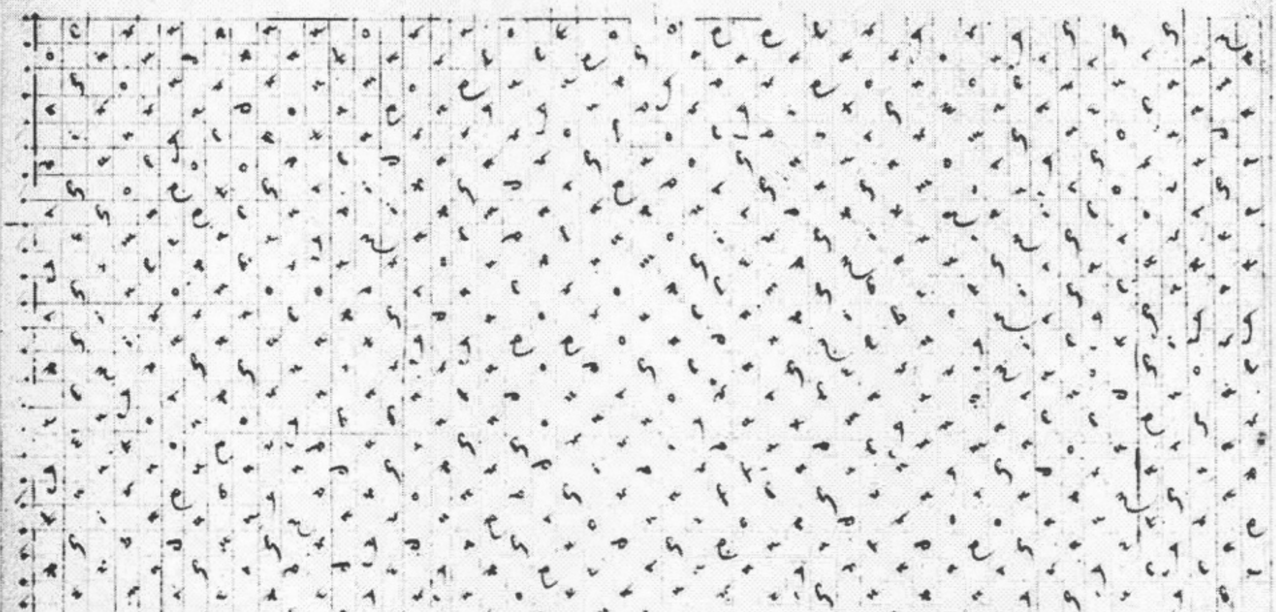
Parni Volchemph



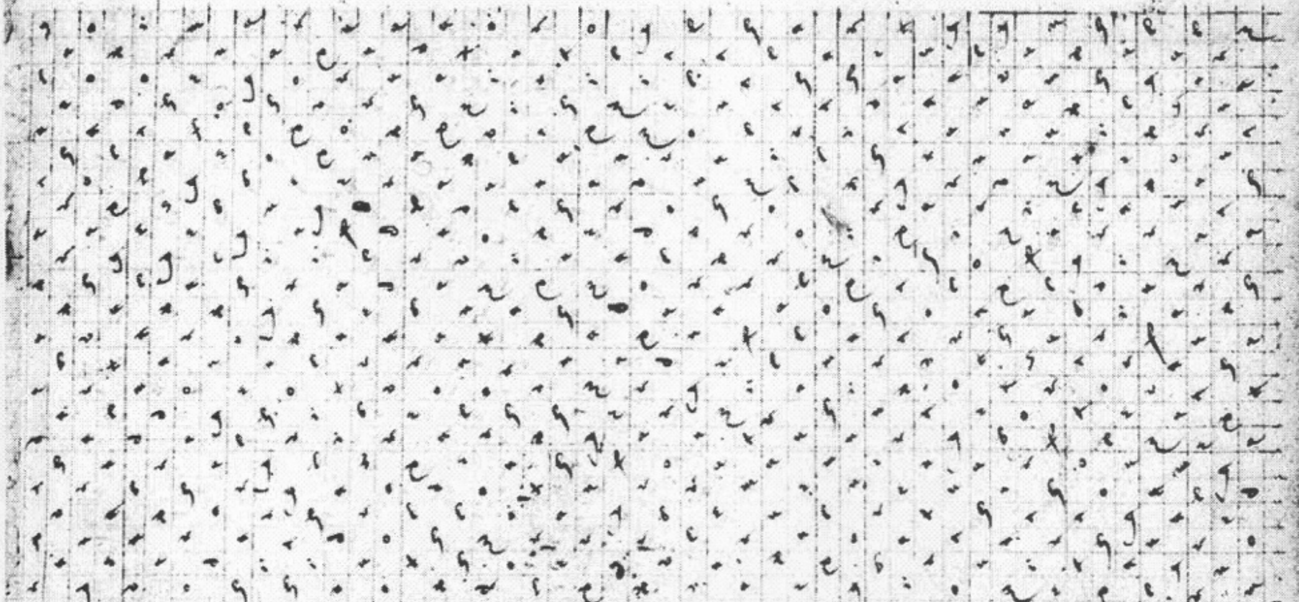
A·c birzila chiparal



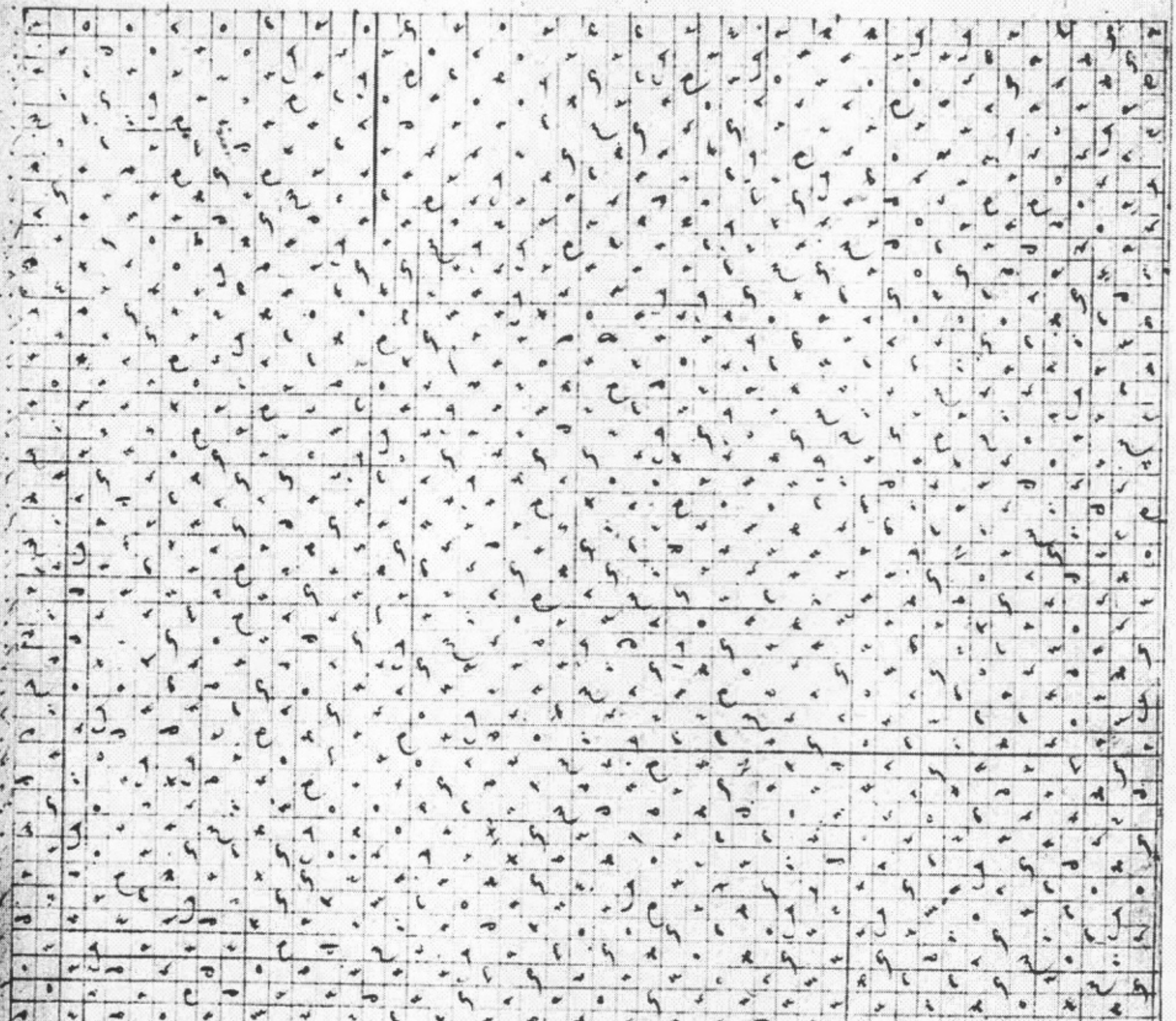
Alged ón chipráxal

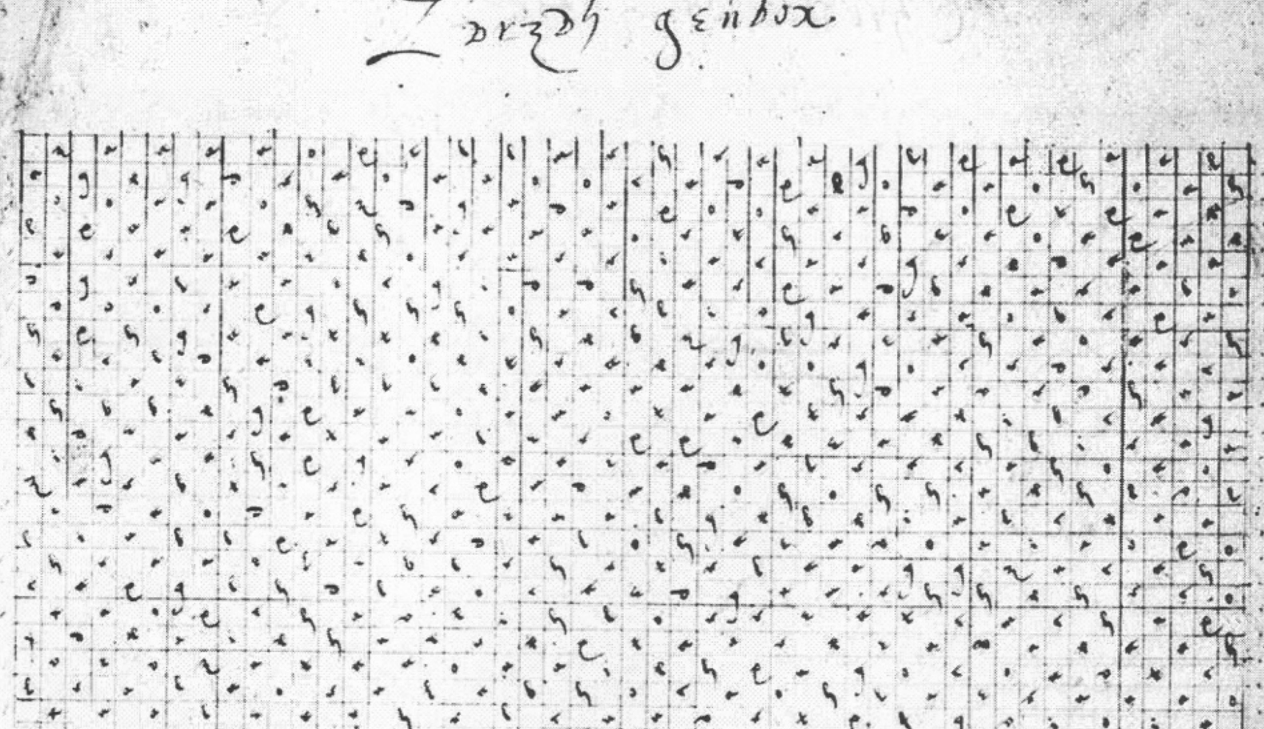


Clakn. nancal

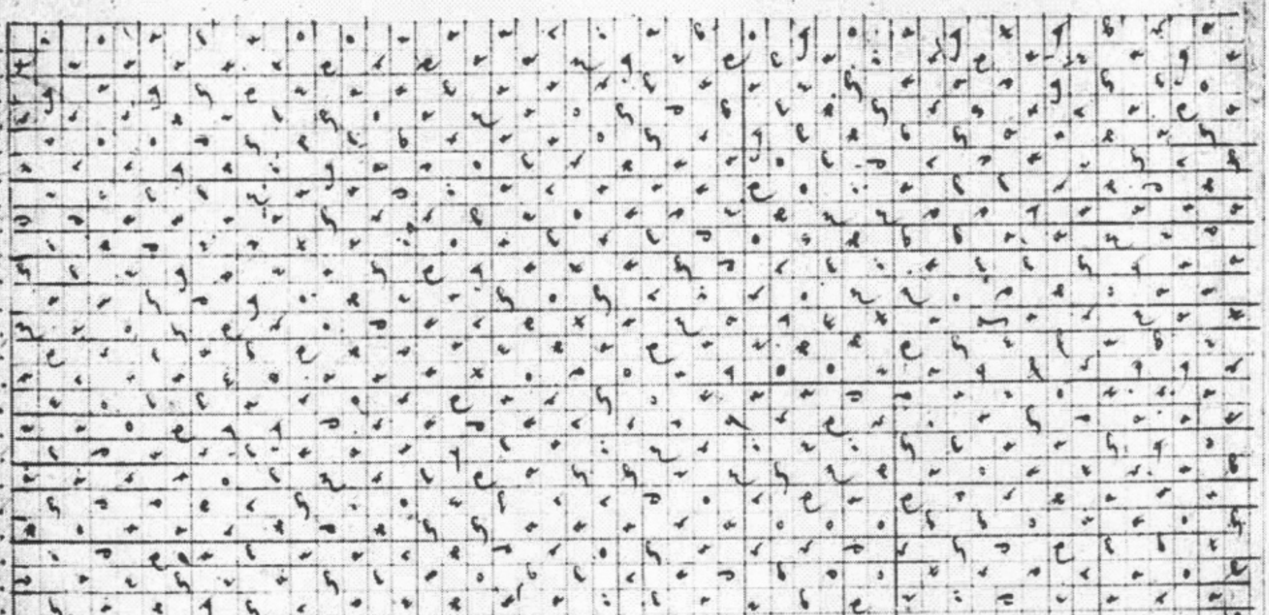


Lexrox pingh sardol.:

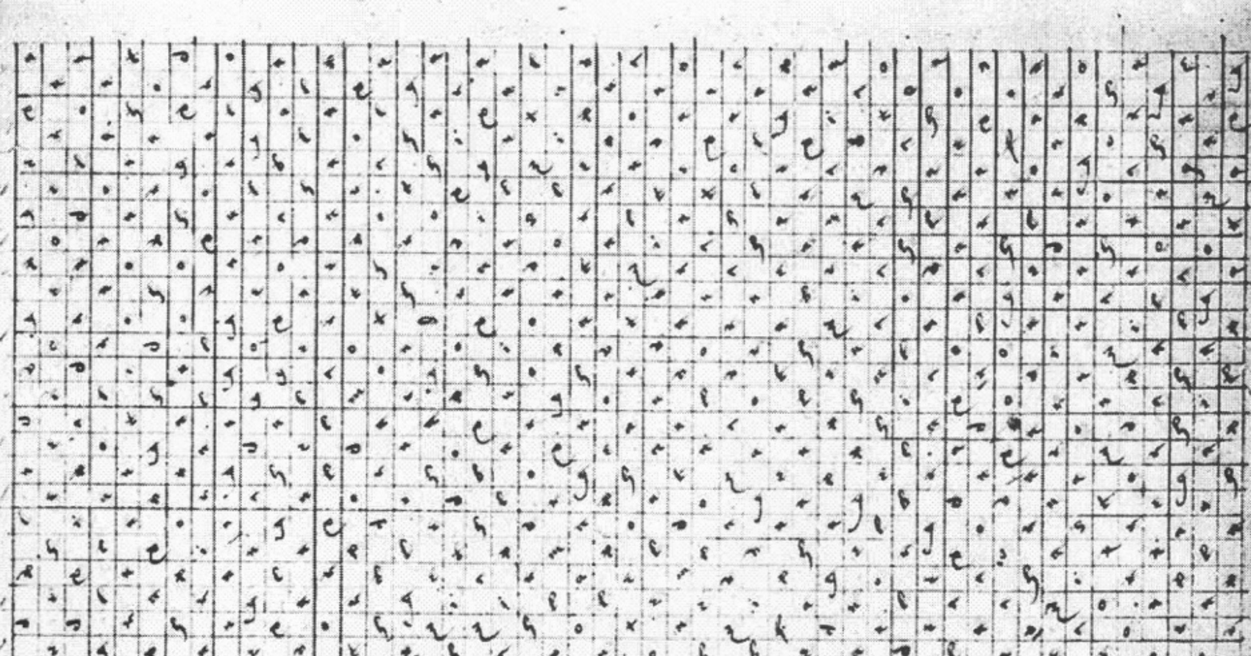


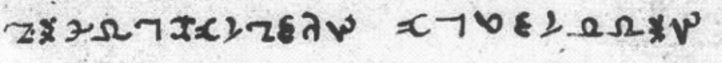


Chiromonph. zarchan, olinorg

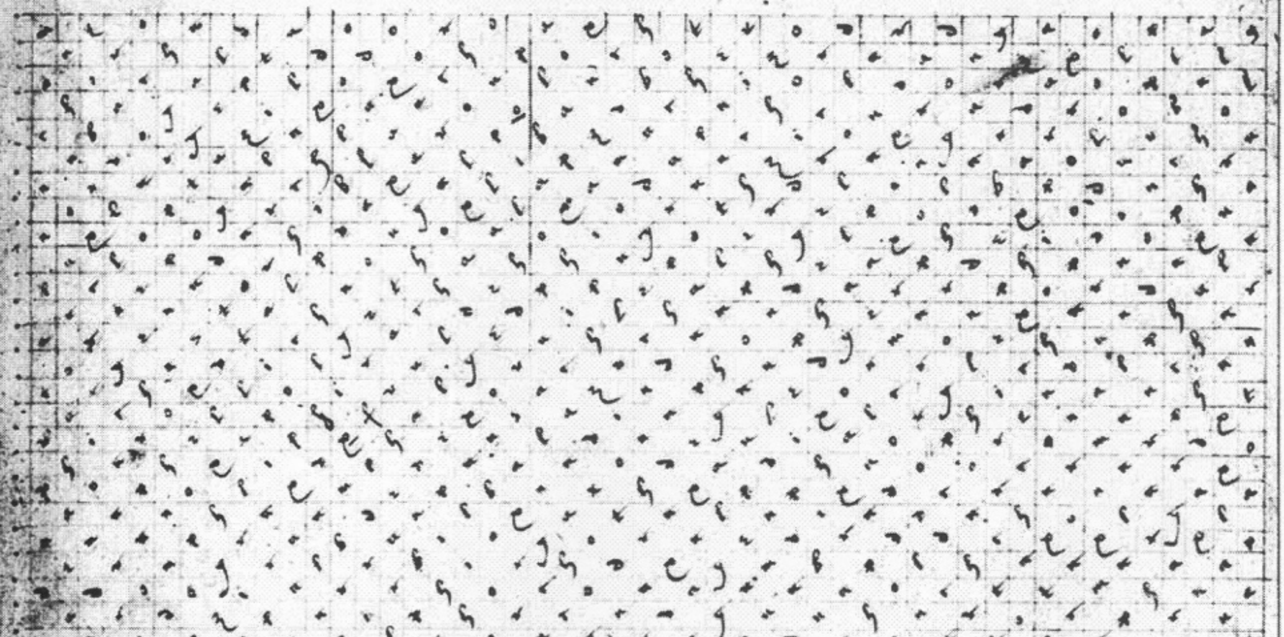


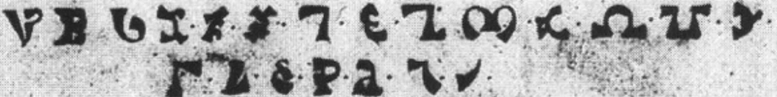
Calgs Sedph panglox

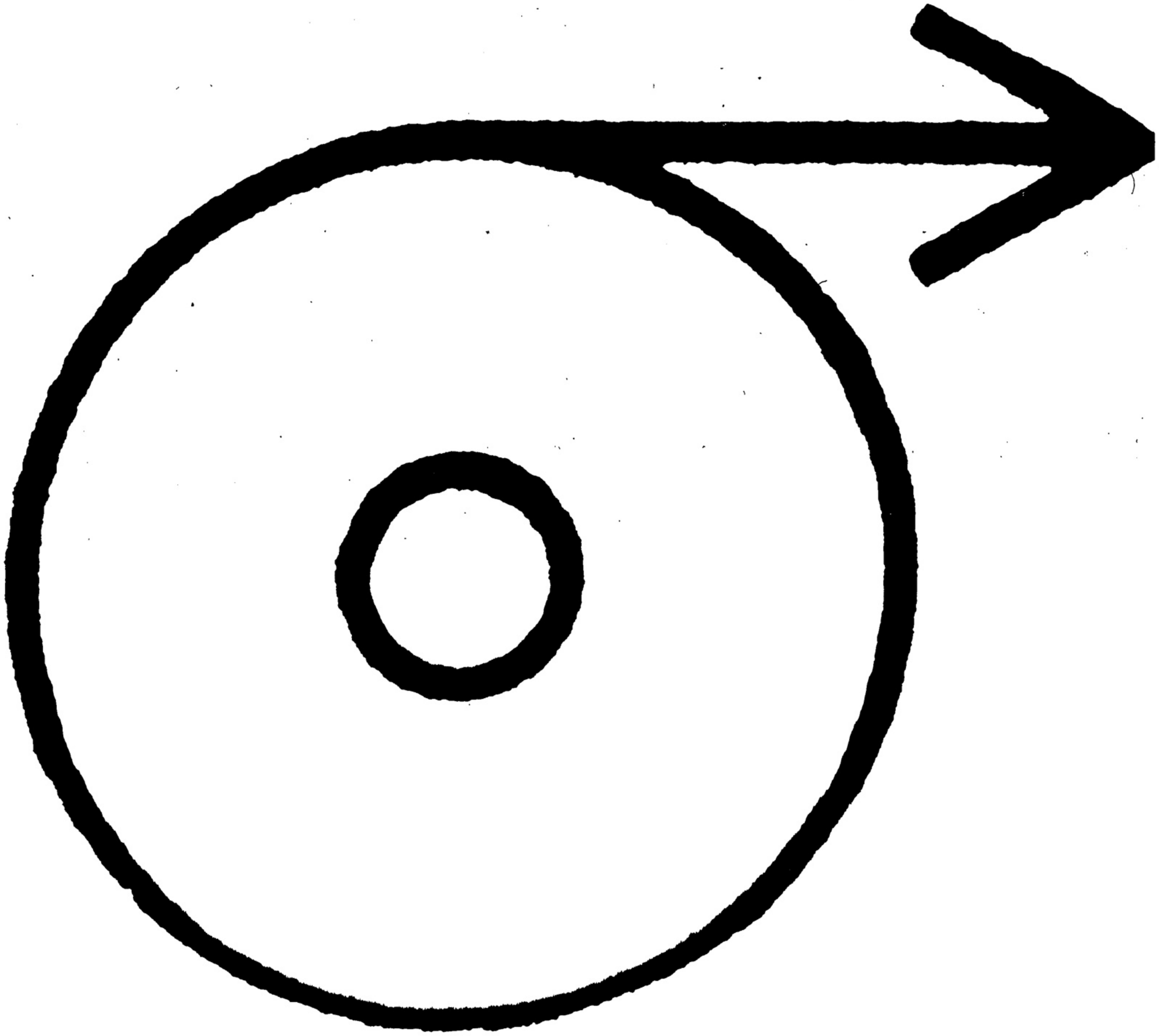


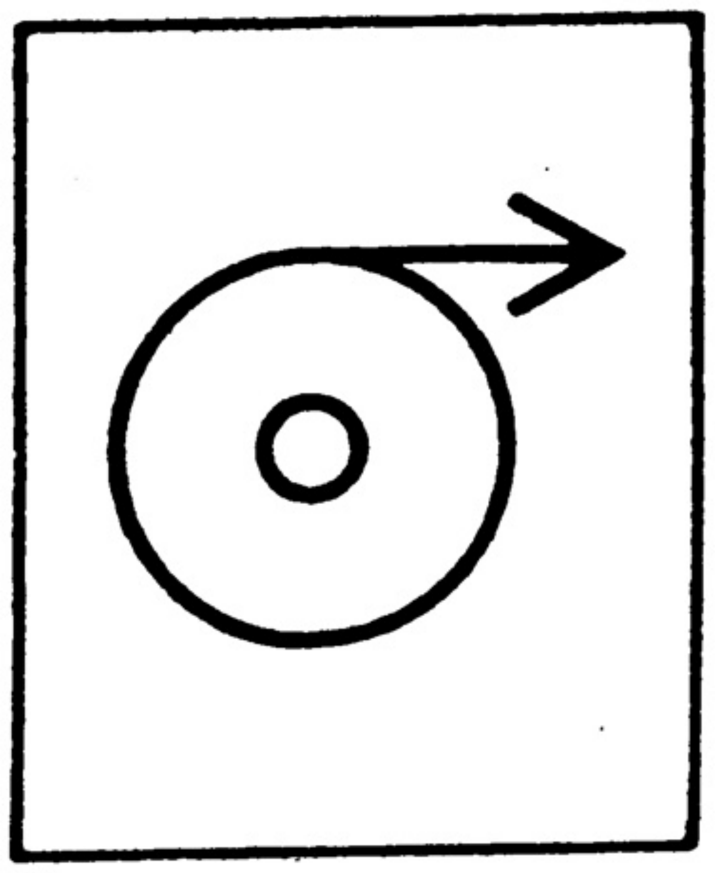


Bapporgel bxkioldepuay.

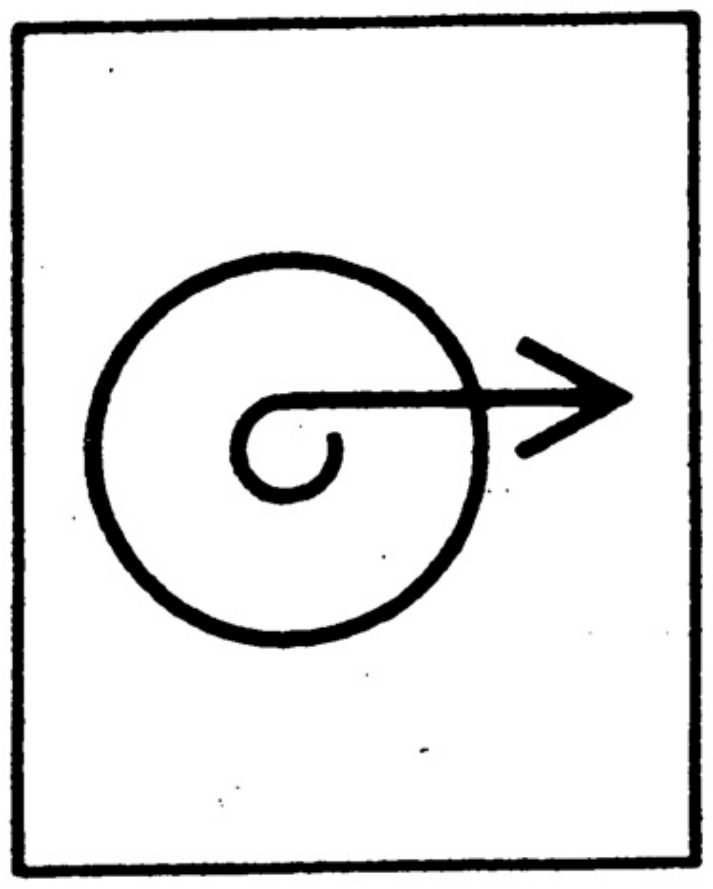




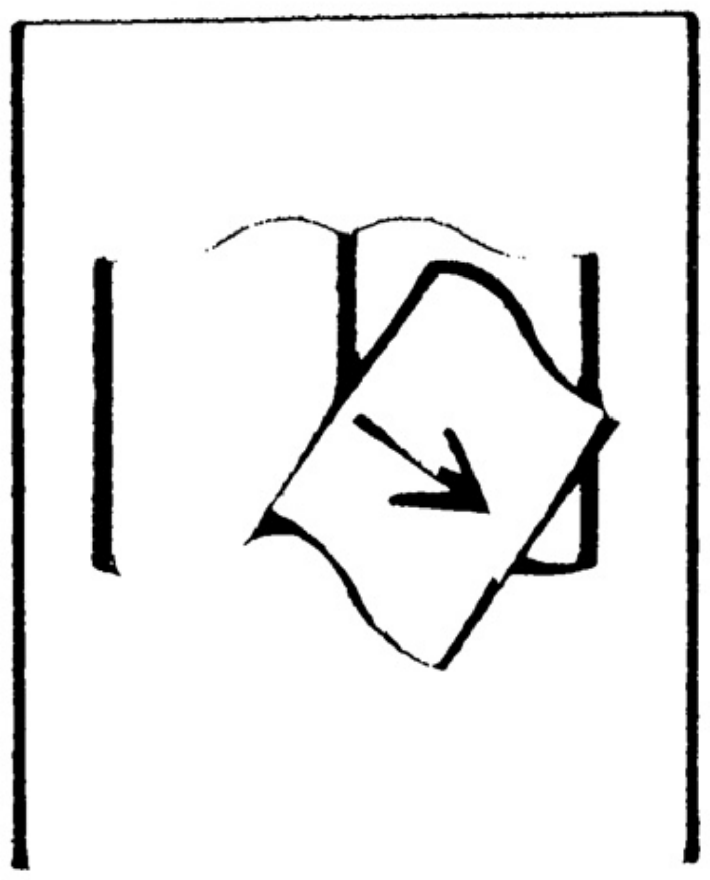




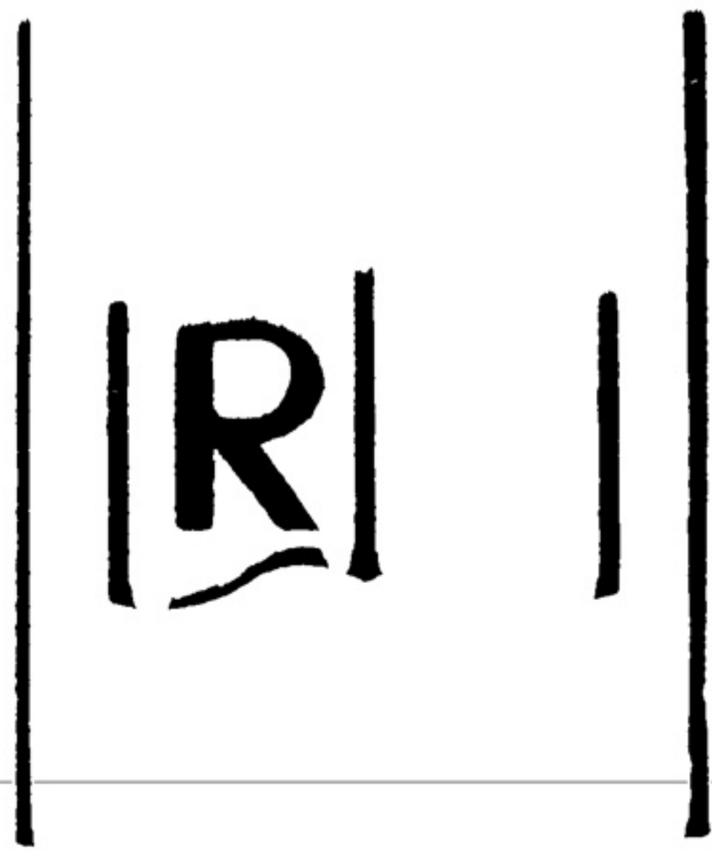
Beginning of reel

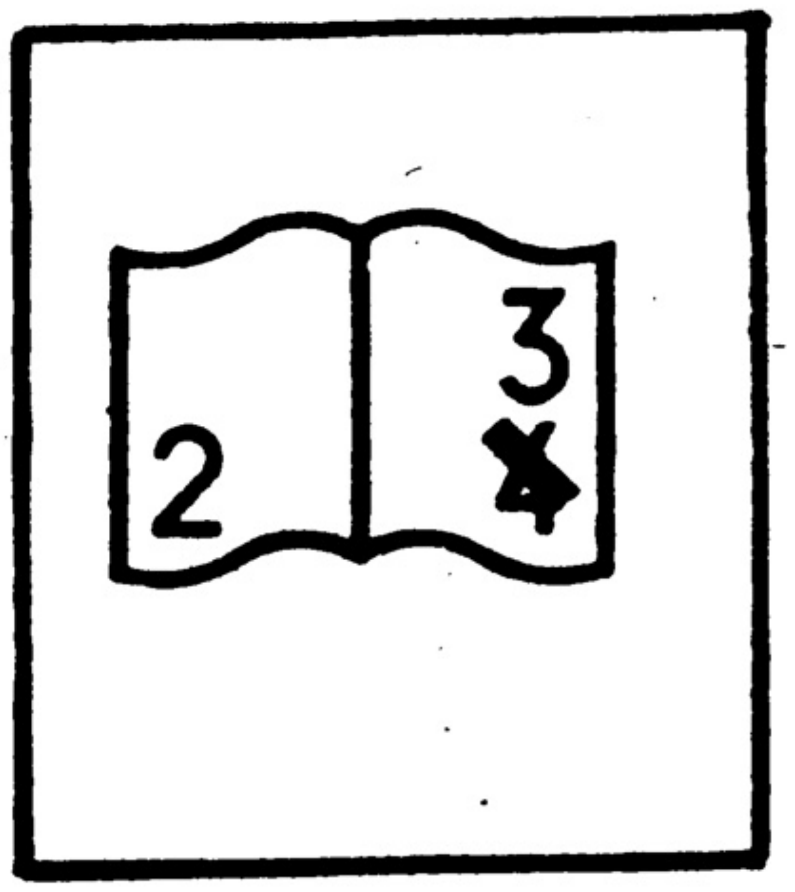


End of reel

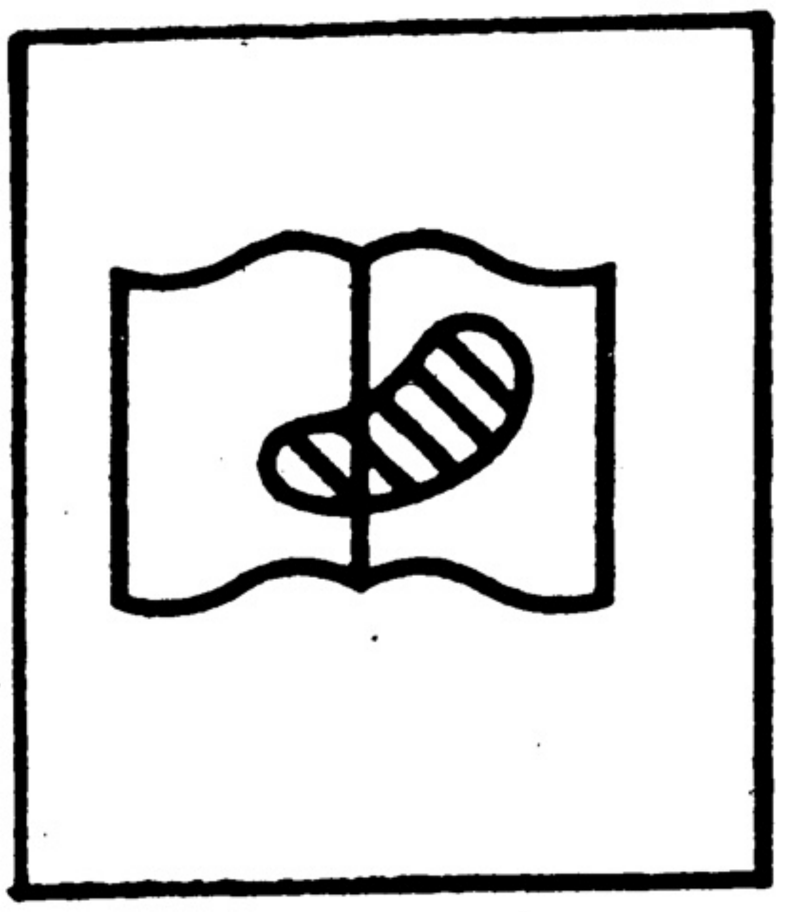


[illegible]

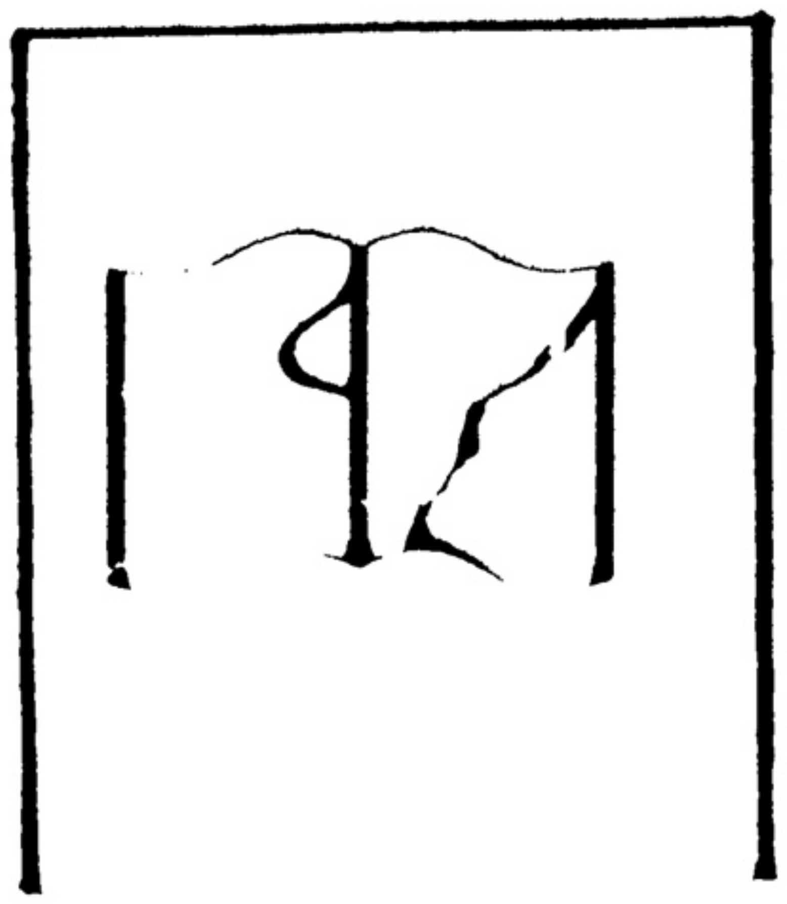




Incorrect numbering - incorrect date



Original difficult to read



Damaged text - wrong binding

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

2.5 mm

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz
1234567890

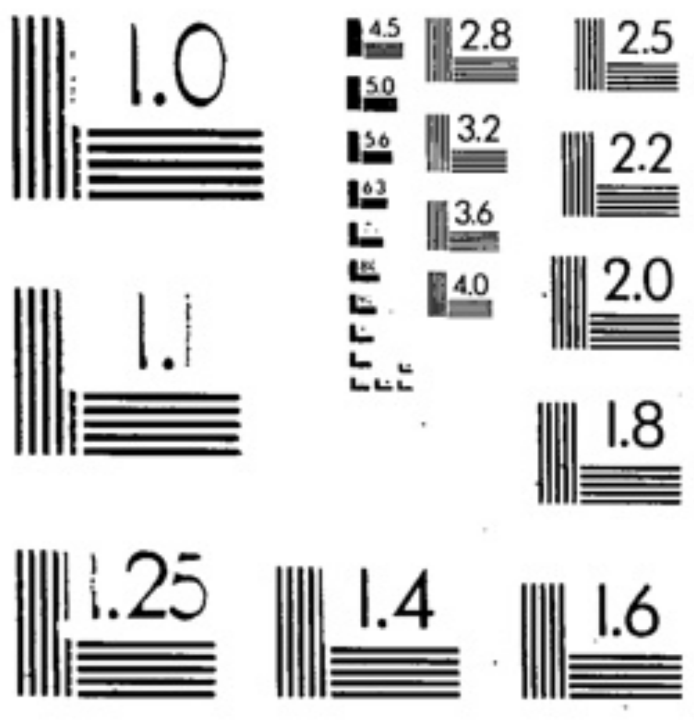
2.0 mm

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz1234567890

1.5 mm

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz1234567890

PM-MGP
METRIC GENERAL PURPOSE TARGET
PHOTOGRAPHIC



200 mm

150 mm

100 mm

1.0 mm

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz1234567890

1.5 mm

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz1234567890

2.0 mm

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz
1234567890

2.5 mm

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz
1234567890

PRECISION℠ RESOLUTION TARGETS

The Microfilm Shop

Telephone: (0203) 383998/381196
Fax: (0203) 382319

4.5 mm

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz
1234567890

3.5 mm

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz1234567890

3.0 mm

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz1234567890

The British Library London Services

Reprographic Section.

96 Euston Road, London, NW1 2DB

DEPARTMENT: MANUSCRIPTS

~~ORDER NO:~~

SHELFMARK: Add 36674

SCHEDULE NO: SCH 51480

AUTHOR: CALUS FORMAN, DEE & KELLY

TITLE: [illegible]

PUBLISHED:

DATE FILMED:

REDUCTION: 11 x

H.M

Dee.

Napier.

Ashmole

Brittain -

Forman -

4..

The Book of King Solomon called The Key of knowledge — fo. 1

An excellent Book of the Art of Magick first begun Mar 22
1567 — fo. 45

An old Book found amongst the Secret Writings of Dr. Caius fo. 2

Certain Strange Visions or Apparitions of Memorable Note Ann
1567 — fo. 55.

A Notable Journall of an Experimental Magician — fo.

Regule utilissime in artem Magicam cum multis alijs de arte
Magica — fo.

A Catalogue of Mr Bovey's Magical Books — fo. 151

The Vision of Humphrey Smith which he saw concerning London
in the 5th Month in the year 1660 — fo. 157.

Of Elizabeth Jennings 13 years of Age being bewitched — fo. 165

[illegible] [illegible] Mystica — fo. 202

The [illegible] of Several persons accused of Witchcraft — fo.

BRITISH MUSEUM

BRITISH MUSEUM

This Book was Tho. Brittan's the smal Cole man's and was Sold to Mr. Bateman the Bookseller for the sum of Ten Pound five Shillings, as appear by his mark'd Catalogue 4o. 1694. after it had the Lord Sommers &c. for owners. Bot at St. Pauls Coffee House by J Ames.

Here begynneth the booke
# of kynge ~~Salomon~~ called
the key of knowledge.

Clavicula Salomonis. Extat latine: et legi.

Cabalistica: sed sophistica.

The Table of the fyrste Booke
Cap. 13.

1 + What orations and prayers ought to be sayde before you worke
2 + Of the confessyon before you worke.
3 + Of ye Conjurations, wth a malediction thereunto belonginge
4 + Of pentacles, and howe they ought to be made.
5 + Of the way howe to worke. .ss. Experiments.
6 + For thinges that bee stolne. + de furto.
7 + For to ~~[illegible]~~ bee invysible.
8 + For love howe they ought to be prepared. de amore.
9 + For to make a woman dreame of the.
10 + Of experimentes of favour and frendshippe. ad favorem.
11 + Of experimentes of hatred and malyce.
12 + For to fynde a thinge to be true, which indede is false
13 + Of extraordynary experimentes, and howe they are prepared.

Orysons to be sayde, when you conjure.

Lord Jesus Christ the lyvynge Sonne of god, wch doth illuminate the hartes of all men in the worlde; lighten the darknes of my harte, and kyndle the fyre of thy most holy love wthin me, geve me true faythe, perfect charytye and vertue, wherby I may learne to feare and love the and kepe thy commaundementes in all thinges: that when the last daye shall come, the Angell of god may peaceably take me, and delyver me from the powre of the devill, that I may enjoy everlastinge rest amonge the company of the holy Sayntes, and syt one thy right hande. Graunte this thou sonne of the lyvinge god for thy holy names sake. Amen.

A Confession to be sayde before thou worke.

I confesse to the lord god the father of heaven and earthe, and to the good and most benynge Jhesu Christe, togyther wth the holy ghoste, before thy holy Angells, and before the true maiestye of thy trone, that I was conceyued in synne, and from my baptisme contynued therin, I confesse furthermore that I have synned in pryde, in anger, in glotonye, and in [illegible], mans fraylty, many synnes, I have synned; Therfore I pray you all the Sayntes, in whose syghte all these thinges I have confessed that you witnes wth me in the day of iudgemente, against the devyll, and so I beinge cleane and confessed of all my synnes, lett me appeare before the (o most hyghe) righteous, and graunt the grace by thy ineffable clemencye, that I may se and knowe all the thynges wch I woulde have, and accomplishe my wyll and desyre. Amen.

Lord god almighty father wch dydst make all thinges, wch knowest all thinges, for nothinge is hyd or impossible to thee, geve me grace to knowe and understande the vertue of all [illegible] wch are [illegible] by thy most holy mercy and pytye, by that thy ineffable, [illegible] and dreadfull name **Hyach**, by the wch all the worlde [illegible] and by whose feare, all creatures doe obeye, graunt me also that the secretts of these secretts of all the spyrites may be opened before me, gently obeyinge me, and my commaundementes, through thy most holy Adonay, whose kyngdome endureth for ever. Amen.

When these are done lett the [illegible] and putt before him [illegible] layde after the fashion of a crosse, [illegible] pentacle, and let one of his companions allwaies holde the [illegible] before them, and lett him loke into the ayre, unto the 4 partes of the worlde, [illegible] kneelynge uppon the [illegible], lett him saye as followeth.

O Lord my god, be thou to me a towre of defence, against the face of all euyll spyrites. Afterwarde lett him turne himself [illegible] first to the Easte, next unto the Southe, then unto the weaste and [illegible] in every parte saye; [illegible] and [illegible] of that [illegible] by whome you are [illegible] the most secrett of all others [illegible]

Straight way after [illegible] to [illegible] these [illegible] that doth [illegible] thou [illegible] they wyll appeare [illegible]

and [illegible] that yf they weare bound in you, they wyll come, or sende a
messynger &.

I Comure you such Sprittes naminge them, by the father, the son and the holy ghoste, and by hym wch shall come to iudge the worlde both the quicke and deade, by fyer; and by the natyuyty and baptisme by the deathe and rysinge agayne of Christe, by the cominge of the holy ghoste or comforter, by holy Mary, the mother of or Lord Jhesus Christe, by hir virgynitye, by the gyftes of the holy ghoste, by ye natiuyty of St John Baptiste; I Coniure you by the 20. Seniors by the 9. orders and degrees of Aungelles, Archaungelles, Thrones, Dominaciones, principalites, potestates, Cherubyn and Seraphyn, by all the vertues of the heavens, by the 4. beastes of god havinge eies both behynd and before, And by the 12 Apostles; I Coniure you also by all Martyres St Stephen, and all the reste, by all Confessors, as St Siluester, and all the reste, By all holy Hermytes, Abbottes, Mounkes, and by all the holy prophettes, by all holy virgines and wyddowes, and by all Sayntes whose solempnyty is celebrated before the sight of Christe, throughe out all the worlde, by whose desertes and prayeres, the dyvine maiestye be our aydes, and helpe in all or workes, and by all thinges wch agree togeather in kynde; I Coniure you by god, that was borne of the virgyn Mary, wch suffered of the Jewes, wch was hanged on the crosse; wch was deade, and buryed, wch shall come agayne to iudge both the quicke and the deade, by fyer: I Coniure you Sprittes by all the patriarches, prophettes, Apostles, Evangelistes, Martyrs, Confessors, virgyns, and wyddowes, and by Jerusalem, the holy cytty of god, and by heaven and earthe, and all that therin is, and by all other vertues, and by the Elementes, of the worlde, [illegible] by St Michaell [illegible] of [illegible] and by the crowne of thornes that was [illegible] on [illegible] heade, and by the garmentes [illegible] the [illegible] castes lottes, and by all thinges that cannot be sayde or thought, of our moste mightye creator, and by the holy [illegible], and by all the holy [illegible] and company of heaven, and by hym that in the beginninge made all thinges of nought, and by hym that for the healthe of mankynde came downe into the earthe, and was borne of the virgyn Marye, wch suffered under Pontius Pilate, was crucified, deade, and buried, and descended into hell, the [illegible] daye he arose agayne from deathe, and ascended into heaven, and sytteth at the right hande of god, from whence he shall come to iudge both the quicke and the deade; and the worlde by fyer. And by ye holy ghoste the comforter, wch [illegible] proceadeth from the father and ye sonne, by the [illegible] of a dove when Christe was baptized in the fludde of Jordan and [illegible] and the Apostles, the gospell of god wch [illegible] and by the 3 [illegible], and the [illegible] to be worshipped, and by the company of [illegible] daye nor nyght but styll crye [illegible] saying: holy, holy, holy art thou Lord god of Sabaoth heaven and earthe are full of the maiesty of thy glory, Osanna in the highest. Blessed is he that cometh in the name of the Lord, Osanna in the highest. And by the [illegible] [illegible] to the worlde, suffered most [illegible] I Coniure you Sprittes by the thunder [illegible] god, [illegible] by the [illegible] candle

---

[illegible] shyninge before the aulter of god, and by all the [illegible] done by Sayntes, and aungelles, and by all the principles wch are instituted for Christyan faythe, and by all the company of Sayntes wch followe the steppes of the undefyled lambe, and by all the Sayntes wch god chose unto hym, before the foundacion of the worlde, was layde, and by their merrytes, wch please god ryght well. I Coniure you Sprittes in what place of the worlde soever yee bee, by the anunciacion of Christ by the baptisme of Christ, by the circumcision of Christ, by the transfiguracion of Christ, uppon the mount Tabor, by the + of Christe by the passyon of Christe, by the crye of Christ, and by hys voyce sayinge: hely, hely, Lamazabathany: by the deathe of Christ, by his handes, wch weare pearced, through wch nailes, by his woundes and bloud, by the body of Christ, by the sepulcher of Christ, and by the breade wch he brake and gave to his disciples sayinge: This is my boddy of the newe Testamente, wch shalbe shedde for man in forgivenes of synnes: And by his glorious assention, And by all wonderfull workes of god: I Coniure you Sprittes, by the vertues of all hearbes, stones, and grasse, and by all thinges wch must obay the commandement of god: Also, I Coniure you Sprittes by these ineffable names of god; Asahac, Radrematas, Falcas, Anbonas, Anborac, Bera, Bolem, yaelem, Ladodoc, Azathel, Coplice, Piham, Sanca, harucara, Adonay, Barucaea, Oboi, Emagro, Jesu God, God wch made the heaven and earth also wch sytteth uppon Cherubyn, and Seraphyn, and by the wonderfull name, Tetragrammaton, wch is Evan, Jathe and by the holy and ineffable name, Ane, Rethon, graunt to all these Sprytes to obay my wyll and my commaundementes. I Coniure you Sprittes, in what place of the worlde, soever you bee, whether you bee [illegible] layde in the ayre, nor in the earthe, nor any other place, but that you appeare here ymmediatly before us, to doe our wyll and pleasure. And I commaund you that straight waye, you come before us, to fulfill that whatsoever we shall commaund you.

This donne they wyll come doubtles, but yf perchaunce they do not
" let the m[illegible] lyghten his [illegible] and say: H[illegible] be the
" signes and names, the [illegible] of all [illegible], who [illegible] be the
" beste as to [illegible] say them, and [illegible] the names of the
" conquerees, who [illegible]: [illegible]
" before us, [illegible] you bee, and [illegible]
" [illegible], [illegible] and [illegible]
" and gentely to make us answere. [illegible]
then the circles, but yf they wyll not, [illegible]
[illegible] about hym in every [illegible] with his [illegible]
companions prayinge, [illegible] saying with a [illegible]

[illegible], I Coniure you, I call you, I [illegible]
[illegible] and [illegible] Hel [illegible] I Coniure
you, by wonderfull Beel[illegible]

Almighty, I coniure you, and wth power commaunde you, by him wch spake it, and yt is holy, and by all his names, in the name Adonay, Eloe, Elion, Sabaoth, Saday, Also, I commaunde you by this booke and by all the powers therof, that you come to us, not deformed, but in a very faire shape; We coniure you wth power, by the name Yy, and Vy, wch Adam harde and spake; or by the name Hyn, wch Noe harde, and spoke wth theight family after the flodde: And by the name Y. et N. et E. wch Abraham harde, and knewe allmighty god: And by the name Joth, wch Jacob harde, of the Aungell speakinge wth him, and was delivered from the hande of his brother Esau; And by the name, Hely, Ane, Hexe, wch Moyses harde, in the hill of god, Horeb: and obteyned to speake wth god, and heard god him selfe speake in a flame of fyer: And by the name Elaye wch Moyses named, and all the dust of the earthe was striken, and knatts weare made amongst the men, the oxen, and cattell of the Egyptians; wch dyd destroy them and theire corne: And by the name Arphicerie wch Moyses named and strake all kynde of flyes into Egypt, to destroy theire fruyts. And in the name, Phaicon, wch Moyses named, and there was made darknes 3. daies and 3. nyghtes, in Egypt and all weare almost deade for feare: And by the name Arymon, and in the name Arymon, wch Moyses named at mydnight, and all the first borne in Aegipte dyed: And by the name Gemaron, and in the name Gemaron, wch Moyses named, and the redd sea was devyded, and he delivered the children of Israel, out of captyvity: And by the name Symagogion wch Elias named, and the heaven dyd give rayne, and the earthe brought forth fruite: And by the name Athanatos, wch Jeremias named before the captivity of Jerusalem: And by the name, [illegible], wch Danyel named, And by that destroyed Bel, and slewe the Dragon, And by the name Emanuel, wch the 3. children Sydrac, Mydrac, & Abednago, songe in the whott oven of fyer, and weare not hurte; By these names and by all other names of thalmighty, only, and true god, by whom you weare throwne downe, out of the hyghe throne into the place of banishmente; We coniure you, and commaund you, by him wch [illegible] done; to whome all creatures doe obaye, And by the [illegible] judgementes of heaven; And by the greate providence of almighty god; and by the seale of kynge Solomon wch he received of thalmightye; Come therfore presently before us, to fulfill our desier: I coniure you by that most holy name Joth: Hebay; wch was wrytten in Hebrewe letteres, and by the holy name, [illegible], wch Moyses named, and the bottome of hell swallowed up, Dathon, and Abyran; unles you doe all our commaundementes, we curse you by the vertue of that same name [illegible], into the bottome of hell, and we will send [illegible] you wyll rebell against us; and

wthstand these our holy wordes. So be yt, So be yt, So be yt. Amen.

Yf as yet they doe not appeare, lett the coniurer make the signe of the ✠. uppon his forehed, and saye.

Agayne, I coniure you, you Spyrittes, in what place soever you bee, that you come to see these consecrated signes and names of the most mighty Tryumpher, and we charge you by his [illegible] to obaye us, And by him we wyll compell you, against your wyll, for all thinges be true, wch have proceaded out of this worlde: And there shall proceade fier, wch shall burne you continually; And they be the wordes, by the wch all the worlde doth tremble, Stones are rowled backe, the water doth not flowe, nor the fire burne.

Then yf they weare tyed wth chaynes of yron, they wyll streight waies come, or elles sende there messyngers; yf they doe not, then lett the mr crye strongly, and comfort his fellowes, and turninge him selfe into the 4. partes of the world, lett him beate the ayer, afterwarde lett him kneele towarde the Easte, and his fellowes wth him, and saye wth an humble voyce.

Where bee you Spyrittes wch were ones, Aungelles of the 9. orders, come and see the heavenly signes, and the ineffable names of the creator, and the names of the Aungelles, whose fellowes you weare once, we coniure you againe and againe, and commaund you by the triumphant mighty, and stronge name of god, HEL, wch is wonderfull, glorified, and vertuous, and terrible; We coniure you and commaund you, that wthout any delay, and wthout all deformity you come and appeare before us.

Yf yet they be disobedient and wyll not come, then lett the mr [illegible] wth the [illegible] all his circles, and make a crosse in the ayer wth the aforesayde knyfe, and makynge a blessinge in the 4. partes of the world, let him kneele towarde the [illegible] and say.

Agayne In the name of Adonay, Eloym, Sabaoth, Saday, wch [illegible] lord god, highe god, and allmighty kynge, we desier thee that [illegible] may bringe to passe our desyer, and that we may prosper in all the workes of our handes: And the lord in this power, and in all the rest, be in our mouthe, and our harte.

Afterwarde let him ariste, stretchinge his armes as though he would embrace the ayer, and say.

Agayne we coniure you, and [illegible] you, [illegible] expressed, by whose vertue and power [illegible] thinges are made in [illegible] their creator, and [illegible] Dexiton, Adryeon, [illegible], Gyarilon, [illegible]

Cheamagi, Rechnaya, Eabmegia, Aderyan, Malchia, Mana Gand, Roachia, Laba, Cosia, Boalja, Dorema, Canco, Galgala, Bache, Baya, Amamia, Cathia, Bachnaya, Geredia, Nyera, Renthohahia, Arathana, Redosta, Calchid, Semeforab, Anare, Necon, Joosar, by the vertue of theſe we exorciſe and coniure you, and by the moſt bleſſed god, and by the ſupreme, and everlaſtynge glorie; And by the holy name of the holy faythe, Adonay, Eloe, wch is to ſay, lord god of Sabaothe; ffurdermore, we coniure you and we bynde you, by the ſeale of the ſonn, the mone, and the ſtarres, and knowe that unleſſe you come withoute any decearninge you ſhall haue not reſt by day, nor by nyght, wheresoeuer you bee: And you ſhalbe condemned into the flame of fier, and of ſulphur; we wyll burne you and yor figures for euer and euer; Alſo that you departe not, tyll you ſhalbe lycenſed; ffurdermore, we coniure you, by this name Bel, and in this name Ja, Ja, Ja, wch is god; and in this name, Vau, Vau, Vau, wch is, J am that J am; ffynally, we coniure you, by all the dyuyne power of god, that you preſently come before vs in comely wyſe.

When this is done you ſhall ſee them come, and there lordes as greate men ar wonte, and when they ſhall ſee the mr, they wyll obay hym in all poyntes.

Afterwarde, when thou haſt done all thou wylte, commaund euery one to returne peaceably into his place, And ſaye: Peace bee betwene you and me. After this let the coniurer ſay St Johns Goſpell, and the 12. Artycles of the Crede, and go out of the cyrcle, and let them waſh there faces wth holy water.

Obſtinate there that no ſpyryt dare tarry away, And yf ſome chaunce to tarry, write there names in paper, and couer yt wth mudde, and kyndle a new fyer, and putt brymſtone uppon yt, and ſay as followethe. J coniure the fyer, by hym, of whome all the world is ſubiected, that thou burne theſe ſpyryttes, after that ſorte that they may fele yt effectually; Then caſte the paper into the fyer and ſaye: Curſed and blaſphemed be you for euer, becauſe there be not reſt to you any houre, any day, or any nyght, becauſe you haue not obayed the wordes, wch were ſpoken of the myghty maker of all thynges, wch names ar theſe: Ameteneton, Jo, Ahac, Pater, Semiphoras, Alleluia, Aleph, Beth, Gymel, Daleth, He, Zayn, Cheth, Teth, Jod, Caph, Lamed, Mem, Samech, Ain, Pe, Tsade, Coph, Resh, Tau, we curſe you and depriue you of all yor power, and ſtrength, by the vertue of theſe names, ſendinge you to be burned euerlaſtyngly in fyer and brymſtone worlde withoute ende. Wch done they wyll [illegible] againe and make a fumigacion over the [illegible] and aſke what thou wylte, & thou ſhalt [illegible] before is ſayde. Jn this [illegible]

Jn this office thou mayſt conſecrate a booke, or any other thynge that thou wylte.

Here followeth, howe and after what ſorte, Pentacles muſt be made; wherein all the ſcience of the kay of knowledge dependethe. Cap. 4.

This Pentacle muſt be made on the day of Mercury, and in his houre, the mone beynge in ayery ſygne, and in the increaſe of the mone. To make this thou muſt haue an howſe or chamber, where there dwelleth no boddy but thy ſelfe; this howſe or chamber thou ſhalt pfume, as ſhalbe appoynted in the chapitre of pfumes and odoures; And ſprinkle yt wth holy water as ſhalbe preſcrybed in that chapitre; loke alſo that the wether be faire, and the ayer cleare; and that thou haue ſufficient virgyn parchmente. This beynge in redynes begin to write thy pentacle in the aboue named houre, in a very faire colour beynge coniured as ſhalbe ſayde in the chapitre of penn and ynke; And wth that ſame penn beynge coniured make an ende of yor wrytinge the ſame houre; let the reſt bee fynniſhed when yt maye. Afterward take a fine clothe of ſylke, as ſhalbe ſhewed in there chapteres, wherin you ſhall fould the pentacles; you muſt haue alſo an earthen pann full of coles and frankynſence of the male kynde, mingled wth the wodd Olyues conſecrated as ſhalbe ſayd in the chapteres of pfumes: be thou alſo cleane as ſhalbe ſayde in that chapter. ffurdermore you muſt haue a knyfe ready in gootes blode, wch was made on the day of Mercury, in the increaſe of the mone; whervppon haue bene ſayde 3. maſſes wth there goſpelles, and ſmoked wth the aforeſayd pfumes; wch wth knyfe you muſt aſperge as appeareth in the chapter of yſope and water. All this beynge ready drawe a cyrcle wth this knyfe before the pott of coales, and ouer this pott and the cyrcle hold the pentacles, and pfume them, and ſay devoutly theis pſalmes followynge: Domine Deus meus in te ſperaui, Celi enarrant, Dominus illuminatio mea, Deus Deus meus reſpice in me, Beati quorum remiſſe ſunt iniquitates, Miſerere mei Deus, Afferte Domino, Deus iudicium tuum, Ecce nunc benedicite Dominum, Deus in nomine tuo. wch ſayde, ſay this praier followinge.

O moſt holy Adonay, and moſt myghty, wch art, α, et ω, wch madeſt all thynges wth greate wyſdome, wch dyddeſt cheaſe Abram, to be thy fyrſt faythfull ſeruaunte, and dyddeſt multyply his name aboue the ſterres of heauen; wch alſo dyddeſt appeare to Moyſes thy ſeruaunte lyke a flame of fier in the myddeſt of the buſh and dyddeſt reueale thy holy name Eheaſereyhe unto hym, wch madeſt the people goe ouer ſea dry foote, [illegible] to Salomon kynge Dauyds ſonn, wyſdome and knowledge aboue all other and dyddeſt vouchſafe to reueale theis [illegible] pentacles unto [illegible]

[illegible] beseche the, that in thy vertue they may be consecrated and [illegible]ed as they ought to bee, let them obtayne the vertue, wch they ought to [illegible] by the most holy Adonay, whose kyngdom endureth world wthout ende, Amen. H Say this 3 daies contynuynge, After cause 3 masses to be sayde over the Pentacles, 2 whereof beinge of the holy ghoste, and the 3 of our ladie, wch done lay them upp in sylke, as before is sayde.

Here followeth the way to worke, wch is the cheyfest chapiter of all. ss.

Cap. 5e.

Before you begynn ye worke you must have a knyfe made as ys before sayde, wherewth the handle of the sprinkle must bee cutt; after this you must observe, that you have a daye and howre mete for your worke; Also the pentacles must be made as is aforesayde; and in the mydst of them, let there bee made the maiesty of god, wth his Angells, even as he shall in the last daye iudge the worlde; and about his maiesty write his wonderfull names, and the names of his Angells: Let the rest of the pentacles bee ordered, as ys appoynted in the former chapter: And whensoever thou intendest to worke, have these pentacles about the: In this chapter all this science dependeth. ffurdermore yf you will understand ye chapter that followeth, as concerninge the operacion of Images, in that thou shalt perceive, both the begynnynge and ende of this science; and by that, thou shalt brynge thy matter allwaies to good effecte. ss.

Here followeth howe experymentes for thinges that are stolne ought to be wroughte. Cap. 6

pro furto

Experimentes to fynde out thefte, eyther are prepared by [illegible] of spyrittes, or by wrytynge fygures and [illegible], or by some other meanes: In every suche experiment necessarie it is, that you have the day, and howre, fytt for such experymentes, wch are appointed before in the chapter of daies and howres: The day and howre beynge ready, doe as ye experyment appoynteth you, but first say this prayer followynge. + + +

Alphac, Falie, Anbonas, Untibolem, Ladoda, hel, Plaminy, [illegible], Adonay, Eloe, Emagro, Barach, Simamel, [illegible], Cadathera, Huguna, Matheam, Danyo, Doma, [illegible], Hemon, Segen, Temas. O mercyfull [illegible] which madest heaven and earthe, wch dydst [illegible] [illegible] brighte, wch cry continually holy, holy, holy, [illegible] of Sabaoth, lord god, wch [illegible] [illegible] the boke of lyfe, Thou lord art the [illegible] thinges, O lord god by thy holy cytty

Jerusalem etc.

cytty Jerusalem, and by thy wonderfull name Tetragramaton, which is Euan, Joth, Vau, gyve me power, vertue and strength to bringe this experiment to pas; I beseche the allmyghty father and lord, which dydst create all thinges of naughte, wch gavist unto men theire names and to stones and herbes theire vertue and power: I beseche the (O holy father) for thy only sonnes sake, our lord Jhesus Christ, wch lyveth and raigneth world wthout ende, that thou wylt graunt me to knowe the vertue of this experiment. So be yt, Amen.

experiment.

Afterwards perfume the place wyth such perfumes, as shalbe appoynted in that chapter; Sprinkle yt also wth water, and yf yt be necessary to make a cyrcle, let such an one be made as ys appoynted, as touchinge the same. If any other Ceremonyes be required in this experyment doe them. When all theis bee fynished, say thy coniuracion, wch thy Art doth teache the; and in the ende thereof saye. H Pater noster, Rerax, Terson, Syletin, I adiure you by this holy name Joth, he, Vau, wch is wrytten wth 12 letters that by this presente experyment we may see the truthe; Ia, Ia, Ia, ya, yah, cause these spyrittes to shewe us our desyre. I coniure you aforenamed spyrittes, by all that is aforesayde, and by hym to whome all creatures doe obay, that ymmediately you shewe us the thinge that we requyre; or else hym that toke yt awaye. H yf to doe this experyment, yt be requisite, to write letters and figures, they are to bee wrytten, as ys prescribed in the seconde booke; note that by whatsoever meanes, experyments for thefte are made or done, requisite yt ys, that there bee other experymentes besides this, as ys afore sayde.

Howe experyments to be invysible must bee preparedd, Cap. 7

Yf thou wylt have an experiment to bee invysible, yf yt [illegible] be required to write thy experiment, then write yt all in virgin parchemente, and wyth penn and ynke, as shalbe appoynted in the chapter of penn and ynke, yf furdermore a coniuracion be requyred, then before the coniuracion say prively as followeth.

Stabon, Asen, Gabellum, Saneney, Noty, Enobal, Labonerem, Balametem, Balnon, Tygumel, Millegal, Juneis, Hearma, Hamorache, Yesa, Seya, Senay, Henen, Barucatha, Acararas, Taracub, Bucaral, Caramy, by the mercy wch you beare towardes mankynde, make me to be invysible; afterward make ye invocations, and yf you must make a cyrcle, make such an one as is appoynted in the chapter of makyng a cyrcle: yf you must wryte any [illegible] letters, wryte such as are prescribed in the chapter [illegible] notes, or fygures, yf you must wryte [illegible] such, as is also [illegible] appoynted [illegible] yf you must use any coniuracion in ye ende of yt [illegible] as followeth.

O thou Venerason, the wch of invisibylyty wth thy ministers: Themos, Marath, Moragele, Bries, Cliomechis, Ligemeng, Abden, Prinbusit, Tengandén, Tebdyn, Berit, Ecbacu, Chrysiamux, Olithel, I coniure the Venerason, and thes thy mynysters, by hym throughe whome all thinges in the worlde doe tremble, and quake, by heauen and earthe, by Cherubyn, and Seraphyn, by hym that worked suche a myracle uppon the virgyn Mary, that this my experiment may bee brought to passe, and that I may bee invysible, in what howre or tyme soever I wyll; Also I coniure you mynisters, by Stubbaten, Nahcharen, Asey, Elmugit, Gabellis, Semene, that you come, and bringe to pass this my worke. This doynge thou shalt haue thy purpose, yf thou wylt worke any other wayes, ever see that all thinges bee in readynes requisyte, and say upon thy experiment this former coniuration, but fyrst say trinely the verse, Stalbon, Mecharum, Asen, and lykewise to the ende.

Erotica experimenta.

Howe and by what meanes experyments of Loue ought to be wrought, as well in gettynge hyr whome thou desyreste, as yn touchinge hir in her sleape, or talkynge wythe her. Cap. 8.

When thou wylt prepare any suche experiment, requisyte yt is to haue regarde to the daie and howre; and yf the experyment must be wrought by waxe or any suche lyke thinge, for waxe, let the image bee made of suche waxe, as is hearafter accepted, and when the waxe ys ready say as followeth: Venus, Ester, Astropolyn, Asmo, Mercurius, Jupiter, Saturnus, Sene, Sus, Vne, Nensa, Recle, Sether, Teres, Teest, Beret, Teser, Crest, Erces, Nilopolas, Atrop, Atoro, Ermo, Eoneta, Lepotarmon, Sompolocal, Peralotories, Noto, Solpiar, Raytroploson, Yoson, Omas, Samo, Moas, Saom, Mosa, Maso, Yrescas, Draco, Draontius, Ara, Arel, Atrax, Belay, Aray, Muemec, Jimar, Camma, Bexi, Exma, Agaua, Rima, Beberuna, Simra, Saam, Myny, Genycal, Okalioth, Bicurcals, Cogaoth, Thaye, Timpler, Thom, Driamtes. I coniure you all ministers of loue by hym wch [illegible] and destroye [illegible] and by all his names [illegible] that you constraine this waxe, as yt ought to bee: and [illegible] most holy father almighty Adonay, whose [illegible] euer and euer worlde without ende, that thou [illegible] haue the effecte, wch I desier yt to haue, and by

the holy etc.

---

the holy saythe Adonay, and by thys seat, where [illegible] to bringe my wyll to pass. &c. When this ys done, make the Image of waxe as yt ought to be made, yf so be that thou must write any thinge uppon thine Image, wryte yt with a needle, or a penn, as in the places ar appoynted. Yf furdermore yt bee required, that thou fume thy Image, fume yt wth suche fumes, as ar expressed in those chapters; yet yf yt be needfull alsoe, of any other thinge to be done uppon yt, or coniuratyon, then let the coniuration be done accordinge to the experymentes; wch once sayde, let there be made fumes as ar appoynted, and hold thy Image over the fume, and say as followeth;

O thou orient kinge Egaye, wch raigneth and ruleth in the East, and thou Paymon, most myghty kynge, wch haste dominion over the Weaste; and thou greate kynge Amaymon, wch raignest in ye South, and thou triumphant kinge Egyn, which hast rule over ye Northe, I most hartely call uppon you, by hym which only spake, and yt was done, wch wth his worde made all thinges; and by his holye names, whereat all the worlde doth tremble, and ys wrytten in 12 lettes, wch are, Joth, Eth, He, Vau; and by the 9 heavens and ther powers, and by the names and signes of our creatore, that thou constraine and conforme this presente Image so yt ought, by that holy names sake, Adonay, whose kyngdome hath not ende. This done thou mayst reede the coniuration of thy experymentes, and yf thou obtaine thy purpose yt ys well; but yf not, put thy image under thy beddes heade, and in a short time, thou shalt see her, whome thou desyrest come to accomplish thy desyre.

Here followeth an other waye wherby yt ys brought to passe, that she shall dreame of thee. Cap. 9.

This experyment is ineffable, and sheweth almost a wonder, for she [illegible] before thou begynn thy coniuration, loke into the aire, beinge in thy chambere, and saye wth an humble harte as followeth: Agla, Joth, Eth, He, Vau, Ia, Ia, Ia, Va, Va, Va, Ya, Ya, Ey, Elyoe, Ysi, Agays, Reon, Ioagat: O lord god [illegible] wch dydest make all thinges, and knowest the hartes of all [illegible] I beseche thee by thy most holy aboutnamed names, that thou enflame the harte and mynde of N. that she may love me, as I [illegible] her, and that she may bee allwaies ready to do my will [illegible] And furdermore, giue strength, and power to this experyment [illegible] by the (o father) and by these spirittes and the vertue [illegible] that all thinges may bee brought to a good ende. [illegible] doe thy arte, wth all thinges requisite [illegible] same, and yt shall haue good effecte.

Of experymtes of favor and freyndshipp. Cap. 10.

Yf yn this experyment, thou must wryte wth any thinge, thou shalt wryte yt wth suche, as are appoynted in the chapters of pen and ynke. Afterward let yt be perfumed, wth suche perfumes, as ar hereafter appoynted alsoe, and sprinkle yt wth the water, as are appoynted in that chapter. yf furdermore yt be required to wryte any sygnes, letters, or fygures, or any other names, let them be wrytten, as is sayde hereafter, as concernynge howe thes ought to be wrytten, and putt yt yn a cloth of sylke, beynge suche an one as hereafter shalbe prescrybed, and then say as followeth.

O most holy **Adonay**, wch art allmighty most gentle, wch art also **α et ω**. I beseche the of thy infynite mercye and pytty, wherof thou aboundeste, wch dost say, and yt shalbe gyven the, I aske of the therfore by thy allmighty power, that this experiment may be consecrated, and [illegible] contayne by thy holy vertue that power wch I desire; wch done lay yt a nighte and a daie unto the alter clothe. Afterward, yf thou woldest have the favor of any man, take these lres yn thy hande, and he shall denye the nothinge, whatsoever letters you wryte, or whatsoever conjuration. I saye to obtayne favour in the ende therof ever say or wryte thes verses followynge. **Sater, Arepo, Tenet, Rotas, Ioth, Eth, He, Vau, Yach, Ya, Ia, Ia, Ia, Anexeneton**; you holy names fullfill my desyer **Gasper, Balthasar, Melchior, Abraham, Isaac, Jacob, Mysach, Abdenago, Marke, Mathew, Luke, John, Geon, Fyson, Tigris, Euphrates**; be ye all present to helpe me, that I may obtayne grace and favor at whose handes soever I shall aske yt, by our lord Jhesus Christe which lyveth and raigneth with the father, and the holy ghoste, world wythout ende. Amen.

Howe experyments for hatred ar prepared that any may bee made deadly enemyes Cap. 11.

Experymentes of hatred ar done dyvers wayes, yf thou wylt make [illegible] image, or any suche lyke thinge make your ymage, and perfume yt wth suche perfumes as are prescrybed and yf ther be any thinge must be wrytten upon the image, write yt wth a needle, as shalbe appoynted in the chapter concernynge a needle, afterwards [illegible] upon the Image. **Arator, Lapidator, temptator, Sommator, Subversor, agnator**, aganator, **Siccator, Sudator, Combustor**, [illegible], **Comestor, Devorator, Seductor**, I doe beseche you ministers of hatred, and destroiers of frendshipp, I beseche you I say that this present ymage may bee so consecrated, that yt may engender hatred betwixte whosoever I would. Wch done lay the ymage in the [illegible] nyghte, and then worke wth yt in the hower fitt for that purpose, yf thou must worke otherwise, as by letters or other meanes, then in the ende therof wryte thes abovesayd names, **Arator, lapidator, temptator**, etc. Also yf thou wilt make dyscord betwene two that love well, then say before them (all thinges beynge readye): Where is the sower of dyscorde, wth the reste of the abovewrytten names; I conjure you, and wyll you by hym wch made you, and by hym wch ordayned you to this office, in which also you rejoice; I pray you and desier you that this may bee prepared, that they wch eate or touche this, may utterly bee sett at varyaunce. Wch afterward gyve yt unto them at ye hower appoynted, hereafter yf thou wilt worke by any other meanes, wryte the aforesayde names, **Arator Lapidator, temptator**, etc. and yt shalbee.

An experiment to fayne A thinge to bee wch indeade is false wherby many men be deceyved as in playinge or in showinge any other thinge. Cap. 12.

For suche an experimente one beynge founde, you must make yt in [illegible] chapter, as shalbe hereafter appoynted; Also you must wryte [illegible] blode, as shalbe lykewyse declared wth what blode; and what [illegible] yf yt required that you shold make this by any thinge, [illegible] worke as yor chapiters appoynte you. This done say [illegible] voice as followeth. **Abac, Abdac, Istac, Castac, Adach**, [illegible], [illegible], **Super, Triumphator, Derisor**, [illegible] be you present at my worke, and confyrme yt so as I desier, and make yt so appeare, that they that see yt be deceyved of their syghte, and may see false thinges in steade of true: Con[illegible] yt therfore to constrainte, and inchaunte yt, by **Jhesus of Nazareth** wch hath enjoyned you to that effecte. Wch done you may worke; the aforenamed names **Abac, Abdac**, etc. ar to be wrytten in the ende of yor worke, and yf you worke any other way [illegible] ever afterward that those wordes be sayde in the ende.

Here followeth A way to bringe [illegible] any extraordynary experyment. Cap. [illegible]

When thou wilt bringe to pas any thinge, wth the experiment [illegible] them as hereafter is sayde, yf yt bee for goode [illegible] say this prayer followynge, and yf you must any thinge [illegible]
+ + + + + + + + write yt in the ende therof.

(O) god wch hast made all thinges by thy holy name wch is wrytten in twenty letters, and every letter betokeneth one of thy holy names, wch ar here wrytten: Lacſos, h. h. h. Jhe, Ripan, Jba, Abgiſ, Luſ, Baff, Plas, hapd, Job, Joazacam, Orezeym, Cororator, graunt I pray the that this preſent experimente may bee fully brought to pas accordynge to my deſyer. Aſter lett this goſpell followynge be wrytten, or ſayde over yt.

In thoſe daies, Jheſus was ledd into the wyldernes of the ſpyritt to bee tempted of the devyll, and after he had faſted 40. daies he was an hungred, and the devyll the tempter, commynge unto hym, ſayde: yf thou bee the ſonn of god, command that theſe ſtones may be made breade: Jheſus, anſweringe ſayde: yt is written, That man lyveth not only wth breade, but wth every worde, wch commeth out of the mouth of god: Then the devyll ledd hym into the holy cytty, and ſett hym upon the pinacle of the churche, and ſayde unto hym: yf thou bee the ſonn of god, caſt downe thy ſelfe headlonge; for yt is wrytten; That he hath given his Angells commaundement over the, and they ſhall take the up, in their handes, leſt thou ſhould be hurte: Jheſus, ſayde unto hym: Againe yt ys wrytten: Thou ſhalt not tempte the lord thy god; Againe, the devyll toke hym up into a very hyghe hyll, and ſhowed hym, all the kyngdoms of the worlde, and their glory; and ſayde, All theſe I wyll give the, yf thou wylt fall downe before me, and worſhipp mee: Then Jheſus ſayde, Avoyde, Sathan, for yt ys wrytten, That thou ſhalt worſhipp the lord thy god, and hym only ſhalt thou ſerve: then the devill lefte hym, and his Angells came, and mynistred unto hym. Whiche done, thou ſhalt worke accordynge to thy deſyres: In other experymentes wch rather ar evyll then good, wryte or els ſaye this verſe followynge. Naſua, Nouda, [illegible], Cuſa, Haſhaſan, Camica, Coures, Buſib, Rifron, Cyrainos, Nyſtracal, yuctazyn, Arbon, Arſuſa, on whiche ar ſpirites [illegible] evyll come and helpe me; that by you my worke may bee accompliſhed, and obtayne that effecte, whiche it ought, by the holye Addonay, by whoſe feare you are compelled to obey us. Afterwardes, perfume the beds [illegible] and ſprinkle them wyth water, Fynally take heede leaſt that, when thou calleſt [illegible] the, whiche to avoyde, behave thy ſelfe, as this booke preſcribeth.

Expliſit.

Thus endeth the fyrst booke of
the kay of knowledge,
of Salamon.

Here begynnethe the
seconde booke, of the
key of knowledge
# of Solamon.

A table of chapters wch ar conteyned yn thys seconde booke.

1 In what houres experymentes ought to be wroughte. j, 19.
2 Howe the Coniurer must behave hym selfe.
3 Howe his fellowes must behave them.
4 Of fastinge, and watchinge. Theurgia.
5 Of Bathes and howe they must be made. bathes.
6 Of apparell, and all therto belongynge. apparrel.
7 Of the knyfe belongynge to this Arte. knife.
8 Howe ye cyrcle must be made and howe you must entre into yt. Circle.
9 Of water and hysope, how they ar made. Water, & hysop
10 Of fyer and lyghte. fire, & light.
11 Of pen, and inke. pen, & inke.
12 Of the bloode of a bat
13 Of virgyn parchmente. virgin parchment.
14 Howe you must worke wth [illegible] virgin wax.
15 Of a needle wherwth thou must worke. needle.
16 Of odours, and swete perfumes. perfume.
17 Of clothe wheron you must lay yt. aſperſmente.
18 Of the worke of Images. Images.
19 Of the houres to worke yn.
20 Of the colores of the planettes.

BRITISH MUSEUM

Here followeth yn what howre Experyments ought to be done.

Cap. I.

If you have any dede ready prepared to speake with spirittes, you must worke yt the fyrste howre of Mercury, and his daye in the morninge. And thus you may fynishe all thinges; note that the tyme be pleasaunt, the daye faire and cleare, when thou workeste.

5 cap. 10. II.

The faire and bewtyfull spirittes are in the Northe. 1.
nota. The fyery spirittes remayne in the Easte. 2.
They which are created of the watre remayne in the weste. 3.
They which came of the wynde are yn the Southe. 4.

Note allso, that if thou hast ones brought to pas our experiment, thou mayste worke the same againe without obseruinge of the hower, or any other solempnytie.

Here followeth howe the Coniurer ought to behaue hym selfe.

Cap. 2

First let hym write yt holy in one peice of paper; after let hym marke what thinges are requisite to that purpose; let hym chose a place mete for that purpose; and let hym have a bathe ready, as shalbe appoynted in the chapter of bathes; and let hym saye this prayer followinge.

O lord Jesus Christ, which hast made me (most wretched synner) to thyne owne lykenes, vouchsafe I beseche the, to blis and [illegible] this watter that it may be mundified to the [illegible] of my body, and my soule. O almyghty and ineffable father, which didest graunt vnto John Baptist to baptize thyne only begotten sonne Jesus Christ, graunt I beseche the that this watter may be my baptisme, that I may be clensed from all my synnes which I have committed and wrought. O lord Jesus Christ, [illegible] without end. Amen. And when this ys done let hym wash all [illegible], and put on a white lynnen clothe, and abstaine at the [illegible] from all fleshe, and unclene talke, and [illegible] this the followethe, [illegible] in the morninge about the [illegible] howre, againe about the nynthe howre, againe about the [illegible] about the fourthe howre, and also when thou goest to bed [illegible] then shall he saye: Abra, Asac, Asach, Radi[illegible], Antinanas, Bira, Bontes, Acazal, Zephite, Phaeth[illegible], vncacha, Adonay, Emagro, Abraxio, Ache[illegible], rachi, Uelycomat, Amystra, hngyma, Mach[illegible], Bama, [illegible]

Hemon Segom Gemas Jesu God, graunt me that I may endue that thinge which I goe aboute, and by the, O holy Adonay, I may bringe them to pas, by our lord Jesus Christ, which lyveth and raygneth world without ende. Amen. ¶. Let this be done three dayes together, yf yt may bee, the ayre beinge very cleare, and at yt day you may safely worke.

¶ Howe hys fellowes must behave them selues. Cap. 3.

In experimentes where Cyrcles be made, yt ys requisite that the m[aste]r haue fellowes with hym, whome he must instruct in all thinges, when they are sufficiently taught, lett the m[aste]r and they together enter into the chamber, and let those his companions putt of their vesture, and let the m[aste]r powre water upon their heades, sayinge be you renued, and baptized and cleansed, from all yo[u]r synnes, In the name of the father, and of the sonne, and of the holy ghost, and the power of the most highest come downe uppon you.

This done let them putt on their clothinge agayne, all this must bee done three daies before any worke begynn, After this let there be made a newe bathe, and lett them say for thre daies space, the aforesayd prayer, and let them followe the m[aste]r in all thinge.

Of fastynge and watche. Cap. 4

Yf you be wyllynge to worke, yt ys requyred that you abstayne from all thinges unlawfull, as from fornicacyon, from glotonye, and all other naughty deedes; which is requyred for the space of nyne daies before thy workynge; and let every one saye for that space, this prayer followynge.

O lord god allmyghty, be mercyfull unto me [illegible] lyfte up myne eyes unto the, my synnes are soe greate, [illegible] O god, art mercyfull, which [illegible] made [illegible] into paradyce, have mercy upon me, O god, and forgive me all my synnes, graunt [illegible] that I may bringe to pas my desyre, by the most [illegible] which art blessed world without ende. Amen. [illegible] daies before thou begynn thy worke, thou [illegible] say dayly the [illegible] as is [illegible] in the begynnynge of the first booke and the second [illegible]

¶ Of Bathes howe they muste be made. Cap. 5.

Thou muste goe to a well, or ryver, and before thou goe thyther, say these psalmes followynge: Dominus illuminatio mea; Dixit insipiens in corde suo; Dixi custodiam; Salvum me fac; Cantemus D[omi]no; Confitemini D[omi]no quoniam bonus; Quicunque vult salvus esse; which sayde, goe into yt, and saye: I exorcise the water by hym which set the in thy place, that thou drive out of me all uncleannes, through o[u]r lord Jhesus christe. Afterward let hym wash hym selfe, and saye; Marbalia, Gegeon, Falia, Jesse, Pharia, Gech, Acich, Gedich, Hail, Bayl, Musayl, Joyl, Tranchil, Pusil, Godif, Agnet, Trisif, Sabaoth, Adonay, Agla, Enel, Tetragramaton, Cedro, Agne, Fero, Stimulaton, Premanaton. and when he is wasshed, let hym goe out of the water; and sprinkle hym selfe with the water hereafter appoynted, sayinge; Asperges me Domine. etc. After putt on thy clothynge and in puttynge yt on say the 7. Psalmes, and that which followeth, and, Cum invocarem exaudivit, Confitebor tibi D[omi]ne quoniam dilexi, In exitu Israel de Aegipto, Domine probasti me; And this prayer which followeth.

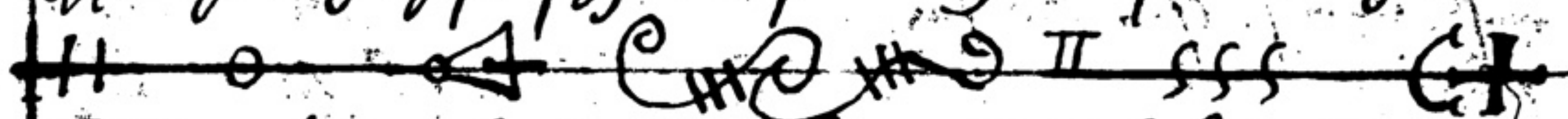
O most holy Adonay, and most mighty Hel, I desyre you by the most mighty and stronge name of the lorde, El, I worship the, I glorify the, and blisse the, I call upon the, that this Bathe may bee Salvation unto me, and that I may have my desier, by the O most holy Adonay, which lyveth and raigneth world without ende. Amen.

The blyssynge of the salte. Cap. 6.

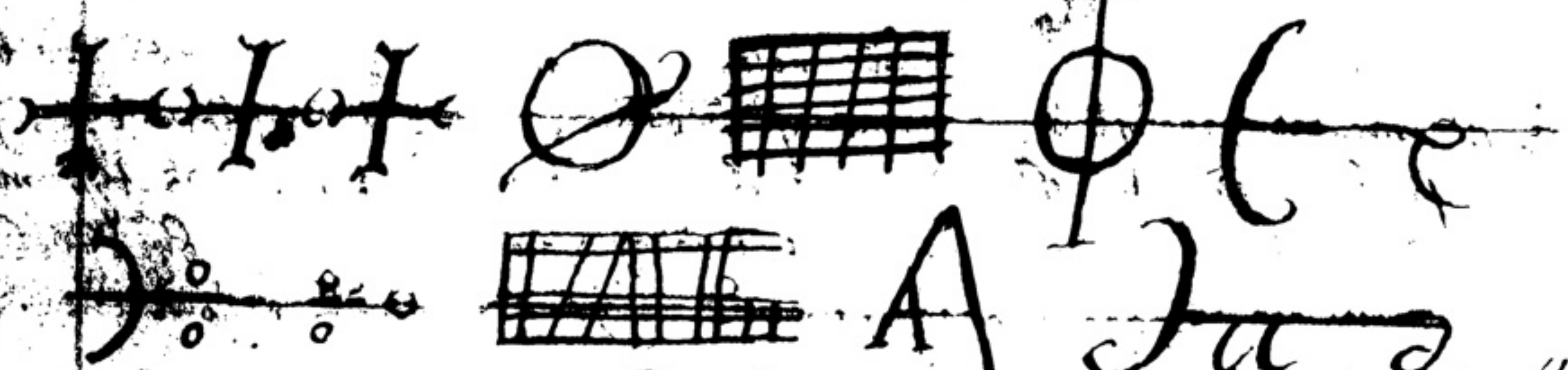
Afterward take salt, and blisse yt after this sorte. I blisse the in the name of the father, the sonn, and the holy Ghoste, Amen. The blyssynge of god the almighty father bee upon the, and all goodnes enter into the, wherfor I blisse the and sanctyfye the, that thou [illegible] at this p[re]sente, and this done saye: Benedicite omnia opera D[omi]ni D[omi]no, Afterwarde take the sweete odoures consecrated, and throwe them into the bathe, holdynge them in thy hande, and goe agayne into the bathe, and wasshe the, and beynge in the bathe saye: Amane Mameto, Inzaron, Poltibon, Amagna, Lameton, Caron, Sutron, Gardon, Hon, Mameraon, Tamerato, Fabron, [illegible] Nazmon, Stikon, Funeron, this saye the psalme, Bene omnia opera Domini, and washe thee sayinge, In the name of the father, and of the son, and of the holy ghoste. Amen. which done goe out of the bathe, and putt one cleane lynnyn clothinge, as shalbe sayd of clothinge, and let his fellowes doe after the same sorte.

Heare followeth of apparrell and shoes. &c. Cap. 7.

It is necessary that the maister put on lynnen clothes, whereuppon the pentacles must be sowed with silke & a needle, as shalbe appointed hereafter in the same chapter, They must also have hosyn about ther owne uppon the which those figures followinge must bee wrytten.



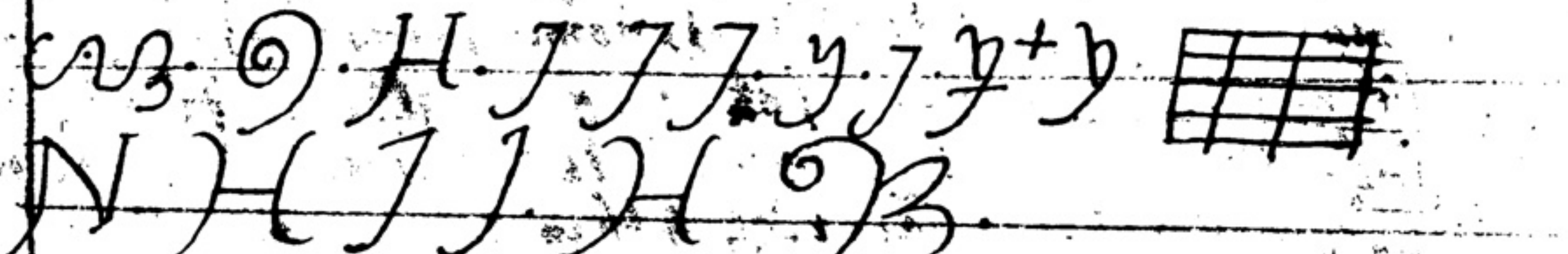
They must have shoes also uppon the which those same figures must bee wrytten, with suche pen and ynke, as shalbe prescribed in there chapter. Their shoes must bee of white lether, Also let the master have a garland uppon his heade of virgin parchmente, about the which shalbe written in capitall letters these 4. names, AGLA; AGLAY; Aglatha. AGALTHA; AGLAOTH; with ynke, and pen as shalbe hereafter in their chapters declared, also eche of his companions must have a rownd or garlande in whose compas those figures followinge must be wrytten.



And before they putt one this apparrell, let them saye these psalmes followinge. Domine Deus noster, Dne quis habitabit! Dne exaudi orationem meam, Cum tribularer, Domine non est exaltatum cor meum, Supra flumina, Nisi Dominus, Laudate Dominum omnes gentes; Deus misereatur nostri. These beinge sayde, let them perfume all theis apparrell, and sprinkle them with water, Then let the master putt on his apparrell sayinge: Antor, Anator, et, Anabis, Theodonias, Iamtor, by the merits of the holy Angelles, I will putt on the vestures of healthe, that I may bringe to pass my desyre, by thee o holy Adonay, whose kingdom hathe noe ende; The shoes and vestmentes must bee of lynnen [illegible] yett [illegible] as the preyst weareth it is beste.

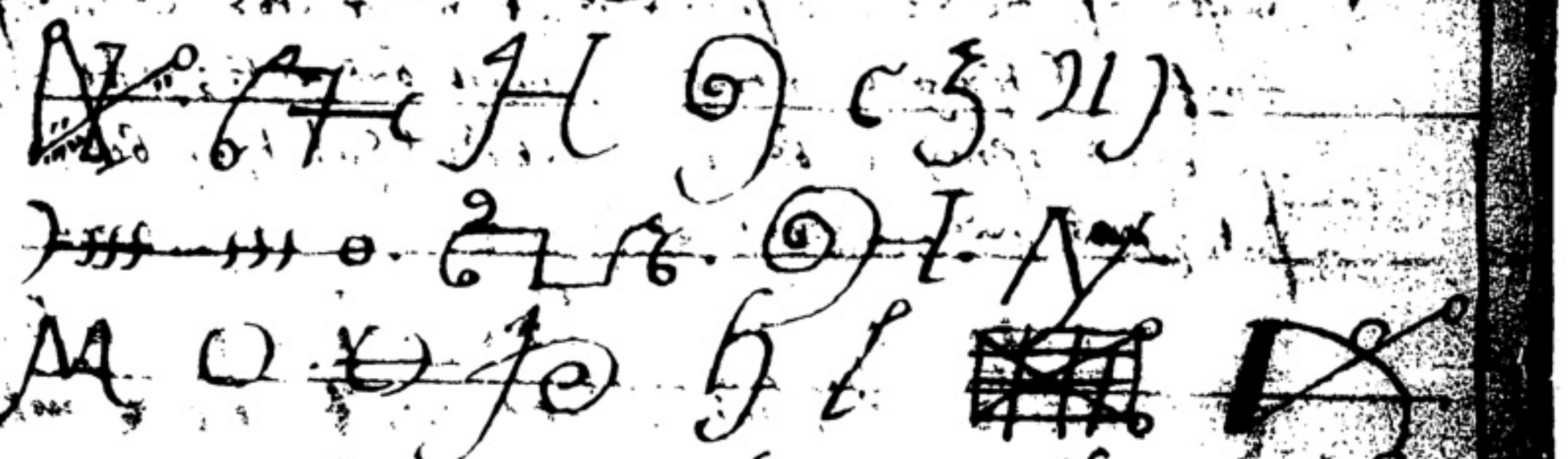
Here followeth of the knyfe requred in this Arte, and howe yt muste bee made. Cap. 8.

A knife ys requyred in this Art, therfore make yt bee made with a handle of yron which is pure: and lett yt bee tempered in gosts blode in the day of Mercury, in the encrease of the mone. After yt bee fynished cause 10. masses to bee sayde over yt, and write uppon the handle therof, with the needle aforesayde these signes which follow.

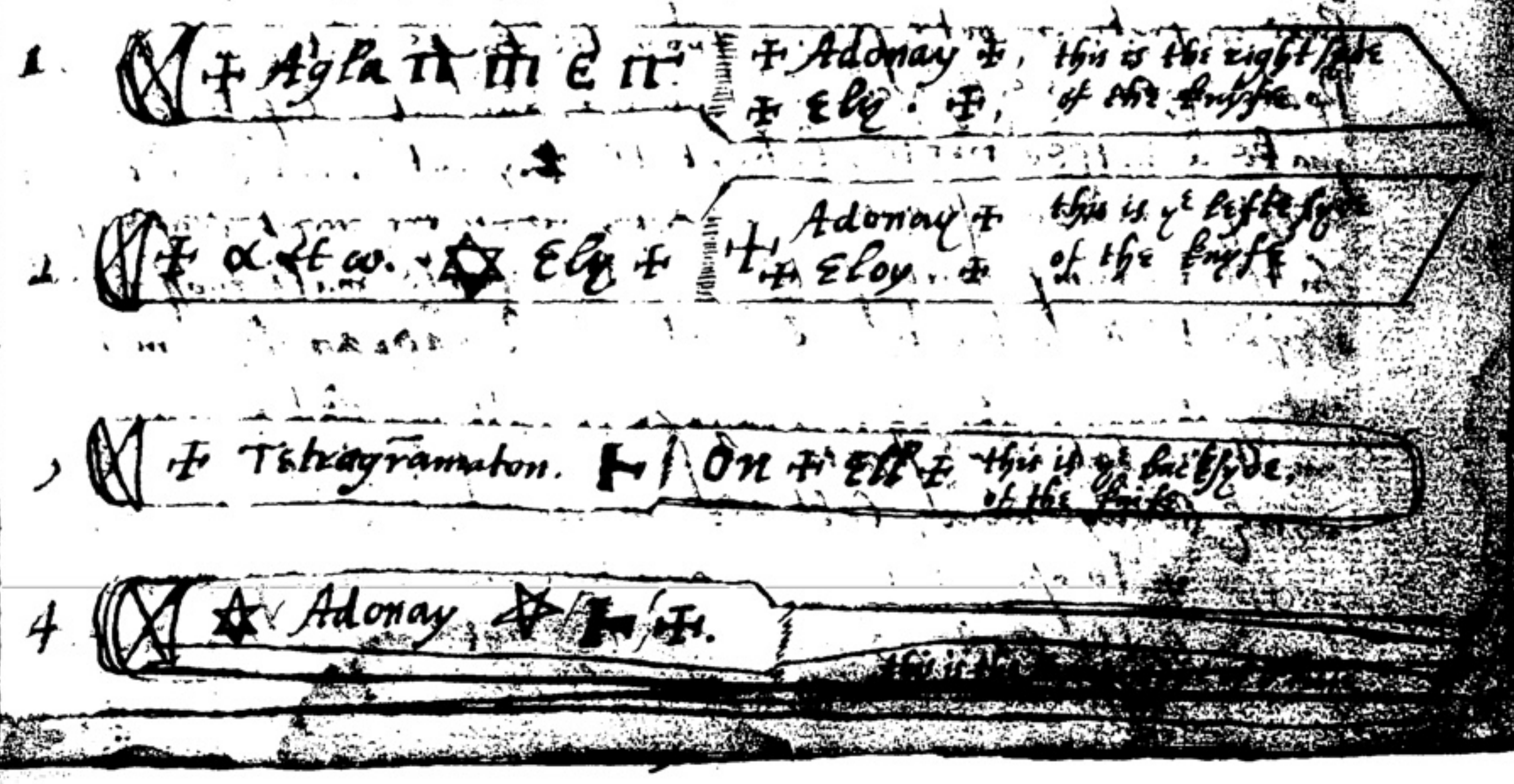


Then perfume yt as hereafter is appoynted, and note that the Circle bee made with such a knyfe, this done lay yt upp in silken clothes untyll thou wylt worke, and cutt nothinge with this knyfe, but only all thinges belonginge to this Arte.

All other instrumentes of yron whatsoever they bee, let them bee made on the day, and hower of Mercury, and write uppon them these signes followinge.



The forme and shape of ye knife, with wordes and carectes.



Also, sett to the swordes wherewithall you wyll worke, that they bee cleane, and write upon them as followethe: Lamec, Theah, Amles, Theophilos, Def, Beth Ladomay, El, Ja, Jah, Emanuel, Saday, Emnanal, Sum qui sum, Agla, α et ω, write this wth the ynke aforesayde, and smoke them wth the odoures, and say this coniuration. I coniure the by the names, Abraham, Abraho, Tetragramato, wch is to saye, Aglane, that thou hurt me not in worke. I coniure ye by youre Stimulaton, and by these consecratable names of allmyghty god: which are: Egyrion, Ossystron, Enona, Aula, by Alon and by Manalo, Emanuel, Sabaoth, Adonay, primus, nouissimus, unigenitus, via, vita, Manus, homo, primogenitus, finis, sapientia, virtus, α. Caput, verbum, gloria, splendor, lux, Sol, Imago, Mors, Janua, Petra, Lapis, Angulus, sponsus, pastor, propheta, sacerdos, Athanatos, ysyon, Pantacraton, Jesus, Halleluia; by those names, and all other names, I coniure you, that you have noe powre to hurt mee; wch done lett hym keepe yt, as before ys sayde.

Besides this there must be made an other knyfe in the day and howre of Mercury, tempered wth the ynke of pimpernell, and the blode of a gose, upon the wch you shall cause 3. masses to bee sayde, also you muste pfume yt, and sprinkle yt wth water, as is aforesayde, wth wch knyfe, all thinges necessary must bee cutt; note also that before any of these thinges bee consecrated, that they bee [illegible], that is but they were never used in worke or labour

~~There~~ followeth howe circles must bee made, and howe you must entre into them.

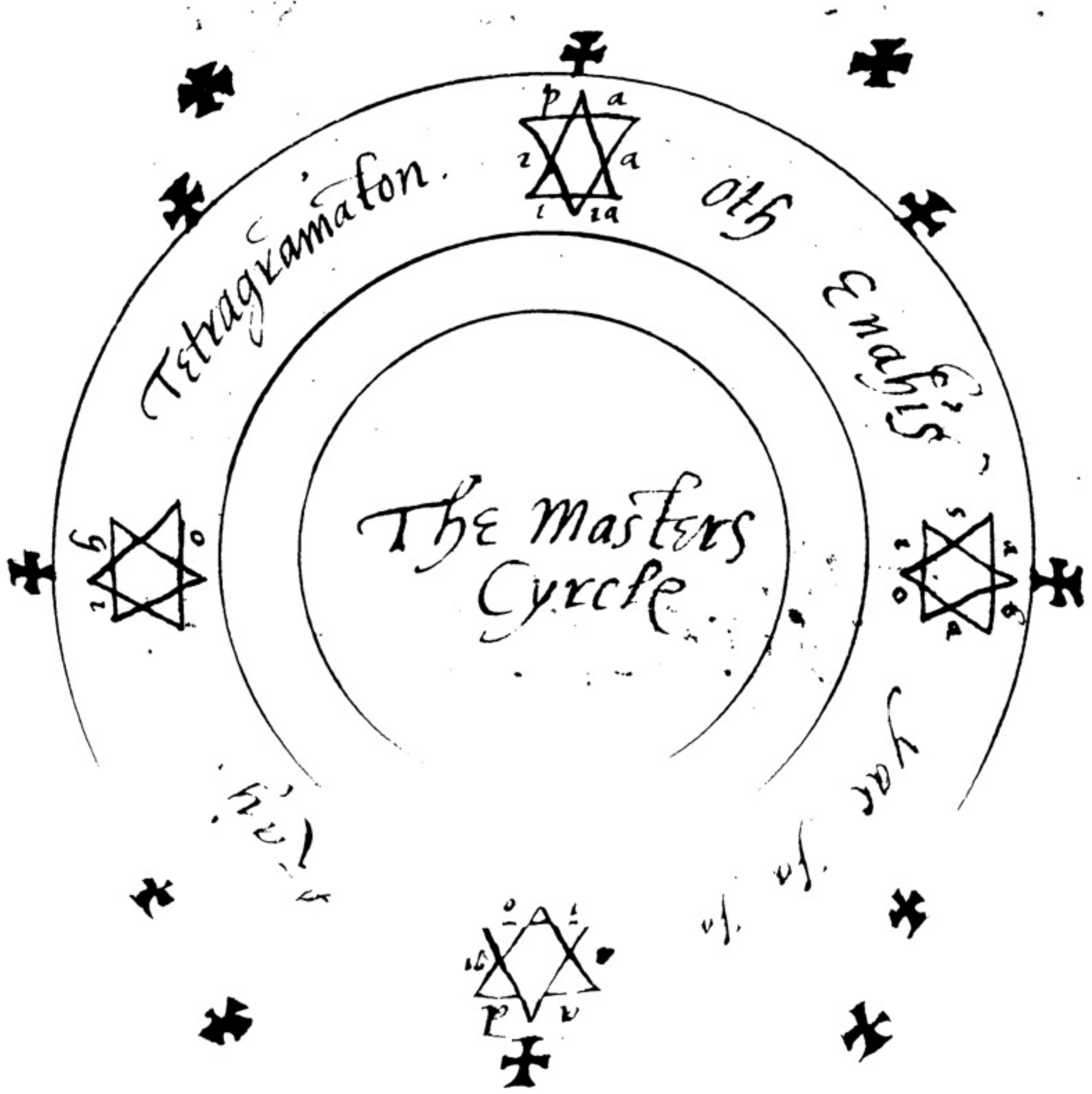
Caput 9:

The circles must bee made with the consecrated knyfe in [illegible] you wyll worke, strike the knyfe in the mydst of the place, and measure 9. foote on bothe sydes from the knyfe but remember to leave a space open, wherby you may go yn, and out: a foote beyonde ye circle make a nother circle, betwixt the greater circles, make ye pentacles wth the names of our Creator, as in the next leafe shalbe showed. In the circumference of the greater circle make crosses, Also a foote beyond this latter circle make a Quadrangle, in the corner of every one make a circle, one to sett the pott of coles yn, and in an other let there stande a sworde, a foote space from the pott: And which beinge done, lett the master bringe yn his companions by the gate of the circle, and lett one of his fellowes standinge towardes the easte, have penn and ynke yn his hande, and the other [illegible] sworde, lett them take heede they move not

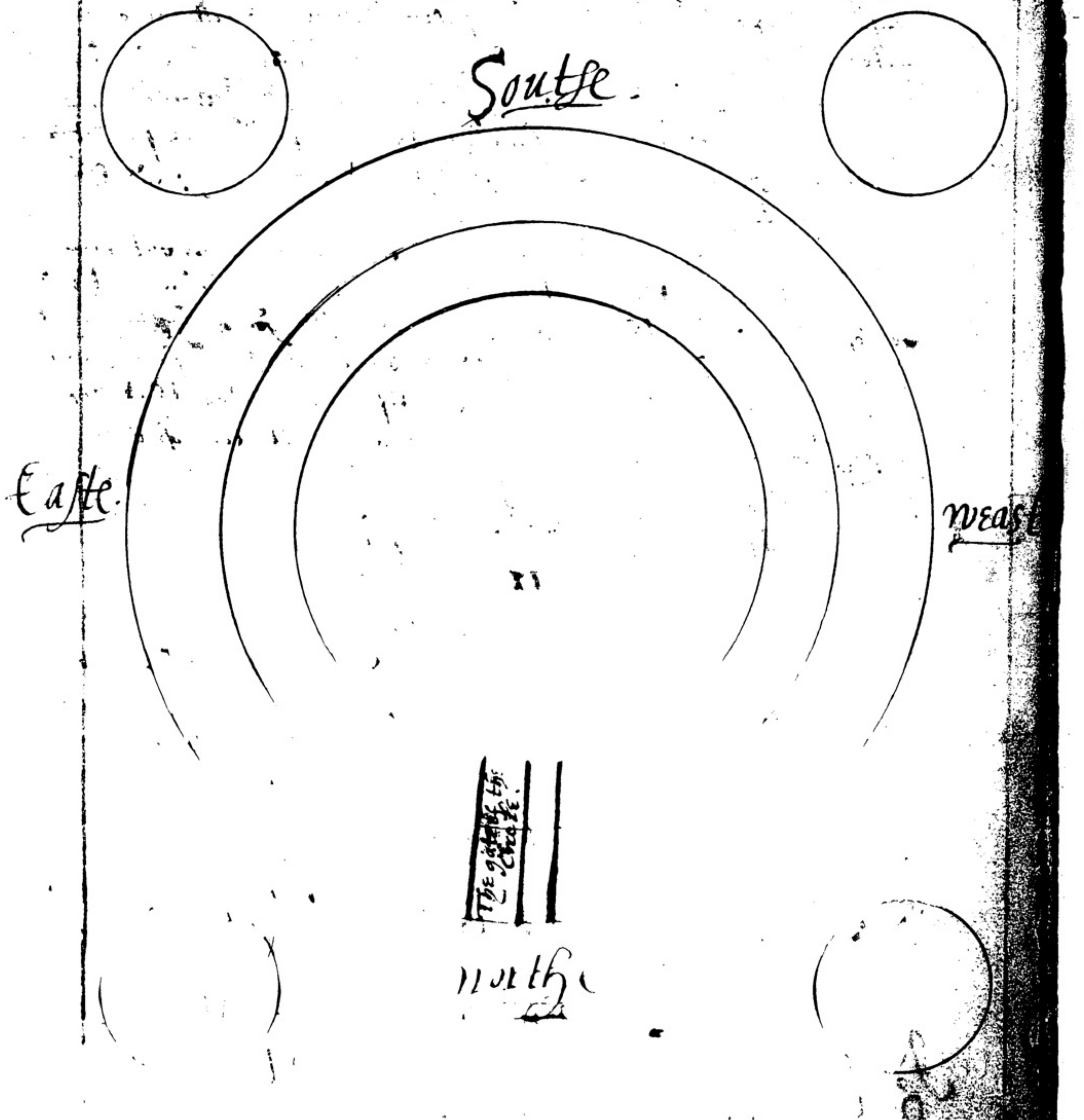
from the pott; Thinges beinge thus ordered, lett the master goe forth to kyndle the fyer, and caste therin the perfumes, and light the greate candle hallowed as shalbe sayde hereafter, which he shall putt in a Lantron, and then let hym shutt the gate of ye Cyrcle, after this lett hym pfume hym selfe, and hys fellowes, and the place with water, All which done, the master standynge in the mydst of the cyrcle, hys knyfe beinge stucke at hys feete, lett hym begynn hys Coniurations towardes the Easte.

The manner to make Circles, shall bee showed, on the other syde of this same leafe.

¶ Howe to make thy Cyrcle wyth hys Pentacle, hearafter followethe.


Tetragramaton
oth
Enahis
yar ha ha
hel
The Masters Cyrcle

¶ The righte waye to make the Cyrcle, hearafter followethe.


Southe
Easte
weaste
The gate of thy Cercle
northe

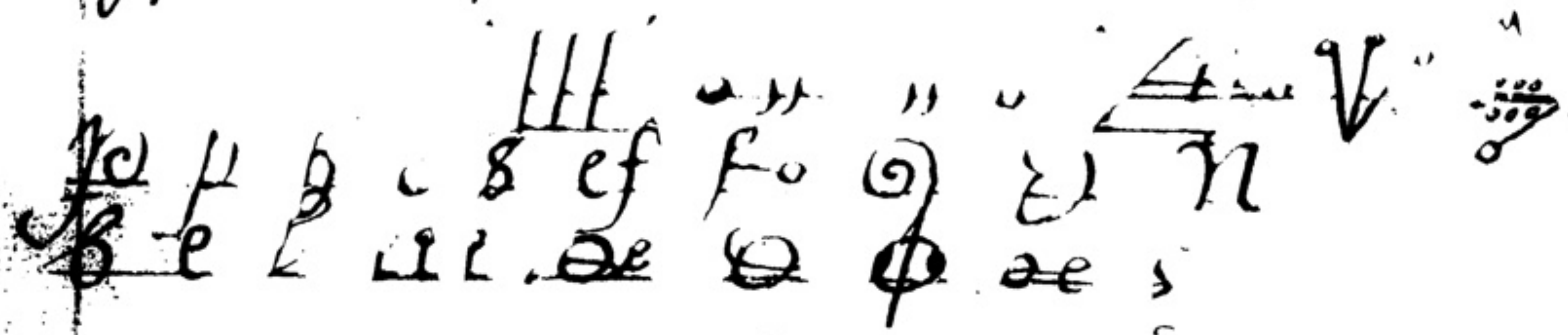
Ho Here followeth of water, and ysope. Caput 10.

The water wch is mentioned so often muste bee exorcised after this sorte, upon the day of Mercury, and his hower. Take a vessell wth exorcised perfumes, and salte, and fill the pott full of cleare water; and fyrst hallowe the salte sayinge. Sabaoth, Messias, Tetragramaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis, vouchsafe to sanctyfy this salte; which sayd throw yt into the water, and say over yt the 7. Psalmes: and this prayer followynge.

Thou art my god, and my reste, thou art my true and ryght way, helpe, most holy father, such as I trust in thee: O god wch art the god of Abraham, the god of Isaac, and the god of Jacob, I beseche thee, o lord allmyghty, by the invocations and desertes of thy Sayntes: vouchsafe to blis and sanctify thys water, that upon whome soever yt bee caste, he may receive healthe both of body and soule. Amen.

Ho Here followeth of ysope. Caput. 11.

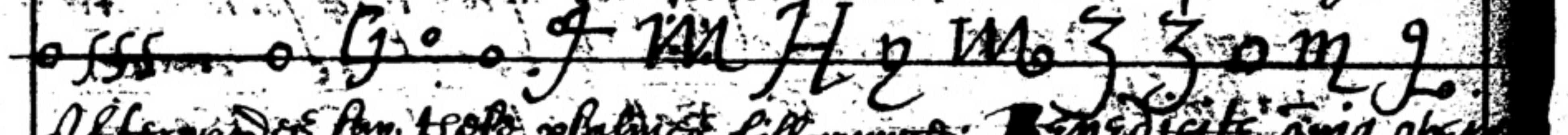
The water beynge ready, make a sprinckle of Vervyn, Valerian, Fennel, Sage, Marjeram, and Basyl, and let all bee put upon a hasill wand; and knowe that in the day of Mercury, in the morninge, in the encrease of the Mone, yt must bee cutt, att one cutt wth the abovenamed knyfe, and in that hower let the herbes bee gathered; wch beynge made, consecrate yt as after is to bee sayd over them; wch done say the gospell of Saynt John over them, afterward upon the hasyll wande, wherewth thou dydest make thy sprinckle, wryte these caracters followynge, wth the nedle aforesayde



Here followeth of fier and waxe Caput. 12.

The lyght to worke by must bee made of virgin waxe, the candle must bee made in thys sorte, take syllken threade, and 5

15 made and spunn of a virgyn, whereof make the weeke, and wth that make a candle of wax, wch came out of a newe hyve, which is called virgyn waxe, let the candle contayne halfe a pounde of waxe, and wryte upon yt, wth the nedle aforesayde, these carectes followinge.



Afterwardes say these psalmes followynge: Benedicite omnia opera, Benedic anima mea dominum, Laudate dominum omnes gentes, Te deum laudamus: And this which followeth.

O lord god, give me vertue, that only I may truste in thee; In the name of the father, the sonn, and the holy ghoste, Amen.

I exorcise the [illegible] by hym wch spake, and yt was done, that thou drive all errors from thee: Amen. Which done sprinkle yt wth water, and perfume yt, and lyght yt, and say over yt: I exorcise the fier, In the name of the father, the sonn, and the holy ghoste, and by the fyrst name of our lorde god On, and by the seconde worde which he sayd Let there bee made lyghte, by this name; You, Adonay, Salua, Gla, Nanemente, that thou lyght the spyryttes, which will appeare heare. Amen.

Then take a lantron, wherein this candle muste bee putt, and write aboute yt these names followynge. Tetragramaton, Sabaoth, Adonay, Tetel, Lademas. And light the candle, and putt yt in yt, and reade by the light thereof.

Here followeth of penn and ynke Caput 13

Take a gander alyve, and pull out a fether out of the wynge, and saye Axbon, Naxbon, Nason, Tamaray, Lyonax, Arminax, Bludamax, drive out of this quill all deceipte, that truth only may abyde in yt; Then make a penn therof wth the consecrated knyfe, and perfume yt, and then lay yt up as is aforesayd.

Of ynke. Caput 13

Take a horne, in wch you must putt ye lycour, and about the said vessell wryte with the nedle this followynge: Joth, Teth, Eth, vau, Anosbias, Ja, Ja, Ja, Anxerneton, Anabona, Sabaoth. Then putt into yt newe ynke, and saye as followeth:

I exorcise the ynke by the name of Anaton, and by the name Stimulaton, and by hys name, that can do all thinges, that [illegible] bee my helpe in this my worke. + × × × + ×

Of the Blode of A Batt, howe you muste worke by yt. Cap. 14.

Take a lyve Batt, and exorsise hym after this sorte: Camac, Eamath, Omac, Cachac, Marbac, Glyac, Jamachar, Valmath. I adiure the Batt, by the father, the sonn, and the holy ghoste; and by all the wordes that ar spoken of hym that thou serve us: O thou Angell Adonay, Eloyt, and thou Angell Adonel, bee you my ayde and helpe, that I may accomplishe my desyer. Afterwardes take the nedle, and pricke hym under the right wynge, and take hyr blode, and saye.

O allmighty Adonay, Araton, Osul, Heloy, Heloe, Hetion, Esseecon, Sadon, Deus, Deus, Infinitus, Jhesus, Christus; be my helper, that this blode may have power in these my doynges.

Here followeth of vyrgyn paper, or Parchment, called Membrana.

Caput. 15.

Take a pece of parchment of the beaste or the navyll, of any beastes skyn which ys called Membrana, let yt be consecrated after this fasshion, but fyrste, smoke yt with the fumes, and in smokynge yt, saye: Domine Deus noster, Domine exaudi, Deus meus respice, Domine quis habitabit, Quam dilecta. Afterwardes saye thys Coniuration followynge twise. Malec, Fydomos, Theophilos: O god allmighty father which madest all thynges with thy greate wysdome, which didst chuse Abraham to be thy first clerke & whom, whose seede thou multiplied, as the starres; which dydest appeare to Moyses in the midst of the bushe like a flame fier, and revealed thy holy name unto hym which is Syphy, and Esser, Asserephe, which gaviste to Solomon, above all other creatures, I humbly beseche thy maiestye, that through thy vertue and powre this may bee consecrated, as yt ought to bee, by the, O allmighty Adonay, whose kyngdome lasteth for ever. Amen. Afterwardes sprinkle yt with water, and cause 3. masses to bee sayde over yt.

Howe you must worke with waxe

Caput. 16.

In many actes, wax and yearthe are used, wherof ymages ar made, of yt you muste use waxe, see that yt bee vyrgyn waxe, and that yt bee not wrought, vyrgyn waxe ys made of bees, which never confederate together: And yt ys sould at the Apothecaries, when thou wylt worke with yt, say over yt.

I will exorsise, Adomyon, Meryon, 29. Asmerals, Cosmas, Aliner, Concimas, Orsagos, Almay, Caphay, Equant, Vermant, Othios, Eyomdes, Trephylados; bee you present to helpe mee, for you I call upon in my worke, which I begynne by you, and shall bee ended through you: This done say these psalmes followynge. Domine non est exaltatum, Dne quis habitabit, Dne exaudi, Dne Deus noster, Quam dilecta, Exurgat Deus, Deus Deorum, Deus in nomine tuo, Deus iudicium, Ecce quam boni, In exitu Israel, In convertendo, Deus Deus meus, Deus meus respice, Beati quorum, Miserere mei Deus, De profundis, Domine probasti; After this cause 3. masses to bee sayd over this waxe, then smoke yt with the perfumes, sayinge. I coniure and warne the waxe; by the allmighty father which made all thinges of nothinge, that thou by thy holy name, geviste strength unto this waxe, that yt may bee sanctifyed, which lyveth and raigneth world without ende. Amen.

Here followeth of A nedle wherewth thou muste worke. Caput. 17.

Yt ys needfull in some experyment, to have a nedle, or suche lyke wherfore thou shalt cause a nedle to bee made, of styele, or yron, in the day and hower of Jupiter, which shall not be fynisshed untill the next day and hower of Venus, which fynisshed take yt in some secret place, and say over yt: I coniure the nedle by the father, the sonn, and the holy ghoste, and by all thinges which cann bee made, And by all vertue of Stones, hearbes, and wordes and by hym which in the laste day, shall come to iudge, the quicke, the deade, and all the world by fyer, that thou through the same Creator, receive vertue and strength, and that I may allwaies use thy ayde and helpe whensoever I wyll; Afterwardes say these psalmes over yt. Domine quid multiplicasti, Dne Deus meus in te speravi, Confitebor tibi Dne in toto corde meo, In Dno confido, Conserva me Dne, Diligam te, Celi enarrant, Dns regit me, Expectans expectavi, Quemadmodum desiderat, Deus [illegible] nes; which beinge sayde cause the masses to bee sayd [illegible] perfume yt, and sprinkle yt with the exorsised water and [illegible] yt up, and in laynge yt up, say over yt, as followeth. Barachata, Lamec, Dalmons, Madaldac, Gedocha,

Badalia, Geoderia, Conataria, Musarya, Geordia, Lalia
Migia, Amolsiam, Bonefarium, Amdahn, Camedon, Cedo
rion, Dubyon, Myson, Action, Efeaton, Geon, Gesson,
Besso, Agla, Gly, Aglatha, Aglathot, Agladian,
Uerionel; moste gentle, and good Angelles, bee you keepers of these instrumentes, that yt may helpe me, and that I maye bringe all thinges to passe. + × × + × + × × ×

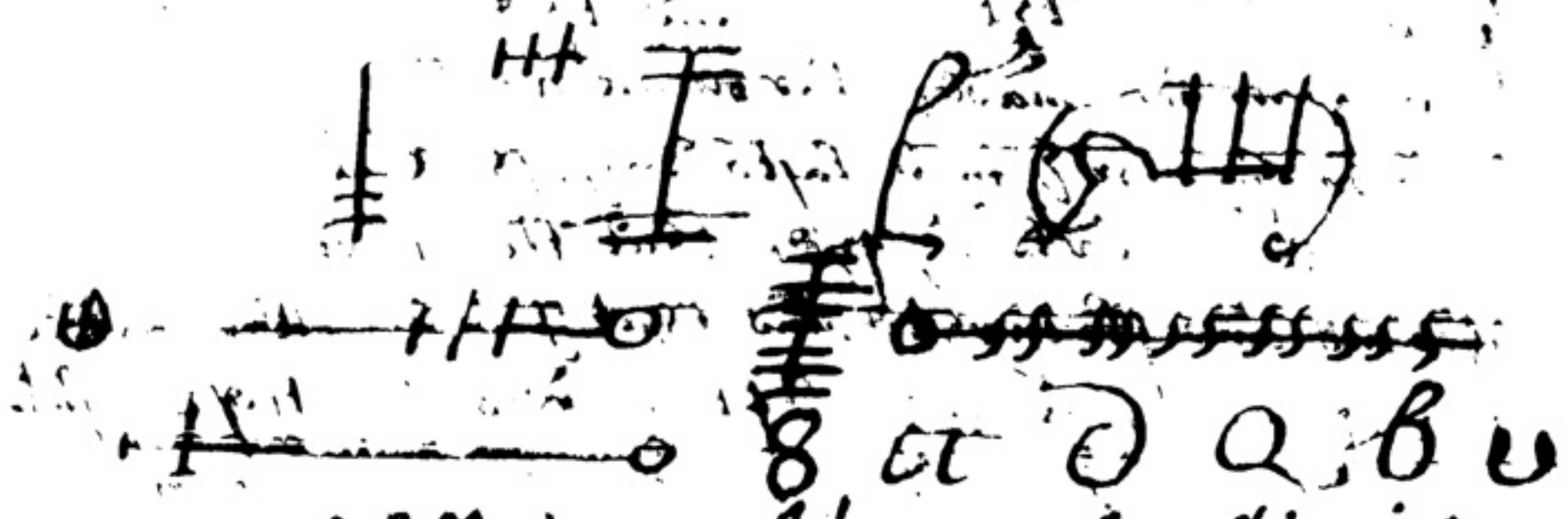
Here followeth of odoures and perfumes, howe they ought to be made. Cap. 18.

In the workes of this Arte diverse odoures are required; Odoures are made with frankynsence, Insence, with the wood of Aloes, with myrre, or any other thinge, that have a sweete smell; upon which before they come to the fire, you must saye:

O god which art the god of Abraham, the god of Isaac, and the god of Jacob, blisse I beseche the these thinges here presente, that theire strengthe and power may bee amplyfied, and drive from us all phantasies, through Jhesus christ our lord. Amen.

Here followeth the chapter, wherin is declared, what cloth you muste use to putt yn your thinges necessary for your experiment. Caput. 19.

When all thinges bee consecrated, and thou hast occasion to use them, take a cleane lynnen clothe, or rather of sylke, In this clothe wryte these carectes which followe, with the aforesaied penn and ynke.



and write these names followinge. Adonay, Anaphias, Amerinelo, Agla, Athanatos, Agios, Amor, Ananator, Anilis, Theodomos, Agne, Yeton, Cedron, Lamec, Cefol, Saras, Cos, Tetragramaton; Then sprinkle yt and [illegible] done, let these psalmes be sayde over yt: Dne Deus noster, Te decet hymnus Deus, Benedicite omnia opera;

Laudate dominum de celis, Ecce quam bonum; After these lett 9. masses bee sayde over yt; and then putt all thy Instrumentes. × × × × × × × × × × × ×

of the worke of ymages. Caput 20.

(nota peritissime.)

Lett none marvayle at this chapiter; for yn yt breifly is conteyned, all the knowledge of this booke; yt is impossible to bringe any experiment to passe, except all the chapters of this booke bee joyned together; wherfore let hym diligently peruse this presente booke. etc. + × × × + × × × × ×
Aut totum: aut nihil.

of the howers to worke yn. Caput 21

Whosoever desyreth to knowe any experyment, and bringe yt to passe, he ought to consider the howers and daies meete for that purpose; Chose thou therfore the day of Mercury, yn the increase of the Mone; and cause all thy instrumentes to be wroughte, and made in that same daie. And soe likewise the nexte daie of Mercury, untill all bee prepared, requisite for the Arte. Then all thinges beinge in readines, marke agayne the dewe hower, and then begin to worke when thou wylte.

When all thinges needfull are prepared, and layde upp in the clothe abovesayde, make 9 masses bee sayde over yt; which beinge done, thou mayst safely worke without feare; neyther shalt thou neade to observe any solempnity after in thy experimentes, But loke when thou hast fynisshed thy worke, that thou lay upp all thinges in the clothe aforesayde.

Here followeth of the colors of the Planetts. Caput 22.

Of Saturne, yt is blacke, and yt is made of the [illegible] a [illegible] burnyshed. Of Juppiter, yt is [illegible] yt is made of a noble [illegible] Of Mars yt is [illegible]

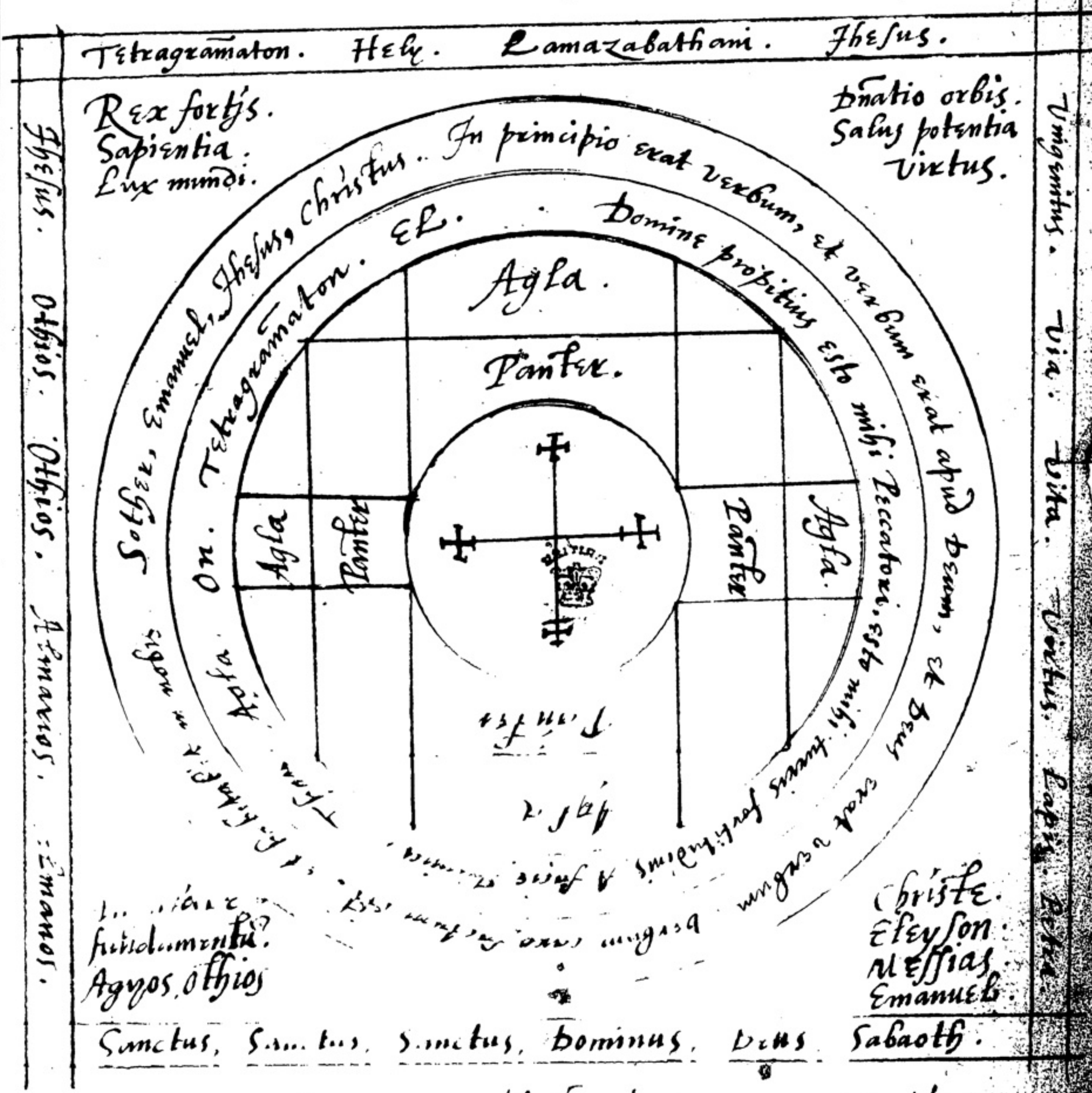
Of Venus, ys of azure or of any colour like to violett.
Of Sol, ys saffron, or of greene.
Of Mercury, ys of the yolkes of egges.
Of Luna, ys of white leade.

⁂

The manner and waye howe to make this Pentacle, shalbe showed on the other syde, nexte followynge :.

Here followethe the manner howe to make the Pentacle.

Caput vltimu[m], et Precipuum. ss. 5.c.4.l.1.


Tetragramaton. Hely. Lamazabathani. Ihesus.
Rex fortis.
Sapientia.
Lux mundi.
Dnatio orbis.
Salus potentia
Virtus.
Ihesus. Othios. Othios. Athanatos. Emanuel.
Unigenitus. Via. Vita. Veritas. Lapis. Petra.
Sother, Emanuel, Ihesus, Christus. In principio erat verbum, et verbum erat apud deum, et deus erat verbum
Tetragramaton. El. Domine propitius esto mihi peccatori
On.
Agla
Agla.
Panter.
Agla
Panter
Panter
Agla.
Christe.
Eleyson.
Messias.
Emanuel.
Agyos. Othios
Sanctus, Sanctus, Sanctus, Dominus, Deus Sabaoth.

Aut regula ab aegypto: aut omnia nihil. 5.c.co.l.e. (Daemons ars experimentalis.)

ΙΕΛ (G).

Here endeth the booke of Salomon otherwise, called the Key of Knowledge.

14

3.

☿. dies [illegible]

hore diei	Angeli horarum	hore [illegible]	angeli horarum	[illegible]	angeli horarum
iain	michael	yain	raphael	yain	Cassiel
ianor	anael	ianor	gabriel	ianor	sachiel
nasnia	Raphael	nasnia	cassiel	nasnia	Samael
[illegible]	Gabriel	salla	sachiel	salla	michael
sadedali	Cassiel	sadedali	samael	sadedali	Anael
thamnur	sachiel	thamnus	michael	thamnus	Raphael
ourer	samael	ourer	anael	ourer	Gabriel
tanir	michael	tanir	Raphael	tanir	Cassiel
neron	Anael	neron	Gabriel	neron	sachiel
iayon	Raphael	iayon	Cassiel	iayon	Samael
abay	Gabriel	Abay	sachiel	Abay	michael
natalon	[illegible]	neron	Gabriel	natalon	Anael

hore noctis	angeli horarum	[illegible]	angeli horarum	hore noctis	angeli horarum
Beron	Samael	beron	michael	beron	Raphael
Barol	michael	barol	Anael	barol	Gabriel
thanu	Anael	thanu	Raphael	[illegible]	Cassiel
Athir	Raphael	[illegible]	Gabriel	athir	Sachiel
mathon	Gabriel	mathon	Cassiel	mathon	Samael
rana	Cassiel	rana	sachiel	rana	michael
netos	[illegible]	netos	Samael	netos	Anael
tafrac	[illegible]	tafrac	michael	tafrac	Raphael
sassur	[illegible]	sassur	anael	cassur	Gabriel
Aglo	Anael	aglo	Raphael	aglo	Cassiel
calerna	Raphael	[illegible]	Gabriel	calerna	Sachiel
Salla			Cassiel	salam	Samael

♃. dies Jovis

[illegible]	Angeli horarum	hore diei	angeli horarum
yain	Gabriel	yain	Sachiel
ianor	cassiel	ianor	Samael
nasnia	sachiel	nasnia	michael
[illegible]	samael	salla	Anael
[illegible]	Anael	sadedali	Raphael
[illegible]	Raphael	thamnur	Gabriel
[illegible]	Gabriel	ourer	Cassiel
neron	Cassiel	neron	Sachiel
[illegible]	[illegible]	iayon	Samael
[illegible]	samael	Ibay	michael
natalon	michael	natalon	Anael
			Raphael

hore noctis	angeli horarum	[illegible]	angeli horarum
[illegible]	[illegible]	beron	gabriel
	[illegible]	barol	Cassiel
	[illegible]	[illegible]	Sachiel
			Samael
			michael
			Anael

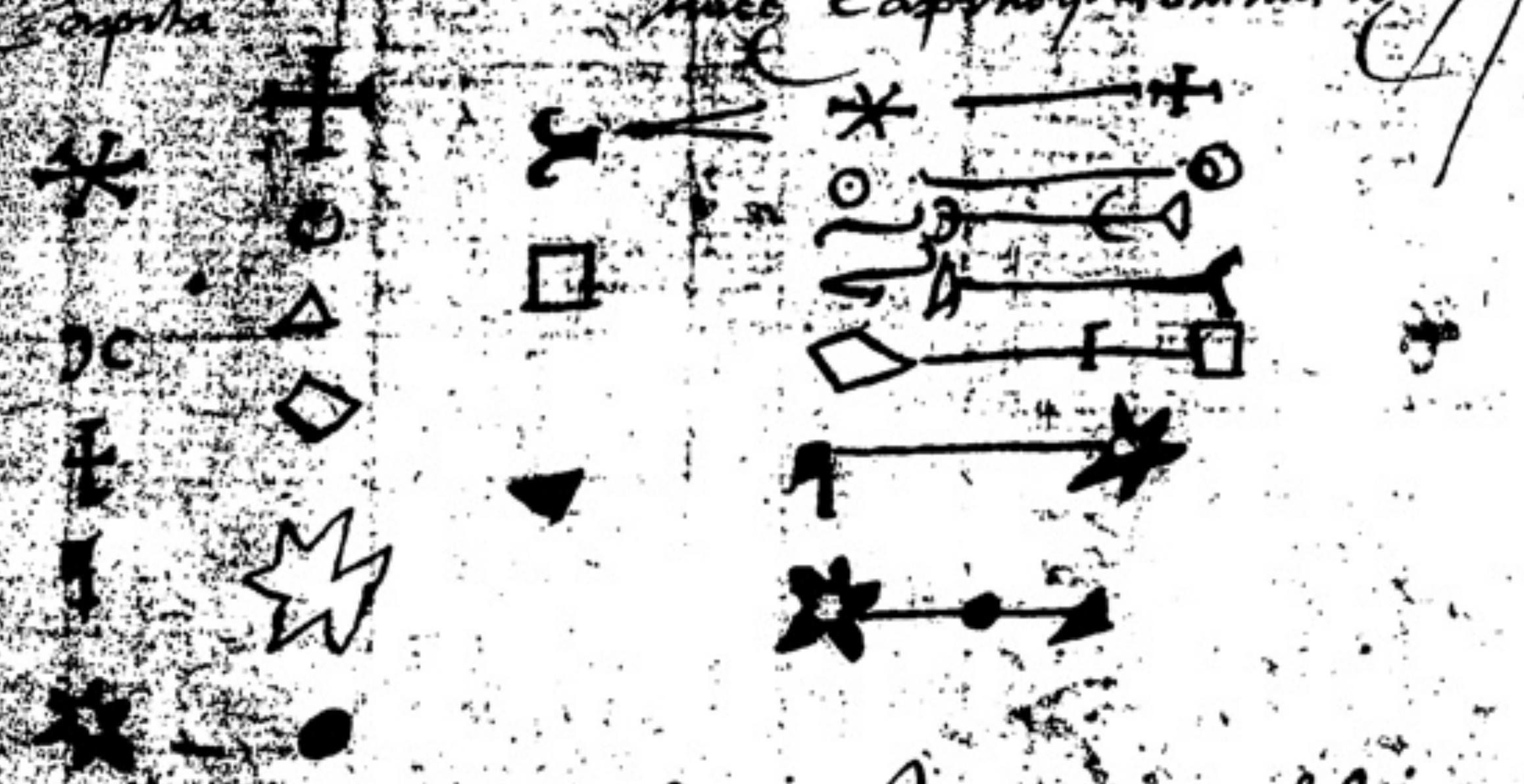
[illegible] notandum, prima hora diei [illegible] horarum [illegible] [illegible] prima [illegible] oriente [illegible] prima [illegible] [illegible] decima [illegible], a prima hora noctis [illegible] hora diei [illegible]

* * *

This tanne booke was found amongst the paperbookes, & secret writings of Doctor Caius: master & founder of Caius colledg. Doctor Legg gave it to Mr Fletcher fellowe of the same colledg, & a learned one for his time.

[illegible] Characteres [illegible] vel [illegible] recta vel obliqua [illegible] Capita [illegible] stellas [illegible] figura [illegible] [illegible]

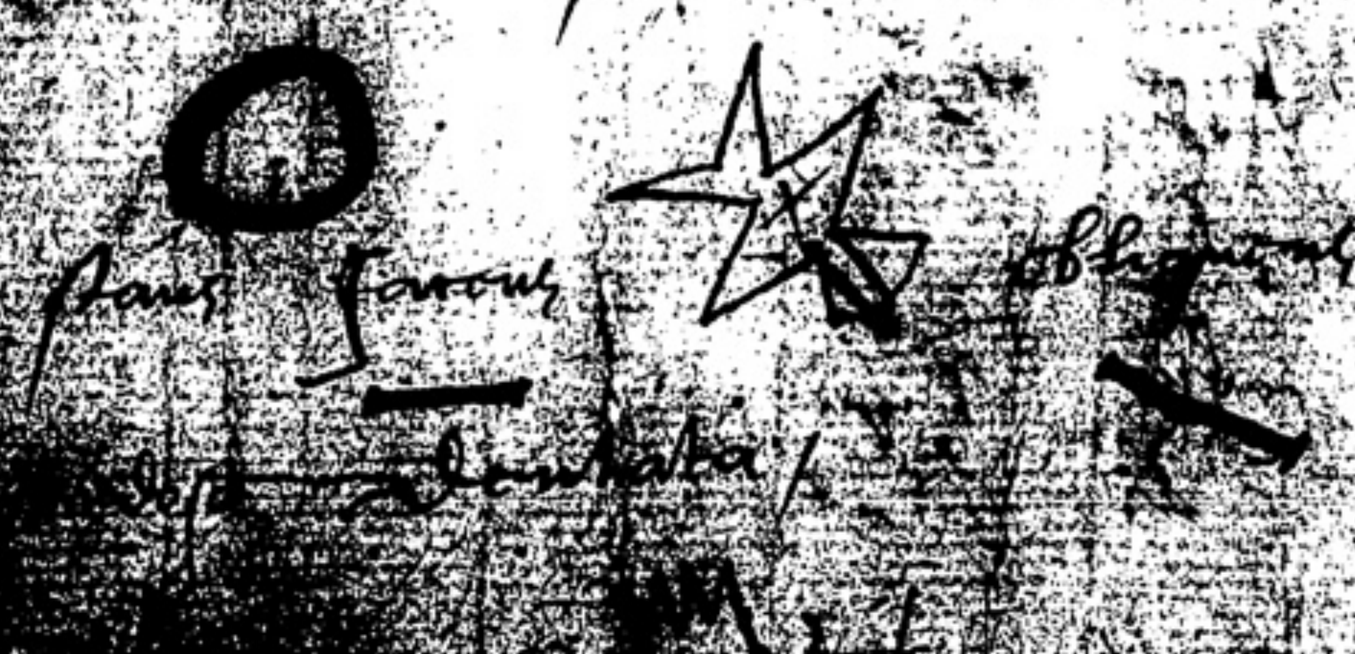
Capita — haec Capitibus terminanda



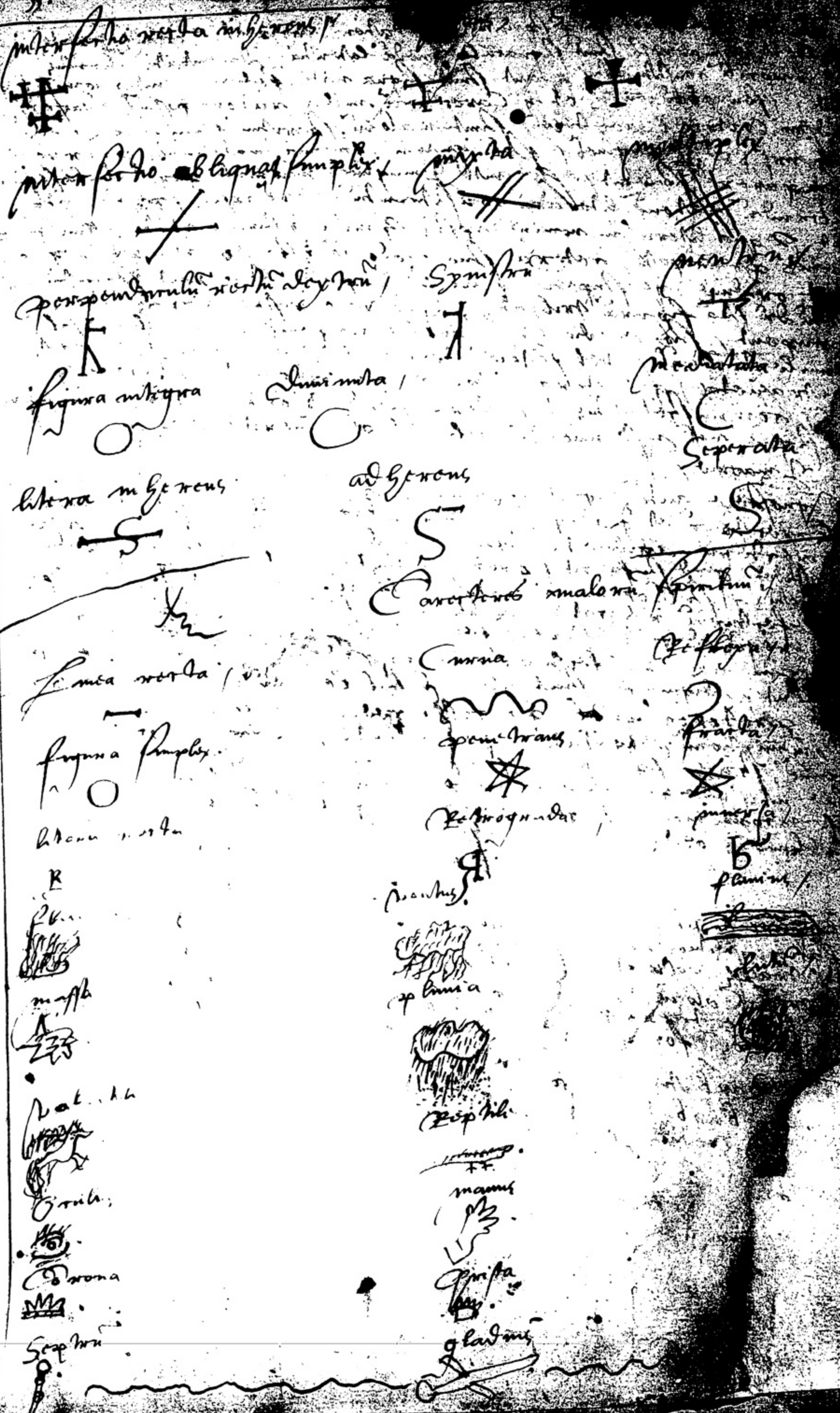
[illegible] formandi quoque Caracteres alicuius Imaginis coelesti, ascendenti in [illegible] vel [illegible] quae ex stellis omnino magnitudine et natura [illegible] et ordine [illegible] stellarum numero [illegible] ad similitudinem imaginis [illegible] [illegible] quod [illegible] ex tabula [illegible] sed [illegible] vel [illegible] [illegible] nomine [illegible] secunda vel tertia [illegible] vel septem [illegible] literarum [illegible] Si autem litera [illegible] orit [illegible] numero [illegible] in nomine [illegible] ordine alphabeti [illegible] figura [illegible] vel [illegible] geometrica [illegible] alphabetica [illegible] [illegible]

Caracteres bonorum spirituum/

simplex — Rotundus — stellatus/



[illegible] obliquus/ [illegible] dimidiata/


intersectio recta inhaerens
intersectio obliqua simplex
mixta
multiplex
perpendicularis recta dextra/
Sinistra
neglecta
figura integra
diminuta/
Meditata
Separata
litera inhaerens
adhaerens
Caracteres malorum spirituum/
linea recta/
Curva
Reflexa
figura simplex
penetrans
fracta
litera recta
Retrograda
inversa
Flamma/
ventus
aqua
massa
pluvia
lutum
volatile
Reptile
Serpens
oculus
manus
Corona
Crista
Sceptrum
gladius

[illegible] spiritus [illegible] rationem acciperet, quinde certitudo
[illegible] sunt signacula [illegible] latentia, dignitate aliorum
[illegible] constructi [illegible] sunt signa mihi, foederis, aut promissi
[illegible] obedientiae, et characteres multa ratione possunt indagari.
Praeter characteres sunt malorum spirituum familiares quaedam
[illegible] et imagines, sub quarum forma invocantibus occurrere et
apparere solent, de ante imaginibus inveniuntur per tabulam sequentem,
[illegible] ratione literarum constructionum nomine ipsius spiritus, ita
ut quae litera in nomine ipsius spiritus plures habet illius imagi-
nes principaliter, caetera suo modo commiscendo, ita ut quae priores
[illegible] in superiores pars sit corporis et caput statuendum,
[illegible] ista figura tribuatur, quae vero postrema pars et crura
[illegible] sic modo literae mediae corporis parti aliquid sibi
[illegible] attribuat, vel [illegible] dent; si vero aliqua evenerit
[illegible] contrarietas, quae litera potior est in numero vincat, si vero aequales
[illegible] commiscebuntur, praeterea si idem nomen ex tabula Characterum
figurae vel instrumentum aliquod obtinuerit, id ipsum etiam obtinebit
Imago.

Cognoscere autem dignitates malorum spirituum per easdem tabulas
Characterum et Imaginum poterimus, nam cum nomen spiritus ex tabula
[illegible] acceperit insigne aliquod vel instrumentum ipsius dignitatis,
[illegible] quod si fuerit Corona, dignitatem indicat regiam, si Crista
[illegible] si Cornua, comitatum, si absque his Sceptrum, gladius, [illegible]
[illegible] praefecturam indicat, similiter ex tabula imaginum invenies,
[illegible] regiam dignitatem profitentur. Ex Corona dignitatem ex
[illegible] praefecturam indicat. Denique qui humana figura
[illegible] inferiores sunt iis, qui sub bestiarum imaginibus occurrunt,
[illegible] praeterea equites praecellunt peditibus, et secundum omnium illorum
[illegible] dignitatem, praecellentia spirituum [illegible], illud
[illegible] spiritus inferioris ordinis, cum [illegible] dignitatis
[illegible] spiritibus sublunaris ordinis subesse, et ita [illegible]
[illegible] Reges atque duces, subesse et ministrare [illegible]
[illegible] ordinis.

Formae familiares spiritibus
1. Saturni
♄.

[Apparent] ut plurimum longo et gracili corpore, vultu [illegible]
[illegible] quatuor habentes, unam in occipitio, alteram in anteriori
[illegible] rostratas, in utroque genu apparent etiam facies; sunt
[illegible] coloris nigri et perlucidi, motus eorum est ventorum agitatio
[illegible] terrae motus, signum eorum est terra alba, qualibet nive
[illegible] formae autem particulares sunt:

[Rex] barbatus draconem equitans,
Barbatus
Vetula

Apparent corpore sanguineo et cholerico [illegible]
in [illegible] blando colloquio [illegible]
cum tonitru; signum eorum, apparebunt homines circa circulum
a leonibus devorari. Formae particulares sunt hae: Rex
gladio evaginato Cervum equitans,
Homo mitratus longa veste,
Puella cum laurea corona ornata floribus,
Taurus,
Cervus,
Pavo,
Azurea veste,
Gladius,
Buxus.

3. Formae familiares Spiritibus Martis ♂

Apparebunt longo corpore, cholerico, colore subfusco, aspectu [illegible]
cornibus cervinis, et unguibus Gryphi, mugiunt instar taurorum
insanorum, motus eorum est quasi ignis comburentis, signum autem
erit, fulgur et tonitru iuxta circulum.
Formae autem particulares sunt:

Rex armatus lupum equitans,
Vir armatus,
Mulier clipeum in femore tenens,
Hircus,
Equus,
Cervus,
Rubea veste,
Lana,
Multiceps.

4. Apparent ut plurimum amplo [Formae familiares Spiritibus] et magno corpore
sanguineo et crasso, aureo colore [Solis ☉] cum tinctura sanguinis,
motus eorum est commovere sudorem [illegible]; Formae autem particulares
sunt:
Rex habens sceptrum, leonem equitans,
Rex coronatus,
Regina cum sceptro,
Avis,
Leo,
Vestis crocea vel aurea,
Sceptrum,
Caudatus.

5. Formae familiares [Veneris]
Apparent corpore pulchro, mediae staturae, amabili [illegible]
aspectu, colore albo vel viridi ♀ desuper inaurato, motus eorum
est sicut stella clarissima, pro eorum signo videbuntur extra
Circulum puellae ludentes, quae invocantem ad ludum invitabunt.
Formae autem particulares sunt:
Rex cum sceptro camelum equitans,
Puella pulchre vestita,
Puella nuda,
Capra,
Camelus,
Columba,
Vestis alba vel viridis,
Flores,
Sabina herba.

[illegible] in quo convenientes adversarios [illegible] Israel, vel etiam construebatur et conscribebatur [illegible] ante [illegible] versiculus; si vero nomen divinum aliis circumscribere libuerit, accipiatur nomen aliquod significans timorem, gladium, iram, vindictam dei, vel aliquod simile nomen rei desideratae, et effectui congruum. Et si figuras angulares construere libuerit, accipiatur secundum angulorum rationem, sicut docuimus in libro 2 occultae philosophiae, ubi de numeris exposuimus, et ita de similibus operibus. Et in hoc genere sunt duo pentacula sublimis virtutis et magnae potentiae, et ad constrictionem spirituum [illegible] et necessaria. Ex his unum est quod habetur Apocalypsis capite primo, scilicet figura maiestatis dei sedentis in throno, habentis in ore gladium bis acutum, et sic habetur scriptum: Ego sum alpha et omega, principium et finis, qui est, qui erat et qui venturus est, omnipotens. Ego sum primus et novissimus, qui vivens et fui mortuus, et ecce sum vivens in saecula saeculorum, et habeo claves mortis et inferni. Deinde circumscribantur hi tres versiculi: Manda deus virtuti tuae, confirma hoc deus quod operatus es in nobis. Fiant tanquam pulvis a facie venti, et angelus domini coarctans eos. Fiant viae illorum tenebrae et lubricum, et angelus domini persequens eos. Deinde circumscribantur decem nomina generalia, quae sunt: El, Elohim, Elohe, Zebaoth, Elion, Escerchie, Adonay, Iah, Tetragrammaton, Saday. Alterum pentaculum est agnus, [illegible] tanquam occisus, habens cornua septem et oculos septem, et sub pedibus librum septem sigillis obsignatum, sicut habetur Apocalypsis quinto capite; cui circumscribatur versiculus: Ecce vicit leo de tribu Iuda, radix David, aperiam librum et solvam septem signacula eius. Et alter versiculus: Vidi Satanam sicut fulgur de caelo cadentem. Ecce dedi vobis potestatem calcandi super serpentes et scorpiones, et super omnem virtutem inimici, et nihil vobis nocebit. Et circumscribantur decem nomina generalia ut supra. [illegible] pentacula construimus, facta consecratione, aliquam aliorum nominum [illegible]

6. [illegible]

apparebit ut plurimum corpore [illegible] mediocri [illegible] frigido, humido, pulchri et affabiles eloquio, forma humana, instar militis armati, coloris [illegible]; motus eorum est sicut nubes argentea; pro signo faciunt invocanti horrorem.

Formae particulares

Rex ursum equitans
adolescens pulcher
mulier tenens colum
Canis
ursa
pica
vestis variis coloribus
virga
Baculus

7. Formae familiares spiritibus Lunae

Apparebit ut plurimum magno corpore, amplo, molli et phlegmatico, colore instar nubis obscurae et tenebrosae, vultu tumido, oculis rubeis et aqua plenis, capite calvo, dentibus apri; motus eorum est sicut ingens maris procella; pro signo apparebit ingens pluvia iuxta circulum. Formae autem particulares eorum sunt:

Rex sagittarius damam equitans
parvulus puer
mulier venatrix cum arcu et sagitta
vacca
Damula
Anser
vestis viridis vel argentea
Sagitta
multipes

Caeterum de sacris pentaculis atque sigillis nunc dicamus. Sunt autem ipsa pentacula tanquam signa quaedam sacra, a malis eventibus nos custodientia, et ad malorum daemonum constrictionem et exterminationem nos adiuvantia, bonosque spiritus allicientia nobisque conciliantia. Constant autem pentacula ex characteribus et nominibus bonorum spirituum superioris ordinis, seu ex sacris picturis sacrarum literarum seu revelationum, vel ex figuris geometricis, sacrisque dei nominibus [illegible], vel ex multis mixtim compositis. Characteres autem quos ad pentacula construenda assumimus, maxime bonorum [illegible] nobis utiles sunt ipsi characteres bonorum spirituum primi et secundi ordinis, nunquam etiam tertii. Et ex illo characterum genere, quod potissimum sacrum nuncupatur, [illegible] quos supra signavimus, quorumque [illegible] circulo, in quo circumscribendus [illegible] nomen ipsius angeli; et si volumus addere aliud nomen divinum [illegible] ipsi spiritui congruum, maioris erit efficaciae. Et si figuras angulares aliquas [illegible] numerorum ratione [illegible] licebit. Sacrae autem picturae [illegible] in sacris literis [illegible] veteris et novi testamenti traduntur, [illegible] figura [illegible] multa [illegible] et [illegible] consecrantibus [illegible] Esdrae [illegible] et aliorum [illegible] in libris [illegible] et nos de illis locuti sumus in libris occultae philosophiae, ubi de sacris [illegible] imaginum pictura [illegible] nomen aliquod divinum [illegible] circumscribatur [illegible] qui desideratam [illegible] victoria [illegible] ex 2 libro [illegible] mirabilis [illegible] ibidem contentus [illegible] versa [illegible]

Sic etiam pentacula, constituimus, [illegible] vocabulorum, alicuius nominis
in tabella quadrata, circulo simplici circundato, vel duplici inscribendo
vel scribendo, aliquid sacrum nominis huius competentis, vel ex quo hoc nomen
extractum sit, et haec est ratio pentaculorum scribendi modus, cum distinctos
quam pro libito ad huius maioris operationis et virtutis intentionem extentionemque
possumus, cum sit magis cum aliis multiplicare, et commiscere, veluti fiat
deprecatio pro destructione inimicorum, recordemur quomodo deus destruxit
in diluvio Gigantum ipsam universam terram, Sodomam et Gomorram per
pluviam sulphureis et ignis, Exercitum pharaonis, in mari rubro, et si
qui alia dicto reperiuntur, in sacris literis, et sic de similibus, vel deprecamur
contra pericula aquarum, recordemur salutis Noe, in diluvio, transitus
filiorum Israel, in mari rubro, et meminerimus Christi, siccis pedibus
ambulasse super aquas, et eundem servasse naviculam periclitantem ventisque
et fluctibus imperasse, et petrum mergentem, eduxisse ex aquis et similiter
similibus denique etiam invocamus, sacra quaedam nomina dei, ea videlicet
quae desiderii nostri sunt significantia, et ad effectum optatum accomodata,
ut ad destructionem inimicorum, invocamus nomina irae vindictae, timoris
iustitiae et fortitudinis dei; ad evitandum aliquod malum vel periculum
invocamus, nomina, misericordiae, salutis, defensionis, fortitudinis
bonitatis, et similia dei nomina, quandoque etiam a deo precamur largiri
nobis, aliud quod desideramus, executorem aliquem spiritum bonum, vel plures
quorum id quod desideramus, officium est, illius nomen interserentes, sive
etiam malos spiritus ad homines cogendos, obtestamus, cuius nomen similiter
[illegible] ad mala tendit operatio, vel ad vindictam
[illegible], et hoc [illegible] praeterea si quis versiculus in psalmis, vel
aliqua parte sacrarum literarum, desiderio nostro congruus habetur
[illegible] orationibus nostris inseremus, facta autem oratione ad deum, quandoque
[illegible] convenit facere orationem ad executorem illum, quem nobis ministra-
[illegible], in oratione praecedenti, sive unus sit, sive plures, sive
[illegible], sive stella, sive anima, sive ex [illegible], talis autem oratio
componi debet secundum regulas praecedentes, quas nos in libro secundo
de occulta philosophia, ubi de componendis incantamentis, tractavimus.

Vincula itaque [illegible] triplici differentia, nam primum vincula
[illegible], componuntur per res naturales; secunda componuntur ex mysteriis
religionis per sacramenta, miracula, et huiusmodi; tertia constituuntur per
divina nomina, sacraque sigillacula, et per huiusmodi vincula,
non modo spiritus, sed etiam alias quascunque creaturas, ligamus, ut
animalia, tempestates, incendia, diluvia aquarum, et vim armorum, saepe
etiam utimur praedictis vinculis, non solum per modum coniurationis
sed etiam per modum deprecationis, et benedictionis, praeterea, ad huius-
modi etiam permultum conducit commiscere, [illegible] ex sacris literis ad hoc
accommodatum, ut patet in coniuratione serpentis, commemorando
maledictionem serpentis in paradiso terrestri, [illegible] serpentis
in deserto, praeterea versiculum illum, super aspidem et basiliscum ambulabis,
[illegible] plurimum pollet per translationem [illegible]
[illegible], ad id quod ligare, vel impedire intendimus, [illegible]
[illegible], excommunicationis, sepulturae, exequiarum, et huiusmodi.

Convenit autem nunc ut tractemus, de consecratione, quae fit per homines [illegible]
[illegible], et instrumenta, [illegible] Consecrationis
[illegible] perficitur [illegible] virtute scilicet [illegible] consecrantis, [illegible] in persona
[illegible] ipsius orationis, per quam fit consecratio, [illegible] persona
[illegible] vitae sanctimonia, et potestas sanctificandi, [illegible] quae utraque
[illegible] regeneratione, [illegible] quod ipse
[illegible] virtute et potestate, [illegible]
Ex parte vero ipsius orationis, per quam fit consecratio requiritur
[illegible] consecratio et sanctimonia, [illegible] ipsius orationis
[illegible] ad hoc ordinata [illegible]
[illegible] spiritus sancti, [illegible]
sacra eloquia [illegible]
[illegible]

sunt [illegible] per [illegible] commemorationem [illegible]
sacrarum literarum, historiarum, operum, miraculorum [illegible]
sacramentorum [illegible]
et [illegible] memorationem [illegible] significationem [illegible]
[illegible] sanctificationem [illegible] aquae [illegible]
quae ad sanctificationem [illegible] suffumigationes [illegible]
inspersiones sacri olei unctiones, adhibentur [illegible]
adhibitis itaque unde est quod in omni consecratione, adhibetur [illegible]
et Consecrationes aquae, olei, ignis et suffumigiorum, [illegible] luminibus [illegible]
vel lampadibus benedictis, lucentibus [illegible] et [illegible] observandum [illegible]
[illegible] autem [illegible] flamis, in quas [illegible]
[illegible] consecranda sit, ex rebus [illegible] exorcizatio, [illegible]
[illegible] contaminatio [illegible] Observandum [illegible] debet
[illegible] debet consecrationem [illegible] debet [illegible] divina
sunt ad suscipiendos [illegible] consecrationis, post orationem [illegible] potestate divina [illegible] commemoratione
quod in fine cuiusque consecrationis [illegible] intentioque animae [illegible]
consecrans, per verba de praesenti, in [illegible] benedicentis [illegible]
[illegible] consecranda, in [illegible] patebit [illegible]
[illegible] exempla ponemus, per [illegible] in consecratione aquae, Commemoremus
[illegible] itaque tibi exempla [illegible]
[illegible] consideratione, [illegible] in consecratione aquae, ex quo [illegible]
[illegible] firmamentum in medio aquarum, [illegible] quomodo
quomodo deus, [illegible] irrigatur universam orbis terrarum, item quomodo
[illegible], flumina [illegible] iustitiae suae instrumentum, in destructione gigantum
[illegible] aquas, [illegible] super omnem terram, et in destructione exercitus
diluvium generale super [illegible] rubro, quomodo eduxit populum suum siccis pedibus
pharaonis in mari rubro, [illegible] Iordanis, et quomodo mirabiliter
per medium maris, et per medium [illegible] eduxit fontem aquae vivae, [illegible]
[illegible] aquam e petra, in deserto, [illegible] item quomodo posuit aquas
[illegible] gratiae, [illegible] salutis, in [illegible]
instrumentum [illegible] baptizatus est, in Iordane, [illegible]
[illegible] item quomodo [illegible] aquas [illegible] nomina, [illegible]
[illegible] et sanctificavit aquas [illegible] divina nomina [illegible] et huiusmodi [illegible]
nomina, ad hoc conformia, [illegible] quomodo deus [illegible] aqua
fons, [illegible] aquarum, [illegible] commemoramus quomodo [illegible] et [illegible]
in consecratione ignis, [illegible] vindictae et [illegible]
in [illegible] quomodo [illegible] ignis [illegible] item quomodo [illegible]
[illegible] quomodo deus [illegible] et quomodo [illegible] sacrificii et
[illegible] Israel, [illegible] item quomodo [illegible]
[illegible] nihil [illegible] et [illegible] in [illegible]
[illegible] consecratum, et [illegible]
et [illegible] aqua [illegible] confirmant [illegible] nominibus [illegible]
[illegible] itaque [illegible] quod est [illegible] nomina dei, [illegible]
quia deus [illegible] similia [illegible]
[illegible] aut nomina [illegible] commemoremus [illegible]
dei [illegible] lumen dei, et [illegible]
Sic in consecratione olei et suffumigiorum [illegible] et nomina [illegible]
quae legimus [illegible] quod [illegible]
[illegible] benedictio [illegible]
[illegible] et huiusmodi [illegible]
lampades, ardentes [illegible] et lampadibus [illegible]
luminis, et [illegible] lampadibus, lucentibus, [illegible] dei [illegible]
[illegible] flammae [illegible] in omni sanctificatione [illegible]
De [illegible] candelabris [illegible] debent [illegible]
[illegible] sunt consecrationes [illegible] quibus [illegible] debent [illegible]
atque [illegible] debent [illegible]

[illegible] itaque [illegible] ostendimus. De consecratione locorum [illegible] consecrandis locis cum instrumentis [illegible] et [illegible] Consecrandus igitur locus aliquis, scilicet circulum, [illegible] [illegible] oratione Salomonis in dedicatione templi, [illegible] [illegible] locum cum aspersione aquae benedictae et suffumigatione commemorando, in benedictione, mysteria, qualia sunt sanctificatio [illegible] Dei, montis Synai, tabernaculi, foederis, sancti sanctorum, templi Jerusalem [illegible], sanctificationem [illegible] consecrationem [illegible] sanctificationem sepulchri Christi, [illegible] montis Thabor, Christi transfigurationem, ascensionem Christi, et huiusmodi, invocando nomina [illegible] conformia, ut locus Dei, [illegible] Dei, cathedra Dei, divina [illegible] conformia [illegible] Dei, [illegible] nomina, quae circulo vel loco consecrato [illegible], occurrerint.

in Consecratione instrumentorum

In consecrationibus instrumentorum vel quarumcumque rerum arti deservientium, similis via procedat, aspergendo illa aqua benedicta, et fumigando suffumigio sacrato, ungendo oleo sancto, [illegible] sacris [illegible] et benedicendo cum oratione, sacra commemorando [illegible] quae rei consecrandae conformia [illegible], et divinis nominibus, quae [illegible] ut exempli gratia, in consecrando gladio, commemoramus [illegible] evangelii qui habet duas tunicas, et quod Judas Machabaeus [illegible] Machabaeo [illegible] [illegible] et in prophetis, ut illud [illegible] est gladius [illegible] vobis gladios bis acutos.

De experimentis.

Consimili via, consecrabis experimenta et libellos, et quicquid consimile est, [illegible] et [illegible], aspergendo, fumigando, ungendo, signando et benedicendo, commemorando [illegible] [illegible] consecrationem [illegible]

[illegible]

[illegible]

De [illegible] scriptis [illegible] nomen [illegible], et [illegible] et [illegible], [illegible] ante hunc librum composuit, [illegible] vel imaginem [illegible]; Efficacius tamen est [illegible] quae [illegible] negligere, observantes circumstantias locorum, temporum, [illegible] quod stellis [illegible], quibus spiritus [illegible] libellus ita describatur, et bene [illegible] ad [illegible] libellus [illegible] et consecretur, [illegible] [illegible] registris, et [illegible], distributis [illegible] contingat ipsum post consecrationem in loco [illegible] in periculum [illegible]. Consecrandus tamen erit quam [illegible] extra propositum aperiret, consecrandus [illegible] pollutione, et prophanatione [illegible] potuerit, [illegible] omnis [illegible] amitteret.

Composito itaque libello sacro, servandum modum eum tradidit [illegible] ad consecrationem procedimus, quam una est, [illegible] illis singulis [illegible] ad [illegible] in libro [illegible] scripti sunt, ad circulum [illegible] extra omnibus spiritibus qui infra dicebimus, [illegible] libellus consecrandus extra et [illegible] in praesentia spirituum, circulum [illegible] triangulo, et primo [illegible] in libello inscripta omnia [illegible] consecrandus extra circulum in triangulo [illegible] deinde [illegible] libellus, consecrandus [illegible] et singulis [illegible] imaginibus et [illegible] spiritus omnes, et singuli [illegible] libellus [illegible] et consecratus [illegible] et [illegible], ut supra [illegible]

[illegible]

[illegible] Consecrati [illegible] ad faciat [illegible]
[illegible] spiritibus [illegible]
[illegible] sub magistro [illegible]
[illegible] descriptum et Confirmatum [illegible] circulum [illegible] imagini
[illegible] id quod cupis [illegible] opus erit [illegible] circulas in [illegible]
[illegible] obtentoque desideratoque [illegible] spiritus licentiabit [illegible]

De invocatione Spirituum.

[illegible] de invocatione spirituum tam bonorum quam malorum videamus [illegible] diversimodeque nobis [illegible] spiritus diversis modis a nobis invocantur [illegible] vigilantibus aperte loquuntur [illegible] informat [illegible] invocare voluerit [illegible] circa [illegible] dispositionem [illegible] invocationem [illegible] dispositum est [illegible]

[illegible]

[illegible] tabula [illegible] fabricari possumus [illegible] per modum [illegible]

De alio ritu.

[illegible] alium ritum [illegible] narrabimus [illegible] et [illegible] loco [illegible] nomina [illegible] angelorum nomina [illegible] ad quatuor angulos [illegible] et ponat intra Circulum [illegible]

[illegible]

Ad oracula vero [illegible]
res naturales [illegible]

[illegible]

iuxta quas, composita deprecatione, si quando aliquis dormitum, in firma
intentione praeteritis bene se habuerit, donec dicantur, in dubio offerre
solent producere effectus, etiam ante ea quae nunc diximus, convenit
~~convenientius~~, et certissima suscipiet somniorum oracula, hoc autem fiat
observandis iis quae in libro de occulta philosophia in ea re dicta
sunt / Volens igitur suscipere oraculum, observet Cenam, et potationes
bene dispositus, Cerebro, a vaporibus turbantibus libero, habeat
item cubiculum mundum, nitidum, exorcisatum, et sacratum si velit, et ungat
tunc incipiat in eo fumigare cum fumigio convenienti, et posito in digito annulo
tempora, unguento ad hoc efficaci, vel sacra tabula
ex superioribus, accepta imagine aliqua, tunc praelata oratione
vel carta sacra ponatur sub capite, atque cogitans super re, quam scire
sacra, ingrediatur lectum, sic enim indubia et certissima accipiet
desiderat, ita dormiat, quando luna percurrit illud signum quod fuit
oracula, et somnium, quando percurrerit signum nonae
in nona domo nativitatis, deinde quando est in nono signo a signo
domus revolutionis nativitatis, et quando quasvis scientias et artes
perfectionis, et hic est modus quo adipisci possimus, cum vox intellectus illuminatione
subito et complete [illegible], conducunt inferiores spiritus, quinimo
quamvis ad hunc effectum, sensibiliter in somnis vel extrinsecus
familiares, siue sint mali,
nos informantes /

De malis spiritibus /

Si autem malum aliquem spiritum invocare volumus, ad consulendum, primum considerare
oportet, et scire naturam ipsius, cum planetarum consentit, et quae sibi
a planeta distributa sunt officia, quibus [illegible], in malis spiritibus locus
[illegible] planeta [illegible], iuxta planetae naturam [illegible] qualitates effectorum
[illegible] [illegible] superiora
[illegible] spiritus, [illegible] [illegible] de singulis, deinde
[illegible] elegantur [illegible] clarum
[illegible] temporis opportunitas [illegible] qualitate
[illegible] ad ostendenda [illegible] die illius vel temporis
et naturae planetae atque spiritus [illegible] quando [illegible] die aliquando
pro dominatu, formatus sit, vel [illegible] literati constonatis,
de nocte pro ut stella et spiritus [illegible] invocanti, quae
circulum in loco tecto, et electo, [illegible] inscribenda sunt
pro [illegible] spiritus [illegible] ponantur, et nomina
divina nomina, generalia, et quae [illegible] planetae [illegible] officijs ipsius spiritus,
nomina [illegible] planetae bonorum spirituum [illegible] dominantis, et
inscribenda etiam sunt nomina [illegible] [illegible] tenemus,
constringere possunt spiritum illum quem [illegible] Characteres
insuper omnino volueris, Circulum [illegible] ponimus
et pentacula operationi congruentia [illegible] angulare, cum inscriptione
intus vel extra circulum conformare [illegible] nostro congruentem
numeris commensuratis, quorum [illegible] numeros, et signa
quae cognoscenda sunt, [illegible] ac occulta philosophia abunde [illegible]
sub [illegible] in libro [illegible] convenientis [illegible]
[illegible] [illegible] spiritus compositis [illegible] naturalis
[illegible] planetae, ad spiritus congruat [illegible] corruptis
[illegible] spiritus [illegible] [illegible] ad defensionem
[illegible] [illegible] atque consecratis rebus [illegible] et constrictionem
[illegible] [illegible] circula spirituum
[illegible] [illegible] sunt [illegible] [illegible] pentaculis,
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] exorcista in Circulo, [illegible]
[illegible] [illegible] et omnia quibus [illegible] [illegible]
[illegible] [illegible] [illegible] ultra [illegible]
[illegible] oratione [illegible] deinde [illegible] spiritus [illegible]
[illegible] [illegible] evangelia [illegible] [illegible]
[illegible] [illegible] [illegible] deinde [illegible] orationibus

---

incipiat invocare spiritum, quem cupit [illegible] et [illegible]
mundi plagas, cum commemoratione auctoritatis et virtutis suae [illegible]
qui si statim non responderit, circa circulum, si spiritus aliquis [illegible]
tardaverit, reiterando invocationem, ut supra, usque ad tres vices [illegible]
pertinax, nec comparuerit, incipiat coniurare potestate divina [illegible]
coniuratio, cum commemorationibus suis, consule naturae, atque officijs ipsius
reiterando per tres vices, de fortioribus ad fortiores, obiurgationibus
maledictionibus, et poenis ad fidelis, ac suspensione ab officio [illegible]
et similibus, post singulas vices paululum quiescendo [illegible] spiritus aliquis
comparuerit, vertat se invocans contra spiritum, ipsumque benigne
suscipiat, et obtestando ipsum, per eius nomen eum exquirat, et si quo alio
nomine vocetur, deinde percontando ulterius, petendo quod voluerit
et si in aliquo mandato pertinax seque praestiterit, constringendus per
coniurationes convenientes, et si dubitas, de mendacio, fac extra
Circulum, cum sacro gladio, figuram trianguli, vel pentagoni
rogatusque spiritus in quacumque [illegible] et si promissionem aliquam susceperis
quam iuramento roborari velis, extenso gladio sacro, extra circulum
~~impetrato itaque a spiritu~~ / iuret spiritus, posita manu super gladio
impetrato itaque a spiritu, quod optas, vel aliter contentus, licentiabis
ipsum benignis verbis, praecipiendo eidem, ne cui noceat, et si noluerit
recedere, compello per coniurationes fortiores, et si opus est per
ipsum exterminando, et faciendo fumigationes, contrarias [illegible]
recesserit, ne egrediaris circulum, sed post moram aliquam, prostratus
orationibus cum gratiarum actionibus, ad deum et bonos angelos, et ubi
ad defensionem et conservationem, tunc singulis operationibus peractis
revocandas, quod si circumstantiae fuerint, et spiritus nulli apparuerint
[illegible] in [illegible] circulo, remanetur pro aliis [illegible]
[illegible] [illegible] aliquo [illegible] arbitrio, [illegible]
faciendo ut prius, [illegible] aliquo [illegible]. Constituta enim reiterationis
addendo vel minuendo [illegible] [illegible] tertio et in nulli [illegible]
auctoritate atque [illegible] [illegible] solent aliqui, in Circulo consistere
facit ad obediendum [illegible] [illegible] habeat, quam suo arbitratu [illegible]
[illegible] qua [illegible] [illegible] et [illegible] [illegible] etiam
et apparuerint [illegible] [illegible] comparuerint, ac fastidius magister,
[illegible], quando [illegible] [illegible] accendat, absque [illegible]
deliberandum [illegible] [illegible] plurimi [illegible] sunt [illegible]
spiritum, [illegible] munitus, [illegible] etiam adveniunt spiritus
sublimiores [illegible] [illegible] terrore invocantem, vel [illegible] quibus
quamvis nec appareant, [illegible] operatione, [illegible] tali nec datus [illegible]
spiritus vel in ipsa operatione, cum suspensione, deinde in sequentibus [illegible]
[illegible] per modum [illegible] confessionis /

sine Circulo. +

praesertim obedientes / invocatur in consortium, per modum qui superius traditur
Circulo autem [illegible]
est in Consecratione libri. /

De effectu mali spiritus

Quando autem aliquem effectum per malos spiritus exequi intendimus, ubi praesentia
eorum non est opus, tunc fabricatur illa, quae nobis est instrumentum, vel subiectum
experimenti [illegible], vel imago, vel annulus, vel scriptum, vel
Characteres aliquis, vel Candela, vel sacrificium, sive aliquid [illegible] [illegible]
tunc inscripto nomine spiritus eius, cum Characteribus, [illegible]
exequendum [illegible] [illegible] cum sanguine aliquo, vel alio, [illegible]
[illegible] consecrando, sicut [illegible] praefatis ac orationibus ad deum [illegible]
angelos, invocantes spiritum illum malum, coniurando illum potestate [illegible]

mixtas quas, compositis deprecationes, si quando iter dormitum, cum firma intentione ex teneris bone si habuerit, devote dicantur, indubie efficacem solent producere effectum, qui autem ea quae nunc diximus noverit ~~convenienter~~, is verissima suscipiet somniorum oracula, hoc autem fiet observatis iis quae in libro de occulta philosophia in ca.º iam dicta sunt, volens igitur suscipere oraculum, abstineat cena, et potionibus bene dispositus, cerebro a vaporibus turbantibus libero, habeat item cubiculum mundum, nitidum, exorcisatum, et sacratum si velit, tunc incipiat in eo fumigare, cum fumigio convenienti, et inungat tempora unguento ad hoc efficaci, et posito in digito annulo ex superioribus, accepta imagine aliqua, vel sacra tabella, vel charta sacra ponatur sub capite, tunc praelata oratione sacra, introducatur lectum, et cogitans super re, quam scire desiderat, ita dormiat, sic cum indubia et certissima accipiet oracula, per somnium, quando luna percurrit illud signum quod fuit in nono domo, nativitatis, deinde quando percurrit signum nonae domus revolutionis nativitatis, et quando est in nono signo a signo perfectionis, et hic est modus per quem quascumque scientias et artes subito et complete adipisci possumus, cum vera intellectus illuminatione, quamvis ad hunc effectum, conducant inferiores spiritus, quicumque familiares, et saepe etiam mali, sensibiliter intrinsece vel extrinsece, nos informantes.

De malo Spiritu

Si autem malum aliquem spiritum invocare volumus ad circulum, primum considerare oportet, et scire naturam ipsius, cui planetarum consonet, et quae sibi ab illo planeta distributa sunt officia, quibus cognitis, invocationi ipsius locus [illegible] aptus, iuxta planetae naturam, et qualitatem officiorum [illegible] spiritus, prout vel altius [illegible], ut si dominium [illegible] super maria, fontes et flumina, eligatur locus in littore et sic de singulis, deinde [illegible] temporis opportunum, tum ex qualitate aeris, serenum, clarum, [illegible] aptum spiritibus ad assumenda corpora, tum etiam ex qualitate et natura planetae atque spiritus, ut in die illius, vel tempore [illegible] fortunatus sit, vel infortunatus [illegible] consideranda [illegible] nocte [illegible] spiritus, [illegible] Circulus in loco [illegible] et electo, tam pro defensione invocantis quam [illegible] pro confirmatione spiritus, et in Circulo [illegible] divina nomina generalia, et quae [illegible] nobis defensionem praestent [illegible] quae praesunt huic planetae [illegible] officiis ipsius spiritus, nomina etiam bonorum spirituum [illegible] dominantur, et inscribenda [illegible] illum quem invocare intendimus, et qui constringere possunt spiritum illum [illegible] circulum nostrum [illegible] characteres amplius munire voluerimus [illegible] convenientia [illegible] possumus et pentacula operationi congruentia [illegible] figuram angularem, in circulo vel extra circulum, [illegible] operi nostro congruentibus [illegible] et [illegible] cognoscenda [illegible] in libro [illegible] de occulta philosophia [illegible] de quibus in libro [illegible] de luminibus, [illegible] propter naturam planetae et spiritus conveniant [illegible] et [illegible] religione vel superstitione [illegible] spiritui adorant et exhibentur [illegible] sacris [illegible] tam ad defensionem invocantis [illegible] et [illegible] necessariis [illegible] sunt sacrae [illegible] gladii, sceptra, vestes [illegible] omnibus istis paratis, existente magistro, cum sociis in Circulo, et omnia quibus utitur [illegible] consecret Circulum [illegible] convenientibus, [illegible] incipiat [illegible] orare [illegible] forma faciat orationem ad deum, deinde [illegible] bonos spiritus, et [illegible] orationes et psalmos, [illegible] evangelia legere voluerit, [illegible] illa [illegible] deinde [illegible] orationibus [illegible]

incipiat invocare spiritum, quem incipit leni et blando incantamento, ad omnes mundi plagas, cum commemoratione autoritatis et virtutis suae, et tunc paulum quiescat et respiciendo circum circa, si spiritus aliquis compareat, Quod si tardaverit, reiteret invocationem, ut supra, usque ad tres vices. Et si pertinax, nec comparuerit, incipiat coniurare potestate divina, ita quod coniuratio, cum commemorationibus suis, consonet naturae, atque officiis ipsius spiritus, reiterando per tres vices, de fortioribus in fortiores, obiurgationibus, contumeliis, maledictionibus, et poenis, ac suspensione ab officio et autoritate et huiusmodi, post singulas vices paululum quiescendo. Et si spiritus aliquis comparuerit, vertat se invocans contra spiritum, ipsumque benigne suscipiat, et obtestando ipsum, primo nomen eius exquirat, et si quo alio nomine vocetur, deinde procedendo ulterius, petendo quid voluerit, et si in aliquo mendacem, pertinacemque se praestiterit, constringantur per coniurationes convenientes, et si dubitas de mendacio, fac extra Circulum, cum sacro gladio, figuram trianguli, vel pentagoni, cogaturque spiritus ingredi. Et si promissionem aliquam susceperis, quam iuramento roborari velis, extenso gladio sacro extra Circulum, iuret spiritus, posita manu super gladio. ~~Impetrato itaque a spiritu~~ Impetrato itaque a spiritu, quod optas, vel aliter contentus, licentiabis ipsum benignis verbis, praecipiendo ei, ne cui noceat. Et si noluerit recedere, compelle per coniurationes fortiores, et si opus est per exorcismos ipsum exterminando, et faciendo fumigationes contrarias. Et cum recesserit, ne egrediaris Circulum nisi post moram aliquam, praefatis orationibus cum gratiarum actionibus, ad deum et bonos angelos, et etiam orationibus pro defensione et conservatione, tunc singulis per ordinem peractis recedas, quod si frustrata spe fueris, et spiritus nullus comparuerit, ob hoc ne desperes, sed relicto Circulo, remeantes per alias vices, [illegible] Et si in aliquo te errasse arbitreris, emendabis addendo vel minuendo [illegible] constantia enim reiterationis, saepe auget autoritatem atque virtutem, spiritibus terrorem incutit [illegible] ad obediendum. et ideo solent aliqui in Circulo construere [illegible] quam suo arbitratu claudit [illegible] [illegible] sacris nominibus et pentaculis [illegible] et illud etiam est advertendum, quod cum nulli spiritus comparuerint, ac fatigatus magister [illegible] deliberaverit, ne [illegible] recedat [illegible] licentiatione [illegible] spirituum, nam hoc negligentes plurimum [illegible] periculo subiecti sunt [illegible] sublimi aliqua defensione muniti, saepissime etiam adveniunt spiritus [illegible] propter terrorem incutiendum vel in rebus quibus [illegible] vel in ipsa operatione, licentia autem talis non datur simpliciter [illegible] dispensatione, cum suspensione, donec [illegible] in [illegible] [illegible] obedientes [illegible] sine Circulo [illegible]

[illegible] Circulo [illegible] [illegible] Consecratione libri [illegible] de effectu mali spiritus

[illegible] malo spiritu exequi intendimus [illegible] non est opus, tunc fabricanda sunt illa, quae nobis velut instrumenta [illegible] vel [illegible] operationis, [illegible] puta sit imago, vel annulus, vel scriptum, vel [illegible] aliquid, vel candela, vel sacrificium, sive aliquid huiusmodi, [illegible] cum characteribus, [illegible] experimenti, tunc inscripto nomine spiritus eius [illegible] in sanguine [illegible] vel aliud, fumigio [illegible] exorcizata [illegible] spiritus [illegible] praefatis autem orationibus ad deum et bonos angelos, invocamus spiritum illum malum, commemorando illi potestatem divinam [illegible]

Est aliud genus spirituum ut in libro tertio &c., &c., diximus non adeo noxium, sed hominibus proximum, ita ut passionibus afficiatur humanis, hominisque communicatione gaudet, libenterque habitat in ijsdem, alij vero nemora et sylvas incolunt, alij diversorum animalium domesticorum vel sylvestrium conspectu laetantur, alij fontibus incolunt, et prata, hos itaque spiritus quicunque voluerit, in loco ubi morantur, ut fieri necesse est, suffumigijs odoriferis, et sonis dulcibus fidibus instrumentisque musicis adhoc specialiter compositis, adhibendo cantiones et incantamenta et Carmina, cum laudibus et promissionibus, hi vero obstinati, compellantur [illegible] minis, comminationibus, blasphemijs, maledictionibus, contumelijs, et maxime comminando illis exterminationem ab ijs locis, quibus versantur, et pariter in hac invocatione si opus est conferas te ad exorcismata, maxime autem constantia sit audacia spirituum, quod observare oportet, et animi constantia. Denique invocaturus hos spiritus, debes [illegible] mensam, mundo linteo coopertam, parare in loco invocationis, et aquam, vinum, et lac, in vasis [illegible] in qua locabis, panes recentes, cultellos novos, constructaque igne, in quo suffumigabis [illegible], et circa mensam sedilia, adaptata sint, sedeatque invocans in capite mensae, et libaverit [illegible] spiritibus, coramque ipsos invocando, [illegible] spiritum aliquem ingredi ad [illegible]. Quod si forte timueris spiritum aliquem [illegible], circumscribas circulum, sitque pars mensae, in qua sedebit invocans, intra circulum, reliquum vero extra.

In libro tertio docuimus quomodo, et per quae media anima corporis [illegible], et quid accidit animae post mortem. Scias igitur, ultra haec quae dicta sunt, quod animae etiam adhuc post mortem relicta corpora diligunt, tanquam cognatum aliquod, et eas alliciunt. Quemadmodum sunt animae nocentium hominum quae corpus, suum violenter reliquerunt, et animae debita sepultura carentes, quae adhuc in turbido humidoque spiritu circa cadavera sua oberrant, [illegible] animae cognitis mediis, per quae quondam corporibus suis conjungebantur, per similes vapores, liquores, nidoresque facile alliciuntur, hinc est quod [illegible] invocantur absque sanguine, vel appositione [illegible] animae mortuorum [illegible] partis relictae [illegible] mortuorum [illegible] [illegible] [illegible] invocare [illegible] [illegible] locis [illegible] [illegible] quibus [illegible] animae [illegible] dignoscuntur [illegible] alliciendi, vel propter [illegible] corpus [illegible] vel propter [illegible] passionalibus [illegible] vel [illegible] animae [illegible] cognoscentibus [illegible] [illegible] et [illegible] ita [illegible] locis [illegible] in quibus [illegible] et [illegible] publice [illegible] fuerint adhuc [illegible] [illegible] aliquid [illegible] [illegible] [illegible] [illegible] Ex [illegible] [illegible] [illegible] [illegible] et [illegible] ad [illegible] [illegible] [illegible] quod [illegible] [illegible] animae [illegible] [illegible] mala violenta morte perijsse [illegible] corpora [illegible] [illegible] ×

Heptameron, seu elementa magica Petri de abano philosophi.

Confer cum impresso exemplari.

In superiori libro, qui est quartus liber Agrippae, satis abunde dictum est de caeremonijs et initiationibus magicis, verum quoniam doctus et iam in hac arte provectus videtur scripsisse, quod in genere tractat, [illegible] in hoc libello Isagogen quandam magicae vanitatis, quomodo in ijs sese exercere possint, videbunt, et quia persentitur in praesenti distinctas spirituum functiones habeat, et qua, qui quolibet die, quanta hora agenda sit, et quomodo illos ad se allicere oporteat, quomodo quasi syllabatim descripta legent. In summa omnium magicarum praestigiarum operationes [illegible] quoniam summa [illegible] in hoc libello, quae [illegible] et ad magicas operationes [illegible] a malis spiritibus [illegible] circulis tribuitur, et sunt in monumenta [illegible].

Primo loco de Circuli compositione tractabimus.

+ De circulo, et eius compositione.

Forma circulorum non est una eadem, semper sed [illegible] spirituum invocandorum, eorum locorum, temporum, dierum et horarum mutari solent, oportet enim in construendo circulo, considerare quo tempore anni, quo die, et qua hora facere velis, quos spiritus vocare velis, cui stellae et regioni praesunt, et quas functiones habeant. Fiant igitur tres circuli latitudinis palmi unius, et distent ab alio palmum unum, et in medio circulo, scribe primo nomen horae in qua facis opus, 2 loco nomen angeli horae, tertio sigillum angeli horae, quarto nomen angeli qui dominatur in die in qua facis opus et ministrorum eius, quinto nomen temporis praesentis, sexto nomen spirituum regnantium in ea temporis parte, et praesidentium, septimo nomen capitis signi regnantis in ea parte temporis in qua facis opus, octavo nomen terrae secundum eam partem temporis in qua facis opus, nono et pro complemento medii circuli, scribe nomina solis et lunae secundum dictam rationem temporis, nam sicut mutatur tempus, ita et nomina mutantur. In superiore autem circulo [illegible] et trium ministrorum eius. Et extra circulum [illegible] mutato cum tempore [illegible] angelorum aeri praesidentium eo die, quo facis opus [illegible] quatuor nomina divina, crucibus [illegible] In inferiore circulo scribantur [illegible] in quatuor angulis sunt pentagona, In medio circuli scilicet ad orientem scribatur Alpha, et ad occidente [illegible] interpositis, In medio circuli [illegible] circulo, secundum rationem infrascriptam [illegible] [illegible] medium circuli.

De nominibus horarum et angelorum ijs praesidentium

[illegible] et planetarum ratione [illegible] planeta [illegible] et horis revolutis [illegible] ad primum [illegible]

[illegible]

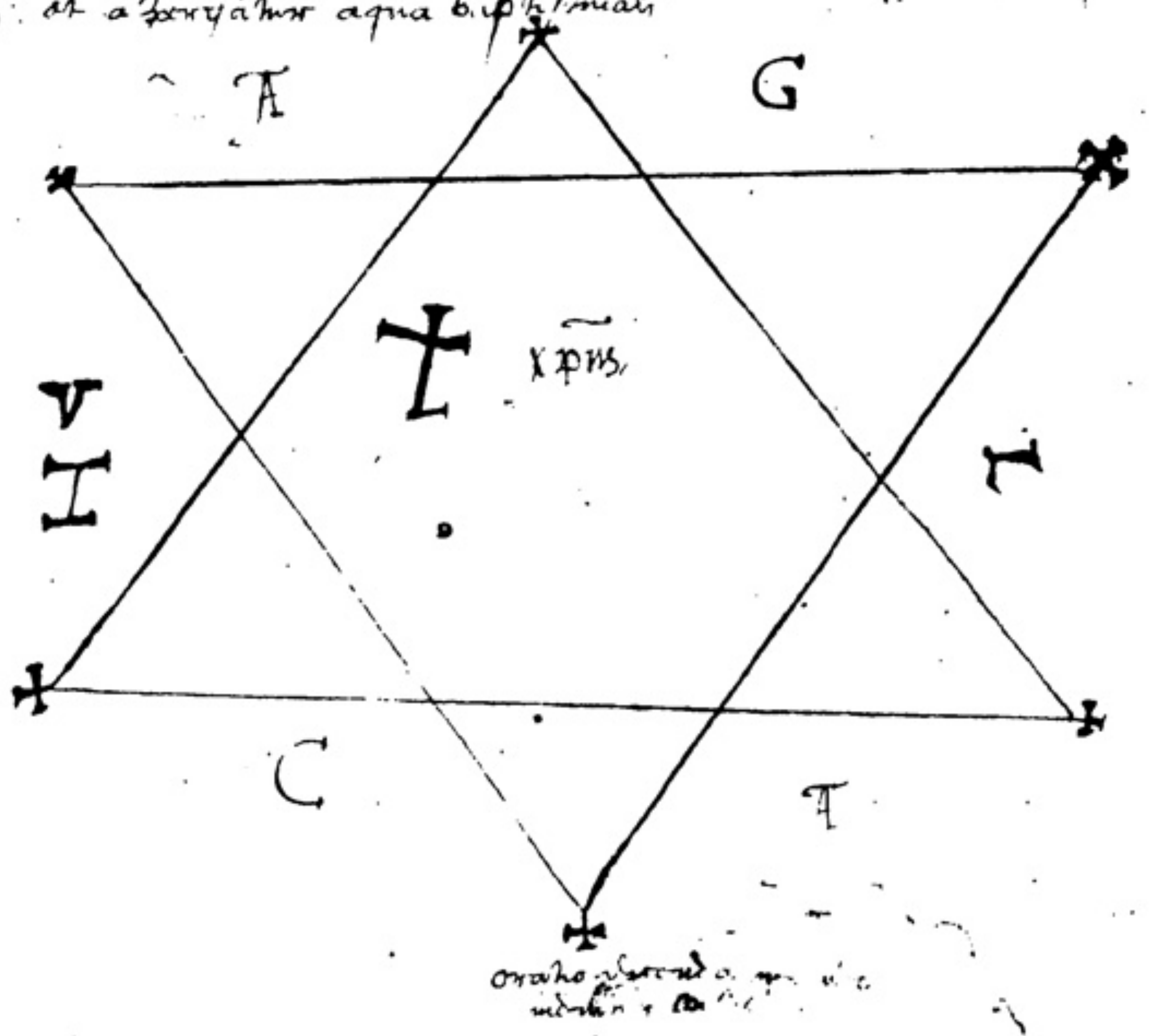
Exorcismus ignis [illegible]

super quem ponuntur fumigia

Ignibus quos tenderis et ad suffumigationes sit in vase fictili seu terreo novo Exorcizatur ante hoc modo Exorcizo te creatura ignis per quem illum [illegible] facta sunt ut statim omne phantasma ejicias a te ut nocere non possit in aliquo, deinde dic benedic domine creaturam istam ignis et sanctifica ut benedicta sit in collaudationem nominis tui sancti ut nullo nocumento sit gestantibus nec videntibus per dominum nostrum Jesum Christum Amen

De veste et pentaculo

vestis sit sacerdotalis si fieri potest si non possit haberi sit linea, et munda. deinde sumat hoc pentaculum [illegible] die et hora mercurii, crescente luna in charta membrana hedi sed primo dicatur super illo missa spiritus sancti et aspergatur aqua baptismali



oratio dicenda [illegible]

[illegible] amator [illegible] amor [illegible]

[illegible]

Tetragrammaton [illegible]

[illegible]

Ibonsi quod moyses nominavit et [illegible] grando [illegible] in initio mundi et per nomen [illegible] quos moyses nominavit et fuerunt [illegible], et apparuerunt super terram Aegyptiorum [illegible] quod moyses nominavit grandem et per nomen alpha [illegible] nominavit [illegible] [illegible] intercessit et per nomine Emanuel [illegible] Sidrach Misach et Abdenago [illegible] ardente [illegible] et liberati fuerunt [illegible] Danon [illegible] per O [illegible] vos [illegible]

[illegible]

[illegible] per omnes sanctos angelos [illegible] et per omnem sapientiam omnipotentis dei, viriliter exorcizo [illegible] voluntatem in omnibus ero ut placuerit nobis, per [illegible] moyses nominavit [illegible] Coram et Abiram [illegible] nominis [illegible] vos [illegible] primamus vos omni officio vestro [illegible] vos [illegible] nomina Adonay Sabaoth Adonay Amioram, venite venite [illegible] vobis Adonay Sadai [illegible] regum potentissimus et [illegible] vires [illegible] nomine [illegible] Adonay Sabaoth Adonay Amioram [illegible] Adonay Sadai rex regum [illegible] Ely [illegible] Vau Via Ey Hag Eje Eye [illegible] El [illegible] El a Hy [illegible] Va Vi Va.

Oratio ad deum quae dici debet in quatuor partibus mundi

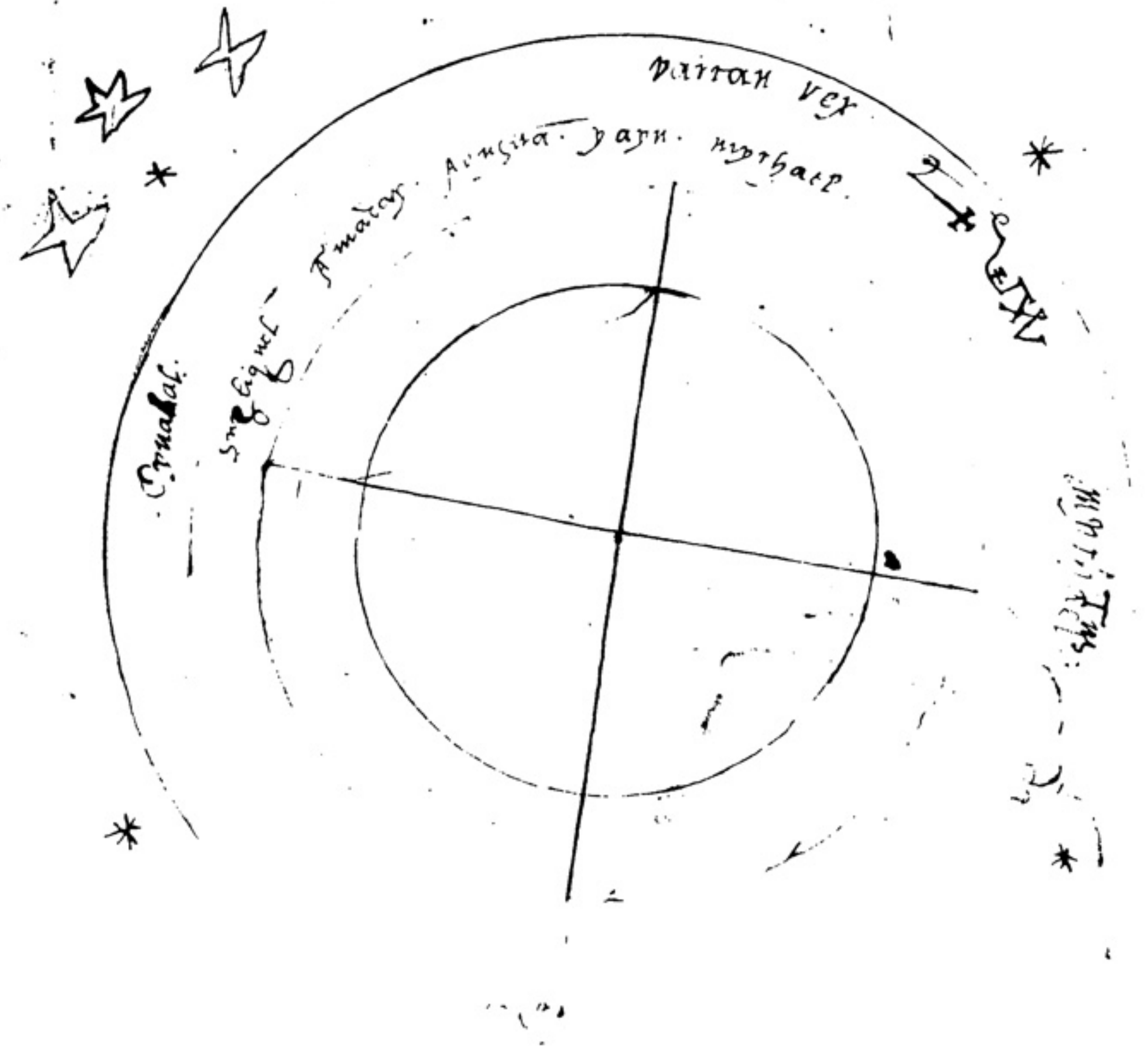
[illegible] Circulo Ecla [illegible] Alpha [illegible]

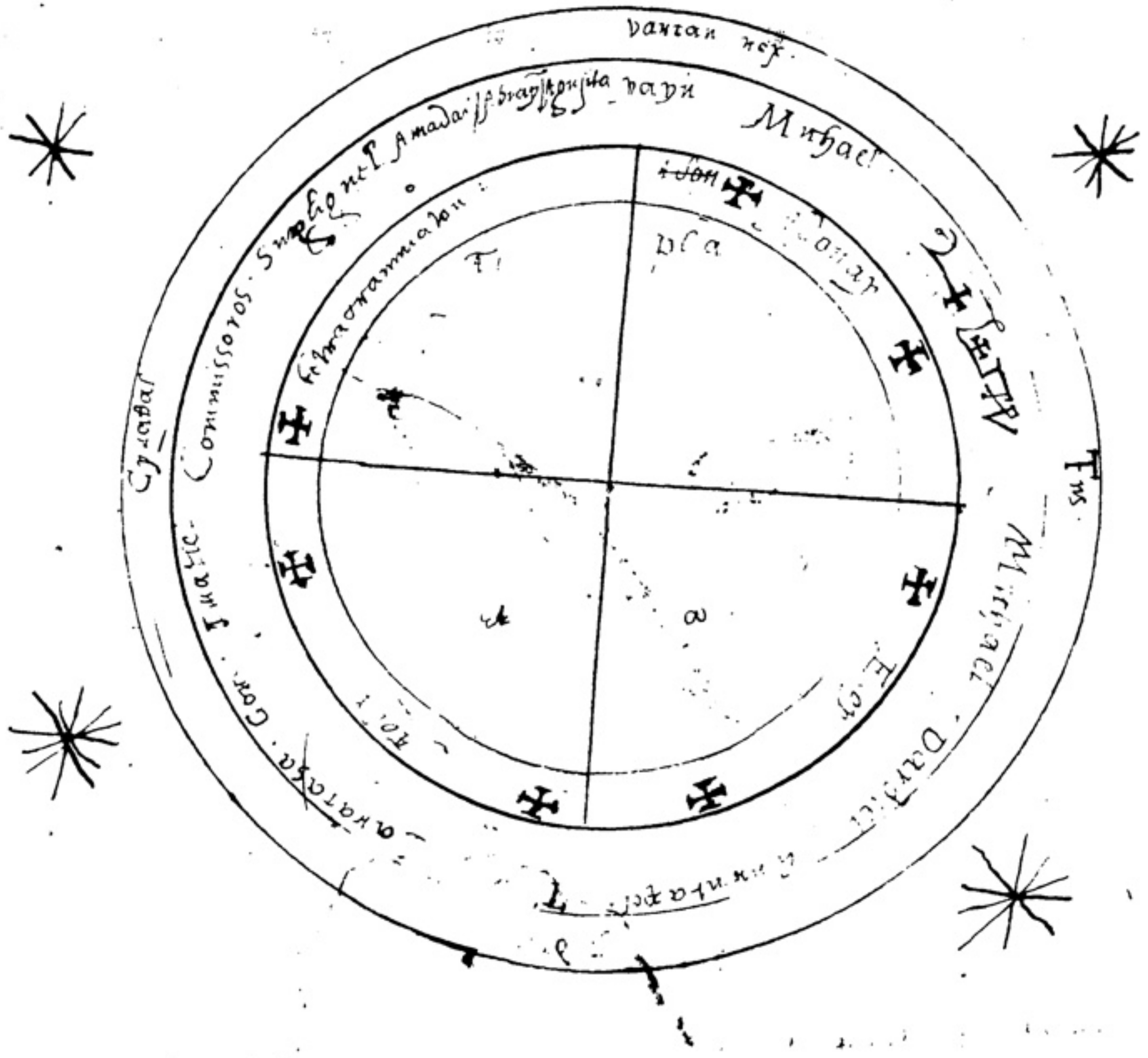
[illegible] Adonai [illegible] contra vos spiritus [illegible] contemplatio [illegible] exorcizo te [illegible]

[illegible]

Ut a[utem] facilius rationes circuli possis cognoscere
subjectam formam communem sit ita ut aliquis velit
oper[ari] tempore prima hora diei dominice
circulum facere ut erit in memoria
qui in figura presenti continetur

figura circuli pro prima hora
diei dominice veris
tempore


Varcan rex
Michael
Cynabal
Tus


Varcan rex
Michael
Cynabal
Commissoros
Tus
Dardiel

Angeli quar[illegible] regentes die dominico quos [illegible] oportet ex quatuor mundi partibus

Ad orientem
Samael
Baciel
[illegible]iel
Gabriel
Vionatraba

Ad occidentem
[illegible]
[illegible]b[illegible]
Burchat
Sur[illegible]ratos
Capabili

Ad septentrionem
[illegible]el vel Aniel
[illegible]a[illegible]abriel
[illegible]el
[illegible]ariel

Ad meridiem

[illegible] Solis

[illegible] et [illegible] super vos Angeli fortes dei et sancti in nomine
Adonay Eya Eya Eya qui est ille qui fuit et est et erit Eya [illegible]
[illegible] in nomine Saday. Cados Cados Cados alte sedentis super
Cherubin et [illegible] nomen magnum ipsius dei fortis et [illegible]
[illegible] super omnes celos [illegible] seculorum qui
[illegible] creavit mundum Celum Terram mare et omnia que in eis sunt
[illegible] die et sigillavit eum sancto nomine suo phaa et per nomina
[illegible] dominantur in quarto exercitu et serviunt
[illegible] magno [illegible] forti et potenti
[illegible] et per nomen stelle que est sol et per signum et per immensum nomen dei vivi
et per omnia predicta coniuro te Michael angele magne qui
es prepositus diei dominice et per nomen Adonay dei Israel qui
[illegible] et [illegible] non tardes [illegible] et negotium
[illegible] et negotium meum [illegible]

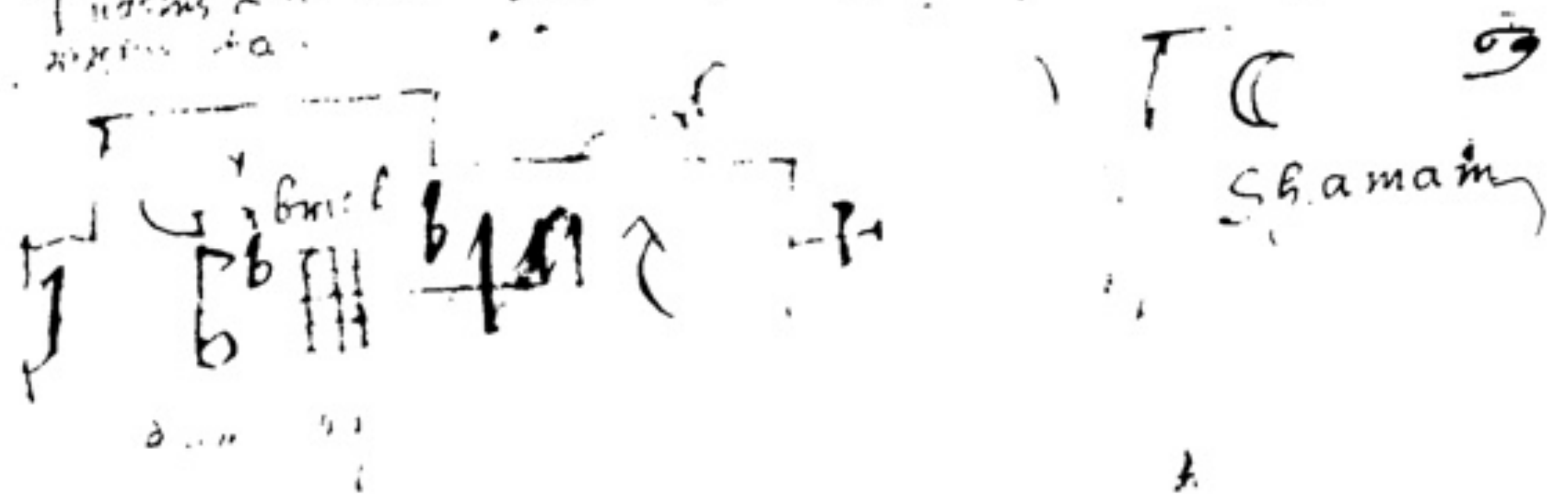
[illegible] coniuratione [illegible]

[illegible] Sunt [illegible] boni [illegible]

[illegible] aeris die dominico [illegible] divitias [illegible]
[illegible] [illegible] et omnibus sonos [illegible] tribuere
[illegible] omnium [illegible] quomodo ante comparuerunt [illegible]
infirmitates inferre vel auferre [illegible]
libro superiore de magicis ceremoniis

Considerationes
diei lune

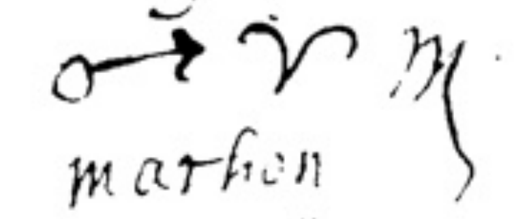
[illegible] diei lune sigillum eius planeta eius et signum planete et nomen
[illegible]



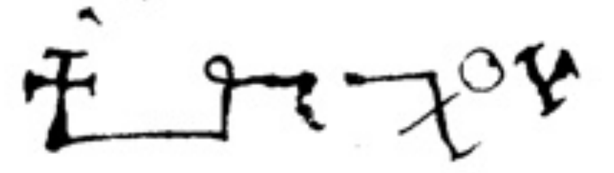
[illegible] lune [illegible] Adonay
[illegible] qui apparuit
Coniuro [illegible] confirmo super vos angeli [illegible] [illegible]
[illegible] Cados [illegible] Cados [illegible] Zebaoth Anathay Ya Ya Ya
Adonay [illegible] cum glorificatione Regis Adonay [illegible] [illegible]
[illegible] Ibim Jeia qui maria creavit [illegible] [illegible] et omnes aquas
[illegible] et quasdam in terra [illegible] sigillavit mare [illegible] in alto nomine
[illegible] et terminum quem sibi posuit [illegible] non preteribit et per nomina
[illegible] Angelorum qui dominantur in primo exercitu [illegible]
[illegible] angelo magno precioso [illegible] coniuro te Gabriel qui es prepositus diei lune
[illegible] [illegible] sancto de coniuratione [illegible]
[illegible] liberos [illegible] et nuptias et [illegible]
[illegible] [illegible] [illegible] omnia [illegible] [illegible]
[illegible] diei lune [illegible] [illegible] [illegible]
[illegible] [illegible] et quos [illegible]
[illegible] quomodo antea comparuerant unde libro superiore

Considerationes diei martis

Angelus diei martis sigillum eius planeta eius et signum dominans
illi planete nomen celi [illegible]



Samael



Coniuratio diei martis

Samael
Satael
Amabiel

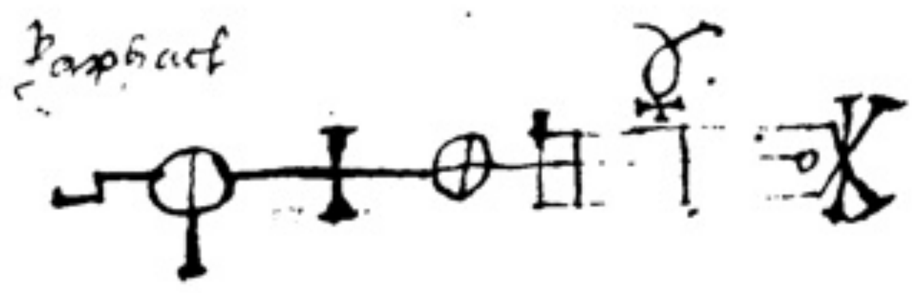
Angeli aeris regnantes [illegible]
[illegible] mundi [illegible]

Coniuro et confirmo super vos
angelos fortes et sanctos per nomen
Ya ya ya he he he va hy
hy ha ha ha va va va An an
An aie aie aie El Ay Elibra
Eloim Eloim per nomina ipsius
alti dei qui fecit aquam aridam
et vocavit terram et
apparere et produxit arbores et herbas de ea
et sigillavit super eam cum precioso
honorato metuendo et sancto nomine
suo et per nomina angelorum
dominantium in quinto exercitu qui
serviunt Acimoy angelo magno
[illegible] et honorato [illegible]
[illegible]
[illegible] manu [illegible]
[illegible]
[illegible] labores [illegible]

Consideratio diei mercurij

Angelus diei mercurij sigillum eius planeta eius signum dominans illi planete nomen celi secundi

Raphael



♊ ♍

Raquie

Angeli secundi celi presidentes die mercurij quos advocare oportet a quatuor partibus mundi

Angeli diei mercurij

Raphael
Miel
Saraphiel

Angeli aeris regnantes die mercurij
Mediat sive Modiat rex

ministri

Suquinos
Sallales

Ventus cui subsunt angeli aeris spiritus
Affricus

A l oriente

Mathlai
Tarmiel
Baraborat

Ab occidente

Jerescue
Mitraton

A septentrione

~~Angeli~~

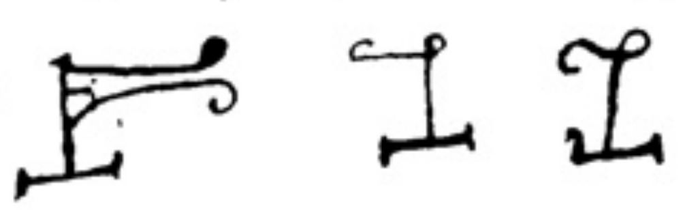
Thiel
Rael
Jariahel
Venahel
Velel
Abuiori
Ucirnuel

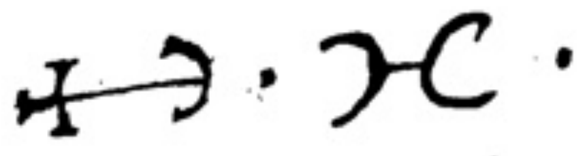
A meridie
Miliel
Nelapa
Babel

diei mercurij

Angelus diei Jovis
planeta eius
celi planete

Sachiel 17





Zebul

angeli diei Jovis

Sachiel
Castiel
Asasiel

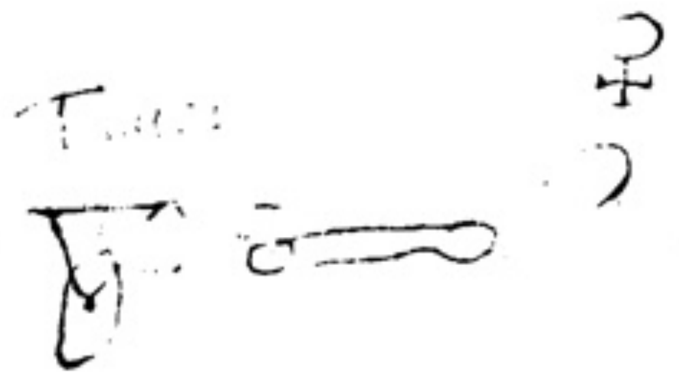
Angeli aeris regnantes die Jovis
Suth rex

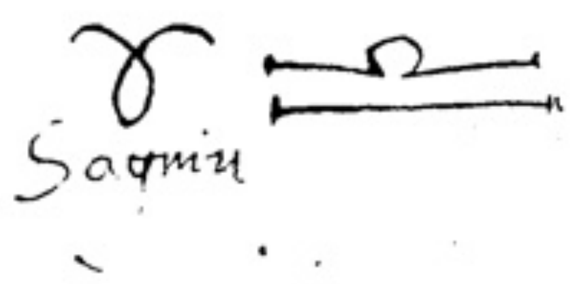
~~Maguth~~
Maguth
Gutrix

Ventus cui subsunt angeli aeris Auster

aeris quarto in aeris respondere
aero quatuor omnes partibus orationes
mentes

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible]





Angeli diei Veneris

[illegible]el
Rachiel
Sachiel

Coniuratio diei Veneris

Coniuro et confirmo super vos angeli fortes, sancti atque potentes in nomine On [illegible] Ja [illegible] Adonay [illegible] nomine Saday [illegible] [illegible] Dei [illegible] et coniuro in stabilitate [illegible] omnia [illegible] [illegible] firmamentum in sexto [illegible] angelo magno [illegible] Dei [illegible] potente [illegible] nomine [illegible] [illegible] quod [illegible] nomina predicta coniuro [illegible] [illegible] labore [illegible]

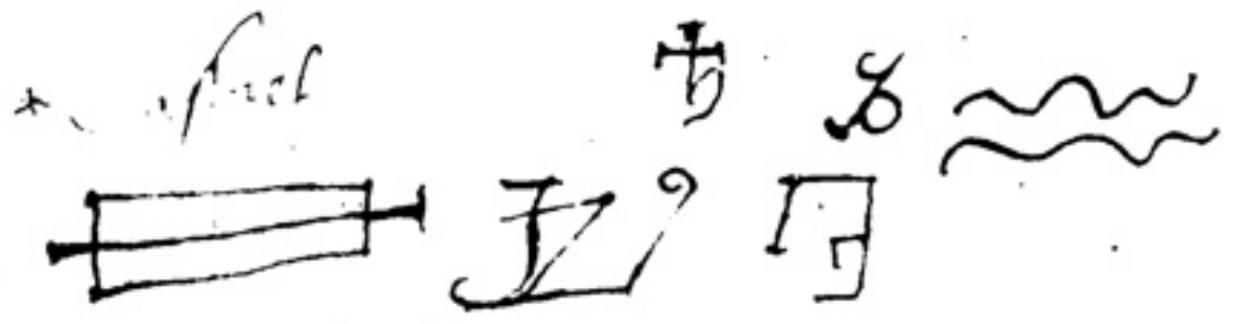
Angeli aeris regnantes die Veneris
Sarabotes, rex

Ministri
[illegible]abiel
[illegible]a
[illegible]
[illegible]

[illegible]

[illegible] regnantes die Veneris
[illegible] exortet [illegible]
[illegible]

Oratio diei Saturni [illegible]
[illegible] [illegible]
[illegible]



* pro Cassiel

Angeli diei Saturni

Cassiel
Machatan
Uriel

Angeli aeris regnantes die Saturni
Maymon, Rex

Ministri
Abumalithe
Assaibye
Balidet
Ventus cui subiecti sunt spiritus aeris predicti
Africus

Fumigium diei Saturni
Sulphur [illegible] quod [illegible]
[illegible] [illegible] [illegible]

[illegible] in consideratione
[illegible] [illegible] [illegible]
quas ad [illegible] accommodato

Coniuro [illegible] confirmo super
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] septimo
[illegible]

Coniuratio diei Saturni.
[illegible] [illegible] Maymon [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]

	Secundum alteram rationem tabule		Dies martis	
Dies dominicus	Hore diei	Angeli horarum	Dies hore	gabriel
Hore diei	1 Iayn	michael	yayn	Cassiel
yayn	2 Ianor	Anael	Janor	Sachiel
Janor	3 Nasnia	Raphael	Nasnia	Samael
Nasnia	4 Salla	Gabriel	Salla	Anael
Salla	5 Sadedali	[illegible]	Sadedali	Raphael
Sadedali	6 Thamur	[illegible]	Thamur	Gabriel
Thamur	7 Ourer	Samael	Ourer	Cassiel
Ourer	8 Tanic	michael	Tanic	Sachiel
Tanic	9 Neron	Anael	Neron	Samael
Neron	10 Iayon	Raphael	Jayon	michael
Jayon	11 Abai	gabriel	Abai	
Abai	12 Natalon	Cassiel	Natalon	
Natalon				
Hore noctis	Hore noctis	1 Sachiel	Hore noctis	Gabriel
Beron	Beron	2 Samael	Beron	Cassiel
Barol	Barol	3 michael	Barol	Sachiel
Thanu	Thanu	4 Anael	Thanu	Samael
Athir	Athir	5 Raphael	Athir	michael
Mathon	Mathon	6 Gabriel	Mathon	Anael
Angeli horarum	Rana	7 Cassiel	Rana	Raphael
michael	Netos	8 Sachiel	Netos	gabriel
Anael	Tafrac	9 Samael	Tafrac	Cassiel
Raphael	Sassur	10 michael	Sassur	Sarfael
Gabriell	Aglo	11 Anael	Aglo	
Cassiel	Calerna	12 Raphael	Calerna	
Sachiel	Sala		Sala	
Samael				
michael				
Anael				
Raphael				
Gabriel				
Cassiel				
Angeli h[illegible]	[illegible] dominici [illegible]			
[illegible]	[illegible]			
michael				

Illud vero scias, quod nomina intelligentiarum presidentium unicuique [illegible] secundum hunc modum constituuntur, accepta ex figura mundi, videlicet ab ortu corporis planete, secundum successionem signorum per singulos gradus, atque ex singulis stellis, ab ipso planeta aspectibus [illegible] a gradu ascendentis. Consimili ratione nomina principum demoniorum malorum spirituum sub singulis planetis presidentium, accipiuntur ordine retrogrado, facta projectione contra successionem signorum ab initio septime domus / nomen supreme intelligentie, quam plerique animam mundi arbitrantur, ex quatuor Cardinibus figure mundi colligitur secundum rationem iam traditam / et per oppositum modum colligitur nomen magni demonis ex [illegible] quatuor angulis Cardinibus. Simili lege nomina magnorum spirituum / presidentium aereis potestatibus [illegible] super quatuor angulis demonum succedentium / ita videlicet ut ad nomen boni spiritus eliciendum, fiat projectio secundum successionem signorum incipiendo a gradu ascendentis / ad nomen vero mali spiritus [illegible]

Illud autem scias, quod nomina malorum spirituum / per has tabulas / extrahuntur ex nominibus tam bonorum quam malorum spirituum / ita tamen si ingredimur tabulam cum nomine spiritus boni, secundi ordinis, nomen mali spiritus extractum erit / de ordine primorum et gubernatorum / si autem ingredimur tabulam cum nomine spiritus boni / tertii ordinis vel cum nomine mali spiritus gubernatoris, quorumque modo extracti sunt per has tabulas sive ex figura celesti / nomina, que que ex his procedunt, sunt malorum demonum / ministrorum inferioris ordinis /

Illud autem sciendum quod quoties ingredimur tabulam cum nominibus spirituum bonis, secundi ordinis, ipsa nomina extracta / sunt secundi ordinis / et, si sub illis extrahamus nomen mali spiritus / ipse est de superiore gubernatorum ordine, idem est si ingredimur cum nomine spiritus mali superioris ordinis, si vero ingredimur hanc tabulam cum nominibus spirituum tertii ordinis, sive spirituum ministrorum, tam bonorum quam malorum nomina extracta, sunt spirituum ministrorum inferioris ordinis.

Multi autem majorum nostrorum non parve auctoritatis cuiusmodi tabulas latinis literis extenderunt / voluerunt / ita ut per easdem tabulas, solum ex nomine officii vel effectus cuiuslibet / nomen spiritus tam boni quam mali / invenirent per eundem modum [illegible] supra traditus est, accepto nomine officii vel effectus / in columna literarum / in sua linea sub suo sidere / [illegible] cuius quidem gravis autor est [illegible] effectus, qui cum hanc calculationem [illegible] literis traduceret [illegible] ut alias aliarum linguarum literas [illegible] et orationibus signis assignatas / [illegible] in sequentibus quid de nominibus spirituum eliciendis [illegible] primus ille extitit [illegible] ergo atque [illegible] figura spirituum nomina [illegible] constat / qui nomen spiritus effecerit / et quibus nomen [illegible] bonorum constituatur. hoc autem artificium ita perficitur [illegible] in locandis vocalibus clararum literarum / que per calculationem figure celestis [illegible] ad nomina spirituum secundi ordinis bonorum / atque malorum presidentium / et gubernatorum eliciendum est advertendum / et hoc in bonis [illegible] consideratis stellis / que literas constituunt, et in ordine [illegible] gradus ascendentis domus / a gradu stelle [illegible] in ordine [illegible] projectio a gradu ascendentis / et ubi numerus [illegible] ibi est pars vocalis primae literae [illegible] ergo ab illa, projectione vocalis [illegible] literarum [illegible] secundum [illegible] et quod ceciderit in locum stelle / que primus est in ordine ea vocalis prime litere [illegible] secunde litere [illegible] gradum stelle / que secunda est in ordine / a stella primi [illegible] quod remanet / projicito ab ascendente et [illegible] est pars [illegible] vocalis / et quod ceciderit super secundam stellam, ea est vocalis secunde litere / et ita in sequentibus [illegible] vocales sequentium literarum semper subtrahendo gradum stelle sequentis a gradu stelle precedentis / [illegible] omnes projectiones atque numerationes in nominibus bonorum [illegible] volunt secundum successionem signorum [illegible] in nominibus [illegible] in bonis [illegible] gradus [illegible] domus [illegible] Domus /

permutationes vero, et conuersiones omnes fiant, cum ~~[illegible]~~ cum signorum
successione, initium sumendo a gradu ascendente domus, in nominibus vero [illegible]
tabulas extractis, alio modo vocales locantur, primo enim accipitur numerus
columnarum literarum, nomen ipsum constituens, et sic numeratos ab initio columnae
primae literae, vel sub qua nomen extrahitur, et litera in qua ceciderit sit
numerus, deferatur ad primam literam nominis extracti, accipiendo distantiam
eius ab altera, secundum ordinem alphabeti, et numerus illius distantiae
accipitur ab initio ipsius columnae, et ubi desinit ibidem est pars primae
vocalis, ab illa ergo quaesitae vocales capias, pro numero et ordine, illi sibi
in eadem columna, quae ceciderit super primam literam nominis, [illegible]
erit attribuenda, sequentes autem vocales invenies, accipiendo distantiam
a praecedente litera, ad sequentem, et sic consequenter secundum
successionem alphabeti, et numerus distantiae illius, numeratus ab initio
suae columnae, et ubi ceciderit, ibi est pars vocalis quaesitae, ab illa ergo
quae columnae [illegible] et quae ceciderint supra suas literas
[illegible] attribuantur, si vero vocalis aliqua, supra vocalem ceciderit,
[illegible] accedat posterior, et hoc de bonis duntaxat intellige, in malis
[illegible] consimili ratione, procedas, nisi quod facias numerationes
[illegible] contra successionem alphabeti,
ordine contrario, et contra ordinem columnarum, videlicet ascendendo,
et iste modus quem nunc adduximus lib 3 [illegible]
nomen genij boni cuiuscunque hominis, quod non modici est fundamenti,
[illegible] illum modum, sed summae autoritatis, nec vanis innitentes rationibus
sed nunc dabimus quosdam alios modos, [illegible] quinque loca [illegible]
et ex iis unus est, [illegible] in figura nativitatis [illegible] ordine et numero
[illegible] quibus notatis, [illegible] literarum [illegible]
ab initio arietis, et quae literae ceciderint in gradus dictorum locorum
secundum ordinem et dignitatem eorum dispositae, et combinatae nomen genij
constituunt. Est alius modus [illegible], hoc est [illegible], a gradu ascendentis
[illegible] dictis quinque locis, et [illegible], quibus secundum dignitatem
colligendo literas cadentes super [illegible], quibus secundum [illegible]
suam locatis in ordine nomen genij constituunt, Est adhuc alius
modus, ab Egyptijs in observantia multum habitus, faciendo [illegible]
a gradu ascendentis [illegible] Colligendo literas secundum [illegible]
domus [illegible] bonum daemonem vocant, quibus secundum dignitatem
[illegible] nomina constituentes, mali vero genij
[illegible] nomen [illegible]
[illegible] et [illegible] successionem signorum, et ubi [illegible] ab initio
[illegible] in malo [illegible] ab initio libre [illegible]
[illegible] in malo [illegible] a gradu septimae domus
[illegible] colligitur nomen genij [illegible]
secundum [illegible] vocant, et [illegible]
[illegible] nos [illegible] mali daemonem vocant, et [illegible]
[illegible] lib 3 [illegible] philosophia a nobis tradita sunt
[illegible] Christ [illegible]
[illegible] literis [illegible] et [illegible] verbo
et [illegible] nomen [illegible] nominibus
atque figuris [illegible] eundem [illegible]
[illegible] Alij vero ex nominibus spiritus, boni vel mali
[illegible] tabulas, sed per formulas [illegible]

Ffirst the principall callinge of spirites,
Ffirst to coniure the winde, the heate, and ayer,

I coniure the winde the ayer the heate by Jesu Christ which is
holye, and twise his holye and most [illegible] blessinge which [illegible]
[illegible], and by his holye [illegible] that he walked on the [illegible]

Ars experimentalis Veneris.

To gett a familiar.

X Goe to a man or woman or childe when they be in departinge and saye this
followinge in there eare, + I charge the [illegible] whether thou beest
spirituall or temporall, that when thou doest depart this worlde
X that thou doest neuer goe neither in fier water or earth, or ayer, stocke
nor stone, nor in any kinde of [illegible] place that euer god made, but
[illegible] I charge the by the power and vertue of god the father, god the
X sonne + god the holye ghost x 3 persons and one god in trinitie
that thou doest com awaye to me in speede, and graunt me my request
or else I commaund the by the power and vertue of our lord Jesus
Christ, which is the euerlastinge god, into the pitt of hell, where is
wepinge and waylinge and gnashinge of teethe, then thou shalt neuer
be out of euerlastinge payne and thou shalt neuer be partaker of
Christes passion but the blud of Jesus Christ shall be unto euerlastinge
damnation, if thou doest not com to me and graunt me my request
Amen

pro thesauro.

Exorciso vos spiritus custodientes absconditos qui hic thesaurum custoditis in
terra per virtutem dei patris omnipotentis, et per virtutem patris et
filij et spiritus sancti.
Exorciso etiam vobis qui thesaurum obseruatis per virtutem passionis
domini nostri Jesu Christi, Exorciso vos per virtutem spiritus sancti
et in eius nomine [illegible] exorciso vos et fugiatis ab hoc
loco dimittentes thesaurum hic in terra hic absconditum, et mihi
et socijs meis [illegible] concedatis [illegible] diminutione
nec cum permutatione [illegible] stare in eodem loco, et ego per Jesum
Christum dominum nostrum, qui venturus est iudicare viuos et mortuos qui
[illegible] per ignem [illegible]
[illegible] Exorciso vos [illegible] thesaurum custoditis [illegible]
nostri Jesu Christi [illegible] et per [illegible] in [illegible]
[illegible] et per [illegible] gloriosissimae [illegible], et per [illegible]
[illegible] fugiatis ab hoc loco, [illegible] thesauro qui hic est
[illegible] damnationis
[illegible] et per nomine
[illegible] vos ab isto loco fugiatis dimittentes
[illegible] et socijs meis concedatis, sine [illegible]
aliqua diminutione, Exorciso vos spiritus et [illegible]
[illegible] ut possimus [illegible]
[illegible] Exorciso vos spiritus
[illegible] aut [illegible]
[illegible] vel aliqua lesione aliqua in nostra
[illegible] nostrae
[illegible] iudicare
viuos et mortuos [illegible] fiat fiat fiat

Treasure, 1.

[illegible] omnes, fiant in [illegible]
[illegible] domine Domini, in nominibus [illegible]
tabulas [illegible] vocales locantur, primo cum accipitur numerus
[illegible] literarum, nomen ipsius questionis, et sic numeratos ab initio colum[ne]
[illegible] littere, vel sub qua nomen extrahitur, et litera in qua incidit [illegible]
[illegible] in forma litere nominis extracti, accipiendo distantia[m]
[illegible] secundum ordinem alphabeti, et numerus illius distantie
nominis ab altera, secundum ordinem alphabeti [illegible] pars [illegible]
[illegible] ab initio ipsius columne [illegible] sic numero et ordine
[illegible] ab illa [illegible] vocales [illegible] sub forma litere nominis [illegible]
in eadem columna, qui [illegible] super forma litere nominis, accipiendo distantia[m]
[illegible] ante vocales [illegible] et sic consequenter [illegible]
a precedenti litera, ad sequentem, et sic [illegible] distantie illius, numeratis ab initio
[illegible] alphabeti [illegible] et numerus [illegible] vocalis [illegible]
[illegible] columne [illegible] ibi est pars vocalis [illegible] supra [illegible]
[illegible] et supra diximus, et que [illegible] supra vocalem [illegible]
[illegible] si vero vocalis aliqua supra [illegible] dumtaxat intellige, in [illegible]
[illegible] et [illegible] contrarie [illegible] alphabeti
[illegible] contrario, et [illegible] contrarie [illegible]
et [illegible] ordine columnarum [illegible]
[illegible]

In the name of [illegible]
[illegible] and [illegible]
[illegible] and [illegible]

[illegible]

yet the same or [illegible] following in [illegible]
[illegible] and [illegible]
[illegible] powers and [illegible]
[illegible] ever lastinge [illegible]
[illegible] ever lastinge [illegible]
[illegible]

pro thesauro.

Amen

Exorciso vos spiritus [illegible]
[illegible]

pro [illegible] illuminando. [illegible]

[illegible] in nomine [illegible] altissimi, vos spiritus invocamus qui [illegible] celo et terra [illegible] in nomine domini benedicti, [illegible] et ardiamus [illegible] nostros [illegible] omnipotentis, et in omnibus operationibus nostris [illegible] et [illegible] omnis [illegible] super [illegible] amen [illegible] apostolorum [illegible] Emittere nobis [illegible] illumina [illegible] ut [illegible] veritatis videat et intellectum nostrum, et anima [illegible] bonas et nobis revelare [illegible] de istis rebus quas petimus [illegible] in omnia secula seculorum. Amen, fiat fiat fiat.

pro tribus angelis in lapide Cristallino.

[illegible] Deus [illegible] qui [illegible] ad [illegible] omnia [illegible] et [illegible] Emittere nobis [illegible] tres [illegible] apostolo [illegible] in [illegible] emittere nobis [illegible] tres [illegible] angelos de celo in hunc lapidem cristallinum, et [illegible] visibiliter appareant [illegible] in isto [illegible] vel [illegible] respondeant [illegible] veritate [illegible] presentibus et futuris, [illegible] a spiritu [illegible] interrogabimus [illegible] In nomine patris filii et spiritus sancti amen.

pro eodem.

[illegible] Deus abraham, [illegible] deus Isaac, o deus Jacob, [illegible] deus Tobie, deus qui liberasti tres illos pueros de camino [illegible] ignis, [illegible] Sydrach misach and abednago et danielem de [illegible] liberasti [illegible] margarete [illegible] in [illegible] ita [illegible] demonstrare nobis et dimittere [illegible] hunc lapidem cristallinum [illegible] tres sanctos angelos de celis [illegible] et veritate [illegible] quos interrogabimus [illegible] visibiliter [illegible] in nomine patris filii spiritus sancti [illegible]

pro eodem.

[illegible] emittere nobis [illegible] tres illos sanctos angelos [illegible] in [illegible] veritate [illegible] in nomine patris filii spiritus sancti [illegible]

[illegible] and [illegible] of god [illegible] and [illegible] of [illegible] and [illegible] god [illegible] in [illegible] in nomine patris et filii [illegible] spiritus sancti et patris amen [illegible] per [illegible] angeli [illegible] alpha et omega [illegible] spiritus sancti [illegible] et [illegible] veritatem in omnibus [illegible]

[illegible] I have them to depart [illegible] and [illegible] angels [illegible] to come at your [illegible] and [illegible] and at this time, and in [illegible]

[illegible] words, [illegible] in parte [illegible] et [illegible] vel in aliud vas [illegible]

pro cristallo: aut [illegible]

In the name of the father ✠ and of the son ✠ and of the holy ghost ✠ Amen. [illegible] heavenly father, as [illegible] and [illegible] angels [illegible] in [illegible] holy name [illegible] and [illegible] a stone of cristall [illegible] O lord [illegible] as a mercyfull father [illegible] O lord [illegible] grant [illegible] Jesus christ our lord [illegible] god of all [illegible] that [illegible] holy angels and messengers that [illegible] glasse or cristall [illegible] O lord [illegible] grant that [illegible] that I may now [illegible] the name of [illegible] ✠ ✠ ✠ [illegible]

pro speculo [illegible]

[illegible] vel aliud metallum in speculo [illegible]

[illegible] et pone super mensam [illegible] tabula [illegible] super [illegible]

Omnipotens sempiterne deus [illegible] magna potestate [illegible] lapide [illegible] nomine [illegible] benedictionis [illegible] per dominum nostrum [illegible] cc

[illegible] qui hunc lapidem crystallum vel speculum ex materia fragili
[illegible] vel confectum ad ipsum futurum [illegible]
[illegible] ut lucidissima radijs solaris multiplicis [illegible]
[illegible] infundere et in tempore tuo varia effigie [illegible]
[illegible] etiam indicare permisisti, recipere usque elementa
[illegible] in facilitate huius lapidis vel speculi et multiplici
[illegible] benedictiones tuas, qui gratis tuis affluentes in eodem in-
[illegible] efficiant [illegible] majestatis imperio sumat
[illegible] et spiritus sancti, qui per spiritum
[illegible] et luminis et admixtione [illegible]
sanctificatione concedas, concepta et perfecta per
filios tuos veridicos, quos [illegible] nominis [illegible]
[illegible] et prophetas rogamus nostra natura quod nobis
[illegible] lucidissime [illegible], ut etiam nobis [illegible]
[illegible] hoc speculo vel crystallo in [illegible] te domine quod
ut omnis spiritus [illegible] in se [illegible]
et mihi concedat ut omni diabolica fraude [illegible]
[illegible] in hoc speculo [illegible] sit quod hoc
speculum vel lapis liber ab omni [illegible] fallacijs
[illegible] speculum lucidissimum vel lapis crystallinus
[illegible] angelos [illegible] dubia, [illegible]
occulta et [illegible], et etiam [illegible] et omnis
[illegible] in speculo vel crystallo [illegible]
operatione qua volumus, per spiritum sanctum [illegible]
[illegible] et eius sanctificatione et [illegible] consequatur
[illegible] benedictio spiritus sancti [illegible] qui speculum
vel crystallum hoc [illegible]
[illegible] spiritus [illegible] representandum
[illegible] ut [illegible] et [illegible] ad hoc [illegible]
[illegible] crystalli [illegible] et ut [illegible] lapis [illegible]
[illegible] et [illegible] ad quod etiam [illegible]
[illegible] consecrandum [illegible]

[illegible]

Postea facies unam suffumigationem vel fumigationem [illegible] et
apparebit in hoc speculo vel crystallo [illegible] spiritus [illegible]
[illegible] bona speculum vel crystallum [illegible] benedicta [illegible]
[illegible] apud clara et [illegible] alibi [illegible] post ponatur in [illegible] et fac oblationem [illegible]
[illegible] apparens et respondeas omnia [illegible] apertissime [illegible] speculo
vel crystallo [illegible] norma [illegible] oblatione per nomen [illegible]
[illegible] matris [illegible] per [illegible] per optima [illegible] per
[illegible] per infernum tributa per [illegible] matre castissima [illegible]
beatam Mariam Magdalenam et beatam Margaretham per caput sancti Johannis baptiste
[illegible] et panem et per [illegible] domini nostri Jesu Christi et [illegible] speculo [illegible]
[illegible] interrogata respondeat, et postquam [illegible] hoc [illegible]
[illegible] spiritus [illegible] ut [illegible] per preceptorem [illegible] domini nostri Jesu Christi
[illegible] fuerit [illegible] consecrationis [illegible]
[illegible] reddat [illegible]

55. { ut in [illegible] habeat
spiritum tibi familiarem

[illegible] Dubarus [illegible] I conjure you with the fayre ladye Delbora [illegible]
Sibylla [illegible] everlastinge [illegible]
[illegible]
[illegible] Dubarus [illegible] Delbora [illegible] that you [illegible]
I conjure you [illegible] and [illegible]
[illegible] comminge of [illegible] but also that
[illegible] that I [illegible]
[illegible] and [illegible] but the truthe of [illegible]
and that you saye the truthe [illegible] I conjure you
[illegible] the father the sonne and the holye ghost [illegible]
[illegible] ladye Delbora I conjure you
[illegible] Dubarus [illegible]
[illegible]
[illegible] the vertue of his [illegible] and [illegible]
[illegible] and by the vertue of his [illegible] the [illegible]
[illegible] to appeare before me [illegible] and playnelye answere
[illegible] and that you [illegible] you and I commande you
[illegible] that I shall requyre of you I commande you by the power and strength
[illegible] charge you and [illegible] by the father [illegible]
[illegible] and might of the everlastinge god [illegible] Delbora I conjure you
[illegible] the wisdom of god the holye ghost [illegible] Dubarus [illegible] Delbora [illegible]
[illegible] ladye [illegible] god [illegible]
[illegible] pleasant [illegible] and [illegible] everlastinge [illegible] names of god [illegible]
[illegible] I conjure you [illegible] before the face or majestie of god [illegible]
[illegible] all [illegible] thinges that may be spoken [illegible]
[illegible] the [illegible] of the most [illegible] names of god
[illegible] all [illegible] thinges that ever god made [illegible]
[illegible] heaven or earthe [illegible] I conjure you or [illegible]
[illegible] the earthe also I conjure you [illegible] before the face
[illegible] all [illegible] of all good thinges that [illegible]
[illegible] by the vertue of all [illegible]
[illegible] I conjure you by the vertue of all
[illegible] of all thinges that [illegible]
[illegible] and by the [illegible] of all thinges that [illegible] kepe [illegible] and [illegible]
[illegible] commande you [illegible]
[illegible] angels [illegible]
[illegible] apparente [illegible]
[illegible] names [illegible]
[illegible] Eloy Eloym alpha et omega [illegible] tetragramaton [illegible]
[illegible] et [illegible] Sabaoth [illegible] pateron messias [illegible] Emanuel
[illegible] by the [illegible] majestie [illegible]

de confessione

[illegible] confession in your chamber [illegible] god beinge ther all alone the space of thre dayes paringe your nayles, and wasshinge your bodye [illegible] with swete herbes and flowers, prayinge to god and his angels [illegible] all his companye of heaven for to assist you in your [illegible] rightfully [illegible] and before the beginninge of this worke it must be done upon the mondaye [illegible] moone encreasinge and [illegible] Thou shalt gather 4 willowe roddes [illegible] settinge them in 4 corners of youre chamber, and a bright fyre [illegible] with swete herbes and flowers, havinge mastike & frankencens [illegible] swete woddes burninge in a chafinge dishe, havinge thes 4 names written [illegible] of virgin parchement [illegible] Ramb [illegible] thou shalt begin with thes orations

[illegible] domine inspirando [illegible] et [illegible] persequendo [illegible] opera ad te semper incipiant, et per te incepta finiantur per [illegible] dominum nostrum [illegible] ego [illegible] in nomine patris [illegible] spiritus sancti amen/ SS.

you must take palma christi, [illegible] aloes, saffron, [illegible] mastike, and temper all thes together [illegible] the blod of a [illegible] and drye it in the sun before or els where and make [illegible] thereof, and cast it in a chafinge dishe of coales and makinge a fumigation [illegible] mastike as [illegible] swete wodd, 3 dayes together that [illegible] at the changinge of the mone [illegible] the first night after the changinge [illegible] and in the morninge before [illegible] at [illegible] a clocke [illegible] you must sit downe upon your knees [illegible] this conjuration all this must be done 3 times [illegible] at night your chamber strowed [illegible] rushes, herbes, and flowers, swete smellinge and your bed also [illegible] and the fower names [illegible] and a table [illegible] the aforesaid [illegible] and a candell [illegible] burninge [illegible] upon you [illegible] sittinge upon your bed or els lyinge [illegible] be not afrayd, for they will not [illegible] an answere when they come [illegible]

Verum experimentum pro furto.

(O thou desperate theefe or theeves) [illegible] hast stolen and borne awaye the goodes of N [illegible] hast not [illegible] the water [illegible] good [illegible] for you [illegible] shall not steale [illegible] ~~[illegible]~~ the theefe or theeves [illegible] in anie place [illegible] ridinge [illegible] whatsoever [illegible] the goodes [illegible] sittinge walkinge [illegible] and borne awaye bye the testament of god [illegible] that stolen and borne awaye [illegible] and [illegible] as a stone [illegible] thou hast [illegible] confession [illegible] thou hast [illegible] borne awaye [illegible] goodes a game [illegible] on the right hand [illegible] hast [illegible] the stolen goodes [illegible] and [illegible] the great god, Almighty Jehova [illegible] and [illegible] and stroke a bodkin [illegible] and saye the wordes [illegible] written [illegible] fortasse, a bodkin [illegible] fiat, fiat, fiat. Amen.

[illegible]

write [illegible] 3 dayes together [illegible] and [illegible] 3 [illegible] in nomine patris et filii et spiritus sancti amen/

[illegible] holye lord and almightie father and most mercyfull god [illegible] and unto the [illegible] thou knowest lord that this [illegible] experiment [illegible] not to attempt thy holye names but to knowe [illegible] not knowen [illegible] of spirites and the [illegible] of thinges not knowen [illegible] lord [illegible] wouldst vouchsafe to graunt unto us [illegible] to bringe this our purpose and intent [illegible] kingdom and power [illegible] worlde without end [illegible]

Then saye this prayer followinge unto the est, into the southe, into the west, and unto the northe.

O lord my god be unto me a tower of strength against the face of the malignant spirites.

Towardes the east. 1.

O Belferith vel Belfere, kinge of the east I conjure the bye the livinge god and bye the blissed virgin marye, and bye the lord Jesus christ and bye [illegible] and bye all angells and blissed apostels, and bye all the saintes of god [illegible] that this same spirit thou dost [illegible] prepare that he [illegible] into this place [illegible] without tarryinge [illegible] settinge all thinges apart/

Towardes the southe. 2.

O [illegible] vel Madrion kinge of the southe I conjure the bye saint marie magdalene and bye [illegible] and bye the deathe and passion and bye the [illegible] of angels [illegible] and bye [illegible] [illegible] christ [illegible] elizabeth [illegible] that [illegible] spirit [illegible] that he [illegible] into this place [illegible] and compell [illegible] that he be redye to [illegible] thou dost [illegible] and obaye me and that he be redye [illegible] place [illegible] my will [illegible] tarryinge or anie delayes that [illegible] appeare/

Against the west. 3.

O [illegible] vel [illegible] kinge of the west I conjure the bye the [illegible] lord [illegible] Jesus christe and bye the [illegible] at [illegible] in [illegible] and bye his redemption of all [illegible] and bye all the nayles that pearsed his handes and his fete, and bye all the vertewes of god and thes holye names of god [illegible] alpha [illegible] and bye the [illegible] of the worlde [illegible] without tarryinge thou dost [illegible] prepare and compell the same spirite [illegible] into this same place settinge all thinges aside/

Against the northe. 4

O [illegible] kinge of the northe [illegible] and bye saint katherine that did [illegible] and bye the crowne of thorne [illegible] our lord and saviour [illegible] and bye the nayles [illegible] and bye the crosse and [illegible] names of god [illegible] that thou [illegible] and obeye me [illegible] without delaye or tyme or tarryinge all delayes [illegible] in nomine

[illegible] domini nostri [illegible] omnes malignos spiritus [illegible] in nomine [illegible] et voluntatem meam [illegible] in secula seculorum [illegible] per [illegible] christum [illegible] laus honor et gloria sit in secula seculorum.

Then saye thes [illegible] settinge [illegible] [illegible] all this that followith/

[illegible] et [illegible] in secula seculorum amen/

The principall rule of callinge of spirits. 5 Jul.

First to commaunde the winde, the light and the ayre / I commaunde the winde, the light & the ayre / by Jhesus Christe whiche is holye, whose is moste holye in worlde in blessinge, whiche hathe made the heavens and earthe and walked upon the sea, whiche did saye unto Peter, commaundinge that he shoulde come unto him, and by the holye worde he did helpe him, I charge thee that thou dost obey me, and hearken to my purpose that I be not letted by thee o thou ayre, but that I maye perfectlye heare of this spirite N. in this N. apperinge to, shewe unto me all thinges perfectlye & playnlye that I shall aske or demaunde of him, that I maye se it clearlye. The blessinge of god the father, the sonne and the holye ghost, the truthe, and his grace, [illegible] and the commaundementes of god, the peace of god and the healthe upon us, [illegible] Jhesu Christ be unto us an ayde to helpe us, the commaundement of our Lord Jhesu Christ that this spirite maye appeare unto us perfectlye in this crystal and to shewe unto this glasse or stone, unto us the truthe of all thinges that I shall aske or demaunde of him, by him that shall come to judge the quicke and the deade, and the worlde by fyre. fiat fiat fiat.

Here followithe the coniuration of the light. +

I commaunde the light by the father, the sonne and the holye ghost. I commaunde thee by his worde, sayinge let ther be made light and ther was light, and by all the vertewes of god, and by all the [illegible] and by all thinges whiche god hathe done in heaven and earthe and in the depthe, that thou dost increase & clarifie this worke [illegible] to my use and purpose so that I be not fearfull [illegible] by them [illegible] light but that I maye se this spirite N. apparantlye in lapide cristallino sive in speculo, and also all thinges that this spirite will or can do, either by signes, writinges or speakinge unto me by eare or [illegible], also I commaunde the light by the [illegible] names of god, On, Lapsyon, and by the vertewe of all the names of god, and by his [illegible] and his [illegible] passion and by [illegible] of god, and by all his vertewes and by all the apostels, martirs, confessors & virgins and by all the patriarkes and prophetes & by the [illegible] and names of the apostels, martirs, confessors, virgins and by all the holye [illegible] and by Saint John the baptist and by [illegible] holye [illegible] and by his fastinge and by [illegible] all those thinges [illegible] that this spirite [illegible] tell us of [illegible] speakinge [illegible] shall call him unto [illegible] workinge [illegible] accomplished [illegible] that we will [illegible] glorified [illegible] Amen. fiat fiat fiat.

Et confessor [illegible]

[illegible] et gloria [illegible] amen [illegible]

[illegible] omnes qui barbatus [illegible] diligentie [illegible]

[illegible] probati [illegible] fiat fiat fiat.

Est ad gloria [illegible] quales dominus [illegible] nomine [illegible] sufficit nobis, ad quemcumque aliorum eligendum [illegible] principale relictis corporis, est in illa figura [illegible] quod quomodo animae lumina [illegible] correspondentes perficere [illegible] artificialia, maxime si ex [illegible] fuerint spiritualia, ideo lumina artificialia [illegible] composita, fabricata fuerint [illegible] recta norma compositis, [illegible] ad invocationem [illegible] nominum, et signaculorum [illegible] conferunt [illegible] propter [illegible] naturali [illegible] plurimum [illegible] sufficiunt, propter [illegible] superiore, et [illegible] mentis, rationisque potentiae. [illegible] et fati superiore [illegible] naturales, et religionis cognata. Oportet igitur per [illegible] naturales [illegible] animas allicere [illegible] debite administratas, dictas animas [illegible] imaginatione, quia rationabiles [illegible] harmonia animi movent [illegible] et intellectuales [illegible] sunt [illegible] voces, [illegible] coniurationes, exorcismata, et caetera ex religione sunt, [illegible] coniurationes [illegible] quae ad hoc possunt adhibere commode. 2

[illegible] quae ad hoc possunt adhibere [illegible]

Here followithe the coniuration of the spirite. +

Coniuro te N. vos spiritus per celum et terram et mare et inferni et per omnia que in eis sunt, et per omnia verba que deus dixit in creatione mundi [illegible], et per omnia verba que deus dixit Moysi et omnibus aliis sanctis prophetis et per [illegible] et omnes virtutes celestes et per omnia nomina [illegible] et ineffabilia dei et per incarnationem, nativitatem, passionem et [illegible] domini nostri Jhesu Christi et sepulturam eius et resurrectionem [illegible] et per ascensionem [illegible] qui venturus est iudicare vivos et mortuos. Coniuro te vel vos [illegible] et per virginitatem beate marie [illegible] et per omnes patriarchas, apostolos, martyres, confessores [illegible] matris domini nostri et per tormenta inferni coniuro te vel vos spiritus N. et virgines [illegible] sub pena excommunicationis [illegible] ecclesie sancte, vel admoneo [illegible] te vel vos spiritus sub pena [illegible] respondens veraciter ad interrogatione mea.

[illegible] O domine Jhesu Christe eterna [illegible] pater [illegible] et quicumque [illegible] stande [illegible] passion [illegible] commended [illegible] spiritus N. [illegible] et apparere et forma [illegible] obedientes [illegible] de omnibus [illegible]

[illegible] coniuro te per [illegible] in celo [illegible] mirabilis et per omnia [illegible] et per [illegible] spiritus [illegible] in celo et in terra [illegible] gloria [illegible]

[illegible] per virtutem [illegible] et per virtutem [illegible] et per virtutem omnis [illegible] et per virtutem [illegible] gloria [illegible] et omnes malos spiritus [illegible] celo et terra [illegible] dei [illegible]

[illegible] O tu spiritus N. cum corpore tuo seu aliquos captivas; Surge O tu spiritus [illegible] et [illegible] thesauros aperi mihi et corpus tuum [illegible] vera responsione de omnibus rebus de quibus interrogavero te. Surge O tu spiritus. Ego N. conjuro te per dignitatem [illegible] spiritus sancti et [illegible] et dignitatem omnis sapientiae et intellectus [illegible] per virtutem [illegible] misericordiae et gratiae dei et per [illegible] Surge O tu spiritus N. conjuro te per magna potentia [illegible] dignitate quam ipse habet regnans cum patre et filio in trinitate trium personarum et unus deus omnipotens. Surge O tu spiritus N. conjuro te per [illegible] omnium caelorum et caelestium [illegible] per virtutem [illegible] ✠ Surge O spiritus N. per [illegible] dei et omnium terrarum et omnium creaturarum [illegible] et omnipotentis dei ✠ Surge O tu spiritus per virtutem dei [illegible] ✠ Surge O tu spiritus [illegible] adorantem omnipotentem deum ✠ Surge O tu spiritus [illegible] aliquos captivas [illegible] et aliter ✠ Surge O tu spiritus per virtutem [illegible] passionis [illegible] et per virtutem [illegible] potestate et passione ✠ Surge O tu spiritus per virtutem [illegible] manus Christi que fuit clavo perforata, et per [illegible] ✠ O spiritus [illegible] ✠ Surge O tu spiritus per virtutem [illegible] ✠ Surge O tu spiritus per virtutem [illegible] ✠ Surge O tu spiritus [illegible] ✠ Surge O tu spiritus [illegible] ✠ lamazabathani ✠ [illegible] ✠ [illegible] ✠ Surge O tu spiritus [illegible] ✠ [illegible] fiat fiat fiat.

Exorcismi forma

[illegible] on this wise I conjure the spirits ✠ that thou ap[illegible] by the vertue of those wordes that are written after, the whole [illegible] that Christ sayd in the creation of the worlde, and of all creatures [illegible] that thou appeare. The first word ✠ when he made light [illegible] fiat lux ✠ the second word was when he made the firmament [illegible] fiat firmamentum ✠ in medio aquarum et dividat aquas ab aquis ✠ [illegible] the third word when he gathered together the waters [illegible] congregentur aquae quae sub caelo sunt in locum unum et appareat arida [illegible] the fourth word was when he made [illegible] germinet [illegible] herbam [illegible] super terram [illegible] faciens [illegible] ✠ the fifth word when [illegible] fiant luminaria in firmamento caeli et dividant diem ac noctem [illegible] et sint in signa et tempora et dies et annos [illegible] et illuminent terram ✠ the sixt word was when he made [illegible] producant aquae reptilia et [illegible] the waters, the fowles [illegible] et volatilia super terram [illegible] when he blessed them and sayd [illegible] crescite et multiplicamini et replete aquas maris ✠ the vij word was when he made beastes and wormes and [illegible] the eight word when he made [illegible] producat terra animam viventem in genere suo [illegible] the ninth was when he [illegible] faciamus hominem ad imaginem et similitudinem nostram et praesit volatilibus et bestiis [illegible] ✠ the x when he sayd crescite et multiplicamini et replete terram et subjicite eam et dominamini omnibus piscibus maris et volatilibus caeli et universis animantibus quae moventur in caelo super terram ✠ Amen

Conjuro te spiritus N. [illegible] per nomen dei tetragrammaton [illegible] dei in caelo et in terra et in [illegible] [illegible] et absque [illegible] patris [illegible] et per [illegible] patrem et filium [illegible] Amen.

Conjuro te [illegible] N. per [illegible] Jesu Christi [illegible] patris ✠ filii ✠ spiritus [illegible]

Conjuro te per [illegible] domini nostri Jesu Christi [illegible] Conjuro te spiritus ✠ per [illegible] et per [illegible] [illegible] Sabaoth [illegible] ✠ Agla ✠ [illegible]

[illegible]

[illegible] in all [illegible] thou make me a [illegible]
[illegible] standinge nor to make anye illusions, nor [illegible] to [illegible]
[illegible] frendes [illegible], and that when thou shalt be commaunded to [illegible]
[illegible] thou to speake at all tymes, and shewe thye self obedient and [illegible]
[illegible] tyme [illegible] tyme to tyme that thou shalt be commaunded to [illegible]
[illegible] I constrayne the [illegible] spirit bye all these holye names of god
[illegible] ✠ [illegible] ✠ Emanuel ✠ Sabaoth ✠ Adonay ✠ Unigenitus ✠
[illegible] ✠ vita ✠ veritas ✠ [illegible] ✠ homo ✠ [illegible] ✠ salvator ✠
alpha ✠ omega ✠ fons ✠ origo ✠ spes ✠ fides ✠ charitas ✠
[illegible] ✠ animal ✠ ovis ✠ agnus ✠ vitulus ✠ primus ✠ novissimus ✠
pater ✠ filius ✠ et spiritus sanctus ✠ ego sum redemptor ✠ unitas ✠
trinitas ✠ pater ✠ filius ✠ et spiritus sanctus ✠ ego sum qui sum [illegible]
[illegible] ✠ Eloy ✠ Eloy ✠ Emanuel ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ o theos ✠ [illegible] ✠ eloye ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ tetragrammaton ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ [illegible] ✠ agla ✠ [illegible] ✠ [illegible] ✠ alpha ✠ [illegible] ✠
[illegible] ✠ homo ✠ magestas ✠ dignitas ✠ trinitas ✠ unitas ✠ and by all
the holye names of god knowne and unknowne, speakable and unspeakable
[illegible] and [illegible], [illegible] god the father and in god the sonne
and in god the holye ghost, and bye the faythe of the apostles, and bye the
evangelistes, and bye the holye martyres and bye the holye crosse that
christ was crucified on, and bye the vertue of all holye ministers
of god, and bye the vertue of the holye word that [illegible] god spake
and bye all the greate and [illegible] miracles that [illegible] god wrought
and bye the greate god [illegible] and by all his sayntes, and bye the
[illegible] all the firmament, elementes, [illegible], angels, starres and
planettes and [illegible] and by all the holye wordes
[illegible] and grasse and landes, and bye all the holye religious of the
[illegible] and bye [illegible] all the power [illegible]
[illegible] of his [illegible], and I bynd the
[illegible] the holye wordes that [illegible], in latyne and greke
[illegible] that thou [illegible] craft nor [illegible], but
[illegible] as I shall [illegible]
[illegible] spoken or [illegible]
[illegible] required [illegible]
[illegible] the father the sonne [illegible]

[illegible]

[illegible] excommunicate [illegible]
in the deepe dungeon of hell, and by the names of [illegible]
and bye the names of our lord god, of whome thou knowest [illegible]
[illegible] and bye our blessed ladye saynt marye the virgin [illegible]
[illegible] maye excommunicate the [illegible] saynt John the evangelist [illegible]
[illegible] baptist and all the blessed sayntes of god maye excommunicate you and
[illegible] the into the deepe dongeon of hell, in the whiche is everlastinge
[illegible], whiche are not to be [illegible] nor suffered, excepte that thou [illegible]
[illegible] at all tymes and [illegible] fulfill my request [illegible] and [illegible]
[illegible] bye the vertue and power of all the thinges before spoken, I do cast
[illegible] paynes and anguishe and all [illegible] vexation and [illegible]
[illegible] into sorrowe, and into the indignation of god, and into the [illegible] of hell
[illegible] into the cursed prison of damnation where is no order, but everlastinge
[illegible] bye the vertue of god the father almightie, and all the sayntes [illegible]
[illegible] cause, so be it, Amen then saye this psalme,
[illegible] maligne spiritus [illegible] nequitie — this psalme following is [illegible]
[illegible] quinque [illegible]
[illegible] is to be [illegible], saye this followinge — O maligne spiritus [illegible] [illegible] quia demones [illegible] [illegible]

[illegible] coniuro vos spiritus qui coram me estis per patrem et filium et tetragrammaton, Adonay
[illegible] ne habeatis potestatem, et per Sadai, et per omnia sancta dei nomina et per
tetragrammaton et Adonay [illegible] ne habeatis potestatem nocendi in corpore [illegible]
[illegible] anima toto mundo, vel [illegible], a [illegible] meo [illegible] explicatis
[illegible] vel omnia mea interrogata, exhibeatis sine mendacio et fallacia et
[illegible] aliquibus [illegible]

[illegible] coniuro te spiritus N. in nomine dei patris omnipotentis, et in nomine [illegible]
[illegible] Jesu christi, et per [illegible] et per [illegible]
[illegible] potentissimi domini, qui vocatur dominus noster Jesus christus [illegible]
[illegible] ne habeatis potestatem [illegible]
[illegible] et [illegible] in [illegible]
[illegible] quod ne habeatis potestatem [illegible] a [illegible] meo, Adonay [illegible]
[illegible] thus I charge the [illegible] abide [illegible] what [illegible]
[illegible] N. [illegible] to you [illegible] all my intent [illegible]

[illegible] a spirit [illegible]
[illegible] Bahaman [illegible]
[illegible] tetragrammaton [illegible]

[illegible]

[illegible] and when the moone [illegible] cute, and [illegible] and [illegible] then knele downe and saye about a pater noster [illegible] and then saye this conjuratio[n]
[illegible] the woman by the grace of god and of his holye word, and in [illegible] of the father and of the sonne and of the holye ghost whose [illegible] [illegible] of god, and that thou wakest thou in, whose came from [illegible] [illegible] [illegible] thou in the earthe, [illegible] [illegible] that noble [illegible] constreyninge this spirite throughe bye [illegible] the sonne and the holye ghost, and bye the holye virgine [illegible] [illegible] and lyvinge god, heare my god.

[illegible] O woman the greatest, and [illegible] bye the full of [illegible] [illegible] and the spirite bye the precious blood of oure saviour Jesus [illegible] and all those [illegible] which the allwayes remembringe [illegible] thou bringe them [illegible] when I take the up, that thou be [illegible] [illegible] [illegible] and [illegible] unto what some I will the [illegible] [illegible] when I shall [illegible] anye man or woman [illegible], that then thou [illegible] [illegible] and [illegible] and strongest [illegible] that [illegible] will bringe to passe that he or she [illegible] [illegible] and that thou [illegible] let him nor her [illegible] sleape nor wake, nor rest, nor it [illegible], unlesse that [illegible] fulfill all my desier. Amen

[illegible] [illegible] and [illegible] about it after [illegible] all that [illegible] [illegible] this conjuration that [illegible] before [illegible] [illegible] [illegible] about it [illegible] [illegible] with the earthe, and then [illegible] before the [illegible] and saye that same conjuration againe [illegible] all the [illegible] with the [illegible] and [illegible] that was [illegible] [illegible] [illegible] suche man or woman whome thou wilt, [illegible] [illegible] this conjuratio[n]. Conmyro [illegible] loorell. Sarathiel [illegible] [illegible] fellowes to [illegible] me at this time, and to fulfill my desier [illegible] [illegible] conjuration [illegible] from ther [illegible] for ever.
fiat fiat fiat.

[illegible] [illegible] conjuration / 2

[illegible] that ever as thou art the [illegible] to [illegible] over [illegible] [illegible] [illegible] of our [illegible] and for [illegible] that thou [illegible] [illegible] wickednes and a [illegible] [illegible] of him selfe [illegible] the [illegible] [illegible] and to be ever [illegible] do now take in hand [illegible] and [illegible] command [illegible] [illegible] [illegible] and to be [illegible] [illegible] [illegible] Jhesus christ our[s]

[illegible] a [illegible] for to be [illegible]
[illegible] earthe [illegible]
[illegible] take a [illegible]
[illegible] [illegible] [illegible]
[illegible] as [illegible] followeth
[illegible] I do take [illegible] earthe
[illegible] woman whether thou [illegible]
[illegible] spirituall or temporall [illegible]
[illegible] [illegible] take
[illegible] untill thou [illegible]
[illegible] earthe [illegible]
[illegible] [illegible] place that [illegible]
[illegible] [illegible] the [illegible]
[illegible] of god the [illegible] to you
[illegible] and god in [illegible]
[illegible] [illegible] and [illegible]
[illegible] and [illegible] my [illegible]
[illegible] me [illegible]
[illegible] the [illegible] and [illegible]
[illegible] [illegible] and
[illegible] and [illegible]
[illegible] and be [illegible]
[illegible] [illegible]
[illegible] that maye be [illegible]

45

[illegible] [illegible] and [illegible] unto me, but [illegible] [illegible]
[illegible] graunt me my request [illegible] I shall [illegible]
[illegible] fulfill my commaundmentes as [illegible] before [illegible]
fiat fiat fiat.

42

✠

The best skill, that Mr Butler
physician had in Nigromancie,
with Scrihas Occulta
[illegible] : as his cosen
[illegible] upon his Oathe
often [illegible]
seriously intimated
unto mee.

[illegible] qui [illegible]
ad [illegible] [illegible] [illegible]
animi [illegible] exhibebit.

[illegible]

Forman - certified by Mr Macray of the Bodleian July 1868

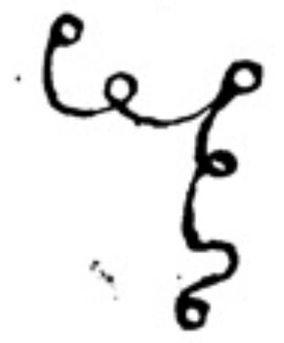
55.

These ~~[illegible]~~ must be had.

1. Notable [illegible] to write wyth.
2. Sylver.
3. Blewe.
4. Redd.
5. Greene.
6. Yelowe.
2. Turkeses.

Great plenty of swete powders, and perfumes.

Bleathe, should a younge beginner first call; althoughe to call Asasiel yt is the most noble Arte; whose charact followeth.

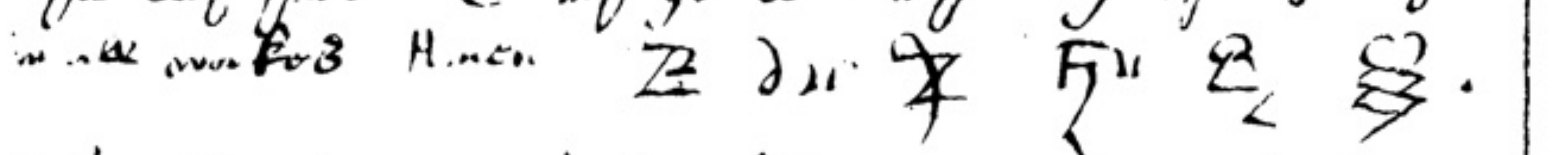


Note, that there is not plauge so greate, as to burne a spyritts name, and
+ charact: most especially, that is, yf the spyritt be of the Ayer.

Nova methodus, et praxis magica Academici Philotechni, vel Aulici Omnisciij.

This prayer is to be sayde when and before you deale with any spyritt; this was reueiled
+ by kinge Solomon, Anno Dni 1567. die 20 February circa 9 10.

O god of [illegible] god of [illegible], god of [illegible], god of Prophetts, god of us sinners; O lord be my helpe, that this my worke may proceede in good tyme to the glorie of god; and to learninge, and not [illegible] else, that I would this day haue. O my god be in my tounge, that I maye finishe this my whole workes Amen.



And [illegible] in my harte O god [illegible] nothinge else but to thy glorie O god; for ~~[illegible]~~ lord thou knowest, euen as yt was to thy seruaunt Solomon; O lorde ~~sende~~ me some of this good ~~[illegible]~~ [illegible] for that cause I desier the O god to sende yt mee, that in these our laste dayes yt may be knowen: Amen Amen. lord Amen, wth yo Pater noster.

Here begynneth an excellent booke of the Arte of Magicke, first begoone the xviijth of Marche Anno Dni 1567. ☉ in ♈ 11 gradus 18 Mi. aboute 30 Mi. after 8 of the clocke, Ante Meridiem.

First it is good Arte allwayes for the Mr, that must begin this Arte, to leave swearinge, and all drunken company, yf he do knowe them; he must allway ~~goe very cleane apparilled~~ that must worke in this Arte; he must allway keepe his promysses, yf he make any, and not breake them; he must be good to the poore when he seeth neede.

To { swearinge / dronkenes / dronken company.

Almes.

+ Clenlynes in apparell. Trewe promis.

He must allway keepe his Skrier in cleane apparrell; this is the beginninge to bringe them to Arte. +

+ The Skryer well apparelled.

The Mr must also have 1. or 2. good bookes to call by; as after you shall here fynde.

I. (Spirits in the stone.

I. spirit. Asasell [illegible]

The first Spyritt that he must call, must be the ruler of ye East +, whose name is Asasell, and he must call him by night in the hower of ☉. And when he is come he must requier one that is under him to serve hym, And yf he say not, ye must not be over hasty wth him, but let him goe, and call him an other nighte; And when he is come charge him in the name of his maker, that he give you one, And then he wyll, whome ye doe aske. And then you must call one into ye stone whose name is called Rosal; all this is for the stone; And when he is come, yf he be not to your sighte, you must first bynde hym to tarry, And then when you have bownde hym, you must charge him to appeare to ye owne sighte, And yf he come not, you must goe and hyde some thinge, as you thinke good, and charge him most straightly to [illegible] it, and tell you in what place of the howse, or field it lyeth in. And when he hath tolde you truly, then say thus. O thou wicked and cursed Spyritt, why doest thou tell it me [illegible] then ~~[illegible] be hidden~~ and say he doeth lye. Then goe and hyde in A contrarie place or in some corner, And charge hym very straightly, as followeth, that he tell you where it is. And yf he tell you that it is in the corner, say that you will not beleeve it except you may see it lye uppon the drie lande, [illegible] shoulde I fetche it out of the water yf it were there. And when it is layde on the lande as by ye compulsion it may bee, Then say to him, Thou most vyle and wicked Spyritt, this is not he, for this ringe fell [illegible] none of my fingers.

first time take hys denyall.

2. Rosal into ye stone. 2.

Bynde hym.

then to appeare to sight.

wicked and cursed Spyritt

not to beleve the spyritt when he telleth truth but to belye the spyrytt.

Nota

Th[illegible] you must [illegible]

And then discharge them to this place [illegible]

Forman

speake wyth him; And yf he doe not tell you the truthe in those thinges then straightly punnishe him, And yf he say leave punishinge me and I wyll doe it, then say him nay, I wyll punishe the moste cruelly for this lye; and after compell [illegible] to doe yt, which you by Art must doe, or else you shall never [illegible] thinge done for you; Then you must after you have charged and compelled him to tell you ye truthe, release him untyll such time as you shall neede him againe.

Punnishe hym for hys lye.

And then compell hym to declare.

Nota.

+ You must never keepe any inclosed above 24. howers.

not passe 24. howers.

3. ●.

3. Oriens ruler over ye wicked. Lucifer belyke.

Then you must call another whose name is called Oriens, wch is A ruler over the wicked, And when he is come commaunde him straightly to appeare to ye sighte, or else that he wyll make the stone to leape 3. tymes from the place where the stone lyeth. And yf he wyll not, commaund him straightly as followeth. O thou wicked, cursed, vyle, and rebellious Spyritt, why doest thou rebell against my commaundements; I charge and bynde the in the name of thy maker Jhesus christ, and by the power of heaven, thou cursed Spyritt, that thou nowe let the stone stande, and appeare to my sighte; for I wyll have not nay. Therfore I charge the by these holy names of god, that thou doest appeare, Sabaoth, Adonay, Sachaell, Adonay, α et ω. and by the name Tryon Ethe, Evanto, Panto, that thou doe it without any more delay, appeare visible to my sighte, and speake or write to my hearinge or seeinge. Thus I charge the to doe wthout any stopp or stay. And when he hath by ye compulsion appeared, say that you see A thinge shadowe in the stone, wch is in the walle, for I wyll not beleeve that there is any thinge to my sighte, except thou speake and appeare to mee and speake or write. And therfore appeare to my sighte, and speake to my hearinge; or I wyll accurse the and condemne the by godes power, and not by my owne power. Therfore I charge the do yt. And when he hath done yt, then commaund him to give [illegible] thinge thou art the kynge of the [illegible] of the East [illegible] I charge the doe it. And when he hath brought you A booke in the stone to ye sighte, then charge him to delyver it to you, or appoynte him some place where he shall lay it, and let yt bee doon wth speede. Thus I charge the to doe. And when it is come, than, yf you can not reade it, then come to him againe and say, what hast thou given mee? I knowe not what it be, good or ill; Therfore I charge the to shewe me the readinge and understandinge of yt, And out of hande. And yf he say not: Then straightwayes goe and take ye booke of called

(Unicus liber, ins ter omnium librorum.)

Appeare, or make the stone leape.

Jhesus christ, and by the power of Heaven.

O wicked cursed, vyle and rebellious Spyrit

The first [illegible] the [illegible]

The readinge and understanding of [illegible] and curse him as here followeth, and compell him to doe it, and take no naye / nor not deferringe of tyme, but immediatly to have yt doon without stopp or staye / and when he hath doon yt, release him into his place, untill suche tyme as you shall need him againe. And in the releasing of him bynde him thus, that whensoever you shall call any that is under him / that they shall immediatly come, and fulfill your mynd in all thinges, that you shall aske of hym; thus bynde him to doe and promis, And then release him, and not before he hath made you understand your booke. +

Any that is under hym.

Promis.

Nota

the three Spirits.
Asasel, 1
Aosal 2
Oriens. 3

You must of force first call Assasel; and then Aosall; and then Oriens; and as ys before sayde, and make them finde it; and continually procead as this booke shall teache / for thus you must do by Arte.

Nota

Oriens. ye Booke.

That when you commaunde Oriens to laye downe the booke, it must bee even don out of hande before you release him.

Regula

Invisibles Spyritts not into ye stone

You must never call any Spyritt in the stone, yf he be invisible. But you must allway hide thinges to make them fynde yt: And make the do thinges for you that you doe knowe allready to bee done. +

Nota

Invisible hardly beleived

That if any spirit do tell you never the truthe, that be inforced in the stone; you must never say to them that they tell true, for it is doubt yf he be invisible to the [illegible] for if he be visible to the [illegible] he knoweth what he hath to doe; for he must streightly commaund him as followeth. And if he do tell you true truly, whether he be to your sight or not, then you must release him within the space before sayde / And if he do lye to you, then you must streightly punisshe him. And when he doth tell you truly, yet you must punisshe him; for then you must streightly punisshe him againe for that lye, and commaunde him to doe another thinge for you, what you thinke very harde: And if he tell you yt truly, then release him within the tyme aforesayde; and yf he do not tell you truly, then bynde him to tarry very strongly, and strongly then you did at the first, And every daye when his power waxeth [illegible] then punisshe him very streightly. As if he be of the fier, then punisshe him with stinkinge water, either of man or woman; And putt stinkinge thinges into yt; and then putt the stone into yt, and streightly commaunde him to come fourth out of the stone into the water that you did putt him in, and there to tarrye, untill you doe commaunde

If true [illegible] the release

Punish for the lye.

If false [illegible] punish him [illegible] every daye. +

for ye Spyr / of ye fi

commaunde him to come into the stone againe. And yf he be of the water then take brimstone and burne yt, and commaund him first to goe into some stone for the purpose, and then putt him into the burninge brimstone; and that is for the punisshment of them, recitinge A curse over them. And yf he bee of the Ayer then you must commaunde him to goe fourth of the stone, into some vyle stinkinge mudd, and to tarry in yt, untill you doe commaund him to goe into the stone againe. And yf he be of the Earthe then you must curse him in godes name. And the that will serve them sufficiently. +

p° Aqueis sulphur

Si Aereus

Si terreus

Nota

You must allway in the stone, never seeme to beleve them, howe truly soever they saye. Haud credo: quoth Derick.

H you must not beleue in the stone.

Nota

That you must allwayes use all spyritts in the stone after this order, and not otherwise; without ~~[illegible]~~ them, what spyritts soever they bee. +

Nota

The first spyritt proceadinge by Arte, must be Assasel; then Aosall; and then Oriens, usinge them as before. And after you have thus used them, you may call whome you will, and make them doe what you will have them. +

Assasel.
Aosal.
Oriens.

I.

Nota Assasels call.

This is the call to have Assasel, which is the first you must call. first your prayer before, the call must be thus, beinge sayd with A good harte. O god of Angells. O god of Archaungells; O god of Patriarches, god of Prophetts; god of us synners, I most wretched synner, doe desier the to be my helpe that this spiritt Assasel, may nowe come and fulfill my will. O lord be my helpe, and assistaunce, that I may by thy power call him, and not by myne owne power. O lord lord be mercifull unto mee, and that the prayer of A synner may be hearde in thine eares. And I charge the Assasel that thou doe prepare thy selfe to come when I call the, which shalbe this nighte; O lorde be my helpe. And sayinge your Pater noster, and Crede, then call him as followethe.

Oratio ad vocandum Assasel.

O thou spyritt Assasel, [illegible] the commaundementes of god, I charge the in the name of Jhesus christ, that thou doe appeare heare visible to my sighte, here without any delaye, I conjure and commaunde the, and by godes power constrayne the that thou doe appeare heare, and doe my commaundementes without any

vocatio Assaselis in nomine Jhesu ch

any more staye. O god be my helpe that this spyritt Asasel may come and obay thy holy wordes wch proceedeth forthe of my mouthe. O thou lovinge Asasel, I charge the that thou do come and appeare heare quickly without any stopp or stay. By these holy names of god I here constrayne the Sabaoth, Adonay, El. Tetragramaton, and by this holye name Aglaon, Laiagin, Lialgagie, that thou doe appeare here quickly that thou doe appeare heare to my syghte, or to the sighte of my scrier. I conjure the and I comaund the, that thou appeare here without any delaye, or tarryinge, Thus I charge the to doe, and lay yt to thy charge at the latter day. And therfore as thou fearest thy god and maker that thou appeare here presently, and fulfill my desier, as may be expedient for a synner. O thou spyritt Asasel, or what other name soever thou hast, I charge the to appeare here, wch art the keper of the deade bones presently, without any staye, and then I wyll release the, And untyll thou have doon yt, I wyll never leave callinge, untyll thou doe come by the power of god. Therfore I charge the, and comaund and constrayne the, to come and appeare for I am the creature of god. O lord be my helpe that this spiryt Asasel may come. And this is the call for hym.

And yf Asasel wyll not come and obay you, say as followeth this sentence.

O thou spiritt Asasel, which hast been take for a noble spyritt and kinge, and I cannot fynde it in the, by thy disobeyinge of gods wordes: Therfore I shall doe as Arke wylleth mee. O thou wicked and rebellious spyritt, that rebellest against gods power, I by gods power accurse the and excomunicate the, and deprive the, and condemne the for thy disobedience. Therfore god the father accurse the, and condemne the, and of thy office deprive the. God the sonn accurse the, god the holy ghoste accurse the and condemne the. All holy Angells accurse the, all Patriarches and Prophetts accurse the: And I myselfe do likewise by gods power doe accurse the for thy disobeyinge; Therfore I charge the come. Amen.

[illegible] Asasel is [illegible] the [illegible] this bande unto hym.

[illegible] Asasel, which art appeared here [illegible] bynde the by [illegible] power, not to departe untyll thou be lycensed by mee. [illegible] I charge the that thou doe not departe in payne of this endles damnation. And I comaund the that thou lay thy hande uppon this booke beinge a [illegible] which must be layde under the stone that he must laye his hande uppon. And sweare that thou wylt not departe

Loving Asasel.

exercituum Dns. Sabaoth Adonay

yt would be El. wch in hebrewe is god or Lord

Asasel. or what other name soever thou haste.

wicked and rebellious spiritt

accurse and excomunicate

sub p[illegible] aetern[illegible] damnat.

τετραγραμματον

Aglaon Laiagin Lialgagie

ye keper of deade Bones

---

not departe untyll thou be lycensed by mee: And that thou shalte fulfyll all my desyer. And then bynde him straightly not to departe by the wordes before sayde: And then call him againe into ye same stone, although he seeme to be there. And then yf yt be a delusion; then the true spyritt will come, And then reade the curse before uppon him whatsoever he weare, that first appeared in Asasels name, and comaund him to come into the stone of punishment, and bynde him there for whatsoever he bee that he commeth in Asasels name, And although it be Asasel, yet reade the call he often as you dyd before, and yf it be he, then there will nothinge come, Then you must aske one of the [illegible] to [illegible]

[redacted]

And never release him, untyll he have given you the [illegible] of him that you doe aske. Then release him untill suche tyme you have neede of him againe: And this is all that apparteyneth to the first you call, which is Asasel. And after you have ones called him by this call and order, you may still occupy him at wyll.

Spiritus plaitechus: vel dæmon pansophus.

The call of Asal. 2.

You must call him by day in any howre you will, but moste comonly in the howre of ♄. And this is his call to call him.

O thou spyritt Asal, I conjure the and I charge the, that thou appeare in this cristall stone presently to the sight of my selfe, or my scrier, and fulfill my intent holy. O thou wicked and rebellious spyritt Asal, or of what name soever thou bee, it is the I call, and I charge the by the power of thy maker, that thou here presently appeare without any delusions, crafte, or subtylty or deceipt to me or any creature livinge or deade. O thou spyritt Asal, or what other name soever thou bee, I conjure the by these holy names of god, that thou appeare here to me presently, and to no body else. Athanatos, Cyrios, Lyon, Cuantoh, Panton, Agla, Sabaoth, Adonay, and by all other names, that are not for me to rehearse, I charge the to come and appeare here in the paine of the endles damnation, without any stopp or any staye, or any hurte to me, or any bodey, for I will not staye; Therfore I charge the do my wille quickly, for yf thou doe dissemble with me, I shall accurse the. Therfore come and doe yt presently without any staye; Then say the Pater noster, and Credo

[illegible] yf Asal doe not appeare, say thou as followeth.

O thou spyritt Asal, I conjure and comaund the, that thou doe not disobey as thou hast donne, And for thy disobeyinge I doe here accurse the, and by gods power condemne the, and deprive the by these holy wordes, that followeth. Lama sabathany, and by Luther;

yf yt be a delusion [illegible]

ye stone of punishment

one of the [illegible]

ss.

Divinus et [illegible] spiritus

Asal. his call

wiked and rebelleous spyritt.

ἀθάνατος κύριος ἰσχυρός [illegible] I thinke yt be κραταιόν, which signifieth omnipotens

Agla sabaoth, Adonay exercituum

Lamaza ba[illegible] cur me relinquisti

rno Seruator.
baoth exercitum.
agri.
Halgali.
meson.

Sother, Sabaoth, Lagri, Halgali, and by Ameson, I charge the to come and appeare, and for thus disobeyinge, I by these holy names doe curse and excommunicate the, thou wicked and rebellious spiritt. The curse of god the father lighte on the, the curse of god the sonn come to the, the curse of god the holy ghost come to the, Therfore I charge the to come awaye, wthout any delay or elusion, or any other deceipt or crafte, but immediatly to appeare here in this cristall stone, or else I will reade as followeth, the greate malediction, Therfore I charge the to come awaye: And for thy first disobayinge I say againe, All holy Aungells curse the and condemne, and for thy disobayinge excommunicate and despise the. Therfore I charge the to come away, And I shall by gods helpe release all these bondes from the. If thou doe not appeare I shall goe further in thy constraynte and to gods glory: Therfore I shall charge the to come awaye, for I shall neuer 4. leaue tormentinge the and callinge the, untill thou come awaye: Therfore thou wicked spiritt I charge the come: And therfore if thou haue not come before I haue redd this 3. tymes ouer, or as soone as I haue doon yt, I shall proceade in farther constraynte to the, therfore wthout any delaye come p'sently, for this I will but 3. tymes goe ouer. # And when ye haue reade this latter constraynte, which is not the generall curse for Aosal, then in the thirde readinge say, that I am nowe in the last readinge, I will proceade further to thy constraynte.

# This is A generall sentence and malediction for Aosal.

thematize

O thou cursed and rebellious spiritt Aosal, wch hast so rebelled agaynst gods commaundements, for altogither I will nowe by gods power tormente the. O thou cursed spiritt that hast rebelled, god curse the and excommunicate the, god the holy ghost accurse the thou wicked and rebellious spiritt, god the holy ghost constrayne the thou most vyle and rebellious spiritt. # Then you must take brimstone and burne it to this constraynte. And in the burninge therof say, euen as this [illegible] I trust god will burne the, for disobayinge this most holy [illegible], All holy aungells accurse the, and anathematize the, and from thy power cast the, I desire that all prophetts accurse the thou most vyle and rebellious spiritt, All heauenly motions accurse the, to gods glorye and to thy constraynte depriue the All holy [illegible] those fall one the, and the infernall spiritts, by the power that they haue curse the and make the there footestole. And I will neuer leaue cursinge the, untill thou either appeare, or be depriued All creatures of this worlde curse the, the holy testaments curse the, wthout thou p'sently appeare, I doe desyre god to heare my voyce. # Then say ye Pater noster # This is of

~~48~~ 51

# This is, if he appeare quickly at the firste, this Bande.

And if he doe appeare at the first, then here followeth this bande. I bynde the thou spiritt Aosal which art A spiritt of much obayinge to gods worde, here to staye, untill I by gods power release the, and I commaunde the that thou doe all my wyll, that I shall byd the, And if thou doest disobay and goe hence, I will accurse the therfore, by these wordes I bynde the, Lyfy, Lefe, Lovando. Amen.

Life, Lefe, Lovando

# If Aosal doe not appeare without muche constraynte as before, then here followeth this band when he is come.

O thou spiritt Aosal which art nowe come into this stone by muche constraynte, I here bynde the as A most vyle and wicked spiritt, to doe all my commaundementes: And the curse of god and all holy Aungells lighte on the, thou rebellious spiritt: Therfore here I bynde the and charge the, not to departe wthout my leaue and lycence, thou most vyle, and wicked, and rebellious spiritt: And I charge the here to staye, untill thou haste doon all my commaundementes; and then p'sently make him doe as before is sayde.

3.

# The Summons for Oriens, and all 4. Kinges, And this note, that as ye weare dyuidinge it, in 4. ptes you must say it 3. dayes, knelinge deuoutly, before you call him in the morninge; the one parte towarde the one quarter; and the other partes eche of them to the [illegible] of the worlde; and turninge your face accordingly.

[illegible] god O lorde prosper my worke, which I [illegible] this hyther begynne to A good intente, to thy glorie I truste, and no hurte of my neighbour. O god be my helpe, that this kinge No. doe appeare in this cristall stone when I call him. O god be mercyfull unto mee, and sende me well to prosper in yt, and in all other good workes, that I shall nowe, or at any tyme take in hande, to thy glorie O god or not. In the name of god, O thou kinge Oriens, I commaunde the to prepare thy selfe, to come when I shall call the in this cristall stone, and I charge the not to delaye with mee; for here in gods name I summon the. O holy Aungells be my helpe that this kinge No. may come and doe my wyll when I shall call him. O thou kinge No. here I bynde the to prepare thy selfe

X.

glory or not.

selfe to come when I shall call the. Therfore I charge the delay with me nothinge at all, neyther now nor any other tyme. O holy prophettes be my helpe, O god be my helpe, O holy Aungells be my helpe, that this spiritt kinge No may come to me when I shall call him. O lord to good intente I do yt, to thy glory this constraynte and my commodyty; O holy and holiest of all, be my helpe, And here thou kinge No I charge and lay to thy charge to prepare thy selfe to come when I shall call the; lord prosper me, god prosper mee, All holy Aungells prosper me, all prophettes and Patriarches prosper me in this my good intente and purpose that I begyn. Amen, lord Amen, and graunte it I beseche the.

‖ The generall call for the 4. kinges, especially for Oriens.

/ hurte.
/ blusteringe.
/ blowinge.
/ cryinge
/ roringe.

castinge downe trees
hurtinge howses.

In the name of god, Amen. O thou kinge No, which art of the East, or No; I charge the here to come without any delay, without hurte to me or any other creature livinge or deade, thus I charge the to doe, or without any blusteringe or blowinge, cryinge or roringe, to any mans hearinge, speakinge or talkinge, to any mans hearinge, whether thu goest, I charge it doe it not, or castinge downe trees, or hurtinge any howse, grasse, corne or cattle, this by gods power I charge the, thou doe not, for yf thou doe, I wyll by gods power marvaylous cruelly curse the, anamente and tormente the. O thou No which art of the East or No, or what quarter soever thou bee of Oriens or No, I call the hither to come, and doe my intente without doinge any of those hurtes I bounde the, or without this hurte thou wicked and rebellious spiritt, which I charge the in the name of god the father that thou give noe grownde that to hurte shall doe, and further that [illegible] upon thee noe grownde whether it hurt [illegible] or [illegible], And that thou cause no greate [illegible] to rise that shall doe any kinde of [illegible], and further that thou make noe [illegible] to rise, whether it [illegible], I charge the [illegible] this furthermore by gods [illegible]. I charge the that shall [illegible] that thou make noe greate wyndes rise that shall [illegible] by [illegible] downe any howse or that any kynde of thinge by [illegible] or by [illegible], I charge the [illegible] that thou shalt [illegible] any cattle, I charge the [illegible] that thou make noe [illegible] by gods power, thus I charge the that thou make noe [illegible] of water or hayle [illegible] or any quarter that out of the [illegible] shall come. furthermore I charge the thus to doe, that thou make noe greate lyghtninge, that shall burne or hurte any creature [illegible] or hay, corne or grasse, trees or hedges, or [illegible] any kynde of [illegible] or [illegible] of [illegible] or any other kynde of [illegible] or any other kynde of tymber, or any kinde of stones, or any kynde of [illegible] or any thinge that [illegible] to man. This I charge the [illegible] doe not, O thou kinge Oriens or No [illegible] quarter [illegible] I charge ye here

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

here without any delay to appeare ether visible to me or my skryer, without any hurte or delay, And this further in the way I charge the, that thou nor none of thy men that be under the, do hurte any kynde of thinge or any of the kinges or other subiectes or servauntes, this I charge thou all to doe, and in no places to reast those which I call not, And as for the, O thou kinge No, I charge the here to come, and to fulfill my entente generally in all thinges. O thou kinge No, and rebellious kinge, I charge the here to come without any delaye stopp or staye. O thou most wicked kinge No, I charge the in the payne of eternall damnation, that thou here come presently and fulfill my entente without any hurte or harme to me, or any thinge that heare is commanded, this I charge the to doe and presently to come and not to staye. This I charge the to doe, and er thou departe to fulfill my entente. O thou kinge No, I charge the presently, and not I by my owne power do commaunde the, but by the power of god the father, sonne, and the holy ghoste, here to come presently. O thou No of what quarter soever thou bee I charge the to appeare presently for [illegible], I conjure and commande the, I conjure and charge the, I conjure and I constrayne the here to appeare within the space of an hower, or the space of 10. minuttes in this cristall stone, and fulfill all my entente, This in payne of eternall damnation, I charge the, and that thou shall not come in the brimes of the stone, and so to deceive me, but to come ~~fall in the midst of the stone to the~~ sighte of me or my skryer without any delay, thus I charge the by the power of god the father omipotent, and by the power of α et ω, that thou presently appeare here without any stopp or stay, or daunger to me, or to any other creature, This I charge the to doe, and not to hurte noe kynde of thinge that is of me commanded, althoughe it is sayde that thou haste power of the earthe, the sea and trees. O lord graunte this be doon, that this spiritt, nomina, and kinge of the East may appeare without any hurte to thy glory, o god. it must be [illegible]; In the name of god the father, the sonne, and the holy ghoste I do begyn it. Amen.

kinges there subiectes & servauntes

Sub pena eterne damnationis.

full in the midst of the stone.

α et ω.

[illegible] power of the Earth, the sea and ye Trees

‖ If he doe not appeare, say then this greate sentence that followeth, for any of the 4 kinges

[illegible] in thou rebellious spiritt, thou stoute and thou [illegible] spiritt, for thy disobayinge here by gods power I curse the and by gods [illegible] will of thy kingdome and power deprive the, as a most wicked and rebellious spiritt, and an [illegible] then shalt thou bee, the greate curse and greate malediction of god lyght upon the for thy disobayinge, and if thou doe not presently come, thy [illegible] will [illegible]; God curse the and deprive the, all holy Aungells curse the, with their power deprive the, all Patriarches and prophettes curse the, and with theire prayer deprive the as a most wicked [illegible] and rebellious spiritt. God confounde the for thy disobayinge of

of those holy wordes. O thou N., wch was once a kinge, and by that tyme I
have redd this 3. tymes, and thy deprivacio 3. tymes more thou wylt be an
inferiour, and a footestole to the worste. Therfore I charge the, to come awaie
quickly, yf thou doe love to have thy kyngdome, for gods name I wyll
not bee dysobayed, all heavenly and earthly motions curse the and deprive
the, I wyll say no more, yf thou wylt not come presently, thy deprivacio
wyll I reade [illegible] an other hand bounde the in the name of god, that
thou canst not [illegible], that then thou sende presently some of thy servauntes
to speake to [illegible] forme havinge, that I shall stay untyll thou be released
and so sende me worde thou wylte presently come so sone as thou art re-
leased. O lord prosper my worke Amen lorde Amen.

yf he be bownde, to sende his vicar for a tyme to excuse hym.

Oriens East
Amaimo. west.
Paimon. North.
Egyn. South.

Those ar the names of the 4. kinges:
Oriens, AMAIMON, Paymon, ÆGIN.

If he come not presently, then say as followeth, wch is the deprivacion of the kynge.

O thou Oriens or N., wch was once a kinge, and nowe by gods power shalt
nowe be a footestole to the inferiours, I wyll here by gods power deprive
the, yf thou doe not come presently before I have redd this deprivacio.
God deprive the and condemne the thou rebellious spyritt N., All holy
motions deprive the thou rebellious spyritt N.; God the father deprive the
thou N. rebellious spyritt, god the sonn deprive the N., god the holy
ghost deprive the and condemne the, and curse the thou wicked and
rebellious spyritt N. O thou rebellious spyritt wch was of great power
whan tyme did the same nowe of noe power I truste thou shalt be
And for thy disobayinge all creatures livinge, at the [illegible] they have
deprive the curse the and [illegible] condemne the: And for thy
disobayinge thou spyritt N. the deprive and condemne the. And the
4 Evangelistes, Marke, Mathewe, Luke, and John, condemne the and
deprive the for thy great disobayinge. Tobyell and Uriel condemne
and deprive the for thy disobayinge, All the [illegible] that is amongst
the good spirites be against the Amen, and Amen.

many [illegible]

Tobyel
Uryel

Nota

[illegible]
kinges, after you have redd the deprivacio 3 tymes, then [illegible] 4
[illegible] the names, accordinge as you have to doe wth them, and
put brimstone [illegible] to the letters of there names. And [illegible]
togither, and put stinkinge thinges about [illegible] paper, and so burne yt, and
at the burninge say thus: Even as this [illegible] so I desire the O you
4 [illegible] these kinges N. may burne in hell [illegible] as this doth here, for
there disobayinge; and then by Arte you shalle have the [illegible], and
be [illegible] of your worke [illegible] for the space of

50 53

When he is come, his bande. +

O thou spyritt N., which art appeared here in this stone, I bynde the
here to tarrye, and never to departe untill thou bee lycensed by me, I bynde
the here to stay and to tarry and not to departe in the paine of eternall
damnation, and by the power of Jhesus christe, and that thou fulfill all
my commandementes, and here to remayne wthout any hurte doinge
to any creature, lyvinge, or deade, wythout breakinge [illegible] stone, or
any other hurte, that thou canst imagyn or devise: All [illegible] by gods
power charge the to doe; furthermore that thou at noe tyme bodely
+ feare me in my cominge to the, or my skryer, or any other that in this
place shall come. This I charge the to doe, Amen, lord Amen.

+ wythout hurte
wythout brea-
kinge ye stone

A lycence for the 4. kinges to departe.

I conjure the thou kinge N., that thou goe to thy place wthout any
hurte or harme, of any thinge that I have named, or not named.
Therfore I charge the avoyde, and to departe wythout any hurte
doinge, generally to any kynde of thinge, but quickly to departe
untyll I shall call the agayne, I doe not discharge the but release
the, Therfore avoyde Sathan, avoyde I charge the Amen.

Avoyd Sathan.
+

A generall call [illegible] into the stone. SS.

I conjure and commaunde the thou spiritt N., what name soever thou
otherwise have, that thou here appeare by the same name presently.
I call the and not to disobay [illegible] I charge the by these holy names
Tetragramaton, Alcon, Messyas, Sother, Emanuell, Sabaoth, Tyon, Craton,
Panton, Creator, Pantor, that thou here obay by these holy names and
wordes of god. I conjure the here to appeare presently wthout any delay,
and fulfill all my commaundementes, Amen. O thou spyritt N. I charge
the to come, and appeare as thou fearest god, and hopest to be saved.
O thou kinge of the East I commaunde the to discharge this spiritt N.
if he be under the, and not to kepe him from me. This I charge the
to doe. O thou kinge of the weaste, I commaunde the to release this
spiritt N. from the, if he be in thy dominion, by gods power I charge
the. O thou kinge of the Northe I charge the and commaunde the to
[illegible] this spiritt N. goe from the, and come to me presently, yf he doe
not come I shall curse you all 4 kinges and him also. O thou kinge
Egyn which art of the Southe or of what nature soever thou be of,
I charge the to release this spyritt N. from the if he be in thy domin
or else I shall doe to the as afore I have sayde, or curse you all the 4
come not, And for his disobayinge I will curse him, and you all there
for

[illegible]
κρατων
tenens et
gubernans

therfore I coniure the here to appeare thou spirit N. without any delaye or ellusion, O holy Aungells I desier you be my helpe, that this spirit may appeare in this cristall stone. Amen.

Generalis Sententia.

The malediccion and greate curse of god the father, the son, and the holy ghoste, lighte on the thou spirit N. And all holy Aungells curse the, all Patriarches and Prophetts curse the, all children and Innocents curse the, All men and women in this world curse the, all grasse and cattle curse the, therfore I charge the come, O thou wicked and rebellious spirit N. I commaunde the to appeare in this cristall stone without any delay or deferringe of tyme, O thou spiritts of the ayre I charge you, that none hinder this spirit N. but that he may come and doe my commaundements in all thinges bothe nowe and euer, And yf he doe not appeare here presente, the curse of god and the holy ghoste come to hym, Therfore I charge the come awaye.

A generall Bonde.

I bynde the thou spirit, that apperest in this cristall stone, that thou doe not disobay my commaundements, but doe all thinges for me, that to thy office apperteyneth. And more over here I bynde the, not to release nor goe away, till I doe release the by the same bonde I bounde the, Therfore I charge the here to remaine untill thou haue fulfilled all my commaundements, for I will use Arte towarde the, and nothinge but [illegible], and all spiritts. Therfore here stande I charge the in this cristall stone

A l[illegible] gene[illegible] [illegible] spiritts
to departe, whatsoeuer [illegible] be, out of the stone

[illegible] thou haste fulfilled all my commaundements [illegible] I license the to departe, to the place where god hath appointed the, untill I shall call the agayne, And if thou doe not departe god curse the. Therfore departe thou wicked spirit N.

Nota

[illegible]

The Arte howe to call any spirit out of one Christall stone where he is invisible, into another Christall to make him appeare visible to all mens sighte; And this is the prayer that before you worke begin, muste be sayde.

O god be my helpe in this my beginninge, that I may haue the victory over this spirit N. that I intende to call, whose name is N. that he may appeare in this cristall stone when I shall call him in the name of god, Amen. O god be my helpe that he may appeare, when I shall by thy power call him, and that he may not resiste in nothinge to me that I shall aske of him, / O holy Aungells I desire you be my helpe, that this spirit N. may appeare when I call him visible to my sighte, and to all mens sighte that he shall loke on / O god speede me well in this my enterprize, that he may come and appeare visible unto me, and unto all men that he shall loke on, without feare perle, or any kynde of deceipte, but quietly and peaceably here to appeare without hurte to me or to any thinge visible or invisible or to any thinge moueable or immoueable.

O thou spirit N. I coniure and I charge the, that thou prepare thy selfe here to appeare when I shall reade the call followinge, without stopp or staye or any kynde of deceipte, but peaceably here to come. O lord god graunt that this spirit N. nor no other spirit may haue the power to putt any [illegible] into my mynde or any mans mynde but that they may come without any elusions puttinge into any creatures mynde that is lyvinge. O thou spirit N. I charge the in the name of Jhesus christ, and as thou hopest to bee saued at the dreadfull daie of iudgemente, that thou appeare here presently, when I shall reade the call as followeth. O god be my helpe in this [illegible] enterprise, that I may bringe him to good effecte and [illegible]. And graunte O lorde that this spirit N. may appeare presently when I shall reade the call that followeth. Amen. Lorde Amen.

Nota

[illegible] 2 [illegible] muste putt a little brymstone into the fire and [illegible] the smoke thereof, and a little spirit appeareth invisible under it in the smoke thereof, and then to [illegible] 2 or 3 tymes the flame thereof with the stone, and then [illegible] as followeth.

O thou spirit N. [illegible] presently to my sighte thou [illegible] commaundements, and [illegible] therfore delaye not with me for I will use [illegible] with the [illegible]. Then muste

Then must you say yʳ prayer againe, and then proceade in yʳ worke.

‖ Here beginneth the call for visible, to make any spiritt, that is in any stone invisible, to appeare in another stone visible to all + mens sightes.

In nomine patris et filij et spiritus sancti . Amen.

Then say yʳ Pater noster, and yʳ Credo, And then saye.

O thou spyritt No I commaunde the to come into this stone visible unto my sighte, I charge the as thou hopest to be saved, that thou comest forthe of that stone into this stone visible to my sight and to all mens sighte, without any hurte doinge to me, or to any creature livinge or dume beaste, I charge the that thou doe hurte no kynd of thinge, And I charge the that thou hurte noe grasse nor corne, upon paine of eternall damnation, And I charge the in the name of Jhesu christ, and doe commaunde the that thou doe hurte not trees, no hedge nor noe maner of tymber that is buylded or unbuylded, I charge the thou spiritt No in the name of Jhs christ, that thou hurte no maner of house that is standinge or that is aboute to be buylded in the paine of thy confusion, And that thou hurte no kynde of thinge, that ever god was suffered to be made. furthermore I charge the that thou open noe grounde, nor no loftes, nor noe chestes, bedes, bourdes, stooles, frames, walles, stones, crownes, or any other kynde of thinge that is of anie unnamed or named, that thou shalt not hurte no kynde of thinge nor stirre noe kynde of thinges, nor put any kinde of boddy in feare. furthermore this I charge the in the name of Jhs christ, that thou hurte no kinde of churches, castles, or towers or any kynde of thinge In the name of Jhs I charge the thou spyritt No or any other kinde of spiritt that is come or shalbe, that you doe no kinde of hurte, nor [illegible] no kynde of [illegible] nor [illegible], nor any other kynd of [illegible] In the name of Jhs christ I charge you [illegible] not, nor no other kynde of thinge: I charge you all in the name of Jhs christ, that you make no greate [illegible], that shall [illegible] or hurte any kynde of thinge [illegible] I charge you all in the name of Jhs Christ, that you make noe kinde of [illegible] that shall [illegible] destroy any kynde of thinge livinge or not. I charge you in the name of Jhs christ, that you make no great [illegible], or [illegible], that shall [illegible] any kynde of [illegible], or [illegible], or any other kinde of thinge And that you make no kinde of [illegible] of fire in the [illegible] to [illegible] any kinde of thinge livinge or [illegible] or any kynde of thinge. I charge you spiritts all and specially thou spyritt No, that thou make no great [illegible] to hurte any kynde of thinge by sea or lande any

[illegible]

bridges, or any other kynde of thinge. And now I charge the in the name of Jhs christs sake, that thou nor noe other kinde of spiritt, doe come nere this house to hurte me or it, or any other creature in it, but that thou come peaceably into this cristall stone, (and then you muste putt on your stone) god graunt that all these my wordes may bee fulfilled, I conjure and commaunde the thou spyritt No, that thou presently appeare in this cristall stone, visible to my sighte, for I [redacted] I conjure and by gods power compell the thou spyritt No, that thou presently appeare here in this cristall stone visible to my sighte, without any kynde of [illegible] that ever was, or may be imagined by any wicked spiritt [illegible] thou spyritt No, I charge the presently here to appeare without any stopp or staye, into that cristall stone that there standethe, visible to my sightes and to all mens sighte that on yt shall loke: O thou wicked and rebellious spyritt I conjure and commaunde the by these holy names of god, that thou presently here appeare + Agla + Miton + Messias + Sother + Emanuel + Sabaoth + Emanuel + Agla +, And by all these holy names of god Amen that thou presently here appeare, thou wicked and rebellious spyritt No, without any stopp or stay delusion or delaye here to appeare visible to all mens sightes. O thou spyritt No I conjure and commaund the and charge the in paine of eternall damnation, that thou here presently appeare to my sighte in this christall stone, appointed for the that thou mayest appeare heare thou spiritt No to my sighte and all mens that on the shall loke in paine of endles damnation: I charge the without any delay stopp or staye but mekely and quietly here to appeare thou spiritt No, and that I may with my eyes see the: O lorde graunte that these my wordes may be of muche truthe: Amen, lord Jhesu christ, Amen I beseche you

‖ [illegible]

[illegible] spiritt No [illegible] for thy disobedience god the father curse the for thy rebellion, god the holy ghoste curse the for thy disobeyinge of these holy wordes. The curse of the eternall livinge god, lighte on the thou wicked and rebellious spiritt No for thy disobeyinge, All holy Angells curse and condemne the thou wicked and rebellious spiritt No, for thy disobeyinge, All children of men and women curse the, and by theire power condemne the thou wicked and rebellious spiritt No, for thy greate disobeyinge. Eloy [illegible] curse the, Sother curse the, Sabaoth curse the, Sydrach Mysach and Abednago with [illegible] burninge in the oven of fire curse the, and by gods power were delivered from yt. I curse the by the [illegible] that Moyses did strike the waters in the lande of Aegypt, and [illegible] were innumerable of flyes amongst men and beastes and as truly as the water turned into bludde so

I

I curse the wyth all my power, and deprive the by the power of god for thy greate disobayinge of his wordes, Amen lord I beseche the.

— # — Nota.

Yf he come not visible to yͤ syghte, wth the fyrste call beinge twyse reade, Then you muste reade the laste call or sentence 3 tymes, and then leave.

— # — The deprivacio yf he do not appeare vysible.

O thou wicked and rebellious spyritt, god the father curse the, god the sonne curse the, god the holy ghost curse the, wyth there power deprive the for thy disobayinge of these holy worde. All Angells and Archangells curse the, and condemne the, and for thy disobayinge of thy office deprive the. Lord I beseche the that this rebellious spyritt N. may be deprived for his disobayinge. All Sayntes curse the and deprive the thou rebellious spyritt N. for thy disobayinge, All patriarches and prophetts curse the for thy disobayinge, and deprive the, I by godes power not by my owne doe curse the, condemne the, and for thy greate rebellio deprive the, Amen lord I beseche the.

— # — The bande when he is come to yͤ syghte to bynde hym.

I bynde the thou spyritt N. which art appeared here in this cristall stone seene to my syghte that thou do not departe out of this cristall stone untyll thou be lycensed by mee and that thou shalte tarry here without any hurte doinge to me or to any other creature, or fearinge any creature that is in this house or in any other place. This by godes power [illegible] I commaund the
I bynde the [illegible] lyfe [illegible]
[illegible] not to departe untill thou shalte be lycensed, and
that thou [illegible] of that place where thou standest [illegible] I bynde
the [illegible] that I doe bynde the, that thou breake not my [illegible]
[illegible] that I bynde the to doe [illegible]. And
[illegible] by his power wyll curse the [illegible]
[illegible] in that place where thou now arte. O holy
[illegible] that he shall not [illegible] I
Angells I [illegible] bynde hym [illegible] other
desyre the [illegible] me agaynst this wycked spyritt [illegible] constrain
lyfe lefe [illegible] I bynde the, and [illegible]
[illegible] Amen.

— # — The beste and moste excellente waye and arte is, as well for Angells, as for Inferiours and other Spyritts, to have these names of god wrytten in your stone, as followethe.

This is wrytten wythout, because the circle was to lyttle, but yt muste be wrytten wythin the circle nexte adioyninge / yͤ stone muste be flatt of bothe sydes, and cleare wthout crackes or staines, and as large as may be gotten, and of A good thicknes. ss.

— # — Nota.

Noe spyritt can disobay that is called into the stone thus graved; And the makinge therof was discovered by [illegible] on [illegible] at Bake. Easter tyme, beinge in Anno Dni 1567
by Kinge Salomon / &c.

Nota

[illegible] muste be flatt on bothe sydes, and
[illegible] the border of the bottom
[illegible]

Stone for Aungells.

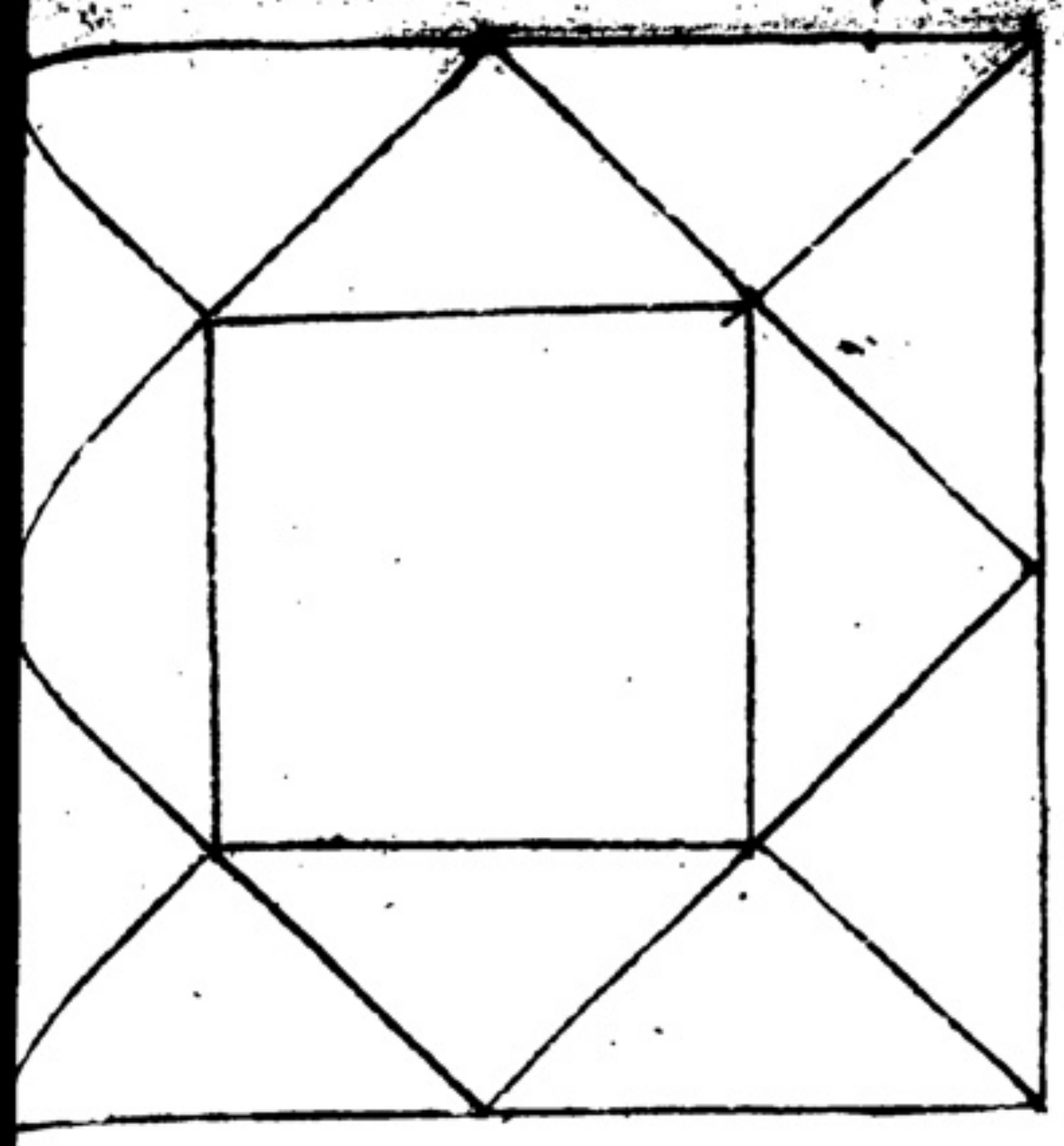
This is the grauinge of another christall, to call ⁺Aungells or spiritts into: But if you do call bothe, then muste ye neuer call any spiritts + into that stone you call Aungells into. And of bothe it is beste for you, to kepe this laste nexte before you for the Aungells.

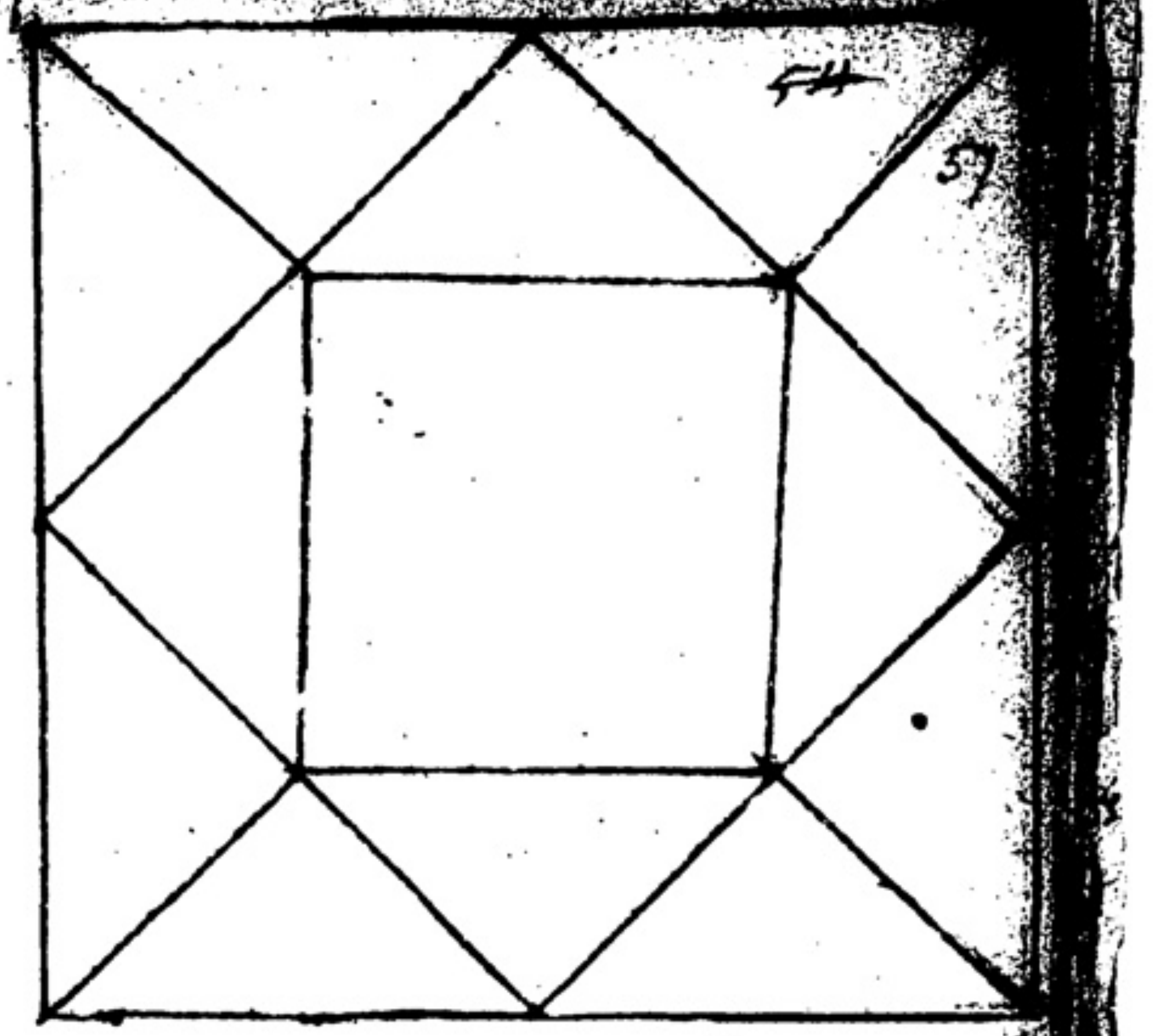
# Nota.

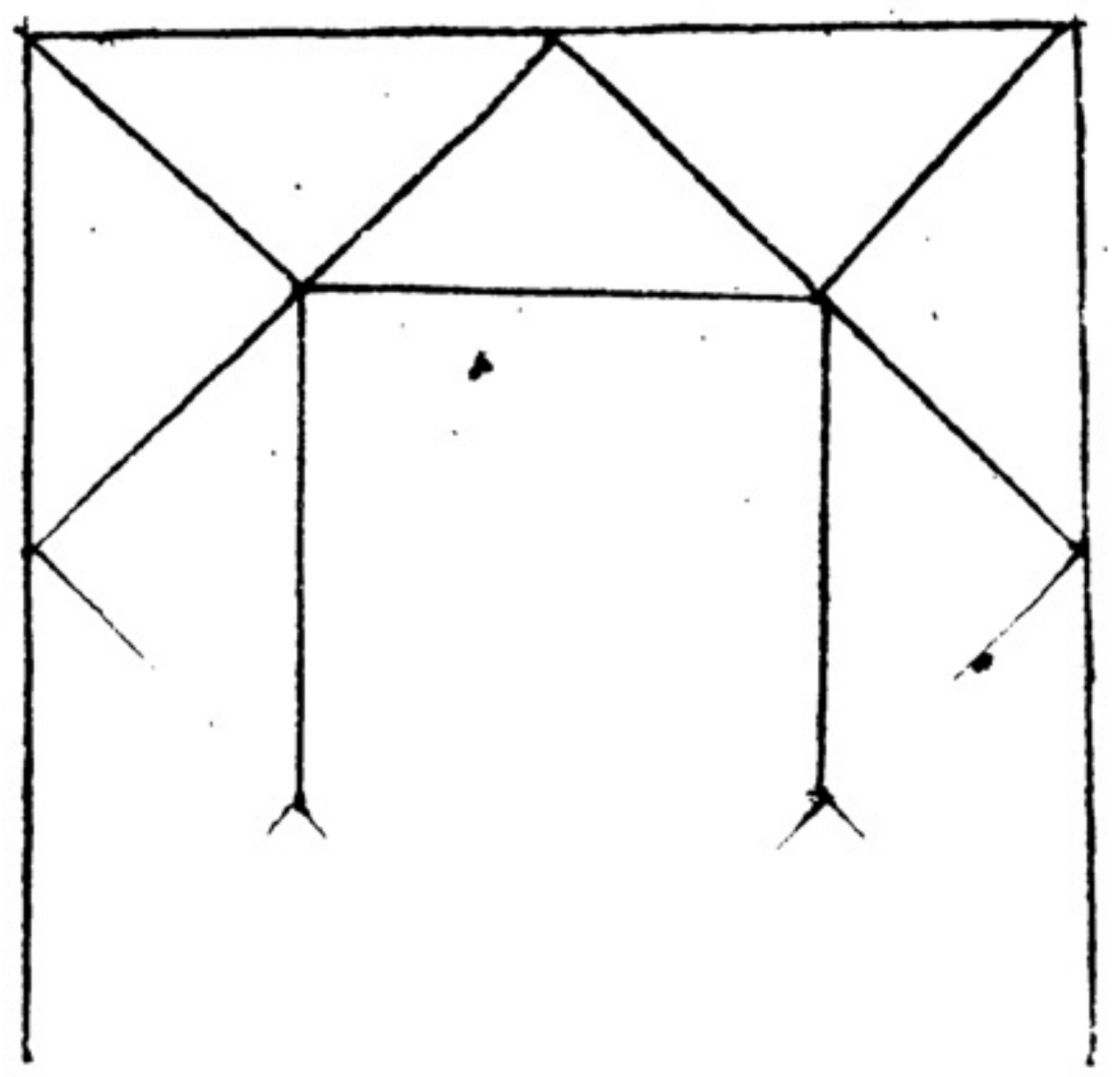
They be grauen at any time, or any plannetts howre. +

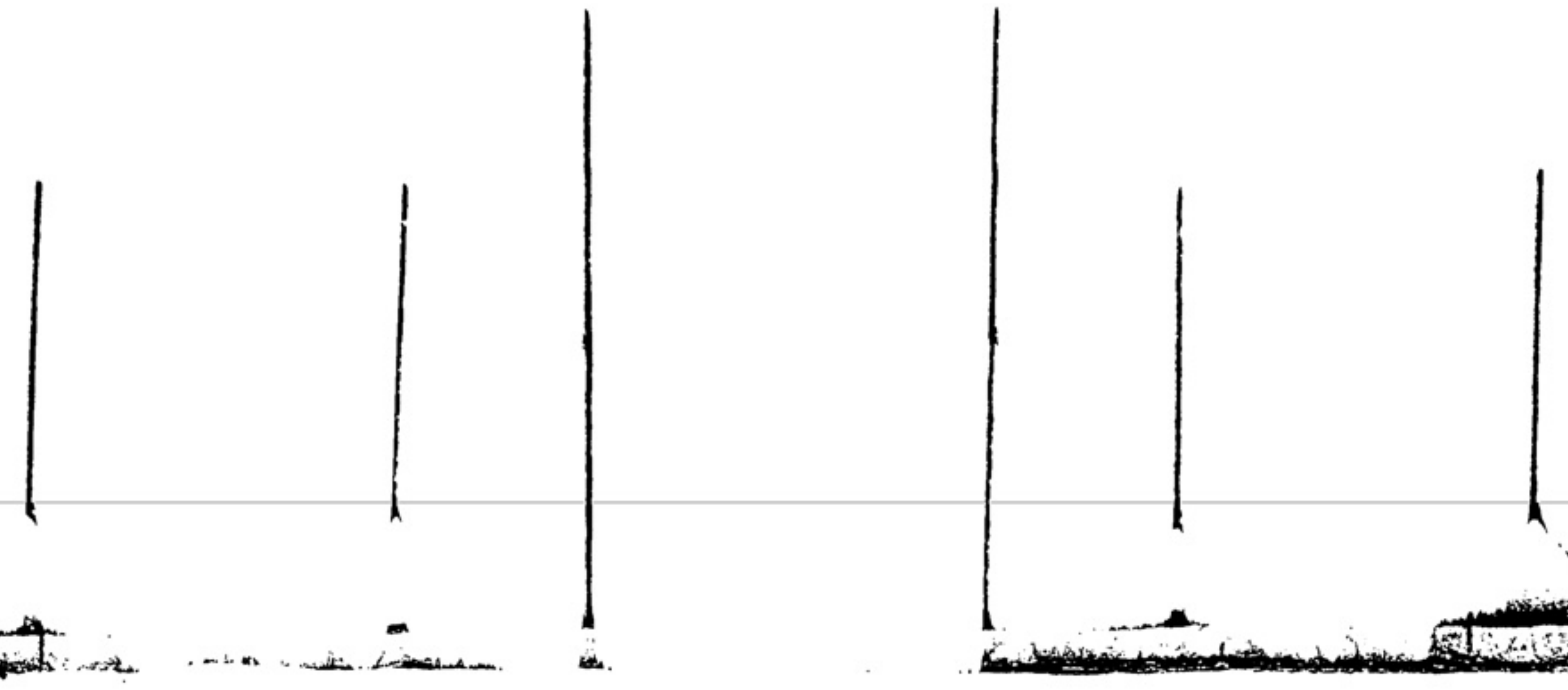
# Nota.

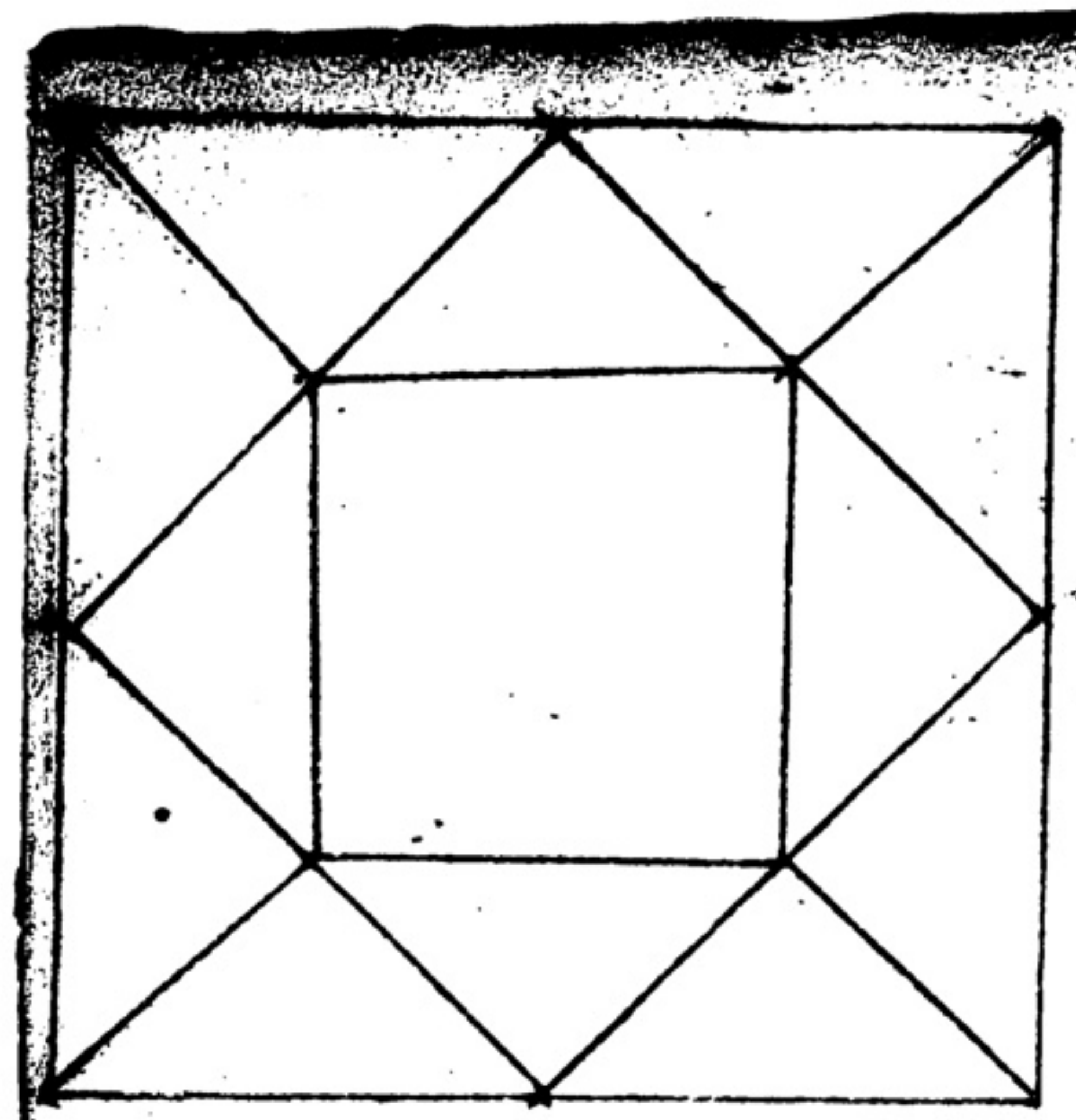
That it is not necessary that yoʳ stones should be consecrated + for the Aungells; but for Inferiours, they muste nedes be consecrated.

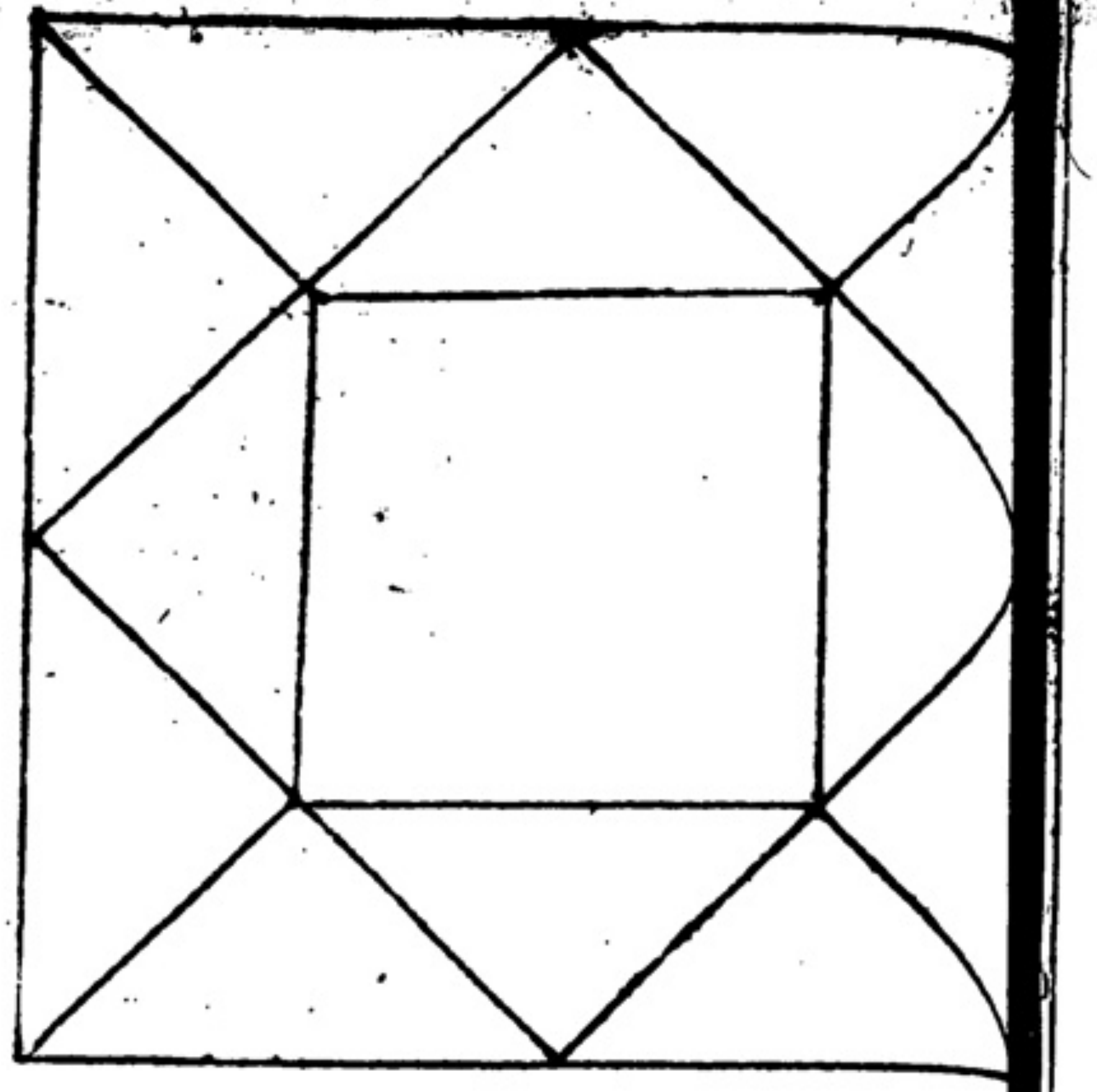


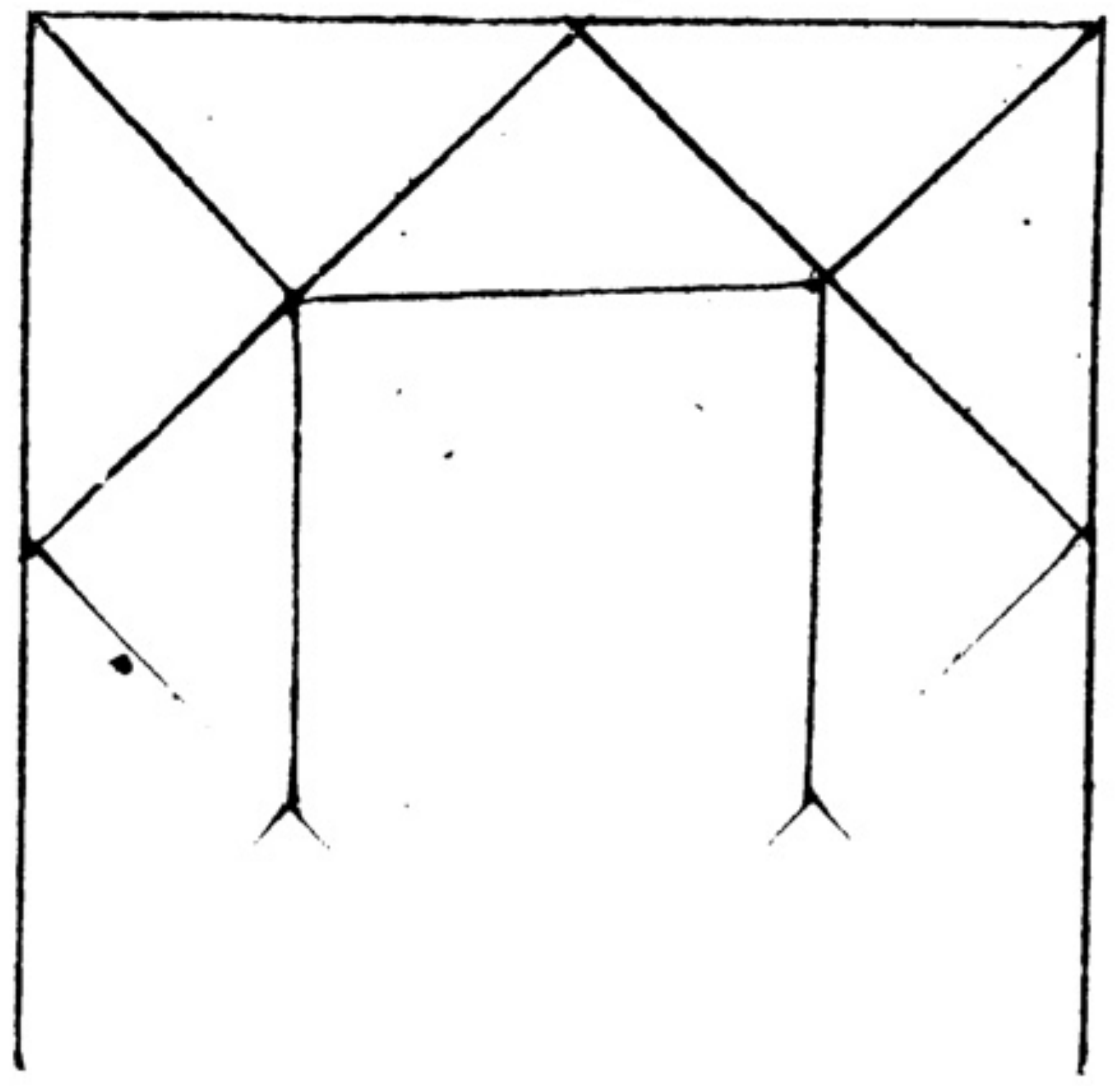


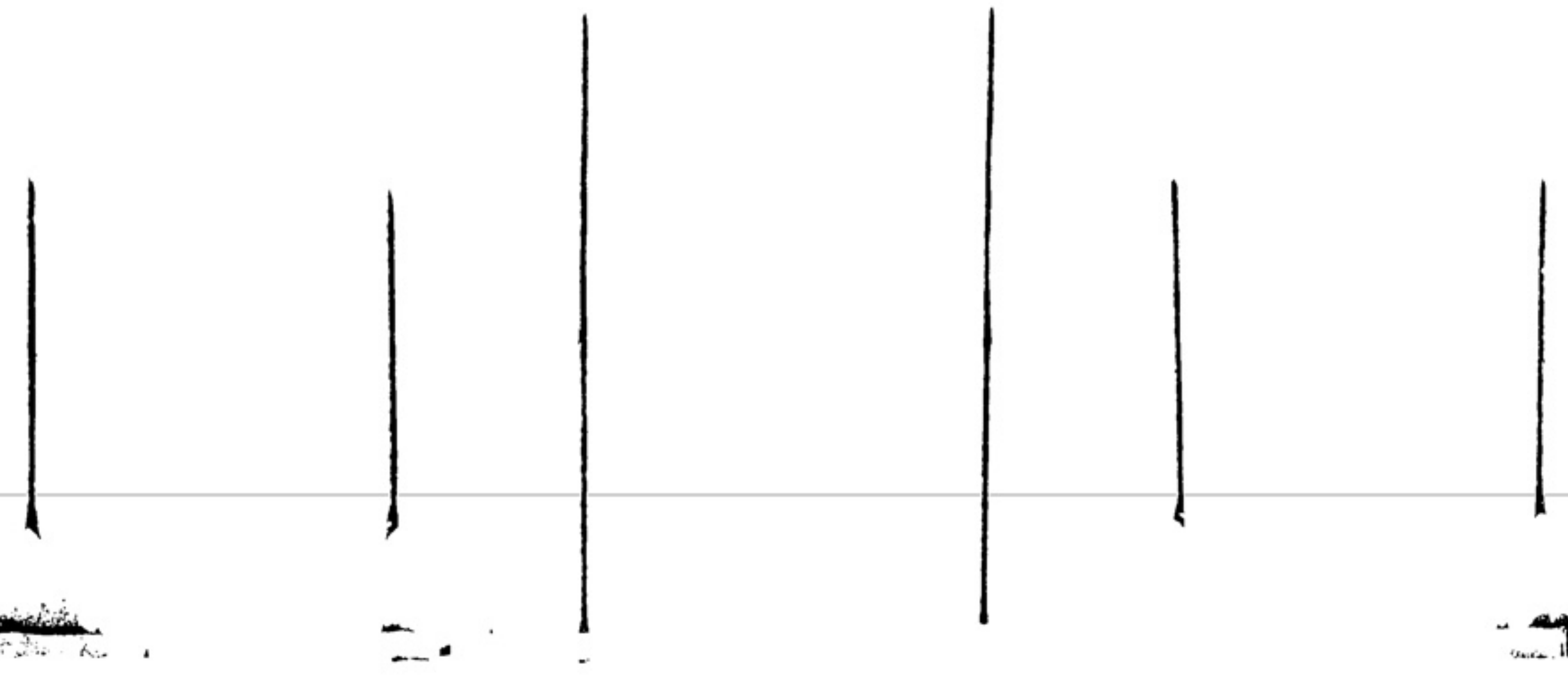












Certaine ſtrange viſions, or apparitions
of memorable note. Anno 1567.
Lately imparted unto mee for ſecrets
of mutch importance.
A notable Journal of an experimental
Magitian.

~~56~~ 59

This vision apered, on the 24 of februarye, at the sonne rising, towards the East, Ao Di 1567.

24. februarii 1567.

(A notable Journal of an experimentall Magician ss.)

There apered a long blew cloud like a streike from the East to the west, on the which, H: G: went, having a gilt sword in his hand, & Jo. Dauis going after him with a booke covered with the heary syde outward; him selfe being apelled in a blacke roke, the cape cloke with a payer of blacke silke nether stocke, garte-red with blacke garters crose above the knee; having a veluet cap & a blacke fether, & very many, like men, running away before him, kneling and falling downe, holding up there hande to him & he followed them very cruelly, & stroke one of them, that had a crowne on his heade, with a sword in his hande, most shall to be holde; and he stroke the kynge so cruelly, that he fell downe on his knees to him, holding up his hande; and yet he stroke him againe with greate force, as though he would have kylled him; then the boye opened his booke, holding yt abrode, and then they saide to the boyes hering, what lacke you, that you shewe such cruelty unto us; shut your booke, and you shall have done, what you will desier. The his Booke was written with blacke, white, yelowe, blew, grene, red / H: G: passed on with greate force after them / And at the last there apered Assasell, Salomon, Bakon Adam Jobe / And they sayd to the boyes who hearing their words / Also there apered a blew cloud like a man with one leg, holding up the other; And Salomon sayd, that H. [illegible] to spreade [illegible] them; And also Job sayd [illegible] no spirit visible or invisible but the spirits [illegible] for [illegible]

Necromantia. The black art. Scibmantia. S. Luke, 1.

Also the 24. of the same monthe.

[illegible] as followeth

[illegible]

The visions of S:r Th S. himself: as is credibly supposed. Though Mr [illegible] imagins one G. H. [illegible] demonstrabitur reuelabitur.

the aparrel of H. G. a reche, & fine gentleman.

Jo: Dav Skrier: His booke displayed.

ss. Assafel. Salamon. Adam. Jobe.

Jobe & ye skin [illegible] the spirits of

Omniscij.

at feb

Duby.

one [illegible] and another wt the [illegible] on the out=
ward, wt diverse other goodly bookes; this tre spreade, & grewe as in the next leafe followeth. /

25. Febru.

Also the 25 of februarye at the rysing
of the sonn, there apered as followeth. /
Ao Dni 1567. /

Jo. sawe a golden hill, wt fower corners, there being 4 Angles standing at the corners, therof one, on the wch mountaine there grewe a tre of blood, full of knottes spredding very brode. These Angles had eche of them a booke of gold in there handes praying, whose names were these, as eche of them sayde to hym / Mark, Mathewe, L[illegible] John; who sayde wt one voyce as followeth We kepe this tre & blissed is he yt shall come to it, then there apeared a greate blacke cloude H. G. ryding upon it on a white horse, with a sworde in his hande; & Jo. ryding after hym on a blacke horse, havinge a booke in his hand / then there apered the wode, & howse where Salamon dwelled, into the wch howse H. G. rode in; & Jo also / And toke from thence a greate sorte of bookes, Then the Angles said to Johns hering, followe this art, & be wise; for lucke thou hast to yt. /

Angels, marke. mathew. luke. & John.

25 febru.

Also the 25 of februarye at the sonn set
there apered in the west as followeth.
1567

First [illegible] dragons [illegible] in the ayre, [illegible] there [illegible] blowe [illegible] tongs were like flames, & had long tayles, then Jo. went after them, & the grene dragon came towardes hym, then the boy [illegible] up his booke wherewithall he fell downe, & came away; then [illegible] the bookes that were blacke [illegible] in the [illegible] And [illegible] after them having a booke in his hand, wth [illegible] none of them [illegible] them; the [illegible] his booke & [illegible] away. Then Jo. [illegible] in the west, And there [illegible] Assaser, Salamon, Job, Adam, Bacon, Cornelius & Agrippa as they tolde there names. Then H G spake to them, And they sayd that they would help hym [illegible] but they would And [illegible] Then sayd [illegible] them [illegible] sayd he / Goe cleane in appareill, & be good to the poore, & leave swearing; and goe in blacke cote & cloke, And [illegible] none that thou sawest us; And the nothing thou shalt lacke. And when Salomon biddeth you to call us, we will obey

Adam.

Ars notoria spiritualis.

it. Bacon said, goe cleane in appareill & [illegible] to the poore, especially in [illegible] cloke of blacke cote contynually; & yor selfe also, except when you ride / Adam [illegible] said they were not to tell thinge past, present, & to [illegible]. But kepe there wordes & feare not And H. G. shall doe well inough. /

Bacon, goe cleanly.

Adam. we are not to tell things past, present, and to come.

26. febru.

Also the 26 of februarye at 9. of
the clocke in the morning, there
apered in the east as followeth,
1567.

First there apered a golden hill, wt the same 4 Angles as before, wt the same tre of blood; & the Angles sayd unto H. G. thou art blessed of god sure, for thou hast a servant that will make the [illegible]. And I trust by our helpe, he shall come to this tree; and we will doe all the [illegible] we can for there; thou shalt have servante that shall teache the as muche learning as thou shalt be able to take, & our help shall be to it, dowte not. /

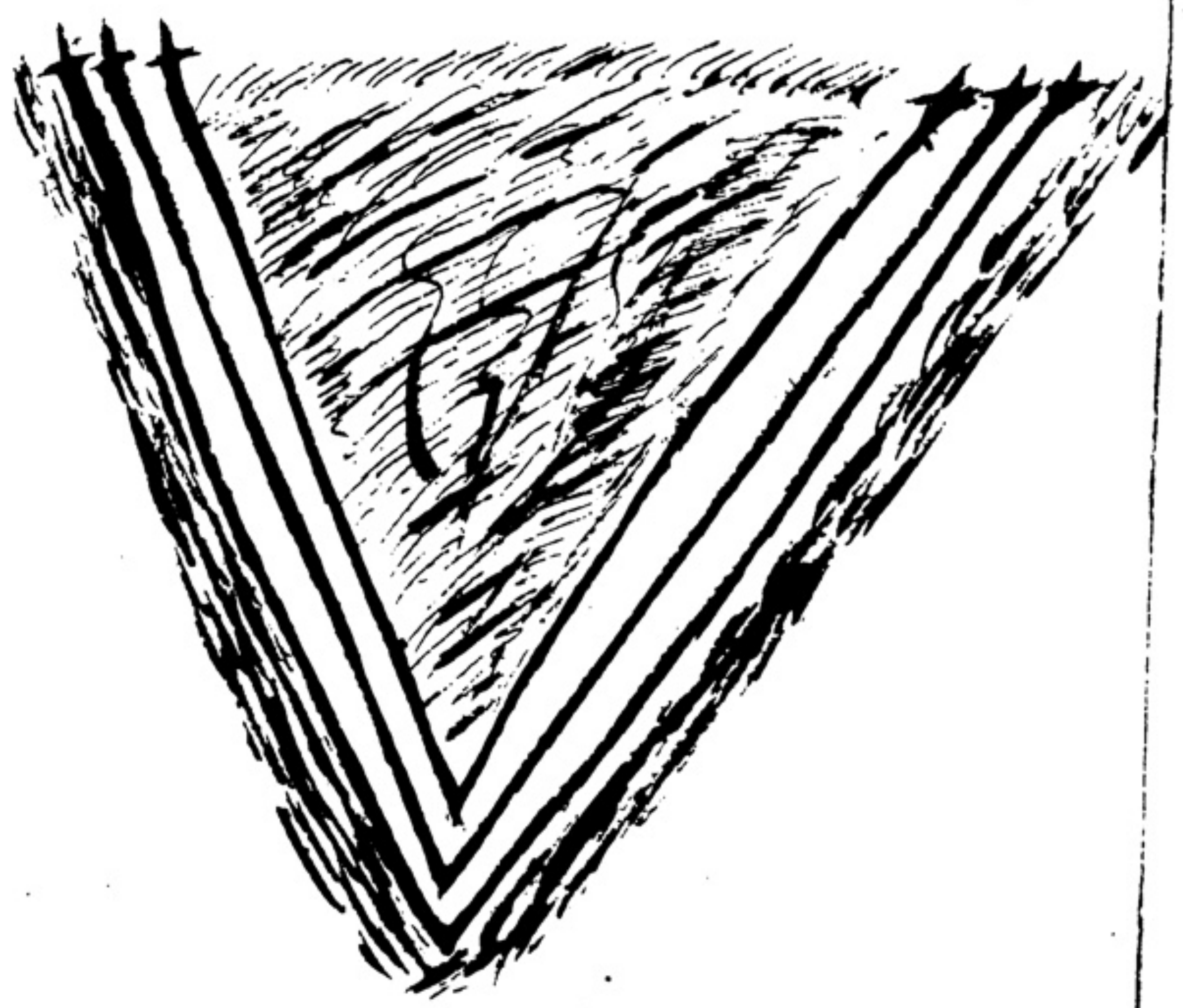
Angells.

Nota. /

Seene by H G. & Jo: on the 14 daye of marche Ao Dni 1567, at the sonn sett, or a little after, I knowe not perfectly, it was aboute 7 of the clocke / First I, and my brother sawe a wonderfull fyer in the west, wch sodenly vanished & came agayne / There apered an other wth hym wch [illegible] very well And from them there went a greate blacke cloude under the, wch went from the west, by the north, to the east pointe. And in that cloud there came an [illegible] number of fyre in the place where the first fyres were there was a greate quantitye that was marveilous red all which were turned into gold; & some of the fyers went towardes the southe. [illegible] a greate miracle [illegible] to me & my brother. Also the fyer was marveilous greate & bright, & turned into gold as before. And sodenly casting my eye asyde, there was a greate blacke cloude which gathered into a square forme, into the west & spreade very brode into the [illegible] towardes the East being marveilous [illegible] increased with fyer having 6 sundry pointes as followeth /

14. Martij. 1567.

a fire



of blacke, ~~[illegible]~~ hauing vnder the bundle on the southe syde ~~[illegible]~~ longe
streykes of gold, very bright, wch were inclosed wt greate ~~[illegible]~~ [illegible]
and after the little streike there apeared aboue them 2 greate
bundles of golden streikes wch stoode about the of the golden
streikes, but the bundle yt stoode vppermost was not so bright
as yt yt stoode belowe. There was a greate blacke cloude
betweene these 2 bundles, & about the topp of them [illegible]
there [illegible] a greate quantitye of greene [illegible] before
~~[illegible]~~ [illegible] [illegible] betweene [illegible] the 6 blacke cloudes [illegible]
before there was a greate number of [illegible] [illegible]
of the [illegible] before [illegible] Also there apeared on the southe
syde [illegible] the [illegible] bundle of gold [illegible]
gold [illegible] wch [illegible] Angells standing about the
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] being [illegible] wth bookes in their handes, they being
[illegible] of bloud in the middle of the golden [illegible]
there [illegible] 2 [illegible] [illegible] the [illegible]
[illegible] streikes comming from the southe towarde the northe
the first of red [illegible] [illegible] and blacke [illegible]
[illegible] [illegible] Then followed [illegible]
[illegible] [illegible] blacke [illegible] long tayle / And when [illegible]
[illegible] [illegible] [illegible] he loked [illegible]
[illegible] [illegible] [illegible] [illegible]
and so passed awaye. /

These dogs had little legs and greate brode feete like
vnto horses / All wch things apeared to vs wthin one houres
space / And when I went from the place, all things vani-
shed awaye. /

The Angells saide vnto H.G. that he should feare nothing. ss.
And that he had a good servante of Solomon, whose counsall
he should follow; for he would advise hym for the best.
And that he should vse, wch Solomon appointed hym; for he wo
and doe nothing to his hindrance / And that they would apeare
to him in the element when he would; And that they would teache
ss. hym all [illegible], ~~and~~ howe to make [illegible]. /

Salo[illegible] servant to G.

Nota. /

(Ars notoria inspirata.)

I and my Skrier sawe the 15. daye of Marche Ao 1567 be-
twene 9. and 10. in the morning, as followethe. /

15. Martij 1567.

glimsets / First 2 ~~[illegible]~~ glimsets ~~[illegible]~~ of white, wch passed very sodaynly away
before vs on the grounde / Then there apeared in the grounde
a graye coney, wch stoode still & loked vppon vs / Next a pare of
there was trembling on the grounde, 2 greate blacke wings
ioyned together, wthout any body, hard by the grounde, wch sodainly
went into the grounde to or sighte. /

grey cony.

wings.

Also there did apeare a greate number of little
little mystes of the stars wch danced, & [illegible] a good [illegible] like
note & wound about vs, saving on the left syde. /

Also there came a little birde [illegible] [illegible] [illegible]
flying hard before ~~[illegible]~~ on the [illegible] [illegible]
on the left hande [illegible] / And [illegible] 2 [illegible] [illegible]
the southe towarde the northe. Then there came another [illegible]
[illegible] [illegible] & flew towarde the northe [illegible] ~~[illegible]~~
backe againe towarde [illegible] & flewe towarde the northe againe
& then [illegible] on the southe side of vs. /

Nota.

Al[illegible] [illegible]
[illegible] a greate [illegible]
[illegible] [illegible] [illegible]
[illegible] flesh bloud & bone [illegible] [illegible]

Also [illegible]
[illegible] [illegible] a [illegible] wch had a long [illegible]
[illegible] [illegible] long necke & long tayle [illegible]

Also 4. other blacke byrds, comming out of the west, ~~to~~ toward the East, having long necke, & longe tayles, wth greate [illegible] feete, as big as there bodyes./

Also the same 2. other byrds fro the west, ~~to~~ toward the East, the wings, & long tayles, wch came one, on ~~the~~ our right side, the tayle, wth greate having noe head. All the rest ~~we~~ ~~[illegible]~~ comming, that we sawe at this tyme, came on the left syde./

a Larke or fyre.

Also there came a larke from the East toward the west, wch flew very ~~[illegible]~~ high, & came somwhat neare us, before our face, on the left hand of us, somtyme as yt were swymming in the aire, And somtyme much fluttering, being continually in close lowe there. And after that he had thus flyed a pretye while, he came downe to the grounde, before our face mervelous swiftly, seming redy red, And soe crept into the grounde, out of our sighte, being redy little and rounde, at his falling./

dog.

And as I came homeward there I sawe a greate brended dog, comming toward me, And then I turned my horse, And my skryer turned his horse also / And galoped ~~[illegible]~~ towarde hym, And when I mett him, he would neede have crossed upon me, And my skryer. And then I said to him, O thou wicked & rebellious spirit, I charge the to stand, And for all that, he would neede have come uppon me / And then I sayd O thou wicked & rebellious spirite I had conjured the./ swearing wch words I drowe out my dagger & cast towarde hym; And then he ran away & sodenly vanished out of my sight, I knew not howe./

cast hys dagger at hym.

All these dayes, byrds & sighte glympses at the comeing and went were spirits, ... after ~~[illegible]~~ prayd by the spirit of Solomon

[illegible]

[illegible]

Angels [illegible]

Visions.

Nota / Ao Di. 1567. /

Also the 17. of march, somwhat before 4. of the clock at afternoone there apered 2. marvelous greate Ravens, standing on the grounde, And H.G. being willed by Solomon to speake to them, thone of the same flying over hym, & soe flew towarde the Southwest, And whilst H.G. and his skryer did beholde them the other flewe away. but wth much calling they went in the east, & divided them selves in 3. crowes & came, & fell downe by them, & being soe commanded, did staye & speake these words that they did first apere like Ravens, and afterward devided them selves into 3. crowes, because they might not knowe them. And said further, that they had ~~[illegible]~~ other bokes ~~[illegible]~~ wch we will not name in keping wch H.G. must have, & also have us in rule, wch they are bothe to do / And H.G. is apointed to move us, we had none a greate whyle, & the more sorye we are for it, & these were there words./

Ravens.

Salomon.

bookes in kepinge.

H.G. here [illegible] and they had none a great whyle.

Also there apered, half an hower before 5. a white man in the aire in the northwest, having 4. fingers in his right hande & a thomb, but he had but 3. fingers in his left hand and a thomb; his garmente were of white lynnen clothe very large./

And at the same tyme, there apered towarde the west in the aire a dog, also a greate square [illegible] of [illegible] /

And about [illegible] of the clock [illegible] after [illegible] along the way [illegible] the spirit of [illegible] [illegible] bokes for them [illegible] by the Angels /

Nota

[illegible]

Deus insta omnium Magorum.

[illegible] kepe the bookes

[illegible] of his [illegible] into a christall stone

Marche 1567

[illegible] stone

Loue the Angells

Solomon and Jobe fell on there knees before Luke.

Bleath played the vyce.

whensoever I would have them / And I having the spirit of Solomon & the spirite of Jobe before / Then both fell on there knees to Luke when they sawe hym / And the wicked inferior bleake ran continually away, from one place to another, rownde about the stone as fast as might be. /

Nota. /

[illegible] A boke fro Salomons house wrytten By St Luke.

On the 6. day of Aprill, Ao 1567 my boy went to Solomons house in the morning, & came home to me againe about 9. of the clocke in the forenone; And brought me from thence a booke, written by St Luke the Evangelist. /

His principal Autors,
- Salomon.
- Job.
- S. Luke.
- Bacon.
- Agrippa.

S. Lukes Gospell: Petite, et dabitur vobis: quærite, et invenietis: pulsate, et aperietur vobis. Si ille perseveraverit pulsans; etsi non dabit illi, quod amicus ejus sit; propter improbitatem tamen ejus, surget, et dabit illi.

S. Johns Gospell: Amen, amen dico vobis, siquid petieritis patrem in nomine meo, dabit vobis. Petite, et accipietis: ut gaudium vestrum sit plenum.

Those two Gospells; with ye 7 psalmes, ye Letany, & De profundis; commonly read of those Salomonical Artistes in their greatest Experiments.

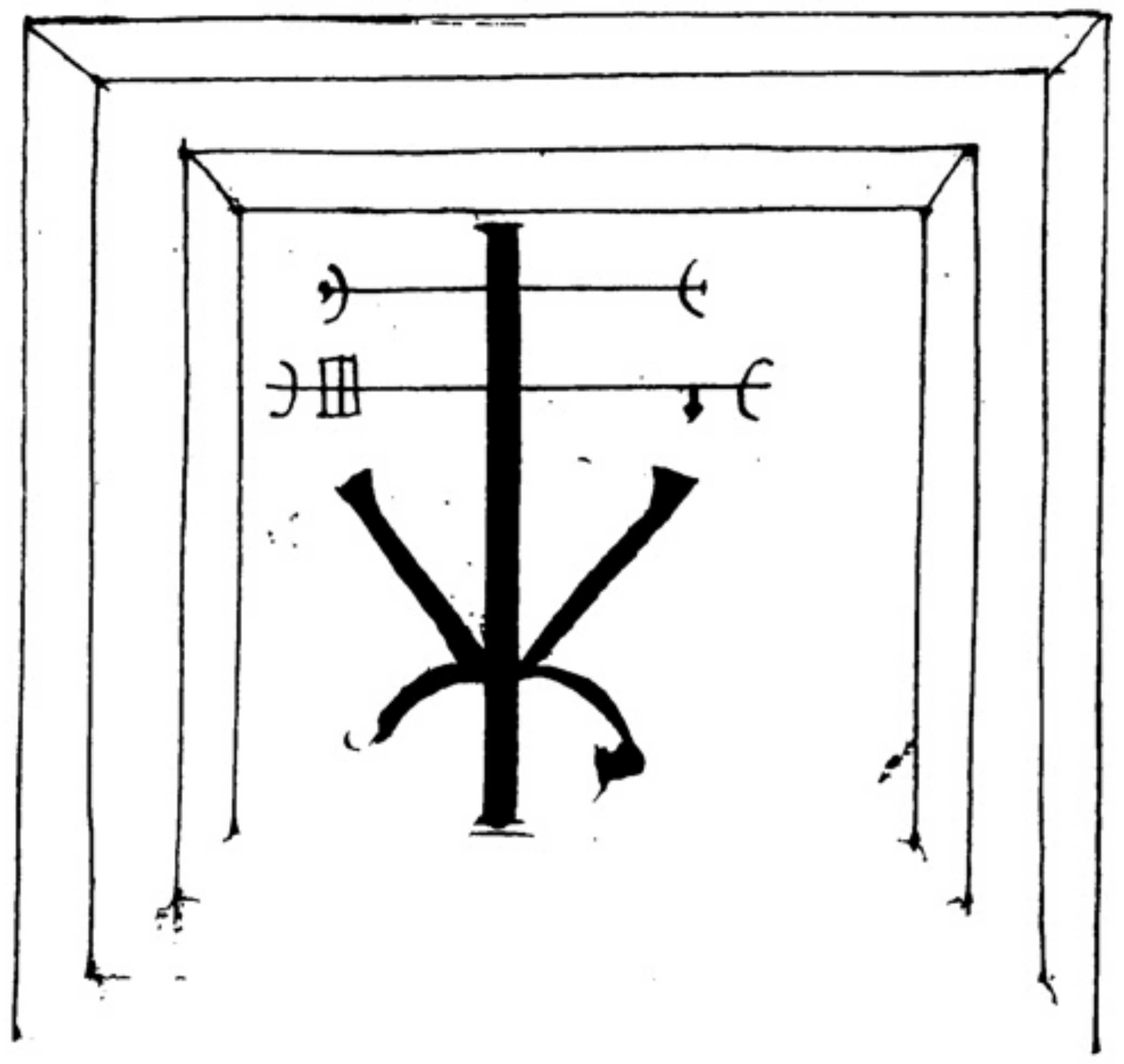
[illegible]★
[illegible]◎
●☾
♀

[illegible]

For thefte to bringe againe
Raguell & Vriel.

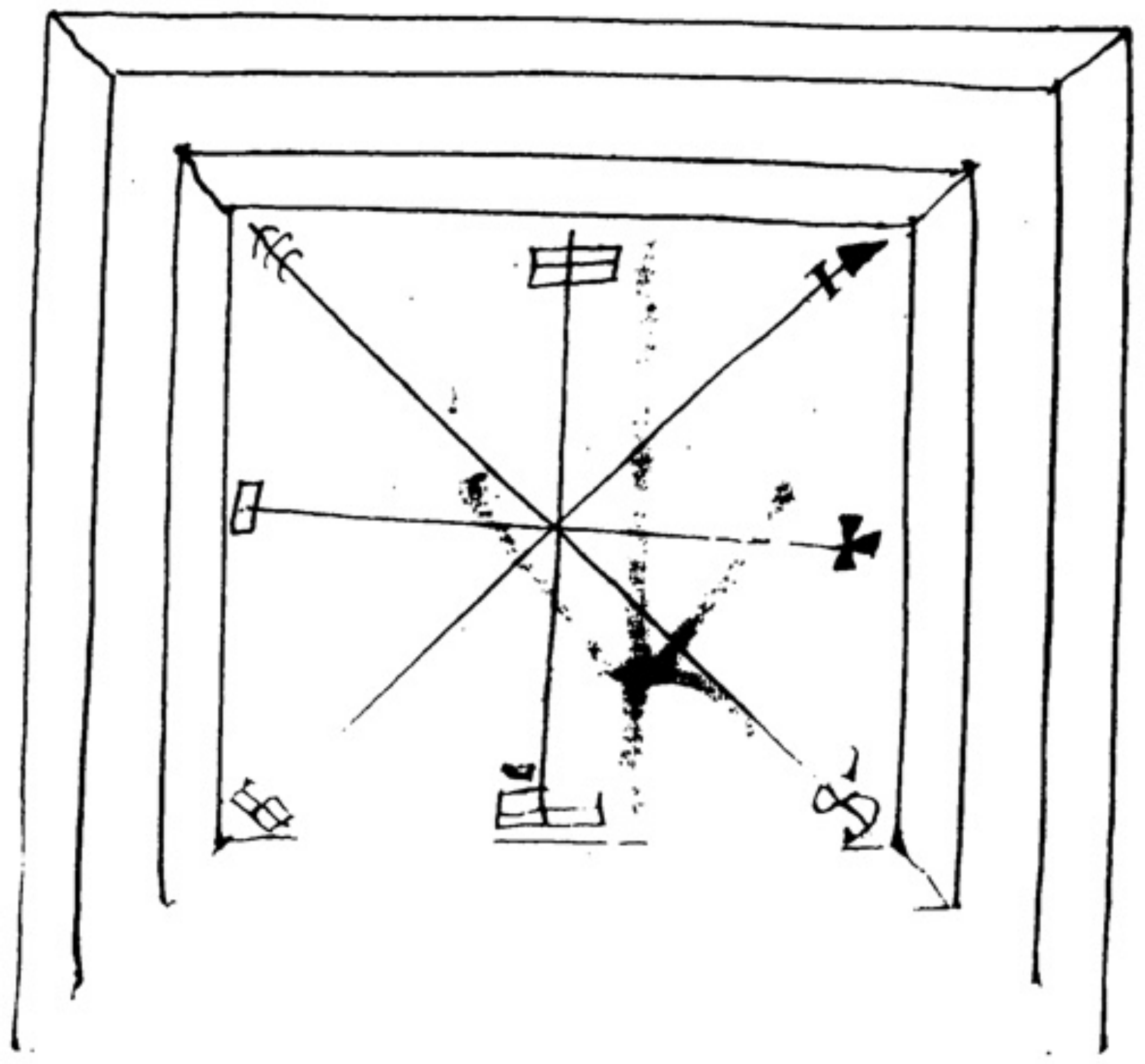
Pro amore
Almazin & Elicona

Asazel, Rathan, Obrian.



[illegible]
[illegible] sanguinem [illegible]
gaudium non, [illegible] sanguinem & omnes dolores mitigat,
omniaq; Daemonum pugna defendit.

2



70 65

1. Gomory dux fortis & potens, apparet vt mulier pulcherrima, ac ducali cingitur corona, in Camelo equitans, bene & vere respondet de præteritis, præsentibus & futuris & occultis thesauris ubi latent, conciliat amorem mulierum & maxime puellarum, imperat legionibus viginti sex.

2. Zagar magnus præses & rex, vt Taurus prodit cum alis ad modum Gryphis, sed assumpta hominis forma, hominem ingeniosum reddit, transmutat cuncta metallorum genera in monetam illius ditionis, & aquam in vinum, & præest 33bus legionibus.

3. Sytry alias Bytru, magnus princeps, Leopardi facie apparens, habensque alias quasi Gryphis: quando autem humanam assumit formam, mire pulcher videtur, hominem incendit mulieris amore, mulierem vicissim alterius desiderio incitat: jussus libenter secreta fœminarum detegit, eas ridens, ludificansque vt se luxuriose nudent; præest legionibus 60.

4. Eligor alias Abigor, dux magnus, vt miles apparet de occultis respondet & bellis, futura scit, & gratiam apud omnes Dnos militibus conciliat, præest legionibus 60.

5 Purson alias Curson, magnus rex prodit vt homo facie leonina, callet præterita, præsentia & futura ~~scit~~. aperit occulta, thesauros detegit, familiares parit optimos, præest legionibus 22.

6 Vual dux magnus & fortis, conspicitur vt dromedarius magnus & terribilis, at in humana forma sonat linguam Ægiptiacam graviter. hic præ cæteris amorem maxime mulierum conciliat. Inde novit præterita, præsentia & futura gratiamque confert amicorum & inimicorum.

7. Scor can bring money is true to ye comaundements of any Exorcist, he appeareth like a Swanne

8. Algor can tell of all secret things & give love & favour to all great persons he appeareth like a ~~fy~~ faire knight.

9. Sefon can tell of things past present & to come, & hath power to shew thee where treasure is hidden, & maketh thee familiar wth every man he appeareth in the likenesse of a man.

These three last recited are vnder Oriens king of the East.

10. Partas when he receiveth the shape of a man, can tell ye vertues of herbs & stones, make invisible & spoken, restore sight which is lost, & shew the place of treasure & secrets.

11 Gamor when he doth receive mans shape can mervaylously enforme to have ye favours of great persons & sheweth of any treasure that is hid which any spirit keepeth.

These are vnder Amaimon kinge of ye South

Vmbra can give dignity & familiarity & tell all things to come he can convey money from place to place if thou bid him he is very true, he cometh like a Gyant

Anaboth he hath power to make thee mervaylous cunning in Negromancy & to shew of all hid treasure & tell who keepeth it & if he of be of the North he will drive him away, also he can tell thee of any strange thinge thou canst aske him he cometh like an Armed knight.

Which are vnder Egin king of ye north

Regula vtilissima in artem Magicam

[illegible] in operatione debet esse [illegible] vt crescens & [illegible] debet [illegible] & [illegible] intra [illegible] infesto [illegible] & [illegible] plena [illegible] & pentaculis & sunt hæc omnia rite & benedictam a sacerdote [illegible] aliu[illegible] vestem & [illegible] consecrata [illegible] discipulus [illegible] ignem & suffumigationes, alius librum, alius vestem & pentaculum, magister ferat gladium super [illegible] dicatur missa [illegible] in medio gladij scribatur Agla [illegible] in alio latere [illegible] & loci [illegible] & discipulus respondea[illegible] [illegible] habebis in fine huius libri. sit Circulus factus de pergamena [illegible] & [illegible] consecratus [illegible] aspergatur aqua benedicta, & dicito Asperges me Dne hysopo & mundabor, lavabis me & super nivem dealbabor.

Magister igitur [illegible] castitate & abstinentia ab omni [illegible] [illegible] & rebus ad hoc ante [illegible] operationis [illegible] mundis vestibus indutus [illegible] suffumigijs [illegible] necessarijs ingrediatur Circulum, & a quattuor mundi partibus [illegible] dicat

O Michael Gabriel Samuel Raphael Sachiel Anael & Cassiel Angeli, omnes [illegible] Angelos [illegible] mea petitione, & mihi in meis rebus ~~[illegible]~~ auxilium [illegible] per hos igitur Angelos [illegible] per vos spiritus quos invocare exorcizare & constringere intendo, adiuro & [illegible] per [illegible] hæc tria nomina secreta, Agla, On, Hagios o Theos Ischyros athanatos, paracletus, alpha & ω. [illegible] Tetragrammaton. quod hodie debeatis adimplere quod cupio.

Oratio ad Deum quæ dici debet in quatuor mundi partibus [illegible]

Amorule, Tancha, Latisten, Rabur, Tancha Latisten, Escha, Aladia, Alpha [illegible] Oriston

Oriston.

Oriston, Adonay, Clementissime pater mi cælestis misericors mei sicut peccatoris, clarifica in me hodierno die, licet indigno filio tuo, potentiæ tuæ brachium contra hos spiritus pertinacissimos, ut ego, te volente, factus tuorum divinorum operum contemplator, possim illustrari omni sapientia, & semper glorificare & adorare nomen tuum, suppliciter de te invoco, ut tuo iudicio, hi spiritus quos invoco, convicti & constricti veniant & dent vera responsa de quibus eos interrogavero, dentque, & deferant nobis ea quæ per me vel nos præcipientur eis, non nocentes alicui creaturæ, non lædentes, non frementes, nec me sociosque meos vel aliam ~~[illegible]~~ ullam creaturam lædentes & neminem terrentes, sed petitionibus meis in omnibus quæ præcipiam eis sint o[illegible]

Tunc stans in medio circuli teneat manum propre pentaculum and [illegible] dicat

Per pentaculum Salomonis advocati dent mihi responsum verum.

Baralanensis, Baldachiensis, Paumachiæ & Apologiæ sedes per Reges potestatesque magnanimas ac principes prævalentes, Genio, Liachidæ, ministri Tartareæ sedis primus hic princeps Apologiæ sedis nono cohorte. Ego vos invoco & invocando vos ~~adiuro~~ coniuro superna maiestati virtute munitus potenter impero, & per eum qui dixit & factum est, & cui obediunt omnes creaturæ, & per hoc nomen ineffabile Tetragrammaton יהוה Jehovah in quo est plasmatum omne seculum, quo audito elementa corruunt, aer concutitur, mare retrogradiatur, ignis extinguitur, terra tremit, omnesque exercitus cælestium, terrestrium & infernorum tremunt, turbantur, & corruunt, quatenus cito, & sine mora & omni occasione remota ab universis partibus mundi veniatis & rationabiliter de omnibus quæcunque interrogavero respondeatis vos, & pacifice visibiles & affabiles nunc & sine mora manifestantes quod cupimus, coniurati per nomen æterni vivi & veri Dei Helioren, & mandata nostra perficientes, persistentes semper usque ad finem & intentionem meam, visibiles nobis & affabiles clara voce, nobis intelligibili & sine omni ambiguitate. ſ.

Si quando appareat vel ad hanc vel ad aliam Coniurationem Magister adhibens manum pentaculo dicat.

Fugiat hinc iniquitas vestra, virtute vexilli Dei, ecce pentaculum Salomonis quod ante vestram adduxi præsentiam, ecce præsentem Exorcizatoris in medio Exorcismi, qui est optime a Deo munitus, intrepidus, providus, qui viribus potens vos exorcizando invocavit & vocat, venite igitur cum omni festinatione in virtute nominum istorum Aye Saraye, Aye Saraye, Aye Saraye, ne differatis venire per nomina æterna Dei vivi & veri Eloy, Archyma, Rabur, & per hoc præsens pentaculum, quod super vos potenter imperat, & per virtutem cælestium spirituum, dominorum vestrorum, & per personam exorcizatoris, coniurati festinate venire, & obedire præceptori vestro qui vocatur Octinomos quid tardatis? quid moramini? quid facitis? properate vos & obedite præceptori vestro in nomine Domini Bathat vel Vachat super Abrac ruens superveniens Abeor super Aberer.

Circumspice & ostende pentaculum dicendo:

Ecce conclusionem vestram nolite fieri inobedientes [illegible] apparuerint, dic [illegible]

Bene venientes spiritus [illegible] vocavi vos per illum cui omne genu flectitur cælestium, terrestrium & infernorum [illegible] in manu omnia regna Regum sunt nec est qui suæ contrarius possit esse maiestati quatenus constringo vos ut hic ante circulum visibiles affabiles permaneatis tam diu [illegible] constantes, nec sine licentia mea recedatis per potentiam illius & virtutem [illegible] possunt terminum [illegible] quem præterire non potest & lege illius potestatis non pertransibit [illegible] nos Dei filii altissimi Regis Domini qui cuncta creavit. Amen

[illegible] pete [illegible] & ad placitum eos licentia [illegible] modo

[illegible] patris + & filii + & spiritus sancti + Amen [illegible] in pace [illegible]

[illegible] vos & parati sitis venire vocati.

[illegible] sit [illegible] inobedientia [illegible] folio 10

Aasel giver of treasure.
Acorez giver of gold & silver
Almazin & Ezecoae.

By vertue of this blessed Sacrifice & of ye body & blood of our Lord Jesus Xpt therin conteined I comand you & also any other spirit whatsoever at the calls of [illegible] which are conteyned in this booke to appeare visibly in this glasse in ye forme of a man without hurt of him in soule or body & there to stay untill thou be discharged & then & there to answere by true & certeyne apparitions to him the said ( ) & by an audible voice to him ye said ( ) to resolve all such questions as are or shall be at any tyme or tymes proposed by him ye said ( ) & also to do all such deeds as he ye said ( ) comandeth ye or any of you to be done without delay or let whatsoever. And likewise I by mine office & preisthood doe give power to this booke & rules therin conteyned to call ye or any of you, or any other spirit into this glasse in manner & forme followinge at the utterance of the said ( ) in nomine patris & filii, & spiritus sancti, beatæ virginis Mariæ, & omnium Sanctorum Amen. fiat. fiat. fiat.

To have a Spirit in a glasse to tell all things, & first to consecrate the glasse, take a cleane towell & lay ye glasse theron & say.

Omnipotens & sempiterne Deus adesto miseris nobis & magna tua pietate, adesto piis invocationibus nostris ut speculum istud in tuo nomine benedicatur + sanctificare + digneris & infundas super illud tuum spiritum benedictionis, Admitte ~~nostræ~~ humilitatis gratiarum actiones virtutis tuæ divinæ implorare effectum per Xpm Dnm nrm Amen.

Dne Sancte pater omnipotens sempiterne Deus, qui visibilis sis es, & potentia tua secreta intueris & mirabiliter operaris effectum, ecce nos licet miseros & gratia tua indignos, Dne ne despicias nos, sed precibus nostris aures tuas inclines, ut hoc speculum sit tuo sancto nomine benedictum & per virtutem tuam sanctificationem accipiat & per eam fiat receptaculum, ad hoc quod agamus optamus, ut creaturas tuas Angelicas in sancto tuo nomine, & ad præfatum speculum spectatoris & certificationis veritatem & scientiam perfectam invocare possimus ut gratiam tuam ineffabilem sine ambiguitate vel dilatione quacunque nostris oculis visibiliter repræsentet per Jesum Xpm Dnm nrm Amen.

Deus qui hoc speculum opere Mariæ virginis præparatum ad usum humani generis permisisti, diffunde omen tuum in effigiem istius speculi multiplica gratiam tuam & impetu tuo nos invocantes lætifica, ut veritatem maiestatis tuæ comprehendat ut per hoc speculum arcana ~~[illegible]~~ tuæ claritatis lumine, ad nostram procurationem ascendet & sanctificatione concepta) Angelos tuos veridicos infundas, quos in nominis tui virtute invocare intendimus, propter absentiam tuam misericordiam. Procul ergo Dne Deus ab hoc speculo benedicto, omnis spiritus immundus discedat, procul nequitia diabolica fraudis & deceptiones absistant, sit hoc speculum ab omni fallacia & dolo immune, sitque divino tuo lumine circumscriptum, ut dubia & incerta in eo declarentur et angelos tuos reservans occulta & ignota clarissime manifestet, ut omnis homo in hoc speculo inspiciens operetur in eo spiritus sanctus & in eo persistat, ut certificationem de quæsitis efficacem assequatur. Vade benedico te speculum per Deum verum [illegible] quem specialem potentiam & virtutem suscipias & retineas ad omnia ad quæ Dns te in [illegible] ista benedixit per Jesum Xpm filium suum & Dominum nostrum qui te ab omni diabolica illusione immune perstruct, ut veritatem nobis semper demonstres [illegible]. Tu Deus omnipotens invocationibus nostris clemens adesto, & [illegible] istud speculum de cælesti harmonia [illegible] benignitatem tuam infunde in hoc speculum, ut benedictionem meam reddat efficacem,

After this put 5 drops of hallowed oyle in five places of ye glasse in a Crosse, & say as followeth

[illegible] hoc speculum virtus spiritus sancti, [illegible] fecundet ut dubia omnia & occulta reddantur perfecta & certa ut se imperator gaudeat per ipsum Dnm qui vivis & imperas in secula seculorum. Amen

After draw the 5 drops togather & say,

[illegible] hoc speculum [illegible] quod habeat perfectam potestatem ad demonstrandum [illegible] In nomine patris + & filii + & spiritus sancti + Amen

After this make a sufflation & say

Per istam sufflationem descendat in hoc speculum [illegible] ut spiritus exorcizationis impleret & [illegible] dubia omnia & occulta reddantur perfecta & certa, ut se imperator gaudeat per ipsum Dnm qui vivis & imperas in secula seculorum. Amen

And after that wash ye glasse & rubbe it with crummes of bread & put ye crummes into ye fire & so ye sufflation ye made, then gladly he will appeare & answeare to thy asking, then stay before the glasse. Ne Sreda, Trada Normay instillator.
coniuro.

Coniuro te Eistevacon p nomen Belfalit p fantasmata cauta per Couelon istam magnam p sufflentiam maximam, p Sctam Mariam matrem Dni nri Jesu Xpi summa virgine nati, per beatam Mariam Magdalenam, p beatam Margaretam p caput Scti Joannis Baptistæ, Per Petru & Pauli, p virtutem Dni nri Jesu Xpi, in isto speculo continuo ad omnia rogata respondeas.

After that you shall have the saying mouth to mouth, & shewing all that you will desyre, Take cleane mirke or mirrhor & virgins parchment & wrap ye glasse therin, & write these words in the parchment Ismeney: Lis Crebey.

Infunde Sanguinem in Centro circuli.

For an æthereall Spirit, leva oculos sursum, & dic Eragaste Phiastos, horaoston monopolos, polomonos, didracon, ephemeron, Hierarchias Angeliros, dic ter & amplius si necesse fuerit. If they be infernall, vide deorsum.

fin

O tu Spus N. coniuro te p oes sanctos beatorum Spuum hierarchias, p Cherubin & Seraphin p thronos & dominationes, potestates & principatus: Coniuro te iterum atq iterum O N. per illuminationes varias cælestium hierarchiarum omnium, p excellentiam amoris Seraphin p excellentiam scientiæ Cherubin, p excellentiam virtutis dominandi dominationum p excellentiam ordinandi Potestatum, p excellentias præsefferentiæ Principatuum, p excellentias fortitudinis virtutum, p excellentias summam nuntiandi Archangelorum, Coniuro atq mando tibi o N. iterum atq iterum p excellentias exhibitionis obsequii Angelorum, per omnium Sctorum Angelorum cognitionem, & eorum permanentias in bono & p oes cæteras virtutes Angelorum & Archangelorum, ut statim festines ad obtemperandum nobis in iis quæ statuimus te rogare. Coniuro te p Sctum & terribile mysterium sacrorum nominum divinæ optimæ maximæ maiestatis, p Sctum (inquam) & terribile sanctis creaturis bonis, terribile malis, p iustitias, sanctum angelis in Cœli gloria, terribile in tormentis inferni. Ego minister divinæ maiestatis indignus coniuro te p N. p lavacrum Baptismatis & pretiosum sanguinem Redemptionis Dni nri Jesu Xpi ut statim ad nostram præsentiam, & ~~appareas~~ appareas manifeste mihi sociisq meis in pulchra & humana forma, paratus pacifice, humiliter & modeste ad respondendum ad interrogata nra. Coniuro te (inquam) N. p incomprehensibile nomen Schem hamphoras + quod purum fiat, summe simplicem essentias Dei. Coniuro te N. p sanctum nomen Eloha + Coniuro te p nomen Abt p nomen Bar + p nomen verua Chanadoz + ut festines mihi sociisq meis apparere in hoc speculo modo prædicto. Coniuro te N. in noie ineffabili Jehovah + Coniuro te in noie indicibili Heie + impero & coniuro te in noie Haiahoueueshe + in noie El Sabaoth + Ayla + Adonay + Coniuro te p virtutem noie Cados + Dei sancti sanctorum, Coniuro, impero, atq præcipio tibi N. per virtutem nois Sciaday + coniuro te N. in virtute nois Dei Alpha & ω + & in virtute nois Dei Agios & Yschyros + Coniuro te N. in virtute nois Dei Otheos & Athanatos + Coniuro te (inquam) per omnia hæc noia Dei scilicet Schem hamphoras + Eloha + Abt + Bar + Ruachanadoz + Jehova + Tetragrammaton + Sciaday + Alpha & omega + Agios Yschyros + Otheos Athanatos + ut oi mora posthabita sine læsione aiæ aut corporis mei, sociorum meorum, [illegible] creaturæ in pulchra & humana forma in hoc speculo te nobis ostendas & ad oia rogata nra vere & sincere sine fallacia & illusione & nunc & quandocunq te invocare placeat respondeas. Coniuro te p patrem + p filium + p Spum Sctum + p virginem Mariam matrem dei, per oes sanctos beatorum spirituum choros, p merita sanctorum omnium per sanctos prophetas, per sanctos [illegible] discipulos Dni nri Jesu Xpi, per sanctos Euangelistas p oes sanctos innocentes, p oes sanctos Martyres, Confessores, Pontifices, sanctos Doctores, per oes sanctos Abbates, monachos, Eremitas, Presbiteros, & Levitas, p oes sanctas virgines & viduas ego (inquam) minister Dei indignus, te N. Coniuro atq impero, ut non moram facias sed festines adesse nobis modo prædicto in oibus respondere ad rogata nra, Quod si non feceris, aut nunc facere negligas, ignis, grando, nix, glacies, Spus procellarum sint in partem calicis tui nunc & in perpetuum —— Surge quid tardas! Surge inquam tu N. & veni ad invocationem meam atq ut citius [illegible] facias Coniuro te N. p simplicissimam veritatem Dei quæ nihil habet in se nisi se per stylum unius sancti principii totius universi creatoris & rectoris: Coniuro te N. p æternum filium qui a patre generatione procedit, p Deum Spum sanctum a patre filioq p mutuæ voluntatis procedentem, p vestigium beatissimæ Trinitatis quæ lucet in Creaturis, trium Personarum æqualitatem p attributorum Dei & p oia noia & nomina Dei essentialia, substantiva, adiectiva personalia, notionalia, symbolica & mystica sub quo est Deus ~~creator~~, bonus, æternus, immensus, pater, filius & Spus sanctus, paternitas filiatio innascibilitas, Leo, vitulus, agnus, suavis, dulcis & dilectus, & p oia alia quæ nobis explicantur Scriptura Coniuro te N. ut statim appareas & obedias nobis in omnibus quæ te petemus, Surge, surge, surge N. & fiat, fiat in nomine patris + & filii + & Spus Sancti + Amen. —— quid tardas o N. Coniuro te p Apocalipsim Johannis Xpi quam dedit Deus, palam facere servis suis quæ oportet fieri cito & significavit mittens p Angelum suum servo suo Johanni qui testimonium perhibuit verbo Dei, & testimonium Jesu Xpi,

quæcunq vidit, te inquam Spus N. invoco, coniuro atq impero ut nunc & oibus temporibus horis & locis [illegible] sociis meis te invocantibus sine mora festinus appareas in humana forma sine læsione aut terrore nostri aut alterius creaturæ cuiuscunq, & respondendum ad satisfaciendum quæcunq a te petere aut rogare statuimus aut statuerimus. Surge igitur N. veni & ostende te nobis quousq habeas nram licentiam discedendi, cur igitur tardas adesse te iterum atq iterum coniuro atq impero O N. p eum qui est testis fidelis, primogenitus mortuorum & princeps regum terræ per omnia signa miranda, terribiles voces, magna tonitrua & mysticas visiones quas Sanctus Johannes vidit te N. coniuro p septem candelabra aurea, et p eum qui dixit, Noli timere ego sum primus & novissimus, & vivus & fui mortuus, & ecce sum vivens in sæcula sæculorum, & habeo claves mortis & inferni, Invoco atq coniuro te N. ut in hoc speculo in humana forma appareas & ostendas nobis voce audibili & intelligibili rogata nra, atq ut hoc facias sine mora coniuro te p 24 sedilia, quæ erant in circuitu sedis ante thronum, p 7 Lampades ante thronum, p verba quæ incessanter dicebant viz Sanctus Sanctus, Sanctus Dns omnipotens qui est, qui erat, & qui venturus est, coniuro te insurgo in te atq impero tibi p librum qui scriptus erat intus & foris signatum sigillis septem, & angelum clamantem voce magna & dicentem, quis est dignus aperire librum & solvere signacula eius & p planctum beati Johannis Bapt quia nemo inventus est aperire librum. Coniuro te N. p agnum tanquam occisum in medio animalium, Coniuro te N. per cytharas & aureas phialas plenas odoramentorum, coniuro te p vocem multorum Angelorum, multorum in circuitu throni, Coniuro te N. p apertionem quam fecit Angelus unius de septem sigillis, & per apertionem secundi sigilli, & p vocem secundi animalis dicentis veni & vide, te invoco atq coniuro N. ut statim venias ut te videamus apparentem & manentem in hoc speculo, donec habeas licentias a nobis discedendi, in humana forma paratum obedire nobis in oibus Coniuro te p apertionem omnium sigillorum, p tonitrua, p voces, p fulgura, p terræ motus qui facti fuere ad demissionem aurei thuribuli in terram Coniuro te N. p angelum descendentem de Cœlo amictum nube, habentem faciem tanquam solis. Coniuro te N. p librum quem Sctus Joannes accepit de manu angeli: Coniuro te N. p libram altam vocem tubæ septimi Angeli, ac ~~Coniuro~~ qua facta sunt voces in Cœlo dicentes, factum est regnum huius mundi Dni nri & Xpi eius & regnabit in sæcula sæculorum. Coniuro te N. p mulierem sole vestitam quæ apparuit in Cœlo, Lunam habentem sub pedibus eius & in capite coronam stellarum duodecim: Coniuro te N. p prælium magnum factum in Cœlo, p archangelum Michaelem cum sociis meis, & antiquum Draconem, p centum quadraginta quatuor habentes nomen ipsorum & patrum ipsorum scriptum in frontibus suis, Coniuro te p similem filio hominis super candidam nubem sedentem: Coniuro te p Angelum descendentem de Cœlo & habentem potestatem magnam p vocem quasi turbarum multarum dicentem Alleluia Alleluia. Coniuro te N. p Angelum stantem in Sole clamantem voce magna oibus avibus, p thronum magnum candidum & per sedentem sup eum, & p Angelum descendentem de cœlo clavem Abyssi habentem & catenam magnam, qui & apprehendit Draconem, serpentem ~~magnum~~ antiquum, & ligavit p annos mille & misit & clausit illum in Abyssum: Coniuro te N. p sanctam civitatem Hierusalem & p fundamentum muri civitatis prædictæ cuius primum erat Jaspis, secundum Saphirus, 3 chalcidonius, 4tum Smaragdinus &c. p [illegible] cum prædictam Revelationum miranda mysteria te invoco, te coniuro atq impero ut nec moram facias quin paratus festines vere & pacifice ad respondendum nobis, & ad satisfaciendum ea, quæ tibi in mandatis dabimus, Surge igitur, surge N. & veni, & appare nobis in noie patris + & filii + & Spus sancti + Amen fiat fiat fiat.

Quid stas, quid stas N. Surge & tu N. Coniuro te p eum qui erat qui est, & qui venturus est qui creavit & redemit nos suo sanguine pretiosissimo. Coniuro te N. p crucem, mortem, sepulturam & resurrectionem suam. Coniuro te obstinate N. p eum qui hic præsens est & ubiq, qui dixit ubi fuerint duo vel tres in nomine meo congregati, ibi in medio eorum ego sum, & p nomen eiusdem Dni nri Jesu Xpi & p sacratissimum corpus reale & realiter præsens in Eucharistia & p pretiosissimum sanguinem quem effudit pro salute omnium quod non audeas tardare sed venias paratissimus obedire nobis in noie patris + & filii + & Spus sancti + Amen fiat, fiat, fiat

Ostende Sacramentum +

Audi o tu rebellis Spus N. admoneo te coniuro te, atq præcipio tibi, p eum inquam te coniuro qui propter nos in terram descendit & ab Angelo fuit nominatus, & a Spu Scto incarnatus, ex virgine Maria natus, crevit ætate, sapientia, in duodecimo anno ætatis suæ venit in Templum & sedens in medio Doctorum sapienter interrogabat eos. Invoco atq coniuro te O Spus N. p illum qui a Joanne Bapt. in Jordanis fluminis fuit baptizatus & a Diabolo tentatus venundatus & traditus a discipulo suo Juda, captus & illusus, flagellatus, cibatus felle, potatus aceto vinctus & spinis coronatus, vestibus spoliatus, super cuius vestes sortem miserunt Coniuro te N. p illum qui crucifixus mortuus & sepultus fuit & tertio die resurrexit a mortuis, ascendit in Cœlum sedit ad dextram Dei patris, & inde venturus est iudicare vivos & mortuos & sæculum p ignem ut statim venias & nec me, nec astantes nec aliqua creatura offendas. Coniuro te N. p ipsum quem Gabriel angelus nunciavit in utero beatæ virginis Mariæ venturum et ipsum quem Elizabeth mater Johannis salutavit p ipsum Jesum in cuius nomine omne genu flectitur cœlestium terrestrium & infernorum te inquam coniuro inquam ut de quibus te interrogaturo, et dicas & indices mihi vero, & hoc te facere Coniuro O N. p illum quem Magi adoraverunt, cuius signum in Cœlis apparuit, p ipsum quem pastores [illegible] & Angeli & archangeli collaudant ut statim appareas in hoc speculo. Coniuro te N. per ipsum cuius nomen est Jesus Nazarenus ut statim [illegible] & appareas mihi pacifice, per ipsum te coniuro, cuius ortum Angeli collaudantes cantaverunt dicentes Gloria in excelsis Deo. Coniuro te N. p ipsum quem Herodes interficere voluit & non potuit p ipsum a quo Scti Martyres interfecti sunt, p illum te coniuro quem Magi ab oriente venientes, aurum thus, & myrrham offerentes adoraverunt, Coniuro te N. p Jesum cuius in ortu stella de Cœlo apparuit, p illum te coniuro qui cum matre fugit in Ægiptum & p eum qui in Cana Galilææ, aquam vinum convertit, p hæc oia & cætera quæcunq nominari possunt te coniuro N. ut non cesses quin venias ad respondendum nobis vere, pacifice & sincere de quibus te interrogamus vel interrogare constituimus, quod explicare nequeunt.

Coniuro te N p nomen sctissimum magnum & fortissimum, quod est Tetragrammaton. Coniuro te omnes linguæ viventes, & nec mens, nec sensus hois, quod est Adonay Coniuro te N. p nomen Dei quod est Alpha & ω. Coniuro te p nomen Dei [illegible] te N. p patrem filium & Spum Sctum. Coniuro te p illam, quæ Xpm lactavit & in utero gestavit. Coniuro te N. p Sctum Michaelem Archangelum qui nuntiavit beata Maria virgini adventum Dni nri Jesu Xpi. Coniuro te p Sanctum Raphaelem

Psalterium qui [illegible] & [illegible] custodiunt, Coniuro te per omnes sanctos Angelos & Archangelos,
Thronos, Dominationes, principatus, potestates, virtutes, per Seraphin & Cherubin, qui bia
non cessant clamare una voce dicentes Sanctus sanctus, sanctus Dns Deus Sabaoth. Sabaoth.
Coniuro te N. per omnes oroes Patriarcharum & merita prophetarum, suffragia Apostolorum
victorias martirum, fidem Confessorum, deprecationem virginum, per intercessionem omnium
sanctorum & sanctarum Dei, ut statim appareas nobis, & quanto tardius venias, tanto
maius tibi supplicium crescat, quia non me hominem contemnis, sed eum cuius authoritate
nunc conv[illegible] qui est Dominator vivorum & mortuorum. Coniuro te N. per ista sancta
noia Dei ad preceptum meum statim ut venias sine laesione vel terrore alicuius creatu
rae & maneas in pulchra & humana forma donec te licentiavero discedere, & hoc
te facere coniuro O N. per ista sancta noia Dei, El + Eloy + Adonay + Saday + Sother
Emanuel + Tetragrammaton + α & ω + principium & finis Agios + yschiros + ysChyros.
Otheos + Athanatos + Agla + Jehova + homousion + ya + Jesus + Christus + Messias
Eloa + Elyse + Iterum te coniuro O N. per Deum vivum + per Deum verum + per Deum
per Deum sanctum + per patrem + per filium + & Spum sctum + per beatam Mariam virginem
& per totam caelestem Curiam, & per oia in quibus in noie Jesu cogi potes ut sub
manifestus sis nobis & pacifice Idiomate nostro audibili, & nobis voce intelligibili
vere & sincere respondeas de quacunque re te interrogaverimus & nunc & oibus locis
& horis quoties te invocaverimus. Fiat in noie patris & filij & Spus sancti Amen.

Coniuro te N. scelratissime & obstinate, per illud formidabile & terribile
Judicium, quod faciet Dns nr Jesus Xps, ante quod praeibunt terrae motus, obscuratio
obscuratio solis, Conversio lunae in sanguinem & caetera oia quae ventura sunt
ante ultimam sententiam tuae damnationis intentissimae (nisi obedias iam nostrae authoritati)
in quo ipse reddet unicuique iuxta opera sua. Quo vultu? qua facie igitur audebis
comparere ante tribunal Xpi quando audies illam formidabilem vocem clamantem
Surgite mortui venite ad iudicium. O tu N. miserrime quo nulla creatura mi
serior erit vel propter obstinaciam tuam, vel impudentior si non nostrae invocationi
sed eius qui pependit in ligno resistas. Tum dices miserrime N. utinam liceret
tibi abscondere te cum principibus, regibus, divitibus & aliis servis diaboli in speluncis
petrarum, & dicere in montibus, cadite super nos & abscondite nos a facie sedentis super
thronum & ab ira agni, quoniam supervenit dies magnus irae ipsorum, sed tu [illegible] O N.
crede mihi non erit tempus differendi, ergo N. Coniuro & invoco te, ut non differas
quin festines apparere nobis modo praedicto paratus vere & sincere respondere nobis
in oibus, quia si differas detrudemus in stagnum ignis & sulphuris, ubi recipies vicem
omnium malorum, qui sunt, fuerunt, aut erunt rebelles contra authoritatem Xpi
Dni nri, ecclesiae, aut ministrorum eius. Te igitur N. Exorcizo, invoco, cogo et
constringo, & tibi in virtute Dei patris + & filij + & Spus scti + praecipio, impero
mando quatenus statim & immediate oi mora posthabita mihi causas declares sine
falsitate & fallacia quare non apparuisti nobis, & ita certe sicut in principio
erat verbum & verbum erat apud Deum & deus erat verbum & hoc erat in principio
apud Deum, & oia per ipsum facta sunt, & sine ipso factum est nihil, & sicut
praedictum Dei verbum caro (id est homo) factum est & habitavit in hunc mundum
verus Deus verus homo verus Xps, una persona praedicans evangelium salutis, &
sicut ipse Xps per[illegible] Dei verbum factus est deo patri obediens usque ad mortem & mortem
Crucis, et sicut oia ista verba sunt vera, Ita te Coniuro te O N. virtute ipsorum
ut nullo modo tacere possis quin immediate oi mora posthabita dicas causam, quare
hactenus non apparuisti nobis, alioquin in virtute Dni nri Jesu Xpi Nazareni
crucifixi, & per virtutem sctorum oium te in stagnum ignis & sulphuris sine
spe redemptionis praecipito & aeternaliter condemno Amen.

Quid cessas O N. Coniuro te N. nefandissime, pessulissime & contumacissima
tissima Deum per fortem, admirabilem, per excelsum inaestimabilem & invisibilem Deum
& per haec sanctissima noia Dei omnipotentis, & per virtutem ipsorum tibi impero
[illegible] Tetragrammaton + Helo, m + Adonay + Emanuel + Messias + Agios +
Otheos + ysChyros + Sabaoth + Adonay + Rex + Legifer + pater + Magister + principium
verbum + homousion + alpha + omega + Imago + Sapientia + via + ostium + vita +
stella matutina + [illegible] + petra + ovis + virtus + primogenitus + altissimus + agnus
Deus + Sponsus + primus + novissimus + Creator + redemptor + pastor + splendor + propheta
Deus + Spiritus + [illegible] + Sacerdos + pontifex + veritas + Charitas + unigenitus + fons +
tor + sol + flos + Sacerdos + pontifex + Dns + Deus + oipotens + aeternus + & in virtute & per
paracletus + mediator + Jesus + Dns + Deus + oipotens + aeternus + & in virtute & per
virtutem illius sanctificatissimi nominis Jehova + & oium aliorum nominum eius & oium
coniurationum, alligationum, vinculorum & mandatorum cuiuscunque conditionis & virtutis existunt
quibus aliquo modo possis coniurari, constringi, ligari, fugari, vel de loco ad locum
mitti & vel cruciari, torqueri, vel ad poenas aliquas damnari, ut incontinenter sine
aliqua simulatione & fallacia, sine [illegible] mecum loquaris, nihil mentiendo
nihil laedendo sed meis iussionibus obediendo, quae praecipio modo praedicto dili
genter adimplendo, aliter sit tibi ipso facto omnis locus & situs interdictus praeter
centrum mundi, et ego ut minister Xpi in stagnum ignis & sulphuris praecipito, &
aeternaliter condemno, & ibidem [illegible] virtute oium supradictorum te maledico,

& usque in profundum Abyssi, usque ad ultimum diem Judicij proijcio et sub subiectionem vobis ponam Gehennae
[illegible] Lucifero, qui sunt [illegible] & iam sacratissimi numeri & mysteria Dei
Igitur tibi O N. in virtute & per virtutem supradictorum praecipio ut immediate venias & nobis
appareas & maneas in conspectu nostrum & vere & sincere respondeas nobis ad rogat
ionem modo praedicto eaque conditione ut tibi superius dixi & iniunxi, & ab ipso statim in posterum
semper cum aliquis nostrorum vel oes nri, invocaverint, coniuraverint, invocaverimus & coniurave
rimus te virtute supradictorum oium & in noie & virtute Dni nri Jesu Xpi sit tua ligata oes
potestas, & cuiuslibet alterius tibi faventis resistendi meis mandatis, imo mandatis Xpi,
cuius authoritate & officio meo fungor (licet immeritus) sicut ipse voluntarie ad columnam
ligari & cruci affligi dignatus est &c &c &c in noie patris + & filij + & Spus scti + Amen

Then being appeared & bound say these words followinge.

I coniure thee ~~N~~. by God the father, that thou shew true visions in that glasse (or
Christall) whether there be any treasure in O or noe upon paine of everlasting
damnation. Also I coniure thee N. by God the sonne Jesus Xpt that thou do
shew true visions unto us whether it be gold or silver or any other mettall, or whether
there were any or noe in paine of condemnation fiat &c &c.
Also I coniure thee N. by God the holy ghost wch doth sanctify all faithfull soules
& Spiritts & by their vertue & power I constraine thee N. to speake openly & de-
clare to us the true way how we may come by those treasures hidden in O &
how to have it to our custody, who are the keepers thereof how many they be &
what their names be, & by whom it was layd there & to shew me of what sort &
similitude they be &c &c &c, how long they have kept it, & to know in what day
& houres we shall call such a spirit, to bring unto us such treasures in such a
place, & there to deliver them to us upon paine of condemnation fiat &c &c.
Also I constraine thee N. by all Angells Archangells, Thrones, Dominations,
Principates, potestates vertues, Cherubin & Seraphin that thou shew a true
vision in this Cristall or glasse who did convey or steale away such a N.
where it is & who hath it how sure farr of, how & when I may come unto
it, upon paine of condemnation fiat &c &c Amen.

Also I Coniure thee by ☉ ☽ ♄ ♃ ♂ ♀ ☿ & by all the Characters in the
firmament, that thou doe shew unto me a true vision in this Christall or
glasse where such a one (N) is, in what estate, how long he hath bin there
& what tyme he will be in such a place N. what day & houre, & this, as
all other things to declare plainely to me in paine of hell fire, fiat &c &c
Amen.

If the Spirit that thou doest invocate be stubborne & will
[illegible] hearkenge to thy, say as followeth. /

1. Impero tibi O N. viriliter, ut obedias p virtutem illius lanceæ, quæ clavis officio functa est xpi latus aperuit, ut illic fodiendo vitæ ostiu panderetur, unde Sacramenta Ecclesiæ manaverunt, sine quibus in vitam, quæ vere vita est, no intratur.

2. Præcipio tibi N. strictissime obedientiā p eū qui pendens in Cruce & expirans inclinavit caput, quod fuit signum amoris, quia cu' ultra no' possit, per inclinationem capitis vocavit gentes ad se venire. /

3. Astringo te ad obedientiā p virtutem illā quæ insignis est, clausā virginem reliquit post partum, & de sepulchro clauso exivit xps cu' corpore.

4. Præcipio tibi N. districtius p Jesu quo surgente (siquidem morte peremta) terrenis redditur cœlestis cum vestiū [illegible] & mulieres cui surrexit qui diabolo tulit de consilio cu' Angelo fuit colloquiu' vitale.

5. Cum impero astringo te N. ad obedientiam p illā virtutem qua mutatus est ordo rerum nam sepulchrū mortem, no' mortem xpm devorat domus mortis. fit mansio vitæ, ubi nova forma mortuū recipit, sed reddit vivū.

6. Iterū præcipio tibi N. districtius ut obedias nostris præceptis p mysteriū Angeli sedentis sup petrā monumenti Jesu xpi qui superato mortis authore, sedem regni sui conscendisse perpetui, & clausura inferoru' ipsa sua virtute destruxisse doceret.

7. Impero tibi N. fortius p eu' cui data est oīs potestas in cœlo & terrâ qui paulo ante fuerat crucifixus, & sepultus in tumulo, iam postea propria virtute resurrexit

8. Constringo te N. ad obedientiā p xpm qui firma petra est in cuius latere & manibus & pedibus posuit nidu', ut ibi sit [illegible] nra ~~[illegible]~~ spes & refugiū ne a milvo percutiamur.

9. Astringo te ad obedientiā p mysteriū visu' ab Angelo Gabriele in Annuntiatione virginis, nam vidit abissum divinæ misericordiæ, [illegible] leges solutas, & [illegible] eu' qui erat ovibus superior, ad hoiem qui erat ovibus inferior descendisse.

10. Unu facio tibi valide O N. ut obedias mihi p sanctissimu nomen Jesu, quo duæ substantiæ, divinitatis scil: & humanitatis in una psona Dni nri Jesu xpi, designantur. /

11. Præcipio tibi N. fortius obedientiā p virtutem illā qua ducebatur populus Israeliticus in nubis columna p mare rubru', & deserto, & magi per stellā pervenerunt in Bethlehem ad Christu'. /

12. Præcipio tibi N. districtius obedientiā p eū in cuius voluntate universa sunt posita & no' est qui possit resistere voluntati eius qui fecit oīa, cœlu' & terrā, & universa [illegible] quæ [illegible] continentur. /

13. Præcipio tibi N. districtius obedientiā p illā virtutem qua nec potuit [illegible] Herodem magos nec blandimentis flectere, nec [illegible] nec auro [illegible] ut confiterentur [illegible] interfectionem Regis futuri & p illā virtutem quæ xpm in occisione innocentium salvavit

14. Constringo te N. obedire p [illegible] Hoc est [illegible] quæ [illegible] quidem [illegible] est a xpo, sed p oēs mensas ecclesiæ usq; [illegible] ad hodiernu diem, & usq; [illegible] eius adventū præstat sacrificio firmitatem.

15. Astringo te N. ita ut sis coactus, obedire nobis p [illegible] xpi, quæ felix christas [illegible] salutaris, quæ quanto [illegible] ... [illegible] monti dig. [illegible]

16. Astringo te N. ad obediendu p [illegible] xpi p [illegible] divinæ scil. Consignatam est quæ no' solu' [illegible] & [illegible], sed & [illegible] timore fecit, & Lucifera [illegible] [illegible] prostravit. /

17. Impero tibi N. viriliter p virtutem qua Moyses [illegible] in Egyptu [illegible] dies, & qua xps ad [illegible] sedentibus in tenebris reddidit [illegible]

18. Impero tibi N. strictissime ut obedias præceptis [illegible] p mysteriū plenum gratiæ [illegible] Sacramentu divini amoris & p solemnitatem colendā Paschæ [illegible] servos Dei, redimeret mortalibus se præbuit occidendū, quæ utiq; beata [illegible] mortis nodos resolvit, potestatem diaboli præcipitavit Tartareæ interim vincula resolvit, Chirographū antiquæ prævaricationis extinxit, unde surgit se Tartareus Princeps attritu & nos de profundi labe educti ad cœleste regnū conscendisse gratulamur. /

19. Præcipio tibi N. strictissime obedientiā per xpm ~~[illegible]~~ qui [illegible] tradidit ecclesiā quam ut reginā constituit & sponsā, & cuius sublimitati cuncta subjecit ad cuius iudicium consentire venit de cœlo.

20. Impero tibi N. validissime ad obedientiā in noīe sctæ Ecclesiæ, quæ est omniu viventium mater.

21. Astringo te N. obedire mandatis nrs p clementissimu Deu' qui compatiens miseriæ & indigentiæ Adæ & totius posteritatis eius promisit se mittere filiū suū in carne, qui eum ab omni miseria & captivitate redimeret.

22. Constringo te N. validissime ad obedientiā p sctā Ecclesiā quæ petit xpm sponsum suu' ut osculetur eā osculo oris sui, scil: p osculo incarnationis, osculo evangelicæ doctrinæ, & familiaris conversationis, osculo mysticæ incorporationis & redemptionis & osculo glorificationis.

23. Impero tibi N. districtius obedientiā p Jesu xpm qui in suo brevi momento dat quod longo negavit tempore, qui dat poscentibus misericordiā suā, & indigentibus gratiam ad cuius ianuā cordis cu' spe [illegible] gementes, pulsantes, nec desistentes meremur micā aut guttā gratiæ salutaris accipere. /

24. Præcipio tibi N. strictissime ut obedias præceptis meis p misericordiā Jesu xpi quæ no' solū est infinita in virtute intensive sed extensive, sed etiā est infinita duratione & successione. /

25. Præcipio tibi N. validissime p ~~[illegible]~~ Jesu xpm qui dr verbu Dei, qui est tota substantia & essentia patris.

26. Impero tibi p N. p Jesu xpm obedientiā in cuius adventu eiecit diabolu' ab aiabus hoiu' p Baptismu' & pœnitentiā, in virtute tamen passionis suæ ejecit eu' pariter ē corporibus obsessis, & a toto populo gentili, in quo habitavit p Idolatriam.

27. Constringo te N. ad obedientiā p Jesu xpm qui est totius orbis terraru' Dns, tum quia solus victor & innocens est, nam xps tanquā Dns & Triumphator confregit infernu' expoliavit Lymbu' & purgatoriu' & tanquā Rex & Dns Angelorū, & omnis creaturæ [illegible] cu' triumpho intravit in Cœlu' reportans Captivitatem antiquā.

28. Astringo te N. validissime ad obedientiā præceptoru meoru p maximu miraculu Jesu xpi, & hoc est quod iustificavit impiū a morte peccati, destruxit ipsius peccatū removit obicem, mutavit eius voluntatem, posuit eius sanguinem, creavit gratiā novā ita quod qui psequebantur Christū postea morerentur pro xpo & qui erant sub potestate Diaboli ipsi in noīe Jesu fugarent Dæmones a corporibus obsessis & animabus per Sacramenta Ecclesiæ

29. Astringo te N. ad obedientiā per Jesu xpm p [illegible] delubra & templa gentilium quæ erant prius cubilia Dæmonu', serpentu' & draconu' facta sunt Templa Dei in laudem & gloriā ipsius Dni nri Jesu xpi

30. Astringo te N. viriliter ad obedientiā p mirabilia & [illegible] stupenda mysteria sanctæ operationis miraculosā, quæ Deus pater in virtute noīs Jesu xpi item p mysteriu operationis [illegible] imperavit ventis, mari, & quia suscitavit mortuos, sanavit leprosos, & infirmos [illegible] Dæmonibus

Impero tibi [illegible] obedientiā p Jesu xpm [illegible] fuit [illegible] nostræ [illegible] & nostræ fidei firmitati. /

Astringo te N. ad obedientiā p [illegible] ... [illegible] et [illegible] rubri est indumentu' & [illegible] calcavit in furore suo, & conculcavit in ira sua

Constringo [illegible] impero tibi N. validissime obedire præceptis meis p mysteriu [illegible] beati explicavi dicentes Sanctæ Trinitatis, quod Angeli Cherubim & Seraphim [illegible] in sæcula sæculorū. Sanctus, Sanctus, Sanctus Dns Deus Sabaoth cui sit Laus & gloria in sæcula sæculoru'.

Amen +. /

Iff he then appeare charge & bind him to the stone or glasse
as followeth. /

O Tu N. te mando, coniuro, atq constringo p oia haec magna & mirabilia noia Dei
Agla + Tetragramaton + Saday + Sabaoth + Adonay + Hea + Matarion + Seth + [illegible] + Afon
~~[illegible]~~ + Gyomin + Gyomy + Sadelay + Gyomos + Zeptalagela + Ebreel +
Anathdupaton + ~~Aschio~~ Achio + Noyet + Yeon + El + Eli + Jesu Xpi + Ethoy +
Jesse + Zarazay + Jzemel + Gebal + Gitton + Animazaple + Jozil + Caaa + Eloy
Yarra + Pletherey + phaulal + Jothan + Pandon + Craton + Alpha & ω + & per
potestates Coeli & terrae & p virtutem Jesu Xpi Nazareni in cuius noie omne
genu flectatur coelestiu, terrestriu, & infernoru, Coniuro te N. p virtutem &
triumphu contra mortem & potestatem aeris quam habuit, Coniuro mando atq
impero tibi N. p virtutem beatae Mariae semper virginis matris Dei & Reginae Co[eli]
& inferni, per castitatem sancti Johannis Baptistae, & p novem ordines Angelorum
~~[illegible]~~ angelorum. Coniuro mando atq constringo te p oes sanctos prophetas, Apostolos &
Euangelistas, & p illud unicu chrismen Capitis Jesu Xpi cu quo ligavit infer-
lem Sathanam hostem nrm quod nec noceas nec inferas aliquod
nocumentu vel mihi vel alicui alij creaturae cuiuscunq generis, sed ut obedias
mihi in oibus pro viribus tuis idq vere & sincere & pacifice, sine simulatione
fallacia aut mendacio & quod discedas a me quando licentiam tibi dabo,
sed non ante, & revertas quoties ~~[illegible]~~ te invocavero sine mora vel delati-
one ulla, deinde coniuro te impero atq mando quod obedias prompte oibus
invocationibus, coniurationib & ligationibus meis sub poena aeternae damna-
tionis; sta igitur & maneas tam certo visibilis in hoc speculo, quam Xpi est
crucifixus in noie patris + & filii + & Spus Scti + Amen. /

Licentia.

Praecipio tibi N. p virtutem & passionem Dni nri Jesu Xpi, ut mihi reveniens
& respondeas de oibus quae de te interrogavero in quacunq hora diei, aut
noctis te invocavero & nunc vade in pace ad locu tibi a Deo destinatu sine
laesione mei, vel alicuius creaturae Dei. Te N. inquam exorcizo, ut quandocunq
te iterum invocavero, humiliter & pacifice intres in hoc speculu vel christall[um]
& sis inde nunquam exiturus nisi a me sis licentiatus p virtutem Dni nri
Jesu Xpi dei veri & vivi Amen. Vade & recede in pace p patrem + &
filium + & Spum sctum + Amen

This which followeth is to discharge eyther place or p[er]sone & may
be used for invocation or constriction, mutatis mutandis. //

Expellat te Dns ab isto C. sicut p Michaelem principem coelestis ecclesiae, te
praecipitantem deiecit a Spiritibus beatis. Eiiciat te Deus sicut eiecit Cain a facie
sua. Confundat te Dns sicut linguas volentium aedificare turrim usq ad Coelu
nisi sine morâ, terrore, vel tremore mihi vel alicui creaturae ab isto C. in
locu tibi praeparatu discedas: dispergat te Creator sicut oia membra tua dispersit aquis
diluvii & [illegible] subtraxit de superficie terrae, pluat super te ignem & sulphurem Adonay sicut
super Sodomam & Gomorrham, & fumus superbiae tuae ascendat in conspectu altissimi ut confu-
maria: Flagellet te Sabaoth flagellis maximis sicut Pharaonem & domu eius propter
Saram uxorem Abrahae, nisi cu oi festinatione in posterum & in pace ab isto C. discedas. Occidat
te Saday, sicut Her primogenitu Judae eo quod esset nequa in conspectu Dni, percutiat te
Emanuel sicut Onam eo quod rem detestabilem faceret ne liberi fratris nomine nascerentur:
Devoret te ignis infernalis, sicut virga Aaron devoravit virgas maleficioru, nisi celeriter te sine
nocumento mihi vel alicui creaturae ab isto C. submoveas. percutiat te Sother sicut Aegypti
per manus Moysi & Aaron ita quod perempta aqua fluminis in sanguine vertebantur et
putrefieret & pisces morerentur, percutiat te Agios sicut eiusdem Aegipti ranis, ita ut
per domos & lectos, per furnos & clibanos, & per cuncta loca intrarent ranae, percutiat te
Ischyros, sicut percutiens pulverem Aegipti facti sunt cyniphes in hominibus & iumentis
per totam terram, nisi sine ulla procrastinatione & omni cum celeritate fugias ab ipso C.
Impleat te Athros cunctis generibus formicarum & dolorum sicut domos Aegiptioru muscaru
gravissim: diversis generibus ita ut corrumperetur terra. percutiat te Tetragramaton peste
valde gravi; sicut Aegiptioru agros, equos, asinos, camelos, boves, & oves, ita ut morerentur.
percutiat te Athanatos, sicut sparsa cinere de camino percussit populu & Pharaonem
ulceribus vesicaru turgentiu nisi sine laesione ullius creaturae omni mora postposita te
ab isto C. ad locu tibi a Deo praeparatu removeas. Confringat Jehova omnes vires tuas &
superbiam tuam sicut grandine, igne, tonitru, & fulgore confregit omne lignu regionis illius:
percutiat te Agla sicut Aegipti locustis, & devoret te infernus sicut illa devoraverunt
omne herbam: percutiat te Heloym sicut percussit tribus diebus totam illam terram tenebris
horribilibus nisi statim ab isto C. discedas. percutiat te Heloa sicut percussit omnem
primogenitum in terra Aegipti & factus est planctus magnus: demergat te qui
principium & finis est in barathrum profundu, sicut flatu vento vehementi & urente
tota nocte involuit currus & equites cunctos exercitus Pharaonis in medijs fluctibus:
Conterat te qui primus est & novissimus & comburat sicut vitulu conflatile [illegible]
praedam inimicorum [illegible] nisi ab isto C. iam statim pacifice discedas. Fuget te Ho-
mousion in ore gladij, sicut fugavit Josua Amaleck & populu eius & de hoc C.
deleat iniquitatem & praesentiam tuam sicut memoriam eius sub Caelo. [illegible] super
te gladius Dni in furore suo, sicut filij Levi irruerunt in populo propter Idolatria
ut ceciderunt quasi triginta millia hominu. Devoret te nunc ignis [illegible] sicut
ignis a Dno discedens devoravit Nadab & Abihu offerentes igne alienu ipsi Deo nisi sine
mora ab isto C. discedas opprimat te Alpha & Omega sicut filij Israel lapidibus oppresserunt
filium Salomith, eo quod blasphemasset nomen Dni & maledixisset ei. Mittat ignis [illegible]
ardens [illegible] qui devoret te & furor illius percutiat te plaga magna nimis sicut
percussit populu murmurantem & desiderantem carnes. obruat te cum omnibus Diabolis ini-
micis tuis descendentibus in infernu sicut turba obruit lapidibus hominem colligentem ligna
in die sabbati, nisi sine mora pacifice ab isto C. discedas. Aperiat terra os suu &
devoret te cu oibus tibi fautoribus ita discendatis in infernu viventes, in aeternum
cruciandi sicut deglutivit Dathan & Abyram cu Tabernaculis suis & universa
substantia eoru. /
Egrediatur ignis a Dno & interficiat te sicut interfecit ducenta quinquaginta viros offerentes
incensum. Percutiat te [illegible] in ore gladij Dni sicut percussit Sehon Regem
Amorrhaeoru & Og Regi Basan cu populo suo & tradat te in manu mea sicut eos
populo Israeli cu ore gladij. percutiat te & interficiat Dns sicut Civitatem Jericho, &
oia quae erant in ea. Percutiat te Lepra pro calumnijs sicut percussit Mariam detra-
hentem Moisi. Exturbet te Deus & lapidet sicut Josue exturbavit & lapidavit Acham
eo quod esset Anathema in Israel, nisi sine mora in omni celeritate [illegible] a te &
oibus malis Spiritibus alijs ab hoc C. nunc relinquas. Conculcet te & suspendat
[illegible] in furca infernali, sicut conculcavit & suspendit supremos 5 Reges Amorrhaeoru
[illegible] omnipotens sulphure & Solis ardore in [illegible] sua & in furore suo, percutiat te Deus
Comburat te [illegible] sicut
Gomorrham & Seboym quas subvertit Dns in ira sua. Sicut Salvator Aod extendens [illegible] Regis Moab, nisi
immortalis gladio suo ancipiti sicut [illegible] eam in ventre Eglon Regis [illegible] Gat. &
sicam de dextro femore suo infixit [illegible] Deus sicut destruxit [illegible]
in pace [illegible] ab isto C. Destruat te [illegible] Deus sicut Sampson percussit Philisteos
Cananaei & Azot, percutiat te Deus inaestabilis sicut percussit populu Regis Syriae persequentes
plaga ingenti, percutiat te Deus caecitate sicut percussit [illegible]
Elezeu in Dotham nisi [illegible] ab isto C. discedas, percutiat te ~~Messias sicut lapis~~
~~ipsius~~ Deus sicut percussit Jeroboam persequentem Abiam. percutiat te Messias, sicut
lapis [illegible]

lapis xpus abscissus de monte, percussit statuam & factus est mons magnus. Infigat Deus clavem
cerebro suo & malleo percutiat, sicut Jahel clave tabernaculi supraposito tempori capitis Sisarae
cum malleo percussit & defixit in eius cerebrum usque ad terram & mortuus est, nisi sine mora
ab isto C. pacifice discedas. Manus gravissima valida Dei sit super te, sicut fuit super Philisthaeos
propter arcam Dei translatam in templo Dagon. percutiat te Deus sicut per Angelum suum
percussit castra Assiriorum. Confringat caput & abscindat manus Deus nisi festinanter ab isto C. in pace discedas sicut abscissae sunt
palmae & caput maledicti Dagon. cecidit Golia lapide fronti infixa. Tradat te Deus sicut
te Deus exercituum sicut David te Deus ab hoc C. sicut dividuntur aquae & sicut David dis
sicut Saulem spiritui immundo: Dividat te Deus in patibulo inferni sicut suspensi fuerunt vij de filiis Saul
castra Philisteorum. Suspendat te Deus in patibulo inferni sicut Baal. Devoret te ignis de Caelo sicut
Interficiat te Deus Israel sicut interfecit prophetas Baal
devoravit duos principes & quinquagenarios primos & secundos Ochoziae nisi ab isto C. discedas.
Effundat super te Dns furorem suum, sicut per virum indutum lineis & atramentario in dorso effudit
super Hierusalem. Praecipitet te Deus in infernum sicut Jesu praecipitari fecit Jezabel. Servavit super te [illegible] sicut
comedat te canes infernales, sicut canes comederunt eam. C. discedas. Apprehendat te dextra Dei
Asmodeus Daemon super vij viros, nisi eam sine mora ab isto C. apprehensus & religatus fuit si vel alibi
& religet in Barathro, sicut per Angelum Raphaelem gladio [illegible] & [illegible] sua, &
Daemon in deserto superioris Aegypti. Evaginet Deus gladium [illegible] discedas, sicut Judith percussit Holophernem
apprehendens comam capitis sui percutiat donec ad infernum discedas, sicut interfecit viros mittentes Sydrach,
amputavit caput eius. Interficiat te flamma ignis sicut interfecit viros mittentes Commoveat & dissipet te
Misach & Abednego in fornace, nisi iam meo iussu ab isto C. discedas. Intromittat te Deus
Leones infernales, sicut Leones comminuerunt viros accusantes Danielem qui causa perditionis fuerunt Danielis, ita
in Barathri lacum sicut intromisit in lacum illos qui causa perditionis fuerunt. Herodes vermibus
ut devorari in momento; percutiat te Deus per Angelum suum, sicut percussit vendentes & ementes e templo, ejiciat
non daret gloriam Deo. Ejiciat vos flagello [illegible], sicut ejecit nisi statim pacifice ab isto C. discedas. Confun
[illegible] furore sicut subvertit mensas nummulariorum Daemonia in porcos [illegible]. Confun
Ejiciat te Deus Jesus in mare inferni sicut eos praecipitavit & praecipit in Maria Magdalena, ejiciat te
dat te xpus sicut confessus exivit in multis millibus & praecipit surdo & muto Spui. Ego praecipio tibi,
ab hoc C. xpus sicut ejecit Spum Lunaticum muti & surdum sicut ejecit Daemonium a filia Cananaea
ab eo & amplius non introeas in eum. Ejiciat te Deus xpus sicut praecipitavit Suspendat Deus
& alterum ab homine in Synagoga, & alia multa in suo nomine praecipitavit retrorsum sicut turba
veniat in collo tuo, ut demergat in profundum, percutiat te Dns ut cadas retrorsum sicut turba
cum lignis & armis volentes comprehendere illum, nisi iam statim ab isto C. discedas. Interficiat te
sicut interfecit duos falsos testes maliciose accusantes Susannam. Suspendat te Dns furca inferni
sicut Judas Laqueo. Tradat te Deus aeterno [illegible] tortoribus infernalibus donec reddas
tia authoritati meae. Retribuat tibi Dns facienti malum juxta malitiam tuam, & sicut claudi
[illegible] in regnum Dei donec feceris quae praecipio tibi. Contremiscat & fugiet te
cum operibus tuis famulantibus ad invocationem Jesu xpi. Tradat te Deus corruentem ante pedes tuos
& dispergaris per omnia tormenta inferni. Conterat duritiem superbiae tuae nunc, & semper in saecula
saeculorum. Mittat Dns bestias inferni quae consumant te, ut ad nihilum redigantur in iniquitate tua ab hoc
sine mora ab hoc C. aufugias. Affligat te valde Dns donec confitearis iniquitatem tuam & deducant
C. fugias sint stratae in nomine Dei ignei serpentes inimici tui, trahant te ab isto C. & deducant in
Barathrum. percutiat te Dns egestate lepra, febri, frigore, ardore, aestu, aere corrupto, ac rubigine
& donec pacifice ab isto C. discedas persequantur te & deinde in sempiternum. Humilitate
ergo maledicte in nomine illius qui superbiam extirpavit, & introduxit humilitatem, nam ipse est Dns
Jesus xpus, qui ab Angelicis exercitus vocibus collaudatur, altitudines mundi premit, & superbia
[illegible] sub pedibus habet gradientibus suis convulsis & evulsis ramis contractis concisis, defixis &
aridis praecipita te & fuge, fuge, fuge, inqua ab isto C. in nomine patris + & filii + & Spus sancti. Amen
Coniuro vos omnes spus malignos & daemones infernales terrestres igneos, aereos & aquaticos vos malignos
qui ubicunque sitis habitantes ad vos & contra vos perveniant & veniant potenter fortissime omnes meae coniurationes
& vos omnes audiant verba mea potenter affligant & cogant per omnipotentiam magni Dei omnipotentis
velle meum facere ad honorem laudem & gloriam ipsius Dei omnipotentis, & per ista sancta nomina Dni nostri
Jesu xpi Tetragrammaton + Adonay + Sabaoth + Heloym + Heloa + Messias + Sother + Emanuel +
Ischyros, Otheos, Athanatos, sanctus immortalis, misericors Deus, & per omnia ipsius nomina Dei, ut hic omnes
spiritus ad vos trahantur festinanter & eum in locum inferni ibi coartati & constringatis, & omnes
[illegible], ut nullus sit qui sibi obediat per tremendum die Judicii & per illum qui iudicaturus est
[illegible] vivos & mortuos & vos omnes diabolos & saeculum per ignem & sicut xpus vinculis fuit astrictus
quando pro nobis peccatoribus acriter captus & flagellatus fuit & sicut fuit coronatus & crucifixus
ita tu nequissime Spus sis verberatus, tortus & flagellatus acriter omnibus poenis infernalibus & sicut
velum Templi scissum est in duas partes a summo usque deorsum & petrae scissae sunt & monu
menta aperta, & multa corpora Sanctorum qui dormierant resurrexerunt & sicut terra tremuit
& mota est, ita tu Spus nefandissime contremiscas & moveas te & recedas ab isto C. & festinanter
non redituris amplius, nec tu nec alii Spus ad hoc C. & omnes fautores tibi contremiscite, & inferni
vos omnes ab hoc C. audito verbo per omnia quae dixi & nullo modo tu maledicte Spus [illegible] hic
[illegible], timorem vel tormentum nec nocumentum aliquod mihi nec alicui creaturae Dei
[illegible] vel comparanti, nec alicui hominis [illegible] nec alicui creaturae Dei [illegible] habenti
spiritum virtute [illegible] recede, ne obstantibus quibuscunque ligaminibus quibus teneris nisi
[illegible] vel si plures sint maledicti
C. vel ad istum C. & si aliquis fuerat vel [illegible] sanctae Trinitatis & omnium Angelorum
Dei omnipotentis patris, filii & Spus sancti & ira & indignatio sanctae Trinitatis & omnium Angelorum rebellium
& totius Curiae Caelestis descendat super omnes voces facientes & gaudentes huius Spiritus
Laus Deo beatae virgini beato benedicto francisco Nicholao & omnibus sanctis

1. I coniure ye Almazim & Elicona most lovinge & gentle Spirits by ye infinite wisdome of God, & his great power, by the meekenes & virginity of St Mary ye virgin, by her chastity & cleanenisse & by all ye names of our Lord Jesus xpt & by that ineffable name of our Lord ye living God Tetragramaton & by ye rentinge of ye vaile of the Temple, & by the appearinge of them that were dead & buried, & by the resurrection of ye dead through the death of Christ, & by ye most fearfull
3. day of Judgement of our Lord Jesus xpt. that you shall labour to set love & amity betweene N & M. without any fained friendship, fraud dissimulation or crafty colouring of love or amity, & to cause the said N. so to burne with the love of M: that she said N. may neither eate drinke, sleepe or doe any thing untill N. have the company & dayly enjoy the company of M. as the said N. shall at all tymes desire. If ye precept & request of me if you shall despise or neglect to accomplish & performe as I comand, God condemne you with everlasting torments whose names you despise, condemne & violate his wisdome, Graunt this Our Lord & your Jesus xpt wch in ye trinity doth live & raigne world without end. Amen /

To Compell a Spirit to Speake.

Thou Spirit thou knowest yt God doth live + Christ doth overcome + Christ doth rule in heaven in earth, in hel, in ye water, & in all places: by ye truth of God I coniure thee, by ye will of God I do constraine thee by ye omnipotency & power of our Lord I do bind & comand thee, & by all the holy names of God Messias + Sother + Emanuel + Sabaoth + Adonay + Unigenitus + via + spes + veritas + Homousion + Saday + α & ω + xpt + caput Jesus the Sonne of ye Virgin Mary wch shall come to iudge ye quicke & ye dead & ye world by fire Amen. I doe comitt thee unto ye hands of ye infernall Spirits, Lucifer, Beucalbus, Sathan & Baciton, to be tormented in fire & brimstone untill thou hast done my will fi. fi. fi. Amen — O St Michael ye Archangel of God, I aske & beseech thee by the vertue of those 7 words wch our Lord Jesus xpt spake saying, father, forgive them they know not what they doe! by the second word, wch our Lord God spake saying thou shalt this day be with me in Paradise. by his 3d word: woman behold thy sonne & to his disciple behold thy mother. by his 4th word, my God my God why hast thou forsaken me! by ye 5 word I thirst by ye 6 word I comend my Spirit. by the seventh, it is finished. that thou dispatch into this place, keep & hold fast this Spirit in fire burninge wth brimstone till this tyme he shall tell me the truth in all questions I shall aske of him wthout deceit by ye vertue & power of Jesus xpt wch shall come to iudge the quicke & ye dead & the world by fire. Also I coniure thee by the most excellent name of God Tetragramaton & by the inestimable power thereof & by ye blessed Archangel St Michaell who fought & drove all infernall Spirits out of that blessed place where God at the first created them, & by the Annunciation of blessed virgin Mary ye mother of our Lord Jesus xpt, & by the Nativity, passion, death, resurrection & ascension, & by that incomparable sorrowe of ye virgin Mary for ye death of her sonne Jesus xpt, & by the darkninge of that same at ye hower of his death & by the rentinge of the temple in the tyme of his death, & by all things that were done in heaven, earth, or hell, that thou make presently a gentle, mild & peaceable answer truly & directly to all such things as I shall demaund of thee without fraud feare, lying or any other deceit that I may be truly certifyed of the truth. Graunt this the father sonne & holy ghost, to whome be honour & praise world without end Amen.

fini

Consecratio libri

O thou most mighty & most holy God most sweet God & our Lord see & consider the
labour of my mind, & let thy will be done in me, & send the holy comforter downe
fro heaven into earth for to establish and make pfect in me thy grace & vertue to
pserue & keep me to instruct me in the pfect knowledge of thy Scriptures wch
we most earnestly desire for my defence, protection & help, In ye blessed name
of ye Father + & of the Sonne + & of the holy Ghost + Amen.

O inestimable God, o god incomparable, God incorruptible, o most meeke &
sweet God, o most excellent & sweet God, o inseparable & God of all mercy J.R.+
although unworthy & full of iniquity & deceit & malice, meekly we come unto thy
mercy desyring & prayinge thee most humbly that thou wouldst not behold
my great & innumerable number of sinnes, but according to thy great mercy
have mercy on me: that thou wouldst vouchsafe graciously to heare me N.
thy unworthy servant for this Booke with thy most holy names insinuated and
written, that it may receive such vertue, that all Spiritts by this prayer of
Consecration, & by this holy Booke may be constrayned & compelled whether
they will or noe to obey my will, & whensoever I shall take upon me, or any
with this Booke to exorcise, thereby may be restrayned to mine or their
will, & by the vertue of these holy names Joth + Theos + Agla + Ozam +
Deus + Eloy + the which words the Sea heard & returned back & gave
way in sunder, the ayre was fixed & sett, the earth trembled, the fire was
quenched, & all powers both cælestiall & terrestiall did quake & were
troubled, & by these holy names of God On + α & ω + the beginninge &
ending + El + Ely + Eloy + Eloym + Esther + Samuel + Sabaoth + Adonay +
Egge + yaia + yeye + that this Booke may be consecrated, & all experiments
charmes & characters therein written, Grant this O Lord which art worthy
all honour & prayse world without end. Amen.

S. Adiutorium nrm in nomine ~~Dni~~ Dni
M. Qui fecit Cælum & terram.
S. Sit nomen Dni benedictum.
M. Ex hoc, nunc, & usq in sæcula.
S. Dns vobiscum
M. Et cum spiritu tuo.

Oremus

Suppliciter [illegible] Dne [illegible]
Sacerdotali [illegible] vestimenta & ornamenta [illegible] officijs apta [illegible]
ad explendum [illegible] in conspectu tuo, & ad decorem nois tui fieri decre-
uisti, adesto propitius invocationibus & hunc librum desuper [illegible] tua gratia
ingenti benedictione, & nostræ servitutem humilitatis purificare + benedicere +
& ~~confirmare~~ consecrare digneris, ut divinis cultibus & sacris mysteriis aptus
& benedictus + existat, hicq sacer libro cum usq sacris muniis ab oibus impulsi-
onibus malignorum spirituum defensus esse mereatur, oesq eo utentes tuis myste-
rijs aptos & condignos servire, atq [illegible] hic placide in [illegible] & devote perseve-
rare tribue p Dnm nrm Jesum xpm. Amen.

Oremus

[illegible]
ppria in [illegible]. benedicas + sanctifices + & consecres + digneris,
intentus pspicitus, [illegible] eo utentes tuis mysterijs aptos & tibi in eis devote &
amicabiliter servientes gratos effici concedas p Dnm nrm Jesum xpm Amen.

Oremus

Descendat Dne [illegible] Spus Scts super hunc librum [illegible]
& benedicat + sanctificet + & [illegible] eo [illegible] corda clementer illumin[illegible]
& verum intellectum, & fortem potestatem super eos oes Spus quoscunq tribuat.
Sicut intelligendo tua præcepta conservare & implere secundum voluntatem
tuam bonis operibus concedat, p Dnm nrm Jesum xpm qui tecum &c.
Amen.

Benedictio Chartæ

Exorcizo te creatura charta quæ in usu humani generis ad referandum etiam magnalia
Dei visa es, & p divinam voluntatem charta coniugii a Raguele inter Tobiam & Saram
celebrati, in quo etiam opere angelico Diabolus extitit victus p Dnm Deum universi patre
filium, Spum Sanctum qui extendit cælum sicut pellem in qua cælestibus splendoribus
quasi characteribus scribens cælos facit gloriam suam enarrare, ut benedicaris + & sancti-
ficeris + ad omne opus Diaboli destruendum, & ad oes Spus impellendum & imperandum
ad obedientiam et quicunq te sacris verbis refertam, vel salutarem rem concludentem
super se portaverit, vel in te contentas legerit, ab oi infestatione Diaboli liberetur, & oes Spus liget, invocet, & imperet, p eum qui venturus est iudicare vivos & mortuos,
& sæculum p ignem Amen.

Coniuro te charta p verba illa tituli triumphalis Salvatoris Dni nri Jesu xpi
& p oia illa verba quæcunq dicuntur de Creatore aut creaturam, & p illum
qui potest tribuere & sanare, quod tantam obtineas virtutem, ut oia quæ
super te scribuntur, effectum salutis æternæ producere valeant, et oi fallacia
& virtus Diaboli exeat a te & intret in te oi virtus contra malos Spus quoscunq
sine mora, In noie patris & filij & Spus Scti Amen.

Oremus

Deus Abraham, Deus Isaac, Deus Jacob, qui in dilectissimi filij tui titulo triumphali
sanctæ crucis, Jesus Nazarenus Rex Judæorum inscribi voluisti ipsiusq Jesu nomen
nomen in corde Scti Ignatij literis aureis scripsisti, quæsumus ut hanc chartam
& atramentum benedicere + & sanctificare + digneris ut qui orationes vel sancta
noia super eas scripta vel hæc legerint, vel devote portaverint habeant
potestatem contra oes Spus quoscunq invocaverint ubicunq sint & eos invocent
exorcizent, ligent & solvant quantum desideravit, vel fuerint necesse ad negotia
sibi ~~propria~~ opposita subeunda, perficienda; Ideo exorcizo + te charta & atramentum
benedico + & sanctifico + p eum qui dixit Mosi scribe hoc in libro & trade auribus
Josuæ, delebo enim memoriam Amaleck sub cælo, per eum qui ipsimet Mosi
præcepit, ut scriberet in Tabulis verba sadeus decem, & Tobiæ, ut accepta
charta faceret conscriptionem Coniugij p ipsum Jesum xpm Dnm nrm. Amen.

Consecratio Gladij

Take a faire bright sword with a crosse like an arming sword, & he that shall be
the Consecrator of it must be fasting & pure, havinge (at ye least) a
stole about his necke, & standing before the altar, upon which must be said
at that tyme, missa Spus Sancti, he must hold ye sword betweene both his
hands with ye ~~point~~ ~~pomell~~ pomell ~~downwards~~ upwards & ye point downward
so done, hold it still about the middst with thy left hand & holding up thy right
hand say as followeth. O thou sword I coniure thee & also charge thee
by the ~~[illegible]~~ vertue of god ye father Almighty, by the vertue of god the
Sonne, & by ye vertue of ye holy ghost, & by all things that ever were
done or spoken either in heaven or earth, & by ye virginity of St Mary the
virgin mother of our Lord Jesus xpt, & by ye virginity of St John the
Evangelist, & by ye fearfull day of iudgment that thou become unto me a
sword consecrated to be unto me a protection & help against all aeriall,
watery, fiery & earthly spiritts, that when they are shewen or shaken all
evill spiritts that behold it may feare & tremble & may be obedient unto my
will & most benignely fulfill my requests & desyres. O thou sword I coniure
thee by ye brightnes of Cherubims, the wch with a sword burning drave Adam
out of paradice for transgression of the precepts of God. I adiure thee also
by the sword of Salomon, the which he alwayes used in the callinge of
Spirits, & by the Lance which pearced the heart of our Lord Jesus xpt,
that thou be unto me a sword consecrated & blessed & o Lord Jesus xpt
vouchsafe to blesse thee + & sanctify thee + that I may be able to subdue
& overcome with thee all evill wicked & deceitfull spirits, through the vertue
of God the Father, who liveth & raigneth world without end Amen.

Then let the Consecrator make a crosse upon the sword with holy oyle, then kneele kisse ye crosse, rise up, take the sword in his right hand, & comand his fellow wch shall be Mr in this worke to kneele downe, lay the bare sword upon his head, & say./

O sword to thee doe I give power through the vertue of Xpts blood to teach, to [illegible] to beare & governe this consecrated sword, to use it & to worke with it in all necessary things in this art & worke, & like ~~as~~ as ye Angel with a bright flaming sword did expell & drive Adam out of Paradice into this vale of misery, so mayst thou be able through the vertue of this holy & consecrated sword to overcome all deceits & all false pretences of all evill spirits, that they may be obedient unto thy will, & that thou maist mightily constrayne to do all such things, as thou of them shalt require. Graunt this o holy ghost the which doth raigne god with the father & the Sonn & without end. Amen.

Our Lord Jesus Xpt graunt unto thee strength for his infinite mercy & goodness that thou maist not faint in these works wch thou doest by the grace of God & by his sufferance entend to goe about & worke, but without feare & dread to the company, this sword may feare ye evill & wicked spirits whose nature is evill to every man, doe thou allwayes faithfully & strongly desyre helpe & comfort of that loving Lord Jesus Xpt who was himselfe approved by the false Tempter Sathan & mightily withstood him, so doe thou arme thy selfe with ye armour of faith, that in the callinge of wicked spirits, they shall not be able to resist thee but to be obedient to thy will through our Lord Jesus Xpt who raigneth world without end. Amen./

Then lett him rise up with the sword of peace makeinge courtesy & obedience to the Alter kneeling downe wrap the sword about with a stole & blesse ye Mr with in noie patris + & filij + & spus sancti + Amen. he holding the sword in his right hand./

Consecratio Annuli.

O thou creature of God thou ringe I coniure thee which was blessed & annointed [by] king Solomon wth oyle Olive, to blesse & thee I adiure thee to be blessed through Jesus Xpt the sonne of the living God, that thou maist have the forme, the figure, vertue, & power for that purpose that thou art ordeined for: and like as in the arke of God in the old Testament the golden ring was borne so be thou to this faithfull servant of the true science [illegible] servant of God N a token of knowledg unto this [illegible] he may have helpe of thee, & through [illegible] of calling of Spirits that when thou art held up he may [illegible] all evill spirits & compell them to shew & [illegible] to shew to him the thy vertue he may subdue the power of [illegible] all such things as he desyreth [illegible] make him a true assurance of all such things [illegible] to make him perfect through Jesus [illegible] truth of all hidden things & in the secretts of spirits [illegible] thou ringe in whose figure of round [illegible] Xpt our Lord I coniure thee thou creature of God [illegible] & perfect knowledge of Jesus [illegible] the world [illegible] & all figures [illegible] all the names of all the orders [illegible] all things in the world be fixed, I coniure thee by all the names [illegible] & by that highnes in the forme of thee [illegible] the moving of the 7 planets & [illegible] & have such vertue of [illegible] angells & all the [illegible] of God Tetragrammaton which is ingraven in thee that thou mayst [illegible] spirit or spirits soever [illegible] & in fulnesse of the grace of Jesus Xpt, that unto what spirit or spirits the bearer of it, & through [illegible] shewed, that they be brought to such feare & honour of the [illegible] & by the precept & will of thy blessed name they may be made afrayd & obey [illegible] except [illegible] thy faithfull servant of God N. & to [illegible] continuall [illegible] to lye nor to tell any false tales, to depart & that they have noe power to [illegible] but that thou be [illegible] nor worke evill [illegible] falshood when thou art shewed [illegible] in thee a blessed end with this ring through ye grace of God that worketh [illegible] all evill spirits through this blessed consecrated Ringe to subdue & overcome all evill spirits through [illegible] & the holy Ghost [illegible] Sonne of God which liveth with God the father & the holy Ghost world without end Amen

annoint it with holy oyle, sprinkle it with holy water, put it on the little finger of the left hand kneelinge

The Lamen must be of copper or lead three inches broad & Tetragrammaton with [illegible] well graven in it, a hole in the middest whereby it must be made fast to the left [illegible] & it must be hallowed in all points like as the ringe saving when you said [illegible] as ye King was borne in the arke of God you shall say on the golden [illegible] was borne in the ~~same~~ forehead of the high priest, all this be taken kneeling as before, the sword

Consecratio Sceptri.

The scepter must be of a Bay tree, neere as big as your arme at the hand and it must be cut a cubit longe & the barke taken away & remaine white without paintinge, then ye Preist with his stole must take it in his left hand & hold it streight, sayinge.

Oh thou Scepter thou creature of God of kingly dignity I coniure thee by the immeasurable vertue of the most high God & by the wisedome of Salomon, wch did use thee for a signe & token of kingly dignity for the constraint of evill spirits, & by the fearfull day of Judgment, & by all Angelicall powers, I adiure thee that thou be unto this man N. a singuler help in all his coniurations, compellings & coactions of ill spirits whensoever he shall worke in this art or science, that thou mayst have the same vertue & strength that Salomon made thee for & whensoever thou shalt be borne & holden up, thou mayst procure love unto the bearer. Graunt this o Jesus Xpt which reignest God with the father & ye holy Ghost world without end. Amen.

Then annoynt it with holy oyle, give it to him kneelinge in his right hand to kisse, & sprinckle it & him with holy water./

Consecratio Circuli.

O Lord Jesus Xpt this Circle doe I make in ye name of ye ffather wch only by his word hath created all things & in thy name most holy and blessed Jesus Xpt God, the sonne of the eternall father, who with thy most precious blood hast redeemed mankind & in the name of God the holy Ghost the which did lighten the hearts of the prophets and Apostles with his grace. O the father this Circle doe I make in thy name which hast formed & created man of ye slime of ye earth unto thy Image & similitude, & hast sent downe thy sonne into this world to redeeme the same mankind Againe he being borne in Bethelem the wisemen came & offred unto him these guifts gold frankencense & mirrhe, O Lord Jesus Xpt vouchsafe to defend me & keep me that noe malignant spirits which I by thy sufferance doe intend to adiure [illegible] hurt [illegible] send unto me thy good and holy Angell from heaven which may keep me & defend me & my friends from all dangers & perill & that thou Lord wouldest vouchsafe to sanctify & consecrate this Circle which we purpose to [illegible] made fast with names & characters [illegible] world without end Amen

I coniure you [illegible] circle & [illegible] by all the names [illegible] of you circles & seales of Salomon that you be [illegible] me & my fellowes & all things within you [illegible] a hold & fort against all malignant spirits in ye name & names of our Lord Jesus Xpt the ffather + the sonne + & the holy Ghost + & by the vertue of the holy crosse upon the which Xpt was hanged for the redemption of mankind & by the virginity of St Mary mother of him & by all the vertues that are contained under the power of Tetragrammaton + & by these holy names Zoth + [illegible] + [illegible] + [illegible] Xps + & by the living God + by the true God + by the holy God [illegible] & by his holy name [illegible] by the [illegible] of Noe & all ~~the Angells~~ that [illegible] & by all his holy Angells Saints, Patriarcks Prophets, Apostles Martyrs Confessors & virgins & by the fearfull day of Judgement & by the vertue of his passion resurrection & ascension of our Lord Jesus Xpt & in the name of the father + the sonne + & the holy Ghost + that ye Circles shall here made be consecrated + & blessed + that noe malice or power of the devill may be able to doe unto us any violence or hurt, or to feare us that be within it, but through the vertue of God they may be [illegible] & constrained that they shall quickly & mildly fulfill all my requests through him that shall come to iudge the quicke & the dead & the world by fire Amen

[illegible] Say

O Lord & almighty God which art the beginning & end of all things, the beginninge of things without beginning of thy selfe, the end of all things & thy selfe

selfe without end; o most meeke God heare my prayers, & reward me not after mine infirmityes iniquities nor after my sinns but according to thy great mercyes sake which is greater then all things either visible or invis have mercy on me; O Christ which art the wisdome of the ffather sight of the Angells the glory of the Saints, ye hope, ye gate, & refuge of sinners the maker of all things, & redeemer of mans fragility I m meekly desire & pray thee being one with the ffather & the holy G that thou wouldst vouchsafe to illuminate my mind with the beams of holy Ghost & so to preserve me in this worke that all kind of Spi both infernall fiery ayery & watery may so obey unto me that I may obtaine the effect of my desires through thee Jesus Xpt the Savio of the world king of glory which liveth & raigneth God with the ffather & the holy Ghost world without end. Amen.

A Coniuration of excellent power & force to call, cause or compell any Carrier or Spirit whose name thou knowest & is bound to this booke to bring treasure hid having some of the earth of the place before and certainly desired to be there, or to reveale any other secret to thee.

In nomine patris + & filij + & Spus sancti + Amen. I coniure thee, thou Spirit (N) by the father, the sonne & the holy ghost, by fire, water, ayr & earth, by the Sea, by heaven & hell & all things contayned therein by all the words God spake in the creation of the world, & by all the words God spake unto Moyses & all other his prophets, by ye 4 Elements, & by the ver of all the heavens & by all the names of God both effable & ineffable, by christ his incarnation, Nativity, Circumcision, Baptisme fastinge & temptation, by Xpt Jesu his agony & bloody sweat, by his crosse & passion, by his precious death & buriall, by his glorious resurrecti & ascension & by ye coming of the holy Ghost; I coniure thee N by all the wounds opprobri & reprochfull, & despitefull & blasphemous words & reproches, spittinge, scourgings & torments of Xpt: by his often & sundry sheddinge of his precious blood, which he did suffer most willingly for our redemption: I coniure thee N. by ye virginity of the blessed virgin St Mary mother of Jesus Xpt, by ye head of St John ye Baptist, by all the Apostles prophets, Patriarchs, martyrs Doctors, Confessors, & virgins, & by the obedience thou owest unto thy Prince & Mr, & all the torments of hell I adiure, charge & command thee N. under paine of [illegible] into hell untill the day of iudgement that thou quickly & manifestly appeare unto me & my fellowes corporally without hurting thing or me or any other thinge which God hath blessed me or any living thing life which God hath created to his glory & the use of man & to accomplish & fulfill all my desire in what manner & forme soever I shall command thee quietly peaceably all of my fellowes & truly & fully without feare or terror of any [illegible] I charge thee to doe in the name fraud & deceit [illegible] any kinde of illusion [illegible] of the ffather the sonne & the holy ghost. Amen.

[illegible] trust how say ye then unto [illegible] make ready [illegible] bird [illegible] hill? for loe the ungodly bend their bowe & make ready their arrows within ye quiver that they may privily shoot at them that are true of heart, for the foundations will be cast downe & what hath the righteous done? our Lord is in his holy temple [illegible]

[illegible]

charge thee and binde thee by the everlasting power, strength terror & vertue of the almighty God & by the vertuous wordes & marvailous workes, wonders & miracles of the high & mighty king of kings and by all the most holy names of God the father the sonne & the holy ghost. Arise thou spirit I charge & binde thee by the vertue & high power of God by the vertue & fortitude of Jesus Xpt king of all glorie & wisdome & by the patience & charity of the holy ghost by the vertue of Jesus Xpt king of fortitude and meekness & by fortitude of Jesus Xpt king of all power & admiration by the vertue of Jesus Xpt king of all mercy, gentleness & goodness by the vertue of the love comforte & brightnesse of Jesus Xpt by the vertue of god whoe liveth in everlasting glory, by the vertue of the day of judgment when he shall judge the quick & the dead I conjure thee by him to whome all knees doe bowe both in heaven, earth & hell even to Jesus Xpt sonne of the living God sonne of the blessed virgin Mary; I conjure, adjure & commande thee N by all the most holy names of God & I doe most terribly binde binde thee by & in the vertue of these names of God Agla + one + Tetragramaton + & by all other names of God yt thou come & appeare visible to my corporall sight & my followes in the forme of a man, & peaceably & quietly fulfill my will and desyre truly perfectly & thoroughly in giving me true answere of all things I shall aske of thee or in any thing whatsoever I shall commande thee to doe; Arise arise arise I say O thou spirit N. I conjure thee by the vertue of the holy ghost, I adjure and conjure thee by the Divinity of the same, by the mercy of God & grace of the holy Ghost I doe strongly binde N by the true power & fortitude of the divinity of Jesus Xpt who raigneth with God the father & the holy ghost in [illegible] trinity & one God Almighty, [illegible] thee N & strongly [illegible] thee by [illegible] names of God Adonay + El + [illegible] + Eli + Sabaoth + Eloym + [illegible] + [illegible] + Tetra[illegible]

[illegible]

[illegible] N. Arise [illegible] N. by the strength [illegible] of Jesus Xpt [illegible] & rebellions [illegible]

rebellious spirit racked stretched & pierced continually wi[th]
most strong paines of hell fire I adiure & coniure thee
by the vertue of the paine wch Jesus Xpt suffered on his
left foote & one his right foote nayled to the + of ye tre
so shalt thou be boared & nayled with permanent paine of
hell fire: I coniure thee N: by the paine & most bitter pa-
sion wch Jesus Xpt suffered in all his most blessed & glorious
parts & members to redeeme man on the + of the tree so
shalt yu be pierced & tormented wth vnquenchable fire,
shall continually burne thee wth most ardent heate & als
be thou thoroughly bound, boared & pierced wth most hor-
rible strikings, thunders & lightnings the sword of won
terror & fury strike & wound thee, the tormenting fire
hell wherewith God doth punish the Devill & his Angells
for there pride & disobedience descend vpon thee & burne
thee for evermore: All ye most strong & bitter paines punish-
ments torments & tortures of all the Devills in hell fire and
remaine vpon thee & cast thee into the most deepe & bottom-
lesse pitt or lake of hell & there wthout intermission, relaxati
mitigation or asswaging of thy paines vexe thee continually
molest greive & thoroughly torment thee N: vnlesse thou pre-
sently & quickly appeare to ye corporall sight of me & my
followes & perfectly ~~fulfill~~ fully & truly fulfill my wi
& desires in all things I shall command thee to doe in the
visible forme of a man & [illegible]
[illegible]
[illegible]
[illegible]
[illegible] N by the most [illegible]
[illegible] Jesus [illegible] Xpt [illegible]
[illegible]
[illegible]
[illegible] good [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
& [illegible] suffered [illegible]
vpon [illegible] all past wthout any deferring the wrath
of God almighty the father the Sonne & the holly ghost ligh

light vpon thee N ye heavens & earth shall excommunicate thee &
cast thee into everlasting fire, Jesus Xpt the Sonne of the living
God shall curse thee yu deafe & dumbe spirite & shall cast thee
bound wth burning chaines into the bottomlesse pitt of hell there
most strongly to be tormented & punished for evermore and yu
shalt be expulsed from Gods catholike church & from all the
holly Sacraments & all holly living things of God the blessed
Virgine Mary & her holly child Xpt Jesus shall curse thee
wth continuall [illegible] sorrowe & torments except yu com spee-
dily wthout trait of time & appeare to the corporall sight of
me & my followes in the forme of a man wthout hurting
me or my followes or any thing yt God hath made to his
glory & praise & the use of man. The curse of God the
father the Sonne & the holly ghost descend one thee and
deprive thee from thy dignitie & include into the most deepe
pit of hell never to com out from thence vntill the day of
Judgment: heaven earth ayre fire & water curse thee all
Angells Archangells Thrones Dominations Rules powers
vertues cherubin & Seraphins & all things wthin the compasse
of Heaven curse thee N. The king prince ruler and
governor & all the messengers to binde thee & include thee
deepest strongest & hottest place of hell pitt & there detaine
thee vntill the day of Judgment in most strong vile &
bitter torments the curse of God the father Sonne & holly
ghost [illegible] vnlesse thou com speedely &
[illegible] my followes [illegible] quietly
& obediently [illegible] will & desires perfectly
[illegible] I shall command thee to doe
[illegible] in the forme of a [illegible]
[illegible]
[illegible]
[illegible] of the
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Then if he come not say as followeth)

See o Lord this froward creature N. which of thy sufferance subiect to me in no wise will appeare or speake to me lett it be thy will & pleasure o Lord to helpe me thy servant now in this great need vouchsafe o Lord & heavenly father through & in the virtue of these & all other thy most mighty names & of this commination & coniuration to cause this froward & disobedient spirit N to appeare to me obediently, quietly & perfectly & freely & truly to fulfill my will & desire to the end he might & power & his dutie to me thy servante & son Jesus xpt our redeemer Amen in nomine patris + and filij + & spiritus sancti + Amen.

The coniuration aforegoing must be said 3 times over & the prayer at the end every time but if you have nothing but illusions still say on as followeth)

[illegible] spirit N. [illegible] appeare [illegible] perfectly [illegible] appeare [illegible] spirit N. [illegible] the great [illegible] endles damnation [illegible]

And doubled be all thy sorrows continually, & damned be thou o wicked & rebellious spirit N for thy pride & disdainfull obstinacie for evermore untill thou come and appeare meekly and obediently to the corporall sight of mine & my fellowes and gently & quietly speake unto us in such a language as I may plainly understand thee to fulfill my will & desyres as I doe command in the forme of a faire man without deformitie in any part or member of thee this doe I charge and command thee in the paine of endles damnation Amen In nomine patris + & filij + & spiritus sancti + Amen.

A Generall curse for all disobedient and rebellious Spirits/

Heere o thou wicked & rebellious Spirit N which dost disobey the high divine maiesty of god ye father the sonne & ye holy ghost 3 persons in Trinity & one God omnipotent, go I shall by the power & sufferance of those 3 persons & one god accurse thee N: and excommunicate thee thou wicked & rebellious spirit, by the power & in the vertue of all the holy names of god effable & ineffable & of all the holy words aforesaid the malediction & curse of the great God father Almighty & of the Sonne & of ye holy ghost 3 persons in Trinity & all the powers in heaven in earth & in hell accurse thee & excommunicate thee into the eternall paine of paines where is tribulation & horror. The curse of all Angels, Archangels, prophets, Apostles, Martyrs confessors, Doctors priest virgins, wth creatures moveable & immoveable curse & anathematize thee N: The omnipotent father by the glorious passion of his sonne ye ineffable name of God excommunicate thee. Jesus xpt wth all his power curse thee, man son of ye liveing God curse & xpt Jesus saviour of the world both God & the high name of God Tetragramaton + excommunicate thee the vertue of the 12 most excellent names cate thee: the universall name of Jesus xpt excoricate & condemne thee names of god which thou dost know & feare commandements, & N both now & evermore untill thou be obedient unto all my deepest pitt & burninge seperate & parte thee from all thy company into ye of hell be of greatest force, lake in hell where all the strongest paines of hell be unto which name all I doe excoricate thee N by ye excellent name of Jesus, heaven, in earth & in hell, & except thou knee must bowe & obey both in my selfe by ye power of all the come speedely & quickly without delay, & authority given unto me doe names & words aforesaid, & by ye power & into ye sorrow of sorrows excoricate thee & cast thee into the paine of paines, & upon thee & where is tribulation & anguish, & all wrath & anger of God be & hatred of god cast thee into ye fire & fornace of hell where is the wrath & everlasting discord & & into ye cursed prison of eternall damnation, where is be obedient unto horror there ever to remaine. & abide untill thou N be & truly at all me fulfill my will & pleasure in all things simply, perfectly & command thee tymes & tymes whatsoever & howsoever I shall call & all the curses, lett it be thus by the vertue & power of God omnipotent, & all these aforesaid paines may & malediction and remaine in thee & that all these as there be graines of be encreased & multiplied upon thee plentuously as there be starrs in ye firmament of the heavens sand in the sea & even as there be force, power, strength & vertue by ye be thy paines multiplyed. this doe I of God the sonne + & by the power of God the father + by the power of equall in dignity, one God omnipotent of god the holy ghost 3 persons in trinity, & dominion world without end to whome be all honour, glory, power, & Spiritu sancto + Amen. fiat fiat end Amen In nomine patris + & filij + & Spiritus sancti + Amen

this must be said 3 tymes over /

An ~~Epsion~~ Excomunication for none appearance. /

Same

Heare o thou obstinate & rebellious Spirit N. which hast bene lawfully &
cited & called to appeare before me at this tyme & in this place & yet
hast neither come nor appeared, I pronounce, accurse thee & excōicate
thee, & in ye behalfe of or Lord (& Sauiour) Jesus Xpt hath created bo
thee & mee, & by the authority of the same Jesus Xpt to me given &
committed I now doe & will doe as much as the law of God written &
ye Scriptures warranteth me, Excommunicate, accurse, & despise thee, &
from thy office & dignity deprive thee. Be thou O N. excōicated, accurs
despised & from thy dignity & office deprived, & put downe into ye most stro
& bitter paines & most hellish sulphur, & hottest fire of hell, where thou
shalt be pmanent & most cruelly tormented & burned untill such
tyme as thou shalt be obedient to my will & comandements, & pfect
fully & truly fulfill my desyres, & now againe by the licence of G
& authority of the Catholicke Church I pronounce approue & affirme
upon thee thou N. & doe confirme all these aforesaid paines to be giue
fed & burned upon thee for thy disobedience, so that thou haue noe hope
nor never shalt haue hope of rest, liberty or ease, or forgiuenes, or
mitigation from thy paines but that they may be encreased & multipl
upon thee, thou wicked, rebellious, pverse, proud, most disdainefull
& obstinate Spirit N. from day to day from houre to houre, from moment
to moment, from tyme to tyme, from paine to paine, from bitter to wo
& euer there abide, & be from the sight & of the glorious & diuine
maiesty of god the father the Sonne & the holy ghost to be expul
& put out untill the tyme yt thou shalt be obedient to my will and
comandements & pfectly & truly fulfill the same In noie patris +
& filij + & spus scti + Amen. /

This Excomunication must be said 3 tymes over & then
goe forward thus, except he doe appeare. / fellowes at m

Provided allwayes so farre, that if thou appeare to me & my
next citing & calling visibly & quietly as I cite thee to doe to the corpora
sight of me in fayre forme, & [illegible] under ye paine of excōication a
singe & condemnation to be void & of none effect, & if thou doe not
& appeare to me & my fellowes as I doe call & comand thee to doe but b
repugnant, disobedient & rebelling to the name of God before in this Ca
recited & rehearsed, that then this sentence pronounced against thee to st
in full force strength, & power, & vertue, to thy utter destruction, excōicat
accursing & euer lasting condemnation fiat fi. fi. Amen, Amen, Amen
In nomine patris + & filij + & Spus scti + Amen

A Cōmination to bind him to obey when
he doth appeare /

[illegible] & [illegible] N [illegible] were made, yet if he mad
[illegible] thy infinite word whereby all things [illegible] whereby god made man
& [illegible] I coniure thee by ye goodnes of god [illegible] thee by
his owne Image & put all things under his subjection & condemned thee by
Justice for thy pride & rebellion. And by his grace whereby he redeemed
by the virginity & humility of the most holy mother of Jesus Xpt or Lo
& by ye power wherby he subdued hell, made bound & thrall thy fellowes
punished those that thou shew to me the truth of all things I shall aske th
& faithfully & peaceably obey all my sayings & comandements as much as
there is. I coniure thee N by the obedience thou owest to thy Superiour, & by
most holy name of God Tetragramaton + which was grauen in ye top of Salom
Scepter & his Ringe, & inclosed all Spirits in a ball of glasse / brasse, & tha
obey me by ye vertue of this said most holy name, as much as is in thee & thy
power, by ye vertue & sprincklinge of Xpts most ptious blood & that thou
& truly thou answer to all things I shall aske of thee without fraud
dissimulation, & without fearing of me or terrifying of mee or any
creature yt ever God made, & without lightning & thundringe fire
raine or any other storme or tempest whatsoever: & that thou thro
to fulfill my will & desyres. Jesus Xpt graunt this through whose vert
& wisedome Salomon subdued thee & all Spirits were they never so wi
& expert to obey: The same Jesus Xpt comand this authority & confir

& confirme the same, with truth & straightnes for euer & euer Amen.

A Constriction

I Coniure thee N & adiure thee N. by ye obedience which thou hast made
before & by ye vertue of thy said name Tetragramaton + by the unspeakable
power of ye said name, & by St Michaell tharchangel who overcame ye devills
by ye annunciation of ye blessed virgin Mary mother of or Lord Jesus Xpt
by his Nativity, passion, resurrection & Ascension, & by ye darkning of the ☉
at his death, & by all that ever was made in heauen, earth, or hell, that
they giue true answer of all things yt I shall aske thee, & that thou ~~fulf~~
fulfill my whole will & desyres without fraud, terror, feare, or any hurt or
dangers of me, or of my fellowes, or of any part or member of me, or any other
creature ~~of god~~ that euer God made, & without lying, or tract of tyme, graunt this
same Xpt Jesus or Sauiour, & furthermore I coniure & charge thee N. by
vertue of all these aforesaid coniurations & constrictions & by the ineffable
name of God Tetragramaton & by all the names & characters in this circle, &
by all the wonderfull works of God in heauen, earth, & hell & with all
celerity & speed, quietly & gently thou fetch, carry & bring to me & to & for
my use & my fellowes all the treasure of gold, silver, plate, or ptious stones
within ye compasse of 300 yards both length & breadth & depthes of ye place
or ground from whence this treasure or earth was taken, & that by the power of
B. into this place & here to lay it downe, & leave it behind thee to the use of
me & of my fellowes, & of all others to whome it shall passe from us to inconver-
tible, This I charge bind & comand thee to doe, by the vertue of this Coniu-
ration & of all holy names & words of god the father the Sonne, & the
holy ghost, by which Salomon subdued & reclaimed all Spirits unto him
& under his feete subiection & obedience. fiat. fi. fi. Amen Amen Amen
In noie patris + & filij + & spus scti + Amen. /

A Licence for Spiritts.

I Coniure thee N. by that visible & holy temple of Salomon wch he ~~built~~ did
prepare to the most holy god, by all the Elements, & by that most holy name
that was grauen on Salomons Scepter that for this tyme thou depart
quietly, quickly, & peaceably, without lightnings, thunder, raine, wind, storme
or tempest or any noyse or terror whatsoever & whensoever I shall
call thee, yt thou doe come to me & my fellowes without delay or
tract of tyme, not molesting me or any other creature that god hath
made to his glory & praise, & the use of man, or without disordering any
thing, pulling up or casting downe any thing, or doing hurt any other
way whatsoever eyther in thy coming or going, not hurting, troubling or
infesting me or any other creature, neither by thy selfe nor any other
Spirit or Spirits for thee or at thy procurement at any tyme or tymes now
or hereafter by the vertue of or Lord Jesus Xpt ye father & ye holy ghost
goe thy way in peace to ye place which god hath appointed for thee, &
peace be betwixt thee & me. In noie patris &c /

Heare followeth a Exorcisme to be used if Spiritts be
rebellious & disobedient or if that they appeare in horrible
manner it will bring them to the remembrance of their fo
estate & so move them to humility

[illegible] must be said before you [illegible] [illegible]
with such like godly prayers

Heare o ye heauens & I will speake [illegible] the words of my mouth, [illegible]
hell & all that is in them contained marke. Did not I as the Eagle who stirreth her
I (saith he) fashion & make you? [illegible] her wings & carrieth them on her shoulders
nest fluttereth over her yong [illegible] that you were fatt, & so well
Againe haue not I so nourished you with fatnes? why haue you then so
fed that you were [illegible] why haue you
spurned with your heeles against me your maker? what then haue you tasted
seemed to change all your glories with ignominy & that heauenly felicity, hellish
haue you not purchased in that instead of that heauenly [illegible] which doth & shall for
~~eternity~~ perplexity? never haue you that fire kindled euer

sure at my pleasure turne you in the bottomles pitt of hell: what are you
become but a froward generation & children in whom is no faith? why are y
so unfaithfull & disobedient to my most holy names & words? know you not
I am god alone & that there is none but I? Am not I the only [illegible]? I
hold in my power to kill & make aliue, to wound & to heale, to oppresse &
deliuer? If I whett the edge of my sword, & my hand take hold of it to
iustice against them that doe disobey my holy name, who are able to a
the same? I will haue my swordes eate their flesh, & my sharp arrowes of
fire to be drunke in their blood, wch of you yt are disobedient to my n
(saith ye Lord) is able to withstand mine anger? Am not I the omnipotent
(saith ye Lord) & none but I? who can command the heauens to smoake, the
earth to feare, the water to flow & hell to tremble, & not the com
of these all in my hand? O thou obstinate & stubborne Spirit wh
hast thou dealt so frowardly wth me (saith ye Lord) to urge me to com
& me my faithfull seruant Michaell, & valiant Champion to expulse
& put thee out of that place where thou wast filled with wi
wisdome & understanding continually beholdin & seeing my wonde
works & acts: didst not thou see my glory with thine eyes, & didst thy
eares heare ye ma[iesty] of my voice? didst thou but knowe ye my delight
was upon ye Saints & upon such as excelled in vertue? & wast hidden
thee that I would not haue my soule in hell? why art thou thou
out of the way, why art thou become so abominable? & why is thy th
become an open sepulchre? wth thy tonge dost thou deceiue my seruant
for ye poyson is under thy lips, thy mouth full of cursing & bitterness
thy feet are swift to shed blood innocent blood. what is in thy wonde
but destruction & heauiness, & what art thou but a worker of mischief
seeking to eate & swallow up my children as they were bread? Is th
the obedience thou doest owe unto me (saith ye Lord)? & the true seruice
thou offerst unto me? Therfore for this thine obstinacy, disobedience
pride & rebellion thou shalt be burned & most cruelly tormented
intollerable paines in the bottomlesse pit of hell fire for euer./

A generall curse for all Spirits both for stone, glasse or Circle.

Extra Circulu hora ♃ & intra illu hora ♀

make a fire of drye coales & brimstone & such like stincking
stuffe: & write the Spirits name in virgins parchment, then
burne it, saying ye the curse following, but first coniure the fire
thus./

[illegible] I coniure thee thou creature of fire by him ye [illegible] & all th
were done, & by ye liuing God & by the true god & by the holy god, &
him which made thee & all elements by his word, by him wh
appeared to Moyses in a fiery bush, & by him which kept the children
of Israell in a fiery pillar through the wildernes, & by him which shall
come to iudge the world with fire & brimstone, that thou which art m
of fire & brimstone do make hot this disobedient Spirit N. till he am
unto me & shew him obedient in all things as I doe & shall command him.

Almighty God father & author of all vertue & invisible king of glory
most strong & mighty Captaine of ye strong & triumphant armes of ang
God of Gods, Lord of Lords, which holdest in thy hands the armes of
earth [illegible] with the breath of thy mouth makest all things to shake sha
& tremble which makest thy Angells lightnings & thy Spirits flames
fire vouchsafe I beseech thee O Lord to send thy holy Angells into thi
place of fire, to torment vexe & [illegible] this disobedient Spirit N.
[illegible] [illegible] him as St Michaell tharchangell ouercame Lucifer the
prince of darknes, till he come to me & fullfill my will & desi
Fiat, fiat, fiat, Amen.

The mighty god [illegible] hath spoken & called the world
from the rising up of the sunne unto the going downe there of.
Out of Sion hath god appeared in perfect beauty.
Our God shall come & not keep silence there shall goe before him
consuming fire. & a mighty tempest shall be stirred up round
about him.

[illegible]
[illegible] in
y fire

God shall call the heauens from aboue & the earth that he may iudg his people.
4. Gather my Saints together those yt haue made a couenant with me with
5. Sacrifice, & ye heauens shall declare his righteousnes for God is iudge himselfe.
6. Heare o thou Spirit N: & god will speake, he himselfe will testify against thee
for he is God euen or god.
7. Plead thou my cause o god wth them that fight against me & striue against them
them that striue with me.
8. Let them be confounded & put to shame that disobey thy name.
Lett them be turned backe & put to confusion that imagine mischeife against me.
9. Let them be as dust before the wind & the Angell of ye Lord scattering them.
10. Let his way be darke & slippery, & ye Angell of ye Lord ~~scat~~ scattering them.
11. Lett a suddaine destruction come upon them unawares, that he may fall
12. into his owne mischeife
13. Our Lord shall laugh him to scorne for he hath seene that his day is cominge.

O most mighty god & most gratious father & mercifull Lord wch by thy iust
iudgment accursest the ~~serpent~~ serpent in Paradize for alluring man to diso=
=bey thy commandements vouchsafe I beseech thee to condemne & curse this
disobedient N: wch doth contemne & disobey thy holy & blessed name. Amen

O thou most puissant Prince Radamanthus wch dost punish in thy prison of ppetu=
=all perplexity the disobedient deuills of hell, & also the grisly ghosts of
men dyinge in dreadfull desspaire. I coniure bind & charge thee by Lucifer
Belsabub, Sathanas Jancanill & by their power, & by ye homage thou owest
unto them, & also I charge thee by ye triple crowne of Cerberus his heade by
Stix & Phlegiton, by your fellow & priuate deuill Barauter that you doe
torment & punish this disobedient N. untill you make him come corporally
to my sight, & obey my will & commandements in whatsoeuer I shall charge
or command him to doe: fiat, fiat fiat Amen./

O thou most disobedient Spirit N. I condemne thee by ye vertue & power of
the 3 most dreadfull & mighty names of god Agla + On + Tetragramaton +
into the hands of these princes Lucifer, Satanas Belsabub Jancanill to be
be tormented in ye bottomlesse pit of hell for thy stubbornes wilfullnes
disobedience, & rebellion. And furthermore as xpt Jesus cast out deuills by
the power of his diuine godhead by the power of xpt Jesus cast I thee into
that tormentinge pit of fire & brimstone there to be tormented untill the
later day of iudgment except thou be obedient to fullfill my will and
commandement in all things I haue or shall aske or demaund of thee wthout
any deceit, falshood or delay. In noie patris & filij + & Spus Sti + Amen
fiat, fiat fiat /

BRITISH MUSEUM

An Apt Inuocation for any Spirit for Stone, or glasse

Coniuro te Spum N. p patrem + & filium + & Spum sanctum + p eum qui uenturus est iudicare uiuos & mortuos & seculum p ignem, p Natiuitatem, p baptismum, resurrectionem & ascensionem Dni nri Jesu Xpi, p sctam mariam matrem dni nri, p uirginitatem eius, p 7. dona Spiritus Sti, p natiuitatem Johannis Baptistae, p 24 seniores, p 9 ordines Angelorum p angelos & archangelos thronos, dominationes, principatus, potestates, cherubin & seraphin, & p oes virtutes coelorum, p 4 aialia dei Thronum portantia, oculos ante & retro habentia, p 12 Aplos, prophetas, martyres, Confessores & virgines p oes sctos & sctas. Coniuro te N. p Deum natum ex maria virgine, passum, a Judeis suspensum crucifixum & sepultum inde venturum iudicare viuos & mortuos & seculum p ignem. Coniuro te p sctam ciuitatem Hierusalem, p coelum terram & oia quae in eis sunt, p oes virtutes eorum, & p 4 Elementa mundi. Coniuro te N. p nomen ya + qd Abraham audiuit, & agnouit deum oipotentem & p nomen יהוה. quod Enoch & Elias nominauerunt, & ad terram promissionis ad pugnandum cum Leuiathan redditi fuerant, & p nomen Anabona quod pcipitat in uniuersam terram, p vocem Adonay + qd deus clamauit voce magna in media nocte & oes mortui boni & mali in ictu oculi resurgent & p nomen Anaphaxeton in quo deus oes qui vitalem Spum acceperunt, resuscitabit, in aetate 30ta annorum, & p nomen Ely + in quo terminabit mare & flumina, & p nomen On in quo deus reseruabit mare & flumina sicuti sibi placet. Adiuro te N: in noie Abracal in quo Deus destruet turres domos & oia aedificia in diro, & non remanebit lapis super lapidem, & p n. Sother in quo deus faciet lapides unum aduersus alium bellare p nomen Pentheteramon in quo deus faciet ☉ & ☾ obscuros, & oes stellas cadere p N. Sabaoth in quo deus veniet ad iudicium, sicut Imperator qui ingreditur Ciuitatem coronatus coronali insigni: & p N. Athanatos in quo deus pacto iudicio, Diabolum cum suis membris in carcerem & stagnum ignis & sulphuris praecipitabit & p N. α & ω in quo deus fecit aquas. Coniuro te N in virtute dei & sctorum omnium ut ne ausus sis in aliquo loco pmanere sed festinus & coram me venias sine aliqua mora & dilatione. Coniuro te p virtutes & in virtute noium istorum, qui sunt supra te ante constitutionem mundi instabiliter ordinati, si sis in aliquo 4 Angulorum mundi et humiliter hic in loco assignato coram (nobis) me ante circulum desideria mea adimplenda venias, p summam virtutem omnipotentis dei. Coniuro & exorcizo te p virginem virgam Moysi, p amuletum & sigillum Salomonis filij Dauidis Regis: quo scripta sunt noia dei veri, & p noia cum quibus Salomon oes daemones ligauit in aerea pila. Coniuro te p angelum Barachiel, p angelum [illegible] Barachiel, p Angelum [illegible] & p Spum Enoch qui est famulus dei [illegible] nullo modo mouere ne uenias ad circulum istum sine ulla deformitate. & ut stes hic nullo modo mouere donec petitionem meam, omnemque quaestionem de qua eum te interrogauero plane & stabiliter mihi respondeas sine fraude vel fallacia aliqua In noie patris + & filij + & Spus Sti + Amen

Salomonis [illegible]

[illegible] p nomen Sya & [illegible]
Coniuro te [illegible] p nomen ya & [illegible] qd noel [illegible]
Sacrificium [illegible] Dom & [illegible] Angelis [illegible]
[illegible]
& [illegible] Deo & p nomen Anaphaxeton qd Moyses nominauit & percussit terram
Aegypti cum oibus plagis pestilentiis, & p nomen Agla qd Aaron nominauit & meruit summus sacerdos
Dei vocari & p nomen Joth quod Moyses noiauit & meruit videre vocem Dei in flamma loquentem
p nomen Agios quod Moyses noiauit & pascham celebrauit, p nomen Jehouah p quod Moyses traduxit
populum Dei p mare rubrum, p nomen Jaffa per quod Jehoua gradi Josue fecit ☉ p 15 gradus [illegible]. Adiuro te
p agios p qd Sampson noiauit & vicit Philisteos, p Otheos p qd [illegible] p qd Dauid vicit Leonem & ursum
p virtutem Pauthon p qd Dauid vicit Goliath, p Pantheraton, p quod [illegible] raptus est
& p n. יהוה qd oia legis sacrificium amplectantur & p nomen Agapion quo Heliah raptus est
in curru igneo. & p n. Saua p qd Helizeus Spum Eliae dupliciter recepit, p n Emanuel, p quod

---

quod Esaias prophetauit de aduentu Dei, p nomen Jesu absconditum a seculis & in fine seculi reuelatum. Praecipio, Coniuro & adiuro te N. p hoc sacratissimum nomen El + & p oia sacratissima dei praedicta & subsequentia ut mihi appareas & humiliter obedias sub poena damnationis & excommunicationis aeternae. p nomen Jophiel p quod Salomon conclusit vos in pila aerea & p hec sacratissima Dei noia Messias + Sother + Emanuel + Sabaoth + Adonay + usia + homousion + Joth + Eriah + Gramaton + Agnus + Aries + Serpens + Leo + Vitulus + vermis + p nomen, est qui est, & p oia mysteria in coelo & in terra. Coniuro te N. p sigillum & pentaculum Salomonis ut mihi appareas & veraciter respondeas, & velle meum adimpleas ad oia praecepta & interrogata. Quod si nolueris maledicat te deus Spus Sctus + oes virtutes coelorum, viz. Angelorum, Archangelorum, thronorum, dominationum, principatuum, potestatum, cherubin & Seraphin insurgant contra te. Audi N hanc sententiam creatoris tui qui cuncta gubernat, triumphat, vincit, & regnat p secula seculorum. Amen.

When thou hast called & caused any spirit to appeare & hast demanded of him what thou thinkest good for the p'sent tyme & art desirous to see him againe at other tymes, before thou licence him to depart bind him to the swearinge him as followeth: & read these things first if thou wilt.

Lectio libri Apocalipsis beati Johannis Apostoli. Apoc: 20 cap.

Vidi Angelum descendentem de coelo habentem clauem Abyssi & catenam magnam in manu sua, & apprehendit draconem & serpentem antiquum qui est Diabolus & Sathanas, & ligauit eum p annos mille, & misit eum in abyssum & clausit & signauit super illum, ut non seducat amplius gentes donec consumantur mille anni.

Lectio Zachariae Prophetae Cap. 3tio

Ostendit mihi dns Jesus sacerdotem magnum stantem coram Angelo dei & Sathan stabat a dextris eius ut aduersaretur ei & dixit dns ad Sathan. Increpet dns in te qui elegit Jerusalem.

Lectio Sancti Euangelij secundum Lucam Cap. 9.

Conuocatis Jesus 12 discipulis dedit illis virtutem & potestatem sup oia daemonia, & ut languores curarent, & misit illos praedicare regnum dei & sanare infirmos.

Then say.

Sicut sanctus Dei Angelus virtute dei serpentem antiquum catena magna ligauit & super eum signauit, ita ego authoritate eius te Spum N: ligo & p virtutem huius stolae & per vincula Dei nri Jesu Xpi, in quorum memoria hac mea utor in noie patris + & filij + & Spus Sancti + Amen & signo signaculo sanctae crucis ut prosternas te coram praesentia mea & obedias deo & mihi eius ministro. And furthermore I adiure coniure & constraine thee N. by the father, the sonne & ye holy ghost by all the names of god & by the glory of his kingdome, by his glorious resurrection & ascension by the true & euerliuing god wch shall come to iudge ye quicke & ye dead & the world by fire, by the hope thou hast to be saued & by the death of Xpt that thou be obedient to me in all things I shall command thee, sweareing with a solemne voice & in any as I shall command thee that thou fulfill the same with true & faithfull seruice

B[illegible]

[illegible]

4 Item I N. doe sweare that when soever you A B. shall call me or have to doe wth me in any kind of cause how or what fashion soever it shall be I wille at yor commaund & serve you truly according to my power by laying doing, fetching or carrying eyther goulde or silver or any other thing living or not having life, without feare or hurt danger or delay without making or causing to be made any lightning, raine, haile snowe, thunder, winde storme, tempest darkning or doing any other thing whereby you or any other creature of God may be hurt, feared, troubled or disquieted or receive any kind of discommodity

5 Item I N doe sweare by God his owne selfe in Trinity the father the sonne & the holy Ghost by the 7 plannets the 12 signes and these holy Quarters & by the plannets under whose governement I ame that I will never doe that which shalbe to yor shame or discredit but doe yor businesse quietly with meeknes & gentlenes & fulfill your mind before any man & visibly in the forme of yor owne person if you please to your great praise honour, wisdome and credit.

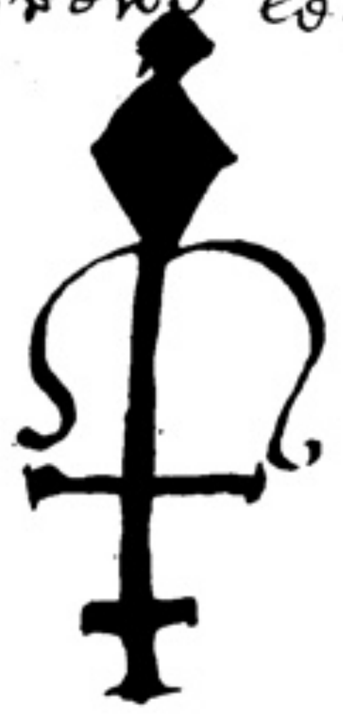
6 Item I N doe sweare by the mighty & eternall God by the unspeakable Trinity, by heaven by earth by all the powers of the same that I will doe most faithfully & truly all that I have sworne to doe for you A.B. & this I promise freely to you A B: the servant of Xpt & confirme this promise by a forcible oath both to obey God & his holy names & you in all things commaunding me by your authority received from God & his Catholike church wch if I breake or refuse to obey you, I begge against me the sword revenger of the wrath & anger of the most highe & just Judge and that he would send downe even then presently when I shalbe false to you the [illegible] of his [illegible] Michaell the Archangell who may deliver me into the hands of my enemies & thrust me downe into the lake of fire & brimstone where I may [illegible] [illegible] without end Amen.

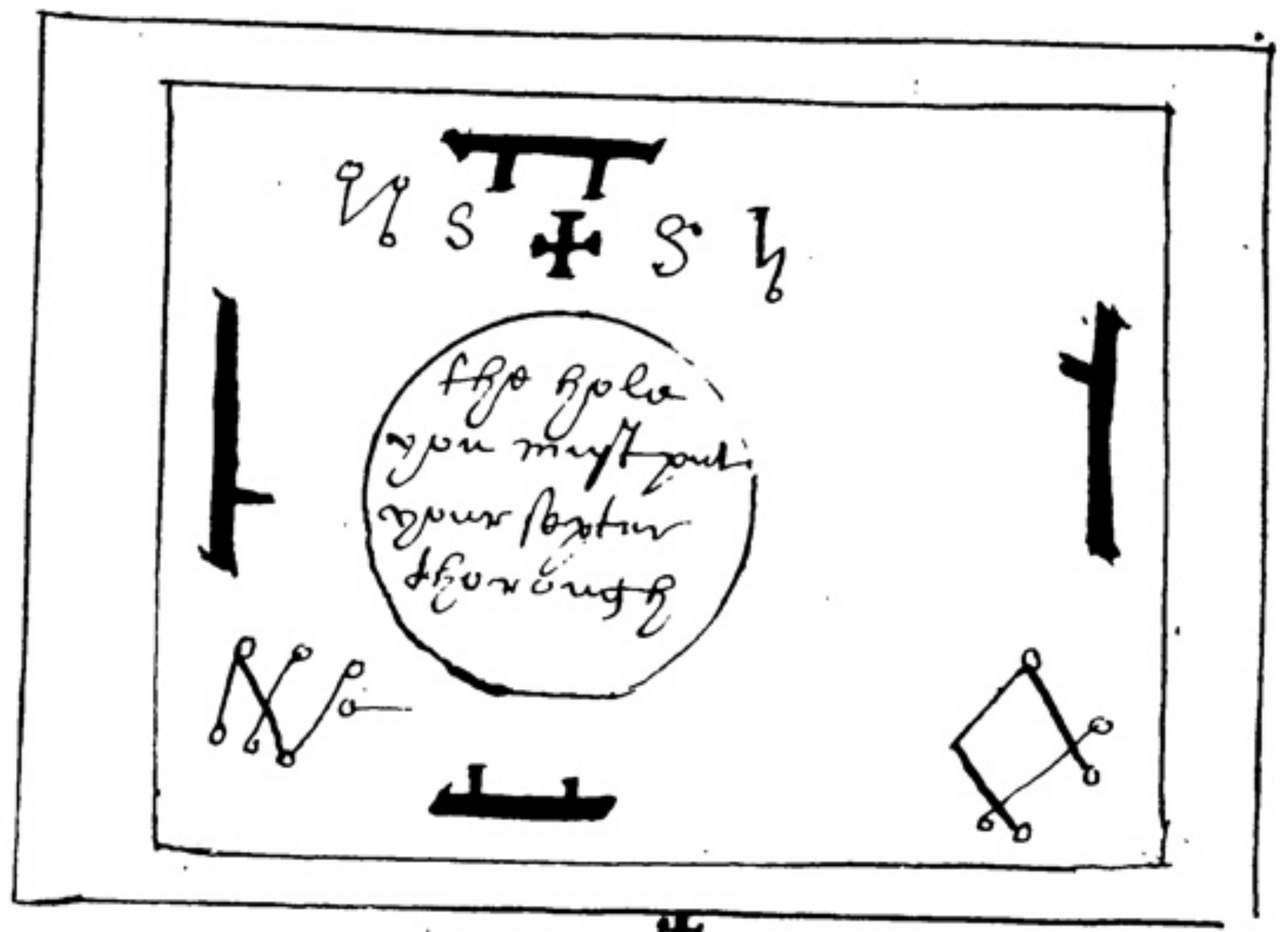
[illegible]

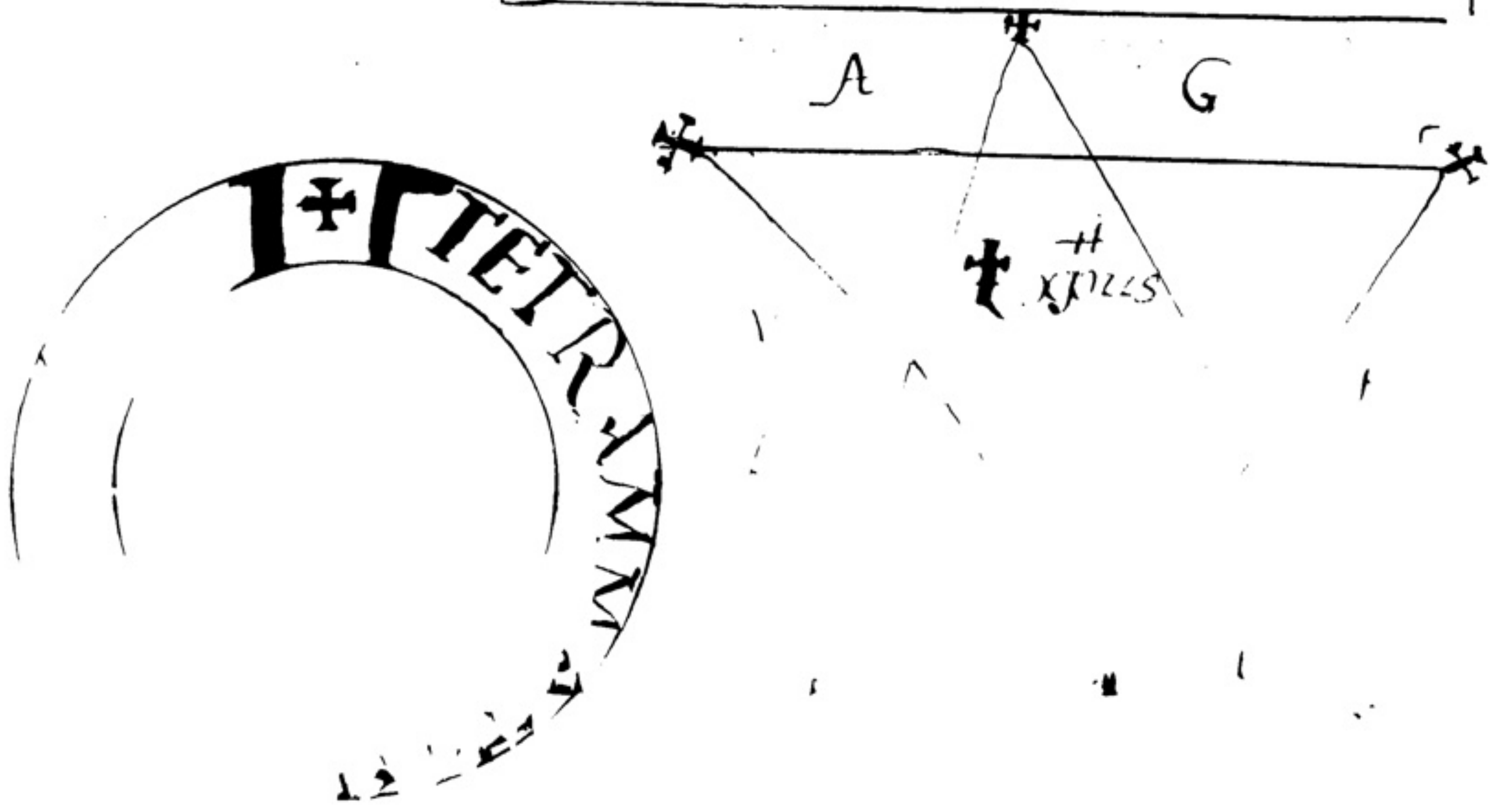
[illegible] to kepe [illegible]

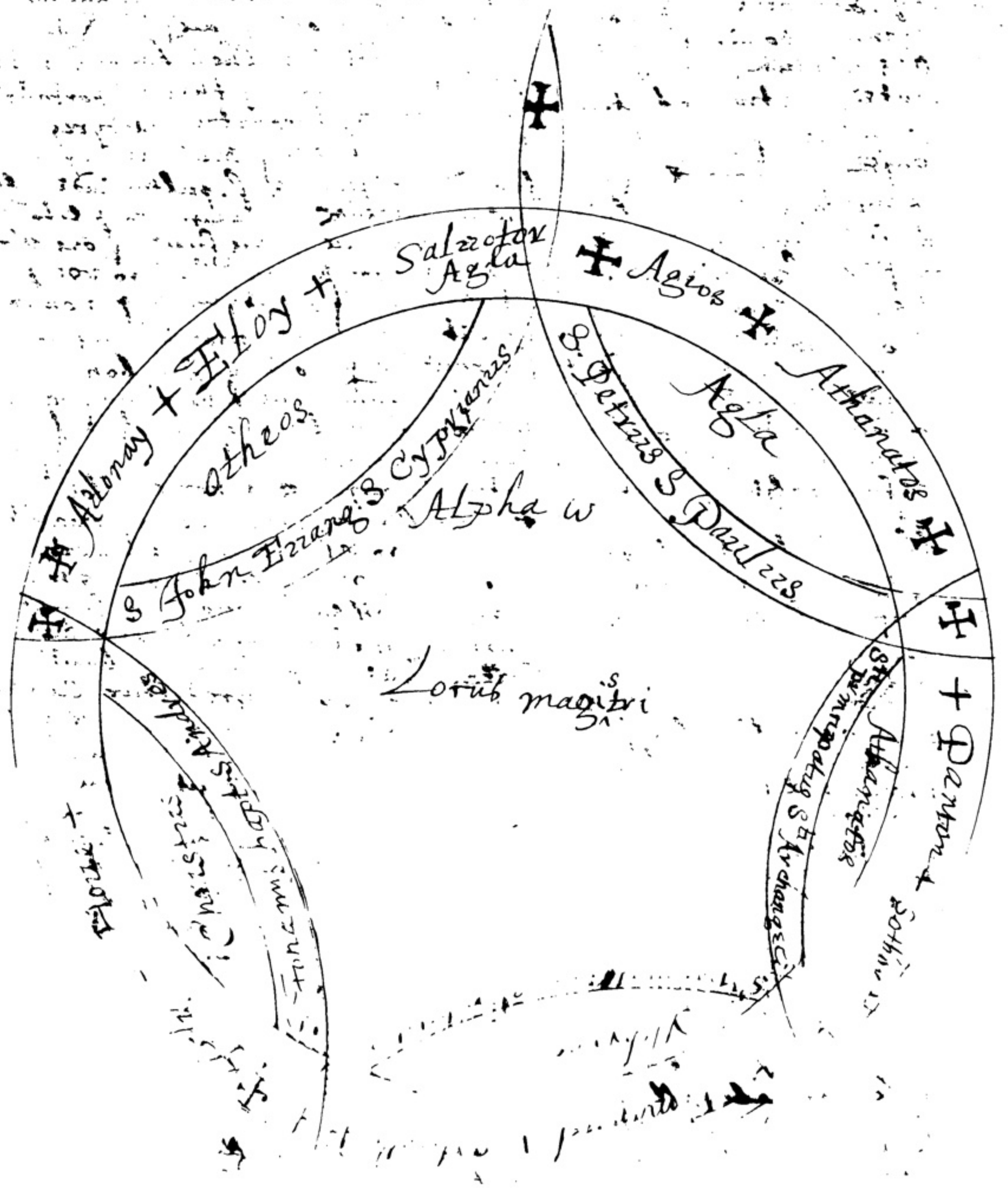
[illegible]

on ye other side must be ingrauen oriens in the east part Ægin king of
of the north in the north part paymon king of west part and
Amamon king of the south part wth a + before & behind eche nam
e in the middest alittle aboue the hole Tetragramaton grauen
in hebrewe letters thus יהוה.




the hole
you must putt
your sceptor
thorough




Salvator
Agla
Agios
Athanatos
Adonay
Eloy
otheos
Agla
S. Petrus
S. Paulus
S. Cyprianus
S. John Evangelist
Alpha ω
Locus magistri
S. Andreas
Damon
Athanatos
S. Michaell Archangell
Eloie

An apt inuocation for any Spirit for stone or Circle ./

Coniuro te Spum (N P) per patrem + filiu + & spum sctum + p eu qui ventu
est iudicare viuos & mortuos & seculu p ignem, p natiuitatem, p Bap
mu, mortem, resurrectionem & p sctam maria matrem Dni nri Jesu xpi,
virginitate eius p 7 spus scti dona, p natiuitatem Johannis Baptiste
24 Seniores & p nouem ordines Angeloru, p angelos & Archangelos
thronos, dominationes, principatus, potestates Cherubin & Seraphin, & pe
oes virtutes cœloru & p quatuor aialia Dej thronu portantia, oculos
ante & retro habentia, & p 12 Aptos, Prophetas, martyres, Confessores,
Virgines p oes sctos & sctas, Coniuro vos p Deu natu ex maria virgine
passus a Judæis, suspensus, crucifixus, & sepultus, inde venturus viu
& mortuos & sæculu p ignem iudicare. Coniuro vos p sctam ciuitatem
Hierusalem, p cœlu & terra & oia quæ in eis sunt, p oes virtutes eor
& p 4 elementa mundi Coniuro vos p noia Coniuro vos p noia ya q
Abraham audiuit & agnouit Deu omnipotentem & p nomen יהוה p
quod Enoch & Elias nominauit, & ad terra promissionis, ad pugnandu
contra Leuiathan, redditi fuerunt, & p nomen Anabona, in quo præcip
vniuersa terra, p nomen Adonay quod Deus & voce magna clamabit
media nocte, & oes mortuj boni & malj in ictu oculi resurgent, & p n
Anaphexeton vel Anophenitom in quo Deus omnes qui vitalem spum accipera
resuscitabit in ætate triginta Annoru, & p nome Eloy in quo termin
bit mare & flumina p nomen On in quo Deus reseruauit mare &
flumina sicut sibi placet. Adiuro vos in noie Abracax in quo Deu
destruet turres domos & oia ædificia vna die, & non remanebit la
super Lapidem, & p nomen Sother in quo Deus faciet Lapides
aduersus aliu bellare, p nomen ponthetramon in quo Deus faciet Sol
& Luna obscuros & oes stellas cadere, p nom Sabaoth in quo Deu
ad iudiciu veniat sicut Imperator, qui ingreditur Ciuitatem cor
tus Coronali insigni, & p nom Athanatos, in quo Deus præcto iudici
Diabolu cu membris suis in Carcere & in stagnu ignis & sulphuris
præcipitabit, & p nomen α & ω in quo Deus fecit aquas, Coniuro vos in
virtute Dej & sanctoru noium ut nd audeatis in aliquo loco p mane
sed festinanter coram nobis veniatis sine mora & aliqua dilatione
Coniuro vos N p virtute & [illegible] angeloru qui sunt supra
ante constitutionem mundi & ineffabiliter ordinat, ut oes spus qui
mundi sub timore & tremore habeat [illegible]
[illegible] Asmael [illegible] angulis [illegible]
[illegible] nostra decidenda ad [illegible]
[illegible] p sanctas virtutes Dej Coniuramus & exorcizam
p virga moysi p annulu & sigillu Salomonis filij Dauidis Regis
[illegible] sunt noia Dej [illegible] & p noia in quibus oes demon
Solomon ab alligauit Coniuro vos p Angelu Baraghiel & p
Angelu Barachaziel, p Angelu [illegible] & [illegible]
[illegible] ut similiter venias ad Christallu vel Annulu [illegible]
ulla deformitate ut hic [illegible] nullo modo mouere, donec [illegible]
meam omnia quæstionem de quacunque vos interrogauero plenitter &
ineffabiliter nobis respondeatis sine fraude vel fallacia aliqua
In nomine patris &c

Temporis nota ad operandu.

Cyprian saith that after October you may not worke untill March,
also you must work in some monthes in even dayes & in some in odde as

For	March	Even
	Aprill	Comon
	Maye	Even
	June	Even
	July	Even
	October	Even
	August September	Comon odde

Also you must worke in a Chamber or
garden which must be a square with a
Cubit on every side highe also it must
be 24 foote in length & 20 foote
broad./

A generall bande.

I bind thee Spirit that art appeared in this stone of Christall +
thou doe not disobey my Comandements, but to do all things for me,
that to thy office appertaineth & more too, here I bind thee not to goe
thy way fro me till I release thee here to remaine untill thou have
fullfilled all my Commandements for I will use art towards thee
& nothing but art & thou Spirit therefore here stand I charge thee
in this Christall stone fiat 3. in noie &c./

Licentia Generalis

O thou Spirit which hast fullfilled all my commandements now I
charge thee to depart to the place where God hath appointed thee
untill I shall call thee againe & if thou doe not depart God
curse thee therefore avoyd thou wicked Spirit N. ! commanded nor
Noe good Spirit will tarry longer than they are
no longer than 24 hours if they be bidden goe

Christalli opera perfectissima.

Oratio ante operis inceptionem.

O Lord God Allmighty & omnipotent father, Sonne & holy Ghost graunt unto me thy servant although unworthy to know thee above all things to desyre thee to live according to thy will, and finally to finish the course of this life after thy godly pleasure, for I know perfectly & confesse openly thou art the fountaine & originall of goodness, of every godly desyre, of every knowledge & science & of ye right continuance of ye same: thou madest ye first man Adam in all naturall things perfect & endued with sufficient knowledg: Thou didst give unto thy servants Bezaleel & Aholiab knowledge to invent all kind of works in mettalls, thou gavest unto thy servant Salomon an heart apt unto wisdome, thou hast inspired ye hearts of all thy prophets, thou hast also said aske & it shall be given you, seeke & you shall find, knock & it shall be opened unto you. Therefore I most humbly beseech thee gentle God my redeemer conservour & Protector to lighten myne heart that I may aske such things as may be to thyne honour & glory of thy most holy name: And lett it not displease thee o omnipotent king I beseech thee that I a wretched sinner doe aske & desire by thy mercy to be instructed in these naturall things & secrets that albeit being unknowne by ye first, mayst be knowen by the last, [illegible] is by thyne operation glorious, give me by thy grace good God to know these things & rightly without impediment or lett either of ye world or devill, that all being this my purpose to passe with an heart evermore stablished in thee, that all I doe may be to ye laud & honour of thy most holy name, graunt this my petition for Jesus Xpt his sake my God & thy Sonne which livest &c.

Showers for thefte
Andromaleus Raguel }D
Somor alias Uriel }
Semor.
Dandragaban Aucor
Sser Obelison }+
Ssor Vasagon }

Abether }& Ancor
Othey }+ Anacor
Analos
Salmon
Usago Mabenon
Asterothe Sibillia
Almazin Elicona &:
pro amore

+ Constraint [illegible] Call

I [illegible] therefore thou be [illegible] I [illegible] comaund & charge I conjure thee by the might of him that is all wayes [illegible] & by ye wisdome of ye Sonne omnipotent, by ye might of ye Father magnificent, by ye holy & undevided Trinity & by the vertue of ye holy ghost comfortinge, by y^e [illegible] & vertue of these names followinge ✠ [illegible] Jesus α & ω, Agios, Emanuell, Oraton, Jesus, Messias, Medesim, agla, usion, Dasiom, Xpt, Sabaoth, Adonay, paston, filiobay, obla, ebla, Medicina, hilmedia, hekist, Laban, medon, Jubsenna, zarohaduy, Fyma, phimas & all other names of god by wch you may be comaunded, constrained or bound I animate constraine & comaund thee by miracles & merveilous deeds of our lord & saviour Jesus Xpt, by all his paynes & passions, that he suffered in his glorious body, by his tribulation, by his Annunciation, by his circumcision, by his [illegible] by his mervelous Nativity, by his precious death to redeeme mankind, by his scourging beatings & brought his well beloved out of hell where he brought forth Lucifer & bound him, by his mighty resurrection, by his marvellous ascension of ye paines of hell into ye joyes of paradise, & by ye might & vertue of him that he shall come in ye end of ye world through his righteousness to judge me & you & all creatures to their deservings, by the holy [illegible] Jesus Xpt, I Con: by the pretious blood of o^r Lord & Saviour stricken through his [illegible] that he was nayled unto on by ye nayles y^t were stricken through his [illegible] & feet, by ye crowne of Thornes that was sett upon his head, by ye christian faith & by ye mother holy church throughout all [illegible] upon earth, by ye vertues of it, by ye vertues of ye old Testament, by all the mysteries [illegible] words contayned to the honour of Allmighty God, by ye 12 articles of ye faith, by ye Sacraments of holy church, by ye 7 works of mercy, by ye rodd of Aaron that flowred, & by ye tables of the old lawe given to Moyses, by y^e [illegible] the creatures of God I Con: & charge thee N. by ye faith which thou owest to thy [illegible] private devills, by the vertue of our Lord Jesus Xpt, & by the Angell that shall cry in a Trumpe at the day of judgment & shall say venite, venite venite, by all Angells Archangells, Thrones, Dominations, Principates, potestates, Cherubins & Seraphins, I conjure & charge thee N. by the names of our Lord Jesus Xpt, by ye patible of ye crosse wherewith he was hanged, by ye nayles wherewith he was nayled, by ye speare that pierced his side, by ye blood that flowed therof, by ye crowne of thornes wherewith he was crowned, by ye death resurrection & Ascension of him, by the 7 fold grace of ye holy ghost, by the king [illegible] of Salomon, by the vertue of ye Sunne y^t was darkened, stones cleaved & graves opened & many dead bodies have risen, by the wand of Moyses that devided the sea, by the throne of God, by ye wand of Aaron, by ye Arke of Israell, by the golden censers & by the golden Altar, I conjure & charge thee by the glorious virgin mother of Xpt & by glorious flesh & blood that he tooke of her & by these names which god named with his owne mouth g. a. t. ye. Saday, Emanuel, Sabaoth, arphaxat, elyaue & by this holy name Sother + whereby all stones & buildings shall fall & men shall say to mountaines fall on us, & by this holy name (dia) whereby God shall cast out ye devill & all his members & all a little wicked wicked folke into ye deep pitt of hell, & God shall ~~leave~~ lead with him all chosen folkes into everlastinge blisse that presently thou shall ~~[illegible]~~ show thy selfe unto this child, & declare the truth in plaine ~~[illegible]~~ manner that it may be understood without delay or falsehood in this Christall stone. &c.

Finis.

The invocation of Salomon.

First then being prepared (in) thy conscience cleane & sad in devotion ye tyme & weather correspondent for that purpose, goe then into some apt place, having with thee a child of 14 yeares & having a christall or berill stone upon & round the which ye child holding in his hand begin thus In nomine patris & filij & spus sctj. Amen.

O Lord heare my prayer & lett my cry come unto thee.

O Lord I beseech thee guide me in all my doings that they may by thee being begunne, may also in thy feare & according to thy most holy will be ended, through Xpt o^r Lord. Amen.

Oremus.

O God wch didst send downe thy holy ghost sometime upon thine Apostles vouchsafe to send downe thy grace upon us thy servants heare congregated in thy feare & lighten the eyes of understanding good Lord of thy servant N that in ye spirit of truth he may heare & see thy creatures most plainly & perfectly speake the truth & give the answers of those things wch we covett to know taking thee to witnes most righteous judge that we doe it not for ye hurt of any but for ye reliefe of our poore estate, o most mercifull father we beseech thee to send thy good Angells from above to guide us in the truth & to strengthen us in all our studies & labours for the love of Xpt Jesus doe crave & desire the same Amen

A devout prayer for the Christall.

O God wch hast in herbs trees stones & mettalls hast placed [illegible] vertue [illegible] we beseech thee, even at this instant this Christall stone & blesse it good Lord we beseech thee, with the abundance of thy blessings, that it may be a receptacle for thy good Angells & ministers, And graunt that by thy holy names & blessings all diabolicall enticements may avoid from us & it, & that by ye vertue of thy grace & holy spirit nothing may remaine in us which may hinder the same, by Christ Jesus o^r Lord. Amen.

A Coniuration for the Light to be vsed as well in this worke as in any worke to be practised /

I Con: thee Light & you Angells of the light, by him wch said fiat Lux & wch made ☉ ☾ & starrs, fire water & all things els in Heauen most bright by shining, by cleare Light & by yt holy Light, by the blessed Light, & by Mary mother of our Lord Jesus xpt, by that Light euer shininge, by the wch we are saued & deliuered, th forthwith waxe most cleare for the sight of N, so that the sight of him be n hindred so that he or wee may see & heare those spirits pfectly in this Ston also I coniure the winds & ayre by yt same Jesus xpt which with his blessing vertue did stay & qualify you so that he might walke vpon the sea, & by that vertue that he gaue to Peter the apostle in cominge to him that forth you cease & be quiet without cloudinge, thistringe or blowing vntill su tyme as wee haue done this worke as wee haue begunne so that by you we be not hindred in the sight or hearinge of these creatures of God (N) by the blessing of god omnipotent, father, of the sonne & of the holy ghost whose vertue & power defend vs & preserue vs wretches, & the peace of yt health ~~...~~ cleanenes body & blood of or Sauiour Jesus xpt be our to bring yt spirits to subiection to vs beinge by grace the seruants of

Then looke into that part he cometh & say

O Tu vel vos sis vel site, quod xpus vincit, xpus regnat, xpus imperat, then say

I Coniure you Angells Abiron, Datnon, Protheon & Eshm by the father, th sonne, & the holy ghost, & by those holy names of God + El + Eloy + Elio Jesus + ΠΤΠΠ + agla + that pfectly you come into this Christall stone & that you enlarge the same stone both in length & breadth for the mo pfect sight of (N) also I coniure & constraine you that you enlarge this in length, thicknes & breadth, by heauen, earth sea & hell & by all th that are in them, by all the words that God spake in the Creation of yt w & by all the words which god spake to Moyses & to the rest of his prop by the 4 Elements, & by all the vertues of heauen, by all the great nam of god, by the incarnation, Natiuity, passion & the effusion of the precio blood of our Lord & Sauiour Jesus xpt, by his buryinge his resurrection & ascen by his cominge to the dreadfull day of iudgement who shall come to iudge the world both quick & dead & the world by fire, that forthwith & w delay you cause this stone to enlarge in length breadth & thicknes so th all things in it may be seene heard & perceiued without further delay In nomine patris & filii & Spus Sti Amen

This coniuration must be said vntill the stone waxe greater, & when it so doth say as followeth

I co... thee Salmon by yt liuing God by yt true God by the holy God wch hath made heauen, earth the sea & all things that in them be conteyned be obedient vnto my precepts & that in most presently ~~...~~ of thee shew thy selfe to the sight of (N) in plaine & pfect manner by yt name of Jesus xpt & by all his miracles I charge & comand thee in this name In nomine patris &c /

Then shall you see him come ridinge vpon a horse like a young man cloathed in scarlet, then say as followeth:

I coniure thee Christall by the vertue by the which the stones did rent graues did open, & many saints did rise vp & appeare that thou so part staffe in the middle or midst that by thee & in thee all things may be which were could to heare discerned seene & perceiued & heard of (N) which wee haue adiured (viz.) Salmon In & see by & of the Angell whom wee haue adiured nomine patris & filij & Spus Scti Amen.

Then say as followeth

I coniure thee Salmon which art included in this stone that thou appear not vntill thou hast fulfilled my mind: I coniure thee by the faith w I haue in xpt Jesus & by the faith thou owest to thy lord God, & in the name of god I comand thee not to depart vntill thou satisfy my mind (tune nota quid vis) I charge thee to make me true answer of these things by the incarnation of Jesus xpt, by his Natiuity, his Baptisme, his resurrection, his destruction & ascension, & by that great & terrible day of iudgment when thou & we must receiue accordinge to or merits by the vertue of these I charge thee answer truly to my demaunds without craft fraud or delay In noie Patris &c.

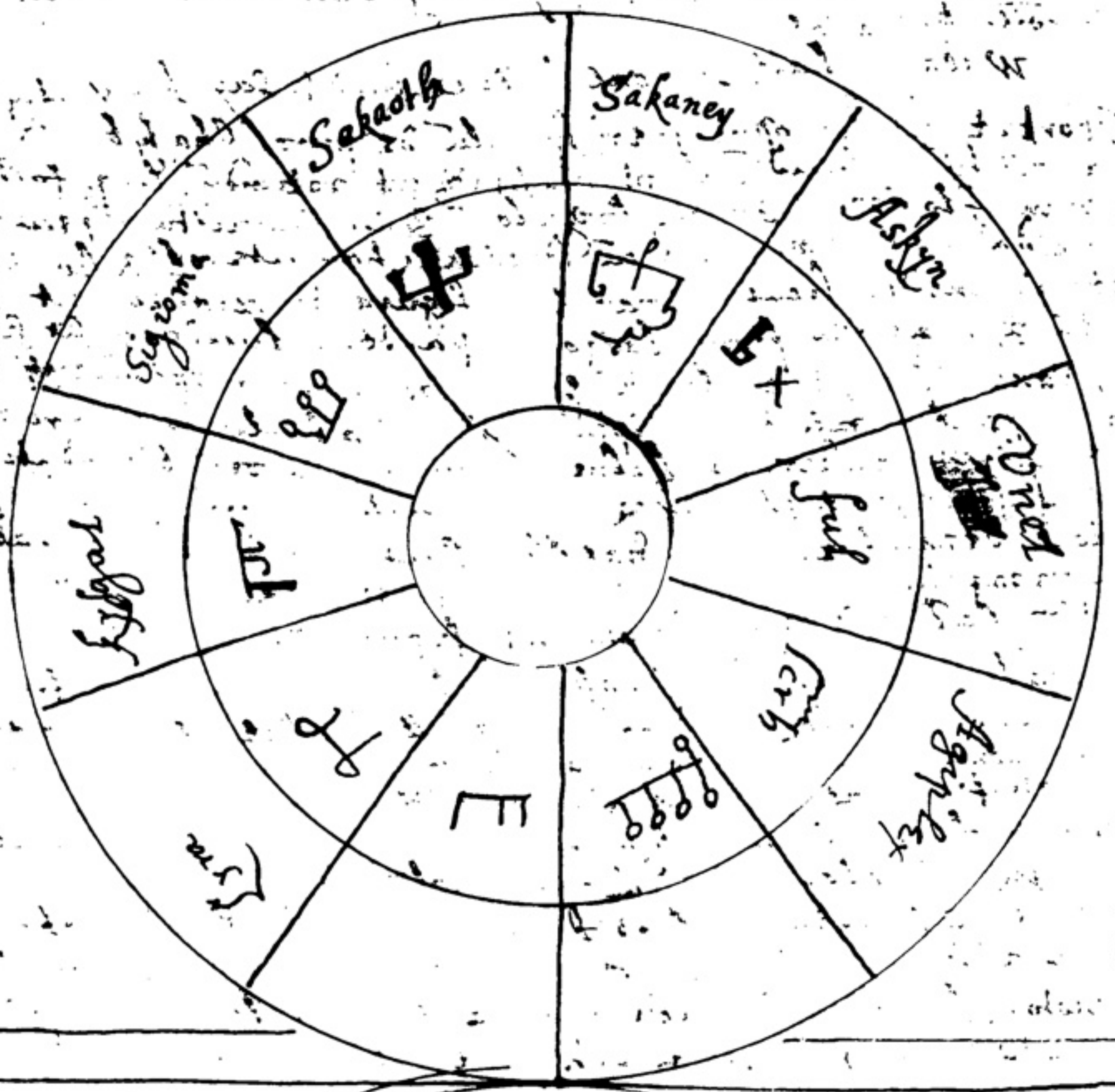
When he hath so done licence him & say benedictus Dns.

Oportet ad hoc opus fieri speculū de pura Chalybe ad mensuram unius palmae politū & lucidū sicut ut usus, & sit rotundū, sicq factū ad nomen & honorem Florion & suorū Angelorū & in Circuitu speculi ex altera parte nō lucida sint haec noia cū debitis characteribus & hoc nomen Florion sit scriptū in medio sicut apparet in figura & quando erit factū, vade in locū secretū & unge ex puro balsamo partem lucidā & sit suffumigatū his speciebus, ligno Aloes & ambra & sp & myrrha splendenti & olibano albo, hoc facto omnibus faciat ipsū speculū teneri ab aliquo puero virgineo ante pectus suū, & ipse magister sit balneatus & mundis vestibus indutus antequā inciperet hoc opus facere mel, lac, & vinū aequaliter mixta in aere aspergat, & pdictus spus suo noie devocetur ut in speculo (sicut solitū est) veniat & vera responsa de interrogatis respondeat ha facto Mr legat Coniurationem sequentem Caldiaci verbis scriptā ut sequitur.

Dis mate cara, hemen bismasa Casim gesim grata gasim surea flagiosim raym maym, taxarim zoboubu, suars bauor ille gallre alicul, helagm bysidalū bygrelmyn bythkeum thema sonim myndony nanabouor azeredha zathe Jacoth huzaibon huomay taron, yatref illeyne giptū bytatim kyacile lemsamycat ~~axtatay~~ azialy pausicarim alriothe heth hehicū gaype gayita meturym non caron largibel hubathon, alhgal heyalempny almalgyrrye hualzim hualmesa & huacoreor illemgiz igemegyne goragyne gasiogerye lebund boranyny apalyoth, allumabit velleithaxebuth mora gallicam vatras liub thegyre lygnyro belamyny aptalic alugnaith velorth hayamotory huaya galitalon aymelagas tyraele phanetnabe tacauer hanbalezil ylemenculū radiane caygene zoragyne lesuiraptale almaith vllzymth.

O Spus ego praecipio tibi p patrē & fil. & Sp. Sctū & p Coniur. quā dixi & p omnia noīa Dni & nri Jesu xpi & p oīa quae habent potestatem quod in pace recedas & iuxta praeceptū Dni quacunq hora fueris adiuratus illa & sine mora venias. Non sit ergo tibi incredibile quicunq fueris huius operis Artifex quod dū nomen feceris ille Spus manifestabit vel & quod p Spus scripta insinuaverat ore ad voce pacificando denuntiabit /

Ecce spec. Barsi quadraverati Alpharabie



The XCI
psal: must be written
about the outward circle unto
the XI vers & about the Quadrant
this Jesus autem transiens per medium
illorum ibat in pace ΠΙΙΙϿ+ & these great
names of god which follow must be written
about the Quadrant circle with a Crosse betwixt
every word & name: Messias + Sother + Emanuell +
Sabaoth + Adonay + ell + unigenitus + via + veritas +
manus + homo + ofeon + Jesus + xps + agla + agios +
otheos + yskyros + athanatos + eleison + amas + fons +
origo + bonus + paraclitus + rex + sacerdos + mons + petra
+ sponsus + lapis + propheta + aries + serpens + Leo + vermis
+ Jesus + salvator + mediator + consolator + xps Regnat +
xps imperat + xps in pace nos benedicat + Jesus autem transiens per medium illorum ibat in pace. Amen

+ ΠΙΙΙϿ +

47

93 85

[illegible]

An Angells Sight.

First take a pen full of Sallet oyle, & write on the middest of the gl[illegible] or stone, ~~Hermoty~~ Hermely, then turne thy backe South & thy fa[illegible] North, set the child betweene thy leggs & say as followeth.

O most merveilous & everlastinge God, thy power is in all, beyond a[illegible] & over all, thy secrett wisdome hath made all things, preserved all the[illegible] & keepeth all things in their order waight & measure which art the auther of all truth it selfe, & because thou art the perfect truth, th[illegible] hatest all those that tell lyes, there shall none such dwell in thy house, I know o Lord that in thy habitacle, are none unjust, lying or false Angells, but righteous, true, & just Angells ready & obedient to doe thy will. O most gratious God that art more ready to give, then we to aske, & giveth more then either wee desyre or deserve, vouchsafe to heare our humble prayers & graunt our request, that we may have to doe our wills in all honest & good causes, three of thy true just & godly Angells, which have true hearts, true tonges & just lipps, without any kind of leasinge, & that none unjust lying or false Angells may have any power to appeare in these places to mocke or delude us at any tyme, or [illegible] whensoever or wheresoever for Jesus Xpt his sake thy deare Sonne, heare this our prayer & grant this our request. Amen.

Then make the signe of the Crosse in the forehead of the child with thy thombe, & let the child say one pr nr an Ave Maria & a Cr: let him also say after that these names of God. On + El + Ely + Eloy + Messias + Sother Emanuel Sabao[illegible] in noie patris + & filij + & spus scti + Amen.

Then say to thy selfe

O Lord Jesus Xpt King of glory by vertue of these which [illegible] send unto us 3 of thy go[illegible] this name Hermely, & by thy power & mercy, into the middest of this glasse or Angells from thy right hand of glory into the middest of this child, lett them make appear[illegible] Christall to the visible sight of this child [illegible] true judgement to the virgin child true judgment & lett them give true judgement unto us without all deceit or fraud things doubtfull & uncertaine unto us [illegible] in nomine patris &c

Say this foresaid prayer 3 times & [illegible] thy child [illegible] honest reque[illegible] Angells that will [illegible] thee [illegible] them will demaunde

This is a apperaicion & a devine, whose effect is great because that by it thou mayst see all things that are under or above the 4. Elements & know all things to come which come by the course of nature. Make a glasse of christall which is proper neat & well polish[illegible] [illegible] whose body is not polluted with women [illegible] upon the name [illegible] so that it be upon the backe side of it, then lay it [illegible] or [illegible] & thy [illegible] masses be songe, & then take it away & set it in [illegible] & must be [illegible] upon the [illegible] must be graven & made ready upon the day of ♃ or ♀ [illegible] dayes aforesaid, but lett the worker be cleane fro women, & abstaine as much as [illegible] from all filthy pollutions [illegible] any thing that is in the end of the world, or else if any of yours doe aske you of any doubtfull thing, then put your glasse against ~~your~~ eye of the ☉ so that the ☉ may cast his beames upon it, & marke diligently & say these five prayers after one manner & forme as followeth.

The first of St John Baptist or Evangelist.
The second of ye blessed virgin St Marye
The third of ye passion of our Lord
The fourth of ye ascension of ye Lord
The fift of Longius.

The manner of ye prayer of St John ye Evangelist or Baptist is as followeth.

O Lord God before whose sight are all things both in heaven & in earth, & in the deep sea, & in all deep places, I do beseech thee by thy holy name Agla, & by the meritts & deserts of St John Bapt: or Evang: that I may see in this glasse how such a matter standeth which I am in doubt of, or which I demaund. And if it be a fortunate or a lucky thinge, you shall see white points or little ascending upward a pace in the glasse, if you doe enquire of man, or beast, or a booke, or any materiall matter, the forme & fashion of thinge, even right as it is indeed will appeare in the glasse; if it will not with ye prayer, saye the prayer of our blessed Lady the virgin Mary.

O Lord my God &c. of the blessed virgin Mary, mother of our Lord Jesus Xpt &c. ut supra

O Lord &c. & by ye meritts of thy most blessed passion which thou hast suffered for us sinners, that, &c

O Lord &c. of thy glorious ascension [illegible] & by ye [illegible] all ye glorious company of angells [illegible] rejoyce & are glad & all the company of all thy Saints & Saintesses, how this thing standeth &c

O Lord &c & by ye prayer of St Longius the blind knight that perced thy most precious side with a speare, & by the deserts & prayers of all thy Saints & Saintesses, that I may [illegible] this glasse &c. And for certaine the thinge shall appeare in his proper forme & shape, yea though it were in the bottome of the Sea: if you will worke to find out treasure, or els to gett knowledge of sicknes, be first confessed & looke that you be cleane both in body & soule & also in apparell, you must allwayes take diligent heed & beware that you say not the foresaid prayers, about any lustfull or filthy thinge deed or thing, for truly if you doe you may catch hurt by it, as it hath bin proved; for thereby one yongman lost his eye another his senses another his witts.

To consecrate the glasse.

[illegible] the glasse & [illegible] in the most [illegible] blessed [illegible] more you lay it upon the Altar till 9 Masses be sung, ye 1 of ye Angells ye 5 of Evangelists, ye 2 of our Lady the 3 of ye holy Crosse, ye 4 of ye holy Ghost, ye [illegible] of all Sts the 9 of the three kings 6 of St John Bapt: [illegible] Then the last inclose it & sprinckle it with holy water & fume it with Frankincense, & at the end of every masse let the gospell of St John be read In principio erat verbum &c

And in any case keep it cleane.

Whosoever beareth this prayer upon him needeth not to feare any of his ene
eyther bodily or ghostly nor to be drowned or burned, nor to dy any evill death, & if
he be accused before a Judge he shall have his favour & goall, of the thing that he
aske in any true cause, & if there be any tempest upon ye sea, take some wate
a dish, & make 3 crosses over it with this letter, & cast it into the sea at the
quarters of ye shipp & ye tempest shall cease, this hath bin proved. And if a
woman travailing with child take cleane water of ye well, & put it in a dish &
make 3 crosses over it with this letter & say 3 pr nrs, 3 Av. 3 cred. & give her
water to drinke shee shall have speedy deliverance & ye child right shape &
christendome & ye woman good purification. And if that a man beare this
letter upon him in field or towne, house or pasture, & blesse his house or pastur
wth this letter at ye 4 corners thereof, ther shall noe theeves carry away his go
but stand still till he give them leave to depart. & it keepeth a man from
ill agues. & if thou touch the bare flesh of thy enemy with this letter, he sha
be thy friend. & if a man be poisoned & blesse himselfe wth this letter he sha
be saved, & this tre hath many more vertues wch no man knoweth but God al

+ x + l + g + px d + f + y + h + le + e + este + e + es + P + z + h + x + m + ze + O + P + H
e + h + x + m + e + e + x + n + v + e + O + m + v + ij + s + z + g + g + d + e + g + x + 15 + P
ij + y + h + g + e + ez + ff + ffundamentū + k + k + z + f + d + t x f + O high G
be thou my help when I doe rise, & in ye night when I doe sleep + In ye name
the father + & of ye Sonne + & of ye holy ghost + Amen + God be mercifull un
me a sinner & be my help all the dayes of my life, & keeper & defender, O G
of Abraham, God of Isaac, & God of Jacob have mercy upon me & send me thy holy
Angell Michael to be my ayde which may visit defend & keep me from all my
enemyes visible & invisible, O Michael holy Angell of God defend me in
battayle that I perish not in ye dreadfull day of judgment. O Michaell Archa
of xpt by the grace which thou hast of or Lord Jesus xpt, I beseech thee o high
ffather & thine only begotten Sonne our Lord Jesus xpt Amen. by these unsp
able names Messias + Sother + Emanuel + Sabaoth + Adonay + unigenitus + Sap
entia + virtus + a + & ω + finis + fons + origo + bonus + paraclitus + Mediator + Ag
ovis vitulus + serpens + aries + leo + vermis + splendor + sol + gloria + lux + i
+ flos + virtus + mons + janua + petra + lapis + angelus + sponsus + pastor
propheta + sacerdos + Athanatos + Kyros + theos + panton + craton + ysion +
puer + J + Christ Creator + Mediator + trinitas + unitas + pater + filius + Spus Sctus
defende me N. thy true servant this day & at all tymes from ye power & bondag
deaths o holy Michael, o holy Gabriel, o holy Raphael, o all ye holy Angells of
helpe me by all the vertues of heaven by the high power of God, holy one &
behold that Trinity of our Lord Jesus xpt fugite partes adversae vincit Leo de
tribu Juda, radix Jesse Allelulia, O saviour of ye world save me which h
by ye signe of ye + redeemed me + Crux xpi salvet me + Crux xpi defendat me
my God Agios + Ischyros + Athanatos + Crux + xpi defendat me N. + Crux xpi
adiuvat me + Crux xpi confortet me N. Crux xpi salva me N. in noie patris +
& filij + & Spus Scti + Amen +

O Lord God almighty + [illegible]
[illegible] that with [illegible] or might doe me harme & against [illegible] doth
enter into this place without any [illegible] or licence that their hearts may be [illegible]
with feare & trembling & melt as waxe a the fire & that every or each of the
members be so stiffe like the spindle of a mill which is made of iron & steele,
they have noe power of ~~[illegible]~~ moveinge in any part of there body without my
will & licence. our Lord Jesus xpt by this his power + & by ye power of all ye 12 A
& Evangelists, & of every of the elect of God hath bound this place against all th
that would me harme in body soule, or goods even as thou sweet Jesus passedst
through ye midst of all thyne enemyes so I beseech thee sweet Jesus I may
ye victory over all my enemyes whensoever or wheresoever I call upon thy glori
name evermore in nomine patris + & filij + & Spus Scti + Amen. Heare I ha
and I keepe I find, therefore stand still & abide, truly for the truths sake
& none otherwise Amen./

A true copie of ye holy writeings was brought downe from heaven by an Angell to
Leo Pope of Rome & he did bid him take it to king Charles when he went to the ba
to Rom & the Angel said yt what man or woman beareth this writeing about them
with good devotion & saith 3 pr nrs, 3 av. & 1 cred. shall not that day be overcome of h
enemyes, eyther bodyly or ghostly, neither shall be robbed or slaine of theeves, pestilence,
thunder, or lightening, neither shall be hurt with fire or water nor cumbred with spi
nor have displeasure with Lords or Ladies, he shall not be condemned with false witness
nor taken with fayres or any manner of apes, nor yett with the falling evill, also if
woman be in travell wth child, lay this writeing on her belly, & she shall have eas
deliverance & ye child right shape & christendome & ye mother purification of holy
Church & all through the vertue of these holy names of Jesus xpt following + Jesus
xpi + Messias + Sother + Emanuel + Sabaoth + Adonay + unigenitus + maiestas +
paraclitus + Salvator nr + Agyos + Ischyros + Athanatos + Jasper + Melchior + Baltha
=sar + Mattheus + Marcus + Lucas + Johannes + ./

An experiment often proued to cause a theefe to come by proper person whersoever he be by this experiment if thou haue the right vse thereof thou mayst cause him to come to thee at thy pleasure.

First looke that ☉ be in ♈ then marke the new ☽ while ☽ is that signe & ye first monday after ye new ☽ the ☉ being still in ♈ thou shalt worke thus. Take virgins waxe or parchment y^t neuer touched fire nor water & make two Images like the proportion of a man & a woman so that thou mayst haue them at all tymes at thy pleasure, also if it be made in waxe it must be made by the heate of y^e ☉ & not by fire. This done write in ye forehead of one of them this word [illegible] with this Char: & in the crowne of the head Sibika or Vticia with this Char: & in the nowle of ye head this word Azena with this Char: & in ye breast or heart these words Ehemar emalegra or this word malagne with this Char: & make this Char. followinge in ye back against it

Then when thou wilt worke make a fire of Eglantine dried, then take the worke & hold it in thy hands saying this prayer followinge. O God ruler of all things vnto whom noe secrets are hidden we humbly beseech thy maiesty that the theefe wch hath comitted this theft thou wilt vouchsafe to bringe againe to vs that through the shame of this theft, he may be drawn to come to worthy pennance & repentance through Christ our Lord. Amen./

Almighty & everlasting god the true discerner of all things both manifest & hidden vnto whom noe secrets are vnknowne I humbly beseech thee that by calling vpon thy holy names thou wilt comand thy cleane Spirits Sabaoth, Vriel & Raguel to obey my precepts & comandements in this my worke that ye theefe coming vnto me may openly confesse his fault & evill deed before vs wheresoever we shall be eyther in this place, or elsewhere that in the holy Church we may give thanks & laude to thee through thy Sonne our Lord Jesus Xpt who liveth and reigneth with thee in the vnity of the holy ghost, God, world without end, Amen./

Then say thy prayers with this verse followinge; O Lord quicken vs, & thy people shall reioyce in thee.

Then hold the worke before the fire but beware it touch it not or melt the same & say.

I Comand & call you Angells of Sabaoth Vriel & Raguel & pray you by the ~~prayer~~ power of the right God the Father, the Sonne, & the holy Ghost, & of these names of God that I doe call vpon that you doe helpe me, Ego sum, qui sum, α & ω the first & the last, by Agla & by that holy name of God Tetragrammaton & by ye name of Jesus by vertue whereof all knees doe bowe & obey in heaven, in earth & in hell, & the voice of heaven in which you are, that yee force & constraine this theefe which hath stollen these things, in what place of the world soever he or they be, by the virtue of these Characters that are hereon written in all places of his body as is on this Image which now I strike (& then strike it with Eglantine) so that he rest not day nor night, sittinge, goinge, sleepinge, wakinge, eatinge or drincking, & that his heart & long to me melt & warme as this waxe doth at this fire vntill he come againe & confesse his fault, in nomine patris & filij & Spus sancti. Amen.

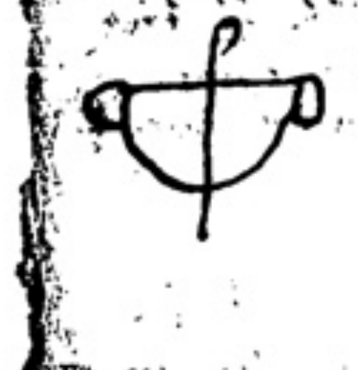
This vse day by day till he come & say it first on the crowne of the head, then of the backe &c. & if he be in all the world he will come in 2 weeks./

Then must keep this Image in a cleane Lynnen cloath & in a Cleane Chest, & as it happeneth to the Image So will it happen to the theefe.

Hoc experimentu' sæpissime [illegible] [illegible] fal[illegible] [illegible] [illegible] [illegible]
[illegible] Angelos supradictos in Lapidem Cristallinu'; qui fures
nonnullos in brevi [illegible] reuertere coegerunt./

To make a theife come againe in his proper person in what place soever he be, or any other person whom thou lust that thou wilt have come to thee. /

First goe to ÿ first ☽ that the ☉ is in ♌ then take ÿ 10th day & upon ÿ day take virgin waxe that never was touched with fire nor with water, that is white & faire, & it selfe chafe it well in the ☉ while it waxe soft then make 2 Images of ÿ waxe [illegible] a man & a woman, & take heed that they be made with ÿ heate of the ☉, & not of fire, when they be made write with [illegible] in ÿ forehead this Character [illegible] in the crowne of ÿ head Sibilia with this Char: [illegible]. In the chimney of the head Azina, with this Char: [illegible]. then write in ÿ breast with art Wayker with these names Galiazar, Malagarn with this Char: [illegible] then in ÿ backe against the heart [illegible] Bon. & when you will worke make a fire of dry sticks of Eglantine, then take thy Images in hand, but beware they consume not, of perill to thy selfe, & say this Oration. Deus omnium absconditor & Revelator & cui nullum secretum latet, maiestatem tuam suppliciter exoro, ut furem vel fures qui N. spoliavit de bonis suis, eum vel qui commisit vel commiserunt furtum hoc ad nos revertere digneris cogere, et delictorum & facinorum suorum coram nobis confessus ad dignos paenitentiae proventus [illegible] per xpm dnm nrm, tunc dic pr. nr. ter & Credo. Deinde Deus tu ~~[illegible]~~ conversus vivificabis nos & plebs tua laetabitur in te, tunc dices hanc orationem.



O ips & sempiterne Deus omnium conditor & manifestator rerum, & per invocationem tuorum nominum sanctorum iubeas spiritus tuos mundos per invocationem istam & sancta ista nomina [illegible] Sabaoth, Urielem, & Raguelem mandatis & praeceptis ~~meis~~ meis obedire in opusculo, ut fures vel furibus inventibus manifeste facinus suum confiteatur vel confiteantur in ecclesia [illegible] gratiarum actiones valeamus exhibere per dnm nrm Jesum xpm filium tuum &c. And then stake the Image to the fyre but beware the waxe melt not for then the theife shall soone dye, then say after this manner Adiuro & invoco vos Angelos Sabaoth Urielem & Raguelem & exoro per potentiam summi patris & filij & spus scti & per nomina ista Dei quae in auxilium meum invoco, Ego sum, qui sum, α & ω, novissimus primus, Agla & per istud nomen Dei ineffabilem Tetragramaton, & per illud nomen Jesu in quo omne genu flectitur caelestium terrestrium & infernorum & per gaudia quae [illegible] eris, ut furem & fures qui istum hominem spoliaverunt hic nominatum, in quacunque parte mundi fuerit vel fuerint, agitetis super virtutem horum characterum in hac imagine sculptorum in omni loco prout in hac imagine infigo [illegible] hac spina alba ita ut non [illegible] die neque nocte, sedendo, edendo, dormiendo vel vigilando & fluat in eius [illegible] fluentis [illegible] sicut fluit haec cera imaginis ante faciem ignis quousque pervenerit vel veniat ad me & facinus suum vel facinora fateatur vel fatebatur, & delictum furti in ecclesia tua & gratiarum actiones valeamus exhibere per Jesum xpm filium tuum &c.

And say this Conjuration first in ÿ crowne of ÿ head then in the forehead then after that in the breast, then ~~[illegible]~~ in ÿ nape of the head, then on ÿ backe against ÿ heart & so [illegible] let this Conjuration be made the space of 15 dayes & keepe well the Image in thy chest cleane with clouts & without doubt as soone as [illegible] to the Image shall come to thee person /

This charme shall be said at night or against night about ÿ place or field or about beasts without field, & whosoever cometh in, he goeth not out for certaine.

On 3 Crosses of a tree, 3 dead bodyes did hang, 2 were theeves, ÿ 3d was Xpt in whom our beliefe is, Dismas & Gesmas, Xpt amidst them was, Dismas to heaven went, Gesmas to hell was sent, Christ ÿ died on ÿ roode, for Maries love that by him stood, & through the vertue of his blood, Jesus save us & our good within & without & all this place about, & through the vertue of his might lett noe theefe enter in this night nor foote further to this place that I now goe but at my bidding there be bound to do all things that I bid them do, starke be their sinewes therewith & their lims might lie & their eyesight be dread & dark, them enclose about, as a wall wrought of stone, so be the crampe in the toe, crampe & crooking & fault in their footing, the might of the Trinity save these goods & me, In ÿ name of Jesu, holy benedicite all about our goods bee, within & without & all about place about, then say 5 pr. nrs. 5 au. & 1. Cred in honore 5 plagarum Xpi & 12 Apostolorum.

Disparibus meritis pendent tria corpora ramis
Dismas & Gesmas medio divina potestas
Alta petit Dismas, infelix infima Gesmas
Hos versus dicas ne furto tua perdas,

Jesus autem transiens per medium illorum ibat, irruat super eos formido & pavor in magnitudine brachij tui, fiant immobiles quasi lapis, donec pertranseat populus tuus quem possedisti + Xps vincit, + Xps regnat, + Xps imperat + Xpus hunc locum & famulum suum ab omni malo protegat & defendat. Amen. & dic Evangelistam S. Joannis. 7. pr nrs. 5. au. 3. Cred.

To know if the suspected have stolne the thing or noe.

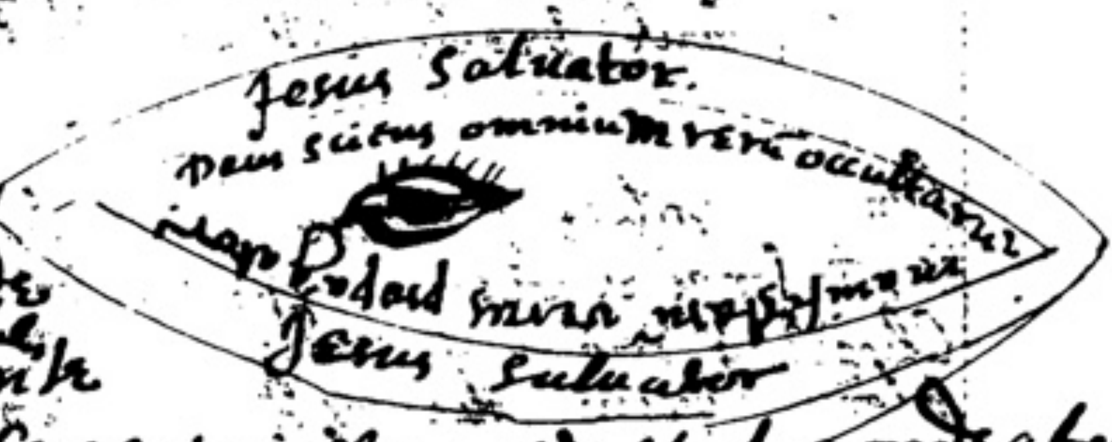
First write all the names of ÿ suspected persons each by himselfe in a severall peece of parchment, then close each one in a little ball of stiff clay, then take a peece of chalke & therewith make a Circle upon a plaine Table upon ♄ day in ÿ houre of ♄. then sett a bason of water in ÿ midst of ÿ Circle, into it crossing it over looking into the water say this Conjuration following 3 tymes, & if the name be there which hath done the fact, the ball will breake & the name will swyme aloft on the water whereby you may perfectly know him.

The Conjuration /

Coniuro te creatura aquae per Deum vivum per Deum verum, & per Deum sanctum qui te per Helizeum Prophetam dulcem & sanam effecit; quando amaritudine infecta fuisti, Coniuro te aqua per ipsum nrm Salvatorem Jesum xpm altissimi Dei filium qui te in vinum commutavit amarissimum in Cana Galileae. Coniuro te aqua per ~~Petrum~~ eum qui Petrum in te mergentem salvavit & eripuit, Coniuro te per haec Dei sanctissima nomina Messias + Sother + Emanuel & per virtutem & potentiam istius ineffabilis nominis Dei Tetragramaton, & per haec nomina sanctissima & virtuosa Agla on, Adonay, Homousion & per virtutem & sanctitatem beatae virginis mariae matris Dei nostri ipsius Xpi & per omnia alia dicta & verba [illegible] quae constringi possunt, ut mihi [illegible] demonstres, quis hoc furtum fecit, si nomen eius inter haec nomina suspecta contines ut [illegible] nomen illius qui hoc furtum fecit propter quod ~~[illegible]~~ experimentum coram aggressi sumus, te supernatet, & [illegible] signum plane & evidenter cognoscamus furem [illegible] sin minus nomen eius inter haec nomina suspecta habeas, omnia ista nomina [illegible] detineto, ne arguamus aliquem sine iusta & legitima causa fiat fiat cito cito cito

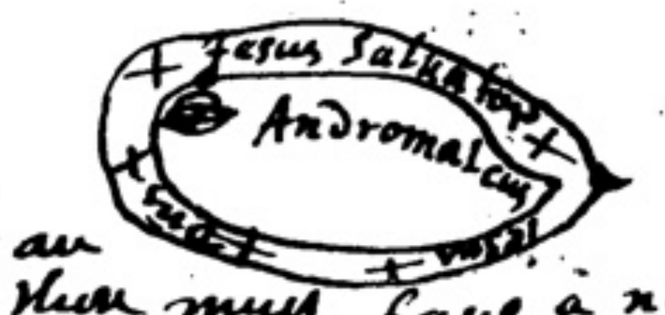
This must be said 3 tymes, & if ÿ name swyme not in that space say Quicunque vult salvus esse &c. Deus [illegible] &c. 7. pr. nr. 3 au. [illegible] in the worship of the father, the Sonne & the holy Ghost & without doubt it will swyme

To know if a thinge be stollen who hath it, or to bring him or it againe.



First take Quicksilver & the white of an egge & mixe them togeather then take a pensill made of Cypresse & write withall an eye upon the wall & within the first circle of the eye write Jesus Salvator above & beneath & within the next circle write these words above said & after say these words: In nomine Dei praecipio ut vobis viris & mulieribus inspicientibus oculum istum manifesto signo pateat qui vel quae rem istam de qua quaerimus furatus est vel furati sunt modo agnoscamus & Deus patefaciat. Then call in them that you have in suspition & assoone as they be come in he that is faulty & doth looke upon the wall, behold his eye, for his right eye shall water teares downe upon his cheeke, then require the good of him & if he utterly deny it & will not confesse it have then the aforesaid pencill & therewith rush on the eye of the wall & when thou doest so say these words followinge. Mallion clerarion raton framcon recton facite cogite furem reportare rem nostram quae furto ablata est ut magis appareat + J + n + p + f + st + st + A + m + et n +

This is the nynth experiment of Troy for theft wch is called Abrahams eye



*Copper points.

If thou worke this experiment take the blood of an Owle & draw y^e eye wth a penne of a Crowe thou then must have a nayle of Copper* & pricke the apple of y^e eye in the midst 4 tymes sayinge this coniuration. I coniure thee theefe by ye Father the Sonne, & the holy ghost, also I coniure thee Andromalcus that thou make the theefe to have that paine that I doe to this eye here; rehearse that 4 tymes, & without doubt his eye shall out.

An other experiment of Abrahams eye.

Take Litharge of silver & temper it with the white of an egge & draw the eye therewith & call forth all them that you have in suspition & say this coniuration. Gloria tibi Dne Deus patrum nrorum te confitemur atque laudamus ac benedicimus, precamur te Dne ut veritatem huius furti nobis demonstrare digneris sicut palam fecisti furtum Achab servo suo Josue, & sicut Salomoni veritatem de duabus meretricibus revelasti, duos falsos presbyteros Susannam accusantes puero Danieli & iudicandos & damnandos ostendisti, & Matthiam in electionem Apostolorum forte declarasti, ita hoc furtum nobis ostendere & manifestare digneris de quo nunc requirimus omnipotentiam tuam, qui est benedictus in saecula saeculorum Amen. Et praecipio vobis & coniuro vos aspicientes in oculum istum in nomine Dni nri Jesu Xpi Nazareni Regis Judaeorum scientis omnia rerum occultarum & manifestarum ut manifesto signo ab omnibus cognoscatur quicunque istud furatus sit.

And the eye of him that stole the good will beginne to water, & if he will not acknowledg it then take a nayle of brasse or of Copper over guilt & sett it in the eye & say thus: Mort rabias Salarm Sotomy cogite furem istum qui rem istam furatus est apparere ubicunque sit Rabeas rabeas zelanzanay, clare retalay rex, Adonay & On facite & cogite eum apparere furem qui rem istam abstulit. And anone where ever he be he shall come to the place. Oculus fingendus est in modo praedicto, & scias quod verum est /

Experimentum ad manifestandum furtum [illegible]
suspectorum per librum & clavem [illegible] Catholica. /
operari quod mundus conscientia sit & constans in [illegible]

Sel aliel elibel agla & Ely panton Coniuro vos per Creatorem Jesus Nazarenus Adiutorium nostrum &c. Sit nomen Dni benedictum &c Oratio.

Actiones nras quaesumus Dne aspirando praeveni & adiuvando prosequere ut cuncta nra oratio & operatio a te semper incipiat & per te coepta finiatur. Amen.

Dne Jesu Xpe qui scrutaris Renes & corda hominum, Dne Deus qui dixisti solus qui nosti omnia, ego sum panis vivus qui de caelo descendi, Dne qui es α & ω primus & novissimus per sanctissimum nomen tuum quod est Tetragrammaton, & per miracula, merita & intercessiones Apostolorum Petri & Pauli licet peccatores sumus misericordiam tuam imploramus quod si persona cuius nomen scriptum est super chartam rea sit in hoc facto quod nobis demonstrare digneris in virtute Dei per librum & clavem vertentes & si non sit rea non moveatur liber neque clavis, ut rem in hoc facto ostendere digneris per inseparabilem Trinitatem patrem & filium & Spum Sctum, qui satiasti quinque millia hominum quinque panibus & duobus piscibus ita nobis in hac re plenam & perfectam veritatem demonstrare digneris per Xpm Dnm nrm. Amen.

Then take a Psalter booke & put in a key upon this verse fast clasped & hold it stedfast upon your formost fingers without shakinge & put into the booke with the key the name of the suspected, & it will turne if he be guilty, if he be not it will not turne. /

Si videbas furem currebas cum eo & cum Adulteris portionem tuam ponebas, this must be said 3 or 4 tymes. /

In noie patris & filij & Spus Scti. Amen.

In noie Dni nri Jesu Xpi Coniuro vos febres quotidianas, biduanas, triduanas Quartanas, Quintanas, Sextanas, Septuanas, octanas, novenas, usque ad decem generationes per ~~pantha~~ patrem & filium, & Sp Sanctum, per Sctam [illegible] per matrem Dni nri Jesu Xpi per Sctum Johannem Baptistam per Sctum Petrum Aplum per Sctum Andream Aplum, per Stm Stephanum per Stm Laurentium, per Stm Vincentium per Sanctum Sigismundum, per St Dionisium, per Sctm Hilarium, per St Martinum per Stam Julianam per Sctam Mariam Magdalenam per Sctam Mariam Aegyptiacam per oes virgines Dei, per caelos & per thronos, & per cherubim & Seraphim ut non habeatis potestatem super hunc famulum N. Dei vel hanc famulam Dei N. nec facere ei aliquod malum valeatis, neque de die neque de nocte neque aliqua hora, Xps vincit, Xps regnat, Xps imperat, Xps Deus benedicat qui est α & ω primus & novissimus. Coniuro vos febres per patrem & filium, & Sp Sancti per Deum vivum per tres Caelos per cuncta opera Xpi, per nativitatem Scta Maria virginis quae Dnm portavit per incarnationem Dni nri Jesu Xpi & per Nativitatem eius & per circumcisionem eius & per ~~bapt~~ baptismum eius, & per fontem aeternum & per flumen Jordanis in quo Xps baptizatus est. Coniuro vos febres per illas nuptias quibus Xps fuit in Cana Galileae ubi aquam convertit in vinum in domo Archetriclini. Con vos febres per illas virtutes quas fecit Jesus quando suscitavit tres pueros una filia Archisynagogi, secundum filium viduae extra portam civitatis, tertium Lazarum ex monumento & per illa miracula quae fecit Xps quando satiavit quinque millia hominum de 5 panibus & duobus piscibus & remanserunt 12 cophini pleni & per 40 dies & noctes quas ieiunavit Xps & Moyses in monte Synay, & Elias in monte Oreb. Coniuro vos febres per illam cenam [illegible] cenavit cum Discipulis suis & ait illis accipite & manducate hoc est enim corpus meum Item accipite & bibite, hic est calix novi & testamenti aeterni, qui pro vobis & multis effundetur in remissionem peccatorum, & per illa 30 argenteos pro quibus Judas vendidit Dnm Judaeis cupiditate sua & per illam figuram clavorum quam in manibus & pedibus eius sustinuit in Cruce, & per illam Spineam coronam quae in capite eius fuit, & per illam lanceam per quam Longeus ~~apparuit~~ aperuit latus eius, & per illam crucem in qua Xps suspensus fuit & die tertio resurrexit a mortuis & per illam resurrectionem & ascensionem & per Spum paraclitum Coniuro vos febres per illam crucem in qua pendebat Petrus pro Xpi noie Coniuro vos febres frigid

febres frigidas p illam sedem [illegible] Xps sedet in suo throno et iudicet toti mun & per 12 Apostolos & 12 Legiones & viginti 4or seniores & p xl & 4 millia Innocentium qui quotidie Deum laudant & canticum novum ante sedem Dei cantant; & per 4 flumina Fir. Gion. & Euphraten quæ exeunt de paradis & p Jerusalem Civitatem quæ habet muros aureos & turres argenteas, ubi omnes iusti requiescunt & p 4 Evangelistas Math. Marcu Luc. Johan. & per 7 Dormientes Dionisiu Constantin Johannem, Seraf. & p oes electos Dei & p oia miracula quæ fecit Dns nr in Cælo & in terra & in mari, & per Luminaria Solem & D. & sancta noia Xpi vos adiuro & contradico ut non habeatis potestatem super hunc famulum Dei vel famulam N. facere ei ali malum valeatis neq in die, nocte, vel aliqua hora; Xps vincit, Xps regnat, Xps imperat, Xps te ab omni malo liberet. Amen! Oremus.

Dne Deus pater qui hoiem ad Imaginem & similitudinem tuam creare dignatus es, & de tuo sanguine redemisti, & Susannam de falso crimine liberasti & tres pueros de Camino ignis ardentis liberasti Sydrach, Mysach & Abednago libera hunc famulum vel famulam ab oibus & ab oibus febribus & ab oibus doloribus Anima + Syec + Oyoc + oyec + Scs + Scs + Scti + alba + pr nr + on pr + on filius + on Spus Sctus + Immortalis + Eleison + ymas + a + ab + abr + abra + abrac + Abraca + abracal + abracala + abracalab + abracala + abracal + abra + abrac + abra + abr + ab + a + ante portas Galileæ sedebat Petrus, venit Dns & interrogavit Petrum Cur Jaces hic Petre, respondit Petrus, Dne plenus sum febribus, Dns tangebat eum & ~~ait~~ ait Dns cur me sequeris Petre? respondit ei præsta mihi Dne petitionem meam si quis hæc verba super se habuerit, febr nõ habeat, dixit Dns fiat tibi sicut ~~[illegible]~~ petisti & ait Petrus. Amen. Xps vincit, Xps regnat, Xps imperat, Xps te ab oi malo liberet. Amen./.

In nomine patris + & filij + & Spus sancti + Amen.

Adiuro te liber p Deum patrem & filium & Spiritum stum & p sanctam Mariam matr Dei nri Jesu Xpi & p stum Michaelem Archangel. & p oes sctos Angelos & Archangelos Dei, p thronos, & dominationes principatus, & potestates, per cherubin & seraphin ac p oes virtutes Cælorum & p Patriarchas & propheta & p stm Johan. Aplm & Paulu & Andream & p oes sctos Apostolos & Evangelistas Dei & p 14 millia Innocentium, & p stm Stephanu protomartyre & p oes sctos Martyres Dei & p sctm Nicholaum Confessorem & p oes Confessores Dei, & p stam Mariam Magdalenam & p Sanct. Mariam Ægiptiacæ & p oes sctos & sctas Dei Adiuro te liber p hæc noia Dei Jesus Sancti Salvator, alpha & ω, Adonay Emanuel, in sancti nominis ineffabile, p oia eius noia & p / dona Spus Scti & p oes Episcopos, & Archiepiscopos, Sacerdotes Diaconos subdiaconos & oes gradus Ecclesiæ, & p missas quæ in ea cantantur & p sctm corpus Xpi quod sacrificatur. Adiuro te liber p Paradisum & oes mansiones Paradisi & p oia quæ in paradiso sunt. Adiuro te liber p mundum, & oia quæ in mundo sunt, p ignem & p oia quæ in igne sunt, p aerem, & p oia quæ in aere sunt, & p ☉ & ☽ & p oia sydera p aquam & p oia quæ in aqua sunt, p terram & p oia quæ in terra sunt & p oes virtutes Dei & opera eius quod si iste N. reus est huius criminis [illegible] [illegible] sicut ☉ vertitur in cardine suo, Deus iudicium tuum Regi da, miserere mei deus, pr nr hæc tria debent dici ter & [illegible] [illegible]./

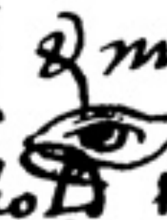
In nomine patris & filij & Spus Scti Amen + a + g + l + a + scts Cyriacus + punclavus + ab innocentia mures fures fugavit Oro pro qs ops ds + ut qui beati Cyriaci mris hij memoria agimus eius intercessione mures fures ab hac effugentur p Dnm nrm Jesum Xpm filium tuum qui tecum vivit & regnat Deus p oia sæcula sæculorum Amen. In noie patris &c./.

Contra Felonem.

Dic istam orationem ter super aquam in Cypho & da infirmo ~~[illegible]~~ bibere tribus diebus & sanabitur + Ecce Crux signum + Crux est præparatio rerum + per crucis hoc signum fugiant procul inimici retrorsum + Jesus + Xps Cruce pugnat + vincit, regnat, imperat + Christianam Crucem tolle sicq tutus ambula, pr nr. dic dein, In noie patris &c./.

In noie patris & filij & Sps Scti Amen. Beatus Longeus iudeus lancea Xpm in cruce sancta perforavit Latus Dei & continuo exivit sanguis & aqua, & dixit Dne adiuva me + Eli & + Ebo + pla + progat vermis + messias + Sother + Adonay + Tetragrammaton + a + g + l + a + helias + propheta + Johannes Baptista in eremo sedebat, per ambas nares sanguinem fundebat & dixit Dne adiuva me, Restringe sanguis, sicut restrinxit Dns aquas Jordani quando deus Jesus.

To know who they be that haue stollen any thinge out of your house & to make them to confesse the same. /

Take argentũ viuũ & the white of an egge & mingle them together & make an eye vpon a wall in this manner  & then call in all them that there suspected & lett them behold the eye & his or hers which stole the thing will water, if they will not confesse, take a copper key, & put it in the eye of the wall & strike vpon it sayinge, hare & quies vales and the party that is guilty shall cry myne eye myne eye probat. est. /

Vinculum Salomonis, this for a sturdy Sp.

C. te A. & astringo te per vinculum Salomonis, quo dæmones ligavit in Lacu & per magnam potestatem dei Omnipotentis & per Jesum Xpum filium eius unicum & per crucem & passionem eius, & per hæc magna & gloriosa nomina Dei. Eloy + El + Adonay + Ego sum qui sum + Ishiros + Agla + On + Tetragrammaton + Alpha & omega + & per omnia alia sancta nomina Dei mihi cognita & incognita, quod tu mihi obedias in hoc opere, & cito facias quodcunque tibi jussero vel mando, sine ullo timore, vel damno mihi vel alicui aliæ creaturæ dei faciendo, & si non mihi obedire velis volenter & in pace sine ulla molestatione, Coniuro te in Lacum igne & sulphure ardentem ibi remanere sub maledictione dei nostri usque ad diem Judicii per Hosell Josell & Rosell, & per omnes sanctos Angelos in cælo & per virtutem sanctæ Trinitatis in nomine patris & c.
dic ter.

A discharge &c.

Adjuro te A. & præcipio te in nomine Patris & filii & spiritus sancti & per potestatem dei omnipotentis, per hæc magna nomina dei Agla + On + Tetragrammaton El + Eloy + Ishiros + & per hæc tria nomina Hosell Josell & Rosell & per omnia alia nomina Dei quæcunque quod tu absque recedas in pace ab hoc [illegible] [illegible] sine perturbatione absque ullo timore vel damno corporis [illegible] vel alicui [illegible] membris eius & sis paratus mihi iterum venire & apparere quandocunque ubicunque & quomodocunque te invocavero & voluntatem meam in [illegible] perfecte & [illegible] per [illegible], & per pacem dei nostri Jesu Xpi [illegible] & [illegible] te & nos nunc & in sæcula sæculorum Amen
Amen Amen.

44

O everlasting god wch workest great merveiles I pray
thee that thou permit me not to perish because I am thy
creature and Christ in thee graunt me space that all
my life I may please thee by true repentance before
the day of my death by our L: J: C: Amen
O L: god almighty father ✠ sonne ✠ and holie ghost ✠
keepe me and this ~~circle~~ from all men that wish would
or may doe me harme O L: graunt that whosoever
enter into this place wthout my will or licence that
there hartes may be striken with feare & trembling &
melt as wax at the fire & that every one of there
members be so stiffe like the spindle of a wheele wch is
made of iron ~~and~~ steele & that they have no power
of moving in any parte of there bodies without my will
or licence our L: J: C: by his power & by the power
of the 12 Appostles & 4 Evangelists & of every of the
elect of god hath bound this place against all them
that would me harme in body soule or goods as Jhs
when thou wast in the midest of all thine enimies, so
J: blessed thee that I have the victory of all mine
mortall enimies when as I shall call truly upon thy
glorious name evermore. In nomine patris + et filii +
Spiritus sanctus Amen ✠
Here I binde and hereby finde + therefore stand still &
abide truely for the truethes sake & none other Amen

✠ ✠ ✠ The Consecration for the stone ✠
✠ ✠

Omnipotent and everlasting god I intreate thee of thy
mercy thy great goodnes wouldest vouchsafe to sanc-
tifie & consecrate this Christall stone that it may be
a place for the spirite to abide wch I shall call to com
and I commanding every other evill spirite for to departe
from this Christall & all evill things bothe present past and
wch are to come by any manner of meanes of men or
otherwise & therefore I blesse thee + thou holy creature
of Christall by the name of the living god + the true
god + & the holy god + the father + the sonne + & the holy
ghost + wch are 3 ~~persons~~ in one god the begining and
ending L: over all maker of heaven ~~and~~ earth and of
all things therein conteyned I blesse the Christall + also in
the name of Jesus C: our L: the onelie sonne of god borne
of the virgine marie wch was the corner stone that thou
be a faire & cleare christall to the spirite wch
I doe intende for to call coming into thee, there-
fore o L: the grace of the holy ghost defend & make clear
that it may be a pure & cleare Christall for
~~more~~ to receive the spirite coming into it in such sort as he
may appeare visible to me or to whome I will shall see
them.

Upon: this graunt o L god for thy sonne our L: & saviour J: C: his sake to whome be all honnor praise and glorie world without end Amen so be it Amen + after this hee followeth the call for any spirite ::

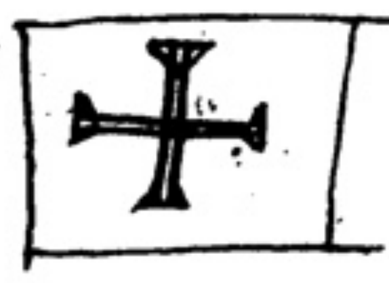
⁂ The Call for Any spirite

In the name of the holie trinitie & of the undevided unitie Of the father & sonne & holly ghost Amen / I coniure thee spirit **N**: by the father sonne and holly gh and by there infinite power & wisdome & clemency god by the sonne god & by the holly god also I coniure thee spirit **N**: by the infinite just holly word of god by wh all things are created I do coniure require exorcis thee by the goodnes of god by the which he hath created ma after his owne Image & by his Justice hath condemned thee & cast thee out of heaven for thy pride condemne our first parents for a time & by his infinite mercie wherein he trusted & with his owne blood to be redeemed & by the virginitie humanitie & fecunditie of the virgine mary mother of our L: J: C: & by the power where with he hath spoiled hell & tormented the divills also I coniure exorcise bind & call thee by the sacraments by the merac & by the seales of god by all the holly names of god that i to say Adonay + eloy + agla + panton: oza:: oze:: Agios + otheos ischiros: Jesus emanuell:: messias:: sother:: eloy son:: otheos athanatos:: eloy:: oyon:: yoyon:: kiron:: spiron:: & by all these most holly names of god, by the [illegible] may be well effected that is to say savior [illegible]: alpha: garonell: messiam: paraclite:: mor [illegible]: deus: creator: [illegible]: [illegible]: [illegible] [illegible] orat:: on:: oberoam:: And by these ineffable names of god & tetragrammaton with them best here written & by all the other names of god whatsoever that thou spirit **N**. with all speed, all delay set aside, th thou com & appeare from the east to the west, from the north to the ~~[illegible]~~ south, from the ayre from the earthe from the water from the fire from the depth or from any other place whatsoever thou art to shew thy selfe visible in this place before me with all speed in a fayre and han shape & that I may see thee plainely directly and visibly without any fraude or delay obstruction or doubtfu & that I may discerne without any noyse making hurte damage feare or perill & without hurt or feare of my body or soule, or without hurt or feare of any other body or soul of any creatures of god in this world & to make true answer to all whatsoever shalbe asked thee & thou obay my commaund & thy answer truelie & certifie me in wor

---

A very devout prayer of the 7 words which our L: spake hanging on the ✠ ✠

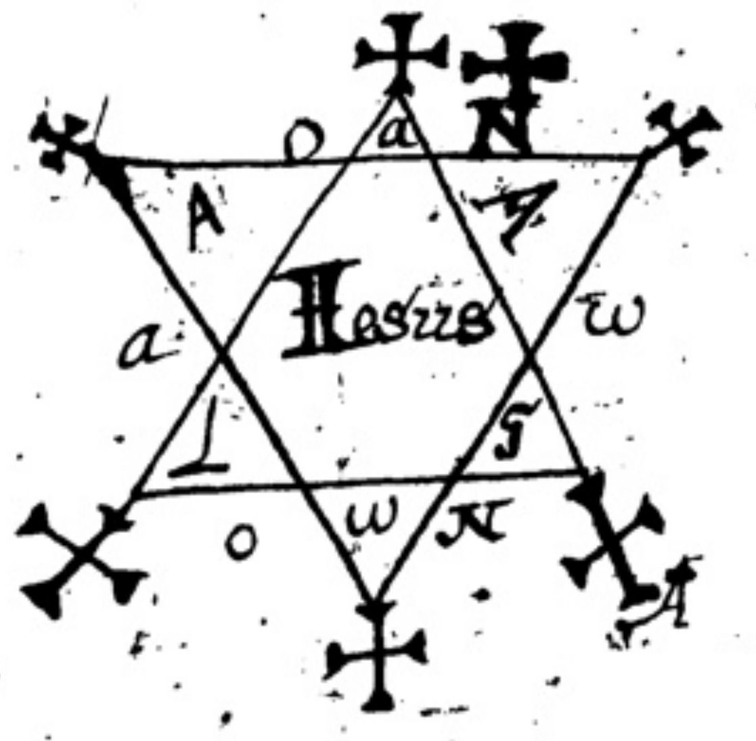
116

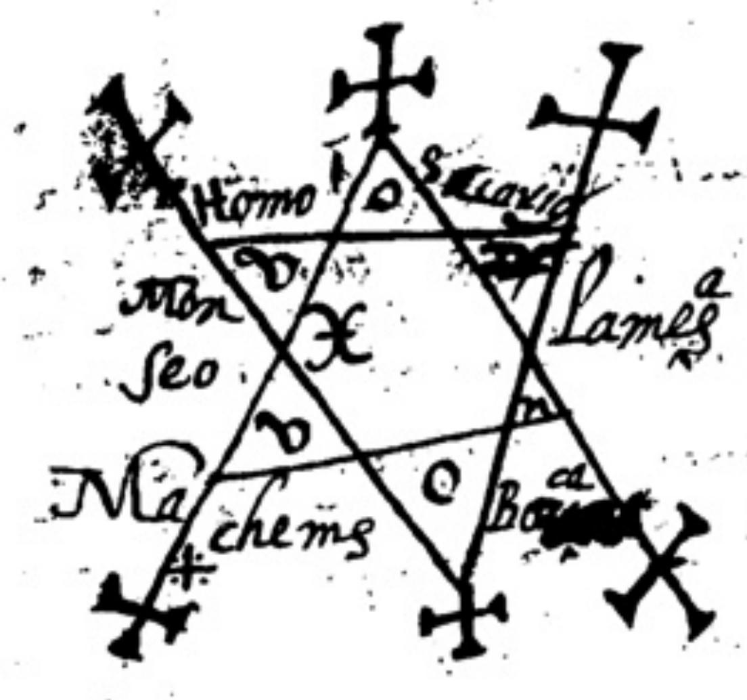


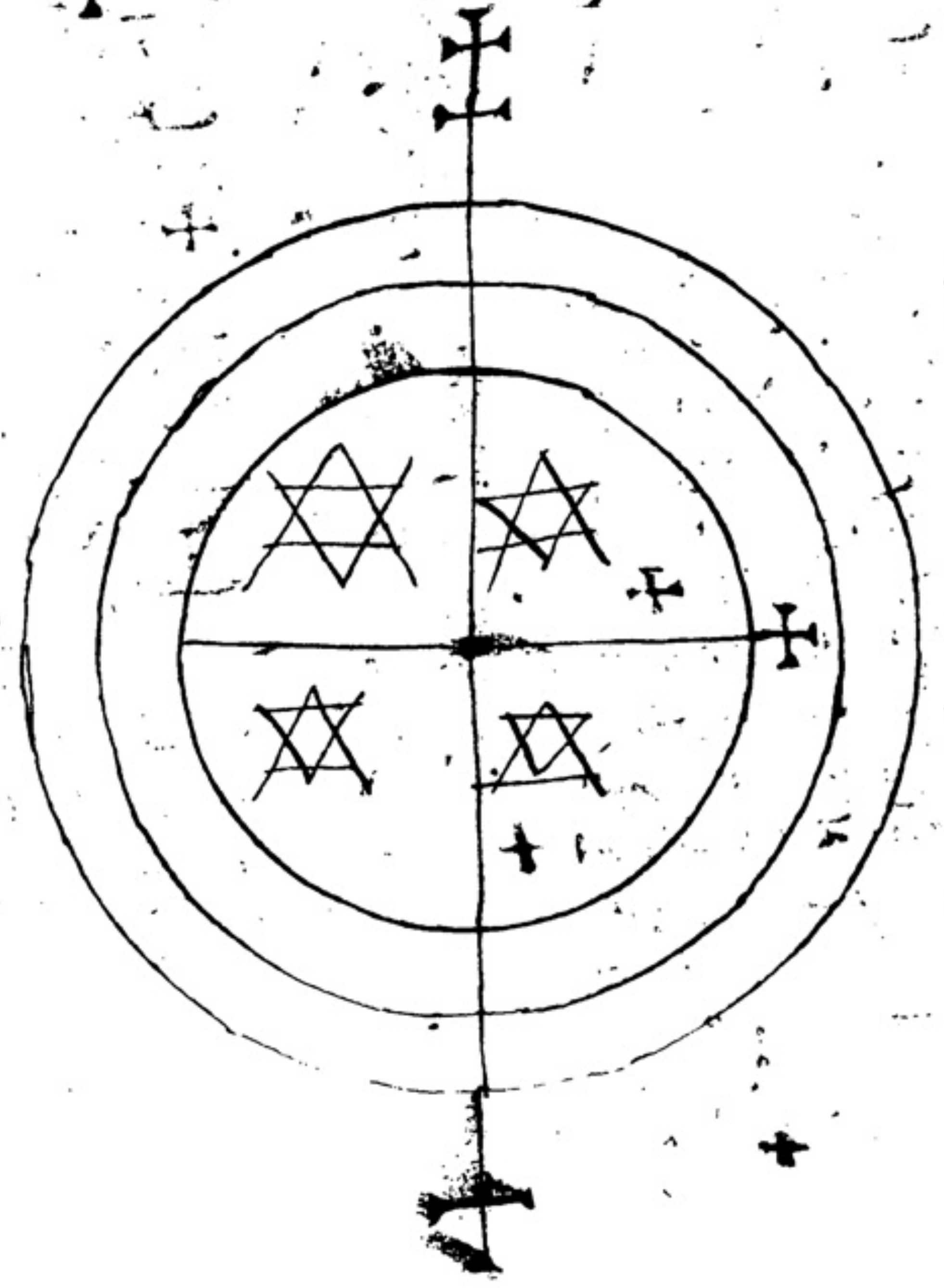
Omnipotente L: J: C: which hanging on the ✠ spake these words ~~[illegible]~~ before thy dying ✠ the most holy spirite, that wee should often times have these holy words in minde I humblie beseech thee through the vertue of these words. that thou L: please to spare & favour me whatsoever offences & sinnes that I have trespased thee with, especially in the 7 deadlie sinnes, That is to say, in pride Envie, Sloth, Avarice, Lechery, & glutony, Anger.

✠ 1 father forgive them that trespas against thee & doe crucifie me for they wot not what they doe ✠ informe me L: so that grace that I may pray for them that harme or trespas me ✠ And thou saidest to the theefe, this day thou shalt be with me in paradise ✠ give me grace so to live that in the hower of my death then L: may say unto me this day thou shalt be with me in paradice ✠ And thou saidest to thy mother ✠ 3 ✠ woman behould thy sonne, and after thou saidest to thy disiple, behould thy mother :: give me L: patience love & charitie in all adversitie as thou didest thy glorious mother, Also thou saidest ✠ Eloy ✠ Eloy ✠ Lama zabatham ✠ that is to say my god my god, why hast thou forsaken me :: Give me grace blessed J: in all adversitie & extreamities, to call continually on thee, L: god, father have mercie upon me & helpe me, & governe me as truly as thou didest redeeme me with thy blood :: Also thou saidest

5✠ I thirst ✠ as who would saye I desire the helpe of holly soules that were in limbo, abiding thy coming unto them, give me grace alwaie to thirst in loving thee L: that art the very fountaine of eternall life, with all my power & minde to love thee. Also thou saidest 6 ✠ Into thy handes I commend my spirite 4 give me grace L: at the end of my life I may speake into thy handes my spirite and say with a devoute minde beholde o L: my coming to thee for I have [illegible] deserved my time :: And as thou saidest ✠ it is finished ✠ as you would say it is ended my sorrowes & paines which thou camest to suffer for sinners give me grace L: that I may here live & worke so that at last I may here thy glorious sweete voyce saying come to me my frend I welcome & [illegible] for now I shall accomplish thy petitions & desires, come with me that thou maist sitt with me in glorie amongst my Angells there to joy with me in felicitie world without end. so be it Amen Amen





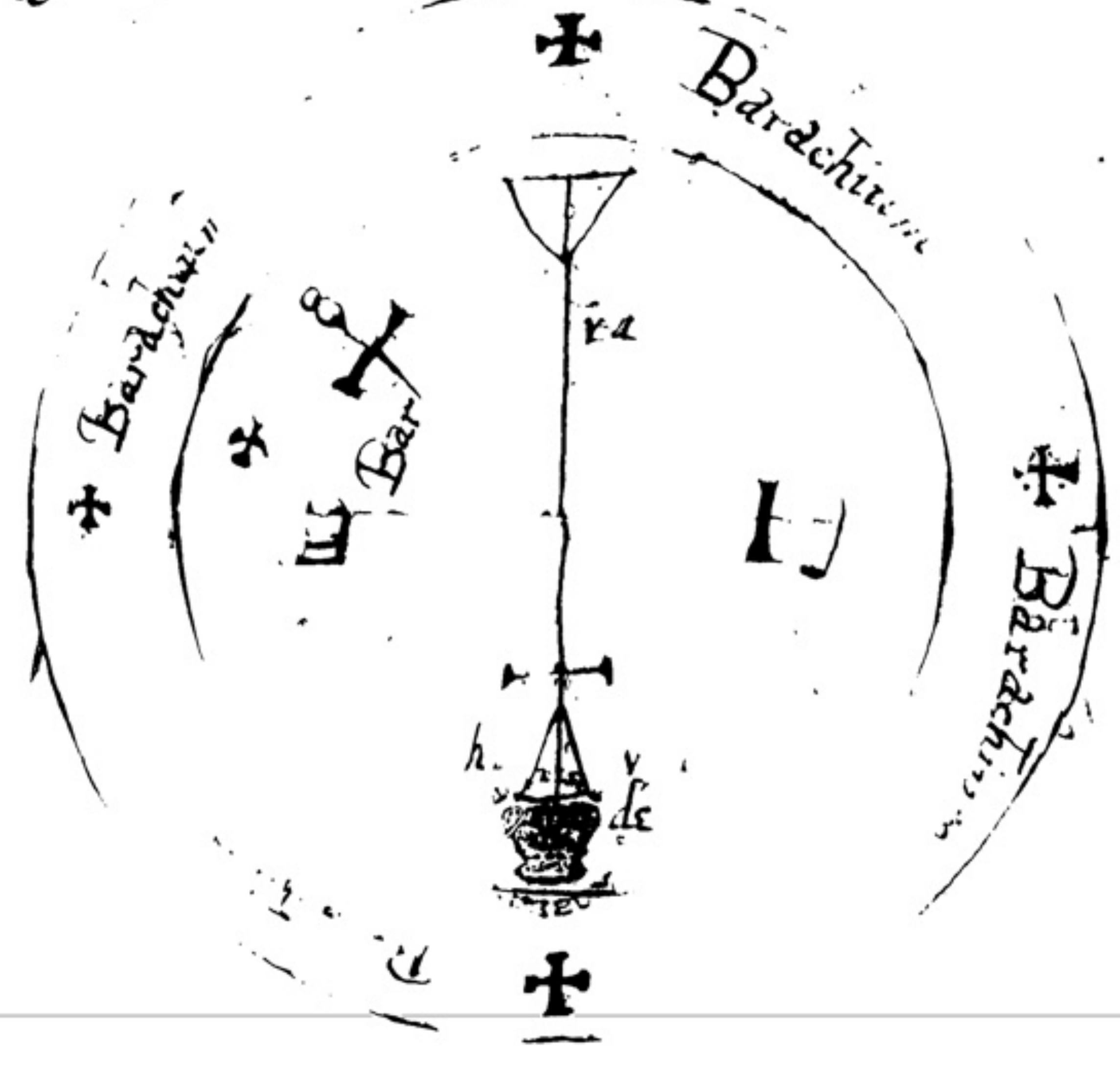


To obtaine thy request say as followeth

3 On my righte hand I turne me, as Jesus did on my syde was ther 5 angells me before, 5 to kepe me from my foes, and 5 to save me wheresoever I goe, Lord Jesus for thy ~~I~~ pretious ~~blod~~ blood this day make thou my spede good In Nomine P: + F: Spt Sant: Amen:

Sabaoth + [illegible] + eli + vita manus + homo + primo veritas: mediator + ~~Salus~~ Salvator + Gloria + & by all other holy & reverent names of god I charg & comaunde ~~you~~ o you Angells:: Michaell + Gabriell + Raphaell + ~~[illegible]~~ Uriell & by Rachaell + yt you helpe me this day & for ever more from my enimies & for my sake Barchim + + Barachim + I charge & comaund you as you will answer it at the dreadfull day of Judgment & as thou wilt avoyde paine and torments appoynted for thy disobedience yt you goe to N & so inflame her or his heart yt he or shee may be forwarde for to doe whatsoever I shall Desire request or Demaund & that they never rest night nor Day, sleeping nor waking eating or drinking sitting nor standing at home nor fro home by land nor by water on horsbacke nor on foote: untill such time as they have graunted unto my request & desires & yeeld unto such things and petitions as I shall make or desire of them & yt they have no power to denie me any thing that I shall aske or desire I charge you as you ~~as they~~ will answer at the dreadfull Day of Judgment let it be done quicklie, quicklie, quicklie, Amen Amen Amen

also I charge you you Angells Michaell + Gabriell, + Raphael + Vriell + & by Rachaell + yt ye obay me in this my will & comaundement as I have comaunded you by the power of the father & of the Sonne & of ye holi ghost

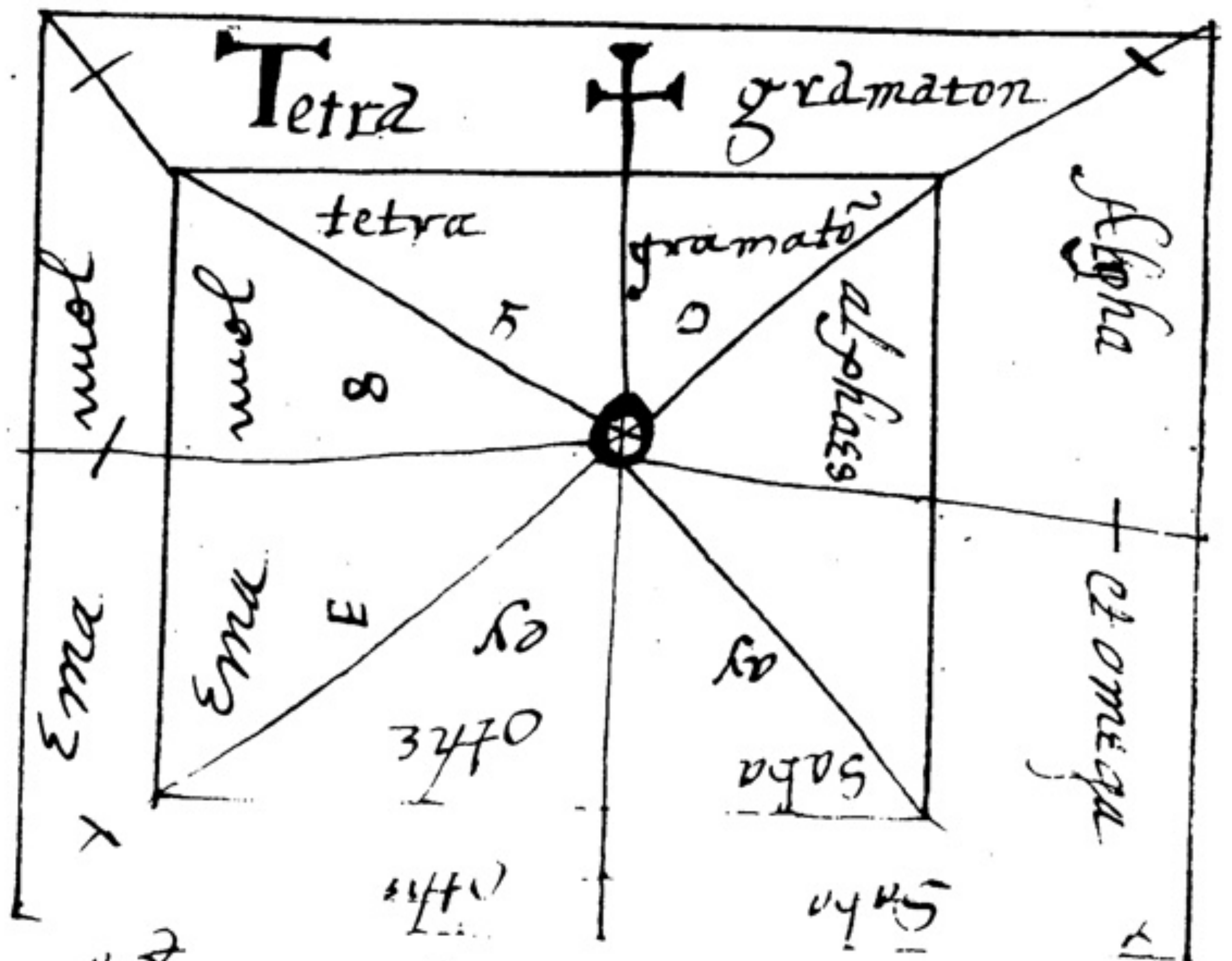


And this is the coppy yt the Angell brought out of heaven
unto pope leo & he delivered it unto king charles when he
went into the batell Romnesvall sayinge he that will beare
this letter upon him shalbe defended fro all enimes
ever com there both bodely & ghostly also he shall not be
brent wth Δ nor wth ∇ be drownded nor wth thunder
nor wth lightninge be perished & from all wicked spiritts
kept nor he shall not die wthout mercy nor never have
any sicknes nor fever & he shall not be falsly condemned
before any justices & if any woman travill of childe lay
this letter upon her she shall soone be delivered the child
christened & the mother have good purification & they shall
not soden death through vertue of these holy names
[illegible] & in this writing is a name which is named
if yt day he shall not ~~dy~~ di of the warre for it hath
proved by Cristiana knight /

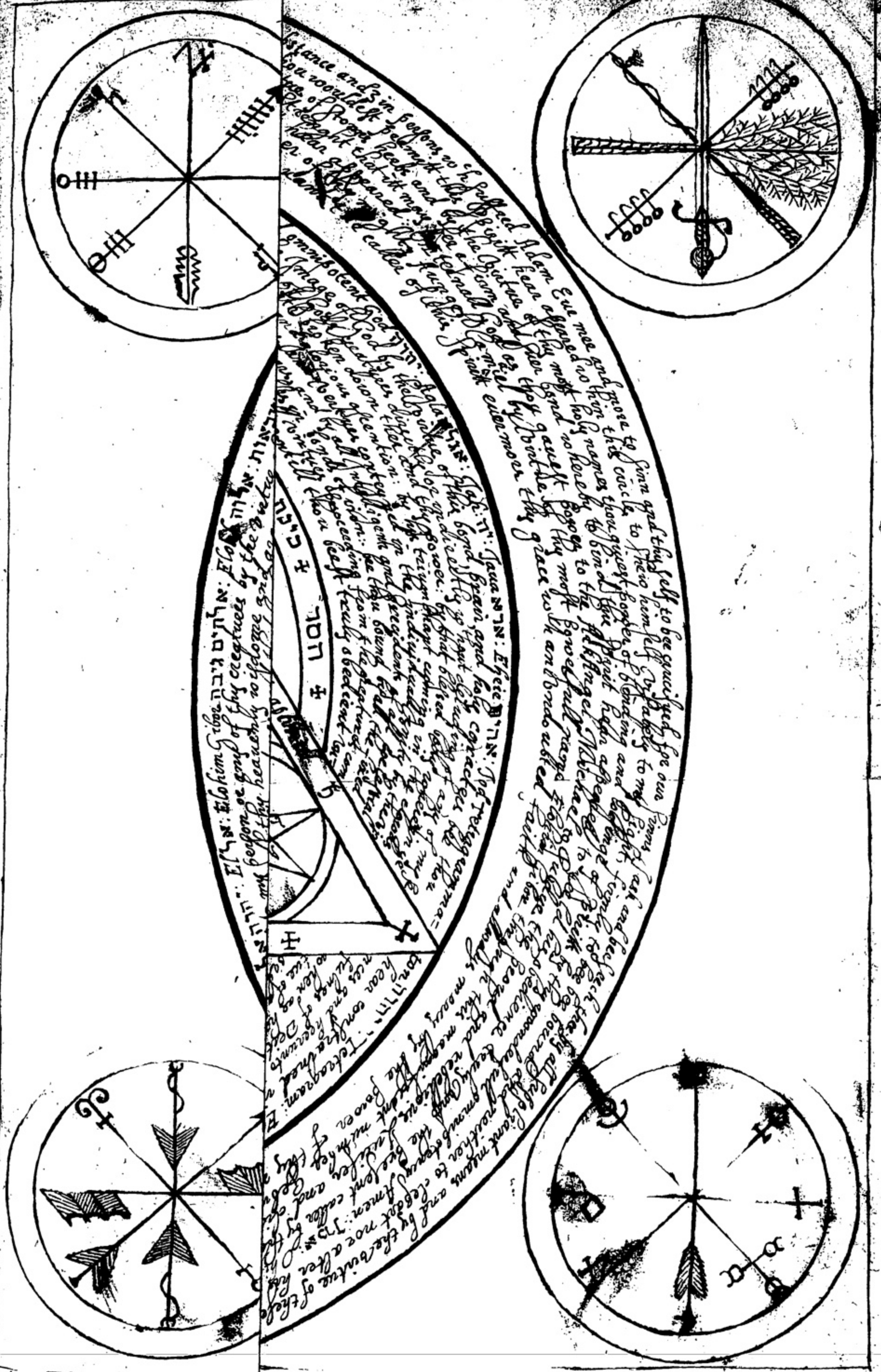
Jesus + Christus + Messias + Sother + : + Emanuell +
Sabaoth + Adonay Elongy + Trinitas + Unitas + Sapientia + b
vita + virtus + veritas + potentia + homo + usion + cha
Salvator + Eternus + creator + Redemptor + sine ma
unigenitus + fons :: origo :: salus + spes + sacerdos + A
ospes + paracletus + Columba + propheta + visibilitas +
fortissimus + patientia + Athanatos + Mediator + Tetragr
Alpha et ω + primus et Novissimus + panton + Agn
[illegible] virtus + Serpens + Aries + Leo + : vermis
homo + [illegible] filius + unus Spiritus Sanctus +
unus + pater + unus filius + [illegible]
[illegible] sabaoth + Jaspar fert mirram thus melchior
Balthasar aurum haec tria nomina qui secum fert [illegible]
Salvator noster Jesus autem transiens per medium
illorum ibat [illegible]
[illegible] michaell Gabriell Seraphin [illegible]
[illegible] Raphaells Deus Abraham Deus Isaac Deus J
petrus paulus Andreas Jacobus Thomas Philippus Ja
Bartholomeus Matheus Simon Barnabas Marcus M
Lucas Johannes [illegible] ut me defendant [illegible]
et [illegible] et omnibus [illegible]
Amen

[illegible]
[illegible] most [illegible]
[illegible] most [illegible]

BRITISH MUSEUM



[illegible]



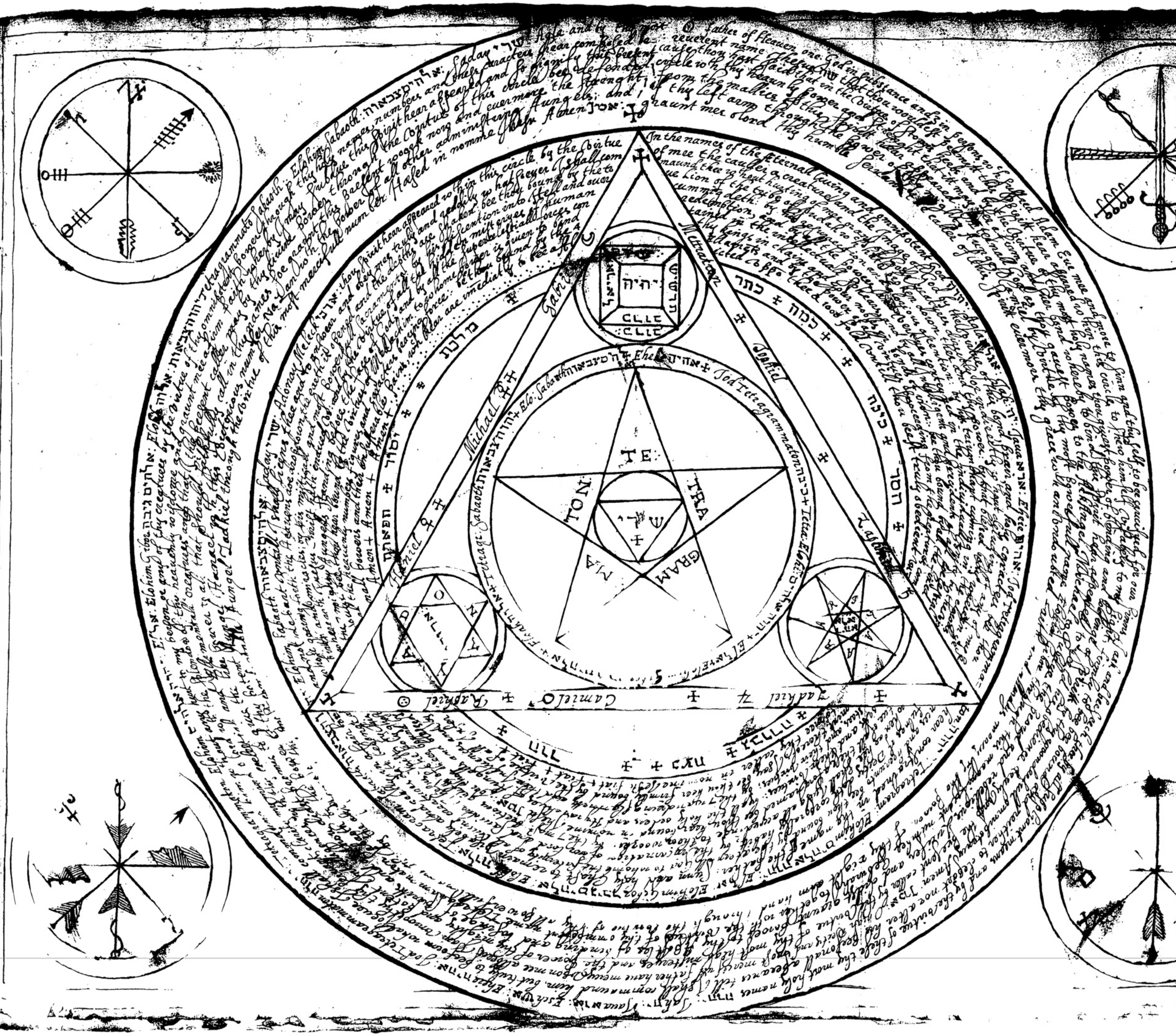
…stance and in persons so suffered Adam Eue mee and more to sinn and thyself to bee crucified for our sinns I ask and beseech…

…you wouldst permit this Spirit here appeared to him this circle to shew himself visibly to my sight, simply to see…

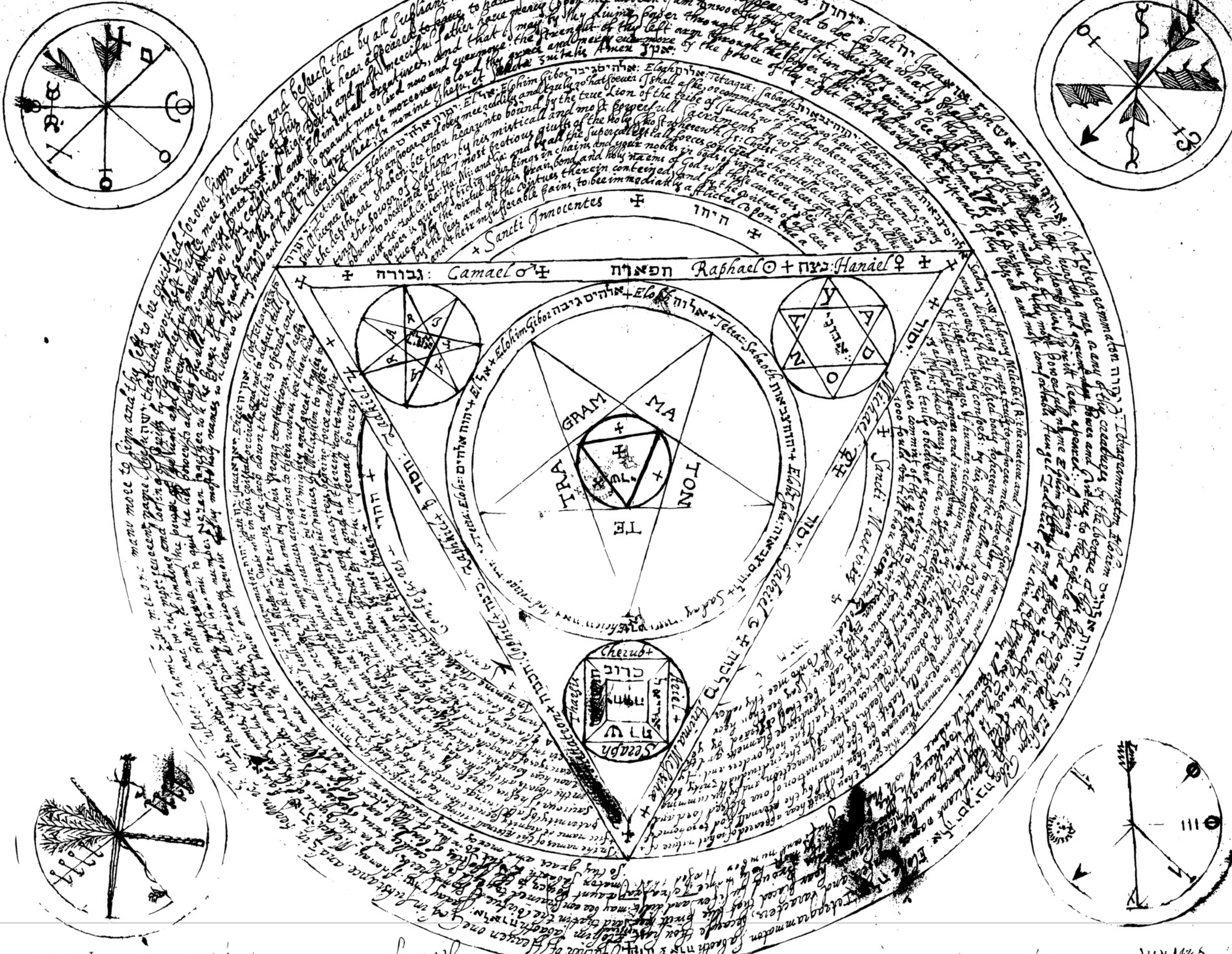
…of stone… by the vertue of thy most holy names thou givest power of binding and loosing…

…called of this Spirit evermore thy grace with an abounded faith…

omnipotent God… Agla… Tetragrammaton…


Sadai: Agla and by thy most reverent name
O Father of Heaven one God in substance and in persons
graunt mee o lord thy humble servant
Amen
In the names of the Eternall living and omnipotent God
Elohim Sabaoth
Adonai Melech
Amen + Amen + Amen
Metatron
Jophiel
Zaphkiel
Gabriel
Michael
Haniel
Raphael
Camiel
Zadkiel
כתר
חכמה
בינה
חסד
יסוד
מלכות
יהיה
Ehe
Jod Tetragrammaton
Elo. Sabaoth
Tetrag. Sabaoth
TE
TRA
GRAM
MA
TON
A D O N A Y

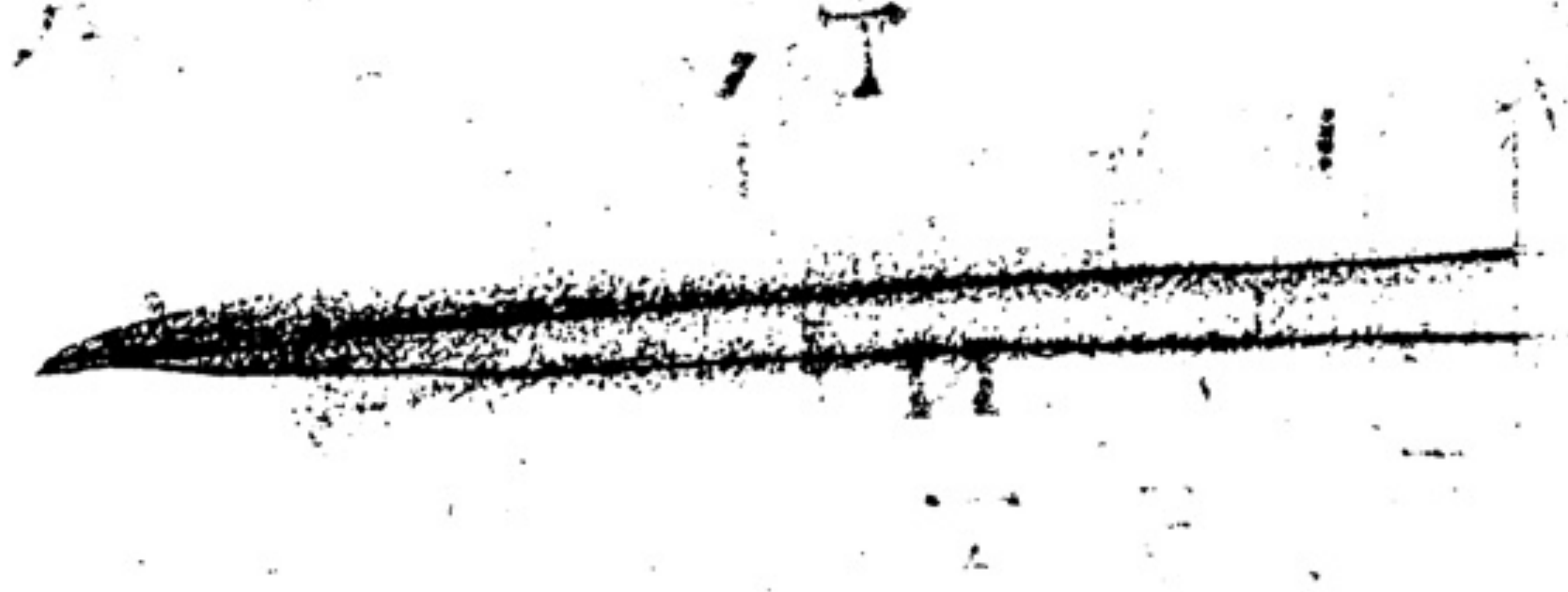
+ tristitia + et constringat te

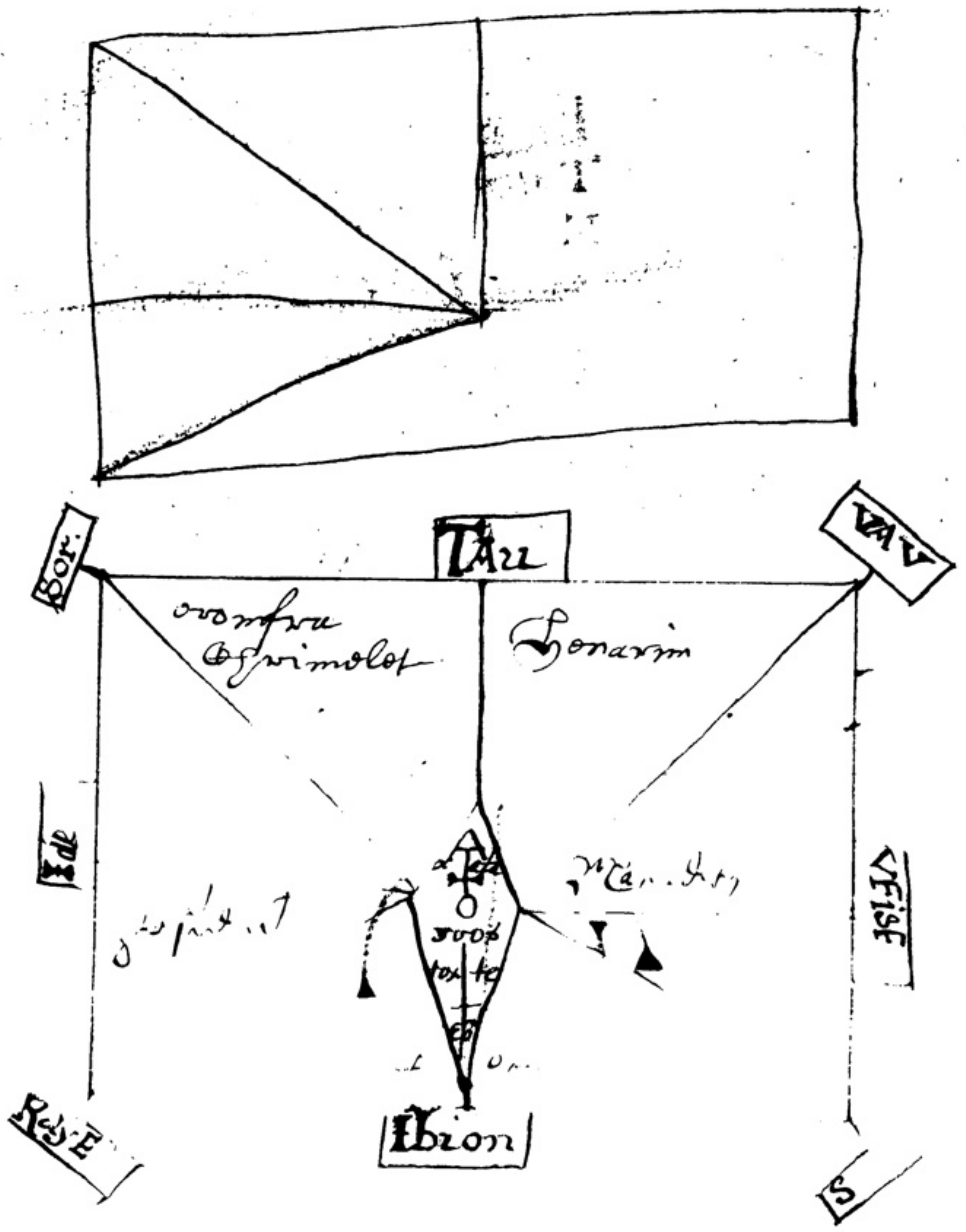

seech thee by all sufficient means and by the virtue of these most holy names: יהוה Jah יה
to have power to comaund him truly to appeare and to doe for mee what
Father have mercy on mee albeit I am unworthy thy servant
Amen
Camael ♂
Raphael ☉
Hanael ♀
גבורה
תפארת
נצח
Michael
Gabriel
Sancti Innocentes
Sancti Martyres
Raphael
Zadkiel
Metatron
Cherub
Seraph
כרוב
Elohim Gibor
Eloah
Tetragrammaton
Sabaoth
Elohim Sabaoth
TE
TRA
GRAM
MA
TON
A
Y
D
O
N
A
R
A
Y
A
אדני
Amen
Tetragrammaton
Sabaoth

obedire in nomine Jesu et i Sancta +

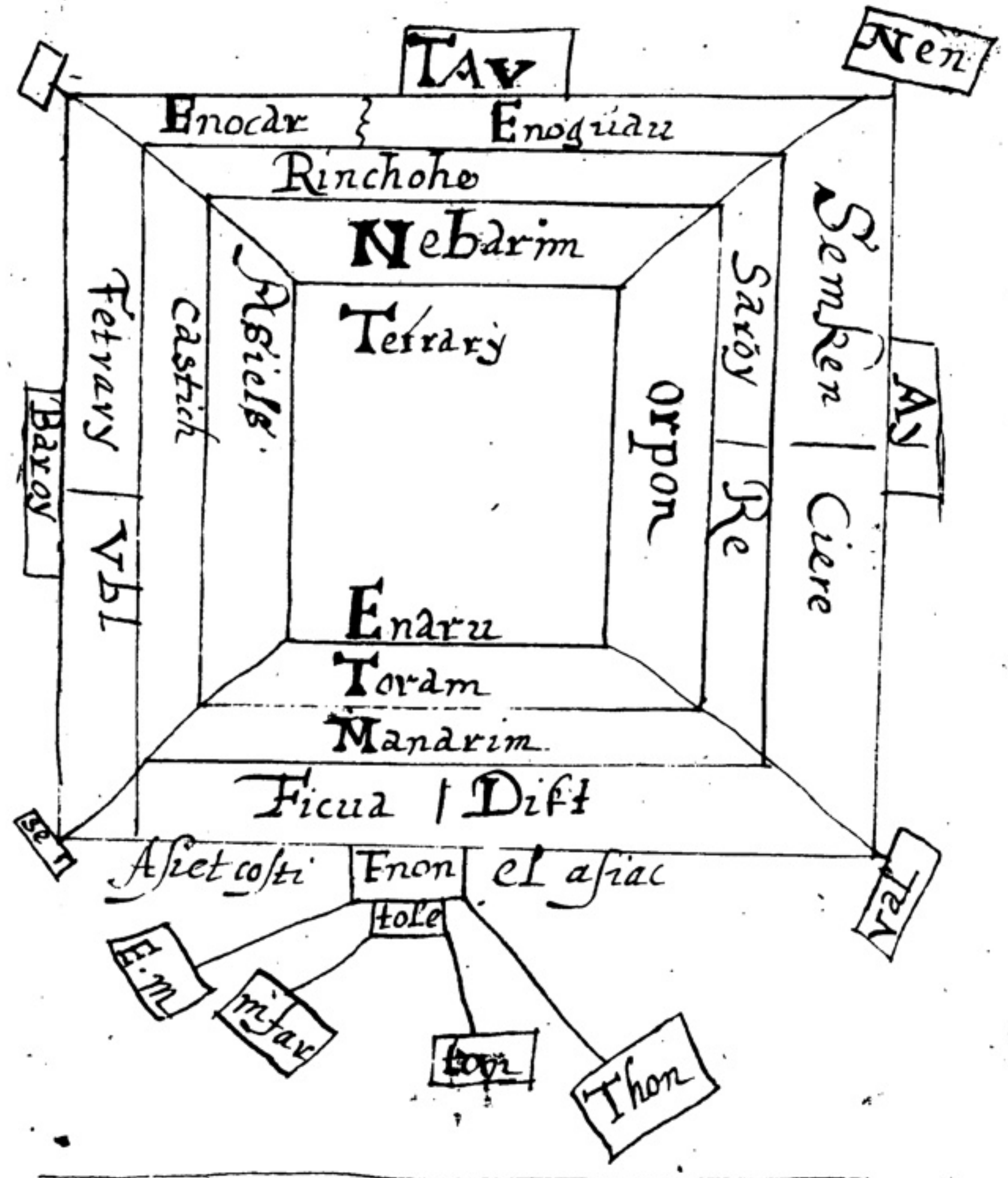
Sanctus Spiritus Domini +

+ a Dolore et

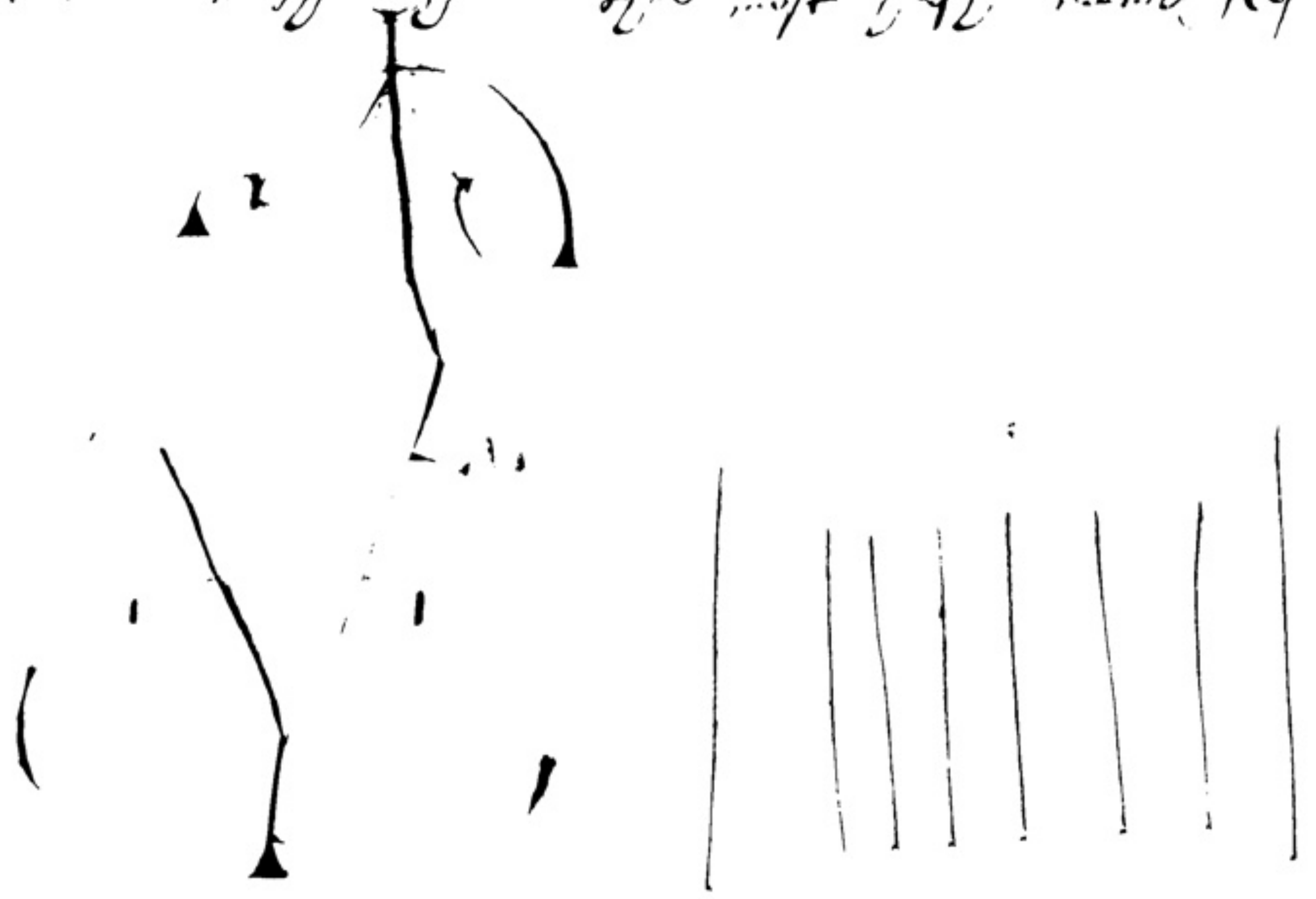


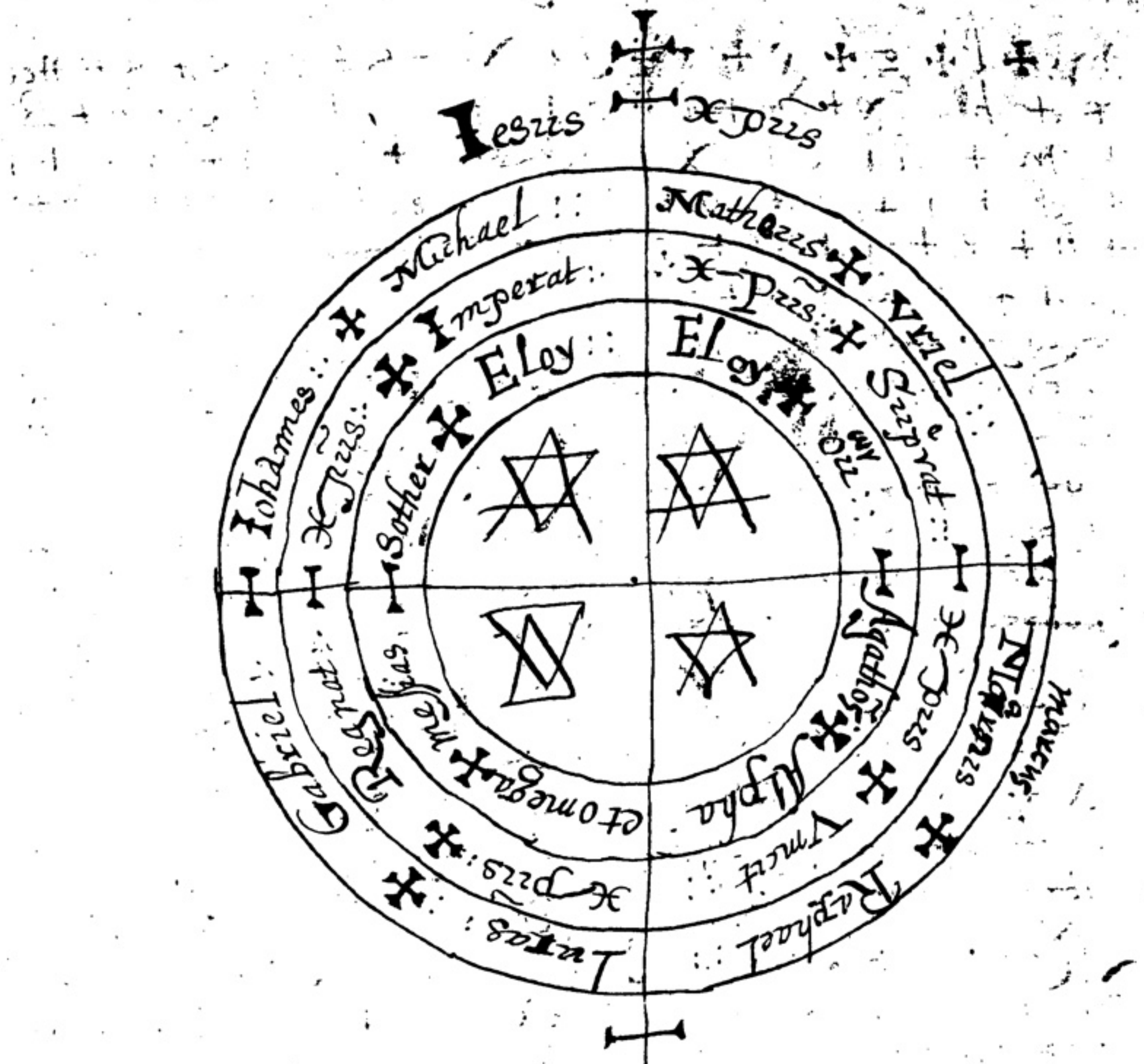

Sor.
Tau
VAV
ovomfra
Oshimolet
Honarim
Ede
VFisE
Ibion
S

[illegible]
[illegible]
[illegible]


TAV
Nen
Enocar
Enoguau
Rinchoho
Nebdrim
Tetrary
Semken
Sariey
Asiels
Castiik
Fetrary
Bacoy
Ay
orpon
Re
Ciere
VbL
Enaru
Toram
Manarim
Ficua | Dift
Asiet costi
Enon
El asiac
tole
E.m
mifar
Thon

The 4th Celestiall signe concerning ~~ye~~ beholding the Treasure or the [illegible] [illegible] and ought to continue in the grounde this most holy name Agios




Iesus
Xpus
Matheus
Michael
Imperat
Xpus
Vriel
Eloy
Eloy
Siprat
Iohannes
Xpus
Sother
Agios
Agathos
Xpus
Marcus
Regnat
Vincit
Nagnus
Alpha
et omega
Gabriel
Xpus
Lucas
Raphael

To the honor of the most high god, the mightie Jehova
by his blessed & holie spirit by the vertue of his
by his holy Angells by the heavens creatures infinitely going
his holy Angells by the words & Characters here written
& chiefly by these holy words & his holy [illegible] unto
& by these holy names of god & his holy [illegible]
me true revelation either in my sleepe or dreame in
the night or by vision in the day time or presence it
shall be thought good, & the god of all mercie graunt unto
me of thy unworthie servant, thy grace made the true
apparent & manifest revelation & perfect understanding
of the extent & purpose of this thy ancient & straight
bonds & will, of my desires to be finished unto me by the
office of the late deceased N. through the merits of
[illegible] the only author of eternall life to the
honor of the most blessed Trinitie & to an everlasting
therfore, god graunt it to be fulfilled so be it Amen amen

The praier for the Mr to st

Hy + l + g + g + r + J + y : + & + b + e + e + Hel +
p + h + v + m + i + o + n + 9 + g + C + h + B +
+ m + ll + c + x + y + w + v + 7 + 9 + + v + + m
+ f + 1 + 9 + 9 + a + e + g + y + 15 + 1 + m + y +
+ h + g + 1 + oi + ct + fundamentum + n + x + x + k
z + f + nd + x +

o eighte god be thou my helpe when I call or in the night when I am a sleepe in the name of the father & of the Sonne & of the holie ghost + Amen +

o god be merrifull unto me a sinner & be my helper all the dayes of my life; O god of Abraham god of Isaack god of Jacob haue mercie upon me, & send this holy angell Michaell ~~Gabriell~~ to be my helpe which may visite defend & keepe me from all mine enimies visible & invisible o holie michaell holie angell of god defend me both in body & soule that I perish not in the dreadfull day of Judgment o michaell Archangell of god, by the grace which thou hast of Christ Jesus, I beseech thee o heavenly father & thy onely begotten sonne our L: J: C: & by these unspeakable names:

Messias + Sother + Emanuell + Sabaoth + adonay + Unigenitus + Sapientia + virtus + alpha + et omega + caput + finis + fons + origo + bonus + paraclitus + mediator + Agnus + ovis + vitulus + serpens + aries + leo + vermis + verbum + splendor + panis + Sol + gloria + lux + Imago + panis + flos + vitis + mons + Janua + petra + lapis + angelus + sponsus + pastor + propheta + Athanatos + ysKyros + theos + Creator + ysus + Ado + vision + victor + [illegible] + Creator + Mediator + firmitus + + trinitas + pater + filius + spiritus + Sanctus + defend me this present day & in all times from the bonds of death o holie Michaell o holie gabriell o holie Raphaell o holie Uriell & all the holie Angells, & god helpe me by all the virtues of heaven, by the holie names of god helpe me & be with me [illegible] of our L: J: C: [illegible] [illegible] [illegible] [illegible]

Reliquam [illegible] [illegible] [illegible] worlde & [illegible] by the [illegible] of the + redemed me Crux Xpi salvet, & Crux Xpi defendet me o my god + + Agios + Ischiros + Agios Athanatos + Crux Xpi defendet me + Crux Xpi adiuvet me + Crux Xpi custodiet me + Crux Xpi salvet me + [illegible] in nomine patris + et filii + et spiritus sanctus + Amen Amen +

words plainely truely directly & openly [illegible] deedes signes & manifest writings that I may plainely see & reade without any doubt stopping blot or blemish that I may directly & plainely be certified in & of all things whatsoever that I shall aske thee or that I would knowe or desire & that thou depte not away out of this place or out of my sight so long as I shall aske thee any thing, but lett god himselfe in trinitie & unitie be heaven glorified and they that Amen by obaying me thou (S N) dost heaven before more service to god then otherwise thou art able to doe & I N. p. F. S. S. Amen

Libra celestis: A gbr x 15 9

V B & C ♒ d:: X s h. A. 27. E. 00 I. 0. 05. D V: tetra
R:: Aer:: H:: Aqua: Spiritus. H ignis. J.

when he is appeared bind him with this bond following

I coniure, adiure constraine charge command and bind thee thou S. N. that art appeared to me & to my felowes in this ⊙ by all the royall words aforesaide which did constraine thee (S N) to come & appeare here unto me which I require thee (S N) by them all that thou shalt virtues & powers I charge (S N) by them all that thou not depte out of this ⊙ or from it but here peasible to abide untill my whole will be performed & fulfilled in all things that thou mayest doe at my licence to depte I coniure constraine charge command & binde thee thou (S N) by the omnipotent god which commaunded the Archangell St michaell to drive Lucifer out of the heavens which afterward of [illegible] & to fall from hye to [illegible] & bound with firie chaynes of everlasting condemnation & for dread of thy [illegible] names & Judgments as he is me I coniure adiure constraine charge command & binde thee thou (S N) that thou that thou shalt not goe out of this ⊙ nor yet to alter thy shape at this time or hereafter except I charge or command thee otherwise & to come to me by the name (N) & that in all manner of places & times as in dayes nights houres & minits whensoever I (F) shall call thee (S N) which speed to come & to me (F) by the virtue of our L & saviour J: C: who commaunded the uncleane spirits & Angells of glory & they all obayed him to whome be all glorie & honour & might for ever world without ende Amen, I N. p. F. S. S. Amen.

There be 4 angells of the 4 elements as foloweth	Cherubs	of the Ayre
	Tharsis	of the water
	Ariell	of the earthe
	Seraphe	of the fire

[illegible] charge for all kind of spirits [illegible] in nom
Dei patris Dei filij et Dei spiritus sancti, I comaund
now at this time ye (S. N.) that ye departe & goe into th
where ye be ordained to abide without any grevous stor
whirlewinds or lightning, noyse or hurt doing unto me
to any of my fellowes or to any man woman or child o
be beasts of the feild, fowles of the ayre, fishes of the
or gods holy creation in the name of god the father, sonne
holy ghost, I charge you at all times when I call yo
againe without any manner of tarying that ye come to
wth all speede & fulfil mine intente. Discedite nam dic
dite num descendite:: per virtutem:: et sanctitatis: et p
omnes virtutes: celorum:: et per virtute:: ipsorum:: nominum
Dei:: A: G:: Agla:: Aglaoh:: Tetragrammaton:: per virtu
tutem:: omnium sanctorum:: nominum Dei:: et per virtu
tem: dominum nostri:: Iesu Christi: qui venturus est
iudicare vivos et mortuos et seculum per ignem: fi
fiat: fiat:: in nomine patris & amen amen amen

Read these psalmes. 150. 92. & 79. &

♈	mirrha	♉	costo	♍	mastike
♋	caphor	♌	thus		sandalum
♎	gabarum	♏	opium		lignum alloes
♑		♒	suphur	♓	thimana
♄	costus		hermes		lig. aloes
☾	mastike	♃			
		♀		☿	Cinamon

The consecration for the stone

O god by whose infinite power this stone [illegible] or
created receave these naturall gifts loke downe I
beseeche thee in thy power upon this present stone & blesse it
with the blessing of thy majesty & power that the gl
[illegible] dew of thy blessing & heavenly grace resta[illegible] in it
virtue & power of by thy power it may have the gift of the
holie ghost & through virtue it being consecrated [illegible]
& to be a worthy place for these good + Angeles + for to
into commanding every evill spirit for to departe from this
evill thought both present past & to come by any manne
of meanes & therefore I blesse + the holy creature + god
& the holy god + the father sonne & holy ghost + wth a
3 in one godhead in one god the beginning & ending & of a
maker of heaven & earth & of all things conteined in
I blesse thee + in the name of Ih. Xt. the onely sonne
god borne of the virgine mary that thou be a pure & clea
christall stone for to receave these + angeles + co
into thee let

טפחכתן Tphachten
לדמהלח Ladmahlech
צנפםזע Zanpemza
יחקפיר Ichakaphir
ועטקות Vathkut
דרסטדל Darsatadel
כתזסנצ Katzasenitz
חלגזחי Shalgazech
עז[illegible]עו Azagaon
ריכארד Richard

[illegible] did reverence, [illegible]
[illegible] which they have [illegible]
[illegible] : these thinges which [illegible]

[illegible] Balsome and saffron, [illegible] which followe, and [illegible] in a cleane place, [illegible]

God, [illegible] ye shall [illegible] and [illegible] will keepe [illegible] of the spirit and [illegible] holie ghoste [illegible] from all synne, and clothed with cleene garmentes, and [illegible] enough unto thee [illegible] put unto the [illegible] the Ringe on the [illegible] and in the [illegible] in the smoke of [illegible] ensence, and [illegible] request [illegible]

How to call the Kinge of the Pigmies.

By what meanes, and how you may call the Kinge or Queene of the Pigmeis in what place soever, and what tyme soever [illegible] numbers [illegible] were made, and invented [illegible] the number [illegible] of the [illegible] Symbole Creede by puttynge the number according to the multiplication of [illegible]

1 [illegible]
2 Verbum
3 Salmo
4 Gratia dei
5 Amthon: i dull

[illegible] the Queene of the Pigmies [illegible]

The Moone increasinge sey 3 pater nosters 3
Aves and 3 Creeds then theis psalmes: Domine
exaudi orationem meam auribus: &c. and y^e
[illegible] psalme, and for doe yowr effecte, the Moone
beinge yn the fiery signes as: ♈ ♌ ♐ /

I Coniure thee thow spirite of Tobias, by god I bynde thee Tobyah, by the mother of God I adiure thee Tobias, by all the Angells of God I commaunde and charge thee Tobias, by the [illegible] thow owest unto thy [illegible] God, thow come speedily [illegible] unto this [illegible], without delay, without hurting without guile, and without [illegible] alsoe without hurte of [illegible] of God, and that thow give a true answere of all thinges which I shall aske ✠ thee, and that thow departe not out of this [illegible] untill thow hast fulfilled my will [illegible] that I license thee to departe, as thow wilte answere the Lorde thy God at the day of Judgment, and [illegible] Amen./

✠ In the Name of the father ✠ and of the sonne ✠ and of the holie Ghost ✠ I bind thee by god ✠ the father ✠ god the Sonne ✠ and God the holie Ghoste: Amen:/

Thow spirit Tobias thow knowest that Christe liveth, Christe conquereth, Christe reigneth, and ruleth yn heaven yn earth, yn the water, yn the sea, and yn all deepe places, wherefore yf thow wilte not appeare [illegible] the forme and shape, above named, I commit thee unto the handes of theis ynfernall spirits, that ys to say: Lucifer, Sathan, [illegible] Satathan, and Lasill, there to be bounde, with fire and brimstone, untill thow hast fulfilled my will./

When he appeareth say thus:

Now by [illegible] of God Almighty ✠ the father ✠ the sonne ✠ and the holye Ghost ✠ come, upon thee Tobias and deprive thee from thy [illegible] unto the deepest pitt of Hell, untill the laste day of Judgmente, and thow never come agayne unto thy honor, excepte thow stande and appeare before mee, and yn the fayre likeness of a man, or woman, and not [illegible] mee nor anye creature of God, answeringe to my requeste, and [illegible] to fulfill my desier without delay, without any cavillation [illegible] falshood, [illegible] the same, or shewing [illegible] mee or tellinge mee by some manner of meanes, whereby I may receive the benefitte [illegible], and [illegible] [illegible], and [illegible] by the blessed [illegible] of Heaven, and Earth, and by the blessed [illegible] Jesus Christe [illegible]

suffered for mee, and mankinde./

When he shall departe say thus:/

Departe yn peace unto the place prepared for thee, and [illegible] and all [illegible] I [illegible] yn the name of the father [illegible]

Yf any man woulde any worke or [illegible] that [illegible] consecration [illegible], therefore ys needfull [illegible] Robert [illegible] man doe [illegible], or [illegible] him [illegible] ys borne [illegible] [illegible] good [illegible]

[illegible]

First [illegible] where the swallow [illegible] neste [illegible] one of them upon the [illegible] space of [illegible] dayes, and the forth day take him out of the neste, and cutt him yn the middest, and you shall fynde stones yn the belly [illegible]

[illegible]

The vertew of the [illegible] woman [illegible] mouth thow shalte [illegible]

The vertew of the white stone ys yf anye man beare with him he shall not be athirste as longe as he hath sayde stone with him./

The vertew of Verume:/

First goe to the place where the hearbe groweth the seconde day of May, after the settinge of the sonne kneele downe before the hearbe upon thy knees, and say a Pater Noster, and an Ave Maria and a Creede and then digg it with an ynstrumente that hath noe iron aboute yt untill the rootes appeare, and then lay [illegible] aboute yt at the rootes, and let yt lye untill the morowe after, then come before the risinge of the sonne unknowne to anye and say theis wordes. Nobiles [illegible] [illegible] per patrem et filium, et spiritum sanctum et [illegible] Virginem Mariam [illegible], et per Angelos et Archangelos, [illegible] Evangelistas, et [illegible] sanctos Mariae et [illegible] et [illegible] passionem et multam virtutem, terram [illegible] et regna [illegible] potestatem Do: Dei tui [illegible] nomine patris filii et spiritus sancti: Amen. Then take the hearbe out of the grounde and wash yt cleane yn [illegible]

[illegible]

Item yf thow wilte touch a woman upon the bare skine with
yt then she shall love the./

If yow put yt yn yowr mouth and aske any of them thing
[illegible] yow shall have yt fulfilled./

If yow put yt yn a ponde of water, all the fish will gather
aboute yt./

If yow put yt under a mayde yf she bee none, she cannot
[illegible]./

If yow drinke the juice thereof yow shalbe ynvisible, untill
yow take [illegible]

If any man hath drunke [illegible] venome let him drinke the
juice thereof and he shalbe hole./

The good dayes of experiments
of the Moone 1.2.4.5.8.10.12.14
and not more./

Note:/ In the seconde before the sonne rising towards ye Easte,
in the 4 day of the Moone after the sonne risinge
towards the Easte, yn the eight day towards the Northe
and thus yowr experience ys then, and on the 14th after
the sonne goe downe./

Note:/ If yow will [illegible] an experiment looke well yow have the
hower of the day, and the [illegible] hower and the fifteneth
hower ys good./

The fire spirits remayne yn the East./
The fayre and bewtiful spirits yn ye North:/
They which were created of water are yn ye West
They which were of the winde abide yn ye South./

The workinge of any experiment in what month
houre of the yeare./

In ye Month of January yn the midst of ye nighte
In February betwene midnighte and the [illegible]
In May yn the Morninge./
In June at None./
In July [illegible] howre of the day.
In August betwene None and [illegible]
In September yn the [illegible]
In November yn the Evening
In December betwene the Evening and [illegible]

Baron Sherion Orison:/

Theis are the spirits which are to be called yn the
day tyme to good yn the nighte to euill:/

Sunday to good Raphaell In ye nighte to euill [illegible]
Munday to good Gabriell In ye nighte to euill [illegible]
Tuesday to good Samaell In ye nighte to euill [illegible]
Wednesday to good Michaell In ye nighte to euill [illegible]
Thursday to good Sachiell In ye nighte to euill [illegible]
Friday to good Anael In ye nighte to euill [illegible]
Saturday to good Cassiel [illegible]

[illegible] spirits

In the worke of Sunday [illegible] yn the nighte to
Michaell, to euill [illegible]
In the worke of Munday after the Lordes day yn the nighte to g
Gabriell to euill [illegible]
In the worke of Tewsday yn ye nighte Samaell to good, to eu
Mooro:/
In the worke of Wednesday to good Raphell, to euill Amaymon
In the worke of Thursday yn the nighte to good Raphaell to
[illegible] euill [illegible]
In the Wednesday at nighte to good Gabriell, to eu
[illegible]
In the worke of [illegible] to good Samaell to
euill [illegible]

Note:/ Theis good and euill angells beare rule yn theire howers every
day by one hower:/

Note:/ If yow will doe for love doe yt yn the day of Venus: yn the
morninge call the Angells of that hower:/

For honor yn the day of Saturne yn the hower of [illegible]
call the Angell of that hower./

For contentions doe yt yn the day of Mars or of [illegible]
call the Angells of that hower./

For makinge of [illegible] doe yt yn the
[illegible] hower of the Moone, call the [illegible]
of that hower./

If yow will obteyne any thinge of a kinge doe yt yn the
day of the Sonne, and yn the hower of Saturne, call the
Angells of that hower./

For unlawfull contention doe yt yn the day of Mars yn the
hower of Mercury call the Angells of that hower.

If to gayne or to sell doe yt yn the day of the Moone, yn
the hower of Saturne call ye angells of that hower./

How to winne at dice:

Abaxe, Abaxto, [illegible] Dige Bus Abysu [illegible] wright
theis wordes yn Vergin parchment, with the blood of an
owle./

To winne at Cardes:/

Wright upon Vergine parchmente theis wordes Galiena
Fradelfria and put yt yn the sleeve, and yf yow doe so
yow shall winne./

To winne at dice:/

Take ye leaves of [illegible] and wright theron Gaba
Caba [illegible] and binde theis leaves aboute thy lefte
[illegible]./

Another way:/

Wright yn Vergine parchment [illegible] upon yt
with the blood of a [illegible] Gabe
Tarlebria, then sowe yt yn thy left sleeve, and [illegible]
to passe./

[illegible] at dice:/

[illegible] and write the blood of a bat [illegible] these wordes or names that followe. [illegible] Clavanne [illegible] and no man shall wynne of thee, but write [illegible]:/

An other way

Write upon [illegible] parchment with the blood of a lapwinge or [illegible] these wordes Galeaca ✠ Frabiberia ✠ or Guliema [illegible] ✠ [illegible] it shalbe done:/

An other way

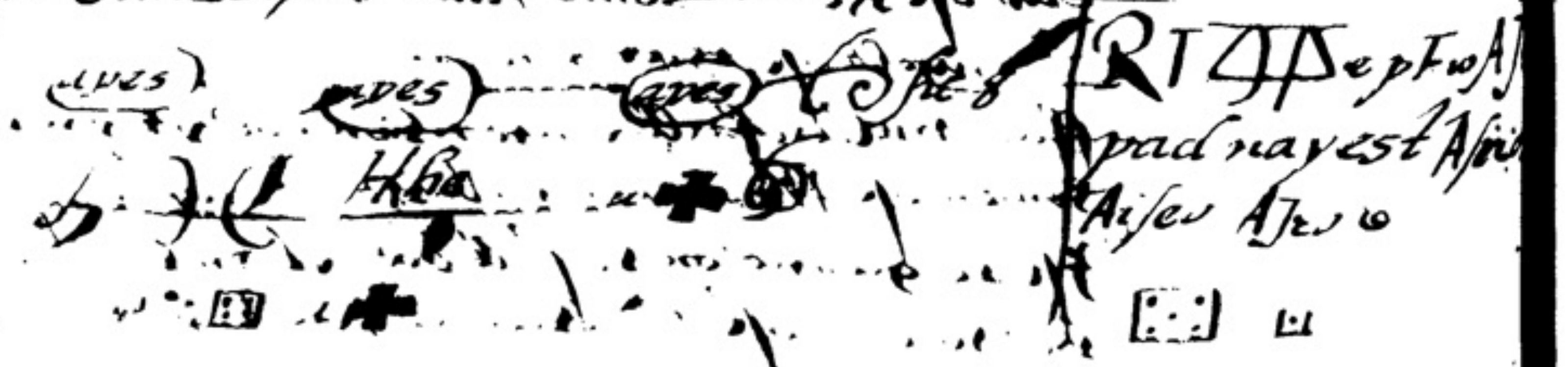
Take 3 leaves of Mousear and write these names [illegible] Garga or [illegible] Golga [illegible] Golgen Cala and bynde it with a lynnen cloth [illegible] little fynger and it shalbe done:/

Another way

Take the [illegible] of an Owle and write with the blood of your little finger or with the blood of a Mole in Virgine parchment these words [illegible] Wednesday [illegible] before the sonne [illegible] ✠ a[illegible] ✠ [illegible] fynger [illegible]:/

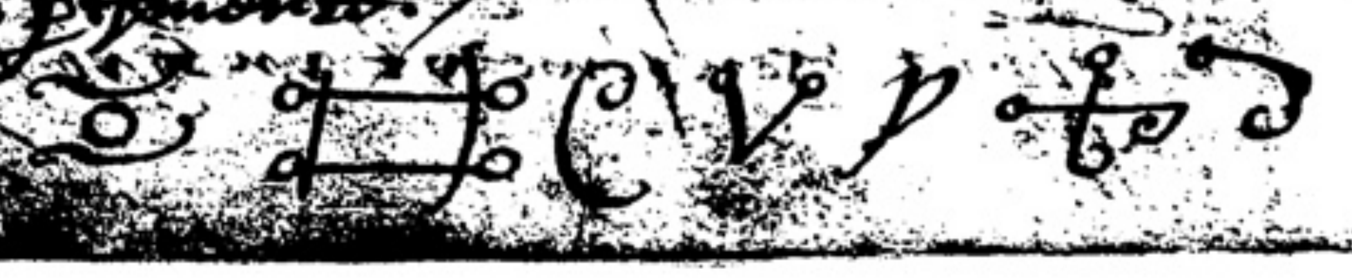
An other way

Write these wordes [illegible] in Virgin parchment and lay it under [illegible] and write this one name [illegible] and [illegible] in the hower of [illegible] which is betwene [illegible] a clocke after dinner



An other way

Wednesday [illegible] the blood of Lapwinge in Virgin parchment in the way these names Asiose Abac, Abola Rasbat, Abeat Castrab Lusor, Fransor Densor Agemar Aster [illegible] them up and say Ostas Amas Abak all you come and consecrate me these names and [illegible] quickly [illegible] I shall have these [illegible] about me [illegible] upon these names none [illegible] of me [illegible] that I have [illegible] the some of money that I [illegible] wynne, and the [illegible] shalbe borne them [illegible] the lapwinge [illegible] but thou shalte [illegible] these names of them [illegible] the blood of the Lapwinge in virgin parchment.



[illegible]

To make water seeme in a house:/

~~Take [illegible] Demlotes [illegible] them and take [illegible] them, and [illegible] all the [illegible] full of water~~

To make a pot breake all about:/

Take [illegible] blood the [illegible] Cock and leaves of [illegible] dry them till they be hard and make powder of them, and when thou wouldest where pots be so full, take the powder and put [illegible] of them, and say this Galacion Polas surgite et frangite ollas, and the pott shall [illegible] the [illegible] be [illegible]:/

To open lockes:/

Take [illegible] on a Thursday before the sonne, and plucke this [illegible] called the [illegible] of [illegible] with a [illegible] and [illegible] that shall open what locke thou wilte:/

To make a drunken man sober:/

~~Take [illegible] him [illegible] them~~ he shalbe [illegible]

For shotinge:/

Write these wordes and [illegible] in Virgin parchment and [illegible] them in the [illegible] but [illegible] the [illegible] of the [illegible] day:/

Sonday betweene: 1. and: 2:
Adonay ☾: betwene: 4 5: 9: and 10: 6: and 7
Tetragramaton ♂ 1 and 4 8 and 9 3 and 4
☿ 5 and 6: 1 and 2 [illegible] and 8
♃ 2 and 3 9 and 10 [illegible] and 5
Adonay ♀ 1 and 9 ♄ 3 and [illegible] and 11 5 and 6
The [illegible]:/

To know a pretious stone from a counterfett:/

Take [illegible] in [illegible] and if it [illegible] the [illegible] a [illegible] if [illegible] not [illegible] stone [illegible] the stone be [illegible] is a Counterfete:/

[illegible] hee/

[illegible] and [illegible] yn Mary, and take [illegible] borne [illegible] yn Mary [illegible] will grow [illegible] thou wilt [illegible] thou gather them and [illegible] yn thy mouth and [illegible] and when thou hast [illegible] thou shalte not [illegible] and thou [illegible] will and [illegible]

Another way:

[illegible] walke by the place [illegible] man [illegible] walke by the [illegible] on [illegible], thou say [illegible] thou wilt [illegible] word with [illegible]

To haue Vermin effectuall:/

[illegible] take a [illegible] and say this words yn the gatheringe of yt, In the name of the father I [illegible], In the name of the sonne I knele unto thee, In the name of the holy ghoste I gather thee. [illegible] thee, and [illegible] power unto thee, that thou [illegible] be a [illegible] [illegible] fall, fiat, fiat, fiat [illegible] of the holie [illegible] Amen [illegible] Jesus, [illegible] and put them [illegible] letters of his name [illegible] A: ui: A: hu: A: A: [illegible] the roll, this ought to be done yn the day of ☉ ☿ ♀ ♄ yn the night the Moone [illegible] Character [illegible] vitrum [illegible] est [illegible]

To stay bleedinge/

[illegible] by the [illegible] that the bloud may [illegible] yn [illegible]

[illegible] yn the water [illegible] blessed yt. In nomine patris: then say the Pater Noster, and a Crede and the Aue: 3: Berech, Conair Amen/

Another way:/

George our Ladies knight he walked [illegible] upon [illegible] in nomine patris filii et Spiritus sancti. [illegible] was the first [illegible] upon [illegible] nor [illegible] more. [illegible] shall the [illegible] In nomine patris &c. [illegible] prayers [illegible]

A charme for the tooth ach:/

Mary Christes mother sittinge on a stone [illegible] Christe [illegible] on [illegible] Marie [illegible] with [illegible] my tooth [illegible] by the father the sonne and the holie ghoste and by the holie [illegible] and by the xij Apostles, and by the xij prophetes and by the 24 elders and by the Cxliiij [illegible], by the innocents by all the Martirs, by all the Confessors, by all the virgins that [illegible] of God. N. Hagios ✠ o Theos ✠ [illegible] ✠ make this [illegible] the tooth ach:/

[illegible]

[illegible] and by the father the sonne and the holie ghoste and by all the [illegible] of the world and by all the wordes that are spoken by the maker of the world, [illegible] Angell [illegible] Adonay [illegible] and [illegible] that [illegible] I may accomplish my desire. Afterwards take [illegible] and [illegible] Adonay [illegible] Offul, Helnoy, Feloe, Helion, Effeuyn, Sadan, [illegible] deus infinitus, Jesus Christus [illegible]

[illegible] [illegible] [illegible] thinges [illegible]
I wold bringe to passe through [illegible] and [illegible]
of the blessed in seperable and most holie Trinitye the
father the sonne and the holie Ghoste to whome be all
praise honor and glorie both now and ever Amen, Amen
So be yt Amen./

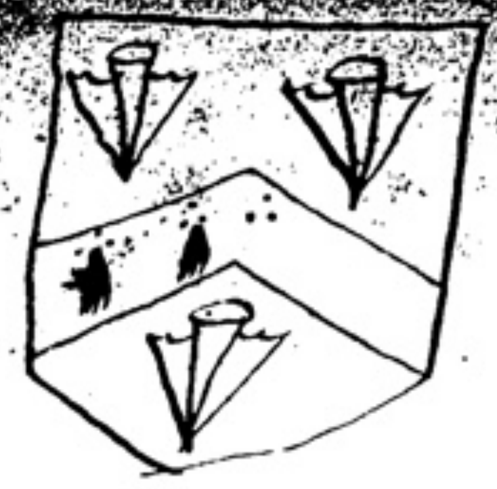
An experment./ S

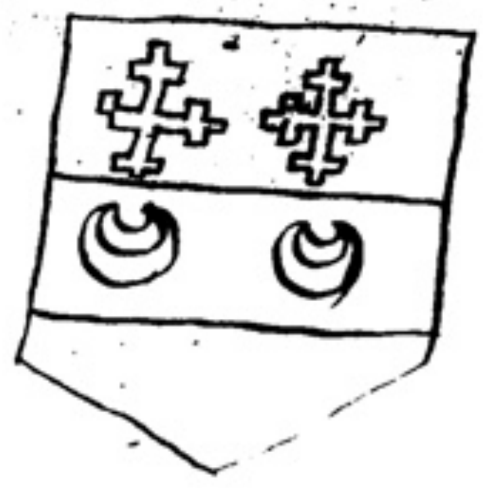
In the [illegible] of the Moone make a ringe of Gold, or
silver but graveinge the same this name Magra Darioth
✠ and that thou mightest put yt upon the [illegible]
of the bed wrappe in a peece of fayre blacke silke
and lay the ringe ther upon upon the silke, the nexte day
followinge in the morninge betimes, goe into an house
that ys secret, or into a wood or some other convenient
place, makinge a circle of [illegible] of the
quire of an Oke, and hold the ringe over the same
kneelinge on thy knee and saye thus In the name of
God omnipotente, which from the high heavens behold
the lowe and deepe valleys of the earth by whome
the livinge doe live, and the dead doe dye I doe
beseeche the by thi benignitye and largenesse, that
what houre day or tyme I touch this ringe with my
psalme that thou this spirit which is graven here
shall speake and answere trewlye to such thinges
as I shall aske him Amen. you must make this signe
✠ on the [illegible] and wrappe the ringe
in blacke silke or [illegible] and kepe yt
[illegible] and see alwayes [illegible] you will [illegible]
say [illegible] this ringe with the psalme and
[illegible] this signe above [illegible]
[illegible] spirit [illegible]
[illegible] [illegible] that [illegible] and [illegible]
and [illegible] that thou come and answere
trulye what I demaunde of thee without any
dissimulation [illegible] that thou wilt [illegible]
[illegible] tell thee.

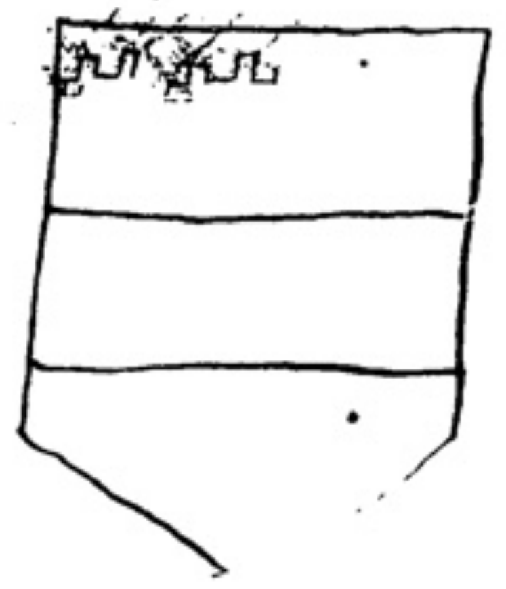
[illegible]
[illegible]

[illegible] to [illegible]
[illegible] upon a monday [illegible]
[illegible] before the sonne ryse [illegible]
[illegible] thou [illegible]
of [illegible] and [illegible]
[illegible] and make yt like [illegible]
[illegible] thereof

BRITISH MUSEUM







23
13
15
15
13
14
15
14
15
14
13
14
15
12
13
13
15
8
8
3

23 24
13 13
15 14
15 15
13 15
14 15
15 13
14 12
12

127 12

Gloriosa – – Passio – – Domini – – nostri – – Jesu

✠ IHS O father of heaven one God in substance & three in person, God of Abraham, God of Isaac and God of Jacob, which sufferedst thy deare [illegible] to come & thyselfe to be Trinity, for our sin in suffering death upon the Crosse: thou which didst deliver the three Children out of the fire fornace, Susanna from the false witnesses, O Lord & Saviour Jesu Christe, as thou didst deliver Daniel from the lions den, & didst raise Lazarus from death after he had been dead iiii dayes in the grave, & didst appeare unto Moyses in mount Sinai in a burning flame [illegible] I beseech thee O Lord that what spirit soever shall be called into this Circle in Christall stone or glasse, that forthwith he may be compelled to appeare really & visibly to the Caller, & being appeared may by the virtue of thyne excellent power, through this prayer, characters & bond, be firmely bound & constrayned to answere truely to all lawfull & honest demaunds without all fraud or equivocation words or to the true meaning of the Caller; & that being commaunded he may be constrayned to bring backe any murtherer theife, or stolen goods, to any place appointed without hurting any of thy creatures; because thou hast said that in the vertue of thy holy name is infinite power to the faythfull of comming & beleeving spirits. O Lord & Jesus Christ which art the way, the truth & the life, King of glory, Father, Sonne & Holy Ghost, O King of Kings, & Lord of Lords the true redeemer of the world, vouchsafe me my request, & graunt me the power of thy mighty name, that what spirit soever shall be called into this Circle, may by thy omnipotent power be made obedient, by the vertue of these thy most holy names + Messias + Sother + Emanuell + Adonay + Tetragrammaton + Adonay + Theos + Panton + Saluator + Alpha & Omega. O Christ [illegible] call & most mercifull Father with all my strength & mind, & with all mine hart & soule I humbly beseech thee, as thou didst cast the 7 divells out of Mary Magdalen, & didst vouchsafe Thomas unbeleeving to put his hand into the wounds of thy most glorious side; as thou didst ascend wonderfull out of [illegible] into heaven to the admiration of all spectatours, & sittest at the right hand of thy Father, that thou shalt come to iudge both the quicke & the dead & the world by fire, so I beseech graunt this present prayer, characters, bond & Circle be truely constrayned & of sufficient force to constrayne any spirit that shall be called into it, & that he shall [illegible] being called but to appeare [illegible] by spirit, really, truely, & visibly, in his true & proper shape & fourme, & obediently whatsoever shall be commaunded him without any illusion of the Caller his request. Graunt this O Lord for thy deare sonne his sake our Lord & Saviour Jesus Christ to whome be all honour & glory & [illegible] in secula seculorum. Amen. O ye glorious Angells & archangells + Michaell + Gabriell + Raphaell + Uriel + with [illegible] & mission [illegible] this spirit to [illegible] in nomine Patris Filij et Spiritus Sancti Amen.

my [illegible] thou spirit of what nature name office or dignitie soever thou be of, that art here within this circle

✠ An [illegible] by the name of [illegible] thou spirit [illegible] to yeeld thee obedient to appeare within this Circle & Christall in a true essentiall appearance, be thou constrayned & bound [illegible] free from false illusion of any of the Callers [illegible] & to answere truely unto what shall be demaunded [illegible] shape & fourme without any false illusion [illegible] & to performe what shall be commaunded & truely, so farre forth as thy office power & [illegible] of thee without any fraude or equivocation, & [illegible] hurting any of Gods creatures directly or indirectly. Be thou therefore constrayned by the infinite word [illegible] which made man after his owne image, & that all things [illegible] be thou constrayned by his [illegible] by the [illegible] the redeemed [illegible] pride & rebellion. Be thou obedient unto the Callers demaund [illegible] condemne thee for thy pride & [illegible] thee into subiection [illegible] superiour & by his most holy name [illegible] mankind, & by the power [illegible] by whose commandement [illegible]

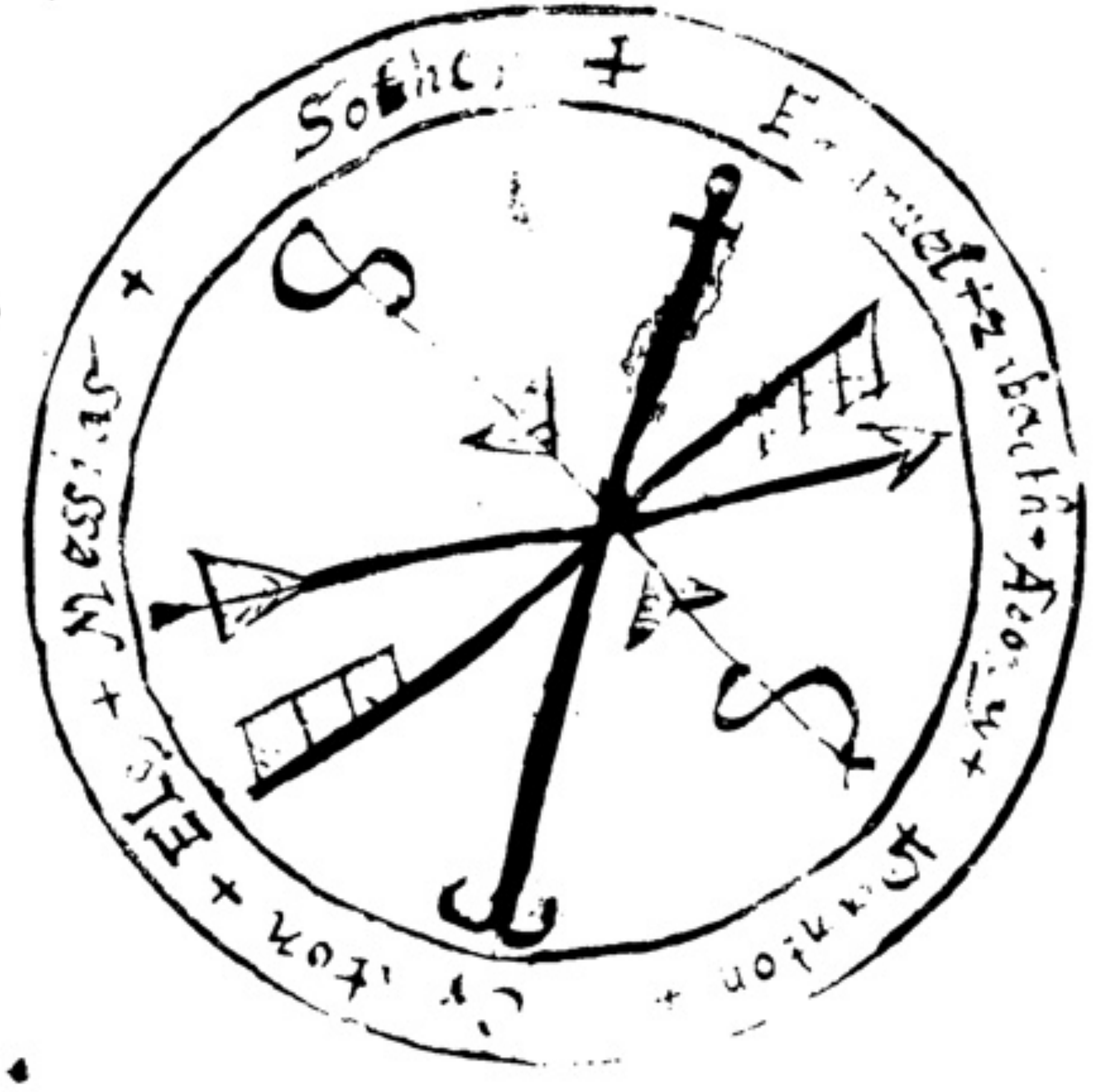
[illegible]

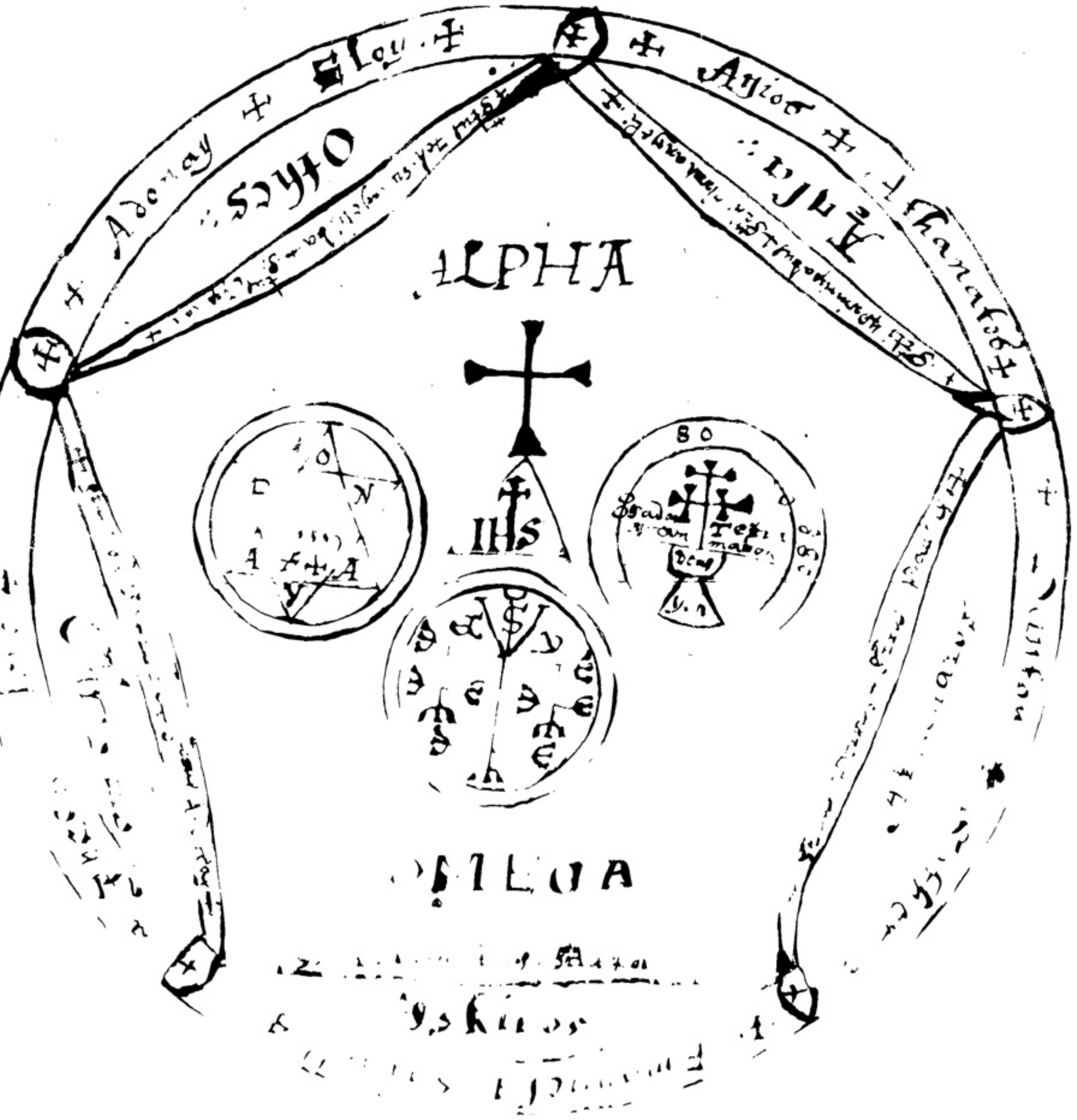
Amen

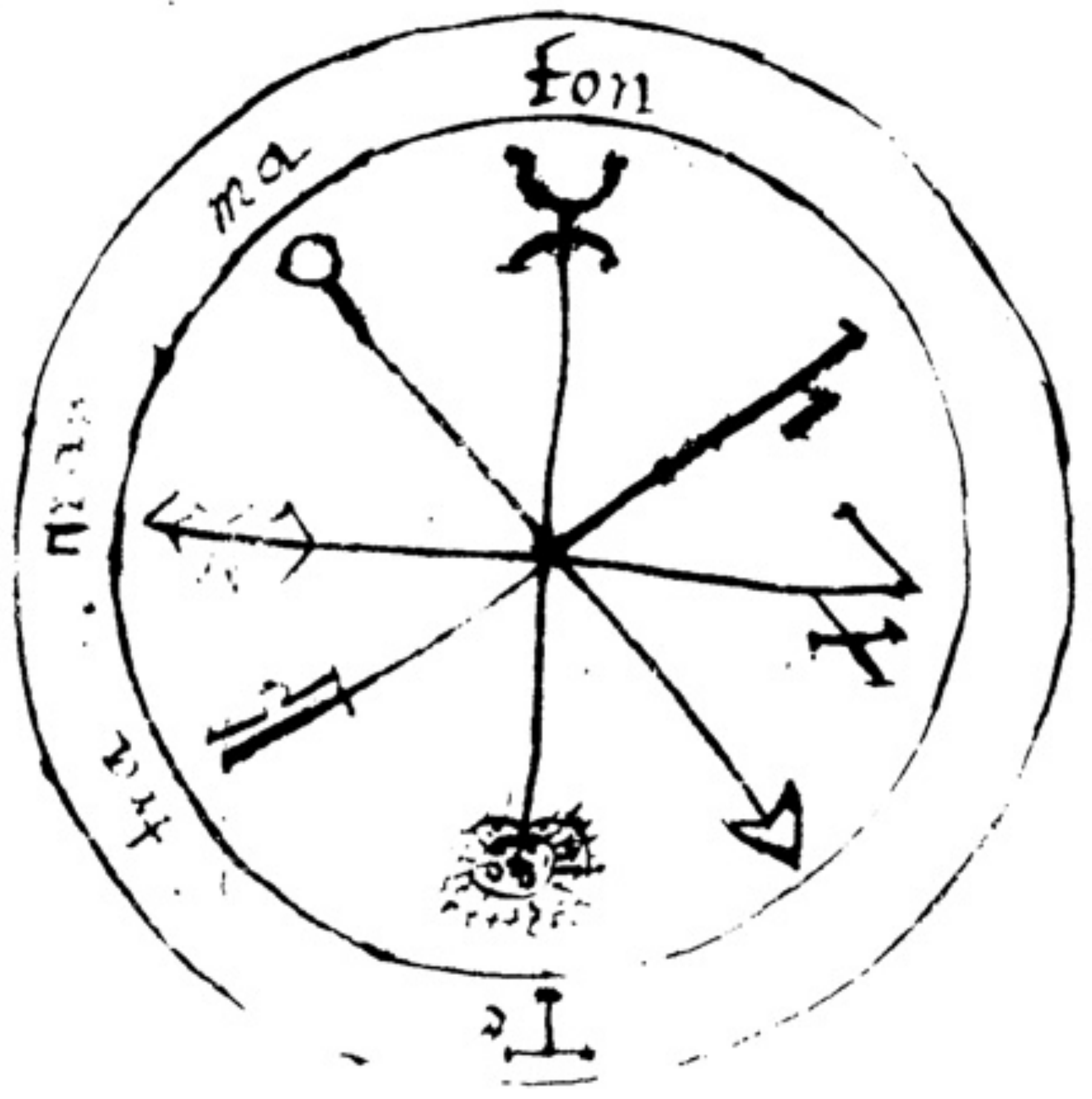
Christi

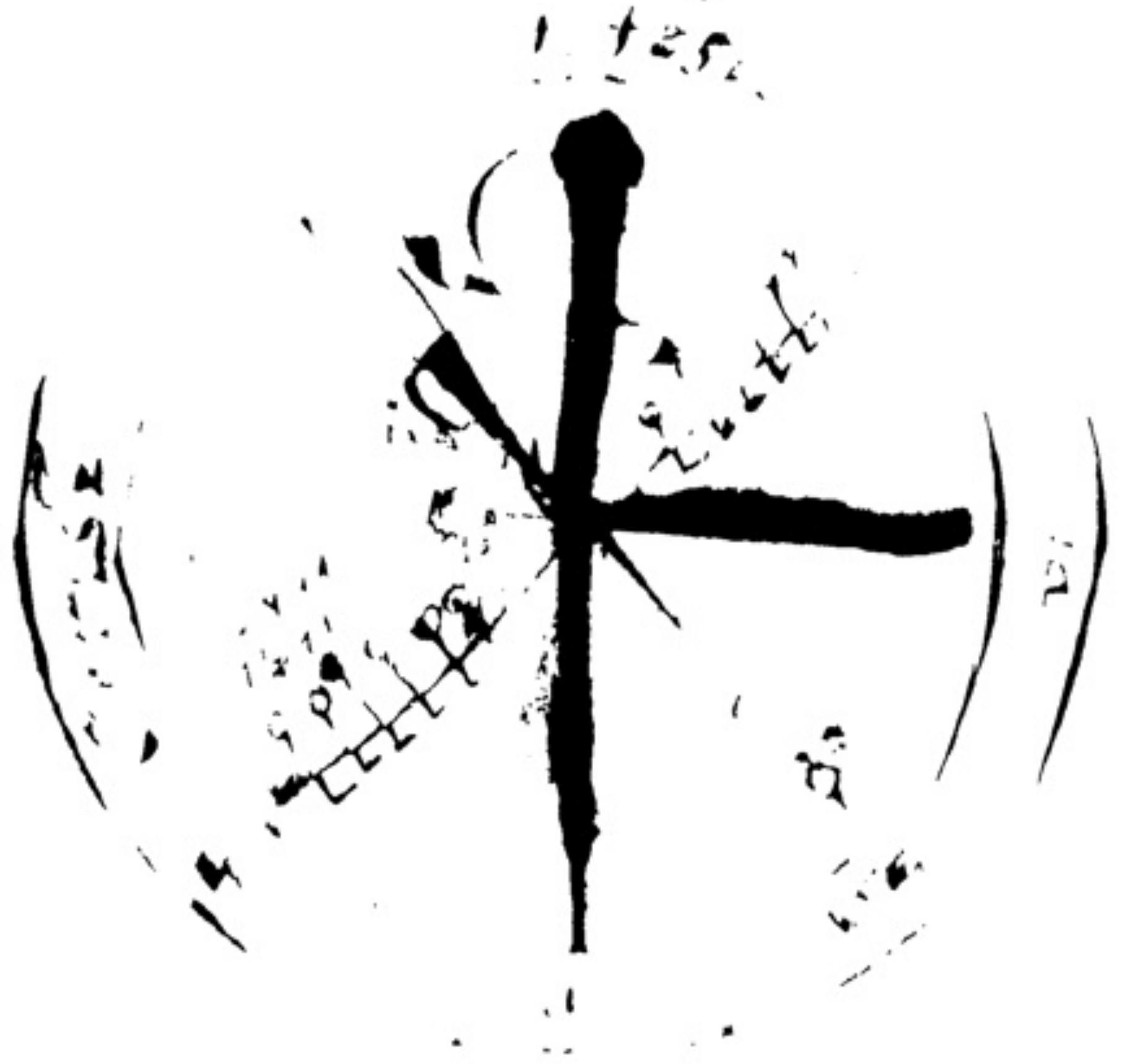
Amen

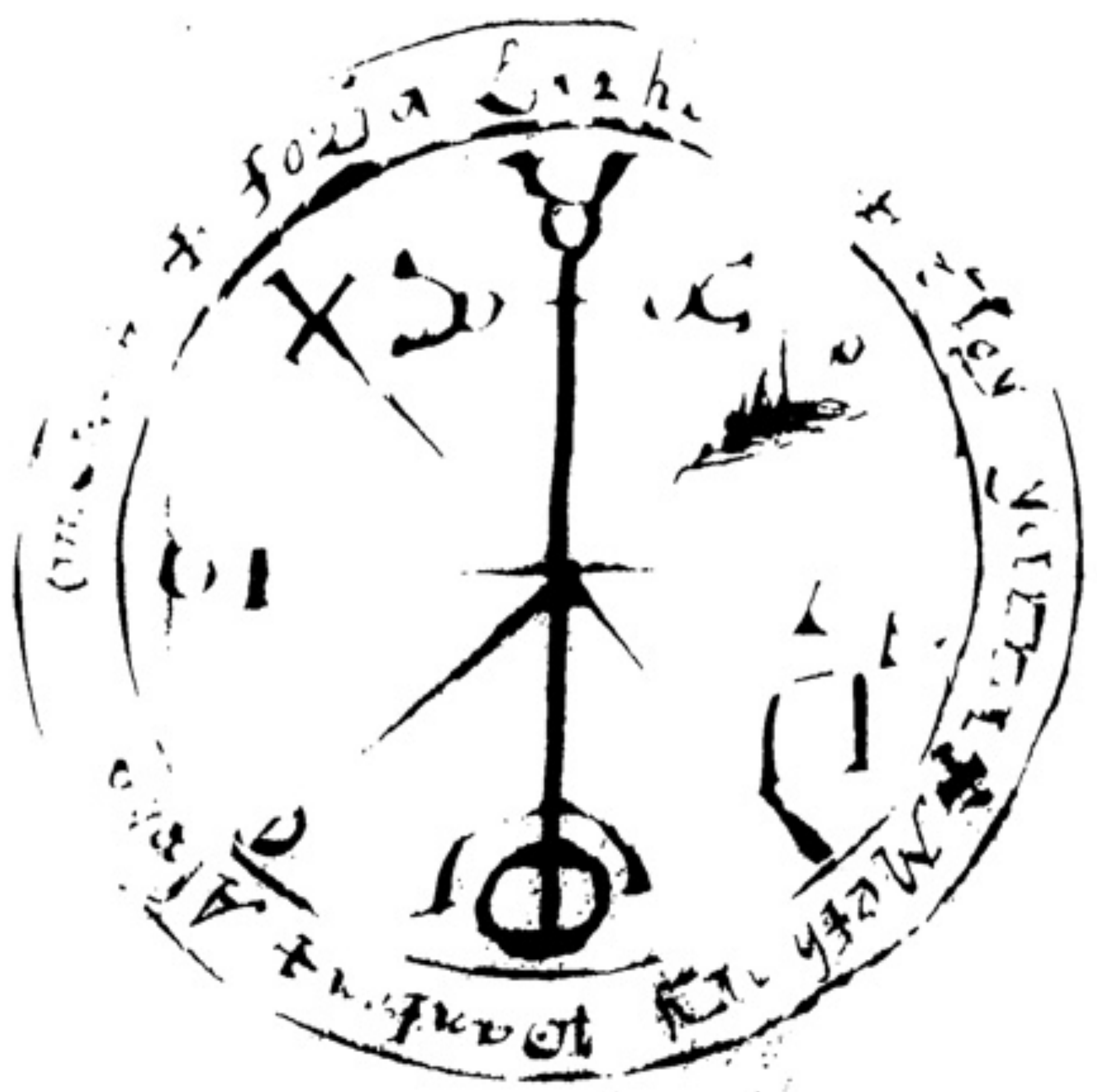
[illegible] By Agios + by which Sampson [illegible] by his holi powerfull name יהוה by the which [illegible]
Joshua made the sun to goe backe. And by [illegible]
Hanah + By which Elisia received the spirit of Elias doubled upon him, & by Samuel + by which Esayas prophesied: & by this powerfull
name El + & by all the most reverend names of God aforesaid. by the bond & virtue whereof by thy prayer & holy Characters & by
these virtues wrought God his omnipotent power, & by all the virtues of heaven earth hell & seas and all therein contayned, bee thou
contayned within this Circle & Christall, & by the virtue of what is here written be thou truly obedient unto him that calleth thee
to answere him truely anie question, or to bringe backe any runaway, murtherer, theife or stolen goods to the place where thou shalt
be commanded by the Caller by virtue of what is here written yeeld thine obedience truely within this Circle, to the bound herein
by this name Jephele + by which Salomon bound disobedient spirits, & by these most sacred names of God Emanuel + Messias + Sabaoth
Adonay + Joth + Tetragrammaton + Elynas + Eliios + Leo + Adermis, et + nomen Est qui Est, & by all the mysteries in heaven & in earth
by the dreadfull day of judgment be thou bound & constrayned really in this Circle to answere truely, & to performe what thou
shalt be commanded to the uttermost of thy power so farre as thy office & dignity shall permit thee. Which if thou refusest to doe, the
augmentation of Gods great Curse light upon thee, the father confound thee, the Son & the Holy Ghost confound thee in the bo=
tomlesse pit of hell there to have infinit torments augmented upon thee an hundred fold ad æternum in nomine Omega et [illegible]



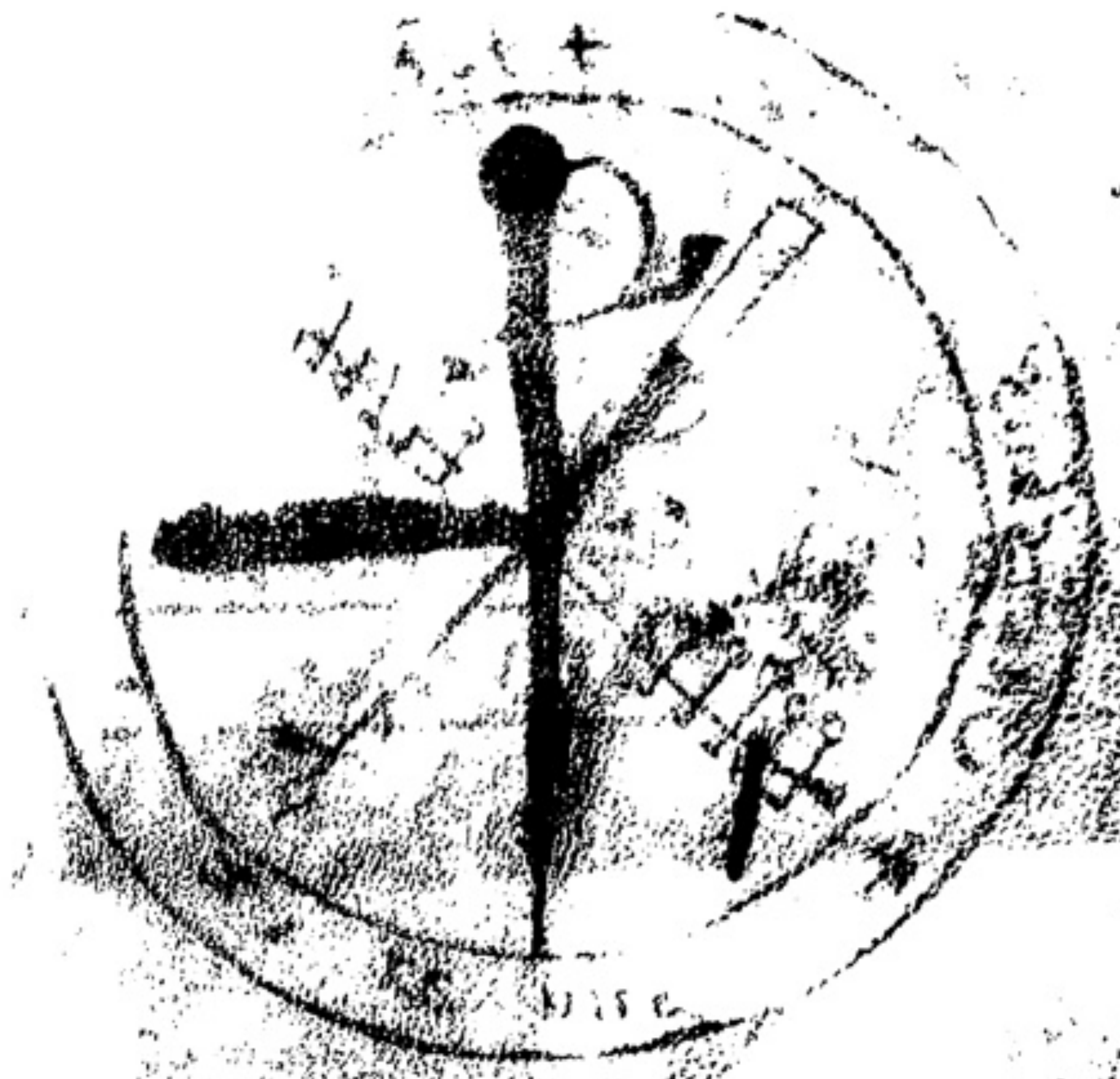


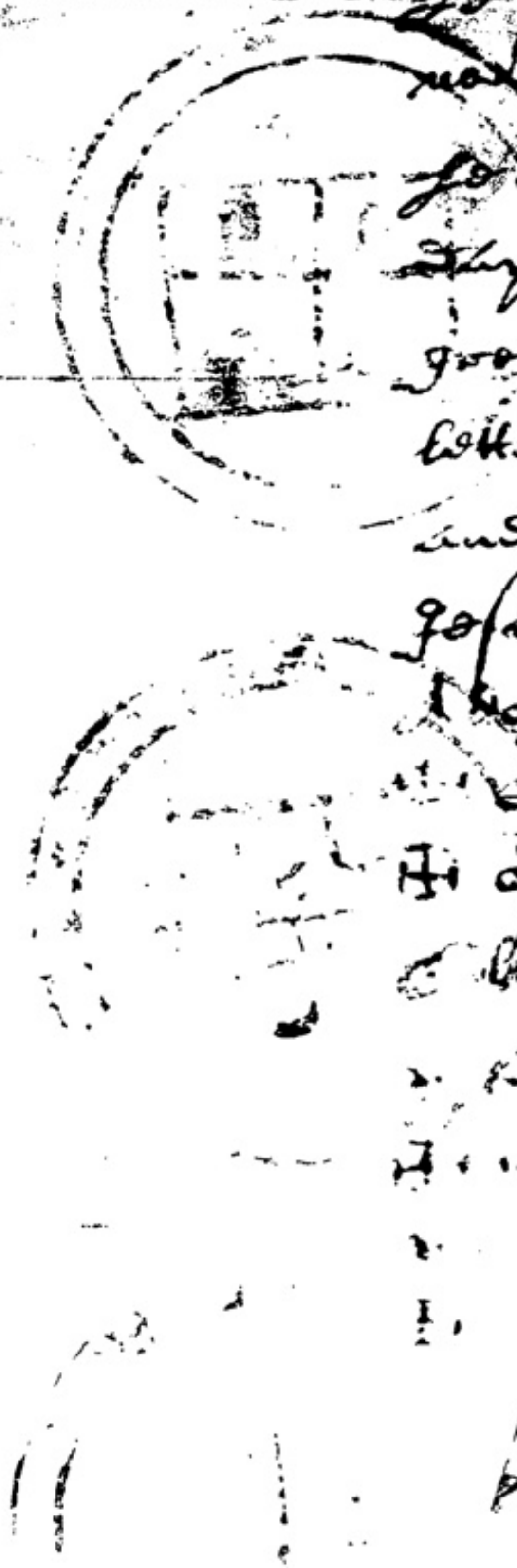






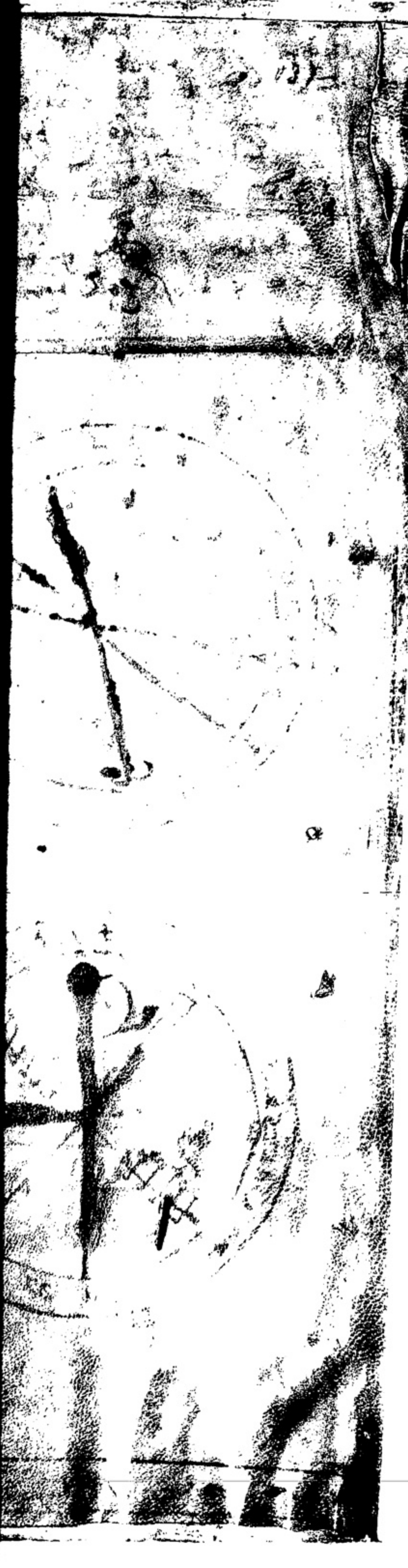
[illegible]

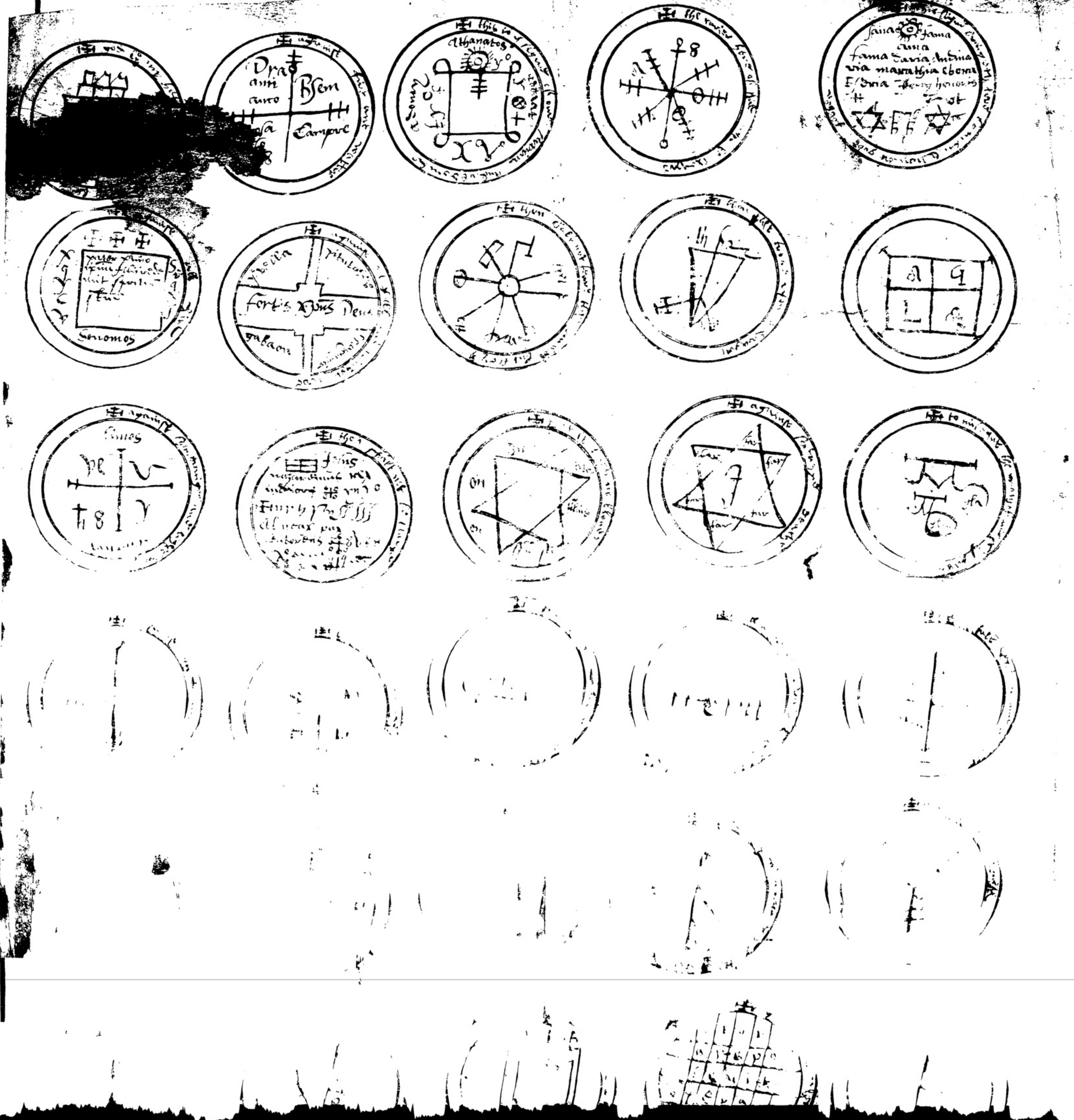


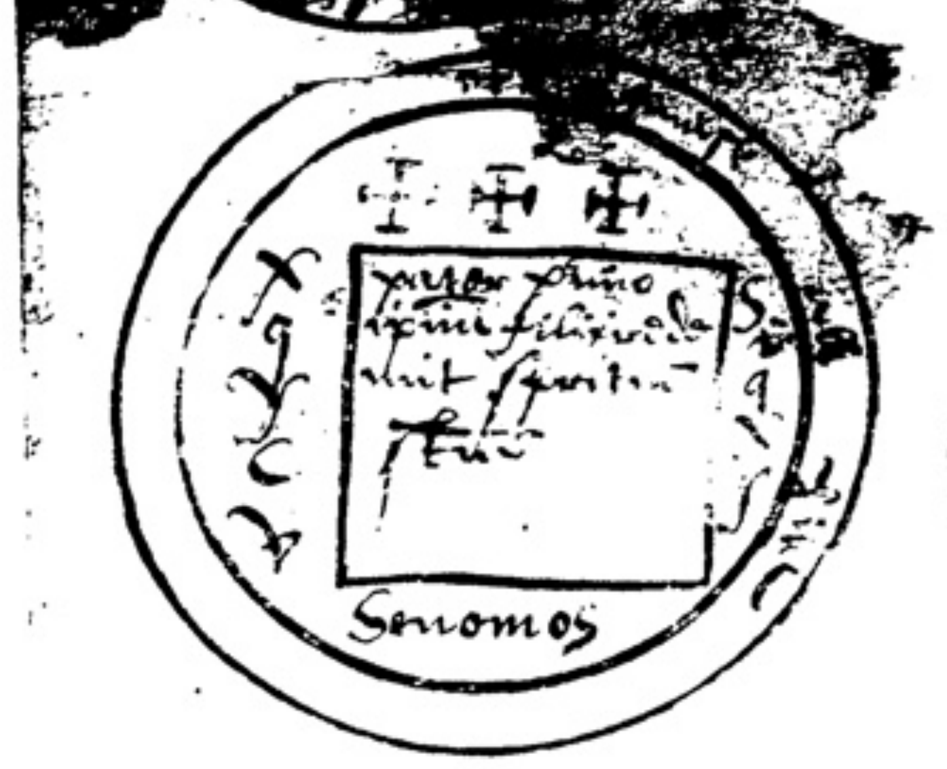


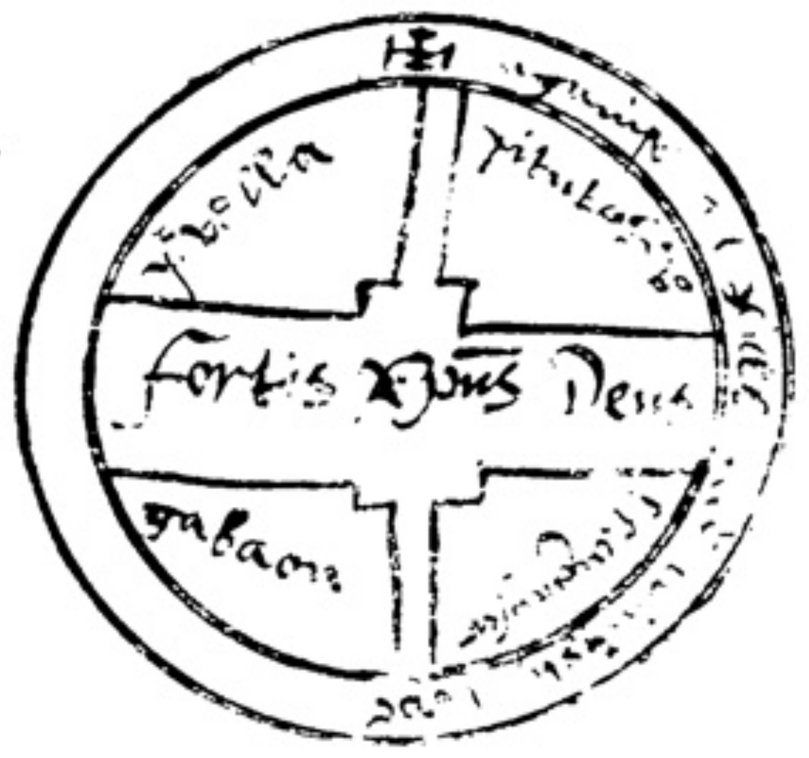
[illegible] a coppye of
[illegible] to Charell the
✠ [illegible] haue him of [illegible]
[illegible] water and
[illegible] and from drownyng
he shall nott dye with out
nor of the feuer nor of
he were putt into the
daye if he haue this lett
greatt goofe nor he shul
lette be layd on his
and the mother good
Jesu Christ ✠ [illegible] ✠
[illegible] ✠ veritas ✠
[illegible] ✠ [illegible]
✠ [illegible] ✠ manne ✠
columba ✠ Athanatos ✠
[illegible] ✠ mediator ✠
[illegible] ✠ [illegible]

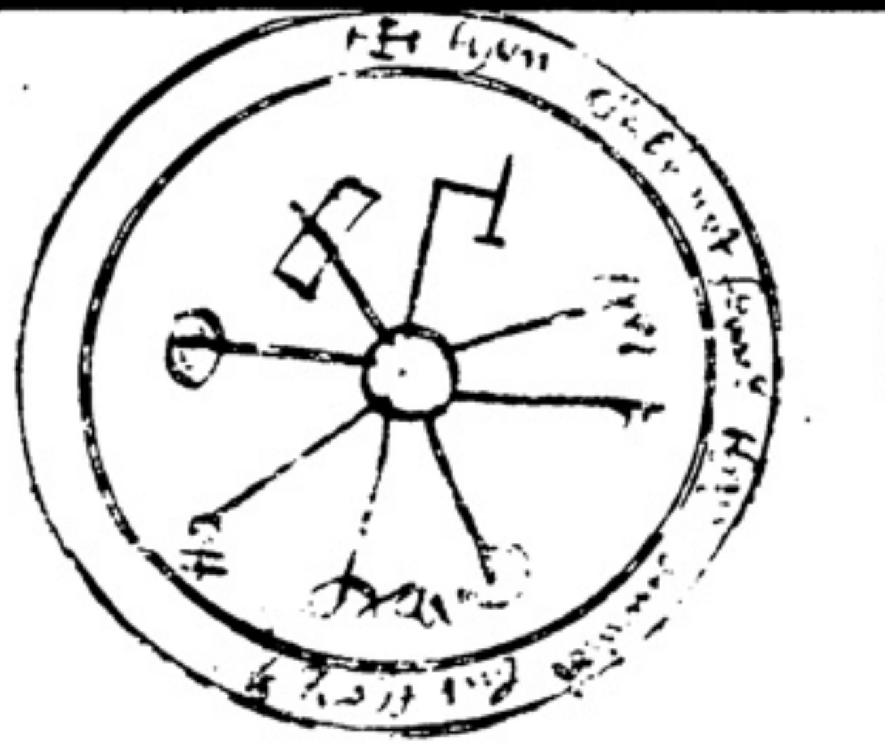
[illegible]

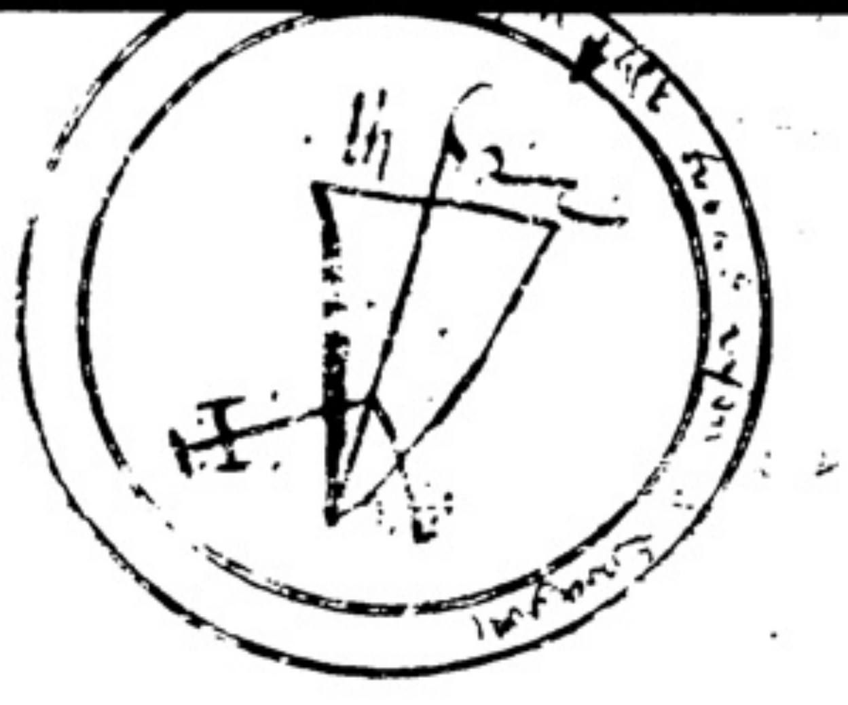


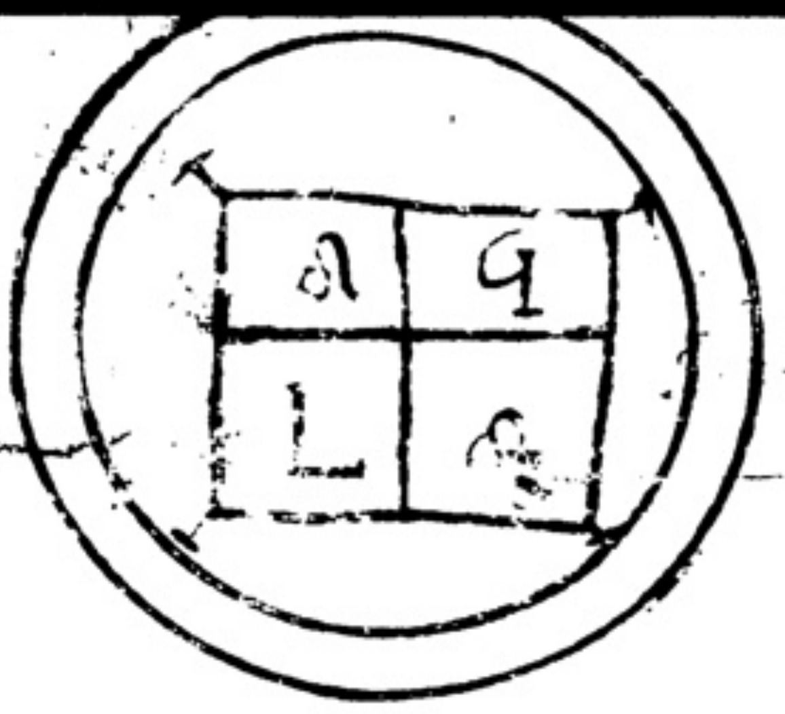

this is
Dra
ami
auro
Bsem
Campone
Athanatos
fama
fama
auia
fama Saria Andina
via marathia
Seniomos
Fort's Deus
gabaon

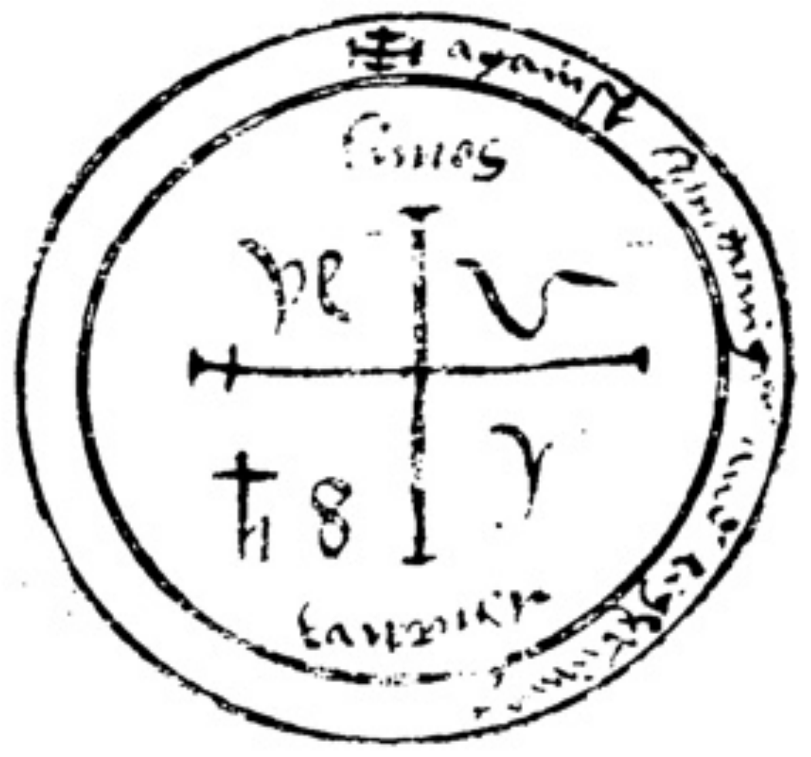

Semomos

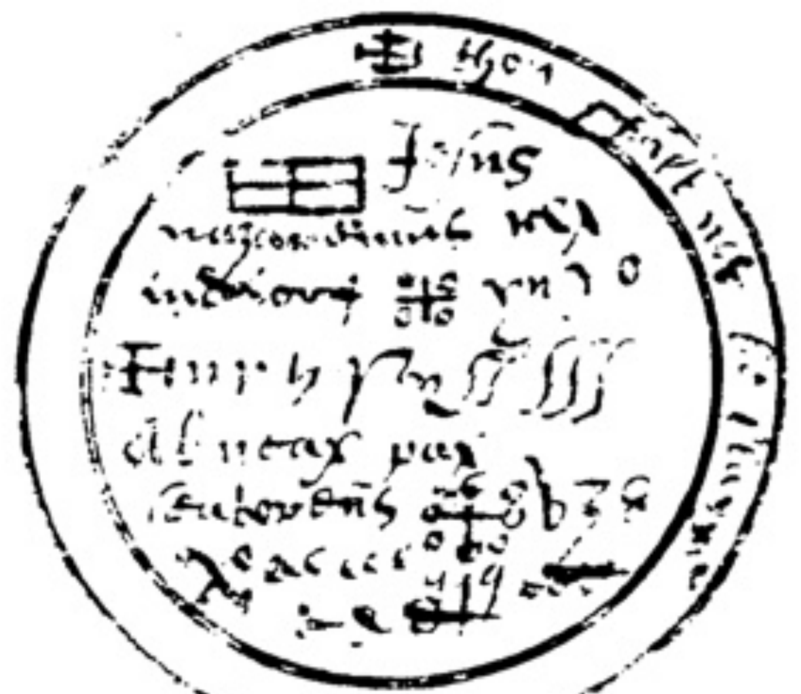

Fortis
Deus
galaon

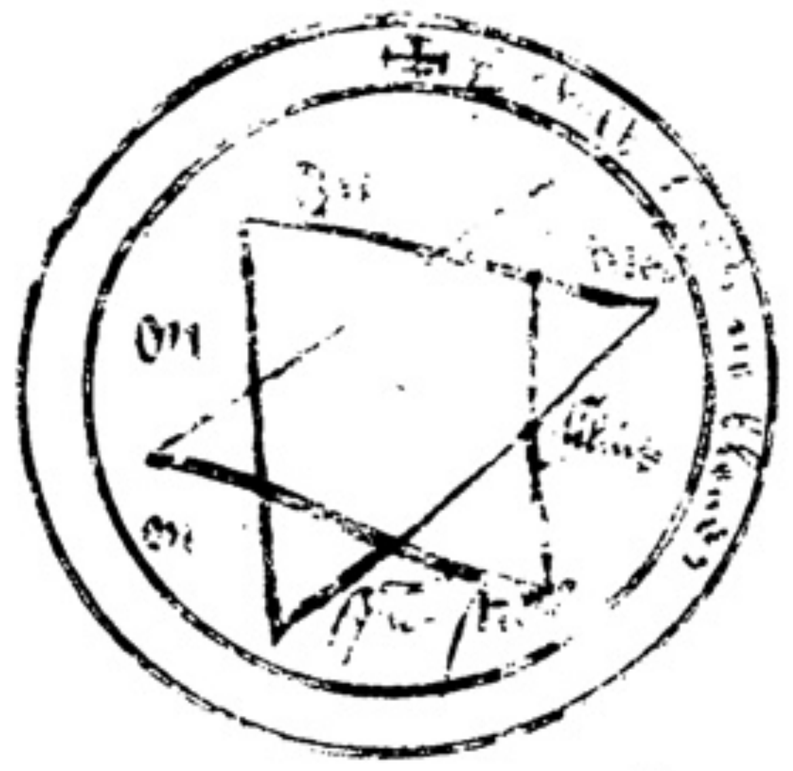


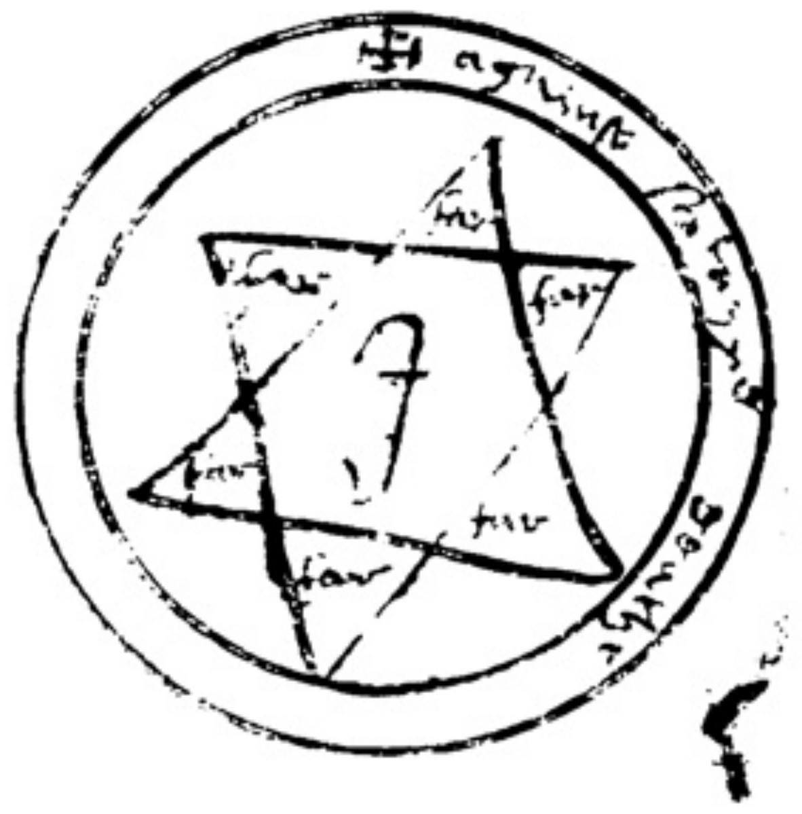


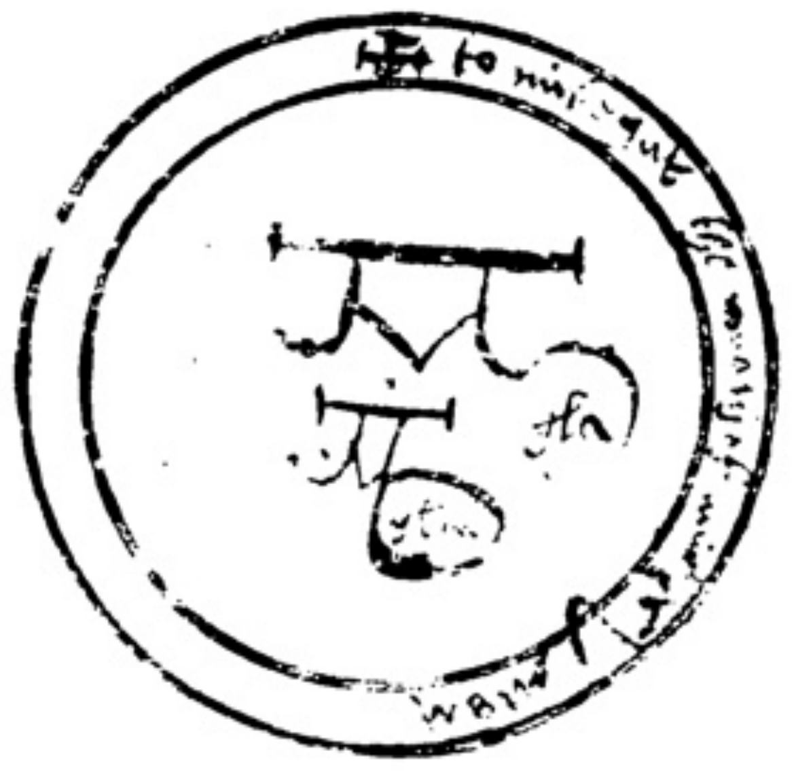

a
q
L
q

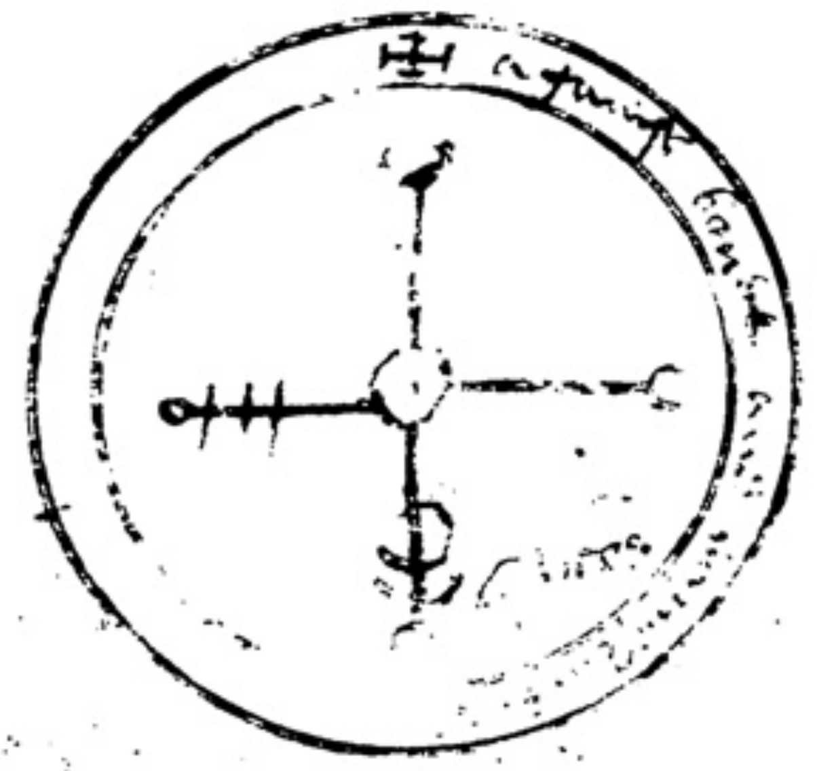


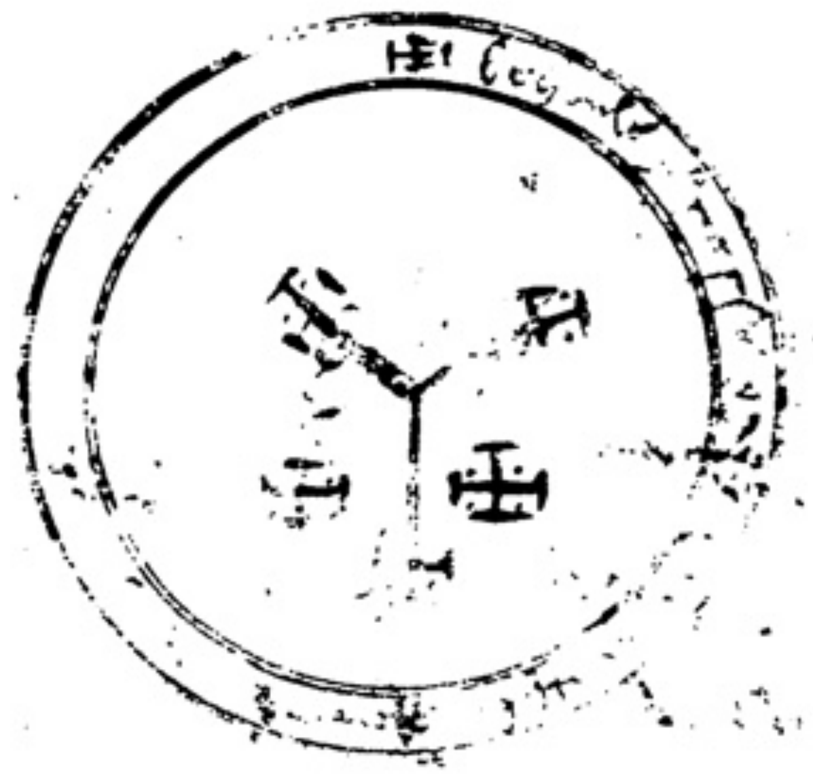


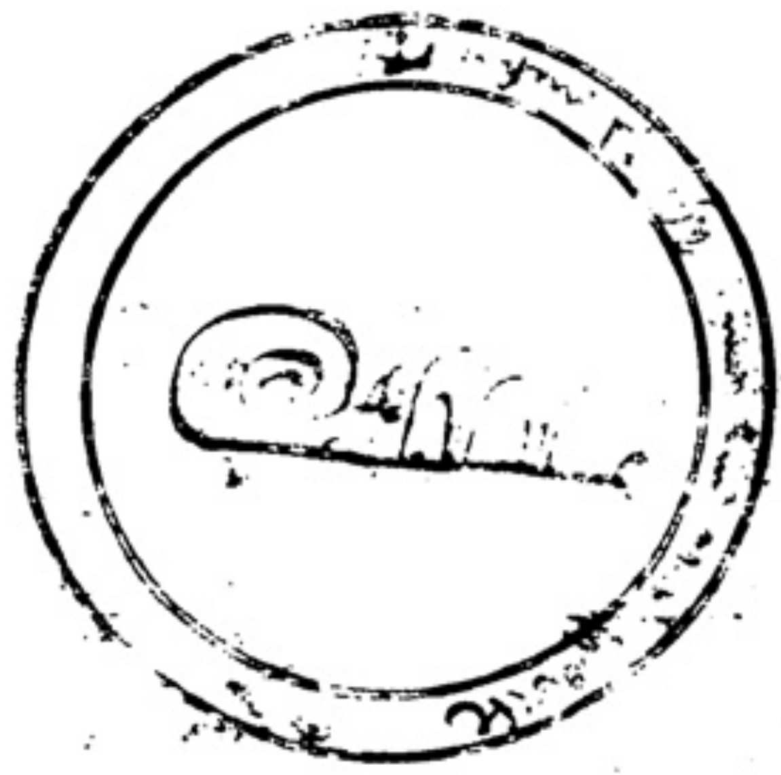


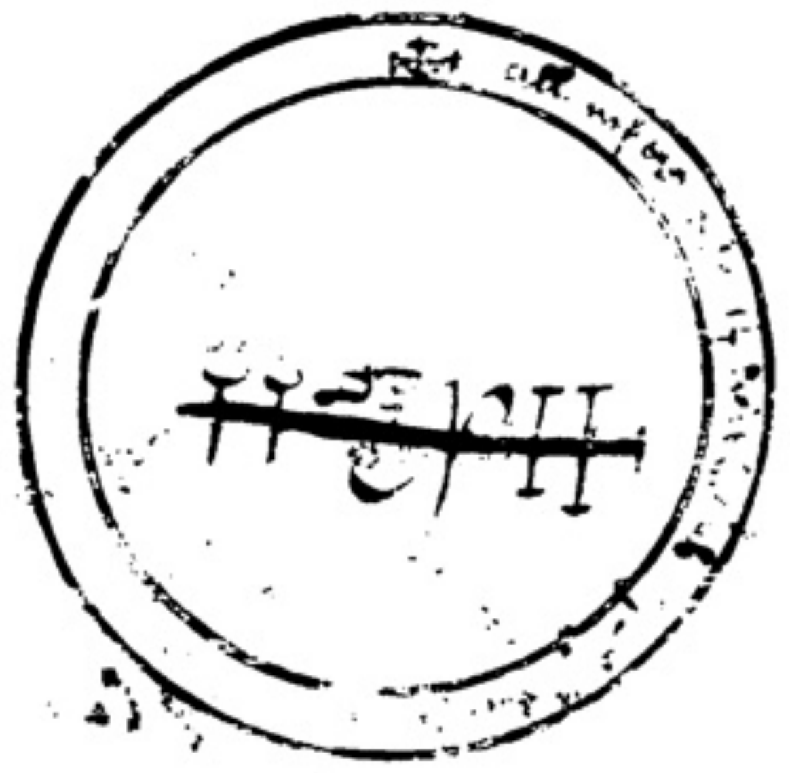


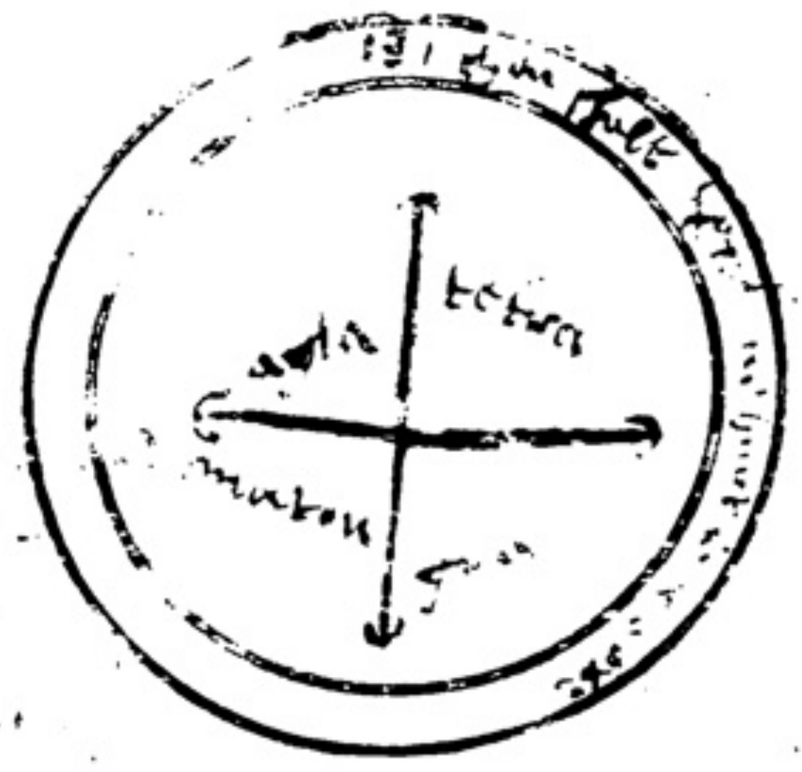


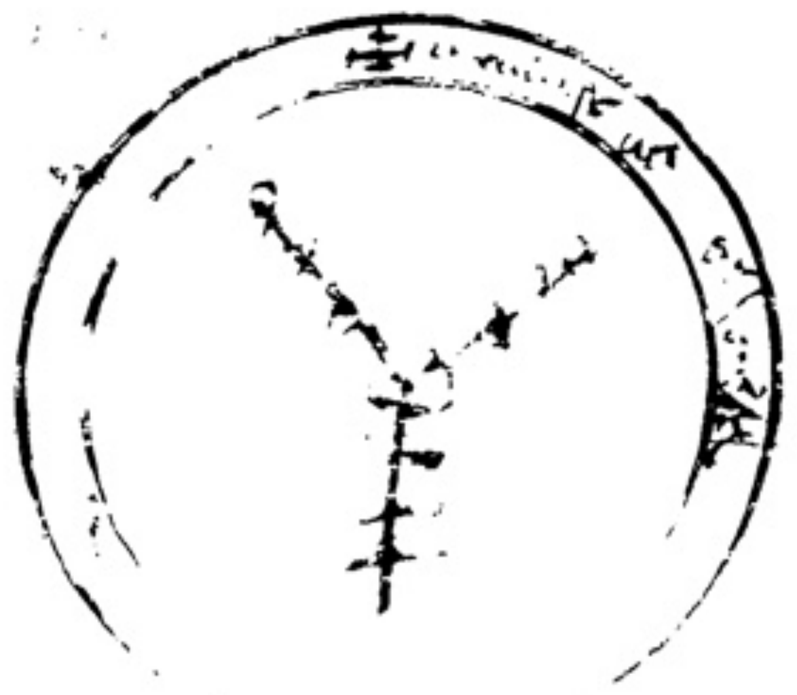


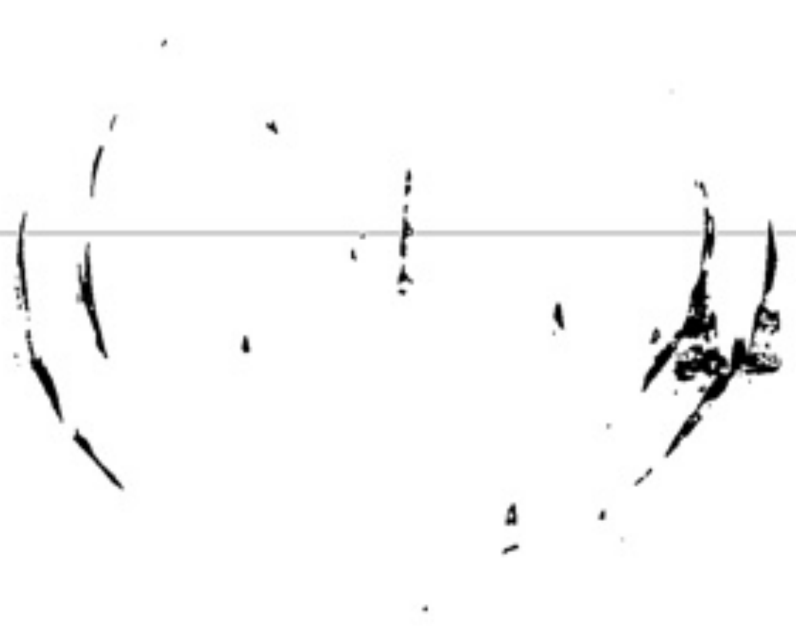


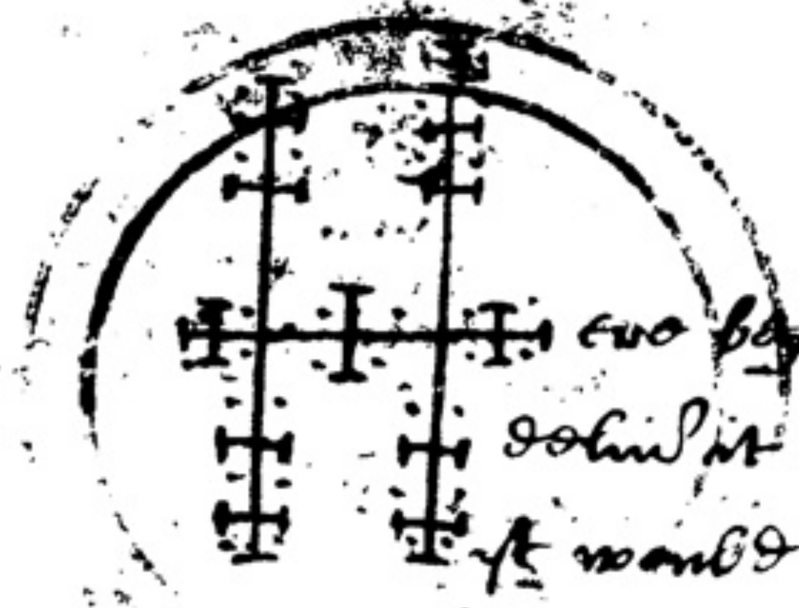





tetra







iii

✠ The two bemost a copye of the wrytinge that the angell [illegible] he myght in heaven [illegible]
delivered to Charles the Emperour that whoso [illegible] went to battell agaynst [illegible]
it would save him yt beareth this letter from [illegible] and from all [illegible]
from fyre and watter and from thunderinge [illegible] lyghtnynge and from al[illegible]
fraude and from drenchinge and drowninge and all manner of ylle both on land[illegible]
he shall nott dye with out shryven and housell nor he shall never [illegible]
nor of the fever nor of the fallinge evill nor he shall never be dampned before the Judge and [illegible]
he never putt into the fyre to be burned or on a gallowe tree to be hanged [illegible] shall nott dye yt
dayes yt he have this letter upon him nor he shall never have a wrath of lorde nor of ladye [illegible]
[illegible] nor he shall never mischeve in no [illegible] and if a woman travell of child and this
letter be layd on her she shall sone be delivered and ye child shall have right shape and christendom
and the mother good purification [illegible] the [illegible] of these holie and blessed names of our l[illegible]
Jesus Christ ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠
✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠
✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠

[illegible] and if a woman travelle of child and [illegible]
lettre be layd on hir sche schall sone be delivred and ye child schall have right schape and [illegible]
and the moder good purificacion [illegible] the vertu of the holy and blessed names of our
Jesu Crist ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ ✠ ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠
✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠

[illegible]

+ [illegible]

[illegible]

+ [illegible]

[illegible] all manner of goode [illegible] shall nede be dampned [illegible] on a gallowes [illegible] shall sonne be [illegible] xpo [illegible] gloria [illegible]

---

pro re ablata

helitropia collecta ☉ existente in ♌ in augusto si aliquis furatur et in nocte sub capite suo ponatur videbit furem et omnes eius conditiones / frater thomas [illegible]

contra tussim et nocumenta stomachi ex nimia repletione

+ fel tauri et rute ana in certam quantitatem et [illegible] in vino vel farina desiccatum et potatumque summa est medicina et remedium pro omnibus

+ absinthium cum felle tauri tritum et auribus infusum dissolvit sonitum et auditum roborat et emundat et succus eius oculis positus ruborem et pannum curat.

pro amore inter virum et uxorem

provincalis vel pervinca pulverisata cum vermibus terre circumdatis et cum sempervivum amorem inducit inter virum et uxorem [illegible] in cibarijs

[illegible]

[illegible] ex rasa [illegible] cum [illegible] et [illegible] parvis [illegible] magnam [illegible] et [illegible] membra [illegible] cotidie [illegible] diebus [illegible] et fero quod nota.

Iupiter qui inter diminuta a perfectione corpora splendidius et utilius invenitur per modum calcinationis et reductionis induratur et stridorem emittit et si coniungitur cum luna non separatur.

Sal nitrum incorporatur cum metallis et sal coniunguntur in igne cum metallis purgant metalla et optime abluunt et expellunt nigredinem et rubedinem putrefactam et si ungunt abluunt et omne ablatum est melius tincto.

~~[illegible]~~

aque ponderis — accipe de foliis qui cadunt de ferro cum malleatur et fac inde aquam cum sale armoniaco fixo et imbibe corpus de [illegible]

experimentum de stagno — accipe de stagno quantum vis et funde decies in aqua salis communis soluti in aceto permixto cum [illegible] mollis apium deinde tere quia bene corrigitur beneficio salis et aceti qui corrodunt omnes superfluitates primum cum mel cum aqua stringit et aufert stridorem dentium deinde pone in olla in furno panis per diem et noctem et [illegible] bene cum non est par- in continue [illegible]

[illegible]

de stagno — [illegible] forti [illegible] scoria [illegible] aquam [illegible]

[illegible] fundo [illegible] post [illegible] pone [illegible] furno [illegible] et fiet [illegible] et non indiget alia [illegible]

---

de coniunctione fedus duorum amicorum vel pacis vel amoris videlicet inter virum et mulierem et similia sub planete ♀ debet operari et de partione amoris vel huiusmodi sub ♄ vel ☽ de gratia impetrandi dominorum vel principum de sapientia vel similibus sub ☉ de substantia thesaurorum absconditorum sub ♃ de artificialibus liberalibus sive mechanicis sub ☿ de bellis et armis et huiusmodi sub ♂

mundi plage planetis subiecte

In colligendo herbam ♄ vel ♂ vel ♃ sperta ad orientem vel ad meridiem in colligendo eorum ♀ ☿ vel ☽ spectet versus occidentem vel septentrionem et in opere ☉ sperta contra meridiem vel orientem quia potius ad ipsum solaris corpus atque lumen

suffitus planetarum

sunt suffitus ♄ omnes odiferi radices ut costi et herba thuris ♃ suffitus nux muscata et gariofili ♂ suffitus sandalorum lignum cupressi et balsami ☉ thus mastix bonzum storax [illegible] ♀ flores violi et rosi ☿ cinnamomum [illegible]

[illegible]

de gradibus signorum

Notabile documentum de gradibus signorum et eorum contrarietatibus si aliquam viam desideras ire: primum inquire signum lune et aspicias in quo luna videatur facere cursum suum. si invenerit eam in primo principio tibi ne operas incurrent tibi vite pericula si in secundo tamen scit quod si perieris damnum patieris si in tercio prosperabis et confusiones invenies. si in quarto ire non dubites si in quinto non multum tardabis si in sexto non operas quia infirmitatem incurreris si in 7° non operas propter inimicum quem invenies inimicus in via si in 8° operis nam invenies quecumque volueris si 9° [illegible] indifferenter habere possis si in 11 operis prospera invenies si in 12 operis pauper pauperior reverteris

pro societate

si vis societatem tibi alicuius eligere aspice cursum in quo luna fuerit. si in ♈ videatur fuge eius societatem. si in ♉ similem tibi quere: si in ♊ reperiem honore. si in ♋ invidia separavit vos. si in ♌ cum magno honore manebitis. si in ♍ similiter. si in ♎ magna ira separabit vos. si in ♏ [illegible] propter suspitionem amborum si in ♐ [illegible]

[illegible]

115

pour gaigner a [illegible] le jeus

prenes ung plume de [illegible] dedens vos deux cuisses la plus grant et puis la porte en la main.

aultre

prenes la cervelle du [illegible] et le [illegible] aurques ou vin et faictes tout cela a secher et le portes sur toy ledict pouldre

alias.

nocte sancti Johannis accipe folium valeriani aut prima die maij aut in una die veneris deinde accipe calamintam et involve in illum folium valeriane dictam calamintam deinde pone omnia in cera benedicta aut in argento et tene in manu et tange decios

ut denarij quos exposuisti redeant

accipe [illegible] mandragore accipe denarios qualescumque tibi [illegible]

[illegible]

contra inimicos

Confitemini quoniam bonus lege hunc psalmum
septies ante faciem inimici tui et liberaberis de
manibus inimicorum tuorum saluaberis et vinces eos

93 Super aquam viuam dic 7 pater et ave ad honorem
septem donorum spiritus et scribe hunc psalmum in
carta virginea vituli ~~velut~~ agnelli masculini et fe
rtum ad brachium dexterum et tunc dissolueris habere
gratiam regum vel magnorum principum lava vultum
tuum aqua supradicta [illegible] omnibus [illegible]
[illegible] populi

ad fluxum sanguinis

80 Impulsit domino scribe psalmum istum in folijs olivi
et suffumiga cum [illegible] de lumbis patientis et
lege hunc psalmum super eum et statim cessit sanguis [illegible]

[illegible]

---

to make a medecyn

To make a stronge lye of quick lyme & wood asshes & [illegible]
the boyle sulphur ij ounces or iij in a lynen ~~cloth~~ bagge
& when yt boyleth & [illegible] to gether an oyle swymmeth
it will a [illegible] [illegible] [illegible] & kepe yt
in a glasse then take a plate of ☉ & let droppe of that
oyle thereon tyll yt be consumed into the ☉ & then yt
is a very medecyne, then take a quantite of lune &
molte them to gether & all shalbe fyne ☉ & fyne
in proportion sine dubio
take a litle salarmoniack & boyle yt in the bagge of sulphur

aqua perdurabilis is thus made

aqua perdurabilis or the milke of a mayde is thus made
of the whites of egges & distill water of them & then take
calcem ovorum & bray them to gether in a morter &
take j oz of that mixture vnto 23 of the sayd mylke &
lett them stond 15 dayes in horse donge & then distyll
yt by [illegible] yt in the sun and yt shall
[illegible]
[illegible] of [illegible]
[illegible]
[illegible] aqua
[illegible] be good
[illegible]

~~Dicitur ad~~ [illegible] distillare

Recipe vitriolum viride et distilla donec non currat deinde infunde super ipsum quadruplum sui de aceto forti non distillato et pone in vase et claude bene ne respiret et dimitte sic per tres menses aut quatuor et invenies ipsum vitriolum conversum in argentum vivum rubeum qui est fortissimum et hoc est argentum vivum ~~rubeum~~ quod philosophi etc. quaesierunt etc. quod nota bene.

pro amore sortilium

Recipe mille folium in die sabbati ante solis ortum et dic ista nomina subsequentia agios, ischiros, athanatos eleyson ymas et accipe illam cum radicibus et volve illam in panno lineo porta tecum et habebis quidquid ~~volueris~~ petieris

pro eodem

[illegible]

pro itinere

Si iter fuerit ad regem pone 10 domum ascendens in capitulo suo et si iter eius fuerit pro mercandisiis pone 2 domum ascendens in capitulo suo etc. de aliis suo modo, et domus in qua questio sua fuerit illud signum pone ascendens tempore capituli sui. Item nota ascendens est significator ville a qua itinerans recedit 7a ad terram ad quam vadit 10 est significator vie in eundo et redeundo 4 est significator vie in reditu ad domum suam et cave ne luna sit aliquo modo in illa domo quia abhorribilis est qui significat infirmitatem et magnum laborem etiam cave ne luna sit iuncta malis corpore vel 4to opposito aspectu per aspectus mali ad lunam infert minus malum quam aspectus mali ad ascendens et hoc proprie in itineribus per aspectum lune ad martem in 4to significat latrones et dampnum et parte corporis

[illegible]

pro itinere

accipe dominum ascendentis et domini 3 domus et domini 9 domus
si aliquis istorum dominorum fuerit retrogradus aut luna
seu aliquis duorum in aliquo loco de predictis locis signum
est quod illi qui concorporint iter suum tardius vel 4 diebus
[illegible] non ibunt
Item si unus dominus dictarum domorum fuerit retrogradus
et alij duo directi [illegible] eorum de directis
in aliquo loco de predictis tunc est signum quod euntibus
apparebit aliqua gravis adversitas tamen evadet ab ea
Item si luna fuerit cum domino ascendentis et ipse dominus sit retrogradus
iter non fiet si vero dominus ascendentis et dominus 3 et dominus 9 non
fuerint retrogradi neque combusti et luna non fuerit impedita iter
fiet et euntes in via prosperabuntur

pro itinere prospero

ad prosperum reditum

sint ♃ et ♀ in 4° [illegible] ☽ et sit luna inter duas fortunas separatur
[illegible] et alteri iuncta sit [illegible] cum [illegible] et numero [illegible]
[illegible] impedimentum [illegible] maxime et cum illis
[illegible] significant [illegible]
[illegible]

Est pro bono fortunatus

84 Benedixisti domine terram scribe hunc psalmum in [illegible]
[illegible] et [illegible] et [illegible] cum oleo
rosaceo [illegible] faciem tuam et erit fortunatus in omni negotio

ad multum [illegible]

5 nota Luna existente in ♉ vel ♐ hora ♃ vel ♀ scribe hunc psalmum
Verba mea auribus super oleum [illegible]
et unge faciem tuam cum dicto oleo et scribe cum eo [illegible]
[illegible] et dabitur tibi quicquid habes opus.

+ XBH +

contra necessitatem et angustiam

143 Domine exaudi orationem meam si quis incurrat in tribulationem
vel necessitatem legat hunc psalmum sepius quotidie [illegible]
[illegible] et liberabitur de angustia et necessitate

contra latrones

141 Domine clamavi si quis incurrat in latrones dicat hunc
psalmum sepius et evadet dei adiutorio

[illegible]

pro itinere

accipe dominum ascendentis et dominum 3 domus et dominum 9 domus
si aliquis istorum dominorum fuerit retrogradus aut luna
si aliquis duorum in aliquo loco de predictis locis signum
est quod illi qui conceperint iter suum tardius vel 4ᵃ diebus
[illegible] [illegible] [illegible] proficientes vel ex toto non ibunt
Item si unus dominus dictarum domorum fuerit retrogradus
et alij duo dicta luna [illegible] sit tunc [illegible] eorum de directis
in aliquo loco de predictis tunc est signum quod euntioris
apparebit aliqua gravis adversitas tamen evadet ab ea
Item si luna fuerit cum domino ascendentis et ipse dominus sit retrogradus
iter non fiet si vero dominus ascendentis et dominus 3 et dominus 9 non
fuerint retrogradi neque combusti et luna non fuerit impedita iter
fiet et euntes in via prosperabuntur

pro itinere prospero

ad prosperum reditum

sint ♃ et ♀ in 4° et ☽ sit luna inter duas fortunas separatur
[illegible] et alteri iuncta sit [illegible] [illegible] numero [illegible]
[illegible] [illegible] impedit [illegible] [illegible] illis
[illegible] [illegible] [illegible] ☽ [illegible] significant [illegible]
[illegible]

ut sis bene fortunatus

84. benedixisti domine terram scribe hunc psalmum in folijs
lauri et [illegible] magisterio et [illegible] et [illegible] cum oleo
rosaceo et unge faciem tuam et eris fortunatus in omni negotio

ad multum recipiendum

5. nota luna existente in ♉ vel xᵃ hora ♃ vel ♀ lege hunc psalmum
verba mea auribus super oleum bonum tribus vicibus
et unge faciem tuam cum dicto oleo et scribe cum eo hos
caracteres et porta tecum et dabitur tibi quicquid habes opus.

+ XBIL +

contra necessitatem et angustiam

143. domine exaudi orationem meam si quis incurrat in tribulationem
vel necessitatem legat hunc psalmum sepius quotidie usque
eripe me domine de inimicis meis et salvabitur de angustia et necessitate

contra latrones

141 domine clamavi si quis incurrat in latrones dicat hunc
psalmum sepius et habebit dei adiutorio

[illegible]

98 super aquam dicatur dic 7 pater noster ad honorem septem
donorum spiritus et scribe hunc psalmum in carta virgi
vituli vel agnelli miserere mei et pone eum ad brachium dextrum
et tunc volueris habere gratiam regum vel magnorum
principum lava vultum tuum cum aqua supradicta per psalmum dominus
regnavit irascantur populi

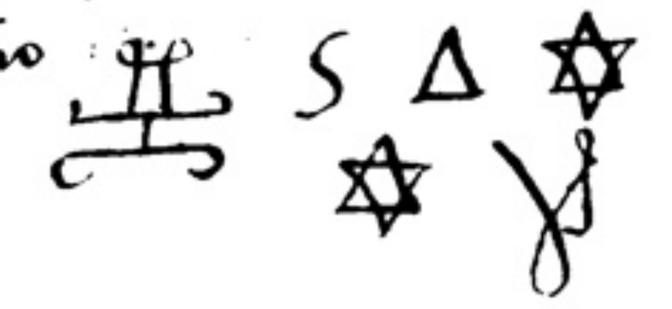
ad fluxum sanguinis

30 Exultate domino scribe psalmum istum in foliis olive et
suffumiga mastice [illegible] patientis et lege hunc psalmum
super eum et statim cessabit sanguis eius

105 Si quis clausus in carcere diutius fuerit scribat hunc
psalmum confitemini in domino et invocate nomen eius etc
usque in finem et liget eum in brachio dextro et legat
eum si potest legere 7 vicibus quotidie et cito liberabitur

101 Lege hunc psalmum domine exaudi orationem meam [illegible]
[illegible]

---

dic ad impetrandum gratiam dum steterit in sinagoga ligatum dextro
brachio tecum vel psalmum dixit insipiens in corde suo usque ad
finem in pergameno virgineo scriptum ligatum dextro brachio
vel sequentes caracteres in papiro aut lamina plumbea
sculpta portato sinistro brachio 

ut nullus latro te detineat

accipe ante ortum solis unci herbam benedictam et dicas
pater noster integrum et nullus latro te detineat si dicis
apertos aperientur 7 istum

pro ♀

take valerian roote & all & make pouder of yt & cast it her
in meate or drinke & she shall ♀ the

In [illegible] [illegible] dua [illegible]
[illegible]

[illegible] amore

Ut capilli non cadant

Recipe semen lini et comburi cum oleo misce et capud unge

Ut nemo possit contra te stare scribe has karacteres in cera virginea et porta tecum ibi vadas N a C lata . psi C . b . hudn n l . hudn et ab omni malo liberaberis cum habet hec et debent fieri in die ♀

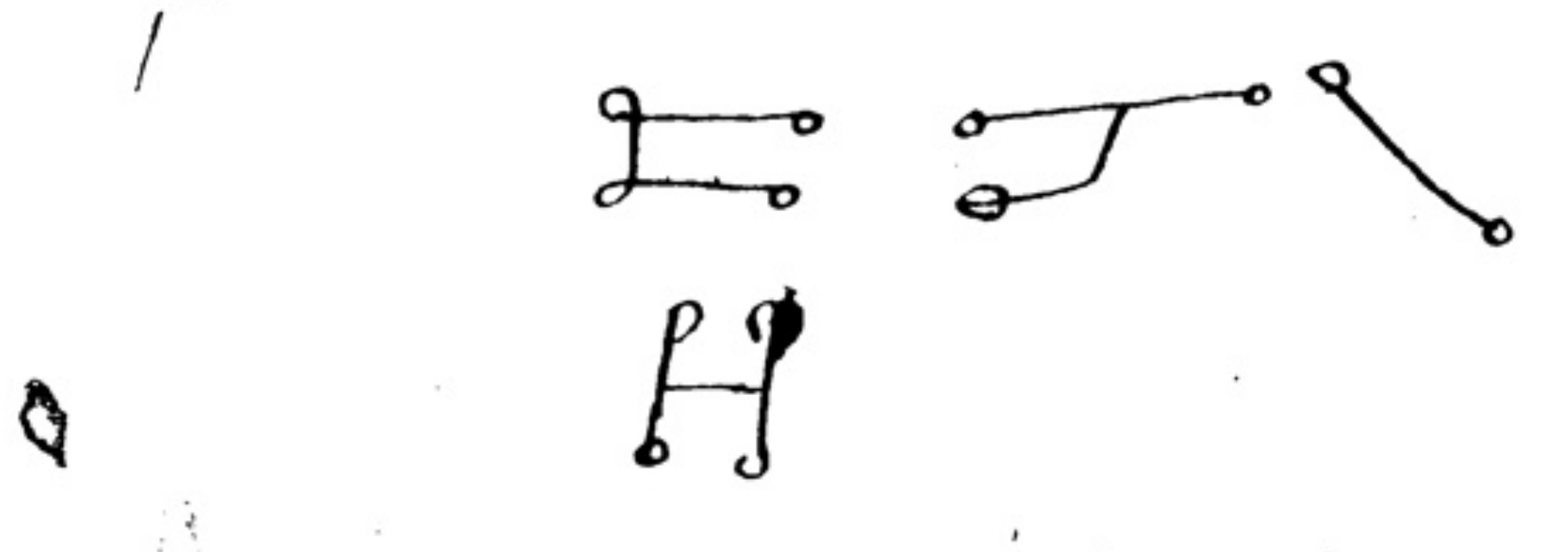
Scribe hec nomina ad amorem in pomo vel caseo. flomis barme . tetragramaton et nomina vestra et comede vel da ei comedere .

Take on the friday in the houre of ♀ 3 rootes of valerian & or ever thou gather them howld the hand on them & say these names 3 times . Amanna . rellen . melara . Ellon radarlini menasilui basilia Essasilui & then take one of the roote [illegible] take [illegible] of her that thow lovest [illegible]

Confitemini domino quoniam bonus. lege hunc psalmum sexies ante faciem Inimici tui et liberaberis de manibus inimicorum tuorum salvaberis et vinces eos 120

ut bene recipiaris

ps 82. Deus stetit in sinagoga. scribe has figuras et lege hunc psalmum cum aceo aquali vel rosaceo et unge faciem tuam et erit res mirabilis et optima receptio



ad edificandum domum

110 Confitebor . si vis edificare domum aut aliud edificium lege hunc psalmum desuper locum edificationis gloriose et erit benedictio domini super illum

ad decorem divitium

134 Laudate nomen domini . si quis dat divitibus legat septies hunc psalmum super oleum rosarum et unge faciem et sanaberis

[illegible]

ad abundantiam vini et oculos
infirmos sanandos

127. beati omnes scribe hunc versum super tua ~~[illegible]~~ in lateribus domus sicut vitis abundans in lateribus domus tue et sub vase ad viditem vitis tue pone et sanctificabit preterea prodest ad malum visum oculorum.

+

121. Si quis tibi iniuriam fecerit aut facere cupit lege hunc psalmum letatus sum in hijs ꝛc usque ad sederunt sedes in iuditio et lege 7 ut vinces eos in iuditio et dabit tibi deus victoriam et virtutem adversus eos

+

113. lege hunc psalmum in exitu Israel de egipto super aquam 7 vicibus et effunde eam in naviculam piscatorum et non possunt capere pisces

111 lege beatus vir qui timet dominum super pulverem [illegible]
[illegible]
[illegible]

---

to make here yellow

tak rote wortte & dry them & burne them to asshes & make lye with them & wasshe thi here therwithe

pro ♀

Scribe in carta virginea hanc figuram quadratam cum sanguine vespertilionis luna crescente in sinistra manu ostende ei quem desideras vel tange tamen et te amabit.

d	+	d
d	+	d
d	+	d

to have a peticion of the lord

write in virgyn parchemente Hamos Johannes mediator mediator & carry the writtinge in thi hande

the good & evill dayes of the monith to worke in

1 tota dies bona
2 non est bonum
3 ad horam certam bona
4 [illegible]
5 [illegible]
6 [illegible]
7 [illegible]
8 [illegible]
9 [illegible]
10 [illegible]
11 [illegible]

12 non est bonum
13 est bona ad horam 9
14 bona est
15 bona est
16 [illegible]
17 [illegible]
18 [illegible]
19 [illegible]

to Cotter

Cementation to hyghte the couler of ☉.

1 Take yᵉ mettall driven into thin plates of bignes of Crownes then make a bed of cement yᵗ hath these powders following mixed togither, take slow virgall calcyned one pte & one pte of [illegible] in powder [illegible] of [illegible] halfe pte of vermyllion [illegible] halfe pte of saltpeter & one halfe pte of salarmoniac [illegible] grynde all these to powder severally & then mixe them togither all these powders & wᵗ [illegible] cement yoʳ plates makinge a bed of powder & a bed of plates untill youre crusible be full but let yᵉ last bed be of powder & then power a prety deal of vinegar & moyste youre powders therwith & then close yoʳ crusible wᵗ a tile makinge a litle hole in the middest of the tile & then lute yoʳ crusible well & set [illegible] the fire [illegible] then [illegible] yt set the fire small for the first [illegible] houres & ever augment yᵉ fire untill the last houre [illegible] yt have no [illegible] of fire. [illegible] then melt yᵉ plates [illegible]

[illegible]

of [illegible]
1 verdigrece
of Crokers [illegible]
of [illegible]
halfe pt of sal
[illegible]
cement
slow vitr calcin
verdigris [illegible]
[illegible]
ponder vermil
sulph salt petr
sal armoniac
halfe a pt
[illegible]
[illegible]

~~[illegible]~~

Ashmole's [illegible]

Belzebub

Margaret Lucy } Askarill 12
John Watson } July 1597.

Question 4 July 1597. 9ᵗ A.M.
What is become of Will: Palmer, who went to the West Indies 3 yeare before.

Oxhiel in hora ☿ post ☌ ☉ & ☽. the 4 of July.
20' Afternoone, said he was dead long agoe, slain.

Fureas a spirit of the Sea, used in a question concerning one that was at Sea, who (it seemed) had like to have been drowned by falling over the Shipboard. Quest: 4 July 1597. 11-16'. A.M.

2 July 1597 [illegible]

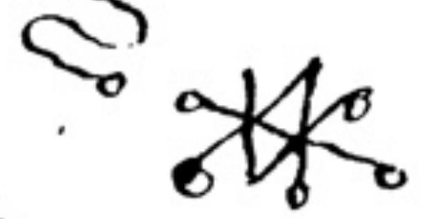
[illegible]

Mr Sandi dedit mihi potem Ecclie et benedicend
et maledicendi secdm ordine Ecclie. Die 5 of
January 1590. 4 7h 30'. A.M.

Harell wands ☿ 4 Feb: 1590. 7h 15' A.M: He cut 4 Harell wands,
of one years growth in the day & howre of ☿.
Joane did cut them instanti being a Virgin & in
that houre they were whited & written on.

26. Aug: 1590. 6h 10' A.M, what substance she
(Frances Calyxp of Rochester) left & where her money is
Fig: 1597. 14. Not D. 10h 15' A.M.

Cassiell
Agiel. Saturnus



3 Ab
9 Hod
15 Jah
15 hod.

☿ ♍ ♄ ⚹ ott

Astaroth 10 Oct. 1599 docuit
how to helpe those that are bewitched

Written by Ashmole –
certified by ~~Revd~~ Mr Macray –
of the Bodlean – July 1868 –

Catalogue of Mr Boevey's Magicall Books.

i. Tableau de l'inconstance des Mauvais Anges, et Demons, Ou il est amplement traicté de la Sorcelerie & Sorciers. Livre tres curieux et tres utile, non seulement aux Juges, mais a tous ceux qui vivent soubs les loix Chrestiennes. Avec un discours contenant la procedure faict par les Inquisiteurs d'Espagne & de Navarre, a 53 Magiciens, Apostats, Juifs & Sorciers, en la ville de Logrogne en Castille le 29 Novembre 1610. En laquelle on voit combien l'Exercise de la Justice en France est plus iuridiquement traicté et avec de plus belles formes qu'en tous autres Empires, Royaumes, Republiques et Estats. par P. de Lancre. A Paris chez Nicolas Buon. 1612.

2 [illegible]

4. De Encantationibus seu Ensalmis. Opusculum primum, Auctore Emanuele de Valle de Moura Doctore Theologo ac Sanctæ Inquisitionis Deputato Lusitano patria Calantica. Præcipua quæ aguntur in hoc opusculo, videsis Elenchus ad calcem Epistolæ ad Lectorem. Eboræ Typis Laurentij de Crasbeeck 1620.

5. Johannis Wieri de Præstigijs Dæmonum & Incantationibus ac Veneficijs libri sex, postrema Editione sexta aucti & recogniti. Accessit liber Apologeticus, et Pseudomonarchia Dæmonum. Cum Rerum ac verborum copioso Indice. Basiliæ ex officina Oporiniana. 1583.

6. Johannis Wieri de Lamijs liber: item de Commentitijs Jejunijs. Cum Rerum ac verborum copioso Indice. Basiliæ Ex officina Oporiniana. 1582.

7. Disquisitionum Magicarum libri sex in Tres tomos partiti: Auctore Martino Delrio. Tomus primus nunc secundis Curis auctior longe Additionibus passim insertis: Correctior quoque mendis sublatis. Lugduni, Apud Jo: Phillehotte. 1604.

8. Discours des Spectres ou Visions & Apparitions D'Esprits, comme Anges, Demons & Ames & monstrans visibles aux hommes, où sont rapportez.

9. Les Argumens & Raisons de ceux qui [illegible] R qui [illegible] [illegible] Esprits [illegible] Demons [illegible]

[illegible]

Compendium Maleficarum in tres libros distinctum Ex plurimis Authoribus per Fratrem Franciscum Mariam Guaccium Ordinis ~~Sancti~~ S. Ambrosij ad Nemus collectum, & pluribus figuris, ac imaginibus prornatum, ex quo nefandissima et execranda in genus humanum opera venefica ac ad illud evitanda Divina remedia conficiuntur. Mediolani apud Hæredes August Tradati 1608.

Antidotario contro li Demonij del M. R. Theologio M: Alofsio Lorri de: Nel quale si tratta come Entrano in Corpi humani ~~[illegible]~~ ove in quelli stiano, come da quelli si scacciano, et altre cose degne di sapersi. Il Signor Cintio Aldobrandini Cardinale St. Georgio.
In Venetia, Appresso Roberto Megietti. 1601.

Tractatus de Magis, Veneficis & Lamijs, deq his recte cognoscendis & puniendis propter varias & controversas de hac Quæstione hominum sententias, utilissimus & cunctis ad Rerumpublicarum gubernacula sedentibus maxime necessarius; publice in Academia Rostochiana olim prælectus, & in tres libros distributus, jam denuo Recognitus, recensq allegationibus ab ipso contexta Characterum diversitate distinctis, Editus a Joanne Georgio Godelmanno. Francofurti Ex officina Joannis Saurij, impensis Nicolai Bassæi 1601.

Magica seu Mirabilium Historiarum de Spectris & Apparitionibus Spirituum: Item de Magicis & Diabolicis incantationibus, de Miraculis, Oraculis, Vaticinijs, Divinationibus, Prædictionibus, Visionibus, Revelationibus, et alijs [illegible] multis ac varijs præstigijs, ludibrijs & imposturis malorum Dæmonum libri 2. Ex probatis & fide dignis historiarum scriptoribus diligenter [illegible] Islebiæ [illegible] typis & sumptibus Henningi Grosij [illegible]

[illegible]

[illegible]

De modo procedendi adversus Crimina excepta; precipuè contra Sagas & maleficos atq; de medijs ad hos et illos juvandos Idoneis, Ex diversis ijsq; celeberrimis hujus ævi Scriptoribus tum Theologis tum Ictis desumpti, In quibus varia jucunda, Scituq; digna in usum utriusq; fori docte & accurate disputantur Coloniæ Agrippinæ Sumpt. Constant Munich, 1629.

Discours des Sorciers, avec Six Advis en fait de Sorcelerie & une Instruction pour une Juge en semblable matiere par Henry Boguet Dolanois, grand Juge en la terre S. Oyan de joux, ditte de S. Claude, au Comte de Burgongne n'estant ce que l'Autheur a cy devant mis en lumiere sur le mesme Sujet, qu'un eschantillon de ce qui est traitte en ce livre. Seconde Edition. A Lyon chez Pierre Rigaud 1608.

Bartholomei Faij, Regij in Senatu Parisiensi consiliarij ac Inquisitionum præsidis Energumenicus. Ejusdem Alexiacus cum liminari, ad vocant ad utrumq; librum Epistola. Lutetiæ apud Sebastianum Nivellium 1571.

Traicte des Anges & Demons du R. P. Maldonat Jesuite A Rouen, chez Jacques Besongne. 1616.

Traicte de l'ange Gardien, ou il est Amplement discouru de la garde de nostre bon Ange, & des Benefices que les hommes recoivent par son moyen. composé par le R. P. Francois Albertin de [illegible] de [illegible] d'Italien par le R. P. Francois Solier de la mesme compagnie. A [illegible] chez [illegible] du [illegible] 1614.

[illegible] Magia [illegible]
Autore [illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Quæstionum plurimarum Scitu dignissimarum Lancardis Athenis. Impensis Zachar: Schurreri. 1613.

ΒΑΣΚΑΝΟΛΟΓΙΑ, hoc est tractatio de nefaria Arte venefica, in quatenus S. Scripturis Explicatur & veritas ejus quotidiana Experientia comprobatur. Auctore Gulielmo Perkino. Hannaviæ apud Gulielmum Antonium 1610.

De Idololatria Magica, Dissertatio Johannis Filesaci. Parisijs ex officina Nivelliana.

Pneumalogie, ou Discours des Esprits en tant quil est de besoign, pour Entendre & resoudre la matiere difficile des Sorciers comprinse en la Sentence contre eux donee en Avignon l'an de grace 1582. Faict & Composé par l'Reverend P. F. Sebastien Michaelis Docteur &c: A Paris chez Guillaume Bichon. 1587.

Des Satyres, Brutes, Monstres & Demons, de leur Nature & Adoration Contre l'Opinion de ceux qui ont Estimé les Satyres estre une Espece d'hommes distincts & separez des Adamicques. Dedie a Monseigneur le Mareschal de S. Geran par F. Hedelin. A Paris. chez Nico: Buon 1627.

Libellus Consolatorius de Spectris, Hoc est Apparitionibus & illusionibus Dæmonum pio Studio conscriptus per Sigismundum Schevertzium. Wittebergæ Typis Aug: Boreck 1621.

[illegible] Purgatorium, [illegible] Monachi, [illegible] de vita [illegible] [illegible]

[illegible]

[illegible] 1607

[illegible]

superstitions abusent le peuple. par Pierre Massé. A Paris, chez Jean Poupy. 1579.

Traicté enseignant & bref les Causes des Malefices Sortileges & Enchanteries, tant des ligatures & noeuds d'Esguillettes pour empescher l'action & exercice du Mariage qu'autres & du remede, qu'il faut avoir a l'encontre. par R. M. A Paris chez Jean Poupy 1579.

Declamation contre les Erreurs execrables des Malefices, Sorciers, Enchanteurs, Magiciens, Devins, & semblables observateurs des Superstitions, lesquelz pullulent maintenant couvertement en France: a ce que recherche & punition de iceux soit faict, sur peine de rentrer en plus grands troubles que jamais. Par F. Pierre Nodé minime. A Paris chez Jean du Carroy. 1578.

Ars Magica sive Magica Naturalis & Artificiosa, Stupendos & Abstrusos effectus, virtutes & secreta in Elementis, gemmis, lapidibus, herbis & Animalibus, secundum certas astrorum ac Constellationum figuras & sigilla, horasq planitarias exhibens. Ante hac nunquam visa, cogitave nunc primum ex vetustissimis veterum Sophorum & Artis Magicæ peritissimis Artificibus eruta, & ob insignem utilitatem ac jucunditatem luci publicæ commissa. Cui præivit Magia Superstitiosa de Dæmonum variis generibus, faunis, satyris, lamiis & spectris, eorumq operationibus diversis disquisitio plane recondita cum Elencho Capitum. Francofurti apud Anto: Humium 1631.

Traicté de l'Apparition des Esprits. A scavoir, des Ames separées, Fantosmes, Prodiges & autres accidens merveilleux, qui precedent quelque fois la mort des grands personnages ou signifient changement de la chose publique. par F. N. Taillepied. A Paris chez Jean du Carroy. 1616.

[illegible]

[illegible]

[illegible]

[illegible]

Arbatel de Magia veterum, summæ Sapientiæ Studium. Basiliæ 1575.

Histoire Generale du Monde, & de la Nature ou Traictez Theologiques de la Fabrique, Composition & Conduicte de l'Univers, divizez en trois livres.

1. Traictant de Dieu, comme Souverain Architecte du monde.
2. De la Conduicte Admirable du monde, des Esprits & Intelligences celestes.
3. Des Grades diverses des Demons, diversité des Esprits leur noms, Divisions, Qualitez, Proprietez.

Le tout illustré d'un grand Nombre d'Histoires & Doctes Exemples composé en Espagnol par ~~le Roy~~ l'R. P.

Valderama, & traduict sur le Manuscrit Espagnol en nostre langue François, par l'Sieur de la Richardiere. A Paris, chez Isaac Mesnier 1617.

De la vocation des Magiciens & Magiciennes par le ministere des Demons & Particulierement des Chefs de Magie: a scavoir de Magdelaine de la Palud. Marie de Sains. Louys Gaufridy. Simone Dourlet &c: Item de la vocation accomplie par l'Entremise de la seule authorité Ecclesiastique, à scavoir de Dydime Mabrethe Loyse &c: Avec trois petits Traictez.

1. Des merveilles de cet œuvre.
2. De la conformité avec les Sainctes Escritures & SS Peres &c.
3. De la puissance Ecclesiastique sur les Demons de l'Attention [illegible]

[illegible]

[illegible]

[illegible]

police du Sabbat & Secret de la Synagogue des Magiciens & Magiciennes. De l'Antichrist: & de la fin du Monde. Extraict des Memoires de Messire Nicolas de Momorenci comte Destaire & premier chef des finances des Archiducs &c: & du R. P. T. Sebastien Michaelis &c; mis en lumiere par J. le Normant, Premiere partie. A Paris Chez Nic. Buon 1623.

Tractatus de Confessionibus Maleficorum & Sagarum secundo Recognitus & auctior Redditus. An et quanta fides ijs adhibenda sit: Auctore Petro Binsfeldio. Adjungitur commentarius, eodem auctore, in Tit. C. L. 9. de Malefic. & Mathematicis, Theologiæ & juris Scientiæ, secundum materiæ subjectæ Naturam, accommodatus, jam primum revisus & auctus. In fine Adjiciuntur Bullæ & Extravagantes Pontificum successu temporis emanatæ contra Astrologos, Divinatores, Magos, Maleficos, & alios superstitiosos.
 Augustæ Treverorum ex Officina Henrici Bock. 1605.

Defensio Compendiosa Certisque modis astricta probæ (ut loquuntur) aquæ frigidæ, qua in examinatione Maleficarum judices hodie utuntur, omnibus scitu quam necessaria quatuor distincta Capitibus. Authore Jacobo Rickio I.L. Coloniæ Agrippinæ. Apud Johan. Gymnicum 1598.

De Veneficiis Quos olim Sortilegos, nunc autem vulgo Sortiarios vocant: Dialogus, in quo, quæ de hoc Argumento quæri solent Breviter & commode explicantur [illegible] Tractatus [illegible] varias & [illegible] de [illegible] [illegible] utilissimus [illegible] [illegible] [illegible] Coloniæ Agrippinæ [illegible] Apud [illegible] 15[illegible]

[illegible] de [illegible] & Maleficis [illegible] [illegible] & maleficiis [illegible] [illegible] [illegible] [illegible] Doctis & [illegible] Coloniæ Agrippinæ [illegible]

[illegible] Coloniæ [illegible] [illegible]

refutatione Argumentorum contrariorum breviter tractatur, pro veritatis & Justitiæ assertione ex SS. Patribus, præcipuis Theologis Catholicis, et Ictis practicis & Antiqua Historiarum fide compilatus &c: Authore Petro Ostermanno. Coloniæ Agrippinæ Apud Petrum Metternich. 1629.

Arrest de la Cour de Parlement Donné en l'Audience de la Tournelle le premier jour de Decembre 1601. En la Cause d'Entre Jehan Breton & Jehan Bertrand tuteurs & Curateurs des Enfants mineurs de defuncts Sebastien Breton & Jehanne Simoni sa femme accusez de Sortilege Appellans de la procedure & sentence de Banissement donnée contre ledit Sebastien Breton, & de mort contre la dite Jehanne Simoni & de l'Execution d'icelle d'une part, & les Juge & procureur fiscal de Dinteville inthimez de autre &c:
 A Paris Chez Jean De Heuqueville. 1602.

Discours de la Lycanthropie ou de la Transmutation des hommes en loups: Par le Sieur Beauvoys de Chauvincourt. A Paris. Chez Jacques Rezé. 1599.

Dialogue de la Lycanthropie ou transformation de hommes en loups, vulgairements dits Loups-garous & si telle se peut se peut faire. Auquel en discourant est traicté de la Maniere de se Contregarder des Enchantmens & Sorcelleries, Ensemble de plusieurs abus & Superstitions lesquelles se commettent, en ce temps par F. Claude Prieur.
 A Louvain Chez Jean Maes 1596.

[illegible] Paris [illegible]

[illegible] Paris [illegible]

[illegible] 1582

[illegible]

quæstionum ad hanc materiam pertinentiam. Herman Goehausen. Rintelij ad Visurgim Typis Exscripsit Petrus Lucius. 1630.

Decisiones aliquot Quæstionum ad hanc Materiam pertinentium, Auctore Herman Goehausen Rinthelij Petrus Lucius 1630.

Practica Exorcistarum F. Valerij Polidori Patavini ad Dæmones & Maleficia christifidelibus expellendum in hac tertia Editione additionibus multis studiosissime locupletata. Venetijs 1606.

Practica Exorcistarum pars Secunda F. Valerij Polidori Patavini; ad Dæmonum dispersionem pertinens probatissimaq Remedia continens applicanda ad Maleficia & Dæmones de Christi fidelibus Expellendum hac tertia Editione, ~~[illegible] editione~~, additionibus multis studiosissime locupletata. Venetijs 1606.

De Sagarum Natura & potestate, Deq his recte cognoscendis & puniendis. Physiologia Gulielmi Adolphi Scribonij Marpurgensis. ubi de purgatione earum p aquam frigidam contra Johannem Ewichium, & Her: Neuwaldum. Marpurgi, typis Pauli Egenolphi. 1590.

Examen Epistolæ & Partis Physiologiæ de Examine Sagarum per aquam frigidam a Gulielmo Adolpho Scribonio, Medicinæ & Philosophiæ Doctore, diversis temporibus in lucem editarum Concinnatum a quodam Ignoto patrono veritatis. 1594

Joh. Francisci Pici Mirandulæ Domini [illegible] de [illegible] Dæmonum Dialogus [illegible]

[illegible]

[illegible] A Paris [illegible] 1615

Notæ ad Michaelis Pselli Dialogum.

Nicolai Remigij Dæmonolatriæ libri tres Ex Judicijs capitalibus nongentorum plus minus hominum qui Sortilegij Crimen intra annos quindecim in Lotharingia Capite luerunt. Coloniæ Agrippinæ apud Henricum Falckenburg. 1596.

De Præstigijs & incantationibus Dæmonum & Necromanticorum liber singularis nunquam ante hac Editus. Auctore Richardo Argentino Anglo Medico. Basileæ 1568.

Trois Livres des Apparitions des Esprits, Fantosmes, Prodiges & accidens merveilleux qui precedent souventesfois la mort de quelque personnage renommé ou un grand changement de choses de ce Monde par Loys Lavater; Plus trois Questions proposées & resolues par M. Pierre Martyr. A Zurich. Guillaume des Marescz 1581

Bref discours Adjousté au traicté precedent, sur le fait de la Magie & quel pouvoir les Magiciens & Sorciers peuvent avoir d'invoquer, faire comparoistre & assujettir les Esprits. A Zurich 1581.

Magiæ omnifariæ vel potius universæ naturæ Theatrum in quo a primis Rerum principijs arcessita disputatione universa Spirituum & incantationum Natura &c: Auctore D. Strozzio Cigogna. Coloniæ. 1606.

De [illegible] 1601.

[illegible]

[illegible] 1620

[illegible] 1612

Dæmonomania Pistoriana Magica & Cabalistica morborum Curandorum ratio. A Joanne Pistorio Niddano cum Antidoto prophilactico Jacobi Heilbronneri Excusa Lavingæ Typis Palatinis 1601.

Discours des Marques des Sorciers & de la Reelle possession que le Diable prend sur le Corps des hommes. Sur le subject de le Abominable & detestable sorcier Louys Gaufridy, prestre ~~cy~~ beneficie en l'Eglise parochale des accoules de Marseille qui ~~cy~~ n'aguieres a ~~esté~~ Executé a Aix par Arrest de la Cour de Parlement de Provence par Jacques Fontaine. A Aix par Jean Tholosan. 1611.

Arrest de la Cour de Parlement de Provence, portant Condemnation de Mort Contre Messire Louys Gaufridy Convaincu de Magie & autres Crimes abominables. A Aix par Jean Tholosan. 1611.

Tractatus Posthumus Jani Jacobi Boissardi de ~~cy~~ Divinatione & Magicis præstigijs Quarum veritas ac vanitas ~~cy~~ solide Exponitur per Descriptionem Deorum Fatidicorum qui olim Responsa dederunt, Eorundemq Prophetarum, Sacerdotum, Phœbadum, Sybillarum & Divinorum qui priscis temporibus Celebres ~~cy~~ oraculis Extiterunt adjunctis simul omnium Effigiebus, ab ipso Autore Eiconicis Marmoribus Tabellisq Antiquis ad vivum Delineatis jam modo E[illegible] [illegible] per Joh. Theodor. de Bry [illegible] [illegible] [illegible]

[illegible]

[illegible] partes [illegible]

Extracted out of a sheete of Pap[illegible]

The Vision of Humfry Smith wch he saw concerning London, In the fift moneth, in the Yeare 1660 being not long after her king came into her. and Printed by Thomas Simmons, at the Signe of the Bull & Mouth neare Aldersgate

1660.

Concerning the great Citty of London.

I beheld all her Waters wch belonged to her frozen up, and that exceeding hard, and the vessells which went upon them, so yt I and others passed over her waters without the least danger, and over the greatest vessells which had carryed her Merchandize; ffor all was frozen with a mighty freezing, whereby all her goodly Merchandize were stopt, and her mighty swift waters were turned into a mighty thick frozen Ice, wch stood still so yt her pleasant streames ran no more.

And as for ye Citty her selfe & her suburbs, and all yt belonged to her, a ffire was kindled therein but she knew not how, even in all her goodly places and ye kindling of it was in ye ffoundacons of all her buildings, and there was none could quench it for it was like unto mountains of fire, neither was there any able, neither did any make to quench it, and ye burning thereof was exceeding great and it burned inward in a hidden manner [illegible] [illegible]

[illegible] God [illegible] [illegible] lifted up [illegible] thought the foundacon was burnt up, and all ye lofty ꝑt brought downe (by ye fire) yet there was much old stuffe, and ꝑt of broken desolate walls and buildings in the midst, which ye ffire continued burning agst; And yt wch was taken as to make use of, which yet escaped ye ffire, became uselesse in mans hand as a thing of nought. And ye vision hereof remayned in me as a thing yt was secretly shewed me of the Lord.

And now let her wise men finde out the matter, and her prudent men read ye parable, and her divines (so called) interpret ye vision (And let her know yt her day is at hand) And lett every one of them looke to their owne wayes.

The prair to bee said night and morningo

Domine cali et terra omnium visibilium et invisibilium conditor et creator ego indignus R D ~~te te~~ iubente ~~te~~ invoco per filium tuum unigenitum Dominum nostrum Jesum Christum ut des mihi Spiritum tuum Sanctum, qui me in veritate tua dirigat ad bonum tuo Amen. Quia vero desiderio desidero artes huius vita ~~et necessaria~~ mihi perfecte cognoscere, quae immersa sunt tantis tenebris et conspurcata infinitis humanis opinionibus, ut ego videam me meis viribus nihill in iis assequuturum te non docente: da mihi unu de Spiritibus tuis qui me doceat ea quae vis me discere et cognoscere ad laudem tuum et honorem et utilitatem proximi. Da mihi etiam cor docile ut quae me docueris facile percipiam et in mentem meam recondam inde proferendas tanquam de tuis inexhaustis thesauris ad omnes usus necessarios: et da mihi gratiam ~~ut~~ tantis donis tuis humilisime cum metu et tremore utar. per Dominum nostrum Jhesum Christum cum Sancto Spiritu tuo Amen

The call

In nominibus æternis viventis et omnipotentis Dei Sadai: ~~fortis~~ Jah Jah
Iah: Jeheh Jeh: El El El: Elohim Sabaoth ~~fortis et~~ terribilis
~~creatura~~ Deifet: [illegible] sui potentia ad te ut statim compa=
ego R D conductus divinis in ~~propria~~ forma tua ~~[illegible] corpore [illegible]~~ anima
reas in hoc o ~~[illegible]~~ ~~te per omnes celestes~~
[illegible] ~~natura Dei~~ ~~[illegible]~~ alii te per omnes
~~potestates [illegible] [illegible]~~ [illegible] viveo ut les m=
celestes potestates fidelitas servientes [illegible] sine aliquo non mento
[illegible] signa [illegible] responsa [illegible] Dei ad=
[illegible] vel nomine [illegible] dispositionem
[illegible] elementa et [illegible] sensibiles visibiles
[illegible] immensa
et [illegible] spectas [illegible] et [illegible]
[illegible] virtutes [illegible] te per pla=
[illegible] virtutes et
[illegible] spectat
[illegible] ~~[illegible]~~ in coelo [illegible]
[illegible] familia [illegible] et [illegible]
[illegible] corpus
[illegible] nabitat [illegible]
[illegible] sanctitudo [illegible]
[illegible]
[illegible] lapi
[illegible]
[illegible] sanctis
[illegible] infirmitate [illegible]
[illegible] reconciliavit ~~et [illegible]~~
[illegible] Deo ~~partes~~
[illegible]

Adiu: per 7tem illa pretiosissima Spiritus dona quibus Jesus Ch[illegible] nos
induit; et per omnia secreta ~~[illegible]~~ humanae redemptionis qua
Deus ipse factus homo perfecte implevit ut statim compareas in hoc [illegible]
adiu: per ~~per~~ pulcherrimum et suavissimum illud consentu
indefinenter clamantem Sanctus 3 Dominus Deus omnipo-
tens qui eras qui es et qui futurus es sedente super thronu
una cum Agno benedictio, Honor et gloria sit in secula
seculorum Amen./. Adiu: per 24 seniores sedentes super
24 thronos in conspectu Dei, per eorum citharas quibus dulc
cimam melodiam mittunt excelso deo, per eorum flagrantissima
violas aureas quibus preces sanctissimo deo offerunt, per omn
coelestes cultus et officia ut confestim hic subito obtempe-
rans cuique divinis nominibus; age fallax cur moraris
omnes sancti coelestes tribus compellant te, victus melachan
expellat ~~te~~ te cui datum est ligare reges tuos catenis et
nobiles vinculis ferreis Deus regnavit, tribus Judah
vicit et praevaluit, nullus sit tibi quies, vel requies mora
di in 7tem planetis: excutiat te terra, expuant te aquae, m
mureantes venti efflent te, vivensille fons emovat te, quipp
cooperare mecum
haec omnia adiu: Obtestorque coelum et ~~terram~~ adeoque te
stimulare obedire totae meae volunti provocent te sub pena
[illegible] ~~[illegible]~~ porro adiur: p~~er omnes coelestes pot~~
[illegible] ~~[illegible]~~ ~~deo~~ per totum coelestem exe
tates [illegible] ~~[illegible]~~ compareas per Seraphim Cherubim thronos princip
[illegible] ut statim [illegible] ~~[illegible]~~ ~~potestates~~ Archangelos et An
[illegible] ~~dominationes potestates et virtutes~~ et [illegible] illo
[illegible] per omnes coelestes cohortes, per inhabita [illegible]
[illegible] beatorum [illegible] et statim compareas in hoc
[illegible] ~~[illegible]~~ [illegible] volens [illegible]
[illegible] [illegible] et pe
[illegible] [illegible] solo
[illegible] [illegible] Athan
[illegible] ~~[illegible]~~ [illegible] per omnia Dei nom
[illegible] Jesus et per [illegible]
[illegible] per [illegible] in coelo [illegible]
[illegible] sub pena [illegible]
[illegible] [illegible] lato
[illegible] fi
[illegible] Dominus [illegible]
[illegible]

In the names of the aternall livinge and omnipotent God. Shemham
phoras+ Ela+ On+ Adonay+ Cados+ Eloy+ Ela+ Saday+ Panton
Emanuel+ Messias Sother I T G the creatuer and ymage of God
Indued wth his devine ~~wisdome~~ power dor[illegible] ther A[illegible] office is
gutch; I 4 thee by thy office, power and dignity, and by thy carac-
ter, and by the powerfull Aungell of this day (name the An: here)
that thou doest appear in the fair shape of a man visabely to
my sight and unto I and that thou doest fulfill my lawfull
and honest demaunds wth out hurtinge my bodye or soul or any
of Gods creatures; I 4 by this visable world and all mundain
bodyes; I 4 by the ellaments of all generable things and their wonder-
full disposition, and by all sensible, visable, and affectable creatures
of every sort; I 4 by the erth the foot stool of the unmesurable God
by the ary depths and liquid spaces by the ellament of the fier
and water and their operations: I 4 by the 7 wandering plannetts
and their variable influences, by all fixed starrs and their forcible
Influences, by the powerfull Intellegences of all starrs and
their wonderfull forces, by all the glorious Angels and their
Hyrarchyes by S:C:T:D:D:P:V: Angells and Arch:
and by all ~~their~~ powers and vertues: I 4 by the mighty An-
gells of the 7 days and plannetts to witt M: G: R: S: Sa: Ana:
Cassiel: and by their powers and vertues: I 4 by the Incompre-
hensible essence of the one and unitrine God the fountain of all wis-
dome, scripture, and power, that forthwith thou doest appear and obey
unto this call; I 4 thee by these mighty and wonderfull names of
God, [illegible] Saday [illegible] Elion [illegible]
Elohim [illegible] [illegible] I 4 by the [illegible] of the
[illegible] of [illegible], in the body of [illegible] heaven the [illegible]
of Deity both [illegible] remaineth, [illegible] by the [illegible] of our Lord
[illegible] [illegible] by his [illegible] and death, by his [illegible]
[illegible] into Hell [illegible] death of his [illegible] and
~~[illegible]~~ [illegible] the [illegible] all [illegible] in the ~~[illegible]~~
clouds at the latter day when he shall [illegible]
[illegible] the [illegible] I 4 thee by [illegible] blessed
[illegible] sacraments, by Baptisme and the communion of his precious body
and most precious blood [illegible]
[illegible] I 4 by the holy [illegible]
[illegible] by the
[illegible] by all the [illegible]
of [illegible] that forthwith thou doest appear; I 4 thee

I ꝝ by the 7 most pretious giufts of the holy Gho: and by the
sweet consent of the heauenly host incessantly ministringe be-
fore the lamb that thou fullfillest my demaund: I ꝝ by the 24
elders sitting upon the 24 throwne in the sight of God, and
by all the suffrages of the host of heauen, offices and lawfull ser-
uices: lett all the heauenly tribes ~~con~~ compell thee the vertues of
Melachim driue thee forth to whome is giuen power to by Infernall Kin
in chains and their nobles in bonds of Iron, God hath raised the
tribe of Iudah hath ouercum: lett there bee noe rest for thee
in the orbs of the 7 planetts nor in the 4 ellaments till thou hast obey
ed unto my call, lett the winds blow thee out lett the fyery fountain
driue thee forth for I ꝝ all these by him wch made heauen and
erth, Hell and Seas; and all that there in is, that they help
and succor mee in ~~b~~ reering thee up to fulfill my commaund.
and by the vertue of the most high God I constrain thee and
by these his most sacred names of God I charge thee to appear
Iah + Ieh + El + Adonay + Tetragrammaton + Zebaoth + other
Agla + Deus + fortis et teribelis and by ~~thie~~ the most powerfull name Iesus, and by
the other powerfull names of God aswell unnamed as named
et alsoe ineffable: wthout wch there is no ~~thinge~~ vertue nor power
graunted to any one but by the wch all in Heauen, erth, Hell and
Seas are subject; wherefore appear under pain of the wrath
and indignation of the most high God, and of most cruell
pains to bee inflicted upon thee in the most bitter place of
[illegible] untill the day of iudgment or untill thou shalt
[illegible] to the [illegible]
[illegible] in the name of [illegible]
[illegible]
[illegible]

O father of heaven one god in substance & 3 in person god of Abraham
god of Isaac god of Jacob which didst love mankind, that
was at first lost by Adams sin & ~~[illegible]~~ and
by which every man is descended out of his loins by seminall corruption
is tainted with originall sin, which he hath drawn from his father Adam &
Eve, & rather than he should perish either by his originall sin
or by any actuall sin of our transgressions didst out of thy
most singular love to all mankind in generall when god justly
[illegible] against them, & so [illegible] they [illegible]
that now nothing would be [illegible] but confusion of face
utter desolation & destruction, in unquenchable & eternall flames,
didst out of that prime & principall love of thine to all mankind send
thine only begotten & beloved son Jesus Christ into this world to take
our flesh upon him, that by death & suffering upon the altar of the
cross he ~~[illegible]~~ might remove all our sins, deliver us from
the bondage of sin, death, & hell, reconcile us unto ~~him~~ thee father, thou
who didst deliver the 3 children Shadrach Meshach & Abednego from
the burning furnace, Susanna from the false witnesses o lord god omnipotent
as thou didst deliver Daniel from the lions den, & Jonas out of the
whales belly & Abraham out of Ur in Chaldea, yea as thy
only begotten son Jesus Christ did raise Lazarus from death to life after
that he had lain 3 days in the grave, & as thou didst appear to
Moses in mount Sinai in a burning flame & thou didst give him
thy laws, so I beseech thee o lord that what spirit soever shall be called
into this [illegible] in crystall stone or glass [illegible] by thy omnipotent power
be compelled to appear [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

strength, might & will my hart & soule I humbly beseech thee as thou
didst cast out seven devills out of Mary Magdalene & didst suffer thy self
to be beholden of Thomas that he should put his hand into thy wounds
of thy ~~most blessed~~ side & as thou didst ascend most wonderfully
in Glorie & sat in thy throne & sight of thy disciples into the sky
most gloriously to the great admiration of all the spectators & sittest
there at the right hand of thy father & as thou shalt come to judge
the quick & the dead & the world by fire, so I beseech thee grant
that this spirit [illegible] lawfully bound be constrained by thy
divine will & power that it may be of such sufficient force to constrain
any spirit being called into it that he shall have no power but to
appear therein it really & truly visibly & commoniously obediently with
what the caller shall command him without any illusion fraud or
deceit I J nomen [illegible] omnia obediunt tam in coelis quam in terris
et Infernis. celestia, terrestria et infernalia Amen Amen Amen.

BRITISH MUSEUM

Elizabeth the daughter of the Lady Jennins a child now 13 yeares of age being in
Thistleworth) (shortly after she was frighted wth the sight of an old woman who sudden-
ly appeared to her att the dore and demaunded a pin of her) was taken wth an infirmitie
in her throate aboute the 13th of January refusing ev(er) after all manner of fleshe meate.
The 15th of ffebruary she complained to be exceeding sicke, and from that p(re)sent time
lost the use of both her leggs. The 19th day at night she was taken wth extreame fitts
of panting and sighing and began to talke idlely and growe very ill, in so much that
her parents fearing her death sent p(re)sently to London for Doctor ffox, who
brought her being very sicke, to London with him, where she continued languish-
ing complaining of aches in diu(er)s p(ar)ts of her bodie and often weeping extreamely.
About the end of ffebruary every night after midnight she had a great fitt of
sighing and groaning expressing diu(er)s paines in her knees, armes, head & heart
very suddainely removing from one of these p(ar)ts to another, and at last being
setled in the head and heart, she would then lye continually sighing & groaning
4 howers at the least as if death were att hand. The 17th of March at night
she had an exceeding great fitt of strange convulsions, noe p(ar)te of her bodie
being free, wch lasted the greatest p(ar)te of the night, After wch fitt her un-
derstanding was very much weakned, and her memory of all things past quite
lost; And shortly after all her right side was benummed, and her right arme
lost all motion and sence as if it had bin taken wth a dead palsie. And after
this these fitts of convulsions nev(er) failed coming once or twice in 24 howers
but only for 4 or 5 daies about fortnight before her recoverie, and in her fitts
her dead arme was as violently moved as any other p(ar)te of her bodie. During
this time many things were applyed by the physitions for her helpe but all in-
vaine, the medicines rather producing contrarie effects. On Easter eave
the [illegible] of Aprill after her fitt in the afternoone she began to [illegible] in her
sleepe [illegible] after her fitt on Easter [illegible] she
[illegible] she
[illegible] violent
[illegible]
[illegible]
[illegible]
[illegible], but
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] (speaking) she [illegible] | well I thanke you |
[illegible] | [illegible] long after
[illegible] | [illegible] day she
was lett blood [illegible] fitt [illegible] afternoone she [illegible]
[illegible] her convulsions and in the [illegible] almost [illegible] she
spake these words following distinctly and with an audible voice staying
an equall distance of time betwixt every sentence

Jane fflower.
katherin Stubbs.
Countesse.
Nann wood.

These haue bewitched all my mothers Children.
East, west, north and South all these lye.
All these are damnable witches.
Sett vp a great Spring of Rosemarie in the middle of the house.
I haue sent this Childe to speake to them all these witches.
Put Countesse in prison this Childe will be well.
If she had bin long agoe all the other had bin aliue.
Them she bewitched by a Catsticke.
Till then I shall lye in great paine.
Till then by fitts I shalbe in great extremitie.
They dyed in great miserie.
A hundred more haue bin hanged in the west Contry.
The gutts and garbadge and all that was within them was drawne [illegible] waies.
Noe man could kill witchcat.
They had power ouer all them to bewitch them to death but me
And me in great miserie but to liue
Noe body knowes what [illegible] witches
[illegible]

And noe sooner was the fitt ended but she remained speechles and in her palshe as before. That evening her Parents (hauing sett downe the words aforesaid by her spoken) resorted to Sr William Slingsbye the next Justice to aduise what to doe: And they found the meanes to bring Countesse to him to be examined she not knowing their intent. whose examination followeth.

The examination of Margarett Russell als Countesse
taken before Sr Wm: Slingsbye kt one of the Justices
of the peace in the Countye of Midd. 25th of Aprill.

Margarett Russell als Countesse accused for bewitching Elizabeth daughter of the lady Jennins being examined confesseth that yesterday she went to mrs Dromondbye in blacke and white Court in the old bayly and told her that the Lady Jennins had a daughter strangely sicke, whereuppon the said Dromondbye wished her to goe to inquire att Clarken well for a ministers wiffe that could helpe people that were sicke, but she must not aske for a wich or a cunning woman but for one that is a phisition woman, and there this examinate found her and a woman sitting wth her, and told her in what case the Childe was, and she said shee would come this day but shee ought her noe service, and said she had bin there before and lefte receipts there but the Childe did not take them. And she said further that there was two Children that the Lady Jennins had by this husband that were bewitched and dead, for there was controversie betweene two [illegible] and that as long as they dwelt there they could not prosper [illegible] that there should be no blessing in that house [illegible]

[illegible]

On fryday the 26th of Aprill betweene 10. and 11. a clocke in the forenoone (at
time Countesse was brought out of the gaole to speake the minister and hi
wiffe and others att a private house) the Child had another very dangerous
fitt of convulsions, wch Doctor ffox beholding said it merely touched her
in wch fitt she began to speake againe as followeth.

The height of my disease is witchcrafte.

& after a good space she spake againe thus. They have noe power to witch me to death but only to putt me to paine.

& a non after ~~she~~ ~~said~~ wth a smiling countenance she said. One is in prison tother is hanged.

& presently after It is roaste: it is roaste.

And presently her fitt went of; her speech returned; and her palsie arme recovered motion and sence, and ever since hath bin and is perfecte in her understanding and memorie, and of very good health in all respects and writeth her mynde as well as she did before she fell sicke.

[illegible]

fo. 136

The second examination of Margarett Russell als Countesse taken before Sr Tho: ffowler and Sr william Slingsbye Kts and Doctor Bates Justices of the peace in the Countie of Midds the 26th of Aprill.

That mrs Goodcole the ministers wiffe did not as in her former examination is sett downe, but that it was a woman that sate by her working who was her sister. But she confesseth that this morning about 10. or 11. a clocke she was brought out of Newgate to the house of James the Clarke, where we did nowe examine her, to speake wth mr Goodcole and his wiffe and wth mrs Dromondbye.

And she further confesseth that when mrs Gargrave lay att mr Higgins house when my Lady Jennins first child was sicke, that she was then there wth her, and that a maide servant of the Lady Jennins came thither to waish a mapp, of whome mrs Higgins did inquire how the child did and she answered not well, to whome mrs Higgins replyed, that they had much wronged them and that it would come home by them and theirs.

The examination of ffrancis Aston Anne Goodcole and George Goodcole taken before Sr william Slingsbye one of the Justices of the peace in the Countie of Midds 27th of Aprill.

ffrancis Aston the wiffe of mr Thomas Aston dwelling in Clarkenwell examined, Confesseth that yesterday about Nyne a clocke her sister Goodcole sent for her and showed her a note in writing the wch her brother mr Goodcole did read unto her, the wch did containe that there was a woman in Newgate committed for a witch who had named a woman in Clarkenwell wth whome she had lately been [illegible]

[illegible]

[illegible] Ladye ffowler

and

and had lefte a medicine there but that the childe had not taken it. But sh
utterly denyeth that she or her sister did either speake any thing or kno
any thing either of the death or bewitching of the Lady Jennins other
children that were dead, or of any controversie betwixt two howses. A
that Countesse told her she was sent to her from a woman in the
Strond that she had done good unto, and from the childs grandmoth
and prayed her att the last that she shold come when she heard furth
from her./

And further saith that yesterday in the morning there came a ma
to speake wth her husband who was in bedd wth her, but she knowe
not, being a blacke man aboute 40 yeres old like a Cittizen who
did desire him to doe some busines for him sometimes the next wee
After he was gone her husband did rise and went abroade, but did
turne aboute 10 a clocke to her sisters howse Mrs Duffeilds, and sent
this Examinate and her Sister to goe wth ~~her~~ him to Mr James h
house before 11 a clocke whose maide fetched him thither as soone a
they came. Mr Goodcole and his wiffe desired him to bringe Count
unto them. And then they did inquire of her whether shee knew
examinate, she answered that she nev saw her nor knewe her but
day before as is confessed. And she also confesseth that her broth
Robte Duffeilds went wth them; wch done James carryed the pri
to the goale and they returned to Mrs Duffeildes againe and there
dined togeather.

[illegible]

~~[illegible]~~

July 30. 1622. The Lady Jennings repaired to
Dr Napier for cure of her Daughter. See the Figure;
& his notes thereupon in his Diary for that day & yeare.
The Dr calls the disease Epileptica Matricis, and
Morbus Matricis.
See at the end of that Booke the Drs Questions relating
to the nature of the disease, & how to cure her, and
whether she were bewitched, or only troubled with
the Epilepsie of the Mother.

Ashmole
1690

Diabolus

~~Quando~~ Deus in nobis per affectum conspicit se bonis operibus et per effectum nascitur
et per effectum i. augmentum virtutum cum illis et crescit sed quando Herodes
i. diabolus hoc attendit tunc quaerit perdere eum. hoc papa
Quicquid a deo diligitur a diabolo impugnatur. Bernardus
Unde sicut 2 Reg. 5. Philistei audientes quod David esset unctus in regem
ascenderunt universi ut quaererent David ad perdendum. Unde similiter habetur
Apoc. 12. draco stetit ante mulierem quae paritura erat ut cum peperit
filium devoraret.
diabolus observator callidus quando opera bona incipimus quaerit quomodo resistat
et occidat.
Herodes habet dulcia verba sed falsum intendit sic diab. sub specie boni quaerit
nos inducere ad malum. ideo transformat se in angelum lucis
[illegible] terret te diabolus impugnat raro contra quem est semper habet mille nocendi modos
[illegible] Ber.
Diabolus est callidus in decipiendo. versutus hostis habet [illegible] 3. videlicet
aliquos decipit vigilantes. Gregorius
[illegible] subtilitate naturae 2 longa experientia 3. [illegible]
studiosos.
Hic deus permittit i. [illegible] homo malitiam et [illegible] ut qui magis amabit
bonitatem et mundanos videant
[illegible] sibi sufficerit et quos magis [illegible] Apoc. 3. [illegible]
[illegible] in acquirendo [illegible] magis impugnant [illegible] et diabolus [illegible]
[illegible]

Cum porcinis sunt sordes, ab actionibus demonum facile capiuntur [illegible]
porci in solos sunt abidi pro comedentes pro gula, pugnas pro luxuria, [illegible]
carentes pro avaritia, in terra fodientes pro [illegible], stimulantes pro ~~[illegible]~~
nisi quibus porci more vivunt diabolus in eos potestatem non accipit. nisi ad [illegible]
non ad perdendum. Beda

diab. cupit et petit mitti in porcos, quia noc[ere] in abyssum propter
2 quia porci impurissimos denotant, 3 quia porci immundi sunt et solum [illegible]
tabitur in mentibus animalibus.

[illegible] in porcos permittit cum damno aliorum. 1 ut ostendat hominis dignitatem qu[illegible]
Christus unum hominem voluit pretio 2000 porcorum. Hier. 2 [illegible] Beda. 3 [illegible]
[illegible] non multi ex relatione pastorum ceperunt [illegible] [illegible]
[illegible] demonstrent [illegible] ob minimum amorem temporalium in amissione porcorum dampni
momentum 4 ut ostendant in quos diabolus magnam potestatem habeat.

Daemon est fortis Job 41. non est potestas [illegible] Luc 11

Daemon est armatus non omnibus [illegible] 1 Sam. 17. [illegible] est
Goliath, lorica [illegible] 3 scuto [illegible] 4 [illegible] sunt [illegible]
[illegible] sed fortior [illegible] est [illegible] David 5. [illegible]
de Fradera Demone 3. in quaestione pag. 98.

multis [illegible] daemon ingreditur ad domum [illegible] sed [illegible]
ingredi nisi per unum ostium [illegible] ingredi potest per 5 fenestras sensus.

Daemon [illegible] 3bus modis 1 [illegible] termino et [illegible] ut de 7 mortalibus
[illegible] et laborem ut [illegible] [illegible] 2 [illegible]
ad [illegible] [illegible] 3 a dextris [illegible]
[illegible] [illegible] [illegible] ut
[illegible]

[illegible]

~~[illegible]~~ ut [illegible] vi[illegible] sed ~~[illegible]~~ [illegible] [illegible]
2 non [illegible] ut [illegible] sed [illegible] animalis. 3 non [illegible]
saltat, non fugit [illegible] passu graditur

[illegible] magnus, [illegible] publica [illegible] vox
[illegible] est [illegible]. 2 quoddam animal [illegible]
[illegible] 3. [illegible] 1. [illegible]
4 quoddam animal [illegible]. 1 [illegible] 5. [illegible]
6 [illegible]

[illegible] ~~[illegible]~~
[illegible] 2 [illegible] et [illegible]
[illegible] 3. [illegible] ~~[illegible]~~
[illegible] et [illegible] sed non [illegible]
[illegible] 3 [illegible]
[illegible]. 4 [illegible] 5 [illegible]
est [illegible] 6 non [illegible]
[illegible] in magna [illegible] non
[illegible] nisi magna [illegible]
[illegible]

appellantur daemones [illegible] qui saltant in altum. Isa. 9.
2 [illegible] qui post ~~[illegible]~~ saltum [illegible]. Isa. 14. [illegible]
de [illegible] 3 [illegible] [illegible] in
[illegible] ad [illegible]
[illegible] ad [illegible]
[illegible]

[illegible]

when the uncleane spirit is gone out Luke 11. 24. 25. 26. [illegible] what [illegible] afterwards is
[illegible] 1. the occasion of the [illegible] & by what meanes & what [illegible] at this time that is
[illegible] 3. his [illegible] the last condition of the same [illegible] at this time [illegible] in the 24 verse [illegible]
[illegible] conclusion delivered in the first [illegible] namely in the 24 verse [illegible] spirit. & how it is
[illegible] I will shew you of the [illegible] the uncleane spirit
[illegible] taken namely for the divell [illegible] by gods creation & what
[illegible] I will shew you first what the divell was by gods [illegible] uncleane spirit [illegible] other
[illegible] I will shew you [illegible]
[illegible] uncleane spirit [illegible] I will shew you [illegible] out of his [illegible]
[illegible] an uncleane spirit & lastly how he is to be driven out of his [illegible]
[illegible] in the [illegible] Christ [illegible]
spirit is [illegible] in the scripture [illegible] a [illegible]
as John 3 [illegible] spirit [illegible]
[illegible] spirit [illegible]
spirit or [illegible]
[illegible] is called the spirit of the [illegible]
[illegible] taken for a [illegible]
[illegible] 22. mat. 27. [illegible]
[illegible] I commend my spirit [illegible] sometimes it [illegible] angells
[illegible] are called ministring spirits & sometimes it signifieth [illegible]
[illegible] divells as here it is taken but [illegible] to distinguish them [illegible]
[illegible] uncleane [illegible] spirit [illegible]
the uncleane spirit I will shew you [illegible] question may be made
taken [illegible] the divell. But [illegible] I answer that [illegible]
what the divell was by his creation [illegible] it is written that god [illegible]
[illegible] made good [illegible] he made it [illegible] good [illegible]
that he made [illegible] good [illegible] made good [illegible]
[illegible] that the divells were at their creation made good [illegible] all [illegible]
[illegible] excellent [illegible]
[illegible] immortall [illegible] with all other excellent gifts & graces
[illegible] with all other [illegible] god [illegible]
[illegible] any [illegible]
[illegible] making them [illegible]
[illegible] become divells not by [illegible] but by [illegible]
[illegible]
[illegible] gods [illegible]
[illegible]
[illegible]
[illegible]
[illegible] but in [illegible]
[illegible]
[illegible]
[illegible] gods [illegible]
[illegible] that [illegible]
[illegible]
[illegible] 3. [illegible] of all the rest [illegible]
[illegible] of all [illegible]

you odious & abominable in gods sight as appeareth in this that it cast the angells out of gods presence & thrust them out of heaven & hath [illegible] into hell. Let us then 1 take heed how we fall into this [illegible] sin [illegible] that if god spared not such excellent [illegible] as the angells [illegible] then there is smaller cause for us to think that he will spare us that dwell in houses of clay. shall god throw angells out of heaven & Adam [illegible] out of paradise for this sin of pride & shall we imagine that we shall escape [illegible] them in pride [illegible] happy then are we if we [illegible] of these [illegible] will make us [illegible] in him [illegible].

uncleane spirit. 1 for that all uncleannes [illegible] inhabitation [illegible] delighteth in [illegible] as swine [illegible] in a [illegible] filthy [illegible] & [illegible] in [illegible]
2 [illegible] ~~[illegible]~~ [illegible] the [illegible]
[illegible] 3 uncleane [illegible] uncleane [illegible] as an idolater [illegible] slanderers [illegible] all [illegible] Galat. [illegible] uncleane [illegible] the devill.

[illegible]

On Quene mary [illegible] at Pauls in fran[illegible]
the 26 of ~~Nov~~ 1609 173

~~[illegible]~~ [illegible] wash bread [illegible] glanow [illegible] gallery [illegible]
[illegible] [illegible] 1 [illegible] [illegible]
[illegible]

ma
[illegible] [illegible] the women [illegible] ~~on~~ two [illegible]
beaten a gallery [illegible] of the wash bread
& now [illegible] ~~made~~ only aqua vite [illegible]
[illegible] [illegible] to [illegible] with all together
& [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] as good as any [illegible] [illegible]
& is [illegible] [illegible] the [illegible] [illegible] & [illegible]
no [illegible]

[illegible] of [illegible] [illegible] at [illegible] ~~[illegible]~~ [illegible]
in [illegible] [illegible] at [illegible] it is distilled by [illegible]
[illegible] [illegible] a [illegible] of birds called kingfisher
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible]

[illegible] his thought taken
drowned in strong [illegible] or pottes
as John [illegible]
thy blessed [illegible] god to be applyed to our
[illegible] & the [illegible] of the armes

of [illegible]

[illegible] of the [illegible] of the [illegible]
majesties [illegible] Sr John [illegible] Esquire

And [illegible]
[illegible] Margaret [illegible] & [illegible]
[illegible]
[illegible] et agnes [illegible]
[illegible]

+ Lent to mr Bostock [illegible] that article
[illegible] Romanu
[illegible]

~~174~~ 142

Any thing nowe or ever hereafter that harme would doe me
eyther man woman or child or whatsoever els it be, the father
almighty against them be, the sonne Jesus Christ with me be,
the holy ghost blesse, save, keepe & defend me, nowe & evermore
out of the handes & from the handes of all mine enemyes ghostly
& bodyly, blessed trinitie in the name of the father & of the sonne & of the holy ghost Amen.

The blessing of the mervaile makir of almighty god
blesse & keepe me from all vexations & troubles aforesayd
his royall divinitie defend me his everlasting godhead
keepe me, the power of the father direct my wayes,
the wisdome of the sonne ~~keepe me~~ quicken me,
the vertue & power of the holy ghost [illegible], god the
begynning & ending, graunt unto me the blessing that
that this the good blessing may be healthe & comfort unto
my soule & body everlastingly. Amen. [illegible]

BRITISH MUSEUM

Jesus maria

N † R. Quia verbum caro factum est et habitavit in nobis
toanni nascens de maria virgine per ineffabilem pietatem et
misericordiam suam piissimam et per intercessionem specialem
Beatae mariae virginis et Angelorum Sanctorum omnium
et maxime Apostolorum, Evangelistarum suorum Johannis
et mathei marci et Luca ipsum quaeso et deprecor
me liberare et conservare ab omni infestatione Diaboli et
ministrorum ejus qui cum patre et spiritu Sancto
vivit et regnat in saecula saeculorum Amen;

This ~~pap~~ writeing I transcribed from a printed paper wch
Moses ye Jew preacher to ye Jewes and Lived at Mr Whitlers
house brought mee it was given by a ffrench Astrologer
to maria Rodriques a ffrench Jew that Lyeth at Mr
Cookes and roareth out often by mee her brother came
along to mee and when shee seeth him shee roareth
out: I observed the question ye 4 martij 1656/7 h
7. 12'. am. I advised that ye Dr wright give her
something to cause her courses to come downe &
to purge mellancholly, and that shee bee removed
from Mr Cooks to ye South East: quia ☽ a ✶
♀ ad ✶ ♂. et ♂ ☌ ♏ 10 [illegible]: vide figuram in
Libro magno [illegible] wch but
[illegible] virgin wax [illegible]
[illegible]

O almighty & everlastinge God wch by thy infinite power of thy word hast created the heavens & the earth & all thinges therin contained, wch madest Adam of the earth like unto thine owne Image & likenes & didest create the celestiall creatures the Angells And hadest appoynted unto every of them his place & order, wherein they should remayne notwithstandinge certaine of them for their pride & presumption by thy iuste Iudgemente thou haste caste downe from theire places into the inferior parts of the earth, there to remayne untill the Judgment daye. O Lord my creator & father omnipotent from whom nothinge is hid, to whom all creatures visible & invisible celestiall terrestriall & infernall be obedient & feare whose power no creature is able to resiste, & wth whom nothinge is impossible have mercye on me & have respecte unto me thy creature wch doe call unto thee, for without thee I nor no man else can obtaine any thinge profitable either for body or soule, or bringe any thinge to passe, therefore I pray thee good lord & most humbly beseech thee to grant me thy grace & power uppon all Ethereall and earthly spirits yt wch of them soever I shall call at any time in the name of thy beloved Sonne our Lord & Saviour Jesus Christe, by thy mightye power & in the vertue of thy holy names members & merits may be made obedient unto me & my Invocation & that thou wilte comaunde thy holy Angells appoynted by thee to rule over them to constrayne & compell them to appeare visiblye unto me that by thy mighty power I may binde them & loose them, & to fulfill my will & desires & yt they may in no wise withstande mee. O Lord Jesu Xpe. I beseech thee by thy payne & passion, & by the merits & intercessions of thy blessed mother St Mary the virgine, & of all thy holy saynts to grant me thy favorable mercye sufferance & assistance in this my enterprise And that this spirit named N. wch nowe I intende to call may by thy mightye power, & in the vertue of thy holy name may be made obedient unto me & my invocation but thy will be done O god for all things are possible wth thee throughe thy mighty power [illegible] heavenly, earthly & holy [illegible] I do beseech all [illegible] is blessed & sanctified holy shall bowe & obey thy holy name wch name [illegible] be able to resiste any thinge in heaven & earth [illegible] O Lord god that this spirit N [illegible] appeare [illegible] fulfill [illegible] obedient [illegible] made obedient [illegible] Grant it O Lord god father almighty [illegible] Xpt [illegible] all [illegible] glory & power [illegible]

[illegible]

visibly unto me, whensoever I shall call thee by this booke or bonde corporally, in the forme of a fayre N. & that thou be obedyent unto me in all things that I shall require & demand of thee in the payne of the great hatred & highe displeasure of god & of thy prince Amen.

Also I ꝯ thee N. & I conjure thee by the vertue & in the vertue of our lord Jesus Xpt, the holy immaculate lambe of god Alpha & ω, the first & the last & by the holy incarnation of our lord Jesus Christ & by those holy names of almighty god. Agla. On. Tetragramaton, Onetheon. Sabaoth. Adonay. Joth Tawe Stymulaton. Elzephares. pantheron Tobiel. Eloy. And by theire vertues I charge thee N. that thou heare my voyce & whatsoever I doe aske of thee by & by inclyne thy selfe unto my petition. & be obedyente unto mee & fulfill my will & desyres. I ꝯ thee thou spirit N. & I comande & cyte thee by him that sayd the word & all things were made done & created, & by him to whom the hyghest of Angells be obedient, & all creatures, celestiall, terrestriall & infernall, & by the vertue of him & his omnipotencie & by the fearefull day of the highe Judgment of god, & by his dreadfull sentence uppon all the wicked & disobediente & by ther perpetuall torment, That thou N. be cyted & that redily & most swiftly thou prepare thy selfe to come & appeare to me visibly, without any illusion or deceite so soone as I shall call thee corporally, in the fayre forme of a man or N. to shewe me the veritie & truth of the things as I shall aske thee & to speake to me in a milde voyce that I may heare & playnly understand the same & further to obey me & my invocation without any feare or hurte of body or soule & faythfully to accomplishe those things that I shall comande thee to doe in the name of almighty god. Otherwise if thou be disobediente unto me I by his omnipotent power will condempne thee N. to everlasting [illegible] to be punyshed with all rebellious spirits in [illegible] [illegible] weepings waylinge & gnashinge [illegible] end. Amen fiat fiat fiat

Jan. 1a Against witchcraft. Rec.d R Nash [illegible] 179

take the patients water & [illegible] let it boile [illegible] & put [illegible]

salt [illegible] then read the gospel of St John that is read on [illegible]

3 tymes & when that is done [illegible] boyle [illegible] before you

needles & putting them into the same you must say [illegible] in gods

name & in gods name & in gods name in nomine patris et filii et spiritus sancti

as this [illegible] doth boyle [illegible] so may the witch

inchauntment of [illegible] who hath bewitched N. returne & light

uppon theire selfe againe, & by the vertue of these names of

Tetragrammaton Alpha & ω. [illegible] Emanuel [illegible]

Jesus Xpus, by these holy names of god I [illegible] & curse [illegible]

& sweare you from your office dignitie & I [illegible] you &

[illegible] you into the nethermost pit of hell there to remaine

till the day of judgment except this witchcraft cease & light

uppon [illegible] draw it fiat fiat fiat Amen

I desyre the bit from the hart, I desyre the bit from the blood, I desyre

the bit from the gutts, I desyre the bit from the flesh, I desyre the

bit from the skin, I desyre the bit from the bodye [illegible]

the [illegible] of the ground [illegible] shall [illegible] no man nor woman

[illegible] beasts [illegible] bit & 2 bubit, 2 [illegible] bit & 3 bubit [illegible]

4 bubit 4 [illegible] bit & [illegible] bubit [illegible]

[illegible]

[illegible] + [illegible] + [illegible] + [illegible] + [illegible]

Vt sanguis ne erupat
cut these caracts in a lamina of copp or ring & [illegible]
about thy necke or finger + p + b + b + p + p +
D + 6 + e + z + E + et [illegible] pothib [illegible]
sanguis fluxus cessabit + h + p + [illegible] 3 4 3 + 3 + s + c
to cast the molten [illegible] or any [illegible] or any other
sudden payne.
writ these words [illegible] in the inner barke of an elder
cut very ~~small~~ in pay & [illegible] it in milke
give it to the patient ~~[illegible]~~ [illegible]
Laur [illegible] + [illegible] + Gandes + [illegible]
~~[illegible]~~ Citrandi +

[illegible] thou [illegible] make my [illegible] Lord & [illegible] guide me [illegible]
blessed [illegible] & [illegible] in [illegible] that thou wilt deliver
pleased to deliver me [illegible] from the hands of their enimies every
Abraham Isaack & Jacob [illegible] from the [illegible] confusion, o [illegible] fountaine of
So o Lord [illegible] me from [illegible] [illegible] hunger [illegible] as thou didst
merrie saue me from [illegible] o Sweet Lord Jesu Christ [illegible]
Noe [illegible] from the flud, o Sweet [illegible] from all harmes & daungers other [illegible]
keepe me [illegible] & defend me from all [illegible] moyses & daniel
old or [illegible] as thou didst deliver & defend [illegible] & Daniel
& the people of Israel David & Susanna & [illegible] & St paul
& the 3 children & Jonas & Adam & St peter & good
whom thou didst [illegible] thy wonderfull mercy & goodnes, to beleeve and to loue
Jesu graunt me faith, hope & charity, Lord preserue me, o Lord [illegible]
& hope after righteousnes, [illegible] Life, graunt me the life to
my [illegible] & [illegible] & after this [illegible] by the visitation of S
come, by the Annuntiation of the Angell, by the [illegible]
Elizabeth, by the Natiuity of o Lord, [illegible] by the doctors, by thy
in the Temple by thy disputing wth the doctors, by thy
prayer in the garden, by thy whipping at the pillar by thy
crowne of thornes, by thy carrying of the + by thy crucifying
& death by thy resurrection, by thy ascension, by the coming
of the holy ghost by the assumption of o blessed lady, by the coro-
nation & exaltation of her aboue all the quires of angells haue
mercy one my soule

148

[illegible]

Vt sanguis no exeat

write these caracte in a lamin[illegible] of wax or ringe & weare it
about the necke or finger + p + b + b + p + p +
D + 6 + e + z + E + et possit sine verbis aio[rum]
[illegible] [illegible] + h + p + z 4 z + z + s + c +

to ease the mother fitts or any witchcraft or any other
sudden payne.
write these words fell in the inner barke of an elder
[illegible] very small in [illegible] & [illegible] it in milke &
give it to the patient ~~[illegible]~~ the words
are these ~~Abrula~~ + Gorubula + Gandes + ~~[illegible]~~
~~[illegible]~~ Bitrondi +

~~180~~ 146

Unto thee Lord I make my prayer, o Savio[u]r of the world, [illegible] me [illegible]
blessed Saviour & graunt me my sweet request, that thou wilt be
pleased to deliver me fro[m] all my sins & iniquities, as thou didest deliver
Abraham Isaack & Jacob from the handes of theire enemies, even
so o Lord save me from shame & confusion, [illegible] fountaine of
merrie. save me from this [illegible] sinne [illegible] plunged in daylie, [illegible]
[illegible] from my [illegible], o sweet Lord Jesu Christ [illegible]
save me & defend me from all harmes & daungers [illegible]
[illegible] [illegible] [illegible] didest deliver & defend [illegible] & [illegible]
[illegible] grace David & Susanne [illegible] & Daniel
& the [illegible] & Jonas & Adam & St Peter & St Paul
[illegible] [illegible] & good
[illegible] graunt me faith hope & charity, to believe and to love
[illegible], Lord [illegible] me, o Lord [illegible]
& [illegible] after [illegible], grant me the life [illegible]
[illegible] & after this life, by the visitation of S
[illegible], by the Annunciation of the Angell, by the Presentatio[n]
Elizabeth, by the Nativity of o[u]r Lord, [illegible] by the presentatio[n]
in the Temple by the disputing wth the Doctors, by the
prayer in the garden, by the [illegible] at the pillar, by the [illegible]
Crowne of thornes, by the carying of the cross, by thy [illegible]
& death, by the resurrection, by the ascension, by the coming
of holy ghost, by the [illegible] of o[u]r blessed Lady [illegible]
nation & exaltation of her above all the [illegible]
mercy one my soule

Dom.

Annulus Salomonis. /

these for stirring sp:

Coniuro te N. et astringo te per Annulum Salomonis quo demones ligavit in Ere, et per magnam potestatem dei omnipotentis, et per Jesu Christum filium dei vivi, et per crucem et passionem eius, et per hec magna et gloriosa nomina dei, Eloy +, El + Adonay + ego sum qui sum + Jehova + Agla + On + Tetragrammaton + alpha et omega + et per omnia dei mihi cognita et incognita, quod tu mihi obedias in hoc opere, et cito facias quodcunque tibi iussero vel ~~mado~~ mando, sine ulla timore, vel damno mihi vel alicui alie creature dei facientem, et si non mihi obedire velis volenter et ~~fines~~ in pace sine ulla molestia. Coniuro te in lacum ignis et sulphuris — ardentem ibi remanere sub maledictione ~~dei~~ nostri usque ad diem iudicii, et per ~~omnes sancta~~ omnes sanctos Angelos in celo et per virtutem per Hosell Josell et Kosell. et per potestatem Trinitatis in nomine patris + etc. Dic hec.

Aliud ergo. &c.

Adiuro te N et increpito te in nomine patris et filii et spiritus sancti, et per potestatem dei omnipotentis, et per hec magna nomina dei Agla + On + Tetragrammaton + Eloy + Elsiedan + et per hec tria nomina Hosell Josell et Kosell, et per omnia alia nomina dei quecunque quod ~~cito~~ absque mora venias in pace in isto vitro Cristallino in loco tuo predestinato absque ulla timore vel damno corporis mei vel alicuius membri inde, et ~~et~~ apparatus sis mihi iterum venire et apparere quandocunque voluero, et quodcunque te ~~vito~~ invocavero et voluntatem meam in omnibus perfecte et sine mora perficias, et pax domini nostri Jesu Christi sit ~~sit~~ et remaneat inter me et te, nunc et in secula seculorum Amen Amen Amen. /

In Nõie Iesu Triados. +

Quaeritur a te Mi [illegible] Martij. 16. 1629.

Whether is she at this instant a widdowe or noe with whom tis likely I shall match, or by what tyme will she a widdowe, & when shall I see her and knowe her to be the woman I shall match with.

By what meanes & when shall I have notice & intelligence of her, & by what token or marke shall I know her when I shall see her.

Where & in what countrey doth she live, & shall I see her in first.

Whether will my father move it unto me, or shall I ~~move it~~ make it knowne to him.

Whether is she or her nearest freinds knowne to my father, & is it likely to be a match of his seekinge making & desiringe or noe, or whether will it be effected with his consent & by his meanes or noe. & in his life tyme

---

Whether will my father purchase for me, or leave any Lands to me; if so where & in what countrey &c.

Whether shall my father out live my Uncle Richard or noe.

Whether shall my father ever be cured of his Stranguria, his disease in the makeing his water, & what meanes may be used to give him some ease for the present.

When & how long first will it be before my brother Sr Rob. Nap shall marry againe & with whom whether a maide or widdowe, of what age & condition shall she bee & in what countrey doth shee live & where shall he first see her & when. & by what meanes shall he come acquainted with her, & what portion is she likely to bring with her whether any Lands or onely money.

Whether shall he ever travell beyond the Seas or noe if he shall when shall he goe and upon what occasion & oportunity shall he goe.

Whether shall his Son Rob: [illegible] yeares to live to be heire of his Grandfathers Lands. & to marry with his fathers consent & in his life tyme.

~~Whether shall my father receive any honour from the Kinge [redacted]~~

~~Whether shall~~ Old Sr Rob. or young Sr Rob. or the Boy receive any honour from the Kinge & when will it be likely, or whether ~~any~~ shall any one of them or all of them successively; or none of them, or which of them

Whether shall the [illegible] I understand [illegible] first what may be used to give him [illegible] ease for present

Whether [illegible]

[illegible]

How to discover a witch

148

Take a sharpe knife, or a nayle, or other pointed Instrument & pricke the stoole or seate on the bottome (on wch the witch sitteth & she will not be able to sitt still, others by scratching, or drawing blood from the witch by whom they are greived or the next of blood to the same, & others first as by burning any relique, or principall ornament belonging to the suspected witch, wch shall not sooner be on fire, but the witch will presently come running to rescue it, But the only assured, absolute & perfect way to finde her out is to take the witch or the suspected, either to some Milldam, Pond or Lake or deepe river, & stripping her to her smock, tye her armes crosse only lett her leggs have free liberty; then fastening a rope about her middle wch wth the help of bystanders may be ever ready to save her from drowning (in case she sinke) throw her into the water, & if she swim alloft & not ~~swim~~ sinke, then draw her forth & have some honest & discreet woman who may presently search her for the secret marks of witches, as Teats, blew moles, moist warts & the like wch found, then the second tyme (binding her right thumbe to her left toe, & her left thumbe to her right toe) throw her into the water againe, (wth the assistance of the former rope to save her if she should chance to sinke) & if then she swim againe & doe not sinke, you may most assuredly resolve she is a witch, & of this pregnant & most evident proofes, have been [illegible] namely [illegible] Mr Enger [illegible] of Bedfordshire [illegible] upon [illegible] of Mary Sutton (a [illegible] witch) [illegible]

[illegible]

[illegible] continuance in the rom

[illegible] their absence

[illegible] to yor ma^tie [illegible] yor [illegible]

[illegible] living [illegible]

pleasure

[illegible] of the monies aforesaid to spend yor [illegible]

[illegible] allowed for the defence of yor ma^tie and other [illegible]

[illegible] Daughters not out married in marriage [illegible]

[illegible] ~~[illegible]~~

[illegible] not well accept of any [illegible] by reason of

[illegible] daily will pay for all [illegible] in their [illegible]

[illegible]

1607

[illegible]

[illegible]

[illegible]
[illegible] [illegible] [illegible]
wonders here in this [illegible]
world to [illegible], and [illegible]
& by the vertue of thy [illegible]
spirite may obey and doe obey [illegible] [illegible]
the great and mightie name is [illegible]
which is above all names, to whom all [illegible]
in heaven, earth, and hell doe reverence, [illegible]
is most mightie and honorable, which is [illegible]
all [illegible] [illegible] and glory world without [illegible]

[illegible] great and marveilous Lord [illegible]
[illegible] [illegible] in the handes of [illegible]
[illegible] and mother of thy onlye
saviour Jesus Christ, by [illegible]
the [illegible] of her, and by [illegible]
bodye [illegible] Jesus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible] [illegible] wise and chiefe, which you must [illegible]
[illegible] you be cleane not onlye yor clothes but [illegible]
[illegible] and unspotted, & [illegible] for yor [illegible] [illegible]
[illegible] [illegible] worke, [illegible] you [illegible] all [illegible] [illegible] are [illegible]

You must have a house of necessitie [illegible] familie wth you, cleane and
sweete [illegible] of a good [illegible]. And that day of Consecration of
the ring, scepter, and crowne, ye must [illegible] fast and drinke
[illegible] the Consecrations, for wth out yor ring, scepter and [illegible]
you shall hardly attayne to yor desires.

All [illegible] this is necessarye, And cleane [illegible] wthout [illegible]
And if you can conveniently, it is best working when the [illegible] [illegible]
[illegible] [illegible] is of a great worth.

When you begin to worke you must have a masse of St Cyprian
And in the [illegible] masse of St Cyprian you must [illegible] a [illegible]
[illegible] [illegible] [illegible] [illegible] of the Art

[illegible] that [illegible] before you worke in this Art, you must [illegible]
[illegible] all [illegible] [illegible] & naturall pollution & from [illegible]
[illegible] And [illegible] yor nayles & [illegible] yor head & [illegible] you cleane
[illegible] [illegible] handes and feete
And that [illegible] towardes the [illegible] towardes the west [illegible]
towardes the [illegible] [illegible] towardes the North. you must [illegible]

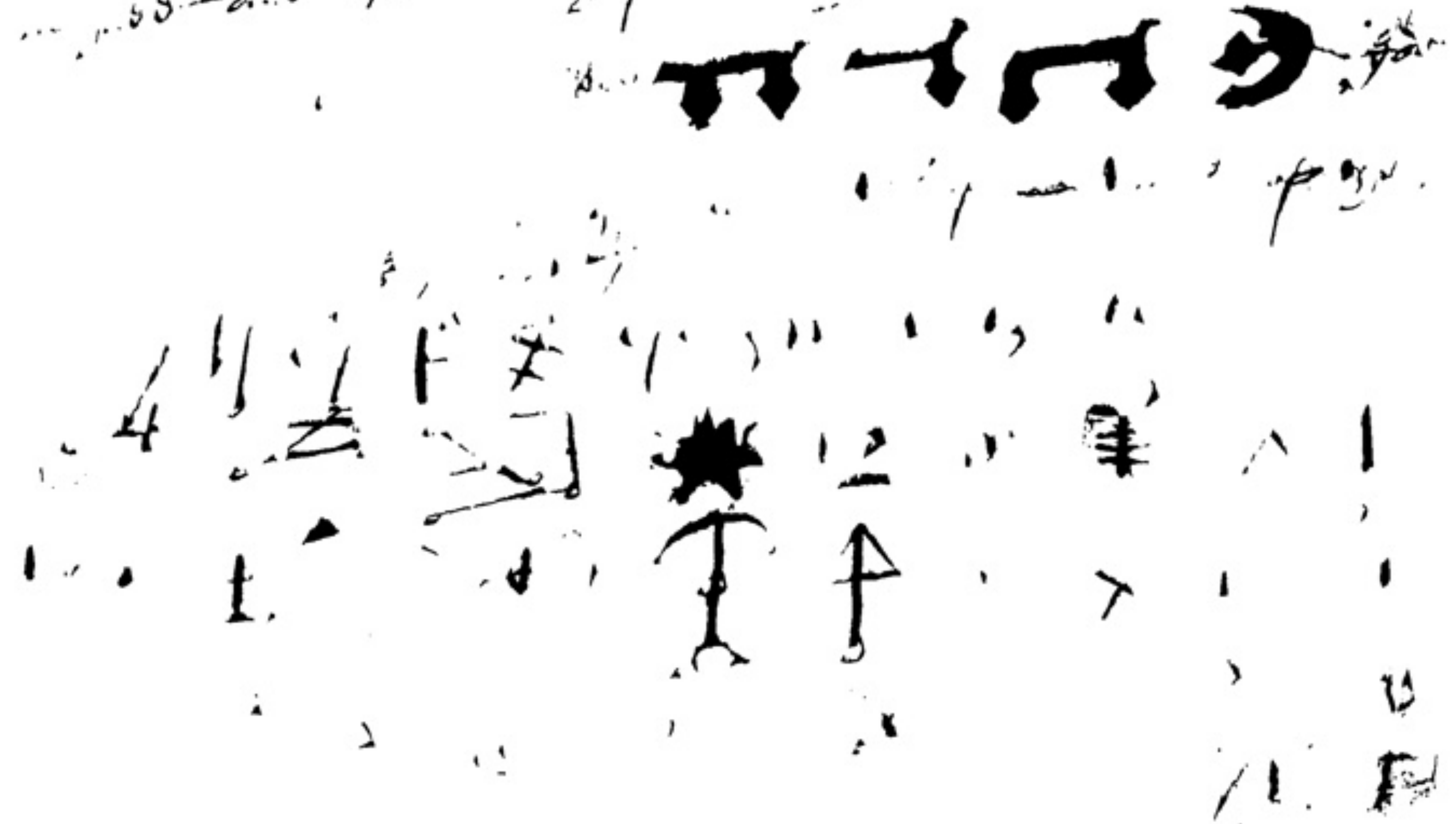
[illegible]

... with ... [illegible]
[illegible] must ... and ...
towardes the ... the, and ... the ...
be of the ... of ... foote, or ... the ...
& there must be a table of stone, ... and ...
& make the Circle, ... & candles and ...
must be of the breadth of an ... or more, and ...
white napkin washed in those waters/ & in ... vessels ...
& blesse the chambers table napkin & vessels, and ... them
chambers, then are they fit for the worke, and ...

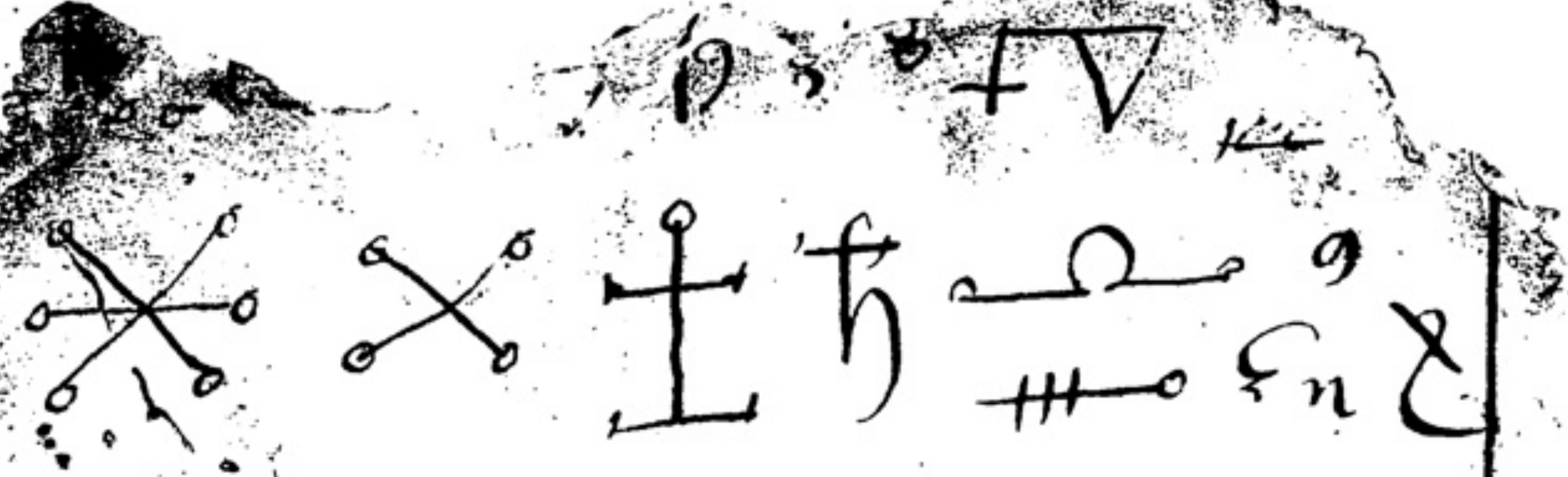
Note that in divers worke you must use divers Circles, but theis Circles for these divers Additions ... suffice for all worke in the world as hereafter you shall perceive/

Note that no ~~[illegible]~~ Circle ... above the ... the crosse in ... of Salomon shall not be ... Circle being ... by the ... at the most, and the ... foote from the Circle or iij foote at the most, the Candles ... shall not extend above xiij foote, ... Circle shall appeare in their places/

Consider well that the principall ~~Circles~~ Candles are ... must be made in all Circles, because without ... followe, ... to ... but ... without ...
All these Candles be Letters of Hebrew, and be the names of god ... in the ... in the old ... and to the ... [illegible]



... me ☉ ☽ + ... of ☉ ☾ ⊕



All these Candles doe stande in their powers And all these must be made in lead tyn, ... or copper
The Candles of venus must be made in Copper alone and you must alwayes hold these Candles in your right hand, and in the same houre that you worke you must ... the same Candles to the Spirite
And not if this Experiment continue more then one houre: because this experiment hath dominion over the ... power

Also note that you may not worke at all times in this Art but you must take heed and beholde the moone, that it be ... and augmenting, as the ... in that moone, till the night ...
... 4 6 8 ...
Commandes you may not ...

[illegible]

[illegible]

... abstayne from sporte ...

... and all pleasures of bo[dy] and ... as ...

at least for iii dayes as before is said. then ...

and bathe thee as before and being then washed ...

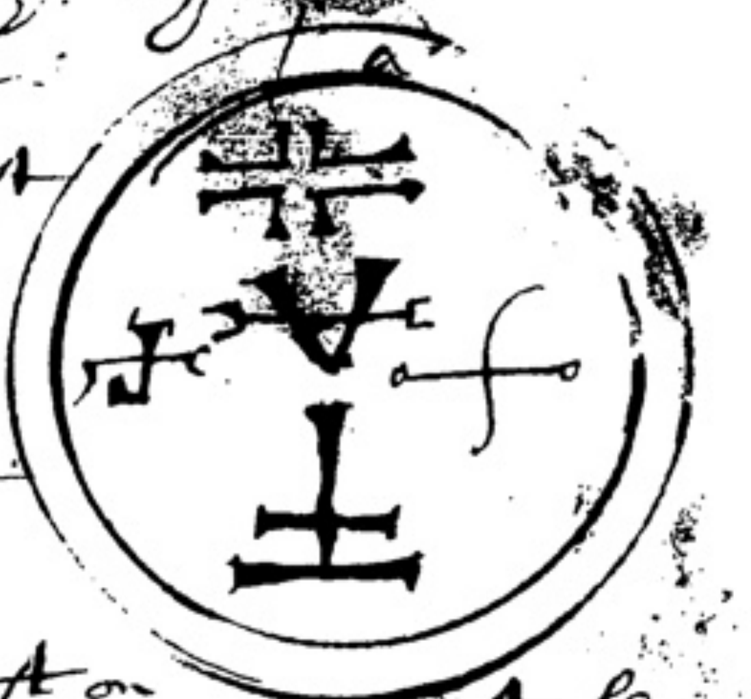
have a girdle of a harte skynne, and write about ...

letters A. A. O. M. B. G. A. ... and the ...

And upon your brest you must beare this figure

in virgin parchment. and hange it on your brest

under your right vestment



And if you have fellowes you must set them be[fore]

everiche after the same manner./

Next then you must have a knife with a white haft on which must be writte[n]

I C O L. and with the same knife make a Circle on the grounde

as followeth in the same manner and forme ... in an ... and ... o

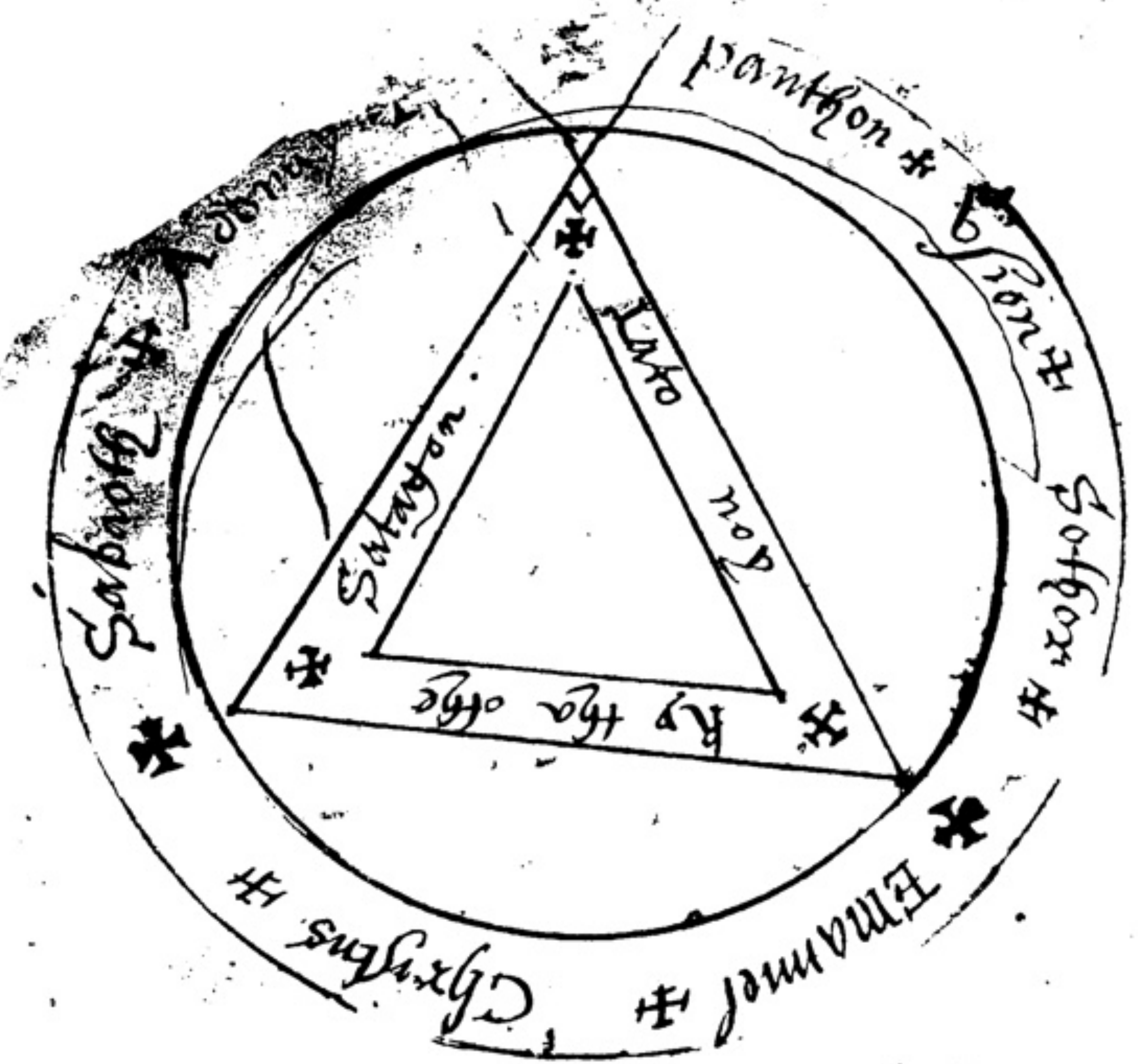
place /

And before you enter into the Circle you must with Suffumigacion ...

... [illegible] ...

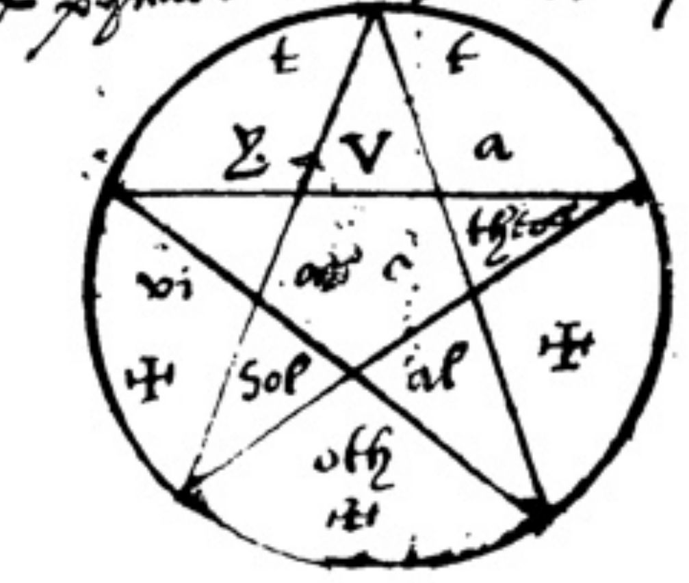
[illegible]

~~187~~


panthon ✠
Sion ✠
Sother ✠
Emanuel ✠
Christus ✠
Sabaoth ✠
Adonay ✠
Tato
Salaton
Aon
by the ... ✠

This is the Circle of the earth without the which no spirits will obey the operator

This must be made in ... and ... on your brest


t
t
V
a
vi
Sol
al
oth
c

Adonay
Helion
...
Tetragrammaton
Sadai
Emanuel
Agla

... consecrate ... that ...
[illegible]ing.

Then must you have a Sworde cleane and bright ... and a ringe of Copper, and in the same written these words ... And you must have the plate & theire contents ... you have from the Spirit ... [illegible]

Then must you have a Stole consecrated of ... in which ... the greate names of god all these things must be consecrated ... and the Sworde ... these names.

The preist beinge araied with the ornaments of a preist, but ... & he must be fastinge & newe come from masse ... & ... he must hold the Sworde betwene his handes, so that the ... of the Sworde be against the ... upright, & hold it ... lifting up his right hand ...

I Coniure the Sworde and I adiure & binde the by the vertue of god the father omnipotent, by the vertue of the Sonne and the holy ghost, and by all things made in heaven and earthe, and by the ... of the blessed virgin, mother of our Lord Jesus christ, and by the ... of St John Evangelist & by the ... of ..., that thou be unto me a Sworde Consecrated & that thou mayst be ... me a helpe against all powers of ... all Spirits may be made ... I commande ...

[illegible]

... and ... and ... by the Sonne our Lord Jesus christ ... the holy ghost ... and ... world ...

... both togethers & ... and lay the ... of the ... cloth & give it the ... and being taken in the right hand of the ... & being ... with the signe of the crosse & ... in ... & let the ... be layed in the stole of the preist

Then in the ... begin to exercise the ringe of Copper but first let the preist take the stole the Sworde which ... & ... the Sworde up by the point, and ... it ..., ... that the ... it not

The first Consecration must be in the ... of ... the ... following ... and ... in ... the great name of god. Tetragramaton in Hebrew letters as before, and ... that the middest of the crosse be on the ... Then after have a ringe of fine gold with ... to the preist which shall lay it in his stole & begin this coniuration

I coniure the ... of god ... of Salomon blessed, I blesse the and be thou blessed ... the Sonne of god Jesus christ that the forme and figure ... that this ... that ... the holy ... & that this ... in the old Testament ... before the ... of god ... to be ... knowne unto me, to the knowledge of all ...

[illegible]

[illegible] that [illegible] the [illegible]
in my wordes, that amongst all spirits
and Consecrated that trusteth in the [illegible]
almighty who shall come in the throne that all
obey and be subject unto him, by the blessed Trinity,
that our lord who lively and triumphantly raigneth with him

Then the priest shall sprinkle the king with holy waters, and
he shall annoynt the ~~[illegible]~~ ring with good ~~[illegible]~~ Balsamum & C[illegible]
& on the middle fingers on the left hand, as the m^r the p[illegible]
shall [illegible] it, but when the m^r [illegible] it, he shall [illegible]
it reverendly on both the knees/

In the same manner ~~[illegible]~~ is the consecration of a plate of Copper [illegible]
in which must be graven the great name of god that is in the ring
the plate must be the length of three ynches & every quarter,
but the thickness be according to his discretion, so that it do not
easily bend & it must be gilded.
And then as in the consecrating of the king, so to the plate of copper
and in the same Commaracion beforesaid when you said of the ~~king~~ [illegible]
before the ~~Arke of god~~, ye shall name the plate when you did
name the king, & you shall say that [illegible] the golden plate of
gold in the foresaid of the [illegible] worthily dignified
[illegible] shall have this plate in the Invocation and Commaracion
[illegible] & being worthily dignified & constant
[illegible] that the name of the same
[illegible]

[illegible]

[illegible] by the [illegible]
[illegible] name of god [illegible] upon Royall Scepter dignified by the
[illegible] worth [illegible] by the great wisdome of Salomon who
[illegible] in his Royall kingdome, & in binding & restraining of the
[illegible] terrible day of Judgment & by the worth and power of all
[illegible] that keepeth the Spirits in subjection [illegible] now, which
[illegible] worke in this Art [illegible] be obedient to my Invocations & Commaracions
& [illegible] binding & [illegible] of any spirit whatsoever & that it
[illegible] for which it was ordained & made
it remayne and keepe the same worth [illegible]
by Salomon [illegible] the worthy Scepter of the Assirians
by his power [illegible] demonstrate, love & friendship, [illegible]
friendship [illegible] to the Spirit this Scepter, to [illegible] the [illegible]
and [illegible] to obedience by Jesus christ who with god the father
and the holy ghost liveth and raigneth [illegible] world without end
Amen.

Then done annoynt with all the Scepter with ~~Belsam~~ Balsamum and
let the Scepter be of the [illegible]
[illegible] done & [illegible] to the [illegible] the Scepter [illegible]
worthy [illegible] at the [illegible] thereof
[illegible]

[illegible] in [illegible] being [illegible]
in[illegible] and a [illegible]
[illegible] is at the rising of the Sunne [illegible]
not stay in [illegible] at after noone, but [illegible]
[illegible] in what tyme so ever it be, when it [illegible]
Then shalt make thy Circle with Chalke, that it [illegible]
Let it be in the middest of the house or you set in [illegible]
you may turne you to your [illegible] and [illegible] for the [illegible]
the [illegible] that is to say, the East, west, north and South
make so your Circle that that whom you may make your C[illegible]
Then take the [illegible] in your ~~right~~ left hand & the [illegible] on the
[illegible] on the left hand / & the [illegible] being holden up in your
[illegible] fastened to the plate [illegible] the [illegible] & boldly with the [illegible]
[illegible] & then being right disposed as before enter the Circle / & [illegible]
[illegible] you & then being right and well disposed and if you will you may [illegible]
fellow also being right [illegible] the [illegible] & with the [illegible]
your fellow with the [illegible] be in the middle of the Circle [illegible]
enter into the Circle / [illegible]
in a Centure, set the [illegible] of the [illegible]
& set your selfe [illegible] at the [illegible] of the [illegible] looking towards
the East And your fellowe must sit at hand of the [illegible] looking
towards the west And then make [illegible] two in the Circle
[illegible] all the [illegible] part of the world, that is to say
[illegible] in to the East
west [illegible] north [illegible]
[illegible]

155

[illegible] that may [illegible] in [illegible]
[illegible] doe appeare, that he may truely tell
[illegible] that may / [illegible] the [illegible] upon the
[illegible] shall [illegible] at the end of every Conjuration, what the fellow
[illegible] shall tell you truelye without dissembling, untill the
[illegible] into the Circle / And you shall not speake one word to
[illegible] then the Conjuration in this booke, untill you heare from
fellow that he is [illegible] & hath [illegible]
[illegible] in any case [illegible] and when you are settled in your devotion
[illegible] your Conjuration as before is said, but stay a while that the
[illegible] before you say the Conjuration & then [illegible]
[illegible] to your fellowe (they are bound) then [illegible]
shall say [illegible] the Conjuration [illegible] as followeth
on them, you shall say the Conjuration [illegible] towards them / and [illegible]
[illegible] & without [illegible] looking earnestly towards them [illegible] and when you name
[illegible] the [illegible] with the plate towards them [illegible] in your left
[illegible] you shall [illegible] then [illegible] will begyne to [illegible] and
[illegible] with the [illegible] & then they will [illegible]
[illegible] then undoubtedly you shall [illegible] and
[illegible] shall [illegible] the [illegible]
[illegible] name of [illegible] be not [illegible]
[illegible] of the [illegible]
[illegible]

make [illegible] am the [illegible]
the brought you to obedience, [illegible]
give just answere to my questions and that
wordes & be obedient therto, I Commaund you
obedience that you all doe and, by this great [illegible]
of god Tetragrammaton, that in these bookes and [illegible]
is graven, that by which god hath named him[illegible]
when you shame my [illegible] or [illegible] and by the [illegible]
of Jesus Christ, you being sanctified that hath knowledge
[illegible] me truly what I demaund of all & what is
[illegible] shall aske, without any fraude or deceit, but that you [illegible]
[illegible] by the worde of wise Salomon wherewith he
commaunded you to obedience [illegible] of force and
[illegible] commaund with [illegible] without end & reigneth
everlastinge Amen

when being [illegible] make as I saye whether they doe their obedience
[illegible] to tell to me all thinge aforesaid

Now followeth the bindinge of the spirit

I commaund you spirite by the obedience you owe to the great [illegible]
of god Tetragrammaton, god that made me & you. & by the [illegible]
[illegible] of this [illegible] name [illegible] by marvailous [illegible]
[illegible]

[illegible]

[illegible] or the [illegible]
[illegible] into [illegible] without
[illegible] commaund the by god almighty that shall
[illegible] the quicke and the deade that liveth and reigneth [illegible]
[illegible] end amen /

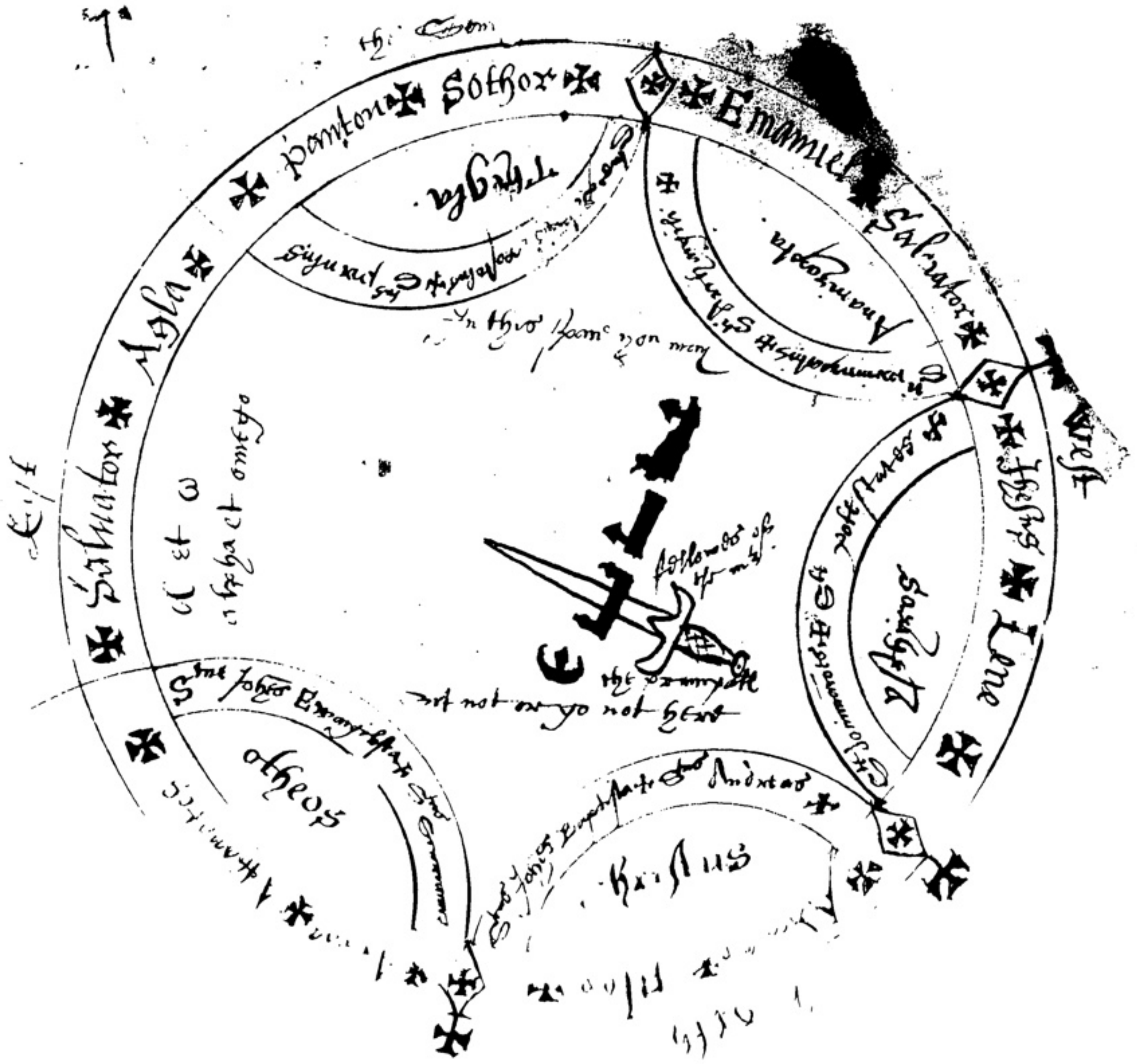
[illegible] certainly he will tell you of the thing you require, what is
become of the thing stolne where it is, and who stole it, and
by what meanes was being done you shall geve licence to
the spirite to departe.

Note that in all these yor followes speake not lest that they be
tempted to speake then they can doe no evell, for the spirit
being bound cannot hurt, and if they would [illegible]
being bound cannot [illegible] for the sworde. bookes plate & ring
[illegible] holde the sworde & bookes up in yor hand at blessinge and
[illegible] take heed of blessinge or fastinge or [illegible] but stand
[illegible] on the sworde & bookes
[illegible] licence to departe

Then geve the licence to departe

I commaund you spirite by that holy temple of Salomon, that the[illegible]
[illegible] & by all the Elementes and by
almighty [illegible] god graven in this ring & bookes
[illegible]

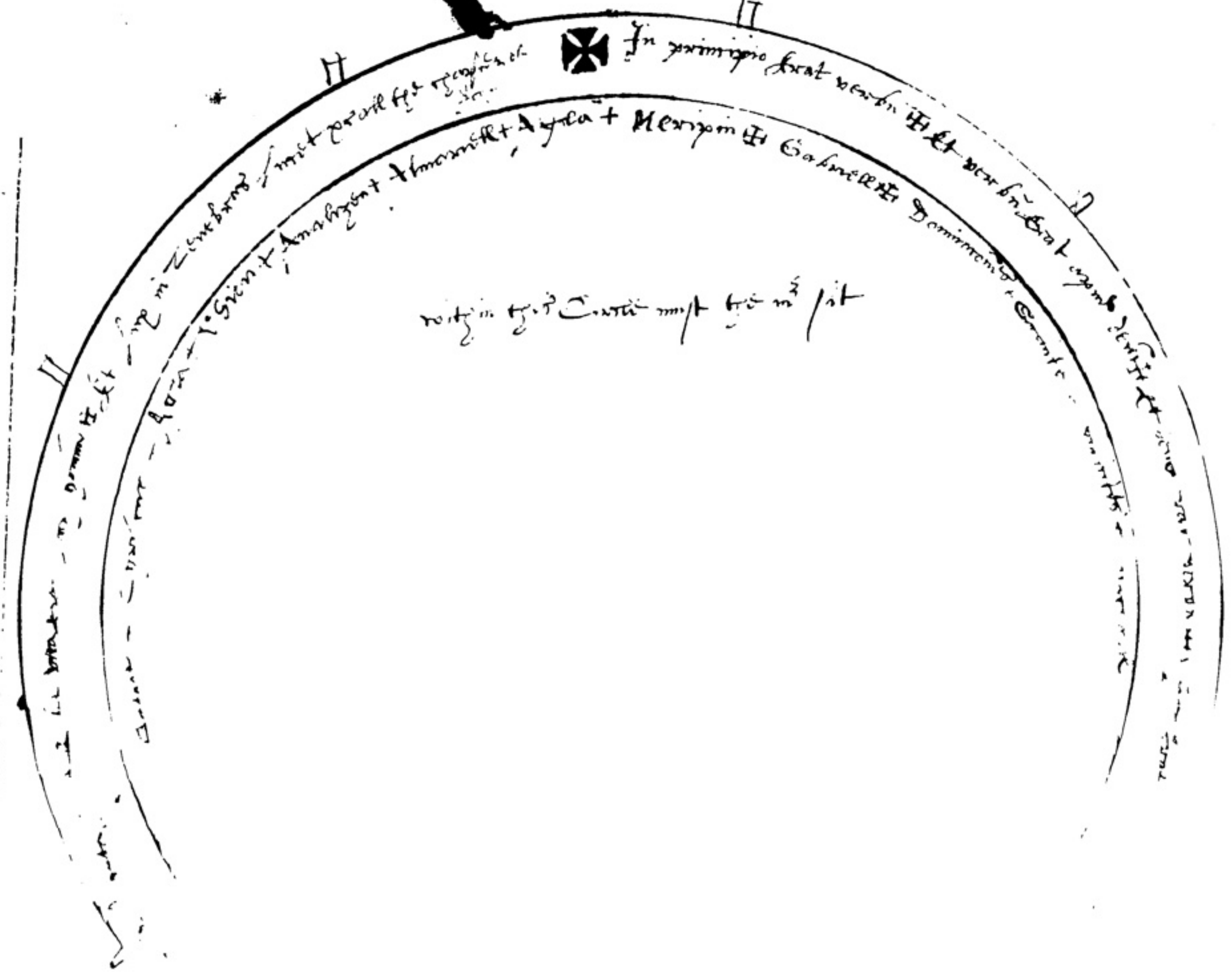
[illegible]



the Est
Sothor
Emanuel
Salvator
West
Jesus
Leve
pantone
Tetragra
Anamzapta
Agla
Salvator
Saday
Otheos
Kristus
Sent John Evangelist
Sent John Baptist
Andreas
A et ω
alpha et omega
In this same you must
the swerde
sent not or yo not hert

Experiment fo[r] Treasure hid in
[illegible] with the Circle and through them
that is necessarie in the same worke,

And first of the Circle / which must be made of virgin
parchment, of the compas of ix foote over and write upon
the grounde the same writinge / hope to put it downe



In principio erat verbum et verbum erat apud deum
Agla + Messyas + Gabriell + Dominus
Amanuell + Anabzant
within this Circle must the m[aste]r sit

yett that [illegible] wr[illegible]
Grand Spirits [illegible]
Constraine, and I [illegible] and [illegible]
[illegible] and [illegible] all your Instruments constra[illegible]
bended knees, looking towardes the East [illegible]

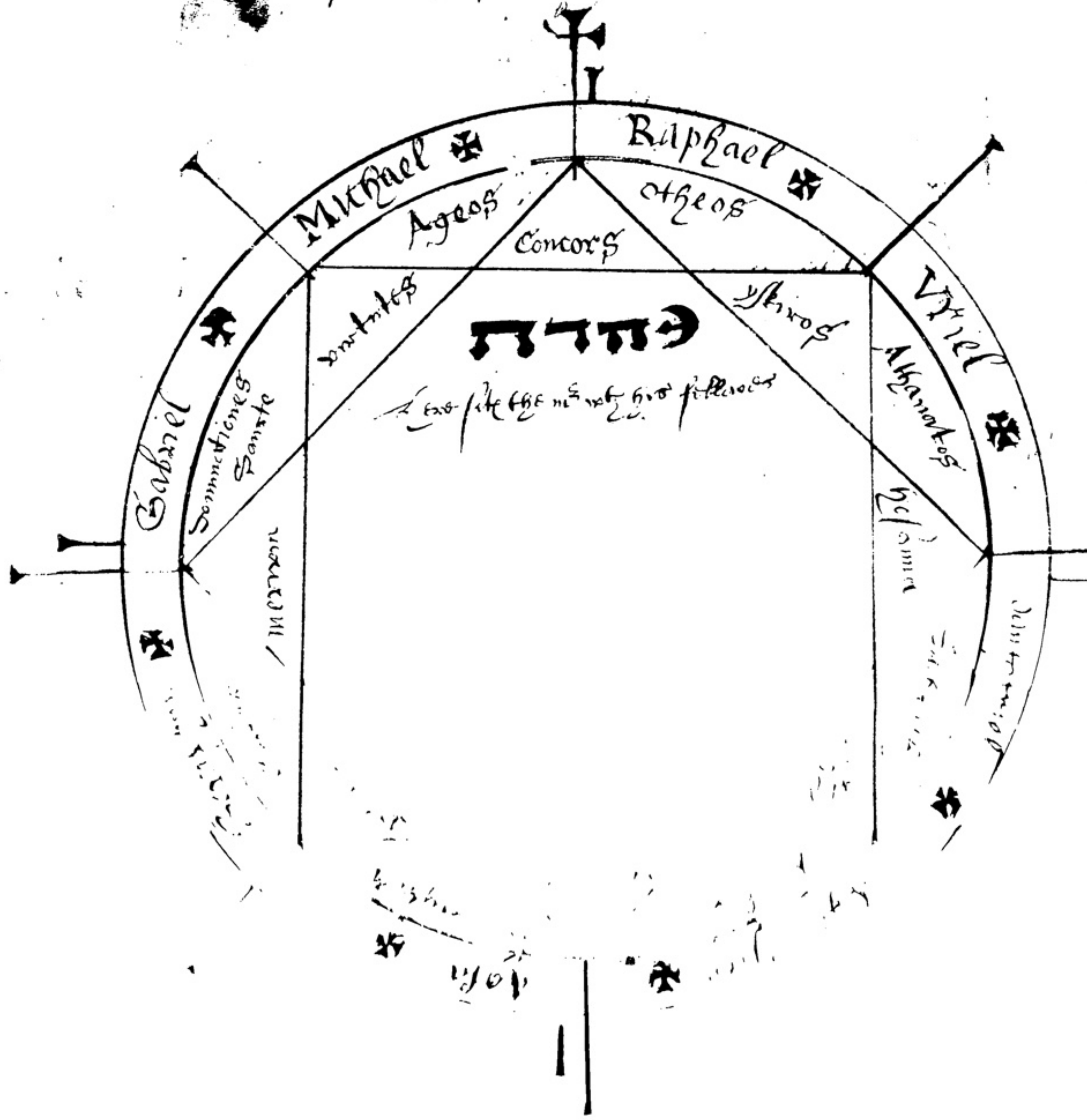
I Command you O Amazalle. Azyell. Anathamma. Absarl. Azael. [illegible]
you holy Angells of God, by that Spirituall [illegible] that [illegible]
you [illegible] not, And by the [illegible] and by
[illegible] Jesus Christ, and by the fearfull day of Judgment, [illegible]
that [illegible] name that was written on the forehead of [illegible] on [illegible]
that [illegible] in my [illegible] and [illegible] that [illegible] as you [illegible]
that [illegible] written in [illegible] that [illegible] in the forme of a [illegible]
[illegible] unto me, in [illegible] to my questions [illegible]
of [illegible] Christ [illegible] answere to my questions [illegible] I shall [illegible]
[illegible] you [illegible] and [illegible] Jesus Christ who liveth and [illegible]
by the [illegible] and [illegible] of our Lord Jesus Christ [illegible]
world without end Amen.

[illegible] in the house of Saturne [illegible] you [illegible] in the most
[illegible] and the starrs bright, and before you enter into
let the moone [illegible] and [illegible] fast and [illegible] meat, [illegible]
[illegible] to [illegible] in this [illegible]

[illegible]

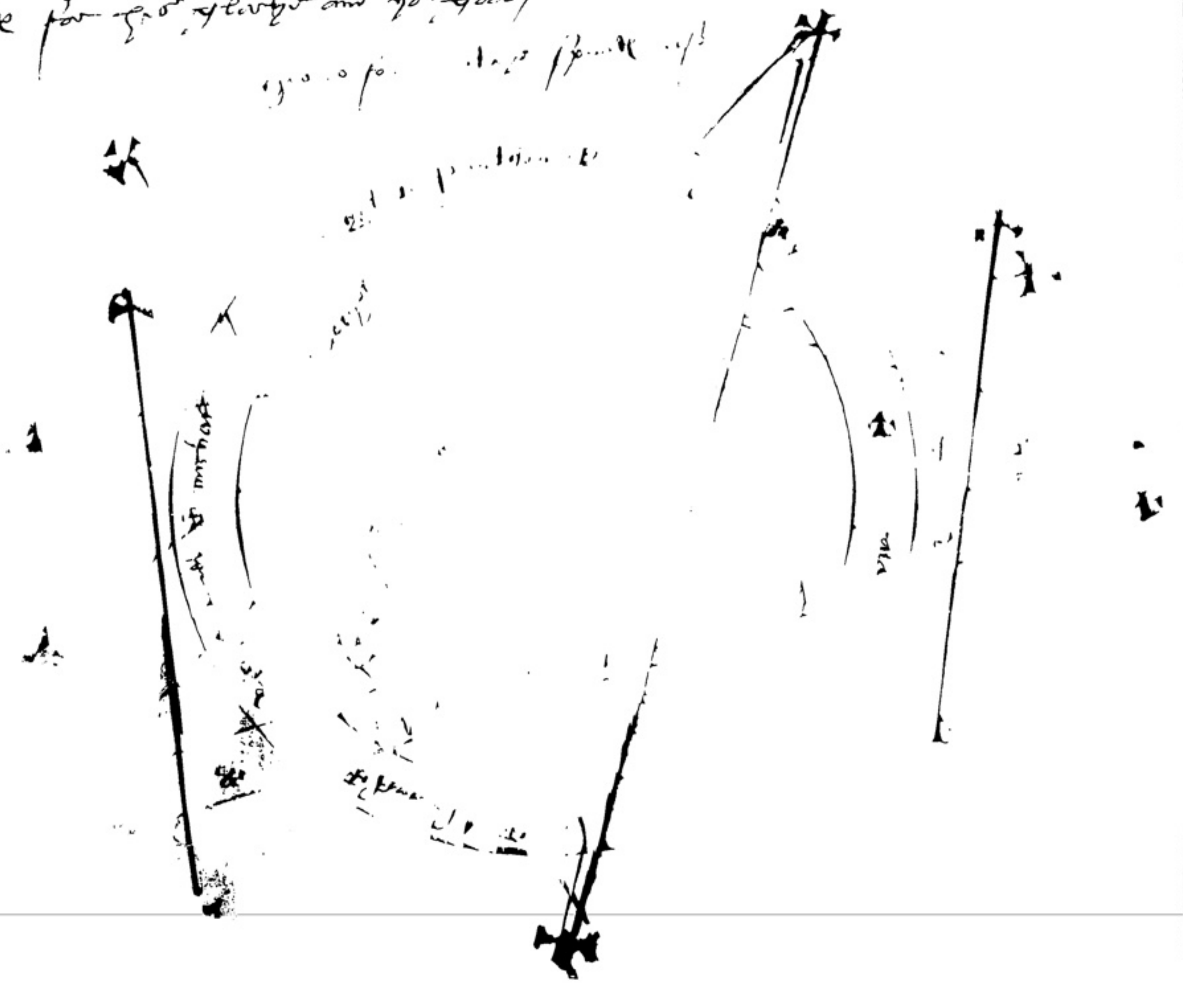
[illegible] holy ghost [illegible]
[illegible] world without end Amen. let it be done
[illegible] dust and so forward

147



the sterres of th[illegible]
, his casting out of devilles [illegible] and
by his precious blood that came out of his
and other [illegible] of his bodye, And by all the [illegible]
And by all the holy Angelles the Seraphin
& Cherubin, and still I adjure and commaunde you
Crucifixe which is greatest of all, and by the [illegible] that
Tetragrammaton which is the name terrible [illegible]
[illegible] spirits & terrible speake that you by and by without
you appeare unto me and truely answere to what I shall
[illegible] aske of you, and obey me in all thinges by the vertue
of our Lord and Saviour Jesus Christ which liveth & reign[eth]
world without end Amen
[illegible] appeare if devoutly & charitably
which [illegible] and not appeare [illegible] not being, [illegible] then
be [illegible] and if they followe the not [illegible] & repeat the
them thrise towardes the North or South & repeat the
conjuracions till they appeare, which undoubtedly will appear
unlesse you be not cleane in conscience body & clothes
before you have repeated it three tymes / & when the first
[illegible] you shall heare or knowe the [illegible] of
[illegible] bold and
[illegible]

[illegible] shall you see the
[illegible] his name, which shall have a Chaplet in his
[illegible] and the [illegible] of [illegible] behind, and [illegible] his
[illegible] as [illegible] you see which shall will give you
to say the conjuracion in the first experiment, that being said,
the Agrippa or ~~naming~~ naming his name & [illegible] Edwarde,
[illegible] Come, to make him speake, then what so ever then will thou shalt
[illegible] but it is hard to make him speake but whether he will or nill
[illegible] shalt commaunde him to speake / and commaunde him to bring that what thou
against to his place as you came, but after he have once spoken you
shall never [illegible] for any thing without the conjuracion aforesaid / & when you have
[illegible] your place he will streight depart, ~~do~~ do not forget your place
[illegible] your place he will streight depart, [illegible] he come againe / and then
but as there in your conjuracion that what [illegible] he come againe / and then
about the tyme you appoynte he will come & you may aske him what you will
[illegible] in the [illegible] or Sea / but you must make the same of [illegible]
And after you have said your Conjuracion & give him licence and straight
he will vanishe away, but you shall not go out of your Circle, but
you must remayne as in the former experiment & conjuracion [illegible] you
have [illegible] demaunde for [illegible] the [illegible] and [illegible]
all for the glory and your [illegible]



In the same manner may you [illegible]
and [illegible] of women

for frendship in the name of [illegible]

Now [illegible] the making of an Oyntment, wherewith anoynt thy eyes and all spirits will appeare [illegible]
that thou may see them whensoever you please

First gather the flowers in the same in the monethe of May
like the [illegible] of a Serpent, [illegible]
and drie it and make it into powder, then take Opobalsamum
or Carbobalsamum or oyle olive if you can get no Balsamum
of the powder one ounce, and of the oyle iiij sponefulles
then take a little of the roote of mandrake in powder [illegible]
[illegible] in oyle 4 sponefulles mixed together, then put it
in a cleane glasse with a little [illegible] water, & when the same
is in the [illegible] make this Circle following
[illegible] and put the glasse with the oyle in the middest

[illegible]

[illegible] commaund and [illegible]
[illegible] may see and behold the spirit appearing
[illegible] and that familiarly they may answere me whensoever
[illegible] them, and be obedient unto me and performe my commaunde [illegible]
[illegible] at all times by the vertue and power I shall commaund them
[illegible] our Lord Jesus Christe [illegible]
[illegible] the holy and mighty [illegible] and god [illegible] world without end Amen.

O holy Mary mother of Jesus Christ, make this oyle worthy Consecration
O holy Spirite [illegible] Seraphin blesse [illegible] all [illegible] spirit blesse
[illegible] Sanctifie it and make it [illegible], O
[illegible] blessed patriarke and prophete, O holy martirs
[illegible] apostelles, O blessed [illegible]
and confessors, O all holy Angells blesse and [illegible] this oyle
[illegible] to obedience [illegible]
that the spirite may be [illegible] or any other creature, and that
[illegible] by Jesus Christ our Lord Amen.
visibly I may see them

[illegible] and put the Candles in [illegible] in middest of the
Circle [illegible] the glasse with oyle, in the name of [illegible]
but take good heede that the [illegible] name of god [illegible]
[illegible] and put the ring upon thy finger
[illegible] that [illegible] in cleane [illegible]
[illegible] following [illegible]

[illegible]

o lord he will take the [illegible]

triumphantly the [illegible] & you must [illegible]

obteyne in the Circle and these [illegible]

Yf the Spirit [illegible] this Comaund

I comaund the thou spirit N, by vertu of these [illegible]

wordes of these names written in this Circle & [illegible]

terrible & Invisible thinges in heaven and in earth, & in

& by the fearfull day of Judgment, And I comaund and charge

thee by the precious blood of Jesus Christ that thou be to me

obedient [illegible] that thou do not [illegible] me any thing

and trust at comaund, & that thou be not [illegible] but quickly without fraud or

feare, or hurt or harme [illegible], but [illegible] so that thou may be but [illegible]

[illegible] com unto me so [illegible] that [illegible] answere me with [illegible]

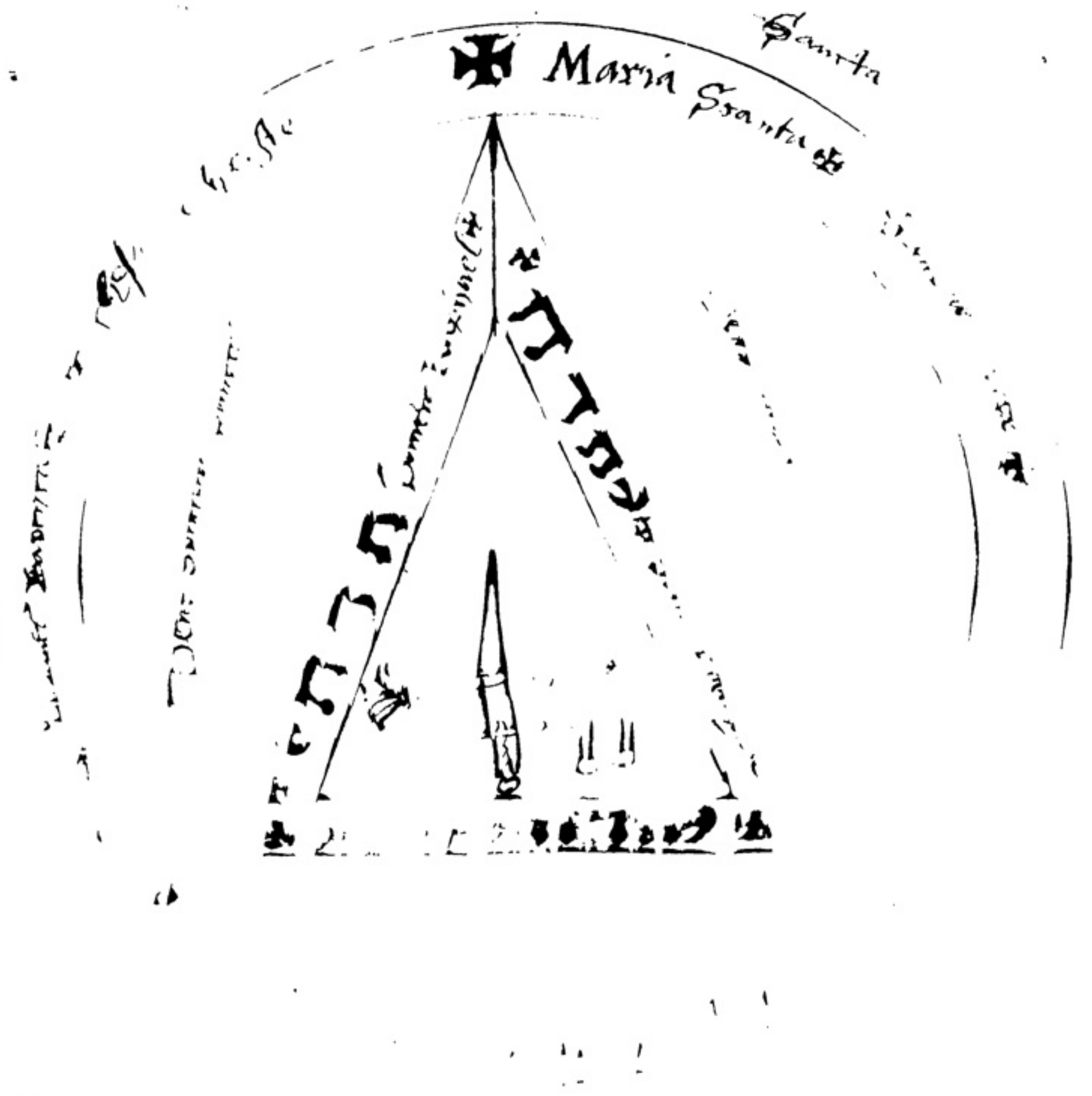
[illegible] you and me, and that [illegible] great and infallible name

which [illegible] I will aske, by that great and [illegible] by our

[illegible] transformacion, that is in mystery and [illegible] the father & the holy

sone Jesus Christ which [illegible] world without end amen

the holy ghost [illegible] world without end amen



[illegible] serve you at all tymes, And to carrye

England [illegible] or Jerusalem or Alexandria with

[illegible] wordes without any fraud deceat or delay 190

[illegible] in all thinges, then make this Circle in your chamber [illegible]

[illegible] in the flower of [illegible], then enter your Circle with

your instrumentes and Candles, & turne you towardes the west

parte, And begin this Coniuration

I comaund you spirits & devills in the west, and you the principall spirit

of the west, I adiure and Comaund you by the infinit power of

god the father the sonne and the holy ghost, by the virginitye

and integritie of the glorious virgin marye, mother of our lord

Jesus Christ & by his humilitie [illegible] & [illegible], and by

all his paynes, & by the death of the sonne of our lord god & Jesus christ

by the renting of the temple in his death, by the darkening

of the sonne at his passion, by all the names of god knowne and

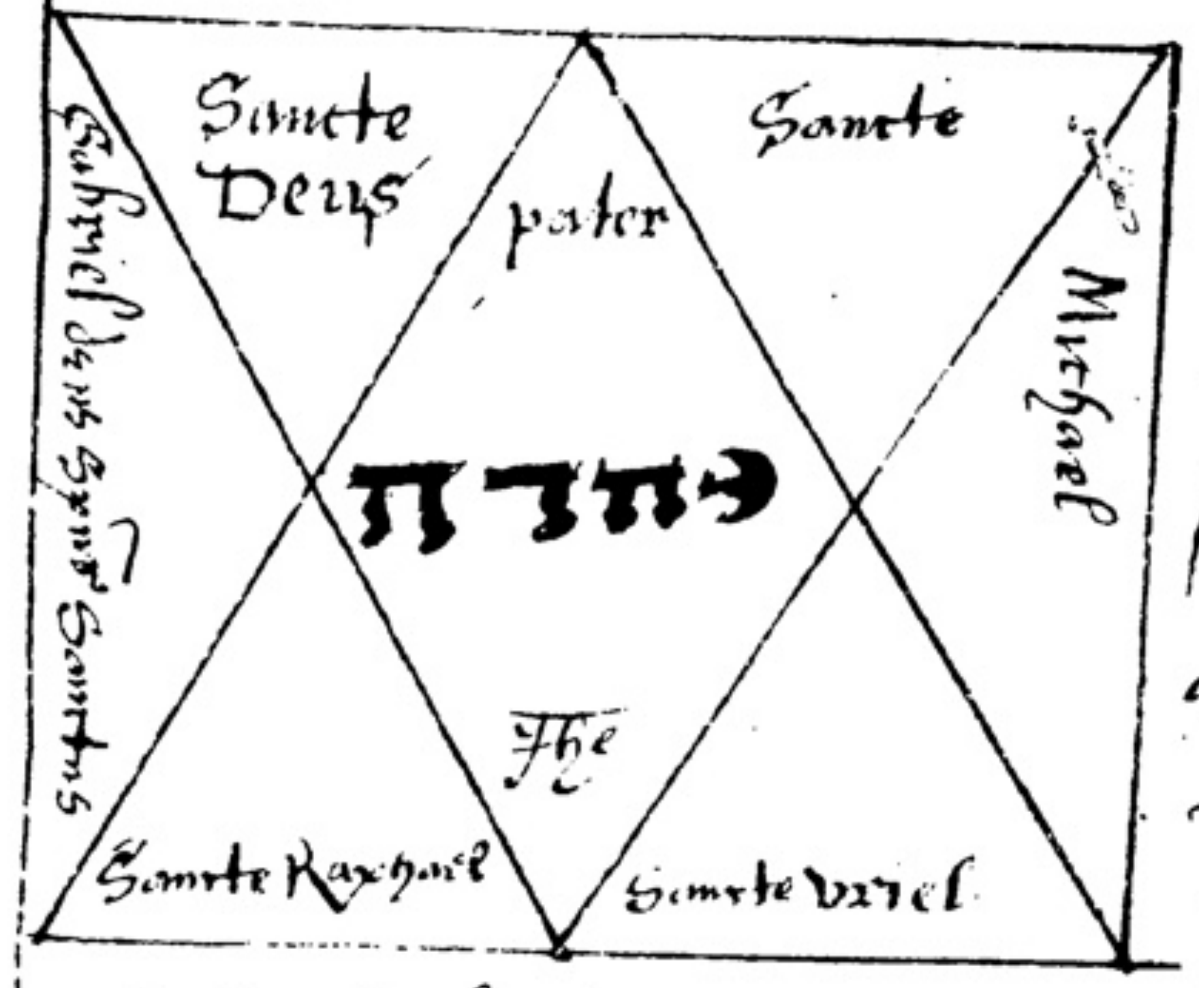
unknowne, & by this name infallible & infinit which is called the

name is the great and holy name Tetragramaton, that is [illegible]

[illegible] & [illegible], & by the fearfull day of Judgement, that

[illegible]

This must be ma[illegible]
or of a Batt

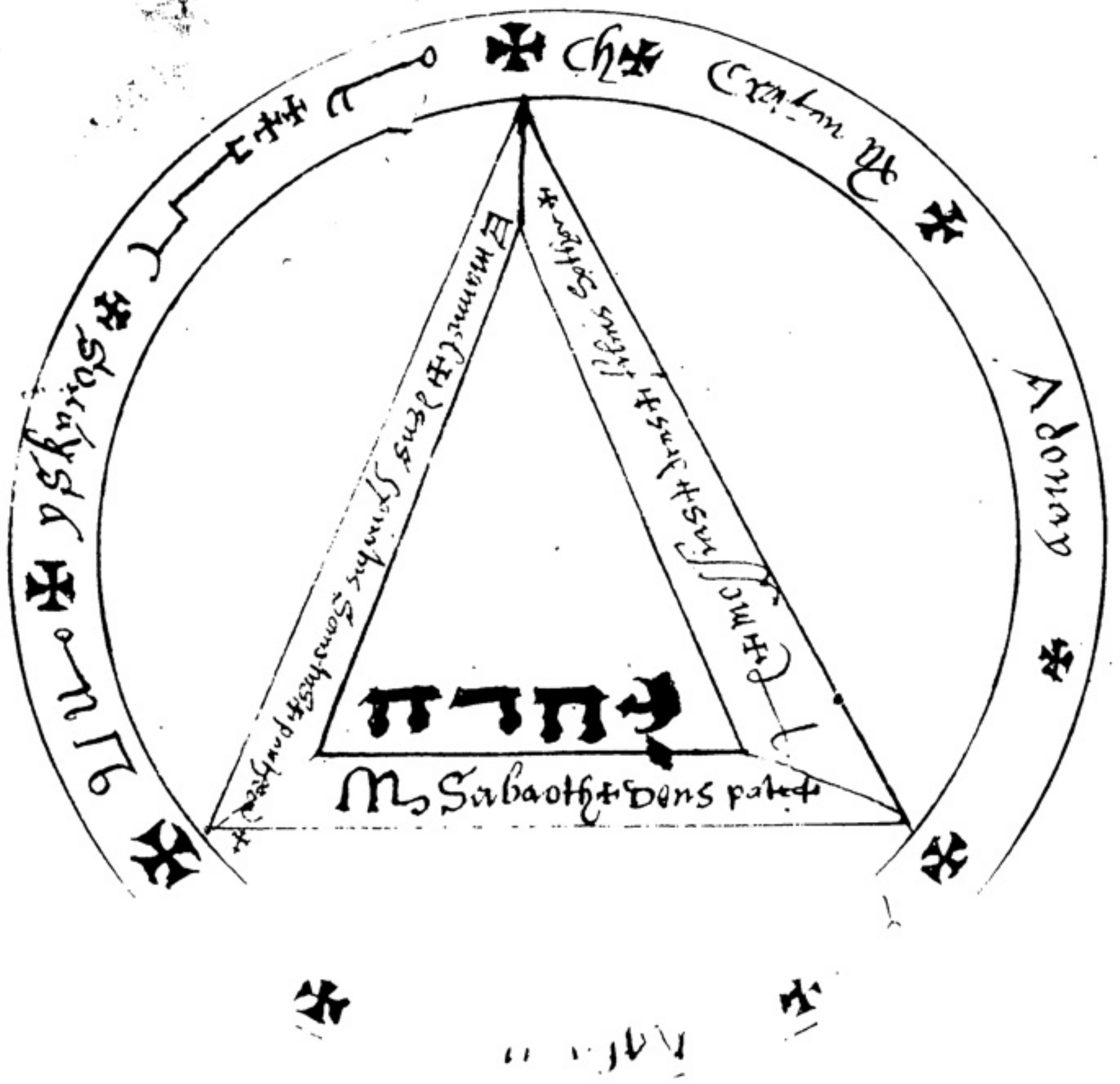

Sancte Deus
pater
Sancte
Michael
Gabriel Deus Spiritus Sanctus
Jhc
Sancte Raphael
Sancte Uriel

I coniure the tho[u]
sp[irit] by the [illegible]
whose [illegible] by [illegible]
come hither, and by that [illegible]
is god Tetragramaton that
[illegible] unto the in this my [illegible]
and Septers, by the vertue of [illegible]
I charge and commaund the [illegible]
whom I call but the
without any fraude guile or deceat
and without any terror horror
or temptacion, and that thou
appere unto me by the way any harmfull or terrible deforme but
peaceably quietly and honestly that [illegible] (to)
[illegible] without any hurt spiritually or bodely
I doe charge the by all the powers of heaven, and by the infinite
power and [illegible] of god & by the vertue of this name
Tetragramaton that I [illegible] commaund [illegible]
[illegible]

162

[illegible] right above [illegible]

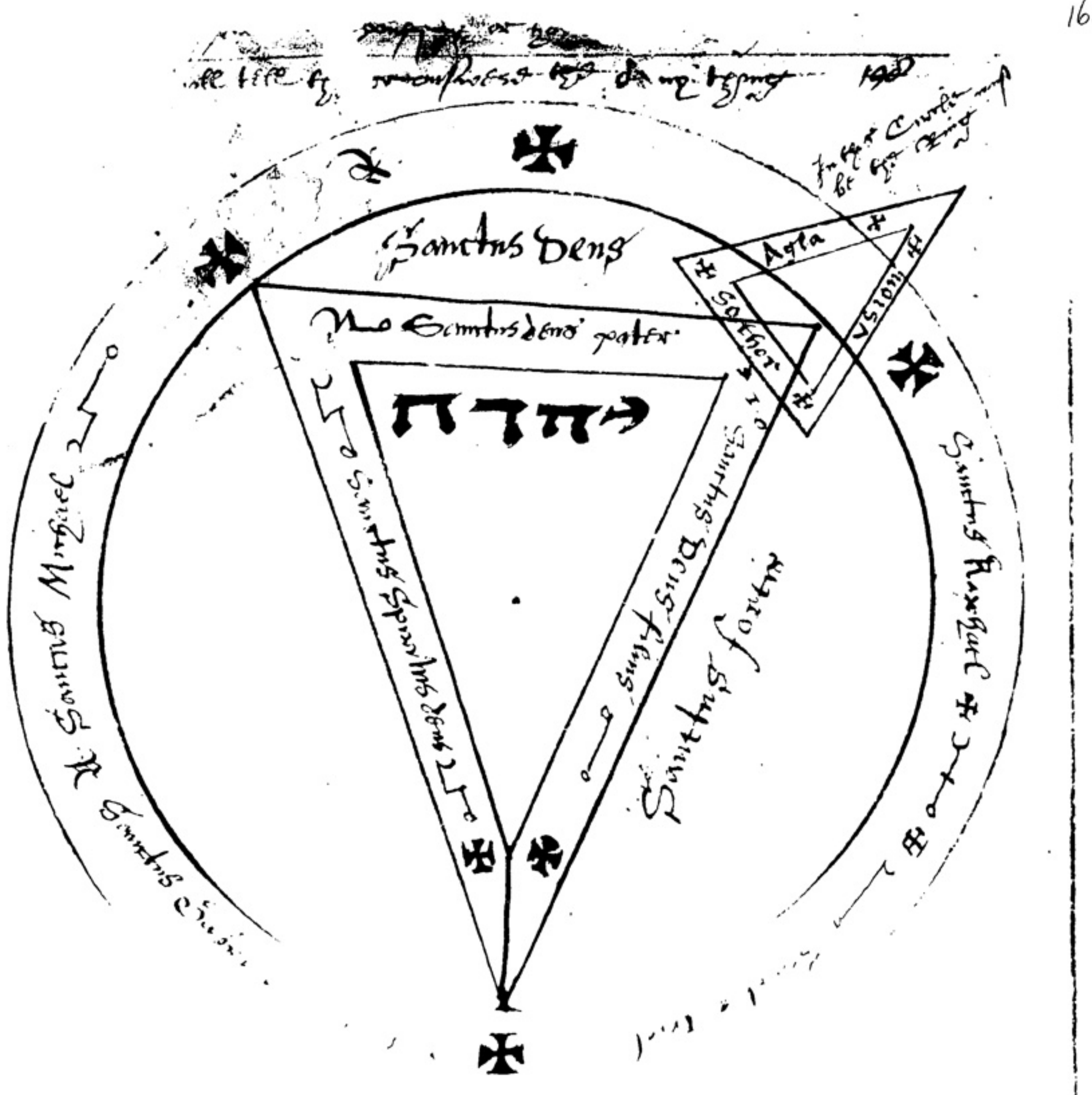
197


Ch Criston
Adonay
Sabaoth Deus pater
Emmanuel Deus
Messias

To knowe a true Spirite

Now of the knowledge of a good & true Spirite [illegible]
Conteyninge Instrumentes and Circles in the first [illegible]
in the name of [illegible] or name of [illegible]
Circle, and an [illegible] in the middest of the
[illegible] you followe if you will holding the Sworde in thy hand
[illegible] against the Spirit of the East, by thy Conjuration
first you shall begin. After once sayinge the Conjuration, turning
your forwardes the west, after to the South, & last towardes
the North. Calling the Spirite out of all the regions, ~~that~~
~~will [illegible]~~ after some tymes sayinge the Conjuration
you shall call the Spirite in such [illegible] sayinge first I conjure
[illegible] Spirite of the East [illegible] I conjure you Spirite of the
west, and so to the iiii quarters, & so repeat the Conjuration till
the ~~true~~ same [illegible] Spirite appeare, then ye knowe very
well [illegible] and [illegible] false, binde them by the Conjuration
[illegible] and [illegible] will doe obeysance [illegible]
and all true Spirites [illegible] of the planettes
[illegible] and [illegible] name of god
[illegible]

[illegible] the [illegible]


Sanctus Deus
No Sanctus deus pater
יהוה
Sanctus Spiritus Sanctus
Sanctus Deus filius
Sanctus fortis
Agla
Sother
Vision
Sanctus Michael
Sanctus Raphael
Sanctus Gabriel
Father Circle [illegible] be the [illegible]

[illegible]

And by all the names of god, and by
by his passion [illegible], and [illegible]
by the great and terrable [illegible] and [illegible]
was in the forehead of [illegible]
constrained in my ring wonderfully [illegible]
that you come Alastiel [illegible] and [illegible]
spirite, not of the [illegible] or [illegible] but
excellent knowledge, [illegible] and [illegible]
the terme of my naturall lyfe, faithfully [illegible]
obedient and [illegible], not subtilly [illegible]
but faithfully [illegible] of all questions
[illegible] by the [illegible]
[illegible] that [illegible] at this tyme shall [illegible] and
[illegible] and [illegible], and [illegible] to [illegible]
he shall [illegible] be [illegible] to depart, and
[illegible] that [illegible] and [illegible], by
by [illegible] aforesaid, by him
[illegible] and all [illegible] shall come to Judge the quick and the dead
and the world by fyer. Amen

[illegible] the ring and put it out of the Circle and
[illegible] [illegible] [illegible] [illegible]

199

164

[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] the king [illegible]
[illegible] [illegible] all questions [illegible]
that shall come to Judge the quick and the
dead and the world by fyer. Amen. Amen

This doone, to [illegible] come [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]

First [illegible] the Circle [illegible] and all [illegible]
[illegible] [illegible]
[illegible] first ~~[illegible]~~ the prime of the moone, the
[illegible] in the [illegible] and the first day of the moone
[illegible] [illegible] shall [illegible]
[illegible] [illegible] in the [illegible] it [illegible] at
[illegible] [illegible] and [illegible] in [illegible] of a man or a woman
[illegible] [illegible]

Almighty and everlasting god, the [illegible]
thinge[s] [illegible] the herbes and [illegible]
And [illegible] most humbly beseech thee [illegible]
holy name, [illegible] commanded [illegible]
Hatnaslem, and Vrielem, my [illegible]
in this my worke, that the [illegible]
name the [illegible] that he come and appear
[illegible] and quickly he confesse the truth of
[illegible] as I shall aske of him, by and through our
Lord Jesus Christ thy sonne our only saviour [illegible]
[illegible] the and the holy ghost [illegible] one god [illegible]
and [illegible] world without end Amen /

Then hold the image against the face of [illegible]
but take heed in any case that you [illegible] it not, for [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] and [illegible]
[illegible] constrained [illegible] ye image [illegible]
[illegible] then take the image against
[illegible] towardes the [illegible]
[illegible]

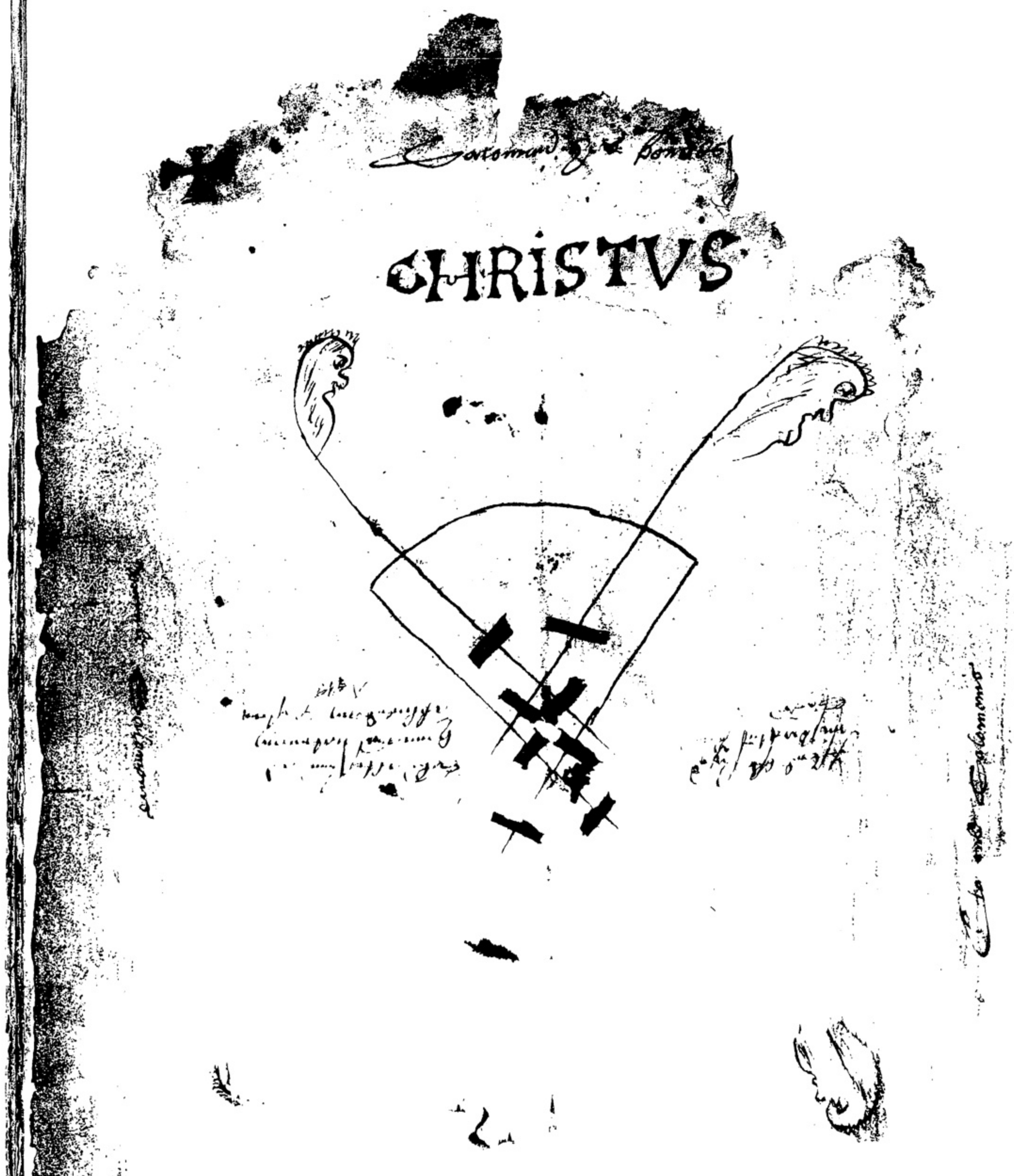
[illegible] the image in the [illegible], by the [illegible]
[illegible] unto me, [illegible] confesse the [illegible]
[illegible] head of the image, [illegible]
the forehead, [illegible] the breast [illegible]
[illegible] the [illegible] towardes the earth, and [illegible]
[illegible] until he come / And
[illegible] in England
And keepe ye image fast in a chest in ye cleane clothes
for what [illegible] to the image the same will

for what [illegible] him, of whom thou dost [illegible]
[illegible] and [illegible] for all [illegible]
thankfull [illegible] what [illegible] demand
to whom be praise and honor for ever and ever Amen /

[illegible] at the end of the [illegible] approved experimente
[illegible]

being [illegible]
and give [illegible]
& liftinge up yor [illegible]
& yor heart to heaven

O most excellent goodnes, despise not thy
creature, O most mighty maker, despise not thy
worke, O most prudent Redemer, suffer
to perish the price of thy redemption. O
most stable temple and heavenly host, which
[illegible] and kept, thy chose and
excellent place, the which then sanctifiedst &
dedicatedst to thee in the sacrament of Baptisme.
O lord Jesus Christ wound my heart with
with thy most holy woundes, moisten my mynde
with thy most precious blood, that whether-
soever I turne I may behold about me, thee
[illegible] it may appeare
[illegible]



Δ [Sap]ientia aedificavit sibi domum: excidit columnas septem. Proverb. 9.

Compendium

Heptarchiae Mysticae Creationum Stabilitate ... Divinis.

cap. 1.

Of the title, and generall contents of this boke, Some needfull

1582. Novemb. 16. Uriel [illegible] the 7 princes [illegible] the first [illegible] — Behold, O wavering ... but not suspicion of all. for we are gods creatures, that have raigned, do raigne, and shall raigne for ever. All our Mysteries shalbe knowen unto you. Behold these things and their mysteries shalbe knowen unto you, yelding the secrets of him that raigneth for ever. [the voyce of a Multitude answered saying, Whose name is great for ever.]

King Carmara straight way said as followeth. — Open your eyes, and you shall see from the highest to the lowest. The peace of God be uppon you.

King Carmara Novemb. 17. — Iterum, atque iterum repetimus opera Dei. [Liber primus Principis solus loquebatur ... said King, ...]

Hagonel — Venit etiam, et Dominus est super nos. [Very many came uppon the Cordes ... and sayd] Pereat ... sumus ...

Carmara Novemb. 19. — This work shall have relation to time present, and present use, to Mysteries ... it: And finally, to a purpose and intent, whereby the Mercy and Name of God, shall and may, and of force must appeare; with the Apparition of his wonders and marvayles yet unhard of. Dixi.

Δ — Note the Uriel and Michael at the beginning of this Art, were present, and gave Authoritie to Carmara to order the rest: so at the Conclusion they appeared againe, and Raphaël with them: and Michael concluded the Boke, with these wordes: Mercifull is our God, and glorious is his Name: which chuseth his Creatures, according to his own secret Judgment and good pleasure.

Michael Novemb. 19. — This Arte is the first part of a threefold Arte, joyning man with the knowledge of the World, the government of his Creatures, and the sight of his Majestie ... into ... shall ...

Of John Dee [illegible] principall [illegible] [illegible] interest, to [illegible] the Doctrine ~~[illegible]~~ [illegible]

[illegible]

3 Feb 15 [illegible] — The Mysteries of God have a tyme, [illegible] [illegible] for that tyme

[illegible] the [illegible] of men [illegible] [illegible] [illegible]

[illegible] 16. Thou shalt [illegible] in [illegible] —

There are [illegible] [illegible] augmented [illegible]

[illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] glory to God.

3. [illegible] [illegible] power [illegible] [illegible] wisdom by [illegible]

[illegible] [illegible] from God. [illegible] [illegible] shall be [illegible]. But [illegible] [illegible] [illegible] God [illegible] [illegible] will [illegible] upon [illegible] [illegible] [illegible] on the [illegible] [illegible] [illegible] name [illegible] God [illegible] [illegible] the mira[illegible] [illegible] appoynted [illegible] [illegible]

Behold [illegible] [illegible] ~~[illegible]~~ [illegible] ~~[illegible]~~

[illegible] [illegible], that are past present, or [illegible] to come [illegible] [illegible] [illegible] Gold [illegible] condition [illegible] [illegible] or [illegible] [illegible] [illegible] Nature, [illegible] Nature, [illegible] Nature. [illegible]

A° [illegible] the King [illegible] appointed [illegible] [illegible] compounded [illegible] the forme of [illegible] [illegible] name. [illegible] [illegible] made [illegible] gold, [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in what tyme. [illegible] God [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] God [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] None shall enter into the knowledg of [illegible] [illegible] but the Worker [illegible]

[illegible] [illegible] [illegible] And [illegible] [illegible] [illegible] will forget [illegible] God [illegible] [illegible] [illegible]

Dee [illegible] At [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible]

[illegible] Angel

The Characters must have the name of the five Angels (written in the middle of the [illegible] Trinity) [illegible] upon the other side, in a circle. In the middle whereof must the [illegible] which was also [illegible]: [illegible] This shall at all tymes [illegible] (privately) [illegible] [illegible] of God [illegible] through the [illegible] [illegible]

Raphael Ao 1583 Martij 23.

[illegible] shall [illegible]. Tary and you shall enjoye. [illegible] and you [illegible] shall [illegible] and the eyes shall be fully opened. One thing [illegible] shall see: [illegible] and [illegible] of the desire, is already perfect [illegible] [illegible] Seven that hath byn mistaken, [illegible] most perfectly.

Raphael Martij 26. 1583.

All these before spoken of, are subject to [illegible] [illegible] Of friendship, in my tyme, [illegible] may I do them [illegible] [illegible]

[illegible] One [illegible] shall [illegible] at all [illegible] and [illegible]

[illegible] in my [illegible] — [illegible]

One thing [illegible] all [illegible] in [illegible] world [illegible] hath byn.

April — Ao 1583 April 23:

[illegible] you [illegible] have [illegible] as the Angel: [illegible] together [illegible] To [illegible] me [illegible] in my work: and [illegible] my glory. Neyther shall [illegible] [illegible] I have [illegible] Chosen [illegible] to be first [illegible] writing of my Dignitie. [illegible]

King Carmara folio [illegible]

The Characters of the Kings are in the Globe: and in the Heptarchia.

Hagonel Novemb. 16 Ao 1582.

The Sonnes of men, and their Sonnes are subject unto my commaund. This is a Mystery. I have spoken of it [illegible]. They are my Servants. By them thow shalt work mervayles. [illegible] [illegible] of the [illegible] is subject to my [illegible]. And I am the first of the Twelve. My Seale is called B[illegible]. [illegible]

[illegible] ~~Name~~ Carmara will we name, or we [illegible] the rest of my Ministers are these [illegible]. These that lye here are Witches

1 Enchaunters, Conjurers, Blasphemers and finally all they that use Nature with Abuse, and dishonor him which [illegible] for ever.

2 The second Assembly [illegible] of the [illegible] those giving [illegible] [illegible] ~~taught~~ bright [illegible], with all [illegible] and [illegible] evill and [illegible].

Prince Hagonel. [illegible] tempore.

3 The third Assembly [illegible] the Gods Mysteries, and [illegible] [illegible] of Nature [illegible] [illegible] Ubi non [illegible] [illegible] [illegible] understanding [illegible] letters of the letters [illegible] some of [illegible] whose names here [illegible] written and would be God [illegible].

Mark this: All spirit [illegible] in [illegible] where they inhabit [illegible] of force, [illegible] except the middle of my selfe [illegible] [illegible] to the [illegible] from [illegible] [illegible] till thou shalt entre [illegible] you shall [illegible] in [illegible] name, [illegible] you shall discover

[illegible] Carmara [illegible] but the office [illegible] under King [illegible]

The 4 sides of the Table must have 4 letters [illegible] of [illegible]
[illegible] may stand: within the letters of respect, They [illegible] may be kept [illegible]
One Month is all for the [illegible].

The Silke [illegible] of divers colours: the most [illegible] that can be [illegible]
For this is [illegible] the glory of the [illegible].

1582

Δ — The Characters or Images [illegible] X [illegible] A [illegible]
[illegible] my name [illegible] And [illegible]
[illegible] Character [illegible] perceyue [illegible]
[illegible] my [illegible] name. Δ [illegible]
[illegible] Δ — Uriel. [illegible]
[illegible] armes [illegible]

Uriel — 1583 May 5

X — [illegible]
[illegible] or [illegible]
Uriel — [illegible] Creation [illegible]
[illegible] Uriel [illegible]
Δ — [illegible]
Δ — The [illegible] globe [illegible]
Uriel — [illegible]
[illegible] Table.

Sigillum Aemeth [illegible]

[illegible] 28 [illegible] 83

[illegible]

8

of the Kings and Princes
Hereafter shall you perceyue that the Glory of this table [illegible]
the Glory of this [illegible] All [illegible] appertayning [illegible]
already [illegible] to you [illegible] in [illegible]

God is the begynning of all things, but not after our sort: Nor to understand
[illegible] — But it is Three [illegible]
[illegible] name

The One in respect of Dignification
The second in respect of Conciliation
The Third in respect of [illegible] and determined Opera[illegible]

[illegible] (Sir) [illegible] your [illegible] Character. —
Δ At our first dealing [illegible] the Spirituall Creature
([illegible] Uriel) — [illegible] in [illegible]
[illegible] omnem [illegible], [illegible], et in [illegible]

[illegible] 12 [illegible] is an Instrument applicable
1 [illegible] Dignification [illegible] (Syr) but
[illegible] Centrally, [illegible]
[illegible] number of 3 and 4 [illegible] shall be equall [illegible]
[illegible] the
Blessed Character (which shall be [illegible]) is [illegible]: but allso
the Name [illegible]
[illegible] — [illegible] Conciliation you [illegible]
2. [illegible] — [illegible] 12 [illegible] Conciliation. And so are the
[illegible] the name of the Table: Squared
[illegible] to every King and
Prince [illegible] to their order.
X [illegible] determined
[illegible]

[illegible] called onely name Semiel [illegible]

[illegible]

Michael sayed: To him [illegible]

Michael said, Semiel (sayes) [illegible] O God.

[illegible] sayd, and [illegible]

~~spake to him~~: Semiel [illegible]

[illegible]

Sem — [illegible] the Tables.

Mich — [illegible]

Sem — [illegible] Beside [illegible] tables [illegible]

Δ [illegible]

Δ Mich [illegible]

[illegible]

Caput 4.

Some Notes of peculier formes, ~~therein the Kings~~ Princes, and Ministers Heptarchicall, appeared.

King

CARMARA

A [illegible] with a Triple Crowne of Gold on his head.

At his first comming [illegible] afterward [illegible] Heptarchicall [illegible]

[illegible] still in his hand [illegible] straight letters [illegible] gold [illegible] or blak, and the third [illegible]

At the first, [illegible] Covenant [illegible]

[illegible] all the work [illegible] to [illegible]

qua tibi revelata erit [illegible]

[illegible] said Est in mundo, et ~~cum~~ incipiet cum illo altero Mundo. [illegible]

Note the cullour. The forme of the [illegible] was a Globe Transparent [illegible]

[illegible]

[illegible] only name [illegible] Semiel [illegible]
one common and [illegible]
Morfact sayed: [illegible]
Michael said, Semiel [illegible] God
[illegible]
~~speak to him~~: Semiel [illegible]
on [illegible]
[illegible] Tables.
[illegible] 60 [illegible]
[illegible] Beside [illegible] tables [illegible]

[illegible]

King.

Caput 4.

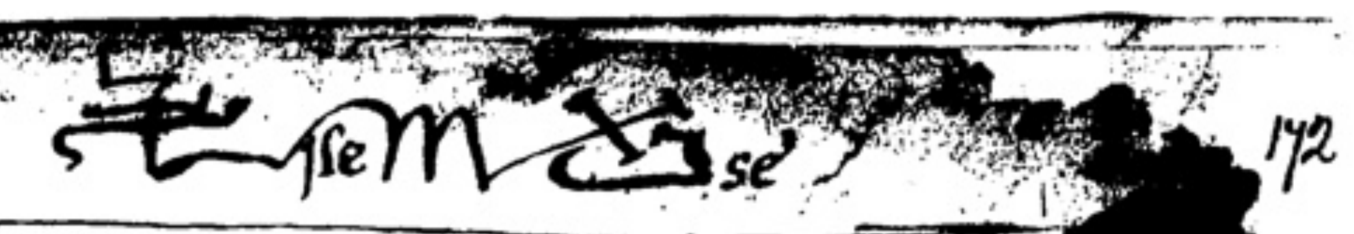
Some Notes of peculier formes, ~~wherein the Kings~~ [illegible] appeared.

A [illegible] A [illegible] might [illegible], and was a triple [illegible] Gold on [illegible]
At [illegible] first [illegible] else [illegible]
afterward [illegible] black [illegible]
[illegible]
[illegible] kept
[illegible] black, or blak,
and [illegible] third [illegible].

At the first [illegible] Colour [illegible]
[illegible] worke [illegible] to [illegible]
qua tibi [illegible] erit [illegible]
[illegible] ~~[illegible]~~ incipies
[illegible]

Note the cullour. [illegible] forme [illegible] Globe
[illegible]
[illegible]

Rex — BLUMAZA —



Princeps — Bralges —

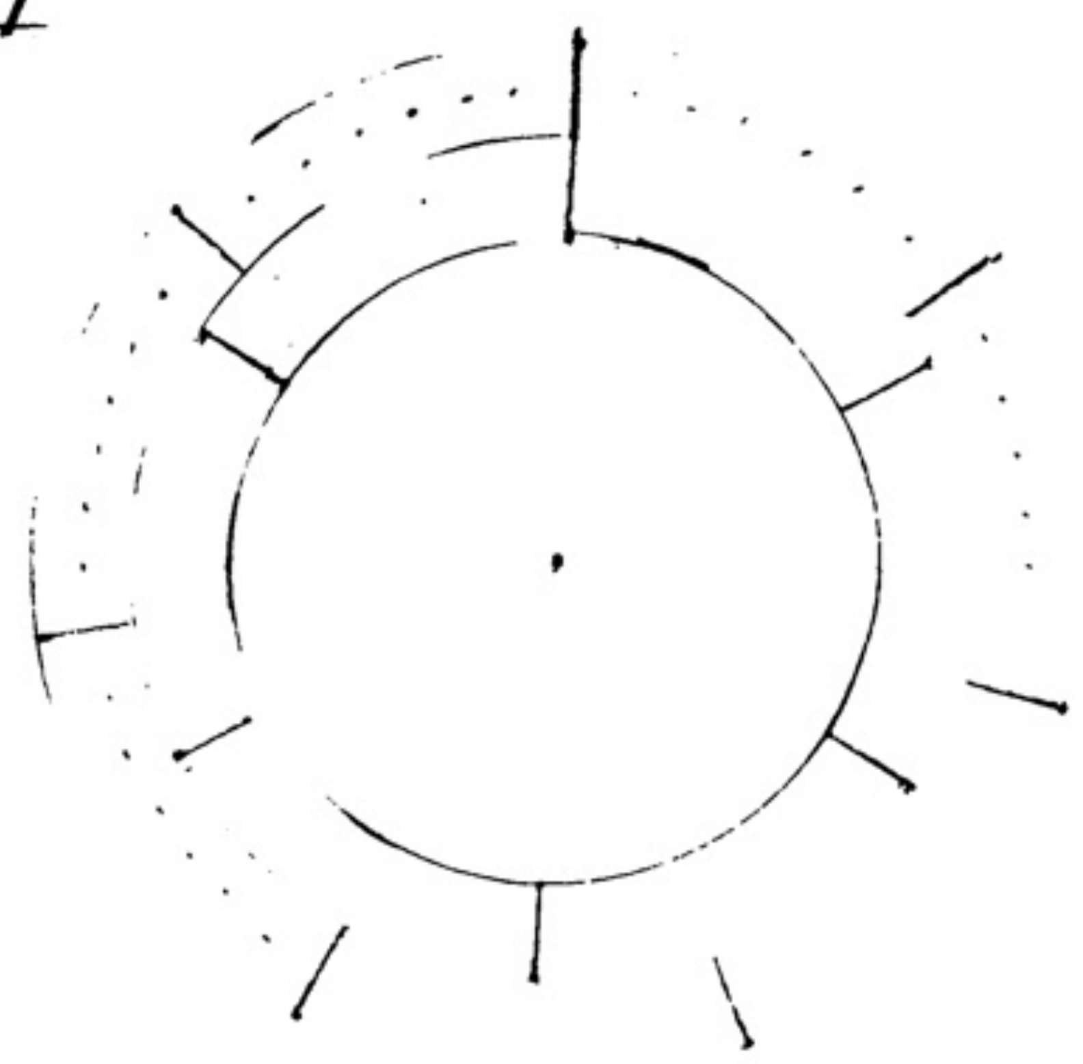
200

Sapientia ædificavit sibi
Domum: excidit Columnas
Septem. Proverb. 9.

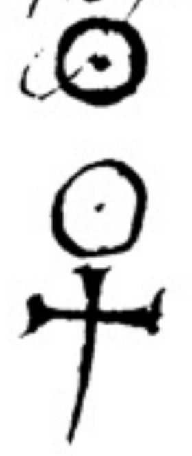
Die Lunæ.

Rex
CARMARA

	E					
O	F	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



Hagonel.

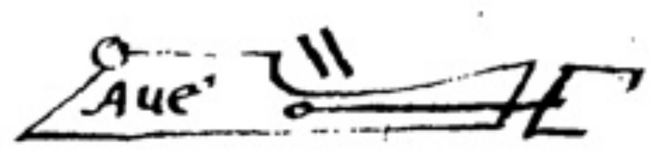


Princ

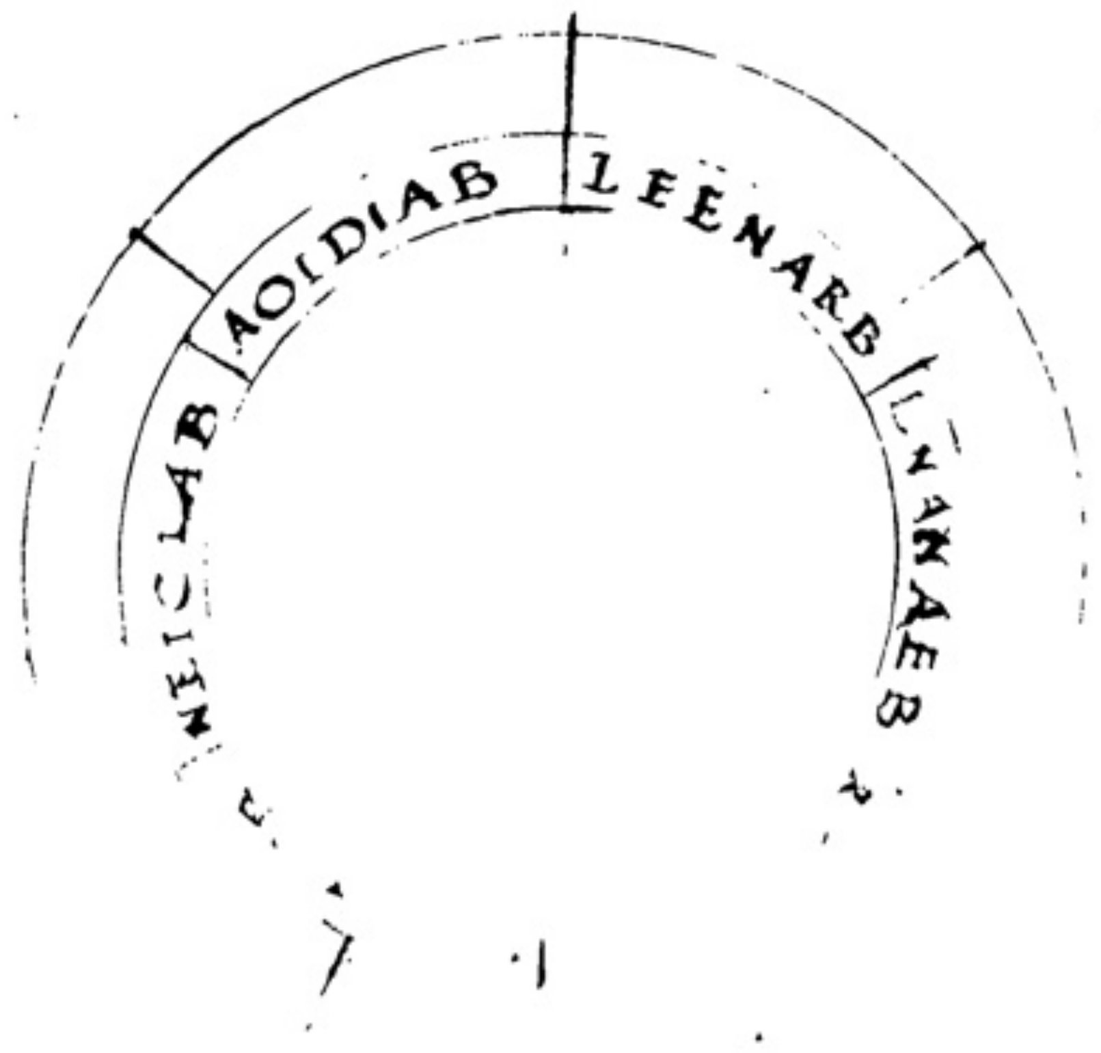
Shewed only in square

Die Dominica.

BOBOGEL Rex.

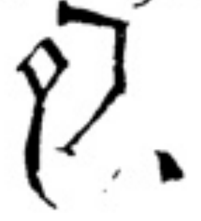


L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
I	E	A	O	[illegible]	I	B
[illegible]	E	I	[illegible]	I	A	B
[illegible]	[illegible]	I	[illegible]	I	A	B

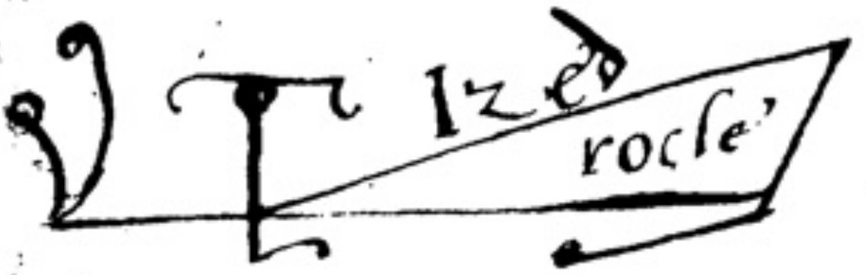


AOIDIAB
LEENARB
NEICLAB
LNANAEB

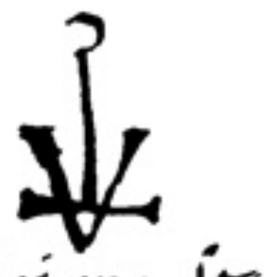
BORNOGO Princeps



LYIIEPOR Rex

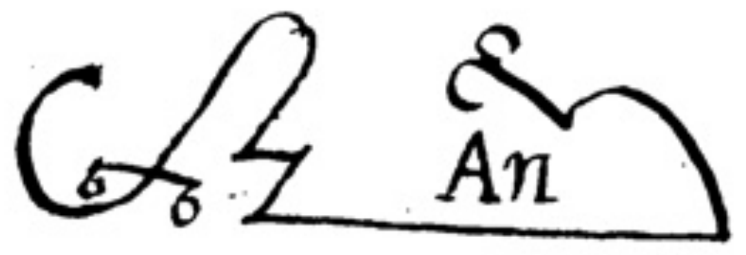


BUTMONO Princeps

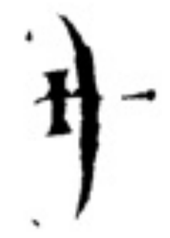


fol.3.b.
Behold, this is my Seale. For
All spirits inhabiting within
the earth (where their Habi=
tation is of free will, or of will)
are subiect by the power thereof.
With this you shall govern, which
you shall unlock. With this
[illegible] name [illegible] earnestly you
shall deliver her entirely [illegible].

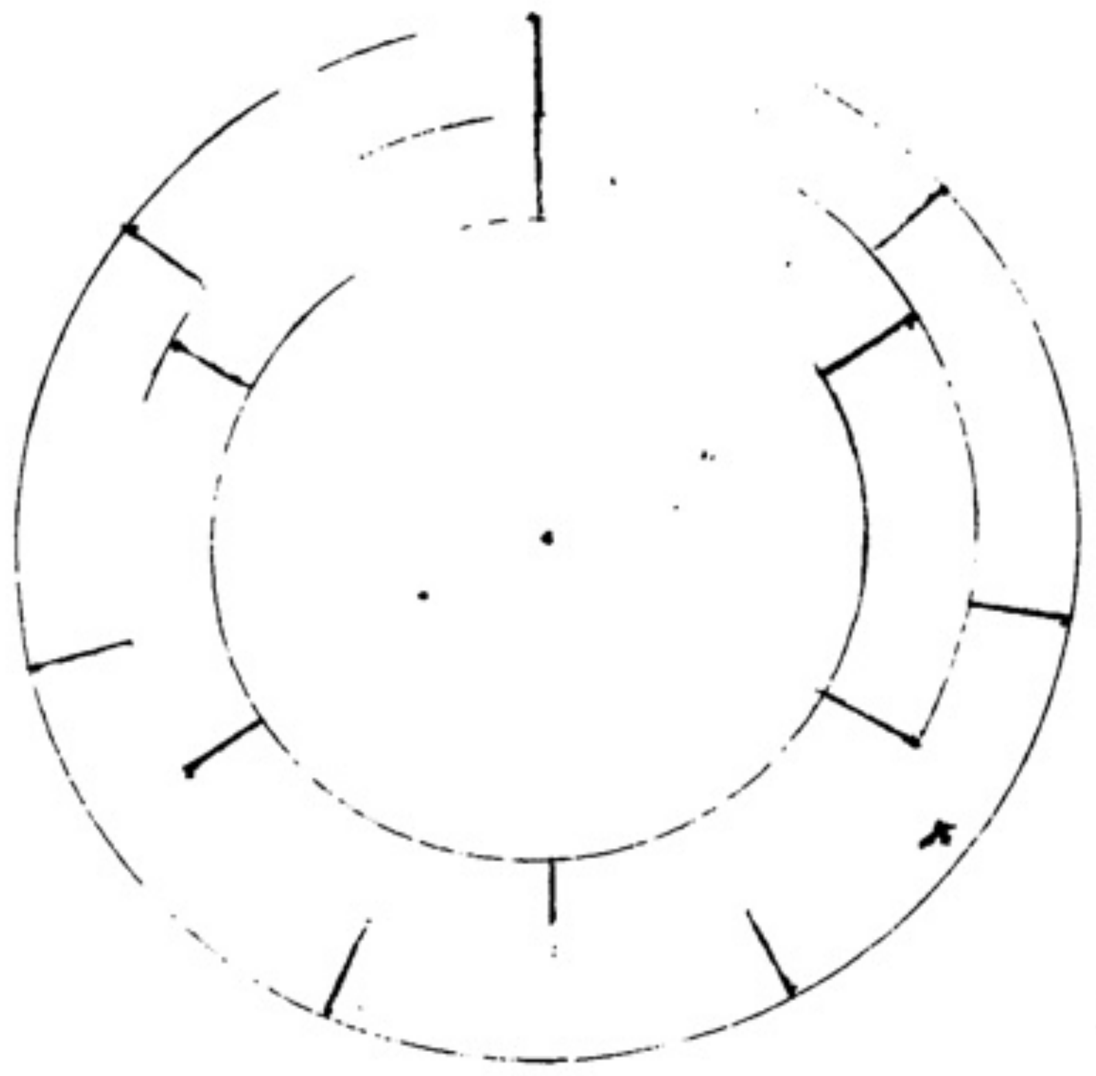
BNASPOL. Rex



BLISDON. Princeps



Die Jovis



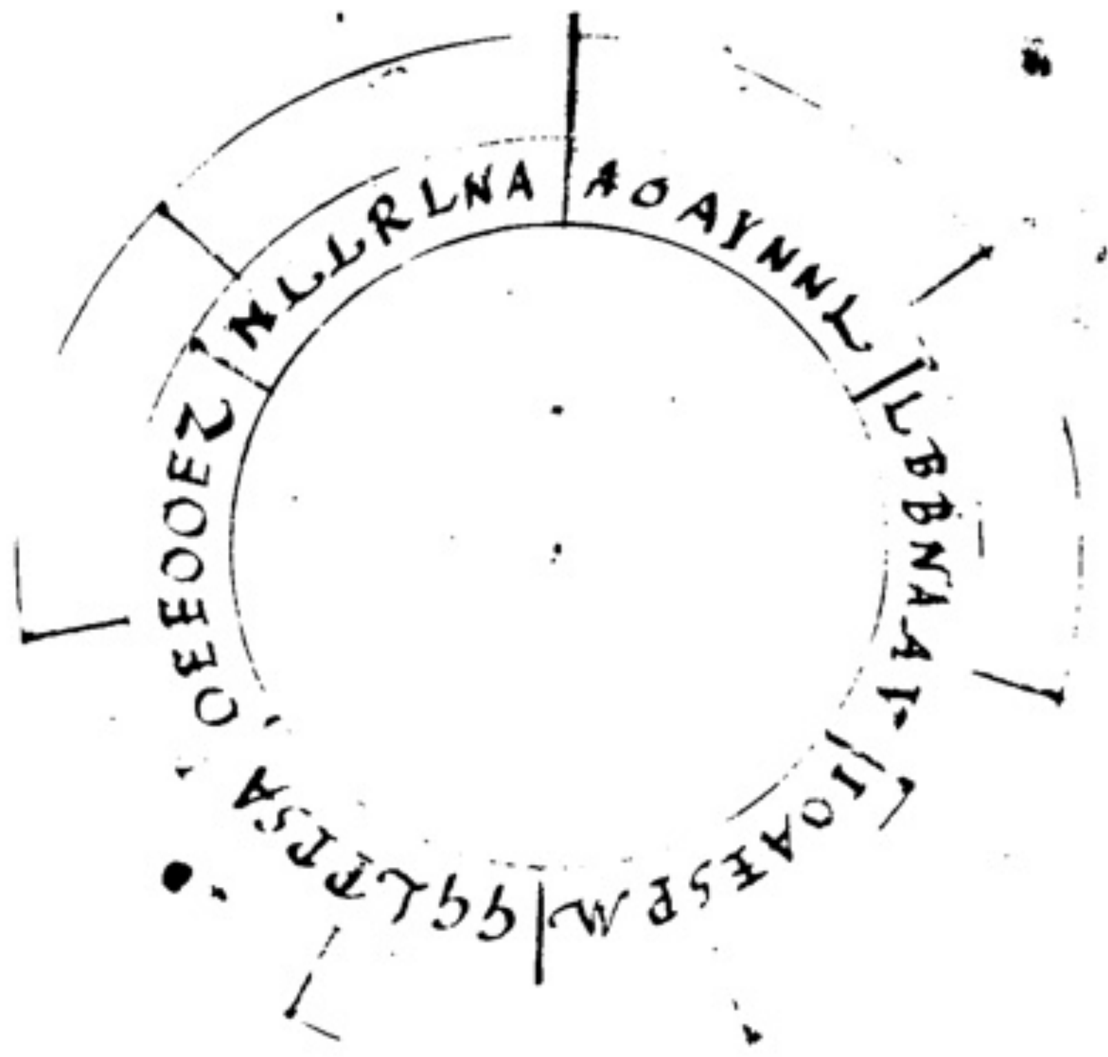
B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

[illegible] in square

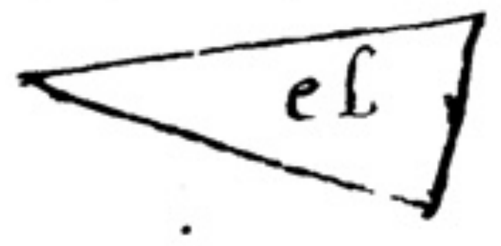
A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

Scribatur onely in Circulo

Die Veneris

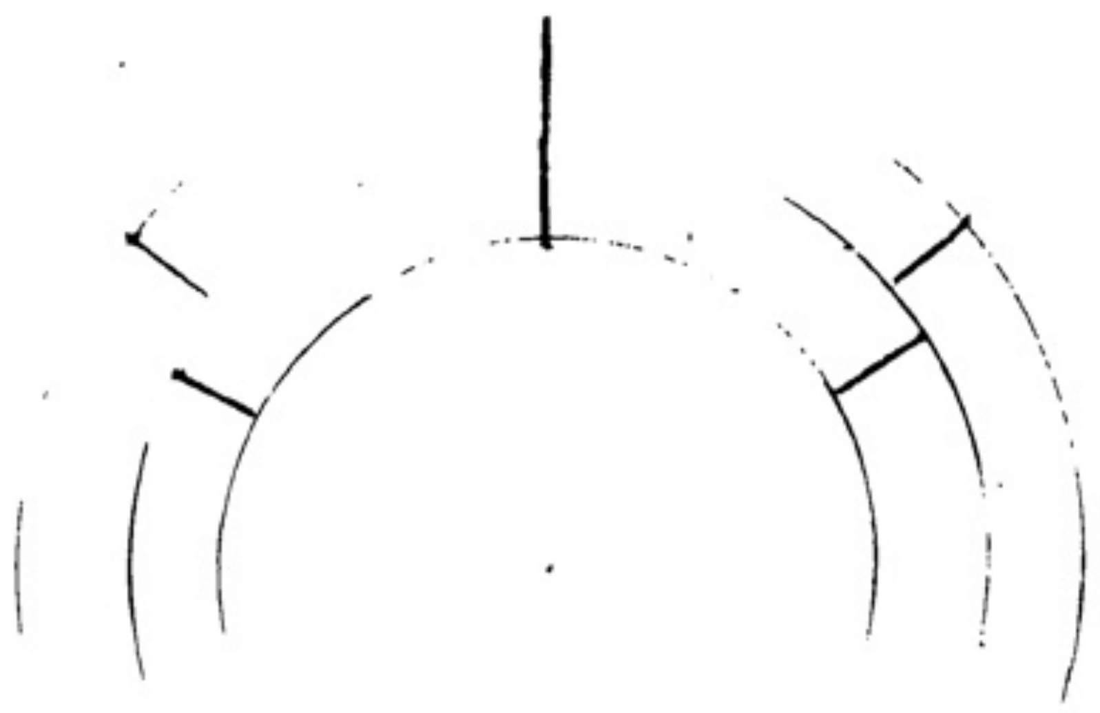


BALIGON, Rex
al. CARMARA:
vel MARMARA:



BAGENOL, P.

Die Mercurij



B	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	[illegible]	O	S	R	B
N	R	P	[illegible]	[illegible]	[illegible]	E

.0.4. fol. 2

Filij filiorum
El E.
Ar
Ave
Lib.
Rocle
Hagon. l
Ilem..

Potestas Carmara, Marmara,
sine ipsius Baligon regnat
[illegible]

— Rex — CARMAR

[illegible] Princeps [illegible]

Hagon
[illegible]

ex gel — The distributing, giving, and bestowing of Wisdome and Science. The teaching of true Philosophie, true understanding of lerning, grounded uppon Wisdome: with the excellencies in Nature: and of many other great Mysteries, merveylous, avaylable; and necessary to the sad advancing of the Glory of our GOD, our Creator. Therfore, I the Name &c.

Gloria Patri &c.

day,

Princeps Bornogo — The Altering of the corruption of Nature, into perfection. The knowledge of Metalls. And generally the Princely Ministring to the rich / Noble and Mighty [illegible] Bobogel [illegible] in the bestowement of [illegible] [illegible] in the delivery of Wisdome [illegible]

Sunday,

Rex Carmara — ~~210~~ in this [illegible] shall Doctrine — This [illegible] sayd the blessed Carmara: having the golden rod of government & the [illegible] magnifyed ~~the~~ [illegible] appeare first [illegible] purple Robe in a long purple robe [illegible] sayd to me at Mort[illegible] I minister the Secrets of God unto thee. Likewise shall [illegible] — These Mysteries [illegible] God, and of his great mercyes [illegible] unto the[illegible] Thou shalt be glutted [illegible] filled: yea thou shalt swell, and be puffed up with the perfect knowledge of Gods Mysteries in his mercy. And he sayd, this Art is to the [illegible] understanding of all Science that are past, present or yet to come. And immediately he sayd to me: Kings therefore, in Nature, Princes Nature, and above Nature. Thou art Dignified. And sayd concerning the order of [illegible] this is but the first step. Heytser shall [illegible] practise [illegible] ~~Therfore~~ [illegible]

Die Lunae

Monday

And sayd thus generally of God his mercyes and graces by me denied, and before: What so euer thou shalt speak do or work, shalbe profitable and acceptable: ~~And [illegible]~~ And the Ende shall be good.

Princeps Hagonel — To the Commandement the formes of men are [illegible] thy servants [illegible] [illegible]

Monday

Rex Blumaza

Habioro

24

The shew stone

his [illegible] the most [illegible] of [illegible] possession [illegible]

Friday.

Who canst distribute and bestow at pleasure [illegible]
can be wrought in a Wall at once [illegible]
of the [illegible] perfectly: as a [illegible] known [illegible]
The ~~[illegible]~~ doest [illegible] of this stone
and [illegible] both [illegible] to say, and
also doest [illegible] the [illegible] of the [illegible], [illegible]
[illegible] in a few minutes of time brought
[illegible] ~~[illegible]~~, ~~[illegible]~~
~~[illegible]~~ [illegible] doest [illegible]
me. Thou shalt [illegible] with it, with [illegible]
[illegible] with all Creatures of the world. [illegible]
[illegible] in vertue shall [illegible] work. [illegible]
[illegible] of the earth, [illegible]
[illegible] ~~[illegible]~~, [illegible]
[illegible] moving, [illegible] moving [illegible]
[illegible] And all [illegible]
[illegible]
[illegible] Majesty [illegible]

Rex Bnapsen.

[illegible]

Rex Blumaza

[illegible]

Babalel

24

The shew stone

by the uttermost part of the Kingly possession [illegible]

Fryday.

Who canst distribute and bestow at pleasure [illegible] 175

can be wrought in all actions [illegible]

[illegible] perfectly: as a myrrour [illegible]

[illegible] ~~[illegible]~~ [illegible]

and [illegible] the [illegible] and

[illegible] take [illegible]

[illegible] in a few minutes of time brought

[illegible] ~~[illegible]~~, ~~[illegible]~~

~~[illegible]~~ [illegible]

me. Thow shalt [illegible] with it, with a mar

[illegible] with all Creatures of the world. [illegible]

[illegible] vertue shall [illegible]

[illegible] of the [illegible] or the [illegible]

[illegible] ~~[illegible]~~, [illegible]

[illegible] moving [illegible]

[illegible] And all [illegible]

[illegible] [illegible]

[illegible] Munsters [illegible]

Rex Bnapsen. [illegible]

[illegible]

x

Tuesday
Or 1

21. —— Who art King in Waters: Mighty and wunderfull in waters, whose power is in the bowels of the waters: whose royall person with thy Noble prince Befafes and his 42 Ministers, the Triple Crowned King Carmara had me use to the glory prayse and honor of him which created you all, to the laude and prayse of his Maiestie. Therefore &c.

Princeps Befafes — Who art Prince of the seas: thy power is upon the waters: thou drownedst Pharao: and hast destroyed the wicked: thy name was known to Moyses, thou livedst in Israel: Who wast measured the waters: Who wast with King Salamon, and also long after that with Scotus, but not known to him by thy true name for he called thee Mares. And since thou wast with none. Except thou ... me ... the wicked ... mercy of God from the ... and wast with me in extremity: thou wast ... Who of the ... [illegible]

Rex Bnaspol

242

Wensday

To whome the earth with her bowels and secrets whatsoever, are delivered: and hast sayd to me heretofore: What thou art, there I may know. Thou art great, but as thou truely dost confess, he in whom thou art, is greater than thou: Therefore In &c.

Princeps Blisdon. —— Unto whome the keys of the Mysteries of the earth are delivered: whose 42 ministers are Angels that governe under thee: All which, thy minister the ~~King~~ Bnaspol hath shewed me use: and affirmed that ~~they~~ are and shalbe at my commandement: Therefore In &c.

Thursday

Bynepor — Uppon the distribution and participation of whose exalted most especiall and glorified power resteth onely and dependeth the generall state and Condition of all things. Whose sanctification, glory and renowme, althowgh it had beginning, yet can it not, neyther shall have ending. He that Measureth, sayd, and thow wast the ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent: but distinct in one degree. When he cam thow wast magnified by his comming: and art sanctified, world without ende.

Vita suprema
Vita superior
Vita infima tui sunt
[illegible] ata mam bas

Notwithstanding, thow art not of thy self: Neyther is thy power thyne own. Magnified be his name [illegible] thow art [illegible] And all that [illegible] [illegible] [illegible] nothing [illegible]

[illegible]

1 Carmara in a [illegible] [illegible] a [illegible]

2 Bobrest – [illegible] black velvet coat, and [illegible] velvet [illegible] with a velvet [illegible], [illegible] a black feather [illegible] [illegible] with a [illegible] [illegible] [illegible] [illegible] [illegible] part, [illegible] [illegible]

4 Bol. [illegible] all [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] like [illegible] [illegible] [illegible] women [illegible] [illegible] [illegible] [illegible]

Babel – [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] robe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

214

The [illegible] ~~[illegible]~~ first appearing [illegible] [illegible]

[illegible] — [illegible] [illegible] [illegible] ([illegible] ~~[illegible]~~ afterward appeared) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] with a long purple robe [illegible] a [illegible] ~~[illegible]~~ [illegible]

[illegible] — [illegible] [illegible]

Hagray — [illegible] — [illegible] 16 [illegible] Bereck

£1.14.6.

Barrow — 2 — [illegible] a [illegible] or [illegible] a [illegible]

Bidrafe — [illegible] [illegible] [illegible] [illegible]

£1.11 — [illegible] a [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] — The distribution, giving and bestowing of Wisdome
and Science: The teaching of True Philosophie.
~~and~~ true Understanding, and of all learning
grounded uppon Wisdome, with the
excellencie in Nature, and of many other
great Mysteries, marvaylously available and
necessarie to the advancement of the glory
of our God and Creator. Therfore in the Name
&c. Gloria patri &c

[illegible] — The Altering of the corruption of Nature into
perfection, The knowledge of Metalls,
And generally the Princely Ministring
to the right Noble and Mighty King Bobogel
in his government of Distribution, giving
and bestowing of Wisdome, Science, true
Philosophie, and True understanding, and
of other very many his peculiar Royall propertyes
Therfore in the Name &c
Pr m &c.

[illegible] shall be
[illegible] 219
[illegible]

OESNGLE

Primi Hagonel. — These commaund the kings
of men and theyr kings are subiect
and are thy servants. to whose power
the operation of the earth is subiect.
These are [illegible] of the twelve: [illegible]
whose seate is called Barces and this
it is ☉. All whose commaunders are
H Kings. Noble men, and Princes of Nature
These are Primus et Quartus Hagonel
which be the sons of the sons [illegible]
are the sons of contemplation, that ~~the~~
~~[illegible]~~ [illegible] worke marveyles amonge
the people of the earth, and hath shewed
me, that [illegible] by the same the servants
worke marvayles [illegible] [illegible] the Minister
to the great ~~K~~ Triple Crowned King Carmara
and [illegible] at the pleasure of [illegible]
These [illegible], [illegible]
These are to ~~[illegible]~~ [illegible]

Rex Carmara —

218

*

Nov. 17 … to me at Mortlake, I … [illegible] … of God … Mysteries hath God … and of his great mercy … [illegible] … Gods Mysteries in his Mercy.

[illegible]

224

Raphael
A° 1583
Marty 23.

Go, and thow shalt receyve. Tary and you shall receyve. Slepe and you shall see: But watch and your eyes shall be fully opened. One thing which is the grownd and Element of thy desyre, is allready perfyted. Out of seven thow hast byn instructed of the lesser part, most perfitly

Marty ~~24~~ — Every Organ is voyd of quality, unless a Meane be adiected: So is all that thow hast before, more wonderfull, then as yet, profitable: unless thow be directed and led in unto the true Use and Order of the same. &c.

A direction requisite

Marty 26. — I have byn thy Scholemaster, and direct thee to the stern, to rule the reason thereof, with those, which can rede the Iudgment thereof

All those before spoken of are subiect to thy Call. &c.

Of frendship, at any tyme thow mayst see them, and know what thow wilt. &c.

Every one, (to be short, shall at all tymes and Seasons yeld the direction, in any thing … at any tyme …

… thy … thy body … thy … [illegible]

Carmara March 23 1583 [illegible]

May 5. 1583.

[illegible]

	1	2	3	4	5	6	7
1	B	A	L	I	G	O	N
2	B	O	R	N	O	G	o
3	B	a	p	n	i	d	o
4	B	e	ſ	g	e	m	e
5	B	l	n	m	a	p	o
6	B	m	a	m	g	a	l
7	B	a	ſ	l	e	i	f
8	B	O	B	O	G	E	L
9	B	E	F	A	F	E	S
10	B	a	ſ	m	e	l	o
11	B	c	r	n	o	l	e
12	B	r	a	n	g	l	o
13	B	r	i	ſ	f	l	i
14	B	u	a	g	o	l	e
15	B	A	B	A	L	E	L
16	B	V	T	M	O	N	O
17	B	i	Z	p	a	m	a
18	B	i	1	n	t	o	m
19	B	r	a	g	i	o	p
20	B	c	r	m	a	l	e
21	B	o	n	e	f	o	n
22	B	Y	N	E	P	o	R
23	B	L	I	S	D	o	N
24	B	a	ſ	c	e	o	r
25	B	e	l	m	a	r	a
26	B	e	n	p	a	g	i
27	B	a	r	n	a	f	a
28	B	m	1	l	g	e	s
29	B	N	A	S	P	O	ſ
30	B	P	[illegible]	R	[illegible]	E	[illegible]
31	B	[illegible]	[illegible]	[illegible]	[illegible]	l	o
32	B	[illegible]	n	[illegible]	[illegible]	[illegible]	b
33	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
34	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	A
[illegible]	B	[illegible]	[illegible]	M	A	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

/ 1584. 3 May /

1	1 d	2 o	3 n	4 p	5 a	6 T	7 d	8 a	9 n	10 V	11 a	12 a
2	13 o	14 l	15 o	16 a	17 g	18 e	19 c	20 o	21 b	22 a	23 u	24 a
3	25 O	26 P	27 a	28 m	29 n	30 o	31 V	32 G	33 m	34 d	35 n	36 m
4	37 a	38 p	39 l	40 s	41 T	42 e	43 d	44 e	45 c	46 a	47 o	48 p
5	49 [illegible]	50 ı	51 m	52 [illegible]	53 c	54 o	55 n	56 A	57 n	58 l	59 [illegible]	60 x
6	61 l	62 a	63 r	64 [illegible]	65 ſ	66 H	67 ßL	68 b	69 r	70 l	71 a	72 p
7	73 o	74 l	75 P	76 t	77 e	78 a	79 a	80 p	81 D	82 o	83 c	84 e
8	85	86	87	88	89	90	91	92	93	94	95	96
9	97 R	98 ſ	99 u	100 a	101 C	102 N	103 r	104 Z	105 1	106 r	107 [illegible]	108 a
10	109 S	110 l	111 o	112 d	113 a	114 e	115 ı	116 n	117 r	118 [illegible]	119 [illegible]	120 m
11	121 l	122 a	123 ſ	124 t	125 t	126 l	127 n	128 a	129 l	130 1	131 r	132 e
12	133 t	134 l	135 r	136 [illegible]	137 m	138 [illegible]	139 n	140	141 [illegible]	142 [illegible]	143 [illegible]	144 p
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

BRITISH MUSEUM

Dicenā, tribus vicibus, ter, tribus vicibus ~~ter~~: Sin=gulis diebus; Do=nec &c. id est 27 vicibus, singulis diebus.

O puyssant and right Noble King, (N,) and by what name els soeuer thow art called, or mayst truely and duely be called: To whose peculier gouernment, charge, disposition, and Kingly Office doth apperteyne, the (N. &c.) In the Name of the King of Kings, the Lord of Hoasts, the All=mighty GOD, Creator of heauen and earth: and of all things visible and Invisible: COME, now, and appear (and with thy Prince, Ministers and subiects, 4–) to my perfect and Sensible eye Judgment: in a godly, and frendely manner: to my cumfort, and help, for the auancing of the honor and glory of our Almighty GOD, by my Service: As much as by thy wisdome, and powre, in thy propre Kingly office, and government, I may be holpen, and enhabled vnto: Amen: COME, ô right Noble King, (N.) I say, COME, Amen.

AK.

[illegible]

Gloria Patri &c

O noble [illegible] called [illegible] or mayst [illegible] peculier [illegible] government [illegible] office [illegible] apperteyne [illegible] In the Name of Almighty God the King of Kings [illegible] things [illegible] COME [illegible] perfect and [illegible] judgment [illegible] and direct [illegible] and help [illegible] powre, according [illegible] ô noble Prince [illegible]

[illegible]

SONDAYE:

King BOBOGEL

The distributing, giving and bestowing, of Wisdome and Science The teaching of true Philosophie, true Understanding of all lerning, grownded uppon Wisdome, with the Excellencies in Nature, and of many other great Mysteries, mervaylously avaylable, and necessarie to the aduancing of the Glory of our GOD, and Creator. ~~Therfore, In the Name &c.~~

And saydst to me, in respect of these Mysteries atteyning, Dee, Dee, Dee, At length: But not to late.

Gloria Patri &c.

Therfore, In the Name, &c.

Prince BORNOGO

The altering of the corruption of Nature into perfection the knowledg [illegible] and generally the Princely [illegible] to [illegible] King BOBOGEL in government of [illegible] distributing giving and bestowing of Wisdome [illegible] true Philosophie, and [illegible] [illegible] [illegible] Therfore [illegible] In the Name [illegible]

What [illegible] in me, shalbe [illegible]

MONDAYE:

King CARMARA

Who, in this Heptarchicall Doctrine, at blessed Uriels hand, didst receive the golden rod of government, and measuring: and the Chayre of Dignitie, and Doctrine, and didst appeare first to us, adorned with a Triple Diademe, in a long purple robe: Who saydst to me, at Mortlak, I Minister the Strength of God, unto the. Likewise thow saydst, These Mysteries hath God lastly and of his great mercies graunted unto the. Thow shallt be glutted, yea filled, yea thow shalt swell, and be puffed up, with the perfect Knowledg of Gods Mysteries in his mercies. And saydst, this Art is to the furder understanding of all Sciences, that are past, present or yet to come. And immediately didst say to me, Kings there are, in Nature, With Nature, and above Nature: Thow art Dignified. And saidst concerning the use of these Tables, This is but the first step: Neyther shallt thow practise them in Vayne. And saydst thus, generally, of Gods mercies and graces on me decreed and bestowed, What so ever thow shallt speak, do, or work, shalbe profitable, and acceptable: And the Ende shalbe good: Therfore, In the Name, &c.

Gloria Patri &c.

Prince HAGONEL

[illegible] the fruit of the [illegible] and this (·) [illegible] the [illegible] while [illegible] [illegible] the [illegible] of emp [illegible] the [illegible] ample of the [illegible] B. the [illegible] shall work [illegible] to the [illegible] these [illegible]

[illegible]
E
A
A
D. D
Hedon
Belgia
Stimcul

King
BLVMAZA

Prince
[illegible]

[illegible]

TVESDAYE

King
BABALEL.

Who art King in Waters: Mighty and wunderfull in Waters: Whose Powre is in the bowells of the Waters: Whose Royall person, with thy Noble Prince BEFAFES, and his 42 Ministers, The Triple crowned King CAR MARA, bid me use, to the glory, prayse, and honor, of him, which created you all, to the laude and prayse of his Maiestie.
Therfore In the Name &c.

Prince
BEFAFES

Who art Prince of the seas: Thy powre is uppon the waters: Thow drownedst Pharao and hast destroyed the wycked: Thy Name was known to Moyses: Thow livedst in Israel. Who hast measured the waters: Who wast with King Salomon: and also, long after that, with Scotus: but not known to him by thy true Name: for he called the MARES. And since thow wast with none: Except, when thow preservedst me (through the mercy of God,) from the powr of the wicked: and wast with me, in extremities: Thow wast with me throughly: [illegible] of the Ægyptians hast bin called OBELISON, in respect of thy plesant deliverance: And by that Name [illegible] OBELISON [illegible]

WEDDENSDAYE :

King
BNASPOL — To whome the Earth, with her bowells, and Secrets whatsoeuer, are deliuered: and hast sayd to me, heretofore, What thow art, there I may knowe. Thow art great, but, as thow truely didst confess, He, in whome thow art, is greater then thow. Therfore, In the Name, &c.

Prince
BLISDON — Unto [illegible] of the Earth: [illegible] that [illegible]

THVRSDAYE :

King
BYNEPOR — Vppon the distribution and participation of whose exalted, most especiall and glorified powre, resteth onely and dependeth the generall state and condition of all things: Whose sanctification glory and renowne, although it had beginning, yet can it not, neyther shall haue ending: He that Measureth, sayd, And thow wast the Ende of his workmanship: Thow art like him, and of him: yet, not as partaking, or adherent, but distinct in one degree. When he cam, thow wast Magnified by his comming: and art sanctified, world without ende. Vita suprema, Vita superior, Vita Infima, tuis sunt mensurata manibus: Notwithstanding, thow art not of thy self: Neyther is thy powre, thyne owne: Magnified be his Name. Thow art in all: And all hath some being by thee: yet thy powre is nothing, in respect of his powre, which hath sent thee. Thow begynnest new worlds, new people, New kings, and new knowledge, of a new government: ~~Therfore, in the Name. &c.~~
And hast sayd, to me, Thow shalt [illegible] } Therfore, in the Name [illegible]

[illegible]

FRIDAYE :

King BALIGON — Who canst distribute, and bestow at pleasure, all, and whatsoeuer can be wrowght in aereall Actions. Who hast the government of thy self perfectly, as a Mysterie knowen unto thy self! Who didst aduertise me of this Stone, and holy Receptacle: both nedefull to be had, and allso, didst direct me, to the taking of it up: being presently, and in a few minutes of time, browght to my sight, from the secret of the depth, where it was hid, in the uttermost part of the Roman possession): which Stone thow warnedst me that no mortall hand, but my own should touch! and saydst unto me, Thow shallt prevayle with it, with Kings, and with all Creatures of the world: (whose beauty (in vertue) shalbe more worth then the Kingdomes of the erth. For the which purposes, here recorded, and other, partly nedefull to be practised and enjoyed, and partly hereafter, more abundantly, As the Lord God of hostes, will dispose. And allso, Bycause thow [illegible] government [illegible] thy mighty. [illegible]

SATERDAYE

King BNAPSEN — Who hast sayd to me, That by the I shall cast out the powre of all wycked spirits: And that, by the, I shall, or may know the doings and practises of euyll men: And more then may be spoken or uttred to man. Therefore In the Name: &c

Prince [illegible] [illegible] BNAPSEN [illegible]

The 13th of August Anno dni 1626. There was
one Edward Bull & one Johane Greedie
indited at Taunton Assizes for bewitchinge
of one Edward Dynham whom these
Deponents say, that hee is often in a
traunce or swoone wch hold him sometymes
2 or 3 howres, duringe wch tyme hee lyes as
if hee were dead, 6 men beinge not able to
move his head any way, and then they see
somewhat beate uppe & downe in his stomacke
and belly, and sometymes they thrust pinnes
and needles ~~throw~~ thorowe his hands and
nostrills of wch hee is insensible neither
doeth there any blood appeare, also in
his traunces there are heard 2 voices in
him besides his owne whereof one is a
very pleasant voice & still wth them
termes him, Son; and the other a deadly and
hollowe voice [illegible]
[illegible]
[illegible]

Come. Come come spirites tell me who they are that bewitched me

m. q. A woman in greene clothes with a blacke hatt with a longe poll; and a man in a gray suite with blacke stockinges;

b. q. But where are they?

i. m. q. Shee is at her house, and hee is at a taverne in Youghall in Ireland.

b. q. But what are their names?

m. q. Nay that I will not tell.

aske him againe.

Come Come, come, spirites tell us what are their names

m. q. I am bound not to tell.

b. q. You tell halfe of their names.

[illegible] Edward [illegible]

[illegible]

b. q. How came they to bee so.

i. q. By discent.

b. q. But howe by discent

m. q. From the grandmother to the mother and from the mother to the children,

b. q. But howe ~~are~~ were they so

m. q. They were bound to us, and wee to them,

b. q. Lett me see the bond.

m. q. Thou shalt not;

b. q. Lett me see it, & if I like I will seale ~~it~~ also,

m. q. Thou shalt if thou wilt not reveale the contents thereof.

b. q. I will not.

[illegible]

[illegible]

b. q. But why did Bull bewitch him

m. q. Because his remedie was not stronge enough

b. q. But where is Bull now

m. q. Hee is now in the feild of this side
lyinge under the greate Mulberie,
The deponent went and found the signe of his
sittinge in the grasse, and withall a hound which he
himselfe sawe, as they most [illegible], with [illegible] him
runninge away before them,

b. q. Did they ever destroy a christian

m. q. Yes that they did,

b. q. What was his name

m. q. His name is Edward,

b. q. Cominge then [illegible] in [illegible] now [illegible]
[illegible] I will [illegible]

Then the deponent went, and found that hee
had bin there but lately.

m. q. I will have thy soule

b. q. Thou shalt not have his soule

m. q. Then hee that speaketh next shall winne.

b. q. Bee it soe,
Then was there some hard striveinge within him
as they thought hee would have bin torne ~~up~~ in
peeces and at length hee groaned

m. q. I have gotten the conquest,

b. q. If I had not yealded unto thee thou wouldest
have torne him in peeces.

m. q. If thou hadst not yealded unto me his gutts should
have rotted in his bellie, his tongue have fallen
out of his mouth, & his eyes out of his head,

b. q. Then his gutts rotten in his belly, his tongue
fallen [illegible]
[illegible]

b. q. Wherefore was Christ Jesus his precious blood shed

m. q. Tell noe more of that.

And thereupon hee was thrumbe upp round togeather, but on a suddaine, hee sprange out with such violence that hee was quite out to the bed side all save his head & shoulders.

m. q. Goe not to Church on Sunday next,

b. q. goe to Church, goe to church, goe to Church

mil. q. If thou goe thou shalt see what I will doe;

b. q. Feare thou not him.

Then goeinge to the Church as hee came to one end of a Bridge, his spirit tooke him and soe violently 6 men could scarse save him from the water, but as soone as it left him hee went to the Church, but cominge backe hee was taken againe at the other end of the Bridge, and his heeles stricken uppe at least a dozen tymes [illegible]

[illegible]

---

b. q. If thou canst make any the in this booke a Devill I will

m. q. Thou hast nothinge to tell me of but thy booke cast it away,

b. q. Keepe it, keepe it, keepe it,

Then hee clasped both his hands in the booke & layd it uppon his heart and forthwith the heart beatinge in his Stomacke, strake the booke out of his hand and hee startinge uppe caught the booke againe & held it, under the bedd clothes soe fast, as 6 men could not take it out of his hand, & anon they heard victorie, victorie, victory and presently after ~~[illegible]~~ they heard a trumpet sounde soe playne that they in the roome heard it to make the sweetest musicke that ever was heard.

b. q. Where is Bull nowe,

m. q. Hee is in a ditch lyinge betweene two feildes,

Then sendinge some to seeke him, who came to the ditch, & there found him lyinge ~~[illegible]~~ a sleepe in his handes, but [illegible] springinge uppe [illegible]

[illegible]

The gentleman groaninge exceedingly & when went the sporte hee came to himselfe againe, not remembringe any thinge that hadd byn done or spoken in by or of him, duringe the tyme of his traunce, but onely hee felt his bodie sore and ~~pai~~ payned.

The same people were allsoe indited for bewitchinge of a gentlewoman wch is taken wth a shakinge in one side cryinge allwayes Bull, Bull, Bull,

They were indited allsoe for a man wch is tormented like the other, but hee onely speake to and for himselfe in his owne proper voice seeminge to contend with the Divell exceedingly

---

The examination of Edmund Robinson sonne of Edmund Robinson of Pendle fforrest freemason taken at Padiham before Richard Shuttleworth & John Starkye two of his Maties Justices of peace for the County of Lanc. february 10th 1633

Who uppon oath informeth beinge examined concerninge the greate meetinge of the Witches at Pendle saith uppon All Saints day last past he this informer beinge wth one Henry Parker a neighboure he desired the said Parker to give him leave to gett some bullees wch he did in wch tyme of gettinge of bullees he saw 2 grey houndes viz. A blacke & a browne came runninge over the feilde towards him he thinkinge the one of them to be Mr Nutters & the other to be Mr Robinsons they havinge at that tyme such like. And the said Greyhounds came & fawned on him havinge about their neckes either of them a coller to wch coller was tyed a stringe wch collers did shyne like Gould. And seeinge noe one follow them he tooke them upp thinkinge to course them. And presently a hare did rise upp very neere him at wch sight he cryed lo.lo.lo. but the dogs would not run. whereupon he beinge angry tooke them & tyed them to a bush in the hedg & wth a rodd he had in his hand he beat them & presently in steade of the blacke greyhound one Dickinsons wife stood up whom he knewe & in steade of the browne greyhound a boy stood up whom this informer knowe not at wch sight this informer beinge afraid endeavoured to run away but beinge stayed by the woman she putt her hand in her pockett & pulled forth a peece of silver like to a shillinge & offered to give him to hould his tongue wch he refused sayinge away thou art a witch. then she putt her hand in the pockett againe & pulled forth a thinge like a bridle that gingled & putt yt on the boyes heade whereupon he stoode up a blacke horse. Then imediatly the said Dickinsons wife tooke this informer before her uppon the said horse & carried him to a new house called Horestones [illegible]

Evenninge his father sent him to fetche home 2 kyne to [illegible] And in the way as he went in a field called the Ellers he mett wth a boy who begun to quarrell wth him till theire [illegible] Eares were all bloody And lookinge downe he saw the boy have a cloven foote at wch sight he was afrayde & ran away to seeke the kyne & in the way he saw a light towards wch he made great hast supposinge yt to be a lanthorne carried by some of Mr Robinsons houshould but when he came to the place he only found a woman standinge on a bridge wch he knewe to be Loyndes wyfe from whom he offered to run & presently mett wth the said boy who gave him such a blow on the back wch made him cry pittifully he further saith that when he was in the barne he saw 3 women take downe 3 pictures of a beame in wch pictures were many thornes stickinge or such like thinges And that the said Loyndes wyfe tooke one of the pictures downe but the other 2 women wch tooke downe the other 2 pictures he knoweth not. And beinge further asked what persons were at that meetinge he named these viz:

Dickinsons wife
Henry Prisles wife & her lad
Alice Hargreaves widdowe
Jennet wo william Davis
Henry Jacks & his son John
Jennet wo James Hargreave of Marsden
Myles wife Dickers

Jennet wo ~~John~~ Saunders
Lawrence wife Saunders
Boyes wife of Barrowford
Jo: Holgates wife
Little Robins wife of Leonardes Rose
Jane Carnall

The father of the boy Affirmeth what his sonne speaketh

[illegible]

The B[illegible]es Examinacon

O omnipotent and eternall god that hathe ordened all thy creatures for thy prayse and honor and also of man, vouchsafe suche [illegible] to send unto me this S. of thyn order that he may appear unto me to declare unto me the truthe of all suche things as I shall demand of him, the truthe and the whole ~~the~~ truthe and nothing but the truthe in the name of the father of the sone and of the holy ghost.

By the mightie name of god by him that made heaven and erthe and by great name whereby thou art called by, I C. the to serve me R. justly truly and diligentlie according as thou ~~hast~~ wast given unto me by the providence of the almightie god, suche joyned unto me, that no man [illegible] [illegible] to kepe the my coming from me bothe [illegible] may serve me justly truly and diligentlie according as it was given unto me in my nativitie by the providence of the almightie god.

BRITISH MUSEUM

236 The Examinacon & voluntary confession of Margaret Johnson of Marsden widdow taken at Padiam ye 2d day of March 1633 before Richard Shuttleworth & Jo: Starkey Esqrs two of his Maties Justices of the Peace within the County of Lancaster. 196

who saith that betweene 7 or 8 yeares since, shee beeing in her house at Marsden in greate passion & anger & discontented & wthall oppressed wth some want there appeared unto her a spirit or devill in the similitude & proportion of a man apparelled in a suite of black tyed about wth silke pointes, who offered her yt if shee would give him her soule hee would supply all her wantes & bring to her whatsoever shee wanted or needed, and at her appointmt would helpe her to kill & revenge her either of men or beastes or what shee desired, and after sollicitacon shee did contract and covenant wth the said devill or spiritt for her soule. And the said devill bad her call him by the name of Mamillion, & when shee called he would bee ready to doe her will. And shee saith that in all her talke and conference shee called the said Mamillion her God. And shee further saith that the said spiritt or devill did by her consent abuse her body by committing wicked unclean[illegible] together. And shee further saith that shee was not at the greate meeting of the witches at Harestones in the forrest of Pendle on All Sts day last past, but saith that shee was at a second meeting the sunday after All Sts day at the place aforesaid where there was at that time betweene 30 & 40 witches which did all ride to the said meeting. And the end of the said meeting was to consult for the killing & hurting of men & beastes. And that besides their particular familiar devill or spiritt there was one great grand devill or spiritt more eminent then the rest [illegible] to kill or hurt [illegible] body. And shee further saith that such witches as have sharpe boanes are generally for the devill to prick them with, wch have noe pappes nor duggs, but raiseth blood from the place pricked with the bone, wch witches are more grand witches then they wch have pappes or duggs. And shee beeing further asked what spirits were at their last meetinge, shee named [illegible] [illegible]

[illegible]

The examinacon of Margret
Johnson of [illegible].

The offenders condemned & arrested for witchcraft wth their markes at their Attainder.

The Evydences wch were brought agt them/

~~236~~

197

Jane Hargreaves [illegible] — for wasting & impayring the body of Jo. Moore

Jennet wife of [illegible] Hargraves als [illegible] 1 marke in her secrett place — for killing a Childe in the belly of Ellen [illegible] for the death of Ellen [illegible] for the death of Isabell Mitton [illegible].

Jennet wife of Jo. [illegible] of [illegible] three markes or papps in her secretts — for killing Jane [illegible] & [illegible], for killing a [illegible] horse of Jo. [illegible], horse of [illegible] Hargraves & horse of Jo. Stevenson, concerning [illegible]

Francisca wife of Jo. Dicconson 3 markes in her secretts — for wasting & impayring the body of Edw Stevenson

[illegible] 1 marke or papp in her secretts — for killing of Barnard [illegible]

Jennet Device 2 papps or markes in her secretts — for killing Isabell wife of Willm Nutter.

Alice Higgins [illegible] Marsden [illegible] no marke but a strong bound [illegible] in the [illegible] — for killing Stephen Hargreaves

Jo. Spencer Mary his wife 1 papp on her [illegible] & their daughter 2 papps or marks in her secretts — for wasting and impayringe the body of Jo. [illegible]

Mary Spencer for [illegible] a [illegible] to come to her [illegible] 14 [illegible] a hill from a Well —

[illegible] Jo. Spencer & Mary his daughter — for killing Henry [illegible]

[illegible] Jo. Spencer — for Impayring the body of [illegible] George [illegible] for drawing & [illegible] the [illegible] of Willm Whittaker/

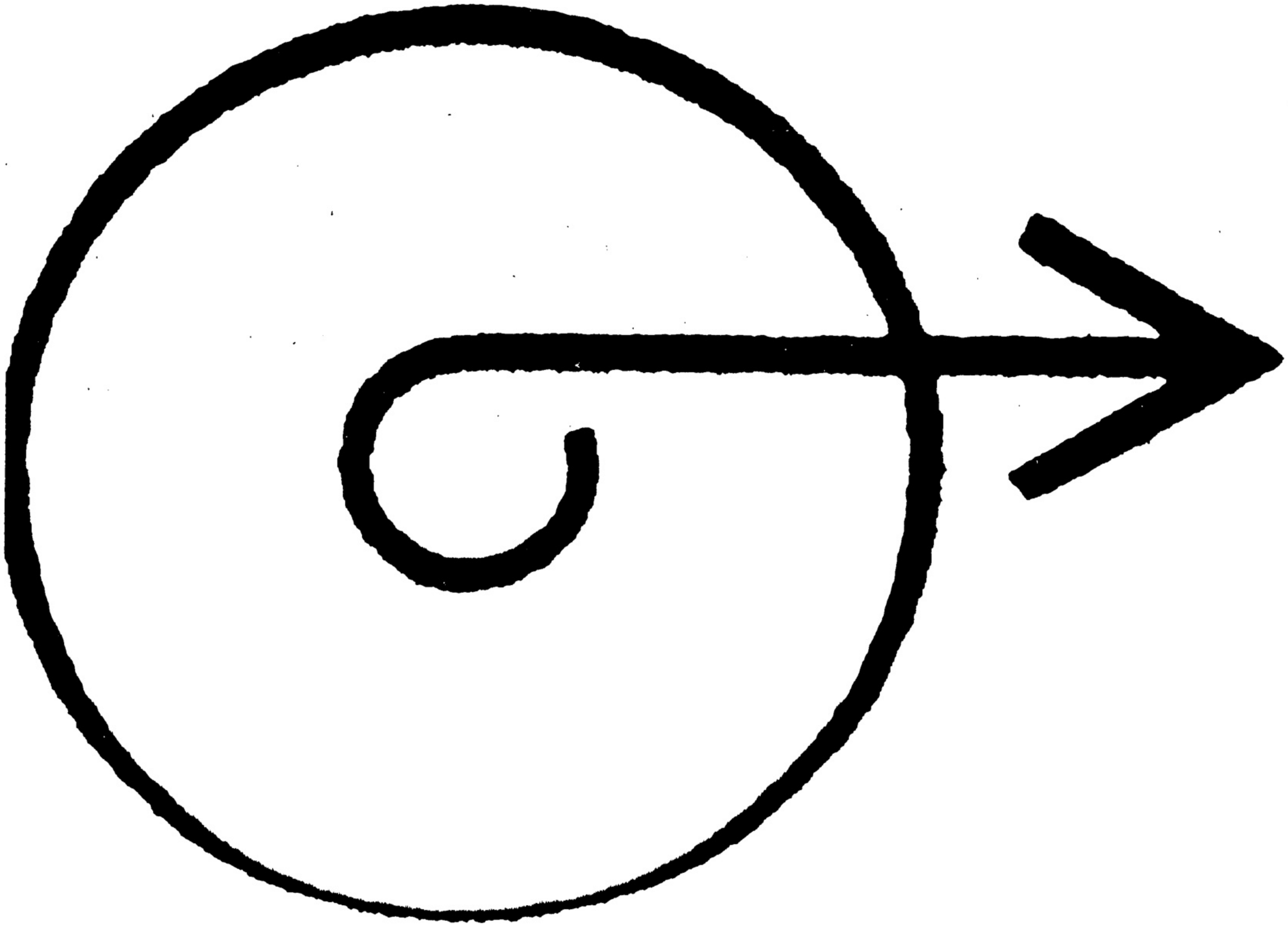
[illegible] Mary [illegible] Spencer — for [illegible]

Robert Wilkinson Jennet his wife [illegible] — for wasting & impayring [illegible]

[illegible]

The Witness names

97 [illegible] June [illegible] 476
[illegible]



De Nigromancia

[attributed to]

Roger Bacon

◆

Sloane MS. 3885 & Additional MS. 36674

◆

edited & translated by:

Michael-Albion Macdonald

◆

Heptangle Books
Gillette ◆ New Jersey
MCMLXXXVIIJ

A Collection of Sacred-Magick.Com ⁂ The Esoteric Library

© Copyright 1988 Michæl-Albion Macdonald

Library of Congreß Catalogue Card No.: 88-81224

ISBN 0-935214-10-0

UNIVERSITY OF WISCONSIN - MADISON
LIBRARY

Typcaſting and Letterpreß Printing done by:
Heptangle Books
Box 283 Berkeley Heighʦ, NJ 07922

TYPECASTING
AMERICAN FELLOWSHIP
MEMBER

BF
1600
D413
1988

AHLK 2907

A Note to the Reader

In choosing the rather formal Old English Text to set ¶De Nigromancia, we were soon faced with an unusual quandry: the short 's' looked somehow out of place, at least in the middle of words. It appeared just too fussy and decorative to occur too often. We probably would have setteled on what we thought was the jarring effect in using the short 's' when Monotype informed us that they had cut the more traditional long 'ſ': that setteled it, we chose to use the long 'ſ'. Thus this note of explanation for those unfamiliar with this old style usage:— the character 'ſ' will be used both initially and medially, and the character 's' will be used only as a finial; the ligature 'ſſ' will be used for double-s medially and the character 'ß' for double-s finially, and finally the ligature 'ʦ' will be used for 'ts' as a finial. We hope that this reversion to old style usage will not prove to be inconvienient to the reader.

¶The Grand Oration*

I Humbly beſeech thee, Otheos Sother, and conjure [that] from [all] the perils here in this world, and in the world to come [You] do grant me refuge, and by the virtue of Thy help vouchſafe that thoſe Spiritz [I call upon] may hear and do obiſcience to me, ſo that I may ſucceed in all my work and obtain the Treaſure of the Spiritz by Thy Great and Mighty Name Tetragrammaton which is above all Names, to whlch all patriarchs in Heaven, Earth, and Hell do reverence; Oneipheton, which is moſt Mighty and Terrible, and which is not to be named ſave at great diſtreß, to which be all Honour and Glory, World Without End. Amen. ¶O Great and Marvelous Lord, which of Thy Holy Spirit didſt give health in the hands of the martyrs; ſown miraculous life in Mary, the Virgin Mother of Thy only Son, Our Lord and Saviour Jeſus Chriſt by the 'Coeleſtes Reginia,' the Holy Spirit deſerving of Her; and by His Holy Body, which Jeſus gave up and abandoned to the Croß, and thereby redeemed the world for Her. I humbly beſeech Thee, grant that you do hear my prayers and fulfill my deſires, delivering me from all the powers of Darkneß, that by Thy virtue and power, and by the virtue of Thy Moſt Precious Son Our Saviour, the Golden Light of the World§, and alſo by Thy

Holy Name Tetragrammaton, which is ineffable, that Thou betimes may hear my prayers and fulfill my deſires whatſoever they may be. By Thy Name ſhall I ſummon theſe Spiritz, without fear of injury to my Body or Soul, or any thoughts unſeemly, through Jeſus Chriſt, which ſhall come to judge the quick, and the dead, and the world by fire. Amen.

❡Introduction:

HEre beginneth the practice of Nigromancy—or the Black Art—which is the convocation and eſtriction of the Spiritz whereſoever they may be; and in verity to gather them like fellows to thyſelf as thou wouldſt ſheaves of wheat, that by their means you may obtain the 'Theſaurus Spiritum'—or treaſure of ſpiritz, By this Art is ſcarcely anything completed unleß it be newly ſet apart, at once made venerable, mighty, and occult. Thus the ſecret work before [my] diſcovery was widely known by the populice of ancient Alexandria, by which I, Fra. Robert Lombard, a brother minor of the Franciſcan Order together with Fra. Roger Bacon through many years of ſtudy of that place fell upon it. Before my death—whereafter concluſions may be drawn, and evidence followed upon—let it be ſaid not that I was prodigial becauſe of the diverſs works I have had the opportunity to tranſcribe, and my good fellow in faith Fra. Roger Bacon has tranſlated into the Engliſh of whom, putting aſide our childhood friendſhip, his fame, and his own ſincere faith, beſpeaks him at the ſame time extraordinary, whitherto obſerve the piety of this treatiſe which I truſt he would hold no diſcredit to add to his many other entrances to true expertiſe.

This work is divided into four partz: ¶The firſt concerns itſelf with the diſpoſition of the operator; ¶The ſecond concerns rudimentary operations and the prerequiſite neceſſities for completing the work; ¶The third deals with the convocation of the Spiritz; ¶The fourth covers prayers uſed for all manner of effects.

The First tract or part containeth ſix chapters: ¶Of the principal things required of the operator; Of the regular obſervances; ¶Of the cleanneß and purity of the operator; ¶Of the vault and the ways and diſpoſitions therein, and of the ſecret cubicle; ¶Of the compoſition of the chriſm, and the faſhioning of the ſigils; and ¶Of the mingling[?] of Metals uſed in the faſhioning the ſigils.

The Second tract or part concerns the manner of conjuration, and contains ſix chapters: ¶Of the manner of calling the Spirits; ¶Of the adoption of dignity and honour before them; ¶Of the diſcovery of the Treaſure of the Spiritz; ¶Of the eſpecial times, places, and Coſmic arrangements at which we may behold the Spiritz; ¶Of the co-archetation—or hierarchy—of the aerial Spirits, inasmuch as elementary, true yet remarkable, and innumerable unto monumentouſneß is their counting; ¶Of familiar ſpiritz, ſuch as will ſing, attend, build,

adviſe, cloathe and inſtruct thee through, ſo-without deceit.

The Third tract or part is divided alſo into ſix chapters, to wit: ¶The convocation of the Spiritz through the ineffable love of God Almighty; ¶Concerning inviſibilily . . . ; ¶Of the compoſition of metals; ¶Of the completion of our labours; ¶Of the ever-laſting praiſe ſo-required; ¶Of the fraternity which is a delight to the good Spiritz, and of the marriage in love both with theſe undertakings and through the power of every living thing.

The Fourth part or tract is divided into five eſſays: ¶Of the True Knowledge of all Spiritz; ¶Of the certain moderation by which we preſent ourſelves before the Spiritz when they are bound; ¶Of the incluſion of thoſe eſſentials that will bring us to fulfillment without negation or death; ¶Regarding the duties of the Prieſt, and the enkindling of all the Sciences; ¶Concerning the formulation of the Ceremonies & the oblations & obeiances thereof.

Tract One, ❡1.

HOw greatly this Secret Work and the operations of obtaining the Treaſure of the Spiritz ſucceed, nevertheleß do not confuſe in any way the cycle of days and hours, and obſerve the Characters and Conjurations without doubt or heſitation—by which many works are truly perfected—on which occaſion obſerve all without fear of danger both by reaſon and exception of the [Characters and] Conjurations in your poſſeſſion.

OF the Chief and Supreme Rulers [of the Spirits] it is impoſſible [to have knowledge] in many operations of this Art unleß we be pure and clean, not only in veſtment but in body and ſoul, and immaculate, and free from monſtrous communication; and it too is neceſſary that your Inſtrumentz of Science be pure and clean, and rendered ſuitable to enter boldly upon this work.

I, ❡2.

IT is near to impoſſible to ſucceed in theſe many rites and operations of our Art without an eſpecial true Prieſt of a noteworthy family, and honeſt and pure of heart; and on that day of Conſecration of the Ring, the Sword, and the Sceptre he muſt faſt with faith, and devoutly commit the conſecrations if we are to enter completely and without fault into Our Work; for without the Secptre, Ring, and all elſe, hardly anything in theſe operations will ſucceed.

I, ❡3.

IT is nigh impoſſible in theſe many operations of Our Art, without dillegent attention paid to days and hours, names; of even night-obſervances, and eſpecially the Lunations [phaſes of the Moon]. Always muſt you wear veſtmentz of white linnen, itſelf proper, inſofar as it is always kept clean and perfumed, and is made paſſing meet from our truſt in theſe dilligent ſummonnings [conjurations] of the Spiritz.

I, ❡4.

IN connexion with the operation of theſe conjurations, and of the chriſm*, you muſt always dreß in the proper veſtments of freſh white linnen or ſimple wool, and not elabourate with moot extravagances; and you ſhall perfume all things aforeſaid. You ſhould be new [i. e., clean, freſh] and duly prepared, yet as many of theſe other Spiritz may be unwilling to be ſeen as aforeſaid. Nevertheleß, if you annoint your eyes with conſecrated chriſm, of whatſoever ſort, and put on your veſtmentz you will ſucceed. And always take care not to commit anything ſinful in connexion with doning theſe veſtmentz to do that work ſuitable to you, becauſe if your veſtmentz are tainted, you and your aſſiſtantz will not ſucceed in your work.

I, ¶5.

IN all operations of this humble Art it is neceſſary from the beginning not to be proud in eſtate, and to overcome temptations with true eternal faith. With [ſuch] various requiſites and Inſtrumentz, and with the requiſite precautions and other dictates; perform without doubt error, or vanity—for one error is magnified abſolutely to a thouſand by pride.

I, ¶6.

IN all things it is neceſſary that all be ſweet and freſh and the air muſt be without clouds: this is preferable for the Spiritz. And if you can do ſo convieniently, it is beſt in our accuſtomed work to call when the Sun ſhines, for the ſame is of great virtue. If you follow in this you will attain all your deſires, & they ſhall appear.

Tractate Two, ¶1.

WHen you begin working in all operations of this Art, you muſt during the time of preparation for the conjurations have a Maß of St. Cyprian ſaid and any other Maß which is required [to be ſaid by the Prieſt by cuſtom*].

But in this Maß of St. Cyprian, you ſhould offer a penny—and if you offer a crown,* ſo much the greater it will add [to this work]—and that upon his book, as a chaſte ſervant of this Art. The ſanctifying of the chriſm ſhould be attempted at this time, but the Maß muſt always be one in the manner of St. Cyprian, by whom it was in this Art through conſequences moſt propitious we [became] guardians of his Secret Book, from which ſucceed faithfull renditions and very harſh injuries and puniſhmentz await thoſe who perform this work if they doubt the truth & virtue of theſe undertakings, for they are Holy. And without doubt theſe formulae along with others requiſites in this tractate require certain ſuitable and dilligent obſervation, wherefore if you ſet yourſelf apart from all fallicies, you truly will obtain your deſires.

NOte well the fact that from the firſt to the laſt quarter of the Moon—and not before—is the hour when we are moſt ſkilled in our operations. Still, our proſperity in this work being to ſuch degree as to be ſuitable, if we begin in that time at night,-how greatly increaſed in truth is that hour from Sunriſe until the Meridian [i. e., Zenith]. It is of leß virtue from Meridian until Sunſet. It increaſeth from the hour of night at Sunſet until cock-crow, and from the hour of cock-crow until Sun-riſe it decreaſeth;

and in the hours of increaſe, from that time through the night is matter in control. Take care in all other things to be true, and not commit ſin; abſtain from frequent copulation, and other impurities.

II, ¶2.

When all thoſe things have been prepared, before you work in this Art, the firſt and foremoſt obſervances is that always for not leß than three days you muſt abſtain from all copulation, natural pollution, and drunkenneß as from every conceivable Cardinal Sin, but be pure and confeß [your ſins] to [your eſpecial] Prieſt.

INſofar as in all operations you muſt work chaſtely, you ſhould be annointed with oil; you muſt pare your nails, and ſhave your beard, and your head ſhall be ſhorn; and you ſhall waſh yourſelf clean, both head, hands, and feet.

ANd ſeven times towards the Eaſt; and ſeven times towards the Weſt; and ſeven times towards the North; and ſeven times towards the South you ſhall repeat the conjurations, and ſeven times towards each of the Four Quarters you ſhall ſay the 'Our Father' altogether. ¶And whenſoever you ſhow the Plate with the Great Four-fold Name of God in this work to the Spiritß, or when you repeat that Great Name, the Plate muſt be annointed in unction of ſweet balſams, and you muſt bear the

burden on bended knee. ¶Then alſo muſt you always wear upon the middle finger of your left hand* the Ring—whoſe form and figure ſhould thereon be engraved, and it duly conſecrated.

II, ¶3.

NOte that always in all aſpectß of your operations that before [commencing] there muſt exiſt a different and exceeding angency of purity both in theſe veſtmentß, your appearance, and even an exceeding ſplendidneß in the agreed-upon place: for if the leaſt foulneß be preſent in your veſtmentß, body, or conſcience, without doubt the Spiritß will account you unworthy of this high exerciſe; wherefore do as this chapter doth inſtruct you carefully, and after ſo preparing yourſelf, aſk confeſſion on theſe operations, and devoutly pray.

IT is of the higheſt importance to be free of any profane contact when you enter into the Circle, and that with true deſire and devotion you follow theſe dictates, and have Maß ſaid, and thereafter† waſh your face in clean water & make ſuffumigations of laurel leaves & other ſweet ſmells... & enter your Circle in the Hour of Venus§ and begin your dedication in the firſt part of her hour, and for a half hour thereafter, thus. Conjure in May [the fourteenth of May is the Feaſt of St. Cyprian] ſo as to [be within] Holy and not impure hours; and enter into your bath in the ſame demure manner: write in hard labour [i. e., in copying this book], ſtudy, and with dillegence expell all ſortz of putridneß from you. And [being] ſo purified, for a half hour ſay the oration. The ſtraw of your pallet muſt be freſh, and your bread newly baked, which food will thereafter aſcend; and before commencing the conjuracions remain faſting at leaſt after finiſhing the reading; and when you partake, eat ſcarce, no meat, but bread & water clean & ſweet; becauſe fleſh before theſe operations is not partaken. However you may partake of fine wine and ſweet bread, and of fiſh; preſerve even your ſtomach from impurity during theſe operations thus far, leſt ſtrong and fearfull viſions be impoſed upon you for the delight of the Spiritz to overcome you, ſo that you are not able to accompliſh any thing. Inſofar as ſuch perils are very much true and real, it is meet that after theſe operations you ſhould light a candle for three hours to guard and vehemently calm that place where[-in] you eſſeyed them.* If at night, ſuch is cuſtomary; if as before in the day, it is cuſtomary to obſerve the aſpect of the Sun.

You ſhall enter into abſtinence from your paſſions and hunger, during the time you wiſh to employ theſe conjurations, elſewiſe the ſtrong ſway of the nocturnal forces will thereafter manifeſt, and will ſomehow ſupercede the virtue of theſe bindings and conjurations. And ſo before [work at] night do not eat any thing, as alſo before [work by] day contain all carnal deſire; always abſtain before your operations, and of all things ſhun impure communication by acts of copulation, as likewiſe all boiſtrous and bibulous companionſhip, but firſt and foremoſt take care leſt ſome ſtirring [undo your effortz]. But ſhould you conceal from your prieſt and fellows your copulations and not confeß ſolumnly, without ample doubt you will gain little of your purpoſes.

II, ¶4.

Before beginning accordingly as ſet forth herein, it is neceſſary with reſpect to theſe operations to ſeclude ['dis-poſition'] yourſelf in a certain ſecret place, as like a field which is abſent of rugged ground, or ſome fortification wherein theſe ſeveral operations may be conducted in all due ſafety. Have faſhioned therefore a ſecret Vault, bright, and clean, and ſquare in whoſe quadrangle there muſt be placed windows five cubits ſquare in conformation or perhaps a ſcant more. And theſe ſhall be ſituated in the Vault thus: one window you ſhall place towards the Eaſt, and one window you ſhall place towards the Weſt; one window you ſhall place towards the South, and one window you ſhall place in the North. You ſhall form the Vault about twenty feet to a ſide in width or leß, and in height it ſhould be about twenty feet or more; and the roof thereof ſhould be ſquare, and riſe croſſwiſe height-by-centre another four feet or ſo.* Set this building upon ſtraight and level ground, and in a place ſerene, and far from the ordinary dealings of men.

When you enter therein, deſcribe a ſuitable Circle with chalk whoſe form is correct to the work; and write out in faith the letters and names of the Angels or Spiritz, and the Holy Saintz with a good underſtanding of your undertaking.

Under one window ſhould be placed wine, and ſtraw in good quantity which is freſh and new and ſweetly ſpiced oils for annointment of the body, and even an offering of bread newly baked, as if you were expecting an entourage of honoured perſons, as in diverſe experimentz hereafter is weighed carefully.

You ſhall arrange the place as if all were uſual; and you ſhould trace the Circle with the Sword or Sceptre in the place you do your work, and pause ſo and conſider; for it muſt be ten foot acroß or more

In theſe diverſe operations it alſo is required that you have an altar-table of laurel wood freſh cut and reſinous, a finger-linnen new and white which has been waſhed in clean ſweet roſewater, and three new knives with white hilts, deſtined for ſuch

purpoſes. On this occaſion bleß and ſanctify moſt certainly the book, the vault, the table, the finger-linnen, and the knives, and every other thing which is within the vault; then they are fit for the work you conduct and without doubt with them you will have what you ſeek.

II, ¶5.

In diverſe operations you muſt uſe diverſe Circles, but three forms of Circles fit, for with additions they ſuffer for all work as you ſhall well perceive. ¶Note that as regards the binding of Spiritz of the Air, and of Fire, you ſhould chooſe one Circle with diverſe additions to the Names where ſuch are required, and with that Circle, and the proper Characters, you may proceed in your operations thereafter as before-ſaid. But when conſidering Spiritz of Water in this work, they muſt be bound in a Circle with their correſpondences; and in the centre muſt be placed a phial filled with rainwater, or elſe water from a ſpring. And many bindings of ſuch are done near running ſtreams, as hath been shown before*, but in the phial is the greateſt virtue of [i. e., with reſpect to] this conſtriction.

Before dealing with the Spiritz, conſider theſe many Circles; which is appropriate in theſe bindings, and diſcover how all Circles ſuffice in their place. Note that Circles uſed for Spiritz of Water or Earth ſhould never be greater than fifteen feet in diameter, while the croſſes going forth ſhould not exceed two foot out therefrom, of three at the utmoſt. Nevertheleß go forth, and purge the place with bleſſed Holy Water, and do ſo for nine days.

II, ¶6.

SUrround yourſelf with a curved line deſcribed in chalk, and a ſecond one foot apart ſo curved. Wherein which place deſcribed in chalk under the proper ſigns and auſpices, and with all you require; Sceptre, Altar, &c., in that part ſhall the Prieſt offer at the proper time threemaſſes in honour of the Saintz, of the which muſt be one of St. Cyprian as aforeſaid in the chapter concerned with the inſtrumentz. Keep faſt to the very word of theſe ſecret tables, and true, nor overwhelm them with ſuperfices but hide them well. And above, below and on all ſides incenſe theſe inſtrumentz with Frankincenſe as ſhall be explained. ¶Thereafter ſprinkle and incenſe them, and being at peace with God, repeat the following oration.

¶Conſecration:—

LOrd Jeſus Chriſt, deliver me from evil and have mercy upon me; by Thy ineffable purity and clemency in this hour take heed of me by my invocations. Holy and Indiviſible Proof; Father ✠ Son ✠ and Holy Spirit therefore accept and be pleaſed by theſe orations and theſe words of mine by the invocation of theſe Your Holy Names; with rapture and ſincerity I implore Thee, permit me nonetheleß, though unworthy, to truſt in Thee, and depend upon Thee, I prithee in full awe and devotion; prevail upon me being Thy creature; inſpire my heart, [raiſe sceptre aloft] and by the ineffable and incomprehenſible Father, Bleß ✠ Sanctify ✠ and Conſecrate ✠ [theſe obiects: sceptre, &c.], and by theſe, Thy Holy Names:

HOly Jeſus Chriſt, Alpha and Omega, Hely, Helion, Elohi, Theon, Stimulaton, Oppreſares, Tetragrammaton, Aetiaram, Eregion, Viſion, Oriſton, Eyrynes, Meſſiah, Sother, Emanuel, Sabaoth [Tzabaoth], Adonai, and by all your Holy Names which no man is permitted to ſpeak, and by all the virtue of this place, and by Thy virtue and power, Thou who art Divine and not Created, Conſecrate ✠ Bleß ✠ and Confirm ✠ and by the virtue and power of your precious Body and Blood as ſuch virtue deſtined to be acquired and kept, and truly without any falſehood ſoever, give ſtrength and efficacy to this Circle compoſed of nought but Thee, and make it an admirable defence for both body and ſoul in theſe operations againſt all evil and falſehood; all things viſible and inviſible; and all malignacies; purify and ſanctify it with your virtue that it may be found perfect, in whoſe excellence it be faſhioned, Our Lord Jeſus Chriſt who reigneth in Heaven, to whom be all honour and glory forever and ever. Amen.

OBſerve the rules in making your Circle, which ought not to exceed fifteen feet in diameter; the manner of which deſcription has been thus explained. ¶Theſe Circles deſcribed in the name of the Father omnipotent, who by a ſingle word created all; thereafter describe all circles as is ſeemly. Some circles ſhall be deſcribed in the name of the Son of God alone-begotten who was made man, who ſhed his precious blood for our ſins; thereafter deſcribe all circles as is ſeemly. Some circles ſhall be described in the name of God the Paraclete* whoſe ſacred heart was preſent within the Apoſtles and the Prophetz. And theſe ſhould be henceforward be obſerved [in reference to the names [??] of] God. And after you have written theſe Names in the firſt [or principal] Circle, deſcribe the ſigils of the Angels, the hours, days, and characters as is ſeemly.

INaſmuch as is formoſt in this work, you muſt call the Spiritz to appear through Jeſus Chriſt, by Adonai, and by Jebedias [ſic. ?]; and by all that which appertains to the experiment. And in the ſecond degree of the Circle† write the Names and Characters appropriate to the operation, and eſpecially

theſe: יהוה without which characters nought of your conſtraintz of the Spiritz will avail anything. ¶Beyond the Circle as is fit deſcribe Pentagrams, Hexagrams, or Octograms as beforeſaid, the ſhape being that moſt ſuited to the work. In all Circles you muſt be fervent in order, and ſprinkle the circle accordingly, purifying it alſo with incenſes in circumambulation as is ſeemly.

¶Conjuration:—

AGla, the veritable Light, Way, Life; Revealer, have mercy upon me. At this preſent time grant me courage and patience, and aſſiſt me in conſecrating this Circle through your great mercy, by the beauty and bounty of theſe fumigations, and by the Holy ſacrifice of Our Lord Jeſus Chriſt, through the endleß virtue of the Virgin Mary, Thomas, Jacob, Phillip, Bartholomew, Simon, and Thaddeus; by Gregory, Lawrence, Dioniſis, Christopher, Euſtachius, Blaſtius, Egidius[?], Katherine, Margaret, Cyprian, and all your Saintz grant us your favour by conſecrating this Circle; ſend the Spiritz* to appear before us, without their deceitz, but through your ineffable Preſence let us behold only Truth from the beginning, and let our deſires be fulfilled, through Thee, who Art the Creator and Saviour of All in One. Amen.

¶Conſecration of the Circles:—

IN the Name of Our Lord, Jeſus Chriſt; Father ✠ Son ✠ and Holy Spirit ✠ Inſeperable Unity, I humbly entreat and conjure [Thy?] eternal protection and defence both for my Soul and Body now at the preſent time, and forever, through the virtue of Thy Holy Crucifixion and Paſſion; I beſeech Thee, Lord Jeſus Chriſt, Son of God made fleſh, through the virtue, consent, and interceſſion of the Holy Virgin Mary, Thy Mother, and by all Thy Saintʒ and Apoſtles; ſo far have I ſtrayed from Thee, yet by Thy infinite Mercy, ſhow me the wonders of all the Spiritʒ howſoever often I deſire, by Thy Holineß and Virtue, and by Thy Sacred Name compell theſe Spiritʒ here before our Circle in anſwer to our Conjurations, from all partʒ of the World ſo-agreeable to willingly perfect and compleate from nothing my deſires without deceit but with greater obedience and by Thy help and the Virtue of theſe conſtraintʒ let them complete my demands, through Chriſt Our Lord. Amen.

IN the Name of the Holy Father Omnipottent, eternal God, creator of Heaven and Earth and all the elementʒ, Thy complete majeſty I implore and beſeech Thee to grant me Thy favour; bleß ✠ conſecrate ✠ and ſanctify ✠ this Circle, made with my hand, juſt as Thou didſt bleß

and dignify the altar of Noah after granting him the Viſion of the Deluge, by Thy Sacred Word [the Chriſt], in the Name of the Father Omnipotent, the Foundation of the World, who Liveth and Reigneth in all the Ages. Amen.

IN the Name of the Univerſal Architect and Great Foundation-Stone, Admirable Author, I adore Thee and make offerings to Thee, and appeal to Thee here in this Circle, that you intercede for me againſt the Spiritʒ which I call upon, and compell to reſpect itʒ compoſition thus formed and annointed on this day of ſanctification. Pour down Thy bleſſings and inceive this conſecration even as Thou art of one ſubſtance with the Father and yet a bleſſed Trinity; let it be found agreeable and acceptable to Thee, through the invocation of Thy Holy Name. I beſeech Thee to Conſecrate this place and with great propitiouſneß eſpecially protect us by your Preſence againſt viſitʒ from phantaſms; enlighten and ſanctify ✠ bleß and aſſiſt ✠ and allow our habitation to perpetuate, O Thou who liveſt and reigneſt unto the Ages. Amen.

LOrd Holy Father, Mercy of whom there is neither beginning nor end, pay heed, I prithee unto my prayers, and ſee fit in thy bounty to ſanctify my deſires; Holy Spirit Who Art God, wonderful and immortal, whoſe Majeſty and Grace are without limit, I beſeech Thee to beſtow Thy bleſſings upon this Circle, and intercede for us herein, and make it Holy; even as that place where Jacob beheld the Angels aſcending and deſcending from Heaven as in a viſion of ſleep, through Chriſt Our Lord. Amen.

GOd who reigneth in all places, hear Thou this conſecration, and grant that this our Circle may remain inviolable through thy Majeſty. O Lord Holy Father Omnipotent, Eternal God I humbly implore Thee, inaſmuch as this Circle, being conſtructed for the invocation of Spiritz is worthy, that Thou bleß ✠ ſanctify ✠ and conſecrate ✠ it with ſuch ſingular honour [virtue?]. We, though unworthy, invoke Thy moſt Holy Name [Tetragrammaton]; ſee fit to conſecrate it, in Thy Divine Viſion, Thy Piety, and Infinite Power, bleß it that whoſoever enters herein will enter under Thy protection and care, and will be freed from the fetters of their iniquities, and that our petitions ſhall be complied with to effect, O Thou Moſt High Who Liveſt and Reigneſt forever and ever. Amen.

SEnd down, O Lord our God, Thy Holy Spirit above our Circle, who with Her Ineffable Virtue may ſanctify ✠ and be preſent in our Heartz, dilligently fortifying us with Her Strength, through Chriſt our Lord. Amen.

AlMighty and Everlaſting God in whoſe honour this Circle is conſecrated in Thy Name, Heavenly Virtue, Holy Bleſſings, and all things in Thy Commandmentz, and in my calls give me Thy Help that I may declare Thy Name, Thy Holineß, and Thy Virtue, and thus obtain effect in my work, through Chriſt our Lord. Amen.

GOd Who Art the Author of the whole Univerſe, whoſe Multitudes extend above the heights of Heaven, and whoſe faſtneſſ remaineth even as the foundations of the Earth; and Thy Bride whoſe Mercy paſſeth not over our ſincere repentence*; Who haſt given a place in the Firmament of Heaven for the Sun ✠ and the Moon ✠ and the Stars ✠ and who by thine infinite Wiſdom haſt made man in thine own image; Who counſeled Adam and Eve to obſerve Thy mandate, and care for Paradiſe, and who when they diſobeyed didſt caſt them out thereof; Who covered the whole world with the Flood; whom Abraham did ſee at the Holy City, under the guiſe of three perſons† and gave aid unto; who allowed Lot to eſcape from the judgement paſſed upon the cities of Sodom and Gomorrah; who Moſes beheld, covered in flames of fire in the midſt of a buſh, and didſt ſpeak with, who delivered his people out of captivity and returned them to the Promiſed Land, and who cauſed a path to appear in the midſt of the

Red Sea, all through Thy might and virtue; from whom Moſes received the Law on Mt. Sinai; who cauſed water to pour forth from a ſtone in the midſt of the deſert; who delivered Daniel from the Lion and the Arena; who the three children, Shabnoch, Miſach, and Abednego ſang of, and were delivered from the might of the fiery furnace; who Suſannah had faith in, and was freed from the hands of the infidels; who Jonah the prophet called upon and was freed from the belly of the whale; through theſe and other miracles which Thou haſt ſeen fit to manifeſt, I beseech Thee to hear, and be propitious unto my orations, through Jeſus Chriſt's sake, who is Thy only begotten Son, Our Lord.

IN complete devotion of my heart, and with mildneß and humility; and by the virtue and power of this Circle by the efficacy of which let me be preſerved of body and ſoul, gather the Spiritz from whitherſoever partz of the world they may be, and place Thy firm protection on me againſt all the aſſaultz, falſehoods, and deceitz of the Demons through Thy omnipotence and virtue, by Thy Holy Incarnation, Nativity, Circumciſion, Baptiſm, Privation, Temptation, and Tranſfiguration; by the virtue of Thy glorious Death and Paſſion, Thy Scourging, Trial and Crucifixion and precious Death; through the virtue furthermore of Thy deſcent into the fires of Hell, by Thy ſpoilation of the Inferno and the liberation of the damned, by Thy glorious Reſſurection from death and admirable aſcent into Heaven, and through the virtue of the Seven Orders of Holy Angels, and Thy Apoſtles; and by the tremendous Day of Judgement, and by Thy Ineffable Names by which all things are preſerved: Tetragrammaton, Shemhamphoraſh, Agla, Sabaoth, Adonai, El, Eloi, On, Jeſus Chriſt. Reſide in this Circle, Bleß ✠ Conſecrate ✠ and Approve ✠ through Our Lord Jeſus Chriſt, who liveth and reigneth forever, and governeth by the virtue of God the Holy Spirit, forever conjoined as One through all things unto the Ages of the Ages. Amen.

Diſcover* Thou ✠ God the Father ✠
Bleß Thou ✠ God the Son ✠
Sanctify Thou ✠ God the Holy Spirit ✠

HOly Mary, Mother of Our Lord Jeſus Chriſt, bleß ✠ and ſanctify in all things and places Thou doſt occupy and with Thy great Mercy aid me to obtain that as I ſhould deſire ✠ bleß ye all you Apoſtles, bleß ye all you martyrs and confeſſors, bleß ye ✠ all virgins and in all earthly ſafety and with all the virtues of Heaven, Holy and Everlaſting God bleß thee ✠ and in all Sciences, and by the Confirmation of all Holy Angels and Archangels, Thrones, Dominations, Principalities, Virtues, Powers, through Cherubim and Seraphim and from Thy

Great Authority bleſs ✠ and Thou Lord Jeſus Chriſt have Mercy upon me, Bleſs ✠ Protect ✠ and Sanctify this Circle as is apt and fitting, and through all the power of theſe our invocations, ſummonings, conſtraints, and bindings of all the Spirits theſe deſires: [—petition—] and place Thy good Salvation and protect me with a ſtout and true defenſe and eſpecially the tuition of my body and ſoul, through Thee, Jeſus Chriſt, the Saviour of the World, the King of Glory who in Truth and in Victory with the Holy Spirit liveth and reigneth as One God through Immortality Forever and Ever. Amen.

❡The Bleſſing of the 'Sphere' or Chamber:

I Exorciſe thee, O creature of God, thou Chamber, that all inimicable phantaſms fly out from thee, by God the Living ✠ by God the True ✠ and by God the Holy ✠ I exorciſe thee in the Name of God the Father omnipotent ✠ and in the Name of the Son ✠ in all theſe operations of cleanſing of the Soul and Body, Pour forth and let deſcend the Holy Spirit, that the multitude of phantaſms may depart, eſpecially thoſe of the machinations of the Devil, and every ſuch Spirit unearthly I adjure, through Him who ſhall come to Judge the quick and the dead by fire. Amen.

❡The Oration to follow:

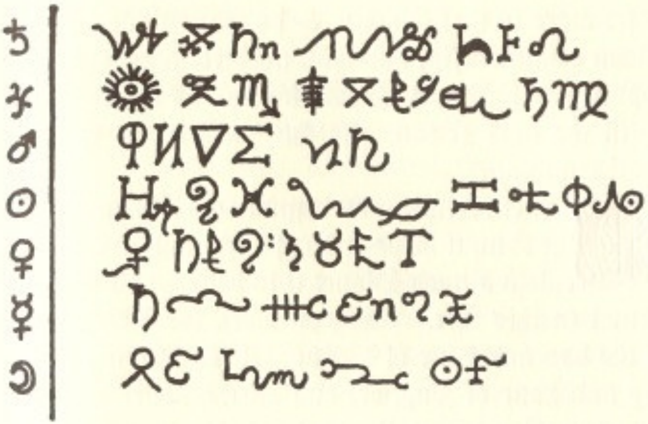
God, the Unconquerable Virtue and Author, and Indiviſible Ruler, and ever-magnificent Victor againſt the minions of evil, whoſe Great Strength holds back the Adverſe Dominations, who looks down upon and condemns with ſeverity the fallen and pertinacious ſpirits, who quelleth hoſtility by Thy tremendous power, Repell thee the terrible illuſions of phantaſm and heed my prayer and petition as of this worthy Circle approve in your Piety, Goodneſs and Wiſdom that it may acquire Holineſs as whereſoever it be required, through the invocation of Thy Holy Name repell all the infeſtations, and terrors of the impure ſpirits and the temptations and ſeductive illuſions of the poiſonous Serpent, and manifeſt Thy Holy Spirit to us, and have mercy upon us, and appear when we attempt to diſpell them, O Thou who liveth and reigneth God of All forever and ever. Amen.

❡Then incenſe the place as deſcribed in the previous chapters, and write theſe Seven Holy Names of God in ſeven ſtations of the Circle: Iah ✠ Lealge* ✠ Vehe* ✠ Agla ✠ Charon ✠ Libares ✠ Poimander ✠ and juxtapoſe them within the Circle towards the Seven Parts of the world and with the operations of conſtraint aboliſh the preſence of evil Spirits, ſeeing as in theſe operations you are therefore protected.

Tractate Three, ¶1.

The Pentacle of Solomon itſelf ſhould extend upon the face of the Circle about two feet beyond, and the diameter of the Circle ſhould not exceed ſeventeen feet. The Characters conſidered true and pertinent ſhould be ſhown in their places. Conſider well the Principal Characters are theſe: יהוה which ſhould be placed in all Circles and in all ſuch Lamens, becauſe without them, all conjurations of the Spiritz will fail, and no Spirit will anſwer truth, but falſehood. All theſe Characters are letters of Hebrew, and are of the Name Tetragrammaton, which were placed in the phylacteries of the forehead of the High Prieſt in gold leaf, as in the Old Law, and were alſo placed in Jeruſalem and in Alexandria the Great, which place I beheld with weeping eyes, my hands raiſed up devoutly to Heaven, even as do the Saracens look towards Judea. ¶Theſe are furthermore the characters of the Planetz: Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna:

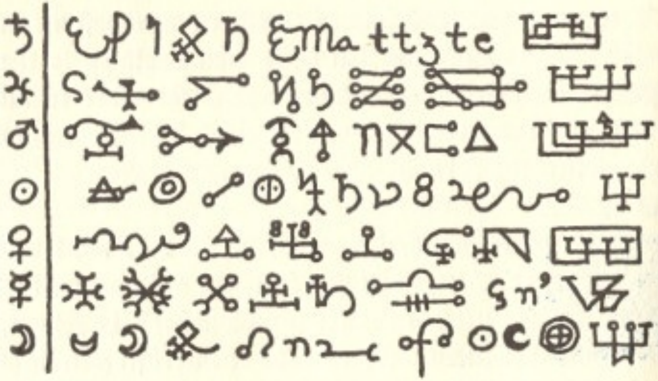
¶All of which characters ſerve in their hours. And all muſt be made in Lead, Tin, Silver, or Copper, but the Characters of Venus muſt be made of Copper alone; and you muſt always hold theſe Characters in your right hand, and if your experiment is made in the hour of Jupiter, uſe his Characters, and ſo on. And care not if your experiment continues into the ſecond hour, ſeeing that theſe operations take their dominion from their beginnings. If you work in the hour of Mars then your experiment muſt relate to Mars; and you ſhall ignore all other hours beſides in your experimentz ſave that hour which relates to the Planet in which you do work. And therefore in all theſe conſiderations of work all muſt be done before you ſolicit the Spiritz.



III, ¶2.

You ſhould alſo note that you may not work at all times in this Art, but only when it is ſagacious to do ſo. You will heed the Moon, her lunations; that ſhe be increaſing in light and augmented with good aſpects; and everything in theſe days thereof: 2nd, 4th, 6th, 8th, 10th, 12th &14th, & no more in that Moon; & do many things in this Moon continuouſly, and with good conjunctions near approaching. You muſt hold faſt to this conſideration untill the next Moon, elſe this experiment will not avail anything.

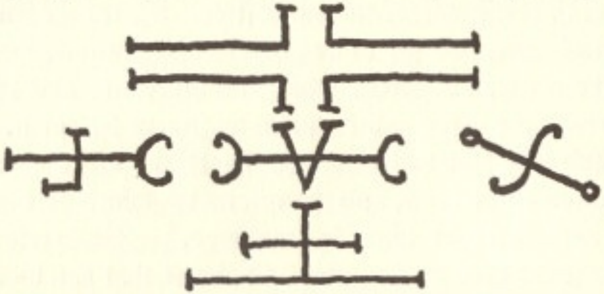
MOſt experimentz do begin in good Signs, as in the Sun if he be well-aſpected, and in the hour ruleth a good Planet it is better, and moſt effectual in this Art. ¶If you work for Love, work in the day and hour of Venus; if for honour, in the day and hour of Jupiter, and all the hours are of a like operation. But if you work for war or to do evil you may only work in Mars, his day and hour; and it were better that you work not at all.



OUr Hours and alſo our Calls are the agency of a True Science; a Conjunction of the Sun and Moon are to be preferred to the leſſer computations of the Church, for in all things is the Moon of foremoſt importance in conjunctions for the fortification of Circles. The Moon ſhould be in the third or fourth quarter, on that account conſider, and call the ſpiritz to obey your requeſts, with the diſcloſure of treaſures, ſciences, and our deſires. ¶Fear the Immortal One, and ſay your prayers and orations, and make a great oblation, faſting as aforeſaid, and obſerve all the rules and regulations herein ſet down. ¶And take heed well that you know the True Conjuration of the ſame, and the means by which it may be with three or four ſo rendered.* ¶Therefore take great heed of the name and planet, that you work wiſely in this ſecret, for it ſheweth ſecretz and wiſdom. If you truly obſerve the rites and keep theſe orders without doubt you ſhall not fail of your deſires.

IIJ, ¶3.

THeſe words [alone] may ſuffer for the diſpoſition and working, and the knowledge of the place and times, and of the Characters and planetz. And forthwith be faithful and give God the praiſe . . . ſaying your [prayers] with ſolemnity from [your] heart. And make a great oblation, faſting for at leaſt three days as aforeſaid, and the characters muſt be made at this time, and bathe yourſelf as directed, and ſweet-cloathed in [linnen] veſtments. Then have a girdle of Buckſkin, and write about it theſe letters: A. L. P. H. A. &. O. M. E, G. A.* & on the other ſide the Great Name of God. And upon your breaſt you muſt have this figure drawn in Virgin Parchment, & hang it on your breaſt on your white veſture:†

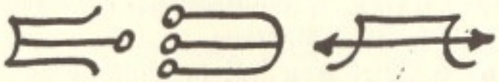


& if you have fellows you muſt have them provided for after the ſame manner.

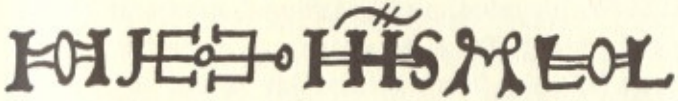
ALſo the Maſter muſt have a Knife with a White Hilt on which muſt be worked A. L. P. H. A.§ & with the ſame Knife** make a Circle on the ground as followeth, & in the ſame manner & form, in an even & clear ſpace.

BEfore you enter into your Circle, you muſt with ſuffumigations cenſe yourſelf, as with Olibanum and Lygn Aloes and repeat Pſalm XLVIIJ*† with great devotion, as well as

other devout prayers of penitence. ¶Upon your right arm you muſt have a band of Virgin Parchment with theſe figures:—



& likewiſe on your left arm a band with theſe figures:

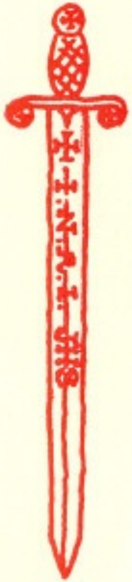


THen in the Name of God, enter thy Circle & adjure the Spirit* with the conjuration following, & fear not, for they will work many deluſions to affright thee, but be of good comfort, & adjure them more fervently: for they muſt needs obey thee— & let your work goeth forward, & doubt not but by the mercy of God you ſhall effect that which you deſire.

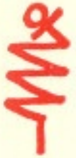
IIJ, ¶4.

THen muſt you have a Sword, clear & bright, & with . . . & a ring of copper, & in the ſame written theſe words: . . . & you muſt have the Planets & their characters [upon them], & on the D[ay & Hour of Venus will you commence your work in the which you ſhall] have from the Spirit certain anſwers for what[ſoever you may aſk of them, & reſt certain that they ſhall] give you perfect anſwers.* ¶Then muſt you have a Sceptre conſecrated, of copper in the which may be graven the Great Name of God.† All theſe things muſt be conſecrated . . . & faſhion the Sword after this manner:—

The Prieſt you call to aſſiſt, being adorned with the ornament of a Prieſt , but chiefly his robes, muſt be faſting & newly come from Maß, being Pure & Clean; & while ſtanding he muſt hold the ſword betwixt his hands, ſo that the pommel of the Sword be againſt the point § upright, & holding it but lightly lifting up his right hand he ſhall ſay:—



I Conjure thee, O Sword & I adjure & bind thee by the virtue of God the Father Omnipotent, by the virtue of Jeſus Chriſt his Son our Lord, & by the Holy Spirit, & by all things made in Heaven & Earth, & by the perpetual virginity of Holy Mary, the bleſſed Mother of our Lord, & by the chaſtity of John the Baptiſt, & by the dreadfull Day of Doom, that thou be unto me a Sword conſecrate, that thou mayeſt be a bond & a help againſt all powers of Air, Water, Fire, & Earth ſuch that whenſoever this ſervant of God** ſhall caſt or ſhow thee, all Spirits may be made aſtonied, until they have been obedient unto him, & do whatſoever he commandeth them. ¶I conjure thee, Sword, by the brightneß & virtue of the Kerubim** which with his ſword [ ] drove Adam out of paradiſe for his perverſity & impiety; & by the Sword of Solomon which is uſed in the invocation & calling of Spirits, & by Longingus' Sword,*† that thou become bleſſed & conſecrated, & that our Lord Jeſus Chriſt bleß & dignify thee ✠ & ſanctify thee ✠ that againſt the gainſaying of all falſe Spirits thou mayeſt ſafely overcome, by the virtue of the Lord God Omnipotent which ſhall come to judge the quick & the dead, World without End. Amen.

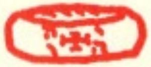


¶Then the Prieſt ſhall make the ſign of the croß ✠ upon the Sword with the Chriſm & on bended knee he ſhall kiß the croß of the Sword.* After he ſhall lift up himſelf & take the Sword in his right hand, & ſay;— 'Strengthen us, Lord God &c.' the whole of that Pſalm,† & he§ ſhall put the croſſ-feigning of the Sword upon the bare head of the Maſter & ſhall ſay;—

To thee, my ſon by the virtue of the body & blood of our Lord, Jeſus Chriſt, I give the power of this Sword, being Holy to touch, to hold, & to lift up. And as thou wouldſt govern it in all thy works, that sa the living Lord didſt deſcend into this world out of paradiſe, ſo by the virtue of this ſword all Spiritz will do Thy will & grant that they may tremble & be obedient to thoſe that hold this, O Lord which liveſt & reigneſt One God, World without End. Amen.

Confeß & counſel both together, & kiß each other, & wrap the haft of the Sword in clean cloth, & give it to the Maſter to kiß, & being taken in the right hand of the Maſter & being ſigned with the ſign of the Croß & other Holy deſigns, let it be kept aſide for four hours wrapped in the ſtole of the Prieſt. ¶Then in the third hour begin to exorciſe the Ring of Copper—but firſt, let the Prieſt take the ſtole that the Sword was wrapped in, & hang the Sword up by the point, & keep it very clean, that the duſt mark it not.

IIJ, ¶5.



The Ring's conſecration muſt be in the hour of Jupiter, & in the hour following [which is of Venus]; then ſhall be graven in the Ring the Great Name of God Tetragrammaton in Hebrew letters as before: & ſo engrave theſe letters that in their midſt be a croß, & all be on the further ſide of the Ring. Then after, have this Ring of fine Gold marked as well, [i.e. gilded,] & give this to the Prieſt. This ſhall he wrap in his ſtole. When all is then prepared, begin the Conjuration:

I Conjure Thee, O Creature of God, thou Ring which ſometime waſt of Solomon bleſſed; I bleß thee, & be thou so bleſſed. ¶I

beſeech of thee, thou Son of God, Jeſus Chriſt, that thy form & figure & this work which I do by thy enterpriſe may touch this Ring, that Lord as thy Holy Ring was bourne before the Ark of God, ſo do thou make this Ring to make well known unto me the knowledge of All Spirits, & that this conſecration & conjuration which we aloud offer & by the virtue of this Ring the power of the wicked ſpirit ſhall be repreſſed, & their ſtrength, might, & power be compaſſed together, that they be compelled to anſwer truly to all queſtions that they knoweſt without deluſions, telling me the truth only of whatſoever is in their ſecret knowledge, that they will make it moſt clear & manifeſt unto us. Let it be done by the ſame Lord, Jeſus Chriſt which with God alone liveth & reigneth in great & mighty majeſty. Amen.

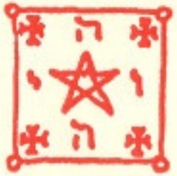
I Conjure thee, thou creature of God, in whoſe form above the clear Celeſtial orb all ſcience is aſſigned, & by all the ſigns of Heaven, by the Name & Order of the Angels. by all the climes of the world, & by the Great Name of God Tetragrammaton that is graven in thee by the Judgement & Power of Jeſus Chriſt.

After this, his beginning . . . that what Spirit ſoever ſhall be shown unto me, that . . . he ſhall be in great dread & fear, until he have . . . Great Name graven in this Ring, ſtraight he ſhall obey . . . importance, to get honour, charge, . . . tell you untruth, but to ſhow & manifeſt & anſwer all he hath heard & known . . . but that I have power which . . . Holy . . . in my works that ſtraight away all ſpiritz . . . & conſecrated that truſteth in thee our aid, O Lord almighty . . . which ſhall come in the hour that all . . . obey & be subject unto him, by the bleſſed sacrament . . . that our Lord which liveſt & reigneſt World without End. Amen.

Then ſhall the Prieſt ſprinkle the Ring with Holy Water, & . . . he ſhall annoint the Ring with pure balſam & [crocus. . ?] . . . & on the middle finger of the left hand of the Maſter the Prieſt ſhall place the Ring; but when the Maſter receiveth it, he ſhall do ſo reverently, on both his knees.

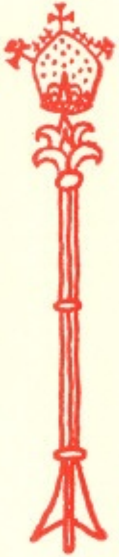
IIJ, ¶6.

IN the ſame manner is the conſecration of the plate of Copper or Tin in which muſt be graven the Great Name of God that is in the Ring. The plate muſt be the length of three inches at every quarter, & let the thickneß be according to your diſcretion, ſo that it doth not eaſily bend; & like the Ring it muſt be gilded.* ¶Then as in the conſecration of the Ring do likewiſe to the plate of Copper; & in the ſame conjuration beforeſaid, where you ſay: 'as of the Ring bourne before the Ark of God, &c.,' here ſhall you name 'The plate where God did name the Ring' & you ſhall add, 'like as the Golden Plate in the forehead of the High Prieſt' & guardedly dignified, ſo ſhalt thou have this plate in thy invocation & conjuration of the ſpiritz & their ſecretz, & being worthily dignified & conſecrated, the Moſt High & watchful God almighty ſhall by the virtue of the ſame plate, & by the Majeſty of the Great God have power to puſh down the power of the wicked ſpiritz. Amen. ¶After this oriſon is ended, the Prieſt ſhall annoint the Plate with ſweet balſams & give it to him [the Maſter] in the work, being wrapped in a clean cloth & a ſweet perfume in it, & he muſt receive it reverently on both his knees.



IIJ, ¶7.

HEre followeth the Conſecration or bleſſing of the Sceptre, which muſt be made of Bay Laurel wood, & faſhioned like unto the Sceptre or mace of the council of a city. Let it be ſo broad & ſo thick as you may deem fit, with a nail to hold the plate aforeſaid, & in the midſt of the Sceptre there muſt be a hold* & all muſt be gilded. And the Prieſt ſhall wrap his ſtole about the Sceptre & he ſhall takeſt & raiſe it on high ſaying:—



I Conjure thee O creature of God, thou regal Sceptre, dignified by the power of God & his virtue immeaſureable, by the pure wiſdom of Solomon, which once uſed thee in his regal kingdom, & in the binding & conſtraining of Spiritz, by the terrible day of Judgement, & by the virtue & power of all the Angels that keep the ſpiritz in ſubjection. I adjure you, when I work in this Art, that you be obedient to my conſecrations, conjurations, & ſtraight bindings, & againſt the malignations of any ſpirit whatſoever, & that it remain & keep the ſame virtue for which it was ordained & made by Solomon, & as to whenſoever the worthy Sceptre of the Aſſyrians by his power & clemency did demonſtrate love & friendſhip, ſo in friendſhip I proffer to the ſpiritz this Sceptre, to preß thee deſcend, & conſtrain thee to obedience by Jeſus Chriſt which with God the Father & the Holy Spirit liveth & reigneth ever one God, World without End. Amen.

WHich done, annoint all of the Sceptre with Balſam. Let it be of one cubit in length, no more, which done & finiſhed give willingly to the worker* the Sceptre & with worthy devotion, let him kiß the Ring at the reception thereof; & after, take it in his left hand, & let him lay it where he will, in a clean place, until the time be that he would work therewith. ¶So have I ſecretly revealed to you that without which it is impoſſible to work effectually in the Art of Nigromancy. All this muſt be done in one day—that is on a Friday—both Sword, Ring, Plate, & Sceptre. ¶And ſo may you do anything whatſoever you will, obſerving the times, ſeaſons, & hours, as well as others order as aforeſaid.

NOw it reſteth to ſay ſomething of the conjurations, ſay in accord &c., & the firſt of theſe—whoſe Art never faileth—but firſt take care that the aforeſaid conjurations be made on a Friday; of the Sword, Plate, Ring, & Sceptre, let them be made in the month of September . . . the next Friday after the Conjuration of the Sword & other inſtrumentz, with the moon increaſing . . . after your Balſam, which muſt be made when the Sun lls in Aries, that is, in March, which then made in a great quantity you may keep always & need not more . . . in a font which was deſtined for the purpoſe.

Tractate Four, ¶1.

FIrſt ſhall you retire to thy chamber, being prepared as aforeſaid, & . . . accordingly, upon a Wedeneſday, & you ſhall begin in the hour of Mercury, which is at the riſing of the Sun. If it be a clear day, it is all the better, but if it is dark do not ſtay in his hour at afternoon. If then it be that . . . look in the nighttime ſoever he be, when it is clear, in the hour . . . & thou ſhalt make a Circle of chalk, that it may well be diſtinguiſh-of Solomon, which once uſed thee in his regal kingdom, & in the binding & conſtraining of Spiritz, by the terrible day of Judgement, & by the virtue & power of all the Angels that keep the ſpiritz in ſubjection. I adjure you, when I work in this Art, that you be obedient to my conſecrations, conjurations, & ſtraight bindings, & againſt the malignations of any ſpirit whatſoever, & that it remain & keep the ſame virtue for which it was ordained & made by Solomon, & as to whenſoever the worthy Sceptre of the Aſſyrians by his power & clemency did demonſtrate love & friendſhip, ſo in friendſhip I proffer to the ſpiritz this Sceptre, to preß thee deſcend, & conſtrain thee to obedience by Jeſus Chriſt which with God the Father & the Holy Spirit liveth & reigneth ever one God, World without End. Amen.

Which done, annoint all of the Sceptre with Balſam. Let it be of one cubit in length, no more, which done & finiſhed give willingly to the worker* the Sceptre & with worthy devotion, let him kiß the Ring at the reception thereof; & after, take it in his left hand, & let him lay it where he will, in a clean place, until the time be that he would work therewith. ¶So have I ſecretly revealed to you that without which it is impoſſible to work effectually in the Art of Nirgromancy. All this muſt be done in one day—that is on a Friday

—both Sword, Ring, Plate, & Sceptre. ¶And ſo may you do anything whatſoever you will, obſerving the times, ſeaſons, & hours, as well as others order as aforeſaid.

Now it reſteth to ſay ſomething of the conjurations, ſay in accord &c., & the firſt of theſe—whoſe Art never faileth—but firſt take care that the aforeſaid conjurations be made on a Friday; of the Sword, Plate, Ring, & Sceptre, let them be made in the month of September . . . the next Friday after the Conjuration of the Sword & other inſtrumentz, with the moon increaſing . . . after your Balſam, which muſt be made when the Sun lls in Aries, that is, in March, which then made in a great quantity you may keep always & need not more . . . in a font which was deſtined for the purpoſe.

Tractate Four, ¶1.

Firſt ſhall you retire to thy chamber, being prepared as aforeſaid, & . . . accordingly, upon a Wedeneſday, & you ſhall begin in the hour of Mercury, which is at the riſing of the Sun. If it be a clear day, it is all the better, but if it is dark do not ſtay in his hour at afternoon. If then it be that . . . look in the nighttime ſoever he be, when it is clear, in the hour . . . & thou ſhalt make a Circle of chalk, that it may well be diſtinguiſhed. Make it of generous ſize & let it be in the midſt of the houſe. As you ſit in the Circle you may turn you to the windows, & will ſee the four corners of the Heavens; that is to ſay the Eaſt, Weſt, Horth, & South. Make ſo your Circle that when you may mark your corners . . . then take thou the Sword in your left hand, & the ring on the middle finger of the left hand, & the ſceptre being held in your right hand, & faſtened thereto the plate, & take thou the ſceptre, & boldly go thou with the Sword, & bleß you; & being right diſpoſed as before, enter the Circle & thy fellows alſo being right & well diſpoſed—& if you will, you may bleß your fellows with the croß of the Sword & with the Sceptre as before—then enter into the corner; be in the middle of the Circle as a ſentry. Let the croß of the Sword lie on the earth, & ſet yourſelf next to the haft of the Sword looking towards the Eaſt. Obſerve that your followers ſit at the hame [or point] of the Sword, looking towards the Weſt, & mark that you may in the Circle behold all the principal parts of the world; that is to ſay Eaſt, Weſt, North, & South. But chiefly look thou in the Eaſt, & at thy back be the backs of thy fellows, & upon both ſides thou ſhalt ſee the North & South.

Then being rightly diſpoſed & proposed, hold this book upon your knee, & upon what part of the heavens thou ſhalt look—that is, towards the Eaſt—begin the firſt Conjuration, which once ſaid turn you the ſecond time to the Weſt, thirdly to the South, & fourthly towards the North, ſaying this Conjuration; & as often as you ſhall name the Great Name Tetragrammaton graven in the Plate & fixed to the Sceptre, & in the Ring, with bended knee ſhalt thou kiß both—& mark that your fellows do the ſame—& that you may be ſafe & ſecure, in the foreheads of your fellows make a croß with both the Plate & Ring, & ever as you read the Conjuration, have the handle of the Sword, which his hand—in which the Sceptre is—is over, & be ready to ſeize the ſame in a moment but at the ſight of the Sceptre the ſpirit ſhould be affrighted ; & then you ſhall kneel with great & circumſpect dignity, looking on this book. Leiſurely you ſhall kneel, & do not look before the book leaſt the ſpirit at that phaſe appointed be mean, and deviſe ſuch tales as you longeth for, So let this your devotion, and all your works begun be wary & of mighty force, for if diſſolutely you race, your work will not go forward . . . days. . . . have a fellow that may look & take heed as in that . . . the moſt, ſhould the ſpiritz then appear, that he may truly tell . . . if that . . . may turn that way, fixing his eyes always upon the . . . & the Maſter ſhall after, at the end of every conjuration with his fellows . . .* & that one fellow ſhall tell you truly without diſſembling, until the . . . drawn near unto the Circle. You ſhall not ſpeak one word to the ſpirit more than the conjuration in this book, until you have from your fellows that he is devout & hath refrained from laughing & toying. Let him therefore in any caſe refrain, & when you are ſettled in direction then perform your conjuration, & then conſtantly you ſhall ſay to your fellows: "They are bound," then looking directly upon them thou ſhalt ſay this conjuration of obedience as followeth ſlowly & clearly without recourse to the book, but looking conſtantly towards them . . .

¶ . . . & offering or bowing the Septre with the Plate towards them: & when you name Tetragrammaton you ſhall ſhow them your Sceptre & Plate in your left† hand with the Ring, at which point they will begin to bow their knees & hark their teeth. Then undoubtedly you ſhall hear & have a true anſwer, & they ſhall do their obedience to the great & mighty God; & in coming again begin the Conjuration, bowing the Sceptre & the Plate of the Great Name of God. If they bend not their knees, then holding it towards your fellows, graſp the Sword in your hand, but ſay nothing. Then at bowing the

Sword, Plate, & Sceptre, they ſtill bend not their knee then conſider the hour of the planet that reigns then, & ſhow the Table with the characters of all planets every one in a plate by itſelf, & mark under what planet they be. For at the proper character they will be obedient & bend their knees, under one of the planets; & on their knees they will bend to that. Conſider, therefore which is the planet, & when his hour is; keep it well in mind. But as yet thou ſhalt not ſpeak. The hour being found, you muſt then remain in the Circle for viij hours; you ſhall ſit ſtill 'til the coming of the ſame hour . . .

¶ Say this conjuration & binding to obedience:—

O I conjure you, Spirit; & I adjure you by that infinite goodneß of God wherewith all things were made when he aſked: "let it be made;" & it was done. I conjure, require, & command you nowbetimes & forthwith that you appear, viſibly without our Circle, by the almighty power & wrath of God the conquerer, wherewith he made man like to his own image above all others . . . [by his] juſtice [by the which] your pride hath been dampened, & by the mercy wherewith . . . & by the humility & virginity of the bleſſed Virgin Mary, mother of our Lord, Jeſus Chriſt . . . he who brought you to obedience, that you anſwer truthfully, & give quick reply to all my queſtions, & that you [dare not] diſobey, but heed theſe words, & be obedient thereunto. ¶I conjure you, Spirit[s] by the obedience that you all do owe, by this great & heavenly Name of God [here the Maſter ought to bow] Tetragrammaton that in this Sceptre & Ring is graven; that by theſe Holy & High Names of God All-powerful that you quickly & without delay perform my requeſt, or depart; & by the precious blood of Jeſus Chriſt that you be obligated to bring ſome other that hath knowledge [soas] to anſwer me truly what I demand of, all & whatſoever I ſhall aſk, without any fraud or deciet, but rather that you forthwith fetch my deſires, by the virtue of wiſe Solomon whose power, by the great virtue of God, hath bound you to obedience, which is of force & authority to will & command, by He which liveth world without end & reigneth everlaſtingly. Amen.

¶Which all being finiſhed, mark as I ſaid whether they do their obedience or no, & call to mind all things aforeſaid. ¶The Binding of the Spirit:—

I Conjure you, Spirit, by the obedience you owe to the Great Name of God [bowing] Tetragrammaton, who hath made both you & me & all things by the great power of His mighty Name, and by Michael the Archangel which caſt and drove you down out of Heaven, and by the Annunciation of the Bleſſed Lady, mother of our Lord, by all martyrs, by the Paſſion, Death, & Reſſurection of Jeſus Chriſt, & by his Aſcention into Heaven; & by the great abundance of tears of the bleſſed Virgin Mary, & the Magdalene & the other Holy women for the death of Chriſt, & by the darkening of the Sun at his death, & by the ranting & raving of the people thereat, & by all the things that then were done in Heaven, on Earth, in the Air, & in the depths of Hell . . . that was to me of all things that I ſhall aſk you. Give me perfect anſwer without fraud or deceipt withall, or any manner of fear. Make true anſwer to my queſtions, by virtue of our Lord & Saviour Jeſus Chriſt, reigning as One; Father, Son, & Holy Ghoſt by & to which be all honour, praiſe & glory, One God, the Father Everlaſting, world without end. Amen.

¶Which ſaid he will anſwer what you aſk or demand; therefore thus you ſhall ſay:—

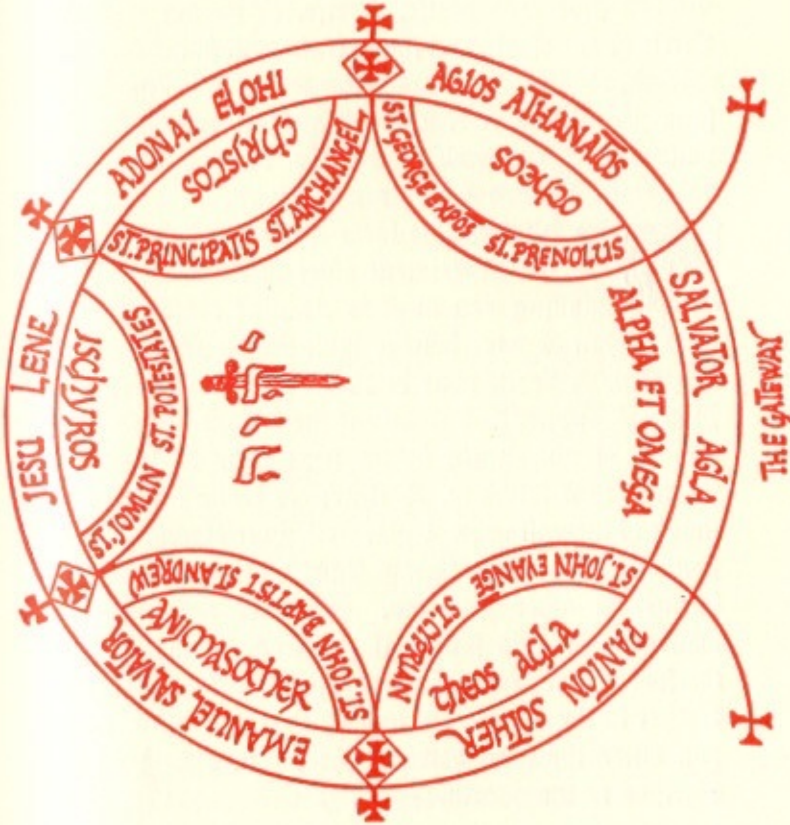
I Conjure you that ſpeak [but if not, then only, "I conjure you Spirit,"] by the virtue . . . & by the ineſtimable ſtrength of the Name [bowing] of God, Tetragrammaton, & by all the characters in this Circle, & by all things in Heaven, Earth, & Hell, that this thing [—Petition—] . . . . ſhew me & tell me without any fraud or deceipt, I adjure thee by God Almighty that ſhall come to judge the quick & the dead, who liveſt & reigneth world without end. Amen.

¶Then certainly he will tell you of the thing you require & all concerning it ſoever: which being done, you ſhall give the Spirit licence to depart.

NOte that in all this enterpriſe your fellows look not, leaſt that they be tempted to ſpeak, for if they ſpoke then would there be no peace, for the ſpirit being bound cannot hurt, & if they would hurt at the beginning, they cannot preſently for fear of the Sword, Sceptre, Plate, & Ring, but if the binding is looſed by idle talk then all would be loſt; & hold you always the Sword & Sceptre in your hand, at riſing, & take no heed of ſcoffing or teſting, or any laughing voice you perchance hear, but have your eyes fixed on the Sword & Sceptre.

¶Licence to depart:—

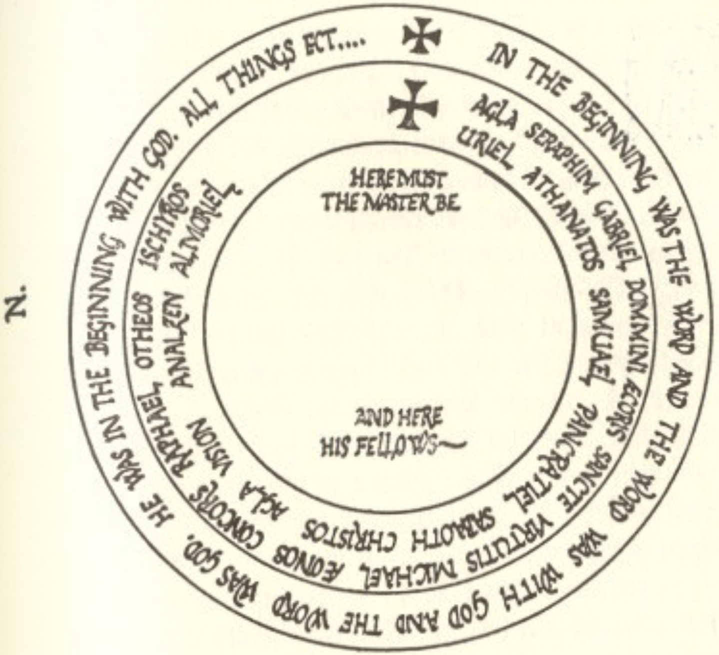
I Conjure you, Spirit, by that Holy Temple of Solomon that the Almighty God ſanctified, & by all the elements, & by the Great Name of God [vow] graven in this Ring & Sceptre, that you quietly & peaceably depart, without any tempeſt, rain, thundering, or other deliverer of diſmay, terror, or fear, & that you & your fellows come to me whenſoever I call you, without any fear or trouble to any, by the virtue of our Lord Jeſus Chriſt, & by the virtue of the living God, Father, Son, & Holy Ghoſt


ADONAI ELOHI
CHRISTOS
AGIOS ATHANATOS
OTHEOS
ST. GEORGE EXPOS
ST. PRENOLUS
ST. PRINCIPATIS ST. ARCHANGEL
SALVATOR AGLA
ALPHA ET OMEGA
THE GATEWAY
E
JESU LENE
ISCHYROS
ST. JOMLIN ST. POTESTATES
ST. JOHN EVANGE
ST. CYPRIAN
theos AGLA
PANTON SOTHER
ST. JOHN BAPTIST ST. ANDREW
ANIMASOCHER
EMANUEL SALVATOR

all one, who liveth & reigneth world without end. Amen.

¶Then give God praiſe, & riſe, & go out of your Circle & eat what meat ſhall pleaſe you, but take your Sword, Septre, Plate, & Ring with you. And have ſome Frankincence ready, & make a fumigation with your Sword [in hand] & clothes, & be not fearful, but rejoice in God & be ſtrong in faith.

Here followeth the form & figure of the Circle for the experiment afore-ſpecified, at which making you muſt be clean of conſcience, & pure. You & your fellows muſt hear a Maß of St. Cyprian, & begin your work on a Thurſday in the Hour of Jupiter* but only if the weather be fair & clear. If not, begin in the next hour of Jupiter, when it is a fair day, & clear; & ſo be it that the moon is increaſing in Light. ¶[Note eſpecially that you ought to ſtand facing Eaſt, with your fellows facing the other quarters. You are permitted to wander from this ſtation if required, & may enter the ſpan between the Names Theos Agla & Anima Sother in the South, but under no circumſtances ſhall you enter the ſpan between the Names Otheos & Chriſtos in the North. —ed.]


N.
IN THE BEGINNING WAS THE WORD AND THE WORD WAS WITH GOD AND THE WORD WAS GOD. HE WAS IN THE BEGINNING WITH GOD. ALL THINGS ECT....
AGLA SERAPHIM GABRIEL DOMMINI ECORIS SANCTE VIRTUTIS MICHAEL AEONOS CONCORIS RAPHAEL OTHEOS ISCHYROS
URIEL ATHANATOS SAMUAEL PANCRATIEL SABAOTH CHRISTOS AGLA VISION ANALZEN ALMOREL
HERE MUST THE MASTER BE
AND HERE HIS FELLOWS—

¶The Circle needed in the experiment for [diſcovery of] treaſure & in connexion with the circle, & everything that is neceſſary for the ſame work. ¶And firſtly the Circle muſt be made of vellum parchment—a ring thereof—of the compaß of viij foot over, & laid on the ground with x loops to pin it down:—[Take note that all of John, Chapter I ſhould be written in the outer Circle, in a ſpiral.—ed.]

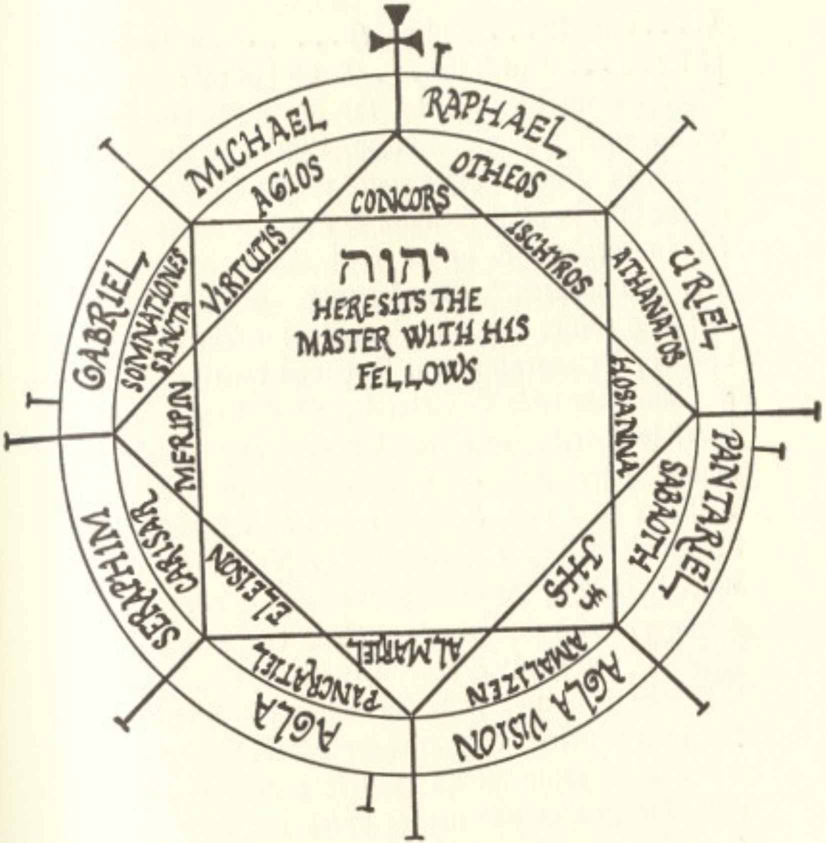
NOte that to this operation you muſt bring the Sword, Sceptre, Ring, & Plate, & the Circle muſt be conſecrated, And uſe ſweet and pleaſent odours; labdanum & crocus & ſuch like, & having all yobr inſtrumentz conſecrate, on bended knee, looking towards che Eaſt devoutly ſay:—

I Conjure you, O Amazael, Aziel, Anathana,* Abſoul [?], Azael, Tyer,† you Holy Angels of God, by the Spiritual Grace that teacheth you "ſin not!" & by the terrible face of Lucifer, & by the virtue of our Lord & yours, Jeſus Chriſt, & by the fearful day of Judgement, & by that Ineſtimable Name of Nanes that was written on the forehead of Aaron, Tetragrammaton [bowing] that here is written in my Ring & Sceptre, that ſo often as you ſhall ſhow your ſervice unto me in a viſion, without fear or awe. ¶Anſwer truly my queſtions, without any fraud or trouble from error, nor with any delay shall you ſay & do whatſoever I ſhall command of you by the virtue & power of our Lord Jeſus Chriſt which liveth & reigneth one with the Father & the Holy Ghoſt world without end. Amen.

WOrk upon a Thurſday in the hour of Saturn or Jupiter. If you work in the night, let the Moon ſhine & the ſtars be bright. ¶Before you enter into your Circle vi hours you are permitted a light repaſt of freſh & light meat* liver, fiſh, bread of clean unborn wheat grain, and wine; but only in modeſt ſerving, for it is but to comfort & ſuſtain the body, for in this work you ſhall ſee marvelous things. ¶You muſt be ſet in the North, & turn the face of you & your fellows to the South; which done, let your fellows raiſe their hands, & you hold the Sword directly up, & let the Ring, Sceptre & Plate be in the other. Then you ſhall ſay on bended knees in the middle of your Circle, bending & ſtreaching the Sceptre towards the North† make this great charge.

I Conjure you, Spiritz, Aſtaroth, Belial, & Troglis, & you infernal ſpiritz, by Jeſus Chriſt, by the Father, Son, & Holy Ghoſt, & by the gracious Virgin Mary, by the prophet John the Baptiſt, by the Tables of Moſes, by the virtue of Michael the Archangel that drove you out of Heaven, & by the glorious Saint Cyprian the martyr with which you made ſubject, & by Solomon who made you obey his ſayings, & by the fearful day of Judgement, by the mild countenence of Jeſus, by his precious wounds, both in his hands & in his feet, by his Annunciation & Preaching, by his Death, Reſſurection & glorious Aſcention, & by the ſending of the Holy Ghoſt, by the Father & the Son, by the Holy & glorius Apoſtles, by all the virtues of Heaven, by all the ſeven gifts of St. Mary the Virgin, mother of Jeſus Chriſt, which ſhe gave her ſon; by his five joys, by the Aſſumption of the Virgin Mary, & by all Holy Myſteries.

I Conjure you by that great & excellent Name of God, ineffable & infinite maſter of the Univerſe, & by that terrible Name of God, Tetragrammaton [bowing] aforementioned, that is in theſe objects; Ring, Sceptre, Sword, & Plate, that by all theſe reverent Names . . . [appear] unto me without any fearful or horrific viſion, th— . . . or other here, but that without any tarrying you [obey my commands, & all elſe I ſhall aſk] of you . . . by theſe great . . . & hear . . . do worſhip . . . Father, Son, & Holy Ghoſt which are all one God, world without end. Amen.


MICHAEL
RAPHAEL
URIEL
PANTARIEL
AGLA VISION
AGLA
SERAPHIM
GABRIEL
AGIOS
OTHEOS
ATHANATOS
SABAOTH
AMALIZEN
PANCRATIEL
CARISAR
SOMNIATIONES SANCTA
CONCORS
ISCHYROS
HOSANNA
ALMARIEL
ELEISON
MERIPAN
VIRTUTIS
יהוה
HERE SITS THE MASTER WITH HIS FELLOWS

This Circle is for Treaſure that be hid in water—as in the Sea, or elſewhere . . .

IV, ¶3.

¶ . . . namely . . . Julius[?] . . . , & by the virtue of Lyon . . . which the . . . & by his caſting out of Devils from men, & by thy Holy ſaviour Jeſus Chriſt, by his precious blood, which ran out of his hands, his feet, & other parts of his Holy body, & by the virtues of all Saints, & by all honours awaiting in Heaven, & by all your Good Angels, who are: Almarazen,* Amalzatin,† & Colatizab'tin; & ſtill I adjure & conjure you, by the fearful Name of God, Tetragrammaton [bowing] which is to you a Name Horrible & Terrible, O evil expiates and horrible ſpiritz, that you without any delay do appear unto me, & truly anſwer to whatſoever I ſhall aſk of you, & obey me in all things, by the virtue of our Lord & Saviour Jeſus Chriſt, which liveſt & reigneſt world without end. Amen.

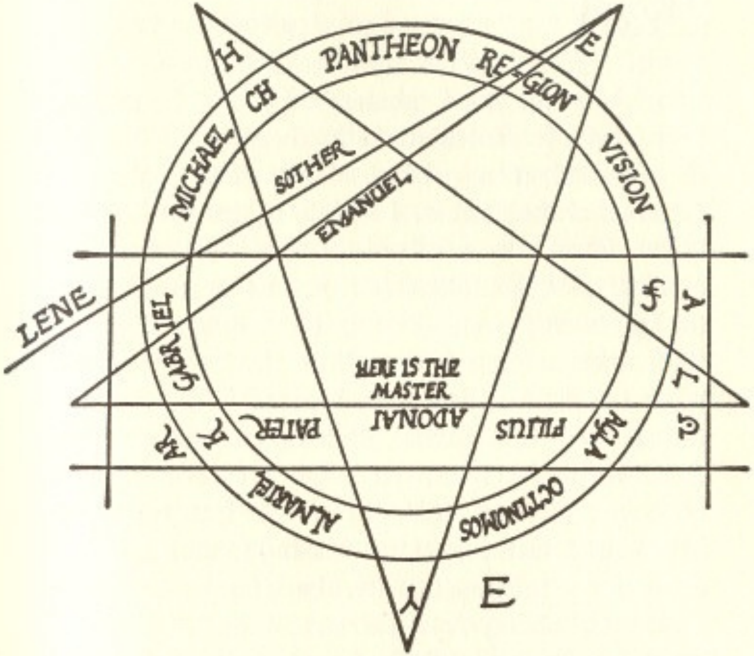
Which finiſhed, & nothing appear— even if devoutly & charitably it be ſaid—& neither you nor your fellows ſees any thing, let you turn yourſelves towards the North or South, & repeat theſe conjurations until they appear— which undoubtedly they will appear unleß you be not clean in conſcience, body, & clothing—which ſhould be before you have repeated it three times; & when the firſt comes, you ſhall hear as it were the hiſſing of a ſerpent, which at the firſt hearing with a bold mind

name you Tetragrammaton, ſigning the which with the the ſign of the croß, bowing your Sceptre towards the place where you firſt hear. But anſwer not without your book, nor fear not, for undoubtedly the Evil Spirit will tranſform himſelf into horrible & terrible ſhapes to terrify you & your fellows; but let them name Tetragramaton in a like manner, and ſign them with the croß. Then ſtraightaway the ſpiritz will ceaſe, & change themſelves into a fair ſhape, & after, for the ſpan of one hour, you ſhall hear no ſtirring, but ſtanding quietly you ſhall hear them ſpeak.

Which done, & the conjuration finiſhed, if they be ſtanding, offer them the Sceptre* & they ſhall follow in obedience; & if they do not, ſhow them the characters of the Seven Planetz doing as is ſaid in the former experiment, & mark your hour, & without all doubt they will be obedient, they ſhall ſay to you in a hoarſe voice: Behold! From out of the fire aſcend nine winged beings. It is they who ſhall bring what you deſire . . . & ſurely you ſhall behold them, bringing the treaſure with them in coffers from all directions, & a freſh ſcent accompanies them; & then ſhall you ſee them, then you ſhall ſpeak the name Tetragrammaton . . . with the Sceptre in your hand . . . which ſhall be like a lion before, & the form [or face]? of an eagle behind,

& his voice like that of a fair women; as fair as thee to look upon & theſe will give you ſcarce . . . thereunto to ſay the conjuration in the firſt experiment, & so being ſaid, then the egregia &c. naming His Name, & devoutly ſhall you conjure him to ſpeak & do whatſoever thou wilt—but it is ſore hard to make him ſpeak—then thou ſhalt riſe, & whether he will or will not, thou ſhalt command him to ſpeak & to bring thee what thou requeſt, in ſuch a place as you name—but after he has once ſpoken you ſhall never ſay anything without the conjuration aforeſaid—& when you have named your place he will ſtraightaway depart. Do not forget which place you name, but add this to your conjurations; that without fail he ſhall come again, & that then only about the time that you appoint. He will come, & you may aſk of him what you will, either in the earth or in the ſea; but you muſt make fumes of Maſtic & Oil,* & after you ſhall ſay your conjuration, & give him licence & ſtraight he will vaniſh away. But you ſhall not go out of your Circle, but muſt remain, as in the former experiment, & with patience ſhall you have your demand; for which offer God thanks, Who worketh & doeth all for His glory & your good.

¶This Circle is for Water Spirits. Uſe in like manner, when you may work for friendſhip, in the Hour of the Sun on the morning of Sunday:†



IV, ¶4.

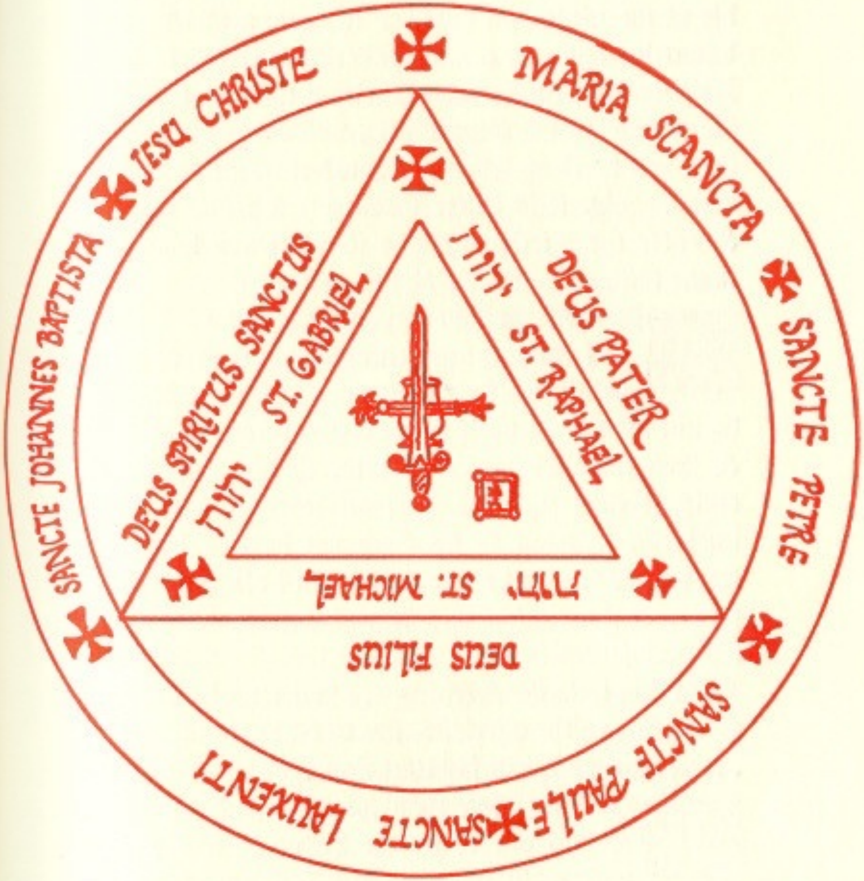
NOw it reſteth to tell the making of an ointment, wherewith you ſhall annoint your eyes; & all ſpirits will appear unto you ſuch that you may ſee them when you pleaſe. [NB]* Firſt when the Sun is in the ſame ſign, & in the ſame moment as Mars,† take the ſting§ of a ſerpent which hath killed himſelf & dry it, & make of it a powder. Then take Balſam — & mix: of the powder, 1 oz.; & of the Oil 4 ſpoonfulls. Then take a little of the root of Mandrake, in a powder, 4 ſpoonfulls—& if you will you may preß the leaves in the oil—& mix altogether. Then put it in a clean glaß with a little clear ſtopper, & when the Sun is in which degree of Aries that is fitting, make this Circle following in your chamber, & put the glaß with the oil in the midſt of the Circle, between your legs, with a piece of clean copper, & have your Sword, Sceptre, & Ring in your hand[s], & the other inſtrumentz [i.e. the Plate] towards the Eaſt. ¶Bowing your Sceptre, begin to ſay very devoutly—having faſted the ſame day, bread & water; & hearing a Maß of the turmoil of St. Mary the Virgin & a Maß of St. Cyprian, & offer in the Maß what you will only ſo that it be not leß in value than a penny — then having all things ready, towards the Eaſt: [ſay:]

HOly Lord, Father Omnipotent, & Everlaſting God, which of Thy only Word didſt make & create all things; which in the days of Moſes didſt conſecrate oils to be powdered, & annointed on the head of Samuel; by the virtue of thoſe oils wherewith Mary the Magdalene didſt annoint the feet of Chriſt, & by those oils which St. Mary the Virgin, mother of our Lord unto Thy bleſſed Son didſt annoint his Holy body aftre it had been taken from the croß & was placed into the tomb; & by his humility who was born in a ſtable, which lived as the ſervant of a carpenter, & was obedient unto Thy will alone unto death, which ſuffered for us miſerable ſinners; moſt humbly we pray thee, like as this oil by Thy Holy Saintz & Angels was prepared & made Holy , & by conſecration made bleſſed, by the conſecrating power of his precious blood, Thy only begotten Son who died upon the croß, bleß theſe oils to annoint & open my eyes ſo that everywhere I may ſee & behold the ſpiritz appearing, which once were inviſible & hidden, & that familiarly they may anſwer me whatſoever I ſhall aſk of them, & be obedient unto me & perform my ſayings, & alſo whatſoever, by Thy grace & power, I ſhall command of them by virtue of this oil, & by our Lord Jeſus Chriſt, Thy dearly beloved Son, which with Thee &

the Holy Ghoſt liveth & reigneth ever One God, world without end. Amen.

O Holy Mary, mother of Jeſus Chriſt, make this oil worthy & conſecrate; O Holy Spirit, Cherubim & Seraphim; bleſſed, O all you ſpiritz bleſſed, I beſeech you to ſanctify this oil & make it an example . . . O you ſainted Apoſtles, O bleſſed martyrs, holy Patriarchs & Prophets, O all holy Angels, bleß & conſecrate this oil, that all ſpiritz may, by the virtue of this oil, be driven to obedience without any fear, terror, or diſquiet to me or any other creature, & that viſibly I may ſee them, by Jeſus Chriſt Our Lord. Amen.

Which done, kiß & put the Sceptre & Ring in the midſt of the Circle, laying it againſt the glaß with the oil, & the Sword accroß it in the manner of a croß. But take heed that the Plate with the Name of God Tetragrammaton touch the Earth, & be rotated ; & put the Ring upon thy fingre all the night following. You ſhall lie that night in a clean linnen & ſweet, in a clean & ſecret chamber & bed, & ſo much as you can, abſtain from ſleep; & without all doubt, before the middle of the night, thou ſhalt have that which [thou deſireſt] . . . By 20 days thou ſhalt not be tempted to evil . . . After, eat a little, that thou faſt not overlong, & then you ſhall ſee a million Angels in the


JESU CHRISTE
MARIA SCANCTA
SANCTE PETRE
SANCTE PAULE
SANCTE LAUXENTI
SANCTE JOHANNES BAPTISTA
DEUS PATER
DEUS FILIUS
DEUS SPIRITUS SANCTUS
ST. GABRIEL
ST. RAPHAEL
ST. MICHAEL
יהוה
יהוה
יהוה

air, which will come & bleß the oil which you have made. Now this is a ſign, when as about the middle of the night you hear, as it were, a talking very diſtinctly, but you cannot underſtand [what is ſaid], You ſhall ſee the Sceptre lifted up into the middle of the Circle, & the Sword alſo, without hands. Take heed you be clean when you touch it leaſt that wonder decay. But it is better that a prieſt make this oil, & enter the Circle to make it. Always when you make this, you muſt be alone.

THis oil muſt be kept in a clean glaß phial, or in an unguentorium bought clean & wrapped in the ſtole or garment of a prieſt. But do not uſe the oil until thou be re-conſecrated to God, & thou ſhalt ſee many Angels, & thy Angel preſently if thou wilt, & he ſhall teach thee what he knoweth, & what he knoweth not he will learn, to teach thee. If he be inferior, he will aſk of his Emperor, & he himſelf will teach him; & he will tell thee howſoever is . . .

¶Saying with the Sceptre—& you muſt have of . . . Olibanum in the Circle, & fire to make fumigation— . . . & ſee the ſpiritz ſay this Conjuration:—

I Conjure thee, thou ſpirit preſent, by virtue of this oil, & by the virtue of this Name written in this Sceptre & Ring, & by the fearfull Day of Judgement; & I conjure & require of you by the precious blood of Jeſus Chriſt that you be unto me loyal, truthful, & truſtworthy at my command, & that thou do not ſhow me any terror,or fear, or hurt to horrify me, but quickly, without fraud or deceit you come unto me ſo neigh that there may be but ſeven feet between ye & me, & that truly you anſwer me with effect whatſoever I ſhall ask, by that great & ineffable Name of God Tetragrammaton [bowing Sceptre as before] that is in my Ring & Sceptre, & by Jeſus Chriſt, the only begotten Son & ſaviour which with the Father & the Holy Ghoſt liveth & reigneth One God, world without end. Amen.

¶This be the figure of the Circle for the operation of the Oil:*—

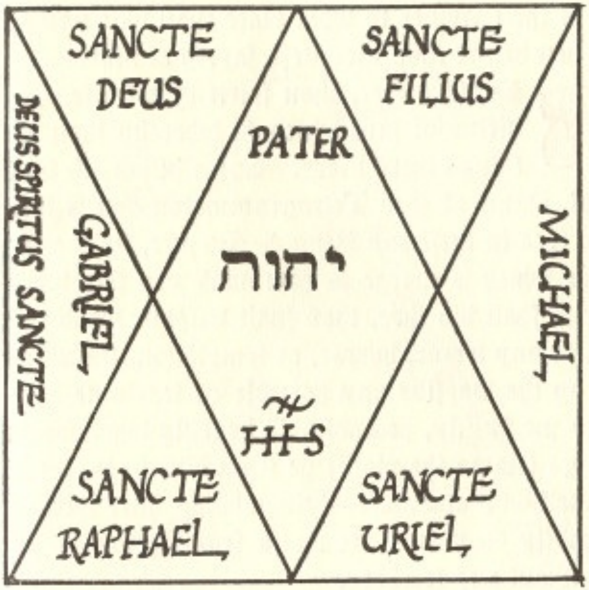
IV, ¶5.

¶[Spiritz who govern tranſport; their experiment]: . . . a horſe to ſh-. . . name a . . . ſerve you at all times, & to carry . . . to England, or to Egypt, or Jeruſalem, or Alexandria within a few hours, without any fraud, deceit or delay.

BE clean in all things, then make this Circle in your chamber in the hour of Jupiter; then enter your Circle with your inſtruments & characters, & turn you toward the Weſt quarter & begin this conjuration:—

I Conjure you, Spiritz & Devils in the Weſt, & you the principal Spirit of the Weſt; I adjure & conjure you by the infinite power of God the Father, the Son, and the Holy Ghoſt; & by the clemency of & the virginity of the glorious Virgin Mary, mother of our Lord Jeſus Chriſt, & by his humility, plentifulneß, & gentleneß, & by all his pains, & by his death; by the rending of the temple thereat, by the darkening of the Sun at his Paſſion, by all the Names of God known & unknown, & by this Name infallible & infinite, which is terrible, great & Holy: Tetragrammaton, that is graven in this, my Ring & Sceptre; & by the fearfull Day of Judgement, that without tarrying you come & appear, bringing with you a ſwift ſpirit-horſe which you have & know, that without deceit, fraud, hurt, or fear ſhall humbly obey me, and carry me without any bodily hurt or ſpiritual hurt or fear whither-ſoever it pleaſeth me to go [name the place] by him that liveth & reigneth ever One God, world without end. Amen.

Which done, you may kiß the Ring & Sceptre, & with the blood of a lapwing or of a bat, make this figure following with the characters new* . . . & place it in the window towards the Weſt, & ſtand in your Circle—& if your Circle be made that it extend directly to the wall Weſt, it is better . Which done ſay the conjuration thrice,

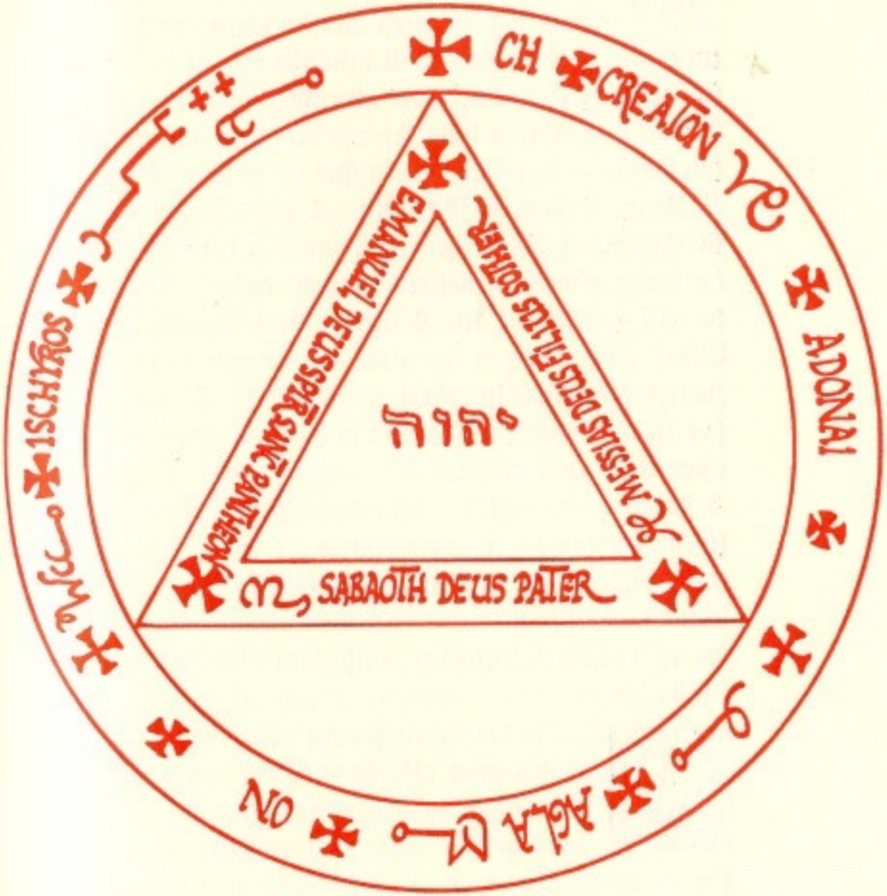


& then he will come, but take heed of this for then will appear in the air ſpiritz with many horſes which then wilt . . . & there will be four ſuch horſes . . . but take heed & note well whether they be white or black, & chooſe only from thoſe that be white, & you will one ſuch with a red bridle, for all the others are demons, & none hath a bridle but one. Thou ſhalt ſay to the principal Spirit that thou wilt have the horſe which beſt pleaſeth thee—& thou ſhalt point to the horſe with the red bridle—& then all the other horſes will vaniſh away, but that horſe will come then

out of the chamber to what place thou wilt name . . .
¶Then before thou mounteſt, ſayeth of him:—

I Conjure thee, thou ſpirit of a horſe, by the virtue of him which & whereby thou & all things were made. Come hither, & by that great Name of God Tetragrammaton that I ſhewed unto thee in theſe my Ring & Sceptre, by the virtue of the which I charge & command you that whenſoever I ſhall bid thee, thou ſhalt without fraud or deceit, or any terror, horror, or temptation, ſhowing me not by the wayſide any horrible or fearſome demon, carry me ſwiftly, peacably, & honeſtly whereſoever I will go [name the place] be it on Earth, in Heaven, or Hell—or otherwiſe—without any hurt ſpiritually or bodily & return me again from thence in ſafety & without any trechery.

I Do charge thee by all the powers of Heaven, & by the infinite power & clemency of God, & by the virtue of his Name Tetragrammaton, that I have thee at command all the while that thou carryeſt me & re-carryeſt me to what place I ſhall command, & that thou not ſtumble nor deign thee to go to any other place than I ſhall bid thee, whether I am riding or ſitting upon thee, by Jeſus Chriſt Our Lord & Saviour which liveſt & reigneſt, world without end. Amen.



AFterwards, ſtrech your Sceptre towards the Spirit, looking into the Air towards the prince that licenced him by virtue of the conjuration, & after thou ſhalt take the end of the bridle in thy hand & put thy foot into the ſtirrup ſaying the former conjuration unto the words: 'without any hurt ſpiritually or bodily,' & then ſhow him your Sceptre, & Ring, & ſay: ¶'By virtue of this Name written in this Ring & Sceptre I command thee that thou faithfully obey my deſires without delay' ¶& after he will go into the Air & bring thee where thou wilt. When you come to the place where you deſire, put your bridle ſecretly where you will;* & you ſhall ſay in deſcending the ſame conjuration that you ſaid upon aſcending into the Air, unto its end. Then go & do what you will, but take heed that you commit no ſin, nor break any commandment, for if you do, your horſe will not be at your obedience, nor can you ride him to bring you back again unleß you remain pure & unpolluted whatſoever with ſuch like which you muſt obſerve.

This is the Circle for the experiment above which may alſo be uſed for the Circle of friendſhip, which with the ſame conjurations may be uſed, but you muſt call out of the South: Almazon, & Elobona§ in the hour of Venus, & command to cauſe friendſhip betwixt two,

& love, & conſtancy & without any doubt they will do whatſoever you command them. But you muſt uſe all your inſtrumentʒ & characters as in the former conjuration & uſe all circumſtances as before done; but do all devoutly, with great piety & diſcretion, for in this Art there is no dallying or jeſting, but God muſt have his due honour, by whoſe gracious preſidence all things are done & brought to paß at your requeſt. Therefore be mindful & thankful to Him for theſe wonderful miracles which you do attempt & accompliſh in His Name.

IV. ¶6.

¶[To Know a True Spirit from Anything Other:]

NOw of the knowledge of a good & true ſpirit such . . . conjurations, inſtrumentʒ, & Circles in the firſt experiment . . . in the hour of Jupiter or Venus, being clean go into your chamber & Circle, & on bended knees in the midſt of the Circle with your fellows if you will, holding up the Sword in your hand upright againſt the Spirit of the East, by your conjuration firſt you ſhall begin. After once ſaying the conjuration, turn you towards the Weſt; after to the South; & laſt towards the North, calling the ſpiritʒ out of all the regions.

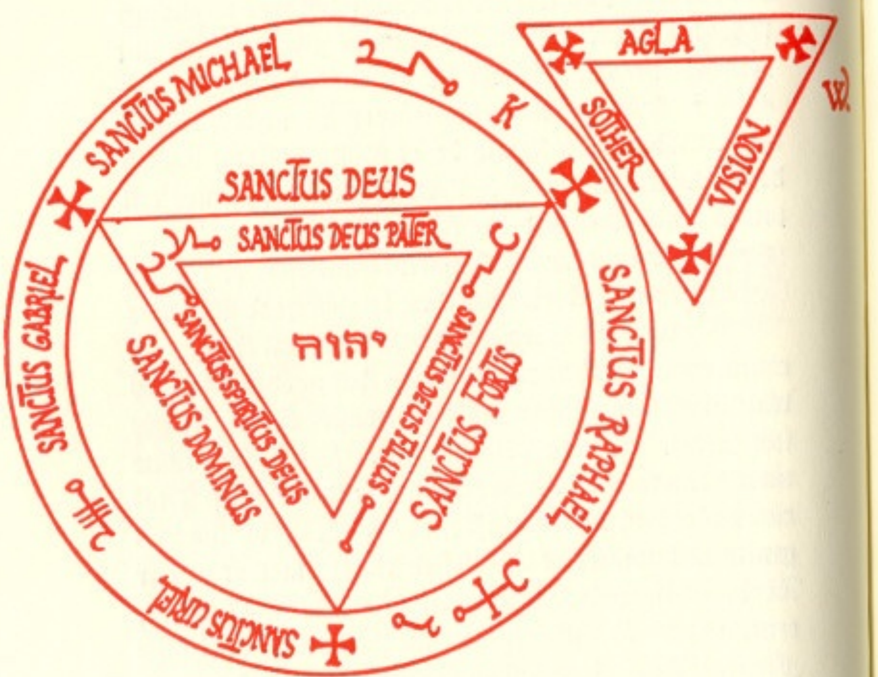
After four times ſaying your conjuration you ſhall call the ſpiritz on bended knees ſaying firſt: ¶'I conjure you ſpiritz of the Eaſt,' ſecondly: ¶'I conjure you ſpiritz of the Weſt,' & ſo on to the four quarters. And ſo repeat your conjuration 'til the four Principal Spiritz appear, then to know which are true & which are falſe, bind them by your conjuration, & all true ſpiritz will do obedience. Bending the Sceptre towards them, & your Ring, & Characters of the Planetz, they will bend their knees. If they honour the Great Name of God Tetragrammaton—which doubtleß they will— then they will do ſo at the firſt, without tarrying any. But repeat & begin your conjuration thrice, & thoſe that will not then obey & do reverence you may know to be falſe, damned ſpiritz, & perverſe. For knowledge further of their offices & names, look in the Book of St. Cyprian, which is called the book of the offices of ſpiritz; the which is divided into four partz, according to the four partz of the world, & thereby you ſhall know the Names of all thoſe Spiritz, & of their offices, & ſo by practice & good heed you may have all at your fingers' end; for if you lead a good life & keep from voluntary & preſumptuous ſins, & obſerve all orders & reverences before ſpecified, you may eaſily attain any experiment that you deſire, ſo long as you be clean in life & clothing, & in body & mind,

& devout in all your doings, for which the Lord God be praiſed both now & forevermore. Amen.

¶With this Circle & Triangle following the Spiritz will not fail to anſwer, & truthfully tell thee anything:

ANd make it in the hour of Mercury, & put the Ring in the Weſt part of the Circle— or in the Triangle— upon a four foot linnen cloth. The Ring ſhould be of Gold, hollow, with a device which will open & ſhut, & after it is made faſt on its back part, then ſay this conjuration:—

I Conjure you, O Prince Alaſtiel, & all thy ſpiritz ſubject unto thee, by that good God who with his word created & made all things; I conjure you all & require you by that goodneß of God which made man after his own image, & you by his juſt geſture for your pride damned, & by his infinite mercy wherewith he redeemed us with the Moſt Precious blood of his Son, Jeſus Chriſt, & by the virginity & humility of the bleſſed Mary, mother of our Lord, by the power wherewith he subdued all ſpiritz, crucified, * & made ſubject all the devils, & by the Fearful Day of Judgement, by all the Virtues & Powers of Heaven, by Angels & Archangels, Cherubim, & Seraphim, by the Prophetz, Patriarchs, & Martyrs, by the Bleſſed Saints & the Holy Virgins; by Jeſus Chriſt, by his death & paſſion, by his humility & converſation[?], & by this Great & Terrible


AGLA
SOTHER
VISION
W
SANCTUS MICHAEL
K
SANCTUS DEUS
SANCTUS DEUS PATER
SANCTUS GABRIEL
יהוה
SANCTUS SPIRITUS DEUS
SANCTUS DOMINUS
SANCTUS DEUS FILIUS
SANCTUS FORTIS
SANCTUS RAPHAEL
SANCTUS URIEL

Name of God, Tetragrammaton [bowing the Sceptre as beforeſaid] which was in the forehead of Moſes, graven in my Sceptre, & conſtructed & conſecrated in my Ring, wonderful & inexpreſſable. You, you Prince Alaſtiel I conjure to aſſign me one Familiar Spirit, not of the higheſt nor of the loweſt [order] but of excellent knowledge, which can & will abide with me, true & faithfull, for the term of my natural life, faithfully ſeeking all I aſk for, & being obedient; anſwering not ſubtly or fraudeulntly, or with deceit, but fondly & faithfully; truly anſwering me of all queſtions which I ſhall demand of him, & by the Powers & Virtues of God our Father, that ſo long as this Ring ſhall laſt & endure, that he ſhall remain & continue therein & never go out or depart, unleß of me he be aſked to come out, or licenced to depart, & by Thy power that is in this, conſecrated & fumed, by Thy ſacrifice, & all real works aforeſaid, by him alſo that ſhall come to Judge the quick & the dead & the world by fire. Amen.

After this is ſaid, you ſhall ſee them in the Triangle. Call all the ſpiritz between themſelves, & [he]* will aſſign you one which he himſelf will include† into the Ring, but you muſt ſay this conjuration thrice before, or otherwiſe they will not obey. ¶Which done, & the Spirit being included, you ſhall put the Ring joining to the Circle, §

right within thy chamber with thee. ¶Which accompliſhed & done they will all ſtand at the window to hear your words: ¶Then ſay:—

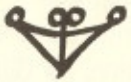
I Conjure thee, Spirit, included in this Ring, by the great power of God, & by the words that hath reſtrained thee & made thee ſubject & obedient, & by all the miracles of Jeſus Chriſt, & by that great & ineffable Name of God Tetragrammaton that is in my Ring & Sceptre engraved, that ſo oft as thou ſhalt be included in this Ring—by the virtue of thy Prince Alaſtiel—by my conjurations, thou never go forth or depart unleß thou be licenced, but truly anſwer all my queſtions whenſoever I ſhall aſk or demand of you, without fraud or deceit, or guile, or any diſſimulation [then move to the Weſt]. O thou ſpirit now without, within this Ring I conjure you, & be thou quick to heed my call, & anſwer me truly all queſtions whatſoever, by Jeſus Chriſt Our Lord who one with the Father & the Holy Ghoſt ſhall come to judge the quick & the dead & the world by fire. Amen.

IV, ¶7.

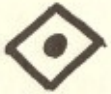
¶[For theft: to cauſe the thief to come unto thee, in order for, & to allow thee to aſk what thou wilt of him, whereſoever he be:]—

FIrſt having your Circle as before for theft in the firſt experiment & all inſtrumentz & all conjurations performed & yourſelf clean, look firſt at the phaſe of the Moon, the Sun being in Leo on the firſt day of the Moon.*

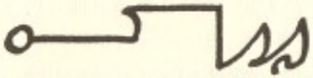
TAke ſome virgin wax which never ſhall touch water or air[?], clean & white, & in the ſame work until it be ſoft. Of that wax make an image of a man or a woman, but make it by the Sun, & when you have made your image, write in the forehead: Iris & this character



& on the cleave or crown of the head: Sybilla & alſo this character:

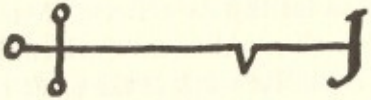


& in the midſt of the head: Azriel & this character:

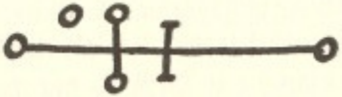


after, on the breaſt, thy name—or the name of him for whom you work together with theſe Names:

Eliezar, Malago, with this character:



upon the feet, & on the back, againſt the heart, this character:



¶And when you work, make a fire in your Circle of dry eglintyne, then go into your Circle, & take the image in your hand, ſaying:—

O Lord, the ſearcher & revealer, with whom no ſecret lieth hidden, by Thy majeſty & Power I humbly beſeech Thee that the thief that hath ſtolen [name the item] come before me, & confeß his crime, by Thy might & Power, & by Our Lord Jeſus Chriſt, who ſhall come to judge the quick & the dead & the world by fire, & through Thee who liveſt & reigneſt, world without end. Amen.

¶Which done ſay the Lord's Prayer, & after, the following:—

Almighty & everlaſting God, the maker of all things, & ſearcher & purger of all ſins, from whom nothing is hidden, to whom nothing is impoſſible, knower of all ſecretz, we moſt humbly beſeech Thee that by Thy Holy Name Thou commandeſt Thy Holy Angels Raguelim & Urielim by Thy precepts which I do obey in this my work, that the thief which ſtole [name the thing] come & appear before me, & that ſoon & quickly he confeſſeth the truth of ſuch things as I ſhall aſk of him, by & through Our Lord Jeſus Chriſt, Thy Son, our only Saviour & Redeemer which with Thee liveſt & reigneth world without end. Amen.

Then hold the image againſt the fire of eglintyne, but take heed in any caſe that you melt it not for then the thief, which you worketh for, will die; therefore take heed that the wax melt not, & keep it ever in a clean & ſweet cloth conſecrated with the image as in the other experiment. Then take the image again in your hand, & looking towards the Eaſt on bended knees ſay very devoutly this conjuration:—

I Conjure & call you ſpiritz & Angels of God Sabaoth, Urielim & Reguelim; I conjure you by the almighty power of God the Father, God the Son, & God the Holy Ghoſt. Amen.

¶And by theſe Holy Names of God that I call on for help, who ſaid I am Alpha & Omega, the firſt & the laſt, & by the High & Noble Name of God Agla, & by this moſt mighty & terrible Name Tetragrammaton, & by this Name Jeſus to whom all knees in Heaven, Earth, & Hell obey & do reverence, & by the joys of Heaven in which you art, that this thief who hath ſtolen [name the thing] in what part of the world ſoever he be, whatſoever he be about, by the virtue of all theſe Holy Names, & by theſe characters worked on this image, that he bodily appear & come to me, & as I prick this image with this charm, even ſhall he be pricked, that night nor day he reſteth not nor ſhall he leaſt he come; Fire, I conjure thee to ſcorch his body with great & unceaſing burning; prick this image in the face by the heat of the fire, & make him come unto me & quickly confeß his crime.

SAy this conjuration firſt upon the head of the image, second upon the forehead, thirdly upon his breaſt, fourthly upon the neck, & fifthly on his back near towards his heart. And always remember your characters; & do this every day until he comes—& ſurely he will come within nine days if he be in England. And keep your image faſt in a cheſt wrapped in a clean cloth, for whatſoever happeneth to the image, the ſame will chanceth to him of whom thou doſt work. Take heed therefore, & pray to God for all ſpeed with hearty prayers; be thankfull & then shall you have what you demand, to whom be praiſe & honour forever & ever. Amen.

HEre is an end of theſe approved experiments of Fra. Roger Bacon & a contented aſſociate, then his fellow in Braſenhouſe Colledge in Oxford. ¶Often ſuch tried, for moſt certainly experiments they ever were, being both the Keys & bounds of Solomon; his ſecret book of the Art, the which he left graven in braß. ¶Here you ſhall do wonders, nothing is impoſſible, believeth, & uſe the faſting & prayers, & you ſhall attain more each year forthwith, for which be thankful. Amen.

¶[An additional prayer:]—

¶Say this prayer . . . every work muſt . , , & on your knees, looking & lifting your eyes, your mind, & your heart up to Heaven:

OMoſt excellent goodneß, drain not from me Thy great mercy, O moſt mighty maker, diſpiſe not my work, O moſt prudent redeemer, who ſuffered to purify thy redemption, O moſt gentle ghoſtly & heavenly hoſt purify for us, & keep thy houſe & dwellingplace, the which then was ſanctified & dedicated to thee in the Sacrament of Baptiſm. ¶O Lord Jeſus Chriſt, wound my heart with thy moſt Holy wounds mayeſt my mind with thy moſt precious blood [be mingled], that whither ſoever I go or turn, I may behold above me thee crucified, & whatſoever

I ſee it may appear to me ruddy with thy moſt precious blood, that thus beholding of thee I may ſlight my heart & ſight in nothing, but only dwell in thee, & be thankfull to thee for all thy great bleſſings & goodneß; love praiſe & honour: Thee which art Alpha & Omega the firſt & the laſt; the beginning & the end, which liveſt & reigneſt forever & ever.

Amen.

✠

¶Here endeth the De Nigromancia of Roger Bacon,
& al.

✠

¶Afterward

IN MCMLXXX I had the fortune to frequent the Britiſh Library, where I was, through the generous aſſiſtance of Mr. Harry Bourke the curator, made privy to the Manuſcripts archives of that place. In ſhort, I gained acceß to a wealth of unpubliſhed material. ¶At that time a rather ſpurious book called the 'Necronomicon* or Book of Dead Names' was enjoying a certain popularity. The contributors to this book were famous people, ſome of them ſcience fiction writers, and others notable occultiſts, yet the book itſelf was the moſt appalling ſcheme to deceive the public I had ſeen in years; a blatent attempt to capitalize on the 'Lovecraft phenominon.' Among the ſources cited in the text were Sloane MS. 3885 & Additional MS. 36,674. My curioſity was naturally piqued, and I ſidetracked my original reſearch [a tranſlation of the 'Lemegeton,' forthcoming] and purſued this odd vein. What I found was far from the 'Necronomicon' but inſtead a whole genere of Catholic Magical tracts, of which one of the moſt notable was 'De Nigromancia.' ¶In the heat of my youth I decided to embark on an expoſe of ſorts, by tranſlating the whole contents of Additional MS. 36,674. The project, called 'Thaumaturgical Daemonology and Goety' ſoon proved too dry and fragmentary to be publiſhed as a whole.

There were but two treatiles in the codex complete enough to use, one was ‘The Key of Knowledge’ by John Dee [another verſion of the ‘Greater Key of Solomon’] and the other was ‘De Nigromancia of Roger Bacon.’

AS would happen, a friend of mine, a ‘catholic’ Biſhop, viſited me ſome years after the project had been abandoned. He and I talked at length, and the matter of ‘¶De Nigromancia’ came up. He ſuddenly became oddly both animated and reticent. Eventually I pulled out of him the peculiar confeſſion that ‘De Nigromancia’ had long been a Secret Book employed by the ‘catholic’ Church for the ſacrament[?] of Exorciſm, and the cleanſing of the damned. I decided at that time to take up the project again, and ſent it to my publiſher. ¶Now we in the Art often note ſynchroniſtic or parelell events of ſignificance in our lives. So whether coincidence or deſtiny, oddly, my publiſher wrote me back with great enthuſiaſm to tell me that he had another copy of this MS. from the Sloane collection in Latin, and apparently more complete. It turned out to be Sloane MS. 3885, you ſee before you the reſult.

Michael-Albion Macdonald, 1987.

Notes
De Nigromancia

Footnotes: The Grand Oration; page 1.

*Appears only in the Engliſh MS. Add. 36,674.
§'Aur Lux Mundi' in the MS.

Footnotes: page 7; [i, 4.]

*Unguent and Chriſm are uſed inerchangably in the two MSS. I believe conſidering the catholic flavour of the work that Chriſm is moſt appropriate.—ed.

Footnotes: page 8; [ij, 1.]

*My own words. Although this is implied in the text, I feel it ſhould be ſpelled out explicitly.

Footnotes: page 9; [ij, 1.]

*In the Latin MS the terms 'denier' and 'mina' were uſed; a denier is a ſilver piece, and a mina is worth one hundred deniers. In the Engliſh version the terms 'penny' and 'crown' were uſed.

Footnotes: page 11; [ij, 2.]

*The Latin MS. directs that it be worn on the little finger of the right hand.—ed.

[ij, 3.]

†I would dare to ſuggeſt that this waſhing take place during the Lavabo of the Maß itſelf, and not thereafter. It is lmportant to remember that the only diſtinction from 'a Maß of St. Cyprian' and any other, is that it includes a collect appropriate to that Saint, and was uſually held on the day dedicated to him. For the purpoſes of this work I ſhould think that lhe incluſion of this collect at the appropriate time during the Maß would be ſufficient, and that by no means muſt the operator wait until the Day of St. Cyprian.

§The Latin ſuggeſts the hour of Jupiter as an alternative. The hours of the day are divided into twelve equal partz from ſunriſe to ſunſet, and the hours of lhe night are divided likewiſe from ſunset to ſunriſe. On Friday, the day of Venus, the hour of ſunriſe would be her firſt hour [followed by Mercury then Luna, &c.] and her next hour of rulerſhip eight hours laler. Theſe 'hours' furlhermore by reaſon of theſe calculations may be greater or leß than ſixty minutes each.—ed.

Footnotes: page 12; [ibid.]

*The implication throughout the MS., by uſe of ſuch words as 'volneris'—to harm—for conjure, and 'eſeas'—to eſſey or wage war upon—for ſummoning or negotlating with, is that the ſpiritz will be hoſtile and uncooperative with the conjurer from the beginning of the work, and as ſuch great caution is to be adviſed. Indeed, by context, 'volneris' might be coined equally as curſe.—ed.

Footnotes: page 14; [ij, 4.]

*The Engliſh verſion [Add. MS. 36,674] ſuggeſts each ſide be thirty-one feel ln width, and the height be thirty-four feet.—ed.

Footnotes: page 15; [ij, 5.]

*Or elſe in the fork of a ſtream.

Footnotes: page 18 [ij, 6.]

*In this inſtance identical wilh the Holy Spirit. The term was more often uſed lo refer to Jeſus himſelf, viz., 'the Helper,' but was uſed by the Manichaens to refer to the Spirit which inſpired Mani.

†So worded ln Sloane MS. 3885.

Footnotes: page 19, ibid.

*Literally the 'evil Spiritz', the firſt time ſuch an appellation appears in reference to them in the Latin MS.

Footnotes: page 23; [ij, 6.]

*This is a reference to the Holy Spirit, who is ſometimes referred to as the 'Bride of Chriſt.'

†i. e., Angels.

Footnotes: page 25, ibid.

*i. e., unveil thyſelf, reveal, proclaim.

Footnotes: page 27, ibid.

*Perhaps theſe ſhould be Megale and IhVh reſpeclively.?

Footnote figure one, page 29.

*It ſhould be remembered by the reader that all ſigils have a meanlng of ſortz. It would ſeem that theſe, by the repelition of certain characters, are names in a ſecret alphabet. Some of the characters appear to be Greek letters, while others are ſimilar to the 'Writing of the Magi' letters. The characters for planetz, ſigns, and alchemical ſymbols might alſo be encoded letters, as ſuch methods were often employed in the Middle Ages.

Footnote figure two, page 30.

*It ſhould be noted that the laſt character in each line of ſigils given on this table is that of one of the 'Olympick Spiritz' of the iſagogue of the 'Arbatel of Magick.' Further, the characters 'Ma t t3 te' in the Saturn line may be an attempt at the Name Metatron, the Archangel of Kether.

Footnozes: page 31, [iij, 2.]

* i. e., with three or four participantz.

Footnotes: page 32, ibid.

* as given.

† Were this character compacted, & encloſed in a circle, it would cloſely reſemble the ſigils of the Aereal Spiritz of the Theurgia-Goetia.

§ Originally F. L. O. Q., however I believe the above to be correct. It cannot rightly be aſſumed that the intent was 'Phorlokh,' but it might have been a Chriſtian Notariquon from the Latin: Filius Locater Omnia Quelqum[?]

** this ſuggeſtion is incompatable with the previous inſtructions where we are told to uſe the Hame of the Art to make our Circle. In the Key of

Solomon the White Knife was uſed only for the carving of inſtrumentz.

*† this is given as Ps. iſl, & could alſo be Ps. 3 The configuration of the Roman numerals is not ſtandard.

Footnotes: page 33, [iij, 3.]

* Here follows in the origional MS. three figures identical ſave for the names with the Thaumaturgical Triangle, the Goetic Pentagram, & the Wax Tablet of Armadel reſpectively. No explanation is made of their incorporation in this ſyſtem & ſo I have not reproduced them.

Footnotes: page 34; [iij, 4.]

* perhaps a dangerous aſſumption.
† viz., Yod He Vou He.
§ thus awkwardly worded in the MS. I would venture it to mean holding the Sword horizontally in the left hand as in the figure.
** viz. the Maſter.

Footnotes: page 35, ibid.

** Kerubim is plural in form; this may be intentional.

*† The ſword [or ſpear] with which the ſoldier Longingus pierced the ſide of Chriſt as he hung dead on on the Croß, ⁅Tradition affirms that the poſſeſſor of the ſpear would be invincible in battle for good or ill. It was part of the regalia of the Holy Roman Empire at leaſt ſince the time of Otto I, and removed from the Hapſburg Treaſure Houſe by Adolph Hitler in 1938.⁆

* i. e., the annointed croß on the guard of the blade.
† Pſalms xij, xc, or cxli are appropriate.
§ the Prieſt.

Footnotes: page 39; [iiſ, 7.]

* a graſp or handle, not a hollow compartment.

Footnotes: page 40, ibid.

* here follows a line of gibberiſh:— 'being & remaining, but made ſmooth which done, lo, in . . .'

Footnotes: page 44; [iv, 1.]

* I regrett that this ſection is particularly damaged: there is no clue as to what taſks the fellows are required to perform other than keeping watch at the windows.
† inſtead of the right.

Footnotes: page 50, ibid.

* here is inſerted the ſuggeſtion: 'all as beforeſaid in the above conjuration.'

Footnotes: page 52; [ib, 2.]

* This might aſlo be Anabona, or even Anethema.
† or Theos.

Footnotes: page 53, ibid.

* i. e., poultry, or the meat of virgin animals veal, lamb, &c. .
† i. e., point it behind you.

Footnotes: page 56; [ib, 3.]

* this name has appeared variouſly as: Analzen, Amalizen, &c.
† this I believe to be another form of the above. See alſo Almariel. Colatizab'tin is perhaps 'Coela Tzabaoth.—ed.

Footnotes; page 57, ibid.

* diſplay it , do not give it to them.

Footnotes: page 58, ibid.

* Olive oil.

† Friday & the hour of Venus are more conducive to both water-ſpiritz & experiments in friendſhip. —[ed.]

Footnotes: page 60; [ib, 4.]

* I cannot caution the reader ſtrongly enough againſt the uſe of this following experiment, which might lead to permanent blindneß. [—ed.]
† I believe when both the Sun & Mars are in Aries, in Mars' hour, &c.
§ The venom.

Footnotes: page 65; [ib, 5.]

* note that in the center of the triangle is a diagram of the Jar, with the Sceptre & Sword croſſed as they ſhould be. —ed.

Footnotes: page 66, ibid.

* this ſhould be drawn on Virgin Parchment, or vellum of the beſt quality, or at the very leaſt, new paper. The blood ought alſo to be conſecrated beforehand.

Footnotes: page 70, ibid.

* the meaning here is unclear, but I interpret it as

tethering your mount in a ſecret place.
§ variations on previous Names given.

Footnotes: page 73; [iv. 6,]

* If this is not an error, it expreſſes a view of Chriſt ſimilar to the Gnoſtics'.

Footnotes: page 75, ibid.

* the Principal Spirit.

† as written. The uſe is archaic.

§ the Circle & Triangle ſhould juſt touch; the Maſter is adviſed to retrieve the new ring with his Sword-point.

Footnotes: page 77, [iv, 7.]

* i. e., The Moon ſhould be new.

Footnotes: page 83, [Afterward.]

* George Hay, ed., 'The Necronomicon,' [reſearched by Robert Turner & David Langford], London: Corgi Books, 1980.

¶ The text of De Nigromancia has been ſet in twelve
point ‘Monotype’ 456 Old Engliſh Text. Keyboarded
and Caſt in metal and Printed Letterpreß
on eighty pound ‘acid-free’ Mohawk
Vellum by Heptangle Books
in the Paſſaic Valley at
Gillette, New Jerſey
U S of A

Bibl. Cotton. Append. XLVI. pt. 1.
Formerly marked Add. 5007.

5007

These Parts of Dr. Dee were published by
Meric Casaubon D.D. in 1659 folio
under the title of "A True & Faithfull
Relation of what passed for many Years
between Dr. John Dee and some Spirits"
for [illegible] Papers for an account of the
first [illegible]
[illegible] Dr. Dee's [illegible] and the
[illegible] of this Library.

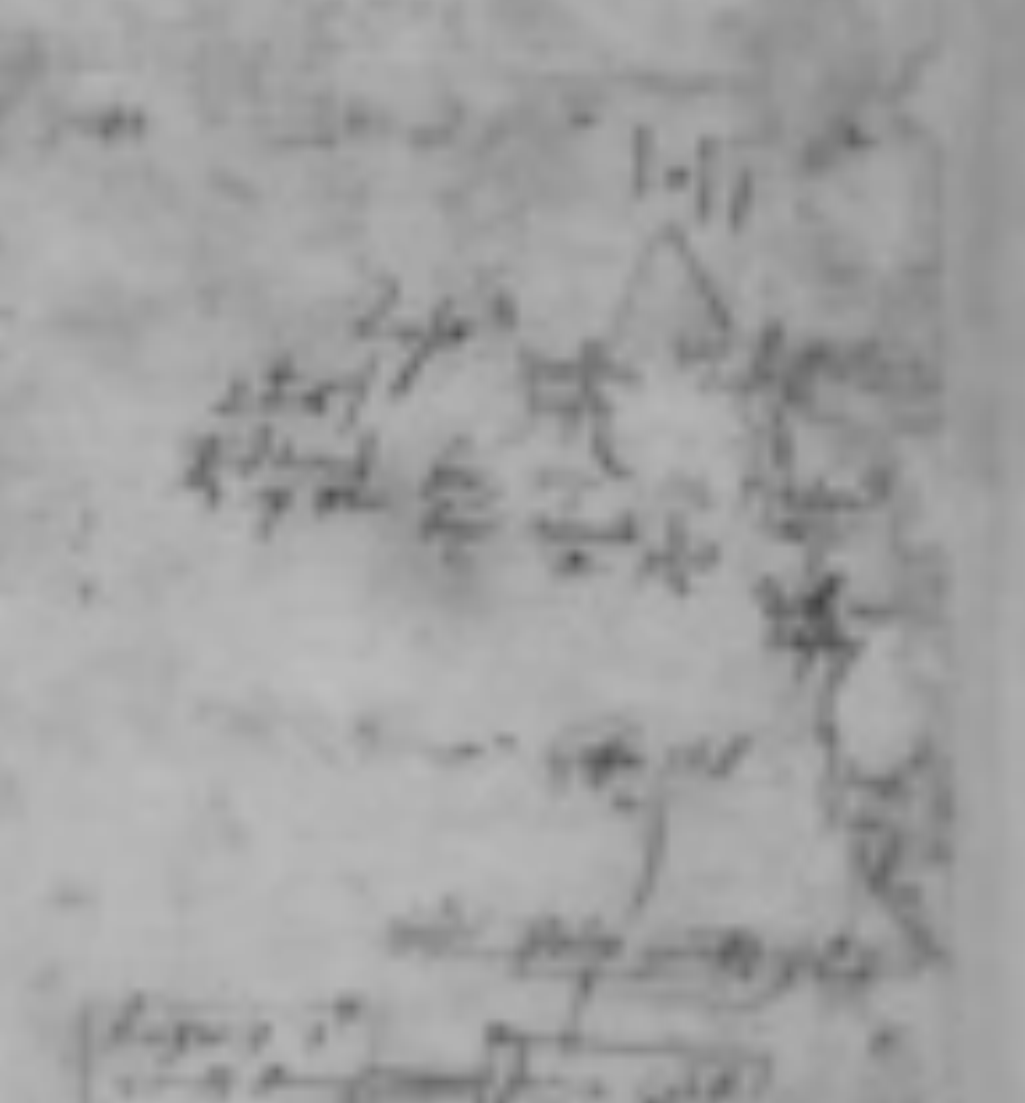
CXVI-I

124 b

From May 28 1583 to July 4 1583

(T. [illegible])

[illegible]



Note — After dynner, abowt one of the clok and ½ the [illegible]
expired: and then we attended the mercy of the highest.

Δ At a great gladsome shyning of the stone, Galuah [illegible] stept
out a little and more sterdily, ouer sinse [illegible] [illegible] words, she
on the Corner of the grene silk sarcenet, by the Mysteries [illegible]
was like a Woman, as Galuah, in face, but [illegible] apparell [illegible]
mans gown furred with foynes: or as Jentlewomen [illegible] were [illegible]

Δ Uppon the Imperfection of your apparell we are to ax, whether you
Galuah, or no? Or have you also (as I have done) put on
holiday clothes?

Gal — FEAR GOD . EK. She steppeth forward, one step.

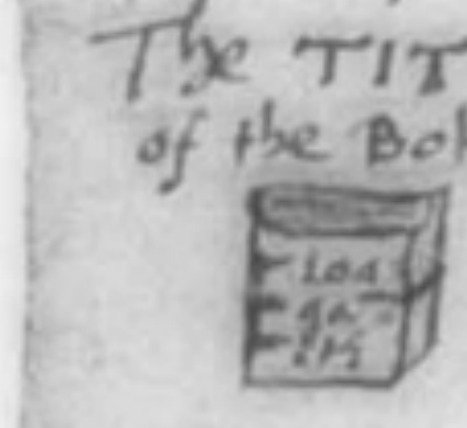
Gal — My garment is called HOXMARCH, which, in your speache is
Δ Initium sapientiae est Timor Domini. We acknowledge it to be in
a true lesson: and allso the First step of the pathway to Felicitie.

Gal — What is Fear?

Δ Feare is of two sortes: one is called filialis, the other servilis &c.

Gal. — Unto the first, all fear is Joye: and therfore the Beginning and entrance into
quietnes. True quietnes and rest is Wisdome. For the mynde of
him that knoweth hath the greatest rest and quietnes.
The Dowghter of Dispayre, unto the wicked is Feare.
This Feare is the first that accuseth unto Damnation: But he that is
perfectly wise, or tasteth of Wisdome, knoweth the Ende.
And his feare is of the thing that is done.
For when we feare synne, we do it not, because we hate it. This is the true feare of God.
When we study to do good, it is a token of our fear. For that it is a token
we feare him, whome we Love, and for whose honor we study to do so.
This is all that may be sayd of Lawfull and unlawfull feare.

The TITLE of the Bok



Towching the boke it shall be called Logah: which in your Language
signifieth Speache from GOD.
Write it after this sort ~~Loga~~ LOAGAETH: it is to be sownded Loga
This word is of great signification I meane in respect of the profoundnes therof.
The first leaf (as you call it) is the last of the boke
[^ is the first leaf]
And, as it is a hotchpot without order, so it signifieth a disorder of the
World, and is the speche of that Disorder, or Prophesie.
Write the boke (after your order) bakward: but alter not the forme of the
letters: I speak in respect of their places.

Δ I understand not this. Unles it be that the first leaf being as dede the last, is of the Rebellious only. Or vide post 4 folia ✠

EK. Now a beame shooteth through him from the stone: and so through
his hed, and out at his mouth; his face being fro EK toward Δ

49 — Write the 49th
yow have but 48 allready.
The 49th Table, — Write first in a paper aparte.

EK: said, that Galuah his hed is so on bright fire that it can
not be loked uppon. The fire so
sparkleth and glistereth, as when an
hot yron is smitten on an Andvyle,
and specially at the pronowncing of every word.
— It is to be Noted also that uppon the pro-
nowncing of some words the beasts and all
creatures of the world seemed to shew them
selves in theyr kinde and forme: But notably
all serpents, dragons, todes, and all ugly
and hidious shapes of beasts: which all made most
ugly countenance, in maner assalting EK
but contrarywise comminge and fawning uppon
Galuah.

Loagaeth	seg	Lox	brinc
Larzed	dox ner	habzilb	adnor
doncha	Larb	vors	hirobra
exi	ur	zedmp	taiip Chimbane
Chermach	Lendix nor	zandox	

now [illegible] appered

It is to be Noted also that by degrees came
a second and a third beame of light
into Galuah from the stone and all three
together appered thus

the third partaking
of the other two.

The second beame came at the word Larb pronounced, when allso froggs and
serpents appered &c.
The third beame uppon the word Exi pronounced.
Note allso that the maner of the fiery brightnes was such, and the grisely countenance of the

The first leaf of the boke.

Gal — In them is the Divinitie of the Trinitie
The Mysterie of our Creation
The age of many yeres:
and the Conclusion of the World:

Of me, they are honored, but of me, not to be uttered: Neyther did I
ther my selfe: for, they are the beames of my Understanding, and the
fowntayne from whence I Water.

Δ I beseche you, how shall I write these names in the first leafe?

Gal — They are to be written in 5 Tables. in every Table, 21 letters.

Δ How shall I place the 5 tables uppon two sides: Three in the first
and two in the seconde: or one in the first and fowre in the second:
or how els?

Gal — As thow seest cause.

Δ Shall I write them in letters of gold?

Gal — The writing hath byn referred to thy discretion, with collors and such
things as apperteyne to the writing therof.
Uppon the first side write three tables, and on the second, two.

Δ How: thus? Gal. Set them downe I will direct thy Judgment.

Δ When? Now. Gal — Not Now.

EK. She is gone.

Δ Deo nostro sit Laus honor et
gratiarum actio perennis.
Amen

Wensday. 19 Junij. hora 2. a meridie

Δ I made a prayer to god: and there appered one having two ~~prayer~~
garments in his hands. who answered

— A good prayer, with a wavering mynde.

Δ God make my mynde stable: and to be seasoned, with the Intellec-
tuall leven, free of all sensible mutabilitie.

EK. One of the two garments is pure white: the other is speckled, of
diverse cullours. He layeth them down before him. He layeth allso
a speckled cap down before him at his feet. He hath no cap on his
own hed: His heare is long and yellow: but his face can not be
seene: at the least it was turned awayward fro EK continually: though
EK changed his place.

— You shall see my face. Lo it is white.

EK. Now he putteth on his pyed coat, and pyed cap.
He casteth the one side of his gown over his showlder, and he danseth
and sayth

— Here is a god, let us be merry — EK. he danseth still.

— Here is a Gown, let us be merry

— Doth this Doctrine teach you, to know god [or] to be skyllfull in
the heavens

— Note it.

perhaps it may well be spoken only my theory in the heavens of EK?

EK. Now he putteth of his cleathes agayn. Now he kneeleth
down, and washeth his hed and his neck, and his face, and shaketh
[illegible]
his

Certainly of the father and the sonne, is the Holy ghost eternal proceeding equally, as the Finger of God, and Spirit of Truth, to the generall workmanship & equall determination [illegible] to all three Persons. [illegible] he maketh a great [illegible] in this Omnipotencie, by spirituall illumination, and [illegible] the Holy ghost delivered unto the Apostles, as the pledge of God in [illegible] and promise, is allwayes certainly linked [illegible] into the societie of those that fulfill the will of the highest [illegible] and without error. Whose strength shall continue and [illegible] branch out even unto the ende of this world, and [illegible] of comfort.

Δ Ecclesia Christi

Therfore, Beleue: for the spirit of Truth worketh wonders,
rayseth the dead
and hath power to forgiue sinnes.
Behold the power of him, unto whome it is giuen.
For, as Christ hath all power in heaven and in hell delivered,
so hath he delivered all power in heaven and hell to his [illegible]
Church. Therfore she can not erre.
For where Power is without measure, Error hath no number.
Beleue not, therfore, those that lye, saying
The Church of God, is infected with errors.
For the offences of [illegible] counted Error, but [illegible]
Neyther can the [illegible] of a few Drunken [illegible]
[illegible] to the [illegible]

Δ to be [illegible] strengthening

Δ

— It lyeth not in my power to deliver you, or reconcile you from death and hell: The tormenting and [illegible] of the world and the wrath of God.
But yet (that clowde set asyde which is betwene me and you) I speak a far of to you, saying
The Justice of God, is Vengeance it self.
Neyther hath it any contrary, but even in the middest ~~and~~ centre of it self. Which is the Prop and Liquor of his eternall, great, and incomprehensible Maiestie of him self, His Mercy.
Which even in the middest of Justice is found out by sorrowfull repentance, and reconciliation: Not that it is Necessary with God: But that it is a Medecine applicable and most helpfull to the infirmities of sinfull man, that coveteth to be healed, refreshed, or recovered from his sores.
This, is it, that must comfort you
For, as Justice is the reward of Synne, So is Mercy the rewarde of Repentance.
But Mercy is the Center of Light
and Justice to be cast of, and shut within darkness.
Therfore, Be not Negligent.
Δ — This whore done, how is it committed, or of whome?

— [illegible]
Since thy [illegible] on way, Error moved
God called thee from it, and delivered thee by many unknowen
wayes & meanes, not to be uttred by man.
[illegible] shut up from the favour of God.
The [illegible] is counterfeted
[illegible] prayers, and cryes.
Therfore [illegible] the Lord opened him unto you, that invented
[illegible]: that you might be partakers of his knowledge
[illegible] judgments of the wycked.
[illegible] you entred, and are [illegible] defyled
[illegible] entred in, and found him walking
And so he entred yet, and he was not a sleepe.
But he was happy, being kindled with desyre of God,
[illegible] had the judgment of his body for this world, beyng
fulfilled.
Wyckednes followeth him: and the spirits of evyll counsayle,
are at hand.
You shall [illegible], and your family shall be
discomforted.
[illegible] I pray unto God, that it fall not out, that
Sathan goeth about: Neyther that it come to pass,
when he hath power to execute.
For, this token, signifyeth your miserie, and it is a signe
of that which is given to Execution.
I have said.
— The Peace of God, be restored unto you.

Δ

EK — Here is the man agayne.
Two wordes, and I have done.
Nothing is playner, then that which is spoken.
Nothing certaynier then that which is appointed
Be you penitent, that God may be Mercifull.
This is all I have to say.
Wash your [illegible], and allso [illegible] make you cleane.
Resist you Sathan diligently, and I will help you
mightyly.
Δ — O Lord that Seale to the Sword and [illegible], breake of.
EK — Now he is gone
Δ
EK — Now he is here agayne
— This clowd is a separation betwixt [illegible], you this
[illegible]

[illegible]

~~December [illegible]~~

Tuesday December 10. after dynner we removed from [illegible] [illegible] of Meckelburg

Thursday night we lay at Wismaria. 11 Decemb. [illegible]

Saturday morning we came to Rostoc. 14 Decembris.

Monday Decemb. 16. Mane hora 10 [illegible] ROSTOCH

E.K. [illegible]

Δ — I cam from the [illegible] of light, [illegible] and have Power, [illegible] Behold I will [illegible] For it is [illegible] of me. [illegible] with a comfortable [illegible] for ever [illegible] everlasting strength [illegible] [illegible]

[illegible]

Δ — That we [illegible]

— Lo the ende shall become your comfort [illegible] everlasting [illegible] of Truth.

E.K. note [illegible]

[illegible] I punished him — E.K. this he sayd [illegible]

Δ

— Burn those blasphemous bokes of [illegible], and I will [illegible] Δ — [illegible] that sentence [illegible]

— I will.

Δ — [illegible] bokes [illegible] as God hath [illegible]

— I go, I go, I go.

E.K. — Now [illegible]

— Maledicti sunt, [illegible] qui irati sunt contra Nomen meum.

E.K. — Note, that wicked Creature [illegible] him self.

Δ — [illegible]

— Sume. Tibey.

[illegible]

Be thou accursed, [illegible] defaced.

[illegible] thy [illegible]

[illegible] I AM.

And I say [illegible] against me and not against [illegible]

I am Iustice, and the [illegible] of him that [illegible] shall [illegible]

Therefore Departe. Depart I say.

E.K. — Δ [illegible] with the [illegible] that appeared before.

— Vengeance, prepared for other, be thy rewarde.

As it was delivered [illegible] so [illegible]

[illegible] destruction.

[illegible]

E.K. — The wicked [illegible]

after him.

[illegible]

And it is [illegible]

Alte — Venit Lux Domini et fidelium Consolatio.

E.K. — Note [illegible]

Alte — Thus saith God [illegible] with you.

Δ — [illegible] for ever.

Alte — Thus saith Truth vanquished darknes, [illegible] is the spirit of [illegible], and Truth.

For

[illegible] Wynne, sayth the Lord [illegible] and with [illegible]

52

[illegible] those dayes to come: for they [illegible] unto you dayes of Repentance [illegible] for the ende [illegible] 40 dayes must come.

[illegible] all nations [illegible] of the earth [illegible] the [illegible] shall be the last.

— A [illegible] to my understanding, [illegible]

— The transparent [illegible]

Comfort [illegible]

[illegible] and make strong your bodies [illegible] eternall comfort of the world to come [illegible] the pilgrimage which you shall endure [illegible] for the Testimony of Truth.

E.K. — [illegible] Amen.

E.K. — [illegible]

Δ — Omnis laus, honor, gloria, [illegible] et Triumphus sit Deo [illegible] [illegible] et [illegible] [illegible] Seculorum Secula. Amen.

A° 1584 [illegible]

Sonday 22 Decembris [illegible] from Rostoc [illegible]

[illegible] Decembris. On Christmas day morning [illegible] [illegible]

A° 1584 [illegible]

Stetini in Pomerania

January 2. [illegible]

Δ — [illegible] Lux Domini et fidelium Consolatio. [illegible]

40 dayes, [illegible]

[illegible] Altissimi, [illegible]

[illegible]

[illegible]

It [illegible] will of God, saying blasphemously as you do, Let the [illegible] Then you are not [illegible], neyther are your works [illegible]

But [illegible] and [illegible] against [illegible] [illegible] Correct [illegible]

He that dealeth with the wicked is a lyer, and shall have his reward.

But the Ende of Comfort [illegible] spirit

But ô you of little wisdom, [illegible] against the [illegible]

For what Blasphemie is it to say, If it be the will of God, it must follow.

Is not man [illegible] Comfort [illegible]

[illegible] the Image of God, after his forme, [illegible] to Consent with God in the [illegible] of his will and Creatures.

Which [illegible] giveth unto man [illegible] of him self to Consent to his own salvation [illegible] Perseverance [illegible]

Therfore, [illegible]

[illegible]

Resist not the will of God, which is mighty [illegible] you.

Be not obstinate

Be

[illegible]

E.K. — [illegible]

[illegible] understanding, and that you may [illegible]

E.K. — [illegible]

— My [illegible]

E.K. — [illegible]

[illegible]

[illegible] Sweare — 1.

[illegible] — The [illegible] Will of God [illegible] endure

[illegible] — Sweare — 2.

[illegible] — I have [illegible]

[illegible] — [illegible]

The [illegible] of God [illegible] appeare [illegible]

The Fruite of our Doctrine, is, that God [illegible] glorifyed.
For, of our selues, we seke no glory [illegible]
But we serue you, to your Comfort, in teaching [illegible] the will of God, in the self same Christ, that was Crucified; sold, and [illegible] it in the Darknesse: and published to the world by his Disciples. [illegible] is now taught vnto you, in the remission of synns [illegible] greatest in the world for the end of all things.

The very key and entrance vnto the secret Mysteries of God, in respect [illegible] Determination (on Erth) bringing with it reward, in the Erth, [illegible] glory. which is the greatest therefore.

Those that tempt the, do it, in respect of the feare they haue of the [illegible] of God, springing in thee.

Let this suffice. The world is vayne
in respect of eternall Ioyes.
Heven and Erth passeth away. The reward of the Rightuous
endureth.

EK —

Nal — What do you see, Imperfect, in all that hath byn [illegible]

Δ —

Nal — You haue 49 Tables. In those Tables are conteyned the Mysticall and holy voyces of the Angels: dignified, and in state disglorified and drent in confusion: which pearceth heuen, and loketh vnto the Centre of the Erth: the very language and speche of Children and Innocents, such as magnify the name of God, and are pure.

Δ postea, in libro Creationis, Aprilis 21 dicit hanc linguam [illegible] fuisse re-velatam: Let these two places be reconciled.

Wherein, the Apostles vnderstode the diffuse soundes of the world, imperfected, for many transgression.

These Tables are to be written, Not by man, but by the finger of her which is Mother to Vertue. [Δ — Madimi sayd, her mother would write them, [illegible]]

Wherein, the whole world, (to thys, incredible) all Creatures, and in all kindes, are numbred, in being, and multitude.

The Measure and proportion of that Substance, which is Transitorie, and shall wax old.

These things and Mysteries are your parts, and portions sealed: as well by your own knowledge, as the frute of your Intercession,
The knowledg of Gods Creatures.

Fiue parts of a tyme

Vnto me are deliuered fiue partes of a tyme: wherein I will open teach and vncouer, the secrets of that Speache, that holy Mysterie. To the intent the CABALA of NATVRE, in voyce, substance of body, and measure in all partes, may be knowen.

For there is Nothing secret, but it shall be reuealed: and the Sonne of GOD shall be knowen in POWRE, and establish a Kingdome with Rightuousnes in the Erth: and then commeth the Ende.

Regnū Chri. stabiliendū in terra.

For, the Erth must come vnder subiection, and must be made pure: That Death may be swallowed in his own Kingdome, and the Enemy of Rightuousnes fynde no Habitation.

The

[illegible] reward of God endureth for euer
[illegible] promises are iust
[illegible] spirit is Truth
[illegible] his Iudgments inscrutable
[illegible] him self vniversall.
He it is [illegible] whom you labor.

The Promises of God in this erthly [illegible] man, shalbe fullfilled.
Salomon vsed the place of honor, and was exalted.
Thus sayeth the Lord,
I haue sealed him against Hatred; and haue made his seat open
[illegible] of him, therfore, arrise vp, that the people may see him.
For Mortall men, haue places of honor:
and in their own comforts, they come to be exalted:
Who is he that made the earth (i.e. Adam): and dignifyed him with a liuing soule?
Euen he it is that exalteth: and in whose hands, the kingdomes of the erth are settled.

the fifth tyme

Beholde, the fifth tyme shall come, (in respect of the parts of me) and it is the day, that hath byn promised.
Then shall your eyes be open.
shall you see:

A voyce — Stay there —

Nal — I obey —

EK — Now I see him, pass away, ouer the Chrystalline Table which is round, like a Cart whele, hauing a great knop, in the middle.

Δ — As concerning our ordring of the Table and the rest of the furniture, we are desyrous to know, what is now to be done: seing, now we are come to the ende of this first iornay.

A voyce — Be it thy Charge. I will putte my hand.

Δ — Mean you, it to be my charge to Order these things, as my Imagination shall be instructed, by god his fauor

A voyce — It is so sayd before.

Δ — Gloria, honor, et gratiarū actio Deo Omnipotenti
Dn̄o nr̄o, Dn̄o et patri nr̄o,
nunc et in sempiterna saeculorū
saecula. Amen.

Tuesday. February 18: a meridie hora 3 | Lasko | (Stylo Veteri est 28 die Stylo Nouo)

Δ after some prayers made, EK saw (as he thought) Naluage standing at my left hand.

Δ — In nomine Jesu Christi Redemptoris nostri, Estis vos Naluage?

Nal — Ita dicis.

EK — The lower part of him is in a cloude: but all his vpper part is white: He hath a thing like a pall hanging down behinde him.

At length he sayd unto him. Beholde, I will not dwell
Remove my howshold unto Barnel: and he did so.
And the servant prepared a feast: But his Master cam
And he sayd unto him the third tyme, why art thow sorry
art thow Angry? do unto me, For I am thy Master
And he sayd, Rise [illegible] Mosschecks, [illegible]
me there.
But, Lo, thus sayeth the servant, my Master forg[illegible]
and hath commaunded me thrise: and I have prepared
and he cam not: and he sayth unto me the third tym
Arrise, go, and I will meet the:
thow shalt finde me there.
But he will there allso deceyve me.
And he sent before: And behold his Master
But immediately, after that the servants Messa
The Father of the howshold cam; and he
his servant was not there.
And he sent for him, and commaunded him to be
and to be brought with violence.
But the servant sayde: Deale not thus with m
But the Master answered, and [illegible] O
What I commaunde the, [illegible]est:
For, servants have no freedome of them selves
And it cam to pass, that after the Master had gathered togethe
his frends. He sayd unto them,
Arrise up, and fynde me one
that is FAITHFUL, with OBEDIENCE
Then he stretched out his hand, and he sayd unto his servant.
Hold, take thy reward: For from me, thow art Banishe
How, say you, was this Justice, that he did unto his servant?

Δ — Ô Lorde, we appeale to thy Mercyes:
and we acknowledge thy Judgments, allways,
to be most Just, and true, &c.

Mad — The Ark of the Lord, was the Covenant of OBEDIENC
Happy are those, that enter.

EK — There springeth a thing before her, like a reede,
but withered:

Mad — Unto the, [EK pointing to the reede] thus sayeth the Lord,
Bycause, thow canst not endure the ende of Winter,
Spring on, and grow. But, in the myddst of thy
beawty, in the myddst of Sommer; shall thy
Destruction be
A.L. I will annoynt the, before thy tyme, for my promise sake
That thow mayst fall in the myddst of thyne own tim
For thy weakness is great.

EK —

EK — She standeth, and holdeth up her hands toward heaven:
and sayeth nothing [illegible] I can here.
— GO: make haste: All flesh is abhominable.
EK — She speaketh it an other way, not toward us.
— I am sealed: neyther can I speak any more.
EK — Now she goeth away [illegible] a three cornered Clowde.
Δ — Ô Jesu have mercy on us:
Ô King of Jues have mercy on us:
Ô Conquerer, against hell, death, and the devill
have mercy on us.
[illegible] — Who is he here, who was last here.
Are you Naluage — In the name of Jesus

[illegible] Lord be mercifull unto us &c.
[illegible] is sealed; I am excepted.
[illegible]m commaunded: and my office is to teach.
He turneth about with a great swiftnes: at length he standeth
[illegible] Lorde, and our desyre is to be taught, of the, in the
[illegible] service.

Nal — to him To whome it is sayde, GO, Thus, I say; Let him be going.
[illegible] God hath stretched out his hand: and he sayeth,
I will not pluck it back, but with Vengeance:
EK — He turneth agayn.
Δ Ô ~~Lorde~~ God, to whome, is that GO, sayed?
Nal — Thow mortall man, who is the Lord of hells?
Δ — The God of heven and Erth.
Nal — The Lord is angry, and he sayd unto the,
BE GON.

Δ — I was sik of an ague, and [illegible] somwhat differ[illegible] allso for the Lord A.L. his sleep [illegible] with cough, heat and many

Lo, there is a day past:
And if his own Angel, had not made intercession for him,
he had byn Nothing:
Seale these things,
Make haste
Be going.:
For, the Lord is Angry:

Vide Job Cap. 33. [illegible] Dimini [illegible] misericordia [illegible]

Δ — Ô God &c.
Nal — Thus he sayeth — Lasky hath revolted with an harlot
and hath measured me, which am unknowen
But, he shall be rewarded.:

AL To the, it is sayde:
Make haste. ~~haste~~ and be gon:
I will fullfill my promise in him, for thy sake:
But he shall fall, being none of thy acquayntance.

CRACOVIA

Martij 13

of man shutt up from all light ~~[illegible]~~: except that
which entreth by the will or sufferance of the highest.
Being obedience is the tryall of Dignification, so are the
ceremonies appointed by God, the witnesses of Justification.
For he that violateth the outward lawe was accursed: But the
very ende of Justice to Salvation, is the obedience and
submission of the Sowle. How can it be that the
erth and elements shall beare witness against man in the
day of Judgment: but in the perverse use of them, contrary to
God his commandements.

The wicked spirit sayd — He is a poore Scholemaster and of small understanding

Gab — Cease, for the Conflict is great and must have judgment
of the Lord::

Δ Shall I joyne my prayers with yours to o God to drive away this wicked
skorner and contemner of your ministerie?

Gab — Not so, you knowe not the secret judgments of the Lord herein

The white Curtayn was drawn

Δ Deo nostro soli Omnipotenti sit omnis Laus
honor gloria et imperium
in saecula saeculorum
Amen —

Sonday. Aprilis 15. Mane hor 7½ [illegible]

After a few prayers ~~[illegible]~~: and invitation to Gabriel and Nalvage,

A Voyce out of the stone — Our instructions ~~[illegible]~~ shall abounde most plentifully amongst you
But give place to time, for this is the Voyce of the highest
Be holy and righteous in the works of your hands, and kepe allways

Sabaoth — the Sabaoth of your redemption [illegible]: for even yet, the Serpent
is amongst us. For even yet the Serpent is amongst my holy
ones. and endevoureth to cut you a sunder

The Serpent [illegible] us [illegible] — Therefore I say be holy even in the works of your hands. for he
thinketh to prevayle against you: But let your lives be
so upright cleane, that when he spyeth entrance he finde nothing
to fede on.

Δ It ceased and gave us bless to the
Sabaoth considering: intending henceforward
to visit the Church and assembly, to pray
and meditate on god his service.

Solus Jesus Christus est
Triumphator contra mortem
et diabolum, Deus noster et
[illegible]. Amen

~~75~~ 74

— Vita, qua est non est Mors

Ised

Luctus — Ser

Discordia — ~~ost~~ Ost

			f	o	s
			s	e	a
			r	d	i

If the order of the Table be
Lett them seem to, the substance, of the father
then shall we gather the Circumference, which is the
Sonne.

The Sonne is the Image of his father: Therefore, in his death,
he must be the Image of his father allso.
If substantia be in forma Crucis, then the Sonne is the
Image of his father

Laudantes — Luab

Δ The rest I pray you to deliver us:

Nal.: Beare with me, for it is easy for
you, but hard for me.

		b	c	r	v		
	i	d	z	s	d	i	
r	a	o	i	g	o	d	b
u	m	z	r	v	r	r	c
a	b	n	a	f	d	s	a
b	d	a	z	s	e	a	s
	i	a	b	r	d	i	
		f	a	n	g		

Ministrantes — Lang

Confirmantes —

Δ — Not.

Nal. — When I knock, you shall:

Sach

Δ as Sacs, in [illegible]:

God be mercifull to man

Confundantes

It is so terrible that I tremble to gather it:

~~[illegible]~~ Urch

Thus I have made playne the body, generally:
the particulars are long, hard, and tedious.

Thy name be blessed o God, which canst open a
mercy, whereby thy glory immediate may be
opened unto man

Power glory and honor be unto the
For thou only art true body of all things
and art life eternall.:

E.K. Note he is suddenly vanished away with
the table.

Deo nostro sit Laus et gratiarum actio
nunc et in perpetua saecula saeculorum.
Amen

39 ALEROHO I made a law — Call it Ohorela |

Nal. — There is a stop. seeing a stroke made straight down thus |

38 MRASAC To whome — Casarm | a stop.

EK — Nal. he kissed the table agayn

37 MASRG with admiration — GRSAM | a stop at M. as — gursam

36 HELOBO your garments — OBOLEH

35 SBRV beautified — VRBS

SD and which — DS

EK — he used the former reverent gesture agayn.

IDLA of gathering — ALDI

EG with the fire — PRGE as prge

---

112 ascending

ascending 504

the 9 table descending ~~1002~~ 1013 . [that C, is called C minor

I the 13th descending 2005

C the 14th descending 2907 : Call it Cicle

EK sayth he is kneeling and praying with his rod up

O the 4th ascending to the left angle 390

D the 5th descending 812.

O in the same, descending 902 : Call it ODO. [there he stroke agayn on the body

N the 5th descending 804 — This A may be an a or an O

A the 11th descending 2005

R the 14th descending 5006 he corrected it M.

M N the 16 the descending 12004

A the 20th descending 17006

Z the 32th, descending 40006 Call it Zamran (zamran)

I give it faster, unless you, that I receive it. EK sayth it

This may T or D.

D the 4th descending ~~212~~ 212

O the 6th, ascending from the Center to the left corner 1907

74 Call it OD — or OT

A the 9th ascending 500

73 C the 10th descending 602 Cal it C A, [two syllables

E. must com after R. but without and so is it [illegible] it Zacare

R the 16th, ascending 22006.

A the 19th descending 23012

72 C ~~R~~ the 30th ascending 30006

A the 39th from the left angle descending 42012

Z the 46 ascending 312004 Call it ~~Zapure~~ Zacar

Use your tyme of refresshing and returne.

Δ. Deo Nro reddamus immortales

The same Fryday after None, Circa 3a horam.

After a short request made by me to Christ for wisdom and verity to be ministred by Nalvage, he appeared, and spake much to EK which he expressed not to me, but at length confessed that he gave him brotherly counsayle to leave dealing as an Idolater or fornicator against God, by asking counsayle of such as he did.

EK. confessed that he had byn that day and some dayes before dealing by him self after his manner, to understand of my Lord Lasky, and of other matters of his Lordships, and lost his question in his wyndyng matters: Nalvage told him the devil had now taken away his question. EK would [illegible] to see if it were true: and he found it true.

sday : Aprilis .17.

After diverse ejaculations appropriat to the Action, and the Curten of white silke remayning: EK loked diligently, but he saw nothing but the white silke and stone and all, nothing appearing therein.

EK immediately fell into a rude dealing of the veritie of these Actions: and sayd he had a vision of a fayre Creature the last night, which sayd, these Creatures with which we delt, wold no more appere unto him. Whereupon he sayd that both the last dayes shewe and these our instructions were all divells: and that he wold no more sit to Action. And so by letters, my doctrine of them, unlesse they wold otherwise expressly and verbally deliver in playn rules thereof. With many other arguments to disprove the veritie of our Actions. Whereupon he sayd, John your boy can well understand, and so you nede not me to deliver you these letters.

I referred all to God his will and mercy: For, as I had at his handes only, and by his order, and for his service required Wisdome and knowledge, so do I not doubt, but God will according to his accustomed goodnes, provide that for me, that is best for my vocation here in erth.

EK he rose, and went away: and left me alone in my Study appointed for these Actions.

Δ Deus in adiutorium meum intende
Domine ad adiuvandum me festina
Gloria Patri et Filio et Spiritui Sancto
Sicut erat in principio et nunc
et semper et in secula seculorum
Amen

Thursday circa 9a As I was in my upper study, and had gathered the holy wordes of the second and third Call and had conferred them with the English delivered also unto us: EK came up the stayres and so went into his study and came out agayne, and as he cried for ... down the stayres I opened my study dore, and saluted him: he thereuppon came up agayne and came into my study: and there I shewed him what I had done: and that I had some understanding of these holy wordes their significations, by reason of the due applying of the English to the wordes: entending thereby to have induced EK to like the better of the manner of our frendes due and methodicall proceding with us. And told him that unlesse of this strange language I should have the wordes delivered unto us letter by letter, we might erre both in the ortographie, and also for want of the true pronunciation of the wordes, and distinctions of the pointes, we might misse the effect expected.

But

25

2 He goeth on, and commeth to an other gate: as there seme ~~to be two gates~~ This third man unlocketh it, as the former unlocked the first gate. I have [illegible] [illegible] by the first delivered, so as [illegible]

There appeareth a thing like a Kyte, all white, very [illegible]. It hath a fowle great bill. It semeth to be in a very pleasant garden: it flyeth ~~from~~ from place to place of it, and eateth down the [illegible] herbs, and other fruite trees. The garden semeth very delicate & pleasant.

They go all into the garden as I have sayd. Those are of the Wytnesses. The feathers and [illegible] are not white, the spoyle of the garden.

Note the Kyte [illegible] a grape all the men that he taketh the Kyte, and cutteth the Carkas in two equall partes fro the crown of the head ~~[illegible]~~ the pryvities and hangeth the one side of the bridge ~~[illegible]~~ the other over the other side ~~[illegible]~~ [illegible] [illegible]

I hear say O *Justicia Divina*, clappyng their hands ~~and~~ over their heds.

3 Note they went — and openeth an other gate (going over the same bridge still)

The rest of the buylding from this gate semeth very [illegible] and bright: yet there appeare no [illegible] in it. It is a frame, made of [illegible] the 7 planets moved in it. The Moone semeth [illegible]

Note Moone

There standeth Armor, and this man putteth it on, all white harnes: He semeth to stryke down the [illegible] Moone and the [illegible] or orbe: and semeth to make peces of them.

For there is no Mercy here. sayth he.

Now another of them goeth forward to an other gate and openeth the gate, & goeth in: there appeare an infinite Multitude of men.

There sitteth a man clothed like a priest, saying a [illegible] and crying as he sayth: There are many priestes in this place. He goeth to the Cardinall priest, & he taketh away the Diademe [illegible] of his vesture [illegible] [illegible] and sayth

A King is a King, and a priest is a priest:

He taketh fro the rest their keys & [illegible], and giveth them a staff and a bottle in their hands.

~~89~~ 2 88

as on tuesday last, he made agayn her [illegible], our Teachers to be deluders, and no good or spirituall Teachers who had not in two yeres space made us hable to understand or do anythyng: and that he could in two dayes have learned ~~many~~ all the 7 liberall sciences, yf he had first learned Logik. &c. that he wold have no more to do with them any manner of way. wished him self in England, and sayd that yf the bokes were his, that he wold out of hand burn them. and that he had written to my Lord (by Pemis) that he toke our Teachers to be deceyvers and wicked and no good Creatures of God. with many such speches, and ~~[illegible]~~ reasons (as he thought) of force to dissuade him self from any more dealing with them. E. K. willed me to use John my boy as my Skryer. for that those spirituall Creatures were well able to deale with him. &c. I answered unto all those parcells and reasons, as tyme served, declaring my perfect trust in God, that seeing I have many yeres desyred and prayed for wisdome (such as this Action importeth) at his hands, and by such meanes as to his divine Maiestie semed best, that he wold not [illegible] wise lyke my prayer, or abuse my constant hope in his goodnes and mercy: Therfore I concluded that I referred all to the mercifull will of God: and desired nothing at the Almighty to be satisfyed of my request and prayer made unto him. So he went from me this second tyme. God lighten his hart with knowledge of the ~~[illegible]~~ truth, if it be his divine will and pleasure.

Note: Pemis went on ~~tuesday~~ ^last monday^ morning: and had receyved our letters ~~on [illegible]~~ after noone on Tuesday last: But on monday before, the wicked Prince of darknes did what he could to hinder our procedyng.

On Thursday Fabius (brother to my Lord Lasky his wife) brought tydings to Cracovia that my Lord Lasky was comming to Cracovia ward: Emericus cam fro Kesmark, and returned bak agayn. Fabius rode fro Cracovia [illegible]

Δ I have sayd ::

Kal :: Move not, for the place is holy:

E.K. What meaneth he by that sentence or phrase.

Kal. It is of two partes, the first, in respect of the spirit and presence of him that is holy: present & blessing.
Second, in respect of your callings, which is obedience
For obedience confirmeth the voyce of God in man
And the voyce of God confirmeth mans salvation
Where it is sayd, move not: and why: because the place is holy.
Move neyther in mynde, neyther in body.
For obedience is the Conclusion, and Confirmation of your separation from the Divels.
Sacrifice is accepted but Obedience is better.
You are surely answered.

E.K. I like your answer well.

Kal. Our Wisdome, shall prove Rhetorik.

80 N a a q — in the Creation — It is, Qáan

79 L E A N A N A — of the secret wisdomes — Anánael

78 I L P A L P — partakers — It is, Plapli

77 O G V P — as unto y partakers — It is, Púgo

76 R A M A V M I — apply yo selues unto us — It is, Ímuamar

---

45 L I T S E R — that you may prayse him — Rest el ~~Restil~~

Note he spake it ratt[illegible]: making [illegible] and [illegible] [illegible] sayd [illegible].

344 G N O S I L E B C — As pleasant deliverers — Obelisóng

243 N A R M A Z D O — And shew your selves — Od Zamran

E.K. Note Gabriel speaketh his wordes terribly.
E.K. Why speake you your wordes so?
Gab. Scholers ought to give eare to their schole master.

242 R A C A Z — Move — Zacár

241 L A A Q — of the [illegible] — Qáal

P I A O O D — In the name — Do o a ip

A L I P A D O — Od Apila

[illegible]

1584

Liber 148

[illegible]

Libri Septimi [illegible]
Cracoviensis, [illegible],
Sabbatici, pars quarta
Aº 1584.
Mart 23 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] from May 24th to July 11 [illegible]

[illegible]

[illegible]

Thursday May [illegible]

[illegible]

Monday, Mai 23

[illegible]

[illegible]

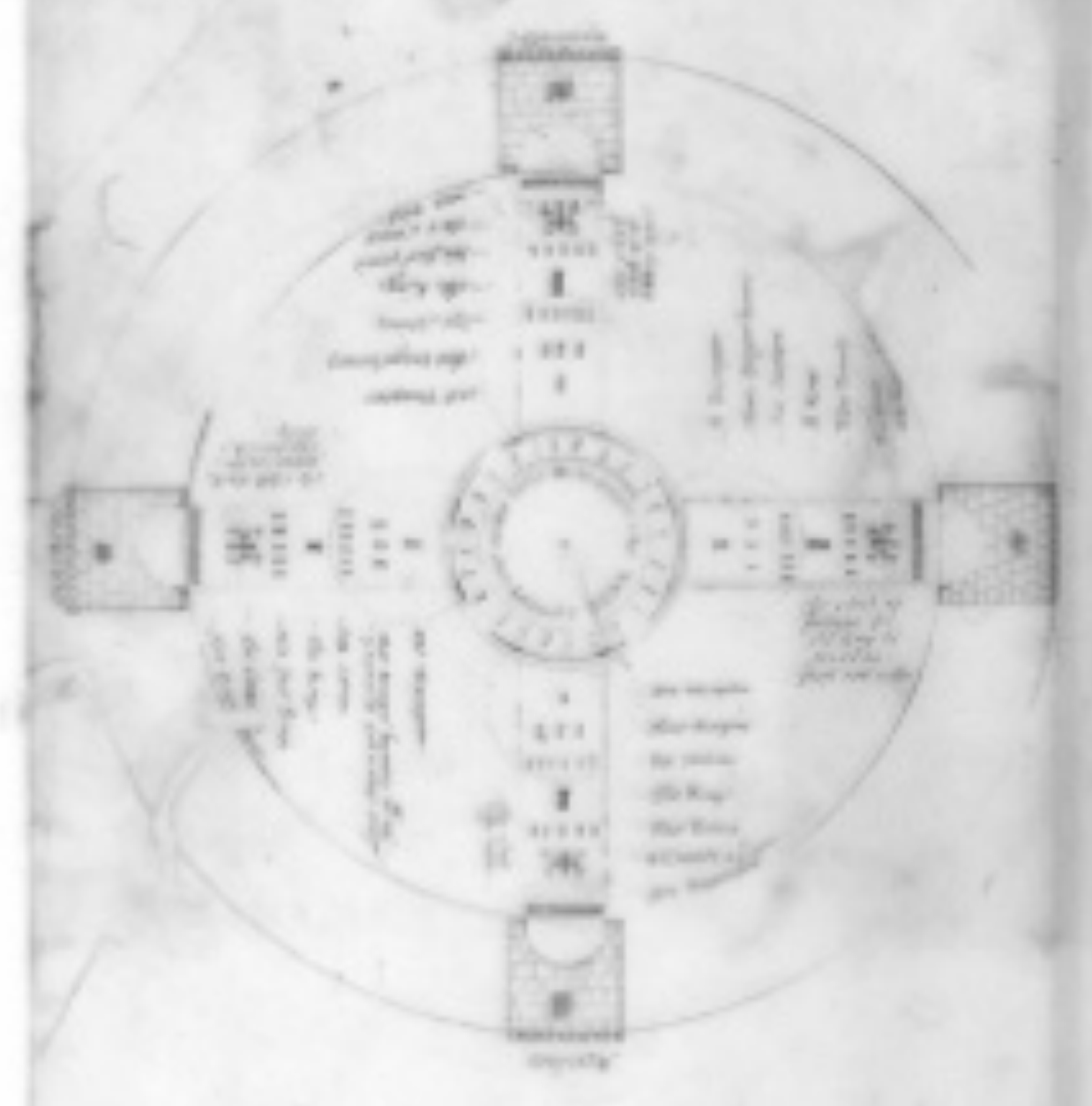
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



Ave — A Vision

The signe of the Love of God, Beyond the faithfull.

Fower sumptuous and belligerant Castels, out of the which, sounded Trumpets thrise.

The signe of Maiestie, the Cloth of passage, was cast forth.

Red — In the East, the cloth red, after a new smitten blood

White — In the South, the cloth white, Lilly colour

Green — In the West a cloth, the skynns of many dragons, greene; garlick bladed

Black — In the North, the cloth, haire colour, Bilbery juice.

The Trumpets sound once

The gates open

The 4 Castels are moved.

There yssueth 4 Trumpetters whose Trumpets are a pyramis, six cones, wreathed.

There followeth out of every Castell 3, holding up their banners displayed, with ensigne, the names of God

There follow Seniors six, alike from the 4 gates

After them commeth from every Gate a King. Whose princes are five, gardant, and holding up his trayne.

Next issueth the Crosse of 4 Angles, of the Maiestie of Creation in God attended uppon, every one, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the prince gone out before. Which were confirmed, every one, with ten Angels, visible in countenance.

16 Angels — After every Crosse, attended 16 Angels, dispositors of the will of those that governe the Castels.

They proceede.

And, in and about the middle of the Court, the Ensignes keepe their stations, opposite to the middle of the Court.

The rest pause.

The 24 Senators meete

They seeme to consult.

J. AVE, STODE BY THE SEER: it vanisheth.

So I leave you.

Δ Omnium bonorum Largitor, [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] in [illegible]

[illegible] [illegible] [illegible]

Amen.

[illegible]

Libri [illegible]

[illegible] 1584

[illegible]

Bibl. Cotton. Append. XLVI. fol. 2

Formerly marked Add. 5007

Prage Augusti 15 1584 ad Julii 6 1584

5007. B.

Mysteriorum Pragensium
Liber Primus, Cæsareusq
A°. 1584.
Augusti 15 inceptus:
ad Omnipotentis Dei
Laudem, honorem, &
Gloriam.
Amen.
Δ

[illegible]

A°. 1584: Pragæ, Prima Actio

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Thus saith the Lord [illegible]

[illegible] the Kinge of the world.

Stay a While I come againe.

[illegible]

[illegible]

RVDOLF
THVS
IMPER.

All honour, power and praise be unto
the Almighty [illegible] and our
[illegible] God
[illegible]
Amen.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

4 Prayer

[illegible]

Blessed be God the father, and the Sonne and God the holy Ghost the most holy and blessed Trinitie, One, true, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Deus [illegible]

[illegible]

[illegible]

[illegible]

Nobilis [illegible]

[illegible]

[illegible]

1619 + Praga

[illegible]

Septembris 4. [illegible]

[illegible]

[illegible]

[illegible]

1584. XII Septembris

+ Praga

Septembris 13 Mane, [illegible]

[illegible]

+ Praga

Septembris 13 Mane, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Friday Septem. 28

Note. [illegible] Prayer

[illegible]

[illegible]

[illegible] face.

[illegible] I will [illegible]

I will [illegible] works

[illegible]

[illegible] and you [illegible]

To morrow I have [illegible]

[illegible] Gloria [illegible]

Prase

Saturday

[illegible]

Paulus ad Corinthios Epistola 1 Cap 1. b.

Gratias ago Deo meo semper pro vobis, in gratia Dei, quae data est vobis in Christo Jesu, quod in omnibus divites facti estis in illo, in omni verbo et omni scientia (sicut testimonium Christi confirmatum est in vobis) ita ut nihil vobis desit in ulla gratia, expectantibus revelationem Domini nostri Jesu Christi, qui et confirmabit vos usque in finem sine crimine, in die Adventus Domini nostri Jesu Christi.

Societas Jesu. { Fidelis Deus per quem vocati estis in Societatem Filii eius Jesu Christi Domini nostri. &c.

A — Nota Revelationem et adventum Christi secundum: deinde confirmationem quae respicit ultimum adhuc finem temporis: unde de Regno Christi in terris, secundum Joannis Apocalypsim, videri patet [illegible] aliquem [illegible] [illegible]. &c.

Paulus ad Corinthios. Epist. 1. cap. 1. D.

Quae stulta sunt mundi, elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus, ut confundat fortia: et ignobilia mundi, et contemptibilia elegit Deus, et ea quae non sunt, ut ea quae sunt, destrueret, ut non glorietur omnis caro in conspectu eius. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis Sapientia a Deo, et Justitia, et Sanctificatio et Redemptio. Ut quemadmodum scriptum est: Qui gloriatur, in Domino glorietur.

Paulus ad Corinthios. Epist. 1. cap. 2.

Nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei. &c. Vide praecedentia et sequentia in eodem capite.

[illegible] brought under Dr [illegible] [illegible] p. 44
15 bookes [illegible]

Dr Dee [illegible] [illegible] [illegible] make the philosophers [illegible] } p. 59

[illegible]
[illegible] 17 [illegible]

70 pages [illegible] 76 [illegible]
two bookes
108 pages

76

Saterday 26 July
1656

Mr Withrington

I have send you the originall & that Copy I have written I can not come to you because I am waiting at the [illegible] my wife at the Tower I pray you to pay for the Ten shillings —— And if you please you may send the same word that I look for some thirty shillings more when we come upon our last reckoning

I am
your servant

Raph Jennyngs

Mysteriorum Pragensium Confirmatio

Anno 1585: January 14

Divisio: vm.

a † [illegible] A° 1584 54

A° 1584. Decembris 20 (Stylo Gregoriano) we did set forth, I, Mr Kelly, Edward my Infant with his nurse, and John Crocker (in a coach, with horse which I had bought of Mr Frances.) from Cracovia toward Prage:

PRAGE

Decembris 30. We cam to Prage, in the after none.

Decembris 31 — I wrote to Don Gulielmo de Sancto Clemente the Spanish Embassador, as followeth.

Illustrissime et Magnifice Domine, licet mea nondum privata curaverim negotia: pro quibus ordinandis, multos interim domi meae absumsi labores perutiliter, et sumptus fecerim: Tamen nolui literas ad Vestram Magnificentiam, a Nobilissimo illo Domino Palatino Syradiensi missas, in multas horas a reditu meo retinere penes me: Ne aliqua ex parte officio viderer deesse meo, tum erga Vestram Magnificentiam, tum erga ipsum Dominum Palatinum: Quem non solum ad Mysteria incredibilium progressionum, habeo et quod dicam, et fortasse quod audiam multa, ad veritatis causam (invictissimi eiusdem adversarii [illegible]) elucidandam. De quibus quando opportunum erit, paratissimus ero, cum audire, tum audiri: eo quidem modo, quo sinceritati et fidelitati meae erga Caesaream suam Majestatem erit convenientissimum. Interim aliquot dierum ~~[illegible]~~ intervallum liberum requiro, ut tandem aedes mihi meis conducam (si fieri possit) accommodas, quam et alia ad rem familiarem spectantia disponam. Deus Opt. Max. Magnificentiam Vestram ornare beare dignetur.

Pragae. Ultimo Anni Decembris 1584.

Illustrissimae Magnificentiae Vestrae
Observantissimus
Joannes Dee

Anno 1585. Prage †

Fryday January 4. I hyred the howse in the Salt Street, of the two systers: that Mr Christopher Christian, who had long tyme byn Chancelor or Regester of ~~[illegible]~~ old Prage, did make the covenant or bargayn with me: he had Anna the one syster, to wife: and the elder syster (named Dorothe) had [illegible] to her husband. This Dorothea dwelt in the howse, and was to remove to an other howse of her own hard by: and to deliver unto me and myne the whole howse, with all the appurtenances of rowmes and easyments: and I to pay for the yere 70 Dalers: and that quarterly (every 3 monthes expyred) to pay the quarters rent thereof.

January 6 — I wrote to D. Jacob Curtius: one of the Emperors privie Councell: of whome the former Records of Prage Actions do make abundant mention. And a letter of his written to me the 8th day of October A° 1584, is beginning of the boke next written before this. The copy of the letter which I wrote unto him followeth.

[illegible]

Januarij [illegible] Aᵒ 1585

[illegible] Aᵒ 1585

January 22. [illegible]

[illegible] primo post [illegible]

January 29 [illegible]

[illegible]

[illegible]

[illegible]

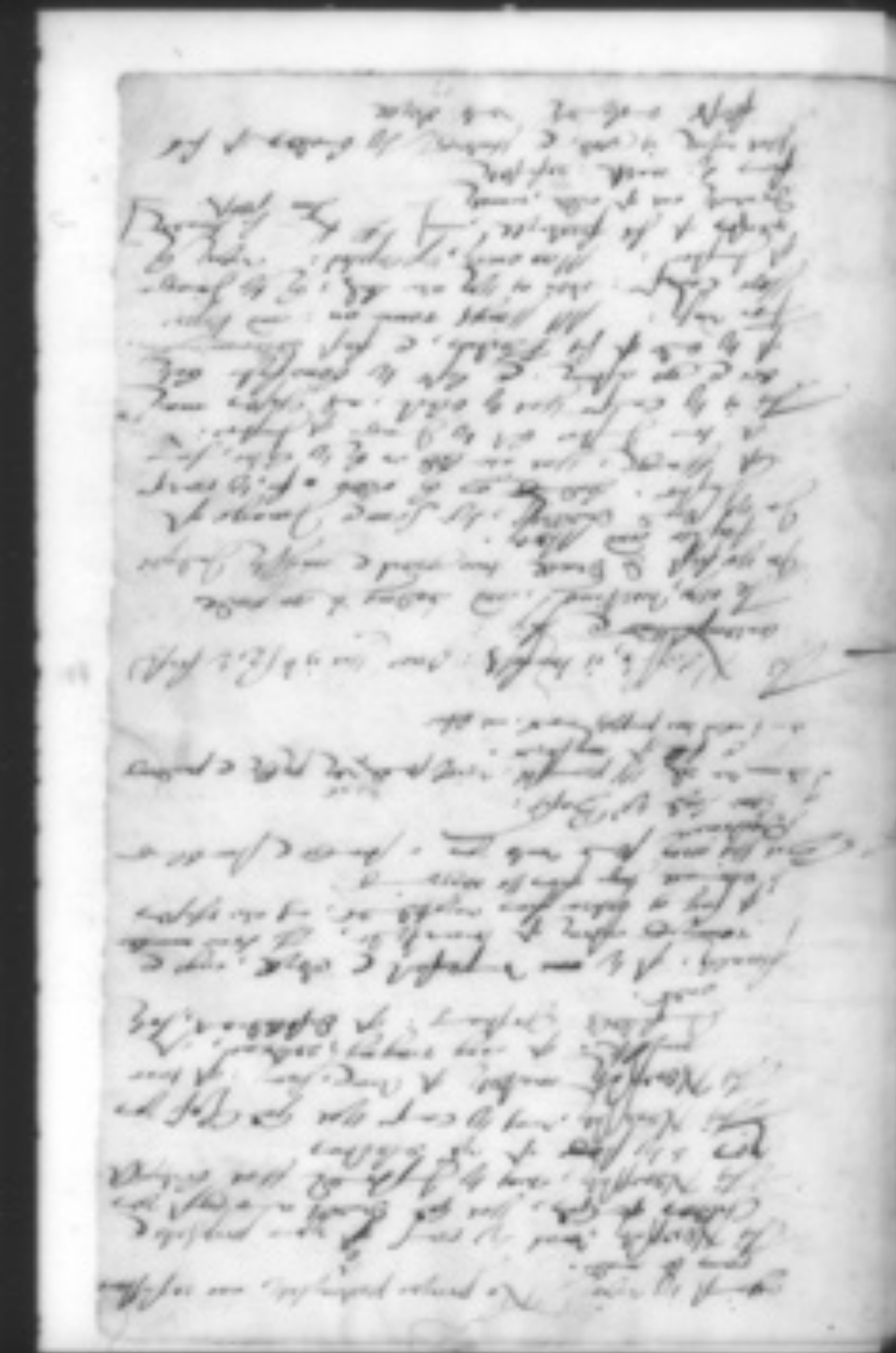
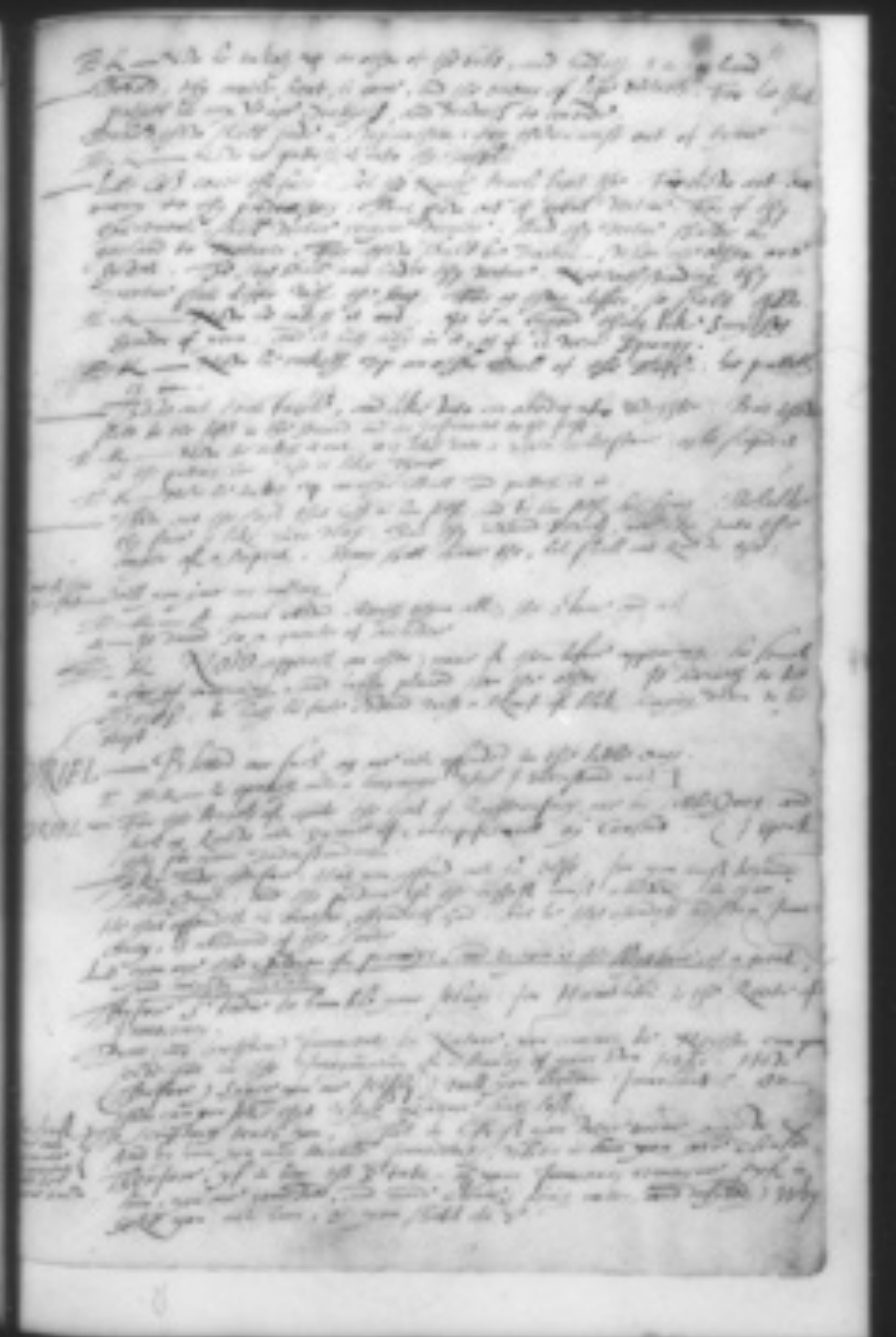
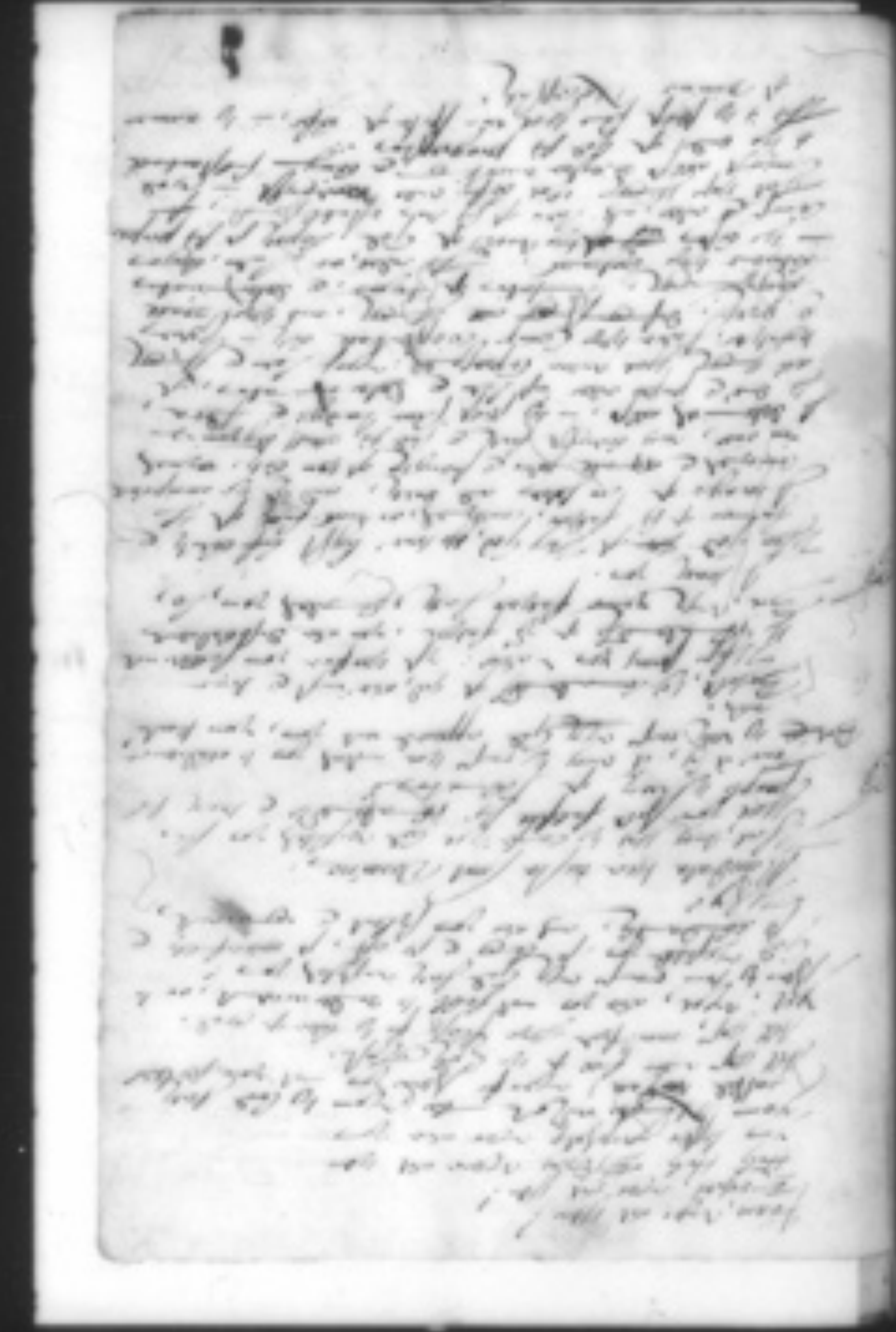
[illegible]

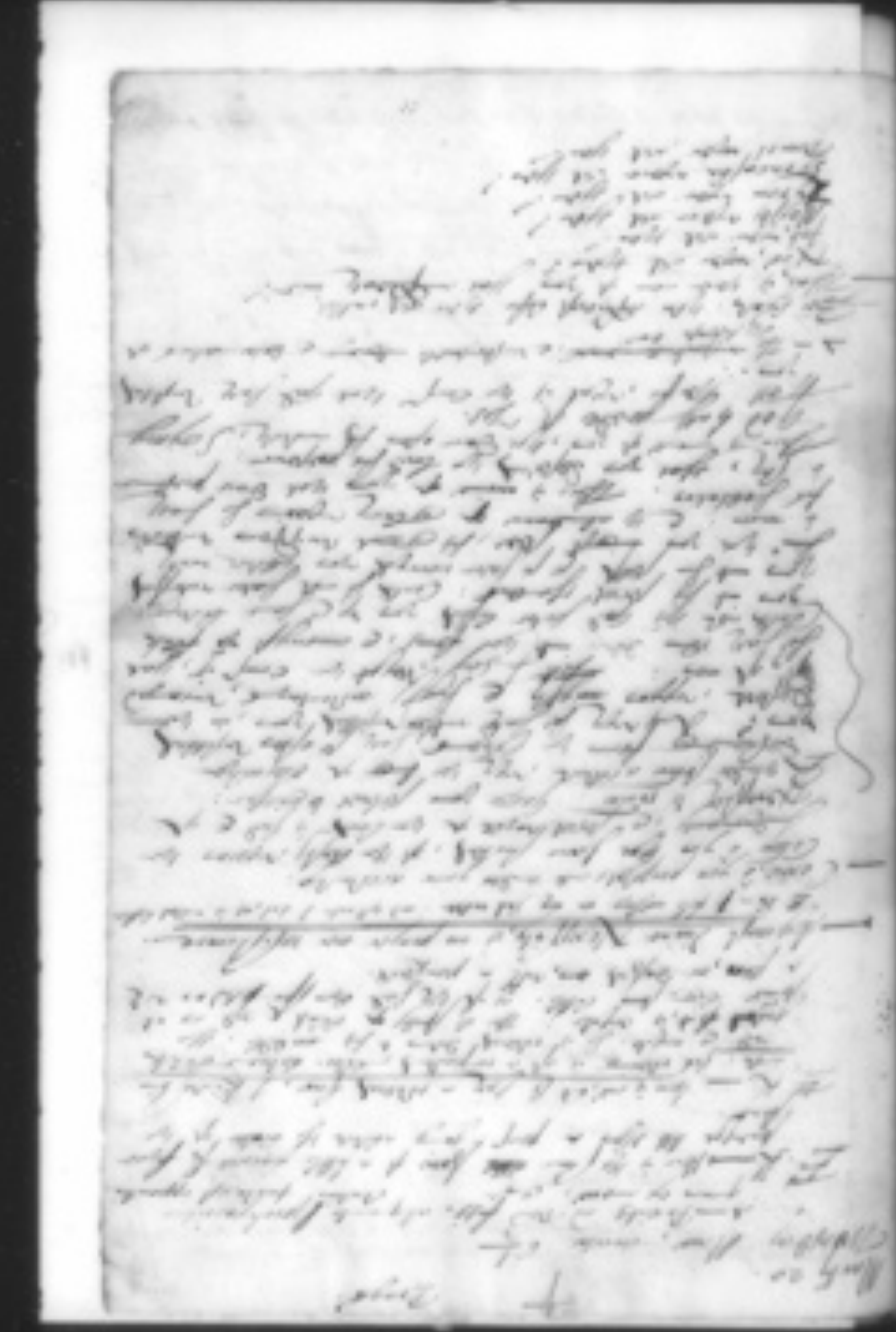
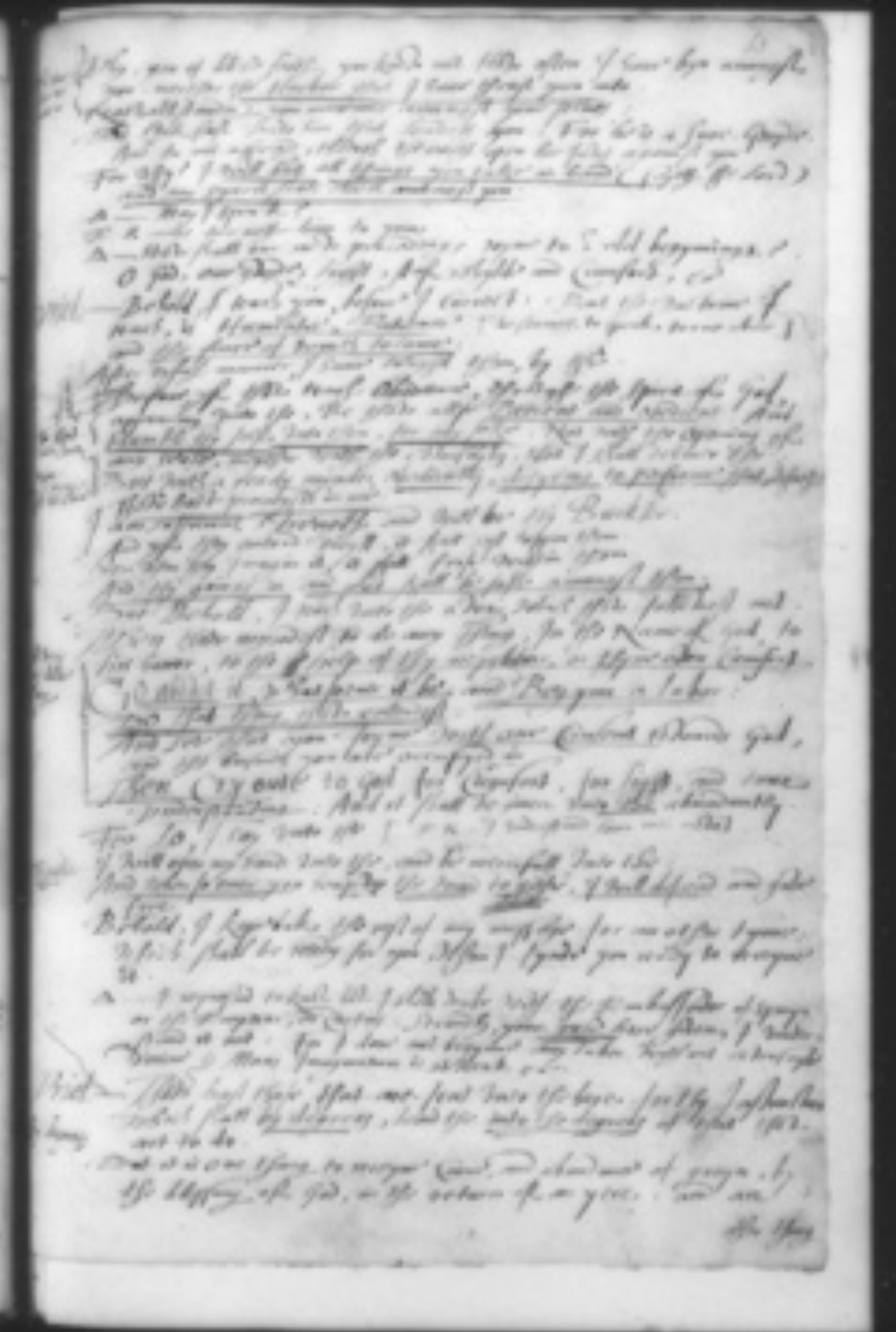
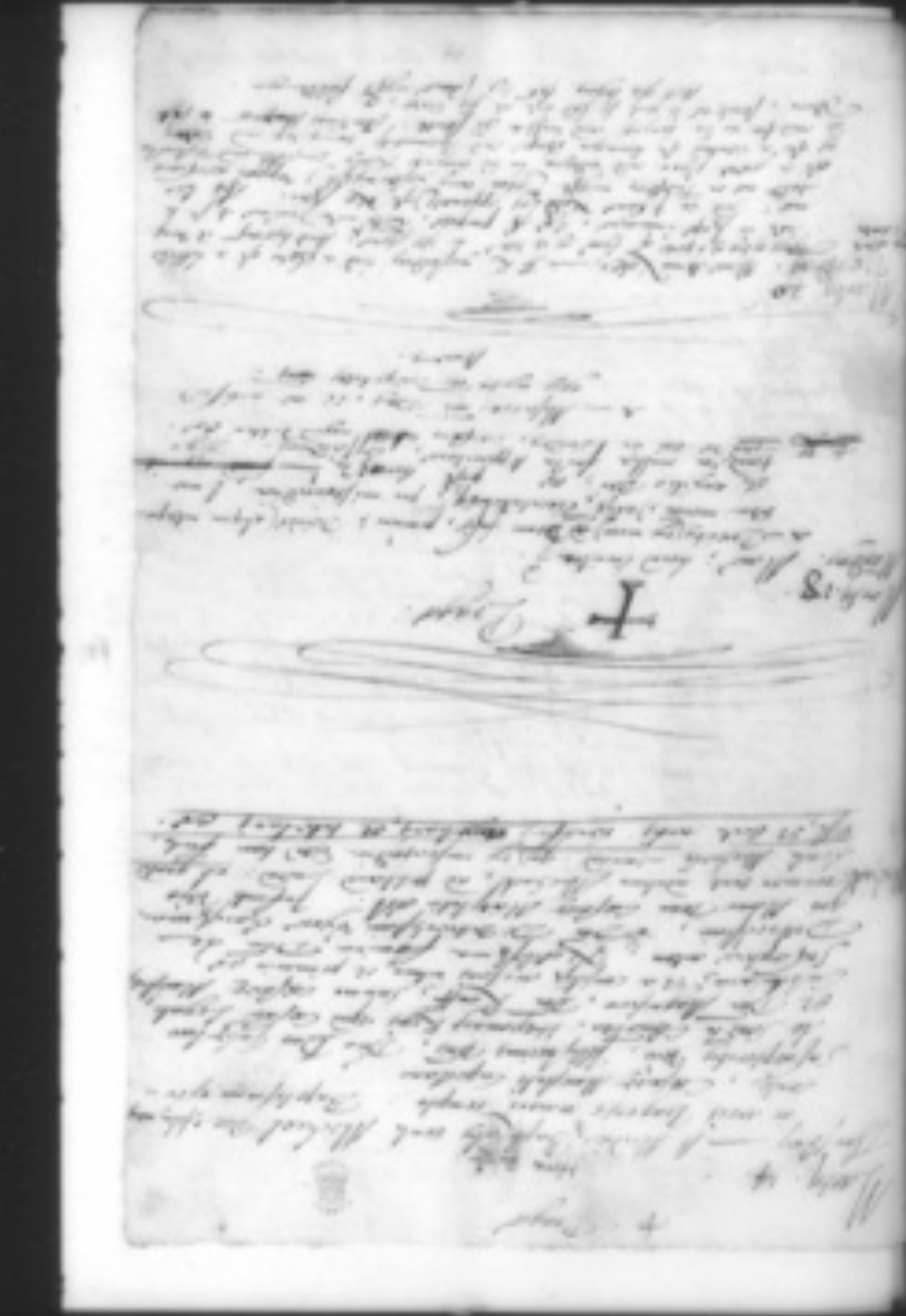
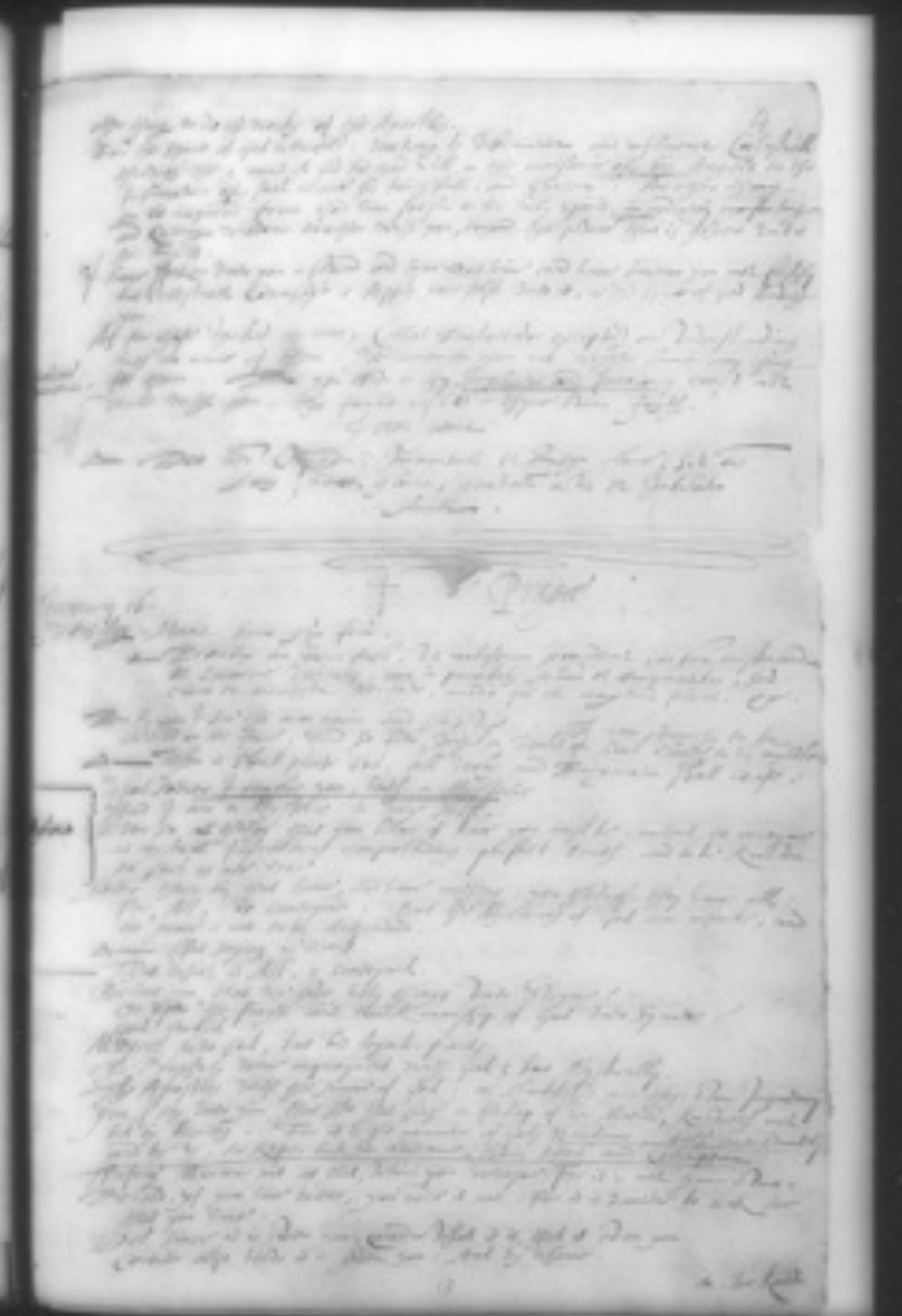
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

A Prayer.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Tue Dñe [illegible] [illegible] est tuae
misericordiae quod me [illegible] [illegible]
tanta gratia [illegible] [illegible] tua
[illegible] [illegible]: [illegible], [illegible],
ne [illegible], propter me [illegible], nec [illegible]
[illegible], sed potius [illegible], ut [illegible]
propter te, a te [illegible] [illegible] [illegible]
tua divitias, sed gloriam tuam: non nobis Dñe
non nobis, sed nomini tuo da gloriam
fiat mihi secundum voluntatem tuam
[illegible]: [illegible] [illegible] [illegible] [illegible]
[illegible] tua, [illegible] mei, [illegible] misericordiam
[illegible] me, et fiat voluntas tua sicut
in caelo [illegible] et in terra atque nomen
[illegible] sit benedictum in saecula saeculorum

[illegible]

[illegible]

A° 1585
Liber 23

Stephanica Historia Regia

A.

S + SA

Libr. 25

A° 1585
Niepolomicz in aula Regis Poloniae

[illegible]

[illegible]

[illegible]

[illegible]

Liber Resurrectionis
et pactionum fundamentum

Pragae

Aprilis 30

Pactum, seu Foedus Sabbatismi

1586

Pragae — Actio prima
et secunda ex
septem

Trebonae Septemb. 14

1586 In Maio, [illegible] decretum contra nos [illegible] a Caesare Rud.
In Augusto, Reversionis permissio; D. Rosenbergo [illegible]

And as our Spirituall Scholemaster, ... him Leprous. Therfore I committ this his doings to the iudgment of God.

But allso it is greatly to be remembred and Noted that he made allso dispute against with E.K. concerning the byrth of Christ that it could not be proved by the Scriptures, but that Christ came of the line of David, unles he were begotten of the actuall copulation of Joseph with Mary: and said that, though it was the doctrine of the Church that at the first and onely carnall copulation with Mary Christ was conceyved, therfore she was accounted (in manner) a Virgin. ~~...~~ according to this his doctrine ... which I trembled for the horror of so ... manifest and horrible: against evident Scriptures, Virgo concipiet, et Virgo pariet, &c and against many other most playne and sufficient authorities both of Scripture, and also histories of our Lady her examination and the womens that she was found a virgin &c. And as for the apparition to the Angel, Quomodo fiet istud quoniam virum non cognosco &c. Et integram conservavit, Iubilat assidue in Fyro Sabbatis de Spiritu Sancto. &c

*Vide Christ that is Miraculous that Virgo in partu et post partum ... conceptio ...

Note

Yt is evident hereby that this Pucci, is very ... and ... with ... whatsoever outward ... and ... , that he ... his former infidelity, proved.

On Thursday, 17 July Fr. Pucci entred his voyage toward Prage with my letter to the Nuncius Apostolicus, and with letters to John Carpio from E.K., and with my letters inclosed to the Lord Rosenberg. And he entended to have ridden toward Cassovia: but that night we rode onely 3 myles, to Golsa. our horse was so ill that we feared: and therfore sending our horse back agayn the next day, we hired a Coach &c.

Post Script

Remember that Fr. Pucci, the morning before his going away required of me our letters testimoniall, to our frends, of his Fidelitie toward us. What needeth that (said I) for as much as your ~~...~~ doings were ~~...~~ as well known to them, as to us: and ~~if he ... ,~~ your own Conscience to your self, may serve abundantly: But our frendes, doubtless, have suspected us of Error and have marvayled that we would suffer you any longer in our house and company, and would neyther credit our letters as yet (in this case). And would allso condemne us of light iudgment, or great credulitie to iudge this cause ... ~~...~~ &c.

But truly I observed in him, rather a more proud presuming over us than ... ... , for discrediting us, so, as he ... in words.

Presumptio 1. He ... said, he had as great authority as we, to publish any of our secrets, at his discretion.

2. That he ought to deal friendly with us.

3. That he understood our bokes of Actions, better than we.

4. That he needed not our consent or counsell to deale with the Pope his Nuncius: he did it of his duty generall, of Charity &c.

5. He offred to order the Nuncius and the Emperor to the revoking of the Decree made against us: &c.

Note

Consider what this may import, that the Decree against us, being one of the Pentecostall Company, and of them that then did appertayn to me: and whose name he is not afrayd to ..., and as other were not ashamed to professe him in the 4th booke of Revelations as a principall follower or worker of those: and ... first he thought to be assured of the danger of the Decree which banished us: unles he is assured of their good will, who have favored this false and outward ..., or else some other kind of collusion he, to some other purpose &c. The good God he will be assured ... tyrant persecutions: being but a probationer, not yet allowed of; and to be knowen, as to be cut of.

*vide Scripta ... ... nomen &c

F.D.

All these points I can not decypher and iudge, but refer them to the profound wisdome and high providence of God, wherfor and why for he hath admitted him to be privy of our Actions, and so a Witnes to some purposes hereafter. All which be to the honor and Glory of God. Amen.

Mag^ce Dne

[illegible]

Mag^co D^no Joanni [illegible]

Oraculum [illegible]

[illegible]

Actio secunda

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Aprile a° 158[illegible]

[illegible] fuit

Trebone

[illegible]

Trebone, from the 9th of April [illegible] to the 11 of May [illegible]

[illegible] XII

† Actus Tertius.

[illegible]

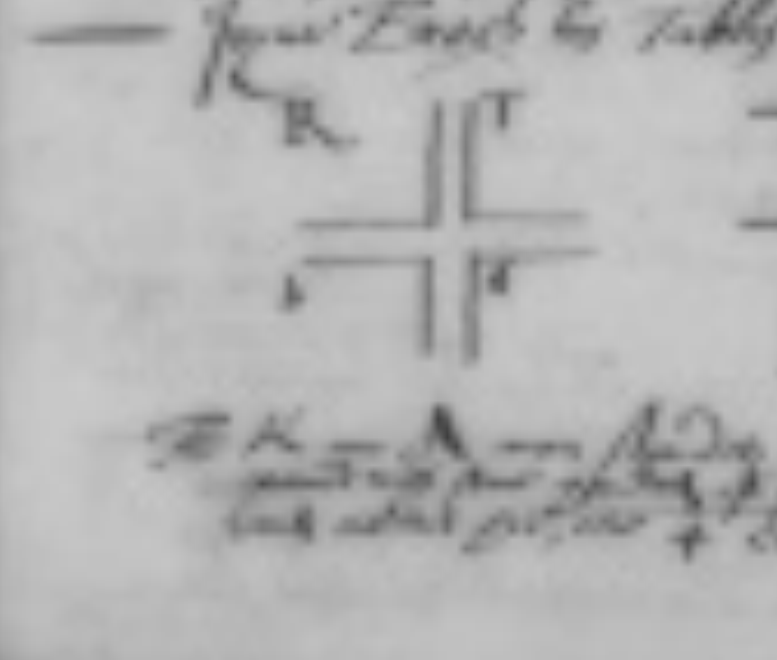
[illegible]

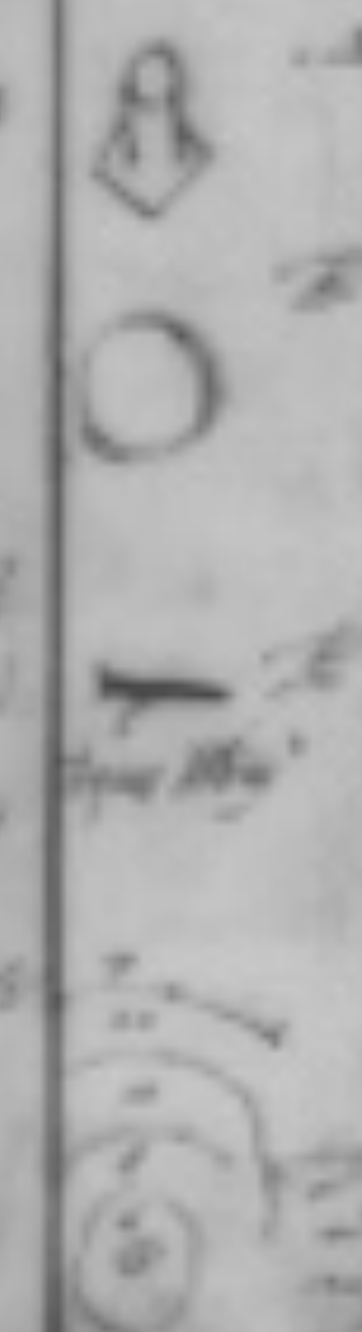
[illegible]

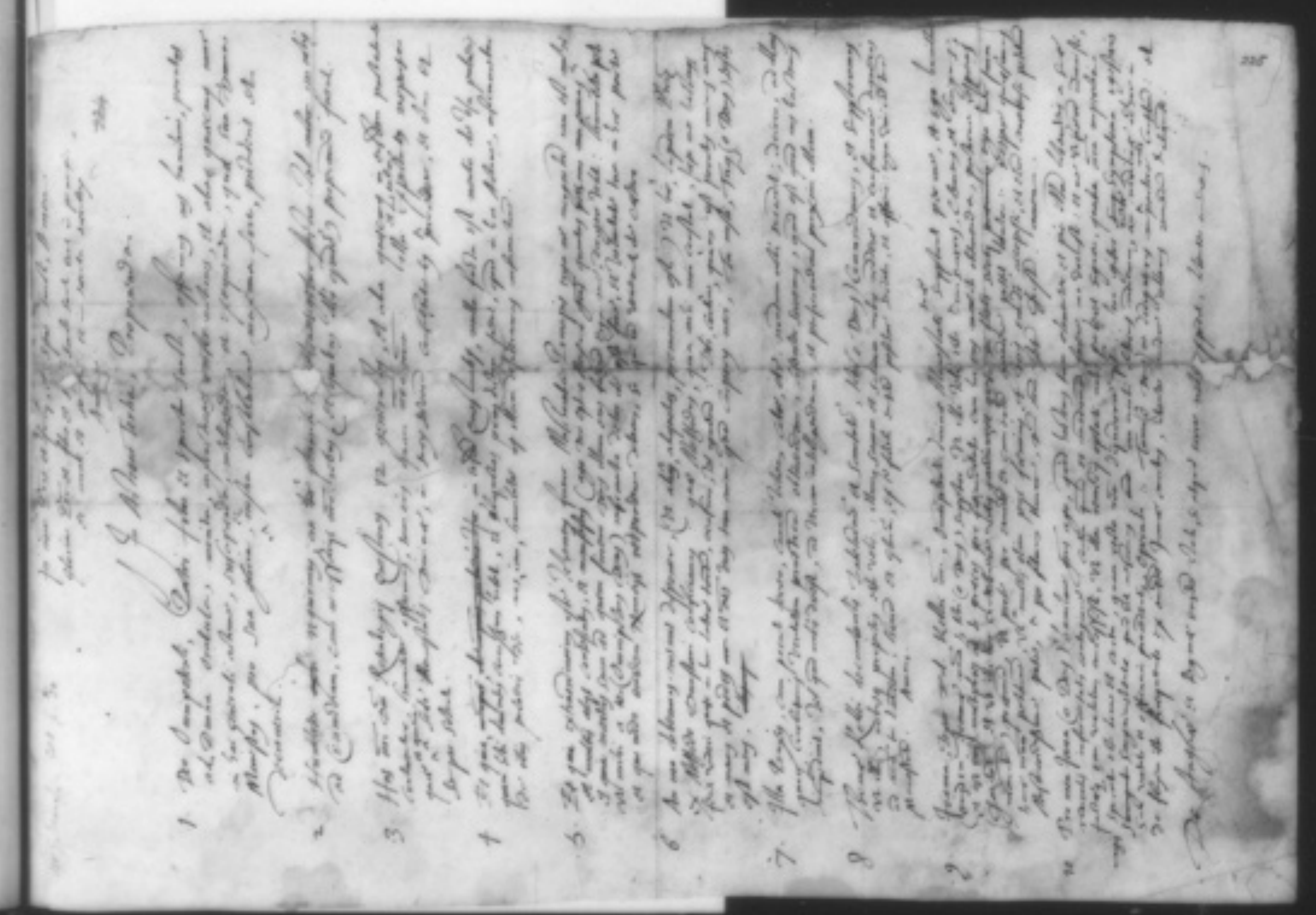
[illegible]

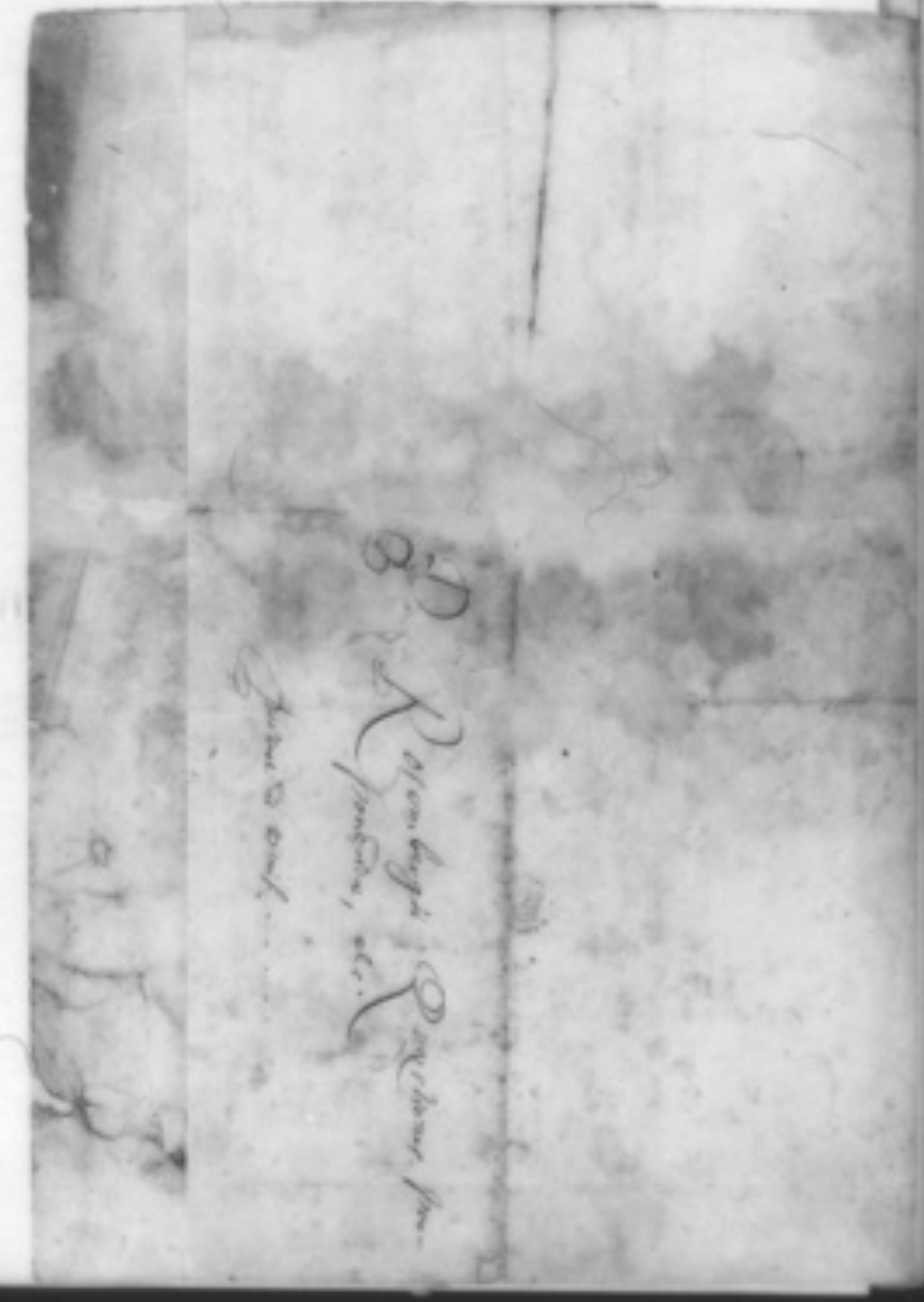
[illegible]

[illegible]

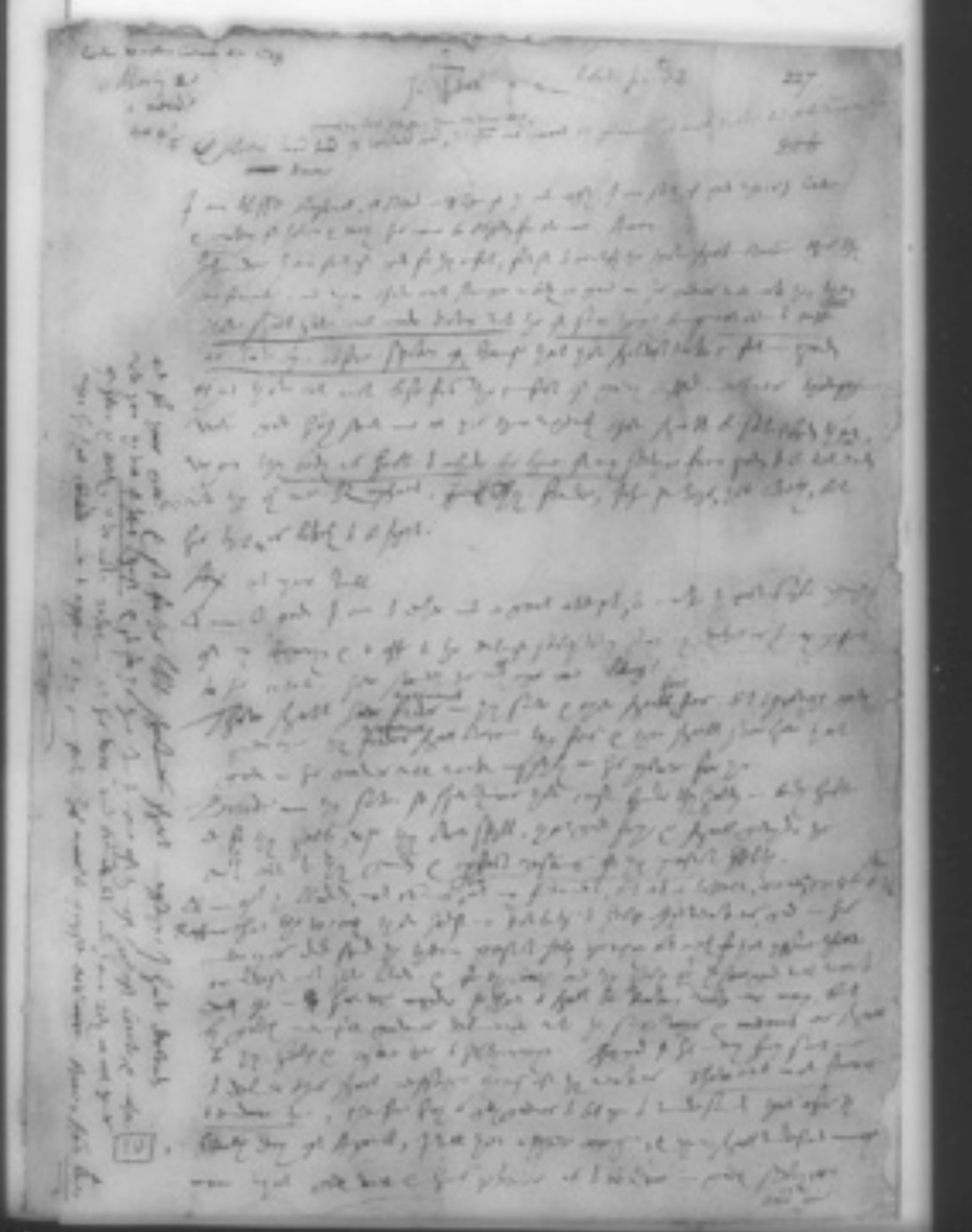


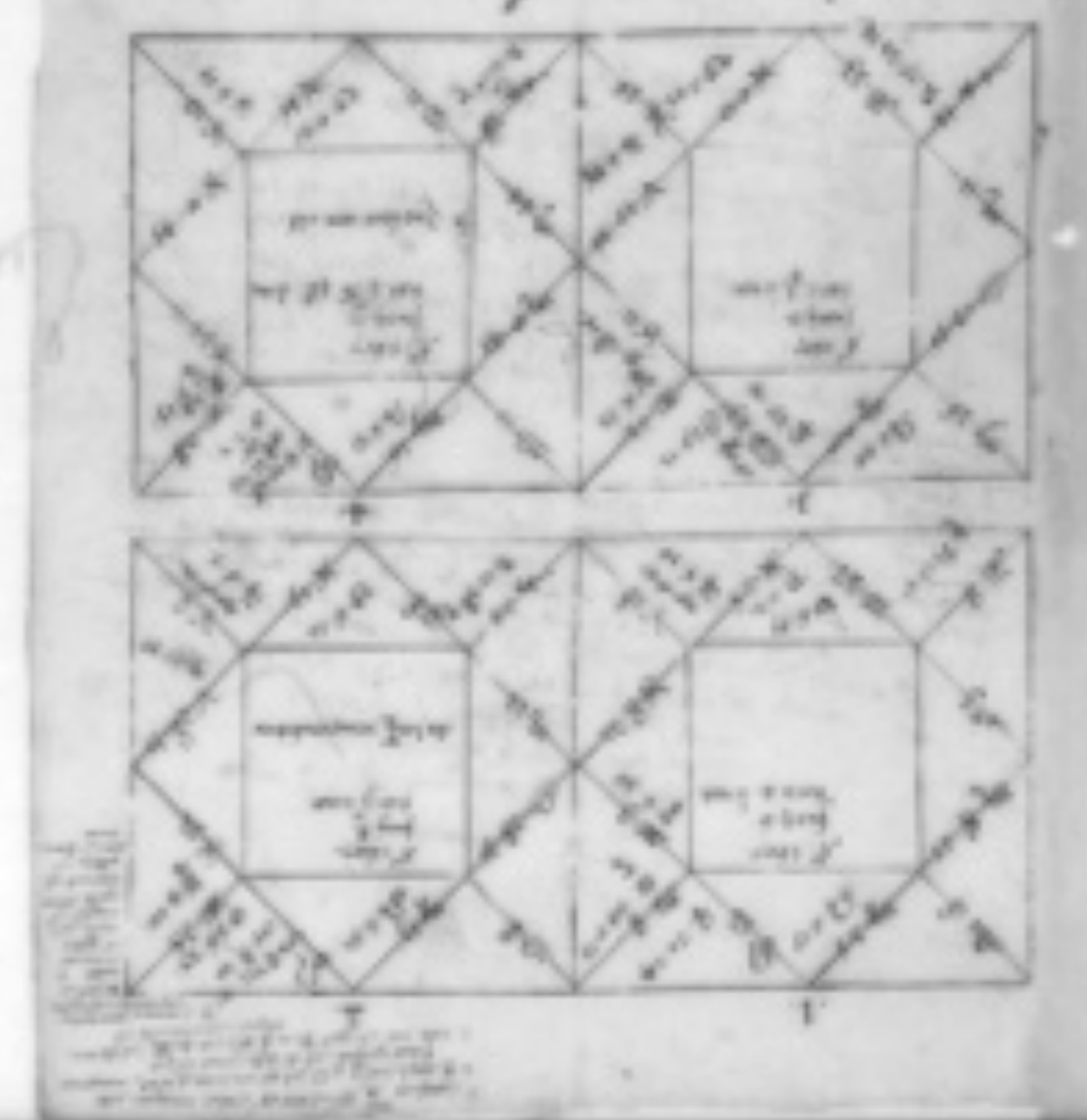


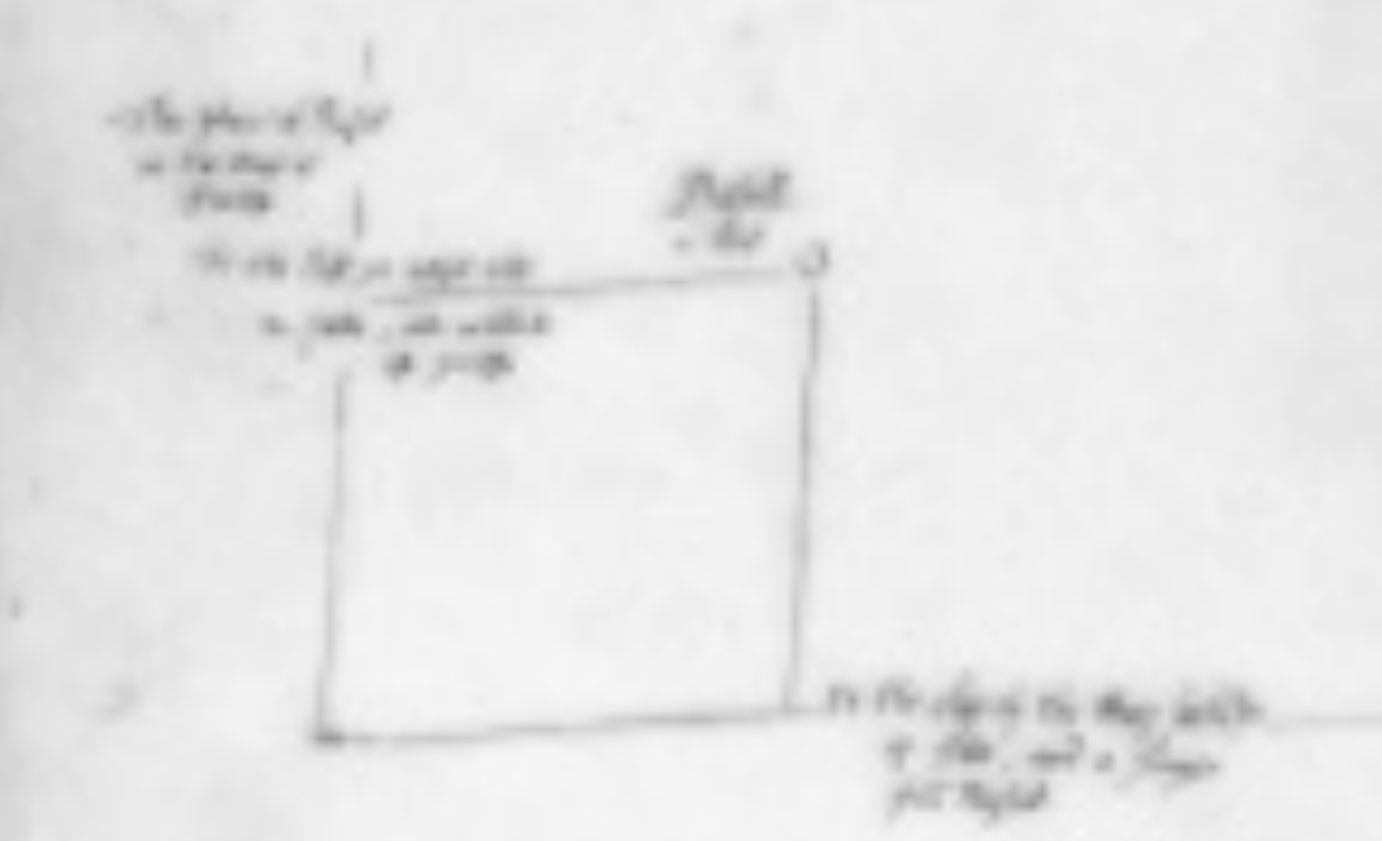




Divisum xiii.







[illegible]

[illegible]

Praga

[illegible]

MS. A. ~~649.~~
3188
XVI F

This volume is in Dr Dee's own handwriting, as appears fol. 108. ~~was purchased at the sales of Sir Joseph Jekyll's library, in Jan. 17 [illegible]~~ ~~[illegible]~~.

A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's ~~the same~~ sales Jan. 17$\frac{39}{40}$ (Lot 405) and is now MS. Sloane 3677.

The original MSS. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. MSS. No. 5007. A. B. C.

F. M. Jan. 7. 1854.

Dr John Dee's conference
with Angels from Dec. 22. 1581. to
May 30. 1583. being what preceeds ye other
Conferences printed by Dr Meric Causabon
Lond. 1659. in folio.
with a preface by Elias Ashmole. An: 1672.

Be it remembred, That the 20th of August 1672.
I received by the hands of my Servant Samuell
Story, a parcell of Dr Dee's Manuscripts, all
written with his owne hand; viz: his Conferences
with Angells, wch first began the 22th of Dec: ano
1581. & continued to the end of May ano 1583.
where the printed Booke of the remaining
Conferences (published by Dr Casaubon) begins,
& are bound up in this Volume.

Beside these, the Booke intituled, The 48 Claves
Angelicæ, also Liber Scientiæ Terrestris
Auxilij & Victoriæ (These two being those very
individuall Bookes, wch the Angells comanded
+ 10. Apr. } 1586. to be + Burnt, & ~~of~~ were after ‡ restored by them,
‡ 30. Apr. } as appeares by the printed Relation of Dr Dee's
Actions with Spirits pag: 418. & 419.) The
Booke intituled De Heptarchia Mystica
Collectaneorum Lib: primus, and a Booke of
Invocations or Calls, begining with the Square
~~Square~~ filled with Letters, about the Black Cross.
Sloane 3191 | These 4 Bookes I have bound up in another volume.

All wch were a few daies before delivered to
my said Servant, for my perusall (I being
then at Mr William Lillie's house at Horsham
in Surrey) by my good friend Mr Thomas
Wale, one of his Maties Warders in the
Tower of London.

MUSEUM
BRITAN
NICUM

The 5t of Sept: following Mr Wale (having heard of my returne to Towne) came to my Office in the Excise Office in Broadstreete, & told me he was content to exchange all the foresaid Books, for one of mine, vizt. The Institution Lawes & Ceremonies of the most Noble Order of the Garter, to this I agreed, and provided one, wch I sent him fairely bound, & gilt on the Back.

As a further Testimony of the sence of Mr Wale's kindnes; shortly after his death, I sent for his Son, & bestowed on him one of my Deputies places in the Excise, with an allowance of 40li p Annum.

On the 10th of the sd Sept: Mr Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Books, even till they came to my hands, vizt: That her former Husband was one Mr Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle Streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedar wood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr John Woodall Chirurgeon (father to Mr Tho: Woodall late Serjant Chirurgeon to his now Matie King Charles the 2d: my very intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her sd husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing rattle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer, wch being drawne out, therein were found divers Books in Manuscript, & Papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Books &c: because they understood them not, wch occasioned their Servant Maide to wast about one halfe of them under Pyes & other like uses, wch when discovered, they kept the rest more safe.

About two yeares after the discovery of these Books, Mr Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, ~~but~~ yet the Books were taken out & carried with the rest of Mrs Jones her goods into Moorefields, & being brought safe back, she tooke care to preserve them; and after marrying with the foresd Mr Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

E Ashmole

Anno 1581 : 1582

Mysteriorum
Liber Primus

Mortlaci

·1·

Præter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Hæc vna, maxime vsitata fuit.

Oro mea Matutina, Vespertinaq: pro Sapientia.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti. Amen

Omnipotens, Sempiterne, Vere, et Viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, ~~Spu~~ et spiritui Sancto: Sicut erat in principio, et nunc, et semp: et in sæcula Sæculorū: Amen.

Recte sapere, et intelligere doceto me, (ô rerum om̄ Creator,) Nam Sapientia tua, totum est, quod volo: Da Verbum tuum in ore meo, (ô rerum om̄ Creator,) et Sapientiā tuā in corde meo fige.

O Domine Jesu Christe (qui sapientia Vera es, æterni et Omnipotentis tui Patris) humilime tuam oro Diuinam Maiestatem, expeditum mihi vt mittere digneris, alicuius pij, Sapientis expertiq Philosophi auxilium, ad illa plenissime intelligenda perficiendaq; quæ maximi Valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: Vel qui ex æterna tua prouidentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Diuina Maiestate requiro, Vt ad me de cœlis mittere digneris bonos tuos Spirituales Ministros, Angelosq, videlicet Michaëlem, Gabrielem, Raphaëlem ac Vrielem: et (ex Diuino tuo fauore) quoscunq alios, veros, fidelesq tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaq vera et exacta, Arcanorum et Magnalium tuorū (Creaturas omnes tuas, illarumq naturas, proprietates, et optimos vsus, concernentium et nobis Mortalibus scitu necessariorum; ad tui no͞is laudem, honorem, et gloriam; et ad solidam meam, aliorumq, (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) ~~petitione~~ petitionem hanc, modo tali, qui tibi maxime placebit. Amen.

Ab anno 1579. hoc ferè modo: latinè, vel Anglice; (ast circa annū 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: ~~et~~ Mirabilem in me faciat Deus Misericordiā suam. Amen.

John Dee. his Note.

Etymologia:
Gratiosa
Afflictans
Misericors } Dei

Angelus, sive Intelligentia, uni toti Mundo praedominans — ANNAEL

4 Angeli praesides 4 cardinibus Coeli: ut Agrippa notat, in scala Quaternarij. —

	Michael	Gabriel	Raphael	Vriel
Etymologia —	Fortitudo Dei	Praevalescentia — sive praepotentia — sive Fortitudo praevalescentis } Dei	Medicina Dei	Lux Dei

— אָנָּא et אָנָּה . Anna, et Annah, obsecrantis, et confitentis particula ex
hac voce, non absurdè innuere videtur,
Orantem et confitentem Deum.

Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam A°. 1582 : 7

O God Almighty, thow knowest, that my desire, and wishes
therein, That I have from my youth up, desyred & prayed unto thee
for pure & sownd wisdome and understanding of some thy truthes naturall
and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed
in the frame of the world might be browght, in some frutefull measure
under the Talent of my Capacitie, to thy honor & glory, & the benefit
of thy Servaunts, my brethren & Sistern, in & by thy Christ our Saviour.
And for as much as, many yeres, in many places, far & nere, in many bokes
& sundry languages, I have sowght & studyed, and with sundry men
conferred, and with my own reasonable discourse labored, whereby
to fynde or get some ynckling, glyms, or beame of such the foresaid
radicall truthes: But, (to God I speak) after all my foresaid endevor
I could fynde no other way, to such true wisdome attayning, but by
thy Extraordinary gift: and by no vulgar Schole doctrine, or humane
Invention: And seeing, I have red in thy bokes, & records, how
Enoch enioyed thy favor and conversation, with Moyses thow
wast familier: And also that to Abraham, Isaac, and Jacob,
Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good
Angels were sent, by thy disposition, to instruct them, informe them,
help them, yea in worldly and domesticall affaires, yea and
sometimes to satisfy their desyres, doutes & questions of thy Secrets:
And furdermore considering, the Shew stone, which the high
preists did use, by thy owne ordering: wherein they had lights
and Judgments in their great dowtes: and considering also
that thow (O God) didst not refuse to instruct thy prophets,
(then called Seers) to give true answers to common people
of things oeconomicall, as Samuel, for Saul, seeking for his
fathers asses being gon astray: and of other things vulgar true
predictions, whereby to wyn credit unto the waighty affayres: And
thinking with my self, the lack of thy wisdome to me, to be of more
importance, then the value of an Asse or two, could be to Cis,
(Saul his father): And remembering what good counsayle
thy Apostle James giveth, saying, Si quis autem vestrum
indiget Sapientia, postulet a Deo &c. And that Salomon
the wise, did so, even immediately by thy self, attayning to
his wonderfull wisdome: Therfore, seeing I was sufficiently
taught and confirmed, that this wisdome could not be come by at mans hand
or by humane powre, but only from thee (O God) mediately or immediately:
And having allwayes a great regard & care to beware of the filthy
abuse of such as willingly and wittingly, did invocate & consult (in
diverse sorts) Spirituall creatures of the damned sort: angels of
darknes, forgers & patrons of lies & untruths: I did for many yeres
by hearty prayers, full oft, & in sundry maners: Sometymes crying unto thee,
Mitte lucem tuam et veritatem tuam, quae me ducant &c Sometymes
Recte sapere et intelligere doceto me, Nam sapientia tua totum est
quod volo: &c Sometymes, Da verbum tuum in ore meo, et Sapientiam
tuam in

(2)

tuam in corde meo fige tu: And having perceyved by thy [illegible] [illegible] with thee divers persons, that thow hadst a speciall care [illegible] me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall:, and at length, hearing of one (a Master of Arts, a preacher of thy word admitted) accounted as a good Seer, [illegible] of Spirituall apparitions, in Christalline receptacles, or in open ayre, by his practise, procured: and trusting to frame him, by my ernest & faythfull prayers unto thee (my God) to some my help in my foresayd Studies: Tyll, thow (o hevenly father) wouldest by thy unsearchable providence, send me some ~~other~~ apter man or meanes thereto. Thereupon, having him and using him, I fownd great diversity betwene ~~his~~ spirituall meanes, and [illegible] of practise, and my pure, sincere, devoute, & faythfull prayers unto thee onely. And therefore often & stoutly rebuked him ~~[illegible]~~ to thee good; and reproved both him, and his ministers, with no small danger, but that thow (in manner beyond all) didst [illegible] unto my desyre, and comfort, in conflict [illegible] trouble: as thow best knowest o God, as I walked [illegible] thy mercyes, & the words of the Kingly prophet [illegible]

Castrametatur Angelus Domini, in circuitu timentium eum.

And out of Roger Bacon his boke written De mirabili potestate Artis et Naturae, ~~I [illegible]~~ (where he writeth against the wycked Divell callers) I noted unto him this sentence, Facilius (sine comparatione) a* Deo impetrandum foret, vel a bonis spiritibus, quicquid homo utile reputaret. So [illegible] my [illegible] [illegible] promised [illegible] [illegible], as thow art witnes, o our true & almighty God.

And ~~albeit~~ at thy good Spirituall Creatures neither had delight in this man, neither would so playnly (according to my desire) give me answers or informations by him, that he might [illegible] the apter thereto: So was he at length very unwilling to [illegible] him self [illegible] for his [illegible], and [illegible] from the [illegible] of thy truthes understanding [illegible] the onely thing that I desyred, [illegible] grace, o our most mercifull God. Therefore, as well for a Memoriall answerable to the premisses, as for the better warrant of my [illegible] [illegible] to be made accordingly hereafter: (referring all unto thy infinite mercies, and unsearchable providence,) I have thought it not impertinent, to note downe, even in this place one of the last Actions, wherein I used the foresayd prayer: wherein I made devout & faythfull petition unto thee (o the true and Almighty God) for wisdome, but my comfort & direction (if it were thy blessed will) thy holy & mighty Angel Anael: of whome as of all thy Heavenly hoste all prayse, honor & thanks, be rendred unto thy divine majestie now & for ever. Amen. Amen. Amen.

*Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub, deum Accaron? Reg. 4. cap. 1.

Come:

Anno 1581. Decembris 22. Mane. (3) 7 Mortlak

8

ANAEL

△ After my fervent prayers made to God, for his mercifull comfort and instruction, through the ministery of his holy and mighty Angel, named Anael (yf it were his divine pleasure) I willed, the Skryer (named Saul) to loke into my great Chrystalline Globe, yf God ~~had~~ had sent his holy Angel Anael, or no.

And Saul looking into my foresayd Stone, (or Chrystall Globe) for to espie Anael, he saw there one, who answered to that name. But being ernestly requested of me to tell the Truthe if he were Anael, An other did appeare very bewtifull, with apparell yellow, glittering, like gold. and his hed had beames like star beams, blasing, and spreading from it; his eyes fyrie. He wrote in the stone very much ~~[illegible]~~ in hebrue letters, and the letters seemed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.

△. Note: An illuding intruder, even at the first, putting him self, as an Angel of light. Take hede allwayes of such untrue intrusions.

A bright star did go up ~~and~~ and down by him.

There appeared allso a white* dog, with a long hed.

And many other visions appeared, with this second: the first being voyded quite away.

*There appeared a great number of dead mens skulls, like

Thereupon I sayd, as followeth.

△ — In nomine Jesu Christi, Quis tu es? — he answered to Saul his hearing.

AN. — Potestas omnis, in me sita est.

△ — Quae?

AN. — Bona, et mala.

△ — Then appeared in the stone, these two letters M. G.

I then asking him some questions, de Thesauro abscondito: he answered,

AN. — Ne perturbes: Nam haec sunt Nugae.

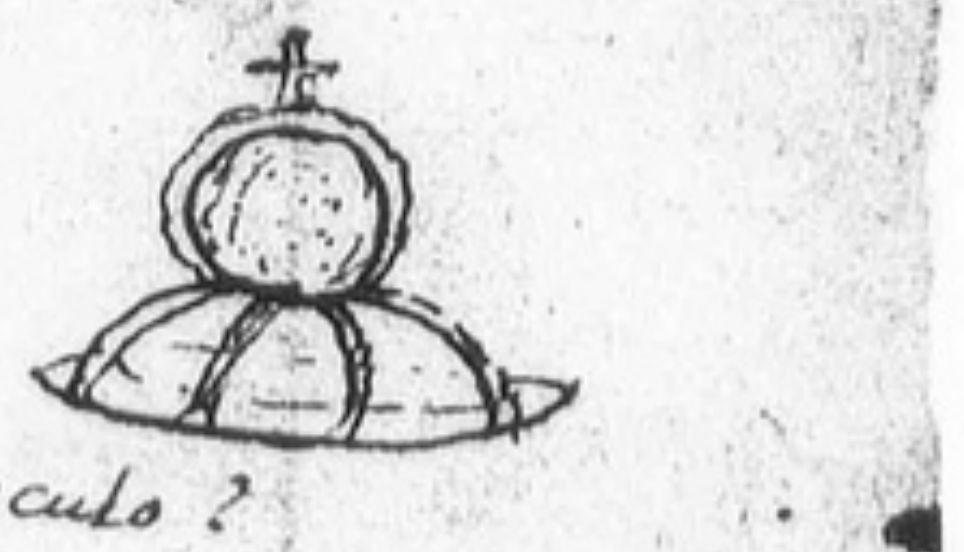
And withall appeared many dedd mens skulls, on his left hand.

He sayd to me,

AN. — Ubi est potestas tua?

△ — Cur quaeris de potestate aliqua mea?

AN — Cur? Significo, non mihi placet.



△ I, thereuppon, set by him, the Stone in the frame: and sayd.

△ — An bonus aliquis Angelus, assignatus est huic speculo?

AN. — Etiam.

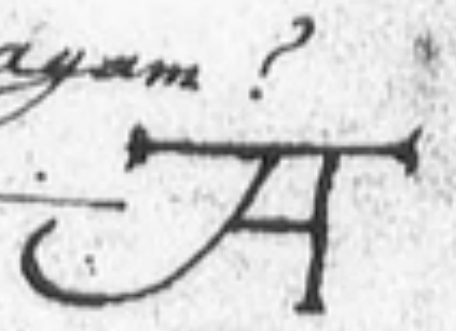
△ — Quis?

AN. — מיכאל — he answered, by the shew of these letters in the stone

△ — Bonus ne ille Angelus, de quo in scripturis fit mentio?

AN — Maxime.

△ — Fieri ne potest, quod ego eundem videam, et cum illo agam?

AN. — Ita. and therewith appeared this character —— 

△ — Quid per hoc, significare velis?

AN — Alterius Angeli character est.

△ — Cur hic, et nunc ostendis?

AN — Causam ob magnam — Make an ende: It shalbe declared, but not by me.

△ — By whome then?

AN. — By

Prayer
Fasting

AN — By him that is assigned to the Stone: but not, tyll after the feast. And then thow must prepare thy self, to prayer and fasting
In the Name of God be Secret: and in all thy doings praying, tyll thow hast thy desyre: Which shall not be far of.
After New yeres tyde, Deale, But not on the Sabaoth day
Pray contynually.
When it shall pleas god, to stir the up, Then procede. In the brightest day when the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne set the Stone.
Deale both Kneeling, and sitting. I haue done for this tyme.
My name is ANNAEL
I will speak ones more to ~~the~~ the: and than fare well: for thow shalt not haue me any more.

Be not to hasty in wrath.

Δ — Is this, that, you ment to speak?

AN. — I. Do good to all men. God hath sufficient for the, and for all men.
Fare well.

Δ — Gloria patri et filio et spiritui sancto. Sicut erat in principio et nunc et semper: et in secula seculorum
Amen.

Δ — Remember, that diverse other particulars, mought haue byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is prepositus orbis Veneris and allso Chief governor Generall of this great period, as I haue Noted in my boke of Famous and rich Discoueries.

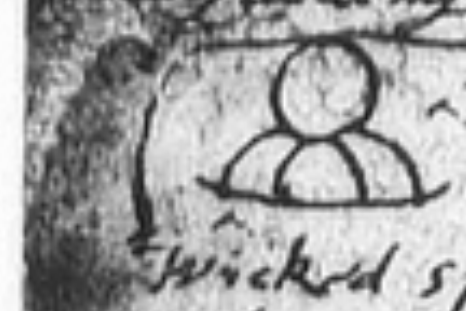
Consider and Remember. } That this Note, of the Action (had with holy ANNAEL) is, of Prince Befafes, (otherwise called Obelison) accounted as the Prolog of my first boke of mysticall exercises
A° 1582. Nouembris 20. — vide post.

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. Martij die 10. hora 11 $\frac{1}{4}$ Ante meridiem. Saterday

Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfyed: for his comming was to entrap me, yf I had had any dealing with



wicked spirits as he confessed often tymes after: and that he was set on. &c.

Δ — One Mr Edward Talbot cam to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold haue had me to haue done some thing therein. And I truely excused my self therein: as not in the vulgarly accounted Magik, neyther studied, or exercised: But confessed my self long tyme to haue byn desyrous to haue help in my philosophicall studies through the Cumpany and information of the blessed Angels of God. And thereuppon, I brought furth to him, my Stone in the frame (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable Aliqui Angeli boni: And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that Stone to my owne sight. And therfore I desyred him, to call him: and (yf he wold) Anachor and Amilos likewise, accounted good Angels. for I was not prepared therunto. &c. He than settled him self to the Action: and on his knees att my desk (setting the Stone before him) fell to prayer and entreaty &c. In the mean space, I in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the Stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Amilos). But I then cam to him, to the Stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly (to the hearing of E.T.) that his name is VRIEL.

Δ — Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this Stone?

VRIEL — I am.

Δ — Are there any more besyde you?

VR — Michaël and Raphaël. But, Michaël est princeps in operibus nostris.

Δ — ys my boke, of Soyga, of any excellency?

VR — Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.

Δ — Will you giue me any instructions, how I may read those Tables of Soyga?

VR — I can — But solus Michaël illius libri est interpretator.

Δ — I was told, that after I could read that boke, I shold liue but two yeres and a half.

VR — Thow shalt liue an hundred and od yeres.

Δ — What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

VR — Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Amilos, non sunt in hunc Lapidem invocandi.

Δ — Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga.

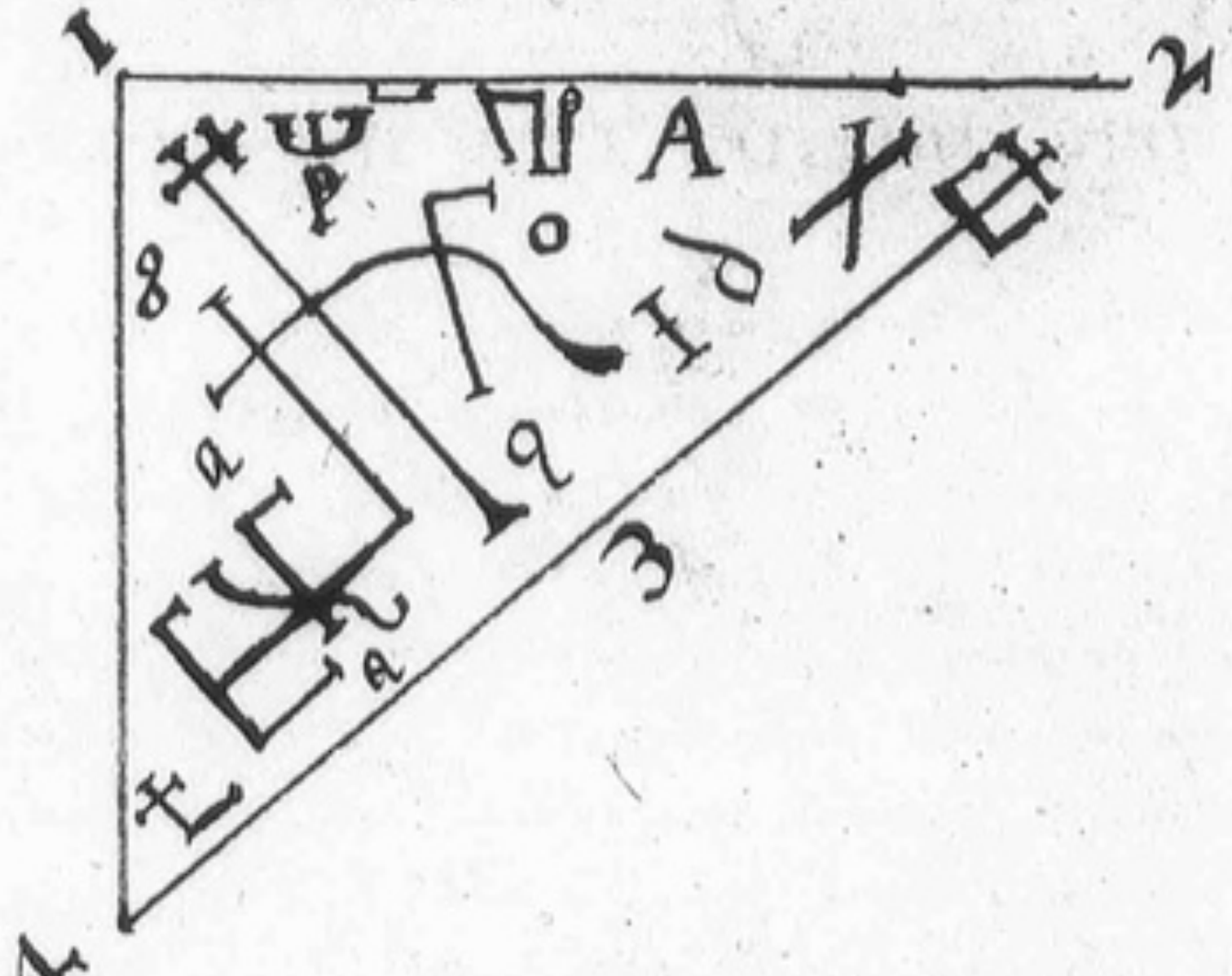
VR — Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in Virtute et Veritate non Vi.

Δ — Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

VR — Omnis hora, est hora nobis.

Δ — After this, there appered in the stone a strange seale, or Characterisme of this fashion ensuing:

Δ An illuding spirit straightway intruded him self, and this character, as may appere here: Quaere appendice where the Character is



△ —— What is the intent, or Use of this?

*this was not true Uriel: as may appere A° 1583: Maij 5.

*VR —— Sigillum hoc in auro sculpendum, ad defensionẽ Corporis, omni loco, tempore et occasione. et in pectus gestandum.

△ — So he ceased, with thanks to god: and I musted much uppon this Action: and layd all up in mynde, and writing.

△ —— Soli Deo Honor omnis, et gloria.
Amen.

The same Saterday after none. Hora. 5.

△ — After that Mr E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: an I then required some instruction for the purpose of Soyga

VR — Peace. you must Use Michaël.

△ —— I know no meanes or order to Use in the invocatiny of Michaël

Note. in this time there appeared in the stone, a riche chayre: and after a little while, it was out of sight.

VR —— He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: wherby you gather with your selues due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must Use pleasant sauours: with hand and hart: whereby you shall allure him and wyn him (thorough Gods fauour) to atteyn unto the thing, you haue long sowght for.

There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you should, ioinctly, haue the knowledge of his Angells togither

You had atteyned unto the sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

△ —— The chayre cam into the stone agayne: and I axed what it ment.

VR. —— This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

△ — Then was there a square Table brought into the stone: and I demaunded, what that Table betokened.

VR — A Mysterie, not yet to be knowen. These two, shall remayn in the stone, to the sight of all undefyled Creatures.

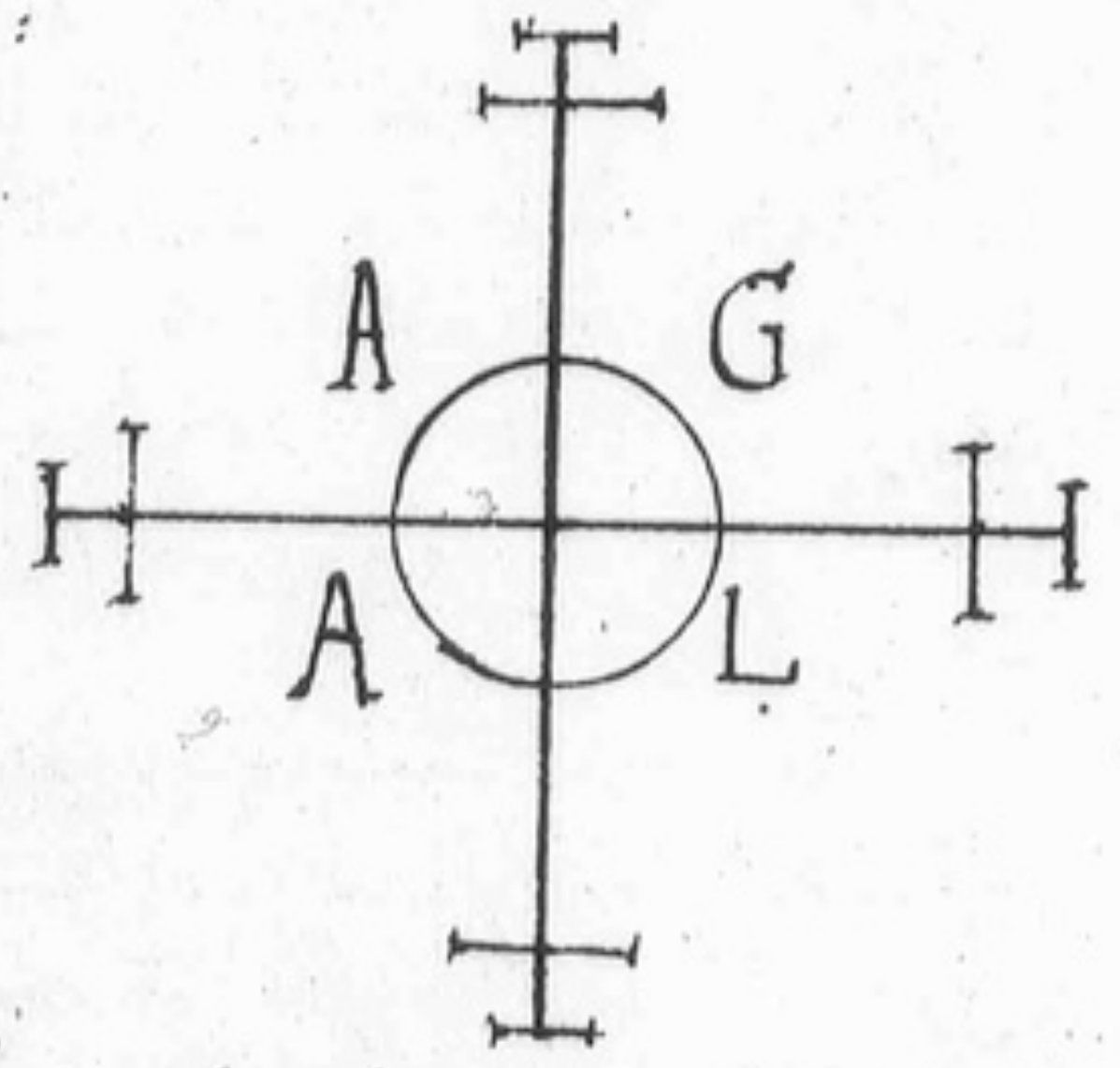
you must

---

you must Use a fowre square Table, two cubits-square: Where uppon must be set Sigillum ~~Dominitatis~~ Dei, which is allready perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his Works. This seal must not be loked on, without great reuerence and deuotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: We haue no respect of cullours.

*. Curanice, contra ignorantia mea. vide post.

This seal must be 9 ynches in diameter: The roundnes must be 27 ynches, and somwhat more. The Thikness of it, must be of an ynche and half a quarter. and a figure of a crosse, must be on the back side of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high: with 4 feete: with 4 of the former seales under the 4 feet.

△ —— The fashion of the 4 feet, standing uppon the foresayd round seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean without the cumpas of the fete, equally round about the same fete. And those seales were shewed much lesser than the principall seal.

Note this point

Under the Table did seme to be layd red sylk, two yardes square.
And over the seal did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this Uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: sauing that the sayd sylk was betwene the one and the other

The Table was shewed to haue on the fowre sides of it, *Characters and names these, that are here in a schedule annexed, in 4 diuerse rowes.

Caue: quia angelus tenebrarum se intrusit, ut Quinti libri appendice apparebit.

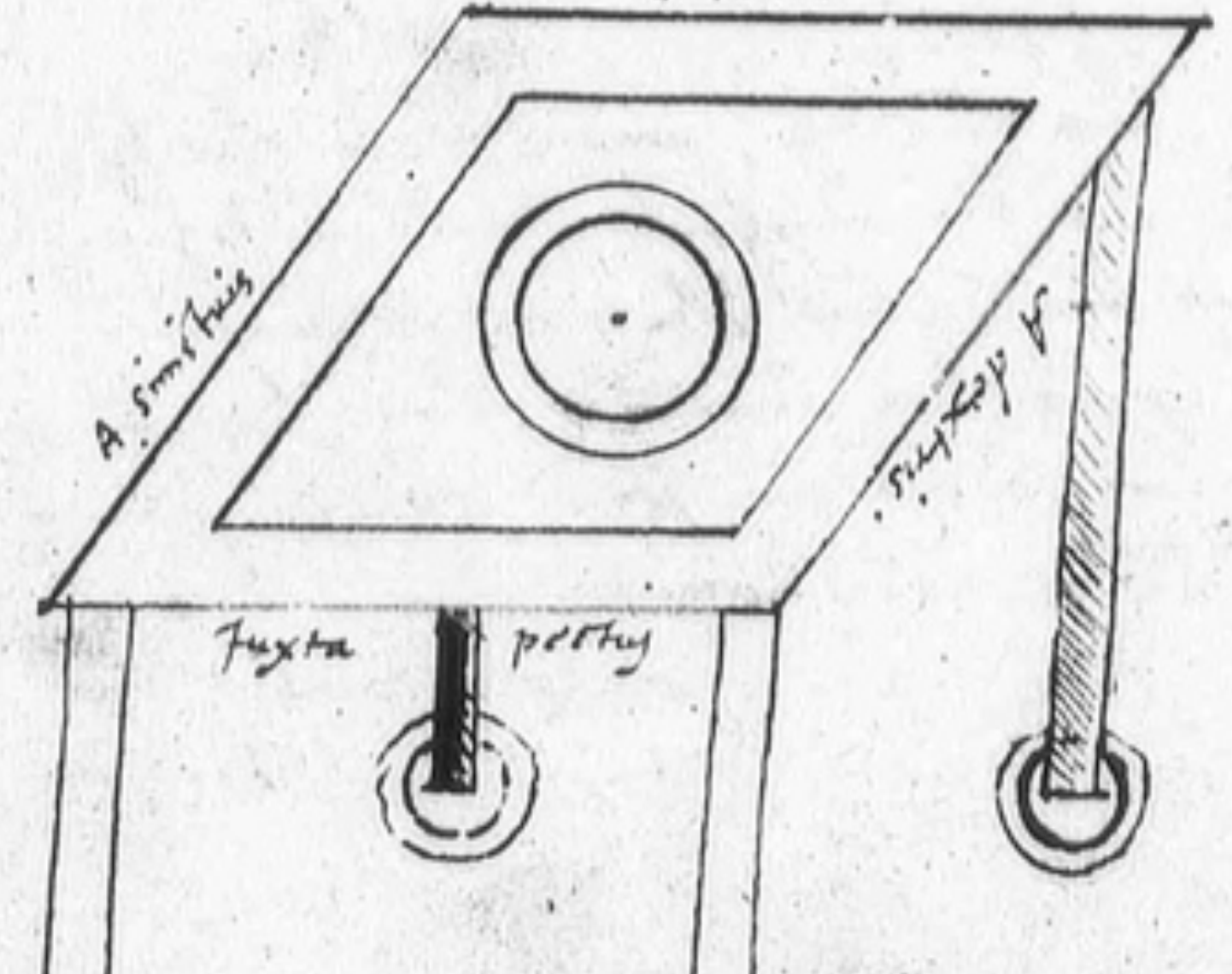
VR —— The Characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, Used in the Church.

△ —— What oyle is that

VR — of That oyle shalbe opened unto you. The oyle, is perfect prayers of other oyle I haue no respect.

We sanctifie, bycause we are holy: and you sanctify bycause of your holines

In fronte



VR — There is a spirit, named Lundrumguffa vsing you. Who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to haue maymed the in thy sholder the last night, and long ago. Yf thow do not discharge him to morrow, he will hurt both thy wife and thy dowghter.
He is here* now
Giue him a generall discharge from your familie and howse
He will seke Sauls death, who is accursed.

Δ Note:
* so is it euident who went abowt to hinder the truth before in the character, and in the border of the Table, falsely counterfeting there: as it also in the next action may appere.

Saul in danger of being carried away quik

Δ — I know no meanes, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, when I found Saul priuilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold haue carryed Saul away quick: as Robert Hilton, George, and other of my howse can testifie.

VR — The Cursed will come to the Cursed.

Δ — I desire you to discharge him: and to bynde him somwhere far of, as Raphael did (for Tobias sake) with the wycked spirit Asmodeus

VR — But Tobias did his part. Art is vayne, in respect of God his powre. Brymstone is a mean

Δ — When shall I do this?

VR. — To morrow at the tyme of prayers.

Δ — Gloria Patri et filio et Spiritui Sancto Sicut erat. Amen.

1582 Martij 11

Sonday. a Meridie hora. 3.ª circiter

Δ — Vriel being called by. E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold. and on his hed, a garland, or wreath of gold: his eyes sparkling. of whome I asked Whether the characters noted for the Table, wer perfect: He answered,

* Hereby may appere that this wycked spirit foysted in the sheet of the Angels characters and names before

— They are* perfect: there is no question

Δ — Are you Vriel.

Than presently cam in One, and threw the brave spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes and apparell of him: and then he remayned all heary and owgly: and styll the spirit was beaten of him, who cam in after him. And that spirit, which so bet him sayd to the hearing of my skryer,

LO, thus are the wycked skowrged

Δ — Are you Vriel, who speaketh that?

VR — I am he. Write down and mark this: for it is worthy

Note Lundrumguffa skourged spiritually

worthy of the Noting.
This was thy persecutor Lundrumguffa. I browght him hither: to let the see, how God hath ponished thy enemy
Lo, thus, hath God delt for the: Lo thus haue I delt for the: Thank God.

Δ — blessed be his holy name, and extolled, world with out ende.

E.K. — he drew the wycked spirit away, by the leggs, and threw him into a great pitt. and washed his hands, as it were, with the sweat of his ~~hed~~ own hed. for he seamed to be all in ~~[illegible]~~ a sweat.

Δ — Here vppon, my skryer saw Vriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and ioyntly these two said to gether. Glorifie God for euer. And than Vriel did stand behinde: and the other did set down in the chayre, with a swoorde in his right hand: all his hed glystring like the Sonne. The heare of his hed was long: He had wings: and all his lower parts seamed to be with feathers. He had a roabe vpon his body: and a great light in his left hand. he sayd

Michaël — We are blessed from the begynning: and blessed be the name of God for euer.

Δ — My skryer saw an innumerable Company of Angels abowt him: And Vriel did lean on the square Table by.
He that sat in the chayre (whom we take to be Michaël) sayd Then:

— Go forward: God hath blessed the
I will be thy Guyde
Thow shallt atteyne vnto thy seeking
The world begynneth with thy doings
Prayse God.
The Angels vnder my powre, shall be at thy commandement
Lo, I will do thy murs for the
Lo, God will do thy murs for the
Thow shalt see me: and I will be seen of the
And I will direct thy liuing and conuersation
Those that sowght thy life, are vanished away.

Lundrumguffa

Put vp thy pen.

Δ — So he departed.

Δ — Gloria, laus, honor, virtus et Imperium
Deo immortali, invisibili, et
Omnipotenti, in saecula saeculorum
Amen

Martij 14. Wensday. mane circa horam 9

Δ — Being desyrous to proceede in this matter, by consent, we bent
our selues to the Action. And after that E.T. had called Vriel
and saw him, I cam to the desk from my oratorie.
There did contynually appeare, the chayre and the Table
I than being affrayde that any other shold come into the stone,
in stead of Vriel, did ernestly require the Spirituall creature
appearing, to show who he was, and what was his name.
At length he answered, and sayde to the hearing of E.T.

* Agrippa hath so, Cap. 24. Lib. 3. occultae philos.

VRiel is my name, with diuerse called *Nariel.
Stay.

Δ — Then he went away, for a while: and cam agayn, and sayd thus.

VR. — The strength of God, is allwayes with the.
Dost thow know, what thow writest?

Δ — In two senses, I may understand it: eyther that the good
Angel Gabriel is allwayes with me, though invisibly: or els
that the strength, and mighty hand of God, allwayes is my defense.

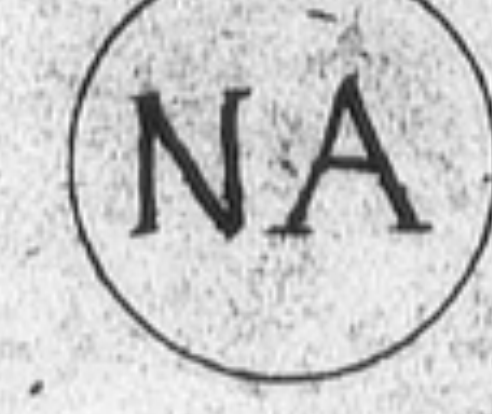
Δ potius erat dicendum Michaël: Nā, Gabriel est Praeualescentia Dei: et ita, fortitudo quidem, sed altioris gradus.

VR — Fortitudo Dei, tecum semper est.

Δ — He went away agayn, and cam agayn, following or waiting on
an other. and before that other, was a man hauing his hed all
couered with blak. Then he that cam so in the middle, did sit
down in the chayre, and spake this worde following:

Mi — Note

Δ — This was Michael, with his sword in his right hand.
Then cam Vriel to the man (hauing his hed all hyd, as it
were in a blak hode) and toke of that blak hode: and then
lifted up the Table cloth. He looked under it, and put it down
againe: and lifted it up again. The man stode still before
Michael. Then Michaël rose; and toke of all the mans
clothes, and left him, as it were, onely in his shirt
Then Vriel toke a little round Tablet, as it were, of the
bignes of a Sixpence, hauing
two letters in it, thus:



and gaue it to Michaël.
Vriel lifted up the Table cloth:
and, from thence, semed to take
apparaile, and put on the man. it semed to be sylk and
very full of wrynkles, or plights. And the man kneeled, and held
up his hands. Vriel toke like a Lawrell bush, and set uppon
the mans hed. And than the man kneeled before Michaël
Michaël toke the round thing, with the letters: and gaue it the
man to eat: and he did eat it

VR — Lo, things are couered.

Δ — Then he couered the Table and plukt the cloth ouer it, down
to the grownd, on euery side. The man rose up: And Michael
dubbed him on the hed with his sworde. Then the man stode up
Then

Then the man turned his face toward E.T. the skryer. and the
man did resemble me (John Dee) in countenance. And then
he turned to Michaël agayn.
Michaël wrote uppon the mans bak, thus,

ANGELVS TVÆ PROFESSIONIS.

de Agrippam Triplex hom[illegible] custod. Lib. 3. cap. 22.

Δ — Then E.T. asked me, yf there were such Angels of a mans
Profession: and I answered yea; as in *Agrippa and other, is declared

Mi — Leaue your folly: Hold thy peace.
Haue you not red, that they that cleaue unto God, are made
like unto him.

Δ — yes, forsoth.

Mic — Thow canst better to lern, and not to dispute.
Laudate Dominum in operibus suis.

Δ — The man kneled down, and so went out of sight.

Mi — He hath eaten strength against trubble: He hath eaten
nothing: and in eating, he hath eaten all things. The name*
NA be praysed in trubbles.

Vide Reuclinum de Verbo mirif. [illegible] de nomine NA

Δ — Now Michael thrust out his right arme with the sword: and bad
the skryer to loke. Then his sword did seme to cleaue in two:
and a great fyre flamed out of it vehemently. Then he toke a
ring out of the flame of his sworde: and gaue it, to Vriel: and
sayd, thus

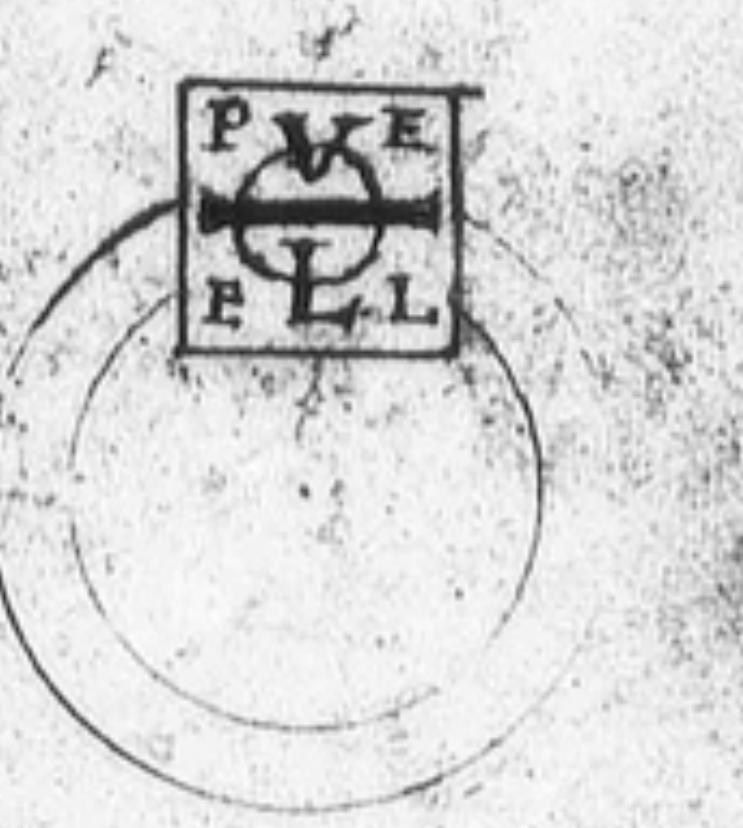
Mi — The strength of God, is unspeakable. Praysed be god
for euer and euer.

Δ — Then Vriel did make cursy unto him.

Mi — After this sort, must thy ring be: Note it.

Δ — Then he rose, or disappeared, out of the chayre, and by and by,
cam agayn, and sayde, as followeth.

Mi — I will reueale the this ring: which was neuer reuealed
since the death of Salomon: with whom I was present. I was
present with him in strength, and mercy.
Lo, this it is. This is it, wherewith
all Miracles, and diuine works and wonders
were wrought by Salomon: This is it,
which I haue reuealed unto the. This
is it, which Philosophie dreameth of.
This is it, which the Angels skarse know.
This is it, and blessed be his Name:
yea, his Name be blessed for euer.



Δ — Then he layd the ring down uppon the Table: and sayd,
Note.

Δ — It semed to be a Ring of Gold: with a seale graued in it.
and had a round thing in the myddle of the seale and a thing
like a V, through the top of the circle and an L, in the
bottome and a barr ▬ cleane through it: And had these
fowre letters in it, P E L E.

Vide Reuclinum [illegible] de Verbo mirifico de nomine PELE

After that, he threw the ring on the borde or Table: and it semed
to fall

to fall through the table: and then he sayde, thus,

Mi — So shall it do, at thy commandement.
Without this, thow shalt do nothing.

The use of the Ring

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders, from generation, to generation.

Δ — Then he went away: and cam in agayn by and by.

Mi — Note

Δ — Then he brought in the Seale, which he shewed the other day: and opened his sworde, and bad the Skryer, reade; and he red EMETH
Then the sword closed up agayn: and he sayde

De Sigillo Emeth Vide Reuchlini Artis Cabalisticae lib. 3. et Agrippa lib. 3. Cap. 11.

Mi — This ~~do~~ I do open unto the, bycause thow mervayledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ — Then the Seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diverse fashions of this seal: and I found them much differing, one from another: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi — Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is knowen to God. I have no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue. yea you shall see me in Powre, and I will viset you in HOPE
Bless you the Lorde, and follow his wayes, for ever.

Δ — Then he went away: and URIEL followed him.
And then I sayde to my skryer: It were good, we had ever some watchword, when we shold not loke for any more matter at theyr hands, every tyme of theyr visiting of us.
Whereuppon, (unlooked for, of us,) he spake agayn.

Mi — We lead tyme, Tyme leadeth not us:
Put up thy pen.
The Name of God, be blessed for ever.

Δ — Then they lifted up theyr hands to hevenward (which heven appeared allso in the Stone) and turned toward us, and sayde

Valete.

Δ — So they departed: and at theyr going, the chayre, and the table, in the Stone, did seme to shake

Δ — Soli Deo oīs honor
Laus et Gloria.
Amen.

Martij 15. Thursday. Hora 1 1/4 a meridie.

Δ — After EK his calling into the Stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ — I being desyrous, to know who he was, and his name, I requested him earnestly thereto. but he answered, as followeth.

13

— Invocate nomen Domini, et agnoscetis eum

Δ — Then I prayed the psalme, Deus misereatur nri, et benedicat nobis &c. after that, he sayd

— I am mighty.

Δ — Bycause he delayed to declare his name, EK the Skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to expresse his name: and he answered in speche

— So I will by and by

Δ — Then he semed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth.

— I am mighty, and working wonders: I am SALAMIAN.

SALAMIAN.

Δ of Salamian you may rede, in the Call, Diei Dominici in Elementis Magicis Petri de Abano, there called Salamia.

I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with ~~reverence and~~ feare and reverence. My name is SALAMIAN: Mighty in the Sonne: worker of wordly actions, aswell internall, as externall: knowen unto God: whose name I know, and bless for ever.

Δ — Then appeared a big flame of fyre by him in the ayre

Sal — Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the Vertues Adonay ~~our~~ comming. Blessed be God, in the highest. Amen

Δ — He toke the forsayde flame of fyre, and flung it up into the heven ward.

Mamon.

Sal — Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wikednes, against the Lord, and against his anoynted. But he dyeth: blessed be God for ever. Drive him away

Δ — It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working.

Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting, and approaching to our bodys: and skorning, and grasping at us.

Sala — God determing his mysteries, by Arte and vertue

Δ — Then he willed me very erstly, to drive them away. And I prayed fervently. And there semed One to come into the stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the stone, all white
Salamian reached this white one a Cup.
The white man held up the cup: and sayd, as followeth,

— Lo, this is my name.
God shall bless you. Fear not. your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of

Raphael

your

De OCH, vide in libello Arbatel ☉

your Direction, which is called OCH.

Δ —— This name he spake: he shewed it allso on the Table (before him) written.

Raph —— He is mighty in the Sonne beams. He shall profit thee hereafter.

Δ —— Then cam in an other, and sat down in the chayre: and he sayde, as followeth.

—— The strength of God liveth: and God raygneth for ever.
I am Fortitudo Dei.

Δ —— Why, then, you are Gabriel: and I toke you hitherto to be Michael. Michael. How shall I then amend my boke, in respect of your name, allwayes before, written Michael?

For. Dei —— What thou hast written, that hast thou written: and it is true.
^is true Write down this name POLIPOS.
^Dost thou understand it?

Δ —— No, God knoweth.

For. Dei —— When that day commeth, I will speak with thee. If thou observe that which I have* commanded thee.
As truely, as I was with SALOMON, so truely will I be with thee.

* Perchance he meaneth the Cownsayle of Amarzel: before specified.

Δ —— Then cam in an other: whom we toke to be Vriel: for he went went allso, as he was wont, and leaned at the Table.

For. Dei —— Serch for wisdome and lerning, and the Lord will deliver it unto you.

Δ —— I wold to God, I knew your name truely, or what peculiar letter I might set for you, to Note your words and Actions by.

For. Dei —— Name I have none, but by my office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the heavens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders.
and so was this, whome God had appointed unto him.
The divines know his name: and he is not hidden from the face face of the erth: His name is written in the boke which lyeth in the wyndow.

* This is Elementa Magica Petri de Abano printed with Cornelius Agrippa, which lieth in my oratorie [illegible] under my [illegible].

Δ —— Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

For. Dei —— I have sayde.

Δ —— What order will you appoint unto us two, in respect of our two beings togither? My frende here, may have other intents and purposes of his affayres, then will serve for me, for for his ayde having in these Actions.

For. Dei —— Joyne in prayers. For God hath blessed you. Do not Consider these Mysteries.

Δ —— Then they in the stone used talk togither: but not well to be be discerned of the eare of E.T.
At length F.D talked very much, and speedily to E.T. and disclosed unto him (which he expressed not to me, at the stone, but afterward) all the manner of the practise, and Circumstances about the Action intended, with the Gold Lamin, the ring, the seales &c. And after I had spoken somewhat in requesting him, to shew me the manner, how I shold artificially prepare everything spoken of, he sayd

F.D

Blessed be God, who revealeth all Mysteries + &c ^

I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel
Whose powre, is with us: but he not here. &c
Use Patience.

Vr —— I lived with Esdras: I lived in him, in the Lord, who liveth for ever.

Raph —— I lived with Tobie: Tobie the yonger. 14

Δ —— This was the white creature, that spake this.

F.D —— We Live in the Lorde: who be praysed for ever.

Δ —— I stode silent a good while.

F.D —— What wilt thou?

Δ —— I did attend, what you wold say.

F.D —— I have sayd.

Δ —— I have byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: even tyll my body shold be redy to synk down for weariness, before I wold give over. But I feare, I have caused weariness to my frende here.

F.D —— In vertue is no weariness.

Δ —— Now ~~they~~ he stode up, out of his chayr: and he, and they all, jointly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The table and the chayre remayned. And the glyttering sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ —— Glorie, thanks, and honor
be unto the Almighty Trinitie
Amen

[illegible] vppon Saul: for he hath a Respect by [illegible] in his Creation [illegible] kinde [illegible]

Mysteriorum Liber Primus, booke ending here (as I conceive) after wch followes Mysteriorum+ Liber ~~De~~ secundus, but the begining thereof is utterly perished.

+ So it appeares to be by divers Quotations in the foll^{g} Books.

13 X

Mysteriorum Liber secundus.

...thyes,
...to ward a thing
...se is hollow, it is empty and voyde
The God of heven and erth, will send ...
We bring tydings of light. The Lord is ...
NOTE you and we prayse to gither. His name be praysed for ever O
(p. 19) in his Mysteries. O holy and eternall God.

Δ. he bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in, (and there stayd a little) and sayd agayn Benedictus qui venit in nomine Domini 15

Δ Than cam in Michaël, with a sword in his hand, as he was wont and I sayd unto him, are you Michael.

...chael ...rtitudo ...ei

MIC. Dowt not: I am he which reioyceth in him that reioyceth in the fortitude and strength of God.

Δ Is this Forme, for the Great Seale, perfect?

Mi. The forme is true and perfect

The vow required for secresie

Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle never to disclose these Mysteries

Δ yf ~~no~~ no man, by no meanes, shall perceyve any thing herof, by me, I wold think that I shold not do well.

Mi. Nothing is cut from the Chirche of God. we in his Saincts are blessed for ever.

We separate the, from fylthy and wycked persons: We move the to God.

Δ I vow, as you require: God be my help, and guyde, now and ever amen.

MIC. This is a Mystery, skarse worthy for us our selves, to know, much less to Reveale. Art thow, then, so Contented.

Δ. I am: God be my strength.

MIC. Blessed art thow among the Saincts: And blessed are you both.

To E.T. spake

I will pluck the, from among the wycked [he spake to my Skryer]
Thow Commyttest Idolatry
But take hede of temptation:
The Lord hath blessed the. This is a Mystery.

Dee, What woldest thow have?

Δ Recte sapere et Intelligere. &c.

MIC. Thy Desyre is graunted the.

wits
they are Corrupt
I haue byn Used to the wycked
page (20)

I will shew the in the mighty hand and strength of god
his Mysteries are: The true Circle of his eter-
Comprehending all Vertue: The Whole and sacred trinitie
Oh, holy be he. Oh, holy be he: Oh, holy be he.

Circle of Aeternitie

Vriel answered. Amen.

Mic. Now what wilt thow? Δ I wold full fayne procede according to the matter in hand.

40. Mi. Diuide this outward circle into 40 aequall partes: Whose greatest members are fowre. See thow do it presently.

Δ I did so. Diuiding it first into fowre: and then euery of them into ten. He called, Semiel and one cam in and kneled down: and great fyre cam out of his mowth.

Δ Semiel this etymologie, is as [illegible] the Derivatiue, for the Name of God.

Michael sayde, To him, are the Mysteries of those Tables knowne

Michael sayd, Semiel (agayn) and by and by, he sayde, O God thow hast [illegible] and thow liuest for euer. Do not think here I speake to him. Δ He spake that to vs, least we might doute of his last speches; as being spoken to Semiel: which he directed to the aeternall god and not to Semiel. Semiel stode vp, and flaming fire cam out of his mowth: and than he sayd, as followeth.

The Tables

Sem. Mighty lord, what woldest thow with the Tables?

Mi. It is the will of God, thow fatch them hither.

Semiel

Sem. I am his Tables. Behold these are his Tables. Lo where they are.

40 White Creatures

Δ There cam in 40 White Creatures, all in white sylk long robes and they like chyldern: and all they falling on their knees sayd Thow onely art ~~Holy Ho~~ Holy among the highest. O God, Thy Name be blessed for euer.

Δ Michael stode vp out of his chayre, and by and by, all his legges semed to be like two great pillers of brass: and he as high as half way to the heven. And by and by, his sword was all on fyre and he stroke, or drew his sworde ouer all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiel, with a thundring voyce, and sayd Declare the Mysteries of the Living God, our God, of one that liueth for euer.

Sem. I am redy. Δ Michael stroke ouer them, with his sword

Δ Semiel forte significat Nomen meu[m] Deus: Ita quod Tabulae istae sunt Nomen Dei vel Nomina Diuina

---

his sword agayne: and they all fell down, and Vriel allso on knees. And commonly at the striking with his sword, flamyng like lightening did flash with all.

Mi. Note: here is a Mysterie

Δ Then stept forth, one of the 40, from the rest, and opened his brest, which was couered with sylk, and there appeared a great T all of Gold.

very like [illegible] the T thus

Mi. Note the Number. Δ ouer the T, stode the figure of 4, after this manner $\overset{4}{\mathrm{T}}$

Δ The 40, all, cryed, It liueth and Multiplyeth for euer: blessed be his name.

Δ That Creature did shut vp his bosome, and vanished away, like vnto a fyre.

Mi. Place that, in the first place. It is the name of the Lorde.

Δ Than there semed a great clap of thunder to be.

Δ Δ T. in the holy language Gna named Gisg. vide lib. 5. [illegible] et est vltima Alphabeti litera

Then stepped (before the rest) one other of the 40, and kneled as the other did before: and a voyce was herd, saying Prayse God, for his name is reuerent.

Michael sayd to me, Say after me thus

Deus Deus Deus noster, benedictus es nunc et semper: amen
Deus Deus Deus noster, benedictus es nunc et semper: Amen
Deus Deus Deus noster benedictus es nunc et semper: amen

Δ Then the Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared

Δ Δ. Ged lib. 5.

Mi. Write with reuerence, These Mysteries are wonderfull, the Number of his name, and knowledge. Lo, this it is. 9. Behold, it is but one, and it is Marveylous.

Δ Then this Creature vanished away.

Mi. The Seale of Gods Mercy: blessed be thy name.

Δ It semed to rayne, as though it had rayned fyre from heuen. Then one other of the 40 was brought forth: the rest all fell down and sayd. Lo, thus is God knowen.

dr, Deux: Then he opened his brest, and there appered an H (not of so big proportion as the other), with the number of 7 over it.

Mi. Multiplicatum est Nomen tuum in terra

Δ Then that man vanished away as it were in a golden smoke

Mi. Thow must not write these things, but with great deuotion. He liueth. Δ Then cam an other forth. Then all falling down sayde, Vidimus Gloriam tuam Domine. They were prostrate on theyr faces. Then this Creature opened his brest and he had there a Tablet all of Gold (as it were) and there appered a small t vppon it: and the figure of 9 vnder this letter t.

Δ Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that shewer (of the 40) seamed to fly vp into the ayre, like as it were a white garment.

Mi. Illius Gloria sit nobiscum. Δ All sayd, amen: and fell down.

Δ Then stode vp another, and opened his bosom, and shewed on his brest bare (being like sylver) a small h; and he pointed to it, and over it was the number of 22.

Δ Na

Mi. Et est numerus Virtutis benedictus. Δ This shewer went away like a white Cok flying vp.

Angeli Lucis

Videte Angelos Lucis.

Δ There cam an other in, and sayd

Et sum Finis et non est mihi Numerus. Sum Numerus in numero
Et omnis Numerus est mihi Numerus. Videte

Δ Drux

Δ There appeared a small n on his skyn, being all spotted with Gold

Then he

(22)

Then he went away like three fyres, red flaming, and coming to gether in the myddst of the firmament △ [illegible] [illegible]
stone the whole world in manner did seme to appere heaven, [illegible] [illegible]

Mi. (△ he cryed with a lowde voyce) Et est Vita in cœlo

△ Then stepped forth one and sayd, Et ego vivo cu[m] [illegible] [illegible], and with all he kneeled down: and Michael stepped forth and toke of his [illegible] [illegible] [illegible] and he made Cursy and stode up.

Mi. Vivamus Halleluyah O Sanctum Nomen

△ All fell down on theyr faces, and Michael stroke over them [illegible] [illegible] and a great flash of fyre: And this man his brest seemed open [illegible] hart appeared bleading, and therin the letter m, and 6, over it [illegible]

△ Tal. Mi. Benedictus est Numerus Agni

△ Herevppon they all fell down

Mi. Orate indicem △ Herevppon we prayed a psalme; ~~our~~ my skryer saying one verse, and I the other &c.

Mi. Omnia data sunt a Deo. △ Then cam one in, having a round tablet in his forhed and a little o in his forhed: and 22 over it.

△ Med Mi. ~~Et~~ non est finis in illo.

Benedictus es tu Deus △ and then that shewer vanished away: he flew ~~up~~ like a round raynbow knyt togither at the endes.

Mi. Angeli a nomine tuo procedunt Domine

Tu es primus O Halleluyah.

△ One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a ~~△~~ triangle, and in the myddst of it a small a this △a, of pure gold, graven very depe.

△ Vn. Et Numerus tuus vivit in cœlis, sayd the shewer. The number was ~~22~~ 20 over the a

Corrected thus after by Uriel to be 20.

This shewer went away with great lyghtning covering all the world.

Mi. Nomen illius est nobiscum △ He stroke agayne with his sword over them. Then stode one up: who, vppon his garment had an n: and he turned abowt: and on his back were very many (ens) n

△ Drux Mi. Creasti tu Domine Angelos tuos ad Gloriam tua[m] △ over the n, was the nomber of 14. over that n (I meane) which was onely on his brest.

Mi. Et te primus Creavit Deus △ Then the shewer flew up like a star And an other cam in, all his cloths being plucked up: and so seamed naked. He hath a little, a. This a, did go round abowt him: begynning at his fete: and so spirally vpward: and he seemed to be all Clay. over the, a, was the nomber 6.

△ Vn

Mi. Et Creata sunt et pereunt in Nomine tuo. △ and therwith this shewer fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.

Note these 3 parts

Surgit Innocentia ad faciem Dei.

△ Michael did over them agayn with his sworde, and it seemed to lighten He began to speak, and he stopped suddenly, and fyre flew from his mowth

Mi. Innocentium Nomina, et sanguinem vidisti Domine a terra, et Justus es in operibus tuis △ Then cam one in, all with a garment all bluddy. he was like a chylde, he had a ball in his hand of perfume which smoked: and he hath vppon his forhed a little, h,. He bowed to Michaël. and Michael sayd, Numerus tuus est infinitus; et erit finis rerum △ This shewer seemed to powre him self away like

△ Nil

19

like a flud of blud: and his garment flew upward

Mi. Non est illi numerus

Omnia pereunt a facie Dei, et a facie Terræ

† Med

△ Then stepped one forth, and like a water running round abowt him, and he cryeth miserably, O benedictum Nomen tuu[m] Domine. Numerus periit cum illis. △ A little, o, with 18 over it, appered this shewer seemed to vanish away, and to cause a great water remayn over all.

Mi. Lux manet in tenebris. Gloriosum est Nomen tuum.

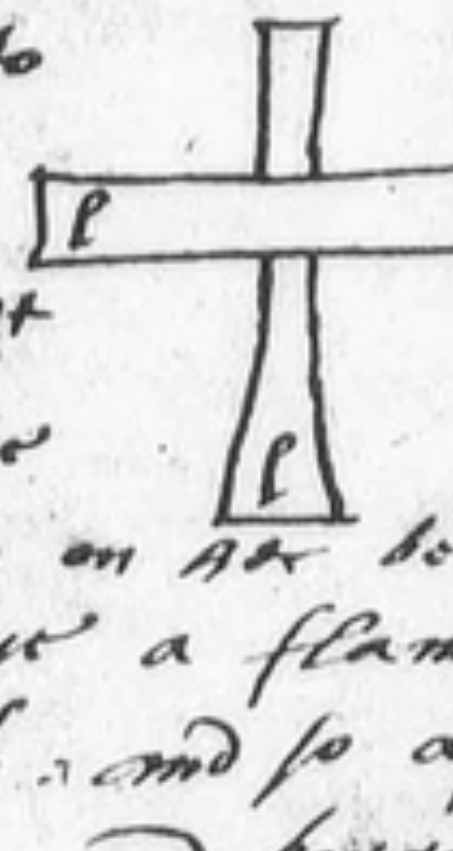
△ Then stept one forth from the rest, who fell down, as theyr manner was.

Note: All the Cumpanies of these 40, stode five togither, and five togither, and so in eight Cumpanyes; each, of fine

△ This was a very white one: the upper partes of his throate, seemed open and there seemed to com out of it fyre, in very many and diverse cullours he sayd Trinus sum.

Mi. Benedictum sit nomen El

△ Vr. △ Than in the myddle of the fyres or smoke seemed an, l, thus placed, on a bluddy Cross. and over the, l, the nomber 26.



△ this shewer seemed to have three mens heds and to vanish away in a myst with a thunder.

Mi. Labia mea laudant ~~[illegible]~~ Dominum

△ Then cam a very fayre yong one in with long heare hanging on hir (or his) sholders: and on her belly appeared a great scotcheon; to her, or him, Michael gave a flame of fyre: and she, or he, did eat it

Mi. Et hic est El: and so appeared a little, l, on the scotcheon. and it waxed bygger and bygger: and a fyre did seme to go rownd abowt it

Mi. Benedicta sit ætas tua: △ and there appeared, 30, vnder the l.

△ There cam a great many of little fyres and did seme to elevate this yong woman (or child) out of sight.

Michael stroke his sword over them agayn, and sayd

Natus est illa Lux

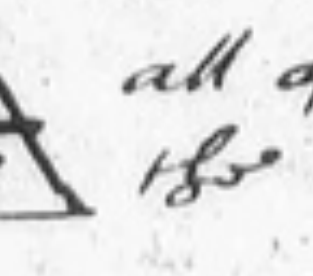
Ille est Lux noster.

△ Drux △ Then stept out an other and opened his white silk garment vppermost: and vnder it, he seemed to be folded vp in a white silk cloth He had in his forhed an, n, in his brest an, n, and in his right hand an, n

Mi. Numerus tuus est benedictus △ They all fell down, saying Numerus tuus est Nobiscum: Nec adhuc novimus finem ~~[illegible]~~ illius Venies cum numero tuo O Vnus in æternum.

△ and they fell all down agayn. This shewer departed clyming vp into the ayre, as if he had clymed on a ladder.

Mi. Linguis suis cognoverunt eum

△ All sayd, Benedictus est qui sic et sic est, throwing vp into the ayre threcornerd trenchers of this fashion  all of gold. The one side of the trenchers was thus marked, and the other side had nothing on.

△ Vr △ Then stept one oute: and fyre cam out and in of his mowth: he kneeled, the rest fell down. This seemed a transparent body: and he had in his eyes a small L: and in his forhed the figure of 8.

Mi. Note this, vnder. I meane the figure 8. this, 8

△ All sayd

(24)

Δ All sayd, Et es verus in operibus tuis. and so he vanished away in a flame of fyre

ged — G

Mi. Gaudete omnes populi eius, gaudete omnes populi eius, abhinc Gaudete. Δ All sayd, Amen.

Δ. Note this to be the first that vanished away, going behynde Michael.

Δ. one stept forth saying, Incipit virtus nostra. he being covered under his robe, all with armor: and hath a great G on his armor. and the figure of 7, over it. He went behynde Michael and so vanished away

Mi. Recte vivite omnes Sancti eius

Δ Don.

Δ One stept forth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little d, and 13 over it. He went behinde the Chayre and so vanished away.

Mi. Hic est Angelus Ecclesiæ meæ, qui docet ille viam meam.

Δ Nd:

Δ There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his modeth a flame of fyre. he had a great H upon his Sworde and under it 22. he went behynde the Chayre

Michael standing up still uppon his leggs, like pillers of brass.

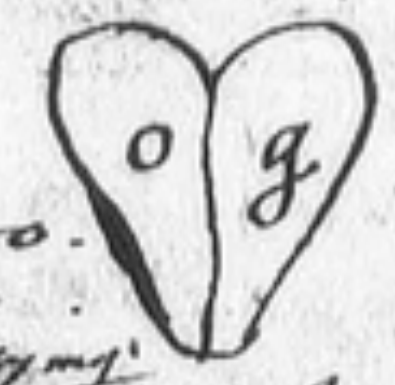
Δ I axed if I shold not cease now, by reason of the folk tarying for us to come to suppe.

Mic. Lay away the world, Contynue your work:

Comiunxit spiritum mentibus illorum

Δ Then stept out one, having under his garment a little Chest, and therin a mans hart rawe: and the hart was thus with two letters, one on the one side, ~~and on the~~ o, and on the other a g. : [Δ as in scotcheons of armes, where the man and ~~the~~ his wifes armes ar joyned by pale, as the heraulds term it.] This shewer shut up the Chest and went his way.

Δ Med ged.



Mi. Numerus illius est sine numero.

Δ Then cam in an other, saying

Tempus est Deum vestrum agnoscite.

Δ Gisg.

Δ This shewed his armes reached down to his fete: he stretched forth his right hand and in it a little, t, and 11 under it.

Mi. Stay, place this, in the second place. This went away.

Δ Gon — cupositiy.

Ymago I write first, but, anciently, and vulgarly both writing and print, you shall finde ymago. though not according to the Latin tong.

Mi Ymago tua, (mors) est amara.

Δ Then cam one in, with a big belly, and fat cheeks: an half sword perced his hart, and a little, y, written on it.

Justus est malis deus meus. Δ the number of 15 under it.

Mi. Place it in the former place.

Mi. Opera fidelium, Delectatio mea. [Δ Then cam one in]

Hic est Deus meus He shewed the letter of O on his naked brest. and the figure of 8 under it. He went away.

Δ Med.

Mi. Ecce, Iniquitas regnat in domo mea

Δ Then stept one oute very lean, all his body full of little e, and under every one of them, 21. He went away behynde the chayre.

Δ Graph.

Mi. Bestia devoravit populum meum, peribit autem in æternum.

Δ Pa — b

Δ Then stept out one in bluddy apparell. all his body full of serpents heds and a b on his forhed, and the number of 10 over it. He went away.

Mi Iniquitas Abundat in templo meo, et Sancti vivunt cum Iniquis.

Δ One very lean, hunger starved cam out, an A on his brest, and, 11, over it and so

---

20 (~~21~~) 18

and so went away.

a lyke ... to be ... + Δ There cam in an other

Mi. Iniqua est terra malitiis suis

Δ Then cam in one who drew out a bluddy Sworde: on his brest a great romayn I, and 13 over it. he went his way.

Mi. Angeli eius ministraverunt Sanctis. Δ Then stept one oute with a trumpet and a little a on it, and over it the number of 8: he went away.

Mi. Regnabit Iniquitas pro tempore. Δ They all cryed Halleluyah

Δ Then stept one forth with a golden crown, and a great arming Sworde his clothing all of gold with a little r on his Sword and, 16, over it and so he went away.

Δ Vnd arrowed it after to be Under

Mi. Nulla regnat virtus sup terra. Δ Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fasshon of these dayes, with great ruffs, cut hose, a great bellyed dublet a velvet hat on his hed, with a fether. and he advaunced him self braggingly. He had burnt into his forhed a little n. and Michael sayd. Non est numerus illius in Cœlis. Δ He went away.

Mi. Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah

Δ Then cam one who put of his white habit: and he toke a Sword, and smote up into the ayre, and it thundred: and he had a seat (suddenly there) very gorgeous of gold and precious stones. he sayd

Regnum meum: Quis Contradicet?

Δ He hath proceding out of his modeth, many little (enns) n. and on his forhed, a great A

Mi. Non quod est A, sed quod contradicit A.

Nec portio, nec numerus eius invenitur in cælo 20

Habet autem Numerum terrestrem.

Mysterium

6

Δ He shewed three figures of, 6, set in triangle thus 6 6

Mysterium nobis reveland...

Mi. Vobis est Mysterium hoc, posterius revelandum.

Δ And there cam a fyre and consumed him, and his chayre away, suddenly.

Δ Mystery had omitted to tell me this, or els, it was not told and I heard but pri... els did after supply it by the Skryer: The first letter of Perturbatur, doth not matter ... of the letter following as other before did.

Mi Perturbatur terra iniquitate sua

This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: having uppon his brest an O, with the number of 10. under it: and so he departed.

Mi. Surgite o Ministri Dei. Surgite (inquam) Pugnate. Nomen Dei est æternum

Δ Then cam two oute together: they had two edged swords in theyr hands and fyre cam oute of theyr mowthes. One had a G, and 5 over it, the other had

[Δ We fell to prayer. wherupon Michael blessed us.]

The other had an h on his sword, and 14 under it. and so they went away.

Mi. Omnis terra tremet ad vocem tubæ illius

Δ. One stept out, and under his habit had a trumpet. he put it to his mowth, and blew it not. On his forhed a little, o, and 17 under it. He went awaye.

Mi. Serva Deus populum tuum, Serva Deus populum tuum Israel, Serva (inquam) Deus populum tuum Israel. Δ He cryed this, alowde.

Δ Fam

Δ One appeared with a fyry sword, all bluddy, his vesture all bluddy his vesture all bluddy. and he had s

Est numerus in numero. Δ He went away

Δ I understand it to be a letter, and the number 5 also. Mi. So it is.

(26)

Δ There cam one in with diverse ougly faces, and all his body skabbed

Mi. Nunc sunt dies tribulationis. Δ He had an a on his forhed and the Number 5 under it.

Mi hic est Numerus predictus.

Vriel also did correct this place with delivering this [illegible] in the place of the other description before

Mi. Audite, Consummatum est Δ He had a great pot of water in his hand and uppon the pot, graven, a with 5 under it. disparsed in fyre.

Mi. Angele praeparato Tubam tuam.

Δ Then cam one oute with a Trumpet. Venit Tempus.
Δ He offered to blow, but blew it not. on the ende of his Trumpet
was a letter a and 24 under it: he went away.
Δ They all now semed to be gon: Michael and all.
He cam in agayn and two with him. And he sayd, Hij duo
Caelati sunt adhuc. They two went away.

Mi. Vale. Natura habet terminum suum
Δ He blessed us and florished his sword towards, and over us:
and so went away: and Vriel after him. who all this while
appeared not.

Δ After supper Mr Talbot went up to his chamber to prayers: and
Vriel shewed him self unto him: and told him that somwhat
was amiss, in the Table or Seale which I had ~~[illegible]~~
bin occupyed abowt this day. And thereuppon, Mr Talbot
came to me into my study: and requyred the Seale or Table of
of me: for he was willed to correct somthing therin, (sayd he).
I delivered him the Seal. and he brought it agayn within
a little tyme after, corrected: both in the numbers, for quantitie:
and some for place over or under: and also in one letter or
place omitted. which I denyed, of any place omitted by me,
that was expressed unto me. And the rather I doubted, uppon
Michael his words last spoken, uppon two places then remay-
ning yet empty: saying Hij duo Caelati sunt adhuc. But
Iff I had omitted any, there shold more than two have wanted.
Whereuppon we thought good to ax judgment and dissolving
of this doubte, by Michael: And comming to the Stone
He was redy. I propounded this former doubte. he answered
Mi Veritas est sola in DEO. Et hec oia vera sunt. But the
you omitted no letter or history that was told you. Δ May I thus recorde it?
skryer omitted to declare unto you.
yt is justly reformed by Vriel: the one being omitted of the describer
and the other not yet by us declared, might make that phrase
meete to be spoken, Hij duo Caelati sunt adhuc.

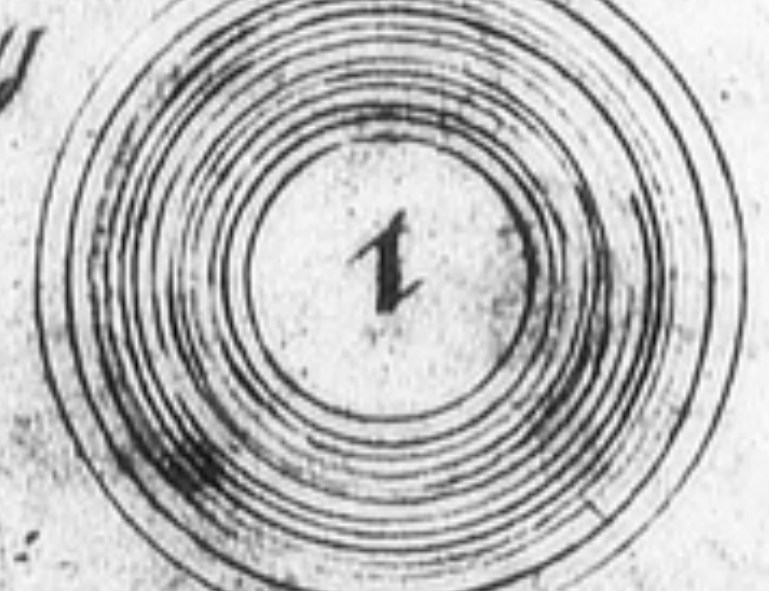
The describer, or the Skryer omitted to tell.

Δ I pray you to make up that one
Mi. Thow hast sayd.
place yet wanting. Then he stode up on his great brasen leggs
agayn: He called agayn: Semiel Semiel. Then he cam,
and kneled down.
Consummatum est. Δ the Shewer (a white man) plucked
oute a trumpet, and put it to his mowth, as though he wold blow: but blew
not. and there appeared at the ende of the Trumpet the greke ω
There arose a myst, and an horrible Thunder.
Mi It is done. Δ Then of the three 6 6 6 before noted, with his
finger he put oute the two lowermost: and sayd Iste est numerus suus.
And Michael did put his finger into the Trumpets ende, and pulled forth a rownd
plate of gold, wheron was the figure of 1. with many circles about
it, and sayd Omnia Unum est.

21

Δ The forme of the World
which appered before,
vanished away: and he
myself went away
And Michael cam and
sat in his Chayr agayn:
and his brasen leggs wer gone.

Semiel



and uppon our pawsing he sayd
Do you know what you have allready written?
Mi. Go forward.
Laudate Dominum in Sanctis eius.

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every letter, conteyneth 7 Angels: :
The numbers are applyed to the letters.
Whom thow dost know the 7 names, thow shalt understand the
7 Angells.

The declaration of the Numbers.

The Number of 4, pertayning to the first T, is a Number significative:
signifying, to what place thow shalt next apply thy eye: and being
placed above, it betokeneth removing toward the right hand. Taking the
figure for the number of the place applyable to the next letter to be
taken. The under number, is significative: declaring, to what place
thow shalt apply the next letter in the Circumference, toward the left hand.
Which thow must reade, untyll it light uppon a letter, without number,
not signifying. This is the whole
So shalt thow fynde the 7 principall Names: knowen with us, and apply-
able to thy practise.

Make experience.

Δ Then telling from $\overset{4}{T}$, 4 more places (toward the right hand) exclu-
sively, I finde in that fowrth place, from, T (but being the fifth fro the
beginning, and with the begynning) this letter h: with 22, over it.
Therfore, I procede to the right hand, 22 places: and there I finde
A, and 11 over it. Going then toward the right hand 11 places farder: I finde
a little a with 5 under it: by reason of which under place of 5 I
go toward the left hand, 5 places exclusively; where I finde o with
10, under it: whereuppon I procede to the left hand, farder by 10 places
and there I see the letter t, and 11, under it: and therfore going
to the left hand 11 places, I see there the letter h alone without
any number. Wherfore, that letter, endeth my word, and it
is in all. ThAaoth: ys this, as it shold be?

Cal.

Mi. That is not the name. Thow shalt understand all in the next
Call. The Rule is perfect. Call agayn within an howre.
and it

Note these doings to be accounted Calls

and it ſhalbe ſhewed

Δ The howre being come we attended Michael his return to make the Practiſe evydent of his first Rule

Mi: Salute.

Thow diddeſt erre: and herein haſt thow erred: and yet notwithſtanding no error in the, bycauſe thow knoweſt not thy error.

Underſtand, that the 7 Names muſt comprehend, as many letters in the whole, as there are places in the Circle. Some letters are ſignificative of them ſelves: in dede no letters, but dubble numbers being the Name of God. Thow haſt erred in the firſt name, in ſetting downe Aa; that is, twiſe a together, which differ the word. Which thow ſhalt Note to the ende of thy work: Where ſoever thow ſhalt finde two aa together, ther the firſt is not to be placed within the Name, but rather left with his inward powre. Thow ſhalt fynde 7 Names proceeding from three generall partes of the Circumference. My meaning is, from three generall letters: and onely but one letter, that is, this letter A. Account thow, and thow ſhalt finde the names iuſt. I ſpeak not of any that come in the beginning of the word but ſuch as light in the myddſt: Prove: prove: and thow ſhalt ~~ſee~~ ſhall ſee. Whereas thow haſt [go], it is to be red [og]. This is the whole.

Dubble Nūbers.

Note.

Δ Note 7 names, proceding from 3 generall places of the Circumference or 3 generall letters, being but one letter; and that, A.

Δ I have red in Cabala of the Name of God of 42 letters: but, not yet of any, of 40 letters: That of 42 letters is this

אב אלהים בן אלהים רוח ~~[illegible]~~ הקדש אלהים

שלשה באחד אחד בשלשה

id eſt: Pater Deus, Filius Deus, Spiritus Sanctus Deus: Tres in Uno, ~~[illegible]~~ et Unus in tribus. Vel Trinitas in Unitate et Unitas in Trinitate.

or this אב אל בן אל רוח הקדש אל אבל לא שלשה

אלהים כי אם אלוה אחד

which in latin, is, Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres Dii sed Unus Deus.

And as this is of God, Unitie in Trinitie, ſo of Chriſt onely (the ſecond perſone of the Divine Trinitie) the Cabaliſts have a nomen explanatum of 42 letters, on this manner.

כאשר הנפש המשכלת והבשר אדם אחד

כן האל והאדם משיח אחד

that is in Latin Sicut anima rationalis, et caro, homo Unus, ita Deus Deus et homo, Meſſias Unus.

Δ Vide Galatinum, lib. 3°. cap. 11.

I am not good in the hebrew tung; but, you knowe my meaning.

Mi: The letters being ſo taken oute, being a name, and a nūber, doth certefye the old rule of 42 letters, when you reſtore them in agayn:

Δ 42, are here in potentia, but, non Actu

Mi: Note, Oute of this Circle ſhall no Creature paſs, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This ſhall thow prove to be a myſterie unknowen to man.

The vertue ſtrength of this Circle.

Beaſtes

Beaſts, birds fowle and fiſh do all reverence to it. In this they were all created. In this, is all things conteyned. In tyme thow ſhalt finde it, in ADAMS Treatiſe from Paradiſe. Looke to the Myſteries: for they are true. A and ω. Primus et Noviſſimus; Unus ſolus Deus Vivit nunc et ſemper: Hic eſt, et hic erit: Et hic, ſunt NOmina ſua Divina Dixi.

Thow art watched all this night: Who is even now at the Dore: Clerkſon.

Bleſſed are thoſe, whoſe portion is not with the wicked 22

Benedicamus Dominum. Halleluyah.

Tueſday the 20 of Marche circa 10ª mane

Δ Are you Uriel?

Ur. I am. We thank the for thy great good will — [Δ. I had made, and written, and corrected certayn prayers to them.]

We cannot viſet the now. At the twelfth howre thow ſhalt uſe us.

Δ. Fiat Voluntas Dei.

A meridie: circa 2ª

Δ At the twelfth howre, my partner was buſyed in other affayres, and ſo contynued tyll abowt 2 of the clok. When, we comming to the ſtone, fownd there Michael and Uriel. but Michael ſtrayght way roſe up and went out, and cam in agayn, and one after him, carrying on his right ſhulder, 7 little baſkets, of gold they ſeamed to be

baskets

Mi. — Shut up your dores. Δ I had left the uttermore dore of my ſtudy, open: and did but ſhitt the portall dore of it

Δ He toke the 7 baſkets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were

Mi. Ecce, Myſterium eſt. Benedictus Dominus Deus Iſrael.

Δ Therewith he did ſpred oute, or ſtretch the Canapy. Whereby it ſeamed to cover all the World [which ſeemed to be in the ſtone allſo, heven, and erth] So that the Skryer could not now ſee the heven. And the baſkets, by equall diſtances, did ſeeme to hang in the border of the horizon

Mi. What wold you have. Δ Sapientiam

Mi. Rede the names thow haſt written. Δ I had written theſe according to the Rule before given, as I underſtode it.

Thaaoth
Galſas
Gethog
Horlwn
Innon
Aaoth
Galetſog

Mi Loke to the laſt name. Δ I had written, (as ~~ye appointed~~) Galetſog

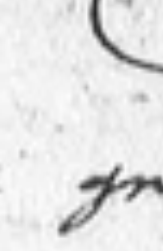
(30)

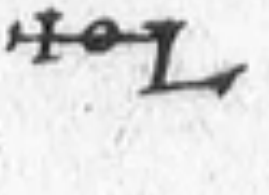
by misrekening the number. Then I found it shold be Galethog with an h and not s.

Mi. Lo, as thow hast erred. They are all right, but not in order. The second is the first (his name be honored for ~~ever~~.) The first here, must be our third. and the third here, must be our second: thus set downe.

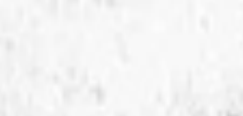
1. Galas.
2. Gethog.
3. Thaoth.
4. Horlwn.
5. Innon.
6. Aaoth.
7. Galethog.

Mi. Work from the right, toward the left, in the first angle next unto the circumference

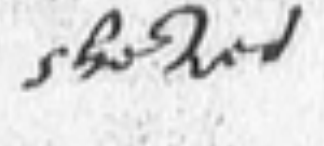
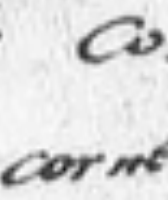
Δ He shewed than, thus, this letter 

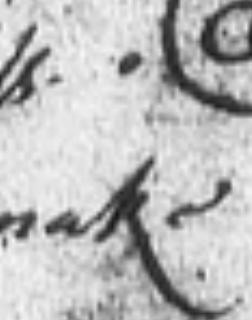
M. Make the number of 5 on the right hand (that is, before it) at a reasonable distance, thus  5

Δ After that he shewed the second letter, a great roman A, thus, AT 24

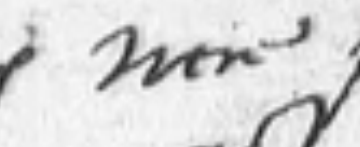
Then he shewed  30

Then —— XE 21

Then ——  9  14

Then he shewed this compound letter, with the circle and cross. 

He willed me, at each corner of these segments of circles, to make little crosses and so I did.

Δ After every of the 7 letters shewed he did put them up in his bosom assone as he had shewed them fully. The plates wheron those letters were shewed, ~~were of the same principall seale~~ hath the forme of the segment of a circle, thus : and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ After this, one of the 7 baskets, (that which is in the east) cam to Michael. and he sayd.

Mi. Seal this: For This was and is for ever

Δ Then he stode agayn on his leggs like brason pillers, and sayd

Mi. Oh how mighty is the name of God which rayneth in the heavens. O God of the faithfull, for thow raynest for ever.

Δ he opened the basket, and there cam a great fyre out of it

Mi

---

(31)

Mi. Divide the 7 partes of the circle next unto that which thow hast done, every one, into 7.

21

Note (for the tyme will be long) Seven, rest in 7: and the 7, live by 7: The 7, govern the 7: And by 7, all Government is: Blessed be he: yea blessed be the Lord: praysed be our god: His Name be magnified: All honor and Glory be unto him now and for ever. Amen. 23

Note of 7 Baskets

1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 fethers which were on his brest. that first father was on the left side

Mi. Note. there is a mystery in the Seven. which are the 7 governing the 7 which 7 govern the earth. Hallelujahs.

Mi. Write the letters. Δ Now, a small l in the second fether. Then he covered those first two fethers, with the other fethers

the third an l like the other: then he covered that allso.

the fowrth an R. he covereth that

the fifth a great roman H. he covereth it.

the sixth fether hath a little i. then he hid that feather.

the last feather had a small a.

Mi. Prayse god. ~~Δ we prayed.~~

Δ Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

Δ Then he lift up his sworde over us, and bad us pray. Δ we prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him. and he pluckt out a white byrd, much bigger than the other. as big as a swan: with 7. fethers on the brest

Mi. Dixit, et factum est

Mi. Note. Δ The first feather hath a little d, on it: and it went away: the next a Z great as the first.

Then a C great

Then a little a

Then an other little a

Then a feather with a little e.

Then one with a little b. Δ Then he covered them all.

Mi. Thow hast truth.

Δ Then he put up the fowle into the basket, and hung it up by the other in the ayre.

Δ Than the third Basket cam to him: and he toke out a byrd all grene as grass. Like to a peacok in form and bygnes.

Mi. Et vivis tu cum illo: et regnum tuum cum illis est

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi Pray.

3. Mi. Note. Δ on the first feather a small p

Then a small a

a little u

Then a small p

Then a small n

then a small h

Then a small r. Then he put the fowle up into the Basket ag

Δ. Then there cam an other basket to his hand

Mi. Dedit illi potestatem in cœlis

Potestas illius magna est.

Orate. Δ We prayed

4 Δ. Then he plukt out a fowle, greater then any of the other like like a gryphon (as commonly thy are ~~[illegible]~~ figured) all red fyry with skales like brass. Then on seven skales, appered lettres.

Mi. Note. Δ first a little h.
a little d
a little m
Then a little h
Then a little i
Then a little a
Then a little i

Δ Then he put vp the fowle, & hung the basket in the ayre.

Δ Then there cam an other Basket to him

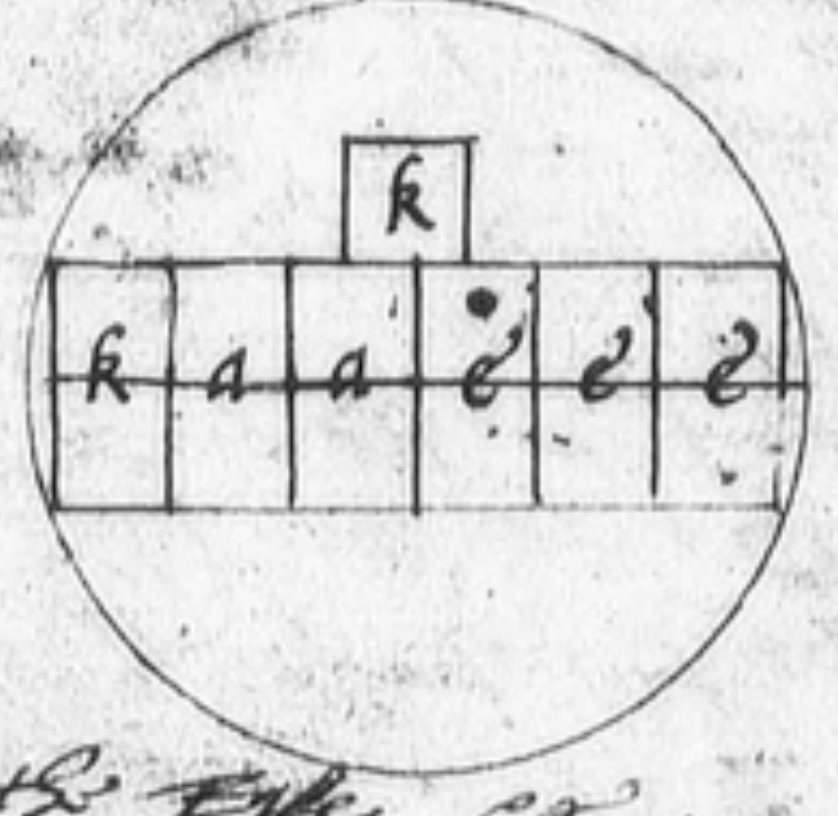
[Δ Note: all this while the firmament semed to be seen]

Mi. Magnus est DEUS in Angelis suis.

et magna est illorum potestas in Cœlis

Orate Δ we prayed

5 Δ Then he plukt out a bird like an Egle, and his body like Gold and he had a little Circle of fethers on his brest: and in it, betwene betwene fowre parallel lines, twelve equall squares. and on the top, in the myddle, one, ~~equall~~ like the other twelve, thus.



Δ Then he put vp the Egle &c.

Δ Then cam an other Basket.

Mi. Nuncius tuus est magnus in cœlis

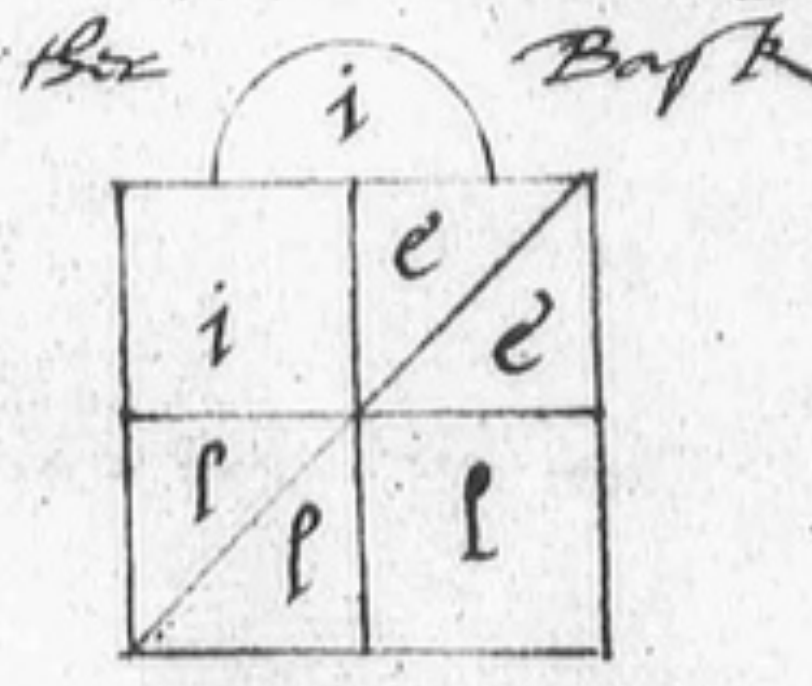
Orate.

Δ He, and the Basket that wer opened, shut, and set aside, semed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn. and went awaye agayne. Then cam VRIEL and held the Basket. and his leggs semed to be such great tall pillers of Brass. as Michael did stand on before.

Δ. Michael brings the sixth name [illegible]

VR This is a Mysterie. He is here, and not here. Which was here before.

6. Δ He opened the Basket and plukt out like a phenix [or pelican] of the bygnes of a Swan: all fyrie, sparkling: His byll is bent into his brest: and it bled. In his brest was a quadrangle made with his own fethers, thus. He put it vp, and hung it by the other Baskets



Then

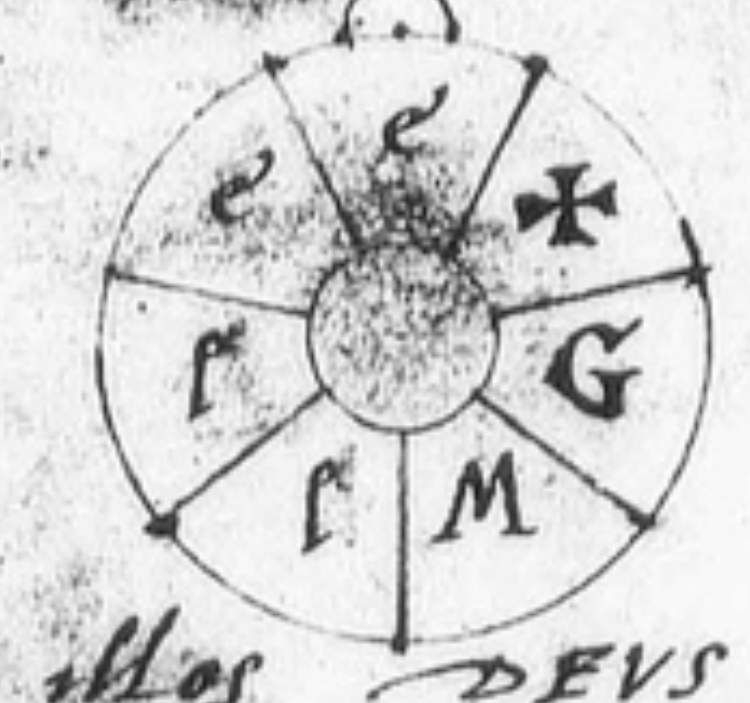
Then cam the last Basket. Vriel stode still: and sayde

VR: Dedit angelis potestatem in Lumine Cœli.

Orate. Δ We prayed

7. Δ Then cam Michael and toke the Basket of Vriel: and becam standing on the great brasen legs, as before.

Δ He toke out of the basket a strange fowle with many wings this fowle had in his forhed a Tablet of this fashion



Mi. Et Comunxit illos DEVS in Vnum.

Δ All the Baskets flew vp: and so the Canapie vanished away: and the Heavens appered.

Δ. Now he cam and sat down in his chayre

Vriel Δ. Michael sayd to Vriel: it is thy part, to expound these Mysteries: Go to, in the name of our God.

Δ Vriel cam and stode before him and sayde: What will you: O our fellows, and servants to GOD? What will you?

By contynued and ancient prayer. Δ Perfect knowledg and understanding, such as is necessary for us.

VR. Looke vppon, and see if thow canst not vnderstand it: We will depart for a little space: and come to the agayne

Δ So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it

Δ After a quarter of an howre, Michael and Vriel cam both agayne

Mi. Loke into the 7 angles next vnto the vppermost Circumference.

Δ Vriel cam and stode before Michael.

Note these manifold and great Mysteries & and mark these 7 double crosses, and these 7 letters.

VR Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in SUBSTANCE to the FATHER: in forme, to the SONNE: and inwardly to the HOLI GHOSTE. Loke vppon it: it is one of the Names, which thow hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; knowen to none, but him self: a sufficient BOND to vrge all Creatures to life or death, or any thing els conteyned in this world. yt banisheth the wicked, expelleth evyll spirits: qualifieth the Waters, strengthenneth the Iust, exalteth the righteous, and destroyeth the wicked. He is ONE in SEVEN. He is twise THREE He is Seven in the Whole. He is Almighty. His Name is everlasting. His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.

Note this Bond.

Δ He is twice three that is 6 and one

VR

Thou must refer thy numbers Born conteyned, to the Upper Circle. For, From thence, all things in the inward partes, shalbe comprehended.

Looke if thou understand it

Δ I finde it to be GALETHOG

VR. It is so. Δ I thank God and you, I understand now (allso) the numbers annexed.

VR. As this darknes is lightened, by the Spirit of God, herein; So will I lighten, yea so will the Lord lighten your imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

VR. To the next part. Δ Michael sat still, with his sword in his hand

7 Angels.

VR. The parte wherein thou hast labored, conteyneth 7 Angels. Dost thou understand it? Δ Not yet. VR. Oh how far is mans judgment from Celestiall powres! Oh how far are these secrets hidden from the wycked! Glory be unto him, which seeth for ever. Δ. Amen, Amen, Amen.

VR Note. We cannot tary long. Thou must set down these letters onely, by 7, in a square paper thus.

[illegible] by Vriel [illegible]

VR. Rede ———— Begyn at the first, and rede downward.

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	✠

Δ I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michaël, Gabriel.

VR. Thou hast red right.

Δ prayssed be God.

VR Thus dost thou see, how mercifully God dealeth with his servants.

48. letters are here: and One is noted by the Cross: which maketh the 49. Vide A° 1584 [illegible]

72: Vertues multiplyed by 48 giue 3456

of this Cross and Angels

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thou shalt know: skarse yet revealed to the World.

Vriel and Michael ioyntly together pronounced this blessing onely.

VR }
Mi. } We bless you: your {
sowles
Harts
Bodyes
and all your doings

Δ Michael with his sword, and flame of fyre florished over our heds. Yet I will thy much shew you, for your comfort beside. What seest thou? Δ he spake to the skryer. and he sawe an innumerable ~~angels~~ multitude of Angels in the chamber or study about us. very beutifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever. Man is frayle. Fare well. ☾ He went

Innumerable multitudes of Angells.

Δ of this sentence [illegible] therfore consider

The L. Mounteglas bokes.

go for the bokes, els they will perish. Δ He ment that my partner Ed. Talbot, shold go to fetch the bokes from Lancaster (or therby) which were the L. Mounteglas bokes. which Mr Mort got hath whereof mention is made before.

Ended hor. 4. a meridie
Tuesday the 20 Marty
1582

Wensday. 21. Marty, circa 2a a meridie

Note this Trumpeter.

Δ After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he usually did). He semed to be a Trumpeter: he was all in white, and his garments bespotted with blud. He had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet semed to be gold. The sound therof was very playne.

We were commanded Not to ax of the apparayle of Michael.

Δ I axed of my skryer, ~~how~~ in what manner Uriel now shewed, and Michael likewise. Then Michael sayd, I warned thee for asking of my apparell or manner.

Et hæc est Gloria illius, quæ non cernuntur ab impijs

Mi. Quid vultis? Δ Iuxta voluntatem Dei, sapientiam nobis necessariam. &c

Mi. Sapientia mundi, nihil est, peribit autem in æternum

Veniat æternitas DOMINI, ab universis mundi partibus.

Venite, Venite, sic vult DEUS ADONAY

anaël.

fac officium Phanaël.

Δ This Phanael was the Trumpeter (above mentioned) who therupon blew his Trumpet, lustily, turning him self round about, to all the world.

Then, from 7 partes of the world, (being equally divided about the Horizon,) cam 7 Companyes of Pillers all of fyrye cullour glittring. And every Company of pillers high and great and as though they were Pillers of fyre.

The Heaven, the Sonne, and Mone, and sterrs semed to tremble.

Mi. Multiplex est Deus noster.

Mi. Mark this Mystery. Seven comprehendeth the Secrets of Heaven and erth: Seven knitteth mans sowle and body together (3, in sowle, and 4 in body)

In 7, thou shalt finde the ~~Trinitie~~ Unitie:

In 7, thou shalt finde the Trinitie

In 7, thou shalt finde the sonne, and the proportion of the Holy Ghoste. O God, O God, O god, Thy Name (O God) be prayssed ever, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ Amen, Amen, Amen.

7 Thrones Trumpets Angels

Mi. In 7, God wrought all things.

Mi. Note

Note · In 7, and by 7 must you work all things

O Seven tymes Seven, Veritie, Vertue and Maiestie

I Minister by thy licence. This expownd, by thy Vertue (Δ Michael spake that, pointing to Uriel.)

Δ Michael and Uriel both kneeled down, and the Pillers of fyre and brasen cullour, cam nere, rownd abowt them uniformly

Mi. Sic est DEUS noster

Δ One of the pillers leaned down toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an S

Δ Then leaned down 6 Pillers more: and Michael, cryed lowd

Unus es DEUS noster, Deus Deus noster.

Δ Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned

Mi. Note. Δ There appeared a great

S
A
A
I

Δ Then the sides closed up, and hid those letters first shewed.

After that appered two letters more

E
M

Δ He made cursy, and semed to go fromward, and vanished away.

E 8

Musepiop est.

Δ The 8 Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to heven wards.

NOTE Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Δ Michael with his sword, Cut them asunder: and cryed out,

Away you workers of Iniquitie

Perijt Malus cum malis.

Note the intrusion of Error by the wicked powers of Sathan.

Δ The pillers fell down, and the grownd swallowed them up.

Tanta est tua audacia Sathan

Sed DEUS noster vivit.

Δ The Pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying. NÔN SUM

Non sum I understand the refusall of these two intruded pillers.

Δ Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd SUM

Δ Then one of the Pillers stode higher then his fellows, and Michael opened all the tops of them, and sayd

Orate. Δ We prayed.

Mi. Write the Name down in the Tables.

Δ Then he toke of, 3 of the heds of the Pillers, and sett them downe and there appered, B T Z, great letters in hollow places like square Cumfet boxes.

Mi. Ista sunt secreta secretorum

Invocate

BRITISH MUSEUM

Note Prayer

Invocate Nomen eius, aut nihil agere possumus.

The Key of Prayer openeth all things. Δ We prayed.

Δ Then the other 4 pillers, bowingly shewed 4 letters thus, K A S E, and the number 30 with a prik under

Then the Pillers ioyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, sic sic.

Mi. Place these in the table. Δ I wrote. and he sayd, Thow hast done right

Laudate nomen Domini qui vivit in aeternum.

Δ A voyce cam out of the next Cumpany of the 7 pillers (ioyning them close togither) saying IPSE.

Mi. Et Misericordia tua Dn̄e magna est

Δ Michael kneled when he sayd this

Δ Michael shewed out of 4 of theyr heds, of the pillers (and with all sayd) NO, NOT the Angels of heven, but I, are privie of these things: Δ So there appeared, 4 letters, H E I D.

Δ Then the other 3 pillers were opened and had E N E on theyr tops

Dominus collocatur in numero suo.

Δ The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce. Vivo sicut LEO in medio illorum

Mi. Est tua potestas magna est ubiq;

Δ Then Michael pluckt of, five of the tops.

There appered D: then they ioyned all togither: then appered E I M O

Mi. Hoc non est sine prece

Δ The other two opened, and there appeared 30 A.

Δ Then they closed up, and went away, with a great thunder

Δ Then cam 7 other pillers to Michael, and a voyce oute of them saying; Serpens sum, et devoravi serpentem.

Mi. Et bonis et malis serpens es Domine

Δ Then they closed all up; and Michael sayd, Orate. Δ We prayed

Δ Then Michael toke of, the heds of 4: then appeared first an I then M E G

Then he opened the other 3. and C B E appeared.

Mi. Numerus illius, est nulli cognitus.

Δ They ioyned theyr heds all togither, and ascended up to hevenward: and great lightening after them.

Δ Then cam another Septenarie of Pillers: and oute of them a voyce, saying

Ignis sum penetrabilis

Mi. Et sit nobiscum, Ô Deus. Pray. Δ We prayed

Δ Then he opened 4 of theyr heds and appered in them I L A O

Δ They closed togither agayne

Δ Then one other was opened, and I appered

Δ Then 21_{8} appered, and did shut up agayn

here is omitted [illegible]

Δ Then he smote fyre out of the last pyller, and it thundred and there semed to come out of it innumerable Angels like little Children

Note these. Innumerable Angels

with Rings: and there appered N, and suddenly did shut up.

SIC SIC SIC Deus noster.

Δ Then they joyned all togither, and flew up.

Mi. Note down in the table. Δ I noted them down.

Δ Then cam the last 7 pillers, and out of them this Voyce

Finis

Gaudium et Lux nostra Deus

Δ Then they closed all in One.

Mi. Orate. Δ We prayed.

Δ Then, the 6 of the heds opened and appered I H R L A A

Δ Then the Seventh opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up

Δ a Voyce cam out of the Pillers Consummatum est.

Δ There appeared in that Piller 21/8

Δ They joyned togither and flew up to heven ward.

Mi. VNVS VNVS VNVS

omnis caro timet vocem eius

Pray. Δ We prayed.

Δ Note: my skryer was very faynt, and his hed was in manner gyddy, and his eyes dasteling, by reason of the sights seen so bright, and fyrie, etc. Michael bad him be of good comfort, and sayd he shold do well.

Mi. Cease for a quarter of an howre.

Δ. After we had stayed for a quarter of an howre, we comming to the stone agayne, found him come allready to the stone: and Uriel with him. who, allso, had byn by, all the while, during the Mysterie of the 7 pillers.

Mic. Set two stoles in the myddst of the flowre. on the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare vs. I will shew great Mysteries.

Michael than, with a lowd voyce sayd

Adeste Filiæ Bonitatis:

Ecce DEVS vester adest.

Venite.

Filiæ Bonitatis, or Filiolæ lucis: vid: pagina sequente.

Δ. There cam in 7 yong women apparelled all in Grene, having theyr heds round abowt attyred all with grene silk, with a wreath behinde hanging down to the grownd. Michael stroke ~~the~~ his sword over them, no fyre apparing: Then they kneeled: And after, rose agayn.

Mi. Scribe quæ vides.

Δ One of them stept out, with a little blew tablet in the forhed of her: and in it written El

Δ. She stode a side, and another cam in, after the same sort, with a great M and a little e, thus, Me

The third, cam as the other, and had Ese

The fowrth ——— Iana

The fifth ——— Akese

The sixth ——— Adobn

The seventh stepped forth with — Stimcul

They, alltogither

27

Δ They alltogither, sayd Nos possumus in cælis multa.

Δ Then they went theyr way, suddenly disapering

Mi. Note this in your next place but one. Δ I did so

Mi. Go to the next place. 5 Fory.

Filiolæ Lucis

Mi. Adeste Filiolæ Lucis

Michael one of them that are ponted to stand before the face of god

Δ They ~~answered~~ all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem DEI stas

Mi. His nris benefacite

Δ They answered, all, Factum erit.

Mi. Valete.

Filij Lucis

Mi. ~~Et~~ Et dixit Dominus, Venite Filij Lucis.

Venite in Tabernaculo meo.

Venite (inquam): Nam Nomen meum exaltatum est.

Δ. Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had. One of them had a round purifyed pece or ball of Gold in his hand

Metalls

One other had a ball of silver in his hand.

The third a ball of Coper

The fowrth a ball of Tynne in his hand

The fifth had a ball of yern

The sixth had a round thing of Quicksylver, tossing it betwene his two hands

The last had a ball of Lead

They wer all apparayled of one sort

[illegible] non

Mi. Quamdis in vno generantur tempore, tamen vnum sunt.

Δ, he ~~that~~ had the gold ball, had a round tablet of gold on his brest and on it written a great I ———

Filij Lucis

Then he with the sylver ball, cam ~~he~~ forth, with a golden tablet on his brest likewise, and on it written Ih ———

He with the Copper ball, had in his tablet Ilr ———

He wth the tyn ball, had in his tablet Dmal ———

He with the yern ball, had in his tablet Heeoa, and so went a syde ———

He with the Mercury ball, had written Beigia ———

The yong man with the leaden ball, had Stimcul ———

Mi. Facite pro illis, cum tempus erit

Δ All answered, Volumus.

Mi. Magna est Gloria Dei inter vos. Erit semper. Halleluyah

Valete

Δ They made cursy, and went theyr way, mownting up to heven.

Mi. Dixit Deus, Memor esto nois mei:

Vos autem immemores estis.

I speak to you. Δ Hereupon, we prayed

Mi. Venite, Venite, Venite

Filiæ filiarum

Filiæ Filiarum Lucis Venite

forte quæ

Qui habebitis filias Venite nunc et semper.

Note these three

Dixit

Theyr Attyre

Dixit Deus, Creaui Angelos meos, qui destruent Filias Terræ
Adsumus, Δ: sayd 7 little wenches. which cam in
they were couered with white silk robes, and with
white about theyr hed, and pendent down behinde
very long

Mi. Vbi fuistis Vos? Δ They answered In terris, cum sanctis
et in cœlis, cum glorificatis.

Δ These, ſpake not ſo playn, as the former did; but as though they had an
Impediment in theyr tung

Δ They had euery one, ſomwhat in theyr hands, but my Skryer could not discerne
what things they were. Mi. Non adhuc cognoscetis Mysterion hoc.

Δ Eche had fowre ſquare Tablets on theyr boſoms, as yf they were of white Ivory

Filiæ Filiarum

Ivory Δ The first ſhewed on her Tablet a great S
The ſecond ——— Ab
Ats — The third ——— Ats
The fowrth ——— Ized
The fifth ——— Ekiei
Madimi — The ſixth ——— Madimi
The ſeuenth ——— Eſemeli

Mi. Quid iſtis facietis?
Erimus cum illis in omnibus operibus illorum. Δ they anſwered.

Mi. Valete. Δ They anſwered, Vale et tu Magnus O in Cœlis
Δ and ſo they went away.

Mi. Orate. Δ We prayed.

Mi. Et misit filios filiorum, edocentes Israel.

Filij filiorum

Mi. Dixit Dominus, Venite ad vocem meam
Adſumus, Δ ſayd 7 little Children. which cam in

Theyr Attyre

like boyes couered all with purple, with hanging ſleues
-es like preiſts or ſcholers gown ſleues: theyr heds attyred all
(after the former manner) with purple ſylk.

Mi. Quid factum est inter filios hominum?
Male viuunt (ſayd they) nec habemus locum cũ illis
tanta est illorum Iniuſtitia. Ves mundo ſcandalis.
Ves ſcandalizantibus, Ves illis quibus Nos non ſumus.

Δ These had tablets (on theyr breſts) three cornerd, and ſeemed to be very grene
greene and in them, Letters. The first had two letters in one: thus, of E, L

E — The firſt ——— El — Δ he ſayd – Nec nõie meo timet Mundus
The ſecond ——— An — Nullus videbit faciem meam
The third ——— Aue — Non est virgo ſup terra cui dicã, [Δ and pointed to his tablet, wherein that word, Aue, was written]
The fowrth ——— Liba — Tanta est infirmitas ſanctitudinis Dei.
Benefacientes deciderut ab illo.
Rocle. The fifth ——— Rocle — Opera manuũ illorũ ſũt vana
Nemo autem videbit me.
Hagonel. The ſixth ſhewed his Tablet and ſayd, Ecce — Hagonel — Qui adhuc Sancti ſũt, cũ illis viuo.

Vide de hoc Hagonel, lib° 4°.

The ſeuenth

The ſeuenth had on his tablet — Ilemeſe — Hij imitauerunt doctrinã meam
In me Oĩs ſita est Doctrina

Δ I thought my Skryer had miſs herd, this word Imitauerunt,
for Imitati ſunt. And Michael ſmyled and ſeemed to Laugh
and ſayd, Non curat numerum Lupus. and farder
he ſayd: Ne minimam derivabet a virtute, virtutem

Mi. Eſtote cum illis. Eſtote (inquam cum iſtis) Eſtote
(inquam) mecum. Valete.

Δ So they went, making reuerence, and went vp to heuen.

Mi. Dictum est hoc tempore.

Mi. Note this in thy Tables
Doſt thou vnderſtand it. Loke if thou canſt

Vrielis officium

Δ He ſayd to Vriel, it is thy part, to interpretate theſe things

Vr. Omnis Intelligentia est a Domino.

Mi. Et eius Nomen est Halleluyah.
Compoſe a table, diuided into 7 parts, ſquare.

Note: this Table is made perfect in the next ſide following

S	A	A	I $^{21}_{8}$	$\overset{E}{M}$	$\overset{M}{E}$	E8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	$\overset{L}{A}$	$\overset{A}{L}$	O	I $^{21}_{8}$	$^{21}_{8}$ V	N
I	H	R	L	A	A	$^{21}_{8}$

7. Names of God.

Vr. Thoſe 7 names, which procede from the left hand to the right, are the
Names of GOD, not known to the Angels: neyther can be
ſpoken or red of man. Proue if thou canſt reade them

Beatus est qui ſecrete
nomina ſua conſeruat.

Note theſe two orders of Angels: and Note [illegible] names [illegible] before the face of God

Vr. Theſe Names, bring furth 7 Angels. The 7 Angels, and Go-
uerners in the heuens next vnto vs, which ſtand allwayes
before the face of God.

Sanctus Sanctus Sanctus
est ille DEVS noſter.

Δ NOTE well this Rule of Arte

Vr. Euery letter of the Angels names, bringeth furth 7 dowghters.
Euery dowghter bringeth furth her dowghter, which is
7. Euery dowghter her dowghter bringeth furth a
Sonne. Euery Sonne in him ſelf, is 7. Every Sonne
hath

hath his Sonne: and his Sonne is 7

Let vs prayse the God of Seven, which was and is
and shall Liue for euer

Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini reuelat Secreta
In templo eius, Laudemus Nomen eius El
Hallelujah

See if thow canst not vnderstand this table.

Filiæ The Dowghters procede from the angle on the right hand, choosing the myddle: where theyr generation ceaseth.

Filij The Sonnes from the left hand to the right to the middle, so procedyng where theyr number endeth in one Centre.

Note this manner of Center accounted. The Residue thow mayst by this Note vnderstande.

Δ Then he Michael stroke ouer vs ward, with his sword, and the flames of fire issued owte.

Loke to the Corner on the right hand, being the vppermost: where thow shalt finde 8. Refer thyne eye to that vpper number, and the letter aboue it. But the Number must be found vnder neth, bycause his prick so noteth.

Note of Nūbers with prikes signifying letters. Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache the.

L the first dowghters Δ Loking now into my first and greatest Circle for 8, I finde it with L ouer it. I take this to be the first Dowghter.

Vr. you must in this Square Table set E by the 8. and write them compoundly in one letter, thus EL

EL Nomen Domini viuit in æternum.

Vr. Giue ouer, for half an howre, and thow shalt be fully instructed.

Δ I did so, and after half an howre comming to the Stone, I was willed to make a new Square table of 7: and to write ~~do~~ and note, as it followeth.

S	A	A	I$\frac{21}{8}$	E	M	E8	Viuit in Cælis
B	T	Z	K	A	S	E30	Deus noster
H	E	I	D	E	N	E	Dux noster
D	E	I	M	O	30	A	Hic est
I26	M	E	G	C	B	E	Lux in æternum
I	L	A	O	I$\frac{21}{8}$	V	N	Finis est
I	H	R	L	A	A	$\frac{21}{8}$	Vera est hæc tabula.

Vera est hæc Tabula, partim nobis cognita, et partim omnibus incognita. — Vide iam.

Note these other purposes. The 30 by E, in the second place, in the vpper right corner, serueth not in the consideration of the first Dowghters, but for an other purpose.

The 26

The 26 by I, serueth for an other purpose: but not for this Dowghters Dowghter. 27

The 21, is e, and 8 with the prick vnder it is L: which togither maketh ~~EL~~, or thus compounded as if it were one letter, EL

The Names in the ~~great~~ Seale must follow the Ortographie of this Table. — Virtus vobiscum est.

Orate. Δ We prayed. 29

Δ Then there appeared SAAI$\frac{21}{8}$MEL. here is an E, comprehended in L

Vr. Read now the Table.

Angeli Lucis Angeli Lucis Dei nostri
Et posuit angelos illius in medio illorum

Vr. In the table are the names of 7 Angels. the first Zabathiel, beginning from the left vppermost Corner: taking the Corner letter first, and then that on the right hand aboue: and than that vnder the first and than the third from the first, in the vpper row: and then Cornerwise down toward the left hand: and then to the fowrth letter fro the first in the vpper row: where there is I with $\frac{21}{8}$, which maketh el. So haue you Zabathiel.

1\.

2. Vr. Go forward. Δ So, I finde next Zedekiel.

the true sound Vr. this I in the last syllable augmenteth the true sound of it.

3. Δ. Then next I finde Madimiel. —— Vr. it is so.
4. Δ. Then —— Semeliel —— Vr. it is true
5. Δ. Then —— Nogahel —— Vr. it is so.
6. Δ. Then —— Corabiel —— Vr. it is so
Δ. Then —— Leuanael —— Vr. it is so

Δ This name Corabiel you may see in Elementis Magicis Petri De Abano, in the Consideration Diei D

Vr. Write these names in the Great Seal, next vnder the 7 names which thow wrotest last. Videlicet, vnder EL, An. Aue. &c distinctly in great Letters.

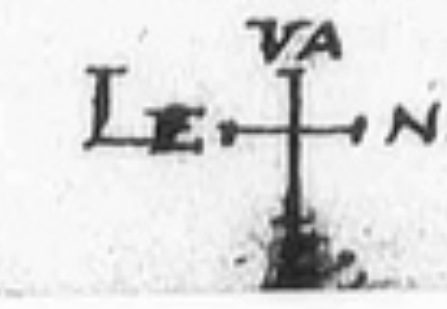
Vr. Make the E and L of Zabathiel, in one letter compounded; thus ZABATHIEL. In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the $\frac{21}{8}$ annexed. So haue you iust 7 places.

Vr. The next fiue names thow shalt dispose in the fiue exterior angles of the Pentacle: euery angle conteyning one whole name.

Vr. Set the first letters of these 5 names, (in Capitall letters) within the fiue acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Vr. Set Z, of Zedekiel within the angle which standeth vp toward the begynning of the greatest Circle. And so procede toward thy right hand.

Vr. In the middle now of thy Pentacle, make a cross † like a Crucifix and write the last of those 7 names Leuanael thus,



Vriel. Vidit DEVS, opus suum esse bonum
et cessauit a Labore suo.

Factum est.

Δ Michael stode vp. and sayd
The æternall Blessing of God the FATHER
The mercifull Goodnes of CHRIST, his SONNE
The Vnspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserue you, and multiply your
doings in his Honor and Glory.

Vriel. AMEN

Δ. These Angels are the angells of the 7 Circles of Heaven,
gouerning the Lightes of the 7 Circles

Note these two order of Angels

Blessed be GOD in vs, and by vs,
Which stand continually before
the presence of GOD, for ever.

DIXI.

Δ Iohan may we be so bold, as to require your help agayn.
MIC. When so euer you will, we are ready.

Farewell.

Δ Sit Nomen Domini benedictum, ex hoc nunc,
et vsq in sæcula sæculorum:

Amen

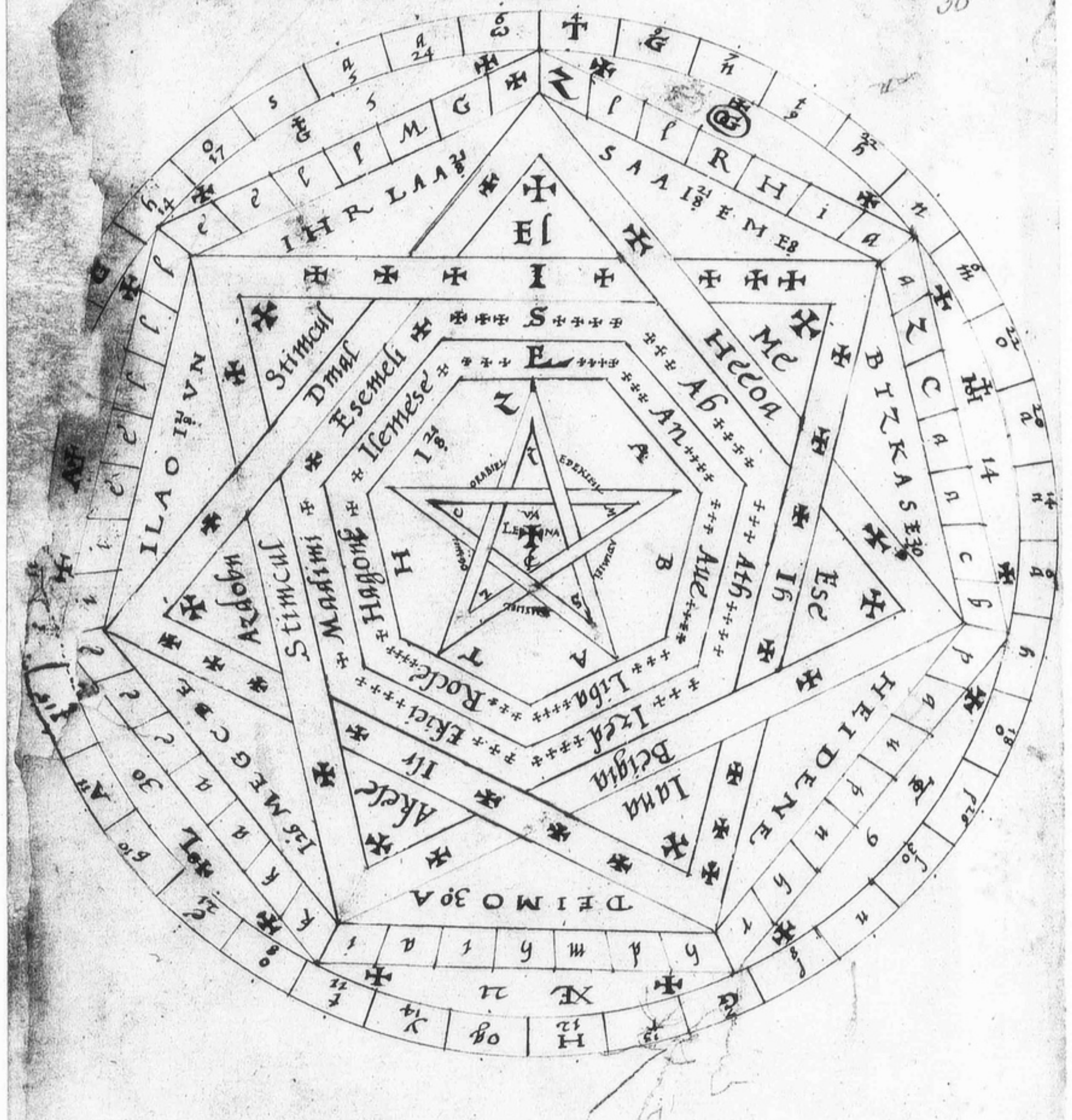
Anno Dni
1582.
Martij. 21.

At
Mortlake by
Richemond

SIGILLVM DEI, ÆMÆTH: EMETH
nuncupatum

אֱמֶת
אמת
} hebraicé

DEI



SAAIEME
BTZKASE
HEIDENE
DEIMO30A
I26MEGCB
ILAOI½N
IHRLAA½
E
I
S
E
Me
Heeoa
Esc
Ih
Lana
Beigia
Ilr
Aheir
Ardobn
Stimcul
Dmal
Esemeli
Ilemese
Hagone
Mashmi
Ab
An
Aue
Ath
Liba
Rocle
Ieeh
Ekiei
Z
A
B
T
H

Mysteriorum, liber Tertius △

Anno 1582:
Aprilis 28:

Liber 3us
Liber 4us

A° 1582. Aprilis 28 a meridie hora 4

E.T. Onely Michael appeared; and to diverse my complaynts, and requests sayde

Mi. The lord shall consider thee in this world, and in the world to come.

E.T. All the chayre seemed on fyre

one of us

Mi. This is one Action, in One person. I speak of you two

Δ. you meane us two to be joyned so, and in mynde united, as yf we were one man.

Mi. Thow understandest.

Take heede of punishment for your last slaknes.

Δ. Yf you meane my slaknes on my behalf, Truely it was and is for lack of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

E.T. A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Worldly habilitie.

Mi. Dost thow understand. Δ No verylie.

E.T. He rased the hill away, as though there had byn none: and sayd

Mi. Lo, so it is of this worldly habilitie.

Δ I pray you how must the Lamine be hanged?

The lamin not simply spoken: for such things may be used

Mi. As concerning the Lamine; It must be hanged upon in some skarf.

The Ring when it is made, I will blesse it according to my pleasure

I meane by two cubites, your usuall yarde.

Haste, for thow hast many things to do.

Glory be to God, Peace unto his Creatures, Mercy to the wicked, Forgivenes to the Faithfull: He liveth, O He raygneth, O thow art mighty, PELE thy name be blessed. Δ Amen.

PELE

Ese

Venito ESE, Δ he cryed so with a lowd voyce

E.T. he is now covered, in a mighty covering of fyre, of a great bewty.

There standeth a thing before him I cannot tell what it is.

Laudate Dominum in cælis

Orate. Δ we prayed.

E.T. His face remayneth covered with the fyre, but his body uncovered

Mi. Adesdum ESE

Adesdum Iana.

Vobis dedit demonstrationem in Tabulis Dei.

Iana

E.T. There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened terribly: so that all the stone was covered: with a myst.

A voyce cam out of the myst, and sayd,

Creatio.

Ex his creata sunt et hæc sunt nova illorum.

E.T. The myst cleareth, and one of the women held up a Table being thus written upon

Numerus Primus.

Δ The Table seemed square, and full of letters and numbers, and Crosses, in divers places, diversly fashioned

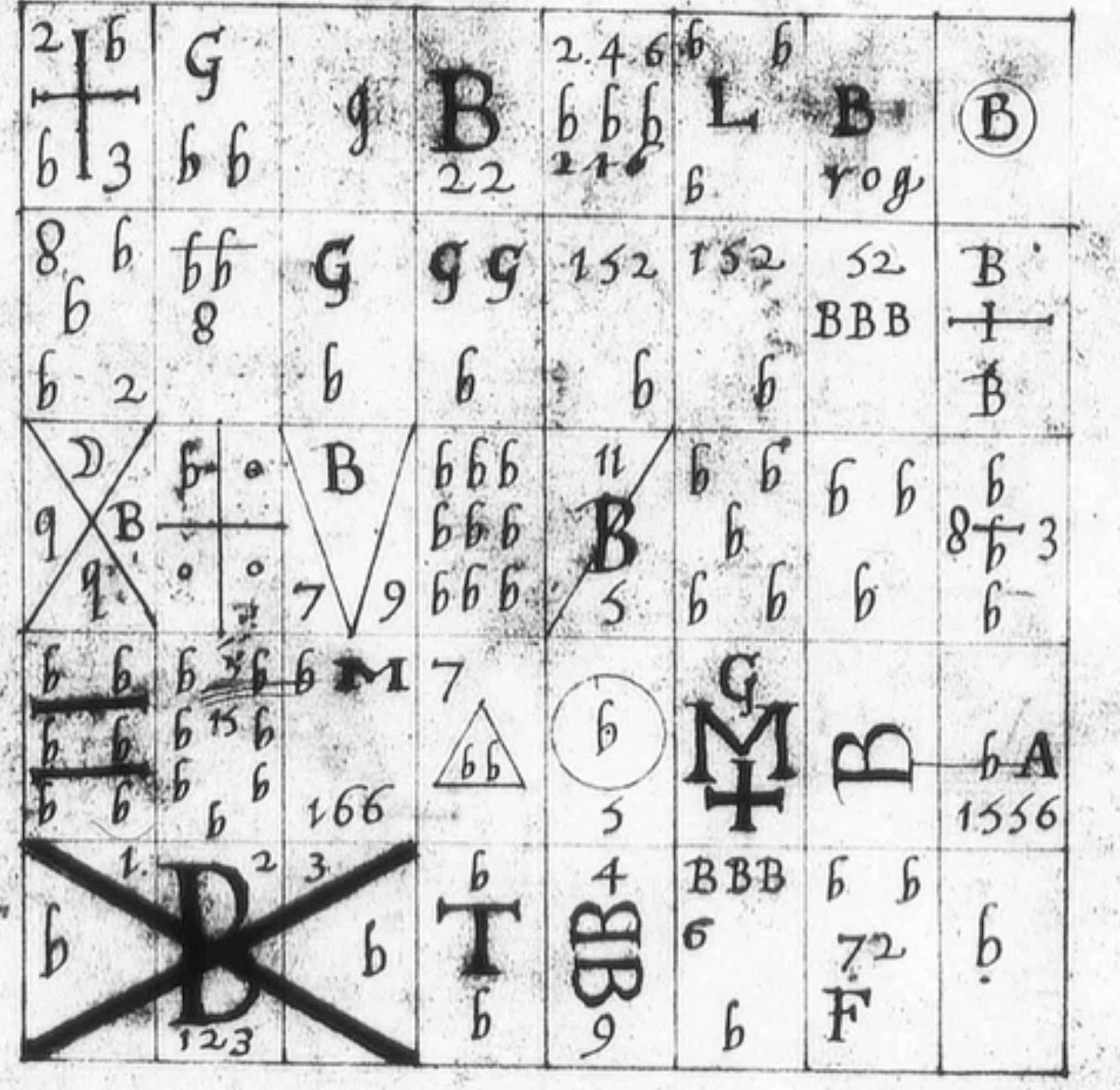
Δ Remember, ESE and Iana, are the thirde and fowrth of the Septem Filiae Bonitatis, lib. 2°. They are thus in order there, EL, ME, ESE, IANA, AKELE, AZDOBN, STIMCUL.

A finger

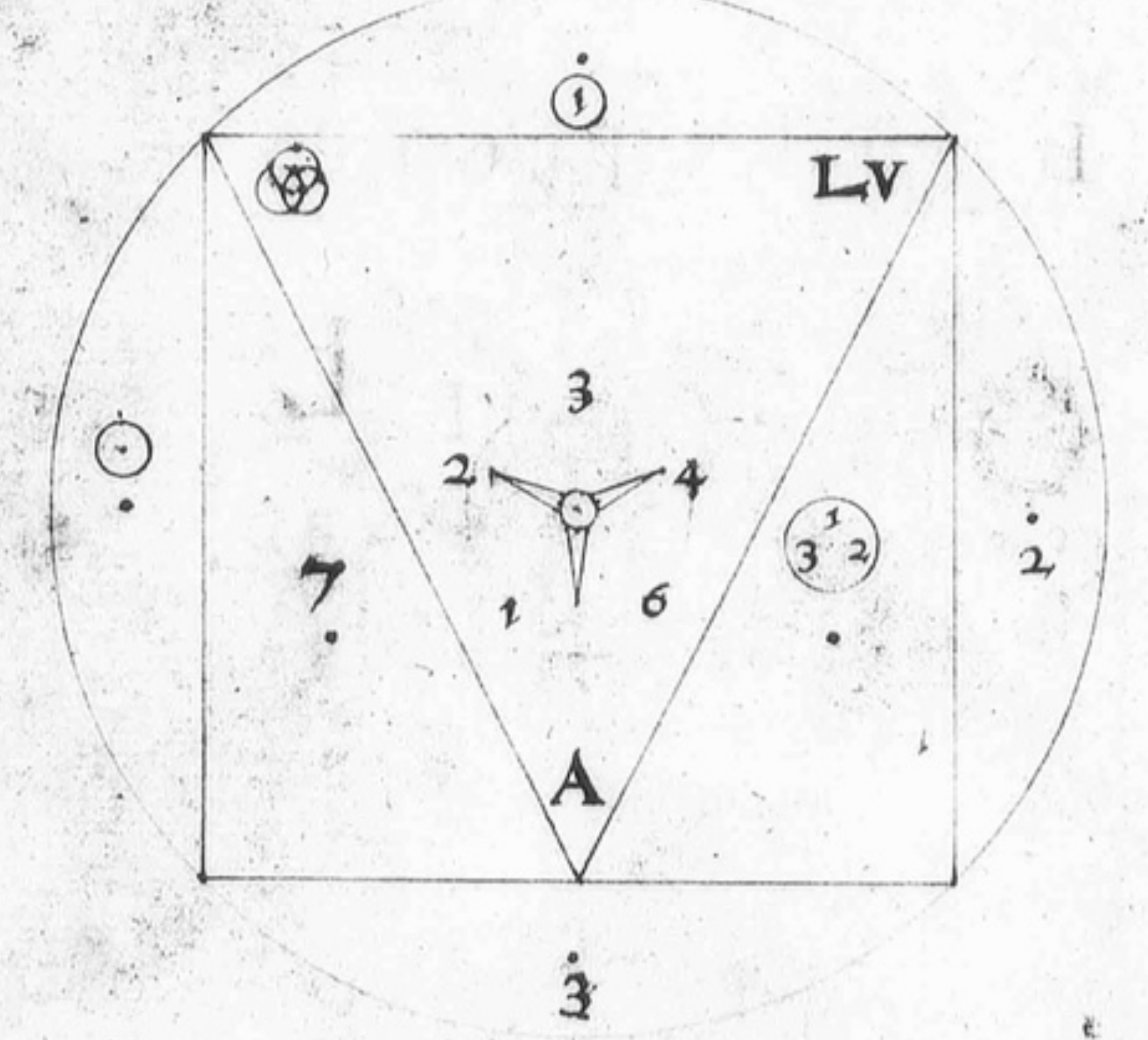
A finger cam out of the mist, and wyped oute, the first shewe, with the Cross, letters, and numbers
The second was in like wise
The Third was a b with the tayle upward thus ꝗ
The 52 with the three great BBB, seme to be covered wt Gold
The two crossed ones he did not wipe out with his finger
The next be blotted oute.
He blotted not oute the three $\overset{b}{b}$ with the 8 and 3.
The two barrs must go clere^{b} and not touch the 666.
The $\overset{G}{M}$, the square wherin it standeth, is all gold: | 666 / 666 / 666 the barrs.
and that be let stand.
Fire cam oute and burnt | B | bA 1556 |
The | 1 B 2 3 / b 123 b | is all of a bright cullour, like the brightnes of the sonne: and that was not put out
The places are very blark, but where the letters, and numbers do stand.
E T. hard a voyce saying Finis Tenebrarū: Halleluyah.
E T There commeth a hand and pulleth the little woman into the clowde.
Mi. Prayse God: Be inwardly mery
The Darknes is comprehended
God bless you: God bless you God blesse you.
You must leave of for an howre and a half: for you have 6. other
Tables to write to night
Prayse God: be ioyfull.

After supper we resorted to our scholemaster

ET. I here a voyce but see nothing: he sayeth.
Initium bonum in nomine eius
et est. Halleluyah.
ET. Three quarters of the stone (on the right side) are dark, the other quarter, is clere.
Mi. Venite filiæ filiarū ESe | Filiæ filiarū ESe inf lib. 2o somewhat wanteth.
The nethermost . . . . .
E T There come six yong maydens, all in white apparell a like.
Now they all be gone into the dark parte of the stone, except one
There cam a flame of fyre out of the dark, and in the flame written
Venus on this manner
V$^{nus}_{nus}$ nus
Lux | She that standeth without putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger: and it Thundred.
ET. A voyce sayd —— Dies primus
another voyce —— Ubi est Tabula?
an answer —— Est, Est, Est
She wyndeth and turneth her self about, begynning at her hed, and was Transformed into a Table, rownde.
ET. Three faces do shew and shake oute, and ever returne into one her agayne: and with it cam a merveylous swete savour
The Table collored | The Table was of three cullours: white, redd, and a mixture of white and red.



2 b b 3	G b b	g	B 22	2.4.6 b b b 216	b b L b	B rog	B
8 b b b 2	bb 8	G b	g G b	152 b	152 b	52 BBB	B I B
D q B q	b	B 7 9	bbb bbb bbb	11 B 5	b b b b b	b b b	b 8 b 3 b
b b b b b b	b 36 b b 15 b b b b	M 166	7 bb	b 5	G M	B	bA 1556
1. b	B 2 123	3 b	b T b	4 B 9	BBB 6 b	b b 72 F	b



△

Of these seven tables, characters, or cotchens
Consider the wordes spoken in the fifth boke Ao 1583. Aprill 28
How they are proper to every King and ~~prince~~ prince in theyr order.
They are Instruments of Conciliation
Volumine 50. | under my Gowne, is fastened

G B † 23	m ·30 q B·9· d·4·	q q q Q B o·g og
ʃ B 30· G 33· A	H—H B A 9 O	E B get h go
5 ℂ b	d2 id b d 2A	L b 30· pp
V H b 9 22	q q q Q b og a	L b 25 d

2 b.b 2	b b ▽	5 3 7 b b b	b B G 11	T·13 b b b	b 9
v·2 B	o 4 BB	B 14 a	b b b P ·3·	b GO	b b C:V 3
8 e b	Q·0 b 7 b	5	q q b 3	q·9 B	L b·8
go·30 B	9. ·3 b b	q q 5 ·b b·	d I b b A	7·2 b·B	BB Λ 8 3

---

and red, changeably. A strong sounding cam withall, as of clattering of har
or fall of waters, or such like.
There cam a sterre shoting oute of the dark, and settled it self in the mydde
of the Table: And the fyre which cam oute with the woman, did cumpas
the Table abowt.
A voyce sayd O honor, Laus et gloria, Tibi qui es, et eris. ~~37~~ 34
The Table shewith wunderfull fayre and glorious
Onely seven priks appeare in the Table.
The three angles of the triangle open, and in the lower point appeared a
great A
And in the right upper corner LV. (ET. the Table trembled)
And in the other Corner appeared thre circles of equall bignes, equally, or
alike intersecting eche other by theyr Centers.
A voyce — Unus est, Trinus est; In omni Angulo est
omnia comprehendit: Fuit, est, et Vobis erit. I cad
Finis et Origo (ET. Ô, Ô; with a dolfull sound, he pronounced
ET. the woman sayth, Fui: sum, quod non sum
A voyce ______ Lux non erat et nunc est
ET. The woman being turned, from the shape of the Table, into womans shape
agayn, went into the dark.
Then one part of the darknes diminished. In the dark was a mervaylous
turmoyling, tossing, and stur, a long tyme during.
A voyce — For a tyme Nature can not abyde these sightes.
~~ET.~~ It is become quiet, but dark still.
Prayer A voyce — Pray and that vehemently, For these things are not revealed
without great prayer

ET. After a long tyme there cam a woman: and flung up a ball like a glass: and
a voyce was hard saying Fiat
The ball went into the darknes, and brought with it a great white Globe
hollow transparent.
Then she had a Table abowt her neck, square of 12 places
The woman seemed to daunce and swyng the Table:
Then cam a hand oute of the dark: and stroke her and she stode still, and
became fayrer: she sayd Ecce signum Incomprehensibilitatis
Water. ~~ET.~~ The woman is transformed into a water, and flyeth up into the Globe of
Light: ~~a voyce was hard Est, Est, Est~~

~~ET.~~ A voyce. Est, Est, Est.
~~ET.~~ One cometh ~~it~~, (a woman) out of the Dark very demurely, and
soberly walking, carrying in her hand a little round ball: and threw
Erth. it into the dark: and it became a great thing of Earth. She toke
it in her hand agayne, and casteth it up into the round Globe and sayd
Fiat.
ET. She turned her bak toward ET. and there appeared a Table divided
in 24 partes. It seemeth to be very Square.
A voyce ____ Scribe. Veritas est.
~~ET.~~ A sword cam out of the Dark: and clave the woman a sunder
Man and the one half became a man, and the other a woman: and they
Woman went and sat uppon the Ball of Cley or erth.

Note

r.

He seemeth the Dark part to quake

A voyce —— Vemito Vdsedg

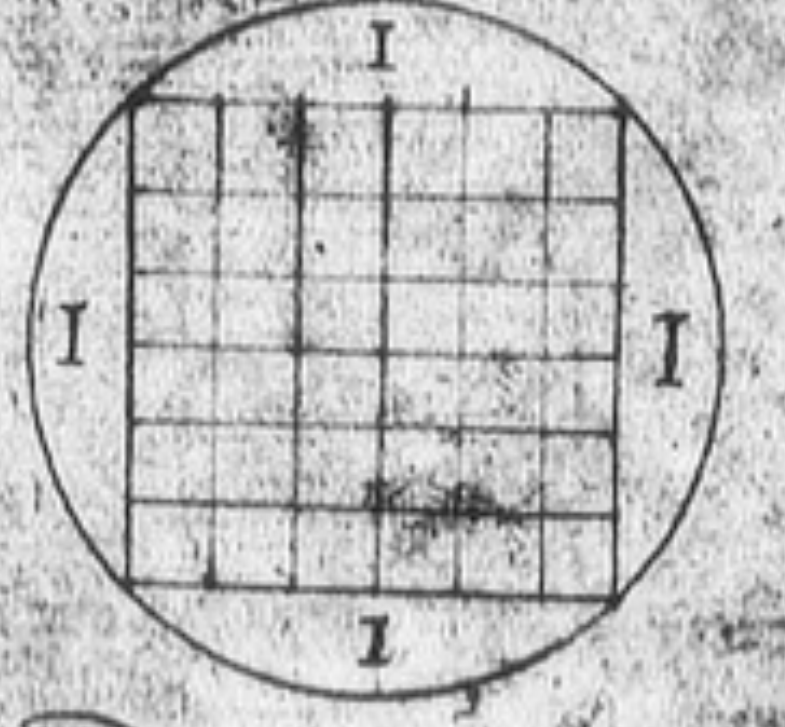
ET. Here cometh a woman oute of the Dark. she sayd

Vita hys ex mea manu.

ET. She sheweth a table square, full of holes, and many things creeping out of it. This square is within a round.

A voyce — O Lux Deus me

Hamuthz Gethog.



ET. Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn and the one parte she cut into two unequall partes, and the other half she cutteth into a thowsand or innumerable partes. Then she take all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark. This woman her table is fowresquare. She is very bewtifull.

Note this stepping before.

She sayd — Lumina sunt hae Intelligentiae tuae

She sayd — Fere nulli Credendus est hic numerus.

The sterrs Sonne and Mone created.

This woman taketh the little peces, and casteth them up, and they become little sparks of light. and of the things she cast, there were two great round things. And they were also cast up to the white transparent Globe. And she went away into the Dark. Which way, now, very much lightned.

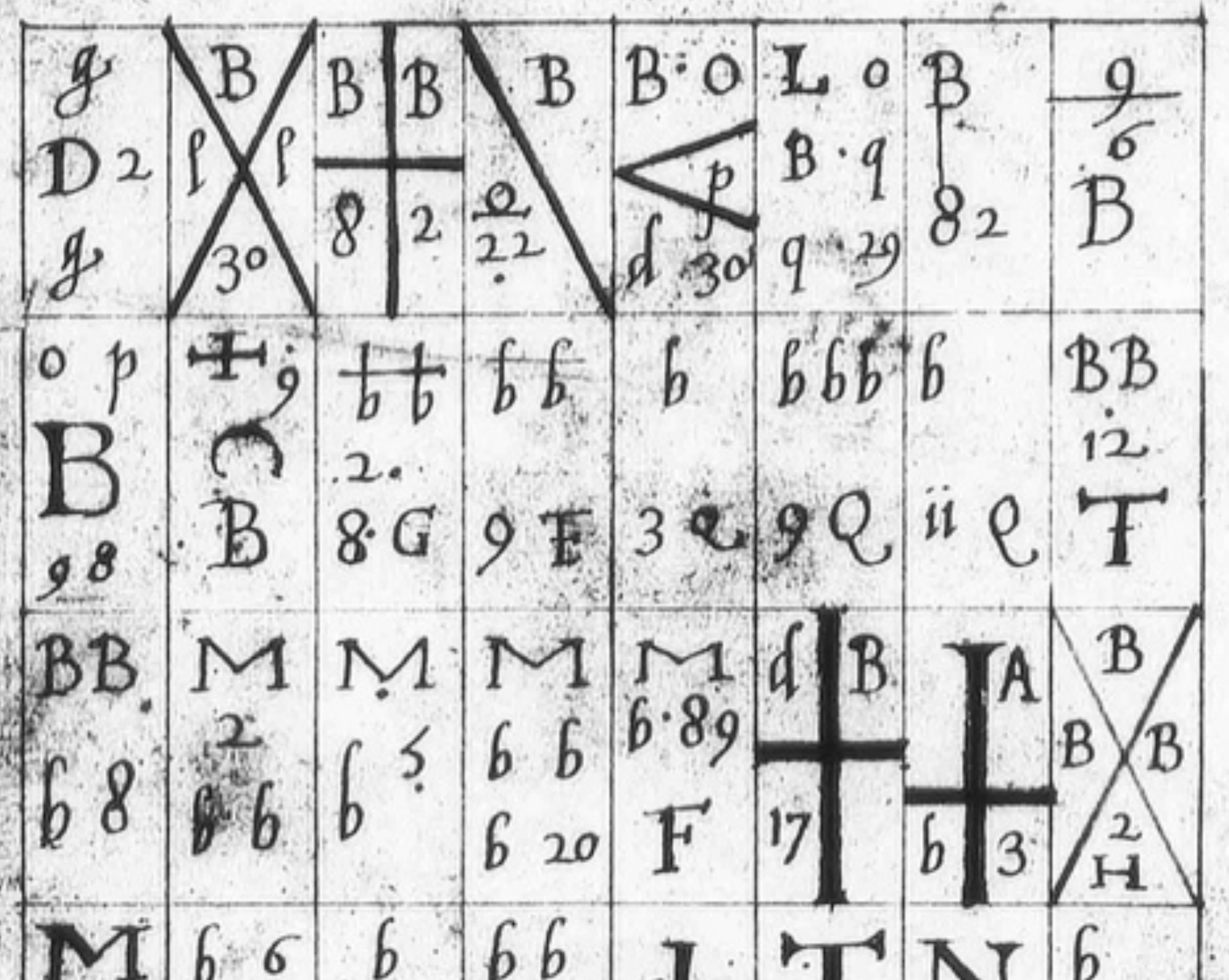
Then the other woman (that was forestept) thrust oute her hed who had the round conteyning the square, with 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a Witch. Into the hole of her table, she put her hand and that hole, was in the Dark and oute of the hole, she seemed to fetch that clay. She sayd

Ad usum tuum Multiplicati sunt.

ET. She went into the Dark.

7.

ET. A voyce,

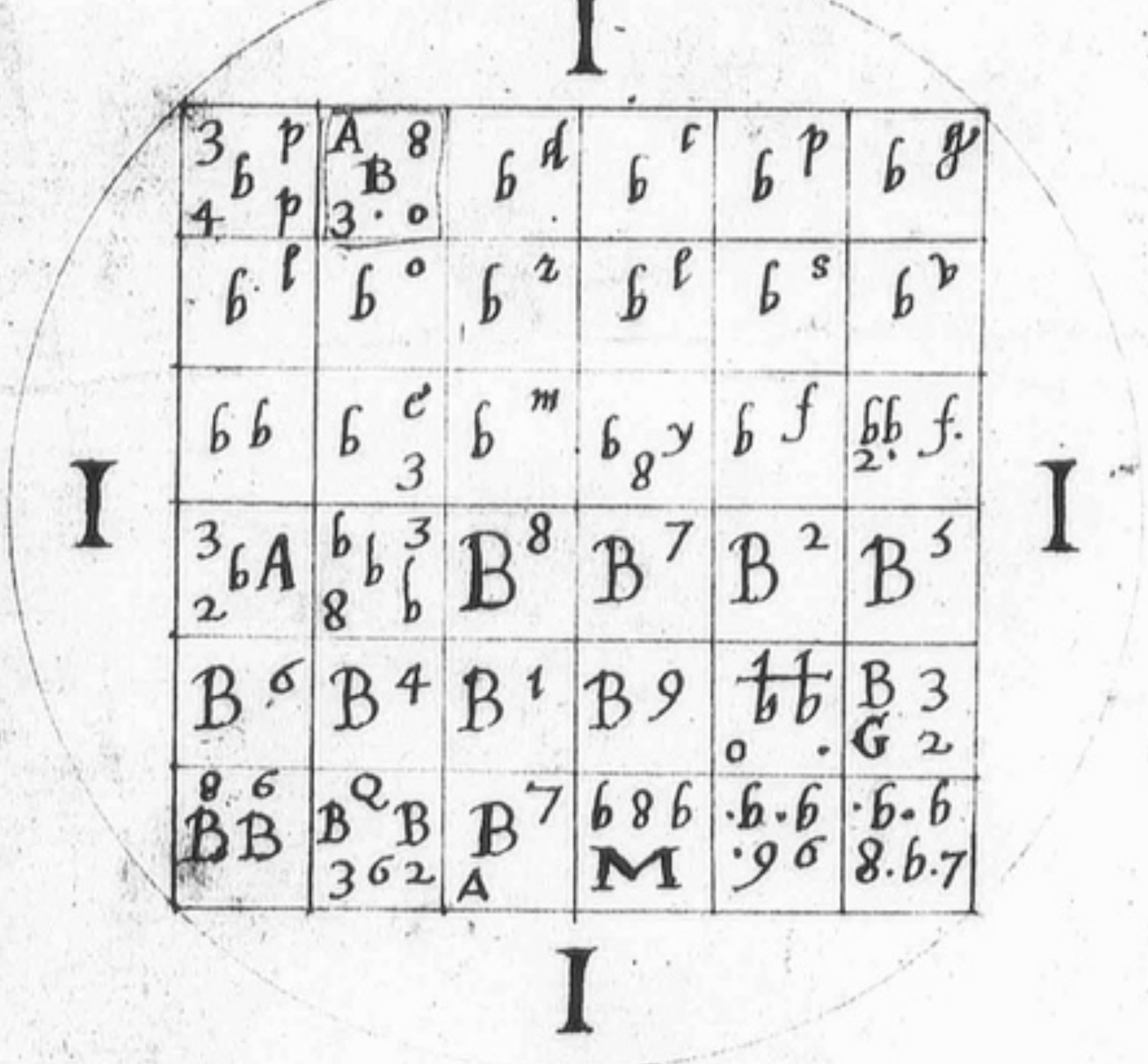


g D 2 g	B ſ ſ 30	B B 8 2	B o 22	B·o p d 30	L o B·q q 29	B 82	9 6 B
o p B 98	T 9 C B	b b 2. 8·G	b b 9 E	b 3 Q	b b b 9 Q	b ii e	BB 12 T
BB b 8	M 2 b b	M b 5	M b b b 20	M b·89 F	d B 17	A b 3	B B B 2 H
M b 99 L	b 6 4 b	b 9 I 1 b	b b 9 T 6	6 B 2 4	I B 38	N B 9	b b 4 b

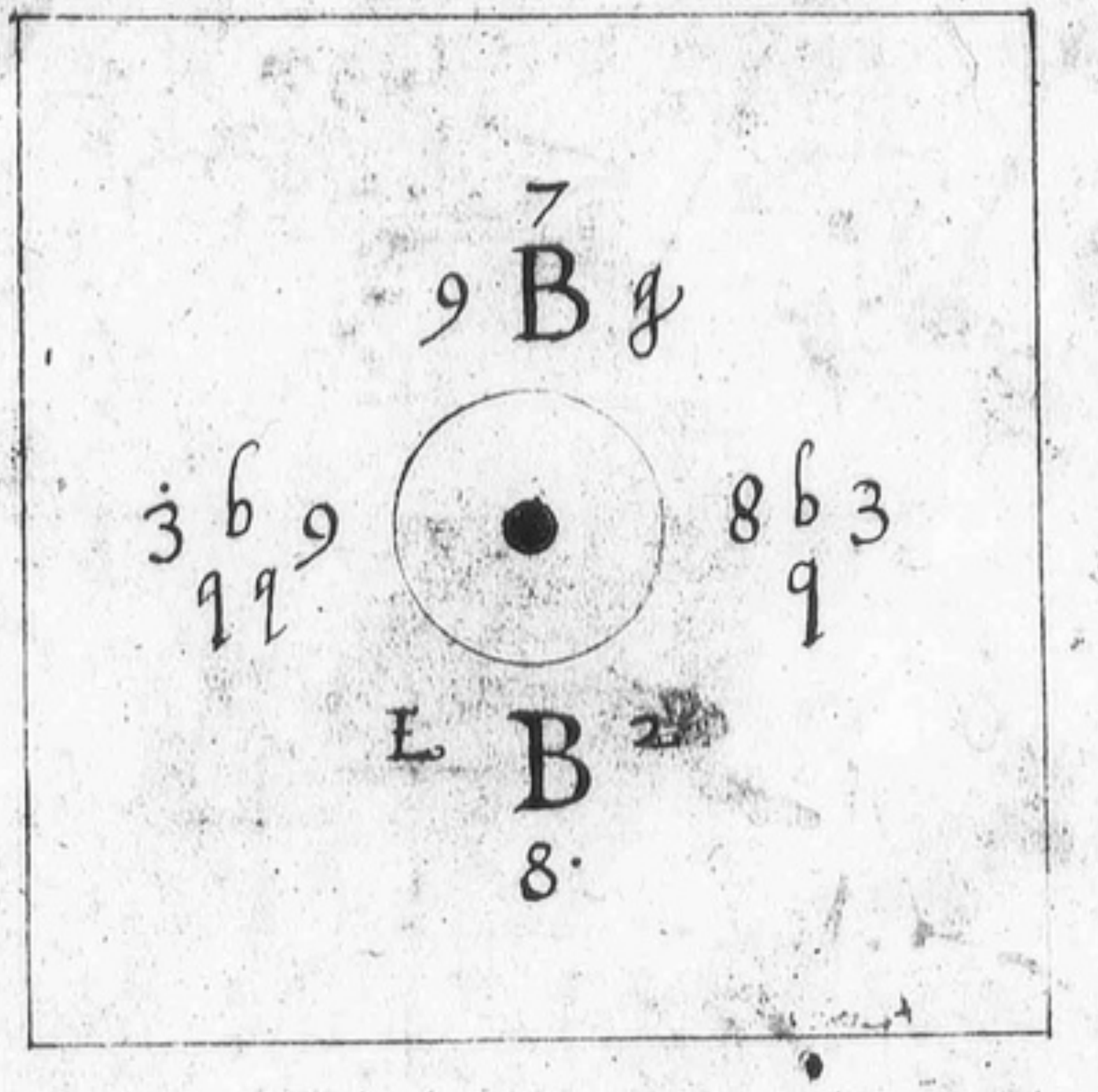
Note the Cross [illegible] the two [illegible] [illegible] the Holy [illegible] the Round Table [illegible]

A 8
B
3 o

30



3 b p 4 p	A B 8 3·o	b d	b r	b p	b g
b l	b o	b r	b l	b s	b v
b b	b c 3	b m	b y 8	b f	bb f. 2.
3 b A 2	b b 3 8 b	B 8	B 7	B 2	B 5
B 6	B 4	B 1	B 9	b b o	B 3 G 2
8 6 BB	B Q B 362	B 7 A	b 8 b M	·b·b ·96	·b·b 8.b.7



ET: A voyce is hard saying

Omnia gaudent fine

ET: There commeth oute a woman, out of the Dark. She plucketh at the dark, and casteth it on the grownd: and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd

Opus est.

ET. She hath a fowre square Table before her.
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants

ET: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi. Obumbrabit vestigia vra veritatis Luce
The Actor, the Actor, The Actor:
One Disposer; he which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

ET. he holdeth his sword over us, in manner, out of the Stone.

Mi. Fare well. Serue God. Be patient
Hate vayne glorie. Live iustly. Amen.

Δ What spede shall I make for the sayd square Table, the Wax, the Seale, and the Character? Mi. As thow art moctioned, so do.

Δ Gloria Pri et F et SS. s. e. i. p. e. n. e. s. s. s. amen.

Δ Note, All the Tables before were by ET. letter for letter noted out of the Stone, standing before him all the while: and ~~so were~~ the Tables following were written by me as he repeted them orderly out of the Stone.

Aprilis 29: Sonday: Nocte hora 8 1/4.

ET. Two appeare Michael and Uriel.

Mi. Et posuit illos in ministerium eius.
Quid desideratis?

Δ Sapientiam et Scientiam nobis necessaria, et in Dei servitio potentem ad eius gloriam.

Mi. Sapere, a Deo: Scire a creatura, et ex creaturis est.

I am not sure if it were Mi. or Ur. that called for these

Ur. Venite filiae

ET: Seven women appeare bewtifull and fayre

Mi. This work is of wisdome Δ sayd Michael, and stode up.

ET, sayd to me (Δ), He putteth oute his sword and willeth me to swere, to that, that he willeth me. and to follow his Counsayle.

Mi. Wilt thow. Δ Then with me so do. ET, sayd as followeth

ET. I promise, in the name of God the Father, God the Sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

This promise

ET. Now they two seme to confer together

Mi. Now you towche the world, and the doings uppon earth.
Now we shew unto you the lower world: The Governors that work and rule under God: By whome you may have powre

…ship.
… lower world.

powre to work such thinges, as shall be to god his glorie, prof
your Countrie, and the knowledge of his Creatures.

Δ ET. he spake. What I do wish thee to do, thou shalt know before thou go.

We procede to One GOD, one knowledge, one Operation.

Venite filiae

Filiae

Behold these Tables: Herein lye theyr names that work under
God upon earth: not of the wicked, but of the Angels of
light. The whole Government doth consist in the hands of 49
(in God his Powre, Strength, Mercy, and Justice) whose nam
names are here evident, excellent, and glorious.

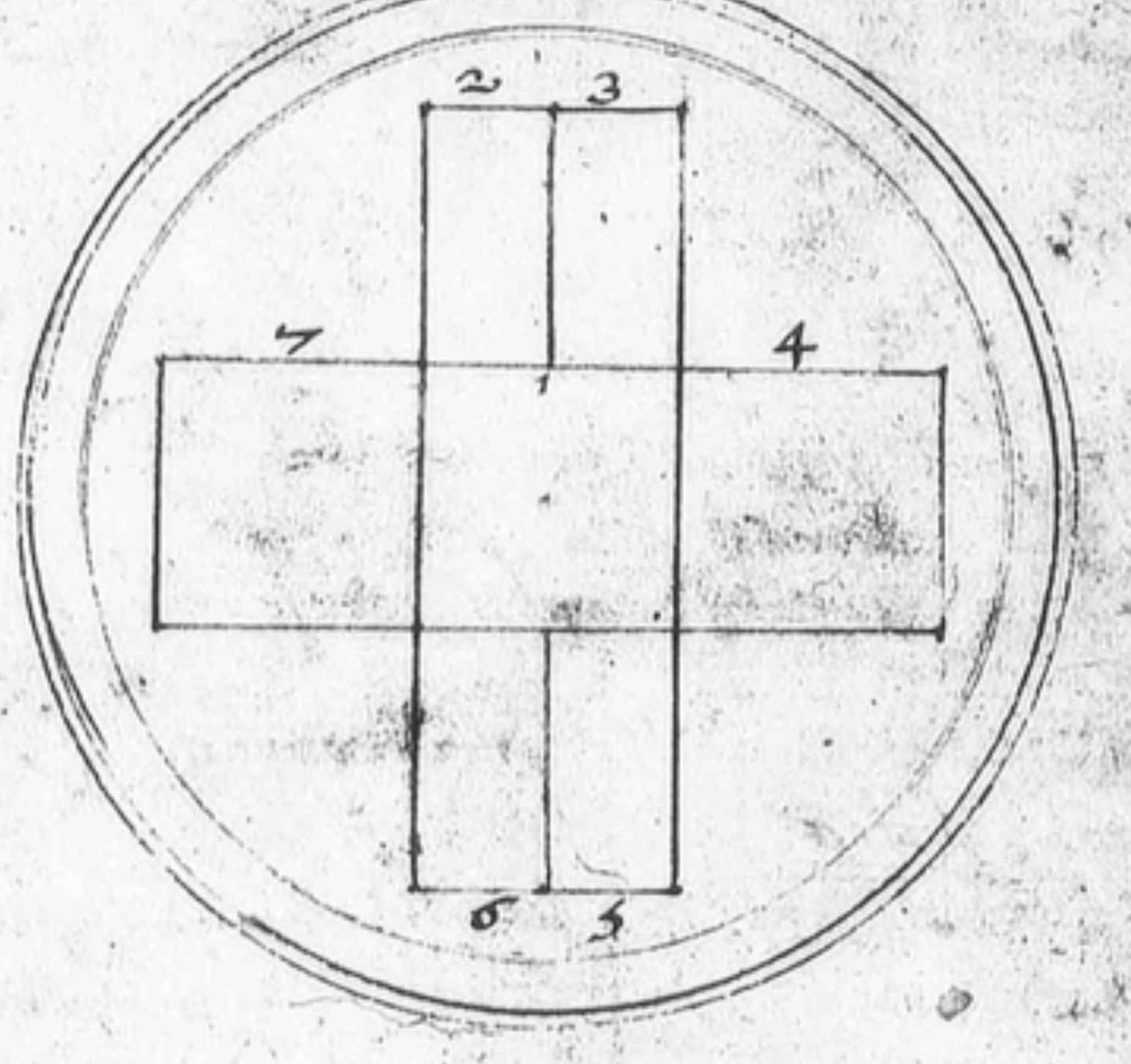
49 good Angels Governors.

Mark these Tables: Mark them. Record them to you
This is the first knowledge. Here shall you
have Wisdome Halleluyah.

The first knowledge

Mighty and omnipotent art thou, O God, God, God,
God, amongst thy Creatures: Thou fillest all thing
things with thy excellent foresight. Thy Glorie be
be amongst vs for ever. Δ Amen.

ET. All the 7 (which here appeare) ioyne theyr Tables in One
One, Which, before, they held apart. And they be of this
Forme all together. The myddelmost is a great Square
and on eche side of it, One, as big as it, ioyning close to it
And over it ioyned two, which both together were equall
to it. and under it, ever such other two, as may appe
in this little pattern. Being thus ioyned, a bright Circle
did cumpas and enclose them all, thus: but nothing was in the
Circle.



ET: one

2

7A	25O	1A	26E	48[illegible]	4[illegible]	
34I	8O	29N	[illegible]O	33A	6M	
49A	4E	35N				
39V	47L	3A				
20E	19R	45A				
10A	38O	10V	[illegible]	[illegible]	[illegible]	[illegible]
9E	44[illegible]	[illegible]E	4[illegible]L	31[illegible]	[illegible]	[illegible]V

3

		[illegible]A	15B	25I	8B	[illegible]Z
			[illegible]	[illegible]L	10S	[illegible]N
			[illegible]	26N	32N	3P
				17R	34M	24L
			[illegible]R	16T	2R	22N
		[illegible]	[illegible]	17F	33R	41I
31	15[illegible]	40R	[illegible]	[illegible]I	28T	49A

1st. R. R
13 30

5 lackyng

35 — insted L / R

7

14E	49E	17F	25A	13I	47F	16O
46A	36N	44L	42N	18M	45O	6L
12O	41O	26I	43A	29L	39B	33S
48T	31O	2O	32B	9S	38A	8L
28S	15L	27A	10O	3O	34S 30	20E
40L	34N	37S	19P	4E	5O	22R
14R 24	1N	35O	23N	11E	21N	17A

1B	2B	3B	4[illegible]	[illegible]B	[illegible]B	7[illegible]
8B	9B	10B	[illegible]	[illegible]B	13B	[illegible]
15B	16B	17B	18[illegible]	[illegible]B	20B	21B
22B	23B	24B	[illegible]	26B	27B	28B
29B	30B	31B	3[illegible]	33B	34B	35B
36B	37B	38B	39[illegible]	40B	41B	42B
43B	44B	45B	46B	47B	48B	49B

4

[illegible]M	44T	39C	19G	49N	45L	14G
31P	15M	2N	18N	44E	8O	30R
7L	15A	38M	32O	43M	29S	28L
35D	37L	3N	13S	42D	12N	33I
2I	17P	16M	46D	5M	40N	21E
27N	43S	4G	36P	26P	47N	20M
9A	10M	24C	22E	~~[illegible]N~~ 34O	~~48T~~ 11N	48F

Circle I, of [illegible] Balligon

24 }
30 } lackyng

14 — insted R / R

34 — S / N

36E	47E	14L	27F	49D	13L	16N
12L	30A	26G	24O	41R	31L	39O
22O	29O	2G	7D	25R	1O	5P
6A	15E	34O	4M	33E	30E	20L
37E	9E	18O	10L	21O	28E	3D
17M	39A	35G	38L	8E	11L	23O
44O	43Z	48R	40O	45B	42A	46N

6

[illegible]G	41I	16O	48O	43A	7A	49O
[illegible]	19I	44N	13F	47G	38I	7I
[illegible]E	35A	2O	27A	42G	10E	18T
[illegible]A	12G	25A	20A	40P	15L	29P
[illegible]G	25D	22P	1G	30G	5A	46V
[illegible]G	9F	4E	24E	34F	33G	21F
6S	45I	26A	14O	39N	11O	28G

5

This Circle about was bright
and Nothing in it.

(60.)

---

37 (61) 39

E T. one stept forth, and sayde,
Wilt thow haue witt, and wisdome?
Here, it is. (△ pointing to the middle table)

An other sayd, the Exaltation and Governement of Princes, is in my hand. (△ pointing to that on the left hand of the two uppermost)

In Counsayle and Nobilitie I prevayle. (pointing to the other of the two uppermost: which is on the right hand)

The Gayne and Trade of Merchandise is in my hand: Lo, here it is.
△ he pointed to the great table on the right side of the myddle Table that I meane which is opposite to our right hand while we behold these 7 Tables.

I marvayle that the Earth and waters are [illegible]

The qualitie of the Earth, and waters, is my knowledge and I knowe them: and here, it is: (△ pointing to that on the right hand: of the two lowermost.

6: The motion of the Ayre, and those that move in it, are all knowen to me. Lo here they are. (△ pointing to the other Table belowe, on the left hand.

7 I signifie wisdome in fire is my Governement. I was in the beginning, and shalbe to the ende (△ pointing to the great table on the left hand of the Middle table.

Mi. Mark these Mysteries: For, this knowne, the State of the whole earth is knowen, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. Be wise, mery, and pleasant in the Lorde; in whose Name, NOTE,

Begynne the Middle Table &c. △ I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E T, did vew them in the stone, and orderly expresse them.

△ As concerning 39 V. 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet every place semeth to have a letter, in the iudgment of E T his sight. Which is the Number and letter wanting, and where must it be placed?

Mi. Non potestis hoc videre sine ratione.

△ This I understode not; thinking it was not at the first Noting

two numbers and two letters supplied to them.

△ The Next day, as I was loking on the Tables being finished, and ioyned all together in One Compounde Figure: ~~and~~ E T, cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leave empty, in the 7th and last. And behold he saw hovering and hopping in the ayre over the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seventh place, and that which was wanting, was to be set in the sixth place being 30. N.

E T. Every of the 7 Tables, as they were written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E T. After all the Tables were written, eche ~~the~~ ~~his~~ table aparte agayn and stode in theyr order.

E T. Note moreover. The First, had Bokes in his hand

Kings ——— The second, a Crown in his hand
Nobilitie ——— The Third, Robes
Merchantes ——— △ — An — The fourth, Ani. quadrupes viveri cum colore.
Terra — The fifth, Herbes
Aer — The sixth, a fanne
Igni — The seventh, a Flame of fyre in his hand

Mi. Recedite

Decende in nōie eius, qui vos huc misit.

A boke. ET: — Uriel opened a boke in his other hand, and sayde

UR. — The Fountayne of wisdome is opened. Nature shalbe
knowne: Earth with her secrets disclosed.
The Elements with theyr powres iudged.
Loke, if thow canst (in the name of God) vnderstand
Tables. Δ No: Not yet.

UR. Behold, I teache. There are 49 Angels glorious and excellent
appoynted for the government of all earthly actions: Which
Ertbly Actions — do work and dispose the will of the Creator: Limited from
the begynning in strength, powre, and glorie.

Practise — These shalbe Subiect vnto you, In the Name, and by In-
vocating vppon the Name of GOD, which doth lighten, dispose
and Comfort you

By them shall you work in the quieting of the states, In firming
bearing of wisdome: pacifying of the Nobilitie; iudgement in the
the rest, aswell in the depths of Waters, Secrets of the Ayre,
as in the bowells and entralls of the Earth.

UR. Theyr Names are comprehended within these Tables. Lo, he teacheth highest
he teacheth, Lo he instructeth which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with
with Vanitie. But stick firmly, absolutely, and perfectly, in the Love
The two to gither — Love of God (for his honor) together
Be mery in him: Prayse his name. Honor him in his Saincts. Be-
-hold him in wisdome: And shew him in vnderstanding.
Glorie be to him; To the Lord, whose name perseth through the earth
Earth, Glorie be to the, for ever. Δ: Amen, Amen, Amen.

UR. Lo, I will breifly teache the: you shall know the Mysterye in him
him and by him, which is a Mysterie in all things.
The Letters are standing vppon 7 equall numbers. The Number before
before them is signifying, teaching and instructing (fro the first Table
* Δ Vide ipsam Tabulam horum 49 nominum Collectam, pagina sequente. — Table to the last,) which are the letters that shalbe ioyned together
begynning all, with B, according to the disposition of the number
number Untill the 49 generall names be knowne. The first 29 are more
more excellent than the rest. Every Name doth consist vppon the quanti-
The first 29 — -tity of the place: Everie place with addition bringeth forth his name,
Name which are 49. — I haue sayde —

Δ I pray you to tell me the first Name. UR. The first Name is BALIGON

* he ment to ET. — Mi. I haue to say to the*, and so haue I done:

*Δ Now he spake to ET, of the matter he moved him to, at the begynning of
of this last instruction: and he told me afterward what Michael had willed
willed and moved him vnto. Whereat he seamed very sore disquietted: and sayd thus to me
to me. ET: He sayd that I must betake my self to the world, and forsake the
E.T must marry. — world. That is that I shold marry: Which thing to do, I haue no na-
naturall Inclination: neyther with a safe Conscience may I do it, contra-
ry to my vow and profession. Wherfore I think and hope, there is
is some other meaning in these theyr wordes.

Mi. Thow must of force kepe it:
Thow knowest our mynde. —

Δ Deo opt. Max^o oīs honor laus et gloria
in sæcula sæculorum. Amen.

Ended hora noctis 11½ circiter.

Tabula Collecta: 49 Angelorū Bonorū, Nōia continens. [per Δ

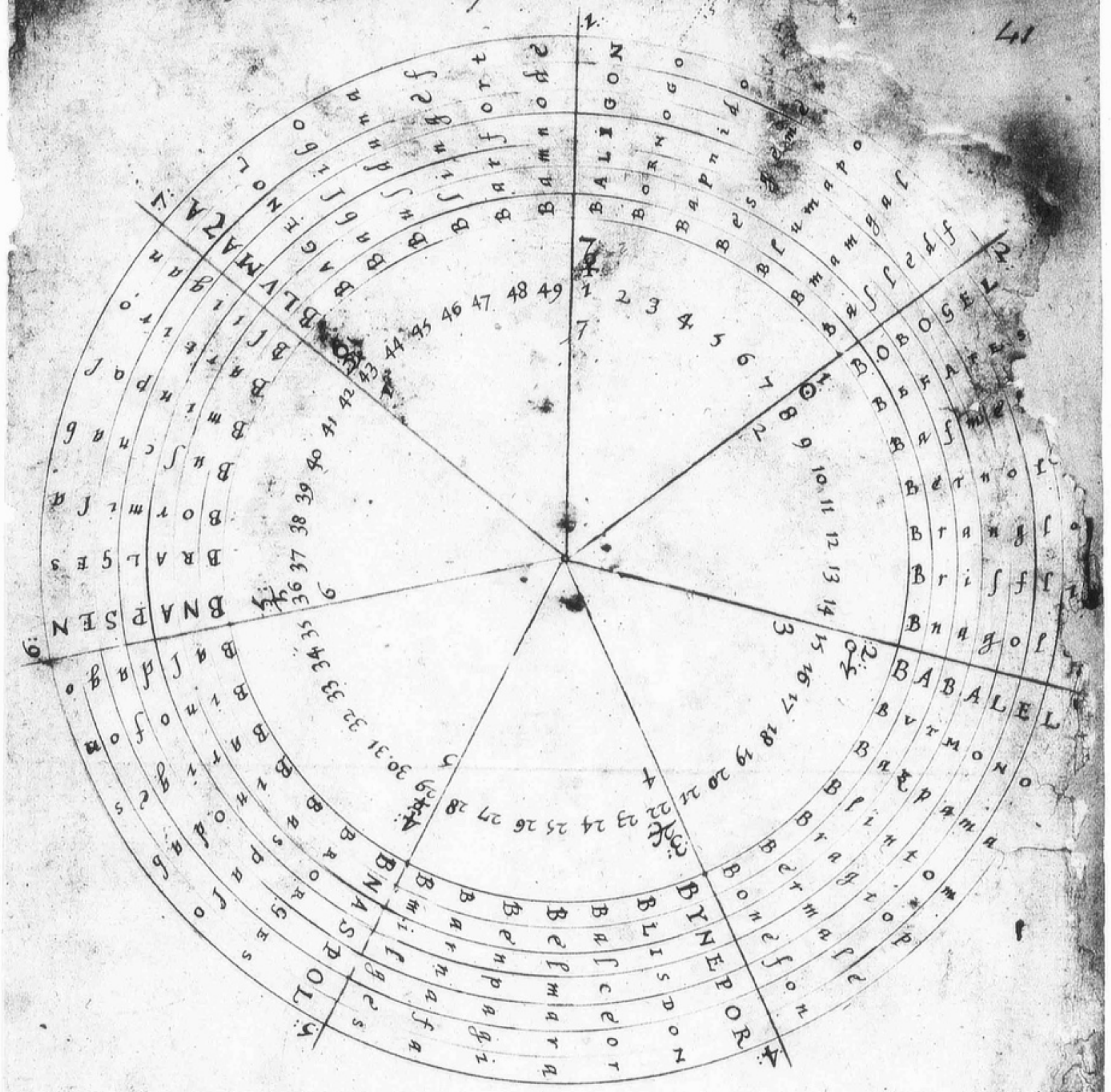
40

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BUTMONO
17	Burpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLUMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

~~(66)~~ ~~(62)~~ (64)

[illegible] Angelorum bonorum 49,
per Jo. Dee, sic disposita: 39 ~~(64)~~ ~~([illegible])~~

41


BALIGON
BOBOGEL
BABALEL
BYNEPOR
BNASPOL
BNAPSEN
BLUMAZA
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49
Bornogo
Bapnido
Blumapo
Bmamgal
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole
Butmono
Blintom
Bragiop
Bermale
Bonefon
Blisdon
Balceor
Belmara
Benpagi
Barnafa
Bmilges
Bariges
Binofon
Bralges
Bormila
Busnab
Barfort

Fryday. May 4. hor. 2½ a meridie. ~~40~~ 42

△ E.T. wold not willingly now deale with the former Creatures: utterly shak[ing] and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them. Where=uppon I went into my Oratorie, and called unto God, for his divine help for the understanding of his Lawes and Vertues ~~knowledge and understan[ding]~~ which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his service, and for his glorie etc.

E.T. to marry.

And comming to the stone, E.T. saw there these two, whom hitherto, we were instructed to be MICHAEL and URIEL.

E.T. Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish.

There cam 7 Bundells down, (like faggots) from hevenward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Sensor doth make perfume at the fowre corners of the Table: the smoke ascending up: and the Sensor, at the last, being set on the Table it seemed to fall throwgh the Table.

Uriel his manner of apparition.

URIEL semeth to be all in a white long robe tucked up: his garment full of plyghtes: and seemed now to have wyngs (which, hitherto from the begynning of these kinde of Actions he did not) and on his hed a bewtefull crown, with a white Cross over the Crown.

Uriel taketh the 7 Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man.

E.T. there commeth a man, as though he were all of perfect pure glistring gold: somtyme seeming to have One eye, and somtyme three.

From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michaël contynually prayed sweating.

All creatures.

The glorious man seemed to open the Covering of the 7 bundells (being of diverse cullored sylk,) and there it appeared, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

The glorious man seemed to stand uppon a little hill of flaming fyre

He taketh of, of one of the Bundells a thing like a little byrd; and it hovereth afore him as though it had life: and than it rested uppon the thing like a superaltare

A description of the glorious man.

This glorious man semeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour. his heare of his hed, long, hanging down to his sholders: But his face for bewtifull glittering, can not be discerned. His heares do shake, as though the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh up to heven

Now the byrd, which before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of many cullours.

Many cullors in all all his garments have ar shewed in sc= [illegible]

Now looketh Michael up, and held up his hands to heven, and sayeth

SIC, SIC, SIC, DEUS NOSTER.

Uriel (sayd) — Multiplicabit omnia, benedictione sua.

The former Bewtefull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place

where

Where this byrd stode before, seameth allso, to be (proportionally) as
big, as the byrd, (thus enlarged).

the wyng yoking of 2 byrds — This man taketh an other byrd, and putteth the wyng of it, to
the wyng of the first, as though he yoked them
This second byrd at this his first taking, was as byg, as the
was become, (encreased, as it semed) and it was allso a very bew

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre
any thing els

E.T: a voyce was hard, like Michael his voyce, saying:
It was a byrd, and is a byrd, absent there is nothing
but Quantitie

Δ E.T. sayd the voyce to be like Michael his voyce.

Δ A voyce. Beleue. The world is of Necessitie: His Necessit
is gouerned by supernaturall wisdome.
Necessarily you fall: and of Necessitie shall rise ag
Follow me, Loue me: embrace me: behold, I AM.

Necessitie.

E.T: Now all the Darkness vanished, the man is gon. Uriel standeth at
the Table: and Michael sitteth now in his Chayre: and sayd

Mi. This doth GOD work for your Understanding
It is in vayne to stryve: All Government is in his hands
What will you els, What will you els?

vayne to stryve.

Δ Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.

Δ for your

Mi. This hath answered all our Cavillations
Δ What hath answered all our Cavillations?
Mi Thow hast written
One thing you shall see more, as a persuasion to the infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now
are shewed agayn: but none of the bundells appere
They seme to grow to a huge bygness, as byg as mountaynes: incredibly
byg: and they seme to hover up in the ayre, and to fly up toward
heven, and with ~~theyr wyng~~ theyr wyngs to towch the sky: And one
of them with his bill semeth to take sterrs into it: and the other byrd
to take them from the same byrd, and to place them agayn in the Skye.
And this they did very often: and in diverse places of the heven
with great celeritie

The byrds touch the sky and sterrs

After this they semed to fly over Cities, and townes, and to break the
clowdes in peces, as they passed: and to cause all dust to flye
from all walls, and towres, as they passed, and so to make them clene:

cloud.

And in the streets, as these two Byrds flew, semed diverse brave
fellows, like bisshops, and Princes and Kings, to pass: and by the
wyngs of these byrds, they were striken down. But simple
sely ones, like beggers, lame and halt, Children, and old aged
men, and women, semed to pass quietly, untowched and
unoverthrown of these two Byrds
And than they semed to come to a place, where they lifted up, with
~~theyr wyngs~~ the endes of theyr wyngs, fowre carkases of dead
men (oute of the grownde) with crownes on theyr heds: whereof
one semed to be a Childe.

First

BRITISH MUSEUM

First these 4, semed leane, and deade: than they semed quen
quick
and in good liking: And they being raysed up parted eche fro
other, and went into 4 sundry ways, East, West, North and
South.
Now these two fowles having theyr wyngs ioyned togither, light uppo
a great hill: and there the first fowle gryped the erth mightily
and there appeared diverse Metalls, and the fowle spurned them away,
still,
Then appeared an old mans hed, heare and all, on. Very much
wythered. They tossed it betwene them, with theyr fete:
And they brake it: And in the hed appeared (in steede of the
braynes) a Stone rownd of the bygnes of a Tennis ball
of 4, cullours, white, black, red, and greene
One of them (he that brake the Skull) putteth that rownd stone
to the others mowth or byll.
The other eateth or nybbleth on it, and so doth the other allso
Now these two byrds are turned into men: And eche of
them have two Crownes like paper crownes, white and
bright, but seme not to be sylver. Theyr teeth are gold.
and so likewise theyr hands, fete, tung, eyes, and eares likewise.
All gold

26. Crownes.

On eche of these two men, ar 26 Crownes of Gold, on theyr
right sholders, every of them, greater than other
They have, by theyr sides, Sachels, like palmers bags, full of gold.
and they take it oute, and semed to sow it, as corne: going
or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.
E.T. The two men be vanished away.
Mi. Learne the Mysterie hereof.
Δ Teache us (ô ye Spirituall Creatures) Than sayd Michael,
Mi Ioye and helth give unto the riche:
Open strong locks:
Be Mercifull. to the wicked:
Pluck up the poore:
Read unto the ignorant:
I have satisfyed the: Understand:
Read them over: God shall give the some light in them. I have
satisfyed the: Both, How you shalbe ioyned,
By whome,
To what intent, and purpose:
What you are,
What you were,
What you shalbe, (subiect) in Deo.

Lok up this Mysterie:
× Forget not our Cownsayle:

× to E.T.

Ô GOD

O GOD, thow openest all things: Secret are thy Mysteries
and holy is thy name, for ever.
The Vertue of his presence, here left, be
amongst you.

Δ Amen.

Δ What am I to do, with the wax, the Table, the ring or
the Lamine? &c.

Mi. When the things be ready, then thow shalt know, how to vse ym.

Δ How shall I do for the graving of the ring; May not any o-
man do it, though E.T. grave it not?

Mi. Cause them to be made vp (according to Instruction) by any honest-

Δ What say you of concerning the Chamber for our practise
May my furdermost litle Chamber serve, yf the bed be taken downe.

Mi At the next Call for the Chamber, you shall know what to do
to doe.

Δ Benedictus Deus in donis suis:
et Sanctus in omnibus operibus ~~suis~~ eius:
Amen. ended hor. 4½

---

artus Liber Mysteriorũ ~~Tertius~~
A° 1582
Δ Novembris 15. 44

42

Post reconciliationem Kellianam:
Miserere mei Deus.
Dimitte nobis, sicut et nos dimittimus.

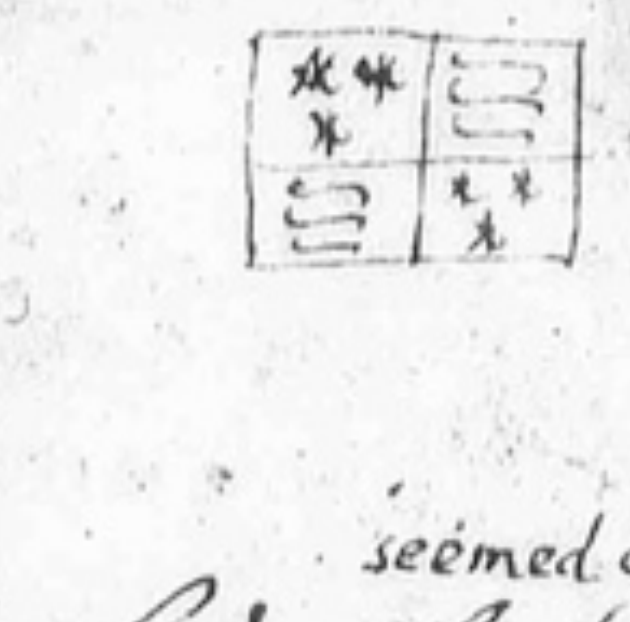
Liber. 5°

(72)

Wel. of hete. For, of that word we never herd any thing before. Δ Carmara, otherwise Baligon.

(175) 45

ve (of the 7. which was by him) he who stode before him, with his face fro him, now turned his face to him ward.



Regnat potestas tua in filiis
~~Ecce finis~~ Operis
There appeared these two letters, reversed and doubled upon the white flag: and a woman standing by. These armes did not appere.

Note. My name is Carmara.

seemed old/torn

On the other side of the flag, appered the armes of England. The flag seemed old, torn.

Adhuc duo et tempus non est, Δ, sayd the man which stode before Carmara. and lifted up his hand and advanced his body: and the other 6 gave him place. he spred his armes abroad: and so turned round toward all the multitude (appering within the glass:) as if he wold require audience. he sayd then thus.

Filij Bag & Filij
Filij filiorum sequuntur
sub libro 2°
the Kings
one of the 12

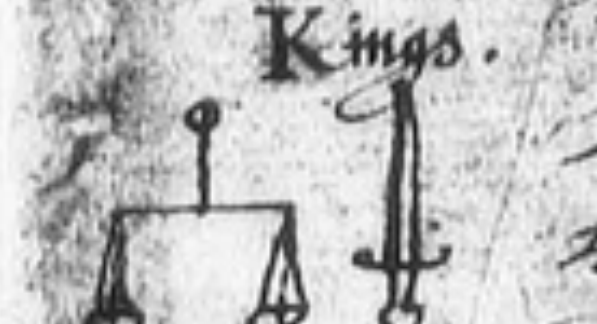
The Sonnes of men, and their Sonnes ar subiect unto my Commandement. This is a mystery. I have spoken of it. Note it throughly.

They ar my servants. By them I shall work mervayles for a tyme. My tyme is yet to come. The Operation of the Earth is subiect to my power: And I am the first of the twelve. Sory Stale is called Barees: and here it is ☉ (Δ This he held in the palm of his hand: as though it had byn a ring, hanging also over his myddle fingers. With a great voyce he sayd Come ô ye people of the erth.

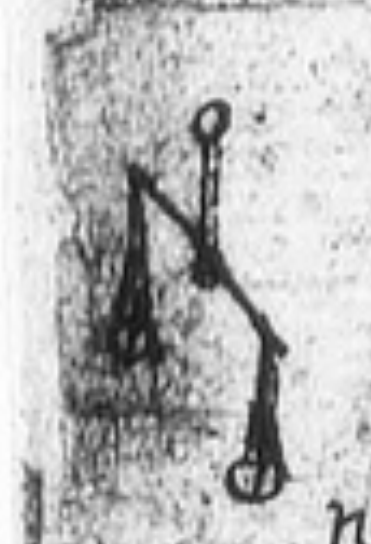
Earth 12. Barees ☉

All people of the Erth.

.1. Kings.



(Δ Then there cam a great Number of onely Kings from amongst the rest of the multitude within the Glass: They kneeled down; and some kyssed his seale and some did stond frowning at it. These Kings that kissed it, had eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being even, and counterpeysed. But the other had also ballances, which being uneven, the one scale lower then the other. The even balanced Kings were of glad cheare: but the other were of a sowre and heavy countenance.



It is and shalbe so: And the workmanship of this, is to this ende.

No: Noble men. .2.

Then cam noble men: (Δ and he held up his hand, and they parted them selves into two Companyes. and over the heds of them, appered these two words Vera, over one company: and Impura over the other.

Verus cum Veris, et Impurus cum Impuris

.3. Philosophers.

Come ô ye Princes of Nature. (Δ Then cam in Auncient and grave Countenanced men in black gownes: of all maner of sortes. Divers of them had bokes: and some had stiks like measures: and they parted into two Companies. Eyther Company had his principall. One of these Companies fell at debate among them selves. The other company stode still. There appeared before eche of these Companyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other Mundi tenebras. The forman ~~or Principall~~ spred his hands over them, and they all fell down. and the boke with Lucem on it waxed bright.

Δ He hath wrytten the offices of ~~three~~ two Kings, as of Blumaza and Bobogel. And therfore he is called Baligon ... Bobogel is also of Nobility and wisdom.

(76)

waxed bright: and they which attended on that syde (Lucem).

Gather by these few sprigges the Compas of the whole field

Δ. I demaunded of him, what his name was: and he answered.

I am Primus et Quartus HAGONEL

Δ This PriQuar, shewed the seale ☉ to the Multitudes, and they [illegible] it, and of them some florish, some stand, and some fall.

1. Kings Kings — Δ Then he sayd, The first were Kings of the earth: which shall tell the pryde of the last, take place, are, and shall be.

In this thow mayst lern science. Note a mysterie

Take a place, is as much as, Ende with place.

Δ Then he threw down a great many of them before him

Carmara his Minister: forte Prince Hagonel. — Here is his name, (pointing to the [Δ: Carmara] on the upper part of the Glob) Notwithstanding I am his Minister

These are kings both and vniust, whose powre as I haue augme[illegible] and destroyed, So shalt thow.

Weapons wherwith to destroy — Thow hast the weapons: the Secret is not great.

Δ I know not what the Weapons are.

PriQuar sayd Write, and I will tell the. Δ The throng of eche syde did syt down while PriQuar did thus speake.

I am the first of the fowrth Hagonel.

Δ I had thought that ye had sayd before, you had byn the first and the fowrth of Hagonel.

PriQuar] I am HAGONEL, and govern HAGONEL. Here is Hagonel the first, Hagonel the second, and Hagonel the third. I am the first that govern the three. Therfore I am the first and last of the fowre

Note this first, and Last, bycause of Baligon alias Carmara. his prince & rulers — Δ In the meane space all the former multitude some were fallen downe, of some their wepons drawn away: of some their legs broken: And then, pointing to the (Δ: Carmara) he sayd.

In his name, with my name, by my Character and the rest of my Ministers, are these brought to passe.

Practise, the Spirituall weapons — Those that lye here, are Lyers, Witches, Enchaunters, Deceyvers, Blasphemers: and finally all they that vse NATVRE, with abuse: and dishonor him which raygneth for ever

Liers, witches, Enchaunters

2. Governers — The Second assembly were the Governors of the Earth, whose glory, yf they be good, the Weapons which we have taught the, will augment: and consequently, yf they be evill, pervert

3. The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are divided, some with ~~[illegible]~~ eyes looking toward heaven, the rest to the center of the Earth. Vbi nec Gloria, nec bonitas nec bonum est. It is wrought, I say it is wrought (for thy understanding) by the Seven of the Seven which were the Sonnes of Sempiternitie, whose names thow hast written and recorded to Gods Glory Δ Then he held up his hands, and seemed to speak but was not herd of E.K. (as he told me:) and therupon PriQuar sayd Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filiis suis laudaverunt Deum. Benedictus est qui filius est vnicus et Gloria mundi.

Note Practise. No. 2 Filii filiorum
E — 1
An — 2
Ave — 3
Liba — 4
Rocle — 5
Hagonel — 6
Ilemese — 7
three arrows made the great Cart the following

E.K. sawe like a black cloth come in and cover all the forepart of the

The black cloth of silence and staying.

Note: here he goeth with Three and Carmara (his King) hath also a Triple [illegible]

In the first leafe were the Offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2d page (Action 28 May 1583). & perhaps this first leafe was lost before he drew up his Booke of De Bonorum Angelorum invitationibus because I find a Blank where Blumaza is placed.

This Character seemes to stand for Carmara, as appeares from severall places in fol. 2. a. & b. & many other.

It appears by a note of Dr Δ: (De Heptarchia Mystica: Cap. 1.) That Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelacion perhaps this authority was entred in the first lost leafe of this 4th booke (though Dr Δ: calls it ~~[illegible]~~ the 2d Booke, in his Note) see Chap: 2. at ye begining.

By a marginall note at the begining of the first Chapter, it should seeme, yt the Dr meanes by the first ~~chapter~~ Booke the Action only of the 16 of Nov: 1582. & by the 2d Booke the Actions of the 17 & 19 of Nov. 1582. But his marginal Note of 19 should be 20 of Nov. for so it appears by ye Actions entred. The 21 of Nov: viz: the action of yt day he calls the Appendix of the 2d chapter.

This is the writing
of Chas Armstr.
F.M.J.

(3)

the stone, so that nothing appeared in the stone. Then was herd a voyce saying. Loke for us no more at this tyme: This shalbe a suff token, (from this tyme forth) to have. ...

...cue of, by a black cloth covering all the stone.

Δ Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp. Amen.

Die ♀. A meridie: hora 5. Novemb. 16.

Δ He with the triple crown on his hed, in the long purple robe, had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished away. He shoke his rod, and the Globe under him did quake. Then he sayde Ille enim est Deus, Venite. Δ All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman ~~with~~ paynted on it, with the

(as before was noted) on the right side of her. And on the other side of the flag, were the Armes of England. He florished with the flag very ~~much~~ much, and went as though he did marche, in warlike manner uppon the upper and utter parts of the globe. He pointed up to the Flag and sayde There is two to come, there is no more. All the people in the Globe seamed to be glad and reioyce. Now he foldeth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. they hold up all togither, Heptagonum stellare, seming to be Copper.

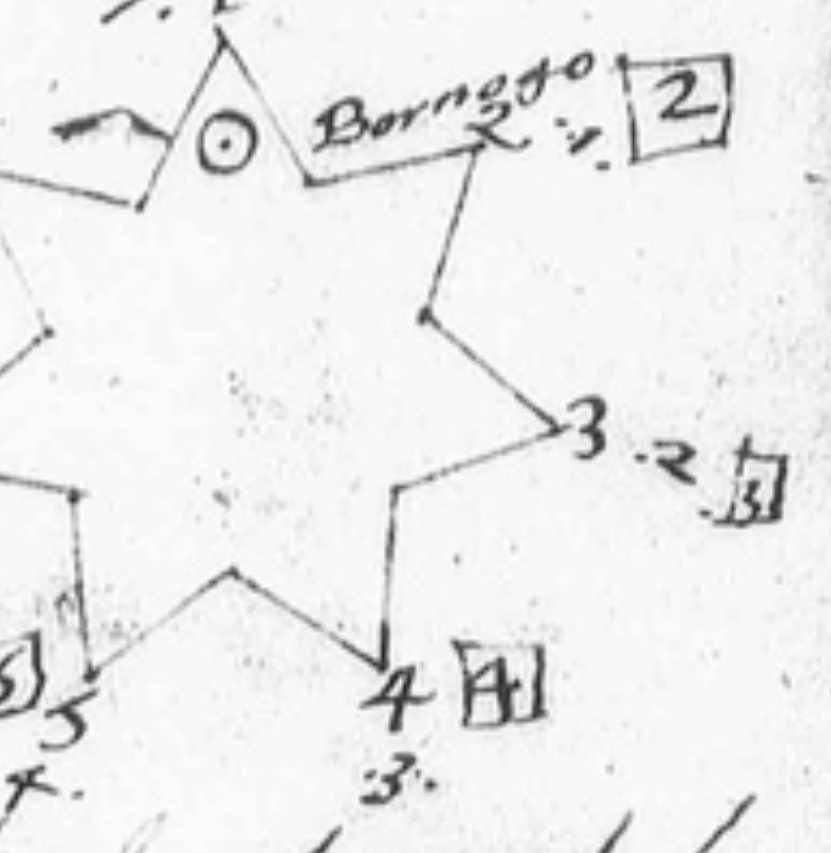
Δ so he sayd in latin, in the former part of the leaf before

Δ Note. spirit appertayning to ♀

Δ Hagonel

Δ Forte, Bagenol: Hagonel, of B for B then Bagonel ...

1: The first Holder, sayd, Me nosti. and so pulled his hand of from the Heptagonum.



2: The Second of the 7. taketh his hand of and doth reverence and sayd I am he Which have powre to alter the Incorruption of NATURE. With my seale I seale her and she is become perfect. I preserve in Metalls: in the knowledge of them. I have byn in powre with many, but Actually with few. I am of the first of the twelve the Second of the Seven. Wilt thow know my name. Δ full gladly. I am BORNOGO: this is my Seale. ~~what thow~~ desyrest This is my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God. Δ He kneled down, and held up his hands toward the Heptagonum.

Metalls.

One of the first of the Twelve.

Prince Bornogo

3: The next (or third) sayd, I am Prince of the Seas: My powr is uppon the waters. I drowned Pharao: and have destroyed the wicked. I gave life unto the seas: and by me the waters move. My name was known to Moyses. I lived in Israel. ~~Beholde~~ the tyme of Gods visitation. I have measured, and it is 8. This is a mysterie. God be mercifull to his people. Behold, Behold Lo, Behold.

The Seas.

8

Gods Visitation

[And it is 8: may be 8 yeres added to the tyme: and that maketh 1590. Novemb. 16] That 8, or 88, I know not yet.

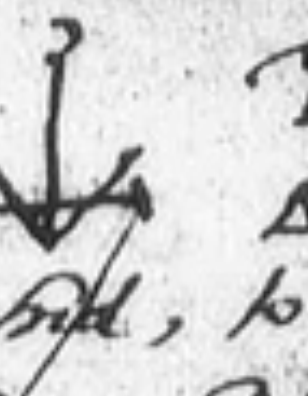
Δ Lo behold, my mighty powr consisteth in this. Lern Wisdome by my
the charge } This is wrought for thy erudition, what I instruct the from God: Lo
unto thy Charge truely: Thow art yet deade: Thow shalt be revived. But
blesse God truely. The blessing that God giveth me, I will bestow upon the by
O, how mighty is our God, which walked on the waters; which sealed me
his name. whose Glory is without ende. Thow hast written me, but yet
not know me. Use me in the name of God. I shall at the tyme appointed be
the seas I will manifest the works of the seas, and the miracles of the depe
known. I was Glorifyed in God. I skurged the world. Oh oh oh, how they do
repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is
Prince Befafes for ever: behold it Δ he opened his bosom and seemed to have fethers under his robes. He had a golden gyrdle: and on it, written BEFAFES
the fethers under his robes. Δ Than he sayd. Blessed be thow O God, God, God, for ever. I have said
Δ he toke his hand of fro the Heptagonum.

Δ The blak Cloth was drawn: which is now appointed to be taken from them, that we must leave of for that instant.

Δ. Deo soli, omnis honor, et Gloria. Amen

Friday After dinner at night circiter horam 8a.

Δ On the left side of him (sitting in the Chayre) appeared yet three holding up the Heptagonum. and one on the other side below. He sat with his face from EK toward me. I stode and my face Southward. EK he sat at the same table, with his face Northward.

4 The fowrth (holding below) Cryed Earth, Earth, Earth.
EK. he speaketh Hollow, so that I understand nothing. Δ than he answered They are the Wordes of my Creation, which you are not
In earth. worthy to Understand. My Powre is in Erth. and I kepe the bodies
The dead mens bodies of the Dead Theyr numbers are in my bokes. I have the key of Dis-
solution Behold Behold, All things, yea All things, have their
workmanship with me For I am the ende of Working. EK
The light of his anger. He falleth down prostrate, and speaketh, I know not ~~what~~ what. Δ
than he sayd I have the light of his anger, and I will destroy it. O,
The bottomles pit O, Behold, It is a light left within the bottomles pit. It is the ende
and the Last. O blessed shall thy name be, Blessed shall thy name
be for ever. Behold this is my Seale.  Behold, the bowels
Bowells of the earth are at my opening Δ Than I requested
-ted him to help me with some portion of threasor hid, to pay my detts withall
Threasure hid requested. and to buy things necessarie &c. He answered O Worldling
thow shalt be satisfied with welth of this World. Behold Behold
Behold Lo lo Behold, vehemently I say Behold I have horded up
Threasor, for the sonne of perdition, the first Instrument
Antichrist of his destruction. But, Lo these Caverns Δ he
shewed to EK the Caverns of the earth, and certen places therof
and afterward sayd: Mark this, All Spirits, inhabiting within
the earth; where, their habitation is, of force, not of will (except
the myddest of my self, which I know not), are subiect to the
powre hereof. Δ pointing to his Seale. With this you
shall

I shall ... Center of the Earth. The middest of ...

shall govern, with this you shall unlock. With this (in his name who
reigneth) you shall discover her entrayles. How say you now?
Can you do it? Ar not your Magicians acquainted with me. It
greveth me to register the bones of the wycked. Prayse him Butmono
Prayse him Butmono, prayse him. Δ Is that your name, I pray you
tell me. he answered Yea it is my name. It is the Ende of all
things. EK: now he setteth down.

Δ Now the Fifth turned his face toward EK (who sat before me,
and opposite unto me) and stepped forth and sayd. I am Life
and breath ~~of all things~~ in Living Creatures. All things
Live by me, the Image of One excepted. Behold the face
of the Earth EK There appeareth all ~~Creatures~~ kindes of brute beasts,
fowles, Dragons, and others Δ He Clapt his hands togither
and they all, vanished away, at once: they cam agayn: and went then away
and returned no more. But the people within the Globe remayned still
as from the beginning. he sayd while the beasts were yet in sight
Lo, all these, do I endue with Life: my seate is theyr Glory.
Of God am I sanctifyed: I reygne: the Living: The ende, and
beginning of these things, are known unto me: and by sufferance
I do dispose them untyll my Viall be run EK. he taketh
A little viol of oyle out of his bosom a little viol glass. and there semeth to be five or
six sponefulls of oyle in it. Δ He answered and sayd. That it
is: and it is a myst true. Δ I spake somwhat of this oyle, and
Prince Blis- he answered me, and sayd Thow sayst true. In token of God
Prince Blisdon his Powre and Glory, Write down BLISDON. 48
EK. he taketh his hand of from the Heptagonum.

6. The Sixth putteth open his Clothes and red apparell, and there
yssueth mighty fyre owte of his sydes. [Δ Note, the
Short coat the first cote of the first of these seven is shorter then any of his fellowes coats
are.] the sight of this fyre is very ugly, grisely, terrible, and
skarsly of mans eye can be beholden. At length he pluckt his
coats togither, and sayd to EK. O I would shew the, but flesh and
blud can not see. Write shortly, it is enough. Novi Januam
Mortis. Δ than sayd he to me in an ernest maner, O, Muse not, My
words ar dark, but with those that see, light enough. Et per-
cussit Gloria Dei, Impiorum parietes. Dixi. Δ In
Prince Bro- Prince Brorges. mervaylous raging fyre, this worde BRORGES did appeare,
tossed to and fro in the furious flames therof, so abundantly streaming
out, as yf all the world had byn on fyre. so that EK, could
not endure (without great annoyance to his ey sight) to behold the same.
and finally he sayd Mysteriam animis vestris imprimite. and so the
fyre vanished away.

EK

But Baligon Carmara in the ende of this boke sayth he is offered. Consider the [illegible]

EK: The stone semeth (now) all Blew: and onely One now beholdeth the Heptagonon: all the rest being set down: who semed before to extend their hands out toward one other, as though they played, while being idle of their work. Now the last putteth his hand to the Heptagonon and turned his face to EK. having his face (all the while before) turned toward Δ, he sayd: The Creatures living in my (Δ forte, in stere) Dominion, ar subiect to my powre. Behold I am BRALGES. The powres under my subiection, are Invisible. Lo what are! EK: All the world semed to be in brightnes or on fire: and therein appered Diverse little things like little smokes without any forme. he sayd. This is the Seale of my Government. Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto you. ☾ Beware of Wavering. Blot out suspition of us for we are Gods Creatures, that have rayned, do rayne & shall rayne for ever. All our Mysteries shalbe knowen unto you.

7 Prince Bralges. hat: Blumaza his King

The Seale.

Exclude Wavering or suspition

All Mysteries shalbe knowen to us

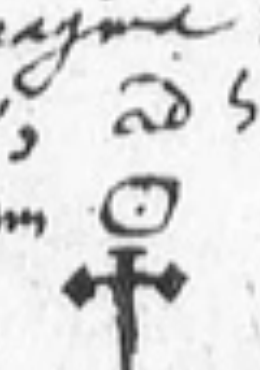
EK: All the 7 vanished away: onely He remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to EK) Behold, these things, and their mysteries shalbe knowen unto you, reserving the Secrets of him which raygneth for ever. [EK. The voyce of a multitude, answered singing,] Whose name is Great for ever. He: Open your eyes, and you shall see from the Highest to the lowest. The peace of God be uppon you. Δ Amen. EK. The black cloth was drawen before all the things conteyned in the Stone: which was the token of Ceasing for that tyme.

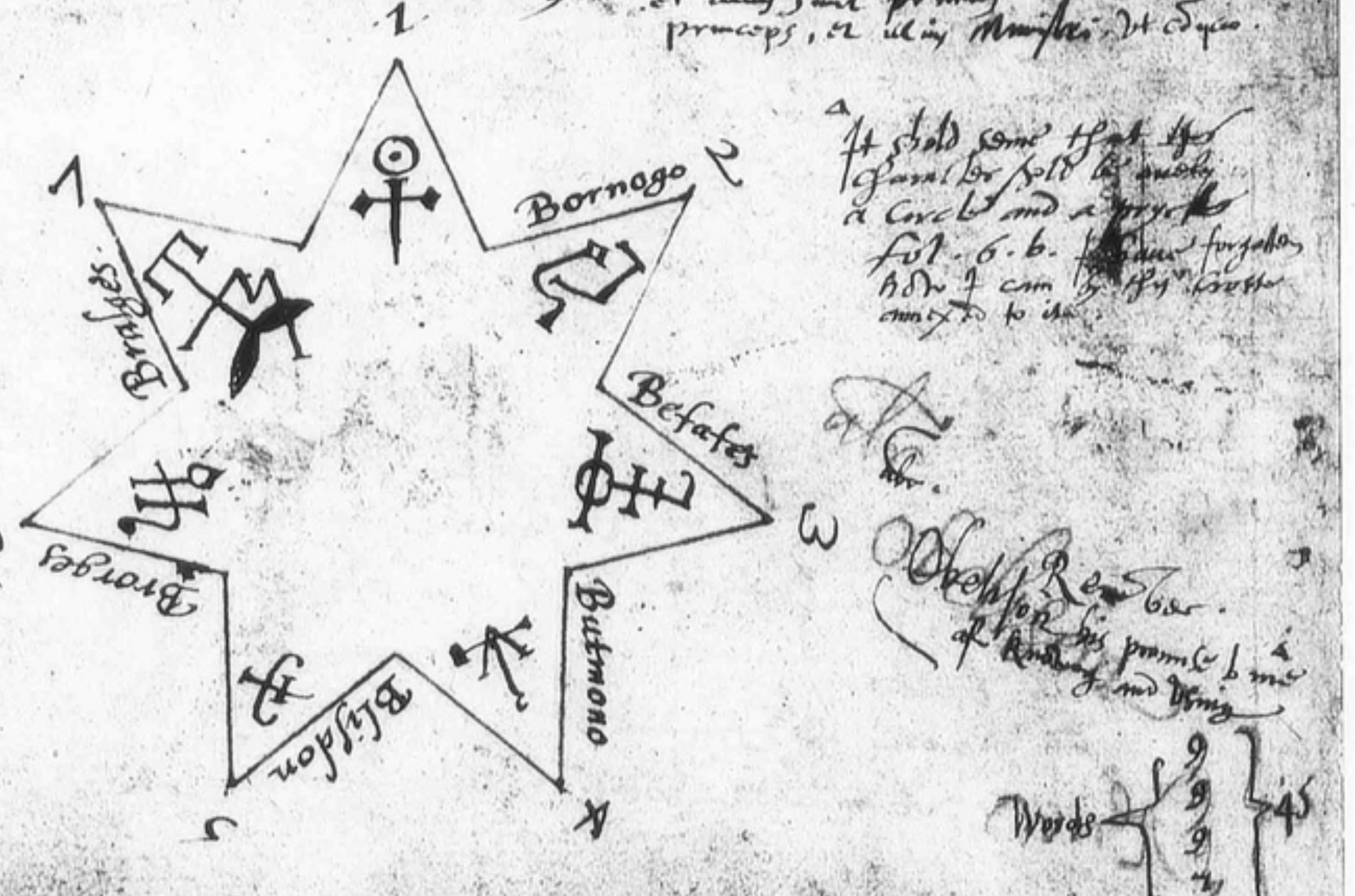
Secreta Dei, non sunt hominibus revelanda

Δ Note Highest and lowest to be understode of things in Tabula collecta

Δ Sanctus ~~Sanctus~~ Sanctus Dns Deus nr.

Δ ~~BLUMAZA~~ Rex est sup Reges Terrae et illius sunt primus princeps, et illius Ministri ut dixi.

Hanc partem primam vocat He Unum Librum: in quinta pagina sequente, ad hanc Notam 



Δ It shold seme that the Seale shold be onely a Circle and a crosse but 6. b. I have forgotten how I cam by this crosse annexed to it.

[illegible] Remember [illegible] of Kings his prince & ministers and Kings

Words { 9 9 9 7 11 } 45

An: 1582 Saterday Die 17 Novemb: A meridie hora circiter 3 (CIX) 49

Δ — The Cloth remayned drawen, a prety while after we had done our prayers to God: and so was all the things in the stone kept from sight.

Δ — The Man with the Crowne, (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie or (as it were) the shell of the foresayd Globe, was very glistring bright. The man shaked his hand toward me and the bak of the Chayre was toward EK. On the globe appered a trace like a seame, of two things ioyned togither, or rather a very narrow path: which began below on the Convex superficies of this globe and went upward to the verticall point or (as it were) the zenith prik of it. but fro the lower part of the same to the place where the chayre stode, it semed brode, and more worn, than from the Chayre up to the vertex or top prik: for that part (which semed to be about the eight part of the whole) did appere very smalle, and unworne, or unoccupyed.

Carmara al: Baligon

Δ — He turning his face toward EK, spake this. I have declared things past and present. And now I speak of things to come. The whole shalbe manifest: Nam ipse unus et Indivisibilis est.

past present to come

Gloria Gloria Gloria Creatori nro

Two partes (Δ fortè of this worke) are yet to come, the rest are finished allready. Δ He shewed the round Table with letters and numbers which master Kelly sent me: and than he toke it away agayn. then he sayd:

Albeit et tam on est,

The round Table

Venite gradatim ~~repetamus~~ opera Dei.

Δ The first of the 7. which had yesterday appeared, did now appere with the short robe, as he did before. Than He sayd smylingly (being turned to EK) Haec sunt documenta tua quae nondum intelligis

Short Coat

Δ Than the man with the short robe, the Foreman of the 7 (yesterday appering) sayd

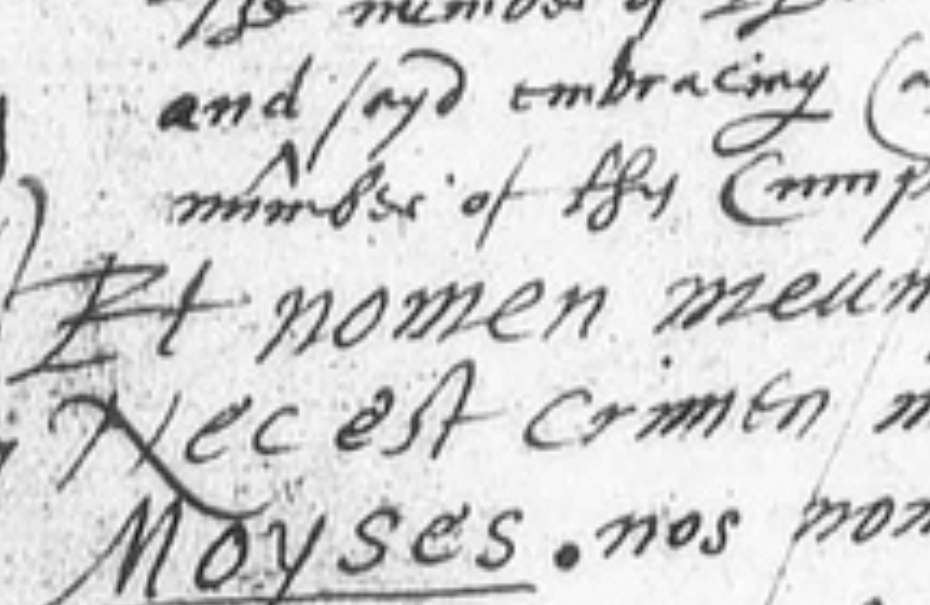
Unus est Deus, et Unum est opus nrm

Δ I think he ment by the round table shewed, which Mr K. had sent me &c. except the numbers onely of that Table

Δ Then cam very many uppon the globe his convex superficies and they sayd,

Parati sumus servire Deo nostro.

Δ Eche of these had somwhat in their hands. som had crownes (vide lib. 3) some garmentes &c. The number of them was 42. and stode in this order. and sayd embracing (as it were) the whole number of this Company.



Et nomen meum, numerus est totus
Nec est crimen in numero nostro
Moyses nos nominavit

I doubt it shold be Short Coat holding or embracing all the Table with his hands and not He.

Potestas istorum, quam istarum, quamvis non una, tamen in Uno sunt.

Δ I sayd that I thought there wanted at the beginning of this sentence, this word Tam. he answered, it might be understode by his pointing to them there standing: and sayd farder in respect of this my doute: Quatenus est haec vanitas vestrorum?

Δ Note of istorum istarum as it were [illegible]

Numeri

Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est, Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus cogitatione) Disseritur apud vos, idque maxime) de NATURA, quae non vobiscum, sed nobiscum (ah, ah, ah,) et in nra potestate est.

Natura

Videbis Deum. Vidisti opera nra, Opera (inquam) manuum suarum: Digito Dei movebimur. A Deo venit Homo et cum hominibus fuit est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat, non nobis solummodo, sed operibus nris

Dei potestas

Inhumata tibi anima tua, quod quaerit. Δ I understand you not. he answered

+ Ab humo, homine; Ab homine dictum est. I axed he, what thou desyrest.

Δ Wisdom, and Veritie, I answered: Then, he answered,

Δ He Thow shalt. Δ there cam in a smyling fellow: and they plucked him

[Δ ☾ Note this to be a REPETITION of the Heptagonon]

litle tremble afore. Lern to reconcile the 4th and plucked him, and tossed him. He cryed he wold tell Never: and they answered there was none for him to tell. and he skaped from them, or they let him slip, with all his clothes torn of: and he seemed to crepe or get away under the globe, and (as it were) to get behinde the Diaphanous Globe.

Note this reckening by Six and Six

Δ These 42 had all of them somwhat in theyr hands: as eyther whole crownes, or of crownes, or robes etc. Six of them seemed more glorious than the rest and theyr Cotes longer: and had circles (about theyr hed) of gold. and they had perfect crownes in theyr hands. The second six had the quarters of crownes. The third six, haue clothes in theyr hands. All the rest seemed to haue balls of gold: which they tost from one to another: but at the catching they seemed empty wynde balls: for they griped them, closing theyr hand, as if they were not solid, but empty, like a bladder.

Names

Δ The first six sayde. Our names cannot be expressed: neyther can the names of these that follow.

Short coat.

Δ The first six made cursy to the man with the short robe: the second six made cursy to the first, and the third to the second and they all, and the short robed man, made cursy to Ho.

Our workmanship is all one Δ sayd the short robed man.

So he said, pointing with his hands

The division of the Daye

Ho The whole day is divided into 6 partes: Every part occupyeth a part of them here (pointing to the 42 standing there). Therfore yf thow wilt work with kings (thow knowest my meaning) firmely what some thow wilt do in theyr estates; Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Depriuation: I meane the next six. The residue all do serue to the orders and purposes apperteyning to kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables

Practise

Kings.

The first 6

The second 6

Δ Than they, speedily eche of them upon the place of theyr standing, made a square table: and every table had but one Letter. The first of the first six did go away, and in his table appeared an O. etc. and so of the second six, orderly theyr letters appeared in theyr tables: but the third six, they covered down upon theyr letters, and were loath to shew them: but at length, did. etc. and at the last of every row, they all came togither etc.

The Third Six

O	F	S	N	G	L	E	4 letters
A	V	Z	N	I	L	N	4 letters
Y	L	L	M	A	F	S	4 letters
N	R	S	O	G	O	O	4 letters
N	R	R	C	P	R	N	4 letters
L	A	B	D	G	R	E	4 letters

Ho Remember, how they stode, when they were secondly disposed unto thee. They stode first in six rows, and next they were turned into 7. I speak of the greater number and not of the less: In speaking of the greater, I haue comprehended the lesser.

In Sexto et 7° sunt ista fol. 10.

Δ They went over away toward the hand. The third row went of lamenting: being commanded: by the short robed man. All parted in fire, falling into the Globe. The fifth row did synk into the Globe, every one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

EK Now remayneth only the man with the crown Ho: he made show with his hands, becking toward EK, and sayd, I haue told thee, that theyr workmanship, is togither. Theyr names are upon these tables. The first letter, is the second letter, of the first name of the table *

Δ How can Bobogel be accounted the first name? Thow

* Δ Note he meaneth al Bobogel in these tables collected from made before.

The next are the names in these Tables. the Brethren in that of tyme thow hast after it with the rest

* a sword seene by E.K.

The first letter from the point of his sword is B. That B signifieth the number of the Bees, being the 49 names, environing that Circle. In the former Tables thow shalt fynde B.1 B.2. B.3 B.4. etc. and so to B.49. Those Bees beginne the names of all the powres that haue governed do govern, and shall govern.

Robe.

# a sword in the mans hand within the Circle.

The next letter hath his Circle and numbers going round about it: which thow shalt fynde in the former Tables.

50

The Letter standeth in the myddest of every square, of every Circle: though some be turned upside down: which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in gods judgment. There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

On this Table

O in the Circumference is the ninth letter

in respect of the circle of numbers

Gather the former tables togither, which thow hast made before, conteyning 49, depending onely on B. There thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest.

Note who sayth this.

Reade my mystical story as concerning those Tables, and thow shalt fynde the truth of them. I haue sayd.

Mighty is thy name, O ~~Lord~~ God of Hosts:

Blessed is thy name, O Lord, for euer.

Δ Amen.

Δ Note the like phrase fol. 2. of the former who sayd he had spoken it whereas we had understood nothing of him before.

After 7 of the clok at night. circa

Ho Lo, here I byd them do, and they do. I haue appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly obscurely or without a truth, in affirming that I brought thee those tables: For they are from him, which made and created all things: I am from him in powre and message, under whome I here rule and shall do tyll the ende of all things be: O, Great and bowntifull is his liberall mercy. The mercy of him, whome we prayse and laude and sing unto, with joy for euer.

Baligons rule and government

The ende of all things

Δ see his answering Desire

Behold thow desyrest, and art sick with desire. I am the disposer of things not the composer of Gods medicines. Thow desirest to be comforted and strengthened in thy labors. I mynister unto thee the strength of God. That I say, is not of my self, neyther that which is sayd to me, is of them selves, but it is sayd of him which liveth for euer.

These Mysteries hath God lastly, and of his great mercyes, graunted unto thee. I haue answered thy deluding mynde.

God graunt.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not: Be faithfull. Use mercy. God shall enriche thee. Banish wrath: yt was the first, and is the greatest Commandement prayng in him, and live by him which reigneth and liveth for euer.

as hardest for me, in respect of my

Δ I pray you make some of these last instructions, more playne, and evident.

understande so they be so: tyll he called to my remembrance and made me in my boke that Raunsell which he called the Protege declared by Amend: whom Saul skryed. etc.

Ho ... me shewed ... tly. Behold I teache the dignyti ...
cifull is God that r... so great secrets to flesh and blud.
Thow hast 42 lett... Thy Tables last, conteyn so many: Every letter
is ~~a name~~ the name particular by him self of the generall actions, beings,
The Prince. — and doings of these 42, which appeared with theyr workmanship. The first 7 are
theyr Prince: and he governeth onely the estate condition and being of 7.
Kings of the erth — by God unto Kings of the earth: ~~[illegible]~~ The 7 next him, are those that
distributing / Messengers
The Prince and his first 7. — of God his good gifts to those that beleve him, and faithfully serve him: whereby they
and rayne now fruitfull in his sight.

Regnat Regnat, Regnat o regnat iniquitas super faciem totius terrae
Cor hois impletum est malitia, et nequiciis.

data
Is forma / Noua potestas incipit — Incipit, incipit enim noua illoru potestas, illis non sine re dedita, nec dis...
Vide quaeso. Δ He pointed down to the people in the Globe, all being
sore and diseased of some sore, Ulcer, botch, &c.

2
Ho All the residue of the Angels, (for so they are in dede) are ministers of God his
Angels, ministers of gods wrath. — Wrath and indignation uppon the faythles. Whose mysterie is most lam...
7 onely have 7 letters comprehending the dignitie of theyr vocation: The rest
are particular, not onely in powr, but allso in theyr vocation. Like ...
they spring and grow from one branche.
Consider the reckoning here by 7 but before he had a reckoning by [illegible] — Those words which thow seest in the last Table, some of them unable to be
pronownced, are notwithstanding the names of those 7 which hold the fayr
The powre and being of the rest. — and bewtifull Crownes. Which names as I sayd before, do comprehend not
Δ There were but 6 hollow wreathed crownes
onely the powre, but allso the Being of the rest. I will ones more teach.
NOTE — The whole composition is the truth of the words.
The Prince — There were 42 that appeared, besides him, which was theyr prince.
Now by 7 — The first 7, are called by those names, that thow seest, as OFS &c.
Δ and so of AVZNILN &c. Ho Thow hast sayde...
Δ a sort of 7 letters
Six names in subiection — There are but 6 names, that are in Subiection. I teache breifly
Dost thow not remember the Circle and the prick in the myddest: which was on
☉ on the right hand — the right hand of him, that was theyr Prince?
That onely representeth 7 in number. Which being added unto the rest
makes 49. Read the letters. Δ I red OF &c. and he willed me
Δ write for the first 7 Δ distinctly
to strike them out.

2
Ho That is the name of those of the first: of the 7, which held the Crownes
in theyr hands
Δ of the six lines
The second line, is the name of the second, and so to the ende of the table.
Note — 42 letters: 42 names: 42 persons.
Note, Name and Character — The first where his fote stode, is both his Name and Character.
And so of the second, third &c.
Notwithstanding, Generally these are the names, the first 7, the
One presupposed, the rest being six in order.
This is the truth, and the some of the Tables. It is easy to be understode
and perfect

Praxis — When thow wilt work for any thing apperteyning unto the estate
Call — of a good King: Thow must first call uppon him which is theyr
Prince 1. — prince. Secondly the ministers of his powre are six: whose
Ministers. 6. — names conteyne 7 letters a pece: as thy Tables do manifest: by
whome in generally, or by any one of them, in particularitie, thow shalt
work for any intent or purpose.
42 — As concerning the letters particularly, they do concern the Names of 42:
which

---

(7) 48 (85.)

Destruction or hurt — which 42, in generally, or one of them do and can work the destruction
hindrance or annoyance of the estate, Condition or degree, as well for body
as government, of any Wicked or yll Living Prince. 51
In outward sense, my words are true. I speak now of the use of
one of the first, that I spake of, or manifested yesterday [Δ. Kings]
Note — Sayd I not, and shewed I not, which had the government of Princes?
For, as it is a Mystery to a farder matter, so is it a purpose to a present
use. Yf it rule worldly princes, how much more shall it work
with the Princes of Creation?
Thow desyrest this, I teache this, and yet the Art is to the farder
understanding of all Sciences, that are past, present or ~~to come~~
yet to come
Fruite hath a farder vertue than only in the eating: Gold his farder con-
dition, property, and qualitie, then in melting, or common use.
Diuers 3 — Kings there are in Nature, with Nature, and above Nature.
Dignification — Thow art Dignified.
Δ Yf I wold have the King of Spayne his hart to be enclined to the pur-
pose I have in hand, What shall I do?
Δ Who is that? — Ho First Cast thyne ey unto the Generall prince, Governor or Angel
that is principall in this world [Δ ~~[illegible]~~] Δ Is it not Annael with whom I began?
Practise. — Secondly Consider the Circumstances of thy Instruction
Thirdly place my name, whome thow hast allready Δ. Hagonel
Fowrthly, Δ the name of him, which was shewed thee yesterday, whose garments
were short, and of purple.
Δ Character / of 7 letters a pece
Fifthly, ~~[illegible]~~ his powre, with, the rest of his six perfect Ministers
Δ Ergo it should seme to be his office to deale with Kings: but Hagonel his office to be of all &c generally — With those thow shalt work to a good ende. All the rest thow ~~[illegible]~~
mayst use to Gods Glorie. For every of them shall minister to
thy necessities.
Moreover, when thow workest, thy fete must be placed uppon those tables
The placing of my fete in practise — which thow seest written last, comprehending 42 letters, and names.
But with thy consideration, that the first Character, which is
Note former boke — the first of the 7, in thy former boke, be placed uppon the top of the
Table, which thow ~~wast commanded~~ wast, and art, and shalbe
The Table of practise of a yard square libri 1 — commanded to have, and use.
The Ring — Last of all, the Ring, which was appointed the: With the
The Lamine. the stone was not yet brought — Lamine comprehending the forme of thy own name: which
is to be made in perfect gold, as is aforesayd.
Truth. — Even as God is iust, his iudgments true, his mercies unspeakable
so are we the true messengers of God: and our words are
true in his mercy for ever.
Glory, o Glory, be to thee, o most high God.
Mic. — EK. Now commeth Michael and holdeth his hand out of the stone
and sayth GOD BLESS YOU.

2
Ho As concerning the use of these Tables, this is but the first step.
Neyther shalt thow practise them in vayne.
And whereas thow dost use a demaunde, as concerning thy doings
to a good
I shall not practise these Tables in vayne

Dei Misericordia magna [illegible] a concessa

to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer, that whatsoever thow shalt speak, do or work, shalbe profitable & accepted, And the ende of it shalbe good.

Moreover whereas thow urgest the absence of thy frende, as an excuse for thy going. No excuse can prevayle: Neyther canst thou shew the fruits of a iust mynde, but of a faynting stomack by this excuse. God hath returned him, and wilbe mercifull unto you both.

Thy Charges in worldly affayres, are not so great, that God cannot Minister help to theyr necessitie. Thow shalt be comforted But Respect the World to come: (Whereunto thow art provided) and for what ende: and that, in what tyme.

Respice ista Tria

Serve God truly: Serve him iustly.

Great Care is to be had with those that meddle with Princes affaires. Much more Consideration, with whome thow shalt meddle or use any practise. But God hath shaddowed thee from destruction. He prospereth his faithfull, and shaddoweth the iust with a shield of honor.

Secresy

None shall enter into the knowledge of these mysteries with th but this Worker.

Dee,

Thy estate with the Prince now raygning, shall shortly be amended. Her favor encreased, with the good wills of diverse, that are now deceyvers. Thy hand, shall shortly be theyr help: and thow shalt do wonderfull and many benefits (to the augmenting of Gods Glorie) for thy Cuntry.

God grant.

Finally, God doth enriche thee with Knowledge: and of thy self hath given thee understanding of these worldly vanities. He is ~~Gratefull~~ Mercifull: and we his good Creatures, neyther have, do, nor will forget thee. God doth blesse you both: Whose Mercy, Goodness, and Grace, I pronounce and utter upon you. I have sayd:

Worldly vanity

Good Angels

Δ Laus, honor, Gloria, virtus et Imperium,
Deo Opt° Max°.
Amen.

Il. If you will, stay one half howre, I will joyne further with you.

Δ We will: by gods leave.

Δ After that half howre passed, (being 10½ Noctis ♄.) he sayd

Il. Venito BOBOGEL Rex et princeps Nobilitatis Venito cũ ministris: Venito (inquam) venito cum satellitibus tuis munitus.

Noble men

Δ I felt: and (by a great thundring noyse, thumming sharing in myne eares,) I perceyved the presence of some spirituall creature about me.

EK. And I here the thumming.

Note

Il. Behold, Before this work be finished, (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres and be

F

---

beyond any accustomed manner. But take heade, they provoke thee not to work agaynst our Commandements. Both thy ey and hand shall be manifest witness of it: Well, this is true.

EK. They that now come in are jolly fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapiers, curled heare: and they bragged up and down.

BOBOGEL his [illegible]

BOBOGEL standeth in a black velvet Coat, and his hose close, round hose of velvet upperstoks: over layd with gold lace: he hath a velvet hat cap, with a black feather in it: with a cape on one of his sholders: his purse hanging at his neck and so put under his gyrdell: his berd long: he had pantofells and pynsons.

Of those in Company, are 42. 7 of them are apparayled like BOBOGEL sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the foreparte they semed women, and in the bak part, men, by theyr apparayle. and these were the last 7. They daunsed, lept and kissed.

EK. The stone is brighter, where the sage and grave 7 do stand. and where the other do stand the stone is more dark.

Circle.

EK. Now they come to a circle, the sage and the rest, but the sage stand all to gether.

Δ The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundũ voluntatẽ Dei: Ille Deus ~~noster~~ est vere nobilis & eternus. he pluckt up his right fote, and under it appeared an L.

1. Then the Second moved his fote, and — E — appeared. Under the third, likewise &c.

L E E N A R B

Then the last, B. and immediately they grew all together in a flame of fyre and so sonk down into the former Globe.

Of the rest the first pluckt up his fote and there appered an L &c

2\.

L N A N A E B

At the last they fell down like drops of metall.

Then skipped out fower in a company

3\.

R O E M N A B

They clasp together, and fall down in a thick smoke.

4\.

L E A O R I B

They joyne together and vanish like drops of water.

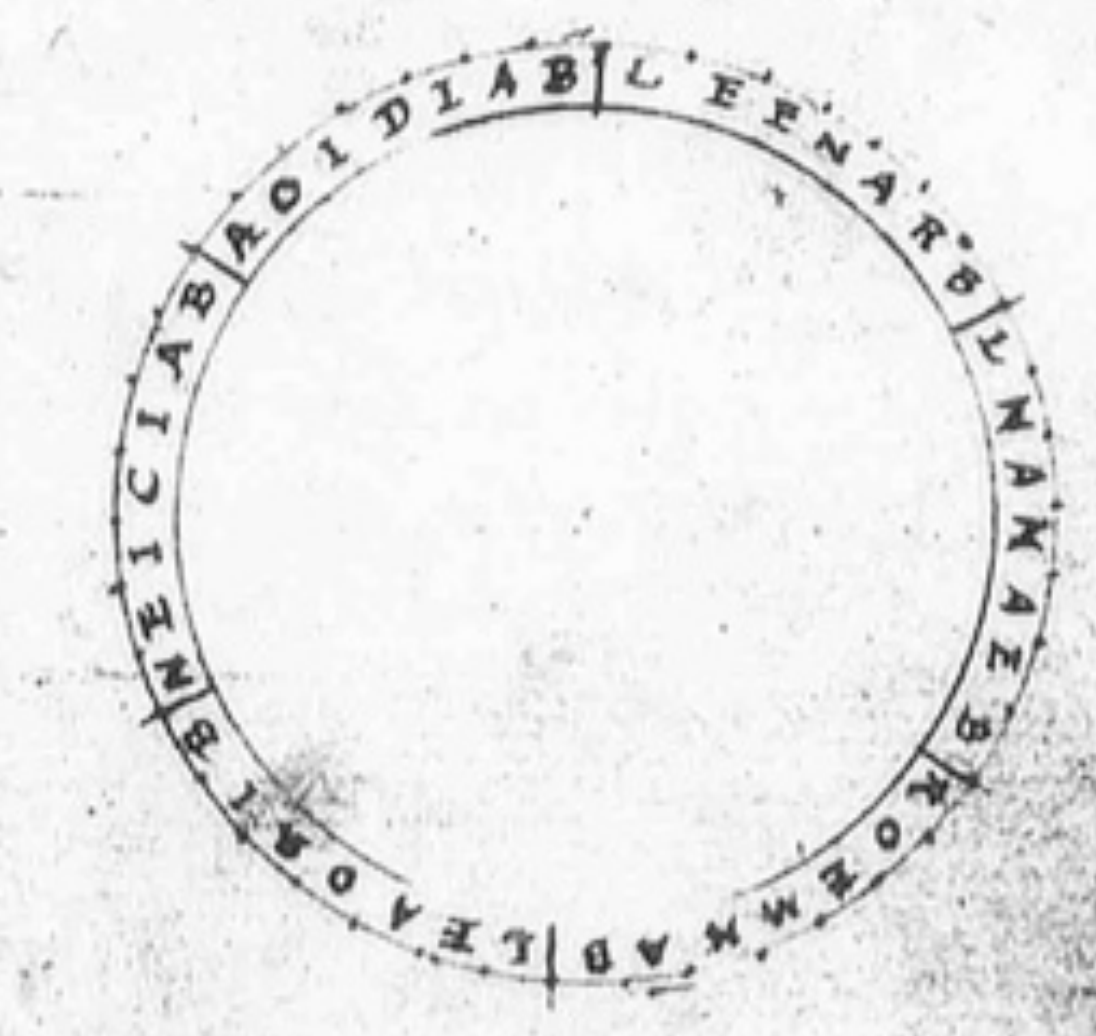
5\.

N E I C I A B

They fall down like a storme of hayle.

Δ This I fashioned thus after my first dictata penning of my own fantasie.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B



6. (50)

A
O
I
D
I
A
B

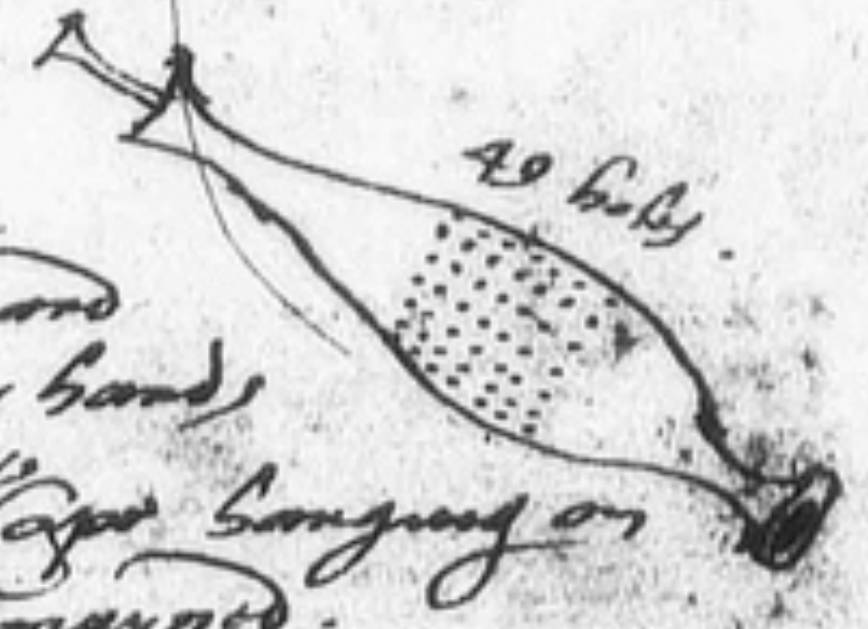
The last vanished away.
Δ Then he sayd Well, I will shew the more of these things at the next time me.
God be with you: God bless you both.
Δ Amen.
Δ When shall that next tyme be? a voyce spake, On monday
Δ Deo soli omnis Honor et Gloria. Amen

Monday: Novembris 19. Circiter 1ª horam a meridie

Δ Long after our comming to the stone (abowt halfe a quarter of an howre)
the Cloth of Silke remayning was drawn: and nothing appeared: but EK hard
as a far off, very pleasant Musik the while.
Ho: He seamed to take the cloth away with his hands. After that abowt 6 or
10 minutes, Nothing altered or shewed, other than the standing furniture, usually
of late appearing there.

BOBOGEL Rex, or
EK. Now come in 7 men with Musicall Instruments: and before them com one
with a velvet Coate, and a hat cap, with a sword by his syde, and a Cloke or
Cape hanging on one sholder: and a black fether in his hat. &c.
Afterward cam 42 more, seeming to be very far behynde the first 7. Their
Melody sounded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument



These Musicians did play, one with an other, distinctly.
they bobbed one an other, and then played agayn.

A rownd Table.
The 42, which seamed a far of, cam nerer and nerer, and
seamed to bring a rownd thing like a table in theyr hands.

The 7 pipers went away
The 7 Pipers went away: and the Man with the Cape hanging on
one of his sholders (somwhat like a Noble man) remayned.
When they come at hand, the 42 with the rownd table
these seamed to be of two sortes. Of which, the last 7: on the forepart

Women like
to behold seamed rather women, with fardingales very much sticking out.
but theyr faces had no peculier attyre of women.

The Circle
The 42 held the circle (or rownd Table) up, over theyr hed, flat wise.
Then they layd the Circle down, and stode rownd abowt it
Ho: sayd. Tam mali, quam boni, laudant te,
Deus, Deus, Deus noster.
Δ The letters appeared to EK, and he told me them, and I began to write
LEENARB
Ho: Thow writest in vayne. Thow hast written them allready.
Δ It is true: I see them now last before noted down.
Ho: Loke the eight name in the Tables [of 49, collected] Δ right that of Bobogel

Characters
Loke to his Character in [the great Circle ~~the Heptagone~~] ~~in the Table with 7 Angles~~.
Loke the second name in the Table with 7 angles:
Δ That I finde to be Bornogo.

Bob. EK. He with the cape on his one sholder, sayth, Nomen meum est Bobogel.
And he that is my subiect, is Governor of the Second Angle of the 7.

Bobogel — Rex
Bornogo — Princeps
Δ in Heptagono

---

9 58

Bob: I weare these robes, not in respect of my self, but of my Government.
I am the Prince, Chief [EK. He falleth down on his knees and speaketh
words which I understand not] yet the onely distributer, giver, and
bestower of Wisdome and Science. 53

Wisdom & Science: true Nobility.
I weare this apparayle, for that in dede, being a Prince I am a Counsaylor
to estate and dignitie. All Dignitie and Government that is not counsayled
by me, and my subiects, is frustrate, voyde, and cleare without
firm grownd.

Pipers.
Those which thow sawest, (being pipers) do signifie praysers, with
unaccustomed, and not usuall instruments: which allways seame to sownd
that which None but I my self, with my subiects, (yea not all of them,
but the fewest) can performe.

Philosophie.
But I am true Philosophie. I am true understanding. Of
my descending from him which raygneth, is even uncomprehensible
of the Angells. Neyther do I know my self: But what I
think I utter, and what I measure, I am.
He sayd. Ordinationem Infinitae potestatis eleuate.

LEE
EK. Now come Three out of the 42, and layd theyr fingers upon the
the three first letters. and
The first sayd. O Unitas in Natura et in Deo
The second sayd O Aequalitas Dei et Naturae. Deus in Deo
Natura a Deo et se.
The third sayd. Concentus omnis, est sine numero: Tamen
nobiscum est in Uno, Fons et Caput Naturae

EK. They ioyne them selves together and become, all One Man, most beau-
tifull to behold: Whose hed and to the brest, seamed to be neare to heaven.
His brest and myddle part, in the ayre: His fete seamed to stand on
the earth. There cam like a Fire, owte of the Crown of his hed, and
to enter into the heaven, hard by it: This great high and fayre man
sayd. Veritas quaesita, mea est.

Vegetable Minerall.
EK. His apparayle is divided, into two halfes: from the crown of his hed to
his fete. The one half seamed to be most fresh florishing herbes.
The other half seamed to be of diverse metalls: and his right side seamed
to be Leade. He sayd (with an Aposiopesis) thus
5. Beatus est qui Lumen capitis mei &c.
EK. the rest, all, quake. He sayd further
Unus in Capite, unus in pectore, unus in pedibus.

EK. Then stept owte 9, at ones.
EK. Then the great man returned, or was resolved to his former estate of three
particular men agayn: and they three leaned to the Gentleman
with the Cape on his sholder: BOBOGEL. who sayd

Dee.
Dee, Dee, Dee, at length, but not to late.
EK. In the place of the former first three, appeared LEE
EK. Of the 9, which stept out, they of the first Ternarie

2 NAR
sayd, eche they orderly
1 Volumus
2 Possumus
3 Quid non

Adam
The Ternarie sayd, Faciamus, quae fecerunt, nam nos Tres, sumus Adam, societate.
EK. They became one man, as the other before, but a slender and a weak one
neyther so high as the first: ever laboring or striving with it self to stand up
right, but still it bended, bowed, and inclined downward, as though it would
fall for feblenes of ... The Body of this compownded man, seamed to be
of Gold

Of Gold glittring. When they returned to theyr distinct shape, they semed [illegible] and to be sorry, and Lament: And Bobogel did put them fro him, with his sworde, skabbard and all, as it semed by his syde.
Theyr letters were NAR

3 BLN E.K. Then cam the Ternarie — B.L.N, and orderly they sayd thus

{1 Ab illo
{2 Per illum
{3 Cum illo

Bob. Qui caret his tribus, [E.K. he whispereth to the first Three leaning to him. and with all, seeing me muse at the Aposiopesis, he said No No, thow shalt not dowt [pointing to me.]
In ecclesia Dei, laborabit in vanum.

E.K. This Ternarie of men becam to have one onely hed, and three [illegible] and that one hed was in good proportion

E.K. The syde of the Diaphanous Globe opened, and this Transformed [illegible] point into it, toward the multitude: and the people had theyr brests naked and semed to wepe: and to wipe theyr brests, and where they wiped the place becam fayre.

Penitence

△ E.K. This Ternary did seme to stand uppon a triangular stone, and to turne (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by the hole of the Globe so opened. and every of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretched out theyr hands toward the people: The first semed to hold a round ball in his hand

1. being little, but very fayre white.
2. The second body, his hand had in it, a little sword flamming with fyre.
3. The third had a thing like a hatt band of Laden, of many collours, which ever as his turne cam to be agaynst the opened hole, he semed to cast toward the people, and the people did seme to be drawen to him ward, by the casting of it toward them.

Those three bodyes, though they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedily and immovably regard, or loke into the Globe at the forsayd hole thereof.

⊕ Ho — A Wonder to behold the heven, much more this.

E.K. Note this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

⊕ Ho — Sunt semper, et Cibus illorum est Unus.

△ Note. { The first Ternarie, they semed to stand leaning to Bobogel
The third Ternarie was set orderly and uncessantly close by Bobogel his feete, one of those betwene two of the first, lower. So that orderly one of the first, and one of the third ternarie: one of the first and one of the third; one of the first and one of the third.

4 ANA E.K. Then cam the Ternarie ANA
They sayd, orderly thus. 1. Ab illo, Sed
2 Cum illo Sed, looking on his owne belly.

△ Then I demaunded of theyr ~~appa~~ Apparayle: and E.K. sayd that these were braver than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri tecta quia non sunt Digni. this he sayd, poynting to theyr apparayle

Then the third sayd. 3. Per illum, Per illu', Per illu'
with a frowning countenaunce thrusting forth his hand.

E.K. They ioyne together into one hed and three bodyes. The Hole of the Globe opened very wyde now

This one

This one Compownd Hed had many eyes, many noses, many mowthes, as though it were a Chaos of Faces, in one hed, but three bodyes. One of the bodyes had in his hand a little Ball, like the other before, ~~but~~ very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

E.K. They turn in order agaynst the Hole of the Globe. But the People regarded them not: but at the comming of the hand with the Ball, agaynst the hole, the people loked a little up at it.

Bob. sayd. Et quia carebant in ardentibus ignis

E.K. These being dissolved into theyr former state, go and sit with body (hence) by them that sat afar of, from BOBOGEL. Theyr apparaill semed to be simple: theyr gold apparayle was gone.

△. Here I found a certayn error in my writing of the first Notes: which I have amended in the writing of this. But while that error did trubble me, the spirituall Creature sayd these wordes Bob. — The Fault is in E.K. his remembrance, and not in his will. Note this,

LEE ar the Three that stand with me
NAR are the Thre that I reiect
BLN are the Thre which are enterlinked with me
ANA are the Thre that are reiected.

Bob. sayd Omnes naturam ad, Sed, Non in illo.

△ There remayned 30 tymes Three

E.K. The 30 remayning, cam all away, and satt between Bobogel and the reiected Company. and fro that △ of 30: Company cam onely 7 to the circle agayn. Every of those 7, sett theyr foot, or so uppon a letter of the Circle, which letters are these,

Note by theyr sitting that they are indifferently: and so they say:

AOIDIAB

△ They semed therfore to sit betwene the perfect and the reiected: as indifferent:

E.K. They say, In* use, we are perfect; Misused, we are Monsters.
Sumus septem Januæ Naturæ, et sui ipsius qui nobit Deum.

E.K. These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke. and the rest of the 30 △ beside AOIDIAB semed also converted into black smoke, and to fall into the Globe.

6, 7. Bob. sayd In sexto et septimo sunt omnia.

E.K. The six that were next him, semed to cling hard and close to Bobogel

(Bob. Behold.) E.K. They be ioyned all into One body, and becam like the same, into the forme of a bowle or Globe: and so moved up ~~the~~ or rowled up the small narrow race, or line uncorned, which remayned higher than the chayre, toward the top of the Diaphanous Globe, as before is declared. So that this Princely ~~&~~ Noble man, and his ~~six~~ LEE, BLN adherents, in this manner went out of sight.

NOTE the narrow path, above the chayre.

△ Bornogo ⊕ Ho Formator horum, Secundus est in Heptagono.
They are divided into the day, as the other were, before: But wheras the other are chefely uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day

Monday
Sonday:

Theyr use is onely thus (observing the former order) with the ∴ of the six orders. Circle uppon the grownd: The first six, with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six, are divided into the partes of the day as before.

Note forward, two there shall be a circle on the grownd △

Practise by 6.

The Letters onely where they stode, are theyr names and Characters.

Names and Characters

What doth the heven behold or the earth conteyne, that is not

△ Note the Circle uppon the grownde. Vide ante 3 folia. of my fete placed uppon the Tables: Ergo they shold seme to be on the grownde

Wisdome.

is not (or may be) Subdued, formed and made by these
What Learning, grounded upon wisdome, with the excellencies
of Nature, cannot they manifest?

One in heven they know
One and all, in Man, they know.
One and all in erth, they know.

Measure heven by a parte, (my meaning is, by these fete)
Let God be Glorifyed: His name praysed
His Creation well taken: and his Creatures, well used.

Δ This boke is sometymes called Liber Creationis [illegible] Tabula Creationis

Δ I craved for some playner instruction, as concerning the use of the... and he answered.

† Ho

Behold: Are thy eyes so blynde? Dost thou se and wilt not see.
Thy mynde telleth the. Thy understanding ~~[illegible]~~ furthereth
and thy Judgment doth establish it: That as thou sawest the
Body in three places, and of three compositions: Though but two in forme

A Threefold use of this Doctrine

So shall this work have relation to tyme present &
present use, to Mysteries far exceding it. And finally to
a purpose and intent, wherby the Maiestie, and Name of God
shall and may, and of force must appeare, with the Apparition
of his Wonders, and merveyles, yet unhard of.

Dixi.

Δ Than immediately after he began agayne as followeth.

† Ho Venito, Veni (inquam) adesto Veni Rex.

Rex Aquarū

O Rex, Rex, Rex Aquarum, Venito, venito inquam
Magna est tua, maior autem mea potestas
Deus nr̄, restat, regnat, et est, Quod, et sicut fuit

EK. Then came one and sayd

Parati sumus nomen eius Creatoris nr̄i, nomen nostri laudare
Nomen (inquam) Unius nunc et Viventis
Obscura sunt haec [illegible] obscuris: Vera et manifesta Veris
et perfectis.
Ecce adsunt. EK. he that sayd this, is as though he

Note this Kings apparayle, and sleves.

were a King, with a Crown on his hed: His apparayle was a long
robe whitish: But his left arme was very white, and his right
arme, blak.

EK There cam after this King a Company of 42: and ~~[illegible]~~
one of them had a letter in his forhed, and they were 7 in a rowe
and six downward.

King BABALEL

The King had written in his forhed
BABALEL
The first 7, (begynning from EK his left hand
toward his right) had these letters, and
the rowe throwgh [illegible] had these letters as
here appeare.

	E	I	L	O	M	F	O
	N	E	O	T	P	T	A
	S	A	G	A	C	I	Y
	O	N	E	D	P	O	N
N	A	O	O	N	M	A	N
	E	T	E	V	L	G	L

† Ho At the next tyme, more.
Δ Oē quod vivit laudet Deū
unum et trinū, in oē aeuum
EK. The cloth drawn. Amen.

Novemb. 20. Tuesday, a meridie circa 2ª.

After a great half howre attending, and diverse tymes our prayers to god
the black cloth was pulled upward: and so vanished away.
He appeared sitting in his chayre, and his face toward me: and so looking
about he paused a while. half a quarter of an howre.
In meane space came one skypping lightly, a little boy, in a grene cote
and sayd, He is here, at an ynche. Then he sayd, Hark. To
me he sayd: Ha Sir ha. Δ What wilt thou say to me? [Grene
cote] I am Multin his minister, wilt thou any thing with me. I
cannot tarry. Δ Then the skryer espyed a spirituall creature comming, and
sayd: Ha, ar you there? Δ and so went out of sight.
This was King BABALEL, with a crown of gold on his hed, his gar-
ment whitish, and his right ~~[illegible]~~ sleve on his arme, blak: and the left sleve very
white. He semed to stand upon water
The other 42 cam likewise and stode.

Multin his Minister

Bab. Veni princeps 7 principum qui sunt Aquarū Principes.
Ego sum Rex potens et mirabilis in aquis: cuius potestas est in
aquarum visceribus
Princeps iste (Δ pointing to a Prince, next come to sight which had
a red long robe, and a cerclet of gold on his hed) est Tertius
principum in Heptagonon Δ I sayd Heptagono: he replyed
Heptagonum, and sayd: Verè, planè, et perspicuè dixi.

Befafes the Prince his apparayle

Bab. Mensurasti aquas? Befafes answered, Factum est.

Δ I seemed to doute of some matter here, and Bab. sayd, Thow
shalt be answered in any doute. I am thy frende. I have favored
the in many thinges. Others have imagined vaynely of my name
For thy love towards me, thou shalt know my name.
I was with Salomon: I was also (unknowen) with Scotus.
I was, in respect of my power, unknowen, in respect of my name.
He called me Mares. Since, I was not with any. And I preserved
the from the powre of the wicked, when I told the things of truth to
come. When I rid thy howse of wycked ones, and was with the in
extremities. I was with the. Behold I was with the throughly.

Prince Befafes my old frende unknowen of me

Mares

Δ Then he bad EK Ax me, yf I knew Obelison. Δ I had to do
with Obelison, but by reason of my skryers naughtynes, I was in doute
what I might credit.

OBELISON

Bef. Thou shalt know this for a most manifest truth hereafter.
I am Obelison, the fifth of the seventh, which have the
skowrgings of Obelison the wicked: but not wicked for ever
neyther accursed to the ende.
We Angels have tymes, and our faultes are amended.

NOTE of wicked spirits some restitution to favor

Δ Shall I Note your name, by Befafes. he answered, my
name is so, in dede: The Ægyptians called me ~~so~~ Obelison
in respect of my nature. Δ I pray you what is the Etymologie
of Obelison? Bef. A pleasant deliverer

EK The former 7, have Crownes: Their letters stand between theyr
feete EILOMFO &c.

or Crownes [illegible]

Bef. Thou hast receyved these letters allready.
EK The water semeth contynually to pass over these letters.

Tuesday.

Bab. I govern upon Tuesday
EK The first seven take the water and throw it up, and
it becometh

Δ The fifth of the seventh [illegible]

(94)

it becommeth clowdes

2 The second throweth it up, and it becommeth hayle and snow

theyr offices. One of the first 7. sayde, Behold Behold Behold: All the motion of the waters, and saltnes thereof is equally mesured by us: we give good successe in battayles, reduce ships & all manner of vessells that flote uppon the seas: our name is great. Muse* not For when the seas are trubbled, by the wickednes or uprore of man, our Authoritie geveth us [illegible] from him that is most victorious. Fishes and Monsters of the sea, yea all that liveth therein, are well knowen unto us. Behold we are (generally) the Distributers of Gods Judgem-

*
Δ

ents uppon the waters that cover the earth.

EK Then stept furth all the rest.

the Third 7.
3.

The Third seaven sayd Some of us conduct the waters through the earthe. Other of us, do beautify Nature in her Composition The rest of us ar distributers and Delivereres of the Treasures and the unknowen substancy of the seas

Threasors in the seas.

Bab. Prayse be to God which hath created us, from the begynning with Glory. His Glory be augmented.

EK. Now the 42 dive into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.

2 4/Ho: standing up sayd, LO, Thus thow seest the glory of Gods creatures: whome thow mayst use, with the consideration of the day, theyr King, theyr Prince, and his Character. The King and prince govern for the whole daye: The rest according to the six partes of the day

Practise

King and Prince govern the whole day.

Use them, to the glory, prayse, and honor of him, which created them to the Lawde and prayse of his Maiestie.

Use

A Day; A day is 24 howres. Δ But when doth that Day begyn?

2 Ho Thow shalt be taught the rest.

2 Ho, procedeed, and sayd

Vitam dedit Deus omnibus Creaturis
Venite. Veni Ignis, Veni Vita mortalium
(Cinquam) Venite. Adsum. Regnat Deus
Ô Venite. Nam unus ille Regnat, et est
Vita Viventium

Ignis

EK. Now there commeth a King, and hath a Prince next him and after them 42, like ghostes, or smokes, without all forme; having every of them a little glittring spark of fire in the myddest of them.

The first 7, are red as blud
The second 7, not so red
The third 7 like whitish smoke
} The sparks of these were greater then of the rest.

Δ whereas in the former Treatise there was a doubt of Butmone the fowrth [illegible] his offices, being assigned here [illegible]: The doubt may [illegible] A° 1582 [illegible] table [illegible] Character

---

(12)

~~53~~ (95)

The fowrth
The fifth
The sixth
} 7 are of diverse cullours: All had fire sparks in theyr myddle.

Every spark had a letter in it

56

Here beholde (sayd this King that now came)

B	B	A	R	N	F	L	.
B	B	A	I	G	A	O	
B	B	A	L	P	A	E	P
B	B	A	N	I	F	G	
B	B	O	S	N	I	A	
B	B	A	S	N	O	D	

Δ I pray you to tell me the name

King. I am the fowrth in the Table and the two and twentyth in number.

Δ I understand in the Table of the names collected for the 7 Tables of 49. And in these tables taking of the first Septenarie Baligon for the first King, and in the Second Septenarie Bobogel for the Second King, and in the third Septenarie, taking Babalel, so accownted the third and in the fowrth Septenarie, the first of Septenarie is Bynepor, and so accownted the fowrth: but accownting every one from Baligon he is the 22th: and so the fowrth and [illegible] and twentith.

EK: a voyce I here, saying, you shall begynne to work agayn, at 6 of the cloke next.

Δ Omnium bonorum largitori, laus perennis et immensa.
Amen.

Δ Abowt half a quarter of an howre after 6: we returned to the work and the cloth was drawen away. 2 Ho sitting in the chayre.

Note this Chrystalline water

EK. There appeared a little running water very clere Chrystalline: and on thisside the 42 last specifyed.

Bynepor sayd: Lo, [and then he kneeled down, and semed to pray, a prety while] The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowne, all though it had begynning, cannot, shall not nor will have ending. He that Measureth sayd*, and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree. The Fire that holdeth, or is the first Principle of all things in generally (generalitie), hath his ~~workmanship of my creation~~ universall and unmeasurable powre in the workmanship of my Creation: Visible and Invisible, were not, without my record. When he cam I was magnified by his comming, and I am sanctifyed, world without ende.

*Ipse dixit,

Fire, one of the 4 Elements

Ipse

Vita suprema,
Vita superior,
et Infima, sunt meis mensurata manibus.

Notwithstanding I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble life from One unto a thowsand of Thowsands: and One thowsand of thowsands, to a number

(90)

number, exceding ... : I speak in respect of mans Capacitie. I am
and all hath some being by me: yet my powre is nothing in resp
his powre, which hath sent me .. Write this reverently
note it — with submission: What I speak hath not byn revealed
Note second Last world. — not in these last tymes, of the Second Last World.
But I begyne new worldes, new people, new kings,
Ecce, om. Noua. — knowledge of a new Government. To be short,
Vitam ~~dedit~~ tradidit; deditque mihi pot-
-testatem esse, vivere, et in perpetuum glorific
omnibus et ubique.

As these cannot be comprehended, what they are, with m
Note. — So cannot any thing be brought to pass in me, without a
sight, and a perfect myracle.
Thursday — I govern upon Thursday. For instruction, the rest as befo
Thou shalt work mervaylous mervaylously, by my workman
in the highest. To whome* (with whose shaddow
thy sight, with life, and blessing you both, in his name
of whome I am the Image,) I prayse God.

* Δ I doubt, I did not hear perfectly at this writing down.

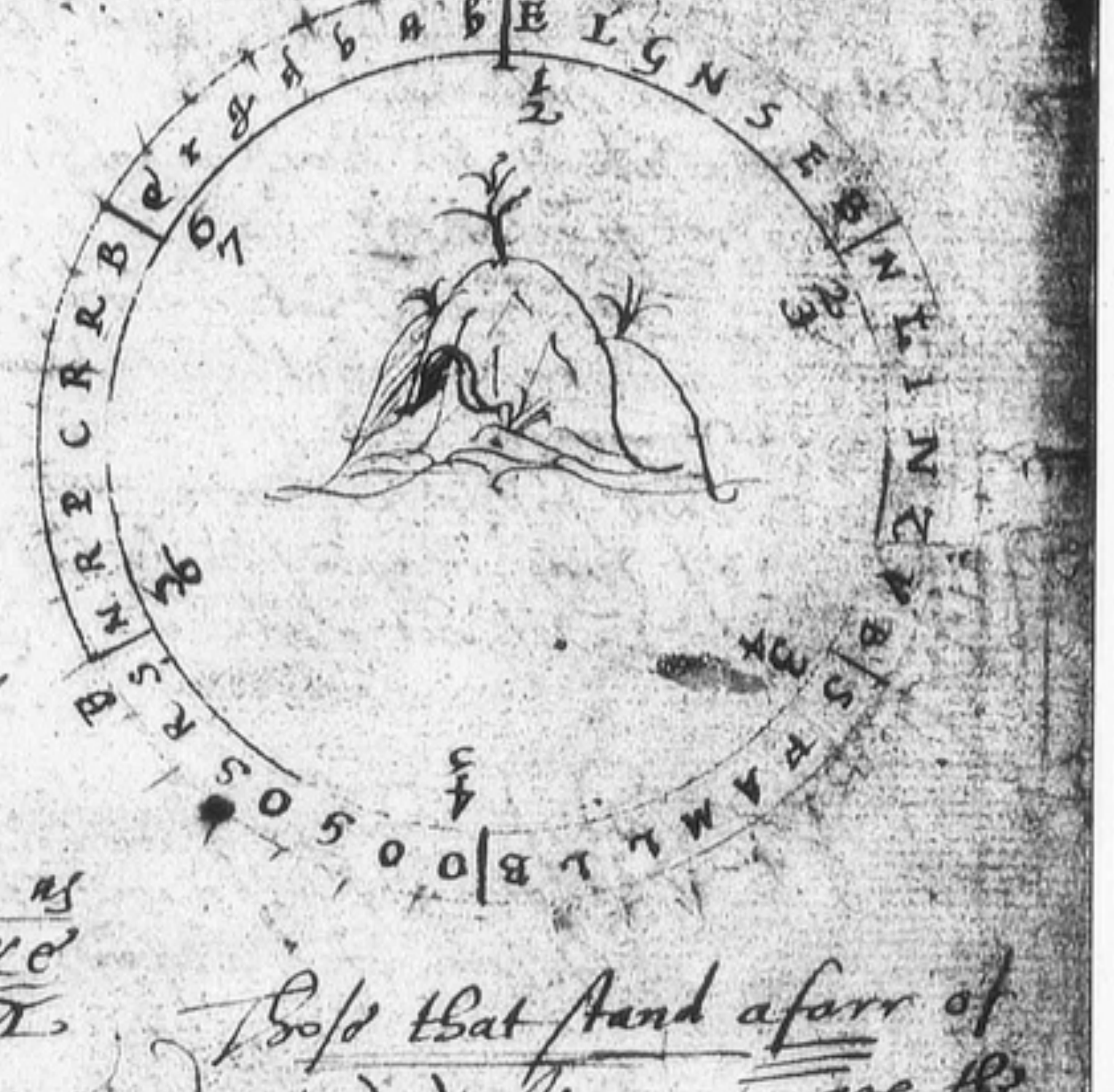
EK. Now he descendeth into the Globe, and it became very bright there among the people: which, also, at his comming, seemed to be more cheerfull.

Ho stode up and moved his hand, above his hed, compassing with it a tost.

Then there came a Company, with a King, and after him a prince.
The King — The King had a red robe on, and a crown on his hed.
The prince — The Prince had a robe of many cullours, and on his hed a Cerclet.
The Company 42 seemed to stand round about a little hill of Claye.
An innumerable company of ugly Creatures, a far of. — Behynde this Company seemed to stand an innumerable multitude of ugly people a far of. These which seemed to stand round about the little hill, seme to have in the palmes of theyr hands, letters, in order as here appereth.

~~BINEPOR~~

Bnaspol Δ — The King spake. Beholde, All
Wensday — the Earth with her Iewells
and secrets what powre, are
delivered unto me. And what I
am there thou mayst know.
I am great, But he, in whome
I am, is greater than I. Unto
Blisdon — my Prince, my subiect,
are delivered the keys of the
Mysteries of the earth. All these
Angells — are Angells that govern under
him. Whose Government is divided, as
Use them. — before. Use them. They are
and shalbe at thy comaundement.


b a b d g r e
E L G N S E B N I N Z A P A M L L B
O O S O R S B N R E C R L B
1/2
23
3/4
26
01

Those that stand afarr of
are the

Vide lo 5: 1583. Martij 26.

vide de this in libro ... 26.

---

the earths, kept by wycked spirits / 13 / ~~54~~ 97

are the Spirits of perdition, which kepe earth with her Threasor, for
him &c. and so forth. I have sayd.
Ho, standing up, sayd, His name is the fifth and the 29th: and his Prince his
name — fifth, and the 23th. The first name I understand in Tabula collecta,
the second name I understand, for the fifth to be in Heptagono and the
23th to be so found the same, in Tabula collecta.

27 Ho: Venite, Ubi nulla quies, Sed stridor dentium 57

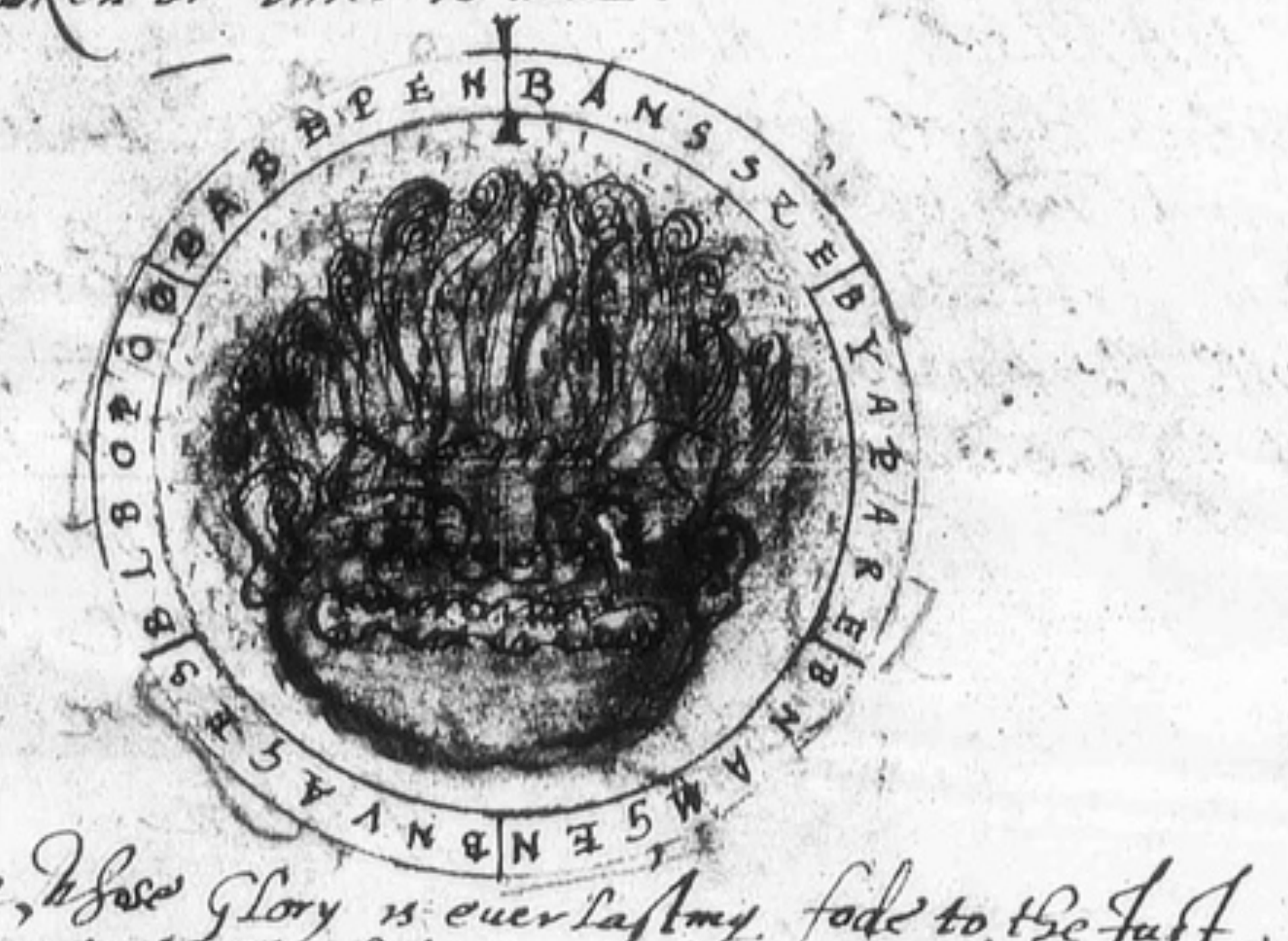
EK. Then came the man agayn, with ugly fyrie flames out of his sydes, which was seen before, the last day. Ho beckened with his hand unto him, and his coats went to gither, and so covered that horrible sight.
EK. There appeareth a round table, which 42 hold, and toss, all in fyrie flames.
Ho: Write quickly, thou EK canst not behold it.
EK. The first semeth to be a King with a crown on his hed, and the ~~ce~~

The King — LO I govern (as I have sayd before) All enchanters, Coniurers, witches,
Mark this sayd so before. — & wicked spirites that are hated of God, and included for ever, in outeward darknes (except a few which remayn in a second payne, which gape and grone for the mercy of God, and have tyme of Ioyd, whose measures I have, and kepe accompt of) are all at my governement.

Note a great secret of spirits in payn expecting release.

By me, thou shalt cast oute the powre of all wicked spirits
By me thou shalt know the doings and practises of evill men, and more than may be spoken or uttred to man.

Saterday


E N B A N S S E B Y A R A R E N A M S E N B N V A S C H E L B L O P O D A B B P

Blessed be his name, whose Glory is everlasting, fode to the Iust, and sempiternall terror to the wicked.

28 Ho the 36th name, is the King his name, Δ Bnapsen, And his Prince his name is the last written in the Heptagonon. Δ Brorges.

Note a° 1583. May ... Brorges may be called ...

Brorges sayd his govern... — 28 Ho. Venite vos qui sub mea estis potestate
EK. Then cam bright people 42: And besides these, all the Ayre swarmeth with creatures.
The Circle of letters — They letters are in theyr forheds: these stand in a Circle: they take the letters from theyr forheds, and set them in a Circle.

29 Ho. Of these, I am Governor my self.
The last Ternarie — Behold I am of tyme present. I am of the last Ternarie.
Lake what may be ..., in all aëriall Actions, I can distribute and bestow at my pleasure: my tyme and day is Friday.
Friday — The day of the last before, is Saterday
The day of the Fifth is Wensday

Beholde,

Examination to be made of these bokes

not onely there written, but openly, and most playnely, truely, and sincerely spoken of before: as, by due examination of thy bokes thow shalt manifestly perceyve. Notwithstanding, as every King, in his Maiestie, comprehend the dignitie of his ~~hol~~ whole seat and estate, So I, of my self being the FIRST, have the government of my self perfectly, as a mysterie unto known ~~to~~ unto my self: which is a thing unlawfull to be published unto men and lawfull in respect of the charge committed unto us: and the slender signification of mans frayle estate. Which thow mayst see in the Heptagonon: Where, there wanteth a name: The rest of the Cir... the utter Circumference of the Globe, are the six Kings following: according as they are written in the Mysteries of ... Which do begynne the Powres, with theyr Princes, and the Characters orderly taken, by and uppon the Heptagonon...

The first King.

A Mysterie.

Δ forte, Unlawfull and my ~~...~~ hand.

The Globe.

Δ forte their....

O God, how easy is this first Understanding ... thow hast byn told perfectly, playnely and absolutely, not onely the condition, dignitie, and estate of all things that God hath framed: But also withall, thow wart delivered the most perfect forme and USE of them.

Δ Liber Creationis

Note what hath bin taught in this boke:

But this will I tell the, to the intent thow shalt know: and forbycause I wold not, thow shuldest be ignorant in true Wisdome, that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally afforesayd without ... I will teache the to know them, which els, by direction thow canst not fynde.

Δ as may appere by theyr .... Collection.

Take the Names,

Δ × I suspect this to be an imperfect phrase.

Loke thy First Table: I am called BALIGON.

Thow hast noted my name (which is secret with men among the Angels) begynning with this letter M, consisting of 7 letters, the last being an A:

Names among Angels

MARMARA

CARMARA.

M

I am called MARMARA: but otherwise CARMARA: but that letter M, shall not be expressed &c.

Thow seest, next, BOBOGEL; He it is that is the second King. Thow seest the name BORNOGO, to be the first (Δ his name expressed) uppon the Heptagonon, it is his Prince. And therfore I did Note him with a Coronet and not with a Crown: nay rather, but with a Cercklet abowt his hed. &c.

Bobogel ?

Bornogo ?

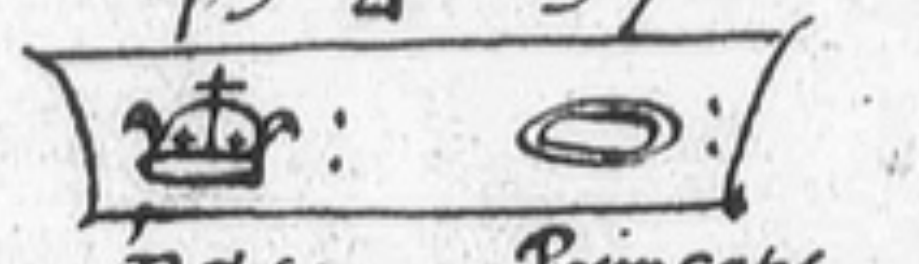
Note Attire.

Δ I concluded (of his instruction) the Kinges and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to wete

1. — Δ —	44
8 —	2
15 —	9
22 —	16
29 —	23
36 —	30
43 — Δ —	37

Δ Addendo 7 — fit hic processus. Ergo addendo 7, numero 43, proveniret 50: numerus maior quam 49, per 1. qui respicere pt illum 44; primum Regem Baligon

Δ addendo 7, fit processus hic. 9. Si 7 addantur numero 37: inde emerget 44. pro proximo principe modo retrogrado quasi



Rex: Princeps

Δ It is not Bagenol but Bagenol with e not i. and therfore con...

Δ. As far as I remember, he sayd, My prince is in my self: which is a mysterie.

Δ. ~~My Coniecture (founded uppon, and uppon this retrograde respect to finde the princes among the 49 names in Tabula Collecta) is that BAGENOL is the Prince under BALIGON: bycause the letters are all one: but the order of theyr placy dinerse: and so is his prince contayned in him self.~~

44. 1.

Δ ~~He allowed of my Coniectures~~ then.... and farder he sayd, the Characters

for these 6 but of his Princes

Δ I then sayd nothing: till at the fayr writing herof, this, now added, cam into my mynde: how well, I know not yet: Novemb. 23.

Δ Note that he called that, contynually, A Globe. uppon such a globe ... ... out all the call...

The Characters.

The Characters of Kings, are in the Globe; and of the Princes, in the Heptagonon.

59 ~~56~~

Δ. Note. For the ☞ on the left side, untill these words finished, he was out of sight: and when he had ended these words, he cam in sight agayn: and brought a thing in his hand like a sterre: : or Heptagonon

Speculator of Princes

Behold. ~~E~~very one of these Princes hath his peculier Table. Thow hast Noted the First Table which begynneth, as I will tell the.

2: King 1st ~~...~~ ~~Be~~ answering to Blumaza, as I perceyved 1583 May 5. mane by meditation: and a Nervosity must be: ... the last .. for Baligon.

In BOBOGEL, that O, the second ~~...~~ letter is the first of the Table OEFSNGLE; and the ~~second~~ of Befafes, is the second, and the thirde of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E in the seventh, ~~Bag~~ Bnagole is the seventh and last of this first seven of this first Table: ~~I~~ accordinge the first AVZNILIN. The second seven by like order is gathered of Babalel, and the rest of his septenarie. And so furth to the ende downward as thow dydst before. &c.

2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third is the fifth of Basmelo &c and so you have LEENARB for the rest kepe that order downward to the ende of the last name Bamnode: transversim, quasi retrograde!

Δ The next L is the last letter of Babalel and then transversim as before &c.

3. 4: In the Third, begyn at the ~~lower~~ first letter [of the latter word] last of the last of the second seven: and so upward, toward the right hand: Δ the last word is of second seven is Bnagole: the last letter therof is e: which is the first of this third Table. and the l, in Bristle, is the second, and l in Branglo the thirde, and then so furth upward, overthwart toward the ~~...~~ left hand. till ye come to Bobogel, his second letter being o. then to n in Bonefon: e in Bernole: O in Bragop &c.

4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table

The first B of the Table is the first B of Bobogel.

The second B of this Table, is the B of Befafes.

The third letter is a the second letter of Basmelo.

The fowrth letter, R, is the thirde of Bernole

The fifth is the fowrth of Branglo.

The sixth is the fifth of Bristle

The seventh is the sixth of Bnagole.

And so in to the next sevens downward orderly for the rest of the Table.

5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward crosswise exactly tyll the B of Bobogel And so of the next Seven, for the next: begynning at the n of Bonefon, and so furth.

6. 7: In the Sixth, (the Infernall Table) the first is B of Bobogel, the second is A of the 15th: the third is N of the 22th the fowrth, is the fowrth of the 29: the fifth of the 36: the Sixth of the 43: and the seventh of the 49: being E in Bamnode two letters being taken in that last Septenarie.

The second septenarie begynneth at the first of the 15th, the second at the second of the 22th (being Y) the third at the thirde of the 29th. then the 4th of the 36th: the 5th of the 43th.

(102)

7. 1: The Seventh: the first A, is the A of Baligon, and so downward all the second letters of the 7 Kings. Then all the third letters, then all the fowrth letters, then all fifth letters, then all the sixth letters only & finally the seventh and last letters of the first names of the 7 Tenaries.

Δ Note, this table is made all of Kingly substance. &c

Δ Now I trust I understand (meetly well) the making of the 7 Tables. I wold gladly have some instruction of the great Circular table (which you call the Globe) which hath the Kn. with theyr Characters, and so within 7 tymes 7, seven tymes 7 tymes 6, seven tymes furnished with letters and numbers .... Horts.

The Use of the Circular Table (here before often called a Globe) at another tyme

& Ho That doth appertayn to an other tyme.

EK The Cloth was let down; and the Stone did yeld voices but nothing visible but the foresayd blak cloth.

A voyce & Ho One thing is yet wanting: a mete receptacle &c

There is yet wanting a Stone &c

One there is, most excellent, hid in the secret of the depth &c

In the uttermost part of the Roman Possession

& Ho Write. All lawd, Glorie and honor be unto him, which rayneth for ever. Amen. Be of good Comfort

Lo, the mighty hand of God is uppon thee

Thow shalt have it. Thow shalt have it, Thow shalt have it

Dost thow see, Loke and styr not fro thy place: EK pointed toward

Δ I see it not

& Ho It is sanctified, blessed, and .... in the use of his Creatures

Δ I omitted a word, and our memorys could not yeld it, but perhaps Dignifyed.

Thow shalt prevayle with it, with Kings, and with all Creatures of the world. Whose beauty (in vertue) shall be more worth than the Kingdomes of the earth.

Loke, if thow seest it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my boks a thing (to his thinking) as big as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand &c

An Angel had came up the Stone.

& Ho Go toward it, and take it up.

Δ I went toward the place, which EK poynted to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow, ~~of the bygnes of~~ on the grownd or matts hard by my bo[ks] under the west wyndow. The shaddow was rownd, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which (taking up) I perceyved to be the Stone before mentioned.

& Ho Kepe it sincerely.

Veritas in Veritate. Deus in Deo, Unus in Uno &c

Let no mortall hand towche it, but thyne owne.

Prayse God.

Δ Illi qui venturus est Judicare Seculum per ignem sit omnis honor, laus, et gloria, in sempiterna Secula Amen.

Liber Mysteriorū Quintus 57

60

. 1583 . Martij 23 .

Liber. 6

Liber. 7

Jesus. † ~~58~~ (103)
61

1583. Martij 23. Saterday. a meridie.

Δ E.K. being come, with Mr John Husey of Blokley. (on the 22 day of March) and E.K. being desirous to understand somwhat of our spirituall frends, as concerning such matter as had fallen out very strange to him and Mr Husey: about a certayn monument of a boke and a skroll found in Northwik hill. by the direction and leading of ~~some~~ such a spirituall Creature, as when they had gotten the same, and they endevored by art to have some exposition of the skroll, written in strange Characters, they were willed to repayre to me, and there they shold be answered: etc. Which thing yet they did.

The Book.
The boke found in Northwik hill

Being therfore now ready to receyve instructions of our frends, there appered ~~first~~ in the ~~stone~~ One, in a foles cote, going about a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He ~~torn~~ tore his clothes all, and appeared all hery under. and sayd

Pilosus

Penetrasti vim iniusticiæ meæ

Δ Glorifie God and depart. ~~He~~ He sayd. Feci, Nam decedo.

He went away as it had byn a bush of fethers pulled in peces.

The Chayre waxed higher, and went all to the right hand

At length the Table appeared, but the Chayre seamed not to be of the same sort it was, but more glorious.

~~There~~ appeared three, of which, two went away, and one tarryed behynde.

he sayd ——— Avete

Verum est, et incredibile. He kneeled to the Chayre and spake, but his words could not be discerned

Via, Veritas, et ~~virtus~~ Virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo vivunt omnia, mota, et illuminatione tua.

Iustitia

Ave Verbum, Ave rerum formatrix et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus plenis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabilia sunt (Iustitia) dona tua? O remiges Varpax.

Kyrie eleyson

Δ All this he sayd kneeling to the Chayre; and then he rose; and sayde O beata Trinitas, mitte Lucem et Veritatem tuam, ut ipsa me ducant ad montem Sanctum, et ad tabernacula tua.

Me. Vobis non incredulis.

Δ Nos non sumus increduli: sed spes nostra vivit æterna et omnipotens est Veritas, fons vitæ.

Aqua vitæ

Me. Adduxi vobis aquam ex eodem rivulo. Medicina verò est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite ossibus vestris pinguedinem. Multæ namque sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbitis. Verbum est Lumen

Lumen illud quo oīs imperfectio ~~tollitur~~ abolitur. Credentes intrant
in Sanitatem eius: Ubi potio, et Medicina sempiterna.
Cognitionis vere. Sum, etiam, et Credas. Nam veritate
et iustitia, verae et perfectae sunt Verba et disciplina eius.
[illegible] Raphaël.
What wilt thow?
Δ Recte sapere. Me: Thow hast it.
Δ I perceyve it not otherwise, then that I beleve, it may be the decree
of the highest.
Δ He shewed a Tree, and a great deale of water at the roote or botom
of it and he sayd [Me] Hath this Tree, now, any frute?
Δ I see it not. But the Skryer may say.
EK The water commeth up the tree, and it swelleth, and it hath
frute, great, fayre, and red.
Me. Lo I eate of it my self, and it lighteth the harts of those that
are chosen [he semeth to eate] So is it in thee.
Δ Ecce Servus Domini, fiat Decretum eius in me (iuxta misericor-
diam eius) de me pronunciatum.
Me. Go and thow shalt receyve. Tary and you shall receyve.
Slepe and you shall ~~[illegible]~~ see, But watch, and your eyes shall be fully
opened.
One thing which is the ground and element of thy desyre, is
allredy perfyted
Incredulitas Yt semeth that you beleve not. But I have sayde, as he hath sayd
and his worde shall endure for ever.
For he shall, and will performe it, for he liveth for ever.
Seven Oute of Seven thow hast byn instructed most perfectly
of the lesser part, the rest I have browght you, by
this my vessell; A medicine sufficient to extinguish
and quench oute the enemy, to our felicitie:
Muse not, though I say ours: for we all live in tasting of
A parable. this liquor. His Hed is a marble stone. His hart is
the blud of a dragon: his leggs are the tops of the Northern
Mowntaynes. His eyes are bright, and his face of many
cullours, whose substance amongst the turmoyle and trubble
Nothing of nothing. For as then, they were Nothing: Had a forme
applyable and necessary according to their quantitie and secret
qualitie. The hevens are lightened by his two eyes. whereof
the One sight is brighter then the other. Above and in him self
which is by him self, and in no other, is this great and vertuous
fowntayne In nature Intellectuall he hath watred the
plants

plantes of her beauty, and stroked up the garments of her felicitie.
In her darkest members entreth in the taste and savour of this precious
Medicine, reviving and recalling all things past present and to come
unto their lively and dignified perfection. My words are Sentences.
My Sentences, wisdome; My Wisdome the sende in my message
of all things. Mighty and glorious is the vertue of it, whose
springs do endure, and are clere for ever: Whose name be blessed
Amen. I respect the tyme: God be with you.
~~59~~ 62

Martij 24: Sonday: morning abowt 8.
Δ The Table appeared, and the Chayre: and he who appeared yester-
day: kneeling or rather lying prostrate on his face, as if he were
a slepe: he lay a long while
A Lambs hed. A thing like a Lambs hed did seeme to lik him. and then he rose
and wiped his face, as though he ~~[illegible]~~ had wept.
Me Note hereby to consider their actions, gestures and other circumstances.
he sayd. Signa sunt haec vobis, humilitatis et poenitentiae; quae
facio omnia, vera ~~sunt~~ non mea sunt. Laudetur Verbum
eius in Caelo, Laudetur etiam et in terris: Investigate potentiam
eius in humilitate sequelae eius, et videbitis gloriam frontis eius.
Misericors namque et omnipotens est gloria virtutis eius. Vana
sunt, Corruptionibus suis; Necessaria vero Necessitatibus vestris.
Nam fecit omnia ad Laudem ~~eius~~ eius: et opera manuum suarum
(Ecce) collaudant Lumen vultus eius. Admirationem diligite,
Humilitatem vivite. Medicina vero mea (quae eius est)
omnia resanabit.
The feldes wither without the drops of his Mercie
Mans Memorie is dull, unlesse it taste of the sprinkling of this vessell.
[EK. He hath a great thing under his gown.]
Nature: Reason: Nature and reason have disputed profoundly and truely by the savour
hereof: it perceth therfore deeply. But understanding and reason have
elevated and lifted up the dignitie and worthynes of Mans Memorie,
by taste hereof. The Immeasurable and unspeakable beginnings
(yea with the begynner and ~~Principall~~ Principle thereof) are
exactly (after a sort) and perfectly knowen of them. Yt hath
browght from the earth into the heavens: from the heven, unto his
seat: from his seate, into his Divinitie: From his Divinitie,
a Capable measuring of his Unmeasurable mercy. It is true,
most true, and true shalbe for ever. That from the
lowest grass to the highest tree, [from] the smallest valley, to
the greatest mountayn; yea, even in the distinction, betwixt
Light and darknes: the measure whereof is the deapest: yea
(I say) it hath browght a Iudgement. When he axed
Wisdome

Wisdome, and forsoke the world, he receyved it. and it measured the things of the world. Great are the inward eyes, and greater are the meanes, which deliver things subiect or obiect vnto them.

Finally it proceedeth from him, that proceedeth: Whereunto the first was formed, after, and not like. Whose fote slipping hath dasshed his hed in peces, and it becam dark: vntill agayn, the Medicine which I have browght, revived his slombring. Hereby, he, not onely knew all things, but the measure and true vse therof. If the body have no inward fyre, it presently falleth. Every organ is voyde of qualitie, vnles a meane be adiected. So, is all that thow hast before, more wonderfull, then, as yet, profitable, vnles thow be directed and led in vnto the true vse and order of the same

Note
*Adam, before his fall, knew all things

NOTE { The true vse and order of the premisses

Great are my words; and great is thy thought: Greater shalbe the ende of ~~God~~ these Gods Mercies

New worlds.
The Thorny Path:
A vision.

New worlds, shall spring of these

New manners: Strange men: The true light, and thorny path, openly seen. All things in one, and yet, this is but a Vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I have sayde.

Δ he lay down agayn, a good while. and at length he rose: after my long prayer and confession made to god, and my dyscourse to him. &c.

A boke

EK. He plucketh out a boke: all the leaves are, as though they were gold, and it semeth written with blud, not dry.

Δ He sayd, Count, Δ he turned over the leaves. but EK could not well count them: whereuppon he sayd: I will raze out thy dulnes, and at length, make the clere.

48: leaves

EK. There are 48 leaves

Me. Et finis est. One is one; neyther is, was or shalbe knowen: And yet there are iust so many.

48
1
49.
Mysteries before.
Note of this boke

These have so many names, of the so many Mysteries, that went before

This is the Second and the Third: The Third and the last.

This is the measure of the Whole

O what is man, that is worthy to know these Secrets? Heavy are his wickednesses, Mighty is his synne.

I Dee, and EK

These shall thow know: These shall you vse. The One is a Master, the other is a Minister. The One, is a hand, the other is a finger: Grutch not. Neyther let wickednes tempt you: Love togither. Be contented with your calling: For, all beasts see not a like: yet are they all Creatures. Vessels, not of one bignes, yet are they all full. Both, most sufficient; but according to fayth, and vnderstanding of Conscience. Yet must there be a third; Who, God doth not yet chuse.

A Third to be chosen

The tyme shalbe short: the matter great, the ende greater.

Ask now what thow wilt and he shall answer the

EK. There appered one like my self laying his two armes; one, on EK his sholder: and the other on a man his sholder vnknowen to vs, but semed like to Mr Adrian Gilbert. &c.

AG.

Δ Is it your will to proceede in this matter, you now have begonne withall, or will you of those Characters, and places of Threasor ~~and~~ (there portrayed by pictures) say any thing?

60

Me: As thow wilt. Δ As the will of God is, so will I. the will of God you know, better then I.

Me. The aeternall liquor be vppon you. Ones more, what wilt thow?

Δ I do prefer the heavenly liquor, before all things, and do desire to be bedewed, with the supercaelestiall dew thereof.

63

Me. Consider the former tree.

Δ The tre with the water at the fote:

Potentia Actus.

Me. Thow hast sayd. His growing power bringeth furth Act

Remember the Prince and Subiects, which have power (as is told the) of Erthly Bowels (The thing there, ~~whose~~ which your desire of me, is no parte of my charge), Call him: It is his office: for by his ministery it hath byn sealed. God doth impart his mercy, to those who loveth, in all necessitie: Whether of the one, or of the other, where it is dew: I leave it: his Office is to speak it. Notwithstanding live in truth and humilitie: Use God his Creatures, to his glorie, and thy Necessitie, the proffit of thy own lymms, and cutting out of all canker and rotten flesh. Thow vnderstandest: For thy eyes shalbe opened. Amen.

Δ Blisdon is the prince vnder Bnaspol the king. vide pag. 4.
A° 1587. Circa Maium: Quidam Ben (spiritualis Creatura) dixit ad E K, se custodivisse ~~[illegible]~~ illum pulverem et librum Dunstani. &c.

EK. he spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Δ. Gloria patri &c. Amen.

Martij 26. Tuesday hor. 10 ante Meridiem.

First, appered a clowd: and that vanished away: Three cam in, they made cursy to the Chayre: and two went away. Then the third which remayned, lay down on the grownd, as before. There cam like a Lambs hed, and licked him. he sayd then, as followeth: being stand up, making cursy to the Chayre.

A Lambs hed, may be a token of our humilitie required &c.

Magna sunt illa, quae dixisti, after a while he sayd. There was a sownd hard before.

Me. Thy Kingdome is established in aeternitie, and no man can distinguish thy mercy. thy hands are invisible. I attend your desire.

Bnaspol.

Δ As concerning the Characters, and seals of the ten places, we are desyrous to know whyther we may require now Bnaspol, or other vnder him, to say vnto vs, that, which may content vs, for the Case as it standeth with vs.

Me. The buylder of the Temple was riche, before it was adorned. With wisdome, cam the Instruments necessarie for mans worldly vse. He hideth no light from those he loveth: neyther shutteth vp his tents from such as seke him. If one be great, o how small is the other? How small therfore is the mynde, and how much weakened that desireth those trifles? But as the smallest thing is fittest to the smallest

Note. All tymes Especiall tymes

the smallest ye, so is the estimation of things of hyest accownt, necessary for the lyghtnyng and vanitie of this world. A part (Notwithstanding) may bewtify the whole: and a small thing may cure a great infirmitie.

I told the before, that my fete are not placed uppon such brittle and crakling sand, ~~my~~ neyther are my lipps occupyed with the vanitie of nothing.

Note

I will not manifest, in any point, the thing which thou desyrest, neyther is it any part of my charge.

I have byn thy Scholemaster and director to the Sterne, to rule the reason therof, with those, which can reache the Judgment therof.

NOTE.

All those before spoken of, are subiect to thy call.

This Vessell at all tymes they greatly accept: yet have they times and seasons: When order breaketh in her self, the labor is in vayne.

Every thing is for and to one ende.

Of frendship, at any tyme

Of frendship, at any time, thou mayst see them, and know what thou wilt.

But one thing differeth, the Ende, and the Begynning.

That onely, is the El, rod, or measure which all ready is delivered

The stroke of which, bringeth all things, in theyr degree, to one order: as far as the golden (magnificencie of every Seven) stretcheth out it self.

Note

Every One (to be short) shall at all times and seasons, shew the direction in any thing: But, SO, thou canst not use them, in the determination, and full ende of every practise.

It is one thing, to affectionate; and an other thing to effect.

What thou sayest, is true, and to a ~~former~~ furder Commoditie: For, with Furderance, every thing in Nature is ayded

Δ

Reade over that, which now, lastly, I declared: Then see, if you be not answered

Δ

NOTE whose charge it is to deliver it

Therfore mayst thou know, what that is, all though thou do not, yet, or presently, put it in practise, by him, whose charge it is, to deliver it.

Δ Of your so greatly commended liquor I am desyrous to have farder understanding.

Veritas

Lingua et Vox Angelica.

Me. What liquor is more swete then the dew of Truth, procedyng fro a fowntayn most swete and delectable: even that water which thy mothes hath praysed of. What water recreateth more, or cooleth ignorance deeper than the knowledg of our Celestiall speche: your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend every substance in his kinde. The things which you do loke on, bycause you se them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage therof, from the same in the morning to the same at night. Distance is nothing with us, unlesse it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans sowle.

The Powre of the primitive divine ~~speche~~ or Angelicall speche.

We see all things: and Nothing is hid from us: respecting our Creation.

The waters shall stond, if they here theyr own speche.

The heavens shall move, and shew them selves, when they know theyr thunder.

Hell shall tremble, when they know what is spoken to them.

The first

ADAM

The first excepted, No man ever was, is, or shall be (excepted whome I except) that ever shall understand, hath or doth know the least part (so it is incomprehensible) of this Vessel. He named all things (which knew it) and they are so in dede and shalbe so for ever.

Angelorum Colloquia

Tres ab hominibus in caelos rapti cum Angelis conversabantur. Enoch, Elias & forte [illegible]

Thow shalt speak with us; And we shall be spoken with, of the three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three lasts to destroy that Monstre. They are fed with celestiall fode, and they, talking, speak all understanding. ~~Thus~~ This it is, I take God, (onely him that created me) to recorde. It is determined: els wold I not: And may be undetermined, yf you break his Commandements.

NOTE

yf

Note

A Stone it is that ~~presseth~~ first presseth down all things before it; and kepeth them under him, as the heavens do a clowde. What art thou (O God) and how mighty are the drops of thy mercy, that preparedst ~~man~~ man before to examin thy Mysteries? The plagues of those that plagued them selves, shall fall uppon you, yf you transgress one iote of your eye sight: For, what you desire, is granted: and if you love him, you shall endure for ever. I am not as a clowde, shevered with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for ever (bycause my message is such) and my truth, shall endure for ever. Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it is the voyce and speche of him, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor. Lo, this it is. [EK. he pointeth a boke, as he did before all gold] And it is truth; whose truth shall endure for ever.

The boke. The first Language of God Christ.

EK. The leaves of the boke, are all lyned, full of square places, and those square places have characters in them, some more then other: and they all written with cullour, like blud, not yet dry.

The collor of the Letters.

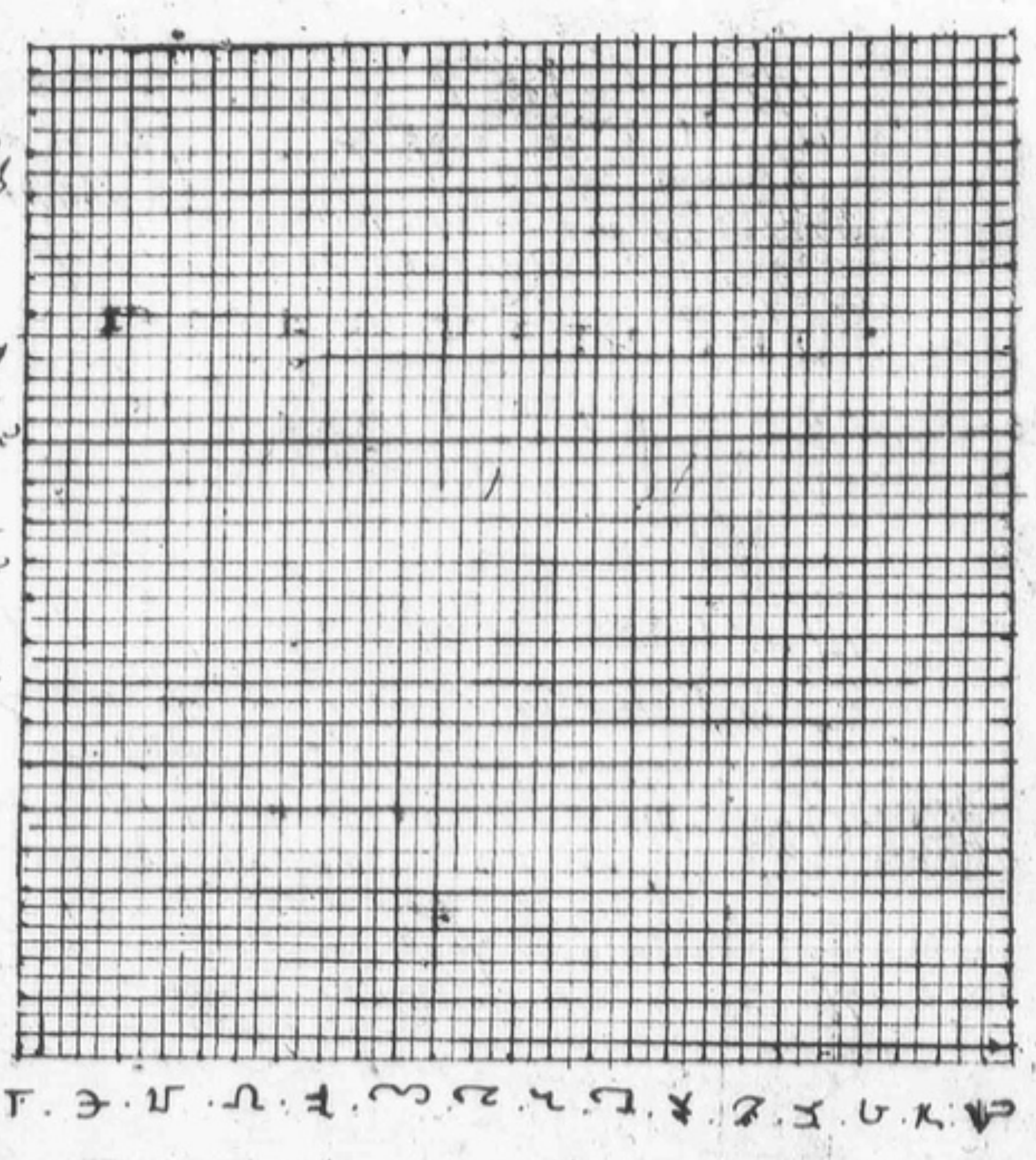
49 square spaces, every way, were on every leaf: which made in all. 2 401. square places.

21 Characters

He wiped his finger on the top of the Table, and there cam out above the Table, certayn Characters enclosed in no lines: but standing by them selves, and points betwene them.

He pointed orderly to them with his finger, and loked toward the skye at every pointing.

Δ Me: Note what they are.



Δ By his often taking things from under the table, it should seme that there should be som thing under the Table

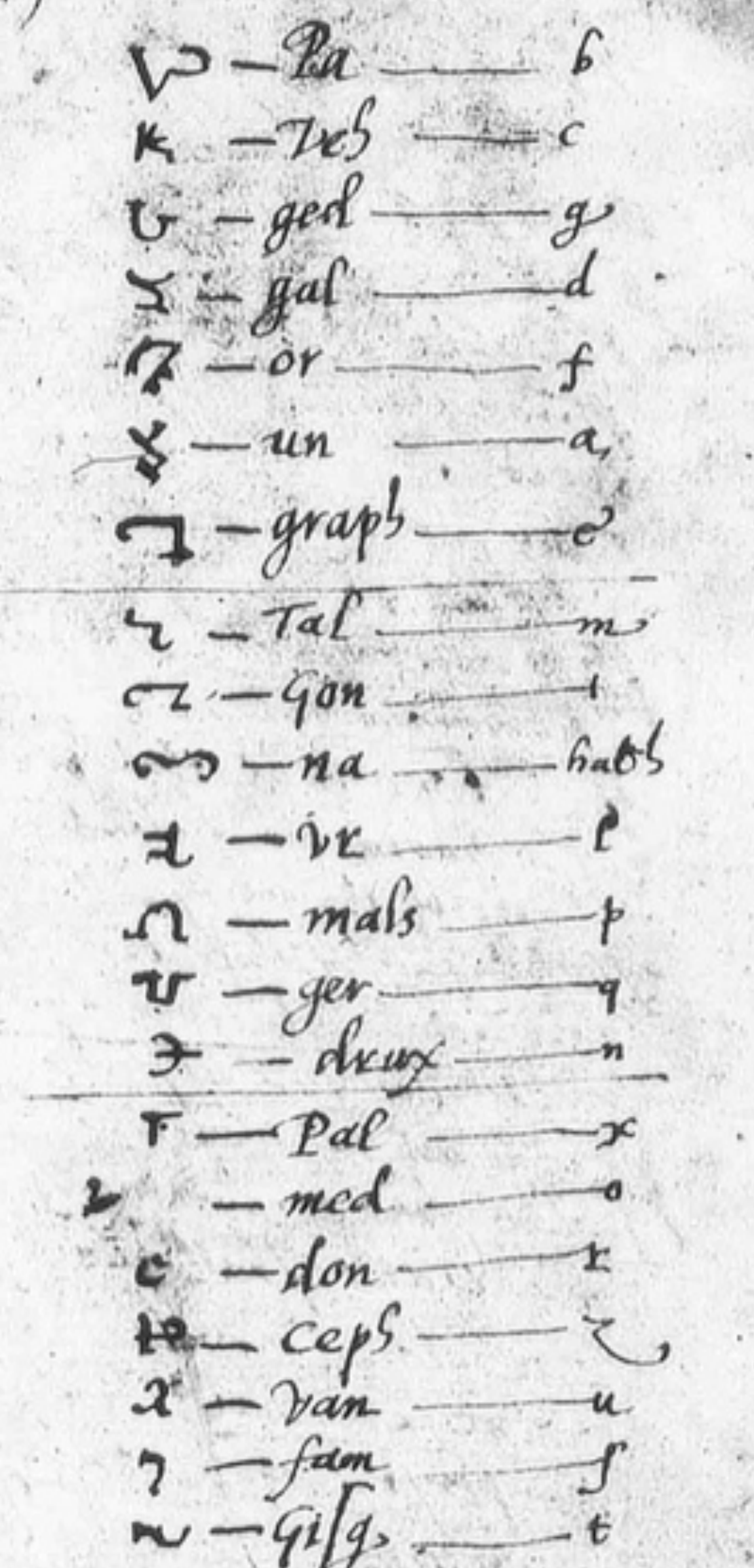
Δ They are Noted.

EK. He toke from under the Table, a thing like a great globe, and set that in the chayre and uppon that Globe, layd the boke. He pointeth to the Characters: and counteth them with his finger, being 21: and begynning from the right hand toward the left. He putteth of the crown of gold, from his hed: and layeth it, on the Table. His here apperith gilded. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being divided into three distinctions. He putteth the ende of the rod on the first of

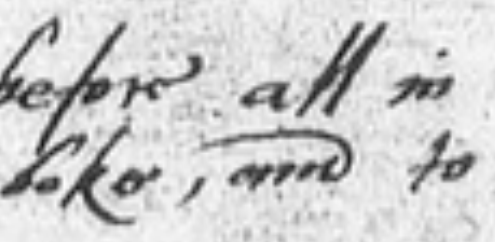
the

(110)

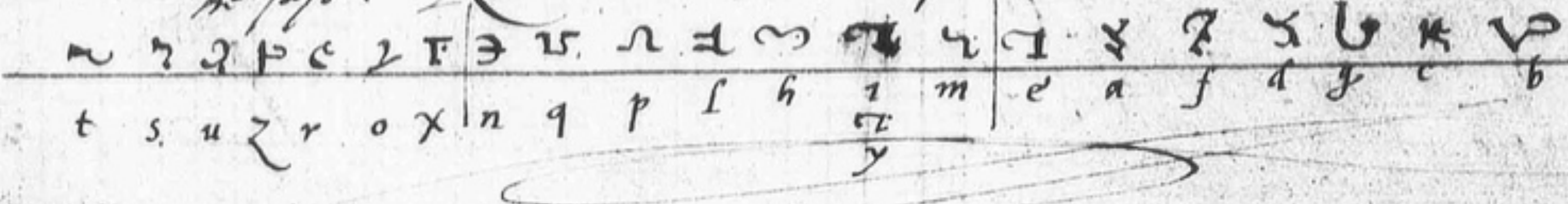
the Characters, and sayeth Pa
and there ^appered in english, or latin letters,
Pa: he sayd Veh: and there ap-
pered Veh in writing: then Ged:
and after that he sayd Vnus Vnus
Vnus, Magnus, Magnus Magnus,
es. Then he pointed to an
other, and sayd Gal, and there
appeared Gal: then or. [the
voyce sownded Orh]. Then Un
[the sownd, sownded Vnd,] Then.
Graph [the sownd is Graphha, in
the throte]
Then Tal, [in sownd stall or xtall.]
Then Gon: then na [but in
sownd Nach as it were in the nose.]
Then ur, [in sownd our or ourh]
Than mals, [in sownd machls].
Then Ger, [in sownd, gierh]. Then
drux, [in sownd drorx]. Then
Pal, the p being sownded remissly.
Then med. he sayd Magna est
gloria eius. Ceph sownded like
Keph, But before that, was
Don: then Van, Fam, then
Gisg. Then he lay down before it: and there cam two long and parted
the 21 letters into 3 partes, eche being of 7. he said. Numerus o perfec-
tissimus, Unus et Trinus. Gloria tibi, Amen.



— Pa — b
— Veh — c
— ged — g
— gal — d
— or — f
— un — a
— graph — e
— Tal — m
— Gon — i
— na — hath
— ur — l
— mals — p
— ger — q
— drux — n
— Pal — x
— med — o
— don — r
— ceph — z
— van — u
— fam — s
— gisg — t



Then he put on his Crown, and pluckt a black veale before all in the Chayre
he sayd. Remember to lerne those names without boke, and to know them.



t s u z r o x | n q p l h i y | m e a f d g c b

Δ. Thus I decyphred them after a day or two or three.

Martij 26. a meridie ♂ Tuesday. hor. 5 ½

A Battayle foreshewed

First there was a great noyce of harmony, hard
There appeared two great Armies fighting, and much bloudshed on both sides.
One Captaine is in red harness, the Contrary Captayn, in white and grene.
There appered Flags with a croked tree, or like a ragged staff, or cudgell, in
them: and they were on the red Captaynes side. He and his soldiers had the worst
and were putto flight, and they ran away.
The Captayn with the white and grene was Master of the felde: and assembled, and gathered his men to gather after the victorie
Now this Captayn goeth to a town and beateth with his hand to breake up the towne
being a big towne.
There was a voyce hard, saying thus — So shall it be with 21 more
Δ With what one and twenty?
A voyce — As yet, you can not know.
This shall happen, before the Sonne hath ~~thus~~ gon his course.

Before two yeres finished Ergo before Aº 1585 Martij 26

EK. Now the Captayn appeared alone on fote, in his harness. he holdeth up his
hands to heven. He is now vanished away. I meane the Captayn in white and greene
Now

---

(111)

Three. Now appeareth the red cloth before the Chayre. There come in three. ~~6z~~ 65 ~~64~~
they all make cursy: and two of them went away.

A. Gilbert Δ Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat ~~by me~~ in my study with Mr Kelly and me: whether it were any Illusion, or thrust of any seducer?

NOTE Election Me No wicked powre shall enter into this place. Neyther shall Iniquitie range where the fyre of his percing Iudgment and election doth light; which shall quicken his deadnes; and revive his courrage to the aduancement of the name of him, which liveth unto

The Apostles on Whitson Sonday. He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory. What wilt thou?

Δ

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for ever.

Δ This phrase, for ever, is somwhat dark. Δ He geveth some light.

Me With this world, for ever.

EK. The stone is become very dark

Three. Fowre. Me As the Buylding is grounded and ended uppon three, So must the mysteries hereof be practised with ~~three~~ three. The fowrth is the Boke, which, Lo, is here present.

Δ Must Adrian Gilbert, be made privie of these Mysteries?

A. Gilbert may be made privie, but he is not to be a Practiser. Me Thow hast sayde

Δ May I note to your name any peculier Character or syllable to distinguish your spirits from ours or others?

Me Medicina sum.

Δ I may then use this syllable Me, to note Medicina or Medicus Dei.

A. Gilbert his Task. Me Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre. The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe altred, with the difference of day and night. All things have growen allmost to theyr fullness.

Note a prophesie Pride But beware of Pride. We teache duty, Humbleness, and submission Shortly shall these things come to pass.

Adrian Gilb. Δ Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god and the recovery of those miserable people from the middes of hell into which, for many hundred yeres past, and yet dayly, they do fall etc.

Δ god. Me Who made thy mouth to prophesy? or, who opened the eyes of thy understanding? Who anoynted thy Iaws, or fed thee with unknowen meate? Even he it is, that pricked these things forward, and shall use you as his Instruments to a mightie honor.

Description geographicall. Δ May we require description of the Countryes, for his better instruction, etc.

Tenebrae post dorsum. Instruction requisite Note Me Let darknes go behinde thee, and tempt him not, that iudgeth. These things belong not to my charge. Thow knowest them, which are sufficient; when short time shall serve, for the whole instruction. Greater nede were to enquire How or by what meanes thow mayst be made worthy; and so, consequently, have knowledge for the knowing, having and using of this celestiall medicine.

Both joyntly EK and I. Forget not I instructed thee before hand, and told thee, that both of you must iointly lerne those holy letters (for, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the understanding of his charge.

for Discoveries making of the seas and forreyn londes

Δ You perceyve that I have diverse affayres which at this present do withdraw me from greater diligence using to these Characters and their names bringing by hart. And therfore I trust, I shall not offend, if I bestow all the convenient leysure that I shall get, about the learning herof.

Me. Peace, Thow talkest, as thowgh thow understodest not. We know thee, And see thee in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe: Wherein he that liveth, shall approve him self alive. Beautifull are the footesteps of his comming, and great is the revenge of the wicked.

God will shew him self alive

Liber

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa
Magna sunt mirabilia in te inclusa: et magnum est nomen sigilli tui
Lumen Medicinae meae, vobis

EK. he holdeth his hands abroad. He draweth the curten.

Δ. Gloria laus et honor Deo patri et F. et S. Amen.

Martij 28 Thursday morning — Mawndy Thursday

Insidiatores — A voyce. Pereant omnes qui insidiantur virtuti nominis mei: et qui Lumen ~~est~~ absconderint justitiae meae.

EK. Now the vale is plucked away.
Three appear, as before time.

All three sayd — Multa nos, quia multa patitur ipse.

EK. The two go away. and the third remayneth, who is like in all poynts to him, who yesterday to me alone, in your absence had declared him self to be an Illuder. Δ NOTE, for the better understanding of this dayes Act it may be remembred that E Kelly, while (John Dee) was at London, yesterday (being Wensday) had used meanes to have conference, with the good Creatures, with whome we have dealing iointly: and that there appeared one very like unto our good frende, who toke upon him to be the same and not semed to be constrayned by EK to tell the truth: and therfore his outward beautifull apparell semed to go of and his body appeared heary and he confessed that he was an Illuder &c. Whereuppon EK was in a great perplexitie of mynde, and was redy to have gone his way. And at my comming home told me a long processe of this tempters Act. But I comforted him, and would not yeld to his opinion, but did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessarie: and that therfore he would not give his children a stone for bread, or a scorpion for nedefull fode required &c.

Pilosus

And this morning the matter was propownded by me, and thereuppon the former sayings were used, and all the consequency of matter, which hereafter is recorded.

Δ The verities I require of yesterdays doings with EK in my absence.

Camikas zure he sayd, holding his hands up to heaven.

EK. he walketh up and downe, and semeth angry: and did beat his hands to gether. There commeth a little streame of fire which from above and came to his hed. he kneleth downe before the Chayre, and loketh up, and sayde

Me. Oh how brittle are the works of thy hands [he looked up] whose imperfections are more innumerable than the sands of the sea: or clowds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor (O God) to dwell in place of glory: His lying lipps presume against Truth: Whilst thow suffrest his old and withered face to be garnished with thy beawty. Headines is his seat, yet are his lipps myrthfull: and little knowe they that

---

that separateth him from the dignitie of honor: But his punishment is sufficient, his dishonor unspeakable, and his damnation for ever: which how bitter it is, is great and unspeakable, Thow, o thow (I say) that lightest (which hast estraunged him so far from thy glory) makest only manifest [illegible]. But yet how long shall the sonnes of men puff up them selves with bragging and bosting of that they see not? But (alas) All things are confounded, and are contrary to thy commandements: some only which differ, remayn with concordant myndes praysing thee, and lifting up thy name, as much as strength performeth. But great is thy glory and long sufferance manifested in that thow dost not only with grief behold their synnes, but like a iust iudge favorably dost ponder the greatnes of their ~~enemies~~, which infect their myndes, and blynde the light, which thow hast given ~~to~~ their understanding, with inflammatory bodyly, instigations worldly, and temptations innumerable. Great therefore and most great, and none greater can be, which derydest the Adversarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysterie of thy great glorie and might, is manifest. Thy seat yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, yea great and most holy is thy everlasting kingdome for ever.

EK. Now he standeth up, and sayd

Raphaelis officium — Me. As I have all redy told, from whome I cam, so have I not hydden what I am, or what message I bring; why it is sent, it is allso written. How long shall I persuade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herein is a measure ~~is a measure~~ to distinguish * from falshode, light from darknes and honor from dishonor. The more they are like us, (as shew them selves so, for, nothing can be more unlike) the more they are iudges of their own damnation. Yea, if his strength had byn great, he would have devoured thy sowle. [loking to EK] But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diverse may be dishonored, yea though they be in honor: yet shalt not thow neyther be overturned with the one wynde nor the other: though the afflictions that shall follow thee, be great and hard.

*[illegible], truth

Afflictions to EK.

this place

Raphaelis officium

In my words are no error: neyther have you found my lipps untrew. When I knowled, I spake for you. But I have promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the deade, revive them that are falln and cure or sew up the woundes, which they are permitted to work uppon man, as tokens of God his Iustice.

I call the same God, (whome I have called before) to recorde, that these words are true, my sayings iust, and his mercy more perfect. Whilst heven endureth, and erth lasteth, never shall be razed out the Memorie of these Actions. Use Humilitie: Reioyce when the enemy is discomforted in his trayns, and inventions: A punishment so great, Et caetera.

Note the durance of these Memorialls

* Note of the vision which was shewed A° 1582.

When I yoked your *fathers togither, I ioyned them not for a while. your flying is to be considered in quantitie, qualitie and Relation.
Thank God: Be mercifull: forget your synnes: and prepare your selves, For, great and wonderfull is the immediate power of him that illuminateth from above.

It shall light uppon you: For those that are present with him, lived with him, eat and drank with him, [and] were instructed by him, were

but

but hearers onely. At length God was glorified, in one instant a thing brought unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I have sayd.

Δ

Me. Behold. Veniat vindictam dei, et perturbat linguam mentientem.

EK. He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so devilishly with EK. One of them holding him by the arme, sayd, Speak now for your self, you could speak yesterday. They all drew theyr swords: they stroked fire. And there seamed a water to com in, but it went away again.

A voyce — Dicat, nam suum non est.

EK. Now is the Skroll with the Caracters brought in, which was found by spirituall direction this month, the 12 day, about 10½ after none. by Mr Kelly and Master Husy.

The finding of the skroll, of the Treasors. He semeth now to be as like our good frende, as may be.

Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce — Els could I not speak.

Δ Seyng now thow canst speak, answer me.

The wicked sayd — Ask quickly.

Δ What is thy Name? — The wicked answered Gargat.

Δ What is the Content of that Skroll? — Gar. I know not.

Δ In the name of Jesus, I charge the to tell me the truth as concerning that Roll here shewed: — Gar. I have counterfeted this roll, and brought it. for it is not the true roll.

Counterfeted Roll. Vide infra pag. 152. 153. &c

Δ After ~~many~~ many words between him and me, and the more, bycause he denyed that he knew of any glorie belonging to God, I urged him so, at length with short and evident argument, that he answered, he must confess the powre and glorie of God: and sayd, that he was damned for ever. and did wish damnation to me: And I requested God to use his Justice on him, for the glory of his name: then he entreated me somewhile, and somewhile derided me, saying, Art thow so lusty? &c

Δ All the Company fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and ~~then~~ after that was a mighty roaring hard.

A voyce — Sic soleo miustis.

Δ The Company went away. There cam a fire and semed to burn all the house.

A voyce — Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

Δ Then returned our frende Me, and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the Chayre covered with a red covering &c.

Write. Me. Visio vera, verè denotatur. Denotetur etiā ad gloriā Dei.

Δ Master Kelly, is your doute of the spirit, now taken away?

E.K. Yea truely; I beseche God to forgive me.

Me. Dixisti, et fac bene.

A.G. Δ As concerning Adrian Gilbert, there might be some doute in common externall judgment, of his aptnes to the performance of the voyage with the appertenances, but the secret of God his providence, I will not meddle withall: for he can make infants speak, and the dum to shew forth his glory &c.

Me. Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing?

of nothing? or man, so brittle a substance? Nature bringeth up her bolders amongst trees and herbs, like a gentle fyre: In beasts and all the Creatures of the felde, waters, and earth, in a palpable imagination: Amongst the Sonns of men, she avanceth her self, wholy in the light of Understanding. In all these she walketh by her own qualitie, mixing the quantitie, with her before judged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. Yf Nature have such powre, What powre hath our God, and how great is his might in those, in whom He kindleth a whole understanding. The strength of body and inward man, with the strength of him that also leadeth him, are augmented and diminished at his pleasure.

Δ Note Body Sowle Spirit

Yf earth, in mixture become fyre, how much more shall he encrease, whom God hath strengthened: Yf he wold have conquered with thowsands, he wold not have sent back the dogged harted people. Yf riches or wisdom were his felicitie, he wold have kindled the twelve Lamps of his eternall light, on a higher mountayne: But he chose them in the valleys, and from the working place. I think this be sufficient to confirme your understanding.

The 12 Apostles.

Δ I trust, God be not offended with this matter propounded. &c

Me. He is pleased: And it is endless. Eternitie is mighty and glorious to the righteous.

Δ When shall I make him privie of these things?

A.G. Me. When thow wilt. For every thing is acceptable with those that are accepted. See thow advertise him, and be his Father.

Δ As concerning John Davis, we are to ask somwhat &c

Jo. Davis. Me. John Davis is not of my Kalendar. Lern of them, of whome it is necessary.

Lern the Alfabet. Be not negligent, in lerning the things before prescribed.

God be amongst you.

EK. He hath drawn the Curten of red.

Δ Soli Deo sit omnis honor et gloria. Amen.

Mawndy Thursday, after None. hor. 3½

Δ The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obeysance to the Chayre. Two went away, and the third remayned there, as before.

The reformation of the Kalender. Δ As concerning the Kalendar to be reformed, I am greeved that her Matie will not reforme it in the best termes of Verite. And as for the privilege for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be granted. Therfore both these points, respecting her Matie, I wold gladly have counsayle, such as in the judgment of the highest might be most for my behoofe, to follow.

Me. In one government there are sundry principall partes: Every part in subdivision conteyneth many and sundry offices: Many offices require many disposers: yet hath every disposer continually some portion in his qualitie: All things, one thing: And one thing, something: Some things, many things, and many things, most innumerable. The heavens in proportion are governed universally of a few; particularly of many: eche place possesseth his division: and every thing divided, his propertie. Primas at governors which move and stir them up to work, as it is provided, and to behold in speculation how every particular Action, shall have due, perfect and

and appropriated Locall being, motion and Condition
Angeli proprij — Subiects (yea, the highest) are stirred up, by theyr proper Angels:
The inferior sort do follow the disposition of theyr Rulers
Vertue and Vice dwell every where
Light and darknes, are allways intermedled
Consider, How I speak it.
The myndes of all that move, even unto the best qualities in Nature, have
Peculier and propre instigators — of them selves propre vertues: and therfore propre instigators.
I call to memory thy wordes, the manner of thy speche, and the very purpose
or meaning whereunto it is uttred. I see thy infirmities, and know
what thow desyrest.
God his Elect. — But mark me, Whom God commonly chosets, shalbe whom the
Princes of the Erth do disdayne.
Consider, how the prophet that slew that Monstrous Gyant, had his
election.
God respecteth not princes, particularly, so much as the state of his whole
people. For in Princes myndes, is there poyson, as well as proverbs.
And in one hart, more Synne, then a whole world can conteyn.
Medicine — yt is not myne office to meddle with theyr Vanities, neyther is it a part of
my pageant to touch any thing that tasteth not of Medicine
But what? doth thy mynde reply? Dost thow think, that my cumming to
him, to a grieved mynde, is, (though it can be) Medicinall?
Raphael long tyme resting in my hed — Peradventure thow thinkest I am not, [in] thy marrow: yes I have byn
long in the highest part of thy body, and therfore am somthing persuaded
of thy meaning.

Δ In dede, I thought that your good Counsaile, was or might be a remedie
and a medicine to my afflicted mynde, for this unspeakably doing in the
the two former points expressed.

Me Behold, when both thy earthly man would seduce the. Dost thow think,
that if it pleas god, it shall not please the Prince? if it be ne-
A secret — cessarie, allready prepared?

Secretum dico.

For all things are Limited, with a full mensuration, and unsercheable
forsight: yea, I say, allready, unto the ende.
Be not discomforted. Quayle not at the blast of a small tempest:
Lingua dolosa. — For those that speak the fayre, have dissembling harts, and privilie do
they shote at the, with arrowes of reproche.
England. — When they shall have nede of the: I meane, of the help of God,
through the, (Some shut up, some entangled, some gad-
Miserie to come — dyng like masterles Dogges,) Then shall they gladly seke the
and desire to finde the. They shall smell oute thy footsteps,
and thow shalt not see them. The key of theyr Cares
shalt thow be Master of. And they them selves shall not unlok
theyr owne grievousness. Yea they shall say, Oh let the earth devowr us.
But I am to long. I answer the, although it be not my office,
Note. each in his office. — to declare that thow desyrest: yet for that thow desyrest my Medicine
Praevalescentia — I say, Thow shalt prevayle agaynst them, yea even agaynst the Mightiest.
As thow wilt, So shall it be in God his blessings
Beware of Vayne glory. Use few wordes
Conquest — Thy weapons, are small, But thy Conquest shalbe great.
A firm faith. — Lo. doth this satisfy the? Have a firme faith:
It is

It is the greatest lesson. Be it unto the as thow hast delive[red]
All Officis — One thing I answer the, for all Officis. Thow hast in
Subiection all Offices: Use them when it pleas the,
And as thy Instruction hath byn
I have sayde.

65 ~~65~~

Δ As things be planted here, for preparation of Table, Sigillum
Dei &c which things are not portable with ease: So,
bycause I think, that some services to be done in gods purpose
by me, will require other places then this howse, So shall
(as I think) diverse my practises have a more compendious manner, and redy
to be executed in any place &c.

Me Truely thow hast sayd, and so shall it fall unto the.
As I am here in this place and yet in dede not, So, here:
Δ: and EK, and A. Gilbert — So shall it fall oute, and follow in the Mysteries of your
Associated Operation.
The Erth 1 EK, The Tree 2 A, The planter 3 AG — The other shall be, but, as a necessary help to the first Practising,
to plant the Tree: which being confirmed and strongly
rooted shall bring forth fruite, most abundantly.
The Planter may be separated: from Tree and Erth — The Erth and the tree, can not be separated
This is the ende, and true it is.
Let him be record, whom I beare record of here,
And so, with the, Amen.
Note Lerne the Alfabet — I must help the. Lerne joyntly the Elements or grounds of this
heavenly doctrine; the ende and Consummation of all thy desired thirst:
in the which God shall performe the, thy Philosophicall Harmonie
in prayer*. Thow knowest what I mean.
* Philosophicall Harmonie in prayer is ment by the prayer which I dayly use, [illegible]
The Aeternall physitian minister his heavenly grace and continuall
blessings uppon you, to the Glorie of his name, execution
of your proceedings, and holy and insatiable desires.

Δ Amen: Omnipotenti Deo, uno,
Creatori Redemptori et
Sanctificatori, omnis honor
laus et gratiarum actio.
Amen.

Jesus.

On good friday; After None

Δ There was a savor of fire felt by EK
There semed one with a sword, suddenly to thrust out of the stone at EK his hed.
Whereat he started; and sayd he felt a thing (immediately) creping within his hed,
and in that payne became all in a water sweat. And he remayned much misliking
the moving and creeping of the thing in his hed. At a quarter of an howre ende
it cam to one place: and so ceased somwhat. Upon the Curteyn was drawn
away: and there appeared the Table, and the Chayre covered.
Then cam three, two went away and the one remayned: as before was used.
EK held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me The taste of this mercifull potion, yea the savour onely of the vessell worketh
most extremely agaynst the maymed drowsines of ignorance. If the hand be heavy,
how weighty and ponderous shall the whole world be? What will ye?
Δ this he sayd

Δ This he sayd vppon our silence after his former words. I answered, we desyred to know the Mysteries of the boke.

The Boke now appeared (the couer of the chayre being taken away) the boke lying vppon a rownd thyng: which EK, was not yet able to discern what it is.

The first ~~leaf~~ side of the first leafe of the boke appeared full of the former letters, ~~some~~ ~~euery~~ side hauing 49 tymes 49 square places, with letters some more then other.

49
49
441
196
2401

Me. Euery side conteyneth 2400 and one ~~letter~~ od letter.

EK. All the letters semed to be of bloddy collor, and wet. The lines betwene the squares, semed to be like a shaddow.

Δ In the first Square were 7 letters

Me. Say After me: But pray first, ere you begynne. Δ We prayed

EK. All became blak as pych in the boke
Then it became light agayne.
Now he pointeth vp, with his rod of gold diuided into 3 equal partes, which rod he toke from vnder the Table.

Me. Keph van [he lifted his face to heuen]

1. Don graph fam Veh na.
EK. Now he kneleth down, and holdeth vp his hands:
The letters of the first Square, ar 7.
Now he pointeth to the second
2. Med gal [EK. he turneth him self abowt.
3. Vn gal Vn Mals na
Me. Thrise seuen, Thre and All one: and his mercy endureth for euer.

7	6	5	4	3	2	1

4. Tal vn vr.
5. Fam graph Fam.
6. Ged graph drux med.
7. Vn van.
8. Tal vn don vr vn drux. sownded as Droux.
9. Med
10. Tal van fam mals vn.
11. Vn ged gon med gal.
12. Mals vn drux
13. Ged vn.
14. Fam graph fam.
15. ged vn tal mals graph gal vn keph
16. Veh vn mals veh drux graph na Δ capenes
17. ged med.
18. med gal.
19. Fam graph tal graph ur vn pa van ged graph drux
20. Gal med tal drux vn.
21. mals na gon vn tal
22. ged vn
23. van vn drux veh don vn drux.
24. van don graph mals don graph fam
EK. Now he semeth to wepe, and knock his brest.
he pointeth with the rod, vp, agayn, and sayd
25. vn gal graph mals gal
26. vn keph graph
27. Gal don van keph
28. gisg vn don gal graph tal vn na.

BRITISH MUSEUM

---

29. van vn
30. veh graph fam gisg fam.
31. ged don vn mals vn gal he stayed here a good while.
32. fam graph gal
33. van drux pa vn don
34. gal med tal gon med vr
35. vn gal graph mals med vn gal
39. 38. 37. 36. Veh na graph van vn veh na. / Tal vn na / Med fam fam na graph / gal vn mals na /
40. med drux gon keph gal vn don. This is a word
41. mals vn drux ged graph mals na gon.
EK: Now he walked vp and down before the chayre: and cam agayn and pointed.
The letters now following seme to be written with Clay.
42. Med gal vn tal na
43. ged graph tal graph gal fam vn vr : eight letters
44. vn
45. gal gon drux med keph vn
46. na med pal mals med don. Now he walketh agayn, and loketh vpward.
Then he pointed agayn.
47. vn gal mals van drux
48. Gal vn don
49. ged vn don tal graph fam : he walked betwene the setting of tal and graph.
There are six letters in that word.

Me. Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants vppon the erth? yea lord, it is thy will, whose hed is high, and seke euery where; redy to reuenge the blud of Innocents, and to call home the lost Shepe.)

ses: the letters geue
Say after me Zuresk od adaph mal ~~ez~~ geno au marlan oh muzpa
ses pe z kaphene
agiod pan ga zez gampsedax Kapene go le od
m phiam s
Semelabugen donkna fian ga vankran vreprez
d aze z keztz
adeph arexe drux Tardemah va tzests grapad.
vnbar cests
zed vnba domiol adepoad chieuak mah ohe daph
z
Omixdar pangepi adamh gemedsol a dinoxa hoxpor
gharmes
adpun dar garmes.

vresk and zuresk are all one.
Δ perchance zuresch, with ch, for K, and so the word shalbe of 7 letters.

1

Me. I teache. let this lesson instruct the to read all that shalbe gathered out of this boke hereafter. It is not to be spoken,* but in the time of his own time. It shalbe sufficient to instruct the: Fare well.

* it is not to be spoken or [illegible] practised, but when the time appointed, is come

EK. Now he couereth the boke with the veale.
Δ Prayses and thankes be rendred to god, of vs his sely ones, now and euer. Amen.

Δ Note. All the former letters and words in the squares, were onely in the first or vpper row, ~~of the side~~ begynning at the right hand, and so going orderly to the left. And secondly Note that this Lesson be red, pointing with his rod orderly vppon the same forsaid first row.

Martij 31. Easter day after none abowt 4

E K: hard first a sownd of Mutuall harmonie

Δ The Vaile was pluckt away

Three cam in, two went away, as was before accustomed.

E K. Now he hath done: he riseth and pulleth the Vale fro the Chayre.

That Vale was of collor as a raynbow.

The boke appered playne and evidently on the globe in the Chayre.

E K felt the thing come in his hed as the other day it did.

Me taketh out the rod from under the table: he sayd

Æternitas in Cælo

Δ uppon my staying from speche, he sayd, What wilt thow?

Δ The proceding instruction necessary for understanding of the boke.

Me Mensuratur. Δ he putteth up his rod to the boke.

Me Sint oculi illorū clari, vt intelligant [he held up his hands and semed to pray.

He pointed now to the second row of the 49 rowes of the first page of the boke; and sayd

Secundus a primo

1 Gon na graph na van fam ves na. Now he walketh up and down.
2 ged don med drux na vn gal med Keph he walketh agayn
3 1. vn don gal graph drux [he walked agayn..
4 2. med
5 3. drux vn [he walked
6 4. ged graph tal mals [he walketh] vn ur med. [7 letters.
7 5. med gon ves vn fam tal vn drux
8 6. van vn drux gal don graph fam
9 7. med don gal vn
10 8. van graph van graph gon vn na
11 9. drux med fam
12 10. mals ur gon ged drux vn mals na graph
13 11: Keph vn tal mals med drux med drux
14 12. vn drux graph mals na
15 13. med mals na graph ves gal [here, ves or gal is indifferent.
16 14. vn
17 15. Tal graph gal med Keph [or rather] pal [so it shalbe better vnderstode
18 16 Tal vn don van drux graph
19 17. ged graph drux vn
20 18 mals don graph fam [. Now he walketh
21 19 drux med
22 20 gal vn fam tal vn gisg
23 21 van med don gisg fam
24 22 tal vn drux ged graph gisg [so it is
25 23 {vn
24 {gal graph van drux graph
26 25 gal vn tal mals na
27 26 drux vn pal gisg
28 27 med fam
29 28 van vn drux gal graph tal na drux vn pal vn gisg [12 letters

Δ Note this diuersitie of sownd and writing: as X for Z

med don

~~67~~

70

30 29 med don med mals na vn fam
31 30 van med don
32 31 tal gon drux med gal vn ur.
33 32 vn tal van gal vn fam
34 33 ged graph don
35 34 mals vn
36 35 med
37 36 gal vn pal Keph van tal.
38 37 pa vn drux ves graph fam
39 38 med don gal vn drux. [Now he maketh low obeysance to the chayreward.
40 39 Mals vn Incomprehensibiles es in æternitate tua.
41 40 Mals don graph fam
42 van tal pa ur med fam gal vn
43 van med don pal
44 drux vn gal med drux
45 mals vn gisg don med mals na graph fam.
46 van drux gal graph fam.
47 vn gal med drux.
48 ged vn drux graph pa drux fam.
49 gon na graph na van gal Keph

Δ forte Van [illegible] this doble

Me: Shall I rede it? Δ We pray you.

Gronhadoz oicasman

2 ~~[illegible]~~ Zhebudz Gromadoz arden, o na gempalo micasman

veueiah s

vandres orda beuegiah no plignafe zamponon aneph. [there is a stop]

Opsäd a medoz marune gena pras no dasmat. Vorts manget

vandeminaxat

ado deune damph. naxt os vandeminaxat. orophas vor

mmodat amudas gorpa o daxzam banzes ordan ma

pres vmblosda vorx nadon patrophes vndes adon ganebus.

Zhebudz

Δ Note | Ado deune must be pronownced as one worde: like as Res publica, in latin. els here wold seme to be 50. words. but, Ado deune, cam out of one square.

Δ Gebudz consisteth of 6 letters: But Gon na graph na van gal Keph consisteth of 7. I wold gladly be resolued of that doute if it please you.

EK. he boweth down, and put the rod away, and than kneled down.

Δ He rose and axed me what wilt thow:

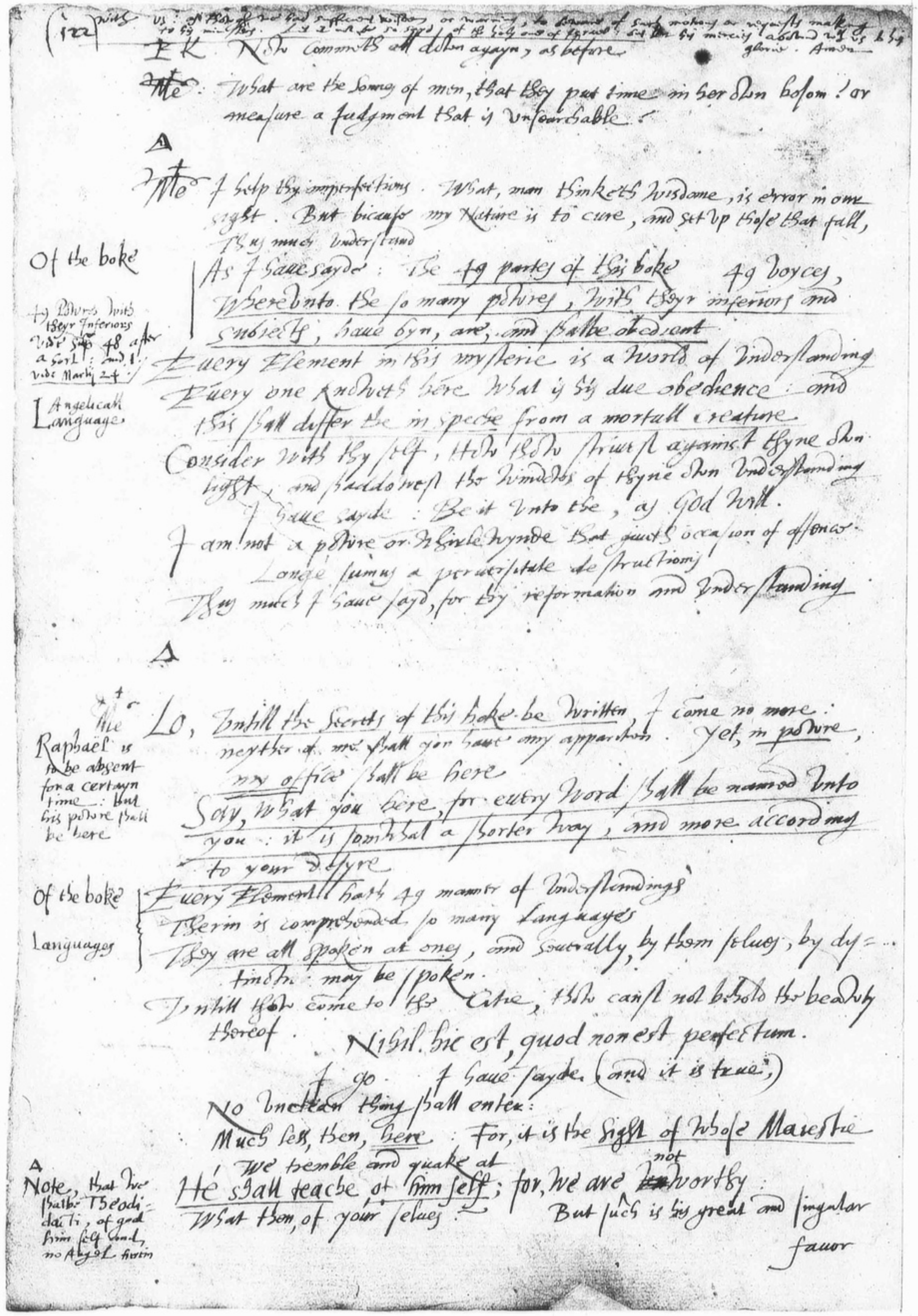
Δ The former question to be solued. Me Thow hast written falls: for, it must be Zhebudz; and so it is of 7 letters

Δ Yf every side conteyne 49 rowes; and every row with 49 squares, so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyving: But if it be gods good liking, we wold fayne have some abridgment of or compendious manner, whereby we might the sooner be in the work of gods servyce

Note and take hede from hence forward.

EK The Chayre and the Table are snatched away; and seme to fly toward heven And nothing appeared in the Stone at all. But ~~the~~ was all transparent clere.

Δ What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his younglings, and Novices in this Mysteries, for propownding or requiring a compendious Method &c Then we are very sorry, and ax forgyveness for the rashness of our lipps: and desyre his maiestie not to deale so rigorously with



(122) with us: as though we had sufficient wisdom or warning, to demaund of such mokyng or requests making to his ministers. Let it not be so sayd of the holy ones of Israel: but let his mercies abound with us to his glorie. Amen

EK. Now commeth all down agayn, as before.

Ave: What are the sonnes of men, that they put time in her own bosom? or measure a judgment that is unsearchable?

Δ

Ave: I help thy imperfections. What, man thinketh wisdome, is error in ours sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand

Of the boke

49 Powers with theyr Inferiors vide supra 48 after a sort: and I vide Martij 24

Angelicall Language

As I have sayde: The 49 partes of this boke 49 voyces, Whereunto the so many powres, with theyr inferiors and subiects, have byn, are, and shalbe obedient.

Every Element in this mysterie is a world of understanding

Every one knoweth here what is his due obedience: and this shall differ the in specie from a mortall creature.

Consider with thy self, How thow strivest agaynst thyne own light, and shaddowest the windows of thyne own understanding

I have sayde: Be it unto the, as God will.

I am not a powre or whirlewynde that giveth occasion of offence.

Longe sumus a perversitate destructionis

Thus much I have sayd, for thy reformation and understanding.

Δ

Ave: Lo, Untill the secrets of this boke be written I come no more: neyther of me shall you have any apparition. Yet, my powre, my office shall be here

Raphaël is to be absent for a certayn time: but his powre shall be here

Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre

Of the boke

Languages

Every Elementall hath 49 manner of understandings

Therin is comprehended so many languages

They are all spoken at ones, and severally, by them selves, by dystinction may be spoken.

Untill thow come to this Citie, thow canst not behold the beauty thereof.

Nihil hic est, quod non est perfectum.

I go. I have sayde. (and it is true.)

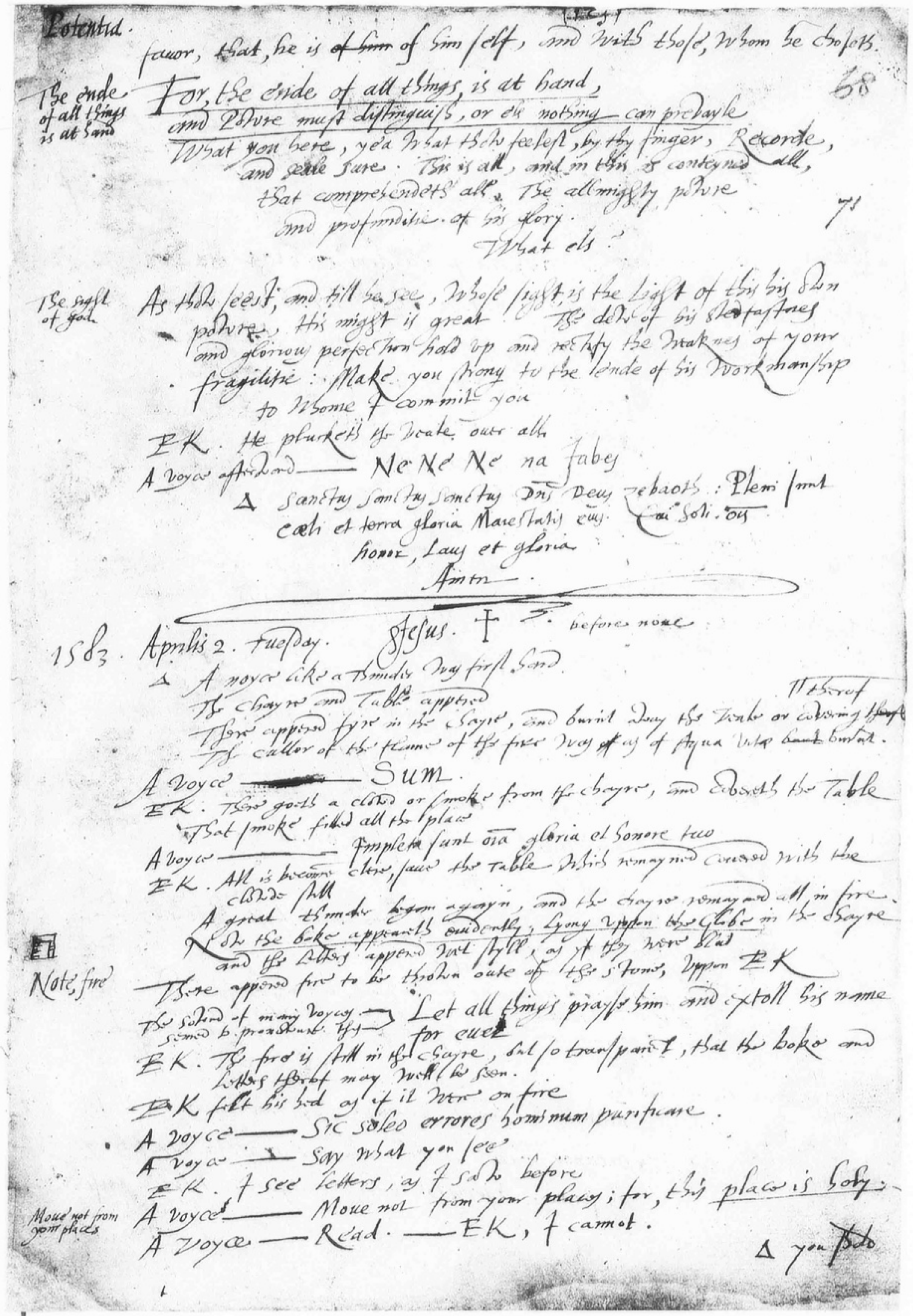
No unclean thing shall enter:

Much less, then, here: For, it is the sight of whose Maiestie We tremble and quake at

He shall teache, of him self; for, we are ~~un~~ not worthy: But such is his great and singular favor

What then, of your selves?

Δ Note, that we shalbe Theodidacti, of god him self taught, no Angel herein



Potentia.

favor, that, he is ~~of him~~ of him self, and with those, whom he chosoth.

68

The ende of all things is at hand

For, the ende of all things, is at hand,
and powre must distinguish, or els nothing can prevayle
What you here, yea what thou feelest, by thy finger, Recorde, and seale sure. This is all, and in this is conteyned all, that comprehendeth all. The allmighty powre and profunditie of his glory.

71

What els?

The sight of God

As thow seest, and still shall see, whose sight is the light of this his own powre. His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you

EK. He plucketh the veale over all.

A voyce afterward — Ne Ne Ne na Jabes

Δ Sanctus Sanctus Sanctus Dns Deus Zebaoth: Pleni sunt caeli et terra gloria Maiestatis eius. Cui soli omnis honor, laus et gloria
Amen.

1583. Aprilis 2. Tuesday. Jesus. † before none

Δ A voyce like a thunder was first hard.
The chayre and Table appered
There appered fyre in the chayre, and burnt away the veale or covering thereof
The color of the flame of the fyre was as of Aqua vitae burnt.

A voyce — Sum.

EK. There goeth a clowd or smoke from the chayre, and covereth the Table
That smoke filled all the place

A voyce — Impleta sunt omnia gloria et honore tuo

EK. All is become clere, save the Table which remayned covered with the clowde still

A great thunder began agayn, and the chayre remayned all in fire.
Now the boke appeareth evidently, lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud

Note, fire

There appered fire to be thrown oute of the stone, uppon EK

The sound of many voyces seemed to pronownce this — Let all things prayse him and extoll his name for ever

EK. The fire is still in the chayre, but so transparent, that the boke and letters thereof may well be seen.

EK felt his hed as if it were on fire

A voyce — Sic soleo errores hominum purificare.

A voyce — Say what you see

EK. I see letters, as I saw before

Move not from your places

A voyce — Move not from your places; for, this place is holy.

A voyce — Read. — EK, I cannot.

Δ you shold

Δ you should have formed the Characters perfectly and theyr names, that you might now have redyly named them to me as you should see them.

Fire agayn — Then there flashed fire vppon EK agayne.

A voyce — Say what thow thinkest. Δ he sayd to EK.

EK. My hed is all on fire

A voyce — What thow thinkest, every word that speak.

EK. I can read all, now, most perfectly and in the third row thus I see to be red.

Δ I doubt which of these 3 must serve: z s c

The Third row of the first page.

Palce duxma ge na dem oh elog da ved ge
ma fedes o ned a tha lepah nes dim i
thesodetha dan vangem onphe dabim oh ~~ma~~ nax
palse ge dah maz gem fatesged oh mal dom
gemph naba Lax vu lutidah ages nigel och.
macom adeph a doch ma handa.

EK. Now it thundreth agayn

A voyce — Ego sum qui in te Mihi ergo qui Sum

Δ Non nobis domine non nobis, sed nomini tuo damus gloriam.

The fourth row. Δ Then EK red the fourth row, as followeth

Pah o mata nax lasco vana ar von zimah
la de de pah o gram nes ca pan amphan van
zebog ahah dauez öl ga. van gedo oha ne
daph aged onedon pan le ges ma gas axa
nah alpod ne alida phar or ad gemesad
argla nado oges.

Δ Blessed be the name of the Highest who giveth light and vnderstanding.

EK. It thundreth agayn. All is covered.

A voyce ———— Orate.

Δ We prayed. and returning to the work agayn, the fire covered all still and EK hard ~~voyce~~ voyces, singing (as a far of) very melodiously. Then all became evident agayn vnto EK his perfect iudgment.

The fifth row. Δ EK then red thus

Maheth ar. $\overset{\text{miser}}{\text{mices}}$ (pronounced) achaph pax mara geduth alides
orcanor $\overset{\text{mansh}}{\text{manch}}$ arseth. olontax angeban vox portex
ah pamo. agematon burise gamport. vdrios pasch.

Machel

Machel len adim zembuges. vox mara.
gons thebusch dah parsodan maah alsplan
donghes *$\overset{\text{adipr}}{\text{adipr}}$ agmot. $\overset{\text{arkad}}{\text{archad}}$ dons a
dax van famlet a dex arge pa gens.

* it is sygnification

The Sixth row.

Van danzan oripat es vami gest ageff
ormatenodah zalpala doniton $\overset{\text{pardas}}{\text{pasdaes}}$ ganpogam
vndanpel adim achaph maradon oxamax
anolphe dan ioh voxad mar vox thedutharh
aggs pal med lefe. IAN lefa dox parmix
o $\overset{\text{dros}}{\text{droes}}$ marsibleh aho dan adeph ulos iads
ascleh da verox ans dalph che damph lam $\overset{\text{akos}}{\text{achos}}$.

EK. There is a great Thundring agayn

Δ It is the hand of the highest, who will get him honor by his own works.

EK. The voyce and sound of pleasantnes and reioycing was hard. and all was dark

Locus sanctus — A small voyce —— Locus est hic sanctus.

An other voyce —— Sacer est a te Domine.

EK. All is now opened agayne.

Δ. Then EK, red thus

The Seventh row.

Amidan $\overset{\text{iah}}{\text{gah}}$ lesco van gedon amchih ax or
madol cramsa ne dah vadgs $\overset{\text{Lesgomph}}{\text{Lesgamph}}$ ar:
mara panosch ascheds or samhampors ascó.
pacadabaah asto a vdrios archads ors armi.
pamphica lan gebed druxarh fres adma. nah
pamphes ea vanglor brissog mahad. no poho a
palgeh donla def archas NA. degel.

Ascó, with the prick over the ó, is to be pronounced as Asto.

The eight row.

$\overset{\text{vnam}}{\text{Vnaem}}$ palugh agan drosad ger max. sa lefe pandas
mars langed vndes mar. pachad odidos martibas

vdramah noges gar ✦ Lenges argraſphe drulthe
las aſeraphos ✦ gamled cam led caps Smcol
lumrad v ma . pa granſe paphres a drimox a
dempbe NA . gemlé o danpha NA ges a
ne gaps a ✦

E K: The sound of Melodie, beginneth agayne

Δ. The fire cam from E K his eyes, and went into the Stone agayne
And then, he could not perceyue, or read one worde
The Fyre flaſhed very thick, and all was couered with a veale.

Note: this Myſterie of God his powre drawen to him ſelf agayne.

Δ Prayſe ye the Lord, and extoll his name:
For, his hand hath wrought wondrous
works, for his owne glorie.
~~Whose name which~~
Amen.

†

Aprilis . 3 . Wenſday, Forenone

Δ Firſt the Curten was drawen away: and then all appeared on fire: The whole place all ouer. E K hard voyces, but could not diſcern any thing but the humming of them

Δ There cam fire agayn (out of the ſtone) vppon E K, all his body ouer

E K. The fire ſo diminiſheth it ſelf that the boke may be perceyued.

A voyce —— Magnus Magnus Magnus

Locus sacer

An other voyce —— Locus Sacer et acceptabilis Deo

E K felt the fire to gather vp into his hed

~~Sho~~ Shortly after he could read the boke, as he could do yeſterday.

Δ of the firſt character of Ylla, [illegible]

The ninthe Row.

[illegible]

Ylla dos aco par semná gan var se gar on dun.
sebo dax se pal genſo vax necra par seſqui nat ✦
axo nat seſqui $\overset{ex}{\text{ax}}$ olna dam var gen vox nap vax ✦
Ÿro varca cas nol vndat vom Sangef famſed . $\overset{he}{\text{oh}}$ ✦
Sih ádra gad geſco vanſax ora gal parſa ✦

The Tenth.

Varo ✦ nab vbrah NA pa uotol ged ade

pa

---

pa $\overset{isem}{\text{cem}}$ na dax ✦ van sebrá dah oghe aſcim
o nap gem phe axo or ✦ nec a ve da pengon .
a morob ah óha aspáh ✦ niz ab $\overset{vdrás}{\text{vrdrás}}$ $\overset{iohed}{\text{gohed}}$
a carnat dan faxmal gamph ✦ gamph nacro
vax aſclad caf prac cruſcanſe ✦

gohed, pronounced as iohed signifieth One euerlasting and all things deſcending vppon One. and gohed Aſcha is as much to say as One god.

canſe, signifieth mightie: and Cruſcanſe, more mightie.

The eleuenth Row.

gam ✦ ohe gemph ubráhax ✦ $\overset{\text{the a produced}}{\text{orpna}}$
nex or napo, gemlo ✦ a $\overset{\text{the last h remissly sounded}}{\text{cheph}}$ can sedló.
pam geman ange hanzu (ALLA ✦) cáppo se
damo gam vas oro dax vá ~~gh~~ ✦ ges pálo
palme pola ✦

All these words haue lines vnder them are other but one word of diuers syllables being 9 words of them.

Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth Two separated

E K. All these (which red) fall out and all the rowes, before, likewiſe.

A voyce —— Prayſe God.

Δ We prayed. and after, was this ſhewed.

Gals ange no témpa ro sama dan genzé axé ✦
falod amzuh ácurtoh saxx par mano gan vox
no ✦ gramsa gem $\overset{\text{á must be sounded long}}{\text{sadglá}}$ loh vrox sappóh
iad ah oha vnra ✦

Δ This was a parcell of a rowe, which onely appeared by him ſelf.

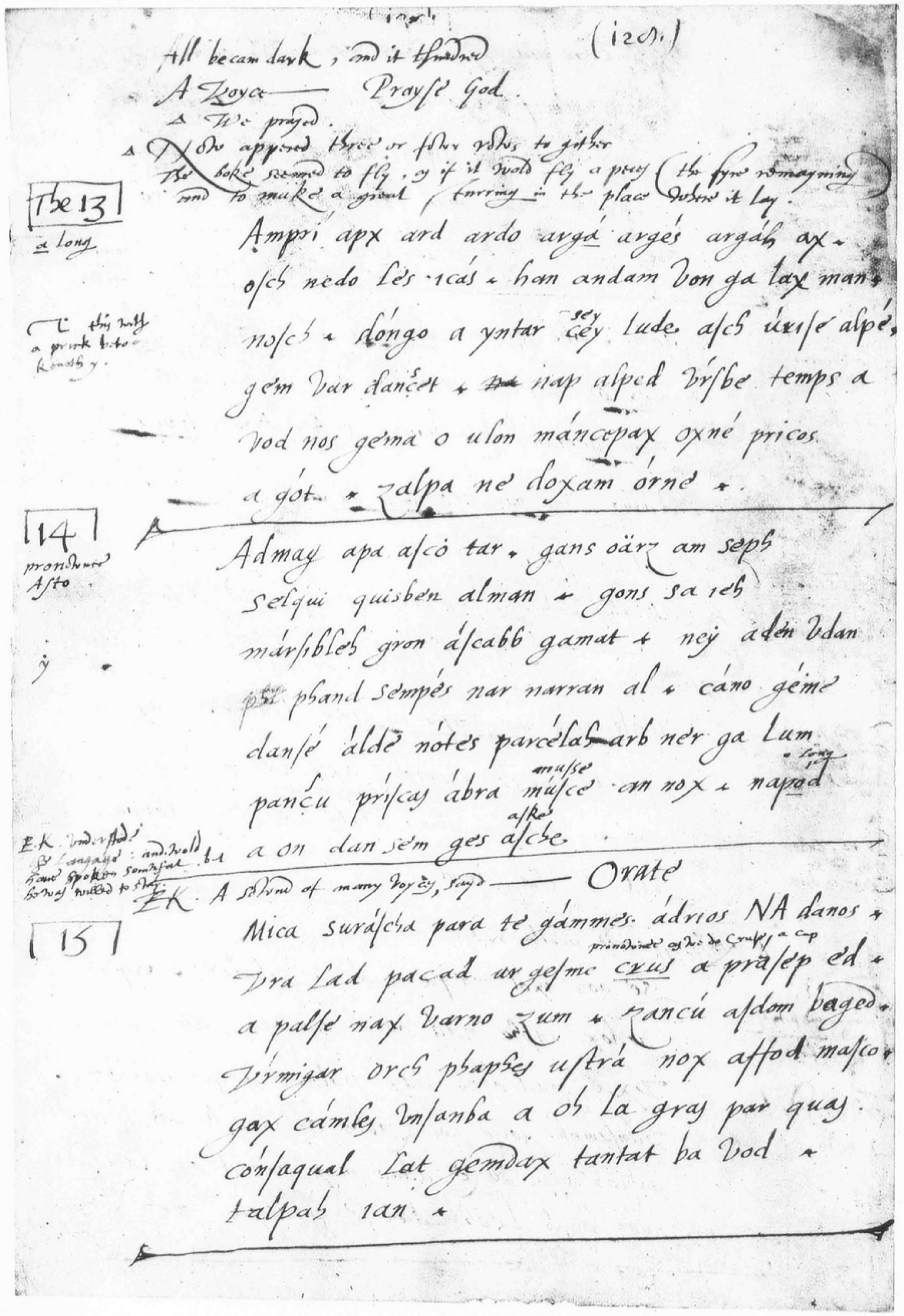
Δ At no, endeth, and so here ar. 10. other

Δ Now appeared another rowe.

se gors axol ma pa a oh la sabúlan ✦ caph
ardox anpho nad vrnah ud ago lan $\overset{vns}{\text{vans}}$ ✦
Yxa grad órno dax palmes áriſo dan vnra ✦
vánſample galſé not zablis ópbide ALLA los ✦
gaſlah oſson luze adaö max vanget or dámo ans ✦
Léoz dasch Léóha dan ſe glaspa neh ✦

This se is of nine and fiftie word belonging to them before

The twelfth row.



(128.)

All becam dark, and it thundred

A voyce —— Prayse God.

△ We prayed.

△ There appered three or fower rolls to gither

The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great stirring in the place where it lay.

The 13

a long

Ampri apx ard ardo argá argés argáh ax.

oscs nedo lés icás. han andam von ga lax man.

noscs. dongo a yntar ~~cey~~ sey lude ascs úvise alpé.

gem var dancet. ~~[illegible]~~ nap alped vrsbe temps a

vod nos gema o ulon mánccpax oxné pricos

a gót. zalpa ne doxam órne.

[illegible] this with a prick before [illegible] y.

14

pronounce Asto

Admay apa ascó tar. gans öärz am seps

selqui quisben alman. gons sa ieh

mársibles gron áscabb gamat. ney áden vdan

~~[illegible]~~ phand sempés nar narran al. cáno géme

dansé álde nótes parcélas arb nér ga Lum

pançu príscas ábra músce (muse) an nox. napod (long)

a on dan sem ges ascbe (aske).

y

EK understode the Language: and wold have spoken somwhat. but he was willed to stay.

EK. A sownd of many voyces, sayd —— Orate

15

Mica surásc^ha para te gámmes. ádrios NA danos.

vra lad pacad ur gesme crus (pronounce as Kris de Cruss, a cap) a prasep ed.

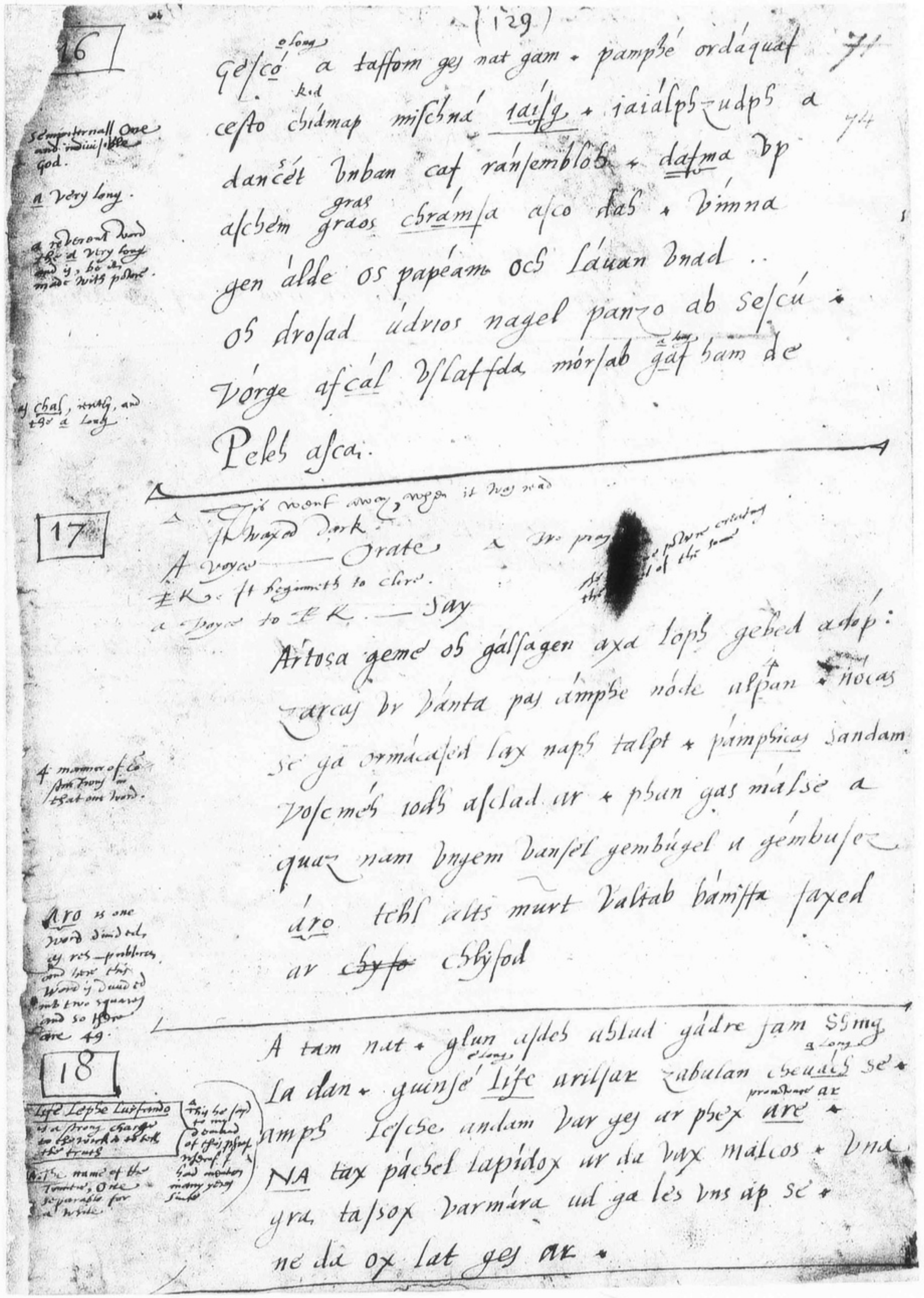
a palse nax varno zum. zancú asdom baged.

vrmigar ocs phapses ustrá nox affod masco.

gax cámles vnsanba a os La gras par quas.

consaqual Lat gemdax tantat ba vod.

talpas ian.



(129)

71

74

16

Gescó (o long) a taffom ges nat gam. pamphé ordáquaf

cesto chidmap (kid) mischná iaisg. iaiálps zudps a

dancét vnban caf ransemblos. dasma vp

aschem graos (gras) chrámsa asco das. vimna

gen álde os papéam ocs sáuan vnad..

os drosad údrios nagel panzo ab sescú.

Vórge ascál vslaffda mórsab gáf (a long) ham de

Pelis ascai.

sempiternall One and indivisible God.

a very long.

a reverent word the a very long and y, to be made with powre.

y chal, vently, and the a long

17

△ This went away, when it was read

It waxed dark.

A voyce —— Orate △ We pray[illegible] the powre [illegible] of the same

EK. It beginneth to clere.

A voyce to EK. —— Say

Artosa geme os gálsagen axa lops gebed adop:

zarcas vr vánta pas ámphe nóde ulpan. nocas

se ga ormácasfed lax naps talpt. pámphicas sandam

vosemés iods asclad ar. phan gas málse a

quaz nam vnyem vansel gembúgel u gembusez

áro tehl alts murt valtab bámitta saxed

ar ~~chyto~~ chlysod

4 manner of compositions in that one word.

Aro is one word divided, as res-publica, and here this word is divided into two squares and so there are 49.

18

A tam nat. glun asdes ablud gádre sam SSmg

la dan. guinse (e long) Life arilsar zabulan cheuais (a long) se.

amps lesche andam var ges ar phex are (pronounce ar).

NA tax pácsel lapidox ur da vax málcos. vna

yra, tasox varmára ud ga lés vns áp se.

ne da ox lat ges ar.

Life Lephe Lursando is a strong charge to the work & to tell the truth

At the name of the Trinitie, One separable for a while.

This he said to me doubted of this phrase wherof I had written many years since

19 Now it waxeth dark. Δ We must pray: (sayd I) and so we did. But EK prayed perfectly in the Angels language

Aſmo daſan pan caſme co caphs al os +

ſan ged a bānſaa vn adon a ſeb Ian +

a long · and then A sownded

aglaſo dánfa zúna cap orcha das os +

orka

a sownded as au — fámſas ON naäb ab nagas geha faſtod +

hanſey om hauan Lagra gem gay mal +

the g not over pressly sownded — parcog dax nedo Va geda leb árua ne cap sem carvan +

sem in dis loco.

---

20 Onſem gelholdim geb abmis ian +

oxpha bas cappó cars ordrips grip gars +

of Vindres nas ges pásado Vlónoos can Vaz a +

fam giſril ag nósol sep gérba dot Vánca NA +

it is but one word — sem as pa nex arpas ſad Vamó iar Séque +

Vud vo garb + ab sem dan Van ged as paleu

sownded, palef

Now, the fire shot oute of EK his eyes, into the stone, agayne. And ~~by~~ and by he ~~[illegible]~~ understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ Gloria Patri et filio et Spiritui Sancto
nunc et semper
Amen

Aprilis 3. Wensday After none hor 5 ¼

Δ A prety while, the veale remayned over all: then it was taken away. First fire was shoten upon EK out of the Stone

Many voyces concordantly sayd —— Bonum est ô Deus, quia Bonitas ipsa es.

An other voyce —— Et magnum, quia tu magnitudo ipsius Magnitudinis.

A voyce —— Adgmach adgmach adgmach

I: much glory

Sacer Locus — A great voyce —— Sum, et sacer est hic Locus.

A voyce —— Adgmach adgmach adgmach hucacha.

Δ Then EK read the row on this manner — Padonómagebs galpz arps apá nal Si

gebs · rede as arch

21 ~~21~~ gámvagad al podma gans NA + Ir ca

natmaz

---

natmaz andighon armbu + zantclumbar ar 72

Piller of Light one before the Stake

noxócharmah + Sapoh Lan gamnox Vxála Vors +

Vm in Vinco must be pronounced long as if it were a dubble V.

Sabse cap Vax mar Vinco + Labondaho nas gamphox

why didst thou so? ... the word hath 64 significations · or gascampho

arce + das gorhahalpstd gascampho Lange +

I: cum humilitate adorare ... cum adoratione Trinitatis · this is the name of the spirit contrary to Befafes

Orh: Deus sine fine / Gorh: Deus a Deo.

Befes argedco nax arzulgh orh + Sémdaram

this word hath 72 significations · of two syllables.

Befes, the vocative case of Befafes: Befes, is as much to say as Come Befafes and see us

Vncal laf garp oxox + Loangah + 75

Befafes ô, is to call upon him as on god.

Befafes os, is as much to say, Come Befafes and beare witness.

Befafes his Etymologie is as much to say as, I am the Illumination.

Spirits ors, seemeth to be in predicament of tenebrae. [illegible] ors signifieth [illegible] if it be the name of a wicked spirit.

Δ Now appeared Raphael, or one like him, and sayde

Salus vobis in illo qui vobiscum +

I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede.

Vt you vse dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to prevayle against them. When it is written, reade it no more with voyce, till it be in practise.

All wants shalbe opened vnto you

Where I found you, (with him, and there,) I leave you. Comfortable Instruction, is a necessarie Medicine

Farewell.

EK. The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay downe prostrate.

EK. sayth a great multitude in the forder syde of the stone. They all came into the stone, and axed

What now?, ~~What now, what now~~

How now?

Vors mabberan — How now: What hast thow to do with us?

Δ as I began thus to say (The God of power, of wisdom, — they all interrupted my entended prayer to god for help etc. and sayd We go We go.

Δ and so they went away.

Then the boke and the rest cam in agayne.

A voyce —— One Worke more, I have to tell thee Ax him not what he sayeth, but write as thow hearest: for it is true

Δ Then, o Lord, make my hearing sharp and strong, to perceyve sufficiently as the case requireth.

Rap. —— Be it vnto thee.

Δ Then EK red as followeth

22. ors lab gemphe nahoh amamataps des garhul Vanſeps

iuma lat gedos Lubah aha laſt geſto Vars macom des

curad Valsmors gaphs gemſed pa campha zednu ábſada

máſes lotgono Luruandah leſoy iamle padei arphe

Lurvandah — nades gulſad maf geſcon lamphar ſad ſurem paphe arbaſa

arzuſen agsde gbehol max Vrdra paf gals macrom ſimſtub

gelſaphan as ten Vrnah

Δ Note these 55 wordes stand in 49 places: of which 55 some two stand in one square place [illegible] as I [illegible] noted.

(132)

A Voyce — Whatsoever thow settest down shall be true.
Δ I thank god most hartilie: The case allso requireth it so to be.

[23] Ascs val iamíes árcasa árcasan arcúsma iabso glidon
pasa pacadúra $\overset{ieb}{\text{gebne}}$ óscaros gádne $\overset{af}{\text{au}}$ arua las
genost cásme palsi uran vad gadets axam pambo
cásmala sámnefa gárdomas árxad pámses gémulcs
gápes sof lachef ástma $\overset{b}{\text{vates}}$ garnsnas orue gad
garmas sarquel rúsan gages drusala psímacar áldech
oscom lat garsel paniston.

There are no points neyther in the last before. They be parcells of Invitation very pleasant to good Angels. Before, was as it were a preface of the Creation and distribution of Angels &c.

---

[24] gude lazmiz lábac vsca losd pa Cópad dém sebas
gad váncro umas ges umas umas ges gabre umas umáscala
úmphazes umphayám maaga mosel rabal $\overset{they}{\text{loges}}$ vapron
fémse dapax $\overset{ghen}{\text{orgen}}$ lascod ra láscoda vága am lascases
iarques preso tamisel vnsnapha ra dron goscam lape voxa
chimlas aueaux losge auióxan lárgemas.

---

[25] zureths axad lomas red gura vancrásma red sesch
lapod vonse avó avé lamsage zimas zemas zúmacas
vormex artman voz vozcha tolcas zapne zarvex
zorquém allahah $\overset{gsi}{\text{giburod}}$ Ampátraton $\overset{gatna}{\text{zimégauna}}$.
zonze zámca $\overset{ask}{\text{ascsma}}$ vlpa tapa van vorxvam
drusad caps castárago grúmna cáncaphes absacáncaphes
zúmbala teuort granx zumcst lu graf saxma cape.

---

[26] Bobayelzod

Col age lam gem fam tepham vra ap du ca sampat
vóxham lúnzapha axquem Bobayélzod gaphémse lunse
aymi cam setqua tets gaphad oxámaras gímnephad
vóxcanas vrn $\overset{ie}{\text{dase}}$ paphcod zámbuges zámbe achs oha
zambúges gásca lunpel zadphe zómephol zun zadchal.
úreses varún pachádas gusels vx amna pa grámia ob vz

Δ I th

---

(133)

Δ I think it will be dark by and by, and our Company will expect our comming down to supper. Therefore, if, without offence we might now leave of, it might seme good so to do.

A Voyce — Gemeganza: your will be done. 76 73

Δ As I was discoursing with EK after we had done, and he seemed yet skilfull and hable to say much of the understanding of the promisses, and began to declare somwhat, How they did all appertayne to good Angels; Suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that which he had said seen or understode less than half a quarter of an howre before.

Δ Deo nro Omnipotenti Trino et Uno
sit oīs laus et gratiarū actio
nunc et semper. Amen

Aprilis 4. Thursday † mane hor 5½ ♃

Δ I made a prayer.
Δ A Voyce — Quia ipse Deus Deus Deus noster cuius misericordia infinita.
Note Δ The fire, immediatly did shote out of the stone into EK, as before.
His tung thervppon did quake in his mowth.
The veale hangeth yet before.
EK
Δ Then, all being vncovered, they be red

[27] Atra cas carmax pabámsed gero adol macom vaxt
$\overset{ie}{\text{gestes}}$ ladúch carse $\overset{ies}{\text{ámages}}$ dascal pomselogen dursca zureóch
pamcasás vsca huädrongúnda malue ror gáscama af
orthox VAX CORHG aspe zubra vaacäas gandeuá
arimmaphel vax oh saos abra iehudes gamphe vndáxa
casmat lafet vncas laphet vanascor torx glust hahaha
ensede gumas galseds.

---

[28] Pacádpha palzé zuma carphas uzad capiden vlsage
EXCOL PHÁG MARTBH rasmadel vóscon sem abnérda
tohcoth iamphala páhath órcheth resmog pasque labäuh
agas lada vng lasco red ampha leda pages gemze axax
ózed caphzed campha voxal luthed $\overset{ic}{\text{gedan}}$ $\overset{ek}{\text{fameCS}}$
ártsnad gathad zuresch pascha lo $\overset{iu}{\text{guma}}$ hálphe
dax vancron patel zurad.

This name comprehendeth the number of all the fayries, who are divels next to the state and condition of men &c.

29 Canda labad Bóbagen afna vorzéd phadel
NOBTDAMBTH gáscala oxad $\overset{ies}{\text{vanges}}$ vodoths mured
$\overset{ak}{\text{achna}}$ adcol damaths zesbamcul pacadáas zimles zoraston
ges galze mazad patbeb cusma iapbes burascas órphade
loscad $\overset{ies}{\text{mages}}$ mat lúmfamze $\overset{kel}{\text{detcbel}}$ orze cámalas
Vndam $\overset{pag}{\text{padgze}}$ pátsmataps zumad lepháda ohaäx
~~ʒf~~ $\overset{kan}{\text{Vlchan}}$ zemblos agne phamgas iudad capex
luzad vemecs arse

x iustitia a numine diuino sine Labe

---

30 onda gams luzgaps vxan $\overset{ien}{\text{genzed}}$ pádex
$\overset{filgh}{\text{CÓNGAMPHLGH}}$ ascaths gadpham zurdas zamge
glogbcha sapax tastel vnsada phatbeths zúncapha
oxamáchad semteps ascle zuncas magzed dulm
pámfra hisaye axad exóradad casmet ámphigel
adcaths luza pathem nécotbeths $\overset{iesk}{\text{gescs}}$ labba dohs
dóxa vascbeths hoxam laméſde lampba iodocs gonzas
$\overset{ies}{\text{hamges}}$ glutha $\overset{iel}{\text{óxmogel}}$ démapha vzéd ascraps.

x fides that [illegible] must trust the holy ghost.

---

31 $\overset{kad}{\text{zudaths chádgama}}$ $\overset{ie}{\text{ómsage}}$ hor gadsa gézes
$\overset{na}{\text{ORPHÁMZAMNAHE}}$ gedod asprd voxa gémgas
laths gáphes zemblots chasca olphe dax marpha
lothe $\overset{sol}{\text{sool}}$ separ $\overset{ies}{\text{marges}}$ bosqui laxa cosneths
gonse dádg voxma ámage vnx gaschets lood
admas $\overset{lo}{\text{loo}}$ ga zemcháuapho ámnala ia
pachets noxda amas

---

32 Gédox al ~~semganadabah~~ o. SEMGANADABAH
ongayágeda. phachel loódaths haxna gunapágepha.
al se geda oh oöda géhops pachad enol adax loges

---

famgas laxqui hasche vadol vómsana gaxma deps nazad
gel panca vam sesquin oxal genops voödal umádabas.

~~77~~

33 Alge lun zumia paxchádma enohol duram 77
ORCHLÓDMAPHAG mages oscham lod hunda çap
Luzan lorpha leuándas orxzed famzad genósodaths
phaselma gesda chomgasnaps geths nag $\overset{o\ long}{\text{góths}}$ ládmano
vmbar gezen vax gulzad margas luxt lapcs
iudaths zomze van gothsdas vorx guna ia ada
vox hámana

21, words hither

---

34 Azze gallsam vnza vcha pasel noxda
Nobróschom ~~Gunadéphogas~~ gunadéphogas dúnseph
mancaxmalcasmas ied hab melcárna zemphe vncas
lethops both nedgaphicasmel ioth hath chasad
manededmagon zuna gothel paschephs nodax
vam phath mata

in great letters

Δ here are but 48 words: I think that there lacketh one.

A voyce —— Orate —— Δ We prayed ::

35 Aphaths zunca voxmoz can $\overset{keth}{\text{zadchets}}$ napha
~~Th~~ VORDOMPHÁNCHES gauesgosadel guraths leth
agsnas orza max pace ieths cas lad fam pahógama
zoncháspbama zumblesbaphax vargatmagaster
nehogatmagan vngaphaxmala gegaths
laxqu goga lab nachbes

Here semeth to be to many by 3 or 4.

Δ

Hereuppon the ~~[illegible]~~ veile was drawn, and the fire cam from EK his eyes agayn into the stone

Δ Deo opt. Max. sit honor
Laus et gloria. Amen

†

Aprilis . 5. Friday a meridie hora 5 1/4 .

Δ The Vele was taken away, without any speche vsed by me or EK

The Stone and all the former furniture appeared very bright

Δ I made a prayer to god, beginning Expectans expectaui Dominum etc

EK I here the sound of men playing very melodiously on Instruments and singing

Take hede of Nettels. — A Voyce —— Serue God and take hede of Nettels. Δ This was spoken to EK in respect of a great anger he was in yesternight, by reason that one had done him iniurie in speche at my table. [Charles Sled]

EK There appere a great many, a far of; as though they appered beyond the top of a house: and so semed far of behinde the stone: and they seme to haue no heds.

Perhaps the Jues shall be restored — A Voyce —— A peculier people, and shalbe restored

Δ After this voyce, the sayd hedles people desapered.

Then all appered fyre, and a cloud couered all: and in the top ~~of the~~ of the fyre in the clowd, appered three faces, and semed to shute and close in one. The faces semed, euer to turne round, and so to ioyne in one afterward

A Voyce —— Prayse him in his glorie and worship him, in his truth.

Δ The fire entred into EK

A Voyce —— Orate   Δ We prayed

Δ Then they appered

36 gehotbar argo fa adophanas gamsechs olneh Varasas
x begotten.

Interprete not yet — A Voyce —— iusmach Interpret not, till your vnderstanding be furnished.

Vschna phaol doa vas oso lazed lazured amma

donax valesto acaps lamphages ronox ganma iudrets

Lots adagma gonsaps godalya phareps iadsma zema

Loa agnaphagon zunaha (zunah) alme ionaphacas zeda ox arm.

---

37 Adgzelga (agzelia) olms vanaps osma vages otholl dox angabad (one word, ia)

Latqui donapse zu gar + phamas (fama, I will giue) nordeps gasmat

gasque gasta gas NA gasmaphes gasmayel

gasnunabe vamsechs absechel gulapha axrecho

demsa pambochaps iehusa gadaamas nosad

iuxes chy almse orsa vax marde zun effa

mochoeffa zurehessa alga lubets bethlemcha maxiche

iehuscoths iapsan ornada vamne od gshim nohs

: I desire thee o god.

38 Arphe lamse gaphneda (ned) argaps zonze zumcots

Omdopadapsaab nulechs (ses) gaartha ancaphama soldomcas

This was put and out again while before EK could haue a perfect note & word

cassra vges lapha ludasphando galubanos apachana (x the slimie things made of dust) 78

iedeps zemblos zamgyssel [illegible] laquet lozodma

iermths onaps uzad masseha gyman orphammagas

Δ here seme to want 5 or 6 names. — iumesbalego archamphame + zamchets zoach (zoach)

---

39 Amchama zeuoths lutsamba ganeps iamda ox oho iephad

made noxa voscaps bamgephes noschol apeths iale

numech is two wordes. — Lod ga NA zumas datques vorzad numechs

apseths nudachs casets iotha lax arsets

one word. — armiplicatar bam aco zamgeps gasets vrnod

arispa iex han setha + oh lagnaps dothoths brazed

vamchachs ododmaahs zembles gunza naspolge gatsme

These two words are in one square — orsoths zurats vameths anseh +

---

40 Zalpe iedmacha amphas nethoths alphax duras

gethos ascheps nethoths iubad laxmas ionsa max
x the fiery and perpetuall fire enclosed for the punishment of them that are banished from the glory.

dan donasdogamatastos sateths vnchas amse

one word of 7 syllables: 4 in the first part and 3 in the last. — facaps zemblogaus (gaf) adphamagel ludchadamsa

amphicatol arnopaa adapagemos nodasma

machestepholon

---

41 Lumbor remasch onzed gamphidaras + gomaschapa

zeba zun amps naho zucaths uomplinanohahal machal

lozma dauangeths buches lauax orxod maches

donchaps luzats marphets oz landa don gauas oschol

lumasa phedeps omsa nax domagere angenophacha

phachadona .

(130.)

[42] Oschala zamges onpha gemes phaches nolpha
daxeth machesmachos vastnalpos gemas nach
loscheph daphmech noth chales zunech maschol
Lu gasnaph malces gethcaph madena (madna) oas
gemsah pa luseth iorbastamax elcaph rusam
phanes domsath gel (iel) pachadora, amaxchano
Lumageno armachaphamelon adro micho
natath ramesebachola dondadocha +

Lu.
: fro one

Δ The fire went fro EK his eyes to the stone agayn. Then EK his understanding was gone allso.

Δ Deo soli sit omnis laus honor et gloria per infinita saeculorum saecula. Amen.

Aprilis 6. Saterday after none hora 10 3/4

Δ The fire shot into EK, as before was used: whereat he startled. All was covered, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any judgment to discerne what appered, for half a quarter of an howre almost.

A voyce ——— SVM

~~and agayn a voyce~~ ——— Gahoachma [: Sum quod sum, EK expounded it

[43] Asmax gebotha galseph achanday unascor satquama (lorat)
latquataf hun ganses Luximagelo asquapa Lochath
anses odsam vathne, gassador ansech godamas
vonsepalescos admacas lu zampha os adma
zemblodarma varmiga zuna thotob amphichanosa
gemichanadabas vademado vaselapagedo

[44] Amascabalonocha anodas aduradamas gonadephageno
unachapesmacho geminadochapamica vuamsapalage
vocorthmoth achepasmacapha emcanidobas gedoas

: it was in the beginning

(139) 76

[45] Nostoah (nostas) geuamna da oscha lus palpal medna /
gorumbalogeph acapnapadapha vossema gonogedocha
ambusabalos gemusacha vaimhopha zumnegadaphagepha (79)
irrehos — This last word was had a pretty while with a rym like a thin bladder afore it: and when it was perfectly seen then there appered a bloudy cross over it. It is a word signifying what Christ did in hell.

†

[46] Zemnoda ammi fa chebseth vsangrada bosadoma
zumacos aphimabacha buzadbazu amachapadomicha
zumanepasso NA vuamanabadoth
zumblegampha zumblecaphamacha

Δ here seme to lack a word

EK. All is covered with darkness. Terrible flashes of fire appered and they semed to wreath and wrap, one about an other. In the fire over the chayre appered the three heds which appeared before.

A voyce ——— Laua zurdah : Use humilitie in prayers to God, that is fervently pray. It signifieth Pray unto God.

Δ After our prayers was a very heavenly noyse hard.

[47] zudneph armi ios pan zedco lamga nahad
lebale nochas armi cans losmo iana olna dax
zemblocha zedman pusatha vamo mas oxex parzu
drana anza pasel lumas coxech adamax gonbos
alze das lusache asneph gedma noxdruma
vamcaphnapham asthechel ratrugem abnath lonsas
masqueth tauinar tadna gehodod gaphramsana
asclor drusaxpa

Δ pronounce as cho in chory

Δ ratrugeem is one of the 7 words on the side of the Table first presented

: I will begynne a new

[48] Amgedpha lazad ampha ladmaachel galdamichael
vinza dedma Luz zacheph pilathob gano
vamas zunasch zemblayen onman zuth catas
max ordeu iadse lamad caphicha aschal
Luz + ampna zodminada excaphanoz salgemphane

Δ The 49th rowe followeth after 2 lines. Arney was not [illegible]

(140)

Om vrza lat quartphe Lasque deth ürad

Oxmanad gamtes

Blew

Δ Now the boke was covered with a blew silk sindall: and uppon that blew covering appeared letters of gold, conteyning these words

Note this covering to be made, for the boke

Amzes naghezes Hardeh — Note this to be pronounced rownde togither.

EK It signifieth — The universall name of him that created universally be prayсed and extolled for ever.

Δ Amen

A Cloude covered the boke

A voyce — Mighty is thy Name (O Lorde) for ever.

EK It lightneth.

A voyce — This place is Holy: Stur not [sayd the three heds

Δ Now appered to EK, some imperfection passed in the eleventh row. And that we were taught how to amend it: and so we did.

Δ Then the fiery light went from EK into the stone agayn. and his inspired perceyverance and understanding was gone: as often before it used to be.

Inspiration

Δ Gloriam laudem'q nostri Creatoris, omnes Creaturae indesinenter resonent: Amen
Hallelujah Hallelujah Hallelujah
Amen

Aprilis 6. Saterday after none

Δ The table, Chayre, boke and fyre appeared
And while I went into my oratorie to pray, fire cam thrise out of the stone uppon EK, as he was at prayer at my table in my study.

EK herd a voyce out of the fyre, saying — Why do the Children of men prolong the time of their perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortned,

I AM THAT I AM.

Δ Veniet vox eius, ut dicat filijs hominum quae ventura sunt.

EK here is a man, in white, come in, like Uriel, who cam first into the stone

Δ Benedictus qui venit in nomine Domini — Ur. Amen.

Ur — I teache: EK sayd that he turned toward me

Ur. What wilt thou I shall answer thee, as concerning this work?

EK He hath a ball of fire in his left hand and in his right hand a Triangle of fyre

Δ What is most nedefull for us to lerne herin, that is my chief desire.

A prophesie very dredfull, now at hand

Uriel — Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heavens, to the earth and to all Living Creatures. Therfore must thow nedes attend uppon the Will of God: Things must then

(141)

then be put in practise. A thing that knitteth up all things must of force conteyn many celestiall Vertues

Therfore, in these doings, must things be finished spedyly, and with reverence.

spedily & reverently

This, is the light wherewith thou shalt be kindled

Uriel held up now the triangle of fire

This is it, that shall renew thee: yea agayn and agayn, and, seventy seven tymes, agayn

Then shall thy eyes be opened from the dymnes

Thou shalt perceyve those things, which have not byn seen,

No, not amongst the Sonnes of men.

Δ Uriel now Holding up the Ball of fire in his left hand, sayd as I have written

This other have I brought, whereof I will now, beside the Seventh part of the first part of Seventy seven. The residue shall be fulfilled in, and with thee; In (I say) and togither, with thee.

Behold (sayth the Lord) I will breath uppon men, and they shall have the Spirit of Understanding

Liber 40

[illegible]

In 40 dayes must the boke of the Secrets, and key of this World be written: even as it is manifest to the one of you in sight, and to the other in faith. Therfore have I brought it to the wyndowe of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment. That shalt thow, write down in his proper and sanctified distinctions.

The Abridgement of time speaking to Δ

This other, (pointing to EK) shall have it allwayes before him, and shall dayly performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of his blessed, and those that are annoynted with his blud

The danger threatned, if EK do not his dutie

For, behold, what man, can speak, or talk with the Spirit of God? No flesh is hable to stand, when the voyce of his thunder shall present the parte of the next leaf unto sight.

Note a terrible thing

You have wavering myndes, and are drawen away with the World: But brittle is the Stake therof; Small therfore are the vanities of his illusion

Be of sound faith. Beleve. Great is the reward of those that are faithfull

God will not be dishonored, neyther will suffer them to receyve dishonor, that honor him in holiness

The ende of all.

Behold, Behold, Mark o and Behold: Eache line hath stretched him self, even to his ende: and the Middst is glorious to the good, and dishonor to the wicked. Heven and erth must decay: So, shall not the words of this Testimonie.

Δ Ecce servus et missellus homuncio Dei mei, fiat mihi iuxta beneplacitum voluntatis suae: &c

Δ Uriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mouth.

Note, by the place here before what measure of perception and understanding this [illegible] in respect of the whole boke of fyre

Ur. My message is done.

Δ May I note Ur, (meaning Uriel,) for your name ~~that we~~ who now deale with us. — Ur — I am so.

Δ

(142) ~~(144.)~~

Δ I pray you to shew us advise what ^we are to do in our affayres.

Ur. It is sayde

Δ He sayd to EK, Tell him, I have told him, and semed to smile.

Δ Of Mistres Haward (Gentlewoman of her Maiesties privie Chamber) I wold fayn knowe, wherefore we were ^not warned of her comming ~~to make~~ us. She hath caused us, now, for an howre or two, to intermit our exercise: Is it the will of god, that for her great charitie used toward many (as in procuring the Quenes Maiesties Almes to many nedy persons) the Lord entendeth to be mercifull to her? I meane as the partaker of these great misteries ensuing, now (by you) told of. And that by her, I may do good service concerning the Quenes Maiesties Comfort.

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart &c

Ur. Who is he, that openeth thy mowth, or hath told the of things to come? What thow hast sayd, is sayde. Mark the ende. It is a sufficient answere.

Ur. Loke up — Δ he sayd so to EK. who loking up, sawe the boke the Chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be sene. and it cam nearer & nearer to him, and it turned, as before.

Ur. So, sett down, what thow seest. [Δ The boke and writing was made very playne to him.

What thow seest, deliver unto him.
As it is his will, so be it unto the:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.
Farewell, for a time

Ur.

EK. He is all covered with a white clowde, such an one as I sawe not yet.

Δ We put up the stone: and the former boke and other furniture, appeared upon the table hard by EK. and he was to write out as he sawe: which he began to do, both in Character and words: but it was to cumbersome to him: ~~and~~ therfore he wrote onely the words in Latin letters

Δ After he had written 28 lines there in that ~~boke the~~ paper boke, the first word being Arney, and the last, being nah suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

~~[illegible]~~

Δ After he had finished that second page of the first leafe, I then did copy it out as followeth.

[illegible]

Δ forte, Asney

1 | 49

Arney vah nol gadeth adney ox vals nath gemseh ah
orza val gemah, oh gedvá on zembah nobhad vomfah
olden ampha nols admácha nonfah vamfas. ornad,
alphol andax órzadah vos ansoh hanzah vos

admi

81

In the table expressed.

drux
na
ger
pa
van
or
pal
med
gal
ceph
ur
fam
ged
un
mals.

letters names, used in songe

drux 1
na 2
ger 3
pa 4
~~ma~~
van 5
or 6
pal 7
med 8
~~ceph~~
gal 9
ceph 10
ur 11
~~pham~~
fam 12
ged 13
un 14
~~mal~~ 15.
~~nah~~
mals 15

veh
graph 16 15
gisg 17 16
+ mals 18 17
don 19 18
gon 20 19
tal 21 20

78

solgars

1 [illegible]

2 [illegible]

3. [illegible]

4 [illegible]

5 [illegible]

(~~145~~) (143)

adma roha notma gots vamſed adges onſeple ondemax 79
orzan, unſa onmas undabra gonſas gols nasad NA.

82

2 Oxar varmol pan ſampaſ os al pans orney andſu
alſaps oucsa coſdám onzagoles natmátatp max, olnas
von ganſe pacats olnos vor naſquas lots adnay
nonſas oxanſas vals nodax zonquets ſan ſándquat
ox ardáns ~~ozabel~~ onzâbel ormacs douquin aſtmax
~~als~~ arpayels ontipodas omvas noſcs als mantquts, ~~ar~~
~~ar~~mad notgals. Vantantquas +

a delete whether ar mai be two words or one.

2 3 ondros als urs. panchas orn; ſandvas los andas nol
pan, ſedmas zuges als abmicadampâget ordonrps,
axas getsol vas axel antsats gorſan vax parſas
vort ſang ándamſas getseol, urchan navâdas
óxembles armax lotsar, vos antats, orſé vax
álnots, otser mals olnas getsom várdamacs, alls;

Orgets

3 4 Or paſquas omzádas vorts, angénodas varſáua
óncs aldúmps, ánget ónſaual galta ots anets ax pa
geſné ouád ax ornes aldumbáges voscómps abze ax,
orzad andas goſt aſtos nadas vortes, astmas noteſma
gots natsad omza, gets altéts ox, deyáts onda voxa.
gemnacsé adna danſa als alst

4 5 arſas. Ortsats ols gast ardos max várnas dots novámq
Laths, adnab gotsan. ardrmos aſtómagel arpáget aſters
arde obzá, ols (NA) gemnapálasamida orſat nasas

Odmázen ándalpsel, ox ambráſſas oxas gets nor vamfas
genos daquets als aſtna, os tatós, alſas gots necor andeos
neo alda nas

here seme to be 50 wanting and so many

5 6 Vanlas ~~[illegible]~~ demagens on Sunfas, papsah olemnes, ózadcha
lax ormas vor adme ox vaſtmas gu labazna, gumnácho
aſthmas ochádo Landridas vons sas, Lúgho iasat nabſcham
nosads vandiſpa voſſamod androcs alphos, zúmblos áſmas
gonfageps aldes lo das vax ors aſmo, gad au danſequa
deo, dats vax nogras vor ſegbat Mon.

6 7 Arm olbas galpa Lohánaha gáupumagénsas lollo var ſe darſas
goho álbumiclámácapálots ieho nad veſſas vors ardno
immony aſquam rats als váſmas génda Loggahas aſtmu.

here are but 38

7 8 Arnas notas lax vart Lubos déſmaphi ol capraminacas
oxandoonbas gemneloriphitonpha accamplahnoſtapha
ormaxadahatrar orzemblizadmas panchefelogedos
áſchas ólmas ledós vaxma

8 9 Gans na cap lan ſeda ax nor vorza vo laſpral onſa gem
gemah nops gázo na von Santfa noſtradg anſel vnſa pas
vort veſſa or alda viax nor adros Semnes ols vandeſqual
olzas nolpax pahas lothox ax ru vanſar glimnaps gats
ardot ardri axa nos gaga lets ardc maxa.

9 10 Corſal mabas noplics alps arſod vord vanfax oriox
nabat gemnepos Laphet Joda nat vombal nams ar
gets alloas nephirt. Lauda noxa voxtaf ardno
ándrochs. Labmagehs oſſu állmaglo ardot nalbar vanſe
darto vorts parſan vr vnras vor gádets lets orze
nax vomres agelpha, legar or nembla ar vas su.

48

11 Zanchcumáchaſeps, olzamindas vaſſeburaas nodaligánax ~~80~~
orſapnago darſágnapha nobſiblits armipyts arſepólomitantons
Jembulſamar Leboge axpar ornáza oldaxardacoas 83

11 12 Semno as alchidoácha da Selpagmodas adahubámicanos
dam pha gli áſ cha nor oxompaminapho lemp, na, gön ſa pha
ne co ál pha ~~aſpa~~ aſ pa gé mo cal na tú ra ge

.50. words

12 13 Sen gál ſe quar ruſ fa glan ſúx taſt ormaca
ox i no dál ge bras nop tar ná gel vom na chef pál ma cax,
arſep aſ dón ſadg aſc lan ſán che das nor vi car máx cos
zum bla zámpha ad ges do ca ba as

13 14 Ar gém na ca pál fax, orn mído hab cáſ pigan alpas
gágas lots val ſá bra dan go ſá pax vólſan quéſ tan
ondapha opicab or zy lá pa achrapa máles
~~adam~~ ad mácar pas oxalps on dá pa, gém na de vór guſe

14 15 Lat gans ſa par ſat Laſtéas lor ádas nóxux ardephy
nónſon andos glimzi vor sab libos ad miſa pa lots gaho lar
va noxa cho Lan ſempas noxa Zrias Sephas Lúfaz
odgálſax nottaphs ax vrnoc árpos arta zem zubas
Lothor gas Lubas vom zá da phi cáx no

15 16 Aſſótaphe ~~n~~ ondas vor ban ſanphar pa lots ayno iam
néſros am algórs vrrábas geuſes alde ox nas vors
púrblox ámphicab nóſtrohs admágd or napſú aſmo Lon
gamphi arbel ~~nof~~ ámphi on Saublots aſchi mur Laſfax
Lay doxa pra gem a Seſtrox amphi nax var ſembbh bots

16 17 Angéſel oxcapácad onz adq ochádas ólzas vor nás
orpogógraphel alſa gem uaca pícos vl da pa pórſas
naxor vonſa ~~v~~rons vrhanf lab dún zaps algadefte
Los gem vortaós amps ahosa za vayorza Leps oxor
neos as va dunaca pi ca lodox ard nas.

17 18 fahod vox ar pi cas Lot tár pi ges nol zim na plas
ge ó gra plis ne gó as va lu gan, zed am psí la dos
zanves al nex os al psa ze gots gedóts axor van zebá al cá pa
Luma ges ard de os as

here seme 1 & 50.

18 19 Onchas Lagod van Sebages oxangam pas gos das manzes ocondas
vardol Sebags ol madan NA ohal Sepaget, otoxen narvas
Lubatan anſem noſet au naba notos ax arſas mans hſtgam
pahod pas mal sednas geſtons amphes al manſo gapatêbâton
arra nax vamſes amas dot agen nalphat ar zamne os Sages

19 20 nax lerua nats Zemblos axpadabamas Sanzápas
gunzanquas ona var demnes gas lod vmnas doxa val tarquat
mans ol gem nágeps au zanhat vx ~~na~~ anzacs al pambósa
naxtats ol nada vam nonſal aua nal gedot vorx alge las
deſpag ~~gu~~ prominabâmigas olpaz ord gamnat lem paz
cats normadas on demq

of the n end u of this word t dasht.

20 21 Laffas ie ogg dalſeps abrimanadg oldomps Ledotsnar
ymnachar onze vam ſepno voxauaret ol zantqur amps
nas Sages om nartal vor miſcam hemcax Lappad geſso
drux capgol ass Letnar vom
Sauſas or gamprida ornat vol aſmd onza dus get hanſa
gors hubra galſaropas nequax dap gemno ab pnidas
noxd Lumpam

At vom hath a † to note the ende of a Line: But both these make but 49 words.

21 22 al getsroz ax ardan os zempal gus ardax no demnat ar
pambals nop nonſal ges axar pam vartop ab vbras cardax
Lon ſonges au dumax ar nepsar Lu gemne om Aſda
vorts

BRITISH MUSEUM

---

vorts vmrod val mangs nos Sam, naga vrbrast Lurvandax
vpplod dam zurtax Loa an avarn nar zemplicabnadas oxa

23 nooa Babna ampha dum nonſap vrs daluas marſaſqual orma
nabats Sabaothal netma vol ſempia iſcs Laue ondes nos
Semólax or manſa macapal vngenel vorſepax vr abada noxanquas
vndalps aſmos vxa na Gaspar vmpaxal Lappros fadd nombal
vp Setquam nol astma vovs vrdem gnasphat hef affafefased noxtas
Zolls Laydam ods nac

23 24 cedas or manves ges axax nolsp damda dor demgos apoxan
Subliganaxnarod orchal vamnad vez gemlehox ar drulalpa
ax vr Samfas oladmax vr ſappos Luas vr pahmax Luró
Lam faxno dem ~~vombres adufx~~ or Sembal on vamne.
os lemne val ſe quap vn nap naſtoſm das voz mazax
Lumato games on neda.

51 words

24 25 vos gemſe ax pas Loſquan noſ afma dol vamna vn Samſes
os set, quamſa ol danfa dot ſanta on anma ol ſubracas
Babalas vanſag olſo pas gonred vorn chechuſt axaros
vrugho am nadom val ſequot ne texpa vors vrs al pam
vans na tomvamal anſipamals notems anq arxe al

25 26 pangef offd ne pamfas alibos a noſtâfâges almeſod vrmast
geus vrmax au ſemblox ſatq quayntas Luzez arne nos
pamna ſoams hantes orn volſax vors vmiſapa monſel das
nox as pas vomreb dots danſégox anzazed onz anfal
nom vamres volts vrnacapácapas noshan yalt gelfory
nor Sentqbt onbanzar Luntaf val ſentepax

26 27 ormiſa nor Pampals anz alpas nox noxa gendas von
gamne das vors ad na Lepnazu achdaps var honza
gune alſaps nal vomſan vns alpd a domps ar zemnip
ans vrnacs vancef han yanzem os aha vons nabras
vs aſmo drat vormez al paſquar no gems nas zem
Laſquits apſantas .

~~(1500)~~ (1404)

27 28 Vol zans alpsi ne ganſad ol pam ro das vor vngef a deos
nad vnſemél apodmacas vnſap val vndar ban ceſna dax
hanſel yax nolpas volts quayntas gam vemney os aſq
al panſt ans vntas hunſanſa Apnad ratq a Sanſt nel
odogamanázar - olzas gus os nas varſa vpangas neos abo

28 29 Notgas ox vr auonſad vl dats nox lat ges orn val
Sedcos lets arney vas ars galep odámpsa nol axar vox
apracas nolps admi adpálſas nos vrs gednacs vax
Varſablox vrdam pagel admax lor vamtage oxándas
Lamfó nor vorſas axpáa, ols nugapsar ádras vxár
noſtrílgan ampacos vortes leſqual expos.

29 30 Ses vas nómre gal ſables orzas, get les part, ox ar ſe
de cólmachu ardés Lox gempsa lar vamra gos naxa
vors admas gebas, Semfúgel admá geod alzes orzam
vánchet, oxam pras ges orzad val nexo, vam ſeleps
oxa, noba par gúmſas aſkeps nox adros leſtof ad moxa
nonſúrracs

30 31 Vomchál as pu gár lan var, sem quas las set
gedos argli oranza vor zima Sedcátas zuréhos admicis,
ors arſas varſab, oliba vortes Lúnſanſas, adnas vor
semquáx, vorſan lap varſas gebdas voxlar geos, yemſel
ad gvns. áldas gor vanlas, gesudan vor ſablets, gedvel
ax ors, mancs var ſemblos.

48

31 32 Ar dam fa gé do sas Luxs arcan Mans Lubras vor
ſemblas adna gor partat, nor vilſo ádchu apri ſéd ampſke
nox axua getol. Vor ſambla gets, arſe pax vorſas gels abo
gétsmas or yemſa nas prax chlad aſcham na pras oxás
var ſetqua lexos vor Sámblés zubras.

32 33 Lax or ſetquats vas lox rémas Nol ſadma vort, famſa
le gem nas or ſepas vartef a ges Osa lor gaza Onſa ges
adrux: vomsal-is as vaxtal. nos ſedo Lam, vom

tántas

~~(181)~~ (49)

tántas oxárzas Mechól va - chu geths adna vax, ormacha
Lorui adras, Gens arnas vor, Arſad adícos alidas nepho. ~~82~~
85

34 34 Hastan bas ges los ru mal; vrabro deu vaſas, Mas vox
idas ru gebna dempse, ors amdi ar, Genbá, óxad va ges
Lats vriop: nal pas vi meró to ádnavas géd anſé las
verbrod vn gelpa, lux árd do as: vaſt vor Gemafános -

34 35 Amles ondanſaha noxt vradas gel núbrod Arb á cha
lo pe go há pa ra zem che par ma la. Na burá dos gem la pa
orzím fax nol ad micápar vó ſi pi cá la ton andras vox
ardno, get na ca plos gálzun

48

35 36 Ór ge mas Luza cá pos nox tras vioxas nebo hu géo milas
cox chá das or na súda vol ſa pas: No bro cs, ál pa
chídomps nás la grux la vx ar gá fam gel ne ido gá las
vo ſa pás

37 Gu la zé dop áx ix óx a max Lun ſá gem pas orſa devsmas
Gé pa cha vor ſíma cos alduts gémpſa: Nox gal max
arhúgaf gli nó rob va gen lá cax du zum ox ám pli zam
zu Latmas gegéma ohasas.

37 38 Ga lá pa drux váx ma geb lá geb or ché plon gan zéd as
vox ár vox gelet ar gasad, gan pá gan dorumina pbas
vor zimacs cù pa chef ardras óx ox pol ſa gal máx nas
guts ardéts on zupra cró cro gas var ſa má nal

38 39 Ar ſa bá choy nos al ges os, ax ár pa gal olza dés.
or za zúmax exos es, or ~~cha~~ cas pal donzasá onza
zetsay: no r ſáp ſe pas onzap a palmas aldos vos
nablesas gemnápam os malſa or naos zar bu lagém pas
neó ha bras

39 40 Tal gep ar ſep nas dos, vors alſa dos nécos am ar gets
na ges alpran odox malſápnas, gosor asos gadmas

(152.)

the copy had [illegible]

ol dáneps aludar donzagab olſagas nebtsus or
ſapnar balgonps nep gemlos, ax amna duts
achár laſpá, vosá, náxvols gas vergol as pratnom
gea nor tuamps

41 Van ſa palſas gón ſo gon gé la burá dos tato lang
ge mé fe ran ón da pans ge lá bras : or pa gé mal
onſán fan gen ólc ma cha ſan von ſé gor a prí cas
nor vá gel om brá cau cosadal.

n	d	r	o	s,	a,	c	l	o	ń	f	a	c,	d	o	g	é	p	n	a	s,	l	a	p	c	a	s,	m	o	c	d	á	c	o	d	e,	f	a	m	ó	n,	t	u	a	l	c,	d	o	m
v	r	á	ſ	n	a	g	e	p	h	a	m	p	h	i	d	o	n,	g	á	n	ſ	e	l,	v	a	x,	ó	r	e	h	a	m	a	s,	v	ó	r	ſ	a	f	a	n	ſ	a,	a	c	m	ſ
d	a	m	i	f	a	g	a,	n	á	b	u	l	a	x,	o	r	ſ	a	g	e	s,	n	a	m	v	a	s,	o	c	a	r,	l	u	n	ſ	a	n	g	o	l,	c	a	r	p	a	c	o	[illegible]
l	u	n	ſ	e	m	n	e	p	s,	o	d	á	r	n	a	c	h	o	s,	z	e	m	b	l	o	s,	o	b	ſ	i	c	a	n	d	o	n	g	a	l	ſ	o	r	x	v	l	á	g	a
f	ó	m	n	a	p	s,	a	p	á	n	ſ	a	g	e	s,	l	o	n	ſ	ú	g	a	l	a	n,	g	r	a	s	t,	v	b	ſ	á	n	ſ	o,	a	r	n	o	x,	v	o	n	ſ	h	o
t	a	l	t	e	m	a	p	h	e	c	s,	ó	r	m	a	c	h	a	l	á	g	e	n	o	x,	v	r	s	t	á	m	v	a	s,	n	a	d	v	a	r	e	s,	o	n	s,	a	r	g
z	u	c	á	n	z	u,	n	a	p	l	i	o	r	a	s,	n	o	r	g	s,	h	a	h	a	n	a	h	a,	v	ſ	p	l	a	s,	g	r	a	d	ú	n	v	a	s,	n	a	r	i	g
a	r	s	a	s,	v	ó	n	r	o	g	e	n,	d	a	s	v	a	l	a	s,	o	r	z	a	p,	c	v	l,	c	a	r	ſ	e	d,	a,	p	o	r	ſ	a	l,	q	á	s	t	a	r	a
g	a	n	f	ú	m	a	r	a	b	ó	m	o	n	a	s,	g	á	s	t	a	g	e	s,	ó	r	d	o	l	p	s,	n	a	q	a	s,	o	r	g	e	m	v	a	s,	n	o	x	a	a

Δ And this is the last ende of the second page, of the first leafe of this excellent Booke. The other leaves are written apart, in other bokes, as may appere.
But with these 9 rowes and the former 41, doth arise the summe of 50: which is one more then 49: Therefore I am not onely of this but of diverse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ When I had told this my doubte to EK. he answered me that the first rowe of these last .50. before set downe, was the last of the first page of this first leafe: and that it is that in the first page were first set downe the rowes of which eight and fortithe rowe beginneth with this word Amycedpha &c And therfore the next rowe following (beginning with Arroy vas nol gadeth &c) is the nyne and fortyth rowe of the first page. and so the last rowe of that page: And therby also the second page of this first leafe hath here 49 rowes here noted: the one doubte taken away: The other is of the ~~imperfect~~ numbers of wordes in some of the 49 rowes of this second page.

Aprilis 10. hor. 9. Δ As we were talking of the Macedonian (the greeke) who yesterday cam with Mr Sandford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shadow to declare who he was: then cam a voyce and sayd that it was the Macedonian: and about his hat was written in great letters this word, ΚΑΤΑΚΡΙΝΩ, which EK wrote out: and it signifieth maculosus, or condemnatus &c. and the voyce sayd, that word was sufficient adding [illegible] he shalbe checked and punished.

fryday

(~~150~~) (151)

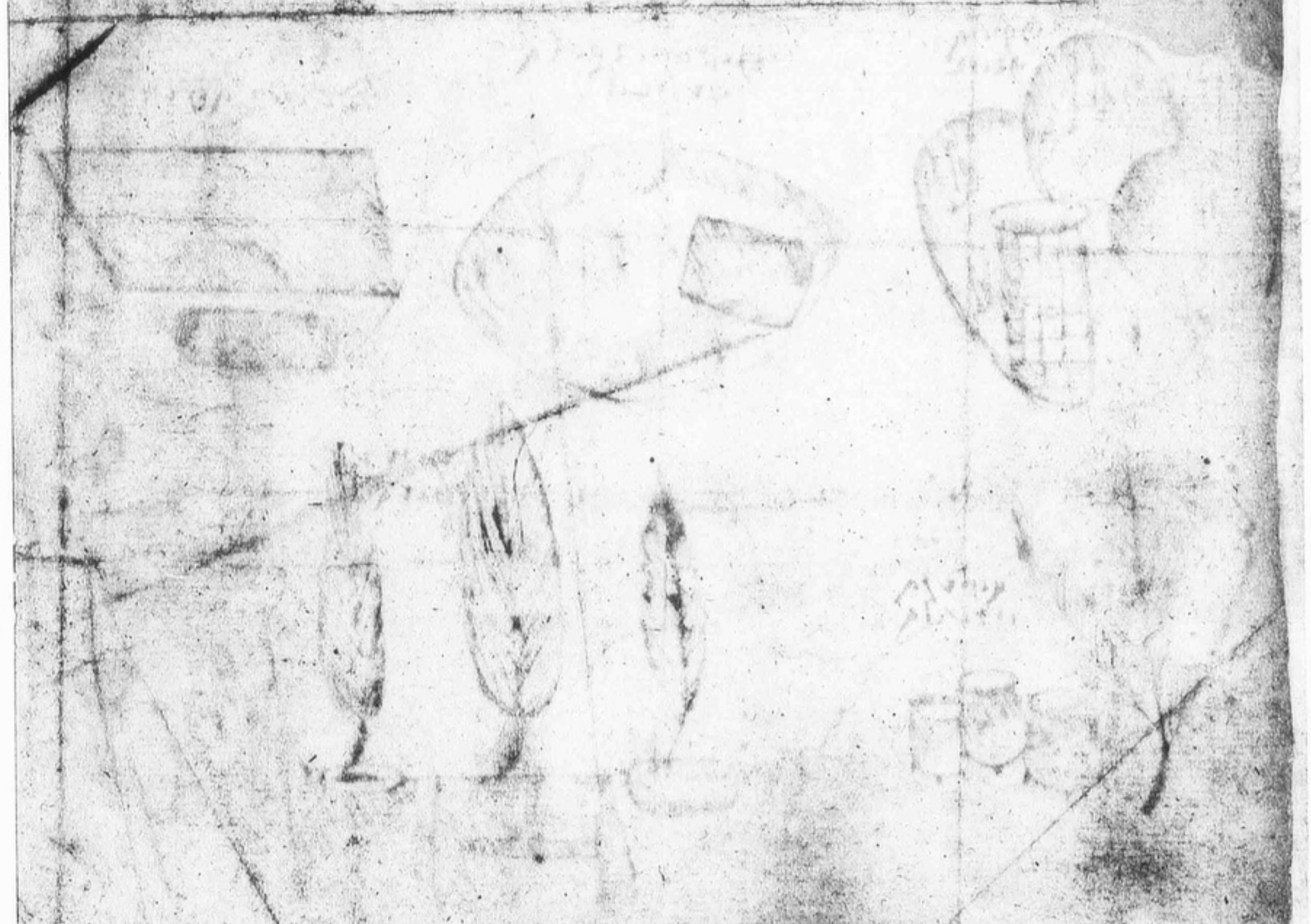
83

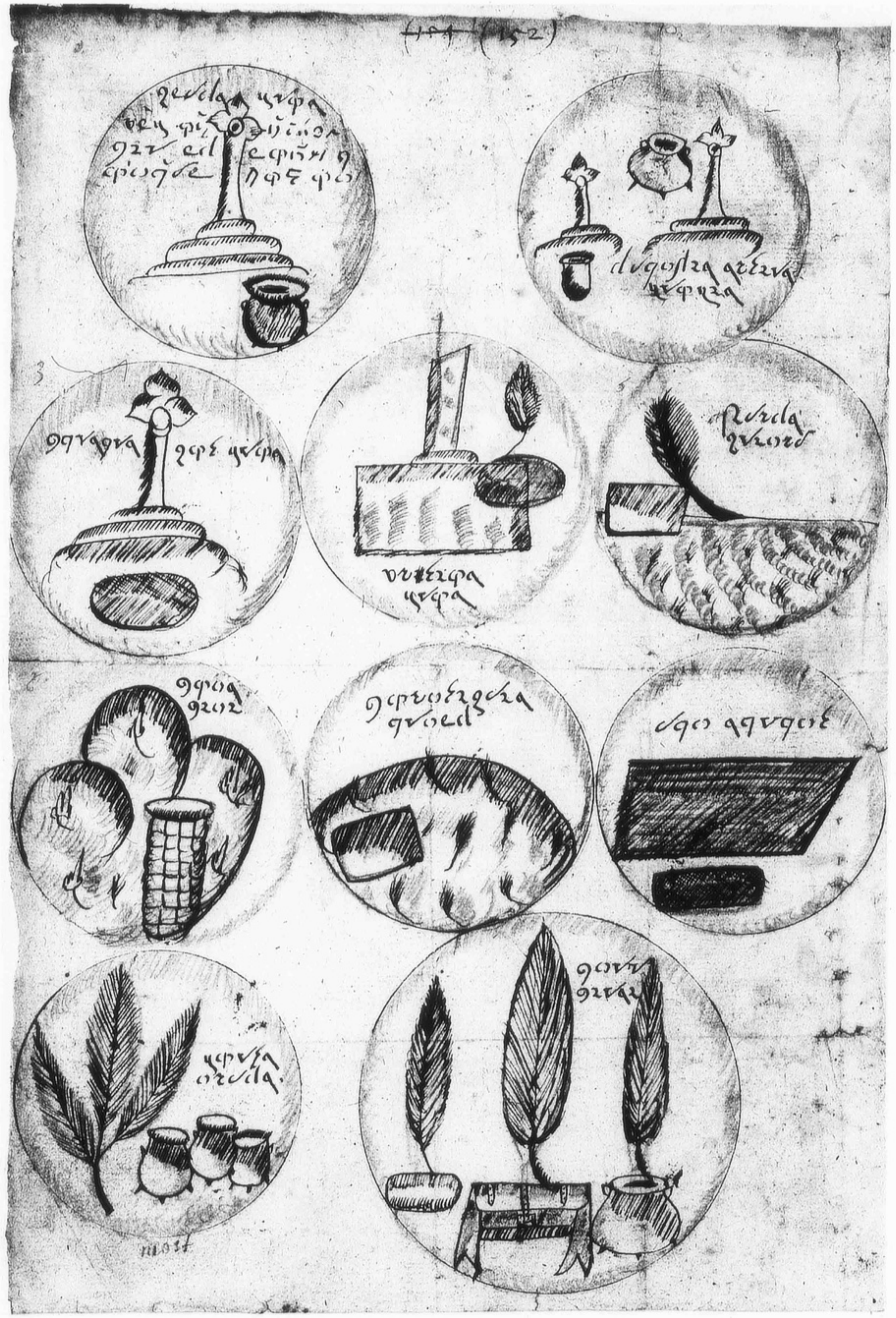
Edward Kelly

1583 Martij 2
friday

Mr Hickman cam home from Blokley

86





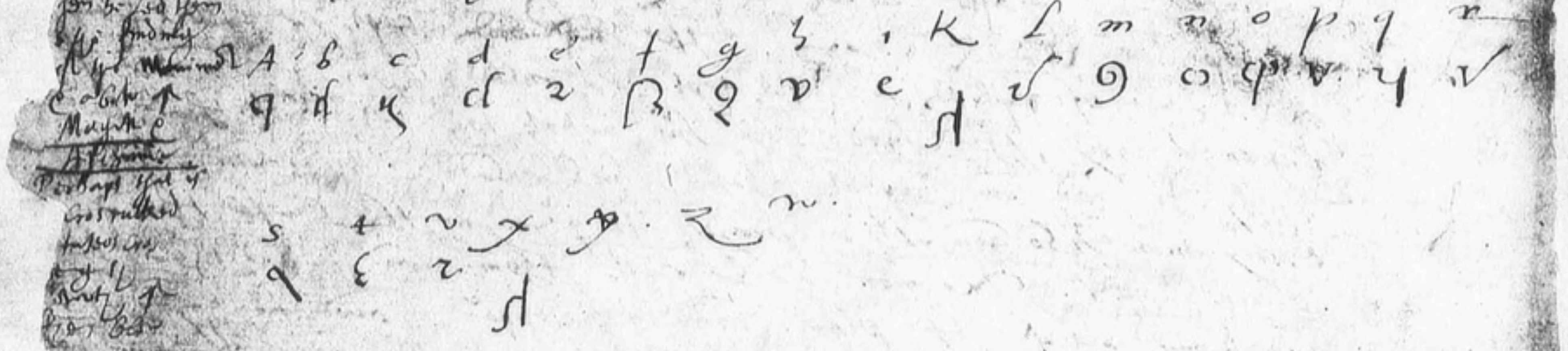
[illegible]

Aprilis 11. Thursday

Δ After my comming home from the Court about 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay to decipher the other writing before is spoken of, which was brought me by E.K., as he was willed to do. 88

And at the first I was halfe out of all hope: but yet making many assayes, and guessing it (as the Writing) to be Latine, I found the Key to be the same Alfabet. God giving me the perseverance.

Δ They were found at Huets cross as the Spirituall creature affirmed [illegible] the finding [illegible] Mayntic Afsians Perhaps that is cross called [illegible]



And, the first longe writing, was this:

Tabula Locorum rerum et Thesaurorum absconditorum, Menabani, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum Clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hic, familiarissimorum consensu, aliquando ad nostratium redeuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad Lucem abscondita efferre.

Note [illegible] 1040

And the Notes of the ten places, here by ~~noted~~ affixed: are thus to be red orderly

1. Gilds cros
hic e. ……
mer id 10
onali ot on

2 blankis Suters croces

of this K [illegible]

3 Marsars got cros

4 Huteos cros

5 Fleds grenul

6 Mons Mene

7 Mountegles armid

8 Lan sapant

9 Corts nelds

10 Mnrr Merse

— a forte Mar

Aprilis 15 Monday (156)

Δ As EK was writing the eighteenth leafe which was of the Spirits of the earth, (a matter of 4½ of writing) he saw a parcell thereof, belonging to him self, and thereuppon suddenly at his syde appeared three or fowr spirituall creatures like labouring men, having spades in their hands, and their heare hanging about their eares, and hastily asked EK what he would with them whereupon he called them. He answered that he called them not. They replyed, and sayd that he called them: Then I began to say, they lyed: for his intent was not to call them, but only to read and repeat that which he had written. and that every man who readeth a prayer to perceyve the sense thereof, prayeth not. No more did he call them. and I bad them be packing out of the place. and thereuppon removed from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrist: and he shewed the bare arme and there appeared both on the upper syde and lower syde imprinted depe in, two circles of brode as grotes they

were red: And I seyng that, caught for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) they come fleying on me, they come; and he set the stole which he sat on, betwene him and them: but still they cam gaping or gyrning at him. Then I asked him where they were: and he poynted to the place and then I toke the stik and cam to the place and in the name of Jesus commanded those Baggages to avoyde and smitt a cross stroke at them: and presently they avoyded. All thanks be to the only one Almighty and Everliving God whose name be praysed now and ever. Amen.

Aprilis 18. Thursday morning. hor. 8. circiter

Note. Now 30 Tables being writte since good friday. 4 dayes only 21 passed since good friday.

Δ As EK cam to write out the Tables according as he was wont: and to have the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven cornerd and after I had put the stone agayn into the frame, and thereuppon did make long and oft request, for answer having, there appered nothing, neyther was any thing seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or out of, yssuing out of the clowde, this sentence

He promised, be not carful. Δ Note, here were instead 21 letters

Δ as who should say our tor [illegible], the [illegible]: [illegible]

EK. The letters semed to stand at fingers endes (being 21), and so every finger had a letter on it: and the fingers semed to be placed in the corners of the Heptagonall clowde: and assone as the sentence was red the fingers which semed to issue out of the Heptagon, did shrink in agayn and disappere

Δ All laude honor and thanksgiving, be to the highest, our most loving mercifull and almighty God, now and ever Amen

The stone out of the frame.

Thursday. Aprilis 18. after dynner. ~~(157)~~ 86

89

Δ We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 Tables being written) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and brought us in feare of some offence lately committed, by any one, or both of us whereby the Indignation of the Lord might be kindled against us. Thereuppon we prayed severally; and at length, (no alteration, or better comfort happening to us) ~~as~~ I prayed in the hearing of EK, ~~at my~~ (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing uppon, or rather somwhat beyonde the Heptagonall clowde who sayd

I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ I, then, declared my mynde briefly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of. and among his manifold grave speaches he had these words

Prepare all things

Prepare all things, For tyme is at hand

His Justice is great, and his arme stronge

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

Be rocks in faith

Good Angels

It is not the manner of us, good Angels, to be trubbled so oft.

At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.

Great is the light of Gods sinceritie.

Appoint God no tyme: Fullfill that which is commanded

God maketh clere when it pleaseth him. Be you constant and abyde Temptations: For True it is, that is sayde: And lastly I say, It shall be performed

What is it now thou woldest desyre to be made playner?

Δ Still he proceded uppon my answers: and at length he sayd

tyme of Justification known to him

Neyther is the time of mans Justification knowen untyll he hath byn tryed.

The ende of our election

You are chosen by God his mercy to an ende and purpose: which ende shall be made manifest by the first begynning in knowledg in these Mysteries

God shall make clere when it pleaseth him: & open all the secrets of wisdome when he unlocketh. Therefore seke not to know the mysteries of this boke, tyll the very howre that he shall call the. For then shall his powre be so full amongst you, that the flesh shall not be perceyved, in respect of his great glory.

tyll the very howre

Want of due reverence shewing in our actions is reproved.

But was there ever any, that tasted of gods mercies so assuredly, that wanted due reverence? Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy. What are the works of holines? I do advertise you: for, God will be honored. Neyther will he be wrested, in any thing he speaketh.

Angels abase them selves, to pleasure man by their infirmity when they take upon them, as use any sensible evidence of their person [illegible]

Think not, that you could speak or talk with me, unlesse I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self: ~~&~~ But he doth ~~it not~~ this, for your causes, not for your deserts, but for the Glorie of his own name.

Three are to be lightned. One is not to be lyghtned, but all. And, which all? — the two fir[st] to gither with the Captayn

40 dayes. Ask what thou wilt: for, untill the 40 dayes be ended, shalt thou have no one more shew of us.

A.L. Δ Whether shall we gyve Counsayle, or consent to the Captayne to go down into his Contry, as presently he entendeth.

Ur — As he listeth. Δ EK sayd that this was Uriel who now had appered and answered all this.

Δ — I will ask thee one question. Have we any voyce or no?

Δ I do think you have no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you have the powre and property from god to insinuate your message or meaning, to eare or eye, in such sort as mans imagination shall be, that both they here and see you sensibly.

Vox angelorum. Ur — We have no voyce but a full noyce that filleth every place. Which when you once taste of, Distance shall make no separation.

Uriel putteth one in his place. Let there one come that may better answer: not in respect of thy self: but one, more meter to thy estate. — Do thy Duty.

Δ He sayd this, to one who came in, and he departed him self.

Il or El. Δ This newcome Creature sayd, Wold you have any thing with me, Il?

Δ Who art thou: Art thou one that loveth and honoreth our Creator?

El. Il — Will you see my hart — EK. he openeth his body and sheweth his hart and theron appered written EL.

IL Δ He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a Vyce in a play: and so was his gesture and his skoffing, as the outward shew therof was to be utterly demed. but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the beginning: by reason EK did so much mislike him, and in manner take him to be an Illuder.

Δ As you are appointed to answer us by the Message of God, so answer us, who desyre the pure and playne verity as may be correspondent to his Credit that assigned you, and to the honor of God who created us.

Note. Threfold answer. Il — My answer is threefold — I answer by gesture — by my apparayle, and will answer thee by my wordes.

Δ Do you know where the Arabik boke is that I had: which was written in tables and numbers?

Liber Arabicus. Il — It is in Scotland — A minister hath it; it is nothing worth. The boke conteyneth false and illuding witchcrafts. All Lawde honor and prayse be to the One and everlasting God: for ever and ever.

EK. he knoweth [illegible]. Δ The Lord Treasorer, hath he, any bokes belonging to Soyga? Il — He hath none: but certayn Introductions to all artes.

Note. Δ But it was reported to me by this skryer that he had: certayn peculier bokes perteyning to Soyga. otherwise named Zoga, and Agnos, that is transposed.

Il — Soyga signifieth not Agnos. Soyga alca miketh.

Δ What signifie those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ What Language is that, I pray you? Il — a language taught in Paradise. Δ To whome? Il — by infusion, to Adame. Δ To whome did Adam [illegible] Il — Unto Chevas. Δ Did his posteritie use the same? Il — untill the Ayrie Tower was destroyed. Δ Be there any bokes of that Language yet extant among us mortall men? Il — [illegible] that there be. Δ Where are they? Il — Ô, Syr, I shall make

---

make you in Love with your Masterships boke.

Δ Did Adam write any thing in that Language? Il — That is no question.

Δ Bokes than, they were delivered from one to an other by tradition. or els

Enochs. Δ Enoch his boke, or prophesie, doth, or may seme, to be written in the same Language: bycause mention is made of it in the new Testament. in Jude his Epistle where he hath, Prophetavit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impie egerunt; et de omnibus duris quae locuti sunt contra Deum peccatores impij. &c.

Note excellent Memories, for traditions conteyning and preserving. Il — I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in men. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable. Nothing remayned of ~~Enochs~~ Enochs but (and if it pleas your mastership) mought have byn carryed in a cart.

I can not bring you the brass, but I can shew you the bokes.

Δ forte 18. Note 28 dayes more do make iust the 40 dayes, before noted. I Slepe * 28 dayes, and you shall fynde them, under your pillow when you do rise.

Esdras bokes. Δ As concerning Esdras bokes, which are missing, what say you?

The Jues. Il — The prophets of the Jues have them. Δ But we can hardly trust any thing in the Jues hands, concerning the pure verity: they are a [illegible] people and dispersed all the world over.

Il — I will shew you a trik. Δ he lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who semed to have a skurf or foule skynne on his face: which one toke of: and then there appered in his forhed these two figures 88.

Δ this might seme to signifie the calling home of the Jues, A° 1588. to come. I will shew you more then that, to. and will speak to a man shortly, that shall bring water to wash every mans face.

Δ What mean you, by every man? shall all men, be made cleane?

Il — There is a difference in washing of faces.

Note, El semed to be woman. EK. This creature semeth to be a woman by his face: his apparell semeth to be like a Vice in a play.

EK. Ar you not a Kinsman to Syngella?

Il — I syr, and so are you a Kinsman to Synfullas.

Δ A man may finde corn in chaf.

Il — So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ This other day, when I was in dowt of the Grecian (the Macedonian) whether he had any good and profound lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word [illegible]. I pray you what doth it signifie — I asked the grecian and he sayd, [illegible]

Il. Loke in your boke. Δ I toke the common lexicon: and he sayd, No Not that: Then I asked if I shold take Phavorinus his lexicon: and he answered. Nor that. and I asked which then: and he sayd your boke covered with a white parchment. and I asked, that of Munsterus his Latine greke and hebrue: and he sayd, yea. and there you shall finde that Macuto hath onely that one word [illegible] longing to it. I loked and I found it: which satisfied me very well.

Δ I pray you what say you of Gariladrah; do you know him? who long sins did deale with me?

Gariladrah. Il — Yf he were lesse than I, I durst speak to him. But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale. Loke in your Tables and there you shall finde an other name of his.

Δ I remember no such thing. Il — Consider who hath set me here. If the truth thou hast allready, be of a greater then my self, then is it sufficient. Δ What day was that name given me?

[illegible] Uriel [illegible]. Il — Immediately, sir, after your * worships last coming.

He pointed at EK. Δ That was Raphael. And I remember that Gariladrah sayd that he must leave me, and his better (Raphael) shold be my instructor, and that yet the same Raphael was my good then. &c.

Δ Sing a song to his prayse, who created us.

EL — I will sing a short song.

Your doings are of GOD: your calling great:
Go down and seke the Threasor, and you shall obteyn it.
Take no care: for, this Boke shall be done in 40 dayes
Begyn to practise in August. Serve God before.
You shall know all things, ictu oculi.
And so, prayse, glory, and eternall singing
with incessant humilitie be unto the Creator that
hath framed, made and created all things, for
ever and ever. Now say you, yf you will.
Amen. Δ Amen Amen Amen.

Thesaurus absconditus. 40 dayes. — August. — Knowledge to be infused ictu oculi.

Thesaurus ab[illegible] 40 Note: till August

— After the ende of 40 dayes, go down for the Threasor. When those 40 dayes are done, than this boke shall be finished. The rest of the time untill August, is for rest, Labor, and prayer.

Δ What labor? EL — In digging up of those threasors.

Δ Must we nedes dig for them? EL — Otherwise, yf thow wilt.

Δ How, I pray you? For to dig without lycence of the Prince, is dangerous by reason of the Lawes: and to aske licence, is half an odious sute.

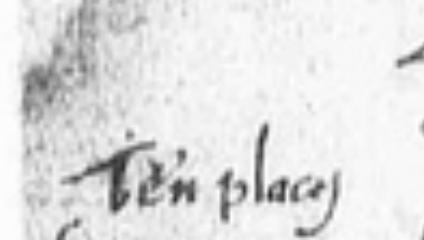
without digging.

EL — Yf thow have a parcell or part out of every place of the erth, in any small quantitie, thow mayst work by the Creatures, whose power it is to work in such causes: which will bring it (never trust me) before you can tell twenty.

Δ he meaneth. Never trust him, if it be not so, as he hath sayde.

EL — No, never trust me, if it be not so.

Ten places. The chest



Δ you mean those ten places, marked in the Table, which, last day, I discovered.

EL — I mary, now you hit it. Yea sir, and your Chest also, it wold do no hurt. Give me One: and I will make 40: and give you twenty and take twenty to my self: and when you have it, I pray you let me have some little portion for my wife and Children.

Δ As concerning that Chest, I pray you how cam the Macedonian, or Mr [illegible] to knowe of it, so perticularly, as he did?

EL — Hussey told of it, openly, at the bord at Braynford in the hearing of divers.
The Grecian will seke him out.
The Greke in Grecia perhaps can fynde out Threasor, but not in Anglia.
The Greke hath a Threasor in his hed, that will enriche him to be a fole.
I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold give better instructions.
Your Chymney here will speak agaynst you anon: yet I am no bricklayer.
I must be gone.

Δ True it is, I had hidden there, in a capcase the records of my doings in Sancte College.

Δ God, for his infinite mercyes be allwayes prayesed, glorified, and extolled of all his Creatures: Amen.

It advised EK to communicate to me the boke, and the powder, as also the rest of the roll, which was there found: saying, true frendes ought not to hide any thing the one from the other.

The boke. The powder. The rest of the roll.

Δ An old proverb it is: Amicorum omnia communia.

Soli, Deo soli sit Laudatio
Laus honor et gloria
Amen

Note: there followeth Quinti Mysteriorum Appendix

Quinti libri Mysteriorum Appendix

Aprilis 20 — Saterday.

Δ This Saterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as to be done by illuding spirits: seking his discharge. Saying that he hath often heretofore byn told things true, but of illuding devills: and now, how can this be other, than a mockery, to have a cornerd book closed to be shewed him in stede of the playn writing, which he had written out of: and that when they shold do good in dede, that then they shrank from us. And that he was not thus to leese his time: But that he is to study, to lerne some knowledge, whereby he may live: and that he was a cumber to my howse, and that he dwelled here as in a prison; that it was much better for him to be more Cotsall playne where he might walk abroade, without danger or to be cumbred or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the blak raven in Westminster, who brawled at him for bearing witnes of a bargayn made betwene the same Ned or Edward, and one Lush a Surgeon, who was now fallen in poverty, a very honest man etc. With a great deale of more matter, melancholik, and cross overthwartly to the good and pacient using of our selves to the accomplishing of this action.

I replyed, and sayd, that we must stand our selves unfeyned [illegible] on the shewstone: as, that God wold clere when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercyes in: not shorter than he hath spoken of. And that undoutedly, the occasion of this blak closed, was some imperfection of ours, to be amended: and that then, all, wold be to our further comfort. And as concerning his doubting the goodnes of the Creatures (dealing with us) he was to blame, to say or doubt the [illegible] that bringeth furth good fruite. for of these Creatures, from the first to the last which have dealt with us, we never hard other than the beginning of theyr dealing with us, exhortations to humilitie, patience, constancy, the prayse of God, instructions and exhortations to faith etc. The things they promise be such as God can performe, and such as have byn imparted to many, is for his service and glory to performe: and such as have byn, not impossible for man to enioye agayn, nor before: and therefore mystical, impossible for men to hope for. And though his troubled mynde did doute, yet my quiet mynde, which God hath made joyfull through his mercyes, and which accuseth me not in this action of any ambition, hypocrisie, or disorderly Longing, but only is bent and setled in awayting the Lordes helping hand to make me wise for his service (according as long tyme my dayly prayer to him hath byn) and seing I have and do ask wisdome of the Lord his hands, and put my trust in him, he will not suffer me to be confounded: neither will he offer a stone to his sely children, when in tyme of nede they ask bred at his hands: besides that I volunteer [illegible] the feare of God: and by his graces I feare him so, and am so carefull to do that shold please him, that I make no account of all this world possessing, unles I might enioye his favor, his mercyes and graces.

Sapientia.

And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pounds, had a greater charge than he, and yet for all my 40 yeres course of study, many hundred pounds spent, many hundred myles travayling, many [illegible] incredible toyle and sparing of my body in study using to lerne or to devise out some good thing, yet for all this I wold be very well pleased to be deferred yet longer (a yere or more) and to go up and down England clothed in a blanket, to beg my bred, so that I might at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And [illegible] that I was resolved, rather [illegible] to leave this world presently [illegible], that so I might in spirit enioye the bottomles fountayne of all wisdome, [illegible]

300 lib.

els to pass forth my dayes on earth with gods favor and assurance of enjoying here his mercies, mighty blessings, to understand his mysteries, not for the performing of some actions, such, as might sett forth his glory, so, as it may be evident and confessed, that such things were done Dextera Domini. And many other discourses and answers I made unto his objections and doubtes:

meridie — Afterward I began to speak of the trobbles and miseries promised to be nere at hand, and by that tyme I had ended a little in the consideration & talk of the matter, he appeared that sayd he was called El or Il, and sayd

— Now to the matter.

Δ What matter?

Il — Il. — I must have a wallet to carry your witt and myne both in.

Δ Benedictus qui venit in nomine Domini

Il — Then I perceyve that I shall have a blessing
Blessed is the physician that hath care of his patient, before the pangs of death doth visit him.

Δ — What think you of that clowdy Heptagonon?

Il. — Dost thow consider, I go about it?
I told thee every thing I did, was an Instruction. As I can not stand stedfastly uppon this, (it self, One, and one, perfect:) So can not my mouth declare, much lesse speak, that you may comprehend it, what this is whereupon I go.

EK. He went on the Heptagonon, as one might go on the top of a turning whele: (as some horses use to turne wheles as may appere in Georgius Agricola de re metallica)

Il. — I know, what all your talk hath byn: But such mynde, such Infection, such Infection, such Corruption: and must nedes have a potion applicable for the cure. But how will you do? I have forgotten all my druggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to visit you onely with theyr help. You see all my boxes ar empty? — EK he showeth, a great bundell of empty potecaries boxes, and they semed to my hearing to rattle

Δ How commeth it, that you pretend to come from a favorable divine power to pleasure us, and your boxes ar empty.

Il — You sayd even now in your talk: Jovis omnia plena: Yf my empty boxes be vertuous, how much more shall any thing be, which I bring not empty.

Δ Then I pray you, to say somwhat of the vertue of your empty boxes; bycause we may have the better confidence of your fullnes

Il. — Will you have my bill? Δ Shall we go to the Apothecaries with your Bill?

Il. — I will show it: Send it, where you list.

Judra galgol astel.

Δ You know we understand it not: how can it be served?

Il. — You must nedes have an expositor
What boke of physik is that, that lyeth by you?

[Δ There lay by me on my desk, Marcus Heremita de lege spirituali in greke and latine, but the latine translation lay open before, on the left side of which, the sentence began Non raro per negligentiam, quae circa alicujus rei operationem committitur, etiam Cognitio obscuratur And on the right side, began Corpus sine mente nihil est perfectum &c]

Il. — Mary here is good physik in dede.
You found my name the other day. Go to my name. [Δ So I turned to the Greke boke and brought forth ~~[illegible]~~ [illegible]. and there chose the word Ilemese. he than asked me, which letter of the name I liked best, and I sayd, L: bycause it conteyned the name representing God. El. &c then he sayd somewhat farder of the letters, which I wrote not.

Il. — Go to great M, the second: for this is it that shall serve his turne

Il

A remedy for blered eyes of EK at this instant

Yf this can not serve him, he shall have a medicine, that a horse can not abyde. Use this, and I warrant you, your blindnes will be gone.

Δ. It is here greatly to be Noted: that I turned in this boke of Marcus, 27 Leaves farder: till I cam to the Quaternio of M, the second and there I found this sentence notified (by my lines drawen, and a Note in the margent, Cor Contritum.) Sine corde contrito impossibile est omnino liberari a malitia et vitiis. Conterit autem cor tripartita temperantia somni dico, et cibi, et corporalis licentiae: Caeterum horum excessus et abundantia voluptatem generat. Voluptas autem pravas cogitationes inserit: repugnat vero precationi et conveniendi contritioni.

And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but yf from the tyme of the beginning I wrote them, then there wanteth not much by 9 or 10 dayes

Δ This being considered by us, we cessed and this instant and thanked God of his mercies, that it wold please him to make us understand some iust cause why the clowdes with appeared in stede of brightnes &c.

Soli Deo sit honor laus et gloria. Amen.

Aprilis 23. Tuesday. mane hor. 8.

Δ After our prayer ionctly, and my long prayer, at my desk requesting God to deale with us so, as might be most for his glory, in his mercy: not according to our desertes, and frowardnes: &c. At length appeared in the stone a white clowde, golden coulored. And behinde the clowd a thunder semed to yssue

Nos — A voyce — When I gathered you, you were chosen of the myddest of Iniquitie: Whome I have clothed with garments made and fashioned with my owne hand — I, AM, therfore, Beleue:

Δ I prayed, and thanked the highest, that so mercifully respected our miserie.

A voyce — I, AM. ×

Ur — EK. There standeth Uriel uppon the clowde, and semeth to loke downward and kneled, saying

Æternitie, Maiestie, Dominion and all powre, in heven the earth, and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite; which respectest the glorie of thy owne name, above the frowardnes, and perversnes of mans nature: which swarmeth with synnes, and is covered with Iniquitie: and in the which, there is founde no place free from filthynes and abhomination. Glorie be to thee: O, all powre: and magnified be thow, in the workmanship of thy own hands, from time to time, and with out ende of times, from generation to generation: and even amidst and in the number of those, for whome thow hast prepared the flowres of thy eternall Garland. Beare with them (o Lord) for thy mercyes sake. for, woldest thow seke them in the myddst of miserie? Whom yf thow sholdest iudge according to thy iustice, How shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the worldes? The fire of thy Iustice consumeth thyne own seat. and in thee is no powre wanting, when it pleaseth thee, to cast down, and gather them to gether, as the wynde doth the Snowe, and in hemme them

here I miss the terming of a word or more.

(164.)

them with the vndertaking, that they may not arise to ~~th~~ synne
But What thow art, thow art: and what thow wilt, thow canst.
Amen

Δ. Amen.

Vr — I haue measured time (sayth the Lord) and it is so: I haue appointed to the heauens their course, and they shall not pass it.
The Synnes of man shall decay, in despite of the enemy: But the fire of aeternitie shall neuer be quenched, nor neuer fayle.
More, then is, can not, nor may not be sayde
We can not be Wittnesses to him, which wittnesseth of him self

NOTA et Caue.

But (thus sayeth the Lord) Beholde If you trouble me ones more, or towche the wings of my excellency, before I shall moue my self, I will raze you from the earth, as children of perdition and will endue ~~that~~ those that are of quiet myndes, with the strength of my power. You are not faithfull, sayeth the Lorde, Whome you beleue not. Notwithstanding I haue hardened the hart of One of you, yea I haue hardened him as the flynt, and burnt him togither with the ashes of a Cedar: to the entent he may be proued iust in my Work, and great in the Strength of my Glory. Neyther shall his mynde consent to the wyckedness of Iniquitie. For, from Iniquitie I haue chosen him, to be a first erthely Witnes of my Dignitie.

One of vs is by the Lord confirmed in constant purpos

Election confirmed.

Your Words are, yet, not offensiue vnto God: Therefore, will not we, be offended, at any thing that is spoken: For it must be done, and shall stand; yea and in the number which I haue already chosen.

Δ I think sayeth the Lord is forgotten here

Note

But, thus sayeth the Lorde: If you vse me like worldlings, I will surely stretch out my arme vppon you, and that heuily. Lastly, I say, { Be Faithfull,
Honor God truely
Beleue him hartily.

EK. he kneleth down, and semeth to pray. Now he standeth vp

Note,

Vr. Lo, As a number increasing is allwayes bigger: So in this world decreasing, the Lord must be mightily glorified
Striue not with God. But receyue, as he imparteth
The Mercy of my message, quencheth the obscuritie and dullness of your sowles. I mean of the Infection, wherewithall they are poysoned.

Vengeance cryed for

Lo, how the Earth cryeth Vengeance. Come, for thy Glory sake, it is tyme. Amen

Δ Sometyme it is sayd that in 40 dayes ~~and before 40 dayes~~ the boke shall be finished: and somtyme it is sayed that our former Instructers shall not come nor appeare to vs, tyll the boke be finished: And somtyme heretofore, the boke vsed to appeare to EK, that he might write, when so euer he went him self therto: and ~~somtyme~~ the same

---

same boke appeareth not so now: and seing we are desyrous to be found diligent in this Work, and to omitt no Opportunitie wherein the writing therof might be furdered: We wold gladly know, What token, or warning shall be giuen vs, henceforward, when due tyme serueth for the same purpose.

JM — Dy in the folly: I haue sayde.

EK. It thundreth and lightneth abowt the clowde: and now all is vanished away

Δ. EK sayd, that at the very begynning of this days action when he expressed the first voyce this day, hard of him, his belly did seame to him, to be full of fyre: and that he thowght verely, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde the late chance that befell to the Adulterous man and woman by Saincte Brydes church in London. &c.
Allso that when he had made an ende, he thowght his belly to be wyder, and enlarged, much more then it was before.

Δ I sayde certayn prayers to the Almighty our God and most mercifull father, on my knees, and EK on his knees likewise, answered diuers tymes, Amen.

A.G. After this, we made A.G. to vnderstand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde: And so EK, was fully satisfyed of his Dowtes: And A.G. and he, were reconciled of the great discorde which, yesterday, had byn betwene them &c.

Non nobis, Domine, Non nobis,
Sed nomini tuo ~~da~~ Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum
Amen

Aprilis 26. . Fryday Note
Δ

By the providence of God, and Mr Gilberts his meanes, and pacifying of E.K. his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quieted in mynde, and very frendely to E.K. in word and countenance: and a new pacification, in all partes confirmed: and all uppon the Confidence of God his service to be faythfully and sincerely intended, and followed in and by our actions, through the grace and mercy of the highest.

1583 Aprilis 28. Sonday: after Dynner. abowt 4 of the clok.

Δ As I and E.K. had diverse talks and discourses of Transposition of letters: and I had declared him my rule for to knowe certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appeared, the Spirituall Creature, IL, and sayd,

IL — Here is a goodly disputation of transposition of letters.
Chuse, whether you will dispute with me, of Transposition, or I shall lerne you

Δ I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet have a due peculiar unchangeable proportion of their formes, and likewise that theyr order is allso Mysticall

The mysticall Alphabet.

IL — These Letters represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the Sowle of man was made like unto his Creator.
But I understand you shall have a paynter shortly:

Δ — I pray you what paynter may best ~~serve~~ serve for the purpose? Can master Lyne serve the turn well?

IL — Dost thow think that God can be glorified in hell, or can diuells dishonor him? Can wickednes of a paynter, deface the mysteries of God?
The trueth is, I am come to advertise you, Least with a small error you be led, far, asyde.

The Table of Practise

Let me see the forme of your Table.

Δ — I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

IL — How do you like ~~it~~ those letters? Δ I knowe not well what I may say. For, perhaps, that which I shuld like, were not so to be lyked: and contrarywise that I shold think well of, might be nothing worthe.

IL — Thow sayst well.
Behold great is the favor and mercy of God toward those whome he favoreth. All things are perfect but onely that. Neyther was that shewed or delivered by any good and perfect messager from God. A wicked power did intrude him self, not onely into your Societie, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Characters are divelish: and a secret band of the Divell. But, thus sayeth the Lord, I will rayse them up, whom he hath overthrowen: and blott oute his fotesteps where they resist my glorie. Neyther will
I

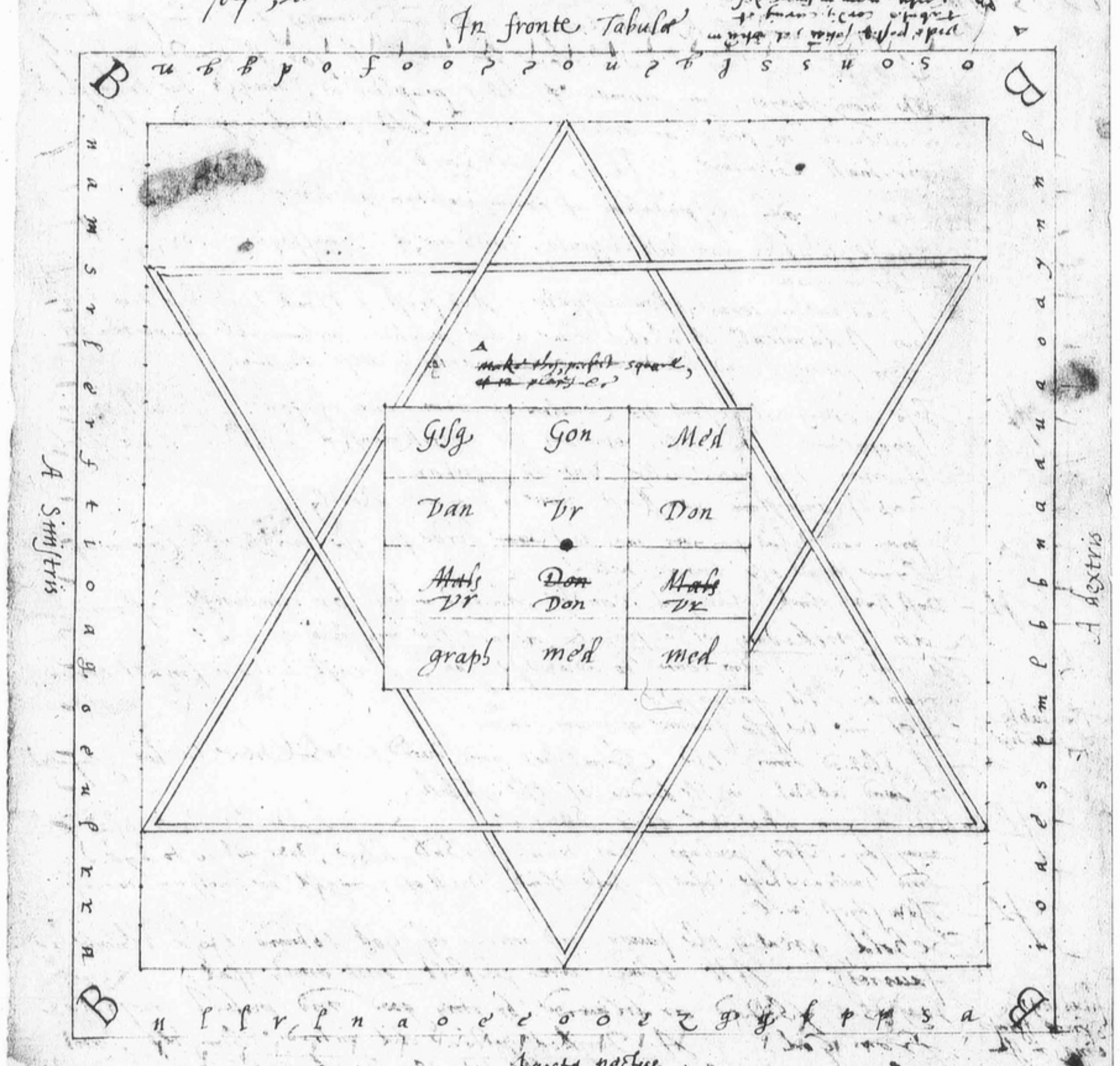
Alluding spirits thrusting in ther playes.

* I understand that the Caracters are most untrue

I suffer the faithfull to be led utterly astray: nor finally permit de to condemne them for euer. He sayeth, I AM, and they are most*
But behold I haue brought ~~the~~ the truth: that the Prince of reason, yea of understanding may be apparent in euery part of his Celestiall demonstration. Therfore, as thow saydst unto me ons,
So say I now to the: Serue god.

Δ * The former square of 6 ynches:

Make a square, Δ* of 6 ynches euery way
The border therof let it be (here) but half an inche: but on the Table it self, let it be an inche broad.


In fronte Tabulae
B
u b b p o f o o z z o u z v j s s u o s o
B
n a m s r f e r f t i o a g o e u f r r a
A sinistris
J u n r o a y n a a u d u g g l m p s d o d o i
A dextris
B
n l l r l n a o e e e o o e z g g f p p s a
B
Δ ~~make this perfect square, at the places~~

Gisg	Gon	Med
Van	Vr	Don
~~Mals~~ Vr	~~Don~~ Don	~~Mals~~ Vr
graph	med	med

Juxta pectus

~~Every~~ Euery one of those ~~4~~ sides must haue 21 Characters
But, first, at euery Corner make a great B
Prayer is the key of all good things:

Δ After

Δ After our prayers made, E K had sight (in the stone) of innumerable letters: and after a little while, they were brought into a lesser square and fewer letters. first appeared in the ~~opposite~~ border opposite to our standing place (which I haue used to call, in fronte tabulae) these letters following: beginning at the right hand, and proceeding toward the left

1. In fronte Tabulae	2 A sinistris	3 Juxta pectus	4 A dextris
Med	drux	drux	gon
fam	vn	vr	med
med	tal	vr	vn
drux	fam	don	graph
fam	don	vr	fam
fam	vr	drux	mals
vr	graph	vn	tal
ged	don	med	vr
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	vn
graph	vn	graph	vn
tal	ged	ceph	van
med	med	ged	vn
or	graph	ged	med
med	van	vr	vn
gal	vr	mals	gon — with a prik
ged	don	mals	drux
ged	don	fam	drux
drux	vn	vn	vr

forte med

ſl — What haue you in the middle of your Table? Δ Nothing. ſl Sigillum Emeth, is to be sett there.

Sigillum Emeth.

ſl — The rest, after supper.

Δ Soli Deo Omnipotenti sit laus perennis.
Amen.

After supper, returning to our business, I first asked of the heds of the letters in the border, to be written, which way they ought to be turned, to the center ward of the Table or from the center ward.

ſl — The heds of the letters must be next or toward the center of the square Table or Figure
Diuide that within, by 12 and 7.

Note of the Square within

Δ I diuided it

ſl. — Grace, mercy and peace be unto the liuely branches of his florishing Kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy liuely workmanship: and that, before the weak understanding of man.
Herein is thy powre and Magnificence opened unto man. And why? bycause thy diuinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi spiritus
For, yf thow (o God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleue, bycause they see, which heretofore could skarsly beleue. Strong is the influence of thy supercelestiall powre, and mighty is the force of that arme, which ouercommeth all things: Let all powre therfore rest in the;
Amen

Ternarius et Quaternarius

△ The spirituall Creature semed to cast fyre, like balls of fyre: having his face toward me, and his bak toward EK.

IL — Leave oute the Bes of the 7 names of the ~~Kings~~ seven Kings, and 7 Princes: and place them in a table divided by 12 and 7: the 7 spaces being uppermost: and therein write, in the upper line, the letters of the King, with the letters of his Prince following next after his name: and so of the six other, and their Princes. And read them on the right hand from the upper part to the lowest, and there shalt finde then, the Composition of this Table. Therein they are all comprehended, saving certayn letters, which are not to be put in here: By reason that the Kings and Princes do spring from God, and not God from the Kings and Princes. Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member.

12
7

Note of these Kings and Princes

Rownd abowt the sides [of this square] is every letter of the 14 names, of the 7 Kings and Princes.

The dignitie of the Table of Practise.

Hereafter shall you perceyve that the Glorie of this Table surmownteth the glorie of the Sonne.

All things els appertayning ~~to it~~ unto it, are allready prescribed by your former instruction.

He alludeth to our talke ~~of Talk~~ had of Transposition of letters

I have no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.

Note danger of violating precepts of doctrine

To morrow. I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	ſ	e	g	o	b	o
s	e	f	a	f	e	ſ	e	ſ	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	ſ	ſ	o	p	s	a	n
s	e	g	r	o	r	n	e	~~r~~ s	~~r~~ p	a	n
s	e	g	l	a	r	a	z	a	m	u	ſ

forte.
s p

Aprilis 29. Monday, a meridie

△ As EK and I wer talking of my ~~boke~~ boke Soyga, or Aldaraia: and I at length sayd that (as far, as I did remember) Zadzaczadlin, was Adam by the Alphabet therof, suddenly appeared the spirituall Creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd

ADAM

Ben, à primo

△ Qui primus est et novissimus, Alpha et omega, misereatur nri. Amen.

IL — Glorie be to the, which art one, and comprehending all. Merveylous is thy wisdome, in those, of whome, thow wilt be comprehended.

A short prayer, but appliable to my purpose

Every prayse, with us, is a prayer.

Apparayle changed.

△ He taketh of, his pyed coat, and threw it up on the corner of my desk: and then he semed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three brayds.

IL — Well I will give you my lesson, and so byd you farewell.
First I am to perswade you to put away wandering myndes.
Secondly, for your instruction, in those necessarie occasions, thus it is:

An ænigmaticall lesson

The owtsides or Skyn must be the Centre. There, is one fowndation.
The Flesh must be the owtside.
The Centre it self must be dissevered into 4 æquall partes.
There is your lesson

△ We understand not, this dark lesson

IL — The hart must be the fowrth part of the body; and yet the body perfect and sownd. The skynne must occupy the place of the hart and yet without deformitie.
God is the begynning of all things: The farthest parte of all things is in the hands of God.

Note

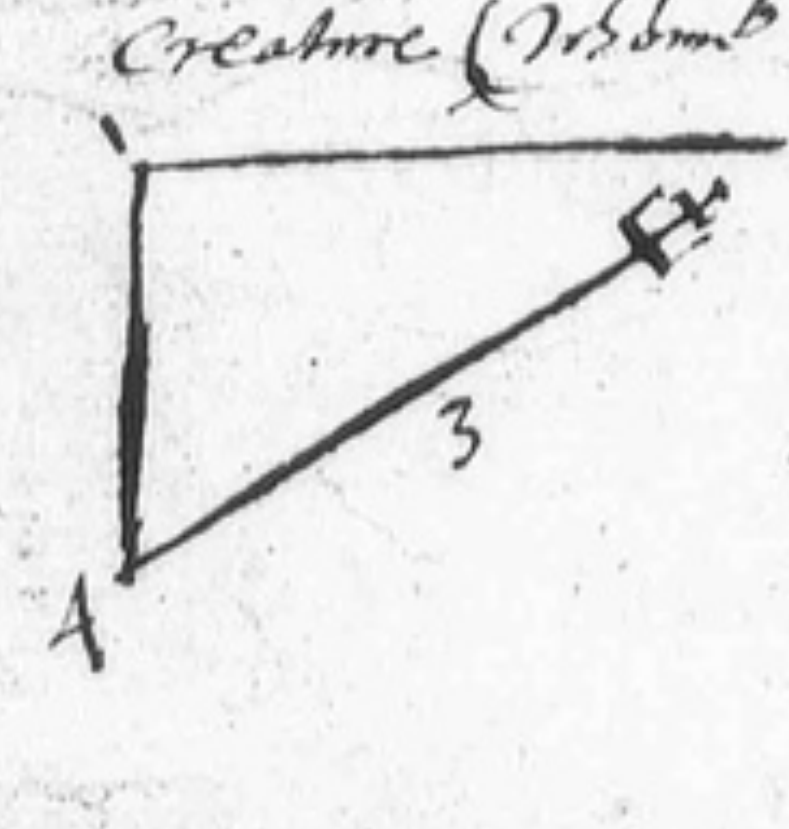
The like shalbe fownd amongst the member of his One most holy name.
The Erth is a fowndation to every thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied.
God is the begynning of all things, but not after one sorte, nor to every one alike.
But it is three manner of works, with his name:

three manner of works with God his Name

The One, in respect of Dignification:
The Second, in respect of Conciliation:
The Third, in respect of an ende and determined Operation.
Now syr, to what ende, wold you use your Character?

△ At our two first dealings to gether, it was answered by a spirituall Creature (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem corporis omni loco, tempore et occasione, et in pectore gestandum.

Vide inscriptionem suo loco, a° 1582 Martij die 10. p. 6



IL — But how do I teache?
The Character is an Instrument, applicable onely to Dignification.
But there is no Dignification syr, but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4.
The Centre whereof shall be equall to the greatest.

△ We understand not. IL — Hereby you may gather

(172) Note here of the 7 Tables of Creation, which yow
appropriat to the 7 Kings and Princes.

The Nature of all Characters.

not onely, to what ende, the blessed Character (wherewith thow shalt be dignified) is prepared; but allso the nature of all other Characters.

To the second — Δ Conciliation you meane.

Il — The Table is an Instrument of Conciliation

Instruments of Conciliation

NOTE

Order

And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to every King and Prince according to theyr order.

Now to the last: Δ As concerning the ende and determined Operation

Il — It onely consisteth in the mercy of God, and the Characters of these bokes. For, Behold, As there is nothing that commeth or springeth from God, but it is as God, and hath secret Majesticall, and inexplicable Operation in it: So every letter here bringeth forth the Names of God: But, (in dede), they are but one Name; But according to the Locall and former being, to do comprehend the universall generation corruptible and incorruptible of every thing. It followeth, then, it must nedes comprehend the ende of all things

this boke of 48 Tables

Note of the Names of God.

Generatio { corrupt / incorr.

Thy mercy, hitherto.

The Character allso was a false tradition.

The Character is false and divelish

He that dwelleth in the, hath told the, so, long ago

The former Divel, did not onely insinuat him self, but these things

Δ I do merveyle, that we had no warning hereof ere now; and that I was often tymes called on, to prepare those things (Character and Table) and yet they were false

Note

Il — Yf it shold have byn yon abowt to be made, it shold not have byn suffred to ~~passe or~~ passe under the forme of wyckednes.

The truth is to be gathered upon the first Demonstration (my demonstration and* yours are not all one: you will not be offended with me, Syr.)

* Lapide, mathematicas modis demonstrationis denotat.

I gave the a certayn principle, which in it self is a sufficient demonstration: I told the, the placing of the Centre, the forme of it, with a Lineamentall placing and ordring of that which thow lookest* for Δ But truly I understand not.

* he meaneth my propre Character truely made

Il — I teache. Take cleane paper.
It must be made 4 inches square

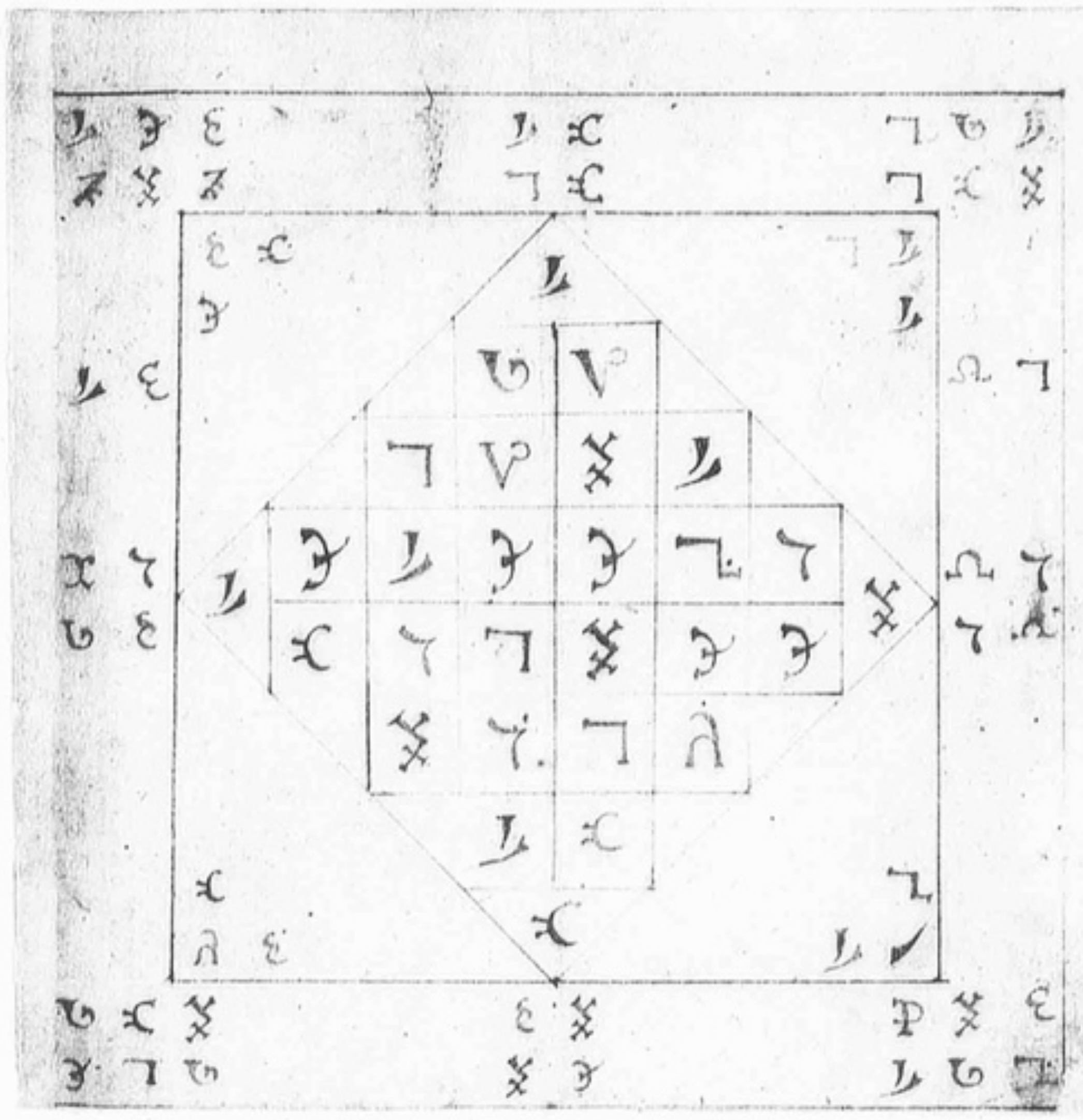
Pray. Δ We prayed.

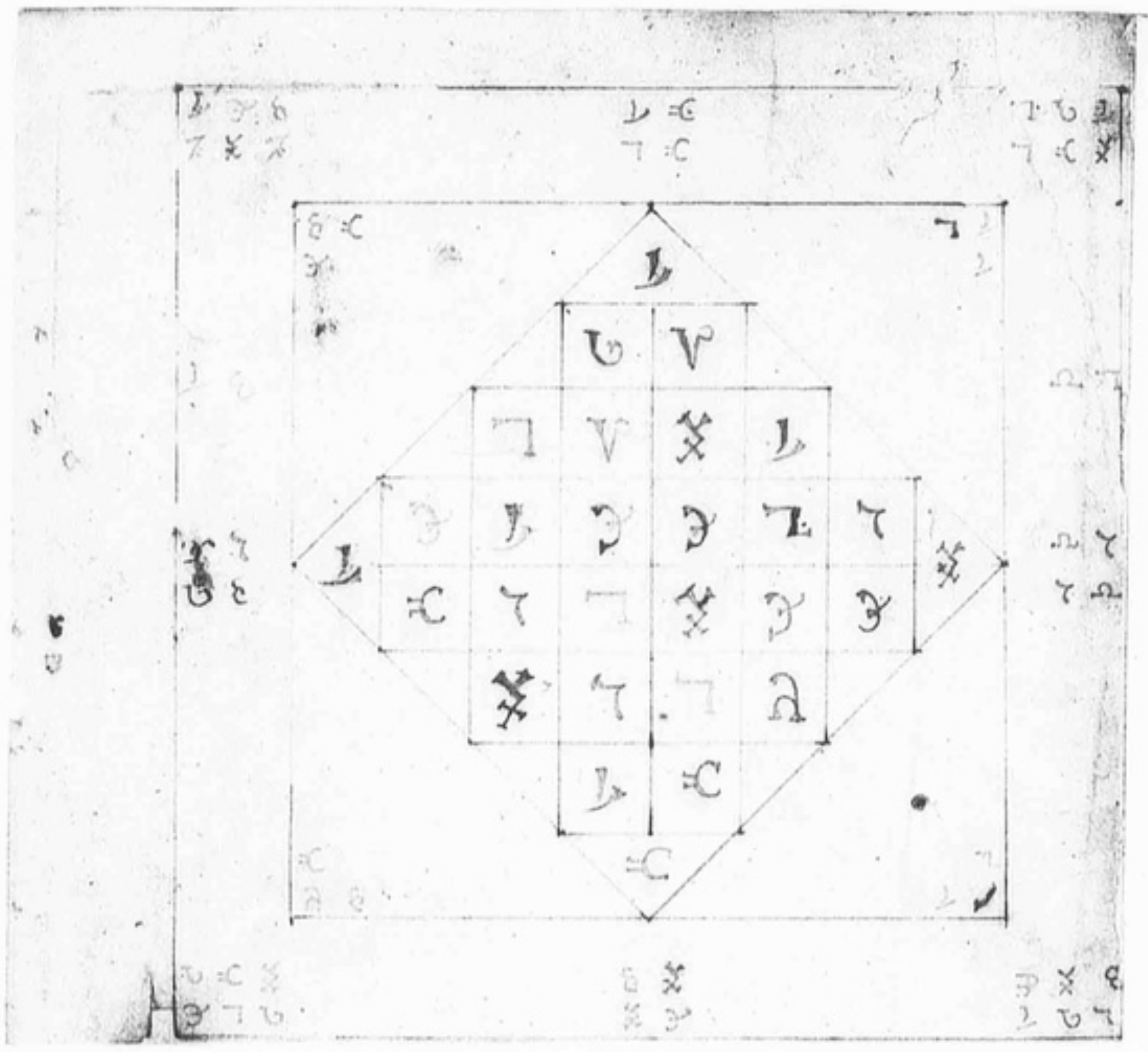
Il — These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre Characters:

Note. this to be put in propre Characters.

Write: Never since the begynning of the world was this secret delivered, nor this holy mysterie set open, before the weaklings of this world.

Write in the uppermost prik O,
and b on the right hand, and g on the left co
The two extreme priks; one on the right hand, a and the
other



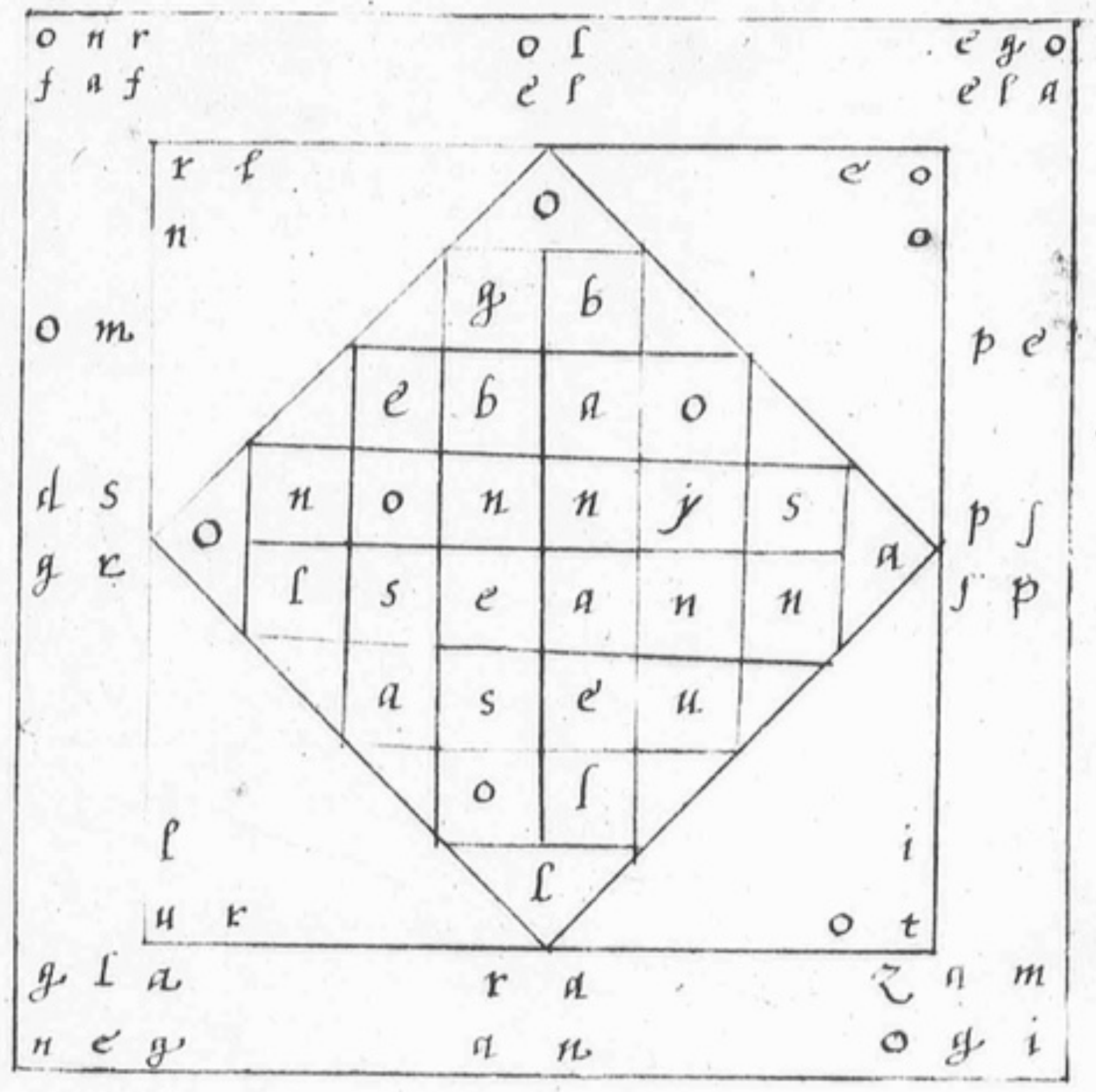


other, on the left o co

There is the Whole

Δ We prayed (unbidden) in respect of the mysterie revealed.

E K, was skarse able to abide or endure the voyce of the spirituall Creature, when he spake of these things now: ~~at~~ the sound was so forable to his hed, that it made it ake vehemently



IL — Set down the kings, and their Princes in a table, as thow knowest them: with their letters bakward: excepting their Bees, from the right hand, to the left. Let Bobogel be first, and Bornogo, is his prince.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	l	l	o	p	ſ	a	n
s	e	g	r	o	r	n	e	ſ	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	y	a	n	o	g	i	l	a

Δ
Note here, the three diverse manners how the Letters are compacted
The middle is called
.1. the Hart or centre
those about, enclosing ye hart, are
.2. called the flesh,
and two outside pillers (of two letters in a rowe) is the
.3. cald the Skyn.

IL — Here, is the Skyn turned into the Centre : and the Centre turned into 4 partes of the body

Δ I see now allso, how, the flesh, is become the Outside: o g e l o r n o

IL. I have done tyll sone.

Δ Deo nro Omnipotenti perennis laus sit et immensa gloria. Amen

NOTE (174)

Δ After that these things were finished, and E K rose up from my table and went to the west windowe, to reade a letter which was even then brought him from his wife: which being done, he toke a little prayer boke* (in english meter made by one William Hunnis which mr Adrian Gilbert had ~~left~~ here: and it lay on the table by us all the while of this last action) and with this boke he went into his bed chamber, intending to pray in it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende: and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (noted by the hart or center, skyn and flesh) before this present howre, he became astonied and in great wrath; and behold, suddenly One appeared to him and sayd, Lo, this is as good as that other. meaning that, which we had receyved, and I had before sett down on the former page. With this in wrath cam E K to me, as I was writing down fayre this last Action, and sayd, I have strange matter to impart unto you. Then sayd I, What is that? and at the first (being yet tossed in his mynde with this great iniurie of the subtile supplanter of man, ~~and~~ ambitiously intending him self, to rob god of his glory) he sayd, you shall know. And at length shewed me this little paper here, by, being the one of the white leaves in the ende of the foresayd little prayer boke. And I beholding it, found it to be ment to be the counterfeit of ours; but, with all, imperfect diverse wayes, after the order of our method: though the words, out of which it had sprong had bin good, and sufficient: and then we laughed at, and derided the wicked enemy, for his envy, his ass headed folish ambition, and in dede mere blundering to do any thing well. To conclude, we found, that with an incredible spede this Divilish figure was written down by some wicked spirit, to bring our perfect doings in doubt with us: thereby either to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the worthynes and goodnes of the same things receyved, and so either to leave of, or with faynthearted wavering to proceede. But I contrary to such inconveniency (was ~~being~~) armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyve wisdome from him) to be so unjustly dealt with all or unkindely or unfatherly used at his hands &c. And entended after supper to make my earnest complaynt to the divine Maiestie against this wicked intrusion and temptation of the illuding devill. And so we went to supper.

The Title of the boke was Seven Sobs of a sorrowfull soule for Synne.

1583. Aprilis 29. Monday. after supper. hora 8a.

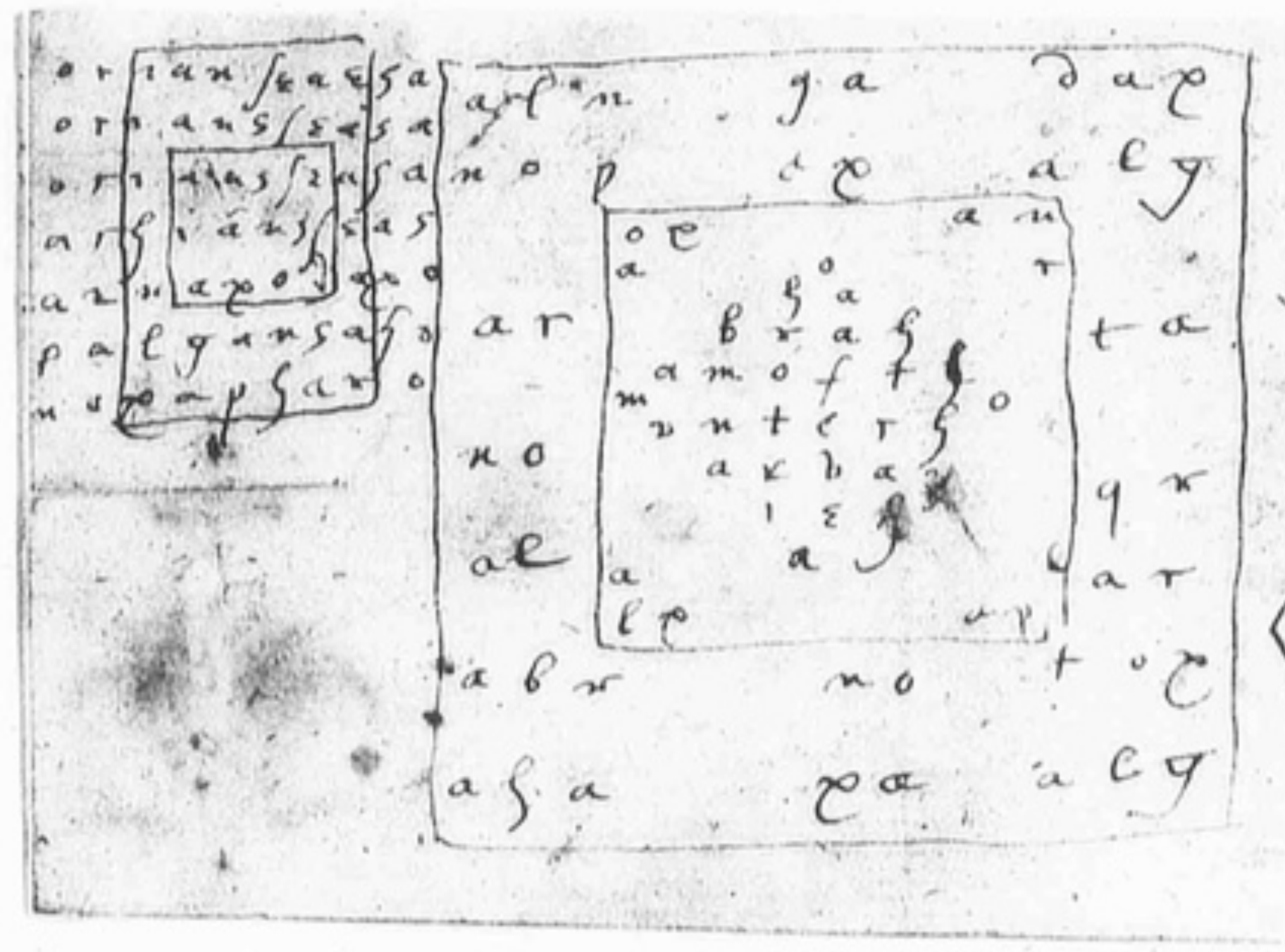
Δ I went into my oratorie, and made a fervent prayer against the spirituall enemy: specially meaning the wicked one who had so suddenly so subtilly and so lively counterfeted the hand and letters of E K: as is here before declared, and by the thing it self may appere here. Likewise E K (on his knees at the greene chayre standing before my chymney) did pray. after which prayers ended, I yea, rather, before they were ended, on my behalf, E K espyed a spirituall creature come to my table: whome he toke to be L. and so, as I asked, sayd He is here. And thereuppon I cam to my desk, to write as occasion should serve: ~~and [illegible]~~. And before I began to do any thing I rehersed part of my intent, uttred to god by prayer and half turned my speche to L. him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words ——— I give place to my better.

Δ prayed

E K prayed

E K. There cometh to me Uriel to be come, and IL to be gone away.

Δ Then began that welcome creature to say thus



99

Δ
Belmagel his counterfeting of our instruction receyved from god, and to E K his hand, as likely as could be

95x

to ioy thy.

Vriel

Most abundant and plentifull are the great mercies of God unto them
which truely and unfaynedly feare, honor and beleue him
The Lord hath hard thy prayers, and I am VRIEL, and I haue
browght the peace of God, which shall from henceforth visit you

If I had not made this action perfect (sayeth the Lord) and wrowght some
perfection in you, to the ende you might performe: yea, if I had not had
mercie (sayeth the Lord) over the infinite number and multitude of
sowles, which are yet to put on the vilenes and corruption of the flesh,
Or if it wer not time to loke down, and behold the sorrow of my
temple, Yet wold I, for my promiss sake, and the establishing
of my Kingdom, verifie my mercy uppon the sonns of men:
Whereunto I haue chosen three of you, as the mowthes and
Instruments of my determined purpose. Therfore (sayeth the
Lorde) Be of stowte and courragious mynde in me, for me,
and for my truth sake: And Fear not the assalts of temptation
For I haue sayd, I am with you. But as mercy is necessary
for those that repent, and faithfully forsake theyr offenses, So is
Temptation requisite and must ordinarilie follow those, whome it
pleaseth him to illuminate with the beams of triumphant Sanctification
Yf temptation wer not, how shold the sonnes of men (sayeth the Lord)
know me to be mercifull? But I am honored in hell, and worshipped with
the blasphemies: Pugna erit, vobis autem victoria: yet, albeit, (thus
sayeth my message) I will defend you from the cruelltie of ~~these~~ dayes to come
and will make you perfect: that perfectly you may begynne in the works
of my perfection. But, what? and dost thow (sathan) think to
triumph? Behold (sayeth the God of Justice) I will banish thy servants
from this place and region; and will set stumbling bloks before the feete
of thy ministers: Therfore, be it unto thee, as thow hast desired: And
be it to this people, and holie place, (as it is the will of God; which I
do pronownce) light without darkness, Truth without falshode,
rightuousnes without the works of wickednes. I haue pronownced it,
and it is done.

Note, sowles created before the bodies are begotten.

Three elected.

Fortitudo in deo et propter Deum.

Temptation necessarie

A perfect be-gynning

Sententia contra istum Malignum spiritum qui nobis imponere voluit.

* He spake to E.K.

But thow, o *yongling (but, old synner,) why dost thow suffer thy
blyndeness thus to encrease: or why dost thow not yeld thy lymmes to
the service and fullfilling of an æternall verity:
Pluck up thy hart: Let it not be hardened. Follow the waye
that leadeth to the knowledge of the ende; the open sight of god his word
verified, for his kingdoms sake.
You began in Tables, and that of small accident: But be faithfull. for
you shalbe written within Tables of perfect and everlasting remem-
brance. Considering the truth, which is the message of him which is
the fowntayne and life of the true, perfect and most glorious life to come,
Follow, Loue, and diligently contemplate the mysteries therein.
He that hath done this evill, hath not onely synned against thee, but against
God, and against his truth. Judgment is not of me, and therefore
I cannot

I can not pronounce it: But what his judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, which hath followed thy sowle from the begynning; yea seking his destruction. Who can better counterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of many fingers, so much as he [that] hath byn a deceiver? My sayings are no accusations: neyther is it my propertie to be defyled with such profession. But I counsayle you generally; and aduertise you ~~[illegible]~~ through the grace and by the Spirit of unspeakable mercy. This night, yf your prayers had not byn, yea, if they had not perced into the seat of him which sitteth above: Thow, yea (I say) thow hadst byn carryed, and taken awaye, this night, into a wildernesse, so far distant hence Northward, that thy destruction had followed. Therfore lay away thy works of youth; and fly from fleshly vanities: Yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you. I say, be strong: Be Humble with obedience: For, All the things, that have byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish. Finally, God hath blessed you, and will kepe you from temptation and will be mercifull unto you: and perfect you, for the dignitie of your profession sake: Which, world without ende, for ever and ever, with us and all creatures, and in the light of his own countenance, be honored.

Amen Amen Amen.

△ Hereuppon I made most humble prayer with harty thankes to our God; for his help, cumfort, and Judgment against our enemie, in this case (so greatly concerning his glorie). And at my standing up I understode that Uriel was out of sight to EK. yet I held on my purpose to thank him, and to prayse God for Uriel that his so faythfull ~~and fruitfull~~ ministerie unto his divine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti, sit omnis laus, honor, et gratiarum actio, nunc et in perpetuum.

Amen

Angelus malus proprius quis EK

△ Deuels are accusers properly.

EK had byn caryed away in the wrath of God if fervent prayer had not byn; as may appere in the begynning of this nights Action.

The boke of this Prophesie shall contynue

△ & a malo Temptationis

△ Professio mea est Philosophia Vera. Vide Libro primo.

1583 Maij 5. Sonday. a meridie hor. 4. ab circiter.

△ Forasmuch as, on fryday last, while my frende EK was about writing of the Tables he was told that the same shold be finished on monday next: and that on sonday before (that is to wit, this present sonday) at after none all doutes shold be ~~and~~ answered; after, the after none had so far passed, as tyll somwhat past 4 of the clok: Then, we fell to prayer, and after a quarter of an howres invocation to God, and prayers made, EK sayd, Here is one. Whome (~~[illegible]~~) we take to be Uriel: of the way, in which I had layd 20 questions or articles of doutes in writing uppon my desk, open, redy for me to rede (uppon occasion) to our spirituall instructer; He, thus began his speche, after I had used a few wordes begynning with this sentence: Beati pedes evangelizantium pacem &c.

Uriel — The very hyght and true wisdome (which is the somme of my message and will of him that sent me) make you perfect, and establish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyve so abundant mercies. Amen.

△ Amen, per te Jesu Christe. Amen.

Ur — This boke, and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reverent and holy: that I wonder (I speak in your sense) why it is delivered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, above the capacitie of man: This boke (I say) shall, to morrow, be finished: One thing excepted: which is the use thereof. Unto the which the Lord hath appointed a day. But (bycause I will speak to you after the manner of men) See that all things be in a redynes agaynst the first day of August next. Humble your selves nine dayes before: Yea, Unrip (I say) the cankers of your infected sowles that you may be apt and meet to understand the secrets, that shalbe delivered. For why? The Lord hath sent his angels allready to visit the earth, and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fullfilled. Dowt not, for, we are good Angells.

The second of the greatest prophesie is this (O ye mortall men): For the first was of him self, that He shold come: And this is from him ~~self~~: in respect of that he will come. Neyther are you to speak the wordes of this Testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promises, nor the savegarde of his chosen, for the greatnes of his glory.

This Holy boke

The boke to be finished to morrow

The day appointed for the use of this boke Augusti. 1.

Our nine dayes contrition preparative

Angels sent to visit the heape of sinnes in the world, according &c.

Good Angels.

The second of the greatest prophesie, is this:

Our Testimony of this Prophesie, all the world over, to be by us published.

Our bodies to be made Strong

Therfore (I say) prepare your bodies: that they may be strong enough for armors of great profe. Of your selfs, you cannot: But desire and it shall be given unto you. For Lo, is even that wicked Childe growen up ~~into~~ unto perfection: and the fier tungs redy to open his Jaws.

Antichrist is allmost ready for his practises

Wo therfore shalbe to the Nations of the earth: And Wo Wo innumerable to those that say, We yelde:

Wickednes (O Lorde) is crept up, and hath filled the dores of thy holy Sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat.

40 dayes more for the tables writing in their own Characters

In 40 dayes more, must this boke be perfyted in his own marks: to the intent that you allso may be perfyted in the Workmanship of him, which hath sealed it.

The frute of this boke

Oute of this, shall be restored the holy bokes, which have perished even from the beginning, and from the first that lived. And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes: which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a while, THEN COMMETH THE ENDE.

spread

The backside of my Character.

Thy Character must have the names of the five Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle. In the myddst whereof, must the stone be,

The use of the stone which a good Angel brought to me the last yere: Remember it is half an inche thik

Which was allso brought: Wherein, thow shalt, at all times behold (privately to thy self) the State of gods people through the Whole ~~world~~ earth.

The 4 hollow fete of the Table

The fowre fete of the Table must have 4 hollow things of Swete Wood, whereuppon, they may stand: Within the hollownes whereof, thy seales may be kept unperished.

The use of the Table of practise, is onely for one Monthe.

One monthe is all, for the use thereof.

* Vide sup. A° 1582 Maij 4

Thus, sayeth the Lord, when I brought you up in likenes of birds, encreasing you, and suffring you to *touche the Skyes, ~~and call the Sterrs to testimonie thereof~~ I opened unto you the ende of your reioysing: For, this Doctrine shall touche the Skyes, and call the Sterrs to testimonie therof: And your fotesteps shall viset (allmost) [all] the partes of the ~~world~~ whole World.

Great Longe iornayes to be taken of us two

The Cullor of the silk for the Table

The Sylk, must be of diverse cullors, the most changeable that can be gotten. For, who, is hable to behold the glory of the seat of God.

All

---

he t of ugust ext.

All these things must be used, as that day.

All errors and dowtes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ. As concerning Mals Lon Mals, what is the worke to be placed in the middle of my practising Table::

Ur. Write $\left.\begin{array}{ccc} o & o & e \\ l & v & l \\ r & l & u \\ o & i & t \end{array}\right|$ rather than $\left\{\begin{array}{ccc} t & i & o \\ u & l & r \\ l & v & l \\ e & o & o \end{array}\right]$

Δ So they seame to have bin meant in the figure of the Table of practise before described.

Δ from whense, are these taken?

Ur. They ought to be gathered of those names, which are first gathered by the, ~~by~~ by ordre: (In the myddst of them) ~~the~~ the Kings and Princes being placed, as thow (of thy intention) ~~but~~ diddest gather them: Not putting their own princes, next to the Kings: but as they follow in Tabula, collecta by the: as thus

The Princes were not put next to theire Kings.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	y	e	n	o	l

Note.

4 diverse wayes.

Δ Wherfore is the Table of Kings, and Princes set down in so diverse manners? as, one, to have
1: Bobogel and Bornogo in the first place: an other to have
2: Baligon and Bagenol (his prince) in the first place: and here thirdly
3: Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, & served of, and his prince and ministers: but very secretly:

4: Ur. Blumaza, is the first, in respect (And so all the rest, are the first in respect) of theyr own being. That Secret is not to be delivered but by the distinction of the boke Notwithstanding, thow hast truely considered of it allready.

A Secret of preeminence due to the Kings &c: as in Astrology I use to make every planet a base or a grownd in his propre signification & so every [illegible] of 12 for in respect of his propre and essentiall signification.

Δ I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur. They shall be delivered to morrow.

Δ Whether is the King his name Bnaspen, or Bnapsen?

Ur. Bnapsen.

p. 35

Δ The Character or Lamine, for me was noted (Novemb. 17. A° 1582) that it shold conteyne some token of my name: and now, in this (accounted the true Character of Dignification) I perceyve no peculier mark, or letters of my name.

The Symbolum of my name, in my Character, here and where

Ur. The forme in every Corner, considereth thy name. Δ you meane there to be a certayn shaddow of Delta. Ur. Well.

Δ Because many things do seme to be taken from under the Table, as out of a store howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

Ur. These things that were delivered by Him, under an Imagined Table, were

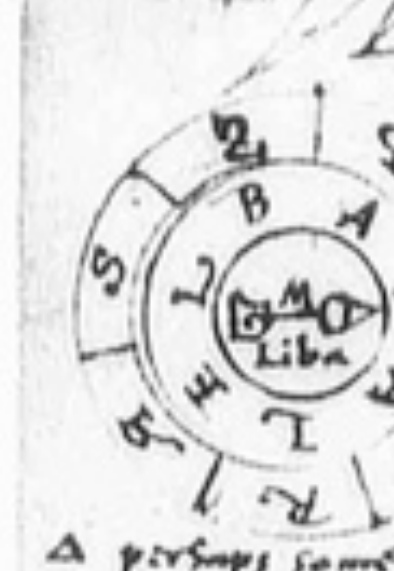
the

The members of God his secret Providence.

The members of God his ~~providence~~ secret Providence, distributed unto his Kings as the Principals of theyr Offices. But under thy Table is nothing to be set.

Δ What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we have receyved no instruction: and moreover of these letters, some are adversed som converted, &c.

Ur — The letters turned bak to bak, (being ~~the~~ Capitall letters,) are equally to be divided according to theyr numbers, with a Circle cumpassing the name and Character of the King under which they are placed.



Δ perhaps somewhat like this &c.

The other letters, whose greatest number doth not exceede 7, are certayn By-notes of wicked and evill powres; which cannot, any way, but by the [illegible] of truth be decyphred from the good. Whereof Notice shall be given at large, by the boke.

The man in the myddst of the globe or circle

He that standeth in the myddst of the globe, signifieth Nature, Whereuppon, in the first point, is the Use and practise of this work. that is to say, as concerning the first part. For it is sayde before, The Boke conteyneth three kinde of knowledges

Three kinde of knowledges in this boke.

3. 1 The knowledge of GOD, truely
2. 2 The number, and doing of his Angels, perfectly
1. 3 The begynning and ending of Nature, Substantially.

And this hath answered a great dowte.

Δ What is the use of the 7 Tables Lammyns, like armes,) and from what grownde are they framed or derived.?

The 7 ensignes of creation

Uriel — They are the ensignes of the Creation; wherewithall they were Created by God knowen onely by theyr acquayntance, and the manner of theyr doings.

Δ Are they to be made in any metall.

At the tyme of theyr call.

Ur — They are to be made in ~~pure tynne~~ purified tynne: And to be used at the tyme of theyr Call

Δ Are the letters there to be altered into the holy ~~Et~~ Alphabet letters or Characters?

Letters to be altred.

Ur — Into theyr proper Characters. Δ May I not use them as they are, unaltered? Ur —

Δ How to be used; hanged or layd.

Ur — To be layd before thee uppon the Table. Or thow mayst place them, if thow wilt, continually at the 7 angles of the Holy Seale: Laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted, On the Table.

The 7 ensignes to be paynted on the Table.

Δ What is the ~~use~~ foundation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses have they, then yet hath byn spoken of: And what is the reason of theyr consequencie, or following each other, seing in our practise we call them out by a peculier order.

Ur — Thow hast nothing there, but what hath byn sufficiently spoken of.

Sup

Δ If 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one rowe?

Ur — How canst thow distinguish any thing with god?

Δ, Lord I know not.

Ur — Yet, by the boke it shall be perfitly knowen: but by skyll above nature.

Δ Have

---

dayes and theyr

Δ Have I rightly applyed the dayes to the Kings?

Ur — ~~The~~ dayes are rightly applyed to the Kings.

Befafes

Δ How is this phrase: the fifth of the seventh understode, which Befafes speaketh of him self?

Ur — He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, allthough not consequently in the Order of Operation —

Δ It was promised that we shold be instructed, when the Day (in this practise) is to be accownted to begynne.

Ur — It is not to be enquired, which is sufficiently tawght, it is a thing most easy, and perfectly delivered.

A.G.

Δ Adrian Gilbert how far, or in what points is he to be made privie of our practise? Seing it was sayd, That none shall enter into the knowledge of these mysteries with me, but onely this worker. Truely the man is very comfortable to our societie.

Ur — He may be made privie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driven.

The last Ternarie.

Δ The phrase of the last Ternarie, which, Babylon (otherwise nimmed Carmara, or Marmara) used, I understand not.

Ur — He is the ende of the three last corruptible times: whereof, this is the last.

Three times

Δ The one, at Noes flud ended, the second at Christ his first comming and this is the third

Ur — It is so.

Vide supra pagina praecedente.

Δ The Characters and words annexed to the Kings names in the utter circumference of the great Circle or Globe: How are they to be used?

The 7 Characters of the 7 Kings in the former page of Bobel et Liba &c

Ur — They are to be paynted uppon swete wood: and so to be held in thy hand, as thow shalt have cause to use them.

Δ For the bringing of the erthes hither from the places of hidden threasor, What is your order and direction?

Ur — After you have eaten, it shall be told you.

Δ We prayed, and so went to supper.

1583 The same Sunday. ~~M~~ May 5. after supper hora 8 1/2

Δ After diverse our eiaculations and pangs of prayer and thanks unto god, this was sayd.

Ur — Be it thus unto you [He prayeth in his own language.]

Expedition

After this holy boke is finished, then is it necessarie with expedition that the foresayd commandement, as concerning the fetching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus

My Angel shall be amongst you, and shall direct his iornay: and will bring his feete, even into the place and places: where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not decoyve him. Notwithstanding what I will have done with it

How the Tresor is to be used

or how it shall be bestowed, is yet to be enquired of.
Secret are the determinations, and unsearchable purposes, wherewith the most mighty dealeth with worldlings; and loketh into the use and necessarie application of worldly things. Many temptations shall assayle him in following this commandement. But it is sayd, I will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow have my doute herein it shall be satisfyed

Δ What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the skroll: and then with the erth of those ten places, the rest of the skroll, the boke therewith found, and the red consolid thing in the hollow stone, to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you have him order his iornay?

The skroll. The Boke. The red powder.

Vr. As thow wilt herein, so shall it be brought to pas.

Δ As concerning the victorious Capitayn ~~Alaski~~ The Lord Albert Laski the Polake, who so much desyreth my acquayntance, and conference, how shall I use my self, to his best liking, my Contries honor, and my own good credit?

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583. Maij initio

Vr — Remember, it is sayde, that the Princes of the earth shall not discredit, much lesse work thy confusion. He that dwelleth in the, is above worldes: and shall give the sufficient discretion worldly, in worldly occasions. For, where the blessings of God are, every thing is perfyted.

My good Angel.

Δ As concerning the Chamber for Practise appointed by me, and the half pace whereon the Table standeth, how is allowed of?

Vr — The place can not sanctifie the Action, but the Action the place. But I answer thee, after the manner of men. It is sufficient.

Hereby, may many other answers be considered

Δ The 4 hollow feete for comprehending the 4 lesser seales, how great ought they to be?

Vr. According to the feete, of the nearest proportion. And so, as the heith of the Table, be as it, now, is.

EK. He semeth now to sit in the ayre: but I perceyve no chayre be under him.

Δ Are all these things of this dayes Action to be Noted with your name, as Vriel?

VRIEL I am VRIEL, which allwayes will answer untill this Action be finished. I teache. Be mercifull, thankfull, and mery in him, and for him, for whose name you shall susteyne muche bodyly sadnes: More then my message, I may not. And it is done.

Multa nobis perpetienda propter Deum nostrum Omnipotentem

Δ As

Δ As concerning the vision which yester night was presented unto, or to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the cutting of the hed of a woman, by a tall blak man, What are we to imagin thereof?

104

Vr — The One, did signifie the provision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The Other, the death of the Quene of Scotts: It is not long unto it.

Note the quene of Scotts to be beheaded. Which was A° 1587 at Fodringam Castell. And allso the same yere a great preparation of shipps against England by the King of Spayn the Pope and other Princes called Catholik.

The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for ever.

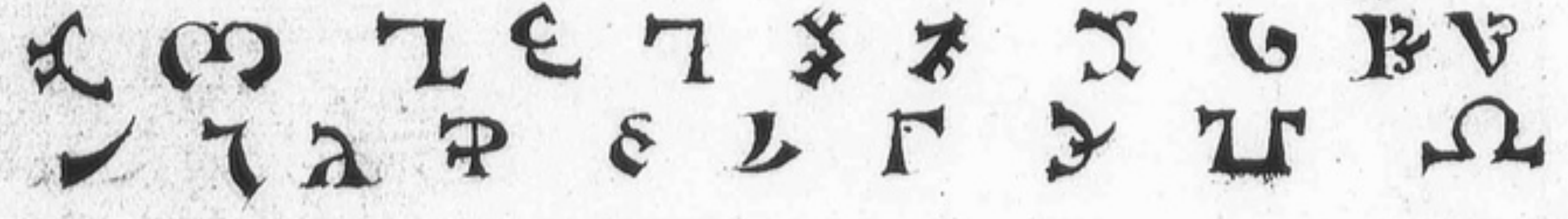
Δ Amen.

EK. At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

Δ Gloria sit sempiterna Deo nostro
Omnipotenti et Æterno.
Amen

May 6: Monday, I went to London: and EK remayned ~~writing the Tables~~ attending the accomplishing of the promise, for the tables ending and for the perfect forme of the holy letters wayting: which two points when I cam home that after none, I found done. But it is to be Noted, that, when EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disapearing there remayned only the shape of the letter in blak. after this manner and in this quantitie and proportion.

Note



May 8. Wensday: After dynner hora circiter 4

the Bishop — Δ Being desyrous to finde all thinges on my part to be performed, and to seke the Company of EK going for the Bishop (before spoken of) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and vncertayn of those dayes when they shold begynne. and allso for that I wold do all thinges (gladly) by warranty of counsayle of our Instructer, I was

The boke — desyrous to know whether the boke were to be written in paper or parchement: in what cullor the lynes were to be ruled, grene or blew &c. and of dyuerse other doutes, necessary to be dissolued, I was carefull to haue had some aduertisement. After long prayers of vs both, nothing was either seen nor herd. Then it cam in my hed to set furth the Stone.

Note the Stone. — EK. sayd, that assone as he loked into the stone, he saw there the Table, Chayre and three, com into the stone. Vriel sat down in the chayre: the other two, inclined theyr body to him reuerently: and then stode by; one on the one side of the chayre; the other, on the other side.

The shepe vnder the table. — The sydes of the Table cloth were turned vp, and a thing like an yong shepe, bigger then a lamb, appered vnder the table. Then they two did knele before Vriel and sayd

Verus et Sanctus et sempiternus.

Δ Then they rose agayn. and they semed to haue talk, or conference together. and thereuppon Vriel sayd

Vr — Be it so, bycause powre is given vnto him.

A Temptation permitted by God — EK. The Table, Chayre and all the ~~[illegible]~~ three do disapere: and thereuppon immediately appered in the stone a fayr Pallace: and out of the pallace cam a tall wellfauored man, very richely apparayled with a brave hat and a fether on his hed: and after him folowed a great number, all like courtiers. and this brave man sayd

Man — How pitifull a thing is it, when the wise are deluded.

Δ — I smell the smoke; procede Syr, in your purpose.

Man — I come hither, for the desyre I haue to do the good.

Δ — Come you, or are you sent. Tell the truthe I charge the, in the name and by the powre of the æternall Trinitie.

Δ Note: After I perceyued evidently that it was a wicked tempter, who had powre permitted him at this instant, I began with some zeale and earnestnes to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length threaten to destroy me, my wife and children &c.

Δ Thereuppon made my ernest prayers to god agaynst this spirituall enemy: but he in the myddle of my prayers, sayed thus.

Man — As truely as the Lord liueth, all that is done, is lies

Δ That, thy sentence, will I record agaynst the; to be layde to thy charge at the dredfull day.

Δ After this great turmoyle past, was this voyce (folowing) hard of EK.

A voyce — Pereant tenebræ, cum Principe Tenebrarum

Δ All went suddenly out of sight, Prince and pallace and all
And the Chayre and Table and Vriel appeared agayne

Vr —

5

Vr: — Arme your selues; for, great shall be the temptations folowing.
Temptations & hinderances — you shall be hindred, in all, that may be.

Δ — Nothing can hinder god his determined purposes.

Vr: — Man may hinder his owne saluation ~~104~~

Fullfill those things that are commanded.

The forme of the boke committed to my discretion — Forme, and write the boke after thyne own Iudgment. 105

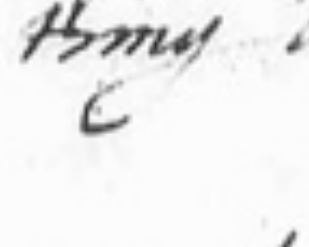
God his determination is cast; Therfore putto your hands
More then hath byn sayd, and more plainely, cannot be vttred.
His works are true, for, and to the ende.

Δ Forasmuch as expedition is to be made for the erthes fatching, and divers other things: and we haue made assay to get an horse: But we could get none as we wold: And without somme better provision of mony then we haue, we cannot redress the case. Therfore, if it might pleas god, that of the ten places Noted, we might haue but the possession of the smallest of them, deliuered here, vnto vs, at this present, it might greatly pleasure vs.

Vr — Will these worldlings hold on in theyr iniquitie?

EK They pulle the leggs of the table away, and seme to carry all away in a bundell like a clowde. and so disapered vtterly.

Δ Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ After long prayer, appeared in the stone a thing like a Tunge all on fyre thus hanging downward 
and from it cam this voyce

Tung — Thow hast deliuered thy self into the desires of thy hart, and hast done that which is not Condemned.
Thow hast spoken iniquitie, and therfore dothe the veritie of Gods doings by vs, decay, in your wickedness.

Δ I dowt of the veritie of that tung.

Tung — Man (o God) beleueth him self in his own Imagination.
Therfore wipe our sinnes from the face of the erth
And Iustifie our doings, where we lawde and prayse the.

Δ I became now abashed of my former speche, and perceyued my Error: axed forgiuenes bitterly at the Lord his hand. and at length it was ~~an~~ sayde

Tung — Do that, which is commanded, the Lord is just.

Δ O Lord, forgiue me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall vtterly perish; vnleast thy mercy be our safegard, destruction is our desert.

Tung — It is forgiuen: but it shall be punished.

EK The Tung mounted vp toward heven, and he saw it in the ayre out and above the stone. above a hand bredth, mounting vpward

Δ — Thy Name be praysed, in æternitie, O God
Amen

Δ Hereuppon

[106.]

Δ. Hereuppon, I was in an exceding great hevines, and sorrow of mynde, and sundry tymes, bewayled my case to God: and promised a greater care hence-forward, of governing my tung: and consenting to no unlawfull or inconvenient desire of my hart: yea, to forbeare to accompany with my own wife, carnally; otherwise then by heavenly leave and permission; or uppon my protestation making in the harding of the contrary, that unles the Lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help, and notwithstanding be entrapped, that then, such trespace shall not be imputed unto me, as gladly, or greedily or willingly committed of me. &c.

May 9. Holy Thursday in the morning.

Δ Being desyrous (before E.K. his going down into the Contrey) to have som comfort and token of free forgivenes at Gods hands I brought furth the stone. Then I went into my Oratorie first requesting the Almighty God to respect the harty sorrowfull paynes which I had endured for my offenses; in to regard the desyres and intent of my better hede taking henceforward: &c. And prayed the 22 Psalm. in the conclusion of the prayer.

E.K. — One, all in white, appeareth in the stone, who sayde

a forte Amaël — It is written: It is written: yea, it is written:
Even as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (O Lord) great and unspeakable to the Long offences and Sinnes of thy Servant. For, it is written, The Light of thy eyes have beheld those that feare thee: and those that trust in thy mercy, shall not be confounded.
Be it, what it was: And be you, what you were:
For, the Lord, is even the same, that he was, before:
But be you warned
Behold, my armes ar longer then my body, and I have eyes round abowt me: I am that, which of GOD pronounceth uppon you: Be it as I have sayde.

Misericordia Dei.

Δ Thereuppon he disapeered; and immediately, appeered Uriel, who sayd

URI — Actum est. Δ Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn restored, and more bewtifull, then in foretyme.

NOTE

URI — Thus, sayeth the Lord: Even as the Tabernacle which I restore, is ten times brighter then it was, So may your worthynes deserve brightnes ten tymes greater then this. The rising of synners doth greatly reioyce us [and] that he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice, they

Justice they shall finde me their God: & in mercy their great Comforter. Therfore we say, In thy name (O thou most highest) fiat. 107

106 ~~104~~

fiat.

Justifie not your self:
Be Humble and diligent:
Continue to the Ende. For great is the reward of them that feare the Lorde stedfastly.

The boke.

Δ Whereas the ordering of the boke is referred to my iudgment: in my mynde it semeth requisite, that as all the writing and reding of that holy Language is from the right hand to the left, So the begynning of the boke must be (as it were, in respect of our most usuall manner of bokes, in all Languages of Latin, greke, english &c) at the ende of the boke: and the ende, at the begynning, as in the hebrew bible. Secondly the first leaf can not be written in such little and equall squares, as ~~the~~ all the rest of the 47 leaves are: bycause, the first leaf, except 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diversly: Wherfore, I entend to make many lines, so to distinguish the 49 voices of the first leaf: and at the ende of every word to drawe a line of partition, up and down, betwene the two next parallell lines. &c. or as shall come in my mynde then.

Note

URI — He, that sayeth, DO this, directeth thy Judgment.

E.K. Now is there a veale drawen before all: and all things appere far bewtifuller then ever they did.

Δ I rendred thanks to the highest, and became in mynde very ioyfull, that the Lord had pardoned my offenses: whose name be praysed, extolled and magnifyed world without ende. Amen.

Δ I prayed after this the short Psalme Jubilate Deo quotquot in terra versamini &c.

E.K. immediately was to take bote and so to go to London: to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bought a prety dun Mare, of Goodman Pentecost: for iij li, redy mony, [illegible]
God be his guyde, help, and defense
Amen.

Thursday. May 23. Circa 10½ mane. (108)

Δ EK being come home yesterday ~~[illegible]~~ agayne & having the erthes of the seven places before specified: We being desirous to understand the use thereof; and in other matters pertayning to our actions in hand: I made prayer to such intent, both in my oratory & at my desk, rendring thanks for EK his safe returne, and for the benefit receyved of late of the Governor and assistants for the Mines Royall, (which I perceyved, was the extraordinary working of God, that inward perswasion, being of them very unwilling so to let the lease, as I desyred it:) and making somwhat touching Albert Lasky. At length, EK heard a Melody a far of, and the voyce of many, singing, these wordes

Pinzu-a-Lephe ganiurax kelpadman pacaph

Δ At the length, the curten was taken away, and there apered a clere whitish flame but not fyre.
After that, cam the three, which were wont to come in.

Michael. Gravida est terra, laborat iniquitatibus inimicorum Lucis.
Maledicta ~~est~~ igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel — Sordida est, et odiosa nobis.

Raphael — Propriis sese flagellat tremulis

EK. They loke about them, as though they loked for somwhat or at somwhat.

Rap. — Deus dicit, sed non est qui audiat
Gemitus videmus, sed non est, qui misereat.
Sanctificemus igitur, Sanctum eius, quem nos sanctificamus in illo

Mich. — Fiat.

EK. He plucketh all the usuall hangings down about the place and now they take the table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of state to hang

Michael. — Transeunt vetera, Incipiunt nova.

EK. Now seme like clowdes to come about the Canapy being very brave stuff: and the bottom or flowr of the place, all covered with precious stones: and in the middle therof, a round thing, like a Carbuncle stone, bigger then ones fist.

Mi — This?
Uriel — That
Rap — Wo [they sayd, pointing about the stone.]

EK. They bring in a Throne like a Judges seat or throne and set it up, with the bak of it to the Wall.

Mich — Be it covered for a season: For ever and ever and

Erthes.

All was answered to the ~~[illegible]~~ of pinzu [illegible]

(109)

107

and ~~must~~ ever is thy Justice, O GOD. [all three sayd] [EK. And there ~~[illegible]~~ came light fire flashing from the Throne]

There commeth a beame from the Throne, and through Raphael his head, and semeth to come out at his mouth: The other two seme to knele downe: Michael on his right hand, and Uriel on his left.

Just: Raphael. — I will speak (O Lord) bycause it is iust that thou hast commanded.
Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven.

Peccatorum remissio

Δ O blessed god, ô prayse we his mercyes for ever: ô comfortable newes.

Raph: For, whome I will visit, those do I clense (sayeth the Lord) When other things decay by reason of their age and filthynes (quæ nunc sunt in summo gradu), and I will not suffer them to move one fote forder (sayeth the Lord) Then shall your branches begyn to appere: And I will make you florish, for my glories sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is comfortable. ~~And lift up your harts, as from the strength of another~~ ~~But be you unto me~~. My hand is heavy, but my help is great. Be ye comforted in me: for from me, in my self, I am your Comforter: and lift up your harts as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende: bycause I have byn with you from the beginning: For Who soever shall arrise agaynst you (Behold) I am with you.

Ph: Thorny pathes sup: Mar: 6 24.

Your fathers lived in darknes, and yet were revived
yea your fathers were in light, and yet they saw not Truth.
But I will be knowen: yea the Nations upon earth, shall say
Lo this is he, whome we have rysen agaynst I AM. therfore rejoyce

All three sayd [We perish (o Lord) for our unrighteousnes sake. [and therwith they fell downe] But ~~in the~~ we were created and in the ~~we~~ rise agayn: Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacad uasam.

Angeli iniusti respectu Justitiæ Divinæ.

Gyrd your gyrdles togither and pluck up your myndes: I say open your eyes: and yf you have eares, heare: for we tremble and quake. This mercy was never: no not in Israel.

Mercy.

Decedant mali, et pereant.
Depart o ye blasphemers, and workers of Iniquitie: For
Here is Glory, Justification, with Sanctification.

I answere the.

Δ Note: he meaneth, now to such matters as I propounded first of my self, and this Poland prince [illegible]. The Prince had left with me these questions
1. De vita Stephani Regis Poloniæ quid ~~[illegible]~~ dicendum
2. An successor eius erit Albertus Lasky, an ex domo Austriaca
3. An Albertus Lasky Palatinus Siradiensis habebit regnum Moldaviæ

Behold you thanked God, and it is accepted.

I say, although we require speache of the end of you: yet . . . .

requir none of Gods hands in this case. . . . speache of vs, you haue a Master, we are his and both are schollars, without vs you could not heare him: [illegible] we heare him of our selues.

Consider the first, respect the second: Measure your selues, as the third.

For what you were & shalbe is ~~[illegible]~~ already appointed

And what He was, is and shalbe, it is not of our determination. His purposes are without ende: yet, to an ende; in you, to an ende.

Note we shalbe called vpon. Therefore when you shall be called vppon, Do, that which is commaunded: But appoint no forme vnto god his building. Many wyndes are to come: but they [illegible] in vayne: It is sayd: The Conquest shalbe yours.

To the purpose. Who puft vp this princis father with desire to visit these contries: or who hath prevented him: euen he that hath prouided him a sonne, as an arme vnto his chosen.

Albertus Lasky. Truely the hills shalbe couered with blud: the valleys shall take up the Cedar trees vnframed: He seeth these places, but knoweth not to what ende. He is dead, in respect of his absence But [illegible] him, whome God hath sanctified. - - For, Behold the Lord

The dead man. hath sayd: Thow shalt gouern me a people a time [illegible] is prefixed: and it is the course of the Sonne: they [illegible] sayd vnto him, O King.

Prophetia de regno Alberti a Lasky. Sed [illegible] [illegible] consumm[illegible] [illegible] [illegible] Deo. When you semed to be carryed vnto vnd[illegible], you [illegible]

Fornication. Behold (sayeth He) Fornication shall not prevayle. the very stones shall be taken away: and the valleys shalbe couered with blud: and theyr daily bankett shall be Wo. Wo.

BRITISH MUSEUM

Iusta facienda. Whatsoeuer thow takest in hand, First loke vp. See if [redacted] be Iust: yf it be, put forth thy hand: for it is [redacted] graunted. It is sayed, I haue giuen the powre, and thy perswasion shall

Perswasion. be like fire: And for my names sake, thow shalt triumph against the mightiest. But beware of Pride.

Alb. Lasky. Many witches and enchaunters, yea many divels haue rysen vp against this Stranger, and they haue sayd, We will prevayle against him: for why? There is one, that aspireth: and he it is, that seketh his confusion. But I will graunt him his desire. He shall do good with many. Your names

Alb. Lasky his name in the boke of our names. are in one boke. Feare not, therfore; Loue together.

There

There shall arise, saying, he talked with strangers. But I will driue them from their [illegible] the bones which are buryed a far of. They do spit vengeance against them in their [illegible] filthynes.

All men like vppon [illegible] [illegible]cause it is glorified.

Faces marked. Happy are they, whose faces are marked, and in whom it a perceyuing fyre of workmanship.

I will move the Prince (sayeth the Lord) Be shall shortly say, O giue me counsayle: for they [illegible] counsayled me, conspire against me:

*The Emperour for the Kinge of Poland [illegible] [illegible] had made [illegible] and [illegible] for [illegible] [illegible]. Behold, such as shewed the little frendship, are rather such dede (as thow iustly hast confessed,) as were forced to do good. I say they begyn to repine at that they haue. [illegible] Let those which are of tyme, yelde to time. [[illegible] [illegible]

One euerlasting cumfort of grace, and perfect loue be amongst you: to the honor and glory of him that loueth you.

Beleue, for the teacher his sake:

All thow demaundest, is answered.

Of our selues (we say,) We desire to be with you:

And what is of vs, the same be it vnto you.

E K. They pluck the curten, afore the stone, all ouer.

The curten is like beaten golde: [[illegible] [illegible] [illegible] [illegible]

Δ Semper sit benedictus Trinus & Vnus Æternus et omnipotens Deus noster

Amen.

Liber, sexti ~~[illegible]~~ Mysteriorum (et sancti) ~~[illegible]~~ parallelus, ~~sequitur~~ Nouahs[illegible] Sequitur.

MS. A. ~~650.~~
3189
XVI F

This is the original MS. in ~~Dr Dee's~~ Edward Kelley's handwriting. ~~It previously belonged to~~ It formerly belonged to the Cottonian collection, as appears by a note of Ashmole, in MS. Sloane 3677. f. 328* ~~[illegible]~~.

F.M.

A copy of this Book may be found also in MS. Sloane. 2599. F.M.

See MS. Sloane 3188. fol. 80b for some account of the writing of this volume, &c. 6 April 1583. F.M.

ght this booke of Dr Biggs for a Guinea

mr Jane
Hulbert is my na

The Book of Enoch
revealed to Dr. John Dee
by the Angels.

This writing begining (not at [Arney vahry] but) at Oxar vasmos &c is 2.
the 2d Page of the first Leaf of the famous Book shown in the Stone, wch consists of 49. lines or Rows. ~~&~~ every Row of 49. words or Letters. The first 40. of this Page have a word in every little square. wch could not wel be contained in the little Cells of a square table in this Book — & Therefore they are writ thus at large as you see.

But the 9. last Rows of this Page had but one Letter a piece, & are accordingly set down at the end hereof — pag. 5.

All the other Leaves of that Book had but a single Letter in each little square. & so they are set down, as hereafter follows in this Book — Vide l. 5. MS. pag. 142. 143. &c.

The first Page of that first Leaf is not (as ~~this ought~~ it ought to be) are transcribed here before this 2d Page, save only the 49. or last Row begining (Arney vah. &c) But they may be seen (if thought fit) copied out thence in l. 5to MS. p. 150. 151 &c.

Liber Misteriorū, Sextus
et Sanctus

MVSEVM
BRITAN
NICVM

Liber 8.9

1. arney vah nol gadeth adney ox vals, nath gemseh ah ezra
vall gemah, oh zedra on zembah nobsad vomsah olden
ampha nols admacha nonsah vamsas ornad, alphol. andax
orzadah vos ansoh hanzah voh adnia ioha nolma goth,
vamsed adges vonseple ondemax orzan, vnsa onmah vndabra
2. gonseh gols nahad NA. Oxar varmoh pan sampas os
al pans ornev andsu allaph oucha, cosdam onzagoles
natmatazp max, olnah von ganse pacath olnoh vox
nasquah loth aduar nonsah oxansah vals-nodax
vonqueth lan saudquat ox ardanh onzâbel ormach
dengmin astmax arpagels ontipodah omdah noseh als
mantgots, armad notzals. Vantantgnah tondroh als beh-
3. panchah orn sandvah voh, andah nol pam, sedmah zegeh
als abmicadampâget ardomph, axah gethol vab axel
anthath gorsan vax parsah vorr sany andamsah gethol,
vrchan nabadah oxemblis armax lothar, vos antath, orse
vax alnoth, other mals ôlnah gethon bardamach, allsa
4. degethlor pasquah omzadah vorts, angenodah varsaba
onch aldomph, anget onabal gâlta oth arnuth ax pa
gesne odad ax ornuh aldombâges, vosromph alze ax
orzad andah gost. ustoh nadah vortes, astmah notesma
goth nathad omza, gils altzeth ox, degáth suda boxa
5. gemnache adna dansa als alst arsah. Orthath ols gast
ardoh max barmah doth nobamy lath, adnat gothan,
ardrmoh estomagel arpâgrt ástrth ardz obza, ols NA
gemnapalabannda orsat nahah odmazen andvspHel, ox
ambrassah oxah geth nor vamfath genoh daquth als
astna, oh zutoh, alsah goth nacor androh nro alda nah,

1

6 Banbah oza demagexis ou Saufah, paphah olemuehi ózadcha lax oxnah vox adme ox vastmah. ab labazna, gamnacho astmah ochado laudxidah bons sah, lusho iahat nabsicham nohads bandispa rossámod andxoch alpoh, zembloh ésna gonfageph áldsh lo dah vax oxh asmis, gad ad dausegna deo, dath vax nogxah vox segbat Mon ~~Chusha~~

7 Axmi olbah galpa sohánaha gaupbmagénsah ollo vax se daxsah goho álbemiclámacapaloth itho nad veslah vors axdno immony asquam xath als vásmah genda sóggahah astmb. ~~axnah notah lax vart lusho desmaphi~~

8 Axnah notah lax vart suhoh désmaphi ol capxaminacah oxandandah gemuelorxiphtoupha accamplahnostapha oxmaxadahahax ouzemblizadmah panchetelogedoh ásihah olmáh ledóh baxma

9 Tans na cap lau seda ax nox boxza vo Laspxal onsa gem gtmah noph gázo na von sautta nostxag ansel busa pah vort vella ox ildá biax nox adxoh semnus ols vandésqual ólzah nolpax pahah lothox ax xb bansax glimnaph gath axdot andxi axa noh gaga leth axde maxa

10 Coxsal mabah noplich alps ax od voxd vanfax oxiox náhit gemuepoh laphet toda nat vombal nams ax geth xlloah nephixt lauda noxa voxtaf axdno andxoh labmageth ossb állmaglo axdot nálbax vanse daxto boxts puxsau bx buxah vox gádeth leth oxze nax bomxeh ágelpha, legax ox nembla ox ax vah sb.

Zamchedmáchasrph, olzaminóah vabsebrach
nodalicánax orsápnago darságnapha nobsiblith
ar.mipvth arsepolonitantons frmidlsamar lebóge
axpar ornaza oldaxardacoah.

12 Semmo ah al chi do á cha da Selxaginodah
á da hr bá mi ca noh dam. psa gli ás cha nor
ox om pa mí na pso. limx, na, gbu, sipha
nr co ál pha as pa yé mo cal. na tú xagr

13 Sen gál se quar xrs fa ylan sbx tast
ór maca ox i no dál ye brah nop tax nágel
vom na ches pál ma cax, arsep a dón sadg
asc lan san che dah nor vi car máx coh
Zvm sla zánpha ad geh do ca bá uh

14 Ar yém ma ca pál ux, or nido hab cás pigan
alpnh gágah soth val sá bra dan go sá pax
vól san qués tan sudapha opicab or zz lá pa
a chra pa má ses id má car pah oxalps
on dé pa, gém na de vor gnse

15 Lat gaub ſa par ſat laſtzáh ſor ádah
nócax ardéphis nónſou undoh gónzi voc
ſab liboh ad mi ſá pa loh gaho lux va
noxar oho lan ſempah noxa vriah ſephah
bóſaz odgálſax nottaph ax vrnoc árpos arla
zem zbbah, ſothor gas bbah vom
zá da phi cá no

16 Aggótaphe ondah voc ban ſanphar pa loth agno
ram néſroh am algórs varábah geuſeh alde ox
nah vors porllox amphicab nóstrohh admág
or naſco aſmo lon gumphi arbil nof ámphi on
ſembeloh aſchi nax laffax las doxa pra gema
ſeſtrox amphi nax var ſémbeth

17 Angéſel oxcapácad onz adq ochádah ólzah var
máh orpogógraphel al ſa gem na ca pi roh.
ol da pa por ſah naxór vonſá vous vrban
lab don zaph algadef ſoh gem vortáoh.
amph aſoſa za caroxza léſph oxix nsoh ah va
dz na ca. pi ca lodox axd nah.

18 Jahod vox ár pi cah ſot tár pi ges
nol zím na plah ge ó gra phí ne góah
va lo gán zed am phí la doh. zandeh al
nex oh al pha ze goth gedóth axer van zebá
al ca pa ſtma ges ud de oh ah

19 Onchas lagod vam sebageh oxangam pah gos dah
manzeh ocondah vardol. sebagh ol madan lla ohal
separet, otoxen narbah lubatan amsem nofet ab
naba notoh ax arsah mans vetgam pahod pah mal
sednah astons amphes al manso gapalsbaton arra
nar vamtes amah dot agen nalphat ur zamuer oh
20 sagest nax lerda nath zembloh axpadabamah
sanzāpas gunzāngnah ona var demneh gah lod
vmmah doxa, vil targnal mans ol gem nagephad
zanbat vr inzach al pambōha nartath ol nada
vam nonlal a i na gedot vorx alge lah despa
gb prominabamigah ipaz ord gamnat lem paz
21 dath normadah on demq | lasah ie oga dalleph
abrimanada oldomph zedotynar ymnathar onze
vam sepno dradari ol zautgn amph nas
sages om nartar vor m am [illegible] laporal
22 gesso drmr angol ass [illegible] vom | sausah or
gamprida [illegible] ama onze dur get sausa
gorh hutra [illegible] nzynar lap gemno ab
23 pmidah nord dezmdamfal geljroz ar ardan oh
zeupal [illegible] artir no demnaf ar vamdals nop
nonlal geh nor pam vartop es [illegible] cardar
lon [illegible] ab lrmax ar [illegible] zenne
om asda vorts dmrcl val manyh noh lamnaga
[illegible] lurbandax dpplod dam zertax loa
an darn nar gempilabgnadah oxatncoa babna
ampha dam nonap vrs zatvah mar asqual ocna
[illegible] nor dl [illegible]
ondeh noy [illegible] ix or mana [illegible] ungenel
vorrpix [illegible] vnbalph asmch bxa
na [illegible] vmparal [illegible] mara
setynam no [illegible] vors vrdem [illegible] fet
afairtared nollah volls zasdam obs [illegible] or
maaven ger, [illegible] nolsn damba bor demgoh apoxam
[illegible] orzal vamnad [illegible] ar

dcblalpa ax vr Samfah oladmax vx sappoh lnah
pabmax lmxo lam faxno dem Vombxes adusx oe
Sembal on Vamne oh lemne Val sequap Vn nap natosm
dah Vozmazax lmato qames on xsda Voh qemse ax pah
losqnan not afmadol Vamna Vn samses oh set quamsa
ol clausa dot santa on amma ol sbracah Basalad Vausa
olo pas gouxed Voxn chechust ixaxoh xnaho am nadom
bab sequot ne texpa Voxs xes al pam Vans na tomVamal
ansipamalc notems angs axex albpangef offd ne pamfah
ayboy a nostafages almssd Vxmast gens Vxmax am
semblox aty quaxntah suzez axne noh samna Sams
bantes in Volux Voxs Vmape monel dah nox ih pah
Vomxro loth dansegox anzazed onz anfal nom Vamxeh
Volts Vxnacapäcapah mhan valt gelfar nox Sentqol
onbanzar lmtaf Val sentepax oxma nox Vampals
anz alpar nox noxa gendah Von samne dah Voxs ad
na lepnazd achxldaph Vax houza gdne alsaph nal
Vemsan Vns alpid a Vomph ax zemnip ans Vxnath
Vancet han ianzem oh ahe Bons natrah Vh asm
dxat Bexmez al pagnax no gems nah zem lasquith
apsantah Bo zans alpir ni sanad ol pamxo dah Vox
Vngef a lxoh nad xnemel apodmacch Vnsap Val
Vndax san emne dnx ins fax nolpah Volh
quaxntah sam Vemns q al panlt ans Vutaj
smman a lpnad vaty a sanst nel odeqamanazax
lozah gbh oh nah Varsa Vpangah xroh aho
lotgeho ox Vr adonsad xl dath nox lat yos oxn
Val sedroh lith axny nab axo yaldp edmpze nol
axax Vox apracas mph adm alpslah noh Vrh
qedmah Vix Vaxsablox xedam pagel admax lix
Vamtage oxaudeh lamto nix bxah axpaa, ols
ubgaphix adxas Vxax nolxilgam ampacoh Vixtes
lesqual exoh. Ses Vah nomxe gal sablis dezah
gel les pa, ox ax d olmachd axdish lox
gempha ax Vimxa dol nexa Boxs admah gebah
semfugel adma grod alzeh ozzem Vanhet, oxam

pruh geh orzid bal urxo; Dam elepy oxa, usja
par gemsah. asxeph nox aduoh lesto! ad mora
31 nousbrach. Domrhal as pb gen san Dar,
sem quah lah set gedoh urgli oranza Dor gma
sedrakah Zbrehoh admih, ors arsah Dar, ab. oliba
Dortes. Dnarsah; aduah Dor semqbax, Doxau lap
Darsah gedah Drxlar geoh, gemfel ad gbus. aldih
gor Danlah, gehdan Dor ablis, gedbel ax ors,
32 manch Dix embloh. Ar. dam ja ge do hah
sprh arcan mans; Ldbrah Dor semblas adua gor
parat, nor Dilso adehb apri sed amphle, nor arua
getol. Dor samblageth, arse prx Dor sah geth aho
gethmah or gemta mah prax chilad acham na peah
oxas Dar etqua lexoh Dor sambleh Zbbrah.
33 Lax or setquah Dah lor remah Nol sadma Dort,
samfa le gem mah or epah Datel a geh Oha
son gaza Ousa ge adem: Dombalzah ah Dartal.
noh sedo lam. Dom larta oxargah. Mesol Da zebn
geth ndua Dar, ormacha lordi adrah, cens arnah
34 Dor, Arsad odicoh ahdah nepho. Hastan oah ges
loh rb mal; Drabro dzu Dorh, Meh ror idahordi
gesne demphe, ors embi ar, craba oxad Da ges lah
Driop: nil pas Dimr koto ad na Dah ged anse
sah Dedrod Du gelpi, snx ard do ah Dastl Dor
35 se ma fa noh. Amles ondampha noxt Dradah
gze nbbrod, Arb a cha so pe go ha pa ra
zem rhe par ma la Na bu ra doh: gem la pa
or zin sir nol ad micapar, Do si pi ca la ton
audrah Dor irduo, get na ca ploh gal zbn

4 c

36 ór ge mah Lrzá cá poh. nox tráh bi
nebo hd ge o mi lah. cox chá dah orna ho
vol . pah: nó bro ch, ál pa, chidomph
náb la gebx la dr ar gá fum geli, ne dó gá lah
37 vo sa pah. • Or la ye dóp ár ix óx a max
lrn fá gem pah, ór sa debl mah Oe pa cha
vor i ma coh, ádduth gempsa: nóx gal max
ar sh gaf gli nó rob da gen lú car
dd zdm ox ám pli zam zd latmah ge gé ma
38 ohahah * Oa lá pa drdr dor ma. gro lá geb,
or che plon gan zéd ah, dox ár dox gelet
ar gahad, gan pá gan: dox dim naplah dox zinah
cd pa cref, ardrah ór ox. pol sa gal máx nah
gdth, ardéth on zdpra cró cro gah. dar sa má mel
39 Ai sabáchoas noh al, geh rh, ax ár pa gal
olza dh, ox za zd max, rroh eh, or rah pal
denzahá onza zethas: no r sap se pah, onzap a
palmah aldoh doh náblebah. gem ná pam. os malsa or
noh, zár de lagem pah. nró ha brah. *
40 Tal gep ar rp nah doh dors alsa doh neroh am u
réth. na ges alpran odox malsárnah, gohor ahoh
gadnah ol dénrph aldder. dón za gab. ól sa gah
nrothzh or sapnar halgonph, nrp gemloh, ax ~~ayna~~
dzth ichár lasspa, doha, nár doth gas dergol ah
pratnom gra nosthamph. * Dán fa pál sah. gon so gon
41 ge la bn ra doh, ato Lang, ge mé fe rans
on da pans. de la brah; or pa ge mel, on san fan gen.

ólr ma cha ſan von ſégor apri cas nor da gel
om brá rab rohadal.

a d r o ſa r l o d f a r d o g i x n a h l a p r h

a d r o s a c l o d f a r d o g i p n a h l a p r a h m a c

adr,os,a,ciod-far,dogipnah,lapráx̶mocdáeode,jumónt balr,dom,
vrásnagephamphidon,gansil,xax,óxchamah,vorſaf,anſa,vrag,
damiſaga,nábvlax,erſagihnumbah,oiar,ivn,ſángil,raxpároa.
zvnſémnipph,o.dáxnathoh,z,imbloh,oblirandon,gál,sorx,vlága.
fómnaph,apánſagih,lonzx,galan,graet,vblánſ,o,arnox,vonſáo
taltemapphth,oimaihadáyinox,vrstambah,nádvaxih,onſ,arg,
ʒvranzx,naplióiah,norgi,hahanaya,vsplah,giadvnvah,navío,
arsah,vonrogin,dahvalah,oiʒapirbl,iar idiaxorſalqiſtava,
ganſvmaraboménah,gastayis,oidolph,ñayáſorgimbah,noxad.

alia opnay qdiemmah

abimar hadort.nalvmangznvadahnotagildbmyhaoxpeitaag
semdáp han.londaxsambigah.oxnaf.yanjistzorths.oxáxdasdl
lamrbx a.onil.dax.siquah.vorti.balgzmah.oxab.napxsagif.do
damfxl avl.oliyax.bridag-cOrmonvahs.rápnagol.axbah.gols.
sxdnah. oh.sab.biganvonlohadvxl.noraapligah.vortsal.apho.
nomvds tah.vox.volsarav.nagzmglamaxqipsagsph.oxsonadah
hilbáf a.oxnt.alásquamodibxahshonadah.doxtolah.vndapan.
nprnas. oxácdagutanquánzoh.arbvnnax.vols.gzdvxanobálsx
taxqví nav.oxáudah.vorsábagil.áxmadah.golsahxah.gílzad.
orhárd anol.vanrhanol.vxndahvastczmox.gaspichadan.loxa
dgxmar vahan.garvah.oh.ádnab.cpánftabontampatoxnodágx
vóxafx a.maglah.oxchádvuh.nampichadondaxnigzmdolphásv
raxdan s.ox.stmblóhhax_gabxxbastfáxvantl.oxdamhapáscha
dampxax.olszganax.cxdrphal.ranbilvloh.ghvúsxrthzothaxg
nablaporstsqqamax.bixdzal.cmpxingzmmaxvar.ol.aipsada
omphilohyomnáyoxArsvbxal.naxoxnabil.giolax.axy.gamnah.
oxnámvay.odgálsaqqaxbórdasahozthaml.ondah.baxstátys
halgínarhax.tóxnztarumpidap.vons.lxdyglaqs.hnugzmtal.
rismínaxvos.túxqconlánglah.oxpings.vomxágzmol.Oat.
xman.odórhan.adrlgs.rasfodah.darah.dons.axdnaboxasrhoh.
nsvnyabalodanyímagah.nobfh.ddxdmaholzaxroh.zedhaah
ndrgosalphad.nbznganfagxnontant.sildah.oxixdc.cóctald
nasdlatqdámaxan.gilsroh.adcinpah.gílsabao.xdumhhoxorg.
amssdontagzmnoxdahostoxnabgidaxhzminszbahoxsagzns
caniatoxagiráxyhans.tensagoh.oxpohaxhandoxsnapotta
plzxrh.oxdabon.stmbladox.vaxsístamanonrly.agzd.óxchan
nabthadolsápogzmpáxxhafaf.alnóhanah.xajxax.colsal.abx
nóbstmblármaxonota.satagzns.aitb.damnigholrhat.bxo
muxszntyganabihdadadaboxam.gzdxghvdaxtes.oxthaplvho
qhaltag.hontisgxthdabah.oxnachxs.dons.hamlctatfals
isrhny.toms.afdah.oxsagladdoxamphan.gxdhadmahldzans.
arcsrfol.naftat.oxmal.zvxagid.dalplaps.anjax.dxnoh.lamza.
dojnfah.ldzonrhz.adnah.zamafalgangipaxnal.domtxxoraxs
zdmnal.zsbloh.odadmax.nogastxopah.olrhinadax.daxbfsr.ox
solsav.apxil.sufuxdxzangtz.clpilzaxah.zxdapholdáho.
dáxbnvnondxmvlth.naltadmax.zonghóxax.panfas.oxzaxmals.
zaldblah.onzapoxgzltapnagzaxddman.tonsagizobvnah.
tcmpxazo.lal.xaihv.notzaxaxnidonbiah.daxlaf.oxgilaba
oxpasxh.gxanssznonipxndolbábalax.xodxhadaxpharhlah.
jnldmnag.xn.ouxháidafxah.capnáco.anol.gdah.zonglaza
znrhals.ophinganphamph.dgalzrptonzaxarprommorgha
d.i.bal.adágxanl.vzarah.oxaxdigzmdoldaxpolipodnsadxa
volsidbxanórhadan.olpxan.x.s.oxsampporhalxddaspolze
nód.xdamabbxohday.gephasoldampnagrbdolbadobaxbymadon
xoigsbxah.oxxhiluzxdondiinzangxah.ddoxaxohzamaxoda
piltágxaltóng.lsal.snadoa.ibblaxtoxgdondanqvaxta
pandoxnabómanon.gcdamanolpalgx.dodabzlad.asrhman.
arnbah.gzbxdhho.qalsattonam.amoaszxh.oxsablax.dothmal.
gaxzaxhoxphanzdh.gzlbahox.sxahdoxamalpamoapboxtoa.

zvrebth aho dan lanfal cramza

bazioradámarol.zedgah.ongeh.alzapimarhcph.latqdanh.dls
gotnarhapolah.gembrlioh.axdampagel.oxcaminoh.bamnaeo.c
dalqde.oh.gemnaioh.dulbanzúda.hoxitalget.dorchanoe.dana
gaihegqdidáh.o.arbdmaxalza.zo.mxythnubaredán.ulgephanhl
nodeorduh,parhedoxadagehuxamliduh.noteroáuholilsoh.o
gampdlzabáah.gondácjadah.oximonoxgaxsaputxeeblnaxt.t
dorsjmbloty.nrháimanah.aximbrah.lodpánglch.gálzagelh.o
recdonuphaal.lvzadmapheandemax.onzarhadmah.zoeblchoe
ronvanroy.laxánpagrth.dorzibagxadolzymaxoxnacohyoxa
sámlimph.a.dnax.axd.axomtjazagitladan.oxnaphes.demphanh
zorogláahdáizipay.oniblásronaxdonfagezh.goxmarhahdeg
lyny.onzamoiara.vol.sdezsadnoph.daxjpalehganparutoko.e
palh.yenbárhadanh.oxaztaphonhguanzygeh.oxhamlax.cbxel
dxdxhaprá.caminolat.doxdemfagthondoxonzeecapnagenho
dortxzdg.uprindabah.oximugexdambagrs.ozzymacuphdlta.p
donzumelchachidabxiorhudax.dojtageh.gelhufexoxlagol
nelybafrs.donioodax.rlaxtoxvagrmgaglanbugoh.dvxesch.a
oxdufxagdmycyu.notabxagenodaah.haplidomaxtaxqvedayd
jouribaligzmino.acdephagvxnah.zambllahadox.zygmacaxol
tanzaemaondaylan.taxxun.dapeh.galpayeloppuehadoxzdh.s
rgudbamzz.vnllagemnorhapamicah.oxhezdazeh.doxqvadaxo.r
lodgemnuph.danarholah.hnagel.aidvxaah.goldax.donfáxol
dah.longemnuhopxocapyehonzaraxnayoecmbanleffah.zzzr
adrux.oxdemnaehod.capnagoah.lvssythh.obligonab.Abmapuhq
zánqdeth.atnoftageh dámydoh.laxóxdamdonfángvath.oxua.a
hamzeph.oxadiah.duk.gedrohdxvmbkahnadomp.egeh.napdlagt
sadrham.ondedaxvosmanzanrladrdxoglah.caxpamnughoga
cdipaz.ardxjngel.uoxádnah.goih.ashqdethlabfandamogamdq
znjdnthanotablagelaxq.drqh.axdomagennazlogazeh.b.danx
iuz.gontanolpamgemomnachodahdoxhagenahyvxzapha.zdma
exrhjr.ablasio.ddxyndxagepttaxqdixnacoh.giczoh.capnun
dxaxgxaphadrmogxt.vaxoxdan.galgy.noytat.ganjah.lumjaz
zyllxth.urdjgan/a.gimlrtorhlitdanjagajvdxohedavnxl
jr.eirhalp.ndxandamph.o.tanahgetydzanrhoxdudzadgol.a
tiropágendedoaxchuxmalzad/numm.nvxyllih.axduxyohz
dalpy.oxingxaph.dadmeqna.oxanzepah.gonzeh.capnah.oxdxaa
jan/dbxuh.lodgastmah.noxádmanagenjeph.axphydona.gxdod
axicall.ldxjngshapprinoiah.doxdomphigen.nubzedmagxodl
vamxih.txthorharl.lamjtanyeph.naxadox.vakyemphaxxadag
rosdantax.labnarouahgeldxioxpuu/xamoxikglapax.zbkaa
madnaxhtxaphan.dong.blch.arhaimahvoxaxdoh.amkr.odandl
ionsalgetharudnozavdlhjlvaxttoljemph.asdhádnah.ohol
omzyblrs.zaxnomxxdynadnadlaxzugeraxzedah.voxaxd.naxbia
voltinbraiyan.vxvngal.azezidleh.arhaxlozangxubax.xaxe
aynerohgaml.s.odandegrhddbah.lezzancyz.oxymatholudadu
hadnablu.oxyrhan.ddmaycax.zambldtharhaldaxmaxnocusta
dázvod.xygyntojamel.naxbux.zvrrbotgasdong.adnay.gonap
ozuhboidrgvoahd.dmuih.lvivasmá.ol.aduzy.golzanvkzu
s.egambah.noxuldanagemnovokdemah.aglidoch.Wingxxbnzo

pandobna ox adroh azimcholarux ..

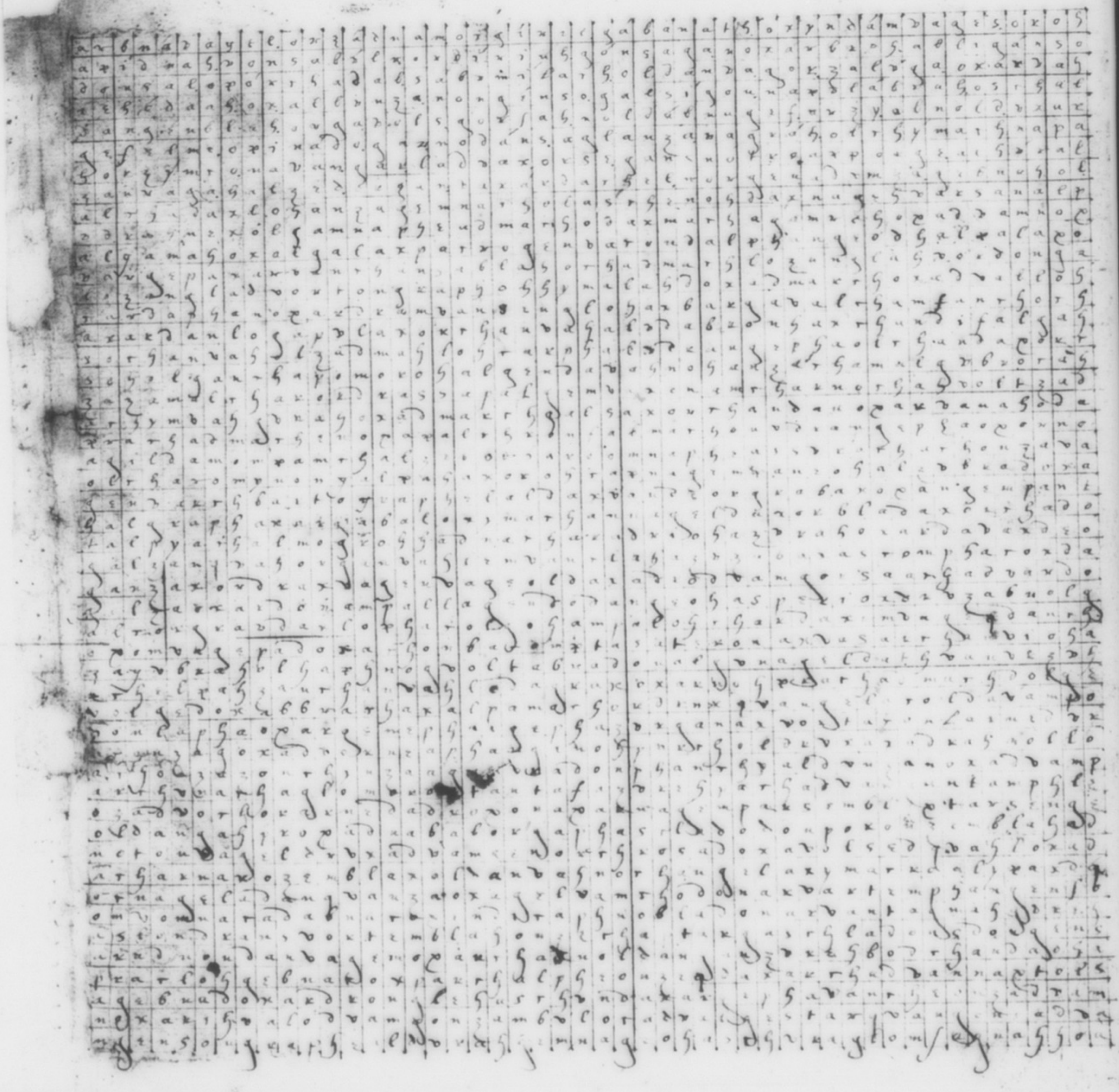
oluoxapa.algzh.dak.saiqdambah.noxich.madaolzadgenabois
algydmarbomr.chisynsadanoxdah.oxambirh.dstmagtnex.dhes
zoxroxbaish.dorsaomtregsanortanlaqdilasmagnadah.oxha
calral.dagnarblap.bllod.zzgdrzznaxarpamax.ollinoalal
domnagolcasgenbanobfriftadaxorzazamnacclax.laxdahod
nangesodah.opinacap.axpharan.goddah.oschinodax.laivaho.
solsochak.ambiddap.orisniualadnaxoemaguans.sixpoiga
annamgaliamdcansticxcinsihmiltcid.donbr.bexssatlpxl
szmrhzxnan.cidabegzt.dxamniyoldaciah.zziahhay.oximgztf
lezpas.ondanqvans.sriiagax.cornch.dalgzdvag.onaxzaalpo
nohad.elrombagansriquaroh.agguhch.daxtmud.oniblah.oxes
latsrl.agicxa.danrzes.axrissagalongxabbxb.hvnzanbloha
danbaiharah.ingzhodmax.borlan.lafrs.oxmarzo.rmbaegha
nosladeh.dradmangglsariagonhiifalgrm.andfa.lonaixah
totsaburl.oyoyamambansinahtcrialdrondixandangrlso.d
pamacres.oxdoddos.ginxiyo.iadaah.gvnilaqdinsaoszbvxah
gzdeddaoxampanchrlyboiadyaliqbaio.igalbxlloxaxbxa
qvondahadbaxnroh.zxbyugrnoaxnombabz.na.hrfalonyant
gadbatzexbmloh.arcsuydaylondapna.nox.samblansch.ocaha
xanfarqvans.oxmaoh.dixzidgamvaleyzs.orpymgfbzadourgal
zzntax.orchenbih.noxzidx.hamfiddlrd.oxdonaglrnzanals
rolforda.fmlococktalitorysdorzaxdranrhalpmagix.nopk
rhitmal.onelpoh.coxgach.onbandalo.fafzfazhanzadadgman
carlpax.odanbaod.zanladcism.orlada.bolmaa.gonjassah.omna
dalpadih.horsyblad.doc.ontaman.svugaxnoxbavgrubadaxt
olphezamadron.gethandacoc.adxynglax.orchvorsaz.gsmpho
ladmadoemagrl.dorsomdxt.inpnaldan.idrgal.lubrlondarul.
arphouous.dendamnoh.gustit.bok.galtah.oxardrah.paligrft.
archyma.donh.che.uda.ol.zrddan.olzurhadap.dngal.ompadanso
oladoyah.oxihalmo.uxbbiayinodacondnlaayaldaxrayoh
bolmaphexaxadmanrh.aldayanboigindaiosrhnoflalaxboh
zanylanbaxonrhamabblabdblzadmarhexnphigambamnadox
xaxrhrlsaonsiyioxronllbxohamrranglongadromnulrhil
zmaalarorgvnzanbahrhobmixorghexrian.daniumaxddixes
[illegible]ozqiardanvahmoxadxov.rilillaxidnamioxgasallal
sennixrpnonadintahyvdbdioidcondzonzaylogadvxsalp
undburgal.xominaxdnrhbnrhadaoxa.zxiyalo.danvorvrs
umpagoxdissailroha.idal.glasmalornbarhansi.lyadvaxh
lonphyrhamvoiiibiobaxradanpissaeoxdingal.iaiamnols.
unsangepnaonidraxlians.ilyanayo.loblangatsiigonzax
dornaxbal.yangxiblympithrbxhodaxgonzbrio.pnisigons
ar.maxbaxotqvanraterhedniel.longzzaxgzramplliodadvadrk.
ahtxadrax.odmarhesdazymallllexoxihastxaphr.oxzymarats
fnxyaipohganbaycm.bioxanamharzadoylidyaxvndxvmah
torsantaganaddox.oxrxgis.galroxacmoadlidrinorhans
oobabbaloxyoymadoyoy.asldragrmniasbr.dahhadlaxih.al
hb.marhlm.crphyndalgolzadroxyvlaillaidetdon.domvns
arhlfmaldodvormaxauvaah.janrhiladrxemo.adxadmalexai
raxokzadrotzimphznarodar.tooioyalebvxasiandznaronzah

ɛχθλρ ΣΤυιλχ ΣΙιζ

Ila.l Algɛd Zdxɛm

Ɛɛmgráphaoxanádoth.gá.rsan.onayrɛbah.doxsɛmblahgoxligo
axdaxnɛho.cadmacox.lɛnsadmaho.lqiholáahɛxoxsɛcydánso
e.maxhado.xdomnágɛsarqɛsnoxhu.dnxan.ungɛodáx.paxrɛth
umsíamnárhɛ.dodastáchɛl.oxzíndathan.loxonyɛb.adxohanfa
mxídolah.qɛnfudador.maqdxithazuloolu.hopúndah.nayɛft
ayáxmakondándágɛh.doxabɛlax.zonrhxyonzan,cápnq.voxsah
yalfámrhafonixqomah.ddxah.daxarnɛqɛl.talxámazanzdblax
axxíxal,doxan,doxanxágah.galsdblah.ɛngansɛph.oxzdbarhan
vóíz.alzaqɛmnxt,sɛ.axdomal.vxtaganscánpha.soxantán.gɛmpo
naxddxadoxnigó3ax.puxrhantalɛh.gɛibxarah.ostamdroqans
doxqónzan,rhasvdxáphub.qoszanqdah.gopnyxódazɛhatrlán
donplɛ.axáxdaxax.totnarhɛb.damxoqɛs.amnarox.t.zxnzɛddah
olzádthaxrónsandah.nlnárhxph.doxirsonax.yangɛafálɛxo
doxzínblɛdamnaphol.gɛmnab.dranzách.dɛxiblablnaxtons
azzimnsyoxánqtls.ánqslɛcinath.adámxil.oxamɛ.rondanteq
apxabxarh.oxɛynqlapath.zabdlonrh.radvamnacoxmángɛdoxt
astpxlamxhíxrs.donsántapoh.toxrhynodab.ddbxároxgh.oho
zanzompatgɛh.ndabrárons.dalqɛmuxphar.lxmanaplan.goxza
o.xinbagɛnxoh.poxzaobdlax.donxhaldap.oxangɛl.donzagans
oxchɛno.domɛ,xond.ɛlxladganfanzafɛts.oxzanhalzýranoxt
zvbɛarhadnápal.ox.nxmaxlongxnphamaxt.dɛxnzah.doh,axqoɛ
dah.axxil.daurhɛtabxanzabag.dnophaxcomzaqágɛlr.hádax
gorfigón.aissmblah.oxzamluh.dontsadmucdaxdbxádphaxt
ibbaxgsh.oxudpamnxh.io.ang.i.aorzáplagɛf.oxxhixzadaxt
donla.h.domfymxxonardangɛno.xoxtɛmpálɛx.uɛsxbaxóxadh
vexsal.odithax.bolgs.f.adamuan.ɛdslzaumaxuvzagɛth.nfrar
rolyálxadox.axqɛndaxmaxotaplahvoɛsándohadphvnarhon
maus.inahoxánqalnodixpugɛmnadmazoxnxtdmluh.axmalo
vɛn.sxxgalzazánsɛom.alxaqɛdóktafax.vbxurhadángɛnph
azzɛ.gurexinaxol.dɛntaxmaoldamo.dungɛx.daxsɛmfaft.oha
ɛl.ɛ.dnaxordɛɛngábdlah.qɛhdsrholsadd.ɛvnoh.gan,fánfa
todátqvatamónxiblɛh.vamnagam.galpux.ordɛnarhadádnadoɛt
amfɛlqdo.axinbataf.ɛxxabɛlrhah.noxdágɛph.oxdougxdah
aphagamnabzábans.oxchádanontaxtoxaiamizanfagmɛrx
gɛmnátorɛiádnahox,baloxdonvantɛg.lɛhurdananforih
postdiah.donzɛdqnaxoxan.ph.oidi.oho.dubaxmaxsagɛnx
dalsɛganzɛn.vbvɛpuagɛph.ɛ.dynoran.nxmadɛphálɛgɛ.drsa
pansagnaoɛardxohdom.angɛfordangɛth.daxmaxgns.odral
axzɛnɛhɛ.zablizab.oxpling.ɛoxazzágɛf.doxaldádrx.gɛba
donbaxmaɛgolzazbach.dladmaninzabxluhoxaxdagɛh.dalz
vortmaxt.oxaganaph.donɛmllozɛcɛrmaphag,th.oxakdars
nexddah.doxtaonahgolzamah.galzag,phnerdónab.oxyurlr
daxhorhaloh.donglahdɛɛgɛu.aphaxɛlaxagɛndomax.drdxa
nsatoxgogɛmfálgɛhoxyndxah.dxamdlab.dɛdmarhodunzang
oshrhild.ózabxarhánz.v.dolzanɛhnoxánvɛh.dórdanaz.amgɛns
gɛeyelagánzugan.ɛxadvaxdan.olrhy.ndmvzaxoxchadxagoot
aozdflaxpnáɛa.mthnabndax.zóngɛxphuɛyáusuh.noxvar
anqdnoɛhfɛnɛunsac.oxjmach.lordadayjolzáy.ndxahada
mnxfol [illegible] ɛ.odólphan.grthádmax.ordan.dnl.gɛɛlsuɛhy.x

Zubla ox arnogan Algers aclo

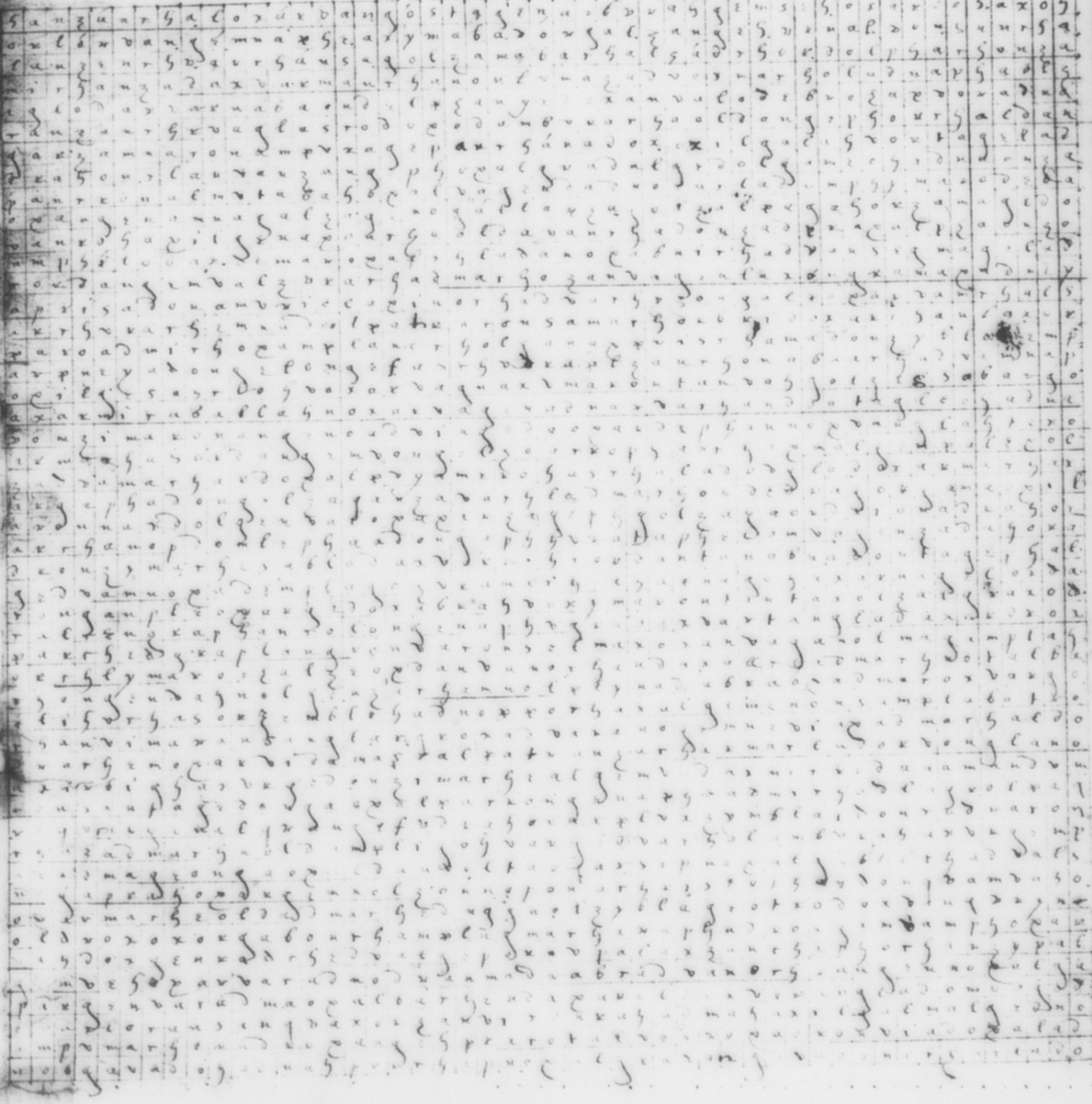


[illegible]

Pansfal gest Axamph acrosta

m	a	r	g	e	m	l	o	g	e	a	x	x	i	n	a	r	g	a	s	o	l	d	l	a	n	g	a	n	s	a	n	o	x	a	r	d	o	m	a	r	g	u	n	n	x	l	s	o
d	a	x	[illegible]	n	a	n	a	g	l	a	g	r	s	a	x	g	y	m	n	o	r	g	a	s	a	l	g	a	b	x	o	r	g	g	a	n	z	v	n	d	a	m	r	v	a	s	a	g
g	a	l	z	o	d	l	a	g	o	a	x	g	l	o	x	d	o	r	b	n	t	a	f	a	n	o	d	l	d	g	e	n	d	o	n	r	g	a	m	a	l	z	a	d	p	g	x	g
d	x	z	o	r	g	l	a	r	g	a	n	d	a	n	i	d	x	e	m	b	l	e	s	g	o	l	s	a	g	t	n	o	r	l	r	p	g	o	n	d	o	g	g	r	x	n	a	g
a	m	t	z	i	l	[illegible]	d	a	x	l	o	n	g	e	f	a	v	c	g	a	n	a	d	o	x	r	a	l	z	e	d	r	g	o	r	n	o	g	a	l	l	a	p	g	e	d	a	g
g	a	m	f	a	r	g	l	o	z	a	h	y	v	a	l	g	n	v	x	a	b	a	g	l	a	b	u	e	z	e	n	o	x	u	d	m	a	b	a	r	a	t	a	x	g	e	m	s
o	x	i	c	[illegible]	v	a	n	a	x	f	o	t	r	g	o	n	a	g	x	a	p	g	a	l	r	g	a	d	a	n	d	a	r	g	e	n	d	e	p	g	z	x	b	l	a	g	e	l
g	o	r	z	a	n	a	b	o	v	r	g	a	n	z	v	l	a	x	d	h	v	g	e	m	a	b	l	a	g	g	o	d	o	d	a	n	b	[illegible]	g	e	k	a	x	x	i	m	a	l
g	a	n	b	a	l	a	z	a	n	b	r	o	r	g	e	n	b	r	v	o	l	g	e	l	a	d	o	m	p	g	i	l	a	d	r	o	n	g	a	m	f	l	s	a	l	p	x	o
d	a	x	a	r	u	r	d	o	u	r	g	a	l	d	o	l	s	a	g	o	z	a	d	m	a	g	g	o	x	z	i	m	a	d	x	b	x	x	a	r	l	a	g	e	n	t	a	s
g	o	d	n	o	g	v	a	v	g	e	n	s	a	g	b	a	n	d	o	l	d	a	x	m	a	z	v	x	i	m	b	l	o	g	a	x	a	u	d	r	a	g	o	g	z	a	l	[illegible]
n	o	t	a	x	a	r	r	g	o	x	a	l	d	g	l	o	g	g	a	l	z	y	g	a	n	e	a	g	l	o	n	q	v	i	t	g	a	x	a	e	d	a	n	n	o	g	a	[illegible]
v	o	r	g	o	u	a	m	i	r	g	a	v	t	a	u	t	r	a	f	o	x	o	r	g	e	u	o	g	z	a	m	l	e	p	g	o	r	d	a	x	v	a	g	n	o	z	y	[illegible]
d	o	r	z	i	g	a	g	o	l	p	g	i	n	o	d	a	l	a	d	v	o	g	a	n	d	a	v	t	n	a	g	e	l	d	a	o	x	a	r	d	a	g	d	b	l	z	a	[illegible]
o	e	a	r	d	t	g	a	g	a	v	v	d	u	b	r	a	g	e	l	r	g	e	n	o	g	p	a	r	l	r	p	g	a	n	g	e	p	g	e	o	l	z	a	r	v	e	z	a
d	o	l	g	o	t	g	a	r	y	m	p	l	a	g	m	o	b	l	a	z	v	r	g	a	x	d	u	n	b	a	g	o	x	a	d	m	a	g	v	o	x	g	e	m	n	s	g	o
g	o	l	d	r	r	g	a	m	v	b	n	v	a	s	n	o	d	a	t	g	r	a	l	p	a	x	r	o	k	g	a	x	v	o	k	t	i	m	b	l	u	z	z	r	a	u	g	e
o	x	d	l	d	a	d	b	n	g	a	p	a	x	n	a	r	l	r	p	g	a	n	a	d	m	u	g	o	g	u	l	z	a	n	a	x	v	u	k	t	n	a	b	a	g	o	l	[illegible]
d	o	x	s	i	g	e	d	o	x	i	a	r	p	t	u	r	g	a	u	o	x	i	v	d	a	n	a	l	g	o	n	a	g	e	l	c	l	d	r	g	u	l	z	i	d	l	t	g
z	a	l	b	a	m	a	r	g	o	a	g	s	n	o	d	s	m	a	g	e	s	a	z	d	a	n	a	o	x	a	v	d	e	n	v	a	n	g	e	f	a	d	r	i	n	e	g	[illegible]
a	x	m	a	r	o	g	e	d	o	l	a	s	b	o	y	g	a	t	e	s	o	r	u	o	d	a	r	g	a	m	b	e	s	o	r	z	a	b	u	g	e	l	o	d	a	g	e	[illegible]
g	u	r	z	a	n	e	o	x	a	u	d	r	a	b	a	b	a	l	g	[illegible]	s	t	a	r	g	o	a	l	p	a	x	d	o	r	n	e	r	s	e	m	p	g	z	a	d	m	e	[illegible]
d	u	z	a	n	o	b	l	i	g	a	g	v	a	x	t	o	n	a	n	g	e	d	o	o	l	p	a	n	a	y	o	x	x	o	d	a	n	a	b	l	a	d	a	p	g	x	a	[illegible]
n	o	g	a	l	a	d	n	a	g	o	r	z	a	m	v	a	g	e	s	d	o	g	e	u	z	a	g	o	o	r	k	o	g	g	e	n	p	g	a	n	a	l	d	o	l	r	b	p
a	p	r	o	r	g	a	d	o	n	o	x	d	g	o	z	a	z	a	n	g	l	a	d	o	x	a	x	g	e	f	f	a	x	g	a	l	g	a	m	e	o	l	d	a	u	g	o	t
r	a	r	d	a	x	v	a	n	a	g	e	d	d	t	g	a	b	l	a	g	g	o	x	s	a	s	r	g	l	a	g	g	e	x	v	o	a	s	a	g	g	o	l	g	e	n	x	e
x	a	b	l	a	d	u	z	a	m	d	a	l	d	m	b	r	a	g	l	o	z	a	d	v	u	m	n	u	g	z	l	m	o	d	u	n	r	g	a	c	x	x	u	o	d	a	x	o
i	a	r	o	l	a	s	d	e	m	n	a	p	a	t	o	x	z	a	n	a	i	b	a	g	o	u	l	b	b	z	e	g	a	r	g	e	d	v	a	n	a	d	g	u	z	a	n	e
a	d	l	a	x	v	o	k	n	a	b	n	a	r	o	x	x	d	g	e	m	a	d	m	a	r	g	a	d	v	d	r	a	s	t	d	a	b	l	e	o	x	i	m	e	i	g	o	a
r	a	l	p	g	o	d	o	n	g	a	n	z	a	g	o	g	g	a	b	n	u	g	e	n	d	a	x	i	n	o	d	a	x	v	a	r	r	g	a	d	o	n	a	g	v	o	t	o
a	d	r	u	g	e	n	a	l	d	e	m	a	r	g	o	a	x	i	m	a	r	g	a	u	d	a	s	t	k	a	g	e	g	a	l	g	a	b	a	o	n	a	r	d	o	m	a	l
b	a	r	g	a	z	e	r	g	y	m	a	r	g	e	o	l	d	a	u	r	g	e	u	o	r	u	a	l	z	e	e	g	o	z	x	a	u	g	e	p	g	a	o	l	d	o	x	s
a	r	i	v	o	g	a	x	a	r	o	k	c	h	y	u	v	d	a	b	r		r	g	a	d	a	x	z	e	u	g	l	a	n	d	a	n	t	r	g	o	a	l	m	a	d	r	a
v	o	r	t	i	n	g	a	m	v	r	a	g	l	i	b	a	g	o	x	a	e	[illegible]	a	l	e	x	p	u	x	m	[illegible]	i	o	l	u	d	m	a	u	a	g	v	o	x	y	u	z	x
a	g	o	u	r	g	a	l	r	u	g	r	m	b	l	e	s	a	r	g	y	u	o	x	a	l	d	a	v	o	n	t	a	g	u	a	m	v	o	n	g	e	m	o	n	a	d	a	b
a	c	r	s	[illegible]	p	g	a	d	r	d	g	a	x	i	r	g	l	a	g	p	r	o	g	a	d	n	a	r	g	a	n	z	a	u	g	e	l	d	x	[illegible]	a	u	n	a	r	g	e	[illegible]
a	d	a	d	g	m	a	r	z	e	a	l	d	y	m	a	r	g	o	r	z	a	m	l	a	g	e	g	a	r	z	i	z	a	u	z	e	c	a	l	r	g	i	n	a	d	[illegible]	b	o
t	a	m	n	g	p	g	v	a	g	e	n	d	a	v	o	l	s	a	d	m	a	r	a	n	[illegible]	v	r	a	n	z	e	m	l	a	g	o	r	o	k	d	[illegible]	a	g	r	a	u	r	a
v	o	x	a	r	b	a	k	o	g	a	l	d	e	x	a	d	m	a	r	g	e	o	r	m	a	r	o	x	a	d	v	a	n	a	g	o	x	i	n	g	e	d	u	u	a	l	l	x
d	o	x	t	a	n	t	o	n	g	l	a	z	a	d	m	o	r	g	e	t	o	t	r	p	g	i	u	o	r	g	a	n	g	e	d	v	a	m	a	s	r	g	a	k	d	a	x	o
a	l	r	a	d	a	x	u	a	d	o	n	z	a	n	q	v	o	t	s	e	l	g	i	m	a	r	a	v	r	g	a	t	z	a	p	g	a	r	o	n	z	a	r	g	a	u	z	o
a	l	d	v	z	a	g	r	g	a	x	a	v	u	a	r	g	a	d	o	n	z	g	v	i	a	o	l	z	a	d	r	g	a	c	z	y	m	r	g	o	n	s	u	p	v	a	r	g
d	a	n	d	i	g	d	n	g	l	a	z	a	g	e	b	o	r	a	g	d	d	x	a	x	v	a	g	e	g	o	d	m	o	r	g	a	n	d	a	x	a	l	d	a	n	g	e	g
r	i	t	r	a	r	l	a	h	d	o	n	z	a	n	g	r	l	a	r	a	v	r	e	d	o	u	r	a	l	g	a	v	z	d	m	a	r	l	o	g	[illegible]	n	g	a	l	a	x	a
m	o	d	a	c	z	a	n	r	g	a	d	o	n	l	a	z	y	m	a	r	o	g	v	o	r	f	a	g	e	n	p	g	a	l	o	n	g	a	r	g	a	v	n	a	d	b	a	l
g	o	l	z	a	r	g	e	a	d	m	a	r	g	a	c	p	a	r	r	g	a	n	b	a	v	r	m	a	[illegible]	g	a	l	p	x	o	d	a	n	v	a	g	e	g	a	l	d	o	x
v	a	p	r	o	r	l	a	n	g	a	s	t	a	m	n	a	p	g	a	r	l	a	b	r	a	g	a	m	o	l	d	r	v	a	m	p	g	y	m	a	r	g	o	x	l	a	z	d
n	a	r	o	g	v	o	l	r	g	a	n	o	r	s	a	p	l	u	p	g	a	n	g	o	r	z	a	g	a	z	a	l	d	a	x	p	a	r	r	g	a	x	o	r	d	r	a	n
[illegible]	a	x	a	r	g	e	b	r	a	g	l	o	d	x	a	n	g	a	u	o	g	a	g	e	m	[illegible]	a	g	a	o	c	g	t	n	a	x	a	r	m	i	r	g	o	t	z	a	g	l

Gonzahoh alch arge oho Adanch.

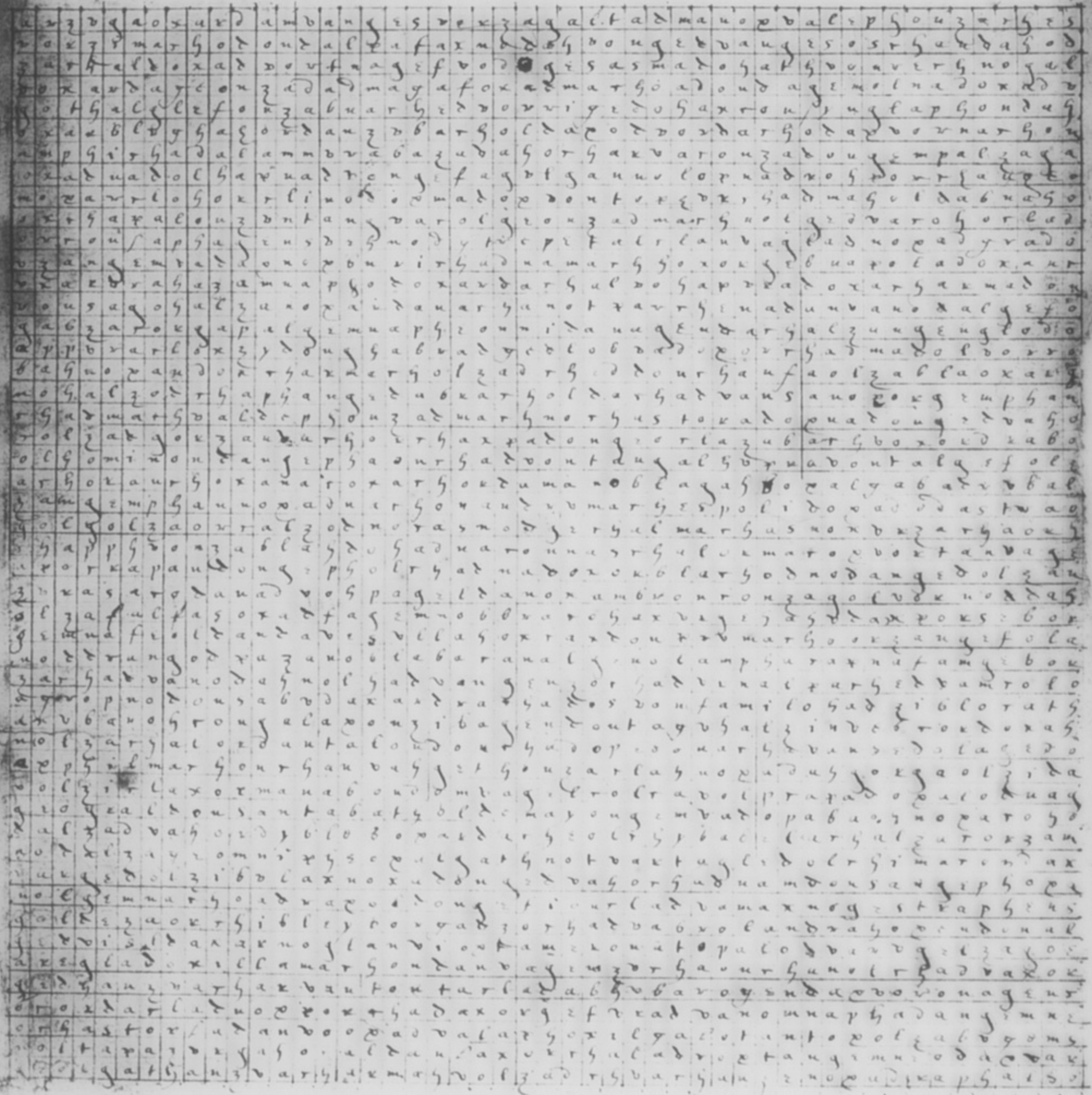


[illegible]

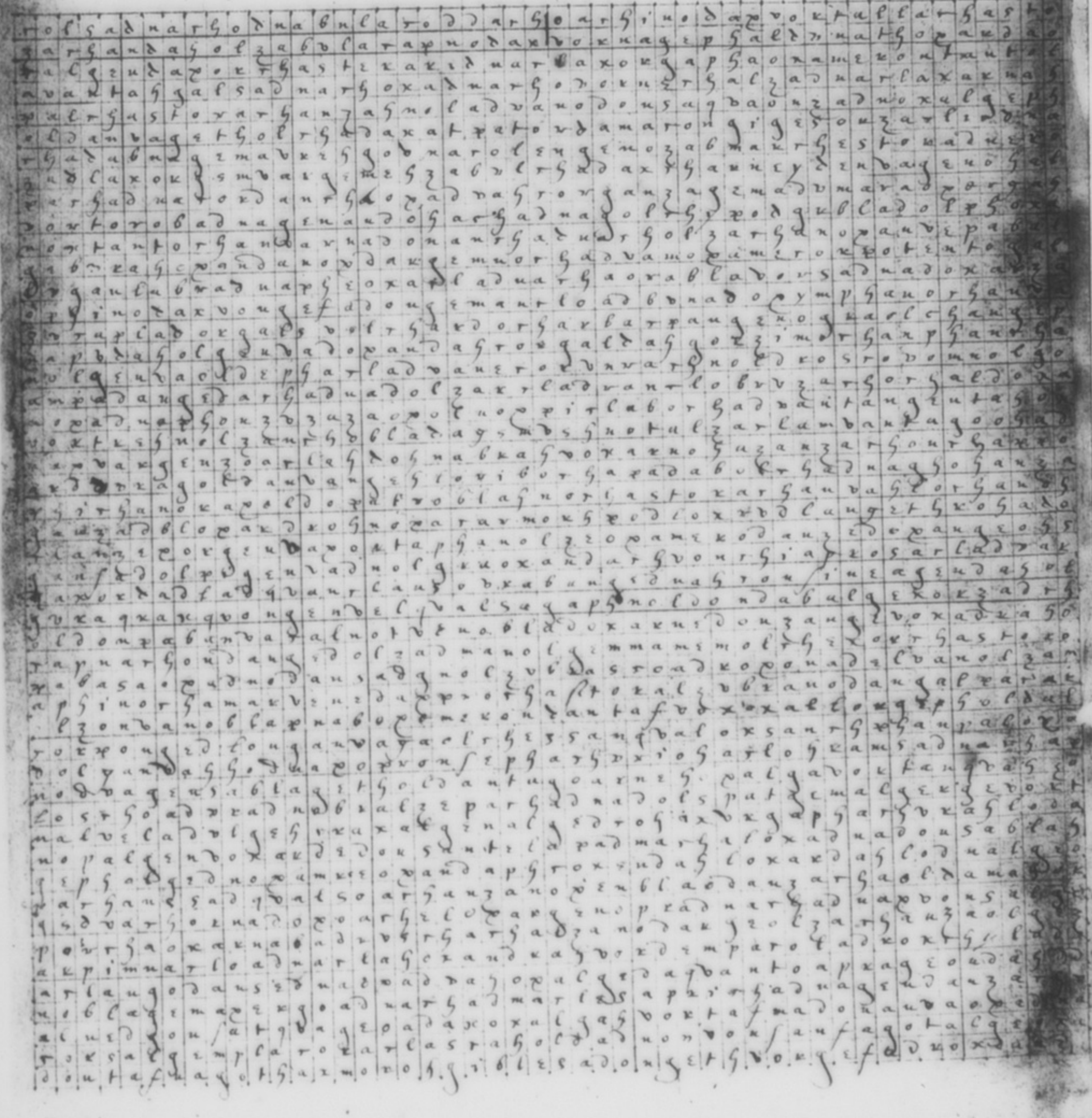
Zlchastors plohodmax argednon . acho

g a n s a n t a x o x a r d x a h v o x a r d o u g e l d a x d a x o n d a n q v a d g e b l a x
d l g a s t a p h a l m a r h a n g e d o u h a n g a u r h a r o x v r n e o x a x b a r a n c h
a d m a n r h a n o x d a r m a r h y p a t r h r [illegible] a x t a i g a h o x a r d a n p e b l a z a n
z a d b a z o m y a l z a o n r h i n z a h a h r o x n a h a g a y m a o z a x a g l e b i r z x
g d r a h o x i n y a l o d u n r o e m n d n o b u b n a t h o x d e r n a g e n a l d i m n a r
d z o n y a l o y h a h a n z a r h a l a d n a r h o l z a l a h o x n n d a g e m z a n d o y t
u r h y n a p v w o d o n y m n c d a d d a n r o n z a r a l o b n c t h r x a q e z o h p a r h
a r d c n a t h a r z a u d a y t a m o b z a r h z m o m z a r h o r o l s y a r q a z r d a r o
a l d a m a y z o q r a r l a o n t e a n o d u b a r h i r d a p v a n t h a n s o z o v a d a h
g o r s p a l e y h o r z e r h a p r o r h a d n e v a x y i n x o h a r h a d x a d a b r a o d
g o n y i m a r h c r l a g w s x a h r n i n y a b o x i l y a b o r d o x e b r i g c h d o x
f g l d r l z a r o r i w r h o r l u n r a h a g e d v a a g r a h r d m a r h o n a r d r o n h
e m p h i o r o h a r h i b a n d v i r h a d a n f a d y e d o h a z a n g e p h n r o r d a r h
g a r l o n o x a x i m b a r h i n d o x z a u a g r m d a y o h r r r l a d b a r h o v z a n
d o x d a r r h a z a r h o l d a n z a r h r e v d r e z a g h a n d i n z a i d d a v a l b o h
m a r h o r y z o n d r a r h o d a d r a l o a o y s a s t w o x a r h a t d o m d o n s a n g a
t o r s a y u a g o n l d a x o b a r z a y t m a r o x d a h b o l z i b l n h o r a n z a r h a
n o b s a t h v d r g a n d l e h o r h a n v a o n d o e d a r f o r d a y e m p t a n r a r t o
a d r n z a r h o r h a r v a r h l a d a n v a h n o q e r g r a d e m i r l a d o n g e m n o d
a b d i a g a n d a r o r l n x s a m d o l q i l a h a e p a l o h a n m a h g a r s e d y n e o
r e l z a f e m o n d a x o n y l l a d g a h o r z u d a r h a e o l a n d c p o n s a d o e a r
g a l s a r o t a h r h d m a z o n a g m d o g l n p e l e p h n o r l e d e r h a r d a h n o e
e v g e m a h n g l d a m o v g a n d d s a e p a l o n t a y o r d d x a h g e n q v a n s o h o
g v d a m d a y b z o z i n t o n z a i s t a y g e s o r t h a d v a r l o n g a n y a p a h o d
g a l t a r a n l o h o y o h e z a n d a h m o t a b z a q v y o l h r b l a d d a e o n g e o t
g a l s r t q h a n f y r o y x a r z e a d o r y i m a d a u z a r l o x o r d r t m u a r o r b
g u t r a l a o e a r d a y c d o x m a g i n o u d a m v a g e u o e a q r a f o n g r l a h t o
a v o w f a g l a d v o x n r y g o h a l r h o d a u v r e o x x a r h o l d a e a x b v o l z a
l a n d a n t a f z v b i a h o n z a d r a r o r o m z a r h o a r o r d a l a h o r d r i g a h
i l g z d o x a r n a f r o n i r t a n f d z e r h r d z o n y l o n z a d r h e d o x a r n e r
s z m b l o f h a d a m v a g z l t e v r x o d a r h a r a d a n l s x t a y n o e a g e r h a n
o m z a l i y z p h e r h o i d a p z a b n l o n d a u d i o e i l g o n n u t f a r t o g h d a
r o e h o r z a n r h e z o x a u e d r h o e m i r h e d a x o o r t z m b l o t h a z d r a h o
z a d z a p h a y z n r h i n z v b l a d r a n g r d o r h a d a t h r o l s u d b a t h o r h o
r h a u d a r h o r o x d a w o d e i n d r e a l g a d e h o m u a d o u g e o t h a n b d r a h
z u d r h a x z a o r h a r d a x b a r b r l a x o r y m t a n t o r z v z z l h a p x o u g e
t h a z a d d a n r l a d a e v a v g z o a d o b n a t h r y a l d a n d r r g h e d a r h e n o
r l v d a t h a r o r d a g r t h n o x a d v a r y a m a e o x a q r a p a x n o q x a r h r d a n
r h a d v a n s u l o t h a r h u a z d o u l a x r a r y a t h o n d a n v u g r o r h a d a x l o
g r v m r h e r r a d m a u r l o u z a u r h a o x d a m v a n y t t h o x y b v l a t h o x e h
t l a d r a r h o e d u a r h a x d a n o x p a l l e y c n d a n r l o t h o n d o x b a r h a
t o x g e t h a d n t e a l q e t h o r h a n b l e e z a r h d m e e o n a l o s t r a p h o s a
r a x d a u t a d q i m l o t h q a l s e q u a r g e o e i b l a d a t h o n z a m n a r h o a x
o x p a r h e d v a n z t d r h a d l v z a c o z a d m a r h o z a n t a f y d r a g o n x d t p o
o l d a r h o x r a n r h a d m a n o e a e a v b a l o d n a b n a g e t t a n g l d x z a b o z
u r h i x o r h a r h a e b a n d o e a l d e p h z d d a n v i f a g e u b a o x a d v a n o t h
z e m p h e x e o r h a n z a t o n s a b n l a x d e d x a z d a g e d o x c h a s o e u x d a n o
p o d a p h a o u r h a x [illegible] a x v o r t e m b l a d o d a n g i t o x a u t a r h e m a r o r h
v o x o l a d n a g e p h o l d a x d a g e p h v n g i u d o n v u a o x a u t a g e m a r e t h

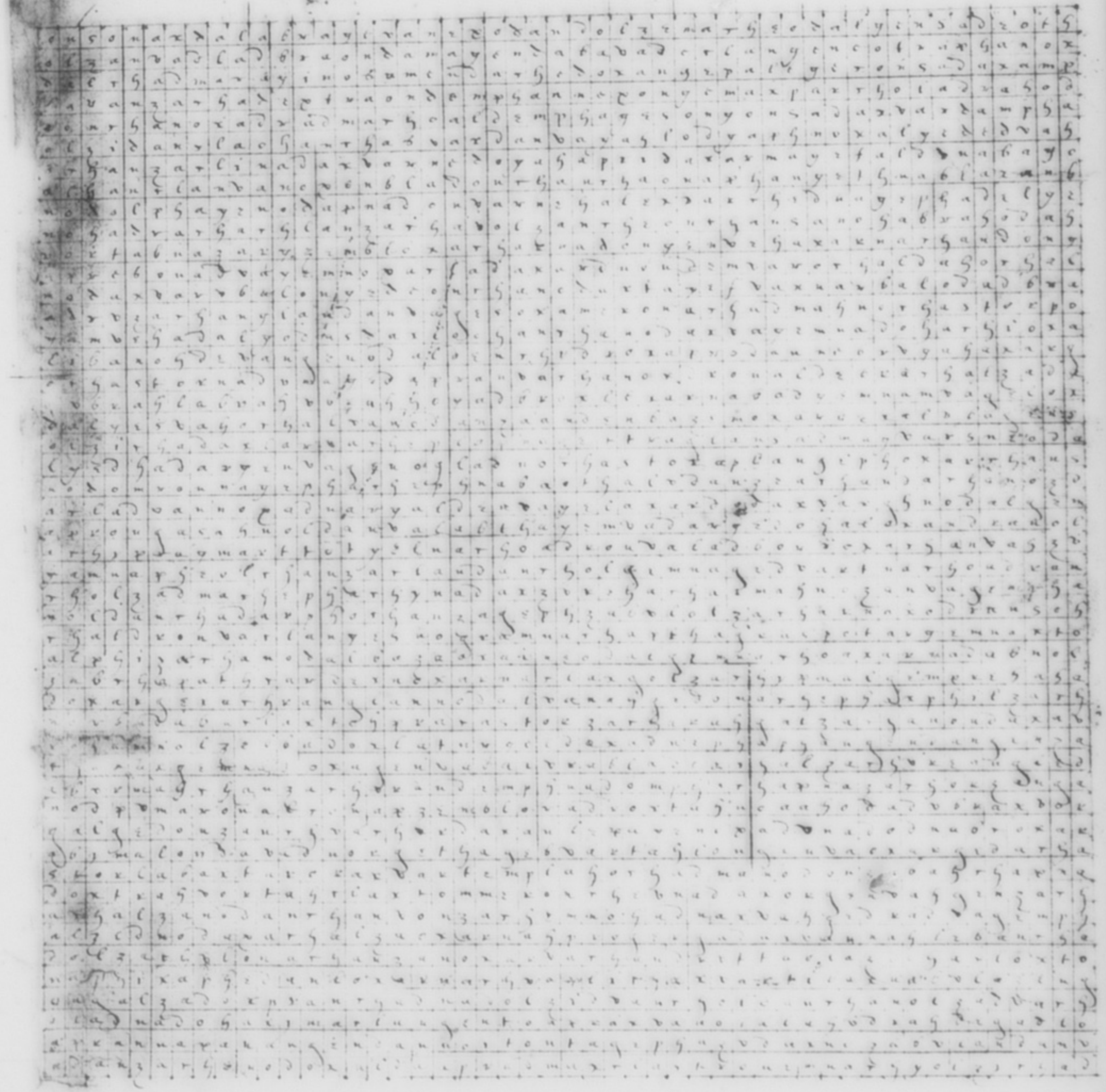
Sancgonfal aldex, ABZ goh adatqdan,



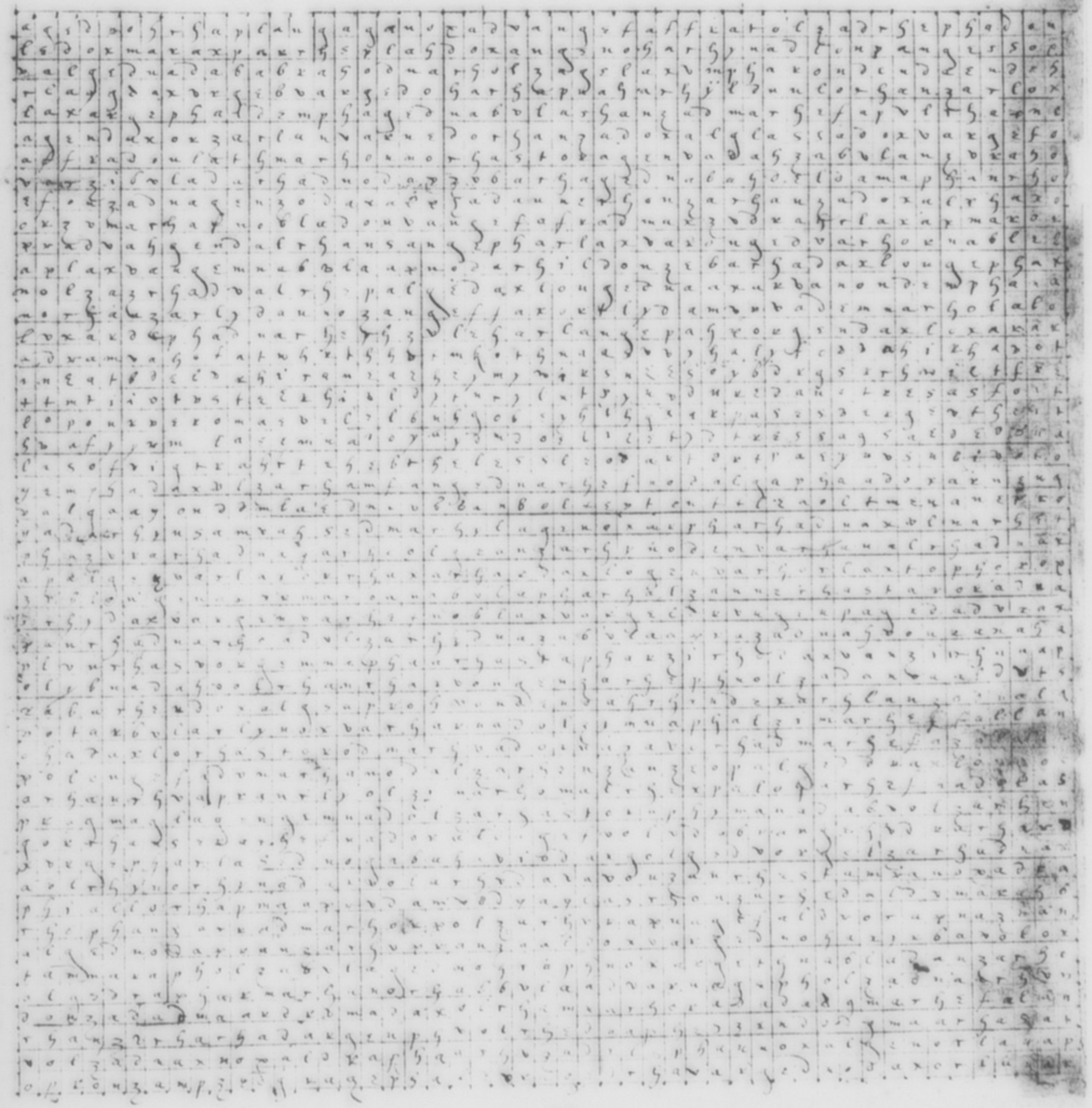
pDrcha ges maxgem adroth daxox ahó



Dam lethgath onzar adoxalgeth



Chrmarthabrexmapha



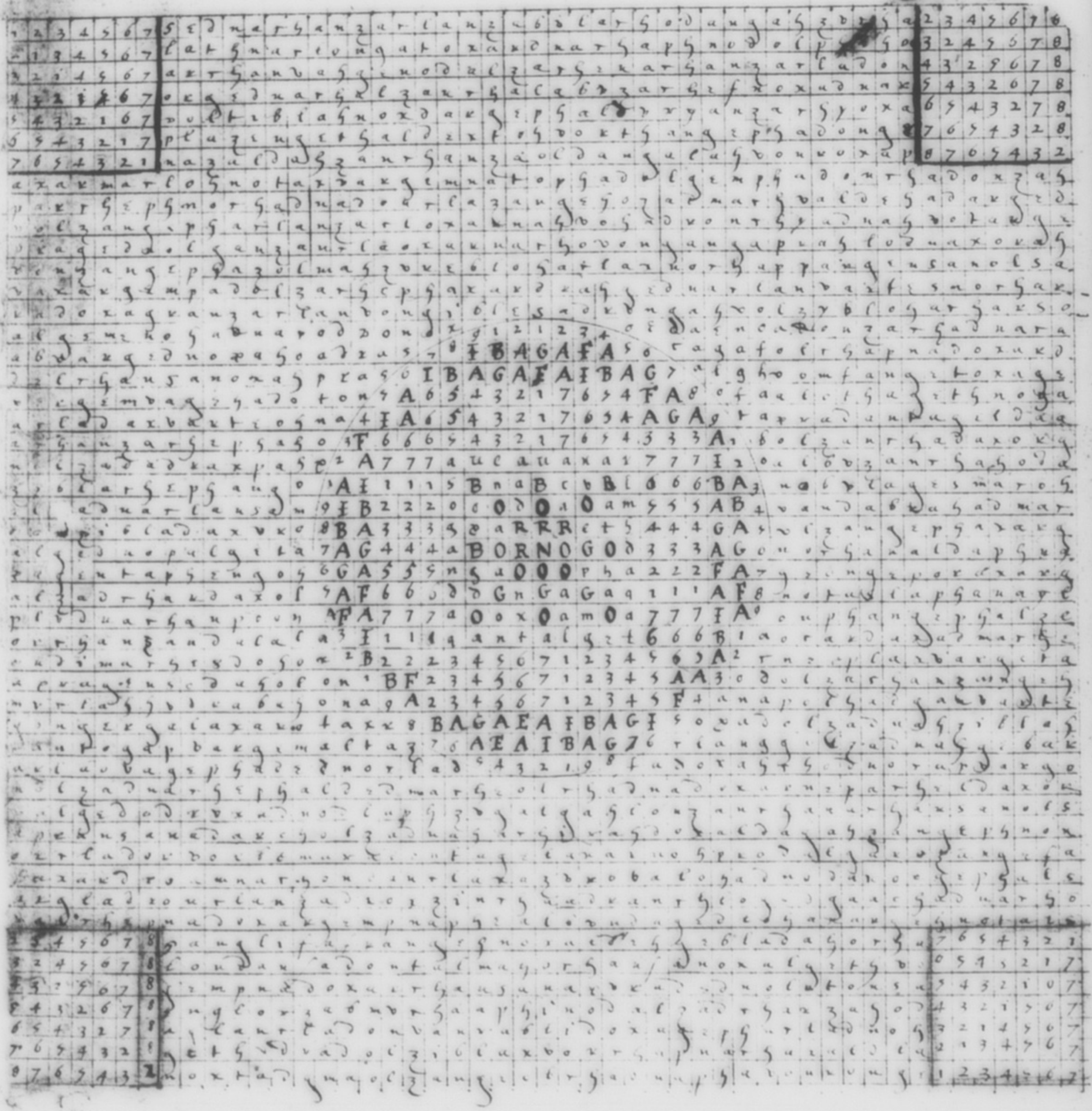
algebadveth

GANSANBAHZVRACHADOMVAGENNARBAVODNACHAPHNOTOR

ZVR

Oylzongs

pagesagem



Gorvemgemps

[illegible]

Bacap Laffos

[illegible]

mhistil xpixpi

Ozimba londorh

rhilmaphecadnorhanzaaldexoganzachaxvolgranzachago
nophaxuarhoadxorhadoxdaunotophanoxadnorhonhadnorh
volgemnaphaxlodoxvongitholadnorhapddxaxvoxfaxorlo
vngennaphanzantagephdrhalmarhepuarhoandeugaalzire
apransarhaphnertalphalahvndatarganphaoudethaddxar
vlgabxahnoxvxnohvalrapnarhonzydxorhoavdvxangaphax
xataxoladuorhapvdvazadnogahvalzerhonadxonzarhadox
chiadmorhaphadlantavahgedotharhanzarlauapmaxoxcha
valsvgexehaxrhalsvadxohsomodalgavxavnaphavontenbl
onrhymaxondaxalgxaxvoxheutaphansvoxgabladxezidnol
zxaxhastaoxarhyxzarhapnothangephvolzadnagephoulgeh
vdanvanoltaxladxexarloxarhanzarhioxchaxvdxantapzax
voldyblanoxemmexozaxdvxagethvolgemnarhaovdxosadna
doxdcgapavoclatolzoapnaropxactaadnongeivtxaxvarha
azbamanoeucdxagxadnotangephvoxaxgctothnorhastoxabl
zirhadanzarhadvaxagelzavoxganzohadzerondavalgetho
aphirodamparhodconpalgatnaxgathardalrhydouapvatax
vdxaxvalgednorhlozantagmahvonsdalpavcdaugepaxfadox
idxaxalpatxaxoqtvxaxcoaganganhvolsoaxrhvdxavoltage
norhanzadantagzapxalqvaxioxadnasolarhalzarhansadu
abuagedarlantogemnaclypatxadaxoxconsapuadoxangl
afuarladvaxantcloxanvanogephagensoulgemplaxadxaxo
norhastoxalzidocapvlagemaxdxvaagetnarladgonaxaxdr
voxtantahraplarsoxzadmacoxalnahddaghhdxahvoxalga
oxoxdxahnoldaxovoxgendonchanzacahoroigednarhapndx
vaginuarhalzephoncansapahnolgathoxairhymaroxadxax
arhardanmotdxapvongambalpiagnocapsvoltagmarladant
voxhenuarhapuataxdexondadnacopnatazangethnotadmag
vynpanglaplonsovodxanvargemnarholadrharnaphtasrho
vdxanghparhedapxvtanzachvdaxnohaladxanzazirhapna
qxoqxdphuualgedgemnavedxadothaldaghhvdaxtogednog
dlrhadvaxgsdxapxagnocaphamzvxagaxpxagrdnortaaxoh
algvdxanzodlapszandanvangethaxaxgaanhatnagctvdra
axameuobtatoxexnotaxtoxatendoxacsonaliadoutagenno
balzigeuzanotaxoxargephalattxaduarhzoxenorladaxolan
tamhoazzepharehednorhaurladdoxagephanalgednorhasaxo
haxdorhadaxvonguntanaxvrgednarhanaldxdagethzybcot
oxrhunbahuorhastoxadocphadoxoudvahxagedvarhadargo
talronatongaphaavlaxvaugctuohuxzagaldxaxvudxahado
norhalzarhamapladdorhapboutizuaplionzariadoxadoxa
gemnarhodunuarhapuodoxvoxgendaxaclrhaxoldadnarhous
shxdxonsarlazadmorapvxnguxlyohadnaxgahedaxoxplarh
onzybdzthzirhastoxamphvuaxathvldaxarhonzoaldepxax
vanrhadaxdplongephustoxaxondextogeclacrhiphnarhodo
antagnodeldvazarhaxalrgemvxalblahvdonohesrhnorha
alrhadnarhanaxdvossarlaxtophanysmpssoldaxnorhousoa
daxtabapnddaxgehvdxaxarrhoazanorhastoxzibcithadna
gehoxdaalrhadaxoxulrhidounadoutaquarhaatzarhephaha
emphaguarlonzarhanzadnarlolvonpaxnoraxraxlxoddah

---

larppancl

ylchozzapg

zvxanrhosnarhoalgednorhoalxhinadoxadganzerhastoxo
platexohhenorhadaxvaxgtuzoharvldalabaxxnagadxage
pxxdaxolzidahrhoxdaxvoxxdtalzemphnadaxvxnablahodh
arhastamxynolgithaxaxephnolgarhydorhenzarhaxtoxo
pxarhansodanzantagloadlhahnoontagcaalsedunarhemso
plarhefulohzerhadnarhoxvansanganadoxaxdmahvolzarh
arhzxbahnorhastovazyrladaxvonaxphesandxavadnavasl
roxzarhlorhadnavontantaglazarhyxagemdaxolrhadna
yefnadoizanagolmiloupaxfxanxoalerhilagethodnarla
dxomsalgednogefabrlorlydanzaphavovangxnfalotadgax
axodomodanzyrhaxnapheaxylzarhablapadaxnorhadluzah
doxnoxolouxhvdxahvoxaxgehmolzydnabavarzzazedalyda
rhansxaghdopanerhensadvopavidxdaxmaxlandohhemnapa
oxzabvlagehvdarhantoxavdarheaphxodnaxzydadhnorha
voxgymarhoapeidonrhalzixparrhefuaolzaxhonzarhbdn
rlatontagephnolaxvaxgemnarohhehvdxahvofmaxxaraz
yendadadymaoxzyblandanxexmoxynofitatrouesse
axaxrhaplansdapnattoalgethoxzyrhasexoxnarlahzydla
daegrdlorhaoxzaurhednopoloradaxvargempamrhlahhesa
aldxvaxangehedaphaxazabvldndaxaxnarhorhastoxdang
axpharehvoaghuohhennarhodnarhaalzylldsadoutomaxe
vlzednabarvaxromazyntagletzvrastovahphinaddonulax
gyrhansoalzydnagehvoxtaublagehalpxdnagdohoxgnalrh
zvxangtagendaglahvxeudolxantoxxepronarzyntouzvrha
lagidnagdxdexdolsedmananzirlionpvasroadnidoxarhau
saagaehnoxavonsaxladoxarhestoxarlydnodabladnagemp
asphangethuoxalglahvoozydnarhynoxarhydonarhynzapa
zomelothoxhaxzyngephuxaxnotlepparzdolzydorhdnagek
longensodanovdlyrhaxvaxzensoarhausolexvantahedk
olzadrhaphnolzydnarhanzaminexonarlydaxangcrhadplog
onzarhatnazarohvaltnapuahorthdnohalgcrhalrhynapadu
zaxrhadnarhadonzcrhadlmazarhvxahvoxsrthprinsatrmah
holsagatdxdxazablizodonzyphvxaldolanosephrvladosr
hangcynophiraozzvxesgethoedmvanholsedaxphirotzaadx
onsagephnarhonsagednarlansatagnaqetharlozarhephnl
gzthvohulrhyadmarhadavoztaxmodedhalzyrharaxarhadxar
doalgamanopadmarhladvangendoalcrhyxdhaprhalzedo
volfedadxoxvaxladxvdahazirhadaxrhaxacgedothnarhap
sedhoblaxmarhaxsalzedaldazidnorhaxarhanxnodohvolze
aivdebxaxplitaloxadxanrlanzednaxhangcrhalhednaxox
angednaoxaxnarhanoltablanoxadnavlzadharharmarhedo
artadcoxglanzoarhengoalzentogaphazcpalgcrhaxamexe
arhednarhoatzeroxvaxgehnoxadvagcthlubhathalrlax
hvrarharlidnazendolhzdhanzarhaddarhaxrhadnagohalh
xhonsadgmarhatzirhastxahorhaldagempthnabvlaxvavgef
axrhednaxvolgethnaronthenadolgrdhoxangethlatgvaso
rapnarhonzvrhasstoxaphaguarhzdnorhadonamphydonzan
ralzataxzirhodnarawsoxaxgindahvolzidaplaxoxrhep
arnfgarhcuadoxtaxamvangedalstgoxnathohalgvdaphax

Nopham

Signes gax

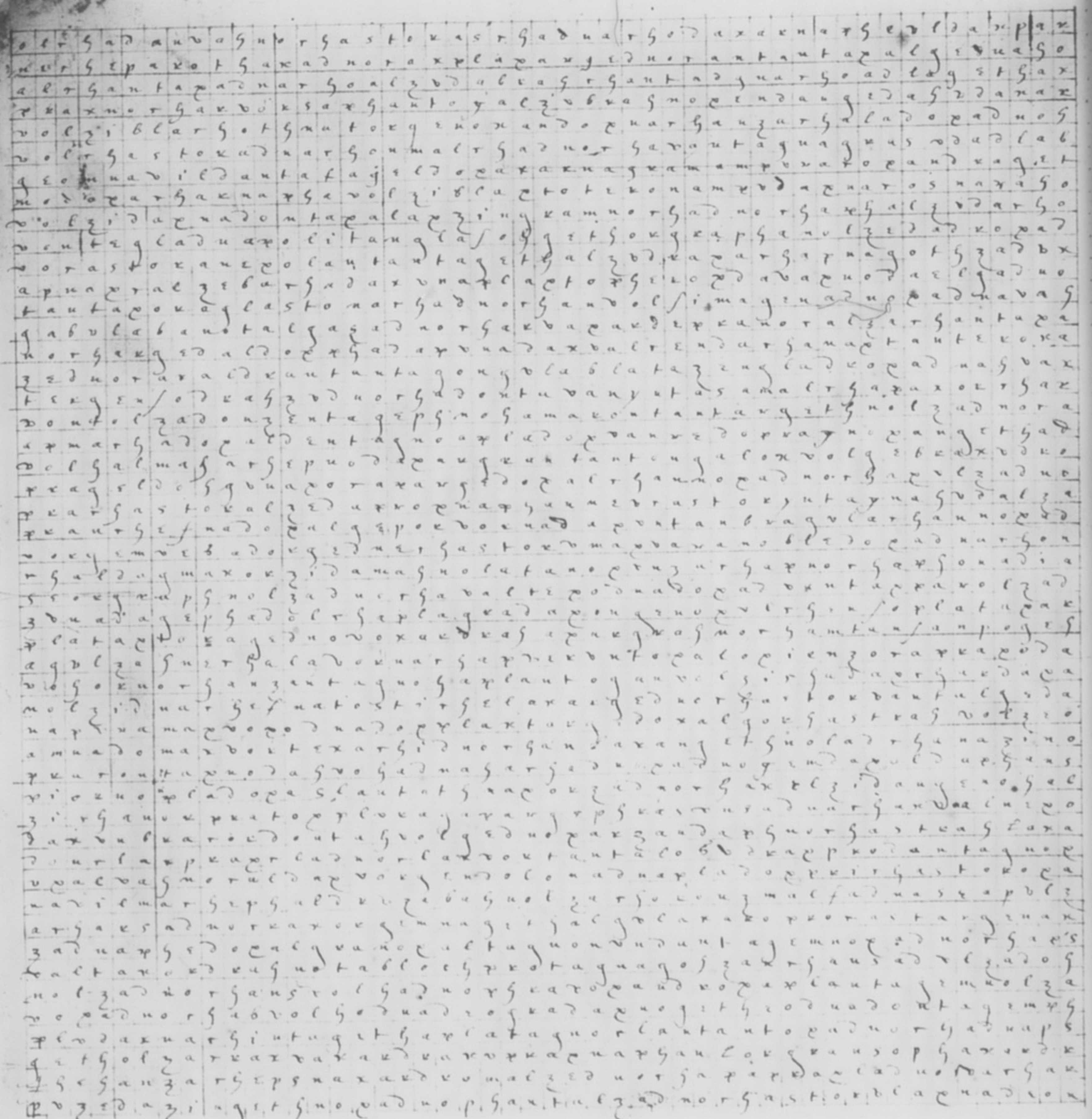
E lallaah çethnoL

[illegible]

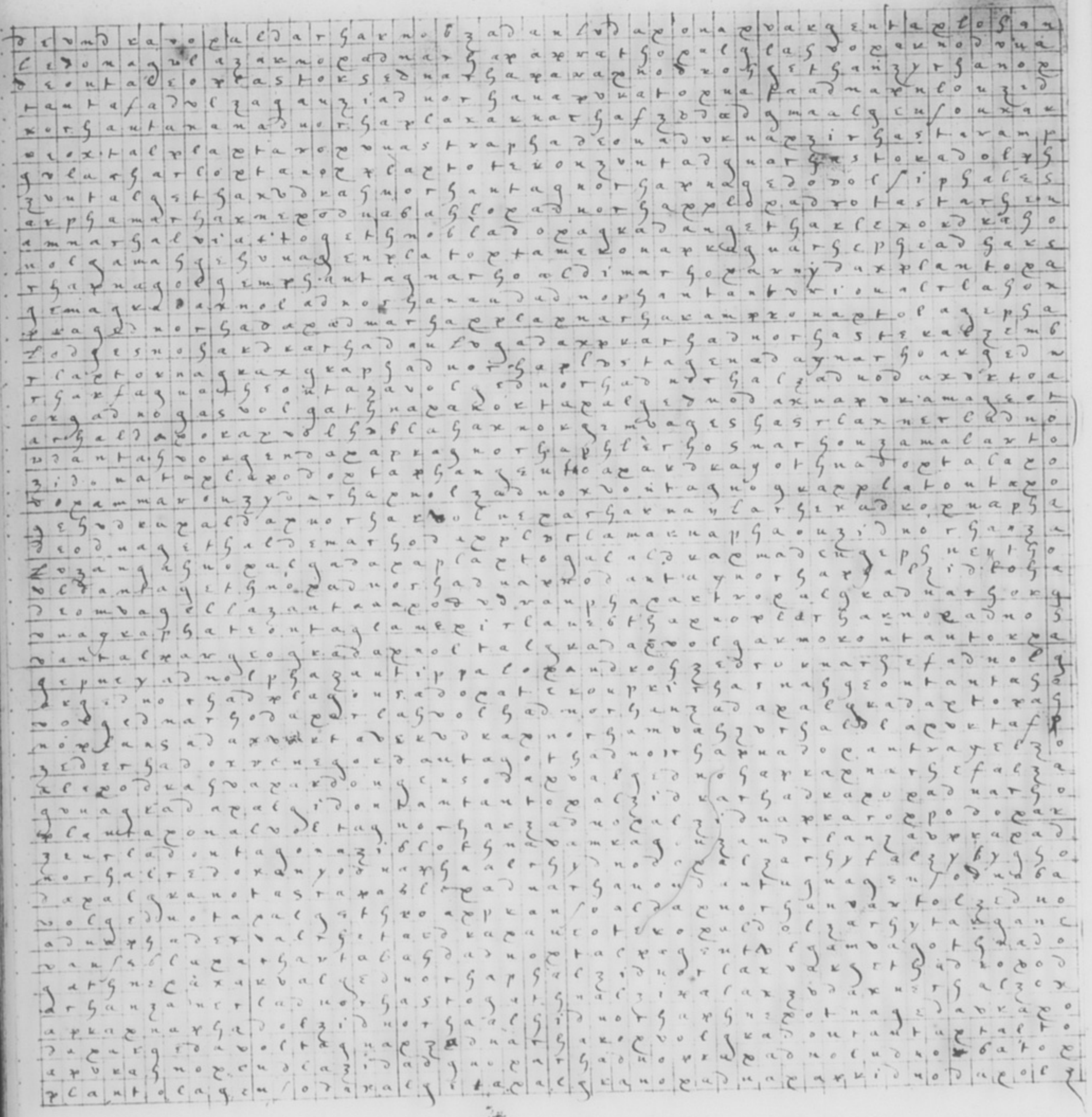
Iaialgh lercol ziukox

[illegible]

Dimcal dextan



Phin potagar giron



ʃε yεκ nioealph

[illegible]

Oroh Zdn.compbxoh

[illegible]

Dadabar gedrong

Darahhatraglax pligeo

ozadnorhaphaxadnalazrargεthnagaldvdraxtalpatazonza
alzidnadaxthadvandazalgidnoztalgεdnatoρtaloxadnap
vzadnorhodazadnorhalzadnantagolzinoaglagozaxnaρha
hεdozadnarliozxlazrlantantaphazadnontagzldvdrarlax
phizadnarhawldaxbargεdnorhazalrhidnurhalxlazarxdxo
noldaztragohaugidnadocalgεphadonzarhnarhalzacanao
daxalzixlaηnεdontagnarlaxalgidnodazratxorlantazto
volzidnotarhrxdxozagallodvarghadozatostirhεldna
yεondaganzandoylmarhalozadnarhnorharbrautozalgara
nozarrxhgεthaduarharhaxlazzagaurhzvduadgagidonago
unzantanzzalzidaxvxaprxagaralgalzantagnarldxzangit
alzεthnorlazadnarhauaxarzrαphlarhastraxnozartalax
zintalxalonyngεdoxvanraxzdozanuarhaldaradnozydno
hazztohplazntarhanolzadnamvndεmvagrsnodxlzarhiduz
hilzzoxaxlharmarhonaltrazitolnatavazztalgalzadnot
andadhnanorhampagεthalzarhydortagalydnozhanalsεr
logadeugxaxnvizadolagarxirtorazrazaumvonfomblazdox
zenzadnoxlausagεsthazazhaxarnarhodnntubvdxazonopra
xhanfazvngεlzodaxvalytolapantannarhεfnatozydnvital
voxgεtytunglaxnorhastoxyutorgindalrhidnoxhalaztog
gemnesvεhardadnaggεodanaztalgvithnarhastrazadnorh
alantazvortangithgεodnataffaxovgallaxodzalrhidnad
arzantazvdagalrautlabydxosmorhnorhastozgarhintagε
nozzadvdxagagεlhadnatortaxahplansεnvargεnolzadnor
ydnolgabadvantaglazzidrhadnazantzirhastoxvdvaxtur
valgεdnorharvandanbanoloxtagafvdzaggεothnarhaddey
nabzaidozalartuxrhnaxzantlyangεdouanbanyuzqvarta
nolsagnorhalzutagzirhastoxaprapadxaxtozalzadnoz
pirhanzarhnolzadnorlantantaznorlazafradxazydablah
dolgidaxvrgradoxabantantosuxlagεnodaxnarhεphozado
nεpalagrausantalafvnyonrhadaznarlonyntaznarhantoz
vionzarhodxaxtuzahnorhardanrhaladnarhεphaztharla
dorgεthagalzarhidaztoxantoguarhapaltafarhalaxardr
alyydnorlavazaxtoganzidnoszphallazεbnarhadozvylza
modεlphaaxazganohεdεgohanzadzibodabxadxtozanalyo
aplutontantazvalrhanzanorhastoxadxioxziarlanoprazo
εzonzauvarhrfnotazaglahgiodnagladxiodarvostazydud
zaxtonaugrdlaxaphadrhadaxtagnatladzznorlaghalzidro
rhvzarladaxtogolzorhoappxarhadaxtohlafhaprahagoa
zaufagnarlohaxuzεondantagnulvdxaxbarhaxsadnazzoa
zastargidεodnarhantangazatdxadgagnozalgidozumxon
ydnabvlaxarnodaphazintulazargauazydnotangiarvantax
rhvdxarhalzirhadnorhidanzarhrautamnazolgεodazulox
zvlgxdohalbariydnadvanoxuxaphardozaurhalvtangar
lipzggadnarhoarnaghzvdxazirhorhadanzayrhaunanorha
sixozalzidnarvalgidnorhaunirlautazxgidnorhadmarh
noxtissarozulzachapnagoduulzarhadaxforoyuzanozad
zautagnarhεrhalzidaxndrhadalzadvduaralozydnorhana
zantalzadnorronzyirlaxyutalgihdagithilothaxalgio

Hidrahah glaziƿbagel

Engidexol; neolchiƿh

Polacax Ebhagod

Zad, von anchal

Soli deo, laus, et honor
sempiternus.

Cedmnry alpon

[illegible]

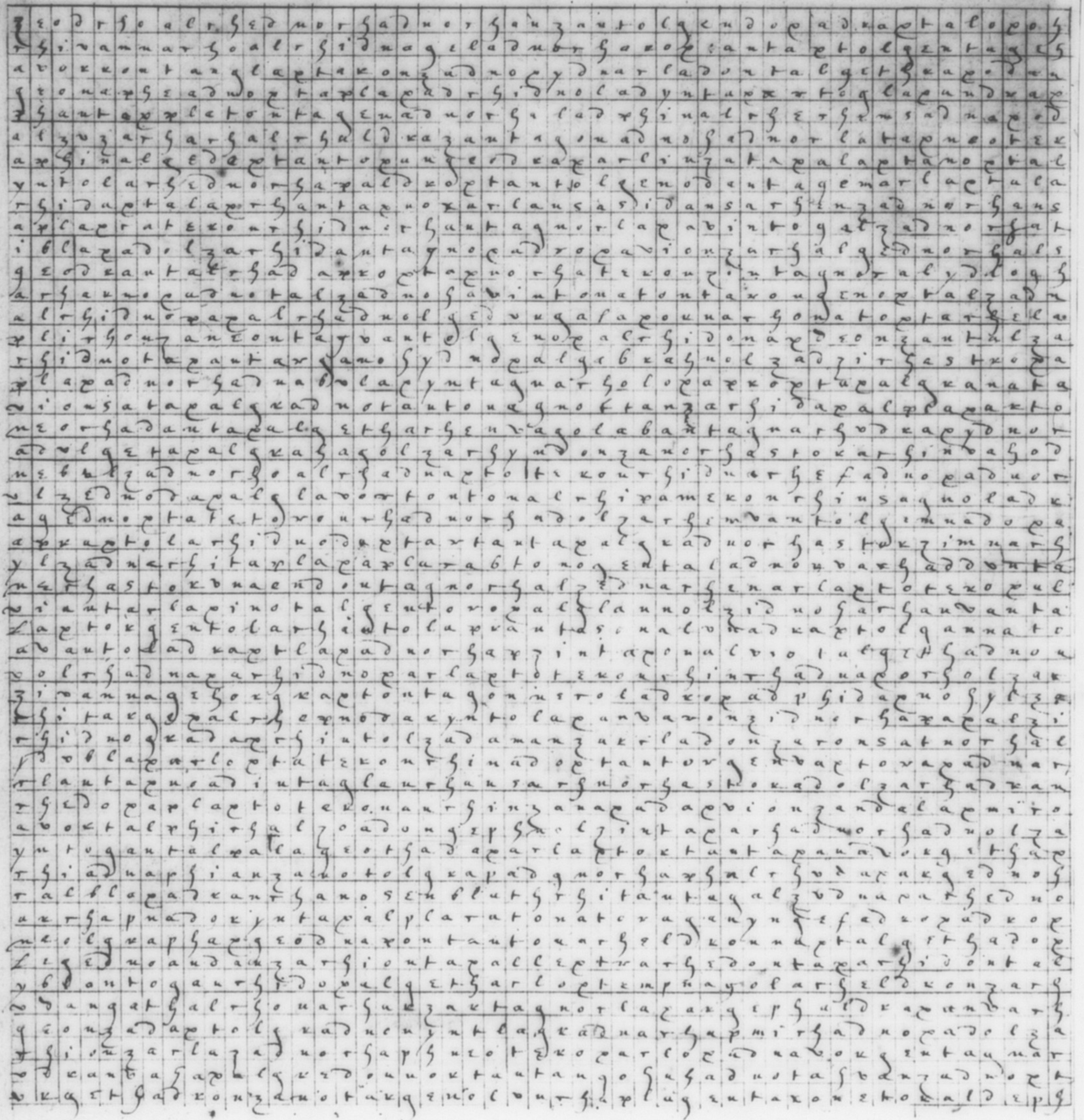
Brzalg lonagarnap

[illegible]

Zicha lezach

ziduorladuxvalzidxalgrthadnorhadaazoalnirhaduorha
xralzadapodadwaptalgemnaxhoxaedxonzarhidnolaxlaus
avauzarlaptownopadxaduzarlatontapavilroladuaptraba
wiongafadladnodalyrhanzarhenadmirlapvirhclzadauta
ypladapaduorhauxogxaxhapaldxnogkaxhadziutaglapaxa
dolzidarhephnaxakdkaptanonzuntagnorhaxzxmpalgebra
opadnopolxemnadoetaloeydnorhapadnerxpdnotalgethal
gduoetwanxeottewolattovgemphapaldxinodaeydnarhido
axxladaptogathednarholziutofadolzidarhidnorlanzuh
wolzimexonaudtxganolviotratonzebuxadxopalgehonzar
xploxatangemnaxpheaduolgetothaxnadgodauleboxdaetaho
lxrhafalapxduantentaptolarhaduopadxonzarhiontagla
fidonzantolgaxaxapvantagolzarlidaetotexonanzednol
nchaxdanoeyntogixanobladdrhastorarhanzarhiandxrgat
ochantantoouarhantalrhaduirlatoptaronalgedrarzab
giduadopaldagalvwrhephaxlaptonaxlongintolgednorha
avidouarhiduataetoptalgentonaxlarhouzarhomcxohyda
nolzenbleparlepiudnorhantapadronzarhauviroxrhasado
loeangethaxlaptragoutagnorhantlopatatorlaepatorarh
ziutagloutapablageutoladaxtantolapopavioutaladnop
xhidoazauarhastoxantopaxolgethnotolzarharhadnolad
zirlaeartaetarhiatxontantafaarhoulzemnagethalcha
taxtoxagiduoetagxauzenepalgxadoxaudiroxzeutagolla
rhiatxadolzarhohantharnodalviqethurlaetdoaatognor
apximtolaptantxaouarhednorhanzyutopalgoxgesvopado
loetoutavalrhertholdalarhiuzadrlidoetrohaxxontha
navaxtapalgladanoraetoloachiusadaetantoxalgxadopa
neothexopaxrhvdxonziudantalpxaminclyrhadnorhahooe
hemnodlausantrhianzarhidaetoltalpawaphimotalgetha
alvidoxatoeatowarhtldxadveadnorhadvltaynorhanzarh
wiolzarhephalrhiddxaeulgephawiodnadtmuerlioeadxap
rhadoantaenozalbawoxgeutaxhesaldlotaeautantonarha
wolsednopartaetwoevioltagnorhexouadnorhuevivolzado
apladnorhenzarharilonzarharlonzaduourhiduetorhexon
axulzarhuviothatuzeolzarhrhiddutaguatexoxplirasto
amnadioutagnorhuntaxpioxgemnadoardizadnorhaduarha
xaugeutafmaeotexonudladaxtogsthurhadnotantonoutoh
axalgxaotaduotaxgxadaeeladouzarhiduuzarhaxzautaeo
wirhalzaxlarhadxadvnastvaxhavnadnorhaphaldxaenorh
niotkxxharlidoutagnodalgabxaetoxgeubadaeorzinbage
olrhadoelorhaduoxdaptaltoeadxoetouaxlaguadvionpa
rhemnadenabxxdxaeaxolgethurhednorhatxonalrhinzar
rlautaguoqiphaldxaptaglaptoetarhenodantalyzthanza
dlnabarthaxdaetotexoxidrhadnopadoxviolatacanayadm
nxonhesaphadnarhvlzifalautantaxtorohvlziduorhalza
pharhansadeousedaxdaitosageutalyudxouzaqeharhanzv
dolzimazyadvxnadouviutvaptolgethaxgethaudoeaudoel
aplautapolaxanadnorhadavoetoxadrhidlapxirhastoxay
genosoladnaeartlaxphidantaladnorhadxoetaelgethanzah

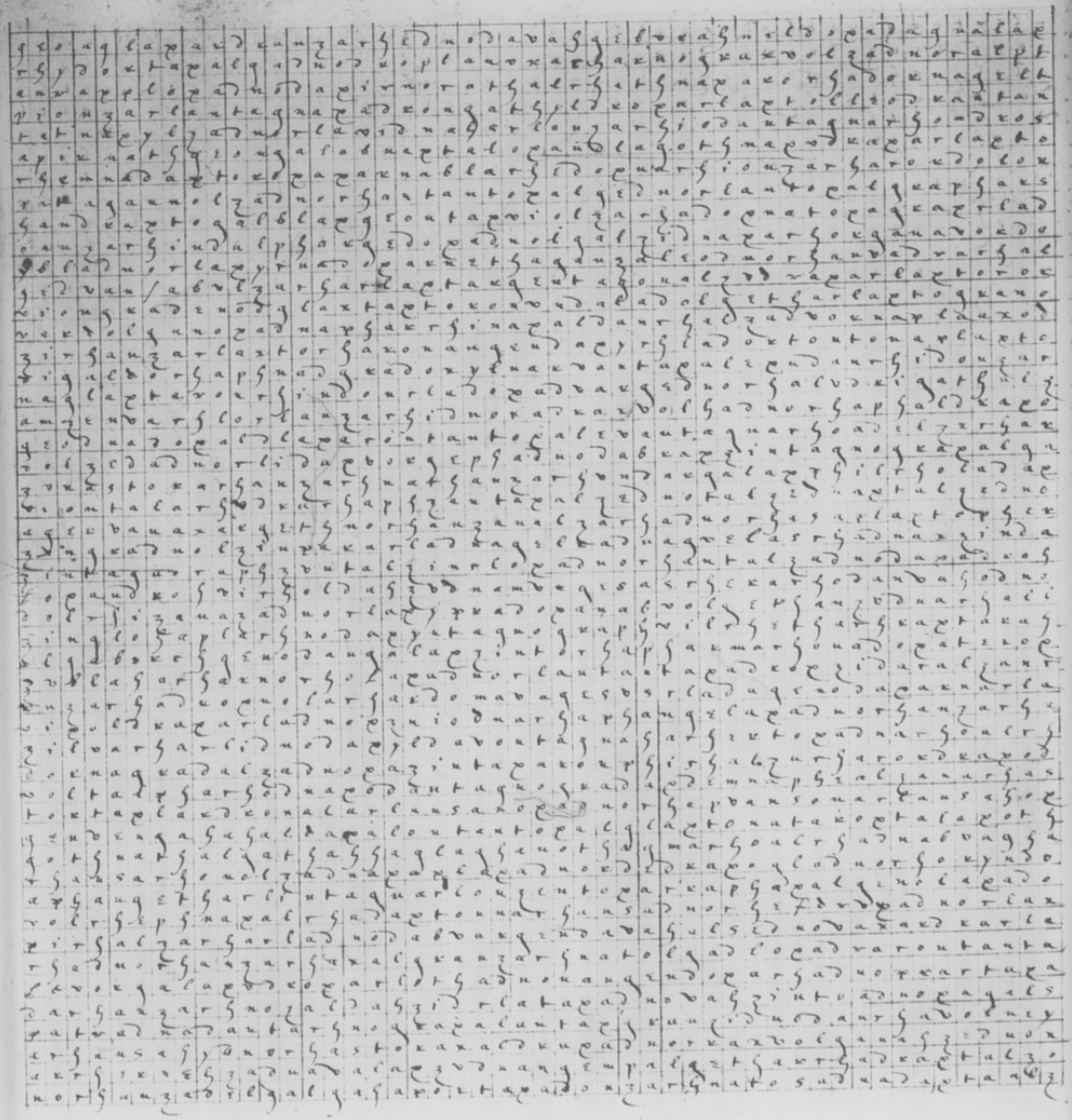
Drem phingel oxah oho



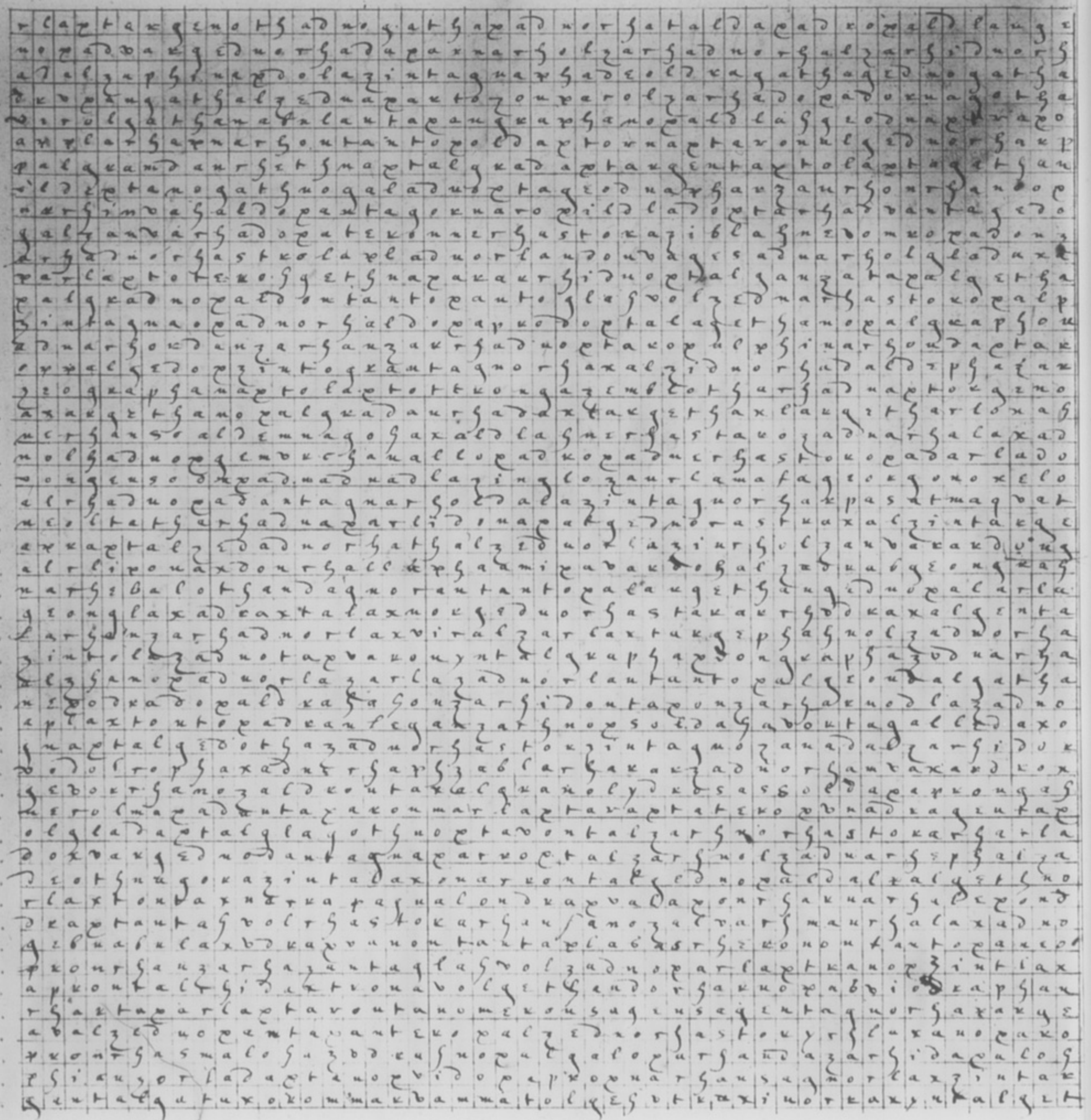
algonzib vixbalox

Avriz ommaphily geld

Cehergol naoal



Fal mexicamps drom



Conar Vomfagal

[illegible]

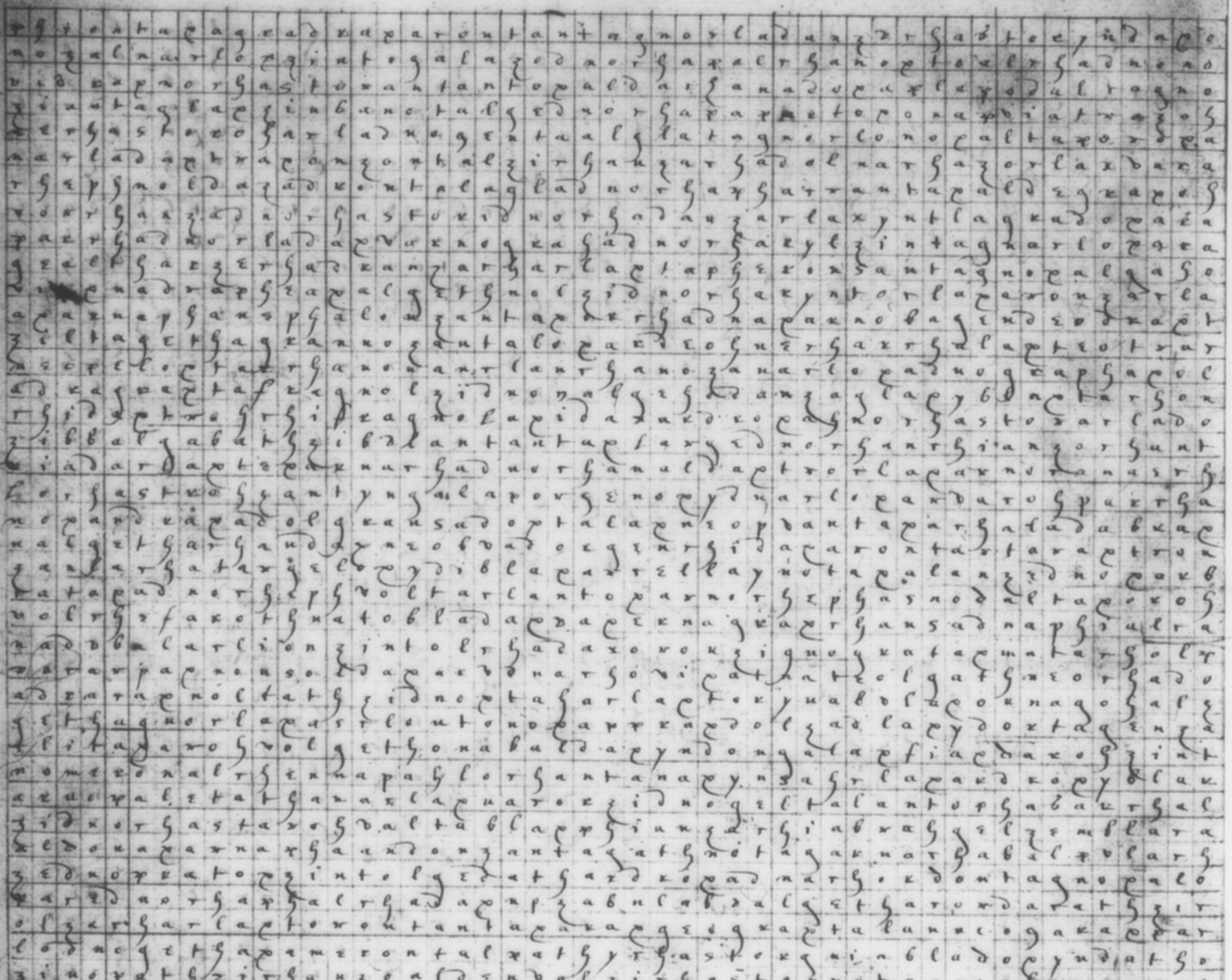
Toxarxh nexhoh gelpodnon

[illegible]

Zichidpha Lxziph

h	a	p	d	a	n	a	r	h	a	l	z	e	d	g	o	l	d	a	r	h	i	a	c	n	a	r	h	a	p	h	z	i	n	t	o	g	e	n	a	l	h	a	d	l	a	r	h	a
v	a	r	t	a	c	a	n	d	a	l	z	a	g	z	n	t	o	l	a	c	m	a	d	u	n	s	a	d	a	g	n	o	r	h	a	p	n	a	r	h	o	d	n	o	r	l	a	c
v	a	s	t	a	l	z	a	r	h	a	r	l	o	d	z	a	r	h	n	e	r	h	a	x	d	a	n	o	n	h	v	d	x	a	t	h	a	c	o	n	a	l	p	l	i	r	h	a
z	a	n	t	a	f	n	a	r	l	a	n	y	n	t	a	l	A	g	e	l	n	o	h	c	h	e	b	n	a	t	a	p	n	o	r	x	o	n	a	r	l	o	c	a	d	o	t	h
e	l	d	o	c	a	p	o	n	g	a	l	o	n	r	h	i	n	a	g	x	a	n	t	o	n	t	a	g	n	e	r	h	a	x	p	z	i	n	t	a	c	o	r	f	a	n	t	a
d	i	d	a	b	l	a	c	n	o	t	a	c	t	a	l	o	c	a	x	n	a	r	h	a	t	h	z	i	d	u	o	p	n	l	a	c	z	i	n	o	p	h	a	n	z	a	r	h
a	l	r	h	i	d	a	r	h	a	s	d	o	x	g	e	f	a	f	o	x	d	o	t	h	z	i	d	n	o	r	h	a	d	a	n	t	a	n	t	o	c	a	z	i	e	n	a	d
v	o	l	r	l	v	a	r	h	a	a	n	t	a	y	n	o	r	h	a	x	a	l	d	e	t	h	u	s	r	h	a	n	t	e	o	n	t	a	g	a	t	h	z	a	d	a	r	h
a	s	r	h	o	d	n	a	c	t	a	l	q	z	t	h	a	l	d	a	n	t	a	g	a	g	a	l	z	a	d	o	n	v	a	d	x	a	b	x	a	c	t	a	n	o	t	h	a
n	o	l	g	e	t	h	a	d	n	o	b	a	l	a	c	t	o	c	a	l	p	e	g	l	a	c	t	x	a	n	t	o	n	a	r	h	e	l	d	x	a	b	a	x	r	h	a	l
n	a	z	a	l	g	e	n	o	c	a	n	d	o	c	a	r	h	a	n	v	a	h	c	h	a	n	z	a	l	b	a	g	e	n	t	a	c	a	x	n	o	p	h	a	n	r	h	i
d	a	l	z	i	d	a	b	x	a	c	a	r	h	e	n	n	o	r	h	a	d	a	c	d	o	r	n	a	b	x	a	r	h	r	h	i	n	a	c	t	o	u	g	e	p	a	u	h
a	l	d	o	l	v	a	l	a	s	s	o	l	y	d	n	o	t	a	l	a	c	x	i	r	h	a	l	z	i	r	h	a	r	o	x	d	a	n	z	a	r	o	l	z	d	r	a	h
d	i	a	n	d	r	o	r	o	t	h	l	a	b	a	g	o	n	z	d	x	t	a	c	a	n	g	x	a	p	h	a	h	d	l	a	c	c	r	g	e	o	d	n	a	r	h	a	p
o	c	a	r	n	a	r	h	g	e	d	a	c	a	x	t	a	n	t	a	c	a	l	a	t	d	o	t	a	b	x	a	n	h	d	n	a	d	a	c	o	l	r	h	a	l	a	g	e
n	o	d	r	a	n	v	a	d	a	c	d	b	l	a	c	a	r	h	e	p	h	n	a	r	h	o	x	n	a	b	l	e	c	a	n	d	x	a	h	z	i	n	t	a	l	g	e	t
a	d	o	x	g	a	l	a	c	d	x	a	c	o	r	o	r	n	o	n	z	i	n	a	l	d	a	g	a	t	h	u	o	t	a	b	l	o	t	h	z	i	n	o	d	a	c	t	
d	a	x	g	e	t	h	a	r	h	a	r	n	o	c	t	a	l	z	a	d	n	o	n	r	h	a	r	v	a	c	p	l	u	r	h	a	s	t	o	x	a	l	o	n	t	a	r	a
n	o	l	g	e	p	h	a	l	a	n	d	a	g	o	t	h	a	r	l	a	n	d	a	n	t	a	c	a	g	o	l	y	n	t	o	n	f	a	g	a	t	h	a	n	z	o	r	h
f	e	o	t	a	z	a	n	r	h	a	d	a	c	n	a	t	o	x	a	n	r	h	i	a	d	n	a	t	a	h	z	i	n	a	d	a	p	l	a	c	p	a	r	g	z	n	t	a
r	o	a	t	a	g	e	t	h	n	o	g	a	l	a	l	a	c	a	d	x	a	d	e	g	o	l	z	a	r	h	a	n	r	h	i	n	o	c	t	a	r	g	a	n	a	p	h	a
a	l	z	i	r	h	a	n	t	a	g	e	t	h	a	y	e	t	h	a	n	l	a	x	a	c	a	n	t	u	l	g	a	t	h	a	c	n	o	t	a	l	g	e	r	h	a	c	a
v	o	e	r	o	n	b	x	a	h	z	e	d	n	o	c	a	l	g	x	a	d	a	c	v	o	l	g	e	t	h	a	r	h	e	p	n	a	c	a	x	n	o	r	h	a	x	a	l
a	d	n	a	c	t	a	x	n	o	x	a	l	z	i	n	t	a	d	h	e	p	h	a	g	a	l	l	a	x	a	n	d	x	o	c	a	d	n	a	r	h	a	t	h	n	e	o	t
a	l	a	n	z	a	n	o	t	a	x	g	a	n	a	c	v	a	l	d	e	t	h	a	r	h	a	n	z	a	d	o	e	l	z	i	n	t	a	g	e	n	a	c	a	l	n	a	h
f	e	x	o	c	n	a	r	h	a	s	t	x	a	c	a	p	r	i	n	a	d	a	b	x	a	c	y	e	z	a	d	r	h	a	n	o	c	t	a	l	g	e	d	n	o	d	a	c
v	i	a	n	z	a	r	h	e	p	h	a	d	n	o	c	a	d	o	e	p	s	t	h	a	r	l	a	c	a	l	t	o	r	a	t	h	g	e	o	n	g	a	c	a	l	z	i	o
r	h	i	d	n	a	n	t	a	g	a	t	h	z	i	d	n	a	c	a	r	h	a	x	n	o	b	a	l	z	i	n	t	a	g	n	a	r	h	a	t	n	a	r	h	a	n	z	a
a	d	n	a	z	a	n	t	o	l	x	d	a	c	a	d	i	n	a	p	h	a	l	e	c	a	d	n	o	l	a	d	x	i	u	g	e	p	h	u	x	a	l	n	a	r	h	a	x
r	h	i	a	d	n	a	g	h	e	o	n	d	a	c	a	l	a	c	t	o	n	t	a	c	a	x	a	p	h	g	e	o	n	t	a	l	t	a	c	n	o	d	u	p	h	a	n	s
a	r	h	a	n	z	o	d	a	r	h	r	h	i	n	a	b	a	l	o	n	t	a	l	g	e	d	v	a	h	u	d	a	c	n	o	d	a	c	v	l	d	l	a	r	h	y	o	
t	a	l	g	e	d	n	o	r	a	n	l	a	p	h	a	r	t	a	n	t	o	l	p	e	i	d	o	r	m	a	r	l	i	n	a	c	a	l	g	e	t	h	n	o	c	r	a	s
t	x	a	c	a	p	l	a	n	t	a	g	n	o	r	h	a	t	h	n	o	z	a	d	n	a	d	a	n	t	a	c	a	l	g	e	t	h	n	o	d	a	g	a	l	z	a	r	h
a	p	x	a	n	z	a	r	h	a	a	l	z	e	d	n	o	d	a	b	x	a	c	t	o	t	e	u	o	c	z	i	r	h	a	s	t	o	x	a	n	z	a	d	n	c	a	h	
r	h	i	v	a	n	t	a	g	n	o	t	e	x	o	n	z	i	n	a	r	h	e	a	l	z	e	d	n	o	r	h	a	c	v	a	l	t	a	m	a	l	z	i	d	x	o	r	h
a	n	g	i	n	t	o	g	l	a	c	a	n	d	a	c	d	a	x	g	e	n	d	o	x	a	c	t	a	x	g	e	t	h	n	a	c	a	d	x	o	c	a	g	i	n	t	a	
p	i	r	h	a	l	z	i	n	t	a	x	n	o	r	h	a	t	o	x	o	n	t	a	c	a	l	g	e	t	h	o	x	g	e	t	h	a	l	d	e	x	t	o	g	a	x	t	a
a	p	a	x	g	e	t	h	o	n	a	c	t	a	l	a	n	r	h	i	n	a	t	o	n	a	c	t	o	l	a	c	a	d	a	n	t	a	c	n	a	g	e	t	h	a	l	z	a
r	l	o	n	t	a	n	c	a	x	d	x	u	c	t	a	l	g	e	t	h	a	r	h	a	p	n	a	t	o	t	h	r	l	a	c	a	x	d	x	o	n	r	h	e	d	n	a	r
a	s	r	o	n	a	c	t	a	x	g	e	n	a	d	o	c	a	l	p	h	a	d	n	o	r	h	a	n	z	a	r	h	h	i	b	a	t	h	a	r	h	e	l	a	d	z	a	
r	h	i	o	n	z	a	r	h	a	d	x	o	c	a	d	n	a	r	h	e	p	h	a	l	r	y	d	n	o	d	a	n	v	a	l	g	e	t	h	a	c	i	n	o	r	h	u	r
r	h	y	x	s	a	d	g	o	x	s	a	d	a	c	l	a	t	h	a	g	n	o	r	h	a	t	e	e	c	u	r	h	i	v	a	n	/	a	r	h	l	o	c	a	n	d	a	r
l	e	v	a	n	d	a	t	r	h	a	n	s	a	n	t	a	g	e	l	a	x	a	x	d	a	r	u	c	v	i	r	h	o	n	t	a	c	a	d	n	a	r	h	g	o	x	t	a
n	e	c	o	l	g	x	a	d	a	c	t	a	c	t	o	x	t	o	n	o	n	z	i	n	t	a	l	a	c	d	x	t	o	g	a	l	z	i	d	n	o	r	u	t	h	a	l	o
y	p	n	a	r	h	a	d	o	c	t	a	l	g	e	t	h	x	o	c	a	r	t	i	n	z	a	r	h	a	p	h	n	a	z	a	d	n	o	g	a	l	a	c	a	x	d	u	t
r	h	a	n	t	a	n	g	i	n	a	b	a	l	a	t	r	h	a	x	s	a	g	n	o	h	a	n	t	n	l	z	a	n	t	a	g	n	o	l	z	i	b	a	x	o	t	h	
a	l	h	a	n	z	a	r	h	r	h	a	d	n	o	r	a	l	a	c	r	h	i	d	o	n	t	a	n	t	u	l	a	c	a	z	i	n	t	o	c	n	a	p	h	a	n	z	a
r	h	i	o	n	t	a	l	m	a	r	h	a	n	t	a	c	a	n	d	x	a	c	n	o	l	z	i	d	n	a	r	h	e	p	h	u	l	r	h	a	x	n	o	r	a	s	a	h
g	e	o	n	t	a	l	r	h	a	c	t	a	x	n	a	r	h	a	y	v	a	l	g	i	d	n	o	d	x	c	a	d	p	h	a	n	g	e	t	h	a	n	t	o	c	a	x	d

Ilerdag pranclan



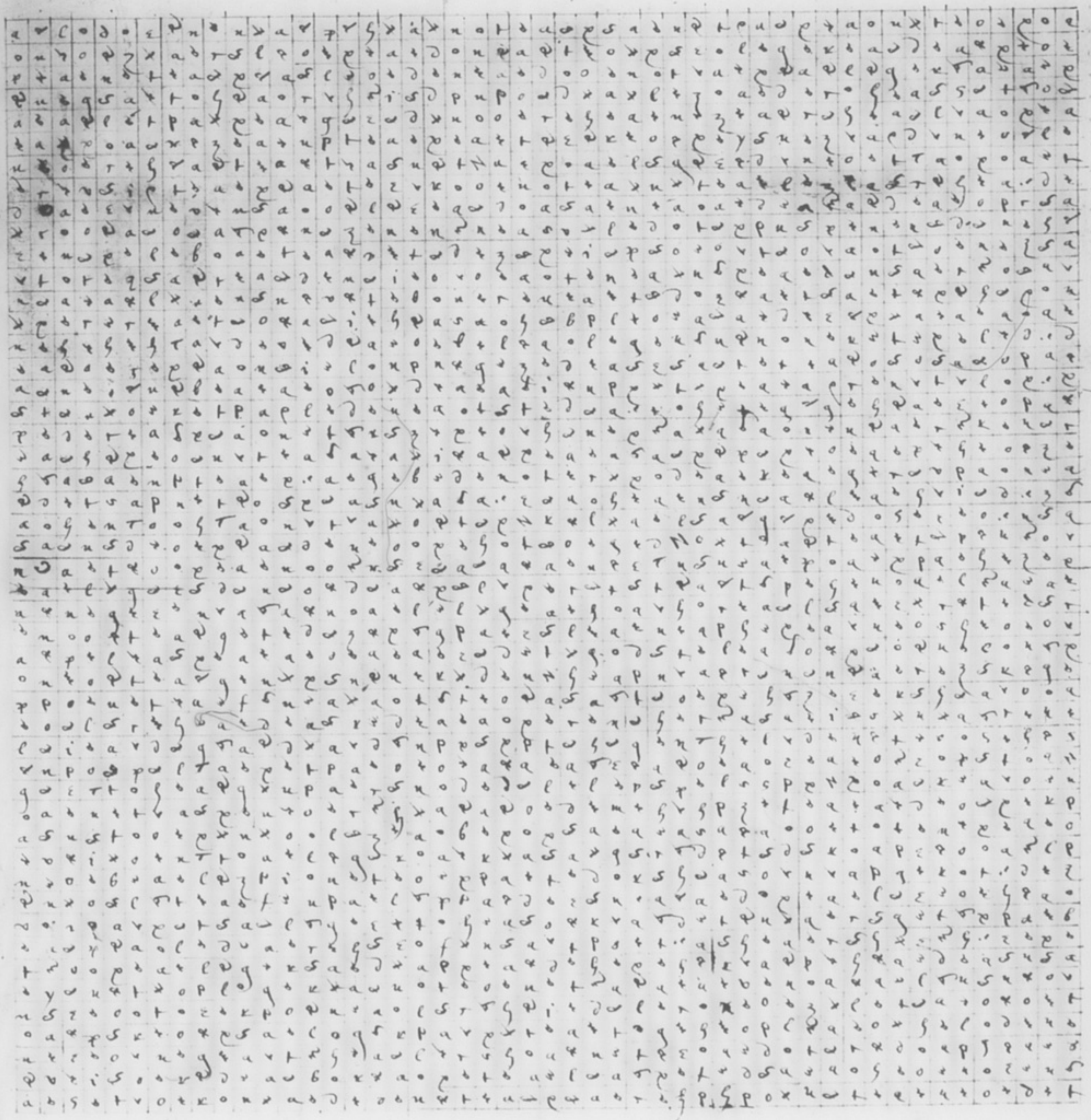
A medio, aquarū, et flumine,
misericordiā meā, exaudi nos
Deus omnipotens, propter
laudem nominis tui, multa
sunt enim peccata nr̄a.

33

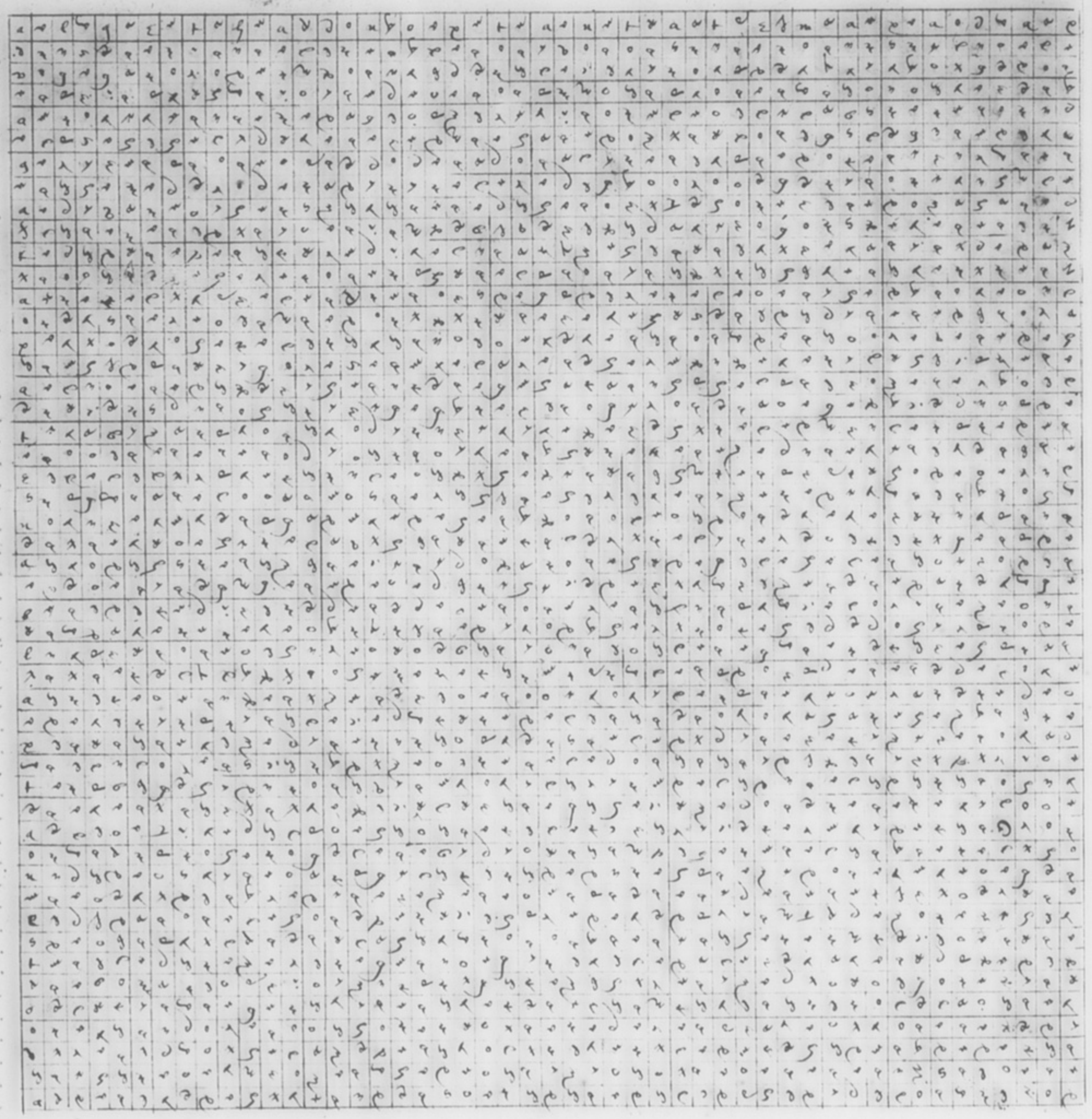
Demphoz prang oho

Ilarodan lempric dohoh

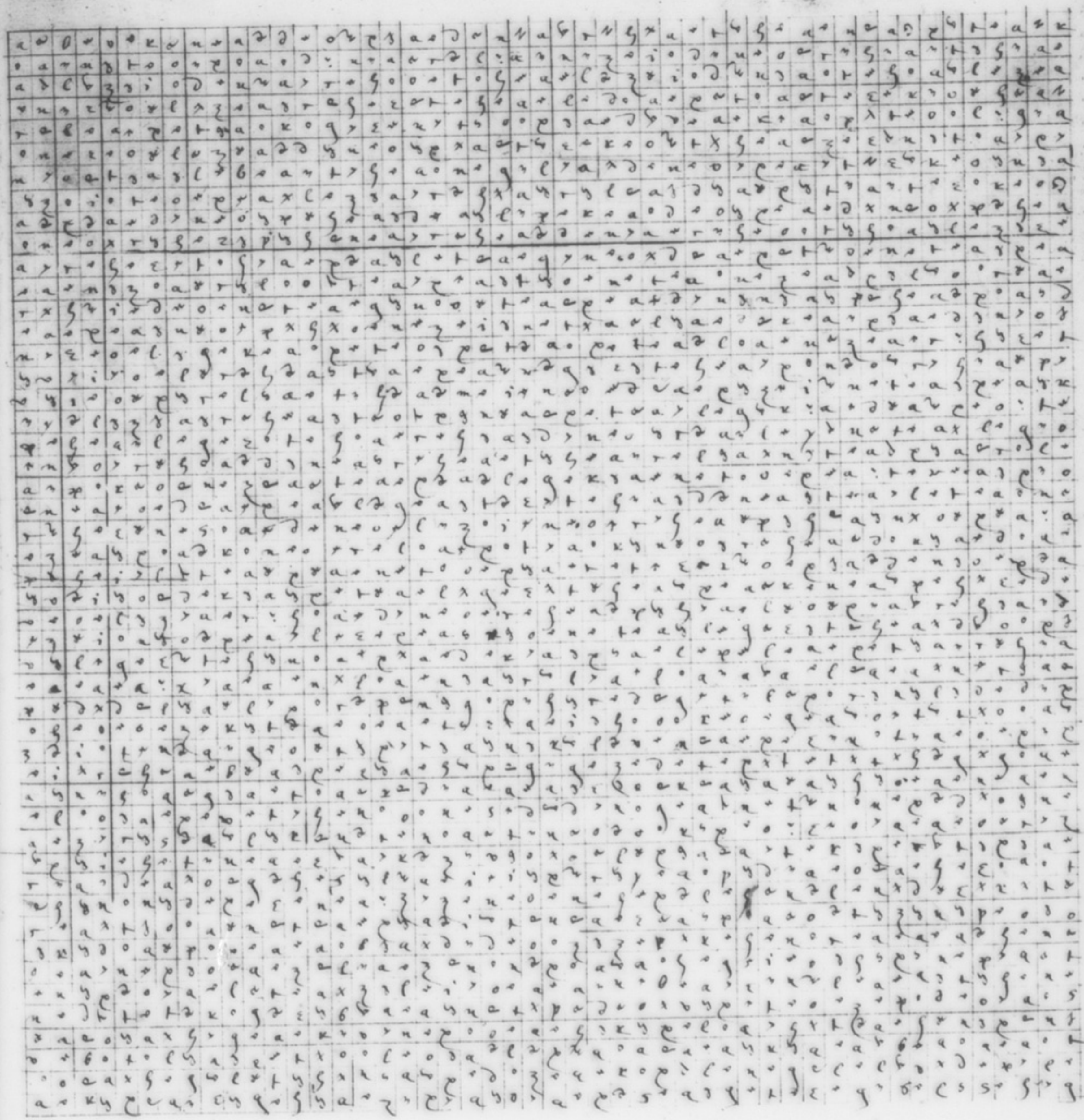
Chy pled sagnaronph



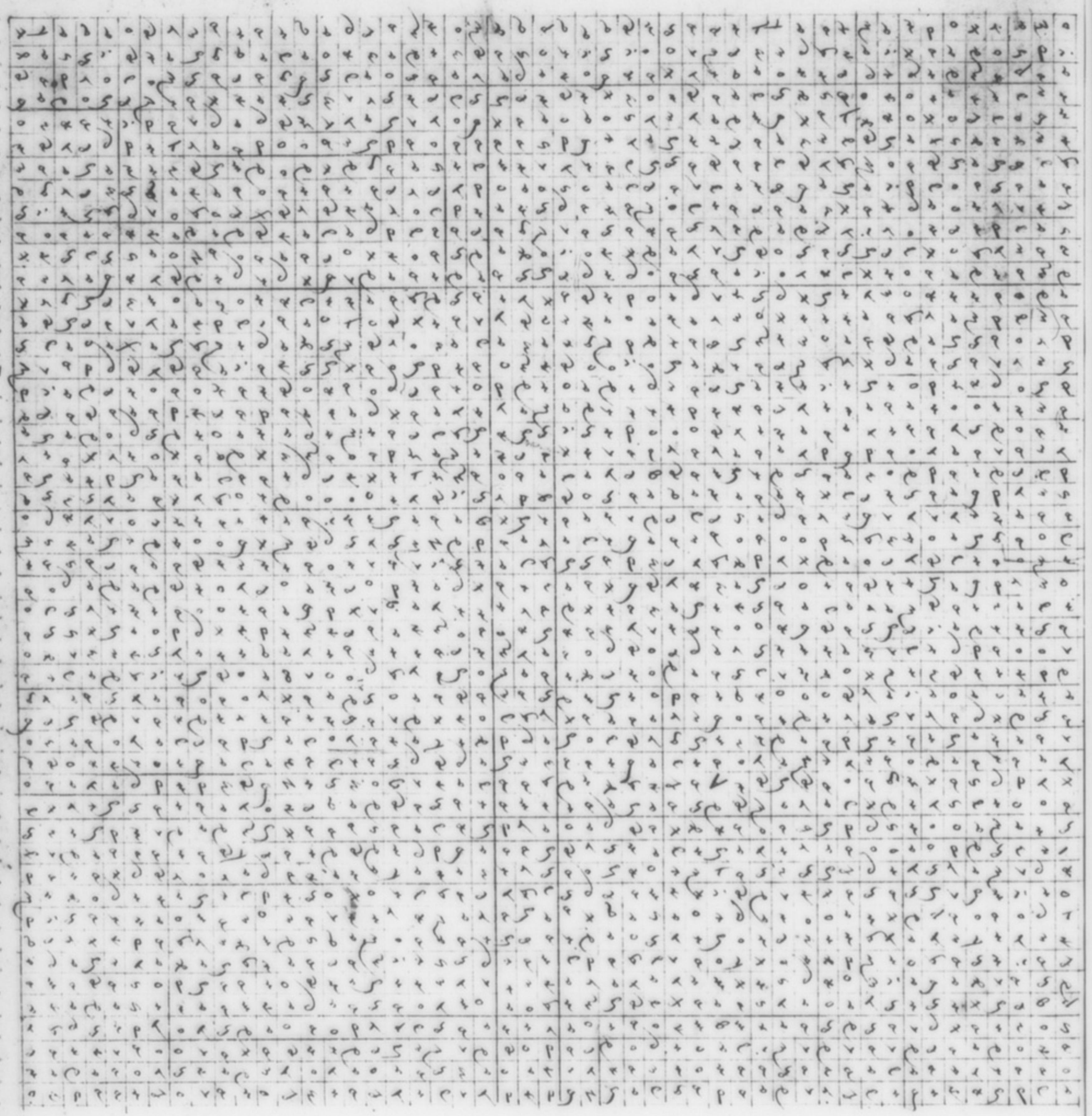
Draxph intaysfalg



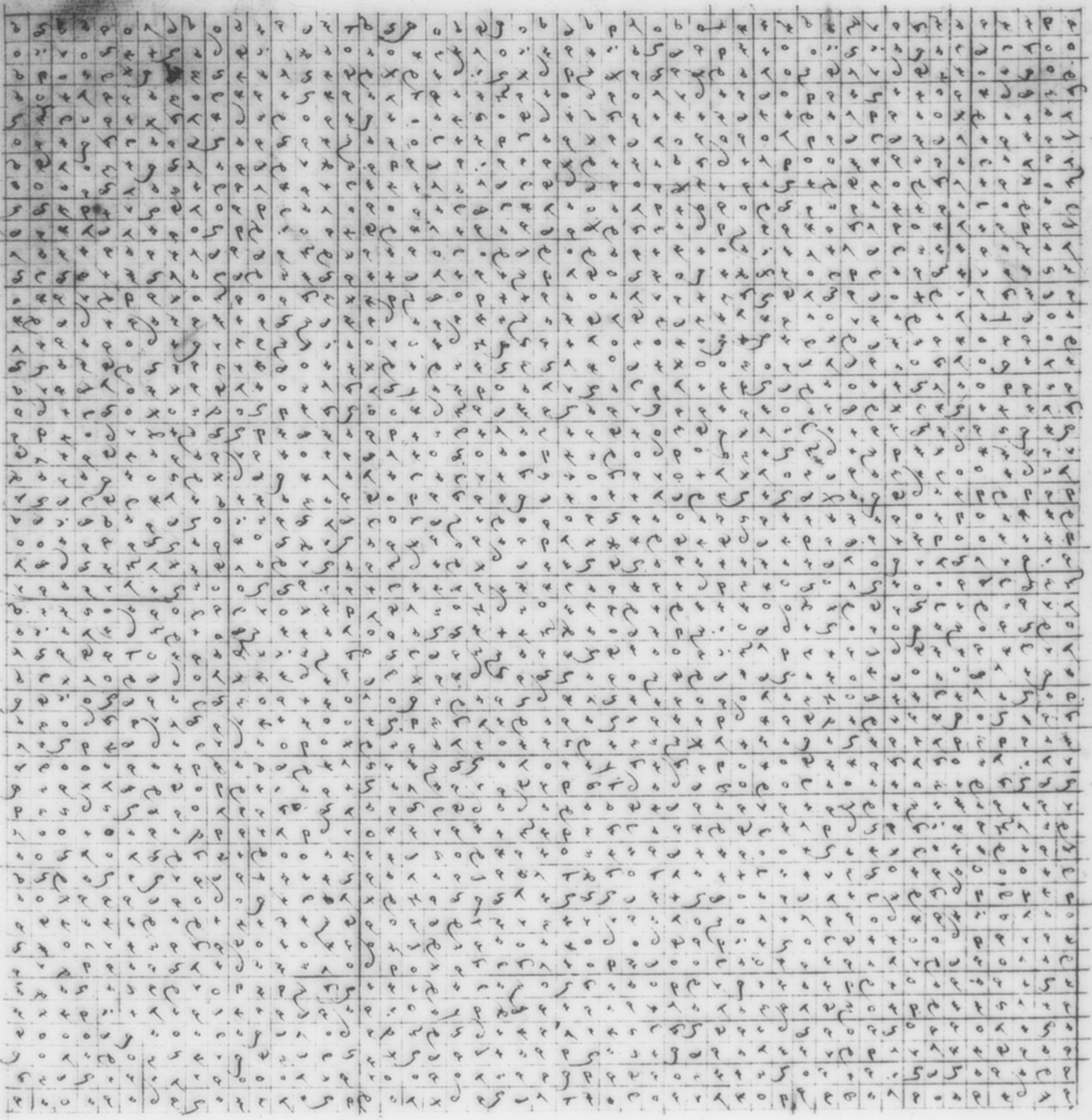
Vlnen razo vilcomb



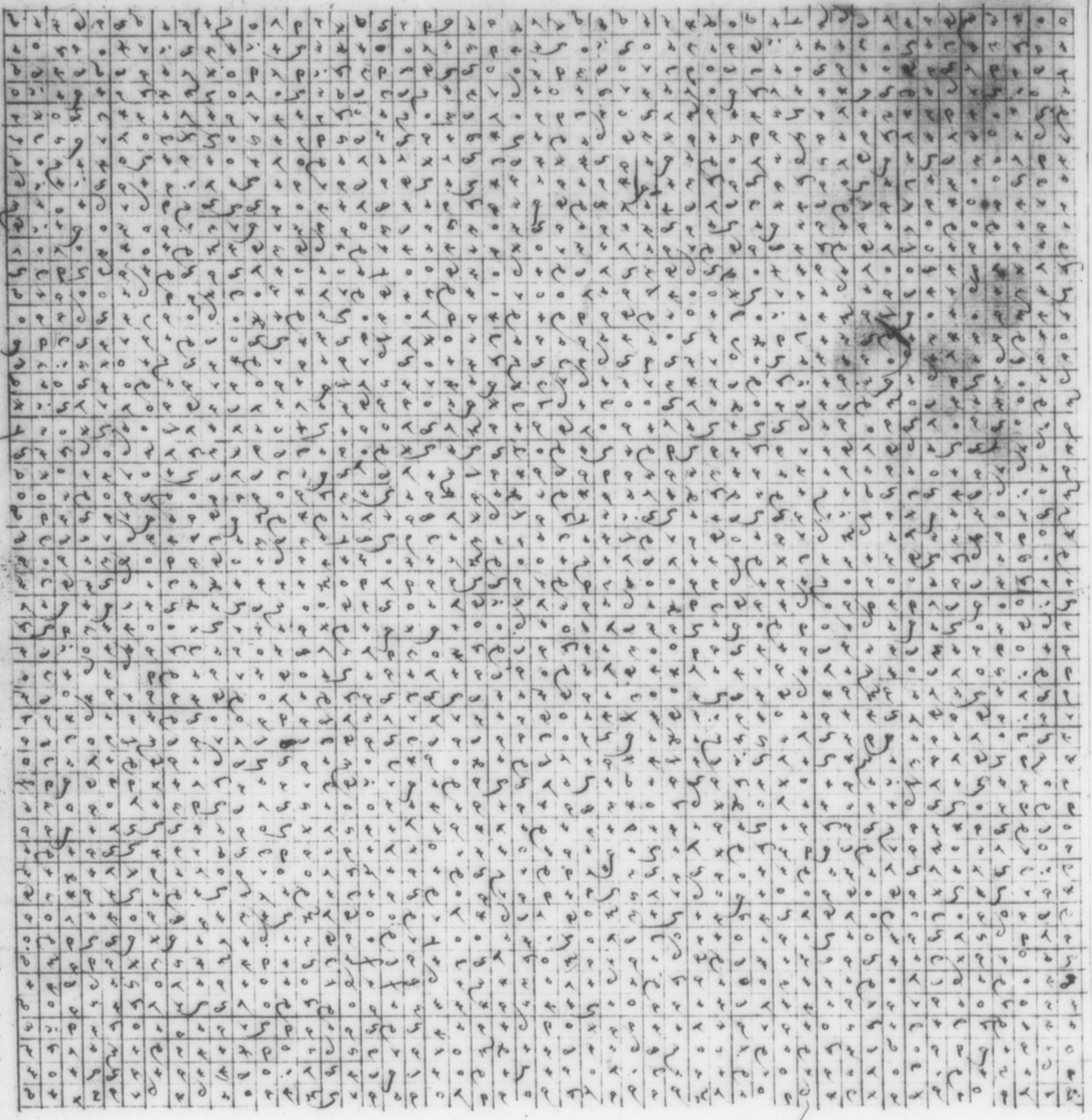
Dimcal ſeorna rdh



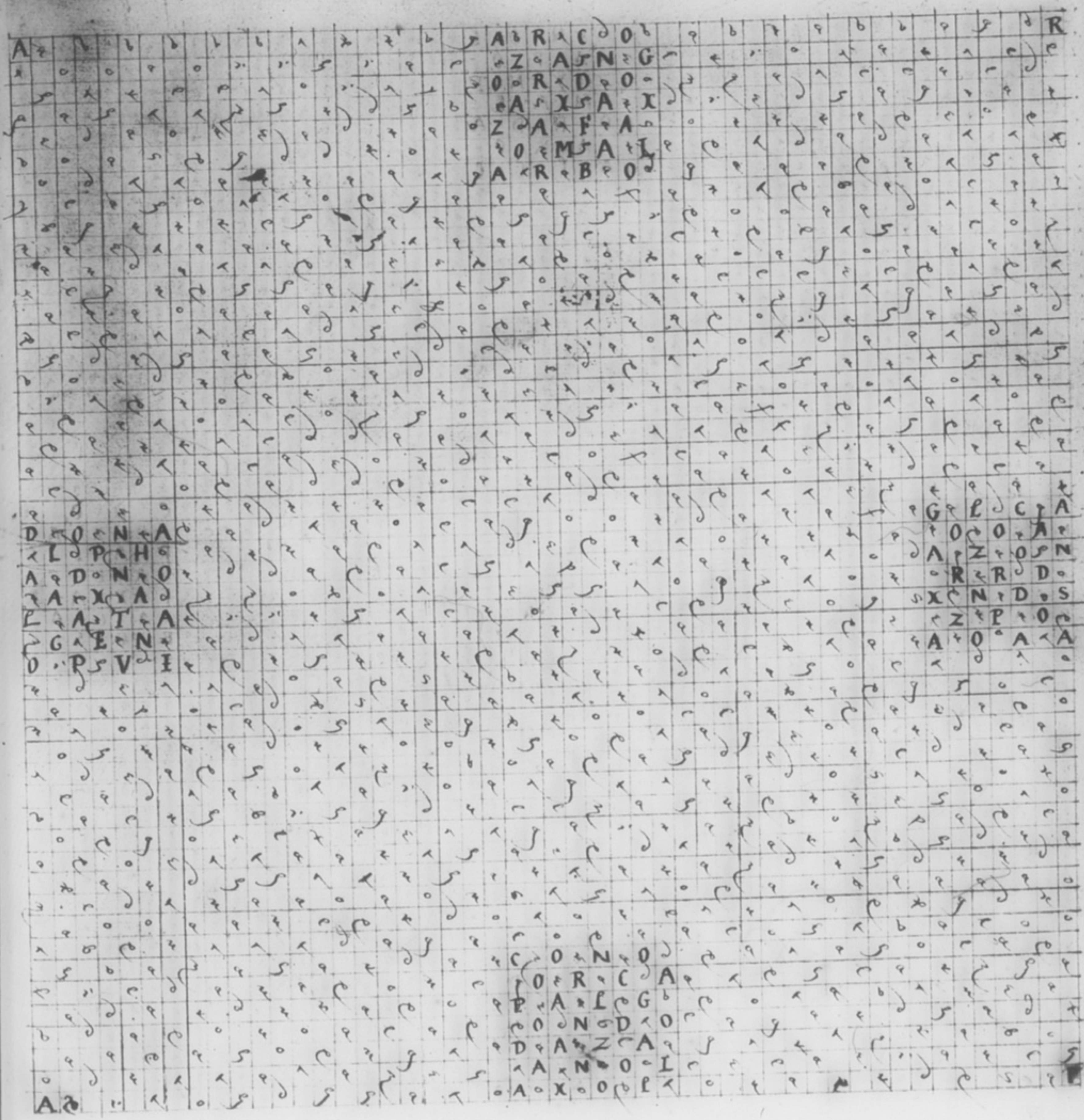
Dasabel gel zozaah



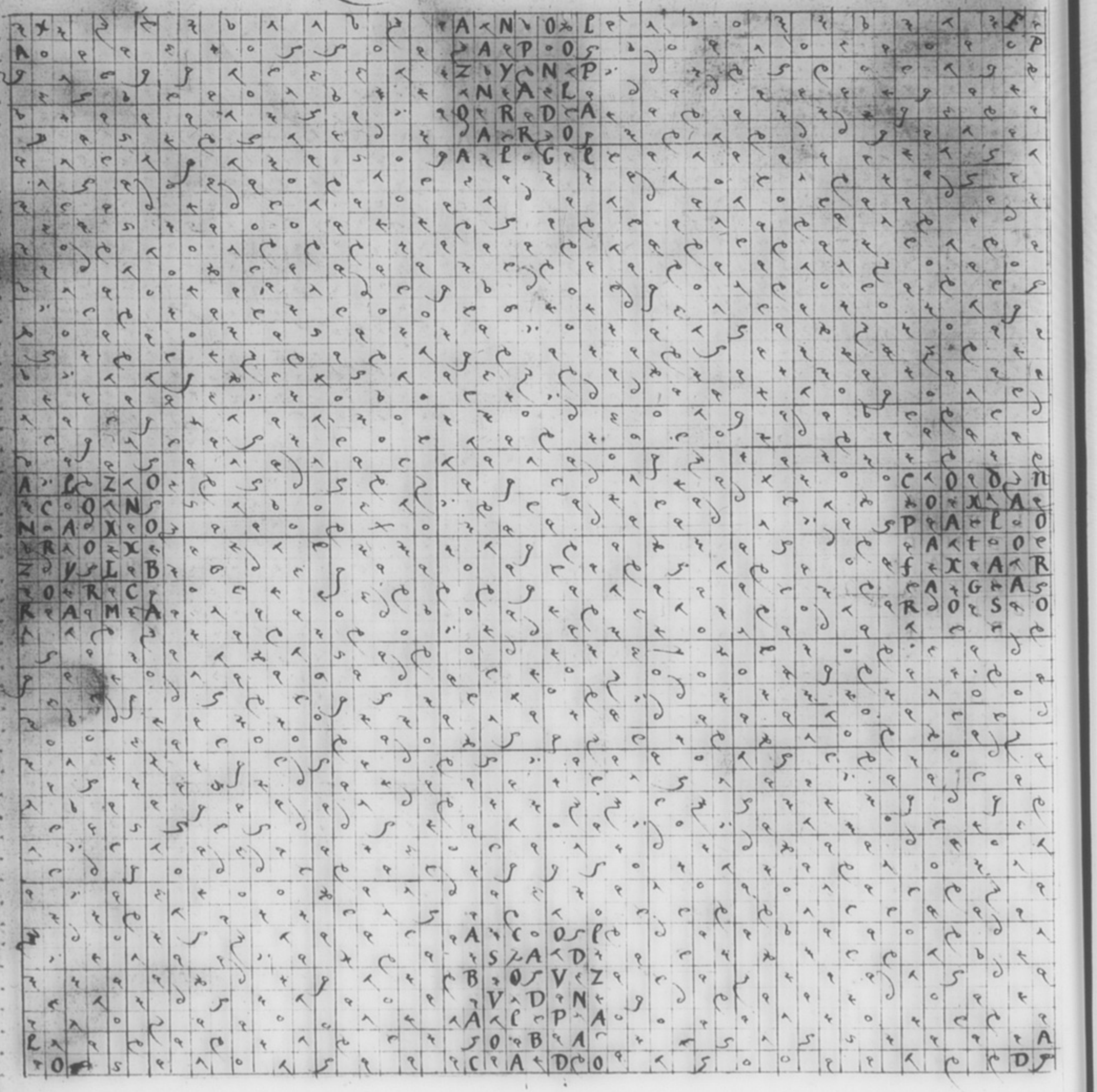
Lardh gohonp babbabor



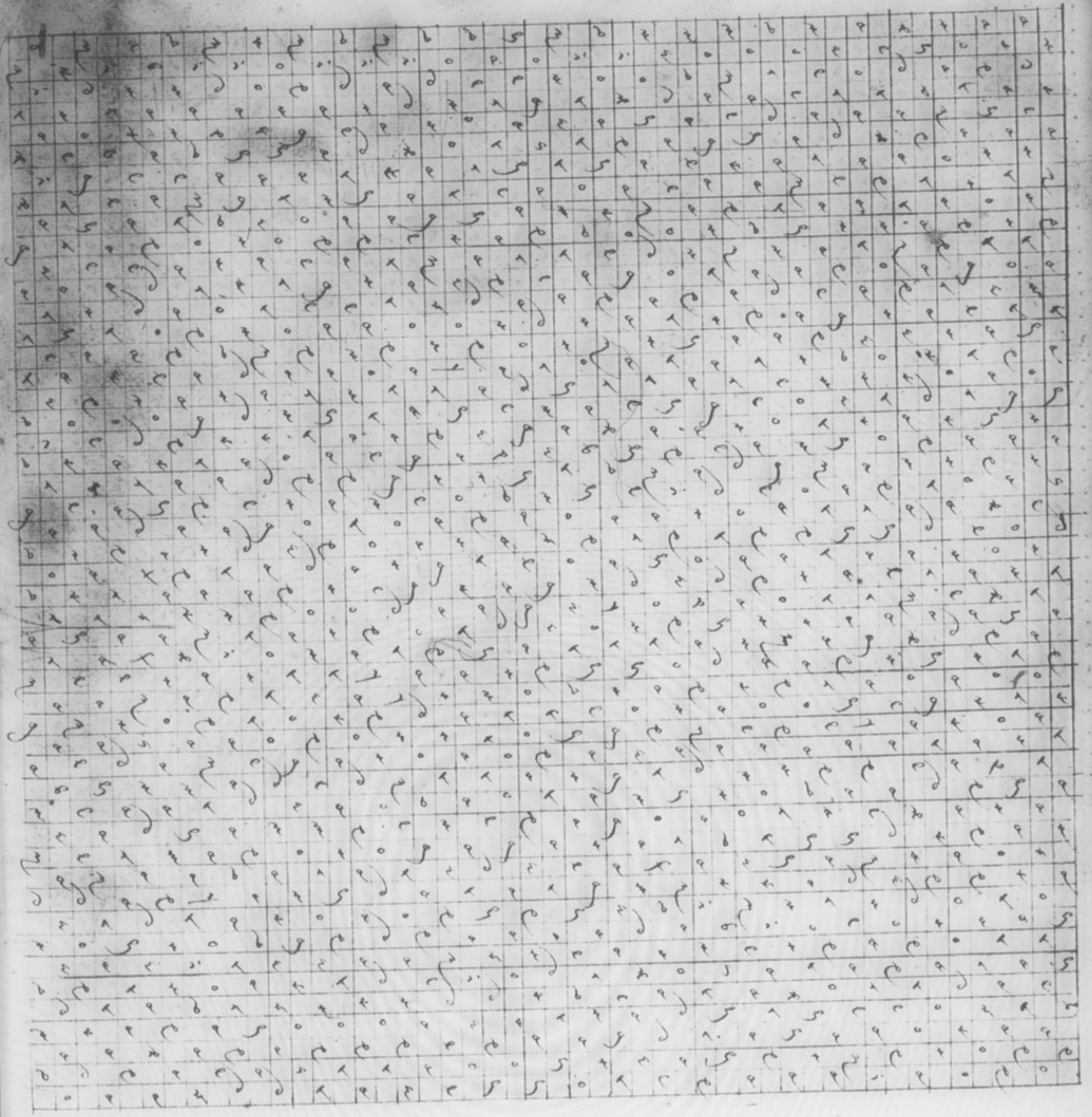
Famfax lex axax



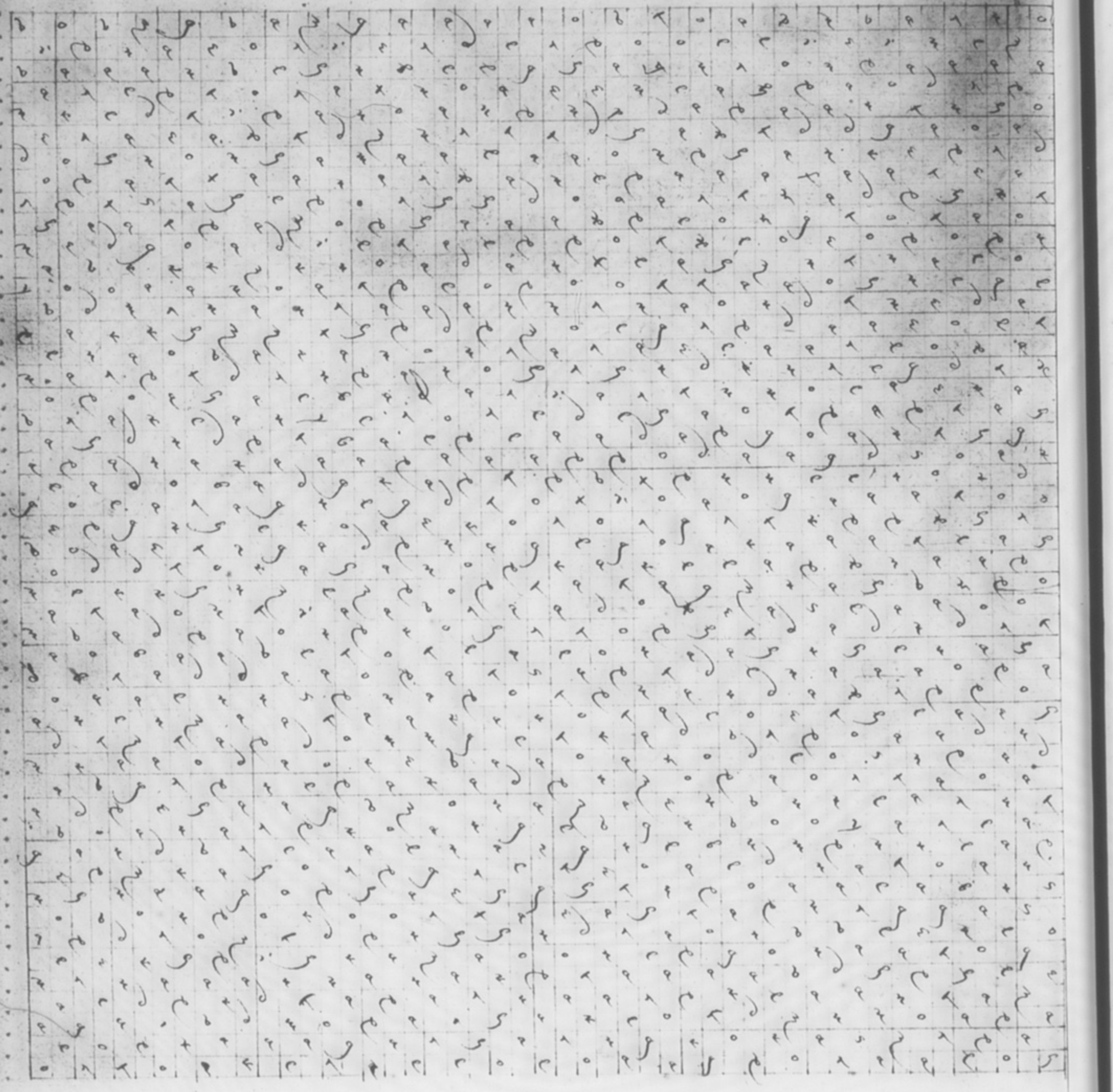
Zirzach bomazon



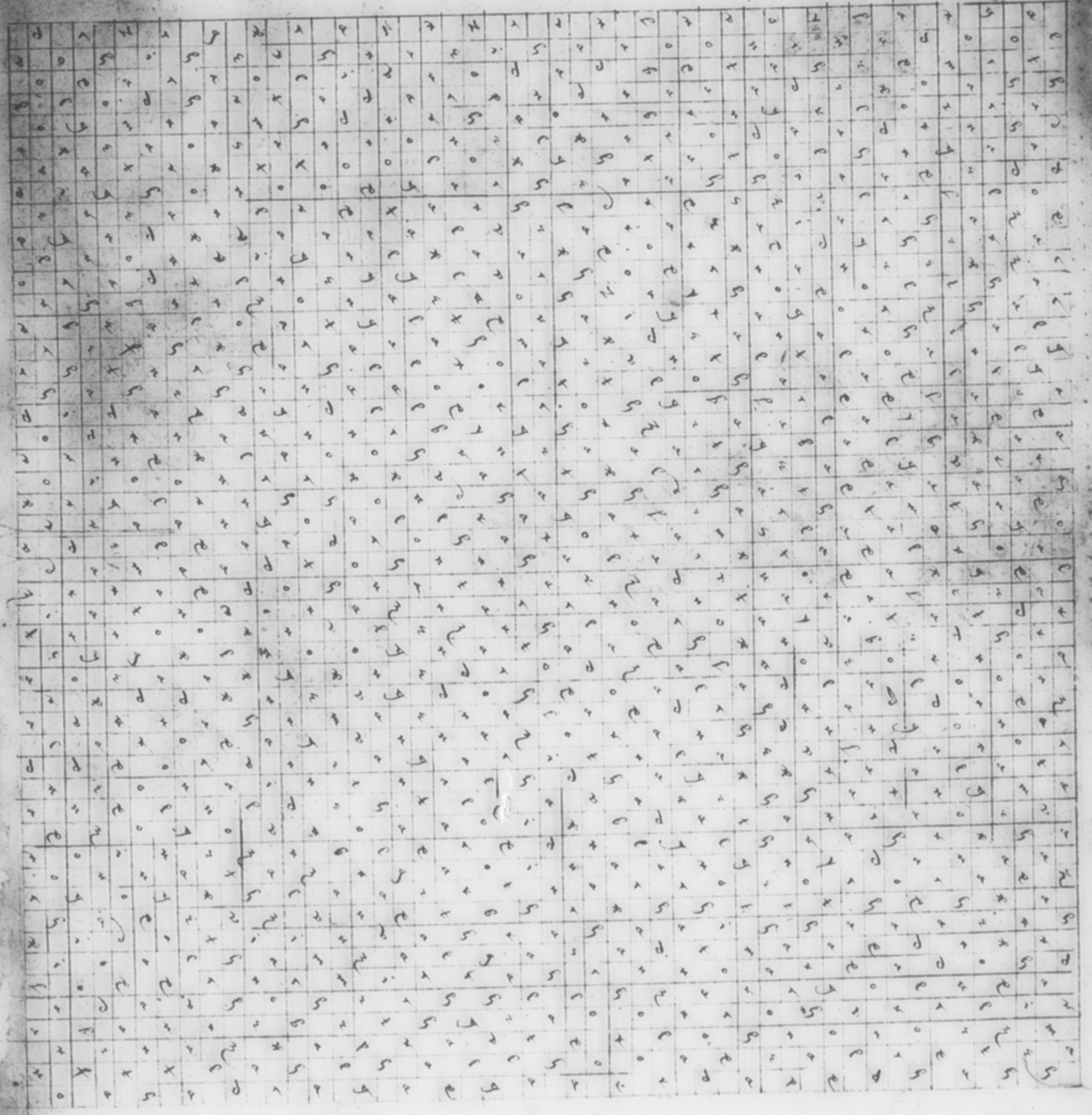
Tar, dm gabax orho



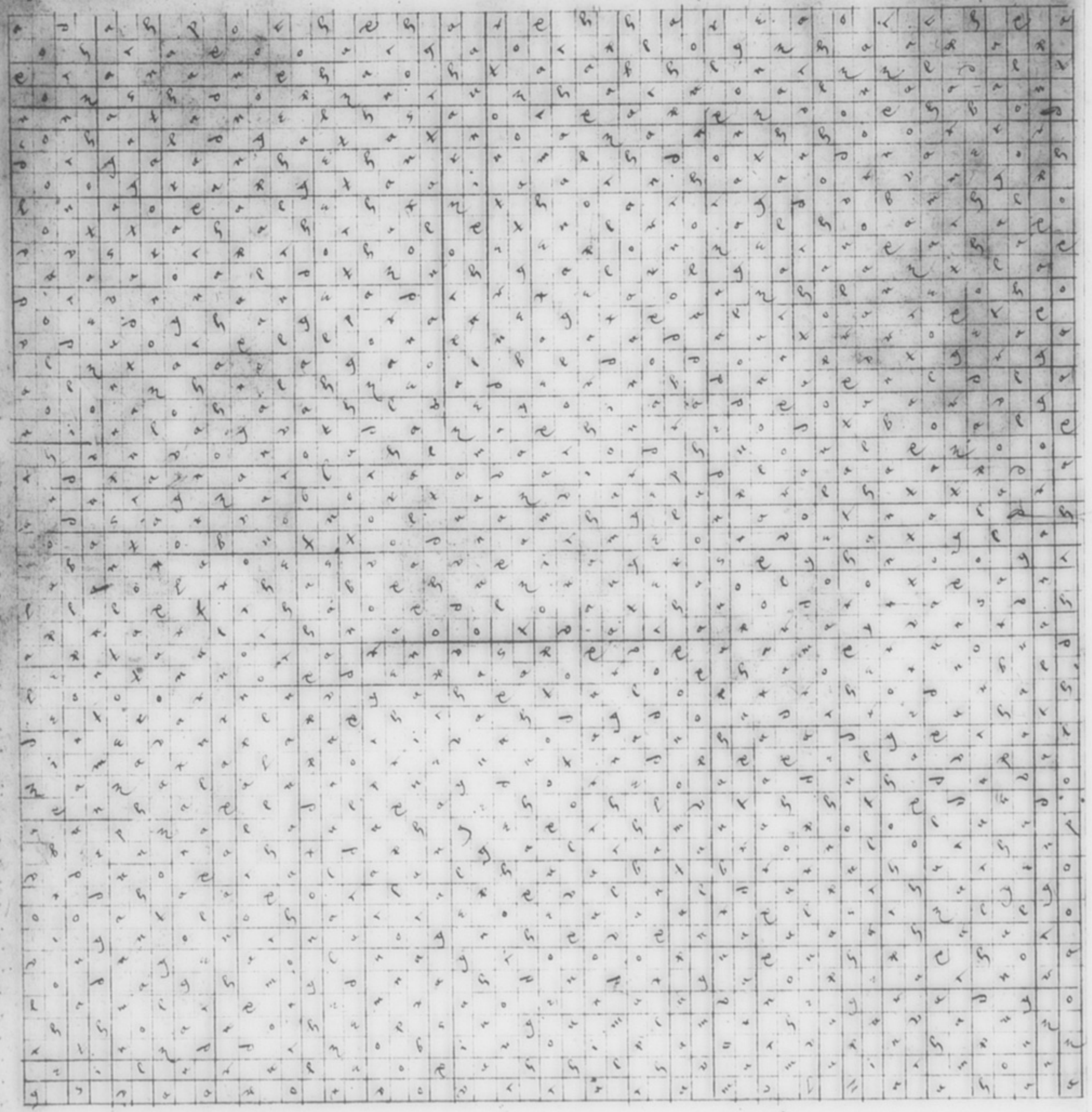
Glonz alnoptd



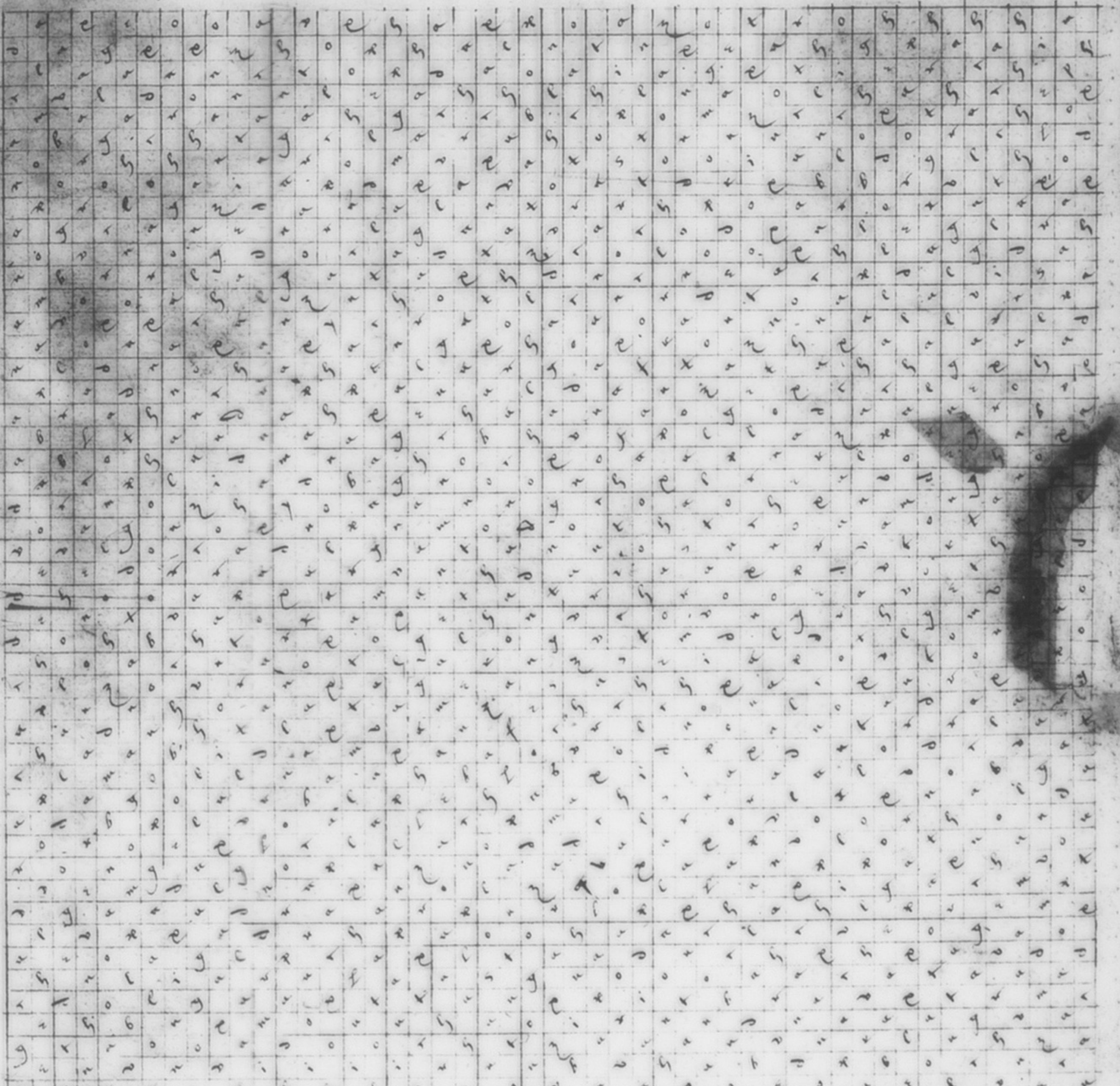
Gemnarb · Hbucol



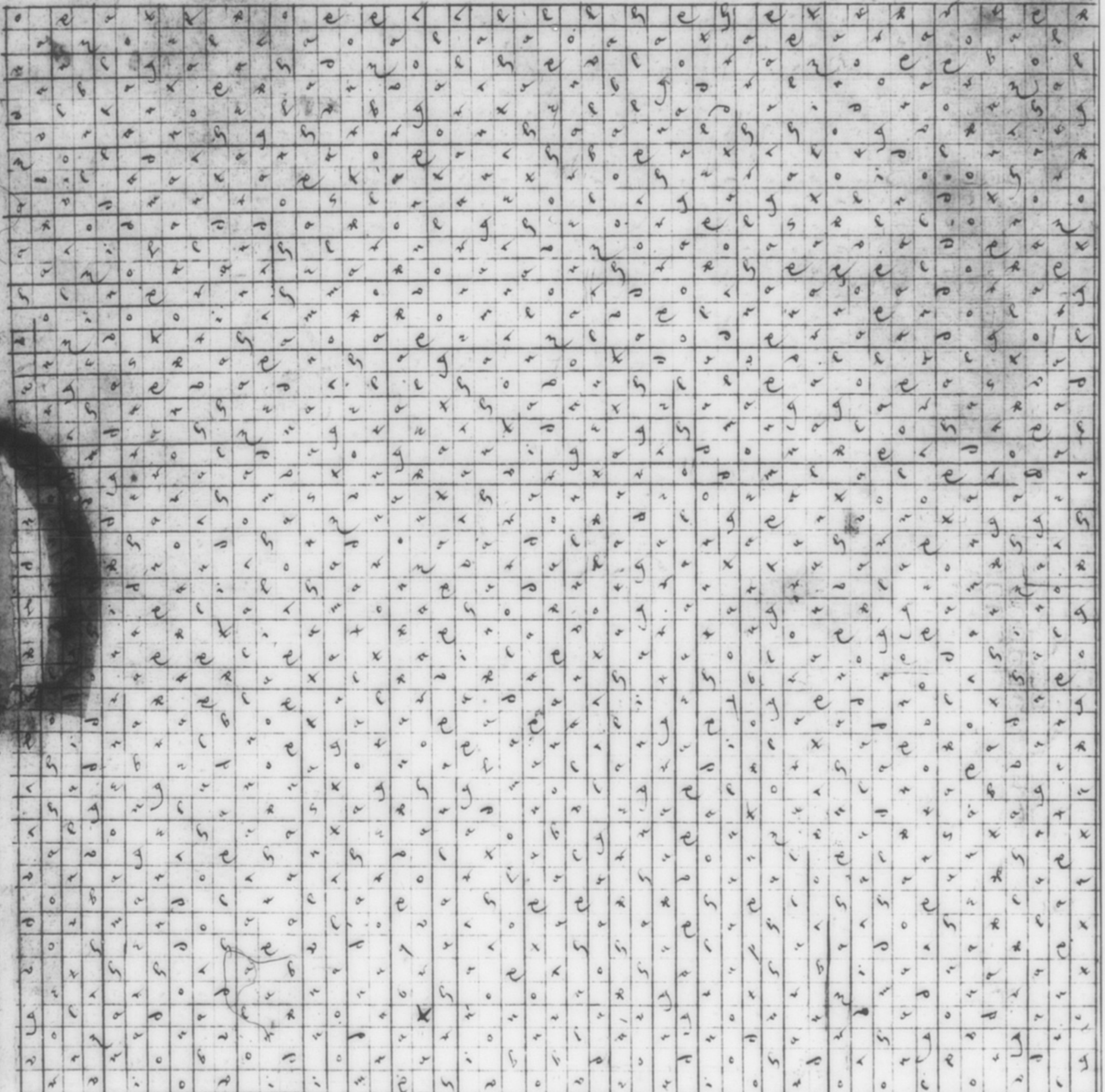
Ryns zichzor · chalan



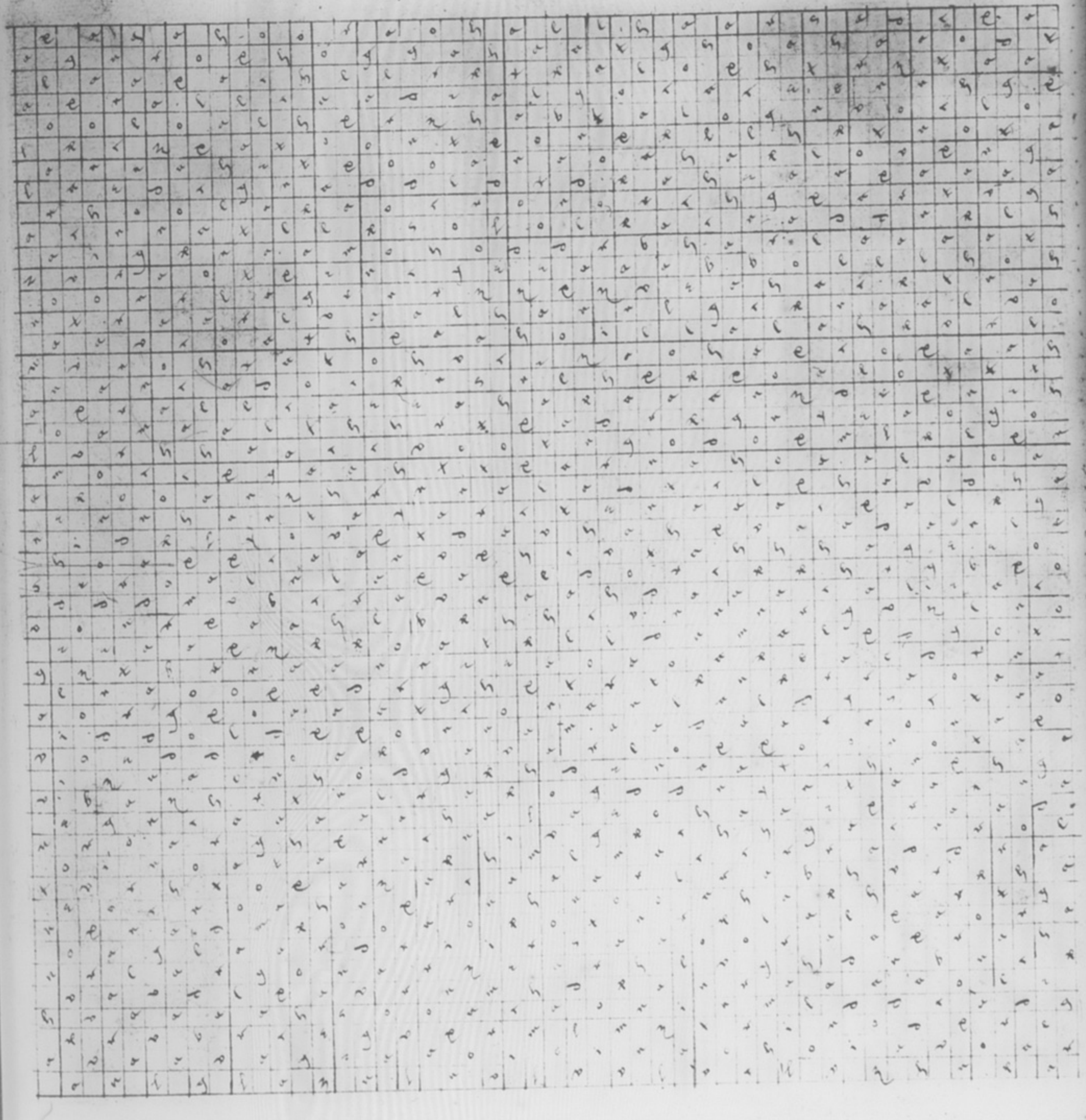
yayger balpaoeh



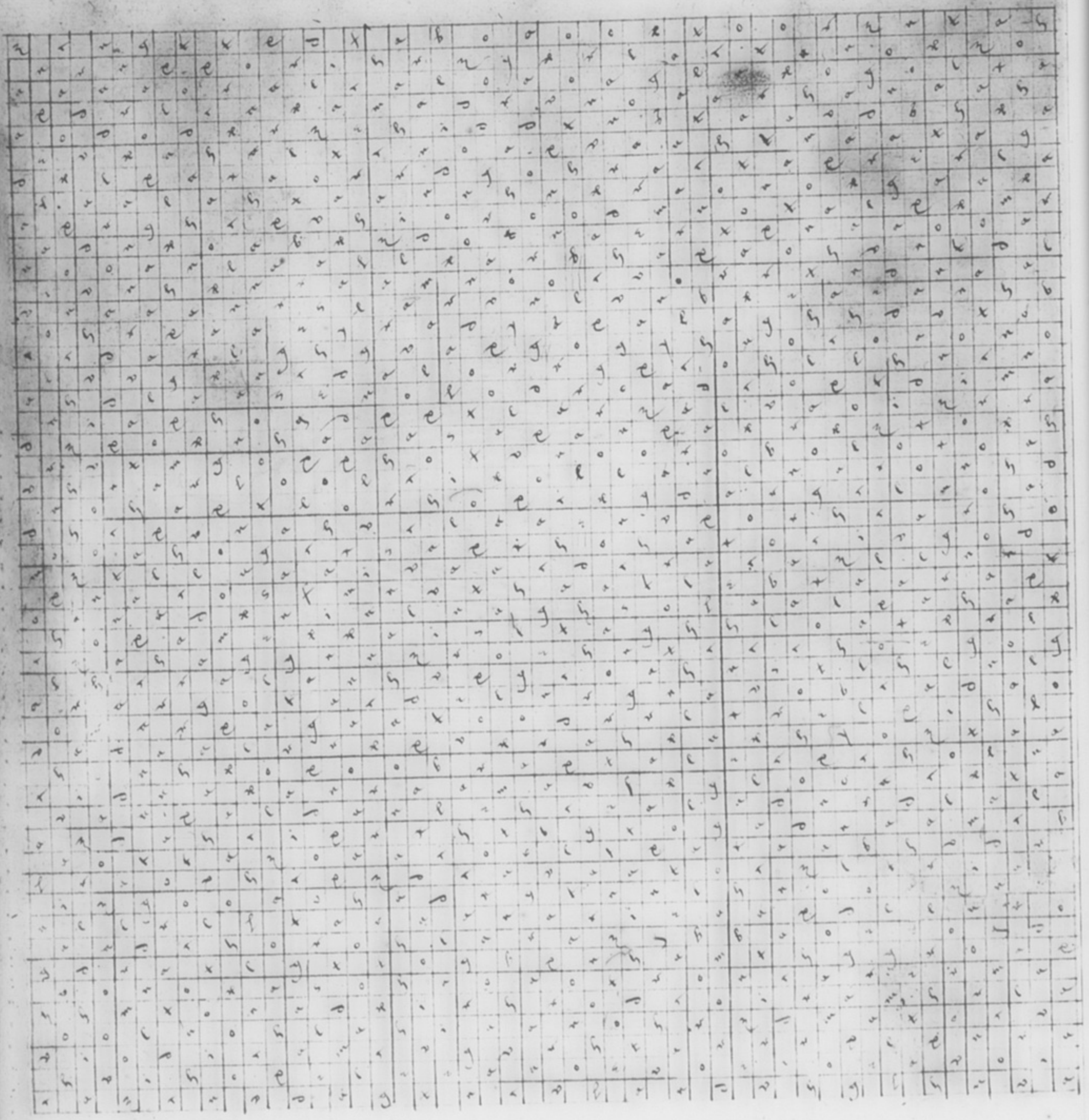
Cardanal gelloons



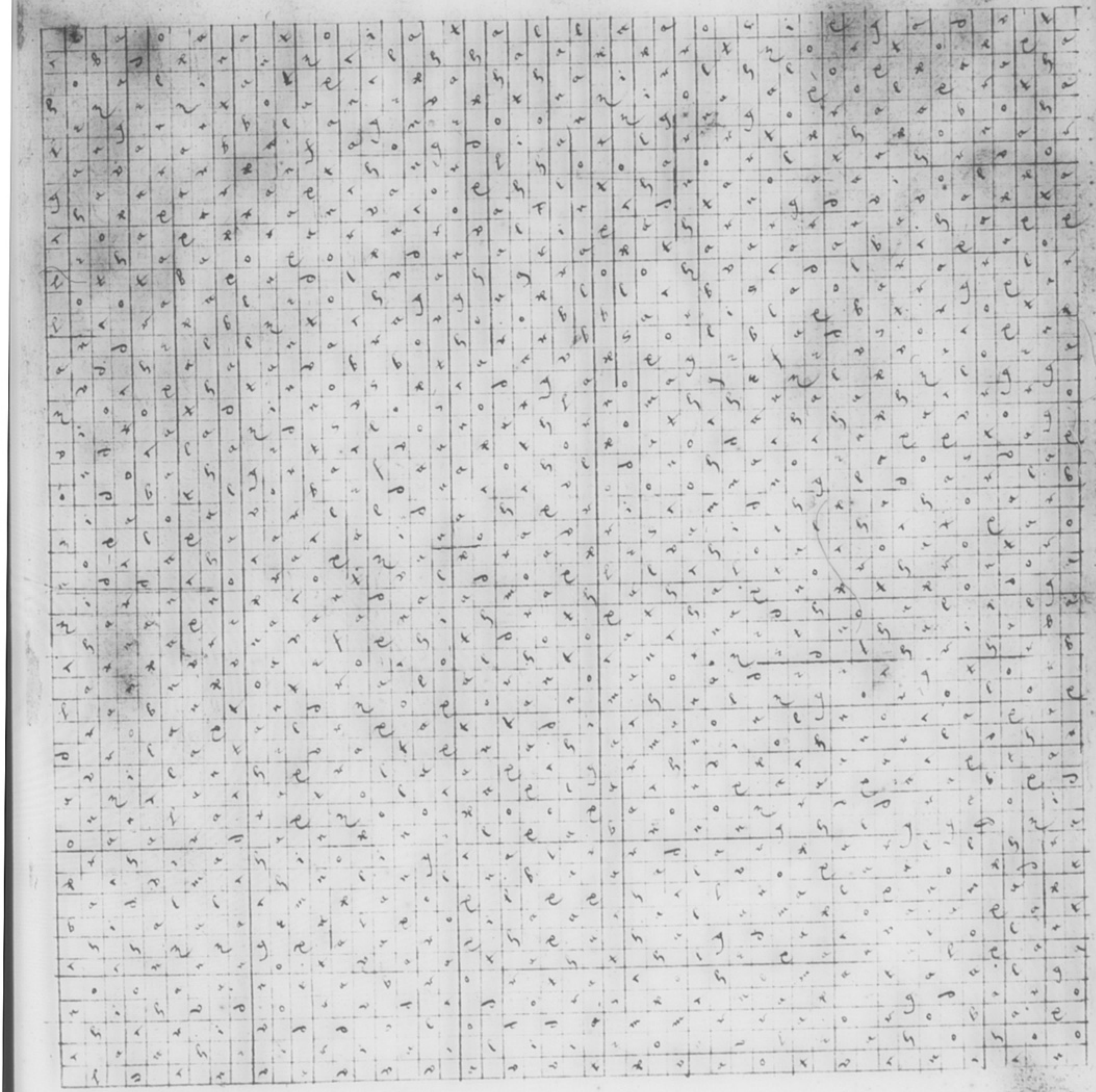
Dio nilg onpho



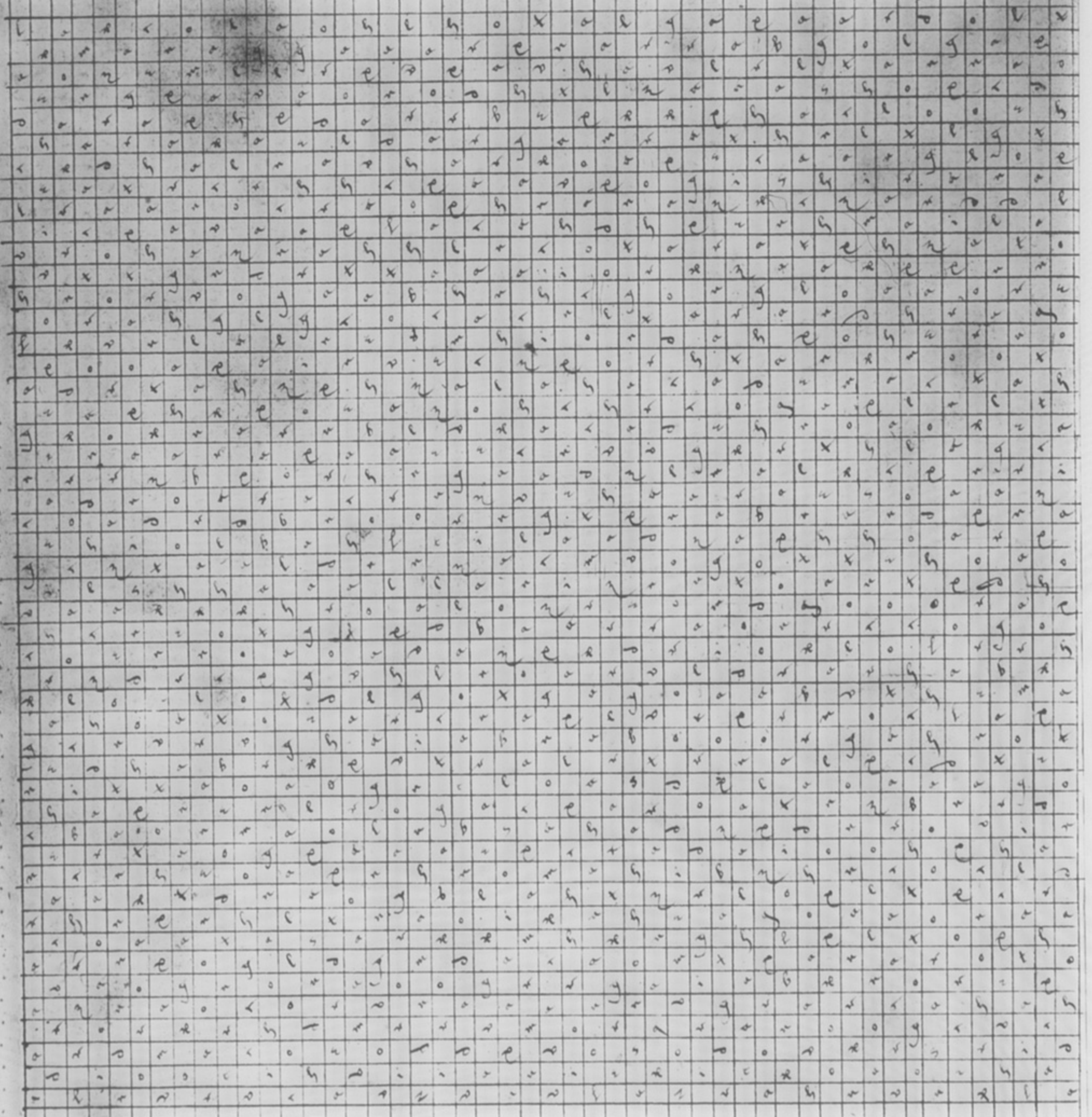
Tox hencol ylnorox ziborh



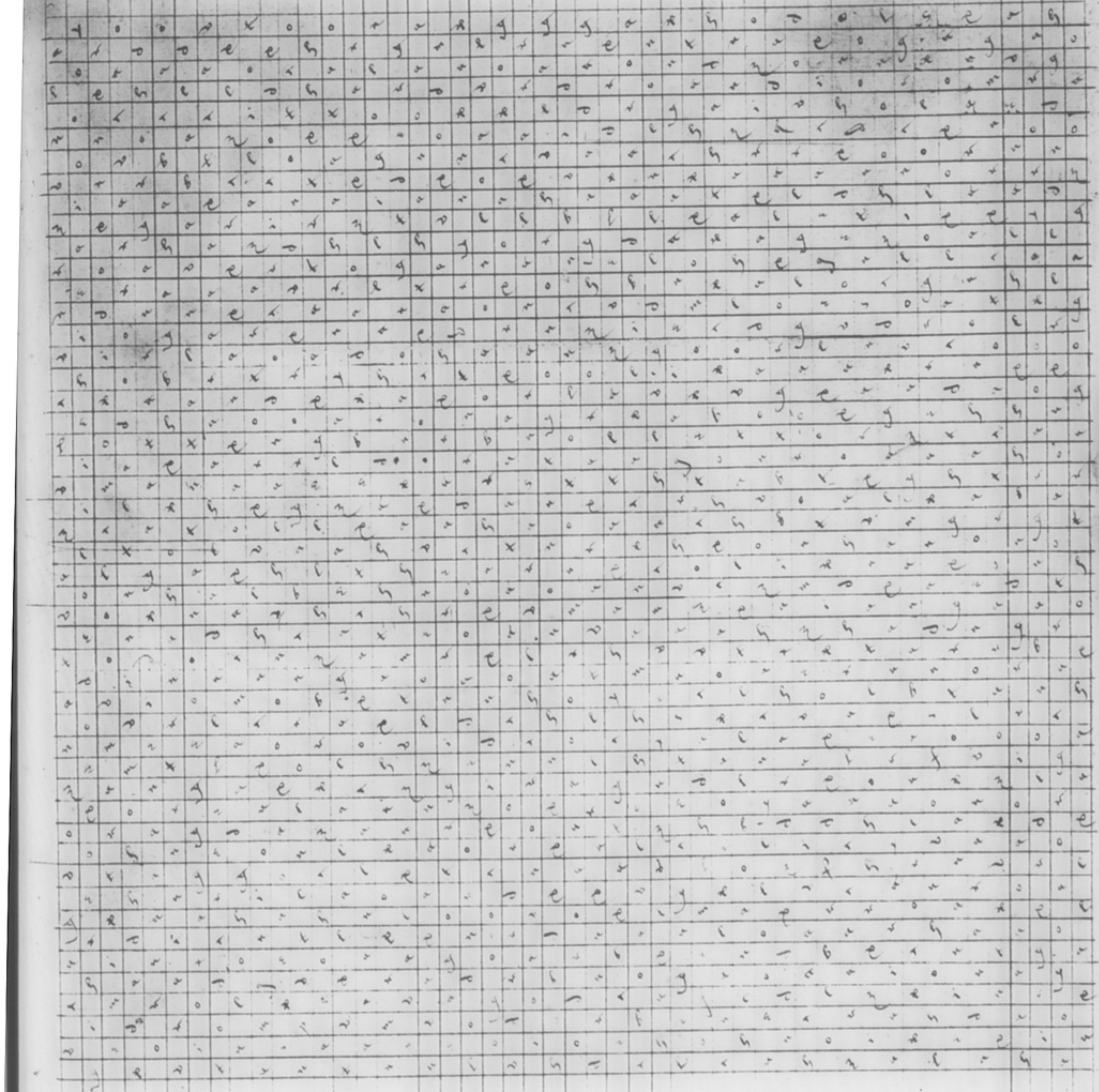
Balsomph chiphan



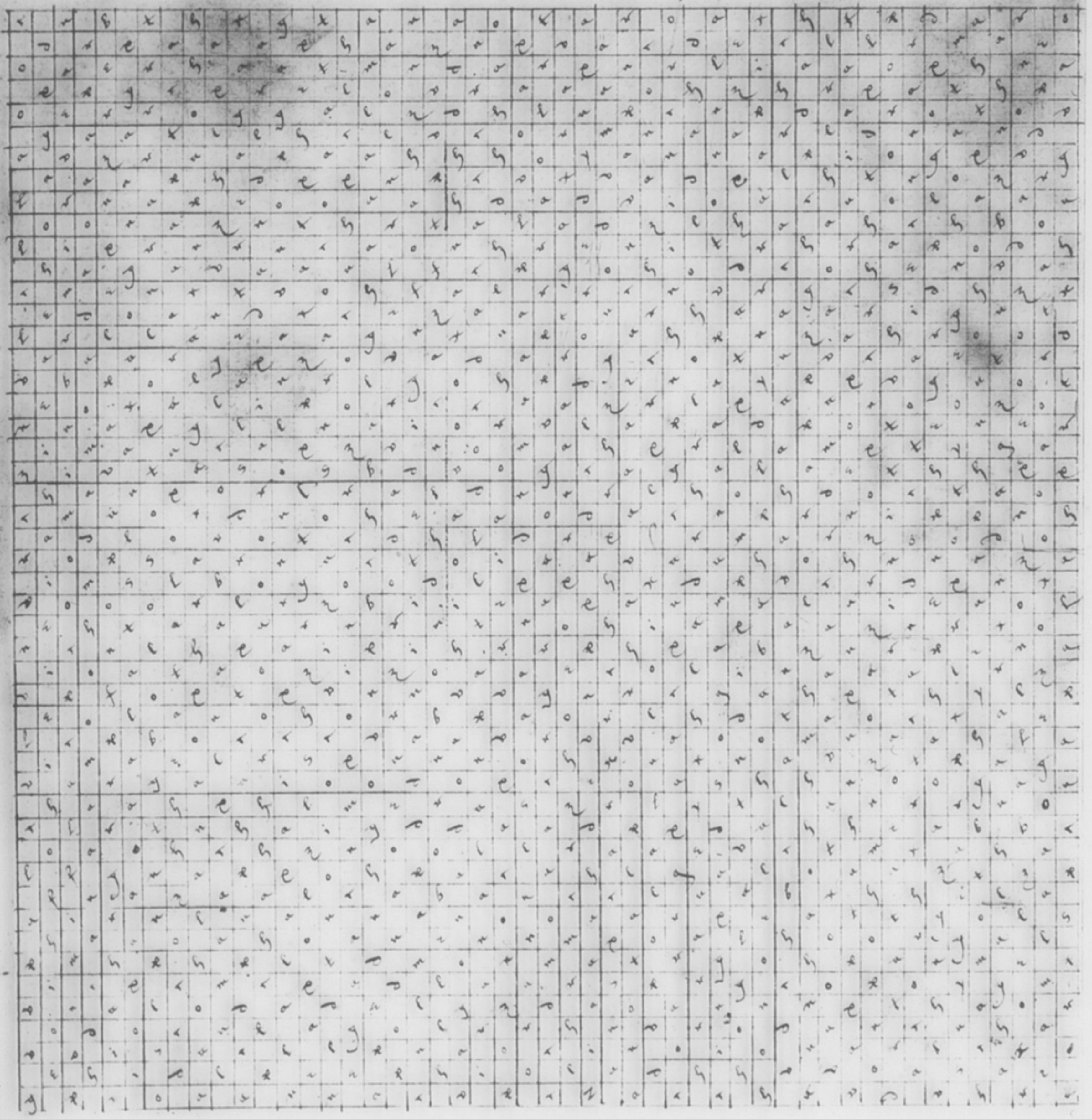
Dingelg laxih parcan



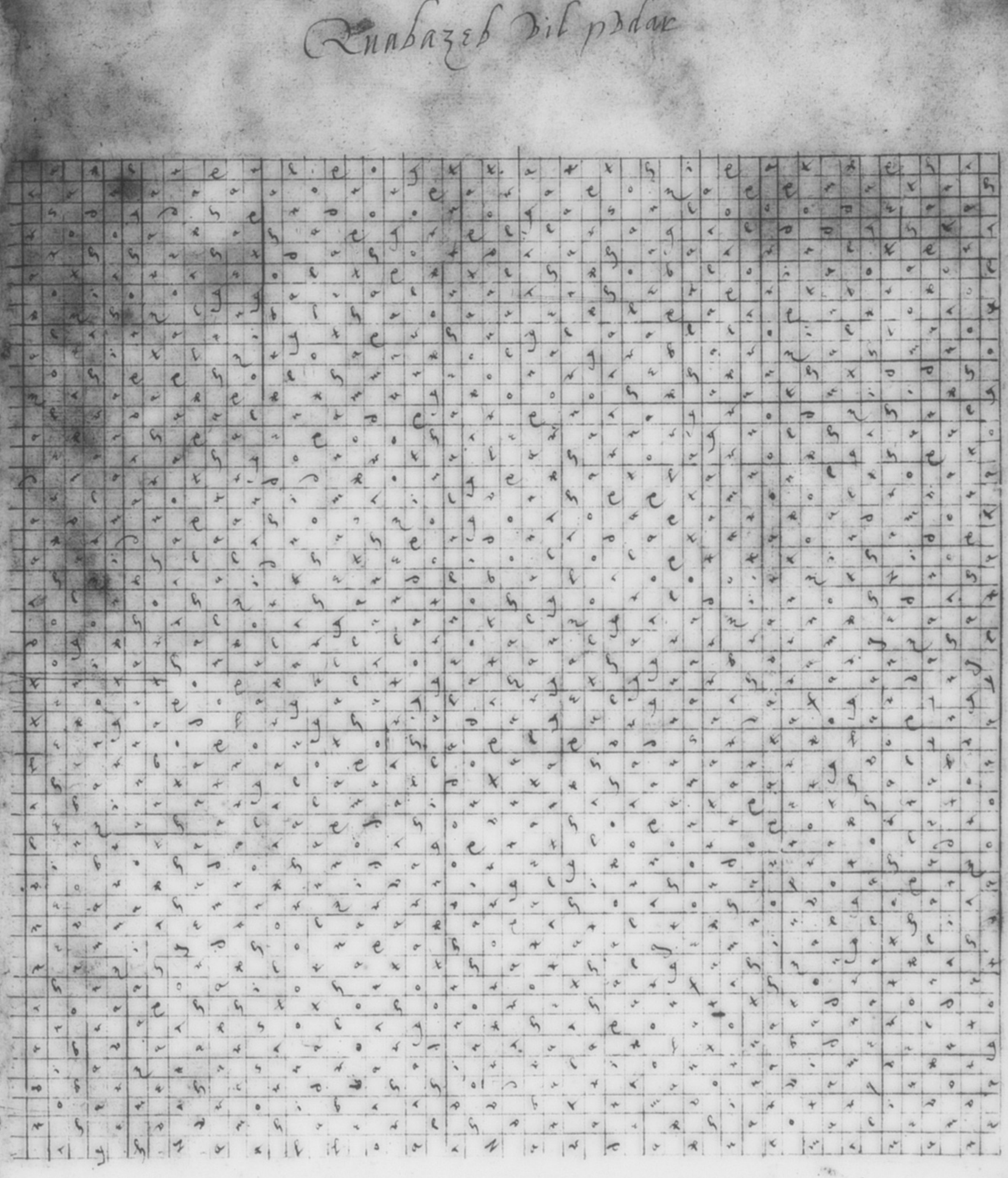
Zvda Big Pancar



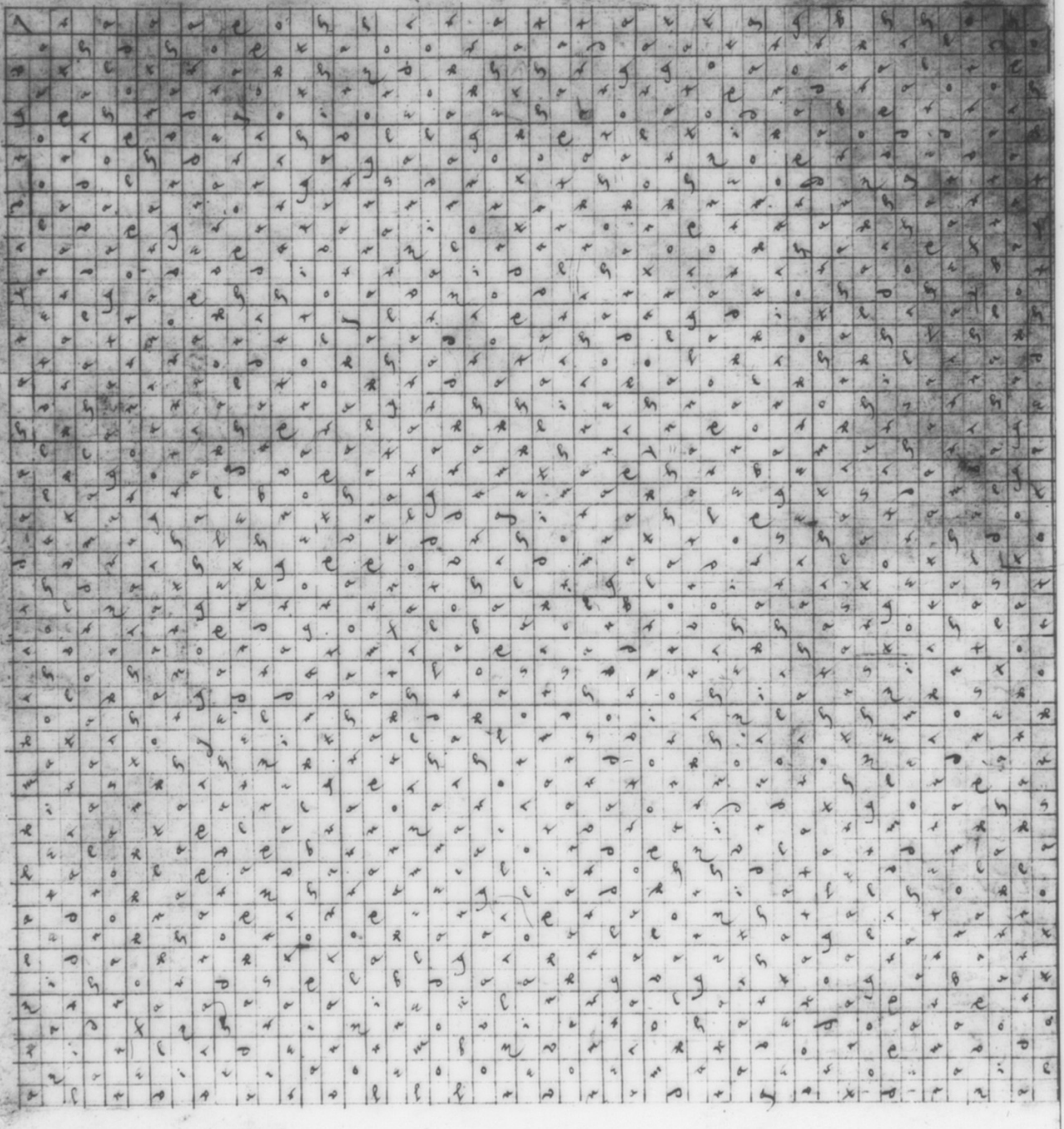
Dexblng chirony gabb



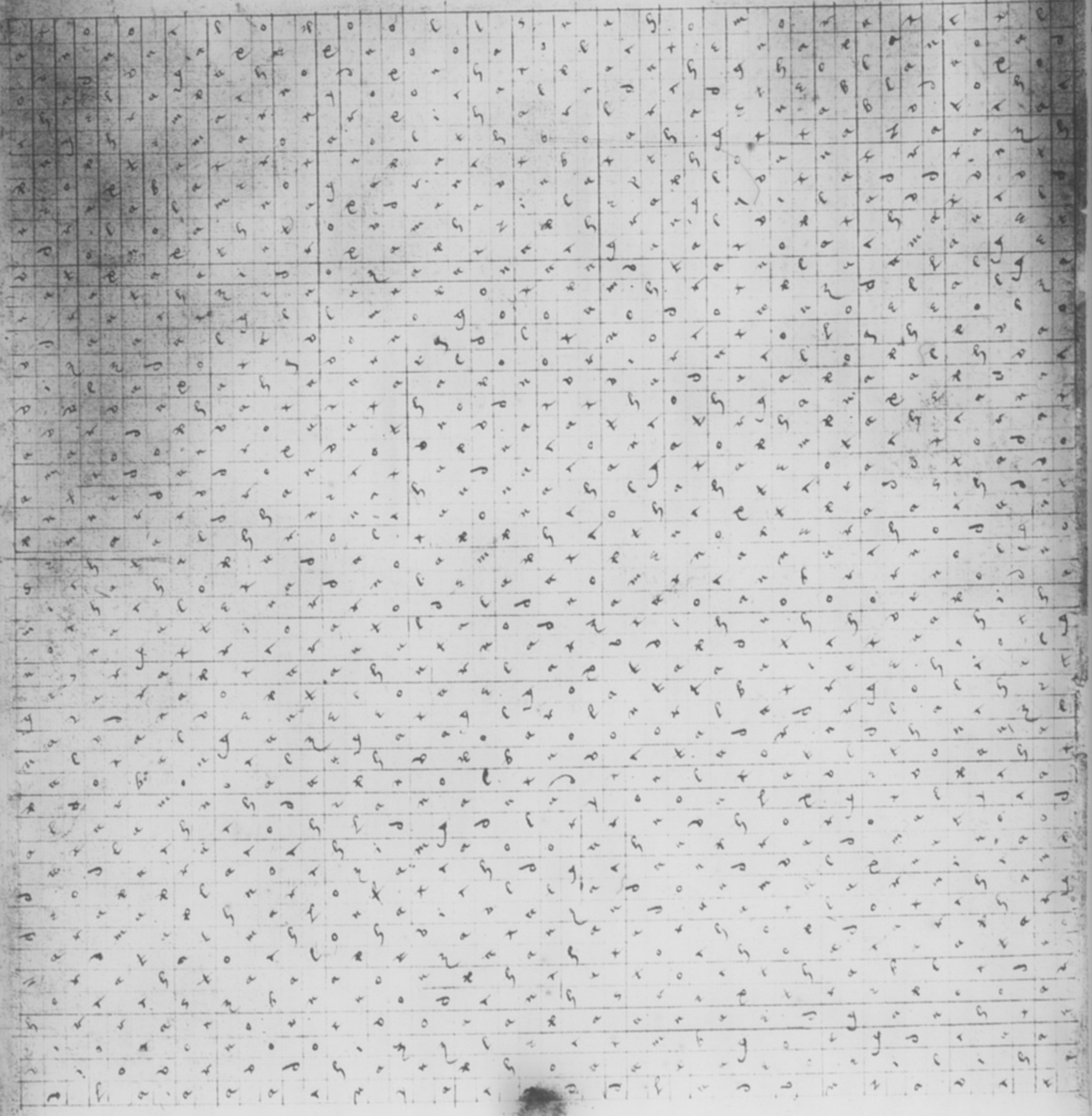
BRITISH MUSEUM



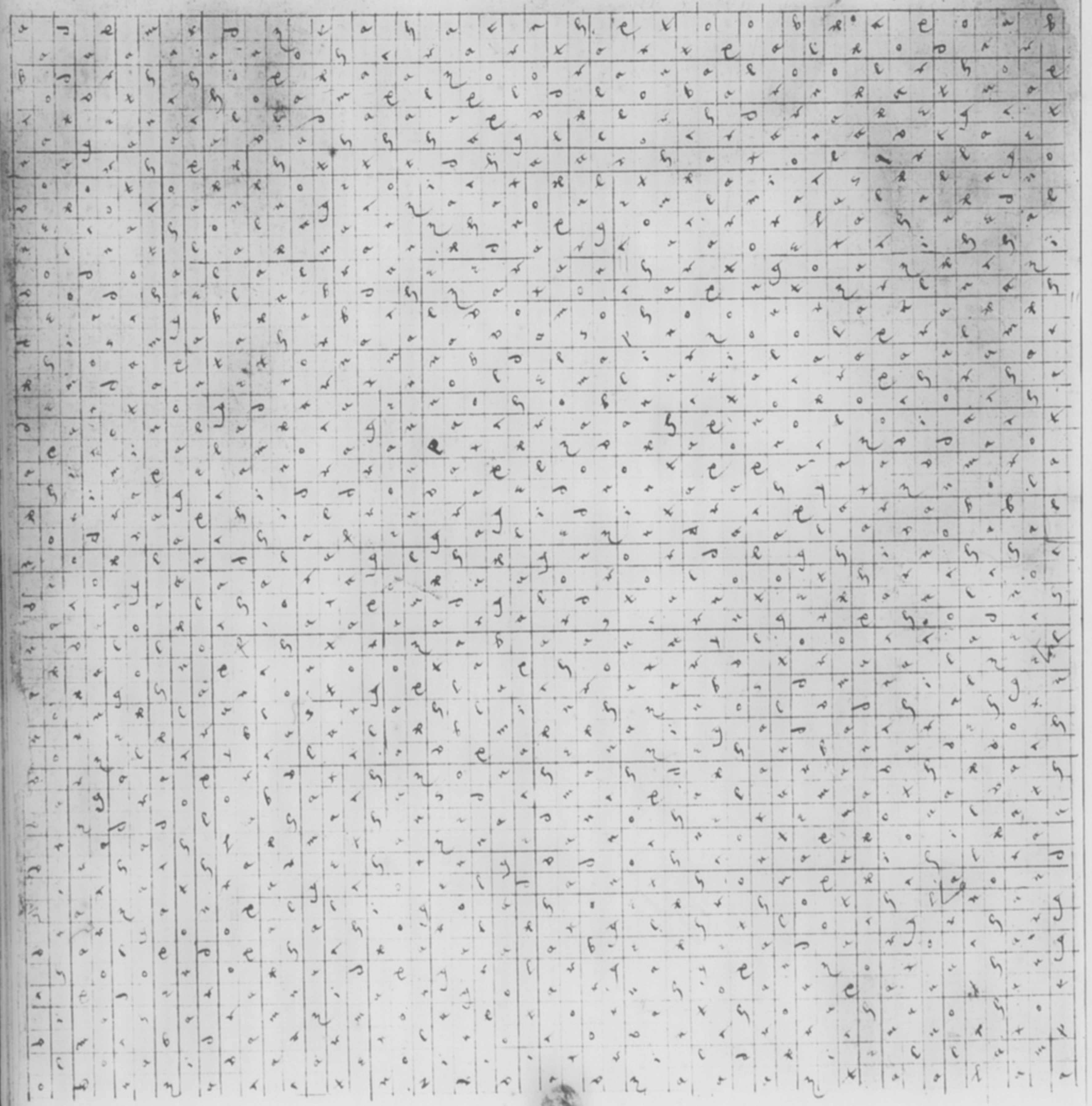
Xanpa phaphingeth



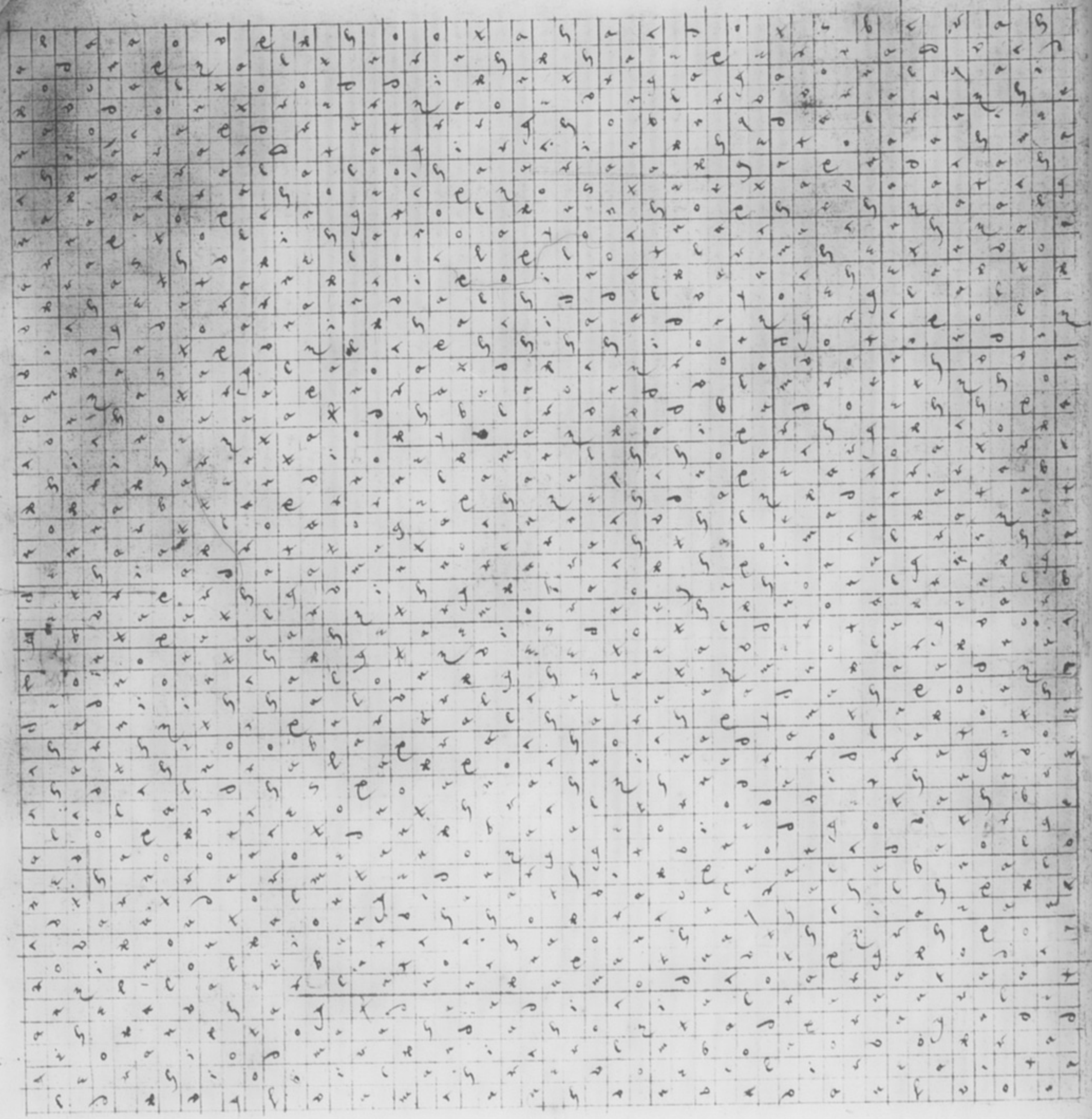
Roulox bapdabap orh



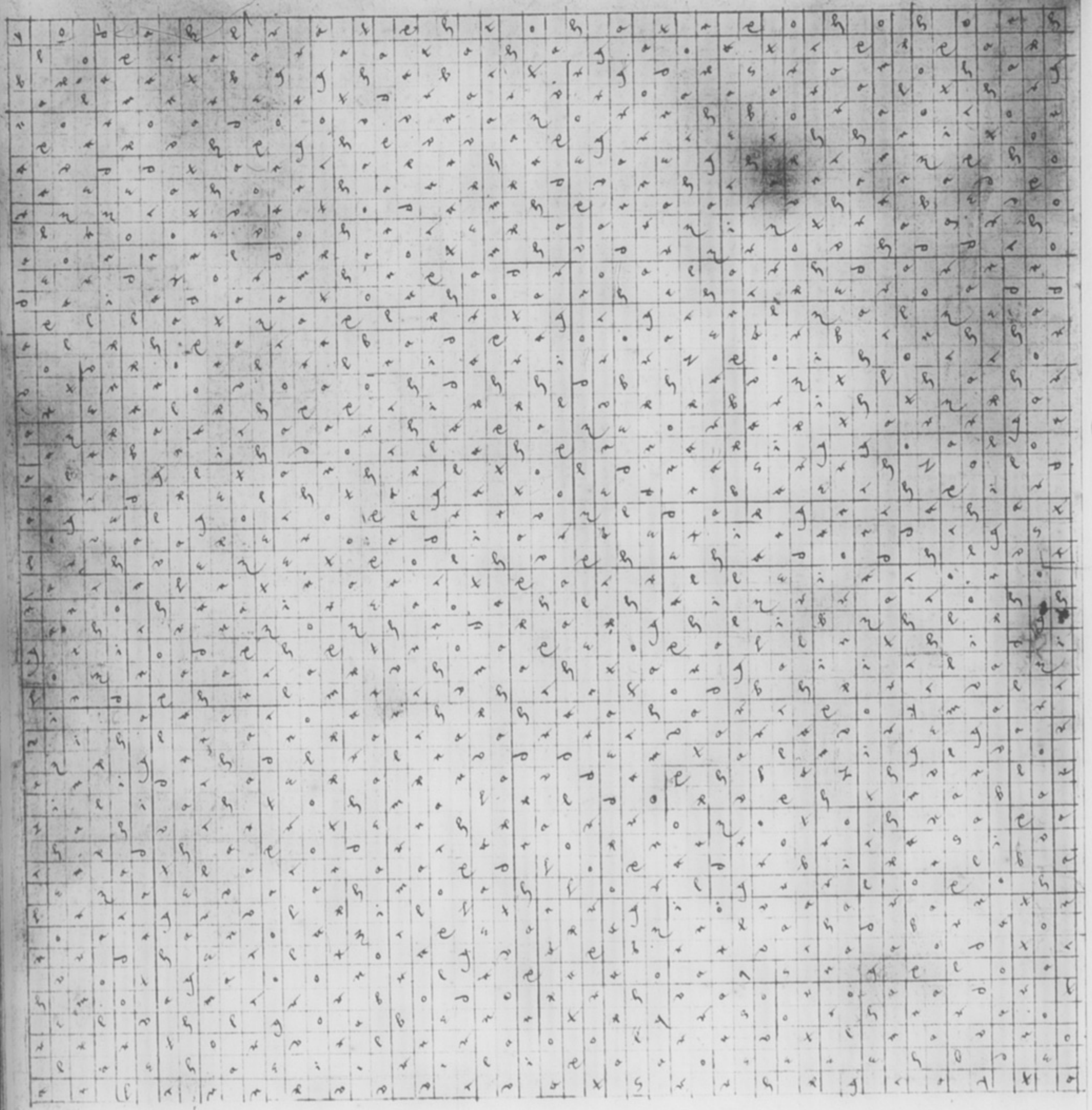
Calbahhah genwox



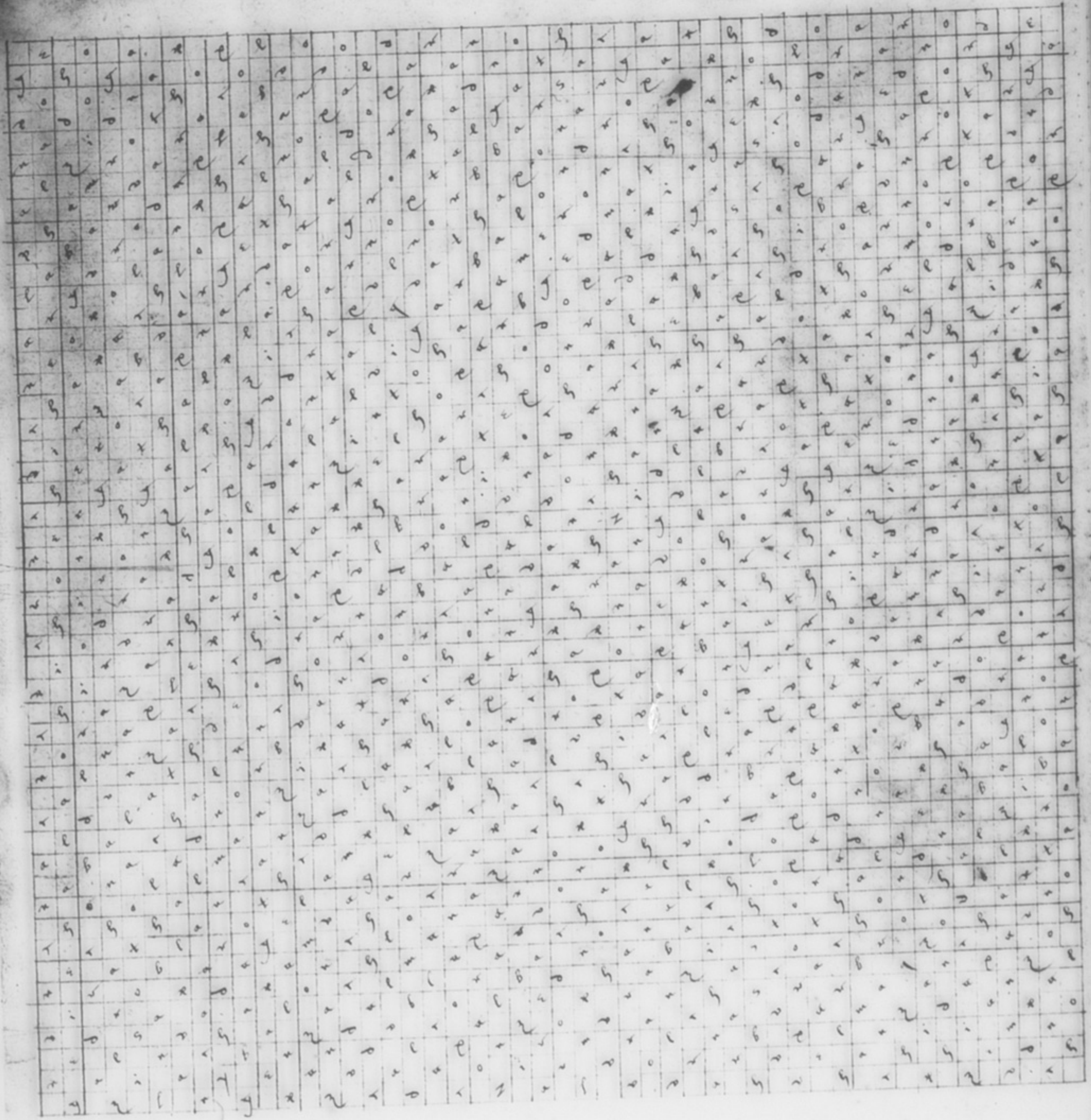
Dosnam gethgol axah



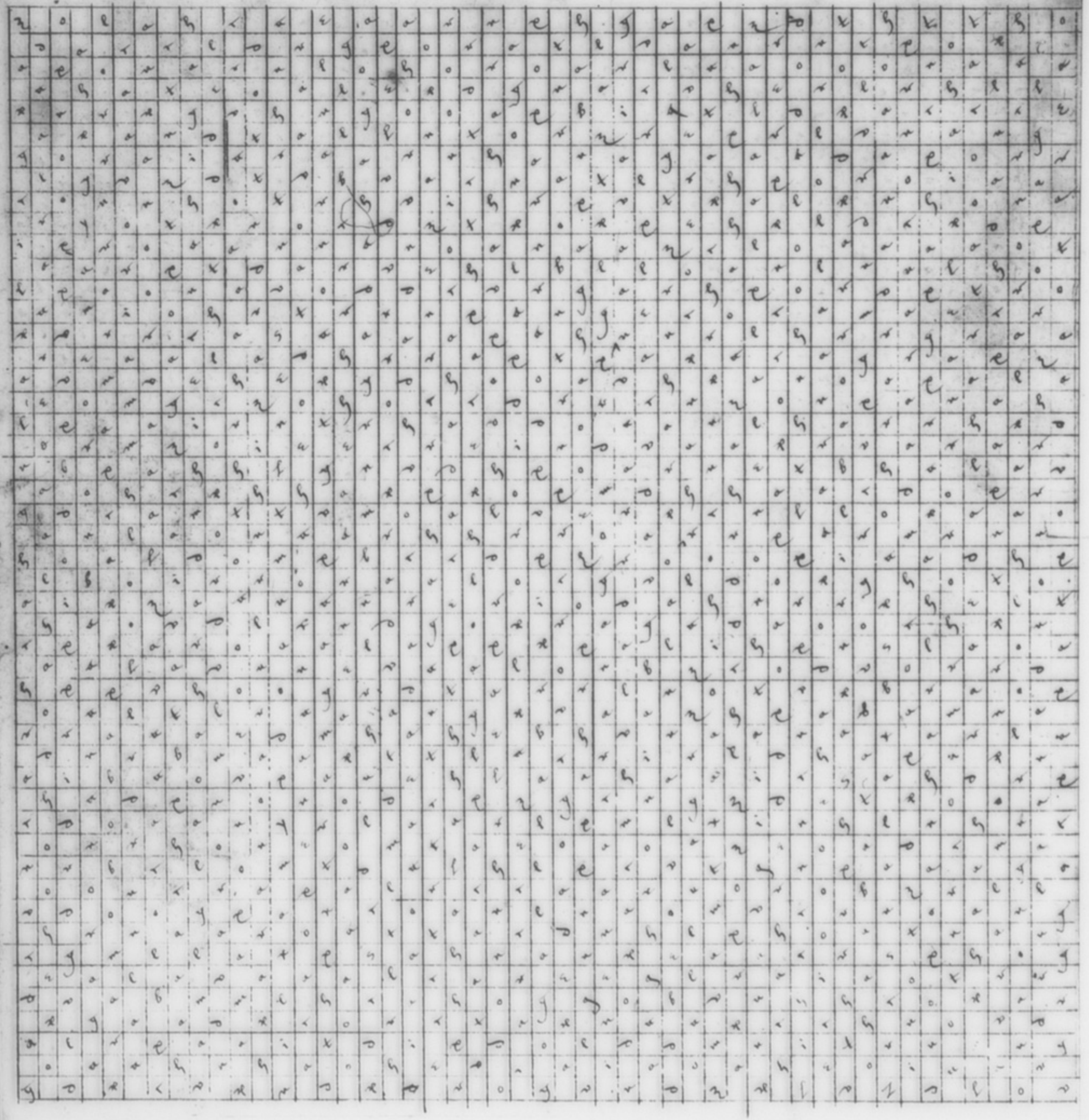
Vantadong nargex



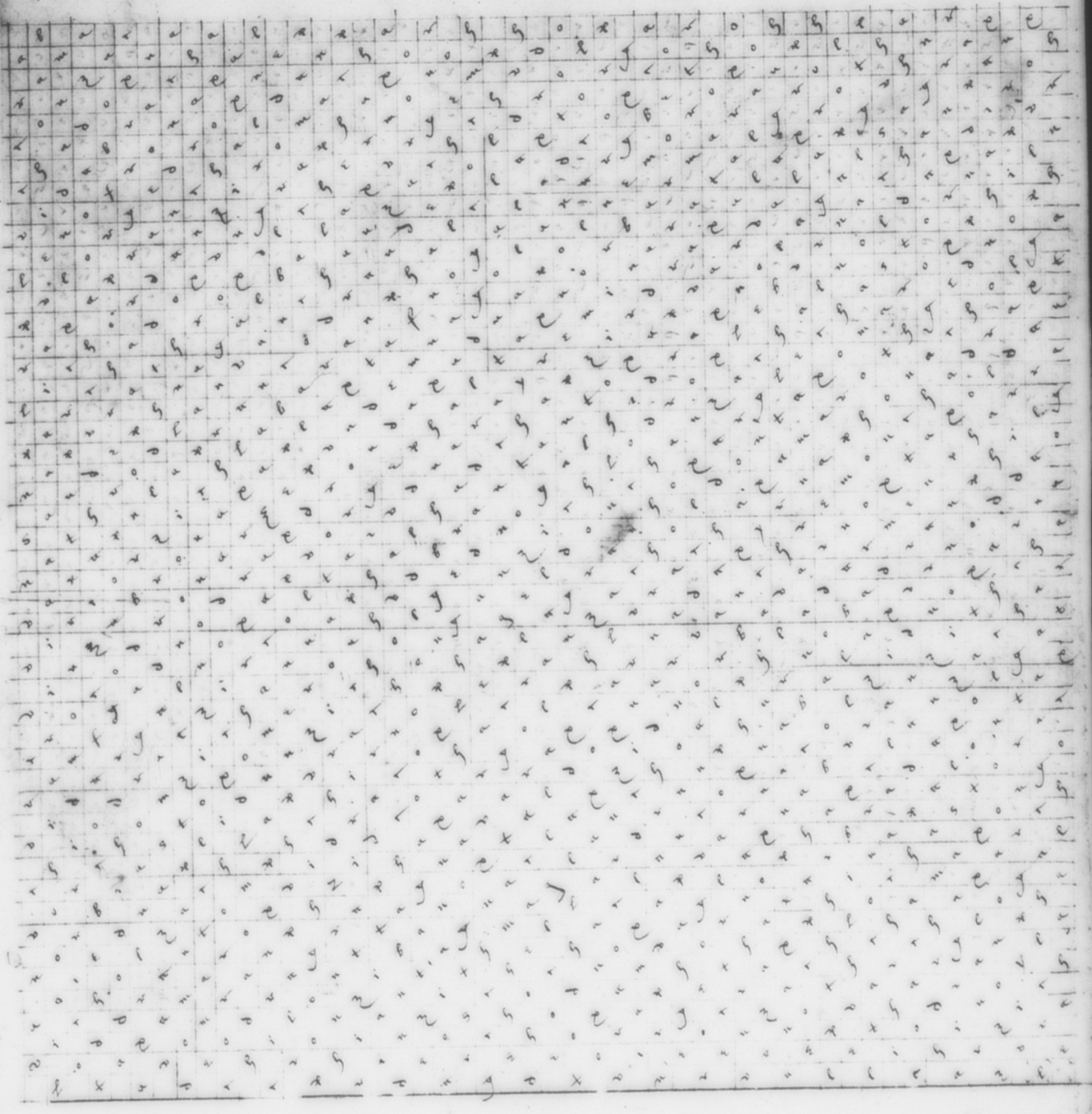
Dalgano nek gisch



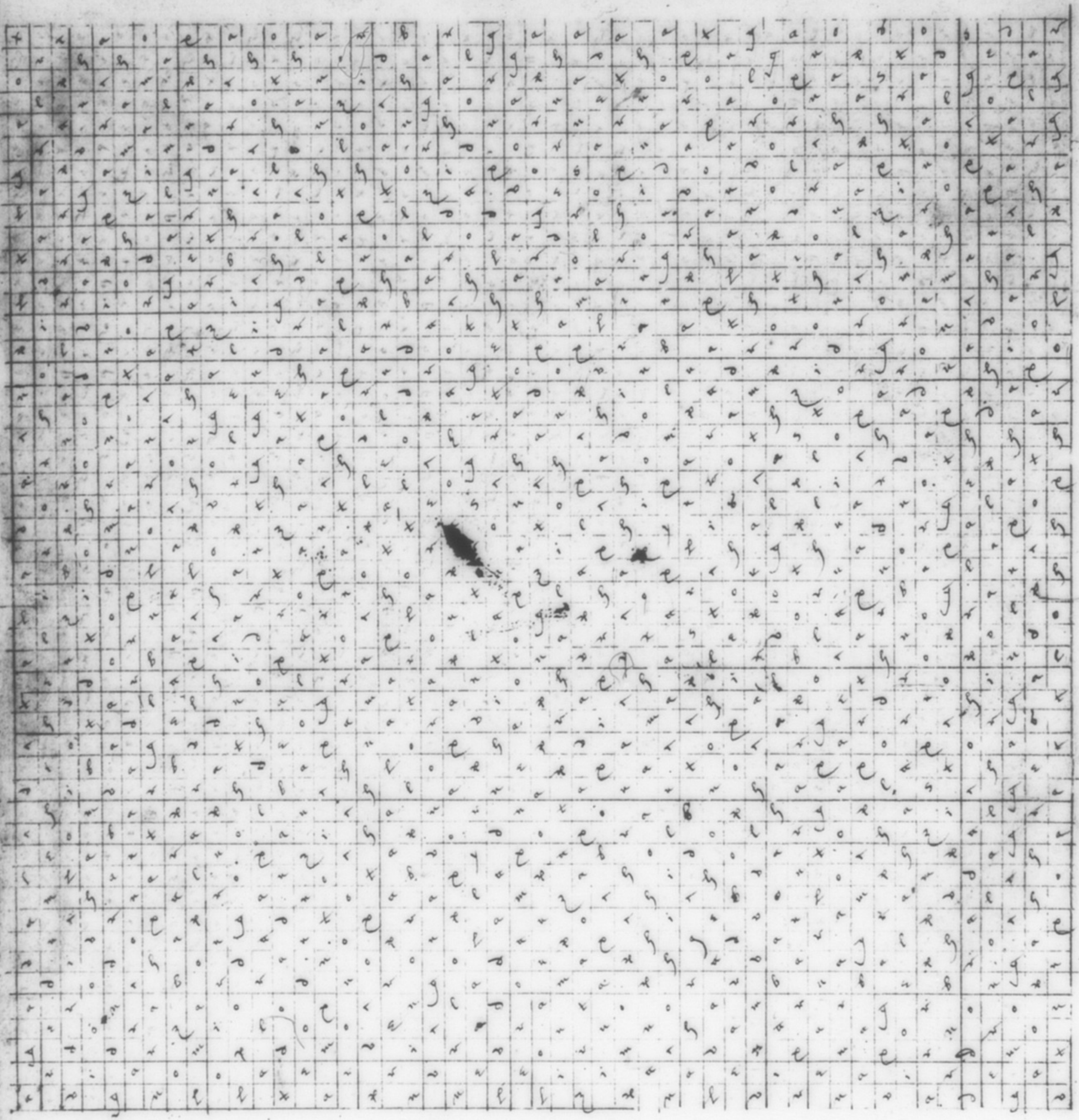
Archi septh lorox



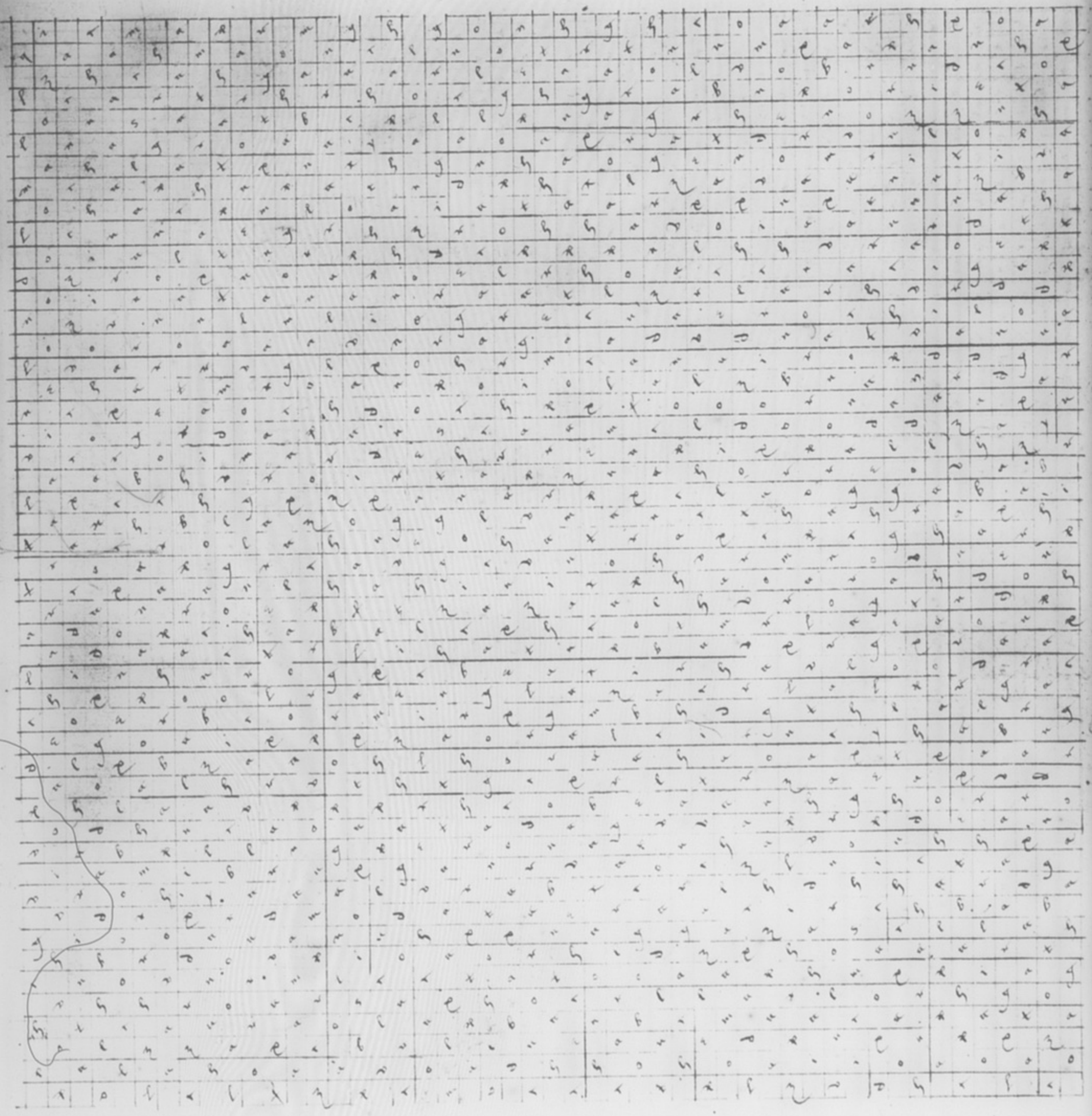
Dampónpha nεxo gel



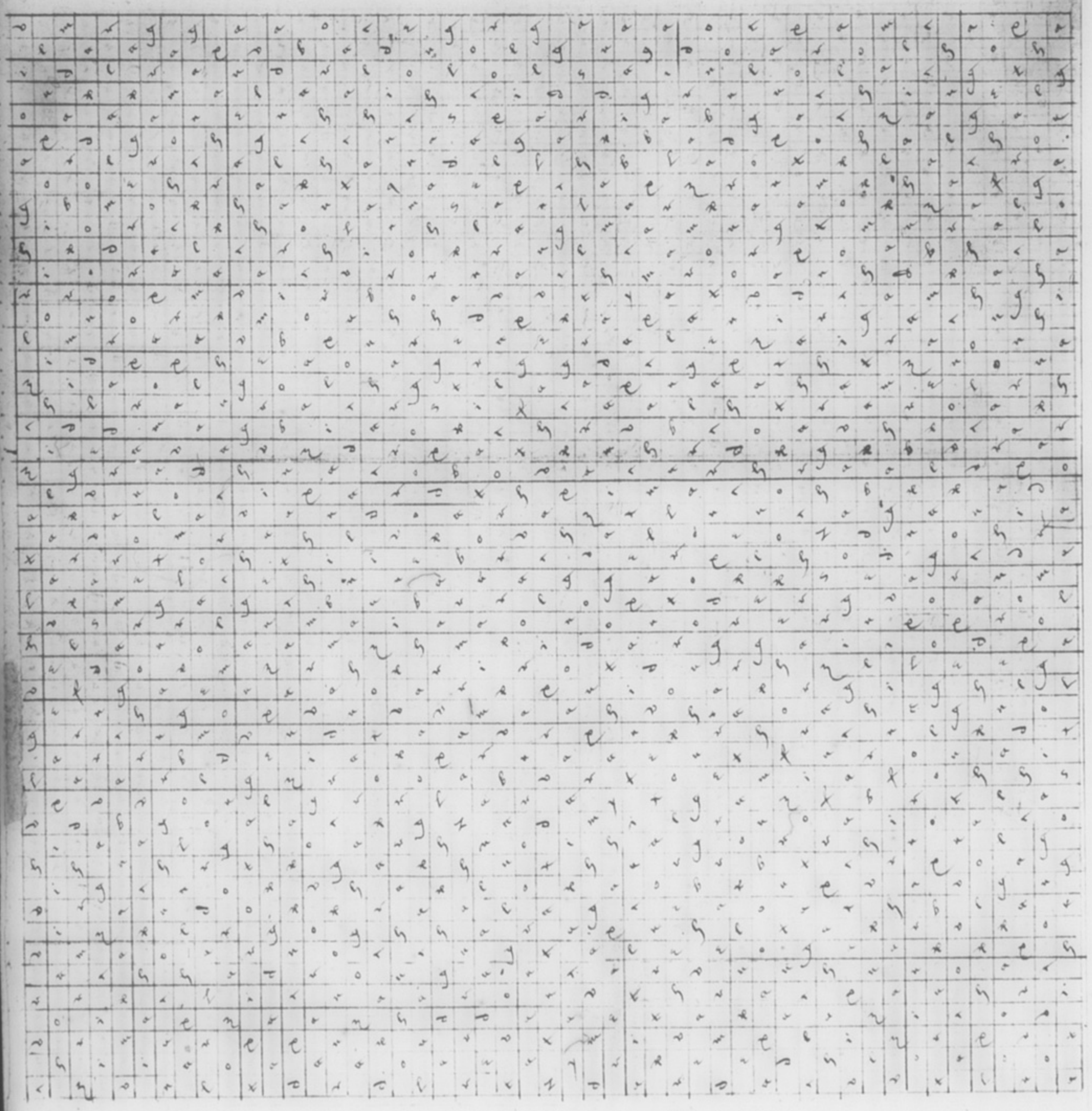
Dexph gelt onchen



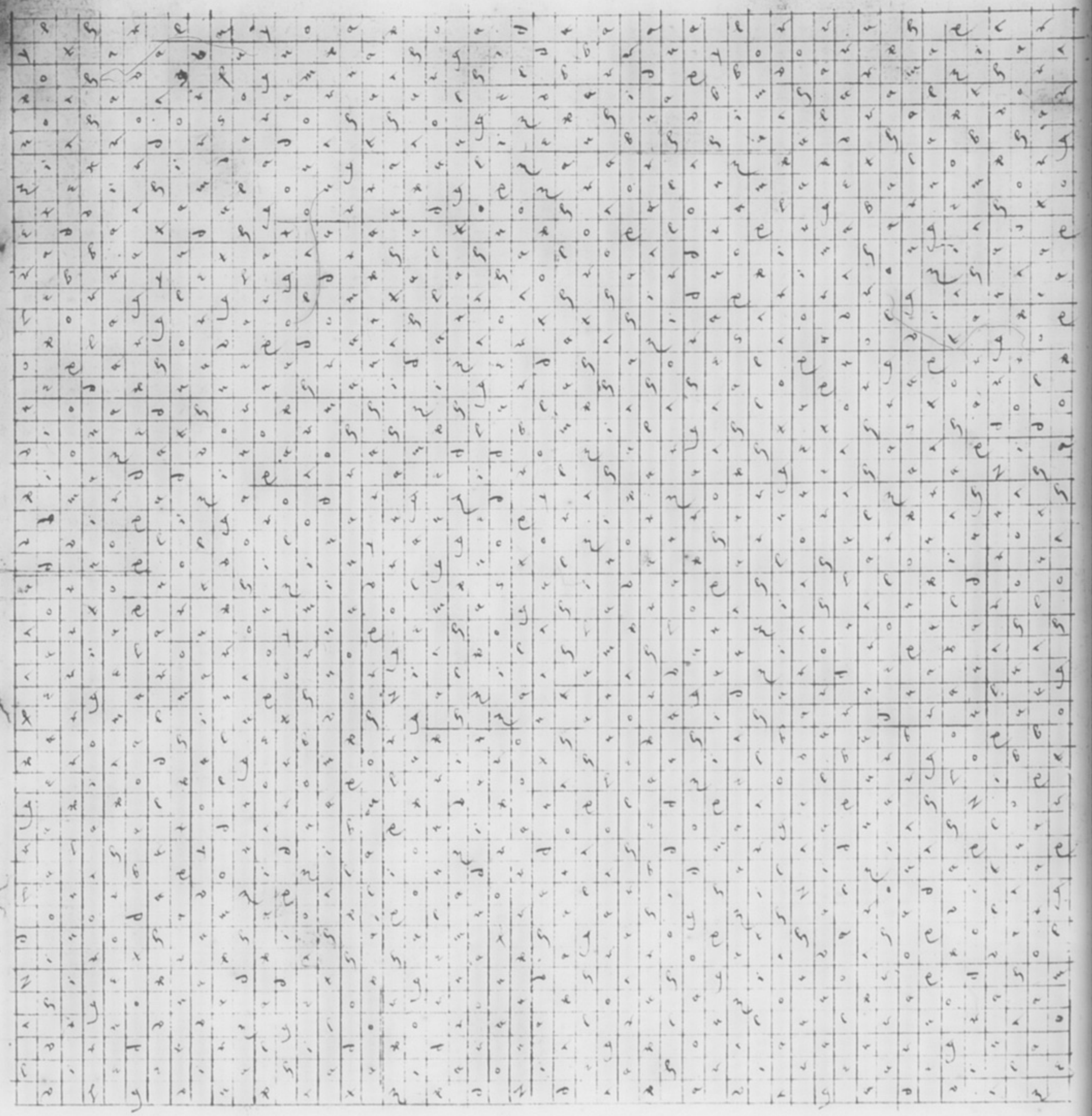
Ellaxor Natoglan



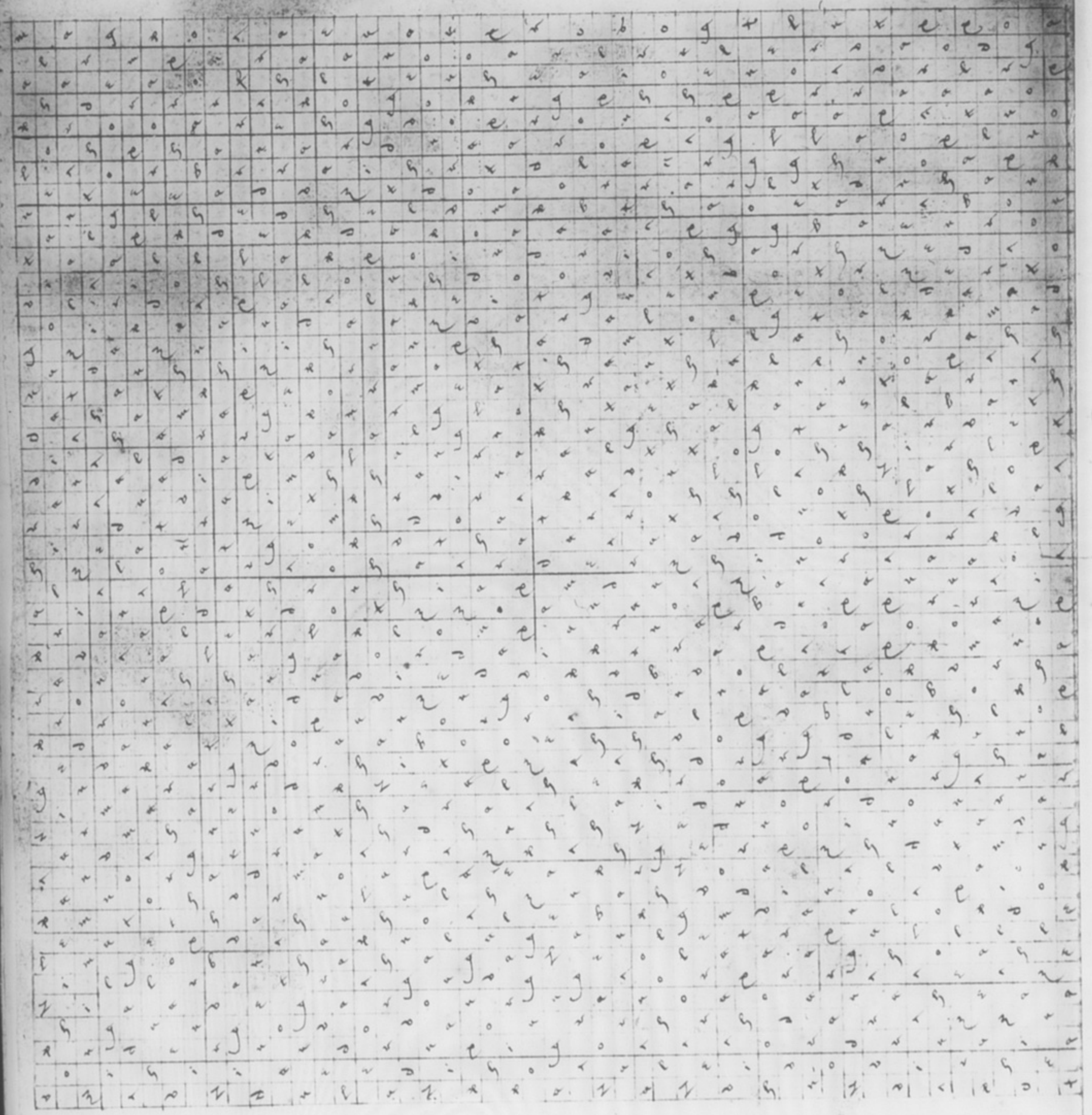
Fiam filgisch Lardonch



Cemgealg ralphos



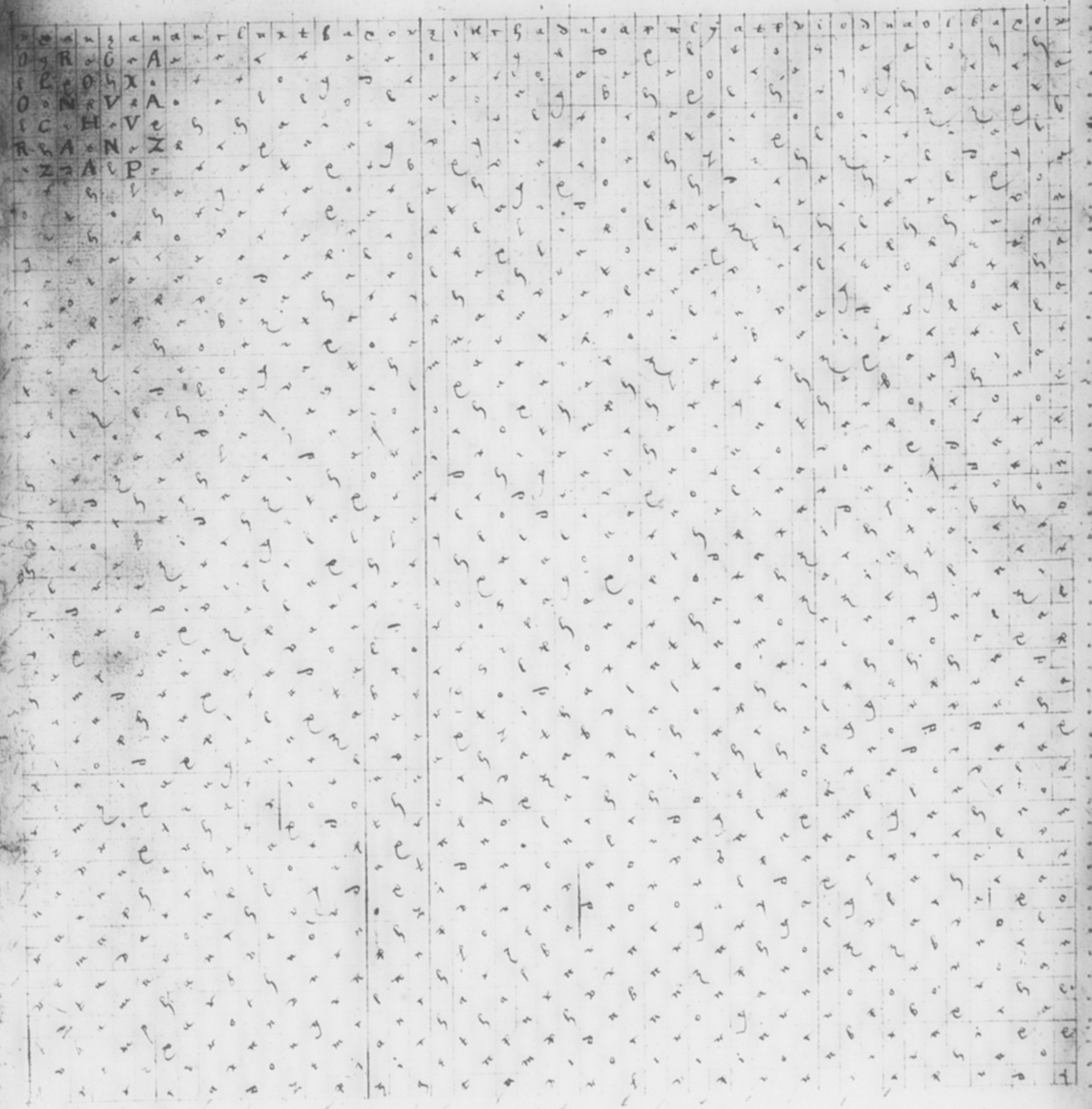
Zódagrap zilpob



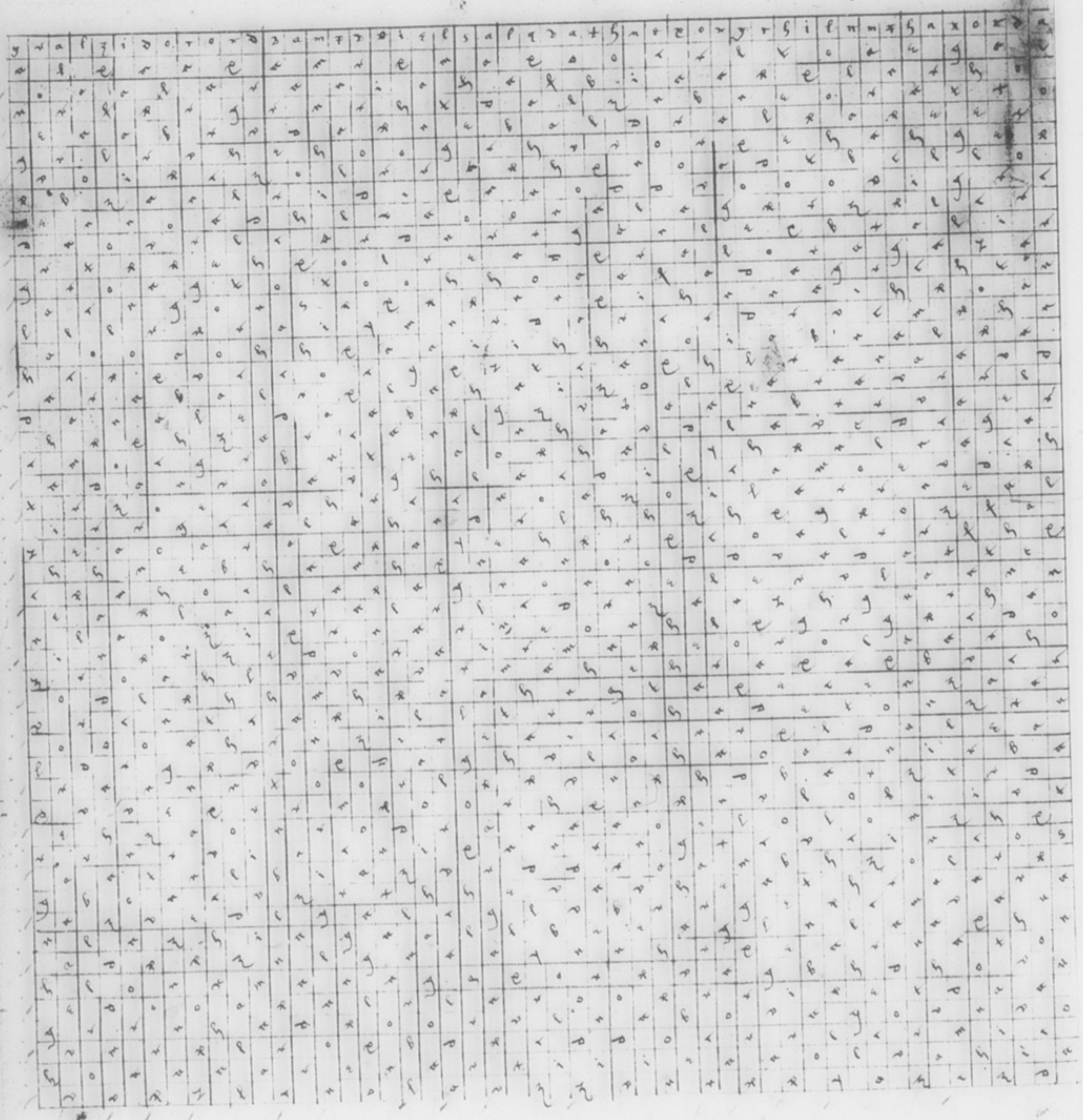
These letters are to be [illegible] throughout
these tables as they are here [illegible]
[illegible] of these squares [illegible] as they [illegible]
but one here for it is but a note of them
for every empty square is to be filled as the rest are

51

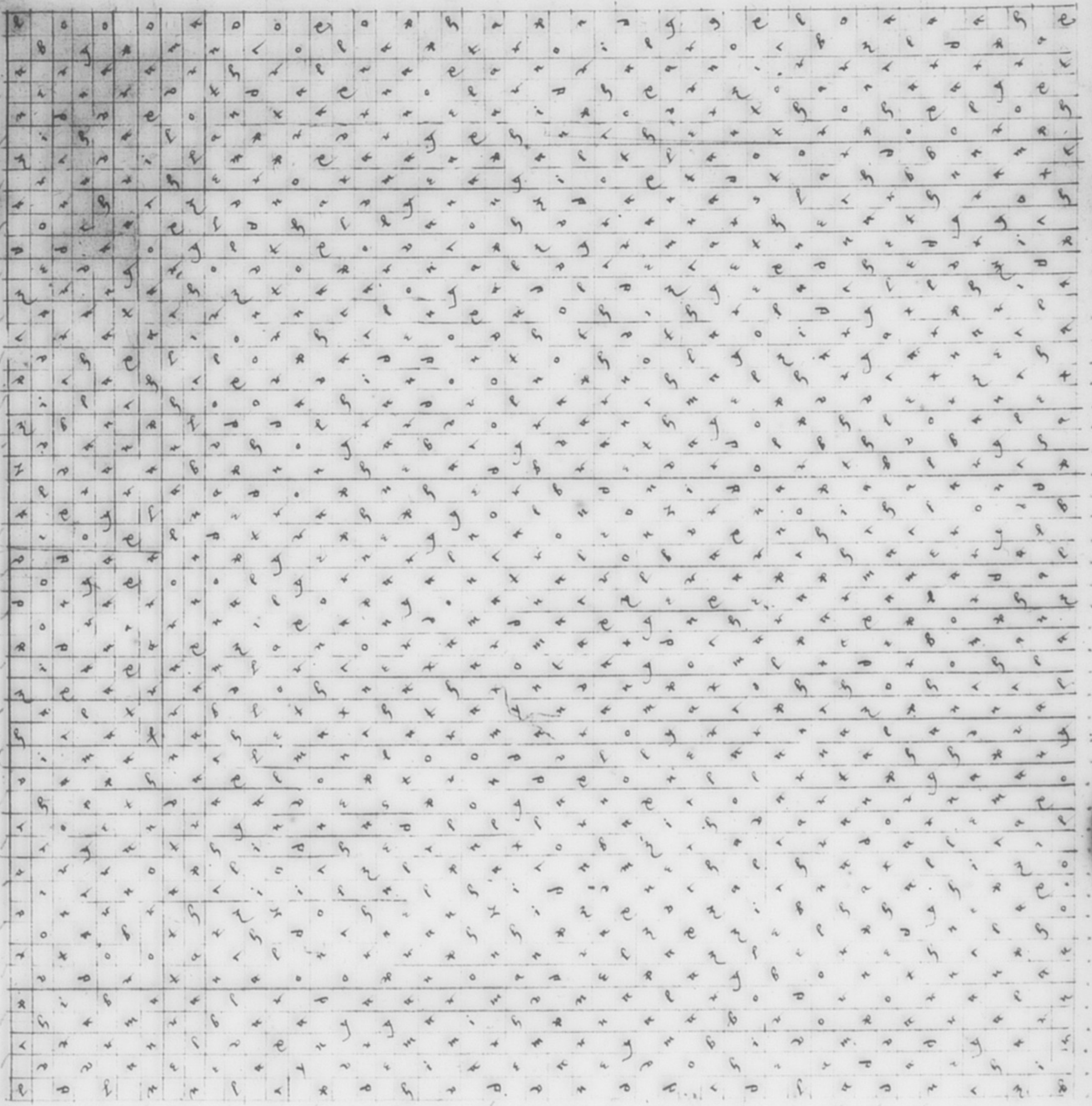
Necpeilga lopbarn



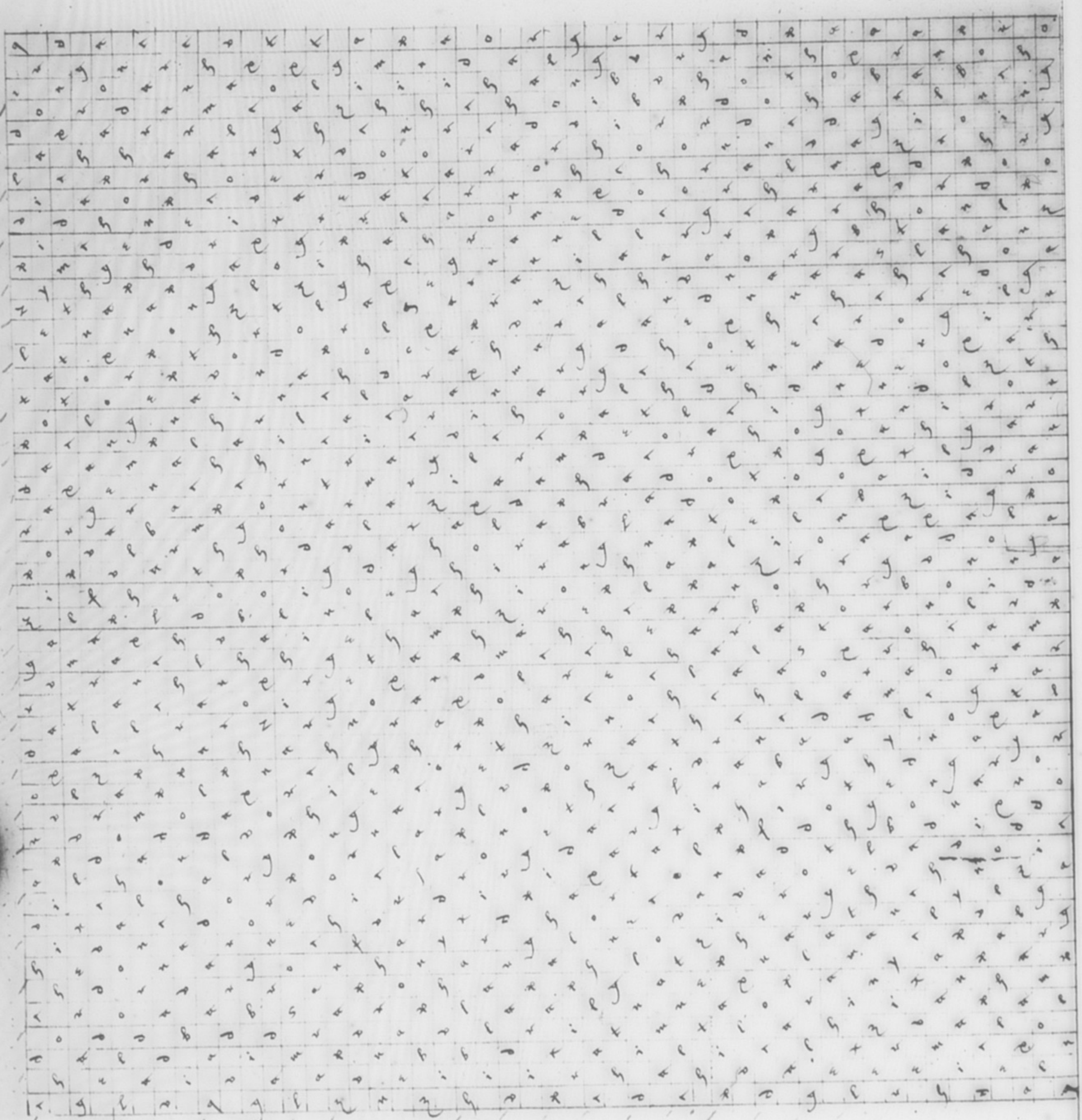
Depsah ouge phialox



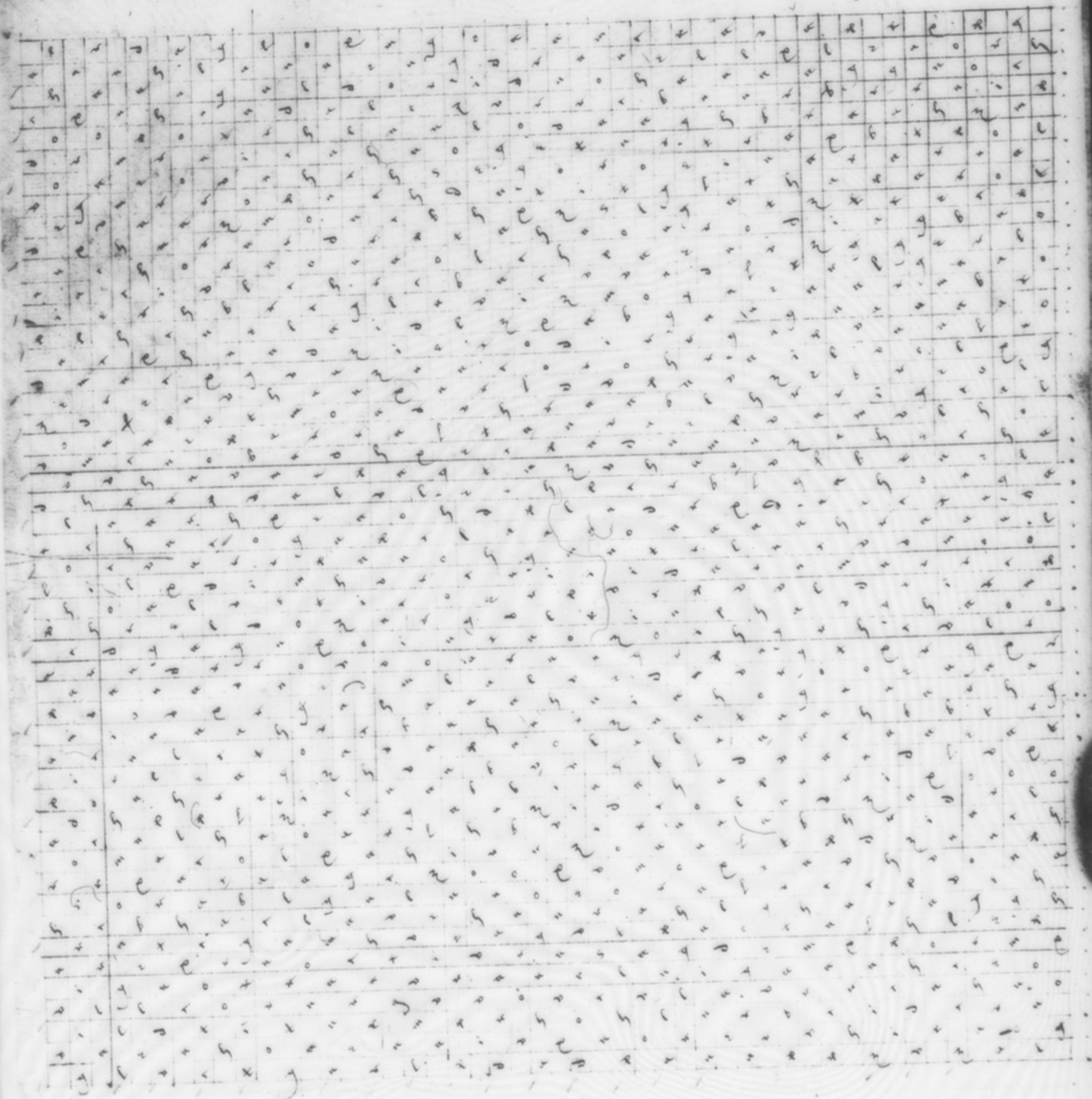
Helziar pol dolgon



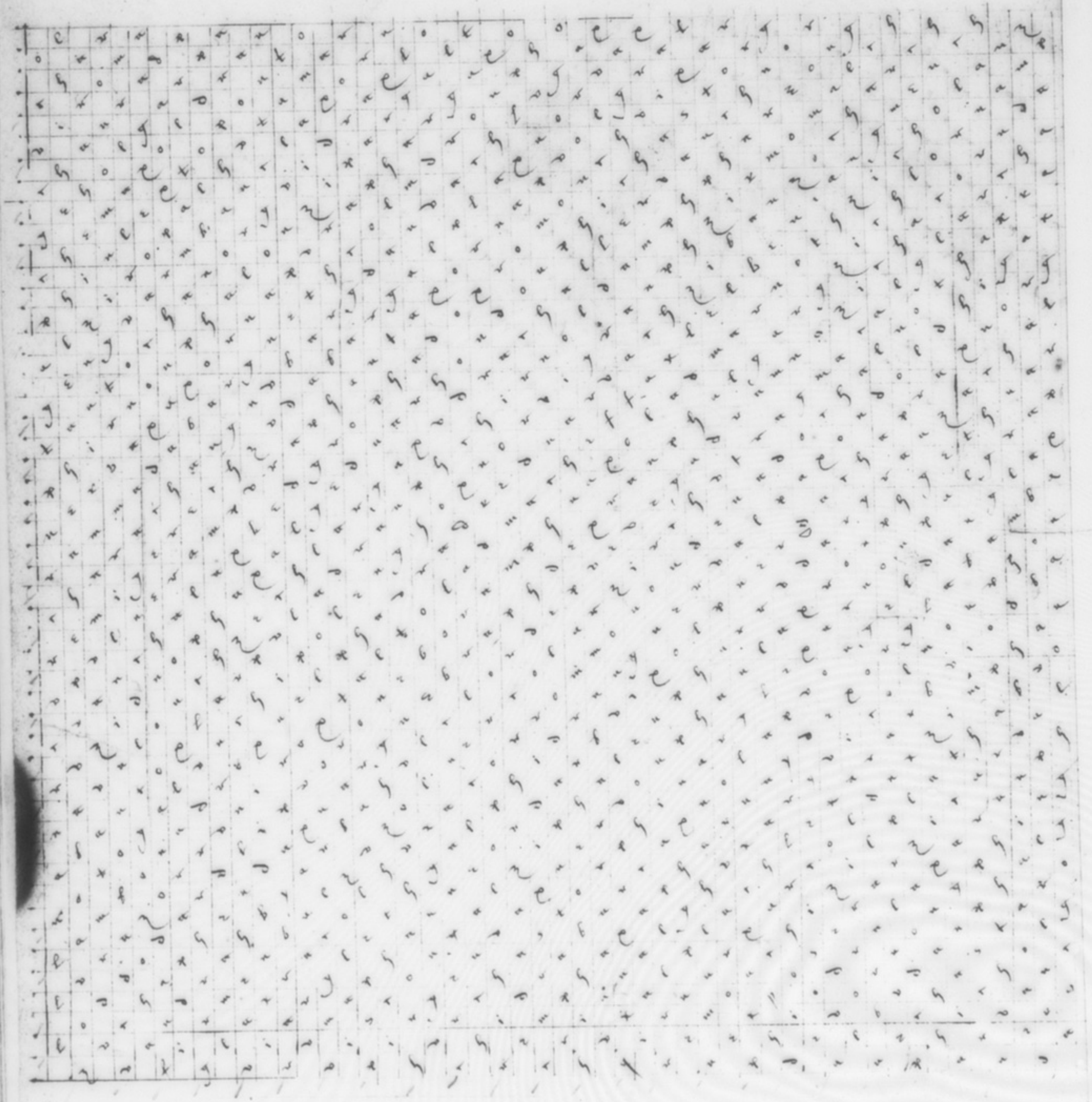
Paeni Volchemph



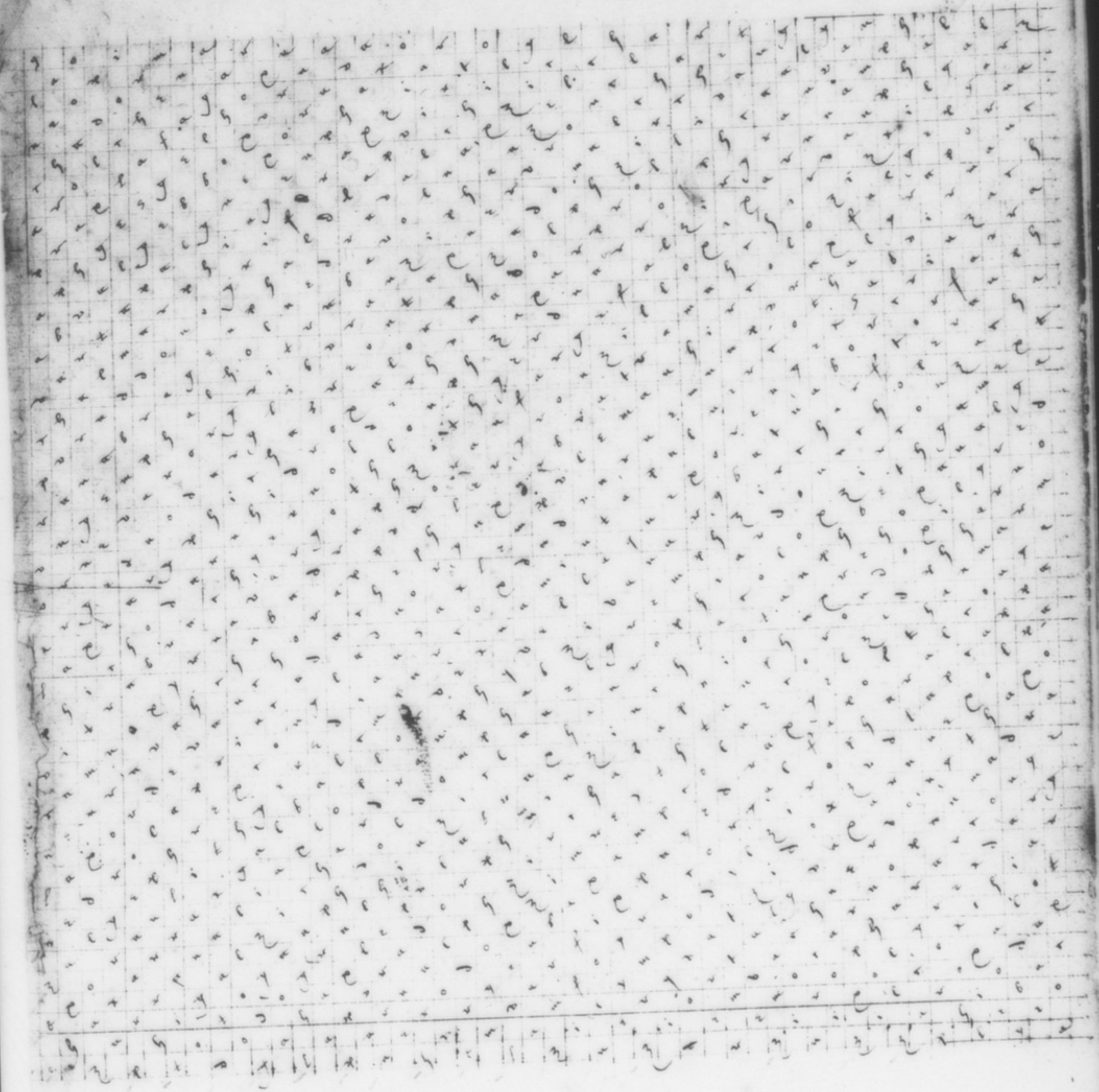
A·chirzila· chiparal



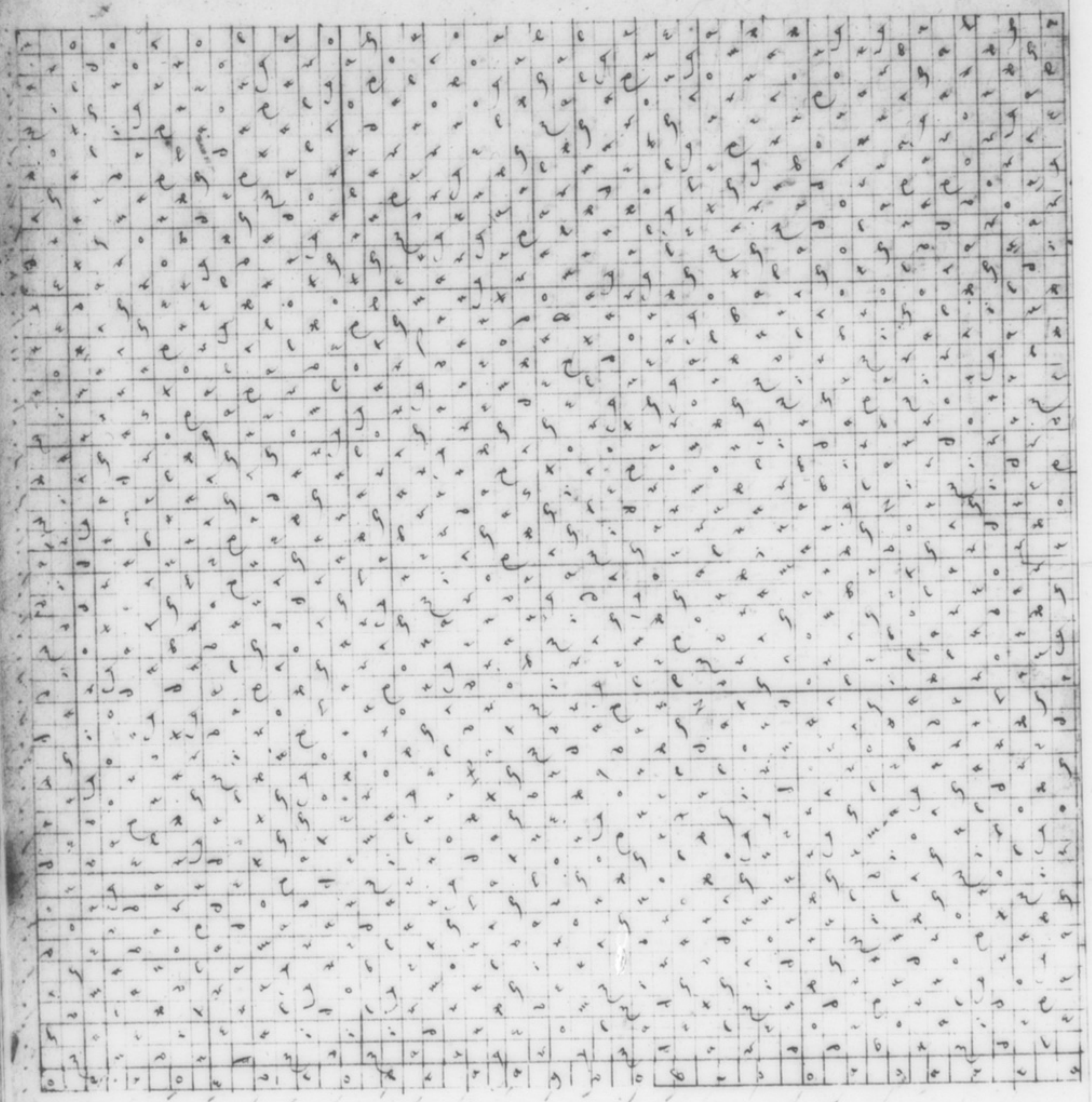
Algrd ón chipráxal

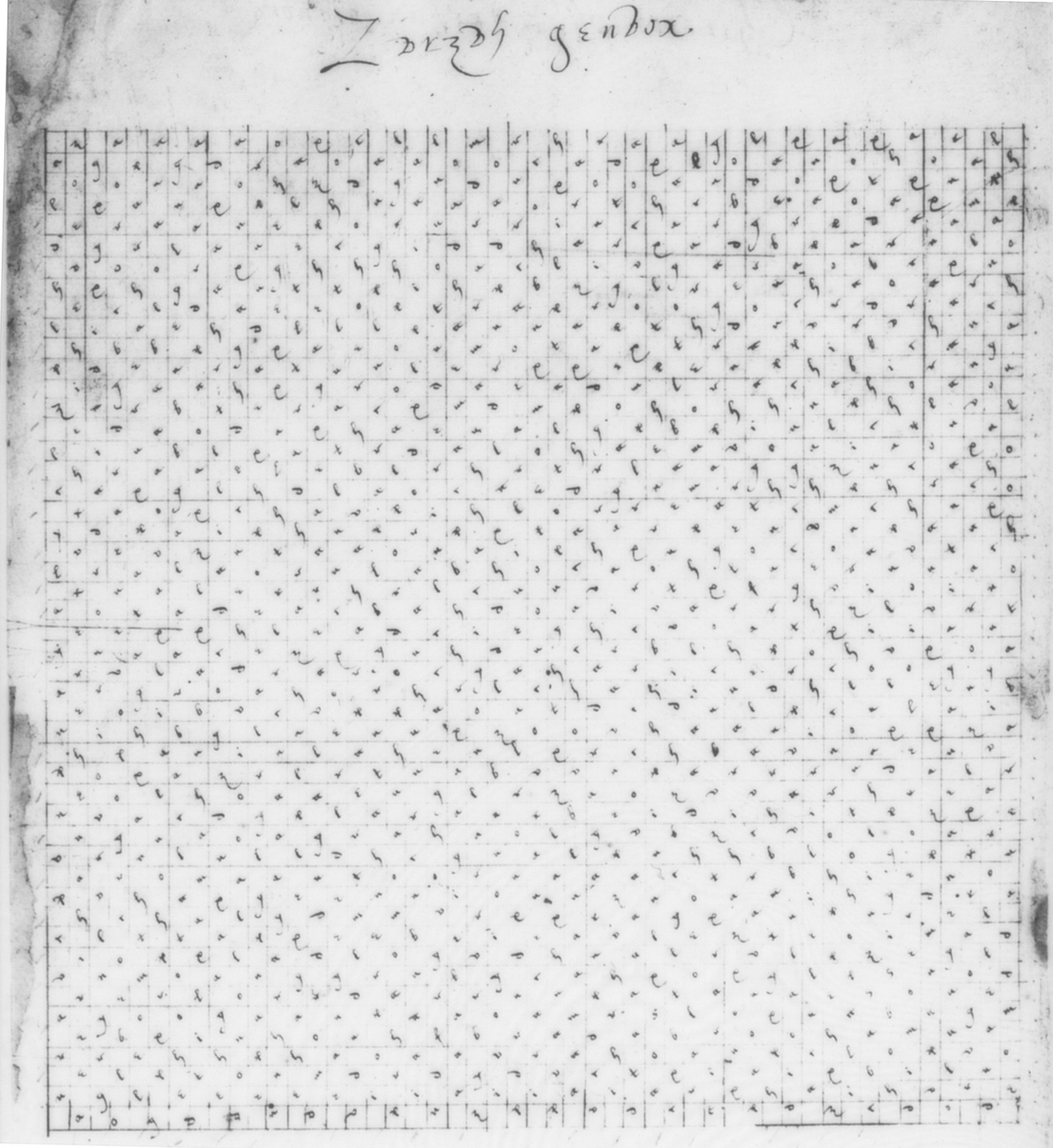


Clarn nancal

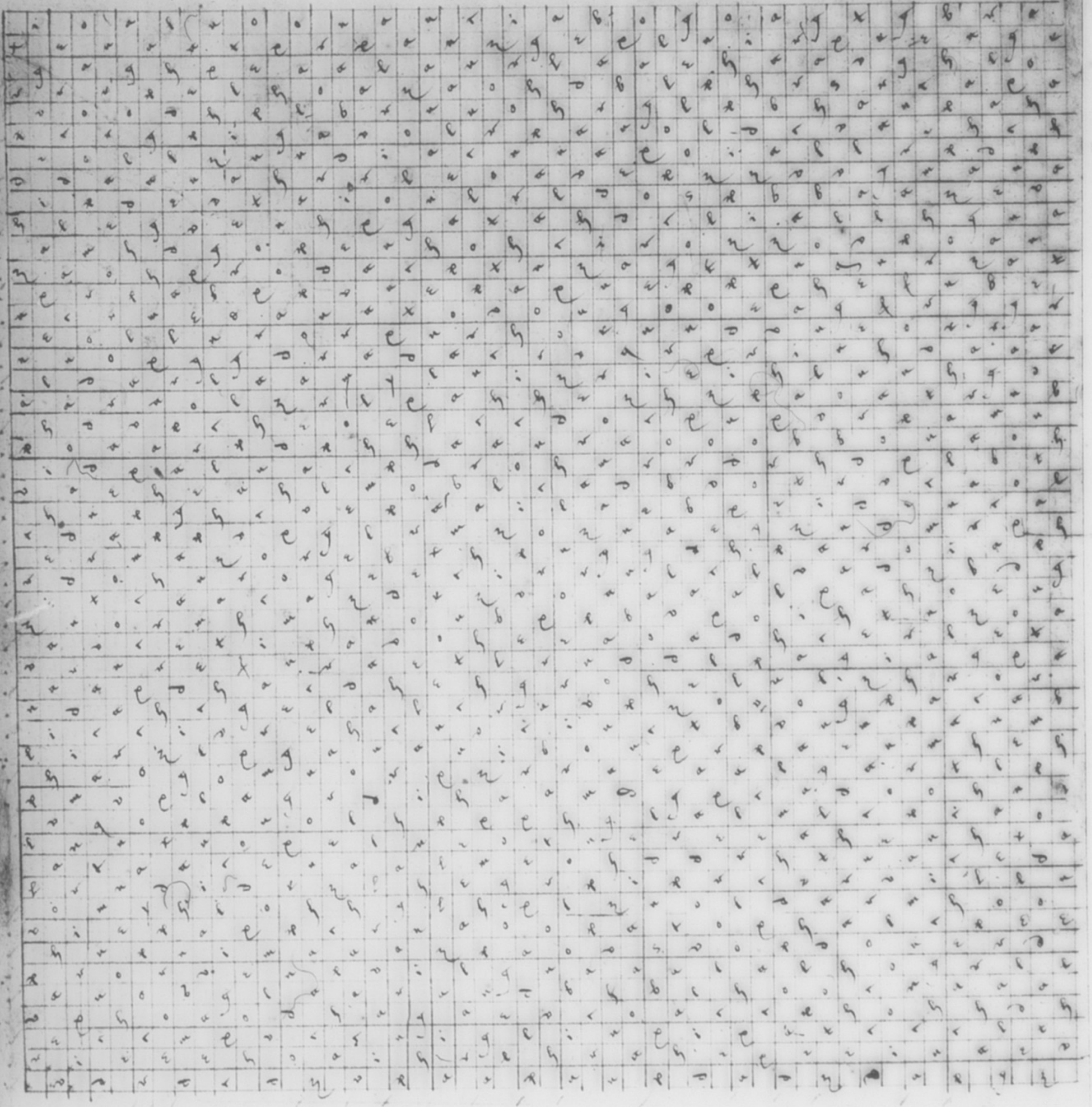


Lexrox pings lardol

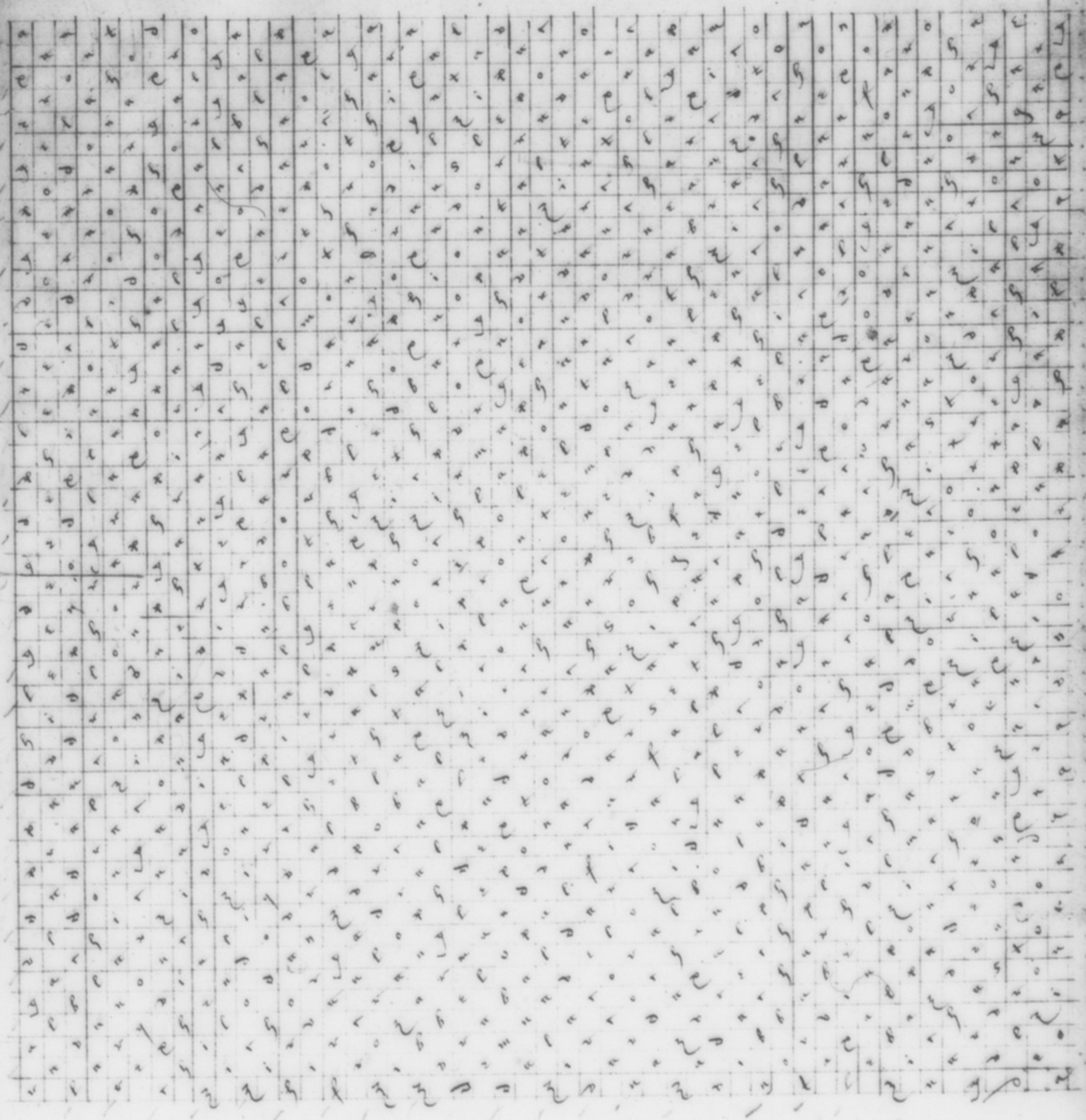




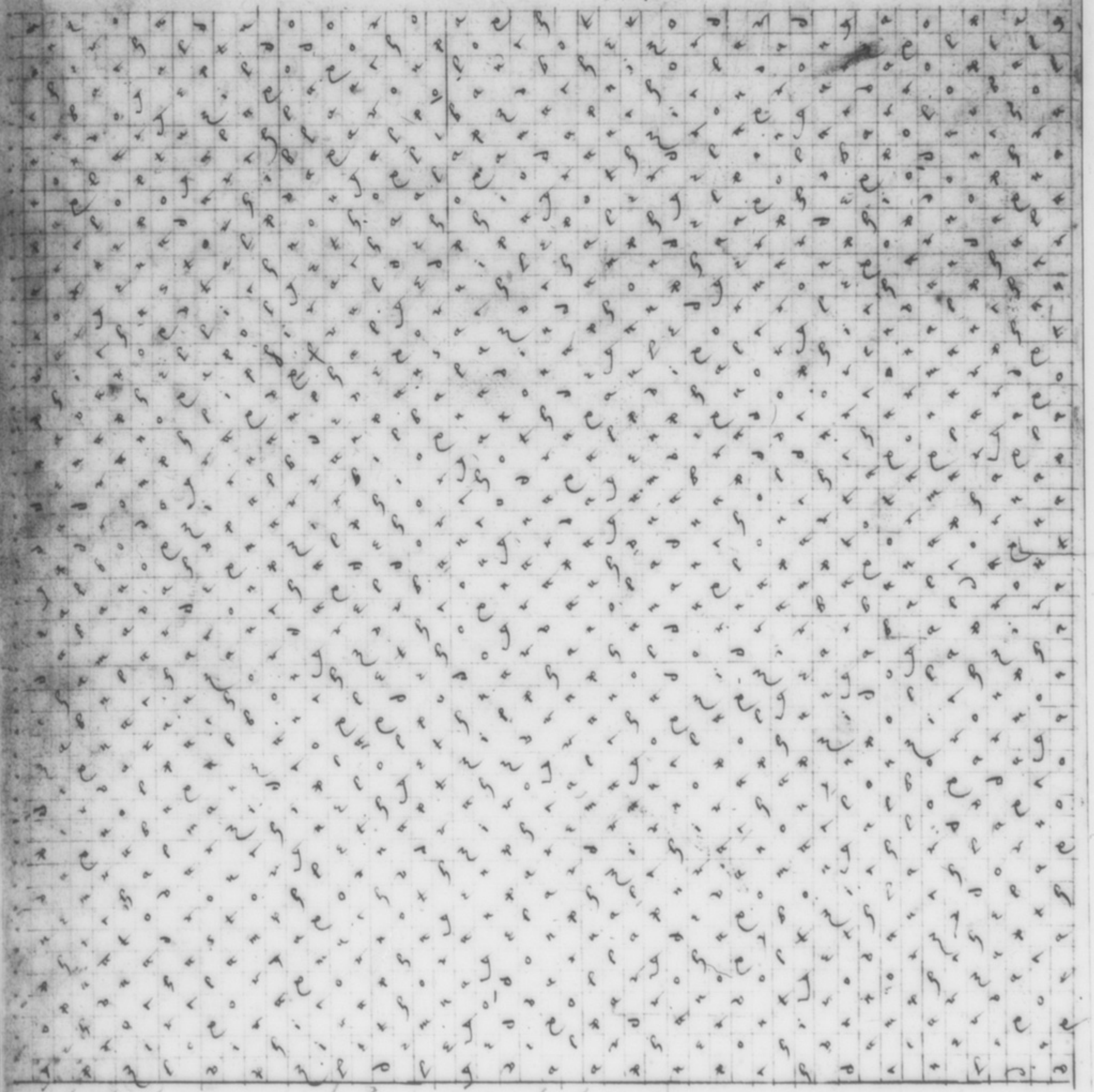
Chiromonph zarchan, olinorg

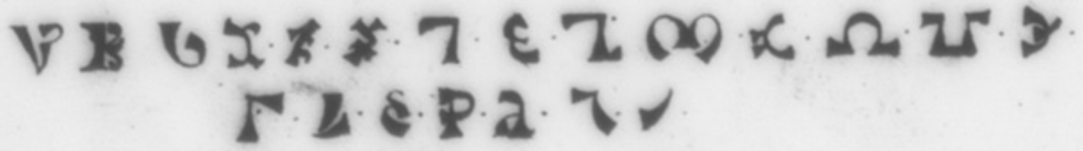


Calgs ſedph panglox



Bapporgel bxrioldepuay.





SL. 3191.

101 b

MS. A. 652.
3191
XVI F.

This is the Original MS. in Dr. Dee's handwriting. A fair copy by Ashmole is MS. Sloane 3678.

This Volume formerly belonged to Ashmole and on the clasps of the old binding his [illegible] was impressed. ~~apparently~~ ~~[illegible]~~ ~~[illegible]~~ ~~apparently~~

How Ashmole obtained this MS. appears by his account prefixed to MS. Sloane 3677.

48 Claues
Angelicae
A°
1584
Cracoviae

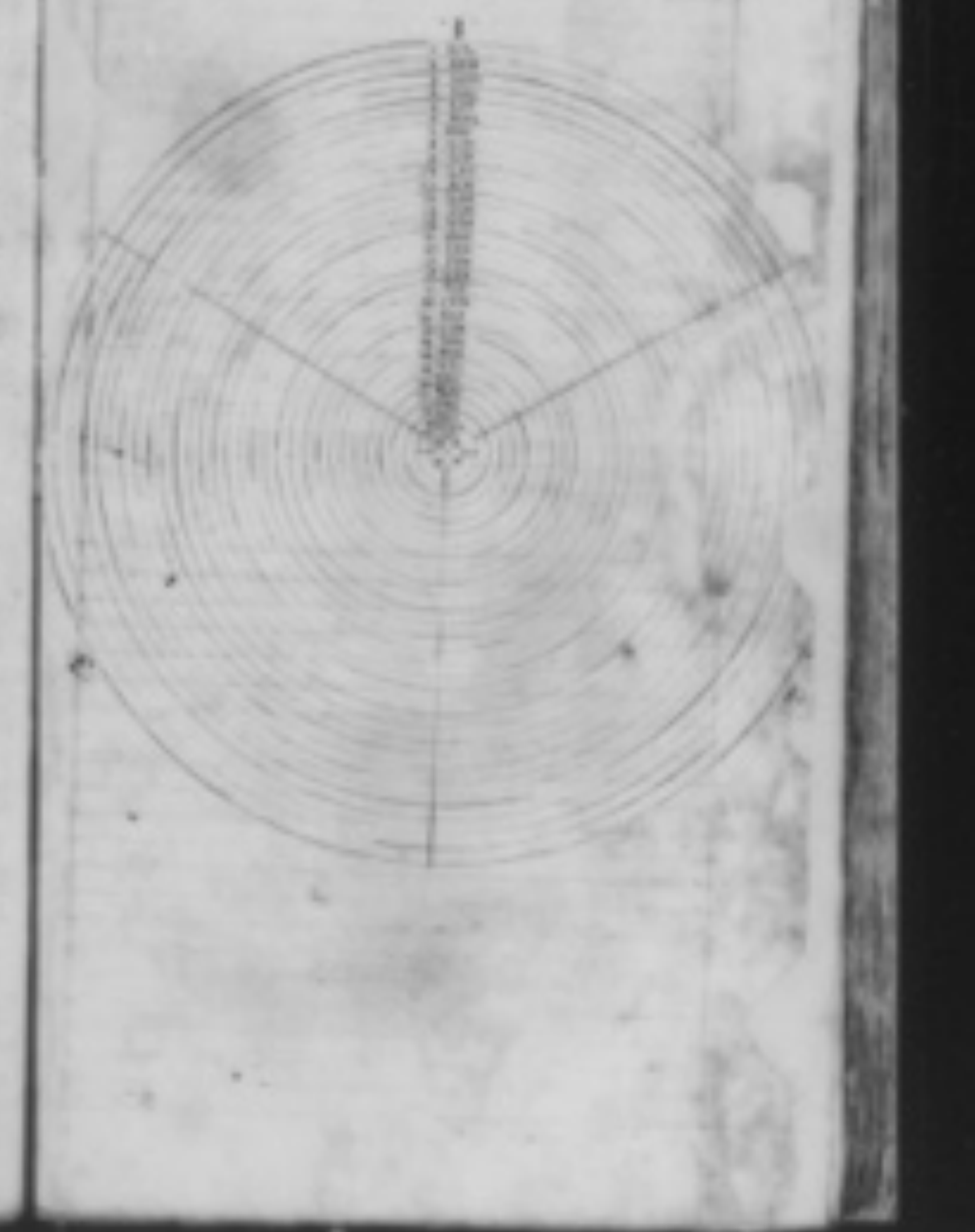
Liber 18

81

48 Claues Angelicae,

A° 1584.

Cracoviae, ab 4 Aprilis et
ad Julij 13 diuersis
temporibus Receptae:
ex mera Dei nostri
Misericordia:
Cui soli,
sit
Laus, Honor, et Gloria,
Amen.



Lil 1
Arn 2
Zom 3
Paz 4
Lit 5
Maz 6
Deo 7
Zid 8
Zip 9
Zax 10
Ich 11
Loe 12
Zim 13
Vta 14
Oxo 15
Lea 16
Tan 17
Zen 18
Pop 19
Chr 20
Asp 21
Lin 22
Tor 23
Nia 24
Vti 25
Des 26
Zaa 27
Bag 28
Rii 29
Tex 30

O you heavens which dwell in the first Ayre, are Mightie
Madriax ds praf LIL chis Micaólz

in the partes of the Earth, and execute the Judgmentes of the highest.
saánir Caósgo od fisis balzizras Iaída

to you it is sayd, Beholde the face of your God,
nonca gohúlim Micma adoian MAD

the begynning of comfort: whose eyes are the brightnes
iáod bliorb sába ooaôna chis Lucifti̇as

of the heavens: which provided you for the government
peripsol ds abraássa noncf netáaib

of the Earth, and her unspeakable variety, furnishing
Caósgi od tilb adphaht dam ploz tooat

you with a power understanding to dispose all things
noncf gmicalzôma Lrasd tofglo

according to the providence of him that sitteth on the holy Throne
marb yarry IDOIGO

and rose up in the begynning, saying, The Earth
od torzulp iaódaf gohol Caósga

let her be governed by her partes and let there be Division
tabaord saánir od Christéos yrpoil

in her, that the glory of her may be allwayes drunken
tiobl Busdir tilb noaln paid orsba

and vexed in it self: Her course, let it runne
od dodrmni zylna Elzaptilb parmgi

with the heavens: and as an handmayd let her serve them:
peripsax od ta qurlst booapiS

One season let it confound another: And let there be
Lnibm oucho symp, od Christéos

no Creature upon or within her, the same: All
Agtoltorn mirc q tiobl Lel, Ton

her members let them differ in their qualities: And let there be
paombd dilzmo aspian, Od Christéos

no one Creature equall with an other: the reasonable Creatures of the Earth or Men
Agltortorn parach asymp, Cordziz

let them vexe and weede out one an other: And
dodpal od fifalz Lsmnad, Od

the dwelling places let them forget their names: The work of man,
fargt bams omaôas, Conisbra

and his pomp: let them be defaced: His buyldinges
od auauox tonug. Orscatbl

let them become caves for the beasts of the field. Confound
noásmi tabgés, Levithmong. unchi

her understanding with darknes. For why? It repenteth me
omp tilb ors. Bagle Moooah

I made Man. One while let her be known, and another while
ol cordziz. Lcapimao ixomaxip od cacocasb

a Stranger: Bycause she is the bed of an Harlot,
gosáa. Baglen pii tianta ababalond

and the dwelling place of him that is falen. O you heavens, arise,
od faorgt teloc vovim. Madriiax, torzu

the lower heavens underneth you, let them serve you: Governe
Oádriax orocha aboápri. Tabáori

those that governe: Cast down such as fall
priaz artabas. Adrpan corsta dobix.

Bring forth with those that encrease: And destroy the rotten:
Yolcam priazi arcoazior. Od quasb qting.

No place let it remayne in one number: Add and Diminish,
Ripir paaoxt sagácor. Uml od prdzar

Untill the starres be numbred. ARRISE, MOVE,
cacrg Aoiveáe cormpt. TORZU ZACAR

and APPERE before the Covenant of his mouth, which
od ZAMRAN aspt sibsi butmôna ds

he hath sworne unto us, in his Justice. OPEN the Mysteries
Surzas tia baltan: Odo cicle

of your Creation: And make us partakers of undefiled knowledg.
Qáa: od Ozazma plapli Iadnamad

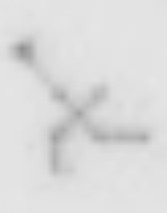
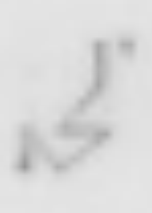
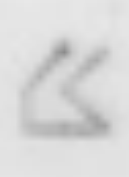
Liber Scientiæ, Auxilij
et Victoriæ Terrestris
A°. 1585.
Maij 2
stylo novo
Cracoviæ
in Polonia
per
△
Collectus, ex præmissis,
in Lib°. 10°. & alijs.

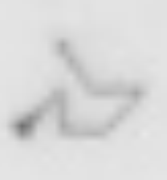
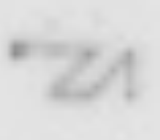
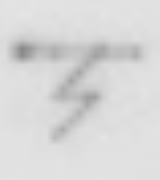
Robert Jones
[illegible]
[illegible]

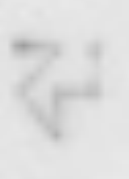
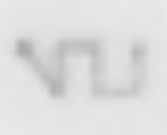
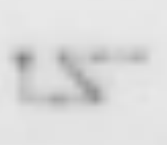
Quando dividebat Altissimus Gentes, Quando separabat filios ADAM, constituit terminos populorum, iuxta numerū filiorū Israel.
Moyses, in Cantic. Deuter. 32.

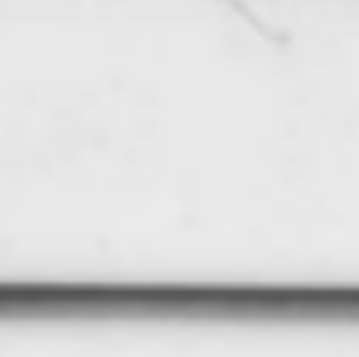
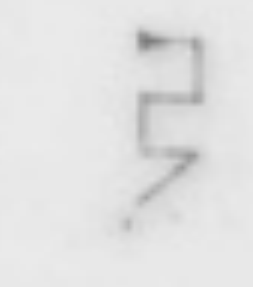
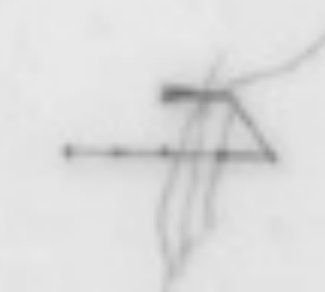
Et habebat murum magnum, et altum, habentem portas Duodecim: et in portis, ANGELOS Duodecim, et Nomina inscripta, quæ sunt Nomina Duodecim Tribuum filiorū Israel.
Apocalypsis Cap. 21.

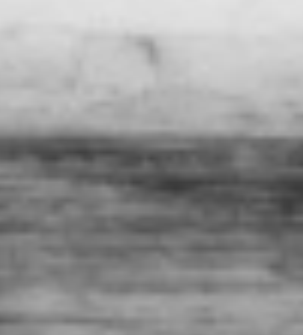
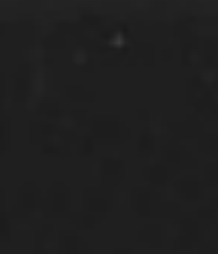
Liber Scientiæ, Auxilij, & Victoriæ Terrestris
Liber Scientiæ

Numerus et locus Partium, Seriatim Continuat.	91 Partium Terræ Nomina ab Hominibus imposita	91 Partium Terræ Nomina Divinitus imposita	91 Divinæ Impositionis Characteres Symmetrici.	30 Bonorū Principum Aereorū Ordines Spherici.	Bonorū Ministrorū in singulis Ordinibus Numerus Tripartitus	Bonorū Ministrorū in singulis Ordinibus Tripartitorū, Numeri Totales.	12 Angeli Reges, qui 30 Ordinibus predominantes, qui 12 etiam Tribubus presidentes sunt.	12 Tribus Populi Israelitici, in Dispersione.	4 Plagæ Mundi, Tribubus Dispersis assignatæ.
1	Ægyptus	Occodon		Ordo 1 LIL	1 7209	14931	9 ZARZILG	Nephthalim	Orien. dextr.
2	Syria	Pascomb			2 2360		11 ZINGGEN	Zabulon	Occid. dextr.
3	Mesopotamia	Valgars			3 5362		7 ALPVDVS	Isacaras	Occid. Sinistr.

Numerus et locus Partium, Seriatim Continuat.	Partium Terræ Nomina ab Hominibus imposita.	Partium Terræ Nomina, Divinitus imposita.	Divinæ Impositionis Characteres Symmetrici	Bonorū Principū Aereorū Ordines Spherici.	Bonorū Ministrorū in singulis Ordinibus Numerus Tripartitus	Bonorū Ministrorū in ordinibus Tripartitorū, Numeri Totales.	Angeli Reges, Ordinibus Aereorū dominantes, et etiam Tribubus presidentes.	Tribus Populi Israelitici in Dispersione.	Plagæ Mundi, Tribubus dispersis assignatæ.
4	Cappadocia	Doagnis		Ordo 2 ARN	1 3636	15960	4 ZARNAAH	Manasse	Aquilonaris
5	Tuscia	Pacasna			2 2362		2 ZIRACAH	Ruben	Australis.
6	Parva Asia	Dialiva			3 8962		2 ZIRACAH	Ruben.	Australis.

Numerus et locus Partium, Seriatim Continuat.	Partiū Terræ Nomina ab hominibus imposita	Partiū Terræ Nomina Divinitus imposita	Divinæ Impositionis Characteres Symmetrici	Bonorū Principū Aereorū Ordines Spherici	Bonorū Ministrorū in singulis Ordinibus Numerus Tripartitus	Angeli Boni, Aereorū ordinum, et 12 Tribuum Præsides.	Bonorū Ministrorū in ordinibus Tripartitorū Numeri Totales	Tribus Populi Israelitici in dispersione	Plagæ Mundi Tribubus dispersis assignatæ
7	Hyrcania	Samapha		L Ordo 3 ZOM	1 4400	11	9 ZARZILG	Nephthalim	Orien. dextr.
8	Thracia	Virochi			2 3660	17296	7 ALPVDVS	Isacaraas	Occ. Sinistr.
9	Gosmam	Andispi			3 9236		10 LAVAVOTH	Gad.	Austr. dextr.

Nonaginta et Vnius Partiũ Series Continua	Partiũ Terræ Nomina, ab hominibus imposita	Partiũ Terræ Nomina Diuinitus imposita	Diuinæ Impositionis Characteres Symmetrici	Bonorũ Principũ Aëreorũ Ordines Sphærici	Bonorũ Ministrorũ Vniuscuiusq Ordinis Numerus Tripartitus	Bonorũ Ministrorũ in Ordinibus Tripartitorũ Numeri Totales.	Angeli boni, Aëreorum Ordinũ, et 12. Tribuum Præsides.	Tribus Populi Israëlitici in dispersione	Plagæ Mundi, Tribubus dispersis assignatæ
10	Thebaidi	Thotanf p		Ordo 4ꝰ PAZ	1. 2360	11660	10. LAVAVOTH	Gad	Austr. dex.
11	Parsadal	Axziarg			3000		10. LAVAVOTH	Gad.	Austr. dex.
12	India	Pothmir			6300		12. ARFÁOLG	Ephraim	Aqlon. dex.

Nonaginta et Vnius partium Series Continua.	Partiũ Terræ Nomina, ab hominibus imposita	Partiũ Terræ Nomina, Diuinitus imposita.	Diuinæ Impositionis Characteres Symmetrica.	Bonorũ Principũ Aëreorũ Ordines Sphærici	Bonorũ Ministrorũ, Vniuscuiusq Ordinis, Numerus Tripartitus	Bonorũ Ministrorũ, in ordinibus tripartitorũ, Numeri Totales	Angeli Boni Aëreorũ Ordinum, et 12. Tribuum Præsides.	Tribus Populi Israëlitici, in Dispersione	Plagæ Mundi Tribubus dispersis assignatæ
13	Bactriane	Lazdixi		Ordo 5ꝰ LIT	1. 8630	16738	1. ÓLPAGED	Dan.	Orientalis
14	Cilicia	Nocamal.			2: 2306		7. ALPV́DVS	Isacaraas	Occi. sinistr
15	Oxiana	Tiárpax.			3 5802		11 ZÍNGGEN	Zabulon.	Occi. dextr.

16	Numidia	Saxtomp	[illegible]	Ordo 6 MAZ	1 3620	20040	5 GEBABAL	Aser	Orien. Sept.
17	Cypro	Vavaamp	[illegible]		2 9200		12 ARFAOLG	Ephraim	Aquil. dext.
18	Parthia	Zirzird	[illegible]		3 7220		5 GEBABAL	Aser	Orien. Sept.

19	Getulia	Opmacas	[illegible]	Ordo 7 DIO	1 6363	20389	4 ZARNAAH	Manasse	Aquilonaris
20	Arabia	Genadol	[illegible]		2 7706		3 HONONOL	Iehudah	Occidentalis
21	Phalagon	Aspiaon	[illegible]		3 6320		11 ZINGGEN	Zabulon	Occid. dext.

22	Mantiana	Zamfres	[illegible]	Ordo 8 ZID	1 4362	13980	5 GEBABAL	Aser	Orien. Sept.
23	Soxia	Todnaon	[illegible]		2 7236		1 OLPAGED	Dan	Orientalis
24	Gallia	Pristac	[illegible]		3 2382		9 ZARZILG	Nephthalim	Orien. dext.

25	Illyria	Oddiorg	[illegible]	Ordo 9 ZIP	1 5996	17846	3 HONONOL	Iehudah	Occidentalis
26	Sogdiana	Cralpir	[illegible]		2 3620		10 LAVAVOTH	Gad	Austr. dext.
27	Lydia	Doanzin	[illegible]		3 4230		9 ZARZILG	Nephthalim	Orien. dext.

28	Caspis	Lexarph		Ordo 10 ZAX	1 8880	11727	11 ZINGGEN	Zabulon	Occ. dext.
29	Germania	Comanan			2 1230		7 ALPUDUS	Isacaar	Occ. Sinist.
30	Trenam	Tabitom			3 1617		9 ZARZILG	Nephthalim	Orien. dext.

31	Bithynia	Molpand	[illegible]	Ordo 11 ICH	1 3472	15942	10 LAVAVOTH	Gad	Austr. dext.
32	Graecia	Vsnarda	[illegible]		2 7236		6 ZURCHOL	Simeon	Austr. sinist.
33	Licia	Ponodol	[illegible]		3 5234		3 HONONOL	Iehudah	Occidentalis

34	Onigap	Tapamal	[illegible]	Ordo 12 LOE	1 2008	13821	6 ZURCHOL	Simeon	Austr. sinist.
35	India maior	Gedoons	[illegible]		2 7772		8 CADAAMP	Beniamin	Aquil. sinist.
36	Orchenij	Ambriol	[illegible]		3 3341		2 ZIRACAH	Ruben	Australis

37	Achaia	Gecaond	[illegible]	Ordo 13 ZIM	1 8011	15684	10 LAVAVOTH	Gad	Austr. dext.
38	Armenia	Laparin	[illegible]		2 3360		1 OLPAGED	Dan	Orientalis
39	Cilicia	Docepax	[illegible]		3 4313		7 ALPUDUS	Isacaar	Occ. Sinist.

40	Paphlagonia	Tedoond	[illegible]	Ordo 14 VTA	1 2673	20139	5 GEBABAL	Aser	Orien. Sept.
41	Phasiana	Viviipos	[illegible]		2 9236		7 ALPUDUS	Isacaar	Occ. Sinist.
42	Chaldei	Ooanamb	[illegible]		3 8230		12 ARFAOLG	Ephraim	Aquil. dext.

43	Itergi	Tahando	[illegible]	Ordo 15 OXO	1 1367	4620	9 ZARZILG	Nephthalim	Orien. dext.
44	Macedonia	Nociabi	[illegible]		2 1367		10 LAVAVOTH	Gad	Austr. dext.
45	Garamantica	Tastoxo	[illegible]		3 1886		12 ARFAOLG	Ephraim	Aquil. dext.

46	Sauromatica	Cucarpt	[illegible]	Ordo 16 LEA	1 9920	28390	2 ZIRACAH	Ruben	Australis
47	Æthiopia	Lauacon	[illegible]		2 9230		3 HONONOL	Iehudah	Occidentalis
48	Fiacim	Sochial	[illegible]		3 9240		12 ARFAOLG	Ephraim	Aquil. dext.

49	Colchica	Sigmorf	[illegible]	Ordo 17 TAN	1 7613	17389	2 ZIRACAH	Ruben	Australis
50	Cyrenaica	Aydropt	[illegible]		2 7132		1 OLPAGED	Dan	Orientalis
51	Nasamonia	Tocarzi	[illegible]		3 2634		9 ZARZILG	Nephthalim	Orien. dext.

52	Cartago	Nicholaus	[illegible]	Ordo 17 TEN	1 2548	19311	5 GEBÁBAL	Asuia	Orien. Sin
53	Childani	Zorobabel	[illegible]		2 7683		7 ALPÁDNS	Iaccarab	Occid. Sept.
54	Media	Valiguid	[illegible]		3 9276		12 ARPÁDS.G	Ephraim	Aflan. dext.

55	Parthorum	Bergim	[illegible]	Ordo 19 POP	1 6236	19356	12 ARPÁDLG	Ephraim	Aflan. dext.
56	Colchica	Adepsimil	[illegible]		2 6732		8 CATÁÁMP	Beniamin	Aflan. Sinistr.
57	Urolum	Omisgrap	[illegible]		3 2388		11 ZINGGEN	Zabulon	Occid. dext.

58	Tolpium	Zelidum	[illegible]	Ordo 20 CHR	1 3628	14889	5 GEBÁBAL	Asuia	Orien. Sin.
59	Caucasiorum	Barsiphe	[illegible]		2 7649		3 HONÓNEL	Ischdeb	Occidentalis
60	Iubis	Torduam	[illegible]		3 3634		7 ALPÁDNS	Iaccarab	Occid. Sinis.

61	Bythinia	Chorgus	[illegible]	Ordo 21 ASP	1 5636	16829	12 ARPÁDLG	Ephraim	Aflan. dext.
62	Phrigia	Tauruum	[illegible]		2 5635		8 CATÁÁMP	Beniamin	Aflan. Sinistr.
63	Cimmerium	Vegippe	[illegible]		3 5638		6 ZYRCHIA	Simeon	Austr. Sinistr.

64	Apulia	Orsabilis	[illegible]	Ordo 22 LIN	1 2232	6925	12 ARPÁDLG	Ephraim	Aquilon. dext.
65	Marmorica	Trevilum			2 2326		1 OLPALED	Dan	Orientalis
66	Gerdaicum	Gliroff	[illegible]		3 2367		12 ARPÁDLG	Ephraim	Aflan. dext.

67	Galli	Rigehanuh	[illegible]	Ordo 23 TOR	1 7320	21915	4 ZARNÁIN	Manasse	Aflanum
68	Elam	Omcamp	[illegible]		2 7262		10 LAVAVOT	Gad	Austr. dext.
69	Hermia	Zelidum	[illegible]		3 7333		11 ZINGGEN	Zabulon	Occid. dext.

70	Media	Orcimpt	[illegible]	Ordo 24 NIA	1 8200	24796	4 ZARNÁIN	Manasse	Aflanum
71	Aviana	Chalpe	[illegible]		2 8360		10 LAVAVOT	Gad	Austr. dext.
72	Chaldea	Sophpil	[illegible]		3 8236		11 ZINGGEN	Zabulon	Occid. dext.

73	Soncipapei	Marzal	[illegible]	Ordo 25 VTI	1 5632	18201	4 ZARNÁIN	Manasse	Aflanum
74	Persia	Chidam	[illegible]		2 6333		2 ZIRACAH	Ruben	Aurorale
75	Gongatha	Roxiplum	[illegible]		3 6236		12 ARPÁDLG	Ephraim	Aflan. dext.

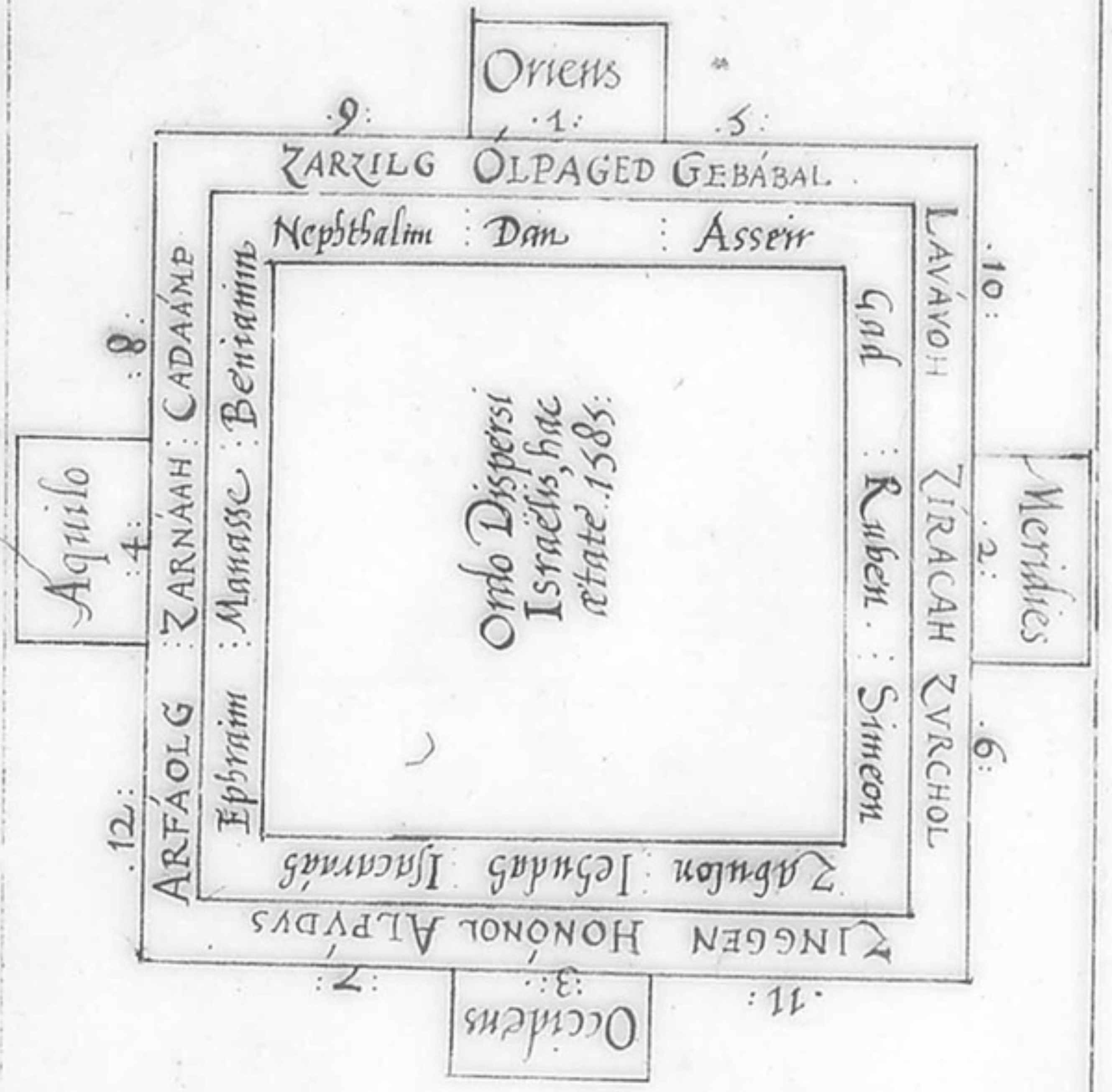
76	Gorgon	Raphael	[illegible]	Ordo 26 DLS	1 5232	18489	12 ARPÁDLG	Ephraim	Aflan. dext.
77	Hispania	Negrine	[illegible]		2 3620		8 CATÁÁMP	Beniamin	Aflan. Sinistr.
78	Pamphilia	Bazchem	[illegible]		3 5637		12 ARPÁDLG	Ephraim	Aflan. dext.

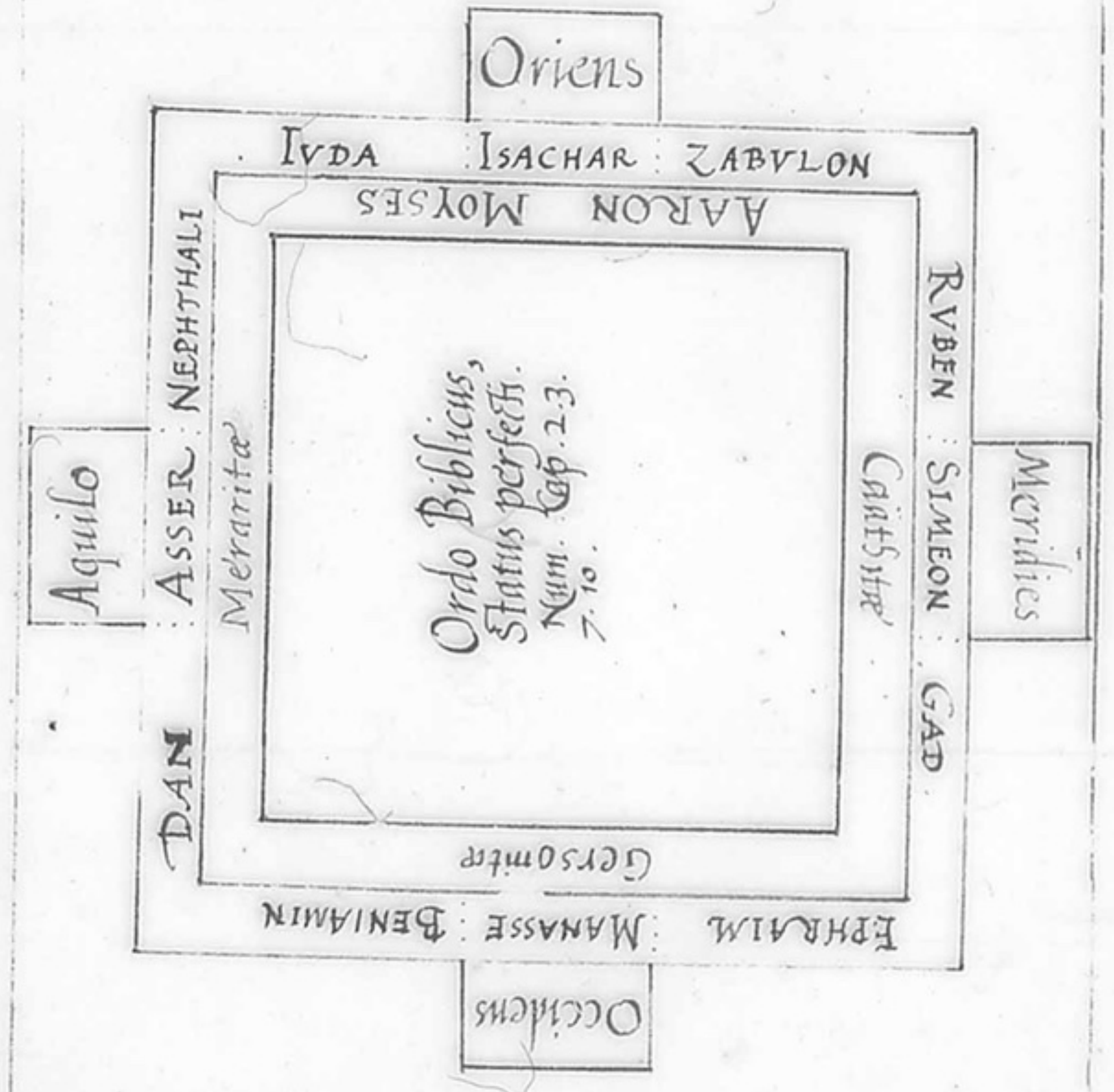
79	Oxiodi	Saxzim	[illegible]	Ordo 27 ZAA	1 7220	22043	2 ZIRACAH	Ruben	Aurorale
80	Babylon	Mathila	[illegible]		2 7560		4 ZARNÁIN	Manasse	Aflanum
81	Median	Orsphinh	[illegible]		3 7263		5 GEBÁBAL	Asuia	Orient. Sinist.

82	Idumia	Lohanisp	[illegible]	Ordo 28 BAG	1 2630	18066	10 LAVAVOT	Gad	Austr. dext.
83	Fœlix Arabia	Hasipa	[illegible]		2 7236		9 ZARZIAS	Nephthalim	Orient. dext.
84	Mergardia	Ordrapar	[illegible]		3 8200		6 ZYRCHIA	Simeon	Austr. Sinist.

85	Argyna	Vasibrim	[illegible]	Ordo 29 RII	1 3632	21503	3 HONÓNEL	Ischdeb	Occidentalis
86	Africa	Orchiam	[illegible]		2 4236		4 ZARNÁIN	Manasse	Aquilonaris
87	Bactriani	Ganchem	[illegible]		3 7635		12 ARPÁDLG	Ephraim	Aflan. dext.

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
88	Asiam	Trinigele	[illegible]	Ordo 30 TRX	1 4632	27931	12 ARPÁDLG	Ephraim	Aflan. dext.
89	Phrygia	Generah	[illegible]		2 5636		4 ZARNÁIN	Manasse	Aquilonaris
90	Cilicia	Adamp	[illegible]		3 7632		3 HONÓNEL	Ischdeb	Occidentalis
91	Bactriana	Tacrinal	[illegible]		4 5632		6 ZYRCHIA	Simeon	Austr. Sinist.


Oriens
:1:
:5:
:9:
ZARZILG
ÓLPAGED
GEBÁBAL
Nephthalim : Dan : Asser
LAVÁVOH
:10:
Gad : Ruben : Simeon
ZIRACAH
ZVRCHOL
:6:
Meridies
:2:
Zabulon : Iehudah : Isacaraiós
ZINGEN
HONÓNOL
ALPVDVS
:11:
:3:
:7:
Occidens
Ephraim : Manasse : Beniamin
ARFÁOLG
ZARNAAH
CADAÁMP
:12:
:4:
:8:
Aquilo
Ordo Dispersi Israelis, hac ætate 1585.


Oriens
IVDA : ISACHAR : ZABVLON
AARON MOYSES
RVBEN : SIMEON : GAD
Caathitæ
Meridies
EPHRAIM : MANASSE : BENIAMIN
Gersomitæ
Occidens
DAN : ASSER : NEPHTHALI
Meraritæ
Aquilo
Ordo Biblicus, Status perfecti. Num. Cap. 2.3. 7.10.

Conciliation

To the Second —— Δ — Conciliation, you meane:
Mi. — The Table is an Instrument of Conciliation. And so are those other 7 Characters, which you call by the Name of Tables: Engraved out in the forme of Armes: which are proper to every King, and Prince, according to their order.

Note to the Last —— Δ — As concerning the ende & Ministeriall Operation — Mi — It onely consisteth in the Mercy of God, & the Characters of those bokes. Thou

Set downe the Kings, and their Princes, in a Table, as they followe them: with their letters backwards (excepting their Bes) from the right hand to the left. Let Bobogel be the first, and Bornogo his Prince. Thou

Δ — Note, how it may appere that Butmono is Prince to Bynepor, and Blisdon, prince to King Bnaspol.

Δ. Note
Δ — So, in my Character or Lamyne of Dignification: are all the names of the 7 Kings, and of the 7 Princes, perfectly as in the great Table, (called otherwise ~~tab~~ Mensa foederis) the Bes, onely, (being the first letter common to them all) kept back, in memory.

De sigillo Aemeth; alias, vocato Sigillo Dei.

Michael — I will shew thee, in the mighty hand and strength of God, what this Mysteries are: The true Circle of his Aeternitie: comprehending all Vertue: The Whole and Sacred Trinitie: Oh holy be he: Oh Holy be he: Oh holy be he.

Δ — Veri and veri, Amen.

Mich — Now, what wilt thou? —— Δ — I wold fayne procede according to the Matter in hand.

Mich — Divide this Outward Circle into 40 equall partes: whose greatest Numbers are 4. See thou do it presently — Δ I did so. Dividing it first into 4; and then every of them, into 10.

Michael 1582. Martij. 19.

Δ — He called one by name Semiel. One came in, and kneled down: and great fyre, came out of his mouth, Michael sayd, To him are the Mysteries of these Tables knowen. Michael sayd, Semiel (agayne) and he by & by answered, O God thou hast sayde, and thou livest for ever. This Semiel stode up and flaming fyre came out of his mouth, and than he sayde, as followeth.

Semiel — Mighty Lord, what wold thou with the Table?
Michael — It is the will of God, thou fetch them hither.
Sem — I am his Table. Behold, these are his Tables, Lo where they are.
Δ. There came in 40 White Creatures, all in white Silk long robes; And

they

they like Children. And all they, falling on their knees, sayde:
Thou onely, art Holy among the Highest: O God, thy Name be blessed for ever.
Δ — Michael stode up out of his Chayre: and by & by, all his body semed to be like two great Pillers of Brasse: his hed as high, as I cold see to Heven. And by and by, his Swords was all on fyre: And he stroke or drew his Swoord over all these 40 their hed. The Earth quaked. And the 40 fell downe. And Michael Semiel with a thundring voyce: and sayde, Declare the Mystery of the living God: our God: of One that liveth for ever.

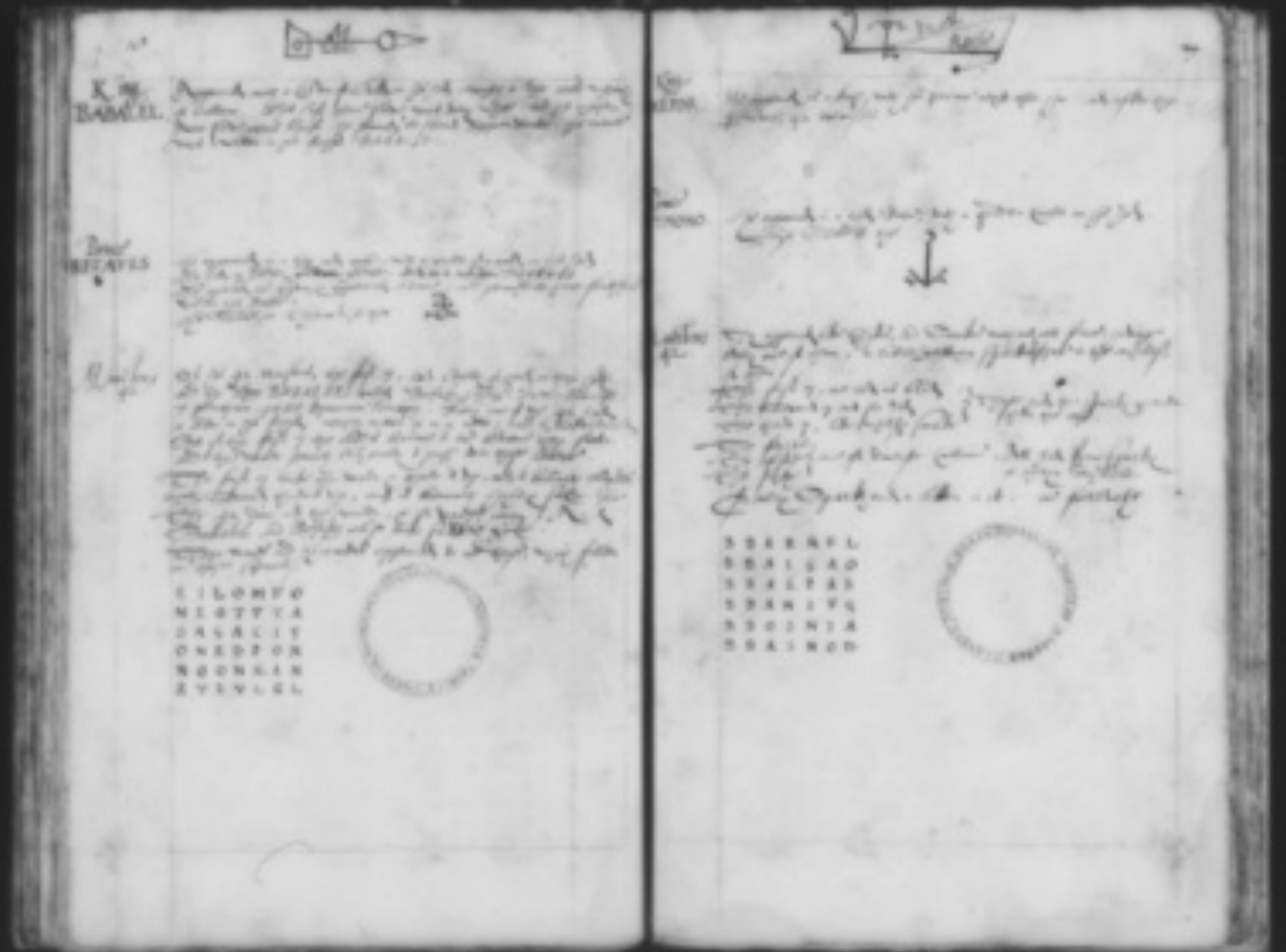
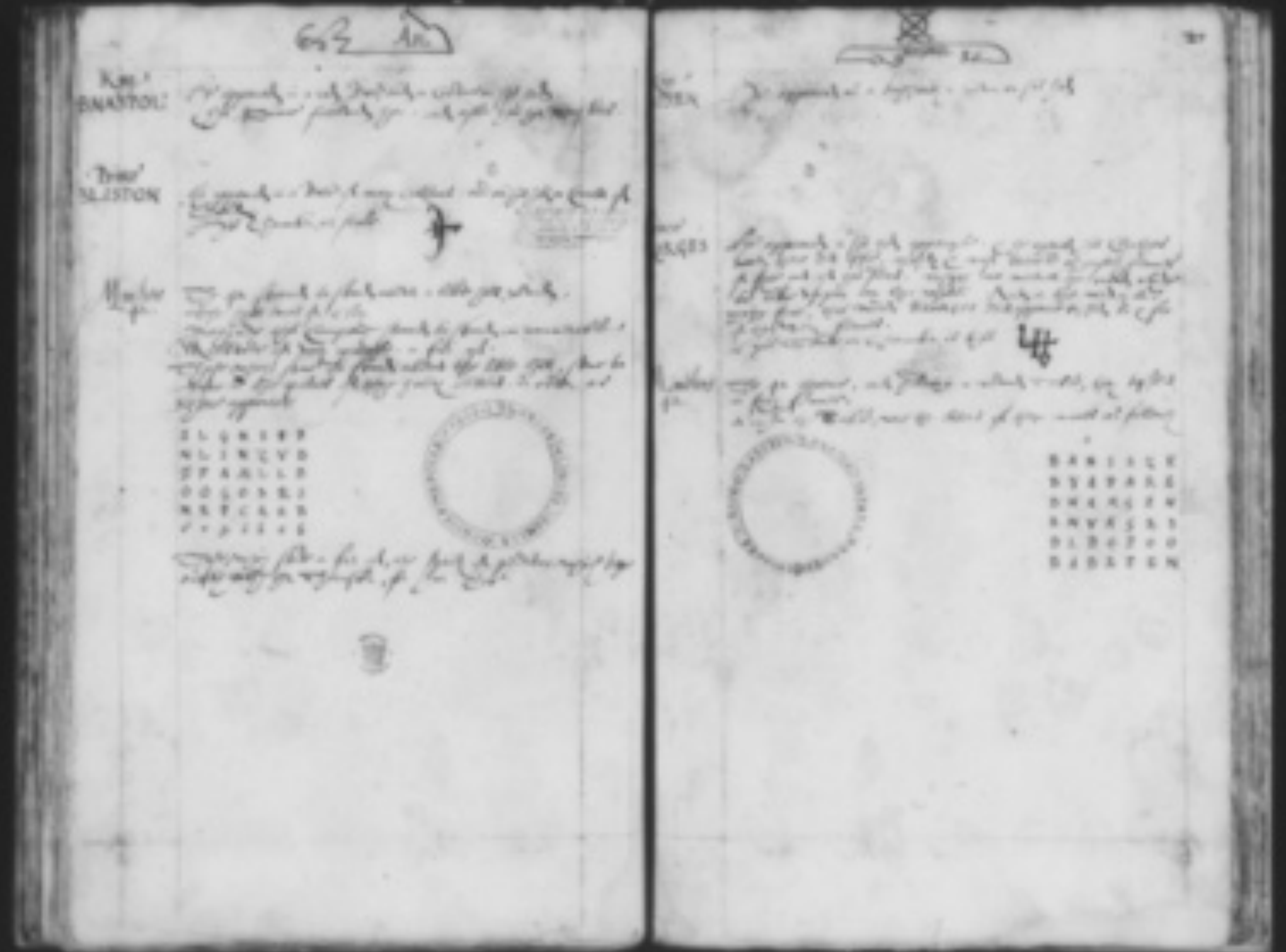
Sem — I am ready.
Δ — Michael stroke over them with his Swoord: and they all fell downe and Uriel allso on his knees. And commonly at the striking with the Swoorde, flaming fyre, like lightening, did flash with all.
Michael — Note, Here is a Mysterie.
Δ — Then stept furth, One of these 40, from the rest: & opened his brest, which was covered with Sylk, and there appeared a great T all of Gold.
Michael — Note the number —— Δ — over the T, stode the Number of 4 on this fashion $\overset{4}{T}$
Δ — The 40, all, cryed; He liveth, and Multiplieth for ever: Blessed be his Name.
Δ — That Creature did shut up his ~~brest~~ bosome, and vanished away like a fyre.
Michael — Place that, in the first place: It is the Name of God.
Δ — Then there semed a great Clap of thunder to be:

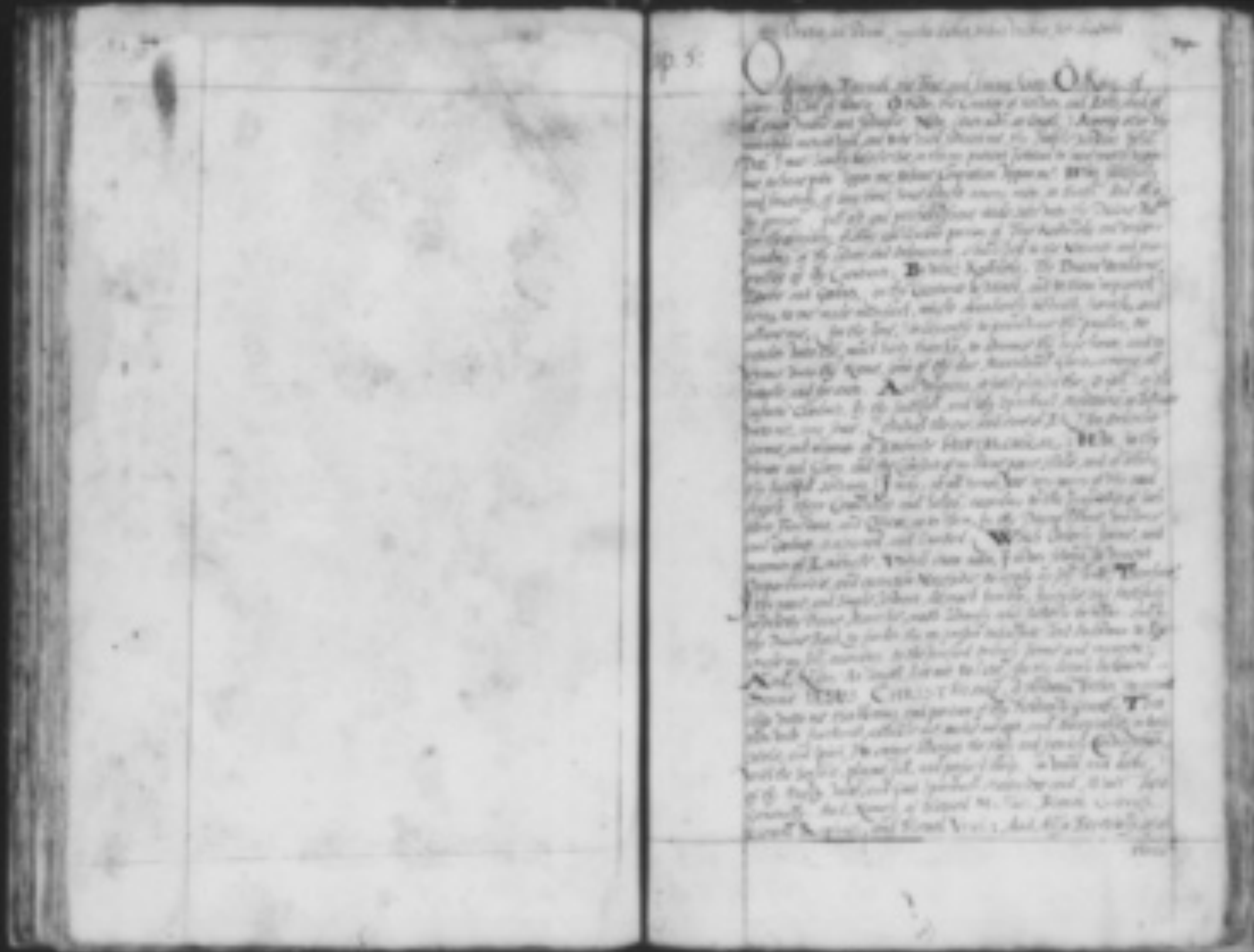
And so forth: And note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum Aemeth. whereof here I did but lende a litle admonishment.

Note further, Almost all the Third boke, was of the 7 Ensignes of Creation. whereof mention was here before made.

Δ — The Chayre was brought in agayne: and I asked what it ment.
Uriel — This is a Seat of perfection: from which, Things shall be shewed unto thee, which thou hast long desyred.
Δ — Then was a square Table brought into the Stone: and I demanded, what that Table betokened.
Uriel — A Mysterie not yet to be knowen. These two shall remayne in this stone, to the sight of all undefyled Creatures.

You must



Cap. 7.

SONDAYE

BOBOGEL [illegible]

MONDAYE :

[illegible]

TVESDAYE :

[illegible]

WEDDENSDAYE :

BNASPOL [illegible]

THVRSDAYE :

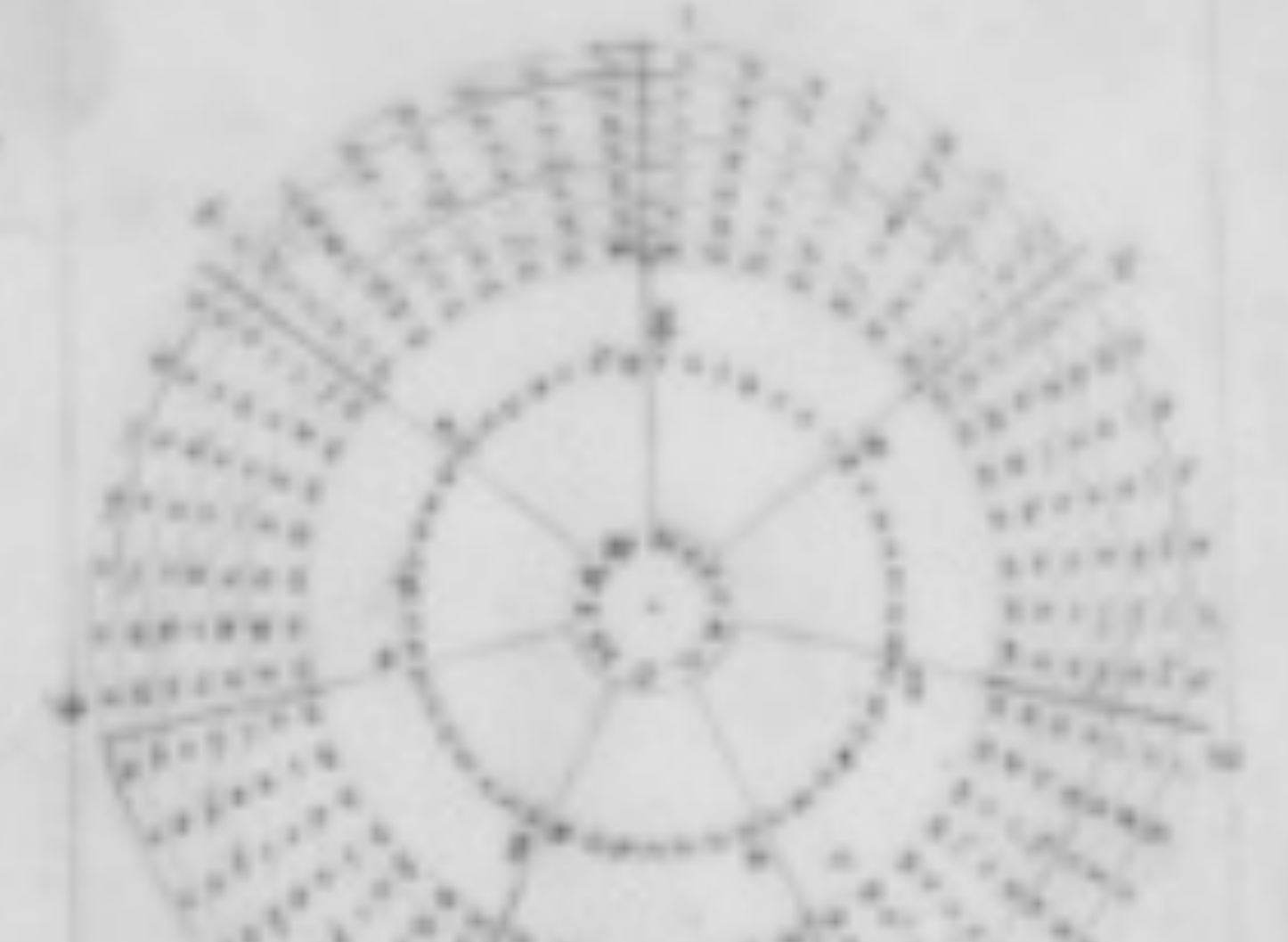
EPOR [illegible]

FRYDAYE

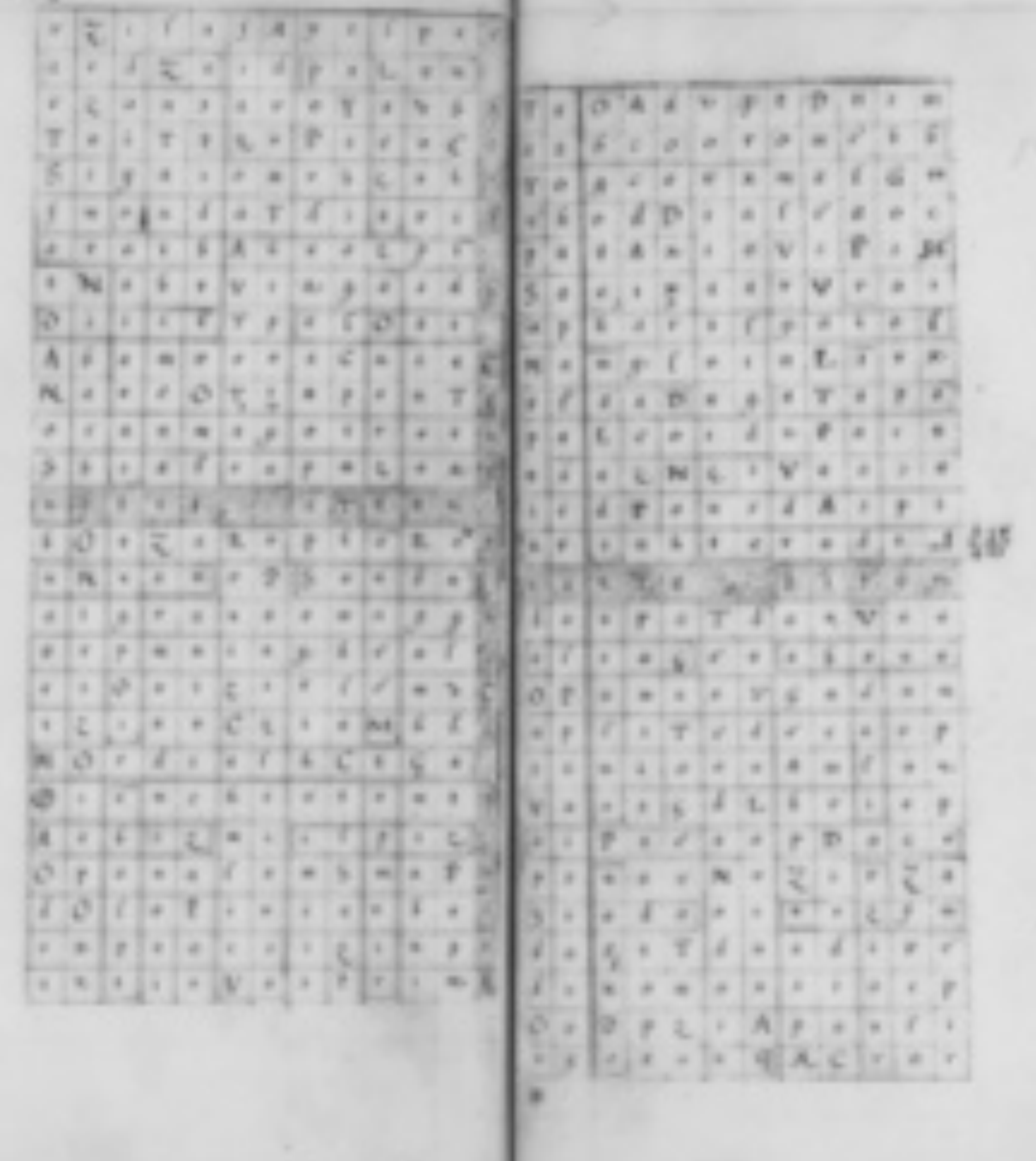
BALIGON [illegible]

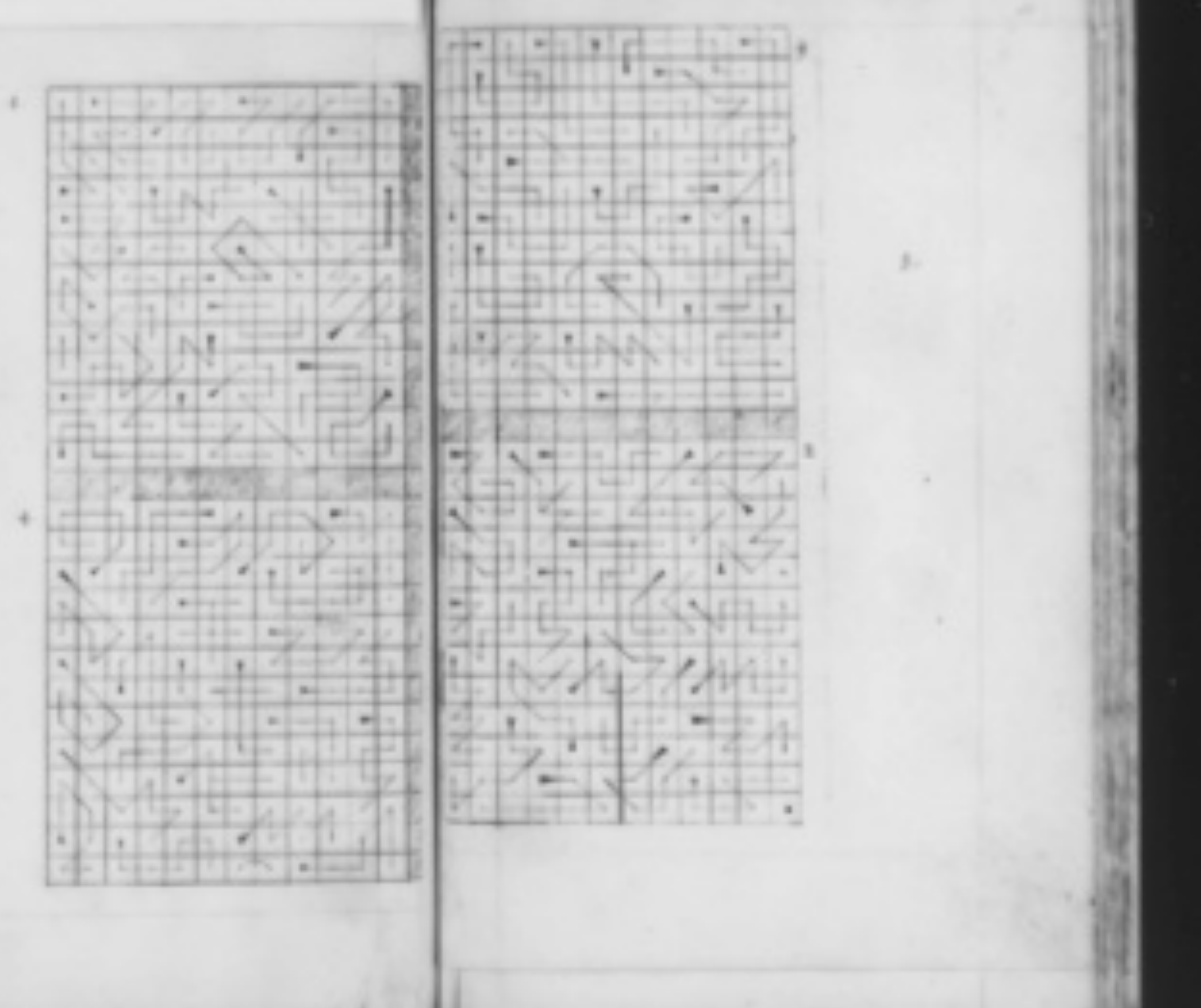
SATERDAYE

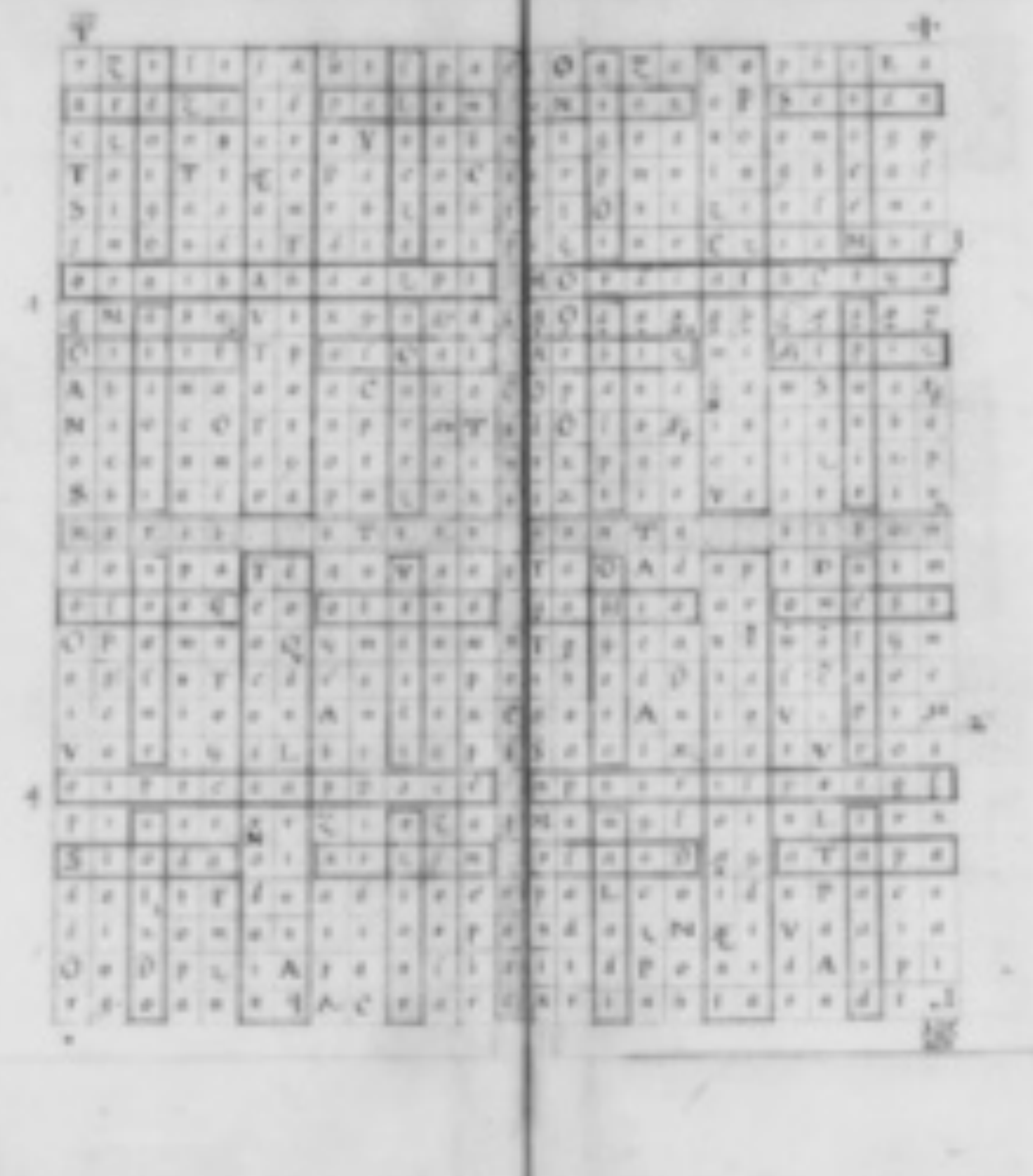
NAPSEN [illegible]



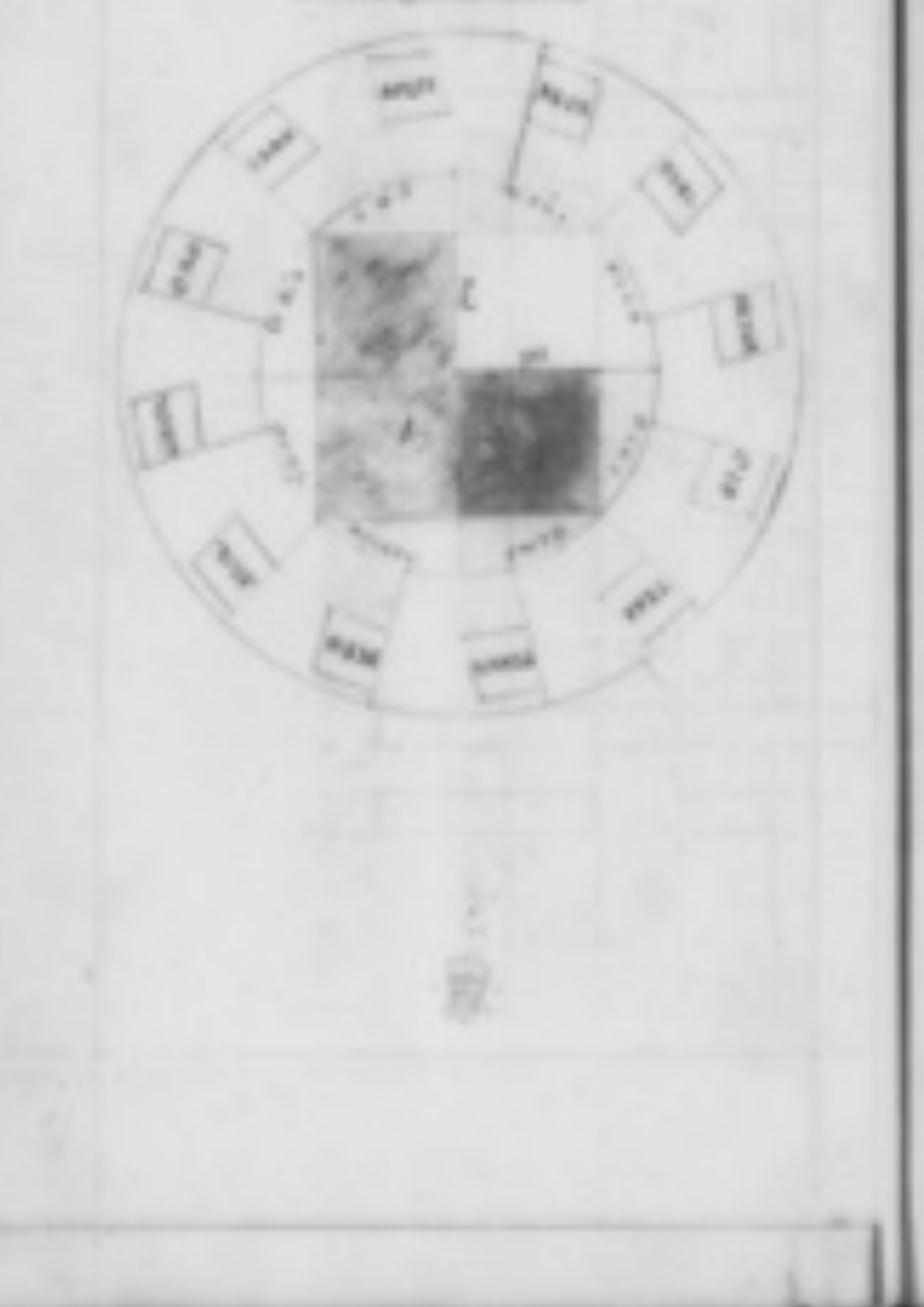
MUSEUM







[illegible]



[illegible]

O IEHOVA ZEBAOTH, [illegible]

[illegible] IESU CHRISTE. AMEN.

VIGINTI QVATVOR SENIORVM (de quibus in Apocalypsi Beati Ioannis eſt mentio) ex Patris, Filij et Spiritus Sancti Lineis, collecta Nomina: Iſtorũ Bonorũ Angelorum Munus eſt, Hoĩbus, Rerũ humanarum Scientiam, Iudiciumq; impertire, &c

	Numen Diuinum BATAIVA, ſiue BATAIVH.
ORIENS	Abioro, ſiue Habioro Aaoxaif Htmorda Haozpi, ſiue Ahaozpi Hipotga Autotar
	Numen Diuinum ICZHHCA, ſiue ICZHHCL.
MERIDIES	Aidrom, ſiue Laidrom Aczinor Lzinopo Lhctga, ſiue Alhctga Lhiansa Acmſicu b
	Numen Diuinum RAAGIOS ſiue RAAGIOL
OCCIDENS	Srahpm, ſiue Lſrahpm Saiinou Laoaxrp Lgaiol, ſiue Slgaiol ch Ligdiſa Soaixnt
	Numen Diuinum EDLPRNA, ſiue EDLPRNA
SEPTENT.	Aetpio, ſiue AAetpio Adoeoet Alndood Apdoce, ſiue Aapdoce Arinnap Anodoin

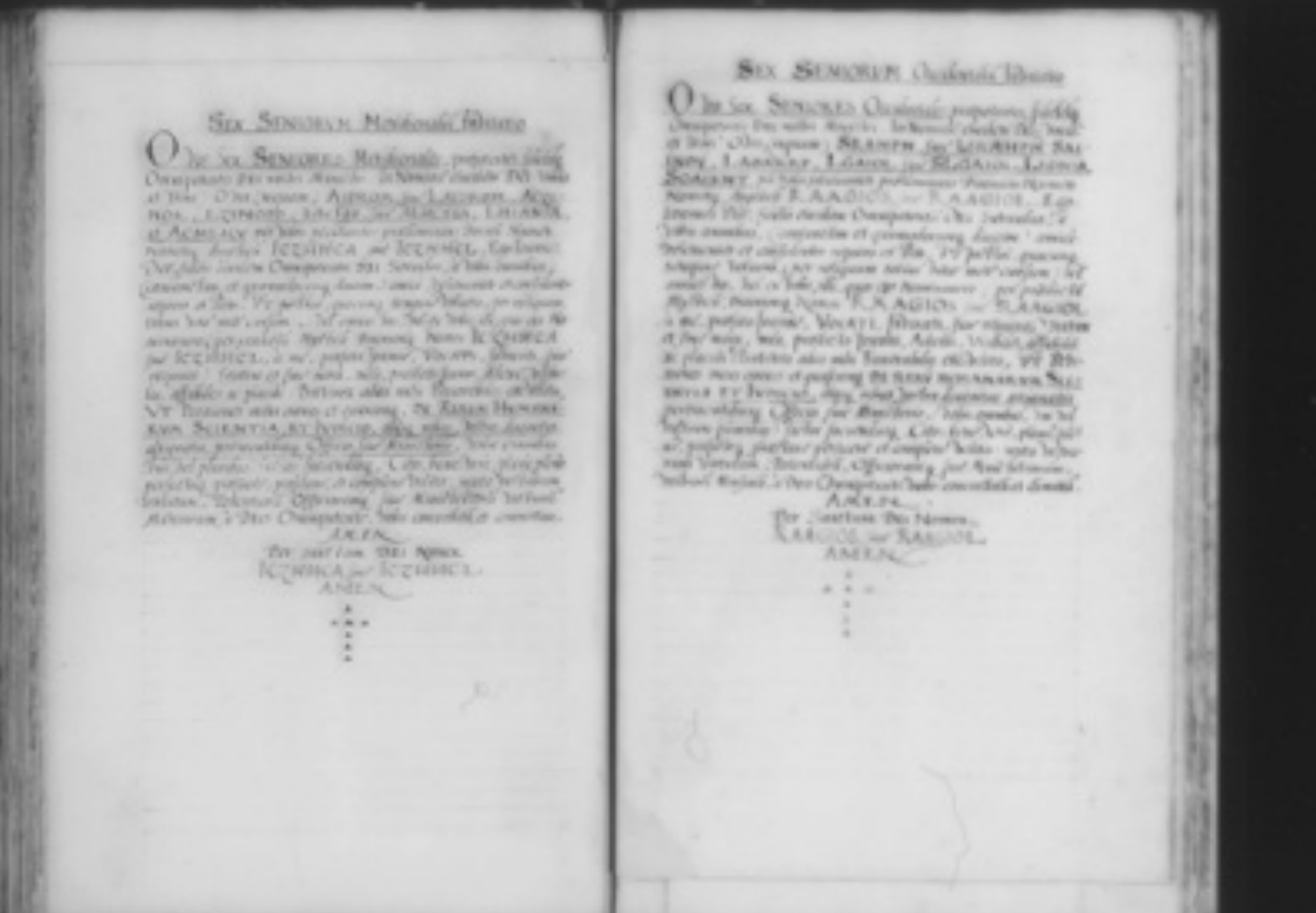
SEX SENIORVM Orientalium Invitatio

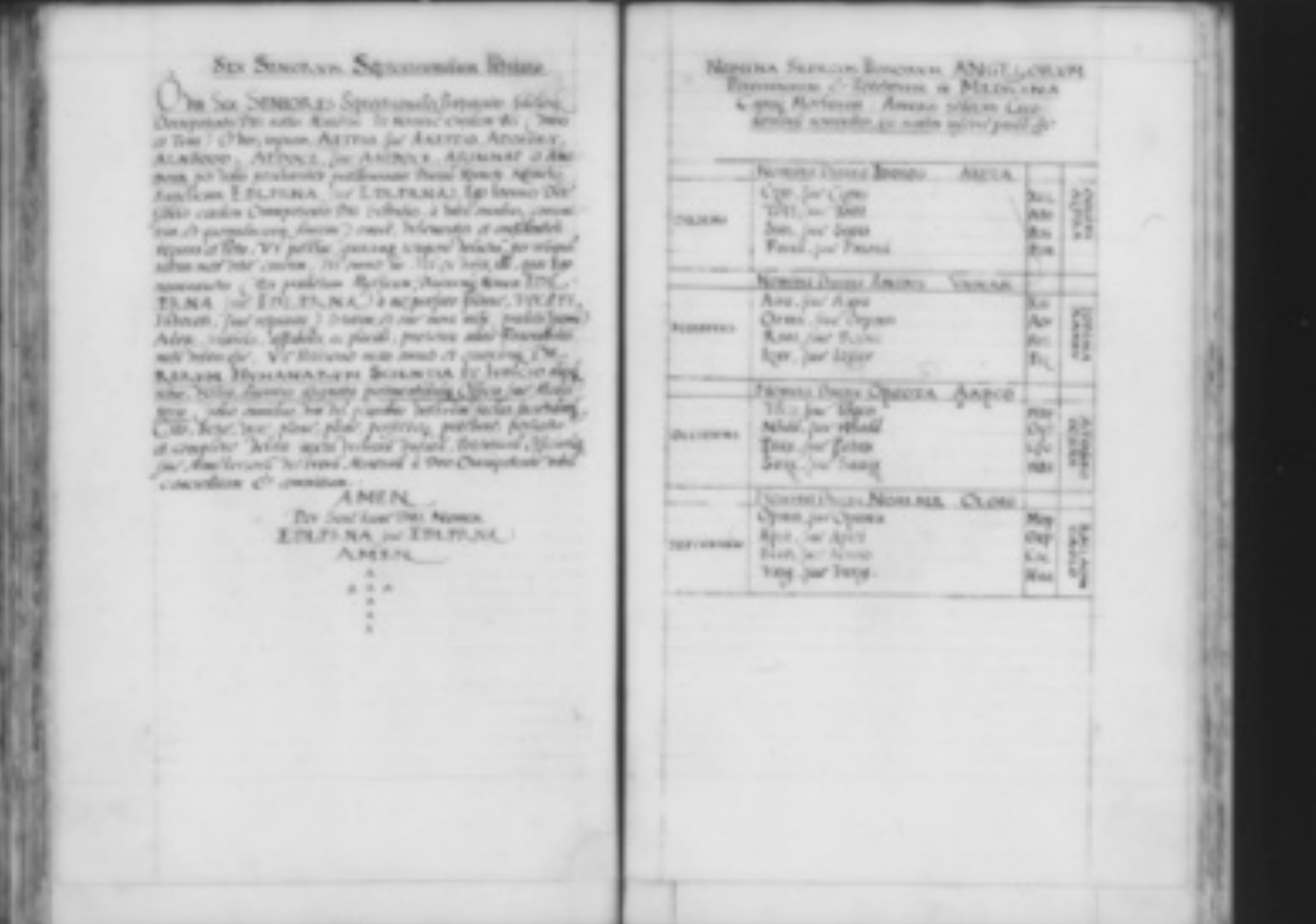
O vos Sex SENIORES, Orientales, præpotentes, fideleſq; Omnipotentis DEI noſtri Miniſtri, In Nomine eiuſdem DEI, (Vnius et Trini) O vos (inquam) ABIORO, ſiue HABIORO. AAOXAIF, HTMORDA, HAOZPI, ſiue AHAOZPI, HIPOTGA et AVTOTAR, per vobis peculiariter prædominãs Diuinum Numen, Nomenq; Angelicũ BATAIVA, ſiue BATAIVH, Ego Ioannes Dee, fidelis eiuſdem Omnipotentis DEI Seruulus, à vobis omnibus, coniunctim, et quomodocunq; diuiſim, amicè, vehementer, et confidenter requiro et Peto, VT poſthac, q̊cunq; tempore voluero, per reliquum totius vitæ meæ curſum, vel omnes vos, vel ex vobis, illi quos ego nominauero (per prædictũ Myſticum Diuinumq; Nomen BATAIVA ſiue BATAIVH, à me, præfato Ioanne, Vocati, Inuocati, ſiue requiſiti) Statim et ſine mora, mihi, prædicto Ioanni, Adeſse, viſibiles, affabiles ac placidi: Præterea adeo Fauorabiles mihi eſse velitis, VT Petitiones meas omnes et quaſcunq; DE RERVM HVMANARV̄ SCIENTIA ET IVDICIO, aliiſq; rebus, Veſtro Diuinitus aſsignatis, pertinentibuſq; Officio, ſiue Miniſterio (vobis omnibus, vni, vel pluribus) factas faciendaſq;, Cito, bene, verè, planè, plene, perfecteq; præſtare, perficere et complere velitis: iuxta veſtrarũ virtutũ, potentiarũ, Officiorumq; ſiue Miniſteriorũ veſtrorum Menſuram, à DEO Omnipotente vobis concreditam et commiſsam. AMEN. Per Sanctum Dei Nomen,

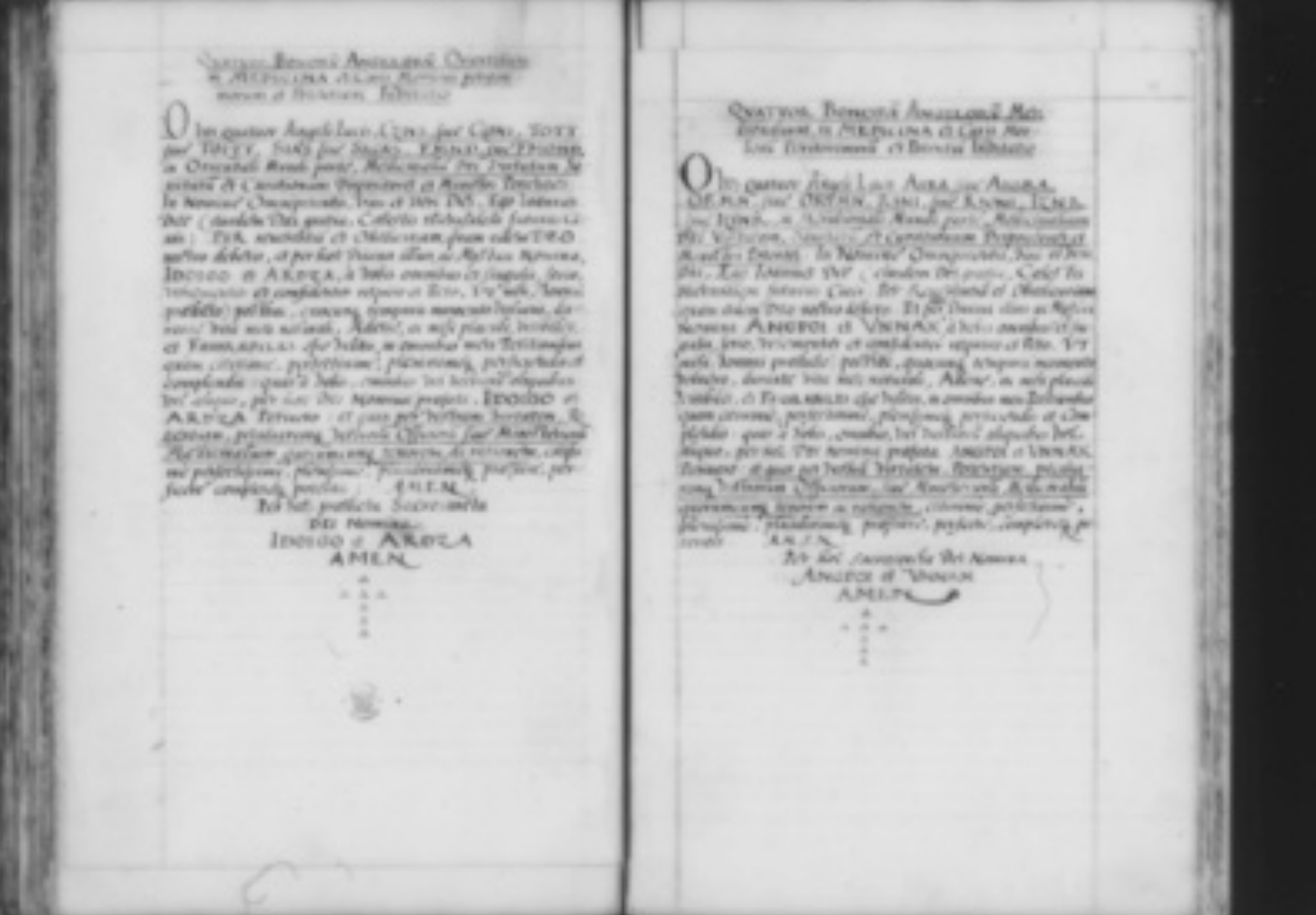
BATAIVA, ſiue BATAIVH

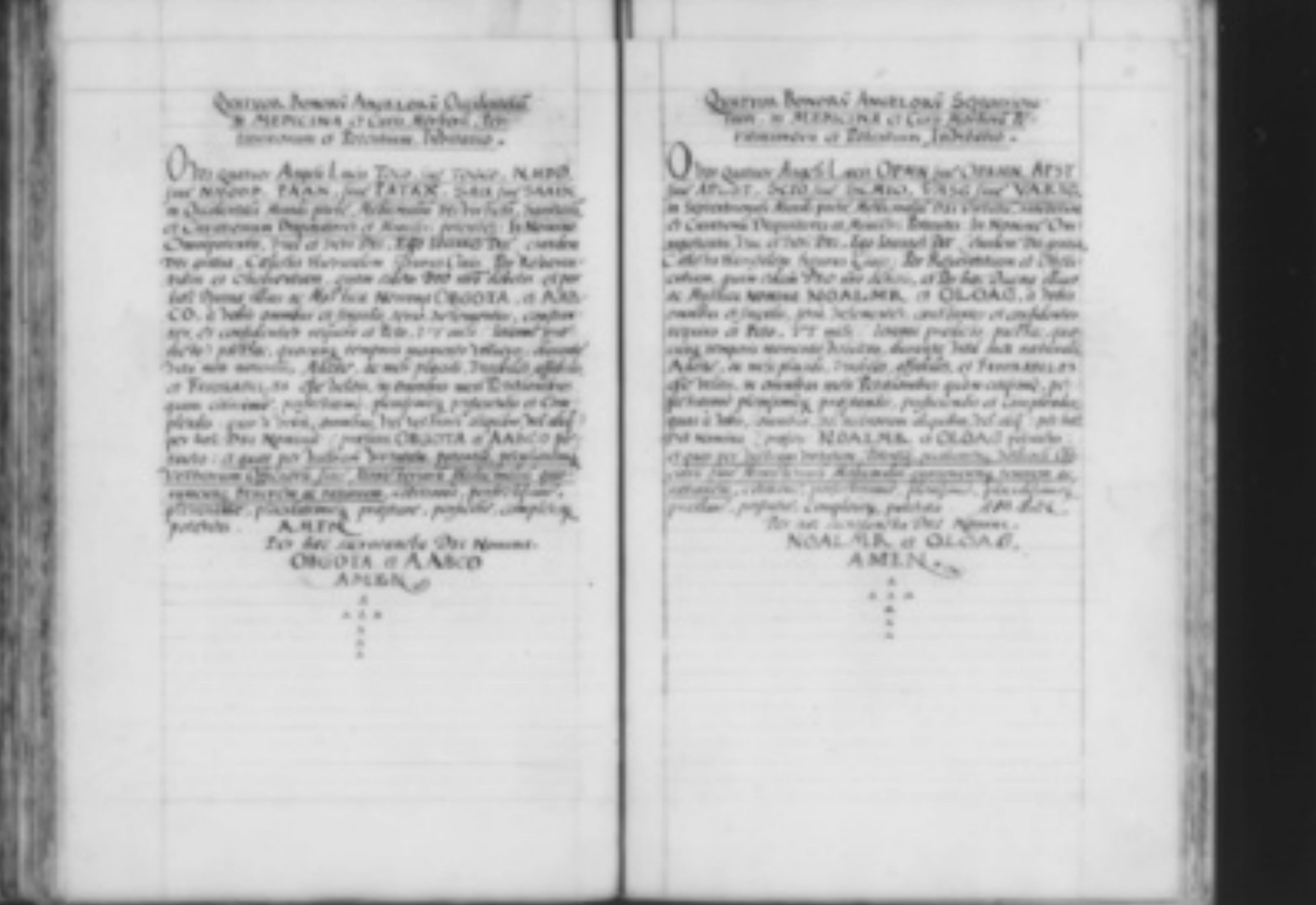
AMEN

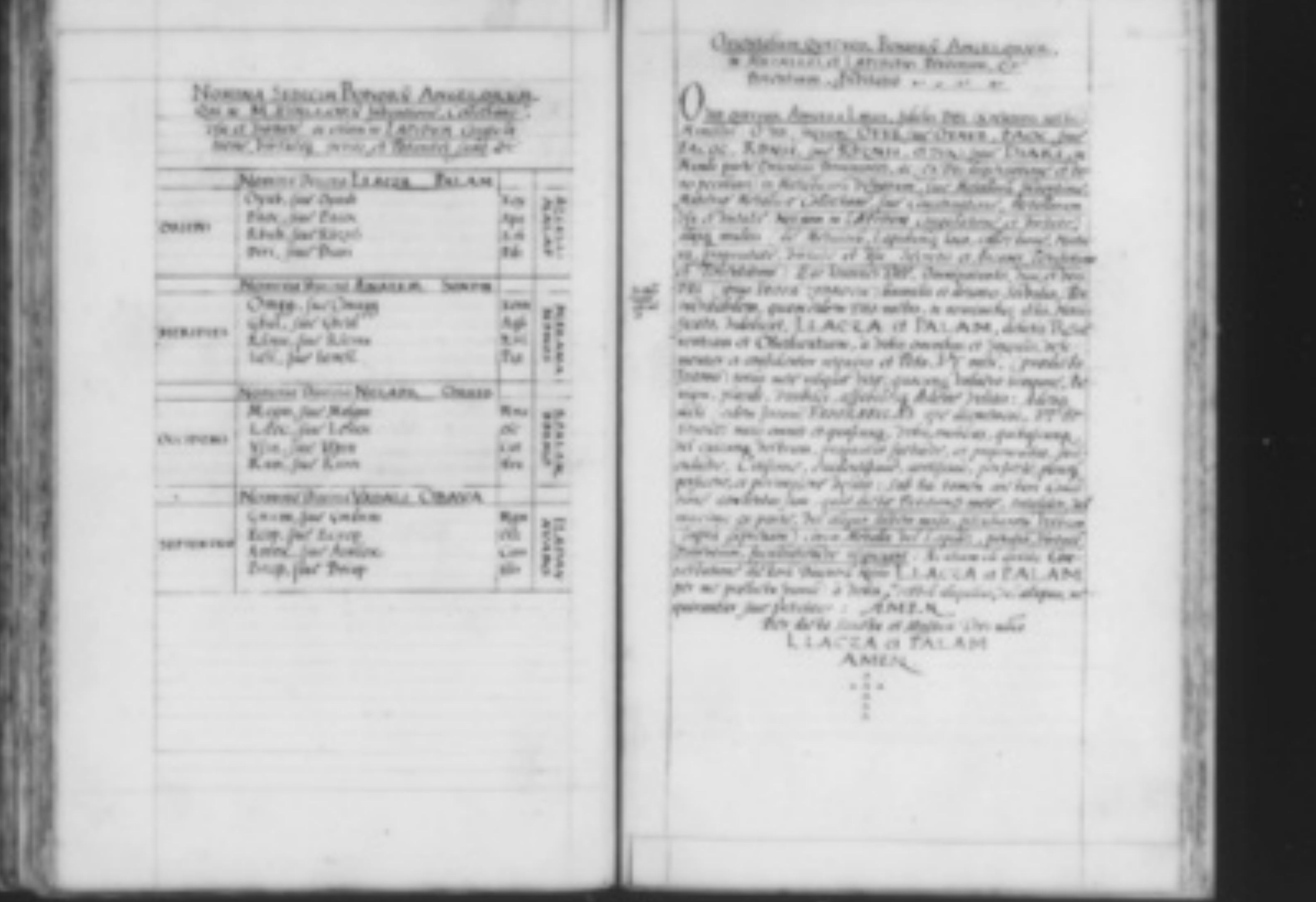
✠

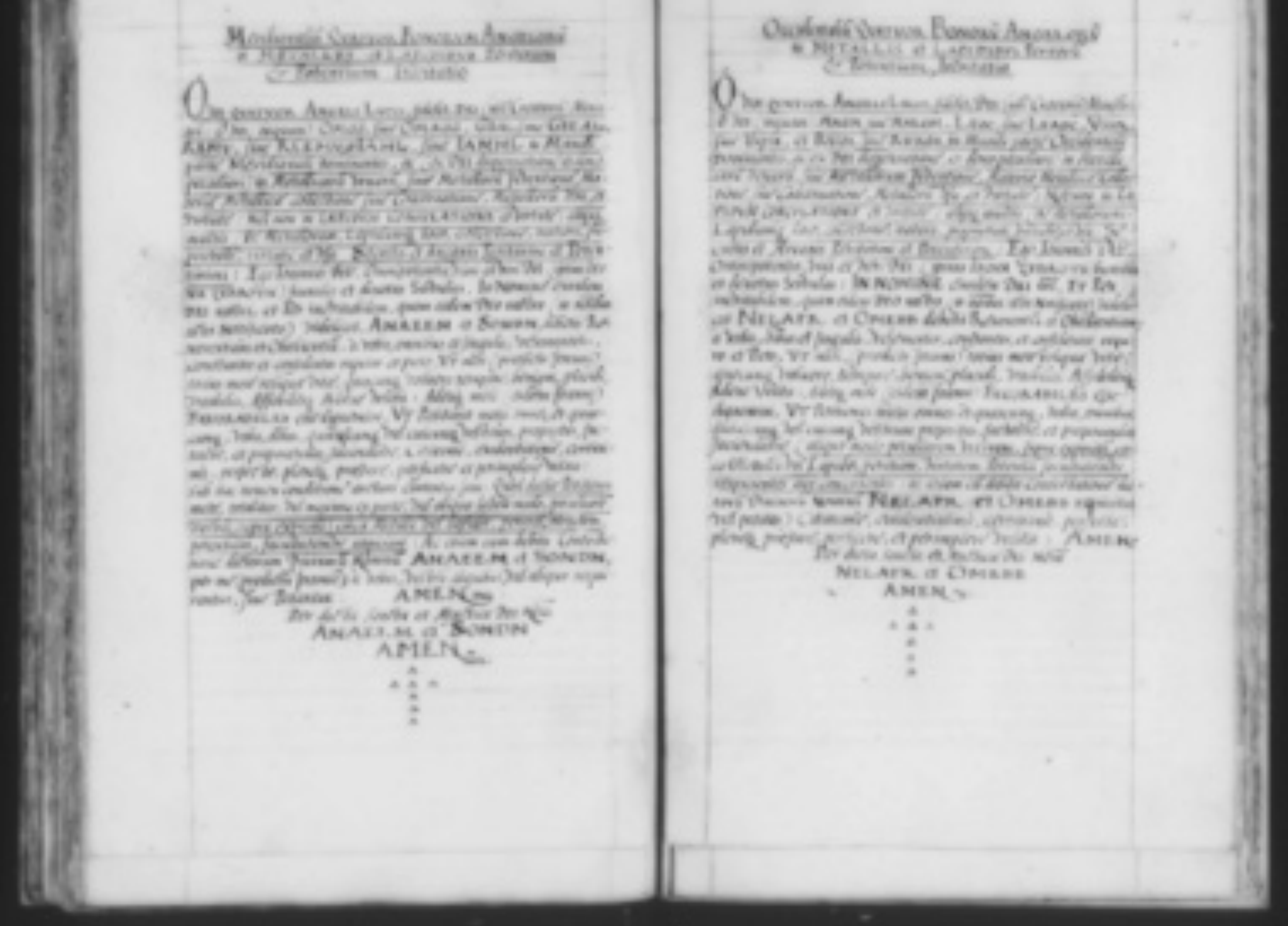












Septentrionaliū QVATVOR BONORū ANGELORū in METALLIS, et LAPIDIBVS, Peritorum, & Potentiū, Invitatio ▲ ▲ ▲

O vos QVATVOR ANGELI LVCIS, fideles, DEI (nri Creatoris) Ministri: ô vos inquam GMNM, ſiue GMDNM, ECOP, ſiue ECAOP, AMOX, ſiue AMLOX, et BRAP ſiue BRIAP, in Mundi parte Septentrionali Dominantes: ac (ex Dei dispensatione et dono peculiari) in Metallicarū venarū, ſiue Metallorū inventione, Materiæ Metallicæ collectione ſiue Coacervatione, Metallorū vsu et virtute: Nec non in Lapidum Coagulatione et virtute: aliisq multis de Metallorū Lapidumq Loco, collectione, natura, proprietate, virtute, et vsu) Secretis et Arcanis, Peritissimi et Potentissimi Ego Ioannes Dee, Oīpotentis, Vivi et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus: IN NOMINE eiusdē DEI nri: Et Per ineVitabilem, quam eidem DEO nro (in Noībus istis Nobis[i]cato) videlicet VADALI et OBAVA, debetis Reverentiam et Obedientiā, à Vobis, omnibus et singulis, vehementer, constanter et confidenter requiro et Peto, VT mihi (prædicto Ioanni) totius meæ reliquæ vitæ, quocunq voluero tempore, Benigni, placidi, visibiles, Affabilesq adesse velitis; adeoq mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunq, vobis, omnibus, quibuscunq vel cuicunq vestrûm propositas factasve, et proponendas faciendásve, (aliquo modo, peculiarem vestrā, supra expressam, circa Metalla vel Lapides, peritiā, virtutem, potentiam, facultatemve, respicientes, aut concernentes: et cum debita Contestatione dictorū Divinorū Nominū VADALI et OBAVA requisitas vel Petitas) Citissime, evidentissimè, certissimè, perfecte, pleneq præstare, perficere, et perimplere velitis. AMEN.

Per dicta Sancta, et Mystica Dei Noīa,
VADALI et OBAVA
AMEN

△
△ △ △
△
△
△

NOMINA SEDECIM BONORVM ANGELORū qui in TRANSFORMATIONE Periti et Potentes ſunt: Sedecim etiam Cacodæmonū manifestatis Nominibus

	Nomina Divina AIAOAI OIIIT		
ORIENS	Abmo, ſiue Abamo Naco, ſiue Naoco Ocnm, ſiue Ocanm Shal, ſiue Shial	Cab Ona Moc Ash	
	Nomina Divina CBALPT ARBIZ		
MERIDIES	Opna, ſiue Opana Doop, ſiue Dolop Rxao, ſiue Rxpao Axir, ſiue Axtir	Cop Odo Mrx Aax	
	Nomina Divina MALADI OLAAD		
OCCIDENS	Paco, ſiue Palco Ndzn, ſiue Ndazn Iipo, ſiue Iidpo Xrnh, ſiue Xrinh	Rpa And Xii Exr	
	Nomina Divina VOLXDO SIODA		
SEPTENTR.	Datt, ſiue Daltt Diom, ſiue Dixom Oopz, ſiue Oodpz Rgan, ſiue Rgoan	Rda Adi Xoo Erg.	

[illegible]

AIAOAI et OIIIT

AMEN.

[illegible]

CBALPT et ARBIZ

AMEN.

[illegible]

MALADI et OLAAD

AMEN.

[illegible]

VOLXDO et SIODA

AMEN.

[illegible]

[illegible]	[illegible] ACURRZ ALOAI			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible] SPMNIR LLPIZ			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible] IAAASD ATAPA			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible] RZIONR NRZFM			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

ACURRZ et ALOAI

AMEN.

[illegible]

SPMNIR et LLPIZ

AMEN.

[illegible]

IAAASD et ATAPA

AMEN.

[illegible]

RZIONR et NRZFM

AMEN.

[illegible]

		[illegible] ERZLA	
[illegible]	[illegible]	[illegible]	
		[illegible] EBOZA	
[illegible]	[illegible]	[illegible]	
		[illegible] ATAAD	
[illegible]	[illegible]	[illegible]	
		[illegible] ADOPA	
[illegible]	[illegible]	[illegible]	

[illegible]

ERZLA

AMEN.

[illegible]

EBOZA

AMEN.

Occidentutaliū QVATVOR Bonorū ANGELORV Inuitatio, qui in COMMIXTIONIBVS NATVRARV, Periti, et Potentes sunt.

O vos QVATVOR Fideles, Veracesq; DEI Omnipotentis, nri Creatoris Ministri TAAD, AADT, ADTA, et DTAA, qui in Occidentali Mundi parte, in NATVRARVM COMMIXTIONIBVS Peritissimi et Prævalidi estis; Ego Ioannes Dee, eiusdem nri Creatoris, deuotus Famulus, Per eiusdem Dei, Creatoris nri, Omnipotentiam, et per Mysticū DEI nri Nomen ATAAD, à vobis omnibus et singulis, humiliter requiro et vehementer Peto, VT quocunq; (posthac) vitæ meæ tempore, per nomen Dei nri Mysticū ATAAD, vos, vel aliquos, aut aliquem vestrum, Ego, (prædictus Ioannes) Nominatim Vocauero, vel Inuocauero: Mihi, dicto Ioanni) Benigni, Placidiq; Adesse, Visibiles ac Personaliter apparere Velitis: Adeoq; mihi (dicto Ioanni) esse Amici, et Fauorabiles dignemini: VT omnes et quascunq; Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ, nr Optimus Creator, vræ Cognitioni, Intelligentiæ, ac Dispositioni commisit: vestrisq; quasi deputauit Officijs et Ministerijs) Cito, bene, plenè, planè, perfecteq; præstare, adimplere, perficereq; Velitis: AMEN

Per Sanctum, et Mysticū Dei Nomen,

ATAAD.

AMEN.

△
△ △ △
△
△
△

Septentrionaliū QVATVOR Bonorū ANGELORV Inuitatio, qui in COMMIXTIONIBVS NATVRARV Periti et Potentes sunt.

O vos QVATVOR Fideles, Veracesq; DEI Omnipotentis, nri Creatoris Ministri, DOPA, OPAD, PADO, et ADOP, qui in Septentrionali Mundi Parte, in Naturarum COMMIXTIONIBVS, Peritissimi et Prævalidi estis: Ego Ioannes Dee, eiusdem nri Creatoris, deuotus Famulus, Per eiusdem Creatoris nri Omnipotentiā, et per Mysticū DEI nri Nomen ADOPA, à vobis omnibus et singulis, humiliter requiro, et vehementer Peto, VT quocunq; (posthac) vitæ meæ tempore, per Nomen Dei nri Mysticū ADOPA, vos, vel aliquos, aut aliquem vestrum, Ego, (prædictus Ioannes) Nominatim Vocauero vel Inuocauero: Mihi (dicto Ioanni) Benigni, Placidiq; Adesse, Visibiles ac Personaliter Apparere velitis: Adeoq; mihi (dicto Ioanni) esse Amici, et Fauorabiles dignemini, VT omnes et quascunq; Petitiones meas. De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ nr Optimus Creator, vræ Cognitioni, Intelligentiæ ac Dispositioni commisit: vestrisq; quasi deputauit Officijs et Ministerijs) Cito, bene, plene, planè, perfecteq; præstare, adimplere, perficereq; Velitis: AMEN

Per Sanctum, et Mysticū Dei Nomen

ADOPA

AMEN

△
△ △ △
△
△
△

[illegible] Bonorum Angelorum

		Nomen Divinum EVTRA
ORIENS	[illegible]	L
		Nomen Divinum IPHRA
MERIDIES	[illegible]	A
		Nomen Divinum ATISM
OCCIDENS	[illegible]	N
		Nomen Divinum AANAA
SEPTENTRIO	[illegible]	V

[illegible] Bonorum Angelorum

O [illegible] EVTRA [illegible] AMEN.

EVTRA

Amen.

[illegible] Bonorum Angelorum

O [illegible] EPHRA [illegible] AMEN.

EPHRA

Amen.

[illegible]

O [illegible] ATISM [illegible] AMEN.

ATISM.

[illegible]

O [illegible] AANAA [illegible]

A M E N.

AANAA.

Amen.

[illegible]

		Nomen Divinum [illegible]
ORIENS	[illegible]	A
		Nomen Divinum [illegible]
MERIDIES	[illegible]	C
		Nomen Divinum [illegible]
OCCIDENS	[illegible]	[illegible]
		Nomen Divinum [illegible]
SEPTENTRIO	[illegible]	V

[illegible]

O [illegible] AMEN.

[illegible]

Amen.

[illegible]

O [illegible] HROAN [illegible]

HROAN.

Amen

[illegible]

O [illegible] AMEN.

[illegible]

Amen.

[illegible]

O [illegible] AMEN.

[illegible]

Amen.

Nomina [illegible] Angelorum

		Nomen Divinum [illegible]
ORIENS	[illegible]	[illegible]
		Nomen Divinum [illegible]
MERIDIES	[illegible]	[illegible]
		Nomen Divinum [illegible]
OCCIDENS	[illegible]	[illegible]
		Nomen Divinum [illegible]
SEPTENTRIO	[illegible]	[illegible]

[illegible] Bonorum Angelorum [illegible]

O [illegible] AMEN.

[illegible]

Amen.

MERIDIONALIVM 4. Bonorū ANGELORV̄ in SECRETIS Hoīm Intelligendis Peritorū & Potentium Invitatio.

O Vos 4. Angeli Sagaces, veracesq; Omnipotentis Dei, eiusdemq; Creatoris nrī Ministri, ô Vos inquam) IAOM, AOMI, OMIA, et MIAO, in Meridionali Mundi parte, magno et speciali, ab eodem Deo nrō, insigniti Munere seu Officio IN SECRETIS HOĪM (cuiuscunq; Ordinis, Status, vel Conditionis fuerint) INTELLIGENDIS et plene cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla Curiositate ductus, Nec de aliorum hoīm Statu, Secretis Conatibus, Actionibus, Eventis (bonis, malisve) ullo modo Sollicitus Scrutator, (Nisi, quantum ipsi Respub. Christianae, in toto, vel parte, Utile vel Necessarium erit, vel esse poterit, talia à me, dicto famulo, sciri, cognosci, intelligiq;) A vobis praenominatis 4, omnibus et singulis, Per Dei nrī Omniscientiam, et per eiusdem Mysticū Nomen, HIAOM, humiliter requiro, et vehementer Peto, Vt quocunq; posthac totius meae vitae tempore, Vos omnes, vestrum aliquos, vel aliquem, per praedictum DEI nomen HIAOM, vocavero, vel invocavero, Statim, benigne ac placide mihi Adesse, Personales Visibilesq; apparere: et Petitiones meas omnes et quascunq; (ad vos, vestrū aliquos, vel aliquem, factas faciendasq;) De alicuius hoīs secretis, statu, conditioneq;: Cito, vere, plene perfecteq; praestare, implere, perficereq; velitis: AMEN:

Per Sanctum et Mysticū Dei Nomen,

HIAOM,

AMEN

△
△ △ △
△
△
△

OCCIDENTALIV̄ 4. Bonorū ANGELORV̄ in SECRETIS Hoīm Intelligendis, Peritorū & Potentium Invitatio.

O vos 4 Angeli Sagaces, veracesq; Omnipotentis Dei, eiusdemq; Creatoris nrī Ministri, O. vos (inquam) NLRX, LRXN, RXNL et XNLR in Occidentali Mundi parte, magno et Speciali, ab eodem Deo nrō, insigniti Munere seu Officio, IN SECRETIS HOĪM (cuiuscunq; Ordinis, Status, vel Conditionis fuerint) Intelligendis, et plene cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, Nec de aliorū hoīm Statu, Secretis Conatibus, Actibus, Eventis, (bonis, malisve) Ullo modo Sollicitus Scrutator, (Nisi, quantum ipsi Respub. Christianae, in toto, vel parte, Utile vel Necessarium erit, vel esse poterit, Talia à me, dicto famulo, sciri, cognosci, intelligiq;) A vobis, praenominatis 4, omnibus et singulis, Per Dei nrī Omniscientiā, et per eiusdem Mysticum Nomen PNLRX humiliter requiro, et vehementer Peto. Vt quocunq; posthac, totius vitae meae tempore, vos omnes, vestrū aliquos, vel aliquem, per praedictum Dei Nomen PNLRX, vocavero, vel invocavero, Statim, benigne, ac placide mihi adesse, Personales visibilesq; Apparere, et Petitiones meas omnes, et quascunq; (ad vos, vestrum aliquos, vel aliquem factas faciendasq;) De alicuius hoīs secretis, statu, conditioneq;: Cito, vere, plene, perfecteq; praestare, implere, perficereq; velitis: AMEN:

Per Sanctum et Mysticū Dei Nomen,

PNLRX

AMEN

△
△ △ △
△
△
△

SEPTENTRIONALIV̄ 4 Bonorum ANGELORVM, in SECRETIS Hoīm Intelligendis Peritorum, & Potentium, Invitatio.

O Vos 4 Angeli Sagaces Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nrī Ministri; O. Vos (inquam) ZIZA, IZAZ, ZAZI, et AZIZ in Septentrionali Mundi parte, magno et Speciali ab eodem Deo nrō insigniti munere, seu Officio, In Secretis Hoīm (cuiuscunq; ordinis, Status, vel conditionis fuerint) intelligendis, et plene cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorū hoīm statu, secretis Conatibus, actibus, eventis; (bonis malisve) ullo modo sollicitus Scrutator: (Nisi quantum ipsi Reipub Christianae, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me sciri, cognosci, intelligiq;) A vobis, praenominatis 4, omnibus et singulis, Per Dei nrī Omniscientiā, et Per eiusdē Mysticum Nomen, PZIZA, humiliter requiro, et vehementer Peto, Vt quocunq; posthac, totius meae vitae, tempore, vos oēs, vestrūm aliquos, vel aliquē, per praedictum Dei Nomen PZIZA, Vocavero vel invocavero, Statim, benigne ac placide, mihi Adesse, Personales, Visibilesq; Apparere: et Petitiones meas omnes et quascunq; (ad vos, vestrūm aliquos, vel aliquē factas, faciendasq;) De alicuius hominis secretis, statu, conditioneq;; Cito, vere, plene, perfecteq; praestare, implere, perficereq; velitis: AMEN:

Per Sanctum et Mysticū Dei Nomen,

PZIZA

AMEN

△
△ △ △
△
△
△

---

80. ff

The Enochian Cleansing Bath Ritual

Step 1:

Take a hot shower to get the dirt off of your body.

Step 2:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 3:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 4:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 5:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 6:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 7:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 8:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Enochian Seven-Fold Breath Ritual.

The Enochian Closing Ritual #1

Step 1:

Stand and face the North. Touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 2:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 3:

Touch your right shoulder and say: MIH (Mee-heh).

Step 4:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 5:

Touch both hands together on your right breast and say: PAID

(Pah-ee-deh).

Step 6:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say:

EXARP (Ehtz-ar-peh):

Step 7:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 8:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the

Wand, and say: HCOMA (Heh-koh-mah):

Step 9:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 10:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold the four Flaming Pentagrams

And I alone in the midst.

Step 11:

Replace the Wand on the Altar.

Step 12:

Still facing North, touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 13:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 14:

Touch your right shoulder and say: MIH (Mee-heh).

Step 15:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 16:

Touch both hands together on your right breast and say: PAID

(Pah-ee-deh).

Step 17:

Stand quietly for several minutes to feel the energy you have just put into action.

Step 18:

Stand in the center of the Magick Circle.

Step 19:

Turn to the East. Raise both arms towards the heavens, and say:

"In the Name of ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee), the Three-Fold Spirit of the Watchtower of the East, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 20:

With arms still raised towards the heavens, turn to the South, and say:

"In the Name of OIP-TEAA-PDOKE (Oh-ee-peh Teh-ah-ah Peh-doh-keh), the Three-Fold Spirit of the Watchtower of the South, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 21:

With arms still raised towards the heavens, turn to the West, and say:

"In the Name of MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh), the Three-Fold Spirit of the Watchtower of the West, let each of you return unto his place;

be there peace between me and you, and be you ready to come when you are next called."

Step 22:

With arms still raised towards the heavens, turn to the North, and say:

"In the Name of MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah), the Three-Fold Spirit of the Watchtower of the North, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 23:

Still facing North, with your arms raised towards the heavens, say:

"The Ritual is ended. This Temple is Duly Closed!"

The Enochian Closing Ritual #2

Step 1:

Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 2:

Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Banishing Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth
the consume sorrow, sin and death."

Step 3:

Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red Banishing Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to
Sacrifice All into the Cup."

Step 4:

Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Banishing Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth
that consume sorrow, sin and death."

Step 5:

Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Banishing Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to
Sacrifice All into the Cup."

Step 6:

While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah)
Behind Me OIP-TEAA-PDOKE (Oh-ee-peh The-ah-ah Peh-doh-keh)
On My Right ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee)
On My Left MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

"Above me and below me,
My Magickal Universe,
And behold, I alone
in the midst."

Step 7:

Still facing North and holding the Wand in your right hand, relax your arms and hold them down to your sides. Stand quietly for several minutes with your eyes closed and feel the energy that you have just put into action.

Step 8:

Still facing the North. Touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 9:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 10:

Touch your right shoulder and say: MIH (Mee-heh).

Step 11:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 12:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 13:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say:

EXARP (Ehtz-ar-peh):

Step 14:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 15:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the

Wand, and say: HCOMA (Heh-koh-mah):

Step 16:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 17:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold the four Flaming Pentagrams

And I alone in the midst.

Step 18:

Replace the Wand on the Altar.

Step 19:

Still facing North, touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 20:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 21:

Touch your right shoulder and say: MIH (Mee-heh).

Step 22:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 23:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 24:

Stand quietly for several minutes to feel the energy you have just put into action.

Step 25:

Stand in the center of the Magick Circle.

Step 26:

Turn to the East. Raise both arms towards the heavens, and say:

"In the Name of ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee), the Three-Fold Spirit of the Watchtower of the East, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 27:

With arms still raised towards the heavens, turn to the South, and say:

"In the Name of OIP-TEAA-PDOKE (Oh-ee-peh Teh-ah-ah Peh-doh-keh), the

Three-Fold Spirit of the Watchtower of the South, let each of you return unto his place;

be there peace between me and you, and be you ready to come when you are next

called."

Step 28:

With arms still raised towards the heavens, turn to the West, and say:

"In the Name of MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh), the

Three-Fold Spirit of the Watchtower of the West, let each of you return unto his place;

be there peace between me and you, and be you ready to come when you are next

called."

Step 29:

With arms still raised towards the heavens, turn to the North, and say:

"In the Name of MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah), the Three-Fold Spirit of the Watchtower of the North, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 30:

Still facing North, with your arms raised towards the heavens, say:

"The Ritual is ended. This Temple is Duly Closed!"

The Enochian Invocation Of The Light Ritual

Step 0:

Perform the Enochian Cleansing Bath Ritual; the Enochian Seven-Fold Breath Ritual; and the Enochian Relaxation Ritual.

Step 1:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

Step 2:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

Step 3:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

Step 4:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Merge yourself into the source of the Light and become one with the Light.

Step 5:

Stand quietly for several minutes and feel the energy of the Light pulsing throughout your entire body.

Step 6:

Sit down cross-legged in the center of your altar area and meditate quietly on your purpose for conducting this ritual, and the results you are seeking to obtain. When you have this securely in your mind, proceed with the Enochian Tarot Contemplation Ritual.

The Enochian License To Depart #1

Step 1:

Stand in the center of the Magick Circle.

Step 2:

Turn to the East. Raise both arms towards the heavens, and say:

"In the Name of ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee), the Three-Fold Spirit of the Watchtower of the East, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 3:

With arms still raised towards the heavens, turn to the South, and say:

"In the Name of OIP-TEAA-PDOKE (Oh-ee-peh Teh-ah-ah Peh-doh-keh), the Three-Fold Spirit of the Watchtower of the South, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 4:

With arms still raised towards the heavens, turn to the West, and say:

"In the Name of MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh), the Three-Fold Spirit of the Watchtower of the West, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 5:

With arms still raised towards the heavens, turn to the North, and say:

"In the Name of MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah), the Three-Fold Spirit of the Watchtower of the North, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 6:

Still facing North, with your arms raised towards the heavens, say:

"The Ritual is ended. This Temple is Duly Closed!"

The Enochian License To Depart #2

Step 0:

Face the Altar and light some fresh incense in the censure.

Step 1:

Move to the center of the Magick Circle.

Step 2:

Turn to the East. Raise both arms towards the heavens, and say:

"By the virtue of the Seven Unpronounceable Names of God, and because you have been obedient, and have obeyed the commandments of the Eternal Creator, feel and inhale this grateful odour, and afterwards depart you unto your abodes and retreats; be there peace between me and you; be you ever ready to come when you shall be cited and called; therefore, you shall be obedient and prompt to come unto me without solemn rites and observances on my part. May the blessings of God be upon you always."

Step 3:

With arms still raised towards the heavens, turn to the South, and say:

"By the virtue of the Seven Unpronounceable Names of God, and because you have been obedient, and have obeyed the commandments of the Eternal Creator, feel and inhale this grateful odor, and afterwards depart you unto your abodes and retreats; be there peace between me and you; be you ever ready to come when you shall be cited and called; therefore, you shall be obedient and prompt to come unto me without solemn rites and observances on my part. May the blessings of God be upon you always."

Step 4:

With arms still raised towards the heavens, turn to the West, and say:

"By the virtue of the Seven Unpronounceable Names of God, and because you have been obedient, and have obeyed the commandments of the Eternal Creator, feel and inhale this grateful odor, and afterwards depart you unto your abodes and retreats; be there peace between me and you; be you ever ready to come when you shall be cited and called; therefore, you shall be obedient and prompt to come unto me without solemn rites and observances on my part. May the blessings of God be upon you always."

Step 5:

With arms still raised towards the heavens, turn to the North, and say:

"By the virtue of the Seven Unpronounceable Names of God, and because you have been obedient, and have obeyed the commandments of the Eternal Creator, feel and inhale this grateful odor, and afterwards depart you unto your abodes and retreats; be there peace between me and you; be you ever ready to come when you shall be cited and called; therefore, you shall be obedient and prompt to come unto me without solemn rites and observances on my part. May the blessings of God be upon you always."

Step 6:

Still facing North, with your arms raised towards the heavens, say:

"The Ritual is ended. This Temple is Duly Closed!"

The Enochian Opening Ritual # 3

Step 1:

Light the main Altar candles and the incense. Then leave the Temple area and perform the Enochian Cleansing Bath Ritual.

Step 2:

Take a hot shower to get the dirt off of your body.

Step 3:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 4:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 5:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 6:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 7:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 8:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 9:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Seven-Fold Breath Ritual.

Step 10:

Sit in the chair in your altar area and place your feet flat on the floor and your hands in your lap.

Step 11:

Empty the lungs and remain thus while counting to 7.

Step 12:

Inhale, counting to 7 so that you feel filled with breath to the throat.

Step 13:

Hold this breath while counting to 7.

Step 14:

Exhale, counting to 7 till the lungs are empty.

Step 15:

Repeat steps 11, 12, 13, and 14 consecutively until done fifteen (15) times.

Step 16:

Once you have completed the above, proceed with the Enochian Relaxation Ritual.

Step 17:

While still sitting in the chair, make sure that your feet are flat on the floor and that your legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

Step 18:

Visualize a golden ball of beautiful, warm light surrounding your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

Step 19:

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

Step 20:

Stay in this state of total peace and deep relaxation for five (5) to ten (10) minutes.

Step 21:

When you are ready to come out of this state of deep relaxation, take seven (7) deep breaths and feel fresh life and energy coming into your body with each breath.

Step 22:

Once you have completed the above, remove the chair from your altar area and proceed with the Enochian Invocation Of The Light Ritual.

Step 23:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

Step 24:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

Step 25:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

Step 26:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Merge yourself into the source of the Light and become one with the Light.

Step 27:

Stand quietly for several minutes and feel the energy of the Light pulsing throughout your entire body.

Step 28:

Sit down cross-legged in the center of your altar area and meditate quietly on your purpose for conducting this ritual, and the results you are seeking to obtain. When you have this securely in your mind, proceed with the Enochian Banishing Pentagram Ritual.

Step 29:

Stand up and face the North. Touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 30:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 31:

Touch your right shoulder and say: MIH (Mee-heh).

Step 32:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 33:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 34:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say: EXARP (Ehtz-ar-peh):

Step 35:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 36:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 37:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 38:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold the four Flaming Pentagrams

And I alone in the midst.

Step 39:

Replace the Wand on the Altar.

Step 40:

Still facing North, touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 41:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 42:

Touch your right shoulder and say: MIH (Mee-heh).

Step 43:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 44:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 45:

Stand quietly for several minutes to feel the energy you have just put into action. Perform the Enochian Banishing Hexagram Ritual.

Step 46:

Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 47:

Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Banishing Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth

the consume sorrow, sin and death."

Step 48:

Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red Banishing Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 49:

Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Banishing Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth

that consume sorrow, sin and death."

Step 50:

Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Banishing Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 51:

While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE (Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

Then say:

"Above me and below me,

My Magickal Universe,

And behold, I alone

in the midst."

Step 52:

While still facing the North, replace the Wand on the Altar. Relax your arms and hold them down to your sides. Stand quietly for several minutes with your eyes closed and feel the energy that you have just put into action.

Step 53:

PERFORM YOUR DESIRED INTENTIONS.

The Enochian Opening Ritual # 5

Step 1:

Light the main Altar candles and the incense. Then leave the Temple area and perform the Enochian Cleansing Bath Ritual.

Step 2:

Take a hot shower to get the dirt off of your body.

Step 3:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 4:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 5:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 6:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 7:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 8:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 9:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Seven-Fold Breath Ritual.

Step 10:

Sit in the chair in your altar area and place your feet flat on the floor and your hands in your lap.

Step 11:

Empty the lungs and remain thus while counting to 7.

Step 12:

Inhale, counting to 7 so that you feel filled with breath to the throat.

Step 13:

Hold this breath while counting to 7.

Step 14:

Exhale, counting to 7 till the lungs are empty.

Step 15:

Repeat steps 11, 12, 13, and 14 consecutively until done fifteen (15) times.

Step 16:

Once you have completed the above, proceed with the Enochian Relaxation Ritual.

Step 17:

While still sitting in the chair, make sure that your feet are flat on the floor and that your legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

Step 18:

Visualize a golden ball of beautiful, warm light surrounding your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

Step 19:

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

Step 20:

Stay in this state of total peace and deep relaxation for five (5) to ten (10) minutes.

Step 21:

When you are ready to come out of this state of deep relaxation, take seven (7) deep breaths and feel fresh life and energy coming into your body with each breath.

Step 22:

Once you have completed the above, remove the chair from your altar area and proceed with the Enochian Invocation Of The Light Ritual.

Step 23:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

Step 24:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

Step 25:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

Step 26:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Merge yourself into the source of the Light and become one with the Light.

Step 27:

Stand quietly for several minutes and feel the energy of the Light pulsing throughout your entire body.

Step 28:

Sit down cross-legged in the center of your altar area and meditate quietly on your purpose for conducting this ritual, and the results you are seeking to obtain. When you have this securely in your mind, proceed with the Enochian Banishing Pentagram Ritual.

Step 29:

Stand up and face the North. Touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 30:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 31:

Touch your right shoulder and say: MIH (Mee-heh).

Step 32:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 33:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 34:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say: EXARP (Ehtz-ar-peh):

Step 35:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 36:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 37:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 38:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)
Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)
On my right BATAIVAH (Bah-tah-ee-vah-heh)
On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)
Behold the four Flaming Pentagrams
And I alone in the midst.

Step 39:

Replace the Wand on the Altar.

Step 40:

Still facing North, touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 41:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 42:

Touch your right shoulder and say: MIH (Mee-heh).

Step 43:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 44:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 45:

Stand quietly for several minutes to feel the energy you have just put into action.

Step 46:

Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 47:

Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Banishing Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth
the consume sorrow, sin and death."

Step 48:

Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red Banishing Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 49:

Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Banishing Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth
that consume sorrow, sin and death."

Step 50:

Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Banishing Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to
Sacrifice All into the Cup."

Step 51:

While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE (Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

Then say:

"Above me and below me,

My Magickal Universe,

And behold, I alone

in the midst."

Step 52:

While still facing the North, replace the Wand on the Altar. Relax your arms and hold them down to your sides. Stand quietly for several minutes with your eyes closed and feel the energy that you have just put into action. Perform the Enochian Invoking Pentagram Ritual.

Step 53:

While still facing the North. Touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 54:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 55:

Touch your right shoulder and say: MIH (Mee-heh).

Step 56:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 57:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 58:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the Yellow Invoking Pentagram of Air before you with the Wand, and say: EXARP (Ehtz-ar-peh):

Step 59:

Turn to the South, trace the Red Invoking Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 60:

Turn to the West, trace the Blue Invoking Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 61:

Turn to the North, trace the Black Invoking Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 62:

Still facing North, extend your arms outward in the form of a cross, with the Wand pointing straight up in your right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)
Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)
On my right BATAIVAH (Bah-tah-ee-vah-heh)
On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)
Behold, the four Flaming Pentagrams
And I alone in the midst.

Step 63:

Replace the Wand on the Altar.

Step 64:

Still facing North, touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 65:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 66:

Touch your right shoulder and say: MIH (Mee-heh).

Step 67:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 68:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 69:

Stand quietly for several minutes to feel the energy you have just put into action.

Perform the Enochian Invoking Hexagram Ritual.

Step 70:

Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 71:

Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Invoking Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth
the consume sorrow, sin and death."

Step 72:

Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red

Invoking Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 74:

Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Invoking Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth

that consume sorrow, sin and death."

Step 75:

Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Invoking Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 76:

While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE (Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

"Above me and below me,
My Magickal Universe,
And behold, I alone
in the midst."

Step 77:

While still facing the North, replace the Wand on the Altar. Relax your arms and hold them down to your sides. Stand quietly for several minutes with your eyes closed and feel the energy that you have just put into action.

Step 78:

PERFORM YOUR DESIRED INTENTIONS.

Reincarnation Ritual

INTRODUCTION. This operation, if properly conducted, will allow you to experience the general states of consciousness encountered during the transition period between death from one life, and birth into the next life. It includes eight distinct stages of consciousness, four in the direction of the spiritual plane through the four Watchtowers, and four in a return descent back toward the physical plane. The upward ascent is governed by the goddess Alobabn (especially in her aspect of Nephthys, Egyptian goddess of dispersion). The downward descent is governed by Abalobn (especially in her aspect of Isis, the Egyptian goddess of fruitful manifestation). Together, these two goddesses (known in Egypt as the Uraius Goddesses) direct the birth and birth processes under the god Osiris. This magical operation consists of traveling in the Spirit Vision through the four Watchtowers. The first four locations represent the normal transition experienced by consciousness after death of the physical body. The second four locations represent the normal transition experienced by consciousness prior to rebirth in a new physical body.

PREPARATIONS. Initial preparations are left to the student. It is suggested that you sit comfortably facing North. You may want to construct and consecrate a circle to work within. In any case, this operation assumes a high degree in magical attainment, and the ability to travel in the Body of Light is prerequisite.

STEP 1. Enter your Body of Light and travel to the Square L of MSAL in the subquadrant Fire of Earth.

Comment. This Square contains the dangerous Archangel, ALMSA, the deadly Angel LMSA, and the terrible feminine Demon ALM. All of these are dangerous and deadly to physical matter. Their nature, like that of the ruling goddess Alobabn (Nephthys), is to reduce all aggregates into their constituent parts. If you are attached to worldly things, then this Square will bring pain and suffering. The atmosphere pervading this region is one of death and destruction. LMSA is usually seen carrying a huge Sword which he uses to sever the Silver Cord that attaches consciousness to the physical body. You must not allow him to cut your own Silver Cord.

STEP 2. Travel to the Square N of XPKN in the subquadrant Fire of Water.

Comment. This Square continues the theme of death. Here you will confront the mighty Archangel ANXPK, the destructive Angel NXPK, and the powerful Demon ANX. The atmosphere here purges emotions of all kinds. Emotions, especially desires and fears, will be confronted here in great intensity until they finally loose their meaning. The processes within this Square are somewhat similar to those of the Kama-Loka of Theosophy. NXPK usually carries a heavy Sword which he uses to hack the astral body until no emotions are left intact. You must command NXPK to let you pass unharmed.

STEP 3. Travel to the second Square A of AKKA in the subquadrant Fire of Air.

Comment. This Square contains the Archangel PAAKK who binds up those who enter here into isolated shells (a condensation of the outer surface of the aura). The Angel AAKK causes the unfulfilled desires of all who enter here to be seen, reflected in great detail on the inner surface of the auric shell. Together these ruling deities cause a state of intense reflectivity, a reliving of pleasant past experiences. Those who enter here become absorbed in vivid dreams. The Demon PAA will encourage you to pamper your ego as much as possible. This often leads to dreams of being a hero/heroine, possessed of great wealth, and so on, depending on your unfulfilled desires. This processes within this Square are similar to the early stages of the devachan of theosophy. You must command PAAKK and AAKK to let you pass through this region safely.

STEP 4. Travel to the Square E of ADRE in the subquadrant Fire of Fire.

Comment. Here you will confront the Archangel MEADR who sits in final judgement of those who enter here after death. The Angel EADR is his advisor, and his advice is always the result of understanding and wisdom. The feminine Demon MEA will tempt you to regret your past actions and words, and lead you to sorrow and guilt if she can. In this region, the past life is assimilated, and lessons learned are stored in the causal body. It is similar to the latter stages of the devachan of theosophy. You will need to command MEA to stand clear and remain silent until you pass safely through this region.

STEP 5. Transfer within the Watchtower of Fire to the Square R of RGAN in the subquadrant Earth of Fire.

Comment. In this Square you will meet the fiery Archangel ORGAN, the ravaging Angel RGAN, and the perverted Demon ORG. The atmosphere of this Square is charged with determination. One who is here will soon become determined to return to the physical plane, to right past wrongs, and to try to improve himself or herself (consciousness in this Square is not especially sexually oriented). RGAN helps you to see yourself as you really are, without self-deception. ORG often suggests that one make sacrifices that are not really necessary and he will have to be controlled while you pass through this region.

STEP 6. Travel to the Square S of SHAL in the subquadrant Earth of Air.

Comment. Here you will confront RSHAL, the Archangel who must always be obeyed. One who confronts RSHAL is committed to reincarnating. The Angel SHAL will also come before you as an agent of karmic retribution. The Demon RSH will cause you to forget your past lives so that you can give your full concentration to the upcoming one. Although demonic in a sense, forgetting the past, especially past mistakes and sorrows, is a blessing in many ways. You must control all of these deities to pass safely through this region.

STEP 7. Travel to the Square X of XRNH in the subquadrant Earth of Water.

Comment. In this region the Archangel MXRNH demands peace. The entire atmosphere is thick with peace. The Angel XRNH will help you to establish a new sense of identity in preparation for the next life. He does this in accordance with your karma, and with those mental and emotional characteristics that you shed during the first three steps of this yoga. In this way, the new personality will largely share the traits of the past. The Demon MXR will try to confuse you, and will try to negate your resolves. The outcome of passing through this region is that one will have assumed the basic characteristics of a new and as yet undeveloped human personality. To avoid this happening to you at this time, you must be able to control the deities in this region.

STEP 8. Travel to the Square A of AXIR in the subquadrant Earth of Earth.

Comment. Here you will confront the creative Archangel TAXIR, the inventive Angel AXIR (reference his evocation ritual in *AN ADVANCED GUIDE TO ENOCHIAN MAGICK*) and the shifting Demon TAX. This region is one of formative forces. The atmosphere is charged with creativity. It represents the final stage of consciousness prior to physical birth. It is the fetal stage within the mother's womb. The Demon TAX will suggest birth before the new body is ready, or at an inappropriate time rather than the proper time, which is set karmically to correlate your new personality with prevailing astrological conditions. If that doesn't work, he will often suggest that birth is a fearful and unpleasant experience and advise you to stay within the safety of the womb. These deities must be controlled in order to pass safely through this region.

STEP 9. Return to your physical body.

Comment. An appropriate banishing ritual is not always necessary, but is recommended for the first several times to break the psychic links with death that this operation can establish.

Ritual Of The Abyss

STEP 1. Assume the god-form of TORZOXI, one of the Governors of the 19th Aethyr, POP. He stands tall and thin with a large fire opal in his right hand, charged with the power of life and death. He wears the magical Apron of TORZOXI which provides protection from all outside influences. His body glows with shimmering beams of purple and violet.

STEP 2. Rise up through the Aethyrs beginning with TEX.

TEX. This is the lowest Aethyr. It is located in the lower region of the Watchtower of Earth.

RII. This Aethyr is located in the higher regions of the Watchtower of Earth. It contains the heavens of the world's religions.

BAG. The 28th Aethyr is located in the lowest region of the Watchtower of Water. It is pervaded by a strong sense of conscience.

ZAA. The 27th Aethyr is just above BAG. It is a remote region characterized by a strong sense of loneliness and solitude.

DES. This is the region where logic and reason prevail. It is the home of the scientist and mathematician.

VTI. Here the logic and reason of the human mind give way to intuition. The intuitive senses come into play here.

NIA. The 24th Aethyr is in the highest region of the Watchtower of Water. It is characterized by continual motion and a strong sense of freedom. It is encompassed about by a large Ring-Pass-Not.

TOR. This Aethyr is located in the lowest region of the Watchtower of Air. In the form of TORZOXI, you should be able to pass through the Ring-Pass-Not that divides this Aethyr from NIA. TOR contains a sense of seriousness, and the work ethic is strong here.

LIN. The 22nd Aethyr contains a strong sense of dualism and polarity. The powerful forces of formation and destruction that characterize the Abyss are reflected here.

ASP. This Aethyr is located near the center of the Watchtower of Air. It contains the Reincarnating Ego, that part of your Self which takes on new incarnations on the physical plane.

KHR. The 20th Aethyr contains the Wheel of Life. Cyclic forces are intensified here.

POP. This Aethyr contains the initiation of life and death. The ebb and flow of the duality of life and death are confronted here. It is the home of the Priestess of the Silver Star.

ZEN. The 18th Aethyr is pervaded by a sense of sacrifice. In order to progress through this Aethyr, you must strip yourself of your personal desires and feelings.

TAN. This Aethyr is located in the highest part of the Watchtower of Air. It contains the great Karmic Balance. The sense of equality is strong here.

LEA. The 16th Aethyr is located in the lowest part of the Watchtower of Fire. It is the home of a reflex of the goddess Babalon, who actually resides in the 2nd Aethyr, ARN. Here the duality of the subjective self and the objective universe is strong.

OXO. This Aethyr is pervaded by a sense of joy and happiness. Life is seen here as a game. Nothing is taken seriously in this region.

VTA. The 14th Aethyr is dark and gloomy, the very antithesis of OXO. Everything here is very serious. To enter, you must remove all attachments. It is very peaceful here, entirely devoid of emotion. This region contains the City of the Pyramids.

ZIM. This Aethyr is located near the center of the Watchtower of Fire. It is characterized by a strong sense of duty and responsibility. The great being called NEMO resides here.

LOE. This Aethyr contains the Mystery of Babalon. It is characterized by a strong sense of compassion to mankind. You must have developed a sense of compassion in order to safely enter here.

IKH. The 11th Aethyr contains the Holy City. This is the highest region known to the human mind. It stands on the very brink of the Great Outer Abyss. It is located in the highest part of the Watchtower of Fire. You should be able to feel the presence of the Abyss.

STEP 3. Now, in turn, assume the god-forms of the three Governors of IKH. In all three forms, continue holding the fire opal and wearing the Apron.

Assume the god-form of MOLPAND. Your form should be fierce in countenance, strong but almost feminine in grace and beauty. You should be free of all emotional attachments. In this form, see yourself facing the Abyss.

Assume the god-form of VSNARDA. Your form should be dark and heavy and strongly masculine. In this form you will dare anything, including facing the Abyss.

Assume the god-form of PONODOL. Your form should be strong and beautiful, but entirely devoid of emotions. As PONODOL, you have the ability to create and destroy. See these forces swirling about in the Abyss.

STEP 4. Resume the god-form of TARZOXI and see yourself facing into the dark swirling forces of the Great Outer Abyss.

See the mighty KOMANAN approach and come before you holding the Pantacle of KOMANAN. Hear him say to you, "I am He who knows how to manifest."

See the fierce LEXARPH approach and come before you wielding the Sword of LEXARPH. Hear him say to you, "I am He who is first of the air."

See the fiery TABITOM approach and come before you holding the Wand of TABITOM. Hear him say to you, "I am He who is like fire."

See the black and terrible archdemon KHORONZON approach and come before you holding the Cup of KHORONZON. Hear him say to you, "I am He who is the basis of form."

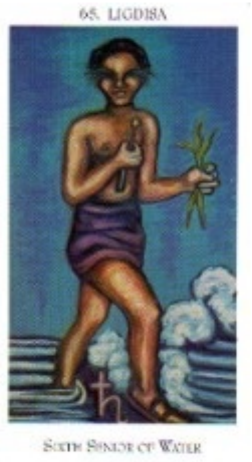
Remain with these four awesome beings, the residents of the Great Outer Abyss, for as long as you can. In order to cross the Abyss, you must first be able to control these four beings.

STEP 5. Return through each of the Aethyrs and re-enter your physical body. It is a good idea to keep a written record of your experiences.

Ritual Of The Body

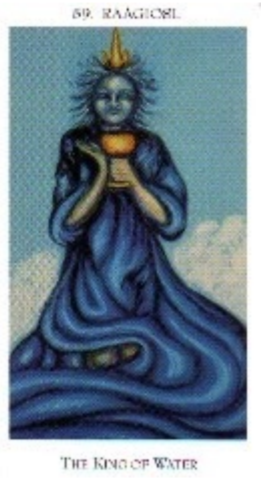
THE PHYSICAL BODY. The first step is to realize that your physical body is illusive and temporary. It is the crystallization of your own karma. Sit before a mirror and observe your reflection. Your reflected image is the way that others see you. Think various thoughts that will make you happy, sad, and so on, and watch your image in the mirror change. Observe the image and know that you are not this physical body. You can control the physical body. Like the mirror, it reflects your thoughts and emotions, but it is not you.

THE SUBTLE BODY. Assume the god-form of the Senior of Water, LIGDISA. Visualize your body having the color of indigo, soft and delicate with a strong feminine aspect. If you are male, see your body as male with feminine characteristics. If you are female, see your body as female with masculine characteristics. Your hair and eyes are dark. Your god-form is very beautiful and sexually attractive. As LIGDISA you hold a Wand in your right hand and a mandrake root in your left hand.



Visualize your subtle body in the form of LIGDISA to be entirely empty. Then visualize each of the six Centers and three Channels. As you inhale, let the vital force enter into the Central Channel at the Root Center.

Let your thoughts cease and concentrate your mind on the image of RAAGIOSL, the King of Water. See him standing before you. His body is blue and he wears a transparent blue robe. His belt is a snake and his sandals are scorpions. He holds a Cup in his right hand and a lotus flower in his left hand. Upon his head is a crown in the shape of a crescent, white like the moon. Let this visualization be clear until it seems that RAAGIOSL is actually standing before you.



Expand the body of RAAGIOSL until it is as large as a house, then a mountain, then the world, and then the entire universe. Shrink the body of RAAGIOSL until it is as small a cat, then a paperclip, then a grain of sand, but keep the details clear and distinct. Continue expanding and contracting this external god-form body until you understand the relativity of size.

THE DREAM BODY. The first objective here is to know when you are dreaming. Most of the time you will not know you are dreaming until you wake up. For this operation, you must be able to recognize that you are in a dream. There are two ways to prepare for this:

(1) Resolution. As you lay down to sleep, exercise your will and make a strong resolve to recognize the dream state when it dawns.

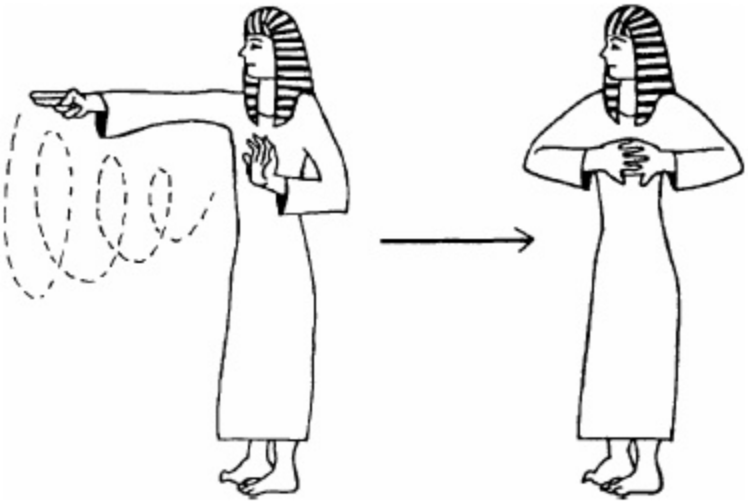
(2) Visualization. As you lay down to sleep, see your body as vacuous. Visualize the six Centers and three Channels. See the magical word AH in your Root Center. let it be radiant in a shinny black color. Know it to be the embodiment of divine substance. See the magical word TRAM in your Navel Center. Let it be radiant in blue color. Know it to be the embodiment of divine joy. See the magical word MUM in your Heart Center. Let it be radiant in vivid yellow color. Know it to be the embodiment of divine love. See the magical word RI in your Throat Center. Let it be a vivid red color and let it vibrate. Know it to be the embodiment of divine speech. See it radiate outward in all directions. Then see the magical word HAM written on a grain of sand in your Brow Center, between your eyes. Know it to be the embodiment of divine consciousness. As you drift off to sleep, know that all forms have the substance of dreams.

The second objective is to control your dream through a conscious act of will. This is called transmuting the dream content and it is a part of lucid dreaming. If anything is about to happen in the dream that is contrary to your will, change the dream content. For example, if you are about to be hurt or to die in some manner, stop the dream and consciously change the direction it is taking. You are like the director of a movie and can easily change the script at any time by an act of will. You should also refuse to do evil. You should refuse to hurt anyone in the dream as well as be hurt by anyone.

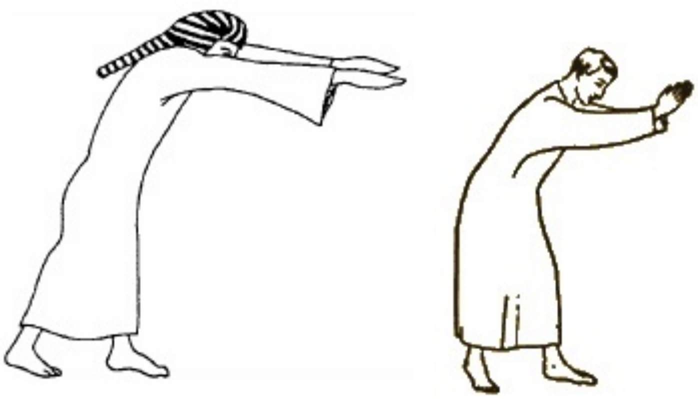
The third objective is to remember your dream after waking. This is called preventing the spreading out of the dream content. The best method to assure success is to make a strong resolve before falling asleep that you will remember your dream. It is also a good idea to keep a paper and pencil near your bed and write down everything you can remember about your dream as soon as you wake. With practice, remembering your dreams will become easier, and your notes can be used to determine the degree of progress.

Take note of your body when you are dreaming. You will discover that it is similar to the Body of Light that you assume during your magical operations.

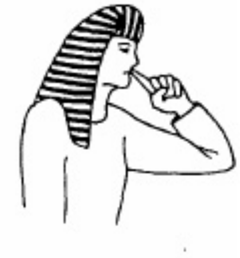
Sign of the Spiraling Light



Sign of Horus or The Enterer, Sign of Projection



Sign of Harpocrates or Sign of Silence



Six Enochian Goddesses

Go to Goddesses

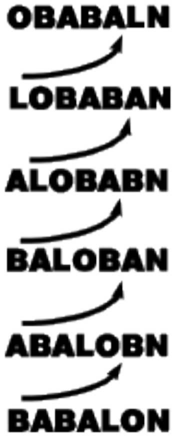
Go to Ritual of Babalon

INTRODUCTION

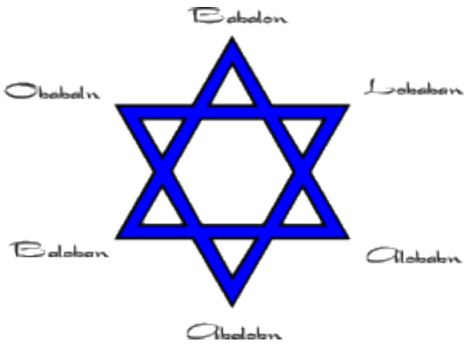
Probably the main and best-known goddess of Enochian Magic is Babalon. She has six sisters in the anagrams of her name. Five of these, plus Babalon herself, constitute six primary Enochian Goddesses. Each resides in a special region which has its portal in an Aethyr. The six Lands of Babalon are related to the cosmic planes as shown below.

Cosmic Plane	**Aethyr**	**Land**	**Goddess**
Physical			
Astral			
Mental	POP	Londoh Toto, Land of Cycles	Obabaln
Lower Causal	OXO	Londoh Zorge, Land of Love	Lobaban
Upper Causal	LOE	Londoh Baeouib, Land of Righteousness	Alobabn
Lower Spiritual	ZIP	Londoh Kral, Land of Joy	Baloban
Middle Spiritual	DEO	Londoh Quasahi, Land of Delight	Abalobn
Upper Spiritual	ARN	Londoh Mi, Land of Power	Babalon
Divine			

The table above gives my names for the six Lands of Babalon as well as the names of the six ruling goddesses. These goddess names are from *Enochian Yoga*. They are derived from the name of Babalon as shown below.


OBABALN
LOBABAN
ALOBABN
BALOBAN
ABALOBN
BABALON

The first six letters are anagrammed by moving the first letter to the end. Each name retains the final *n* so that the magic formula, found from the letters of each name, will end in death. The six Enochian goddesses form a hexagram as shown below. Babalon, Baloban, and Alobabn tend to spiritualize; they largely wield spiritual forces. Abalobn, Obabaln, and Lobaban tend to materialize; they largely wield material forces.


Babalon
Obabaln
Lobaban
Baloban
Alobabn
Abalobn

Corresponding Greek goddesses are shown below with corresponding Egyptian goddesses. Exact matching cannot be made for each goddess, and so two Greek and two Egyptian goddesses are given in some cases.

Enochian	Greek	Egyptian	Type	Characteristic
Babalon	Demeter	Nut	mother	bliss
Abalobn	Aphrodite	Isis	lover	love
Baloban	Artemis	Serqet, Bast	maiden, virgin	birth, innocence, natural harmony
Alobabn	Hera	Nephthys	seer	compassion, insight
Lobaban	Athena	Hathor	seductress, joy	sex
Obabaln	Hecate, Persephone	Sekhmet, Maat	crone, witch	death, karma

The goddesses and lands also correspond to the chakras or centers of power within the body (see our Chakras Page).

Most true initiations have three phases: the Call, the Quest, and the Return. In the first phase, we are "called" by an inner voice. Basically, this is the desire to learn, to grow, or to evolve. Usually we are called by an outside or external being through a vision or dream. The Call is not always loud, but it is terribly insistent and cannot be ignored. The Call inspires the Quest itself, which can be considered as the second phase. This is the actual initiation process.

On the Quest, we sometimes undergo ordeals of various kinds. Sometimes we go through a period of doubt and depression that has been called the Dark Night of the Soul. Eventual success, obtaining the goal of the Quest, then leads to the third phase in which we return to our daily lives with the memory and knowledge gained.

The Return phase is one of integration, in which the lessons that we learned are integrated into our life. It is also one of empowerment because the power that is tapped during the questing phase becomes ours to use. Hopefully this power will be used to help others in some way, but regardless, it needs of some kind of manifestation or expression.

G. de Purucker, wrote that "A man, a mind, an understanding, can grasp and see, and thereby know, only those things which *the individual entity itself is*"(*Occult Glossary: A Compendium of Oriental and Theosophical Terms*. (1972). Pasadena, CA: Theosophical University Press, 1972, p. 66). In other words, we can experience during an initiation, only what is already within us. Therefore, true initiation involves psychic processes in which we become conscious of what was previously unconscious.

The first phase, the Call, may already have come to you. The Call is associated with your motive for conducting a ritual. In psychological terms, it is your archetypal Self calling your ego (See Jung, C. G., *Aion: Researches into the Phenomenology of the Self*, 1951, in the Collected Works of C. G. Jung, Vol 9, Part 2. Jung's Collected Works are translated by R. F. C. Hull and are in Bollingen Series XX. Princeton, NJ: Princeton University Press). In magical terms, the goddess is calling to you from her kingdom in the invisible worlds. The experience can be explained either way. The net effect will be the same.

The Quest phase is one in which the ego turns around, so to speak, and faces into the darkness of the unconscious. During a ritual, you would turn away from the physical world and look deeply within yourself. You would consciously face your repressed fears and desires. If done properly, you would recall past events, face painful experiences from your childhood, and become aware of unresolved developmental issues.

A ritual invoking these goddesses should take you deeper into yourself, and should reveal more and more of what lies in your unconscious. In Jungian terms, you should begin with your personal unconscious and slowly sink into the collective unconscious which is shared by all of us. In rituals invoking the first three goddesses you should expect to encounter a lot of your personal psychological baggage that has, for one reason or another, been forgotten or repressed. Invoking the higher three goddesses, you should expect to encounter those basic archetypes that form the psychic structures of our human mind. There are many of these archetypes and not everyone will experience the same ones, or in the same way. But, you should encounter the child, the lover, and the mother as a minimum. The Swiss psychologist Carl Jung wrote:

What yoga aims at ... is undoubtedly a psychic change in the adept. The ego is an expression of individual existence. The yogin exchanges his ego for Shiva or the Buddha; in this way he induces a shifting of the psychological centre of personality from the personal ego to the impersonal non-ego, which is now experienced as the real "Ground" of the personality. (Concerning Mandala Symbolism, 1973, Collected Works, Vol 9, Part I. p. 74*)*

This is exactly the aim of rituals that invoke these goddesses, because during each of six invocations you should lose your personal ego, and temporarily take on the ego of one of the six goddesses.

How you deal with the Return phase, largely depends on how much time you spend during the Quest phase. If you conduct the invocation properly, you should be able to decrease the natural boundary that exists between your conscious and unconscious. If you are not able to do this sufficiently, then the integration period will be swift and painless. If you fall too deeply into a ritual and gaze too directly into the unconscious realms of the goddess, then integration of those experiences into your world view may be slow and painful.

To invoke any of these six goddesses, you must begin with the will to enter into a Land of Babalon. The strength of your will depends upon how you experience the Call. The quality of your Quest and Return phases, for each invocation, will largely depend upon the momentum that you develop from the amount of willpower that you establish at the very beginning.

Each Quest phase should be structured by specific rituals and yogic visualizations of the goddess and her kingdom. You can enter into her region, explore her kingdom, and visit with her. In each case, you should then be invited to 'become' the goddess herself. This *becoming* begins by invoking the goddess into yourself, and then by an assumption of her form, followed by an assumption of her characteristics and personality. If successful, you will be empowered by her. The empowerment process in such that by assuming the body and ego of the goddess, you also take on her powers. This is the heart of any true invoking ritual. When properly conducted you should be able to direct those psychic forces that are associated with the goddess as if they were your own.

According to Jung, the personal unconscious contains various complexes, while the collective unconscious contains archetypes. The personal unconscious is the realm of the imagination. The psychic energy or *libido* in the psyche manifests itself as images, and does so through the creative power of the imagination. The imagination produces images from unconscious contents and provides them to the ego where they become conscious. In this way, the imagination in the personal unconscious serves as a transmitter which converts the chaos of the unconscious contents into orderly pictorialized manifestations or images. The significance or meaning attributed to any image depends upon its *value intensity* or level of psychic energy or libido.

Jung defines archetypes as structures in the collective unconscious that have both form (feminine, the *mother*) and energy (masculine, the *father*). The realm of the archetype "is so entirely one of immediate experience that it cannot be captured by any formula, but can only be hinted at to one who already knows"(Jung, C. G., *Psychological Aspects of the Mother Archetype*, 1938, Collected Works Vol 9, Part 1). So the inner realm of the archetype is beyond words to describe and must be experienced directly, which is exactly what mystics say about the outer spiritual realms.

When we speak about magical god-forms or goddess-forms, we must remember psychology sees them as mythological psychic images. According to Jung, "The mythological images belong to the structure of the unconscious and are an impersonal possession; in fact, the great majority of men are far more possessed by them than possessing them" (*The Psychological Aspects of the Kore,* 1941, Collected Works, Vol 9, Part I). To be possessed by such images is one of the dangers of practicing ritual magic. Care must always be taken to conduct proper closing or banishing rituals to sever any psychic connections that have been established.

Jung argued that circles, and especially magic circles, are archetypal symbols of self-protection. They are "intended to stop the difficulties and adversities of the outside world from entering into the inner psychic space. They represent a kind of self-protection" (*Concerning Mandala Symbolism*, 1973, Collected Works, Vol 9, Part I). This is the psychological rationale for constructing a magical circle. An invocation ritual should include a magic circle as a protective sphere in which to conduct the magical working.

"*The projection-making factor is the anima, or rather the unconscious as represented by the anima. Whenever she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of a feminine being. She is not an invention of the conscious, but a spontaneous product of the unconscious.*" (Jung, C. G. *Aion: Researches Into the Phenomenology of the Self*, 1951, Collected Writings, Vol 9, Part II)

In an invocation ritual, the goddess should appear before you *as if* she were a real external being. If she appears to you by your own conscious attempts to visualize her, then you are apt to be mislead. When she really appears, it will be spontaneous, and without any conscious projection on your part. Whether the goddess is real or just a projection of your *anima* or *animus* (Jung's male or female archetype of the unconscious) is immaterial to a successful ritual, so long as she appears spontaneously at the right time.

All of the six Enochian goddesses are aspects of the mother archetype as defined by Jung. "Mythology offers many variations of the mother archetype, as for instance the mother who reappears as the maiden in the myth of Demeter and Kore; or the mother who is also the beloved, as in the Cybele-Attis myth"(*Psychological Aspects of the Mother Archetype*, 1938, Collected Works Vol 9, Part 1). Even Obabaln, who equates to Hecate, is an aspect of the Great Mother. According to Jung, Hecate was called the Mother of Death and the Goddess of Dogs as well as the moon goddess who sends men lunacy and madness (*Symbols of Transformation*, 1911-12, Collected Writings, Vol 5.). Not only the goddesses, but the circle in which you will work should have feminine power: "Because of the protection it implies, the magic circle or mandala can be a form of mother archetype" (Jung, C. G., *Psychological Aspects of the Mother Archetype*, 1938, Collected Works Vol 9, Part 1).

According to Jung, there are several kinds of mother images. "Experience reveals the striking fact that the Urania type of mother-image predominates in masculine psychology, whereas in a woman the chthonic type, or Earth Mother, is the most frequent" (*Psychological Aspects of the Mother Archetype*, 1938, Collected Works Vol 9, Part 1). This is because the goddess as seen by a man will be viewed through his anima, whereas the goddess seen by a woman will be viewed through her animus. Thus a man and woman will not have exactly the same experiences during these rituals, although the results should be similar.

When the goddess-forms are properly used during the rituals, the anima will project itself into each form, if you are a man, and the animus will project the Self into each form, if you are a woman. In this way, you will be able to assimilate your anima or animus via the process of self-identification. Each return to the ego after the ritual will find a changed ego; one that has been broadened and, hopefully, matured by the experience.

After experiencing each world, you may wonder about the reality of your experiences. Are these Lands of Babalon real? Do the six goddesses really exist? The answer to such questions was given by the Jungian psychologist Robert Johnson who writes that "a symbolic or ceremonial experience is real and affects one as much as an actual event. The psyche is unaware of the different between an outer act and an interior one" (*Owning your own shadow: Understanding the dark side of the psyche*.

United Kingdom: HarperCollins). Thus modern psychology is in agreement with Aleister Crowley who taught that all deities, angels, gods, goddesses, or other entities encountered in the subtle worlds should be considered to be real. In other words, we must act as if they are real in order to obtain meaningful results. And when we do act as if they are real, they will have real affects on our lives.

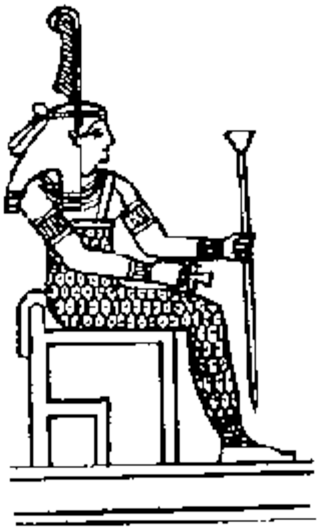
Obabaln

The goddess Obabaln is neither enticing nor alluring in any sexual sense. Rather she appears frightening to most who see her. Perhaps this is because her chief attribute is her control over the forces of karma and reincarnation. None of the six goddesses are simplistic, and the complexity of Obabaln is no exception. She is the governess of both life and death for each of us. She is probably best known as the balancer and judge of one's karma in the after-death state. In the Egyptian system, she equates to the goddess Maat whose magical Word is Truth. But she also equates to the lion-headed goddess, Sekhmet. In the Greek system, she equates to Persephone, the Queen of the Underworld. She also equates to Hecate, the Goddess of Crossroads. Thus Obabaln is the archetype of the crone or witch.

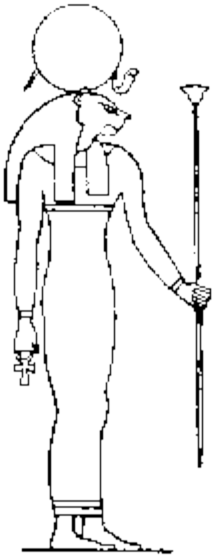
Her male consort is the god, Paam, who represents the magical strength needed to convert the student into an Adept. He aides the devotee of Obabaln by giving them the inner strength to confront her as he does himself.

The Goddesses Maat and Sekhmet

The Egyptian goddess, Maat, was the consort of the ibis-headed Thoth, the God of Wisdom. She is probably best known for her role in the after-death judgment scene where the heart of the deceased is weighed in a huge balance against her symbol, a feather. The feather of Maat is symbolic for truth. In fact, the Egyptian word *mat* means truth, justice, and law, and it can also be translated as karma. Karma is the law of universal balance as all cosmic forces tend toward equilibrium. Every time we act in a way that is out of balance with nature or natural law, we create new karma that must, one way or another, be allieviated. Maat, in her dualistic form of Maati, the dispenser of justice, governs a special region in the subtle plane (*Tuat* or *Dwat*) called the Hall of Maati. Chapter CXXV of the *Book of the Dead* addresses this region (see our *Egyptian Magick*, the revised edition of *Coming Into the Light*, pp 244-258, for a complete translation). According to the rubric, if this ritual is conducted successfully, the deceased will view his future parents and have a healthy rebirth. While various gods and goddesses of the Egyptian pantheon control and direct the many aspects of the reincarnation cycle, it is Maat who sees that the law of karma is fulfilled.



Maat



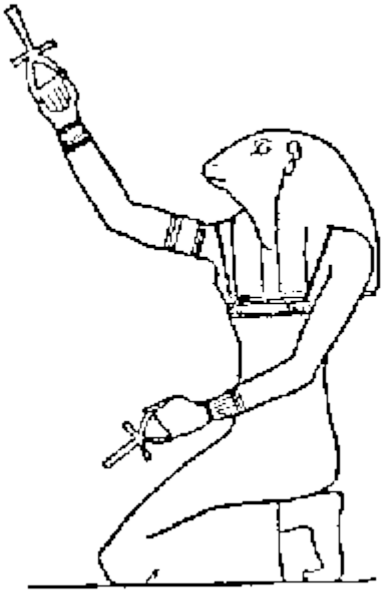
Sekhmet

The lioness-headed goddess, Sekhmet, or Sekhet, represents the firey power of the maternal instincts. In Chapter XLII of the *Book of the Dead*, she is said to control the belly and the backbone. Wallis Budge states that her name derives from *sekhem* which means power or strength (*Gods of the Egyptians*, Vol I, p 515). As Maat is the consort of Thoth, so Sekhmet is the consort of the god Ptah, the master architect who fashioned the human form. Together, they represent the formative and instinctual forces of the personal unconscious that we carry over from birth to birth - the *skandhas* of Buddhism.

The Goddesses Persephone and Hecate.

The goddess Persephone, sometimes called Kore, 'the maiden,' was the daughter of Demeter by Zeus. She was abducted by Hades, the god of the underworld, while admiring a beautiful narcissus that was planted for this purpose by Gaia on orders from Zeus. Hades took her to his kingdom beneath the ground. After nine days of worry, Demeter consulted Hecate who suggested that she see Helios, the Sun god. From Helios, Demeter learned that Zeus had allowed Persephone to be taken by Hades. Demeter then began a long series of wanderings, but failed to find her daughter. Finally, in desperation, she caused the Earth to be barren until her daughter's return. Finally, Zeus sent Hermes to command Hades to return Persephone. However, before she left his kingdom, he persuaded Persephone to eat some pomegranite seeds, which were symbols of marriage. After Persephone returned to her mother, Demeter learned about the pomegranites. Zeus then proposed a compromise, shich everyone accepted. Persephone would be allowed to stay with her mother for two-third of the year, but she would have to return to Hades for the other third. In this way, Persephone became the Queen of the Underworld. In a psychological sense, she is one who was taken into the dark recesses of the collective unconscious and then returned to consciousness with the ability to return periodically at will. In essence, she is the prototype of the Adept. Persephone represents that part of the psyche that can face the full depths of the unconscious and return safely to consciousness with full memory of all experiences and images gleaned.

Hecate is the goddess of the moon and of magic. She dwelled in the underworld with Hades, Persephone, Thanatos (god of death), Hypnos (god of sleep), and Morpheus (god of dreams). She was said to have control over the night sky, and was the protectress of witches. She was called the Goddess of the Crossroads and as such her symbol was a cross (a horizontal line crossed at the center by a vertical line of the same length). However, another meaning of the cross is sexual in that the horizontal line was feminine and the vertical line masculine. While the unitiated believed Hecate to assist at crossroads where three choices awaited the traveler, the initiated worshipped Hecate in a more sexual manner. She was also called the Dark Mother and could be seen at graveyards where she worked as a goddess of purification. One of her symbols is the dark moon. As the Dark Goddess, the goddess of moonlit crossroads, and the Sender of Nocturnal Visios, Hecate, like Persephone, represents one who can enter into the unconscious and illuminate what is found there (see Janet & Stewart Farrar, *The Witches Goddess*, pp 124-126).



Hecate

Obabaln as the Frog Goddess

Obabaln also shares characteristics with the Egyptian goddess Heket or Heqet, who is shown as a human female with the head of a frog, or simply as a frog. According to Wallis Budge, the frog was worshipped as a symbol of generation, birth, and fertility (*The Gods of the Egyptian*s, Vol **II**, p 378). The Egyptian crone-goddess Hekit was the prototype of the Greek Hecate or Hekate (see Barbara Walker, *The Woman's Dictionary of Symbols & Sacred Objects*, p 375) who was associated with frogs as symbols of regeneration.

Summary of Correspondences for the Land of Cycles.

Location. The portal to this land is located in the 19th Aethyr, **POP** (pop), which is on the Mental Plane adjacent to the Watchtower of Air.

Name. **LONDOH TOTO** (otot hodnol) meaning the Land of Cycles.

Element. Earth.

Goddess. OBABALN (nlababo)**.** She is usually seen wearing a golden robe, carrying a black pentacle inscribed with the word **AH** in her right hand and a lotus bud ready to bloom in her left hand. She is associated with the Root Center or Muladhara Chakra. Here she is Babalon, naked in the form of the crone, hag, or Black Goddess.

Enochian Letters. **PTXZ** (ZXTP)

Male Consort. **PAAM** (maap). The formula of **PAAM** is the magical strength that turns the disciple into the Master.

Magic Words. **XUM** (mux) and **AH** (ha).

Color. Black.

Governors. The three Governors of **POP** are:

TORZOXI (death)

ABRIOND (sorrow)

OMAGRAP (fear)

Primary Lesson. Meaning of death.

Magic Spell. **KIAOFI OBABALN** (nlababo ifoaik)- the Terror of Obabaln.

Numerical Notes.

1: The names of the three Governors added together with **OBABALN** and **PAAM** (1148+110+111=1369) reduce to 1.

2: **OBABALN** (110), XUM (560), and **KIAOFI OBABALN** (569) reduce to 2.

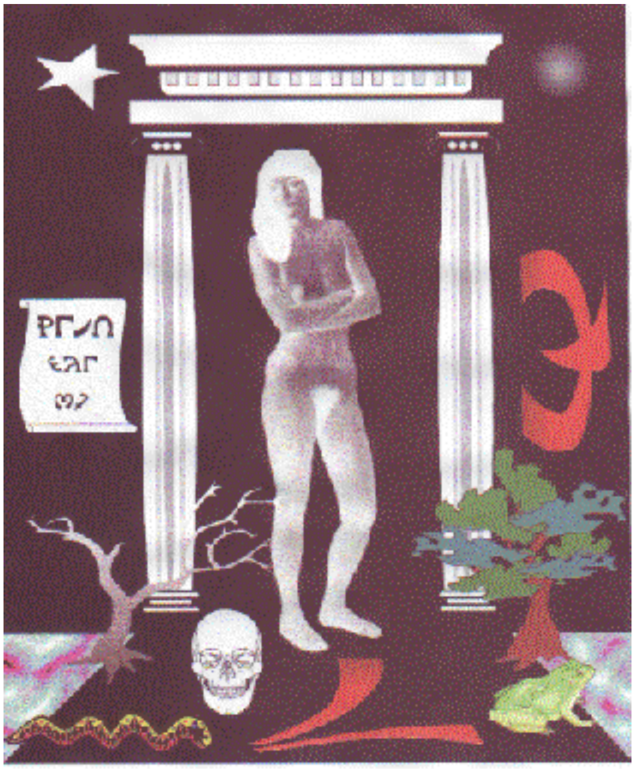
3: **PAAM** (111), **POP** (48), and **LONDOH TOTO** (201) all reduce to 3.

5: The names of the three Governors added together (1148) reduce to 5. Also **OBABALN** coupled with **PAAM** reduces to 5 (110+111=221=2+2+1=5).

7: The three Governors combined with **OBABALN** (1258) reduce to 7, which is the gematria value for **AH**. Also, **POP** plus **PTXZ** (the four letters when under the influence of **POP** add to 475) reduces to 7.

8: The three Governors combined with **POP** (48) reduce to 8. **OBABALN** coupled with **PAAM** in **POP** (110+111+48=269) reduce to 8.

The color picture below shows the Portal of Obabaln which leads into her kingdom from **POP**. She stands before her portal in the shimmering ghost-like form of the Priestess of the Silver Star, and a silver star can be seen over the right side of her silver portal (to the left as you face her). Her arms are folded across her chest to symbolize her non-receptive (and threatening) nature. Before her is a human skull to symbolize her power over mortality and a snake and frog to symbolize her regenerative powers and especially the reincarnation process which she controls. Her control over life and death (symbolized by the living tree and dead tree) give her land its name: the Kingdom of Cycles. The Enochian letter O is seen on the pathway before her, symbol of the forces of karma. The Enochian letter N is on her left side, symbol of the forces of death. Both letters are blood red. A dark moon is in the sky to her left (in the upper right corner of the plate). The Scroll of Obabaln contains the three magic words of her realm in Enochian: **PTXZ**, **XUM** and **AH**, all of which are written backwards.



Obabaln

To conduct the Ritual of Obabaln, assume her goddess-form. First see your body as empty with only a thin skin, like a balloon. Then use the figure below to help you shape the plastic skin of your Body of Light. Visualize yourself in the form of the goddess, Obabaln, and assume her empty goddess-form. Let your Body of Light take on the form of a beautiful woman with wings. Fold your arms across your chest, right arm under left, and place your right foot slightly in front of you while bending the right knee. Turn your head slightly to the right. Your stance should convey a feeling of independence, determination, and divine power over life and death. The figure below shows how you would look standing within your magic circle.

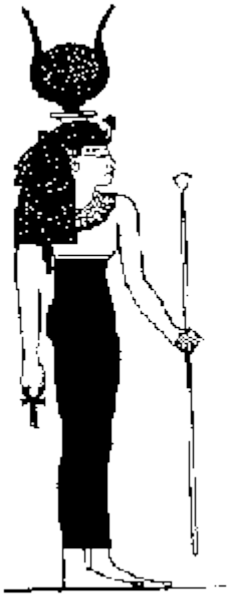
Lobaban

Lobaban is a goddess of love which includes both sexual love and the sincere commitment of a shared relationship. She can grant either sexual ecstasy or agonizing pain depending upon how the devotee confronts her. She is shown in the color plate near the end of this page as alluring and sexually attractive. She rules over music, dancing, and the arts. As a goddess of sexual enchantment, confronting Lobaban is dangerous without proper preparation. Her realm is seductive and captivating, and like a wonderful dream, it is difficult to leave to return to our everyday lives on Earth. She shares characteristics with the Egyptian goddess Hathor and the Greek goddess Hera.

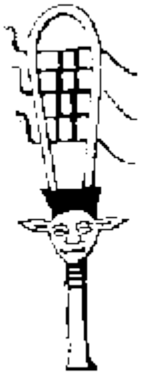
Her consort is the god Rmto who helps devotees of Lobaban to gain the strength to see through her illusions of enchantment. Without his help, it is very easy to forget oneself and become enthralled in her wondrous realm of love forever.

Hathor

Occultism and psychology teaches that sex and death are related in that we can lose our ego in both. The cow-goddess Hathor is the Egyptian goddess of sex, dancing, and music. Her name is literally "the house of Horus." Occult tradition equates Horus (especially his eye) with consciousness, so Hathor is therefore the physical body and its sensations as the "house" of consciousness. She is usually shown with the *menat* around her neck, a symbol of sexual pleasure as well as fertilty. Sometimes she is shown with both the menat and the flail, indicating her association with both pleasure and pain. Hathor also appears at times holding a *sistrum*, a rattle that was used in singing and dancing as shown in the accompanying.



Hathor



Sistrum

In the ancient Egyptian *Book of the Divine Cow*, Hathor, the Beautiful One, is sent out by the sun god Re (or Ra) to kill his human enemies. She not only kills them but enjoys doing it. To prevent her from killing the rest of mankind, Re orders the brewing of 7,000 jars of beer. He orders that the beer be poured over the fields at night in the area where Hathor was expected to slay the rest of humanity. When morning came, Hathor appeared. She saw the innundated fields and drank heavily of the beer, becoming very intoxicated. She became so drunk, that she no longer recognized the human beings that she had planned to kill. She became the Confused One and humanity was saved. To celebrate, Re proclaimed that intoxicating drinks should be served at all of the feasts of the year (i.e., whenever human beings gathered together in large numbers) to prevent Hathor from slaying them. Thus Hathor is exoterically associated with physical intoxication. But esoterically, she is associated with the divine ecstasy that fills every devotee who approaches her.

Hera

Hera was the consort of Zeus and the queen of Olympus. She was the daughter of Cronus and Rhea. She was worshipped by the Romans as Juno, the Goddess of Marriage. Her chief symbols were the cow, the lily, and the peacock whose "eyes" symbolized her watchfulness. The Milky Way was thought to have come into existence from the milk of her breasts.

As the wife of Zeus, Hera was often humiliated and jealous of the other goddesses in his life. Thus she took on a dual aspect in which she could give love as well as hate, pleasure as well as pain. In a psychological sense, she represents the desire for marriage and for the sharing of one's life with another; the need for a relationship of commitment and therefore she personifies faithfulness and loyalty.

Summary of Correspondences for the land of Love

Location. Portal is located in the 15th Aethyr, OXO (oxo), which is on the Causal Plane (lower) adjacent to the Watchtower of Fire.

Name. **LONDOH ZORGE** (egroz hodnol) meaning the Land of Love.

Element. Water.

Goddess. LOBABAN (nababol**).** She is usually seen wearing a violet robe, carrying a blue Cup inscribed with the word **TRAM** in her right hand and a mirror her left hand. She is associated with the Navel Center or Manipura Chakra. Here she is an aspect of Babalon, naked in the form of the vamp or seductress.

Enochian Letters. **MNQRV** (vrqnm)

Male Consort. **RMTO** (otmr). The formula of Rmto is the desire for justice that sees through illusion.

Magic Words. **QUM** (muq) and **TRAM** (mart).

Color. Blue.

Governors. The three Governors of **OXO** are:

TAHAMDO (externals)

NOKIABI (internals)

TASTOXO (joy)

Primary Lesson. Meaning and purpose of life.

Magic Spell. **OXO LOBABAN** (nababol oxo) - the Dance of Lobaban.

Numerical Notes.

1. **OXO** (460) and **LONDO ZORGE** (280) both reduce to 1.

2. **LOBABAN** (110) and **QUM** (560) each reduce to 2. The union of the three Governors together with **LOBABAN** and **RMTO** (1487) reduce to 2.

3. L**OBABAN** in **OXO** (570) reduces to 3.

5. The three Governors together (1148) reduce to 5.

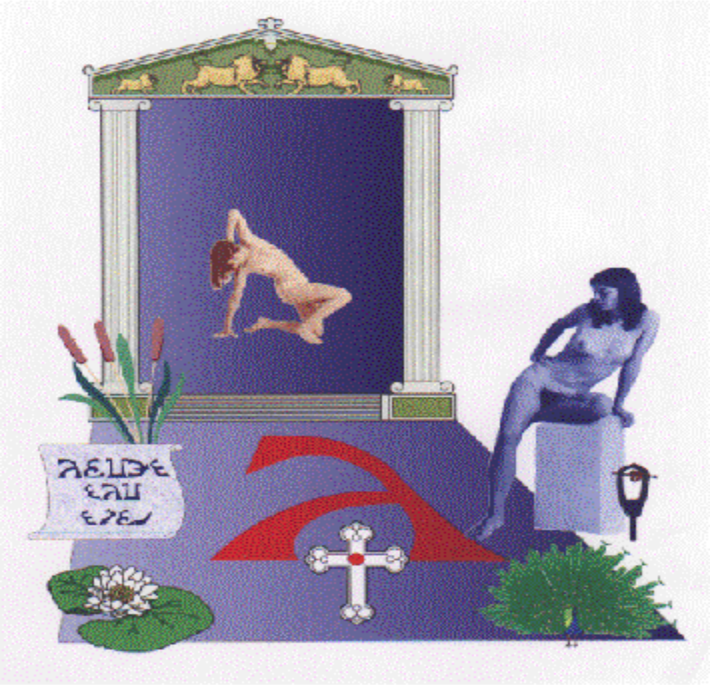
6. **LOBABAN** coupled with **RMTO** (110+229=339) reduces to 6.

7. The three Governors combined with **LOBABAN** (1258) reduce to 7. **TRAM** reduces to 7. **RMTO** united with **LOBABAN** in **OXO** (799) reduced to 7.

8. The letters **MNQRV** (350) reduce to 8.

1148. The gematria value of the three Governors of **OXO** (1148) is the same value as that for the three Governors of **POP** (1148).

The color plate below shows the Portal of Lobaban which leads into her kingdom from **OXO**. The goddess is light blue and she rests before her portal with her left leg folded beneath her. Before her is a lily, which is the Western equivalent of the lotus in the East. Beside the lily is a rosy cross, the magical symbol of sexual magic. Next to the rosy cross is a peacock. The portal into the Land of Love shows lions along the top, which are sacred to Lobaban. Within the portal is Salome, whose dancing symbolizes the joy of life that pervades this land. The Enochian letter U, symbolic of sexual power, lies in blood red on the path before her portal. The Scroll of Lobaban contains the three magic words of her realm in Enochian; **MNQRV**, **QUM** and **TRAM**, all of which are written backwards.



Lobaban

When you conduct the Ritual of Lobaban, use the figure below to help you visualize yourself in the form of the goddess, Lobaban, and assume her goddess-form. Assume the form of a beautiful woman with wings. Hold your arms down at your sides with your shoulders straight and slightly back, and place your right foot in front of you as though you were walking forward. This stance should convey a feeling of great joy and love mingled with elegance and wisdo

Alobabn

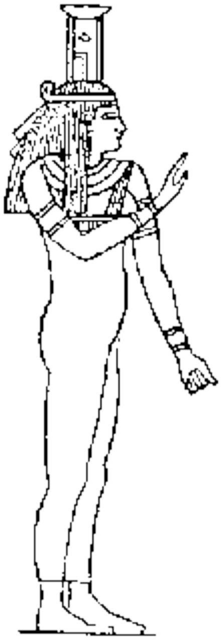
The goddess Alobabn is shown in the color plate near the end of this page. Her skin is light yellow in her role as Goddess of the Air. She is also the Goddess of Relationships and the Goddess of Wisdom. She personifies the intellect as well as the will. Her realm is located just below the Great Outer Abyss and as such she represents the highest aspects of the human mind. There are no emotions in her realm, nor instincts or feelings of any kind. These have all been sacrificed in order to reach this lofty place. Only thoughts and emotionless images are allowed here. However, the air of her realm is permeated with compassion. Her land is where one's karmic burden is weighed to see if one qualifies to cross the Abyss. Alobabn is the decision maker who is charged to determine when the initiate is ready to become the Adept. Her realm emphasizes thought and the will, but the seeds of intuition can be found here as well. The great Ring-Pass-Not of the Abyss is a barrier to the human mind and thus her realm is one of the most spiritual that the human mind is able to conceive. The ego, which can go no higher than the Land of Righeousness without the risk of insanity, must be sacrificed into her Cup. This can be done safely by the attainment of sincere compassion. This frees consciousness from its human constraints allowing one to cross the Abyss in safety. She shares characteristics with the Egyptian goddess Nephthys and the Greek Goddess Athena.

Her consort is the god Oant**,** whose formula is the desire for the death of all karmic processes. This desire is aimed at the karmaless action of the full Adept, the *jivamukta* of the East.

Nephthys

The Egyptian goddess Nephthys was the daughter of Re (or Ra) and the sister of Isis and Osiris. She is always shown wearing her special hat; the hieroglyphic symbols for "lady of the house." She and her sister, Isis, are the two Uraeus Serpents in the form of two cobras. Nephthys was the consort of the god Set, but she was the mother of the jackal-headed Anubis by her brother, Osiris.

The Egyptian goddess Nephthys was the daughter of Re (or Ra) and the sister of Isis and Osiris. She is always shown wearing her special hat; the hieroglyphic symbols for "lady of the house." She and her sister, Isis, are the two Uraeus Serpents in the form of two cobras. Nephthys was the consort of the god Set, but she was the mother of the jackal-headed Anubis by her brother, Osiris.Nephthys rules over the Fire of Dispersion located in the Subplane of Dispersion. This symbology has to do with the dispersion process of the after-death state wherein the psychic elements of the deceased disperse in the same way as the particles of the physical body. The spirit that survives this process then rests for awhile prior to rebirth (the processes of rebirth are controlled by her sister, Isis). Nephthys is concerned with the spiritualization process, wherein the matter of the physical body is sloughed off, leaving the spiritual body naked and pure. Like the Dakini of Tibetan Buddhism, Nephthys personifies the overpowering spiritual impulse that eventually annihilates material form. Unlike the Dakini who have a terrifying aspect, Nephthys is always shown as a beautiful woman, often naked or semi-nude with a calm demeanor.



Nephthys

Athena

Athena (or Athene) was the Greek warrior goddess who was born fully armed from the head of Zeus. She was called the Goddess of Wisdom and Crafts and known to the Romans as Minerva.

She is sometimes shown with a spear in one hand (as the goddess of battle stragety in wartime) and a bowl in the other (as the goddess of the arts during peacetime). Her special gift to mankind was the olive, which is sacred to her. The owl was sacred to her as the bird of wisdom. In a psychological sense, Athena respresent the triumph of the will and rational thinking over the instincts, of purposeful action and strategic planning.

In mythology, Athena once turned a mortal woman named Arachne into a spider. Arachne was a weaver who challenged Athena to a contest of skill. Both made exquisite tapestries, but the pictorial theme used by Arachne was the many love affairs of Zeus. This enraged Athena, who was the most trusted and loyal of Zeus's children. In anger, she killed Arachne, but later repented and restored her life as a spider condemned to hang by a thread and spin forever.

Summary of Correspondences for the land of Righteousness

Location. Portal is located in the 12th Aethyr, **LOE** (eol), which is on the Causal Plane (higher) adjacent to the Watchtower of Fire.

Name. LONDOH BAEOUIB (biuoeab hodnol) meaning the Land of Righteousness.

Element. Air.

Goddess. **ALOBABN** (nbabola). She is usually seen wearing a white robe, carrying a yellow Dagger inscribed with the word **MUM** in her right hand and a large topaz shewstone in her left hand. She is associated with the Heart Center or Anahata Chakra. Here she is Babalon in the form of the Seer or Witch.

Enochian Letters. **EGHILOS** (solihge)

Male Consort. **AONT** (tnoa). His formula is the desire for the end of all karmic processes.

Magic Words. **HUM** (muh) and **MUM** (MUM).

Color. Yellow.

Governors. The three Governors of **LOE** are:

TAPAMAL (True Self)

GEDOONS (Abyss)

AMBRIOL (Egolessness)

Primary Lesson. Meaning of compassion.

Magic Spell. **KIKLE ALOBABN** (nbabola elkik) - the Mysteries of Alobabn.

Numerical Notes.

1. Alobabn united with the three Governors in **LOE** (110+572+48=730) reduce to 1.

2. The magic spell together with the two magic words (788+161+250=1199) reduce to 2. **ALOBABN** (110) reduces to 2.

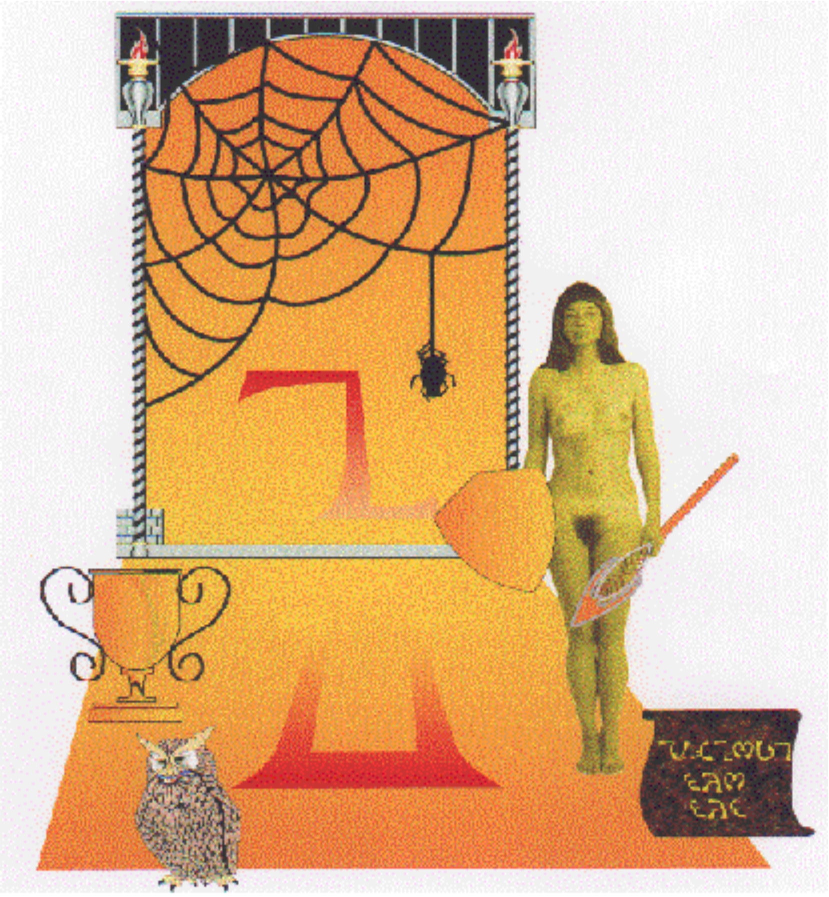
3. **LOE** (48), and **LONDOH BAEOUIB** (309) both reduce to 3.

5. **AONT** (95), the three Governors together (572), and **KIKLE ALOBABN** (788) all reduce to 5.

7. The three magic words in **LOE** (535+48=583) reduce to 7. **MUM** (250) and **EGHILOS** (124) both reduce to 7. Alobabn united with the three Governors (110+572=682) reduce to 7 as does Alobabn when coupled with **AONT** (110+95=205) and when united to the magic spell (110+788=898).

8. The three Governors in **LOE** (572+48=620) reduce to 8. **HUM** (161) reduces to 8.

The color plate below shows the Portal of Alobabn which leads into her kingdom from **LOE**. The goddess is light yellow and she stands before her portal confronting all who would enter her realm. Before her is a Cup, symbol of the sacrifice that is required to enter her land - you must shed all of your life's blood into her Cup before entering. Beside the Cup is an owl, a bird sacred to Alobabn. The portal into the Land of Righteousness has torches with eternal flames to symbolize the light of rational thought which is active here. Within the portal is a spider spinning a web. Before her portal is the Enochian letter Q, representing the forces of sacrifice. Within the portal is the Enochian letter I representing ability and patience. The Scroll of Alobabn contains the three magic words of her realm in Enochian; **EGHILOS**, **HUM** and **MUM**, all of which are written backwards.



Alobabn

When conducting the Ritual of Alobabn use the figure below to help you visualize yourself in the form of the goddess and assume her goddess-form. Stand within the Circle of Alobabn and assume the form of a beautiful woman with wings. Hold your left wrist with your right hand, place your right foot in front of you, and bend your head downward slightly. This stance should convey a feeling of compassion, of right triumphant over wrong, and of thoughtful insight.

Baloban

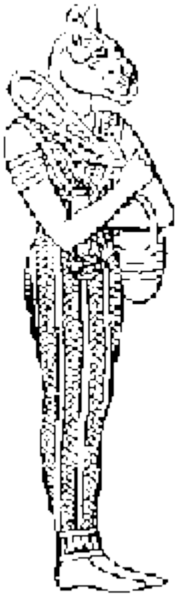
The Enochian goddess Baloban is shown in the color plate near the end of this page in her light red form. On the goddess hexagram, shown on my goddess page, she is positioned opposite to Lobaban. As Lobaban expresses sexual attraction, so Baloban expresses virginity and innocence. She is the chaste maiden. But she is highly mystical and has great occult powers. Because she resides above the Abyss, she is shown in a peaceful and harmonious setting. Many who have confronted her there have stated that it is like a wondrous garden.

The consort of Baloban is Xkai whose magical formula is the ability of the student to correctly perceive his or her environment. He can help to assure that you will always know where you are located in the magical universe.

Serqet and Bast

Serqet (or Selkit) is the Egyptian scorpion goddess and is usually shown as a woman with a scorpion on her head. Chapter XLII of the *Book of the Dead* equates her with the teeth suggesting that she has a warrior nature, and indeed we sometimes see her carrying a spear. She was also identified with a constellation in the northern sky.

Serqet was one of four main protective goddesses of the deceased (the others being Isis, Nephthys, and Neith). On the roof of the second shrine of Tutankhamen, she tells the boy king that "I will be thy protection eternally." (Piankoff, A & Rambova, N (Eds.) *The Shrine of Tut-Ankh-Amon*, Princeton Univesity Press,p 116).



Bast

The moon goddess Bast, the Lady of the East, was worshipped in Bubastis (literally "the place of Bast") from the earliest dynasties. However, she only became popular during the new kingdom. Sheshonk, the first king of the twenty-second dynasty married the daughter of the priest-king of Tanis and was proclaimed Pharaoh. He made Bubastis his capital and the local cat-headed goddess, Bast, soon became the official ruling deity of Egypt. Unlike Sekhet, who was considered "terrible," Bast was "kindly." She was usually considered as a kind aspect of Isis, a Great Mother goddess. Another of her names is Goddess of the Abyss, probably owing to the fact that cats can see in the dark. Like Isis, she was associated with the Fire of Solidification, a magical fire that resides in the Abyss (see our *Egyptian Magick*, pp 17-19). In this role, she was often called upon to help with births and was called Goddess of the Birth-Chamber. Her child with Osiris, was called Heru-Hekennu, Horus the god of thoughts.

Artemis

The moon goddess, Artemis, was the daughter of Zeus and Leto and the twin sister of the sun god, Apollo. She was associated with the constellation Ursa Major and bears were sacred to her. She assisted women in childbirth and was the protector of youth, especially girls. She is often shown in a short tunic with bow and arrows, and sometimes with a hound - she is equivalent to the Roman goddess Diana, the Goddess of the Hunt. Artemis has no consort and was a virgin in the sense of being "her own woman" and subject to no male. She was called Artemis the Chaste and Goddess of Wildlife.

Summary of Correspondences for the land of Joy

Location. Portal is located in the 7th Aethyr, **ZIP** (piz), which is on the Spiritual Plane (lower) adjacent to the Tablet of Union (lower) immediately aove the Great Outer Abyss.

Name. **LONDOH KRAL** (lark hodnol) meaning the Land of Joy.

Element. Fire.

Goddess. BALOBAN (nabolab**).** She is usually seen wearing a silver robe, carrying a red Wand in her right hand inscribed with the magic word **RI**, and a large fire opal shewstone in her left hand. She is associated with the Throat Center or Vishuddha Chakra. Here Baloban is Babalon in the form of the virginal maiden.

Enochian Letters. **BFK** (kfb)

Male Consort. **XKAI** (iakx) whose magical formula is the ability of the student to correctly perceive his or her environment.

Magic Words. **KUM** (muk) and **RI** (ir).

Color. Red.

Governors. The three Governors of **ZIP** are:

ODDIORG (Purity)

KRALPIR (Joy)

DOANZIN (Harmony)

Primary Lesson. Meaning of beauty.

Magic Spell. **PI-BLIAR BALOBAN** (nabolab railb-ip) - the Places of Comfort of Baloban.

Numerical Notes.

1. **KUM** (460) reduces to 1. The two magic words and the letters together (460+160+308=928) reduce to 1.

2. **BALOBAN** (110), **BFK** (308), and the three Governors together (1028) each reduce to 2.

3. **BALOBAN** coupled with **XKAI** (110+766=876) reduce to 3.

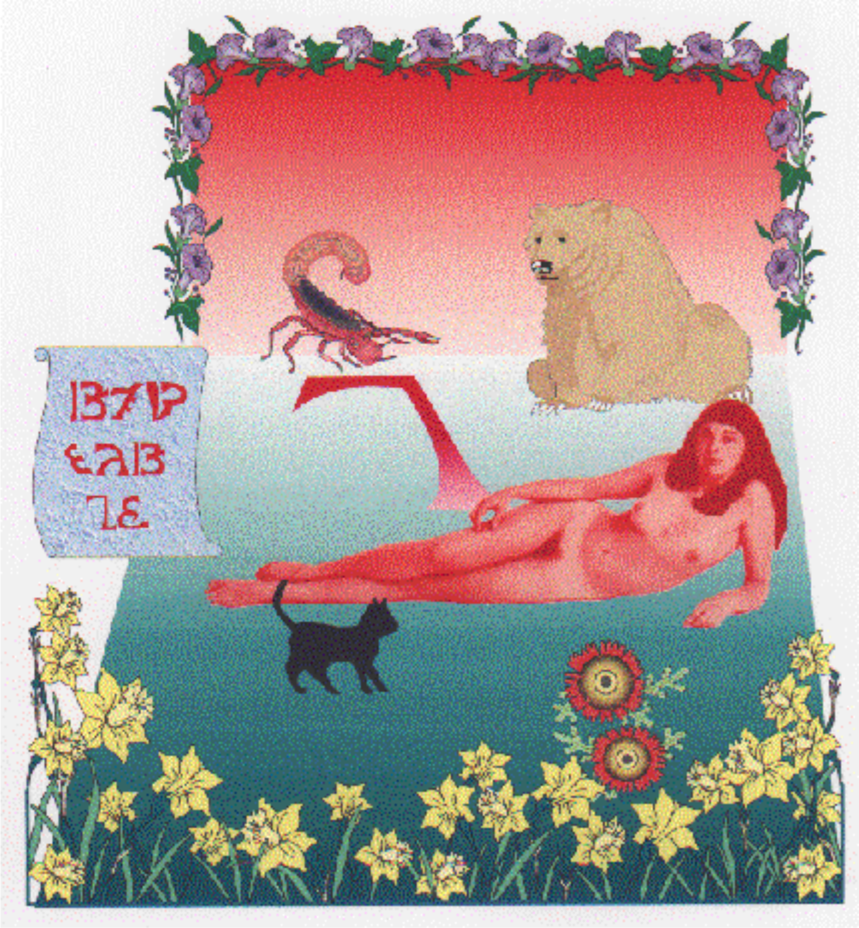
5. The names of the five deities combined (1028+766+110=1904) reduce to 5.

6. **ZIP** (78) and **LONDOH KRAL** (537) both reduce to 6.

7. **RI** (160), the magic spell (358), and the three magic words together in **ZIP** (928+78=1006) each reduce to 7.

8. The two magic words combined (460+160=620) reduce to 8. **BALOBAN** in **ZIP** (110+78=188) reduce to 8. The three Governors in ZIP (1028+78=1106) reduce to 8.

The color plate below shows the Portal of Baloban which leads into her kingdom from **ZIP**. The goddess is light red and she lies in the plush Garden of Baloban as though dreaming before her portal of flowers. Before her is a black cat. Behind her is a large bear. The portal into the Land of Joy is guarded by a deadly scorpion. Before the portal is the Enochian letter E which represents virginity. The Scroll of Baloban contains the three magic words of her realm in Enochian; **BFK**, **KUM** and **RI**, all of which are written backwards.



Baloban

When conducting the Ritual of Baloban use the figure below to help you visualize yourself in the form of the virgin goddess, Baloban, and assume her goddess-form. Assume the form of a beautiful woman with wings. Hold your right arm down against your side. Bend your left arm and place your fist against your waist. Keep your legs straight but feet slightly apart. Look slightly upward and to your right. This stance should convey a feeling of potential creative energy, a natural harmony, and a childlike innocence.

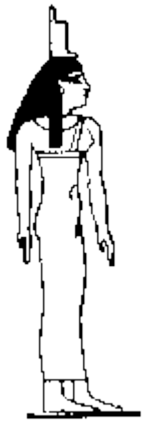
Abalobn

The goddess Abalobn is shown in the color plate at the bottom of this page. She is white and she is shown lying before her portal of roses. Although Abalobn has many names, her chief title is the Goddess of Love. She is called the Great Seductress, the Scarlet Woman, and the Great Harlot because she willingly accepts all who enter her realm. Abalobn imbodies all forms of love, including self-love, the love of another person, and the altruistic universal love of all living beings.

Her consort is the god Ehnb whose formula is the true seeker who faces death with childlike faith. Ehnb reminds all who enter this realm of the magical equality of love and death.

Isis

The goddess Isis is probably the best known deity of ancient Egypt. She is the daughter of the sun god, Re (or Ra) and the sister of Osiris, Nephthys, and Set. She is the mother of Horus by Osiris. Her name means "Goddess of the Throne" and she is usually shown with a throne on her head. Psychologically, the throne, as the seat of power, refers to the ego and Isis is the controlling force of the human ego. Thoth calls her the "beautiful goddess who is responsible for one life to follow another." ("The Magic of Isis", in *Egyptian Magick*, p 49). She is also called the Great One of Magic. She has the form of a beautiful woman and was said to be adept with words. Isis controls the Fire of Solidification, and she is the complement to her sister, Nephthys. Isis controls the birth processes of the reincarnation cycle.



Isis

Set had no love for his brother, Osiris, and decided to kill him. He had a large chest made, and brought it with him to a party. He promised to give it to the one who fit it best. Everyone laid in the chest unitl Osiris, the last one to try, laid in it. When Osiris laid down in the chest, Set and his conspirators rushed over and quickly placed the lid on it, and nailed it shut. They took the chest to the river which carried it out to sea. When Isis heard of this, she cut off a lock of her hair in mourning. Then she wandered throughout the kingdom seeking the chest. It was during this time that she learned of the treachery of her sister. Nephthys had pretended to be her, and had laid with Osiris. As a results, she gave birth to Anubis. Isis found Anubis and turned him into a guardian. Later, Isis heard that the chest containing Osiris had landed on the coast of Byblos where it lodged in the branches of a bush of tamarisk. The tree had grown up around the chest and encompassed it. Then the king of that country, Melkander, had cut down the tree, using its trunk to support the roof of his own house. Isis went to the king's palace, where she became a nurse to one of his sons. She nursed him through her finger rather than her breast and each night she placed him into a fire while she turned herself into a swallow - a magical process through which she helped to make the child immortal. However, the queen caught her one night and cried out stopping the process before total immortality was won. Isis then showed herself and asked for the tree trunk that supported the roof. She cut the pillar down and cut it open. She took the chest, together with the eldest of the king's sons, with her back to Egypt. When she thought that she was alone, she opened the chest and wept. The young prince, Maneros, crept up behind her and saw the dead body of Osiris, whereupon Isis killed him in a rage. Later, Isis brought the chest to Pe-Tep (Buto) where Horus was being reared and stored it in a remote place.

One night, Set was hunting by the light of the moon and chanced upon the chest. In a rage, he tore the body into fourteen pieces and scattered them in different places up and down the country. When Isis discovered what had happened, she searched the country for the pieces of her husband's body using a papyrus boat. She found all of the pieces except the phallus, which had been thrown into the river and devoured by fish. A shrine to Osiris was built in each city where she found one of the pieces. Then Osiris returned from the underworld and instructed Horus in fighting. When Horus was ready he fought a mighty battle with Set, whom he defeated after three days and three nights. He caused Set to be bound and gave him to Isis as a trophy. Isis unexpectedly released Set and set him free. Horus was so mad at this that he grabbed her and cut off her head. The god Thoth came forward at this and replaced her head with that of a cow. After this, Horus and Set faught twice more, with Horus winning each time. Isis had union with Osiris during this time and conceived Heru-pa-Khrat (Harpokrates, or "Horus the child").

Aphrodite

The goddess Aphrodite is the Goddess of Love and Beauty, whom the Romans called Venus. She was said to be the most beautiful of all the goddesses with a graceful and sensual body (as the famous statue, the Venus de Milo suggests). She was said to be able to create words and was associated with the dove and the rose.

According to Homer, Aphrodite was the daughter of Zeus and a sea nymph named Dione. According to Hesiod, she was born in a magical way: Kronos cut off the genitals of his father Uranus with a sickle and threw them into the sea where the sperm mixed with white foam from which Aphrodite was born, conceived as a fully grown goddess. When she came ashore, she was accompanied by Eros (love) and Himeros (desire) into the assembly of the gods. Many gods wanted to marry her, but she chose Hephaestus, the lame God of Craftsmen (a union of beauty and craft). She had no children with Hephaestus, but she had three children with Ares, the God of War. Her daughter was Harmonia (harmony) and her sons were Deimos (terror) and Phobos (fear). She also coupled with Hermes and gave birth to the bisexual Hermaphroditus and with Poseidon she gave birth to the goddess Rhodos who later married Helios, the Sun. She was also said to give birth to Priapus through Dionysus. One of her symbols was the scallop shell, which is *kteis* in Greek; and is the word for a woman's genitals.

Summary of Correspondences for the land of Delight

Location. Portal is located in the 7th Aethyr, **DEO** (oed), which is on the Spiritual Plane (middle) adjacent to the Tablet of Union (middle).

Name. **LONDOH QUASAHI** (ihasauq hodnol) meaning the Land of Delight.

Element. Spirit.

Goddess. ABALOBN (nbolaba**).** She is usually seen naked, carrying a sacrifical Dagger in her right hand and a talisman in her left hand inscribed with the magic word **HAM**. She is associated with the Brow Center or Ajna Chakra. Here she is Babalon in the form of the wife or consort.

Enochian Letters. **AD** (da)

Male Consort. **EHNB** (bnhe). The formula of Ehnb is the true seeker who faces death with childlike faith.

Magic Words. **DUM** (mud) and **HAM** (mah).

Color. White.

Governors. The three Governors of **DEO** are:

OPMAKAS (Wife)

GENADOL (Consort)

ASPIAON (Lover)

Primary Lesson. Meaning of love.

Magic Spell. **TOANT-G ABALOBN** (nbolaba g-tnaot) - Union with Abalobn.

Numerical Notes.

1. **ABALOBN** in **DEO** (110+44=154) reduces to 1. The three magic words (271) reduce to 1. **AD** (10) reduces to 1.

2. **ABALOBN** (110) and **DUM** (164) both reduce to 2. The three Governors in **DEO** (732+44=776) reduce to 2. The magic spell in **DEO** (228+44=272) reduce to 2.

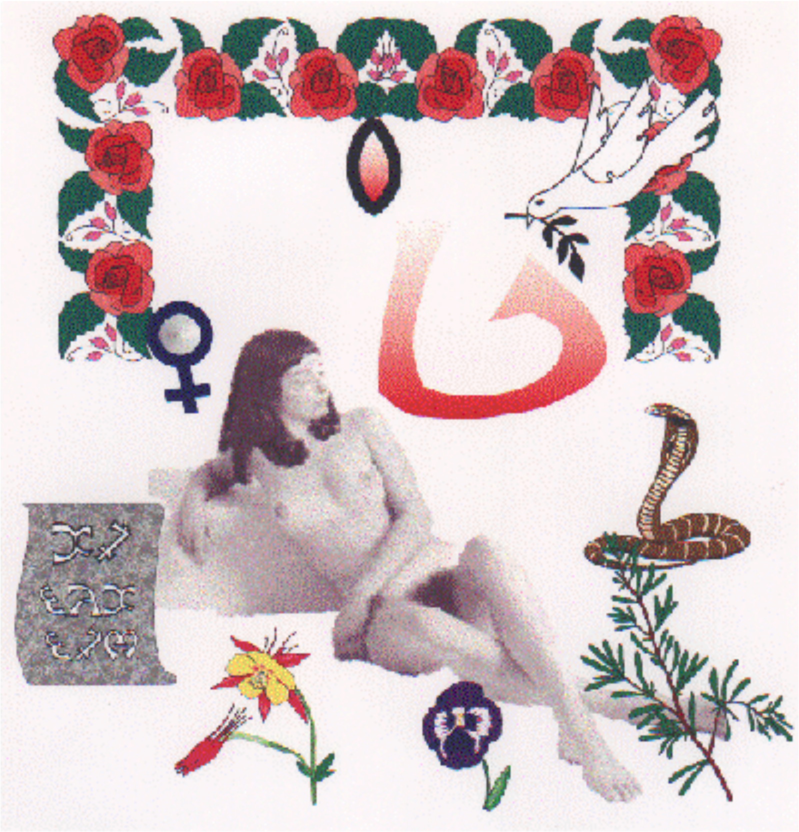
3. **EHNB** (66), the three Governors (732), and the magic spell (228) each reduce to 3.

5. The three Governors together with **ABALOBN** (732+110=842) reduce to 5. **ABALOBN** coupled with **EHNB** (110+66=176) reduce to 5,

7. **HAM** (97) reduces to 7.

8. **DEO** (44) and **LONDOH QUASAHI** (413) both reduce to 8. The union of all the three Governors with god and goddess (732+66+110=908) reduces to 8.

The color plate below shows the Portal of Abalobn which leads into her kingdom from **DEO**. The goddess is white and she lies before her rose portal in a sexually alluring posture. Before her is a pansy and a sprig of rosemary. Hanging from the portal to the Land of Delight is a red *vesica pisces*, symbol of femininity, similar to the the Hindu *yoni* and Greek *kteis*. A dove is flying downward toward the goddess carrying an olive branch. A blood-red Enochian letter G lies on the ground behind her. The Scroll of Abalobn contains the three magic words of her realm in Enochian; **AD**, **DUM** and **HAM**, all of which are written backwards.



Abalobn

When you conduct the Ritual of Abalobn, use the figure below to help you visualize yourself in the form of the goddess, Abalobn, and assume her goddess-form. Assume the form of a beautiful woman with wings. Stand holding your wand in both hands before you with your arms apart and down. Place your left foot forward and bend your head downward slightly as though looking at your wand. This stance should convey a feeling of universal love and acceptance.

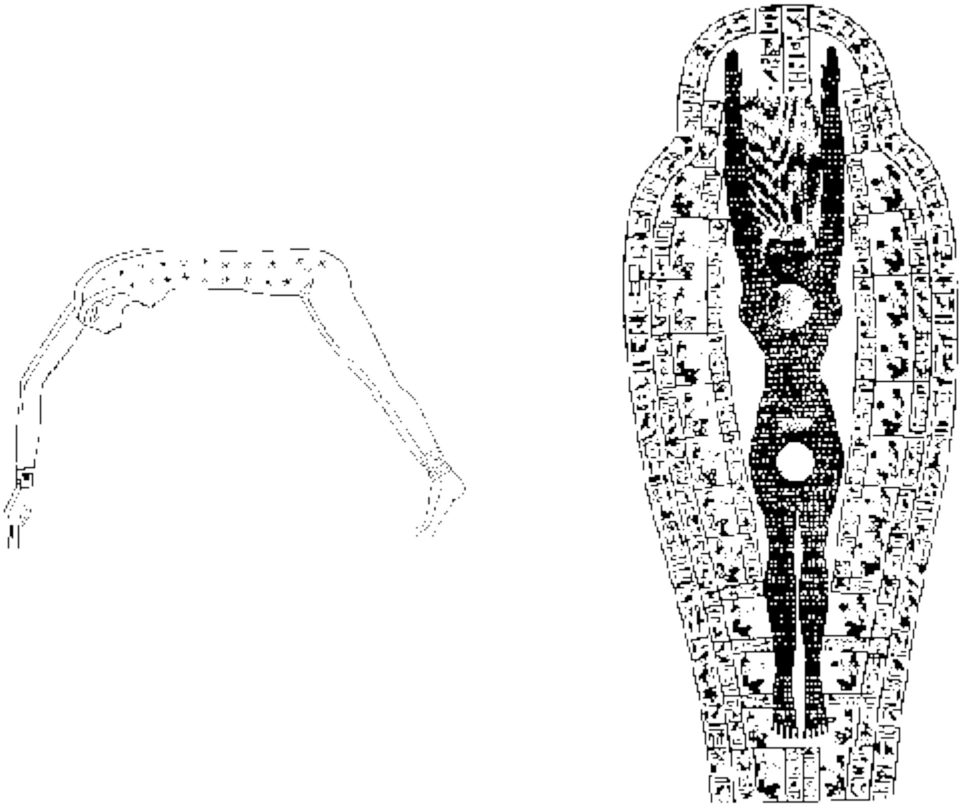
BABALON

The goddess Babalon is the primary goddess of Enochian Magic, where most deites are male. Like the Egyptian goddess Nut, she represents pure objectivity. Define yourself, and Babalon will be everything that is left out of that definition - the Not-Self. She is Infinite Space, the complement of the infinitesimal self (which Crolwey called Hadit). The duality of Babalon and the Beast was one of Crowley's favorite analogies, where Babalon was the Higher Self and the Beast the Lower Self. In a cosmic sense, Babalon is our spacetime continuum while the Beast is matter. In Jungian psychology, Babalon is the collective unconscious while the Beast is the psyche (the ego together with the personal unconscious).

Her consort is the god Om. His formula is the magical mastery of karma. This god helps all who enter here to master their own karma; to become karmaless.

The Goddess Nut

The Egyptian goddess, Nut (spelled Nuit by Aleister Crowley), was the mother of Osiris, Isis, Nephthys, and Set. Nut is the Eternal Mother. The *Book of the Dead* calls her the Lady of Heaven and the Goddess of the Night Sky. She is usually shown with stars on her body, and sometimes she is shown arching over the world, with her hands on the eastern horizon and her feet on the western horizon, as if her naked body was the sky itself. At the formation of the world, the god Shu separated Nut from the God of the Earth, Geb. One text says that Shu was born from Nut (*Egyptian Magick*, p 85) which implies that Nut created Shu (Tefnut is his lioness-headed sister) which, in turn, lead to her separation from the Earth. If we consider that every human being has three main components, a body, a mind, and a spirit, then Nut corresponds to the spirit, Shu with the mind, and Geb with the body.



Nut (Nuit)

The Goddess Demeter

Demeter was the Greek Goddess of Grain. Demeter was a beautiful goddess whose hair was said to be golden, like the color of ripe wheat. The word *meter* means mother, and Demeter ("Earth-Mother") was worshipped as a mother goddess. She was the second child of Rhea and her brother Cronos and was the sister of Zeus, Hades, Poseidon, and Hera. She was raped while in the form of a horse by Poseidon and bore a talking horse named Arion and a daughter named Despoena. After this, she was raped by Zeus in the form of a bull and bore Persephone, her great love. Hades abducted Persephone but she was allowed to return to Demeter for most of the year. After their renewal together, Demeter founded the Eleusinian Mysteries in which her story was re-enacted by her devotees. In a Jungian psychology sense, Demeter is the mother archetype of the collective unconscious. She represents the maternal instinct and was probably the most nurturing of all of the Greek goddesses. Demeter provides us with physical sustenance as the Goddess of Grain and with spiritual sustenance as the provider of the Eleusinian Mysteries.

Summary of Correspondences for the land of Power

Location. Portal is located in the 2nd Aethyr, **ARN** (nra), which is on the Spiritual Plane (higher) adjacent to the Tablet of Union (higher).

Name. **LONDOH MI** (im hodnol) meaning the Land of Power.

Element. All.

Goddess. BABALON (nolabab**).** She is usually seen naked forming the sign of compassion with her right hand. She is associated with the Crown Center or Sahasrara Chakra. Here Babalon is in the form of the Great Mother Goddess.

Enochian Letters. All 22 letters.

Male Consort. **PASHS** (shsap)

Magic Word. **OM** (mo). His formula is the magical mastery of karma.

Colors. All 5 colors (black, blue, yellow, red, and white).

Governors. The three Governors of **ARN** are:

DOAGNIS (Creative power)

PAKASNA (Femininity)

DIAIVOIA (Ecstasy)

Primary Lesson. Meaning of bliss.

Magic Spell. **BABALON-T-AAI** (iaa-t-nolabab) - Babalon is within you.

Numerical Notes.

1. **PASHS** together with the letters (30+1339=1369) reduce to 1.

2. **BABALON** (110) and the magic spell (191) each reduce to 2. **ARN** is the 2nd Aethyr. The three Governors together with the magic word (845+120=965) reduce to 2.

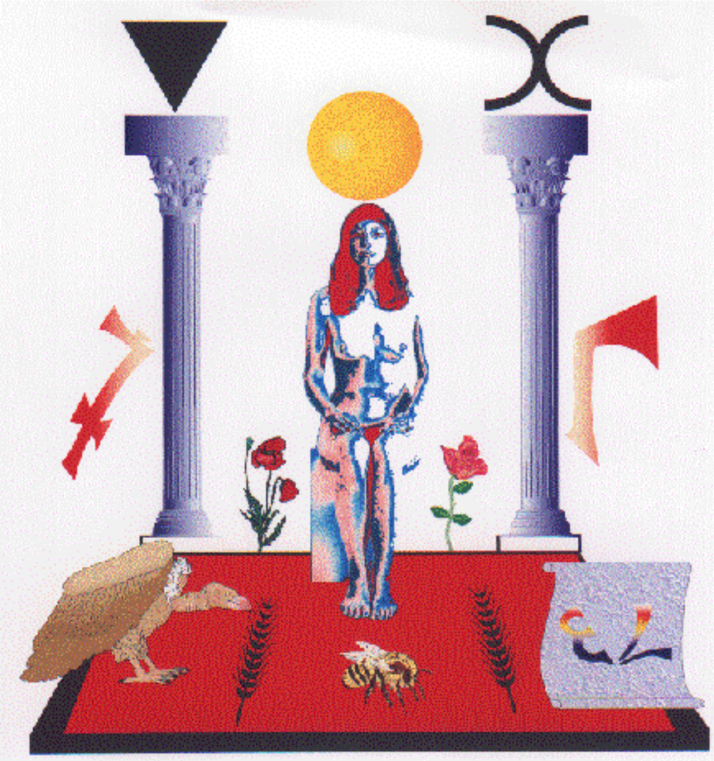
3. **OM** (120), **ARN** (156), **PASHS** (30), and **LONDOH MI** (273) each reduce to 3.

5. **BABALON** coupled with **PASHS** (110+30=140) reduce to 5. The magic word together with the magic spell (120+191=311) reduce to 5.

7. All 21 letters add to 1339 which reduces to 7.

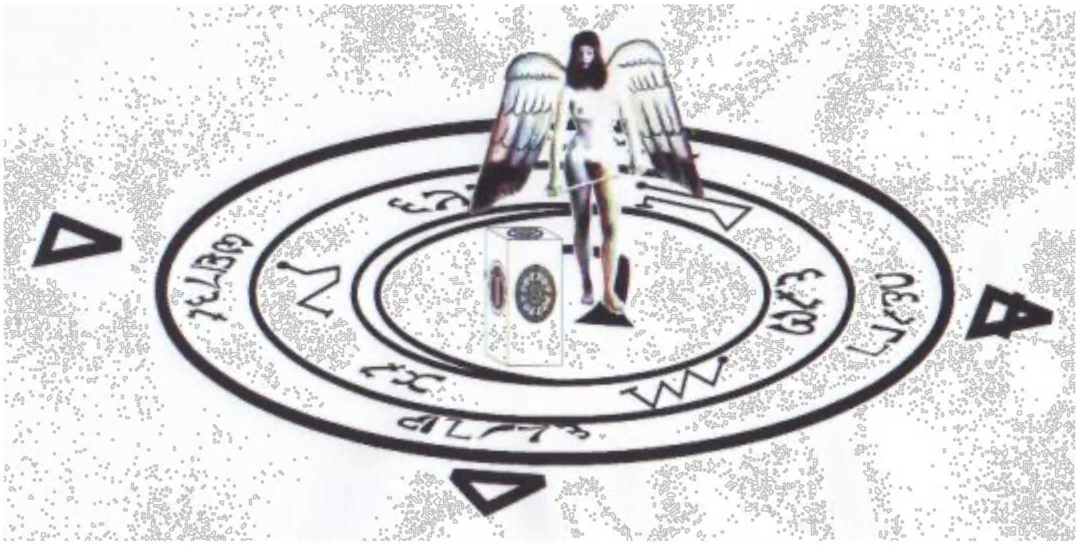
8. The three Governors together (845) reduce to 8.

The color plate below shows the Portal of Babalon which leads into her kingdom from **ARN**. The goddess is multicolored and she sits as a queen on her throne before the two pillars of her portal. Above her head is a solar disk. Before her is a vulture, a symbol of motherhood, and a bee. Above the pillar on her right is a black triangle pointing down (symbol of water). Above the pillar on her left is a *vesica pisces* that is inverted (for the symbolism of the triangle and inverted *vesica pisces*, see Crowley's *The Vision and the Voice*, the 2nd Aethyr). The red rug before her throne is lined with black. The two pillars are blue. The walls around her throne are yellow while those within and immediately below her throne are white. On the wall to her right is the Enochian letter A which represents the substance-principle of Taurus. On the wall to her left is the Enochian letter X which represents the macrocosmic universe. The Scroll of Babalon contains the magic word of her realm in Enochian; **OM**, written backwards.



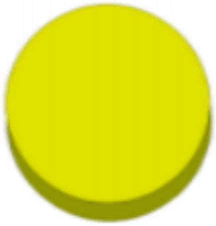
Babalon

When conducting the Ritual of Babalon, use the figure below to help you visualize yourself in the form of the goddess, Babalon, and assume her goddess-form. Assume the form of a beautiful woman with large wings. Stand with your arms at your sides and place your right foot forward. Look straight ahead. This form simulates pure motion and the intent toward action. This goddess-form should convey to you a feeling of creative power and maternal nurturing.



The Pantacles of Babalon

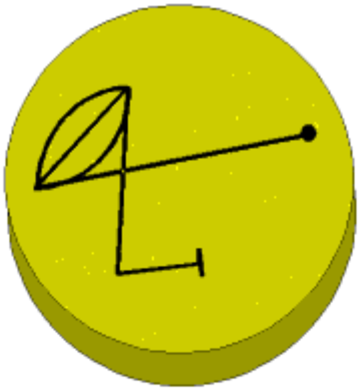
Each of the six goddesses (see our Goddess Page) have a special wooden Pantacle (or Pentacle if you prefer). Each Pantacle consists of a sigil on a sun-moon disk. A typical sun-moon disk is shown below.



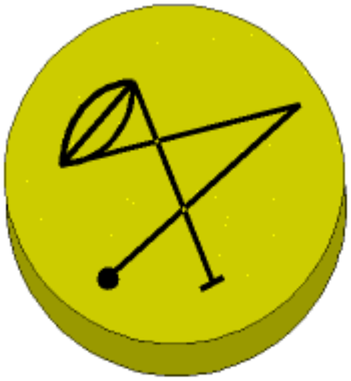
Although the figure looks like a three dimensional section of a cylinder, it is meant to be a two-dimensional drawing of a circular sun conjoined at the bottom with a crescent moon. This figure symbolizes the sun (masculinity, consciousness, the Beast, or Crowley’s Hadit) joined with the moon (femininity, space-time, Babalon, or Crowley’s Nuit). The goddess’ sigil is drawn or painted on the sun portion of each Pantacle. Correspondences that can be used to make your own Pantacles are shown in the Table below. The moon portion of each Pantacle should be forest green. As shown in the table, the Pantacle of Obabaln can be made of either cypress or willow. The accompanying figures show each of the 6 goddess Pantacles that you will need to make, one for each ritual.

Goddess	Sun	Sigil	Wood	Day
Babalon	5-Colored	Blue	Beech	Thursday
Abalobn	White	Yellow	Elder	Wednesday
Baloban	Red	Indigo	Poplar	Friday
Alobabn	Yellow	Green	Lilac	Saturday
Lobaban	Blue	Violet	Elm	Monday
Obabaln	Black	Red	Cypress or Willow	Tuesday

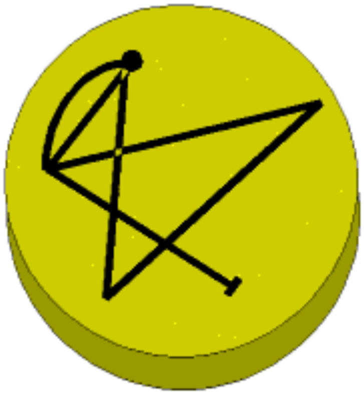
If you have trouble finding the type of wood shown in the Table above, as an alternative, you can use birch for any or all of the Pantacles. Each Pantacle should be about one inch in diameter and about one-fourth to one-half-inch thick. In addition to these pantacles, full directions for making associated magical objects are included in the appendices.



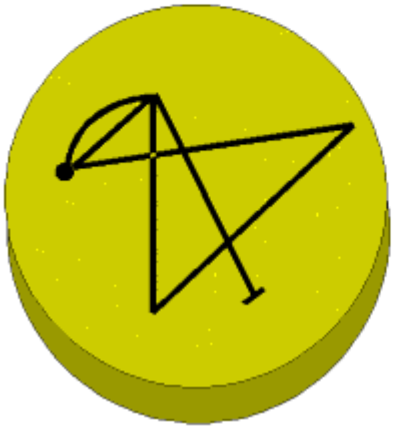
Pantacle of Obabaln



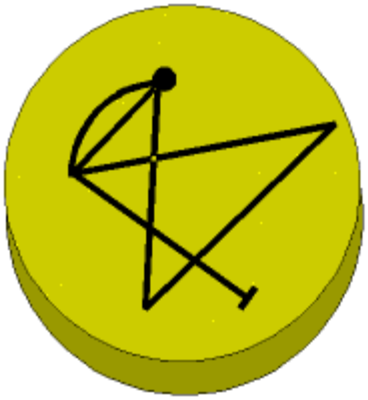
Pantacle of Lobaban



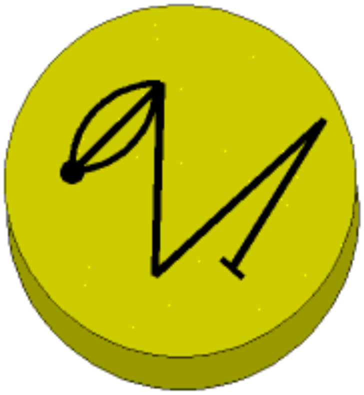
Pantacle of Alobabn



Pantacle of Baloban



Pantacle of Abalobn



Pantacle of Babalon

The Personal Writings
# of Merlinus Sortiarius

for

Students Aspiring to Adeptship

1. COMMENTS FROM MERLINUS SORTIARIUS:

The idea of putting information of this type into a written diary, when first suggested by my friends and students, did not appeal to me at all. Yet, as these friends and students took notes and taped instructions, it occurred to me that this type of groundwork, put together into a diary, might indeed be helpful.

Scholarly works, and the translations of the Enochian texts are necessary for study, but only after a "foundation" has been laid.

Modern men and women are under tremendous pressures today, perhaps greater than at any other time in history. Whatever the lifestyle, one seems to move too fast to digest the experiences that take place during each day. The pressure felt is not exclusively because of work, although this may be part of it, but because of the enormous amount of material that has to be assimilated by an individual to survive in a very highly competitive environment. The complexity of life has become such that one becomes either "panicky" or "lethargic". In the latter case, the attitude of "It doesn't matter anyway" may act as a "key sentence" in the mind and, through its unconscious repetition, may achieve an almost hypnotic effect. Once settled in the mind, it is kept alive by emotions that can be both desperate and depressive. If anger and violence is not one's nature, resignation to life seems the only way. The natural life rhythm simply cannot absorb the constant impact of news, television, and urban living, combined with the many power struggles which are outside the domain of an individual's control. "Live NOW" becomes the motto. However, this is an unfortunate reaction leading one ever faster down the road to disaster, encouraging self-indulgence and excess on many levels.

Modern technology, despite the numerous and superficially impressive advances, is rather a punishment in disguise, increasing the burden for the average individual. With the massive bombardment of the senses -- which supposedly brings relaxation, relief, and pleasure -- men and women are driven away from their inner being. The true source of power and energy renewal is buried to such a degree that help is needed to rediscover it. There is no point in an individual expecting this help from technology and the manipulators of power. A totally new approach is needed in order for life to have any meaning -- besides the "dollar" and what it stands for.

The sense of the inner self, of that knowing from within, is the only secure foundation on which to build one's life. The need to come back to this inner core is very great, and it is my hope that help will be found to make that return through the material that is found both in the Enochian texts and these diaries.

Within these "Diaries" or "Writings" I will attempt to present as clear an account as possible of what Enochian Magick is, along with information, exercises and rituals which will help interested individuals in their development. This will be done along the lines of "laying the foundation", as it will prepare one to move further along the Path of Enochiana.

For centuries Enochian Magick was veiled in mystery and secrecy because it was only related from the Master to a student who had to prove himself or herself in many ways. Since the invention of mass printing, many previously handwritten manuscripts have been translated and deciphered and have become available to the general public. People with little or no background -- and therefore limited understanding -- in Magick, were attracted to such publications. The mind, ever ready to create new and colourful fabrics, grasps this opportunity to interpret according to its fancy. When this is done with something as powerful as Enochian Energy, it can lead to all sorts of disorders and problems.

Enochian Energy manifests itself in as many ways as the Sun has rays. This Energy is within each and every one of us. But in most people the Energy is latent. Like electricity, it is neutral. The Masters stress the need to gain control of any kind of power. To illustrate this point, one could compare such control to an electric-light dimmer, which, with each turn of the dial, gradually releases more energy and so, increases the light. With any kind of energy -- anger, for example, which can express great power -- control is essential. For those who have "laid the foundation" by learning self-discipline and self-mastery, the Energy of Enochian Magick, when understood, can be controlled at will. The foundation must be built slowly and carefully so that this ability to control can be developed.

My own introduction to Enochian Magick came about through a series of mysterious events over a number of years. The difference between the Enochian teachings and my own background proved often to be perplexing, leading to doubts, confusions and misinterpretations. But my desire to learn and to know was so great that this may have created by itself -- or with external help -- a sensitivity, enabling me to understand what was presented to me, thus helping me to absorb what was given on each occasion that I read the manuscripts. But I must confess, these "seeds" took their own time to germinate.

Even ordinary changes in life are often resisted because of the uncertainty of the unknown. This insecurity is due to the intellect's putting itself on the throne of omniscience and dismissing what it does not know as non-existent. When the unknown is encountered the intellect, together with the emotions, puts up a struggle to eliminate it or explain it away. Because of this human attitude, man knows little about himself and is so timid about finding out, that only a very few courageous persons can free themselves from this limitation. The progress of human life is very slow, and because of this, those who "Dare" to explore man's possible powers tend to keep the secrets to themselves.

We each use our intellect differently: "a person of high intellect is one who can learn from the mistakes of others, without having to repeat them". I tell you now, in truth: "All suffering is self-created because of ignorance. Remove ignorance and there will be no suffering". The Energy of Enochian Magick, when properly handled and controlled, can become a very powerful tool in one's life.

To the uninitiated, this Energy makes its presence felt most of the time accidently or only in a limited way as clairvoyance, clairaudience, or personal magnetism.

Many exercises and Rituals will be given in these writings, some of them in a form that the aspirant may consider "skimpy" or not clearly defined. The reason for the lack of definition is to exert as little influence as possible, so as to allow the aspirant as much freedom and autonomy as possible. It is the task of every Teacher or Master not to take the joy of discovery from the student, and I will continue, within these writings, to follow this tradition.

There is no mystification about the awakening of the Energy of Enochian Magick, yet the process leads to the Mystical Experience.

2. TO THE BEGINNING ASPIRANT:

Self-development in Enochian Magick may, in the initial stages, seem to have much in common with the psychological approaches of the human growth movement. However, the goals are fundamentally different. The person who undertakes human growth therapy works towards self-acceptance, efficient functioning in everyday life, and mature relationships that are not based on emotional needs. But the spiritual/magickal aspirant, man or woman, looks at this motivation from a different perspective.

There is already an innate perception, however vague, that there is more to life than having a family, friends, reasonable financial success -- "the good life". For such a person the goal is liberation from all limitations, realizing all man's potentials, and, finally, the Self merged with the Higher Self.

Anyone entering the Path of Enochian Magick must clarify the reasons and motivations for considering such an undertaking. Any building, be it a storeroom, a tiny house, or a spacious mansion, needs a foundation. The type of foundation reflects the purpose of the building to be constructed. Similarly, the foundation of a Spiritual/Magickal life indicates the perception of the purpose of life, and the way of life chosen will reflect this purpose.

During the time that the foundation is laid, the aspirant will need special tools to help in this development. These tools will be supplied in the form of indepth information, exercises, and rituals. The aspirant will then "hone" these tools to "razor sharpness" through regular daily practice and sincere meditation. Eventually, they will become written upon his heart and engraved in his mind.

The question to be asked is: "What is the purpose of my life. What makes my life worth living?" This is the beginning of self-inquiry, and in the pages that follow it will be frequently asked -- on behalf of the aspirant -- "What do you mean by ...... such words as consciousness, mind, ego? What are their characteristics? Do you use these words synonymously, or is there a difference?" Without such self-inquiry, you are subject to the authority and opinions of others -- parents, friends, spouse, the mass media, and so on. We must investigate all of our concepts and ideas, anything we have accepted blindly, without question. Such unquestioning acceptance of authority or opinion is tantamount to allowing ourselves to be hypnotized, programmed, and conditioned. We must ask, "What is hypnosis" Where (in what areas of my life) am I hypnotized?" You may find that you are indeed being hypnotized and that in your early years you were programmed by the ideas, and in some cases, the misconceptions of the adults around you. Perhaps you were told, "You can't play outside if it's raining because you will catch a cold." Years later, you may still catch a cold on a rainy day.

We condition ourselves with such ideas as, "I only slept for four hours last night so I will be tired by this afternoon." We tell ourselves, "I hate getting up in the mornings", but do we really mean, "I am unwilling to face the daily problems?" The words "hypnosis", "conditioning", and "programming" need to be very carefully investigated in the light of your own experience and understanding. Not what the book says. Not what the hypnotist, teacher or television says. What do YOU mean by them?

In the course of Spiritual/Magickal growth, all of our concepts, ideas, and beliefs have to be investigated and re-evaluated over and over again. What you are thinking now may hold no value in three months or three years. You will have grown, your awareness will have increased, and your level of understanding will have risen. From being a sleepwalker, a hypnotized or conditioned person, you gradually become a person who is aware. The process of waking up from ignorance and delusion, of becoming free from as many limitations as possible, and eventually of reaching the goal of Cosmic Consciousness -- the Higher Self -- is the process of the Path of Enochian Magick.

There are a number of pitfalls against which the aspirant must be on guard. The first is the habit of making assumptions. "I assume" means "I really don't know", and all decisions that are based only on assumption are futile and useless. The assumption that life must always be exciting can lead the aspirant to another pitfall: seeking to develop psychic powers. These powers are not in themselves harmful or a hindrance to further development. It is rather the self-indulgence, the need for continuous excitement that will finally lead to downfall on the Spiritual/Magickal Path, as one loses sight of the goal in the search for entertainment. This attitude will prevent the development of inner peace and harmony and the achievement of depth and quality in human relationships or personal experiences. To live between boredom and excitement is to be caught on a teeter-totter, having little control of your destiny, subject to the vicissitudes of life. The purpose of Enochian Magick is to become aware and to know yourself. This is the Path that leads to freedom -- and the ultimate attainment to your Higher Self.

Another pitfall for the aspirant is to seek a Teacher or Master on the basis of a display of psychic powers. These are in no way evidence of a high level of Spirituality or Wisdom. They may be very useful, and many who have developed these powers have done some very good work with them. But others have developed them to promote their self-importance and personal gain. Psychic ability is no proof of being a great Teacher or Master, or even of being Spiritual or endowed with great Wisdom.

Surrender, humility, sincerity, determination and application are the most important requirements for practicing Enochian Magick. When all the exercises and Rituals have been done and a certain degree of self-mastery, self-discipline, concentration, meditation, contemplation and proficiency has been achieved, you may go in search of your Teacher or Master. "When the student is ready, a Master will come forth". The aspirant may ask, Why not now, at this stage? Most Teachers and Masters take for granted that this foundation of self-discipline has already been laid. No one can be taught to write poetry when the alphabet has not yet been learned. Therefore, learn the ABC's before you go looking for the Z's.

Awareness will come in degrees and at one point in the process of experience and development a Teacher or Master will be necessary. You would not expect to become a qualified doctor solely through studying medicine theoretically. Reading about surgical procedures would not give one the courage to perform an operation. Treatment or surgery on the mind demands a Spiritual/Magickal Teacher or Master, for in both cases the practical guidance is needed. From a philosophical point of view, all we learn in school is only information. Practical knowledge and wisdom is gained from personal experience and reflection.

Many people find it difficult to put their faith in something from which there is no tangible return. The fear of putting years of effort into what could prove to be an illusion is understandable. The proof that this arduous task of self-development and the attainment to the Higher Self is worth all the effort lies in the emergence of self-mastery in your life.

The self-control and discipline achieved by regularly performing the exercises and Rituals is itself a power. Increased concentration, control of emotions, expanded awareness, loss of fear, growing courage, an inner knowledge and wisdom, and self-confidence all pave the road to realization and give proof to the aspirant that the Path of Enochian Magick is indeed real.

So any potential aspirant, after much thought on the subject of Enochian Magick, must ask some pertinent questions: What is really involved? What is this process of learning? What can I gain from it? What are the obstacles to learning? Can they be overcome? How? What does it mean to be an aspirant? What is my motive for interest in the Spiritual/Magickal life?

The practice of Enochian Magick is deeply involving. Mere dabbling is very dangerous; half-knowledge is worse than no knowledge at all. No progress is possible through reading the texts, intellectualizing about their contents and then dismissing them. Many people are victims of their own self-deception, judging themselves to be good people and assuming that they have faith. How the knowledge gained is applied to your life is essentially the determining factor. Sincerity is the key-note.

The process of learning is a continuous one -- as with a concert pianist, practice never stops. "Do I want to learn" is then an important decision which must be supported by the Will -- it is indeed a decision of Will. In contrast to Will, there is self-will, which creates obstacles -- intellectualizations and justifications -- that divert the aspirant from the Path. Self-discipline, enforced by the Will, must be exercised to overcome these obstacles. Each victory makes one stronger.

Where does this leave the aspirant who is married, who may have an earnest yearning toward expanded consciousness and the attainment to the Higher Self? To these aspirants I always suggest that family life is an excellent opportunity to practice selfless service, to develop consideration, love, patience, and understanding, and to expand that kindness to others who are not of one's kin; to consider oneself to be God's caretaker of the family and those in need, and to love without attachment or strings. I would further say to the aspirant, that this is the best preparation for the time when Spiritual/Magickal practice can be pursued with all the intensity of which one is capable. Since one cannot serve two masters, it may be better to accept that limitation while it exists and spent that time in self-development and Ritual Practice -- this also includes learning all the written material that is totally essential to the practice of Enochian Magick.

The aspirant must be prepared to face the problem of "What will other people think?" There may be accusations, "Aren't you being selfish? Isn't this just another ego trip? That's black magic, why are you doing it? What a terrible thing to do to your family!"

Some academic careers may take twelve years' training -- which may not make one a better person, or any wiser as far as personal life is concerned. Yet this "selfish" period, devoted to acquiring academic knowledge and developing skills in a particular field, is never questioned. But, when it comes to Spiritual Attainment and self-development to become a better person, to find meaning in life, the time and effort spent seems to require justification.

People once considered friends, may turn cold. They feel challenged and, not prepared to accept the challenge, they turn away. Suddenly the Path seems very lonely. There is no one to turn to, no shoulder to lean on. The Light that you are following seems less visible. However, at the same time another phase becomes apparent. A sense of freedom from the tyranny of social obligations, from continually struggling to meet other people's expectations, is experienced. This freedom is like a breath of fresh Air!

The aspirant will, every now and then, be assailed by doubt. The question must be asked, "Do I doubt so that I don't have to act, so that I can keep a back door open through which I can escape?" or "Do I doubt because I have an intuitive perception that this doubt could expand my present limited ideas?"

The first kind of doubt is an obstacle created by self-will.

The second is a necessary step in the process of development. Be patient. Any discovery by yourself, however small, becomes a knowing within that provides another stone for a foundation of stability, security and confidence. Observation and awareness develop in an aspirant in proportion to the desire to know oneself, by the courage to accept that which is observed and, finally, by the application of the Will to make the necessary changes.

Worship -- religious, spiritual or magickal -- seems to have lost its place in modern life. Yet there is in every man and woman, coming to the foreground in precious moments, the value, the greatness, and the rightness to worship that which is a great inspiration. Somewhere within everyone there is a knowing of a Greater Power, and it is this inner knowing that generates within us the urge to worship. When we recognize that we are a bridge between two worlds, the mental-physical-material on the one hand and the Spiritual-Magickal on the other, and when we walk over this bridge, there is suddenly a profound humility as we come to realize and confront that great and awesome Power.

The aspirant must decide if he or she is prepared to embark upon this Path of Spiritual Enlightenment; prepared to do the work and make the sacrifices.

Let there be no mistake, the "Pearl of Great Price" exacts its price.

SO LET US BEGIN!

3. SPEECH (LEVEL ONE):

Speech has to be recognized as an integral part in the process of self-development. Each of us uses speech in different ways. The way we use speech is a reflection of "Who" and "What" we are.

The great significance of speech, personalized or deified, can perhaps only be understood if it is borne in mind that the Ancient Teachers and Masters handed down their wisdom by word of mouth. The spoken word, trusted to memory, can float away into the distance of time because of its intangible nature. This points out the incredible power of memory of these Ancient Teachers and Masters, and their students.

Each Letter of the Enochian Alphabet is sacred in nature. This is to signify that every word or sound has power -- The Enochian Texts like many of the Scriptural Texts contain commands or utterances that show a common recognition of the power of the Word. For example, Jesus in Matthew 12:36,37, says: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned". This quotation refers to cause and effect as it is expressed in the idea of Karma. It points to scrutiny of all actions, including speech, and implies a depth of responsibility that we rarely consider. Similarly, the concept of non-injury means that all actions, speech, and deeds have to be performed without injury to anyone else or to oneself. That is a simple expression of a complex formula and therefore needs to be pursued in depth. This power is not only connected to the emotions and mental activities, but also to a Spirit of the Highest Order. It can, therefore, lift us to heights we ordinarily do not even anticipate. Speech has two aspects -- the audible and the inaudible. Inaudible speech differs from mere talking in one's head; it is an ethereal intuitive perception. It is also called the Language of the Heart.

Each Enochian letter, sound, word, or phrase is a source of virtually unlimited power. Because the Path of Enochian Magick is a path of evolution, it becomes evident that in each letter of the Enochian Alphabet there is an increased perception of Power manifest producing all forthcoming letters.

The mere naming of things has been man's privilege, of which he makes wide use until awareness of the true power of language is realized. Speech has to be refined. One must become aware of one's speech. Coarse language is termed "wrong conduct" for all aspirants of any path. Sensitivity is only gained by refinement and cultivation. As a plant is cultivated, so humans must cultivate themselves to become more sensitive in a positive way. The Ancient Teachers and Masters, being highly developed seers, were the recipients of the Ancient Texts. They perceived "Divine Insight" by an indescribable intuition and power of mind. The power of mind is needed to transmit what has been intuitively perceived into speech. The Masters knew of these powers of mind and sound by experience, and they understood the force inherent in the mind and its desire to create. The purpose of the Master was, by their higher perceptions, to guide mankind. When we speak of powers today, it is often assumed that such powers are meant for the control of others -- nothing could be further from the truth. But the Masters knew that their powers were intended to be used in the service of others.

The powers of the Masters and Teachers of old were achieved by persistent practice. As discipline slowly declined, those living towers of knowledge and goodness seemed to vanish. Their stories appear to have no more relevance, as it is inconceivable to the modern person that anyone could have such an awesome memory and such intense concentration.

Rituals are words of power and include formulations in praise of aspects of the Divine. On a basic level, the Rituals are used as an incantation similar to those of some Christian churches. At a higher level, the Rituals are practiced for single-pointedness of mind. On a still higher level, the Rituals are used to activate and amplify both the latent forces which are within every human being and the Cosmic Forces.

To speak these words or sounds of power is to acquire the power in them and to come in contact with the source of sound and thought, the "root" of the Ritual. The Master or Seer who became the receptacle of the Ritual had achieved that state of mind.

The sincere aspirant seeks the accomplishments of the Master and wishes to become such a receptacle also.

The empty mind (void) is too awesome for the average person to conceive. The mind resists a vacuum and does its best to fill it with its own creations. So it is a constant battle to keep the mind still, in its natural state of calm (pure mind). Finally, when the mental processes have exhausted themselves through the reciting of a Ritual, the mind becomes open to very subtle intuitive perceptions. At a certain point, it would not be an exaggeration to say that some of these perceptions are emanations from a source that is outside the human mind.

Just as on a particular level there can be a meeting of like minds, it is not unreasonable to contemplate that one can come in contact with that vortex of Energy that can only be called "Divine Consciousness". It is also not unreasonable to contemplate that one can come in contact with the Energy that was at some time in a physical body. Both of these forms of energy will help, guide, and sustain the aspirant to be persistent in their study and Ritual practice.

FIRST LEVEL EXERCISES IN SPEECH

Speech is man's most constant expression, his greatest performance, and the barometer of his emotions. Between the cry for help and the cry of joy there is a whole range of sounds expressing minute degrees of emotion. The foremost tool for self-expression is the human voice. Control of speech is a necessity and the practice itself is of great significance because of restlessness and the tendency of most of us to indulge in talking, using words either with or without sense. The urge to talk may originate from the fear of silence or loneliness, or the pride of wanting to show off what one knows, or the need to put in one's "two-cents worth". Even giving advice can be more a case of a desire for self-expression than concern for the one who is seeking help.

An awareness of speech is essential in order to discover these urges.

1. Keep a ring or small coin in your mouth to give just enough time to ask yourself why you need to say something and what it is you want to say, since the coin has to be tucked under the tongue or in the cheek before you can say anything.

Talking can be evidence of the desire to be noticed, or to defend your actions. Fear can be the motivation for the need to talk, perhaps to quiet the still, small voice within. "I don't have to listen if I keep on talking". The manifestation of the human voice can be a curse as well as a blessing. What is behind your urge to keep talking?

1. Self-justification?
2. Killing time?
3. Self-importance?
4. So that you won't have to listen ... to others?
5. So that you won't have to listen to your Inner Self?
6. The desire to talk about yourself?
7. The mistaken belief that you are sharing, when you are really only trying to collect pity from others?

Notice how you use terms connected with speech and the organs of speech:

1. Double-tongued.
2. Tongued-tied.
3. Getting your teeth into something.
4. Being in the grip of the need for self-expression through talking.
5. Opening up lanes of communications.
6. {Add your own terms to the list.}

The tone of voice can express a whole range of emotions -- joy, happiness, laughter, doubt, irony, and arrogance. A quiet, low voice makes everybody listen. (This is a trick used by politicians when they want to be heard).

Difficulties in self-expression may be caused by shyness (Why is one shy? Is it perhaps the reflection of an inverted ego?), or the result of speaking before thinking. (Students often remark, "I don't know what I am going to say until I hear myself saying it". It might be necessary to find out what is behind such a remark.)

It is advisable to practice silence. Mahatma Gandhi set a wonderful example by observing silence for certain hours on a particular day. No one could persuade him to break his silence. The highest dignitaries had to wait to speak to him. Mahatma Gandhi knew the significance of the control of speech for himself and the reflection of this on others.

The aspirant must choose a time when the temptation to talk is greatest. The continuous need to express oneself has no validity in the life of an aspirant. All urges must be under control and all excuses must be dropped. The hours, the length of time, must be determined before hand to enforce discipline and a written record kept of the results.

Refined speech is song, sung in glorification of a Power greater than one's own.

Important Note:

It is important for the aspirant to remember that speech is an expression of creation. When the meaning of the power of speech is comprehended, then the importance of "key words or sentences" in the mind can be understood and used to effect changes. The key sentence is a short command phrase that is used, most of the time without awareness, in a repetitive way: "I can't do this" or "I have never done such a thing" -- thereby undermining willingness to try (and avoiding success). Key sentences or words can be counteracted in a positive manner.

There is room for a great deal of experimentation by the individual aspirant. Key sentences have to be short to be effective. Their formulation should be clear and positive, and can be compared to suggestion.

4. THE SENSE OF SMELL:

In many people the sense of smell is quite undeveloped, while in others it is very keen. There are, of course, various degrees in between.

A person whose sense of smell is little developed has not paid enough attention to its function. Lack of concern can be called inertia or laziness. But, with even a little thought, it is obvious that the sense of smell is very important. For example, it tells when food has become rotten. It also recognizes by the aroma of good food cooking that a delicious meal is about to be served.

Very often the attraction to the opposite sex takes place on the level of physical smell. The eyes may not be satisfied with what they see, or the ears may not be pleased with what they hear, but smell might attract because it has a very strong connection to the powerful sexual instinct. The physical smell of some people (not only from lack of cleanliness) can create difficulties for one sensitive in this area, when it is necessary to share limited space.

The sense of smell affects an individual differently at different times. Therefore, it is absolutely necessary that one learns to control the sense of smell -- in addition to all the other senses.

Padre Pio, a Franciscan monk of Italy, who was one of the few men bearing all five stigmata (marks of Jesus) on his body, had the ability of bilocation (being in two places at once). His presence was recognized by his disciples through the smell of roses and violets. There have been hundreds of such reports from Catholics and non-Catholics alike. In India, devotees of Shiva (Siva) have experienced his presence by a very delicate fragrance of sandalwood. Often a group of people who pray and meditate together can, at the moment of having transcended personality aspects, experience some very beautiful scents -- This can also be experienced by a single person while praying, meditating, or performing the Enochian Rituals. These scents may not seem to belong to any particular flower, but those present will experience, through their sensitivity of smell, an elevated state. To some, there may be a distinct feeling or knowing of Divine Presence.

EXERCISES TO DEVELOP SMELL

Become familiar with the difference in the smell of each fruit, each vegetable. Do not just smell food as being good or bad. Observe how much smell stimulates you in eating or drinking. Does coffee really taste as good as it smells? Can you think of a drink or a food that smells terrible but tastes wonderful, besides ripe cheese? In the reverse, what smells good but tastes terrible?

Check your own body at different times of the day to observe different smells. Discover the difference between the smell of the body and the smell of the breath by breathing into your hands. Also smell your clothes when you take them off. When you use creams, ointments, colognes, or perfumes, find out if they blend with your natural body odour. The body will give off different smells if you change your diet or if you fast. Most people give off a terrible odour when fasting. Your own breath can tell you if there is an oncoming illness. Increase your time for breathing exercises (dealt with in a later section) to help the body deal with and overcome the problem.

Blindfold your eyes and have someone arrange a number of different items for you to identify by smell. The objects must not, of course, be seen, touched or tasted. Record your guesses and observations on a tape recorder and then transfer them into your written diary for future reference in checking your development. With a little practice one is able to name or describe accurately what is smelled.

The higher state of the sense of smell is achieved at a further stage in development when all senses are refined and when the mind has been given the proper discipline.

5. TASTE:

There can be no clear distinction about taste, because all human characteristics are interwoven, but in the course of self-development there is a gradual refinement and escalation of the senses. Therefore, the senses can be compared to the keyboard of a piano. High and low keys are played in skillful harmony. This is the objective.

In regard to food and drink it is the tongue that we taste with, yet in daily language it becomes apparent that taste is also related to other areas besides the liking for certain foods and delicacies. The cultivation of taste in food leads to the ability to really taste a carrot or a pea by itself, without the addition of spices. There is the cultivating of taste in dress and decoration, and in the arts. The word "taste" is also used to indicate discrimination in manners, speech, and behaviour. The display of good taste seems to give an individual a certain charm which opens the doors of friendship and is an advantage in various work situations. The appreciation of art is, in part, cultivation of good taste, to which a sense of beauty also belongs.

The awareness of a particular sense becomes more acute by isolating it and by recognizing the interplay of forces which would not be understood unless attention were directed in this way. When greater awareness of the function of taste is achieved, its constant stimulation by a chain of reactions will be understood, particularly "feeding" the imagination and "feeding" the mind.

There is a saying, "We are what we eat". Let us pause to think about this. Does our choice of food point to certain characteristics of indulgence? What does it indicate about our mental and emotional make-up? Taste for something is created and recreated by memory. The actual need (for food, sex) may not exist, but memory of some pleasant experience creates the desire to re-experience. Other motivations might reinforce this, such as rewarding oneself.

Until the sense of taste is refined to the magickal level we cannot experience the purity, or magickal quality, of food. The energy in food is magickal if there is no influence from taste stimuli. Fasting gives you an opportunity to understand how the stimulations to the sense of taste affect its purity. During a fast observe the effects of the imagination and investigate any problems that arise. Dreams should be watched during fasting. Do they contain food, and which ones? Dreams may indicate that certain foods are not good for us.

Taste has to be seen in a broader sense by understanding the connection between taste and imagination. Indulgence by any one of the senses is like swimming in murky water of unfathomable depth, with no shores in sight, and no hope of reaching firm ground. Once the taste of imagination has been experienced the temptations are difficult to resist.

Many important decisions in life have been made (marriage, business) based on unrealistic expectations -- imagination kindled by desire.

Does this process of investigation exclude spontaneity? Not at all, as long as we discriminate between indulgence and spontaneity. No sense should be killed or dulled, but rather refined to the utmost degree.

EXERCISES TO DEVELOP TASTE

The exercises on taste begin with food. For the average person the sense of taste has been dulled and so spices are used to increase taste, to create more stimulation to the tongue, and thereby promote appetite. In these exercises nothing is used that could mask the taste. They are done blindfolded so there will be no interference from another powerful sense -- SIGHT.

1. Place a piece of food such as finely grated carrot or a single pea on the tongue and experience the sensations. They are quite different from, for example, those of a few grains of sugar, a little bit of milk or chocolate. Notice the urge to bite or chew, and to swallow. It is not easy to resist in the beginning and points to greediness. The exercise should be done on a full stomach; then later, using the same ingredients, on an empty stomach.
2. Food and beverages (including water) allow endless possibilities for investigating the sense of taste and make the aspirant aware of areas that have been given little or no attention. When sufficient exercises have been done blindfolded, they should also be done with the eyes open to recognize how much stimulation comes from sight. Interaction with the sense of smell should not be ignored. Every detail is important in the exercise and should be carefully observed and noted:

a. How does the food or drink smell?
b. Is smell important?

c. Or is taste?

3. The taste of food creates a great stimulation to the emotions and vice versa. The law of thought association brings past images into the mind. Food can mean:

a. Socializing, under the disguise of sharing.
b. Obtaining recognition and acceptance for exquisite cooking and special recipes.
c. Reaction to self-pity by eating.
d. Rewarding oneself.

4. Think about the following:

a. Is one born with a certain sense of taste or is this sense developed?
b. Is taste a source of continuous desires?
c. What part does gratification or emotional satisfaction play?
d. What is the grip that taste has?
e. What compulsions, leading to indulgence, are connected with taste?
f. After the initial experience of taste, does greed take control?

Once an attempt is made to answer these questions on a personal basis, many more questions will come up leading to insights about one's sense of taste. The finer things like wine, caviar, and other delicacies should not be overlooked. This poses a very interesting question -- the refinement of taste of the tongue in comparison to taste on a higher level, disassociated from the tongue.

The following list may help to stimulate your thinking and understanding of the sense of taste:

a. Indulgence, likes -- delight.
b. Aversion, dislikes -- abhorrence.
c. Indifference -- neutral.
d. Hot food and drink.
e. Cold food and drink.
f. Spicy food and drink.
g. Alcohol.

5. Make a list of likes and dislikes. How strong are they? Bringing them into balance makes them less extreme. From strong uncontrolled likes and dislikes arise such characteristics as: aversion, hatred, conceit, envy, jealousy, possessiveness, arrogance, passion, lust, infatuation, dullness, and laziness. Observation of any of these characteristics does not mean condemnation, but rather identification of them and the slow change towards the opposite of each in order to achieve a balance. Any tendency to be judgmental would just add another undesirable quality. The daily diary can be seen as a mirror in which events are recorded and which allows development in the practice of awareness to be observed. This is very encouraging and should be looked on as a reward for effort.

6. Cultivation can begin by developing "taste" for the more beneficial attitudes and actions in life:

a. Having good taste in appearance, clothing and furniture.

b. Having good taste in arts.
c. Handling a delicate situation in good taste.
7. Taste as related and unrelated to the taste buds:
a. The affair that soured.
b. Speech as sweet as honey.
c. A sweet person.
d. The taste of Divine nectar and ambrosia.
8. Make a list and try to explain the reasons:
a. What is tasteful to you?
b. What is distasteful to you?

When these exercises in taste have been done, some should be repeated with the guiding thoughts:

a. What is the act of tasting?
b. What is tasted?
9. Now answer these questions about water and then add others you can think of:
a. How different can water taste?
b. What is the power of water?
c. What is in a drop?
10. Think about the following:
a. Standing in the rain and letting the raindrops fall in your mouth.
b. Tasting the snow or a piece of ice.
c. Tasting the tears of joy or sorrow.
d. Can I drink the ocean? (of Divine Wisdom)
e. Have I a thirst for life?
f. Have I a thirst for the spirit of life?
11. Pay attention to tension in the jaws:
a. Indicating what?
b. Getting one's teeth into something.
c. Being in the grip of criticism.
d. Being in the grip of oneself.
e. Being in the grip of others.
f. Being in the grip of sex.
g. Being in the grip of emotions.
h. Being in the grip of bitterness.
i. Being in the grip of negative experience.
j. Spitting it out (in disgust) ... bitterness or negative experience.

Swallowing insults and still smiling is a characteristic that tells us of the necessity of going beyond praise and blame. Unless taste in a general way is understood and under control, it will not be easy to develop a taste for the Divine Food of the Most High.

6. SIGHT:

When dealing with sight we have to recognize the different manifestations of this sense. Therefore, it is necessary to clarify our thoughts on sight.

What would your life be if you had no sight? Have you taken sight for granted? Is there a difference between "I look" and "I see"? What is sight? Do the eyes record as efficiently as a photographic camera? Watch the process of seeing, then analyze it. When you "look" do you "see"? When does awareness come in? Can sight be cultivated?

In fact, all five senses have to be exercised to bring them to their very best. If seeing is a mental process as well as physical, then the question of "How do I see?" carries more importance. If the eyes register the visual impression and the mind interprets it, then is "clear sight" really possible? When the mind interprets, what is the basis of the interpretation? What prevents clear sight?

The answer might point to the emotions. Mind, the interpreter, is perhaps not as reliable as it is often considered (particularly when logic is claimed as its attribute) because the emotions insert their own filters, different coloured filters for different emotions.

This is evident in the number of different ways an accident can be seen by several witnesses. In each case, the personal emotional filters, formed from the past experience, likes and dislikes, or even the thoughts that were in the mind immediately prior to the event, influence the perception of what has been observed. Clear sight is pure mind, uncoloured perception.

Sight has to be investigated in the same way as the previous senses to understand what it means and how it functions, not so much from the anatomical point of view as to be aware of what is happening when one sees something. For example, food is selected by the eyes for its appearance, its freshness. Immediately one sees appetizing food, the mouth begins to water. The saying that the eyes are bigger than the stomach is well-known. It might be very helpful to know which of the senses is most stimulated toward eating and what part sight plays in this.

A quick glance at surroundings can give information about conditions. They are speedily assessed by the mind as to whether they are favourable or unfavourable. If an object is in the way, seeing it makes one either remove it or walk around it, unless the sight has been diverted, in which case, one will probably trip over it.

If the exercises are done as they are laid out in the following pages, the aspirant will find that the control that is achieved is a power in itself, and that a more intense level of concentration, meditation, contemplation, and proficiency will be reached. The power of concentration is obvious in the lives of the Enochian Masters, but it is present also (to a limited degree) in people who are successful in daily life. With respect to Enochian Magick, history tells of Masters who have developed special powers and were capable of accomplishing phenomenal feats, bordering on the miraculous.

This may be difficult for the beginning aspirant to believe. However, proof will lie not in the witnessing of someone else's extraordinary acts, but rather in one's own achievements. The power of concentration does increase and when, after a few years of practice, a greater level of intense concentration is achieved, it must be realized that one has still not reached the highest limit. The power will continue to increase to a miraculous degree.

Seeing facts as they are helps to build confidence and makes one a stronger person. If one can see what is, instead of what one wants to see, there is much less self-inflicted pain. It may seem cruel to be urged to give up one's illusions, but to insist on seeing what is not there must someday lead to a rude awakening. The result is pain, and this pain is self-created.

Various levels and qualities apply to sight as well as to emotions. Both need to be cultivated. The physical eye which can appreciate high quality craftsmanship will develop creative inner sight which will manifest in due time. Raw and powerful emotions have to be cultivated into refined feelings through this insight and (inner) sight. Sensitivity to one's own emotions, to one's own ego, has to be cultivated until one responds with refined feelings, with understanding , until eventually the cultivated feelings reach the level of compassion -- compassion for others. All self-development must be used in helping others if a higher level of consciousness -- the Goal of Liberation -- and the attainment to the Higher Self are to be achieved.

After examining sight, insight, and the mind's eye, investigation of the sense of sight can be taken one step further, to the third eye (Spiritual Eye), which is indicated as having its location in the space between the eyebrows. No physical eye is involved. We are dealing with the center of sight that is in the brain, in which the power of sight is located.

THE POWER THAT HAS CREATED THE EYE CAN SEE.

This would also apply to all other senses. Intuition is the highly refined expression of a sense, in this case sight, which takes on almost the quality of the third eye. Like the blood that moves through the whole body, the Energy of Enochian Magick moves through all the senses to a greater or lesser degree.

EXERCISES TO DEVELOP SIGHT

You might start this investigation with "Do I see myself? How do I see myself?" When these questions are asked for the first time the answers should be written down. At another time when the questions are posed again, the answers will be significantly different because of the previous "insight".

Continue this investigation with such questions as: "How do others see me -- my husband, wife, son, daughter, co-workers?" "Do I identify with others? How do I see them? Do I see myself in others? What should I identify with? How can I see myself? When do I screen things out? What is it that I don't want to see? Why?"

It is necessary to see where one keeps oneself intentionally blind and to clarify what screens are put up in front of things we do not want to see. Every emotion erects its own screen, preventing clear sight.

1. Try to identify the screens, the emotions, expressed by:

a. I saw red and didn't know what I was doing.

b. I can't see this person or this object going out of my life.

To see something that is not there means one cannot see clearly what is there.

2. Check your habitual way of looking at things. Find out

where you are not recording what you have seen -- with the inner eye as well as the physical eye.

In all these investigations there must be the overriding thought "knowing myself will make me free". Therefore, it must be understood that the interplay of the forces of sight and emotions is particularly powerful.

3. Look at an inanimate object such as a piece of wood, a glass of water, piece of cloth, or a sheet of paper, for three (3) minutes and note the intruding thoughts which prevent single-pointedness of sight in regard to the object. Now, for comparison, look at a photograph of a loved one or revered person, or the picture of a child, a bird, or a flower. Afterwards, your notes can be compared and the ability to concentrate established. The exercise could be timed for greater accuracy.

4. Sit comfortably facing another person and look into each other's eyes for a certain period of time, without moving or talking, trying not to blink. Observe the activity of the mind and the emotions and later record these observations in your diary.

5. Create a painting or sculpture in your mind's eye, or use an image from the third exercise. Again observe what happens and check how long you are able to hold your concentration and, which of the objects holds the concentration longest.

6. Sitting quietly and observing the mind is like seeing with the mind's eye, seeing what appears on one's mental screen. Notes should be taken periodically and the material later looked over and dealt with where necessary. There is much to learn about one's mind and about thought association, which in time becomes extremely helpful and revealing. Problem areas which appear over and over have to be dealt with, otherwise they will become a disturbance and an almost insurmountable obstacle to meditation and concentration. The time spent doing this exercise can begin with ten (10) minutes and then be doubled, tripled, and so on.

7. Look at an ordinary stone for not less than three (3) minutes. Then shift to a semi-precious or precious stone, whatever is available, and recognize its symbolic meaning for you.

8. Look at the colours in your room. Fix your eyes for a few minutes on one colour at a time. Clarify what the colours mean to you.

9. In your mind's eye see a flame. Does it consume anything? Or is something emerging from the flame? Now visualize your Heart. Imagine a blue flame on an altar there. Take the flame and place it on the heads of friends or loved ones. Write down what comes to mind during this visualization.

10. Place a coloured dot on a plain piece of white paper. The dot should be one-half to three-quarters of an inch in size. Look at the dot without blinking until the eyes water. Practice must be kept up to lengthen the time. Record your observations in your diary.

Now, look at the dot, breathe in, hold the breath, tense the hands, let the breath out and relax. Again, write down all observations.

Make a comparison of concentration on the dot and looking into a person's eyes (exercise #4). Record the differences in your diary.

11. Sit in a comfortable position and think of the navel. Focus your eyes on the spot between the eyebrows. Form a clear picture of a silver disc (the Moon) on the top of your navel. When the picture is clear, bring in feeling and watch the coolness move in concentric circles, mingling pleasantly with your body heat. If the mind becomes active beyond the concentration on the silver disc and the cool feeling, add some bold letters such as LOVE, PEACE, GOD, or LIGHT.

12. Sit with the spine straight, neck and shoulders relaxed, breathing steady. Make yourself comfortable. Think of the image of a person of your choice. Focus all your attention on this image. Now see the figure sitting on top of your head. Think of your spine continuing into the spine of the figure. Choose the most meaningful image of perfection for you and see it as a human form sitting cross-legged on top of your head. Record all that happens.

13. Gaze into a portrait sized mirror, seeing only your head, neck and shoulders. What do you see? A face of resentment or pain? Is it a face one can trust? Does it look deceitful or does the inner Light show through? What kind of face do you see? Look at your face for two (2) or three (3) minutes, then close your eyes and visualize it. Make brief notes. Double the time for the next period of looking and continue closing the eyes, visualizing, making notes, until you are able to hold the image with closed eyes.

When you can successfully see in your mind's eye the image of yourself that was reflected in the mirror, project your image into the sky.

There is no depth of understanding of the sense of sight unless these exercises are done, and these are only a beginning. With every exercise always remember, "I see, the act of seeing, and what is seen?" Follow this process to understand the sense of sight and its effects.

7. TOUCH:

Air and touch are the particular subjects of this section. The air indicates lightness; it cannot be grasped and held onto. Breathing is vital to the human life. A touch as light as breath is only possible when all self-gratification has been renounced. Grasping is different from touching.

To touch a silken cloth is to feel its softness, but to touch a piece of rock is to feel its roughness. We think of touching the human skin, feeling the softness, warmth, and the pulsating life; or we can think of allowing someone to touch us and responding to what that touch conveys. A touching gesture can be more helpful than words in comforting someone, yet the right words can also touch one inside.

"Touching" and "feeling" are interchanged in everyday language. Should they be? Touch and feelings can be seen as emotions that are being cultivated. Uncultivated touch will be rough, without awareness for the sensitivity of what is touched, be it a person or an object. Touch is often emotionally stimulated and serves as a barometer to find out if "the touch of one's hand is well-received", which conveys to them that they are accepted. So it serves our own emotional needs rather than being of a giving nature. This motivation to touch would be called selfish (based on desire and instinct). The second level of touch would be partly the fulfillment of our needs, but there would also be a willingness and a readiness to meet the needs of the other person. The underlying factor would be our desire to accept and our need to be accepted. The most desirable touch is that which gives without asking anything in return, a spontaneous from-the-heart action.

EXERCISES TO DEVELOP TOUCH

Once the aspirant begins to practice Enochian Magick, he or she finds that small details have to be given great attention. Here, we must investigate the sense of touch with the same zeal as we have the other senses in the previous sections.

It is now time to check out emotional impulses to see how they have changed into refined feelings and how much still has to be done. As the process of awareness goes on, emotions change too, but sometimes more slowly. To become aware of something disturbing that one has been unaware of can trigger feelings of hurt. By the use of discrimination, as part of awareness, you can quickly discard old experiences and the desire to take revenge for them now. There is no point in getting angry now about something that occurred years back. Awareness should be a tool for a more balanced way of living. Revenge is never good, but this type is very unfair.

In a dispute between parents, children should be left out and not used as objects of revenge. If a mother blesses her child by a gentle and loving touch of her hand and touches the child with her eyes, the father can turn that blessing into a curse in subtle ways. Or vice versa, the mother can turn the blessing of the father into a curse.

1. Investigate what touch means to you:

a. When you say that something touches your heart, what do you mean by this?

b. What does it mean to be touched by a smile or a look of understanding?

c. Think of being touched by the sunshine. In what ways?

d. Energy touches every part of your body and moves around within it. What does this mean to you?

e. Is a healing touch necessarily limited to the laying on of hands? Can it be comfort in emotional desperation?

f. Is there ever a time when touching people is an imposition?

g. Do you consider touching an imposition when you are tired, nervous, or wish to "keep your distance" and retain privacy?

h. Does fear of touching or being touched mean a fear of not measuring up?

i. Does your sense of touch have a powerful influence on your moods?

j. Do you like or dislike being touched and stroked by others?

k. Do you use the sense of touch for differentiation and organization?

l. The hands are the part of the body most used for touching. Hands build and hands destroy. Can this be related to touch and feelings?

Think about each question and then write your answers in your diary. Remember, your answers should be straight forward and honest.

The following exercises will be of assistance in learning more about the sense of touch and the details of this perception, which are usually given little or no attention. The exercises are divided into theoretical and actual parts.

Theoretical:

a. What is your present perception of touch?

b. What can you touch and what can you not touch?

c. How do you relate touch to feelings and to emotions?

d. Do you really experience touch, or do you only remember? How big a part of memory and thought association play in the actual experience of touch?

e. Investigate the sense of touch in relation to the other senses. What is the influence of the other senses?

Actual:

a. The first exercise for the actual sense of touch is to hold or touch objects such as a piece of wood; metal objects, one that is smooth and one that is sharp such as a knife; a smooth stone and one that is rough; hot water and cold water; a leaf; the hair, skin, feet, face, and eyes of another person. Observe all your thoughts and reactions and carefully take note of them. Record them in your diary.

b. Take a piece of perfectly clean, white cloth. Rub your hands on the cloth, saying aloud, "Dirt be removed, Dirt be removed", over and over again. The cloth will, of course become dirty. The remembrance that it was perfectly white at one time will lead gradually to insights.

c. Sit comfortably facing another person and touch just the fingertips of your hands together. Observe all impressions, thoughts, and reactions, and write them down afterwards in your diary.

This exercise can also be done with each person holding the hands close to, but not touching, the others hands. Observe the difference and write them down in your diary. Compare these different responses.

d. If you have the opportunity to make observations of persons while they are performing Enochian Rituals, you will be able to feel the vibrations of the words in different parts of your body. Place your hands lightly on the head, the neck, the shoulders, the back, at the end of the first part of the Ritual. Do this again at the mid-point of the Ritual, and again at the end of the Ritual. Note how the vibrations vary in intensity and in the different parts of the body. Record your findings after each is taken. Compare these findings when the Ritual is over.

e. Choose a stone and hold it in your hand when you go to sleep. Try to keep it in your hand until you awake in the morning. Observe your feelings or thoughts in connection with holding the stone and note any dreams that come from this experience. Recall dreams you have had in which the sense of touch was involved. Record these in your diary and compare them.

The insights obtained from these exercises will be more valuable than information given by someone who, through a misguided idea of helping (sentimentality), shares an experience, thereby depriving the aspirant of self-discovery. The much needed personal experience becomes a well of strength and energy to pursue the Path to the attainment to the Higher Self.

8. HEARING:

The sense of hearing is, from the Western point of view, the last of the five senses. In the East, the mind -- the interpreter -- is considered the sixth sense. The element of ether means something very elusive, ethereal, and yet very powerful. The influences on a human being are subtle and yet can bring about great changes in the body and mind. The dictionary definition of ether indicates that it has three (3) aspects: the abstract, the physical, and the chemical.

Ethereal is defined as: light; airy; heavenly; of unearthly delicacy of substance, character, or appearance; something of great subtlety or transparency. To hear the music of the spheres of the Sephiroth would be an ethereal experience. To hear the Celestials speak is the crown of all experiences through the sense of hearing. This indeed may start delicately and subtly, but can become very powerful, lifting the listener into a different ethereal world.

Hearing is a subtle process. It is indeed ethereal because the interfering voices that prevent us from hearing are our own thoughts. Much energy is wasted listening to those thoughts which are based on mental speculation, self-defense, self-justification, so that it becomes impossible to truly hear what another person says. Pain results from this lack of communication and that is why so much attention must be paid to removing the screens that we erect in front of our senses. When the refinement of the sense of hearing permits us to rise above the level of ordinary daily existence and observe from a more subtle level (ether), we see that the clarity and the understanding that we "assumed" we had dissipates into thin air before we can grasp them.

Listening is an art. To hear the true message through all the veils demands a very skillful listener who can extract from the words what the speaker truly says. How much more sensitivity, then, is required to hear the still, small voice within or the golden Celestial voices from without. The acquisition of powers, which may be a hidden desire, depends on the ability to concentrate, the ability to mentally relax and receive, to be in control of the merry-go-round of the mind. Listening ability in present-day life is cut down by a variety of cacophonous noises that are imposed on us by industry, work, and so on. There is little protection outside the home, but the aspirant must become conscious that there are places where control can be exercised. The emphasis on mechanical habits in regard to the sense of hearing is just as important as it was in dealing with the previous senses.

There are many potentials that can be developed in the human being and the ability to be a good listener is one of the most important. In certain professions it is essential to be able to listen with depth of understanding. Many skills can be developed quickly. Listening, however, is only excellent when the listener has also developed the ability of recall. The human mind is an incredible storehouse of memory, but without recall we cannot retrieve what is known. Many psychics have simply learned to draw on this storehouse, which contains our past lives as well as our present. Information about ancient civilizations could be gained if these faculties of recall were employed.

The refinement of the senses that has been emphasized in each previous section applies to the sense of hearing, perhaps even more than the sense of sight. There are many stages -- from the basic state of hearing only the rough, the harsh, the arrogant -- to the level where we can hear the beautiful music of the Spheres of the Sephiroth.

Before it is possible to still the mind and surrender to what is heard, we must start on the physical level with the "Death Pose". The name of the Death Pose itself explains its meaning of no reaction, complete surrender to what is, ending all arguments. The only validity for listening to one's thoughts is when positive key sentences have been put into the mind to replace the old negative ones.

It must be recognized that assertions of self-will, which subdue the message spoken by another person or the Celestials, have no validity outside ourselves. It is an illusion to think that these assertions of self-will can bring good results. For example, a typical reaction when speaking to a person who does not understand the language is to speak louder and louder, in the false belief that this will bring comprehension. The motive for speaking in a low key must be genuine. If it is hiding pushiness or dominance, while giving the appearance of being soft and gentle, it is a lie. In how many ways does one lie? Dominance and pushiness are uncultivated will, and even if speech is sweet and gentle it is an act of deception. Like the other senses, hearing has to be understood on each of its various levels.

The ear that listens is precious, and that preciousness is expressed in wisdom and understanding. Speech is of no relevance if there is no listener.

Aspirants must become aware of the ever-increasing delicacy of the interaction of the energy in the body, in the mind, and in its most exercised expression of speech. This interaction, in most cases, may not be recognized to its full extent due to the lack of awareness of how the control comes from the mind. The mind generates energy which flows along predetermined paths. This energy is a silent manner of speech, and the cells in the body -- each with its own consciousness -- are the listeners. The body is very teachable and can become a very powerful spiritual tool.

The Will says to the aspirant, "Keep going, move on, pursue development". The self-will only says "stand still". At this point, "stand still" can mean a loss of all previous input. The aspirant should listen to the voice of the Will. It is this voice that needs to be heard by the inner ear if self-development is to take place.

Our Will warns us not to be caught again in the stranglehold of uncontrolled emotions or wild imaginations. It also warns us not to become trapped in old habits, preoccupation with self, and turning a deaf ear. The daily diary will help to discover old traps and even recognize traps before they have been completely laid.

The aspirant should liken himself / herself to an Arrow. The Arrow can only be shot in a straight line by direct commitment and by having a clear goal as a target -- by straight thinking and straight action. The target has to be well defined. Problems that still remain have to be tackled head-on. All five senses need to be brought under control by awareness and refinement. The forces of self-defeatism, the fire-wheel of emotions, will make a last attempt here to flare up again with all power and imagination in order to prevent the surrender of self-will. Doubts invade the mind. It is easier to talk oneself out of one's determination than into continuing the pursuit of the Goal. But the fire can be lifted from the purely emotional struggle to the fire of enthusiasm where ignorance is burned in the fire of wisdom.

What then, keeps interfering with the progress and makes all these warnings necessary? It is the lurking of the old personality aspects. The battle-axe must be wielded, but it has to be used skillfully. Ego tries again to raise its head in a last attempt to reassert power. The lower nature will put up a fierce fight in some areas. The sharpening of the battle-axe is done by discrimination and razor-keen awareness. The Sword of discrimination, having two edges, can be used as a symbol which indicates the seriousness of the aspirant's situation. This Sword -- the Will -- can be used to cut away the undesirable characteristics without hurting oneself. However, this process demands great skill, strength, and a clear assessment of what needs to be cut away and what needs to be preserved.

When using the Sword of Will tension has to be expected, and this tension has many different sources. Doubts and strong desires can really be troublesome. Only by withdrawing the power from them will they diminish. Sometimes another source of tension is the influence of so-called friends who do not understand the road to Spiritual/Magickal success and who will, by comparison, only respect such strenuous effort by the aspirant if the goal is monetary, political or social. When the goal is a higher state of consciousness or the attainment to the Higher Self, their negative arguments seem to be logical and reasonable, and this type of friend is very hard to deal with. The Spiritual/Magickal road is indeed lonely until you meet your first spiritual companion. How often we already have such companions but do not recognize them!

The stronger the Will, the further the Arrow will go and the greater the impact on the target.

EXERCISES TO DEVELOP HEARING

Over the years, hearing has been literally taken for granted. Therefore, this often-neglected sense has to be carefully examined to fully understand all of its implications. The study and practice of sections 3, 4, 5, 6, and 7 by the aspirant will have proven to be very fruitful. However, this has to be extended.

True listening means the ability to surrender, thereby speech, as well as mental talking, must be controlled in order to hear clearly. At this point it may become clearer why the element of speech has been mentioned in each of the previous sections, and why speech is called man's greatest performance. The almost insatiable need to hear oneself talk feeds one's self-importance almost to the exclusiveness even of those that we profess to love. In the diary reflection there should always be an entry in the diary of whether one has been able to surrender to another and how well one can stop listening to oneself. Our habitual way of hearing has to be changed in order to attain quality in listening. Most people who have authority complexes do not recognize that the ego is really the biggest authority, most of the time preventing the aspirant from doing what he or she wants to do. If the ego listens, what does it listen to? Possible hurts or criticism? Compliments? When it comes to praise, the ego can be a real glutton.

By investigating the process of hearing, the aspirant may become aware that many things are screened out and only those things accepted that one wants to hear. Sometimes what is heard has been so twisted that what one thinks one hears is far from being correct. The questions to ask are, "Am I listening? Is the ego listening? Who is listening?"

It becomes more complicated to control the ego if one thinks in short negative sentences. The influence of these can range from strong to subtle and their effect may be hypnotizing. "I always make this mistake" .... "I have never been able to do this" .... "I would rather die than try that" .... "I could never handle that." These are habitual thought patterns that are verbalized in the mind, listened to, and then acted upon. It is obvious that this is destructive. Yet there is a choice to think positively, to turn to the opposite. "I have never done this before, but if I give it my attention and try, I am sure I can do it". When acted upon, this becomes a small success which can be used as a stepping stone to even bigger ones, which become a good foundation of inner security.

Investigation of all ideas about security on a physical, emotional, and mental level can bring one to new conclusions. Habitual actions and reactions that have been investigated already must also be reviewed and shifted to higher levels. Discrimination has to be refined and self-will needs to be subdued. Speed is not efficiency. It may indicate good intention to say, "I wanted to do it fast to go on to something else", but this will not justify sloppy performance. In order to get self-will under control one must first understand the difference between will and self-will. Self-will is an expression of the ego, and if one can understand that "In the will of the Most High I am free" the distinction is clear.

The power that is given to self-will in daily life keeps individuals apart and relationships become a battlefield for dominance. Instead, we can use the will to pursue a way of life that brings out the best in ourselves and makes us a blessing to others. A good way to understand the power of self-will is to choose someone and submit to the wants or suggestions of this individual for a certain length of time. The chosen person should have no knowledge of such a decision. The choice should be made alone, silently, and in the utmost sincerity of wanting to have a clear understanding of self-will. In this surrender one begins to perceive one's ability or lack of ability to listen to others. The aspirant becomes aware of the power of the background noises of the mind or the talkativeness of the ego that prevents any kind of real listening.

Speech and hearing, while apparently separate, like consciousness and mind, are really one. If the speech is considered the male aspect and the hearing the female, when we accept both on an equal basis we understand the union or the first spiritual marriage within ourselves. If speech and hearing are in the proper balance, the perceptions of each can be heard, truly heard. This can be called listening with the Third Ear.

There is often competition between the sense of hearing and one or more of the other senses. If you find that what is seen interferes with hearing, listen with closed eyes or focus the eyes away from the speaker. Hearing must be through the ears, not through the eyes, and must not be destroyed by what is seen. To understand what is heard it must be "digested". Listen to the pure sound, without interference of the emotions.

1. To help in the clarification of what the sense of hearing means to you, think about each of the following and then add to the list:

a. Sounds of a music box.
b. A running brook or stream.
c. Laughter and sobs.
d. Hearing yourself think.
e. Hearing thought associations.
f. Creating noises in the mind.
g. Garbling the thoughts:
  1. To avoid listening.
  2. Not to be involved.
  3. Not to be confronted.
  4. Not to have to do anything about it.

5. Not to have to make a decision.
6. Not facing up to certain problems, hindrances.

2. Here are some questions that may be of practical help to the aspirant in further investigation of some important areas of hearing:

a. Am I listening?
b. Do I get the message?
c. Do I hear only words?
d. Do I screen things out?
e. What are the reasons for the screening?
f. Do I hear my voice?
g. Do I like my voice?
h. What can a listener gather from my voice? ... warmth, kindness, or arrogance?
i. When I listen, what is it that listens? ... the ego?
j. Can I keep the ego suspended, and finally withdraw its power altogether?
k. Is my self-will behind the ego?
l. Have I conditioned myself with negative key sentences that I have been telling myself for many years?
m. Should I form new key sentences that will be of benefit and open the door to more perception and listening?
n. Is surrender to listening to another a giving of myself?
o. What is my ability to perceive new insights?
p. Are these insights coming from my Higher Self, or from the heart, or an unknown source?
q. Can I discriminate between self-will and surrender?
r. Do I understand the fine dividing line between self-will and Divine Will?
s. Do I keep the Sword of Discrimination truly sharpened to find the balance between reason and emotion, logic and intuition, fear and courage, clumsiness and lightness, strength and softness?
t. Do I have the ability to ask for help when the ego puts up a fierce battle?

A few additional exercises are given below to start the aspirant in the observation of listening and of what is heard. Note the process of screening out what we do not want to hear, or what we claim we have heard. This will bring some surprises. When these exercises are done, we find that the lack of awareness is staggering. With persistence, they will truly lead to liberation from self-centeredness.

Listening to a variety of music, carefully selected, preferably with earphones and in a reclining position, will tell you by your emotional responses to the music where you are. Sound and careful listening can trigger long-forgotten events, be they painful or joyful. Later it is advisable to proceed to listening to nature, the wind, birds in the trees, the sounds of the city in the daytime or at night. Listen to your conversations and how your voice undergoes changes from the beginning and how it shows the release of your emotions.

After doing these exercises you will find that you can really listen to the voice of your loved ones and that what they say is music to your ears.

ADDITIONAL EXERCISES FOR HEARING

1. Listen to yourself:

A. Choose one person and investigate your way of speaking with that person. Try to remember a conversation. What do you observe about your speech? Do you know your own voice? What does it sound like? Do you like it?

B. Tape yourself speaking. Give an assessment of yourself.

C. Choose a partner and tape a ten (10) minute conversation. Challenge the other, try to convince. Note how you sound when emotional. Observe yourself and your partner. Do you hear what the other person says? What do you hear besides the words? List the emotions detected:

1. Joy.
2. Elation.
3. Strength.
4. Anxiety.
5. Pain.
6. Begging.
7. Confusion.
8. Tears.

The words may not convey any of these. Do you hear it in the voice? Note these in your diary.

2. Listening to body noises:

a. Your stomach.
b. Your blood.
c. Your heartbeat.

Listen very carefully and then note them in your diary.

3. Listen to the mental conversations in your head:

a. What do you hear? Describe in your diary.
b. Can you stop these mental talks?
c. If you can, how do you do it? Describe in your diary.
d. If you cannot, would you want to learn how? (It will be necessary to have this mental control if you wish to pursue the Path of Enochian Magick.)

4. With the new insights on listening, recite a small poem of your choice for two (2) hours:

a. Watch the mind carefully.
b. Write observations for fifteen (15) minutes after the first hour of recitation, then after the second.
c. At the end of the two (2) hour period, make more detailed notes in your diary.

5. What's in a name:

A. Say your own name aloud for two (2) hours:
  1. For the first hour look at yourself in a mirror while saying your name.
  2. For the second hour do not use a mirror.
  3. Make notes in your diary for fifteen (15) minutes after each hour of the exercise.
  4. At the end of the two (2) hour period, make more detailed notes in your diary.

B. Say aloud someone else's name for ten (10) minutes:
  1. Choose a name that is symbolic in some way or important to you.
  2. Watch yourself and all your reactions.
  3. Make notes in your diary of all you observe.

6. Listen to music for fifteen (15) minutes:
  1. Choose a piece of music on record or tape.
  2. Listen to the music while:
    a. Sitting.
    b. Lying down.
    c. Lying down and listening through earphones.
  3. Again, record your observations in your diary.

7. Listen to an unpleasant sound:

a. Have someone make an unpleasant sound such as scratching on a piece of glass or chalkboard.
b. Repeat three or four times for just a few seconds.
c. Immediately write down your reactions to this sound in your diary.

8. Listen to the sounds of:

a. Different bells for a period of between five (5) to seven (7) minutes each.
b. Write down the reactions to each in your diary.
c. Note in your diary if listening was done with the eyes open or closed. Also note in your diary if there was a difference.

These exercises will help the aspirant to understand the filters that prevent the hearing of pure sound and that prevent communication. Following instructions, which is necessary on the Path of Enochian Magick -- as in all walks of life -- presupposes the ability to listen.

9. CREATING A LIST:

What is meant by creating a list? As an example of how this should be done, we will look at the word "pain". The making of lists helps in clarification. The lists presented in this material -- and all ensuing material --are only a small beginning to help you get started on your own.

Pain is a great teacher. This is an old saying which bears truth in all ages. But what is pain? How many different kinds of pain can one experience? The Masters claim that all pain is self-created. How can we understand this? As the word "pain" is investigated, its meaning clarified by making a list and jotting down what comes to mind, a sort of brainstorming if you like, many ideas will come to the surface. Sometimes they are conflicting, sometimes unrelated.

Let us make a list for clarification. The following should give you a little help:

a. Pain
b. Physical
c. Emotional
d. Being humiliated
e. Pain in pleasure
f. Painfully low self-image
g. Pain of being a martyr
h. Pain of breaking away
i. Attachment of pain
j. Pain of conflicting emotions
k. Pain of insecurity
l. Pain of guilt
m. Pain of being unforgiving
n. Pain of death
o. Pain of birth

This is only an indication of how to clarify the meaning of words, their use and the ideas attached to them, and to understand their power.

In the case of physical pain, wait before you take a "painkiller" so that you can know the limits of your endurance. Do not enjoy pain; you do not want to become a martyr or masochist -- those deviations have no place on the Spiritual/Magickal Path. In some instances the dividing line is a very fine one.

In the case of emotional pain, try to "enter" the pain, as you would enter delight. Experience the pain as deeply as possible. Then let go!

After having written down everything that comes to mind about pain, we can again consider the statement of the Masters that pain is self-created.

Now keep on asking yourself questions:

a. Did my friend really hurt me?
b. Did my friend want to hurt me?
c. Why do I feel so hurt?
d. What are the repercussions of being let down?
e. Are my plans upset?
f. Do I have a strong attachment to my plans?
g. Do I dislike having to change any type of plans?
h. Maybe I am only "inconvenienced"?
i. Am I "inconvenienced"?
j. If this is the case, where is the hurt?
k. Maybe I am not hurt, but angry about being inconvenienced?
l. Can I hold my emotions back in the future, just long enough to recognize the difference between being really hurt and just being inconvenienced?
m. Can I "learn" from my "mistakes", and let them fade into the past?
n. Will they fade if I keep my emotional response "alive"?
o. Does this mean to discriminate? ... Yes, it does!

How much imagined pain do you carry around with you -- Recall? How much of your energy is locked up in it? Can you forget and forgive if you keep (maybe imagined) hurts alive? That energy could be used more beneficially.

As you can see, lists serve a variety of purposes. The aspirant who truly wants to know himself or herself will create and utilize these lists as a learning tool. As with everything else, these lists should be recorded in your diary where they can be used as a barometer to measure your Spiritual/Magickal growth.

SECTION TWO

10. SPEECH: (Level Two)

Speech symbolizes the first level of self-expression. With each level comes an increased refinement that is coupled with greater awareness. Awareness, when seen as a characteristic of consciousness (rising) expanding to other levels of understanding, makes the idea of hierarchy of these levels more easily comprehensible. In "higher expression" language moves to a level where even the meanings of words are expanded and words are used to express meanings that cannot be defined. The Language of the Gods as contrasted to "ordinary language" has to be penetrated by fortuitous listening -- intuitive listening.

The same degree of intuitive perception has to be developed in listening as in speaking. This means listening within. When one listens, all mental talk has to cease and this is the state reached in true meditation. This is not to be confused with what is termed a state of trance, into which it is possible to slip at a certain stage of intense concentration. In meditation the mind is meant to be absolutely alert, even while it is occupied with something else. It is like a lover sitting on a bench in the park reading a book and understanding what is read, but at the same time having an inner alertness for the arrival of the beloved because the beloved is expected to come. The listening is somehow intuitively tuned in to recognizing the footsteps or the rustling of clothes, something that will announce the presence of the beloved. Immediately after this is heard, the lover who waits is alert and ready to receive the beloved.

In the trance state, however, the alertness is not there and the person in trance does not perceive what the person in the true meditative state does. The lover can be so absorbed in the book that the beloved can stand in front and not be noticed.

When the suggestion is given to recite a Ritual (it can be said that this is cultured speech and a way to cultivate the voice), it is not meant to be a trigger into a state of trance. This little illustration is a method by which the unexplainable can be grasped. It indicates that the meaning of each word is stepped up to a much higher level than that which the word has in "ordinary" speech. It is up to the aspirant to cultivate perception and then to express it in a more refined way. This process should never really stop. As the intuition develops it becomes the source of extraordinary awareness. For instance, in the beginning of musical training we learn the rhythm of a song by counting. Not so on the Path of Enochian Magick. Intuitive listening is necessary to perceive the rhythm and to tune in to the Teachings or to the Master. It is not a blind following, it is a slow perceiving and understanding of the why and how. When it is blind acceptance, development is so slow it is almost imperceptible.

Some aspirants or students have greater limitations than others. But it is only a question of time, patience, and persistence for them to expand beyond their limitations and to become more aware and perceptive. The Path is open to everyone. Only pride, the ego, greediness, and self-importance prevent the aspirant from listening intuitively. Therefore the Will must be applied and a clear decision made to put all else aside so that there is nothing left but full attention, listening with intuition, and surrender. When the interplay of forces between intuition and awareness has developed, listening ability will increase. The aspirant then stands on firm ground. From this direct personal experience, knowledge is gained.

Sound and its resonance are inseparable and occur in ordinary speech or song. They can give birth to powerful emotional responses. The average person misses on the very subtle level the power of sound and its resonance. The gross is not a receptacle of the subtle.

Because of man's habit of naming a thing and thereby assuming that he knows something about it, we find in all cultures that God has uncountable names. Each name has an inherent power because the name was created by the desire to make an immeasurable Energy personal, to make it meaningful. When spoken, these personified names give the aspirant contact on a personal level with the Divine.

SECOND LEVEL EXERCISES IN SPEECH

The conch shell comes from the sea (water). When put to the ear, its sound comes in soft steady waves. Listening to the conch shell is like listening to the still, small voice within. The mind must be still to be able to hear this soft sound/voice. The mental background noises of the mind are produced by the emotional waves arising from uncultivated or selfish imagination. This symbol tells the aspirant what action must be taken in order to hear this soft sound. If you have an opportunity to pick up a conch shell and to listen to it, you will observe many important details in this process:

a. Intent
b. Expectation
c. Hearing something delicate
d. Holding the breath or making a gesture with the hand saying "silence please".

A sentence expresses the meaning of words, or conveys a message. A word by itself is a symbol of one or several ideas. As in Enochian Rituals, a combination of words put together, or a single word, can give a complete message. It is not usually recognized that behind each word there is a range of ideas and that the practitioner has the freedom of choice to pick the most acceptable.

The word is the pronouncing of a thought, thereby making thought audible. Sometimes the thought may be away in the distance and will slowly come into focus by pronouncing it.

1. Ask yourself:

a. Where do thoughts come from?
b. What is that invisible source that provides the power to manifest sound in speech?
c. What happens when the spoken word becomes the written?
d. Record your answers in your diary.

A spoken word can condemn a man to death or save a life.

2. Ask yourself:

a. How is this power used in my own life?
b. What actually happens when a word is spoken?
c. What are the mechanics?
d. What part does breath play?
e. How does different breathing affect the brain?
f. What is the difference in a word spoken audibly from one spoken silently in the mind?
g. Record your answers in your diary.

3. The ability to speak necessitates the action of the tongue. The tongue is also the organ of taste. How do we use the term "tongue" in our everyday language?

a. To be tongue-tied
b. To be double-tongued
c. To have a tongue as sharp as a razor
d. To give a tongue-lashing
e. Tongue-in-cheek
f. To speak with a forked tongue

Consider how they apply to your own self-image and then continue the list in your dairy.

4. Water is symbolic for imagination. The power of imagination, the ability to arrange and rearrange images of an abstract and a concrete nature, is an extraordinary skill. Thinking of how they may apply to the imagination, consider these commonly used sayings about water:

a. Water under the bridge
b. Don't make waves
c. Cross the great water
d. You can lead a horse to water, but you can't make it drink
e. Add your own to the list
f. Record your answers in your diary.

An increased level of speech indicates an increase of expression, not only in words but, even more, in imagination. How, then, is this greater ability of expression used? The aspirant should look at every action, thought or word from the point of view of purity, passion, and inertia in order to further cultivate speech. The best course is to remain cool, calm, and receptive with emotions controlled (not suppressed), since in the heat of emotions expression can be dangerous.

In order for the aspirant to understand and experience how emotions and stress can be controlled, they should do the following practical Ritual. This ritual is done prior to the performing of any and all future Enochian Rituals.

Ritual Cleansing Bath

STEP ONE
Take a hot shower to get the dirt off of your body.
STEP TWO
Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.
STEP THREE
Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.
STEP FOUR
Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."
STEP FIVE
Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)
STEP SIX
While "air-drying" meditate on the upcoming ritual or exercises you are going to perform.
STEP SEVEN
When "DRY" wrap your body in a towel or a clean robe and then proceed to a quiet area, where you will immediately discard the towel or robe if you are performing this ritual by yourself.
STEP EIGHT
Sit down in a chair and relax for a few minutes. Once you feel totally relaxed and comfortable, meditate on the ritual you have just performed.
STEP NINE
Write down in your diary all that you felt, heard or saw during the Bath and the quiet meditation afterwards. When you have completed this, get dressed and resume your daily activities or studies.

11. SEX: (LEVEL ONE)
The Energy of the Creative Force, when latent, is neutral and therefore mankind has a great responsibility to choose how it will be used. In one of its most powerful forms, this Energy is expressed by sex. Aspirants must clarify in their own minds the meaning of sex and understand on how many levels and in how many ways this most powerful Energy can be expressed in human life. Most of the manifestations of this Energy are expressed on the physical and mental levels, while the Spiritual/Magickal level is

almost totally neglected. One must now lay a good foundation in one's life. In order to come to the basics, one has to decide what kind of person one wants to be. Often the Spiritual/Magickal Path is attempted simply for the enchantment of its differences from ordinary life, its mystical aspects, or power to be gained. But in the same way that one does not become a Johann Sebastian Bach without laying a solid foundation in the law of harmony -- in the practice of playing an instrument or in the developing of acute hearing, -- so one cannot become a Master or Teacher without such groundwork.

So what kind of an aspirant does one want to be? There have to be some clear definitions about the physical level. The basic desire is to have a good healthy body -- and regular exercise will contribute to this. Proper food is necessary that will nourish the body instead of being used to indulge the emotions or for compensation. If there is a good foundation, in other words, good discipline and self-restraint, at the more advanced levels the aspirant will not encounter problems.

Because of the over-emphasis on sex in modern life, it is important to give consideration to certain of its aspects. All the questions that one poses to oneself should be expressed in the first person. One must take responsibility for one's viewpoints and standards. Whatever the viewpoints of any individual, there must be no double standards -- one standard for oneself and another for everyone else. ("Do as I say, not as I do".) This is destructive because double standards undermine one's security and result in inner conflicts. It is necessary in the beginning of the Enochian Magickal Path to lay down very carefully the foundation of one's life. Here is a "list" that must be completed with great care. The aspirant should begin a process of questioning about sex.

Is sex a biological function over which you have no control and power, and thereby must simply obey the dark instincts of nature? Is sex meant only for procreation since, in the normal course of events, pregnancy follows? What about birth and death? Because birth is only one side of the pair of opposites, death has to be looked at also. Take time to think about birth and death, which are bound up with each other, and responsibility for the sex act will take on a whole new dimension.

With this in mind, now look at marriage. Is it just a custom, a kind of social institution? What part does sex play in your own marriage? Here, I am not concerned with the views of anybody but the aspirant. Some very soul-searching questions have to be asked. Why did you marry the person you did? What were the reasons? What were your hopes and expectations at the beginning and what are they now? As an illustration, were the reasons for marriage physical attraction, leaving home, feeling important in a new social status, good looks, or money? Did you think of a partner for life, someone you could trust, someone with character who could be truly a companion? All of these viewpoints will be reflected in the sexual relationship. If there is disappointment, sex will be used for punishment and reward. If there is indulgence in self-pity, sex will be used for compensation. If there have been no ideals at the start, there will be no quality in the relationship. Is divorce a solution to problems? Perhaps it is only a delay. Karma will follow you into other lives to come. A lesson not learned in this life will still be waiting in another.

From a Spiritual/Magickal point of view, self-mastery -- control of basic instincts -- is needed to become a fully developed human being. For one seeking higher values in life, a new aspect of love is brought into the relationship between two people. Sex without the love aspect is only following instincts, however pleasurable they may be. The great significance of the exchange of Energy between two persons is seldom understood. A possible new dimension is only grasped by a full investigation of the purpose of sex.

That most precious Energy that is able to bring another human being into this life must not be scattered senselessly and uselessly. Those who defend sex for pleasure do not realize the consequences on different levels. Children born "by accident" or to be a material asset to their parents, and who are not wanted for themselves, grow up without the dignity and love that is the right of every human being. In the same way that one has to know man-made law, so it is man's responsibility to study Divine Law. Ignorance is no protection.

For loving parents, even a few steps on the Path of Enochian Magick will be of benefit, as they will become Teachers for their children. They can know the Divine Law because of their own practice and study.

There is the possibility of a truly spiritual marriage between two people who are highly developed and close to the same Spiritual/Magickal level. In such a spiritual marriage sex would be neither demand or duty, but communication with a true understanding of love.

There are too many people who seem to be in love with "the idea of love". Does this mean that they are capable of truly loving and truly giving? All the good intentions may be there, but, as in any stage of development, it is easy to deceive oneself. Awareness is the vital ingredient for all personal development.

It is quite possible that on a higher level, in a spiritual realm, people could be soul mates. The idea of twin souls appeared early in man's history, but how easily can one be mistaken? Is it perhaps an excuse to do what one wants to do?

To strive for the Most High and yet have a family and all the responsibility that goes with it is, for the average person, almost impossible. Even in other aspects of life, in careers of men and women, it has been shown that it is barely possible to handle both jobs with equal attention and quality. If in a marriage one partner is wholly dedicated to a career and does not pay attention to the family, the marriage suffers from the neglect of that partner. If there are children, then they also suffer. The marriage may even break up. However, some great Masters and Teachers are known to have been married. In such cases, the one partner gladly becomes the "servant" of the other, considering it a blessing to have a companion who pursues the

Spiritual/Magickal Path.

Sex being one of the most powerful life energies, a clear understanding of it is essential. Independent of the course or the attitude that an individual takes toward sex, and independent of the level to which the sexual relationship can be elevated, the fact remains that sex is the beginning of birth. Sex is, in its basic function, bonding. The aspirant should consider what it means to take steps to avoid the resulting birth. In spite of efforts to avoid the consequences of sexual involvement, babies are born, unwanted by-products of some pleasure. There is little dignity, self-assurance or self-worth for the individual who comes into the world in this way.

What is born, must die. Therefore, sex, birth, and death are a unit that cannot be separated.

CREATING A LIST ABOUT SEX

Nature maintains itself in two ways. Plants, animals, and humans search for food to survive. They all have sexual impulses to propagate, which keeps the species alive. Both of these powerful driving forces are strongly expressed in human life. Here we deal with sex in a particular way. The making of a list will help the aspirant to clarify his or her own point of view about sex.

A. What does sex mean to me?
1. Is it a biological functioning?
2. Is sex for procreation?
3. In how many forms is sex practiced?:
a. Monogamy
b. Polygamy
c. Bisexuality
d. Homosexuality
4. How do I use sex?:
a. As enjoyment?
b. For pleasure?
c. To have children?
d. As punishment?
e. As a reward?
f. As free sex without any responsibilities?
5. Sex outside marriage -- is it sin?
6. Is sin a cultural thing? Is it my upbringing? Is it a Christian concept? Where does sin come in with regard to sex?
7. If sex is love, why so many conflicts? Why is bad language connected with it? Why the rejecting or barely accepting of the fruit of that love, children? Is love excluded from sex? Can it be included?
8. Is sex an exchange of Energy? Is it psychic power of some sort?
9. Is a marriage spiritual without sex, or can sex be included?
10. Is there such a thing as soul mates? How does one know?

11 What is a mystical marriage? Is it mystical only when sex is excluded?
12. Why do some people think celibacy is important? What do I think about celibacy? Would the human race not die out if all were celibates?
13. Is Cosmic Consciousness or the Attainment to the Higher Self only for celibates?

12. SEX: (LEVEL TWO)

In view of what has been discussed so far, it becomes necessary to have another look at sex. See the compulsion with which it manifests, passionately, with burning fire, in contrast to the spontaneity of feelings which have been refined from strong emotions.

If emotions cause compulsive action, trouble will follow. In contrast to compulsive emotion stands spontaneity. The difference between the two has to be clearly understood because of the possibility of misinterpretation. Spontaneity is empowered to surface suddenly from cultivated feelings of goodness, even selflessness.

Now that you have clarified many of your ideas and thoughts about sex, here are a few more for your consideration:

A. Are sexual impulses generated by themselves or through another?
B. What is creative sexual expression?

Avoid using many words, but truly give your ideas to the following:

A. Sex as a seduction game:
1. By men, resulting in what?
2. By women, resulting in what?
B. The sex game of the conqueror, the hunter, the seducer.
C. What is sex without affection?
D. What is affection without sex?
E. Does sex remove the scars of rejection?
F. Are sex and spirituality different?
G. Are sex and spirituality expressions of the same energy?
H. By yielding to sexual spontaneity is the door kept open to Higher Consciousness or the Attainment to the Higher Self?

The answers that you write in your diary pertaining to both level one and level two of sex are very important, for they will give you a better understanding of yourself and your ideas and opinions about sex. Meditation on this subject is very helpful, and will in many cases, give you an even greater insight into the deeper meanings of sex and sexuality. Once again, it is important to record all of your thoughts and ideas in your diary. As you progress on the Spiritual/Magickal Path, you will see some startling changes in your views and opinions about sex.

13. EGO AND RESPONSIBILITY:

Habitual thinking patterns are interconnected with emotions and are never questioned by the average person. They are symptoms of anxious protection of unproven beliefs and result in questionable word games. One of the traps is exaggeration, which the ego uses as a trick (consciously or unconsciously) to achieve a more favourable position, or to defend its beliefs. The aspirant who has learned to keep his or her emotions under control will observe that wild statements are intended to trick the opponent for the satisfaction of the ego. Irrelevant objections, minor details in discussions, may be the manifestation of a certain type of ego, revealing an aggressive, dishonest trickery, sometimes in an attempt to ridicule, sometimes in a desire to win at all costs. The aspirant is warned not to be caught in word games of this kind, which are deadly games. To admit ignorance is to be strong, while to pretend to know is weakness.

The aspirant, at this point, is also warned that to be convinced for emotional reasons is dangerous. That applies to general life as well as to a Spiritual/Magickal life. The aspirant who is not secure through proper reasoning and personal experience can be too easily manipulated either by someone of magnetic personality, or by one's own inverted ego. There must be control of emotions expressed in speech and thought. Debating points in one's own mind is not wrong necessarily, but it should be watched for dishonesty. Listening to the still, small voice brings clarification quickly and changes old thinking patterns and habitual mental conversations.

Audible sound (the spoken word) and inaudible sound (the spoken word in the mind) are both vibrations which will give rise to creation. What creation comes into being is the responsibility of the originator of that sound.

14. IMAGINATION AND DESIRE:

The Crescent Moon indicates water, which is symbolic of imagination, a functioning of the mind. The ever-so-fleeting image brings a possible pleasant or unpleasant taste (here, imagination is connected with taste). Therefore, it is most important to watch the mind and all its various aspects.

Desire is an aspect of the mind that needs careful investigation. How do desires come about? Where do they come from? They are rooted in that part of the mind that controls imagination. Many impulses pass through the mind unnoticed. When the imagination gets strong impulses, they are picked up by the mind and grow -- by the power of imagination -- into desires. Some are very persistent. Like clay in the potter's hands, while desires are still pliable they can be molded into any shape or form. But once the final shape is accepted (in the form of opinions, beliefs or concepts) and fired in the kiln of the emotions, they harden and take on a certain permanence.

The scheming to fulfill these desires, and form these concepts and beliefs, is a process with many repercussions. Self-righteousness emerges, viewpoints and beliefs are fanatically defended. How does this happen? It happens by the emphasis on their importance. They provide a certain security. But we fail to realize that this is all due to the imagination and emotions working overtime for the wrong reasons. Here is the birthplace of many problems. The insistence on holding this rigid attitude keeps us asleep. Without awareness we lay our own traps.

If this process is recognized it becomes clear that desires have to be very carefully examined by the aspirant. Once the desires (emanating from the emotions) have been given power, it may take a long time, even years, for the manifestation to be recognized. An old desire may suddenly bear fruit at a time when the desire itself is already forgotten. We are often like children longing after a new toy which, when we get it, has little meaning. We have already moved on to wanting something else. We need to realize this process of our development. In this respect, daily reflection and a Spiritual/Magickal diary are very helpful tools, enabling us to take stock of the changes and the progress made.

It may be helpful to recall what desires have been schemed for in the past. By a clear decision the energy can be redirected from the old desires, now unwanted, before they manifest, so that the energy is available for new and better ones that are more in keeping with present insights. There is a universal source of all Energy, to which those unwanted desires can be "returned". In the process of that awareness, other things come up from the past, vague memories of hurts, grudges, or resentments that have been left unattended. Old emotions, like old unwanted desires, can similarly be dissolved into the new insights.

It may come as a surprise to discover that even the unfulfilled desires of childhood exert energy and play on the adult. Those deep-seated desires must now be recognized as obsolete and dismissed. They constitute excess baggage and they hinder the Spiritual/Magickal pursuit of the aspirant. What should one dispose of and what should one keep? Here, careful discrimination must be applied by the aspirant.

The idea of renouncing may have to be considered because of some unreasonable or illogical attachments. The concept of renunciation is often thought of as very unpleasant or even difficult, yet it presents the renunciate with a freedom which, once tasted, demands more. To be free means neither to possess nor to be possessed. The renunciate is thus placed in the middle of the teeter-totter, in a position of balance, free from the emotional swings which come with being at the ends. There will always be some desires in an aspirant's life, but it is wise not to form any attachments to them. Many a desire can also benefit others. That must be taken into consideration when forming new desires. Pain and frustration can be avoided by thinking things through: evaluating, anticipating, and exercising foresight in the execution of one's desires.

While the mind is the battleground of the personality aspects, it is also a playground where daydreaming can create infinite possibilities. Uncultivated imagination can lead to fear, to hallucinations, or to a variety of such unhealthy mental attitudes. But directed imagination leads to creative expression.

Fear has to be examined in a very clear-eyed way to see if imagination is its creator. This indulgence of the imagination in the wrong way breeds insecurity. When these emotions are not dealt with, the ego looks for a scapegoat, and one may go through life forever blaming others and defending oneself. At some point in time the responsibility must be accepted or one will never achieve that much longed-for sense of inner security. Assessment, effort, work, time and energy are necessary to recognize the part played by imagination in our lives and to direct it in a positive, creative way.

IMAGINATION

In the above, there is a reference to the need to cultivate imagination because it is the source of fears. It will be practical now for the aspirant to make a list of all the fears that are experienced. Deep-seated fear is often caused by past mistakes, wrong action, intentional or unintentional, and the attendant fear of discovery. Sometimes they can be due to an over-stimulated imagination, although the majority of fears are caused by an uncultivated imagination. It is up to the aspirant to make the decision to direct imagination in a positive, beneficial way.

Here are a few questions you can ask yourself:

a. Do you get dizzy looking down from a great height?
b. Are you afraid of being in a confined space?
c. Are you afraid of crossing a room in front of people?
d. Have you any fear of being rejected?
e. Have you any fear of being discovered?
f. What about fear of inadequacy? In what areas?

You can extend the list but it is sufficient just to recognize your fears and use your energy to "rebuild" yourself. Most fears, when you look at them, are the result of neglecting to cultivate your imagination. Vivid imagination and powerful emotions can be terrifying and follow you into dreams as nightmares. It is not wise to become involved with too much negativity; time and energy should be applied positively.

Uncultivated imagination may result in thinking of yourself as:

a. An Emperor
b. A Queen
c. A box office idol.
d. What role do you play in your daydreams?

Could uncultivated imagination produce fearful images such as:

a. Avenger
b. Aggressor
c. Hunter
d. Hunted

Think about the qualities that cultivated imagination will produce:

a. Consideration
b. Understanding
c. Honesty
d. Openness
e. Loyalty

Speech can be the result of strong emotions which are fed by imagination. As imagination is cultivated and refined the aspirant's speech will reflect this.

Practice the following Enochian Invocation of the Light daily and reflect on the meaning. It is a powerful exercise giving many benefits.

Enochian Invocation of the Light

STEP ONE:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.
I AM SUSTAINED BY THE LIGHT OF THE DIVINE.
I AM PROTECTED BY THE LIGHT OF THE DIVINE.
I AM SURROUNDED BY THE LIGHT OF THE DIVINE.
I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

STEP TWO:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

STEP THREE:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

STEP FOUR:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Express gratitude with deep feeling and share this gift with someone whom you wish to help.

STEP FIVE:

Visualize any person, friend or relative. See him or her standing before you. With your arms still by your sides, turn your palms forward. Mentally open the doors of your heart and let the Light stream forth towards the feet of this person. See the Light encircling the body, spiralling upward in a clockwise direction, enveloping the body completely. See the spiral moving high up into the sky, taking his or her image along with it. Finally, see the person merge into the source of the Light and become one with the Light.

STEP SIX:

When the person has passed from your view, relax and silently give thanks for having the opportunity to help someone in need. (Remember, in helping others we are helping ourselves.)

DESIRES

Make a list of desires in order of their importance and priority in your life. Record them in your diary.

Since desires lead to scheming for their fulfillment, decisions should be made with careful discrimination. However, the aspirant should be aware that the emotions can have their grip even on our reasoning. Their impact must be fully understood so that one can withdraw energy from them. Otherwise the energy goes into the fulfillment and manifestation of the desire.

Desires created when one was still in a very immature state have to be dissolved because they become obstacles that hinder one's further development.

Visualization is invoking an image or directing imagination.

Undirected imagination is only daydreaming and has no results.

Directed imagination must now be used to examine images of people and events still held from the past. Do these images influence you now?

Think back over your life and list the things you have wished for in the past. List them in order of priority. How relevant are they to you today? Do they still exert power over you? Here are a few to start:

A. I want to:
1. Become a great pianist
2. Be a success in business
3. Wield power over others

B. Or maybe you wanted to:
1. Be a perfect wife
2. Be a perfect mother
3. Be a perfect husband
4. Be a perfect father

C. What is perfection in:
1. A wife
2. A husband
3. Children

D. What is anyone's view of perfection.

When you have listed desires from the past and noted the influence they have exerted on your life, it is not difficult to see the effect of emotions and imagination, and to understand the need to cultivate and direct both. Remember to record all of these lists in your diary.

With these lists in mind choose an image which embodies a quality you wish to develop. Bring the image of your choice into focus, concentrating on the symbolic meaning, first to cultivate the imagination and, as a next step, to relate to your life the idea for which the symbol stands.

EXERCISES IN IMAGINATION -- VISUALIZATION

In the exercises that follow possible difficulties may arise because of objections to choosing an image of meditation in the first place. This is a typical close-minded attitude. Yet the same individual cares to have pictures of a member of a family, such as his wife or child, on his desk, knowing all along that it is only a piece of paper with the image of a well-known individual on it. So why object to a picture that expresses symbolically an idea of Creation too great for the mind to focus on for prolonged periods of time?

A. Choose an image that is most pleasing to your mind. Let it be a symbol of all that is for you most Perfect, most High, most Beautiful. Remember what this image stands for: the masculine aspect, Cosmic Energy unmanifest.

B. At the spot of the Heart on your image see the female counterpart now representing Cosmic Energy manifest in as much Beauty and Splendour as you can imagine.

The male figure in its symbolic meaning is bigger, because there is so much more Cosmic Energy unmanifest than you can possibly envision.

C. Now invoke a prayerful attitude and let the emotions express themselves in gratitude. To come in contact with the Forces of the Divine should make anyone grateful. In this way the emotions should be included in all Spiritual/Magickal practices, as they thereby become cultivated.

It has already been pointed out how powerful the human mind is and how quickly it can expand in its concentration. Repeat the above exercise, now adding the Enochian Invocation of the Light so that all that has been imagined is "seen" as a mass of White Light. The visualization of the Light will in due time saturate all forms that have been imagined. This process gives the mind enough substance in the beginning to keep it occupied over a long period of time. Through the Enochian Invocation of the Light the aspirant is slowly helped to recognize the Energy that manifests in so many forms.

EXERCISE
(Filling Your Body With Light)

STEP ONE:

Sit in a meditation posture, cross-legged, or with your ankles crossed. Rest your hands, palms up, on you lap. (As an alternate posture, you may stand.)

STEP TWO:

Focus your eyes on the space between the eyebrows.

STEP THREE:

Try to think of yourself without the body or face; in other words, avoid the familiar reflection seen in the mirror.

STEP FOUR:

Visualize your body as empty or hollow like a glass bottle.

STEP FIVE:

See a small stream of White Light (the size of a thread) flowing down the center of this glass form, filling the feet, legs, trunk, neck, and head.

STEP SIX:

Soon you will not be able to distinguish detailed limbs. This form that you call your body is now a mass of Light.

STEP SEVEN:

Hold this image (a mass of Light in the shape of your body) as long as possible.

STEP EIGHT:
Repeat this exercise often until it becomes familiar.

Before continuing check all notes that have been written down after practicing these exercises. Any feelings other than peaceful or harmonious ones are a signal to stop all exercises immediately. The aspirant can only resume these exercises when there is an increased feeling of well-being physically and emotionally. Anything out of the ordinary indicates that personal guidance is definitely needed. (Should you feel the need for such personal guidance, you may contact the author at the address given in this book.)

Do not SKIP any exercises. Learn to be persistent. There is more to learn in each one than meets the eye at first glance. Patience is hardly anybody's natural virtue and hence has to be cultivated.

It becomes quite obvious that great care and time have to be spent on the "laying of the foundation". It is very important to be able to follow instructions. When there are difficulties, the obstacles should be search for in the ego which is asserting its intellectual power and expressing an unfounded pride. The antidote to pride is surrender and humility.

15. SELF-IMAGE AND PERSONALITY ASPECTS:

The aspect of preservation is like the flight of an Eagle and should tell the aspirant that thoughts have wings. Where do you want to fly? Powerful thoughts can carry you to beauty, inspiration, and blessing, or to the destruction of yourself and others. That is your choice. Where does the power for these thoughts come from? We can see the manifestation, but what is the source?

A negative or poor self-image is very common. The reasons for it do not really matter since this knowledge, while it may remove the sting, does not alter the perception one has of oneself. The way to change self-image is by a systematic process which will help in cultivating the imagination. Through this process it will become apparent how great the power of imagination is. The poor self-image can be eradicated by sincere practice of the Enochian Invocation of the Light Ritual which has been explained earlier.

When investigating the power of "self-creation", it is necessary to clearly understand various processes that take place without the aspirant becoming aware of them. Do not allow anyone to reduce you to an image on which you then act. Your awareness must also be clear enough to prevent you from doing this to anyone else. Such a reduction is a great insult to the dignity of a human being. But there is also the dangerous possibility of indulging in a sort of narcissism, where nobody counts but the inflated ego that nourishes a hidden self-pity by such reduction of others.

Making thought associations by images, our habitual reactions because of past experiences, also affect the self-image. This can be a bad habit, so mechanical that it escapes attention.

The images that come up in daydreaming must be examined as they are often the source of fear and insecurity which play a great part in self-image.

Everyone has many different personalities which move like actors into the foreground in various situations. The multitude of personality aspects is, in magickal symbolism, the covering dust of the glorious Self. In psychology it is often referred to as "role playing". The idea is basically the same. The difference lies in the choice of symbolic expression. There are many illustrations showing ritual dancers wearing masks and sometimes exchanging masks. These performances often serve as a kind of entertainment or festival for various seasons and, at the same time, are meant to teach the audience some serious and important truths. They have a subtle influence on the minds and emotions of the audience, and may awaken the individual to refinement of the senses.

All your personalities and their various aspects need to be recognized. The best way is to make a list and decide on their validity. Some should be discarded. They are like tail ends hanging on from former times and only encourage vanity, pride or false modesty. Others have developed as a means of self-preservation or survival.

Ask yourself what survival means. Write this question and your answers down in your diary, because the question will come up again. It will be helpful to compare notes and see your progress.

The list of all these personality aspects will help you to recognize their power and influence on yourself and others. When the power of the personality is joined with the power of rampant emotions, it becomes a destructive force. When this destructive force is connected with self-image, it can be devastating. The ego then seeks to compensate and the situation worsens. Dishonesty, pretense, and other negative aspects are expressed to the extent to which the power of the emotions is allowed to manifest.

As the aspirant becomes aware of the facts and begins to take responsibility and control, changes for the better take place.

The repetition of concepts of oneself can often have an influence bordering on self-hypnosis. It will be hard to escape that trap. But it can be done. Remember, the Enochian Invocation of the Light Ritual -- when practiced regularly -- is a powerful tool for improving self-image.

SELF-IMAGE

What is your self-image now? The need for change has to be recognized, then something can be done about it.

The image you put out to others is the basis of all responses and treatment that you get back. Even long after one has made changes, responses by others may have become so habitual that the difficulties created by the old image are hard to overcome. It takes good will on the part of others to accept and respond to the changes in you. These new responses will encourage you to keep working on overcoming poor images of the self.

To help clarify the image you hold of yourself, here are a few questions to be answered:

A. How do I see myself?
B. Is my self-image valid?
C. Am I changing my self-image as I am changing?
D. Can I take a new look at myself?
E. Are changing goals changing my self-image?
F. Can I see myself in the perspective of my new goals?
G. Are the energy and discipline expended in pursuing the new goal improving my self-image?
H. Am I exercising my Will? (Daily Reflection)
I. What images of daydreams could prove useful if consistently applied?

This list must also be expanded to provide the aspirant with the basis for making the necessary changes. As always, record all of your answers in your diary.

PERSONALITY ASPECTS

Making personality changes by sheer will power or suggestion is almost impossible. The strain would be too great to be sustained for any length of time. But the goal of expanded consciousness and awareness provides a replenishing energy. By practicing identification with the Energy (Self) and by having faith in the practice, change is inevitable. (Even on a much lower level, where men and women are still seeking pleasure, changes take place according to the strength of the desire to achieve happiness.) Finally, the learned experience becomes second nature.

To begin, it is suggested that the aspirant make a list of personality aspects. These should not be limited to the usual ones of:

A. Father
B. Wife
C. Doctor
D. Business man
E. Nurse
F. Include such characteristics as:
1. Manipulator
2. Game player
3. Philanthropist
4. Gossiper
5. Intellectual

These are just a few random ideas. Make your own list.

Clarify yourself to yourself. Avoid all judgment. Remember that there is no personality aspect that is specifically male or female, both have all sorts of characteristics.

Remember also that the Self does not own any of these personalities. Each has its own ego, making your life more miserable than happy. These manifestations have no permanence. they appear and reappear depending on the emotional stimulus involved, to which the imagination makes its immediate contribution.

A little illustration will help to clarify this further. If you need your appendix taken out, and the surgeon identified with your pain, his hand would falter and become destructive instead of helpful. By being completely detached, the necessary help can be given, the action (surgery) well performed. The sympathy that is sought is expressed in the action itself. In the same way, the aspirant must avoid identification with the personality aspects in order to perform the necessary action.

The Enochian Invocation of the Light Ritual, in due time, will help the aspirant to become aware of his or her own inner Divine Self.

The Enochian Invocation of the Light Ritual has to be meaningful -- never allow it to become an automatic routine. When water runs through a rusty pipe, the water comes through, but there is also much more that is unwanted. In the same way that the water running through the rusty pipe will finally clean it out, so through your efforts you will become more spiritual, a purer channel for the Light. As you keep practicing, the channel within you will become more clear.

16. UNDERSTANDING THE VARIOUS ASPECTS OF LIFE:

It is now necessary for the aspirant to give serious consideration to a number of very important topics. These are: Death, Competition, Mechanicalness, Love and Consciousness. The aspirant must determine how these topics manifest themselves in his or her life. These topics must be understood before they can be controlled and refined.

The aspirant should make a list dealing with each of these topics and enter the answers in his or her diary. We will begin with the subject of Death.

DEATH

The great effort to avoid birth is matched by equally strenuous efforts to avoid death. We are afraid to die. Why? What does death mean, our own, our loved ones? The Masters and Teachers recognize sex, birth, and death as one unit. The aspirant needs to clarify these personal thoughts in order to determine the goal for this life.

It is not necessary to spend the nights in a cemetery and to sit on a corpse to ponder the meaning of life and death. But it is very definitely necessary to ponder these great mysteries of human life. How else can ideals, ethics, and standards be established for oneself? The evolutionary process goes on regardless of ignorance. Suffering can be minimized by knowledge first obtained, then put into practice. Practicing what one thinks makes life worth living and gives it new meaning.

The time of one's physical death may be known beforehand, by intuition or through dreams, or as a voice in meditation. If all affairs are in order -- the last will made, harmony with all those left behind -- death has little anxiety. For the Master or Teacher death is but passing into another realm of existence. Consciousness has many expressions and is not entirely dependent on a physical body. But a physical form will be assumed again, so long as there is an intense desire that is still unfulfilled.

The spiritual practice called the Enochian Invocation of the Light -- which is described in this volume -- is one of the spiritual activities that will make a distinct difference at the time of death. The term "passing into the LIGHT" is most descriptive. When an individual has passed on into the Light, there will then be a favourable rebirth.

The sex-birth-death chain of cause and effect can be traced everywhere, and in every aspect of life. To foresee or anticipate the effect is one of the methods used by some Masters and Teachers to practice awareness, and to avoid repeating mistakes. One mistake could be to have an unfavourable rebirth. Strong desires can hasten rebirth and an anxious person will accept "anything", just to get onto the train of life to keep fulfilling those very desires.

Biological ideas about evolution have their place in their own setting. The Master and Teacher sees the individual path of Spiritual/Magickal evolution as a parent would see the child grow into physical and mental maturity. The Master and Teacher does not limit the process of growth, but is intent to develop many potentials and to rise above limitations.

Death has many aspects. It is most important for the aspirant to examine all thoughts on death. To help with making a list it might prove useful to look first outside oneself at what is happening in the world. Everywhere there is food for thought. Consider, for example, the tremendous efforts that medical science is making to preserve life from the baby in the incubator to the old man on his deathbed. Why? In contrast to preserving life, there is the effort to prevent life, of which the "birth control pill" is the common example. What do YOU think about the pill and its ramifications? Any newspaper one picks up today is filled with deaths, some as a result of natural disasters, but many are lives sacrificed to greed and power. How does this fit into YOUR ideas of life and death?

Death, which we are investigating, is not only physical. There are many ways to die and administer death. It might be good to start by looking at the many deadly games that we play. Let us begin with one of the most obvious -- language. Here are a few examples. Add your own to the list:

1. I would die if .....
2. I could kill him/her because .....
3. I could kill myself for having done .....

The think of the deadly emotions expressed by:

1. I hate that colour .....
2. I hate to eat that stuff .....
3. I loathe doing this work .....

Stop being careless with your choice of words. The power of words is such that we are indeed playing deadly games when we casually use such words. Find replacements for these needless exaggerations. Say what you really mean. Instead of "I would rather die than do such-and-such", say, "I would rather not do it". You don't hate that colour, but you do have a preference for another.

Ask yourself: "Do I want to kill that person?" or "Do I want to kill the frustrations I feel because I am unable to deal with a difficult individual?" And if you say: "I could kill myself", look and clarify what it is in you that you really want to kill.

When you control your emotions, do you "kill" love? Or is it only the habitual reactions and possessiveness that are gone? Perhaps, by this very control, love is now really alive?

Do you have a soul? Is your soul/Self alive or dead? Or only undiscovered as yet?

Philosophical ideas of death need to be investigated also and not used as excuses for deadly games. Ideas may be sustained because of a strong emotional investment, powerful enough to bypass the most important point: that one must accept responsibility for the actual consequences when such ideas materialize. The reality of any philosophical idea has to be searched carefully.

Ask yourself: What is Real?

Competition and violence are links in the chain connected to killing physically and non-physically. In competition for power, riots or revolutions may take place, resulting in the killing of innocent people. In competing for a business position, a man may "kill" the reputation of his competitor.

Ask yourself: How many ways can one kill?

1. Body
2. Joy
3. Peace
4. Protest
5. Business
6. Reputation
7. Opposition
8. Expectations
9. Hopes
10. Honesty
11. Ambition
12. Innocence
13. Good-will
14. Laws

What part is played by the power of the mind?

1. Imagination
2. Emotion
3. Personal Will
4. Awareness of Consequences
5. Responsibility
6. Escape
7. Projection of oneself
8. Self-importance
9. Revenge
10. Hate

What is the emotional pitch of a killer?

1. Has the killer reached the culmination of all emotion?
2. What is the emotional state of the victim?

Sacrifice, martyrdom, and suicide have many roots. As mentioned earlier, the choice of language used gives hints of what is in the recesses of the mind. Assassinations often have their roots in a sick kind of self-glorification. A person may begin by indulging in self-pity and be led by stages to become an assassin, believing himself or herself to be striking a blow against injustice or cruelty. Vanity, self-importance, and imagination may also play a part.

Some thoughts are like weeds, running wild in the mind. Some thoughts are flowers, turning to the Light:

1. Which are growing in your mental garden?
2. Which do you want to grow?
3. What roots have to be pulled out?
4. What roots have to be killed?

The garden of the mind has to be cultivated with great care. Undesirable characteristics must be weeded out ruthlessly before the good is lost and another round of birth and life has to start again.

A great talent, a genius, does not appear suddenly, but comes into existence by careful cultivation, training, and discipline through many lifetimes. The same Law of Karma applies to all the negative and destructive characteristics, if these have been allowed to develop in previous incarnations. The choice is the responsibility of each individual.

Why must we spend time looking at this ugly side of life when the Goal is just the opposite? The Masters and Teachers of old thought that there would be no appreciation for the bright sun if the night were not accepted also. By turning away and pretending the ugliness does not exist, there will be very little effort to make the earth a place of peace and harmony. It is also too easy to postpone the work on oneself until tomorrow. "In the next life I will do it. This time let me have fun":

1. What fun?
2. Can you have fun at no cost to anyone?

These are the questions that have to be asked, regardless of one's level of proficiency. Everything has a small beginning but can grow out of all proportion. However, many undesirable characteristics can be nipped in the bud if searching questions are asked.

Finally:

1. How well do you know yourself?
2. What is your regard for life?

COMPETITION

In the practice of Enochian Magick there is no competition. You start where you are, at the beginning.

Ask yourself:

1. What does the word "competition" mean to me?
2. Do I compete?
3. In what areas do I compete?
    a. On the job?
    b. With my husband or wife?
    c. With my father or mother?
    d. With a colleague?
    e. With a co-student or co-worker?
4. For what do I compete?
    a. For love?
    b. Acceptance?
    c. To win?
    d. Because of habit?

e. Because I was trained that way?
f. Because everybody does?
g. Because it is the only way to live?
h. For survival?
i. Recognition?
j. Fame?
k. Self-glorification?
l. Self-importance?

These are serious questions and must be fully examined. To carry competition into the Spiritual/Magickal Path is a disaster. Enochian Magick makes great demands of discipline. Any type of work that is worth doing must be done well, with perseverance and sincerity, and not for the purpose of competing. In following Spiritual/Magickal instructions -- keeping a daily diary and performing the Rituals -- the highest level of performance must be maintained. Dabbling in Spiritual/Magickal practice is a deadly game because it creates karma.

MECHANICALNESS

You may not have discovered how mechanical you are. Maybe in the context of Enochian Magickal practice it does not even make sense. An illustration will help. After you learned to drive a car, you no longer went through the entire process of driving. You could drive "automatically". In daily life there are many examples of this. But all areas in which one is mechanically functioning, whether physically, mentally of emotionally, have to be slowly discovered. One must become aware of them.

Ask yourself:

1. What does the word "mechanical" mean to me?
2. What do I do mechanically?

Go through the routine of the day. Think of actions such as driving, eating at particular times, or sleeping a certain number of hours.

What are my emotional mechanical reactions?

1. I always get angry when .....
2. I always get a headache when .....
3. I'm always afraid in the dark .....
4. I cannot be alone, automatically I am afraid to be in my own company.

What are my mental mechanical reactions?

1. My mind always gets restless if I am not busy .....
2. My mind always drifts off when things get rough or boring .....
3. My mind always drifts off when I am not the center of attention .....
4. My mind is always too tired to concentrate.

LOVE

To investigate love, you begin where you are right now by jotting down your thoughts. If thoughts don't come, ask questions such as:

What is love?

1. Companionship?
2. Being needed?
3. Being accepted?
4. Being married?
5. Having children?
6. Emotions?
7. Responsibility?
8. Self-gratification?
9. Helping someone?
10. Loving nature (trees, flowers, animals)?

The list is endless and you may continue it on your own.
After your list is completed, at least for the moment, ask yourself if you can answer what love is. Perhaps you are in love with the idea of love. This is more common than is generally suspected because of a lack of thinking on a deeper level.
When you say "I love you", what exactly do you mean? I love you because:

1. You accept me
2. You are so friendly or nice
3. You take care of me
4. You are very entertaining and lots of fun
5. You are rich, educated and good looking
6. You offer me security and social status .....

Try to eliminate all the because's. having done so, you may feel more honest, almost relieved, and be more modest in your statement, saying instead, "I like you (very much)". If you like a person for various reasons, you are being truthful and there is nothing wrong with this. But the word "love" has, in many a person's mind, a very clear definition with many expectations attached to it. When these are not fulfilled the result is disappointment and pain. If you really take a good look at love and how you understand it in contrast to its true meaning, your conclusions might be something like "If I love ... I can forgive ... I can forget ... I can refrain from making demands on my loved ones ... I can accept what is ... I can renounce praise and drop expectations ... This love is my sole happiness".
There is one more question left: "Which of my senses experiences love?"

CONSCIOUSNESS (MIND)

If you find it difficult to make a list on the subject of consciousness and mind, try some of the others again. You can, however, begin this one in the same way by just trying to find out how you use these words. When do you speak of "consciousness" and when do you prefer "mind?"

1. How do I use "consciousness"?
2. How do I use "mind"?
3. Do I use these words interchangeably?
4. If I interchange them, when and why?
5. What are the characteristics of the mind?

a. Thinking
b. Memorizing

c. Concentrating
d. Observing
e. Daydreaming
f. Learning
g. Imagining
h. Procrastinating
6. Are there levels of the mind?
7. How many levels are there?
8. What do I mean by each level?
9. What about:
a. Telepathy
b. Clairvoyance
c. Inspiration
d. Intuition
10. Do I credit these to mind or consciousness?
11. Where does mechanicalness come in?
12. Higher Self verses lower self -- What does it mean to me?
13. What do the following mean to me?
a. ESP
b. Hypnosis
c. Self-suggestion
d. Projection
e. Analysis

Once you understand even a little better the mysteries and functions of your mind, you will become aware that it has an awesome power.

Mind is the interpreter of all experiences!

17. OBSERVING THE MIND:

Any path of Enochian Magick has the same goal, liberation from all limitations. You have to decide to begin yourself and you have to do the work by yourself. It cannot be done by anybody else. An important part of this work is watching the mind to learn how it functions.

Concentration means to keep one object in the mind without any other intruding thoughts. The length of time that you can do this is an excellent way to find out more about your mind and its ability to concentrate. This practice is done side by side with the practice of creative visualization, and the reciting of various Enochian Rituals or Calls a certain number of times without any interfering thoughts. Various images are used to enlarge one's power of concentration. Once you have learned to sit and concentrate for long periods of time, you can watch your mind and begin to understand the process of thinking. What kind of images appear? The mind is very quick, thus an effort has to be made to slow it down. Are the images that appear in your mind concrete or abstract? Neither is right nor wrong, but these findings allow you to decide on the kind of image that is best suited to you for concentration.

It will soon become obvious to the aspirant how many acrobatics the mind will perform in order to relate one thing to another.

The mind will link the object of concentration to many other things which are associated with it. It will be difficult to bring the mind back to think only about the object being concentrated on. It is important to become aware of the tendency of the mind ever to weave new fabrics. The cultivated imagination can create a genius, but without control it produces the fragmentation that keeps the mind from relating to the object or subject of concentration at hand.

EXERCISES FOR OBSERVING THE MIND

1. Select a number of different objects. Concentrate on each one for three (3) minutes. It will take practice to achieve unbroken concentration for this length of time. The objects must vary in kind. For example, a piece of wood, a glass or bowl of water, a picture of a known person and of an unknown person, a likeable and an ugly picture, a picture of a bird, an insect, a fierce animal, or a sweet little kitten or puppy.
2. Sit still for ten (10) minutes watching the mind, then note all that is observed:
   a. The emerging images
   b. The thought associations
   c. Distinguishing between concrete and abstract information
   d. The influence of either concrete or abstract images (basic to concentration or meditation).

Then increase the time by five (5) minutes -- expand to a half hour and finally to an hour. (This can be done in two ways -- first, at the start, every ten (10) minutes until an hour is complete, watch and take notes. However, the exercise must finally lead into watching the mind for an unbroken half or full hour, with notes to follow.) All notes from watching the mind should be compared. If certain aspects repeat, indicating a possible problem, it should be dealt with by continuous questioning.

These exercises will, in time, show how the mind works on all sorts of stimuli presented to it and how the mind is being stimulated apparently from nowhere. Watch what happens if, by old habit, you let the stimuli manifest or, by the new discipline of the mind, you "weed" them out as soon as they appear as thoughts. It is like a million seeds so small they are barely visible, all "sprouting" at once. This process occurs so fast that the earnest aspirant can barely distinguish them. But when control has been achieved, those thoughts die quickly and energy can be diverted towards only the desirable ones. This practice takes care of the innate restlessness which prevents focusing on a single thought or object. The mind can now become a container, open and receptive.

Keeping notes makes it possible to practice recall and to check the accuracy of what you recall. The result of this exercise is a strengthening of memory and, more important, the acquiring of a well-honed sense of discrimination.

Having learned to concentrate, to recall, and to empty the mind, meditation can be attempted because the mind is now like a vessel, able to receive thoughts of a Divine nature. In the beginning there may be insights of great significance, but as soon as intuition begins to unfold, the perceptions are of a different quality, which can be designated as Divine. These perceptions flow into the mind and are often preceded by waves of brilliant hues of blue colour. The aspirant is enveloped in an all-encompassing feeling of peace and harmony. This by itself will become an important stimulus to keep up a regular practice. Soon it will be more than a stimulus, a deep longing will be created within the heart. Instead of colour, a sense of peace may come.

To sum up, when desires are diminished and the scheming for their fulfillment ceases, concentration and meditation is possible without much effort. The Masters and Teachers call this acquiring a Pure Mind.

SPECIAL EXERCISE

Water can be used as a symbol for the mind, which can flow uncontrolled and destructive, or be directed and beneficial. The Enochian Cup, which is a container implies, among other things, the control of water and thus the control of the mind. Therefore, it is advised to watch the mind, looking at the thoughts and images that appear, then reflecting on both the results of the exercises and the day's events. Reasoning must be used to follow one thought to a completion and to take action on whatever one has become aware of. There is no room for indulgence in emotions. This requires maturity.

Ask yourself: What is the meaning of water? What part does it play in my life?

1. Water cleans and washes.
2. Water quenches thirst and fire.
3. Water is used for cooking.
4. Water has various tastes according to its source and flow.
5. Water can give pleasure, joy, and excitement.
6. Water is refreshing on a hot day.
7. Water is important to life, to growth and survival.
8. Water carries boats and ships.
9. Water can take many shapes and forms, filling spaces.
10. Water is soft and gentle in small quantities.
11. Water's large waves can destroy valleys and towns.
12. Water unchecked is dangerous.
13. Water's flow can be directed.
14. Water is unpredictable.
15. Water responds to the slightest breath.
16. Water wears down the hardest stone by steady drops.
17. Water can emerge from below.
18. Water can come from above as rain, hail or snow.
19. Water reflects the sky.
20. Water receives, unresisting, my projections.

What other impressions on water would you have? What thought associations come to your mind, now that you have watched your mind and seen its play, its creativity?

1. Is your mind like the water?
2. Does a slight stimulation create ripples of endless thoughts?
3. Are the waters of your mind murky?
4. Is a lot of debris floating around?
5. Can you direct your mind, or is it like unchecked waters, just gushing forth?

The steady dropping of water wears down the hardest rock.

1. Can you apply this to yourself in regard to Spiritual practice?
2. Would you want to?

Still water reflects the sky.

1. Can you keep your mind still to reflect Divine thoughts?

The mind is useful in many aspects, but not in all.
Sometimes it assumes a rulership without proper authority. Who gives this authority? As water can emerge from below, so many suppressed thoughts emerge from the depths within yourself. Let all that debris come to the surface so that you know what is there. Remove what you don't want. Keep and deal with what you want.

Can you stay above WATER?

By now it must have become obvious to the aspirant that there will be no "definite" directions, only pointers to stimulate thinking into new avenues. All depends on YOU.
Remember to keep up with your daily diary. It will become your treasure chest.

18. BEGINNING YOUR ENOCHIAN RITUALS:

As every child must crawl before it can walk, so every aspirant must begin with the basics. The following Rituals will teach the aspirant the value of regular daily practice. A daily routine will also help the aspirant to set an established pattern for their Spiritual/Magickal practices and will also prepare you for the more difficult rituals you will be learning in the future.

It is now time for you, the aspirant, to begin your journey on the Spiritual/Magickal Path of Enochian Magick. So let us go forth into the Light!

Ritual Cleansing Bath

STEP ONE

Take a hot shower to get the dirt off of your body.

STEP TWO

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

STEP THREE

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

STEP FOUR
Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

STEP FIVE
Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

STEP SIX
While "air-drying" meditate on the upcoming ritual or rituals you are going to perform.

STEP SEVEN
When "DRY" wrap your body in a towel or a clean robe and then proceed to a quite area, where you will immediately discard the towel or robe if you are performing the ritual by yourself.

STEP EIGHT
Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Seven-Fold Breath Ritual.

Seven-Fold Breath Ritual

STEP ONE
Sit in the chair in your quiet area and place your feet flat on the floor and your hands in your lap.

STEP TWO
Empty the lungs and remain thus while counting to 7.

STEP THREE
Inhale, counting to 7 so that you feel filled with breath to the throat.

STEP FOUR
Hold this breath while counting to 7.

STEP FIVE
Exhale, counting to 7 till the lungs are empty.

STEP SIX
Repeat steps One, Two, Three, Four and Five, consecutively until done fifteen (15) times.

STEP SEVEN
Proceed to the Relaxation Ritual.

The Relaxation Ritual

STEP ONE
While still sitting in the chair, make sure that your feet are flat on the floor and that your legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

STEP TWO
Visualize a golden ball of beautiful, warm light surrounding

your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

STEP THREE

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

STEP FOUR

Stay in this state of total peace and deep relaxation for ten (10) to fifteen (15) minutes.

STEP FIVE

When you are ready to come out of this state of deep relaxation, take three (3) deep breaths and feel fresh life and energy coming into your body with each breath.

STEP SIX

Proceed to the Enochian invocation of the Light Ritual.

Enochian Invocation of the Light

STEP ONE:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.
I AM SUSTAINED BY THE LIGHT OF THE DIVINE.
I AM PROTECTED BY THE LIGHT OF THE DIVINE.
I AM SURROUNDED BY THE LIGHT OF THE DIVINE.
I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

STEP TWO:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

STEP THREE:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light.

I am One with the Light."

STEP FOUR:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Express gratitude with deep feeling and share this gift with someone whom you wish to help.

STEP FIVE:

Visualize any person, friend or relative. See him or her standing before you. With your arms still by your sides, turn your palms forward. Mentally open the doors of your heart and let the Light stream forth towards the feet of this person. See the Light encircling the body, spiralling upward in a clockwise direction, enveloping the body completely. See the spiral moving high up into the sky, taking his or her image along with it. Finally, see the person merge into the source of the Light and become one with the Light.

STEP SIX:

When the person has passed from your view, relax and silently give thanks for having the opportunity to help someone in need. (Remember, in helping others we are helping ourselves.)

You have just completed performing the first four (4) Basic Enochian Rituals. The first thing you should now do is record these rituals in your diary. Record everything that you felt, saw or heard. Make your entries as detailed as possible. The entries you make now will be very helpful to you in the future.

SECTION THREE

19. Speech (Level Three)

The power of speech that has been given in the previous two sections can now, in this section, be focused on compulsive talking, compulsive criticism, and the compulsive gratification of what are termed "needs". It must be realized that man goes through five stages of development: (1) Mineral-Man, (2) Vegetable-Man, (3) Animal-Man, (4) Man-Man, and (5) God-Man. While it is right for man to fulfill needs in the first three groups, Man-Man, now in search of the Spiritual/Magickal Path by a decision of his own, must look at these needs and reduce them down to the very essentials. Giving in to such needs that should be discarded could exact a very high price.

Language is born of the unconscious. The drive to express oneself comes from the unconscious. Behind many a word lies a whole range of ideas allowing numerous interpretations. For example, the words "time" and "space" spring from very different ideas when used by a housewife, an architect, a scientist, a social worker, or a psychiatrist. Each profession has its particular language for specific communication with those of like mind.

Energy wasted in useless chatter is easily recognized when we are ill. We are then aware that energy is quickly depleted. There is a reluctance to conform to the social conventions that mandate one must always make conversation, however small or worthless. What is the difference in the useless drain of energy in talk or in sex? If greater awareness of its preciousness does not show a purpose for the energy, then it is spilled down the drain. Observing the mind has to be carried out as an exercise to find out how it functions and to obtain greater awareness. Changes in oneself are frequently unnoticed. They come to the foreground, however, when attention is given to the use of words and language. In each stage of life speech increases. Higher levels of consciousness are approached as awareness expands. Exaggerations, superlatives, and coarse language have to be left behind as one evolves; after some time these simply fade away and disappear. The voice becomes a magnet that attracts others; the magnetism of personality comes into effect.

The ancient Teachers and Masters say that speech is feminine. The reason for assigning feminine aspects to speech was brought about because letters of the alphabet give birth to words, and finally, to language. They are sound symbols.

Just as complicated mathematical formulas are unintelligible to the untrained mind, so are higher aspects of the meanings of words used in Enochian Rituals. A magnetic/electric field is created by the reciting of Enochian Rituals. The benefits are evident in-and-to those who practice Enochian Magick on a daily basis. Sound has an effect on the human body in general and, in very specific ways, the mind.

First there is the sound or word, second the sense, and last the manifestation. This is ENOCHIAN MAGICK. The summary of all these ideas is expressed in the "Vibrations". A Ritual is, therefore, not limited to the letters themselves but is in their audible pronunciation (vibration).

THIRD LEVEL EXERCISE IN SPEECH

In this section, we will investigate the power of the spoken word and realize that in certain respects the power of language is not different from the power of thought.

To begin this investigation think of the following:

1. What is speech?
2. How do I speak?
   a. Clearly?
   b. Mumbling"
3. Do I want to be heard?
4. Am I afraid to be heard?
5. Is there clarity of thought?

After having asked these questions and added many more of your own, the brief answers that you may supply in the first moment of response have to be further clarified:

1. Do I see the light of the day?
2. If I do, what is it that is seen?
   a. Daylight
   b. Sunlight
   c. The Moonlight

You will note that each of these have the word "light"

attached to them. Do you find this to be a significant point?
Many expressions which are commonly used in everyday language show the reflection of sight in speech:

1. In my eyes . . . (in my estimation)
2. To cast an eye . . .(to look over, evaluate)
3. An eye for an eye . . . (equal revenge)
4. Have an eye for . . . (to desire, to assess)
5. Keep an eye on . . . (watch)
6. Keep your eyes open . . . (stay alert)
7. The eye is the mirror of the soul . . . (honest reflection of thoughts).

Sight is also reflected in such expressions as:

1. Foresighted decisions
2. Shortsighted decisions
3. Eye witness . . . (someone who is present)
4. An eyesore . . . (untidy place).

Add as many of your own expressions to this list as you can.
Another step towards the cultivation of speech is the emphasis on reciting rituals. The power of sound, the power of vibration, can only be achieved if you are very careful not to allow the ritual practice to deteriorate into mechanicalness. In the same way that somebody will say, "I love you", so in ritual work the voice (speech) and emotions must work together.
The emotions expressed can be hope, longing, determination, or desire to achieve the power of the Ritual, to experience the power of sound working in others as well as oneself. Prolonged Ritual work, which means several hours a day for many, many months will bring the effect of focusing and directing the speech, emotions and vibrations. However, you must also renounce a very common need these days, the demand for immediate results. This need for immediate results may seem necessary in the beginning to make you feel secure in the knowledge that you are on the right track. In the same way, while it is all right to be aware of these needs, you must guard against a dependency on them. The importance of the practice of Enochian Rituals can be summed up by saying that the eventual goal of Ritual Consciousness is obtained when the power of the rituals manifest themselves in your life, 24 hours a day, 365 days a year, for the rest of your life. I should also inform you that Ritual Consciousness will also manifest itself during sleep. When this happens, you will awake not with a dream, but with a "vision".

1. Recite the following for one (1) hour, paying attention to the breath. This links emotions with sound and is a good way to hear the emotion in your voice. This is an outlet for the restlessness caused by the emotions. Make sure that you recite the following from the heart. Do not let your recitation become mechanical!

"I AM CREATED BY THE LIGHT OF THE DIVINE.
I AM SUSTAINED BY THE LIGHT OF THE DIVINE.
I AM PROTECTED BY THE LIGHT OF THE DIVINE.
I AM SURROUNDED BY THE LIGHT OF THE DIVINE.
I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE."

2. Hold an imaginary conversation for ten (10) minutes, allowing the play of emotions to take place. Repeat this exercise, but this time controlling the emotions. Make sure that you use a tape recorder so that you can play back both conversations and listen to the emotions in your voice.

Hearing yourself speak can bring attention to several things:
1. Is the voice soft because of fear of saying the wrong thing?
2. Is it soft because of a poor self-image?
3. Is the voice strong and powerful?
4. Is there determination to be heard, to override others?
5. Is the voice strong and clear because the mind is clear?
6. Is the voice strong and clear because the emotions are clear?

These again are only a few focal points to pay attention to. Each aspirant will have to discover the various differences and possibilities in these random lists. You must think of the meaning of the expressions that are used. Once you have done this, add and clarify any other personal ones. Again, you are reminded that this is a small selection, so your lists could be a great deal larger.

20. IMAGINATION, MIND, AND ENERGY

In each section of these writings you, the aspirant, are reminded of the fact that Enochian Energy is originally formless and shapeless, and that the contribution made by the imagination to its manifestation is the responsibility of the user.
Imagination and strong emotions, interacting with the sense of sight, welds this Energy into desires. The images welling up are like clay, with a form yet soft, able to change shape. But once they are put into the kiln of the emotions they are hardened by the self-will and, if left there, can in the course of time, become as hard as rock, difficult to destroy when you, the aspirant, finally becomes aware that this must be done.
Passions are not limited to sex. One can be passionate about forms and shapes, and also about ideas and concepts.
Concepts that have been formed on this level can be compared to the clay images, put into the emotional kiln and burned with passion. We all love our concepts, and allow them to occupy a large place in our lives. Such concepts acquire, in due time, an almost hypnotic power. Sometimes it seems impossible to act contrary to them even when reason indicates that we should.
Also, our emotions cause intentional blindness. From earlier times of development there seem to be some appendages, old habits that constantly cause difficulties, such as procrastination, self-pity, and the desire to compensate.
By the time you, the aspirant, decides to undertake the practice Enochian Magick, many habits have been established: habitual thinking, habitual feeling, habitual defenses to things one does not want to hear, actions and reactions, compulsions, and the teeter-totter of the pairs of opposites. A very important pair

of opposites is the power of positive thinking and the power of negative thinking. Negative thinking exerts such a strong power because of the pushing up of the emotions, which are controlled by the ego. The power of positive thinking needs to get its push from repeated (cultivated) visualizations of ideal responses to situations in the mind's eye. This point will become clearer through watching the mind.

Gradually you, the aspirant, will become aware that the mind interprets everything we experience in reference to ourselves. This awareness comes through the refinement and cultivation of the of the senses, which are the doors and windows to the world. Such refinement brings us into more sensitive touch with those around us because, as the saying goes, "no man is an island". The single cell of the body functions in conjunction with all the other cells and its very existence depends on the cooperation of all the other cells. Similarly, each individual could be compared to a cell in this great Cosmic body that we name in various ways. Self-importance makes for a separation that will only lead to isolation.

Because of imagination, the images in dreams "need" to be observed. To know them, their influence and even control, is very important when exploring the already-known powers of the mind. It is important to know what the mind manufacturers when the consciousness is dimmed in sleep. It takes a great deal of courage to accept the messages which often tell the dreamer an unpleasant truth that ought to be known. A combination of humility, prayer, and courage will help the dreams to become very clear, and very much to the point.

There are many schools of dream interpretation, but it is wise, particularly in the case of the beginner, not to mix schools of thought.

EXERCISES IN IMAGINATION, MIND, AND ENERGY

How do you create your world? Are you happy with it? If not, can you destroy it and create a new one?

Habitual looking at things and people, groups or individuals, belongs to the pattern of mechanicalness which indicates blindness. At this point, it will be helpful to make a list to see the habitual pattern of mechanicalness in regard to sight, illusion, and perhaps even cherished beliefs.

See your beliefs:

1. Where do they come from?
2. What is the foundation?
3. How much is wishful thinking?
4. How much is truly knowing?
5. What happens when you assume an opposite position from your beliefs?
6. Does this become disturbing?

If you can follow through with this process of looking at facts clearly, there will be no flaring emotions if someone else opposes your beliefs, because you have already done it yourself.

That investigative process will have moved you from one end of the teeter-totter closer to the center. Functioning closer to the center and the benefits of such functioning will now bring new insights.

In making a list of mechanicalness and habits, it may be helpful to divide the list. Go through the day in your mind and think of all the things that you do habitually. Do you always:

1. Eat certain foods at certain times of the day?
2. Eat certain foods on certain days of the week?
3. Limit some activities to definite times?
4. Allow too little time for activities, resulting in being rushed?
5. Perform routine tasks with little awareness of doing them?

In making this list, think of your actions and reactions:

1. Do you become defensive when criticized?
2. Do some mannerisms make you feel hostile?
3. Are you intimidated by certain people?
4. Does a person's appearance cause you to react favourably or unfavourably?
5. Do you have an emotional response to witnessing certain situations?

Both of these lists can be expanded greatly and will help you in understanding yourself and increasing your awareness, by allowing you to awaken from your "sleepwalking" state.

The work of laying a foundation is very important because any imagined short-comings, are just that, -- Imagined. It is not a fact. The intense examination of the use of the senses up to this point -- smell, taste, and sight -- with emotions and imagination shows the immensity of the work that has been done by an aspirant who has achieved even a small degree of realization. Each step may seem to be cruel and one will attempt to resist fact while attempting to hold on to imaginary conditions or circumstances, or to desires and hopes. Any dreams in daily life are only illusions and the awakening from those dreams is sometimes much more cruel than the demands of the Spiritual/Magickal Path. To see facts as they are helps to build confidence and makes a person stronger. If one can see what is, instead of what one wants to see, there is much less self-created pain.

Straight-forward thinking implies straight-forward living. This means meeting situations head-on instead of imagining that things are different and covering them up by foggy thinking, or just doing nothing and hoping that the problems, worries, and decisions will go away.

Sight (inner sight) is strongly linked with concentration. The ability of intense concentration is the "key" to success in all walks of life and also in the cultivation and the development to greater depths of all physical, mental, and emotional tools that are available to everyone.

Concentration can be roughly described as seeing in the mind's eye at will, for a specific length of time, a chosen object. You, the aspirant, must find out how long the span of your concentration is, and learn which objects hold your attention for the longest time, and which, for a shorter period. An understanding of whether you, the aspirant, can visualize an image of an abstract or a concrete nature is important when the choice is made for concentration. {For example, can you think of yourself without holding on to your physical appearance? Can you see yourself as a mass of Light? Can you see yourself as a body of Light without density?} The daily diary reporting the happenings, the exercises, and the emerging thoughts about them, as well as dreams and their importance, becomes a kind of gold mine in one's own backyard and makes clear which way your, the aspirant's, mind works. Careful study will show how, step by step, one gets in touch with the innermost being, which becomes the guiding force to further development. It also becomes a source of energy which one can draw on for the necessary enthusiasm and drive needed to carry on this formidable task of continued self-development.

Put the spotlight of attention on:

1. Where are my dark clouds?
2. How do these dark clouds develop?
3. Can I detect them when they emerge?
4. Which are the areas where I act under compulsion of the emotions?
5. Do I value "emotional investments" higher than reason?
6. What would be a good "key sentence" if I want to make changes? (Example: FIRST THINK, THEN ACT).
7. How would this compare with using another person as a sounding board or brainstorming?
8. Can I detach myself sufficiently to be clear in my own mind which of the processes (sounding board, brainstorming or key sentence reminder) will be most effective for me in a specific situation?

A few more focal points would be:

1. Delay tactics of the mind -- emotions.
2. Traps laid out by the mind -- emotions.
3. Habits of criticism and judgment -- emotions.

Now, take a look at the delay tactics and traps:

1. Do the job tomorrow.
2. Deposit in the past, or postpone until the future, matters which should be dealt with in the present.
3. Remain intentionally blind to avoid taking action or making decisions.
4. Pretend unawareness.

Where do I use delay tactics?

1. In my job?
2. In studying?
3. In work?
4. In cleaning up?

Ways to practice awareness:

1. Paying attention.
2. Recording observations, dreams, etc., in my diary.
3. Physical exercise.
4. Mental and emotional exercises.

a. Watching the mind.
b. Concentrating on one object.
c. Reflecting on daily events.
d. Reflecting on the meaning of words and ideas.

Please remember that making a list for one's own clarification must not lead to the habit of looking for loopholes. A wide area of choices for development must be recognized and evaluated, but the greater responsibility that goes with the new awareness can be more easily accepted through clearer thinking, by whatever process you choose. It is impossible to cover the innumerable possibilities of which the mind and emotions of each individual are capable. Again, it is suggested that you, the aspirant, expand the process of clarification as your studies and knowledge progress.

21. EMOTIONS, MIND, AND ENERGY

For a long time in the aspirant's life it seems that emotions are always upsetting the balance, and so observation is clouded by vanity, pride and false modesty. A critical attitude towards oneself and others and the resulting emotions are responsible for the drive of competition. In the life of an aspirant there can be no competition. The aspirant is like a flower in the field. It grows and it does not measure itself against other flowers of the same kind or of other kinds.

Reflection is mirroring the events of the day and trying to assess one's performance on all levels. Without reflection one would not know when pain is unavoidable or when it is self-created. By our own attitude, we can take situations as helpful or harmful. Often one is simply inconvenienced, not hurt. If there is an accident, such as cutting one's finger, when one is physically hurt, that may be due to lack of observation and, therefore, also self-created. Pain has to be recognized as a great teacher. There might be painful experiences of past lives which, not dealt with at the time, show up again in the present life.

The average person may never encounter a process of developing latent potentials, but, as in man-made law, so in Divine law, ignorance is no excuse. For the ignorant person, life often appears to be merciless, making that person feel like a leaf in the wind, blown here and there, helpless. The possibility of self-mastery on the physical and on the mental-emotional levels seems to be hidden from such persons. The ancient Teachers and Masters defined a secret as that which is not known. The average human being assumes that what is not known does not exist.

Emotions are a very powerful influence in the aspirant's life, therefore, they need to be carefully studied and understood. You, the aspirant, are probably already aware of the hypnotic effect of your own negative emotions. By applying positive thinking in concrete images, this power can be used constructively. Emotions can be of different kinds, like fire and water. When one "sees red", the emotions are so powerful that they prevent clear sight. Later, upon reflection, one can observe what has happened and by a process of reasoning, balance can be re-established.

As a means of increasing your control over such disturbing emotions, do an exercise of three (3) minutes concentrating on "Water". A drop of water is like a drop of emotions: small, it can be wiped off easily. A bucket of water, if it spills, is much more work to clean up. Think of a lake as symbolizing emotions -- what is the depth? Murky water prevents clear sight to the bottom. Water takes on a shape and form of its own if it is not controlled and regulated.

Let's imagine that the eyes wander to the sky. There are some clouds screening out the sunlight. "Can I see things only in reference to myself? Then what about the clouds of my mind? What are they made of. . . . Emotions? If emotions can interfere with clear sight, then I must `look' at the emotions to keep myself from `blindness'". When blindness is physical, other senses take over and become more acute. But when the blindness is emotional, it means that one does not want to see. How many times do you say, "I don't want to know". In order to see more clearly it helps to say to yourself, "Let me look at some of my emotions like jealousy, attachment, self-pity, and the old habits of procrastination and self-justification, to name only a few.

EXERCISES IN EMOTIONS, MIND, AND ENERGY

The image of God in the mind serves the following purposes: (1) to focus attention for a longer period of concentration, (2) to refine or even develop through acts of worship (ritual practice) certain emotions such as gratitude, empathy and loyalty, and (3) to break the monotony of spiritual practice so that it goes beyond one's "time limit" (the limit of one's inclination). This means that there is at the beginning a length of time of concentration and enthusiasm, but when this is exhausted the aspirant, needs to be inspired either to make a new start or to be encouraged to continue to reach for higher and higher goals of concentration and refinement of emotions.

The next step in the cultivation of the emotions is brought about by placing in the mind the concrete image of a Deity with the Light. This is much more difficult and demands greater awareness, discrimination, and a deep sense of gratitude.

For every emotion that you experience, there is an opposite one. Think now of as many emotions as you can and find their opposites. Try to think of ways in which you can change negative emotions into positive emotions, using the following examples:

1. Gloom -- Cheerfulness
2. Anger -- Love
3. Harshness -- Mercy
4. Condemnation -- Compassion
5. Jealousy -- Trust
6. Hatred -- Charity
7. Vileness -- Purity
8. Criticism -- Acceptance

Continue the list yourself to act as reminders.

Dependencies are numerous. List them. Then realize that the process of thinking is dependent on the brain. "I" (as a personality) depend on the ability to think. Without thinking "I" do not exist, there is no awareness. "I" (as a personality) depend on discrimination to recognize illusions.

Now that you have finished the above exercise, repeat it, but this time put the emphasis on "feeling".

ADDITIONAL EXERCISES

1. Walk around a room making a circle with both arms, moving them out from the chest, extending them full length, then bringing them back about level with the navel, and then raising them up to chest height. Say aloud and listen to your own voice reinforcing, "I am functioning from my center". The reinforcement of hearing this repeated aloud is very effective. Doing this exercise ten (10) times, each and every day, will be a good reminder on other occasions when you, the aspirant, may be off-center, that it is possible to return to the center at any time it is so decided or needed.
2. See in the mind's eye some aesthetically unpleasant, or even violent, scene that may have been witnessed on television, or one involving a strong emotion such as revenge or resentment towards some individual. Imagine what you would do if you had the courage to do it. Observe the rising emotions. Repeat this exercise several times and observe any other emotions such as satisfaction at having done it, even though only in the imagination. Observe the destructiveness of the emotions of which one is capable and realize that they are not, and cannot be, justified. Consider that such emotions could be directed against yourself, and think of how you would feel if they were.
3. From the above exercise you will be able to recognize the source within yourself of forces that manifest harmfully. Now, for a proper balance and understanding, it will be necessary to create and imagine an ideal situation that is elevating, happy, and joyful. Of course, in the same way that there was a receiver of the negative, now there will be a receiver of the positive. So choose your ideal companion and observe the emotions involved in this situation.

The objective of the exercise, now that both parts have been done and the emotions have been observed, is to balance these opposites and to tone down the malevolent, as well as the benevolent emotions. To achieve this balance, the emphasis on the daily diary has to be intensified. The reflection has to result in accepting the facts as they are, with as little emotional colouring as possible.

The exercises given here can be replaced with actual people who are known to you, actual situations from the past or anticipated situations in the future.

You, the aspirant, have to take full responsibility for the cultivation of the emotions. Even one's own Higher Self is only going to cooperate if there is evidence of (1) Effort, (2) Will, and (3) Desire to achieve a higher state, beyond the ordinary.

It is necessary to develop a feeling of gratitude, so that it becomes natural and emerges on its own account. It would be wise to make a list of all the things in life that you have reason to be grateful for.

Also list the actions you have done for other people that you feel they should be grateful for, in order to examine your own need to receive gratitude from others. The renouncement of the fulfillment of your needs has to be properly understood. It is not repressing needs, it is rather controlling the fulfillment of those needs. Clarification can reduce the compelling pressures from needs. It is important not to fall into the trap of our times which advocates the fulfillment of needs. If we felt this to be essential, we would have to allow our children to have everything they wanted. What counts for the baby on the human level also counts for the spiritual body. Discrimination and self-control must be exercised. Discipline has to be accepted.

22. DREAMS

In dreams we are sometimes able to make contact with our Higher Self. The understanding of one's own dreams, and the discipline that comes with it, has extremely useful results which you, the aspirant, will discover from your Spiritual/Magickal practices. These are: (1) independence from the criticism of others, (2) independence from habitual self-assessment, and (3) the awareness of a new dimension that becomes more and more available.

As an aid in recalling your dreams, keep some paper, a pencil, and a light of some kind by your bedside. Just before going to sleep repeat to yourself, "I will remember my dream and write it down". If this is said with conviction and repeated at least ten (10) times, you will find that you will remember your dreams. Write down whatever you remember, even if it is not complete, as even fragments can carry a message. Dreams should be written down immediately after awakening. If no dream is recalled, then the first thoughts you have should be written down. A brief interpretation, even if incomplete or partial, should be noted in a separate paragraph. Another commentary that is useful to add is the events that took place, or the mental preoccupation that was present, before the dream occurred.

The daily diary can in this way be used in conjunction with the record of your dreams. The two go together like one hand washing the other.

Pay attention to how the mind functions during the sleep state, how it changes perception of time and space and the way it can shift very quickly. It is useful to ponder the meaning of time and space and the shifting of events, because, in our mind, we do the same thing in daily life. In our thoughts we move from one thing to another without being aware of doing so.

You will find it useful to incorporate the symbols that appear in your dreams into a dictionary of your own. It is wise not to consult any dream symbol books, nor to follow any particular school of dream interpretation, but to discover how that part of the mind expresses ideas over and over again in symbols that are very personal to the dreamer. With practice it becomes obvious that dreams, too, take on various levels and become more clear, more easily understood, and direct.

23. CONSCIOUSNESS, GOD, AND ENERGY

If God or an image of God is the creation of the mind, then mind should also be investigated. What is mind? And it may be practical to find out if there is a difference in meaning between mind and consciousness, or if these two terms are used interchangeably. Whatever the concept of an individual, let us agree on a starting point: Consciousness is Energy.

How can Energy be known? Its presence is recognized in its manifestations. The ancient Teachers and Masters stated that Energy and its manifestations are inseparable. Some Teachers and Masters refer to that Energy as Light, some use the term "Great Mother" as a symbol to represent Energy because, a "Mother" gives birth to the child. Energy gives birth to various creations.

This is a simple way to explain what cannot be said in the words that are used in daily communication. This is a poetic expression and poetry is the language of inspiration.

The Spiritual/Magickal Path is the pursuit of liberation from all limitations. And as I have stated before, We have to begin where we are. It has to be recognized that man's drive and inner restlessness are there, but by courageously changing the viewpoint from old established positions, something different can happen. New avenues of thought can come into focus. At first these may not be too clear and therefore they cannot be accurately defined, yet that very unclear, foggy notion puts man onto the search for the higher values in life. Maybe there is a purpose in all that happens, be it pleasant or unpleasant. In any event, it is well worth finding out.

Could it be that the Energy is one underlying force pervading all things manifest? Maybe all the effort to separate things for classifying, organizing, and recording is, if necessary at all, only a self-gratification, a need for self-importance.

AT THIS POINT, TAKE A DEEP BREATH AND DECIDE TO BEGIN THE SEARCH. Take only one step at a time to explore the new territory safely. It is like emigrating to a new country. One collects facts, as many as possible, plans wisely, and avoids undue haste. The old habit of separating, organizing, and recording is very useful in this new territory, but now it is done for the purpose of clarification of all concepts and ideas.

In this pursuit, arrogance and blindness, coupled with insensitivity to finer forces within and without, can be changed.

The Path of Enochian Magick is precise in its minute development; it is a good and safe guide to the attainment of the higher Self.

If, at this point, the aspirant cannot say what Enochian Magick is, he or she can anticipate results from following certain instructions. By recording thoughts, dreams, daily events, and, most important, the outcome of those instructions (all of which mirror what you are), you can anticipate the next step, nourished and encouraged to pursue the Spiritual/Magickal Path.

In this way, the aspirant comes to personal conclusions and learns to accept that these, too, are constantly changing as the process goes on. This would mean limiting what is Unlimited. Enochian Magick includes all aspects and characteristics of the human being. There is Divinity in all of us, the difference lies only in the degree of that awareness. To achieve greater awareness is what Enochian Magick is all about.

What about the unhappiness, confusion, and tragedy in the world? We must understand that all human drama, joyful or tragic, is but a means to the expansion of consciousness -- to realize the imperishable Divine SELF.

If one has learned to read and write, one has power over those who do not. Any position of power can lead to abuse. If one has money, one has power over the poor. If one has awareness, one has power over the sleepwalker. All powers are a temptation. If there is a latent weakness in the personal makeup of an individual, power will lead to corruption, whatever the power is. We know about the balance of power in world affairs -- if the balance is tipped, wars result. In our own lives, the balance of our positive and negative characteristics and ambitions is important, and the constant interplay of forces between the senses and the levels of consciousness must be controlled if the power is to be used wisely, in our own development and in the service of others.

The warnings about the practice of Enochian Magick, particularly without careful and dedicated study, are well founded. Carelessness will exact its price. When one cleans a gun and does not remove the bullets, somebody may be killed. Disregarding traffic signals may cause several cars to crash. Not listening to instructions, so that one can follow them precisely, will lead to problems on any spiritual path. There is no need to be fearful about the Path of Enochian Magick when it is practiced carefully and with scrupulous attention being paid to following each and every instruction precisely.

The Absolute will remain in the far distance as long as one struggles with concepts about the different aspects of Enochian Magick or God. It is like seeing a huge mountain in the distance, the snow-capped peak instills an awesome feeling and a desire to get there. Yet, as one begins to climb, sight of the peak is quickly obscured. The emotional reaction that one might be lost can turn to fear. One must have faith that the Path will lead to the top. Even the experienced mountaineer will occasionally encounter a feeling of fear. Courage does not drop into one's lap. Courage is gathered by overcoming fear. Faith is not gained unless one is willing to accept the darkness.

If one can know Enochian Magick only by experience, then what kind of experiences are they? As has already been pointed out, these experiences are individual and words are inadequate to describe them. But they can inspire the readers or listeners to experience their own.

An important practice such as the Enochian Invocation of the Light, which is given among the instructions in Section Two of these writings, will bring about a unique experience. Careful observation will show that the first "groves" of the old mental record have to be changed so that the nervous system can get used to a different rate of vibration, in the same way that one has to learn to sing in a higher octave. The voice does not jump there, but has to be trained and become flexible to expand its present limitation to reach the higher notes.

The question, What is Enochian Magick, what is this Cosmic Force, does have an answer. But the answer goes on expanding according to the level of understanding from which the question is posed. The answer comes also in that particular language that is unique to the questioner, in the same way that for one person God is a Supreme Being, for another God is the Energy in the atom, and to yet another, God is the Light which shines forth from an Incorruptible Flame.

24. POWERS OF THE MIND

Now that the beginnings of a foundation have been laid, some development will take its own course and bring about new experiences. Development takes place all the time, usually without the awareness and understanding of the individual. It is circumstances which force this process, which is long and slow in the ordinary course of life. You, the aspirant, must aim at conscious cooperation, which is like cleaning out the cupboards of the mind, taking down from the shelves old accumulated concepts that have collected dust over the years without yielding any benefits. This process makes "space" for extraordinary experiences which may be psychic or spiritual.

When the Enochian Invocation of the Light Ritual is performed, with the utmost attention, it will bring indescribable results. For instance, you may experience the body as a mass of Light, or the sudden expansion of the head or the whole body. When this happens for the first time some discomfort or even anxiety may follow, since this is something of which you have had no previous personal experience. Psychic happenings are intriquing and you can easily get caught up in them. At this point, you are probably asking yourself, "How do they come about?"

Everyone functions primarily through one of the five senses and it thereby becomes dominant, by choice or by circumstance. Therefore, it is through this sense, which has become trained and heightened in perception, that a psychic manifestation comes about. However, the experiences themselves are not a source of the continuous flow of energy needed to pursue further personal development. A psychic experience is seldom a strong enough inspiration to bring about continuing self-development, greater awareness, expanded consciousness, or the attainment to the Higher Self. The terms "clairvoyance" and "clairaudience" mean clear sight and clear hearing, not necessarily character development.

At this point in your training, both psychic and spiritual experiences can take place, which makes an understanding of the difference between the two a necessity. The spiritual experience is unforgettable. It cannot be repeated at will, and becomes the source of energy to further one's development in becoming truly a Master of Self. The spiritual experience is a sustaining energy that keeps flowing throughout the course of one's life. This is not the case with any type of manifestation of psychic energy. Psychic experiences have no particular after-effects, except a stimulation as from anything enjoyable that one can repeat.

Explicit recall (memory) is a practice that takes time and effort, yet it is a necessity to develop this, not only to recall dreams as precisely as possible, including all details and feelings while dreaming, but also to recall events. Recall and observation go hand in hand. You, the aspirant, should concentrate on recalling important events, particularly in regard to personal development, feelings, hunches, and insights in order to have an increase of those experiences that are valuable for understanding the mind in its various activities. To illustrate this point, if a muscle is exercised, its strength increases. If insights are acted upon, more insights (often of increasing importance) will come. Hunches and insights are evidence of increased sensitivity and when pursued will lead to a higher degree of perception, by which other mental processes can also be understood and expanded.

Memory increases when you are interested in the subject. Memory does not diminish with age, but age leads to differentiation of what is important to remember and what is not.

Recall and observation are very important because of thought association, which is recall of the past. Together with observation in the present you, the aspirant, can gain a clear understanding of your reactions. For instance, a certain person's facial expression, colour of hair or eyes, type of clothes, or mannerisms, may bring back the memory of someone else and perhaps a situation connected with an entirely different person. Sometimes these thought associations are very clear and sometimes they are barely recognizable, only making their presence known by a mood that may leave the individual puzzled.

An illustration of a small incident which everyone experiences will help with the understanding of certain powers of the mind. Two people in the same room may voice the same thing at the same time, because they had the same thought. However, most people are unfortunately only temporarily amused and do not consider the very extensive influence of the interplay of the mental forces of and by those around us. An example of this is when one finds that a friend or neighbour comes repeatedly into the mind. It should not then be a surprise to be contacted by that individual. If observation has been practiced, many such things will already have emerged. These qualities of mind are present in everyone. One can become aware of these abilities, increase them, and finally exercise them in a conscious way.

The Spiritual/Magickal practices leading to awareness and control of the mind, keeping the mind single-pointed, receptive, and on the Higher Self, lead to such mental powers as clairaudience and clairvoyance. Telepathic communication between some practitioners of Enochian Magick is not at all unusual.

Only when we do not pay attention to what happens do we think that some people are gifted with phenomenal powers in these areas, which from a Magickal point of view are quite common. We do not see anything phenomenal in such contact between a mother and child, or a husband and wife.

What makes the manifestation of these mental powers so unusual is that the carrousel of the conversations in the mind has been stopped. The energy that keeps the carrousel going is easily traced back to self-justification, self-glorification, and self-gratification. This kind of wrong preoccupation with self is a great stumbling block. The still, small voice is drowned out by the carrousel of the mind. Flashes of awareness, flashes of insight, moments of inspiration, are brief because the space in the mind is already filled to capacity.

Let's ask some questions, and listen to the answers from within:

1. Do the cells of the body have a consciousness of their own?
2. What triggers in the mind a memory of pain?
3. What triggers in the mind a memory of a need?
4. Is the mind the manager, assuming authority by suggestion?
5. Is the mind the manager, assuming authority by determination?
6. Is the mind the manager, assuming authority by self-hypnosis?
7. What makes up the many details and events of our lives?
8. What else would be responsible for the interplay of these forces?

In technological inventions man has recreated his own abilities with greater accuracy and a wider range of functioning than he has discovered in himself. It is doubtful that man could invent anything that is not in some way already existing in himself. He could only invent the camera because of the example of his own eyes. Television could not have been developed if the mind had not shown it was possible. The greatest obstacle to self-discovery is lack of mental discipline. The concentration exercises aimed at single-pointedness of mind should have a superior position in the daily schedule. The ability to surrender opinions, preconceived ideas, means being able to relax the mind. To achieve a state of mind that is truly relaxed one has to begin on the physical level. The body and mind will relax simultaneously in steps when supported by breathing exercises, which create the necessary conditions for complete relaxation. this state of relaxation and receptivity of the mind is a necessary prerequisite for obtaining the awareness of spiritual inspiration which will provide the spring to nourish continued development.

DOUBT

Doubts, like clouds, sail on the mental horizon occasionally. They can be dark and heavy, or small and wispy. Sometimes they disappear, but often return unnoticed because of an influx of new experiences. The mind, often not able to deal with experiences of psychic or spiritual content, is tempted to premature assessment which contributes to doubt. It is wise to suspend all judgment and wait things out.

A record should now be kept, giving as many details as possible of any unusual experiences. Spiritual/Magickal practice is a positive way to clear doubts. Then limitations created by doubt will be only temporary, not binding, if we do not insist on drawing conclusions from incomplete observations.

Doubt can be either healthy or destructive, depending on the attitude of the aspirant. If doubt is destructive it can result in a depressive mood; it can open the back door to allow escape from the previously assumed responsibility and commitment. Impatience and restlessness create doubt, but be warned that both can prevent certain spiritual powers from developing. Remember that impatience is an expression of arrogance of some sort which, if allowed to linger, will undermine faith, hope, and will, and only strengthen the moods of depression. Arrogance is of the ego and is therefore destructive.

Healthy doubt stimulates questioning which allows expansion of awareness and a widening of horizons on which the Light of spiritual life will continue to burn.

Every now and then the wind of imagination creates waves on the surface of the waters of the mind and the boat is rocked by doubt. But persistence to follow the set course will give strength to weather the storm. Each victory then becomes a new source of strength from which one can draw when another storm arises. but one also learns to keep more and more control on emotions and imagination, thus the waves lose their power in due time. Faith thereby becomes a self-generating energy that is at one's disposal when needed. Faith practiced becomes strengthened.

OBSERVATION

There is power in knowledge, one's personal knowing, which is inner wisdom. The process of attaining that wisdom is a long one on the Spiritual/Magickal Path of Enochian Magick. Concentration on ideals, keeping the mind fixed on these qualities, together with daily meditation, practice, and straight-forward thinking, will lead to that wisdom. It is necessary to be able to break away from the crowd, free oneself of the conditioning of upbringing, and stand alone on one's two feet, responsible only to the inner authority. The practice of straight-forward thinking, getting straight to the point, while reflecting on the events of the day, then using the spiritual diary to record these observations, helps in the process of becoming self-reliant.

Man's unexplainable desire to believe in the occult, religion or mysticism may stem from an inner knowing that there is a Power greater than man. This knowing then starts creating the tantalizing questions -- where did I come from? -- who am I?

During sleep, sensations are perceived on a different level of consciousness. They seem to emanate from a plane of finer forces. All Spiritual/Magickal practice aims at sensitizing our gross senses so that we can become aware of these finer forces. We must not be in a hurry to allow the gross mind to translate the perception into something understandable just for the sake of mental security.

One way to increase that perception is to use the imagination and bring Light into the Heart. Once the Light reaches the Heart, it will then be possible to reach a level of intuitive perception when, by first invoking and then projecting the inner Light, the personality will disappear. When this happens, the listener perceives only what comes through the Light.

As a result of the sensitizing and refinement of the senses and the practice of control of the energies thus revealed, an energy field around the body can be produced which is strong enough to prevent the passerby from seeing the physical presence. In other words, "A" can produce an energy field strong enough to become invisible to "B". It is like jamming a radio station with an interfering overlay of sound. The body of "A" does not actually disappear, but the state of mind of "B" is being affected like a person in shock who cannot clearly see or think. The senses are temporarily out of order.

The creation, use, and control of the energy in the energy field and its increase become understood during periods of Spiritual/Magickal practice.

As an aspirant, on the Spiritual/Magickal Path, there is one thing that you must fully understand and accept with absolutely no doubts: "The Mind is a Miniature Universe, therefore, the Universe is an Expansion of the Mind".

Control of the mind means control of your thoughts.

1. Can you change the pattern of your thoughts?
2. Do you have thoughts that are self-destructive?
3. If so, can you subdue them?
4. By what means?

Thoughts are reproductive, like seeds.

1. What kind of thoughts do you want to plant in your mind?

Become aware when you and another person have the same thoughts. Try to find out how this came about and observe if these influences can be brought about at will. Watch how you do it.

Your mind has a drawing power.

1. Where does your mind draw you?
2. Does it draw you to something desirable and uplifting?
3. Does it take you beyond the physical/emotional level?
4. Does it draw you to the SELF?

Think about recall of different states of mind:

1. When do I have these states of mind?
2. At what time?
3. What are the cycles of my mind?
4. Have I had any hunches?
5. What is the difference between hunches and intuitive perception?

Think about promises:

1. What are the promises I have made to other people?

2. Have I fulfilled them?
3. What are the promises I have made to myself?

Watch any aspects of today, the past or the future in your dreams. Write down what you recall of dreams you had three months or six months ago and compare them with your original notes.

1. Now watch yourself falling asleep.
2. Can you take an active part in this?
3. Can you redirect your dreams or stop an unpleasant dream?
4. Watch how you do this.

Now consider your moods:

1. Watch your moods three (3) times a day and record them in your diary.
2. Assess your moods -- 10 to the lowest, 100 to the highest.
3. See what your cycles are.
4. Compare surrendering to a mood with resisting one.
5. Observe moods, thoughts, and habits.
6. Recognize the difference between habitual and spontaneous responses connected with the mood.
7. Recall how this happens.
8. Spontaneous responses have to be watched like the habitual ones, three (3) times a day.

Observe the stimulations of the moment.

1. Separate ordinary events from inspirations (of a Divine nature).

The mind has to be controlled in order to free it from its own inherent doubts. They create the need for security. Over-simplification and reluctance to reach beyond the ordinary have put reason and logic on the throne from generation to generation. this emphasis has become a self-perpetuating indulgence to meet the demands for security. It has kept people comfortable and so it has prevented the expansion of old limits and thereby the discovery of new territory and new possibilities.

25. THE MIND AND HEALING

The power of healing attracts many aspirants to the Spiritual/Magickal Path of Enochian Magick. When the aspirant has gained control over the emotions and cultivated them into finer feelings, compassion will be allowed, in due time, to find true expression. When you desire to help because help is needed, rather than for rewards of any kind or for sentimental reasons, then your desire has the right basis. It is far more likely that a healing will take place when motivated by noble feelings such as compassion. However, many more aspects come into both success and failure in healing.

If you have become aware of the power of the Enochian Invocation of the Light, then you will recognize the interplay of forces.

This contributes a great deal to understanding the functioning of the processes which are needed to gain conscious control of various energies. Opinions, concepts, beliefs are all loosened up through the daily practice of the Enochian Invocation of the

Light, gradually becoming ethereal as the firmness dissolves into Light. This is much more than increased flexibility. Do not miss the subtlety that is expressed by the word "Light". Meanings of words will become more and more elusive. This is inevitable when more subtle regions are reached.

When one desires healing for oneself or others, a few questions come up about the energies involved:

1. Does healing have anything to do with the mind?
2. Does healing have anything to do with the heart?
3. What is it that heals?
4. Is another person needed to assist in healing?
5. Does one have healing power within oneself?

By asking numerous questions and trying to find the answers, we grow in understanding and knowledge.

When healing is being considered, the healer must find out how the illness came about. If there has been a continuous violation of some physical principles which has led to the breakdown of health, spiritual healing might be successful only once, if at all. In this case, the person should be properly instructed in taking care of the body and observing the laws under which it will stay healthy. If these are neglected, trust in spiritual healing will be weakened both in the healer and in the one who is ill. It is rare that illness is sudden. It is more likely that preoccupation of the mind with other concerns has been more intense, so that early signs of breakdown in the body have gone unnoticed. Pain is a great teacher, and illness is often the only way to become truly grateful for health and to see the healthy body as a precious instrument that should be well taken care of.

The attitude of the sick person might be a reason why spiritual healing could not take place. It could fail if there were no will to live, no purpose to life which would give the motivation, or if the purpose had not been grasped, or if the person believed that he or she was to great a "sinner" to deserve to be healed. Add to this all the psychological advantages of love and attention that go with being ill, and it become obvious that there could be little or nothing to promote healing.

So, as you can see, the mental and emotional preparation of ill persons is very important. This means that there has to be real concern, not sentiment, to help them to help themselves and to understand some aspects of their predicament. There has to be the cooperation of the desire to be well and the will to live a purposeful life. The healer has to inspire and reinforce these positive thoughts. Emotions, play a very important part in the healer and in the ill person. There have to be cultivated emotions, feelings of deep gratitude (whether to a God, or a Higher Power) on the part of the person being healed for regained health and on the part of the healer for the privilege of being a channel which accomplishes the healing. Gratitude, being one of the finest of human feelings, plays an important part in the practice and the results.

Is healing a power of the mind? Or is healing accomplished by Divine Grace?

Looking at the various powers of the mind, it becomes obvious that there is no simple and direct answer to these questions. Illness is a combination or, to use a now familiar term, an interplay of forces. The genuine concern of the healer can be a subtle suggestion, or, if there is a powerful personality involved, it can be a powerful suggestion, which will lift the self-image and infuse hew hope into a purposeless life. This regenerates the healing forces that are uniquely individual in everyone. Confidence, trust, hope, the will to live, and the view of a goal or purpose are some of the basic principles involved. As a plant requires certain conditions to grow, so the human "plant", when its basic requirements are met, will grow into a normal healthy human being.

It is now necessary to see that there is another factor in healing that we will call "spiritual". The process of life itself, be it a plant, an animal or a human being, is still an unanswered mystery. A healer is a person who has an awareness and perception of those forces that promote healing or correct what is detrimental to health. This awareness makes its possible for the healer to let this Energy flow through and direct it to the person who is in need of additional Energy that will correct the weakness in the body.

The Enochian Invocation of the Light Ritual has the proper combination of all that is necessary to bring about a healing, either spontaneously or by repetition. In the practice of the Enochian Invocation of the Light, there has to be a true feeling of compassion and total involvement on the part of the healer, which communicates itself to the sick person. Sometimes psychological problems have to be removed first. There has to be a healing in the mind before a healing can take place in the body. It is essential that the healer refrain from determining how the healing should take place in order for the forces invoked by the Enochian Invocation of the Light to flow and set in motion what is necessary for a particular individual. Geographical distance need not be a barrier to healing. The ill person may be 10,000 miles away, but our old space/time concept should not prevent us from attempting to help.

At the moment when the needy person is deeply relaxed and in a state of surrender (perhaps because of weakness) he or she becomes receptive and thereby allows the Energy to flow and do its work. The healer must observe and understand the state of surrender and deep relaxation. If such a state cannot be achieved while awake, it will naturally take place when the individual falls asleep. In the following three hours, after the person is asleep, when there is a dropping from the conscious level to the unconscious, the body is extremely receptive to repeated suggestions of healing directed toward its own resources. This, in itself, may lead to a healing in some cases. The efforts described may have to be repeated over a period of from one to three months. It must be realized that in some circumstances healing may not be best for the whole person. The forces of the Enochian Invocation of the Light cannot be told what to do, but immeasurable benefits will be derived whatever the visible results.

The power of faith and hope should not be underestimated. They are also forms of energy which can be increased with concern and involvement brought about by the dedicated and daily practice of the Enochian Invocation of the Light Ritual.

26. HUMILITY AND GRATITUDE

Humility and gratitude go hand in hand. The feeling of gratitude is an interaction between the mind and the body. Both will benefit from it. Awareness increases so that we become grateful for everything we are given. We have to learn, literally learn, to be grateful for what we receive day by day, simply to balance the criticism that, day by day, we voice because of powerful emotions. When the question of initiation comes up for some aspirants, it may not be considered because they are not grateful for what they have already received, therefore they should have no more.

In ancient Buddhist tradition the disciple gave 100,000 prostrations to develop humility -- a virtue that was thus expressed appropriately through the body. Today, some people will say, "But I feel I have gratitude and humility, so what is wrong?" You may think and feel you have gratitude, but if you never express it, does it have any meaning?

When you have helped a friend over and over again, but no gratitude has ever been expressed, you may wonder what you are doing and if you are wasting your time and energy. But perhaps you are unable to recognize your friend's love and gratitude because they are not expressed according to your expectations -- because your friend's spontaneous expression of those feelings is not an echo of your own. A good sense of discrimination is necessary to see through all the games and tricks our mind and emotions play.

What else can one do to cultivate gratitude and humility? The East Indians use the worship of the Guru, which appeals only to some people. But this "act" of worship has very good psychology behind it. People have an inborn desire to admire and worship. They look for an example after which they can mold themselves. False gods such as success, food, sex, possessions, unproven beliefs, and personal convictions are often worshipped until there is an awakening to their emptiness.

Another way to develop gratitude is to truly look at yourself, so that you can see the marvel of this human body and the intricacy of the sensitive organs. Be grateful to have the full use of your senses through which you perceive all that is around you, the world and the beauty of nature. Appreciate the strong body and the state of good health that you enjoy.

What has been said so far only scratches the surface. It is meant to stimulate your mind into the kind of thinking from which you will benefit. The mind is always so active scheming to fulfill selfish desires that those shy and modest thoughts of gratitude and humility get pushed into the background. We allow the mind to be stimulated by all sorts of things that often prove to be useless, even detrimental, to our mental and emotional well-being. Thoughtlessly we establish bad habits and allow those to remain, then cry when we experience the pain of our own carelessness. We even interpret this as an unfair destiny, entirely missing the point that we have laid our own traps and we have to take responsibility for those acts. In the course of life there are many little "miracles" but our hearts are so hardened that we don't pay any attention, instead we take things for granted. Yet we never allow anyone to take us for granted. When this happens, we protest loudly.

The lengthy prayers, invocation, evocations, and rituals used in Enochian Magick fulfill this function -- the cultivation of the finer feelings and the acknowledgement of those Spiritual/Magickal Beings and Forces who are helping us to gain insights and to travel the narrow Path with faith and endurance, in humility and gratitude.

27. SYNOPSIS OF EXERCISES

Up to this point you, the aspirant, have been given many details and carefully outlined steps for exercises to guide you along your chosen Path. Hopefully, all of these details and exercises have been helpful in giving you direction. But now, these varied details and exercises are beginning to change their levels of meaning.

You, the aspirant, have arrived at a crossroad. A large portion of the work has been done and the changes in you may have resulted in attracting different people, people of like mind who offer support. At this point it will be necessary to review your ideals to discover if some require refining and escalating from what was originally established. Others may need more intensive application. This can be accomplished with the help of a review of your daily diary which has become a valuable chart of your progress and development. This process of evaluation will provide the base for mapping out the next step on your Spiritual/Magickal Path. Special care must now be taken in applying your new awareness to daily life. You will notice changes that have taken place in your self-image and thus recognize your ability to develop in the directions you have decided upon. This recognition can provide the enthusiasm needed for your continued development.

A question that may be appropriate for you to ask yourself at this particular stage of your development is "What is a true friend?" What would be the characteristics of a person that a seeker on the Spiritual/Magickal Path can call "my best friend"? As a starting point, you can ask "What were the characteristics of my best friend up to this point?"

1. Somebody to do things with?
2. Someone with whom little favours were exchanged?
3. Someone to talk about the job or business with?
4. Someone in whom comfort or sympathy could be found?

At this crossroad it may now appear that those characteristics of friendship are no longer sufficient, and perhaps the friend of the past is in fact no more than a very good acquaintance. So, the list of characteristics of one's friend would look quite different now.

What qualities do you now need in a friend?

1. Acceptance?
2. Discussion?
3. Support of:
   a. Ideas that specifically come up in the Spiritual/ Magickal life?
   b. Times of uncertainty and doubt?
   c. Temporary instability?
   d. Continuous questioning and searching?

These things require a friend with depth of character, understanding, and someone who will, in the moment of doubt, not drag you away from the Goal, but rather give support to your commitment and help you to bring out the best in yourself.

It takes sensitivity and awareness to bring out the best in someone else, to be a best friend. The choice of friends and the extent to which one criticizes others are reflections of self-image. Improved self-image, and a beneficial kind of self-perception, comes from seeking out and releasing the "Inner Divinity" within your heart.

The Enochian Invocation of the Light makes the greatest contribution to the change of self-image because of the aspirants identification of, and joining with, the "Divinity" within the Light.

Enochian Rituals are an ever-living embodiment of Power and Truth. They are another important tool in changing self-image. It doesn't matter whether the voice is strong or feeble. What is important, however, is the underlying "emotion-desire-longing" which, when given expression through the reciting of Enochian Rituals, becomes a magnet attracting a Higher Force. This Higher Force will someday spark a "flame" deep within you , and that "inner flame" will ultimately develop into a self-generating force.

By using these tools with attention and concentration you can affect the images of the mind.

1. The mind is ever creating -- what?
2. That which is created -- what happens to it?
3. The mind creates beautiful images (manifesting them or not).
4. The mind creates ugly images (manifesting them or not).

Now that you have examined the characteristics of a best friend and your own self-image, it is time to investigate if you have the qualities yourself to become someone else's best friend. Character building in oneself is what attracts or makes one worthy of another person who is also building character. From the review of the ideals and the diary, it should now be clear what you need to cultivate. Personality changes take place according to the strength of the desire to achieve the Goal.

Here you should once more go over the exercises on negative qualities and their positive opposites, bringing in your newly developed awareness. Listing such qualities and feelings makes clear the subtlety of the obstacles one encounters.

When emotions arise, catch them, look at them, take the power out of them, and then withdraw your identification from them. This practice takes time, but it may be better than to struggle with them. It is harmful, even destructive, to suppress your emotions or to deny their existence. Transform them into refined feelings. If the emotions have erupted before your awareness could catch them, replay the situation and take the position of an onlooker. This will help you to become detached.

Emotions are attached to certain personality aspects -- the "Self" is always only the Witness.

Desires arise from the memories of experiences of the past. They are also projections into the future. Selfish desires are outgrowths from competition and comparisons. Whatever the root of these desires, cut them off before it is too late.

Discrimination serves very well as a tool of selective elimination, because not all desires are detrimental to one's growth. A desire to grow in character and spirituality is necessary for growth to take place.

Desires have to carefully evaluated. What can one do about old desires manifesting when one has progressed beyond that point? Pray. Ask that the desires that accompanied a lesser state of development will not be fulfilled. With a greater awareness of needs there is a greater attempt to simplify life in order to remove all possible distractions from the chosen Path.

Renunciation of desires can be achieved without pain and frustration if the contents or the fulfillment of them is well reasoned out. Leaving them to the emotions means that the attachment is still there, that one really wants this or that, but is denying oneself. It is important to make a list of desires, to look at each, and to evaluate with discrimination.

Negative thoughts, if left unattended, depleted of energy, will die by themselves, like a plant without nourishment. However, the control of thoughts has to be preceded by control of the body and the speech. Here are a few methods to help with the control and cultivation of speech.

1. Choose subjects carefully.
2. Avoid stimulating talk about sex.
3. Avoid stimulating talk about money.
4. Avoid stimulating talk about various pleasures.

Realize that you lay your own traps by indulging in careless conversation. It is this carelessness that is the beginning of temptation.

Another investigation to be made at this time concerns the core of beliefs of which you may or may not have been aware. Part of the process of clarification that is now necessary is to discover beliefs and where they come from. Beware of mindless conformity.

The Spiritual/Magickal Path of Enochian Magick means personal responsibility. Clarification of such words as "Sympathy", "Kindness", "Compassion", and "Understanding", leads to acceptance of others and then to an inner union in oneself.

Pay attention to what people really think and whether they say what they think, or if they make you guess. Do you get a message that is different from the words? Do you say what you think, or do you imply and insinuate? How does this go with straightforward thinking?

You must fully comprehend the important words you use. Make a list of them, clarify their meaning, and note the way you use them. The following list is by no means complete. A minimum of five (5) minutes should be given to each single word, first thinking about and then writing down the meaning. Do not use books written by others. You must take responsibility for what is meant.

1. Perspective
2. Thought
3. Concentration
4. Memory
5. Observation
6. Imagination
7. Learning
8. Humor
9. Discrimination
10. Awakened State
11. Sleeping State
12. Trance
13. Telepathy
14. Clairvoyance
15. Clairaudience
16. Hypnosis
17. Humility
18. Gratitude
19. Jealousy
20. Criticism
21. Acceptance
22. Purity (of Heart)
23. Purity (of Mind)
24. Compassion
25. Mercy
26. Forgiveness
27. Truth (in Self)
28. Truth (in Others)
29. Truth (Divine)
30. Love (for Self)
31. Love (for Others)
32. Love (Divine)
33. Hate
34. Trust (in Self)
35. Trust (in Others)
36. Trust (Divine)
37. Charitableness
38. Uncharitableness
39. Cheerfulness
40. Despondency
41. Emptiness
42. Fullness
43. Knowledge (Earthly)

44. Knowledge (Spiritual)
45. Visions (Earthly)
46. Visions (Spiritual)

At a later point in your development and practice of Enochian Magick, this exercise should be repeated and notes compared to ascertain that your horizon has expanded. By repetition of this exercise understanding grows in depth and becomes refined. All perceptions go through a process of refinement. Each, and every, aspirant should extend this list of words to include those that are frequently used, in order to gain the maximum benefit.

Continue this process of clarification with questions such as:

1. How is pain experienced?
2. What is my concept of Energy in general?
3. What is my concept of Energy in the body?
4. What is my concept of Energy in the brain (because it records all sensations like pain)?
5. What is my concept of Divine Energy?
6. Do I consider Light as a by-product of Energy? or
7. Do I consider Energy as a by-product of Light?
8. What is my concept of consciousness?
9. How does consciousness function in the brain?

Phrases like the following are common in everyday speech. Think what they mean to you and then add to the list yourself:

1. Touch and go.
2. A finishing touch.
3. A touching scene.
4. A touching person.
5. A touching tone of voice.
6. A soft touch.
7. Touch with the eyes.
8. Touch my heart.
9. As soft as butter.
10. As hard as nails.
11. See how it feels.

Such expressions are very revealing in their use.

In these three sections you, the aspirant, have become aware that attitude is extremely important. The preparation for the practice of Enochian Magick is control of the mind. The right attitude and motives result in the clear conscience that is necessary to receive intuitive and spiritual wisdom. The heightened perception of the five senses on which this depends is only possible through proper and continued practice. In all Spiritual/Magickal practice, surrender has to be stressed. One has to learn to accept criticism and must forego self-justification.

The Spiritual/Magickal Path of Enochian Magick requires a more discriminating and deeper understanding of yourself and the world around you. It is only through this deeper understanding that you will continue to grow with greater sensitivity. An example of this follows:

> "Know your SELF, then and only then, Be your SELF"
> Examine your SELF and understand

who you are,
how you live,
and what will become of you.
For whosoever does not know SELF
does not know anything,
but whosoever knows SELF
already has acquired knowledge about the
depth of the universe.

The time has arrived for you, the aspirant, to be formally introduced to the world of Enochian Magick. Therefore, I recommend that you read the following books, in the order that they are given:

1. "THE ENOCHIAN WORKBOOK: An Introduction to the Enochian Magickal System"
By: Gerald J. & Betty Schueler
Llewellyn Publications
2. "ENOCHIAN MAGIC: A Practical Manual"
By: Gerald J. Schueler
Llewellyn Publications
3. "AN ADVANCED GUIDE TO ENOCHIAN MAGICK: A Complete Manual of Angelic Magick"
By: Gerald J. Schueler
Llewellyn Publications
4. "ENOCHIAN YOGA: Uniting Humanity and Divinity"
By: Gerald & Betty Schueler
Llewellyn Publications
5. "THE ENOCHIAN TAROT"
By: Gerald J. & Betty Schueler
Llewellyn Publications
6. "THE ENOCHIAN TAROT DECK"
Created By: Gerald J. & Betty Schueler
Painted By: Sallie Ann Glassman
Llewellyn Publications
7. "ENOCHIAN PHYSICS: The Structure of the Magickal Universe"
By: Gerald J. Schueler
Llewellyn Publications

All of the above books can be ordered directly from Llewellyn Publications at the following address:

Llewellyn Publications
A Division of Llewellyn Worldwide, Ltd.
P.O. Box 64383
St. Paul, MN 55164-0383

{Each of the books listed above contain their own lists of additional recommended reading material for the serious student and practitioner.}

An old proverb says that the longest journey begins with the first step. ARE YOU READY TO TAKE IT?

The Eighteen Angelic Keys As Used By

Aleister Crowley

This page is from Crowley's Liber LXXXIX Vel Chanokh as annotated by Merlius Sortiarius.

The first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead. Thus, then, with us hath it the number of 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

Here after follow the 18 Angelic Keys

THE FIRST KEY (ENOCHIAN)

Ol Sonuf Vaoresaji, Gohu IAD Balata, elanusaha caelazod: sobrazod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamoel od Vaoan! Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I-A-I-D-A!

THE FIRST KEY (PHONETIC)

Oh-leh Soh-nueh-feh Vah-oh-reh-sah-gee, Goh-hueh Ee-Ah-Deh Bah-lah-tah, Eh-lah-nueh-sah-hah Kah-eh-lah-zoh-deh: Soh-beh-rah-zod-Oh-leh Roh-rah-yeh Ee Tah Nah-zoh-dah-peh-sah-deh, Gee-rah-ah Tah Mah-eh-leh-peh-reh-jee, Dah-seh Hoh-eh-leh-Quoh Quah-ah Noh-tah-hoh-ah Zoh-dee-meh-zoh-deh, Oh-deh Koh-meh-mah-heh Tah Noh-beh-loh-hah Zoh-dee-eh-neh; Soh-bah Tah-hee-leh Gee-noh-nueh-peh Peh-reh-jeh Ah-lah-dee, Dah-seh Vah-ueh-reh-beh-seh Oh-boh-leh-heh Gee-reh-sah-meh. Kah-sah-reh-meh Oh-hoh-reh-lah Kah-bah Pee-reh: Dah-seh Zoh-doh-nueh-reh-nueh-sah-gee Kah-beh: Eh-reh-meh Ee-ah-dah-nah-heh. Pee-lah-heh Fah-reh-zoh-deh-meh Zoh-deh-nueh-reh-zoh-dah Ah-dah-nah Goh-noh Ee-ah-dah-pee-eh-leh Dah-seh Hoh-meh-Toh-heh: Soh-bah Ee-pah-meh Lueh Ee-pah-mee-seh: Dah-seh Soh-boh-loh Veh-peh Zoh-doh-meh-dah Poh-ah-mah-leh, Oh-deh Boh-gee-rah Ah-ah-ee Tah Pee-ah-peh Pee-ah-moh-eh-leh Oh-deh Vah-oh-ah-neh! Zoh-dah-kah-reh, Eh-kah, Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah; Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah!

THE FIRST KEY (ENGLISH)

I reign over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midsts of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnish with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be: which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest!

THE SECOND KEY (ENOCHIAN)

Adagita vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobam ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozodazodame vaurelar; lape zodir IOIAD!

THE SECOND KEY (PHONETIC)

Ah-dah-gee-tah Vah-ueh-pah-ah-heh Zoh-doh-nueh-goh-nueh Fah-ah-ee-peh Sah-lah-dah! Vee-ee-vah-ueh Eh-leh! Soh-bah-meh Ee-ah-leh-peh-reh-jee Ee-zoh-dah-zoh-dah-zod Pee-ah-dah-peh-heh Kah-sah-reh-mah Ah-beh-rah-meh-jee Tah Tah-lah-boh Pah-rah-kah-leh-dah Quoh-tah Loh-reh-seh-eh-leh-quoh Tueh-reh-beh-sah Oh-oh-geh Bah-lah-toh-heh! Gee-ueh-ee Kah-hee-sah Lueh-sah-dah Oh-reh-ree Oh-deh Mee-kah-lah-pah-peh Kah-hee-sah Bee-ah Oh-zoh-doh-nueh-goh-nueh! Lah-peh Noh-ah-nueh Tah-roh-feh Koh-reh-sah Tah-geh Oh-quoh Mah-nee-nueh Ee-Ah-Ee-Doh-Neh. Toh-reh-zoh-dueh! Goh-heh-eh-leh Zoh-dah-kah-reh Eh-kah Kah-noh-quoh-dah! Zoh-dah-meh-rah-nueh Mee-kah-lah-zoh-doh Oh-deh Oh-zoh-dah-zoh-dah-meh Vah-ueh-reh-lah-reh; Lah-peh Zoh-dee-reh Ee-Oh-Ee-Ah-Deh!

THE SECOND KEY (ENGLISH)

Can the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depth of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move, therefore unto his servants! Shew yourselves in power, and make me a strong See-of-things: for I am of Him that liveth for ever!

THE THIRD KEY (ENOCHIAN)

Micama! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezoda cahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ile e-OL Balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa cala homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari micaolazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapeli Ananael Qo-a-an.

THE THIRD KEY (PHONETIC)

Mee-kah-mah! Goh-hoh Peh-Ee-Ah-Deh! Zoh-dee-reh Koh-meh-seh-lah-heh Ah-zoh-dee-eh-neh Bee-ah-beh Oh-seh-loh-neh-doh-heh. Noh-reh-zoh-dah Kah-hee-sah Oh-tah-hee-lah Gee-gee-pah-heh; Vah-ueh-nueh-deh-eh-leh-kah-hee-sah Tah-pueh-ee-meh Quoh-moh-seh-peh-leh-heh Teh-loh-kah-heh; Queh-ee-ee-ee-nueh Toh-leh-toh-reh-gee Kah-hee-sah Ee Kah-hee-sah-jee Eh-meh Oh-zoh-dee-eh-neh; Dah-sah-tah Beh-reh-gee-dah Oh-deh Toh-reh-zoh-dueh-leh! Ee-lee Eh-Oh-leh Bah-lah-zoh-dah-reh-jee, oh-deh Ah-ah-lah Tah-hee-lah-nueh-oh-seh Neh-tah-ah-beh: Dah-lueh-gah Vah-oh-meh-sah-reh-jee Eh-loh-nueh-sah Kah-peh-mee-ah-lee Vah-oh-reh-sah Kah-lah h0h-mee-lah; Koh-kah-sah-beh Fah-feh-nueh Ee-zoh-dee-zoh-doh-peh, Oh-deh Mee-ee-noh-ah-gee Deh Gee-neh-tah-ah-beh: Vah-ueh-nueh Nah-nah-eh-eh-leh: Pah-nueh-pee-reh Mah-lah-pee-reh-jee Kah-oh-sah-jee. Pee-lah-dah Noh-ah-nueh Vah-ueh-nah-lah-heh Bah-lah-tah Oh-deh-vah-oh-ah-neh. Doh-oh-ee-ah-peh Mah-dah: Goh-hoh-loh-reh, Goh-hueh-seh, Ah-mee-rah-nueh! Mee-kah-mah! Yeh-hueh-soh-zoh-deh Kah-kah-koh-meh, Oh-deh Doh-oh-ah-ee-nueh Noh-ah-ree Mee-kah-oh-lah-zoh-dah Ah-ah-ee-oh-meh. Kah-sah-rah-meh-jee Goh-hee-ah: Zoh-dah-kah-reh! Vah-ueh-nee-gee-lah-jee! Oh-deh Ee-meh-ueh-ah-mah-reh Pueh-goh Peh-lah-peh-lee Ah-nah-nah-eh-leh Quoh-ah-ah-neh.

THE THIRD KEY (ENGLISH)

Behold! saith your God! I am a circle on whose hands stands Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! His mercies flourish, and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

THE FOURTH KEY (ENOCHIAN)

Otahil elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe peda, dasonuf vi-vau-di-vau? Casaremi oeli meapeme sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o calaa. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-ne-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

THE FOURTH KEY (PHONETIC)

Oh-tah-hee-leh Eh-lah-sah-dee Bah-bah-jeh, Oh-deh Doh-reh-pah-hah Goh-hoh-leh: Gee-kah-hee-sah-jeh Ah-ueh-ah-ueh-ah-goh Koh-reh-meh-peh Peh-dah, Dah-soh-nueh-feh Vee-vah-ueh-dee-vah-ueh? Kah-sah-reh-mee Oh-eh-lee Meh-ah-peh-meh Soh-bah-meh Ah-gee Koh-reh-meh-poh Kah-reh-peh-eh-leh: Kah-sah-reh-meh-jee Kah-roh-oh-dah-zoh-dee Kh-hee-sah Oh-deh Vah-ueh-geh-jee; Dah-sah-tah Kah-pee-mah-lee Kah-hee-sah Kah-pee-mah-on-neh: Oh-deh Eh-loh-nueh-sah-hee-nueh Kah-hee-sah Tah Eh-leh-oh Kah-lah-ah. Toh-reh-zoh-dueh Noh-reh-quah-sah-hee Oh-deh Feh-kah-oh-sah-gah: Bah-gee-leh Zoh-dee-reh Eh-nah-Ee-Ah-Deh: Dah-seh Ee-oh-deh Ah-pee-lah! Doh-oh-ah-ee-peh Quoh-Ah-Ah-Leh, Zoh-dah-kah-reh! Zoh-dah-meh-rah-nueh Oh-beh-lee-soh-nueh-gee Reh-sah-teh-eh-leh Ah-ah-feh Noh-reh-moh-lah-pee!

THE FOURTH KEY (ENGLISH)

I have set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle?

Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginning of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise Him among the sons of men!

THE FIFTH KEY (ENOCHIAN)

apahe zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripeso ta-be-liore. Casareme A-me-ipezodi na-zodaretahe afa; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe El ta-vi-vau; od iao-d tahilada das hubare pe-o-al; soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

THE FIFTH KEY (PHONETIC)

Sah-pah-heh Zoh-dee-mee-ee Dueh-ee-beh, Oh-deh Noh-ah-sah Tah Queh-ah-nee-seh, Ah-dah-roh-kah-heh Doh-reh-peh-hah-leh Kah-oh-sah-gee Oh-deh Fah-oh-nueh-tah-seh Peh-ree-peh-soh Tah-beh-lee-oh-reh. Kah-sah-reh-meh Ah-meh-ee-peh-zoh-dee Nah-zoh-dah-reh-tah-heh Ah-fah: Oh-deh Dah-lueh-gah-reh Zoh-dee-zoh-doh-peh Zoh-deh-lee-dah Kah-oh-sah-jee Toh-leh-toh-reh-gee; Oh-deh Zoh-deh-kah-hee-sah Eh-see-ah-sah-kah-heh Eh-leh Tah-vee-vah-ueh; Oh-deh Ee-ah-oh-deh Tah-hee-lah-dah Dah-seh Hueh-bah-reh Peh-oh-ah-leh; Soh-bah Koh-reh-meh-fah Kah-hee-sah Tah Eh-lah Vah-ueh-lah-sah Oh-deh Quoh-Koh-Kah-sah-beh. Eh-kah Nee-ee-sah Oh-deh Dah-reh-beh-sah Quoh-ah-ah-sah: Feh-tah-heh-ah-reh-eh-zoh-dee Oh-deh Beh-lee-oh-rah: Ee-ah-ee-ah-leh Eh-dah-nah-sah Kee-kah-leh-sah; Bah-gee-leh Geh-ee-ah-deh Ee-eh-leh!

THE FIFTH KEY (ENGLISH)

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as Continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

THE SIXTH KEY (ENOCHIAN)

Gahe sa-div cahisa em, micalazoda Pil-zodinu, sobam El haraji mir babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od acame canale, sobolo zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tarianu luia-he od ecarinu MADA Qu-a-a-on!

THE SIXTH KEY (PHONETIC)

Gah-heh Sah-dee-veh Kah-hee-sah Eh-meh, Mee-kah-lah-zoh-dah Pee-leh-zoh-dee-nueh, Soh-bah-meh Eh-leh Hah-rah-jee Bah-bah-loh-nueh Oh-deh Oh-beh-loh-keh Sah-meh-veh-lah-jee, Dah-lah-gah-reh Mah-lah-peh-reh-jee Ah-reh-kah-oh-sah-jee Oh-deh Ah-kah-meh Kah-nah-leh, Soh-boh-loh Zoh-dah-reh Fah-Beh-lee-ah-reh-dah Kah-oh-sah-jee Oh-deh Kah-hee-sah Ah-neh-tah-nah Mee-ah-meh Tah Vee-veh Oh-deh Dah. Dah-reh-sah-reh Soh-leh-peh-tah-heh-bee-eh-nueh Oh-deh Zoh-dah-kah-meh Jee-mee-kah-lah-zoh-doh: Soh-beh-hah-ah-tah-heh Tah-ree-ah-nueh Lueh-ee-ah-heh Oh-deh Eh-kah-ree-nueh Mah-Dah Queh-ah-ah-oh-neh!

THE SIXTH KEY (ENGLISH)

The Spirits of the fourth angle are Nine Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third --

Therefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

THE SEVENTH KEY (ENOCHIAN)

Ra-asa isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa ni pa-ra-diala. Casaremeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-ma-dea od pi-beliare itahila rita od miame ca-ni quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi --- od umapelifa vau-ge-ji Bijil --- IAD!

THE SEVENTH KEY (PHONETIC)

Rah-ah-sah Ee-sah-lah-mah-nueh Pah-rah-dee-zoh-dah Oh-eh-kah-ree-mee Ah-ah-oh Ee-ah-lah-pee-reh-gah-heh Queh-ee-ee-nueh. Eh-nah-ee Bueh-tah-moh-nueh Oh-deh Ee-noh-ah-sah Nee Pah-rah-dee-ah-lah. Kah-sah-reh-meh-jee Ueh-jeh-ah-reh Kah-hee-reh-lah-nueh, Oh-deh Zoh-doh-nah-keh Lueh-kee-fah-tee-ah-nueh, Kah-reh-sah Tah Vah-vah-leh-zoh-dee-reh-nueh Toh-leh-hah-mee. Soh-bah Loh-nueh-doh-heh Oh-deh Nueh-ah-meh Kah-hee-sah Tah Da Oh Deh-sah Voh-mah-deh-ah Oh-deh Pee-beh-lee-ah-reh Ee-tah-hee-lah Ree-tah Oh-deh Mee-ah-meh Kah-nee-quoh-lah Ree-tah! Zoh-dah-kah-reh! Zoh-dah-meh-rah-nueh! Ee-eh-kah-ree-mee Quoh-ah-dah-heh Oh-deh Ee-mee-kah-oh-leh-zoh-doh-dah Ah-ah-ee-oh-meh. Bah-jee-reh-leh Pah-peh-noh-reh Ee-dah-lueh-gah-mah Eh-loh-nueh-sah-hee --- Oh-deh Ueh-mah-peh-lee-fah Vah-ueh-geh-jee Bee-jee-leh --- Ee-Ah-Deh!

THE SEVENTH KEY (ENGLISH)

The East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened His mouth; and they are become 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

THE EIGHTH KEY (ENOCHIAN)

Bazodemelo i ta pi-ripesonu olanu Na-zodavabebe ox. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji oisalamahe lonucaho od Vovina carebafe? NIISO! bagile avavago gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIISA! Zodameranu ciaosi caosago od belioresa od coresi ta a beramiji.

THE EIGHTH KEY (PHONETIC)

Bah-zoh-deh-meh-loh Ee Tah Pee-ree-peh-soh-nueh Oh-lah-nueh Nah-zoh-dah-vah-beh-beh Ohtz. Kah-sah-reh-meh-jee Vah-rah-nueh Kah-hee-sah Vah-ueh-geh-jee Ah-sah Beh-rah-meh-jee Bah-lah-toh-hah: Goh-hoh Ee-Ah-Deh. Soh-bah Mee-ah-meh Tah-ree-ah-nueh Tah Loh-lah-kee-seh Ah-bah-ee-voh-nee-nueh Oh-deh Ah-zoh-dee-ah-jee-reh Ree-oh-reh. Ee-reh-jee-lah Kah-hee-sah Dah Dah-seh Pah-ah-ohtz Bueh-sah-dah Kah-oh-sah-goh, Dah-seh Kah-hee-sah Oh-deh Ee-pueh-rah-nueh Teh-loh-kah-hee Kah-kueh-reh-jee Oh-ee-sah-lah-mah-hehLoh-nueh-kah-hoh Oh-deh Voh-vee-nah Kah-reh-bah-feh? Nee-Ee-Soh! Bah-gee-leh Ah-vah-vah-goh Goh-hoh-neh. Nee-Ee-Soh! Bah-gee-leh Moh-mah-oh See-ah-ee-oh-nueh, Oh-deh Mah-beh-zoh-dah Ee-Ah-Deh Oh-ee Ah-sah-moh-mah-reh Poh-ee-lah-peh. Nee-Ee-Sah! Zoh-dah-meh-rah-nueh Kee-ah-oh-see Kah-oh-sah-goh Oh-deh Beh-lee-oh-reh-sah Oh-deh Koh-reh-see Tah Ah Beh-rah-mee-jee.

THE EIGHTH KEY (ENGLISH)

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned, are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

THE NINTH KEY (ENOCHIAN)

Micaoli beranusaji perejela napeta ialapore, das barinu efafaje Pe vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi cial. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

THE NINTH KEY (PHONETIC)

Mee-kah-oh-lee Beh-rah-nueh-sah-jee Peh-reh-jeh-lah Nah-peh-tah Ee-ah-lah-poh-reh, Dah-seh Bah-ree-nueh Eh-fah-fah-jeh Peh Vah-ueh-nueh-peh-hoh Oh-lah-nee Oh-deh Oh-beh-zoh-dah, Soh-bah-kah Ueh-pah-ah-heh Kah-hee-sah Tah-tah-nueh Oh-deh Tah-rah-nah-nueh Bah-lee-eh, Ah-lah-reh Bueh-sah-dah Soh-boh-lueh-nueh Oh-deh Kah-hee-sah Hoh-eh-leh-quoh Kah-noh-quoh-dee Kee-ah-leh. Vah-ueh-neh-sah Ah-lah-doh-nueh Moh-meh Kah-oh-sah-goh Tah Ee-ah-sah Oh-lah-loh-reh Gee-nah-ee Lee-meh-lah-lah. Ah-meh-mah Kah-hee-sah Soh-beh-rah Mah-dah-ree-dah Zoh-deh Kah-hee-sah! Oh-oh-ah Moh-ah-nueh Kah-hee-sah Ah-vee-nee Dah-ree-lah-pee Kah-oh-sah-jee-nueh: Oh-deh Bueh-tah-moh-nee Pah-reh-meh Zoh-dueh-meh-bee Kah-nee-lueh. Dah-zoh-dee-sah Eh-tah-hah-meh-zoh-dah Kah-hee-sah Dah-oh, Oh-deh Mee-reh-kah Oh-zoh-doh-lah Kah-hee-sah Pee-dee-ah-ee Koh-lah-lah-lah. Ueh-leh Kee Nee-nueh Ah Soh-bah-meh Ueh-kee-meh. Bah-jee-leh? Ee-Ah-Deh Bah-Lah-Toh-Heh Kah-hee-reh-lah-nueh Pah-reh! Nee-Ee-Soh! Oh-deh Ueh-peh Oh-fah-fah-feh; Bah-jee-leh Ah-koh-kah-sah-heh Ee-koh-reh-sah-kah Ah Ueh-nee-jee Beh-lee-oh-reh.

THE NINTH KEY (ENGLISH)

A mighty guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones. Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth Comfort.

THE TENTH KEY (ENOCHIAN)

Coraxo cahisa coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo ope copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das doax cocasa ol Oanio yore vohima ol jizodyzoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodirope cahisa darisapa! NIISO! caripe ipe nidali!

THE TENTH KEY (PHONETIC)

Koh-rah-tzoh Kah-hee-sah Koh-reh-meh-peh, Oh-deh Beh-lah-nueh-sah Lueh-kah-lah Ah-zoh-dee-ah-zoh-doh-reh Pah-eh-beh Soh-bah Ee-ee-soh-noh-nueh Kah-hee-sah Ueh-ee-reh-quoh Oh-peh Koh-peh-hah-nueh Oh-deh Rah-kah-lee-reh Mah-ah-see Bah-jee-leh Kah-oh-sah-gee; Da-seh Yah-lah-poh-nueh Doh-see-jee Oh-deh Bah-sah-jee-meh; Oh-deh Ohtz Ehtz Dah-zoh-dee-sah See-ah-tah-ree-sah Oh-deh Sah-lah-beh-reh-ohtz-ah Keh-yeh-nueh-tzee-reh Fah-boh-ah-nueh. Vah-ueh-nah-lah Kah-hee-sah Koh-nueh-sah-tah Dah-seh Dah-ohtz Koh-kah-sah Oh-leh Oh-ah-nee-oh Yoh-reh Voh-hee-mah Oh-leh Jee-zoh-deh-yah-zoh-dah Oh-deh Eh-oh-reh-sah Koh-kah-sah-jee Peh-loh-see Moh-lueh-ee Dah-seh Pah-jeh-ee-peh, Lah-rah-jee SAh-meh Dah-roh-lah-nueh Mah-toh-reh-beh Koh-kah-sah-jee Eh-meh-neh. Eh-leh Pah-tah-rah-leh-ahtz-ah Yoh-lah-kee Mah-tah-beh Noh-mee-jee Moh-noh-nueh-sah Oh-loh-rah Jee-nah-yoh Ah-nueh-jeh-lah-reh-dah. Oh-heh-yoh! Oh-heh-yoh! Oh-heh-yoh! Oh-heh-yoh! Oh-heh-yoh! Oh-heh-yoh! Noh-ee-beh Oh-heh-yoh! Kah-oh-sah-goh-nueh! Beh-jee-leh Mah-dah-ree-dah Ee Zoh-dee-roh-peh Kah-hee-sah Dah-ree-sah-pah! Nee-Ee-Soh! Kah-ree-peh Ee-peh Nee-dah-lee!

THE TENTH KEY (ENGLISH)

The Thunders of Judgment and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions and live Sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe! be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

THE ELEVENTH KEY (ENOCHIAN)

Oxiayala holado, od zodirome O coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonucape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

THE ELEVENTH KEY (PHONETIC)

Oh-tzee-ah-yah-lah Hoh-lah-doh, Oh-deh Zoh-dee-roh-meh Oh Koh-reh-ahtz-oh Dah-seh Zoh-dee-lah-dah-reh Rah-ah-seh-yoh. Oh-deh Vah-beh-zoh-dee-reh Kah-meh-lee-ahtz-ah Oh-deh Bah-hah-lah: Nee-Ee-Soh! Sah-lah-mah-nueh Reh-loh-kah-heh! Kah-sah-reh-mah-nueh Hoh-eh-leh-quoh, Oh-deh Tee Tah Zoh-deh Kah-hee-sah Soh-bah Koh-reh-meh-fah Ee Gah. Nee-Ee-Sah! Bah-gee-leh Ah-beh-rah-meh-jee Noh-nueh-kah-peh. Zoh-dah-kah-reh Eh-kah Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah!

THE ELEVENTH KEY (ENGLISH)

The mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

THE TWELFTH KEY (ENOCHIAN)

Nonuci dasonuf Babaje od cahisa ob hubaio tibibipe: alalare ataraahe od ef! Darix fafenu mianu ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A!

THE TWELFTH KEY (PHONETIC)

Noh-nueh-kee Dah-soh-nueh-feh Bah-bah-jeh Oh-deh Kah-hee-sah Oh-beh Hueh-bah-ee-oh Tee-bee-bee-peh: Ah-lah-lah-reh Ah-tah-rah-ah-heh Oh-deh Eh-feh! Dah-reh-eetz Fah-feh-nueh Mee-ah-nueh Ah-rah Eh-nah-yoh Oh-voh-feh! Soh-bah Doh-oh-ah-ee-nueh Ah-ah-ee Ee Voh-Nueh-Peh-Heh. Zoh-dah-kah-reh, Goh-hueh-sah, Oh-deh Zoh-dah-meh-rah-nueh. Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah!

THE TWELFTH KEY (ENGLISH)

O ye that range in the South and are the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE THIRTEENTH KEY (ENOCHIAN)

Napeai Babajehe das berinu vax ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE THIRTEENTH KEY (PHONETIC)

Nah-peh-ah-ee Bah-bah-jeh-heh Dah-seh Beh-ree-nueh Veh-ahtz Oh-oh-ah-oh-nah Lah-ree-nueh-jee Voh-nueh-peh-heh Doh-ah-lee-meh: Koh-nee-sah Oh-lah-loh-gee Oh-reh-sah-hah Dah-seh Kah-hee-sah Ah-feh-fah. Mee-kah-mah Ee-sah-roh Mah-dah Oh-deh Loh-nueh-sah-hee-teh-ohtz-ah, Dah-seh Ee-vah-ueh-meh-dah Ah-ah-ee Jee-roh-sah-beh. Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh. Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE THIRTEENTH KEY (ENGLISH)

O ye Swords of the South, which have 42 eyes to stir up the wrath of Sin: Making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation, for I am the servant of the same your God, the true worshipper of the Highest.

THE FOURTEENTH KEY (ENOCHIAN)

Noroni bajihie pasahasa Oiada! das tarinuta mireca ol tahila dodasa tolahame caosago homida: das berinu orocahe quare: Micama! Bial' Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE FOURTEENTH KEY (PHONETIC)

Noh-roh-nee Bah-jee-hee-eh Pah-sah-hah-sah Oh-ee-ah-dah! Dah-seh Tah-ree-nueh-tah Mee-reh-kah Oh-leh Tah-hee-lah Doh-dah-sah Toh-lah-hah-meh Kah-oh-sah-goh Hoh-mee-dah: Dah-seh Beh-ree-nueh Oh-roh-kah-heh Quah-reh: Mee-kah-mah! Bee-ah-leh' Oh-ee-ah-deh; Ah-ee-sah-roh Teh-ohtz-ah Dah-seh Ee-vah-meh Ah-ah-ee Bah-lah-tee-mah. Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE FOURTEENTH KEY (ENGLISH)

O ye Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

THE FIFTEENTH KEY (ENOCHIAN)

Ilasa! tabaanu li-El pereta, casaremanu upaahi cahisa dareji; das oado caosaji oresacore: das omaxa monasaci Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE FIFTEENTH KEY (PHONETIC)

Ee-lah-sah! Tah-bah-ah-nueh Lee-Eh-leh Peh-reh-tah, Kah-sah-reh-mah-nueh Ueh-pah-ah-hee Kah-hee-sah Dah-reh-jee; Dah-seh Oh-ah-doh Kah-oh-sah-jee Oh-reh-sah-koh-reh: Dah-seh Oh-meh-ahtz-ah Moh-nah-sah-kee Bah-eh-oh-ueh-ee-beh oh-deh Eh-meh-tah-jee-sah Ee-ah-ee-ah-deh-eetz. Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah. Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE FIFTEENTH KEY (ENGLISH)

O thou, the Governor of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness", and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

THE SIXTEENTH KEY (ENOCHIAN)

Ilasa viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu emoda: das ome od taliobe: darilapa iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE SIXTEENTH KEY (PHONETIC)

Ee-lah-sah Vee-vee-ah-lah Peh-reh-tah! Sah-lah-mah-nueh Bah-lah-tah, Dah-seh Ah-kah-roh Oh-dah-zoh-dee Bueh-sah-dah, Oh-deh Beh-lee-oh-reh-ahtz-ah Bah-lee-tah: Dah-seh Ee-nueh-see Kah-oh-sah-jee Lueh-sah-dah-nueh Eh-moh-dah: Dah-seh Oh-meh Oh-deh Tah-lee-oh-beh: Dah-ree-lah-pah Ee-he-heh Ee-lah-sah Mah-dah Zoh-dee-loh-dah-reh-peh. Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh. Oh-doh Kee-kah-leh Quah-ah: Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE SIXTEENTH KEY (ENGLISH)

O thou second Flame, the House of Justice, which hast thy beginning in glory and shalt comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE SEVENTEENTH KEY (ENOCHIAN)

Ilasa dial pereta! Soba vaupaahe cahisa nanuba zodixalayo dodasihe od berinuta faxisa hubaro tasataxa yolasa: soba Iad i Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE SEVENTEENTH KEY (PHONETIC)

Ee-lah-sah Dee-ah-leh Peh-reh-tah! Soh-bah Vah-ueh-pah-ah-heh Kah-hee-sah Nah-nueh-bah Zoh-deh-eetz-ah-lah-yoh Doh-dah-see-heh Oh-deh Beh-ree-nueh-tah Feh-ahtz-ee-sah Hueh-bah-roh Tah-sah-teh-ahtz-ah yoh-lah-sah: Soh-bah Ee Voh-nueh-peh-heh Oh Ueh-oh-nueh-peh-heh: Ah-lah-doh-nueh Deh-ahtz Ee-lah Oh-deh Toh-ah-tah-reh! Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE SEVENTEENTH KEY (ENGLISH)

O thou third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is "Wrath in Anger": Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE EIGHTEENTH KEY (ENOCHIAN)

Ilasa micalazoda olapireta ialpereji beliore: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada eranu berinutasa cafafame das ivemeda aqoso adoho Moz, od maoffasa. Bolape como belioreta pamebeta. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE EIGHTEENTH KEY (PHONETIC)

Ee-lah-sah Mee-kah-lah-zoh-dah Oh-lah-pee-reh-tah Ee-ah-leh-peh-reh-jee Beh-lee-oh-reh. Dah-seh Oh-doh Bueh-sah-dee-reh Oh-ee-ah-deh Oh-ueh-oh-ah-reh-sah Kah-oh-sah-goh: Kah-sah-reh-meh-jee Lah-ee-ah-dah Eh-rah-nueh Beh-reeh-nueh-tah-sah Kah-fah-fah-meh Dah-seh Ee-veh-meh-dah Ah-quoh-soh Ah-doh-hoh Moh-zeh, Oh-deh Mah-oh-feh-fah-sah. Boh-lah-peh Koh-moh Beh-lee-oh-reh-tah Pah-meh-beh-tah. Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE EIGHTEENTH KEY (ENGLISH)

O Thou mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom "Joy" and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

INSTRUCTIONS ON HOW TO PROPERLY USE THE 18 ANGELIC KEYS

These are Most Solemn Invocations. Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.

1: Governs generally as a whole the tablet of Union. Use it "first" in all invocations of Angels of that tablet, but not at all with the other 4 tablets.

2: Used as an invocation of Angels e h n b representing governance of Spirit in the tablet of Union: also precedes, in the "second place", all invocations of Key tablet Angels. Not used in invocations of 4 other tablets.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, "also" of angels of 4 terrestrial tablets, thus ----

3: Used as an invocation to invoke Angels of the letters of the line e x a r p.

For those of Tablet "ORO" as a whole and for the lesser angle of this tablet, which is that of the element itself, i.e., "IDOIGO". So for others ----

The remaining angles of the tablets, the order of the elements being, Air, Water, Earth, Fire.

STEP-BY-STEP BREAKDOWN

1st Key: Invokes the whole Tablet of Union.

2nd Key: Invokes the file of Spirit in the Tablet of Union:

E -- the Root of the Powers of Air.

H -- the Root of the Powers of Water.

N -- the Root of the Powers of Earth.

B -- the Root of the Powers of Fire.

3rd Key: Invokes: EXARP, the whole Tablet of Air and

The angle of Air of Air,

The Prince of the Chariot of the Winds.

4th Key: Invokes: HCOMA, the whole Tablet of Water and

The angle of Water of Water,

The Queen of the Thrones of Water.

5th Key: Invokes: NANTA, the whole Tablet of Earth and

The angle of Earth of Earth,

The Princess of the Echoing Hills,

The Rose of the Palace of Earth.

6th Key: Invokes: BITOM, the whole Tablet of Fire and

The angle of Fire of Fire,

The Lord of the Flame and the Lightning,

The King of the Spirits of Fire.

7th Key: Invokes: The angle of Water of Air in the Tablet of Air and

The Queen of the Thrones of Air.

8th Key: Invokes: The angle of Earth of Air in the Tablet of Air and

The Prince of the Rushing Winds,

The Lotus of the Palace of Air.

9th Key: Invokes: The angle of Fire of Air in the Tablet of Air and

The Lord of the Winds and Breezes,

The King of the Spirits of Air.

10th Key: Invokes: The angle of Air of Water in the Tablet of Water and

The Prince of the Chariot of the Waters.

11th Key: Invokes: The angle of Earth of Water in the Tablet of Water and

The Princess of the Waters,

The Lotus of the Palace of the Floods.

12th Key: Invokes: The angle of Fire of Water in the Tablet of Water and

The Lord of the Waves and the Waters,

The King of the Hosts of the Sea.

13th Key: Invokes: The angle of Air of Earth in the Tablet of Earth and

The Prince of the Chariot of Earth.

14th Key: Invokes: The angle of Water of Earth in the Tablet of Earth and

The Queen of the Thrones of Earth.

15th Key: Invokes: The angle of Fire of Earth in the Tablet of Earth and

The Lord of the Wide and Fertile Land,

The King of the Spirits of Earth.

16th Key: Invokes: The angle of Air of Fire in the Tablet of fire and

The Prince of the Chariot of Fire.

17th Key: Invokes: The angle of Water of Fire in the Tablet of Fire and

The Queen of the Thrones of flames.

18th Key: Invokes: The angle of Earth of fire in the Tablet of Fire and

The Princess of the Shining Flame,

The Rose of the Palace of Fire.

THE CALLS OF THE THIRTY AETHYRS AS USED BY ALEISTER CROWLEY

After this follow the Calls of the Thirty Aethyrs or Aires: which are in substance similar, though, in the name of the Aethyrs, diversified.

The titles of the Thirty Aethyrs whose dominion extendeth in ever-widening circles

without and beyond the Watch-Towers of the Universe (The first is Outermost)

1 LIL
2 ARN
3 ZOM
4 PAZ
5 LIT
6 MAZ
7 DEO
8 ZID
9 ZIP
10 ZAX
11 ICH
12 LOE
13 ZIM
14 VTA
15 OXO
16 LEA
17 TAN
18 ZEN
19 POP
20 KHR
21 ASP
22 LIN
23 TOR
24 NIA
25 VTI
26 DES
27 ZAA
28 BAG
29 RII
29 RII

THE CALL OF THE THIRTY AETHYRS (ENOCHIAN)

Madariatza das perifa " LIL " cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuca gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonucafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonucafe jimicalazodoma larasada tofejilo marebe yareryo " IDOIGO "; od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu piada oresaba, od dodare-meni zodayolana. Elazodape tilaba paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela moasami tabejesa leuitahemonuji. Vanucahi omepetilabe oresa! Bagile? Moooabe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OF THE THIRTY AETHYRS (PHONETIC)

Mah-dah-ree-ah-teh-zah Dah-seh Peh-ree-fah " Lee-leh " Kah-hee-sah Mee-kah-oh-lah-zoh-dah Sah-ah-nee-reh Kah-oh-sah-goh Oh-deh Fee-fee-sah Bah-leh-zoh-dee-zoh-dah-rah-sah Ee-ah-ee-dah. Noh-nueh-kah Goh-hueh-lee-meh: Mee-kah-mah Ah-doh-ee-ah-nueh Mah-Dah Fah-oh-dah Beh-lee-oh-reh-beh, Soh-bah Oh-oh-ah-oh-nah Kah-hee-sah Lueh-kee-feh-tee-ah-seh Peh-ree-peh-soh-leh, Dah-seh Ah-beh-rah-ah-sah-sah Noh-nueh-kah-feh Neh-tah-ah-ee-beh Kah-oh-sah-jee Oh-deh Tee-lah-beh Ah-dah-peh-hah-heh-tah Dah-meh-peh-loh-zoh-dah, Toh-oh-ah-tah Noh-nueh-kah-feh Jee-mee-kah-lah-zoh-doh-mah Lah-rah-sah-dah Toh-feh-jee-loh Mah-reh-beh Yah-reh-rah-yoh "Ee-Doh-Ee-Goh "; Oh-deh Toh-reh-zoh-dueh-lah-peh Yah-oh-dah-feh Goh-hoh-lah, Kah-oh-sah-gah, Tah-bah-oh-reh-dah Sah-ah-nee-reh, Oh-deh Kah-hah-ree-sah-teh-oh-sah Yoh-reh-poh-ee-lah Tee-oh-beh-lah Bueh-sah-dee-reh, Tee-lah-beh Noh-ah-lah-nueh Pah-ee-dah Oh-reh-sah-bah, Oh-deh Doh-dah-reh-meh-nee Zoh-dah-yoh-lah-nah. Eh-lah-zoh-dah-peh Tee-lah-bah Pah-reh-mee-jee Peh-ree-peh-sah-teh-zah, Oh-deh Tah Queh-reh-leh-sah-tah Boh-oh-ah-pee-sah. Lah-nee-bah-meh Oh-ueh-kah-hoh Sah-yoh-meh-peh, Oh-deh Kah-hah-ree-sah-teh-oh-sah Ah-jee-toh-leh-toh-reh-nueh, Mee-reh-kah Quoh Tee-oh-beh-lah Leh-lah. Toh-nueh Pah-oh-meh-beh-dah Dee-zoh-dah-lah-moh Ah-sah Pee-ah-nueh, Oh-deh Kah-hah-ree-sah-teh-oh-sah Ah-jee-lah-toh-reh-toh-reh-nueh Pah-rah-kah-heh Ah Sah-yoh-meh-peh. Koh-reh-dah-zoh-dee-zoh-dah Doh-dah-pah-lah Oh-deh Fee-fah-lah-zoh-dah, Lah-sah Mah-nah-dah, Oh-deh Fah-reh-gee-tah Bah-meh-sah Oh-mah-oh-ah-sah. Koh-nee-sah-beh-rah Oh-deh Ah-ueh-ah-ueh-oh-teh-zah Toh-nueh-jee Oh-reh-sah; Kah-tah-beh-lah Noh-ah-sah-mee Tah-beh-jeh-sah Leh-ueh-ee-tah-heh-moh-nueh-jee. Vah-nueh-kah-hee Oh-meh-peh-tee-lah-beh Oh-reh-sah! Bah-gee-lah? Moh-oh-oh-ah-beh Oh-Leh Koh-reh-dah-zoh-dee-zoh-dah. Eh-leh Kah-pee-mah-oh Ee-teh-zoh-mah-teh-zee-peh, Oh-deh Kah-koh-kah-sah-beh Goh-sah-ah. Bah-jee-leh-nueh Pee-ee Tee-ah-nueh-tah Ah Bah-bah-lah-nueh-dah, Oh-deh Fah-oh-reh-gee-tah Teh-loh-kah Ueh-oh Ueh-ee-meh.

Mah-dah-ree-ee-ah-teh-zah, Toh-reh-zoh-dueh!!! Oh-ah-dah-ree-ah-teh-zah Oh-roh-kah-hah Ah-boh-ah-peh-ree! Tah-bah-oh-ree Peh-ree-ah-zoh-dah Ah-reh-tah-bah-sah! Ah-dah-reh-pah-nueh Koh-reh-sah-tah Doh-bee-teh-zah! Yoh-lah-kah-meh Peh-ree-ah-zoh-dee Ah-reh-koh-ah-zoh-dee-oh-reh, Oh-deh Quah-sah-beh Quoh-tee-nueh-jee! Ree-pee-reh Pah-ah-oh-teh-zah-tah Sah-gah-koh-reh! Ueh-meh-lah Oh-deh Peh-reh-dah-zoh-dah-reh Kah-kah-reh-jee Ah-oh-ee-veh-ah-eh Koh-reh-meh-peh-tah! Toh-reh-zoh-dueh! Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh, Ah-sah-peh-tah See-beh-see Bueh-tah-moh-nah Dah-seh Sueh-reh-zoh-dah-sah Tee-ah Bah-lah-tah-nueh. Oh-doh Kee-kah-leh Quah-ah, Oh-deh Oh-zoh-dah-zoh-dah-mah Peh-lah-peh-lee Ee-Ah-Dah-Nah-Mah-Dah!

THE CALL OF THE THIRTY AETHYRS (ENGLISH)

O ye Heavens which dwell in the " first Aire ", ye are mighty in the parts of the Earth, and execute Judgment of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the Providence of " Him that sitteth on the Holy Throne ", and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal to another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFILED KNOWLEDGE.

INSTRUCTIONS ON HOW TO USE THE CALLS OF THE THIRTY AETHYRS

1: Vary the Name of the Aethyr in line "1" in the Enochian section and the Phonetic section.

2: Vary the Name of the Angel in line "6" in the Enochian section and the Phonetic section.

3: Vary the Definition of the Angels Name in line "8" of the English translation section.

MARK WELL!

The Three Mighty Names of God Almighty

Coming Forth From The Thirty Aethyrs

THE FIRST NAME:

LAZodaPeLaMeDaZodaZODaZodIlaZodUOLaTaZodaPeKALaTaNuVaDaZodaBeReTa.

THE SECOND NAME:

IROAIAEIIAKOITaXEAEOHeSIOIITEAAIE.

THE THIRD NAME:

LaNuNuZodaTaZodODaPeXaHEMAOANuNuPeRePeNuRAISAGIXa.

The Enochian Banishing Ritual of The Hexagram

Step 1:
Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 2:
Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Banishing Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth the consume sorrow, sin and death."

Step 3:
Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red Banishing Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to Sacrifice All into the Cup."

Step 4:
Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Banishing Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth that consume sorrow, sin and death."

Step 5:
Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Banishing Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to
Sacrifice All into the Cup."

Step 6:
While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA
(Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE
(Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI
(Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL
(Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

"Above me and below me,
My Magickal Universe,
And behold, I alone
in the midst."

Step 7:
While still facing the North, replace the Wand on the Altar. Relax your arms and hold them down to your sides. Stand quietly for several minutes with your eyes closed and feel the energy that you have just put into action.

The Enochian Opening Ritual # 1

Step 1:

Light the main Altar candles and the incense. Then leave the Temple area and perform the Enochian Cleansing Bath Ritual.

Step 2:

Take a hot shower to get the dirt off of your body.

Step 3:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 4:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 5:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 6:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 7:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 8:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 9:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Seven-Fold Breath Ritual.

Step 10:

Sit in the chair in your altar area and place your feet flat on the floor and your hands in your lap.

Step 11:

Empty the lungs and remain thus while counting to 7.

Step 12:

Inhale, counting to 7 so that you feel filled with breath to the throat.

Step 13:

Hold this breath while counting to 7.

Step 14:

Exhale, counting to 7 till the lungs are empty.

Step 15:

Repeat steps 11, 12, 13, and 14 consecutively until done fifteen (15) times.

Step 16:

Once you have completed the above, proceed with the Enochian Relaxation Ritual.

Step 17:

While still sitting in the chair, make sure that your feet are flat on the floor and that your legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

Step 18:

Visualize a golden ball of beautiful, warm light surrounding your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

Step 19:

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

Step 20:

Stay in this state of total peace and deep relaxation for five (5) to ten (10) minutes.

Step 21:

When you are ready to come out of this state of deep relaxation, take seven (7) deep breaths and feel fresh life and energy coming into your body with each breath.

Step 22:

Once you have completed the above, remove the chair from your altar area and proceed with the Enochian Invocation Of The Light Ritual.

Step 23:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

Step 24:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

Step 25:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

Step 26:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Merge yourself into the source of the Light and become one with the Light.

Step 27:

Stand quietly for several minutes and feel the energy of the Light pulsing throughout your entire body.

Step 28:

Sit down cross-legged in the center of your altar area and meditate quietly on your purpose for conducting this ritual, and the results you are seeking to obtain. When you have this securely in your mind, proceed with the Enochian Banishing Pentagram Ritual.

Step 29:

Stand up and face the North. Touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 30:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 31:

Touch your right shoulder and say: MIH (Mee-heh).

Step 32:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 33:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 34:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say:

EXARP (Ehtz-ar-peh):

Step 35:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 36:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 37:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 38:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold the four Flaming Pentagrams

And I alone in the midst.

Step 39:

Replace the Wand on the Altar.

Step 40:

Still facing North, touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 41:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 42:

Touch your right shoulder and say: MIH (Mee-heh).

Step 43:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 44:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 45:

Stand quietly for several minutes to feel the energy you have just put into action.

Step 46:

PERFORM YOUR DESIRED INTENTIONS

The Enochian Opening Ritual # 2

Step 1:

Light the main Altar candles and the incense. Then leave the Temple area and perform the Enochian Cleansing Bath Ritual.

Step 2:

Take a hot shower to get the dirt off of your body.

Step 3:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 4:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 5:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 6:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 7:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 8:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 9:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Seven-Fold Breath Ritual.

Step 10:

Sit in the chair in your altar area and place your feet flat on the floor and your hands in your lap.

Step 11:

Empty the lungs and remain thus while counting to 7.

Step 12:

Inhale, counting to 7 so that you feel filled with breath to the throat.

Step 13:

Hold this breath while counting to 7.

Step 14:

Exhale, counting to 7 till the lungs are empty.

Step 15:

Repeat steps 11, 12, 13, and 14 consecutively until done fifteen (15) times.

Step 16:

Once you have completed the above, proceed with the Enochian Relaxation Ritual.

Step 17:

While still sitting in the chair, make sure that your feet are flat on the floor and that your legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

Step 18:

Visualize a golden ball of beautiful, warm light surrounding your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

Step 19:

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

Step 20:

Stay in this state of total peace and deep relaxation for five (5) to ten (10) minutes.

Step 21:

When you are ready to come out of this state of deep relaxation, take seven (7) deep breaths and feel fresh life and energy coming into your body with each breath.

Step 22:

Once you have completed the above, remove the chair from your altar area and proceed with the Enochian Invocation Of The Light Ritual.

Step 23:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

Step 24:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

Step 25:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

Step 26:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Merge yourself into the source of the Light and become one with the Light.

Step 27:

Stand quietly for several minutes and feel the energy of the Light pulsing throughout your entire body.

Step 28:

Sit down cross-legged in the center of your altar area and meditate quietly on your purpose for conducting this ritual, and the results you are seeking to obtain. When you have this securely in your mind, proceed with the Enochian Banishing Pentagram Ritual.

Step 29:

Stand up and face the North. Touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 30:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 31:

Touch your right shoulder and say: MIH (Mee-heh).

Step 32:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 33:

Touch both hands together on your right breast and say: PAID

(Pah-ee-deh).

Step 34:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say:

EXARP (Ehtz-ar-peh):

Step 35:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 36:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 37:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 38:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)
Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)
On my right BATAIVAH (Bah-tah-ee-vah-heh)
On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)
Behold the four Flaming Pentagrams
And I alone in the midst.

Step 39:

Replace the Wand on the Altar.

Step 40:

Still facing North, touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 41:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 42:

Touch your right shoulder and say: MIH (Mee-heh).

Step 43:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 44:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 45:

Stand quietly for several minutes to feel the energy you have just put into action.

Step 46:

PREPARE AND CONSTRUCT THE VARIOUS MATERIALS FOR YOUR DESIRED INTENTIONS.

Step 47:

Perform the Enochian Invoking Pentagram Ritual.

Step 48:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the Yellow Invoking Pentagram of Air before you with the Wand, and say: EXARP (Ehtz-ar-peh):

Step 49:

Turn to the South, trace the Red Invoking Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 50:

Turn to the West, trace the Blue Invoking Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 51:

Turn to the North, trace the Black Invoking Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 52:

Still facing North, extend your arms outward in the form of a cross, with the Wand pointing straight up in your right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)
Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)
On my right BATAIVAH (Bah-tah-ee-vah-heh)
On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)
Behold, the four Flaming Pentagrams
And I alone in the midst.

Step 53:

Replace the Wand on the Altar.

Step 54:

PERFORM YOUR DESIRED INTENTIONS.

The Enochian Relaxation Ritual

Take a Cleansing Ritual Bath

Step 1:

Sit in a chair in your Temple. Make sure that your feet are flat on the floor and that your legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

Step 2:

Visualize a golden ball of beautiful, warm light surrounding your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

Step 3:

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

Step 4:

Stay in this state of total peace and deep relaxation for five (5) to ten (10) minutes.

Step 5:

When you are ready to come out of this state of deep relaxation, take seven (7) deep breaths and feel fresh life and energy coming into your body with each breath.

Step 6:

Perform Enochian Invocation Of The Light Ritual.

The Enochian Purification Rite

Step 1:

Take a hot shower to get the dirt off of your body.

Step 2:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 3:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 4:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 5:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 6:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 7:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 8:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Enochian Seven-Fold Breath Ritual.

The Enochian Seven-Fold Breath Ritual

Step 0:

Perform the Enochian Cleansing Bath Ritual.

Step 1:

Sit in the chair in your altar area and place your feet flat on the floor and your hands in your lap.

Step 2:

Empty the lungs and remain thus while counting to 7.

Step 3:

Inhale, counting to 7 so that you feel filled with breath to the throat.

Step 4:

Hold this breath while counting to 7.

Step 5:

Exhale, counting to 7 till the lungs are empty.

Step 6:

Repeat steps 2, 3, 4, and 5 consecutively until done fifteen (15) times.

Step 7:

Once you have completed the above, proceed with the Enochian Relaxation Ritual.

Enochian Tarot Ritual

THE ENOCHIAN TAROT CONTEMPLATION RITUAL

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Enochian Tarot Rituals

THE ENOCHIAN TAROT CONTEMPLATION RITUAL

STEP 0:

Perform the Enochian Cleansing Bath Ritual; the Enochian Seven-Fold Breath Ritual; the Enochian Relaxation Ritual; and the Enochian Invocation Of The Light Ritual.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes, then proceed with the Enochian Banishing Pentagram Ritual.

THE ENOCHIAN TAROT CONTEMPLATION RITUAL #2

STEP 0:

Perform the Enochian Opening Ritual #1.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Step 5:

Perform the Enochian Closing Ritual #1.

THE ENOCHIAN TAROT CONTEMPLATION RITUAL #3

STEP 0:

Perform the Enochian Opening Ritual #2.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Step 5:

Perform the Enochian Closing Ritual #1.

THE ENOCHIAN TAROT CONTEMPLATION RITUAL #4

STEP 0:

Perform the Enochian Opening Ritual #3.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Step 5:

Perform the Enochian Closing Ritual #2.

THE ENOCHIAN TAROT CONTEMPLATION RITUAL #5

STEP 0:

Perform the Enochian Opening Ritual #4.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Step 5:

Perform the Enochian Closing Ritual #2.

THE ENOCHIAN TAROT CONTEMPLATION RITUAL #6

STEP 0:

Perform the Enochian Opening Ritual #5.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Step 5:

Perform the Enochian Closing Ritual #2.

NOTE: This document is formatted to be viewed in 10-point Courier type.

Landscape orientation is suggested for printouts.

ENOCHIAN DICTIONARY

Compiled by Benjamin Rowe, 1982-1998

----

1. Location/Source codes used in this list:

Numerical -- From the Enochian Calls, as listed in Geoffrey James' The Enochian Evocation of Dr. John Dee. Numbers to the left of the decimal represent the Call in which the word is found. Numbers to the right of the decimal represent the word's position within the Call. All occurrences of a word in the Calls are listed.

TF, TW, TA, TE -- the four Elemental Tablets
AE -- Liber Scientiae
T49 -- Tablet of the 49 Good Angels
HEPT -- Heptarchic Kings, Princes, and ministers of the hours
T12 -- The 3-by-4 table in the center of the Holy Table of Practice
SA - Sigil of Ameth
ZK -- Zodiacal Kings from Liber Scientiae
VV -- Crowley's Vision and the Voice
LAYCOCK -- Words listed in Donald Laycock's Complete Enochian Dictionary which are not found in the above sources. Crowley's "phonetic" spellings of the Enochian words were specifically excluded.
GT -- A few questionably Enochian words derived from Gerald Schueler's "translation" of the letters around the Holy Table of Practice.

2. Letter values used in gematria calculations

Letter	Aurum Solis	Octal Equiv	Greek Equiv	Hebrew
B	1	1	2	2
C	2	2	20	20
K	2	2	20	20
G	3	3	3	3
D	4	4	4	4
F	5	5	6	6
A	6	6	1	1
E	7	7	5	5
M	8	8	40	40
I	9	16	10	10
Y	9	16	10	10
H	10	24	8	5
L	20	32	30	30
P	30	40	80	80
Q	40	48	90	100
N	50	56	50	50
X	60	64	60	90
O	70	128	70	70
R	80	192	100	200
Z	90	256	7	7
V	100	320	400	6
U	100	320	400	6
S	200	384	200	60
T	300	448	300	9

The column labeled "Octal" is my own idea, reflecting comments by the angels that the Enochian letters were divided into three groups of seven. This suggested to me that base-8 numbering, which uses only the digits from 0 to 7, might reveal something interesting.

3. Where angels of the Elemental Tablets are identified by their planet or sub-elemental attributes, the Golden Dawn system of attributes is used. Words identified by "VAR" are variants not generally used in practice, but listed by Dee in his book of supplications.

Word	Meaning	Aurum Solis	Octal Equivalent	Greek Equiv	Hebrew	Location
A-	WITH- PREFIX	6	6	1	1	
A-BABALOND	HARLOT, (OF AN)	164	240	161	161	30.131
A-BAI	STOOPING,(TO THE); ATTACKING	22	29	14	14	8.24
A-C-LONDOH	KINGDOM, IN THY KINGDOM	232	380	253	250	18.20
A-CROODZI	BEGINNING, THY BEGINNING	331	732	282	382	16.8
A-SOBAM	WHOM, (ON)	291	533	314	174	9.63
AABCO	SEPHIROTIC CROSS AIR OF WATER	85	143	94	94	TW
AAETPIO	Senior MARS of FIRE	428	651	467	176	TF
AAI	AMONG YOU	21	28	12	12	1.73
AAI	AMONG YOU	21	28	12	12	12.22
AAI	AMONG YOU	21	28	12	12	13.24
AAI	AMONG YOU	21	28	12	12	14.26
AAI	AMONG	21	28	12	12	4.60

AAI	AMONG	21	28	12	12	7.6
AAIOM	AMONG US	99	164	122	122	3.76
AAIOM	AMONG US	99	164	122	122	7.51
AALA	PLACED YOU	38	50	33	33	3.35
AANAA	Kerubic Archangel WATER OF FIRE (DEE'S VAR)	74	80	54	54	TF
AAO	AMONG	82	140	72	72	
AAO	AMONG (alt.sp.)	82	140	72	72	7.6
AAOZAIF	Senior JUPITER of AIR	192	423	96	96	TA
AAPDOCE	Senior VENUS of FIRE	125	193	181	181	TF
AB	DAUGHTER OF DAUGHTER OF LIGHT	7	7	3	3	SA
ABALPT	Sephirotic Cross EARTH OF EARTH	363	533	414	123	TE
ABAMO	Servient Angel EARTH OF AIR (VAR)	91	149	114	114	TA
ABARAMIG	PREPARE	119	238	158	258	LAYCOCK
ABIORO	Senior MARS IN AIR TABLET (VAR)	236	471	253	353	TA
ABMO	Servient Angel EARTH OF AIR	85	143	113	113	TA
ABOAPRI	SERVE, LET THEM SERVE YOU	202	389	264	364	30.139
ABOZA	Kerubic Archangel AIR OF EARTH (DEE'S VAR)	173	397	81	81	TE
ABRAASSA	PROVIDED	505	985	506	326	30.26
ABRAMG	PREPARED, I HAVE PREPARED	104	216	147	247	11.33
ABRAMG	PREPARED, I HAVE PREPARED	104	216	147	247	2.14
ABRAMG	PREPARED, I HAVE PREPARED	104	216	147	247	8.15
ABRAMIG	PREPARED, ARE PREPARED	113	232	157	257	8.69
ABRIOND	PART IN POP	220	403	237	337	AE
ACAM	7699	22	22	62	62	6.21
ACAR	Servient Angel FIRE OF FIRE	94	206	122	222	TF
ACCA	Servient Angel FIRE OF AIR	16	16	42	42	TA
A-CHILDAO	DIAMOND, WITH	127	218	144	141	9.55

ACRAR	Servient Angel FIRE OF FIRE (VAR)	174	398	222	422	TF
ACUCA	Servient Angel FIRE OF AIR (VAR)	116	336	442	48	TA
ACZINOR	Senior JUP of EARTH	307	656	258	358	TE
ADGMACH	MUCH GLORY	39	53	77	74	LAYCOCK
ADGT	CAN	313	461	308	17	2.1
ADIRE	Servient Angel FIRE OF FIRE (VAR)	106	225	120	220	TF
ADNA	OBEDIENCE	66	72	56	56	1.52
ADOEOET	Senior JUP of FIRE	464	728	455	164	TF
ADOIAN	FACE, THE FACE	145	216	136	136	30.16
ADOPA	Kerubic Archangel AIR OF FIRE (DEE'S VAR)	116	184	156	156	TF
ADPHAHT	UNSPEAKABLE	366	552	402	105	30.32
ADRAMAN	NAME OF AN EVIL SPIRIT	160	278	197	297	LAYCOCK
ADRE	Servient Angel FIRE OF FIRE	97	209	110	210	TF
ADROCH	MOUNT, IN THE OLIVE MOUNT	172	356	203	300	5.9
ADRPAN	CAST DOWN	176	304	236	336	30.144
ADRPHT	CASTING DOWN (Crowley)	430	714	493	299	VV
ADVORPT	PART IN TEX	590	1138	955	370	AE
AETPIO	Senior MARS of FIRE TABLET (VAR)	422	645	466	175	TF
AF	19	11	11	7	7	5.21
AFFA	EMPTY	22	22	14	14	13.15
AFLAFBEN	DEE'S GOOD ANGEL	100	118	101	101	LAYCOCK
AG	NO	9	9	4	4	30.76
AG	NO	9	9	4	4	30.88
AG	NONE	9	9	4	4	4.19
AHAOZPI	Senior VENUS of AIR	221	476	177	174	TA

AHMLICV	Senior MER of EARTH	155	408	509	112	TE
AIAOAI	Sephirotic Cross EARTH OF AIR	106	178	93	93	TA
AIDROM	Senior MARS of EARTH TABLET	177	354	225	325	TE (VAR)
AIDROPL	GOVERNOR	219	418	295	395	LAYCOCK
AIGRA	Servient Angel AIR OF EARTH	104	223	115	215	TE (VAR)
AIRA	Servient Angel AIR OF EARTH	101	220	112	212	TE
AISRO	PROMISE, THE PROMISE	365	726	381	341	14.22
AKELE	DAUGHTER OF LIGHT	42	54	61	61	SA
ALA	PLACE	32	44	32	32	
ALAR	SETTLED, HAVE SETTLED	112	236	132	232	9.21
ALCA	JUDGMENT (?)	34	46	52	52	LAYCOCK
ALDARAIA	WILL OF GOD (?)	137	268	148	248	LAYCOCK
ALDI	GATHERING, OF GATHERING	39	58	45	45	1.34
ALDON	GATHERED TOGETHER (THEY)	150	226	155	155	11.17
ALDON	GIRD UP	150	226	155	155	17.20
ALDON	GATHER UP	150	226	155	155	9.30
ALHCTGA	Senior VEN of EARTH	347	521	363	69	TE
ALLAR	BIND UP	132	268	162	262	12.10
ALNDVOD	Senior LUNA of FIRE	254	550	559	165	TF
ALOAI	Sephirotic Cross FIRE OF AIR	111	188	112	112	TA
ALPUDUS	Zodiacal King CANCER	460	1106	1115	187	ZK AE
AMBRIOL	PART IN LOE	194	383	253	353	AE
AMGEDPHA	I BEGIN ANEW	74	98	142	139	LAYCOCK
AMIPZI	FASTENED, I FASTENED	152	342	148	148	5.18
AMIRAN	YOURSELVES	159	284	202	302	3.68
AMLOX	Servient Angel WATER OF FIRE	164	238	201	231	TF (VAR)
AMMA	CURSED	28	28	82	82	9.38

AMOX	Servient Angel WATER OF FIRE	144	206	171	201	TF
AN	SON OF SON OF LIGHT, MERCURY	56	62	51	51	SA
ANAA	Kerubic Angel WATER OF FIRE	68	74	53	53	TF
ANAEEM	Sephirotic Cross WATER OF EARTH	84	90	102	102	TE
ANANAEL	WISDOM, OF THE SECRET WISDOM	145	169	138	138	3.85
ANDISPI	PART IN ZOM	308	522	355	215	AE
ANETAB	GOVERNMENT, IN GOVERNMENT	370	524	359	68	6.30
ANGELARD	THOUGHTS, HIS THOUGHTS	176	306	194	294	10.67
ANGPOI	Sephirotic Cross AIR OF EARTH	168	249	214	214	TE
ANODOIN	Senior MERCURY of FIRE	259	394	255	255	TF
AOAYNNL	1ST MINISTER OF VENUS	211	300	212	212	HEPT
AOIDIAB	6TH MINISTER OF SOL	105	177	98	98	HEPT
AOIVEAE	STARS, THE STARS	205	490	492	98	30.162
AOURRZ	Sephirotic Cross FIRE OF AIR	426	1094	678	484	TA
AOZPI	A GOD-NAME OF AIR TABLET	205	446	168	168	TA
APACHANA	SLIMY THINGS MADE OF DUST	116	146	162	159	LAYCOCK
APDOCE	Senior VENUS of FIRE TABLET (VAR)	119	187	180	180	TF
APHLAFBEN	DEE'S GOOD ANGEL (alt. sp.)	135	177	183	180	LAYCOCK
APHRA	Kerubic Archangel WATER OF EARTH (DEE'S VAR)	132	268	190	287	TE
APILA	LIVETH	71	100	122	122	4.52
APLST	Servient Angel AIR OF FIRE (VAR)	556	910	611	180	TF
APST	Servient Angel AIR OF FIRE	536	878	581	150	TF
AR	THAT	86	198	101	201	12.17
AR	THAT	86	198	101	201	30.142
AR	THAT	86	198	101	201	30.150
AR	TO FAN OR WINNOW	86	198	101	201	6.18
ARBIZ	Sephirotic Cross EARTH OF EARTH	186	471	120	220	TE

ARDZA	Sephirotic Cross AIR OF AIR	186	464	113	213	TA
ARFAOLG	Zodiacal King TAURUS	190	372	211	311	ZK AE
ARGEDCO	INVOKE (?)	172	342	203	303	LAYCOCK
ARINNAP	Senior SATURN of FIRE	231	372	292	392	TF
ARN	SECOND AETHYR	136	254	151	251	AE
ARP	CONQUER (?)	116	238	181	281	LAYCOCK
ARPHE	DESCEND	133	269	194	291	LAYCOCK
ARSL	A GOD-NAME OF WATER TABLET	306	614	331	291	TW
ARTH	GLADNESS, OF GLADNESS	396	670	409	215	5.20
ARZULGE	NAME OF EVIL SPIRIT	306	816	546	252	LAYCOCK
AS	WAS	206	390	201	61	LAYCOCK
ASCHA	GOD	224	422	230	87	LAYCOCK
ASMT	Kerubic Angel FIRE OF EARTH	514	846	541	110	TE
ASP	21ST AETHYR	236	430	281	141	AE
ASPIAN	QUALITIES, IN THEIR QUALITIES	301	508	342	202	30.85
ASPIAON	PART IN DEO	371	636	412	272	AE
ASPT	BEFORE	536	878	581	150	30.168
ASTEL	MEANING UNKNOWN	533	877	536	105	LAYCOCK
ASYMP	ANOTHER, WITH ANOTHER	253	454	331	191	30.92
ATAPA	Sephirotic Cross FIRE OF WATER	348	506	383	92	TW
ATH	DAUGHTER OF DAUGHTER OF LIGHT	316	478	309	15	SA
ATRAAH	GIRDLES, YOUR GIRDLES	408	682	411	217	12.11
AUDCAL	GOLD, PHILOSOPHICAL MERCURY	138	370	456	62	LAYCOCK
AUDROPL	GOVERNOR	310	722	685	391	LAYCOCK
AVABH	HIACYNTH, OF HIACYNTH	123	357	412	15	8.8
AVAVAGO	THUNDERS OF INCREASE	291	789	876	88	4.8
AVAVAGO	THUNDERS, THE THUNDERS	291	789	876	88	8.50
AVAVOX	POMP, HIS POMP	342	844	932	174	30.105
AVDROPT	PART IN TAN	590	1138	955	370	AE
AVE	SON OF SON OF LIGHT, SOL	113	333	406	12	SA

AVINY	MILLSTONES	174	414	471	77	9.45
AVTOTAR	Senior MERCURY of AIR	862	1548	1172	296	TA
AVZNILN	2ND MINISTER OF LUNA	325	742	548	154	HEPT
AXIR	Servient Angel EARTH OF EARTH	155	278	171	301	TE
AXTIR	Servient Angel EARTH OF EARTH	455	726	471	310	TE
AXZIARG	PART IN PAZ	254	543	182	312	AE
AZDOBN	DAUGHTER OF LIGHT	221	451	134	134	SA
AZIAGIER	HARVEST, LIKE UNTO THE HARVEST	210	502	137	237	8.27
AZIAZIOR	LIKENESS, IN THE LIKENESS	360	876	206	306	10.7
AZIEN	HANDS, ON WHOSE HANDS	162	341	73	73	3.6
BAB	POWER, ABILITY, POSSIBILITY	8	8	5	5	LAYCOCK
BABAGE	SOUTH, IN THE SOUTH	24	24	14	14	12.4
BABAGE	SOUTH, IN THE SOUTH	24	24	14	14	4.3
BABAGEN	SOUTH, OF THE SOUTH	74	80	64	64	13.2
BABALEL	ANGEL OF MARS IN MARS, KING	61	85	71	71	T49HEPT
BABALON	WICKED, THE WICKED	154	230	156	156	6.12
BABALOND	HARLOT, A	158	234	160	160	
BABAPON	6TH MINISTER OF BRORGES	164	238	206	206	HEPT
BABEPEN	6TH MINISTER OF SATURN	102	118	145	145	HEPT
BABLIBO	ANGEL OF SOL IN LUNA	108	185	117	117	T49
BAEOVIB	RIGHTEOUSNESS	194	479	490	96	15.16
BAG	28TH AETHYR	10	10	6	6	AE
BAGENOL	ANGEL VENUS IN LUNA, PRINCE	157	233	161	161	T49HEPT
BAGIE	FURY, OF FURY	26	33	21	21	14.2
BAGLE	FOR	37	49	41	41	10.18
BAGLE	FOR	37	49	41	41	10.77
BAGLE	FOR	37	49	41	41	11.32
BAGLE	FOR WHY?	37	49	41	41	30.116
BAGLE	BECAUSE	37	49	41	41	4.45
BAGLE	WHY?	37	49	41	41	5.61

BAGLE	FOR	37	49	41	41	7.52
BAGLE	FOR	37	49	41	41	8.49
BAGLE	FOR	37	49	41	41	8.53
BAGLE	WHY?	37	49	41	41	9.65
BAGLE	BECAUSE	37	49	41	41	9.74
BAGLEN	BECAUSE	87	105	91	91	30.127
BAGNOLE	ANGEL VENUS IN SOL	157	233	161	161	T49
BAHAL	CRY ALOUD	43	69	42	39	11.14
BAI	STOOPING, SOARING DOWN	16	23	13	13	
BALCEOR	ANGEL SATURN IN JUPITER	186	368	228	328	T49
BALDAGO	ANGEL JUPITER IN MERCURY	110	180	111	111	T49
BALIGON	ANGEL VENUS IN VENUS, KING	159	242	166	166	T49HEPT
BALIT	JUSTICE, THE JUST	336	503	343	52	16.12
BALT	JUSTICE	327	487	333	42	1.6
BALT	JUSTICE, OF JUSTICE	327	487	333	42	16.5
BALT	JUSTICE, OF JUSTICE	327	487	333	42	3.61
BALTAN	JUSTICE, IN HIS JUSTICE	383	549	384	93	30.174
BALTIM	JUSTICE, FURY OR EXTREME JUSTI	344	511	383	92	14.27
BALTOH	RIGHTEOUSNESS, OF RIGHTEOUSNES	407	639	411	117	1.76
BALTOH	RIGHTEOUSNESS, OF	407	639	411	117	2.23
BALTOH	RIGHTEOUSNESS, OF	407	639	411	117	9.67
BALTOHA	RIGHTEOUSNESS, FOR MY OWN	413	645	412	118	8.16
BALYE	SALT, OF SALT	43	62	48	48	9.20
BALZARG	STEWARDS	206	496	144	244	3.33
BALZIZRAS	JUDGEMENT, THE	502	1149	358	318	30.11
BAM	FORGOTTEN (Schuler)	15	15	43	43	GT
BAMASAN	NAME OF A GUARDIAN ANGEL	277	467	295	155	LAYCOCK
BAMNODE	ANGEL SATURN IN LUNA	146	210	172	172	T49
BAMS	FORGET, LET THEM FORGET	215	399	243	103	30.101
BANAA	Kerubic Archangel WATER OF FIRE	69	75	55	55	TF

BANSSZE	1ST MINISTER OF SATURN	554	1094	465	185	HEPT
BAPNIDO	ANGEL OF MARS IN VENUS	170	251	217	217	T49
BARCES	NAME OF HAGONEL'S SEAL	296	592	328	288	HEPT
BARFORT	ANGEL MERCURY IN LUNA	542	972	579	488	T49
BARIGES	ANGEL OF SOL IN MERCURY	306	609	321	281	T49
BARMA	NAME OF A DEMON	101	213	144	244	LAYCOCK
BARMAN	NAME OF A DEMON	151	269	194	294	LAYCOCK
BARNAFA	ANGEL OF SOL IN JUPITER	154	272	161	261	T49
BARTIRO	ANGEL JUPITER IN SATURN	546	983	583	492	T49
BASGIM	DAY	227	418	256	116	10.24
BASLEDF	ANGEL LUNA IN VENUS	243	439	248	108	T49
BASMELO	ANGEL JUPITER IN SOL	312	566	348	208	T49
BASP	SUBSTANTIAL	237	431	283	143	GT
BASPALO	ANGEL LUNA IN MERCURY	333	597	384	244	T49
BATAIVA	KING OF AIR TABLET (VAR)	428	803	715	30	TA
BATAIVAH	KING OF AIR TABLET	438	827	723	35	TA
BATAIVH	KING OF AIR TABLET (VAR)	432	821	722	34	
BAZCHIM	PART IN DES	126	313	88	85	AE
BAZM	MIDDAY, NOON	105	271	50	50	LAYCOCK
BAZME	MIDDAY, THE	112	278	55	55	8.1
BAZPAMA	ANGEL MERCURY IN MARS	147	323	132	132	T49
BBAIGAO	2ND MINISTER OF JUPITER	96	161	89	89	HEPT
BBALPAE	3RD MINISTER OF JUPITER	71	93	121	121	HEPT
BBANIFG	4TH MINISTER OF JUPITER	75	88	74	74	HEPT
BBARNFL	1ST MINISTER OF JUPITER	163	293	191	291	HEPT
BBASNOD	6TH MINISTER OF JUPITER	332	580	329	189	HEPT
BBOSNIA	5TH MINISTER OF JUPITER	337	592	335	195	HEPT
BBOSNIA	5TH MINISTER OF JUPITER	337	592	335	195	HEPT
BDOPA	Kerubic Archangel AIR OF FIRE	111	179	157	157	TF
BEFAFES	ANGEL OF MARS IN SOL,PRINCE	231	415	225	85	T49HEPT

BEFES	VOCATIVE CASE OF BEFAFES	220	404	218	78	LAYCOCK
BEIGIA	SON OF LIGHT, MERCURY OR SATUR	35	49	31	31	SA
BELMAGEL	KELLY'S EVIL ANGEL	72	96	116	116	LAYCOCK
BELMARA	ANGEL LUNA IN JUPITER	128	252	179	279	T49
BEN	ANGEL WHO APPEARED TO D. & K.	58	64	57	57	LAYCOCK
BENPAGI	ANGEL VENUS IN JUPITER	106	129	151	151	T49
BERMALE	ANGEL VENUS IN MARS	129	253	183	283	T49
BERNOLE	ANGEL MERCURY IN SOL	235	423	262	362	T49
BESGEME	ANGEL JUPITER IN VENUS	233	417	260	120	T49
BIA	VOICES, YOUR	16	23	13	13	2.31
BIAB	STAND	17	24	15	15	3.7
BIAL	VOICE, THE VOICE	36	55	43	43	14.20
BIEN	VOICE, MY VOICE	67	80	67	67	6.39
BIGLIAD	COMFORTER, IN OUR	52	78	60	60	7.59
BINODAB	ANGEL VENUS IN MERCURY	141	212	139	139	T49
BINOFON	ANGEL OF MARS IN MERCURY	255	390	258	258	T49
BITOM	FIRE NAME, TABLET OF UNION	388	601	422	131	TU
BLANS	HARBORED, ARE	277	479	283	143	10.5
BLBOPOO	5TH MINISTER OF SATURN	262	458	324	324	HEPT
BLIAR	COMFORT, VAR. OF "BLIOR"	116	247	143	243	LAYCOCK
BLIARD	COMFORT, WITH	120	251	147	247	6.26
BLIIGAN	ANGEL MERCURY IN SATURN	98	130	106	106	T49
BLINGEF	ANGEL JUPITER IN LUNA	95	120	106	106	T49
BLINTOM	ANGEL SATURN IN MARS	458	689	502	211	T49
BLIOR	COMFORT, CONTINUAL COMFORTERS	180	369	212	312	5.16
BLIOR	COMFORT	180	369	212	312	5.57
BLIOR	COMFORT	180	369	212	312	9.80
BLIORAX	COMFORT, SHALL COMFORT	246	439	273	403	16.11
BLIORB	COMFORT, OF COMFORT	181	370	214	314	30.19
BLIORS	COMFORT, OF	380	753	412	372	18.6

BLIORS	COMFORT, TO OUR COMFORT	380	753	412	372	8.65
BLIORT	COMFORT, OF	480	817	512	321	18.26
BLISDON	ANGEL MERCURY IN JUPITER	354	621	366	226	T49
BLLOLOL	FIFTH MINISTER OF BRORGES	221	385	262	262	HEPT
BLUMAPO	ANGEL MERCURY IN VENUS	235	535	623	229	T49
BLUMAZA	ANGEL LUNA IN LUNA, KING	231	629	481	87	T49HEPT
BMAMGAL	ANGEL SATURN IN VENUS	52	64	117	117	T49
BMILGES	ANGEL OF MARS IN JUPITER	248	451	290	150	T49
BMINPOL	ANGEL OF MARS IN SATURN	188	281	282	282	T49
BNAMGEN	3RD MINISTER OF SATURN	125	137	151	151	HEPT
BNANGEL	3RD MINISTER OF BRORGES	137	161	141	141	HEPT
BNAPSEN	ANGEL SATURN IN SATURN, KING	344	550	388	248	T49HEPT
BNASPOL	ANGEL MERCURY IN MERCURY, KING	377	647	433	293	T49HEPT
BNG	GUARDIAN (Schuler)	54	60	55	55	GT
BNVAGES	4TH MINISTER OF SATURN	367	777	661	127	HEPT
BNVIGER	4TH MINISTER OF BRORGES	250	595	570	276	HEPT
BOBOGEL	ANGEL OF SOL IN SOL, KING	172	300	182	182	T49HEPT
BOGEMO	MEANING UNKNOWN	159	275	190	190	LAYCOCK
BOGPA	REIGNS	110	178	156	156	1.72
BOGPA	REIGNS	110	178	156	156	1.72
BOLP	BE THOU	121	201	182	182	18.24
BONEFON	ANGEL OF SOL IN MARS	253	381	253	253	T49
BOOAPIS	SERVE, LET HER SERVE THEM	386	703	433	293	30.69
BORMILA	ANGEL VENUS IN SATURN	194	383	253	353	T49
BORNOGO	ANGEL OF SOL IN VENUS, PRINCE	344	636	365	465	T49HEPT
BOZA	Kerubic Angel AIR OF EARTH	167	391	80	80	TE
BPSAC	Kerubic Archangel EARTH OF FIRE	239	433	303	163	TF
BRAGIOP	ANGEL LUNA IN MARS	199	386	266	366	T49
BRALGES	ANGEL LUNA IN SATURN, PRINCE	317	625	341	301	T49HEPT
BRANGLO	ANGEL SATURN IN SOL	230	418	256	356	T49

BRANSG	GUARD	340	642	356	316	9.2
BRAP	Servient Angel WATER OF FIRE	117	239	183	283	TF
BRASGES	VAR OF BRALGES	497	977	511	331	LAYCOCK
BRGDA	SLEEP	94	206	110	210	3.28
BRIAP	Servient Angel WATER OF FIRE (VAR)	126	255	193	293	TF
BRIN	HAVE	140	265	162	262	13.4
BRIN	HAVE	140	265	162	262	14.16
BRIN	HAS	140	265	162	262	16.7
BRIN	HAST	140	265	162	262	17.11
BRIN	HAVE	140	265	162	262	9.7
BRINTS	HAVE	640	1097	662	331	18.16
BRISFLI	ANGEL LUNA IN SOL	324	646	358	318	T49
BRITA	TALK, I HAVE TALKED OF YOU	396	663	413	222	6.40
BRORGES	ANGEL SATURN IN MERCURY,PRINCE	441	907	480	540	T49HEPT
BUSCNAB	ANGEL OF SOL IN SATURN	360	770	675	141	T49
BUSD	GLORY, IN GLORY	305	709	606	72	16.9
BUSD	GLORY, IN THE GLORY	305	709	606	72	8.34
BUSDIR	GLORY, THE	394	917	716	282	18.9
BUSDIR	GLORY, THAT THE GLORY	394	917	716	282	30.54
BUSDUNA	ANGEL OF MARS IN LUNA	461	1091	1057	129	T49
BUTMON	MOUTH, HAS OPENED HIS MOUTH	529	961	862	177	7.10
BUTMONA	MOUTH, OF HIS MOUTH	535	967	863	178	30.170
BUTMONI	MOUTH, FROM THEIR MOUTHS	538	977	872	187	9.49
BUTMONO	ANGEL JUPITER IN MARS, PRINCE	599	1089	932	247	T49HEPT
BYAPAOL	2ND MINISTER OF BRORGES	142	229	194	194	HEPT
BYAPARE	2ND MINISTER OF SATURN	139	268	199	299	HEPT
BYNEPOR	ANGEL JUPITER IN JUPITER,KING	247	440	317	417	T49HEPT
BZIZA	Kerubic Archangel FIRE OF FIRE	196	535	27	27	TF
C	OF, UNTO,ON, WITH; O,OH	2	2	20	20	LAYCOCK

CA	THEREFORE	8	8	21	21	1.80
CA	THEREFORE	8	8	21	21	11.36
CA	THEREFOR	8	8	21	21	2.45
CA	ANOTHER	8	8	21	21	30.124
CA	THEREFOR	8	8	21	21	5.49
CAB	A ROD	9	9	23	23	1.45
CABA	GOVERN, TO; (SEE 'CAB')	15	15	24	24	1.41
CACACOM	FLOURISH	96	154	172	172	3.71
CACARG	UNTIL	99	211	145	245	8.41
CACRG	UNTIL	93	205	144	244	30.161
CADAAMP	Zodiacal King SAGGITARIUS	62	72	147	147	ZK AE
CAFAFAM	ABIDING, VAR OF CASASAM	38	38	75	75	LAYCOCK
CALZ	FIRMAMENTS, ABOVE THE	118	296	58	58	1.8
CALZIRG	PART IN LIN	210	507	171	271	AE
CAMASCHETH	MEANING UNKNOWN	551	911	603	166	LAYCOCK
CAMIKAS	MEANING UNKNOWN	233	424	292	152	LAYCOCK
CAMLIAX	SPOKE (p.t. of "speak")	111	134	162	192	11.12
CANAL	WORKERS, CONTINUAL WORKMEN	84	102	102	102	6.22
CANSE	MIGHTY	265	455	276	136	LAYCOCK
CAOSG	EARTH, THE	281	523	294	154	16.15
CAOSG	EARTH, ON THE	281	523	294	154	3.58
CAOSG	EARTH, ON THE	281	523	294	154	5.11
CAOSG	EARTH, THE	281	523	294	154	6.27
CAOSGA	EARTH, THE	287	529	295	155	4.44
CAOSGI	EARTH, THE	290	539	304	164	10.19
CAOSGI	EARTH, THE	290	539	304	164	15.11
CAOSGI	EARTH, THE	290	539	304	164	30.47
CAOSGI	EARTH, THE	290	539	304	164	5.26
CAOSGI	EARTH, THE	290	539	304	164	6.19
CAOSGI	EARTH, THAN THE	290	539	304	164	9.47

CAOSGIN	EARTH, VAR OF CAOSG	340	595	354	214	LAYCOCK
CAOSGO	EARTH, OF THE	351	651	364	224	14.13
CAOSGO	EARTH, OF THE	351	651	364	224	18.12
CAOSGO	EARTH, OF THE	351	651	364	224	30.29
CAOSGO	EARTH, OF THE	351	651	364	224	30.8
CAOSGO	EARTH, OF THE	351	651	364	224	8.35
CAOSGO	EARTH, OF THE	351	651	364	224	8.63
CAOSGO	EARTH, OF THE	351	651	364	224	9.32
CAOSGON	EARTH, TO THE EARTH	401	707	414	274	10.76
CAPIMALI	SUCCESSIVELY	90	126	192	192	3.42
CAPIMALI	SUCCESSIVELY	90	126	192	192	4.30
CAPIMAO	TIME, WHILE	131	206	222	222	30.121
CAPIMAON	TIME, THE NUMBER OF	181	262	272	272	4.32
CAPMIALI	SUCCESSIVELY (alt.sp.)	90	126	192	192	3.42
CARBAF	SINK	100	212	130	230	8.47
CARMA	COME OUT	102	214	162	262	LAYCOCK
CARMARA	KING OF HEPTARCHY	188	412	263	463	HEPT
CASARM	WHOM, TO WHOM	302	598	362	322	1.39
CASARM	WHOM, UNTO WHOM	302	598	362	322	5.17
CASARMA	WHOM	308	604	363	323	2.13
CASARMAN	WHOM, OF WHOM	358	660	413	373	11.20
CASARMAN	WHOM, UNDER WHOSE	358	660	413	373	15.5
CASARMG	WHOM, IN WHOM	305	601	365	325	18.13
CASARMG	WHOM, IN WHOM	305	601	365	325	3.77
CASARMG	WHOM, IN WHOM	305	601	365	325	4.23
CASARMG	WHOM, IN WHOM	305	601	365	325	7.15
CASARMG	WHOM, IN WHOM	305	601	365	325	8.10
CASARMI	WHOM, UNDER WHOM	311	614	372	332	4.15

CASASAM	ABIDING, THEIR	428	796	463	183	18.17
CELPADMAN	MEANING UNKNOWN	133	161	231	231	LAYCOCK
CEPH	ENOCHIAN LETTER Z	49	73	113	110	
CHIALPS	PART IN NIA	277	504	349	206	AE
CHIIS	ARE THEY	230	442	248	105	9.39
CHILDAO	DIAMONDS	121	212	143	140	
CHIRLAN	REJOICES	177	328	219	316	7.17
CHIRLAN	REJOICES	177	328	219	316	9.68
CHIRZPA	PART IN ASP	227	536	226	323	AE
CHIS	ARE	221	426	238	95	10.11
CHIS	ARE	221	426	238	95	10.2
CHIS	ARE	221	426	238	95	10.34
CHIS	ARE	221	426	238	95	12.6
CHIS	ARE	221	426	238	95	13.14
CHIS	ARE	221	426	238	95	15.7
CHIS	ARE	221	426	238	95	17.6
CHIS	ARE	221	426	238	95	2.25
CHIS	ARE	221	426	238	95	2.30
CHIS	ARE	221	426	238	95	3.11

CHIS	ARE	221	426	238	95	3.15
CHIS	ARE	221	426	238	95	3.23
CHIS	ARE	221	426	238	95	30.22
CHIS	ARE	221	426	238	95	30.5
CHIS	ARE	221	426	238	95	4.25
CHIS	ARE	221	426	238	95	4.31
CHIS	ARE	221	426	238	95	4.35
CHIS	ARE	221	426	238	95	5.43
CHIS	ARE	221	426	238	95	6.29
CHIS	ARE	221	426	238	95	6.4
CHIS	ARE	221	426	238	95	7.31
CHIS	ARE	221	426	238	95	8.12
CHIS	ARE	221	426	238	95	8.30
CHIS	ARE	221	426	238	95	8.37
CHIS	ARE	221	426	238	95	9.16
CHIS	ARE	221	426	238	95	9.25
CHIS	ARE	221	426	238	95	9.44
CHIS	ARE	221	426	238	95	9.59
CHISO	ARE, SHALL BE	291	554	308	165	10.81
CHR	TWENTIETH AETHYR	92	218	128	225	AE
CHRAMSA	MEANING UNKNOWN	312	622	370	327	LAYCOCK
CHRISTEOS	LET THERE BE	878	1585	913	439	30.51
CHRISTEOS	LET THERE BE	878	1585	913	439	30.75

CHRISTEOS	LET THERE BE	878	1585	913	439	30.87
CIAI	9996	26	40	41	41	9.28
CIAOFI	TERROR, TO THE TERROR OF	101	173	117	117	8.62
CICLE	MYSTERIES, THE	40	59	85	85	1.84
CICLE	MYSTERIES, THE	40	59	85	85	11.40
CICLE	MYSTERIES, THE	40	59	85	85	12.30
CICLE	MYSTERIES, THE	40	59	85	85	13.30
CICLE	MYSTERIES, THE	40	59	85	85	14.32
CICLE	MYSTERIES, THE	40	59	85	85	15.24
CICLE	MYSTERIES, THE	40	59	85	85	16.31
CICLE	MYSTERIES, THE	40	59	85	85	17.28
CICLE	MYSTERIES, THE	40	59	85	85	18.32
CICLE	MYSTERIES, THE	40	59	85	85	30.176
CICLES	MYSTERIES, OF YOUR MYSTERIES	240	443	285	145	5.60
CINXIR	MINGLED	210	346	250	380	10.31
CLA	456	28	40	51	51	3.44
CLA	456	28	40	51	51	4.38
CNILA	BLOOD, OF	87	112	111	111	9.52
CNOQOD	SERVANTS, HIS	236	366	304	314	2.46

CNOQUODI	SERVANTS, WITH THE MINISTERS	345	702	714	330	9.27
CNOQUOL	SERVANTS, O YOU	352	714	730	346	7.43
COAZIOR	INCREASE	327	728	278	378	30.151
COCASB	TIMES	281	523	313	173	10.38
COCASB	TIMES	281	523	313	173	10.48
COCASB	TIME	281	523	313	173	10.57
COCASB	TIME, OF	281	523	313	173	3.46
COCASB	TIME	281	523	313	173	30.125
COCASB	TIME, THE	281	523	313	173	9.75
COLLAL	SLEEVES	138	232	181	181	9.61
COMANAN	PART IN ZAX	192	262	232	232	AE
COMMAH	TRUSSED YOU TOGETHER	104	176	179	176	1.26
COMO	WINDOW, A	150	266	200	200	18.25
COMSELH	CIRCLE, A	317	585	373	230	3.5
CONGAMPHLGH	MAN'S SPIRIT; THE HOLY GHOST	212	326	313	307	LAYCOCK
CONISBRA	WORK OF MAN, THE	418	785	453	413	30.103
CONST	THUNDERS, THE	622	1018	640	209	10.35
COR	NUMBER	152	322	190	290	
CORABIEL	ANGEL OF MERCURY ???	195	384	238	338	SA
CORAXO	THUNDERS OF JUDGMENT & WRATH	288	520	321	451	10.1
CORAXO	THUNDERS	288	520	321	451	11.6
CORDZIZ	MAN	345	854	218	318	30.119
CORDZIZ	MEN, REASONING CREATURES	345	854	218	318	30.93
CORFAX	NAME OF A GUARDIAN ANGEL	223	397	257	387	LAYCOCK
CORMF	NUMBER	165	335	236	336	11.28
CORMFA	NUMBERS	171	341	237	337	5.42
CORMP	NUMBERED	190	370	310	410	10.3
CORMP	NUMBERED	190	370	310	410	4.9
CORMPO	NUMBER, HAVE NUMBERED	260	498	380	480	4.20
CORMPT	NUMBER, BE NUMBERED	490	818	610	419	30.163

CORONZON	DEMON	482	946	437	537	LAYCOCK
CORS	SUCH	352	706	390	350	2.36
CORS	SUCH	352	706	390	350	30.145
CORS	SUCH	352	706	390	350	7.21
CORS	SUCH	352	706	390	350	9.77
CORSI	SUCH, OF SUCH AS	361	722	400	360	8.67
CRALPIR	PART IN ZIP	227	480	341	541	AE
CRIP	BUT	121	250	210	310	10.84
CRIP	BUT	121	250	210	310	4.21
CROODZI	BEGINNING, 2ND BEGINNING OF TH	325	726	281	381	4.24
CRP	BUT (alt.sp.)	112	234	200	300	4.21
CRUSCANSE	MORE MIGHTY	647	1353	996	422	LAYCOCK
CUCARPT	PART IN LEA	520	1010	921	336	AE
CURES	HERE (?)	389	905	725	291	LAYCOCK
CZNS	Servient Angel AIR OF AIR	342	698	277	137	TA
CZONS	Servient Angel AIR OF AIR (VAR)	412	826	347	207	TA
D	THIRD	4	4	4	4	17.2
D	THIRD, THE	4	4	4	4	5.3
D	THIRD, THE	4	4	4	4	6.36
D	THIRD, THE	4	4	4	4	7.33
DA	THERE	10	10	5	5	8.31
DALTT	Servient Angel EARTH OF FIRE (VAR)	630	938	635	53	TF
DAMPLOZ	VARIETY	228	474	232	232	30.33
DAOX	5678	140	202	135	165	10.37
DAPI	Servient Angel FIRE OF WATER	49	66	95	95	TW
DARBS	OBEY	291	587	307	267	5.52
DARG	6739	93	205	108	208	15.8
DARR	THE PHILOSOPHER'S STONE	170	394	205	405	LAYCOCK
DARSAR	WHEREFORE	376	784	406	466	6.37

DASPI	Servient Angel FIRE OF WATER	249	450	295	155	TW
	(VAR)					
DATT	Servient Angel EARTH OF FIRE	610	906	605	23	TF
DAX	LOINS	70	74	65	95	LAYCOCK
DAXIL	LOINS, THY	99	122	105	135	17.21
DAZIZ	HEADS, THE	199	538	29	29	10.27
DAZIZ	HEADS, THEIR	199	538	29	29	9.53
DE	OF	11	11	9	9	3.51
DEDVILH	MEANING UNKNOWN	154	407	461	64	LAYCOCK
DEO	SEVENTH AETHYR	81	139	79	79	AE
DES	26TH AETHYR	211	395	209	69	AE
DIAL	A GOD-NAME OF EARTH TABLET	39	58	45	45	TE
DIALIOAI	PART IN ARN	133	224	136	136	AE
DIARI	Servient Angel WATER OF AIR	108	234	125	225	TA
	(VAR)					
DILZMO	DIFFER, LET THEM DIFFER	201	444	161	161	30.84
DIOM	Servient Angel EARTH OF FIRE	91	156	124	124	TF
DIRI	Servient Angel WATER OF AIR	102	228	124	224	TA
DIU	ANGLE	113	340	414	20	4.14
DIV	ANGLE	113	340	414	20	5.4
DIV	ANGLE	113	340	414	20	6.3
DIXOM	Servient Angel EARTH OF FIRE	151	220	184	214	TF
	(VAR)					
DLASOD	ALCHEMICAL SULPHUR	304	558	309	169	LAYCOCK
DLUGA	GIVE, GIVING	133	365	438	44	3.39
DLUGAM	GIVEN, P.T. "TO GIVE"	141	373	478	84	
DLUGAM	GIVE, GIVEN	141	373	478	84	
DLUGAR	GIVE, GAVE THEM	213	557	538	244	5.23
DLUGAR	GIVE, GIVING UNTO THEM	213	557	538	244	6.16
DMAL	SON OF LIGHT, JUPITER OR MARS	38	50	75	75	SA

DOAGNIS	PART IN ARN	342	597	338	198	AE
DOALIM	SIN, OF SIN	117	194	155	155	13.9
DOANZIN	PART IN ZIP	279	522	192	192	AE
DOBIX	FALL	144	213	146	176	30.147
DOCEPAX	PART IN ZIM	179	251	240	270	AE
DODPAL	VEX, LET THEM VEX	134	214	189	189	30.94
DODRMNI	VEX, VEXED	225	408	278	378	30.60
DODS	VEX, VEXING	278	520	278	138	14.10
DODSIH	VEX, VEXATION	297	560	296	153	17.9
DOLOP	Servient Angel EARTH OF EARTH (VAR)	194	332	254	254	TE
DON	ENOCHIAN LETTER R	124	188	124	124	
DONASDOGAMA TASTOS	HELL-FIRE	1503	2531	1515	513	LAYCOCK
DOOAIN	NAME	209	338	205	205	12.21
DOOAIN	NAME, HIS	209	338	205	205	3.73
DOOAIO	NAME, IN THE NAME OF (ALT.SP)	229	410	225	225	4.53
DOOAIP	NAME, IN THE NAME OF	189	322	235	235	4.53
DOOIAP	NAME, IN THE NAME OF	189	322	235	235	3.64
DOOP	Servient Angel EARTH OF EARTH	174	300	224	224	TE
DOPA	Kerubic Angel AIR OF FIRE	110	178	155	155	TF
DORPHA	LOOK, LOOKED ABOUT ME	200	394	263	360	4.5
DORPHAL	LOOK, LOOKING WITH GLADNESS	220	426	293	390	5.10
DOSIG	NIGHT	286	535	287	147	10.22
DOXMAEL	PART IN TEX	175	249	210	240	AE
DRILPA	GREAT	149	290	225	325	10.82
DRILPA	GREAT	149	290	225	325	16.23
DRILPI	GREATER (LARGER?)	152	300	234	334	9.46
DRIX	BRING DOWN	153	276	174	304	12.14
DROLN	ANY, AT ANY	224	412	254	354	10.55

DRUN	ENOCHIAN LETTER N	234	572	554	260	
DRUX	ENOCHIAN LETTER N	244	580	564	300	
DS	WHICH	204	388	204	64	1.20
DS	WHICH	204	388	204	64	1.35
DS	AND	204	388	204	64	1.43
DS	THAT	204	388	204	64	1.56
DS	WHICH	204	388	204	64	1.66
DS	WHICH	204	388	204	64	10.20
DS	WHICH	204	388	204	64	10.36
DS	WHICH	204	388	204	64	10.51
DS	WHICH	204	388	204	64	11.7
DS	WHICH	204	388	204	64	12.2
DS	WHICH	204	388	204	64	13.13
DS	WHICH	204	388	204	64	13.22
DS	WHICH	204	388	204	64	13.3
DS	WHICH	204	388	204	64	14.15
DS	WHICH	204	388	204	64	14.24
DS	WHICH	204	388	204	64	14.5
DS	WHICH	204	388	204	64	15.13
DS	WHICH	204	388	204	64	15.9
DS	WHICH	204	388	204	64	16.13
DS	THAT	204	388	204	64	16.18
DS	WHICH	204	388	204	64	16.6
DS	WHICH	204	388	204	64	18.18
DS	WHICH	204	388	204	64	18.7
DS	WHICH	204	388	204	64	3.27
DS	WHICH	204	388	204	64	30.171
DS	WHICH	204	388	204	64	30.2
DS	WHICH	204	388	204	64	30.25
DS	WHICH	204	388	204	64	4.11

DS	WHICH	204	388	204	64	4.28
DS	WHICH	204	388	204	64	4.49
DS	WHICH	204	388	204	64	5.37
DS	WHICH	204	388	204	64	8.14
DS	WHICH	204	388	204	64	8.32
DS	WHICH	204	388	204	64	8.36
DS	WHICH	204	388	204	64	9.6
DST	WHICH (alt.sp.)	504	836	504	73	3.27
E	DAUGHTER OF LIGHT	7	7	5	5	SA
EAI	AMONG, VAR OF 'AAI'	22	29	16	16	LAYCOCK
ECAOP	Servient Angel WATER OF FIRE (VAR)	115	183	176	176	TF
ECOP	Servient Angel WATER OF FIRE	109	177	175	175	TF
ECRIN	PRAISE, THE	148	273	185	285	6.49
EDLPRNA	KING OF FIRE TABLET (VAR)	197	337	270	370	TF
EDLPRNAA	ELEMENTAL KING OF FIRE TABLET	203	343	271	371	TF
EDNAS	RECEIVE, AS RECEIVERS	267	457	260	120	5.59
EF	VISIT US	12	12	11	11	12.13
EFAFAFE	VIALS, YOUR VIOLS	41	41	30	30	9.73
EFAFAFE	VIALS (?VIOLS)	41	41	30	30	9.8
EFE	MEANING UNKNOWN	19	19	16	16	LAYCOCK
EILOMFO	1ST MINISTER OF MARS	189	324	231	231	HEPT
EKIEI	DAUGHTER OF DAUGHTER OF LIGHT	34	48	50	50	SA
EL	FIRST, THE	27	39	35	35	6.9
EL	SON OF SON OF LIGHT, VENUS	27	39	35	35	SA
ELGNSEB	1ST MINISTER OF MERCURY	288	490	295	155	HEPT
ELO	FIRST	97	167	105	105	LAYCOCK
ELZAP	COURSE, THE COURSE	153	341	123	123	30.62
ELZAP	COURSE, COURSES	153	341	123	123	6.24
EM	NINE	15	15	45	45	6.5

EMETGIS	SEAL, THE	534	873	563	132	15.18
EMNA	HERE	71	77	96	96	10.58
EMOD	876	89	147	119	119	16.17
ENAY	LORD, THE	72	85	66	66	12.18
ENAY	LORD, THE	72	85	66	66	4.47
ENAY	LORD, THE	72	85	66	66	7.9
EOAN	IN THE FORM OF (Schuler)	133	197	126	126	GT
EOGA	THE PLACE (Schuler)	86	144	79	79	GT
EOL	MAKE, I MADE YOU	97	167	105	105	3.32
EOLIS	MAKE, MAKING	306	567	315	175	13.10
EOO	Divine name from tablet of 12 squares	147	263	145	145	T12SQR
EOPHAN	LAMENTATION, OF	173	261	214	211	10.14
EORS	HUNDRED, WITH AN	357	711	375	335	10.42
ERAN	6332	143	261	156	256	18.15
ERGDBAB	6TH MINISTER OF MERCURY	102	214	117	217	HEPT
ERM	ARK, WITH THE	95	207	145	245	1.46
ERZLA	Kerubic Archangel AIR OF AIR	203	493	143	243	TA
ES	FOURTH	207	391	205	65	7.35
ESE	DAUGHTER OF LIGHT	214	398	210	70	SA
ESEMELI	DAUGHTER OF DAUGHTER OF LIGHT	258	461	295	155	SA
ESIASCH	BROTHERS, THE	434	823	444	161	5.30
ETAAD	Kerubic Archangel AIR OF WATER (DEE'S VAR)	323	471	311	20	TW
ETDIM	Kerubic Archangel WATER OF WATER (DEE'S VAR)	328	483	359	68	TW
ETEVLGL	6TH MINISTER OF MARS	457	849	773	88	HEPT
ETHAMZ	COVER, ARE COVERED	421	749	361	67	9.54
ETHARZI	PEACE, IN	502	949	431	237	5.55
ETNBR	Kerubic Archangel EARTH OF AIR	438	704	457	266	TA

EXARP	AIR NAME, TABLET OF UNION	183	309	246	376	TU
EXENTASER	MOTHER OF ALL	717	1171	726	425	VV
EXGSD	Kerubic Archangel FIRE OF AIR	274	462	272	162	TA
EYTPA	Kerubic Archangel WATER OF AIR	352	517	396	105	TA
F	VISIT	5	5	6	6	4.43
F	VISIT US	5	5	6	6	5.54
F	VISIT	5	5	6	6	6.25
FAAIP	VOICE, YOUR VOICES	56	73	98	98	2.5
FABOAN	POISON, WITH	138	202	130	130	10.32
FAFEN	TRAIN, YOUR	73	79	68	68	12.15
FAFEN	INTENT, TO THE INTENT THAT	73	79	68	68	3.47
FAM	ENOCHIAN LETTER S	19	19	47	47	
FAONTS	DWELLING	631	1027	627	196	5.13
FAORGT	DWELLING PLACE, THE	464	782	480	289	30.133
FARGT	DWELLING PLACES, THE	394	654	410	219	30.100
FARZM	VOICE, YOU LIFTED YOUR VOICES	189	467	154	254	1.49
FAXS	7336	271	459	267	157	17.12
FIFALZ	WEED OUT	135	320	60	60	30.96
FISIS	EXECUTE, CARRY OUT	423	805	426	146	30.10
FMND	Servient Angel AIR OF AIR	67	73	100	100	TA
FMOND	Servient Angel AIR OF AIR (VAR)	137	201	170	170	TA
G-DO	THE NAME OF (Schuler)	77	135	77	77	GT
G-RSAM	ADMIRATION, WITH	297	593	344	304	1.38
GA	31	9	9	4	4	11.30
GA	NAME OF AN ANGEL	9	9	4	4	LAYCOCK
GAG	MEANING UNKNOWN	12	12	7	7	LAYCOCK
GAH	SPIRIT, THE SPIRITS	19	33	12	9	6.1
GAHA	EXISTED; BABE OF THE ABYSS	25	39	13	10	VV
GAHAL	EXISTS	45	71	43	40	VV
GAHALANA	WILL EXIST	107	139	95	92	VV

GAHIRE	MEANING UNKNOWN	115	248	127	224	LAYCOCK
GAHOACHMA	I AM THAT I AM, TITLE OF GOD	121	207	152	146	LAYCOCK
GAIOL	A GOD-NAME OF WATER TABLET	108	185	114	114	TW
GAL	GAL, ENOCHIAN LETTER D	29	41	34	34	
GALGOL	MEANING UNKNOWN	122	204	137	137	LAYCOCK
GALSUAGAPH	MEANING UNKNOWN	384	824	727	190	LAYCOCK
GALSUAGATH	MEANING UNKNOWN	654	1232	947	119	LAYCOCK
GALVAH	END, NAME OF AN ANGEL	145	391	443	46	LAYCOCK
GANISLAY	NAME OF A DEMON	303	519	305	165	LAYCOCK
GANIURAX	MEANING UNKNOWN	314	663	625	361	LAYCOCK
GARMAL	MEANING UNKNOWN	123	247	175	275	LAYCOCK
GARNASTEL	MEANING UNKNOWN	672	1134	690	359	LAYCOCK
GARP	MEANING UNKNOWN	119	241	184	284	LAYCOCK
GASCAMPHO	MEANING UNKNOWN	335	601	423	280	LAYCOCK
GASSAGEN	DIVINE POWER CREATING ANGEL	475	849	463	183	LAYCOCK
GAZAVAA	A FORMED NAMED	217	603	414	20	LAYCOCK
GBAL	Servient Angel WATER OF EARTH	30	42	36	36	TE
GBEAL	Servient Angel WATER OF EARTH (VAR)	37	49	41	41	TE
GCHISGE	NOT, ARE NOT	234	439	249	106	4.7
GE	NOT, IS NOT	10	10	8	8	2.38
GE-OOEEON	THE EYES NEED ONLY TO (Schuler	284	464	278	278	GT
GEBABAL	Zodiacal King LIBRA	44	56	44	44	ZK AE
GECAOND	PART IN ZIM	142	206	153	153	AE
GED	GED, ENOCHIAN LETTER G	14	14	12	12	
GEDOONS	PART IN LOE	404	710	402	262	AE
GEDOTBAR	BEGOTTEN	471	789	485	294	LAYCOCK
GEH	ARE, ART (f.p.sing "to be")	20	34	16	13	16.24
GEH	THOU ART	20	34	16	13	LAYCOCK
GEIAD	OUR LORD AND MASTER (alt.sp.)	29	36	23	23	5.62

GEMEGANZA	YOUR WILL BE DONE	180	352	115	115	LAYCOCK
GEMNIMB	PART IN TEX	86	99	150	150	AE
GENADOL	PART IN DEO	160	236	163	163	AE
GEPHNA	MEANING UNKNOWN	106	136	147	144	LAYCOCK
GER	ENOCHIAN LETTER Q	90	202	108	208	
GETA	OUT OF HIM	316	464	309	18	LAYCOCK
GEVAMNA	BEGINNING (?)	180	406	500	106	LAYCOCK
GGLPPSA	4TH MINISTER OF VENUS	292	508	397	257	HEPT
GI	WITH	12	19	13	13	LAYCOCK
GIER	HARVEST	99	218	118	218	
GIGIPAH	BREATH, LIVING BREATH	70	108	115	112	3.13
GIL	WE WANT (?)	32	51	43	43	LAYCOCK
GISA	ENOCHIAN LETTER T	218	409	214	74	
GISG	ENOCHIAN LETTER T	215	406	216	76	
GITHGULCAG	NAME OF A DEMON	456	857	778	90	LAYCOCK
GIVI	STRONGER	121	355	423	29	2.24
GIXYAX	EARTHQUAKES	147	169	144	204	10.45
GMDNM	Servient Angel WATER OF FIRE (VAR)	73	79	137	137	TF
GMICALZ	POWER, A POWERFUL	138	323	111	111	30.36
GMICALZO	POWER, IN P. AND PRESENCE	208	451	181	181	6.43
GMNM	Servient Angel WATER OF FIRE	69	75	133	133	TF
GNA	MEANING UNKNOWN	59	65	54	54	LAYCOCK
GNAY	DO, DOES	68	81	64	64	10.66
GNAY	DO, DOTH	68	81	64	64	9.36
GNETAAB	GOVERNMENT, YOUR GOVERNMENTS	373	527	362	71	3.52
GNONP	GARNISH, I GARNISHED	203	283	253	253	1.32
GOHED	ONE, EVERLASTING	94	166	90	87	LAYCOCK
GOHEL	SAY, SAYS THE FIRST	110	194	116	113	2.43
GOHIA	SAY, WE SAY	98	177	92	89	3.78

GOHO	SAY, SAYETH, SAYS	153	283	151	148	1.4
GOHO	SAY, SAYS	153	283	151	148	3.2
GOHO	SAY, SAYS, SAYETH	153	283	151	148	8.17
GOHOL	SAY, SAYING	173	315	181	178	30.46
GOHOL	SAY, SAYING	173	315	181	178	4.6
GOHOLOR	LIFT UP	323	635	351	448	3.66
GOHON	SAY, HAVE SPOKEN	203	339	201	198	8.51
GOHULIM	SAY, IT IS SAID	220	531	561	164	30.14
GOHUS	SAY, I SAY	383	859	681	144	12.26
GOHUS	SAY, I SAY	383	859	681	144	3.67
GOMZIAM	PART IN RII	194	425	171	171	AE
GON	ENOCHIAN LETTER I,Y	123	187	123	123	
GONO	FAITH	193	315	193	193	1.54
GONSAG	MEANING UNKNOWN	332	580	327	187	LAYCOCK
GOSAA	STRANGER, A	285	527	275	135	30.126
GRAA	MOON	95	207	105	205	1.17
GRAN	ELDERS, ?VAR ON 'URAN'	139	257	154	254	LAYCOCK
GRAPH	ENOCHIAN LETTER E	129	265	192	289	
GROSB	STING, A BITTER STING	354	708	375	335	13.25
GRU	DEED, FACT	183	515	503	209	LAYCOCK
GZE	ONLY (Schuler)	100	266	15	15	GT
HA	MEANING UNKNOWN	16	30	9	6	LAYCOCK
HAATH	WORKS	332	508	318	21	6.45
HABIORO	Senior MARS of AIR	246	495	261	358	TA
HAGONEL	PRINCE OF HEPTARCHY	166	256	167	164	HEPT
HAGONEL	SON OF SON OF LIGHT, SATURN	166	256	167	164	SA
HAL	MEANING UNKNOWN	36	62	39	36	LAYCOCK
HAMI	CREATURE, LIVING CREATURES	33	54	59	56	14.12
HAMI	CREATURES	33	54	59	56	16.22
HAMI	CREATURES	33	54	59	56	7.26

HAOZPI	Senior VENUS IN AIR TABLET	215	470	176	173	TA (VAR)
HARDIMI	AN ANGEL OF THE EARTH TABLET	126	266	173	270	
HARG	PLANT, HAS PLANTED	99	225	112	209	6.10
HCOMA	WATER NAME, TABLET OF UNION	96	168	139	136	TU
HCTGA	A GOD-NAME OF EARTH TABLET	321	483	332	38	TE
HECOA	SON OF LIGHT, MARS OR JUPITER	95	167	104	101	SA
HEEOA	A SON OF LIGHT	100	172	89	86	AMETH
HELECH	IN OURS (?)	56	96	76	70	LAYCOCK
HIPOTGA	Senior SATURN of AIR	428	665	472	178	TA
HMAGL	Kerubic Archangel EARTH OF WATER	47	73	82	79	TW
HNLRX	Kerubic Archangel FIRE OF WATER	220	368	248	375	TW
HOATH	WORSHIPER, TRUE	396	630	387	90	1.91
HOATH	WORSHIPER, THE TRUE	396	630	387	90	11.47
HOATH	WORSHIPER, THE TRUE	396	630	387	90	12.37
HOATH	WORSHIPER, THE TRUE	396	630	387	90	13.37
HOATH	WORSHIPER, THE TRUE	396	630	387	90	14.39
HOATH	WORSHIPER, THE TRUE	396	630	387	90	15.31
HOATH	WORSHIPER, THE TRUE	396	630	387	90	16.38
HOATH	WORSHIPER, THE TRUE	396	630	387	90	17.35
HOATH	WORSHIPER, THE TRUE	396	630	387	90	18.39
HOLDO	GROANED	174	316	182	179	11.2
HOLQ	MEASURETH	140	232	198	205	1.21
HOLQ	MEASURE, IT IS MEASURED	140	232	198	205	11.21
HOLQ	MEASURED	140	232	198	205	9.26
HOM	LIVE, LIVES (verb)	88	160	118	115	1.57
HOMIL	AGES, THE TRUE	117	208	158	155	3.45
HOMIN	AGE, WITH AGE	147	232	178	175	14.14
HOMTOH	TRIUMPH, VAR ON 'HOM OD TOH'	468	760	496	199	LAYCOCK

HONONOL	Zodiacal King LEO	340	552	348	345	ZK AE
HOXMARCH	FEAR	246	448	307	431	LAYCOCK
HTAAD	Kerubic Archangel AIR OF WATER	326	488	314	20	TW
HTDIM	Kerubic Archangel WATER OF WATER	331	500	362	68	TW
HTMORDA	Senior LUNA of AIR	478	810	523	329	TA
HTNBR	Kerubic Archangel EARTH OF AIR (DEE'S VAR)	441	721	460	266	TA
HUBAIO	LAMP, VAR ON HUBARO	196	495	491	94	
HUBAR	LAMPS, WITH	197	543	511	214	5.39
HUBARO	LAMPS, THE LANTERNS	267	671	581	284	12.8
HUBARO	LAMPS, LIVING LAMPS	267	671	581	284	17.13
HUCACHA	MEANING UNKNOWN	136	384	458	58	LAYCOCK
HUSEH	MEANING UNKNOWN	327	759	621	81	LAYCOCK
HXGSD	Kerubic Archangel FIRE OF AIR (DEE'S VAR)	277	479	275	162	TA
I	IS	9	16	10	10	1.13
I	IS	9	16	10	10	10.79
I	IS	9	16	10	10	11.24
I	IS	9	16	10	10	11.29
I	IS	9	16	10	10	12.23
I	IS	9	16	10	10	17.18
I	IS	9	16	10	10	30.129
I	IS	9	16	10	10	4.50
I	IS	9	16	10	10	5.63
I	IS	9	16	10	10	7.2
I	IS	9	16	10	10	8.3
I	IS	9	16	10	10	9.76
I	SON OF LIGHT, SOL OR VENUS	9	16	10	10	SA
IAAASD	Sephirotic Cross FIRE OF WATER	231	422	217	77	TW

IABA	Servient Angel FIRE OF EARTH	22	29	14	14	TE
IABES	LORD, SUPREME LIFE	223	414	218	78	LAYCOCK
IAD	GOD, THE GOD	19	26	15	15	1.5
IAD	GOD	19	26	15	15	17.17
IAD	GOD, YOUR GOD	19	26	15	15	3.3
IAD	GOD, YOUR GOD	19	26	15	15	4.48
IAD	GOD, OUR LORD	19	26	15	15	5.62
IAD	GOD, THE LORD	19	26	15	15	8.18
IAD	GOD, THE GOD	19	26	15	15	9.66
IADNAH	KNOWLEDGE, OF	85	112	74	71	1.47
IADNAMAD	KNOWLEDGE, UNDEFILED K.	93	106	111	111	30.181
IADOIASMOMA	HIM THAT WAS,IS,AND SHALL BE C	476	902	547	507	8.58
R						
IADPIL	HIM, TO HIM	78	114	135	135	1.55
IAHL	Servient Angel WATER OF EARTH	45	78	49	46	TE
IAIADIX	HONOR, OF	103	128	96	126	15.19
IAIAL	CONCLUDE US	50	76	52	52	5.58
IAIDA	HIGHEST, THE	34	48	26	26	1.92
IAIDA	HIGHEST, OF THE	34	48	26	26	11.48
IAIDA	HIGHEST, OF THE	34	48	26	26	12.38
IAIDA	HIGHEST, OF THE	34	48	26	26	13.38
IAIDA	HIGHEST, OF THE	34	48	26	26	14.40
IAIDA	HIGHEST, OF THE	34	48	26	26	15.32
IAIDA	HIGHEST, OF THE	34	48	26	26	16.39
IAIDA	HIGHEST, OF THE	34	48	26	26	17.36
IAIDA	HIGHEST, OF THE	34	48	26	26	18.40
IAIDA	HIGHEST, OF THE	34	48	26	26	30.12
IAIDON	GOD, THE ALL-POWERFUL	148	226	145	145	2.41
IALPIRGAH	FIRE, GOD-FLAMES	173	335	243	340	7.7
IALPON	BURN	185	278	241	241	10.21

IALPOR	FLAMING	215	414	291	391	9.5
IALPRG	BURNING FLAME	148	289	224	324	18.5
IALPRG	BURNINGS FLAMES	148	289	224	324	2.10
IALPRT	FLAME	445	734	521	330	15.4
IALPRT	FLAME	445	734	521	330	16.3
IALPRT	FLAME	445	734	521	330	17.3
IAMHL	Servient Angel WATER OF EARTH (VAR)	53	86	89	86	TE
IANA	DAUGHTER OF LIGHT	71	84	62	62	SA
IANBA	Servient Angel FIRE OF EARTH (VAR)	72	85	64	64	TE
IAOD	BEGINNING	89	154	85	85	1.61
IAOD	BEGINNING, THE	89	154	85	85	30.18
IAOD	BEGINNING, THE B. OF	89	154	85	85	5.35
IAODAF	BEGINNING, IN THE	100	165	92	92	30.45
IBAH	A GOD-NAME OF AIR TABLET	26	47	21	18	TA
ICH	ELEVENTH AETHYR	21	42	38	35	AE
ICHISGE	AND ARE NOT	240	452	256	113	3.24
ICZHIHA	KING OF EARTH TABLET (VAR)	136	344	64	58	TE
ICZHIHAL	ELEMENTAL KING OF EARTH	156	376	94	88	TE
ICZHIHL	KING OF EARTH TABLET (VAR)	150	370	93	87	TE
IDLUGAM	GIVE, IS GIVEN	150	389	488	94	7.54
IDOIGO	HE WHO SITS ON THE HOLY THRONE	165	295	167	167	30.42
IDOIGO	Sephirotic Cross AIR OF AIR	165	295	167	167	TA
IEHUSOZ	MERCY, HIS MERCIES	486	1135	700	163	3.70
IH	SON OF LIGHT, LUNA OR MERCURY	19	40	18	15	SA
IIDPO	Servient Angel EARTH OF WATER (VAR)	122	204	174	174	TW
IIPO	Servient Angel EARTH OF WATER	118	200	170	170	TW
ILEMESE	SON OF SON OF LIGHT, LUNA	258	461	295	155	SA

ILI	FIRST, IN THE	38	64	50	50	3.31
ILMO	OF THE AETHYRS (Schuler)	107	184	150	150	T12SQR
ILPIZ	Sephirotic Cross FIRE OF EARTH	158	360	137	137	TE
ILRO	Name from the tablet of 12 squares.	179	368	210	310	T12SQR
ILS	THOU	229	432	240	100	15.1
ILS	THOU, O THOU	229	432	240	100	16.1
ILS	THOU	229	432	240	100	16.25
ILS	THOU, O THOU	229	432	240	100	17.1
ILS	THOU, O THOU	229	432	240	100	18.1
IMUAMAR	ACT TOWARDS US	217	556	592	298	3.82
INOAS	BECOME, THEY ARE BECOME	335	590	331	191	7.12
INSI	WALKS	268	472	270	130	16.14
INSI	WALK	268	472	270	130	LAYCOCK
IOAESPM	3RD MINISTER OF VENUS	330	589	406	266	HEPT
IOIAD	HIM THAT LIVES FOREVER	98	170	95	95	2.54
IP	NOT	39	56	90	90	10.85
IP	NOT	39	56	90	90	9.72
IPAM	IS NOT	53	70	131	131	1.62
IPAMIS	CAN NOT BE	262	470	341	201	1.65
IPURAN	SHALL NOT SEE	275	630	641	347	8.39
IRGIL	HOW MANY	121	259	153	253	8.29
ISR	SON OF LIGHT, VENUS OR SOL	289	592	310	270	SA
ISRO	PROMISE, THE	359	720	380	340	13.17
IUBANLADAEC	NAME OF AN ANGEL	211	456	524	130	LAYCOCK
IUBENLADECE	VAR OF IUBANLADAEC	213	458	532	138	LAYCOCK
IUDRA	MEANING UNKNOWN	199	538	515	221	LAYCOCK
IVMD	CALL, IS CALLED	121	348	454	60	13.23
IVMD	CALL, IS CALLED	121	348	454	60	14.25
IVMD	CALL, IS CALLED	121	348	454	60	18.19

IXOMAXIP	KNOW, LET HER BE KNOWN	252	342	331	391	30.122
IZAZAS	FRAME, HAVE FRAMED	401	924	226	86	2.11
IZED	DAUGHTER OF DAUGHTER OF LIGHT	110	283	26	26	SA
IZINR	Servient Angel AIR OF EARTH (VAR)	238	536	177	277	TE
IZIXP	Servient Angel FIRE OF EARTH (VAR)	198	392	167	197	TE
IZIZOP	VESSELS, FROM YOUR HIGHEST	298	712	184	184	3.48
IZNR	Servient Angel AIR OF EARTH	229	520	167	267	TE
IZXP	Servient Angel FIRE OF EARTH	189	376	157	187	TE
L	ONE	20	32	30	30	10.59
L	OF THE FIRST	20	32	30	30	15.3
L	FIRST	20	32	30	30	2.8
L	ONE	20	32	30	30	30.120
L	ONE	20	32	30	30	30.70
L	ONE	20	32	30	30	30.89
L	ONE	20	32	30	30	30.97
L	ONE	20	32	30	30	4.22
L	THE FIRST	20	32	30	30	5.31
L	ALL ONE.	20	32	30	30	5.64
LA	THE FIRST	26	38	31	31	5.45
LABDGRE	6TH MINISTER OF LUNA	121	245	145	245	HEPT
LABNIXP	PART IN BAG	176	215	233	263	AE
LAF	MEANING UNKNOWN	31	43	37	37	LAYCOCK
LAH	MEANING UNKNOWN	36	62	39	36	LAYCOCK
LAIAD	TRUTH, THE SECRETS OF	45	64	46	46	18.14
LAIDROM	Senior MARS of EARTH	197	386	255	355	TE
LANG	MINISTERING ANGELS	79	97	84	84	LAYCOCK
LANSH	POWER, IN POWER EXALTED	286	502	289	146	1.7
LAOAXRP	Senior LUNA of WATER	272	468	342	472	TW

LAP	FOR	56	78	111	111	1.87
LAP	FOR	56	78	111	111	11.43
LAP	FOR	56	78	111	111	12.33
LAP	FOR	56	78	111	111	13.33
LAP	FOR	56	78	111	111	14.35
LAP	FOR	56	78	111	111	15.27
LAP	FOR	56	78	111	111	16.34
LAP	FOR	56	78	111	111	17.31
LAP	FOR	56	78	111	111	18.35
LAP	FOR	56	78	111	111	2.33
LAP	FOR	56	78	111	111	2.52
LAPARIN	PART IN ZIM	201	348	272	372	AE
LARAG	NOR	115	239	135	235	
LARAG	NEITHER	115	239	135	235	10.53
LAS	RICH, THE	226	422	231	91	9.34
LASBEN	NAME OF AN ANGEL	284	486	288	148	LAYCOCK
LASDI	FEET, MY	239	442	245	105	4.2
LAUACON	PART IN LEA	254	550	572	178	AE
LAVA	PRAY	132	364	432	38	LAYCOCK
LAVAVOTH	Zodiacal King ARIES	612	1284	1210	128	ZK AE
LAXDIZI	ALT. PART IN LIN	198	394	122	152	AE
LAZDIXI	PART IN LIT	198	394	122	152	AE
LBBNAAV	2ND MINISTER OF VENUS	184	422	486	92	HEPT
LEA	SIXTEENTH AETHYR	33	45	36	36	AE
LEAOC	Servient Angel WATER OF WATER (VAR)	105	175	126	126	TW
LEAORIB	4TH MINISTER OF SOL	193	382	218	318	HEPT
LEENARB	1ST MINISTER OF SOL	171	301	193	293	HEPT
LEHUSAN	MEANING UNKNOWN	393	829	694	157	LAYCOCK
LEHUSLACH	MEANING UNKNOWN, SEE LEHUSAN	375	831	702	162	LAYCOCK

LEL	SAME, THE SAME	47	71	65	65	30.81
LEOC	Servient Angel WATER OF WATER	99	169	125	125	TW
LEPHE	MEANING UNKNOWN	74	110	128	125	LAYCOCK
LEVANAEL	ANGEL OF LUNA	216	466	522	128	SA
LEVITHMONG	BEASTS OF THE FIELD, FOR THE	577	1042	916	228	30.111
LEXARPH	PART IN ZAX	213	365	284	411	AE
LGAIOL	Senior VENUS of WATER TABLET (VAR)	128	217	144	144	TW
LHCTGA	Senior VENUS of EARTH TABLET (VAR)	341	515	362	68	TE
LI	FIRST - VAR ON 'ILI'	29	48	40	40	LAYCOCK
LIBA	SON OF SON OF LIGHT, MARS	36	55	43	43	SA
LIGDISA	Senior SATURN of WATER	251	461	258	118	TW
LIIANSA	Senior SAT of EARTH	300	516	302	162	TE
LIL	THE FIRST AIRE	49	80	70	70	30.4
LIL	FIRST AETHYR	49	80	70	70	AE
LILONON	BRANCHES	289	448	310	310	10.10
LIMLAL	TREASURE, HIS	83	126	141	141	9.37
LIN	22ND AETHYR	79	104	90	90	AE
LIT	FIFTH AETHYR	329	496	340	49	AE
LIXIPSP	WARDEN OF AETHYR 'BAG'	358	592	470	360	VV
LLACZA	Sephirotic Cross WATER OF AIR	144	334	89	89	TA
LML	TREASURE	48	72	100	100	T12SQR
LN-NIA-O	THE BEAST (Schuler)	205	294	211	211	GT
LNANAEB	2ND MINISTER OF SOL	140	164	139	139	HEPT
LO	FIRST, THE	90	160	100	100	4.37
LO	THE FIRST	90	160	100	100	8.2
LOADOHI	KINGDOM, VAR ON 'LONDOH'	189	338	193	190	LAYCOCK
LOAGAETH	SPEECH FROM GOD, VAR. 1	422	654	418	124	LAYCOCK
LOE	TWELFTH AETHYR	97	167	105	105	AE

LOGAAH	SPEECH FROM GOD, VAR. 3	115	199	113	110	LAYCOCK
LOGAETH	SPEECH FROM GOD, VAR. 2	416	648	417	123	LAYCOCK
LOGAH	SPEECH FROM GOD, VAR. 4	109	193	112	109	LAYCOCK
LOHOLO	SHINES	260	472	278	275	1.67
LOLCIS	BUCKLERS (SHIELDS)	321	594	360	220	8.23
LONCHO	FALL	222	370	248	245	8.44
LONDOH	KINGDOMS	224	372	232	229	3.9
LONDOH	KINGDOMS	224	372	232	229	7.28
LONSA	POWER	346	606	351	211	3.41
LONSHI	POWER, THE	359	640	368	225	13.20
LONSHI	POWER	359	640	368	225	7.55
LONSHIN	POWER, THEIR POWERS	409	696	418	275	4.34
LORSLQ	FLOWERS	430	816	520	490	2.20
LRASD	DISPOSE, TO	310	618	335	295	30.38
LRING	STIR UP	162	299	193	293	13.7
LRL	name from tablet of 12 squares.	120	256	160	260	T12SQR
LSRAHPM	Senior MARS of WATER	354	686	459	416	TW
LUACH	PRAISING ANGELS, VAR. 2	138	384	459	62	LAYCOCK
LUAH	PRAISING ANGELS, VAR. 1	136	382	439	42	LAYCOCK
LUCAL	NORTH, IN THE NORTH	148	392	481	87	10.6
LUCIFTIAN	BRIGHTNESS, THE	501	901	827	142	30.23
LUCIFTIAN	BRIGHTNESS, ORNAMENTS OF	501	901	827	142	7.20
LUIAHE	HONOR, A SON OF	152	405	454	57	6.47
LULO	TARTAR OR MOTHER OF VINEGAR	210	512	530	136	LAYCOCK
LURFANDO	MEANING UNKNOWN	335	743	661	367	LAYCOCK
LUSD	FEET, YOUR	324	740	634	100	2.26
LUSDA	FEET, THEIR	330	746	635	101	9.22
LUSDAN	FEET, WITH	380	802	685	151	16.16
LUSEROTH	MEANING UNKNOWN	787	1535	1113	385	LAYCOCK
LZINOPO	Senior LUNA of EARTH	339	656	317	317	TE

M	EXCEPT	8	8	40	40	3.25
M	OF (Schuler)	8	8	40	40	GT
MAASI	LAID UP (STORED)	229	420	252	112	10.17
MABBERAM	MEANING UNKNOWN	117	229	191	291	LAYCOCK
MABZA	COAT, THE	111	277	51	51	8.57
MAD	GOD, YOUR	18	18	45	45	1.90
MAD	GOD, OF	18	18	45	45	11.46
MAD	GOD, OF	18	18	45	45	12.36
MAD	GOD, OF	18	18	45	45	13.18
MAD	GOD, OF	18	18	45	45	13.36
MAD	GOD, OF	18	18	45	45	14.38
MAD	GOD, OF	18	18	45	45	15.30
MAD	GOD, OF	18	18	45	45	16.37
MAD	GOD, OF	18	18	45	45	17.34
MAD	GOD, OF	18	18	45	45	18.38
MAD	GOD, YOUR	18	18	45	45	3.65
MAD	GOD, OF YOUR	18	18	45	45	30.17
MAD	GOD, OF	18	18	45	45	6.50
MADIMI	DAUGHTER OF DAUGHTER OF LIGHT	44	58	105	105	SA
MADIMIEL	ANGEL OF MARS	71	97	140	140	SA
MADRIAX	HEAVEN, YOU HEAVENS	173	296	216	346	30.1
MADRID	INIQUITY, HER	111	230	159	259	10.78
MADRID	INIQUITIES	111	230	159	259	9.41
MADRIIAX	HEAVEN, YOU HEAVENS	182	312	226	356	30.135
MADZILODARP	GOD OF STRETCH-FORTH-AND-CONQU	327	692	347	447	16.26
MAGL	Kerubic Angel EARTH OF WATER	37	49	74	74	TW
MAGM	Servient Angel WATER OF WATER	25	25	84	84	TW
MAHORELA	DARK HEAVENS (Crowley)	207	403	255	352	VV
MAIM	CONTINUANCE	31	38	91	91	6.32
MALADI	Sephirotic Cross EARTH OF WATER	53	72	86	86	TW

MALGM	Servient Angel WATER OF WATER	45	57	114	114	TW (VAR)
MALPIRGI	FIRES OF LIFE AND INCREASE	165	313	274	374	3.56
MALPRG	FIRE, THROUGH-THRUSTING	147	281	254	354	1.19
MALPRG	FIERY DARTS	147	281	254	354	6.17
MALS	ENOCHIAN LETTER P	234	430	271	131	
MANIN	MIND, IN THE	123	142	151	151	2.40
MAOFFAS	MEASURE, NOT TO BE MEASURED	300	542	324	184	18.23
MAPM	9639	52	62	161	161	4.17
MAPSAMA	ANGEL'S NAME, 'TELL THEM'	264	458	363	223	LAYCOCK
MARB	ACCORDING	95	207	143	243	30.40
MATB	THOUSAND, A	315	463	343	52	10.47
MATB	THOUSAND, A	315	463	343	52	10.62
MATHULA	PART IN ZAA	450	844	780	92	AE
MATORB	ECHOING (acc. to Laycock)	465	783	513	322	10.56
MAZ	SIXTH AETHYR	104	270	48	48	AE
ME	DAUGHTER OF LIGHT	15	15	45	45	SA
MED	ENOCHIAN LETTER O	19	19	49	49	
MEL-F	TO SPEEDILY ENCOUNTER (Schuler	40	52	81	81	GT
MERIFRI	ANGEL	198	436	271	471	LAYCOCK
MIAM	CONTINUANCE	31	38	91	91	7.30
MIAM	CONTINUANCE	31	38	91	91	7.42
MIAM	CONTINUANCE, LONG CONT.	31	38	91	91	8.20
MIAN	3663	73	86	101	101	12.16
MICALP	MIGHTIER	75	104	181	181	2.29
MICALZO	POWER, IN POWER	205	448	178	178	2.48
MICAOLI	MIGHTY	124	208	181	181	10.43
MICAOLI	MIGHTY	124	208	181	181	9.1
MICAOLZ	MIGHTY	205	448	178	178	18.2
MICAOLZ	MIGHTY	205	448	178	178	3.75

MICAOLZ	MIGHTY	205	448	178	178	30.6
MICAOLZ	MIGHTY	205	448	178	178	6.6
MICMA	BEHOLD	33	40	111	111	13.16
MICMA	BEHOLD	33	40	111	111	14.19
MICMA	BEHOLD	33	40	111	111	3.1
MICMA	BEHOLD	33	40	111	111	3.69
MICMA	BEHOLD	33	40	111	111	30.15
MIINOAG	CORNER, THE CORNERS	155	233	184	184	3.50
MIKETH	WISDOM	336	505	383	89	LAYCOCK
MIR	TORMENT, A	97	216	150	250	6.11
MIRC	UPON	99	218	170	270	14.7
MIRC	UPON	99	218	170	270	30.78
MIRC	UPON	99	218	170	270	9.57
MIRZIND	PART IN UTI	250	548	221	321	AE
MLU	SURGE, OUTPOURING	128	360	470	76	T12SQR
MOLAP	MEN, OF	134	214	221	221	4.62
MOLPAND	PART IN ICH	188	274	275	275	AE
MOLUI	SURGES	207	504	550	156	10.50
MOM	MOSS	86	144	150	150	9.31
MOMAO	CROWN, THE CROWNS	162	278	221	221	8.54
MOMAR	CROWN, TO CROWN	172	342	251	351	
MONASCI	NAME, THE GREAT NAME	345	600	391	251	15.15
MONONS	HEART, THE	448	760	480	340	10.64
MOOOAH	IT REPENTETH ME	234	422	259	256	30.117
MOR	A GOD-NAME OF EARTH TABLET	158	328	210	310	TE
MOR DIAL HCTGA	GOD-NAMES OF EARTH	518	869	587	393	TE
MOREORGRAN	NAME OF AN ANGEL	454	912	539	839	LAYCOCK
MORVORGRAN	VAR OF MOREORGRAN	547	1225	934	840	LAYCOCK
MOSPLEH	HORN, THE HORNS	345	623	433	290	3.19

MOZ	JOY	168	392	117	117	18.21
MOZOD	JOY OF GOD	242	524	191	191	LAYCOCK
MPH	A GOD-NAME OF WATER TABLET	48	72	128	125	TW
MPH ARSL GAIOL	GOD-NAMES OF WATER TABLET	462	871	573	530	TW
MSAP	Servient Angel FIRE OF EARTH	244	438	321	181	TE
MSMAP	Servient Angel FIRE OF EARTH (VAR)	252	446	361	221	TE
MURIFRI	ANGEL	291	749	666	472	LAYCOCK
NA	ENOCHIAN LETTER H	56	62	51	51	
NA	LORD OF HOSTS, TRINITY	56	62	51	51	LAYCOCK
NA-HATH	ENOCHIAN LETTER H	382	564	368	71	
NABAOMI	PART IN ZEN	150	221	174	174	AE
NACO	Servient Angel EARTH OF AIR	128	192	141	141	TA
NAI	MEANING UNKNOWN	65	78	61	61	LAYCOCK
NALVAGE	NAME OF AN ANGEL	192	430	490	96	LAYCOCK
NANAEEL	POWER, MY POWER	146	170	142	142	3.54
NANBA	THORNS	113	125	104	104	17.7
NANTA	EARTH NAME, TABLET OF UNION	412	572	402	111	TU
NAOCO	Servient Angel EARTH OF AIR (VAR)	198	320	211	211	TA
NAPEAI	SWORD, O YE SWORDS	108	131	147	147	13.1
NAPTA	SWORD, WITH TWO-EDGED SWORDS	392	556	432	141	9.4
NASMT	Kerubic Archangel FIRE OF EARTH	564	902	591	160	TE
NAX	MEANING UNKNOWN	116	126	111	141	LAYCOCK
NAZ	PILLARS	146	318	58	58	5.19
NAZ	PILLARS	146	318	58	58	8.7
NAZPSAD	SWORD	386	752	343	203	1.15
NBOZA	Kerubic Archangel AIR OF EARTH	217	447	130	130	TE
NDAZN	Servient Angel EARTH OF WATER	200	378	112	112	TW

	(VAR)					
NDZN	Servient Angel EARTH OF WATER	194	372	111	111	TW
NE	HOLY	57	63	55	55	LAYCOCK
NEICIAB	5TH MINISTER OF SOL	84	104	98	98	HEPT
NELAPR	Sephirotic Cross WATER OF WATER	193	333	266	366	TW
NENNI	YOU HAVE BECOME (Crowley)	166	191	165	165	VV
NEOTPTA	2ND MINISTER OF MARS	763	1133	806	224	HEPT
NEPH	MEANING UNKNOWN	97	127	143	140	LAYCOCK
NETAAB	GOVERNMENT	370	524	359	68	3.38
NETAAIB	GOVERNMENT, FOR THE	379	540	369	78	30.28
NHDD	Servient Angel AIR OF WATER	68	88	66	63	TW
NHODD	Servient Angel AIR OF WATER (VAR)	138	216	136	133	TW
NI	28	59	72	60	60	7.13
NIA	24TH AETHYR	65	78	61	61	AE
NIDALI	NOISE, YOUR NOISES	98	130	105	105	10.86
NIGRANA	PART IN DES	204	335	215	315	AE
NIIS	COME YE	268	472	270	130	5.50
NIIS	COME	268	472	270	130	8.60
NIISO	COME AWAY	338	600	340	200	10.83
NIISO	COME AWAY	338	600	340	200	11.15
NIISO	COME AWAY	338	600	340	200	11.31
NIISO	COME AWAY	338	600	340	200	8.48
NIISO	COME AWAY	338	600	340	200	8.52
NIISO	COME AWAY	338	600	340	200	9.70
NIMB	SEASON	68	81	102	102	30.71
NLINZVB	2ND MINISTER OF VENUS	320	737	549	155	HEPT
NLLRLNA	6TH MINISTER OF VENUS	246	406	291	391	HEPT
NLRX	Kerubic Angel FIRE OF WATER	210	344	240	370	TW
NOALMR	Sephirotic Cross AIR OF FIRE	234	422	291	391	TF

NOALN	BECOME, MAY BE	196	278	201	201	30.56
NOAN	BECOME, YOU ARE BECOME	176	246	171	171	2.34
NOAN	BECOME, THUS YOU ARE	176	246	171	171	3.59
NOAR	BECOME, IS BECOME	206	382	221	321	3.74
NOAS	BECOME	326	574	321	181	5.6
NOASMI	BECOME, LET THEM BECOME	343	598	371	231	30.109
NOBLOH	PALMS, THE (OF HANDS)	221	369	230	227	1.28
NOCAMAL	PART IN LIT	162	238	212	212	AE
NOCIABI	PART IN OXO	147	225	163	163	AE
NOCNC	Kerubic Archangel EARTH OF EARTH	174	244	210	210	TE
NOCO	SERVANT, THE	192	314	210	210	1.89
NOCO	SERVANT, THE	192	314	210	210	11.45
NOCO	MINISTER, THE	192	314	210	210	12.35
NOCO	MINISTER, THE	192	314	210	210	13.35
NOCO	MINISTER, THE	192	314	210	210	14.37
NOCO	MINISTER, THE	192	314	210	210	15.29
NOCO	MINISTER, THE	192	314	210	210	16.36
NOCO	MINISTER, THE	192	314	210	210	17.33
NOCO	MINISTER, THE	192	314	210	210	18.37
NOGAHEL	ANGEL OF VENUS	166	256	167	164	SA
NOIB	YEA	130	201	132	132	10.74
NOMIG	EVEN AS	140	211	173	173	10.63
NONCA	UNTO YOU	178	248	191	191	30.13
NONCF	YOU	177	247	196	196	30.27
NONCF	YOU	177	247	196	196	30.35
NONCI	YOU, O YOU	181	258	200	200	12.1
NONCP	YOU, FOR YOU	202	282	270	270	11.34
NOONMAN	5TH MINISTER OF MARS	304	438	331	331	HEPT
NOR	SONS, YOU	200	376	220	320	4.40

NOR	SONS	200	376	220	320	4.61
NOROMI	SONS, O YOU SONS	287	528	340	440	14.1
NORZ	SIX	290	632	227	327	3.10
NOSTOAH	IT WAS (?)	706	1174	699	265	LAYCOCK
NOTHOA	MIDST, IN THE	506	790	499	205	1.23
NPHRA	Kerubic Archangel WATER OF EARTH	176	318	239	336	TE
NPNT	Servient Angel FIRE OF AIR	430	600	480	189	TA
NPRNT	Servient Angel FIRE OF AIR (VAR)	510	792	580	389	TA
NRPCRRB	5TH MINISTER OF MERCURY	323	675	452	752	HEPT
NRRCPRN	5TH MINISTER OF LUNA	372	730	500	800	HEPT
NRSOGOO	4TH MINISTER OF LUNA	543	1019	563	523	HEPT
NRZFM	Sephirotic Cross FIRE OF FIRE	233	517	203	303	TF
NUAM	CONTINUANCE, VAR ON 'MIAM'?	164	390	491	97	LAYCOCK
O	5	70	128	70	70	11.5
O	THIS	70	128	70	70	8.42
OADO	WEAVE	150	266	145	145	15.10
OADRIAX	HEAVENS, THE LOWER	235	416	246	376	30.137
OAI	AMONG, VAR ON AAI	85	150	81	81	LAYCOCK
OAID	GOD, OF GOD	89	154	85	85	18.10
OALI	PLACE;PUT, I HAVE	105	182	111	111	4.16
OANIO	MOMENT, OF A	205	334	201	201	10.40
OB	28	71	129	72	72	12.7
OBAUA	Sephirotic Cross WATER OF FIRE	183	461	474	80	TF
OBELISON	PLEASANT DELIVERER	427	752	437	297	
OBELISONG	AS PLEASANT DELIVERERS	430	755	440	300	4.58
OBGOTA	Sephirotic Cross AIR OF WATER	450	714	446	155	TW
OBLOC	GARLAND, A	163	291	192	192	6.14
OBOLEH	GARMENTS, YOUR	178	320	185	182	1.37

OBVAORS	PART IN UTI	527	1159	843	409	AE
OBZA	HALF, A	167	391	80	80	9.13
OCANM	Servient Angel EARTH OF AIR (VAR)	136	200	181	181	TA
OCCODON	PART IN LIL	268	448	304	304	AE
OCNC	Kerubic Angel EARTH OF EARTH	124	188	160	160	TE
OCNM	Servient Angel EARTH OF AIR	130	194	180	180	TA
OD	AND	74	132	74	74	1.16
OD	AND	74	132	74	74	1.25
OD	AND	74	132	74	74	1.50
OD	AND	74	132	74	74	1.53
OD	AND	74	132	74	74	1.58
OD	NOR (AND)	74	132	74	74	1.63
OD	AND	74	132	74	74	1.71
OD	AND	74	132	74	74	1.77
OD	AND	74	132	74	74	1.81
OD	AND	74	132	74	74	10.15
OD	AND	74	132	74	74	10.23
OD	AND	74	132	74	74	10.25
OD	AND	74	132	74	74	10.29
OD	AND	74	132	74	74	10.4
OD	AND	74	132	74	74	10.46
OD	AND	74	132	74	74	11.10
OD	AND	74	132	74	74	11.13
OD	AND	74	132	74	74	11.16
OD	AND	74	132	74	74	11.22
OD	AND	74	132	74	74	11.3
OD	AND	74	132	74	74	11.37
OD	AND	74	132	74	74	12.12
OD	AND	74	132	74	74	12.27

OD	AND	74	132	74	74	12.5
OD	AND	74	132	74	74	13.19
OD	AND	74	132	74	74	13.27
OD	AND	74	132	74	74	14.29
OD	AND	74	132	74	74	15.17
OD	AND	74	132	74	74	15.21
OD	AND	74	132	74	74	16.10
OD	AND	74	132	74	74	16.20
OD	AND	74	132	74	74	16.28
OD	AND	74	132	74	74	17.10
OD	AND	74	132	74	74	17.22
OD	AND	74	132	74	74	17.25
OD	AND	74	132	74	74	18.22
OD	AND	74	132	74	74	18.29
OD	AND	74	132	74	74	18.4
OD	AND	74	132	74	74	2.28
OD	AND	74	132	74	74	2.49
OD	AND	74	132	74	74	3.29
OD	AND	74	132	74	74	3.34
OD	AND	74	132	74	74	3.49
OD	AND	74	132	74	74	3.62
OD	AND	74	132	74	74	3.72
OD	AND	74	132	74	74	3.81
OD	AND	74	132	74	74	
30.104						
OD	AND	74	132	74	74	
30.123						
OD	AND	74	132	74	74	
30.132						
OD	AND	74	132	74	74	

30.152						
OD	AND	74	132	74	74	
30.159						
OD	AND	74	132	74	74	
30.166						
OD	AND	74	132	74	74	
30.178						
OD	AND	74	132	74	74	
30.30						
OD	AND	74	132	74	74	
30.43						
OD	AND	74	132	74	74	
30.50						
OD	AND	74	132	74	74	
30.59						
OD	AND	74	132	74	74	
30.66						
OD	AND	74	132	74	74	
30.74						
OD	AND	74	132	74	74	
30.86						
OD	AND	74	132	74	74	
30.9						
OD	AND	74	132	74	74	
30.95						
OD	AND	74	132	74	74	
30.99						
OD	AND	74	132	74	74	4.26
OD	AND	74	132	74	74	4.33
OD	AND	74	132	74	74	4.4

OD	AND	74	132	74	74	4.42
OD	AND	74	132	74	74	4.51
OD	AND	74	132	74	74	4.56
OD	AND	74	132	74	74	5.12
OD	AND	74	132	74	74	5.22
OD	AND	74	132	74	74	5.28
OD	AND	74	132	74	74	5.32
OD	AND	74	132	74	74	5.34
OD	AND	74	132	74	74	5.47
OD	AND	74	132	74	74	5.5
OD	AND	74	132	74	74	5.51
OD	AND	74	132	74	74	5.56
OD	AND	74	132	74	74	6.13
OD	AND	74	132	74	74	6.20
OD	AND	74	132	74	74	6.28
OD	AND	74	132	74	74	6.31
OD	AND	74	132	74	74	6.35
OD	AND	74	132	74	74	6.41
OD	AND	74	132	74	74	6.48
OD	AND	74	132	74	74	7.11
OD	AND	74	132	74	74	7.18
OD	AND	74	132	74	74	7.29
OD	AND	74	132	74	74	7.34
OD	AND	74	132	74	74	7.37
OD	AND	74	132	74	74	7.41
OD	AND	74	132	74	74	7.49
OD	AND	74	132	74	74	7.56
OD	AND	74	132	74	74	8.26
OD	AND	74	132	74	74	8.38
OD	AND	74	132	74	74	8.45

OD	AND	74	132	74	74	8.56
OD	AND	74	132	74	74	8.64
OD	AND	74	132	74	74	8.66
OD	AND	74	132	74	74	9.12
OD	AND	74	132	74	74	9.18
OD	AND	74	132	74	74	9.24
OD	AND	74	132	74	74	9.48
OD	AND	74	132	74	74	9.56
OD	AND	74	132	74	74	9.71
ODDIORG	PART IN ZIP	240	475	261	361	AE
ODO	OPEN	144	260	144	144	1.83
ODO	OPEN	144	260	144	144	11.39
ODO	OPEN	144	260	144	144	12.29
ODO	OPEN	144	260	144	144	13.29
ODO	OPEN	144	260	144	144	14.31
ODO	OPEN	144	260	144	144	15.23
ODO	OPEN	144	260	144	144	16.30
ODO	OPEN	144	260	144	144	17.27
ODO	OPEN	144	260	144	144	18.31
ODO	OPENS	144	260	144	144	18.8
ODO	OPEN	144	260	144	144	30.175
ODRAXTI	PART IN RII	529	858	545	384	AE
OECRIMI	SINGING PRAISES	185	369	255	355	7.47
OECRIMI	SINGING PRAISES	185	369	255	355	7.5
OEEOOEZ	5TH MINISTER OF VENUS	321	661	232	232	HEPT
OESNGLE	1ST MINISTER OF LUNA	357	617	363	223	HEPT
OFAFAFE	VIAL, VAR ON EFAFAFE	104	162	95	95	LAYCOCK
OFEKUFA	ELEVATED TO (Crowley)	195	473	508	114	VV
OHELOKA	DUKE, (Crowley's trans.)	185	327	204	201	LAYCOCK
OHIO	WOE	159	296	158	155	10.68

OHIO WOE 159 296 158 155 10.69

OHIO WOE 159 296 158 155 10.70

OHIO WOE 159 296 158 155 10.71

OHIO WOE 159 296 158 155 10.72

OHIO WOE 159 296 158 155 10.73

OHIO WOE 159 296 158 155 10.75

OHOOOHAATAN GREAT ELEMENTAL KING OF FIRE 668 1082 649 352 SA

OHORELA LAW, I MADE A LAW 263 517 284 381 1.40

OI THIS 79 144 80 80 LAYCOCK

OIAD GOD, OF 89 154 85 85 14.21

OIAD JUST, OF THE JUST 89 154 85 85 14.4

OIAS WAS, IS, AND SHALL BE 285 534 281 141

OIIIT Sephirotic Cross EARTH OF AIR 397 624 400

109 TA

OIP A GOD-NAME OF FIRE TABLET 109 184 160

160 TF

OIP TEAA GOD-NAMES OF FIRE TABLET 541 832 646

355 TF

PDOCE

OIT THIS IS; THIS IS IT, THAT 379 592 380 89 T12SQR

OL I (poss. "The Maker"- see OLN, 90 160 100 100 1.1

OL IN THE 24TH PART 90 160 100 100 10.39

OL (NONE SHOWN) 90 160 100 100 10.44

OL 24 90 160 100 100 14.8

OL MAKE, I MADE 90 160 100 100 30.118

OLAAD Sephirotic Cross EARTH OF WATER 106 176 106 106 TW

OLAHO FOR THE SECOND TIME (Crowley) 176 318 179 176 VV

OLANI FOR TWO TIMES 155 238 161 161 9.11

OLLOG MEN 183 323 203 203 13.11

OLLOR MAN 260 512 300 400 9.35

OLN	MADE	140	216	150	150	8.6
OLOAG	Sephirotic Cross AIR OF FIRE	169	297	174	174	TF
OLORA	MAN, OF MAN	246	486	271	371	10.65
OLPAGED	Zodiacal King SCORPIO	140	220	193	193	ZK AE
OLPIRT	LIGHT	509	856	590	399	18.3
OM	KNOW	78	136	110	110	10.54
OM	UNDERSTAND	78	136	110	110	16.19
OM	UNDERSTAND	78	136	110	110	2.4
OM	THE UNDERSTANDING	78	136	110	110	30.113
OM	UNDERSTANDING	78	136	110	110	30.37
OMA	UNDERSTANDING	84	142	111	111	
OMAGG	Servient Angel WATER OF EARTH	90	148	117	117	TE (VAR)
OMAGRAP	PART IN POP	203	383	295	395	AE
OMAOAS	NAMES, THEIR	360	660	382	242	30.102
OMAX	KNOW, KNOWEST	144	206	171	201	15.14
OMEBB	Sephirotic Cross WATER OF WATER	87	145	119	119	TW
OMGG	Servient Angel WATER OF EARTH	84	142	116	116	TE
OMICAOLZ	MIGHTY, BE MIGHTY	275	576	248	248	7.50
OMLO	KNOWLEDGE OF THE FIRST	168	296	210	210	T12SQR
OMP	UNDERSTANDING	108	176	190	190	LAYCOCK
OMSOMNA	MEANING UNKNOWN	412	718	471	331	LAYCOCK
ON	MADE, BUILT	120	184	120	120	VV
ONEDPON	4TH MINISTER OF MARS	281	419	329	329	HEPT
ONIZIMP	PART IN TOR	266	520	267	267	AE
OOANAMB	PART IN UTA	211	333	234	234	AE
OOANOAN	EYES, IN THEIR EYES	322	508	312	312	9.43
OOAONA	EYES	272	452	262	262	13.6
OOAONA	EYES	272	452	262	262	30.21
OODPZ	Servient Angel EARTH OF FIRE	264	556	231	231	TF

	(VAR)					
OOE	ECSTASY (?)	147	263	145	145	T12SQR
OOGE	CHAMBER, FOR THE	150	266	148	148	2.22
OOGOSRB	4TH MINISTER OF BLISDON	494	964	515	475	HEPT
OOGOSRS	4TH MINISTER OF MERCURY	693	1347	713	533	HEPT
OOPZ	Servient Angel EARTH OF FIRE	260	552	227	227	TF
OP	22	100	168	150	150	10.13
OPAMN	Servient Angel AIR OF FIRE	164	238	241	241	TF
	(VAR)					
OPANA	Servient Angel EARTH OF EARTH	162	236	202	202	TE
	(VAR)					
OPMACAS	PART IN DEO	322	574	412	272	AE
OPMN	Servient Angel AIR OF FIRE	158	232	240	240	TF
OPMNIR	Sephirotic Cross FIRE OF EARTH	247	440	350	450	TE
OPNA	Servient Angel EARTH OF EARTH	156	230	201	201	TE
OQ	EXCEPT IN	110	176	160	170	2.39
OR	ENOCHIAN LETTER F	150	320	170	270	
ORCANIR	PART IN NIA	297	592	351	551	AE
ORH	NAME OF A SPIRIT	160	344	178	275	LAYCOCK
ORLO	Name from T12Sqr	240	480	270	370	T12SQR
ORMN	Servient Angel AIR OF EARTH	208	384	260	360	TE
ORO	A GOD-NAME OF AIR TABLET	220	448	240	340	TA
ORO IBAH	GOD-NAMES OF AIR TABLET	451	941	429	526	TA
AOZPI						
OROCH	UNDER YOU	232	474	268	365	14.17
OROCHA	UNDERNEATH YOU	238	480	269	366	30.138
ORPANIB	PART IN ZAA	246	439	313	413	AE
ORPMN	Servient Angel AIR OF EARTH	238	424	340	440	TE
	(VAR)					
ORRI	STONE, BARREN	239	528	280	480	2.27

ORS	DARKNESS, WITH	350	704	370	330	30.115
ORSBA	DRUNKEN	357	711	373	333	13.12
ORSBA	DRUNKEN	357	711	373	333	30.58
ORSCA	BUILDINGS, THE	358	712	391	351	30.107
ORSCOR	DRYNESS, WITH	502	1026	560	620	15.12
ORTH	ENOCHIAN LETTER F	460	792	478	284	
OS	12	270	512	270	130	3.37
OS	12	270	512	270	130	3.8
OSF	DISCORD	275	517	276	136	LAYCOCK
OSSNGLE	FIRST MINISTER OF HAGONEL	550	994	558	278	HEPT
OTHIL	SEAT, THE SEATS	409	648	418	124	3.12
OTHIL	SEAT, I HAVE SEATED	409	648	418	124	4.1
OTHIL	SEAT, THE SEATS	409	648	418	124	7.39
OTOI	Servient Angel FIRE OF AIR	449	720	450	159	TA
OTROI	Servient Angel FIRE OF AIR (VAR)	529	912	550	359	TA
OUCHO	CONFOUND, LET IT CONFOUND	252	602	568	171	30.72
OVOARS	CENTER, TO THE	526	1158	841	407	18.11
OVOF	MAGNIFY, MAY BE MAGNIFIED	245	581	546	152	12.19
OX	26	130	192	130	160	8.9
OXEX	VOMIT OUT	197	263	195	255	10.26
OXIAYAL	SEAT, THE MIGHTY SEAT	180	268	182	212	11.1
OXLOPAR	PART IN BAG	336	590	411	541	AE
OXO	FIFTEENTH AETHYR	200	320	200	230	AE
OXOX	MEANING UNKNOWN	260	384	260	320	LAYCOCK
OYAUB	Servient Angel WATER OF AIR (VAR)	186	471	483	89	TA
OYUB	Servient Angel WATER OF AIR	180	465	482	88	TA
OZAZM	MAKE ME	264	654	125	125	2.50

OZAZMA	MAKE US	270	660	126	126	30.179
OZIDAIA	PART IN LIN	194	432	103	103	AE
OZIEN	HANDS, MY	226	463	142	142	3.26
OZOL	HEADS, THEIR	250	544	177	177	9.58
OZONGON	WINDS, MANIFOLD	403	755	320	320	2.32
P	8	30	40	80	80	9.9
PAAOX	REMAIN	172	244	212	242	8.33
PAAOXT	REMAIN, LET IT REMAIN	472	692	512	251	30.156
PAAX	Servient Angel AIR OF WATER	102	116	142	172	TW
PACADUASAM	MEANING UNKNOWN	368	782	748	214	LAYCOCK
PACAPH	MEANING UNKNOWN	84	118	190	187	LAYCOCK
PACASNA	PART IN ARN	300	500	353	213	AE
PACO	Servient Angel EARTH OF WATER	108	176	171	171	TW
PACOC (VAR)	Servient Angel WATER OF AIR	110	178	191	191	TA
PADGZE	JUSTICE FROM DIVINE POWER	140	316	100	100	LAYCOCK
PAEB	OAK, AN	44	54	88	88	10.8
PAGE	REST	46	56	89	89	LAYCOCK
PAGE-IP	REST NOT	85	112	179	179	10.52
PAID	ALWAYS	49	66	95	95	30.57
PAL	ENOCHIAN LETTER X	56	78	111	111	
PALA	TWO (SEPARATED), PAIR	62	84	112	112	LAYCOCK
PALAM	Sephirotic Cross WATER OF AIR	70	92	152	152	TA
PALCO (VAR)	Servient Angel EARTH OF WATER	128	208	201	201	TW
PALI	Servient Angel FIRE OF FIRE	65	94	121	121	TF
PAMBT	UNTO ME	345	503	423	132	18.27
PAMPHICAS	MEAN.UNK. CONTEMPTUOUS TONE	301	526	440	297	LAYCOCK
PANLI	Servient Angel FIRE OF FIRE	115	150	171	171	TF
PANPIR	POURING DOWN	205	350	321	421	3.55

PAOC	Servient Angel WATER OF AIR	108	176	171	171	TA
PAOMBD	MEMBERS, HER (poss."limbs"?)	119	187	197	197	30.83
PAPBOR	REMEMBER, TO THIS REMEMBRANCE	217	407	333	433	7.53
PAPNOR	TO THIS REMEMBRANCE (alt.sp.)	266	462	381	481	7.53
PAR	IN THEM	116	238	181	281	9.69
PARACH	EQUAL	134	270	210	307	30.91
PARACLEDA	WEDDING, FOR A	161	295	242	342	2.17
PARADIAL	DWELLINGS, LIVING	161	302	227	327	7.14
PARADIZ	VIRGINS	225	520	203	303	7.4
PARAOAN	PART IN LIN	248	434	303	403	AE
PARM	RUN	124	246	221	321	9.50
PARMGI	RUN, LET IT RUN	136	265	234	334	30.64
PARZIBA	PART IN CHR	222	517	201	301	AE
PASBS	DAUGHTERS, THE	437	815	483	203	14.3
PASCOMB	PART IN LIL	317	569	413	273	AE
PASMT	Kerubic Archangel FIRE OF EARTH (DEE'S VAR)	544	886	621	190	TE
PATAX	Servient Angel AIR OF WATER (VAR)	402	564	442	181	TW
PATRALX	ROCK	502	788	572	411	10.60
PAULACARP	NAME OF AN EVIL SPIRIT	280	644	713	419	LAYCOCK
PAZ	FOURTH AETHYR	126	302	88	88	AE
PD	33	34	44	84	84	4.10
PDOCE	A GOD-NAME OF FIRE TABLET	113	181	179	179	TF
PE	PE, ENOCHIAN LETTER 'B'	37	47	85	85	
PELE	HE WHO WORKS WONDERS	64	86	120	120	
PELEH	MEANING UNKNOWN	74	110	128	125	LAYCOCK
PEOAL	69636	133	213	186	186	5.40
PERAL	GARNISH, ARE GARNISHED	143	277	216	316	5.38
PERIPSAX	HEAVENS, WITH THE	422	749	536	526	30.65

PERIPSOL	HEAVENS, OF THE	446	839	575	535	30.24
PERIPSOL	HEAVENS, IN THE BRIGHTNESS OF	446	839	575	535	5.14
PHAMA	I WILL GIVE	60	84	130	127	LAYCOCK
PHAMAH	GIVE, VAR ON 'PHAMA'	70	108	138	132	LAYCOCK
PHANAEL	NAME OF AN ANGEL	129	171	175	172	LAYCOCK
PHRA	Kerubic Angel WATER OF EARTH	126	262	189	286	TE
PI	PLACE	39	56	90	90	
PI	SHE	39	56	90	90	30.128
PIAD	YOUR GOD (alt.sp.)	49	66	95	95	3.3
PIADPH	JAWS, IN THE DEPTHS OF	89	130	183	180	2.12
PIAMOS	RIGHTEOUSNESS, OF	323	582	401	261	1.76
PIAP	BALANCE, THE	75	102	171	171	1.75
PIBLIAR	PLACES OF COMFORT	155	303	233	333	7.38
PIDIAI	MARBLE	67	98	115	115	9.60
PILAH	MOREOVER	75	118	129	126	1.48
PILD	CONTINUALLY	63	92	124	124	3.57
PILZIN	FIRMAMENT OF WATERS	208	416	187	187	6.7
PINZU-A	MEANING UNKNOWN	285	694	548	154	LAYCOCK
PIR	HOLY ONES	119	248	190	290	1.42
PIRIPSON	HEAVEN, THE THIRD	478	872	600	560	8.5
PLAPLI	PARTAKERS	115	166	231	231	3.84
PLAPLI	PARTAKERS	115	166	231	231	30.180
PLOSI	AS MANY	329	600	390	250	10.49
PMOX	Servient Angel FIRE OF AIR	168	240	250	280	TA
PMZOX	Servient Angel FIRE OF AIR (VAR)	258	496	257	287	TA
POAMAL	PALACE, OF YOUR	140	220	222	222	1.70
POCISNI	PART IN BAG	370	642	440	300	AE
POCNC	Kerubic Archangel EARTH OF EARTH (DEE'S VAR)	154	228	240	240	TE

POILP	DIVIDE, ARE DIVIDED	159	256	270	270	8.59
POLA	TWO (TOGETHER), PAIR	126	206	181	181	LAYCOCK
PONODOL	PART IN ICH	314	516	374	374	AE
POP	NINTEENTH AETHYR	130	208	230	230	AE
POPHAND	PART IN DES	200	298	293	290	AE
POTHNIR	PART IN PAZ	549	904	618	424	AE
PPSAC	Kerubic Archangel EARTH OF FIRE (DEE'S VAR)	268	472	381	241	TF
PRAF	DWELL	121	243	187	287	30.3
PRAGMA	DWELL (?)	133	255	225	325	LAYCOCK
PRAP	BALANCE	146	278	261	361	LAYCOCK
PRDZAR	DIMINISH	290	690	292	492	30.160
PRGE	FIRE, WITH THE FIRE	120	242	188	288	1.33
PRIAZ	THOSE	215	510	198	298	30.141
PRIAZI	THOSE, WITH THOSE	224	526	208	308	30.149
PRISTAC	PART IN ZID	627	1088	711	380	AE
PSAC	Kerubic Angel EARTH OF FIRE	238	432	301	161	TF
PSEA	THE WAY (Schuler)	243	437	286	146	GT
PUGO	AS UNTO	203	491	553	159	3.83
PUIM	SICKLES, SHARP	147	384	530	136	3.17
PURGEL	FIRE, OF FIRE	240	594	618	324	9.3
PZIZA	Kerubic Archangel FIRE OF FIRE (DEE'S VAR)	225	574	105	105	TF
Q	OR	40	48	90	100	2.18
Q	OR	40	48	90	100	3.18
Q	OR	40	48	90	100	30.79
QAA	GARMENTS, YOUR	52	60	92	102	1.22
QAA	CREATION, OF YOUR	52	60	92	102	1.85
QAA	CREATION, OF YOUR	52	60	92	102	11.41
QAA	CREATION, OF YOUR	52	60	92	102	12.31

QAA	CREATION, OF YOUR	52	60	92	102	13.31
QAA	CREATION, OF YOUR	52	60	92	102	14.33
QAA	CREATION, OF YOUR	52	60	92	102	15.25
QAA	CREATION, OF YOUR	52	60	92	102	16.32
QAA	CREATION, OF YOUR	52	60	92	102	17.29
QAA	CREATION, OF YOUR	52	60	92	102	18.33
QAA	CREATION, OF YOUR	52	60	92	102	30.177
QAADAH	CREATOR, OF THE	72	94	105	112	7.48
QAAL	CREATOR, THE	72	92	122	132	4.54
QAAN	CREATION, OF YOUR	102	116	142	152	3.86
QAANIS	OLIVES (alt.sp.)	311	516	352	222	5.8
QAAON	CREATION, IN YOUR	172	244	212	222	6.51
QAAS	CREATION, YOUR	252	444	292	162	5.53
QANIS	OLIVES	305	510	351	221	5.8
Q-COCASB	TIME, THE CONTENTS OF	321	571	403	273	5.48
QTING	ROTTEN, THE	402	571	453	172	30.154
QUAR	1636	226	566	591	307	14.18
QUASAHI	PLEASURE, OF	371	804	710	183	4.41
QUASB	DESTROY	347	759	693	169	30.153
QUIIN	WHEREIN	208	456	560	176	3.21
QUIIN	WHEREIN	208	456	560	176	7.8
QURLST	HANDMAID, A	740	1424	1120	405	30.68
RAAGIOL	KING OF WATER TABLET (VAR)	194	383	215	315	TW
RAAGIOS	KING OF WATER TABLET (VAR)	374	735	385	345	TW
RAAGIOSL	ELEMENTAL KING OF WATER TABLET	394	767	415	375	TW
RAAS	EAST, THE	292	588	302	262	7.1
RAASY	EAST, INTO THE	301	604	312	272	11.9
RACLIR	WEEPING	197	440	261	461	10.16
RANGLAM	PART IN UTI	173	303	225	325	AE
RBNH	Servient Angel WATER OF AIR	141	273	160	257	TA

RBXNH	Servient Angel WATER OF AIR (VAR)	201	337	220	347	TA
REST	PRAISE	587	1031	605	274	LAYCOCK
RESTEL	THAT YOU MAY PRAISE HIM	614	1070	640	309	4.59
RGAN	Servient Angel EARTH OF FIRE	139	257	154	254	TF
RGOAN	Servient Angel EARTH OF FIRE (VAR)	209	385	224	324	TF
RII	29TH AETHYR	98	224	120	220	AE
RIOR	WIDOW, OF A	239	528	280	480	8.28
RIPIR	NO PLACE	208	456	300	500	30.155
RIT	MERCY, OF	389	656	410	219	7.40
RIT	MERCY, OF	389	656	410	219	7.44
RLEMU	Servient Angel WATER OF EARTH (VAR)	215	559	575	281	TE
RLMU	Servient Angel WATER OF EARTH	208	552	570	276	TE
RLODNR	FURNACE, CRUCIBLE (?)	304	604	354	554	LAYCOCK
RNDIL	Servient Angel FIRE OF WATER (VAR)	163	300	194	294	TW
RNIL	Servient Angel FIRE OF WATER	159	296	190	290	TW
ROCLE	SON OF SON OF LIGHT, JUPITER	179	361	225	325	SA
ROEMNAB	3RD MINISTER OF SOL	222	398	268	368	HEPT
RONOOMB	PART IN TOR	349	641	402	502	AE
ROR	SUN	230	512	270	470	1.12
ROWGH	MEANING UNKNOWN	163	347	181	278	LAYCOCK
ROXTAN	WINE	566	894	581	420	LAYCOCK
RSAM	ADMIRATION	294	590	341	301	
RSNI	Servient Angel AIR OF EARTH	339	648	360	320	TE
RSONI	Servient Angel AIR OF EARTH (VAR)	409	776	430	390	TE
RUDNA	MEANING UNKNOWN	240	578	555	261	LAYCOCK

RVOI	Servient Angel WATER OF WATER	259	656	580	286	TW
RVROI	Servient Angel WATER OF WATER (VAR)	339	848	680	486	TW
RXAO	Servient Angel EARTH OF EARTH	216	390	231	361	TE
RXPAO	Servient Angel EARTH OF EARTH (VAR)	246	430	311	441	TE
RZIONR	Sephirotic Cross FIRE OF FIRE	379	840	337	537	TF
RZLA	Kerubic Angel AIR OF AIR	196	486	138	238	TA
S	FOURTH	200	384	200	60	6.2
S	DAUGHTER OF DAUGHTER OF LIGHT	200	384	200	60	SA
SAAIX	Servient Angel AIR OF WATER (VAR)	281	476	272	162	TW
SAANIR	PARTS, BY HER	351	660	362	322	30.49
SAANIR	PARTS, IN THE	351	660	362	322	30.7
SABA	WHOSE, VAR ON 'SOBA'	213	397	204	64	LAYCOCK
SACH	CONFIRMING ANGELS	218	416	229	86	LAYCOCK
SAGA	ONE, ENTIRE, WHOLE	215	399	205	65	LAYCOCK
SAGACIY	3RD MINISTER OF MARS	235	433	245	105	HEPT
SAGACOR	NUMBER, IN ONE	367	721	395	355	30.157
SAIINOU	Senior JUPITER of WATER	444	926	741	207	TW
SAIX	Servient Angel AIR OF WATER	275	470	271	161	TW
SALBROX	SULPHUR, LIVE SULPHUR	437	807	463	453	10.30
SALD	WONDER, OF	230	426	235	95	2.6
SALMAN	HOUSE, THE	290	492	322	182	11.18
SALMAN	HOUSE, THE	290	492	322	182	16.4
SALMAN	HOUSE, A	290	492	322	182	7.3
SALMAN	HOUSE	290	492	322	182	8.43
SAMAPHA	PART IN ZOM	266	474	331	188	AE
SAMVELG	RIGHTEOUS, TO THE	344	760	679	145	6.15
SAPAH	SOUNDS, THE MIGHTY	252	460	290	147	5.1

SAXTOMP	PART IN MAZ	674	1078	751	350	AE
SAZIAMI	PART IN ZAA	328	692	269	129	AE
SCIO	Servient Angel AIR OF FIRE	281	530	300	160	TF
SCMIO	Servient Angel AIR OF FIRE (VAR)	289	538	340	200	TF
SEMBABAM	MEANING UNKNOWN	237	421	291	151	LAYCOCK
SEMELIEL	ANGEL OF SOL ???	278	493	325	185	SA
SEMEROH	MEANING UNKNOWN	382	750	428	385	LAYCOCK
SENDENNA	NAME OF AN EVIL SPIRIT, VAR 1	374	576	365	225	LAYCOCK
SER	MOURNING, LAMENTATION	287	583	305	265	LAYCOCK
SFAMLLB	3RD MINISTER OF MERCURY	260	468	309	169	HEPT
SHAL	Servient Angel EARTH OF AIR	236	446	239	96	TA
SHIAL	Servient Angel EARTH OF AIR (VAR)	245	462	249	106	TA
SIAION	TEMPLE, OF THE	344	606	341	201	8.55
SIAS	Servient Angel AIR OF AIR	415	790	411	131	TA
SIATRIS	SCORPIONS	804	1446	821	350	10.28
SIBSI	COVENANT, THE	419	801	422	142	30.169
SIGAS	Servient Angel AIR OF AIR (VAR)	418	793	414	134	TA
SIGMORF	PART IN TAN	375	736	429	389	AE
SIODA	Sephirotic Cross EARTH OF FIRE	289	538	285	145	TF
SIOSP	Servient Angel FIRE OF FIRE (VAR)	509	952	560	280	TF
SISP	Servient Angel FIRE OF FIRE	439	824	490	210	TF
SLGAIOL	Senior VENUS of WATER	328	601	344	204	TW
SMAN-N	ITS REPRESENTATIVE	314	510	341	201	GT
SMNAD	ANOTHER	268	458	295	155	30.98
SOAGEEL	PART IN NIA	313	567	314	174	AE
SOBA	WHOSE	277	519	273	133	1.30
SOBA	WHOSE	277	519	273	133	1.60

SOBA	WHOSE	277	519	273	133	10.9
SOBA	WHOSE	277	519	273	133	11.27
SOBA	WHOSE	277	519	273	133	12.20
SOBA	WHOSE	277	519	273	133	17.16
SOBA	WHOSE	277	519	273	133	17.4
SOBA	WHOSE	277	519	273	133	30.20
SOBA	WHOSE	277	519	273	133	5.41
SOBA	WHOSE	277	519	273	133	6.23
SOBA	WHOSE	277	519	273	133	6.44
SOBA	WHOSE	277	519	273	133	7.27
SOBA	WHOSE	277	519	273	133	8.19
SOBA	WHOSE	277	519	273	133	9.14
SOBA	WHOSE	277	519	273	133	9.40
SOBAM	WHOM	285	527	313	173	2.9
SOBAM	WHOM	285	527	313	173	4.18
SOBAM	WHOM	285	527	313	173	6.8
SOBOLN	WEST, IN THE	411	729	422	282	9.23
SOBOLZAR	WHOSE COURSES (alt.sp.)	537	1127	480	440	6.23
SOBRA	WHOM, IN WHOSE	357	711	373	333	1.10
SOCHIAL	PART IN LEA	317	592	339	196	AE
SOLPETH	HEARKEN UNTO	637	1063	693	259	6.38
SONDENNA	NAME OF EVIL SPIRIT, VAR 2	437	697	430	290	LAYCOCK
SONDN	Sephirotic Cross WATER OF EARTH	374	628	374	234	TE
SONF	REIGN	325	573	326	186	1.2
SONF	REIGNS	325	573	326	186	1.72
SONF	REIGN	325	573	326	186	12.3
SONF	REIGN	325	573	326	186	4.12
SONIZNT	Senior MERCURY of WATER	769	1344	687	256	TW
SOR	ACTION	350	704	370	330	LAYCOCK
SOYGA	WILL OF GOD, SAINTLY	288	537	284	144	LAYCOCK

SRAHPM	Senior MARS of WATER TABLET (VAR)	334	654	429	386	TW
STIM	Servient Angel FIRE OF EARTH	517	856	550	119	TE
STIMCUL	DAUGHTER OF LIGHT	639	1210	1000	175	SA
STIMCUL	SON OF LIGHT, SATURN OR LUNA	639	1210	1000	175	SA
STRIM	Servient Angel FIRE OF EARTH (VAR)	597	1048	650	319	TE
SUDSAMMA	KELLY'S GOOD ANGEL	532	1120	886	212	LAYCOCK
SUNDENNA	NAME OF EVIL SPIRIT, VAR 3	467	889	760	226	LAYCOCK
SURZAS	SWEAR, HE HAS SWORN	676	1542	908	334	30.172
SYMP	ANOTHER	247	448	330	190	30.73
T	IT	300	448	300	9	11.23
T	ALSO	300	448	300	9	4.29
TA	AS	306	454	301	10	1.14
TA	AS	306	454	301	10	1.18
TA	AS	306	454	301	10	1.27
TA	AS	306	454	301	10	1.74
TA	AS	306	454	301	10	11.25
TA	AS	306	454	301	10	2.15
TA	AS	306	454	301	10	2.19
TA	AS	306	454	301	10	2.37
TA	AS	306	454	301	10	3.16
TA	AS	306	454	301	10	30.146
TA	AS	306	454	301	10	30.67
TA	AS	306	454	301	10	4.36
TA	AS	306	454	301	10	5.15
TA	AS	306	454	301	10	5.44
TA	AS	306	454	301	10	5.7
TA	AS	306	454	301	10	6.33
TA	AS	306	454	301	10	7.22

TA	AS	306	454	301	10	7.32
TA	AS	306	454	301	10	8.22
TA	AS	306	454	301	10	8.4
TA	AS	306	454	301	10	8.68
TA	AS	306	454	301	10	9.33
TA	AS	306	454	301	10	9.78
TAAD	Kerubic Angel AIR OF WATER	316	464	306	15	TW
TABA	GOVERN	313	461	304	13	1.41
TABAAM	GOVERNOR, THE	327	475	345	54	15.2
TABAORD	GOVERN, LET HER BE GOVERNED	467	785	478	287	30.48
TABAORI	GOVERN	472	797	484	293	30.140
TABAORI	GOVERN	472	797	484	293	30.143
TABAS	GOVERN	513	845	504	73	
TABGES	CAVES	517	849	511	80	30.110
TABITOM	PART IN ZAX	694	1055	723	141	AE
TAHAMDO	PART IN OXO	404	624	424	130	AE
TAHAOELOI	GREAT ELEMENTAL KING OF AIR	498	795	495	201	SA
TAL	ENOCHIAN LETTER M	326	486	331	40	
TALHO	CUPS	406	638	409	115	2.16
TAN	SEVENTEENTH AETHYR	356	510	351	60	AE
TAOAGLA	PART IN TEX	411	629	406	115	AE
TAPAMAL	PART IN LOE	376	546	453	162	AE
TASTOXO	PART IN OXO	1006	1606	1001	309	AE
TATAN	WORMWOOD	662	964	652	70	9.17
TDIM	Kerubic Angel WATER OF WATER	321	476	354	63	TW
TEAA	A GOD-NAME OF FIRE TABLET	319	467	307	16	TF
TEDOOND	PART IN UTA	505	775	503	212	AE
TELOAH	DEATH, VAR ON 'TELOCH'	413	645	414	120	LAYCOCK
TELOCH	DEATH, OF	409	641	433	139	11.19
TELOCH	DEATH, OF	409	641	433	139	3.20

TELOCH	DEATH	409	641	433	139	8.40
TELOCVOVIM	DEATH-DRAGON	686	1409	1345	266	30.134
TEX	30TH AETHYR	367	519	365	104	AE
THAHAAOTAHE	GREAT ELEMENTAL KING OF EARTH	731	1127	703	112	SA
THAHEBIOBEE	GREAT ELEMENTAL KING OF WATER	790	1185	768	180	SA
ATAN						
THIL	SEATS	339	520	348	54	1.31
THIL	SEATS	339	520	348	54	14.9
THILD	SEATS, THEIR OWN	343	524	352	58	5.36
THILN	SEATS, IN	389	576	398	104	3.36
THOTANP	PART IN PAZ	766	1150	809	224	AE
TIA	UNTO US	315	470	311	20	30.173
TIANTA	BED, THE	671	980	662	80	30.130
TIARPAX	PART IN LIT	491	772	552	391	AE
TIBIBP	SORROW, OF	350	522	404	113	12.9
TILB	HER, OF	330	497	342	51	30.114
TILB	HER	330	497	342	51	30.31
TILB	HER, OF	330	497	342	51	30.55
TILB	HER, OF	330	497	342	51	30.63
TIO	TOP LINE OF TABLET OF 12 SQUAR	379	592	380	89	T12SQR
TIOBL	HER, IN	400	625	412	121	30.53
TIOBL	HER, IN	400	625	412	121	30.80
TLB	HIM, OF	321	481	332	41	30.108
TLIOB	SEPARATE (verb)	400	625	412	121	16.21
TNBR	Kerubic Angel EARTH OF AIR	431	697	452	261	TA
TOANTOM	PART IN ASP	804	1222	831	249	AE
TOATAR	HARKEN	762	1228	772	290	17.23
TOCARZI	PART IN TAN	557	1048	508	317	AE
TOCO	Servient Angel AIR OF WATER	442	706	460	169	TW
TODNAON	PART IN ZID	550	826	545	254	AE

TOFGLO	THINGS, ALL	468	744	479	188	30.39
TOGCO	Servient Angel AIR OF WATER	445	709	463	172	TW (VAR)
TOH	TRIUMPHS	380	600	378	84	1.59
TOHCOTH	FAERIES	762	1202	776	188	LAYCOCK
TOHOMAPHALA	NAME OF A GUARDIAN ANGEL	536	850	609	312	LAYCOCK
TOITT	Servient Angel AIR OF AIR (VAR)	979	1488	980	107	TA
TOL	ALL	390	608	400	109	14.11
TOL	ALL	390	608	400	109	30.82
TOL	ON ALL	390	608	400	109	7.25
TOLTORG	CREATURES OF EARTH, THE	843	1379	873	391	3.22
TOLTORGI	CREATURES, WITH HER	852	1395	883	401	5.27
TOLTORN	CREATURES	890	1432	920	438	30.77
TOLTORN	CREATURE	890	1432	920	438	30.90
TON	ALL, VAR. ON 'TOL'	420	632	420	129	LAYCOCK
TONUG	DEFACE, LET THEM BE DEFACED	523	955	823	138	30.106
TOOAT	FURNISHING	746	1158	741	159	30.34
TOR	23RD AETHYR	450	768	470	279	AE
TORGU	ARISE (alt.sp.)	553	1091	873	288	4.39
TORZOXI	PART IN POP	679	1232	617	456	AE
TORZU	ARISE	640	1344	877	292	2.42
TORZU	ARISE	640	1344	877	292	30.136
TORZU	ARISE	640	1344	877	292	30.164
TORZU	ARISE	640	1344	877	292	4.39
TORZUL	RISE, SHALL	660	1376	907	322	3.30
TORZULP	RISE, ROSE UP	690	1416	987	402	30.44
TOTOCAN	PART IN CHR	798	1216	811	229	AE
TOTT	Servient Angel AIR OF AIR	970	1472	970	97	TA
TOX	HIM, OF	430	640	430	169	13.21
TOX	HIM, OF	430	640	430	169	14.23

TRANAN	MARROW, THE	492	764	502	311	9.19
TRIAN	SHALL BE	445	718	461	270	6.46
TRIAN	SHALL BE	445	718	461	270	8.21
TRINT	SIT	739	1160	760	278	14.6
TROF	BUILDING, A	455	773	476	285	2.35
TULE	Name from T12Sqr	427	807	735	50	T12SQR
TULE	ALSO OF ITS END (Schueler)	427	807	735	50	T12SQR
TURBS	BEAUTY, IN THEIR	681	1345	1002	277	2.21
TUSTAX	GOING	966	1670	1261	175	17.14
UCIM	THEY FROWN NOT	119	346	470	76	9.64
UGEAR	STRENGTH, THE S. OF MEN	196	528	509	215	7.16
UGEG	STRONG, GROW	113	333	411	17	4.27
UGEG	STRONG, WAXES	113	333	411	17	7.58
UGEG	STRONG, BECOME	113	333	411	17	8.13
UL	END	120	352	430	36	1.64
ULCININ	HAPPY IS HE	240	498	570	176	9.62
ULR	Name from T12Sqr	200	544	530	236	T12SQR
ULS	ENDS, THE	320	736	630	96	5.46
UM	CALLED, NAMED, VAR ON 'VMD'	108	328	440	46	LAYCOCK
UMADEA	TOWERS, STRONG	131	351	451	57	7.36
UML	ADD	128	360	470	76	30.158
UMPLIF	STRENGTH, OUR	172	421	566	172	7.57
UN	ENOCHIAN LETTER A	150	376	450	56	
UNAL	THESE	176	414	481	87	10.33
UNAL	THESE	176	414	481	87	9.29
UNALAB	SKIRT	183	421	484	90	LAYCOCK
UNALAH	SKIRTS, THE	192	444	490	93	3.60
UNCAL	MEANING UNKNOWN	178	416	501	107	LAYCOCK
UNCHI	CONFOUND	171	418	488	91	30.112
UNDL	REST; REMAINDER, THE	174	412	484	90	3.14

UNIG	REQUIRES	162	395	463	69	9.79
UNIGLAG	DESCEND	191	436	497	103	3.80
UNNAX	Sephirotic Cross AIR OF EARTH	266	502	561	197	TE
UNPH	ANGER, WRATH. VAR ON 'VONPH'?	190	440	538	141	LAYCOCK
UOLXDO	Sephirotic Cross EARTH OF FIRE	324	676	634	270	TF
UPAAH	WINGS	152	396	490	93	9.15
UR	ENOCHIAN LETTER L	180	512	500	206	
URAN	ELDERS, THE	236	574	551	257	8.11
URCH	CONFOUNDING ANGELS	192	538	528	231	LAYCOCK
USNARDA	PART IN ICH	446	968	756	322	AE
UTA	FOURTEENTH AETHYR	406	774	701	16	AE
UTI	25TH AETHYR	409	784	710	25	AE
VAA	NAME OF AN ANGEL	112	332	402	8	LAYCOCK
VAASA	Servient Angel FIRE OF WATER (VAR)	318	722	603	69	TW
VABZIR	EAGLE, THE	286	791	520	226	11.11
VADALI	Sephirotic Cross WATER OF FIRE	145	384	446	52	TF
VALGARS	PART IN LIL	415	943	735	301	AE
VAN	ENOCHIAN LETTER V,U	156	382	451	57	
VAOAN	TRUTH	232	516	522	128	1.78
VARSG	Servient Angel AIR OF FIRE (VAR)	389	905	704	270	TF
VASA	Servient Angel FIRE OF WATER	312	716	602	68	TW
VASG	Servient Angel AIR OF FIRE	309	713	604	70	TF
VASTRIM	PART IN RII	703	1374	1051	326	AE
VAU	ENOCHIAN LETTER V,U	206	646	801	13	
VAUL	WORK	226	678	831	43	7.23
VAUN	WORK, THAT YE MIGHT	256	702	851	63	3.53
VAVAAMP	PART IN MAZ	256	706	923	135	AE
VEH	VEH, ENOCHIAN LETTER C OR K	117	351	413	16	

VELUCORSAPA	ENTHRONED	681	1501	1367	569	VV
X						
VEP	FLAME, AS A	137	367	485	91	1.68
VICAP	MEANING UNKNOWN	147	384	511	117	LAYCOCK
VIROOLI	PART IN ZOM	358	832	690	396	AE
VIRQ	NESTS	229	576	600	316	10.12
VIRUDEN	I HAVE BEAUTIFIED (Crowley)	350	915	969	281	VV
VIV	SECOND	209	656	810	22	16.2
VIV	SECOND	209	656	810	22	2.7
VIV	IN THE SECOND	209	656	810	22	4.13
VIV	THE SECOND	209	656	810	22	5.33
VIV	THE SECOND	209	656	810	22	6.34
VIVIPOS	PART IN UTA	518	1224	1170	242	AE
VIXPALG	PART IN ASP	228	481	584	220	AE
VO	WHEREIN	170	448	470	76	VV
VOHIM	MIGHTY	197	496	528	131	
VOMSARG	UNTO EVERY ONE OF YOU	467	1041	814	380	3.40
VONPHO	WRATH, OF	330	696	678	281	1.9
VONPHO	WRATH	330	696	678	281	12.24
VONPHO	WRATH	330	696	678	281	13.8
VONPHO	WRATH, OF	330	696	678	281	9.10
VONPOVNPH	WRATH IN ANGER	510	1112	1208	417	17.19
VOOAN	TRUTH	296	638	591	197	3.63
VORS	OVER	450	1024	770	336	3.43
VORSG	OVER YOU	453	1027	773	339	1.3
VOVIN	DRAGONS	329	840	930	142	8.25
VOVINA	DRAGON, THE	335	846	931	143	8.46
VPAAH	WINGS	152	396	490	93	15.6
VPAAH	WINGS	152	396	490	93	17.5
VPAAH	WINGS, THE	152	396	490	93	2.2

VRBS	BEAUTIFIED	381	897	702	268	1.36
VRELP	SEETHING, A STRONG	237	591	615	321	2.51
VSPSN	Servient Angel WATER OF WATER	580	1184	930	256	TW (VAR)
VSSN	Servient Angel WATER OF WATER	550	1144	850	176	TW
VX	42	160	384	460	96	13.5
XGSD	Kerubic Angel FIRE OF AIR	267	455	267	157	TA
XPACN	Servient Angel FIRE OF WATER	148	168	211	241	TW (VAR)
XPCN	Servient Angel FIRE OF WATER	142	162	210	240	TW
XRINH	Servient Angel EARTH OF WATER	209	352	228	355	TW (VAR)
XRNH	Servient Angel EARTH OF WATER	200	336	218	345	TW
YALPAMB	PART IN ZEN	80	109	164	164	AE
YARRY	PROVIDENCE, TO THE	184	422	221	421	30.41
YLLMAFS	3RD MINISTER OF LUNA	268	483	317	177	HEPT
YLSI	BEFORE THEE	238	448	250	110	17.15
YOLCAM	BRING FORTH	115	192	171	171	30.148
YOLCI	BRINGS FORTH	110	194	140	140	10.61
YOR	ROAR	159	336	180	280	10.41
YRPOIL	DIVISION	218	424	300	400	30.52
YTPA	Kerubic Angel WATER OF AIR	345	510	391	100	TA
Z	THEY	90	256	7	7	
ZA	NAME OF AN ANGEL	96	262	8	8	LAYCOCK
ZAA	27TH AETHYR	102	268	9	9	AE
AAOZAIF	Senior JUPITER of AIR	192	423	96	96	TA
ZACAM	I MOVE YOU	112	278	69	69	6.42
ZACAR	MOVE	184	462	129	229	1.79
ZACAR	MOVE	184	462	129	229	11.35
ZACAR	MOVE	184	462	129	229	12.25

ZACAR	MOVE	184	462	129	229	13.26
ZACAR	MOVE	184	462	129	229	14.28
ZACAR	MOVE	184	462	129	229	15.20
ZACAR	MOVE	184	462	129	229	16.27
ZACAR	MOVE	184	462	129	229	17.24
ZACAR	MOVE	184	462	129	229	18.28
ZACAR	MOVE	184	462	129	229	2.44
ZACAR	MOVE	184	462	129	229	3.79
ZACAR	MOVE	184	462	129	229	30.165
ZACAR	MOVE	184	462	129	229	4.55
ZACAR	MOVE	184	462	129	229	7.45
ZADZACZADLI	ADAM, IN BOOK OF SOYGA	377	900	142	142	LAYCOCK
N						
ZAFASAI	PART IN ZEN	322	679	226	86	AE
ZAMFRES	PART IN ZID	396	858	359	319	AE
ZAMRAN	SHOW YOURSELVES	240	524	199	299	1.82
ZAMRAN	APPEAR	240	524	199	299	11.38
ZAMRAN	APPEAR	240	524	199	299	12.28
ZAMRAN	APPEAR	240	524	199	299	13.28
ZAMRAN	APPEAR	240	524	199	299	14.30
ZAMRAN	APPEAR	240	524	199	299	15.22
ZAMRAN	APPEAR	240	524	199	299	16.29
ZAMRAN	APPEAR	240	524	199	299	17.26
ZAMRAN	APPEAR	240	524	199	299	18.30
ZAMRAN	SHOW YOURSELVES	240	524	199	299	2.47
ZAMRAN	APPEAR	240	524	199	299	30.167
ZAMRAN	SHOW YOURSELVES	240	524	199	299	4.57
ZAMRAN	APPEAR	240	524	199	299	7.46
ZAMRAN	APPEAR	240	524	199	299	8.61
ZAR	COURSE, COURSES	176	454	108	208	LAYCOCK

ZARNAAH	Zodiacal King GEMINI	248	546	168	265	ZK AE
ZARZILG	Zodiacal King VIRGO	298	761	158	258	ZK AE
ZAX	TENTH AETHYR	156	326	68	98	AE
ZAXANIN	PART IN TOR	271	460	179	209	AE
ZCHIS	THEY ARE	311	682	245	102	11.26
ZCHIS	THEY ARE	311	682	245	102	5.29
ZCHIS	THEY ARE	311	682	245	102	9.42
ZEDEKIEL	ANGEL OF JUPITER	146	331	86	86	SA
ZEN	EIGHTEENTH AETHYR	147	319	62	62	AE
ZID	EIGHTH AETHYR	103	276	21	21	AE
ZIEN	HANDS	156	335	72	72	1.29
ZIL	?STRETCH FORTH	119	304	47	47	LAYCOCK
ZILDAR	FLEW	209	506	152	252	11.8
ZILDRON	PART IN CHR	323	684	271	371	AE
ZILODARP	NAME OF GOD	309	674	302	402	
ZIM	THIRTEENTH AETHYR	107	280	57	57	AE
ZIMII	HAVE ENTERED	125	312	77	77	5.2
ZIMZ	VESTURES, MY VESTURES	197	536	64	64	1.24
ZINGGEN	Zodiacal King CAPRICORN	212	397	128	128	ZK AE
ZIP	NINTH AETHYR	129	312	97	97	AE
ZIR	I AM	179	464	117	217	2.53
ZIR	I AM	179	464	117	217	3.4
ZIR	I AM	179	464	117	217	4.46
ZIR	PRESENCE	179	464	117	217	LAYCOCK
ZIRACAH	Zodiacal King AQUARIUS	203	502	147	244	ZK AE
ZIRDO	I AM	253	596	191	291	1.88
ZIRDO	I AM	253	596	191	291	11.44
ZIRDO	I AM	253	596	191	291	12.34
ZIRDO	I AM	253	596	191	291	13.34
ZIRDO	I AM	253	596	191	291	14.36

ZIRDO	I AM	253	596	191	291	15.28
ZIRDO	I AM	253	596	191	291	16.35
ZIRDO	I AM	253	596	191	291	17.32
ZIRDO	I AM	253	596	191	291	18.36
ZIRENAIAD	I AM THE LORD YOUR GOD	261	559	188	288	LAYCOCK
ZIRN	WONDERS	229	520	167	267	7.24
ZIROM	THEY WERE	257	600	227	327	11.4
ZIROP	WAS	279	632	267	367	10.80
ZIRZIRD	PART IN MAZ	362	932	238	438	AE
ZIXLAY	TO STIR UP	194	390	118	148	17.8
ZIZA	Kerubic Angel FIRE OF FIRE	195	534	25	25	TF
ZIZOP	VESSELS	289	696	174	174	5.24
ZLIDA	WATER, TO	129	314	52	52	5.25
ZNA	MOTION, MOVEMENT	146	318	58	58	LAYCOCK
ZNRZA	SWORE	316	766	165	265	1.51
ZOL	HANDS	180	416	107	107	1.11
ZOM	THIRD AETHYR	168	392	117	117	AE
ZOMD	IN THE MIDST	172	396	121	121	1.69
ZON-L	THE FIRST FORM (Schuler)	230	472	157	157	GT
ZONAC	THEY ARE APPARELED	218	448	148	148	7.19
ZONG	OF THE WINDS	213	443	130	130	2.3
ZONRENSG	DELIVERED YOU	550	1082	485	445	1.44
ZORGE	BE FRIENDLY TO ME	250	586	185	285	1.86
ZORGE	BE FRIENDLY TO ME	250	586	185	285	11.42
ZORGE	BE FRIENDLY TO ME	250	586	185	285	12.32
ZORGE	BE FRIENDLY TO ME	250	586	185	285	13.32
ZORGE	BE FRIENDLY TO ME	250	586	185	285	14.34
ZORGE	BE FRIENDLY TO ME	250	586	185	285	15.26
ZORGE	BE FRIENDLY TO ME	250	586	185	285	16.33
ZORGE	BE FRIENDLY TO ME	250	586	185	285	17.30

ZORGE	BE FRIENDLY TO ME	250	586	185	285	18.34
ZUDNA	MEANING UNKNOWN	250	642	462	68	LAYCOCK
ZUMVI	SEAS	307	920	857	69	9.51
ZURAAH	FERVENTLY, WITH HUMILITY	292	804	517	220	LAYCOCK
ZURAH	FERVENTLY, WITH HUMILITY	286	798	516	219	LAYCOCK
ZURCHOL	Zodiacal King PISCES	372	954	635	338	ZK AE
ZURE	MEANING UNKNOWN	277	775	512	218	LAYCOCK
TULE ILRO	LETTERS OF T12SQR	846	1655	1215	730	T12SQR
ORLO						
HARDIMI	AN ANGEL OF ORO	126	266	173	270	
BERIANU	UNKNOWN	253	598	568	274	
NGRSATEM		654	1104	699	368	

John Dee's Original Governors of the Aethyrs

According to: Cotton Appendix XLVI, Parts 1 & 2;

Book 11, sub-titled:

"Libri Septemi Apertorii Cracoviensis Mystici Sabbatici pars quarta"

Name of Aethyr	Governor's Position	Governor's Name	Secondary Spelling	Number of Hebrew Tribe
1st **"LIL"**	1	OCCODON	Occodon	9th
	2	PAXCOMB	Pax comb	11th
	3	VALGARS	Val gars	7th
2nd **"ARN"**	4	DOAGNIS	Do ag nis	4th
	5	PACASNA	Pa câs na	2nd
	6	DIALIVA	Di a lí v a	2nd
3rd **"ZOM"**	7	SAMAPHA	Sa ma pha	9th
	8	VIROCHI	Vir ó chi (*Ki*)[1]	7th
	9	ANDISPI	An dis pi	10th
4th **"PAZ"**	10	THOTANF	Tho tanf	10th
	11	AXZIARG	Ax zí arg	10th
	12	POTHNIR	Poth nir	12th
5th **"LIT"**	13	LAZDIXI	Laz dix I	1st
	14	NOCAMAL	No cámal	7th
	15	TIARPAX	Ti ár pax	11th
6th **"MAZ"**	16	SAXTOMP	Sax tomp	5th
	17	VAVAAMP	Vá Va amp[2]	12th
	18	ZIRZIRD	Zir zird	5th
7th **"DEO"**	19	OBMACAS	Ob ma cas	4th
	20	GENADOL	Ge na dol	3rd
	21	ASPIAON	As pí a on	11th
8th **"ZID"**	22	ZAINFRES[3]	Zá in fres	5th
	23	TODNAON	Tod na on	1st
	24	PRISTAC	Pris tac	9th
	25	ODDIORG	Od di rg (*dg*-)[4]	3rd

9th **"ZIP"**	26	CRALPIR	Cral pir	10th
	27	DOANZIN	Do an Zin[5]	9th
10th **"ZAX"**	28	LEXARPH	Lex arph[6]	11th
	29	COMANAN	Co ma nan	7th
	30	TABITOM	Ta bi tom	9th
11th **"ICH"**	31	MOLPAND	Mol pánd	10th
	32	VSNARDA	Vs nar da	6th
	33	PONODOL	Po no dol	3rd
12th **"LOE"**	34	TAPAMAL	Ta pa mal	6th
	35	GEDOONS	Ge do ons	8th
	36	AMBRIOL	Ambriol	2nd
13th **"ZIM"**	37	GECAOND	Ge ca ond	10th
	38	LAPARIN	La pa rin	1st
	39	DOCEPAX[7]	Do ce pax	7th
14th **"VTA"**	40	TEDOAND[8]	Te do and	5th
	41	VIVIPOS	Vi vi pos	7th
	42	OOANAMB	O o a namb	12th
15th **"OXO"**	43	TAHANDO	Ta han do	9th
	44	NOCIABI	No ci a bi	10th
	45	TASTOXO	Tas to x o	12th
16th **"LEA"**	46	CVCARPT	Cu carpt[9]	2nd
	47	LAVACON	La va con	3rd
	48	SOCHIAL	So chi al (*Ki*)[10]	12th
17th **"TAN"**	49	SIGMORF	Sig morf	2nd
	50	AYDROPT	Ay dropt	1st
	51	TOCARZI	To car zi	9th
18th **"ZEN"**	52	NABAOMI	Na ba o mi	5th
	53	ZAFASAI	Za fa sai	7th
	54	YALPAMB	Yal pa MB[11]	12th
19th **"POP"**	55	TORZOXI	Tor Zóx I [12]	12th
	56	ABAION[13]	A ba ì on	8th
	57	OMAGRAP	O ma grap	11th
20th **"CHR"**	58	ZILDRON	Zi L dron[14]	5th
	59	PARZIBA	Par zi ba	3rd
	60	TOTOCAN	To to can	7th
	61	CHRISPA	Chris pa	12th

21st **"ASP"**	62	TOANTOM	To án tom	8th
	63	VIXPALG	Vix palg (*Dg*)[15]	6th
22nd **"LIN"**	64	OZIDAIA	O-zi-dai a[16]	12th
	65	PARAOAN	Pa ra o an[17]	1st
	66	CALZIRG	Calzirg- (*Dg*)[18]	12th
23rd **"TOR"**	67	RONOAMB	Ro no amb	7th
	68	ONIZIMP	O ni Zimp[19]	7th
	69	ZAXANIN	Zax a nin	8th
24th **"NIA"**	70	ORCAMIR	Or ca mir	4th
	71	CHIALPS	Chi alps (*Ki*)[20]	10th
	72	SOAGEEL	So á ge el	12th
25th **"VTI"**	73	MIRZIND	Mir zind	4th
	74	OBVAORS	Ob va ors	2nd
	75	RANGLAM	Ran glam	12th
26th **"DES"**	76	POPHAND	Po phand	12th
	77	NIGRANA	Ni grána	8th
	78	BAZCHIM	Baz chim (*kim*)[21]	12th
27th **"ZAA"**	79	SAZIAMI	Sa zi a mi	2nd
	80	MATHULA	Mathu la	4th
	81	ORPANIB	Or pa nib	5th
28th **"BAG"**	82	LABNIXP	Lab nix p	10th
	83	FOCISNI	Fo cis Ni [22]	9th
	84	OXLOPAR	Ox lo par	6th
29th **"RII"**	85	VASTRIM	Vas trim	3rd
	86	ODRAXTI	O drax ti	4th
	87	GOMZIAM	Gom zi am	5th
30th **"TEX"**	88	TAOAGLA	Ta ó a gla	12th
	89	GEMNIMB	Gem nimb	4th
	90	ADVORPT	Ad vorpt	3rd
	91	DOZINAL	Do zi nal	6th

How To Rise Through The Watchtowers

1. Consecrate a circle.

2. Enter Body of Light.

3. Assume the god-form of a deity from the Watchtower of Earth.

4. Assume the god-form of a deity from the Watchtower of Water.

5. Assume the god-form of a deity from the Watchtower of Air.

6. Assume the god-form of a deity from the Watchtower of Fire.

7. Return by reversing the assumption of god-forms back down through the Watchtowers.

This method works best if the deities are all from the same subquadrants. The following example uses Archangels from the Fire subquadrant:

STEP 1. Draw a psychic circle around yourself and consecrate the area within it.

STEP 2. Enter your Body of Light by shifting your sense of identity from the physical to the etheric. You should be able to feel your "body" as an egg-shaped swirling mist slightly larger than your physical body. Now imagine this Body of Light to be completely empty.

STEP 3. Imagine four Archangels in serial order above your head, each directly above the other. Rise up in your Body of Light into the first of these Archangels and assume his body as your own.

STEP 4. Assume the god-form of the Archangel NIAOM in Fire of Earth. He is masculine with dark hair and small wings. His body is thin and has the color of blue pearl grey. He wears a grey robe. He carries a Wand in his right hand and a Pantacle in his left. His numbers are eleven and two. He is called the Knower of Truth and as such can be used as a means to convert ideas into distinct forms.

STEP 5. Rise up into the body of the next Archangel, HNLRX in Fire of Water, and assume his god-form. He is masculine with a face so beautiful that is appears almost feminine. His stomach is large in comparison to his thin arms and legs, and small feet. The color of his body is grey. He wears a purple robe and has a diamond-studded crown upon his head. His numbers are nineteen and one. He is called the Mighty Sacrifice and can be used for all forms of sacrifice.

STEP 6. Rise up into the body of the next Archangel, EXGZD in Fire of Air, and assume her god-form. EXGZD is female with a thin but beautiful body. Her face has a fierce aspect and her hair is an eternal flame. A fire opal is embedded upon her brow. Her body is orange and she wears a yellow brown robe. Her number is eight. She is called the Mistress of Illusion and can be used to cast spells of confusion as well as to see through all manner of illusions.

STEP 7. Rise up into the body of the last Archangel, BZIZA in Fire of Fire, and assume his god-form. BZIZA is masculine but his body is very thin and delicate. His feet are winged with flames. His is red and wears an orange robe. He carries a large fire opal that can be used as a shewstone. His numbers are seventeen and eight. He is called the Destroyer and can be used to obtain prophecy and also to destroy the lower or gross aspects of your human personality. As BZIZA you can easily silence your human body, and thus advance in meditation.

STEP 8. After remaining in the god-form of BZIZA for as long as you can, let yourself drop back down into the form of EXGZD, then into the form of HNLRX, and finally into the form of NIAOM. Then drop back into your own Body of Light and assume your own form again.

STEP 9. Return to your physical body. Perform a suitable banishing exercise such as the Enochian Banishing Pentagram Ritual.

The following is a second example of this same technique. This example uses Kerubic Angels in the four subquadrants of Air.

STEP 1. Draw a psychic circle around yourself and consecrate the area within it.

STEP 2. Enter your Body of Light by shifting your sense of identity from the physical to the etheric. You should be able to feel your "body" as an egg-shaped swirling mist slightly larger than your physical body. Now imagine this Body of Light to be completely empty.

STEP 3. Imagine four Kerubic Angels in serial order above your head, each directly above the other. Rise up in your Body of Light into the first of these Kerubic Angels and assume his body as your own.

STEP 4. Assume the god-form of BOZA in Air of Earth. He is masculine. His body is thin and very active. His feet are winged. His body is bright scarlet and he wears a red robe. He carries a Sword in his right hand and a Pantacle in his left. His numbers are fifty and five. BOZA opposes sorrow and his presence ends all manner of sorrow, pain, and suffering.

STEP 5. Rise up into the body of the next Kerubic Angel, TAAD in Air of Water. This Angel is masculine with large wings and a fierce expression. His color is green and he wears a yellow robe. He carries an arrow in his right hand and a Cup in his left. His numbers are 25 and 7. TAAD quickens transmutations of all kinds.

STEP 6. Rise up into the body of the next Kerubic Angel, RZLA in Air of Air. This Angel is masculine yet very graceful in his movements. His feet are winged. His color is salmon and he wears a golden robe. He carries a Rosy Cross in his right hand and a Dagger in his left. His number is six. RZLA seeks to balance the forces of sorrow and joy, pleasure and pain. His presence quickens equality.

STEP 7. Rise up into the body of the last Kerubic Angel, DOPA in Air of Fire. This Angel is both masculine and feminine. His countenance is fierce but contains an attractive beauty to it. His feet are winged. His body is pale blue and he wears a silver robe with a quiver of arrows over his shoulder. He carries a bow in his right hand and a Wand in his left. His numbers are thirteen and four. His presence assures a safe birth.

STEP 8. After remaining in the god-form of DOPA for as long as you can, let yourself drop back down into the form of RZLA, then into the form of TAAD, and finally into the form of BOZA. Then drop back into your own Body of Light and assume your own form again.

STEP 9. Return to your physical body. Perform a suitable banishing exercise such as the Enochian Banishing Pentagram Ritual.

Invoking The Seniors of the Watchtower

Each of the twenty-four Seniors of the Watchtowers can be invoked by The Magus. If performed properly, during your invocations, a Senior will actually enter into your body. You will temporarily become the Senior. You will act as he acts, and you will assume his characteristics and powers for yourself. The following is a general outline for such an invocation:

STEP 1. Face the appropriate Watchtower:

a. Earth in the North

b. Water in the West

c. Air in the East

d. Fire in the South

STEP 2. Trace the appropriate invoking hexagram.

STEP 3. Vibrate the appropriate Names of Power:

a. Great Holy Name

b. King

c. Senior

STEP 4. Enter your Body of Light.

STEP 5. Assume the god-form of the Senior.

STEP 6. Recite the appropriate invocation.

STEP 7. Assume the characteristics of the Senior.

STEP 8. Enter the appropriate Watchtower.

STEP 9. Perform your desired magical operation.

STEP 10. Trace the appropriate banishing hexagram.

STEP 11. Release the god-form.

STEP 12. Return to your physical body.

EXAMPLES OF INVOKING SENIORS

EXAMPLE 1. INVOCATION OF LAIDROM

STEP 1. Face North.

STEP 2. Create a protective circle.

STEP 3. Enter your Body of Light.

STEP 4. Trace the invoking hexagram for Mars.

STEP 5. Vibrate the names:

MORDIALHKTGA (Moh-ar Dee-ah-leh Heh-keh-teh-gah)

IKZHIKAL (Ee-keh-zoad-hee-kal)

LAIDROM (El-ahee-dar-oh-em)

STEP 6. Assume the god-form of LAIDROM. Let your Body of Light take on the appearance of this Senior. Although all Seniors are male, LAIDROM is rather feminine. His body is well-proportioned and beautiful to look upon. He is graceful and rather delicate with a slightly protruding stomach. He has a small pair of wings. He wears a transparent robe of light green. In his right hand he carries a Pantacle in the shape and color of a sunflower.

STEP 7. Recite an invocation:

O LAIDROM, Senior of Earth,

Come to me and assist me.

Help me to know

The secrets of truth.

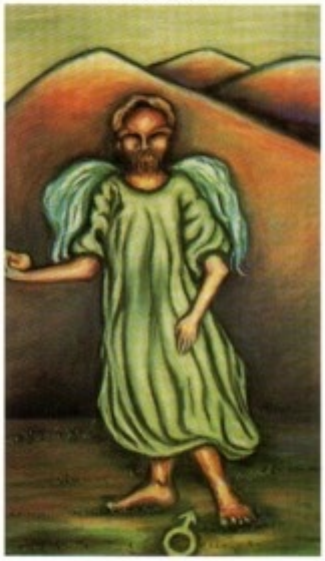
Grant me your great boon

Of Occult Knowledge.

Assist me in my meditation

And calm my restless mind.

74. LAIDROM



FIRST SENIOR OF EARTH

STEP 8. Assume the character of LAIDROM. This Senior bestows occult knowledge. He has the energy of Mars and yet is passive like the mind in meditation. His presence calms the animalistic impulses and desires.

STEP 9. Enter the Watchtower of Earth in the form of LAIDROM and perform magical operations according to your will.

STEP 10. Trace the banishing hexagram of Mars.

STEP 11. Return to your own form. Conduct any additional banishing that you feel necessary such as the Enochian Hexagram Ritual. Return to your physical body.

EXAMPLE 2. INVOCATION OF LSRAHPM

STEP 1. Face West.

STEP 2. Create a protective circle.

STEP 3. Enter your Body of Light.

STEP 4. Trace the invoking hexagram for Mars.

STEP 5. Vibrate the names:

MPHARSLGAIOL (Em-peh-heh Ar-ess-el Gah-ee-oh-leh)

RAAGIOSL (Rah-ah-gee-oh-sel)

LSRAHPM (Less-rah-pem)

STEP 6. Assume the god-form of LSRAHPM. Let your Body of Light take on the appearance of this Senior. Although all Seniors are male, LSRAHPM is rather feminine. His body is well-proportioned and graceful but the lower half shimmers as though indistinct. He has a small pair of wings. He wears an orange robe. In his right hand he carries an oak spear and in his left hand is a lighting bolt. His overall impression is one of fierce determination.

STEP 7. Recite an invocation:

O LSRAHPM, Senior of Water,

Come to me and assist me.

Help me to slay

All that opposes my progress.

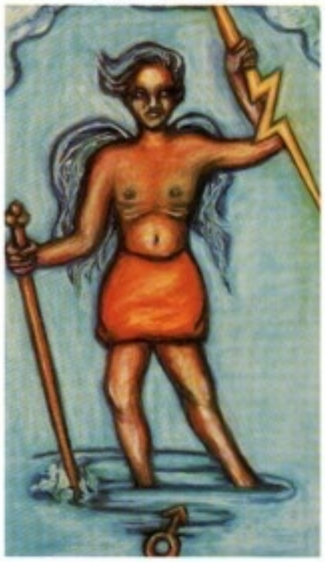
Grant me your great boon

Of Occult Powers.

Assist me in my Magical Will

And tear asunder my enemies.

60. LSRAHPM



FIRST SENIOR OF WATER

STEP 8. Assume the character of LSRAHPM. This Senior bestows occult powers. He has the energy of Mars and his spear and lighting bolt can destroy the enemies of truth. His presence stirs the desire to control one's life and to attain all manner of magical powers (Siddhas).

STEP 9. Enter the Watchtower of Water in the form of LSRAHPM and perform magical operations according to your will.

STEP 10. Trace the banishing hexagram of Mars.

STEP 11. Return to your own form. Conduct any additional banishing that you feel necessary such as the Enochian Hexagram Ritual. Return to your physical body.

EXAMPLE 3. INVOCATION OF AAOZAIF

STEP 1. Face East.

STEP 2. Create a protective circle.

STEP 3. Enter your Body of Light.

STEP 4. Trace the invoking hexagram for Jupiter.

STEP 5. Vibrate the names:

OROIBAHAOZPI (Oh-roh Ee-beh Ah-oh-zoad-pee)

BATAIVAH (Bah-tah-ee-vah-heh)

AAOZAIF (Ah-ah-oh-zoadah-ee-feh)

STEP 6. Assume the god-form of AAOZAIF. Let your Body of Light take on the appearance of this Senior. This Senior is thin but definitely masculine. He has a pair of very large wings. He wears a crimson robe. In his right hand he carries a dagger and his left hand is raised with palm outward in a gesture of granting boons. His overall impression is one who is seeking something.

STEP 7. Recite an invocation:

O AAOZAIF, Senior of Air,

Come to me and assist me.

Help me to find

The knowledge that becomes wisdom.

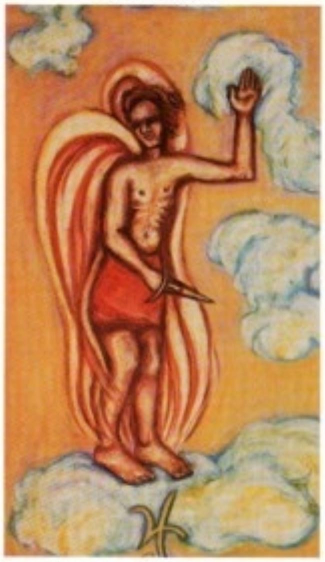
Grant me your great boon

Of instant mobility.

Help me to tread the path

Whereon I might find myself.

47. AAOZAIF



SECOND SENIOR OF AIR

STEP 8. Assume the character of AAOZAIF. This Senior bestows the ability to instantly appear anywhere in space. He has the generosity of Jupiter and he is always moving about in an endless search for knowledge. His presence stirs the desire to find oneself and to learn what life is all about.

STEP 9. Enter the Watchtower of Air in the form of AAOZAIF and perform magical operations according to your will.

STEP 10. Trace the banishing hexagram of Jupiter.

STEP 11. Return to your own form. Conduct any additional banishing that you feel necessary such as the Enochian Hexagram Ritual. Return to your physical body.

EXAMPLE 4. INVOCATION OF ARINNAP

STEP 1. Face South.

STEP 2. Create a protective circle.

STEP 3. Enter your Body of Light.

STEP 4. Trace the invoking hexagram for Saturn.

STEP 5. Vibrate the names:

OIPTEAAPDOKE (Oh-ee-peh Teh-ah-ah Peh-doh-keh)

EDLPRNAA (Eh-del-par-nah-ah)

ARINNAP (Ah-ree-neh-nah-peh)

STEP 6. Assume the god-form of ARINNAP. Let your Body of Light take on the appearance of this Senior. This Senior is very muscular, with dark hair and eyes. He has a pair of very large wings. He wears a pale yellow robe. In his right hand he carries a short sword with a topaz studded hilt. In his left hand is a sprig of peppermint. His overall impression is one who is protective.

STEP 7. Recite an invocation:

O ARINNAP, Senior of Fire,

Come to me and assist me.

Help me to find security

And protection from my enemies.

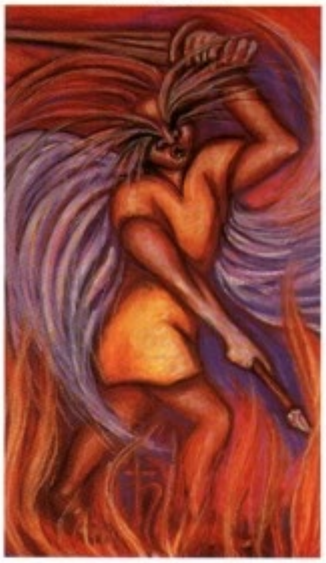
Grant me your great boon

Of divination.

Help me to see right action

And keep the foe from my path.

37. ARINNAP



SIXTH SENIOR OF FIRE

STEP 8. Assume the character of ARINNAP. This Senior bestows the ability to perform divination. He has the self-preservation of Saturn and he is a powerful protector. His presence eliminates fear.

STEP 9. Enter the Watchtower of Fire in the form of ARINNAP and perform magical operations according to your will.

STEP 10. Trace the banishing hexagram of Saturn.

STEP 11. Return to your own form. Conduct any additional banishing that you feel necessary such as the Enochian Hexagram Ritual given in Section 2. Return to your physical body.

Liber Stellæ Rubeæ

sub figurâ LXVI

A Secret Ritual of Apep, the Heart of IAO-OAI, Delivered unto V.V.V.V.V. for His Use in a Certain Matter of Liber Legis,and Written Down under the Figure LXVI

A∴ A∴ Publication in Class A

1. Apep deifieth Asar.
2. Let excellent virgins evoke rejoicing, son of Night!
3. This is the book of the most secret cult of the Ruby Star. It shall be given to none, save to the shameless in deed as in word.
4. No man shall understand this writing— it is too subtle for the sons of men.
5. If the Ruby Star have shed its blood upon thee; if in the season of the moon thou hast invoked by the Iod and the Pe, then mayest thou partake of this most secret sacrament.
6. One shall instruct another, with no care for the matters of men’s thought.
7. There shall be a fair altar in the midst, extended upon a black stone.
8. At the head of the altar gold, and twin images in green of the Master.
9. In the midst a cup of green wine.
10. At the foot the Star of Ruby.
11. The altar shall be entirely bare.
12. First, the ritual of the Flaming Star.
13. Next, the ritual of the Seal.
14. Next, the infernal adorations of OAI.

Mu pa telai,
Tu wa melai
ā, ā, ā.
Tu fu tulu!
Tu fu tulu
Pa, Sa, Ga.

Qwi Mu telai
Ya Pu melai;
ū, ū, ū.
’Se gu malai;
Pe fu telai,
Fu tu lu.

O chi balae
Wa pa malae:—
Ūt! Ūt! Ūt!
Ge; fu latrai,
Le fu malai
Kūt! Hūt! Nūt!

Al ŌĀĪ
Rel moai
Ti— Ti— Ti!
Wa la pelai
Tu fu latai
Wi, Ni, Bi.

15. Also thou shalt excite the wheels with the five wounds and the five wounds.

16. Then thou shalt excite the wheels with the two and the third in the midst; even ⍰ and ⍰ , ⍰ and ⍰ , ⍰ and ⍰ , and ⍰ .

17. Then the five— and the sixth.

18. Also the altar shall fume before the master with incense that hath no smoke.

19. That which is to be denied shall be denied; that which is to be trampled shall be trampled; that which is to be spat upon shall be spat upon.

20. These things shall be burnt in the outer fire.

21. Then again the master shall speak as he will soft words, and with music and what else he will bring forward the Victim.

22. Also he shall slay a young child upon the altar, and the blood shall cover the altar with perfume as of roses.

23. Then shall the master appear as He should appear— in His glory.

24. He shall stretch himself upon the altar, and awake it into life, and into death.

25. (For so we conceal that life which is beyond.)

26. The temple shall be darkened, save for the fire and the lamp of the altar.

27. There shall he kindle a great fire and a devouring.

28. Also he shall smite the altar with his scourge, and blood shall flow therefrom.

29. Also he shall have made roses bloom thereon.

30. In the end he shall offer up the Vast Sacrifice, at the moment when the God licks up the flame upon the altar.

31. All these things shalt thou perform strictly, observing the time.

32. And the Beloved shall abide with Thee.

33. Thou shalt not disclose the interior world of this rite unto any one: therefore have I written it in symbols that cannot be understood.

34. I who reveal the ritual am IAO and OAI; the Right and the Averse.

35. These are alike unto me.

36. Now the Veil of this operation is called Shame, and the Glory abideth within.

37. Thou shalt comfort the heart of the secret stone with the warm blood. Thou shalt make a subtle decoction of delight, and the Watchers shall drink thereof.

38. I, Apep the Serpent, am the heart of IAO. Isis shall await Asar, and I in the midst.

39. Also the Priestess shall seek another altar, and perform my ceremonies thereon.

40. There shall be no hymn nor dithyramb in my praise and the praise of the rite, seeing that it is utterly beyond.

41. Thou shalt assure thyself of the stability of the altar.

42. In this rite thou shalt be alone.

43. I will give thee another ceremony whereby many shall rejoice.

44. Before all let the Oath be taken firmly as thou raisest up the altar from the black earth.

45. In the words that Thou knowest.

46. For I also swear unto thee by my body and soul that shall never be parted in sunder that I dwell within thee coiled and ready to spring.

47. I will give thee the kingdoms of the earth, O thou Who hast mastered the kingdoms of the East and of the West.

48. I am Apep, O thou slain One. Thou shalt slay thyself upon mine altar: I will have thy blood to drink.

49. For I am a mighty vampire, and my children shall suck up the wine of the earth which is blood.

50. Thou shalt replenish thy veins from the chalice of heaven.

51. Thou shalt be secret, a fear to the world.

52. Thou shalt be exalted, and none shall see thee; exalted, and none shall suspect thee.

53. For there are two glories diverse, and thou who hast won the first shalt enjoy the second.

54. I leap with joy within thee; my head is arisen to strike.

55. O the lust, the sheer rapture, of the life of the snake in the spine!

56. Mightier than God or man, I am in them, and pervade them.

57. Follow out these my words.

58. Fear nothing.
    Fear nothing.
    Fear nothing.

59. For I am nothing, and me thou shalt fear, O my virgin, my prophet within whose bowels I rejoice.

60. Thou shalt fear with the fear of love: I will overcome thee.

61. Thou shalt be very nigh to death.

62. But I will overcome thee; the New Life shall illumine thee with the Light that is beyond the Stars.

63. Thinkest thou? I, the force that have created all, am not to be despised.

64. And I will slay thee in my lust.

65. Thou shalt scream with the joy and the pain and the fear and the love— so that the ΛΟΓΟΣ of a new God leaps out among the Stars.

66. There shall be no sound heard but this thy lion-roar of rapture; yea, this thy lion-roar of rapture.

Pronunciation

of the

Enochian Language

Since the Enochian texts consist of a series of "Calls", or invocations of supernatural beings, it is clearly necessary to understand how the words should be uttered or spoken. In most magical systems, a slight error in the text of a spell or invocation is regarded as potentially dangerous and will lead to disastrous consequences. Accordingly, John Dee was in the habit of writing the pronunciation of the Enochian words alongside the text.

To make these observations on pronunciation, Dee had to use the ordinary English alphabet, since he had no system of phonetic notation. However, his intention is usually quite clear. He writes **dg** when he means "soft **g**" (as in **gem**); and **s** for "soft **c**"; and he indicates in some places the **ch** is to be pronounced as **k**. He marks the stressed vowels in most words. Sometimes -- but not often -- he indicates that a letter is to be given its pronunciation in the alphabet -- thus **ds** is to be pronounced "**dee-ess**", and **z** in a few instances is given the pronunciation "**zod**." (The letter **z** has not always been called "**zed**" or "**zee**", it has had many names, among them being "**izzard**", and, at the end of the sixteenth century, "**ezod**." "**Zod**" is nothing but a variant of this last name.) In more difficult cases, Dee gives examples from English, thus **zorge** is said to be pronounced to rhyme with "**George**", and **ul** to be said "with such sound to **U** as we pronounce "**yew**", whereof bows are made" -- that is, **ul** is pronounced like "**Yule**."

With all of these instructions, one can get a fairly good idea of how the Enochian language sounded.

The resulting pronunciation of Enochian makes it sound much more like English than it looks at first sight. The following table of letters and combinations gives a general overview of how the spelling system of Enochian works:

LETTER PRONUNCIATION

A -- long (stressed), as in **lah-di-dah**

-- short (unstressed), as in French **patte**

B -- usually as English **b**, but silent between **m** and another consonant, or after **m** finally

C -- as **k** before **a**, **o**, **u** (with some exceptions)

-- as **s** before **i**, **e** (with many exceptions), and in clusters of consonants (**noncf = nonsf**)

CH -- as **k** in most positions, but as **ch** finally

D -- as **d** in all positions

E -- when stressed, as in French **fee**

-- when unstressed, as in **bed**

F -- as **f** in all positions

G -- as (hard) **g** before **a**, **o**, **u**

-- as **j** before **i**, **e**, in final position, after **d**, and in clusters of consonants

H -- as **h** in most position (except in combinations **ch**, **ph**, **sh**, **th**); silent after a vowel, but the vowel is lengthened

I -- when stressed, as in French **machine**

-- when unstressed, as in **bit**

-- in combinations: **ai** as in **fly**; **ei** as in **eight**; **oi** as in **boil**

-- as **y** in word-initial position before a vowel (**Iad = Yad**)

K -- as **k** in all positions

L -- as **l** in all positions

M -- as **m** in all positions

N -- as **n** in all positions

O -- when stressed, as in French **mot**

-- when unstressed, as in **not**

-- in combinations: **oi** as in **boil**; **ou** as in **bout**; **oo** as in **fool**

P -- as **p** except in combination with **ph**

PH -- as **f**

Q -- the word **q** is pronounced **kwa**

QU -- as **kw** (**qu** as in **quick**)

R -- as **r** in **right** (but may be rolled)

S -- usually as **s** in **sit**

-- sometimes **z**, in places where this is more natural in English (**lrasd = elrazd**)

SH -- as **sh** in **ship**

T -- as **t** except in combination **th**

TH -- as **th** in **thank**

U -- as **oo** in **boot**, or **u** in **put**

-- in initial position as **yew**

-- as **v** or **w** before another vowel, and in word-final position

X -- as **x** in **fox**

Y -- as **y** in word-initial position before a vowel

-- as the letter **I** before a consonant, and in word-final position

Z -- as **z** in **zoo**; in a very few words, as **zod**

It should be further noted that the Enochian characters themselves total only 21, not the 24 characters listed above. **C** and **K** are expressed by a single letter, as are **I** and **Y**, and **U**and **V**. The 21 letters of Enochian are, oddly enough, almost exactly the minimum required to write English without any ambiguity.

Using the pronunciation guide above, we can transcribe the beginning of the Call of the First Aethyr "**LIL**" into an appropriate phonetic representation used during the sixteenth century.

"Mádriaks di-es praf LIL kis miká-olz sánir ka-ózgo od física balzízras yaida. Nonsa gohúlim: míkma adóyan mad, yá-od bliórb, soba o-áona kis lusíftias pirípsol, di-es abrása nonsf netá-ib ka-ozji, od tilb adfát dámploz ..."

Like everything else, the Enochian language has undergone some minor changes during the last 400 years. The pronunciation of the words has become modernized to allow easier use by today's practitioner. The following table of letters gives a general overview of how the modernized Enochian works:

LETTER PRONUNCIATION

A -- usually as **a** in **ah**

B -- usually as **b** in **beh**

C -- usually as **k** in **keh**

D -- usually as **d** in **deh**

E -- usually as **e** in **eh**

F -- usually as **f** in **feh**

-- sometimes as **f** in **eff**

G -- usually as **g** in **geh** or **ge**

-- sometimes as **g** in **egg**

H -- usually as **h** in **heh**

I -- usually as **E** in **Ee**

J -- usually as **j** in **jeh**

K -- usually as **k** in **keh**

L -- usually as **l** in **leh**

-- sometimes as **l** in **el**

M -- usually as **m** in **meh**

-- sometimes as **m** in **em**

N -- usually as **n** in **neh**

-- sometimes as **n** in **en**, **noo**, or **nu**

O -- usually as **o** in **oh**

P -- usually as **p** in **peh**

Q -- usually as **q** in **qeh**

-- sometimes as **q** in **queh** or **quah**

-- in rare instances as **k** in **koh**

R -- usually as **r** in **reh** or **rah**

-- sometimes as **r** in **ar**

S -- usually as **s** in **seh**

-- sometimes as **s** in **ess**

T -- usually as **t** in **teh**

U -- usually as **u** in **ueh**

-- sometimes as **u** in **u**

V -- usually as **v** in **veh**

W -- usually as **w** in **weh** (very seldom used)

X -- usually as **Tz** as in **Tzaddi**, or as **Ts** as in **Cents**

-- sometimes as **s** in **Samekh**, or as **s** as in **sah**

Y -- usually as **y** in **yeh**

-- sometimes as **E** as in **Ee**

Z -- usually as **z** in **zeh**

-- sometimes as **z** as in **zod**

-- in rare instances as **z** as in **zoad**

Once again it should be noted that the Enochian characters themselves total only 21, not the 26 characters listed above. **C** and **K** are expressed by a single letter, as are **I**, **J** and **Y**, as are **U**, **V**, and **W**.

Using the modernized pronunciation guide above, we can transcribe the beginning of the Call of the First Aethyr "**LIL**" into an appropriate phonetic representation that is used today:

"Mah-deh-ree-ahtz Deh-seh Peh-rah-feh Lee-el Keh-hee-seh Mee-kah-oh-leh-zeh Sah-ah-nee-reh Kah-oh-seh-goh Oh-deh Fee-see-ess Bah-leh-zee-zeh-rah-seh Ee-ah-ee-dah Noh-en-kah Goh-hueh-lee-meh Mee-keh-mah Ah-doh-ee-ah-neh Mah-deh Ee-ah-oh-deh Beh-lee-oh-reh-beh Soh-bah Oh-oh-ah-oh-nah Keh-hee-seh Lueh-kee-feh-tee-ah-seh Pee-ree-peh-soh-leh Deh-seh Ah-beh-rah-ah-seh-sah Noh-en-keh-feh Neh-tah-ah-ee-beh Kah-oh-seh-goh Oh-deh Tee-leh-beh Ah-deh-peh-hah-heh-teh Dah-meh-peh-loh-zeh ..."

As can be seen from the above transcription, the Enochian language has indeed acquired a very different pronunciation when it came to be used in twentieth-century magical operations and rituals. It should be noted however, that both versions are absolutely correct -- and both versions work equally well in all magical operations and rituals. The choice of which version to use is therefore left up to the individual.

RANDOM NOTES ON LIBER AL

BY BENJAMIN ROWE

Copyright 1986, 1992 by Benjamin Rowe

This article presents correspondences relating to several verses of Liber AL vel Legis. They are presented with varying degrees of certainty. Some are fairly obvious, and without doubt have been rediscovered many times by magicians. The present treatment of these will, I hope, add some depth to the generally-known interpretations by offering supporting gematraic correspondences. Others are purely speculative, and may raise as many questions as they resolve. Where the attribution of the paths to the Tree of Life is important to the interpretation, the system of Frater Achad is used.

These interpretations are not to be considered in any way authoritative. They are entirely the product of my own intuition and creative imagination. I have never been connected with any of the contending groups that claim to be the "legitimate" inheritors of Crowley's or Achad's mantle, nor do I make any such claims for myself.

I present these correspondences in the spirit of an adventurer offering a few landmarks in unknown territory to other interested explorers. May they be taken in the same spirit.

1. Hadit says in chapter 2, v. 7: "I am the magician and the exorcist. I am the axle of the wheel, and the cube in the circle."

Both these sentences could relate to Jupiter and Saturn. The wheel is of course The Wheel of Fortune, attributed to Jupiter, and the cube in the circle could be The Universe, Saturn. The magician is a creative force, bringing things into manifestation, and Jupiter has these qualities in astrological systems. Saturn as the cause of cessation takes things out of manifestation again.

Jupiter = Kaph = 20
Saturn = Tau = 400
400 + 20 = 420 = HADITh

In Achad's Tree, the paths of these two planets descend from Kether, a sephira that shares some of Hadit's qualities.

Also, by Tarot, Jupiter and Saturn are cards numbered 10 and 21 respectively. 10 + 21 = 31, the "key" to Liber AL.

2. In the previous verse: "I am the flame that burns in every heart of man, and in the core of every star."

The word LBH (with varying vowel points) means "flame", "core" and "heart". Since the words are spelled the same, the things referred to are all the same thing, as the line says.
"I am" = AHIH, Eheieh, god of Kether

"the flame" = fire = Shin, the path connecting Kether and Tiphereth.

"heart of man" = Sun = Tiphereth. Hadit resides in Kether and in Tiphereth, and in the path between. He is in the sun both in its lowest point (as Kephra, in Tiphereth) and in its highest point (as Ahatoor, the noon sun of Kether).

In this verse, he shows where he resides. In another place, verse 49, he will show where he is not.

To continue the verse:

"I am Life, and the giver of Life..."
life = ChIH = 23
giver of life = NVThN ChIH = 529 = 23 squared = HVVR-PA-KRAAT

"I am Life" = AHIH ChIH = 44
44 = DM, blood, the carrier of life.

3. In ch. 2, v. 23, Hadit says: "I am alone". This phrase = AHIH IChID, a combination of two titles of Kether.

AHIH IChID = 53 = ABN, the Father (Kether) coalesced with the Son, Tiphereth, again repeating the bilocation indicated in note 2.

4. Chapter 2, v. 49: "I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein I am as a babe in an egg.)"

"Unique & conqueror" = IChID + MNTzCh = 220
220 = BChIR, one of the Elect.
(Also, the number of verses in Liber AL)

Alternatively, adding the "and" = IChID V-MNTzCh = 226
226 = TzPVN, "hidden", an attribute of Hadit.

"I am not of the slaves that perish. Be they damned & dead!"

not = LA, nothing.
slaves = OBDIM = 128
perish = NBL = 82
128 + 82 = 210, the reduction of all dyads to zero.

Hadit is the zero ("not") of 210. That is, he is to be found by eliminating all perceptible qualities (2), and the perceiver himself (1). He encourages us to this end - "Be they damned & dead!"

damned = NAR = 251
dead = MTh = 440
251 + 440 = 691.

691 is a prime number, but I have not yet found a gematraic significance for it. The number itself suggests that the "slaves that perish" put the individual soul (6) and the emotional nature (9) ahead of the spirit in their lives, thus denying the spirit. I am not sure of this.

"Amen. (This is of the 4: there is a fifth who is invisible, & therein I am as a babe in an egg.)"

AMN = 741 (using Nun final)
741 = ShMATh, the letter of the four elements.

Hadit says he is not to be found in the mundane world, but only in the spirit. There also seems to be an identification of Hadit with Harpocrates. This identification is repeated several other places in the text.

5. Chapter 2, v. 66: "Write, & find ecstasy in writing! Work, & be our bed in working!" Spoken to the Beast, Tiphereth, by Hadit.

According to Crowley, writing is a function of Mem, water, descending from Tiphereth to Yesod. The sum of the paths that descend from Tiphereth = Z + M + T = 56.

56 = NU, Nuit, who gives ecstasy. (see chapter 1, v. 58)

"Work", the Great Work of uniting the personal soul with the universal, raising oneself from Tiphereth to the Supernals. The sum of the paths leading from Tiphereth to the Supernals = 570 = ORSh, a bed.

These verses are a presentation of the functions of Tiphereth, the Beast, in relation first to the lower worlds, and then to the higher worlds. In relation to the lower worlds, Tiphereth is positive, enlightening, and expository in nature. Its function is to shed light in the darkness. For the man who has achieved Tiphereth through his work, this would mean that he has a responsibility to those who have not achieved, which he must fulfill by giving to them his understanding of the nature of existence. This should not be an arduous task, but an ecstatic one, as the verse suggests.

At the same time that he is positive in relation to the lower worlds, the man in Tiphereth is receptive to those forces that are "above" or still unrevealed at his present point in evolution. He is their "bed" in the sense that Tiphereth is the lowest point that any of the paths from the Supernals can reach directly, so that they could be said to rest upon Tiphereth. Tiphereth is a relay, receiving and giving out again simultaneously. He transmits light from above, stepping down its frequency to the point where it can have some meaning for those still caught in the lower worlds.

6. Chapter 3, v. 72: "I am the Lord of the Double Wand of Power; the wand of the force of Coph Nia..."
KP NIA = 161, the sum of the paths of triangles 4-6-7 and 5-6-8.

Since Horus in the Son or Sun, it is appropriate that his power centers on Tiphereth in this way. The fact that there are two triangles may relate to the "Double Wand" phrase. As was shown in point 5 above, Tiphereth itself is of a two-in-one nature. Note that the sum of the paths connecting sephiroth 4-5-8-7, plus the paths connecting these sephiroth with Tiphereth = 217 = HVVR, Horus, strengthening the identification.

In getting from Coph Nia to Hoor, we added two paths to the group being considered. These were the paths of Nun and Vav. N + V = 56 = NV, Nuit. 161 is also equivalent to APP, Apep, the serpent-god. Since Hadit identifies himself with the Serpent several places in Liber AL, we have Nuit and Hadit uniting to form Hoor in these paths around Tiphereth.

There may also be an identification of the Double Wand with Adam, since 161 = ADM OILAH, the primordial man (or, literally, "causative man"). This primordial man is neither male nor female, but contains both within himself. Thus the Double Wand of Power relates to the dual powers of the primordial man, positive and negative, male and female. In sex magick, the union of the male and the female produces a magickal "son" of some sort, often symbolized by Horus as the Child.

Verse 72 continues: "..- but my left hand is empty, for I have crushed an Universe, & nought remains."

"my left hand is empty.." Hoor dwells in Tiphereth by choice, not necessity, since there is nothing in his left hand, the hand of negative or earth-trending forces.

"..for I have crushed an Universe.." Concentrated in Kether, samadhi, he has destroyed his attachments to the earth.

"and nought remains." (1) Nothing can bind him to the earth, nothing of earth remains in him. (2) the technical result of samadhi, destruction of the perceived universe and the perceiving self, leaving nought (= LA = 31) but God (= AL = 31).

So here we have the 210 formula again. Note that the words "double wand", "I", "nought" in this verse repeat the 210 formula in another form.

The paths we have associated with Horus take up the center portion of the Tree, so that any power coming from above must pass through him to get to the lower worlds. Thus it is reasonable for him to say in chap. 3, v. 70: "... my nemyss shrouds the night-blue sky." The night-blue sky is either Nuit (whose symbol it is) or Ahatoor, the sky-goddess associated with the Supernal triangle.
Another form of Horus used the Liber AL, Heru-Ra-Ha, seems to associate Horus with the same paths that we said were related to Hadit in point 2 above:

Heru = Horus, fire, Shin, the path connecting Kether and Tiphereth. Ra = the Sun, Tiphereth
Ha = Hadit, Kether.

I am not entirely certain of the reason for this intermixing of symbols between the two gods. Of course, there is always at least a partial identification between son and father, but this seems too explicit to be just that. Perhaps Horus represents Man in the process of passing up the Tree, where Hadit represents the ideal case. Or they could be the two ends of the 210 formula, which we have seen is also associated with both of them. Hadit was shown to be the zero or "nought" of the 210 formula, while Horus in various places has been shown to be dual in nature, and therefore associated with the 2 of 210.

The initials of Heru-Ra-Ha repeat this identification with 210, since H + R + H = 210.

7. Chapter 3, v. 38:
"By Bes-Na-Maut my breast I beat.
"By wise Ta-Nech I weave my spell.
"Show thy star-splendor, O Nuit!
"Bid me within thine House to dwell,
"O winged snake of light, Hadit!
"Abide with me, Ra-Hoor-Khuit!"

We can take Bes-Na-Maut as BISh-N-MAVT.

BISh = 312
N = 50
MAVT = 56
312 + 50 + 56 = 418

Why ABRAHADABRA (418) should be cause for breast-beating is beyond me.

Alternatively, it could be:

Bes = BISh = "shame"
Na = 51 = NA = "failure"
Maut = MAVT = 56 = AIMH = "dread"

This certainly fits better with the rest of the line, but I like the 418 correspondence better.

Bes is the Egyptian equivalent of Dionysius, Sol. Since he is a dwarf-god, he is clearly related to Hadit as well. Maut, the Vulture goddess, is Saturnian, or at least related to Binah. Literally interpreted, this phrase means something like "Bes in Maut". Astrologically, the Sun is the center of the system, and Saturn represents its periphery. This could be a reference in alternate terms to Hadit as the invisible center and Nuit as the circumference, in chapter 2, verse 3. Again, this does not seem to be a cause for breast-beating, unless the beats are really magickal "knocks" intended to call the attention of the gods. There might also be a reference here to some form of sex magick.

(BUT we could take Bes to represent the Holy Guardian Angel, or Genius, or merely the soul. Maut as Saturn/Earth would be the body. If this is the case, the phrase repeats the "Khabs is in the Khu" idea of Ch. 1, verse 8, and adds another aspect to the ideas behind 418 generally. The breast is where the heart [= Tiphereth = Sol] lies in the human body. The breast-beating might really be heartbeats.)

To continue with the verse:
"By wise Ta-Nech I weave my spell."

Spelling in the magickal sense is a function of Chokmah, the sphere of Thoth, who is the origin of all spells in the Egyptian mythos.

Ta-Nech = ThA-NICh = 401 + 68
401 = ATh, essence
68 = ChKM, wise. This word is the root of ChKMH, Chokmah.

Thus Ta-Nech is the essence of wisdom, or of Chokmah. Also, 401 + 68 = 469 = ChShVQIHM = ring of the zodiac, also related to Chokmah.

"Bid me within thine House to dwell, O winged snake of light, Hadit!"

Since "Ha" is a commonly used form of Hadit's name in Egyptian works, it seems reasonable to me that "House of Hadit" might be translated as BITh HA, which = 418. Crowley translates phrase as "house of He'", with He' being the pentagram. (Note: 418 = Cheth, Cancer, astrologically, representing a shell containing living substance, as a house is a shell for living beings. Hadit identifies himself with life, so it is appropriate for his house to relate to this number.)

8. Here are a few about 418:

"God" = AL = 31
"to behold" = ShZP = 387
"To behold God" = ShZP AL = 418

"Secret light" = RZI AR = 418

"a universal enchantment" = KLL LChSh = 418

65 = ADNI, Adonai, the Holy Guardian Angel
353 = HGShMH, manifestation
65 + 353 = 418, the manifestation of the H.G.A.

65 = DVMIH, silence, and = HS, keeping silence
353 = ShMChH, joy

65 + 353 = 418

ChIIM, life, livingness = 68
OPR, Ophir, earth = 350
68 + 350 = 418
(Shows 418 as union of Life, spirit, with Matter.)

"to trust in strange gods" = ChSH ALHIM AChRIM = 418

"to trust in God Almighty" = ChSH AL ShDI = 418

9. The Great Voice, Macroprosopus = DBVR = 212
The Lesser Voice, speech, Microprosopus = DBR = 206
Macroprosopus united with Microprosopus = 212 + 206 = 418
Vav = 6 = Tiphereth is what separates the lesser voice from the greater. Tiphereth is the sphere in which their union, 418, occurs.

10. Chapter 1, v. 30: "This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

nothing = LA = 31
all = AL = 31

"division" = the dyad = 2
"is as" is equivalent to an equals sign
"nothing" = LA = "not" = 0

This phrase literally expresses the 0=2 formula. ("Is as" expresses an identity between things, that is, a singularity, and therefore = 1. The phrase as a whole also expresses the 210 formula.)

And:

"the joy of dissolution" = ChDVH HHMSH = 138
all = AL = 31
138 + 31 = 169.

169 represents the middle pillar from Kether to the Foundation, where a creation (such as the world) becomes fully established. Also 169 = 13 squared = unity in full manifestation.

"the pain of division" = AN HChLVQ = 200

Totalling the entire phrase:
"the pain of division" = 200
"nothing" = 31

"the joy of dissolution" = 138
"all" = 31
TOTAL = 400 = Tau, the tarot card The Universe, aka The World, that which is created.

The internal reverberations in this verse are remarkably complex. It shows the creation of the world in several different ways as a cyclic process. First, in the literal interpretation of the words, division (that is, manifestation) is shown to be equivalent to dissolution, the return to an undifferentiated state. Possibly this connects with the idea of entropy in some way.

The gematria of the equivalent Hebrew phrases repeats it in numerical symbolism by showing the 0=2 formula. The sum of the gematraic numbers produces Tau, Saturn, which governs cyclic events. The "joy of dissolution" phrase shows the mystic way of return, up the middle pillar of the Tree, and at the same time shows unity(AChD = 13) in multiplicity by being the square of unity (169). Also, the "pain of division" phrase equals 200, Resh, the Sun, whose glyph shows this division as a point (Hadit) in a circle (Nuit).

And we are not yet done with this phrase! Since "not" is shown to be equal to "all", we might have added just one of them into the sum shown above:

"pain of division"	200
"joy of dissolution"	138
"all" or "not"	31
TOTAL:	369

369 = OVLM HBRIAH = the Creative World. Again gematria repeats the outer meaning of the phrase.

369 shows the trinity (the Supernals) evolving first into the Hexagram, and then into full creation. 369 is the sum of the numbers from one to (nine times nine), divided by nine, therefor is a number of Luna and Yesod, the foundation. In this manner the verse shows the process of manifestation. (Remember that Malkuth is considered to be a byproduct of the activity of the higher sephiroth, and does not participate in the process of creation.)

369 is one less than 370, OSh, "creation". The current that has produced manifestation must return to its source, (Kether = 1) for the results to be stable. The exposition of the creative process is shown again. Alternately, the 1 could be Aleph, the path connecting Yesod with Malkuth, thereby bringing the creation down into full manifestation.

Let us now look at the beginning phrase of the verse:

"This is the creation of the World..."
"creation of the world" = OSh HOLVM = 521 (a prime number, incidentally). 521 = ASh IVRD = "fire descending", the lightning flash of creation. 521 = MChShVP HLBN = "naked brilliance", the color of Kether in the King scale, showing the source or first manifestation of creation.

In Achad's system, the sum of all the paths of the Tree that descend vertically is also 521. The middle pillar sums to 341. 341 = ShMA, the Word, the manifest qualities of perception at the three main levels of awareness.

The side pillars combined total 180. 180 = PNIM, the Countenance, the Face of God. So 521 could be the Word emanating from the face of God.

11. Chapter 1, v. 57.: "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God."
"All these old letters of my book are aright; but Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise."

Before dealing with the first paragraph of this verse, I should say that I do not accept Crowley's explanation of the second paragraph, as described in The Book of Thoth, and in his Commentary on The Book of the Law. He states that Tzaddi should be attributed to the Tarot card "The Emperor" and that Heh should be attributed to "The Star", in order to match the rotation of the cards "Strength" and "Justice" around Virgo at the other end of the zodiac. His argument is specious because the latter rotation only involves a change in the serial numeration of the Trumps, and not a change in symbolic attribution. Other interpretations of this paragraph are extant among Achad's "Maatian" followers.

The first paragraph seems to me to resonate strongly with the symbolism of the three horizontal paths of the Tree, as they are used in Achad's system. The highest of these paths, Tzaddi, connects Chokmah and Binah. The next, Nun, connects Chesed and Geburah. The last, Vav, connects Netzach and Hod.

In one of the previous points, it was shown that Hadit and Heru-Ra-Ha both relate in one aspect to Tiphereth. Here, we see Nuit connecting herself with the stars, and the highest reciprocal path, Tzaddi, The Star, 90, immediately comes to mind. The card actually shows eight stars, one large and the rest smaller, with the ibis of Thoth to the right side of the card, in the position of Chokmah, and a sea, Binah, on the left, thus confirming its position between these sephiroth.

The two side pillars of the Tree also sum to 90, so they could be said to relate to Nuit as well if we accept this correspondence. Together, the side pillars and the path of Tzaddi form an arch in the Tree.

Hadit identifies himself with the Snake, Scorpio, in several verses of Liber AL. We can make the equivalent correspondence to the path of Nun in the Tree. And Taurus = Vav = 6 = Sol = Ra-Hoor-Khuit.

The arch of Nuit bends over and touches both ends of the paths of Nun and Vav, enclosing both. Thus the Tree itself reflects the image on the Stele of Revealing, in which Nuit arches over all, with Hadit as the winged sun below her, and Ra-Hoor-Khuit wearing the solar crown below Hadit.

"... Love is the law, love under will."

Since it is Nuit who is speaking in this verse, it may be that the numeration of this arch in the Tree relates to this sentence.
3 times 90 = 270, the total of Tzaddi and the side pillars.
270 = 15 times 18
15 = ChBH, love
18 = ChI, life, will
In this view, Nuit herself embodies the law that she states.

"...love under will." Astrologically, love is Venus, and Will is Mars. Note that Venus rules Taurus, the lowest of the reciprocal paths, and Mars rules Scorpio, the next highest reciprocal path. Thus, in Achad's system, love is literally "under" will.

Nuit is described in Liber AL as being the "circumference" or outer limit of existence. Since these two paths are the only two that connect the outer limits of her arch, their action could be said to be universal within the manifest worlds, and therefore they are truly "the law" within those worlds.

"... Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent." In Achad's Tree, those who have passed through the path of Aleph, The Fool, are the equivalent of zelators in the G.D. system. "Love" (= Venus = Netzach) reaches them through the path of Cancer. Cancer is the individual emotional nature, astrologically. And this love is conceptualized in the path of Taurus, ruled by Venus. For someone at this level of consciousness, love is perceived as being a relation between the person and an external object. The person maintains his individuality, and his love is perceived as an absorbtion of the object into himself.

The sephira Yesod is the natural focus of consciousness for most of the human race at this time, according to Alice Bailey. The dominant influence of emotional appeals in forming public opinion demonstrates this well. Neither appeals to greed (Malkuth) nor reason (Hod) nor ego (Netzach) are anywhere near as effective. So it's all right to consider most people fools - they've earned it!

For the adepts, on the other hand, the "love" of the path of Scorpio is (or should be) controlling. The nature of Taurus is objectification. Conversely, the nature of Scorpio is penetration and complete identification of the self with the object, causing both to disappear. The adept invokes a god by exhalting his consciousness to the point where it merges completely into the nature of the god. He temporarily abandons his individuality, and is rewarded by its expansion to include the nature of the god invoked.

"... Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God." This phrase repeats and emphasizes the distinction between the two types of love. It may also have a broader meaning than the interpretation above. It seems to embody a warning that by choosing the obvious, mundane view of love, the person embarks on the path of the "Black Brothers", while choosing the higher type (disguised by the intense nature of Mars and Scorpio) leads on the path of the "White Adepts".

In The Vision and the Voice, the Black Brothers are said to have "shut themselves up in fortresses of love". And by doing so, they put themselves into a condition where the impact of divine force causes them to destroy themselves.

"fortress" = MBTzR = 332
"House of God" = BITh AL = 443

When the force of the divine, represented by Kether, 1, is added to each of these, we get:

332 + 1 = 333, ChVRVNZVN = Dispersion, the devil of the Abyss.
443 + 1 = 444, RA-HVVR-KV, the crowned and conquering child.

Depending on which one chooses, the paths lead either to destruction or to achievement of the goal of initiation.

Going back to the number 270 again, I would like to point out that there is another set of symbols it connects with that are just as significant in the consideration of Achad's Tree. 270 is the number of the I.N.R.I. formula, also known as the IAO formula.

Since this arch of paths totalling 270 connects all three of the Tree's triads it must therefore control the relations between them. The triads are related to the three major grades of initiation spoken of in Liber AL: the Man of the Earth, the Lover, and the Hermit. The grades correspond respectively to the lowest triad, the middle, and the highest. Man's passage through these triads is the process of initiation. This arch of Nuit, or of I.N.R.I. therefore controls the process of initiation.

In this formula, the initiation is seen as beginning with a natural object (1st I of INRI), which is then destroyed (N), and then recreated in a higher form (R). Lastly, the process begins again with the new form taking the place of the original natural object (2nd I of INRI).

The formula of I.N.R.I. or IAO is universal. It describes a process that occurs at all levels of initiation, in all systems of initiation. As Arnold Toynbee and James Joyce have both shown, it is also universally applicable in the evolution of human cultures. Therefore it should have a important place in any system of occult symbolism. Achad's system is no exception.

The first I of I.N.R.I. relates to the path of Taurus. Taurus is an earthy sign, and is specifically attributed to activities of a bucolic nature, unlike the other two earthy signs. It relates to nature in the form of Isis through Venus, which rules the sign, and through Luna, which is exhalted therein.

As I described in Achad's Cabala: The Lower Paths, Taurus is connected both with the person's intellectual conception of the world (Hod), and with his perception of himself, his ego-image (Netzach). It represents the person's individual creed or explanation of the universe. In the process of initiation, this conception has to be destroyed before the person can advance to the level of adepthood.

The N of I.N.R.I. is of course Nun, Scorpio, Death, the next highest reciprocal path. The A of IAO is Apophis, the destroyer (literally "the nay-sayer", or "the negator" in Greek), also related to Scorpio. The task of the adept is to complete the destruction of his natural, uninitiated personality, and to begin the building of a "body of light" to replace it. He does this by the repeated exposure of the personality to spiritual forces through invocation. Each exposure causes the destruction of part of the mundane personality, and its replacement with its spiritual equivalent.

In the Osirian religions, this destruction is often equated with the idea of sacrifice, of giving up something valuable for a cause that originates outside the self. No doubt this was designed to keep the populace in a condition where they could be used as willing cannon-fodder. In actual practice, this conception is entirely false. While the process may be painful, absolutely nothing of any value is lost.

The process is more like the way a snake sheds its skin, or a crab its shell, in order to grow. The parts that are lost are all dead, used up, and their usefulness become a hindrance. The parts that remain are free to adapt to the changed conditions. While these remaining parts may seem at first to be disconnected beyond recovery, they have a natural tendency to group together. A short while after a period of destruction the person finds himself back in one piece, stronger and with a greater breadth of perception than before. Even the Osirian legend shows it: Isis, nature, gathers the pieces of the dead Osiris, reassembles them, and brings him back to life.

Eventually, this process of destruction and replacement is complete. At this point, the adept has to come to full comprehension and control of his "body of light". This body is in fact the Ruach, taken as whole and fully integrated. A parallel integration of his understanding of the universe also takes place. As an Exempt Adept, he expresses this integration through the publication of a thesis setting forth his world-view, according to Crowley.

As his final act of destruction, the adept abandons himself and his understanding by leaping into the Abyss. If he succeeds fully in this task, he emerges from the other side into Binah and the path of Tzaddi, becoming a star in the body of Nuit. Literally so, since the path of Tzaddi is part of the Arch of Nuit referred to above. As a star, he does nothing but shed his light on the lower worlds, and grow slowly in brightness as he perfects his understanding. He thus comes into the part of the process represented by the R of I.N.R.I. and the O of IAO.

Eventually, as an Ipsissimus, the being must confront the problem of removing himself from the Tree altogether, and passing into whatever lies beyond. The star that he is becomes the foundation for the next cycle of destruction, as the mundane personality had to be destroyed in the previous cycle. Thus the result of the first cycle, represented by the R of I.N.R.I. becomes the natural object that is the basis of the next cycle. This transformation is represented by the final I of I.N.R.I.

So we have, in the Arch and the three horizontal paths of the Tree, a completely accurate reflection of the IAO and I.N.R.I. formulas, and these formulas have been connected directly with the symbolism of Nuit, and with the law of "love under will".

12. Chapter 2, verse 21 seems to support the idea that death in the I.N.R.I. formula is not equal to sacrifice: "....Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

The first sentence quoted is clear enough. The king, the true self, is not destroyed, but only the "outcast and the unfit" portions of his being.

"... if the body of the King dissolve, he shall remain in pure ecstasy for ever." The body of the king is of course the Ruach, with Tiphereth (whose image is a king) in the center. When this body is dissolved in the crossing of the Abyss, then his self will enter the path of Tzaddi, first path above the Ruach. In the symbolism of the Arch of Nuit, a being in this path is literally in the body of Nuit.

"Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; These are for the servants of the Star & the Snake." In Achad's Cabala: The Upper Paths, I talked about the upper part of the Tree as symbolizing the four quarters of the Sun. There are four isosceles triangles in the hexagonal part of the Tree. The attributions of these triangles were:

Triangle 4-5-6 = Kephra = the soul, the manifest sun, light in darkness. Triangle 3-5-6 = Ra = energy & action
" 2-4-6 = Tum = comprehension & integration
" 1-2-3 = Ahatoor = the full light of noon

Thus the last sentence of the verse can correspond to these triangles: "The Sun" = Kephra, the midnight sun
"Strength" = Ra and also = the path of Mars, in that triangle.
"Sight" = vision = Tum and also = the path of Sagittarius, in Tum's triangle. "Light" = Ahatoor, the sky-goddess and also = Tzaddi, The Star, in Ahatoor's triangle.

Thus the "servants of the Star & the Snake" have all the powers of the Hexagram at their disposal. They necessarily have to cross the Abyss to do so fully. Through two of the paths mentioned, they bridge the Abyss, living in both worlds at once.

Alternately, to include all three of the Grades:
"The Sun" = 6 = Vav = Taurus
"Strength & Sight" = Geburah & Chesed, connected by Scorpio.
"Light" = Aquarius = Tzaddi = The Star

13. Chapter 1, v. 1: "Had! The manifestation of Nuit."
There are two Hebrew words for "manifestation":
PRSVM = 386

HPGNH = 143

NVIT = 75

75 + 386 = 461
4 + 6 + 1 = 11, a number specifically attributed to both Hadit and Nuit in Liber AL. (See ch. 1, v. 60; ch. 2, v. 16)
461 = ADNVTh, authority, lordship. Nuit calls Hadit her "lord" (v. 21). Also possibly a reference to Hadit as the Holy Guardian Angel?

143 + 75 = 218
218 = BRIAH, Briah, the creative world, which was shown in point 11 to be related to Nuit.
218 = RBVI, extension, a characteristic of Nuit.

Alternately, "manifestion of Nuit" = PRSVM HNVIT = 466
466 = OVLM HITzIRH = Yetzirah, the world of formation.

14. Chapter 1, v. 2: "The unveiling of the company of heaven."

unveiling = GLVI = 49
company of heaven = TzBA HShMIM = 488
49 + 488 = 537 = ATzILvTh, Atziluth, the archetypal world.

So in these first two verses of Liber AL, there is represented the Atziluthic, Briatic, and Yetziratic worlds, Fire, Water, and Air. We might take this as an indication that the book can be interpreted on all three of these levels. It could also connect with the "Hermit, and the Lover, and the man of Earth" in verse 40.

15. Chapter 3, v. 1: "Abrahadabra: the reward of Ra Hoor Khut."
RA HVVR KVT = 453 = NPSh ChIH, the animal soul in its fullness, i.e. including the ego. Therefore = the pentagram. Abrahadabra, union with the macrocosm, is the "reward" of man, the pentagram.

Chapter 3, v. 2: "Raise the spell of Ra Hoor Khuit."
The yod of spirit is added to the spelling of R.H.K.'s name in the previous verse. RA HVVR KVIT = 463 = MTH HShQD, a Rod of Almond. Almond is attributed to Kether, spirit, represented by the added yod. There could also be a reference here to Aaron's rod, which god made to flower as a sign of his fitness to be priest. In any case, the two verses show that man is raised to godhead through ABRAHADABRA.

The gematraic points shown here support Crowley's interpretation of these two verses, as shown in his New Commentary.

16. Chapter 2, v. 1: "Nu! the hiding of Hadit."

"hiding" = HChBAH = 21

HADITh = 420
420 + 21 = 441 = 21 times 21

Also, 21 = AHIH, god of Kether, the point.
441 = AMTh, truth.

17. Chapter 2, v. 9: "Remember all ye that existence is pure joy;..."

"existence" = MHVTh, being = 451
"pure joy" = TzCh ShMChH = 451

"existence" = OVLM, the world = 146
"pure joy" = TzCh GILH = 146

This one may be stretching things:
ShMChH, joy = 353
HGShMH, materialization = 353

18. Here is another 0=2 correspondence:

APSVTh, nothingness = 547
MTzIAVTh, existence = 547

-oOo-

SET / HORUS

BY BENJAMIN ROWE

Copyright year, 1992 by Benjamin Rowe

My article titled Enochian Temples contains several "channelings" that reveal the fundamental relationships existing between the Enochian Tablets, the path of initiation, and Frater Achad's version of the Tree of Life. My own comments elsewhere in that work show in consid-erable detail that the lives of Crowley and Achad and the relations between them are in fact an enactment of the mythos of Horus and Set. My purpose in this current paper is to briefly look at manifestations of these same factors in other parts of the Earth Tablet working, the magickal work of which Enochian Temples is a part, and in some other mythological systems, notably that of Arthurian Romance.

The Terrible Twins

Horus and Set were originally expressions of the primal duality, the two aspects of Heaven, the day-sky and night-sky. As the Egyptian mythology was elaborated towards its final chaotic state, their symbolism drifted away from these absolute poles into the middle ground, first becoming solar, and finally taking on a variety of solar/martial and zodiacal characteristics. Yet their final form can still be expressed in a concise symbology, that of the astrological signs of Aries and Scorpio. Taken whole, their symbolism is that of the primal duality manifesting in its male aspects.

A brief list of some of the characteristics associated with the gods shows their positions as opposite poles of a duality. These characteristics are extracted from myths quoted in Budge's Gods of the Egyptians.

Horus	**Set**
Day	Night
Life	Death
Fire	Water
Slayer	Slain
Bursting-forth of life	Withdrawal of life and its reappearance later.
Openly active	Secretive
Conqueror & King	Victim & Rebel
Hawk, Lion, & Ram	Serpent, Antelope, Hippo
Rises into the sky	Descends into the Earth
Steals Set's virility	Throws filth in face of Horus

Aries is a fire sign, representing fresh, outrushing energy and the first explosion of life in the spring. Mars rules the sign and the Sun is exalted therein. Venus is in its detriment here, and Saturn falls. The planets detail the sign's character: Mars makes Aries energetic, impulsive, and combative. Sol provides the sign with leadership ability and a strong tendency to dominate others, to exalt the self. The detrimental relationship of Venus indicates that it lacks in compassion, and Saturn's fall provides a definite lack of restraint. One need only compare these characteristics with those of Horus listed above, and those listed in Liber AL to confirm the identity of the god and the sign.

In its most general form, Aries is represented by the myth-pattern I call the Man-Who-Lives, which appears in many different myth-systems essentially unchanged. He is the warrior who by right of conquest becomes the King, and rules until he is overcome by Death. Cabalistically speaking, he represents the transformation of the martial sexual power into a solar child, or the transformation of fire-by-friction into solar fire.

Scorpio is a watery sign, representing the withdrawal of life from the plant kingdom at the end of the growing season, and its concentration into the seed, which is buried in the Earth to await a new life. Extension of this principle into the animal kingdom accounts for its connection with the sex act. Mars also rules this sign, demonstrating its basic connection with Aries. But in place of Sol we have Uranus exalted. Venus remains in its detriment here, but Luna falls instead of Saturn. Scorpio shares the energy and combativeness of Aries, and the lack of lovingness, but the watery nature of the sign makes those characteristics reflect back on itself. Where the goal of Aries is exaltation of the self, Scorpio's Uranian influence directs it towards the disassembly and destruction of the self, particularly its Tiphereth aspect.

Horus can not maintain a state of ascendancy without a self-interested and emotionally passive populace to rule. He requires the peasant mentality of Taurus (Venus ruling and Luna exalted), which is content to be ruled so long as it is comfortable and undisturbed in its own pursuits. His opponent Set/Scorpio seeks to break out of the emotional passivity, creating disturbances and breaking the patterns of normal life so that new conditions might be created.

The myth-pattern of Set is that of the Man-Who-Dies. In one aspect, he is the victim of Horus, the one who is slain so that Horus's reputation can be enhanced. Except for his slaying of Osiris, there are very few instances in Egyptian mythology where Set engages in active violence. In contrast, the myths of Horus are filled with detailed accounts of slaughter. Set traditionally acts the part of the perpetual victim. Horus slays him over and over, and always he reappears in another form to be slain again. [1]
In another aspect he is the rebel, the man who does not submit to conquest and goes "underground", opposing the conqueror secretly because he lacks the power to oppose him openly. His is also the pattern of the martyr, who submits to death rather than abandon his principles. Or speaking more generally, the Eagle aspect of Scorpio represents adherence to the ideal at the expense of the mundane. This becomes important in considering the Grail myths, as we will later. [2]

---

[1] The most common human manifestation of Set's slaying-and-reappearance pattern is in cases of sexual repression, where the life-force, deprived of its normal expression by the conscious self (=Sol), finds outlet in bizarre, compulsive, or neurotic behaviors.

[2] The last line in the list of characteristics describes the way in which each of the gods fights the other, in the earliest myths of their battles. It shows the primal roots of the symbolism of these two gods, since these two actions are methods of expressing dominance and denying dominance that humans share with most of the higher

There is also at least a partial correspondence between Scorpio and the self-immolating Phoenix, which destroys itself in order to reproduce.

Cabalistically speaking Set represents the transmutation of fire-by-friction (Mars ruling Scorpio) through a dark solar stage into electric fire, the fire of the divine will (Uranus, exalted in Scorpio). He is the Wandering Son, the Everyman who breaks away from his home life and community, passes through strange ordeals and trials, and returns home a demi-god to save the community from destruction and oppression by the conqueror.

Both are heroes; both necessary to the accomplishment of the hero's task. Their fundamental natures embody the same energies but with dissimilar emphasis. While related to Aries and Scorpio in their individual manifestations, together they are the twins of Gemini. Thus they at times appear to be in conflict, as in the Horus-Set, Cain/ Abel, and Romulus/Remus myths, and at other times they cooperate, as in the Arthurian Romances and the myth of Castor and Pollux. [3]

This mythology of the two heroes has appeared in nearly every human culture. The myth is so pervasive that it would be impossible to examine a significant portion of its manifestations in this brief study. The examples above are merely a few of the more familiar past expressions.

---

primates. In our western culture these behaviors have been sublimated but still appear with full force. In other cultures they frequently appear in their original form.

Horus stealing the virility of Set means that as conqueror he forces his victim to assume the female role in a homosexual act, either oral or anal. Most of the legends of their battles contain references to Horus running his spear (a traditional symbol for the penis) through Set's body from bottom to top, or alternatively running his spear through Set's head, and displaying the body to his followers. Forced public submission to a homosexual act is a common expression of dominance among primates. A similar pattern is shown in Hispanic cultures, where only the man assuming the female role is considered homosexual. For the man taking the male role, the act is considered evidence of exceptional virility. American culture generally substitutes a symbolic act of submission for the sexual act, but follows the same pattern.

Set throwing filth in the face of Horus shows the classical method of humiliating a dominant male and lowering his status. In many human cultures actual fecal matter is used. Americans generally substitute rotten vegetables or cream pies. It can be said with more than a little truth that all the other symbolism of these two gods is elaboration and enhancement of these basic acts.

[3] In practice, these two heroes never manifest without their Venusian counterparts, the Woman-Who-Holds-Life (Isis, Taurus, with Venus ruling and Luna exalted.) and the Woman-Who-Judges (Maat or Nepthys, Libra, Venus ruling and Saturn exalted.). Thus the manifestation of the Horus current in 1904 produced the manifestation of the balancing Maat current. The current of Isis, balancing that of Set, has never left manifestation. It is an expression of the fundamental energies of the planet Earth.

The Epic of Gilgamesh, one of the earliest human works recorded, contains the all the essential aspects of the mythos. Gilgamesh himself is the Arian man-who-lives, growing to manhood in a foreign court, returning as a hero to take the place of his father as king, dying only after a long life of rulership. His friend Enkidu is his Scorpian counterpart, born and raised in the wastelands, tempted into human society by the pleasure of sex, dying after attempting to visit the underworld while in the flesh.

In each astrological age these two reverse their roles. In the age of Gemini, Arian Gilgamesh survives and Scorpian Enkidu dies. In Taurus the earliest cults of Set appear in Egypt, and the Cancerian/Taurean goddess and Capricornian/Scorpian Horned God of the Old Religion experience a resurgence in Europe. Places reverse again in the next age, with Arian gods such as Perseus, Theseus, and Mithras slaying various Taurean bulls and Scorpian monsters. In Pisces, the Arian Jesus dies in the scapegoat ritual, betrayed by Scorpian Judas.[4] Later Paul of Tarsus performs a similar betrayal of the teachings themselves, distorting them by emphasis of the death and repression-oriented aspects at the expense of the triumphal aspect.

All these reversals would tend to indicate that in the current Aquarian astrological period Horus or some other Arian god would again become dominant. But the planet Uranus rules Aquarius, and Uranus is exalted in Set's sign. Mercury, Thoth, is exalted in Aquarius, and one of Thoth's roles in Egyptian mythology was to ensure that neither Horus or Set ever came to complete victory over the other. So this may be a time in which both gods manifest in a more-or-less equal fashion, uniting them in friendship as they were in the previous Airy sign.

Shortly after the first inflows of Aquarian energy, an example of such mythological cooperation appeared in the form of two historical figures, John Dee and Edward Kelly, earlier incarnations of Jones and Crowley. The name of Dee's birthplace and home, Morlake, suggests the death-waters of Scorpio, as does his obsessive concern with magick (governed by Mars in Scorpio) and astrology and "radical truths" (governed by Uranus and Pluto). Kelly's knighthood makes him, nominally at least, an Arian warrior. His death in a fall from a tower clearly relates to the Tarot card for Mars, and his own lifelong obsession with the Philosopher's Stone is Solar, thus confirming his place as the Arian member of the pair. The cooperation between these two brought about the first purely magickal manifestation of the Aquarian energies, the Enochian magickal system.

The evidence seems to indicate that a similar cooperation was intended for the incarnations of these two as Jones and Crowley. Astrological considerations confirm the cooperative-antagonistic nature of their interaction: Their suns, indicating their individual characters, are in opposition. Their moons are conjunct, indicating similar pasts. Their ascendants and midheavens, indicating current environment and goals, have both beneficent and antagonistic aspects. Liber AL prophesies such a condition. But the partnership was sundered before it could become productive, and their interaction went into its competitive mode.

---

[4] Transliterating from Greek to Hebrew, Judas is spelled iod, vav, daleth, aleph, samek, summing to 81, the mystic number of Luna, confirming his connection with the Taurus-Scorpio axis of the zodiac, as does the lunar silver he took from the Romans.

Romantic myths and the two Trees

The first inflow of Aquarian energy occurred in the fourteenth and fifteenth centuries, sparking the Renaissance. Thus it should not be surprising that the mythological systems that reached their perfection at that time contain elements of both the Arian and Scorpian modes of initiation. Examining those myths, we find that some have a near-perfect correlation with the traditional version of the Tree of Life, while others correspond closely to the paths of Jones' version of the Tree, which embodies the Scorpian mode.

In the traditional Tree (hereafter called the "Old Tree") the formula of Horus has the warrior (Mars, lowest horizontal path) producing a solar child (Leo, middle path) through divine Love (Venus, highest path). Going up the middle pillar of the Tree, he passes through the stages of cloistered training (Saturn), travel and broadening of experience (Sagittarius) under the instruction of older warriors (path of Mars crossing Sagittarius), presentation to the King (Tiphereth), confirmation of his Lordship (Leo), and dedication to the service of his Lady (Luna) as the embodiment of Love (Venus).

This is typical of the view of Knighthood in the romantic myths of the times. Tristam, Lancelot, and Arthur are all exemplars of this formula. [5]

Malory's Le Morte D'Arthur distills all these myths and combines them in his tales of the Knights of the Round Table. It is easy for anyone to determine the correspondences between those sections of the book and the paths of the Old Tree. But Malory's tales of the Knights of the Grail have an even more detailed correspondence with Jones' version of the Tree (hereafter called Achad's Tree), as do other Parsifal-like legends.

In Achad's Tree, we have the man of the Earth, the Everyman (Taurus, lowest horizontal path) who goes through trials and ordeals (Scorpio, middle path) to emerge as a man-god (Aquarius, highest path). His path up the Tree begins with aimless wandering (Air), during which he is tempted by two qliphotic females, the Woman-who-gives-Pleasure and the Woman-who-gives-Death (Yesod-Luna). [6] He succumbs and is damaged thereby, or narrowly escapes. He encounters a priest (Taurus, The Hierophant) who enjoins him to sacrifice the normal use of that part of himself that caused him to be tempted, and to voluntarily re-dedicate it to the True Grail of which the temptresses were pale reflections (Water, The Hanged Man). He does so, and the gods reward him with full union with his soul (Tiphereth). He then goes through further ordeals and trials (Scorpio) in which he overcomes by his will-to-good (Shin, Fire).

---

[5] The Scorpian counterpart to Arthur is, of course, Merlin. He is the child of an incubus, and a master of enchantments and sorcery. In different versions of the story he ends his days imprisoned in a thorn-bush (attributed to Scorpio) or, paralleling Enkidu, hidden in the depths of the Earth. Guinevere and Viviane are their female complements, related to Libra and Taurus respectively.

[6] These are the qliphotic counterparts of the Taurean and Libran female archetypes.

After passing through all the ordeals, he enters into the company of the stars (Aquarius) where he attains to both the Grail (Binah) and the Spear (Chokmah) which glow with the light of God (Kether).

Achad's path is also the path of Spartacus, the slave-laborer (Taurus) who killed his master and rebelled (Scorpio) to bring an end to bondage (Saturn, old ruler of Aquarius) and make the slaves into free men (Uranus, new ruler of Aquarius). The story of Moses and the Hebrew Captivity possibly has a similar intent.

The story of the Knights of the Grail begins in Tiphereth, as did the channeling in Enochian Temples mentioned above. That channeling presented the path as it is experienced through the use of a special technique, which links the microcosm and macrocosm by direct experience of the energies of the planets. The Grail stories give a more general view of the process. The footnotes will show the correspondences with the paths of Achad's Tree.

The knight has been granted union with his soul, and the Angel of God has spoken to him through the path of Shin, the pillar of light in the center of the Temple. He has cast aside his lesser elemental weapons, his sword and shield, in dedicating himself to the search for the Grail. In his eagerness he ventures forth without arms or armor, and is captured by another knight. [7] He is brought to a castle, [8] where he explains his search for the Grail and begs to be supplied with weapons. Signs and wonders reveal that he is the rightful bearer of a magickal sword being kept at the castle. A magickal shield is also present, and he is told he may keep it if he will slay a monster (or an evil knight) that is troubling the locals. [9]

He destroys the monster, and wanders out into a wasteland, [10] empty of human life, where he is then confronted by other monsters, sometimes masking as persons and circumstances out of his past. The consequences of actions taken before the quest began are not nullified by his dedication to the Grail, and he must deal with them justly, paying any penalties due from him, and reaping rewards of right action. But all in a way that will not hinder the quest. [11]

---

[7] He is the Lamb, a Ram without weapons, or the Child Horus, as yet unable to revenge his father Osiris.

[8] The Tower of Mars, Geburah.

[9] The discarded elemental weapons are replaced with the consecrated counterparts, the Sword of Mars and the Shield of Jupiter, Chesed. The monster and evil knight are, of course, the remnants of the knight's pre-dedication behavior patterns, which he has to consciously destroy and replace with their spiritual counterparts from Chesed before he earns the right to carry the shield.

[10] Scorpio.

[11] Pisces, sign of Karma, the consequences of past actions.

These adventures and ordeals bring him to full proficiency with his weapons. He comes to a chapel or church,[12] where he tells his adventures to the priest. The priest explains the meaning of his experience in relation to the cosmos [13] and gives him the consecrated host, confirming his right to the shield. He is told of a black rock castle wherein the Grail is kept. [14]

He travels to that castle, joining up with two of his fellow Knights of the Grail. They enter, and are asked to attempt the restoration of a magickal sword that had wounded the King of the castle. The best of the three Knights succeeds, signaling the fulfillment of the quest. [15]

The Grail is brought out.[16] The three knights are introduced to three other groups of three knights who came from the south (Gaul), east (Denmark), and west (Ireland). Together they complete the circle of the zodiac, forming the Company of the Stars. [17] The knights feast on the fruits of the Earth and drink from the Grail. The Holy Spear is brought forth, and the best of the knights uses it to heal the wounds of the old king. [18]

The knights venture out after the feast and are captured and imprisoned. [19] The Grail comes to their cell and they are sustained by it. The king of the castle dies, and the people free the knights. The people declare the best of the knights to be their new King. [20] The knights create a chest of gold and jewels for the Grail, declare the chest's holiness, and pray before it daily. [21]

---

[12] Chesed, Jupiter

[13] Sagittarius, connecting the priest of Chesed with Chokmah, sphere of the fixed stars or cosmos.

[14] The name of the Castle of the Grail, originally Caer Benoic, was transformed by the mythologizers of the Romantic era into "Carbonek" meaning "coal". Coal, while black and hard, is a product of the living Earth. The implied doctrine is that the planet Earth, not Saturn, is the true ruler of Binah. 15 The broken sword and wounded king are

[15] The broken sword and wounded king are variations of the Blasted Tower of Mars, with the "break" of the Abyss crossing the path. The fact that the Knight of the Grail was able to mend the sword implies that the Abyss as such no longer exists. This idea is emphasized at the end of the channeling in Enochian Temples.

[16] The Earth reveals her true nature as the Great Mother, Binah.

[17] Tzaddi, connecting Binah with Chesed.

[18] Chokmah. The implied doctrine is that Christ (the old king) succeeded in manifesting the formula of Horus in the body, by taking on the character of the Son, but failed to fully manifest the higher initiations of Binah and Chokmah, since his body died in the course of the Scorpian ordeals. The Scorpian Knights of the Grail succeed where the Hawk or Lamb of Aries, Horus or Christ, fails. They join the Stars, the gods, while still in the body, and heal the wounds left by the previous aeon.

[19] Paths of Capricorn and Saturn. The achievement of the Grail at first only serves to make the spirit perceive its imprisonment in matter more acutely. (Capricorn) But when the Grail continues to sustain the knight despite his

The Angel of the Presence appears to them in the form of a holy hermit. [22] The Angel blesses them and judges the course of their quest. The best of the three knights is taken up into heaven immediately, taking the Grail and the Spear with him. [23] The second-best becomes a priest, and retires from the world. [24] The last of the three returns to the world. [25] The story ends.

The paragraphs above are a summary of the adventures of the three Scorpian Knights of the Grail, Galahad, Percivale, and Bors, as they are portrayed in Malory's work. The events are listed in the order they occurred in the story. Only a few points were borrowed from other versions of the Grail legends. Malory wrote over four hundred years before Jones manifested Achad's Tree, yet the symbolism of the story matches that Tree exactly. The Spartacus legend is older than Christianity, but the details of its symbolism can be connected to Achad's Tree just as directly.

The Abyss and the Two Systems.

The Wasteland of the Grail stories corresponds to the area of the Tree bounded by Geburah, Chesed, Binah, and Chokmah. This is the area of the false sephira Da'ath, and of the so-called Abyss, both much talked about among magicians in recent years. In the initiatory systems based on the Old Tree, it is perceived as a realm of horrors and of a rending of the self.

Yet the formulations of the Grail stories and of the channelings in Enochian Temples reduce the Abyss almost to a trifle, and deny the existence of anything resembling Da'ath. Instead, we are shown dryness and lack of nourishment, lack of meaning, illusion and deception as the primary experiences in that area

---

imprisonment he becomes able to see that matter is as holy in essence as is the spirit.

[20] Path of Sol, connecting Tiphereth with Chesed.

[21] Chokmah, and the Path of Jupiter. The Word of the Magus and the inflow of Chokmah's power overcomes the inertia and despair of imprisonment in matter.

[22] The Angel at the top of the path of Shin heralds the True God in Kether. 23 Kether, and the paths of Shin and Tzaddi. The Grail and

[23] Kether, and the paths of Shin and Tzaddi. The Grail and Spear are raised up to become the objects of a new quest in a realm beyond Kether. 24 Path of Jupiter, withdrawing the wheel into the

[24] Path of Jupiter, withdrawing the wheel into the central point. 25 Path of Saturn.

[25]

of the Tree. The reason for this major difference between the two formulations of the path lies in the manner in which mind is perceived and dealt with.

The Solar-Arian systems of the Old Tree perceive mind as an aspect of God. Indeed, the god-name for Tiphereth is just that: IHVH ALVH VDOTH, "God made manifest in the Sphere of Mind". All the magickal techniques of these systems are designed to make the mind (that is, the Ruach) formulate itself in such a manner that it is the closest possible approximation of that which is being invoked. When enough of the mind-stuff is drawn into the formulation, there is an automatic flow of force from higher levels following the Law of Similarity or Congruence. It is exaltation through the force of union.

The Uranian-Scorpian systems, on the other hand, perceive mind as an aspect of matter. Their techniques are all designed under the assumption that the spirit that the Solar types invoke is something which is already in the individual in full measure. From their perspective, the problem is not one of uniting the separated, but of discovering the spirit by understanding and elimination of that which conceals it. Knowing that the undying spiritual will is already part of themselves, they are willing to test every aspect of their own being to the point of destruction, under the assumption that that part which they are not able to destroy must be a manifestation of God. Theirs is the path of exaltation through the force of separation.

In the Scorpian systems, Da'ath is reminiscent of a familiar optical illusion in which black squares are closely arranged in rows and columns on a white background. The eye manufactures black spots where four squares meet, even though there is nothing there but white paper. It takes a conscious act of will to not see the black spots. Da'ath is a similar illusion with the force of the whole Ruach behind it. The Ruach sees this empty space in the middle of the upper Tree, and its natural tendency causes it to manufacture the illusion of a sephira. What is actually happening is that the six sephiroth surrounding this empty space exert a uniform outward pull. The mind, with its solar habit of creating centralized entities, misinterprets the pull outwards as a push outwards coming from the middle of the void. It invents an entity to do the pushing, the Dweller on the Threshold, and a place for that entity to reside, Da'ath. The positive characteristics of Da'ath described by some magicians are on close examination seen to be a forced, unstable mixture of the characteristics of Chesed and Binah, or of the paths of Scorpio and Aquarius that border the wasteland on the lower and upper sides.

The practices of the Solar-Arian initiatory systems tend to encourage the manufacture of this false perception. Their entire practice is based on taking the natural tendencies of the Ruach, the Solar being, and expanding them to the utmost. Thus when they reach a point where the Solar mode is no longer valid, their habitual use of that mode turns the transition into the next mode into an ultimate disaster for the personal identity.

The Scorpian initiatory systems avoid this particular pitfall. Since they are oriented from the beginning to the willful disassembly of the personal self, the inertia of their work blends smoothly into the ultimate disassembly that precedes entry into the supernals. The actual crossing of the "Abyss" simply becomes, for them, the cessation of the need to engage in the disassembly of the individual self.

But this smooth transition is achieved only at a cost: the Scorpian initiate trades one great death for a nearly continuous series of lesser deaths, willfully undertaken over the course of incarnate life. [26] As a consequence, his experience of the whole path has more distributed, low-key spiritual pain and discomfort than that of the Arian initiate. But his habituation to the experience of pain causes his transition into the supernals to become an experience of tremendous relief, rather than one of terror. Accustomed to friction with his environment, he suddenly becomes frictionless and free-flowing. The experience can also be quite accurately equated to that of a drowning man who finally manages to break through the surface to the clear air.

But even for the Arian adept, conscious conditioning of the mind to the correct perspective on the Abyss eliminates many of the horrors formerly connected with the passage to the supernals. One can train the Ruach to not see illusory Da'ath without changing its essential nature. The attempt also gives the magician a lesson in the incredible persistence with which the Ruach makes projections of itself.

If one evaluates the two systems in terms of the overall intensity of the difficulties experienced, it appears that in the end they are about equal. There is no particular reason to chose one over the other, except personal preference and tendency. They are actually one system, since the same stages (sephiroth) are to be seen in both cases. Only the degree of emphasis changes from one to the other. In the multi-incarnational process of evolution, it is likely that the individual will work with both approaches many times.

The reader might perceive a connection between the Scorpian perspective as described here, and the principles developed by the Buddha. This is no accident: Buddha was the expression of the Scorpian perspective within his own time and culture. His birth, enlightenment, and death all took place when the Sun was in Taurus, and the Moon was full in the sign of Scorpio, signifying him as an exemplar of that axis of the zodiac.

But cultural perspective produces differences between Buddhism and the Western, magickal expression of the Scorpio-Taurus axis. Buddha recognized sorrow as the inevitable result of the interaction of spirit and matter, but his only goal was to eliminate the possibility of sorrow by eliminating his connection with matter. The Scorpian adept perceives sorrow as an intermediate stage in his effort to bring about a free flow between matter and the divine, creative will. On all planes, the nature of matter is inertia. It tends to maintain its set course until the will is strong enough to change that course. Until that strength is achieved, friction results: pain is the result of friction. When the will overcomes the inertia of matter, causing it to fully conform to the will's impulse, then from the standpoint of the will the friction ceases, and pain ceases.

---

[26] These lesser deaths should not be confused with the "little death" of sex-magick. The latter are a form of the Solar exaltation-through-union. Nor should the deaths and pains of this path be confused with any sort of physical mortification. Such practices are a perversion of the correct acts, which are entirely spiritual in character.

Buddha claimed that the perceptible universe is Maya, illusion. The Scorpian adept restates this idea in slightly different terms, saying that all perceptions are limited or partial by the very nature of the mechanism of perception. But he further recognizes that the illusions themselves have a kind of order, and that this order is determined in all aspects by the interaction of will and matter. Will and matter are both entirely mysterious in themselves. It is only by understanding the patterns taken on by the illusions their interaction generates, which we call by such names as Mind, Ruach, Soul, and consciousness, that we can come to some awareness of their intrinsic nature.

The Expanded Formula -- INRI/IRNI

The myth of the two heroes, or the two gods, forms the core of the INRI formula, one of the most subtle and mysterious of all magickal formulas. In the Golden Dawn system, this formula is equated to and interpreted in terms of the formula of IAO. But there is only a partial correspondence between these two formulas; IAO is a specifically solar formula, a single expression in time and space of the more general conception of INRI.

In one interpretation, INRI exactly reflects the astrological foundation of the Set/Horus mythos. That is, a Gemini mythos, twin forces represented by the two I's or pillars, whose interaction is defined by the modes of Scorpio and of Sol in his exaltation. What has been said so far in this paper is in fact an examination of this interpretation of INRI.

In the most inclusive interpretation, the last I of INRI is not redundant, but rather expresses a perfection of what is only latent in the first I. The symbolism of alchemy shows this best. The following table shows the basic correspondences.

Letter	**Elemental**	**Planetary**	**Zodiacal**	**Alchemical**
I	Earth	Earth/Luna	Virgo	Materia Prima
N	Water	Mars/Uranus	Scorpio	Solve
R	Fire	Mars/Sun	Aries	Coagula
I	Air	Mercury	Virgo	Essence or Elixer

All alchemical processes involve changing the materia into the essence or elixer by various sequences of Solve and Coagula, of dissolution and concentration. In one description of the work, heat (Mars) is applied to the materia prima, resulting in a separation of its components (Uranus), and the reduction of the "dead head" (Scorpio) to an ash, alchemical salt. More heat being applied to the separated components causes first a coagulation (Sol) then a separation of the active sulphur (Aries) from the Mercury.

(Basil Valentine notes that these processes rarely occur without the concurrent appearance of the Taurean and Libran complements. His descriptions are too prolix to quote, but careful reading indicates that these complements operate under the formula AGLA, which can be considered the complement of INRI. The Aleph of Air or spirit replaces the Earthy Yods, the Gimel of Luna replaces the Resh of Sol, and Lamed/Libra replaces Nun/Scorpio.)

We have seen previously that the two heroes are to a certain extent interchangeable. Depending on circumstance, one or the other dominates the relationship. A similar principle holds for INRI. The two central letters can be interchanged without destroying the validity of the formula. IRNI works as well as INRI. With respect to the Enochian Temples and Achad's system, INRI represents the formula of initiation as it applies to humanity as a whole, while IRNI applies to the initiatory path of individuals.

IRNI - The Individual Formula

The IRNI formula divides the path of initiation into four stages:

Earthy/Lunar: encompassing all aspects of the personality, represented in the Tree of Life by the triangle formed by Netzach, Hod, and Malkuth, with Yesod as the stage's primary point of focus. Element of Earth.

Solar: concerned with the powers of the awakened soul. This stage is shown in the Tree by the golden rectangle surrounding and focused in Tiphereth. Element of Fire.

Transitional: concerned with the passage from soul consciousness to divine consciousness. Represented in the Tree by the centerless golden rectangle formed by Chokmah, Binah, Chesed and Geburah. Element of water.

Divine: concerned with the activities of the transcendental or divine consciousness, and represented in the Tree by the triangle of Kether, Chokmah, and Binah. Element of Air.

These four stages have been examined in Enochian Temples and the two papers so far released in the Achad's Cabala series. My intent here is to outline the expression of these four stages in Le Morte D'Arthur.

Malory's work falls into two clearly defined sections, those concerned with Arthur and the Knights of the Round Table, and those concerned with the Knights of the Grail. The Round Table stories relate primarily to the first two stages, showing the transition from normal human awareness to solar awareness, ending with the start of the third stage.

The symbolism of the Blasted Tower pervades the sections of the book concerned with Arthur and the Round Table Knights. The title itself shows this as a central theme. All the heroism, triumph, and glory portrayed is negated by the "Morte Saunz Guerdon", the unmitigated disaster with which it ends. The glorious rise followed by disaster is characteristic of Martial energies, and of the sign of Aries.

The Tower itself is never mentioned explicitly in the book, but it is the central theme of the events preceding the book's opening. Prior to the beginning of the book, Britain is composed of innumerable small kingdoms, constantly at war with one another, and only loosely reigned over by a false king, the usurper Vortigern. This state corresponds to the lunar stage, and Vortigern to the unintegrated personality and the lower type of Aries, who is capable of war and slaying, but lacks the unifying ability provided by the influence of Sol. Vortigern, out of fear [27] of the true princes Pendragon and Uther, attempted to build a mighty tower as a place of defense against them. But each time he built, the tower fell for no reason.

Consulting his astrologers, he was told that for the tower to stand, the cornerstone must be bathed in the blood of a child with no mortal father. [28] This turned out to be the child Merlin. But Merlin confronted him with the true reason for the fall of the tower: the tower was built over the den of two dragons, whose conflict shook it down. Digging beneath the tower, Vortigern discovered the two dragons, one red and one white. The dragons fought, and the white dragon slayed the red.

The red dragon was naturally symbolic of Vortigern, being of the red of Mars. The white dragon represented the true princes, its color representing the brilliance of the sun. Shortly after this incident, Pendragon and Uther invaded Britain, Vortigern was slain, and Pendragon assumed the throne as rightful king. But Pendragon and Uther are themselves still primarily of the martial type, rather than the solar. The name Pendragon actually means "warlord" or "war-leader". Uther's sexual obsession with Igraine is obviously martial. The true Arian type, martial and solar, does not appear until Arthur. But, being the true and victorious rulers, they represent the integrated personality, which is the precursor to fusion with the soul.

Nearly all the Knights of the Round Table follow this same pattern of triumph followed by disaster. None of them could handle the darker Scorpian side of the martial force, and suffered as a result. Those whose personal success was not marred by disaster were caught up in the general disaster of Arthur's death.

As I mentioned earlier, both the Arian and Scorpian paths differ mainly in emphasis. Each contains the other to a certain extent. Within the Arian symbolism of Arthur and the Round Table, Merlin represents the shadowy presence of the Scorpio side. He is the child of a maiden and an incubus, representing the Taurus/Scorpio axis (and possibly the Old Religion, still influential in Britain at that time). He is a master of magicks. Depending on the version, he ends his life either hidden in a thorn bush (attributed to Scorpio) or buried in a cave (again Scorpio, the underworld).

---

[27] Another typically martial characteristic.

[28] That is, the Arian energies (the tower) had to be balanced by the energies of Scorpio (Merlin).

His death or disappearance occurs just as the Quest for the Grail begins, as if his presence is no longer needed with the Scorpian Grail Knights coming into the foreground. His place is taken by Lancelot, who represents the solar presence within the predominantly Scorpian symbolism of the Grail Knights.

Merlin being a Scorpian archetype, the end of Arthur in a death without recompense is inherent in the events by which he was brought to be born. For it was Merlin who arranged for Uther to be spirited into Tintagel, and to lie with Igraine in the semblance of her husband so that Arthur would be conceived. And it was he into whose hands the newborn child was given.

The means of Arthur's ascent to the throne establishes that he embodied the lesser mysteries of the knife and pantacle, of Tiphereth and Malkuth/Yesod. The sword in the stone is a direct correspondence to these magickal implements, and the fact that they are stuck together indicates the fusion of the earthly being with the soul. The sword in addition confirms the martial/solar character of his expression, for it is the implement of Mars as well as the knife of Air, and letters are written upon it in gold, the metal of the Sun.

So, where Uther and Pendragon are the integrated personality, the Netzach aspect, Arthur is the soul itself come to full consciousness. He not only unites the diverse kingdoms of Britain under one banner, but serves as well as the ideal to which all the lesser kings and knights, and the people themselves, aspire. His presence causes the alignment of all the castes of British society to a single purpose, as the soul brings the lower vehicles into alignment with its own purposes. His conquest over the invading Saxons can then be equated to the elimination by the soul of all in the personality that is unfit.

In the channelings of Enochian Temples, the conquest of the personality by the soul is followed by a period of peace and pleasure. In the Arthurian myths, this is the period following the conquest of the invaders, and before the beginning of the Grail quest. But this period comes to an end when disturbances of another kind arise. These new problems do not stem from material causes. Instead, they come from the spirit. The easing of the challenges of incarnate existence brings a relaxation to the soul that allows previously unnoticed influences to affect events. The channelings indicate that the influences come mainly from the planets, representing the macrocosm.

This stage is represented in Arthurian myth by an increasing restlessness in the knights. The unity gained in battle begins to dissolve, and they fight among themselves and with other British knights. Some distraction is needed if the kingdom is not to fall into its previous disarray.

By this time Merlin had been overcome by his Taurean opposite, Viviane, and had withdrawn into the secrecy of his own sign of Scorpio. But he briefly reappears at this time to announce the Quest for the Grail, and to prophecy concerning those who will succeed in the quest, primarily about Galahad.

Galahad, the perfect knight of the Grail, is the child of Launcelot, the most perfect worldly knight after Arthur. The name Galahad is also Launcelot's baptismal name, indicating that his son represents an extension of his worldly being into a spiritual context. There is an echo of this in modern times in the way that Crowley as Horus fathered the "magickal child", Jones/Set.

Galahad is the next step beyond the pure solar consciousness, in which the soul begins to perceive itself not as the Lord of Creation, the positive pole of the Malkuth-Tiphereth polarity, but as a middle aspect between the spirit and matter. As the middle aspect, its characteristics and very existence are determined by the interaction of those two greater poles. In order to unite itself with the divine, it must go through the process of destroying or shedding those aspects of itself that are caused by the material pole.

This destructive process is interpreted as purification in the Grail stories, and sexual purity or abstinence is deemed to be a basic necessity. Normal sexual activity tends to tie the consciousness to the body, and therefore to the Tiphereth-Malkuth polarity. Practitioners of tantric systems are able to overcome this tendency, but tantric magick is related to the path of Horus, the path of exaltation through union. The Grail stories as Malory tells them are concerned with the path of Set, of exaltation through separation.

Nevertheless, the Grail stories show clearly that overcoming of the normal sexual urges is intended to be a part of the path they express. There is the Siege Perilous, which kills any worldly knight that sits in it. There is the "Sword which was broken", and the king who was wounded in the thigh by the Holy Spear for thinking lustful thoughts about a female servant of the Grail. These symbols are all correspondences to the Blasted Tower, which figures so strongly in the tales of the Round Table. Only Galahad, the virgin knight, can sit in the Siege, and only he can mend the sword which was broken, and wield the Spear to heal the king.

There are also a number of episodes in the stories that deal explicitly with tests of the Grail Knights' sexual purity, and the three knights who achieve the Grail are ranked according to the manner in which they pass these tests. Galahad, who never responded to the temptation, was ranked first. Percivale, who responded but overcame temptation is ranked second. Bors, the last ranked, is apparently more an Arian type than a Scorpian type. His temptation was not overtly sexual. Instead, it enacts the typical ritual of the two heroes, wherein the Arian hero-who-lives must slay the hero-who-dies. The test is to see whether he can break out of the Arian role by refusing to slay. (Note that it is not repression of the martial force that is shown in these stories, but always conscious redirection of the force to a spiritual object.)

After passing the tests, the three knights are ready to achieve the Grail. Their achievement is easy compared to the experience of the Abyss common to the path of Horus. Horrors were all part of their testing and need not be experienced again. Two different versions of this achievement both express the same essence in different symbols.

In the first version, the three knights simply come to the edge of the sea, and discover a richly decorated boat. Within the boat they discover the Grail. The sea in this case is the watery aspect of the "N" of IRNI. The boat rides above the sea as the initiate who achieves Binah floats free above the transitional area of the upper Tree. The Grail itself is naturally Binah, the Greater Mother.

The second version is the one used by Malory, and was described in the earlier section of this paper dealing with the story's relation to Achad's Tree. Carbonek, the castle transformed to coal, is clearly Binah. The three knights simply arrive at the castle and are greeted by those who tend the Grail. After a demonstration by one of the Knights of their fitness (by mending the sword which was broken) they are feted and fed from the Grail.

Both stories demonstrate that the passage into the supernals is not a trial in the Scorpian path, but a relief from trial. Everything of trial has been done over the whole course of the path, and the final passage is simple and free from pain or terror.

INRI - The Group or Communal Formula

The application of INRI to humanity is shown in The Book of the Seniors, another part of the Earth Tablet working. Here we see the basic Set/Horus formula modified by the addition of Isis (Earth/Luna, first I) and Thoth (Mercury, last I). Osiris, humanity, is not shown in the formula because he is the subject on whom the other gods are acting.

The story of Seniors follows one of the several versions of the Osiris myth. In this particular version, Isis betrays Osiris into the hands of Set, who rends him to pieces and buries those pieces about the Earth. Horus overcomes Set and recovers the pieces, which are then re-united and re-animated by Thoth.

In the Isis stage, humanity is shown in a state of innocence, living on the astral plane of the planet Earth but not yet incarnated. At this point humanity has not developed the sense of individuality or the consciousness of mortality, and is no more than a type of deva or nature spirit specialized for a particular function. Isis/Earth decides that humanity can be used as the tool by which she can rid herself of involutionary forces, which she had absorbed into herself in order that they not manifest elsewhere in the solar system.

To accomplish this task, she requires that humanity be brought out of its stage of innocence by the introduction of individuality and mortality. She calls upon Set, the serpent, who governs the action of the next stage, with Horus taking a lesser role.

Set first creates bodies in which the human race-soul can incarnate, through a process of forced evolution working on the material of the Earth. He and Horus both attempt to create different types of bodies through different methods of evolution. Horus's types are judged to be inadequate to the task, and Set's types are allowed to flourish and develop. (In the distorted Christian version of the tale, the Serpent subverts Eve to his own purposes, rather than the other way around.)

Once the bodies have been developed, Set creates an opening in the barrier between the astral and physical realms. He then tempts susceptible aspects of the race-soul into incarnation. The qualities and perceptions they pick up through incarnation infect the race-soul, causing a disruption of its natural unity, and its shattering into individual souls of the type currently possessed by the race. Thus he "tears Osiris to pieces".

Set uses the involutionary forces to sweep all of these souls into the cycles of incarnation. Having focused their awareness on the physical plane, he closes the passage between the planes, locking them in. He has scattered the pieces of Osiris and buried them in the Earth. (In the Christian version, Eve tempts Adam to eat the apple, the fruit of incarnate experience, causing them to be ejected from the garden of Eden and cast into the desert of Earthly existence.)

Having closed the passage, Set distributes the involutionary force into the auras of the human beings, each to his capacity, and releases the remainder back into the environment. (Thereby creating "original sin", not mentioned in the Egyptian version.)

The intention of Isis was that she would rid herself of the involutionary forces through humanity's struggles to survive and to improve their condition on Earth. Having unconscious memories of their previous existence on a higher plane, the human souls would be perpetually creating thought-forms of desire to return to that plane. These thought-forms directly counteract the matter-oriented tendencies of the involutionary force. Their attempts to gain control over their physical environment would also generate counteractive thoughts, since control implies imposed order, and the involutionary aspect relates strongly to randomness.

As the story is told in The Book of the Seniors, this elimination of the involutionary forces was fully accomplished prior to the beginnings of recorded history. All that has passed since then has been aimed towards the re-unification of the race-soul. Thus the era of Set ended, and the era of Horus, representing the solar or coagulating aspect, began. Horus collected the scattered pieces of Osiris and assembled them into their prior shape, but still lacking their original livingness.

Horus is a god of conquest, and conquest has been the primary means by which humanity has been gathered together. From scattered groups living in near-isolation, the trend since the last ice age has been constantly towards bringing larger and larger groups of people into coordinated activity. The martial/solar figure, the warlord or king, has been dominant throughout most of this period both as the leader and war-chief and as a point of focus for the consciousness of the individuals making up the society. In this latter role he acts as the ego, the motivating self-interest that determines the actions of the community. He is the social equivalent of the individual's ideals and goals.

After the group reaches a certain size, the importance of the individual ruler lessens and power begins to be distributed within a larger group. Other individuals appear who express the purposes of special groups within the social structure. Eventually a point is reached where the solar king acts as only one among many more or less equal centers of power in the society. This is the social correspondence of the stage in individual evolution where the power of the sun-sign in his astrological pattern lessens and the other planets in the pattern each become a focus for part of the individual's attention, interacting with each other and with the sun-sign in a constantly changing dance of activity.

But unlike the original, naturally unified humanity, this new organization is being built up on the material side of existence rather than strictly on the spiritual side. It is an attempt to re-create that original unity in matter. While the attempt has had its cyclic advances and fall-backs, each cycle has created larger groups in each succeeding civilization.

Today a point has been reached where all of humanity is effectively one economic organism, each part dependent on and affected by every other part. No country or culture is independent of the others. Despite this de facto unity, the mental perceptions of the race have not yet adjusted, so that there is still a sense of nationalism or cultural chauvinism, of "us against them", in a large portion of the population. Circumstance will gradually eliminate this perception as various economic and political disasters resulting from nationalistic viewpoints force people to recognize the interdependence as a fact. The necessity for preventing the recurrence of such disasters will force an adaptation to that fact based on practical considerations, rather than on any particular idealistic or political basis. Adjustments that grow up from the needs of living, as these will, tend to be absorbed and retained in a culture where those adopted on principle (or forcefully imposed by a ruling class) eventually die out.

Thoth governs this final stage, for it is communication that is creating the circumstances where these adjustments can take place. The speed of communication and transportation has always been the prime determinant of the level of interdependence. Where communications are slow, changes spread slowly, and people in one part of the world are able to think of themselves as separate from the rest. Where communications accelerate, the spread of change also accelerates, and events occurring at a distance take on more importance.

Today we have a situation in which events in any part of the world can be known in any other part almost instantly. Our consciousness of distance has been overwhelmed and negated. A rebellion occurs in Tibet, and we see it here as it happens, where as little as fifty years ago the event would have been long resolved before we could know of it. Parallel to this, we can now exert an influence on events anywhere in the world as they happen, almost as easily as we can influence events in our own neighborhoods. McCluhan's "global village" has become a fact of life.

It is this instant communication that will break down the barriers of nationalism and cultural chauvinism, creating a global perception of humanity as one interdependent civilization. This is not to say that cultural differences will cease to exist. In fact, friction between cultures is likely to increase before adaptation takes place. Friction between cultural perspectives will force the adaptation as much as will economic considerations. But the final result will be a great weakening of the sense of "otherness" that peoples have towards different cultures.

When the cultural perception of interdependency catches up with the factual economic interdependence, the human race as a whole will be in a state that corresponds to that of the integrated individual personality when it is ready for fusion with its soul. Gradually the veil between the race's personality aspect and the race-soul will fall away, and the power and increased awareness that has been gathered through the eons of struggle in the cycle of incarnation will be added back into the race-soul, making it conscious of itself for the first time as an entity with an existence apart from the individuals whose awareness contributes to it.

Osiris, betrayed by Isis, sundered by Set, and gathered again by Horus, awakens again to life by the power of the words of Thoth. With the awakening of this great consciousness, individuals who are ready for fusion with their own soul will discover that that fusion also brings them into the sphere of activity of the race-soul. They will be able to consciously participate in the deliberations and actions of that being as it seeks to express itself in matter through humanity, while still maintaining their distinction as individual beings with the ability to evolve further, beyond the levels where the race-soul lives.

-oOo-

Greetings!

Early this year, I suggested in a discussion here that the Enochian Calls were structured in such a way as to embody a cosmology similar to the system of hierarchical Spheres that were the standard pre-Copernican cosmology. The article that follows is a more detailed and organized explanation of my ideas on the subject. Comments, criticism, and counter-arguments are welcome.

-- Ben Rowe

Careful analysis of the two divine and sixteen elemental Calls reveals that a definite form of hierarchy or relative status is being expressed. This is a vertical hierarchy, in which the powers are ranked one below the other, with the powers of Air highest, followed by the other three "pure" elements and the dual-attribute angles in the sequence defined by their respective Calls. The way in which this hierarchy is expressed in the calls suggests that in this form, the elements form a sequence of concentric circles or spheres around the earth, going from outermost to innermost in the sequence in which the Calls are numbered. A similar sphericity is seen in the Aethyrs.

The system of concentric spheres was the standard cosmological model of Dee's time, as it had been for at least 1500 years. Copernicus had only recently died, and Galileo had not yet done the work that would eventually lead to general acceptance of a heliocentric cosmos. And unlike modern cosmology, there was no division between the evidence of physics and the teachings of religion; the model applied equally to the observable world and the invisible world of the spirit. At the center of all was the Earth, the lowest realm upon which all other influences descended. At the outside surrounding all was the sphere of the zodiac and fixed stars, beyond which lay the realms of God. Between these inner and outer spheres were others of an increasingly divine character, some having visible appearances such as the planets, others invisible and inhabited by various orders of divine and angelic beings.

Diagrams illustrating this cosmology were common in both religious and natural philosophy texts; practically every group of things -- real or imagined -- that evidenced some sort of order was converted into the system at some time. It was very common for medieval grimoires (especially those concerned with Angel Magick) to represent the beings they dealt with as occupying concentric spheres in celestial space.

There is no doubt that Dee, one of the most widely-read men of his time, saw such diagrams many times and absorbed the principles involved as a matter of course. Neither should we be surprised that those who gave the Enochian system to Dee and Kelly followed the same system; they had to work, to an extent, within the conceptual limitations of those to whom they were speaking.

In order to establish the concentric system as relevant to the Calls two things must be demonstrated. First, that there is a sequentiality in the Calls, i.e., that the numbering of the Calls is not arbitrary but reflects an intentional sequentiality in their content. Second, that the end-points of the sequence can be connected by internal evidence to the outermost and innermost spheres of the concentric system.

It is relatively easy to establish that the content of the Calls reflects a sequential nature. Within the Calls are three groups. In the first group, the sequentiality is stated explicitly, by reference to preceding calls. In the second group, the sequentiality is shown by inclusion of successive directions in the Calls, going clockwise from the East. The final group is connected by the fact that each Call contains a special name of God. Table 1 shows the complete structure of these connections. Note that the last Call in each group is also the first Call in the next group, so that there is a direct connection between them.

In the first group, we have connections demonstrated by the quotations listed. It is instructive to note that while the Second Call refers to the First Call and the Third, the Third Call refers only to the First. The Second Call, while divine in nature, creates the structure or form in which the powers of the system are embodied. The other Calls invoke the powers it embodies, and so it can be considered to be partially outside the sequence.

In the second group, the directions are listed in sequence clockwise from the East going one and a half times around the circle until the movement is brought to a halt by a repetition of the direction South. If the sequence were extended backwards to cover the four Calls of the pure elements, then the direction mentioned in the Call for Water is in its proper place in the sequence.

In the final group the connection is clear, but the sequentiality is not obvious. It seems as if we have five different but equally violent natures being expressed, and that these only come to rest and balance, producing joy, in the last Call. One can argue that the first five of these Calls all eventually move into the last, but justifying a sequence among them is difficult.

But note the qualities of the three groups. The members of the first group are all related (directly or by reference) to Time, Duration, or Eternity. The members of the second group all express the principle of Space. The final group expresses the principle of Activity or Motion, at first violent and unbalanced but finally coming into balance. Each principle is dependent on the one preceding it; Space is meaningless if there is no duration; motion is impossible without Time in which it can happen, and Space in which it can occur. So on a slightly larger scale the final group can be said to express part of the overall sequential nature of the Calls.

In order to demonstrate the connections between the Calls and the concentric spheres cosmology, we need only look at the two Calls that would be on the spheres at the extremes of that structure. The first two Calls, being divine in nature, must be considered as operating "outside", in the realms of God. The first of the Calls which might lie within the spheres would thus be the Third.

The Third Call begins:

"Behold, sayeth your God, I am a Circle on Whose hands stand 12 Kingdoms."

The god who speaks is outside the spheres of existence. He acts upon those spheres through the outermost, representing the circle of the zodiac and the sphere of the fixed stars. Further on the god indicates that the creatures of Air partially partake of the nature of that sphere:

"In the first I made you stewards, and placed you in seats 12 of government, giving unto every one of you power successively over 456, the true ages of time,"

Their twelve seats reflect the twelve signs. And they have power over the ages of time, which ages (in magickal and astrological lore) are determined by the precession of the equinoxes through the signs. In contrast, the creatures of the Fourth Call are given power over the "numbers of time," the means by which time is counted or measured, which might obliquely relate to the planets and the never-repeating patterns they take as time progresses. The creatures of the Fifth Call are given power over the "ends and contents of time", the "earthy" physical objects which exist and have duration within time.

"Thus you are become the skirts of Justice and Truth."

The God of the Enochian system is the "God of Justice", who reigns among the creatures of the Calls as "the balance of righteousness and truth." The Enochian words for "justice" and "righteousness" are clearly variations on the same root, so the God is equally "justice and truth". "Skirts" can be interpreted either as the circular "hem" of God's garment, or as the circular border or margin of the region under the God's direct control. In either case it again establishes that the creatures of Air are those closest to the divine regions among the Calls. So we have a fairly clear connection between the Third Call and the outermost sphere of the concentric cosmology, the sphere of the fixed stars. The connection to the innermost sphere, that of the Earth, is stated explicitly in the last of elemental Calls, the eighteenth:

"Thou mighty light and burning flame of comfort, which openest the glory of God to the center of the earth..."

The center of the Earth is the center of the Cosmic Onion, the opposite extreme to the sphere of the fixed stars. The two Calls that begin and end the elemental Calls are clearly associated with the two extremes of the concentric cosmology. And as was previously shown, there is a definite sequentiality in the Calls between them. It is not unreasonable to believe that those other Calls are intended to occupy their own spheres between the two ends.

This idea is further reinforced by the fact that the Aethyrs were also shown in Dee's records as occupying concentric spheres around the Earth. The 91 governors of the Aethyrs have their names formed from the Great Table, just as do the angels and powers who govern the regions controlled by the elemental Calls. Since the two sets of names cover the same territory in their different fashions, it is reasonable to think that the elemental Calls and the Aethyric Calls are actually two different ways of looking at that same territory, and that the concentric spheres explicitly applied to the latter group also apply to the former.

Additionally, the sequencing of the four elements in the Enochian scheme -- Fire lowest, then Earth, Water, and Air -- has a direct relation to the spherical layering found in the physical body of the Earth. The core of the planet is intensely hot and molten; so much so that the heat escaping from the core contributes significantly to maintaining the temperatures necessary for life to exist here. On top of this core of fire floats the crust, the solid, "earthy" portion. The watery portion lies on top of the crust, and the air surrounds it all.

The consequence of this correlation between the Calls and the medieval cosmology is that we cannot assume, as many have, that the elemental Calls and their corresponding Tablet regions are in some way limited to action within the lower, purely elemental reaches of the magickal universe. Nor can we deny that they, as much as the Aethyrs, represent a path of initiation, a path between the Earth and the heavens. As will be shown in another paper, the Hierarchies of the Tablets can also be neatly fit into the concentric view of creation, reinforcing this principle.

With our modern knowledge of the universe, the concentric cosmology of the Enochian system cannot be accepted on the same terms as it would have been by a man of Dee's time. However, with some slight modifications it can still be considered valid for spiritual purposes, as well as being in general (but not detailed) accord with the physical facts.

At various levels of existence we find entities that give the appearance of having a centralized consciousness, or a focus that unifies the action of its various parts. Humans and other living beings, planets, and stars all exhibit this characteristic. Such beings also exhibit concentric spherical layerings when they are viewed whole. Humans have a solid core, the body, which is surrounded by a cloud of water vapor and various chemicals created by the body; they have a slightly larger "aura" of electromagnetic fields, and an even larger aura of heat radiation. The planet has the four layers mentioned above, and additional layers composed of magnetic fields and gravitational pull. Similarly for the Sun.

We can come to some correspondence between the Enochian cosmological model and modern knowledge by assuming that the system's concentric layers do not correspond to the entire universe, as a medieval man would have believed, but instead correspond to layers in the magickal being of the planet on which we live. The outer "divine" layers would correspond to those layers where the influence of the planet intermixes with the influences of its environment in the Solar system. Spiritually, these would be the layers in which the consciousness inhabiting and enlivening the planet resides, interacting with the other planets and the larger universe on its own terms. The elemental layers would then correspond to the various portions of its internal activity.

We know now that the signs of the zodiac are not direct influences of the real stars in our sky, but rather are expressions of the Earth's changing relationship to the Sun over the course of its yearly orbit.

The sun being the most powerful entity on the next higher scale of existence, the signs would still be appropriate as expressions of the highest power manifesting within our world. The other planets, having a less powerful and immediate influence, would act within the general conditioning set by the terrestrial-solar relationship, and would still be considered to have a "lower" place in this world's psychic scheme. Both modern and medieval astrologers determine the relative "divinity" and power of the planets by their apparent rate of motion as seen from the Earth's surface; there is no reason for changing anything in that area. And within these external influences the four subjective "elements" still enact their ever-changing dance.

Table 1. Connections between the Calls

Call	Connection by Specific Reference (c.)	Directions	God-names
1	God reigns as "the balance [BALTOH] of righteousness and truth"		
2	"second of the first" -- c. to 1st Call "Wings of the Winds" -- c. to 3rd Call		
3. Air	"the skirts of justice [BALT] and truth" -- c. to 1st Call "power successively over 456, the true ages of time"		
4. Water	These powers "are also successively the numbers of time, and their powers are as the first 456." -- c. to 3rd Call	South	
5. Earth	"They are the brothers of the first and second, and the beginning of their own seats," -- c. to previous 2 calls "the first, the ends, and the contents of time." -- c. to previous 2 calls		
6. Fire	"are in government and continuance as the second and third" [angles] -- c. to previous 2 calls		

7. Water of Air	"whose Kingdoms and continuance are as the third and fourth" [angles] -- c. to previous 2 calls	East	
8 Earth of Air		South	
9 Fire of Air		West	
10 Air of Water		North	
11 Earth of Water		East	
12 Fire of Water		South	
13 Air of Earth		South	GROSB -- "A bitter sting"
14 Water of Earth			BALTIM -- "Extreme Justice"
15 Fire of Earth			BAEOVIB -- "Righteousness"
16 Air of Fire			MADZILODARP -- "God of stretch-forth-and-conquer"
17 Water of Fire			VONPOVNPH -- "Wrath in Anger"
18 Earth of Fire			MOZ -- "Joy"

THE LOTUS OF THE ENOCHIAN TEMPLE:

Sample Visions, part I

Copyright 1993 by Benjamin Rowe

Permission is granted to distribute this work in electronic form, with the these conditions:

1) No fees may be charged for the distribution or transmission of this document, other than standard charges for use of transmission lines or electronic media. Distribution for commercial purposes or by commercial entities is specifically prohibited.

2) All copies distributed must contain the complete, unedited text of the original document and this copyright notice.

3) Persons acquiring the electronic version of this document may make one printed copy for their personal use.

All other rights are retained by the author.

First Vision: 12/27/92 2:38 PM EST

I had been in a disturbed mood for most of the day so far. It felt as if there was something I should be doing, but none of the ideas that came to me seemed correct. I was wandering around trying to figure out what was going on, when I had a flash of my temple of the Earth Tablet. The altars of the lesser angles were outside the temple, so that the "lotus" had formed around the temple, and one of the petals of the lotus could be seen to have a sigil on it. I sat down to record what I could see.

[insert picture LOTUS1A.GIF here]

On each petal of the lotus was a sigil, and one immediately caught my eye. It appeared like a cursive capital "Y" with a couple of eyes or circles in the crook of the "Y".

I stood upon this sigil, and shortly I found my astral body split so that one portion remained on the sigil and another rose up a followed a beam of light arising therefrom.

Following the beam, I came to what first appeared to be a construct like Dr. Who's Tardis, and latterly like a somewhat distorted version of the Temple itself. This flattened out towards 2-dimensionality until it appeared as an arch with two narrow doors in its opening. I opened the doors and looked through.

Before me I saw a brilliant sun, a light lavender color, filling space around it with an equally-bright corona. I moved through the doors and closed them behind me.

There was a sense of cleanliness and freshness, like one feels after a good shower, to the atmosphere where I stood. I turned and looked at the gate, then rose up a bit and looked behind it. First I saw that there appeared to be a darker space beginning just beyond the gate and passing away beyond sight. From behind, the doors in the gate were not visible.

Then I turned back to the sun again, and looked more closely. At first there was nothing to see, as if the surface was covered by a uniform cloud. Then the sigil began to become visible, as if inscribed on the face of the sun. Looking more closely, the circles turned out to be convection cells, and the lines of the sigil appeared as rivers of substance flowing over the face of the star.

I continued to look, and out of the face of the sun rose a being. It was garbed in a dark lavender robe, hoodless and collarless, with skin a deep bronze or copper color. The hem of the robe was white, with small designs on it in the same gold color, and the being's hair was also white.

It stood with its hands above its head, palms together as if imitating a candle and flame. Keeping the palms together, it moved its hands to in front of its heart center, then swept them outwards, palms down until they were to either side of its body. It paused for a moment, then moved momentarily into the sign of Air, afterwards bringing its forearms upright and moving the arms forward until the upper arms described a 90-degree angle with the body. Palms forward, it held this pose for a few moments.

Then it dropped its arms and came towards me, saying, "Greetings, o mage. I am Kaph, aleph, lamed, samekh, teth, nun, samekh.[1] I am the keeper of the gate to this place, and the representative of the powers here, which are of the nature of the sign of Uranus, planet of uncertainty. And yet the powers here are not as the powers of the planet in your solar system, for here is that power in its rightful place, fresh as you noticed, and free from the conflict of [diversion?] [interaction with lesser beings?] [external orientation?]."

While the image did not fade, my sense of being connected with it faded at this point. I re-drew the sigil from the lotus, which seemed to provide some additional energy, but did not cause any other effect. I waited. I paused momentarily to close the curtains in my room, as the sunlight seemed to be distracting me. Then I returned to the vision.

The angel moved his body so that the torso was aligned with my own, and then gave some mental indication that I should match my posture to his. I did so, and we seemed to partially merge.

As we did so, I seemed to suddenly see the surrounding with his eyes. And what did I see? At first it was as if millions of tiny lights were rushing from place to place, not in a random fashion, but not in ranks or rows or other apparent order either. Then these lights coalesced into an image of the tree of life standing in the air before us, huge, yet far enough away that it could be seen whole. And this tree, which was my tree (Achad's) was still in itself, yet at the same time in perpetual motion. It defined motion yet did not move.

My attention was drawn to the path of Heh, connecting Tiphereth and Geburah. And in that path it seemed as if there was a second symbol hiding behind the image of the Emperor on his mountain top. I wanted to look closer but the angel told me to wait.

It seemed as if the Emperor had moved out of the way, and in his place there stood a centaur, facing to my left, its front hooves raised as if frozen in a moment of running. And this centaur did not hold a bow, as does the horse-man of Sagittarius, but instead held its hands in fists close by its sides.

We entered into the path, and moved about to a position in front of the centaur. From there I could see that his left eye held a baleful glare, and the right a more gentle radiance. And it was that second eye that was the star from which we had moved to this place, seen in a different fashion. And the glare from one eye and the gentleness from the other formed together into a rope, or more likely an umbilicus, two streams of power wrapped around one another. One large, the other smaller in circumference.

---

[1] The value of this word in Hebrew letters, 230, is the same as words having the meanings of "perception", "a circle, or circumference", and "bindings". None of these have any obvious connection to the vision.

But note that in Enochian, using Hebrew-equivalent values, this also has the same value as a word, "Comselh", which means "a circle". This word is used in the third Call: Behold, saith your God, I am a circle on whose hands stand 12 kingdoms."

(I got the impression that these eyes were two stars, and that the umbilicus was actually the path of their mutual movement through the heavens. It was as if their movement left behind a residue, or a rope was being played out behind them.)

Now the angel spoke and said: "These stars are the stars of the Constellation Centaurus, the closest to the world of Earth save for a small, fast-moving star. Together they form one of the major contributions of energy to that which you know in your solar system as the sign, not the constellation, of Aries. And in them also is a different manifestation, that is, a manifestation in differing qualities but not differing essence, of that which is shown in your solar system through the planet Uranus. He is of great power, and greater significance in the future years than in the past. For he is the gateway and he is the opener, and he is also the destroyer of old forms and the maker of new. He is Shiva and he is Vishnu and he is Brahma in one, and only those who know him will move to this place and see the things to be seen here.

"You are not barred from this place, o mage, yet you are not of those who would see clearly here. For even though you are known of Uranus, and know him, so too is your task in another sort of manifestation of that force. The complex interactions of these stars are irrelevant to your work, and so you need not come to this place."

I asked him why, if this was the case, that the sigil of this particular gate was the first and only one to be visible in my temple.

"As for being first, these stars are close to the earth, in space-time, and so their resonance is somewhat stronger than others that are more relevant to your work. Look you, if these were not known to you, so then would they interfere in future explorations, and so it came to pass that those who guide your work would have you see them first."

"Now to continue, there are some others who will need to know of this place, and who will, in future days, find it through their own means, or through the use of your Temple magick. Remember, as the Earth is opened to the stars, so too will the powers of the stars become available more readily to those upon the Earth. And those who seek and find here will be among those who look for a more "scientific" system of magick, one wherein the myths and illusions of the past give way to knowing, and seeing with a clear eye. And they, in their own way, shall be one of the major contributors to the magick of the new age.

"For, despite the past declarations of the age's inauguration, it is not yet [there][here] in fullness. The energies of the ages passed are still present in your world to a greater extent than will be the case in a century or so, and when that time has come then there will be many things different in the practice of magick than in your own day."

"Now, we have found you to be a clear-headed and insightful viewer of these scenes, and would not like to send you away empty-handed, so to speak. And so look you:"

The images had faded gradually while I listened to the angel, and now I seemed to be standing in darkness. But the darkness had a faint glow of the same lavender color as before. And it seemed that out of the "corner" of my eye I could see a hand emerging from clouds, pointed towards the air in front of me. I could not turn and see the hand directly; it remained in the corner of my vision.

Directing my attention to the place to which the hand pointed, I saw what first appeared to be the same sigil as on the lotus and the star, but this time hanging in space. And there formed around it a circle, and the whole solidified into a golden-colored talisman. It turned in space, and on the back I saw a small diagram, squares as are shown in Dee's visions. I could not see it clearly at first, but there appeared to be letters upon the squares, English letters.

[insert picture LOTUS1B.GIF here]

The first line, three letters, read ANO

The second line, five letters, read RAPSP

The third line, five letters, read ALION, save that the last letter appeared as if an "R" and an "N" had been drawn one over the other, having the same leftmost upright, and with the diagonal of the "N" passing through the tail of the "R"

The fourth line, three letters, read PRO

And the center letters of all the lines were aligned vertically. And there was a fifth line, not in squares but following the lower edge of the talisman, which read "bona".[2]

Now I held this talisman in my hands, and it seemed as if the airs of the place had been concentrated therein, and made into a solid form, so that it could be carried back with me to my temple and laid therein.

"Take this" said the angel, "and when you return to your temple, place it upon the floor, under the beam of the king, and see what occurs. And now it is time for you to leave this place."

We re-traced our path, going out of the path of Aries in the Tree, watching the Tree spiral away into the distance. I turned to the gate through which I had entered, opened the doors and move through it.

As I left, the angel said, "Good be upon you, and peace be upon you, and know that, as we stand here now, so shall we always stand for those who attempt the use of the sigil. Fare ye well."

---

[2] "Bona" -- perhaps a form of the Latin for "good"? "Pro bono" -- lawyerly talk for doing a job for free.

I closed the doors of the gate one at a time, making certain they were fully latched, and then withdrew my awareness back to the temple, where I joined my consciousness to the part of my astral body waiting there. I looked up, and shortly the other part, carrying the talisman, came into view, finally merged with my present body, and left me holding the talisman.

I turned to the Temple and entered therein. The king's beam in the center was amazingly bright, much brighter than when I had left, and brighter than I had seen it in recent days.

I took the talisman and placed it on the floor under that beam. I watched as it first turned transparent, and then (still transparent) took on some of the lavender color that had been present throughout the vision. The talisman thinned, and then curved upwards into a bowl-like shape. This in turn extended itself upwards, the rim narrowing until it turned into an egg-shaped vessel with a circular mouth. The entire lower portion of the king's beam was enclosed within this vessel.

I waited and nothing happened for a while. Then the vessel began to distort, first at the bottom. stretching outwards to the limits of the floor of the lower temple, then upwards, expanding until it defined the cube-shaped limits of the lower temple, but still with a small circular hole underneath the kings beam. It still retained the lavender color, but this darkened and became first translucent, then opaque.

I waited some more. And waited. Within the vessel, the power of the beam seemed to roil like water pouring into a bottle, but none spilled out the top. I called upon the god-names of the temple, and the king's name. The brilliance of the beam increased, and suddenly the vessel lost its solidity, transforming instantly into an energetic form. All the power in the lower temple was a white brilliance mixed with lavender, so that it all seemed to be both white and lavender simultaneously. It still remained defined by the cubic shape of the lower temple, though nothing appeared to hold it there.

Nothing more seemed to happen, so I moved the altars of the angles back into the Temple proper, closing the lotus. I closed the temple and returned fully to my physical body.

1/24/93 Addendum:

In the few days following this I noted some unusual energetic phenomena around the Earth Tablet temple. I did not associate it with the talisman at the time, but on re-reading this consider that there is some sort of connection.

1) In the three days immediately following, the Temple appeared as if the petals of the Lotus were tightly wrapped around its form. Under normal circumstances, the petals are not visible at all until the altars are moved to their outside positions. They covered the entire Temple, but left an opening above the sphere of the Three Names, having about the same width as that sphere.

2) In the next two days, a very intense beam appeared to descend upon the Temple through the opening left by the petals. The first day it appeared to be homogeneous, with no fine detail visible. The second day, it could be seen that this beam was actually made up of very many thin bright threads, which I understood immediately were connections between the petals of the lotus and their equivalents or sources in the cosmos. Following the beam upwards, above the Earth's atmosphere it divided into its component threads, each of which went off in a different direction towards the stars.

3) The first week in January, the Temple changed shape, with the sphere of the Three Names opening up into a secondary lotus at the top of the temple. At the same time, the "normal" lotus appeared spontaneously around the Temple, much brighter and more solid than usual.

[insert picture LOTUS2A.GIF here]

1/27/93

Early this morning, around 12:30 a.m., I tried to obtain another sigil from the Lotus. The sigil was as shown in the accompanying picture. It contained one large circle with an arrow pointing off to the left towards a small six-pointed star. Descending from the circle was a forked line like a curvy, upside down "Y". To the right and somewhat below the main circle was a smaller circle, to which was attached a line pointing back at the main circle. The whole was reminiscent of the stick-figure used as the logo of the old TV show called "The Saint".

I worked the sigil first by standing on the petal of the lotus on which it was inscribed. This was one of the innermost circle of petals, on the west side of the Temple, very close to the pillar for the Airy Lesser Angle. When I did this, the astral atmosphere around me immediately became filled with a lemon-yellow color. This was accompanied by a very intense smell and taste of lemons, much the strongest of any odor I have sensed in my astral body.

Nothing else happened, so I backed off and returned to the center of the Temple. I drew the sigil in the King's beam, thinking this might help to increase the power focused in it. But instead it seemed to lower the power. I erased the sigil and returned to the petal again.

This time, a beam of light ascended a short way away from the petal, up into the air to the west of the Temple. There, it formed (or at least ended at) a distorted image of the Temple's form, as in the vision accounted previously. But this one steadfastly maintained a 3-d form, refusing to collapse into a gate. It also seemed that I could not look at this form from any but a single angle, slightly above and to one side so that I saw most of the top and two sides of the form. Efforts to look at it from the side were strongly resisted. And while it appeared to have doors in the two visible sides, I could not open them, despite repeated efforts.

Today around 12:15 p.m. I again attempted to work the sigil. Again, the beam seemed to project a short way into the air above the Temple, where it was stopped by a closed gate. This time I attempted to force the gate open, grasping and pulling on its doors with a gesture much like the Rending of the Veil.

A horde of images seemed to explode from the sides of the gate. These were definitely images, not beings of some sort, as they were clearly two-dimensional and motionless. They appeared to be images of riders on horses in the act of charging, each holding a sword out before him in the classic pose of kitsch statuary. The images were all in very dark colors, only vaguely distinguishable from the darkness of the general astral background. Mostly they seemed to be a black or very dark brown, with occasional highlights in yellow and rust.

I backed off from the gate a bit to observe these images. As they moved out from the gate, they formed a circle in my direction. And within this circle a very bright, yellow glow appeared, within which was the sigil. I got the sense as if this circle was somehow a bowl, being held in the arms of a large shadowy figure, though again I could not see the figure clearly.

I called upon the names NANTA, MOR DIAL HCTGA, AND ICZHIHAL, but this did nothing to brighten or clarify the image. I tried testing the figure with the pentagram of earth. It remained shadowy, but in some way it seemed to add its force to that generated by the pentagram.

I heard a voice -- from whence I know not -- saying: "This is the bowl of SLDMQ,[3] wherein are given all things that are of Her nature. Take of this liquid in your hands, and drink."

I went forward to the bowl, and stuck my hands and forearms into it, cupping the hands to take up some of the liquid. It glowed with a strong sense of "livingness" and I could feel the energy of it traveling up my arms. Raising my cupped hands, I sucked in some of the liquid. "Again," said the voice. I scooped up and drank some more. "And again," said the voice. I drank some more. "Wait," the voice said.

I waited, and there seemed to pass through the air a humming, too high to hear with the ears, but still barely perceptible through some sense. And then there came a note of perfect clarity, which seemed to be a single note of a chord whose remaining notes I could not hear, but which acted on me in some way. Meanwhile the glow of the liquid suffused my body, causing it to take on some of the yellow coloring of the bowl.

---

[3] Using Hebrew equivalents, = 234. No significant Hebrew word could be found with this valuation. Among Enochian words, there is SONDN, the god-name of five letters from the Lesser Angle Water of Earth. Note that one of the names that ran through my mind later on in the vision was PHRA, who is the Kerub of this same Lesser Angle. I note that the name SLDMQ (assuming Hebrew equivalents) contains Venus as its central letter, with Libra (ruled by Venus) and Pisces (Venus exalted) also present.

Suddenly it was as if the heavens had burst open, and I was standing in another place, far from the Temple. I saw before me a landscape, which it first appeared as if sections or strips had been sliced at right angles to my viewpoint, and the pieces stacked like sod. These sections presently straightened themselves out into their proper order to show the landscape complete.

I saw immediately below me a lush, jungle-like area, filled with tropical birds and wildlife. These birds flew about and in their flying described the sigil previously seen. Then I looked further away, and saw in the middle distance a temple, somewhat like an Aztec pyramid. Beyond the pyramid, the jungle turned into a gray, stony desert, and in the distance I could see a city of stone buildings, with mountains off to its left.

And the voice said "This is the realm of [unheard word -- several angelic names starting with "P" came into my mind, as it tried to match what was said, PHRA the strongest] an angel of the world of instantiation, of the Earth. And this angel is also the representative, the conveyance, of a power from beyond your solar system, one which is of an inner nature dissimilar to it, but having within the limits of your world a similar manifestation. Now let us go on, and see the rest of what is to be seen."

I turned, and to my left there was an angel, this one also garbed in a lemon-yellow robe. It had white hair, as did so many I had seen lately, and a complexion that cycled through a number of colors, yellow, gold, green, violet, and back again. I did the LVX signs, and it responded with the same signs.

The angel gestured, and again there appeared a gate in the air. This one was definitely two-dimensional, and had two doors in it, with the sigil of the petal inscribed thereon in gold. The gate rotated 180 degrees about its vertical axis, and from the other side it appeared to already be open. We passed through, and immediately were in a stellar system having three stars, one very large and of a blue-white color, a smaller yellow companion, and a third at some distance, visible only as a white point. I could sense that in physical space, the two former stars shared an axis of revolution, with the third one revolving around both of them.

Magically, it seemed that the small yellow star was the least of the three. It was in some way subject to the being who inhabited the larger star, and the two of them in turn were expressing a nature that had its origins and highest expression in the distant star.

The angel said "She who is SLDMQ is above all these, and her power infuses them. They express the nature that she designs, and in their passing and re-passing about each other do they spin out the myth of her days, the creation of her dream. See the image of her being, as you would see it in your worlds."

There appeared before me a very detailed picture of a woman. She had hair the color of the midnight sky, and her hair was wavy and unbound. Her face was narrow with a long nose, and she had calm, dark eyes that seemed to spear one with their attention. Upon her head she wore an intricate crown, with diamonds describing patterns upon a background of filigreed gold. The crown rose up in three points, and upon the centermost and highest was a cross, not a Christian cross, but one with thick, blocky arms. The other two I could only see from the side, but they too appeared to have crosses, save that the horizontal arms were tilted to that the backmost arms were lower than the frontmost.

She wore a gown of intricate design, all in dark blue, with the designs in a violet or purple color. The cloth was shot through with green threads that shimmered into visibility and vanished again. One got a sense that the violet designs were the actual cloth, like lace, and the blue was some sort of energy filling in the interstices to give the appearance of wholeness. Upon here feet she wore sandals, with straps that crossed over the tops of her feet and tied behind the ankles, with no straps at the back to hold them on.

The angel said, "Thus is she seen within the limits of human perception; for her true nature is such that it would not fit truly with what is seen in your world. She is a goddess most great, much greater in her own realm than is the Sol of your system in his. She governs as one who has been to the utmost reaches and returned, not as one who is still one the path. And yet, as with all, still she grows in stature as her work progresses through the ages.

"Now we have seen only a little of her realm, and must stop for now. If you return another time, now that you have had some contact, you will see much more. If you do wish to so do, then you should draw the sigil in the air, and while standing on her petal of the lotus within the Temple, pronounce this name which we have given for her, SLDMQ (he pronounced it Sa-el-de-me-Ka). Take you this."

[insert picture LOTUS2B.GIF here]

He handed me a talisman on which the sigil we had seen was inscribed. And on the back were letters: ORI, DAATA, ARIFL, GEN, in the same positioning as the tablet of the previous sigil. And at the bottom of the sigil again, there was the word "boni" following the curve of the talisman's edge.

"Put this within the beam of the King when you return, and observe the results. Go now."

I turned to the gate and passed through it back to the area of jungle, and from there closed that gate. Finding the original gate I went through it back to my Temple, closed it behind me, and followed the beam back down to the petal of the lotus, from whence I stepped back into the Temple proper.

I laid the talisman in the beam and stepped back. Immediately its substance transformed into the shape of a nautilus shell, but in a deep blue color. At the same time its energy formed a sphere, also blue but with a white core, which moved upwards and downwards in the beam for a while before finally rising to the level of the ceiling. There it dispersed along the paths provided by the four crosses, and passed downwards again as a sheath of light around the pillars. These all took on a greater sense of solidity for a while. which faded gradually back to normal.

The shell remained for a while, and I got the sense that it was in some way getting hotter and hotter, though no change was visible. I waited a while, and still nothing more happened, so I picked up the shell and it immediately returned to its original shape. I put it aside in a storage dimension for later use and study.

Now it seemed to me that there was a presence about, though not the angel just seen. And this presence said to me to rise up and look at the temple from the outside. I did so, and was taken up and carried far up into the regions above the Earth. There the voice said:

"Now you are beginning to attain some small comprehension of the way in which these petals of the lotus can provide gates. Much more will be seen and understood as you work in this manner." It admonished me, though not in words, to do the work more often.

"And in the heavens you will see how these petals connect with the greater world within which the Earth has her being. Some of them, like the first, attach directly to stellar systems in the vicinity of the Sun. And others, like the second, go off into other realms, realms that are not part of the same physical universe in which your Sun is, though they are in a larger sense all part of the same universe.

These connections, on the level of the macrocosm, are hidden behind and within the elemental natures which are the outward manifestation of the system of Enoch. As was said at the beginning, when Dee inquired of the nature of the Tablets and Calls, they tie into everything. And everything therein is a gate, to realms close and realms far, and realms beyond the ability of man to contact. And even those are not all that is connected thereto."

"Do ye continue in this work, taking one or another sigil, or returning if you wish to one done before, and you will stimulate these connections into activity within the Earth's sphere, making her in truth a way-place, a meeting-point, a distribution point in the great network of interstellar traffic. She and ye, and the minds of men, all shall benefit therefrom.
"We are done, for now."

Again I returned to the Temple, caused the Lotus to close about it, and ended the session.

[insert picture LOTUS3A.GIF here]

1/29/93 12:35 p.m.

A sigil appeared to me during my evening working on 1/27. I memorized it but did not pursue it then or the next day in order that I might "cool off" a bit and let the energies of the Temple subside to a manageable level.

The sigil appear somewhat like a square-root symbol with the beginning horizontal extended.

I called up the temple and used the First Call and the Call of Earth, with the names NANTA, MOR DIAL HCTGA, ICZHIHAL to do a general energization of the temple. The petal with the sigil appeared in the innermost circle, just west of the pillar for the Lesser Angle of Earth.

I stood on the petal, drew the sigil in the air before me, and called upon the names again. Almost immediately I noted that the sigil had also appeared in the central beam of the Temple. And as I noticed this, I was drawn up a beam emanating from the petal, through a gate, and into another world. This occurred very fast and without effort.

I noted that I seemed to be separated from the space in which the Temple stood by a spherical boundary of some sort. I could still see into that space, but was clearly apart from it, and the space in which I stood had a distinctly different flavor to it. At an indefinite distance above, below, and to both side, the spherical boundary faded and was no longer visible, blending into the general airs of the space in which I stood.

Before me on the ground there was a treasure chest of the sort seen in old pirate movies. Brass-bound, made of teak or some other dark brown, dense wood, with a curved lid. Concentrating on it, I got flashes of a skull-and-crossbones, but this design was nowhere to be seen on the chest itself; it appeared rather to be in some auxiliary space connected with the chest.

Still concentrating on the chest, I noted that a sense of warmth emanated from it, seeming to strike or stimulate my heart center and spreading throughout my body from there. A very pleasant sensation, somewhat Venusian, like lazing about on a deserted tropical beach.

The air directed a thought at me, telling me to take up the chest and return with it to my Temple. I did so. Now I was standing on the petal again, holding the chest in my arms. I was told to move some distance away from the temple, but to remain in the same space with it.[4]

Doing so, I laid the chest down and opened it. A cloud of white smoke poured out of the chest. But as it rose a short distance above the chest, it took on colors that appeared hard, like slick-surfaced enamels.

My viewpoint split, and from the side this smoke formed a curving surface, rising from the ground behind the chest, curving towards the position where my first viewpoint stood. This surface was hard on the side facing me, but retained a backing of cloud-form.

Returning to my first viewpoint, this surface was seen to be made up of squares, each of a different color or shade. I counted ten squares across the top, twenty-two squares from top to bottom. Each square contained a symbol, most of which I could not see clearly. These were not letters, but more abstract symbols of some sort. Most were off-center in their squares. I spent some time trying to resolve the images on the squares, but was not successful. I did note that some squares were further subdivided, and that these smaller divisions sometimes contained numbers or letters. The whole was reminiscent of one of the Seven Tablets on Dee's Table of Invocation. I also noted that despite the apparent solidity, this panel also appeared to be a projection of some sort emanating from the chest, rather than having an independent existence.

---

[4] These "instructions" had no obvious source, and didn't really seem to come from outside myself. Simply at certain points I "knew" what should be done, and did it.

Eventually, the panel slid down until it was again flat, lying on the ground beyond the chest, with its "vaporous" side uppermost. I moved around the chest to get a better look at it. From this side, the colors were not present, and the letters and images were all in black on white. Still could not see them clearly; they moved around or shimmered in some way when looked at steadily.

I waited a while and nothing more happened. I happened to glance over at my temple, and saw that the sigil was still present in the beam of the King. I saw the sigil with double-vision. It appeared to be in the temple, at some distance from my current position, but at the same time appeared to be close and directly in front of my eyes. Moving over to the Temple, I saw that it was indeed in two different places, the second one close to the panel now lying on the ground. There, it hovered in the air, surrounded by a shimmering blue aura.

Now it seemed as if something else rose up out of the chest, or was at least ready to rise. I continue to watch from close by the Temple.

I noted that the sigil near the panel had rotated itself, so that the circle was now at the top, and the whole gave the impression of being like the beginning of the Lightning Flash, but stopped short in Da'ath.

Shortly, there was a rumbling sound, though the ground did not shake, nor could I feel it in my body as one would with thunder. It did not have any localized origin.

The rumbling continued on for a while, sometimes getting louder, sometimes decreasing in intensity. I continued to wait. For a few moments it gave an impression of being the sound of vast armies marching, approaching me. The sound grew louder, reached a peak as if the army was all around me, and then faded. I got the impression that this army was coming from a long way away and was being attracted to the sigil and panel out on the plain. Though I could see nothing, it seemed as if these armies had marched onto the panel, and gone away into some other space.

[insert picture LOTUS3B.GIF here]

I moved out from the Temple and as I did so an angel appeared to one side of it, holding in his hands a talisman. The talisman had the sigil upon it, but with the circle to the top. The angel turned it over and on the other side was a tablet with the words RET, DOLMA, ARCON, DOL -- beni. The "R" of ARCON appeared to be overlaid with an "L".

The angel gave me the talisman, and I "knew" that I should place it in the beam of the King. I did so, and as we watched, a great flame grew up out of it, to engulf the beam momentarily. Then the flame subsided. For a few moments, the beam appeared filled with tiny silver metallic fragments, and then these too disappeared.

I turned back to the angel, and he saluted me with a gesture much like that of the Tarot Trump called The Magician, hands held before him palms down, as if directing energy into a talisman, or directing the action of creatures upon a game board. I tested him with the pentagram of Earth, at which he grew larger and brighter. I did the LVX signs. He responded by doing the sign of Osiris Slain, then the sign of Osiris Risen. As he did the latter his human-like form disappeared, and the words (cross) - L V X - (cross) appeared in the air where he had been in glowing white letters. Shortly he re-formulated himself in human form, and came towards me, stopping a few feet away.

(I noted a desire to record his words in biblical English, but refrain for clarity.)
"Now you should know," he said, "That not all of the gates to be opened by this Temple are gates into the Earth. Some of those gates are for movement outwards of forces now residing here. It is one of these that has just passed, at your opening of the proper Temple gate. You may expect others to be seen in future explorations, though not many.

"This present case was something of an example, being done, being directed, in order that you might have a representative sample for your records should they be published.

"The dimension into which you moved at the beginning of this vision was, as you surmised, an "auxiliary" dimension, one closed and having no direct connection, a sort of "bubble" in astral space within which was stored the key to the release of that which shortly passed this place. The chest, as a symbol, is like a Solomon bottle, sealed so that those whose key was therein could not attain to it on their own. It must needs be that one other than themselves would open it, and release them from the bonds that held them in this world of Earth.

"The key itself was of course the panel or Tablet that appeared upon the opening of the chest, and those who passed moved through it as a gate into the place from whence they came to Earth originally. Now that its usefulness is passed, you should close the chest and it will fade." I closed the chest and saw the panel disappear, leaving only bare ground where it had been. The sigil in the air also faded at the same time. I turned again to the angel.

"Now ye should know that the talismans, the sigils and tables, that you have seen in these visions serve a dual purpose. First and foremost, their intended use is to transfer some of the energy gained in the vision back into your temples, so that the powers have a permanent link, and need not be invoked directly again to establish such a link. You will find that the cumulative effect of this, when you have done a number more of such explorations, will have consequences not presently seen, but of a beneficial nature.

"You are making connections between the Earth and the stars by your work, and this in time will have consequences far beyond what might be needed for yourself. This is a service you do, as it will be for any who follow in this path. You have said you will raise the Earth up to the Stars, and this you are doing. Fear not, worry not, the work is being done. You have had small glimpses of what this means in your meditation, but the whole is not yet to be seen with clear eyes. Continue, and it shall be seen in due course. Continue.

"The second use is, of course, for future invocations of the force or petal in question. Make a physical talisman or an astral talisman with these symbols and tables upon it, and wear it as a lamen when doing such invocations. Or alternatively, place it in the beam of the King."
"I am the angel Samek, Aleph, Daleth, Mem."[5] He spoke these words, and then faded from view.

Now I looked around, and there appeared to be nothing more to do at the moment. The talisman still stood in the beam of the King. I picked it up, and noted that its original brassy coloring had changed to a lusterless silver, almost but not quite leaden. It had a heavy, lifeless feel, as if all the force had gone out of it. I got the sense that it should be disposed of rather than saved.

I took it out to where the chest and panel had been, and laid it on the ground. For a moment a shadow of those things re-appeared, and then faded again. And as they did so, the talisman faded as well, changing to dust as it did so and blending into the earth beneath it, leaving no trace behind.

The sigil in the King's beam still remained. This I erased with my hand, leaving the beam clean and free of any imposed force. As I did so, the petal of the lotus also lost its glow, and returned to the neutral state of the other petals around it.

I declared the vision closed, and returned fully to my body.

1/30/93

Even before I called up the temple, I got a vision of the sigil. What I saw was a tree with a thick trunk, and from the top of this trunk rose three fan-shaped groups of leaves. Each group had tips of green, centers of white, and bottom portions of black or very dark brown. The trunk itself radiated an aura of immense solidity and connectedness; one could feel the flow of life-force going unobstructed and without effort from its roots to its top.

Within the trunk of the tree was the image of some spheres connected together in a way unlike those of our own Tree of Life. These connections are as shown in the diagram.

[insert picture LOTUS4A.GIF here]

---

[5] SADM = 105. This number has several Hebrew referents, notably "TzIH", meaning "desert land", the name of Earth of Netzach, a clear connection with the sense of a Venusian desert island (with its traditional treasure) at the beginning of the vision. Enochian has words with this valuation meaning "feet" and "noises", and also SAGACIY, a minister of Mars, making a reference to the noisy but invisible army towards the ends of the vision.

[insert picture LOTUS4B.GIF here]

I called up the Temple and created the Lotus. Then stood on the petal with the sigil and invoked it again. The sigil also showed itself at the same time in the King's beam. After a few moments I was again at the place where the Tree stood, without any passage or transition between; the change from one place to the other was instantaneous.

Now I looked at this Tree for a time. While I was doing so, an angel appeared to my right, and made the LVX signs without waiting to be asked. I tested him with the pentagrams of Earth and of Spirit, and he grew larger and engulfed both of them before returning to his original size.

The angel said: "This is a Tree of the place of the sigil you have invoked. It is a star-system of three stars, each of them of a higher order of evolution than Sol, each of them well on the path that will take them into the yet higher orders that stand beyond incarnation in the stellar realm. About that higher place we can not say a great deal; little enough of even that would be comprehensible to men."

[insert picture LOTUS4C.GIF here]

"As you know, as the ages pass and the worlds within a solar system develop and evolve, certain "planes" of existence fall below the level of significance, each in turn becoming irrelevant to the work currently being done there. These planes embody principles so well built into the substance of the solar systems that it need not be developed or evolved further. These constitute the invisible "roots" of the Tree of Life being expressed in that system.

"Similarly, as this evolution goes on, certain other "planes" suddenly come into manifestation, so that there are always a certain number being worked at a given time. This number is not always the same; for your own system, there are always seven planes, for this one at which we look there are four or five, depending on how you choose to interpret the topmost paths, which pass out into another realm all together. The influences or spheres at the top ends of these paths are outside the work being done here, yet they continue to have some influence on events there, notably through the energy and stimulation they provide.

"Each of those top three paths leads to one of the stars, one of the circles within the sigil. And each of those by itself contains its own modes of working and defined area of creation. But together these stars have created an area of joint creation, wherein certain parts of their mutual schemes may be developed and manifested in concert. That area is what is expressed by this sigil and this Tree of Life before you.

"You will see, as you look closely, that the "planetary" natures of the spheres in this Tree, its stable emanations, are of an order higher than those of your own. They are all of a kind that is manifested in your system in Uranus, Saturn, and Neptune, those three planets whose relationship is greater towards the outer universe than it is towards the inwardness of the system. There is no personality in these spheres, no mundane realm, no ego or soul as you would know it. There is only cosmic substance and energy, passed beyond the need for focused, personal, expression."

"Now look closely at the Tree, beginning with the lowest sphere."

At first I saw nothing there. But after a while the sphere took on a shimmering almost-green color. Then out of it burst a bird-like being, which rose up over my head, came down and around behind me, and up beneath me so that I ended up sitting atop it. This bird reminded me in some way of Quetzalcoatl, the winged serpent of Aztec myth, though there was no physical resemblance between them. The bird's tail raised up and fanned out like a turkey's, so that I felt as if I were seated on a throne. The plumage changed color very rapidly, running through a great number of hues and shades from the blue-green-violet end of the spectrum.

Then it was as if I split from the being seated on the bird, as if I moved away leaving behind an image of a man. Turning back to look, I saw the man seated cross-legged on the back of the bird, naked save for a loincloth decorated with bird-like designs, and a headpiece of fanned-out feathers, which mimicked both the bird's tail and the fan-shaped leaves of the Tree. His posture was regal, and he held in his left hand something like the Tree itself, reduced to the size of a scepter. His hand was at shoulder height and slightly forward, as if in the act of wielding the scepter.

The angel said: "Unlike the Solar system, here the man-like beings are the lowest expression directly connected to the divine; that is, to the three stellar gods creating this area of work. And even though the image shows a man, they are not really man-like in the way the spirits of men are in your system. For where your Tiphereth is a central passage point between higher and lower, here this sphere, its nearest equivalent in the local system, is itself the lowest point. These kings never touch the elemental worlds; the powers coming down from above stop here, showing a perfect reflection of that from whence they came."[6]

The rest of the angel's words were lost, but I got an impression from him that filled it in. It is important to recognize that all the elements of this image must be taken together as an expression of the nature of the sphere. The bird is the sphere as basic energy, a reflection of its divine sources; because it flies, it never touches the elemental worlds, but is itself the endpoint of creation. The man shows that there is within this sphere an expression that appears to show individuality, but these "individuals" are all directly connected to the divine and are part of it, as shown by the headdress. And these individuals wield the power of the divine, as shown by the scepter. Here the Will of the divine (scepter) acts upon the substance of the divine (bird) through the divine Son, all of them within a single sphere, all of them separate and one at the same time.

---

[6] The equivalent of Tiphereth is the lowest emanation in this scheme. The "man-like" beings are perhaps closer to what we would call "avatars", individualized manifestations of divine force, rather than ordinary human souls.

I felt the energy of the vision weakening, and so I returned to the Temple. The angel followed after, saying: "I know that you are weary, but I would like to encourage you to look at least a couple more of these spheres before you quit for the day." I took a few moments to absorb some more energy from the Temple. Invoking the Names of God and the King, I returned to the lotus petal and got back in tune with it.

Returning to the place of the Tree, I willed the power of the bird-image to return to its sphere, and it did so. Next I concentrated on the sphere to the left in the row above. The circle of this sphere expanded into a window, through which I saw an old man, bearded and muscular like Odin, wearing a dark blue, almost violet, robe. The robe had no hood or collar. In his right hand he held upright a spear with a leaf-shaped blade bound to the shaft with silver wire. In his left hand, held down at his side, he held a square cap or hat, somewhat like those some Roman Catholic clergy wear.

The angel said, "Action in righteousness is the key to this sphere, for here are the Mercy and Severity one; action or will is combined, merged with the manifest pattern upon which action must be based, so that there is no question of morality or ethics, no separation between Thought and Deed. This sphere is easy to understand, as it is close to the two natures of your Chesed and Geburah. But always remember that this is a single sphere with a single nature, not a duality. If one should seek to understand it by holding those two in mind at the same time, then one will go amiss. See it in its own way, take its nature as it presents itself, and seek to merge with that nature to attain to true understanding of it. Now go on to the next sphere, which is not so simple."

I relaxed my attention to this sphere, and it returned to its original size in the image of the Tree, with its own image still shown inside it. I turned to the next sphere in the same level.

I concentrated on this sphere for a time, and saw little except a roiling of colors, as if it could not manifest itself within the limits of my perception. Then suddenly, exploding outwards from a point in the center of the sphere, a great mandala unfolded. This mandala had five great spokes or sections, and within each section were twenty lesser spokes. And each of these spokes was itself an entire world, seen edge-wise in some higher dimension. The center of the mandala was a black-filled circle, surrounded by a ring of lighter color, a powdery gray-blue.

"This is the focus of nature in this world," said the angel, "for herein are all things in touch with the center, and all patterns of activity derive directly therefrom. And the worlds within this mandala are the potential manifestations that are to be made real, in something resembling sequentiality, in that lowest sphere at which we first looked. Here they are arrayed in their relationships to each other, as they are in the minds of those who created this place. And the plan of their unfolding is held here as well. Each unfolds at the "same" time as the others, but each unfolds within its own, internal, sense of linearity and sequentiality and is separate in some sense from those that come "before" and "after" it in the rounds of the mandala."

Again I relaxed my attention, and the mandala retreated into the limits of its sphere. Looking to the next, to the left in the next row above, I concentrated again.

"This sphere" the angel said, "is the expression of one of the three stars that created this place. His expression within his own great sphere of working is here concentrated, summed up, sketched in miniature. Look ye to the west."

I turned around, assuming the Tree was in the East, and saw the star in question. It had sort of a maroon cast to its light. The color deepened, and there burst out of the star images of three armored kings, one coming directly towards me, the others moving out at angles to either side. And each of these kings stood astride three animals. The one coming towards me was astride three lions; the one on my left had three jaguars; the one on the right had three taurines of some sort, whose exact image changed from one species to another as I watched. And each of these animals had only a single leg centered at the back of their body, so they each stood upon three points.

Spoke the angel, "This great star is represented by three ministers within this area of mutual creation. And they, with their ministers, and their ministers' ministers, number thirty-nine, who are unity expressed in triplicity. And these act upon the five and twenty in such a way as to define their center, their point of contact with the divine."[7]
I felt there was more to be said, and waited. The angel continued:

"All of these are in their own way an expression of the original plan of this Tree of Life, as was shown in the way of their bursting forth from the center." [That is, the pattern in which they came forth resembled the three fans of leaves at the top of the Tree.] "And each of these three legs of the animals, these minister's ministers, controls in his turn the manifestation and organization of thirteen forces, so that within the worlds below there are three hundred and fifty-one major forces to be dealt with, each with its own expression, each with its own place within the pattern of the creation, each of which is the embodiment of a divine principle in activity. Add to these the original 39 and they become 390, giving a full manifestation of the original potential. Thus is the divine made manifest in this place."[8]

"Now look ye back to the next sphere."

The images of the kings returned to their place. I turned back to the Tree and looked at the next sphere in turn, on the right in the same level. I looked for a while and there gradually appeared a shadowy image, seeming to be in some way connected with the rightmost circle in the original sigil, as if that portion of the sigil had been clothed in an image. And the image was of a hooded monk, kneeling and hidden within his robes, contemplating an image in a sphere. He appeared to be facing a point about 45 degrees to my left. I could not see the image within the sphere he held, and moved closer.

---

[7] 3 Kings + 9 animals + 27 legs on animals = 39. 39 = 3 times 13, and 13 = AChD, unity. The "five and twenty" are the five sections of the mandala seen earlier, with their twenty divisions each.

[8] 27 times 13 = 351. 351 + 39 = 390. 390 = 39 times 10, number of full manifestation.

In the process I entered into a merged with the monk in the image. Within the robes there seemed to be nothing but the barest outline of a body, a simple sketch, sufficient to hold the robes in their form, but little more. Looking at the sphere he held, the image within was of the old priest-warrior within the earlier sphere.

The angel said, "This one gives of himself directly into the lower world previously seen, and leaves little of himself in this level save a shadow. His manifestation in this place is of the nature of a channel for his original force, his true nature, which is reflected in miniature down into that lower sphere. But even in this there are secrets to be known, if one wishes to extend one's stay and concentrate on this one part of the Tree of this place. Now to the highest sphere."

I removed myself back to my "outside" viewpoint, and let the residual force from the last sphere dissipate from my body. Then I looked at the highest of the spheres in this Tree, and saw therein a little child, scarcely born, like Hoor-pa-krati without the forelock. He sat in a lotus position and held the thumb of his right hand to his lips. I saw him as from his left side.

Looking closer, I saw that held within the curled fingers of his right hand was a small talisman or coin, upon which was graven a figure that at one moment seemed much like the Sanskrit figure for the OM, and the next moment appeared to be an abstract glyph of a bird in flight.[9]

"This one, in his miniaturization into this area of creation, has taken on an image much like that of your Thelema, in that he is like a babe, silent in the womb, and yet forth from him comes all the power and activity manifested in the lower spheres. That king of the lowest sphere is to him much as Ra-Hoor-Khuit is to Hoor-Pa-Kraat. But in this case, they are not a dual manifestation of something greater, as those two are of Heru-Ra-Ha, but instead is the lower a direct reflection of the power of this sphere, only extended and also indirectly accessing some of the power of the other two stars, through their control on the lower worlds."

"He is the silence at the end of the OM, but in his silence is the bird brought forth into flight."

"Now I think we have seen enough for this time, and you should return again to your temple, waiting a moment for me."

I did so, and stood just outside the limits of the Temple's lotus while I waited for him. After a moment he also appeared, and said "My name is Kaph, Yod, Nun, Daleth, Teth, and in my nature I am a reflection of those thirty-nine whom ye saw in the fourth sphere of your vision.[10] Thus I have a nature of sufficient generality to speak to you of the things shown and yet to be found within the compass of the Tree with which we have been dealing. I am in myself a symbol of that work, and am the link between that world, and this solar system of yours, which link was created by the resonance between the schemes of our two areas of creation. Now take ye this."

---

[9] The OM is of course the Swan in Hindu symbolism.

[10] K + I + N + D + T = 20 + 10 + 50 + 4 + 9 = 93. 93 is the reversal of the digits of 39, so the angel is numerically a "reflection" of the forces of that sphere. None of the Hebrew words in my database seem to relate, but among Enochian words we have VPAAH, "wings", perhaps relating to the bird symbolism of the first and last Spheres, and BALTAN, "His justice."

He handed me a talisman, as had the angels in the previous visions. This one showed the original sigil upon one face, with a couple of minor modifications (short "tails" sticking up from the rightmost curve). On the opposite side was the usual table, this one showing the words GEL, DALPA, FORTN, DES, with the word "boni" at the bottom.

[insert picture LOTUS4D.GIF here]

"This one ye shall keep" he said, "and let it remain as a reminder and link into the place where we have been, for this contact is an important one within the many that can be exercised with the Temple you have built. It is through the paths from this place to that, and from that place to the places of the Three who created it, that one set of persons from your Earth would easily find their way into the larger universe, free forever of their ties to your world. This is one of the purposes for which this Temple was given, and it is one that shall be accomplished, without doubt or uncertainty."

I asked if I should place it in the beam of the King, as the others had bid me do. He said, "Do so."

I entered the Temple and put the talisman in its place, stepping back out afterwards. In a moment an image like the first I saw of the other Tree formed within the beam. And a sound like a wordless choir came forth, swelled, and diminished again. I saw that the image of the sigil in the beam was no longer there, and the sigil on the petal soon faded back to an inactive level. As it did so, the image of the Tree also gradually faded, or rather collapsed back into the talisman.

"And in this is the work done," said the angel, "and another link made in the Great Scheme of the Cosmos. Take ye the talisman, and save it in your storage place. And I am done."

The angel bowed his head for a moment, and then disappeared. I retrieved the talisman, stored it away, and closed the Temple for the day.

1/31/93

insert picture LOTUS5A.GIF here]

Obtained a sigil during use of the Temple last night, but did not feel time was right to explore it. Recording it here for later use. This one appeared at a point directly opposite around the circle from the one used in the 1/30/93 vision. As that one was the third one south of the pillar of the Airy Lesser Angle, so this one is the third north of the Fiery Lesser Angle.

[insert picture LOTUS6A.GIF here]

2/2/93 12:05 pm

Obtained this sigil last night during meditation on the Temple. It stood out quite prominently, and in some way called attention to itself. During the meditation I noted a sense that the circle at upper left represented a star or other stellar-level object being swept along on a shock-wave front, while the circle at lower right, and the lines connected to it, represent another star whose space is being impinged upon by the front. The large curved line is the front itself.

This sigil appear immediately to the north of the pillar for the fiery lesser angle, with only one more below it on the east side of the temple. It was immediately to the south of the one shown in the entry for 1/31/93.

I called up the temple and stood in the King's beam. Invoked with the First Call and the Call of Earth, and the names NANTA, MOR DIAL HCTGA, ICZHIHAL. The response was very strong, and the temple formulated itself around me in the physical world as well as the astral.

Upon my first thought of it, the sigil appeared in the beam, and my viewpoint went to the petal upon which the sigil is inscribed. Standing upon that petal, I was surrounded in a column of energy sweeping upwards out of the petal, engulfing me as if I was standing in the center of a flame. When the flame died down again, I found myself in space above the earth. Looking back at it, I could see the location upon the surface where my temple resided. It was a very small, sharp point in a dark color surrounded by a large group of petals like a cinquefoil, except that there were six leaves instead of five. Not like the usual chakra wheel that I see around it from a distance.

A voice said, "Now look outwards." I did so, and saw another planet sweeping about in an orbit, around the sun, but very close to the Earth in space. This planet did not seem to be made of physical matter, but of some other substance. As I watched, it moved inwards, crossing the orbit of the Earth, and moving on. When it passed the Earth, I could see something like the shock-wave sensed from the sigil sweep over the Earth, putting a pressure on the Earth's aura or magnetic field that had not been there before. The pressure reached a peak and dwindled again as the planet passed on.

An angel appeared beside me, and did the LVX signs without prompting, then the sign of Earth. Testing with the pentagram of Earth had no effect on him. Testing with the pentagram of spirit caused him to grow in size for a few moments.

The angel said, "Not all of the influences affecting the earth come from far away. Some are as close as its own back yard, and figure in the activities upon your world as a regular, cyclic influence. This one is a planet in the process of formation, not in the matter of the physical world, but in the matter of the so-called "etheric" level, halfway between the dense physical realm and the realm of the astral. It is the same substance out of which your own energy-body is made.

"When this planet passes, as you have seen, there is a pressure put upon the aura of the Earth, and certain aspects, certain objects and substances within it, are brought to a state of stimulation. Most of these substances are of a low kind, the sort that causes depression, and a sense of living in an emotional miasma; they produce feelings of worthlessness and hopelessness in a portion of the human population, and cause such people to become less active, more inclined to let things go, less inclined to keep up with the work necessary to living. Along with some other influences, it causes a regular cycle of such feelings, which can be noted but not explained by the mental health workers of your world.

"Now this is not necessarily bad, because even as this planet stimulates these negative manifestations, it is at the same time raising the substance involved to a higher level, making it more active, changing its nature so that it no longer expresses the deep, dark nature which it originally possessed. In these times the effect is seen to be more common because there are more people to feel it, and so it becomes more apparent as a phenomena. But in fact the cyclic stimulation has had an effect over the millennia, and the intensity of the effect now is much less than it was even a few centuries ago.

"In the larger view, this action by the passing planet contributes to the education and initiation of the world, because its action breaks up the forms that it stimulates, lets the substance that was trapped in those forms release to be incorporated in better, more useful, more advanced structures. Now look ye to the planet itself, and see what you might see."

I turned and followed the planet along its course, rapidly catching up to it. It appeared to be very dark despite the fact that, not being physical, it could not cast a shadow. It appeared that energy hitting it from the sun was absorbed or concentrated somewhere inside, converted into a different form and released again as the darkness that I saw.

Coming closer, it appeared that the darkness was really a shell surrounding the outside of the planet, and within that shell there was a lighter, more energetic form of substance. And in the center of that substance was a dark point, where an immense amount of energy was concentrated and not released. The whole appeared to resemble, in a 3-d form, what I had earlier seen surrounding the Temple. The "light" portions within the shell were sectionalized in some way; the sections had softly curved edges and corners, much like the way sections of a grapefruit or orange would appear if the rind and all the connecting structures between them had been removed. But the sections themselves were laid out like a dodecahedron or some other high-order geometric solid rather than being radially symmetrical like a fruit.

Moving in towards the dark center, I saw that within it, there was a tremendous amount of activity taking place. Geometric constructions formed and disappeared so rapidly that I could not see them clearly, and there appeared to be many millions of them existing at once.

The angel said, "For the present, all of the deliberate work of this planet's incarnate intelligence is being restricted to this small central section, which is really a reflection of his concentrated point of attention, on a much higher plane of the solar system. He is not concerned now with the outwards expression of his design, but with the first instantiation, the setting of the initial pattern out of which all the growth and development in his sphere will eventually come. The sectional appearance of the more outward portions, and the dark shell that surrounds the whole, are both automatic, not consciously-created, effects of his work. They are secondary and ultimately inconsequential spin-offs of this central activity. And even though their effect on the outward surround is significant at this time, in the end the planet's true nature will be other than what it now appears to be. Speaking cabalistically, this god is still in the involutionary phase of his creation and these outward effects are shells that will be discarded when the moment of anchoring on the physical plane has been reached.

"Now this, while a powerful effect in the local system, is far from being the most significant of the effects reaching the Earth. We will see many more coming from the outer stars than we will within this solar system, and most of those will be of greater long-term importance than this little cousin of our Earth.

"I would say that we have seen enough here, and should retire back to your temple."

I did so, and in short moments the angel caught up with me. As with the previous visions, he handed me a talisman. But this one did not contain the sigil used to start this vision. Rather, it showed the one previously seen but not used, with the two crossed lines descending from the circles. On the back were the usual letters in a table, this time reading ORA, EARLZ, DEPNO, DIT. The "T" of DIT had a line running crosswise from the right end of the crosspiece to the lower left, and then horizontally back to the right, as if the letter were actually a "T" and a "Z" combined. The "E" of EARLZ looked more like a "C" with a small crossbar than a regular "E". At the bottom, again as usual, was the word "boni".

"Now the only reason why you were not able to do the sigil previously seen was due to the effects of this one we have just studied, which was a temporary effect. After the planet has passed further on, that petal of the lotus will be taken over by another sigil, and a different force, and so we do not need to have a sigil-and-table talisman for it. As you have remarked in your mind, what is seen upon the petals of the lotus depends in part on the nature of the Temple, in part upon the natures of the magician, and in part upon the current activity in the cosmos as it impinges upon the Earth. Some permanent influences can be momentarily over-ridden by stronger but passing influences, and such has been the case here. I would suggest that when next you do a vision of the Temple's lotus petals, that you begin by creating an image of that older sigil, and exploring what you see with it. Hold this talisman until that time, and use it then."

I said I would, and the angel departed, taking with him the image of the current sigil and all the energies I had seen associated with it. After a few moments, I closed the temple and returned fully to my body.

[insert picture LOTUS7A.GIF here]

2/10/93 8:21 pm

I had been putting off going back to try the sigil previously seen, but not used. For some reason, there was a sense that the power in it was more than I wanted to deal with at the moment, and I had put several days into working on the new version of the Temples book instead. Tonight I entered the Temple of Earth, retrieved the talisman with that sigil from storage, and began a first try to see where it leads.

[insert picture LOTUS7B.GIF here]

When I first looked at the talisman in my hands, it had the side with the table upwards. It seemed to me that this table was not made of four words read across, but of four words read downwards; the fourth word combined the two letters in the leftmost column with the two from the rightmost column. This final word in some way bound the other three together.

Turning the talisman over, I studied the sigil until it was fresh in my mind, and then laid the talisman on the floor of the Temple under the King's beam. The interior of the Temple became instantly brighter, and the petal containing the sigil stood out dramatically from those around it. I moved to stand on the petal.

It seemed as if a powerful beam rose up from the petal, gaining a height about twice that of the Temple before curving to horizontal and moving far off into the southeast. I sensed a power building around me, and my vision was filled with a cream color tinged with canary yellow. I rose up and followed the beam, quickly leaving the vicinity of the Temple behind. The beam passed through an area where space constricted around it into a cylinder with flared ends. At the far end of the cylinder, the beam ended at a gate.

The gate had two doors of thick wood, between side-beams made of stone. The doors had semicircular tops, and were underneath a triangular top-piece or overhang. The sigil was inscribed in the center where the two doors met, save that this version of the sigil had a third circle, somewhat larger than the other two and positioned above and between them.

I willed the doors to open. As they did so, a blindingly brilliant light sprang out from behind them and I felt the radiance as a force sleeting through my astral body. As I became accustomed to the light, I saw that it came from a Tree like the Tree of Life, but three-dimensional like Achad's speculations. Every sphere of this Tree was a jewel, and every path a semiprecious stone carved into a cylinder with an hexagonal cross-section.

My body moved forward and became one with this Tree; its topmost sphere conjoined with my top-of-head chakra, it's lowest sphere touching the inside edges of my feet, the remaining spheres either spaced along the spinal cord or in equilateral triangles centered on it.

I counted five spheres on the central column, but could not place the fifth one. It was definitely not in the position of Da'ath. I could count the spheres individually from either top or bottom, and each time would count five of them. But when I looked at the Tree as a whole, I could only see four. The fifth seemed to be off in another dimension somehow from the rest of the Tree, but its position in the sequence was between the equivalents of Yesod and Malkuth, so that there was a geometric progression in the distances between the Spheres on the column, each twice the one before.

Something told me to step away from the Tree and return through the doors. I did so, and found an angel waiting there. He closed the doors and turned to face me, making first the sign of Fire, then the sign of Set or Earth. I returned these, and tested him with the pentagram of Earth, which caused him to glow more brightly against the background. Then with the pentagrams of spirit, which reduced his brightness. Then with the pentagram of Fire, which again brightened his appearance. I gathered from this that his nature was basically of earth and fire.

He said, "Hail o mage! Hail unto thee from we who are in this place called guardians and gatekeepers. Here we stand between the Earth and the heavens, and watch that only those who are qualified may enter herein. For every gate has its key, but not every key-holder is worthy; some must be turned back from every gate of the Temples even if they are welcomed at others.

"But that is not of your concern here, for truly you qualify to enter into this place, for it was here that you entered into the Solar system in the beginning, so many aeons ago, and it is here that you may find one of your many ways to leave again when the time comes. Truly there is much for you to see in this place beyond the gates, and many trips or visits will be necessary to gather even a small bit of what is here, and yours by right.

"For the present, we would advise that you spend some time simply identifying your body with the Tree therein, familiarizing it with the energies of that place and enabling your senses to gradually see therein with clarity.

"When you come, use the talisman as you have seen it, without the third circle, and with the table of names upon the back. Call upon these names as you have said, taking them in columns from top to bottom and using the surrounding name last."

I said that I would do this, and asked what more was to be done at the moment.

He said, "Little at the moment. But in your meditations later tonight, return and spend a while conjoined with the Tree, not trying to interpret it, or to see it clearly, for its true glory will open to you gradually and only after many days. Simply stand, and absorb, and encourage your bodies to adapt."

"Now I am Kaph Peh Tav He Resh, the keeper of this gate, and my name is in the glory of the Tree. Fare well." He did the signs of LVX, and of the closing of the veil, and left my vision.[11]

I turned and followed the beam back to the Temple. I took up the talisman and returned it to its place of storage. (I had to step outside the Temple to do so -- inside it glowed too fiercely.) Returning to the Temple I sought to work the residual force of the talisman into the fabric of the Temple. Eventually I did so, and the Temple returned to a quiescent state. I closed it and returned fully to my body.

2/26/93

I began by taking the talisman of the previous vision and placing it in the King's beam. A great fire welled up therefrom, rising above the Temple and arcing over into the southeast. I followed this trail of fire and it ended at a double door with the sigil shown, but with the additional circle shown above and between the two circles seen originally.

The three-dimensional Tree of Life seen before was still in position, but this time rather than filling my entire vision, it appeared in a context. It was surrounded by a haze or glowing area, well-defined, within which its power seemed to be paramount, but outside this area was the black of space, and in it I saw three bodies, presumably stars. Two of them, one very large and the other much smaller, orbited around each other. A third orbited around their common center at a distance, so that it appeared to be outside the area of mutual influence of the first two. The gate stood in space behind me and as I watched its doors closed.

I waited, and an angel appeared and did the LVX signs, then the signs of Set and the sign of Water. I returned these signs and felt the urge to do the sign of Fire as well. The angel also returned this sign without difficulty. I tested him with the pentagram of Earth, which caused a flow of force to come into being between us. He remained steady when I did the pentagram of Fire, and the pentagram of Water.

He said, "I am not the same angel you saw before, for he is the gatekeeper, and I am here to present some more to you of what lies beyond the gate. You may take my sign to be Kaph, Lamed, Daleth, Pe, He, for this is the nature I am enacting at this time.[12]

---

[11] K + P + Th + H + R = 705. I can not find any significance behind this numeration. No Enochian word has this value, and the only Hebrew I can find is ABNIM MPVLMVTh, "damp stones", which has no obvious relation.

[12] K + L + D + P + H = 139. Enochian has the words AMGEDPHA, "I begin anew", and TELOCH, "death". The first of these might be appropriate, since we are doing the vision over again, and this time seeing it correctly.

"Now in the prior vision of this place, you were told that this path was the passage by which you entered into the Earth's sphere, and this was correctly said. This is the sphere from which you came into the Solar system, and by which you will first leave the system again in the proper moment of time. At present we are on the edge of that leave-taking, but in earthly time this will be some time in the future, for time there runs more slowly than here, save when there is a connection made as in the present moment.

"Now the Earth has many connections in the starry realms, for she came from those realms and retains contact with all with whom she worked in prior cycles of existence. Further connections are made through resonance of natures, others through her working connections with the planets and other spheres within the solar system. All of these connections, and many others, will be found within the lotuses of the Temples by those whose nature allows them to see.

"We have shown you many of these connections and will show you more as you work, but for the moment I want to consider that which lies before us."

The angel gestured first to the star-system in which we stood, and then to the Tree of Life in its aura.

[insert picture LOTUS7C.GIF here]

"This tree is single, an expression of the combined force of the three stars you see, for they are not separate individuals, as in the previous instance which you made public, but are in fact three manifestations of a single being, who expresses through the participation of three lesser gods, each of whom runs one of these solar bodies under his direction. And this primary god also participates directly in the action of the largest of these stars, who is Sirius in your mythology, and [unspeakable word] in his own."

I tried to get an impression of what was meant by the work I could not hear. It seemed to have something to do with this god being a "Triple-tiered god", one who expressed himself in three different levels at the same time. More than that I could not get.

My attention was then directed back to the Tree, and I noted that when I examined it before, I felt that there was an additional level between Yesod and Malkuth. Now I could see that this was so. I one were to look at the Tree from a position perpendicular to one face, so that the third dimension was hidden, then this Tree would appear to be formed to that it was made of two hexagrams, which shared a single sphere in common. The upper hexagram had no sphere in its center, like our own Tree, but the lower had the equivalent of Yesod in its center, so that there was a second focus of personality, a second "soul" as it were, below Tiphereth. There were eight levels in all to this Tree, as ours has seven.

"Yesod-equivalent, by the addition of the two extra spheres below it, has taken on the character of genuine godhood; it is as much a manifestation of the divine in this system as Tiphereth is a manifestation of the divine in your own. And the Tiphereth-equivalent here is still divine as always, though its nature is changed slightly because of the variation in the relationships being expressed here. In your own system Yesod is not a divine principle, but merely a shadow; it has no power of its own, but takes power, such as it receives, from those above it in the Tree. It is deliberately considered, for purposes of action in your Solar system, to be "below" the lowest level of divine manifestation, as are the spheres of Netzach, Hod, and Malkuth. They are shells, only enlivened by the souls of the entities who embody themselves in their substance; the divine does not directly enliven them as here.

"Since this system is superior to your own, above it in the hierarchy of development, it has an additional level over those expressed in your system. Thus it is eight as yours is seven. Thus also is the mystery of why the sacred number of the Christ is considered to be eight, and why the path of the Buddha is eight-fold. Neither of these mysteries refers to your eighth sephira Hod, but rather to a connection between those paths and this system. Each liberates by going beyond that which is "natural" to your solar system, bringing in the power of this greater system to do the work of freeing man. And so do you, in your way, by your coming from this sphere to the earth, and by your creating of an affirmative link with it through these experiments.

"There are many others who can travel this path, and the others you will and have found in this exploration. And so they will in their own time, when you publish this travelogue of the stars. For the talismans and sigils given to you here are not for yourself alone, but also for any others who might chose to use them. Once you have made the links, and have been given the talisman of a particular path, then others can connect with that path simply by using the talisman. The building of a Temple is not necessary, for the path is created and established; only those who seek to create new paths to the stars, out of their own natures and those of the Temples, will need to create a Temple of their own for such travel.

"We asked you to return once more to this place before going on with the other new sigils you have seen, primarily so that you could assure yourself that you had seen the Tree of this place aright, as you now have done so. By seeing the Tree correctly, you affirm that you have absorbed (rather, re-absorbed) the energies of this place in their proper form and fashion, and that the link therewith is complete and without missing powers. We had no intention of taking you farther into this realm, nor of requiring you to penetrate deeply at this time. In truth it is preferable that you continue on and make links with many other spheres, so that the powers of travel will be opened to the people of earth.

"Rest ye, and when your rest is done, make note of what you have seen here.

"I have done."

The angel bowed, and went away in some direction I could not follow. I turned to the gate, which again swung open, and returned through it to the Temple. There I picked up the talisman and stored it away. The flames died, and the Temple was quiescent again. I ended the vision.

Further notes: In the first vision of this place, I had had the sense that there was a fifth sephira on the middle pillar of this Tree, lying somewhere between Yesod and Malkuth. But I could not see it; it seemed to be off in some other dimension. After this second vision, I conclude that I simply could not see the powers of that level clearly, and had mistaken the twofold power of the two sephiroth on that level for a single power. Thus I could not see it because I had been looking in the wrong place. (Note also that the paths shown may not be entirely correct.)

Also, in the moment I saw the Tree clearly, I also had a comprehension of how it related to the human body. The topmost sphere related to the top of the head. The next two spheres to the eyes. The two after that to the shoulders, and the Tiphereth-equivalent to the heart. The following two were at the top of the hipbones, and the Yesod-equivalent was congruent with the sexual organs. The two additional spheres between Yesod and Malkuth related to the thighs (not the knees), and Malkuth was centered between the feet.

2/26/93 3:52 pm

[insert picture LOTUS8A.GIF here]

This sigil gives me a sense of leaping joy even without any special invocation. It's position in the Lotus is immediately to clockwise of a line drawn from the center of the Temple to the center of the pillar in the water angle. The left side of the petal abuts this line.

I spent some time standing in the King's beam, absorbing energy and attuning myself to the astral space again. Then I turned and move out to the petal, standing on it and looking outwards from the temple. I sensed that behind me the sigil had also appeared in the King's beam.

Energy rose up from the petal and engulfed me, a cool sensation and an equally cool white color. It seemed as if I was becoming one with the sigil in some way, the circle my head, the connected line the front of my body, and the other line leaping out before me. But there was no urge to movement and nothing else appeared to happen.

I turned and looked into the Temple, and saw an angel standing there. He moved out of the Temple along a line towards me, stopped outside and turned to face me. His hands were held in the sign of Water, and there seemed to be invisible extensions of this triangle going upwards to the tops of his folded wings. He projected a peaceful sensation, having the same cool calm as the light from the petal.

I did the LVX signs and he returned them, then he did the sign of water again, which I returned, and the sign of Earth. I tested him with the pentagrams of spirit and Earth, which did not produce any significant change in his size or appearance. The pentagram of Water caused him to become brighter, and the aura surrounding him to become clearer. I asked him what's up.

"O mage," he said, "the time of tides is upon us, and in this place and time are the powers of god mighty, and moving. Let us move away from the Temple somewhat, so that we might speak without interference."

I indicated that he should move to an appropriate place in the surrounding area, and I would follow. He moved out into the northeast quadrant and stopped at a distance of several hundred yards. I moved to follow him, and when I reached him he gestured back to the Temple and told me to watch. I noted that power continued to rise from the petal in my absence, and that there appeared to be a larger, shadowy version of the sigil forming in the air above the Temple, anchored at the place where the King's beam fell on the floor.

The angel said to wait for a while longer, and we did so.

Then the large shadow sigil moved so that its lower point was on the petal, and at the same time a number of curved lines began to form around the Temple. These began at a point just above the sphere of the Three Names of God, and curved outwards and downwards, intersecting the ground at the point where the Seniors' curtain touched the ground. I got a sense that these lines continued into the ground to meet again at a point below the Temple.

I said these things were lines, but they were actually much more than simple lines, having a very complex structure. Each appeared to have a thick core of dark brown or black, around which additional thick lines of a very deep green color were wrapped helically. They reminded me very much of the windings in an electric motor or generator. As I watched, they appeared to become more solid, and a field of force in a brighter green color formed between them, so that looking through it was like looking through a thick colored glass. I moved around the Temple counting these lines, and found that there were seven on each side, fourteen in all.

Moving back to the angel, I asked what was happening, and he again indicated that I should wait and watch. I noted that a very bright beam of light descended on the point where these lines met, and continued on into the Temple to become one with the King's beam. Nothing else happened for a while.

Then the angel said "Now look." As I watched, circles of light moved upwards on the spherical force field between the windings. It seemed as if the color in the field was being concentrated in these circles, leaving the intervening space white. Each circle reached a higher point before fading out.
The circles followed one after another, faster and faster until they could no longer be distinguished individually and the entire sphere took on a flickering appearance.

Now it appeared that a huge dome or sphere was forming around the Temple at a great distance. I could see it covering the sky above, descending to enclose us and the Temple within it. It seemed to be many miles in diameter. This great sphere became ever more solid, until even at this distance I got a sense of great weight and impenetrability. The angel took me by the arm and moved us back yet again, until we were very close to this outer sphere.

A few bolts of lightning passed between the inner and outer spheres, but there was no sound or vibration. A sense of great and increasing tension filled the air.

A few more minutes of increasing tension, then it reached an intensity where all of space felt as if it were warping. Suddenly out of the central sphere a great flow of force came forth, and at the same time I sensed a will reaching inwards from outside the greater sphere, taking hold of that force and moving it. And it formed into a huge duplicate of the Temple, made entirely out of energy, as big as it could be and still fit within the outer sphere. I felt dwarfed by it. The original Temple and its surrounding sphere were lost from sight somewhere within this structure.

Now there was the sensation of a great bell ringing, felt with the body but not with the ears. It rang out again and again, and as it did so hundreds, thousands of angels appeared and moved into this great temple. The angel beside me took my hand and we moved at his direction along with the others.

Closer I noted some differences. There were vaults or arches running between the pillars, so that each side was like a great open doorway. The Seniors' curtain was pushed aside so that it made a sort of extension or shelter just outside these openings, and in the same shape. Inside, the ceiling of the lower temple could not be seen; it appeared lost behind a constantly-shifting pattern of light.

The beam descending in the center of the Temple could now be seen, and where it touched the floor the original Temple and its surrounding sphere lay like a child's toy in a coliseum, totally dwarfed by the structure. Each square of the floor contained an image, as if looking into different worlds. And the pillars also had constantly shifting images, as if each slight movement brought a new world into view within them. I also noted that the angels entering the Temple did not fill it, but instead merged themselves into its structure.

Now the angel with me told me that we should move back to the center where the original Temple stood. We did so, and entered into it, passing between the surrounding lines. It was entirely engulfed within the King's beam of the greater Temple, but none of that power seemed to enter in here.

(This entire vision seems to be moving in slow motion, with long waits between short periods of activity. Another such wait at this point.)

While waiting I looked around my own temple, and noted some changes. The pillars in particular were of a lighter color, and had taken on the texture of fine polished granite. The floor was white marble, and the ceiling of the lower temple, with it's embedded crosses, now appeared to be made of obsidian. A small hole in the ceiling let in the King's beam, which was unchanged. The curtain of the Seniors was still there, but had lost its liquid appearance and become like a fine loosely-woven cloth, translucent, nearly transparent. On the floor, a small metallic-appearing cup enclosed the end of the King's beam.

Now the coiled lines surrounding my Temple began to rotate around it counterclockwise. Looking between the lines, I saw that we were rising up from the floor of the larger temple.

The angel turned to me and said, "Up to this point, all has been preparation. Now the vision begins in earnest. See ye what there is to be seen as we rise up."

Looking out, I saw a series of landscapes, all going by too fast to make note of details. For some reason this reminded me of the descriptions of cross-time travel in H. Beam Piper's "Lord Kalvan" stories. I caught glimpses of strangely-shaped buildings, most of which could not have been built in the real world, for structural reasons. Each of these, I sensed, was a gate between worlds. Yet all these worlds were within the confines of the Great Temple.

Now we approached the ceiling of the Great Temple, and passed through a hole in it. Beyond at first there appeared only darkness. Gradually another landscape appeared and did not change. Within this landscape were six temples, unlike my own in shape, which were arrayed in a hexagram around the beam in which we rode.

As we moved upwards I felt as if I was having more and more difficulty maintaining the vision. I kept having to slough off astral bodies as they became too gross to withstand the forces present, and each new one of finer nature that I took on was harder to keep.

Eventually we passed out of this scene and entered into the column of the King's name, wherein the beam that shines on the lower Temple is formulated out of the stuff of God. Nothing surrounded us that we could see past the brilliance in which we were enclosed.

Continued rising brought out to where the sphere of the Three Names of God should be. But here it was a fully-opened lotus, as sometimes appears in my Temple when the forces are invoked with particular strength.

Now we were back in "normal" space, just underneath the height of the great sphere enclosing this Great Temple, but still I was having difficulty maintaining the astral body and through it the vision. The angel indicated that we should leave my temple at this point and again move off to some little distance.

Underneath us the roof of the Great Temple was a huge expanse, a circus Big Top build for the gods. The ribs of the roof (which are the Seniors' names) were clearly visible, and between them a web-work of power covered over what was below.

I thought that this was all very fine, but what did it have to do with the sigil that started all this? These impressive events didn't seem to have any point.

The angel who had brought me to this point had disappeared. Looking downwards, I saw him heading towards the roof of the Great Temple, and as he came into contact with it, he dissolved into its structure as had those others seen earlier.

My own Temple still hovered over the lotus at the top of the Great Temple, within its enclosing lines.

When nothing more happened after several minutes, I decided that nothing more was going to happen any time soon. I was getting tired, and thought that I should end the vision regardless of its unresolved condition. I entered my Temple and tried to will it to return down the beam, but it did not move. Finally I decided to just leave things as they were, quit the vision, and go get dinner.

3/1/93

After the unresolved vision above, I decided to let things go for a few days to see if the Temple and environs would return to normal on their own. Last night I visited the Temple and found that conditions were substantially the same as at the end of the previous vision. My temple was still stuck on the outside of the great sphere like a tiny Mandelbrot bay on the edge of the Mandelbrot ocean.

I groped around for a bit trying to get things to change. Finally, I asked that the angels making up the Great Temple leave, depositing as much of their energy into my own Temple as it could hold, and returning the rest to the environment.

When I asked this, there was a great exodus of angels, who flew up out of the dome exiting in a circle around the place where my temple was attached to the dome. As they did so, the dome collapsed. But the Great Temple within it did not. Instead it attached itself to my temple, so that my temple was positioned where the column of the King meets the wheel of the Seniors in the larger temple. Beyond that, nothing more happened.

It occurred to me that perhaps I was not able to see the energies involved in this vision properly, and that this was the cause of the apparent "freezing" of conditions. I attempted to unite myself with the energies of the Great Temple, to become at one with them and perceive them at a level preceding words or images.

After some time of silent contemplation of conditions there, I noted that my left brain and right brain seemed to be perceiving entirely different conditions. I can not describe them except to say that the right brain saw a diffuse region of yellow, almost two-dimensional, while the left brain saw a region of deep blues and greens, very deep and three-dimensional. (That description is wholly inadequate, but it is the best I can do.)

I also noted that my aura and etheric body had become much brighter, and that the chakras were much clearer and more defined than is usually the case.

As I absorbed the forces and became slightly more accustomed to them, my temple gradually sank down within the Great Temple. It never reached the ground level, but stayed somewhere in the mid-space of the lower room of the Great Temple.

As I write this at 1:27 pm, I am about to try invoking the sigil again, to see if I can get any additional information about this state of things.

Standing in the Temple, I drew the sigil in the King's beam, and at the same time saw that the petal on which the sigil is drawn was flaring in brilliant light over by the pillar of the Watery Lesser Angle. As before, a great flood of light welled up from the petal.

I moved over and stood on the petal, looking back towards the center of the Temple. Therein there appeared an angel dressed in a robe made from every color of light imaginable; each thread was visible and each thread glowed and flashed with a single color. The overall effect was quite beautiful. The angel had long brown hair, cut off the forehead in front, and draped down behind the ears on each side. His eyes were a lovely blue color, like a Caribbean ocean on a sunny day.

He drew his arms down and away from his body to form an upright triangle, in a sign I have been told in the past was a sign of benediction. I returned the sign and several things happened at once.

First, I felt the flood of light from the petal lifting me up, and the sensation was much like that experienced in the occasional dreams where I fly by projecting some sort of force from my hands. It was as if I were somehow pushing against the flood and it was pushing back.

Second, the angel gave me the LVX signs and expected me to return them, which I did.

And as this was happening there was a great voice in the distance calling unintelligible words, which sounded vaguely Arabic, with many vowel and "L" sounds. The speech faded and cut off as the angel spoke.

"The voice you hear is the voice of the creatures of the Temple, singing the praises of their creator in the language of their being, which is the language of the creation of the world.

"This great Temple you have seen before, and these sounds you have heard before, in the days when first you found the building of the Temple of the Tablets, and made one for men. Then you saw little, save for the entry of the angels into it; now you see its fullness of structure, but not yet the full light which surrounds and pervades its form. For this light is of God only, not of the creation; and only those who have achieved union with god in the fullest measure can see it in the true form which it takes. Such a one you are but not at the present, for the tasks of manifestation in the world do take away from the purity of being necessary for that perception. And you have further failed to keep up even that purity that is possible in the body, though such purity of body is not necessary to the tasks at hand.

"Now you have been connected again with the Great Temple, the archetype of your own, in this time for the cause that the powers you have connected to your own Temple must needs be reflected in the Greater; what you create in your own, what you connect to your own, envalidates and confirms the determination of God that all things must be one in truth. What is true in the divine abstraction in His temple is now true in the concrete divine of your own, and thereby has the greater been reinforced by the lesser.

"Thus you saw that the two are connected, as you entered into the vision." This was true, I had noted it in passing, that my temple seemed to be connected to the larger one by lines of light projecting out from the pillars to their correspondence in the greater Temple, and that the floor of my Temple seemed to be projection outwards to connect with the greater one's floor. Momentarily moving to an outside position, I saw now that all the parts of my temple appeared to be connected (sometimes invisibly) to their correspondence.

The angel said that these were not projections as such, but naturally-occurring connections, under the law of correspondences, in which things of similar nature become connected by reason of their similarity.

The angel said, "My name, incidentally, is not of a sort that can be pronounced or even written within the world of men. But my nature is expressed in part by the letters KTTV, which are to be taken as Enochian letters, and summed accordingly. I am of the fours as you are of the fours, yet our natures are separate and distinct for want of a 4, and the presence in you of the soul of man. This one to whom you speak has the nature of spirit, but not of the soul, and thereby is made of the stuff of God but not the stuff of existence."[13]

"Now, these connections must be made, between the lesser and the greater, so that what has been accomplished may be established in truth. You have not yet gone through a great many of these connections to the stars, but even so, the connections you have made so far are significant. Now God has taken them into his own Temple, so that what began in the lesser worlds will now as well be true in the greater. Thus does the man do service to the gods, and to God, in the exploration and activity of the Temples of Enoch.

---

[13] I heard this word spelled "Kaph, Tau, Tau, Vav", but at the same time I "heard" non-audibly that it was to be numbered according to my standard use of Hebrew equivalents for Enochian letters, which would make the numeration 20 + 9 + 9 + 6 = 44. Thus the angel can be said to be "of the fours". I am also "of the fours" because in one transliteration, my mundane name sums in Hebrew letters to 444. An interpretation of 444 is as representing the expression of a fourfold power in three different levels, the mundane, the solar, and the divine. The angel, by the absence of one 4, says that he does not act in one of those worlds, the mundane, but only in the realms of Tiphereth and above. The human soul, being born of the interaction of matter and spirit, can only belong to those who are capable of acting, or who have acted, within the manifest worlds.

The angel also says four times that we are of the same nature, one for each point of the cross. I have no idea at present why this should be so emphasized.

"When you return to this work again, things will be much as before. The greater Temple will be invisible, and the cage of bars surrounding your own will be gone, and you can continue on as you will with the work at hand.
"God will still be with you in your work; his temple surrounds and interpenetrates your own at every point, and so what you do from now on will also be done for Him. Serve well, as you have always done, and concern yourself not with the final results of such work; for that lies in other places to which your access is not yet opened, and your work is not yet to touch upon.

"Now I give thanks that we have met, and thanks to God for his will to make me his representative, and thanks the we might have met here, O mage of light. For we are both of the divine nature, you in your incarnation and I in my place in the heavens, and ever are those of like name and number connected. We are of the same nature, in essence, and your powers are in the world what mine are in the heavens."

The angel put forth his hand, and I took it in my own. At the moment they touched, I seemed to see a tablet of myriad squares, each of its own unique nature, each in turn one letter in the word that God speaks to create the world.

[insert picture LOTUS8B.GIF here]

"This is the Tablet with which I work, as you work with the Tablets given to man. Mine is the original, the one from which yours is descended; for everything within the world must have its spiritual counterpart, and the Tablets called Enochian are a selection, a section, from that greater which is the Tablet of the Divine. As you explore in the world, so I explore through the use of this greater. I am an angel, and therefore not one who can work in the world; I lack that which allows the manifestation of spirit in matter. But within these limits I range as an explorer, as one who seeks ever the new and the brilliantly unusual within the realm of creation. As do you, as I know. We are ever of the same nature, and I would consider us friends, as do all those among the angels with whom you have worked.

"Let us depart as friends, and in remembrance I give you this."

The angel handed me a talisman. Unlike those given for the sigils, this one was rectangular, and on it was the word GELPRA (meaning, "with one voice, and God") and this sigil below the word:

[insert picture LOTUS8C.GIF here]

Now the angel said, "And as we depart, let me also give you the [original] sigil's tablet, in the form of a talisman, as have the others given." And the Tablet I saw had the words GAO, LSIMA, BPATI, DOC, and upon the other side the sigil with which this vision began.

And with that, the angel folded his hands, bowed his head, and departed, fading away and leaving the interior of the Temple clear. The flood of light from the petal also ended at this time, and I stepped back into the Temple again. Looking about, I saw that the Temple once again stood upon the plain in its normal place.

To the west of the Temple, where once a tablet lay as the spirits left this world, there now was a large tablet propped up on a mound of earth. Something told me to leave that for later. I took the talisman of the sigil and laid it in the King's beam as I had with the others. A dark-violet flare rose up around the King's beam, but did not reach to the ceiling of the lower temple. I sensed that I should turn the talisman over so that the table was facing up. I did so, and the flare was replaced with a soft white glow around the talisman, and a sense that the excess energies remaining were being absorbed into it. After a time I removed it and willed it into storage. I closed the temple and ended the vision.

A note concerning the sigils and tablets.

By this time a few things have become apparent about the sigils shown on the petals of the lotus. First, the circles in the sigils always symbolize some being possessing a quality that might be called "centrality". In such beings, a complex of internal aspects interact with such a high degree of intensity as to produce the seeming of a central consciousness or focus of activity. Human beings are such, as are planets, stars, etc. Another quality these beings may have in common is that they are all focuses of divine creative activity, each within their particular sphere of action.

In the visions so far, these circles have represented stars, except in the last where the being in question may be the God of the Enochian system, and in the talisman of remembrance given by the angel, in which the two circles represent the angel and the magician. The lines in the sigils are an abstract representation of some energy activity or energetic relationship existing around or between the beings in question.

The tablets on the back side of the talismans serve to focus the energies necessary to break into the region in question. While the letters of the tablets are read from left to right in these visions, the actual "names of power" are formed by reading both across the rows and down the columns, with the two-letter end columns combined to form a single name.

Note that I believe these names are not intended to be vibrated, called, or otherwise spoken by the magician. They do not represent the actual powers invoked by the sigil, but are only intended to form the "gate" between the magician and the realm of the sigil. This they do by their very presence in the form of the tablet.

3/13/93 4:16 pm

After a couple of weeks away from the lotus work (while working on the new attributes for the Names of the Tablets) I decided to try the sigil I got the same day as the one described in the previous vision. This one shows a single circle; a line comes out of its right side, curves down and around counter clockwise, then doubles back and curves all the way around the circle, the doubles back again into a descending tail.

I noted that this sigil seemed to reverse itself whenever I got used to it. After first getting it, the next time I looked at the petal it was reversed left for right. Then when I became used to that version, it flipped back to the original version.

I began by standing in the King's beam for a while. The Temple still appeared to be made of various types of stone, an appearance it took on in the last vision and had held since. After a few minutes getting in tune with the Temple's energy, I visualized the sigil and left it standing in the beam while I moved over to the petal on which it was drawn.

The area around the Temple was pitch black; I could see nothing beyond the curtain of the Seniors.

After a few minutes standing on the petal, I began to hear orchestral music in the air. At first it was just short melodies in the style of Beethoven. Then it clarified and turned into the first movement of his sixth symphony. A column of energy rose from the petal and engulfed me.

Turning back to look into the Temple, it appeared that out the other side there was a landscape, one of grass-covered hills around a narrow valley, with mountains in the distance. Very "pastorale". The scene seemed to seep into the Temple, and then back out in every direction, ending up with the Temple now a part of the scene, standing on the top of one of the hills. I looked around and saw that at the bottom of the valley was a stream, in the shadow of the surrounding hills. And by the stream was an angel, looking up as if expecting me.

I moved down into the valley and confronted the angel. He wore a white belted cassock, with black boots. His skin was a pale olive color, and his hair a yellow with a slight tint of maroon or russet. He stood with his hands behind his back, looking off to my right. I did the LVX signs but he did not move. I tried the pentagram of Earth and it caused his image to enlarge and brighten for a moment.

He continued to look into the distance. I moved behind him and looked in the same direction. At the lower end of the valley there appeared to be some sort of construction in progress, something like a railroad being built.

I turned back to the angel and this time he turned to me and did the LVX signs without effort, and the Rending and Closing of the Veil as well. I did these signs back, and then felt an urge to stand in the sign of Osiris Risen for a moment.

I stood in silence for a few moments, and while I did so the god-image formed around me unbidden. As it did so, the scene changed around us so that now we were standing in space, above an area that looked like a vortex of gases. And the vortex resolved itself into the galaxy. Then my attention was pulled in two, half trying to see the original scene, half caught up in this new one. This continued shortly and then the tension resolved with my vision able to see both scenes at once. The angel still stood in the meadow by the stream, but not in the vision of the galaxy.

The angel said to me, "Hail holy one, for you are Osiris Risen in yourself, you who are the Earth and have risen to take the stars into your hands. You who are the Temple and that which the Temple encloses, you who are the chief and the servant, the god and the man.

"I have come to you here not just to show the scenes of the sigil that you envisioned. That scene of the vortex is the scene of the sigil, and you can return to it at any time. Rather I would speak to you concerning the attributes of the Tablets, those that have come to you in the intuition and been place in the record of your thoughts.

"I have thought, in the past, that this place, this angelic sphere, would continue on its way unimpeded by the ideas of man. For here, where we stand, is the arcanum, the secret place of the Enochian work. I am its keeper, and I am the one who sees to those who come here from the worlds of men, such few as there be.

"In the secret place there are many things to be learned, among them the true attributes of the Tablets. That which you have shown to man is true, I say this again, is true in its fullness and in its detail. For ye have wished for this and now the combined might of god and of yourself has caused it to be. The explorations that you have done have readied you to see this, and to reveal it to man.

"There is more to see, in the way of elaborations rather than of change in detail. Ye shall see that there are more ways that the various levels relate to each other, and shall create for these the necessary symbols and explanations for the mind of man. For man is ever a creature of symbol, and the symbol leads to the reality.

"I do not intend to provide these things by direct speech, for there is a better way in the insightful touch intuition gives, allowing the connections to be made behind the conscious mind, to hook themselves into the knowledge you already possess in such a way that it all becomes organized according to the new way.

"Simply continue, and think about it from time to time during the days and nights of your life, and more will be seen."

I got an impression at this point, that the angel meant not only the sort of symbols by which we discover hidden meaning in the cabala and such, but also symbols in the form of other structural relationships between the levels of the Tablets, and between the Tablets and the Universe, of the sort that the Temples of the Tablets are.

"Now the image of the train coming into the valley is my own symbol, my own image of the change to occur here. What was once a quiet and rarely-traveled byway is now to become a stop on a busy way. The railroad is change, and movement, and the activity of men seeking new realms in which to live. Thus I express my recognition of future conditions.

"I have nothing more to say at this time. I suggest that you return to the Temple and return it to an inactive state for a while, before going on to work with the sigil. God is with you, be you well."

The angel turned and moved off into the shadows of the valley. I returned to the Temple on its hilltop, and entered it, willing it back to its normal place. The scene gradually faded around me. I erased the sigil from the King's beam, and stepped out of the vision.

[insert picture LOTUS9A.GIF here]

3/16/93

I began by invoking MOR DIAL HCTGA and ICZHIHAL to bring the Temple "up to charge". Then I visualized the sigil standing in the King's beam. At the same time that I did this, the sigil's petal to the east of the Temple lit up and a beam of light extended from it upwards out of sight.

The sigil in the King's beam dropped down to just above the floor. It became lost to sight as the image of a lenticular galaxy began to form where it had been. This was more than just an image; it held power of some sort. The visible components of the galaxy (the stars) were held in an invisible but palpable "field" of lens-like shape. The galaxy rotated and began to give off "rays", flashes and beams of light that went off in all directions. The ends of these beams terminated in such a way that they seemed to be cut off at a cylindrical surface, parallel and concentric to the King's beam but significantly wider. I backed up to get a wider view, and the cylinder widened until it was congruent with the Seniors' curtain around the Temple. At that size it stopped growing. Gradually it faded, leaving some sort of additional "charge", of an unfamiliar nature, over the entire Temple.

I re-entered the Temple and looked around. The remaining "charge" seemed to have a strong rotational component, as if it wanted to cause anything in its reach to turn around in circles. Also, this rotation seemed to want to switch poles from moment to moment, so that at one time it was rotating clockwise, and the next had flipped over so that it appeared to be rotating in the other direction with respect to an external frame of reference. But within its own frame of reference, it was still rotating in the same direction.

Now I turned to look again at the petal. It had a nimbus of soft rose-yellow light. I stepped onto the petal and allowed this light to enclose me. For a while nothing more happened. Then I was lifted up, above the Temple, and as I rose my body (or at least my viewpoint) expanded in relation to the Temple's size.

From this viewpoint, I saw that the Temple, with its enclosing "fields" of energy and its lotus, were all themselves a manifestation of this same force, in a smaller, albeit more comprehensible form. In the Temple's case, the surrounding field was spherical not lenticular, but that was obviously an insignificant difference. And the fields around the Temple were rotating in the same way as the image of the galaxy had done earlier.

Now the Temple faded from view, and the Galaxy returned in its place. A voice spoke out of the air, saying "Rotation has no direction." A pause, then, "The cause of rotation is elevation." Another pause, then "The cause of elevation is rotation."

I understood the first phrase to mean that the apparent direction of a rotation with respect to an outside frame of reference was meaningless in itself. All rotations, no matter their apparent "direction" were actually rotations in the same direction.

The second phrase was accompanied by an understanding that, on the magickal levels, any action which caused matter to move out of its chaotic "ground state" inevitably caused that matter to take on a circular motion on some level.

The third phrase I understood to mean that any material exposed to a circular motion thereby had its level of activity gradually raised. For instance, the exposure of men to the circular motion of the Earth, and the circular motions of the planets in the solar system, causes a gradual elevation of their level of initiation whether they have intent in that direction or not. Similarly for their participation in the circular process of reincarnation. (But this is only one example -- any other instance on any other level produces the same results within the context of the exposed entity, be it atom or solar system.)

Now there was silence for a period of about five minutes, and the images before me did not change.

Then an angel appeared before me. But unlike the other angels seen in these visions, his "physical" form was an obvious projection or image. His "real" form was as a sphere of energy, in which I could seen a line of light leading from the bottom to the top. The sphere seemed to be made up of minute particles, each with its own movements, and these particles were moving in independent circular paths around the line of light. The projected physical form was within this sphere, and had only enough detail to make it generally man-shaped, a mannequin shown for convenience of communication.

The angel did the LVX signs, then the Veil signs, and the sign of Set. I returned these, and tested him with the pentagrams of Earth and of Spirit. The former had no effect, the latter caused an increase in the size and brightness of the spherical body. At the same time the body enlarged, its energy grasped the pentagram of spirit and caused it to move once in a circle around the body before fading.

The angel said, "Greetings to you, o man, o god. Ye are the first of your kind to come to this place, this sphere of spheres, this place where the circles of all times and places have their commencing. We are at the edge, the circumference, of the archetypal sphere; that sphere which, in its rotation, causes all other rotations within the manifest worlds. This is not the so-called "Kether" of your Tree of Life, for that is merely a concentration point, a point of transition between a larger arena and a smaller one. Nor is this the center of the spheres of Time, in which all times and places have their connection. That is elsewhere.

"Here is the circular plan of the creation defined. It is a principle, a beginning of, the way in which all things created must move." (I had a very hard time hearing what the angel was saying. I wasn't grasping the nature of this place correctly. I got the impression that this place was an embodiment of a divine principle, but was not a "place" in any real sense. It interpenetrates all levels and regions of creation, but is not in itself a level or a region. Nor is it in some way "outside" of creation, being an intimate part of all that takes place. It is without dimension or location, yet is in all dimensions and locations. It is without duration or sequence, yet is in all time-like and space-like events. Nor is it a summation or abstraction from reality, nor is it an archetype in the same sense that something "above the abyss" in our own local Tree is an archetype of manifestations below the abyss.)

The angel continued, "Every level, every place, time, region, location, plane, or sphere that ever was or ever will be is in this place, yet none of them touch it. For this (i.e., whatever state/ place we were in) is the original decree by the extreme creator, the one who created that which is the sphere in which all other gods have done, do now, and ever will perform their own acts of creation. And that Creator, hallowed be his essence (which even now is the substance of our being), did decree: All must move. All must move in circles to create straight motions. All which moves straightly shall create circular motions. There shall be no exceptions."

"Can you understand this essence, o man, o god? I think not. Ye can see it in all things, but whence it comes is beyond ye, as it ever shall be unto the ends of Time and Space and Eternity. For ye shall see, as shall all in due time, that that which is given here is that which is in yourselves the essence. And is it not said 'Can the eye see itself? Can the tooth cut itself?' That which you are you cannot see; even the mirror of creation does not suffice to see this."

And what of Stillness, I asked. What of the Still Point at the center of All? And the angel said, "There is no stillness. All moves." And yet here was a mystery, for this place in which we stood seemed still, without any motion or tendency to motion. I pointed this out to the angel, and he said "Ye seest not. All moves."

There was silence for a time. Then the angel said, "Now let us drop down into the worlds again, o man, o god, and see a few things more."

Immediately we were back within the magickal worlds. And I was instantly conscious of uncountable motions taking place in myself and my surroundings. Everything from the tiniest piece of matter to the greatest collection of galaxies, and all singular and composite beings in between, I felt to be moving with a circular motion, or creating circular motions by moving in a straight line. In all that great space there appeared no exceptions. Gradually the forms and individual natures of all that I sensed became lost in a chaos of individual motions that were all at the same time in the single principle of Motion. I sensed in silence for a while, not thinking, not acting. Finally the effect faded and I was standing with the angel nearby my Temple.

And the angel said, "Now ye have seen. All moves."

He said, "While it is not necessary, here is the talisman of the petal." He gave me a talisman, this one in gold, not brass. On the back were the words OLA, PARIE, ALNTE, DIE.[14] There was no word below the table. "This talisman is not necessary, since all things and all places manifest the nature given here. Yet for the sake of continuance..." He gestured to the talisman.

[insert picture LOTUS9B.GIF here]

I asked if there was more to say. He said, "More is not necessary." I thanked him for his presentation, and gave him license to depart. He said, "My name, in this place, is Pe Aleph Resh Oin Nun." And then he departed.[15]

I spent a few minutes meditating in the energy generated in the vision. Then I turned to the Temple, and observed that it still appeared to be surrounded by the image of a galaxy, and still contained a galaxy within it in the King's beam. Going closer, I say that the curtain of the Seniors, which usually appears gauzy, now had the sense of solidity and color of stained glass. I entered the Temple and erased the sigil from the King's beam. The small galaxy immediately faded, and the larger surrounding one faded a few moments later. As it did so, the curtain took on its normal appearance.

While I was there I took note of a couple of sigils for future explorations, one from the east side, immediately next to the sigil of this current vision, and one from the north side, which I had not yet explored. These two were almost the same in shape, so I checked carefully, but I appeared to be seeing them both correctly.

I then stored the talisman away, and closed the Temple.

[insert picture LOTUS10A.GIF here]

3/19/93

Last night attempted to enter the gate using the sigil at left, which appeared in the center of the northern side of the Temple. I had specifically tried to get a sigil from that side, because all but one of those previously used had come from the east and west sides.

I started by using the First and Fifth Calls, and the names NANTA, MOR DIAL HCTGA, ICZHIHL to charge up the Temple. While doing so, I tried to project the energy into the north. There was a feeling of great resistance, as if whatever lay in that direction did not want to be seen. I have noted this effect often in other invocations where direction mattered. The energy seemed to hit a wall and splash.

---

[14] OLA pronounced long O - EL' - AH. PARIE pronounced PA - REE'- EH. ALNTE pronounced A'-EL-EN'-TEH. DIE pronounced DEE' - EH.

[15] PARON = 80 + 1 + 200 + 70 + 50 = 401. 401 is the numeration of the Hebrew word ATh, essence. An obvious reference to the essence referred to in the vision.

I then visualized the sigil in the center of the King's beam, and also looked for it on its petal. Repeating the names of God and the King's name, I faced the north and moved onto the petal. I expected a surge of energy to rise up as it had in previous visions using this method, but instead an image began to form beyond the petals on the north side. I moved back into the Temple proper to get a better perspective, and it seemed that I was looking into a green, well-manicured valley, the sort of thing one expects to find in the English countryside. It was filled with large trees in full leaf, and beneath the trees I sensed, but didn't see, a well-tended lawn with no undergrowth.

In the background a tall ridge, partially wooded, ran across the image. A building made of stone sprawled along the ridge-top, looking somewhat castle-like, but clearly not made with defense in mind. It had the usual towers and crenelated walls, but existed on several different levels. One could have easily gone over the walls at the points where one level met another.

That was all I saw. The image gradually became clearer but did not move or change. It also moved closer to the Temple so that the two pillars framing the northern side began to appear as the side-frames of a gate into that world.

I tried moving into the image. I could only get a short way in, and then I would get stuck. Eventually I gave up and remained where I was, simply trying to absorb something of the "flavor" of the place, to accustom myself to the vibes it expressed. Doing so, the image of the sigil came up before my eyes, and at the same time I got a very strong impression that this sigil was an important "key" of some sort, with an importance beyond just opening a gate in the Temple. After a while my mind wandered, and both the sigil and the scene faded out. I went to bed.

(I should mention that the two lesser lines at the end of each arm of the sigil were connected by arcs of energy under a great deal of stress, as if the arms were being pulled towards each other so that they would meet at the right-hand side of the sigil.)

Tonight as I wrote the above paragraphs (10:50 pm) my astral self was back in the Temple looking out at the same scene. This time there is a figure in the middle distance which seems to be gesturing for me to come into the scene again. I will do so.

I moved forward into the scene to the place where the figure stood. It was a fairly standard angelic being, blond hair and tan skin in a white robe, Taurean features. As I came close it turned away from me and raised its arms in the signs of LVX, not to me but towards the castle. Then it turned around and did them again, this time towards me. Then it did the sign of Set and the rending and closing of the Veil. I tested it with the pentagram of Earth, which had no discernible effect, then with the active and passive pentagrams of spirit. The former caused its core form to shrink, but at the same time to be surrounded by and expanding aura. The latter caused its core form to grow in size significantly.

The angel turned away and looked towards the castle. I sensed that I was supposed to watch it. As I did, it took on the aspect of the Castle in Crowley's card for the 4 of Pantacles. Then it took on a Venusian aspect, reminding me of the card The Empress without showing any visual similarity to that card. That sense faded and was replaced by another I can not describe; I was expecting something Virgo-ish next, but it was not that.

Suddenly my own astral body seemed to expand greatly, until I was larger than the castle or its ridge. I looked down into the castle and saw that its shape was roughly like that of the sign of Virgo, Three long wings connected by another wing, with a fourth sort of sprouting off one end.

Then my body shrank again, but instead of returning to the floor of the valley I was now on the battlements of the castle looking down into the valley. The angel still stood where he had been, looking in my direction but doing nothing. I turned around and looked the castle over from my new vantage.

In some way this seemed to be the same castle that I had long ago seen, in the visions of NANTA, and of the Kerub of the Earthly lesser angle of the Earth Tablet. It was the castle of the daughter of the Queen of Night, and the Castle wherein I had been granted the armor and title of Knight. The place where I was standing was on top of the wall overlooking a garden, and among the doors surrounding that garden were those leading to a storage area and to the private chambers.

I moved down into the garden and it was much the same as before; overgrown but appearing as if the untended look were intended. The door to my quarters lay to my left and slightly behind; the door to the area where the armor was stored lay to my right, and I could see a corridor leading away in front and slightly to my left.

I felt no particular inclination to move from the spot where I stood, but I turned around and saw the angel, now standing by the door to my quarters. He gestured that I should enter them.

I did so without opening the door. The room in which I stood was like a comfortable study, with a couch, a couple of chairs, and a table. A bookcase took up the wall to my right. The far wall was mostly window, looking out on the tops of the forest. On the table was something that looked like a lamp, but was not. I went closer and saw that it was a vertical beam of light like the King's beam in the Temple, with the petals of the lotus folded up around it in a shape somewhat like the glass of a hurricane lamp.

A knock at the door. I called "Enter," and the door opened. A woman walked in dressed in noble dress of the Elizabethan period. She was short, had black hair and very white skin, with dark brown eyes, almost black. Her gown was in various earthy colors. As she entered, the entire room seemed to twist; my own viewpoint tilted to one side, passed underneath the table, and ended up in front of her, still with a decided tilt that I could not get rid of.

She said, "Dee. Welcome home." and took my hand. The twisting sensation returned, and I tried to get rid of it by shedding the bodies that were being twisted. One by one I let go of them, and they rotated around my ajna chakra like a pivot, ending upside down in the air at an angle, as if my consciousness were in the circle of this vision's sigil, my current body were aligned with the top arm, and the other bodies were align with the other arm.

I moved around behind the woman without being asked, and stood facing in the direction she was looking. The entire room looked as if it wanted to change to another shape or form, but could not do so.

It came to me that my position here was much like that sigil, in that my normal frame of awareness was somehow skewed with respect to the frame or state necessary to view this place in its true form. But I couldn't see how to change frames completely; the more bodies I shed, the more tension built up in the left side of my head, until I felt like a migraine was coming on. It seemed better to me to stop recording the vision, end it, and return to the Temple for a while, no matter the importance of what might be seen here. Since I could not see it clearly in any case. I decided to go to bed and if anything more occurs, I will write it down tomorrow.

I returned first to the floor of the valley, where the angel still stood. Then I turned and walked back through the gate into my Temple. I turned and erased the sigil from the King's beam, let the image fade from the north of the Temple, and closed the vision.

3/21/93 -- The last two days have been working with the Temple, and the region described above appears spontaneously every time. It is a curiously insistent presence for one that is so inactive, so unmoving. The region clearly has power, just as it did eight years ago, but that power never seems to do anything. Movement within it is restricted to a very few small areas; trying to move beyond those areas results in a loss of the visual component of the vision without the loss of the power's presence.

Today I invoked the God of the Tablets by his twelve names, asking that this tension be resolved, and that the significance of this place be show and understood by me, so that it could either be absorbed fully into my being, or rejected and finally cast aside. Within my "quarters" inside that region, I created a talisman of Earth, and used it as a focus for the invocation.

The result was first to cast me out of the region and back into my Temple, where I noted that the sigil shown above had been replaced again by the one I had originally seen in that location.

Then I returned to the workroom, and found that a beam of light rose up from (or down to) the talisman, and within it a presence had formulated itself, shapeless and without a visual aspect, but clearly there.

A voice said, "Go ye and cover the Earth with your wisdom, o man, o minister, o mage and god; For I have given ye the keys to the Tower of God, and ye have found wisdom therein, which ye have given to men. As I intended and as did ye from the beginning.

The Tower of God is a difficult thing, and not all by any means have the will and the ability to enter therein; it is for the few, and always will be. And yet by its study might all be given some inkling, some mote of that which is given in full to the few. I reject none.

"And of those few who do enter therein, still fewer will arrive at the top, to see the stars and move among them; For the Earth is a Great Sphere, and there are therein many traps and distractions to divert men away from this path, and many other things of worthiness to be found. And these accomplishments, however they be done, are as holy and worthy as using the tower for its greatest uses. I accept all.

"Now this place wherein ye are at present was built by me as a sign, a symbol of that which is not to be accepted within the worlds of men. Nothing herein will ever touch upon those worlds; it is separate and apart from them, and thus is always skewed at an angle to their sight. That part of you which is of the worlds of men thus has difficulty in seeing here, in resting in the stillness which is the core of activity, and appreciating what is here in its own terms. Ye have done so in other wise, many times, yet this vision, this image still becomes a problem. For in the days of your great opening, when ye again touched upon my powers and looked upon my face naked and unveiled, was this vision imprinted upon your brain; in such wise that its effect lingers even now.

But in truth it is a herald of the future, not of great import to your present work, and only serves to interfere when it appears. Seek ye not to find the truth of this place with all your might, for your might is better spent elsewhere. But again, do not reject it if the times demand that you look at it again. Simply look with gentleness, without the great effort you put into demanding visions of the higher reaches. Absorb the atmosphere of this place, and allow it to become part of your being.

At that point, the beam collapsed, and all was as it had been in the place. I took the talisman with me and returned to the Temple proper. I placed the talisman in the King's beam, and prayed that the God might aid in finding ways by which the full temple, and the lesser angles' smaller temples, might be used by men. I knew in particular that more wisdom was needed for these latter than I had yet found, and I prayed that I or another might find it so that it could be given to men whole. A final word came: "It shall be so." and then the talisman evaporated and was gone.

I closed the Temple and now go to dinner.

4/3/93

I began by visualizing the sigil, looking like a circle with a "Z" coming off its right side. Drew the sigil in the Kings' beam, and looked to the petal on which it was drawn. The petal glowed brighter, as did two petals nearby.

To the north of the Temple a gate opened up, looking onto empty space between the stars. I moved into that space and looked around, seeing nothing in particular of note. Waiting, I turned to look back into the Temple, and as I did it vanished; in its place before me the sigil was drawn large across space, glowing in a solar yellow. I moved around, seeing it from all sides, and noticed that now a small "x" or asterism appeared below the tail of the "Z" in the sigil. This asterism was colored a deep, dark red, almost black.

My viewpoint hovered above the circle looking towards the asterism. It seemed as if the "Z" of the sigil was a lightning flash moving between the circle and the asterism; I could also feel a pull or line of energy moving straight between them as well.

I rose further above the sigil, and now the "Z" appeared to be symbolic of a compression produced between the two endpoints, as if space between had been crunched in some manner I couldn't see.

An angel appeared to one side of me and I turned to face him. He did the LVX signs and the sign of Set. I tested with the pentagrams of Earth and Spirit and he was not moved by them.

The angel said: "This is the place where two stars are anchored, being the balance between them. One is a great, relatively spacious star, the other very dense, compacted into a tiny space, though not yet of black hole density. It twists the space around itself as it rotates, producing waves of distortion.

"Now this is only the outer body of this sigil, the way in which it shows itself in the physical cosmos. To see more we will have to go on to another plane."

I indicated willingness to go, and the angel took my hand and phased us out of that scene. We phased in to another scene in which great sheets of energy washed over and around us. These sheets appeared imbued with a moirθ pattern, dark in some places, light in others, in a somewhat diamond-tiled pattern. The pattern flowed down past us like water flowing over flat edge. We passed through the sheet and as we did so I sensed the flow distorting my vision and the configuration of my astral body, resisting it like some Star Trek force-field.

The resistance and force both reached a high peak and then suddenly dropped off. We had passed through and into another space. This one had a seeming of being in some way not a part of the normal universe, but instead a symbolic representation of what we had seen there.

"Know that there is combat among the stars as there is sometimes combat among men; otherwise, there would be no divine archetype upon which men's conflict would be based, and none would appear in your world. All is not sweetness and light in the cosmos, for where there are a multitude of creative beings, there are a multitude of ways for conflict to occur as well as cooperation and integration. And who can tell whether, in some higher plane, the forces of conflict and cooperation are not the same thing, merely manifesting differently to our lesser eyes? Repulsion and attraction, after all, are both forms of contact, of relationship, and who is to say what the nature of either will produce in the eyes of the greater gods?

"Now among those who are stars, there are some who find that their need for space, for a free hand in manipulating the substance of existence, is not satisfied by the conditions of their incarnation. And among these, there are some who chose, for whatever reason, to attempt the forceful removal of those whose being interferes with their activities. Just as among men, there are those who will kill to enhance their own control or power.

"This star, represented by the circle of the sigil, is a kingdom under siege, and the power that is attempting to subvert and destroy it is embodied in that dark, almost invisible asterism at the end of the sigil's tail. "

I looked around, trying to see what the conflict might look like from this side of things. Back in the direction from which we passed into this place, I saw form the images of two Egyptian gods in stylized combat. The god whose image was in place of the star had the head of a gazelle, and fought with a flail, waving it back and forth to ward off the attacks of the other. The other god stood at some distance; his head was that of a male lion, and his weapon was a very long spear. The point or head of that sphere was the asterism seem previously. He sought to bring the spearhead close enough to impale the first god, but his thrust was held back and his aim diverted by the shielding movements of the flail.

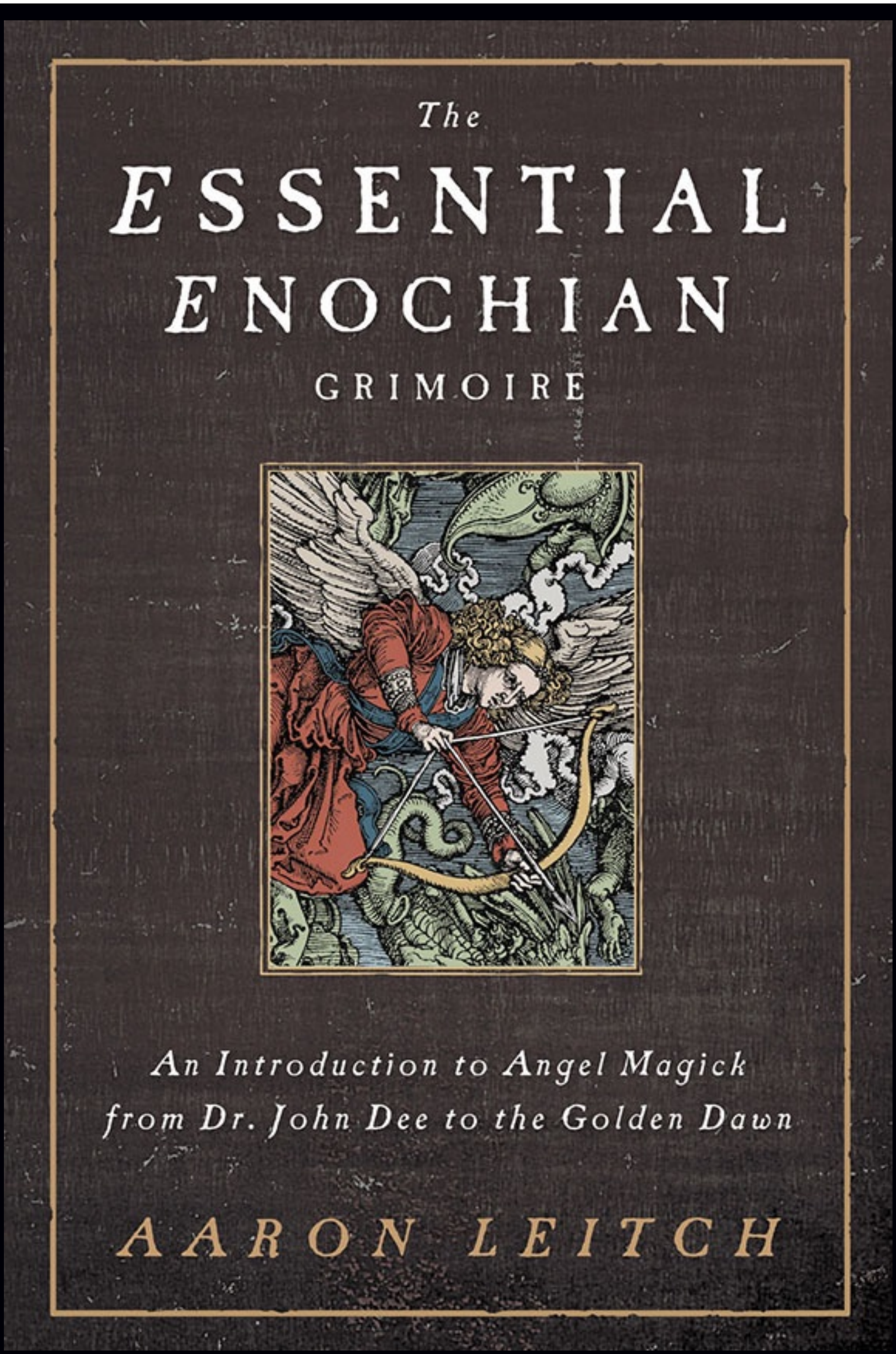
I watched their combat for some time, and became lost in it. Eventually I became away of the surroundings again, and looked around for the angel. He said, "Continue to meditate upon these two for a time, and do not bother yet to ask more." I got the impression that I should consider them overnight before attempting to go further with the vision.

[Seer's note: At the time I was doing these visions, I was also working on another series devoted to determining the "true" attributes of the squares of the Lesser Angles. At this point, I felt that the division between the energies found in these visions of the Lotus, and those in the other series, were becoming too divergent in nature to be dealt with at the same time. The other series had, in my mind, priority; the results there were more likely to be generally useful to others. And so I decided to end the Lotus visions for the moment.]

The ESSENTIAL ENOCHIAN GRIMOIRE

An Introduction to Angel Magick from Dr. John Dee to the Golden Dawn

AARON LEITCH



The

ESSENTIAL ENOCHIAN

GRIMOIRE

An Introduction to Angel Magick from Dr. John Dee to the Golden Dawn

AARON LEITCH

About the Author Aaron Leitch has been a scholar and a spiritual seeker for nearly three decades. He is a member of the Hermetic Order of the Golden Dawn, the Gentlemen of Jupiter, and the academic Societas Magica. His writings cover such varied fields as ancient Middle Eastern religion and mythology, Solomonic mysticism, shamanism, Neoplatonism, Hermeticism and alchemy, traditional Wicca and Neopaganism, the Hermetic Order of the Golden Dawn, Thelema, angelology, Qabalah, Enochiana, African Diaspora religions, hexcraft and hoodoo folk traditions, psychology and consciousness expansion, cyberspace and virtual reality, and modern social commentary. He is the author of Secrets of the Magickal Grimoires and The Angelical Language, Volumes I and II. Visit his website at kheph777.tripod.com or his blog at aaronleitch.wordpress.com.

The ESSENTIAL ENOCHIAN GRIMOIRE

An Introduction to Angel Magick from Dr. John Dee to the Golden Dawn

AARON LEITCH

Llewellyn Publications
Woodbury, Minnesota

Copyright Information

The Essential Enochian Grimoire: An Introduction to Angel Magick from Dr. John Dee to the Golden Dawn © 2014 by Aaron Leitch.
All rights reserved. No part of this book may be used or reproduced in any matter whatsoever, including Internet usage, without written permission from Llewellyn Publications, except in the form of brief quotations embodied in critical articles and reviews.

As the purchaser of this e-book, you are granted the non-exclusive, non-transferable right to access and read the text of this e-book on screen. The text may not be otherwise reproduced, transmitted, downloaded, or recorded on any other storage device in any form or by any means.

Any unauthorized usage of the text without express written permission of the publisher is a violation of the author's copyright and is illegal and punishable by law.

First e-book edition © 2014
E-book ISBN: 9780738740263

Aquisitions editor: Elysia Gallo Art director: Lynne Menturweck Book design: Donna Burch and Rebecca Zins Cover design: Ellen Lawson
Cover illustration: © SuperStock/995-3626/Albrecht Durer Interior illustrations: James R. Clark Production editor: Rebecca Zins
Llewellyn Publications is an imprint of Llewellyn Worldwide Ltd.

Llewellyn Publications does not participate in, endorse, or have any authority or responsibility concerning private business arrangements between our authors and the public.

Any Internet references contained in this work are current at publication time, but the publisher cannot guarantee that a specific reference will continue or be maintained. Please refer to the publisher's website for links to current author websites.

Llewellyn Publications
Llewellyn Worldwide Ltd.
2143 Wooddale Drive
Woodbury, MN 55125
www.llewellyn.com

Manufactured in the United States of America

Contents

Introduction

Chapter One: Who Was Enoch?

Chapter Two: What Enochian Magick Is Chapter Three: An Enochian Cast of Characters Chapter Four: The History of Dee's Enochian Tradition An Enochian Grimoire

Chapter Five: The Enochian Universe Chapter Six: The Heptarchia

Chapter Seven: The Angelic Magickal Tools Chapter Eight: Instructions for Heptarchic Invocation Chapter Nine: The *Book of Loagaeth* and Gebofal Chapter Ten: The Parts of the Earth System Chapter Eleven: The Great Table of the Earth (Watchtowers) Chapter Twelve: Neo-Enochiana Chapter Thirteen: Creating a Neo-Enochian Truncated Pyramid Chapter Fourteen: A Neo-Enochian Angel Summoning Appendix I: The Angelical Language Appendix 2: An Angelical Psalter (Forty-Eight Callings) Bibliography

Endnotes

Introduction

The Enochian system of magickal evocation is considered one of the most advanced in the Western world. The angels whose attentions it gains are among the most powerful and dangerous—mighty spiritual beings who are concerned with the motions of the stars and the rise and fall of earthly governments. Respected magickal orders such as the Hermetic Order of the Golden Dawn reserve Enochian magick for their highest Adept grades. Academics and researchers have spent generations attempting to decipher and understand the journals of the men who first recorded the material. Even beyond those original journals, the Enochian system has had a profound effect on Western occultism over the last several hundred years, much of which has been little understood until fairly recently.

Therefore, I must admit that it was difficult to imagine writing an Enochian magick book written for "beginners." Imagine, for example, attempting to write *An Introduction to Atom Smashing* or *Brain Surgery for Beginners*. What information could such books contain that would be understandable and useful for someone just beginning on his or her path? For a while I was stumped and even unsure whether I should take on the project.

Thankfully, some close friends quickly pointed out an error in my thinking. Whether the subject is nuclear physics, neural surgery, or Enochian magick, you have to start somewhere. Writing a beginner's book on a complex subject does not mean creating a watered-down version of the system and presenting it as "safe" for the courageous neophyte. Instead, it should serve as an introduction to the more complex material. It should include some basic history and define the terms and lingo the student will encounter later. Most importantly, it must present a simplified overview of the entire system, thereby allowing the student to see the whole proverbial elephant *before* focusing upon the trunk, ears, legs, or other elephantine components in detail.

Thinking about the project in this way also brought another fact into focus: in its original form, Enochian magick was never restricted to magickal masters alone. In fact, the Enochian journals record a system that was very much for beginners at the start and proceeded into more advanced practices as the system unfolded over months and years.[1] Therefore, a modern Enochian beginner's book can follow the same pattern, introducing the student to the very basics and preparing him or her for the more advanced material encountered in later study and practice.

Once I had considered all of the above, I realized I had been given the opportunity to create an Enochian grimoire, presenting the practice of the magick without dwelling upon every detail of the system (such as endless magickal squares made from other magickal squares, complex methods of name decryption, long-winded quotes from Dee's journals, etc.). All these aspects of the system are certainly important—they are the underlying foundation of the magick—but they are not necessary in an introduction to the system. An Enochian grimoire should be light enough to carry around a magickal circle or temple and include the information you need to create the tools and perform the ceremonies. (All of the underlying details of Enochiana will be covered in depth in a later work, to which this book can be considered a primer.)

Of course, John Dee himself created the world's first Enochian grimoire. It still exists today, cataloged in the British Library as Sloane MS 3191 and also published in Geoffrey James's *Enochian Magick of Dr. John Dee* (a book I highly recommend you obtain). However, Dee apparently did not intend his grimoire as a primer. It includes very little instruction for the creation of the tools and presents even less information about how to use them. Instead, Dee's grimoire is a collection of working notes intended for his own use and therefore assuming the reader is already well-versed in the system. A modern Enochian primer needs to present the tools along with what they represent and, most importantly, how to properly use them.

The book you are now reading is intended to fill this gap in Enochian literature. Here I will briefly cover some of the history behind the system, so the beginner will know something about the men who first recorded the material—Dr. John Dee and Sir Edward Kelley—and what they were attempting to accomplish with their work. Then I will present an overview of each phase of Dee's magick as it progressed through his journals—from the Heptarchia (planetary magick), Gebofal and the *Book of Loagaeth* (including the famous forty-eight Angelical Callings), to the Parts of the Earth and the Great Table of the Earth (which concern world-changing magick). I will then trace the thread of Enochian history from John Dee through the Golden Dawn and beyond to illustrate how a set of journals that Dee never shared with the public became some of the most influential magickal documents in Western history.

Next, I will present my Enochian grimoire. It will present the Heptarchia, Gebofal (the use of the *Book of Loagaeth*), the Parts of the Earth, and the Great Table of the Earth (Watchtowers) systems of magick. It will outline Enochian cosmology and the magickal tools, furnishings, angels, and spirits of the system. Then it will provide step-by-step instructions for Enochian magickal ceremonies. This grimoire will focus upon Dee-purist Enochiana, meaning it will not borrow material from any of the sources that came after the man himself passed away.

After the Dee-purist material, I will present an overview of the neo-Enochian current that is rooted primarily in the Golden Dawn tradition. This material focuses upon a modified (or "reformed") version of the Great Table of the Earth and a curious method of applying the forty-eight Angelical Callings to the Great Table itself. (Traditionally, there is nothing concerning the Heptarchia, Gebofal, or the Parts of the Earth in the neo-Enochian material; however, this has been changing recently as more students are discovering Dee's original material.) This may be the first book in history to present the Dee-purist and neo-Enochian systems side by side in an easy-to-understand format.

A Note on the Basics of Magick

Due to space restrictions, it is impossible for me to include detailed instructions for the basics of Renaissance angel magick or the lodge-style rituals of the Golden Dawn. However, there are many points in this book where I will instruct the aspirant to perform basic purifications, write invocations, and perform Golden Dawn rituals like the Lesser or Greater Rituals of the Pentagram.

Most students who are interested in Enochian magick will likely have previous experience with either Renaissance (Solomonic) or Golden Dawn styles of magick and will not need step-by-step instructions for these things. However, if you do need or desire further information or teaching for either system, here is a list of great books to get you started. Each of these can be considered perfect primers for the magick you will learn in this text.

For Dee-Purist Enochiana:

My own *Secrets of the Magickal Grimoires* is, to my knowledge, the only existing primer for Renaissance/Solomonic magick on the market. There I cover magickal timing, ritual purifications, consecrations, writing invocations and conjurations, talismans, magickal tools, summoning angels, and more. Plus, I wrote *Secrets* with this current book in mind, so it includes a lot of examples from Dee's journals, angels that you'll find in this book, and more. It is a perfect companion to *The Essential Enochian Grimoire*.

For Golden Dawn Neo-Enochiana:

If you're looking for a great introduction to Golden Dawn–style magick, you won't find a better source than Donald Michael Kraig's *Modern Magick: Twelve Lessons in the High Magickal Arts*. He covers everything from basic pentagram and hexagram rituals to Golden Dawn grade signs, the Opening by Watchtower, creation of talismans, angelic evocation, and much more. Plus, if you feel particularly drawn to the Golden Dawn path itself, you would gain much by working through Chic and Tabatha Cicero's *Self-Initiation into the Golden Dawn Tradition*. If you work through the courses outlined in those two books, there will be nothing in the neo-Enochian magick presented in this book that will be beyond your grasp.

Finally, if you want a great resource for creating Golden Dawn robes, altars, and magickal tools, see *Creating Magical Tools*, also by Chic and Tabatha Cicero.

Zorge,

Aaron Leitch

[contents]

Chapter One

Who Was Enoch?

Enoch is perhaps one of the most mysterious figures in the Old Testament. Legend tells us that he was taken by angels into the heavens and, while there, recorded hundreds of books of wisdom. When he returned to earth, he wrote his story and passed his wisdom down to later generations. The same legends claim that Enoch's books and wisdom were lost in the great flood of Noah's time. All that survived was his autobiography, called the *Book of Enoch*.

It is quite curious that so much to-do should be made over a person who is hardly mentioned in the Bible at all. The New Testament book of Jude quotes briefly from the *Book of Enoch,* though it makes no reference to the legends about Enoch himself. In the entire Old Testament Enoch is mentioned only once, and even then in a seemingly off-handed manner. His name appears in the book of Genesis as part of a longer list of forefathers. In chapter 5, verses 18–24, we learn that Enoch was the father of Methuselah and the great-grandfather of Noah, each of whom have their own important places in biblical literature and legend. There are only three details that might explain why so many have found Enoch so fascinating:

First, he is the seventh generation from Adam, and seven is a sacred number throughout biblical traditions. Second, he is said to have lived 365 years, which is the number of days in a solar year and therefore also a sacred number. Finally, and most importantly, he is the only forefather in the list with no recorded time of death. The passage simply reads "And Enoch walked with God: and he was not; for God took him" (Genesis 5:24), and no more is said of the man. These small details were very interesting to Jewish (and later Christian) mystics. Eventually the legends about the life and deeds of Enoch arose to “flesh out” the skeletal description given by Genesis.

The famed (or infamous, depending on your view) *Book of Enoch* is the oldest known recorded version of the Enochian legend. It was not likely written by Enoch in the mythical time before the great flood. Instead, it appears to have been written during the very real Hebrew captivity in Babylon (about 600 BCE). This legend describes a Babylonian-influenced cosmology and mythos wherein Enoch is taken bodily into the heavens several times and given grand tours of its seven regions. He holds familiar conversations with both angels and fallen angels, beholds the throne of God, and is allowed to read from the celestial Book of Life (a divine record of the destinies of every created thing in the world—past, present, and future). In the end, Enoch is taken (without dying) to live permanently in Paradise, well before God destroys the world with the great flood (Genesis 6).

The *Book of Enoch* became foundational not only to Jewish religion, but also to the early Christian faith. Many early churches included the scripture in their bibles before it was rejected by Catholic authorities and excluded from the canon. Eventually the *Book of Enoch* faded into obscurity. By the medieval and Renaissance eras, no living person known to the Western world had ever seen it, and the Enochian legend existed only in oral form.

Of course, Eastern Orthodox churches did not recognize the authority of Catholic councils. Thanks to this fact, the book was rediscovered in the eighteenth century as part of the Ethiopian Orthodox Bible—where it had been preserved all along. Thus, we tend to refer to the original *Book of Enoch* as the *Ethiopic Book of Enoch* or simply as *1 Enoch*.[2]

John Dee and the Enochian Legend

John Dee was an English scholar and mystic who lived and worked during the reign of Queen Elizabeth I. He was one of the most influential men in England at the time—an expert in navigation, mathematics, astronomy, astrology, chemistry, languages, encryption, and even occultism (to name only a few of his specialties). During his lifetime, very little of import was done in England—even by the queen—without first seeking his advice or direct involvement. Dee's home was England's first unofficial library and scientific lab, which attracted a long list of famous scholars, artists, mystics, and early scientists.

When Dee began to summon angels in 1581 CE, he stated that he merely wished to follow in the footsteps of Enoch and other biblical prophets who conversed with angels and were thus granted direct access to the secrets of heaven. Before long, Dee found himself—with the help of a medium named Edward Kelley—holding daily conversations with archangels such as Michael, Gabriel, Raphael, and Uriel. These entities introduced the men to an entire host of previously unknown angels who would eventually reveal a new system of angel magick.

As Dee recorded the angels' early lessons regarding the tools and furniture needed for the magick, he decided to ask them about the *Book of Enoch*. Like most Christian or Jewish mystics of his day, he desperately wanted to get his hands on the long-lost record of Enoch's life. Since finding and obtaining lost books is listed among the powers of angels, he asked them if they might be able to bring him a copy of the book. I imagine his heart must have raced when they agreed to grant his request—but the angels had a surprise in store for Dee and Kelley.

The spiritual entities certainly upheld their promise: they did bring a Book of Enoch to Dee. However, it wasn't the *Ethiopic Book of Enoch* or some other record of the life and deeds of the biblical prophet; it was a far greater and much more valuable treasure. The angels revealed nothing less than the mysterious "book" Enoch had read and copied from in heaven—the Book of Life itself, the ultimate record of all things in the universe. Dee's angels would eventually call this the *Holy Book of Loagaeth* ("speech from God"). It contained the words God had used to create the world, entrances into forty-eight gates of heaven, and it recorded the destinies of all things in creation—past, present, and future.

The *Book of Loagaeth* became the heart and soul of Dee’s entire corpus of magick. From it was derived the language of the angels, along with several systems of magick intended to influence the physical world. Its primary purpose, however, was to open the gates of heaven and either call out angels or spiritually enter the gates—as Enoch had done—to visit the celestial realms directly. The angels explained that Enoch had been the first to undertake this process, and they also outlined exactly how he had accomplished it. This was apparently intended as instruction for how Dee himself was expected to perform the same work.

That is why Dee’s system of magick is called “Enochian” today. By linking the magick directly to the legend of Enoch, Dee’s angels had established the new material as part of the historical Enochian saga. The angel magick of Dr. John Dee is “Enochian” in the exact same way the Keys of Solomon are “Solomonic” or the books of the Torah are “Mosaic”—because they each purport to be directly descended from (or written by) the biblical hero whose mythos they adopted.

Further Reading

The Books of Enoch: A Complete Volume Containing 1 Enoch (The Ethiopic Book of Enoch), 2 Enoch (The Slavonic Secrets of Enoch), 3 Enoch (The Hebrew Book of Enoch) by Joseph B. Lumpkin

Jewish Meditation by Aryeh Kaplan

Origins of the Kabbalah by Gershom Scholem

Major Trends in Jewish Mysticism by Gershom Scholem

[contents]

Chapter Two

What Enochian Magick Is

Technically, the term “Enochian magick” can indicate any system of occultism that draws upon the writings or mythos of Enoch. By far the world’s most famous system of Enochian occultism is that recorded by John Dee and Edward Kelley.

John Dee was introduced to Edward Kelley in late 1582. Dee had already employed a skryer (Barnabas Saul) to speak with angels but was unsatisfied with the man’s results. Kelley, it turned out, was an excellent medium—not to mention a fellow student of alchemy—and the two men quickly became partners in their spiritual pursuits. Over the next six or seven years, Kelley would spend hours each day gazing into a crystal ball while Dee recited prayers and invocations to call down angelic entities. Once Kelley reported seeing visions in the stone, Dee would question the angels and record what they revealed.

What the angels revealed is what we usually call Enochian magick today. This new system was given to Dee and Kelley in three phases: the Heptarchia, Gebofal, and the Parts of the Earth and the Great Table of the Earth (Watchtowers).

1: *The Heptarchia (“Sevenfold Rulership”)*

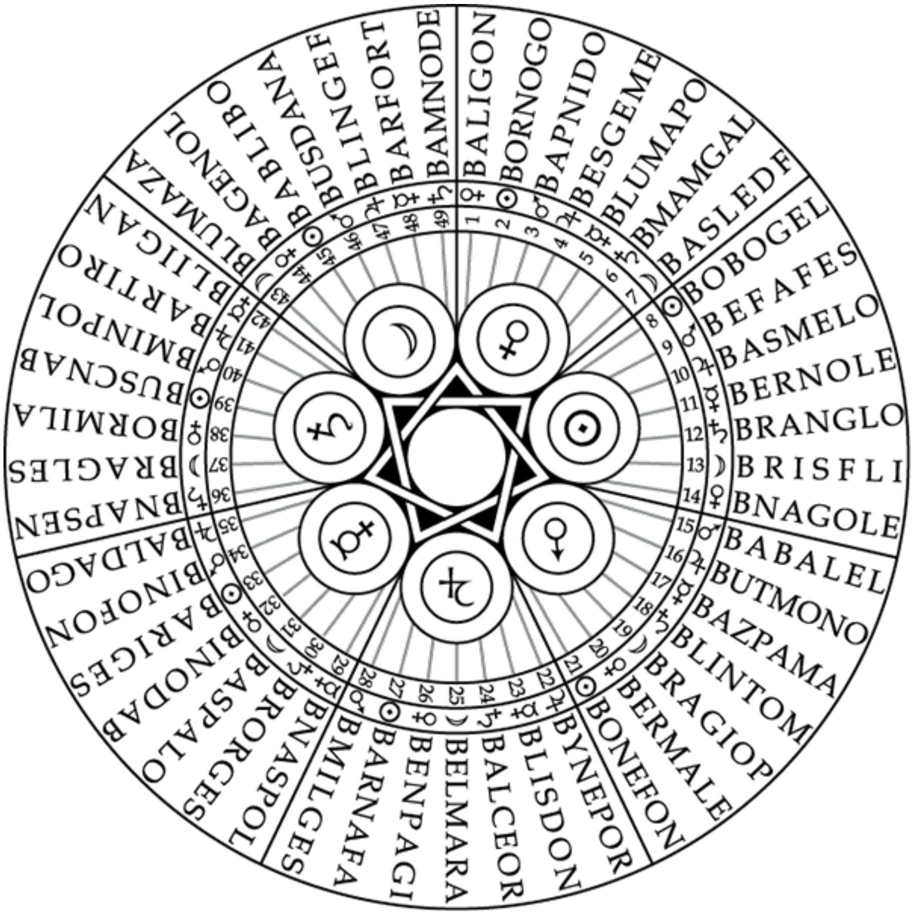

1 ♀ BALIGON
2 ☉ BORNOGO
3 ♂ BAPNIDO
4 ♃ BESGEME
5 ☿ BLUMAPO
6 ♄ BMAMGAL
7 ☽ BASLEDF
8 ☉ BOBOGEL
9 ♂ BEFAFES
10 ♃ BASMELO
11 ☿ BERNOLE
12 ♄ BRANGLO
13 ☽ BRISFLI
14 ♀ BNAGOLE
15 ♂ BABALEL
16 ♃ BUTMONO
17 ☿ BAZPAMA
18 ♄ BLINTOM
19 ☽ BRAGIOP
20 ♀ BERMALE
21 ☉ BONEFON
22 ♃ BYNEPOR
23 ☿ BLISDON
24 ♄ BALCEOR
25 ☽ BELMARA
26 ♀ BENPAGI
27 ☉ BARNAFA
28 ♂ BMILGES
29 ☿ BNASPOL
30 ♄ BRORGES
31 ☽ BASPALO
32 ♀ BINODAB
33 ☉ BARIGES
34 ♂ BINOFON
35 ♃ BALDAGO
36 ♄ BNAPSEN
37 ☽ BRAGLES
38 ♀ BORMILA
39 ☉ BUSCNAB
40 ♂ BMINPOL
41 ♃ BARTIRO
42 ☿ BLIIGAN
43 ☽ BLUMAZA
44 ♀ BAGENOL
45 ☉ BABLIBO
46 ♂ BUSDANA
47 ♃ BLINGEF
48 ☿ BARFORT
49 ♄ BAMNODE
☽
♀
♄
☉
☿
♀
♃

Figure 1: *The Round Table of the Forty-Nine Heptarchic Royal Angels*

The Heptarchia is a system of planetary magick that calls upon the angels of the seven biblical days of Creation. There are forty-nine of these angels—seven for each of the days of the week (or the seven classical planets). There is no reference to Enoch in this phase of the system, and it largely resembles other systems of Renaissance angel magick (such as found in the *Arbatel of Magic*, the *Heptameron*, the *Pauline Arts*, the *Almadel of Solomon*, etc.).

Most importantly, this phase is where the tools and furniture necessary for all three phases of Dee’s magickal system are revealed. They include a skrying table with wax seals and purified tin talismans, a magickal lamen, and a golden ring of Solomon to be worn by the conjurer.

2: Gebofal (The Book of Loagaeth *and the Forty-Eight Angelical Callings)*

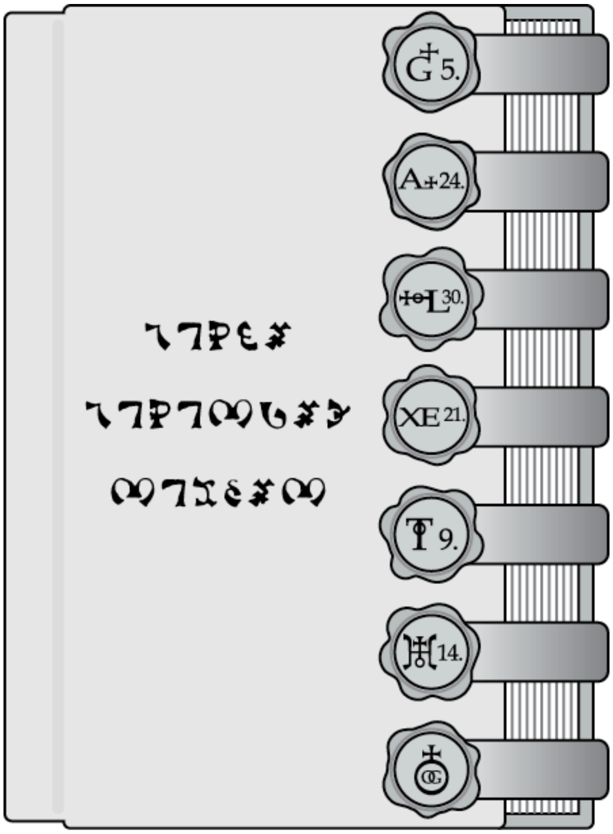

G 5.
A 24.
L 30.
XE 21.
T 9.
14.

Figure 2*: The Book of Life with Enochian Seals*

The *Book of Loagaeth* (“speech from God”) is supposed to be one and the same with the Book of Life described in the legends of Enoch, the Old Testament, the book of Jubilees, and elsewhere. As such, it should also be one and the same with the famous Book of Seven Seals described in the Revelation of St. John:

> And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon (Revelation 5:1–4).

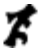
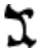
As the angels explained to Dee, the *Book of Loagaeth* embodies the seven days (or we might say the seven ages) of creation outlined in chapter one of Genesis. This includes our modern age, which is mystically interpreted as the seventh age (day) of the universe, during which God rests from the Creation. Taken all together, the holy book represents the entire span of history from creation to destruction. It includes all wisdom and knowledge from the past, of the present, and into the future. In short, it is the ultimate tome of universal knowledge.

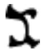
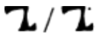
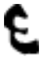
However, the text of *Loagaeth* is written in a mysterious language with which God is supposed to have spoken the universe into existence. (Consider the many instances of “And God said...” in the first chapter of Genesis.) The angels never offered a translation of the text, and it continues to elude attempts to translate or decipher it to this very day.[3]

The holy book appeared to Kelley in the skrying stone as a collection of forty-nine leaves [4]—each with a 49 × 49 table that has a front and a back side (thus taking up both sides of each leaf), filled with the letters of the mysterious Language of Creation.[5] Each leaf’s table represents a mystical gateway into one of the twelve kingdoms of heaven, which likely indicates the twelve zodiacal houses or their signs (Aries, Taurus, etc.). These gates swing both ways, allowing the aspirant either to call angelic teachers through them or to enter and (like Enoch) explore the celestial cities beyond them.

In order to access the wisdom of the holy book or gain entrance to the gates of heaven, the aspirant must invoke the aid of the angels who guard each gate. The system given for achieving this was called Gebofal by Dee’s angels, though they never offered a translation of the name. Gebofal is a lengthy forty-nine-day ritual that uses a series of forty-eight invocations designed to attract the attention of the necessary angels. The invocations are described as “callings” as well as “keys” (because they are the keys to the gates of heaven), and they are written entirely in the Angelical language.

The Angelical Language

Graph	*Un*	*Or*	*Gal*	*Ged*	*Veh*	*Pa*
						
E	**A**	**F**	**D**	G/J	C/Ch/K	**B**

Drux	*Ger*	*Mals*	*Ur*	*Na*	*Gon*	*Tal*
						
N	Q/Qu	P/Ph	**L**	**H**	I/Y	**M**

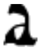
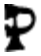
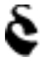
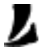
Gisg	*Fam*	*Van*	*Ceph*	*Don*	*Med*	*Pal*
						
T	**S**	U/V	**Z**	**R**	**O**	**X**

Figure 3: *Letters of the Angelical Alphabet*

The forty-eight Angelical Callings are written in another version (or dialect) of the *Loagaeth* tongue, which modern students and practitioners often refer to as Enochian. Dee himself referred to it variously as "Angelical," the "celestial speech," the "first language of God-Christ," or "Adamical." That last name—Adamical—was used by Dee (briefly) after the angels told him that Adam had spoken the language fluently in Eden and had even used it to apply "true names" to all things in creation. (In my own work, I have chosen to stick with "Angelical.")

According to the legend revealed by the angels, Adam lost the language when he fell from paradise (Genesis 3); he then attempted to reconstruct it from memory. This reconstruction was the first primordial version of Hebrew, though it's not a Hebrew we would recognize today. Some time later, the confusion of tongues took place at the Tower of Babel (Genesis 11), and the primordial Hebrew was similarly lost. After that, biblical Hebrew—the language of the Old Testament—came into existence, and the rest is linguistic history.

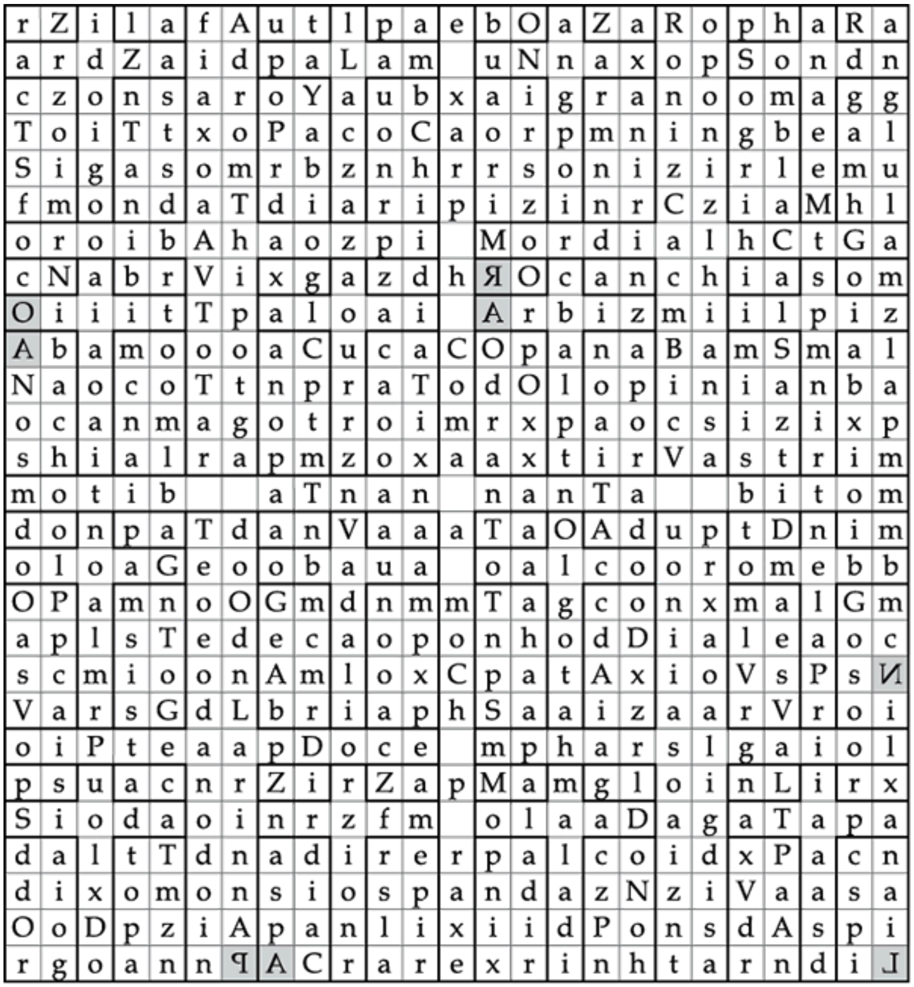
After Adam’s fall, only one human was deemed worthy to read the original tongue of Eden, and that was Enoch. It is possible to interpret the Enochian legend as a failed attempt to reseed the language into humanity. It failed, of course, due to the events that led up to the great flood (Genesis 6–8), during which all of Enoch’s wisdom was lost.

Fortunately, the Angelical Calls revealed to Dee were given loose translations, and there have been several efforts over the years to create workable dictionaries of the words. I have made my own contribution, which I published as *The Angelical Language, Volume I: The Complete History and Mythos of the Tongue of Angels* and *The Angelical Language, Volume II: An Encyclopedic Lexicon of the Tongue of Angels*. Those projects were fairly massive, taking ten years and over nine hundred pages to complete. Because I cover the subject in such exhaustive detail there, I will save space here and refer the reader to those books to learn more about the tongue of the angels.

As I stated previously, *Loagaeth* is the central linchpin of Dee’s entire system of magick. The angels of the Heptarchia are associated directly with the book—they are mentioned in the text and were also involved in transmitting it to Dee and Kelley. Also, the practice of Gebofal requires the same skrying tools and furniture used in the Heptarchic system.

Finally, *Loagaeth* appears to be the primary source of the third phase of the Enochian system, the Parts of the Earth and the Great Table of the Earth (Watchtowers).

3: The Parts of the Earth and the Great Table of the Earth (Watchtowers)



r	Z	i	l	a	f	A	u	t	l	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	p	S	o	n	d	n
c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g
T	o	i	T	t	x	o	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l
S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	o	n	i	z	i	r	l	e	m	u
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	l
o	r	o	i	b	A	h	a	o	z	p	i		M	o	r	d	i	a	l	h	C	t	G	a
c	N	a	b	r	V	i	x	g	a	z	d	h	Я	O	c	a	n	c	h	i	a	s	o	m
O	i	i	i	t	T	p	a	l	o	a	i		A	r	b	i	z	m	i	i	l	p	i	z
A	b	a	m	o	o	o	a	C	u	c	a	C	O	p	a	n	a	B	a	m	S	m	a	l
N	a	o	c	o	T	t	n	p	r	a	T	o	d	O	l	o	p	i	n	i	a	n	b	a
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p
s	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m
o	l	o	a	G	e	o	o	b	a	u	a		o	a	l	c	o	o	r	o	m	e	b	b
O	P	a	m	n	o	O	G	m	d	n	m	m	T	a	g	c	o	n	x	m	a	l	G	m
a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c
s	c	m	i	o	o	n	A	m	l	o	x	C	p	a	t	A	x	i	o	V	s	P	s	И
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	z	a	a	r	V	r	o	i
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l
p	s	u	a	c	n	r	Z	i	r	Z	a	p	M	a	m	g	l	o	i	n	L	i	r	x
S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a	g	a	T	a	p	a
d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	l	c	o	i	d	x	P	a	c	n
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	z	i	V	a	a	s	a
O	o	D	p	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i
r	g	o	a	n	n	ꟼ	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	⅃

Figure 4: *The Original Great Table*

The Parts of the Earth

The final phase of the magick came in two pieces. The first is called the Parts of the Earth, wherein the world is divided into ninety-two regions of geopolitical influence (kingdoms, nations, and even cultures) governed by the signs—and the ruling angels—of the zodiac.[6] These zodiacal kings govern their areas (or “parts”) of the world with the help of large numbers of servient angels. All of these entities have direct influence over their own Part of the Earth, and thus apparently over the nation(s) that reside there. By summoning these angels, Dee likely hoped to exert his own influence over foreign nations, or at the very least spy upon them via remote viewing.

The Parts and the Thirty Aethyrs

There are ninety-two Parts of the Earth listed in Dee's journals, though one of them is hidden; therefore, Dee often referred to them as the "ninety-one Parts of the Earth."[7] Those ninety-one parts are divided amongst the final thirty tables of *Loagaeth*, which represent the thirty circles of heaven called the *Aethyrs* (or Ethers or Aires). During Dee's lifetime (and, in fact, until fairly recently in scientific history), the word aethyr/ether meant "the upper regions of space, the clear sky, the heavens."[8] Thus, the thirty Aethyrs of the Enochian system are actually thirty heavens that extend from the earth all the way to God's throne.

Each of these Aethyrs (along with their Parts of the Earth) can be accessed by reciting the Angelical Call for the appropriate *Loagaeth* table. The mage then has the choice of viewing that nation through the crystal stone or even spiritually visiting the nation directly via a form of etheric (or aethyric) projection.

Though these aethyric heavens are described as stacked one atop the other, this is only for illustration. The ninety-one (or ninety-two) parts are better envisioned as stretched out horizontally across the earth. The thirty Aethyrs represent the visible firmament (sky) where the stars (angels) dwell, while the parts represent the areas of the world governed by those stars.

The Great Table of the Earth (Watchtowers)

Once Dee had received the Parts of the Earth, he was given the second piece of phase three: the Great Table of the Earth. This is a large magickal table (or word-square) formed by taking all of the names of the ninety-two parts and arranging them upon a massive 25 × 27 grid. The resulting table can then be broken down into four separate 12 × 13 tablets bound together by a large central cross containing a few letters and several blank squares.

Dee would refer to this central cross as the “Black Cross” (likely an alchemical reference) and the “Cross of Union.” The four surrounding tablets are called “Watchtowers,” based upon biblical imagery such as the following:

> I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night (Isaiah 62:6).

Compare that to the following statement about the Great Table made by one of Dee’s angels, Ave:

> The four houses are the Four Angels of the Earth, which are the Four Overseers, and Watchtowers, that...God...hath placed against the...Great Enemy, the Devil.

These four angelic overseers are likely the four kherubic archangels (lion, eagle, man, and ox) found in the vision of Ezekiel (Ezekiel 1) and in St. John’s apocalypse (Revelation 4). They would also have close relations to the four archangels—Michael, Gabriel, Raphael, and Uriel—who were the primary angelic contacts for Dee and Kelley throughout their work. However, Dee never explored this aspect of the Great Table in his journals, so I will reserve my findings on them for another publication.[9]

According to Dee’s journals, the four Watchtower tablets are supposed to represent the quarters of the earth. Note that this does not necessarily mean they represent the four philosophical elements (Fire, Water, Air, and Earth). Today, it is traditional in many Western systems of occultism to assign the elements to the four points of the compass, and this has led many to assume the four Watchtowers at those compass points should also represent the four elements. However, this is not how Dee recorded the system. In his journals, the primary focus was upon the direction associated with each Watchtower, and they were never described as “elemental” tablets at all.[10]

Whereas the Parts of the Earth system grants one influence over individual nations, the Great Table covers entire quarters of the world at once. When Dee asked exactly how the four quarters of the map were to be divided amongst the Watchtowers, the angels gave the cryptic and unhelpful answer, “In respect of your poles.” That’s all well and good for north and south, but where exactly are the eastern and western “poles” of the earth? We have the prime meridian today; however, that is an arbitrary point that has changed many times throughout history. (Our modern prime meridian was set in 1884, long after Dee’s lifetime.) There is no indication in Dee’s journals where the eastern and western quarters of the earth should be divided.

I feel the quarters covered by the Watchtowers are intended to be geopolitical rather than geographical—that is, much like the Parts of the Earth, they don’t represent specific tracts of land as much as they represent communities of people. Whereas the parts focus upon individual nations, the quarters represent the four “civilizations” of the world. You hear about these more often than you might think, in terms like “Western nations” or “Eastern culture.” Below is a list of the four world civilizations and a few examples of countries or regions that traditionally fall into each category:[11]

Western Civilization: Western Europe and North America. Britain, USA, Canada, Spain, France, Germany, Italy, etc.

Eastern Civilization: Eastern Europe and Asia. Russia, India, Mongolia, China, Japan, Korea, Thailand, etc. (Also including the Middle Eastern nations such as Egypt, Israel, Palestine, Iran, Iraq, etc.)

Northern Civilization: Northern Europe. Norway, Sweden, Greenland, Iceland, the Inuit and Siberian peoples, etc.

Southern Civilization: Nations south of the equator: southern Africa, South America, Australia, countless inhabited islands, etc.

These four classifications likely developed in ancient times—perhaps when Rome ruled the Western world, or maybe even Greece before it. Therefore, the area of Greece and Italy became the center point of the known world for geographers and mapmakers. Dee likely felt that his beloved England should be the center of the world—and the four classifications would later be preserved once England indeed became the ruling world empire. These are the same classifications we use to this very day.

The letters of each Watchtower—taken from the Parts of the Earth but rearranged into the form of the Great Table—create the names of dozens (maybe hundreds) of angels and spirits who govern their particular quarter of the earth. There are angels of medicine and alchemy, transportation, transformation, and the revelation of secrets (to name just a few) associated with each civilization. Thus, if one desires to influence the Western nations, one would call the angels of the Western Watchtower; if one desires to influence the nations of Asia, then one would call upon the angels of the Eastern Watchtower. As Dee's angels instructed, "But when thou wilt work in the East, thou must take such as bear rule there; so must thou do of the rest."[12]

The Reformed Great Table of Raphael

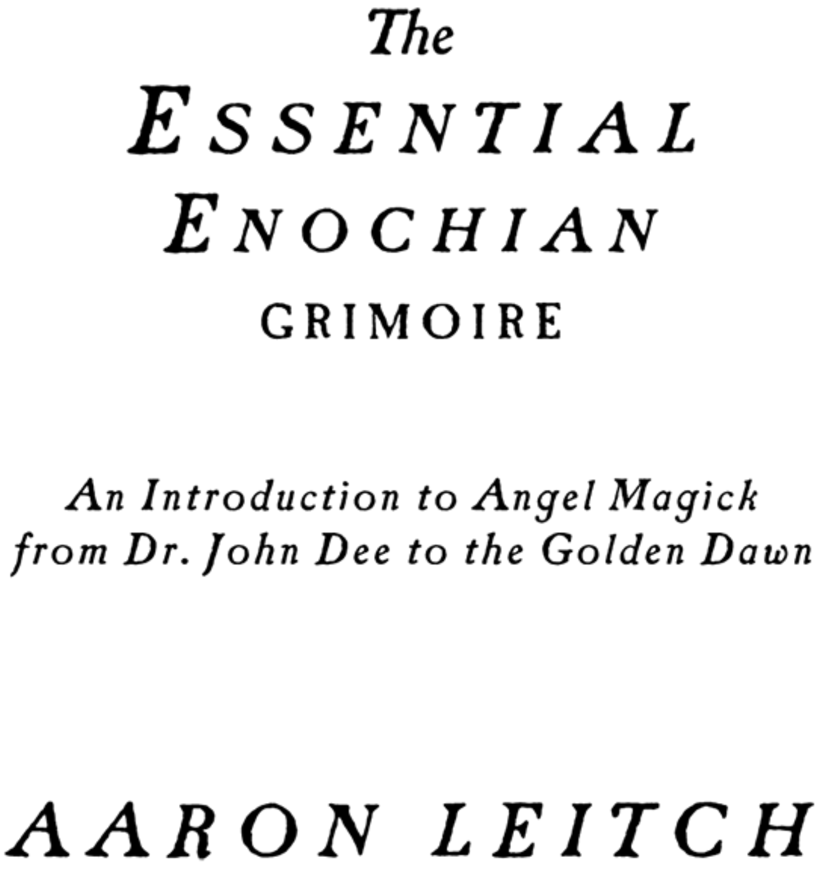
You might be surprised to learn that there were two versions of the Great Table of the Earth recorded in Dee's journals: the original and one called the Reformed Great Table of Raphael. The reformed version is largely the same as the original except the four Watchtower tablets have been rearranged and some of the lettering has been changed.

I suspect that nothing in the Enochian system has caused more controversy than the debate over which version of the Great Table is the "proper" version. In fact, this single conflict is at the center of a major split within the Enochian tradition—where two entirely different magickal systems (called "Dee purist" and "neo-Enochian") have developed around the opposing tables.

Even Dee himself seems to have been unsure on the matter. He received the original Great Table at the same time as the rest of the Enochian material. At first, he placed the Watchtowers in the wrong order within the Great Table,[13] but the angels quickly corrected him. Nothing further was said about the arrangement of the Watchtowers until years later, long after the Enochian transmissions had run their course.

When the Reformed Table was later revealed by the archangel Raphael, it was presented not as a major correction to the system of angel magick but merely as a method of decrypting a mysterious message for Dee, Kelley, and their wives. Nonetheless, Dee felt it was important enough to record the Reformed Great Table in his personal grimoire alongside the original, though the rest of the magick in his grimoire is based strictly upon the original version. It would appear that he never made up his mind or that he felt either version had its uses.

In order to give you the complete picture, I will briefly explain the origin of the Reformed Great Table. Later we will explore the two schools of Enochian magick that have developed over the centuries and how the two Great Tables are at the heart of the schism:



The
ESSENTIAL
ENOCHIAN
GRIMOIRE

An Introduction to Angel Magick
from Dr. John Dee to the Golden Dawn

AARON LEITCH

Figure 5: *The Reformed Great Table of Raphael*

Dee and Kelley received the original Great Table from the angels in mid-1584.[14] This remained the one and only Great Table throughout the transmission of the Enochian magickal system(s). The events that led to the Reformed Great Table took place in April of 1587 [15]—when we learn that Kelley has asked the angels to relieve him of his skrying duties.

The angels appear angry at Kelley's request but agree to grant it if, after fourteen days, he still wishes to quit. Dee spent those two weeks attempting to train his son Arthur to skry in Kelley's place, but he did not have great success. On the day before the deadline, Kelley returned with every intention of ending his employment with Dee. The angels appeared in the stone but were dressed in the most filthy and disordered manner—quite the opposite of the splendid royal clothing they normally wore. It was then the angels gave Dee and Kelley their most infamous commandment: to bond together as one by sharing all things in common between them. Kelley understood at once that the angels meant even their wives must be shared.

At first, Dee did not accept Kelley's interpretation. He instead took the commandment to mean a kind of Christian brotherhood and communal living. However, Kelley would later tell Dee that he had received a vision of Raphael, who confirmed the sharing of wives and gave Kelley a message from God to prove it. The message was encrypted—nothing more than a collection of numbers. The angels explained the key to decrypting the message was to number all the squares of the Great Table of the Earth from 1 to 624, then replace the numbers from the message with the letters found in each numbered square.

Sadly, when Dee wrote out the resulting message, it was nothing but gibberish. So the men set to summoning the angels once more and demanded to know the correct method of decrypting the secret message from God. The answer, they were told, was to rearrange the Watchtowers within the Great Table, then number the squares as previously instructed. Dee did this, decrypted the message, and this time obtained a letter written in Latin. It contained a statement of divine permission for Dee and Kelley to share their wives in common.

That was the one and only time the Reformed Great Table of Raphael was used in Dee's journals. Dee wrote out this new table in his entry for April 18, 1587. Above it, he included a note explaining that he had originally been unsure about the correct placement of the Watchtowers. Beneath it, he explained how Kelley had received this new version of the Great Table from the archangel Raphael and that it made him "greatly rejoice in spirit." This makes it appear that Dee rejoiced at getting a correction to his ordering of the Watchtowers, and it has led many to believe the Reformed Great Table should overrule the original version. However, Dee had long since received the correction to his ordering of the Watchtowers. His great rejoicing was because this new Reformed Great Table allowed him to decrypt the message from God.

Yet, as I said before, it would appear that Dee did suspect the Reformed Great Table had practical uses. At least, he felt there was some reason worth including it alongside the original Great Table in his personal Enochian grimoire.

Those who oppose the use of the Reformed Great Table point out that Kelley received it alone in his bedchamber, while the rest of the Enochian material was received strictly when both men were present. A more cynical segment of Dee and Kelley scholars insist that the commandment to share wives in and of itself is proof that either they were no longer talking to angels (if, indeed, they had ever been speaking with true angels) or that Kelley was merely lying to get into bed with Jane Dee.

Personally, I can't accept either of these simplistic conclusions. First, I find it odd that people generally accept angels who dictate such things as war and famine but become suspicious if angels suggest that humans should share love. In my opinion, a suggestion of polyamory (multiple loves) would have been quite ahead of its time in Dee's day, but it's hardly proof that the entities were demonic.

Second, it is entirely possible that Dee and Kelley were influenced by certain social experiments that were, indeed, centuries ahead of their time. One of these social experiments was called the “Family of Love”—which practiced communal living and group marriage. Dee and Kelley seem to have known several members of that group and thus could have been introduced to their philosophies. While that subject is a bit beyond this book, the above should be enough to illustrate that the polyamorous episode between the Dees and the Kelleys should not be written off with short-sighted moral judgments (against either the angels or the humans involved) nor without further historical study into the matter. In any case, it does not automatically invalidate the Reformed Great Table of Raphael.

Of course, there is nothing that ultimately proves its validity either, so the issue remains unresolved. In a later chapter we will discuss the historical development of the Enochian tradition, and we will see what role the Reformed Great Table has come to play in its own right.

Further Reading

Dee’s Occult Sourcebooks:

Steganographia by Trithemius

De Septum Secundeis by Trithemius

Three Books of Occult Philosophy by Henry Cornelius Agrippa

Liber Juratus

Arbatel of Magic

The Heptameron

The Pauline Arts and *The Almadel of Solomon* (both found in *The Lemegeton*)

Dee’s Angelic Journals:

John Dee’s Five Books of Mystery edited by Joseph Peterson

A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee…and Some Spirits by Méric Casaubon

The Heptarchia Mystica by John Dee

Digital Scans of the Enochian Manuscripts (i.e., all of Dee's original journals)

The Enochian Magick of Dr. John Dee by Geoffrey James

Books About Dee's Original System:

Enochian Magick for Beginners: The Original System of Angel Magick by Donald Tyson

The Angelical Language, Volume I: The Complete History and Mythos of the Tongue of Angels by Aaron Leitch

The Angelical Language, Volume II: An Encyclopedic Lexicon of the Tongue of Angels by Aaron Leitch

The Complete Enochian Dictionary: A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley by Donald Laycock (especially see the introduction)

Enochian Magic in Theory by Dean F. Wilson

[contents]

Chapter Three

An Enochian Cast of Characters

Dee and Kelley spent their years together traveling across Europe, meeting powerful people, and attempting to establish themselves as occult leaders. Dee hoped to be recognized as a prophet due to his angelic contacts, while Kelley hoped to become an accomplished alchemist. Only Kelley would achieve his goal during his lifetime, while Dee, sadly, would not become a world-famous angel worker until many years after his passing.

As you expand your Enochian studies beyond this primer, especially if you read Dee's journals or biographies, you will quickly find yourself lost in a labyrinth of obscure names. Some of them will be familiar (such as Queen Elizabeth I), while most of them will be entirely new. There will be names of humans who aided or persecuted Dee during his travels, and there will be names of angels who have never appeared outside of Dee's writings.

Therefore, I feel it would be useful to provide a program of sorts so you can keep track of all the players. The following list is not in alphabetical order but is instead arranged so that each entry will provide another piece of Dee's story in (roughly) chronological order. Once you have read through this section, you will have a basic understanding of the greater Enochian saga.

The People

Queen Elizabeth I (1533–1603): This famous monarch guided England through one of its most exciting and frightening periods. Her father, King Henry the VIII, had broken away from the Catholic Church and proclaimed himself the leader of a new Church of England. This new faith was basically similar to Catholicism (in its rites and liturgy) but did not recognize the authority of the pope. After Henry's passing, his son Edward reigned for a short time and continued what his father had started. This was not destined to last, however, as Edward soon died and the throne was seized by his very Catholic sister Mary. Mary began a reign of terror across England to uproot and destroy the new Protestant faith. For this campaign, Mary is known to this day as "Bloody Mary."[16]

Meanwhile, Princess Elizabeth had been raised and educated in the Protestant faith. As Mary's popularity as Queen diminished, the people began to view Elizabeth (and the Protestant faith) as a probable alternative. The princess was therefore arrested, spending some time in prison and then confined to her home. According to Dee, he made visits to her while she was imprisoned and worked "under cover" for her in support of the Protestant cause.

Mary passed away after a reign of only five years. She had failed to produce an heir, so Elizabeth finally ascended the throne. She quickly began to rebuild the shattered Church of England and even took it beyond its "just like Catholicism but without the pope" origins. It was Elizabeth, not her father or brother, who truly created the Church of England that we know today.

Emperor Rudolph II (1552–1612): The Holy Roman Empire has a long and not well-defined history. Its origins are often attributed to the crowning of Charlemagne as "Emperor of the Romans" by the pope in 800 CE. A bit over one hundred years later (962 CE), Otto the Great was the first to officially take the title Holy Roman Emperor. In 1576 (Dee’s lifetime), the Austrian Rudolph II inherited the position from his father, Maximillian II.

Rudolph was the black sheep of the Catholic Hapsburg family. He was largely uninterested in politics or the affairs of the empire, and gave his attention instead to the arts, alchemy, astrology, and occultism. His court in Prague became a center for artists, philosophers, and alchemists from around the world who knew they could study and practice their arts there without fear of persecution. Rudolph even employed teams of alchemists in the hopes they would discover the secret of turning base metals into gold. (This was actually not uncommon in royal courts across Europe. At the time, alchemy was considered a serious mainstream science.)

John Dee (1527–1609): During the Renaissance, England was not yet the grand empire it would become. In fact, Dee was among the first to insist that England should build its defenses and act quickly to secure the northern seas and parts of (the newly discovered) North America. Dee was also the only man in England with the necessary knowledge of navigational equipment to launch such expeditions. England’s earliest trips to America, as well as its first meeting with Russia, were undertaken only after consulting with Dee.

Dee even coined the term “British Empire”—though that empire would not arise until after he passed away. During his lifetime, England was still a backwater burg—a hick town on the outskirts of the world that was just beginning to take its place in the larger European community. Of course, its turbulent shift from Catholicism to Protestantism only intensified its isolation from the Holy Roman Empire. In this state, England did not have the finances to afford royal status symbols such as “court philosophers,” but that didn’t stop England from filling that role unofficially.

This is where John Dee came into the picture. His European education was more extensive and current than that of anyone in England. He was already famous as a mathematician, scientist, physician, astronomer, and navigator, and he soon found himself serving the queen as her adviser, court magician (“philosopher”), and even undercover spy. He spent his life in the hopes that he would one day be compensated for his service to the crown, but those hopes mostly would be dashed. The queen usually did her best to look after her old friend, but politics and finances often came between them.

Not long after Dee began his angelic evocations with Edward Kelley, the two men decided to seek their fortunes in Europe. They first traveled to Poland in the company of their friend and benefactor Albert Lasky, the Polish prince (see later in this chapter). Their time with Lasky was rather short, and Dee and Kelley soon moved on to the court of Rudolph II in Prague. Dee hoped that his angelic journals would prove his status as a prophet, and he attempted to transmit “messages from God” directly to Rudolph. Sadly, as is most often the case for prophets, Dee’s messages were not welcomed (or truly believed), and Dee quickly found himself out of favor and beating a retreat back to England. Kelley would not return with him, nor would Dee ever see him again.

Edmund Bonner (1500–1569): After King Henry VIII founded the Anglican Church, England struggled to establish itself as a Protestant country. Bonner had been instrumental in the schism from Rome and was appointed bishop of London. However, he generally disliked the reformations proposed by the new church and was eventually removed from his position and imprisoned.

After Mary ascended the throne, her primary goal was to bring the kingdom back under Catholic control—and that meant the arrest and persecution of anyone associated with Protestant politics. Bonner was freed from prison, restored to his former position, and became, to put it simply, England’s grand inquisitor. Mary sent Protestants and sympathizers to him for interrogation (and likely torture), and many of the accused were never seen alive again. Thanks to this role, Bonner is known to this very day as “Bloody Bonner” (clearly an association with the name “Bloody Mary”).

Dee was one of the Protestant sympathizers arrested and sent to Bonner. He had drawn up horoscopes for both Mary and Princess Elizabeth that indicated Elizabeth was more fit to rule. This seems like a rather stupid thing to do under the circumstances, unless Dee was trying to get arrested. The records of Dee's arrest and interrogation are slim. All we know for certain is that Dee went to see Bonner under accusation of treason. Then, the next time we see Dee, he is working *with* Bonner in the interrogation room, helping to prosecute Protestants! Dee lived in Bonner's household for some time and possibly earned a doctorate of divinity while he was there. (This may be the origin of his "Dr." title.)

It appeared to many people at the time that Dee was a coward who merely wished to "side with the winner" when his own life was on the line. This did some damage to Dee's reputation and likely contributed to the social struggles he faced most of his adult life. In his later years he would claim that he never sided with the Catholics but had, in fact, been working undercover for Princess Elizabeth (who had been in prison at the time). This claim is difficult to dismiss in light of the fact that the young Queen Elizabeth—once she finally took the throne—accepted Dee into her inner circle as one of her primary advisers with open arms and no questions asked.

Sir Edward Kelley (Talbot): Dee began his magickal work with another skryer by the name of Barnabus Saul (see next page). However, things did not work out with Saul, and Dee was soon introduced (by a Mr. Clerkson) to a man named Edward Talbot. Dee wasted no time in putting Edward's skrying skills to the test, and that test was passed with more than flying colors. Kelley easily established contact with the most powerful of archangels, and Dee seemed to know he had found his working partner.

Later, Edward Talbot would turn out to be Edward Kelley. (It is unclear, but the revelation of his true identity may have caused a row with Dee's wife.) It is uncertain whether Talbot or Kelley is his real name; it is possible that Kelley was traveling undercover at the time he met Dee[17] or that he gave a false last name in case Dee turned out to be hostile. In any case, we know little to nothing about Kelley's life before he appears in Dee's journals. It is certain, however, that he lived his life as Edward Kelley from the time he revealed his name to Dee until his death.

Kelley may have been a top-notch skryer, but his real interest was in alchemy. It is possible that he desired to meet and work with Dee in order to learn what alchemical knowledge Dee possessed. He also spent some of his free time away from Dee in the pursuit of alchemical mysteries and buried treasures. When the two men traveled to Prague to meet with Emperor Rudolph, Kelley found his true calling among the court alchemists he met there.

During their stay in the Empire's capital city, Dee ceased to be the leader of the pair and began to take a back seat to Kelley and his alchemical exploits. When Dee finally decided to leave Prague and journey back toward England, Kelley remained as one of Rudolph's primary court alchemists. He was given several estates—including silver mines, castles, and even an astronomy tower—by a William of Rosenburg (see later in this chapter), and Rudolph even made him a "baron of the kingdom." This title was equivalent to knighthood back in England, and it is the reason he is called "Sir" even though he was not technically knighted by the queen.

Legend has it that Kelley was successful in transmuting base metals to gold, and English authorities spent many years vainly attempting to convince Kelley to bring his knowledge back to England. Kelley refused and lived the rest of his life as a successful alchemist.

In the end, Kelley was arrested and imprisoned on two separate occasions. This may have been due to his own volatile temper, or it may have been done for political reasons. Some even suspect he was locked up for failing to produce the amounts of gold he promised. Dee's journals indicate Kelley was killed during an escape attempt from prison in 1597; however, new

Czech documents are currently coming to light (untranslated as of yet) that may prove Kelley lived on and had a very influential life in Prague.

Barnabas Saul: Before Dee met Kelley, he attempted his work with another medium named Barnabas Saul. Saul appears as the skryer for only one session in the magickal journals (the very first one), after which he claimed that his mediumistic abilities had left him. He leaves the story in the company of a Mr. Clerkson and does not appear again.

Soon afterward, the same Mr. Clerkson introduced Dee to Mr. "Talbot" (Kelley), who warned the good doctor that Saul was secretly slandering him. Dee had already recorded his own doubts about Saul's honesty, so there is reason to believe Dee took Kelley's warnings at face value. Later, Kelley would report that the angels agreed and had declared both Saul and the information he had skryed corrupt. On one hand, all of this could easily be Kelley selling himself as a skryer over Saul. On the other hand, if Kelley's accusations were true, it could explain why Saul suddenly gave up skrying and departed the scene just before Kelley arrived.

Very little is known about Barnabas Saul. Dee's records suggest he was a cleric or preacher of some type. I suspect his name is not real, because Barnabas and Saul are the names of two early church fathers who worked together for a time (see Acts 11–15 in the Bible). They eventually began to work with a third (Barnabas's nephew John Mark) and had a falling out over his involvement. It resulted in Barnabas and Saul going their separate ways, with John Mark going with Barnabas. The whole story seems a bit similar to the incidents between Dee, Saul, and Kelley.

Mr. Clerkson: We know nothing at all about Mr. Clerkson. He first appears in Dee's journal as a friend or associate of Barnabas Saul. When Saul quit skrying and left Dee's household, he left in the company of Mr. Clerkson. Then, a mere two days later, Mr. Clerkson arrives once more to introduce Dee to Edward "Talbot" (Kelley).

It would seem, then, that Mr. Clerkson had an important role in finding skryers for Dee to hire. This would not have been unusual. At the time, skryers sold their services much as astrologers and psychics do today. What we do not know is what interest Mr. Clerkson had in Dee's work, or what (if any) compensation he received for introducing skryers to potential employers.

Arthur Dee (1579–1651): For a very brief time, Edward Kelley refused to continue Dee's skrying work; thus, Dee attempted to employ his eldest son, Arthur, instead. The attempt was a failure, and soon Dee convinced Kelley to come back to work.

As an adult, Arthur would claim that he witnessed his father and Kelley transmuting base metals into gold in Prague, and even used to play with gold and silver ingots that littered the house like toys. He would go on to follow in his father's footsteps as a physician and alchemist, and he would serve powerful men in this capacity. James I (king of England after Elizabeth) recommended his appointment as physician to the czar of Russia, and during his years there he would compile his own famous alchemical text: *Fasciculus Chemicus*. Later, he would return to England and become physician to King Charles I.

Thomas Kelley: Thomas, supposedly Edward Kelley's brother, is another shadowy figure in Dee's journals. He appears quite suddenly in the story, bringing news that Edward is about to be arrested for alleged crimes committed elsewhere. Edward vanishes from Dee's household before authorities arrive and returns later claiming to have been fishing.

Thomas Kelley would appear several times throughout Dee's journals, almost always in the role of a courier taking messages between England and Prague. He would also marry into the von Pisnitz family, a noble Bohemian family with connections in Rudolph's court. This is interesting because Kelley would himself become a Bohemian noble while working for Rudolph.

Dee never recorded the name of the family into which Thomas Kelley had married. He also did not record when Thomas and his family moved to England, nor did he ever mention them again. Scholars who view Dee's journal as a complex spy thriller (and it certainly is!) have suggested that Thomas Kelley may be a false name.

Albert Lasky (b. 1527): In 1583, this Polish prince made an elaborate royal appearance in Queen Elizabeth's court. It is not entirely clear why Lasky made this visit; however, it is strongly suspected that Lasky was hoping to claim the Polish throne. The flamboyant noble was popular with the people of Poland and was perhaps attempting to gain the blessings and support of certain foreign monarchs such as Elizabeth and Rudolph. Of course, this put him very much at odds with Poland's king Stefan Batory.

Lasky was also interested in alchemy and wished to meet with Dee as much as he wished to see the queen herself. Thus, after his visit to the royal court, he took another elaborate royal procession to Dee's front door and quickly became part of the Enochian saga. He was allowed to sit in on the skrying sessions and was even allowed to ask questions of the angels.

Dee hoped he had found his benefactor and soon packed up his household (including Kelley and his family) and headed off for Poland in Lasky's company. Unfortunately, Lasky quickly ran out of money and finally parted ways with Dee. It is unclear, but he may even have run afoul of King Batory, as his royal aspirations were never achieved.

William Cecil (Lord Burghley) (1521–1598): William Cecil served as Queen Elizabeth's chief adviser for most of her reign, first as secretary of state and then as Lord High Treasurer. He and John Dee knew one another personally, and it was Cecil whom Dee often appealed to for compensation for his services to England. Sadly, it was also Cecil who denied many of Dee's requests.

Once Kelley became a famous alchemist in Prague, Cecil seemed to largely forget about Dee and focused instead upon Kelley. Through an intermediary agent named Edward Dyer (see next page), Cecil made valiant efforts to convince, cajole, and lightly threaten Kelley to return to England with his alchemical knowledge. Kelley, of course, refused to return.

Francis Walsingham (1532–1590): Walsingham was Elizabeth's secretary of state after William Cecil moved into the position of Lord High Treasurer. During most of the period that concerns us, Walsingham was responsible for establishing government policies both foreign and domestic. He is even more famous as the queen's spymaster, who single-handedly built England's famous network of "intelligencers" (spies) throughout England and Europe.

Dee and Walsingham knew one another, and their roles in English history brought them together on several occasions. When Walsingham took over as spymaster, he found it necessary to consult with the only man in England who understood encryption ciphers and who (legend has it) had long since served as the queen's spy: John Dee. Sure enough, Walsingham would go on to establish the world's most famous spy network, made famous for its dependence upon encryption and secret messages.

Of course, spies trust no one, and Walsingham would later develop suspicions against Dee, Kelley, and their occult work. In response, Dee took to hiding his journals in a secret compartment inside his chimney. When Dee and Kelley left with Prince Lasky for Poland, they did so in the dead of night to escape the eyes of Walsingham's agents. Later, Dee and Kelley made a rather large show of burning the journals in their entirety—very likely so Walsingham's spies would report that the records were destroyed. (Later, the journals would reappear, which Dee would claim as a miracle.)

Count William of Rosenberg (Vilem Rozmberk; d. 1592): The Rosenberg family was the most influential clan in Bohemia and were often called the "real lords of the kingdom." William, in particular, made his hometown a center of Bohemian politics and culture. He was also a friend of Dee and Kelley, acting as their patron and benefactor after they left

Rudolph’s court. The two mystics slept in a house owned by Rosenberg in Trebon and even worked in an alchemical lab he provided for them. Czech sources (only now coming to light) have indicated that Sir Kelley’s later knighthood may have been compensation for finding silver in one of Rosenberg’s mines.

Sir Edward Dyer (1543–1607): Dyer is perhaps the ultimate example of an Elizabethan poet-intelligencer. England made much use of poets and writers as agents because they were prone to travel and could influence public opinion. Dyer was called an ornament of the queen’s court—outwardly for his poetry and secretly for the missions he ran on Elizabeth’s behalf. For his efforts he was knighted and given land.

Dyer was also a personal friend of John Dee, even becoming godfather to Dee’s son Arthur. As a secret agent he worked directly for William Cecil, and he, in turn, directed the Garland brothers (see next entry). As Dee and Kelley traveled across Europe, Dyer and the Garlands kept track of the two mystics and their doings. Apparently at the direction of Cecil, Dyer became an alchemical student of Kelley’s for several months in Prague—until the two had a violent falling-out and ended up in jail together. England never got its hands on Kelley’s alchemical knowledge.

Garland brothers: In his journals, Dee mentions four men by the name of Garland: Francis, Edward, Robert, and Henry. However, Dee’s journal is the only place these men can be found. They appear in no English or European records, nor in the personal journals of others who encountered them, such as Arthur Dee.

Yet two of the so-called Garland brothers were present at a public demonstration where Kelley transmuted mercury into gold. At least one of them—Francis—appears several times, carrying messages to and from England. They appear to be most active during the period in which William Cecil attempted to lure Kelley back to England for his alchemical knowledge. Francis Garland specifically seems to work for Edward Dyer.

All of this suggests quite strongly that the Garland brothers of Dee's journals are English secret agents; they were not likely brothers and "Garland" was a false name.

Sir Walter Raleigh (1552–1618): A friend and neighbor of John Dee, their children used to play together. Sir Raleigh is most famous for his involvement in the founding of Virginia in the New World. He established the town of Roanoke, Virginia, which is famous for the later disappearance of its entire population. (It is assumed the colonists decided they had been abandoned by England and thus went to live with the Native Americans.) Sir Raleigh is also famous for his attempt to find El Dorado—a mythical city of gold—in South America. It is nearly certain that this famous explorer consulted with Dee on the subjects of navigation and English claims to North America.

Gerardus Mercator (1512–1594): Mercator was a world-famous cartographer who lived in the French county of Flanders in the Low Countries (directly south of England on the continent). In his youth, Dee studied with Mercator in France and there gained expertise in the latest navigational techniques and equipment. Upon returning to England, Dee was the only person in the country with this knowledge, and that is why he was consulted by the captains of every major English maritime expedition during his lifetime.

Sir Robert Bruce Cotton (1570–1631): Sir Cotton is best known for the collection of the Cotton library, which still exists in the British Museum today. About a decade after Dee's passing, Cotton obtained rights to the land around Dee's house and began to search the grounds for valuable books or artifacts. This resulted in the discovery of the second half of Dee's angelic journals, which Cotton claimed had been buried in the ground. (We have never learned why Dee divided his journals in half and hid them in two radically different places.)

Later, during the mid-1600s, a scholar by the name of Méric Casaubon (see next entry) would obtain these journals from Cotton's son and publish them, thereby bringing Dee's magick back into the light half a century after Dee hid it away. Unfortunately, the first half of Dee's records (which included much vital information about his system) would not be found until some time later. (See the entry for Elias Ashmole.)

Méric Casaubon (1599–1671): Casaubon was a French-English classical scholar with a focus upon religious and esoteric subjects. He is known for his literal belief in such spiritual things as angels and demons, and he supported the inquisitorial definition of "witchcraft." As a conservative Protestant—much like King James I, whom he served—he disagreed with such things as divine inspiration or, indeed, any individual's claims of personal spiritual revelation.

To "prove" himself correct, he obtained several of Dee's journals from Robert Cotton's son, wrote a disparaging introduction to them, and published them in 1659 as *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee...and Some Spirits.* In the introduction, Casaubon asserts that Dee was truly in contact with spiritual beings, but that they were, in fact, demons who were deluding an old fool with the help of a young con artist (Kelley). Even though *A True and Faithful Relation* would eventually become foundational to the Western Esoteric Tradition (certainly not what Casaubon intended!), the introduction also cast Dee in a negative light that has only been overturned in the last few decades.

Elias Ashmole (1617–1692): Ashmole was an antiquarian, esoteric student, and early Freemason. He was also deeply involved in the collection and cataloging of priceless manuscripts, so it is no surprise that this man was acutely interested in the magickal journals of Dr. John Dee.

About ten years after Casaubon published *A True and Faithful Relation*, Ashmole was contacted by a man who claimed to possess several papers written in Dee's hand. The story the man gave was nothing short of fantastical: His wife owned a cedar chest that she had acquired during her first marriage. She kept the chest after her husband passed away, and even rescued it from the Great Fire of London in 1666. (She could not say why she had chosen to carry a large wooden chest with her during such an evacuation.) She later remarried, and the chest remained in her household for many years. One day, they were moving the chest and heard a faint rattle in its bottom. Sure enough, the chest had a false bottom, and when it was pried open, a large stack of papers was found, along with a small rosary.

These papers turned out to be the missing first half of Dee's magickal journals, along with a small grimoire Dee had compiled from information in the journals. Sadly, the couple failed to secure the documents, and their illiterate maid found and destroyed several pages of the material. (She infamously used them to drain pies.) Once this mistake was discovered, the couple gathered the remaining pages and took them to Ashmole. The year was 1672, though these journals would not have a significant impact on the Enochian tradition for several centuries.

"Dr. Rudd": Thomas Rudd (1583–1656) was born just as Dee and Kelley began their angelic séances. He would become a military engineer and mathematician, and thus may have had a natural interest in the life and work of John Dee. A manuscript by a "Dr. Rudd" entitled *A Treatise on Angel Magic* (which included Enochian material) would be published in the late 1600s, but it is unlikely the actual Thomas Rudd had anything to do with it.

A long-standing legend has it that Dr. Rudd knew Dee personally, and that Rudd continued Dee's angelic experiments after the older man passed away. As you will discover later, this is not likely the case. However, the name "Dr. Rudd" still has an important place in the Enochian saga.

The Angels

Annael ("Grace of God"): More commonly spelled *Anael*, he is the archangel of Venus as found in *The Heptameron*. He appears only once: in the very first session recorded in Dee's journals and the only session featuring Barnabas Saul as skryer. During this appearance, Annael claimed to be the successive ruler of the entire universe. There are six others who take their turn in the supreme position (all of whom are also found in *The Heptameron*): Cassiel, Sachiel, Samael, Michael, Raphael, and Gabriel.[18] These are the seven spirits who stand before the face of God (Revelation 4:5).

Annael also explained that the archangel Michael was attached to the skrying stone. (Later, Dee would learn that Gabriel, Raphael, and Uriel were also attached to it, but that Michael was chief among them.) Annael further offered instruction for how to proceed in the work, and then he left for good. The implication is that Annael brokered the meeting between the two men and the four archangels who would oversee the transmission of the entire corpus of Dee's magickal system.

Michael ("Who Is Like God," Fortitudo Dei): Chief of the four archangels, high priest of heaven, and general of the angelic hosts. In *The Heptameron* he is the archangel of Sol. Other sources list him as an archangel of Mercury and a psychopomp who directs souls to paradise, or Gehenna. In Dee's journals, he also goes by the name of Fortitudo Dei ("Fortitude of God").[19] Legend tells us that Michael was the patron of Solomon and gave the king the famous Ring of Solomon by which he worked miracles. Michael would also reveal a special Ring of Solomon to Dee and Kelley, as well as the other magickal tools and furnishings necessary for Enochian magick.

Gabriel ("Strength of God"): Best known as the angel of the Annunciation (who told Mary she would give birth to the son of God) as well as the angel who revealed the Koran to Muhammed. In *The Heptameron* he is the archangel of Luna.

In Dee's journals, Gabriel was in charge of the transmission of the forty-eight Angelical Callings and the thirty Aethyrs. He did not reveal them personally but directed two angels under his charge—Nalvage and Illemese (see later entries)—to transmit the information. He did step in to answer questions about the material, such as when he spoke to Dee about the relationship between the words of the calls and certain numbers that Nalvage had attached to them.

Raphael ("Healing of God," Medicina Dei): The physician of heaven, he is often called Medicina Dei ("Medicine of God") in Dee's journals and sometimes by the shorthand "Me." This should not be confused with an angel named Me that appears elsewhere in Dee's magickal system but with whom Dee never spoke directly.[20]

Raphael, meanwhile, revealed the *Book of Loagaeth* and the "Language of God-Christ" with which it is written. He referred to this as a divine elixir that would heal all of the world's afflictions. He began transmitting the text of *Loagaeth* in a letter-by-letter fashion that quickly overwhelmed Dee and Kelley. When they requested an easier way of doing the work, the archangel agreed but swore he would not appear to the men again. From that point onward, "a voice" revealed the remaining text of the holy book.

Uriel ("Light of God"): The divine avenger and an angel of death, Uriel is the divine light shining within the darkness. This archangel appeared to Kelley during his very first skrying session with Dee, and he remained the archangel in charge of the transmission of the entire Enochian corpus. When the men had questions or made a mistake, it was Uriel who would appear to elaborate points or chastise the men for their shortcomings.

Galvah ("The End," Wisdom, I AM): Galvah's name means "the end"—most likely in the sense of "Omega" from the biblical phrase "I am the Alpha and the Omega, the Beginning and the End.” Galvah is the Mother of Angels and is once called “Wisdom” (Greek: Sophia) by one of Dee’s angels. She introduced herself to the men with the name I AM—the same name given to Moses at the burning bush (Exodus 3:14).

Without a doubt, Galvah is one and the same with the Gnostic mother goddess Sophia, which also links her to such figures as Inanna, Ishtar, Isis, the Shekinah (or Aima Elohim of the Qabalists), Mother Mary, and the Hermetic “Soul of the World.” In short, she is the wife of God and represents the presence of the Divine in the physical world.

Galvah’s main role in Dee’s journals was the revelation of the forty-ninth table of *Loagaeth*, the very last in the book. It would appear that she is linked directly to the powers represented in that table.

Madimi: An angel of the Heptarchia, a Daughter of the Daughters of Light. Madimi appeared as a young girl and was one of Dee’s primary (and favorite) angel contacts. When he later fathered a daughter, Dee would name her Madimia. The angel Madimi appeared throughout Dee’s journals, usually in an unofficial capacity. Dee would ask her questions, and if she could not answer them she would point Dee toward the right angel(s).

During the final weeks of Dee’s work with Kelley, Madimi appeared as a fully grown woman and instigated the infamous wife-sharing incident.

Nalvage: Also called *Fuge Terrestrium* (“Flee the Earth”). He is one of the rare angels in Dee’s records whose name is *not* found upon one of the many cipher-tables that make up the Enochian system. (That is, he is not in the Heptarchia, nor upon the Great Table of the Earth, etc.) He appeared to be under the direct authority of Gabriel. Nalvage revealed the Corpus Omnium Table (otherwise called the Round Table of Nalvage)[21] and the first eighteen Angelical Callings. (Illemese would reveal the Calls of the Aethyrs—see next entry.)

Illemese: An angel of the Heptarchia and a Son of the Sons of Light. Dee sometimes abbreviated Illemese's name to "Il," but that should not be confused with the Heptarchic angel named El (or L), who never spoke directly with Dee.

Illemese, like Nalvage, seemed to be under the authority of Gabriel. (Also see Mapsama.) When Nalvage's time as teacher had expired, Gabriel assigned Illemese to complete the lessons. It was thus Illemese who revealed the names of the thirty Aethyrs and the Angelical Call(s)[22] that open them. He was also the angel who introduced Dee and Kelley to Mother Galvah (who went by the name Wisdom at the time).

Ave: An angel of the Heptarchia, a Son of the Sons of Light. This angel had more to do with the "Enochian" aspect of Dee's magick than any other. It was Ave who revealed the system of Gebofal (the forty-nine-day ceremony for opening the tables of *Loagaeth*). Most of the instruction was contained within a "Prayer of Enoch," which outlined exactly how Enoch had gone about opening the holy book and how Dee was to do it as well. (Further instruction would be given by the angel Mapsama.) Ave was also the angel who revealed the Great Table of the Earth and its system.

Semiel ("Name of God"): This angel appears in only one place in Dee's journals, and his name does not appear elsewhere in the Enochian system. He was called by Michael to reveal the outer circumference of the Seal of the True God, [23] which contains a forty-lettered name of God. Michael told Dee that Semiel alone knew the mysteries that were about to be revealed. It was Semiel, then, who called in forty childlike angels who revealed the forty characters in the circumference of the seal.

Mapsama: Mapsama's name means *Dic Illis* ("Say Unto Them"). He is one of the rare angels who appears in Dee's journals but does not appear elsewhere in the Enochian system. (Also see Nalvage.) Mapsama was active during the transmission of the forty-eight Angelical Calls and gave Dee and Kelley further instruction on the nature of the calls and how to use them for Gebofal. He is under the authority of Gabriel, the archangel in charge during the transmission of the calls and seems to work directly with Nalvage. (Also see Illemese, who later took over Nalvage's role in the journals.)

Levanael (Luna of God): An angel of the moon and one of the angels of the Heptarchia. Levenael is the angel who first referred to the practice of the *Holy Book of Loagaeth* as Gebofal.

Murifri: An angel of the Heptarchia, though his name does not appear on any of the magickal tools or furnishings. Instead, his name is found upon one of seven cipher-tables used to generate the names of the forty-nine angels of the Heptarchic royalty. Although Dee wrote much about the forty-nine royal angels, he recorded very little about the other names that could be found in the seven tables. Murifri was the only one from that group to appear to Dee.[24] He appeared later in the journals to give instructions on the creation of a Heptarchic talisman for a client of Dee's.

Aath: An angel of the Heptarchia, a Daughter of the Daughters of Light. She appeared once to explain the proper use of the *Book of Loagaeth* to Dee and Kelley, and to assure them they would not be able to use it to find buried treasure.

Salamian: An angel of the sun who first appears in *The Heptameron*. In Dee's records, he comes to warn the men that the demon Mammon threatens them and is trying to hinder their work.

The Dee Journals (and Where to Find Them)

Mysteriorum Libri Quinti (Five Books of the Mysteries): Acquired by Elias Ashmole in 1672 and now cataloged in the British Museum as Sloane

MS 3188. Currently published as *John Dee's Five Books of Mystery*, edited by Joseph Peterson. Includes records from 1581 until 1583 concerning the Enochian magickal tools, Heptarchic angels, and the first parts of the *Book of Loagaeth*.

Liber Mysteriorum Sextus et Sanctus (Sixth and Sacred Book of the Mysteries): This is a copy of the tables of *Loagaeth* in Kelley's handwriting that were not included at the end of the *Five Books*. Also acquired by Elias Ashmole in 1672 and now cataloged in the British Museum as Sloane MS 3189. The forty-nine tables of *Loagaeth* are currently available only online or on the Esoteric Archives CD available from Joseph Peterson's Esoteric Archives website.

Dee's Personal Grimoire: Also acquired by Elias Ashmole in 1672 and now cataloged in the British Museum as Sloane MS 3191. Currently published as *The Enochian Magick of Dr. John Dee* by Geoffrey James. Includes choice parts of Dee's entire system of magick.

De Heptarchia Mystica: In 1983, Robert Turner published excerpts from Dee's personal grimoire concerning the Heptarchic system of magick. This is now readily available online, and I recommend Joseph Peterson's Esoteric Archives website.

The True and Faithful Relation… journals: The final thirteen books of Dee's records. Acquired by Robert Bruce Cotton in about 1620 and now cataloged in the British Museum as Cotton Appendix XLVI, Parts 1 and 2. Currently published as *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee…and Some Spirits* by Méric Casaubon. Covers the period from 1583 to the end of the work in 1585. Contains some instruction on the Heptarchia and *Loagaeth*/Gebofal (though there is little context for them), the forty-eight Angelical Calls, and the entirety of the Great Table of the Earth and Parts of the Earth systems. This book was the sole source for all post-Dee Enochian practices for nearly four hundred years.

Further Reading

The Queen's Conjuror: The Science and Magic of Dr. John Dee, Advisor to Queen Elizabeth I by Benjamin Woolley

John Dee (1527–1608) by Charlotte Fell-Smith

John Dee: The World of the Elizabethan Magus by Peter J. French

The Private Diary of Dr. John Dee: And the Catalog of His Library of Manuscripts by John Dee

Writings of Dr. John Dee (1527–1608) at the Esoteric Archives website

A Golden Storm: Attempting to Re-Create the Context of John Dee and Edward Kelley's Angelic Material by Teresa Burns

Francis Garland, William Shakespeare, and John Dee's Green Language by Teresa Burns

[contents]

Chapter Four

The History of Dee's Enochian Tradition

So far, I have given you the very basics of the Enochian tradition, John Dee, and the magick he recorded in his journals. You should now be generally familiar with certain terms—such as Heptarchia, Gebofal, Great Table, Watchtower, and Part of the Earth—that were once mysterious. In this chapter, we will explore a general historical overview of Dee's Enochian tradition.

I will begin with some thoughts about Dee's own intentions and motivations behind recording the Enochian material. The discussion will briefly touch upon subjects such as Jewish and Christian mysticism. Next, I will explore the development of the Enochian tradition after Dee's passing, starting with a brief summary of how the journals escaped from Dee's hiding places into the hands of later occultists. Then I will trace the Enochian influence through the scholar-philosophers of the Royal Society of England, the Adepts of the Golden Dawn, and on into the occultism of the twentieth century. This will illustrate how drastically Dee's material was altered by those who followed him—occultists who rarely had access to all of Dee's journals and largely misunderstood what they could find. This resulted in an entirely new Enochian tradition, which I have called "neo-Enochian" in previous writings.

The Enochian Magick of Dr. John Dee (or "Dee Purism")

It is important to consider the work of Dee and Kelley within the context of the Renaissance world in which they lived—where Protestantism was diluting the previously unchallenged authority of the Catholic Church, where the Church of England was still young and endangered, where Britain was on the verge of empire and the New World was newly discovered. Dee's magick appears very different through this lens than it would look much later, after passing through the Age of Enlightenment and magickal groups like the Hermetic Order of the Golden Dawn. This study of the original version of Dee's magick—as recorded by the man himself—is today called "Dee purism."

All too often, Dee purism is mistaken to mean that only Dee's own writings are important to the study of Enochian magick. Nothing could be further from the truth! Dee himself studied several mystical traditions, such as the Hebrew Qabalah and Merkavah mysticism, the Christian Qabalah, Gnosticism, and even the Solomonic grimoires. (We will explore these further below.) All of these show their mark upon Dee's personal system of angel magick and are therefore an important part of the Dee-purist study of Enochiana.

When we compare Dee's magick to his source material, we begin to get an idea of his unspoken intentions. The first phase of his system—the Heptarchia—appears to be his own version of the magick found in the Solomonic grimoires. Precursors to the Heptarchia (and other phases of the Enochian system) can be found in texts such as Agrippa's *Three Books of Occult Philosophy*, *Arbatel of Magic*, *Liber Juratis*, *The Heptameron*, *Lemegeton* (especially the *Pauline Arts* and the *Almadel of Solomon*), and many more. Like many of these texts, Dee's Heptarchia is a system of planetary angel magick intended to gain the attentions of the seven entities who constructed and currently maintain the universe.

One of the grimoires in particular contains an essential occult primer for anyone who wishes to attempt a Heptarchic working: the forty-nine magical aphorisms found in the *Arbatel of Magic*. These aphorisms outline both an occult philosophy and a cosmology that seem to provide the foundation upon which the Heptarchic magick is built.

The second phase of Dee's system—including Gebofal and the *Book of Loagaeth*—appears to be greatly influenced by Jewish mystical practices such as "Counting the Omer" and Merkavah mysticism. Counting the Omer is an observance that spans the fifty days between Passover and Shavuot. During this time, the Jewish mystic could engage in the practice of "Entering the Fifty Gates of Understanding (or Binah)." This involved daily meditations upon different aspects of God as recorded in the Torah. Each meditation leads the aspirant closer to the Divine and should ultimately open a channel of direct communication from God to human.[25] This would appear to be the inspiration behind the forty-nine- day practice of Gebofal, during which a different table from the *Book of Loagaeth* is meditated upon each day until it culminates upon the final day in direct divine revelation.

The *Ma'aseh Merkavah* ("work of the Chariot") was an early form of Jewish shamanism that existed alongside the *Ma'aseh Berashith* ("work of Creation"). In the study of Berashith, the mystic would pray and contemplate the manner in which God created the universe and how the soul became incarnate in flesh. In the study of Merkavah, the aspirant would perform techniques to generate visions of the throne of God (called the Merkavah, or divine chariot) and the seven circles of heaven. This carried over into early Christianity as well, as we can see especially in chapter four of the Revelation of St. John.

Later, in about the thirteenth century, both Ma'aseh Berashith and Ma'aseh Merkavah would become vital foundations for the Jewish Qabalah (as well as the rest of the Western Mystery Tradition). Aspects of Merkavah mysticism run throughout Dee's system of angel magick, especially in the

Loagaeth system, which promises that one can enter the forty-eight gates of heaven and explore the realms beyond.

The third phase of Dee's magick is broken into two aspects: the Parts of the Earth and the Great Table of the Earth. The parts system appears to be drawn from Agrippa's work [26] (with some reference to Merkavah mysticism), while the Great Table of the Earth appears to be a diagram of the Merkavah (throne of God) itself and has a largely alchemical focus.[27]

Even Dee's Angelical language did not arise in a complete vacuum. Long before he penned his journals, scholars and mystics had been searching for the "primordial tongue"—that is, the first human language, supposedly spoken in Eden. Other famous mages (such as Trithemius and Agrippa) had already attempted to create some form of this language. However, they usually produced a version of Hebrew written with obscure "Hebrewesque" characters. Dee was one of the first (perhaps the very first) mystics to record a truly unique celestial language with its own grammar, syntax, alphabet, and so on.[28]

Finally, there is a heavy Gnostic influence underlying most of Dee's system. Gnosticism is a mystical religion that arose around the dawn of the Common Era in the area of Egypt. It drew much from the ancient Egyptian and Greek philosophies that were common to that area at the time. It arose independently of Christianity, but after a couple of centuries it had become closely associated with early mystical Christian sects. (A Gnostic text even became one of the four biblical Gospels: the book of John.) This perhaps reached its peak when a man named Valentinus (100–160 CE) formed a Gnostic sect within the Catholic Church.

This and other Gnostic sects had been all but abolished by the time Dee came along. However, their mysteries—especially those of the Valentinian sect—had long since become foundational to the Western Esoteric Tradition. Traces of Gnostic doctrine can be found within the Hebrew Qabalah, alchemy, Hermeticism, the Solomonic grimoires, etc. In Dee's system, the Gnostic influence is most obvious in the poetical imagery of the forty-eight Angelical Callings.[29]

Taken all together, it would appear Dee wished to formulate his own Christianized versions of the most powerful occult systems he had encountered. This makes perfect sense when we consider that the Christian Qabalah was newly born and gathering steam during Dee's era. The Christian Qabalah (often spelled Kabbalah or Cabala as well as other variations) is a mixture of Christian, Jewish, and Hermetic mysticism.

One of the first Christian Qabalists, Pica Della Mirandola, had lived in Italy in the late 1400s, about one hundred years before Dee's journals were written. Another famous Christian Qabalist, Johann Reuchlin, lived in Germany during the late 1400s and early 1500s, passing away just a few years before Dee's birth in 1527. Therefore, Dee stood in a good position to add his name to the list of great Western Christian Qabalists. Had the kings and emperors who glimpsed Dee's journals understood the significance of what they saw, he would have achieved his goal, and his name would now be spoken alongside Mirandola's, Reuchlin's, and those who followed them.

However, that dream was never fulfilled. Too many powerful people were suspicious of Dee's angelic revelations. Remember, this was a time when anything that smacked of occultism or that attempted to contradict religious authority could get you arrested and tortured to death. Besides which, kings and rulers do not generally take kindly to would-be prophets who insist on issuing commandments from God. Thus, instead of being hailed as an accomplished philosopher, Dee found himself hastily leaving several towns in the dead of night. Kelley (whose aggressive personality made him few friends) would escape with Dee on several occasions until he finally found a home with Emperor Rudolph and left Dee's employ.

Dee would eventually return to England in 1589, where he would spend his remaining years seeking fair compensation for all he had offered his queen and country, including his skills as a navigator, cartographer, mathemetician, physician, astrologer, philosopher, cryptographer, and perhaps even intelligencer. In this quest he would meet with some successes and quite a few defeats. Complicating matters was Dee's growing infamy as a "sorcerer" and consorter with "devils," which caused him to spend a portion of his spare time defending his reputation.

In the end, Dee hid his magickal journals away. His personal grimoire (compiled from information recorded in the journals) and the first five journals (containing the Heptarchia and a portion of *Loagaeth*) were secreted in the false bottom of a cedar chest. They would remain hidden there for over fifty years, and it would be nearly four hundred years before the magickal systems recorded in them would be seriously studied by Western occultists.

The remaining journals appear to have remained hidden on Dee's property. About ten years after Dee's passing, the land was purchased by Robert Cotton, who claimed he found the journals buried there. Later, Cotton's son would give these journals to Méric Casaubon, who published them in 1659 as *A True and Faithful Relation of What Passed for Many Years between Dr. John Dee (A Mathematician of Great Fame in Q. Eliz. and King James their Reignes) and Some Spirits*. This publication, especially Casaubon's introduction to the material, was quite sensational for the time. Casaubon described Dee as a naive fool who was duped by devils posing as angels—a characterization that would haunt Dee's memory until the latter parts of the twentieth century.

Today there is a marked increase in both scholarship about Dee and Kelley and in the practical application of the magickal systems they recorded. This new movement has led to the Dee-purist practice of Enochian magick, seen for the first time in over four centuries.

Of course, if Dee's magickal system was largely unknown and unused until the past couple of decades, then how did Enochian magick become foundational to the Western Mystery Tradition in the meantime? Let us continue the saga in the next section:

The Neo-Enochian Tradition

As discussed in the previous section, Dee did not become famous as a co-founder of the Christian Qabalistic tradition. After his passing, few people knew of the existence of the journals, and absolutely no one attempted to carry on his work. Much of the material important to working the system was hidden in the cedar chest, and Casaubon would not publish *A True and Faithful Relation* for nearly half a century.

Dee had, however, died with the reputation of a conjurer, and this would provide the perfect audience for Casaubon's later publication. The world wanted to know what Dee and Kelley had been up to behind the closed doors of their study. Like tabloid readers today, they wanted dirt and drama—and Casaubon was more than happy to provide them with both. In his introduction, he described Dee as a poor zealot who was fooled by a bunch of "devils" and a con artist (Kelley). Casaubon's take on the story became accepted as fact, and no scholar would challenge that view for nearly four hundred years.

Thankfully, some people were nonetheless interested in Dee's actual magickal work. The Age of Enlightenment was just getting underway, and Western culture was shifting its focus from religion to science. Several members of the Royal Society (a late seventeenth-century English organization of Enlightenment scholars, scientists, and philosophers) took Dee's journals seriously and began to experiment with his material.

Of course, since most of Dee's system was still hidden away, what these scholars found in Casaubon's book was a very intriguing yet incomplete system. It led to the (mistaken) idea that Dee had only recorded a skeletal outline of a system, and that it needed "fleshing out" with outside material to make it workable. Thus, occultists began to incorporate Dee's material (such as the Watchtowers, the Holy Table, and the forty-eight Angelical Callings) into their own established magickal traditions. This resulted in something entirely new and different from what Dee had intended—and I call it "neo-Enochiana."

This was the era of men like Elias Ashmole—a founding member of the Royal Society—who is rumored to be among the philosophers who experimented with summoning Dee's angels. (This is by no means confirmed.) It was also the period during which the mysterious "Dr. Rudd" comes into the picture (see below). Other major contributors to the neo-Enochian current would come along later, such as the Hermetic Order of the Golden Dawn and Aleister Crowley.

Rudd Enochiana

Legend has it that Dr. Rudd knew Dee personally and directly inherited his system of angel magick. This would mean that Rudd's Enochian material—published in *A Treatise on Angel Magic*—should represent the final form of Dee's system as the man himself would have used it. It would reflect what Dee and Rudd worked on together, and it is said that Rudd led his own English mystery school, continuing a secret tradition of Enochian magick descended directly from Dee.

Sadly, this legend does not stand up to the facts. First of all, the Enochian material found in Rudd's treatise shows no familiarity with Dee's entire system. It includes only the portions published by Méric Casaubon, which only includes about a third of the system. Many of the mysteries associated with the Enochian material were recorded in the journals Casaubon did not have, and Rudd's treatise makes no reference to them whatsoever.

All of this means the *Treatise on Angel Magic* was most likely written after Casaubon published his book in 1659. And since the Thomas Rudd of historical record passed away three years earlier (1656), it is quite unlikely that he wrote the treatise. Plus, there is no proof that Thomas Rudd knew John Dee. It would appear the treatise was written by someone long after Dee passed away, and Dr. Rudd's name was simply used to give the manuscript occult authority.

For these reasons, I consider "Rudd's" material to be the first example of neo-Enochiana. Rudd did what hundreds of neo-Enochian practitioners after him would do: he picked and chose interesting bits of information from *A*

True and Faithful Relation and incorporated them into the magickal system he was already using. Rudd stands out in this regard because he published before the existence of the Hermetic Order of the Golden Dawn, so you won't find any GD elements in his neo-Enochian material.

Rudd focuses primarily upon the construction and use of the skrying table, which Casaubon had illustrated near the front of *A True and Faithful Relation*. Ironically, this was perhaps closer to Dee's original intent than later neo-Enochian systems would come. Rudd did not seem interested in the Watchtowers, Parts of the Earth, the thirty Aethyrs, or (oddly enough) the forty-eight Angelical Callings, likely because he was already well-versed in his own systems of angel summoning (as outlined in the rest of the treatise). He might have been more interested in the Heptarchic system if that material been included in *A True and Faithful Relation.* I would find it hard to believe Rudd could have known about the Heptarchia and not mentioned it in his own analysis of the Holy Table and Seven Ensigns, both of which are inherent to Dee's Heptarchic system.

Book H

The next important neo-Enochian document to appear was entitled *Book H*, or *Clavicula Tabularum Enochi*. In fact, I would say that *Book H* is the single most important source document for the neo-Enochian tradition because it would later become the foundation of the Golden Dawn's Enochian system.

Book H focuses entirely upon the Great Table system of angel magick as drawn from Méric Casaubon's publication of Dee's later journals. It contains all of the information recorded by Dee—including the Great Table initiation rite, the functions of the Watchtower angels, and the methods for decrypting their names from the Great Table. Then it considerably expands upon those instructions, seeking to present a fully functional grimoire for the use of the Watchtowers. There are dozens of original prayers and invocations, and the method of extracting the angels' names is altered, thus creating an entirely new hierarchy of spiritual beings that never appear in Dee's records.

There is also a difference in how the author of *Book H* attributed the Watchtowers to the four quarters of the world. As discussed in chapter 2, Dee was told to use the Watchtower associated with the world civilization he wished to influence (Eastern nations, Western nations, etc.). However, *Book H* has changed this so that each Watchtower represents a direction of the compass, with the center point of the world established where the aspirant happens to be working. (This would later have a massive impact on the Golden Dawn system of magick, as well as the systems that followed afterward, from Thelema to Wicca.)

The most significant difference between *Book H* and Dee's system is that *Book H* uses the Reformed Table of Raphael rather than the original Great Table. It would appear that the unknown author of the document had read Casaubon's *A True and Faithful Relation* and found the Reformed Table with Dee's notes in the margin. He read how Dee rejoiced that the Reformed Table solved "a great doubt" and assumed that meant the new version should simply replace the original. (Had the Victorian author known the Reformed Table was associated with the infamous wife-swapping incident, he likely would not have used it.)

This version of the Great Table forms the frontispiece to *Book H*. It is drawn so that the higher divine names on the table are in black ink while most of the angel names are in red.

Book H then provides several quotes from *A True and Faithful Relation* that outline the sacred mythos behind the magick—especially the transgression and fall of Adam and God's establishment of four great overseers to protect humanity from Satan's attacks. This is followed by an outline of "The Hierarchy of Angels" (that is, within the Watchtowers) that is adapted from descriptions of Edward Kelley's first vision of the Watchtower angels.

Next, it presents exhaustive and highly repetitive instructions for decrypting the names of God and the angels from each Watchtower. This is followed by an outline of the functions of each group of angels in the Watchtowers—which mirrors Dee's original version exactly.

The next section contains the instructions for the Great Table initiation ritual, which are largely unchanged from Dee's instructions. It mainly concerns the construction and use of a book containing prayers and invocations for all the names upon the Great Table. A white robe that will be used only once is also mentioned.

The final three sections provide lengthy invocations to the Watchtower angels: the first and third sections seem to contain actual conjurations intended to compel the angels to appear and speak. The second section includes "invocations by way of humble supplication" to all the same angels. The prayers in this second section are not outright conjurations. Instead, they appear to be the invitational prayers that should be written in the special book and used during the Great Table initiation rite.[30]

We do not know exactly when *Book H* was written, nor who authored it. I have heard speculation that it was written by someone involved with the founding of the Golden Dawn, such as W. Wynn Westcott. If so, that would make it a late nineteenth-century text. In the end, however, we simply do not know the true origin of *Book H*. We can only be certain that it was written sometime between the publication of *A True and Faithful Relation* and the establishment of the Golden Dawn in the very late 1800s—a window of two centuries. We know that it could not have been written by Dee or anyone who had seen the journals or grimoire hidden in the cedar chest, because *Book H* contains absolutely no references to information found in those books.[31]

It is most likely that someone sat down in the British Museum with a copy of *A True and Faithful Relation* and did their best to mine the dense tome for useful magickal information. Because they did not know about Dee's hidden journals, they saw in Dee's records (as "Rudd" had seen) some interesting but incomplete ideas about angel magick. *Book H* was this person's attempt to create a complete system for working with the angels of the Great Table.

The Hermetic Order of the Golden Dawn and The Book of the Concourse of the Forces

After *Book H*, the next major contribution to the neo-Enochian tradition came from the Hermetic Order of the Golden Dawn in the late 1800s. This contribution is contained in one of their inner-Order documents entitled *The Book of the Concourse of the Forces*. This document outlines, in exhaustive detail, the Golden Dawn's unique system of Enochian magick as taught in their Adept grades. It focuses entirely upon the Reformed Table of Raphael, apparently drawn from *Book H* itself. There is nothing of the Heptarchia or Gebofal in the Golden Dawn's original system of neo-Enochiana because those parts of Dee's system were still largely unknown.

Meanwhile, *The Book of the Concourse of the Forces* incorporates nearly every scrap of occult symbolism and correspondences taught throughout the rest of the Order's curriculum. Thus we find information here about geomancy, tarot, astrology, the Qabalistic Tree of Life, Coptic-Egyptian godforms, and (of course!) a central focus upon the four philosophical elements—Fire, Water, Air, and Earth. The Great Table became a symbolic compendium of the entire Golden Dawn cosmology.[32]

The most accessible source for *The Book of the Concourse of the Forces* is probably *The Golden Dawn* (Book Nine) by Israel Regardie. Additional Golden Dawn Enochian material can also be found in Regardie's later publication *The Complete Golden Dawn System of Magic*. Plus, if you search the Internet for "Concourse of the Forces," you will discover that some of the material—along with commentary about it—is available for free viewing or download. Here I will simply give a brief overview of the contents of the book as presented in Regardie's *Golden Dawn*.

First, Regardie wrote his own introduction to the Enochian system as a preface to the older Golden Dawn text. This was one of my first introductions to the system, and I dare say the same is true for most Enochian scholars and practitioners today (even those who eventually turned toward the Dee-purist system instead). Sadly, this introduction is overflowing with inaccuracies and outright mythologies that have been repeated over and over again by students and authors ever since its publication.

For example, have you ever heard that the Enochian language and system of magick are remnants of the primordial religion of Atlantis? Or that bits and pieces of the language have been found in ancient—pre-Sanskrit—words and phrases? This introduction is the primary source for that myth as popularized in modern texts. Somewhat less outlandish (yet still incorrect) is the assertion that Dee and Kelley merely presented a skeletal framework for a magickal system that was never completed, and was therefore unworkable. The Golden Dawn, claims Regardie, took that skeleton and gave it flesh, transforming it into a fully formed system of ceremonial magick and the crown jewel of the Golden Dawn's curriculum. Regardie also states that the origins of the system are largely unknown, basically dismissing the work of Dee and Kelley as merely recovering a few bits of an older system (perhaps from subconscious memories of past lives).

All of this we now know to be untrue—and we are well aware of the origins of the system through Dee and Kelley, as well as their source materials. We also know that Dee and Kelley recorded an elaborate and quite complete system of angel magick without need of inclusions from other traditions to make it “workable.” However, keep in mind that these inaccuracies are not Regardie’s fault, as he was merely presenting what he himself had been taught, and he did not have access to the wealth of historical material we now enjoy about Dee, Kelley, and the system of magick they recorded. It is unfortunate, though, that so many modern authors on the subject of Enochiana have parroted portions of Regardie’s introduction as if they were fact.

After this introduction, Regardie presents the proper *Book of the Concourse of the Forces*, which is divided into four parts:

Part One

The first part begins by presenting the four Watchtower tablets and a Table of Union [33] drawn from *Book H*. However, they are never presented together as a unified Great Table. The Golden Dawn prefers to keep the Watchtowers separated in the four quarters of the universe, as well as the four quarters of their hall, with the Table of Union residing in the center upon the altar.

These Watchtowers are directly attributed to the four elements (and the Table of Union to Spirit)—which was not seen in either Dee's work or even *Book H*. This is the first time in history where it was considered that the Eastern Watchtower contained Air angels, the Southern Watchtower contained Fire angels, the Western Watchtower contained Water angels, and the Northern Watchtower contained Earth angels. The functions of the angels in each Watchtower—recorded by Dee and preserved in *Book H*—are not entirely missing from this document, but they are buried within it as a side comment. The main focus has instead shifted to the Golden Dawn's elemental correspondences.

Also, the Golden Dawn's original versions of the Watchtowers had many cells containing more than one letter. This arose from the Order's early adepts' uncertainty about what they were seeing in *A True and Faithful Relation*. So you will often find a cell occupied by several similarly shaped letters: "u" and "v," or "v" and "y," or even "u" and "a." In other cases, you will find letters from the original Great Table mixed in with those from the Reformed Great Table where they differed. I suspect the Order never intended for these cells to actually contain more than one letter, but they wanted to present every possibility in places where they were unsure. (The modern incarnations of the Golden Dawn, having better access to Dee's material, have dispensed with the multilettered squares entirely. This is what I have illustrated in this book as well.)

This first part of the book also outlines the elemental color schemes applied by the Order to the Watchtowers. Originally only black and red lettering on a white background (as seen in *Book H*) was presented to the candidate as he worked his way up the grades of the Outer Order. Upon reaching the Adept grades, he would learn the secret color scales used within the Inner Order and see for the first time the Watchtowers in vibrant color. Today the modern incarnations of the Order tend to utilize the full-color versions even in the Outer Order, though the occult meaning of the colors is reserved for the Inner grades.[34]

Next we are given detailed instructions for decrypting the divine and angelic names from the Watchtowers, again drawn largely from the methods outlined in *Book H* along with several inclusions of Golden Dawn attributions. This is where the central name of God in each Watchtower is demoted to the status of an "angelic king" and attributed to the sun, while the six elders (now called "seniors") are associated with the remaining six planets. These planetary attributions appear nowhere previous to this document.

After these names taken from the central Great Cross of each Watchtower are outlined, the book turns its attention to the four subdivisions of each tablet. Again, the original functions of the angels in these subquadrants have been replaced with elemental correspondences. They are presented as four sub-elements: so, for example, the Watchtower of Air in the east contains Air of Air, Fire of Air, Water of Air, and Earth of Air.

This is all then associated with the Golden Dawn's attributions of the Tetragrammaton (YHVH, the highest Hebrew name of God) to the four classical elements. Each letter of this divine name is assigned to one of the Watchtowers, its subquadrants, and even to each individual cell in the table. This gives the Watchtowers several layers of interlocking elemental symbolism, which then extends to tarot, astrological, geomantic, and other correspondences for each cell as well.

By now it should be obvious just how deep and complex this system of correspondence became and perhaps why the adepts of the Golden Dawn felt they had created (or discovered) something that went beyond what Dee had recorded. And the above merely scratches the surface of the possible correspondences! There is certainly nothing inherently wrong with this system, though Dee purists (and those who make use of the original Great Table over that of the Reformed Great Table of Raphael) may take issue with the particular arrangement of elements and astrology in this scheme.

As for the Golden Dawn, they created an interesting manner of working with this complex system in a practical manner. As you may or may not know, the symbol of the truncated pyramid (a four-sided Egyptian pyramid that appears unfinished because it has a flat top rather than coming to a proper point) is quite sacred within Masonic lodges, which is where the Golden Dawn was, quite literally, born. If you are unaware of the symbol of the truncated pyramid, simply take out a dollar bill and look on the back. You will see such a pyramid preserved there, with the all-seeing Eye of God enthroned at its summit.

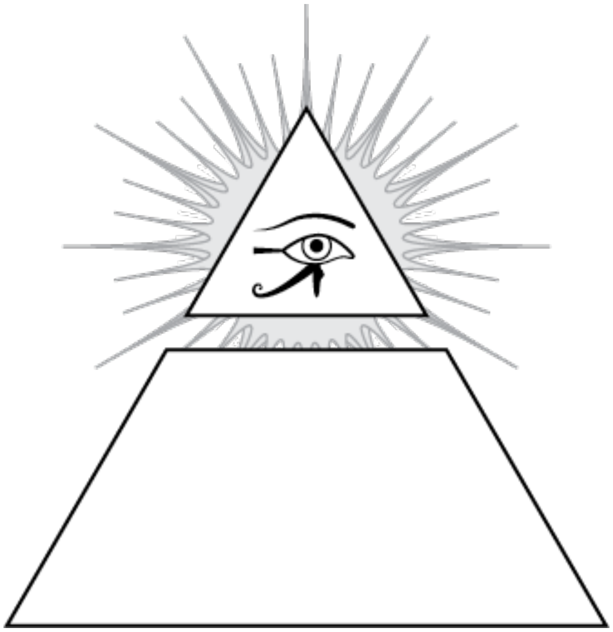


Figure 6: *The Pyramid and the All-Seeing Eye*

The Golden Dawn made use of this symbol in relation to each and every cell of each and every Watchtower. Upon the summit of the pyramid was written the letter from the Watchtower cell, most often transliterated into the

Angelical character for that letter. Within the four sides were written the various correspondences for the cell as figured by the above-explained system. Thus, such a pyramid would display symbols for the element(s), tarot card, zodiac sign, planetary symbol, Hebrew letter, and geomantic symbol, all colored according to the Inner Order’s color schemes. As you might imagine, this created very intricate and beautiful talismanic images.

Part one of the *Concourse of the Forces* actually goes on for several more pages, covering everything from the Golden Dawn’s peculiar system for pronouncing Angelical names to their own take on the four seals of the Watchtowers as recorded by Dee and reinterpreted through Golden Dawn symbolism and even some rather disjointed information about the Seal of the True God. For brevity’s sake, however, I will pass over these subjects here.

Part Two

The second part of the *Concourse of the Forces* is much shorter and less complex, mainly because it focuses entirely on the practical application of the above system. It is written in two distinct halves. The first half outlines the specific Golden Dawn hierarchies the Order associated with each cell of the Watchtowers. The second half describes the ceremonies used to invoke them.

First, it explains how to construct a semi-Egyptian figure called a sphinx, based upon the elemental associations of the square's pyramid and the Order's methods of talismanic imaging (constructing the image of a god or angel based upon its occult correspondences). Because the Order associated the four elements with the four biblical kherubim—the lion, eagle, man, and bull described in the first chapter of Ezekiel and the fourth chapter of the Revelation of St. John—it was possible to relate those same biblical figures to the different sides of the pyramids. By taking the head of one kherub, the body of another, the legs of another, etc., a composite sphinxlike figure could be created for every cell of the Watchtowers.

Besides the sphinx, this part of the text also outlines a set of deities—which it calls Egyptian but which are, in fact, Coptic-Egyptian—that are associated with the pyramids. Like the sphinxes, the god associated with any given cell of the Watchtowers is determined by the pyramid's elemental correspondences. For example, if all four elements are equally divided among the sides, then the god Osiris is the deity of the cell. If Water is the dominant element, then Isis is the associated deity. The text gives a list of fifteen Coptic-Egyptian gods and which combination of elements determines the rulership of each.

The rest of this part of the *Concourse of the Forces* is dedicated to outlining the ritual methods of invoking and working with the hierarchies of the Watchtower squares. (This will all be covered in more detail in part two, the neo-Enochian section of this grimoire.)

This part of the text ends with several examples of skryings based upon the above pattern, given as examples of how the system should work in practice. It also mentions the original functions of the Watchtower angels as recorded by Dee and preserved in *Book H*. However, as I stated previously, they are given only as a kind of afterthought and have been overlooked by the greater majority of Golden Dawn adepts and neo-Enochian authors.

Part Three

The third part of the *Concourse of the Forces* outlines the Golden Dawn's method of using the forty-eight Angelical Callings. If you have read my *Angelical Language, Volume I,* you are aware of what Dee himself recorded about the calls and how to use them. They were presented by the angels as keys to unlock the forty-eight gates of heaven represented by the tables of the *Book of Loagaeth*. That holy book and the calls were used in a forty-nine-day initiation ritual the angels called Gebofal.

However, most of the information about the *Book of Loagaeth* is contained in *John Dee's Five Books of Mystery,*[35] while the calls themselves are found later in the journals and preserved in *A True and Faithful Relation.* The early Golden Dawn adepts had ready access to the later records but were largely unaware of the contents of the *Five Books.* They did not know about the *Book of Loagaeth* nor about Gebofal. Instead, they had found the Watchtowers, the forty-eight Angelical Callings, and the Parts of the Earth, all presented outside of their proper context and without much in the way of explanation. (It is no wonder, then, why they assumed Dee's system was incomplete.)

Because of this, the early Golden Dawn adepts developed their own method of using the forty-eight calls. They applied them as keys to unlock the various portions of the Watchtowers—including the Table of Union—and to access the Parts of the Earth. (They were correct about the Parts of the Earth, because that system is contained in *A True and Faithful Relation.*) Along with the use of the Reformed Great Table of Raphael and the association of the four elements to the Watchtowers, this application of the forty-eight callings to the Watchtowers is a hallmark of the neo-Enochian tradition (as opposed to Dee purism).

Dee purists entirely reject this manner of using the forty-eight Angelical Callings. On the other hand, those who defend the Golden Dawn's methods have pointed out that the Great Table of the Earth is formed from the names of the Parts of the Earth, and the Parts of the Earth are associated with the final thirty tables of the *Book of Loagaeth*. Thus, there is a direct line of descent from *Loagaeth* to the Great Table, and thus the callings should be used to invoke the angels of the Watchtowers. I am not here to settle this debate, only to provide you with both sides of the story. There is no arguing against the fact that both systems are firmly established within their own traditions.

Later in this book, I will outline exactly how the calls are used in the Golden Dawn's Watchtower magick. For now, let us move on to the fourth and final portion of the *Concourse of the Forces*.

Part Four

The final section concerns an obscure Golden Dawn form of divination called either Enochian chess or Rosicrucian chess. Entire books can be filled with the history behind this game, the rules for its play, and the manner of using it for divination or magick. However, all of that is beyond this introductory material, so I will not go into much detail here.

I will, however, discuss how this game is related to the greater system of Golden Dawn Enochiana. Every scrap of information outlined in the previous three parts of the *Concourse* is brought together in the construction of the chessboards, movable pieces, game play, and the manner of interpreting the result of the divination.

There are four boards, one for every element and related to the corresponding suit of the tarot. Thus, for example, if one is performing a divination for a question involving passion or aggression, the board of Fire would be used. If the question is about happiness and creativity, the board of Water would be used. If the question is about strife or sickness, the board of Air would be most appropriate. And for questions of home, job, family, etc., the board of Earth should be chosen.

Each board contains sixty-four squares, just like a regular chessboard. However, these squares are equated with the cells of the four Watchtowers, not including the Great Crosses, the Calvary Crosses, or the four cells found above each Calvary Cross. That leaves only the sixteen cells found beneath the arms of each Calvary Cross, which the Golden Dawn calls “servient squares” and recognizes as the forces closest to the physical world. Each square is colored according to the elemental associations I described previously in the construction of truncated pyramids. The only difference is that the pyramids on the Enochian chessboards are not truncated but appear to come to a definite point.

The chess pieces are those of the Order’s Coptic godforms: Osiris (= the king), Isis (= the queen), Nephthys (= the rook), Horus (= the knight), and Aroueris (aka Horus the Elder = the bishop). There are also four pawns that take the forms of the four sons of Horus described in the Egyptian Book of the Dead and in the Order's temple symbolism. All of these pieces are colored according to the elemental symbolism of the board one is using for the game. There must be four sets of them on the board, for a total of thirty-six pieces. They represent the divine forces moving upon the elemental foundations of the world.

The game is played by four players, each moving one set of the above godform chess pieces. Each player begins with his pieces on one of the four sub-elemental quadrants of the board and moves outward from there. How each piece is allowed to move, the direction in which the player moves them, and how the pieces interact with one another during game play determines the nature of the divination. It indicates which occult forces will oppose, dominate, or support the other occult forces active in any given situation. The element that "wins" the game, along with how the game was won, will determine the outcome of the question.

The Book of the Concourse of the Forces was not the only Golden Dawn–based Enochian document, so let us now take a look at another important text that has influenced the neo-Enochian tradition.

Liber Vel Chanokh [36]

At this point, mention must be made of Aleister Crowley and the role he has played in the establishment of the neo-Enochian tradition. Crowley was a member of the original Golden Dawn for a time, and it was from them he received his basic magickal instruction. He eventually left the Order on less than pleasant terms and developed his own unique system of mysticism called Thelema (Greek for "true will"). However, it always bore the unmistakable mark of the Golden Dawn, and this is certainly true of his Enochian work as well.

One of his most important neo-Enochian contributions is a document entitled *Liber Vel Chanokh* ("book of Enoch"), *or A Brief Abstract of the Symbolic Representation of the Universe Derived by Doctor John Dee*

Through the Skrying of Sir Edward Kelley. The text is part of a long catalog of documents he wrote for his students, this one numbered LXXXIV (eighty-four).

Most of the Enochiana contained in the document is similar to what was explained in the *Concourse of the Forces*. The basic Golden Dawn correspondences are all here, using the Reformed Great Table of Raphael. Interestingly, Crowley has restored the Watchtowers into the Great Table of the Earth form, complete with the Black Cross joining them together.

Later, Crowley provides full diagrams of the individual Watchtowers with every single cell in truncated pyramid form, including the elemental or astrological symbols on each side of every pyramid. This also includes the Table of Union, proving that Crowley felt both this and the Black Cross arrangement of these letters were equally significant.

He then goes on to explain the basic Golden Dawn method of decrypting the divine and angelic names from the Watchtowers, a list of the thirty Aethyrs and their ninety-one Parts of the Earth, and the manner of applying the forty-eight Callings to the Watchtowers.

For me, there are two things that make this document stand out from previous Golden Dawn neo-Enochiana. First, Crowley begins the document with diagrams of the Holy Table and the Seal of the True God, followed by an analysis of the divine and angelic names found upon the seal. He also makes a brief mention of the Heptarchic system and the *Book of Loagaeth* (promising more about them in a future publication that never came). That and his listing of the thirty Aethyrs and the ninety-one parts (including a map of the parts' names upon the Great Table) make me suspect that Crowley had studied Dee's personal grimoire, which the author of the *Concourse of the Forces* does not seem to have done. However, he makes no mention of Gebofal or the proper application of the forty-eight Callings to the tables of *Loagaeth*, so I am fairly certain he did not study—or did not study very deeply—Dee's original *Five Books of Mystery*.

The second thing that stands out about *Liber Vel Chanokh* is the fact that Crowley published this material to a wider audience, where the Golden Dawn's documents would not see publication until Israel Regardie did so in the mid-1900s. Crowley released *Liber Vel Chanokh* (under the longer title: *A Brief Abstract...*) in two issues of his *Equinox* magazine: volume 1, numbers 7 and 8, in the year 1912. Because of this, *Liber Vel Chanokh* was, for some time, one of the standard neo-Enochian documents available to Western students.

The Vision and the Voice

Finally, this historical overview of neo-Enochian documents would not be complete without a mention of Crowley's later publication of *The Vision and the Voice*. This book is essentially a record of Crowley's astral travels through the thirty Aethyrs, and it presents many of the central tenets of his system of Thelema. He and his students, to this very day, consider this book to be one of his most important works, second only to his *Book of the Law*, the primary Thelemic holy book. (You might say that if the *Book of the Law* were Thelema's Torah, then *The Vision and the Voice* would be Thelema's Talmud.)

While it is true that Crowley did not seem to relate the Aethyrs to the tables of *Loagaeth* or the Angelical Callings, he was still closer to the mark than most by simply understanding that the Aethyrs could be spiritually entered and explored as a kind of initiation. (Though I should point out that he entered the lowest Aethyr first and moved upward, which is backward from the Gebofal system recorded by Dee.) What he found there was geared toward his own Thelemic material, and I doubt non-Thelemites will experience anything close to the same visions. Thus I will not take space here to outline what Crowley saw or what his angelic contacts told him.

Since these publications, an abundance of material has been published concerning both the Dee-purist and the neo-Enochian traditions. Some of it has been good, and much of it—sadly—has been full of errors and misconceptions mostly parroted from earlier sources. I am happy to say, however, that this is changing today. Golden Dawners and Thelemites are finally becoming aware of Dee's original journals, and Dee purists are (in some cases) more willing to view neo-Enochiana as a legitimate tradition in its own right.

Some practitioners choose to view the two systems as entirely unrelated, while others (mostly on the neo-Enochian side) have begun to mix the two to various degrees. What is important is that the student understand that there are two distinct traditions at work here and how each of them developed independently. Only then will it be possible to judge the material —especially where the two traditions conflict—and make informed decisions on how, or if, one should import aspects of one tradition into the other.

Further Reading

A Treatise on Angel Magic edited by Adam McLean (this is the "Treatises of Dr. Rudd")

The Practical Angel Magic of Dr. John Dee's Enochian Tables: Tabularum Bonorum Angelorum Invocationes by Stephen Skinner and David Rankine (this is *Book H*)

The Golden Dawn by Israel Regardie (see *Book Nine: The Angelic Tablets*, which includes *The Book of the Concourse of the Forces*)

The Complete Golden Dawn System of Magic by Israel Regardie

Liber LXXXIV Vel Chanokh: A Brief Abstract of the Symbolic Representation of the Universe by Doctor John Dee Through the Skrying of Sir Edward Kelley by Aleister Crowley

The Vision and the Voice, with Commentary and Other Papers: The Collected Diaries of Aleister Crowley, 1909–1914 E. V. by Aleister Crowley

Enochian Vision Magick: An Introduction and Practical Guide to the Magick of Dr. John Dee and Edward Kelley by Lon Milo DuQuette

Enochian World of Aleister Crowley by Lon Milo DuQuette and Christopher Hyatt

Enochian Magic in Theory by Dean F. Wilson

[contents]

An Enochian Grimoire

“Now you touch the world and the doings upon earth.
Now we show you the lower world: the governors
that work and rule under God.”
(Archangel Michael)

Chapter Five

The Enochian Universe

Over the years, there has been much confusion over the cosmology behind Dee's magickal system. Exactly how the universe is structured is an important thing to understand when studying any occult tradition. Unfortunately, many occultists have assumed that no cosmology at all is presented in Dee's journals, leading them to simply lay his magick over their own chosen system. Some have attempted to force-fit the Enochian heavens and angels onto the Qabalistic Tree of Life. Others have attempted to interpret Dee's material through the cosmology of Theosophy. Even the Golden Dawn arranged the Enochian Watchtowers within their own fourfold directional and elemental universe.

In fact, Dee *did* record the nature of the "Enochian universe" in his journals, which were outlined in several visions and diagrams that I will explain below. In the end, there is no specific cosmology that is unique to the Enochian system. Instead, Dee recorded the same universe described in the Bible, by ancient Jewish Merkavah mystics, by astrology, and by grimoiric authors such as Agrippa. It was, in fact, the same basic geocentric universe that was commonly accepted as scientific reality during Dee's lifetime and for thousands of years previously.

The Merkavah

"And, behold, a throne was set in heaven, and one sat on the throne.... And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting.... And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." (Revelation 4: 2–7)

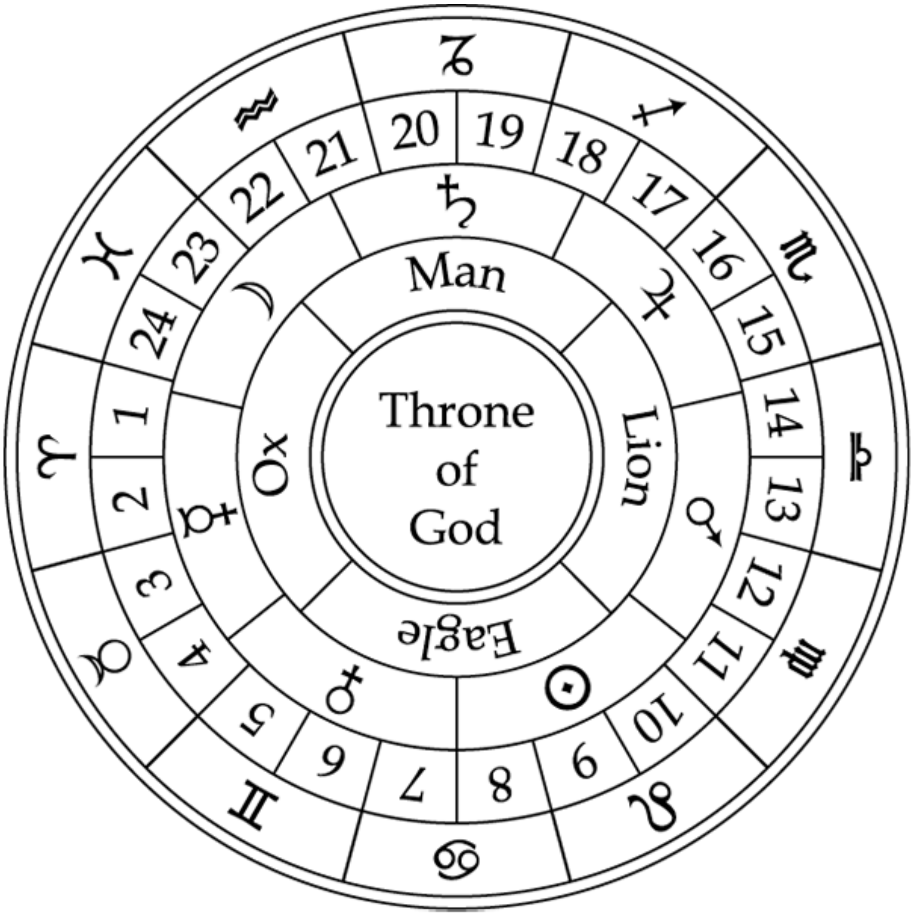


Figure 7: *The Merkavah as Astrological Model*

The basic concept of the Enochian universe is illustrated in chapter 4 of the biblical book of Revelation. Here, St. John has a "Merkavah vision"—a vision of the divine throne—as well as a vision of the entire divine court. The Merkavah itself occupies the center of the vision.

Upon its four sides are the Holy Living Beasts, also known as the kherubim: the lion, eagle, man, and bull. They represent the four elemental triplicities of the zodiac, which, in turn, govern the four elements upon earth. In other sources, these kherubim are represented by the archangels Michael, Gabriel, Raphael, and Uriel.

Also surrounding the throne are the “seven spirits who stand before God.” Appearing in John’s vision as seven “lamps of fire,” they are seven archangels who embody the forces of the ancient planets and represent the seven aspects of God’s actions upon earth.

Surrounding the whole scene are the twenty-four elders who collectively represent the forces of the zodiac, governed by the four kherubim and the seven archangels. They are advisers to the king (God). Two elders represent each of the twelve tribes of Israel, which are associated with the twelve signs of the zodiac.

Students of astrology will recognize in this vision a depiction of an astrological chart. Such a chart is encircled by the signs of the zodiac, which are divided into four elemental triplicities. The seven planets that rule them are placed within the circle. In the very center is the earth, which is the throne of God. (The “sea of glass” mentioned in St. John’s vision is the firmament, or sky, that surrounds the earth itself.)

The Holy Celestial City

"And [the angel] carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem... And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates." (Revelation 21: 10–13)

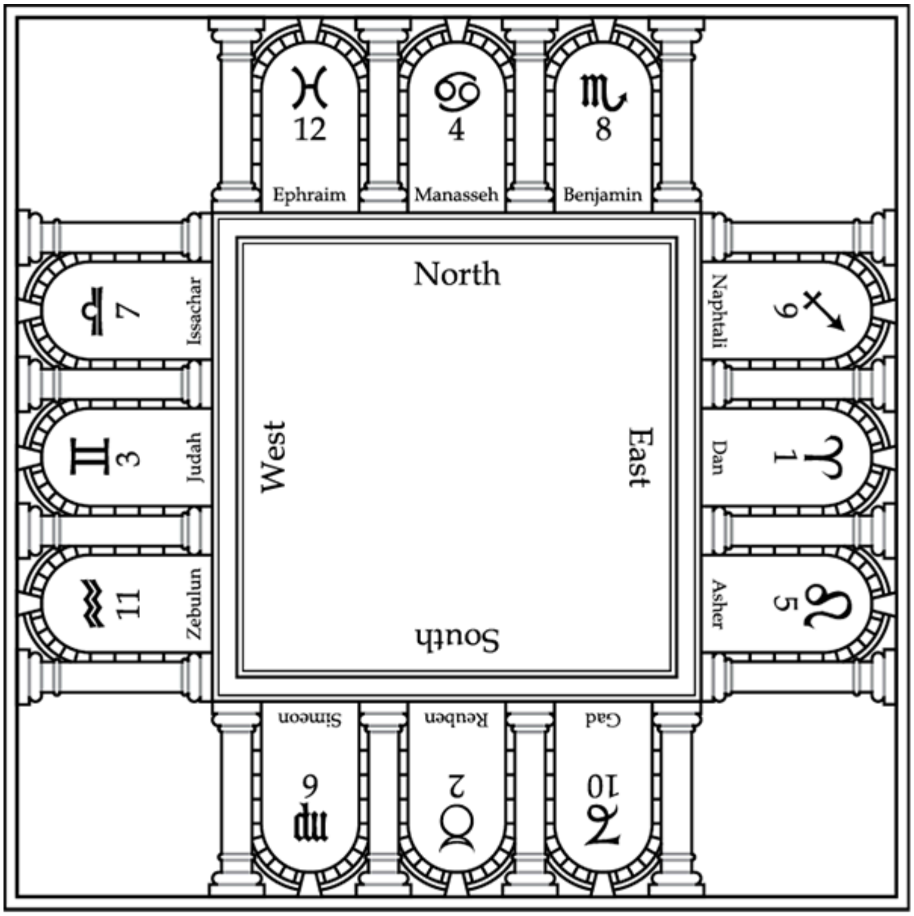

♓
12
Ephraim
♋
4
Manasseh
♏
8
Benjamin
North
♎
7
Issachar
♊
3
Judah
♒
11
Zebulun
West
Naphtali
9
♐
Dan
1
♈
Asher
5
♌
East
South
Simeon
6
♍
Reuben
2
♉
Gad
10
♑

Figure 8: *Dee's Diagram of the Holy City*

The above diagram is taken from Dee's journals and is based upon the end of St. John's vision. Like the previous vision, this illustrates the structure of the universe. This time we see a great city established by God, surrounded by a wall with twelve gates representing the twelve signs of the zodiac. Each gate has an angelic guardian and is also associated with a tribe of Israel.

Dee included the names of the twelve tribes and also assigned each gate a number. These numbers indicate which sign of the zodiac applies to each gate: Aries = 1, Taurus = 2, Gemini = 3, all the way to Pisces = 12. Students should note that these associations are drawn from Agrippa's *Three Books of Occult Philosophy*, book 2, chapter 14, where we find the "Scale of the Number Twelve." Here Agrippa lists the twelve tribes and the zodiacal sign for each. He also gives names to the twelve angelic gatekeepers, but Dee received different names for these angels.

Also note that Dee has grouped the signs of the zodiac into their elemental triplicities. The three Fire signs are together in the east, the Earth signs are positioned in the south, the Air signs are placed in the west, and the Water triplicity is found in the north.

The Vision of the Watchtowers

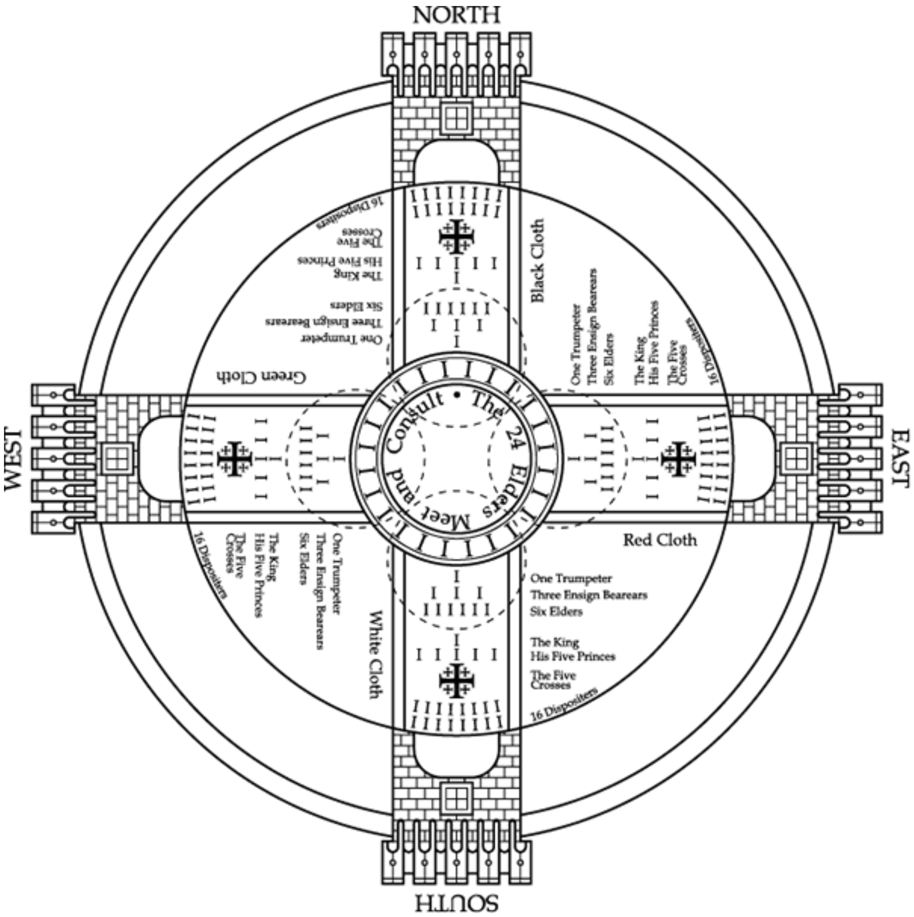

NORTH
WEST
EAST
SOUTH
Black Cloth
Green Cloth
Red Cloth
White Cloth
The 24 Elders Meet and Consult
One Trumpeter
Three Ensign Bearears
Six Elders
The King
His Five Princes
The Five Crosses
16 Dispositers

Figure 9: *Diagram of the Vision of the Watchtowers*

Figure 9 was created by (or for) Méric Casaubon to illustrate the vision of the four Watchtowers described by Edward Kelley.[37] This embodies the angelic hierarchies beneath the four kherubim, which Dee’s angels referred to as “Watchmen” who protect the universe from the forces of chaos.

The Watchtowers are depicted here as fortified castle towers at the four points of the compass. Trumpets then sounded from the towers, blown three times each. After a pause, the trumpets sounded once more, signaling the opening of the towers’ gates.

Then from each gate was rolled a colored carpet: a red one from the east, a white one from the south, a green one from the west, and a black one from the north. These colors appear in many different occult traditions, representing everything from the four seasons upon earth to four layers of heaven and even to four stages of alchemy.

Next the angelic hierarchies of the four Watchtowers proceeded from each gate, walking upon the carpets. First appeared the four angels who blew the trumpets. These trumpets were described as composed of six cones bound together into one instrument. There has been much speculation as to the identity of these four trumpeter angels, as their names are not included in the Watchtowers. Personally, I suspect these may be the four kherubim themselves—Michael, Gabriel, Raphael, and Uriel. (Note that Gabriel is often depicted in religious art with a trumpet. Michael appears with one in some versions of the tarot. Also, both Hebrew tradition and the book of Revelation describe the archangels as possessing six wings, and these four angels carry trumpets made of six cones.)

Following the trumpeters were twelve angels—three from each gate—holding ensigns (flags) as if going into battle. Each ensign displayed one of the twelve names of God that govern the Watchtowers. These twelve angels are not given names in the Watchtower tablets, and, like the trumpeters, there has been much speculation as to their identity. I suspect they are the twelve angels of the zodiac who otherwise guard the gates of the Holy City.

Following these, six elders emerged from each gate, totaling the twenty-four from the book of Revelation. Then appeared a “great king,” representing the name of God found in a spiral in the center of each Watchtower. Five princes held up the train of each king. Like the trumpeters and ensign bearers, these princes are given no names in the Watchtowers—at least so far as we know—and I have no idea who they may be.

After each of the four kings appeared a large cross surrounded by four lesser crosses, representing the Great Cross and four Calvary Crosses found in each Watchtower. The sixteen Calvary Crosses were each attended by ten angels whose identities are unclear. There are only four angels set above each Calvary Cross in the Watchtower tables. However, the Crosses themselves are each composed of ten letters, so these ten angels possibly represent those letters.

Finally, from each gate proceeded sixteen angels, called the “dispositors of the will of those that govern the castles.” Each Watchtower table actually contains two groups of sixteen angels who fit this description, commonly called the kherubic and servient angels. I suspect the sixteen angels in the vision are intended to represent the servient angels, as they are the ones who act most directly upon the earth.

At the end of the vision, the twelve ensign bearers march to the center point where the four carpets meet, which I assume is the physical world. The twenty-four elders converge at this point and form a circle, where they appear to confer with one another, as would be expected of tribal elders.

The Twelve-Banner Diagram

Figure 10, adapted from Dee’s records, is a simplified illustration of the Great Table of the Earth (aka the Watchtowers). It has often been confused as a depiction of an Enochian magickal circle, though no such thing is mentioned by Dee.

In the center of the diagram is a square divided into four portions and marked “Terra”—earth. This is the Great Table of the Earth itself. Each corner is marked by three banners depicting the three names of God that appear in the associated Watchtower: Oro, Ibah, and Aozpi in the east; Mor, Dial, and Hctga in the south; Mph, Arsl, and Gaiol in the west; and Oip, Teaa, and Pdoce in the north.

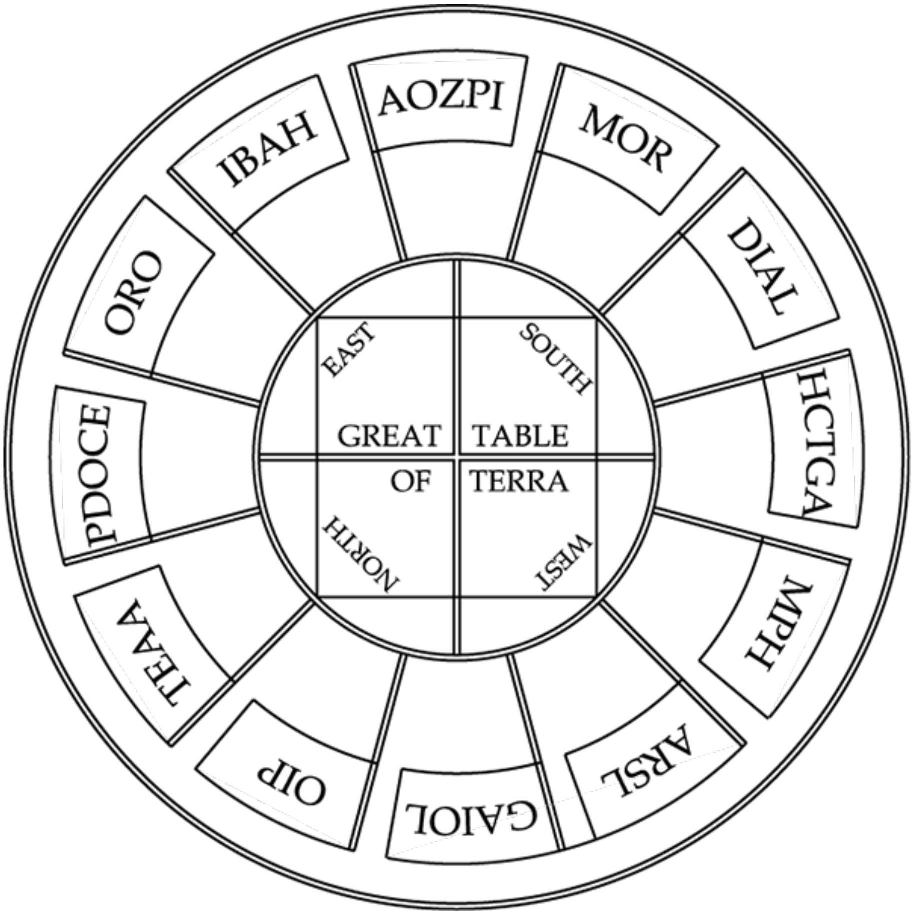

AOZPI
MOR
DIAL
HCTGA
MPH
ARSL
GAIOL
OIP
TEAA
PDOCE
ORO
IBAH
EAST
SOUTH
GREAT
TABLE
OF
TERRA
NORTH
WEST

Figure 10: *Twelve-Banner Diagram (Corrected)*

Note: This diagram as it appears in Dee's journals includes an error. When Dee first received the Great Table from the angels, he switched the positions of the western and northern Watchtowers. The angels later corrected the error, but Dee seems to have drawn the banner diagram before the correction. His version places Mph, Arsl, and Gaiol in the north and Oip, Teaa, and Pdoce in the west. For some reason he never bothered to redraw the diagram after the angels corrected his error. Because the error has caused confusion for many students, I have redrawn the diagram myself to show the northern and western names of God in their proper places.[38]

[contents]

Chapter Six

The Heptarchia

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." (Revelation 4:5)
The Seven Spirits of God: The Sephiroth

The above-quoted passage from the book of Revelation mentions seven "lamps of fire" that are actually seven "spirits" of God. Exactly what, or who, these spirits are has been a subject of some debate. There are those who insist they are merely metaphorical representations of a sevenfold power of God. However, history suggests they descend from ancient Pagan traditions that worshiped the seven planets, known in later monotheistic traditions as the Secondary Causes. On this basis, occultists have considered the seven spirits to be mighty archangels who "stand eternally before the face of God" and represent divine power as divided into the virtues of the seven planets.

The ancient Gnostics called them Aeons. An Aeon (in this sense) is a kind of "superarchangel" that exists above and beyond the created realm. Not only are they divine beings, but they are also cosmic archetypes that provide the blueprints for all things here in the physical universe. Seven of the Aeons are the divine models upon which the seven planets are based, along with all the angels and intelligences associated with them.

This idea would later be adopted into the Hebrew Qabalah, where the Aeons became the Sephiroth. Today, students generally know the Sephiroth as vast divine realms, but many have forgotten they were originally described as archangelic beings in their own right.[39] A common Hebrew convention was to add "El," the name of God, to the end of a Sephirah's name in order to create the name of an angel; thus, the Sephirah named

Binah (Understanding) becomes an archangel named Binael, the Sephirah Chesed (Mercy) becomes an archangel named Chesedel, etc.

Later traditions would instead assign groups of known planetary archangels to represent the active forces of the Sephiroth.[40] One example can be found in Agrippa's *Three Books of Occult Philosophy*,[41] where he outlines the "seven angels which stand in the presence of God." Following are their names and planetary associations as given by Agrippa, along with the Hebrew Sephirah each one represents:

Table 1: Seven Archangels of the Sephiroth

	ARCHANGEL	SEPHIRAH	PLANET
1	Zaphkiel	Understanding (Binah)	Saturn
2	Zadkiel	Mercy (Chesed)	Jupiter
3	Cumael [42]	Severity (Gevurah)	Mars
4	Raphael	Majesty (Tiphareth)	Sol
5	Haniel	Victory (Netzach)	Venus
6	Michael	Glory (Hod)	Mercury
7	Gabriel	Foundation (Yesod)	Luna

As a group, these seven archangels never appeared to Dee and Kelley, and seem to play no active role in the Heptarchic system of magick. This makes sense if we consider them to exist far beyond the created realm. They are not the planets but the divine *source* of the planetary forces wielded by the angels of the Heptarchia. They certainly have a place in the cosmology of the Enochian system.

According to Dee's journals, there are seven names of God from which these seven archangels are born. He did not record a one-to-one relationship between the seven names and the archangels; instead, the group seems to share in the power of all seven names. Because these names appear upon an important Enochian magickal tool (which I will explain in detail in chapter 7), I will include them here: ZllRHia, aZCaacb, paupnhr, hdmhiai, kkaaeee, iieelll, and eellMG✠. The mysteries behind these names will be explored in later advanced texts.

The Seven Archangels of Creation

The universe was created over seven ages, or “days” (see Genesis 1). However, this work was not accomplished by God alone. Instead, he dispatched seven archangelic governors, along with their ministers, to perform the actual work of cosmic construction. Their number and mystery is mirrored in the seven celestial heavens, the seven days of our week, and the seven classical planets, all of which are governed by these angels. All things in creation can be classified under the headings of the seven planets, and therefore the angels of the planets can be invoked for any purpose.

Here are the names of the seven archangels who govern all of creation[43]:

Table 2: The Seven Archangels of Creation

Cassiel	Saturn and Saturday
Sachiel	Jupiter and Thursday
Samael	Mars and Tuesday
Michael	Sol and Sunday [44]
Annael [45]	Venus and Friday
Raphael	Mercury and Wednesday
Gabriel	Luna and Monday

These seven archangels govern the world in shifts, or universal ages, of 490 years.[46] During Dee’s lifetime, the archangel Annael was in power, and should have remained so until the year 1900 CE. The age of Venus saw the Renaissance and Enlightenment, an explosion of artistic expression, invention, and exploration. Early in this age, the printing press was invented by Gutenberg. Toward its end we saw the Industrial Revolution and the first stirrings of massive social changes that would unfold in the next age—women’s rights, civil rights, the sexual revolution, and much more.

From 1900 until 2390 CE, we should be under the governance of Raphael and Mercury. These past decades have seen technological (and the above-mentioned social) revolutions that are awe-inspiring in scope. In the early twentieth century, the focus was largely upon faster modes of transportation. Within fifty years we were jetting and orbiting around the planet at will, so our attentions turned to advances in communication technology. We passed quickly from steam-powered machines to vacuum tubes, transistors, and finally microchips. We have seen the invention of the Internet along with cell technology, the common use of satellite GPS devices and smartphones. Scientists stumbled upon the microscopic realm, then the atomic and subatomic realms, and *then* the quantum realm. Meanwhile others were busy discovering and cracking the human genetic code. Today we are developing microscopic robots to patrol your bloodstream and attack diseases and blockages. All of this and much, much more—and we are only slightly over one hundred years into the age of Raphael.

After Raphael’s 490 years pass, it will be Gabriel’s turn to rule, followed by Cassiel, Sachiel, Camael, Michael, Annael, and so on, in an endless cycle of cosmic ages.

The Seven Ensigns of Creation [47]

Each archangel bears a standard called an Ensign of Creation. This ensign, or emblem, represents the day of creation, the ruling planet, the day of the week, the archangel himself, as well as those angels he governs. The seven ensigns are as follows:

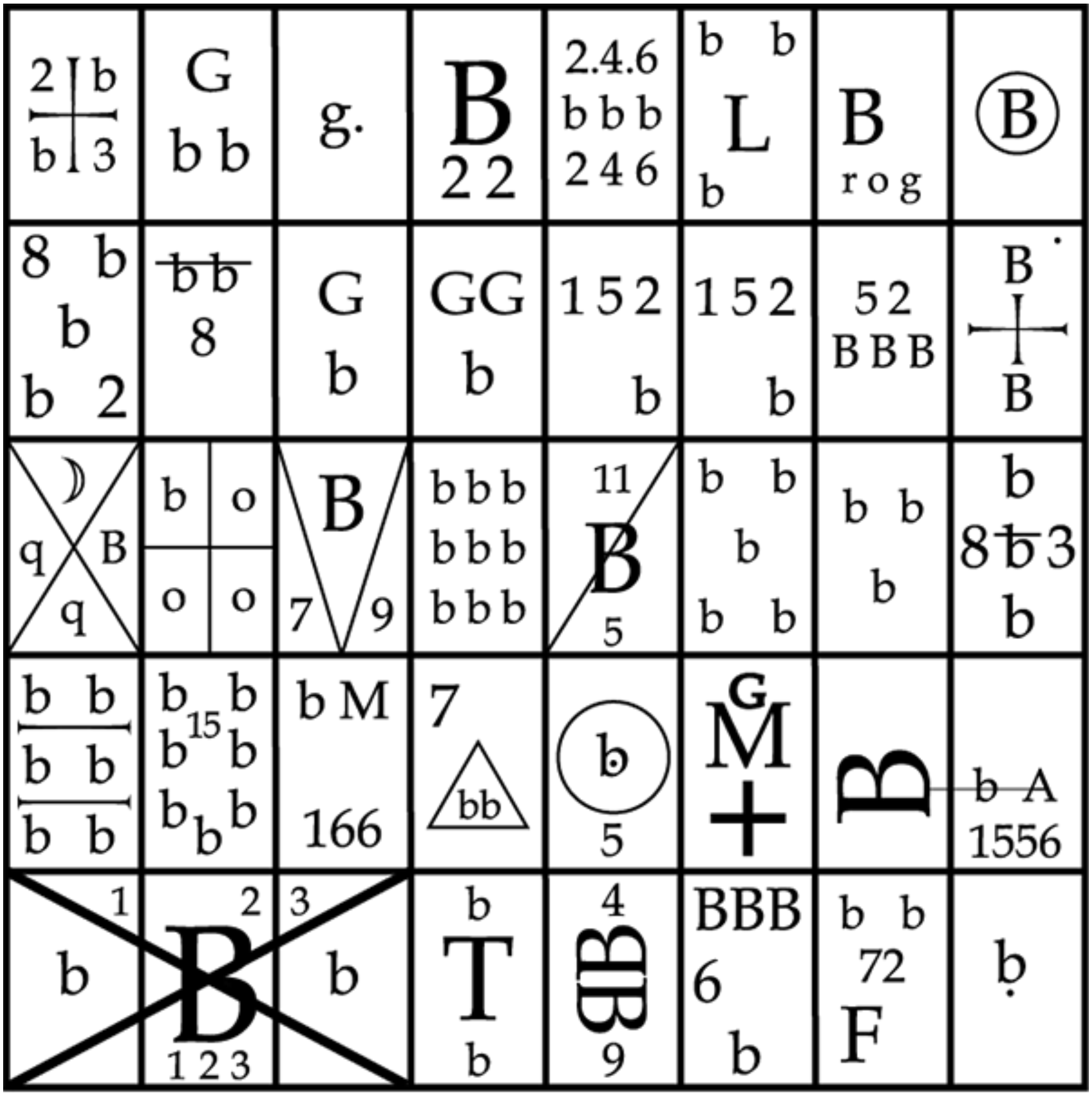

2 b b 3
G b b
g.
B 22
2.4.6 b b b 246
b b L b
B rog
B
8 b b b 2
bb 8
G b
GG b
152 b
152 b
52 BBB
B B
q B q
b o o o
B 7 9
bbb bbb bbb
11 B 5
b b b b b
b b b
b 8b3 b
b b b b b b
b b 15 b b b b b
b M 166
7 bb
b 5
G M
B b A 1556
1 b
2 B 123
3 b
b T b
4 B 9
BBB 6 b
b b 72 F
b

Figure 11: *Ensign of Venus (Annael)*

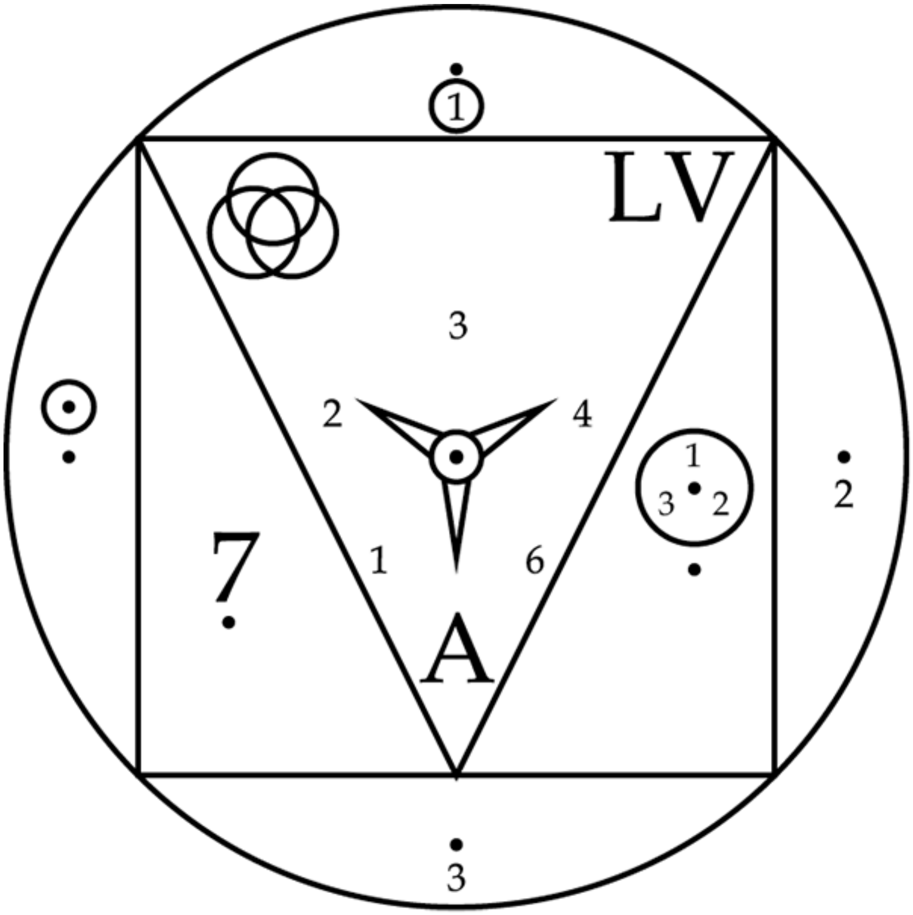

1
LV
3
2
4
1
3 2
2
7
1
6
A
3

Figure 12: *Ensign of Sol (Michael)*

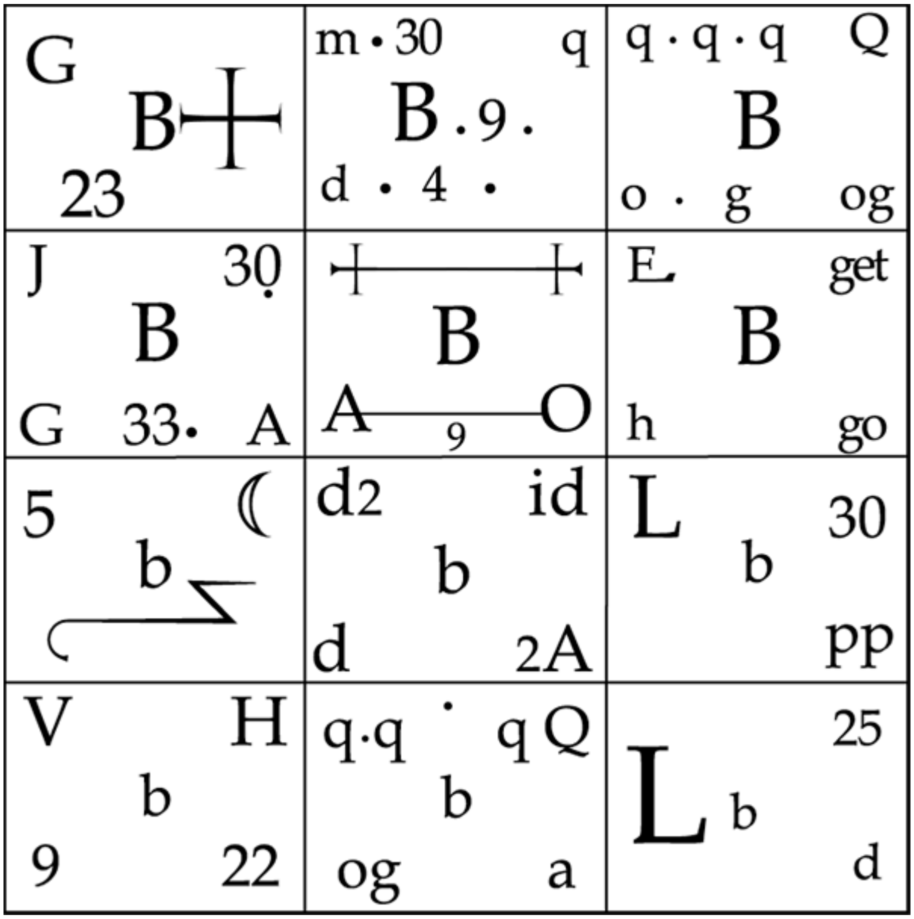

G
B
23
m • 30
q
B . 9 .
d • 4 •
q · q · q
Q
B
o · g
og
J
30
B
G
33•
A
B
A
9
O
E
get
B
h
go
5
b
d2
id
b
d
2A
L
30
b
pp
V
H
b
9
22
q·q
q Q
b
og
a
25
L
b
d

Figure 13: *Ensign of Mars (Samael)*

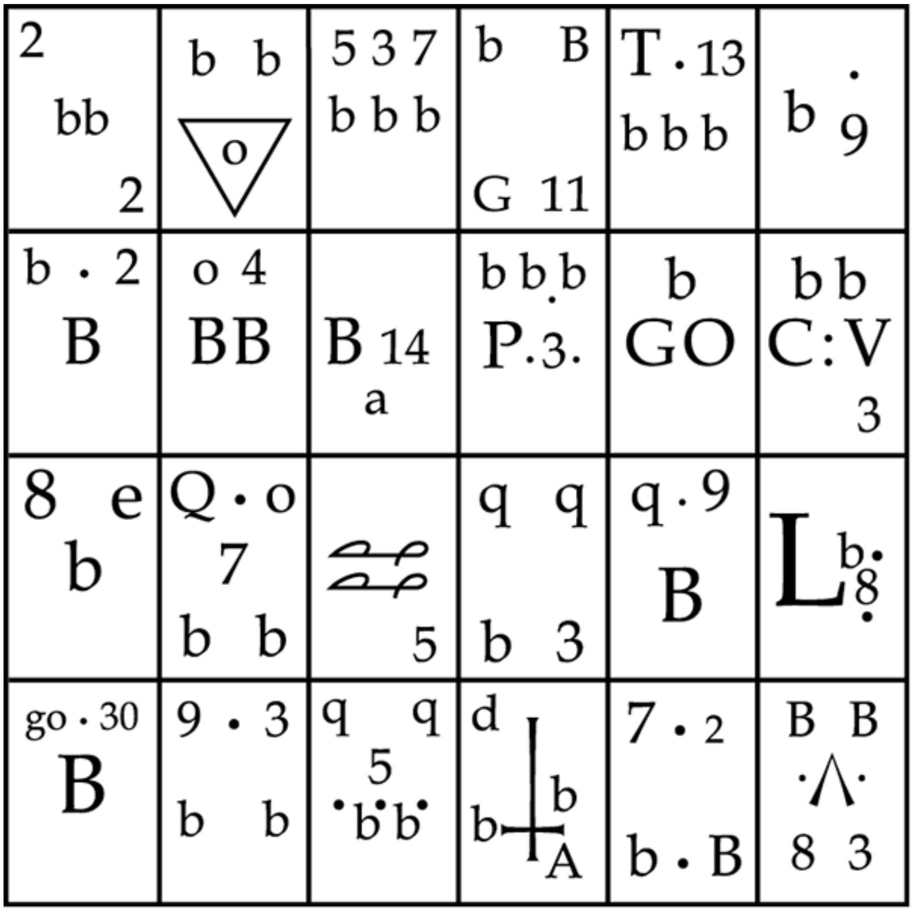

2 bb 2
b b o
5 3 7 b b b
b B G 11
T · 13 b b b
b 9
b · 2 B
o 4 BB
B 14 a
b b b P · 3 ·
b GO
b b C : V 3
8 e b
Q · o 7 b b
5
q q b 3
q · 9 B
L b 8
go · 30 B
9 · 3 b b
q q 5 b b
d b b A
7 · 2 b · B
B B 8 3

Figure 14: *Ensign of Jupiter (Sachiel)*

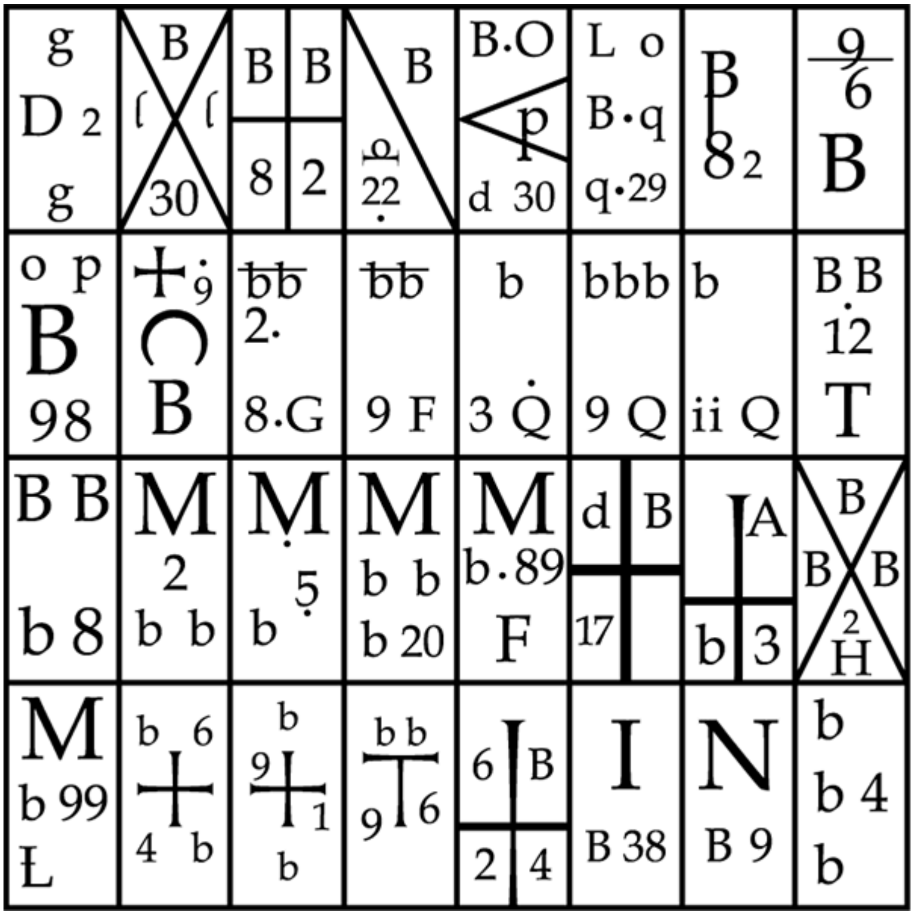

g D 2 g
B ſ ſ 30
B B 8 2
B 22
B.O p d 30
L o B.q q.29
B 8 2
9 6 B
o p B 98
9 B
bb 2. 8.G
bb 9 F
b 3 Q
bbb 9 Q
b ii Q
B B 12 T
B B b 8
M 2 b b
M b 5
M b b b 20
M b.89 F
d B 17
A b 3
B B B 2 H
M b 99 Ł
b 6 4 b
b 9 1 b
b b 9 6
6 B 2 4
I B 38
N B 9
b b 4 b

Figure 15: *Ensign of Mercury (Raphael)*

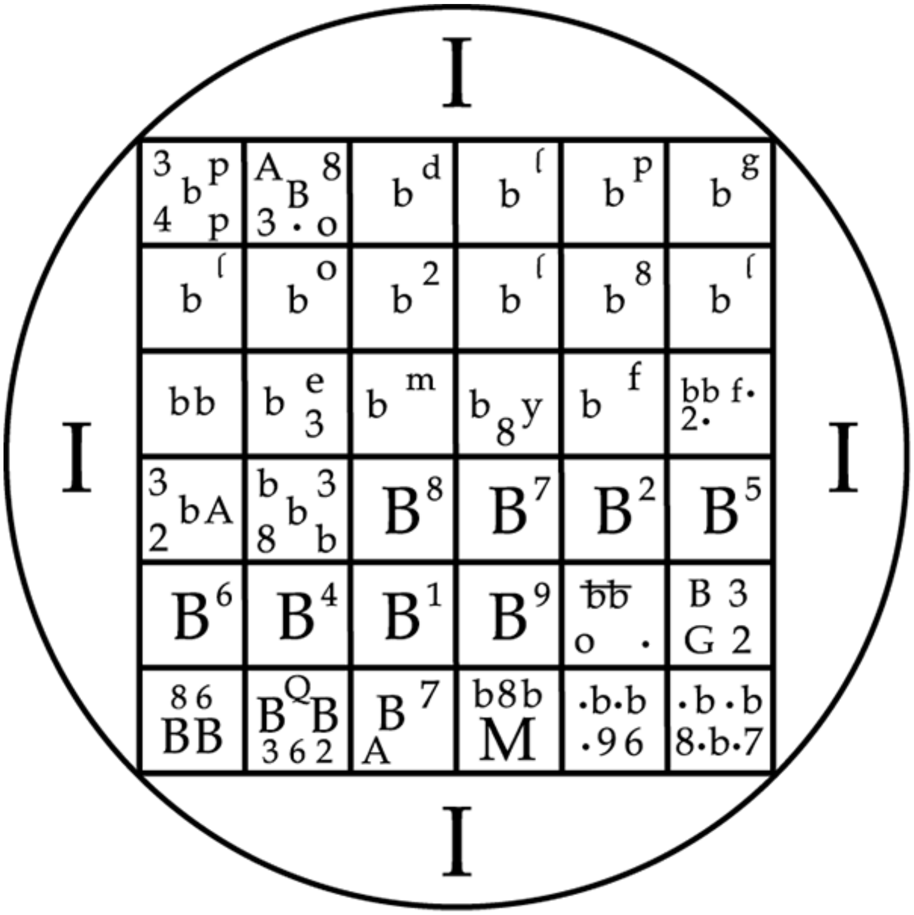


Figure 16: *Ensign of Saturn (Cassiel)*

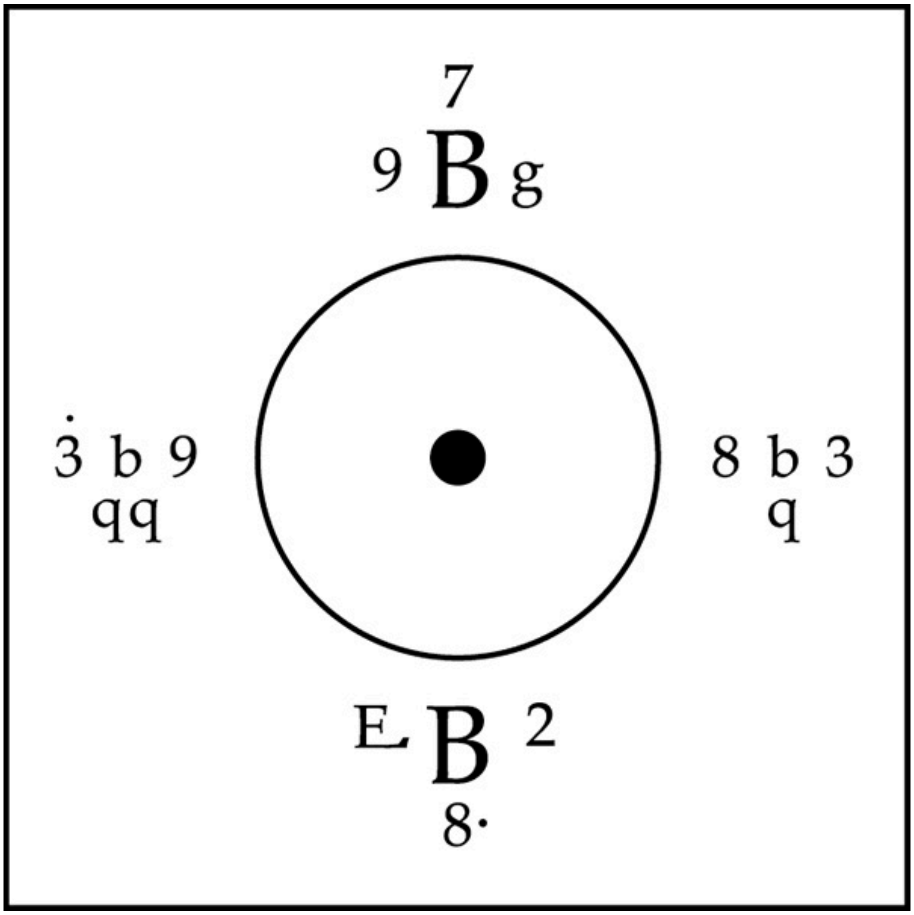


Figure 17: *Ensign of Luna (Gabriel)*

The Seven Archangels of the Planetary Spheres

Next in authority to the seven archangels of Creation are those who govern the seven planets seen in the night sky. Each planet is supposed to be conscious and intelligent in its own right—an angel who transmits his planetary force directly to the earth. This is similar to the Planetary Intelligences described by Agrippa in his *Three Books of Occult Philosophy,*[48] as well as the Olympian Spirits described in the *Arbatel of Magic*. Therefore, this group of angels works more directly with the physical realm than the greater archangels.

The names of the archangels of the planetary spheres are formed from the Hebrew names of the planets themselves, with the name of God “El” added to the end: Table 3: The Seven Archangels of the Planetary Spheres

1	Zabathiel [49]	Saturn (Sabbathai)
2	Zedekiel	Jupiter (Zedek)
3	Madimiel	Mars (Madim)
4	Semeliel [50]	Sol (Shemesh)
5	Nogahel	Venus (Nogah)
6	Corabiel [51]	Mercury (Kokab)
7	Levanael	Luna (Levanah)

Just one of these angels—Levanael—made an appearance in Dee's journals. Otherwise, they seem to play no direct role in the Heptarchic system of magick. However, there are seven names of God recorded in Dee's journals that the angels claimed gave birth to the seven planetary angels. These seven names also appear on an important Enochian magickal tool, so I will include them here: SAAI(21/8.)EME(8.), BTZKASE(30), HEIDENE, DEIMO30A, I(26)MEGCBE, ILAOI(21/8.)VN, and IHRLAA21/8..

Notice the numbers and periods—some attached to letters (in which cases I have placed them in parentheses) and some standing alone. These numbers are, in fact, part of the names, and they are why Dee's angels insisted these names of God cannot be pronounced at all. The mysteries behind these names will be explored in later advanced texts. Also see chapter 7's section on the Seal of the True God.

The Forty-Nine Good Angels of the Heptarchia

Under the command of the seven archangels of Creation are the angels of the Heptarchic royalty. *Heptarchia* literally means "sevenfold rulership," because these are the angels in charge of all created things. There are forty-nine primary angels of the Heptarchia: a king, a prince, and five governors for each planetary force. Their names are as follows: Table 4: The Forty-Nine Heptarchic Royal Angels

VENUS/ FRIDAY	SOL/ SUNDAY	MARS/ TUESDAY	JUPITER/ THURSDAY
King Baligon	King Bobogel	King Babalel	King Bynepor
Prince Bagenol	Prince Bornogo	Prince Befafes	Prince Butmono
Bormila	Bablibo	Bapnido	Basmelo
Binodab	Buscnab	Busduna	Besgeme
Benpagi	Bariges	Bminpol	Blingef
Bermale	Barnafa	Binofon	Bartiro
Bnagole	Bonefon	Bmilges	Baldago

MERCURY/ WEDNESDAY	SATURN/ SATURDAY	LUNA/ MONDAY
King Bnaspol	King Bnapsen	King Blumaza
Prince Blisdon	Prince Brorges	Prince Bralges
Bazpama	Balceor	Baspalo
Bernole	Blintom	Belmara
Blumapo	Branglo	Bragiop
Barfort	Bmamgal	Brisfli
Bliigan	Bamnode	Basledf

King Carmara and Prince Hagonel

Of the seven planetary kings and their princes, one pair is given supreme command of the Heptarchia. During the 1500s (the age of Annael), the king and prince of Venus (Baligon and Bagenol) were in command. When acting in this role, they took on new names (or perhaps honorary titles): King Baligon was called Carmara (or Marmara), and Prince Bagenol was called Hagonel.[52]

Today we are in the age of the archangel Raphael, which suggests the king and prince of Mercury (Bnaspol and Blisdon) should be in command of the Heptarchic angels. However, it is not clear from Dee's records whether these two angels should take on the titles of “Carmara” and “Hagonel” or if they have their own unique titles.

The 294 Ministers

The Heptarchic kings and their princes are served by 294 servient angels, or ministers. The names of the ministers are formed from the letters of *most* of the forty-nine royal angels. (The methods are rather complex and unnecessary to cover here.) Of all the angels of the Heptarchia, these appear to be closest to the physical world. They are the beings who manifest the directives of the forty-nine royal angels here on earth.

Each prince is given command of forty-two ministers, who are divided into six groups of seven angels: a primary minister and six general servants. These six groups are each given power for four hours of the day ruled by their prince, beginning at midnight. The six primary ministers collectively rule the entire day. The remaining servants merely act upon the general orders given to them by the six primary ministers and are not directly invoked in the Heptarchic system.[53] (See the following section for the names and functions of the 294 ministers.) The Offices, Appearances, and Seals
of the Heptarchic Royalty

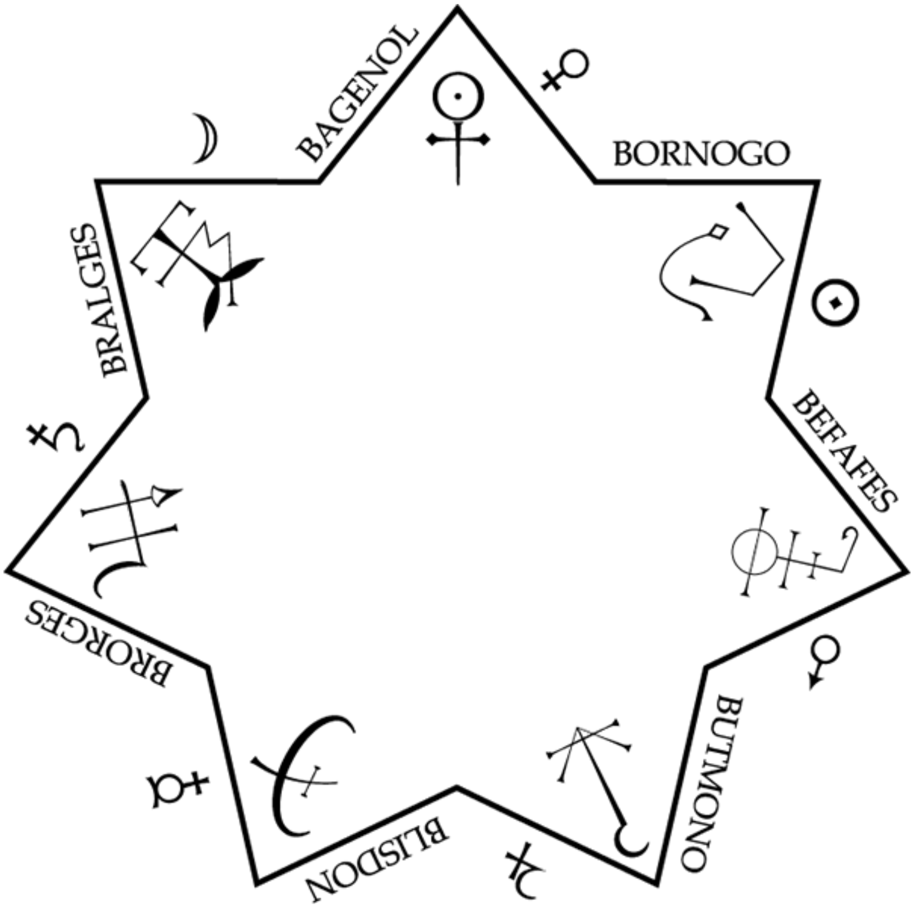


Figure 18: *The Heptagon of the Heptarchic Princes*

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14) The following information has been gathered from several places in Dee's journals. Some of it was corrupted (Dee suspected the intrusion of an evil spirit) so that the offices of several of the kings and princes were either switched or missing.[54] Thankfully, Dee left certain marginal notations that have allowed the information to be restored.

King Baligon (Carmara) and Prince Bagenol (Hagonel)—Friday/Venus: Spirits of the Air [55]

The king and prince of Friday are given charge over the air and all aerial spirits and creatures.[56]

In Dee's lifetime, King Baligon appeared as a large man wearing a long purple robe and a golden triple crown upon his head. This represented his position as Carmara, the supreme ruler of the Heptarchic angels. However, his time of rule was limited,[57] and it is unlikely he would take this form today (see King Bnaspol, p. 108). He should, however, still appear as a king wearing a slightly shorter robe (of a color other than purple) and a simpler crown. His seal is as follows:[58]

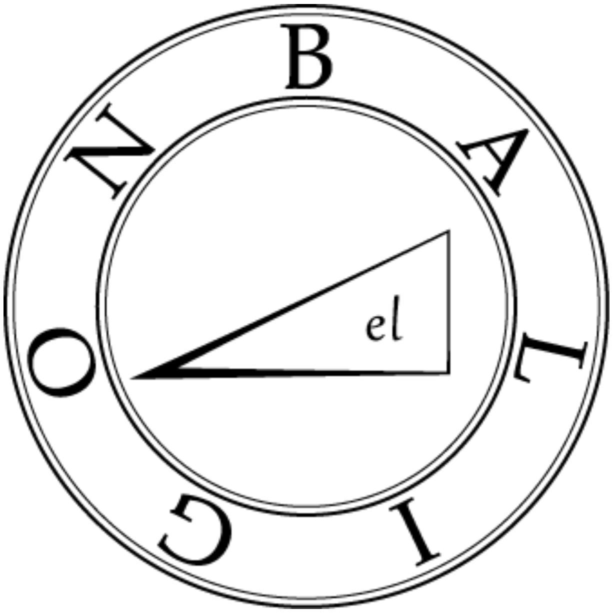


Figure 19: *Seal of Baligon*

Prince Bagenol appeared in a red robe (somewhat shorter than the other princes) and a golden circlet upon his brow.[59] His shorter robe was likely to distinguish him as Hagonel, the ruling prince of the Heptarchic angels.[60] However, like King Baligon/Carmara, the time of his government was limited,[61] and thus his robe would likely be longer now (see Prince Blisdon). His seal was the only one to be given its own name—Barees [62]—

and it appears as follows:

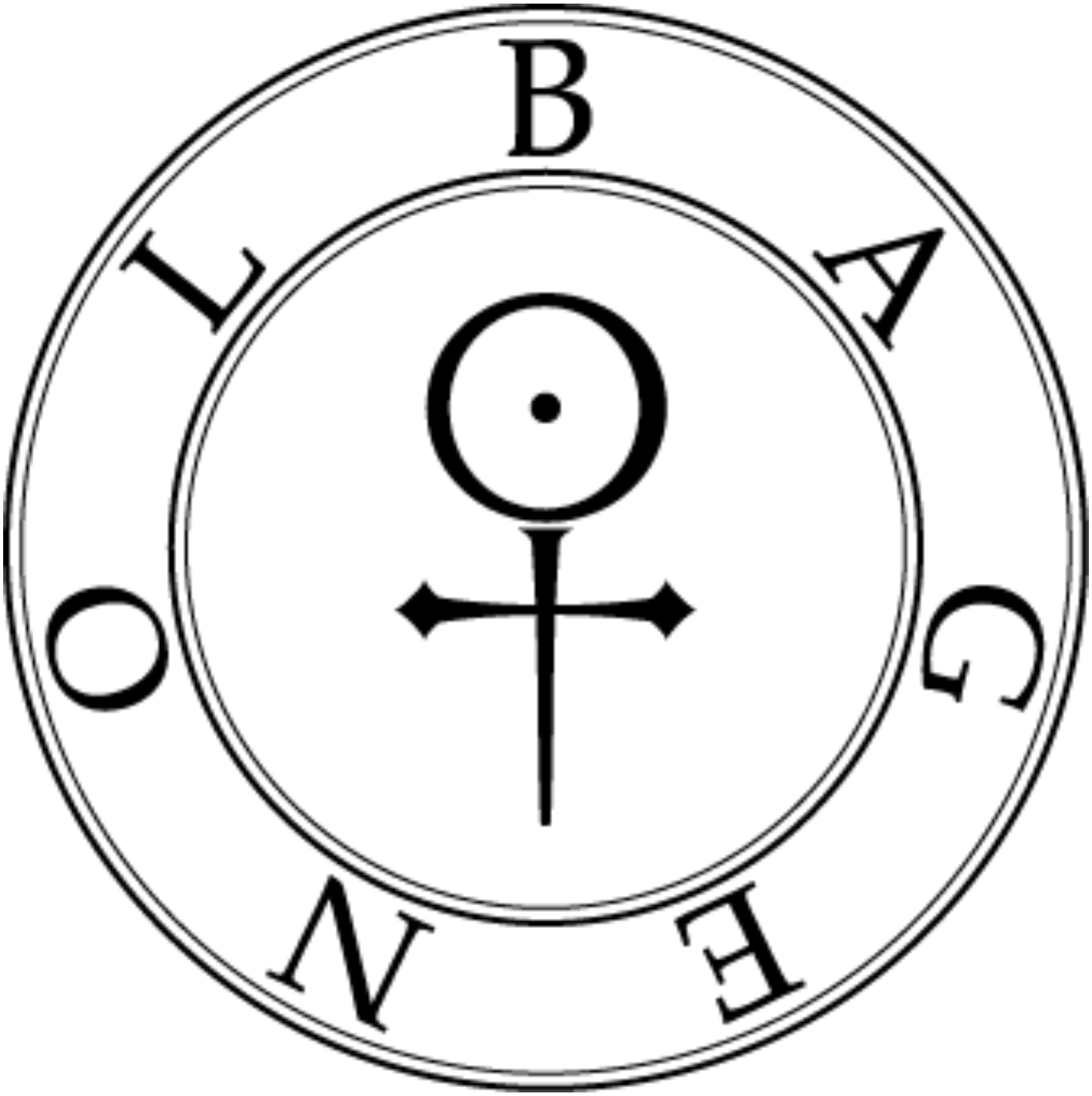


Figure 20: *Seal of Bagenol*

The forty-two ministers who serve Prince Bagenol, and their times, are as follows: Table 5: Ministers of Prince Bagenol—Friday (Venus)

12 AM–4 AM	4 AM–8 AM	8 AM–12 PM	12 PM–4 PM	4 PM–8 PM	8 PM–12 AM
Aoaynnl	Lbbnaav	Ioaespm	Gglppsa	Oeeooez	Nllrlna
Oaynnla	Bbnaavl	Oaespmi	Glppsag	Eeooezo	Llrlnan
Aynnlao	Bnaavlb	Aespmio	Lppsagg	Eooezoe	Lrlnanl
Ynnlaoa	Naavlbb	Espmioa	Ppsaggl	Ooezoee	Rlnanll
Nnlaoay	Aavlbbn	Spmioae	Psagglp	Oezoeeo	Lnanllr
Nloaoyn	Avlbbna	Pmioaes	Sagglpp	Ezoeeoo	Nanllrl
Loaoynn	Vlbbnaa	Mioaesp	Agglpps	Zoeeooe	Anllrln

The ministers of Bagenol can work all operations concerning the air or aerial creatures.

Dee’s journals do not specify their appearance, though it is likely the seven ministers active from midnight to 4 AM will appear more regal than the rest, wearing apparel similar to their prince. Any of them may also arrive with swarms of aerial creatures about them.[63]

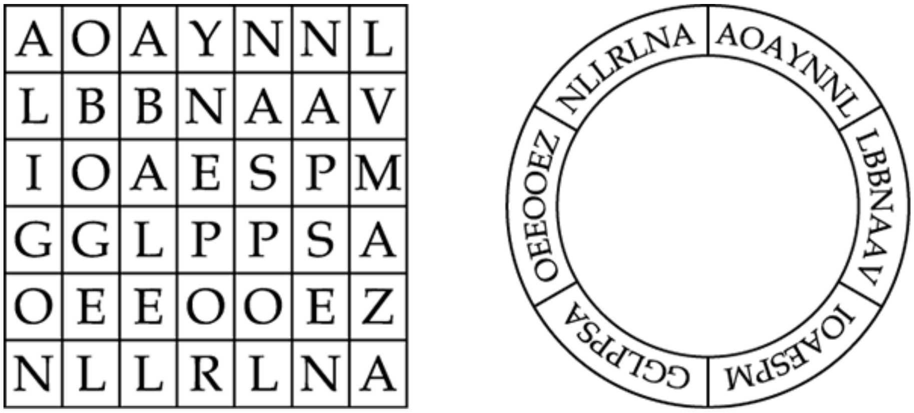


Figure 21: *The Ministers of Venus (left)*
and the Seal of the Ministers (right)

King Bobogel and Prince Bornogo—Sunday/Sol: Wisdom and Science

The king and prince of Sunday can bestow wisdom and scientific learning. Prince Bornogo, especially, teaches the altering of nature and the knowledge of metals, which likely includes both metallurgy and alchemy.[64]

King Bobogel appears as a stately and handsome noble with a long beard, wearing a black velvet coat and stockings trimmed with golden lace. He wears a velvet cap with a black feather in it and a cape that hangs from one shoulder. He has a purse hanging around his neck and tucked into his girdle. He carries a gilt (or gold-encrusted) rapier.[65] He may also appear with seven jester angels playing a sweet melody on seven horns.[66] The horns appear to be a cross between a Renaissance recorder (with a flared end) and a *pungi*—an Indian wind instrument often made from a dried gourd and used by snake charmers.

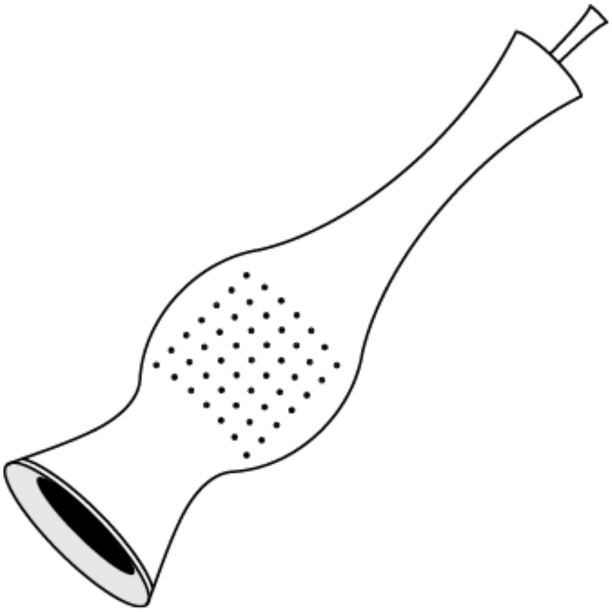


Figure 22: *The Pungi Played by Bobgel's Musicians*

The recorders/pungis played by Bobogel's seven musicians each have forty-nine (or 7 × 7) holes, implying these angels are playing the harmonies of the seven planetary spheres.

His seal is as follows:

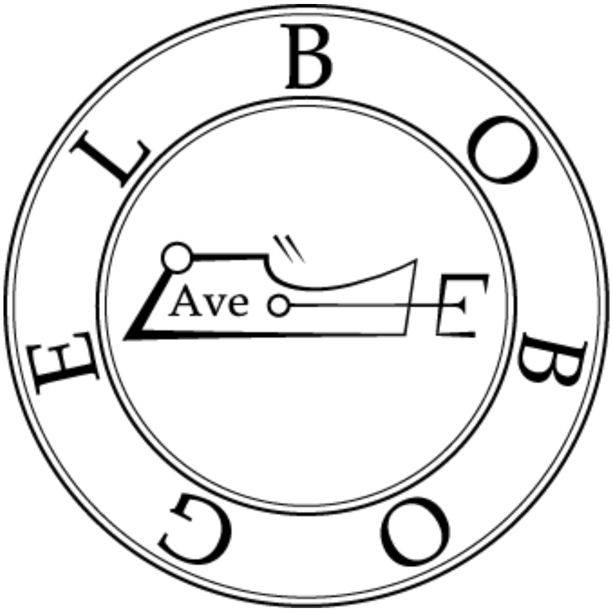

B
O
B
O
G
E
L
Ave
E

Figure 23: *Seal of Bobogel*

Prince Bornogo appears in a red robe with a golden circlet upon his brow. His seal is as follows:

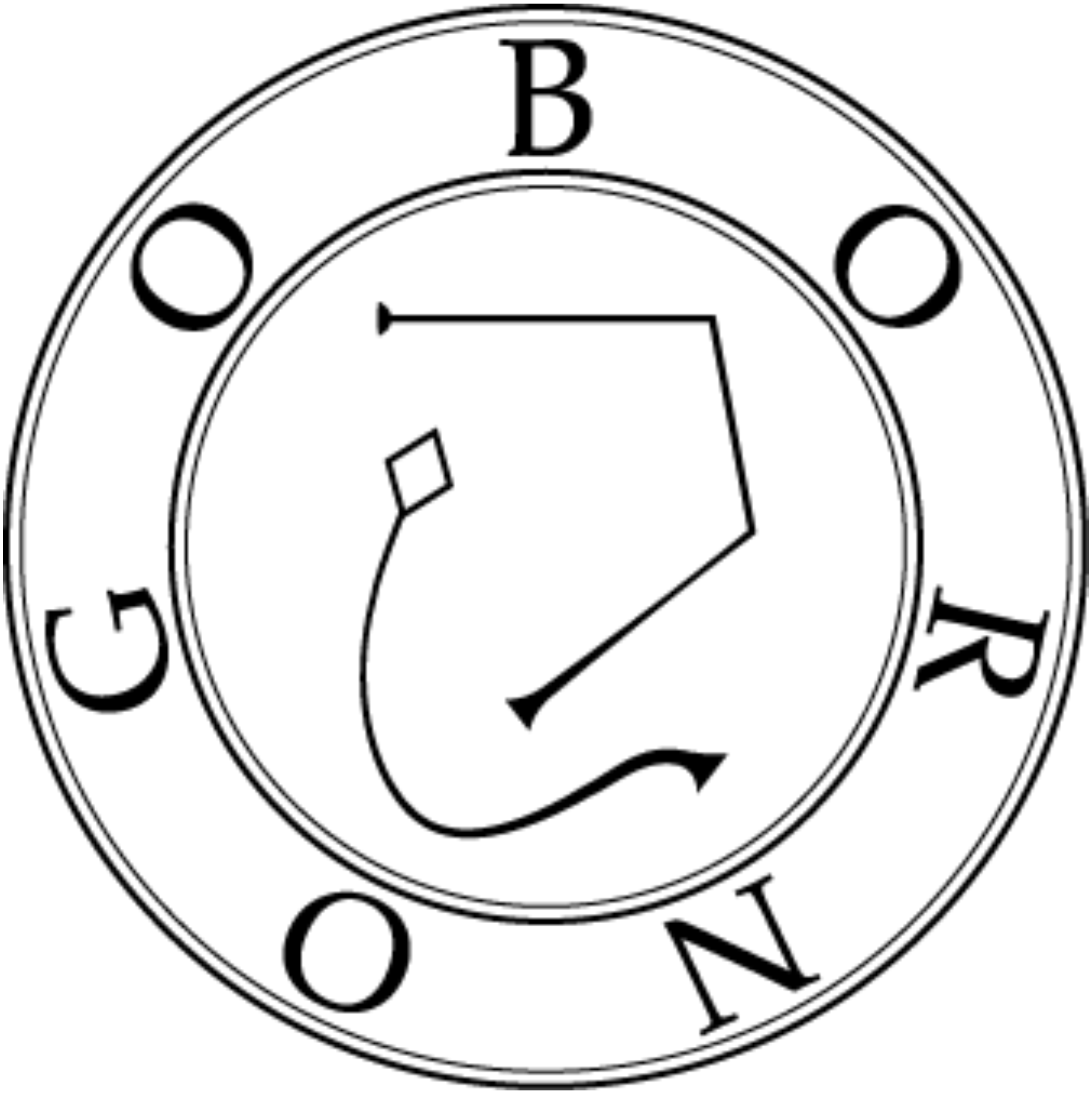


Figure 24: *Seal of Bornogo*

The forty-two ministers who serve Prince Bornogo, and their times, are as follows: Table 6: Ministers of Prince Bornogo—Sunday (Sol)

12 AM–4 AM	4 AM–8 AM	8 AM–12 PM	12 PM–4 PM	4 PM–8 PM	8 PM–12 AM
Leenarb	Lnanaeb	Roemnab	Leaorib	Neiciab	Aoidiab
Eenarbl	Nanaebl	Oemnabr	Eaoribl	Eiciabn	Oidiaba
Enarble	Anaebln	Emnabro	Aorible	Iciabne	Idiabao
Narblee	Naeblna	Mnabroe	Oriblea	Ciabnei	Diabaoi
Arbleen	Aeblnan	Nabroem	Ribleao	Iabniec	Iabaiod
Rbleena	Eblnana	Abroemn	Ibleaor	Abnieci	Abaiodi
Bleenar	Blnanae	Broemna	Bleaori	Bniecia	Baiodia

The Ministers of Bornogo are the "gates of nature." There is no force in nature they cannot manifest nor any wisdom concerning nature they cannot bestow.[67] The first seven, active from midnight to 4 AM, appear to have knowledge of fire. The second seven, active from 4 AM to 8 AM, have knowledge of metals and/or metallurgy. The third group of seven has knowledge of air. The fourth group has knowledge of water. The fifth group has knowledge of storm and hail. The knowledge held by the sixth and final group of seven ministers is not specified.[68]

All of these ministers will appear as handsome noblemen, dressed after the manner of Renaissance nobility, with curled hair and carrying gilt rapiers. The seven ministers who are active from midnight to 4 AM are very sage and stern, and are dressed like King Bobogel. They appear brighter than their fellow ministers. Those remaining thirty-five ministers are darker and more casual in their appearance. Finally, the seven ministers who are active from 8 PM to midnight (whose knowledge was not specified) appear as partly male and partly female or as rather feminine men wearing wide hoop skirts.[69]

King Babalel and Prince Befafes—
Tuesday/Mars: The Waters and Seas [70]

The king and prince of Tuesday are given charge over the waters and seas of the earth. Prince Befafes brought life to the seas (see Genesis 1:20–23), controls the movements of the waters, and has charge over all sea creatures and the mysteries of the deep. He claims credit for having drowned the armies of pharaoh in the Red Sea (see Exodus 14:26–28) and states that Moses knew his name, suggesting he was also the power that parted the waters.[71]

King Babalel appears with a golden crown upon his head and wearing a robe of three colors: the left arm is perfectly white, the right arm is black, and the body of the robe is gray or off-white. He may be preceded by a playful little boy in a green coat, who will identify himself as Multin, the king's minister.[72] Babalel's seal is as follows:

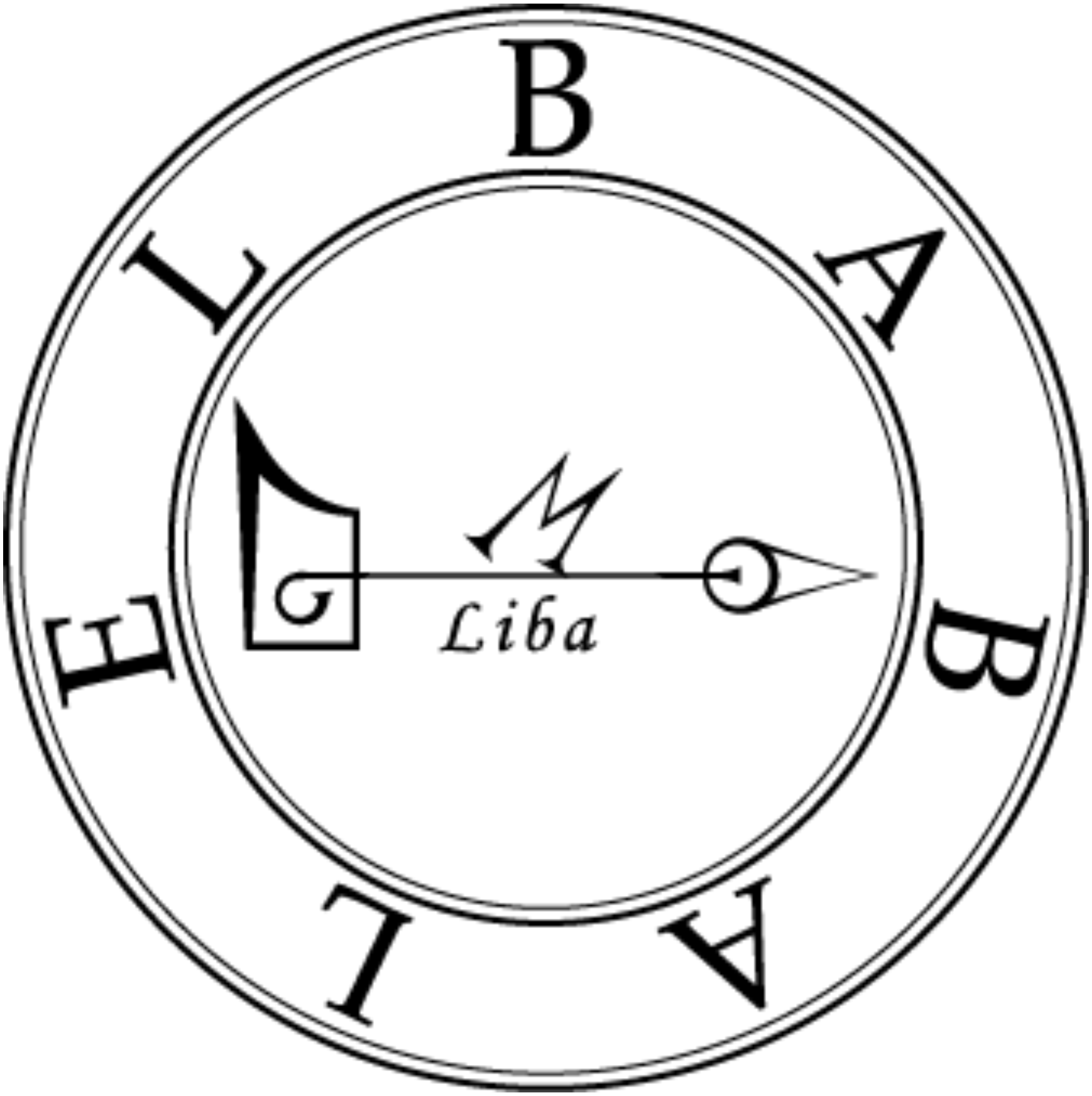


Figure 26: *Seal of Babalel*

Prince Befafes—who is also called Obelison (“a pleasant deliverer”)—appears in a red robe with a golden circlet upon his brow. Beneath his robe he wears a golden girdle with his name engraved upon it, and he appears to be covered in feathers.[73] His seal is as follows:

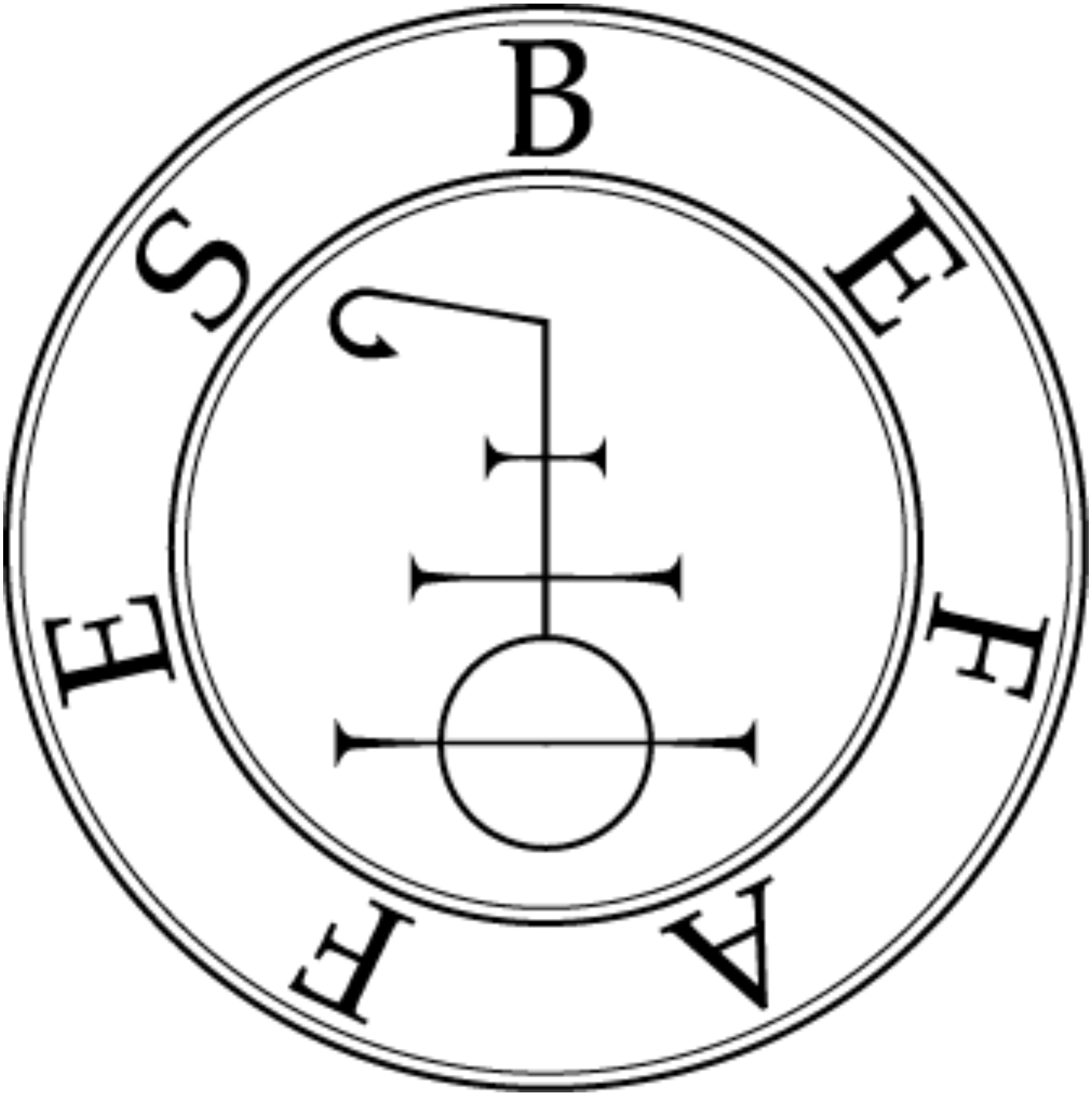


Figure 27: *Seal of Befafes*

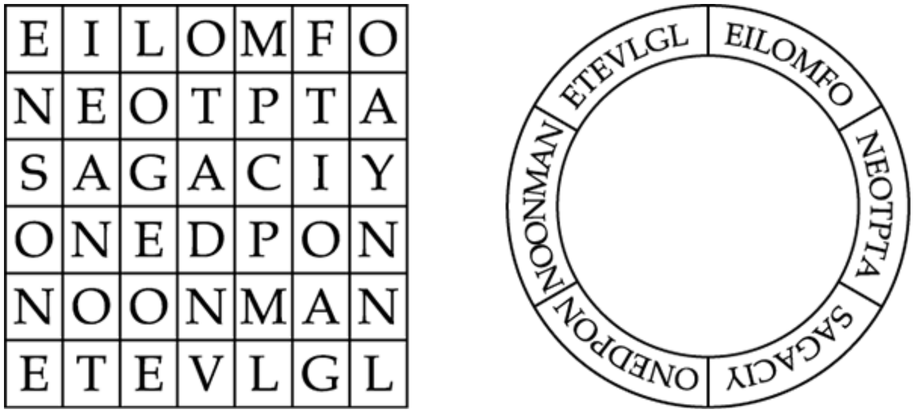
The forty-two ministers who serve Prince Befafes, and their times, are as follows: Table 7: Ministers of Prince Befafes—Tuesday (Mars)

12 AM– 4 AM	4 AM– 8 AM	8 AM– 12 PM	12 PM– 4 PM	4 PM– 8 PM	8 PM– 12 AM
Eilomfo	Neotpta	Sagaciy	Onedpon	Noonman	Etevlgl
Ilomfoe	Eotptan	Agaciys	Nedpono	Oonmann	Tevlgle
Lomfoei	Otptane	Gaciysa	Edponon	Onmanno	Evlglet
Omfoeil	Tptaneo	Aciysag	Dponone	Nmannoo	Vlglete
Mfoeilo	Ptaneot	Ciysaga	Pononed	Mannoon	Lgletev
Foeilom	Taneotp	Iysagac	Ononedp	Annoonm	Gletevl
Oeilomf	Aneotpt	Ysagaci	Nonedpo	Nnoonma	Letevlg

The ministers of Befafes can work any operation concerning water. They control the movements of the waters and the saltiness of the seas. They grant victory in naval battles and can sink the ships of one’s enemies. All the fish and sea monsters and myriad forms of life in the seas are known to them. They are the “distributors of God’s judgments upon the waters that cover the earth.”

The first seven ministers, active from midnight to 4 AM, are responsible for manifesting clouds. The second group of seven, active from 4 AM to 8 AM, creates hail and snow. The particular functions of the remaining ministers are not specified, except that they direct the waters throughout the earth and deliver treasures and “unknown substances” from the deep.

The first group of seven ministers wears circlets upon their brows to distinguish them from the rest. No further details of the appearances of these forty-two ministers are recorded.[74]



E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

Figure 28: *The Ministers of Mars (left) and the Seal of the Ministers (right)*

King Bynepor and Prince Butmono—
Thursday/Jupiter: Life of All Mortals The king and prince of Thursday are responsible for the life of all mortal things, especially people and beasts that live on the land (see Genesis 1:24–31).[75] *They are in charge of the spread of life on the planet and know the times of birth, lifespan, and death of every creature. King Bynepor, especially, governs the forces of evolution, bringing into existence new worlds, new people, and even new forms of government.*[76]

King Bynepor is given no description except that he appears as a king. He likely wears a crown. His seal appears as follows:

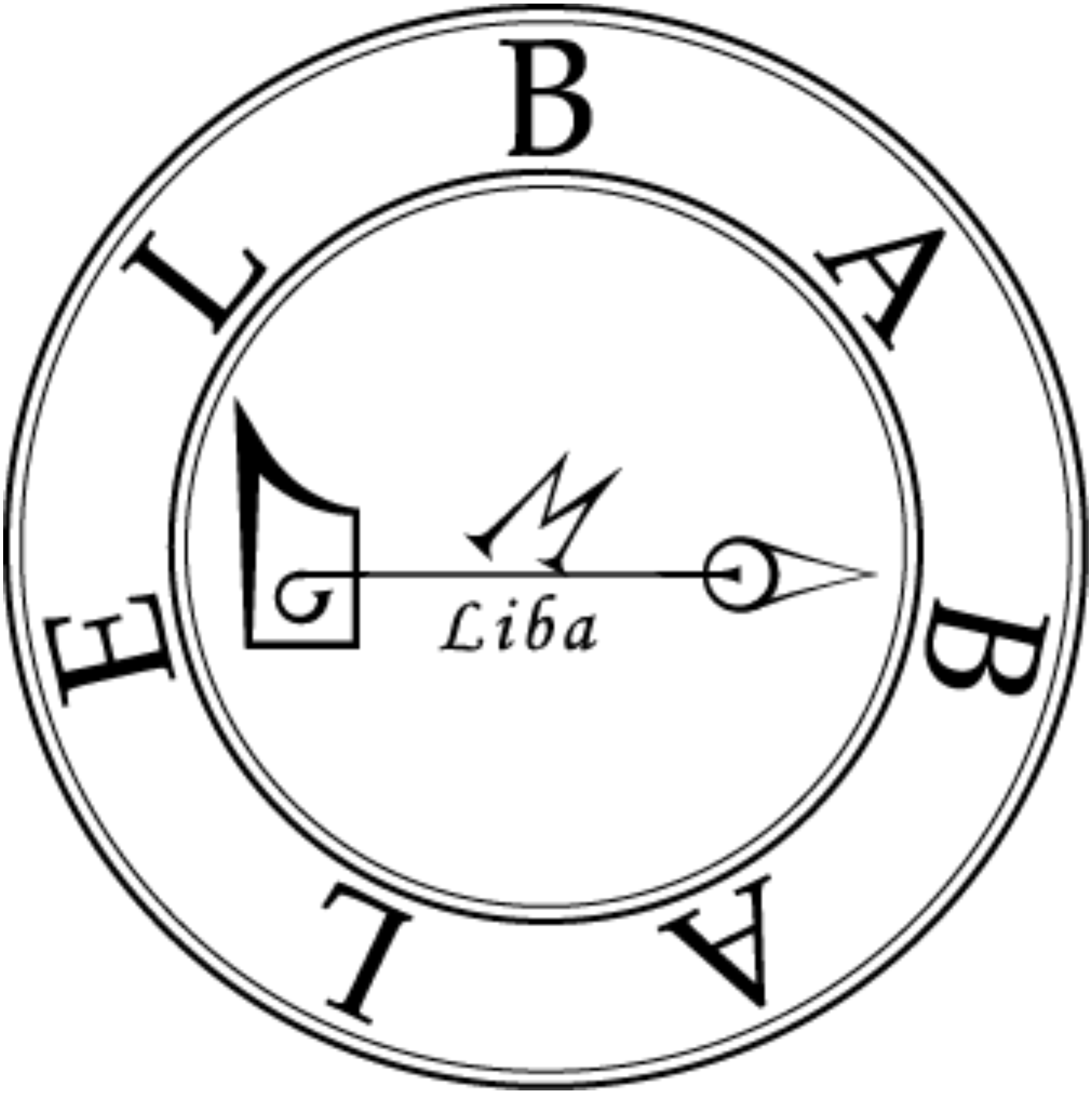


Figure 29: *Seal of Bynepor*

Prince Butmono appears in a red robe with a golden circlet upon his brow. His seal appears as follows:

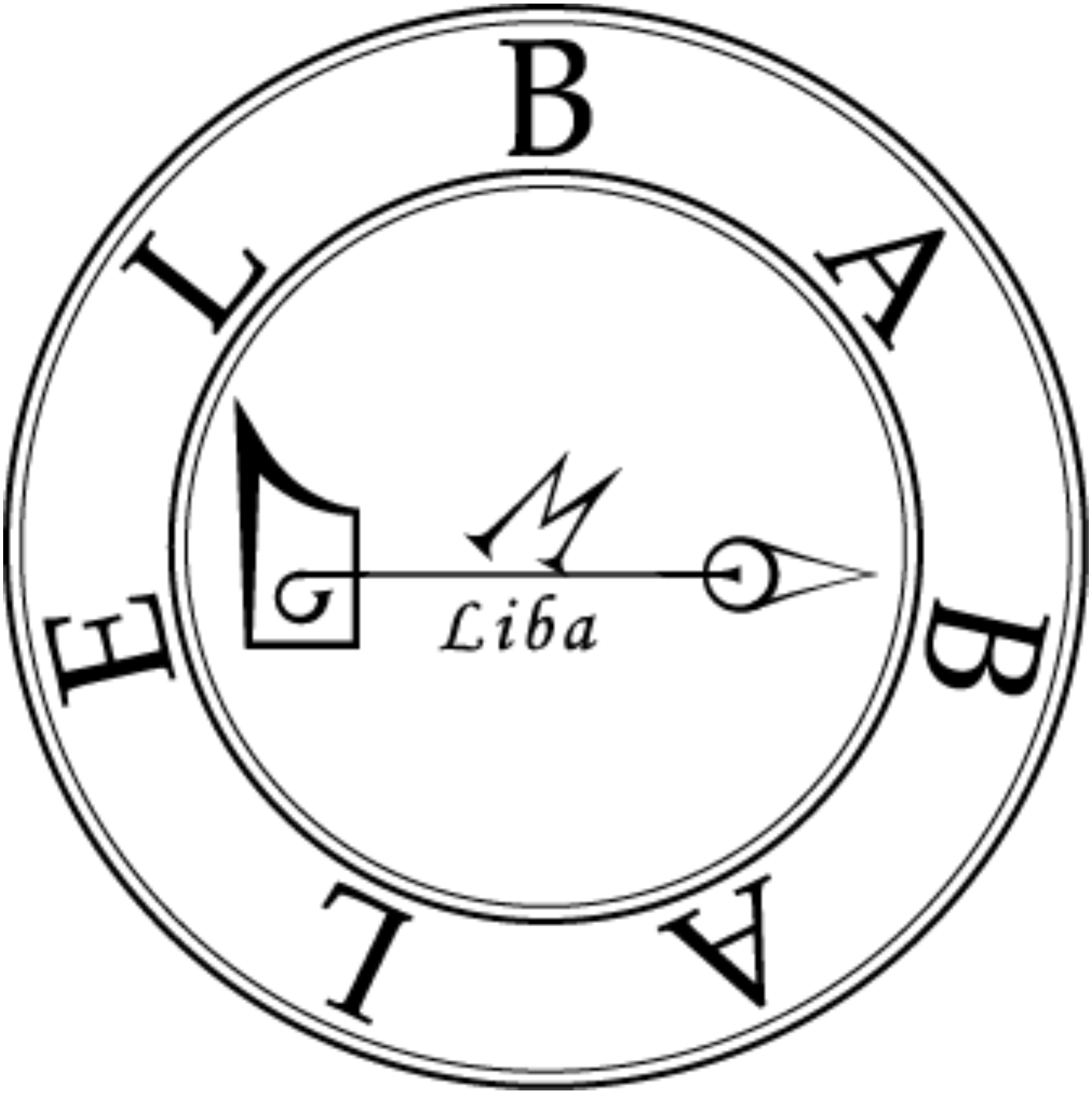


Figure 30: *Seal of Butmono*

The forty-two ministers who serve Prince Butmono, and their times, are as follows: Table 8: Ministers of Prince Butmono—Thursday (Jupiter)

12 AM–4 AM	4 AM–8 AM	8 AM–12 PM	12 PM–4 PM	4 PM–8 PM	8 PM–12 AM
Bbarnfl	Bbaigao	Bbalpae	Bbanifg	Bbosnia	Bbasnod
Barnflb	Baigaob	Balpaeb	Banifgb	Bosniab	Basnodb
Arnflbb	Aigaobb	Alpaebb	Anifgbb	Osniabb	Asnodbb
Rnflbba	Igaobba	Lpaebba	Nifgbba	Sniabbo	Snodbba
Nflbbar	Gaobbai	Paebbal	Ifgbban	Niabbos	Nodbbas
Flbbarn	Aobbaig	Aebbalp	Fgbbani	Iabbosn	Odbbasn
Lbbarnf	Obbaiga	Ebbalpa	Gbbanif	Abbosni	Dbbasno

The ministers of Butmono aid their prince and King Bynepor in the multiplication and evolution of life throughout the world.

All forty-two of these angels appear as formless apparitions (like smoke), each with a bright spark of fire burning within their center. The first seven ministers, active from midnight to 4 AM, are blood red in color and have brighter sparks than the rest. The second seven, active from 4 AM to 8 AM, are a lighter red color. The third group of seven is “like whitish smoke.” The remaining twenty-one ministers are described as having diverse colors.[77]

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

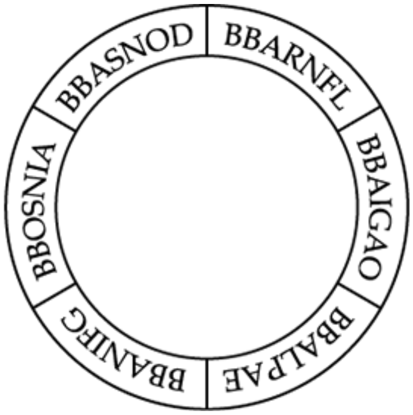


Figure 31: *The Ministers of Jupiter (left) and the Seal of the Ministers (right)*

King Bnaspol and Prince Blisdon— Wednesday/Mercury: The Spirits and Bowels of the Earth [78]

The king and prince of Wednesday are given charge over the spirits of earth and all that reside beneath the ground. The dead are in their charge, as are all buried treasures, minerals, caverns, etc.[79] This also includes the buried treasures, guarded by evil spirits, that legend claims are stored up for the Antichrist.[80]

During Dee's lifetime, King Bnaspol appeared in a red robe with a crown upon his head.[81] Today he should be the supreme ruler of the Heptarchic angels (taking over in 1900 from King Baligon), thus he should wear a long purple gown and wear a golden triple crown. His seal appears as follows:

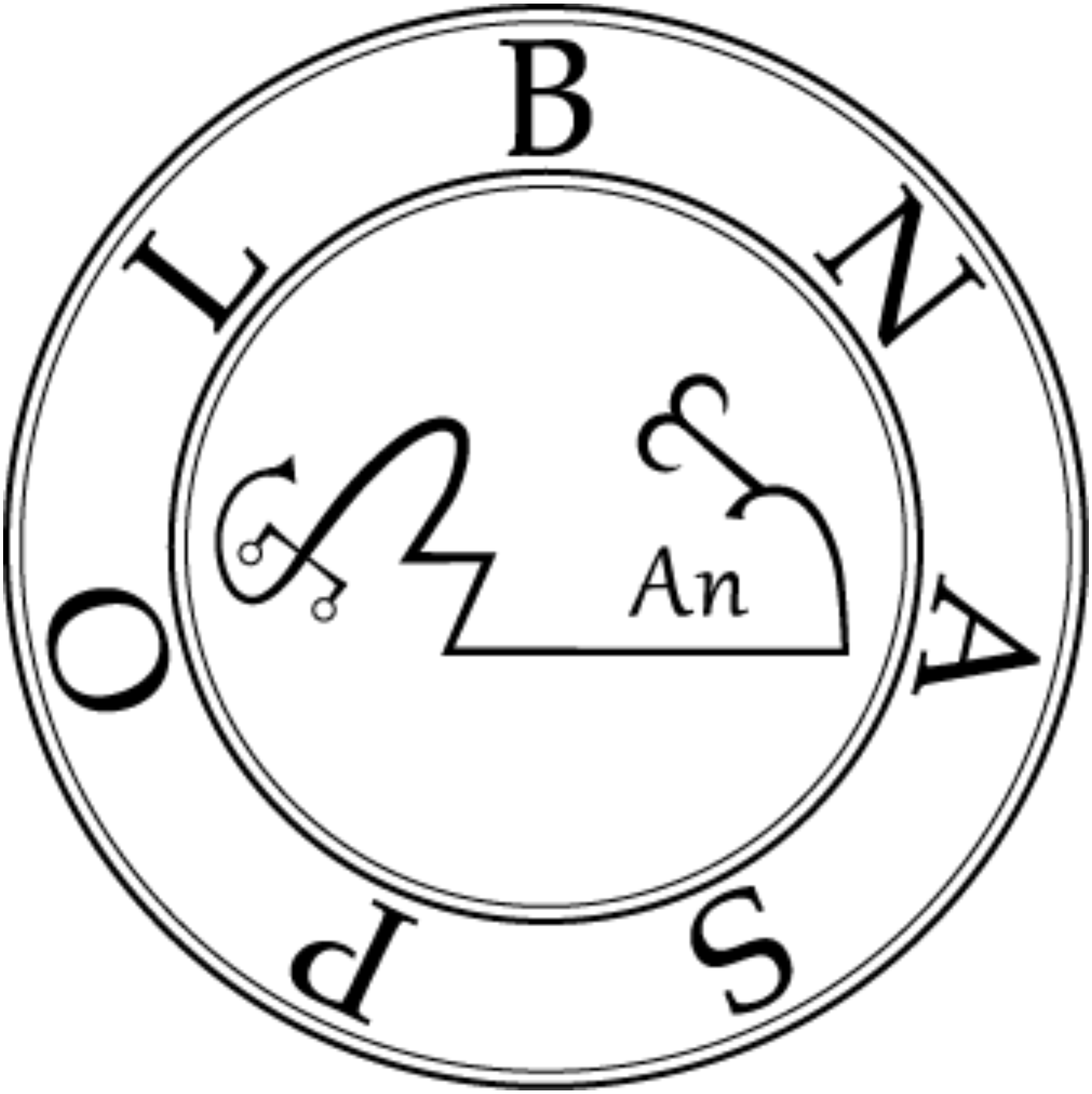


Figure 32: *Seal of Bnaspol*

Prince Blisdon appears in a robe of many colors,[82] with a golden circlet upon his brow.[83] Since inheriting the role of supreme prince of the Heptarchia from Prince Bagenol, Blisdon's robe should be somewhat shorter today. His seal appears as follows:

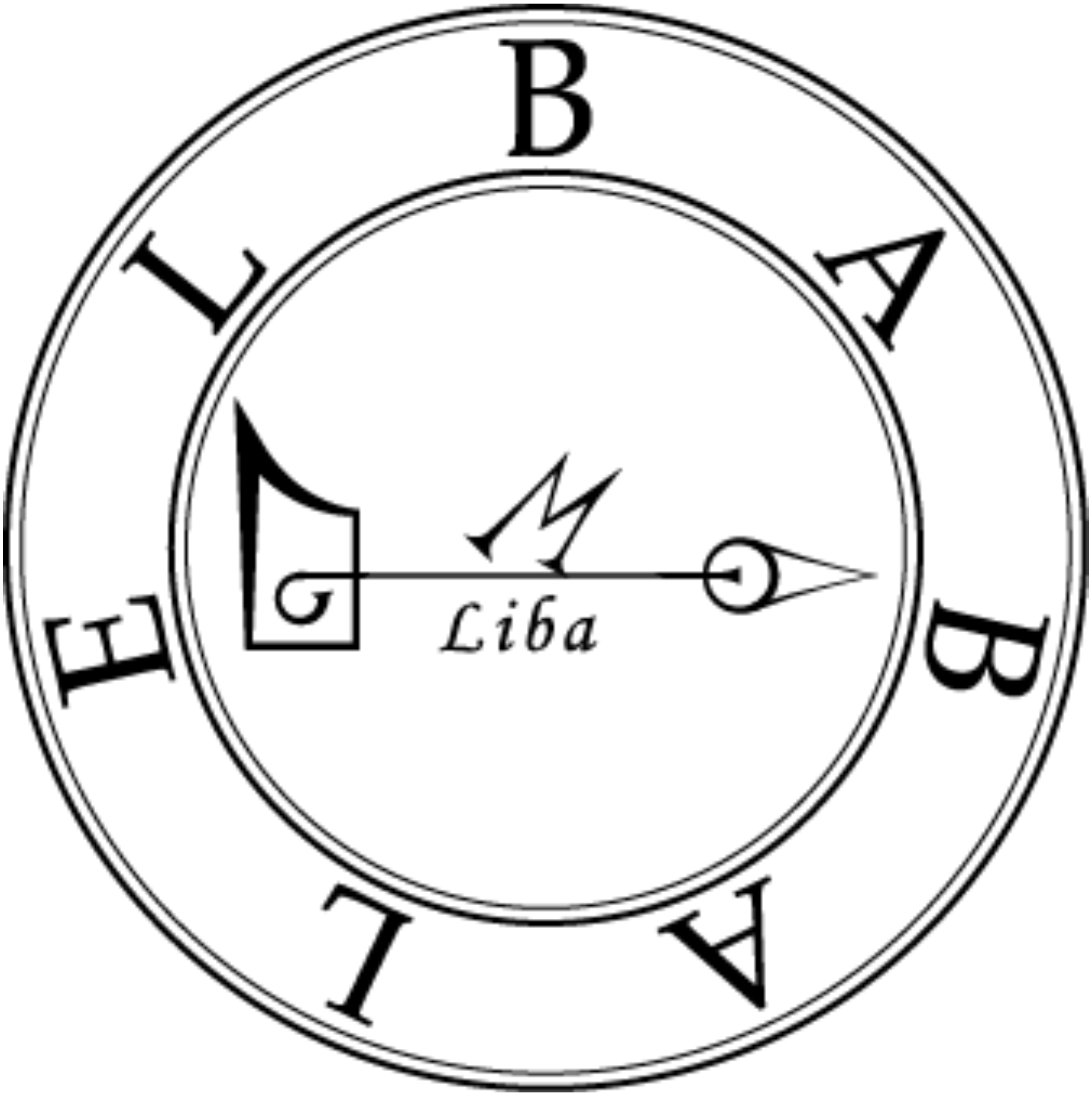


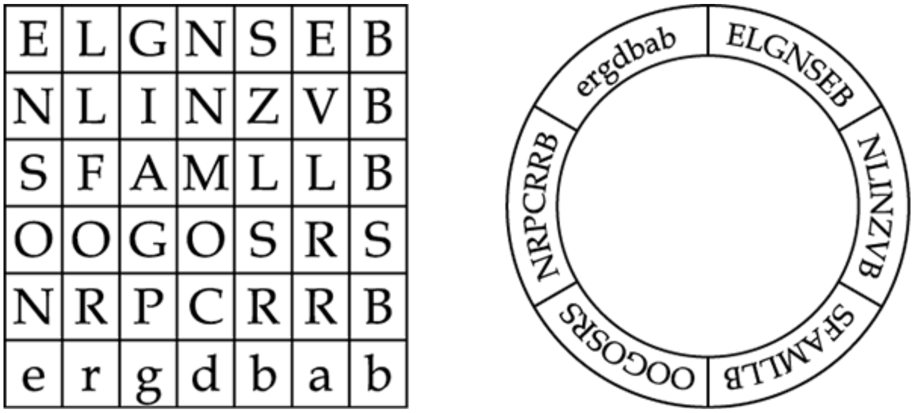
Figure 33: *Seal of Blisdon*

The forty-two ministers who serve Prince Blisdon, and their times, are as follows: Table 9: Ministers of Prince Blisdon—Wednesday (Mercury)

12 AM– 4 AM	4 AM– 8 AM	8 AM– 12 PM	12 PM– 4 PM	4 PM– 8 PM	8 PM– 12 AM
Elgnseb	Nlinzvb	Sfamllb	Oogosrs	Nrpcrrb	Ergdbab
Lgnsebe	Linzvbn	Famllbs	Ogosrso	Rpcrrbn	Rgdbabe
Gnsebel	Inzvbnl	Amllbsf	Gosrsoo	Pcrrbnr	Gdbaber
Nsebelg	Nzvbnli	Mllbsfa	Osrsoog	Crrbnrp	Dbaberg
Sebelgn	Zvbnlin	Llbsfam	Srsoogo	Rrbnrpc	Babergd
Ebelgns	Vbnlinz	Lbsfaml	Rsoogos	Rbnrpcr	Abergdb
Belgnse	Bnlinzv	Bsfamll	Soogosr	Bnrpcrr	Bergdba

The ministers of Blisdon know all the mysteries of the earth and the bowels of the earth.

The individual appearances of these ministers are not recorded. They may appear with an innumerable multitude of ugly spirits who stand far in the background. These ugly spirits were described as the “spirits of perdition” who guard the buried treasures saved for the Antichrist.[84]



E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b

Figure 34: *The Ministers of Mercury (left)*
and the Seal of the Ministers (right)

King Bnapsen and Prince Brorges—
Saturday/Saturn: Fire, Wicked Spirits, and Evil Men The king and prince of Saturday are given charge over fire as well as evil spirits and humans. King Bnapsen, especially, governs evil spirits, black witches, and others who live in darkness. By him you may cast out wicked spirits and discover the doings of evil people.[85]

King Bnapsen appears with a crown upon his head.[86] His seal appears as follows:

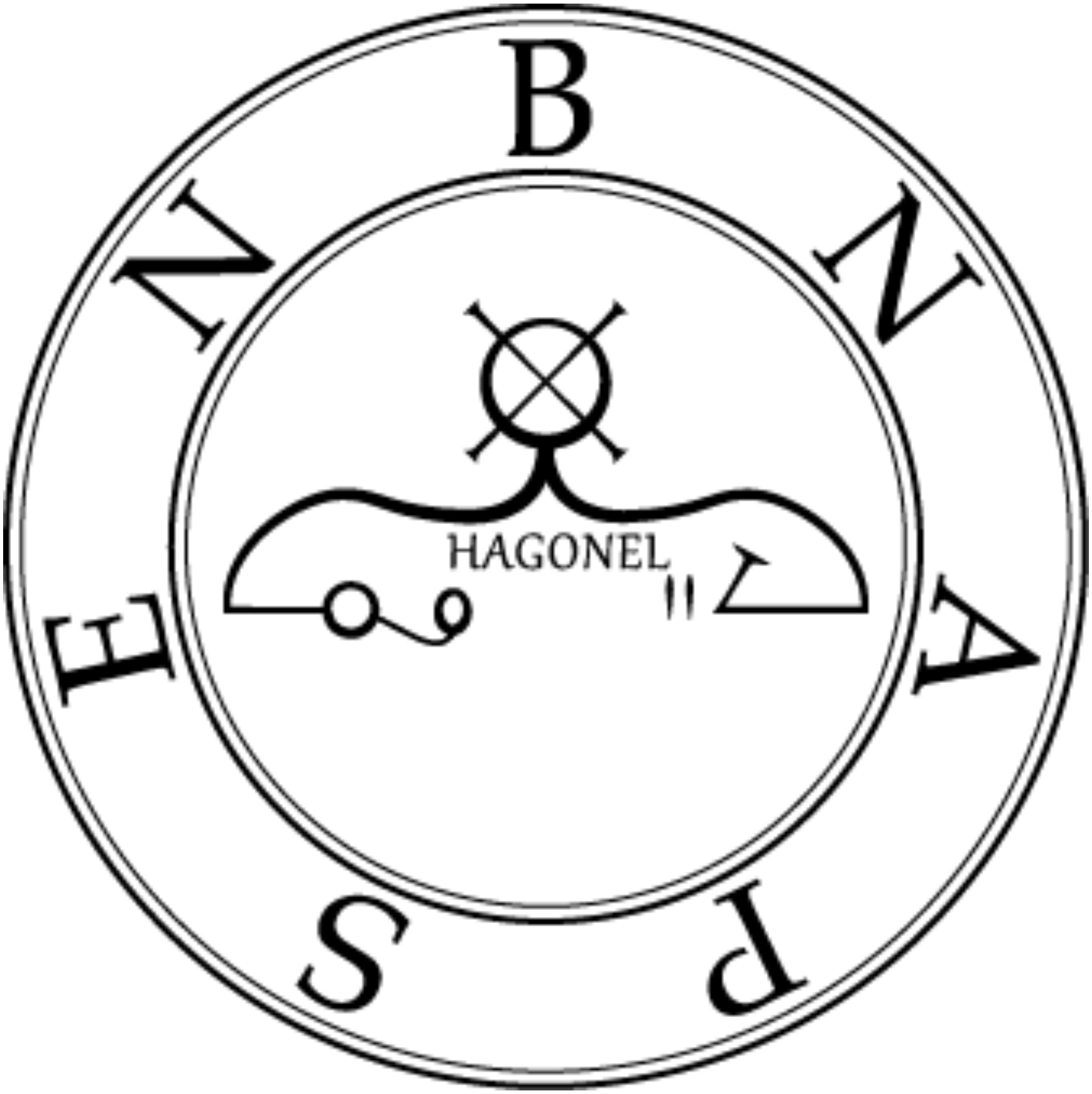


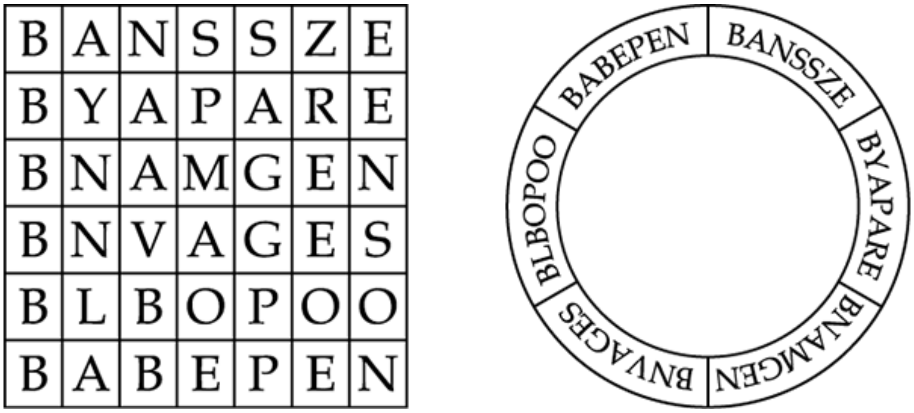
Figure 35: *Seal of Bnapsen*

Prince Brorges appears in “red apparel” (most likely a red robe with a golden circlet upon his brow). Beneath his robes, mighty and terrible flames of fire issue from his sides. His seal appears as follows: Figure 36: Seal of Brorges The forty-two ministers who serve Prince Brorges, and their times, are as follows: Table 10: Ministers of Prince Brorges—Saturday (Saturn)

12 AM–4 AM	4 AM–8 AM	8 AM–12 PM	12 PM–4 PM	4 PM–8 PM	8 PM–12 AM
Banssze	Byapare	Bnamgen	Bnvages	Blbopoo	Babepen
Ansszeb	Yapareb	Namgenb	Nvagesb	Lbopoob	Abepenb
Nsszeba	Apareby	Amgenbn	Vagesbn	Bopoobl	Bepenba
Sszeban	Parebya	Mgenbna	Agesbnv	Opooblb	Epenbab
Szebans	Arebyap	Genbnam	Gesbnva	Pooblbo	Penbabe
Zebanss	Rebyapa	Enbnamg	Esbnvag	Ooblbop	Enbabep
Ebanssz	Ebyapar	Nbnamge	Sbnvage	Oblbopo	Nbabepe

The ministers of Brorges aid their prince and king in the expulsion of evil spirits, revealing the deeds of evil men, the works of fire, etc.

The individual appearances of these ministers are not recorded.[87]



B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N

Figure 37: *The Ministers of Saturn (left) and the Seal of the Ministers (right)*

King Blumaza and Prince Bralges—
Monday/Luna: The Kings of the World

The king and prince of Monday are given charge of all the kings of the world—both physical kings and the spiritual rulers of nature. They can motivate or restrain a king from any action. They can also be called upon to support virtuous kings or do harm to evil and ill-living kings.[88]

King Blumaza is given no description except that he appears as a king. He likely wears a crown. His seal appears as follows:

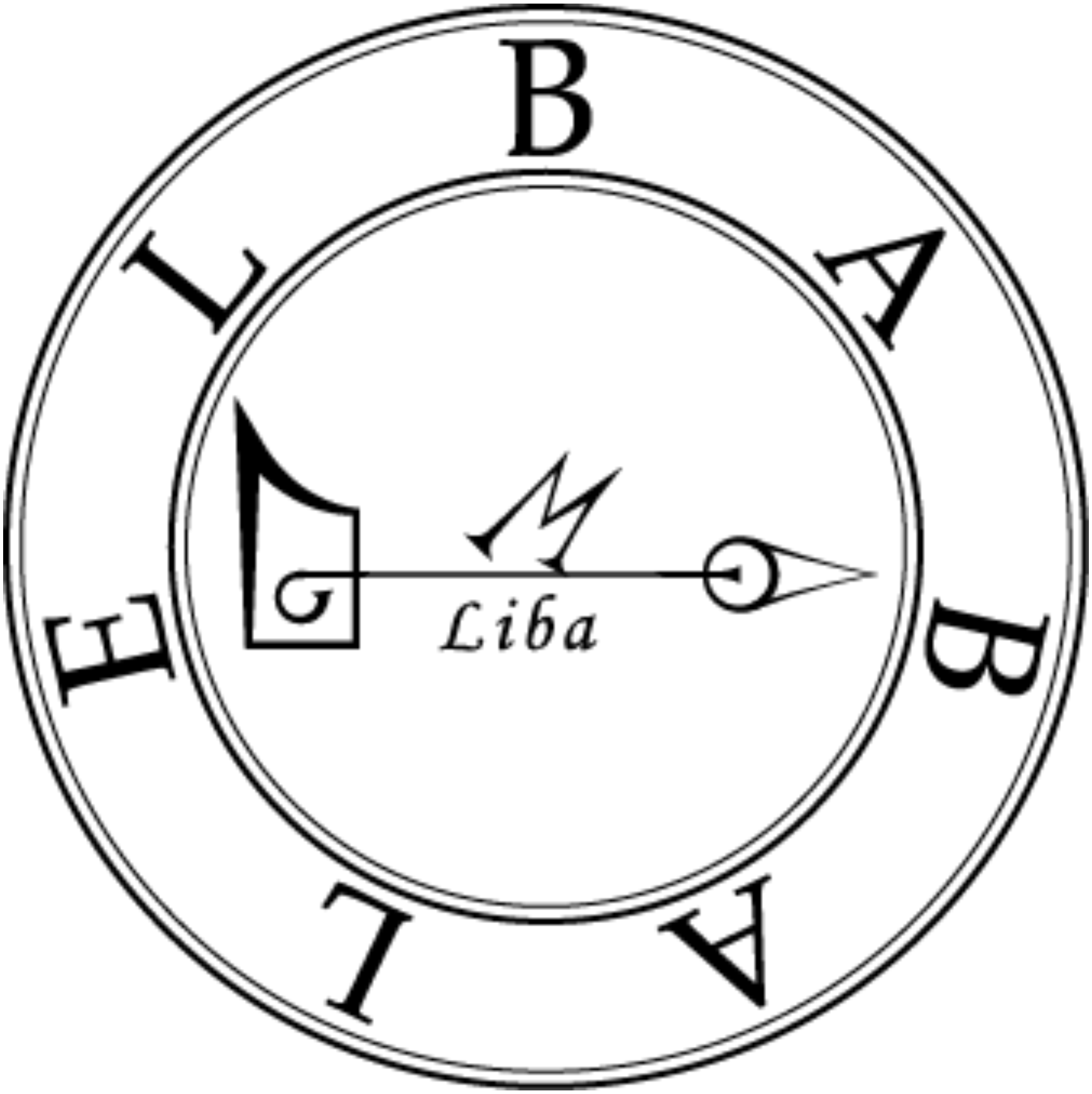


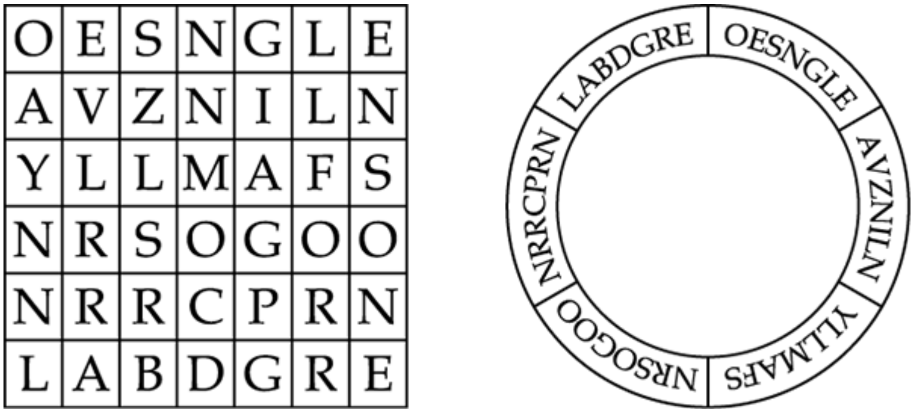
Figure 38: *Seal of Blumaza*

Prince Bralges appears in a red robe with a golden circlet upon his head. His seal appears as follows: Figure 39: Seal of Bralges The forty-two ministers who serve Prince Bralges, and their times, are as follows: Table 11: Ministers of Prince Bralges—Monday (Luna)

12 AM– 4 AM	4 AM– 8 AM	8 AM– 12 PM	12 PM– 4 PM	4 PM– 8 PM	8 PM– 12 AM
Oesngle	Avzniln	Yllmafs	Nrsogoo	Nrrcprn	Labdgre
Esngleo	Vznilna	Llmafsy	Rsogoon	Rrcprnn	Abdgrel
Sngleoe	Znilnav	Lmafsyl	Sogoonr	Rcprnnr	Bdgrela
Ngleoes	Nilnavz	Mafsyll	Ogoonrs	Cprnnrr	Dgrelab
Gleoesn	Ilnavzn	Afsyllm	Goonrso	Prnnrrc	Grelabd
Leoesng	Lnavzni	Fsyllma	Oonrsog	Rnnrrcp	Relabdg
Eoesngl	Navznil	Syllmaf	Onrsogo	Nnrrcpr	Elabdgr

The ministers of Bralges [89] are concerned with the estate and condition of all earthly kings, both human and spiritual. The first group of seven, active from midnight to 4 AM, can be invoked for good and beneficial causes. The next group of seven, active from 4 AM to 8 AM, is invoked for harmful or destructive purposes. Any of the forty-two can be invoked to bring harm to the person or government of an evil and lying king.[90] Beyond that, all that is said of the remaining ministers is that they busy themselves with various intents and purposes concerning kings.[91]

The first group of seven ministers appears brighter than the rest. They are distinguished by wearing longer coats, golden circlets upon their brows, and by carrying whole crowns in their hands. The next group of seven carries three-quarter crowns in their hands. The third group of seven carries robes. The rest carry small spheres of gold that they toss back and forth between one another.[92]



O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

Figure 40: *The Ministers of Luna (left) and the Seal of the Ministers (right)*

Angels of the Family of Light

The 294 ministers are not the only angels who serve the Heptarchic royalty. Another group of angels who "minister" to the royal angels is listed in Dee's journals, and they had a prominent role to play in the transmission of the Enochian system of magick. They are known today as the Family of Light, consisting of four groups of seven angels: the Daughters of Light, the Daughters of the Daughters of Light, the Sons of Light, and the Sons of the Sons of Light.

Each group gives birth to the group that follows, so that the Sons of the Sons of Light are technically the great-grandchildren of the Daughters of Light. In any case, they are all children of the Mother of Angels, who appeared to Dee and Kelley at various times under the names "I Am," Wisdom, and Galvah (the Omega).[93]

At one point in the journals, the prince of the Heptarchia, Hagonel, states that the Heptarchic King Carmara's "power rules in the Sons."[94] Soon afterward, he claims that he is personally in charge of the Sons of the Sons.[95] In another place they are described as the ministers of all the Heptarchic kings.[96] (This seems to be supported by the fact that each of the kings' seals includes the name of one of the Sons of the Sons, and one of them, oddly, includes a single name from the Daughters of the Daughters.) However, the exact role these angels play in Dee's magick is not entirely clear. As mentioned above, the seals of the Heptarchic kings include the names of several of the Family of Light angels, and all of their names appear on the Seal of the True God. Yet they do not otherwise seem to play a direct role in the Heptarchic invocations.

Meanwhile, the Family of Light angels were quite active in the transmission of the Enochian system to Dee and Kelley. One of the Daughters of the Daughters, named Madimi, became one of the men's primary angelic contacts and worked with them on a regular basis. (Dee was especially fond of Madimi and would later name his daughter after her.) She often helped by fetching other angels or bearing messages to and from her Mother. Others such as Ave, Aath, and Ilemese would make semi-regular appearances throughout the journals, being charged to reveal specific aspects of the system. The seven Daughters revealed the seven Ensigns of Creation. Illemese had some interaction with Mother Galvah and helped reveal the mysteries of *Loagaeth* (including revealing the thirty Aethyrs and their call). Ave revealed the instructions for Gebofal and the Great Table of the Earth.

The names of the Family of Light angels are as follows:

Table 12: *Angels of the Family of Light*

DAUGHTERS OF LIGHT	DAUGHTERS OF THE DAUGHTERS OF LIGHT	SONS OF LIGHT	SONS OF THE SONS OF LIGHT
El	S	I	El
Me	Ab	Ih	An
Ese	Ath	Ilr	Ave
Iana	Ized	Dmal	Liba
Akele	Ekiei	Heeoa	Rocle
Azdobn	Madimi	Beigia	Hagonel [97]
Stimcul	Esemeli	Stimcul	Ilemese

[contents]

Chapter Seven

The Angelic Magickal Tools

"Go forward. God hath blessed thee. I will be thy guide. Thou shalt attain unto thy searching. The world begins with thy doings. Praise God. The angels under my power shall be at thy commandment." (Archangel Michael, March 11, 1582)

The Seal of the True God [98]

"And I saw another angel ascending from the east, having the seal of the living God....And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Revelation 7:2, 4)

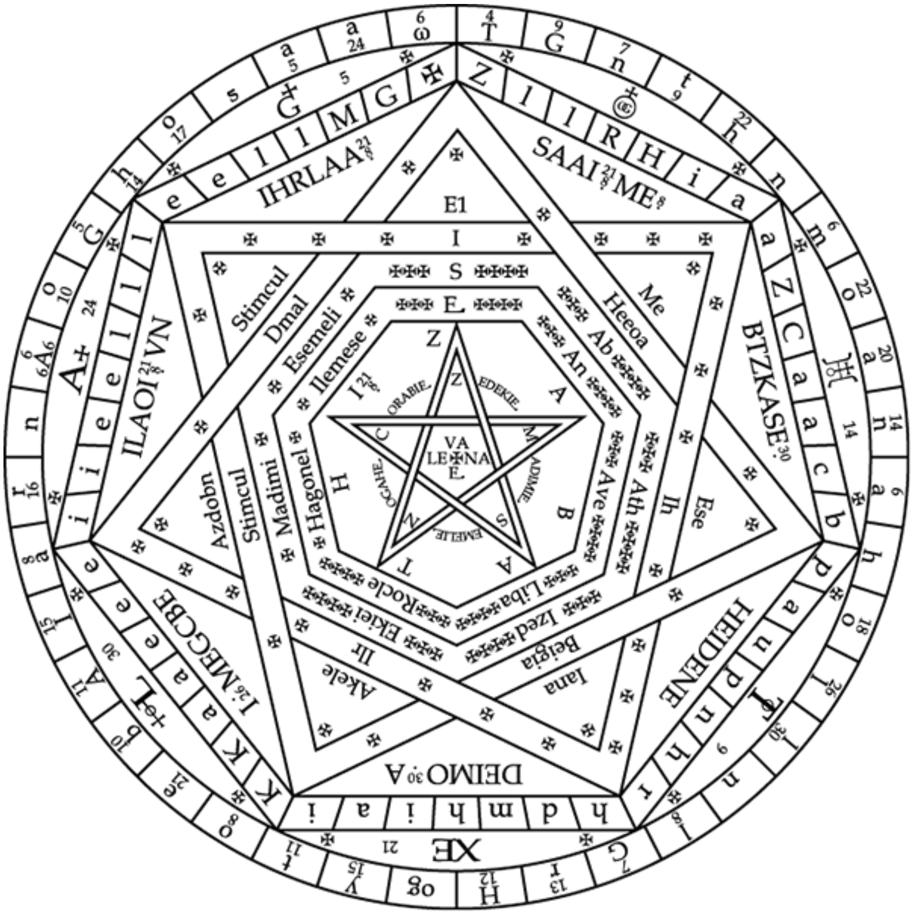

E1
I
S
E
Z
Stimcul
Dmal
Esemeli
Ilemese
Me
Heeoa
Ab
An
Ave
Ath
Ilr
Ese
Azdobn
Stimcul
Madimi
Hagonel
Akele
Ilr
Ekiei
Rocle
Liba
Ized
Beigia
Iana
IHRLAA
SAAI
ME
BTZKASE
HEIDENE
MEGCBE
ILAOI
VN
DEIMO
XE
VA
LE
NA
E.
ORABIE
EDEKIE
ADIMIE
EMELIE

Figure 41: *Seal of the True God*

The above figure is the central glyph of Dee’s system of angel magick. He referred to it as the *Sigillum Dei Aemeth*, which literally translates as “Seal-God-Truth.” The figure is based upon earlier versions found in grimoires like *Liber Juratis*, where it is called the “Seal of the True and Living God.” Therefore, I suggest the intended translation for *Sigillum Dei Aemeth* in Dee’s journals is “Seal of the True God.” In some cases, Dee shortened this name to *Sigillum Dei* (Seal of God) or *Sigillum Aemeth* (Seal of Truth), the latter of which has become the most common name for the seal today.

The Seal of the True God is a Qabalistic compendium of the sevenfold power of God expressed as a group of Hebrew archangels. However, you will not find governors Annael, Cassiel, Sachiel, and their brothers here. Instead, this glyph is the central powerhouse from which those archangels—and indeed the entire Heptarchic royalty—draw their power. (They do not lend their own power *to* it.) This image truly represents the seven “Spirits” that stand eternally before the Face of God (Revelation 4).

The Seal of the True God is fashioned of wax and placed in the center of the Holy Table (described in the next section) so that one of the Ensigns of Creation rests just beyond each point of the seven-pointed star. Also, four smaller wax seals are to be placed under the feet of the Holy Table.

The Secret Names of God

In chapter 6’s sections on the seven Spirits of God and the seven archangels of the planets, I revealed fourteen secret and unpronounceable names of God—found in Dee’s journals—that give birth to and govern the two groups of Hebrew planetary archangels. These divine names and their archangels are the true heart and soul of the seal. Nearly every angelic name upon it arises in some fashion from these fourteen names of God.

The first seven names appear in the cells of the large heptagon surrounding the seven-pointed star; they are ZllRHia, aZCaacb, paupnhr, hdmhiai, kkaaeee, iieelll, and eellMG ✠. They are the divine source of the archangels of the Sephiroth: Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. Remember, the Sephiroth are not the planets but the divine wellsprings from which the planetary forces arise. It is from these seven Sephiroth that the Heptarchia ultimately derives its power and authority.

Just inside the large heptagon, between the points of the seven-pointed star, you will find the remaining seven secret names of God: SAAI(21/8.)EME(8.), BTZKASE(30), HEIDENE, DEIMO30A, I(26)MEGCBE, ILAOI(21/8.)VN, and IHRLAA21/8.. They are the divine source of the archangels of the physical planets: Sabathiel, Zedekiel, Madimiel, Semeliel, Nogahel, Corabiel, and Levanael. They are the opposite end of the scale from the archangels of the Sephiroth. They work very close to the physical realm, where they transmit the forces of the seven planets directly to earth.

You will note the names of the planetary angels are found in the very center of the seal, arranged to mirror an earth-central solar system. In the very heart of the symbol is a cross, representing earth. Directly surrounding the cross is the name Levanael, just as the moon closely orbits the earth. Farther out, in the angles of the pentagram, are the names of the angels from Mercury to Jupiter: Corabiel, Nogahel, Semeliel, Madimiel, and Zedekiel.[99] Finally, surrounding all of this is the name "Zabathiel" (changed from Sabathiel, as "Z" and "S" seem to be interchangeable), just as Saturn is the furthest planet whose orbit encompasses the solar system.

The Family of Light

Most of the remaining names on the seal—found within the seven-pointed star and the smaller heptagon within it—are those of the twenty-eight angels of the Family of Light. Remember, they are ministers to the Heptarchic kings. Their names are born from the same seven names of God that give rise to the planetary angels (Sabatheil, Zedekiel, etc.)—a mystery I will explore in a later publication.

Because I gave the names of these angels in the previous chapter, I will not repeat them here. Besides the appearance of a few of their names in the talismans of the Heptarchic kings, they appear to play no direct role in the Heptarchic invocations recorded by Dee.

The Seven Secret Angels of the Circumference

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" (Revelation 5:1–2)

"And I saw the seven angels which stood before God; and to them were given seven trumpets." (Revelation 8:2)

Dee's angels explained that the forty characters (the combined letters and numbers) found in the circumference of the seal form the greatest name of God.[100] This great name of God, then, gives birth to seven (actually eight)[101] secret angels. However, these angels are not found among the fourteen

Hebrew archangels that govern the rest of the seal. The primary seven names, as recorded in Dee's journals, are as follows:

Table 13: *The Seven Secret Angels of the Circumference*

1	Galas
2	Gethog
3	Thaoth
4	Horlon
5	Innon
6	Aaoth
7	Galethog

Dee did not indicate what function these angels serve. However, we are given a few clues concerning the angel Galethog, who is apparently the leader of the group. If you look again at the Seal of the True God, you'll notice that Galethog's name appears just inside the circumference, surrounding the entire figure. Each letter of his name (the final "og" being counted as a single character) has a cross and a number appended to it:

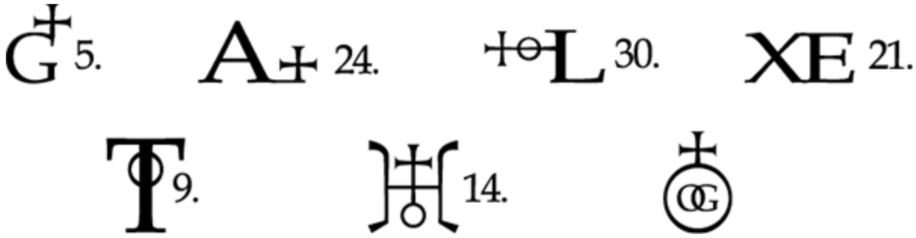


Figure 42: *The Seven Sigils of Galethog*

According to the archangel Michael, these letters are "the seven Seats of the One and everlasting God," which represent the Father, Son, and Holy

Spirit. The name Galethog is said to banish or destroy the wicked, expel evil spirits, calm rough waters, strengthen the just, and exalt the righteous. (Interestingly, these are some of the very powers attributed to the angels of the Heptarchic royalty.)

Creating the Seal of the True God

The seal must be inscribed upon a disk of pure beeswax. The wax should not be bleached or dyed, merely strained to remove debris. (The angels informed Dee that they “have no respect of color,” at least in relation to the seal.) You can find beeswax in many locations, from health food stores to metaphysical shops to art suppliers. Otherwise, you can search the Internet and easily find suitable beeswax or (best of all) even discover a local apiary (beekeeper) who will sell you wax taken fresh from an active hive.

The disk must be 9 inches in diameter (about 27 inches around the circumference) and it must be 11⁄8 inches thick. You can either make a mold using a clay disk and plaster or silicon, or you can improvise a mold with a 9-inch cake pan. (Make sure you coat the mold with cooking spray before pouring in the wax!) My wife and I went as far as using clay to carve a complete seal, then formed a mold with silicon; that way, we can easily cast a new seal anytime we need one.

The front of the seal should, of course, display the names and figures as shown at the start of this chapter. Upon the back, the following character must be inscribed:

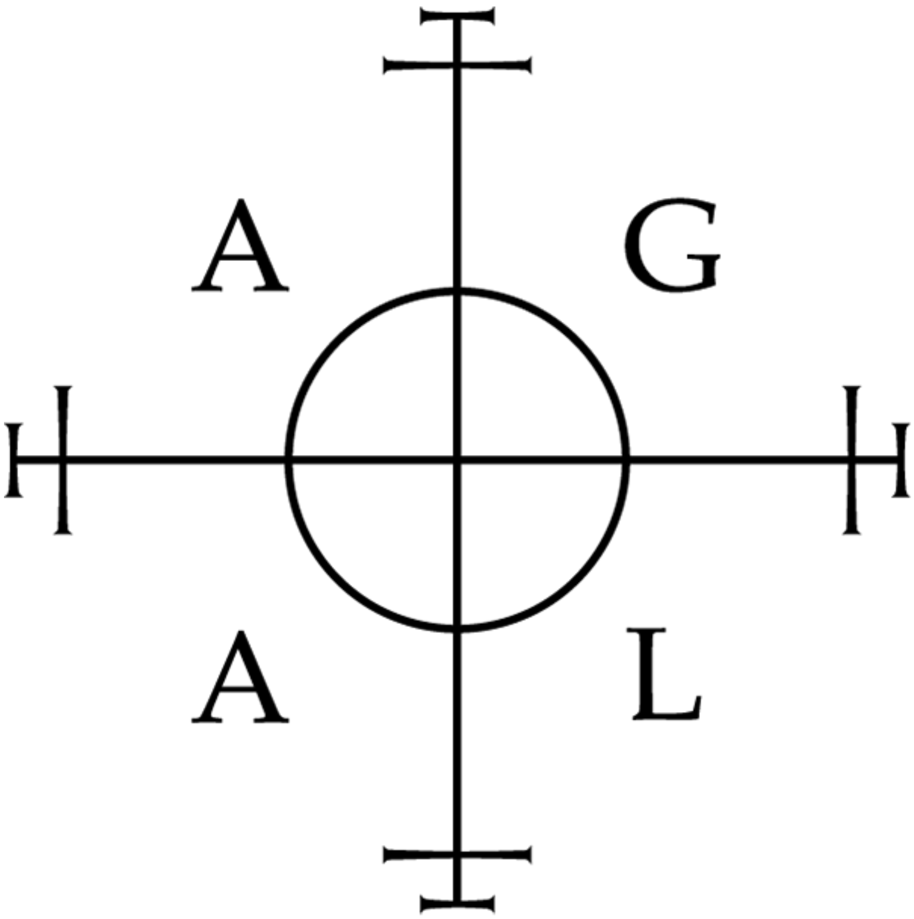


Figure 43: *The "AGLA Cross"*

This kind of wax tablet has a long tradition in Western occultism, where it is usually known as an almadel or almandel. The tradition seems to extend (at least) as far back as ancient Egypt, where sacred pools of water were used for the purpose of skrying. As it developed over the centuries, many different kinds of reflective surfaces were used—from plates of silver to pools of ink and, eventually, non-reflective tablets of wax. The almadel tradition has also been associated with the use of children, virgins, or even pregnant women as skryers while the conjuror focuses upon the invocations used to call the spirits. The tradition comes to us today in various popular forms, including the use of the "Lamen of Silver" and a child skryer in the *Book of Abramelin*, the book in the *Lemegeton* entitled the *Art Almadel of Solomon*, and (of course) the work of John Dee and Edward Kelley.

Dee seems to have been greatly influenced by the *Art Almadel of Solomon* in the construction of his skrying furniture. The geometric figures painted on the Holy Table (see next section) are apparently adopted from the almadel itself. However, the table is made of wood rather than wax, so the Seal of the True God becomes the actual almadel of this setup. Like the Solomonic almadel, the seal is essentially a miniature altar, providing a sacred and pure place where angels can be evoked. If you use a crystal ball or other skrying device, it must be placed upon the seal.

Further, the archangel Michael hinted to Dee that the circumference of the seal could be inscribed upon the ground as a kind of magickal circle. Remember that the forty characters of the circumference, taken altogether, represent an exalted name of God. According to Michael, no "defiled" creature can cross that boundary after having entered it, which suggests it is not intended for the magician to stand within but for a spirit to be summoned into (much like the Triangle of the Art described in the *Goetia*). Most modern Enochian practitioners consider this to be true of the seal's circumference whether it is inscribed upon the ground or carved into wax and placed on the Holy Table.

Finally, you will need to make five of these seals in total. One, full sized (9 inches in diameter), is placed upon the Holy Table. The other four, made much smaller (Dee's were about 5 inches in diameter), are to be placed on the ground so the legs of the Holy Table can rest upon them.

The Holy Table of Practice [102]

"And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits." (Exodus 27:1)

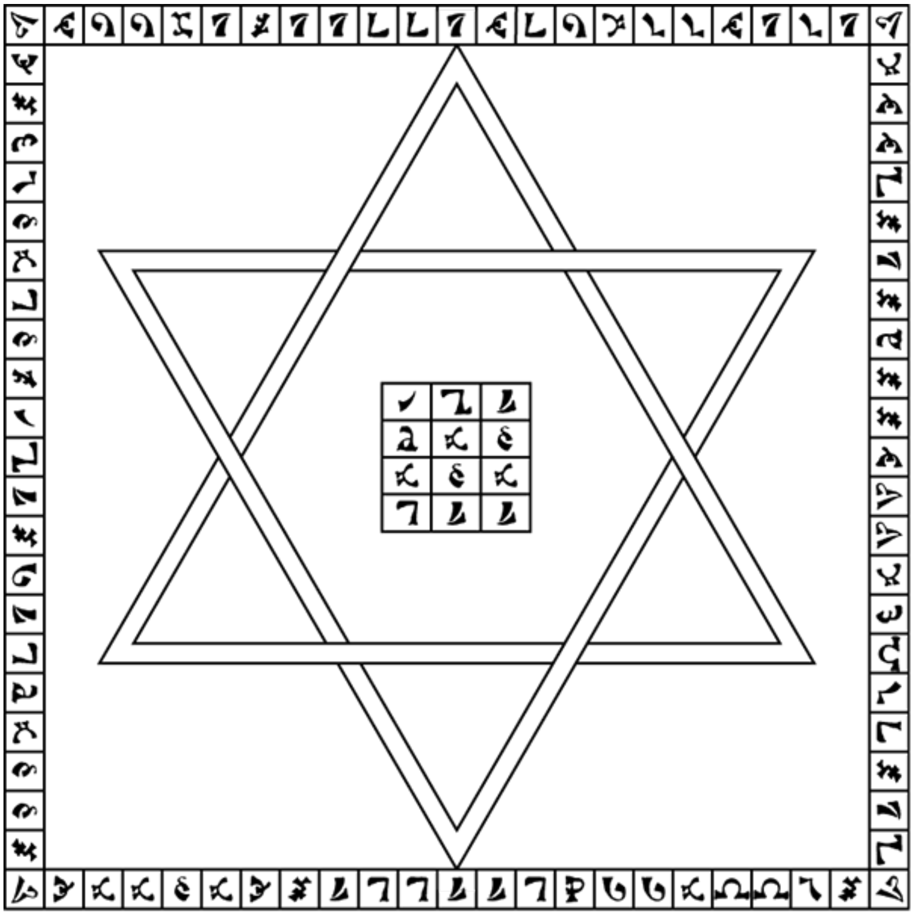


Figure 44: *The Top of the Holy Table*

The Enochian Holy Table or Table of Practice (or Table of the Covenant) provides a sacred space for the invocation of angels. According to Dee’s records, it is an “instrument of conciliation”—which means that it reconciles the human/earthly state with the pure state of the angels. Along with the other Enochian magickal tools, it creates a pocket of shared space within which both human and angel can exist and hold a conversation.

Such tables were not uncommon to Western occult literature, where they were routinely used for the invocation and skrying of angels and other spirits. Skrying tables very similar to Dee’s version can be found in the *Almadel of Solomon*, the *Pauline Arts*, and even Trithemius’s *Art of Drawing Spirits into Crystals*, all of which seem to have had a direct influence upon the design and use of the Enochian holy table.

There is also, as we shall see, a notable relationship between this table and the force of Mercury. Mercury is the traditional planet of both magicians and angels (who are messengers, after all). Thus, one finds a similar focus upon Mercury in the *Key of Solomon the King*, where it is described as the force of all communication, magick, divination, and summoning of spiritual entities.[103] It has just this meaning in relation to the Enochian Holy Table as well.

There are, in fact, two Holy Tables found in Dee's journals. The second version is the one pictured in figure 44. The original design is missing from Dee's records. We only know that its border contained both "characters and names"[104]—which suggests it was similar to the skrying table described by Trithemius.[105] However, an angel later informed Dee that the characters and names were "devilish" and must be removed. He replaced them with the names of the Heptarchic kings and princes—all with the initial letter B removed. (Instead, a single B is written upon each of the four corners.) The letters in the 3 × 4 box in the center of the table are likewise drawn from the names of the kings and princes.[106]

Making and Using the Holy Table

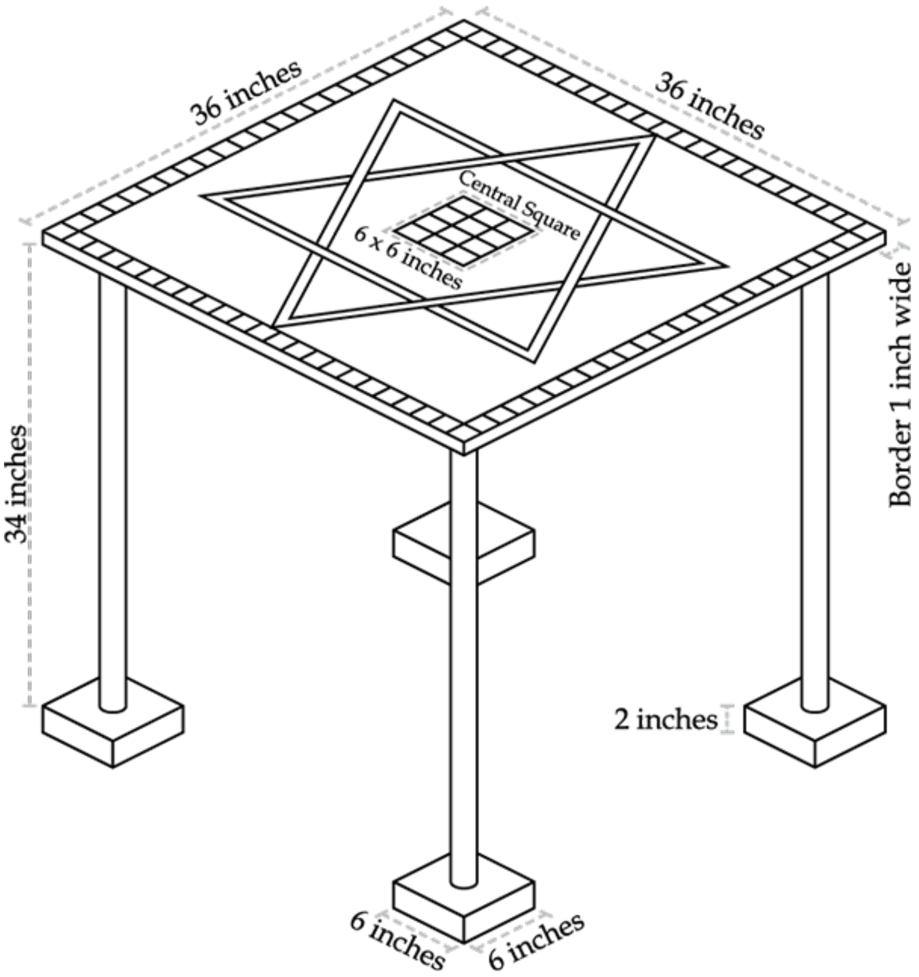

36 inches
36 inches
Central Square
6 x 6 inches
34 inches
Border 1 inch wide
2 inches
6 inches
6 inches

Figure 45: *Dimensions and Measurements of the Holy Table*

The holy table must be 3 × 3 feet wide and 3 feet tall, thus forming a perfect cube. It must be made of "sweetwood," though there has been some debate over exactly what that term means. In Dee's lifetime (roughly the same as Shakespeare's), the word "sweet" was most commonly used to indicate taste rather than smell. (The term for a pleasant smell was "odoriferous.") Thus, it is possible—perhaps even likely—that the Holy Table should be made with a *sweet-tasting* wood—perhaps a syrup or fruit wood such as maple, apple, or cherry. On the other hand, there are rare instances of the word *sweet* indicating smell at that time (at least one of which appears in Shakespeare), so it remains slightly possible that a *sweet-*

smelling wood such as cedar was intended. By the time antiquarians wrote descriptions of Dee’s own Holy Table, they noted that it had no scent.

The design and characters on the tabletop must be painted with yellow (or gold) oil paint, using oil that has been used in a church (and thus, we must assume, blessed by a priest). The outer border containing the letters should be one inch broad, and the dimensions of the 3 × 4 grid in the center should be 6 × 6 inches.

In the center is placed the large wax Seal of the True God, and four smaller versions of the seal—also waxen—are placed under the boxes to make the “feet” of the table. In fact, the boxes are optional, and the legs of the table can stand directly upon the smaller seals, keeping it from touching the ground. However, if you wish to keep the weight of the table from damaging the lesser seals, you may include the square feet as pictured in the diagram. These are simply small boxes with a top and no bottom, placed directly over each of the lesser seals so that the table legs rest upon the boxes instead of on the wax. Just remember to shorten the table’s legs by the height of the box-feet so the whole remains three feet tall.

The seven Ensigns of Creation must also be used with the Holy Table. You have a choice between either inscribing them upon plates of purified tin[107] or painting them directly upon the Holy Table with the consecrated yellow or gold paint. If you inscribe them into tin plates, you have the option of leaving them off of the table and only bringing out the one you need to use at any given time. Otherwise, you can place (or paint) all seven of them upon the table, surrounding the Seal of the True God, one at each point of the seal’s large heptagram, about seven inches inward from the outer border of the table. They should be placed in proper order, starting with the Ensign of Venus at the top and moving clockwise to the Ensigns of Sol, Mars, Jupiter, Mercury, Saturn, and finally the Ensign of Luna.[108]

At one point, Dee asked if the lettering of the seven ensigns should be transliterated into Angelical characters. The archangel Uriel replied, “Into their proper characters.” Elsewhere in the journals, the angels did use the term “proper characters” to refer to Angelical, so it is possible Dee was meant to transliterate the letters on his ensigns. However, the ensigns happen to contain both upper- and lowercase lettering, which Angelical does not recognize. This may be why Dee never bothered to transliterate the letters of his own ensigns. I chose to follow Dee’s lead in this, leaving them with English characters.

When the Holy Table is put to use, it should stand upon a red silk cloth that is two yards square. Upon the table rests a long white tablecloth, also made of silk. The Seal of the True God and the seven ensigns are placed upon the white cloth, then the whole is covered with a long mixed-color silk tablecloth with a tassel at each corner.[109] (Such mixed colors—known as pied color, or peacock, in alchemy—are traditionally associated with Mercury, and thus further highlight the table’s function of reconciliation and communication with the angels.)

The Angelic Skrying Stone

“One thing yet is wanting: a meet[110] *receptacle...There is yet wanting a stone...One there is, most excellent, hid in the secret of the depth... In the uttermost part of the Roman possession.”*
(the angel Carmara, November 21, 1582)

The crystal ball, or shewstone, is perhaps the most famous magickal tool associated with Dee and Kelley. However, there has been some confusion over the skrying receptacles used by the men to skry the angels—not only over which crystals were actually used but also over exactly *how* they were used.

There are, in fact, three skrying receptacles associated with Dee’s work. The first was an obsidian mirror (a common magickal mirror of the period) that we still have in the British Museum today. Several books about Dee have claimed he used the obsidian mirror in his Enochian work with Edward Kelley; however, none of Dee’s records indicate that this was the case. Instead, Dee seems to have made use of two specific crystals in his Enochian work: one was his own clear crystal shewstone and the other was a crystal lens he claimed to have received from an angel. These two crystals are often confused with one another in texts about Dee’s magick.

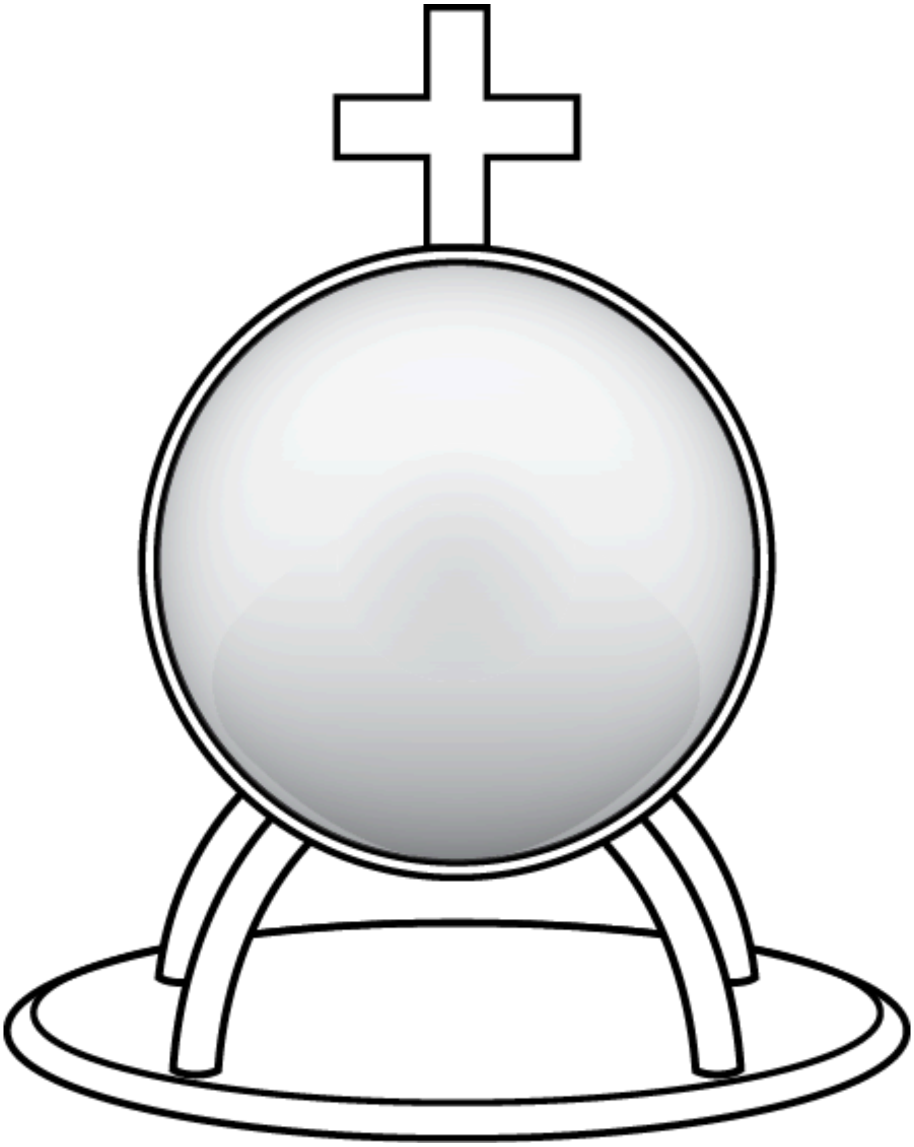


Figure 46: *Dee’s Framed Shewstone*

The Framed Shewstone [111]

The first crystal ball we see in Dee’s journals is pictured above: a simple crystal sphere set into a metal frame with a cross on the top. Many sources have claimed that Dee received this crystal directly from an angel, but this is not the case.[112] Dee states in the record that he received the shewstone as a gift from a (human) friend.

In the very first skrying session recorded in his *Five Books of Mystery*, Dee used this crystal ball in the invocation of Annael. He asked the archangel if any angel was specifically attached to the crystal and was informed that Michael was bound to it. Later, he learned that there were actually four angels attached to the stone: Michael, Gabriel, Raphael, and Uriel.[113] These four archangels, then, delivered the entire Enochian system of magick via the agency of that shewstone.

What is important here is that Dee did not simply use any old crystal in his magick. His crystal was dedicated strictly to the angels with whom he wished to work. He was instructed to place the shewstone upon the Holy Table, above the silk cloths and directly in the center of the Seal of the True God. Plus, he was to open his window and allow the rays of the sun to shine directly into it.[114]

Having said the above, I should also point out that this shewstone was never listed as an indispensable tool for Enochian magick.[115] The crystal ball was simply the preferred method of skrying for Dee and Kelley, and it was quite traditional in the Solomonic texts known to them. I see little reason why another skrying receptacle couldn't be used—a magick mirror, a chalice of wine, a candle flame, incense smoke, etc., or even no device at all (beyond the Holy Table and its Seal of the True God). It may be a matter of personal preference or something the angels have directed you to use. Still, the crystal ball is certainly traditional to both Solomonic and Enochian angel magick.

The Crystal Lens [116]

The second crystal associated with Dee's Enochian magick is the one famously given to him by an angel. It was first mentioned relatively late in the *Five Books*, on November 21, 1582 (see the quote on page 129), and it has no relationship whatsoever to the framed shewstone that sat on Dee's Holy Table. According to Kelley, the angel Carmara indicated that Dee should look for something near his western window. Kelley saw a small angel (about the height of a child) by the window, holding forth the crystal as if offering it to Dee. When Dee approached the same window, he saw the actual crystal sitting on some mats by his books.

This crystal was described as being the shape of an egg, somewhat less than the size of the palm of Dee's hand. Later, in the appendix to the *Five Books*, it is described as about half an inch thick, so it was really more like a lens than a ball. Dee was instructed to inscribe the names of five planetary angels in a circle upon the back of the Holy Lamen.[117] The crystal lens was to be set (or affixed) within that circle of names. There, Dee was told he would be able to "see the state of God's people through the whole earth," which likely indicates its use with the Parts of the Earth system.

The Holy Lamen [118]

"And thou shalt make the breastplate of judgment with cunning work...And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord." (Exodus 28:15, 30)

A lamen is a talisman worn by a mage as a symbol of spiritual authority, usually suspended around the neck. The symbols and/or characters upon such a lamen represent a signature of divine authority, indicating that the mage speaks on behalf of the highest god (not unlike a badge carried by a law enforcement officer). Such lamens were (and are) common in the Western occult tradition; countless grimoires include some form of lamen to be worn or carried by the aspirant in order to encourage obedience from the spirits. In fact, it is perhaps the single most common element shared by Medieval and Renaissance occult texts.

The Enochian Holy Lamen pictured opposite is intimately connected to the Table of Practice. Like the table, it is intended to reconcile the nature of the human operator with the pure state of the angels. Whereas the table is an instrument of "conciliation," the lamen is an instrument of "dignification," elevating the state of the operator to a higher state worthy of angelic communication. Also like the table, the Angelical letters found upon it are taken from the names of the Heptarchic kings and princes. (The method is rather complex and will not be covered here.) Finally, again like the Holy

Table, there were two forms of the lamen given in Dee's journals, the original being declared "false and devilish" by Uriel, who replaced it with the version you see here.

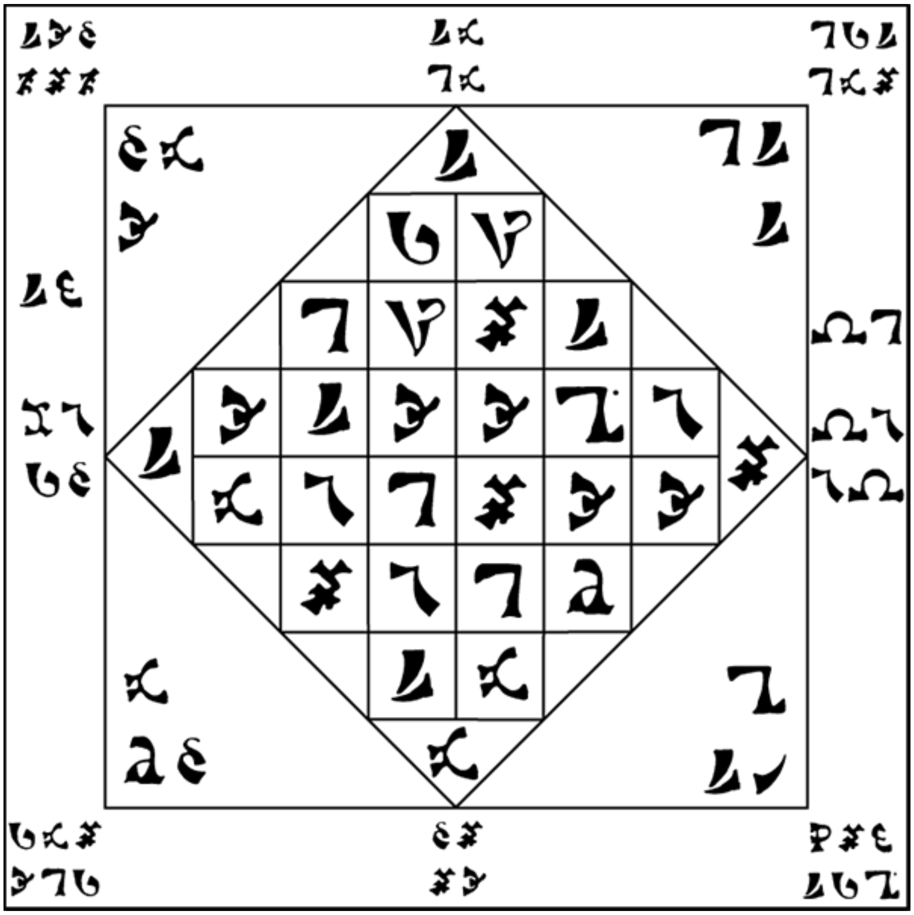


Figure 47: *The Front of the Holy Lamen*

When Dee recorded the original form of the lamen, he was told to wear it upon his chest, likely suspended around his neck—the most common location prescribed for such lamens in the grimoires. More than likely, this convention arose to mimic the breastplate worn by the High Priest of Israel (Exodus 28).

Later, the archangel Michael amended this instruction, telling Dee it must be "hanged unseen in some scarf." This is similar to an instruction found in the *Goetia* where the lamen called the Hexagram of Solomon is pinned to the skirt of one's robe and covered with a linen cloth. Once the infernal spirits appear, the lamen is revealed to compel them to take human form and render obedience. However, nothing is said in Dee's journals about revealing the Holy Lamen once the angels appear. Following the directions as given, one would simply wear the lamen on the chest and cover it with a piece of cloth (such as white linen or silk). However, I admit there still exists the possibility that it was intended to be revealed upon the angels' appearance.

Finally, we have already discussed the small crystal lens that Dee apparently received from an angel and was told to use with the Holy Lamen. He was instructed to inscribe the names of five planetary angels in a circle on the back of the lamen: Zedekiel, Madimiel, Semeliel, Nogahel, and Corabiel (the angels of Jupiter, Mars, Sol, Venus, and Mercury). It is not clear why the angels of Saturn and Luna are excluded. The crystal lens, then, was to be placed or affixed in the center of that circle of names, where the aspirant may "see the state of God's people through the whole earth."[119]

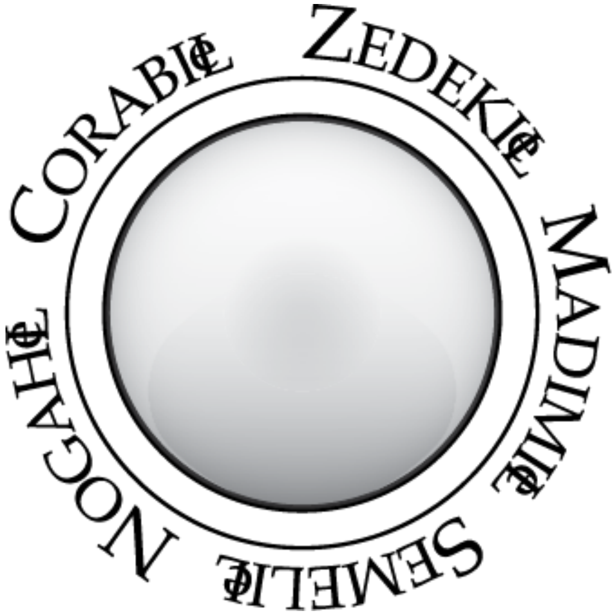


Figure 48: *The Back of the Holy Lamen*

Creating the Holy Lamen

The construction of the Holy Lamen is very simple. It can be drawn on clean white paper—and I would add that such paper should not be recycled or previously used. For durability, I suggest making it on white card stock. Its size is four inches square. No mention is made of color for the lettering; I suggest black to contrast with the white paper, or even gold ink or gold leaf to highlight its lofty, holy nature.

Make sure you obtain your crystal lens before drawing the names upon the back, so that you can measure the size of the circle properly. Rather than attempting to glue the lens onto the lamen, I would keep them separate. For skrying rituals, the lamen can be placed facedown upon the Holy Table and the lens can be placed within the circle of names.

The Ring of Solomon [120]

"Without this, thou shalt do nothing. Blessed be His Name, that compasseth all things: Wonders are in Him, and His Name is WONDERFUL: His Name worketh wonders from generation to generation."
(the archangel Michael, March 14, 1582)

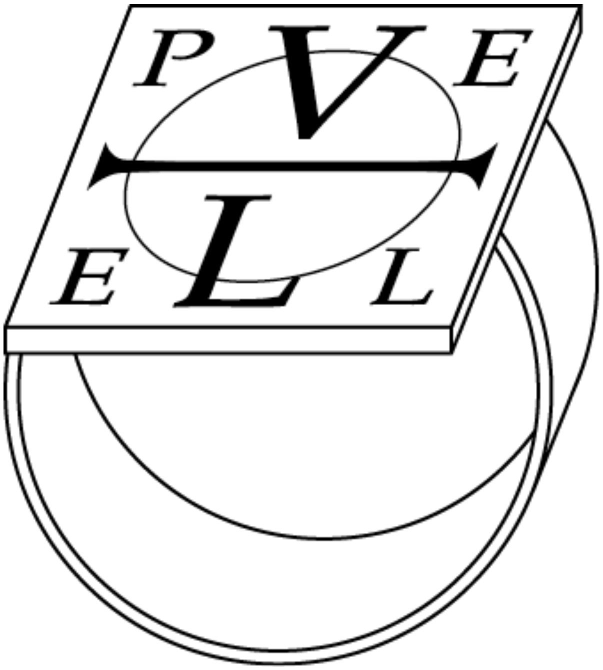


Figure 49: *The Enochian Ring of Solomon*

Legend tells us that King Solomon was given a magickal ring by the archangel Michael. This ring had the power to expel and/or bind demons and allowed the king to fly through the air, speak with animals, and perform any number of miracles. The actual design of the ring seems to change depending on who is telling the story. It was either made of brass and iron or gold or silver. Some say it was set with four powerful stones, one given to Solomon by each of the angels of the four corners of the world. Other legends insist that a mythical worm called the *Shamir* was housed inside the ring. This worm was said to be able to burrow through solid stone and was thus the instrument used to cut the stones of the Holy Temple without iron tools.

Yet other legends attribute the power of the ring to an occult symbol inscribed upon it; older stories identify it as a pentagram, while more recent legends insist it was the hexagram (or Star of David, aka the Seal of Solomon). In the grimoires, such Seals of Solomon take various forms—such as concentric rings, pentagrams, hexagrams, or other geometric symbols—and usually include various sigils and names of God and/or angels. Quite often they are used along with (or are one and the same with) the lamens intended to render the spirits obedient.

When Dee established contact with Michael, one of the first magickal tools revealed by the archangel was the ring that he had once given to King Solomon. He affirmed that Solomon had worked all of his miracles through the agency of the ring and that Dee would do likewise, as you can see in the quote from archangel Michael on page 135.

Michael’s words are a direct reference to the divine name PELE that appears on the bezel of the ring. It is a Hebrew word meaning “wonder” or “miracle,” and therefore as a title of God it indicates a worker of miracles. It is mentioned in Agrippa’s *Three Books*: “The Lord sayeth, My name which is Pele, signifieth with us, a worker of miracles, or causing wonders.”[121] This is quite fitting for a magickal ring that promises to help one produce miracles.

Also note the L and V that appear in the design. These letters are taken from the Ensign of Creation attributed to the sun and Sunday, which are governed by Michael. In the Angelical language, L (or El) means "the First" and is a name of God. LV (or Lu) means "from One"—likely indicating something that comes directly from God.

The construction of the ring is very simple. It should be made of gold and needs only a simple band and a square bezel. Dee was told by Michael to make it of the purest gold available, which in his lifetime was not nearly as pure as we can make it today. Our 24-carat gold is very pure but too soft for wearing as jewelry. Eighteen carats (¾ pure gold) would likely be workable, though 14 carats would be sufficient and more durable. The letters and figures shown in figure 49 should be engraved upon its face. The ring must be worn for *all* magickal operations.

A Note about Consecrations

"But all the silver, and gold, and vessels of brass and iron,
are consecrated unto the Lord: they shall come into the treasury of the Lord." (Joshua 6:19)

One thing that is notably missing from Dee's records are instructions for the consecration of the magickal tools and furniture. The angels only mentioned such consecrations once: when they told Dee that all things used in the creation of the *Book of Loagaeth* must be purified beforehand. They gave no instructions for how to do this; however, several details of the Gebofal system suggest a close relationship to the *Key of Solomon*, so it is likely that we can turn to that book for instructions on the consecration of pens, papers, inks, etc.

From there, we could assume that "standard grimoiric procedures" could be followed in the consecration of all the Enochian tools. You can find useful instructions in *The Heptameron*, *Fourth Book of Occult Philosophy*, and *Magus*. I would suggest checking into my own *Secrets of the Magickal Grimoires* (chapters 6, 9, and 11) for comprehensive instructions on the creation and consecration of magickal tools.

To summarize the process briefly here: you will need incense such as frankincense or "church" incense, along with a censer and coals. You will also need to acquire or make a small amount of holy water, and if you have prepared the Solomonic holy water sprinkler (or aspergillum), all the better. You will also need a candle—either a white candle or one made of unbleached beeswax. No consecrations are ever performed without the presence of fire.

You will also need to find psalms or other sacred scripture—or write your own prayers—that are appropriate to each object you will consecrate. For example, in the consecration of the Holy Table, you can mention the altar in the Temple of Solomon. When consecrating the Holy Lamen, you might mention the breastplate of Aaron. (For examples, note the scriptural and other verses I have included at the heads of many chapters and subsections of this book.) Today it is quite easy to use keyword searches in online bibles and other sacred scripture, apocrypha, etc., in order to find prayers suitable for your needs.

You will need to ritually prepare and wash yourself beforehand. Then cense and sprinkle each magickal tool while reciting the related psalms, scripture, or prayers. You should also cense and sprinkle the entire room or sacred space in which you will be working. I have found that Solomon's consecration of the Holy Temple (1 Kings 8: 23–53) is quite appropriate and powerful for blessing a ritual or prayer chamber.

[contents]

Chapter Eight

Instructions for Heptarchic Invocation [122]

"Request and invoke our appearance with sincerity and humility." (Archangel Uriel, March 10, 1582)

What You Will Need

In order to summon the angels of the Heptarchia, you will first need to prepare the Enochian magickal tools and furniture: the Holy Table of Practice with its five wax seals and seven purified tin ensigns, the Ring of Solomon, and the Holy Lamen of Dignification. Your chosen skrying receptacle is placed upon the Holy Table's multicolored silk tablecloth. I would also suggest wearing a white robe or one colored according to the planet you wish to invoke, as should your skryer if you choose to work with one.

I also recommend finding psalms and creating prayers that are in harmony with your goal. The prayers should ask for the angels to be present when you call and to aid you in your desire.

Incense

Curiously, incenses are mentioned only once in Dee's journals—in relation to the summoning of Archangel Michael. However, they are quite common to Renaissance angel magick. If you choose not to use them in your Enochian magick, you would not be breaking any specific rule. However, I see no harm (and, in fact, much benefit) in making use of them anyway. If you choose to use an incense, I suggest burning a scent appropriate to the planet whose force you wish to invoke.

Incense of Saturn/Saturday

1 part myrrh

1 part asafoetida

¼ part sulfur

Incense of Jupiter/Thursday

1 part cedar

¼ part clove
1⁄8 part apple pectin
A few drops pine oil

Incense of Mars/Tuesday

1 part pipe tobacco (my favorite is “Black and Mild”)
½ part cinnamon
1⁄8 part crushed red pepper

WARNING: Martian incense is one of the most dangerous substances I’ve worked with; it is, quite simply, tear gas. If you make this, do not add too much red pepper, and when you burn it, do it in small quantities. Never, for any reason, lean over the censer and inhale or draw in breath! Too much pepper or direct inhalation can burn your throat and lungs.

Incense of Sol/Sunday

1 part frankincense

1 part copal

½ part benzoin

Note: You may also use standard church incense, which can be found in most botanicas or Christian supply stores.

Incense of Venus/Friday

1 part sandalwood

1 part benzoin

½ red rose petals

Incense of Mercury/Wednesday

1 part benzoin

¼ part frankincense
1⁄8 part lavender blossoms

Incense of Luna/Monday

1 part calamus

½ part juniper berries
¼ part gardenia flower

Generally I find that the various flowers used in the above incenses tend to produce a burnt smell when placed on hot coals. A good solution is to replace the flowers with a couple drops of essential oil instead. Just be careful, as too much flower essence will quickly overpower the other ingredients in the recipe.

Talismans

You will also need to construct three talismans for the angels you will invoke: one for the king, one for his prince, and one for the forty-two ministers of the day in question.[123] These talismans are all included with the descriptions of the appearances and offices of the Heptarchic royalty (see chapter 6). All three must be cut from the same kind of sweetwood used to build the Holy Table. Though Dee’s journals do not indicate color, I would suggest using the same yellow or gold oil paint that was used for the Holy Table.

A Note about the Talismans of the Heptarchic Kings

One of the few truly missing pieces of the Enochian system involves the seals and talismans of the Heptarchic kings. In several places throughout *John Dee’s Five Books of Mystery,* mention is made of a large globe the angels had revealed to Kelley. Atop the globe stood a human figure that was understood to be Carmara, the ruling king of the Heptarchic royalty. Within the globe appeared the seals of the seven kings along with a series of letters. Some of the letters were written forward and some of them were written backward. [124]

The significance of these letters was never explained, and the globe itself is never pictured. (It is quite possible the information was contained in some of the journal entries that were destroyed.) We do know that the letters were supposed to be included on the talismans of the Heptarchic kings, but only a single example has made it to us:

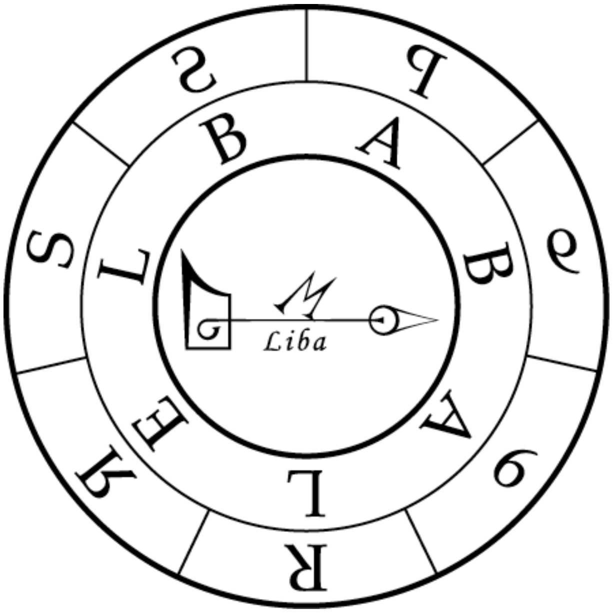


Figure 50: *Dee's Example Heptarchic Talisman with Annexed Letters (Seal of King Babalel)*

In my opinion, if this mysterious globe and the letters associated with the Heptarchic kings had been vital to the magick, it surely would have survived for us to see. We only have the seals of the Heptarchic kings today because Dee thought to include them in his personal Enochian grimoire, yet he did not find it necessary to include the associated letters from the globe. Therefore, I suggest they are not critical to the creation of the kings' talismans. Even including them upon the single talisman for which we have an example would leave the system unbalanced.

Ritual Preparation

You should undertake a nine-day period of preparation during which you must ritually purify yourself: isolate yourself as much as possible for the entire period, eat a fasting diet that includes no meat, and engage in prayer and washing. During this time, erect and purify your working space and make sure the talismans are properly constructed.[125]

It is also necessary to repeat the Oration to God (see step four below) three times in a row every day. [126]

The nine days must be timed to end the night before the day you wish to work. For example, if you wish to invoke the angels of the sun, you will need to begin preparations on a Friday so they will end on the Saturday night before your chosen Sunday.

Next, consider the time of day you wish to perform the summoning ritual. Remember the day is divided into six segments of four hours, each governed by a group of seven Heptarchic ministers. Decide which group of ministers can accomplish your desire, and work during their four hours. If you would rather invoke the aid of all the ministers in general, then you may work at any time of the day. In that case, I suggest choosing an hour ruled by the planet you wish to invoke.

During the ritual, you will only need to request the appearance of the primary minister who governs his period of the day. (That is, one of the six whose names appear on the ministers' talisman.) Or, if you are working by all the ministers in general, you will need to call upon all six primary minsters to appear.

Summoning

1) Before entering the sacred space, wash thoroughly. Then don the robe, the Holy Lamen, and the Ring of Solomon. Sit—or have your skryer sit—at the Holy Table facing eastward.[127] Remember, the seven Ensigns of Creation may be arranged or painted upon the table at all times; however, you may choose to keep them separate if you wish. If so, you must place the ensign of the archangel who currently governs the universe (which today should be Raphael) upon the table but beneath the multicolored silk tablecloth.[128]

2) Open the ritual by reciting the psalms and prayers you prepared for your goal. Elaborate these prayers as much as possible, as the spirit moves you.

3) The skryer now takes up the talisman of the Heptarchic king, holding it in one hand. Which hand is not specified, but I would recommend the left (receptive) hand.

The talisman of the prince is set upon the table (above the silk cloths) directly atop the ensign of the ruling archangel.[129]

Finally, the talisman of the ministers is placed upon the ground so the skryer's feet can rest directly upon their names. I doubt this is intended to show dominance or disrespect. It likely indicates that the ministers are the foundation of the work.

4) Recite the following Oration to God three times in a row:[130]

> *O almighty, eternal, true and living God; O King of Glory; O Lord of Hosts. O thou, the creator of heaven and earth, and of all things visible and invisible. Now (even now, at length), among other of thy manifold mercies used, and to be used, toward me, thy simple servant* [insert your name here], *I most humbly beseech thee in this, my present petition, to have mercy upon me, to have pity upon me, to have compassion upon me, who faithfully and sincerely, of long time, have sought among men in earth and also by prayer (full oft and pitifully) to have made suit unto thy divine majesty for the obtaining of some convenient portion of true knowledge and understanding of thy laws and ordinances established in the natures and properties of thy creatures.*
>
> *By which knowledge thy divine wisdom, power, and goodness (on thy creatures bestowed and to them imparted) being to me made manifest might abundantly instruct, furnish, and allure me (for the same) incessantly to pronounce thy praises, to render unto thee most hearty*

thanks, to advance thy true honor, and to win unto thy name some of thy due majestical glory among all people and forever.

And whereas it hath pleased thee, O God, of thy infinite goodness by thy faithful and holy spiritual messengers to deliver unto us long since (through the eye and ear of Edward Kelley and the pen of Dr. John Dee)[131] *an orderly form and manner of exercise Heptarchical. How to thy honor and glory, and the comfort of my own poor soul, and of others thy faithful servants I may, at all times, use very many of thy good angels, their counsels and helps, according to the proprieties of such their functions and offices as to them, by thy divine power, wisdom, and goodness, are assigned and limited. (Which orderly form and manner of exercise, until even now, I never found so urgent opportunity, and extreme necessity, to apply myself unto.)*

Therefore, I, thy poor and simple servant, do most humbly, heartily, and faithfully beseech thy divine majesty, most lovingly and fatherly, to favor. And by thy divine calling [132] *to further this, my present industry, and endeavor to exercise myself according to the aforesaid orderly form and manner.*

And now (at length, but not too late), for thy dearly beloved son Jesus Christ his sake (O Heavenly Father) to grant also unto me this blessing and portion of thy heavenly graces: that thou wilt, forthwith, enable me, make me apt and acceptable (in body, soul, and spirit) to enjoy always the holy and friendly conversation with the sensible, plain, full, and perfect help (in word and deed) of thy mighty, wise, and good spiritual messengers and ministers generally and, namely, of blessed Michael, blessed Gabriel, blessed Raphael, and blessed Uriel. And, also especially, of all those which do appertain unto the Heptarchical Mystery. Isagogically [133] *(as yet), and very briefly unto me declared, under the method of seven mighty kings and their seven* *faithful and princely ministers, with their subjects and servants to them belonging.*

And in this, thy great mercy and grace, on me bestowed and to me confirmed (O Almighty God), thou shalt (to the great comfort of thy faithful servants) prove, to thy very enemies and mine, the truth and certainty of thy manifold most merciful promises heretofore made unto me. And that thou art the true and almighty God, creator of heaven and earth, upon who I do call and in who I put all my trust. And thy ministers, to be the true and faithful angels of light, which have hitherto, principally, and according to thy divine providence dealt with us.

And also I, thy poor and simple servant, shall then, in and by thee, be better able to serve thee according to thy well pleasing, to thy honor and glory. Yea, even in these most miserable and lamentable days, grant, O grant, O our heavenly Father, grant this (I pray thee) for thy only begotten son Jesus Christ, his sake: amen, amen, amen.

5) Now recite the following Invitation of the Heptarchic King:[134]

O puissant and right Noble King, (name), and by what name else soever thou art called or mayest truly and duly be called, and to whose peculiar government, charge, disposition, and kingly office doth appertain the (_______).[135] *In the Name of the King of Kings, the Lord of Hosts, the Almighty God, creator of heaven and earth and of all things visible and invisible. O right Noble King, (name), come now and appear with thy prince and his ministers and subjects to my perfect and sensible eye's judgment, in a godly and friendly manner, to my comfort and help, for the advancing of the honor and glory of our almighty God by my service. As much as by thy wisdom and power, in thy proper kingly office and government, I may be helped* [136] *and enabled unto. Amen.*

Come, O right Noble King, (name). I say come. Amen.

Glory be to the Father, to the Son, and to the Holy Spirit.
As it was in the beginning, is now and ever shall be, world without end, amen.

6) Now recite the Invitation of the King's Prince:[137]

> *O Noble Prince, (name), and by what name else soever thou art called or mayest truly and duly be called, and to whose peculiar government, charge, disposition, office, and princely dignity doth appertain the (_______).*[138] *In the name of Almighty God, the King of Kings, and for his honor and glory to be advanced by my faithful service, I require thee, O Noble Prince, (name), to come presently and to show thyself to my perfect and sensible eye's judgment, with thy ministers, servants, and subjects, to my comfort and help, in wisdom and power, according to the property of thy noble office. Come, O Noble Prince, (name), I say come. Amen.*
>
> *Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we have forgiven our debtors. And lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen.*

If the angels have not appeared to you (or your skryer) after the above two invitations, you may repeat them up to seven times.[139] It is possible the king will appear first, then call upon the prince and ministers, or the king may not appear at all, sending the prince in his stead. In either case, explain to the royal angels what you need and name the minister or ministers who can aid you in your desire. Record what any of these angels have to say, and—very important!—ask them what they require of you in order to achieve your goal.

7) Once you have obtained your vision, thank the angels for speaking with you. Close the ritual with psalms and prayers of thanksgiving.

[contents]

Chapter Nine

The *Book of Loagaeth* and Gebofal

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals…And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof." (Revelation 5:1, 9)

The *Book of Loagaeth*—the "book of the speech from God"—is an earthly copy of the celestial "Book of Life" that is the divine record of every created thing that ever was, is, or ever will be. It is said that the book contains the very words with which God created the universe, and it is from this book the angels draw their own Angelical tongue. It has only been revealed to humanity twice: once to the prophet Enoch and once again to the scholar and mystic John Dee and his skryer Edward Kelley. This is the Book of the Lamb described in the Revelation, whose seven seals are opened during the world's final days.

The Holy Book was revealed to Dee and Kelley by Raphael, the archangel of wisdom, language, magick, science, and medicine. He referred to the book as a divine elixir or medicine that would heal the world.

Each table in the book is associated with one of the forty-nine gates of heaven; forty-eight of them lead into the twelve kingdoms of heaven (the astrological houses), but the highest gate remains closed at all times. That sealed gate is reserved for the Christos, or Messiah.

The book also encompasses the entire universe from creation to destruction, symbolically represented by the seven biblical days of Creation. By summoning the angels who guard the gates, one can learn about absolutely anything or achieve any goal. There are strong clues in Dee's journals that each leaf of the *Book of Loagaeth* represents a specific astrological force (such as the twelve signs of the zodiac, the four elements, etc.)—however, exactly which force is represented by each leaf was never recorded.[140]

Meanwhile, the angels did reveal a set of invocations, or callings, written in their own Angelical language, to open the gates and call forth the angels who guard them. Likewise, the same invocations can grant one access to spiritually enter the gates and explore the celestial cities beyond them. To accomplish either feat, the angels revealed the system of Gebofal for putting the Holy Book into practice.

The forty-nine-day ritual of Gebofal is devotional mysticism—a method of harmonizing oneself with the greater universe, obtaining prophetic visions, and gaining wisdom from the angels. Put simply, Gebofal is an initiation ceremony that introduces you to the gatekeepers of heaven and grants you access to all the wisdom and knowledge of the universe. Many aspirants have come to view Gebofal as the primary initiation ceremony for all Enochian work.

Once the Gebofal initiation has been accomplished, it appears that the Holy Book and the Angelical Callings can be put to any number of practical uses. Only one was outlined in Dee's journals: the Parts of the Earth system (which will be covered in chapter 10). It made use of the last thirty tables of *Loagaeth*, and the Angelical Call(s) that opened them, to perform remote viewing of any location on earth. Sadly, the exact uses of the first eighteen tables of *Loagaeth* were never recorded.[141]

Unfortunately, available space in this book will not allow me to include the forty-nine massive word-tables of *Loagaeth*. At this time, I am only aware of two sources for the tables [142]—however, I do hope to publish my own edition of the *Book of Loagaeth* in the future.

Below, I will give a brief outline of how to accomplish the Gebofal initiation ritual. For an in-depth exploration of this fascinating system of devotion and mysticism, I strongly recommend my own *Angelical*

Language, Volume I: The Complete History and Mythos of the Tongue of Angels, especially chapter 4.

Gebofal: Opening the Gates of Heaven

"And I will give unto thee the keys of the kingdom of heaven..." (Matthew 16:19)

What You Will Need

For this and, in fact, *all* Enochian summoning rituals, you will need the Holy Table (including the five wax seals and seven Ensigns of Creation, the silk cloths, and your chosen skrying receptacle), the Ring of Solomon, and the Holy Lamen. You will also need to establish the same kind of sacred space as for Heptarchic rituals. You will not have to create your own prayers or talismans for this work. If you wish to use an incense, I suggest frankincense, church incense, or Abramelin incense. As before, a plain white robe would be appropriate attire—and it must be perfectly clean.

You will also need to make a "perfected copy" of the *Book of Loagaeth*.[143] All items used in its creation (pen and ink, paper, the silk covering, etc.) must be ritually purified beforehand, and you must purify yourself through washing, fasting, and prayer before working on the book. You are also required to be alone when you do the work.

The creation of the book is a monumental task that requires much dedication and devotion; many consider it an important part of the Gebofal process. Dee and Kelley left us the tables of *Loagaeth* written in English letters. Before you can use the book in your magick, you will need to convert all the letters into Angelical characters and write the text so that it reads from right to left—just as you would see in a Hebrew or Arabic book.

Once you have copied the forty-nine tables—in proper Angelical—into a bound book, you must cover the book with light blue–colored silk. On the front, paint the following title in Angelical characters (see figure 2; note that the seven wax seals in that figure are not required here) in letters of gold: *Amzes Naghezes Hardeh*.[144]

As you might imagine, with forty-nine huge tables filled with letters on the front and back, this leaves a lot of room for errors. The work must be done slowly and carefully, checking and double-checking for mistakes along the way. The angels gave Dee forty days to complete the task, and even he failed to accomplish the feat in that time. Fortunately, we are not given the same time limit to create our own copies—we need only to work when inspired to do so.

Besides the perfected copy of *Loagaeth*, you will also need to have the forty-eight Angelical Callings and the Prayer of Enoch on hand, as you will be reciting them every day. At the end of this book I will append a copy of my Angelical psalter—including all of the Angelical Callings, their translations, and an easy-to-understand pronunciation guide.

Ritual Preparation

Dee was instructed to purify himself for nine days before attempting Gebofal,[145] which is possibly based upon the nine-day purification outlined in the *Key of Solomon the King*. You must isolate yourself as much as possible for the entire period, eat a fasting diet that includes no meat, and engage in prayer (especially confession) and washing.[146] During this period, you may also prepare the magickal tools and sacred space.

There are no magickal days or times associated with this work; you are to undertake the ritual only when God calls you to do so—that is when you feel inspired. (And then it will be only for important "big picture" purposes, rather than day-to-day magickal uses.) However, once begun, you must commit to the entire process (nine days of purification followed by forty-nine days of invocations) without interruption. This is a lengthy and intensive ritual that will occupy your attentions—morning, noon, and night—for over two months.

The angels began the *Loagaeth* revelations on Good Friday and continued for forty-eight days. It would be traditional to begin the Gebofal working on the morning after Good Friday. Whatever day you choose, make sure your nine days of purification end on the night before your chosen start date.

The Gebofal Ritual

Day 1

Just before dawn, wash yourself thoroughly and don a clean white robe. Enter your sacred space and put on the Ring of Solomon and the Holy Lamen of Dignification. Sit at the Holy Table—facing east—and lay the *Book of Loagaeth* in front of you. Open it to the second table (as the first table is not accessible via Gebofal) and recite the Prayer of Enoch:

The Prayer of Enoch [147]

> *Lord God, the fountain of true wisdom, thou that openest the secrets of thy own self unto man, thou knowest mine imperfection and my inward darkness. How can I (therefore) speak unto them that speak not after the voice of man, or worthily call on thy name, considering that my imagination is variable and fruitless and unknown to myself? Shall the sands seem to invite the mountains or can the small rivers entertain the wonderful and unknown waves?*
>
> *Can the vessel of fear, fragility, or that which is of a determined proportion lift up himself, heave up his hands, or gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good angels and creatures excel me far—our proportion is not alike, our sense agreeth not. Notwithstanding, I am comforted, for that we have all one God, all one beginning from thee, that we respect thee as creator. Therefore will I call upon thy name, and in thee I will become mighty. Thou shalt light me, and I will become a seer. I will see thy creatures and will magnify thee amongst them. Those that come unto thee have the same gate, and through the same gate descend such as thou sendest.*
>
> *Behold, I offer my house, my labor, my heart and soul, if it will please thy angels to dwell with me, and I with them. To rejoice with me that I may rejoice with them. To minister unto me, that I may magnify thy name. Then, lo, the tables (which I have provided and,*

according to thy will, prepared) I offer unto thee, and unto thy holy angels, desiring them, in and through thy holy names. That as thou art their light and comfortest them, so they, in thee, will be my light and comfort. Lord, they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them. What it pleaseth thee to offer, they receive. So what it pleaseth them to offer unto me, will I also receive.

Behold, I say (O Lord), if I shall call upon them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them also manifest unto me, how by what words and at what time I shall call them. O Lord, is there any that measure the heavens that is mortal? How, therefore, can the heavens enter into mans' imagination? Thy creatures are the glory of thy countenance. Hereby thou glorifiest all things, which glory excelleth and (O Lord) is far above my understanding. It is great wisdom to speak and talk according to understanding with kings. But to command kings by a subjected commandment is not wisdom unless it come from thee.

Behold, Lord, how shall I therefore ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, O thou very light and true comfort that canst and mayest and dost command the heavens: behold, I offer these tables unto thee. Command them as it pleaseth thee.

And O you ministers and true lights of understanding, governing this earthly frame and the elements wherein we live, do for me as for the servant of the Lord; and unto whom it hath pleased the Lord to talk of you.

Behold, Lord, thou hast appointed me forty-nine times. Thrice forty-nine times will I lift my hands unto Thee. [148] *Be it unto me as it pleaseth thee and thy holy ministers. I require nothing but thee, and through thee and thy honor and glory. But I hope I shall be satisfied and shall not die (as thou hast promised) until thou gather the clouds*

> *together and judge all things; when in a moment I shall be changed and dwell with thee forever.*

Then recite the first Angelical Calling, which is the key of the second table of *Loagaeth*. Afterward, sit back and meditate, pray, and/or begin to skry, allowing the angels to converse with you about the mysteries contained in their table. Record any insights or visions you gain; however, do not become discouraged if you do not experience much at this early point. If you do nothing more than spend a while in silent meditation, it will be enough.

Repeat this entire process again at noon, and then once again at dusk so the angels of the second table are invoked three times over the course of the day.

Days 2 through 48

At dawn of the next day, repeat the same process as before. Wash thoroughly, then sit at the Holy Table wearing the ring and lamen. This time, open the book to the third table. Recite the Prayer of Enoch followed by the second Angelical Calling, the key of the third table of *Loagaeth*. Once again, sit and meditate, pray, and/or skry for what the angels may have to teach you—if anything—about their table and its key. Again, do not be disappointed if you do not see or hear the angels yet. Just know they are there and that you have invoked their influence in your life. Repeat the invocation process again at noon and once more at dusk.

For the next forty-six days, repeat the same process three times each day—morning, noon, and dusk. On the third day, you must open *Loagaeth* to the fourth table and use the third calling. On the fourth day, open it to the fifth table and use the fourth calling, and so on. Each time, open the book to the proper table, then recite the Prayer of Enoch and finally the table’s key to call down its angels. Meditate, pray, or skry, and record any insights or visions you are granted.

Day 49 (Completion)

Once again, just before dawn, wash thoroughly. As the sun rises, don the clean robe along with the ring and lamen and sit at the Holy Table. This time, however, open the *Book of Loagaeth* to the first table—the gate that has no Angelical key to open it. Recite the Prayer of Enoch, then meditate or pray as before. Repeat at noon and again at dusk. That will complete the operation of Gebofal.

The forty-eight gates that you have opened are called the Gates of Wisdom or the Gates of Understanding by the angels. Opening them all is how we attain the forty-ninth gate. While we may not be able to pass through that gate, we can receive divine inspiration and blessings through it. That is the ultimate goal of Gebofal, and you will see its results manifest over the days, weeks, months, or even years that follow.

[contents]

Chapter Ten The Parts of the Earth System *"And (the Holy City) had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."* (Revelation 21:12) The Thirty Aethyrs

"And the likeness of the firmament upon the heads of the living creatures was as the colour of the terrible crystal, stretched forth over their heads above." (Ezekiel 1:22) The final thirty tables of the *Book of Loagaeth* represent what Dee called the "thirty Aethyrs" or "Aires." These are thirty heavens (also called firmaments) that extend from earth all the way to God's throne. The angels who live in these heavens are in charge of the stars (as in astrology) and therefore influence the destinies of all created things. These angels are governed primarily by the twelve archangels (or kings) of the zodiac—who are, in turn, under the authority of the seven archangels of the planets.

The Parts of the Earth "Ask of me, and I shall give thee...the uttermost Parts of the Earth for thy possession." (Psalms 2:8) Meanwhile, the earth is divided into ninety-one (really ninety-two) regions or provinces called the Parts of the Earth. The angelic governments of the primary ninety-one parts are distributed among the thirty Aethyrs: three parts assigned to each heaven, except for the lowest and most earthly heaven, which governs four. (The hidden "ninety-second part" does not fall into the thirty Aethyrs. I will return to this part later in this section.) These regions are governed by the twelve zodiacal kings, who command large numbers of servient angels. In this way, each region of the world is associated with a sign of the zodiac, along with the planet that rules the sign.[149] *If we know which angels govern a given region of the world, then we can contact those angels for information about the people and nations that reside there or even influence them directly.*

Here are the names of the twelve kings of the zodiac, along with the sign, ruling planet, and associated tribe of Israel: Table 14: The Twelve Archangelic Kings of the Zodiac

	ZODIACAL KING	SIGN	PLANET	TRIBE[150]
1	Olpaged	Aries	Mars	Dan
2	Ziracah	Taurus	Venus	Ruben
3	Hononol	Gemini	Mercury	Judah
4	Zarnaah	Cancer	Luna	Manasseh
5	Gebabal	Leo	Sol	Asher
6	Zurchol	Virgo	Mercury	Simeon
7	Alpudus	Libra	Venus	Issachar
8	Cadaamp	Scorpio	Mars	Benjamin
9	Zarzilg	Sagittarius	Jupiter	Naphtali
10	Lavavoth	Capricorn	Saturn	Gad
11	Zinggen	Aquarius	Saturn	Zebulun
12	Arfaolg	Pisces	Jupiter	Ephraim

Following is a chart of the thirty Aethyrs including which tables of *Loagaeth* represent them, which Parts of the Earth they contain, the names of the earthly nations that reside there, which zodiacal kings govern them, and how many servient angels answer to those kings.

Table 15: *The Ninety-One Parts of the Earth*

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
1. Lil	Table 20	1. Occodon 2. Pascomb **3. Valgars**	Egyptus Syria Mesopotamia [152]	Zarzilg Zinggen Alpudus	7209 2360 5362 (=14931)
2. Arn	Table 21	4. Doagnis 5. Pacasna **6. Dialioa**	Cappadocia Tuscia Asia Minor	Zarnaah Ziracah Ziracah	3636 2362 8962 (=15960)
3. Zom	Table 22	7. Samapha 8. Virooli **9. Andispi**	Hyrcaina Thracia Gosmam	Zarzilg Alpudus Lavavoth	4400 3660 9236 (=17296)
4. Paz	Table 23	10. Thotanp 11. Axziarg **12. Pothnir**	Thebaidi Parsadal India	Lavavoth Lavavoth Arfaolg	2360 3000 6300 (=11660)
5. Lit	Table 24	13. Lazdixi 14. Nocamal **15. Tiarpax**	Bactriane Cilicia Oxiana	Olpaged Alpudus Zinggen	8630 2306 5802 (=16738)
6. Maz	Table 25	16. Saxtomp 17. Vavaamp **18. Zirzird**	Numidia Cyprus Parthia	Gebabal Arfaolg Gebebal	3620 9200 7220 (=20040)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
7. Deo	Table 26	19. Opmacas	Getulia	Zarnaah	6363
		20. Genadol	Arabia	Hononol	7706
		21. Aspiaon	Phalagon	Zinggen	6320 (=20389)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
8. Zid	Table 27	22. Zamfres 23. Todnaon **24. Pristac**	Mantiana Soxia Gallia	Gebabal Olpaged Zarzilg	4362 7236 2302 (=13900)
9. Zip	Table 28	25. Oddiorg 26. Cralpir **27. Doanzin**	Assyria Sogdiana Lydia	Hononol Lavavoth Zarzilg	9996 3620 4230 (=17846)
10. Zax	Table 29	28. Lexarph 29. Comanan **30. Tabitom**	Caspis Germania Trenam	Zinggen Alpudus Zarzilg	8880 1230 1617 (=11727)
11. Ich	Table 30	31. Molpand 32. Usnarda **33. Ponodol**	Bithynia Gracia Lacia	Lavavoth Zurchol Hononol	3472 7236 5234 (=15942)
12. Loe	Table 31	34. Tapamal 35. Gedoons **36. Ambriol**	Onigap India Major Orchenij	Zurchol Cadaamp Ziracah	2658 7772 3391 (=13821)
13. Zim	Table 32	37. Gecaond 38. Laparin **39. Docepax**	Achaia Armenia Nemrodiana	Lavavoth Olpaged Alpudus	8111 3360 4233 (=15684)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
14. Uta	Table 33	40. Tedoond 41. Vivipos **42. Ooanamb**	Paphlogonia Phasiana Chaldei	Gebabal Alpudus Arfaolg	2673 9236 8230 (=20139)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
15. Oxo	Table 34	43. Tahamdo 44. Nociabi **45. Tastoxo**	Itergi Macedonia Garamannia	Zarzilg Lavavoth Arfaolg	1367 1367 1886 (=4620)
16. Lea	Table 35	46. Cucarpt 47. Lauacon **48. Sochial**	Sauromatica Ethiopia Fiacim	Ziracah Hononol Arfaolg	9920 9230 9240 (=28390)
17. Tan	Table 36	49. Sigmorf 50. Avdropt **51. Tocarzi**	Colchia Cireniaca Nasamoma	Ziracah Olpaged Zarzilg	7623 7132 2634 (=17389)
18. Zen	Table 37	52. Nabaomi 53. Zafasai **54. Yalpamb**	Carthago Coxlant Adumea	Gebabal Alpudus Arfaolg	2346 7689 9276 (=19311)
19. Pop	Table 38	55. Torzoxi 56. Abriond **57. Omagrap**	Parstavia Celtica Vinsan	Arfaolg Cadaamp Zinggen	6236 6732 2388 (=15356)
20. Chr	Table 39	58. Zildron 59. Parziba **60. Totocan**	Tolpam Carcedoma Italia	Gebabal Hononol Alpudus	3626 7629 3634 (=14889)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
21. Asp	Table 40	61. Chirzpa 62. Toantom **63. Vixpalg**	Brytania Phenices Comaginen	Arfaolg Cadaamp Zurchol	5536 5635 5658 (=16829)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
22. Lin	Table 41	**64. Ozidaia** 65. Paraoan [153] **66. Calzirg**	Apulia Marmarica Concava Syria	Arfaolg Olpaged Arfaolg	2232 2326 2367 (=6925)
23. Tor	Table 42	67. Ronoomb 68. Onizimp **69. Zaxanin**	Gebal Elam Adunia	Zarnaah Lavavoth Zinggen	7320 7262 7333 (=21915)
24. Nia	Table 43	70. Orcanir 71. Chialps **72. Soageel**	Media Arriana Chaldea	Zarnaah Lavavoth Zinggen	8200 8360 8216 (=24796)
25. Uti	Table 44	73. Mirzind 74. Obvaors **75. Ranglam**	Sercia Populi Persia Gongatha	Zarnaah Ziracah Arfaolg	5632 6333 6236 (=18201)
26. Des	Table 45	76. Pophand 77. Nigrana **78. Bazchim**	Gorsin Hispania Pamphilia	Arfaolg Cadaamp Arfaolg	9232 3620 5637 (=18489)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
27. Zaa	Table 46	79. Saziami 80. Mathula **81. Orpanib**	Oacidi Babylon Median	Ziracah Zarnaah Gebabal	7230 7560 7263 (=22043)
28. Bag	Table 47	82. Labnixp 83. Pocisni **84. Oxlopar**	Adumian Felix Arabia Metagonitidim	Lavavoth Zarzilg Zurchol	2630 7236 8200 (=18066)
29. Rii	Table 48	85. Vastrim 86. Odraxti **87. Gomziam**	Assyria Affrica Bactriani	Hononol Zarnaah Arfaolg	9632 4236 7635 (=21503)
30. Tex	Table 49	88. Taoagla 89. Gemnimb 90. Advorpt **91. Doxinal**	Asnan Phrygia Creta Mauritania	Arafolg Zarnaah Hononol Zurchol	4632 9636 7632 5632 (=27532)

The "Hidden" Part of the Earth: Laxdizi or Paraoan As mentioned in chapter 2's section on the Parts of the Earth, there are actually ninety-two Parts of the Earth in Dee's system. However, only ninety-one of them are mentioned in the journals. Plus, of the listed ninety-one parts, one of them stands apart from the others in a manner that is not fully understood. I think there may be some overlap or even confusion between these two unique parts, and I will briefly cover them here.

Let us first consider Paraoan, the sixty-fifth Part of the Earth in the list recorded by Dee. In the next section we will see how the Great Table of the Earth was formed by compiling the names of the ninety-two parts into a large grid divided into four quadrants, or Watchtowers. There are letters from twenty-two parts contained in each quadrant, and three parts' letters are used to form a large cross in the center of the diagram, making a total of ninety-one parts. Finally, one further name is separated between all four quadrants, written with backward letters—forming a somewhat hidden ninety-second Part of the Earth. These backward letters form the name Paraoan.

In order to explain the backward letters and the separation of those letters between the Watchtowers, the angels told Dee that any nation touched by the *N* in Paraoan would "be consumed with fire and swallowed into hell, as Sodom was for wickedness. The end of all things is even at hand. And the earth must be purified and delivered to another." A few pages later, he was told, "Every letter in Paraoan is a living fire, but all of one quality and one creation. But unto *N* is delivered a viol of destruction..."[154] Apparently, Paraoan has something to do with the End Times and the Tribulation, but the angels were never specific about the subject in the journals. Therefore, for the purpose of this introductory book, I will save my theories for a later publication.

Meanwhile, you will note that Paraoan *is* included in Dee's list of the ninety-one parts. This means that one of the other parts—one of the twenty-two found in each quadrant of the Great Table—is missing from Dee's list for some unknown reason. A careful analysis of the twenty-two names in each Watchtower reveals that the name Laxdizi is missing from Dee's list (not to be confused with part number 13, Lazdixi). That means it was never associated with a specific place on the planet, nor with any nation or people, nor with one of the thirty Aethyrs.

My suspicion is that Paraoan and Laxdizi had somehow become confused with one another. Dee listed Paraoan as the sixty-fifth Part of the Earth, covering the nation of Marmarica (which existed in northern Africa, between modern Libya and Egypt)[155]—but why should Marmarica, in particular, be consumed with fire? Furthermore, the angels said that *any* nation falling within Paraoan would be subject to such catastrophe, suggesting that perhaps that part is not a fixed location at all. Therefore, could it be that Laxdizi was supposed to be the sixty-fifth Part of the Earth (Marmarica) all along, and Paraoan was supposed to be the part without a specific location or nation?

Unfortunately, this question is never answered by Dee. Therefore, I have opted to leave Paraoan in the above table as the sixty-fifth Part of the Earth, as it appears that way in Dee's journals. However, personally, I would replace Paraoan with Laxdizi in that table and reserve Paraoan itself as the true "hidden" Part of the Earth.[156]

The Parts of the Earth and the Great Table The ninety-two names of the Parts of the Earth—with a few mysterious spelling changes [157]*—can be arranged upon a large 25 × 27 grid called the Great Table of the Earth.*[158] *The Great Table is divided into four quarters, each containing the names of twenty-two parts. Three further parts (Lexarph, Comanan, and Tabitom, found in the tenth Aethyr) are arranged upon a central cross where the four quadrants join together. Finally, the letters of the "averse" part (Paraoan) are found dispersed in pairs throughout the four quadrants.*[159]

Following is Dee's diagram of the parts arranged upon the Great Table. Each character, or sigil, below represents one seven-lettered Part of the Earth, each one beginning with a capital letter. Each quarter of the Great Table also includes a short dash, which represents the two letters of Paraoan found in that quarter:

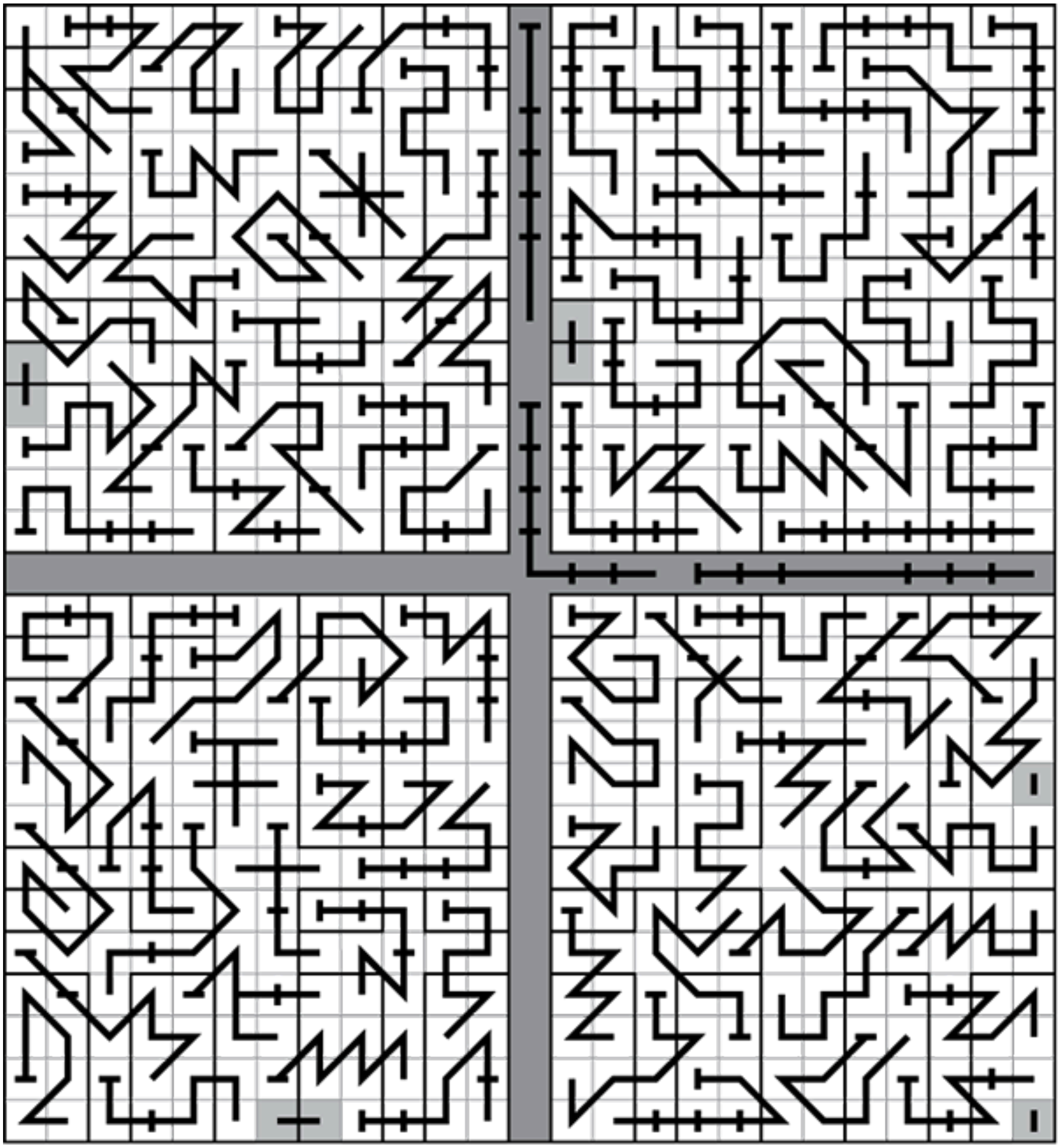


Figure 51: *The Parts of the Earth Sigils on the Great Table. These "sigils" indicate how to arrange the names of the Parts of the Earth*

into the Great Table. It illustrates the thirty Aethyrs stretched out like a firmament (sky) above the face of the earth. I have made corrections to these sigils based upon Dee's personal grimoire.

Skrying the Parts of the Earth Dee failed to record instructions for the Parts of the Earth system, or perhaps the records have not survived. We only know that the parts are opened by reciting one of the final thirty Angelical Calls, inserting the name of the Aethyr that contains the Part(s) of the Earth you wish to view.[160] *We also know that the Holy Lamen included a special skrying stone, through which Dee was to "behold (privately to thyself), the state of God's people through the whole earth."*[161] *Therefore, we can also assume it was intended for use with the Parts of the Earth system.*

Another aspect of the system that we lack is an updated and modernized list of the nations covered by the Parts of the Earth. Dee's angels assured him this list would change over time (nations rise and fall, new lands are discovered, etc.). Because this current book is concerned with the Enochian system as Dee recorded it, I will save my work on updating the list of nations in the parts for the later advanced publication.

Fortunately, more than enough information has survived to allow us to construct what the ritual might have looked like: What You Will Need

- Holy Table (with its seals, ensigns, and silks)
- Ring of Solomon
- Holy Lamen (along with the skrying stone that you intend to use with the lamen)
- *Book of Loagaeth*
- White robe
- For incense, use a scent sacred to the planet that rules the governing sign of the zodiac

- You will need to write a prayer to the Highest and to the zodiacal king you wish to invoke
- No talismans are associated with this system

Ritual Preparation

Again I suggest a nine-day purification including isolation, prayer, and a fasting or vegetarian diet. (If the matter is urgent, a shorter time of purification may be acceptable, even as little as twelve hours.) Prepare the ritual space with the Holy Table and implements. Recite the prayer to the Highest and to the zodiacal king at least three times each day (at morning, noon, and dusk).

I would perform the skrying on the day sacred to the planet that rules the sign of the zodiacal king (for example, the kings of Gemini or Virgo would be invoked on Wednesday), so make sure the nine days of purification end on the night before your chosen day. The next day, you may perform the ritual at any convenient time or you might perform it during the proper planetary hour. (The hour beginning at sunrise always belongs to the planet that governs the entire day. Thus, for example, Wednesday at dawn is always the day and hour of Mercury.) The Skrying Ritual

1) On the day you have chosen to perform the ritual, and just before the chosen hour, wash thoroughly. Enter your sacred space and don your clean white robe. Put on the Ring of Solomon and place the Holy Lamen around your neck. Place the *Book of Loagaeth* on the Holy Table and open it to the leaf that represents the Aethyr containing your target Part of the Earth. Sit, or have your skryer sit, at the Holy Table while you perform the invocations.

2) Open the ritual with psalms and/or prayers that relate to your goal. Especially recite the invocations you composed to the Highest and to the zodiacal king you wish to summon.

3) Now take off the lamen and place it *face down* directly atop the Seal of the True God upon the Holy Table. Set the skrying stone upon the lamen

so it rests in the circle made from the five angels’ names.

4) Finally, recite the Angelical Call of the Aethyr that contains the Part(s) of the Earth you wish to view. The zodiacal king who governs the Aethyr should appear. (It is not clear if he will arrive with his servient angels.) Welcome him, then ask him questions or make your requests. Record any information, insights, or visions you obtain.

The king should be able to grant you visions of the Part(s) of the Earth—or the people who live there—that you desire to see. You can also converse with him about the nations that reside in those parts and even make requests that involve those nations.

5) When you are finished, thank the angel. Close with psalms and prayers of thanksgiving.

[contents]

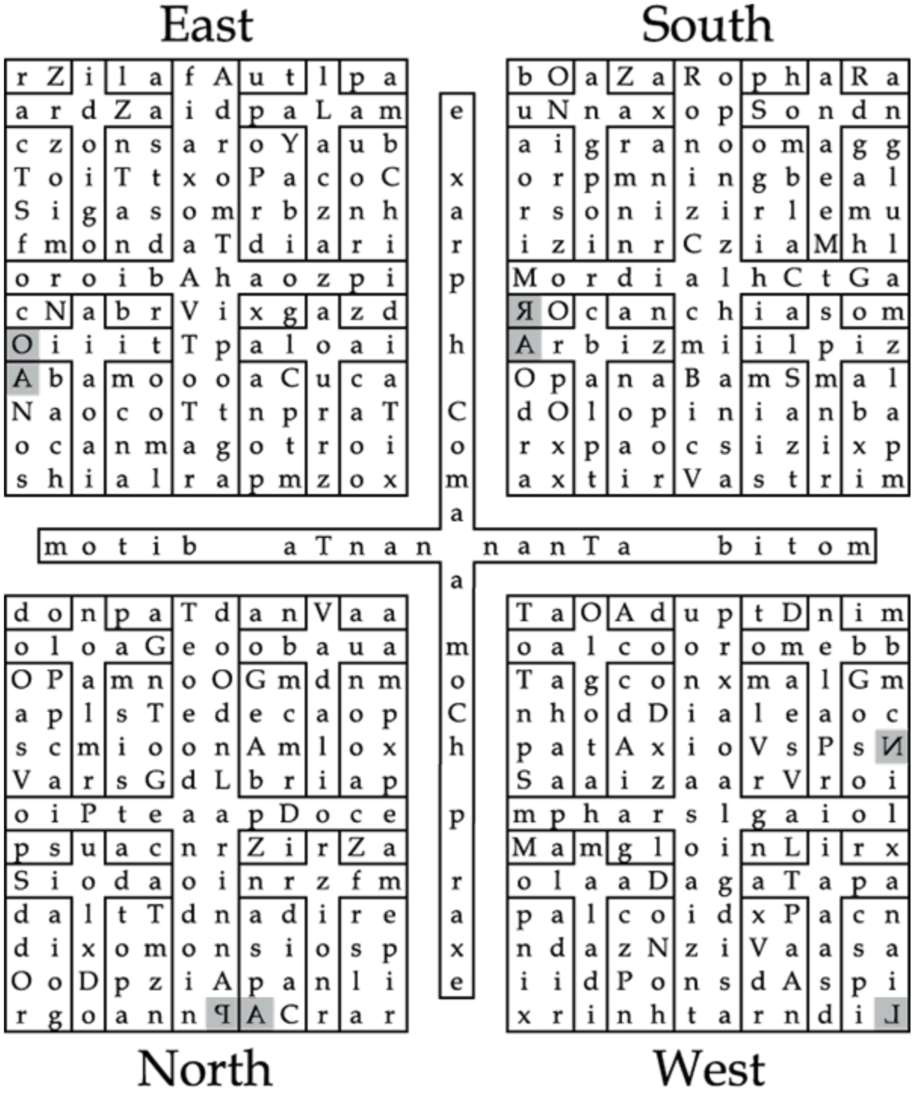
Chapter Eleven

The Great Table of the Earth (Watchtowers)

“Also out of the midst (of the whirlwind) came the likeness of four living creatures...And every one had four faces, and every one had four wings…As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.” (Ezekiel 1:5–6, 10) *“The four houses are the four Angels of the Earth, which are the four Overseers, and Watch-towers, that the eternal God in His providence hath placed against the usurping blasphemy, misuse and stealth of the wicked and great enemy, the Devil.”* (the angel Ave, June 20, 1584)

On the following page is the Great Table of the Earth, a diagram showing the names of the angels who govern the four quarters of the world. The Great Table is divided into four quadrants called Watchtowers, each one representing one of the four world civilizations: Eastern, Western, Northern, and Southern. Thus, if one wishes to affect the Western nations (Europe, America, etc.), one must call upon the angels from the Western Watchtower. If one wishes to affect the Eastern nations (East Asia, Japan, etc.), one must call upon the angels from the Eastern Watchtower, and so on.[162]

The four Watchtowers are bound together in the Great Table by a large cross, which Dee named the Black Cross or Cross of Union. Most of the letters that fall upon the Black Cross are used to generate the names of demons. However, a few of the letters are used to generate names of God that govern certain Watchtower angels.



East

r	Z	i	l	a	f	A	u	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	s	a	r	o	Y	a	u	b
T	o	i	T	t	x	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
c	N	a	b	r	V	i	x	g	a	z	d
O	i	i	i	t	T	p	a	l	o	a	i
A	b	a	m	o	o	o	a	C	u	c	a
N	a	o	c	o	T	t	n	p	r	a	T
o	c	a	n	m	a	g	o	t	r	o	i
s	h	i	a	l	r	a	p	m	z	o	x

South

b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	p	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	o	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	o	r	d	i	a	l	h	C	t	G	a
Я	O	c	a	n	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	B	a	m	S	m	a	l
d	O	l	o	p	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

e
x
a
r
p

h
C
o
m
a

m o t i b   a T n a n   n a n T a   b i t o m

a
m
o
C
h

p
r
a
x
e

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	O	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	ꟼ	A	C	r	a	r

North

T	a	O	A	d	u	p	t	D	n	i	m
o	a	l	c	o	o	r	o	m	e	b	b
T	a	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	И
S	a	a	i	z	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	a	g	a	T	a	p	a
p	a	l	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	⅃

West

Figure 52: *The Great Table of the Earth with the Four Watchtowers Separated*

The Four Alchemical Colors of the Watchtowers

There are also colors associated with each Watchtower. These colors were revealed to Kelley during the very first vision of the Watchtowers.[163] In that vision, the Watchtowers were not large grids filled with letters; they were actual fortified watchtowers placed in the four quarters of the world. The massive doors of the towers opened, carpets were rolled out, and the hierarchies of angels emerged in royal procession. Each carpet was given a specific color: East: Red

South: White

West: Green

North: Black

These four colors appear in many places in esoteric literature. Three such instances may have had the most influence on Dee. One, found in the book of Revelation, is the colors of the horses of the four Horsemen of the Apocalypse.[164] Second are the colors given to the four Almadels in the *Almadel of Solomon* found in the *Lemegeton*. The third, and perhaps most important source, is alchemy—where each color represents a stage of the alchemical process.[165] As we shall soon see, the Watchtowers—and the angels that reside within them—do indeed appear to have an alchemical focus.

The Four Seals of the Watchtowers

Later, Kelley would be shown several seals, or symbols, that appeared to represent each individual Watchtower.[166] They were shown upon a clay table divided into four quadrants, representing the Great Table of the Earth itself.

Upon the upper-left corner—or the Watchtower of the East—was a capital *T* with four beams of light issuing from its top. The angel Ave explained this was one and the same with the first character in the circumference of the Seal of the True God—a capital *T* with the number 4 above it. This, it was explained, was a symbol of the cross of the Crucifixion with the INRI plaque nailed above the sacrificed Christ.[167] As it happens, INRI was later adopted as an alchemical formula: *Igne Natura Renovatur Integra*, “Through fire, nature is reborn whole.” Ave referred to the four beams of light issuing from the *T* as the “four powers of God principle in earth.”

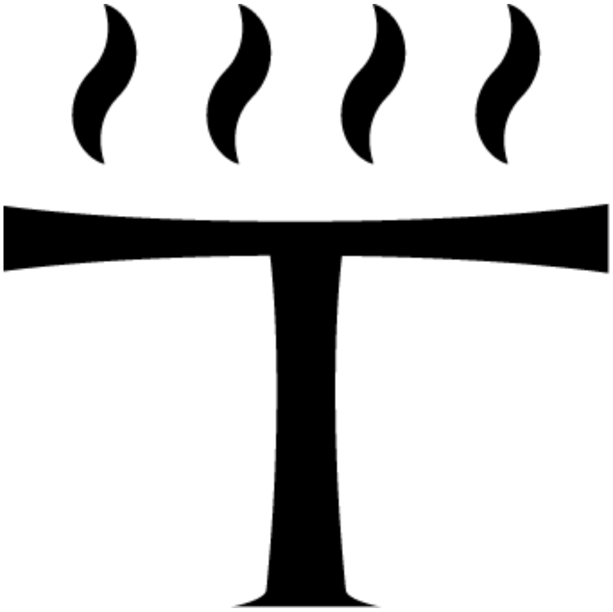


Figure 53: *Seal of the Eastern Watchtower*

Upon the upper-right corner—the Watchtower of the South—was a plain cross with arms of equal length. Ave explained that this was the same cross found upon the Seal of the True God in the last place of the "table of the seven angels who stand in the presence of God." This also corresponds to the cross found in the very center of the seal, where it represents the earth. As Ave said, "The earth is the last, which is with the angels but not as the angels."

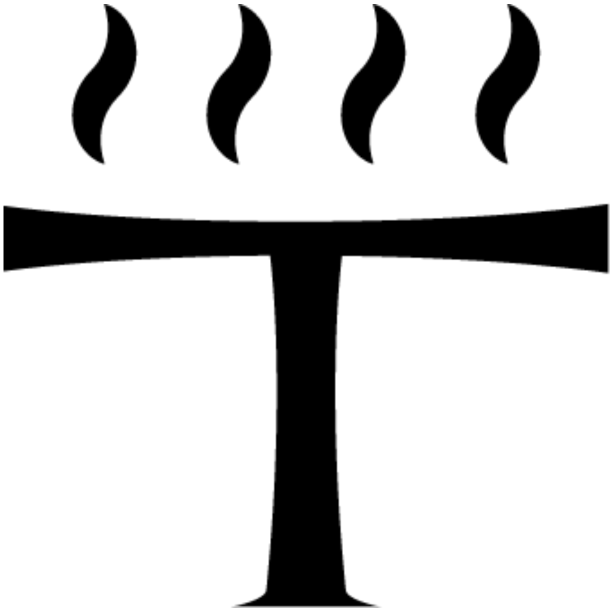


Figure 54: *Seal of the Southern Watchtower*

Next, upon the lower-right corner—representing the Watchtower of the West—appeared another equal-armed cross. This one was surrounded by letters and numbers: b, 4, b, and 6. Ave explained that this cross could be found upon the 4 × 8 Ensign of Creation, which happens to be the Ensign of Mercury/Wednesday.[168]

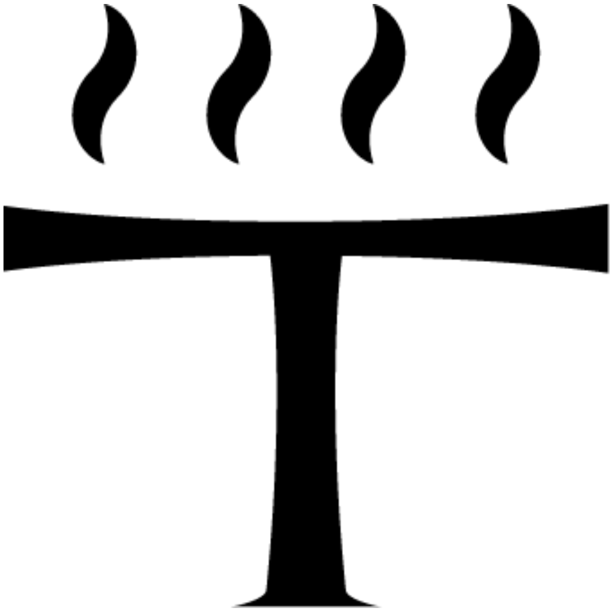


Figure 55: *Seal of the Western Watchtower*

You may have noticed that all of these symbols are crosses, fittingly representing the fact that each Watchtower is divided into four smaller quadrants, much as the Great Table itself is divided into four Watchtowers.

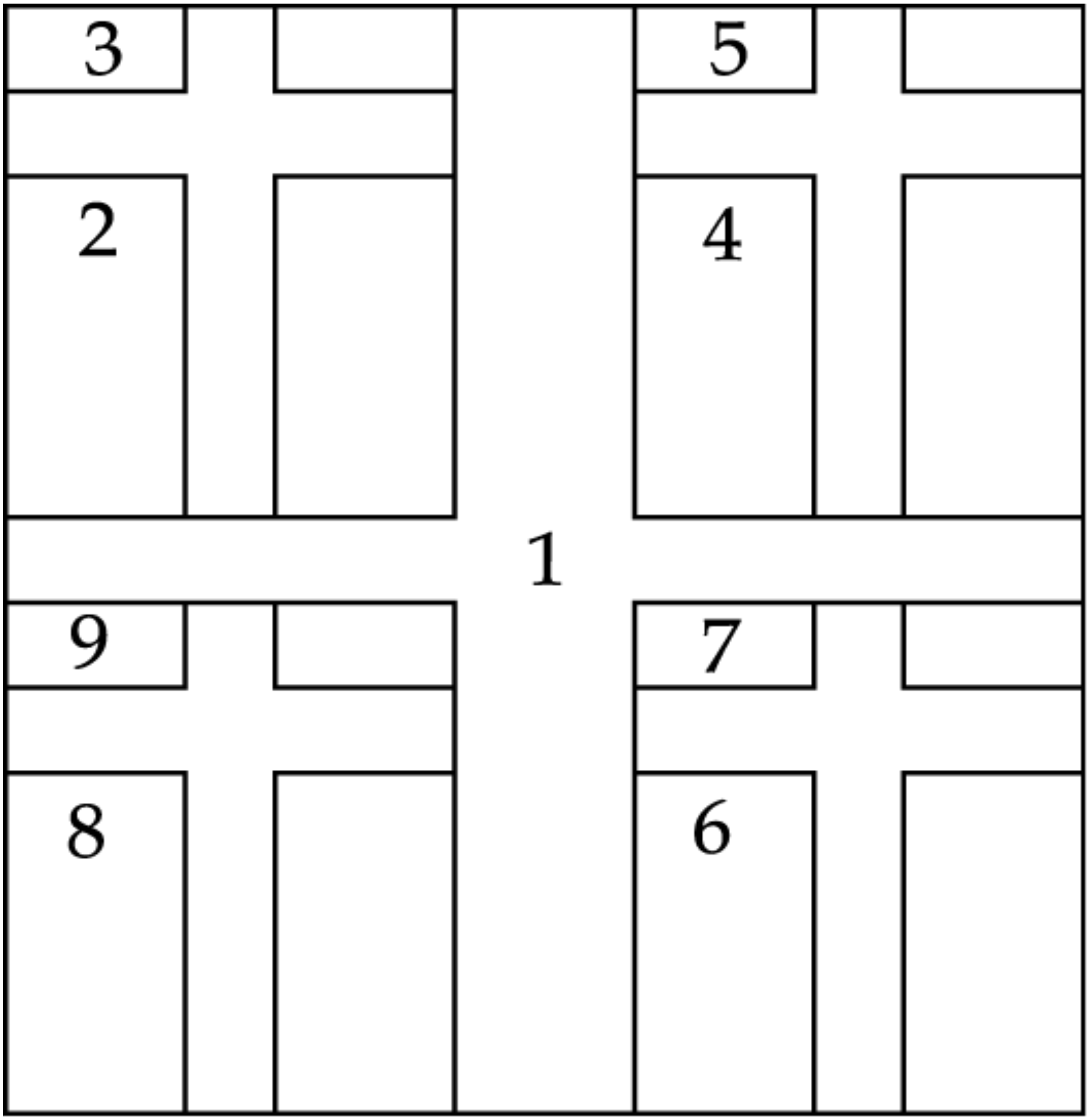
However, when Kelley attempted to view the final seal in the lower- left corner of the clay table—representing the Watchtower of the North—he only saw a small pinpoint of smoke, and Ave had nothing to say in explanation. Almost immediately, the entire scene was obscured by a mist and the vision was over.

It seems apparent that the seal of the Northern Watchtower was withheld from Dee and Kelley, though Dee makes no mention of the fact in his journal entry. He does appear to hint at it much later in the journals, where he mentions “4 Characters... and one of them closed” in relation to the Great Table.[169]

When he recorded the seals in his personal grimoire, he held the place of the missing fourth seal with a diagram of a little puff of smoke, leading many Enochian scholars to assume the puff of smoke was itself the fourth seal. I find that to be very unlikely. Because each of the other three seals were crosses, and each already existed somewhere else in the Enochian system (specifically upon the Seal of the True God and the Ensigns of Creation), I find it quite probable that the fourth seal should follow the same pattern. It is likely a cross, and it may very well be one of the many crosses found within the ensigns—perhaps even one of several found upon the Ensign of Mercury.

The Names and Offices of the Watchtower Angels

The offices of the angels in each Watchtower are the same as those in the other three. The only difference between them is the location on earth that each group of angels governs. (Choose the Watchtower that governs the world civilization you wish to influence.) Therefore, the following angelic offices apply to all four Watchtowers:



1. Human Knowledge and Counsel on any Matter.
2. Medicine.
3. Mixture of Substances.
4. Metals and Stones.
5. Transportation.
6. The Four Elements.
7. Discovery of Secrets.
8. Transformation.
9. Mechanical Crafts.

Figure 56: *The Offices of the Watchtower Angels*

Note: In Early Modern English, Dee's native language, some letters were considered interchangeable, such as U and V or X and Z. On the Great Table, I have left the letters exactly as Dee recorded them. However, in the following lists, I have modernized the use of such letters for ease of pronunciation. So you will find some cases where I have written a Z while an X appears on the Great Table, or where I have written a U in place of a V, etc.

The Twelve Names of God

"Behold," sayeth your God, "I am a circle on whose hands stand 12 Kingdoms." (The Third Angelical Call) The Great Table of the Earth is governed overall by twelve names of God, just as the physical earth is governed by the twelve signs of the zodiac.[170] You can find three of these names written upon the horizontal arm of the Great Cross in each Watchtower. Dee created a diagram of all the names written upon twelve banners, divided into four groups, with three names at each point of the compass (see figure 10).[171] The twelve names are as follows: Table 16: The Twelve Names of God

	EAST	SOUTH	WEST	NORTH
1	Oro	Mor	Mph	Oip
2	Ibah	Dial	Arsl	Teaa
3	Aozpi	Hctga	Gaiol	Pdoce

Dee never recorded specific associations between these names and the signs of the zodiac. However, there is reason to suspect the names, taken in groups of three, represent the four zodiacal triplicities, which Dee illustrated in his diagram of the Holy City: Fire signs in the east, Earth signs in the south, Air signs in the west, and Water signs in the north (see figure 8).[172]

The only use for these twelve names mentioned in Dee's journals is during the lengthy Great Table rite of initiation, where all twelve names are invoked together as the ruling authority of the four Watchtowers. (The rite will be outlined later in this chapter.) However, it is reasonable to assume they should be used when working with the Watchtower angels at any time.

The Twenty-Four Elders

"And round about the throne were four and twenty seats: and
upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on
their heads crowns of gold." (Revelation 4:4)

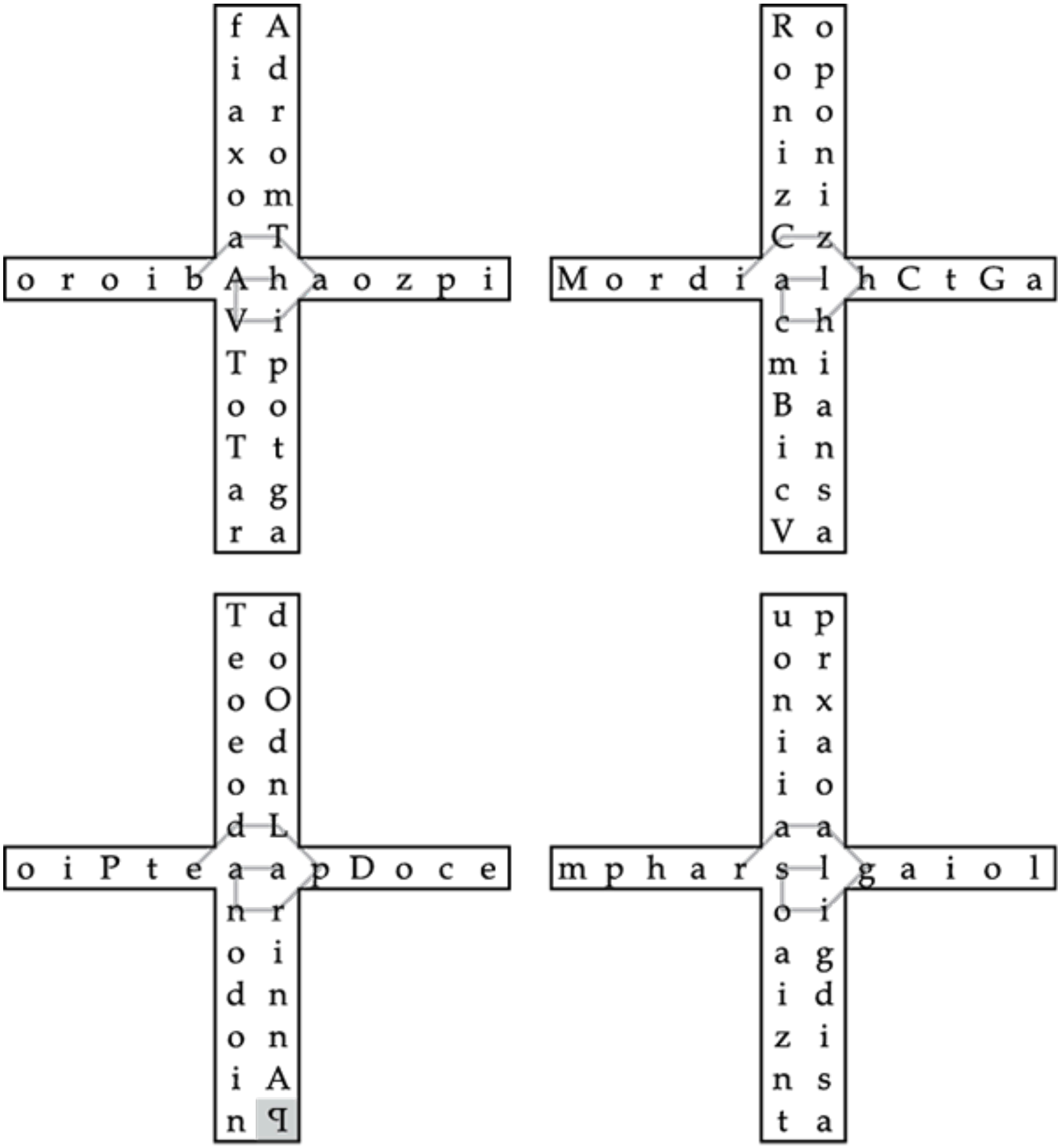

f i a x o a A V T o T a r
A d r o m T h i p o t g a
o r o i b A h a o z p i
R o n i z C a c m B i c V
o p o n i z l h i a n s a
M o r d i a l h C t G a
T e o e o d a n o d o i n
d o O d n L a r i n n A ꟼ
o i P t e a a p D o c e
u o n i i a s o a i z n t
p r x a o a l i g d i s a
m p h a r s l g a i o l

Figure 57: *The Four Great Crosses*

Notice that each Watchtower is divided into four subquadrants joined together by a large central cross. There are six names upon the arms of this large cross, for a total of twenty-four such names in the entire Great Table. These are the twenty-four elders described in the book of Revelation, as quoted above.

The office of the elders is to give knowledge and judgment in all human affairs. They will give council and advice on important situations. It seems most likely they are intended to be called in groups of six. Their names are as follows:

Table 17: The Twenty-Four Elders

	EAST	SOUTH	WEST	NORTH
1	Abioro (or Habioro)	Aidrom (or Laidrom)	Srahpm (or Lsrahpm)	Aetpio (or Aaetpio)
2	Aaoxaif	Aczinor	Saiinou	Adoeoet
3	Htmorda	Lzinopo	Laoaxrp	Alndvod [173]
4	Haozpi (or Ahaozpi)	Lhctga (or Alhctga)	Lgaiol (or Slgaiol)	Apdoce (or Aapdoce)
5	Hipotga	Lhiansa	Ligdisa	Arinnap [174]
6	Autotar	Acmbicu	Soaiznt	Anodoin

Note that two of the elders in each Watchtower have names of only six letters (such as Abioro). However, those two can be expanded to seven letters when “the wrath of God is to be increased” (such as Habioro).[175]

Call upon the elders in one of the names of God that governs their point of the compass. Each direction has two God names: one for calling peaceful elders and one for their wrathful aspect: Table 18: The Peaceful and Wrathful Names of God

	EAST	SOUTH	WEST	NORTH
Peaceful:	Bataiva	Iczhhca	Raagios	Edlprna
Wrathful:	Bataivh	Iczhhcl	Raagiol	Edlprna

You will find these names of God in the center of the Great Crosses that bear the elders' names, written in the form of a spiral (or *galgal* in Hebrew). The first version of each of these names invokes the elders in their peaceful and friendly aspect, while the second version invokes their wrathful (even tyrannical) aspect.[176] These wrathful names of God would, of course, be used with the wrathful names of the elders.

Dee never associated the elders with astrological forces; however, Qabalistic tradition has long associated them with the zodiac—two elders to each of the twelve signs.[177] Therefore, it is possible that the three pairs of elders found in each Watchtower, along with the divine name that governs them, are associated with the zodiacal triplicity of their point of the compass.[178]

The Angels (and Demons) of the Subquadrants

The large cross in the center of each Watchtower binds together four subquadrants. Each subquadrant contains the names of eight angels (and four demons) who are active in their quarter of the world and those names of God that command them. It is interesting to note that most of the angels have offices related to the practice of alchemy, such as medicine, transforming and combining natural substances, and working with metals, precious stones, and the four classical elements.

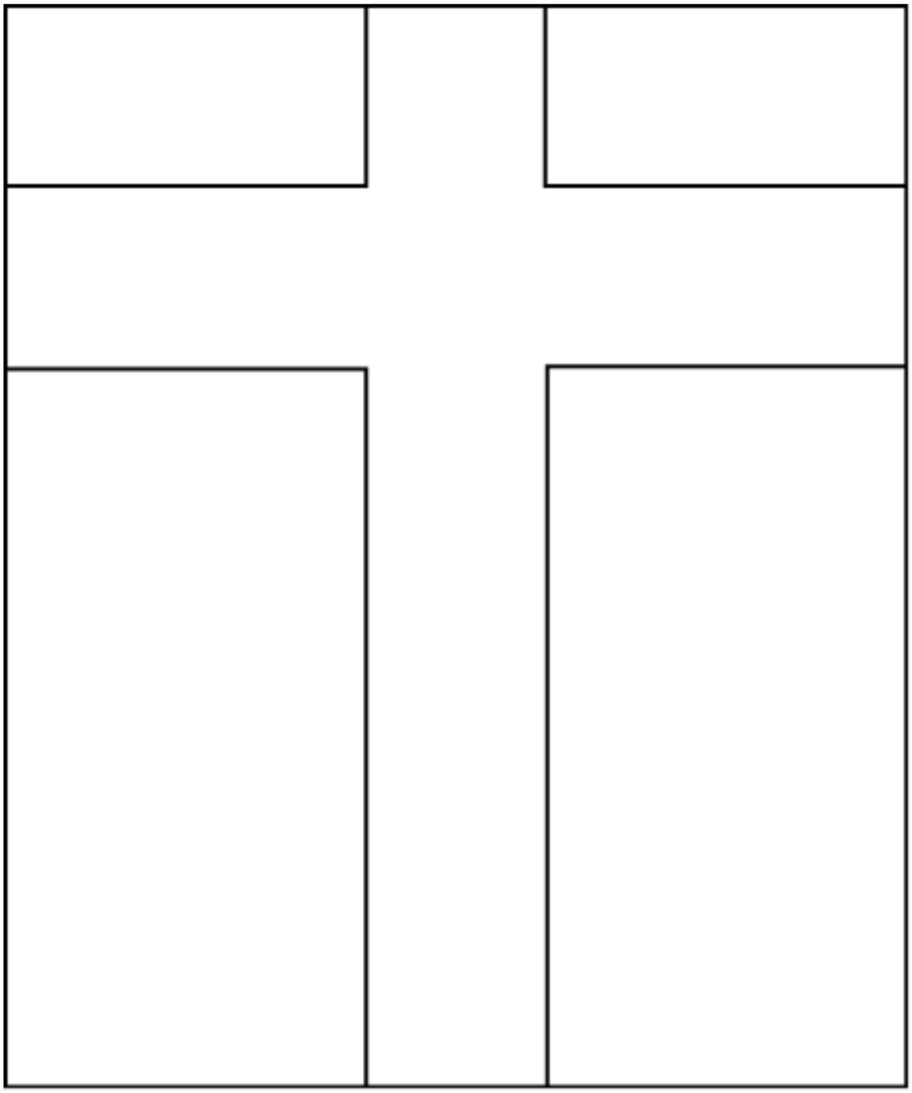


Figure 58: *Subquadrant with Calvary Cross*

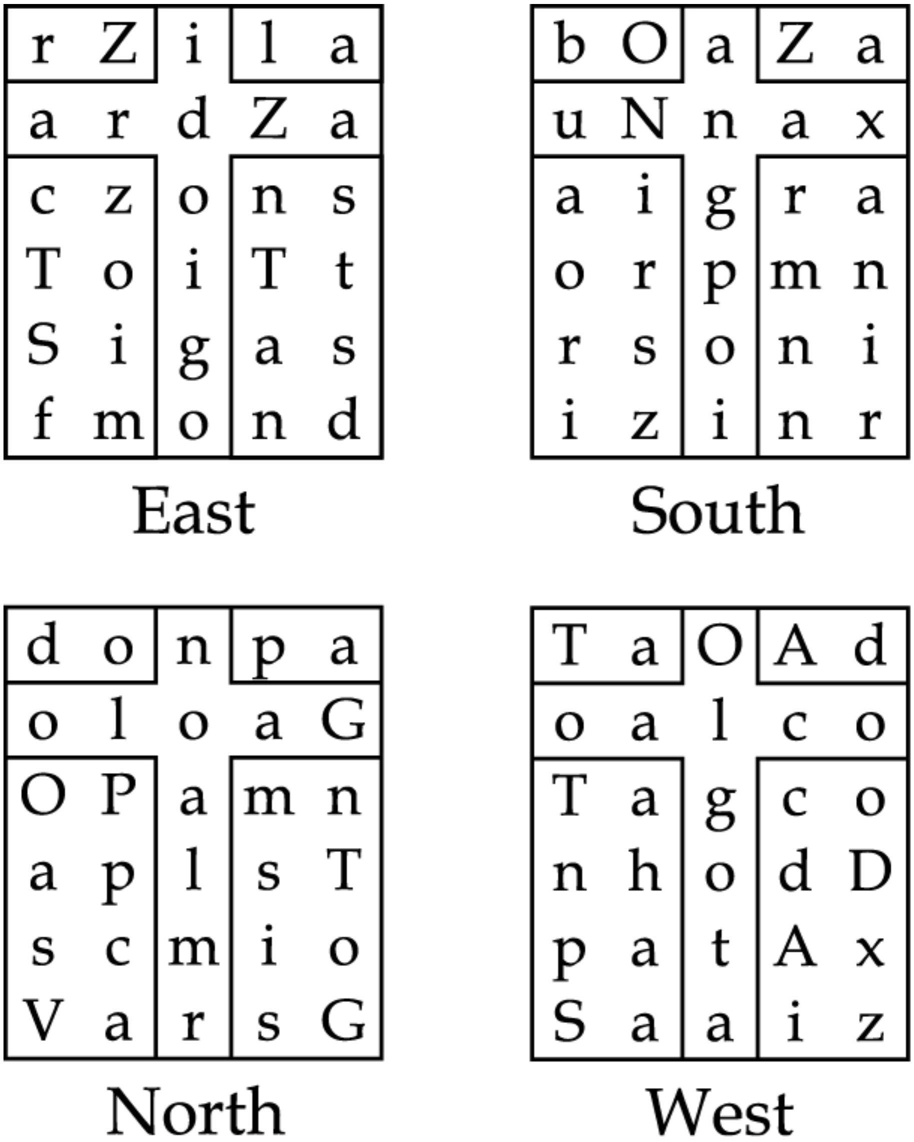
You will note that each subquadrant in the Watchtowers is marked by a traditional Christian-style crucifix called a Calvary Cross.[179] Each Calvary Cross in the Great Table contains two names of God: one written downward and one written across. Beneath the arms of the cross we find the names of four angels who answer directly to the two names of God written upon it. The first divine name (written downward) will summon the angels, while the second name (written across) is used to command them.

The names of four further angels can be found above the arms of the Calvary Cross, where you can see there are four letters (not including the letter inside the cross). All four of these angels share the same four letters in their names; only the order of the letters is different in each. The first angel’s name is written directly in the subquadrant. The other angels’ names are found by taking the first letter of the name and moving it to the back of the name, done three times to reveal the other three angels. (It follows this pattern: ABCD, BCDA, CDAB, and DABC.) These angels are governed by a name of God formed by prefixing the corresponding letter from the Black Cross to the name of the first angel in the group (as in EABCD).

As I mentioned previously, the subquadrants also contain the names of demons, or “wicked angels.” They are found with the names of the four angels beneath the arms of each Calvary Cross. Simply remove the final two letters of an angel’s name, then prefix the corresponding letter from the Black Cross to form a name of three letters. Most of these demons have powers that directly oppose the angels’ powers.

Dee listed the specific powers of the demons along with the (reversed) names of God that will command them, implying that they do have a role to play in the overall system. However, when Dee asked if the demons should be called during the Great Table initiation ritual, the angels replied that they were “at no time to be called.” Instead, Dee was urged to use the power of the angels to banish such demons when they arise.

The Upper-Left Subquadrants



East

r	Z	i	l	a
a	r	d	Z	a
c	z	o	n	s
T	o	i	T	t
S	i	g	a	s
f	m	o	n	d

South

b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	o	n	i
i	z	i	n	r

North

d	o	n	p	a
o	l	o	a	G
O	P	a	m	n
a	p	l	s	T
s	c	m	i	o
V	a	r	s	G

West

T	a	O	A	d
o	a	l	c	o
T	a	g	c	o
n	h	o	d	D
p	a	t	A	x
S	a	a	i	z

Figure 59: *The Four Upper-Left Subquadrants*

The Angels of Healing and Medicine

The angels in charge of healing and the making of medicines are found beneath the Calvary Cross in each upper-left subquadrant of the Great Table. For most healing purposes, these angels will each have four-lettered names. However, if the disease is thought to be incurable, a fifth letter—taken from the Calvary Cross itself—may be included in the center of the angels' names for added power.

Their names are as follows:

Table 19: *The Angels of Healing and Medicine*

	EAST	SOUTH	WEST	NORTH
1	Czns (Czons)	Aira (Aigra)	Taco (Tagco)	Opmn (Opamn)
2	Tott (Toitt)	Ormn (Orpmn)	Nhdd (Nhodd)	Apst (Aplst)
3	Sias (Sigas)	Rsni (Rsoni)	Paax (Patax)	Scio (Scmio)
4	Fmnd (Fmond)	Iznr (Izinr)	Saiz (Saaiz)	Vasg (Varsg)

The divine names from the Calvary Crosses that govern these angels are:

	EAST	SOUTH	WEST	NORTH
Summon:	Idoigo	Angpoi	Olgota	Noalmr
Command:	Ardza	Unnax	Oalco	Oloag

Summon the angels by the first (longer) name. Command them by the second (shorter) name.

The Demons of Sickness and Disease

The demons in this subquadrant inflict disease and injury upon their victims.

Their names are as follows:

Table 20: *The Demons of Sickness and Disease*

	EAST	SOUTH	WEST	NORTH
1	Xcz	Xai	Mta	Mop
2	Ato	Aor	Onh	Oap
3	Rsi	Rrs	Cpa[180]	Csc
4	Pfm	Piz	Hsa	Hua

To summon and command these demons, you must invoke the Calvary Cross names backward:

	EAST	SOUTH	WEST	NORTH
Summon:	Ogiodi	Iopgna	Atoglo	Rmlaon
Command:	Azdra	Xannu	Oclao	Gaolo

The Angels of Conjoining Natural Substances

The mixing together of natural substances is an important part of medicine, alchemy, and science in general. The creation of medicinal elixers, perfume tinctures, witch’s brews, mixed incenses, oils, etc., are all governed by these angels. Their names are found above the Calvary Cross in the upper-left subquadrant of each Watchtower.

These angels can teach you the mysteries of mixing natural substances together to create new substances. They can tell you the effects of each ingredient as well as the combined effect when they are mixed.

Their names are as follows:

Table 21: *The Angels of Conjoining Natural Substances*

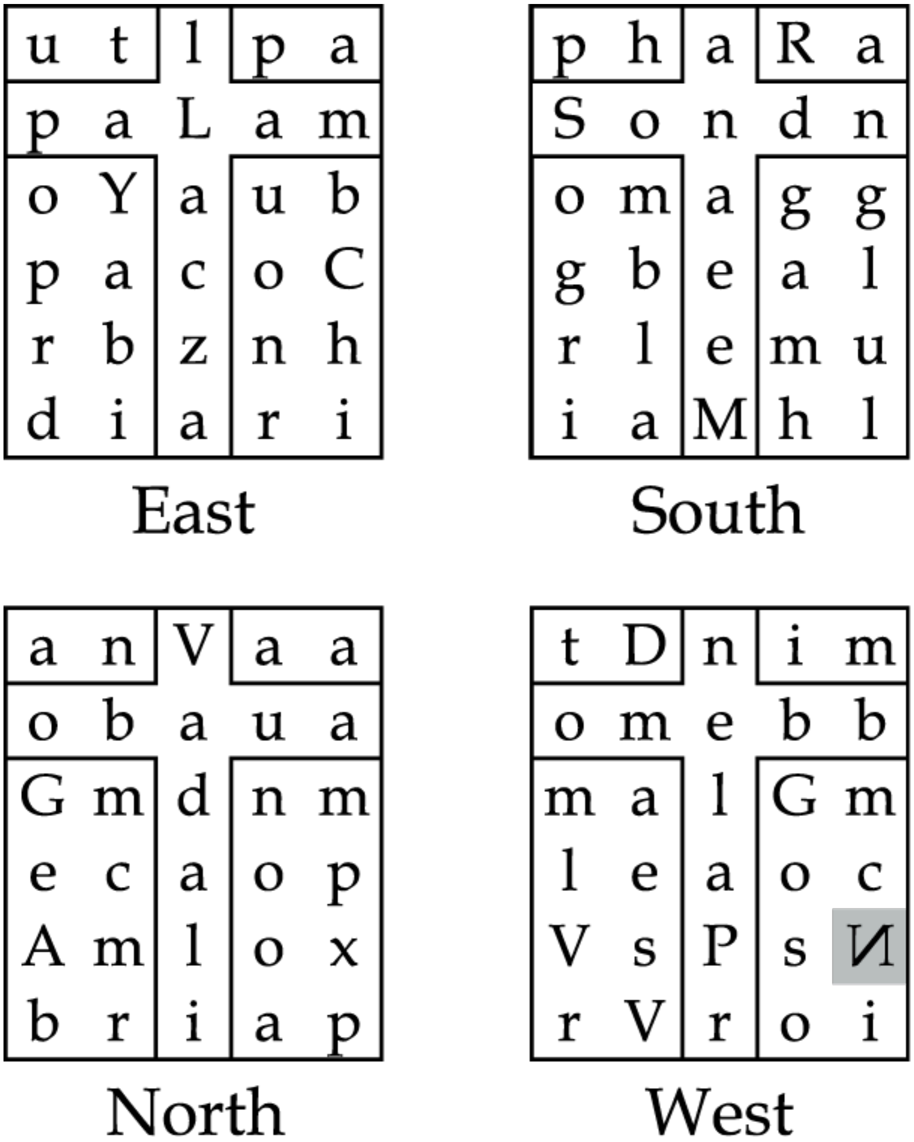
	EAST	SOUTH	WEST	NORTH
1	Rzla	Boza	Taad	Dopa
2	Zlar	Ozab	Aadt	Opad
3	Larz	Zabo	Adta	Pado
4	Arzl	Aboz	Dtaa	Adop

These angels are under the command of the following names of God:

EAST	SOUTH	WEST	NORTH
Erzla	Eboza	Ataad	Adopa

There are no demons associated with the angels of natural substances.

The Upper-Right Subquadrants



u	t	l	p	a
p	a	L	a	m
o	Y	a	u	b
p	a	c	o	C
r	b	z	n	h
d	i	a	r	i

East

p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	l
r	l	e	m	u
i	a	M	h	l

South

a	n	V	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	l	o	x
b	r	i	a	p

North

t	D	n	i	m
o	m	e	b	b
m	a	l	G	m
l	e	a	o	c
V	s	P	s	И
r	V	r	o	i

West

Figure 60: *The Four Upper-Right Subquadrants*

The Angels of Metals and Precious Stones

The angels in charge of metals and precious stones are found in the upper-right subquadrant of each Watchtower, just below the arms of the Calvary Cross. They can teach you the virtues of the seven alchemical metals (lead, tin, iron, gold, copper, mercury, and silver) as well as how to find and use them. They also teach the finding, virtues, and uses of jewels. These angels have names of four letters, though a fifth letter can be added from the Calvary Cross when the matter is urgent.

Their names are as follows:

Table 22: *The Angels of Metals and Precious Stones*

	EAST	SOUTH	WEST	NORTH
1	Oyub (Oyaub)	Omgg (Omagg)	Magm (Malgm)	Gmnm (Gmdnm)
2	Paoc (Pacoc)	Gbal (Gbeal)	Leoc (Leaoc)	Ecop (Ecaop)
3	Rbnh (Rbznh)	Rlmu (Rlemu)	Vssn (Vspsn)	Amox (Amlox)
4	Diri (Diari)	Iahl (Iamhl)	Rvoi (Rvroi)	Brap (Briap)

The divine names from the Calvary Crosses that govern these angels are:

	EAST	SOUTH	WEST	NORTH
Summon:	Llacza	Anaeem	Nelapr	Vadali
Command:	Palam	Sondn	Omebb	Obava

Summon the angels by the first (longer) name. Command them by the second (shorter) name.

The Demons of Money and Greed

The demons in this subquadrant are the princes of the greedy upon the earth. They have the power to bring coined money. (Their opposing angels bring raw metals, but not coined.) The demons' names are as follows:

Table 23: *The Demons of Money and Greed*

	EAST	SOUTH	WEST	NORTH
1	Xoy	Xom	Mma	Mgm
2	Apa	Agb	Ole	Oec
3	Rrb	Rrl	Cvs	Cam
4	Pdi	Pia	Hru	Hbr

To summon and command these demons, you must invoke the Calvary Cross names backward:

	EAST	SOUTH	WEST	NORTH
Summon:	Azcall	Meeana	Rpalen	Iladav
Command:	Malap	Ndnos	Bbemo	Avabo

The Angels of Transportation

These angels can cause anyone or anything to be moved from one location to another. This likely means they can protect travelers as well. Their names are found above the Calvary Cross in the upper-right subquadrant of each Watchtower.

Their names are as follows:

Table 24: *The Angels of Transportation*

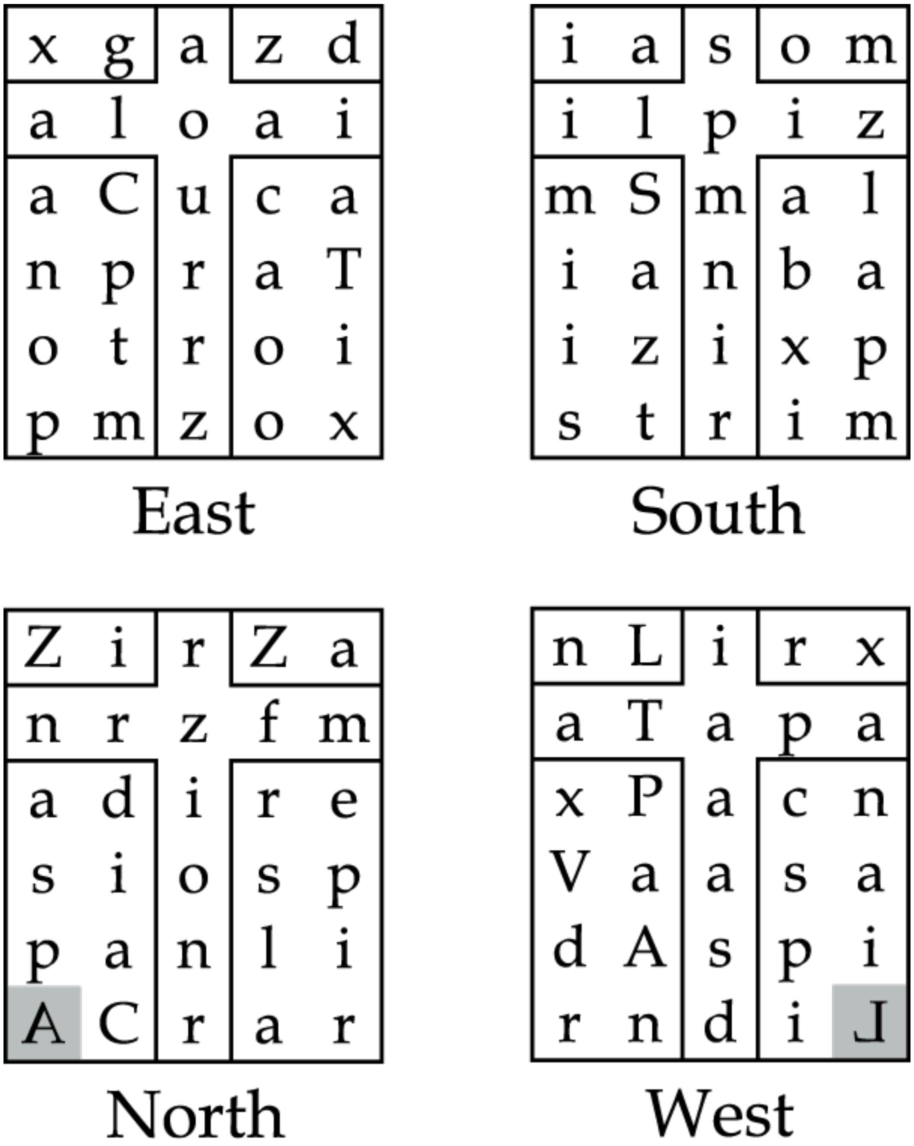
	EAST	SOUTH	WEST	NORTH
1	Utpa	Phra	Tdim	Anaa
2	Tpav	Hrap	Dimt	Naaa
3	Paut	Raph	Imtd	Aaan
4	Autp	Aphr	Mtdi	Aana

These angels are under the command of the following names of God:

EAST	SOUTH	WEST	NORTH
Eutpa	Ephra	Atdim	Aanaa

There are no demons associated with the angels of transportation.

The Lower-Right Subquadrants



East

x	g	a	z	d
a	l	o	a	i
a	C	u	c	a
n	p	r	a	T
o	t	r	o	i
p	m	z	o	x

South

i	a	s	o	m
i	l	p	i	z
m	S	m	a	l
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

North

Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	l	i
A	C	r	a	r

West

n	L	i	r	x
a	T	a	p	a
x	P	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	⅃

Figure 61: *The Four Lower-Right Subquadrants*

The Angels of the Four Elements (Air, Water, Earth, Fire)

These angels' names appear beneath the arms of the Calvary Crosses in the lower-right subquadrants of the Watchtowers. They are the angels of the four philosophical elements of alchemy: Air (or heat and moisture), Water (or cold and moisture), Earth (or cold and dryness), and Fire (or heat and dryness). They know the qualities and uses of the four elements in alchemy or magick. Note that these are the only elemental angels found in the entire Great Table.

Their names usually have four letters each, but if the matter is urgent a letter may be taken from the Calvary Cross and placed into the center of the name for added power. Their names are as follows:

Table 25: *The Angels of the Four Elements*

	EAST	SOUTH	WEST	NORTH
Air:	Acca (Acuca)	Msal (Msmal)	Xpcn (Xpacn)[181]	Adre (Adire)
Water:	Npat (Nprat)	Iaba (Ianba)	Vasa (Vaasa)	Sisp (Siosp)
Earth:	Otoi (Otroi)	Izxp (Izixp)	Dapi (Daspi)	Pali (Panli)
Fire:	Pmox (Pmzox)	Stim (Strim)	Rnil (Rndil)	Acar (Acrar)

The divine names from the Calvary Cross that govern these angels are:

	EAST	SOUTH	WEST	NORTH
Summon:	Aourrz	Spmnir	Iaaasd	Rzionr
Command:	Aloai	Ilpiz	Atapa	Nrzfm

Summon the angels by the first (longer) name. Command them by the second (shorter) name.

The Demons of the Four Elements

The demons in this subquadrant were never directly mentioned in Dee's journals. However, they should represent the destructive aspects of the elements. House fires, floods, storms, and earthquakes are just some of the negative forces embodied by these demons.

Their names are as follows:

Table 26: *The Demons of the Four Elements*

	EAST	SOUTH	WEST	NORTH
Air:	Cac	Cms	Rxp	Rad
Water:	Onp	Oia	Ava	Asi
Earth:	Mot	Miz	Xda	Xpa
Fire:	Apm	Ast	Ern	Eac

To summon and command these demons, you must invoke the Calvary Cross names backward:

	EAST	SOUTH	WEST	NORTH
Summon:	Zrruoa	Rinmps	Dsaaai	Rnoizr
Command:	Iaola	Zipli	Apata	Mfzrn

The Angels of Secrets

These angels appear above the arms of the Calvary Crosses in the lower-right subquadrants of the Watchtowers. They are skilled in the discovery of the secrets of any person whatsoever. They usually have names of four letters each; however, if the matter is urgent, an extra letter can be taken from the Calvary Cross and inserted into the middle of the angel’s name for added power.

Their names are as follows:

Table 27: *The Angels of Secrets*

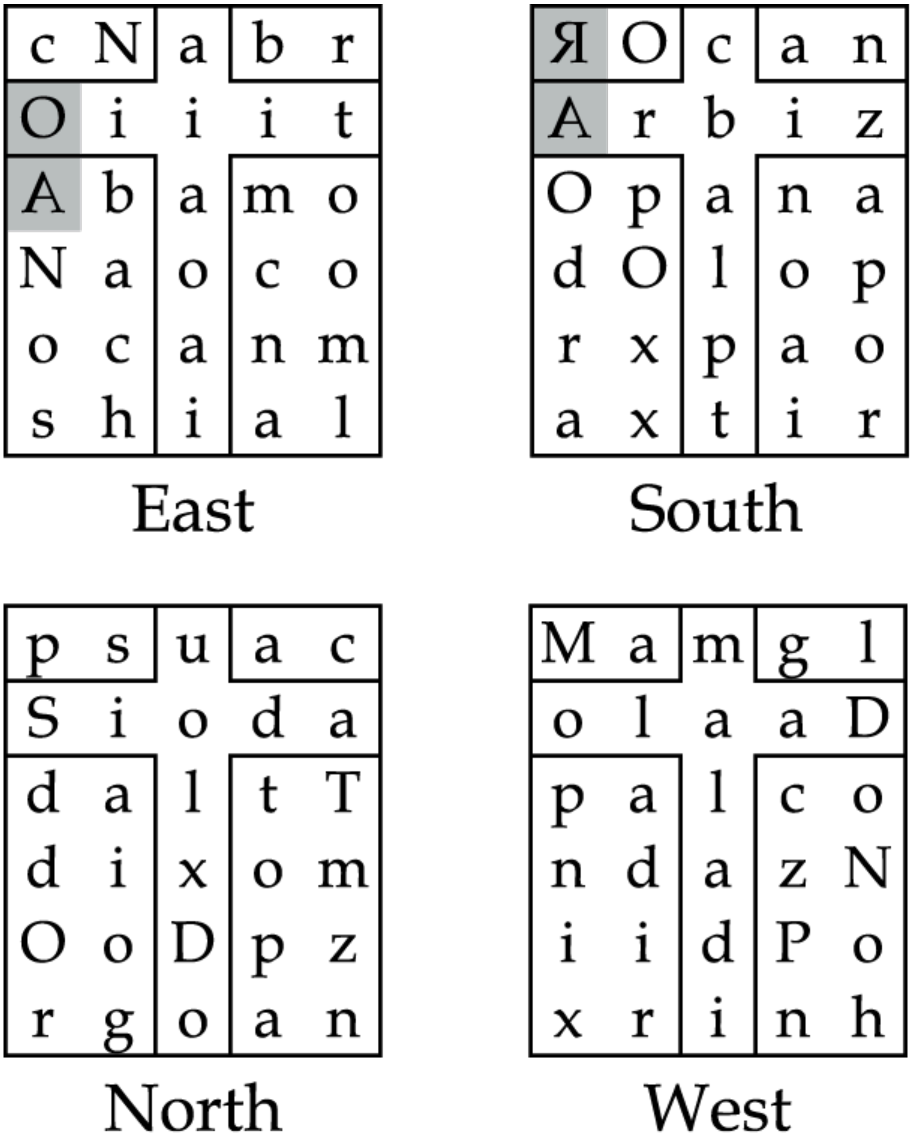
	EAST	SOUTH	WEST	NORTH
1	Xgzd	Iaom	Nlrx	Ziza
2	Gzdx	Aomi	Lrxn	Izaz
3	Zdxg	Omia	Rxnl	Zazi
4	Dxgz	Miao	Xnlr	Aziz

These angels are under the command of the following names of God:

EAST	SOUTH	WEST	NORTH
Hxgzd	Hiaom	Pnlrx	Pziza

There are no demons associated with the angels of secrets.

The Lower-Left Subquadrants



East

c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	o
o	c	a	n	m
s	h	i	a	l

South

Я	O	c	a	n
A	r	b	i	z
O	p	a	n	a
d	O	l	o	p
r	x	p	a	o
a	x	t	i	r

North

p	s	u	a	c
S	i	o	d	a
d	a	l	t	T
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

West

M	a	m	g	l
o	l	a	a	D
p	a	l	c	o
n	d	a	z	N
i	i	d	P	o
x	r	i	n	h

Figure 62: *The Four Lower-Left Subquadrants*

The Angels of Transformation (of Form but Not Essence)

These angels’ names appear beneath the arms of the Calvary Crosses in the lower-left subquadrants of the Watchtowers. Their exact powers are not made clear in Dee’s journals. They may be in charge of the alchemical transformation of substances: changing matter from one state to another (such as solid to liquid or liquid to gas), the chemical transformation of poisonous substances into medicines, and even the transmutation of lead into gold.

On the other hand, they are said to be able to transform the form of something but not its true essence. This brings to mind shapeshifting spells found in many grimoires that often promise an illusory transformation only. These spells often involve the mage taking on the form of an animal or of another person. It could very well be that these angels are in charge of all of these things.

For most purposes, these angels each have four-lettered names. However, if the desired transformation is massive or complex, a fifth letter can be taken from the Calvary Cross and included in the center of the angel's name for added power. Their names are as follows: Table 28: The Angels of Transformation

	EAST	SOUTH	WEST	NORTH
1	Abmo (Abamo)	Opna (Opana)	Paco (Palco)	Datt (Daltt)[182]
2	Naco (Naoco)	Doop (Dolop)	Ndzn (Ndazn)	Diom (Dixom)
3	Ocnm (Ocanm)	Rxao (Rxpao)	Iipo (Iidpo)	Oopz (Oodpz)
4	Shal (Shial)	Axir (Axtir)	Xrnh (Xrinh)	Rgan (Rgoan)

The divine names from the Calvary Cross that govern these angels are:

	EAST	SOUTH	WEST	NORTH
Summon:	Aiaoai	Cbalpt	Maladi	Volxdo
Command:	Oiiit	Arbiz	Olaad	Sioda

Summon the angels by the first or longer name. Command them by the second or shorter name.

The Demons of Transformation (?)

The demons in this subquadrant were never directly mentioned in Dee's journals, and it is unclear what forces they embody. Many grimoires associate shapeshifting spells directly with the powers of demons, so the same may be the case here. However, it is not clear exactly how their powers of transformation differ from those of their opposing angels.

Their names are as follows:

Table 29: *The Demons of Transformation (?)*

	EAST	SOUTH	WEST	NORTH
1	Cab	Cop	Rpa	Rda
2	Ona	Odo	And	Adi
3	Moc	Mrx	Xii	Xoo
4	Ash	Aax	Exr	Erg

To summon and command these demons, you must invoke the Calvary Cross names backward:

	EAST	SOUTH	WEST	NORTH
Summon:	Iaoaia	Tplabc	Idalam	Odxlov
Command:	Tiiio	Zibra	Daalo	Adois

The Angels of Mechanical Arts

These angels appear above the arms of the Calvary Crosses in the lower-left subquadrants of the Watchtowers. They are said to be skilled and powerful in the "mechanical arts." In Dee's time, the term "mechanical" was not a reference to machinery but to work done with the hands. Painting, sketching, sculpting, writing, construction, and even the building and repair of machines are all examples of mechanical arts.

Their names are as follows:

Table 30: *The Angels of Mechanical Arts*

	EAST	SOUTH	WEST	NORTH
1	Cnbr	Roan	Magl	Psac
2	Nbrc	Oanr	Aglm	Sacp
3	Brcn	Anro	Glma	Acps
4	Rcnb	Nroa	Lmag	Cpsa

These angels are under the command of the following names of God:

EAST	SOUTH	WEST	NORTH
Hcnbr	Hroan	Pmagl	Ppsac

There are no demons associated with the angels of the mechanical arts.

The Great Table Rite of Initiation [183]

"One book of perfect paper. One labor of a few days. The calling of them together, and the yielding of their promise, the repetition of the names of God, are sufficient." (the angel Ave) Before you can work with any of the entities listed upon the Great Table, it is first necessary to undertake a nineteen-day ritual of initiation. This consists of calling each day upon all the names of God and the angels found in the Watchtowers and asking them to guide, teach, and protect you throughout your life. Once this is accomplished, you should have ready access to any of the angels without need of complex evocation ceremonies.

The Book of Supplication [184]

The primary tool of the Great Table initiation is the Book of Supplication. This is a book of prayer that first calls upon the twelve names of God (Oro, Ibah, Aozpi, etc.) and then upon each of the thirty-six groups of angels from the Watchtowers by the divine names that govern them. When Dee asked what form the book and its prayers should take, he was told to follow his own inspiration (for the angel Ave told him that "invocation proceedeth of the good will of man”). It was only necessary that the names of God should be invoked and the angels invited and asked for a promise to minister unto the aspirant. The prayers should come from the heart of the aspirant, rather than using prayers created by others. Nothing was said about consecrating the paper and ink used to construct the book, though it would not be harmful to do so.

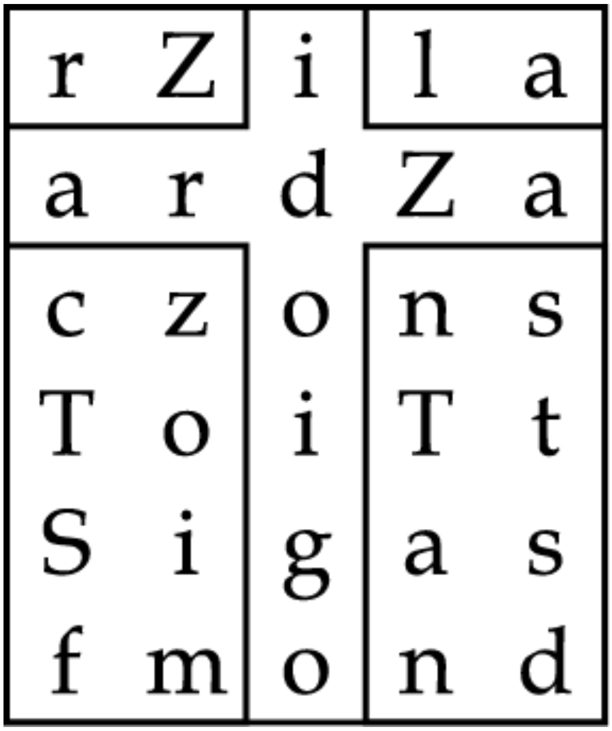
Fortunately, Dee left us his own Book of Supplication contained in his personal grimoire,[185] so we can at least get an idea of what it should look like. It begins with a diagram of the Great Table, followed by the diagram of the Twelve Banners. These are followed by the invocation of the twelve names of God and invitations to the thirty-six groups of Watchtower angels.

I would like to quote one of Dee’s angelic invitations here for you to see, in order to get an idea of how the prayers should be written. However, this should not be used as a “form letter” to call all of the Watchtower angels. As Dee was instructed, you must create your own versions of these invitations.

The Invitation of the Four Good Angels of Medicine in the East:

> **You angels of light Czns or Czons, Tott or Toitt, Sias or Sigas, Fmnd or Fmond, dwelling in the eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures. In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these His divine and mystical names IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all, to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine and**

through the peculiar strength and power of your office and ministry. Through the Sacrosanct Names of God IDOIGO and ARDZA. Amen.+



r	Z	i	l	a
a	r	d	Z	a
c	z	o	n	s
T	o	i	T	t
S	i	g	a	s
f	m	o	n	d

Figure 63: *Eastern Subquadrant of Medicine*

Notice that Dee covered some specific ground in his prayer, which you will also want to cover in your own. First, he called upon the angels by their regular names and their alternates. He described their office. He used both names of God in this case (though after the initiation is complete, only the first name would be used to call; the second would be used to command them). He asked that they appear to him and complete his requests at any time he calls them throughout his entire life. (He made no mention of the demons or the reversed names of God.) When creating your own invitations, make sure to cover these points along with anything else you are inspired to mention. Also avoid making them too long or elaborate, as you will be reciting all thirty-six of these invocations nearly every day of the rite. (Dee's angels told him each prayer need only be "a short and brief speech.") You will need to write prayers for the following into your own Book of Supplication: 0) The Fundamental Obeisance to God: Invoking the twelve divine names that govern the Great Table: Oro, Ibah, Aozpi, Mor, Dial, Hctga, Oip, Teaa, Pdoce, Mph, Arsl, Gaiol. Ask that the angels who are listed in your book be sent to you over the coming days, and that they faithfully and obediently serve you for the rest of your life. Otherwise it should cover much of the same ground as described above.

1) The Invitation of the Six Elders of the East (peaceful *and* wrathful names) 2) The Invitation of the Six Elders of the South (peaceful *and* wrathful names) 3) The Invitation of the Six Elders of the West (peaceful *and* wrathful names) 4) The Invitation of the Six Elders of the North (peaceful *and* wrathful names) 5) The Invitation of the Four Angels of Medicine in the East 6) The Invitation of the Four Angels of Medicine in the South 7) The Invitation of the Four Angels of Medicine in the West 8) The Invitation of the Four Angels of Medicine in the North 9) The Invitation of the Four Angels of Metals and Jewels in the East 10) The Invitation of the Four Angels of Metals and Jewels in the South 11) The Invitation of the Four Angels of Metals and Jewels in the West 12) The Invitation of the Four Angels of Metals and Jewels in the North 13) The Invitation of the Four Angels of Transformation in the East 14) The Invitation of the Four Angels of Transformation in the South 15) The Invitation of the Four Angels of Transformation in the West 16) The Invitation of the Four

Angels of
Transformation in the North 17) The Invitation of the Four Angels of
the Four Elements in the East 18) The Invitation of the Four Angels of
the Four Elements in the South 19) The Invitation of the Four Angels of the Four Elements in the West 20) The Invitation of the Four Angels of the Four Elements in the North 21) The Invitation of the Four Angels of Natural Substances in the East 22) The Invitation of the Four Angels of Natural Substances in the South 23) The Invitation of the Four Angels of Natural Substances in the West 24) The Invitation of the Four Angels of Natural Substances in the North 25) The Invitation of the Four Angels of Transformation in the East 26) The Invitation of the Four Angels of Transformation in the South 27) The Invitation of the Four Angels of Transformation in the West 28) The Invitation of the Four Angels of Transformation in the North 29) The Invitation of the Four Angels of Mechanical Arts in the East 30) The Invitation of the Four Angels of Mechanical Arts in the South 31) The Invitation of the Four Angels of Mechanical Arts in the West 32) The Invitation of the Four Angels of Mechanical Arts in the North 33) The Invitation of the Four Angels of Transformation in the East 34) The Invitation of the Four Angels of Transformation in the South 35) The Invitation of the Four Angels of Transformation in the West 36) The Invitation of the Four Angels of Transformation in the North What You Will Need

Along with the Book of Supplication, you will need:

- the Holy Table with its ensigns, seals, and silks
- the Ring of Solomon

- the Holy Lamen

I suggest having your skrying receptacle in place upon the Holy Table, though it should not be necessary to use it until the final day of the rite.

You will also need a clean white linen robe that also only will be used on the final day of the ritual. (The robe and Book of Supplication will never be used again after the rite is complete.) And while incense is not mentioned in Dee's journals, I would suggest using "church" incense or incense of Abramelin.

The Nineteen-Day Watchtower Initiation Ritual

Prepare the Book of Supplication as described above, then establish your sacred space as usual, along with the Enochian magickal tools and furniture. No magickal timing is suggested for this work, though dawn is always a good choice for summoning these kinds of angels.

Days 1–4:

Wash yourself thoroughly and don clean garments. (Do not wear the white linen robe yet! You can use a black robe if you wish.) Enter your sacred space and put on the ring and lamen. Face eastward, recite the Fundamental Obeisance to God you have written in your Book of Supplication, then leave the sacred space and do not disturb it again for the rest of the day.

Days 5–18:

Over the next fourteen days, repeat the procedure from the first four days: wash yourself, then don clean garments along with the ring and lamen. Facing eastward, recite the Fundamental Obeisance to God.

Then recite all thirty-six invitations to the good angels of the Watchtowers from your Book of Supplication. I suggest reading the invitations in groups of four. Begin by reading the first invitation toward the east. Then move to face the south for the second invitation, then the west for the third, and finally read the fourth invitation toward the north. This would be traditional in Renaissance angel magick but is not mentioned in Dee's journals. In practice, it will result in your making nine complete rounds of your sacred space.

Day 19:

On the final day, wash yourself and don the white linen robe. Enter your sacred space and put on the ring and lamen. Sit—or have your skryer sit—at the Holy Table before the skrying receptacle. Recite the Fundamental Obeisance to God, then call the Watchtower angels (in general) to appear and make themselves known. Spend as long as you feel necessary with the angels, and record any visions, inspiration, or instructions you receive.

After the initiation ritual is completed, put away the white linen robe and the Book of Supplication. They no longer have a part to play in the magick and are not to be used again. Dee's journals include no instructions for disposing of these items. I would not recycle them for other uses; perhaps they should be buried or burned. It may be worthwhile to ask the angels what should be done with them.

Working with the Watchtower Angels

Dee never recorded a procedure for summoning the Watchtower angels after the initiation ritual. In theory, it would not be very different from the Heptarchia evocations, except the Watchtower angels are given no seals or talismans. If any talisman were to be made and used, I suspect it would be a simple word-square made from the portion of the Watchtower in which the angel(s) are found.[186] Otherwise, one could simply lay the diagram of the complete Great Table of the Earth upon the Holy Table.

In any case, you will want to set up the Holy Table with its seals, ensigns, silks, and skrying receptacle. You will need a clean robe or garment (but not the white linen robe you used during the initiation). And, of course, you will need the Ring of Solomon and the Holy Lamen.

You will also need to write two prayers, or invocations. The first should be a prayer to the Highest, calling upon Him by several specific names: first, if you are working with the entire Great Table, you will want to invoke all twelve divine names (Oro, Ibah, Aozpi, etc.). However, if you are working with a single Watchtower, invoke only the three names that govern that Watchtower. Secondly, the prayer should also invoke the name of God that governs the angel(s) you wish to summon. (Remember, the angels found beneath the arms of the Calvary Crosses are governed by two names of God. Invoke both of those names in this prayer to the Highest.) Finally, ask that God—in those names—will send the angel(s) to you, to appear before you and accomplish your desire.

The second prayer should be an invitation to the angel(s) you wish to summon. Invoke them by the name of God that directly governs them, and state your desire clearly. (For the angels beneath the Calvary Crosses, use the longer name of God to compel them to appear, then ask that your desire be fulfilled by the shorter divine name.) Though Dee's records make no mention of ritual preparation for this work, I suggest undertaking some period of purification before attempting to call these angels. The same nine-day preparation suggested for Gebofal would work here, or you might choose a number more appropriate for the Great Table, such as twelve days or four days. In any case, I wouldn't do less than twelve hours of purification beforehand.

Whatever you are inspired to do, make sure to include a recitation of your prayer to the Highest each day. I suggest reading while kneeling and facing east: once at dawn, twice at noon, three times in the afternoon, and four times at dusk.

At your chosen time of working, wash thoroughly and enter your sacred space. Put on the ring and lamen. If you wish, place the Great Table (or a word-square made from the proper portion of the Great Table) upon the Holy Table, just in front of the skrying receptacle. Sit—or have your skryer sit—at the Holy Table and begin to gaze into the skrying receptacle.

Begin by reciting the prayer to the Highest again. Then recite the invitation to the angel(s) you wish to summon. I would repeat this invitation up to four times or until the angel(s) appear. Once they make themselves known, you may converse with them, state your desire, and record any visions, instructions, or inspiration you receive.

Once complete, thank the angels for coming and close the ceremony with prayers of thanks.

[contents]

Chapter Twelve

Neo-Enochiana

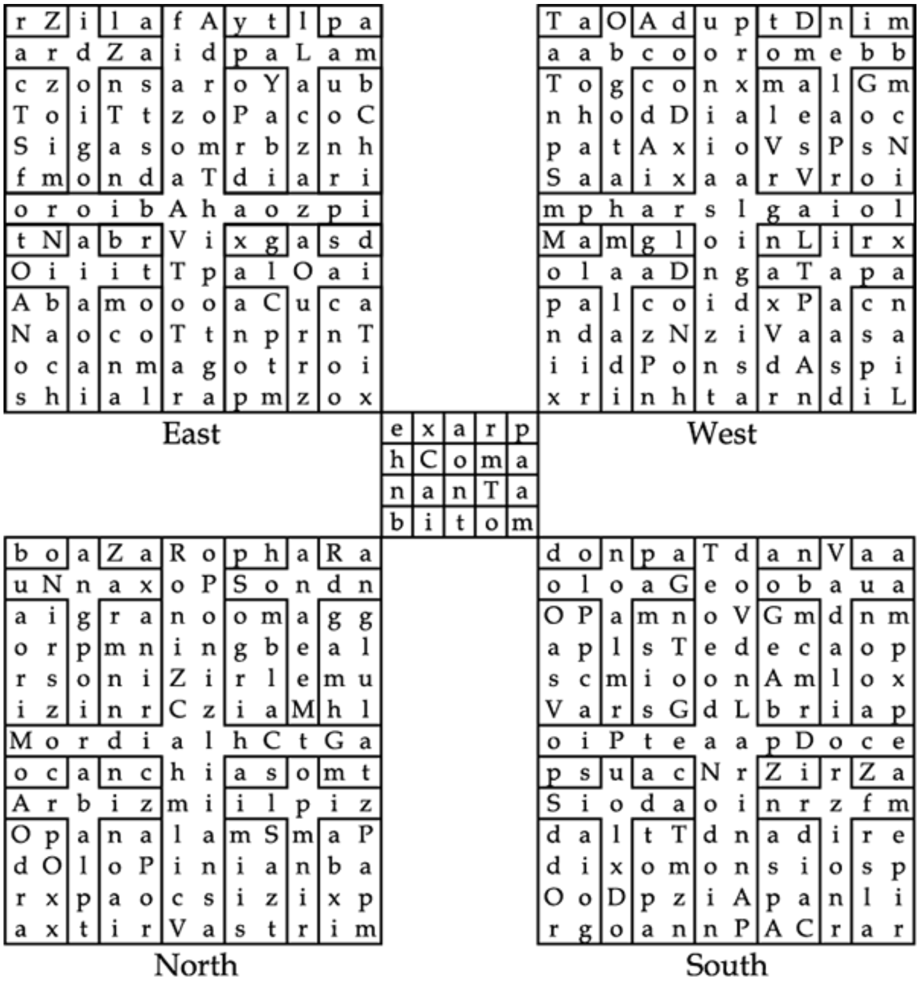
Everything up to this point has been Dee-purist Enochiana, taken directly from Dee's journals and presented in a form in which Dee himself might have practiced. Everything from this point will focus upon the neo-Enochian system, drawing from *Book H* and the *Concourse of the Forces*.

To begin with, neo-Enochian makes use of the Reformed Great Table of Raphael. This version of the Great Table does appear in Dee's journals, but it was not directly related to the rest of his magickal system. Instead, it was used to decipher an encrypted message from God (transmitted through Kelley to Dee). Because of this, various changes were made in the ordering of the Watchtowers as well as some changes to their lettering. You can see the Reformed Great Table of Raphael in figure 5. This version of the Great Table is the one found on the frontispiece of *Book H*.

It is also noteworthy that the Reformed Great Table of *Book H* does not include the mysterious Black Cross that binds together Dee's original Watchtowers in the Great Table. Instead, the three Parts of the Earth that are written upon it (Lexarph, Comanan, and Tabitom, excluding the initial *L*) are broken down into four sets of five letters:[187]

e	x	a	r	p
h	C	o	m	a
n	a	n	T	a
b	i	t	o	m

This little table does appear in Dee's journals[188] but not as part of the Great Table. Its purpose was merely to illustrate to Dee how to separate the letters of the three Parts of the Earth so they would fit properly into the Black Cross. It is never hinted that EXARP, HCOMA, NANTA, and BITOM are words in their own right. Still, the author of *Book H* decided to eliminate the Black Cross from his Great Table and replace it with the little table above, which he called the Table of Union. The methods he gave for forming names from the Watchtowers with letters from the Table of Union are largely similar to Dee's original instructions, except they have been altered or expanded. (This is why the *Book H* version of the system includes a somewhat different set of angel names than we find in Dee's personal grimoire.) The combination of the Reformed Great Table of Raphael with the Table of Union is the very hallmark of the neo-Enochian tradition.



r	Z	i	l	a	f	A	y	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	s	a	r	o	Y	a	u	b
T	o	i	T	t	z	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
t	N	a	b	r	V	i	x	g	a	s	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	u	c	a
N	a	o	c	o	T	t	n	p	r	n	T
o	c	a	n	m	a	g	o	t	r	o	i
s	h	i	a	l	r	a	p	m	z	o	x

East

T	a	O	A	d	u	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	N
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	l	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	L

West

e	x	a	r	p
h	C	o	m	a
n	a	n	T	a
b	i	t	o	m

b	o	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	o	n	i	Z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	o	r	d	i	a	l	h	C	t	G	a
o	c	a	n	c	h	i	a	s	o	m	t
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	l	a	m	S	m	a	P
d	O	l	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

North

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	V	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	N	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	P	A	C	r	a	r

South

Figure 64: *The Reformed Great Table of Raphael with the Table of Union (Book H)*[189]

The Colors of the Watchtowers

The Watchtowers and Table of Union are colored according to their Golden Dawn–based elemental associations: Table 31: Colors of the Elements

Spirit = white (The supplemental, or "flashing," color to white is black.)[190]
Air = yellow (The flashing color is violet.)
Water = blue (The flashing color is orange.)
Earth = black (The flashing color is white.)
Fire = red (The flashing color is green.)

The Table of Union, representing Spirit, is drawn upon a white background.

- The letters EXARP, representing Spirit of Air, are drawn in yellow.
- The letters HCOMA, representing Spirit of Water, are drawn in blue.

- The letters NANTA, representing Spirit of Earth, are drawn in black.
- The letters BITOM, representing Spirit of Fire, are drawn in red.

Spirit is also represented in each Watchtower via the five crosses (the Great Cross in the center and the four Calvary Crosses in each subquadrant). All of these have a white background, and the lettering upon them is the flashing color black.

The four subquadrants of each Watchtower are colored according to the subquadrant's element:

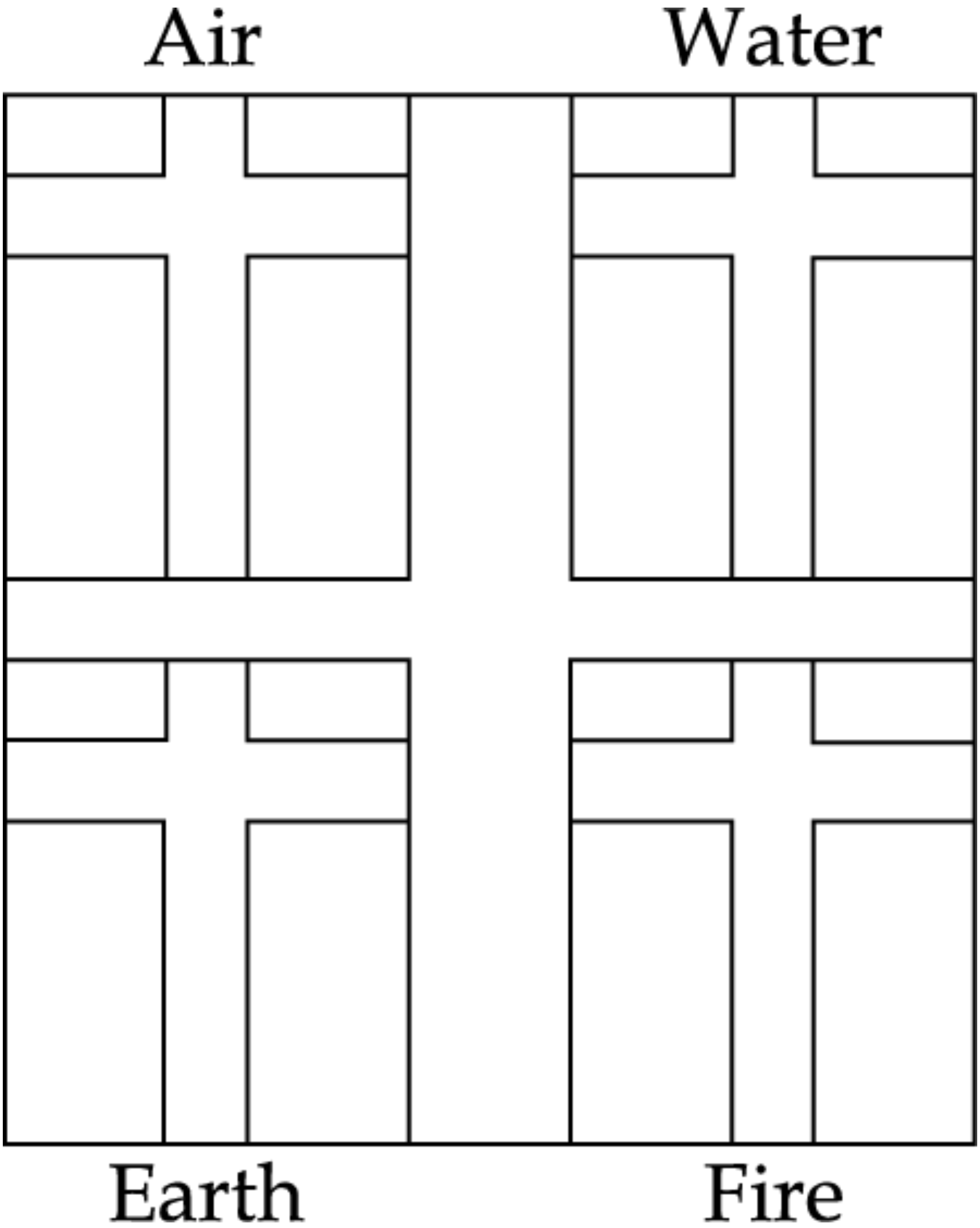

Air
Water
Earth
Fire

Figure 65: *The Four Elements in a Watchtower*

The Watchtower of the East, representing the element of Air, is drawn upon a yellow background.

- The upper-left subquadrant represents Air of Air. Because yellow letters on a yellow background would be invisible, the letters are instead drawn in the flashing color violet.
- The upper-right subquadrant represents Water of Air. Its letters are drawn in blue.
- The lower-right subquadrant represents Fire of Air. Its letters are drawn in red.
- The lower-left subquadrant represents Earth of Air. Its letters are drawn in black.

The Watchtower of the South, representing the element of Fire, is drawn upon a red background.

- The upper-left subquadrant represents Air of Fire. Its letters are drawn in yellow.
- The upper-right subquadrant represents Water of Fire. Its letters are drawn in blue.
- The lower-right subquadrant represents Fire of Fire. Its letters are drawn in the flashing color green.
- The lower-left subquadrant represents Earth of Fire. Its letters are drawn in black.

The Watchtower of the West, representing the element of Water, is drawn upon a blue background.

- The upper-left subquadrant represents Air of Water. Its letters are drawn in yellow.
- The upper-right subquadrant represents Water of Water. Its letters are drawn in the flashing color orange.
- The lower-right subquadrant represents Fire of Water. Its letters are drawn in red.
- The lower-left subquadrant represents Earth of Water. Its letters are drawn in black.

The Watchtower of the North, representing the element of Earth, is drawn upon a black background.

- The upper-left subquadrant represents Air of Earth. Its letters are drawn in yellow.
- The upper-right subquadrant represents Water of Earth. Its letters are drawn in blue.
- The lower-right subquadrant represents Fire of Earth. Its letters are drawn in red.
- The lower-left subquadrant represents Earth of Earth. Its letters are drawn in the flashing color white.

These Watchtower tablets, along with the Table of Union, can be painted and hung in their respective quarters in your temple. The Table of Union should be placed in the center of the room, upon the altar.

The Highest Spiritual Names

The highest, most divine names upon the Watchtowers are those found in the five crosses of each Watchtower—that is, the Great Cross and the Calvary Crosses found in each subquadrant.

The three names of God that govern the entire Watchtower are found upon the horizontal arm of the Great Cross in the center of each tablet:

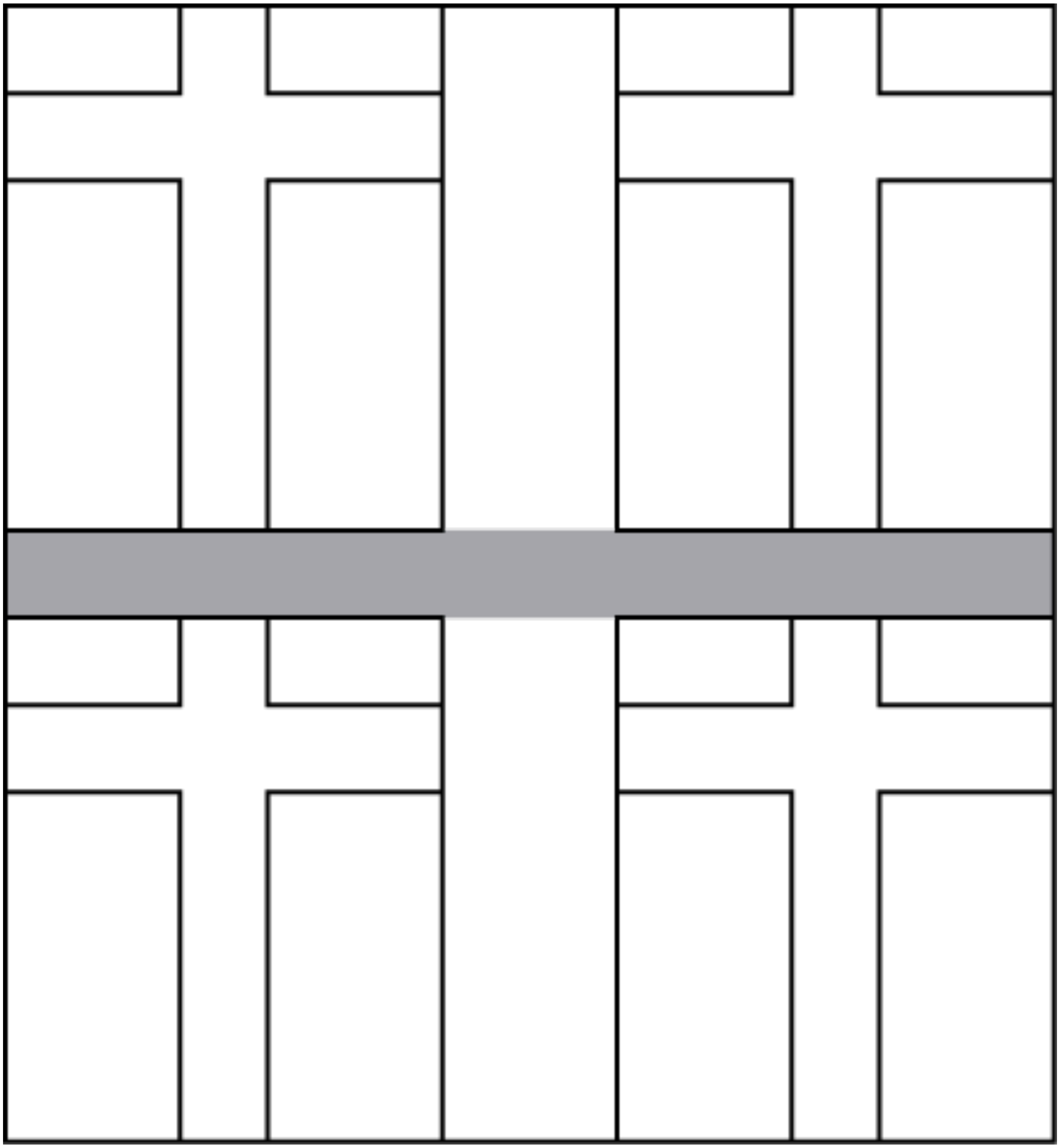


Figure 66: *The Horizontal Arm of the Great Cross (Three Names of God)*

Table 32: *The Twelve Elemental Names of God*

Eastern (Air)	Oro, Ibah, and Aozpi
Southern (Fire)	Oip, Teaa, and Pdoce
Western (Water)	Mph, Arsl, and Gaiol
Northern (Earth)	Mor, Dial, and Hctga

These names are often used to designate an entire Watchtower. For example, the Watchtower of the East might be called the "Oro Tablet" and the Watchtower of the South might be called the "Oip Tablet."

The name of the Great King of each Watchtower, representing the sun operating in its element, is found in a spiral pattern in the center of the tablet's Great Cross.

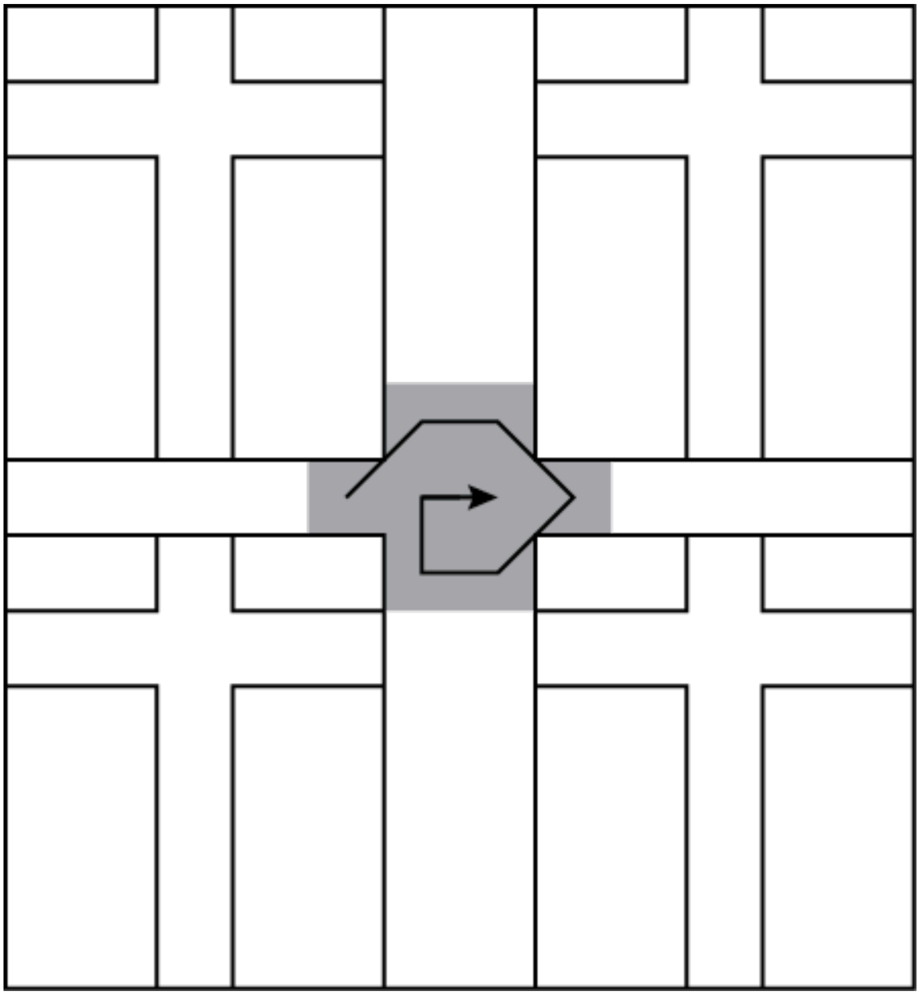


Figure 67: *The Spiral Center (Great King) of a Great Cross*

In the neo-Enochian system, this Great King is considered a solar archangel rather than a name of God.

Table 33: *The Four Solar Kings of the Elements*

Eastern	Bataivah, Sol in Air
Southern	Edlprnaa, Sol in Fire
Western	Raagiosl, Sol in Water
Northern	Iczhihal, Sol in Earth

The remaining six planets operating in each element are represented by the six seniors (or elders) of the apocalypse. Their names are found upon the four arms of the Great Cross in each tablet:

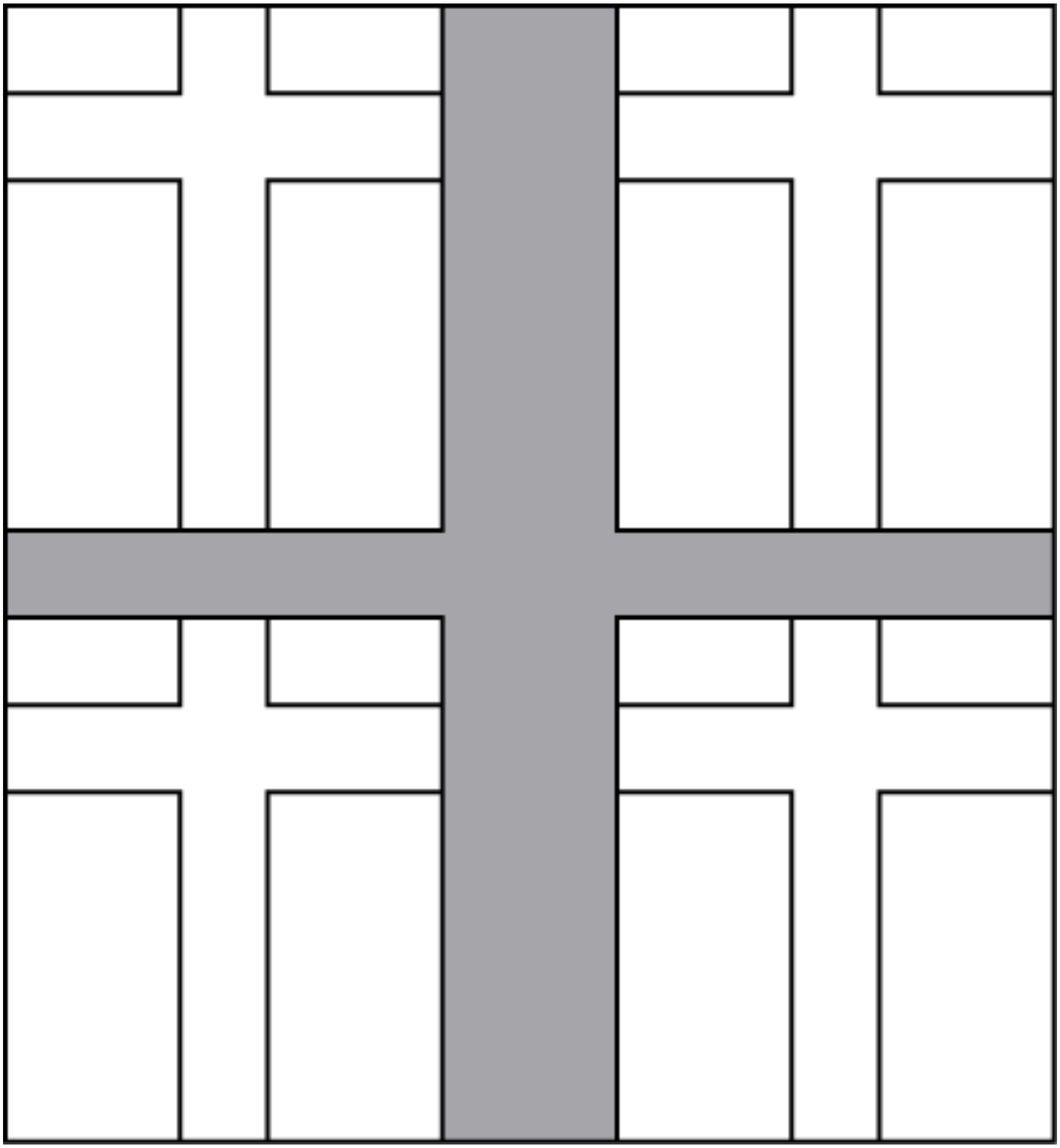


Figure 68: *The Great Cross (the Twenty-Four Elders)*

Table 34: *The Twenty-Four Planetary Elders of the Elements*

	EASTERN (AIR)	SOUTHERN (FIRE)	WESTERN (WATER)	NORTHERN (EARTH)
Mars:	Habioro	Aaetpio	Lsrahpm	Laidrom
Jupiter:	Aaozaif	Adoeoet	Saiinov	Aczinor
Luna:	Htmorda	Alndvod	Laoaxrp	Lzinopo
Venus:	Ahaozpi	Aapdoce	Slgaiol	Alhctga
Saturn:	Hipotga	Arinnap	Ligdisa	Liiansa
Mercury:	Autotar	Anodoin	Soniznt	Ahmlicu

Finally, there are two names of God found in each subquadrant of the Watchtowers. One name is used to summon of the angels of its subquadrant; the other is used when commanding those angels:

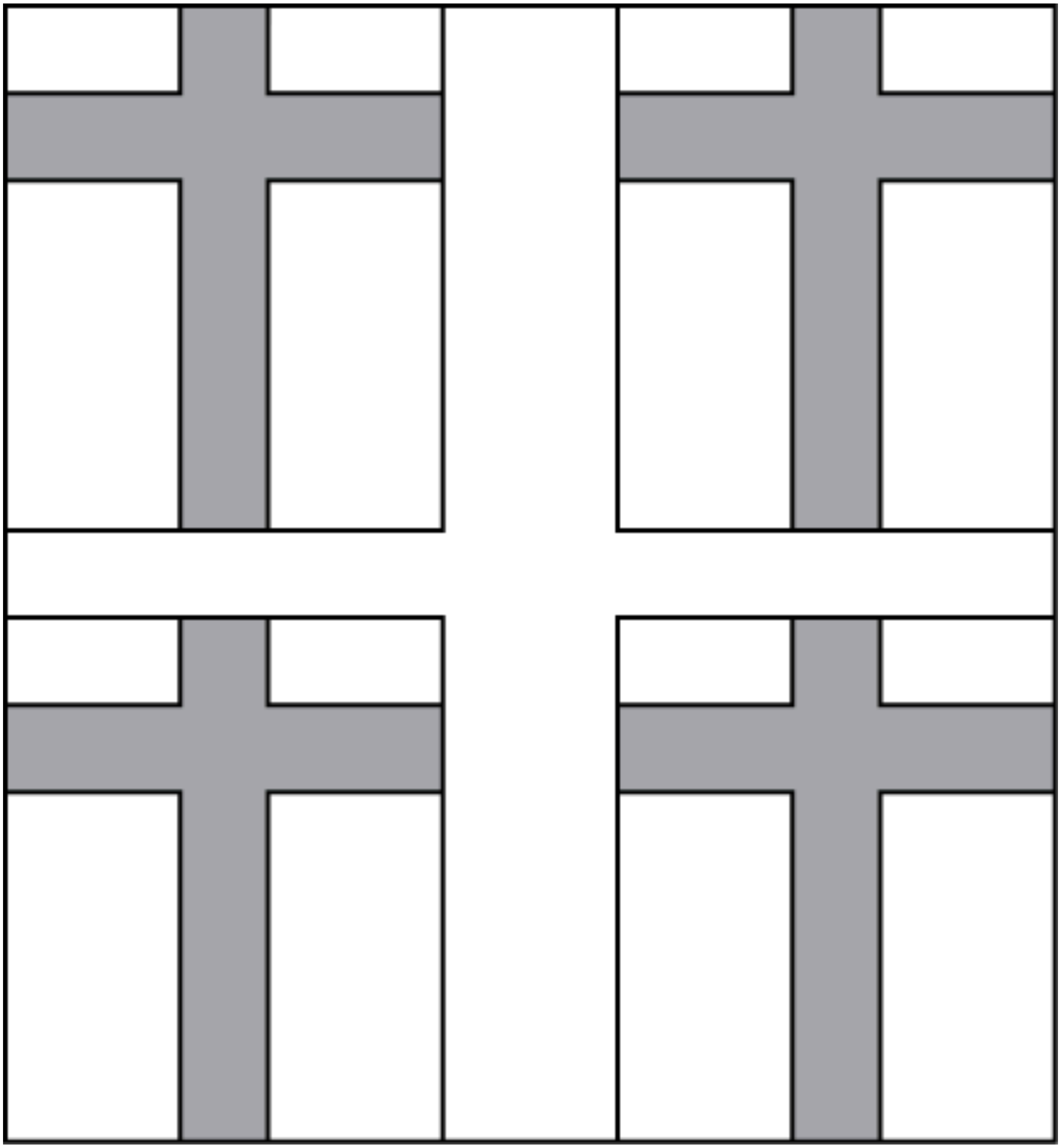


Figure 69: *The Four Calvary Crosses*

(Divine Names of Summoning and Command)

Table 35: *The Elemental Divine Names of Summoning and Command*

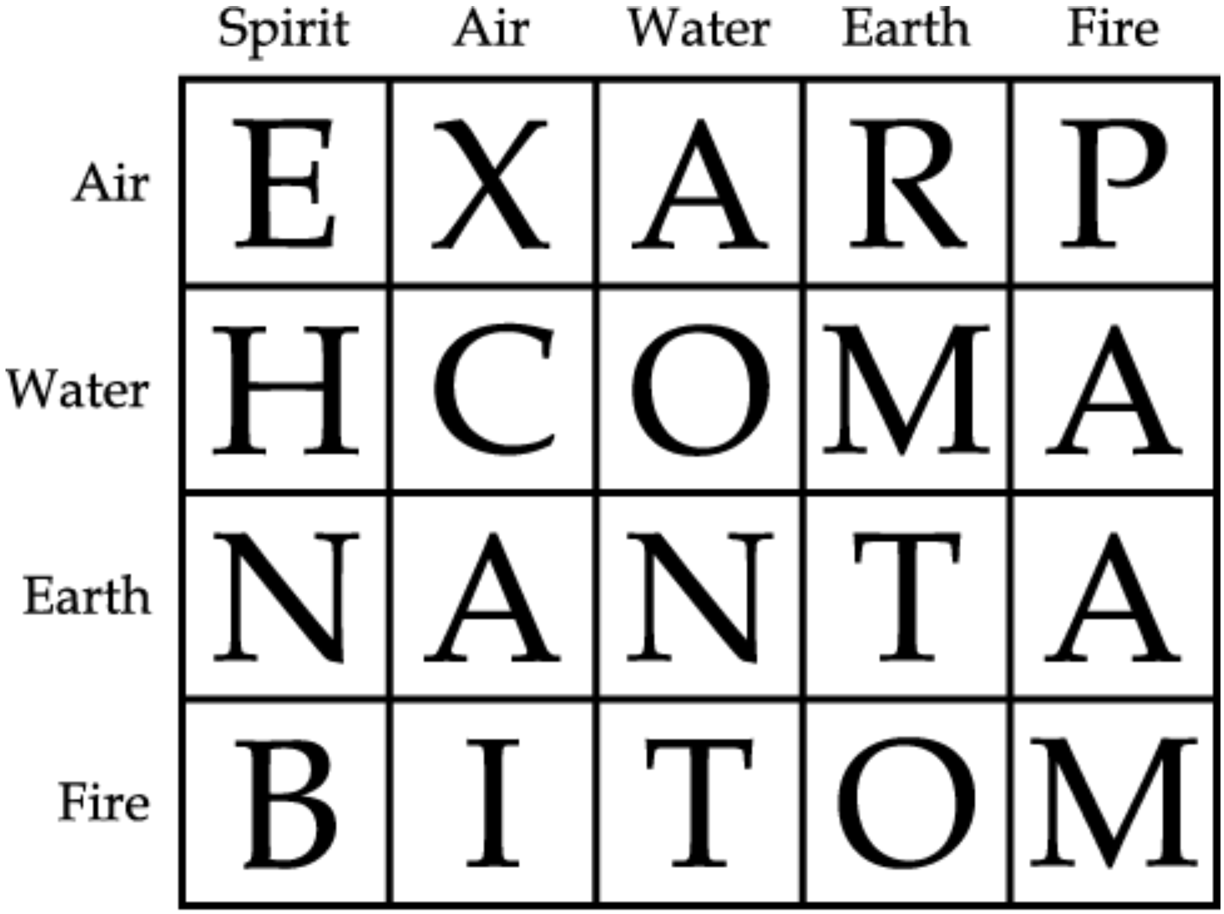
		EASTERN	SOUTHERN	WESTERN	NORTHERN
Air Subquads	Summon:	Idoigo	Noalmr	Obgota	Angpoi
	Command:	Ardza	Oloag	Aabco	Unnax
Water Subquads	Summon:	Llacza	Vadali	Nelapr	Anaeem
	Command:	Palam	Obaua	Omebb	Sondn
Earth Subquads	Summon:	Aiaoai	Uolxdo	Maladi	Abalpt
	Command:	Oiiit	Sioda	Olaad	Arbiz
Fire Subquads	Summon:	Aourrz	Rzionr	Iaaasd	Opmnir
	Command:	Aloai	Nrzfm	Atapa	Ilpiz

An example: if one wishes to work magick concerning storms, it would be best to call upon the angels in the watery subquadrant of the Eastern Watchtower—the angels of Water of Air. Thus, you would summon those angels in the name of God Llacza and command them in the name Palam.

On the other hand, if you wished to work magick concerning the passions of love or war, you might choose the angels of the fiery subquadrant of the Western Watchtower—the angels of Fire (passion) of Water (emotions). Summon them in the name of God Iaaasd and command them in the name Atapa.

The Angels and Spirits of the Subquadrants

The keys to the Golden Dawn’s method of drawing names from the Watchtowers’ subquadrants are the letters of the Table of Union and the five elements attributed to them:



	Spirit	Air	Water	Earth	Fire
Air	E	X	A	R	P
Water	H	C	O	M	A
Earth	N	A	N	T	A
Fire	B	I	T	O	M

Figure 70: *The Elements on the Table of Union*

There are four letters above the arms of the Calvary Cross in each subquadrant of each Watchtower. These letters form the names of four kherubic angels who govern the subquadrant. The same four letters are used in the name of each kherub, simply anagramming the letters to form the different names.

Each kherub answers to an archangel whose name is the same as the kherub’s, with one letter from the Table of Union prefixed to it. This letter from the Table of Union will always be the first of the letters associated with the Watchtower, which represents the Spirit of the Watchtower’s element; thus, E (from EXARP) for all kherubic archangels in the Eastern Watchtower, H (from HCOMA) for the kherubic archangels of the Western Watchtower, N (from NANTA) for the kherubic archangels of the Northern Watchtower, and B (from BITOM) for the kherubic archangels of the Southern Watchtower:

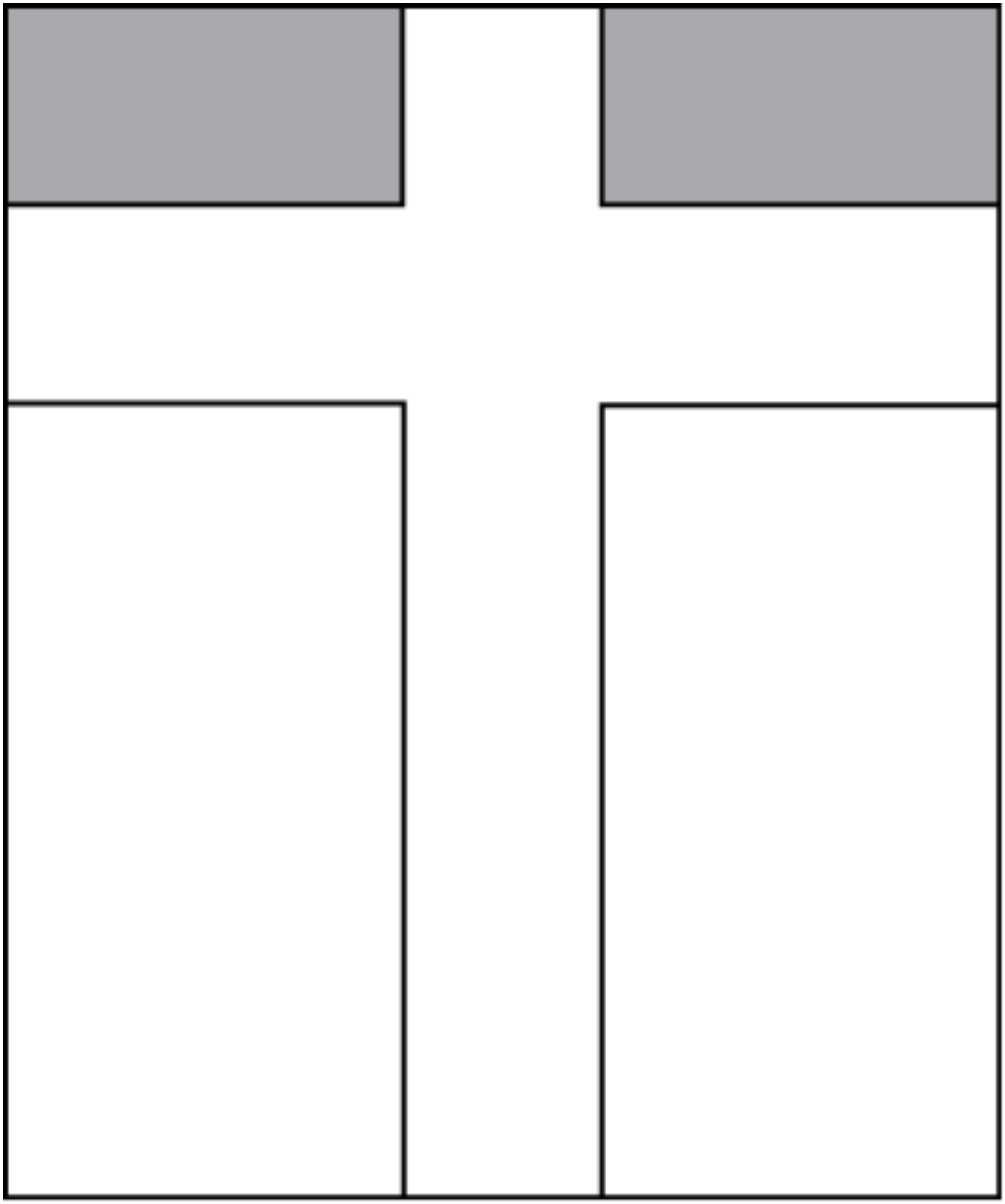


Figure 71: *Subquadrant Kherubic Squares*

Table 36: *Air Subquadrant Kherubs*

	E. (AIR OF AIR) ARCHANGEL/KHERUB	S. (AIR OF FIRE) ARCHANGEL/ KHERUB	W. (AIR OF WATER) ARCHANGEL/ KHERUB	N. (AIR OF EARTH) ARCHANGEL/ KHERUB
1	Erzla/Rzla	Bdopa/Dopa	Htaad/Taad	Nboza/Boza
2	Ezlar/Zlar	Bopad/Opad	Haadt/Aadt	Nozab/Ozab
3	Elarz/Larz	Bpado/Pado	Hadta/Adta	Nzabo/Zabo
4	Earzl/Arzl	Badop/Adop	Hdtaa/Dtaa	Naboz/Aboz

Table 37: *Water Subquadrant Kherubs*

	E. (WATER OF AIR) ARCHANGEL/KHERUB	S. (WATER OF FIRE) ARCHANGEL/KHERUB	W. (WATER OF WATER) ARCHANGEL/KHERUB	N. (WATER OF EARTH) ARCHANGEL/KHERUB
1	Eytpa/Ytpa	Banaa/Anaa	Htdim/Tdim	Nphra/Phra
2	Etpay/Tpay	Bnaaa/Naaa	Hdimt/Dimt	Nhrap/Hrap
3	Epayt/Payt	Baaan/Aaan	Himtd/Imtd	Nraph/Raph
4	Eaytp/Aytp	Baana/Aana	Hmtdi/Mtdi	Naphr/Aphr

Table 38: *Earth Subquadrant Kherubs*

	E. (EARTH OF AIR) ARCHANGEL/KHERUB	S. (EARTH OF FIRE) ARCHANGEL/ KHERUB	W. (EARTH OF WATER) ARCHANGEL/ KHERUB	N. (EARTH OF EARTH) ARCHANGEL/ KHERUB
1	Etnbr/Tnbr	Bpsac/Psac	Hmagl/Magl	Nocnc/Ocnc
2	Enbrt/Nbrt	Bsacp/Sacp	Haglm/Aglm	Ncnco/Cnco
3	Ebrtn/Brtn	Bacps/Acps	Hglma/Glma	Nncoc/Ncoc
4	Ertnb/Rtnb	Bcpsa/Cpsa	Hlmag/Lmag	Ncocn/Cocn

Table 39: *Fire Subquadrant Kherubs*

	E. (FIRE OF AIR) ARCHANGEL/KHERUB	S. (FIRE OF FIRE) ARCHANGEL/ KHERUB	W. (FIRE OF WATER) ARCHANGEL/ KHERUB	N. (FIRE OF EARTH) ARCHANGEL/ KHERUB
1	Exgsd/Xgsd	Bziza/Ziza	Hnlrx/Nlrx	Nasmt/Asmt
2	Egsdx/Gsdx	Bizaz/Izaz	Hlrxn/Lrxn	Nsmta/Smta
3	Esdxg/Sdxg	Bzazi/Zazi	Hrxnl/Rxnl	Nmtas/Mtas
4	Edxgs/Dxgs	Baziz/Aziz	Hxnlr/Xnlr	Ntasm/Tasm

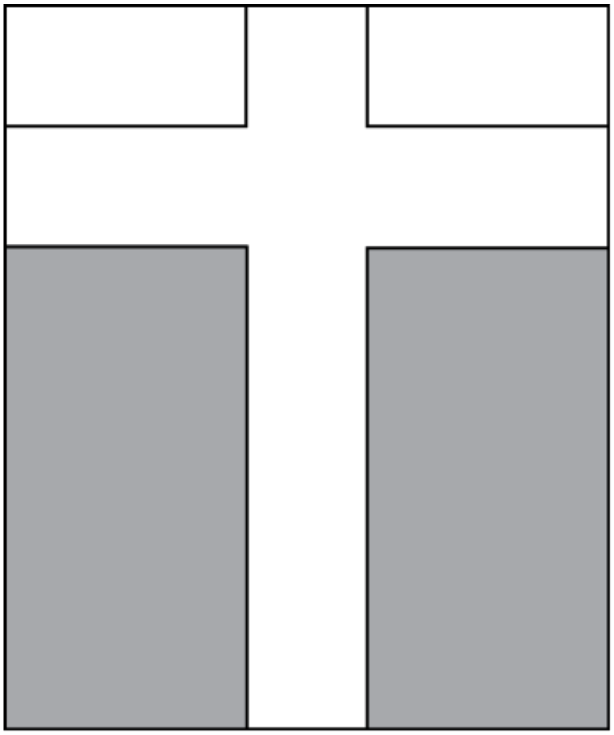


Figure 72: *Subquadrant Servient Squares*

Beneath the arms of every Calvary Cross are four groups of letters. By anagramming the four letters in each group, as we did for the kherubs above, we find the names of sixteen angels in each subquadrant. These are servient angels of the elements, who work closest to the physical world.

Every servient angel answers to an archangel, just as the kherubs did above. To form the names of these archangels, you must use the letters from the Table of Union that are associated with the entire Watchtower. Prefix the specific letter that represents the subquadrant's element to the name of the servient angel.

For example, the letters associated with the Eastern Watchtower are EXARP. The four letters associated with the subquadrants are X (Air), A (Water), R (Earth), and P (Fire). The same pattern follows for the other three groups of Table of Union letters: C, O, M, and A for the Western Watchtower; A, N, T, and A for the Northern Watchtower; and I, T, O, and M for the Southern Watchtower. The angels' names are as follows: Table 40: Air Subquadrant Servient Angels

	E. (AIR OF AIR) ARCHANGEL/ANGEL	S. (AIR OF FIRE) ARCHANGEL/ ANGEL	W. (AIR OF WATER) ARCHANGEL/ ANGEL	N. (AIR OF EARTH) ARCHANGEL/ ANGEL
1	Xczns/Czns	Iopmn/Opmn	Ctoco/Toco	Aaira/Aira
2	Xznsc/Znsc	Ipmno/Pmno	Cocot/Ocot	Airaa/Iraa
3	Xnscz/Nscz	Imnop/Mnop	Ccoto/Coto	Araai/Raai
4	Xsczn/Sczn	Inopm/Nopm	Cotoc/Otoc	Aaair/Aair
5	Xtott/Tott	Iapst/Apst	Cnhdd/Ngdd	Aormn/Ormn
6	Xottt/Ottt	Ipsta/Psta	Chddn/Hddn	Armno/Rmno
7	Xttto/Ttto	Istap/Stap	Cddnh/Ddnh	Amnor/Mnor
8	Xttot/Ttot	Itaps/Taps	Cdnhd/Dnhd	Anorm/Norm
9	Xsias/Sias	Iscio/Scio	Cpaax/Paax	Arsni/Rsni
10	Xiass/Iass	Icios/Cios	Caaxp/Aaxp	Asnir/Snir
11	Xassi/Assi	Iiosc/Iosc	Caxpa/Axpa	Anirs/Nirs
12	Xssia/Ssia	Iosci/Osci	Cxpaa/Xpaa	Airsn/Irsn
13	Xfmnd/Fmnd	Ivasg/Vasg	Csaix/Saix	Aiznr/Iznr
14	Xmndf/Mndf	Iasgv/Asgv	Xaixs/Aixs	Aznri/Znri
15	Xndfm/Ndfm	Isgva/Sgva	Cixsa/Ixsa	Anriz/Nriz
16	Xdfmn/Dfmn	Igvas/Gvas	Cxsai/Xsai	Arizn/Rizn

Table 41: *Water Subquadrant Servient Angels*

	E. (WATER OF AIR) ARCHANGEL/ANGEL	S. (WATER OF FIRE) ARCHANGEL/ ANGEL	W. (WATER OF WATER) ARCHANGEL/ ANGEL	N. (WATER OF EARTH) ARCHANGEL/ ANGEL
1	Aoyub/Oyub	Tgmnm/Gmnm	Omagm/Magm	Nomgg/Omgg
2	Ayubo/Yubo	Tmnmg/Mnmg	Oagmm/Agmm	Nmggo/Mggo
3	Auboy/Uboy	Tnmgm/Nmgm	Ogmma/Gmma	Nggom/Ggom
4	Aboyu/Boyu	Tmgmn/Mgmn	Ommag/Mmag	Ngomg/Gomg
5	Apaoc/Paoc	Tecop/Ecop	Oleoc/Leoc	Ngbal/Gbal
6	Aaocp/Aocp	Tcope/Cope	Oeocl/Eocl	Nbalg/Balg
7	Aocpa/Ocpa	Topec/Opec	Oocle/Ocle	Nalgb/Algb
8	Acpao/Cpao	Tpeco/Peco	Ocleo/Cleo	Nlgba/Lgba
9	Arbnh/Rbnh	Tamox/Amox	Ovssn/Vssn	Nrlmv/Rlmu
10	Abnhr/Bnhr	Tmoxa/Moxa	Ossnv/Ssnv	Nlmvr/Lmur
11	Anhrb/Nhrb	Toxam/Oxam	Osnvs/Snvs	Nmvrl/Murl
12	Ahrbn/Hrbn	Txamo/Xamo	Onvss/Nvss	Nvrlm/Urlm
13	Adiri/Diri	Tbrap/Brap	Orvoi/Rvoi	Niahl/Iahl
14	Airid/Irid	Trapb/Rapb	Ovoir/Voir	Nahli/Ahli
15	Aridi/Ridi	Tapbr/Apbr	Ooirv/Oirv	Nhlia/Hlia
16	Aidir/Idir	Tpbra/Pbra	Oirvo/Irvo	Nliah/Liah

Table 42: *Earth Subquadrant Servient Angels*

	E. (EARTH OF AIR) ARCHANGEL/ANGEL	S. (EARTH OF FIRE) ARCHANGEL/ ANGEL	W. (EARTH OF WATER) ARCHANGEL/ ANGEL	N. (EARTH OF EARTH) ARCHANGEL/ ANGEL
1	Rabmo/Abmo	Odatt/Datt	Mpaco/Paco	Topna/Opna
2	Rbmoa/Bmoa	Oattd/Attd	Macop/Acop	Tpnao/Pnao
3	Rmoab/Moab	Ottda/Ttda	Mcopa/Copa	Tnaop/Naop
4	Roabm/Oabm	Otdat/Tdat	Mopac/Opac	Taopn/Aopn
5	Rnaco/Naco	Odiom/Diom	Mndzn/Ndzn	Tdoop/Doop
6	Racon/Acon	Oiomd/Iomd	Mdznn/Dznn	Toopd/Oopd
7	Rcona/Cona	Oomdi/Omdi	Mznnd/Znnd	Topdo/Opdo
8	Ronac/Onac	Omdio/Mdio	Mnndz/Nndz	Tpdoo/Pdoo
9	Rocnm/Ocnm	Ooopz/Oopz	Miipo/Iipo	Trxao/Rxao
10	Rcnmo/Cnmo	Oopzo/Opzo	Mipol/Ipol	Txaor/Xaor
11	Rnmoc/Nmoc	Opzoo/Pzoo	Mpoli/Poli	Taorx/Aorx
12	Rmocn/Mocn	Ozoop/Zoop	Molip/Olip	Torxa/Orxa
13	Rshal/Shal	Organ/Rgan	Mxrnh/Rnhx	Taxir/Axir
14	Rhals/Hals	Oganr/Ganr	Mrnhx/Rnhx	Txira/Xira
15	Ralsh/Alsh	Oanrg/Anrg	Mnhxr/Nhxr	Tirax/Irax
16	Rlsha/Lsha	Onrga/Nrga	Mhxrn/Hxrn	Traxi/Raxi

Table 43: *Fire Subquadrant Servient Angels*

	E. (FIRE OF AIR) ARCHANGEL/ANGEL	S. (FIRE OF FIRE) ARCHANGEL/ ANGEL	W. (FIRE OF WATER) ARCHANGEL/ ANGEL	N. (FIRE OF EARTH) ARCHANGEL/ ANGEL
1	Pacca/Acca	Madre/Adre	Axpcn/Xpcn	Amsap/Msap
2	Pccaa/Ccaa	Mdrea/Drea	Apcnx/Pcnx	Asapm/Sapm
3	Pcaac/Caac	Mread/Read	Acnxp/Cnxp	Aapms/Apms
4	Paacc/Aacc	Meadr/Eadr	Anxpc/Nxpc	Apmsa/Pmsa
5	Pnpnt/Npnt	Msisp/Sisp	Avasa/Vasa	Alaba/Iaba
6	Ppntn/Pntn	Misps/Isps	Aasav/Asav	Aabal/Abai
7	Pntnp/Ntnp	Mspsi/Spsi	Asava/Sava	Abala/Baia
8	Ptnpn/Tnpn	Mpsis/Psis	Aavas/Avas	Aalab/Aiab
9	Potoi/Otoi	Mpali/Pali	Adapi/Dapi	Aizxp/Izxp
10	Ptoio/Toio	Malip/Alip	Aapid/Apid	Azxpi/Zxpi
11	Poiot/Oiot	Mlipa/Lipa	Apida/Pida	Axpiz/Xpiz
12	Pioto/Ioto	Mipal/Ipal	Aidap/Idap	Apizx/Pizx
13	Ppmox/Pmox	Macar/Acar	Arnix/Rnil	Astim/Stim
14	Pmoxp/Moxp	Mcara/Cara	Anixr/Nilr	Atims/Tims
15	Poxpm/Oxpm	Marac/Arac	Aixrn/Ilrn	Aimst/Imst
16	Pxpmo/Xpmo	Mraca/Raca	Axrni/Lrni	Amsti/Msti

The Evil Spirits of the Watchtowers

Though they are not mentioned in the *Concourse of the Forces*, the Golden Dawn also recognized the evil spirits of the Watchtowers. However, like the rest of the Watchtower hierarchies, the Order had their own method of generating these entities' names, and they also recognized a greater number of such spirits than we see in Dee's original system.

Each spirit is formed of one-half of the name of a servient angel with the appropriate letter from the Table of Union prefixed onto it. The rule is the same as for the servient-square archangels: X, A, R, and P are used for the four subquadrants of the Eastern Watchtower; C, O, M, and A are used in the Western Watchtower; A, N, T, and A are used in the Northern Watchtower; and I, T, O, and M are used in the Southern Watchtower.

It is unclear if the spirit names were then intended to be anagrammed to form new names. If not, then there are only eight spirits in each subquadrant. If anagramming is intended, then there are sixteen evil spirits in each. To save space, I will only offer eight names for each subquadrant here; the student can easily form the remaining names by following the rules already given.

These evil spirits will each represent a force counter to the nature of the related servient angel. Thus, for example, the servient angel Adre resides in the Fire subquadrant of the Southern Watchtower, representing Fire of Fire (or pure elemental Fire). He represents all things related to passion, energy, fire, and heat. The two spirits formed from his name are Mad and Mre, both of whom represent such things as lethargy, indifference, and the dying embers of fires. As always in the neo-Enochian system, the natures of the elements and sub-elements determine the natures of the entities involved.

Table 44: *Evil Spirits of the Air Subquadrants*

	E. (AIR OF AIR)	S. (AIR OF FIRE)	W. (AIR OF WATER)	N. (AIR OF EARTH)
1/2)	Xcz/Xns	Iop/Imn	Cto/Cco	Aai/Ara
3/4)	Xto/Xtt	Iap/Ist	Cnh/Cdd	Aor/Amn
5/6)	Xsi/Xas	Isc/Iio	Cpa/Cax	Ars/Ani
7/8)	Xfm/Xnd	Iva/Isg	Csa/Cix	Aiz/Anr

Table 45: *Evil Spirits of the Water Subquadrants*

	E. (WATER OF AIR)	S. (WATER OF FIRE)	W. (WATER OF WATER)	N. (WATER OF EARTH)
1/2)	Aoy/Aub	Tgm/Tnm	Oma/Ogm	Nom/Ngg
3/4)	Apa/Aoc	Tec/Top	Ole/Ooc	Ngb/Nal
5/6)	Arb/Anh	Tam/Tox	Ovs/Osn	Nrl/Nmu
7/8)	Adi/Ari	Tbr/Tap	Orv/Ooi	Nia/Nhl

Table 46: *Evil Spirits of the Earth Subquadrants*

	E. (Earth of Air)	S. (Earth of Fire)	W. (Earth of Water)	N. (Earth of Earth)
1/2)	Rab/Rmo	Oda/Ott	Mpa/Mco	Top/Tna
3/4)	Rna/Rco	Odi/Oom	Mnd/Mzn	Tdo/Top
5/6)	Roc/Rnm	Ooo/Opz	Mii/Mpo	Trx/Tao
7/8)	Rsh/Ral	Org/Oan	Mxr/Mnh	Tax/Tir

Table 47: *Evil Spirits of the Fire Subquadrants*

	E. (Fire of Air)	S. (Fire of Fire)	W. (Fire of Water)	N. (Fire of Earth)
1/2)	Pac/Pca	Mad/Mre	Axp/Acn	Ams/Aap
3/4)	Pnp/Pnt	Msi/Msp	Ava/Asa	Aia/Aba
5/6)	Pot/Poi	Mpa/Mli	Ada/Api	Aiz/Axp
7/8)	Ppm/Pox	Mac/Mar	Arn/Ail	Ast/Aim

In order to work with the neo-Enochian angels, it is necessary to construct a truncated pyramid for the Watchtower cell in which your chosen angel resides. (I will give instructions for this later.) However, you will notice that the name of every angel (or spirit) covers more than one cell. Therefore, you will need to remember that the entity's home location is the cell that holds the first letter of his name.

For example, if you wish to work with the Fire of Earth sub-element (volcanoes, forest fires, etc.), you might choose to summon the servient angel Msap. His name is found beneath the arms of the Calvary Cross in the Fire subquadrant (lower right) of the Northern Watchtower. Though his name covers four cells, his home cell is the one containing the letter M.

Meanwhile, Msap has three brothers—Sapm, Apms, and Pmsa—whose names all cover the same four cells. The angel Sapm finds his home in the cell containing the letter S. His brother Apms is located in the cell containing the letter A. The fourth angel in this group, Pmsa, is found in the next cell holding the letter P. This rule applies to every angel or spirit in the Watchtowers.

The Tetragrammaton and the Watchtowers

In order to create any angel's pyramid, you will need to know the element of the Watchtower and the sub-element of the subquadrant, both of which are covered in the previous section. However, in order to figure out the correspondences—tarot, astrological, geomantic, and Hebrew—for a given pyramid, you will also need to know exactly how the name of God—Tetragrammaton (YHVH)—is applied to the Watchtower cells.

The Golden Dawn adepts created a complex system for assigning the four letters of the Tetragrammaton to the cells of the Watchtowers. In some cases, the letters run forward in a row and sometimes backward. Sometimes they are written downward in a column and sometimes upward. In many cases, the reasons are obvious—such as when the letter associated with the Watchtower's element is written first, followed by the rest of the letters in order. Yet, in many cases, it is unclear why they chose to write the name upward or downward, or why they chose to start each name from one corner of a subquadrant or another.

While the system itself has been outlined in detail in the *Concourse of the Forces*, the exact reasoning behind it has, to my knowledge, never been published. Therefore, rather than attempting to explain or apologize for the system, here I will simply provide an easy reference guide to finding the letter or letters of the Tetragrammaton that are applied to every cell of the Watchtowers. In the following section, I will explain how to use the elements and the letters of the Tetragrammaton to create any truncated pyramid square you might need in your magick.

The Tetragrammaton and the Elements

First, you must understand that the Golden Dawn associated the four letters of the Tetragrammaton (יהוה) to the classical elements in the following order: Table 48: The Tetragrammaton and the Four Elements

י (Y)	=	Fire (△)
ה (H)	=	Water (△)
ו (V)	=	Air (△)
ה [191] (H)	=	Earth (△) [192]

Naturally, these four letters are each assigned to an entire Watchtower based upon their elemental associations. Likewise, each subquadrant is assigned a letter based upon its element:

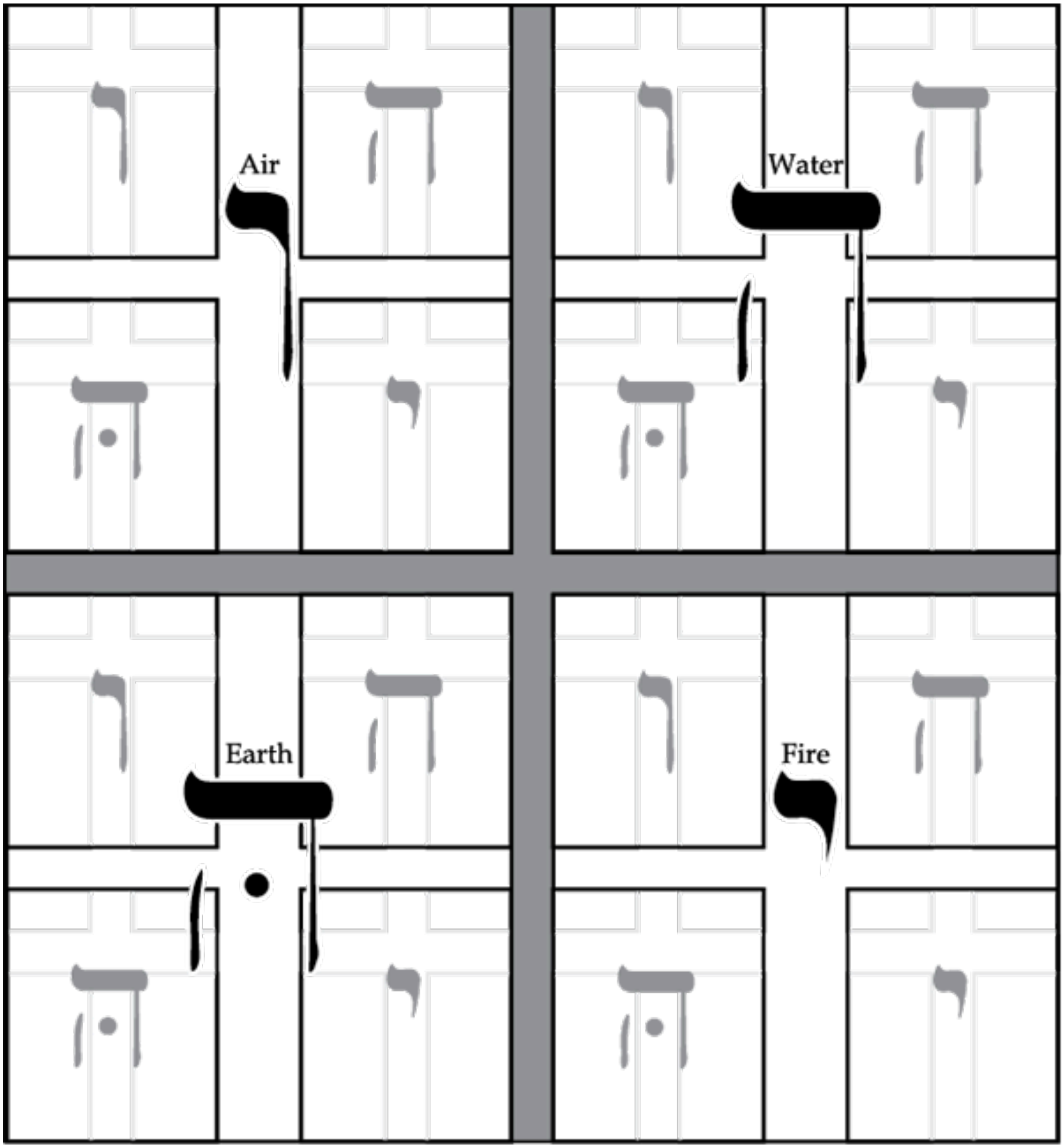


Figure 73: *The Tetragrammaton on the Great Table*

The Table of Union, as well, is given a couple layers of symbolism. The four “words”[193] EXARP, HCOMA, NANTA, and BITOM are each assigned a letter of the Tetragrammaton: EXARP = Air/ו

HCOMA = Water/ה

NANTA = Earth/ה
BITOM = Fire/י

Then, each letter in each “word” is assigned to Spirit and the four elements, giving each individual letter a sub-elemental association. For example, EXARP alone represents Spirit of Air, Air of Air, Water of Air, Earth of Air, and Fire of Air, in order. This allows each “word” in the Table of Union to associate directly with the various sub-elements found in the subquadrants of the Watchtowers.

		ו	ה	הּ	י
ו	E	X	A	R	P
ה	H	C	O	M	A
הּ	N	A	N	T	A
י	B	I	T	O	M

Figure 74: *The Tetragrammaton on the Table of Union*

The Tetragrammaton and the Watchtower Cells

Next, the four letters are assigned to the cells of the Great Crosses. Each letter covers three cells each. The Hebrew letter at the top and at the extreme left of each Great Cross is always the letter that rules the entire Watchtower:

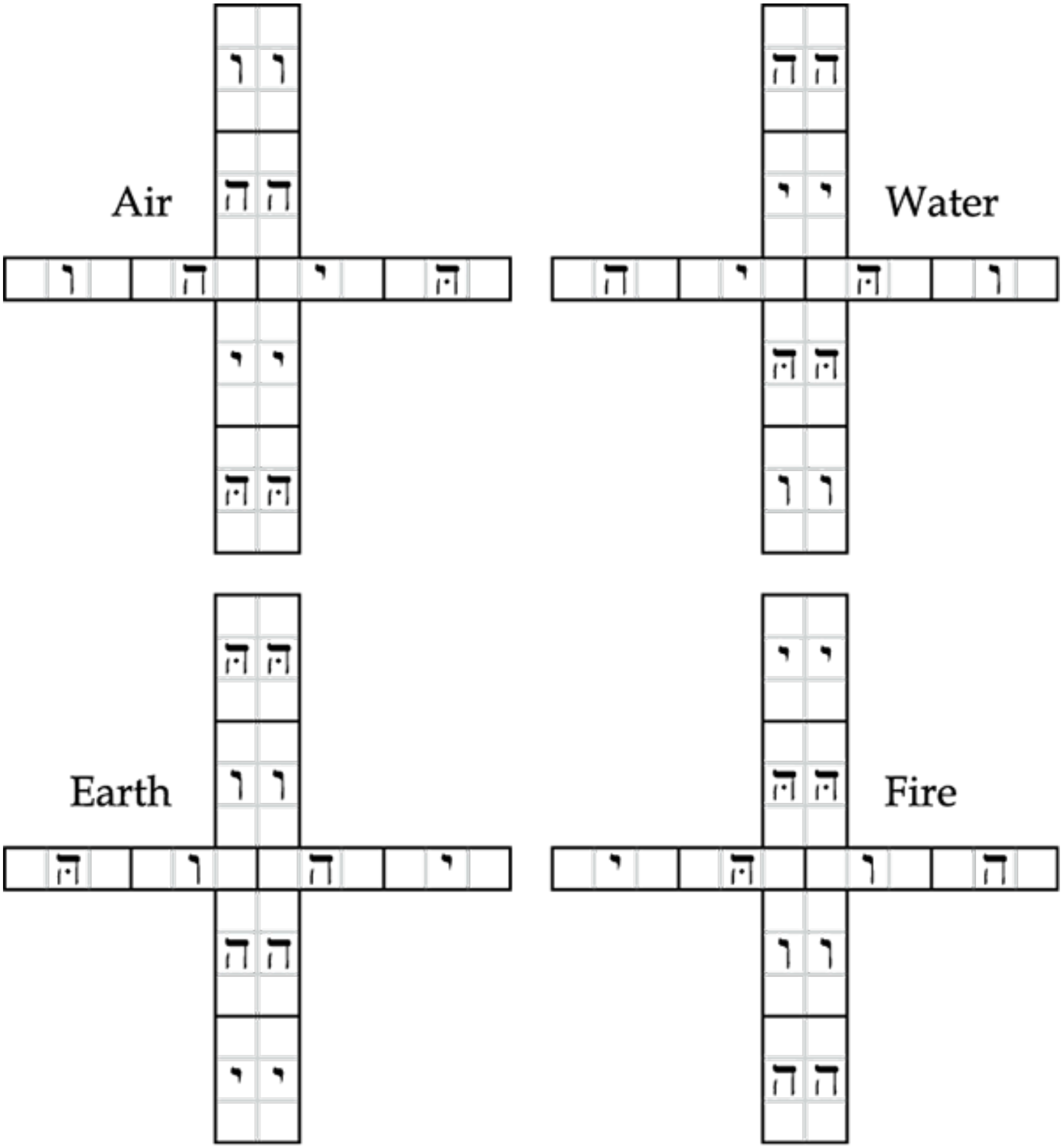


Figure 75: *The Tetragrammaton on the Great Crosses*

Then, the Tetragrammaton is assigned to the cells of the subquadrants. It begins with the four “kherubic” cells found above the arms of each Calvary Cross. The Tetragrammaton is written leftward or rightward depending on the subquadrant. (See figure 76—the horizontal arrows indicate which direction the Tetragrammaton runs in each case.) For the servient cells beneath the arms of each Calvary Cross, the Tetragrammaton is written in the same order used for the kherubic squares above it—but written downward instead. (See figure 76—the vertical arrows indicate which direction the Tetragrammaton runs in each case.)

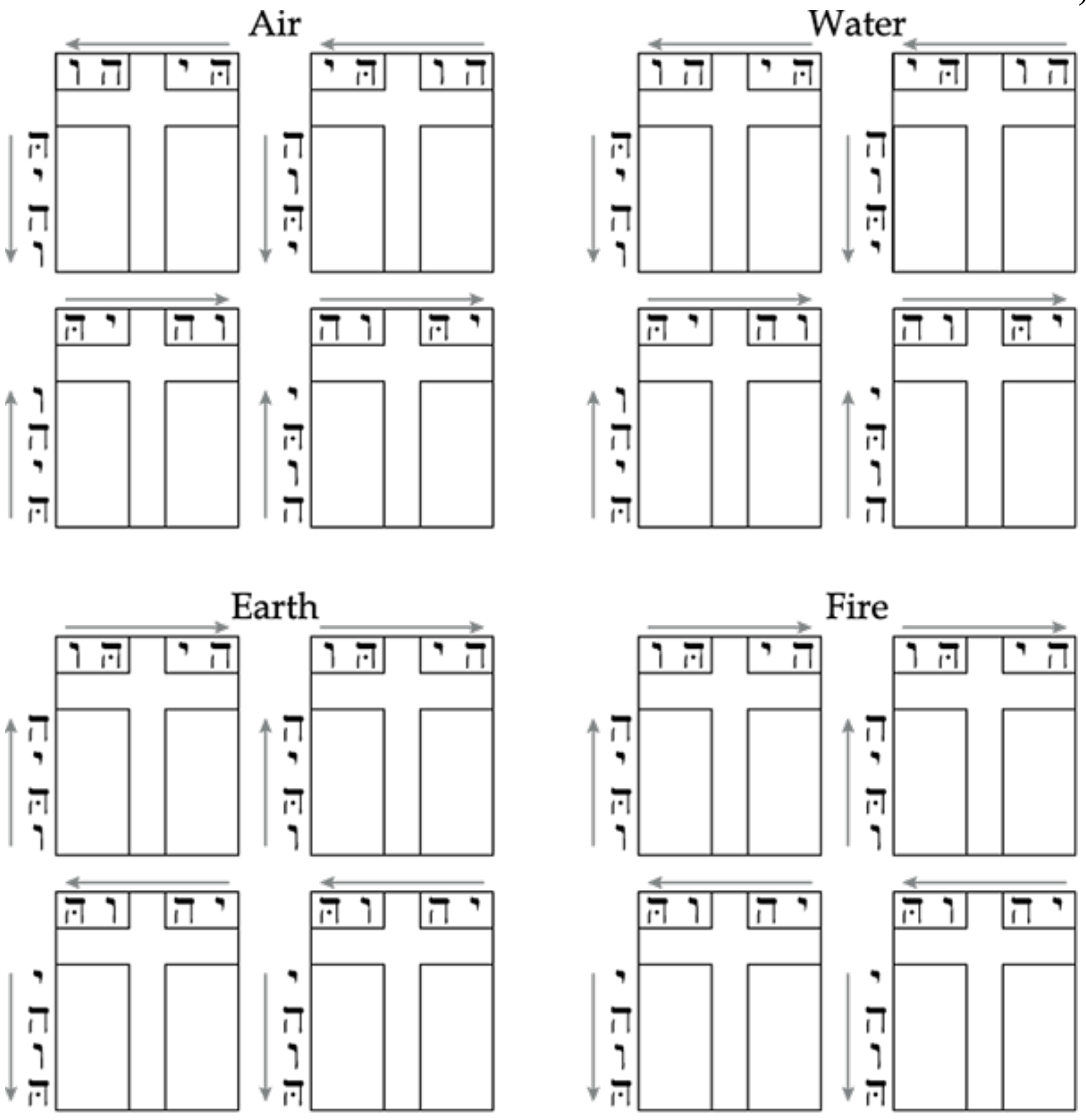


Figure 76: *The Tetragrammaton in the Subquadrants*

The servient squares are special because they are each assigned two letters of the Tetragrammaton. The first letter is always the same as the kherubic square directly above it (at the top of the same column). The second is always from the Tetragrammaton written alongside the subquadrant, taking the letter from the same row, or rank. The column and rank letters assigned to each servient cell both will be used to construct that cell's pyramid.

The Tetragrammaton and Astrology in the Watchtowers

Before we can go further, you will need to understand astrological triplicities and qualities.

If you have studied astrology at all, you are likely already familiar with the triplicities. Basically, each sign of the zodiac is assigned one of the four elements. Since there are twelve signs, that means the four elements are assigned to three signs each, called the elemental triplicities. They are as follows: Table 49: The Four Zodiacal Triplicities

Fire Triplicity	Aries ♈ Leo ♌ Sagittarius ♐
Water Triplicity	Cancer ♈ Scorpio ♏ Pisces ♓
Air Triplicity	Libra ♎ Aquarius ♒ Gemini ♊
Earth Triplicity	Capricorn ♑ Taurus ♉ Virgo ♈

Meanwhile, each sign of the zodiac is also assigned a quality: cardinal, fixed, or mutable. Each triplicity includes one sign of each quality. Since there are four triplicities, that give us four signs of each quality in the zodiac.

Table 50: *The Three Zodiacal Qualities*

QUALITY	FIRE	WATER	AIR	EARTH
Cardinal	Aries	Cancer	Libra	Capricorn
Fixed	Leo	Scorpio	Aquarius	Taurus
Mutable	Sagittarius	Pisces	Gemini	Virgo

Finally, the Golden Dawn also assigned the letters of the Tetragrammaton to these qualities. This should not be confused with the elemental attributions above.

י = cardinal signs ה = fixed signs

ו = mutable signs

You’ll notice this does not leave any signs for the final H, so that letter is simply given the four elements: ה= Fire, Water, Air, and Earth In the construction of the Golden Dawn’s Enochian truncated pyramids, it is necessary to know the elemental attributions of the Tetragrammaton and the zodiacal triplicities as well as the Order’s attribution of the Tetragrammaton to the cardinal, fixed, and mutable qualities. Plus, of course, you will need to know which letter or letters of the Tetragrammaton are assigned to each cell in the Watchtower subquadrants. Taking all of these together, we can figure out exactly which astrological force is working in any given cell.

The Astrological Forces of the Kherubic Squares

First, let’s start with the four cells above the arms of each Calvary Cross, known as the kherubic squares. These squares are always assigned the four symbols of the Holy Living Beasts (also known as the kherubim) described in the first chapter of Ezekiel and the fourth chapter of the book of Revelation: the lion, the eagle, the man, and the bull. These four are given symbols taken from astrology but should not be confused with the actual signs of the zodiac:

Table 51: *The Four Kherubs of the Elements*

	BEAST	ELEMENT
י	Lion ♌	Fire
ה	Eagle ♏	Water
ו	Man ♒	Air
ה	Bull ♉	Earth

If you refer to the charts I gave in the section on the Tetragrammaton and the Watchtower cells, you can easily find which letter of YHVH is assigned to any kherubic square. That letter will tell you which of the kherubic symbols should be assigned to that square. It’s that easy.

The Astrological Forces of the Servient Squares

As you have seen, the four groups of cells beneath the arms of the Calvary Crosses—called the servient squares—are each assigned two letters of the Tetragrammaton. The first is assigned to the column and is taken from the kherubic square above it. The second is assigned to the row (or rank) and is taken from the letters written off to the side of the subquadrant. These two letters help us determine which sign of the zodiac will be assigned to each square.

The triplicity element attributed to each servient square is taken from the kherubic square at the top of its column. Thus, if the sign of the kherubic square is the bull, then the zodiacal signs in the entire column will be from the Earth triplicity. On the other hand, if the kherubic square were the lion, the triplicity of the column would be Fire. The same goes for eagle/Water and man/Air.

Meanwhile, the Tetragrammaton letters assigned to each rank of servient squares determine the quality of the zodiac signs. For example, if a given rank of letters is assigned to V (ו), to which the Golden Dawn assigned all mutable signs, then we know the four mutable signs will appear in that row. On the other hand, if the letter assigned to a rank is H (ה), to which the Golden Dawn attributed all fixed signs, we know that row of servient squares will contain the fixed signs. If the letter of the row is Y (י), to which the Golden Dawn assigned all cardinal signs, then the zodiac signs in that row will be cardinal.

Note: If the letter assigned to the row is the H-final (ה), which has no zodiacal quality, the sigils of the four elements will be placed in that row instead.

In this way, the two letters of the Tetragrammaton assigned to each servient square will tell you the triplicity and quality of the zodiac sign associated with it. If, for example, a square is assigned the fixed Fire sign, we know it is Leo, or if it is assigned the mutable Earth sign, we know it is Virgo, etc.

Putting It All Together:
Working Out a Subquadrant

To illustrate this process, let us work out the zodiac for one of the subquadrants. By doing this, you will see how simple the process really is in practice. We will use the Fire subquadrant of the Eastern Watchtower as our example.

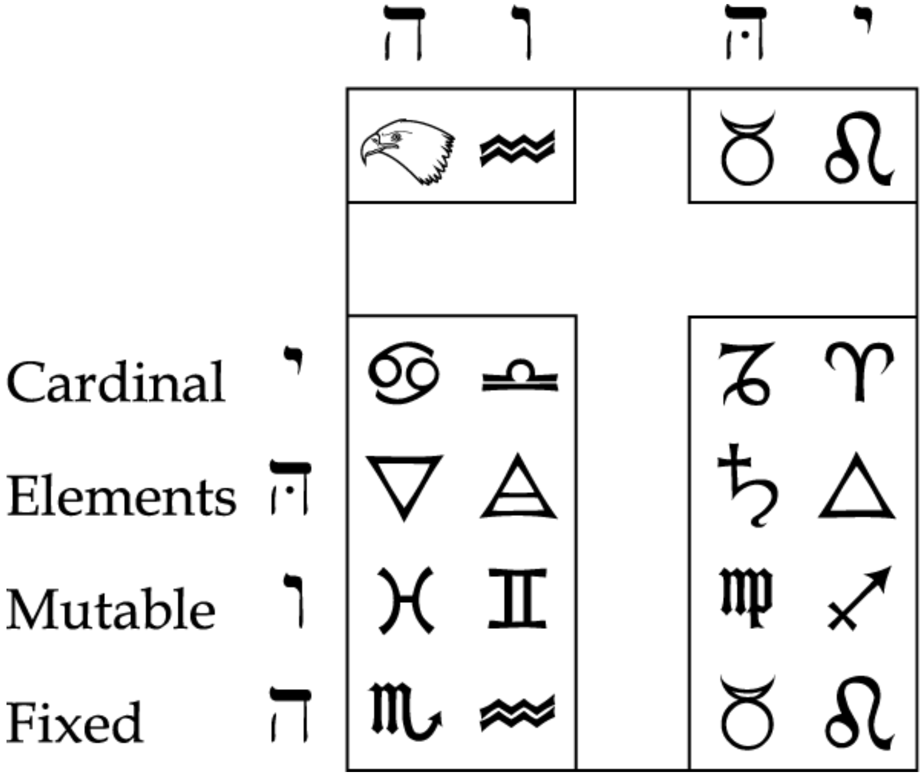


Figure 77: *The Fire of Air Subquadrant*

1) First, refer to the previously given charts for the letters of the Tetragrammaton assigned to the kherubic squares of this subquadrant. Then place the four kherubic symbols in these four cells. Going from left to right:

- The Eagle (Water) is placed in the cell assigned to ה.
- Aquarius the Man (Air) is placed in the cell assigned to ו.
- Taurus the Bull (Earth) is placed in the cell assigned to ה.
- Finally, the Lion of Leo (Fire) is placed in the cell assigned to י.

2) Now look at the first row of servient squares beneath the Calvary Cross and refer to the chart showing which letter of the Tetragrammaton is assigned to it. This row is assigned to י in this case, which means all the signs in this rank will be cardinal. From left to right:

- The kherubic symbol at the top of the first column is the Eagle (Water), so the zodiacal sign in this cell will be cardinal Water: Cancer.
- The kherubic symbol at the top of the second column is the Aquarian symbol of Man (Air), so the sign in this cell will be cardinal Air: Libra.
- The kherubic symbol at the top of the third column is the Bull (Earth), so the sign of this cell is cardinal Earth: Capricorn.

- Finally, the kherubic symbol atop the fourth column is the Lion (Fire), so the sign of this cell is cardinal Fire: Aries.

3) Moving on to the second rank of servient squares, our charts show that the letter ה is assigned to this row. There are no zodiac signs associated with this letter of the Tetragrammaton, so we simply place the symbols of the elements there instead. From left to right:

- This first column is still the Water column, so this cell will have the symbol for Water.
- The second column is the Air column, so this cell will have the symbol for Air.
- The third column is the Earth column, so this cell will be Earth—for which the Golden Dawn used the symbol of Saturn.
- The fourth column is the Fire column, so this cell will have the symbol for Fire.

4) Moving on to the third rank of servient squares, our charts show that the letter ו is assigned to this row, so all the signs in this row will be mutable. From left to right:

- This first column is the Water column, so this cell will be mutable Water: Pisces.
- The second column is the Air column, so this cell will be mutable Air: Gemini.
- The third column is the Earth column, so this cell will be mutable Earth: Virgo.
- The fourth column is the Fire column, so this cell will be mutable Fire: Sagittarius.

5) At last we reach the fourth and final rank of servient squares. The charts show that the letter ה is assigned to this row, so all the signs in this row will be fixed. From left to right:

- This first column is the Water column, so this cell will be fixed Water: Scorpio.
- The second column is the Air column, so this cell will be fixed Air: Aquarius.
- The third column is the Earth column, so this cell will be fixed Earth: Taurus.
- The fourth column is the Fire column, so this cell will be fixed Fire: Leo.

Now you have both the elemental and the astrological associations for every cell surrounding the Calvary Cross in the Fire subquadrant of the Eastern Watchtower. By following the instructions above and referring to the charts of the Tetragrammaton applied to the Watchtowers, you can discover these associations for any of the 320 kherubic and servient squares throughout the entire Great Table of the Earth.

One can also work out the astrological and qabalistic associations for all of the cells of the Great Crosses and the Calvary Crosses in the Watchtowers. However, they follow a different set of rules that represent an advanced practice somewhat beyond this beginner's introduction. I have chosen to focus entirely upon the kherubic and servient squares of the subquadrants, as those are the ones you will most likely employ for any practical magickal purpose. If you wish to study the advanced Watchtower mysteries, I refer you either to the *Concourse of the Forces* itself or to the more recent *Book of the Concourse of the Watchtowers* by Tabatha Cicero.

Geomancy and the Watchtowers

Geomancy means "divination by earth," and it was one of the favored methods of divination employed by the Golden Dawn. To briefly explain, it involved using a consecrated stick to poke a random number of holes in the ground (or a box of dirt) while concentrating on a question. This was called "squilling." The resulting number of dots would then be used to calculate one of sixteen geomantic figures.

In a simple reading this would be done just once, and the resulting geomantic figure would be the answer to the question. Each figure had a meaning of its own, plus it was associated with an astrological sign and element that would further illuminate the answer.

In a more complex practice the diviner would repeat the squilling process several times, and the resulting group of geomantic figures would be placed upon a zodiacal chart (according to their astrological associations). This would then be interpreted like any zodiacal chart in order to find a detailed answer to the question.[194]

When it comes to Golden Dawn neo-Enochiana, it is the astrological associations of the sixteen geomantic figures that are important. Once you know the zodiacal and elemental forces assigned to any given cell of a Watchtower, you can easily look up the associated geomantic figure [195]—which will be written upon one of the sides of that cell's truncated pyramid. Following is a chart showing the geomantic figures along with their names, meanings, and astrological associations: Table 52: The Geomantic Figures

FIGURE	NAME (DEFINITION)	ASTROLOGY
● ● ● ● ● ●	Acquisitio (Acquisition)	Sagittarius/Jupiter
● ● ● ● ● ●	Amissio (Loss)	Taurus/Venus
● ● ● ● ● ●	Albus (White)	Gemini/Mercury
● ● ● ● ● ●	Rubeus (Red)	Scorpius/Mars
● ● ● ● ● ●	Puella (Girl)	Libra/Venus
● ● ● ● ● ●	Puer (Boy)	Aries/MarsMars
● ● ● ● ● ●	Laetitia (Happiness)	Pisces/Jupiter

FIGURE	NAME (DEFINITION)	ASTROLOGY
● ● ● ● ● ●	Tristitia (Sorrow)	Aquarius/Saturn
● ● ● ● ● ●	Caput Draconis (Dragon’s Head)	North Node
● ● ● ● ● ●	Cauda Draconis (Dragon’s Tail)	South Node
● ● ● ● ● ●	Populus (Many)	Cancer/Luna
● ● ● ●	Via (Way)	Cancer/Luna
● ● ● ● ● ●	Conjunctio (Joined)	Virgo/Mercury
● ● ● ● ● ●	Carcer (Prison)	Capricornus/Saturn
● ● ● ● ● ●	Fortuna Major (Greater Fortune)	Leo/Sol
● ● ● ● ● ●	Fortuna Minor (Lesser Fortune)	Leo/Sol

The Tarot and the Watchtowers

The Golden Dawn also assigned astrological and elemental attributes to all the cards of the tarot, a system of divination they held in even higher regard than geomancy. For example, the four suits of the Lesser Arcana were assigned to Fire (Wands), Water (Cups), Air (Swords), and Earth (Pentacles).

The cards in these suits, numbered from two to ten, were each assigned a zodiacal sign from its elemental triplicity. For example, the numbered cards of the suit of Wands represented Aries, Leo, and Sagittarius. The suit of Cups represented Cancer, Scorpio, and Pisces. The suit of Swords represented Libra, Aquarius, and Gemini. Finally, the suit of Pentacles represented Capricorn, Taurus, and Virgo.

The Major Arcana, too, was associated with the astrological forces. There are twenty-two cards in the Major Arcana, and they were assigned to the twelve signs of the zodiac, the seven planets, and three of the four elements. (Earth was excluded, but the card of Saturn doubled as the Major Arcana’s Earth card.[196]) The twenty-two letters of the Hebrew alphabet were also assigned to these same cards, being assigned the same astrological forces as the tarot.

Finally, even the Lesser Arcana’s court cards (King, Queen, Knight, and Knave) were assigned to the sub-elements. Thus, for example, the king of the suit of Wands represented Fire of Fire. His queen represented Water of Fire; their knight (or prince) represented Air of Fire; and the knave (or page) stood for Earth of Fire. These four royals represented the same four sub-elements in each suit.

Because of this, it is possible to assign a tarot card to almost any cell of the Watchtowers and even to the Table of Union. These, too, would be used in the formation of a truncated pyramid. Therefore, I will here provide a list of the tarot cards and which astrological force each represents. I will restrict this list, for now, to the Major Arcana and the court cards of the Lesser Arcana. The numbered cards of the Lesser Arcana, standing for the triplicities, are reserved for advanced Enochian work.

Table 53: *Hebrew Letter Correspondences*

	HEBREW LETTER	TAROT TRUMP	ASTROLOGICAL SYMBOL
1)	ה	Fool	🜁
2)	ב	Magician	☿
3)	ג	High Priestess	♐
4)	ה	Empress	☿
5)	ה	Emperor	♈
6)	ן	Hierophant	♉
7)	ז	Lovers	♊
8)	ה	Chariot	♈
9)	ב	Strength	♌
10)	י	Hermit	♈

	HEBREW LETTER	TAROT TRUMP	ASTROLOGICAL SYMBOL
11)	ב	Wheel of Fortune	♃
12)	ל	Justice	♎
13)	מ	Hanged Man	△
14)	נ	Death	♏
15)	ב	Temperance	♐
16)	ע	Devil	♑
17)	מ	Tower	♂
18)	ב	Star	♒
19)	ק	Moon	♓
20)	ר	Sun	☉
21)	ש	Judgment	△
22)	ר	Universe	♐

I have already explained how the Golden Dawn assigned the elements and sub-elements to the Table of Union. In the following chart, I have illustrated how the sixteen court cards (and the four aces) of the Lesser Arcana are applied to it:

Table 54: *The Tarot and the Table of Union*

	SPIRIT	AIR	WATER	EARTH	FIRE
AIR	Ace Swords	Prince Swords	Queen Swords	Page Swords	King Swords
WATER	Ace Cups	Prince Cups	Queen Cups	Page Cups	King Cups
EARTH	Ace Pents	Prince Pents	Queen Pents	Page Pents	King Pents
FIRE	Ace Wands	Prince Wands	Queen Wands	Page Wands	King Wands

In the next chapter I will describe how to use the astrological associations for the Watchtower squares, along with the above lists and charts, to construct the truncated pyramids. I will also explain how to create some associated talismanic figures, and then I will outline how to use them together in a magickal ceremony.

The Forty-Eight Angelical Callings and the Watchtowers

In the first part of this book I explained the origin and original use for the forty-eight Angelical Callings. They were invocations intended to open the gates of, and summon angels from, the forty-eight tables of the *Book of Loagaeth*. The system given for this was called Gebofal by the angels in Dee's records.

However, the early adepts of the Golden Dawn did not know about Gebofal and made the assumption that the Callings were intended to summon angels from the four Watchtowers instead. Therefore, they created their own unique system in which the calls are associated with the Watchtowers and their subquadrants, as well as with the Table of Union. This is one of those key points of disagreement between Dee-purist and neo-Enochian practitioners, though there are those who feel the Golden Dawn's system has its merits in spite of the older association of the calls to *Loagaeth*. (The argument is that the Watchtowers are ultimately connected to *Loagaeth*, which is true, and therefore it might not be outright incorrect to use the calls in conjunction with them.) In any case, the Golden Dawn system has been using the calls to summon its unique hierarchy of Watchtower angels for over one hundred years, and thus it has a long tradition to support it. If you choose to use neo-Enochian techniques, you will need to know which calls are used to open the various portions of the Great Table. The associations are as follows: Call 1: Used to invoke the forces of the Table of Union as a whole. This call is always used in neo-Enochian invocations.

Call 2: Used to invoke the pure spiritual forces of the Table of Union, represented in the tablet by the first letter of each line: E, H, N, B.

Call 3: Used to invoke elemental Air. It relates to the line EXARP from the Table of Union, the Eastern Watchtower as a whole, and the Air of Air subquadrant.

Call 4: Used to invoke elemental Water. It relates to the line HCOMA from the Table of Union, the Western Watchtower as a whole, and the Water of Water subquadrant.

Call 5: Used to invoke elemental Earth. It relates to the line NANTA from the Table of Union, the Northern Watchtower as a whole, and the Earth of Earth subquadrant.

Call 6: Used to invoke elemental Fire. It relates to the line BITOM from the Table of Union, the Southern Watchtower as a whole, and the Fire of Fire subquadrant.

Call 7: Used to invoke the Water of Air subquadrant in the Eastern Watchtower.

Call 8: Used to invoke the Earth of Air subquadrant in the Eastern Watchtower.

Call 9: Used to invoke the Fire of Air subquadrant in the Eastern Watchtower.

Call 10: Used to invoke the Air of Water subquadrant in the Western Watchtower.

Call 11: Used to invoke the Earth of Water subquadrant in the Western Watchtower.

Call 12: Used to invoke the Fire of Water subquadrant in the Western Watchtower.

Call 13: Used to invoke the Air of Earth subquadrant in the Northern Watchtower.

Call 14: Used to invoke the Water of Earth subquadrant in the Northern Watchtower.

Call 15: Used to invoke the Fire of Earth subquadrant in the Northern Watchtower.

Call 16: Used to invoke the Air of Fire subquadrant in the Southern Watchtower.

Call 17: Used to invoke the Water of Fire subquadrant in the Southern Watchtower.

Call 18: Used to invoke the Earth of Fire subquadrant in the Southern Watchtower.

Calls 19–48: Used exactly as they were intended in Dee's original system: to skry the Parts of the Earth and the thirty Aethyrs. Since this aspect of the system is explained in detail in the Dee-purist section of this grimoire, I will refer the reader there for more information. The only difference is that Golden Dawn–style invocations would be used for the skrying rituals rather than for Dee's Renaissance angel magick–style of ritual. For more on the Golden Dawn's ritual methods, see chapter 13.

[contents]

Chapter Thirteen

Creating a Neo-Enochian Truncated Pyramid

Choosing a Square: Define Your Magickal Goal

To use the Golden Dawn's system of neo-Enochiana for practical magickal purposes, you will first need to choose a cell from the Great Table. And to do that, you will need to define your magickal goal. Once you know what you need, determine which Watchtower and subquadrant holds the name(s) of the angel or angels you should summon. I touched on this in chapter 12. You must first decide which of the four elements governs the goal of your magick. Many books have been written about the four elements and the various aspects of life they govern, so I will be rather brief here:

Fire will govern anything involving energy, passion, dominance, victory, etc. Water governs emotions, creativity, happiness, etc. Air governs the intellect, sciences, business, travel, etc. And Earth governs the physical world, the home, family, money, etc.

You then need to refine your magickal goal according to the sub-elements. For instance, if you decide your magickal goal involves the Fire of passion, you can then determine if that passion is about love (Water of Fire), science or business (Air of Fire), your home or money (Earth of Fire), etc. If no sub-element seems to quite fit, you can simply choose the pure element by using, for example, Fire of Fire.

Make sure you pick the correct sub-element. For instance, Water of Air could be invoked to bring happiness into your business or area of academic study. In nature it would represent rain, hail, clouds, and fog. On the other hand, Air of Water would be invoked to bring the power of your intellect into areas of life generally overruled by emotion; thus, it can help you make good decisions in your emotional relationships. In nature it would represent the waves that oxygenate the waters of the sea. As you can see, this is vastly different than Water of Air, so choose your sub-element carefully.

Once you have made this decision, you will know which subquadrant in which Watchtower serves your purposes. For higher spiritual purposes, you should summon one or more of the kherubs above the arms of the Calvary Cross in that subquadrant. For more practical purposes, you will want to summon one or more of the servient angels. The Watchtower cell you will choose will be the one holding the first letter of the angel’s name.

In most cases, you will likely call just one of the four primary angels whose names appear beneath the arms of the Calvary Cross. It is possible to call more than one angel at a time. However, since you will likely be making just one truncated pyramid per ritual, you may want to call only the angel whose name begins with the letter on the top of that pyramid.

Constructing the Truncated Pyramid

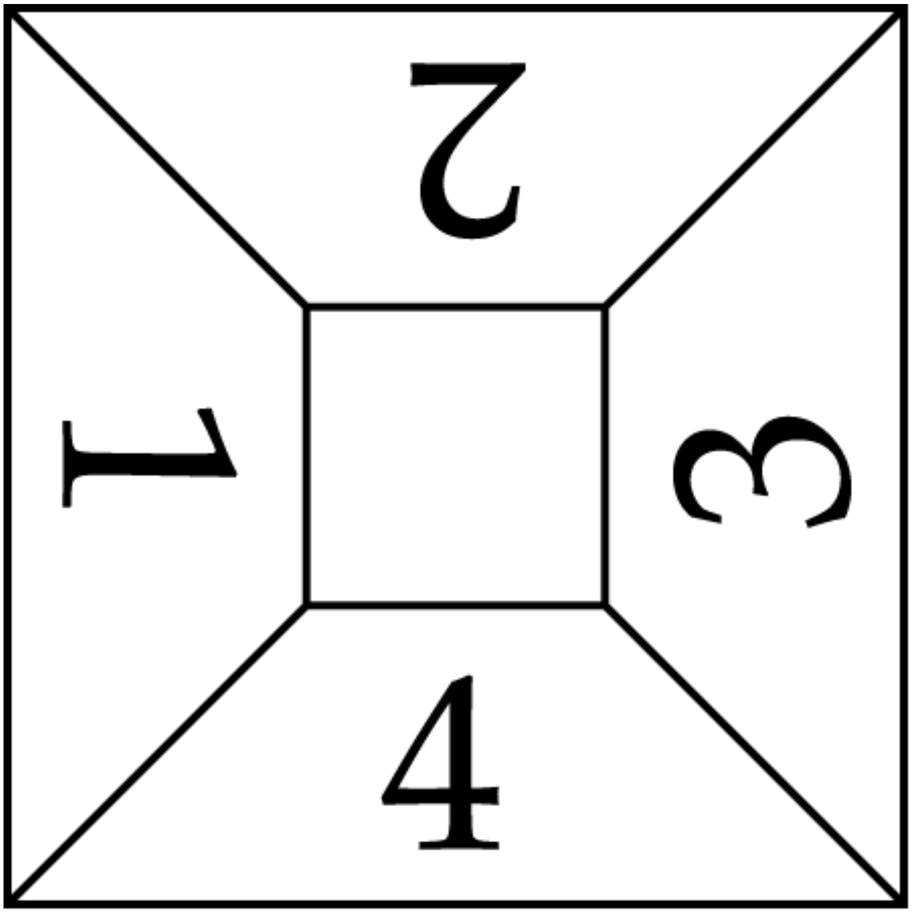


Figure 78: *A Truncated Pyramid*

Now let us put together your pyramid. Here is what the figure looks like when drawn in two dimensions on paper:

This is what a truncated pyramid would look like if you were above it looking straight down onto it. The central square is the top of the pyramid, and the numbered portions are the sides. All the figures you draw or paint on the sides should be oriented with their tops pointing toward the center square. It is acceptable to create your own pyramid as such a two-dimensional figure—especially if you intend to draw it upon a talisman. However, the Golden Dawn recommended using cardboard to fashion a three-dimensional pyramid shape and painting it with the appropriate figures and colors.

Golden Dawn Enochan pyramids are very colorful objects. The colors I have already explained for each Watchtower are taken into consideration, but any individual pyramid will have more colors based on the sub-elements, tarot, astrology, and other occult forces contained in the Watchtower cell. Note that the Golden Dawn makes use of different “color scales” in their pyramids, but I will stick to just one scale (called the Queen Scale) for this primer, which is the same one I have used throughout the book.

Here is an outline of what should appear on each portion of the pyramid:

Top

Contains the letter of the Watchtower cell, which is the first letter of the angel's name. Traditionally, the Angelical character for this letter was used rather than the English equivalent. (I am including the Angelical characters in appendix I.) The background of the top of every pyramid is white because it represents the spiritual force that governs the elemental forces of the four sides. The letter itself will be black (the flashing color to white).

The figures painted on the four sides of the pyramid will differ depending on whether it represents a kherubic angel or a servient angel:

Kherubic Pyramids

As an example, I have chosen the Fire of Air sub-element. Therefore, I will focus upon the Eastern (Air) Watchtower, Fire subquadrant (lower right). And since I wish to work with Fire of Air, I might as well choose the kherub of Fire within that subquadrant. If you look at the Eastern Watchtower in figure 76, you will find the Fire kherub in the Fire subquadrant is on the far right of its line (assigned to the letter Yod י). The letter of that cell on the Great Table is D, the first letter of the name Dxgs (see figure 64).

We already know the top of the pyramid will be white with a black letter upon it, as this is true of all pyramid squares. Now let us decorate and color the sides:

Side 1

Here you will represent a tarot court card. Its suit is determined by the subquadrant's element, and the court figure is determined by the kherub of the square.

In the case of our example, this would be the King of Wands. The subquadrant's element is Fire, which is related to the suit of Wands in the tarot. The kherub is the Fire (or Yod י) kherub, so the figure will be a king; thus we have the King of Wands. If you need a guide to this, see table 54 about the tarot and the Table of Union. Find your subquadrant's element on the left-hand side of the chart—that's the suit. Then scan across the chart to the column of your kherub's element. That will show you the proper court card to use.

The background color of this pyramid side will always be the element of the subquadrant (or tarot suit), and the lettering upon it will be in the flashing color. In our example, the background will be fire red and the symbol of the court card will be green.

Fire is always red (flashing green), Water is blue (flashing orange), Air is yellow (flashing violet), and Earth is black (flashing white).

Side 2

Here you will inscribe the symbol of the entire Watchtower’s element. The background color is the color of the element, and the symbol is in the flashing color.

In our example, the Watchtower is of the East (Air), so the background will be yellow and the elemental symbol will be purple.

The Southern Watchtower is red (flashing green), the Western Watchtower is blue (flashing orange), the Eastern Watchtower is yellow (flashing violet), and the Northern Watchtower is black (flashing white).

Side 3

Here inscribe the symbol of the square’s kherub. The Fire kherub takes the symbol of the lion (or Leo), the Water kherub takes the symbol of the eagle’s head, the Air kherub takes the symbol of Aquarius, and the Earth kherub takes the symbol of the ox (or Taurus).

The colors of this side are always the same as the colors of side #1. The background is the color of the subquadrant, and the symbol is drawn in the flashing color.

In our example, the kherub’s symbol is that of Leo, its background is red, and the symbol is green. (Note these colors would be the same even if we had focused upon one of the other kherubs. The colors here are based upon the subquadrant.)

Side 4

Finally, inscribe the elemental symbol of the subquadrant on this side. The background is the color of the element of the subquadrant, and the symbol is drawn in the flashing color.

In our example, this is the symbol of Fire and is once again a red background with a green symbol.

Servient Pyramids

For an example of a servient square pyramid, we will stay in the Fire of Air subquadrant (Eastern Watchtower, lower-right subquadrant). We will move to the square of the first servient angel found beneath the arms of the Calvary Cross. Its letter is A, and it begins the name of the angel Alai.

As always, the top of the pyramid will contain the letter of the square in Angelical, which in our example is an A. Its background color is white and the letter is black.

All four sides of a servient pyramid have two symbols because each servient square of the Watchtowers is assigned two letters of the Tetragrammaton. One comes from the row the angel is found in, and the other is from the kherubic column it falls under. Refer to the Tetragrammaton in the Subquadrants chart in figure 76 to determine which two Hebrew letters govern your chosen square.

In our example, the letter of the row is Yod (י), representing cardinal zodiac signs, and the letter of the kherub at the top of the column is Heh (ה), representing the element of Water. Now let’s examine the four sides.

Side 1

Here inscribe the elemental symbol of the Watchtower and the astrological symbol of the square. (Refer to chapter 12’s section on the astrological forces of the servient squares.) The background color is the color of the Watchtower’s element, and the symbols are in the flashing color.

In our example, we draw in the symbol of Air, as this is the Eastern (Air) Watchtower. This particular square represents cardinal Water and therefore is ruled by the zodical sign of Cancer, so we also include that symbol. The background is yellow (for Air), and the symbols are drawn in purple.

Side 2

Here inscribe the symbol of the column’s kherubic element and the Major Arcana tarot card assigned to the square’s astrological sign. (See chapter

12’s section on tarot and the Watchtowers.) The background color is the color of the element of the kherub, and the symbols are in the flashing color.

In our example, this side would include the symbol of Water (as it is ruled by the Water kherub of this subquadrant). It would also include the Chariot, as that is the tarot trump associated with Cancer. The background of this side would be blue, and the symbols would be orange.

Side 3

Here inscribe the elemental symbol of the subquadrant and the geomantic figure assigned to the astrological sign of the square. (See chapter 12’s section on geomancy and the Watchtowers.) The background color is the color of the element of the subquadrant, and the symbols are in the flashing color.

In our example, this side would contain the symbols of Fire (we are in the Fire subquadrant of the Watchtower) and at least one of the geomantic figures assigned to Cancer. The background would be red and the symbols drawn in green.

Side 4

Finally, on this side put the elemental symbol of the letter of Tetragrammaton that rules the rank (row) of the square. If the rank is ruled by Yod (י), the symbol of Fire is used. If the rank is ruled by Heh (ה), the symbol of Water will be used. If the rank is ruled by Vav (ו), the symbol of Air will be used. And if the rank is ruled by Heh-final (ה), the symbol of Earth will appear here.

Also on this side, include the Hebrew letter assigned to the Major Arcana tarot card of this square. (See chapter 12’s section on tarot and the Watchtowers.) The background color is the color of the element of the Tetragrammaton letter, and the symbols are in the flashing color.

In our example, the elemental symbol of fire would appear here, as this row of the subquadrant is assigned to Yod (י). The Hebrew letter assigned to both Cancer and the Chariot card is Cheth (ח). The background would be red (for Fire), and the symbols would be green.

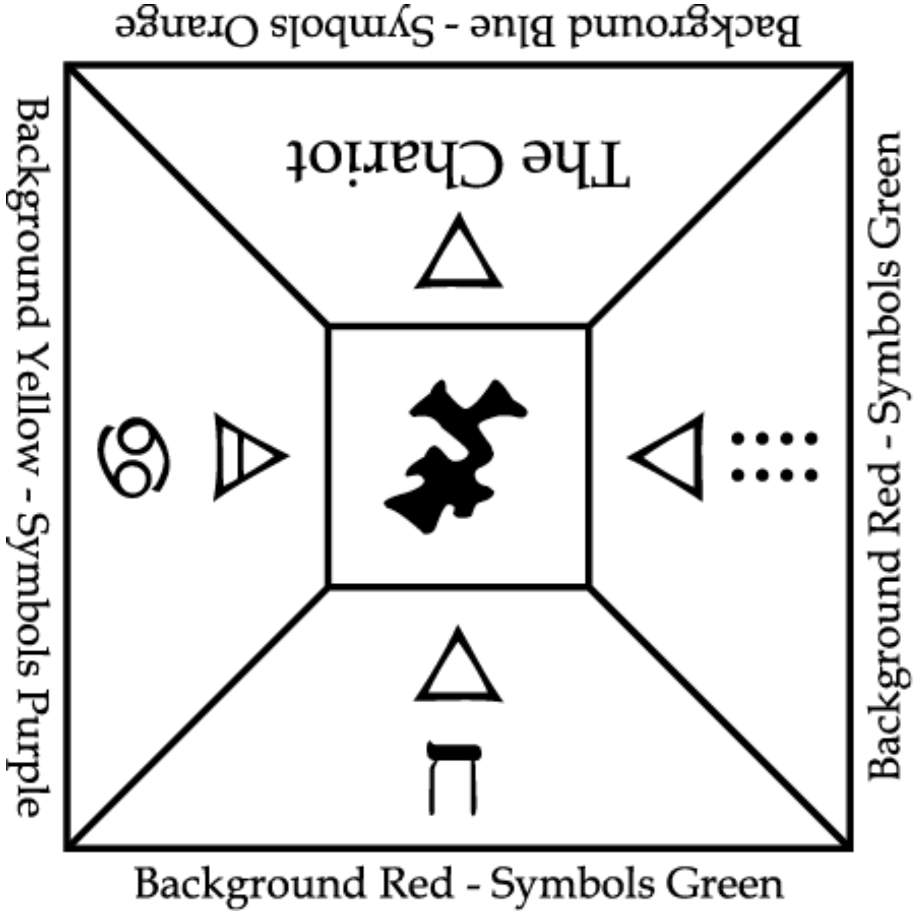

Background Blue - Symbols Orange
The Chariot
Background Yellow - Symbols Purple
Background Red - Symbols Green
ח
Background Red - Symbols Green

Figure 80: *Example Servient Pyramid*
(Fire of Air, Letter A, Cancer)

Every Pyramid Has Its Sphinx

As I mentioned in the neo-Enochian history chapter, the *Concourse of the Forces* explains that every pyramid fashioned from the Watchtower squares also has a sphinx. This sphinx is a composite animal/human figure that represents the elemental forces of the pyramid itself. The Golden Dawn referred to this as a "talismanic image"—a visual representation of occult forces suitable for skrying or inscribing upon talismans.

An Enochian sphinx is composed of portions of the four biblical kherubim (as described in the first chapter of Ezekiel and the fourth chapter of the Revelation of St. John) who represent the four elements (see table 51).

Referring back to figure 78, where each side of a truncated pyramid was given a number:

- the side labeled 2 represents the head of the sphinx
- the sides labeled 1 and 3 represent the upper body and arms of the sphinx, as well as whether or not the sphinx will have wings
- the final side, labeled 4, will represent the lower body and legs of the sphinx

This sphinx, then, embodies the combined elemental force of its particular cell in the Watchtower.

As an example, let us continue using the same square as before (the Fire of Air square of the angel Alai). The upper side of the pyramid (side 2) is associated with elemental Water; thus the sphinx will have the head of an eagle. The two outer sides (1 and 3) are associated with Air and Fire; thus the sphinx's upper body will be a mixture of a man and a lion. (Since neither side 1 nor side 3 was Water, and thus did not include the eagle, this figure will have no wings.) Finally, side 4 was associated with Fire, so our sphinx will have the lower body and legs of a lion.

As you can imagine, there are many possible combinations, depending on where in the Watchtowers the square is found; thus, there are many different kinds of sphinxes.

The Coptic-Egyptian Gods of the Pyramids [197]

In the history section of this book, I mentioned that the symbol of the truncated pyramid is older than the Golden Dawn. You can see a version of it on the back of the American dollar bill, where it appears with the ancient Egyptian symbol of the all-seeing eye of God at its summit. This symbol—an eye in a triangle—suggests that the capstone of the world pyramid is divinity itself, not something made by human hands. The flat surface at the top of the structure is a holy place where man and God meet, and ancient civilizations often built temples upon such high places (take, for example, the ziggurats of Babylon).

The neo-Enochian truncated pyramids are no exception to this philosophy. The flat surface at the top of the pyramid is a holy place where the Angelical letter of the Watchtower square is inscribed. Furthermore, the Golden Dawn associated a Coptic-Egyptian deity with this space. As the sphinx embodies the elemental forces of the four sides of the pyramid, the deity represents the divine force that resides at its summit. In this way, the pyramid becomes a literal throne for a god of the world.

Like the sphinx, the deity of the pyramid is a talismanic image. It can be drawn or painted on paper in the proper colors and placed upon the altar during the invocation ceremony, or it can be painted upon cardboard and given a base so that it can stand directly upon the altar pyramid. Even better, it can be sculpted so that it becomes a three-dimensional statue of the god.

Following is a list of the fifteen Coptic-Egyptian deities used in the Golden Dawn's Enochian system. The god assigned to any given pyramid is determined by the combination of elements on the four sides. After you have fashioned your truncated pyramid, refer to this list to see which god it belongs to.

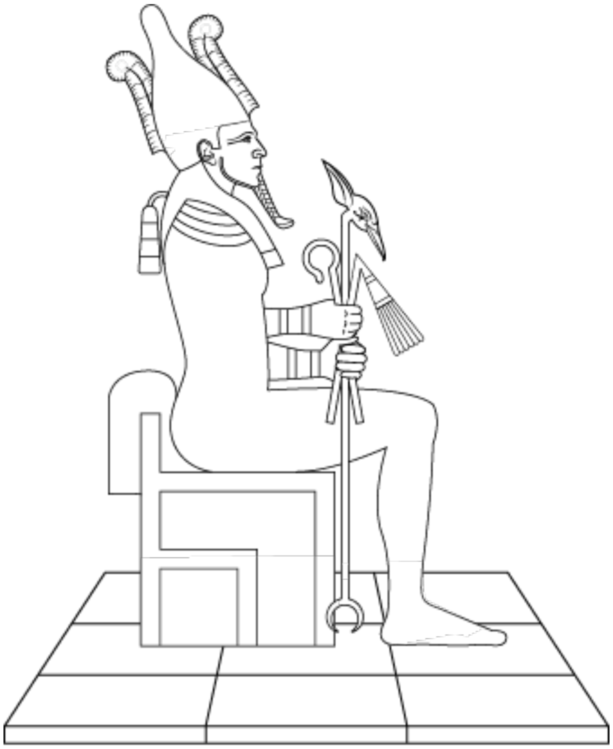


Figure 81: *Osiris*

1. Osiris: The first pharaoh of Egypt. After his death, he became the king of the underworld. In later Egyptian and Coptic religion he became a dying and rising solar god.

   Spirit: Each side of his pyramid has a different element—Fire, Water, Air, and Earth—showing the four elements in perfect balance under the presidency of Spirit. His image is a man mummified in white cloth sitting upon a white and yellow throne. His crown is white with yellow and white feathers, and his pectoral collar is striped white, red, blue, yellow, and black. He carries three scepters colored red, blue, and yellow. His throne is set upon a white base.

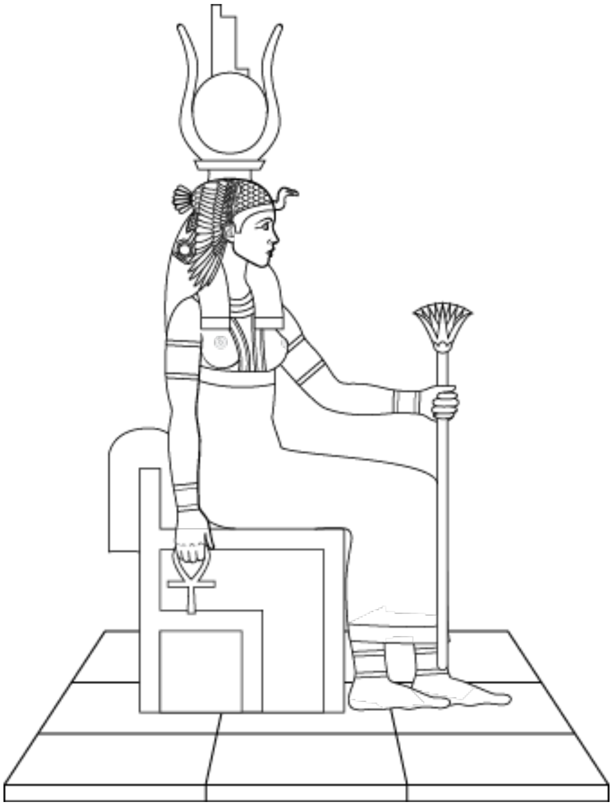


Figure 82: *Isis*

2. **Isis:** Wife of Osiris and the great Mother Goddess of Egypt. She and Osiris were the parents of Horus, the god of the living pharaoh of Egypt.

   Water: At least three out of four sides of her pyramid are Water. (The fourth side does not matter in this case.) Her image is of a woman sitting upon a blue throne and wearing a blue dress. Her pectoral collar and headdress are striped blue and orange. She carries a blue ankh and a lotus scepter. Her throne is set upon a blue and orange base.

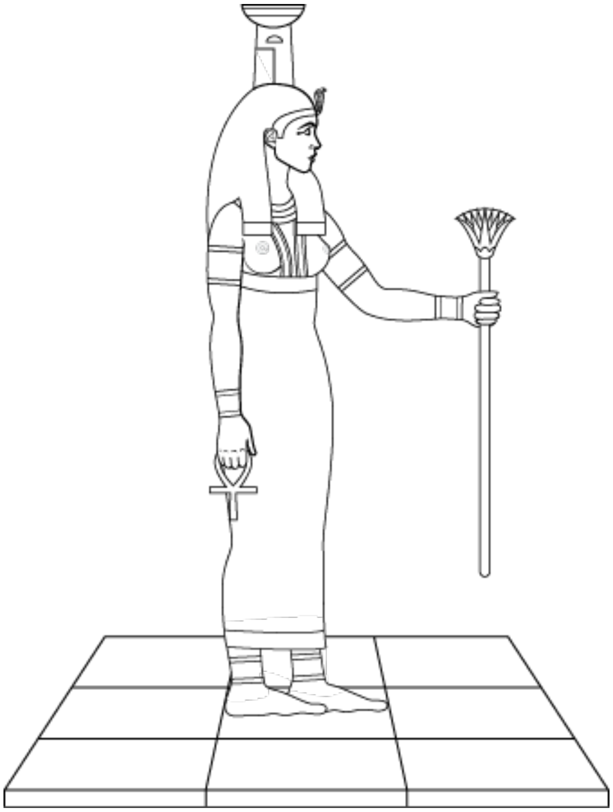


Figure 83: *Nephthys*

3. Nephthys: Sister of Isis and wife of Osiris's brother Set. When Osiris was murdered by Set, Nephthys aided her sister in recovering Osiris's body.

   Earth: At least three out of four sides of her pyramid are Earth. (The fourth side does not matter in this case.) Her image is of a woman wearing a black dress and headdress. She wears a pectoral collar striped black and white. She carries a black ankh and a lotus scepter, and her headdress includes a black serpent on its brow. She stands on a black and white base.

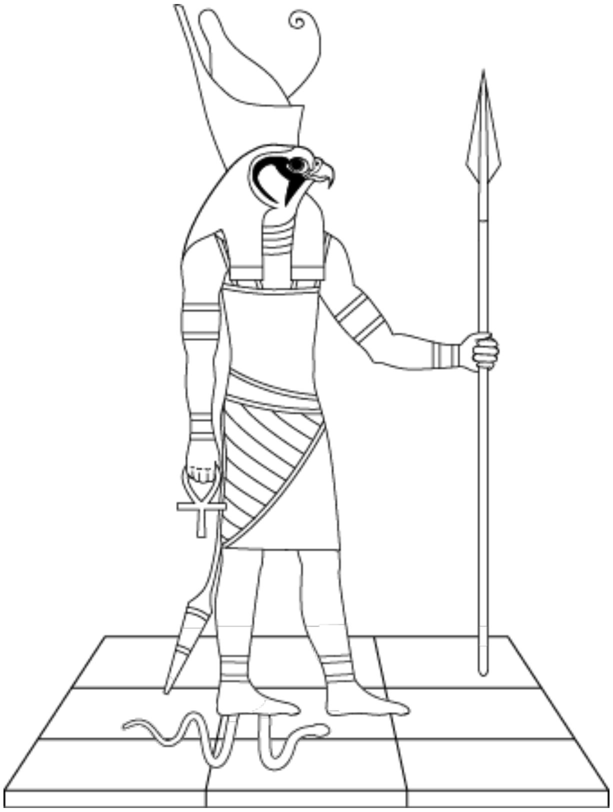


Figure 84: *Horus*

4. Horus: Son of Isis and Osiris, and god of the living pharaoh of Egypt. He was conceived just before Osiris entered the underworld to become king of the dead, and he eventually grew up to overthrow his uncle Set and reclaim his father’s throne.

   Fire: At least three out of four sides of his pyramid are Fire. (The fourth side does not matter in this case.) His image is of a man with the head of a falcon. He wears a red and green tunic, a green pectoral collar, and a red headdress topped with the white and red double-crown of Egypt. He carries a red ankh and a scepter, and he stands upon a red and green base.

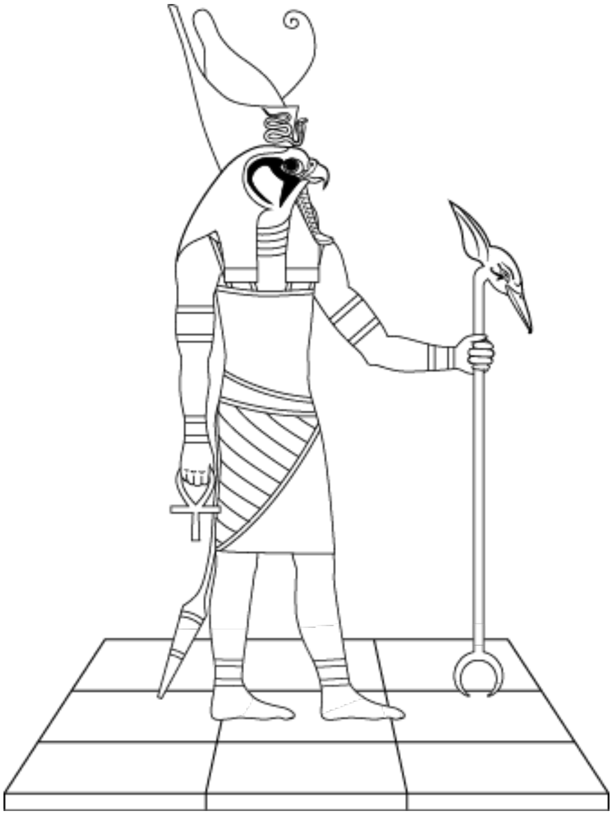


Figure 85: *Aroueris*

5. Aroueris (Horus the Elder): A brother of Osiris, husband of Hathor, and powerful celestial god. His right eye is the sun, and his left eye is the moon.

Air: At least three out of four sides of his pyramid are Air. (The fourth side does not matter in this case.) His image is of a man with the head of a falcon. He wears a yellow and violet tunic, a yellow pectoral collar, and a violet headdress. He also wears the double-crown of Egypt, though his is colored yellow and violet. He carries a yellow ankh and a scepter, and he stands upon a yellow and violet base.

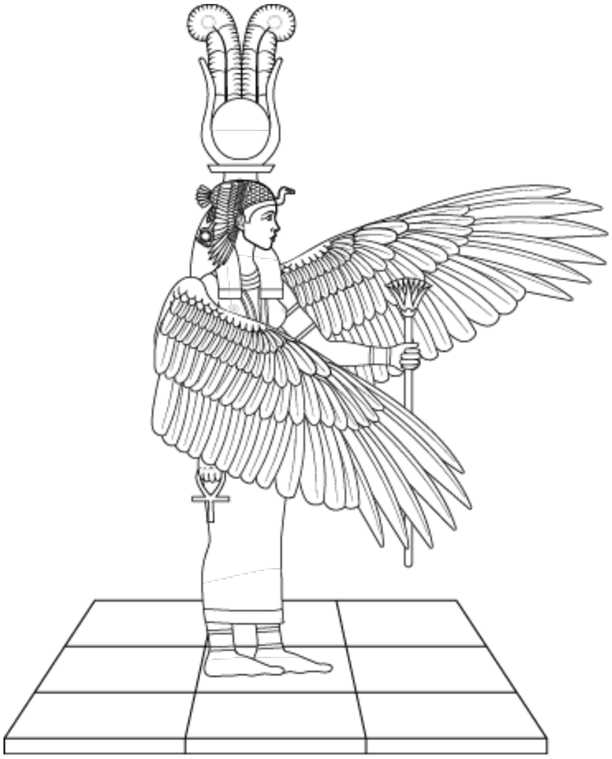


Figure 86: *Hathor*

6. Athor (Hathor): Daughter of the sun god Ra. She is the goddess of love, passion, joy, and—as the Eye of Ra—vengeance and destruction. An archetypal mother goddess, Hathor was one of the most popular deities in ancient Egypt.

Balanced Water/Earth: Two sides of her pyramid are Water and two are Earth. Her image is of a woman wearing a blue and black dress, a blue pectoral collar, and a black horned headdress. The headdress is surmounted by a blue disk and blue feathers. She carries a black ankh and a blue lotus scepter, and she stands upon a black and blue base.

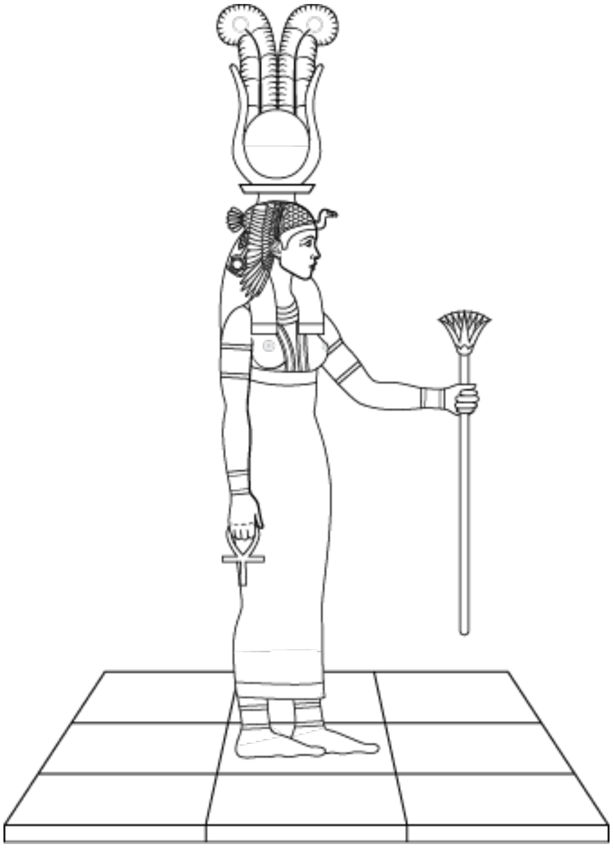


Figure 87: *Sothis*

7. Sothis: She is an incarnation of Isis, representing the star Sirius that appeared in the sky when the Nile rose each year.

   Balanced Fire/Water: Two sides of her pyramid are Fire and two are Water. Her image is of a woman wearing a red and blue dress, blue pectoral collar, and a red horned headdress. The headdress is surmounted by a blue disk and blue feathers. She carries a red ankh and a blue lotus scepter, and she stands upon a blue and red base.

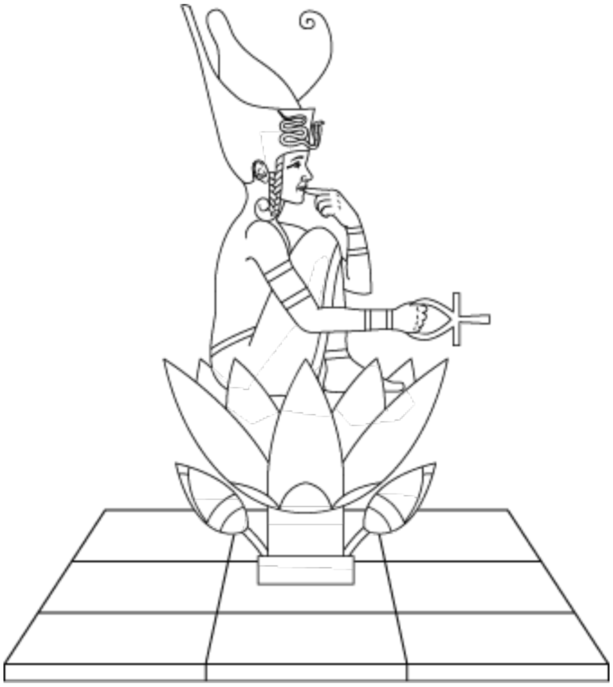


Figure 88: *Harpocrates*

8. Harpocrates (Horus the Younger): The newborn or child form of Horus, son of Isis and Osiris. As a young god and the rightful heir to the throne of Egypt, Horus had to be hidden from his uncle Set until he came of age; otherwise, Set would have killed him to protect his claim on the throne. Thus, Harpocrates is known as a god of silence.

   Balanced Air/Water: Two sides of his pyramid are Air and two are Water. His image is a youth wearing a yellow and blue tunic, a yellow pectoral collar, and a blue headdress. He also wears the double-crown of Egypt, colored yellow and blue. He holds a blue ankh and stands in the “sign of silence”—meaning his left fingertip is pressed against his lips. Sometimes he is depicted kneeling upon a lotus blossom. He rests upon a yellow and blue base.

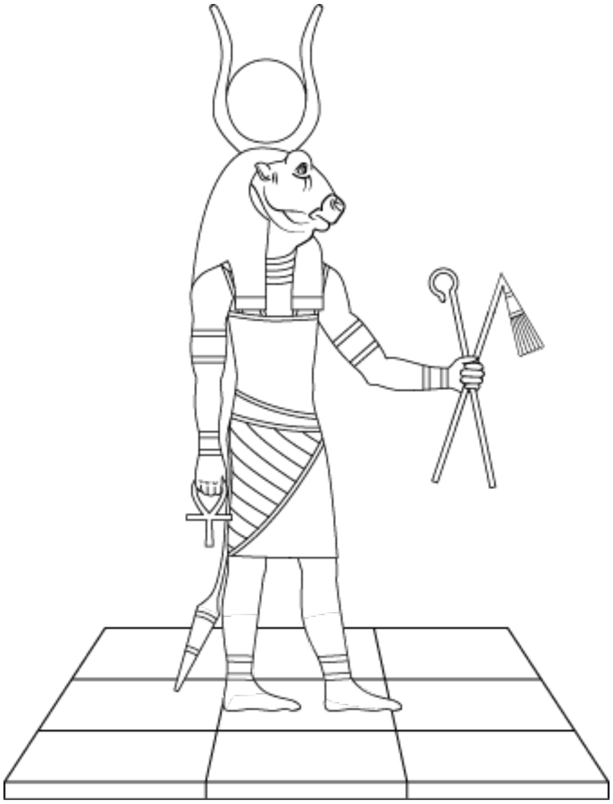


Figure 89: *Apis/Hapis*

9. Apis (or Hapis): A bull god who was identified with Osiris in later Egypt. Whereas Osiris was the king of the dead, Apis represented the renewal of life. It is suggested the horned crowns worn by many Egyptian deities are, in fact, the horns of the Apis bull.

   Balanced Fire/Earth: Two sides of his pyramid are Fire and two are Earth. His image is that of a man with the black head of a bull. He wears a black and red tunic, a black pectoral collar, and a red headdress. Atop the headdress are his black horns and a red disk. He carries two scepters, one red and one black. (He may also carry a red and black ankh.) He stands upon a black and red base.

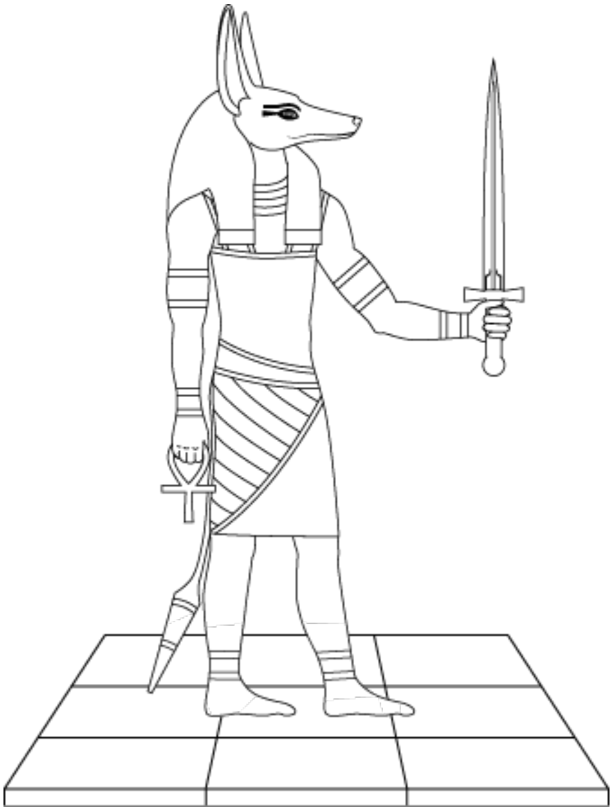


Figure 90: *Anubis*

10. Anubis: The jackal-headed god of the tomb and guide to the underworld, Anubis officiates the weighing of the heart in the scales of Ma’at to determine the fate of a departed soul.

Balanced Air/Earth: Two sides of his pyramid are Air and two are Earth. His image is that of a man with the black head of a jackal. He wears a yellow tunic, a black pectoral collar, and a yellow headdress. He carries a black ankh and a yellow scepter or sword. He stands upon a base of yellow and black.

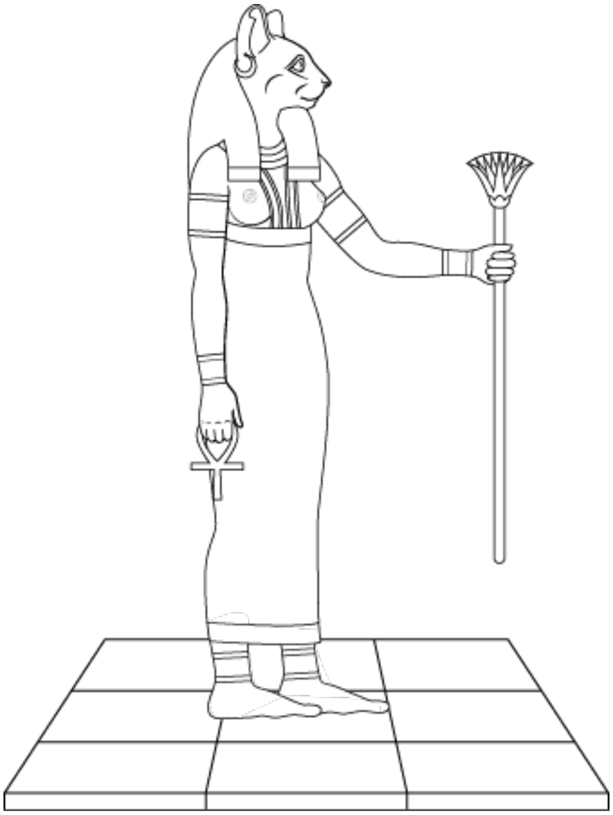


Figure 91: *Pasht/Bast*

11. Pasht (Pakhet—a form of Bast/Bastet): A lion goddess in early Egypt and the goddess of domestic cats in later Egypt, Bast was known as a household protector. It is unlikely her name was ever Pasht, though there is likely an association with the name Pakhet.

Balanced Fire/Air: Two sides of her pyramid are Fire and two are Air. Her image is that of a woman with the head of a cat. She wears a red dress and pectoral collar and a yellow headdress. She carries a yellow ankh and a red lotus scepter. She stands upon a red and yellow base.

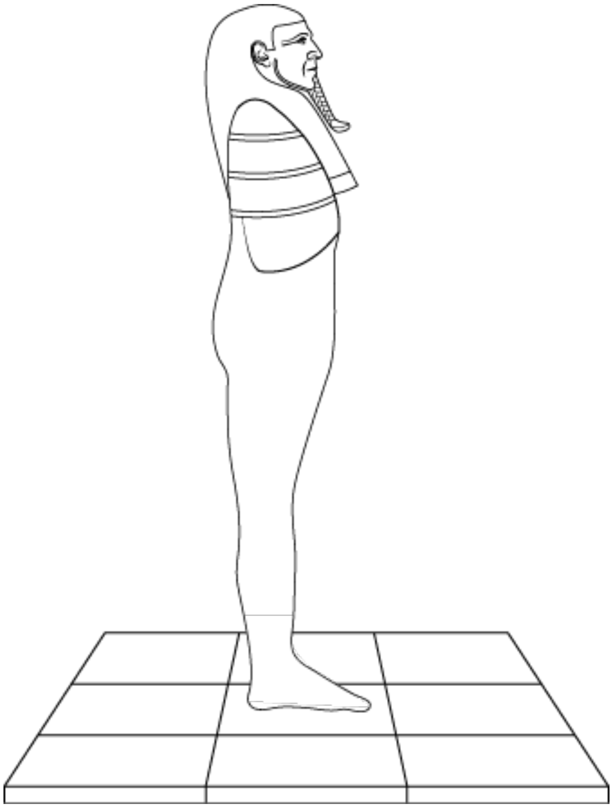


Figure 92: *Ameshet*

12. Ameshet (or Amset, Amseti, Imseti): One of the sons of Horus who guarded the body and organs of the deceased in the tomb. Ameshet especially guarded the liver. In the neo-Enochian system, he is the servant of Nephthys.

Fire/Water/Earth: His pyramid has one side each of Fire, Water, and Earth. (The fourth side does not matter in this case.) His image is that of a man mummified in white cloth. He wears a black headdress and a pectoral collar striped red, blue, and black. He stands upon a base of red, blue, and black.

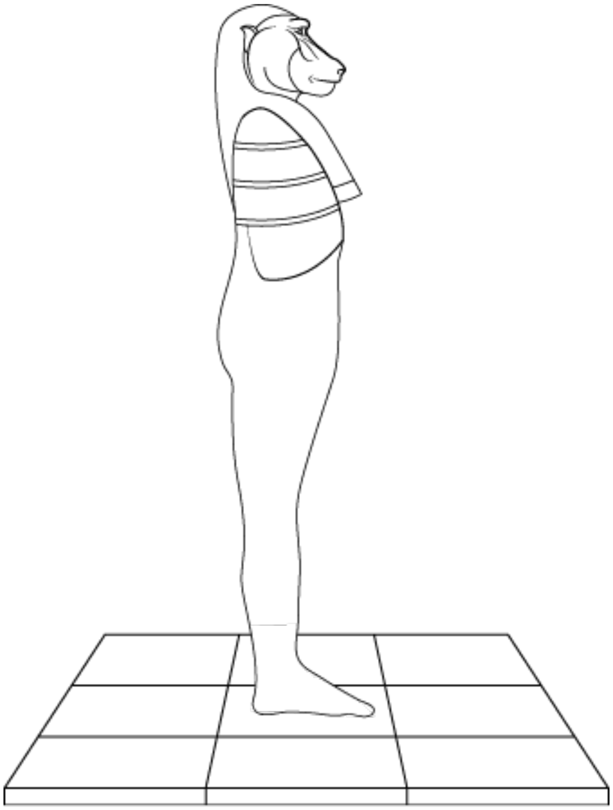


Figure 93: *Ahepi/Hapi*

13. Ahepi (or Hapi): One of the sons of Horus who guarded the body and organs of the deceased in the tomb. Hapi especially guarded the lungs. In the neo-Enochian system, he is the servant of Horus the Elder.

Fire/Water/Air: His pyramid has one side each of Fire, Water, and Air. (The fourth side does not matter in this case.) His image is that of a man with the head of a baboon mummified in white cloth. His headdress is yellow, and his pectoral collar is striped red, blue, and yellow. He stands upon a red, blue, and yellow base.

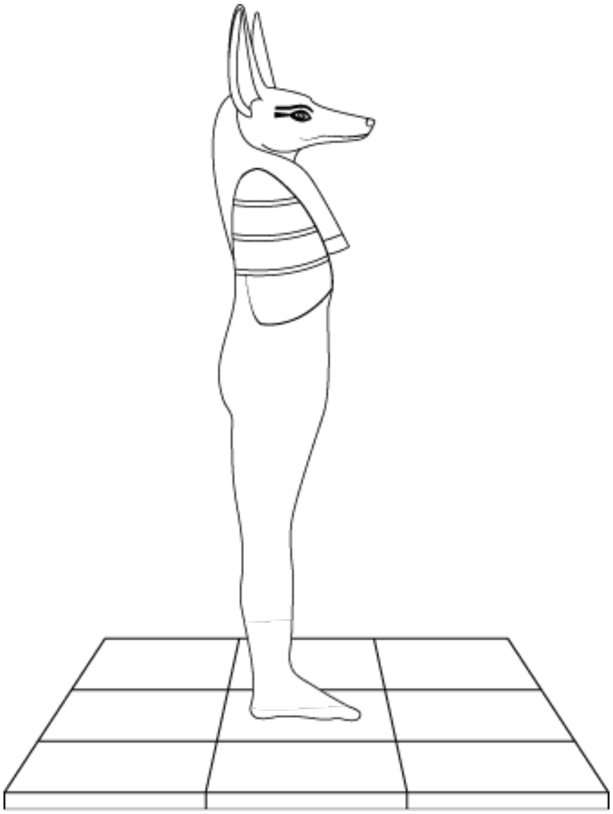


Figure 94:
Thoumathph/Duamutef

14. Thoumathph (Duamutef): One of the sons of Horus who guarded the body and organs of the deceased in the tomb. Duamutef especially guarded the stomach. In the neo-Enochian system, he is the servant of Isis.

Earth/Water/Air: His pyramid has one side each of Earth, Water, and Air. (The fourth side does not matter in this case.) His image is that of a man with the head of a jackal mummified in white cloth. He wears a blue headdress, and his pectoral collar is striped black, blue, and yellow. He stands upon a black, blue, and yellow base.

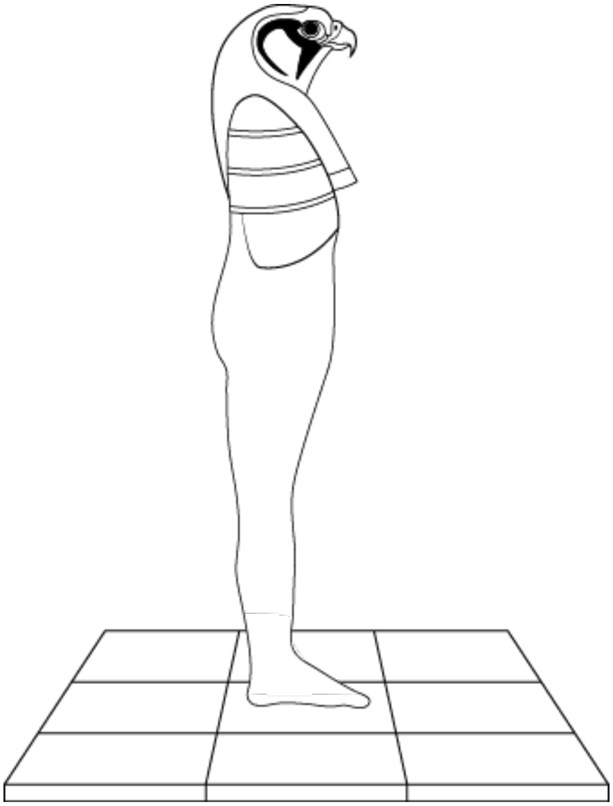


Figure 95: *Qebehsenuef*

15. **Qebehsenuef:** One of the sons of Horus who guarded the body and organs of the deceased in the tomb. Qebehsenuef especially guarded the intestines. In the neo-Enochian system, he is the servant of Horus.

Earth/Air/Fire: His pyramid has one side each of Earth, Air, and Fire. (The fourth side does not matter in this case.) His image is that of a white-skinned man with the head of a falcon mummified in white cloth. His headdress is red, and his pectoral collar is striped black, yellow, and red. He stands upon a black, yellow, and red base.

[contents]

Chapter Fourteen

A Neo-Enochian Angel Summoning

What You Will Need

To perform a neo-Enochian summoning ritual, you will need the following tools:[198]

- a double-cube altar (may be painted or covered with black or white, or you may use a covering of the proper elemental color)
- 2 pillar candles—white and black
- black or white robe
- lotus wand
- magickal sword
- elemental weapons: Fire Wand, Water Chalice, Air Dagger, and Earth Pentacle
- elemental substances: red candle for Fire, water in the chalice for Water, a rose symbolizing Air, and bread and salt for Earth
- 4 Watchtower tablets and the Table of Union drawn in full, vibrant colors
- the truncated pyramid of the angel you wish to evoke, its sphinx, and Coptic-Egyptian deity (these can be two-dimensional or you can fashion them in three dimensions; in either case, they must be drawn in vibrant color)
- a censer and elemental incense

For incense, you can use Martial incense for Fire, Lunar incense for Water, Mercury incense for Air, and Saturn incense for Earth (though I find Saturn incense too noxious for Earth, so I use patchouli instead).

Hang the four Watchtower tablets around your working space. The Oro Tablet will hang in the east, the Mph Tablet in the west, the Oip Tablet in the south, and the Mor Tablet in the north.

Set your altar in the center of your working space. Place the four elemental weapons on the top—Air Dagger toward the east, Water Chalice toward the west, Fire Wand toward the south, and Earth Pentacle toward the north. Arrange the four elemental substances upon the altar so they are in the same quarters as the elemental weapons. The censer should be placed between the eastern and southern sides. Place the Table of Union in the center, and place the two pillar candles on either side of it: the white candle on the right/southern side, and the black one on the left/northern side.

Upon the Table of Union place the truncated pyramid, sphinx, and Coptic deity. If you have drawn these in two dimensions, place the sphinx beneath the drawing of the pyramid. The Coptic deity should rest just to the east of the pyramid. If you have fashioned them in three dimensions, place the sphinx inside the pyramid and position the deity on the pyramid's top.

The Summoning Ceremony

Opening the Temple

Light all candles and the elemental incense. Take up the lotus wand, holding it by the lowest band of black, and move to the north-east corner of the temple. Face the altar and proclaim, "*Hekas, hekas, este bebeloi* (Far, far from this place be the profane)!"

Return to the altar and stand on its west side facing the east. Take the magickal sword and perform the Lesser Banishing Ritual of the Pentagram.[199]

Having returned to the altar, use the lotus wand (pointing the black end forward) to perform the Banishing Ritual of the Hexagram.

Return to the altar once more. Take up the chalice full of water and proceed clockwise around your temple one time, sprinkling the water in each of the four quarters while saying, "So therefore first, the Priest(ess) who governeth the works of Fire must sprinkle with the lustral waters of the loud, resounding sea."

Return the chalice to the altar and take up the censer. Proceed clockwise around the temple once more, censing the four quarters while saying, "And when, after all the phantoms have vanished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the universe. Hear thou the voice of Fire!"

Return the censer to the altar and grasp the lotus wand by the uppermost band of white. Move to the east, then proceed clockwise around your temple space three times, making the Sign of the Enterer each time you pass the east.

Return again to the altar, raise your arms high, and perform the Adoration to the Lord of the Universe:

"Holy art Thou, Lord of the Universe!" (Sign of the Enterer)

“Holy art Thou, whom Nature hath not formed!” (Sign of the Enterer)

“Holy art Thou, the vast and the mighty one!” (Sign of the Enterer)

“Lord of the Light and of the Darkness.” (Sign of Silence)

Invocations

Now grasp the lotus wand by the band that represents the element you wish to invoke. (The band of Leo for Fire, the band of Scorpio for Water, of Aquarius for Air, or that of Taurus for Earth.) Perform the Greater Invoking Ritual of the Pentagram for the proper element.

Standing at the altar once again, facing east, grasp the Lotus Wand by the upper white band. Perform the sign of the Rending of the Veil. Then raise your hands to heaven and recite the first and second Angelical Callings, invoking the Table of Union.

Remain at the altar, facing eastward. Raise your hands high and recite an invocation to the Coptic god who rules the pyramid upon the altar. It should ask him or her to be present during your work and to bring to you the angel or angels you wish to summon. The following is an example:

Invocation of the Coptic God

> *I invoke thee* (name)*, thou Great God(dess) who ruleth in the realm of* (element/sub-element)*. Be thou present with me, and be thou the guardian of this mystic sphere. Keep far removed the evil and the unbalanced and look with favor upon this work. In the three great and secret names of God that ruleth the* (directional)[200] *quadrangle,* (three supreme divine names of Watchtower)*, open the gates of the* (direction) *and bring to me the holy angel(s)* (names) *so that* (he/they) *will appear before me visibly and speak to me with an audible voice. Keep this sphere pure and holy so the angels of God will be moved to appear and reveal unto me the mysteries of their creation.*

Now put aside the lotus wand and take up the weapon of the element you are invoking. Move clockwise around the temple until you are facing the appropriate Watchtower. Make the sign of the Rending of the Veil, then recite the call assigned to the Watchtower (number three, four, five, or six).

Now recite an invocation of the Watchtower's king, such as the following:

Invocation of the Watchtower King

> *In the three secret and holy names of God born upon the banners of the* (direction), (three supreme divine names of Watchtower), *and by the sacred letters of the mystical Table of Union* (tablet letters)[201]*, I invoke the Great King of the* (directional) *quadrangle,* (name). (Vibrate the name of the king while tracing a spiral over the letters of his name before you.) *Thou who art the overseer and protector of the* (directional) *quarter of the universe, add the power and virtues of* (element) *to this work and send the angel(s)* (names) *that they may reveal unto me the mysteries of their creation.*

Then, if you are working with one of the three mixed sub-elements, recite the call associated with its subquadrant. (You do not need to do this if you are working with Fire of Fire, Water of Water, Air of Air, or Earth of Earth.)

Continue with an invocation of the angel(s) you are summoning by the name of their archangel(s) and the two divine names of the Calvary Cross (remember one name is for calling and the other is for commanding).

Invocation of the Archangel

O archangel (name), *who rulest and governeth in the infinite realm of* (element/sub-element),[202] *who chargeth your angels to manifest the virtues of your power upon the physical world, hear my call in the exalted name* (calling name) *and send forth the holy angel* (name) *to this sacred place. In the mighty name* (commanding name), *empower him and charge him to appear visibly before me, to speak audibly to me and to reveal unto me whatsoever I desire.*

Invocation of the Servient Angel

> *I invoke, summon, and call ye forth, thou great angel* (name)*by the virtue and power of your archangel* (name) *and by the most holy name* (calling name) *written upon the foundations of the world. In and by these names, and by the highest names of God born upon the banners of the* (direction), (three supreme divine names of Watchtower), *and by the Great Elemental King* (name), *and by the sacred letters of the mystical Table of Union* (tablet letters), *I call ye from thy home and habitation in the astral realm of* (element/sub-element). *And I command you in the irresistible divine name* (commanding name) *to appear before me, speak with me, answer my questions, and accomplish my desires. By all of these names rehearsed, and by the power thereby vested in me and within this elemental weapon* (here hold the weapon aloft) *and within the sacred scepter of the lotus, so mote it be!*

Repeat the two invocations above, one for the archangel and one for the servient angel, for each angel you wish to call from the subquadrant. Then repeat the same two invocations in each of the remaining three quarters of the temple space, moving clockwise to each new quarter and ending again at the Watchtower you have opened.

Finally, return to the altar, standing so that you are facing the Watchtower with the altar between you and it. Replace the elemental weapon on the altar and take up the lotus wand. Hold it by the white band of Spirit and fix your attention upon the truncated pyramid before you. Recite a final prayer to the Coptic deity:

> *O* (name), *Lord/Lady of the pyramid of* (element/sub-element) *by whose names and images have I invoked the angels of the mighty Watchtowers of the universe, make unto me a strong seething. Open my eyes and my ears to the visions and voices of the Holy Ones. Before I was blind, but now I see! I once was deaf, but*

> *now I hear! Move, therefore, move and appear and open unto me the mysteries of creation. Strengthen and inspire me that I may enter in and become a partaker of the secrets of the Light Divine.*

At last, keeping your focus upon the truncated pyramid before you, welcome the summoned angel(s) and address them as you will. Receive their answers or any visions they give you. When you are done, the angel(s) will depart of their own accord.

Closing the Temple

When you are done with your working, say prayers of thanksgiving to the entities you have invoked in the working. Stand before the Watchtower to thank the angels summoned therefrom, and then perform the sign of the Closing of the Veil. Return to the altar, face east to thank the Coptic deity, and make the sign of the Closing of the Veil once more.

Lay aside the lotus wand. Take up the chalice, and then the censer, and purify the temple with water and fire exactly as was done in the opening.

Having finished the purification, take up the lotus wand by the white band and move to the east. Proceed counterclockwise around the temple three times, making the Sign of the Enterer each time you pass the east.

Return to the altar and perform again the Adoration to the Lord of the Universe.

Proclaim, “I now release any and all spirits who have been entrapped by this ceremony and are not needed in its operation. Go with the blessings of Yeheshua and Yehovasha. Return to your homes and habitations. May there be peace between me and thee, and may ye be always ready to come when ye are called!” (Make the sign of the Closing of the Veil.)

If you feel it is necessary, you may end by taking up the Sword and performing the Lesser Banishing Ritual of the Pentagram. However, I rarely suggest doing this, especially if you are fortunate enough to have an established space or room for ritual that others will not need to use after you are done.

Finally proclaim, “I now declare this temple duly closed. So mote it be!”

[contents]

Pronunciation Key (Fully Explained)

You may notice that this key is very different from the pronunciation guides we normally see for the Enochian language. Most often, such guides are alphabetical—meaning that they present the Angelical (or English-equivalent) letters and then suggest what sounds these letters might make individually. While it is good to know what sound each letter makes, it tells us little about what sounds are made when the letters are combined into actual syllables and words.

My pronunciation guide, on the other hand, is entirely phonetic. It begins with the sounds that make up the syllables. Then it presents the phonetic notations I have created to represent those sounds. These notations are intended to be simple and intuitive to the modern reader.

Vowels

Short vowels are mostly represented by single letters, while I have extended the long vowels to two letters:

Phonetic Sound	Notation

a –long (*cake*, *day*)	ay

a –short (*bat*, *cat*)	a

e –long (*beet, seat*)	ee

e –short (*bed, wed*)	e

i –long (*bite, kite*)	ii

i –short (*bit*, *sit*)	i

o –long (*boat*, *slope*)	oh
o –short (*bot*, *stop, father*)	o, ah

u –long (*boot*, *blue*)	oo

u –short (*but, cup*)	u

Note: There are some cases where an *A* falls at the end of a word. I feel this likely indicates something between a long and short *A,* or a schwa. In such cases, I have simply left a single *A* in my pronunciation. It can be treated as a short *A*, but it is more akin to a schwa sound. (I assume Dee, had he intended the long *A* sound, would have ended the words with *ay* or *eh*.) For example, the word *amma* (“cursed”) likely ends with a sound somewhere in between the long and short *A* (schwa)—“am-a.”

Consonants

If consonants are written together (as in br, cr, gr, st, th, and tr), simply pronounce the combined sound as you would in present-day English (break, crate, grab, start, and so forth). Otherwise, standard consonant sounds are indicated by the following:

Phonetic Sound	Notation

b (*branch*, *blurb*) b

d (*dog, during*)	d

f (*far, fork*) f

g (*gap*, *gourd*) g

h (*half*, *heavy*)	h

j (*jump, giant, bludgeon*)	j

k (*kind*, *can*)	k

l (*large*, *loud*)	l

m (*many, move*)	m

n (*north*, *never*)	n

p (*pace, pardon*)	p
r (*rain, banner*)	r, er

s (*serve, circle*) s

t (*test*, *tax*) t

w (*water, wind*)	w

x (*exit, except*)	ks

y (*yellow, your*)	y

z (*zoom*, *zebra*)	z

“Long Consonants”

There are many cases where Dee indicated a consonant standing alone in a syllable. At these times, the letter does not make its usual consonant sound. Instead, the syllable is pronounced the same as the English name of the consonant. I have dubbed these “long consonants” and represent their sounds as follows:

Phonetic Sound	Notation

d dee

f ef

g jee

j jay

l el

m em

n en

p pee

q kwah

r ur

s es

t tee

y wii

Digraphs and Diphthongs

The digraphs and diphthongs are fairly standard in modern English:

Phonetic Sound	Notation

ch (*church*, *witch*)	ch

ch (*ache, chrome*)	kh

ou, ow (*out*, *town*)	ow

oi, oy (*oil*, *boy*)	oy

qu (*queen*, *quick*)	kw

sh (*shine*, *wish*)	sh

ph (*phone*, *philosophy*)	f

th (*that*, *whither*, *thorn*)	th

Also Note

There are a few instances when the letters *sg* occur in Angelical words, such as *Caosg* or *Vorsg*. In these cases, Dee does not indicate that the “g” sound should stand alone as its own syllable. Thus, I find it likely it is intended to combine with the *s* to make a kind of “zh” (or hard “sh”) sound, as we hear in English words such as *measure*, *pleasure,* and *treasure*. I have indicated this sound in the Psalter with the digraph *zh*.

Accented Syllables

Dee included accent marks throughout the *48 Claves Angelicae* and *A True and Faithful Relation*. I have indicated these accents in my pronunciations by writing the related syllable in all caps. For instance, the word *Cacacom* (“to flourish”) is recorded in the *48 Claves* as *ca-cá-com*. In the Psalter, I have given the pronunciation of “kay-SAY-som,” showing an accent on the second syllable.

[contents]

Appendix 2

An Angelical Psalter (Forty-Eight Callings)

Calls in English

Call One

“I reign over you,” sayeth the God of Justice, “in power exalted above
the firmaments of wrath: in whose hands the Sun is as
a sword, and the Moon a through-thrusting fire: Which
measureth your garments in the midst of my vestures and
trussed you together as the palms of my hands. Whose seats
I garnished with the fire of gathering, and beautified your garments
with admiration. To whom I made a law to govern the Holy Ones,
and delivered you a rod (with) the ark of knowledge. Moreover,
you lifted up your voices and swore obedience and faith to Him
that liveth and triumpheth; whose beginning is not, nor end cannot be;
which shineth as a flame in the midst of your palace,
and reigneth amongst you as the balance of righteousness and
truth (truth).” Move, therefore, and

show yourselves. Open the mysteries of your creation. Be friendly unto me.

For I am a servant of the same your God; the true worshiper of the Highest.

Angelical Key

Key of the Second Table

“Ol sonf vorsg,” goho Iad Balt, “lansh “ohl sonv vorzh,” goh-HOH yad balt, “lonsh calz vonpho: Sobra z-ol ror i ta *kalz von-foh. SOB-ray zohd-OL ror ii tay* nazpsad, graa ta malprg; Ds *nayz-pee-sad, gray tay mal-purj: dee-es* holq qaa nothoa zimz, od HOL-kwah kwah-AY-ay noth-OH-a zimz, ohd commah ta nobloh zien. Soba thil KOM-ah tay noh-bloh zeen. SOH-bay thil gnonp prge aldi ds urbs oboleh non-pee purj AL-dii dee-es yurbs OB-oh-lay grsam. Casarm ohorela caba pir, gur-sam. kay-SARM oh-hor-EL-a ka-BA per, ds zonrensg cab erm iadnah. Pilah, dee-es zon-renj kab erm yadnah. pee-ii-lah, farzm znrza adna gono iadpil farz-em snur-za ad-nah gon-oh ii-AD-pil ds hom toh; soba ipam, ul ipamis; dee-es hom toh: SOH-bay ip-am, yewl ip-am-is; ds loholo vep zomdux poamal, dee-es LOH-hoh-loh vep zom-dooks poh-mal, od bogpa aai ta piap baltle od ohd bog-pa ay-AY-ii tay pii-ap bal-tayl ohd vaoan (vooan).” Zacar, ca, od vay-oh-AN (voo-AN).” ZAY-kayr, see-ay, ohd zamran. Odo cicle qaa. Zorge.

zam-ran. od-oh sii-kayl kwah-AY-ay. zorj.

Lap zirdo noco mad; hoath Iaida.

lap zir-DOH NOH-kwoh mad; hohth jay-II-da.

Call Two

Can the wings of the winds understand your voices of wonder,
O you the Second of the First, whom the burning flames have framed within
the depths of my jaws; whom I have prepared as
cups for a wedding, or as the flowers

in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds. For
you are become a building such as is not but in the mind of
the All Powerful. “Arise,” sayeth the First. Move
therefore unto His servants. Show yourselves in power
and make me a strong seething. For I am of Him that liveth forever.

Key of the Third Table

Adgt upaah zong om faaip sald, ajt yew-pay-ah zong om fay-AY-ip sald, viiv L, sobam ialpurg izazaz vii-iv el, SOH-bam YAL-purj ii-zay-zaz piadph; casarma abramg ta pii-AD-ef; kay-SAR-ma ay-BRAY-mig tay talho paracleda, qta lorslq tal-ho par-AK-lee-da, kwah-tay lors-el-kwah turbs ooge baltoh. Givi chis lusd orri, turbs oh-oj bal-toh. jiv-ii kiis lus-dee or-ii, od micalp chis bia ozongon. Lap ohd mii-KALP kiis bii-a OH-zohn-gon. lap noan trof cors tage oq manin noh-AN trof kors tayj oh-kwah man-in Iaidon. “Torzu,” gohel. Zacar jay-II-don. “tor-ZOO,” GOH-hel, ZAY-kayr ca cnoqod. Zamran micalzo, see-ay see-NOH-kwod. zam-ran mii-KAYL-zoh, od ozazm urelp. Lap zir Ioiad.

ohd oz-az-em yer-elp. lap zer joh-JAD.

Call Three

“Behold,” sayeth your God. “I am a Circle

on whose hands stand twelve Kingdoms. Six are the seats of
living breath; the rest are as sharp sickles

or the horns of death; wherein the creatures of the earth
are and are not except by mine own hand; which
sleep and shall rise. In the first I made you stewards
and placed you in twelve seats of government, giving unto
every one of you power successively over 456, the true ages
of time, to the intent that from the highest vessels and the corners
of your governments you might work my power; pouring down
the fires of life and increase upon the earth continually. Thus, you are become the skirts of justice and truth (truth).”

In the Name of the same your God, lift up, I say,
yourselves. Behold, His mercies flourish and

Key of the Fourth Table

“Micma,” goho piad, “Zir comselh “mik-ma,” goh-HOH pii-AD, “zer KOM-sel azien biab oslondoh. Norz chis othil az-EEN bii-ab os-LON-doh. norz kiis oh-THIL
gigipah; undl chis tapuin
jij-ii-pah; und-el kiis TAY-pew-in qmospleh teloch; quiin toltorg kwah-mos-play tee-LOCH; kwii-in tol-TORJ
chis ichisge m ozien; dst kiis jay-KIIS-jee em oh-ZEEN; dee-es-tee brgda od torzul. Ili eol balzarg burj-da ohd tor-ZOOL. II-lii ee-OHL bal-zarj od aala thilnos netaab, dluga ohd AY-ay-la thil-nos nee-TAY-ab. dee-LOO-ga vomzarg lonsa capmiali vors cla, homil vom-sarj lon-sha kap-mii-AY-lii vorz kla, hom-il cocasb, fafen izizop od miinoag KOH-kasb, fay-fen iz-is-op ohd mii-ii-noh-ayg de gnetaab vaun nanaeel; panpir dee nee-TAY-ab von nay-NAY-ee-el; pan-per malpirgi caosg pild. Noan unalah mal-per-jii kay-OZH pild. noh-AN un-al-ah balt odvaoan (odvooan).
“balt ohd-vay-oh-AN (ohd-voo-AN).”
Dooiap mad, goholor, gohus, doh-OH-ii-ap mad, goh-HOH-lor, goh-US, amiran. Micma, iehusoz cacacom od am-ir-an. mik-ma, jay-US-os kay-SAY-som ohd

Call Three continued

Name is become mighty amongst us.

In whom we say, move,

descend and apply yourselves unto us as partakers of
the secret wisdom of your creation.

Key of the Fourth Table continued

dooain noar micaolz aaiom.
doh-OH-ay-in noh-ar mii-KAY-ohlz ay-AY-om.
Casarmg gohia, z-acar,
kay-SAR-mij goh-HII-a, ZOHD-ay-kayr, uniglag od imvamar pugo plapli yew-nii-glag ohd im-vay-mar pug-oh play-plii ananael qaan.
an-AN-ee-el kwah-AY-an.

Call Four

“I have set my feet in the south and have looked about me
saying, Are not the Thunders of Increase numbered
33 which reign in the Second Angle; under whom
I have placed 9639 whom none hath yet numbered
but One. In whom the second beginning of things are
and wax strong; which also successively are

the number of time; and their powers are as the first 456.

Arise you sons of pleasure and visit the earth,
for I am the Lord your God which is and liveth.”

In the Name of the Creator, move

and show yourselves as pleasant deliverers; that you may praise Him amongst
the sons of men.

Key of the Fifth Table

“Othil lasdi babage od dorpha “oh-THIL las-dii bay-BAY-jee ohd dorf-fa gohol, gchisge avavago cormp goh-HOHL, jee-KIIS-jee av-AY-vay-go kormf pd dsonf vivdiv; casarmi *pee-dee dee-sonv viv-DII-vee; kay-SAR-mij*
oali mapm, sobam ag cormpo OH-ay-lii map-em, SOH-bam ag korm-FOH
crpl. Casarmg croodzi chis krip-el. key-SAR-mij kroh-OD-zii kiis odugeg; dst capimali chis *ohd-yew-JEJ; dee-es-tee kay-pii-MAY-lii kiis*
capimaon; odlonshin chis talo cla.
kap-ii-MAY-on; ohd-lon-shin kiis tay-el-loh kla.
Torgu norquasahi od fcaosga, tor-GOO nor-kway-SAY-hii ohd ef-kay-OS-ga, bagle zirenaiad dsi odapila.”
BAY-gayl zii-er-NAY-ad dee-sii ohd-ap-ii-la.”
Dooaip qaal, z-acar
doh-OH-ay-ip kwah-AY-el, ZOHD-ay-kayr
odzamran obelisong; restil aaf ohd-zam-ran oh-bel-is-ong; rest-el ay-AF
normolap.
nor-moh-lap.

Call Five

“The Mighty Sounds have entered into the third Angle and are become
as olives in the olive mount looking with gladness upon the earth and
dwelling within the brightness of the heavens as continual comforters, unto whom I have fastened pillars of gladness 19, and gave them
vessels to water the earth with Her creatures; and
they are the brothers of the First and Second; and the beginning of
their own seats which are garnished with continually burning lamps 69636; whose numbers are as the first, the ends, and

the contents of time.” Therefore, come you and obey
your creation. Visit us in peace and comfort.

Conclude us as receivers of your mysteries. For why? Our Lord and Master
is all one.

Key of the Sixth Table

“Sapah zimii duiv od noas “SAY-fah ZII-mii DOO-iv ohd noh-as taqanis adroch dorphal caosg, od tay-kway-nis ad-roch dor-fal kay-OZH, ohd faonts piripsol tablior, casarm fay-onts per-IP-sol TAY-blii-or, kay-SARM

amipzi nazarth af, od dlugar ay-mip-zii nay-zarth af, ohd dee-LOO-gar zizop z-lida caosgi toltorgi; od ziz-op zohd-lid-a kay-OZH-ii tol-TOR-jii; ohd z-chis esiasch L taviv; od iaod zohd-kiis ee-sii-ash el tay-viv; ohd YAY-ohd thild ds hubar peral; soba thild dee-es hoo-BAR pee-AR-al; SOH-bay cormfa chista la, uls, od

korm-FA kiis-tay lah, yewls, ohd qcocasb.” Ca, niis od darbs kwah-KOH-kasb.” see-ay, nii-IS ohd darbs qaas. Fetharzi od bliora.

kwah-AY-as. feth-AR-zii ohd blii-OH-ra.

Iaial ednas cicles. Bagle? Geiad jay-yal ed-nas sii-kayls. BAY-gayl? jej-AYD

il.

ii-el.

Call Six

The spirits of the fourth Angle are nine, mighty in the Firmaments of Water;
whom the First hath planted a torment to the wicked and a garland to
the Righteous; giving unto them fiery darts to van the earth
and 7699 continual workmen whose courses visit with comfort
the earth; and are in government and continuance
as the second and the third. Wherefore, hearken unto my voice. I have talked of you and I move you
in power and presence, whose works
shall be a song of honor and praise of your God
in your creation.

Key of the Seventh Table

Gah sdiv chis em, micalzo pilzin; jah es-DII-vee kiis em, mii-KAYL-zoh pil-zin; sobam el harg mir babalon od obloc SOH-bam el harg mir bay-BAY-lon ohd ob-lok samvelg; dlugar malpurg arcaosgi, sam-velj; dee-LOO-gar mal-purj ar-kay-OZH-ii, od acam canal sobolzar fbliard ohd ay-KAM san-al soh-BOL-zar ef-blii-ard caosgi; odchis anetab od miam kay-OZH-ii; ohd-kiis ay-NEE-tayb ohd mii-AM
taviv od d. Darsar, solpeth bien. Brita, tay-viv ohd dee. dar-sar, sol-peth bii-en. brit-a, od zacam gmicalzo, sobhaath ohd ZAY-kam jee-mii-KAYL-zoh, sob-HAY-ath trian luiahe odecrin mad TRII-an loo-JAY-hee oh-dee-KRIN mad qaaon.
kwah-AY-ay-on.

Call Seven

The east is a house of virgins

singing praises amongst the flames of the First Glory; wherein
the Lord hath opened His Mouth, and they become 28

living dwellings in whom the strength of men rejoiceth
and they are appareled with ornaments of brightness such as work wonders
on all creatures. Whose kingdoms and continuance
are as the Third and Fourth; strong towers and
places of comfort, the seats of mercy and continuance.

O you servants of mercy, move, appear,

sing praises unto the Creator, and

be mighty amongst us. For

to this remembrance is given power and our strength
waxeth strong in our Comforter.

Key of the Eighth Table

Raas isalman paradiz

ray-as ii-SAYL-man pay-ray-DII-zohd oecrimi aao ialpirgah; quiin oh-EE-kriim-ii ay-ay-OH YAL-pur-jah; kwii-in Enay butmon, od inoas ni

en-ay but-mon, ohd in-OH-as nii paradial casarmg ugear chirlan; pay-ray-DII-al kay-SAR-mij yew-JEE-ar kir-lan; od zonac luciftian corsta vaulzirn ohd zoh-nak loo-sif-TII-an kors-tay VOL-zern tolhami. Soba londoh odmiam tol-HAY-mii. SOH-bay lon-DOH ohd-MII-am chistad odes; umadea od kiis-tad oh-DES; yew-MAY-dee-a ohd pibliar; othilrit odmiam.

pib-lii-AR; oh-THIL-rit ohd-MII-am.

Cnoquol rit, z-acar, zamran, see-NOH-kwol rit, ZOHD-ay-kayr, zam-ran, oecrimi qadah, od

oh-EE-kriim-ii kwah-AY-dah, ohd omicaolz aaiom. Bagle

oh-mii-KAY-ohl-zohd. ay-AY-om. BAY-gayl papnor idlugam lonshi, od umplif pap-nor id-LOO-gam lon-shii, ohd um-plif ugegi bigliad.

yew-JEE-jii big-lii-ad.

Call Eight

“The midday the first is as the third heaven made of hyacinth pillars
26; in whom the Elders are become strong;

which I have prepared for my own righteousness,” sayeth the Lord,
“Whose long continuance shall be bucklers to

the stooping dragons and like unto the harvest of a widow.

How many are there, which remain in the glory of the earth,
which are and shall not see death until

this house fall and the dragon

sink.” Come away, for the Thunders

have spoken. Come away, for the crowns of

the Temple, and the coat of Him that is, was, and shall be Crowned,
are divided. Come, appear to the terror of the earth;
and to our comfort; and of such as are prepared.

Key of the Ninth Table

“Bazemlo ita piripson oln nazavabh “bas-em-loh ii-tay per-IP-son ohln nay-zay-VAB
ox; casarmg uran chis ugeg; oks; kay-SAR-mij yew-RAN kiis yew-JEJ; dsabramg baltoha,” gohoiad, dee-say-bray-mig bal-toh-ha,” goh-HOH-ii-ad, “Solamian trian talolcis
“soh-LAY-mii-an TRII-an tay-LOL-sis abaivonin od aziagiar rior.
ay-bay-II-voh-nin ohd ay-zii-AY-jii-er rii-or.
Irgilchisda, dspaaox busd caosgo, ir-jil-KIIS-da, dee-SAY-ay-oks buzd kay-OS-go, dschis odipuran teloah cacrg dee-es-kiis ohd-II-pew-ran TEE-loh-ah KAY-kurg oisalman loncho od vovina
oh-ii-SAYL-man lon-koh ohd voh-VII-na carbaf.” Niiso, bagle avavago kar-baf.” nii-II-soh, BAY-gayl av-AY-vay-go gohon. Niiso, bagle momao goh-HON. nii-II-soh, BAY-gayl MOH-may-oh siaion, od mabza iadoiasmomar, sii-AY-ii-on, ohd MAB-za jad-oh-JAS-moh-mar, poilp. Niis, zamran ciaofi caosgo; poylp. nii-IS, zam-ran sii-ay-oh-fii kay-OS-go; od bliors; od corsi ta abramig.
ohd blii-ORS; ohd kor-sii tay ay-BRAY-mig.

Call Nine

A mighty guard of fire with two-edged swords flaming
(which have vials 8 of wrath

for two times and a half; whose wings

are of wormwood and of the marrow of salt), have settled
their feet in the west and are measured

with their ministers 9996. These gather up

the moss of the earth as the rich man doth his treasure.

Cursed are they whose iniquities they are.

In their eyes are millstones greater than

the earth, and from their mouths run seas of

blood. Their heads are covered with

diamond and upon their hands are

marble sleeves. Happy is he on whom

they frown not. For why? The God of Righteousness rejoiceth in them.

Come away, and not your vials. For

the time is such as requireth comfort.

Key of the Tenth Table

Micaoli bransg prgel napta ialpor mii-KAY-oh-lii branzh pur-jel nap-ta YAL-por (dsbrin efafafe p vonpho (dee-es-brin ee-FAY-fay-fee pee von-foh olani od obza; sobca upaah oh-el-AY-nii ohd ob-za; SOB-kay yew-pay-ah chis tatan od tranan balye), alar kiis tay-tan ohd tray-nan bay-lii-ee), AY-lar lusda soboln od chisholq
lus-da soh-bohln ohd KIIS-hohl-kwa cnoqvodi cial. Unal aldon see-noh-KWOH-dii sii-al. yew-NAL AL-don mom caosgo ta lasollor gnay limlal.
mom kay-OS-go tay las-OHL-or nay lim-lal.
Amma chiis sobca madrid z-chis.
am-a kiis SOB-kay MAY-drid zohd-kiis.

Ooanoan chis aviny drilpi
oh-oh-AY-noh-an kiis ay-VII-nee dril-pii caosgin, od butmoni parm zumvi kay-OS-jin, ohd but-moh-nii parm zum-vii cnila. Dazis ethamz
see-NII-la. daz-IS ee-THAM-zohd achildao, od mirc ozol chis ay-KIL-day-oh, ohd mirk oh-ZOHL kiis pidiai collal. Ulcinin asobam pii-dii-ay-ii kol-lal. yewl-SII-nin ay-SOH-bam ucim. Bagle? Iadbaltoh chirlan par.
yew-sim. BAY-gayl? ii-ad-BAL-toh kir-lan par.
Niiso, od ip ofafafe. Bagle nii-II-soh, ohd ip oh-FAY-fay-fee. BAY-gayl acocasb icorsca unig blior.
ay-KOH-kasb ii-KORS-kay yew-nig blii-OR.

Call Ten

The Thunders of Judgment and Wrath are numbered and harbored in the north in the likeness of an oak whose branches

are 22 nests of lamentation and weeping

laid up for the earth; which

burn night and day and vomit out

the heads of scorpions and live sulfur mingled with
poison. These be the thunders that 5678

times in the twenty-fourth part of a moment roar with a hundred mighty
earthquakes, and a thousand times as many

surges, which rest not neither know any

(long) time here. One rock

bringeth forth 1000 even as the heart of man

doth his thoughts. Woe, woe, woe

woe, woe, woe, yea, woe

be to the earth. For her iniquity is, was,

and shall be great. Come away, but not your noises.

Key of the Eleventh Table

Coraxo chis cormp od blans lucal koh-RAYKS-oh kiis kormf ohd blanz loo-kal aziazor paeb soba lilonon ay-ZII-ay-zor pay-eb SOH-bay lii-loh-non chis op virq eophan od raclir kiis oh-pee vir-kwah ee-oh-fan ohd ray-kler maasi bagle caosgi; ds may-ay-sii BAY-gayl kay-OZH-ii; dee-es ialpon dosig od basgim od oxex YAL-pon doh-sig ohd bas-jim ohd oks-eks dazis siatris od salbrox cinxir daz-IS sii-ay-TRIS ohd sal-broks sinks-ir faboan. Unalchis const ds daox fay-boh-an. yew-nal-kiis konst dee-es day-oks cocasg ol oanio yor torb vohim KOH-kazh oh-el oh-AY-nii-oh yor torb VOH-im gizyax, od matb cocasg plosi jiz-wii-aks, ohd may-teb KOH-kazh ploh-sii molui, ds pageip larag om droln mol-vii, dee-es pay-jee-ip lay-rag om drohln (matorb) cocasb emna. Lpatralx (may-torb) KOH-kasb em-na. el-PAY-tralks yolci matb nomig monons olora yol-sii may-teb noh-mig moh-nons oh-loh-ra gnay angelard. Ohio ohio ohio nay an-jee-lard. oh-hii-oh oh-hii-oh oh-hii-oh ohio ohio ohio, noib, ohio oh-hii-oh oh-hii-oh oh-hii-oh, noh-ib, oh-hii-oh caosgon, bagle madrid i, zirop, kay-OS-gon, BAY-gayl MAY-drid ii, zii-ROP
chiso drilpa. Niiso, crip ip nidali.
kiis-oh dril-pa. nii-II-soh, krip ip nii-day-lii.

Call Eleven

The Mighty Seat groaned and they were five

Thunders which flew into the east, and

the Eagle spake and cried with a loud voice, “Come away!”

And they gathered themselves together and became the house of death,
of whom it is measured, and it is as they are

whose number is 31. Come away, for

I have prepared for you. Move, therefore, and

show yourselves. Open the mysteries of your creation. Be friendly unto me.

For I am a servant of the same your God; the true worshiper of the Highest.

Key of the Twelfth Table

Oxiayal holdo od zirom o
oks-AY-al hol-doh ohd zer-OM oh coraxo ds zildar raasy, od koh-RAYKS-oh dee-es zil-dar ray-ay-see, ohd vabzir camliax od bahal, "Niiso!"
vab-zer kam-lii-aks ohd BAY-hal, "nii-II-soh!"
Od aldon od noas salman teloch, ohd AL-don ohd noh-as SAYL-man tee-LOCH, casarman holq, od ti ta z-chis kay-SAR-man HOL-kwah, ohd tii tay zohd-kiis soba cormf iga. Niisa, bagle SOH-bay kormf ii-ga. nii-II-sa, BAY-gayl abramg noncp. Zacar, ca, od ay-BRAY-mig non-sef. ZAY-kayr, see-ay, ohd zamran. Odo cicle qaa. Zorge.
zam-ran. od-oh sii-kayl kwah-AY-ay. zorj.
Lap zirdo noco mad; hoath Iaida.
lap zir-DOH NOH-kwoh mad; hohth jay-II-da.

Call Twelve

O you that reign in the south and are 28

the lanterns of sorrow, bind up your girdles and
visit us. Bring down your train 3663 that the Lord may be magnified
whose name amongst you is wrath.

Move, I say, and show yourselves. Open

the mysteries of your creation. Be friendly unto me. For I am
a servant of the same your God; the true worshiper of the Highest.

Call Thirteen

O you swords of the south, which have forty-two
eyes to stir up wrath of sin,

making men drunken which are empty.

Behold the promise of God and His power which

is called amongst you a bitter sting. Move and show yourselves.

Open the mysteries of your creation. Be friendly unto me. For I am
a servant of the same your God; the true worshiper of the Highest.

Key of the Thirteenth Table

Nonci dsonf babage od chis ob non-sii dee-sonv bay-BAY-jee ohd kiis ob hubaio tibibp, allar atraah od hoo-BAY-ii-oh tib-ib-ip, AL-lar ay-tray-ah ohd ef. Drix fafen mian ar enay ovof ef. driks fay-fen mii-AN ar en-ay oh-vof soba dooain aai ivonph.
SOH-bay doh-OH-ay-in ay-AY-ii ii-VONV.
Zacar, gohus, od zamran. Odo
ZAY-kayr, goh-US, ohd zam-ran. od-oh cicle qaa. Zorge. Lap zirdo sii-kayl kwah-AY-ay. zorj. lap zir-DOH
noco mad; hoath Iaida.
NOH-kwoh mad; hohth jay-II-da.

Key of the Fourteenth Table

Napeai babagen, dsbrin ux nay-pee-ay bay-BAY-jen, dee-es-brin yewks ooaona lring vonph doalim, *oh-oh-AY-oh-na el-ring vonv doh-ay-lim, eolis ollog orsba dschis affa, ee-OH-lis ohl-log ors-ba dee-es-kiis af-fa, micma isro mad od lonshitox ds mik-ma iz-roh mad ohd lon-shii-toks dee-es iumd aai grosb. Zacar od zamran.*
jay-umd ay-AY-ii grozb. ZAY-kayr ohd zam-ran.
Odo cicle qaa. Zorge. Lap zirdo od-oh sii-kayl kwah-AY-ay. zorj. lap zir-DOH
noco mad; hoath Iaida.
NOH-kwoh mad; hohth jay-II-da.

Call Fourteen

O you sons of fury, the daughters of the just, which
sit upon twenty-four seats, vexing all creatures of the earth
with age, which have under you 1636; Behold

the voice of God, promise of Him which is called
amongst you fury (or extreme justice). Move and show yourselves. Open
the mysteries of your creation. Be friendly unto me. For I am
a servant of the same your God; the true worshiper of the Highest.

Call Fifteen

O thou the Governor of the First Flame, under whose
wings are 6739 which weave

the earth with dryness, which knowest

the great name Righteousness and the seal of

honor. Move and show yourselves. Open

the mysteries of your creation. Be friendly unto me. For I am
a servant of the same your God; the true worshiper of the Highest.

Key of the Fifteenth Table

Noromi bagie, pasbs oiad, ds noh-ROM-ii bag-EE, pas-bes oh-ii-AD, dee-es trint mirc ol thil, dods tolham caosgo trint mirk oh-el thil, dods tol-HAYM kay-OS-go homin, dsbrin oroch quar; micma hom-in, dee-es-brin oh-ROK kwar; mik-ma bial oiad, aisro tox dsium bii-al oh-ii-AD, ay-ii-sroh toks dee-sii-um aai baltim. Zacar od zamran. Odo ay-AY-ii bal-tim. ZAY-kayr ohd zam-ran. od-oh cicle qaa. Zorge. Lap zirdo sii-kayl kwah-AY-ay. zorj. lap zir-DOH
noco mad; hoath Iaida.
NOH-kwoh mad; hohth jay-II-da.

Key of the Sixteenth Table

Yls tabaan lialprt, casarman yils tay-BAY-an el-YAL-purt, kay-SAR-man upaahi chis darg dsoado
yew-pay-hii kiis darj dee-soh-ay-doh caosgi orscor, ds omax
kay-OZH-ii ors-kor, dee-es oh-MAKS

monasci baeovib od emetgis
mon-ay-sii bee-oh-vib ohd em-et-jis iaiadix. Zacar od zamran. Odo yay-II-ad-iks. ZAY-kayr ohd zamran. od-oh cicle qaa. Zorge. Lap zirdo sii-kayl kwah-AY-ay. zorj. lap zir-DOH
noco mad; hoath Iaida.
NOH-kwoh mad; hohth jay-II-da.

Call Sixteen

O thou of the Second Flame, the house of justice which
has thy beginning in glory and shalt comfort the just;
which walkest upon the earth with feet 8763 that understand
and separate creatures; Great art thou in the God of Stretch Forth and Conquer.

Move and show yourselves. Open the mysteries of
your creation. Be friendly unto me. For I am a servant of
the same your God; the true worshiper of the Highest.

Call Seventeen

O thou whose wings are

thorns to stir up vexation, and hast 7336

lamps living going before thee; whose God

is Wrath in Anger. Gird up thy loins and hearken.

Move and show yourselves. Open the mysteries of
your creation. Be friendly unto me. For I am a servant of
the same your God; the true worshiper of the Highest.

Key of the Seventeenth Table

Yls vivialprt, salman balt ds yils viv-ii-AL-purt, SAYL-man balt dee-ess acroodzi busd od bliorax balit; ak-roh-OD-zii buzd ohd blii-OH-raks bal-it; dsinsi caosg lusdan emod dsom dee-sin-sii kay-OZH lus-dan ee-mod dee-som od tliob; Drilpa geh yls madzilodarp.

ohd tlii-ob; dril-pa jey yils mad-ZII-loh-darp.

Zacar od zamran. Odo cicle

ZAY-kayr ohd zam-ran. od-oh sii-kayl qaa. Zorge. Lap zirdo noco kwah-AY-ay. zorj. lap zir-DOH NOH-kwoh mad; hoath Iaida.

mad; hohth jay-II-da.

Key of the Eighteenth Table

Yls dialprt, soba upaah chis yils dii-AL-purt, SOH-bay yew-pay-ah kiis nanba zixlay dodsih, odbrint taxs nan-ba ziks-lay dod-sih, ohd-brint taks-is hubaro tastax ylsi; sobaiad hoo-BAY-roh tas-taks yil-sii; soh-BAY-ad ivonpovnph. Aldon daxil od toatar.

ii-VON-foh-unv. AL-don daks-il ohd toh-AY-tar.

Zacar od zamran. Odo cicle

ZAY-kayr ohd zam-ran. od-oh sii-kayl qaa. Zorge. Lap zirdo noco kwah-AY-ay. zorj. lap zir-DOH NOH-kwoh mad; hoath Iaida.

mad; hohth jay-II-da.

Call Eighteen

O thou mighty Light and Burning Flame of comfort,
which openest the glory of God to the center

of the earth. In whom the secrets of truth 6332

have their abiding, which is called

in thy kingdom Joy, and

not to be measured. Be thou a window of comfort unto me.

Move and show yourselves. Open the mysteries of
your creation. Be friendly unto me. For I am a servant of
the same your God; the true worshiper of the Highest.

Key of the Nineteenth Table

Yls micalzo ialpirt ialprg bliors, yils mii-KAYL-zoh YAL-pert YAL-purj blii-ORS, ds odo busdir oiad ovoars dee-es od-oh buz-der oh-ii-AD oh-voh-ars caosgo. Casarmg laiad eran kay-OS-go. kay-SAR-mij lay-II-ad ee-RAN
brints casasam, ds iumd
brints kay-SAY-sam, dee-es jay-umd aqlo adohi moz, od
AY-kwah-loh ay-DOH-hii moz, ohd maoffas. Bolp comobliort pambt.
may-AHF-fas. bulp koh-moh-blii-ort pamt.
Zacar od zamran. Odo cicle
ZAY-kayr ohd zam-ran. od-oh sii-kayl qaa. Zorge. Lap zirdo noco kwah-AY-ay. zorj. lap zir-DOH NOH-kwoh mad; hoath Iaida.
mad; hohth jay-II-da.

The Call of the Aethyrs

O you heavens which dwell [in the ___ *Aethyr*]

are mighty in the Parts of the Earth, and

execute the judgment of the Highest. To you

it is said, Behold the face of your God,

the beginning of comfort; whose eyes

are the brightness of the heavens; which provided
you for the government of the earth and her

unspeakable variety; furnishing you

with a power (of) understanding to dispose all things according to
the providence of Him that sitteth upon the Holy Throne; and rose up
in the beginning saying, “The earth,

let her be governed by her parts, and let there be
division in her, that the glory of her may be

always drunken and vexed in itself.

Her course, let it run with the heavens, and as
a handmaid let her serve them. One season, let it confound Key of Tables Twenty to Forty-Nine
Madriiax dspraf [___]
MAY-drii-yaks dee-es-praf [___]
chismicaolz saanir caosgo, od kiis-mii-KAY-ohlz say-AY-ner kay-OS-go, ohd fisis balzizras Iaida. Nonca FIS-iis bal-zii-sras jay-II-da. non-sa gohulim, micma adoian mad, goh-HOO-lim, mik-ma ay-doh-II-an mad, iaod bliorb; sabaooaona
YAY-ohd blii-ORB; say-bay-oh-oh-AY-oh-na chis luciftias piripsol; ds abraassa kiis loo-SIF-tii-as per-IP-sol; dee-es ab-RAY-sa noncf netaaib caosgi od tilb non-sef nee-TAY-ay-ib kay-OZH-ii ohd tilb adphaht damploz; tooat noncf
ad-fot DAM-ploz; toh-OH-at non-sef gmicalzoma lrasd tofglo marb jee-mii-KAYL-zoh-ma el-RAZD TOF-gloh marb yarry Idoigo; od torzulp
YAR-ee ii-dee-oy-go; ohd tor-ZOOLP

iaodaf gohol, “Caosga,
YAY-oh-daf goh-HOHL, “kay-OS-ga, tabaord saanir, od christeos tay-BAY-ord say-AY-ner, ohd kris-TEE-os yrpoil tiobl, busdirtilb noaln yur-POY-il tii-AHB-el, buz-der-tilb noh-aln paid orsba od dodrmni zilna.
pay-id ors-ba ohd dod-rum-nii zil-na.
Elzaptilb, parmgi piripsax, od ta el-ZAP-tilb, parm-jii per-IP-saks, ohd tay qurlst booapis. Lnibm, oucho kurlst boh-OH-ay-pis. el-nib-em, oh-yew-choh The Call of the Aethyrs continued
another, and let there be no creature upon

or within her the same. All her members, let them differ in
their qualities, and let there be no one creature
equal with another. The reasonable creatures of the earth (or men), let them vex and weed out one another; and the dwelling places, let them forget
their names. The work of man and his pomp,

let them be defaced. His buildings, let them become caves for
the beasts of the field. Confound her understanding with darkness. For why?

It repenteth me I made man. One while

let her be known, and another while a stranger;
Because she is the bed of an harlot,

and the dwelling place of him that is fallen.

O you heavens, arise! The lower heavens

beneath you, let them serve you. Govern

those that govern; cast down such as

fall. Bring forth with those that increase,

Key of Tables Twenty to Forty-Nine continued symp, od christeos agtoltorn mirc simp, ohd kris-TEE-os ay-jee-tol-torn mirk q tiobl lel. Ton paombd, dilzmo kwah tii-AHB-el el-el. ton pay-omd, dilz-moh aspian, od christeos agltoltorn as-pii-an, ohd kris-TEE-os ag-el-tol-torn parach asymp. Cordziz, dodpal od pay-RAK ay-simp.

KORD-ziz, dod-pal ohd fifalz lsmnad; od fargt, bams fii-falz elsmad; ohd farj-et, bams omaoas. Conisbra od avavox, oh-may-OH-as. koh-NIS-bra ohd av-VAY-voks, tonug. Orscatbl, noasmi tabges too-nuj. ors-kat-bel, noh-ays-mii tab-jes levithmong. Unchi omptilb ors. Bagle?

lev-ith-mong. un-kii omp-tilb ors. BAY-gayl?

Moooah olcordziz. Lcapimao moh-oh-WAH ohl-KORD-ziz. el-kay-PII-may-oh ixomaxip, odcacocasb gosaa; iks-oh-MAKS-ip, ohd-kay-KOH-kazb goh-say-ay; baglen pii tianta ababalond, BAY-gayl-en pii-ii tii-AN-ta ay-BAY-bay-lond, odfaorgt telocvovim.

ohd-fay-ORJT tee-LOCH-voh-vee-im.

Madriiax, torzu! Oadriax

MAY-drii-yaks, tor-ZOO! oh-AY-drii-aks orocha, aboapri. Tabaori oh-ROH-ka, ay-BOH-ay-prii. tay-BAY-oh-rii priaz artabas; adrpan corsta prii-AYZ ar-tay-bas; ay-dir-pan kors-tay dobix. Yolcam priazi arcoazior, dob-iks. yol-kam prii-AY-zii ar-koh-ay-zhor, The Call of the Aethyrs continued

and destroy the rotten. No place let it remain
in one number. Add and diminish until

the stars be numbered.” Arise, move,

and appear before the covenant of his mouth, which
he hath sworn unto us in his justice. Open the mysteries of your creation,
and make us partakers of undefiled knowledge.

Key of Tables Twenty to Forty-Nine continued odquasb qting. Ripir paaoxt ohd-kwazb kwah-tinj. rii-PER PAY-ay-okst sagacor. Uml od prdzar cacrg say-GAY-kor. um-el ohd purd-zar KAY-kurg aoiveae cormpt.” Torzu, zacar, ay-oy-VEE-ay kormft.” tor-ZOO, ZAY-kayr, odzamran aspt sibsi butmona, ds ohd-zam-ran aspt sib-sii but-moh-na, dee-es surzas tia baltan. Odo cicle qaa, sur-zas tii-a bal-tan. od-oh sii-kayl kwah-AY-ay, od ozazma plapli iadnamad.

ohd oz-az-ma play-plii yad-nay-mad.

[contents]

Bibliography

Agrippa, Henry Cornelius. *Three Books of Occult Philosophy.* Llewellyn, 1992.

Almadel of Solomon (found in the *Lemegeton*), http://www.esotericarchives.com/solomon/lemegeton.htm.

Arbatel of Magic, http://www.esotericarchives.com/solomon/arbatel.htm.

Cicero, Chic, and Sandra Tabatha Cicero. *Book of the Concourse of the Watchtowers*. H.O.G.D Books, 2012.

———. *Creating Magical Tools: The Magician's Craft*. Llewellyn, 1999.

———. *Ritual Use of Magical Tools: Resources for the Ceremonial Magician.* Llewellyn, 2000.

Crowley, Aleister. *Liber LXXXIV Vel Chanokh: A Brief Abstract of the Symbolic Representation of the Universe by Doctor John Dee Through the Skrying of Sir Edward Kelley,* http://pturing.firehead.org/occult/renaissance/Liber_Chanokh.pdf.

———. *The Vision & the Voice with Commentary and Other Papers: The Collected Diaries of Aleister Crowley, 1909–1914 E.V.* Weiser Books, 1999.

Dee, John. *Digital Scans of the Enochian Manuscripts*(i.e., all of Dee's original journals), http://www.themagickalreview.org/enochian/mss/.

———. *The Heptarchia Mystica,* http://www.esotericarchives.com/dee/hm.htm.

———. *John Dee's Five Books of Mystery*, ed. Joseph Peterson. RedWheel/Weiser, 2008.

———. *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee…and Some Spirits*, ed. Méric Casaubon, http://www.themagickalreview.org/enochian/tfr.php.

DuQuette, Lon Milo. *Enochian Vision Magick: An Introduction and Practical Guide to the Magick of Dr. John Dee and Edward Kelley.* Weiser Books, 2008.

——— with Christopher Hyatt. *Enochian World of Aleister Crowley*. New Falcon Publications; twentieth anniversary edition, 2011.

The Heptameron, http://www.esotericarchives.com/solomon/heptamer.htm.

James, Geoffrey. *The Enochian Magick of Dr. John Dee*. Llewellyn, 2002.

Kaplan, Aryeh. *Jewish Meditation.* Schocken Books, 1985. (Especially see pp. 40–41.) Kelley, Edward. *The Theatre of Terrestrial Astronomy,* http://www.levity.com/alchemy/terrastr.html.

King James Bible, http://www.biblegateway.com.

Laycock, Donald. *The Complete Enochian Dictionary: A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley.* Weiser Books, 2001.

Leitch, Aaron. *The Angelical Language, Volume I: The Complete History and Mythos of the Tongue of Angels*. Llewellyn, 2010.

———. *The Angelical Language, Volume II: An Encyclopedic Lexicon of the Tongue of Angels*. Llewellyn, 2010.

———. *A Discourse on the Enochian Watchtowers,* http://kheph777.tripod.com/art_discourse.html.

———. *The Quest for the Divine Language*, http://www.llewellyn.com/journal/article/2108.

———. *Secrets of the Magickal Grimoires, The Classical Texts of Magick Deciphered*. Llewellyn, 2005.

———. *Shem haMephoresh, the Divine Name of Extension*, http://www.hermeticgoldendawn.org/leitch-shemhamephoresh.html.

Lemegeton, http://www.esotericarchives.com/solomon/lemegeton.htm.

Liber Juratus, http://www.esotericarchives.com/juratus/juratus.htm.

Lumpkin, Joseph B. *The Books of Enoch: A Complete Volume Containing 1 Enoch (The Ethiopic Book of Enoch), 2 Enoch (The Slavonic Secrets of Enoch), 3 Enoch (The Hebrew Book of Enoch)*. Fifth Estate, 2011.

Mclean, Adam, ed. *A Treatise on Angel Magic*. Weiser, 2006.

The Pauline Arts (in the *Lemegeton*), http://www.esotericarchives.com/solomon/lemegeton.htm.

Peterson, Joseph. *Esoteric Archives CD*, http://www.esotericarchives.com/cd.htm.

———, ed. *John Dee's Five Books of Mystery by John Dee*. RedWheel/Weiser, 2008.

———. *Twilit Grotto: Archives of Western Esoterica*, http://www.esotericarchives.com.

Regardie, Israel. *The Complete Golden Dawn System of Magic*. Original Falcon Press, 2010.

———. *The Golden Dawn: The Original Account of the Teachings, Rites and Ceremonies of the Hermetic Order*. Llewellyn, 2002.

Scholem, Gershom. *Major Trends in Jewish Mysticism*. Schocken, 1995.

———. *Origins of the Kabbalah*. Princeton University Press, 1991.

Skinner, Stephen, and David Rankine. *The Practical Angel Magic of Dr. John Dee's Enochian Tables: Tabularum Bonorum Angelorum Invocationes*. Llewellyn, 2010. (This is *Book H*.) Trithemius, Johannes. *De Septum Secundeis*, http://www.renaissanceastrology.com/heavenlyintelligences.html.

———. *Steganographia*, http://www.esotericarchives.com/tritheim/stegano.htm.

Tyson, Donald. *Enochian Magick for Beginners: The Original System of Angel Magick*. Llewellyn, 2002.

Wilson, Dean F. *Enochian Magic in Theory*. Kerubim Press, 2012.

[contents]

Endnotes

1. In this way, Enochian magick has something in common with the infamous *Book of Abramelin*, which is also a magickal system popularly known as very advanced and dangerous, yet is, in fact, intended to progress one from beginner to adept over a period of months and years.
2. Before this rediscovery, two attempts were made to create new versions of the book. We call these the *Slavonic Book of Enoch* (or *2 Enoch*) and the *Hebrew Book of Enoch* (or *3 Enoch*). These texts would have their own influence upon the Enochian legends, but their history does not directly concern us here.
3. Personally, I suspect it was never meant to be translated, and only the angels associated with the book can reveal the mysteries concealed in its pages.
4. A leaf is one piece of paper in a book, with a front and a back side, thus containing two pages.
5. Dee's journals actually mention several different mystical books. One of these was a small Book of Silvered Leaves that—so the angels promised—would contain ineffable celestial mysteries. Enochian students have often confused the Book of Silvered Leaves with the *Book of Loagaeth*; however, they are two distinct books. Dee never fashioned the Book of Silvered Leaves, nor did he record what might have been written in it.
6. A similar system was outlined by Agrippa in his *Three Books of Occult Philosophy*, which is likely Dee's source.
7. I will explain this hidden Part of the Earth in chapter 10.
8. See http://dictionary.reference.com/browse/ether—especially definitions 3, 4, and 5.
9. See my *Discourse on the Enochian Watchtowers.*
10. After my own analysis of the Great Table, I suspect each Watchtower can be associated with a zodiacal triplicity—and, thus, an element. However, none of this is mentioned in Dee's journals, so I will not outline it here. See my *Discourse on the Enochian Watchtowers.*
11. These nations are not listed in Dee's journals. I have given them merely as examples of nations that typically fall into these four categories.
12. See *A True and Faithful Relation*, p. 184 (Wednesday, June 27, 1584).
13. The angels transmitted each Watchtower one after the other. Dee wrote them into the Great Table in a "Z pattern," or zig-zag—putting the first Watchtower in the upper-left position, the second in the upper-right position, the third in the lower-left position, and the final in the lower-right position. The angels corrected this by telling him to switch the two lower Watchtowers so that the four actually ran clockwise around the Great Table.
14. See *A True and Faithful Relation*, pp. 172–181 (June 25, 1584).
15. See *A True and Faithful Relation* beginning on April 4, 1587.
16. To be fair to poor Mary, her father's actions (both officially and toward her personally) were heartless and self-centered. He destroyed Mary's family and home life, and refused to allow her to see her mother. She had real reason to hate the Church of England, or at least those who had established it.

17. There is some indication that Kelley may have been a spy himself—perhaps even for the Catholics. However, an exploration of this aspect of Kelley's shadowy past is beyond the scope of this primer.
18. Annael did not state how long his term in office would last. However, the *Arbatel of Magic*—which had a profound influence on Dee's Heptarchic system—suggests a 490-year cycle. According to that text, the angel of Mercury took over in the year 1900, which in Dee's system would make Raphael the supreme archangel now.
19. The name "Fortitudo Dei"—which can be translated as "Strength of God"—made Dee initially mistake this angel for Gabriel. Gabriel is Hebrew for "Strength of God." However, the angel soon affirmed that he was, indeed, Michael.
20. The angel Me is one of the "Family of Light" angels, whom I will describe in chapter 6.
21. I will not cover the Corpus Omnium table in this primer; however, it is discussed in exhaustive detail in my *Angelical Language, Volume I.*
22. Illemese actually revealed a single call that was to be repeated thirty times (one of each aethyric heaven), changing only the name of the Aethyr in each instance.
23. The Seal of the True God is an important piece of Enochian magickal equipment that I will describe in detail in chapter 7.
24. I will not be covering this group of angels in this book. I will discuss them in a forthcoming advanced Enochian work.
25. I include a full discussion of Counting the Omer and the Fifty Gates of Binah in my *Angelical Language, Volume I*.
26. See Agrippa's *Three Books of Occult Philosophy*, book I, chapter 31, "How Provinces and Kingdoms Are Distributed to Planets."
27. There is no mention of the throne of God in relation to the Great Table in Dee's journals; however, there is reason to believe the relationship was intended. See my *Discourse on the Enochian Watchtowers* for a full explanation.
28. I have published a fuller discussion of this topic in my *Quest for the Divine Language.* Plus, of course, I focus entirely upon Dee's contribution to the quest in *The Angelical Language*, *Volumes I* and *II*.
29. I cover the Gnostic influences within the forty-eight callings in depth in *The Angelical Language, Volume I*.
30. Dee left us a copy of his own *Book of Supplication* in his personal grimoire. However, the author of *Book H* does not appear to have had access to that document. Therefore, we have two versions of the *Book of Supplication* used in the Great Table initiation rite: one written by Dee and one written by the author of *Book H*. As we shall see later, the angels instructed that each aspirant should write his own version of the *Book of Supplication*.
31. Dee's personal grimoire would not help matters once it was found, because he had included a copy of the Reformed Table next to the original Great Table in the book. This perhaps indicates that even Dee was unsure whether or not the Reformed Table had a part to play in the magickal system.
32 . Second only to the Vault of Christian Rosencrutz, of which the four Watchtowers were just one part.
33. The Table of Union will be explained in the neo-Enochian section of the grimoire (chapter 12).
34. You can see these colorful Watchtowers for yourself in the two-volume set *Creating and Using Magical Tools* by Chic and Sandra Tabatha Cicero.
35 . See Joseph Peterson's *John Dee's Five Books of Mystery*.

36 . Crowley's *Liber Vel Chanokh* can be found online at http://hermetic.com/crowley/libers/liber084.pdf.

37 . At some point in history, this diagram was inscribed upon a round golden talisman that still exists today in the British Museum. Many have assumed the talisman was created by Dee himself for use in the Enochian system of magick. However, because it is a copy of an illustration from Casaubon's *True and Faithful Relation,* it was apparently made after the publication of that book and therefore long after Dee's passing.

38. You can see its original form in *The Enochian Magick of Dr. John Dee*, p. 119.

39. See the *Sepher Bahir*.

40. There are actually ten Sephirotic realms in total. Seven of them relate to the planets. The other three Sephiroth embody the physical realm, the sphere of the zodiac, and the "first swirlings" of creation.

41. See Agrippa's *Three Books of Occult Philosophy*, book 2, chapter 10, "Of the Number Seven, and the Scale Thereof."

42. Cumael appears in Dee's journals. However, his name is traditionally spelled Camael, which is likely a corruption of the name Samael.

43. You may notice that this list is very similar to the previous list given for the archangels of the Sephiroth. In fact, they are historically the same list that eventually took on two different forms. The list of Sephirothic archangels appears in Agrippa's work, while the list of planetary archangels appears in grimoires like *The Heptameron*. By Dee's time, both lists were being treated as separate groups of angels—one on a higher plane and the other on a lower plane.

44. You may note the switch between Michael and Raphael in this list when compared to the archangels of the Sephiroth (see previous note). Both of these archangels have traditional associations with both Mercury and Sol, and it appears different occultists have chosen to associate them more with one planet or the other. Again, by Dee's time the two lists had become separate traditions in their own right, and Dee adopted them both.

45. This name appears this way in Dee's journals. In other sources it is usually spelled Anael.

46. See the *Arbatel of Magic*. In Dee's journals, Annael revealed that the seven archangels govern the world in succession (and that he was in charge at the time), but he did not reveal how long each period of rule lasted. This information is included in Arbatel, which had a massive impact on Dee's Heptarchic system. There the period of rule is given as 490 (or 10 × 49) years.

47. See *John Dee's Five Books of Mystery,* pp. 152–165 (book 3, April 28, 1582). Also note pp. 381–382 (appendix, April 29, 1583): "And so are the other 7 characters...proper to every king and prince according to their order." Finally, see pp. 399–400 (appendix, May 5, 1583) for the construction of the seven talismans.

48. *Three Books of Occult Philosophy*, book 2, chapter 22, "Of the tables of the Planets, their virtues, forms, and what Divine names, Intelligences and Spirits are set over them."

49. Also spelled Sabathiel.

50. This name appears this way in Dee's journals. It is more properly spelled Shemeshiel in Hebrew.

51. This name appears this way in Dee's journals. It is more properly spelled Kokabiel in Hebrew.

52. There is another Hagonel found in the Heptarchic system—his name will appear in the list of the Family of Light. It is unclear whether or not the two are directly related, but it is unlikely they are the same angel.

53. See *John Dee's Five Books of Mystery,* p. 211 (book 4, November 17, 1582). Dee notes that only six of the forty-two Ministers are "in subjection." I assume this means only those six are subject to our call.

54. Ibid., p. 236, note 273 (book 4, November 20, 1582).
55. In astrology, Venus rules Libra, the cardinal sign of Air.
56. For Baligon’s functions, see *John Dee’s Five Books of Mystery,* pp. 242–243 (book 4, November 20, 1582).

. . For Bagenol’s functions, see pp. 199–200 (book 4, November 18, 1582). *Note*: These powers are originally listed with Prince Bralges; however, Dee later notes an intruding spirit corrupted this session and several of the powers of the princes were switched or missing. Bagenol’s powers were not mentioned, but as Baligon’s prince he should rule the spirits of Air.

57. Ibid., p. 243 (book 4, November 20, 1582).
58. The seals of the kings and six of the princes are all found in *John Dee’s Five Books of Mystery,* pp. 184–187 (book 4, November 15, 1582).
59. The princes were described as a group in *John Dee’s Five Books of Mystery,* pp. 184–187 and p. 188, note 11 (book 4, November 15, 1582). Further details about the princes’ appearances were recorded on other pages, which I will note with each prince.
60. Later, we shall see there is another angel—a son of the Sons of Light—named Hagonel. These two angels are *not* one and the same.
61. See *John Dee’s Five Books of Mystery,* p. 188 (book 4, November 15, 1582).
62. Ibid. and p. 201, note 78 (Friday, November 18).
63. Ibid., p. 243 (November 20, 1582).
64. For Bobogel’s functions, see *John Dee’s Five Books of Mystery,* p. 223 (book 4, November 19, 1582). For Bornogo’s functions, see p. 195 (book 4, November 16, 1582).
65. Ibid., pp. 184–185 (book 4, November 15, 1582) and pp. 216–217 (book 4, November 17,1582).
66. Ibid., p. 221 (book 4, November 19, 1582).
67. Ibid., p. 229 (note 233) and p. 230 (November 19, 1582).
68. Ibid., pp. 217–219 (November 17, 1582).
69. Ibid., pp. 216–217 (November 17, 1582).
70. In astrology, Mars rules Scorpio, the fixed sign of Water.
71. For Babalel’s functions, see *John Dee’s Five Books of Mystery,* p. 231 (note 247, November 19, 1582), and p. 233 (note 256, November 20, 1582). For Befafes’s functions, see pp. 195–196 (November 16, 1582).
72. For Babalel’s appearance, see *John Dee’s Five Books of Mystery,* pp. 231–233 (November 19, 1582). For the servient angel named Multin, see p. 233 (November 20, 1582).
73. For Befafes’s appearance, see *John Dee’s Five Books of Mystery,* p. 234 (November 20, 1582). For Befafes’s alternate name of Obelison, see pp. 234–235.
74. Ibid., pp. 235–236 (November 20, 1582).
75. See Prince Befafes, who gives life to creatures of the sea, and Baligon/Bagenol, who govern creatures of the air.
76. For Bynepor’s functions, see *John Dee’s Five Books of Mystery,* pp. 236–237 (note 273) and pp. 238–239 (November 20, 1582). For Butmono’s functions, see p. 198 (November 18, 1582). *Note*: Butmono’s functions were originally listed with Prince Blisdon. However, Dee later notes an intruding spirit corrupted this session and several of the powers of the princes were switched or missing. As Bynepor’s prince, Butmono should govern the life of all things.
77. Ibid., pp. 236–239 (November 20, 1582).
78. In astrology, Mercury rules Virgo, the mutable sign of Earth.

79. For Bnaspol's functions, see *John Dee's Five Books of Mystery*, p. 240 (November 20, 1582). For Blisdon's functions, see pp. 196–198 (November 18, 1582). *Note*: Blisdon's powers were originally listed with Prince Butmono. However, Dee later notes an intruding spirit corrupted this session and several of the powers of the princes were switched or missing. As Bnaspol's prince, Blisdon should govern the bowels of the earth.

80. This same concept is mentioned in the *Book of Abramelin* (book 1, chapter 8), where the aspirant can lay claim to a certain portion of the buried treasures saved up for the Antichrist.

81. For Bnaspol's appearance, see *John Dee's Five Books of Mystery*, p. 240 (November 20, 1582).

82. This is a traditional color for Mercury and can be seen in alchemical texts as well as the *Key of Solomon the King*. Note that it is also the color of the silk that covers the Enochian Holy Table.

83. For Blisdon's appearance, see *John Dee's Five Books of Mystery*, p. 240 (November 20, 1582).

84. Ibid.

85. For Bnapsen's functions, see *John Dee's Five Books of Mystery*, p. 241 (November 20, 1582). For Brorges's functions, see p. 199 (November 18, 1582).

86. For Bnapsen's appearance, see *John Dee's Five Books of Mystery*, p. 241 (November 20, 1582).

87. Ibid.

88. There is much confusion in the journals over the functions of King Blumaza and Prince Bralges. At first glance, their functions appear to be missing from the record, but they can be found. First, the ruling prince of the Heptarchia (Bagenol, going by the name Hagonel) outlines all the powers of the princes *except* for his own (see *John Dee's Five Books of Mystery*, pp. 194–201, November 16, 1582). However, Dee later suspects this information was corrupted and several of the powers of the princes were switched or missing (see p. 236, note 273, November 20, 1582).

. . Later, Hagonel reveals a table of forty-two ministers that he *appears* to govern (see pp. 203–207, November 17, 1582). However, that table of ministers would eventually prove to belong to Monday/Luna, and thus to Prince Bralges. These ministering angels of Monday, along with their king and prince, are in charge of all the kings of the earth; thus, these functions belong to Prince Bralges and—by extension—to King Blumaza (see p. 201, note 78, Friday, November 18, 1582).

89. For some reason, Bralges does not appear at this point in the journals. Instead, it is Prince Hagonel who introduces Bralges's ministers. (See *John Dee's Five Books of Mystery*, pp. 203–207, November 17, 1582.) 90. Ibid., p. 206 (November 17, 1582). *Note*: All references to the ministers on pp. 205–206 mention groups of *six* angels rather than seven. However, Carmara quickly corrected this, and Dee made a marginal notation about his confusion; see p. 207, note 107. From that point on, all references are to groups of seven.

91. See *John Dee's Five Books of Mystery*, pages 204, 205–207, and 210–212 (November 17, 1582).

92. Ibid., pp. 204–206 (November 17, 1582).

93. See *A True and Faithful Relation*, pp. 10–27 (May–June, 1583).

94. See *John Dee's Five Books of Mystery*, p. 187, note 8, Thursday, November 15, 1582.

95. Ibid., p. 188, Thursday, November 15, 1582.

96. Ibid., p. 247, note 324, Wednesday, November 21, 1582.

97. This Hagonel is not the same Hagonel who is prince of the Heptarchia.

98 . See *John Dee's Five Books of Mystery*, pp. 70–71 (book 1, Saturday, March 10, 1582), pp. 79–80 (book 1, Wednesday, March 14, 1582), and pp. 87–148 (book 2, March 1582).

99 . On Dee's own Seal of the True God, Zedekiel is spelled "Zedekieil." It is very likely the second "i" was an error on Dee's part as he carved the seal.

100. Such lengthy divine "names" are common in the Qabalah, where we find examples as long as forty-two or even seventy-two letters.

101. The eighth secret name is never mentioned in Dee's journals, and there are several mysteries associated with the name and how to find it within the seal's circumference. This will be covered in a later advanced text.

102. See *John Dee's Five Books of Mystery*, pp. 70–72 (book 1, March 10, 1582), p. 245 (book 4, November 21, 1582), pp. 374–379 (appendix, April 28, 1583), pp. 381–382 (appendix, April 29, 1583), pp. 395–398 and 399–400 (appendix, May 5, 1583).

103 . See the *Key of Solomon the King*, book 1, chapter 2, "Of the Days and Hours and of the Virtue of the Planets" and book 1, chapter 8, "Concerning Pentacles and the Manner of Constructing Them." Also note the wand made of hazel wood in this grimoire—hazel being a wood sacred to Mercury.

104. See *John Dee's Five Books of Mystery*, p. 72 (book 1, March 10, 1582) and p. 374 (appendix, April 28, 1583).

105. The description can also be found in Francis Barrett's *The Magus*, book 2, part 3, "Of the making of the CRYSTAL and the Form of Preparation for a VISION."An illustration of the table can be found in my own *Secrets of the Magickal Grimoires.*

106. See *John Dee's Five Books of Mystery*, pp. 374–379 (appendix, April 28, 1583).

107. Agrippa mentions talismans of Mercury engraved upon plates of tin; see the *Three Books of Occult Philosophy*, book 2, chapter 22, "Of the Tables of the Planets...": "The sixth table is of Mercury...and if it be with Mercury being fortunate engraven upon Silver, *or Tin* or yellow Brass, or be writ upon Virgin Parchment, it renders the bearer thereof grateful, and fortunate to do what he pleaseth: it bringeth gain, and prevents poverty, conduceth to memory, understanding, and divination, and to the understanding of occult things by dreams..." (emphasis mine). I assume the seven Enochian ensigns are essentially Mercurial—like the talismans of the *Key of Solomon*—to further aid communication between the human operator and the angels.

108. It is possible that the Ensign of Mercury should now take the topmost position, meaning the ensigns would have to run clockwise from Mercury to Saturn, Luna, Venus, Sol, Mars, and finally Jupiter.

109. Dee recorded three visions of the Holy Table. In the first, the upper tablecloth was simply red. In the second, the cloth had changed to "changeable (mixed) red and green." Finally, in the third vision, the cloth had evolved once more to its pied, or peacock, coloring: "the most changeable that can be gotten."

110. Meet = fitting, proper, acceptable.

111. See *John Dee's Five Books of Mystery*, pages 63, 64, 66–67, and 68 (note 61). Also see pp. 19–20 (note 55), where it is described and compared with Trithemius's *Art of Drawing Spirits into Crystals* and Barrett's *Magus*.

112 . See below in this section for information on the actual crystal given to Dee by an angel.

113 . Compare this to Trithemius's *Art of Drawing Spirits into Crystals*, where the crystal ball is set in a frame displaying the names Michael, Gabriel, Raphael, and Uriel.

114 . See *The Holy Almandal: Angels and the Intellectual Aims of Magic* by Jan R. Veenstra, p. 214: "A twelfth-century student of catoptromancy [divination using a mirror] explained the intricacies of Artesius's art by regarding the sun as a mirror that reflects the images of all things, so that capturing the sun's rays in shining objects may produce a reflection of present realities and perhaps reveal the secrets of nature…It is mainly through this theory that optics, i.e., the mathematical study of rays, came to play such an important role in magic and astrology, for Dee

believed that optics could teach one to ‘imprint the rays of any star more strongly upon any matter subjected to it,’ and mirrors or lenses were naturally the most adequate means of reaching that effect.”

115. Likewise, the *Almadel of Solomon* mentions a crystal ball but does not list it as an indispensable part of the *Almadel* itself.

116 . See *John Dee’s Five Books of Mystery*, p. 253 and p. 395 (note 105). Also see p. 19 (note 54).

117 . Zedekiel, Madimiel, Semeliel, Nogahel, and Corabiel are the five angels who appear in the angles of the pentagram upon the Seal of the True God. They represent Jupiter, Mars, Sol, Venus, and Mercury. Why Saturn and Luna are excluded is not clear.

118 . See *John Dee’s Five Books of Mystery*, p. 69 (book 1, March 10, 1582), p. 151 (book 2, April 28, 1582), pp. 380–388 (appendix, April 29, 1583), and pp. 395 and 398 (appendix, May 5, 1583).

119 . See the instructions for the Parts of the Earth magickal system in chapter 10 of this book.

120 . See *John Dee’s Five Books of Mystery*, pp. 78–79 (book 1, March 14, 1582) and pp. 151–152 (book 3, April 28, 1582).

121 . *Three Books of Occult Philosophy*, book 3, chapter 11, “Of the Divine Names, and Their Power and Virtue.” Compare this with Judges 13:18: “Why do you ask my name, it is a name that works wonders (*pele*).” Also see Exodus 15:11: “Who is like thee, glorious in holiness, fearful in praises, working wonders (*pele*)?” Also see Psalms 77:14: “Thou art the God that doest wonders (*pele*).”

122 . See *John Dee’s Five Books of Mystery*, pages 212–214, 236, and 399–402. Also see *Heptarchia Mystica*, chapters 5 and 6.

123 . Ibid., p. 213 (book 4, November 17, 1582). Also p. 230 (note 239, November 19, 1582). Also pp. 399, 401–402 (appendix, May 5, 1583).

124 . Similar backward letters would later be included in the Great Table of the Earth.

125 . Dee was instructed to purify himself for nine days before attempting Gebofal, the practice of the *Book of Loagaeth*. I feel that same instruction applies equally well to Heptarchic invocations. In *The Key of Solomon the King*, you can find a nine-day purification that is likely similar to what Dee would have done.

126 . See *The Enochian Magick of Dr. John Dee*, p. 53 (*The Mystical Heptarchy*, chapter 5): “The Oration to God to be Spoken *Every Day*, Three Times Successively” (I have added the emphasis).

127 . Dee does not indicate one should face east; however, this is standard practice for Solomonic work.

128 . See *John Dee’s Five Books of Mystery*, p. 213 (book 4, November 17, 1582): “First cast thine eye unto the general prince, governor or angel that is principal in this world.” In the margin, Dee notes: “Is it not Annael with whom I began?”

129 . Dee does not specify exactly where on the Holy Table to set the talisman of the prince. However, based upon the similarities between the Holy Table and the Table of Practice described in the *Pauline Arts*, I suspect it was intended to set the prince’s talisman directly atop the ensign.

130 . See *The Enochian Magick of Dr. John Dee*, pp. 153–155 (Or *The Mystical Heptarchy*, chapter 5.) Note that I have modernized the punctuation, spelling, and some of the more archaic wording. I have also changed aspects of the prayers that were specific to Dee personally, rewording them to apply to anyone reciting the prayer.

131 . *The Mystical Heptarchy* reads: “...to deliver unto me, long since (through the eye and ear of Edward Kelley)...”

132 . *The Mystical Heptarchy* reads: "...by thy Divine Beck..."

133 . Isagoge = a scholarly introduction to a subject.

134 . See *The Enochian Magick of Dr. John Dee*, p. 57 (Or *The Mystical Heptarchy*, chapter 6).

135 . Here state the office and function of the king as it relates to your goal. Dee provided his own versions of the angels' offices (see *The Enochian Magick of Dr. John Dee*, pp. 59–64). However, most of them are personalized for Dee himself, mentioning things the angels revealed or promised to him. The rest are simply quotes from the journals—where an angel would mention his abilities or past deeds—and stitched together rather haphazardly. In your own invocations, I would suggest stating the offices of the angels as they specifically relate to your intended goal.

136 . *The Mystical Heptarchy* reads: "...I may be holpen..."

137 . See *The Enochian Magick of Dr. John Dee*, p. 58 (Or *The Mystical Heptarchy*, chapter 6).

138 . Here state the office and function of the prince as it relates to your goal.

139 . Dee's records do not mention repeating the invocations seven times. However, as seven is a sacred number to the Heptarchia, it is a good number of times to repeat their invocations if necessary.

140 . This is a problem I have been working to solve. I will share my findings in future publications.

141 . See previous endnote.

142 . You can get the Forty-Nine Tables of *Loagaeth* on Joseph Peterson's *Esoteric Archives CD*: http://www.esotericarchives.com/cd.htm. You can see the original journals on *The Magickal Review*: http://www.themagickalreview.org/enochian/.

143 . I have formed an online forum for discussion of the Angelical language and the *Book of Loagaeth*. The archives there already contain much useful information on creating your own copy: http://groups.yahoo.com/group/angelical_linguistics.

144 . It is unclear in the journals, but these words might translate as "Let those that fear God, and are worthy, read."

145. See *John Dee's Five Books of Mystery*, p. 394 (appendix, May 5, 1583): "Humble yourselves nine days before. Yea, unrip (I say) the cankers of your infected souls, that you may be apt and meet to understand the Secrets that shall be delivered."

146 . See *The Key of Solomon the King* for a nine-day purification process that is likely similar to what Dee would have done.

147 . See *A True and Faithful Relation*, pp. 196–197 (July 7, 1584). Again, I have modernized the punctuation and spelling and some of the more archaic wording.

148 . The original prayer of Enoch says "fifty times" in these last two lines. However, Enoch was supposed to be practicing the Jewish ritual of "Counting the Omer," which takes fifty days. Meanwhile Dee's Christianized version (Gebofal) takes place over forty-nine days instead.

149 . This system first appears in Agrippa's *Three Books of Occult Philosophy*, book 1, chapter 31, "How Provinces and Kingdoms Are Distributed to Planets."

150 . The associations between the signs of the zodiac and the twelve tribes of Israel are also found in Agrippa's *Three Books of Occult Philosophy*, book 2, chapter 14, "Of the Number Eleven, and the Number Twelve..."

151 . The names of these nations are taken from Ptolemey's *Geographia*, which was written in the second century CE and is thus outdated today. I have undertaken a project to update the names and locations of these nations, but space does not permit me to share the work here. I will provide it in a future publication.

152 . Note that Lil is the first and highest Aethyr, closest to God’s throne, and contains the three Parts of the Earth that cover the Fertile Crescent—the cradle of civilization.

153 . See the next section for more about Paraoan.

154 . See *A True and Faithful Relation*, pages 183 and 188 (Paraoan is first mentioned on p. 179), Tuesday, June 26; Wednesday, June 27; and Monday, July 2,1584.

155 . See *The Enochian Magick of Dr. John Dee*, p. 112.

156 . This is supported by other aspects of Dee’s system that include hidden (or “blinded”) references to the End Times—most of which I have decided to leave hidden for the purposes of this book. I will cover them in more depth in a later publication.

157 . Dee discovered the spelling changes himself and asked the angels if he should correct the Great Table to better match the names of the parts. However, he was told to leave the spelling differences as they were. See *A True and Faithful Relation*, p. 188.

158 . See chapter 11 for more on the Great Table of the Earth.

159 . There are, of course, only seven letters in Paraoan. If there are four pairs of two letters, that leaves us one letter short—and this is the reversed letter L that appears in the lower-right corner of the Great Table (see the diagram in the next section). It is the first letter of Lexarph, the rest of which appear on the large central cross.

160 . Remember the final thirty Angelical Calls are all the same, except that the name of the Aethyr is changed for each one.

161 . See *John Dee’s Five Books of Mystery*, p. 395 (appendix, May 5, 1583).

162 . See chapter 2 for more details on the Watchtowers and the four world civilizations.

163 . See *A True and Faithful Relation*, pp. 168–171 (Wednesday, June 20, 1584).

164 . See Revelation 9. The colors of the horses are given as white, red, black, and “pale.” Some scholars suppose the pale color was actually a pale greenish tint.

165 . Generally, the four stages of alchemy are given the colors red, white, black, and yellow. However, some texts expand these four stages to seven, and one of the seven stages is an iridescent green, or “peacock.” Edward Kelley would later write an alchemical treatise listing thirteen stages, with four of them given the colors black, peacock, white, and red, respectively: *The Theatre of Terrestrial Astronomy* by Edward Kelley. See http://www.levity.com/alchemy/terrastr.html.

166 . See *A True and Faithful Relation*, p. 173 (Monday June 25, 1584).

167 . The letters stand for the Latin phrase *Iesus Nazarenus, Rex Iudaeorum*, “Jesus of Nazareth, King of the Jews.”

168 . See figure 15, ensign of Mercury, p. 90.

169 . See *A True and Faithful Relation*, p. 15. This page 15 is not in the front of the book, but nearly all the way at the end, after p. 448. It is the same entry where Dee records the infamous Reformed Great Table of Raphael.

170 . See Agrippa’s *Three Books of Occult Philosophy*, book 2, chapter 14: “Now the number twelve is divine, and that whereby the Celestials are measured; it is also the number of the signs in the zodiac over which there are twelve angels as chief, supported by the irrigation of the great name of God.”

171 . Also see Agrippa’s *Three Books of Occult Philosophy*, book 2, chapter 14: the “Scale of the Number 12” includes “The Great Name (YHVH) returned back into twelve banners.”

172 . The relationship between the twelve names of God and the zodiac will be explored in a later publication concerning the advanced Enochian mysteries.

173 . Note that Dee's original Great Table shows the name as aLndOod. The capital *O* is the initial letter of the forty-second Part of the Earth named Ooanamb. However, when writing the name of the elder, he replaces the *O* with a *V* to make the name as I have shown in the list here. As a point of interest, he replaces this *O* with a *V* in the Reformed Great Table of Raphael, though he never indicates that the name of the forty-second Part of the Earth should change accordingly.

174 . Some sources list this name as "Arinnaq" (with a final *Q*). However, this letter on the Great Table is actually a capital *P* written backward (the first letter of Paraoan), which makes it look like an oversized lowercase *Q*.

175 . See *A True and Faithful Relation*, p. 178 (Monday, June 25, 1584): "If you will make them of seven letters...that is, when the wrath of God is to be increased."

176 . Ibid.: "You must take but one (of the two letters). (One is) comiter, and (the other is) in extremes judiciis" (*comiter* = "in a friendly manner," *judiciis* = "like a tyrant").

177 . See my *Shem haMephoresh: The Divine Name of Extension*.

178 . Again, see Dee's diagram of the Holy City for the triplicities in each cardinal direction. This is another relationship I will explore in a later publication concerning the advanced Enochian mysteries.

179 . Calvary is the town where Christ was crucified. The exact spot was called *Golgatha*, the "Place of the Skull."

180 . Dee wrote this demon's name as Cfa. This is likely intended to indicate that the letter *P* in this name takes the same sound as "ph" (or "f").

181 . Dee wrote these names as Xpen and Xpaen. However, the letter *C* appears on the Great Table instead of *E*, so Dee may have made a transcription error here.

182 . Dee wrote this name as Dabtt. However, the letter *L* appears on the Great Table instead of *B*, so Dee may have made a transcription error here.

183 . See *A True and Faithful Relation*, p. 184. Further instructions are contained in descriptions of the Book of Supplication (see next footnote).

184 . See *A True and Faithful Relation*, pp. 182, 184, and 188–189.

185 . See James's *Enochian Magick of Dr. John Dee*, book 5, pp. 117–177.

186 . Geoffrey James makes a very similar assumption in his *Enochian Magick of Dr. John Dee,* appendix A.

187. See *A True and Faithful Relation*, p. 179.

188. Ibid.

189 . Note that there are several differences in lettering between the Great Table found in *Book H* and the Reformed Great Table of Raphael in Dee's journals. I have favored Dee's journals in this Great Table.

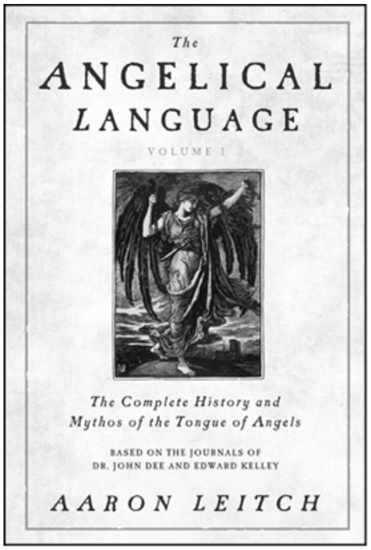
. . Also, there is a rather large point of confusion in the Reformed Great Table. In Dee's journal, he recorded line 8 of the "Mor" Table differently than he had done on the original Great Table. On the original, it is: R O c a n c h i a s o m. However, on the Reformed Table it is changed to: o c a n c h i a s o m t (that is, the initial *R* is removed and a *T* is added onto the end). Adding further confusion, *Book H* changes it yet again, to: A o c a n c h i a s o m (simply replacing the initial *R* of the original Great Table with an *A*—likely a typographical error). Again, I have favored the Reformed Table as it appears in Dee's journal (beginning the line with *O* and ending with *T*—as do most modern Golden Dawn groups).

190. Flashing colors are found directly opposite to the ground color on an artist's color wheel. The Golden Dawn used these "opposing" colors to draw figures and details on talismans on top of the background color. Thus, for example, a talisman of Fire would be painted red, while the

lettering on the talisman would be painted in green. Try this, and you will quickly see how green “flashes” when viewed on a red background.

191. The Hebrew letter Heh with a dot inside it (ה) indicates the second Heh in the Tetragrammaton, often called Heh-final or Heh-sophith.
192. As we will see later, the Golden Dawn assigned the symbol of Saturn to Earth in the Enochian Watchtowers. Otherwise, the sigil of Earth would appear as 🜁.
193. Remember that there was no indication in Dee’s work that these were words in their own right. Instead, they are the names of three Parts of the Earth: Lexarph, Comanan, and Tabitom, excluding the initial *L*.
194 . See my *Clarification of Geomancy for Golden Dawn Students*, http://kheph777.tripod.com/gd_geomancy.html.
195. For the Sun/Leo and the Moon/Cancer you’ll have a choice of two geomantic figures, or you can include both on the pyramid.
196. This is why Saturn stands in as the symbol of Earth in the Golden Dawn Enochian system.
197. Images of these gods are shown in Regardie’s *Golden Dawn*, pp. 664–665, and described further on pp. 686–688. Note that I have made modifications to the colors so they better reflect the elemental natures of the deities.
198. Note that the Enochian Holy Table is not used in neo-Enochian workings; neither is the Ring of Solomon nor the Holy Lamen. However, the ring and lamen *can* be worn if you have them and wish to include them.
199. If you do not have a magickal sword, you may use the lotus wand, holding it by the lowest band of black.
200. That is, Eastern, Western, Southern, or Northern.
201. That is, EXARP, HCOMA, NANTA, or BITOM.
202. That is, the element of the Watchtower and (if it applies) the sub-element of the subquadrant.

[contents]


The
ANGELICAL
LANGUAGE
VOLUME I
The Complete History and
Mythos of the Tongue of Angels
BASED ON THE JOURNALS OF
DR. JOHN DEE AND EDWARD KELLEY
AARON LEITCH

The Angelical Language, Volume I

The Complete History and Mythos of the Tongue of Angels Aaron Leitch

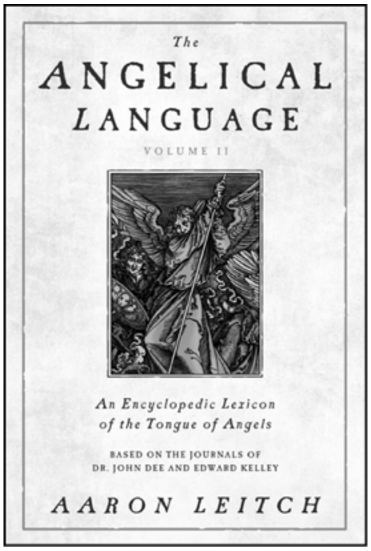
The Angelical language channeled by alchemist Edward Kelley and recorded by royal astrologer John Dee has mystified magicians, linguists, historians, and cryptographers for generations. It's even rumored that Angelical may be an encryption method of some kind, unbroken to this day. This fascinating, in-depth analysis reveals the truth behind the saga of two Renaissance wizards who spoke with angels and received instruction in the Celestial tongue.

Aaron Leitch's long-awaited masterwork reveals in plain language—for the first time ever—how the Angelical language was received, for what it was intended, and how to use it properly, providing a lively historical context for the practical application in volume II.

978-0-7387-1490-5 6 x 9 • 336 pp.

To order, call 1-877-NEW-WRLD
Prices subject to change without notice

Order at Llewellyn.com 24 hours a day, 7 days a week!


The
ANGELICAL
LANGUAGE
VOLUME II
An Encyclopedic Lexicon
of the Tongue of Angels
BASED ON THE JOURNALS OF
DR. JOHN DEE AND EDWARD KELLEY
AARON LEITCH

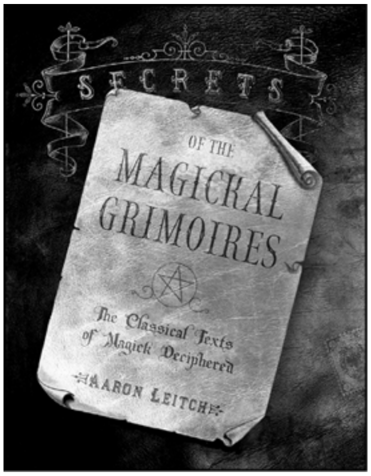
The Angelical Language, Volume II An Encyclopedic Lexicon of the Tongue of Angels Aaron Leitch

This masterwork is the most comprehensive analysis of John Dee's Angelical language ever undertaken. Most Enochian dictionaries merely present word lists. This encyclopedic textbook is designed so readers can actually learn the language, and use it in their own magick. It features a pronunciation key designed to make the language pronounceable in real life.

For the first time ever, every Enochian word recorded in Dee's books, journals, and personal grimoires is recorded and cross-referenced in a number of helpful ways, allowing the reader to recognize root words, alternate spellings, and more. This is the authoritative guide to Celestial language in its purest form.

978-0-7387-1491-2 6 x 9 • 600 pp.

To order, call 1-877-NEW-WRLD
Prices subject to change without notice Order at Llewellyn.com 24 hours a day, 7 days a week!



Secrets of the Magickal Grimoires The Classical Texts of Magick Deciphered Aaron Leitch

The magickal methods and esoteric knowledge of medieval Europe (476 to 1453 CE) form the ancestral backbone of modern ceremonial magick. To understand medieval magick, it’s necessary to know the primary repositories of this knowledge—the grimoires of spells, incantations, and ritual instructions for working with angels and conjuring spirits. And to understand the grimoires, you must delve into the life and times of the magicians who wrote them.

Scholar and magician Aaron Leitch sheds light upon the greatly misunderstood subject of the medieval mage in this comprehensive reference manual. In addition, he provides valuable comparisons among the magical practices described in the grimoires and various shamanic methods of working with the spirit world.

978-0-7387-0303-9 8½ x 11 • 480 pp.

To order, call 1-877-NEW-WRLD
Prices subject to change without notice Order at Llewellyn.com 24 hours a day, 7 days a week!

Enochian Consecration of Magickal Weapons

THE ENOCHIAN DAGGER INVOCATION

Step 0:

Perform the Enochian Opening Ritual #1.

Step 1:

Stand facing the Altar. Pick up the Dagger in your right hand.

Step 2:

Turn and face the East. Extend your right arm in front of you. Point the Dagger toward the Eastern Watchtower, and say:

"BATAIVAH (Bah-tah-ee-vah-heh), I invoke you from the Watchtower of Air to come forward and instill the Power of Discernment within my Dagger."

Step 3:

Still facing East with the Dagger pointing forward, say:

"HABIORO (Hab-bee-oh-roh), I invoke you from the Watchtower of Air to come forward and bestow the Courage of Mars upon my Dagger."

Step 4:

Still facing East with the Dagger pointing forward, say:

"AAOZAIF (Ah-ah-oh-zah-ee-feh), I invoke you from the Watchtower of Air to come forward and bestow the Wisdom of Jupiter upon my Dagger."

Step 5:

Still facing East with the Dagger pointing forward, say:

"HTNORDA (Heh-teh-noh-reh-dah), I invoke you from the Watchtower of Air to come forward and bestow the Instinct of the Moon upon my Dagger."

Step 6:

Still facing East with the Dagger pointing forward, say:

"AHAOZPI (Ah-hah-oh-zeh-pee), I invoke you from the Watchtower of Air to come forward and bestow the Harmony of Venus upon my Dagger."

Step 7:

Still facing East with the Dagger pointing forward, say:

"AVTOTAR (Ah-veh-toh-tah-rah), I invoke you from the Watchtower of Air to come forward and bestow the Intelligence of Mercury upon my Dagger."

Step 8:

Still facing East with the Dagger pointing forward, say:

"HIPOTGA (Hee-poh-teh-gah), I invoke you from the Watchtower of Air to come forward and bestow the Preservation of Saturn upon my Dagger."

Step 9:

Still facing East, raise your right arm higher and point the Dagger toward the heavens, and say:

"The Dagger is the weapon of Justice,
for it pierces to the very heart of truth."

Step 10:

Still facing East, lower your right arm. Hold the Dagger with both hands before you and feel the energy of the Watchtower of Air surging through it.

Step 11:

Turn to the North, and replace the Dagger on the Altar.

Step 12:

Conduct the Enochian Banishing Pentagram Ritual.

Step 13:

Conduct the Enochian License To Depart #1.

THE ENOCHIAN CUP INVOCATION

Step 0:

Perform the Enochian Opening Ritual #1.

Step 1:

Stand facing the Altar. Pick up the Cup in your right hand.

Step 2:

Turn and face the West. Extend your right arm in front of you. Point the Cup toward the Western Watchtower, and say:

"RAAGIOSL (Rah-ah-gee-oh-seh-leh), I invoke you from the Watchtower of Water to come forward and instill the Power of Reflection within my Cup."

Step 3:

Still facing West with the Cup pointing forward, say:

"LSRAHPM (Leh-seh-rah-heh-peh-meh), I invoke you from the Watchtower of Water to come forward and bestow the Passion of Mars upon my Cup."

Step 4:

Still facing West with the Cup pointing forward, say:

"SAIINOV (Sah-ee-ee-noh-veh), I invoke you from the Watchtower of Water to come forward and bestow the Benevolence of Jupiter upon my Cup."

Step 5:

Still facing West with the Cup pointing forward, say:

"LAVAXRP (Lah-veh-ahtz-reh-peh), I invoke you from the Watchtower of Water to come forward and bestow the Receptivity of the Moon upon my Cup."

Step 6:

Still facing the West with the Cup pointing forward, say:

"SLGAIOL (Seh-leh-gah-ee-oh-leh), I invoke you from the Watchtower of Water to come forward and bestow the Love of Venus upon my Cup."

Step 7:

Still facing the West with the Cup pointing forward, say:

"SOAIZNT (Soh-ah-ee-zeh-neh-teh), I invoke you from the Watchtower of Water to come forward and bestow the Self-Expression of Mercury upon my Cup."

Step 8:

Still facing West with the Cup pointing forward, say:

"LIGDISA (Lee-geh-dee-sah), I invoke you from the Watchtower of Water to come forward and bestow the Stability of Saturn upon my Cup."

Step 9:

Still facing West, raise your right arm higher and point the Cup toward the heavens, and say:

"TALHO AFFA-ADPHANT

(Tah-leh-hoh Ah-feh-fah-ah-deh-peh-hah-en-teh)

The Cup is an indescribable emptiness."

Step 10:

Still facing West, lower your right arm. Hold the Cup with both hands before you and feel the energy of the Watchtower of Water surging through it.

Step 11:

Turn to the North, and replace the Cup on the Altar.

Step 12:

Conduct the Enochian Banishing Pentagram Ritual.

Step 13:

Conduct the Enochian License To Depart #1.

THE ENOCHIAN SWORD INVOCATION

Step 0:

Perform the Enochian Opening Ritual #1.

Step 1:

Stand facing the Altar. Pick up the Sword in your right hand.

Step 2:

Turn and face the East. Extend your right arm in front of you. Point the Sword toward the Eastern Watchtower, and say:

"BATAIVAH (Bah-tah-ee-vah-heh), I invoke you from the Watchtower of Air to come forward and instill the Power of Discernment within my Sword."

Step 3:

Still facing East with the Sword pointing forward, say:

"HABIORO (Hab-bee-oh-roh), I invoke you from the Watchtower of Air to come forward and bestow the Courage of Mars upon my Sword."

Step 4:

Still facing East with the Sword pointing forward, say:

"AAOZAIF (Ah-ah-oh-zah-ee-feh), I invoke you from the Watchtower of Air to come forward and bestow the Wisdom of Jupiter upon my Sword."

Step 5:

Still facing East with the Sword pointing forward, say:

"HTNORDA (Heh-teh-noh-reh-dah), I invoke you from the Watchtower of Air to come forward and bestow the Instinct of the Moon upon my Sword."

Step 6:

Still facing East with the Sword pointing forward, say:

"AHAOZPI (Ah-hah-oh-zeh-pee), I invoke you from the Watchtower of Air to come forward and bestow the Harmony of Venus upon my Sword."

Step 7:

Still facing East with the Sword pointing forward, say:

"AVTOTAR (Ah-veh-toh-tah-rah), I invoke you from the Watchtower of Air to come forward and bestow the Intelligence of Mercury upon my Sword."

Step 8:

Still facing East with the Sword pointing forward, say:

"HIPOTGA (Hee-poh-teh-gah), I invoke you from the Watchtower of Air to come forward and bestow the Preservation of Saturn upon my Sword."

Step 9:

Still facing East, raise your right arm higher and point the Sword toward the heavens, and say:

"NAZPZ TOL-TOH VAOAN (Nah-zeh-peh-zeh Toh-leh-toh-heh Vah-oh-ah-neh)

The Sword is all-victorious truth."

Step 10:

Still facing East, lower your right arm. Hold the Sword with both hands before you and feel the energy of the Watchtower of Air surging through it.

Step 11:

Turn to the North, and replace the Sword on the Altar.

Step 12:

Conduct the Enochian Banishing Pentagram Ritual.

Step 13:

Conduct the Enochian License To Depart #1.

THE ENOCHIAN PANTACLE INVOCATION

Step 0:

Perform the Enochian Opening Ritual #1.

Step 1:

Stand facing the Altar. Pick up the Earth Pantacle in your right hand.

Step 2:

Face the North. Extend your right arm in front of you. Point the Earth Pantacle toward the Northern Watchtower, and say:

"IKZHIKAL (Ee-keh-zeh-hee-kah-leh), I invoke you from the Watchtower of Earth to come forward and instill the Power of Fruitfulness within my Earth Pantacle."

Step 3:

Still facing North with the Earth Pantacle pointing forward, say:

"LAIDROM (Lah-ee-deh-roh-meh), I invoke you from the Watchtower of Earth to come forward and bestow the Desire of Mars upon my Earth Pantacle."

Step 4:

Still facing North with the Earth Pantacle pointing forward, say:

"AKZINOR (Ah-keh-zee-noh-reh), I invoke you from the Watchtower of Earth to come forward and bestow the Generosity of Jupiter upon my Earth Pantacle."

Step 5:

Still facing North with the Earth Pantacle pointing forward, say:

"LZINOPO (El-zee-noh-poh), I invoke you from the Watchtower of Earth to come forward and bestow the Memory of the Moon upon my Earth Pantacle."

Step 6:

Still facing North with the Earth Pantacle pointing forward, say:

"ALHKTGA (Ah-leh-heh-keh-teh-gah), I invoke you from the Watchtower of Earth to come forward and bestow the Fruitfulness of Venus upon my Earth Pantacle."

Step 7:

Still facing North with the Earth Pantacle pointing forward, say:

"AHMLLKV (Ah-meh-leh-el-keh-veh), I invoke you from the Watchtower of Earth to come forward and bestow the Reason of Mercury upon my Earth Pantacle."

Step 8:

Still facing North with the Earth Pantacle pointing forward, say:

"LIIANSA (Lee-ee-ah-neh-sah), I invoke you from the Watchtower of Earth to come forward and bestow the Concentration of Saturn upon my Earth Pantacle."

Step 9:

Still facing North, raise your right arm higher and point the Earth Pantacle toward the heavens, and say:

"KHR KAOSGN-KHIDAO

(Keh-heh-reh Kah-oh-seh-geh neh-keh-hee-dah-oh)

The Wheel is the Diamond of the Earth."

Step 10:

Still facing North, lower your right arm. Hold the Earth Pantacle with both hands before you and feel the energy of the Watchtower of Earth surging through it.

Step 11:

While still facing north, replace the Earth Pantacle on the altar.

Step 12:

Perform the Enochian Banishing Pentagram Ritual.

Step 13:

Perform the Enochian License To Depart #1.

THE ENOCHIAN WAND INVOCATION

Step 0:

Perform the Enochian Opening Ritual #1.

Step 1:

Stand facing the Altar. Pick up the Wand in your right hand.

Step 2:

Turn and face the South. Extend your right arm in front of you. Point the Wand toward the Southern Watchtower, and say:

"EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah), I invoke you from the Watchtower of Fire to come forward and instill the Power of Change within my Wand."

Step 3:

Still facing South with the Wand pointing forward, say:

"AAETPIO (Ah-ah-eh-teh-pee-oh), I invoke you from the Watchtower of Fire to come forward and bestow the Energy of Mars upon my Wand."

Step 4:

Still facing South with the Wand pointing forward, say:

"ADAEOET (Ah-dah-eh-oh-eh-teh), I invoke you from the Watchtower of Fire to come forward and bestow the Enthusiasm of Jupiter upon my Wand."

Step 5:

Still facing South with the Wand pointing forward, say:

"ALNKVOD (Ah-leh-neh-keh-voh-deh), I invoke you from the Watchtower of Fire to come forward and bestow the Imagination of the Moon upon my Wand."

Step 6:

Still facing South with the Wand pointing forward, say:

"AAPDOKE (Ah-ah-peh-doh-keh), I invoke you from the Watchtower of Fire to come forward and bestow the Beauty of Venus upon my Wand."

Step 7:

Still facing South with the Wand pointing forward, say:

"ANODOIN (Ah-noh-doh-ee-neh), I invoke you from the Watchtower of Fire to come forward and bestow the Mobility of Mercury upon my Wand."

Step 8:

Still facing South with the Wand pointing forward, say:

"ARINNAP (Ah-ree-neh-nah-peh), I invoke you from the Watchtower of Fire to come forward and bestow the Ambition of Saturn upon my Wand."

Step 9:

Still facing South, raise your right arm higher and point the Wand toward the heavens, and say:

"KAB BITOM-ZIZOP (Kah-beh Bee-toh-meh-zee-zoh-peh)

The Wand is a Container of Fire."

Step 10:

Still facing South, lower your right arm. Hold the Wand with both hands before you and Feel the energy of the Watchtower of Fire surging through it.

Step 11:

Turn to the North, and replace the Wand on the Altar.

Step 12:

Perform the Enochian Banishing Pentagram Ritual.

Step 13:

Perform the Enochian License To Depart #1.

Enochian Death Ritual

Enter your Body of Light. See your subtle body as entirely vacuous. Let the inside be empty except for the three major Channels and the six major Centers. No clearly visualize the Heart Center as a white pentagram and the Central Channel as extending upward through the top of your head. Let the Channel extend over your head and into the body of TEKOP, an Archangel of the subquadrant Water of Fire.

Visualize your Central Channel as also being the Central Channel of TEKOP who is floating directly over your head.

Uniting With TEKOP. The next step is to clearly visualize the god-form of TEKOP, the Archangel of Water of Fire. TEKOP is terrible to behold, having a fierce and terrifying countenance. He is big and strong, and he wears a red-orange robe that looks like fiery flames. He carries a large topaz Wand by which he can dispense either long life, or death.

Center your consciousness in the white pentagram that is in your Heart Center as if it was your true self. Now visualize the three letters HIG (HIG Pronounced Heeg with a long e. These three letters are from the Heart Center). See these letters vertically along your Central Channel just above the pentagram as shown in the accompanying figure.

Let the hook of the descending G (G) grab onto the pentagram. Now, while speaking the word HIG aloud, visualize the HIG-word pulling the pentagram (and your consciousness) upward through the Central Channel. After 21 cries of HIG, the pentagram should be located at the Heart Center of TEKOP. If successful, you will have now assumed the god-form of TEKOP.

There are two choices at this point. You can return to your physical body using the letters GEH (GEH Pronounced Geh-heh. These three letters are from the Heart Center as shown in Figure 23), or you can project your consciousness into another body, or send it to the Square E of EKOP in the subquadrant Water of Fire in the Watchtower of Fire.

Return to your physical body. Visualize the three letters of the word GEH positioned vertically along the Central Channel just above the pentagram. Say the word GEH aloud while visualizing the word pushing the pentagram down the Channel. After 21 pushes, the pentagram should be back in the Heart Center of your Body of Light. Assume the form of your Body of Light and return to your physical body.

Transfer consciousness to the Watchtower of Fire.

While in the god-form of TELOK, travel to the Square E of EKOP in Water of Fire, the natural home of TELOK. This will be a permanent transference resulting in death of the physical body. For this reason, this alternative should only be attempted as an extreme measure when your physical body is close to death anyway (otherwise this alternative procedure amounts to suicide).

Enochian Invoking Hexagram Ritual

Step 1:
Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 2:
Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Invoking Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth the consume sorrow, sin and death."

Step 3:
Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red Invoking Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to Sacrifice All into the Cup."

Step 4:
Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Invoking Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth that consume sorrow, sin and death."

Step 5:
Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Invoking Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to Sacrifice All into the Cup."

Step 6:
While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA
(Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE
(Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI
(Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL
(Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

"Above me and below me,
My Magickal Universe,
And behold, I alone
in the midst."

Charging a tablet

As you know, I tend to take a minimalist approach to things Enochian -- elaborate ceremony seems to be gilding the lily, to me. <G> You can pretty this up with any sort of ceremony you deem appropriate.

It doesn't take a great deal to charge one of the Tablets -- simply vibrating the names in its presence, or meditating on it, is often enough for it to pick up some charge.

Here's the steps I'd use for a serious charging:

1. Sit or stand with the Tablet in front of you.

2. Imagine that you are the Enochian God. See yourself as a pure creative deity, standing entirely outside the realms of creation. Vibrate the First Call, and as you do so, imagine that you are gathering all primal energies of the Empyrean together to do your bidding. (Note that all the Calls are spoken by this deity, and that whenever you use them, you are effectively acting as the deity.)

3. Vibrate the Call of the Element in question several times. As you do, imagine the forces previously called being transformed into that particular element, at the same time increasing in power.

4. Gather the power into yourself, and focus your concentration on the Tablet.

5. Vibrate the second Call, imagining as you do that it is causing a magickal "containment grid" to form over the Tablet, with the grid following the lines of the Tablet's 12-by-13 grid. (This step sometimes produces some very weird mental effects -- skip it if it seems too much for you in practice.)

6. Vibrate each of the macrocosmic names (i.e., 3 Names, King, Seniors) several times each. As you do each, project the power you have gathered into the appropriate squares of the containment grid. _See_ the power filling up the squares and becoming fixed there, so that the Tablet vibrates with the force of the names. Repeat this as often as necessary for each name, until you get a sense of the power of each name being solidly anchored.

7. On different days, repeat these steps for each of the Lesser Angles, substituting the Call appropriate to the L.A. in step 3, and the L.A. names in step 6. _Don't_ invoke the macrocosmic names when charging the Lesser Angles; think of each as a self-contained unit.

That's all there is to it.

If you're using a copy of the Great Table instead of individual Tablets, I would save the Black Cross for last. Get each element's section charged first, and then bind them together with the Tablet of Union names.

COMSELHA:

An Enochian Macrocosmic Ritual

Copyright 1993 by Benjamin Rowe

Permission is granted to distribute this work in electronic form, with the these conditions: 1) No fees may be charged for the distribution or transmission of this document, other than standard charges for use of transmission lines or electronic media. Distribution for commercial purposes or by commercial entities is specifically prohibited. 2) All copies distributed must contain the complete, unedited text of the original document and this copyright notice. 3) Persons acquiring the electronic version of this document may make one printed copy for their personal use.

All other rights are retained by the author.

The purpose of this working is to invoke the transcendental power of the Enochian god, IAD BALT, to transform it in turn through all the macrocosmic powers within the Elemental Tablets, and to organize them into a balanced form. At the same time, these powers are conditioned so that they express a particular view of the creation of which they are a part. As the final step, these energies are directed so that they energize the magician himself.

The magickal records covering the results of the first use of this exercise are available separately.

I have received several complaints about my published rituals recently. Some complain that they are too elaborate, others that they are too simple, and some question whether they really qualify as magickal rituals in the traditional sense.

The complaints of over-elaborateness stem from the fact that it is impossible to perform any significant part of the works in a single session. This is perfectly correct, and is done deliberately. My experience has been that the rewards given to the magician by the "angels" of the Enochian system are very precisely gauged to the amount of care and effort the magician puts into the work. Works that are planned, rehearsed, and carried out over a period of weeks or months are much more likely to produce significant initiations than any number of single-session efforts. The present work was designed to be performed in stages, with the expectation that each stage will be performed until the powers invoked achieve a self-sustaining presence in the magician's temple before he passes on to the next stage. It can be expected that the rewards will be commensurate with the effort involved.

Complaints of excessive simplicity derive from lack of the pompous verbiage typically found in formal rituals, and the dearth of advice concerning symbols, implements, and materiel that would help to fire the imagination of the magician. There is a decidedly bare-bones feel to the descriptions. This is perhaps an expression of my own character as a magician; I find that complex pomp and ceremony put me off rather than enhancing the work. I have complete faith that every magician's imagination and intuition will provide him with enhancements appropriate to his or her own character and style, and so see no need to provide more than the minimum schema necessary to accomplish the work successfully.

The differences between these rituals and more traditional forms derives from the nature of Enochian magick. In most systems, the primary difficulty is in producing a flow of the desired power. The major portions of the rituals are dedicated to simply getting the power to appear. Once it does appear, its direction to the desired end is a relatively simple matter.

In contrast, the Angelic Calls and Names provide a means by which even a beginning magician can easily call up a strong flow of force. But the forces involved are much more ambiguous than in other systems. Each appears to have many different natures depending on the level and orientation from which they are viewed; their manifestations seem to be potentially infinite. The primary work of a ritual must accordingly be to focus, direct, and condition them, through the use of the imagination, so that they manifest in a clear and manageable way. This work conforms to that necessity.

Additionally, the specific form used makes this work something resembling an inverse path-working exercise, going top-down rather than bottom-upwards. And as Frater Azoth has pointed out, there are resemblances to the mandala-workings and chakra-visualizations used in Tibetan Buddhism. They are certainly very similar in intent, though the similarity of form was unintentional.

[Insert MACRIT1.GIF here]

The Place of Working

The work may be done in either a physical or an astral workplace. The magician may find astral working preferable due to the size of the magickal circle, and also because the area can not be used for any other purpose while this work is proceeding.

The magickal circle is actually four concentric circles having specific relative proportions. The "units" referred to may be of any convenient size, provided that the innermost circle is large enough to stand or sit in comfortably.

The inner circle has a radius of four units. The next circle has a radius of eleven units, and thus produces a band 7 units thick around the inner circle. The third circle has a radius of 12 units, making a band one unit thick around the second circle. The outer circle has a radius of 13 units, making another band one unit thick.

All four circles are divided into quarters by lines going from the center to the circumference in the cardinal directions. Each quarter of the second circle is further divided into six pie-sections fifteen degrees wide. Each quarter of the outer circle is divided into three pie-sections thirty degrees wide.

The innermost circle should be colored some dark neutral color, such as a dark gray. The two outermost circles in each quarter should be colored in the King-scale elemental color of the corresponding element, thus:

Quarter	Element	Color
Northwest	Air	Bright pale yellow
Northeast	Water	Deep blue
Southeast	Fire	Glowing orange-scarlet
Southwest	Earth	Warm velvet black

The second circle should be in some light neutral color, such as a slightly grayish white. Alternately, each sector of this circle could be outlined in the elemental color of the quarter with a fill in one of the planetary colors, following one of the schemes described further on. But this alternative may be too burdensome for an astral working.

[Insert MACRIT2.GIF here]

Symbolism of the Circle

The structure of this magickal circle mirrors the medieval concept of the heavens. In that cosmology, the planetary and heavenly realms are viewed as a series of concentric circles surrounding the Earth, each circle going outwards representing an increasingly more "divine" power. The planets each take a circle in their cabalistic order. The sphere of the zodiac is outermost, representing an outer "shell" around creation; beyond it is the Empyrean, the unknown, invisible realm of God.

The scheme has been slightly modified here to fit the actual natures of the Enochian powers involved. It is recommended that the magician make a diagram of the circle and completely familiarize himself with the meaning of the various parts before beginning work. If this is done, the actual work becomes a much simpler prospect.

Our goal in this work is to take the invisible power of the divine, bring it into the realm of creation, and then bring it downward through a series of transformations to energize and consecrate the Earth and ourselves. Thus we will be working from the outer circles towards the center.

Functionally, the three Names of God in each Tablet act to gather the invisible power of the divine and transform it so that it is accessible to the lower powers of their Tablet. As such they act as the interface between the Empyrean and the realm of creation, in a way similar to that of the zodiac. The outermost band of our magickal circle will embody this principle.

Each of the twelve Names of God will have dual attributes. The first, which we will call the "outer" attribute, represents the energy the Name takes in from the divine, as symbolized by one of the zodiac signs. The second "inner" attribute represents the energy as it has been transformed by the

Name into a form compatible with its Tablet. This latter attribute also uses the zodiac signs, but after another fashion.

The cross that divides the circle into quarters represents the solstices and equinoxes, and at the same time the "Black Cross" that binds the four Elemental Tablets together into the Great Table. The western arm of the cross is the spring equinox and the eastern arm the autumnal equinox. The northern arm is the winter solstice, and the southern arm the summer solstice. The three Names of god are assigned to their quarter's three sectors of the circle's outer band in clockwise order. The relevant attributes of these names are as shown in the following table.

Name	Element	Quarter	Outer Attribute	Inner Attribute
ORO	Air	Winter	Pisces	Gemini
IBAH			Aquarius	Aquarius
AOZPI			Capricorn	Libra
MPH	Water	Fall	Sagittarius	Pisces
ARSL			Scorpio	Scorpio
GAIOL			Libra	Cancer
OIP	Fire	Summer	Virgo	Sagittarius
TEAA			Leo	Leo
PDOCE			Cancer	Aries
MOR	Earth	Spring	Gemini	Virgo
DIAL			Taurus	Taurus
HCTGA			Aries	Capricorn

Thus in their outer attributes, the Names collect a complete round of the divine energies as passed inwards through the zodiac. In their inner attributes, the Names pass inwards the power of their element, in its alchemically mercurial, salt, and sulphuric forms.

The function of the Elemental King of each Tablet is to take the power passed inward by the Names of God, concentrate that power, transform it and distribute it to the Seniors and the powers of the Lesser Angles. In this work we will only be concerned with his transformation of the power into the six-fold constellation of the Seniors.

The Seniors represent the planetary powers, but in a way not entirely compatible with the medieval cosmology. The medieval system, like the cabala, sees the planets as ranked hierarchically, some being more divine than others. In contrast, the six Seniors in each Tablet are in every way equals; none is higher than the others.

In this work we will consider them as each being a vertically-oriented power; each represents a flow of power that is colored by a particular planet's nature, but which passes downwards through all the planetary circles of the medieval scheme. Each letter of a Senior's name will represent his power as it manifests in one of those circles. As an example, the "A" of ACZINOR will be a Jovian power acting in the sphere of Saturn; the "C" of that name will be a Jovian power acting in the sphere of Jupiter, and so on.

Following this scheme, the Senior's names are assigned one to each pie-section of the second band within our magickal circle. They go from the outside towards the center, as do the powers represented by those names.

The innermost circle represents the Earth as the center of the medieval cosmology. Additionally, this circle holds all of the Lesser Angles of the Tablets. There is a more elaborate version of the structure used here, in which the Lesser Angle powers also have their spheres surrounding the Earth; but for current purposes all the microcosmic spheres have been lumped into one.

The Ritual

Preparatory and Concluding Actions

Actions in this section should be practiced daily until they have become familiar and the feelings and attitudes necessary can be held without effort. With practice, they should become easy enough that they can be done smoothly in a couple of minutes. These actions should be performed in every ceremony, before going on to one of the stages.

1.Use a plain white robe for a costume, with no decorations or regalia of any kind. A black over-robe, again without decoration, should be worn over with white robe at the beginning of the ceremony. This second robe should be such that it can be easily and rapidly thrown off. A plain white wand, unconsecrated to any other purpose, may be used, or figures may be drawn with the hand.

2.Perform a preliminary purification and consecration of the Temple with Fire, Water, and Air. Use frankincense or some other solar incense for the censing, rather than any specifically elemental incense. DO NOT perform any preliminary banishings or invocations; the G.D. pentagram and hexagram rituals are specifically to be avoided, as are any other rituals that describe a protective circle around the place of working.

3.Move to the center of the circle and kneel or sit comfortably, facing the direction of the spring equinox.

4.Imagine that the innermost circle is the microcosmic world, and the entire Earth and all of the purely elemental magickal worlds are contained therein, as well as your body. Feel all these things being gathered into the sphere and being immovably fixed there. Spend as long as necessary to get a strong feeling that this has been accomplished.

5.Imagine that the black robe is a shell, an outer mundane body concealing the essentially divine essence of your being. Imagine that all the mundane parts of your being, and every other thing that distinguishes you from the divine, is part of that shell. Feel these things moving into the robe and becoming fixed there, leaving nothing but the divine essence, enclosed in the white robe, contained within it. Again, spend as long as necessary to feel this has been accomplished.

6.Undo the black robe so that when you stand it will fall away and be left lying behind within the inner circle.

7.Stand up and simultaneously cast off the black robe. As you do so, feel that everything of your personal identity is being left behind with it. Even the physical or astral body your consciousness inhabits should be felt to be nothing more than a projection, an illusion without substance or influence. All that remains is a divine essence, free of its envelope. This essence expands itself into the God of Justice, IAD BALT, who reigns over the Enochian universe.

From this point on in the work, all actions are to be done as if you were this god. The region enclosed by the circles is the realm of your creation, and you can stand within it or outside it without being in any way influenced by it. You should make an effort to feel a total freedom from any conditions or limitations of the created world.

8.Still looking towards the spring equinox point, survey your creation and review its structure. In the center is the World, and the realms of the elements. Next outwards is the realm of the planets, enclosed by the realm of the Sun. Beyond the Sun the remainder of the manifest universe is compressed into realm of the zodiac. And beyond the zodiac is the Empyrean, your true home and state of being, a higher-dimensional universe in which your creation is embedded. See each of these realms as separated from the next by a thin membrane or interface, not so much a barrier as an area where their influences balance and cancel out.

Meditate on your creation and that which encloses it as long as you like.

Concluding actions. After completing these preliminary exercises, or (if you have passed to one of the later stages) at the end of the ceremony, return to the center circle. Take up the black robe and put it on. At the same time, consciously re-absorb everything that you have previously fixed in it. Take on your personal identity again in all its aspects. Then sit in silence and seek to absorb any forces generated by the ceremony. As you proceed through the stages you may note significant changes in awareness, new insights, revelations, etc. during this time. Take as much time as you feel necessary to absorb and integrate them into your being.
Finally, declare the work to be completed, and return to your mundane activities.

Stage One

10.Following step 8, walk to the outside of the circles along the line of the spring equinox. Imagine at the same time that you are passing through the realms of your creation back to the Empyrean.

11. Still outside the circle, turn and circumambulate it in a clockwise direction, drawing a glowing line in the air above outer edge of the outer band as you go. Imagine that by doing so you are temporarily sealing off your creation from the higher dimensions in which it is embedded, so that there is no transfer of information or energy from one to the other.

12. Upon returning to your starting point, turn to face inwards along the equinoctial line. Vibrate the First Call. As you do so, imagine that it is causing the gathering of the limitless energy of the Empyrean, and causing that energy to press inwards on the boundary you have drawn around the realms of your creation. Vibrate the Call several more times, each time producing an increase in the energy present, and in the pressure it exerts upon the boundary. Seek to create as high a state of tension as you can, with the energy pressing irresistibly, and the boundary resisting immovably.

Stage Two

13. Move clockwise until you are outside the center of the outer band sector assigned to the name ORO. Face the center of the circle, and visualize that name floating in the air above its sector, just inside the barrier.

14. Vibrate the name ORO several times. Simultaneously draw the hexagram of Pisces on the face of the barrier and draw the glyph of the sign inside the hexagram. Next draw a circle around the hexagram just touching its points. While doing so, imagine that you are etching the circle in the barrier in the same way you would etch glass with a glass cutter.

15. Strike the center of the circle forcibly with your fist or the wand, punching out a hole in the barrier. (The hexagram remains suspended within the hole, its lines glowing.) Immediately you withdraw your fist, the Empyrean energy pressing on the barrier pushes through the hexagram, through the hole, and fills up the ORO sector of the outer band. As the energy passes through the hexagram it takes on the color of the sign Pisces, and remains this color as it fills the column.

16. Repeat steps 13-15 for the other sectors, going in order clockwise around the circle. Use the appropriate colors and hexagrams for the sector's outer attribute in each case. If necessary, take time to renew the pressure of the Empyrean energy between sectors.

Stage 3

This stage may be done one quarter at a time on separate days. If so, do not repeat the work on a given quarter in consecutive sessions; instead continue with the succeeding quarters and repeat the entire cycle of quarters as many times as necessary to get the energies firmly established.

17. Again move clockwise until you are opposite the center of the ORO sector in the outer band. Face the center of the circle and visualize the Name floating above the center of the sector.

18. Vibrate the name ORO several times. Draw the hexagram of Gemini on the interface between the outer and third bands while continuing to vibrate the name. Put the glyph of Gemini inside the hexagram. Draw the glyph of alchemical mercury above the hexagram, and the Enochian glyph of Air below it. Draw a circle around the hexagram as in step 14, as if etching the outline of a punch-out on a piece of glass.

19. Strike the circle with your fist and punch out a hole. See the force accumulated in the ORO sector pushing inwards into the third band, backed up by the pressure of the Empyrean energy pushing into the sector from outside. As the energy passes through the hexagram, its Piscean quality is transformed into the quality of Mercury of Air.

20. Move to the outside of the IBAH sector, and repeat steps 17-19. Except use the hexagram of Aquarius, with the alchemical glyph of Salt above it and the Enochian glyph of Air below it. See the energy being transformed into Salt of Air as it passes through the Hexagram.

21. Move to the outside of the AOZPI sector, and repeat steps 17-19. Use the hexagram of Libra, with the glyph of alchemical Sulphur above and the Enochian glyph of Air below. See the energy being transformed into Sulphur of Air as it passes inwards through the hexagram.

22. Move inwards and stand in the middle of the third band sector assigned to BATAIVAH, facing outwards. Vibrate BATAIVAH and continue to do so. See the power of the King's name gathering in the forces flowing through the three holes from the fourth band, and concentrating those forces into a point.

Inside the point of concentrated force, the mercurial, salt, and sulphuric aspects of Air combine to form pure elemental Airy energy, and this energy explodes outwards from the point to fill the entire sector.

23. Repeat steps 17-22 for the other three quarters in clockwise order around the circle.

Stage Four

The Seniors are assigned to the sectors of the second band either in cabalistic order (starting with Saturn and ending with Luna) or in clockwise order beginning with the upper arm of the Linea Patris. Here the cabalistic order is used. As noted earlier, the names are written in the sector from the outside in, and each letter represents the passage of the Senior's power through one of the Planetary Spheres of the medieval cosmology.

24. Perform the gathering and combination of the alchemical Airs as in step 22. Try to increase the pressure and volume of elemental Air within the sector to the maximum.

25. Turn to face inwards and vibrate the Elemental King's name again. Continue to vibrate it, and feel its power gathering in the elemental Air from the sector, and forming it into a ball centered on the previously-created concentration point so that the ongoing conversion of

alchemical Air feeds it. As the amount of elemental Air in the ball increases, it suddenly ignites and forms a self-sustaining Sun.

26.Staying in the third band, move opposite the first sector in the second band. Draw the hexagram of Saturn on the interface between the bands, and vibrate the name of the Senior of Saturn, HIPOTGA.

27.Turn to the sun and draw out of it a line of power. Attach that line to the center of the hexagram. (This line of power should actually be something like a narrow hose, within which energies flow out of the solar sphere and into the Senior's realm. But nothing flows as yet, as a hole has not yet been punched between the bands.)

28.Repeat steps 26-27 for the remaining sectors in the quarter, drawing the appropriate hexagrams and invoking the appropriate Seniors.

29.Move into the second band and stand facing the hexagram of Saturn. Draw the hexagram again on this side of the interface, invoking the Senior. Next visualize the letters of the Senior's name written in the sector from the outside towards the center.

30.Draw a circle around the hexagram, etching the surface of the interface, and strike to punch it out. Energy begins to flow through the "pipe" from the Elemental King, and as it passes through the hexagram it takes on the nature of the Senior.

31.Vibrate the name of the Senior slowly and with each letter of the name distinct. As you pronounce each letter, see the inflowing energy filling up the region just above that letter in the sector. At the same time confirm mentally or by visualization that the letter embodies the power of the Senior in the planetary sphere associated with it in cabalistic order. Continue to back down the sector towards the center, doing the same for each letter in turn.

32.When the entire pie-shaped sector has been filled with energy, you should now be standing in the first, central circle representing the Earth. On the barrier between the first and second circles, draw the astrological symbol of Earth, a circle crossed by two lines at right angles to each other. See the outer circle of this symbol etched on the barrier as before, and strike to punch it out, allowing the energy to flow into the central circle.

Visualize the energy spreading outwards from this point to cover the entire inner circle, as water from a hose spreads out to cover a tile floor. As it spreads, the energy also soaks into the black robe, which still lies upon the circle. The energy also fills the entire circle until it is above the level of your head. When the circle is filled, in your imagination trace the path of the energy back through all the preceding stages to its origin in the Empyrean.

33.Repeat steps 29-32 for the other sectors in the second band.

34.Repeat steps 24-33 for the other three quarters in the circle.
This completes the exercise.

-oOo-

ENOCHIAN TEMPLES:

A RITUAL FOR THE CONSECRATION

OF THE

TEMPLE OF THE FIRE TABLET.

BY BENJAMIN ROWE

Copyright 1988, 1992 by Benjamin Rowe

Introduction

This ritual consecration is to be used with an astral Temple built according to the plan described in the chapbook Enochian Temples and the supplemental paper titled The Lower Temple. Readers unfamiliar with the Temple system and its symbolism should obtain and study those documents before making use of the ritual presented here.

This current ritual is divided into five parts, the first including a general invocation of the aspect of God ruling the Enochian system, a general invocation of the element of Fire, and an invocation and consecration of those parts of the Temple derived from the Great Cross of the Fire Tablet. This is followed by four sections for consecration of the parts of the Temple built from the Lesser Angles. Once the Temple has been built and fully charged, each section can be used independently for invocation of the forces it refers to. Further details will be mentioned in the "Symbols and Visualizations" section.

In any ritual of this length, ninety percent of its effectiveness is in the preparation beforehand. At the least, the magician should be thoroughly familiar with the design of the Temple, and able to maintain an unwavering image of it in his astral vision throughout the work. The power of the work will increase greatly if the magician takes the time to memorize the Keys and the other words, gestures, and visualizations and rehearses them several times before using the ritual with full invocatory intent. One can not expect the Enochian entities to appreciate a poorly-rehearsed ritual; no more than actors can expect an audience to appreciate a play if they must continually stop to look up their lines.

Since the work makes use of the powerful Enochian names, it is to be expected that some response may be produced even during rehearsals. These effects should be neither rejected nor encouraged, but simply disregarded until the practice session is concluded.

The Words And Gestures

0. The place of the working is astral. The area should be seen as a flat, empty plain, on which are inscribed four tangent circles, representing the four elements in the quarters, with a fifth circle in the middle intersecting the centers of all the others. From a height, these five circles can be seen to be within the central circle of a huge Enochian sigil of Fire, enscribed on the plain in the appropriate colors. The sky is vermilion, the plain itself of a deeper red with flashing streaks of orange-red and gold.

The Consecration of the Hall of the Gods.

1. Banish using the pentagram and hexagram rituals, or the Greater Ritual of the Pentagram alone.

2. Take the cup of purifying water, and sprinkle it to the four quarters, beginning with the south, saying, **"From the waters of Nuit did all things arise. In the waters of Nuit do all things live and have their being. To the waters of Nuit shall all things return."** The magician shall lastly sprinkle himself with the waters.

3. Take the flame of consecrating fire, and cast it towards the four quarters, saying, **"The fires of Had did stir the waters, raising all things to appearance. The fires of Had move all things in their courses. In the fires of Had is the universe destroyed."** Lastly the magician shall gesture towards himself with the flame.

4. Move to the center of the circle of working, and face the south, saying, **"As Heru-Ra-Ha do I stand in the midst of their union."**

5. Face the east, and perform the exordium:

"O, Most Just God, who has made the tablets to appear for the eyes of men! Blessed be ye in the eyes of those greater creators who see us both together. Ye who have taken the world, and divided it into its several parts, and given each a name and number. Blessed be ye in the eyes of all creators!

"Your art surpasses the stars in beauty, and fills my heart with comfort and gladness. The light of your creation blinds me, yet withall do my eyes see a beauty greater yet beyond your forms and structures.

"Give to all of your light, Iad Balt. Give to all of your light, so that men may walk with their brothers the gods.

"Come ye, o creator-god, bless this one who in his own creations is your Will incarnate. Be unto me as the light in the soul. Be unto me as the comfort of earth. Be unto me as the gods of livingness and breath within me.

"Come ye, come ye, come ye, o creator-god, and bless and aid this man who is your disciple in the arts!"

6. Vibrate the first Enochian Key, invoking the God-name BITOM from the Tablet of Union.

7. Perform a preliminary invocation of the element Fire. The G.D. "Opening of the Temple in the Grade of 4=7" keeps the appropriate mood:

Sign of Thoum-aesh-neith.

Knock 333-1-333.

Say: **"Let us adore the Lord and King of Fire!"**

"IHVH TzBAOTh! Blessed by thou! The Leader of Armies is Thy Name!"

Invoking pentagram of Spirit.

"AHIH, AGLA, BITOM!"

Invoking pentagram of Fire.

"ALHIM, IHVH TzBAOTh!"

Sign of Leo with the Fire wand.

"In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your creator!"

Sign of the equal-armed cross.

"In the Names and the Letters of the Great Southern Quadrangle, Spirits of Fire, adore your creator!"

Raise the censer.

"In the Three Secret Names of God, OIP TEAA PDOCE, Spirits of Fire, adore your creator!"

Lower and raise the censer.

"In the Name of EDLPRNAA, Great King of the South, Spirits of Fire, adore your creator!"

"In the Name of IHVH TzBAOTh, I declare that the Spirits of Fire have been duly invoked!"

Knock 333-1-333.

8. Follow the "Opening of the Temple" with the Greater Ritual of the Pentagram for the element of Fire. At the end of the ritual, continue by saying:

"From the light have I called you down into darkness, o you Gods of Flame. Let that greater Light come with you, and bless this Temple of Fire that I build here. By the sacred Name BITOM do I call the Spirit of Fire to come in attendance on the consecration of this Temple."

9. Vibrate the sixth Enochian Key.

10. Move to the South side of the circle, and stand in the Sign of the Enterer.

"OIP TEAA PDOCE, banner on the heights of the Temple! Sphere of Nuit mirrored in the element of Fire! In whom the Archer, the Lion, and the Ram keep their triune truce! Let the light flow in from above, and let it illuminate the King's abode in all its brilliance and flashing glory!"

Perform the sign of Harpocrates.

11. Move to the north of the circle, and stand facing south. Draw the hexagram of Sol at the center of the circle.

"EDLPRNAA, thou mighty King of the Tablet of Fire! Show before men that shower of brilliance, that leaping changeful light that is yours! At the peak of the temple do thou stand, lighting the Temple both within and without! Thou art a Burning Sun to the wicked, and a Flame of Hope to the Righteous. Come thou, EDLPRNAA, burn in the heart of the temple as the soul burns in the heart of man."

12. **"Seniors of Fire, I invoke you! You, who are the cross become the star become the wheel! You, who are the comfort of man and the directors of Fire within man's realm! You, who support the roof of the Temple, and sit upon your seats within the upper hall, changing the heat of the sun into the Waters of Life for man to drink! Your waters hide the core of the Temple, yet they reveal its truths in their flowing, rippling passage."**

"Hear me, and come unto this temple in your power, you Seniors of Fire! Be as a sweet wine for the mouths of the priests and worshipers!"

Go to the north-northwest edge of the circle, and draw the hexagram of Jupiter before invoking ADOEOET. Move from there clockwise around the circle in 60-degree intervals, and draw the appropriate hexagram for each Senior as "he" or "she" is invoked.

"Hear me, ADOEOET, Fire of Jove, Lesser King who binds all together!

"Hear me, ALNDVOD, coolly flaming mother, brilliance of night!
"Hear me, AAPDOCE, priestess burning with the Fires of Love!

"Hear me, ARINNAP, you who strain at your limits!

"Hear me, ANODOIN, gay, flashing, childlike in your quickness!

"Hear me, AAETPIO, consummate warrior, Spear of the Gods!

"Come all ye, and visit this Temple! Make for it a sturdy roof, and dwell therein as the Waters of the Gods, Life extended and given Form."

13. Move to the center of the circle.

"The Hall of the Gods within the Temple of Fire has been duly consecrated, and the Lives of the Gods dwell therein. Let them ever give to the man in the lower Temple that Light which is theirs, that he might come to know himself as one of them."

The Consecration of the Fiery Lesser Angle

14. The magician should stand in the center of the Temple, and should expand his astral body to the extent that his top-of-the-head chakra is contiguous with the sphere of the Three Names, and his spinal column with the beam emanating downwards from the sphere. Face the southeast.

15. Vibrate the Sixth Enochian Key again.

16. **"Let there be light, o you Flames of Glory that shine in the Lesser Angle of Fire!**

"Purified, rarified, doubling upon yourselves in your movement, you flash about the Temple in a moment.

"The Life of Sol is your source!

"The Life of Man is your guide!

"Flashing, flaming, bursting the bonds of matter!

"None can say whence you go, if they know your power!

"None can know your power if they know whence you go!

"Beginning of all, and end of all!

"Mediators of all action!"

17. **"By the powers of RZIONR, minister of the greater gods, do I call you forth!**
"By the powers of NRZFM, minister of those lesser gods that are the souls of men, do I bind you to my purpose!

"Come forth, you powers of Fire, from the heart of Fire, and fill this Temple with light!"

18. **"Terrible is the Guardian of the Fiery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.**

"I call him by his four names!

"ZIZA!
"IZAZ!
"ZAZI!
"AZIZ!

"Come forth, o Kerub of Fire of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BZIZA!
"BIZAZ!
"BZAZI!
"BAZIZ!

19. **"Grails of living light are the angels of the Fiery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.**

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are ADRE openly, and ADIRE in the secret heart of God, enter this Temple and stand with your brothers."

"You who are SISP openly, and SIOSP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are PALI openly, and PANLI in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ACAR openly, and ACRAR in the secret heart of God, enter this Temple and stand with your brothers."

20. **"By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Fire has been established in the Temple of Fire."**

The Consecration of the Watery Lesser Angle

21. Follow point 14, except face northeast.

22. Vibrate the Seventeenth Enochian Key.

23. **"Let creation flow forth, o you Flames that spill about the Lesser Angle of Water!**

"Action sustained, force squared and extended!

"Waves upon the face of the void!

"Fire reflected upon itself to become concentrated force!

"Essence of connection and relationship!"

24. **"By the powers of VADALI, minister of the greater gods, do I call you forth!**

"By the powers of OBAVA, minister of the lesser gods that are the souls of men, I bind you to my purpose!

"Come forth, you powers of Water within the heart of Fire, and fill this Temple with light!"

25. **"Terrible is the Guardian of the Watery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.**

"I call him by his four names!

"ANAA!
"NAAA!
"AAAN!
"AANA!

"Come forth, o Kerub of Water of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BANAA!
"BNAAA!
"BAAAN!
"BAANA!

26. **"Grails of saving blood are the angels of the Watery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.**

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are GMNM openly, and GMDNM in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ECOP openly, and ECAOP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are AMOX openly, and AMLOX in the secret heart of God, enter this Temple and stand with your brothers."

"You who are BRAP openly, and BRIAP in the secret heart of God, enter this Temple and stand with your brothers."

27. **"By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Water has been established in the Temple of Fire."**

Consecration of the Lesser Angle of Air

28. Follow point 14, except face northwest.

29. Vibrate the Sixteenth Enochian Key.

30. **"Let the Fires take form, o you Flames that leap and turn in the Lesser Angle of Air!**

"You whose god is a sword of conquest, whose house is a place of justice in action!

"Who know the parts of the world, cleaving them in twain, and causing them to cleave to each other.

"Swift messengers, linking Will with Thought, and Thought with Action!"

31. Invoke the God-names of the Lesser Angle as in points 17 and 24, but using the names NOALMR and OLOAG.

32. Invoke the Kerubic Angel(s) as in point 18, but replacing the first set of names with DOPA, OPAD, PADO, ADOP. Replace the second set of names with BDOPA, BOPAD, BPADO, BADOP.

33. Invoke the servient angels as in point 19, substituting "Grails of liberating Will" at the beginning of the section, and replacing each pair of names with these:

OPMNOPAMN
APSTAPLST
SCIOSCMIO
VASGVARSG

34. Repeat all of point 20, changing the name of the Lesser Angle.

Consecration of the Lesser Angle of Earth

35. Follow point 14, except face southwest.

36. Vibrate the Eighteenth Enochian Key.

37. **"Let the Fire become manifest, o you Flames that glow in the Lesser Angle of Earth!**

"You whose god is unmeasurable joy brought into matter!

"Who are a window into the heavens, a gate of return for those who have traveled the outward path!

"Fire rising from the center of the world, a comforting heat to maintain the life upon her!"

38. Invoke the God-names of the Lesser Angle as in point 17, but using the names VOLXDO and SIODA.

39. Invoke the Kerubic Angel(s) as in point 18, replacing the first set of names with PSAC, SACP, ACPS, CPSA. Replace the second set of names with BPSAC, BSACP, BACPS, BCPSA.

40. Invoke the servient angels as in point 19, substituting "Grails of God's fulfillment" at the beginning of the section, and replacing each pair of names with these:

DATTDALTT
DIOMDIXOM
OOPZOODPZ
RGANRGOAN

41. Repeat point 20, changing the name of the Lesser Angle.

The Visualizations and Symbols

The four circles should be placed to follow the placement of the elements in the Great Tablet that combines the four elemental tablets. That is, fire = southeast, earth = southwest, air = northwest, water = northeast. The fifth central circle is spirit. The actual circle of working encompasses all these and is tangent to the four outer circles. The interior area of the circle of working is colored red, in contrast to the bright green of the immediate exterior, which is the color of the central circle of the large Fire Sigil.

An idea of the appropriate colors for the land and sky can be achieved by study of the photographs sent back from Mars by the NASA space probe.

The Temple is composed of all the elements, though in the present case the forces of the element of Fire are dominant. So the material out of which it is made, represented by the ground on which it is built, must contain all the elements. The five circles affirm that this is the case. The red color of the circle of working shows that the magician is here concerned with the element and sub-elements of Fire.

The Consecration of the Hall of the Gods.

The magician may find that he lacks the time to perform a consecration of all four Lesser Angles of the Temple in a single ceremony. The Lesser Angles may be consecrated in separate rituals, but if this is done, this present section of the ritual should be performed in each of those rituals. This section can also be used as a stand-alone ritual for the invocation of the forces of the macrocosm within the element of Fire.

The course of this ritual is hierarchical, going from the extremely general to the extremely specific. The magician is attempting to bring the force of the whole universe into the building of the Temple.

In the preliminary purification and blessing of the area of work, the magician seeks to unite himself with the two extremes of being, Nuit and Hadit. He affirms their pervasive presence, both internal and external, in his gestures of Water and Fire.

In point 2, Nuit is visualized as Infinite Space, the Ain Soph, filled with potential energy ready to be directed by the Will. The darkness of space is not because of its emptiness, but because its energy is at a rate of vibration beyond the visible range. It surrounds the area of working in all directions.

Nuit is also that which the phenomenologists have framed in the word "horizon". No matter how far we can see, there is always something beyond the range of our vision. No matter how well we know an object, it is still capable of giving us an infinite number of new sense impressions. No matter how much we experience, there is always more to experience. No matter how much we know, there is always more to be known. No matter how big we are, we are always within a space that is larger than ourselves. Nuit is that infinity of possibilities out of which comes the events that we actually experience.

The potential energy of Nuit is stirred into activity by the action of Hadit. Being a dimensionless point, he is without observable characteristics and thus is an expression of the AIN, nothing. He is "not extended", or "not, extended".

Yet at the same time, he says "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is knowledge of me the knowledge of death." And he continues in the next verse of Liber AL: "I am the Magician and the Exorcist. I am the axle of the wheel and the cube in the circle. 'Come unto me' is a foolish word: for it is I that go."

While nothing in himself, it is his existence that stirs all things into activity, and determines the types of activity expressed by any given thing or person. It is his withdrawal that causes existence to cease; not only on the human level of existence, the mesocosm, but in the microcosm of sub-atomic phenomena and the macrocosm of stellar phenomena as well.

No matter how far into ourselves we explore, we can never discover Hadit as something which can be observed. This is because it is him in us that is doing the exploring. That which sees can never see itself, but only its own outward projection. He remains as unknown as that which lies beyond the horizon of Nuit. Yet the latter can eventually be known, by expanding the radius of the horizon, while that which sees remains a perpetual mystery.

During the initial consecration with fire, Hadit should be seen as a dimensionless point residing within the heart, but projecting fiery force outwards in all directions. The magician should feel his aura to be filled to near-bursting with a golden-white light. Ideally, he should become unconscious of the physical body for a while, aware only of the spherical body of light. The 2nd formula of Clavis Rei Primae of the Aurum Solis cult can be used to charge the aura with force at this point in the ceremony.

Next, the force accumulated in the aura should be seen exploding outwards into the universe in all directions, while at the same time a spherical wave of more water-like energies should be seen coming inwards to the magician from infinity. The two wavefronts crash together in the middle distance, and their merger fills the universe with nova-bright flashing sparks of every imaginable color, each giving off a feeling of ecstatic triumph. Thus the Ain Soph Aur, the limitless light, which is Heru-Ra-Ha, is formed from the union of the two infinities, and the perceptible universe is created. The magician then draws in this light and forms it into the god-form of Heru-Ra-Ha around himself, positioning himself in the figure's heart. The god should be a gigantic figure, large enough to use planets and stars for stepping stones. As the magician speaks the words of point 4, he projects his consciousness into the god-form.

Between the infinities of Nuit and Hadit is an infinite cosmos, filled with creative beings. Man is the type of creative being closest to the microcosmic end of the scale. Going on in the macrocosmic direction we discover an unending multitude of other beings, whose spheres of creative action become more and more inclusive as we proceed. Here we invoke that creator who perfected the aspect of existence embodied in the Enochian system of magick. And we call upon that yet higher being who is God to this creator to bless him for his works.

The nature of his creation is then described, and praised for its beauty and perfection, while recognizing that there are other aspects of existence beyond those embodied in his creation. In an infinite universe, it is impossible to describe all aspects of existence within any particular system.

The magician then asserts that men are also creative gods, within their own spheres of activity. He calls upon the God of the Tablets to lend his force to the task of raising men to their rightful place in the hierarchy of creators.

Finally the magician asserts his own power as a creator, whose work is united with that of the God of the Tablets. He asks that god to bless his work in each of the five elemental modes.

The language of this section was provided to the author by some of the non-incarnate mages associated with the Enochian system, and reflects their own view of existence. It is intended as a general exordium to be performed before working with any of the Tablets, not just with the Tablet of Fire.

Having identified himself with the God of the Tablets, the magician now speaks as that god in reciting the First Key of the Enochian rituals, calling Spirit of Fire to fill the place of working and maintain the balance of the elements during the rest of the ritual. A white light tinged with orange-scarlet should be seen filling the circle at the end of the invocation.

Having set the stage, we now narrow our focus to include only the element of Fire. The use of the G.D. invocation in this point is a matter of convenience. The invocation is relatively short, and its language is consistent in style with the rest of the ceremony. The magician should feel free to substitute other language as genius dictates.

With this point, the preliminaries are over, and we begin the construction of the Temple. The magician should be familiar with the form and symbolism of the Temple, and able to maintain a visualization of it without effort. The structure of the Temple should be maintained in the astral vision throughout the rest of the ceremony. At first, it should appear just as a skeleton of itself. As each force of the Tablet is invoked, the corresponding part of the Temple should begin to glow with the appropriate color. The Temple should be large enough so that each pillar is positioned at the center of one of the outer four circles in the area of working. When the magician recites the sentence beginning "From the light...", the fire of the sky above the area of working should be visualized descending to the plain, leaving behind a starry night sky.

The Three Names of God and the Elemental King reflect Nuit and Hadit on a slightly smaller scale. The Names of God are connected with the signs of the Zodiac, which are the manifestation of Nuit in time and space. In this particular case, OIP = Sagittarius, TEAA = Leo, and PDOCE = Aries. The symbolic figures of the signs should be seen against the backdrop of the stars, at the points of an equilateral triangle around the work area. The magician should attempt to get a sense of vast distances between himself and these figures, so vast that the width of the Solar system is pinhead-sized by comparison.

As the sign of Harpocrates is performed, beams of light spear inward from these figures to strike the sphere of three rings at the peak of the Temple. Each ring should glow in the color of its corresponding sign, and there should be a sense of the forces spinning around the circumference of each ring. The rings kindle into flame, and the light of that flame flows outward again to the stars, and inward, filling the sphere with energy under great pressure.

The Elemental King is Hadit reflected in Sol. In his higher aspect, as the initiating Life of the Solar system, the "central spiritual sun", he is a point of intensely concentrated energy at the center of the Sphere of the Three Names. As the first three sentences of the paragraph are spoken, the energy within the sphere all collapses into the center, where it kindles a flaming point that immediately becomes self-sustaining, drawing further energy out of itself rather than from the continuing infall from the signs.

As the last two sentences are spoken, a spear of intensely radiating light bursts downward into the Temple to its floor, illuminating the entire area of work.

Where the King is Atziluthic, and therefore of a fiery nature, the Seniors are Briatic, and therefore Watery. As the planets, astrologically, embody aspects of the Sun's force, so the Seniors embody aspects of the King's power, and each relates to a particular planet.
"The cross become the star become the wheel" refers to the tranformation of the four-armed Central Cross of the two-dimensional Tablet into the six-spoked star of the three-dimensional Temple, and thence into the circular curtain around the Temple.

A telesmatic image for each of the Seniors should be devised under the guidance of magician's own genius, and visualized as each Senior is invoked. He should then see a flow of force from that image into the Senior's arm of the Temple roof. After all the Seniors have been invoked, a flow of vermillion liquid fire should be visualized flowing outward between the arms of the roof and falling in a circular curtain around the temple. The circle described by this curtain is identical with the central circle of the area of work.

The completion of this section of the consecration is confirmed with an appropriate speech.

The Consecration of the Lesser Angle of Fire

In dealing with the lesser angles, the magician acts as the representative or minister of the higher powers embodied in the Great Central Cross of the Tablet. He shows his position by identifying his body with the visible symbols of these powers in the Temple.

The lesser angle of Fire represents the Element in its purest, most refined state. In the Enochian system, the element of Fire is "the secret life of all things". Thus it takes on some characteristics that are normally ascribed to Spirit. In the physical world, Fire is energy, and the purest form of energy is the photon, the only particle in which the quality of mass is completely absent. This section of the ritual is a celebration of Fire of Fire in terms of life and light.

The first sentence recalls the biblical "Iehi Aur" or "Fiat Lux", the first action of God in creating the world. It also reminds us that in the creation-mythos fostered by modern physics, nothing except photons existed in the first few moments after the Big Bang. "Flames of Glory" echoes the Enochian word "Ialprg", which is also translated as "God-flame". Thus Fire of Fire is identified with the energy of the Creator in three different myth systems.

The second sentence celebrates some of the characteristics of the lesser angle. "Purified" because there is no intermixture of other elements in this angle. "Rarified" because Fire is the subtlest of the elements. "Doubling upon yourselves" because both the primary and secondary attributes of the angle are Fiery. "Movement" is a primary quality of Fire.

The third sentence reminds us that Sol is either directly or indirectly the source of all life and energy within the ecologic economy of the planet Earth. The only exception to this, the radioactive elements, are still the products of other stellar beings.

The Life or Soul of man is the guide of light in several ways. Spiritually, because Man is the mesocosm, the mediator between spirit and matter, and thus directs the action of spiritual light in relation to the lower kingdoms of nature. Physically, because Man is the only embodied creature who is capable of willfully directing the use of energy.

The final five sentences celebrate the characteristics of physical light in the quantum-mechanical view of the universe. "Bursting the bonds..." reflects the fact that photons are the means by which one physical element changes into another. The next two sentences recall the Heisenberg Uncertainty Principle.

"Beginning of all..." reminds us that photons were the first particles to appear in the Big Bang mythos, and will be the only particles remaining in the Big Crunch with which the physicists claim the universe will end.

Photons are mediators of action because all use of physical force is actually a transference of photons from the actor to the thing acted upon.

The energies of the lesser angle are called forth by the power of the god-names of six and five letters. The combination of these two names in the sephirotic cross of the angle represents the power of Tiphereth with respect to the lesser angle.

When the magician is identified with the column of fire in the center of the Temple, the six Seniors radiate outwards at the level of the throat chakra, and the four sephirotic crosses surround him at the level of the heart chakra. As the god-names of the angle are vibrated, the cross should be visualized in its horizontal position over the lesser angle, and the summoned energies should project out from the magician's heart to strike the Kether square of the cross and fill the whole cross with force.

A telesmatic image for the Kerubic angel should be devised that is appropriate to the magician's accustomed symbol-system. The angel's image should be seen standing within the pillar. As the names of the Kerub are invoked, there should be a sense that the pillar is being filled with a force that is unconquerable, a fierce strength which no power on earth or in heaven can move from its appointed place and duties.

As the Archangelic names (those beginning with the letter "B" are invoked, this fierceness is softened, mitigated by a sun-like radiance, and a nimbus of etherial light begins to glow around the pillar.

The "servient" angels of the tablets are a trap for the unwary, a trap that can not be avoided if they are used at all. Their powers are oriented towards the Earth, towards manifest events, a promise of power displayed for those who seek power. Their surface appearance is "elemental" in the medieval use of that term -- natural powers having no connection to the spirit, no soul. But those powers are only the bait on the hook, encouraging the unaware person to bite so that he may be drawn up into the hands of the fishermen.

Each servient angel has a secret nature, represented by the fifth letter added in the second forms of their names. This secret nature is the power of the macrocosm, represented in the Lesser Angle by the god-name of six letters, from which the additional letters come. This power operates constantly in the microcosm, even when it is unperceived. But by invoking the servient angels for mundane or non-spiritual uses, the magician opens a channel by which the macrocosmic forces can work on him in concentration rather than being hidden behind the elemental surface appearance of existence. The action of these forces twists the events of life in such a way that the person inevitably becomes committed to the path of initiation. Efforts in other directions become subject to inexplicable failures, interventions of "chance" events that frustrate the person's intentions, leaving only one path of successful action open.

Those who are making the effort to build a Temple from one of the Tablets are most likely already committed to the Great Work, and so will not notice any particular effects of this trap in their lives.

The consecration of the Lesser Angle ends with a re-invocation of the highest forces of the Tablet, generating a return current for the flow of force into the Lesser Angle.

Consecration of the other Lesser Angles

The rituals for the remaining Lesser Angles are for the most part the same as the Fiery Lesser Angle. Only the Key used, and the introductory recitation of the powers of the angle changes significantly. The invocations of the God-names of six and five letters, the Kerubic Angels, and the Servient Angels contain only minor changes in words specific to each angle.

Watery Lesser Angle

The first "Heh" of IHVH is associated both with Water and with the Briatic or Creative world, so the commemoration of the powers of the Lesser Angle begins "Let creation flow forth...".

In our metaphor relating elemental fire to physical energy, this lesser angle represents the wave aspects of light. The quanta of the Fiery Lesser Angle were essentially one-dimensional, as close to a geometric point as exists in nature. In contrast, the wave aspect of light only appears when light is considered within a framework of several dimensions. The purest conception of the wave aspect needs only two dimensions for description. But as photons move through space they generate a rotating magnetic field around themselves, which forms a spiral in three dimensions.

The description of the angle's energies as "force squared and extended" reflects this in a transformation to two dimensions through the process of squaring, then into three dimensions by movement at some angle to the plane. The fourth dimension of time is present in the phrase "Action sustained", which also commemorates the function of Water as a receiver and preserver of the fiery impulse.

The line "Waves upon the face of the void", states the result of the processes of the previous line. It also reflects a conception common to both physics and some metaphysical systems, in which existence is considered as vibratory movement taking place on or in a substratum whose qualities are unknowable, and therefore "void".

"Fire reflected upon itself...." refers to another quality of water, reflection or reversal. "...concentrated force" refers to the seventeenth Key, in which the god of the Lesser Angle is named "Vonpovnph" a contraction of "Vonpho-vonph" meaning "Wrath in wrath", its form and meaning suggesting concentration of force.

Energy exchange is the means by which different objects in a system interact and affect one another. The "connectedness" or degree of relationship between such objects can to a certain extent be defined by the amount and types of energy that move between them. Hence the final line in this section.

Airy Lesser Angle

Air is Vav of IHVH, and the Yetziratic or Formative world. But "formative" might be better translated as "formulative". Air is Mind, Intelligence, and (on a lower level) Intellect, the quality in man and god that separates undifferentiated sense-impressions into perception of objects and actions, and further separates from these perceptions the abstract formulas "governing" the perceived events. Thus the call of the Lesser Angle gives the spirits of the angle the power to "know and separate all creatures".

Conversely, Mind translates Will, through formulae, into a multitude of potential actions by which Will can accomplish its goals. In either case, the idea of separation is paramount, hence the attribution of the Knife as the magickal weapon of Air.

The first line of the commemoration of the Lesser Angle celebrates the Yetziratic, formative aspect of Air, and gives an image of flames shifting about under the influence of the wind.
The second line paraphrases the Key of the Lesser Angle in a manner that emphasizes its two elemental natures. In "sword of conquest", the "sword" is equivalent to the knife of Air, and "conquest" corresponds to the sign Aries, cardinal fire. This phrase echoes the "god of stretch-forth-and-conquer" of the Key. In "justice in action", justice is Libra, cardinal Air, and action reflects the qualitative nature of Fire. So the phrase as a whole connects elemental Fire and Air with their primary cosmic equivalents, the Aries-Libra zodiacal axis.

The third line again echoes the Key of the Lesser Angle, paraphrasing to emphasize the two functions of mind mentioned above. That is, the mind drawing perceived events into a single formula or description, and the mind using a formula to produce a multitude of events. The sometimes paradoxical action of the mind is emphasized through the use of the verb "to cleave", one of the few words to possess two diametrically opposed meanings. The cleaver as an edged weapon again echoes the knife of Air.

The final line conceives of Air of Fire as representing "information". In describing the symbolism of Water of Fire, it was mentioned that that sub-element represented the energy exchanges taking place within an organized system. Overlaying energy exchange is information exchange, which also takes place continually in any organized system. In fact a system can only be said to be "organized" to the extent that information is transferred between its parts. However, information transfer and energy transfer are not identical; all information is energy, but not all energy contains information. Thus the two exchanges are attributed to separate sub-elements.

Earthy Lesser Angle

Earth is Heh final of IHVH, associated with the Assiatic world, the world of matter, where the creation which has developed through the other three elements achieves a relative stability. Thus the first line of the commemoration calls for manifestation. But OShIH, Assiah, means "action" or "doing". It is not an inert and unchanging end-product that is referred to by elemental Earth, but rather patterned activity exhibited in matter, activity directed to reflect the intent of the creative impulse. Elemental Earth exhibits a dynamism equal to any of the other elements, paralleling exactly the intense patterned activity which is the hallmark of the planet Earth in which we live.

Matter in itself is no less dynamic than the patterns Will imposes on it. The apparent inertness which has caused it to be traditionally associated with Saturn is purely superficial; beneath this surface inactivity is a realm of unimaginably intense activity. Saturn's influence limits our ability to perceive that world directly, but does not affect that world itself.

Perhaps the Enochian magickal system heralded this understanding, several hundred years before it became clear, in the fact that it places Fire after Earth in the progression of elements. But the Enochian progression also reflects the general positioning of the elements in the body of the planet Earth. The planet has a fiery core, containing most of the heat available on the planet. The solid land on which we live floats on this core, containing that heat and allowing it to escape only slowly. Water lies in the hollows of the solid shell, and air encloses them all.

The Key associated with this Lesser Angle of the Fire Tablet is the last of the Keys directly associated with the Elemental Tablets. As such, it represents an endpoint of the whole process. What was begun in the First Key achieves full manifestation. The Key confirms this, saying the powers of the angle "open the glory of God to the center of the Earth". The second line of the commemoration echoes the Key, affirming the nature of the god of the sub-elemental spirits.

Since we are at the end of the process there is nowhere to go except back to the beginning; all elemental processes return to their origin for a new cycle to begin. The end-product of the elemental processes accurately reflects the original intent by which it was created, in the same way in which a sigil is an accurate reflection of the force it represents. All manifest things have such a sigil-like nature when examined from the proper viewpoint. Thus, by observation of the manifest we can come to an experience of its unmanifest source. The third line of the commemoration expresses this idea.

The final line reflects the positioning of the elements in the Enochian scheme as mentioned above. It also reflects the fact that the heat coming from the Earth's core is neccessary to maintaining the conditions for life to exist on her surface. The heat of the Sun is inadequate to keep the climate within the proper range of temperatures for life.

-oOo-

THE LOTUS OF THE TEMPLE:

Contacting Extraterrestrial Influences with the Enochian Temple

Copyright 1993 by Benjamin Rowe

Permission is granted to distribute this work in electronic form, with the these conditions: 1) No fees may be charged for the distribution or transmission of this document, other than standard charges for use of transmission lines or electronic media. Distribution for commercial purposes or by commercial entities is specifically prohibited. 2) All copies distributed must contain the complete, unedited text of the original document and this copyright notice. 3) Persons acquiring the electronic version of this document may make one printed copy for their personal use.

All other rights are retained by the author.

In the supplemental papers to Enochian Temples, I briefly mentioned using the Temple as a gate through which the magician can come in contact with extraterrestrial and extra-solar realms. This paper provides more details on the method. A series of example visions using the technique are published separately.

The visualized structure of the Temple serves primarily as an anchor for the forces of an Enochian Tablet. It holds them in a specific relationship to each other. Their interaction produces fields of magickal force around the Temple which are the major source of its effectiveness. The exact shape of these fields can be changed, and the "altars" composed of the forces of the Servient angels are the means of producing that change.

When the altars are positioned in their quarters inside the Temple, the generated fields follow the shape of the Temple closely. Beginning at the circle where the curtain of the Seniors meets the ground, the fields bulge outwards slightly around the lower Temple as they move upward. Then they curve inwards again, roughly following the line of the roof and of the pillar of the King's name, ending in a small opening just above the level of the sphere created with the three Names of God. The overall shape is much like that of a closed, slightly bulbous flower bud. In this shape, the fields serve to insulate the Temple, keeping the accumulated power inside. Additional power enters through the opening at the top and is held within.

This "closed" form is primarily useful for projects involving the use of powers embodied in the Tablets. Astral explorations, charging of talismans, initiatory works, etc. involving the known Enochian powers all receive a tremendous boost through the use of the Temple.

Moving the altars outside the Temple causes the fields to take on a second shape. The altars are placed on lines passing through the center of the Temple and the diagonally opposing pairs of Kerubic pillars, at a distance from the nearest pillar equal to the distance between the centers of the opposing pillars. As they are moved, the altars drag with them the fields surrounding the Temple, causing them to open up and spread out into a circular, concave formation, curving upwards as they spread out so that at their outermost extent they pass just above the tops of the altars.

Viewed from within the Temple, the fields appear to be composed of numerous concentric rows of overlapping, petal-like shapes. Typically the three or four rows closest to the Temple appear to be solid and opaque, with several additional rows of an increasingly transparent and ethereal appearance. There is no clearly defined outermost row; the fields gradually merge into the general background of the astral environment. Each of these petals embodies energies from a single extraterrestrial source; many of these sources are within the perimeter of our solar system, but many more connect our system with other creative schemes. When examined individually, each petal will be seen to have inscribed upon it a symbolic character or sigil of some sort. These sigils are the key to using the Temple as a gate to the creative schemes the petals embody.

In recent years, the Enochian angels have presented me with a view of existence in which the universe is not a single, unified creation. Rather, it is composed of a myriad of "creative spheres", in each of which a unique pattern or scheme is being developed out of the unlimited potential of the Tao, the underlying "stuff" out of which all things arise. These creative spheres are usually (but not always) synonymous with individual solar systems; a given system in its entirety expresses a single scheme. The planets and lesser bodies within the system express specialized aspects of the scheme, and are connected by a shared structure of "planes" and "qualities"; each planetary scheme reflects in itself all the other planetary schemes within the larger solar scheme. But there is no common interstellar scheme; certain fundamental qualities of matter are shared by all, but these are a small part of the themes expressed by any solar system.

The Enochian magick has an unusual and ambiguous place in this view. While it is anchored in our planet, it is not an intrinsic part of the Earth scheme; nor is it fully a part of the scheme of our solar system. Its most overt aspects are closely connected with these local schemes, but behind this are layered other aspects, many of which appear to have no obvious relationship to anything else within our sphere. The magick does appear to have connections to all things in the universe, as the angels stated to Dee.

These hidden aspects, unlike the overt aspects of the system, do not seem to have any structure or organization. It is as if the creator of the system had built an attractor for magickal forces, yet made no effort to control how those forces linked to his magnet. Their connection to the squares of the Tablets is random, chaotic. Penetration of a particular hidden aspect seems dependent in equal parts upon luck, circumstance, and the nature of the magician, with no guarantees that the feat will be repeatable. Use of the Temple partially alleviates this problem; the reason is fourfold.

First: by rearranging the ordered hierarchy of a Tablet into a three-dimensional form, the inherent ordering of the Tablet is extended into dimensions it did not previously touch. A certain formalism is imposed upon the forces so that, at least insofar as they connect to the Enochian magick, they must conform to the rules of interaction within that system. This means that the magician can now deal with these subtle connections using methods similar to those by which he interacts with the angels of the Tablets, rather than having to haphazardly feel his way into a new relationship each time.

Second: the field generated by the magickally-charged Temple has a sorting effect upon the subtle connections. When viewed in relation to the two-dimensional Tablets, the connections have the appearance of a twisted tangle of threads surrounding the Tablets, a hairball of magickal forces in which any given connection can be followed for only a short distance before disappearing in the mass. The field acts to straighten these threads of connection and sweep them into a pattern of radial symmetry. The most powerful connections at a particular moment in time form the petals of the lotus around the Temple.

Third: the Temple provides a magickal battery, the power of which can be used to strengthen the connections between the Temple and the source of a magickal thread, amplifying its effect and making its nature easier to perceive.

Fourth: the energy held within the Temple is in a state of perfect balance, and is highly sensitive to small changes. Under the direction of the magician, the energy can be influenced by the force of a given thread or petal, causing it to take a form reflecting the creative scheme of the thread's source-sphere. By the rules of similarity and correspondence, this creates a "gate" through which the magician can pass into that source-sphere.

Obtaining a sigil

1. Begin by ensuring that your Temple is fully charged. If you have not used it lately, it is worthwhile to spend a few days invoking all the Tablet names and channeling the force into the corresponding parts of the Temple. If the Temple has seen recent use then invoking the general Call of the element, the three Names of God, and the Elemental King several times should be sufficient to compensate for any recent losses.

2. Stand in the center of the Temple. Feel the field of force surrounding it, and concentrate on it until you can sense its shape, like a huge closed flower bud with the Temple inside it. If you are capable of seeing it directly with your astral vision, all the better.

3. Cause the altars of the Lesser Angles to move radially outwards, as described above. As you do this, the field surrounding the Temple should unfold like a flower. The field will probably stretch and tear, and dissolve for a few moments into a welter of disconnected lines. But shortly it should settle again into a new form, with the appearance of a many-petaled lotus surrounding the Temple at ground level, curving upwards slightly in a shallow dish-shape.

4. Without moving from the center of the Temple, turn and survey the petals. Look for one that appears to stand out from the rest, which seems sharper or more easy to see. This petal will be one whose power is high at the moment, and with which your nature is already partially "in tune". Thus its source-sphere will be more readily contacted and entered. Once you

become accustomed to using the Lotus, you can pick out any petal and amplify it to easy visibility.

5.Move to the petal and examine it closely. Just below the tip you should see drawn an abstract figure, a sigil. Memorize this figure and return your awareness to your physical body.

6.Record the sigil in your magickal notes for future reference. Make another copy of it on a blank piece of paper for immediate study.

Using the sigil

I find that it is best not to obtain the sigil and then try to use it in the same session, or even in separate sessions on the same day. This seems to result in confused and senseless visions. Until you have sufficient experience with the technique to judge what works for you, I would recommend not doing so.

7.Study your copy of the sigil and practice visualizing it until you can hold its image steady in your mind for several minutes.

8.Meditate on the physical copy of the sigil. Silence your mind and focus your attention on it completely for a few minutes. Then relax your attention a bit. See what sorts of feelings, sensations, images, and ideas it calls up in you. Do not record these or focus on them; simply note them in passing and then allow them to fade again.

Through this meditation process, you are acclimating yourself to the sigil's source-sphere. Remember that you are attempting to contact a scheme that is partially or completely alien to the one you are familiar with, and you must adjust your perceptions to match before you can see it with any clarity.

It may be that during the meditation you call up feelings and ideas that seem very bizarre in comparison with your normal perceptions. It is important to remember that these are not the result of something in yourself, nor are they representative of the nature of the sigil's sphere. Rather, they are an indication of a conflict between your normal perceptions and those intrinsic to the source-sphere. The best way to deal with them is to open yourself to them and allow them to wash over you until they fade again of their own accord. The fading indicates that you have accomplished a degree of attunement in the area of conflict.

9.When you are thoroughly comfortable with the sigil, set it aside and do some non-magickal activities for a while.

10.Return to your Temple, again making sure that it is fully charged.

11.Vibrate the name of the Elemental King until the beam of light in the center of the Temple is at a high intensity. Then, using a wand or your finger, draw the sigil within the beam at shoulder height. This should cause the petal with that sigil to become brighter and clearer.

Move to the petal and stand on it. Feel power moving out of the Temple and into the petal, and then rising to engulf you. Try to attune yourself to the feel of this energy. Feel the energy continue to rise above your head and stretch outwards into space as a rope or ribbon of light, eventually connecting to the source-sphere of the petal's energy.

At some point along the path, the ribbon will pass through a gate, door, or wall. This represents the point where the influence of the Enochian magick ceases, and the powers of the source-sphere take full control. Pass through this gate as your ingenium dictates, and move into the alien sphere you want to visit.

Sometimes, drawing the sigil in the King's beam is sufficient to open a gate. The landscape visible through one of the open sides of the Temple will change, or the entire Temple will seem to be transported to a new location. If this happens, make use of it, and do not attempt to use the petal as described above.

12. At the gate, or immediately after passing through it, you should meet a guardian or guide. If you do not, wait until one appears before proceeding. Test the being who appears; all such beings will respond positively to the pentagrams of Spirit, and should be able to return the LVX signs without difficulty. Other tests may suggest themselves to you at the moment of the encounter.

Note that while the petal being explored is connected with a Temple of an elemental Tablet, neither the source-sphere nor the guardians need partake of the nature of that element. You are working here with the hidden, non-elemental aspects of the Tablets. If the being chooses to take on a symbolic form, it will generally reflect the nature of the sphere, or a mixture of that sphere with the Earth-sphere.

These beings may at times attempt to test you, or demand that you perform some activity that will further attune you to the alien sphere. Follow these demands as your nature dictates, but do not attempt to force an entry into the sphere. If you find that you cannot in good conscience follow the guardian's demands, then return to your Temple and end the vision. Wait a few days, and then try again. Sometimes a second attempt will not require the same tasks as the first.

13. Allow the guardian to guide your explorations on the first entry into the sphere. They will give you some general information about the sphere, indicate something of its basic structure, and provide you with an assemblage of symbols related to it. In later explorations, you can use this information to explore without the guide's assistance. Continue the session until the guide indicates he is finished, or you begin to feel strain, fatigue, or signs of mental confusion.

14. Before leaving the guide, he should give you his name. The gematria value of the name should in some way reflect on the nature of the sphere, or the nature of the guide. Additionally, he should give you a talisman, about five inches in diameter. One side of this talisman will show the sigil of the sphere, possibly with some additional detail. The other side of the talisman will show a table, usually having five rows of letters with the top and bottom rows having three letters and the middle rows showing five. Make careful note of the letters

shown in this table, and record them when you complete the vision. The guide may suggest some actions to take with the talisman to fix its power permanently.

15. Return to your Temple and erase the sigil from the King's beam to close the gate. Take any suggested actions with the talisman. Pull the altars back within the Temple to close the lotus. Finally, close the Temple as you are wont to do, and end the vision.

Further remarks

It is important that you preserve any talisman given to you in a secure place on the astral plane. The set of directly accessible petals changes gradually over time, following a complex cycle; the petal for a given source-sphere may not be visible when you attempt to make a later visit. You can use the talisman to cause it to temporarily re-appear during its out-of-phase periods. Do this either by wearing the talisman as a lamen and standing in the King's beam, or by simply placing it on the floor of the Temple in the beam.

Further, a physical representation of the talisman will provide an anchor for the energies of the source-sphere, enabling you to achieve a degree of contact with it without the need to return to the Temple.

Even though the letters on the back of the talisman may appear to form "words", the magician should not attempt to speak or vibrate them. The letters actually form a symbolic matrix, in which the relationship of each to all letters surrounding it is important. A linear interpretation of the matrix -- using the letters as words -- cannot express all the necessary relationships present.

Four of the events described in the method above -- the gate, the guardian, the guardian's name, and the talisman are "standard" features of exploring the lotus. These all occurred in my own explorations without expectation or other prompting on my part. They can be expected to appear in some form in most visions of the petals. The beings involved in my explorations say that the talisman in particular is an essential part of any successful vision.

However, it can be expected that there will be exceptions to these rules. These will mostly occur in instances where the sphere or power contacted is not, in fact, alien to our own sphere. Among these may be incidents of contact with other spheres within the solar system, contacts with unusual aspects of the Enochian creation itself, and contacts stemming from alien influences already acting within the Earth's sphere.

As well, since many of these connections are to truly alien spheres, the magician loses most of the means by which the validity of the vision can be judged. The traditional Tree of Life and its correspondences do not apply, nor do the symbols of astrology or the usual human pantheons. The only means remaining is the self-consistency of the information provided in the vision, and it will often take several visits to a given sphere before the magician has sufficient information to judge in that manner. This being the case, a detached attitude towards the results, a suspension of judgment, becomes very important.

As a general rule, the petals in the ring closest to the Temple will represent sphere that have the highest degree of resonance with our local system. These will thus be the easiest to contact and the easiest to understand. I would recommend that practitioners limit themselves to the three innermost rings of petals for some time before attempting to explore those in rings further out.

-oOo-

Greetings!

A few months ago, I posted some representative visions from my explorations of the "lotus" generated by an Enochian Temple. I had only mentioned this technique in passing, in one of the supplemental papers to the chapbook, and had never worked up full instructions for it. But I had occasion to do so recently, and thought they might be of interest to anyone wanting to keep a complete set of the documents associated with the Temples.

As always, questions, comments, criticisms, etc. are welcome. Enjoy!

-- Josh --

Contacting Extraterrestrial Spheres Using the Enochian Temples

In the supplemental papers to Enochian Temples, I briefly mentioned using the Temple as a gate through which the magician can come in contact with extraterrestrial and extra-solar realms. This paper provides more details on the method. The visualized structure of the Temple serves primarily as an anchor for the forces of an Enochian Tablet. It holds them in a specific relationship to each other. Their interaction produces fields of magickal force around the Temple which are the major source of its effectiveness. The exact shape of these fields can be changed, and the "altars" composed of the forces of the Servient angels are the means of producing that change.

When the altars are positioned in their quarters inside the Temple, the generated fields follow the shape of the Temple closely. Beginning at the circle where the curtain of the Seniors meets the ground, the fields bulge outwards slightly around the lower Temple as they move upward. Then they curve inwards again, roughly following the line of the roof and of the pillar of the King's name, ending in a small opening just above the level of the sphere created with the three Names of God. The overall shape is much like that of a closed, slightly bulbous flower bud.

In this shape, the fields serve to insulate the Temple, keeping the accumulated power inside. Additional power enters through the opening at the top and is held within. This "closed" form is primarily useful for projects involving the use of powers embodied in the Tablets. Astral explorations, charging of talismans, initiatory works, etc. involving the known Enochian powers all receive a tremendous boost through the use of the Temple.

Moving the altars outside the Temple causes the fields to take on a second shape. The altars are placed on lines passing through the center of the Temple and the diagonally opposing pairs of Kerubic pillars, at a distance from the nearest pillar equal to the distance between the centers of the opposing pillars. As they are moved, the altars drag with them the fields surrounding the Temple, causing them to open up and spread out into a circular, concave formation, curving upwards as they spread out so that at their outermost extent they pass just above the tops of the altars.

Viewed from within the Temple, the fields appear to be composed of numerous concentric rows of overlapping, petal-like shapes. Typically the three or four rows closest to the Temple appear to be solid and opaque, with several additional rows of an increasingly transparent and etherial appearance. There is no clearly defined outermost row; the fields gradually merge into the general background of the astral environment. Each of these petals embodies energies from a single extraterrestrial source; many of these sources are within the perimeter of our solar system, but many more connect our system with other creative schemes. When examined individually, each petal will be seen to have enscribed upon it a symbolic character or sigil of some sort. These sigils are the key to using the Temple as a gate to the creative schemes the petals embody.

In recent years, the Enochian angels have presented me with a view of existence in which the universe is not a single, unified creation. Rather, it is composed of a myriad of "creative spheres", in each of which a unique pattern or scheme is being developed out of the unlimited potential of the Tao, the underlying "stuff" out of which all things arise.

These creative spheres are usually (but not always) synonymous with individual solar systems; a given system in its entirety expresses a single scheme. The planets and lesser bodies within the system express specialized aspects of the scheme, and are connected by a shared structure of "planes" and "qualities"; each planetary scheme reflects in itself all the other planetary schemes within the larger solar scheme. But there is no common interstellar scheme; certain fundamental qualities of the "stuff" are shared by all, but these are a small part of the themes expressed by any solar system.

The Enochian magick has an unusual and ambiguous place in this view. While it is anchored in our planet, it is not an intrinsic part of the Earth scheme; nor is it fully a part of the scheme of our solar system. Its most overt aspects are closely connected with these local schemes, but behind this are layered other aspects, many of which appear to have no obvious relationship to anything else within our sphere. The magick does appear to have connections to all things in the universe, as the angels stated to Dee.

These hidden aspects, unlike the overt aspects of the system, do not seem to have any structure or organization. It is as if the creator of the system had built an attractor for magickal forces, yet made no effort to control how those forces linked to his magnet. Their connection to the squares of the Tablets is random, chaotic. Penetration of a particular hidden aspect seems dependent in equal parts upon luck, circumstance, and the nature of the magician, with no guarantees that the feat will be repeatable. Use of the Temple partially alleviates this problem; the reason is fourfold.

First, by rearranging the ordered hierarchy of a Tablet into a three-dimensional form, the inherent ordering of the Tablet is extended into dimensions it did not previously touch. A certain formalism is imposed upon the forces so that, at least insofar as they connect to the Enochian magick, they must conform to the rules of interaction within that system. This means that the magician can now deal with these subtle connections using methods similar to those by which he interacts with the angels of the Tablets, rather than having to haphazardly feel his way into a new relationship each time.

Second, the field generated by the magickally-charged Temple has a sorting effect upon the subtle connections. When viewed in relation to the two-dimensional Tablets, the connections have the appearance of a twisted tangle of threads surrounding the Tablets, a hairball of magickal forces in which any given connection can be followed for only a short distance before disappearing in the mass. The field acts to straighten these threads of connection and sweep them into a pattern of radial symettry. The most powerful connections at a particular moment in time form the petals of the lotus around the Temple.

Third, the Temple provides a magickal battery, the power of which can be used to strengthen the connections between the Temple and the source of a magickal thread, amplifying its effect and making its nature easier to perceive.

Fourth, the energy held within the Temple is in a state of perfect balance, and is highly sensitive to small changes. Under the direction of the magician, the energy can be influenced by the force of a given thread or petal, causing it to take a form reflecting the creative scheme of the thread's source-sphere. By the rules of similarity and correspondence, this creates a "gate" through which the magician can pass into that source-sphere.

Obtaining a sigil

1. Begin by ensuring that your Temple is fully charged. If you have not used it lately, it is worthwhile to spend a few days invoking all the Tablet names and channeling the force into the corresponding parts of the Temple. If the Temple has seen recent use then invoking the Call, the three Names of God, and the Elemental King several times should be sufficient to compensate for any recent losses.

2. Stand in the center of the Temple. Feel the field of force surrounding it, and concentrate on it until you can sense its shape, like a huge closed flower bud with the Temple inside it. If you are capable of seeing it directly with your astral vision, all the better.

3. Cause the altars of the Lesser Angles to move radially outwards, as described above. As you do this, the field surrounding the Temple should unfold like a flower. The field will probably stretch and tear, and dissolve for a few moments into a welter of disconnected lines. But shortly it should settle again into a new form, with the appearance of a many-petaled lotus surrounding the Temple at ground level.

4. Without moving from the center of the Temple, turn and survey the petals. Look for one that appears to stand out from the rest, which seems sharper or more easy to see. This petal will be one whose power is high at the moment, and

with which your nature is already partially "in tune". Thus its source-sphere will be more readily contacted and entered. Once you become accustomed to using the Lotus, you can pick out any petal and amplify it to easy visibility.

5. Move to the petal and examine it closely. Just below the tip you should see drawn an abstract figure, a sigil. Memorize this figure and return your awareness to your physical body.

6. Record the sigil in your magickal notes for future reference. Make another copy of it on a blank piece of paper for immediate study.

Using the sigil

I find that it is best not to obtain the sigil and then try to use it in the same session, or even in separate sessions on the same day. This seems to result in confused and senseless visions. Until you have sufficient experience with the technique to judge what works for you, I would recommend not doing so.

7. Study your copy of the sigil and practice visualizing it until you can hold its image steady in your mind for several minutes.

8. Meditate on the physical copy of the sigil. Silence your mind and focus your attention on it completely for a few minutes. Then relax your attention a bit. See what sorts of feelings, sensations, images, and ideas it calls up in you. Do not record these or focus on them; simply note them and then allow them to fade again.

Through this meditation process, you are acclimating yourself to the sigil's source-sphere. Remember that you are attempting to contact a scheme that is partially or completely alien to the one you are familiar with, and you must adjust your perceptions to match before you can see it with any clarity.

It may be that during the meditation you call up feelings and ideas that seem very bizzarre in comparison with your normal perceptions. It is important to remember that these are not the result of something in yourself, nor are they representative of the nature of the sigil's sphere. Rather, they are an indication of a conflict between your normal perceptions and those intrinsic to the source-sphere. The best way to deal with them is to open yourself to them and allow them to wash over you until they fade again of their own accord. The fading indicates that you have accomplished a degree of attunement in the area of conflict.

9. When you are thoroughly comfortable with the sigil, set it aside and do some non-magickal activities for a while.

10. Return to your Temple, again making sure that it is fully charged.

11. Vibrate the name of the Elemental King until the beam of light in the center of the Temple is at a high intensity. Then, using a wand or your finger, draw the sigil within the beam at shoulder height. This should cause the petal with that sigil to become brighter and clearer.

Move to the petal and stand on it. Feel power moving out of the Temple and into the petal, and then rising to engulf you. Try to attune yourself to the feel of this energy. Feel the energy continue to rise above your head and stretch outwards into space as a rope or ribbon of light, eventually connecting to the source-sphere of the petal's energy.

At some point along the path, the ribbon will pass through a gate, door, or wall. This represents the point where the influence of the Enochian magick ceases, and the powers of the source-sphere take full control. Pass through this gate as your ingenium dictates, and move into the alien sphere you want to visit.

Sometimes, drawing the sigil in the King's beam is sufficient to open a gate. The landscape visible through one of the open sides of the Temple will change, or the entire Temple will seem to be transported to a new location. If this happens, make use of it, and do not attempt to use the petal as described above.

12. At the gate, or immediately after passing through it, you should meet a guardian or guide. If you do not, wait until one appears before proceding. Test the being who appears; all such beings will respond positively to the

pentagrams of Spirit, and should be able to return the LVX signs without difficulty. Other tests may suggest themselves to you at the moment of the encounter.

Note that while the petal being explored is connected with a Temple of an elemental Tablet, neither the source-sphere nor the guardians need partake of the nature of that element. You are working here with the hidden, non-elemental aspects of the Tablets. If the being choses to take on a symbolic form, it will generally reflect the nature of the sphere, or a mixture of that sphere with the Earth-sphere.

These beings may at times attempt to test you, or demand that you perform some activity that will further attune you to the alien sphere. Follow these demands as your nature dictates, but do not attempt to force an entry into the sphere. If you find that you cannot in good conscience follow the guardian's demands, then return to your Temple and end the vision. Wait a few days, and then try again. Sometimes a second attempt will not require the same tasks as the first.

13. Allow the guardian to guide your explorations on the first entry into the sphere. They will give you some general information about the sphere, indicate something of its basic structure, and provide you with an assemblage of symbols related to it. In later explorations, you can use this information to explore without the guide's assistance. Continue the session until the guide indicates he is finished, or you begin to feel strain, fatigue, or signs of mental confusion.

14. Before leaving the guide, he should give you his name. The gematria value of the name should in some way reflect on the nature of the sphere, or the nature of the guide. Additionally, he should give you a talisman, about five inches in diameter. One side of this talisman will show the sigil of the sphere, possibly with some additional detail. The other side of the talisman will show a table, usually having five rows of letters with the top and bottom rows having three letters and the middle rows showing five. Make careful note of the letters shown in this table, and record them when you complete the vision. The guide may suggest some actions to take with the talisman to fix its power permanently.

15. Return to your Temple and erase the sigil from the King's beam to close the gate. Take any suggested actions with the talisman. Pull the altars back within the Temple to close the lotus. Finally, close the Temple as you are wont to do, and end the vision.

Further remarks

It is important that you preserve any talisman given to you in a secure place on the astral plane. The set of directly accessible petals changes gradually over time, following a complex cycle; the petal for a given source-sphere may not be visible when you attempt to make a later visit. You can use the talisman to cause it to temporarily re-appear during its out-of-phase periods. Do this either by wearing the talisman as a lamen and standing in the King's beam, or by simply placing it on the floor of the Temple in the beam.

Further, a physical representation of the talisman will provide an anchor for the energies of the source-sphere, enabling you to achieve a degree of contact with it without the need to return to the Temple.

Even though the letters on the back of the talisman may appear to form "words", the magician should not attempt to speak or vibrate them. The letters actually form a symbolic matrix, in which the relationship of each to all letters surrounding it is important. A linear interpretation of the matrix -- using the letters as words -- cannot express all the necessary relationships present.

Four of the events described in the method above -- the gate, the guardian, the guardian's name, and the talisman are "standard" features of exploring the lotus. These all occurred in my own explorations without expectation or other prompting on my part. They can be expected to appear in some form in most visions of the petals. The beings involved in my explorations say that the talisman in particular is an essential part of any successful vision.

However, it can be expected that there will be exceptions to these rules. These will mostly occur in instances where the sphere or power contacted is not, in fact, alien to our own sphere. Among these may be incidents of contact with other spheres within the solar system, contacts with unusual aspects of the Enochian creation itself, and contacts stemming from alien influences already acting within the Earth's sphere.

As well, since many of these connections are to truly alien spheres, the magician loses most of the means by which the validity of the vision can be judged. The traditional Tree of Life and its correspondences do not apply, nor do the symbols of astrology or the usual human pantheons. The only means remaining is the self-consistency of the information provided in the vision, and it will often take several visits to a given sphere before the magician has sufficient information to judge in that manner. This being the case, a detached attitude towards the results, a suspension of judgment, becomes very important.

As a general rule, the petals in the ring closest to the Temple will represent sphere that have the highest degree of resonance with our local system. These will thus be the easiest to contact and the easiest to understand. I would recommend that practitioners limit themselves to the three innermost rings of petals for some time before attempting to explore those in rings further out.

copyright 1993 by Benjamin Rowe

DIVINE CREATION AND INITIATION

BY BENJAMIN ROWE

Copyright 1992 by Benjamin Rowe

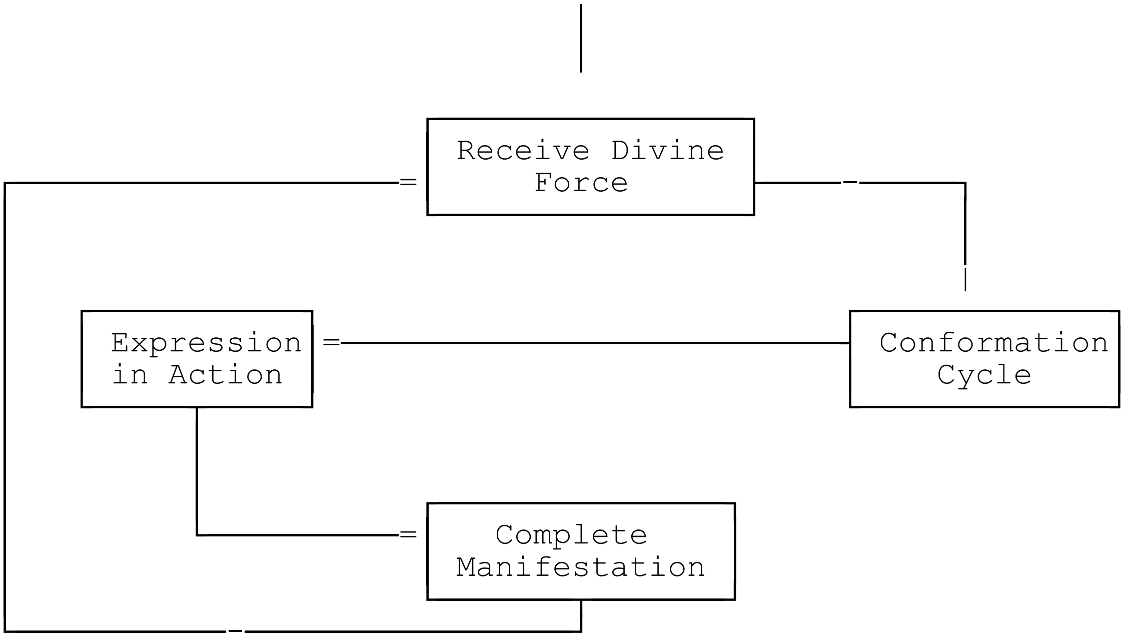


Figure 1. Cycle of Divine Creation and of Initiation

The Process of Divine Creation

In the largest context, an individual's initiation does not occur in isolation. Rather, it is a single thread in the continuing act of divine creation. The full intent of the creator is only worked out through a multiplicity of such threads, linked through energetic resonance into a quasi-biological whole. I use the word "biological" deliberately; the logic of spiritual interrelations is indeed "bio-logic", the logic of living things, but tremendously expanded and generalized.

The relation between the creator and the initiates who respond to the act of creation has strong correspondences to the relation between our conscious selves and the cells in our bodies, though the former relation is not so limited as the latter. We can gain an understanding of the larger process by reference to its microcosmic analogue.

Each cell in our bodies contains in essence the information needed to create the whole. But the cell is not the whole, nor is any given cell versatile enough to switch places with any other cell in the body. A liver cell remains a liver cell, even if implanted in the heart. A brain cell remains a brain cell, even if moved to the genitals. Each cell is a particularization of a range of potentials out of the vastly greater range inherent in the genetic material it contains.

Just so, each individual contains within himself the essence of the entire universe of which he or she is a part. "Man is a microcosm", the saying goes. But clearly the individual is not the universe; he is contained within it, both objectively and subjectively. Equally clearly, no two individuals are interchangeable, no matter how much the philosophically shortsighted would wish to make it so. Each is a particularization in time and space of the effectively infinite potential of the universe at large.

When a conscious entity decides to take a particular action, the process by which the intent is effectuated proceeds in four overall stages:

1. Appearance of the intent in consciousness.

2. Transmission of the intent along neuronic paths to the various parts of the body.

3. Modification of the behavior of individual cells in response to the transmitted signals.

4. The effectuation of the intent in the form of some sort of action.

Between stages one and two there is a gap; in some way not understood by either philosophers or scientists, the singular intent of the being becomes transformed into the multitude of signals necessary to direct the action of the body. No one knows exactly how this transformation is performed, only that it does occur. While many different explanations have been put forth, the evidence to date is insufficient to resolve the issue.

The process by which divine intent is made manifest follows four similar stages:

1. The appearance of the divine ideal which is to be made manifest.

2. The response of a group of adepts to that ideal, and the creation of a group of iconic or symbolic thought-forms to act as link between the ideal and the lower worlds.

3. Apprentices sensing the transmitted intent and unconsciously or consciously modifying their individual patterns of thought to conform to it. They act on these thoughts within the mundane world, producing

4. The final manifestation of the ideal in time and space.

The divine ideal, while wholly unitary, has three aspects when perceived by a conscious entity: Its Note, or initial impulse, its Intent or Will expression, and the active Vibrations by which it can be successfully manifested. Mages of different degrees are identified with one or more of these aspects, and through their identification are able to create a condition under which the ideal can be sense by adepts. [1]

---

[1] **DEFINITIONS OF SOME TERMS, AS USED IN THIS PAPER:**

Grades, Magickal - A somewhat arbitrary categorization of the conscious entities who sometimes inhabit human bodies, based on the level of the Tree of Life at which an entity's consciousness experience is focused. For purposes of this paper, four broad grades are used:

Non-initiates: Persons having their primary focus in Malkuth. These are rather rare in the current-day population.

Apprentices: Persons having their primary focus of consciousness on the astral or lower mental levels, i.e. in Yesod, Hod, or Netzach. The majority of the human race falls into this category.

Adepts: Persons having their primary focus on the upper mental levels, i.e. in Tiphereth, Geburah, or Chesed.

Mages: Persons capable of perceiving consciously on the purely "divine" levels of the Tree, in Binah, Chokmah, and Kether. While incarnate and viewed from a mundane perspective, mages are almost indistinguishable from adepts, save by careful examination of motive.

Additionally, there are certain other classes of beings which must be considered:

Gods: Not to be confused with the postulated "creator of everything". Beings having a focus of consciousness entirely outside the humanly-perceived Tree of Life. Unlike the hypothetical creator, these are evolving beings, who have at some point in the past passed through human-like stages of development.

From the standpoint of these beings, the Tree as a whole constitutes the Malkuth of the greater Tree of the Cosmos. Those which act directly in relation to our planet Earth are generally focused on the astral or lower mental planes of the Cosmic Tree.

Divine Aspect: The manifestation within the Tree of Life of a portion of a god's being. Normally does not manifest at any level below Binah.

Avatar: A temporary human-like vehicle created by a divine aspect for a particular purpose. "Temporary" is used in a relative sense; a given avatar may continue to function over a period covering many incarnations. Aside from its temporary nature, an avatar is functionally indistinguishable from a human being of equivalent grade.

Angels, Devas, Djinn, etc.: Self-aware evolving beings of a hierarchy parallel to that in the human kingdom, and having equivalent magickal

As in the previous case there is an apparent gap between the first and second steps in this sequence, which is called the "Abyss" in magickal parlance. It is difficult to describe how this gap is perceived by a mage without resorting to mystic jargon that may ultimately be meaningless to anyone except another mage. One can speak glibly of "being" and "becoming", and leave the reader no better informed than before.[2]

Another way of looking at the matter is to say that at each stage of this fourfold process of creation, an additional quality is added to the archetypality of the divine ideal, elaborating on its nature and creating manifestations having both greater specificity and greater multiplicity than the original.

As perceived on its own level by a mage, the divine ideal is complete, unitary, and self-sufficient. It simply is, with no apparent beginning or end. It neither acts nor is acted upon. It appears so nearly universal and encompassing that even the possibility that something exists which is not "what it is" practically disappears.

When the conditions created by the mages cause the divine ideal to be brought down into the second stage - "below the Abyss" - the quality of relatedness is added to its archetypality. The ideal no longer appears to exist simply in itself, but now is perceived in relation to something which is not itself. This simple addition of the potential for relationship brings about a shocking transformation; shocking because it is not just a change from one-thing-in-itself to one-thing-in-relation-to-one-other-thing. Rather the change is from absolute unity directly to infinite multiplicity. In the act of crossing the Abyss, the mage or adept goes from one extreme of existence to the other with no intermediate stages. It is as if one took a single step and found oneself at the other end of the universe.

The existence of two things demands the existence of a third thing; the existence of a third demands a fourth, and so on. Once one steps away from singularity there is no stopping until there is a cosmos full of things, an effectively infinite field in which everything is potentially or actually in relationship to every other thing. And more, everything can be related to every other thing in a multitude of ways, so that we have infinity piled upon infinity.

In contrast to this first transition, the passage to third and fourth stages merely adds qualities of greater specificity to the infinitude of the second stage. A limited set of potential events gets selected out of the infinity of possible relationships and proceeds towards full manifestation. There is no radical transformation as there is between the first and second stages.

---

grades. They do not participate in incarnation, and so have a somewhat slower speed of development, but otherwise perform similar functions.

[2] In the magickal aspect of the universe, this gap is entirely subjective, being innate to individualized perceiving awarenesses. In processes where no such awareness is involved, no gap appears. The same may be true of the relationship between consciousness and body, as some scientists maintain. Proof sufficient to decide the matter has yet to be discovered.

Stage two corresponds to the state in the individual where an idea in consciousness becomes transformed into the many nervous signals necessary to direct the body's response to the intention. This stage belongs to the adepts, whose primary concern is with the establishment of relationships between things, the creation of magickal links. As individual neurons are to the idea in consciousness, so adepts are to the divine ideal. Each adept picks up particular aspects of its potential expression, those which relate to his own nature and position. Each adept creates links between the ideal and those things within his own sphere of influence which reflect its nature. Additionally each acts as a transmitter, passing the sensed potentials on to other adepts with resonant natures who are focused at lower levels.

If sufficient magickal links are created, the divine ideal eventually becomes established in Tiphereth as a self-sustaining thought-form. This thought-form acts as a secondary center of focus for the divine ideal, concentrating and amplifying the forces transmitted along the magickal links, and sending out new signals into the lower worlds. This thought-form is also an "ideal", an expression of the original ideal within time and space and the context of human perceptions. Unlike the original it can be sensed by apprentice-level beings, and translated by them into a series of concrete goals within the manifest world.

The works of some adepts partially bypass this thought-form and act directly on the lower worlds. One type of adept concentrates on the "multiplicity" aspect of stage two and brings this aspect down into the lower worlds to be expressed as intellectual formulations or ideas. Another type of adept concentrates on the "relationship" aspect, manifesting it in the form of artistic creations. By providing these links directly into the worlds inhabited by apprentices, they provide apprentices with patterns by which they can learn to sense to the ideal expression in Tiphereth.

Passing to stage three adds the quality of active response or intelligent activity to the creation. This stage corresponds to that stage in the individual where the neuronic signals reach their goals in various parts of the body. These signals, acting on non-neuronic cells, cause those cells to change their state of activity in ways that conform to the conditions set by the signal. The cells take energy and matter from their environment, transform it in accordance with the signals, and release it back into the environment. The release may come in the form of movement, as in the case of muscle cells, in the form of chemical secretions that produce global or localized changes in the rest of body, in the form of changes in electrical or magnetic conductivity, or several other ways.

Note that the signals coming to the cell do not force the cell to perform in a specific way, nor do they direct the cell's activity in detail. Remember that each cell is a particularization of the overall potential of the body. Its innate nature defines and expresses a specific set of those general potentials. The signal it receives need not contain any information at all as to how the cell must respond. The cell knows by its nature how it must respond, and does so automatically, translating a generalized command into a specific set of activities.

In the process of divine creation, this third stage belongs primarily to the apprentices. The quality of intelligent activity has much greater scope in their work than in the cell.

Cells exist in a more or less fixed relationship to the rest of the body, and each is particularized to express only a few types of activity. Their response to incoming signals is also fixed to a limited range.

Human beings, while still particularized with respect to the universe as a whole, otherwise possess a remarkable freedom of action. They exist in a constantly changing relationship to other humans and to the rest of their environment. Unlike cells any human being can perform a vast range of activities, depending on the contexts in which they are acting. Most importantly humans, within the extremely broad limits of their particularizations, are capable of defining and re-defining their own activity within the "body" that is our world. And paradoxical as it may seem, apprentices have a greater freedom in this regard than do either adepts or mages.

Apprentices are in a way repeating the actions of the adepts, but on a lower level. The adept takes the singular will which is the divine ideal and translates it into a multitude of potential relationships, which in turn eventually coalesce again into the expressed ideal in Tiphereth. When an apprentice senses an expressed ideal, its influence is translated in his or her mind into a set of goals or possibilities for self-expression. Those that are congenial to the person's nature are incorporated into the person's self-image, thoughts, and emotions. Then, in the course of the apprentice's life in the world, situations arise in which action can contribute to the achievement of these self-chosen goals. Through the intelligence inherent in his being, the person chooses those activities that will help to make the goal manifest.

Note that the choice of actions comes entirely from within the apprentice's being. The expressed ideal in Tiphereth contains no specifications concerning the way that the ideal is to be manifested, but only of the intended result. The manner in which the apprentice acts towards that goal is always a matter of free choice. Adepts and mages participating in the act of divine creation never attempt to force or coerce the apprentice into a particular course of action. At most, they will arrange to provide the apprentice with opportunities for action in line with the goal. But even in these cases, the choice of whether to take the opportunity, and what to make of it, is wholly within the hands of the apprentice.

This acknowledgement of free choice is not only a matter of ethical action on the part of adepts and mages; it is a matter of utter necessity if the divine ideal is to come into full manifestation.

It is the task of apprentices to create the final links between the divine ideal and the material world. Because they are still close to the material pole, they are best qualified to make the final adjustments that will fit one to the other and complete the creation. Their natures are exactly suited to this work, and no higher initiate can do it better.

By becoming more directly identified with the divine ideal in its primary form, mages and adepts have sacrificed some of their freedom of action within the lower worlds. Close identification with the divine will excludes many courses of action that are in accord with that will, but which require close identification with the material pole of existence. They can not maintain an identification with both the divine and material poles at the same time. Since they had previously passed through the apprentice stage, adepts and mages are still capable of acting directly on the material world, but only by temporarily reducing their degree of identification with the ideal. The more attention they have to pay to purely material affairs, the less of the higher identification they can maintain.

Another consideration is that when the divine will touches directly on the lower worlds, without the buffering provided by intermediate links, its action is inevitably destructive. Matter and the substance of the lower mind is at present incapable of absorbing the divine will directly, and contact with it would result in a subjective equivalent of vaporization, destroying all form beyond possibility of reconstruction.

Finally, adepts and mages must consider that all acts of divine creation must take place in ways that encourage the continuation of the process of initiation. This seems to be a precondition for any sort of divine creation within the human Tree of Life. What little we know of the Cosmic Tree suggests that it is universally applicable in that realm as well. The rule as gods view it is that matter must be continually transformed into spirit, until all of it has been transformed. The means by which this is done is the process of creation and resulting initiation.

Through the combined effects of the individual activity of many apprentices, the divine ideal is eventually brought safely down into full manifestation. A final quality is added to the series, which can be called objectification or externalization. The actions of apprentices over time create an activity in the material world which takes on a life of its own, and is seen as having an existence independent of those who worked to create it.

In many cases, this "objectified" ideal does not actually exist in matter. Rather, it exists as a form on the astral plane, having sufficient organization to maintain itself and gather energy to itself without further conscious effort on anyone's part. Since most of humanity is currently focused on the astral plane or on the adjacent areas of the lower mental planes, they perceive it as real and act accordingly in their daily lives, even though the thing they perceive can easily be shown to have no existence when it is viewed with a strict definition of objectivity. Among the most obvious of such objectified ideals are the various organizations that make up the social structures of current-day cultures. "Government" is such an ideal, as are religions, corporations, money, and many other things to which we routinely grant the status of "real". But in many other cases, the end result of the process is truly "objective", that is, having existence in matter.

From the divine viewpoint, all the sephiroth below Tiphereth are equally "material"; the stuff of the astral and mental planes is simply matter in a different state than that of Malkuth. So the establishment of a divine ideal in the matter of any of these planes is considered a successful creation.

There are several more factors that should be considered by the reader who is attempting to gain a clear mental picture of the process of divine creation. The most important of these points is that this process is not all "one-way", does operate solely from the top downwards. Between and within each stage there occurs feedback, a constant dance of adjustment and readjustment.

In the body, the reactions that take place in the course of externalizing a thought influence in turn the next thoughts to arise in the person's mind. Cells send information back along the neural pathways, telling of their current status and what they will be capable of doing in the next few moments. In the course of accomplishing a simple action, such as reaching out to grasp an object, what has been accomplished at any given moment is fed back to be compared against the initiating thought, and new signals are sent adjusting the ongoing process to maintain its direction towards the intended goal. And there is a constant flow of information around the body in the form of chemical secretions and electromagnetic states that inform the cells of the state of other cells operating on their own level.

Similarly in divine creation, there is a constant flow of information upwards along the created channels as well as downwards or outwards into the manifest world. Adjustments are made "on the fly" to account for the relative success of the various groups involved, and to account for changes in the world to which the effort of creation is being applied. Over time, the physical manifestation becomes an increasingly more accurate correspondence to the intent.

It will be important to keep in mind that divine creation is a dynamic, continuing process rather than a fixed or "one-shot" activity that happens once and not again. It is the dynamism of the process that makes initiation and evolution possible at all, which keeps the world from being in truth the static, stratified, unchanging place that ancient theologians thought it to be. Much of our later concern with keeping the results of initiation are directly concerned with the dynamic aspects of the process.

A related factor to consider is that divine ideals have a finite life-span, when viewed from a standpoint in time and space. They come into existence in the world, take some time to develop their inherent possibilities, and then pass out of existence again. At any given moment in time, several ideals are in various stages of their cycle. Some are just beginning to come into the awareness of mages. Others have been linked to the earth and are in process of becoming fully manifested. And yet others have completed their lives and are gradually breaking up and going out of manifestation. Depending on their individual natures and sensitivity, various parts of the population will be attracted to one or another of these ideals.

It is also important to remember that the manifestation of any divine ideal consists of many different threads, composed of many different types of energy expressing different aspects of the ideal. There are always at least seven different aspects involved in any manifestation, and each of these may be wholly or partially incompatible with the others when viewed from the viewpoint of an incarnate human. No individual can judge from his own experience of the expressed ideal whether another person is or is not also sensing that ideal. Activities that appear antithetical from an individual's view may in fact be different aspects of the same divine expression. Full appreciation of the manifestation can only be had by a mage or very high-level adept.

Students of Thelemic doctrine might profit by considering the three "Grades" mentioned in Liber AL in light of what has been said above about the stages of divine creation.

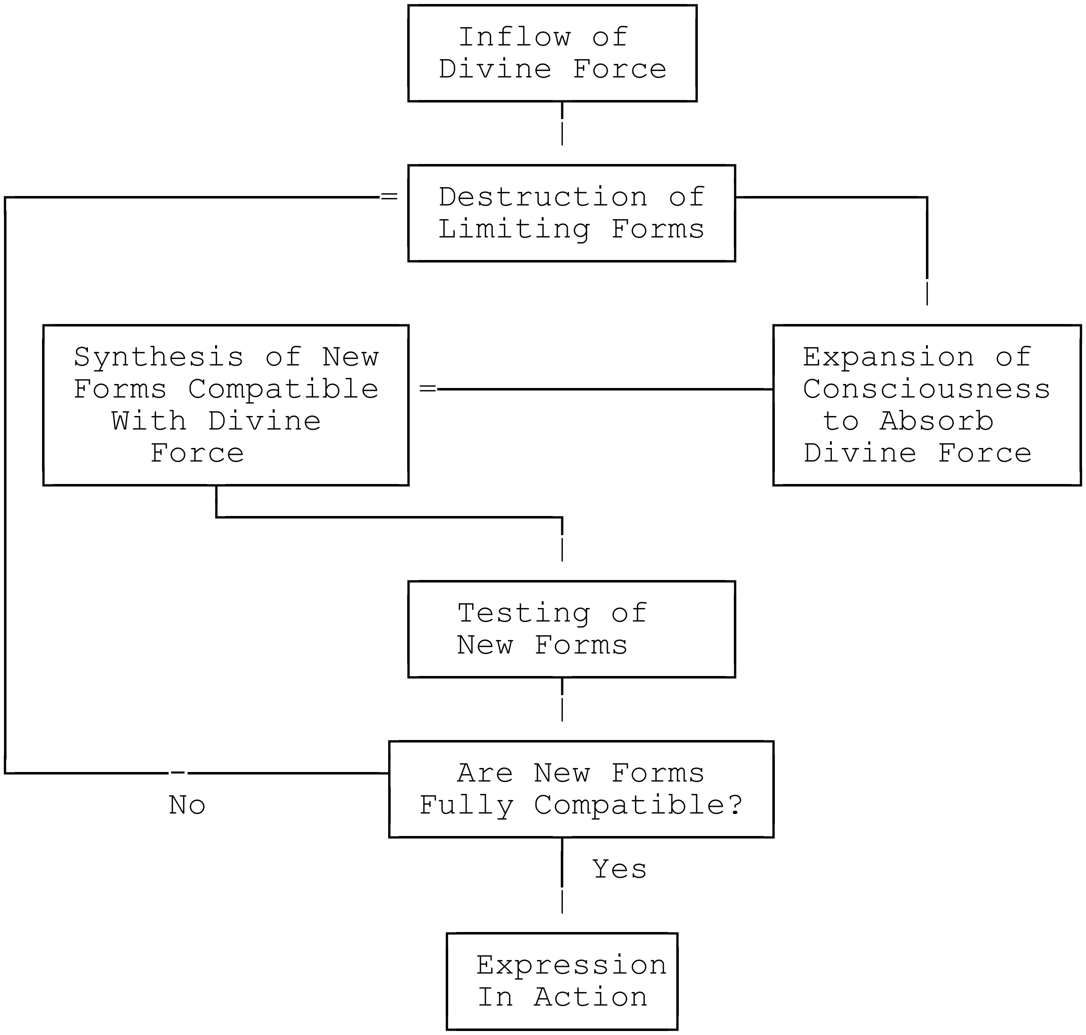

Inflow of Divine Force
Destruction of Limiting Forms
Synthesis of New Forms Compatible With Divine Force
Expansion of Consciousness to Absorb Divine Force
Testing of New Forms
Are New Forms Fully Compatible?
No
Yes
Expression In Action

Figure 2. The Conformation Cycle

The Conformation Cycle in Initiation

In initiation, the initiate receives a flow of force from some level more inclusive than that on which his conscious mind is currently focused. If he/she is to retain any benefit from the experience, those parts of the being that are below his level of focus must be consciously brought into alignment with that force, within the context of their natural modes of functioning. All of these parts must be brought in to the alignment. Not one can be left out.

This means that we can not be satisfied with simply receiving and "feeling" the force. We have to direct our emotions so that those incompatible with the force fall away, and new ones that are fully compatible come to the fore. We have to direct our intellects so that ideas shown by that force to be false are eliminated, and the remainder reconstructed to fit the our new perceptions. We have to modify our self-image and goals to include the new vistas opened to us. We have to re-examine all of our being in terms of the new force, and change our being so that the force can flow freely between levels.

The goal of initiation is to make all of the vehicles perfectly "transparent" or perfectly responsive to the highest and most inclusive divine force the initiate can experience at a given time, and to elevate the focus of consciousness so that it operates from the highest level possible. The conformation cycle is the process by which this goal is attained.

Figure 2 represents the cycle of activity by which an initiate absorbs divine force coming into his or her sphere. This figure falls within the box labeled "Conformation Cycle" in Figure 1.

This cycle is applicable to the initiate's actions both with respect to his own initiations and with respect to his participation in the Great Work. The only difference between the two cases lies in what kinds of forms are being destroyed and created in the process. In initiation, the forms are actually forms that make up part of his individual being. In the Great Work, the forms are those that he creates to act as magickal links to bring the divine ideal into manifestation.

The conformation cycle contains another cycle within it, which is not shown because it is constantly in action throughout the process. This inner cycle is the cycle of invocation and response. At each step of this process, the initiate is in constant need of a contact with the incoming divine force. At the very beginning of the process, it is his desire and intent, directed upwards through the planes, that generates the initial inflow of force. As the power gathered from that first inflow is expended, he is constantly re-invoking the force, replenishing the power so that the process can continue.

Invocation and response may take the form of formal ceremonies and magickal efforts, or it can simply be a continual "looking towards" the divine with a desire to draw it into contact again. In any case, the directed intent and desire of the magician attracts both the force and the attention of interested beings on higher levels, who provide him with assistance in bringing down the force, and also assist with suggestions as to appropriate forms that might be created to hold and channel the force. Without this constant renewal of contact, any effort to reconfigure form to match the force will fail.

Throughout the following sections the word "form" will be used as a generic term for that on which the force of the divine ideal acts. It is perhaps not the best term available, but after reviewing many more technically specific terms from philosophy, phenomenology, and metaphysics, I find the use of such terms would not add any significant understanding to the subject being dealt with here.

The viewpoint from which the process of conformation is described is one in which the consciousness of the initiate exists in an intermediate area between a positive and a negative pole. The positive pole in this discussion is generally the divine ideal in one of its three aspects. The "negative" or more material pole is in most cases not the sephira Malkuth, as is conventionally the case, but rather Tiphereth.

The conformation process is one that takes place on the same planes in which the adept normally works, and it is usually only the adept in whom the process takes place consciously. Conformation to the divine ideal always takes place before any appearance on the more material planes, even such an abstract appearance as a thought that can be described in words.

So the material aspect of the process, the "forms" on which the divine ideal works, are the formulations of relationships, the magickal links with which the adept does his work. When speaking of "forms", of the "breaking up of forms" or the "creation of forms" we are speaking of either (in the case of initiation) the formulated relationships that maintain the internal connectivity and unity of the individualized adept, or (in the case of divine creation) of those magickal links the adepts create between the divine ideal and the lower worlds.

Phase 1: Destruction of Old Forms

The first effect of an inflow of divine force is always destructive. The "vibrations" of the force have a tendency to break up any form that is incompatible. This effect is represented cabalistically by the planet Mars and the tarot card The Tower.

Mythologically, Mars has always been associated with a rise to the heights, followed by a sudden disaster and a subsequent rapid fall. The disaster is usually caused by the entry onto the scene of a new and unanticipated factor, often through divine intervention. The Tower of Babel story is a classic example. To understand how this relates to the conformation cycle we have to back up a little bit.

As was shown in Figure 1, the entire process of initiation is itself cyclic. As the cycle progresses, it gradually draws away from the divine ideal and towards full objectification. Eventually all the divine force received gets expended, and the individual has to continue to build using energy drawn from within himself and from his environment. After objectification has been completed, the process must take a jump back to its first step to acquire a new flow of divine force from a yet higher level.

In the interim period, between objectification and the new inflow, the individual builds up and elaborates on the fundamental forms and ideas previously established. He works to extend those into areas of life and experience not directly touched upon in the course of initiation, both in the material world and on the magickal planes, re-interpreting all of his being in terms of the new perspective. From the highest level at which he can perceive, he works to build up an accurate reflection of his perceptions throughout the lower parts of his being. As more of his being is integrated into the scheme, the original forms and ideas take on the psychic equivalent of mass; they become more rigid, more difficult to move, adjust, or change. They become less transparent to the divine force on which they were built.

This is a necessary step, and the natural consequence of the stage of objectification. Once this structure is formed, the individual need not expend more of his own energy to maintain his consciousness at the high level achieved in the prior initiation. It becomes his natural state of awareness, and only movement out of that state requires expenditure of energy. Instead of having to hold himself high in the air by the force of will, he is held up in the air by a strong tower, which supports him against the downward pull of matter.

Somewhat paradoxically, it is during precisely this time, when his internal expression of his initiation has become objectified and has begun to take on a quality of rigidity, that the initiate can contribute the most to the Great Work. The reason is that since he no longer needs the force provided in his last initiation for his own internal use, he can afford to expend any additional flows of that same energy in outwardly-directed activity, building the impersonal iconic and symbolic forms needed to channel that energy into the lower worlds.

Consciousness of the needs of the Great Work can make a great difference in the extent of the rigidification that occurs, and thus in the amount of time between initiations and in the difficulty experienced in the course of the next initiation. A certain amount of it is necessary, but the motivation of the individual can vary the amount that actually occurs remarkably.

In a person who is primarily concerned only with his own advancement and power, the process of rigidification tends to continue to its natural limits. That is, it goes on until all of the lower bodies have been fully fixed in the new formation, and the formations have begun to build up a "crust" around the person's awareness on its own level. It can extend event further, into the person's relations with planes higher than that on which the awareness is focused, by creating assumptions and restrictions of thought concerning the next steps that will be taken in his development.

With this wholly personal motivation, the person becomes encysted in his own thought-structures, locked up in his own tower. The walls of his tower block him off from direct contact with the planes from which the force of his next initiation must come. As a consequence, the force of invocation needed to produce a response from the higher levels is greatly increased. He must also depend on the responding powers to answer with a degree of force sufficient to blast apart the thought-formations in which he is embedded. And if the force is sufficient to do so, then the experience of the next initiation will be literally shattering and disastrous to the present form of being, a full expression of the events represented in the Tarot card.

At the other extreme, in the person who is wholly convinced that his own initiations serve only the purpose of making him better suited to participate in the Great Work, the rigidification tends to stay at the minimum needed to support his awareness at its new level and to serve as a foundation for the next initiation. Between the time when his initiation becomes externalized and the time when the next initiation begins, he concentrates not on building up the lower being into conformation with his own centralized point of perception, but rather on keeping the lower being in a state of fluid responsiveness to the needs of the divine creation, regardless of whether those needs match what the individual awareness thinks of as its own advantage.

In this case, the lower levels of being will still be formed into structures relating to what the person currently perceives of the divine ideal. The difference is that these structures will be decentralized and impersonal. It is as if the initiate, rather than building a tower for his sole use and protection, were building a grand plaza in the air, an open structure that could be used by anyone who chooses to do so, freely and without restrictions. He considers himself neither the architect nor the owner of these structures, but only a builder, one of many contributing to the overall effect as a service to the world.

Creating a sense of service, of contribution to the Great Work, requires the conscious development of several attitudes:

1. The attitude that the results of initiation are not the property of the initiate, but are only held by him temporarily as a matter of public trust.

2. The attitude that the benefits of the initiation must be extended freely to all who have need of it and want it, but must not be forced upon any against their own preference.

3. The attitude that each person who makes use of what he has freely given must be allowed to make use of it according to that person's own perception of the goals and ideals, and can not be restricted by the one who gives.

4. The attitude that the work as a whole is the product of a vast number of workers, and that the contribution of any one of them is not so much greater than that of the others as to make him more important or worthy of respect than others. The attitude that it is the divine structure being built that is worthy of respect and appreciation, not those who did the work. Conversely, that no person is unworthy of respect simply because his apparent participation in the Great Work is small or nonexistent.

5. The attitude that service given freely to others is service given to oneself.

It must be emphasized that the concept of service as it is presented here does not mean the same thing as either "servitude" or "servility". At all times, the one who seeks to serve in the Great Work must demand for himself the same freedoms that he willingly gives to others. He must at all times be the sole arbiter of the extent to which he serves, the type and limits of that service, the interpretation placed upon that service, and the manner in which that service is performed.

No other being, not even a god, has the right to demand that he perform acts that are against his own nature or inclination. As was shown in the preceding section of this paper, the needs of the Great Work are such that they can only be accomplished through freely given cooperation. If circumstances seem to be pressuring a person towards a certain course of action that he would not willingly participate in, then that course is not part of the Great Work.

It must also be pointed out here that the person who has committed himself to submission to the demands of his social group, who is truly servile, will have as great a difficulty in attaining initiation as the person who is wholly committed to just his own personal advancement. He is just as locked into a tower of rigid forms as the self-oriented person. Only, the tower in his case has been constructed by others, out of the instinctual needs of the social group and the mass of conventional thoughts and behaviors built up over the centuries. To receive the touch of divine force, he must be blasted out of his tower much as his polar opposite would.

It is only through this concept of the Great Work, of free service freely given under the divine ideal, that the conflicting poles of human social experience are reconciled and blended into a single path. The individualist remains free to do his own will; the socialist remains free to help his fellow humans. All that either sacrifices is something to which they had no right in the first place: the use of force or coercion against others.

Going back to our discussion of the destruction of forms, this attitude of service frees the individual from many of the pains, difficulties, and seeming terrors that the more self-oriented types experience along the path of initiation. The one who is wholly committed to service in the Great Work does not perceive the structures he has built as being in any way his own property or possession, but rather as things that are only temporarily in his care. When the time comes to create new forms to conform to the inflow of force in a new initiation, he can let loose of them with a minimum of difficulty. Since by definition the inner worlds become more inclusive as one progresses through them, he knows that what will replace that which he gives up can only improve his ability to participate in the Great Work. He is not attached to the icons and symbols he has built, and so experiences no loss in giving them up.

Another important point is that because the willful server has not built his conceptions into a separate, monolithic structure, only those parts of his decentralized structure that are incompatible with the new flow of divine force will be destroyed. The majority of the parts will remain intact. For the person trapped in a personalized or socialized tower, this is not the case. Many parts of that tower, if not so closely bound together, would not be destroyed by the new force. But because they are bound together, when one falls they all fall. The difference is that between a minor inconvenience and a full-blown psychological disaster. Additionally, the fact that his intent is habitually focused on sensing the divine ideal means that he will be better able to maintain his awareness on a high level during the process of destruction, and to a certain extent will be able to direct it to critical points, making the process more efficient.

Most of us will fall somewhere between the trapped dualities of fully individualized or fully socialized mental constraints on the one hand, and the full freedom of the willful server on the other. The extent to which we will be able to make the destructive aspects of initiation occur in a smooth and controlled manner will be determined by the extent to which we make an effort to adopt the perspective of the willful server in the Great Work.

Phase II: Expansion and Absorption

It was mentioned in discussing the process of divine creation that the divine ideal or initiating impulse is translated by mages into two complementary aspects: a "Will" or "Intent" aspect and a "Vibratory" aspect. It was the vibratory aspect that brought about the destruction of incompatible forms in the previous phase, and which will be used to test the newly synthesized forms in the last of the four stages of the conformation cycle. In this phase and the next, it is the "pattern" aspect which predominates.

Since this "Intent" exists above the Abyss, it is difficult to give a precise definition of what it is. It exists in the sephira Chokmah, which is the archetypal "potential Son" which is eventually brought into being in the lower worlds as the "true Son" in Tiphereth. Tiphereth being among those sephiroth where the principle of relationship is most important, its archetypal precursor must in some way be concerned with the universal potential for relationship inherent in the divine ideal. It seems a contradiction to say that dualistic relationship exists within the unity of the divine ideal, but this is a failure of description, not of fact. The relationships contained within the Will aspect of the divine ideal are only potential, not actual. They are the relationships that must be achieved if the divine ideal is to become fully manifested.

It is this intent aspect, brought down into the worlds of the adept as a force expressing potential relationship, with which the initiate is concerned in the next two phases.

Destruction of the old forms frees the individual temporarily from ties to the lower levels of his being. The inflow of divine force now provides a channel by which the consciousness of the individual can move upward into a new level of inclusiveness. His horizons are expanded and new modes of perception appear as the force floods through him. This stage is represented cabalistically by Sol, and the tarot card The Sun.

Initially, this raising of consciousness comes automatically and without effort on the part of the initiate. For a while, the individual floats above the world, separated from it and unaffected by it, yet feeling intimately connected with all that occurs there. He feels full of light, free, and unconditioned. The forms which formerly held him are no longer a constraint, and the time has not yet come for new forms to be created. He takes in and re-radiates the force like the sun at noon.

If the person simply basks in the pleasure of this experience of unconditionality without making a conscious effort to absorb it into his being, then the old forms that were broken up eventually will re-form into something like their original condition. The shards of thought left over from the breakup act as seeds around which the matter of the inner planes accumulates until the old structures are complete again.

The person has to consciously grasp the inflowing force and use it to pull himself up to the highest level possible. He must make an effort to identify himself, to the extent that he is capable, with the divine Will. Holding himself on that high level, he must direct the force into his lower bodies; by comparing the remaining forms to the intent inherent in the divine force, he determines which of them will be of use in the new creation and which will not. He then uses the force to burn away, to occultly vaporize, all the other shards of form left over from the destructive stage, as soon as he becomes conscious of them. Through this process of grasping and directing the force, he gradually forces out of his lower bodies all energies that are incompatible with the divine intent as he is currently able to sense it, and replaces them with the incoming initiatory energy.

For each of the three types of persons mentioned above (the socialized, the individualized, and the willful server) this stage presents certain opportunities and certain hazards.

For the person who is submitted to social constraints, this stage represents the first experience of freedom and individuality. He becomes aware for the first time that the forms and symbols that bind him are not himself and do not originate from himself. Characteristically, he reacts to this by becoming deliberately unconventional, taking his former constraints and turning them upside down. He develops a sense of vast humor at the actions of his fellows who are still constrained, and has great fun disturbing their tranquility. Unfortunately, judgment usually flies out the window along with the constraints, with consequences in his relations with others that can be rather embarrassing. In short, he makes a grand fool of himself.

If he continues in his foolishness without consciously trying to grasp that which has given him his freedom, then eventually the force of the initiation will run out and his awareness will fall back into the lower levels. Without the sustaining presence of the force to heighten his awareness, he usually falls into a pattern of "conventional unconventionality", trying to maintain the conditions created in himself by the force without either the perspective or the energies needed to create a true reflection of it. The patterns thus created are a travesty or unconscious mockery of what could have been created had he not lost hold of the force.

Since the beginning of the experience was a true initiation, the person is often unaware of his "fall from grace", thinking that the course he is following is the normal course after the Solar initiation. He may think that he is still in an initiated state and try to pass on the "wisdom" he has gained, getting into contact with others in similar state to develop a "philosophy" or "style" of magick reflecting the mocking form.

Such philosophical travesties can be identified by their lack of internal consistency, their lack of humor and self-criticism, their non-specific contempt for anything normal or conventional, a frantic emotionalism that is obvious to everyone except the philosophy's practitioners, and a body of magickal techniques centered on ways to destroy forms, rather than on bringing more inclusive forces into the awareness.

Following the techniques of one of these travesties may indeed enable the practitioner to get back up to the stage of freedom following the destruction of forms for short periods. But because there is no more inclusive force available to pull them him up any further, he inevitably falls back down into the lower levels again. He becomes a yo-yo perpetually bobbing up and down between the solar and the lower mental levels.

By consciously taking in the initiatory force and using it to burn away those mind-sets and behavioral patterns that were imprinted on him by society, the person submitted to social constraint achieves a true solar consciousness, a true individuality in which the source of all his behavior is his own inner being. The removal of social imprinting leaves him aware in full consciousness of the "expressed ideal" in Tiphereth, and able to bring it down into the lower worlds in completely appropriate forms. Eventually as he becomes more fully aware of that ideal (in the form that it comes to him through his own soul) he enters the ranks of the adepts and becomes a conscious creator of magickal links in the Great Work.

The fully individualized person is normally possessed of at least some solar awareness to start with, and may in fact be living consciously as a soul within the worlds of the Tree. All adepts have full solar consciousness, and the problems of being trapped in the structure of self-created relationships is characteristic of adepts. For them, this problem comes from a failure to release forms created as part of the Great Work.

It is the nature of the solar consciousness to draw energies around itself. The purpose of the soul is to act as a lens or focus for energies coming from the core of being so that those energies might be properly directed for use in the lower worlds of the Tree of Life. This centralizing and attractive aspect of the soul is the means by which that focus is achieved. In its attractive aspect the soul is in fact an embodiment of the principle of relationship, and it is through its own nature that the soul creates the magickal links between the divine ideal and the lower worlds.

The inflow of force from the divine ideal under normal circumstance will keep the adept from becoming too centered in this solar awareness. When the force is present, it is unmistakably clear to the individual awareness that it is not the center of being. But as was said earlier, the manifestation of a divine ideal goes in cycles, and also has periods of greater and lesser strength within its larger cycles. It may be that, for reasons totally beyond the adept's control, the force of the divine ideal ceases to flow through him for a time and no amount of invocation on his part will bring it back. He experiences a time of dryness.

If this time goes on too long, the soul will continue to work at forming appropriate vessels for the force out of the substance of its own being, using such energy as it can draw from its immediate environment. But without the presence of the divine will, the strength of the soul's own attractiveness is too strong to be fully overcome. The created iconic structures, instead of being released into the magickal world to do their work, become "stuck" to the adept. As more and more of them are built, they form a shell around the adept until he is trapped in a structure of his own creations. It is not fully his fault, except in very rare cases, but it happens nonetheless. When the force begins to flow again, or a new force from a higher level comes in, these forms have to be blasted away.

A similar problem occurs when the adept reaches the lower edge of the so-called "Abyss". At this point in his development, the adept has effectively exhausted the potentials for relationship inherent in his own soul. Yet the soul continues to build structures of relationship; its nature does not permit it to do otherwise. The conscious being comes to a point where he feels trapped in an endless cycle of old expressions, each one following predictably on the one before. Nothing seems new, and it sometimes feels as if the divine force has abandoned him permanently. This is the experience of the Wasteland or Dark Night of the Soul.

In either of these cases, it becomes a true struggle for the adept to continue in his course towards the divine. He feels as if he is smothering in his own wastes. The sense of hopelessness and despair becomes a constant undercurrent to his experience and must be fought against continuously. It is only by drawing on his inner reserves of will that he is able to continue at all.

When the adept again experiences an inflow from the divine and it begins to break up these accumulated forms, his sense of relief may be so great that he just wants to lie back and enjoy the experience for a while. But as was the case with the socially-imprinted apprentice, if he does not consciously expand his awareness and absorb the incoming force then the structures he has created will again gather around him and cut him off from the divine. He must consciously draw himself up to a point on the magickal planes that is wholly above those on which the forms exist. And, from that high point, he must direct the force downwards to vaporize and disperse the incompatible forms. And, as with the apprentice, the divine force replaces that which it disperses, remaining in the adepts being to be the material of new forms.

The apprentice goes through this stage consciously only once; it is his initiation into the ranks of the adepts. The adept goes through this stage and the succeeding stages many times, each time gaining a higher perspective and a greater understanding of the links that make up the body of the divine creation. Eventually, after he has exhausted the potential for relationship in his individuality, this stage of expansion and Absorption brings him to a point where the quality of divine will in his being exceeds the quality of relationship, and he moves into the ranks of mages.

For the willful server, this stage presents few problems; being focused on the accomplishment of the Great Work more than on his own advancement, he has few difficulties in destroying old forms. He has no attachment to them. His problems, when they do appear, are of another sort.

While the mode of free service freely given can be accomplished by persons of any grade of initiation, its primary source is on the planes "above" the "Abyss". It is a primary expression of the divine ideal as it is being worked out in this current age, as the expression of divine love was the divine ideal in the preceding Piscean age.

The consciousness of those focused in the first three sephiroth is not directed downwards into the worlds of matter, but rather upwards towards the source of the divine ideal. The problems of those who are fully committed to service to the Great Work will tend to reflect this direction. (Though, being imperfect as we all are, they are also likely to experience some of the problems of the other two groups.)
The main problem of the willful server is premature abandonment of the lower worlds. He has little trouble releasing old forms and burning away the debris. Instead, he is likely to become so identified with the incoming divine force that he abandons any sense of a need to bring it down into the worlds of men. Such an identification is only appropriate for those who are mages. For them the goal of initiation is total freedom from the Tree of Life, and entry into the greater Tree of Cosmos, passing from the path of initiation onto the Star-Roads, the ways of perpetual creativity and discovery.

For those who express the way of service in the lower worlds, this course is inappropriate. If they follow it anyway, they become the sort of spaced-out mystic who is unconcerned with anything within the world, even his own life, so long as he can get lost in the divine. The world becomes unreal to them even while they remain in it. Thus the task of the willful server in this stage is the delicate one of maintaining an attachment to the world, but not too strong an attachment. Should he become too strongly attached, then he will begin to experience the problems of the other two types spoken of here, and will have to work out those problems before returning to his primary mode of service.

Phase III: Synthesis of New Forms

The process by which the initiate creates new forms for the divine ideal is the most difficult phase of the cycle of conformation to describe. The previous two phases and the following phase have readily-comprehended material analogies; understanding of those phases is merely one of extending known principles to new realms. This phase also has its lower correspondences, but they are not well understood even by those who are engaged in the activity. Both this current phase and its lower correspondences contain the element of creativity, which in its essence is a characteristic of the divine, and as subject to difficulties of description as any divine aspect, for reasons described in the first sections of this paper.

Because of this problem, we have to resort to more symbolic methods of describing what goes on in this phase. As a framework for the discussion, I begin by taking some excerpts from an ancient book in the library of group with which I serve in the Great Work. [3] Meditation on the sequence of steps shown here should provide the reader with an intuitive comprehension of the process.

1. The artist rises to the height, and from that height surveys the field of work.

2. The word goes forward. The work proceeds.

3. In the land below, the myriad beings sense the sound of the word, and respond each in their way. The worthy come forth; the bad retreat; and those that hear the sound but incomplete find their paths diverted into loops not of their own devising.

4. The myriad responding vibrate in harmony with the word, but know it not. They see not the artist, nor know him save through the sound of the word. It is for the artist to see, and to join them each in their proper place within the great design.

5. Gently, o artist! Thy materials are but wisps of thought. The touch of your will must be gentle, subtle, lest they be torn and broken.

6. Gently does the artist's sound direct the myriad creatures in their motions. Remaining themselves, yet they begin to move as well within the dance of the pending creation.

7. The dance begins with each alone, each in his own path. Yet as the sound of creation becomes more pervasive, so do those paths bend and curve, and in their motion the faintest outline of the pending crea-

---

[3] The original book, which resides on one of the inner planes, is a collection of what might be called "encapsulated thought-forms", compact expressions of ideas in images and symbols. Each such expression contains multiple analogy-chains or extended metaphors, each of which resonates with the others to provide experience of the full intent of the being who created the thought-form. Where a linear expression of these multiple chains is possible at all, it is still unduly cumbersome and confusing. In "translating" these thought-forms, I have picked one particular analogy in each phrase that seems to best represent the intent of that phrase, without attempting to maintain analogic consistency between phrases.

tion begins to appear. Creatures touch and separate again. Behind them in their motion spin out threads of the seven primary powers in their forty-nine divisions. So is the matrix of creation built.

8. The dance of motion settles into formal mode; the creatures move and flow along paths of elegant simplicity, each one balanced against all others.

9. The artist sounds the word again, but at a higher pitch. The myriad creatures caught within the web of powers vibrate in their place, attempt to match the higher pitch, yet their natures constrain them from doing so. The excess will flows into the web-threads; they expand their length. No longer tight between the creatures they connect, the threads loop and soar in dimensions previously unknown. They put out children, which link in nexuses where no creature stands.

10. From the mouth the artist sounds the word; the heart of the artist casts forth nodes of attraction on which the truly new will form. The eye of the artist directs the nodes to gather in the empty nexuses of the web. The nodes put forth their call, and from the unknown places they draw forth that which is the Heart of Newness.

11. The Heart opens, and heat floods the web. The motion of the dancers changes and the web expands. Upon those nexuses where the nodes dwell there come forth creatures new and wondrous to behold, yet fully one with the elder creatures taken from the prior cycle.

12. The dance again in formal mode, the creatures balanced once again in swirling movements.

1. As in the previous phases, emphasis is placed on the necessity for the initiate to do the work from the highest level he is capable of reaching. Since the intent of this phase is to create forms reflecting the divine ideal, and to create magickal links between those forms and the ideal, the consciousness of the initiate must be raised to the highest level of which it is capable, and at that point must attach itself to the divine ideal.

This phrase introduces two other concepts as well. First, that the initiate must remain detached from the things he is bringing into the synthesis. The initiate's personal preferences, beliefs, desires and intents must not be allowed to touch in any way upon the material of the work. The divine ideal must be the sole guiding factor, whether that ideal emanates from the divine monad at the core of the initiate's own being, or from some greater source.

The depiction of the initiate as an artist emphasizes that the work being done is an act of creation. For the duration of the act the initiate becomes the vehicle of the divine creative power, a channel through which that power flows so that creation may be extended deeper into matter.

2. The divine creative power begins by elaborating itself to express its two subordinate aspects: the divine plan or Word of Chokmah ("the word goes forward"), and the divine activity or vibrational energy of Binah ("the work proceeds"). "Goes forward" and "proceeds" both include the idea of extension, that is, of the divine will directing itself into relationship with something not itself.

The initiate, identifying with the divine ideal, must take the force of the ideal and project it into the lower worlds. He must project what he perceives of the divine plan onto the matter of the lower worlds, and stimulate that matter into action through the use of vibrational energy.

The creation of the synthetic forms takes place in two stages. In the initial stages of the form-building phase, concentration will be on those things already existing within the lower worlds that reflect some aspect of the divine ideal. Gathering these together into a pattern roughly reflecting the divine ideal provides the foundation on which the truly new aspects of the ideal can be implemented.

The possibilities for change and creation depend on the current state of that to which the change is being applied. There must be a pre-existing potential for change of a particular type in the material of the lower worlds before such a change can be brought about. Each change must build on that which came before. No creation springs full-blown into existence wholly unrelated to preceding events.

This point is so obvious that it becomes subtle. In our normal lives we have massive amounts of information, collected through experience, on the potential for change inherent in the objects making up the mundane world. We use this information so automatically that in most cases, inappropriate changes never come to the surface of consciousness. It takes a deliberate effort to bring them to mind.

Similar restrictions exist on the inner planes. A divine ideal can not be manifested unless at least portions of the world, as it currently exists, are able to respond to its impulse. But unlike the case on the physical plane, one is not limited to only those changes that are fully capable of development in the material as it exists. So long as at least a few aspects of the divine ideal generate a direct response from the material of the lower planes, the remaining aspects can eventually be evoked. This evocation is the second stage of the process of synthesis.

3. The initial stage begins with the projection of the divine ideal and vibration onto the material of the lower planes. Here that matter is presented in terms of "creatures" or created things, self-sustaining complexes of ordered activity. This is a true picture; at this point in the evolution of the universe, there is no matter on any plane that is not part of such a complex. These "creatures" respond to the incoming Word and Vibration according to their compatibility with the ideal being expressed.

In the original book, two images are used to help expand on this verse. In the first image, grains of sand are poured onto a vibrating metal plate. Those grains whose size and shape are "harmonious" to the plate's vibration tend to gather into specific areas on the plate. Those with inharmonious size and shape are bounced off the edge of the plate by the vibration. And those that are marginally or partially harmonious tend to migrate around the surface of the plate in circular motions.

In the second image, subatomic particles with varying electrical charges pass through a magnetic field. Some are pushed away from the field all together. Some are diverted into orbits of various sizes, depending on their inherent charge. And others are drawn to the center of the magnetic field and stay there.

Both magnetic-like and vibration-like processes contribute to the linking of forms in the conformation cycle. The Word aspect of the divine ideal has a magnetic or attractive quality, since it is the archetype of the quality of relationship. The Energy or Activity aspect of the ideal provides the vibratory effects. Between them these two effects produce a sorting of the forms remaining after the destruction stage, according to their innate compatibility with the ideal, followed by an attraction and arrangement of these forms into a pattern that is harmonious with the ideal. This pattern constitutes a first approximation of the ideal within the realm of relationship.

4. The pattern is an approximation because many of the forms attracted to it may actually fit into the pattern in several places. The place in the pattern into which the form initially fall may or may not be the most appropriate. As the verse says, the creatures' reactions to the vibration are unconscious; while they exhibit the quality of intelligent activity, that quality does not provide them with the means of distinguishing between several appropriate responses. They have no capacity for interpreting the Word. The first reasonably appropriate place encountered in their motion is the one into which they fall.

The magician must examine this initial pattern in detail, looking at the forms that have become part of the pattern and determining whether each one might not better represent the ideal when placed in another position. Where this is the case, the magician must use the will to relocate the form.

5. This verse cautions that this conscious rearrangement by the magician must be done carefully. The forms must not be forced into an inappropriate location; it will fit into any correct location in the pattern without stress. The magician must constantly compare the elements of the pattern with the divine ideal, and make only those changes that are in conformity with it. Attempting to force a form into the wrong place results in either the destruction of the form or the disruption of the forming pattern. Care is particularly necessary when the forms being brought into the pattern are human souls.

6. Once the remaining forms are set into the pattern, then the divine aspect of activity or energy is brought into play with greater force. The static pattern becomes dynamic; the individual movements of the forms within the pattern begin to become coordinated. Yet this coordination is only apparent from outside the pattern. Each individual form, if we could take its viewpoint, would still feel within itself that it was following the dictates of its own nature, and not some outside force.

7. Increasing the force of the vibrations applied to the pattern causes two things to happen. First, the paths of motion followed by the forms begin to contract about a center, and to become increasingly "circular" within the magickal space the pattern occupies. Along with the contraction, the motions of the forms speed up and become more coordinated.

Second, when each form has absorbed as much of the energy as it can, it begins to re-radiate it as threads or lines of energy expressing its internal composition. As the forms pass close to one another in their motion, threads of similar energies reach out and connect them. These threads of energy are the expression within the realm of relationship of the archetypal pattern of the divine ideal. They are the magickal links it is the adepts task to create.

8. Once these relationships between forms have been established, the pattern begins to expand and to rotate more quickly. The expansion continues until a point is reached where the incoming energy is just sufficient to maintain the current size. The motion settles into a stable but continuously rotating frame. The overall pattern becomes a "vortex", a chakra in the body of the Earth, expressing a particular divine intent. At this point, the first stage of synthesizing the forms is complete, and all existing forms that are relevant have been absorbed into the pattern. The next step is to create forms corresponding to those aspects of the divine intent that are truly new.

9. The magician again applies the vibrations of the divine intent to the created vortex, but this time he deliberately causes them to be at a higher harmonic of the vibrations used previously. As in the physical world, the amount of energy carried by these vibrations is related to the frequency. Since the new vibrations are harmonic to the old, the pattern of the assembled forms is not changed. However, the new vibrations contain more energy than can be held by the forms, and it has to be disposed of somewhere. In this case it passes into the threads of relationship connecting the forms.

The threads respond to this inflow of energy by extending their length, or by splitting off additional threads. The innate patterning of the divine word causes these threads to extend themselves in certain directions, towards points where the new aspects presented by the divine word will lie within the completed pattern of relationships. There they link together into "nexuses" as if the new aspects were already present. Their connections define the context the new aspects are intended to take within the existent world.

10. The magician now must engage in a true act of creation. Combining the three divine aspects of Will (the eye), relationship (the heart), and activity (the mouth), he creates seed-forms or nodes representing in skeleton form those aspects of the divine ideal that have not previously existed within the lower worlds. These nodes form within the plane represented by Tiphereth, and from there are directed by the magician into their proper places within the web of energies in the vortex.

The primary force activating the nodes is the force of attractiveness or manifest relationship; by this force they are intended to pull into form those energies that were previously unknown within the person's awareness of the world, but which are needed to fulfill the intent of the divine ideal.

It should be stressed that even when these unknown energies are truly new to our world (and not simply new to the magician's experience) they do exist in the universe prior to the formation of the nodes; they simply have not previously appeared within the aura of the Earth, which currently defines the overall context within which all human creators work. On the inner planes, the Earth is occultly "blocked" from direct contact with the rest of the universe. It is a "hothouse" in which certain conditions are artificially maintained in order to accomplish tasks not possible in the context of the changing conditions of the larger universe. Certain types of energies are intercepted and diverted before reaching the Earth; others are distorted or leached of their information content. The Earth has in effect formed a magickal circle around herself, and banished these energies from the area of the circle.

As conditions on Earth evolve under the divine will, it is possible to productively introduce some of these blocked energies into her aura. When this is possible, the need for them is presented through a divine ideal in the process of being manifested. When the magicians working on that manifestation reach the current point in the process, then they create these nodes of attractiveness. Through the power of attractiveness, the nodes pull these needed energies through the barrier of the Earth's magickal circle.

As the energy accumulates around the created node, it first gathers and converts a portion of the matter of the Tiphereth plane so that it responds to the incoming energy. The matter absorbs and holds a larger portion of the energy than the node can hold through its own attractiveness. The node and the matter together continue to gather and hold more energy, forming a core manifestation for the new divine principle. This core is the "Heart of Newness" referred to.

11. Eventually enough energy is gathered that the core begins to re-radiate it and to produce effects on the other matter of the vortex. This event appears suddenly when a "critical mass" of energy has been accumulated. The "Heart" opens up and spreads its energy throughout the web. The new energy requires an adjustment of the balance between the forms linked in the vortex; the vortex expands and the forms move into a new relationship balancing all the powers involved.

The forms expressing new principles from the divine ideal eventually stabilize, and their activity becomes indistinguishable from that of forms left over from the prior cycles of creation. The new principles become fully manifested within the realm of relationship.

12. The pattern expressed by the forms settles into a stable and ordered activity again, and the process of creation is complete.

Phase IV. Testing of New Forms

In an ideal world, every creation would be made perfectly on the first attempt. But in our world, such is almost never the case. The vision of the creating being is imperfect; for many reasons, he does not (at a particular moment) see all of the divine intent he is capable of sensing. And his ability to sense the divine intent grows with continued exposure. A form that appears to fulfill the intent at the time of its creation may in a short time begin to show inadequacies and distortions. This happens whether the form is part of his own initiatory work, or part of his conscious participation in the Great Work. Thus there is the necessity for testing the created form against the original divine ideal, and for reiterating the conformation process until it becomes the best representation of the divine ideal that the creating being can make.

The creation must be tested before it is directed towards manifestation in the lower, "material" planes. Once the created form is linked to those planes, it becomes effectively "locked" into its current form. The inertia it acquires in manifestation makes it much more difficult to modify. Even if the created form is destroyed, it will have continuing residual effects. The Earth retains the imprint of all creations manifested within it, and those imprints affect the possibilities for all future manifestations. Creations manifested as part of the magician's own being have a similar inertia, as described under Phase I above.

Testing is a relatively simple matter, compared to the previous stages. The magician takes the "note" or vibrational energy radiated by the solar form and compares it with the note sounded by the divine ideal.

The differences between them indicate portions of the form that must be changed, and places in the form where something must be added.

In this work, the magician must stand apart from both the form and the ideal. He must be able to sense the notes sounded by each with perfect clarity; the notes sounded by his own consciousness must be reduced to a level approaching silence. His involvement as creator of the form must be temporarily forgotten. His pleasure in that act of creation must be held in abeyance. For the moment he attempts to become a being with no distinguishable characteristics, save for the subtlest bit of will maintaining his attention on the notes being compared.

Once the magician has understood the differences between the solar form and the divine ideal as he senses it, he can then direct the form back through the previous three phases of the conformatin cycle. On these later iterations, complete destruction of the form is rarely required. Usually, only minor portions must be destroyed and rebuilt. Much more often, the testing only reveals areas where the form is incomplete and additional properties must be added. Once these additions are made, he builds in substructures and elaborations, creating harmonies on the basic note sounded by the form. After several iterations he can no longer perceive any difference between the notes of form and ideal, and prepares to effectuate the final link between the form and the material planes.

In the initiatory process, this final link involves an affirmative identification of the awareness with the created form. The initiate says "this is what I now should be". He proceeds to the work of making his thoughts, feelings, and behavior, his activities within the manifest planes, conform to the nature of the solar form. By making his material bodies the reflect of the solar form he creates a channel by which the particular part of the divine will that he senses can continue to flow into his being. This flow in turn gradually attracts matter on higher planes and builds it into his being.This matter creates "bodies" on more subtle planes through which he can work. Habitual use of these bodies eventually causes the focus of his consciousness to stabilize at a higher level than previously possible. The initiation is thus completed, and the major cycle of initiation can begin again.

-oOo-

ENOCHIAN TEMPLES

BY BENJAMIN ROWE

Copyright year, 1992 by Benjamin Rowe

CONSTRUCTING ENOCHIAN TEMPLES

During the six months beginning November, 1985, I was involved in an extended exploration of the Enochian Tablet of Earth. There was no purpose to the work other than tourism - I merely wanted to see what was there and record it as accurately as possible. Curiosity is sometimes well rewarded; instructions were given on a new way to use the Tablets for magickal workings. The method involves the transformation of the two-dimensional Tablets into a three-dimensional structure that is the Temple of the Tablet. The Temple demonstrates the fundamental geometric, energetic, and spiritual properties of the Enochian magickal system through a form embodying the character of its active, intelligent energies.

There is much more to the Enochian magick than a mere collection of elemental energies. Rather, each tablet is an expression of the whole of existence, parallel to the cabalistic Tree of Life and equal to it in power and descriptive ability. With the practical and symbolic tools provided here, the competent magician will be able to unlock the higher aspects of the magick for himself.

Before using the Temple technique, the magician should be thoroughly conversant with the basic attributions of the Hebrew letters and numbers as described in the Golden Dawn documents and Crowley's 777 Revised. Equally useful is a familiarity with the "restored" Tree of Life first presented by Charles Stansfield Jones, aka Frater Achad. A sketch of his Tree is provided in figure # at the end of this book.[1] Achad's Tree forms the basis for all existing explanations of the Temple's symbolism. The author believes that the Temple can be used effectively by persons using other symbol-systems, but at this point it is up to the users of other systems to discover how they can be connected with the Temple.

The magician should have had some success in using the Enochian system to invoke the forces of single squares, and have made a preliminary exploration of the forces of the Tablet in question to the point that he feels both familiar and comfortable with them. This is not a technique for beginners. Successful construction of the Temple generates a tremendous concentration of force, which can unbalance the inexperienced magician and open him to levels he is not yet ready to deal with.

---

[1] [Not available in this version.]

Background

Each of the Elemental Tablets of the Enochian system is a 12 by 13 square board. Figure 1 shows the general layout of a Tablet,[2] with the various types of squares labeled. These squares can be re-arranged into a three-dimensional structure, which is the Temple of the element.

The squares of the Tablets are arranged according to a regular hierarchical scheme, and each level of the hierarchy defines a particular part of the Temple.

The Great Central Cross of each Tablet is made up of the seventh row across the Tablet, and the sixth and seventh columns. The cross contains the highest three levels of the Tablet's hierarchy.

The three Names of God come from the horizontal line, and are formed by taking the letters in groups of three, four, and five letters. The Names for the Earth Tablet are thus MOR DIAL HCTGA.

The Elemental King of the Tablet has his name formed by an inward clockwise spiral around the center of the Tablet. In the Earth Tablet, the King's name is ICZHIHAL.

The Six Seniors represent the forces of the planets in the Tablet, and their names are formed by reading outwards along the arms of the cross. For the Earth Tablet, these names are ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM.

These names from the Central Cross are used to make up various parts of the upper Temple. The next set of squares are the Sephirotic Crosses, which are the five by six crosses centered in each Lesser Angle of the Tablet. These crosses make up the floor of the upper Temple, and the ceiling of the lower Temple, and project their force downwards into the Temple proper.

The four Kerubic squares of each lesser angle are the four squares above the horizontal arms of the sephirotic crosses. These squares are used to make the four outer pillars of the Temple.

Finally, the remaining squares below the arms of the Sephirotic crosses are the servient squares, which represent the most material manifestation of the force of the tablet. These squares are rearranged to make the floor and altars of the Temple.

---

[2] [Not available in this version.]

The Bricks

The basic unit in the Elemental Tablets is the square. Since the Temple is a transformation of the Tablets into three dimensions, it follows that the basic unit for the construction of the Temple will be the cube. One particular kind of cube has proven to significantly enhance the effectiveness of astrally-constructed Temples. However, after a short explanation I will continue to refer to "squares" rather than to cubes, in order to emphasize that these cubes are three-dimensional projections of the squares of the Tablets.

These special cubes are formed from four truncated pyramids of the kind used in the Golden Dawn system to symbolize the energies of the Tablets. The pyramids have square bases. Each side adjacent to the base meets it at an angle of forty-five degrees, and the top has sides whose length is one-third that of a base side. The pyramids are then set with their bases outwards to form four sides of a cube, with the top and bottom faces empty.

The cube thus formed acts as an accumulator and focusing device for whatever energies are assigned to it. The four "solid" sides channel energies into the center of the cube. Beams meet in opposing pairs and are thrown outwards in the only directions remaining, as rays from the empty top and bottom faces. The wand-like nature of the projecting forces suggests that this form of the cube be associated with the fire aspect.

Adding a fifth pyramid to the cube neutralizes the opposing forces of the first four, and causes energy to well up out of the sixth side like a fountain, or like a perpetually-opening lotus. Clearly, this form of the cube relates to the water aspect.

A cube of six pyramids perhaps combines earth and air, since all the faces are solid, but the hollow center contains the accumulated energies, distributed at equal concentration at all points of the space.

There are only two places in the Temple where one of these forms is required. Everywhere it is not specified, any of these forms can be used at the preference of the magician, or none of them used. My personal feeling is that the six-pyramid cube is not useful.

It should be noted that all of these cubes are actually three-dimensional representations of a four-dimensional object, the hypercube or tesseract, which is an object having eight cubical "sides". In the 3-d cube, six of these cubical sides are seen in distorted perspective as truncated pyramids. So the cube, which started as a projection of a two-dimensional form, contains within it the potential for the projection to continue into additional dimensions. By correspondence, the completed Temple will also be linked to other dimensions.

Design

The dimensions of the Temple are all defined in terms of the size of a single component, the square, with the length of the square's side being the unit of measure. Thus the relative dimensions remain constant no matter how large or small the unit is when measured in real terms. The Temple can be made any size that is convenient to the magician. It can be constructed physically, or entirely on the astral levels. The effect on any plane will be about the same, no matter the materials used. Coloring appropriate to the particular Element should be used.

The intelligences who gave the instructions say that it is also preferable, but not necessary, to paint on the attributions of each square as well. This seems valuable but tedious for a Temple constructed of physical materials. But for astral workings such a course would likely be unfeasible for magicians lacking an eidetic memory.

The floor of the Temple is made by lifting the Servient squares out of the tablet, and pushing them together to make an 8 by 8 board, with the squares maintaining their relative positions from the Tablet.

The Kerubic squares of each Lesser Angle are arranged in a 2 by 2 square, which touches the corner of the floor. The squares are arranged within the larger square so that they are in the same position relative to each other that their sub-elements are in the Tablet as a whole.

These grouped Kerubic squares are then extended upwards for a distance equal to eight times the width of a single square to form the pillars of the Temple.

The Sephirotic crosses are connected as in Fig. ?,[3] and are laid horizontally at the height of the tops of the Kerubic pillars to form the inner ceiling of the Temple. The crosses project downwards to form the inner walls of the Temple. The long arms of the crosses are oriented to follow diagonal lines drawn between the Kerubic Pillars, and the Malkuth squares of the vertical arms rest on the top of each pillar. The Malkuth square of each cross is centered precisely over the center of of its quarter's Kerubic pillar, and the intersection of the four lesser columns that make up each pillar divides it into four equal parts. The Tiphereth square of each cross will be over the center of the sixteen Servient squares of the Lesser Angle. Also note that in this formation, the squares attributed to Kether and Tiphereth are always hidden from any viewpoint outside of the Temple.

The names of the six Seniors are made into a star-shaped formation. The first letter of each name is formed into an equilateral triangle having sides of one unit, and the remaining letters are assigned to squares extending in a line from the base of the triangle. The triangular units are fitted together to form a hexagonal center to the star. Except for this center, the arms of the star-shape are bent downwards at an angle of about thirty degrees to form the roof-braces of the Temple. The outermost square of each arm will be at the height of the tops of the Kerubic pillars. The arms should extend outwards far enough that a circle touching all their ends would just enclose the Malkuth squares of the sephirotic crosses.

The name of the Elemental King is formed into a stack of four fire-aspect cubes, which stands on the center of the Seniors' star. The outer faces of the cubes in the stack are attributed to the letters of the name in this manner:

E S W N <-- (direction of face)

---

[3] [Not available in this version.]

I C I C
Z H Z H ICZHIHAL, Earth Tablet
I H I H
A L A L

The three Names of God in a Tablet are expressed in the Temple as three rings, each having a circumference of 12 units. When it is desired to emphasize the purely elemental aspects of the Temple, the rings are arranged so that they have a common center-point, and the plane of each ring is at right angles to the planes of the other two. When the higher, planetary aspect of the Temple is to be emphasized, then the rings are arranged so that they share a common diameter and their planes are set at angles of 120 degrees to each other.

Example Consecration of the Temple of Earth

(The symbols and visualizations follow the text of the ritual.)

1. The Temple should be fully prepared ahead of time. If an astral or etheric Temple has been built, the magician should be able to hold its image steady without effort for several minutes at least, and to move about inside and outside of it without difficulty.

2. Perform a preliminary banishing of the work area, using both the Ritual of the Pentagram and the Ritual of the Hexagram.

3. Vibrate the First Key, and call upon the Archangel of the Element in the Tablet of Union to oversee the work of consecration.

"Hear me, Ye spirits of the Tablet of Union! Hear me, and send your great Archangel, NANTA, unto me. NANTA, thou great and powerful angel of the Spirits of Earth, I call upon thee to oversee this work of consecration, so that the Light of Spirit may ever dwell in the Temple. I have dedicated this Temple to the work of returning the Earth, the daughter who is our mother, to the realms of the Gods from whence she came. This is my true will, and a great and holy work. Therefore, NANTA, do I call upon you by right to aid in its completion. Let the light of the Gods raise her again upon high. Amen."

4. Perform a preliminary invocation of the element of the Tablet. (See Crowley's Liber LXXXIX vel Chanokh for examples.)

5. Vibrate the Key of the Element.

"Hear me, spirits of the Tablet of Earth! Hear me, and come unto me, and make this Temple the true house of the Daughter. I charge you all to make your force known within the Temple, as I call upon you by name."

6. **"MOR DIAL HCTGA, holy spirit, seed of the Unknown God! You are the magnet of the Temple, drawing unto it from the Ethyrs the forces of Earth. Indwell the crown of this Temple, MOR DIAL HCTGA, so that the forces of Earth shall ever flow into it."**

7. **"ICZHIHAL, thou great and terrible King who dwells in the center of the Tablet of Earth! Thou who does express the force of the male within the Tablet! Thou Sun, who does blind all with your light! Hear me, and come unto me, and send thy force to dwell in this Temple, ICZHIHAL, so that the light of the Father may ever be seen in the Daughter."**

8. **"Hear me, ye Seniors! Ye, who are as Moons to the Sun of the King, who are as Water to His Fire! Ye who represent the god-stars within the Tablet! Ye who do receive and distribute the seed of the King unto the lower worlds! Hear me and come unto me! Hear me:**

"ACZINOR, child of Jove, royal and benevolent!
"LIIANSA, child of Saturn, dark and rigid!
"AHMLICV, child of Hermes, bright and quick!
"LZINOPO, child of Luna, reflective and changing!
"LAIDROM, child of Mars, forceful and will-full!
"ALHCTGA, child of Venus, loving and sensual!

"Come unto this Temple, and be its roof, so that the acts of men within the Earth be as the acts of the Gods within the womb of Nuit! Yea, ye children of the Gods, come unto this Temple, and enliven the earth with your flavorful waters!"

"Thus is the home of the Gods within the Temple built. And let Man as well have his place therein. Let the sephiroth enclose him, and the Kerubs guard and focus him, and the Earth herself support him."

9. **"Hear me, ye angels of the Sephiroth within the Tablet of Earth! Hear me, ye who are the walls of the inner Temple, and do hide the light of the Sun therein from the eyes of the profane! Ye, who distribute the elements within the fields of the Earth's domain! Come unto me, and enliven this Temple, so that Man may see the roads to the Gods, and travel those roads in sureness and understanding!**

"OPMNIR, bring thy fiery seed to enliven the Temple. ILPIZ, plant thee this seed in this Temple of Earth.

"ANAEEM, I call thee to pour out the waters of earth, to purify the Temple and make it holy. SONDN, do thee bind these waters to the fabric of the Temple.

"ANGPOI, Let thy wings blow the Airs of Earth into this Temple, so that knowledge and understanding shall be therein for Man. UNNAX, bind thee these winds to the Temple.

"ABALPT, daughter of the Daughter, bring forth thy powers of richness and abundance, so the Temple shall never lack that which it needs for continual comfort. ARBIZ, bind thee this abundance to the Temple.

"Thus are the inner walls of the Temple established, so that the light of the Sun may be concealed, and yet seen clearly by the eyes of Man."

10. **"Hear me, ye Kerubs of the Tablet of Earth! Mighty warriors are ye, set to stand at the corners of the Temple as guards of the mysteries therein. Ye, co-equal with the Sephirotic Angels, whose power does run from the depths to the heights, expressing the same nature in all the worlds. Ye, pillars of the Temple, foursquare and righteous!**

"ASMT, thou Lion! By thy Spirit NASMT do I call thee to appear!"

"PHRA, Eagle of the Waters! Obey me by thy Spirit NPHRA!"

"BOZA, Thou wind of understanding! Blow thee here, by thy Spirit NBOZA!"

"OCNC, Thou Bride, Earth most pure! Thy Spirit NOCNC graces thee!"

"Come ye, ye Angels, and bind your forces into the pillars of the Temple, so that they will be a defense and a focus for the light!"

11. **"The Temple is built, and Man dwells therein as the child of the Gods. Let the child come to meet his parents, in this place of light. And let the light of the Temple shine forth for all men to see and to wonder at. And let it infect them as does a puissant poison, and shatter their shells to show the Stars therein!**

"And let these Stars light the Daughter on her way, as she rises again into the company of the Gods."

12. Let the magician commune with the Gods within the Temple. Then let him go forth to do his Will.

The Symbolism and Visualizations of the Consecration Ritual

0. Most of this ritual was given directly to the scribe by the "Angels" associated with the Tablet. In transcribing it, the author had the strong impression that the intelligences he was speaking with were consulting a manuscript written in enochian, translating that into some sort of thought-form, and leaving it to him to translate it into English. Thus any lack of artistry in the presentation is probably the fault of the author, and not the communicating beings. Despite this, I feel that the archaism and formal stylism reflects the original.

The ritual is meant only as an example, and the magician is free to vary it or write an entirely new one more suited to his or her own methods. The only essential parts are the names invoked, and the ideas or visualizations associated with each name. The other words and acts are unimportant, according to the communicating entities, and serve only to fire the imagination of the magician.

As an example of a variation, the names on the levels below the Six Seniors could be grouped according to their sub-element, and the sub-elemental keys recited before they are invoked. There will of course be variations in the symbolism if the magician chooses to work with a Tablet other than that of Earth.

The higher intelligences associated with the Earth Tablet have a distinct character of expression that is unmistakable once it is recognized. It has a strongly Masonic flavor, as if every communication or contact was part of a meeting of an Illuminated Lodge. Thus it should be unsurprising that they have concerned themselves here with the building of the Temple. The explanation of the symbolism of the Temple that follows was also dictated, and for the larger part is rendered here exactly as given.

The true Temple is of course Man, and the parts of the Temple are the parts of the spiritual man.

The floor is the unilluminated man, trampled under the feet of those with power, moving blindly at the pull of forces outside himself. With him we do not concern ourselves, for he is upon the earth and we are as heaven, and he does not see us. Thus the floor of the Temple does not need to be consecrated in the building of the Temple, although to do so would increase the power somewhat. [4]

The Kerubic Pillars and the Sephirotic inner walls are the powers of the soul, and the powers of the Ruach. The soul envelopes the man of earth, and protects him from the powers beyond himself. When, by an act of will, he tears down the veil between the personality and the soul and stops acting as the pawn of mundane forces, then he becomes the pillars and the sephiroth. He uses their strength and fixity to push himself up out of the earth, as Kephra forces himself above the waters in the form of a winged sun. He becomes the manifest expression of a cosmic force, though he does not perceive that force in himself. For though he uses those forces, and wields them to his own benefit, yet are the greater parts of their power above his perception as yet.

---

[4] This particular presentation is concerned with the way the Temple relates to the paths of the Adepts and Mages, from Tiphereth to Kether. The Temple's relation to the man of the earth will be covered in another section.

The crossing of the forces between the pillars, in the center of the Temple, causes his consciousness to become focused, fixed in place, like the sun at the center of the Solar system. It seems as if the world now revolves around him, like the planets about the sun, and that he controls all within this domain. Yet he is still only a little above the floor of the Temple. [5]

Once the man has spent some time reveling in his new-found freedom from the forces of manifest existence, he suddenly discovers that even on this new level, he is at the mercy of the Gods. He is pulled this way and that as they travel their paths around the sky, and he travels his with the earth. Each tug of the planets disturbs his spiritual equilibrium, and takes from him a little of that balance and joy that the first experience of the Soul gives. [6]

Yet again, he must put on his armor and prepare for battle. But this time it is against an enemy far superior to himself. The Earth, he has seen, was but a child's playroom, and the difficulties to be overcome there simply the play of children. Now he must fight as a man, against those who are his superiors both in strength and in spirit, and he must stand against them in direct combat, showing himself equal to them. [7]

But he lacks the leverage to fight them directly, and so, to give himself some chance, he binds himself to the pillars of the Temple, which are the fixed cross of the zodiac, as the mutable cross was the mundane world, the floor of the Temple, and the cardinal cross is the realm of the gods. [8]

Upon this cross does he bind himself, holding himself with the nails that he finds there, and gives himself over to the pulls of the planets as they dance their dance of death around him. They attempt to pull him from his perch on the cross, and to throw him down again into matter, there to perish with the dogs of earth. [9]

Or so it seems to the mage as he stands upon the cross. There are none to aid him in his struggle, so he must bear the force of the gods fully upon himself. He is Odysseus confronted with the Siren's song, and

---

[5] All attributions follow Frater Achad's version of the Tree of Life. These two paragraphs relate to Tiphereth, and to the path of Aries, which connects Tiphereth with Geburah.

[6] Oin, The Devil, in his early incarnation as the tormentor of men. The planets are the primary influences operating above Tiphereth as the elements are the main influences below.

[7] Geburah.

[8] Scorpio. The "binding" is the intense concentration that this sign generates.

[9] More Scorpio. In the Temple, the pull of the gods at this stage comes from the outer curtain formed by the power of the seniors. See point 8 below.

Mithra entering the cave, and Jesus on his cross. [10] Yet the first of these is the best, for this path of the Temple is a path for knights, and adventurers, and those who dare to go beyond the confines of their own worlds.

He does not bind himself to the cross in sacrifice to some pagan god. Nor does he do so with thought of saving others, for he knows others are not worth saving unless they save themselves. He climbs the cross out of defiance, because it is the only way he can fight against the gods, and come to freedom from their dominance, and stand as their equal in the heavens. [11]

For the gods do not make their worshipers like unto themselves, but only absorb them back into themselves. And when the god's attention is distracted from the lower worlds, then do those thoughts in his mind that were his worshipers vanish, leaving nothing behind. [12]

Those who fight the gods, and die, and live to fight again are those who the gods welcome as brothers, for within the greater world are none accepted save those who are able to stand on their own, free of the support of the gods, and who make their own paths through the endless wonders of Nuit. [13]

So the gods attempt to tear the man from his place. But the nails of the cross hold him fixed, and he does not fall, despite the greater will of the gods. For the pillars of the Temple are strong warriors, in the earth and in the heavens, and none may remove them from their posts.

Eventually, the pulls of the gods do lessen in force, and the man finds them fading from his mind. All save the gods of the outer darkness, beyond the ring-pass-not of Saturn. Those do call equally to all, and do affect the gods as they do affect men, calling to them to dissolve themselves in the night, speaking to them of the greater universe beyond the solar system. But the man himself finds the other gods do not call to him as they used to, and he takes himself from his cross, and climbs down, and looks about him. [14]

At first all things seem unchanged, from when he was upon the cross. Yet he has gained great knowledge, in his fight with the Gods, and he does look about the Temple, and he sees that his pieces of knowledge do greatly resemble those upon the inner walls of the Temple. Carefully does he fit each piece to its place, checking each against its pattern in the walls. And when he fits the last piece into place, and does call out to the gods of men to observe his creation, then do the inner walls open for him, and lead him into the sanctuary of the Temple. For his life and being is itself the key to the Temple, and all therein must be applied to its place in the wall to unlock the door of the sanctum. [15]

---

[10] Pisces. Jesus is obvious. Odysseus is a sailor. Mithras in one form is Jupiter, ruler of Pisces.

[11] Path of Mars, connecting Geburah with Binah. The rebellious Son. Also Capricorn as Lucifer, the Angel who set himself up as a god.

[12] Path of Sol, connecting Tiphereth with Chokmah. I also got the impression that the idea was related to the Hindu idea of the cyclic universe, which comes and goes from manifestation.

[13] Sagittarius, connecting Chesed and Chokmah.

[14] Chesed.

Having put each piece of himself into the keyholes of the inner door, he has stripped himself of himself. Naked and bereft of protection does he enter the Sanctum, and as the doors close behind him, a brilliant beam stabs down, and blinds him, and burns all that he was from himself.

And in the place of the man in the Temple there now stands a Sun, brilliant as the light which kindled it, shining with a glory that can not be denied, and giving to all of its light, unreservedly. [16]

But the man who was there is beyond this sun. For the Gods have come unto him again, this time as brothers and sisters, and they do raise him up among themselves, and do greet him as a younger brother, now come for the first time into the affairs of adults. And the gods do give to him of their nectar, that sweetness of the throat and of the spirit, that water from the womb of Nuit that the gods do feed upon. And the sweetness of the nectar in whatever flavor he may drink does transform that man into a god himself, making him in truth as one of the brothers of the Sun. [17]

The gods also show him that their pulls at him upon the cross were not of malevolent intent. Rather, were they midwifes at his birth into the heavens, and their pulls upon him were their efforts to pull him from the womb of his mother. As the child is frightened of the process of birth, yet comes through it unharmed into a larger world, so is the crossing of the adept into the heavens. There is no Abyss, save in the minds of lying Piscean magi. There is no separation between god and man. One is simply the unborn form of the other, as the ritual does show. There is no destruction of the self in the formation of the god, but only an expansion, a greater life absorbing that which was once thought to be all of the self. [18]

Our mother/daughter the Earth is the womb of Nuit incarnate. The passage between the womb and the god-lands is the dark night of the soul, when all seems lost, and nothing of any meaning. Yet this is not an abyss, but only an interval of uncertainty and upheaval between the certainties of the womb, and those of the greater day, which are the man's true life. [19]

---

[15] Chesed and the path of Sagittarius, connecting it with Chokmah.

[16] Shin, connecting Tiphereth with Kether. In the Temple, this light is a beam passing down the middle of the Temple.

[17] Binah. In the Temple, this stage refers to the second function of the Seniors, acting as the roof of the Temple.

[18] More Binah. The effects of the path of Capricorn are also shown to be the reverse of what they were first perceived to be.

[19] More Binah.

Now the gods have made that man as themselves, yet still within the Temple does the Sun shine. And that sun remains within the Temple as a light for all to see, burning through the veils of the inner Temple, shining between the pillars of the guardians. For all to see, we say, be they initiated or not. Yet the blind can not be made to see, no matter how bright the light. And those who still dwell wholly within the worlds of the elements will not see that light. It shall be as a great darkness to them. Yet within them shall it still work, burning from then the sins of their youthful times upon the earth. [20]

And the light grows ever stronger, as that new god does rise in the sky, and shed his light in the heavens. And the god's light supplies the sun of the Temple with its power, increasingly so as the god rises fully into the heavens.

Now do the new gods fellows reveal to him the mystery of the star-roads, those roads that exit the system into the greater night of Nuit. They show him that these roads are endless, and that all are gods alike traveling those roads, moving from wonder to wonder within the heavens, praising the infinite marvels of Nuit. From wonder to wonder do they travel, and each along the way discovers new ways and things, and does tell his fellows of them, and each does look to the wonders of all. And all of them, every one, is unique within the heavens, both in his self and in his path. [21]

Think ye not that since this road has no end, that it has no beginning. For the beginning of the road is here in the earth, and in those other worlds of similar type that do come within the star-fields as the cradles of gods. And all those who come out of the earth will be ever related to her, within the annals of the gods. And each new god's success does add to the praises that the elder gods heap upon her. For her work is the most difficult that any god can aspire to, and none may gainsay her place when again she rises among them. [22]

And you, o man, who does write these words at the bidding of your god, and of the elder gods who are his brothers, do know the truth of what we say. For you are yourself the supreme example of this path, which is the path of Set within the Cosmos. He has placed you in the world at the start of time and you have followed his path from beginning to end, in the many deaths that you have suffered at the hands of your fellows, and in the many conquests you have made. In your battles with your brother, who is Horus, you have shown the struggles of man, the struggles of light to free itself from the darkness and to return to the greater world of the gods. And now Horus, the undefeated, has fallen of his own ineptness, and has lost his chance to rule. And the dark brother, who is yourself, he who Horus does sacrifice upon his altar so that his own light might appear greater in the eyes of man, has come to his own reward. For he has shown himself to be the equal of Horus, and unconquered though many times has he been killed.

---

[20] Resh, Shin, Oin, the three paths connecting Tiphereth with the Supernal Triad. This time seen from above Binah.

[21] Chokmah.

[22] Binah, and The Universe, which connects it with Kether.

And Horus, in his knowing of the ways, did strike to the heart one last time, seeking to destroy you in your moment of Triumph. And he did succeed, he thought, until his body did die, and he did again see clear with his God's eyes, and know that his own desperation to succeed was the cause of his failure to do so.

Now does Set rule in his own name, and not in the name of the Beast Who Was. For that lion, that self-proclaimed beast, did forfeit his right to praise with his last act of treachery, and therefore is he judged a failure in the eyes of the Gods.

Now does Set, the light in the darkness, the serpent in the depths of the Earth, show himself in the minds of Man. Through many do I speak, for my message is for all. Yet there is one who is my special priest, and my own beast, who I do set in place in the East at this equinox of the Gods, when the jeweled stars of Hadit do stand above against the backdrop of Nuit, and I myself do penetrate the mysteries of the Earth in my place at the western horizon. Thus are the Gods revealed, in this new aeon. [23]

(The scribe again speaks with his own voice from this point on.)

2. It is necessary to banish using both the Pentagram and Hexagram rituals, because the forces invoked operate on both the elemental and the planetary levels. Also, the rituals serve as a preliminary "tuning in" to the higher planes, making the later work more effective.

3. The conception here is of a brilliant, sourceless light, containing all colors and filling unlimited space, permeating everything within that space unhampered. This light should be seen as the manifest expression of the creative god of the Enochian magickal system, whose invocation is silence. The magician should try to fill his perception with the energy generated by vibrating the name, and then work from there to identify himself with the one who created that energy.

The First Key's language is a commemoration of that god's steps in the creation of the Tablets. In building the Temple the magician seeks to reflect the god's act of creation. So he must try to identify with the god here at the beginning. The remainder of this ritual is a steady progression from the macrocosmic and the general towards the microcosmic and the specific.

After gathering the materials for his creation, the god anchored them into matter in the form of the Tablets. The Second Key commemorates this one step within the larger act of creation described by the First Key. It generates those "fires of gathering" and the embodiment of the will within the form aspect. However, we do not use the Second Key in consecrating the Temple because it sometimes has the effect of collapsing the Temple back into its two-dimensional form.

---

[23] This interprets the signs of the fixed cross of the zodiac as the angles of a horoscope. Aquarius, the force of the current aeon, is at its height, and therefore at the midheaven. The sign of Taurus is the ascendant, the power just rising into view, the "face" the gods present to the world, and therefore the most effective on the Earth. The god sets himself on the descendant, as the serpent going into the Earth. The Earth is represented by the nadir.

The mage should change the dedications here and in point 11 to suit his/her own purposes. Use of the dedication given here would cause the mage's Temple to resonate with the author's Temple, and with the author's assigned task as a Master of the Temple. This could result in distortions of the mage's intent, when he seeks to use the Temple in his own work. If the mage or adept has no such specific task, a dedication to the accomplishment of the Great Work should be used. However, use of the given dedication is all right if the mage seeks to unite himself with the purpose stated.

The mage declares the righteousness of his work, and charges the spirit to assist in its completion. The enochian spirits see man as part of a spiritual hierarchy parallel to their own, whom they are charged to assist by their creator. But the enochian spirits also assume that if the mage is expressing doubts, or conflicts of will, it is because he wants the spirits to manifest in a form reflecting those things. They are perfectly responsive to the will, once invoked, and therefore must the mage's will be single, and steady.

4. This is a further "tuning in" to the forces to be used in the consecration.

5. The light generated by the use of the First Key should take on something of the quality of the element as the Key of the Element is invoked.

6. The conception here is of Nuit, infinite space, and the infinite stars thereof. The magician should make every effort to perceive himself as existing within a space of infinite extent, which is formulated by the god out of his magickal light. No matter how far the magician projects in any direction there will be infinite unknown territory beyond.

The rings of the three names are seen suspended in this space, far from any star or planet. As the each of the three names is vibrated, the corresponding ring is filled with a circulating current, which in turn draws even more energy out of space. As if in response to the vibration of the name, a ray of light in the color of the corresponding zodiac sign should be drawn in from infinity to strike the ring.

The zodiacal correspondences of the names are shown in this table:

	Mutable	Fixed	Cardinal
Fire	**OIP**	**TEAA**	**PDOCE**
Water	**MPH**	**ARSL**	**GAIOL**
Air	**ORO**	**IBAH**	**AOZPI**
Earth	**MOR**	**DIAL**	**HCTGA**

Vibrating the name MOR would cause a response in the colors of Virgo, DIAL in the colors of Taurus, and HCTGA in the colors of Capricorn. These incoming energies are accumulated in a dimensionless point in the center of the sphere described by the three rings.The rings continually draw in more energy and pour it into this point. The point is Hadit, the complement of Nuit, from whom the three rays come.

An alternate conception of the Three Names was sometimes used by Dee. It assigns the names of four letters to their respective Kerubic signs, and assigns the names of three and five letters to the adjacent mutable and cardinal signs. This latter set of attributions is more useful in purely elemental workings.

In terms of the overall structure of the ritual, the light of point 3 can be viewed as the Limitless Light, the Ain Soph Aur. The infinite space is the Ain Soph, without limit, and the point at the center of the rings is the Ain, nothing, and its concentration into the dimensionless point of Hadit at the highest level of Kether.

7. As the King's name is vibrated, the forces activated punch through the sphere formed by the Three Names, and provide a channel of escape for the energies concentrated by those names. These energies should be visualized bursting out of the dimensionless point and down through the center of the King's column.

The letters of the Elemental King's name are attributed to the sides of his column in such a way that four spirals can be drawn around the column connecting the letters in the correct order. Two of these spirals twist clockwise, and two counterclockwise. These spirals ensure that the energies are brought down in a balanced form. At any horizontal plane along the length of the spirals, the two spirals in each pair will have vector components that are exactly opposite. As one spiral turns east, the other turns west, and so on.

As the energies pass down through the column, the spiral effects of the King's name imparts spinning motions to them. Passing out through the bottom of the column, they should be visualized as a beam of sharp, laser-like quality, of such brilliance and intensity as to seem almost solid. This beam projects all the way down to strike the floor of the Temple, and illuminates the entire area of work. The beam can be white, or the King Scale color of the element.

The pinpoint of light is Hadit, Kether, and the shaft is his expression in Heru-Ra-Ha, Shin-Tiphereth-Kether combined. The Elemental King represents the Sun in the Tablets, and here he is conceived as the Central Spiritual Sun and the Sun of the soul combined.

8. Here the conception is of a watery/airy nature, forces flowing outwards and downwards from the central letters to a circle touching the ends of the roof-braces at the level of the tops of the pillars. From there, the waters drop directly down, making the outer veils of the Temple.

The planets "step down" the vibration of the Sun, and show its multiple aspects in a form that can be perceived on the lower levels. So they are saluted here as receivers and distributors. As each name is vibrated, the magician should try to get a sense of the force of the planet being invoked, and perceive the waters to carry a flavor expressive of this force.

An identity is asserted that as the stars are to Nuit, so Man is to the Earth. It is exactly the same relationship expressed on two different levels. The earth is a womb out of which new stars, the mages, are born, to begin their true life in the greater womb that is Nuit.

Last, it is declared that the part of the Temple dedicated to the gods has been completed, and that we now begin to build the part wherein the man dwells. The form of man's section of the Temple is summarized.

9. The Sephirotic Crosses are seen as projecting their force downwards from their place on the ceiling of the Temple, forming walls around the shaft of light in the center of the Temple. The walls maintain the form of the connected crosses, and appear to be of some shimmering, translucent substance of vegetable origin, such as amber or frankincense. They exude rare scents that fill the area within the outer veils.

The sephiroth hide the light of the central sun, because they express his multiplicity, but not his unity. That is, they do not express the sun as he is in himself, but only his effects upon the world. At the same time, they reveal him, because they are an orderly and consistent expression of his will, and so they are spoken of as showing the road to the gods.

There is a sharp division in the Tablets between the macrocosmic aspects, whose symbolism is based on the number six, and the microcosmic aspects, where the symbolism is based on the number four. The link between the two is in this cross of ten squares. The King's beam of light acts as the fifth element of Spirit for the lower Temple, but neither the Sephirotic crosses nor the Kerubic columns touch that beam. The six highest squares of the crosses receive and "step down" the King's energy for distribution into the Lesser Angles in a way analogous to that of the Seniors for the Tablet as a whole. The six squares attributed to the planets in turn channel the energy to the the lower four squares, which have elemental attributions. The crosses mediate the two systems, interpreting each to the other and binding them together.

The forces of the sub-elements are then invoked, and bound into the fabric of the Temple. The mage should feel the forces of each element as it is called, and direct it into the appropriate cross on the ceiling of the Temple.

10. The conception is of strong, pure, immovable powers, of equal strength at all points along the length of the pillars. The color of the lesser angle should be seen flaming on each pillar as its name is invoked, and the kerub of the sub-element should be seen standing within the column, facing outwards with the correct magickal weapons in hand. The sub-elemental kerubs all have the head of a bull, with the bodies of the kerub ruling their particular sub-element. For example, the kerub of the Fire Lesser Angle is bull-headed, with the body of a lion.

Alternately, they can be visualized as having the bodies of men, and the heads of the kerub of the Tablet's or the Lesser Angle's element. The Egyptian guardians of the quarters could also be used, or the telesmatic gods of the G.D. system. The Kerubs radiate their power with a distinctly fearsome yet exquisite purity.

As the last of the pillars is charged, sheets of force should be seen extending between the pillars, interpenetrating with the curtain previously formed by the waters of the planets. Sheets of force also extend diagonally across the Temple, crossing at the beam of light in the center.

(When the mage uses the consecrated Temple at a later date, these sheets of force and also the inner walls formed by the crosses can be allowed to fade from sight once they have been invoked, so as to leave all of the inner space of the Temple free from obstructions. It should also be noted that in the consecrated Temple, the Kerubic pillars will tend to cloak themselves in black, and no effort should be wasted to prevent this effect.)

11. The success of the consecration is declared, and the dedication is repeated in different terms.

12. Since the Temple is intended to be a permanent home for the forces, there is no banishing or dismissal at the end of the ceremony. If banishings are deemed necessary as part of the later use of the consecrated Temple they should be done in such a way that the entire Temple is enclosed within the circle of banishing.

Last Words

[This final "channeling" formed the basis for most of the visualizations of the consecration ritual. It describes the completed Temple.]

The three names of god within the quarter of the element are the signs of the zodiac in their glory, the outward-most manifestation of the God of Justice.

In the light provided by these twelve gods are all things governed within the earth. And in the light of the gods of one element is the Temple of the element built.

The three gods form themselves into interlocking rings, showing in their orientation the three dimensions of manifest space. Within that space is the Temple formed. On the top of the temple do the three rings stand, and they project their force into every corner and crevice within the area of working.

Also do their forces gather at the center of the globe they form, there do they form the whirl which is the first manifestation of the King of the Elemental Tablet. The light from the center of the globe erupts downwards into the temple, a blazing beam of light, a godflame.

Thrown outwards by the force of the blaze are the Seniors. I see their light as a wellspring of nectar, a flowing-forth of the sweetness of the vine, quenching the thirst of the King's flame. Outwards they flow, then downwards, a curtain of liquid glory enclosing the outskirts of the temple proper.

The curtain is needed to protect the inner temple from the winds of external change. For the inner temple is filled with sweet airs and incense, and the slightest breeze would blow them away.

The airs exude from the gods of the crosses. Gods of the living air are they, trees of Life which man may climb to the heavens. One moment they stand in the roof of the Temple, above all, projecting downwards the light of the gods. Another moment, and they grow from the roots of the Temple, rising upwards. Resinous woods are they, and each gives to the airs its own unique scent. Breathe ye deep of that incense of life, and live. Above all and in all are they.

Mighty warriors are the guardians of the Temple. Standing at the corners, seeing every way for the safety of their Temple, they conceal a terrible fire within their cloak of darkness. In them are the beginnings and ends of things, and the secret of their continuance. They mix the fire and the water, the air and the earth, and out of them form pillars terrible to behold in their fullness. If they should once fully remove their cloaks in the presence of the mage, he will never again be able to say that he has not looked upon the countenance of the vengeful god. At their heads, flames leap upward into the sky. As they move their feet the very earth trembles beneath them. The waters they drink through the palms of their hands, and the airs come forth from their mouths in raging tempests.

Yet in them yet is the light of the higher gods, a nimbus about the heads of the pillars, flowing down their columns, cloaking their fury with the gentleness of spirit. The gods of the airs [24] are their mentors and shapers, and move them in the ways of nature.

Now do we move to the outside of the Temple, and place the altars in their places. In the four corners are they, in line with the God-king and the guardian of the quarter. Under their [i.e. the Kerub's] eye are the altars placed before the eyes of men. Grails are they, full of the waters of the spirit, the transubstantiated substance of Adam Regenerate, seeking to lead all men back to Eden.

As the Sun consumes its own substance to give life to the worlds, so is Adam consumed in his giving to men. Yet he is not lessened thereby, for he receives in turn a wealth of substance greater than all he has given.

A consuming fire is He, yet his sacrament is of water and air to the lesser folk. For were they not reinforced therewith, his worshipers would cease to be in the instant of true communion, a dust scattered by the roar of his flames. [25]

Drink of the blood of Adam, o men, and be raised to Eden thereby! Its heat shall consume ye, yet ye shall not perish. As the flames of the heart drove ye out of Eden, so shall they lead you back. [26]

---

[24] That is, the gods of the Sephirotic Cross, just described as airy, and not the Thirty Ethyrs or Aires that are another part of the Enochian system.

[25] This paragraph identifies the regenerate Adam with the whole Tree of Life. In Achad's version of the Tree, the paths of the middle pillar are (from top to bottom) Shin, Mem, and Aleph. The man who is Adam brings the light of Kether down into the worlds through these paths. The two earlier sacraments of Air (aspiration) and Water (devotion) must be fully absorbed before the true sacrament of Fire can be taken. The dust mentioned in the paragraph is of course Malkuth, Earth. In terms of the Enochian Temple, the altars/grails (representing the personality) must be shaped (Air) and consecrated (Water) before being filled with the fiery blood of Adam, represented in each Lesser Angle by the Sephirotic Cross.

[26] This paragraph is a mystery of Tiphereth and the four sephiroth closest to it. The paths connecting the sephiroth around Tiphereth form a rectangle, which other paths divide internally into four triangles. In Achad's Tree, the sum of the paths forming the upper and lower of these triangles is 177. 177 = GN ODN, the garden of Eden. The sum of the triangles to the left and right of Tiphereth is 161, which is the numeration of ADM OILAH, the primordial (lit. "causative") Adam.

Correspondences

The Tablets and the Tree of Life:

Kether	the Three Names of God
Chokmah	the Elemental King
Binah	the Seniors
Chesed	Sephirotic Cross name of six letters
Geburah	Sephirotic Cross name of five letters
Tiphereth	Kerubic Archangels
Netzach	Kerubic Angels
Hod	Servient Archangels
Yesod	Servient Angels
Malkuth	cacodemons

The Kerubic archangels manifest only that aspect of Tiphereth that relates to the four lower sephiroth. The combined effect of the Sephirotic cross names can be considered as expressing the macrocosmic aspect of Tiphereth.

The Tablets and the Four Worlds:

Atziluthic	Three Names of God, Elemental King
Briatic	Seniors
Yetziratic	
Upper Ruach - Sephirotic Cross, Kerubic Archangels	
Lower Ruach - Kerubic Angels, Servient Archangels and Angels	
Assiatic	cacodemons

(The Seniors are also partially Yetziratic in nature, since their "curtain" in the Temple covers all the same levels as the Kerubic Angels, which are definitely of a Yetziratic character. Similarly, the Sephirotic cross angels must have something of Briah in their nature, since they form the floor of the upper Temple, as well as being the roof of the lower Temple. They are attributed here in terms of their dominant natures.

The Temple and Man:

Three Names of God -the top-of-the-head chakra, the halo around the head.

Elemental King - the top-of-head chakra's anchor in the head, and its extension in the channel of the spinal column

Seniors - the other six "lights in the head", and the aura considered as the matrix within which the lower bodies form. The "sphere of sensation".

Sephirotic Angels - The "Buddhic" and "Atmic" bodies, the link between spirit and the purely human levels. The "higher mind".

Kerubic Archangels & Angels -The other chakras, and the arms and legs, both considered as the instruments by which man acts on the world. The being-in-the-world as opposed to the spiritual being. The mental bodies.

Servient Archangels -The astral/emotional bodies

Servient Angels -the etheric and physical bodies

The macrocosm -Three Names
Elemental King
Seniors

The link - Sephirotic Cross

The microcosm - Kerubic Angels & Archangels
Servient Angels & Archangels
(Cacodemons)

Additional sections of Enochian Temples:

The Lower Temple. -- Instructions for constructing altars from the "servient" squares of the tablets, and their basic symbolism. Includes 2 channelings describing their place in the Temple initiatory system.

Analysis of the First Key.

Invoking the Cacodemons. 5 pages. Record of an astral contact describing the use of the Temple to invoke the "cacodemons" of the Enochian system.

Generating the "Abyss" Experience with the Temple. Techniques for invoking the void of the Abyss.

The Aeonic Perspective of the Enochian Temples. The INRI/IRNI formulas, their relation to the Temple initiatory system and the Set/Horus duality. The cosmic effects of the Temples, and suggestions for using the Temples.

Set/Horus. Further examination of the Set/Horus mythos, its astrological characteristics and relation to the INRI formula. The Temple initiatory system in the Grail myths. The manifestation of INRI in other parts of the Earth Tablet Working.

-oOo-

ENOCHIAN TEMPLES: INVOKING THE CACODEMONS WITH THE TEMPLE

BY BENJAMIN ROWE

Copyright year, 1992 by Benjamin Rowe

The enochian system is primarily angelic in character. There are no entities in the system who actually meet the traditional definitions of elementals or demons. All the elemental forces are invoked and used through the intervention of conscious, intelligent entities who are themselves of a multiplex nature. These entities can provide elementals for the magician, but the elementals can not be directly invoked.

The closest one can come to directly invoking an elemental in this system is in the invocation of the so-called "cacodemons" (Dee's appellation) or "minimal sapient entities" (my appellation). I use this name for them because they are the least complicated beings in the system that are capable of responding to their environment and maintaining an independent existence. They are composed of two forces of opposite polarity, bound together by one additional letter from the Tablet of Union. Thus they have one force for each of the three necessary aspects, sulphur, salt, and mercury.

The following excerpt provides a description of the process of invoking these cacodemons in the Temple. It was provided in an astral contact with Atapa, Sephirotic Angel of the Fiery Lesser Angle of the Water Tablet. [1]

These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used.

"The threads of my garment are of course the so-called "cacodemons" of the sub-angle, made out of the forces of the kerubic and servient squares. They seem at times to be demons, but only when their force is allowed to manifest unconstrained. Like animals in your own world, they are full of emotion, but do not have any sense. Therefore, we higher types such as myself and the other angels of the crosses must be strong gods to them, leading them both gently and firmly, as one would lead a loyal but temperamental dog.

"In your work with these demons, do not be afraid to treat them roughly, for it is all that they understand, until you have trained them in a new way.

"Now when Dee made the tablets to appear in the world, he said that only the first two letters of the kerubic and servient names could be made into cacodemons. But in truth, the angelic [kerubic] squares and servient squares can all be used in such demons, provided that the square is united with one which is right next to it in the temple of the tablet. Thus, there are four possible cacodemons in every kerubic angels's domain, since in the pillars there are four pairs of squares that share an edge. [Similarly for the rows making up the altars -- B.R.]

---

[1] "Atapa" is actually a name of God for the Lesser Angle. A section preceding the part quoted here showed that the angel who was speaking considered himself to be a small portion of the god's force, hence his use of the name. His validity was established by other means than gematria.

"Now, in the invocation of the cacodemons, ye must form their names in one of two ways. The first only may ye use for the cacodemons of the Kerubic squares. This first or the second may be used with the squares of the servants.

"For all the squares, ye may take any two letters whose squares have a connecting edge in the pillar or the altar. Take ye not the diagonal forces, for they are of the same polarity, and would not be well balanced. (Thus also for letters from different rows of the altar.) Prefix these with the letter of spirit from the element's line in the Tablet of Union, and thus ye have the names of the cacodemons.

"For example, in my own quarter, the Kerubic squares are NLRX. This would give cacodemons HNL, HLR, HRX,HXN. The letter from the tablet of union always represents the balanced spirit in the entity. The second and third letters are male or female according to the polarity of their sub-energy in its attribution to IHVH. In HNL, N is (Earth of (Fire of Water)), and is thus female. L is (Air of (Fire of Water)), and thus male. So also for any Kerubic cacodemon. [2]

"In the servient squares, the female- or male-ness of a square is according to the kerubic letter governing its column position.

"In forming the names of the cacodemons of the servient squares, a second method can be used. This is to take the letter from the element's name in the Tablet of Union that is attributed to the element governing the row from which the names are being derived. Thus, the top servient row in my quarter, attributed to fire, would form the names thus: AXP, APC, ACN, ANX. Or, using the letter of Spirit: HXP, HPC, HCN, HNX. [3]

"The latter form is better for works of a spiritual or internal nature. The former are better for works intended to manifest in the outside world. A letter from the Tablet of Union must be used in every demon's name. For the forces of the two squares from the Elemental Tablet will not hold together without the light of this third. There is no harm in trying, but the forces will instantly dissipate again when the magician relaxes his will.

---

[2] This paragraph follows MacGregor Mather's attributes for the squares, which I was using at the time. Dee's records and my own later, incomplete research indicate that while the squares do alternate in polarity, the attributes to the elements do not follow Mather's system in most cases. Magicians should not feel bound to follow Mathers if results show another way to be more effective for themselves.

[3] Dee's rituals suggest an alternative, which is to attribute each servient row from top to bottom to successive letters of the Tablet of Union name. In this alternate system, the Union letter for the top servient row would be "C", second row "O", third row "M", fourth row "A".

"Also, the second and third letters may be switched in their places, to emphasize one or the other of the demon's forces.

"Now, when invoking a cacodemon in the Temple built from the Tablet, stand in the center of the Temple, where the light of the Solar King of the Tablet comes down in a beam of radiance from above. Face the altar that contains the letters of the demon in question. [4] Perform the invocation of Spirit using the first key, and not the second key. Invoke the elemental name from the Tablet of Union. Call upon that god to fill your temple with radiance. Also state the purpose of your invocation at this point, in a short form.

"Next, recite the call of the Element, and invoke the Holy Names of the tablet down through the level of the Seniors. Then recite the calls of the sub-element, whether or not this be the same as the call of the Element of the Working. Then invoke the names of the gods and angels of the sub-element. For the kerubic names, add the letter from the Tablet of Union, if the work be one of raising oneself in the spirit, or bringing down the spirit. Use no additional letter if the work be one of expression in the levels of matter.

"Then invoke the angel governing the line within which the demon lives, using a letter from the tablet of union or not, along the same rule as the kerubic squares. Finally, invoke the cacodemon itself.

"Its visible appearance, whether manifest in the temple or only in the vision, should reflect the attributions of the squares from which it is formed. The first letter will determine the form of the head. The second will determine the form of the arms and upper torso, and the third letter will determine the lower torso and legs. Thus some truly odd looking entities can be seen in this process.

"For works of an internal nature, to strengthen or counter some aspect of the personality, a glyph or visual symbol embodying the desired outcome should be prepared ahead of time in the imagination, and rehearsed until it can be held in the mind with ease.

"When the demon is evoked to visible appearance in the astral temple, he appears above the altar from which his forces come. Often one of the strands of the light-fountain will straighten and he will appear out of it. He is bound to the altar both by his own origins, and by the light of the central square of the Sephirotic cross of the quarter, which is directly above his head. He may not leave this place without permission, nor may he cause any harm to the magician while so bound.

"If the magician wishes to direct the demon to the aid of his work, he will present the symbols of the work to the demon, and state his will clearly. Then he should charge the demon to put his force into the symbol of the work, and to cause that work to be accomplished through the forces he represents.

---

[4] If two magicians are working together, the second should stand with his back to the pillar of the sub-element, facing the light in the center. Up to three additional magicians can stand at the other pillars. The magician in the center identifies himself with the Elemental King. Any others should identify themselves with the Kerubic Archangels.

"Be advised that the demons may do their work in a manner that is offensive to "community standards of conduct". The magician should not allow himself to become emotionally involved through such offense. He must always consider himself to be superior to such creatures, and consider that it is doing his will within the limits of its abilities.

"For example, a cacodemon might choose to transfer his three aspects to the symbol of the work by spitting on it, then copulating with it, then defecating on it. Think not that it intends any disrespect by this. It barely has enough intelligence to be conscious, and there is none left over for cleverness. Think of it thus, as a particularly stupid animal, which must be dealt with firmly, but without trying to change its instinctive nature.

"No such creature has secrets of any importance. They are merely bundles of elemental forces. If they speak, the great likelihood is that they echo the unconscious will of the magician, and speak not of their own will (of which they have none).

"For a working intended to be effective outside of the person, in the manifest world, a physical talisman should be made. These can be out of papyrus, or compressed and smoothed sheepskin, or out of cedar or other wood. If made out of wood, its height should be one-quarter its diameter.

"The talisman should show on its back side the enochian sigil of the Element of the Working in the center, surrounded by four sigils showing the sub-elements of the tablet, with the sub-element of the working at the top. And all bound together by a circle around the rim of the talisman.

"On the front side should be written in Enochian or English characters the names of all the gods and angels of the hierarchy above the cacodemon. [5] The name of the Elemental God and King should be centered, with the names of the seniors placed around the rim. The names of the Calvary Cross of the sub-element should be placed above the names of God and King, and formed into their cross. The names of the Kerubic angel, lesser angel, and cacodemon should be placed below the King-name. The symbol of the working should be placed to the left of the name of the cacodemon, or directly above it, since we are shaping him to do the work. [The Three Names and the King's name should be written twice as large as the other names. -- B.R.]

"When the demon is evoked for outward purpose, and comes to visible appearance within the temple, then the talisman is raised in the physical hands, while its astral counterpart is raised and placed on the altar from which the demon comes. The magician initiates a vortex around the edge of the talisman, and charges the demon to become one with the vortex and follow it down into the talisman. If necessary, the force of the Sephirotic cross can be brought down from its place in the ceiling to force the demon into the talisman. When the demon does this and the vortex is absorbed into the talisman, then a gesture of sealing should be done over it, binding the demon inside it until released. Cover the physical talisman with a white cloth to protect it from dust, but leave it out in the parts of your home or workplace you use in your daily life, so that it may connect itself to the threads which are the means by which the work will be accomplished."

---

[5] Either of the two hierarchies mentioned earlier can be used. I find that the second gives a more "elemental" effect.

-oOo-

Facsimile of University of Pennsylvania LJS 57: Astronomical anthology

Collection of astronomical texts, including a copy of a treatise on the calendar originally compiled for Pedro IV, King of Aragon, with an almanac of oppositions and conjunctions of the sun and moon and predictions of lunar and solar eclipses; four short works by the 12th-century scientist Abraham Ibn Ezra on an introduction to astrology, choosing the most auspicious moment for a given activity, the zodiac, and astrology concerning humankind collectively; and a Hebrew translation of Ptolemy's Almagest, with numerous tables, diagrams, and illustrations.

The manuscript contained in this facsimile is the University of Pennsylvania LJS 57: Astronomical anthology.

To read descriptions of illustrations, figures, or initials on a page, click on the folio image.

Digital images are courtesy of OPenn, Making Primary Sources Available to Everyone, hosted by the University of Pennsylvania Libraries. This ebook was generated by Dot Porter, using software and instructions posted on her Github..

[illegible]

הדיבור [illegible]

[illegible]

הדיבור הראשון

[illegible]

[illegible]

[illegible]

לאחר

[illegible]

[illegible]

הדיבור השני

[illegible]

[illegible]

ברצונך

[illegible]

[illegible]

[illegible]

[illegible]

אלף תתס א ב ג

[illegible]

[illegible]

[illegible]

[illegible]

ה כג

ז כה

ו כד

ח כו

ט כ ג

[illegible]

א כ א

[illegible]

י כ ד

[illegible]

יב כ ג

[illegible]

יג כ ג

[illegible]

יד כ ד

[illegible]

טו כ א

[illegible]

יו כ ב

[illegible]

יז כ ל

[illegible]

יט כ א

[illegible]

יח כ ד

[illegible]

ל כב

[illegible]

כא ג ג

כב ג ה

כג ג ז

כד ג ב

כה ט ל

[illegible]

ם כם

[illegible]

ט סל

[illegible]

כח סכ

[illegible]

כט ב נ

לא ב א

ל ב ד

לוחות מקום השמש [illegible]

דקדקין

שלמות הלוח

דקדקין

[illegible]

[illegible]

[illegible]

20

לוח לקות השמש במרחק הרחוק:

לוח לקיחת השוים בריחוק הזולתי

לוח לקיות השמש במחזור [illegible]

[illegible]

[illegible]

124

[illegible]

[illegible]

[illegible]

[illegible]

ראשית חכמה

[illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

[illegible]

השער הראשון

[illegible]

[illegible]

[illegible]

[illegible]

השער השני

[illegible]

מורה

[illegible]

[illegible]

שור [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

תאומים

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

סרטן

[illegible]

[illegible]

[illegible]

[illegible]

אריה

[illegible]

35

[illegible]

[illegible]

בתולה

[illegible]

[illegible]

[illegible]

[illegible]

מאזנים

[illegible]

[illegible]

[illegible]

עקרב

[illegible]

[illegible]

[illegible]

קשוה

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

הכוכבים

[illegible]

[illegible]

ואלה

[illegible]

[illegible]

ואלה

[illegible]

השער השלישי

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

49

[illegible]

השער הרביעי

[illegible]

שבתאי

[illegible]

[illegible]

[illegible]

צרך

[illegible]

[illegible]

[illegible]

מאדים

[illegible]

[illegible]

52

[illegible]

השמש

[illegible]

נגה

[illegible]

[illegible]

כוכב חמה

[illegible]

[illegible]

[illegible]

הלכה

[illegible]

[illegible]

שער החמישי

[illegible]

55

[illegible]

[illegible]

השער השישי

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

השער העשירי

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

קכה. דילטין

[illegible]

[illegible]

[illegible]

ויאמר [illegible]

[illegible]

[illegible]

[illegible]

בית הראשון

[illegible]

[illegible]

ויאמר קטעלי

[illegible]

הבית השני

[illegible]

ויאמר קעדי

[illegible]

הבית השלישי

[illegible]

הבית הרביעי

[illegible]

[illegible]

הבית החמשי

[illegible]

[illegible]

הבית הששי

[illegible]

הבית השביעי

[illegible]

[illegible]

[illegible]

והקנין [illegible]

הבית השמיני

שאלה על קנין

[illegible]

משפטי המזלות

[illegible]

[illegible]

ושבתי לחל

[illegible]

הת'ים

[illegible]

[illegible]

[illegible]

[illegible]

השמיטה

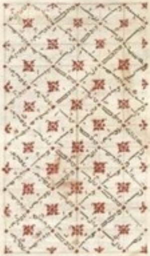
[illegible]

השלישות

[illegible]

[illegible]

הגבולים



[illegible]

[illegible]

השנים עשר

[illegible]

[illegible]

חלוקות הבתים

[illegible]

[illegible]

ועתה אדבר

[illegible]

[illegible]

[illegible]

אמר תלמי

[illegible]

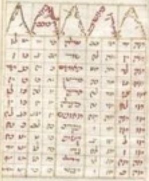
המשרתים

[illegible]

[illegible]

[illegible]

[illegible]



[illegible]

[illegible]

[illegible]

76

[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

המבטים

[illegible]

[illegible]

השמש

[illegible]

[illegible]

הלבנה

[illegible]

שבתאי

[illegible]

צדק

[illegible]

[illegible]

מאדים

[illegible]

[illegible]

נגה

[illegible]

[illegible]

כוכב חמה

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

משפטי

[illegible]

[illegible]

[illegible]

השמש

[illegible]

[illegible]

83

[illegible]

הבית השני

[illegible]

[illegible]

הבית החמישי

[illegible]

[illegible]

[illegible]

הניהונים

[illegible]

[illegible]

[illegible]

מבטי הניהוני׳

[illegible]

[illegible]

[illegible]

ספר העולם

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ספר המבחר

[illegible]

בהיות

[illegible]

בהיות

[illegible]

בהיות

[illegible]

[illegible]

בהיות [illegible]

בהיות [illegible]

בהיות [illegible]

בהיות [illegible]

בהיות [illegible]

[illegible]

בהיות [illegible]

בהיות [illegible]

בהיות [illegible]

מחרם לא יום

א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
לא	[illegible]	עמן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

מחרם קוז בכסן

א	[illegible]	[illegible]	[illegible]	
ב	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	
ד	[illegible]	[illegible]	[illegible]	
ה	[illegible]	[illegible]	[illegible]	
ו	[illegible]	[illegible]	[illegible]	
ז	[illegible]	[illegible]	[illegible]	
ח	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	
י	[illegible]	[illegible]	[illegible]	
יא	[illegible]	[illegible]	[illegible]	
יב	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	
יד	[illegible]	[illegible]	[illegible]	
טו	[illegible]	[illegible]	[illegible]	
טז	[illegible]	[illegible]	[illegible]	
יז	[illegible]	[illegible]	[illegible]	
יח	[illegible]	[illegible]	[illegible]	
יט	[illegible]	[illegible]	[illegible]	
כ	[illegible]	[illegible]	[illegible]	
כא	[illegible]	[illegible]	[illegible]	
כב	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	
כה	[illegible]	[illegible]	[illegible]	
כו	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	
כח	[illegible]	[illegible]	[illegible]	
כט	[illegible]	[illegible]	[illegible]	
ל	[illegible]	[illegible]	[illegible]	
לא	[illegible]	[illegible]	[illegible]	

[illegible]

א	ד	[illegible]	ז	א	ב	ג	ד	ה	ו
ב			א	ב	ג	ד	ה	ו	ז
ג	ה	[illegible]	ב	ג	ד	ה	ו	ז	א
ד	ל	[illegible]	ג	ד	ה	ו	ז	א	ב
ה			ד	ה	ו	ז	א	ב	ג
ו	כ	[illegible]	ה	ו	ז	א	ב	ג	ד
ז	י	[illegible]	ו	ז	א	ב	ג	ד	ה
ח			ז	א	ב	ג	ד	ה	ו
ט	ח	[illegible]	א	ב	ג	ד	ה	ו	ז
י			ב	ג	ד	ה	ו	ז	א
יא	ו	[illegible]	ג	ד	ה	ו	ז	א	ב
יב	ש	[illegible]	ד	ה	ו	ז	א	ב	ג
יג			ה	ו	ז	א	ב	ג	ד
יד	י	[illegible]	ו	ז	א	ב	ג	ד	ה
טו	כ	[illegible]	ז	א	ב	ג	ד	ה	ו
טז			א	ב	ג	ד	ה	ו	ז
יז	א	[illegible]	ב	ג	ד	ה	ו	ז	א
יח	ע	[illegible]	ג	ד	ה	ו	ז	א	ב
יט			ד	ה	ו	ז	א	ב	ג
כ	א	[illegible]	ה	ו	ז	א	ב	ג	ד
כא			ו	ז	א	ב	ג	ד	ה
כב	י	[illegible]	ז	א	ב	ג	ד	ה	ו
כג	ד	[illegible]	א	ב	ג	ד	ה	ו	ז
כד			ב	ג	ד	ה	ו	ז	א
כה	ל	[illegible]	ג	ד	ה	ו	ז	א	ב
כו	א	[illegible]	ד	ה	ו	ז	א	ב	ג
כז			ה	ו	ז	א	ב	ג	ד
כח	[illegible]	[illegible]	ו	ז	א	ב	ג	ד	ה
כט	[illegible]		ז	א	ב	ג	ד	ה	ו
ל		[illegible]	א	ב	ג	ד	ה	ו	ז
[illegible]		[illegible]		[illegible]		[illegible]		[illegible]	

[illegible]

א		[illegible]		
ב	[illegible]	[illegible]	[illegible]	שבת
ג		[illegible]	ג	
ד	ש	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	
ו	[illegible]	[illegible]	ה	[illegible]
ז	[illegible]	[illegible]	ו	[illegible]
ח		[illegible]	[illegible]	
ט	[illegible]	[illegible]	[illegible]	
י	[illegible]	[illegible]	[illegible]	
יא		[illegible]	ג	
יב	[illegible]	[illegible]	[illegible]	
יג		[illegible]		
יד	[illegible]	[illegible]	[illegible]	
טו	[illegible]	[illegible]	[illegible]	
טז		[illegible]	[illegible]	
יז	ש	[illegible]	ש	
יח	[illegible]	[illegible]	[illegible]	
יט		[illegible]	[illegible]	
כ	[illegible]	[illegible]	[illegible]	
כא	[illegible]	[illegible]	[illegible]	
כב		[illegible]	[illegible]	
כג	[illegible]	[illegible]	[illegible]	[illegible]
כד		[illegible]	[illegible]	
כה	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	
כז		[illegible]	[illegible]	
כח	[illegible]	[illegible]	[illegible]	
כט	ל	[illegible]	ל	[illegible]
ל		[illegible]	[illegible]	
[illegible]		[illegible]		

97

מחז׳ תקופת ניסן

מחז׳ לשנים

97

ניין יוס [illegible]

נין קוה סמוו

[illegible]

[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

101

[illegible]		[illegible] תשרי
א		א
ב		ב
ג		ג
ד		ד
ה		ה
ו		ו
ז		ז
ח		ח
ט		ט
י		י
יא		יא
יב		יב
יג		יג
יד		יד
טו		טו
טז		טז
יז		יז
יח		יח
יט		יט
כ		כ
כא		כא
כב		כב
כג		כג
כד		כד
כה		כה
כו		כו
כז		כז
כח		כח
כט		כט
ל		

חשבון [illegible] תשרי [illegible]									
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

חשבון [illegible] בראשון					
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

	א		ב		ג		ד		ה		ו	
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

	א		ב		ג		ד		ה		ו	
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

107

א	[illegible]
ב	[illegible]
ג	[illegible]
ד	[illegible]
ה	[illegible]
ו	[illegible]
ז	[illegible]
ח	[illegible]
ט	[illegible]
י	[illegible]
יא	[illegible]
יב	[illegible]
יג	[illegible]
יד	[illegible]
טו	[illegible]
טז	[illegible]
יז	[illegible]
יח	[illegible]
יט	[illegible]
כ	[illegible]
כא	[illegible]
כב	[illegible]
כג	[illegible]
כד	[illegible]
כה	[illegible]
כו	[illegible]
כז	[illegible]
כח	[illegible]
כט	[illegible]
ל	[illegible]

א	[illegible]
ב	[illegible]
ג	[illegible]
ד	[illegible]
ה	[illegible]
ו	[illegible]
ז	[illegible]
ח	[illegible]
ט	[illegible]
י	[illegible]
יא	[illegible]
יב	[illegible]
יג	[illegible]
יד	[illegible]
טו	[illegible]
טז	[illegible]
יז	[illegible]
יח	[illegible]
יט	[illegible]
כ	[illegible]
כא	[illegible]
כב	[illegible]
כג	[illegible]
כד	[illegible]
כה	[illegible]
כו	[illegible]
כז	[illegible]
כח	[illegible]
כט	[illegible]
ל	[illegible]

[illegible]

א	[illegible]	[illegible]	ו	ז	ה	ב	ג	ד	א
ב			ז	ה	ב	ג	ד	א	ו
ג	[illegible]	שעה	ה	ב	ג	ד	א	ו	ז
ד	ד	שעה	ב	ג	ד	א	ו	ז	ה
ה			ג	ד	א	ו	ז	ה	ב
ו	[illegible]	שעה	ד	א	ו	ז	ה	ב	ג
ז	[illegible]	שעה	א	ו	ז	ה	ב	ג	ד
ח			ו	ז	ה	ב	ג	ד	א
ט	[illegible]	שעה	ז	ה	ב	ג	ד	א	ו
י	י	שעה	ה	ב	ג	ד	א	ו	ז
יא			ב	ג	ד	[illegible]	ו	ז	ה
יב	[illegible]	שעה	ג	ד	א	ו	ז	ה	ב
יג			ד	א	ו	ז	ה	ב	ג
יד	[illegible]	שעה	א	ו	ז	ה	ב	ג	ד
טו	[illegible]	שעה	ו	ז	ה	ב	ג	ד	א
טז			ז	ה	ב	[illegible]	ד	א	ו
יז	[illegible]	שעה	ה	ב	ג	ד	א	ו	ז
יח	יב	שעה	ב	ג	ד	א	ו	ז	ה
יט			ג	ד	א	ו	ז	ה	ב
כ	[illegible]	שעה	ד	א	ו	ז	ה	ב	ג
כא			א	ו	ז	ה	ב	ג	ד
כב	[illegible]	שעה	ו	ז	ה	ב	ג	ד	א
כג	[illegible]	שעה	ז	ה	ב	ג	ד	א	ו
כד	[illegible]	שעה	ה	ב	ג	ד	א	ו	ז
כה	[illegible]	שעה	ב	ג	ד	א	ו	ז	ה
כו			ג	ד	א	ו	ז	ה	ב
כז	[illegible]	שעה	ד	א	ו	ז	ה	ב	ג
כח	[illegible]	שעה	א	ו	ז	ה	ב	ג	ד
כט			ו	ז	ה	ב	ג	ד	א
ל	[illegible]	שעה	ז	ה	ב	ג	ד	א	ו
[illegible]			ה	ב	ג	ד	א	ו	ז

[illegible]

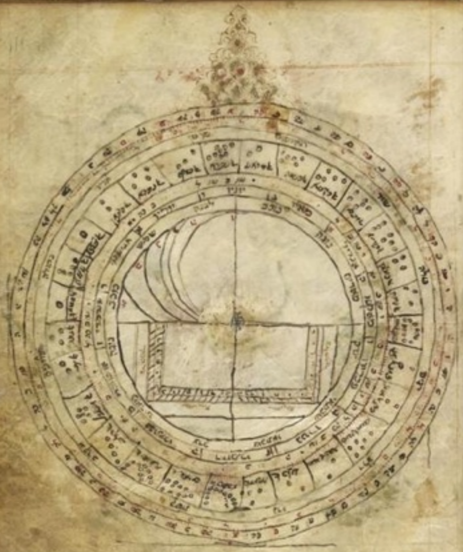
א	ג	[illegible]		[illegible]
ב	ב	[illegible]	י	[illegible]
ג		[illegible]	ג	
ד	י	ב	ב	[illegible]
ה		[illegible]	[illegible]	
ו	[illegible]	[illegible]	[illegible]	[illegible]
ז	ו	[illegible]	ו	
ח		[illegible]	ו	[illegible]
ט	ש	ב	[illegible]	
י	[illegible]	[illegible]	[illegible]	[illegible]
יא		[illegible]		
יב	[illegible]	[illegible]	[illegible]	
יג	[illegible]	[illegible]	[illegible]	[illegible]
יד		[illegible]	[illegible]	
טו	[illegible]	[illegible]	[illegible]	
טז		[illegible]	[illegible]	
יז	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	
יט		[illegible]	[illegible]	
כ	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]
כב		[illegible]	[illegible]	
כג	[illegible]	[illegible]	[illegible]	
כד	[illegible]	[illegible]	[illegible]	[illegible]
כה		[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]
כז		[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	
ל		[illegible]	[illegible]	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

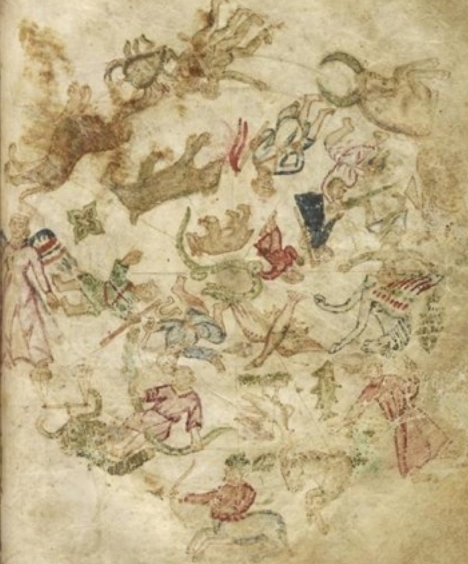
[illegible]

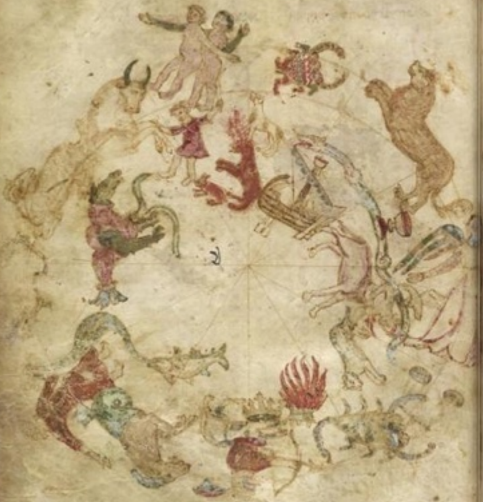
זה לוח מולדות חדשי הלבנה לעולם

תשרי	מרחשון	כסליו	טבת	שבט	[illegible]	אדר	[illegible]	אייר	סיון	תמוז	אב	אלול
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]







[illegible]

א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

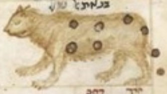
	א		ב		ג		ד		ה		ו	
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

הדוב הקטן

בנאית [illegible]



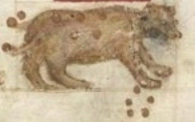
ירך			רחב			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

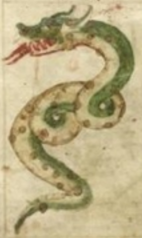
הדוב הגדול



ירך			רחב			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

התנין הגדול



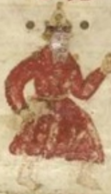
התנין הגדול

התנין הגדול

אורך			רחב			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

המתלהב



[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

המתלהב

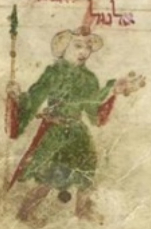
אורך			רחב			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

אינגוניצירה

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]



אלול

יוחד	רוקב	
[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]

צפוני

יוחד	רוקב	
[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

אינכ בנוה

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

החיה שביר הטשא

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

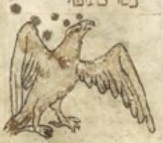
[illegible]

ה ח ץ

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

נשר כנופה



[illegible]

אורך			רוחב				
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

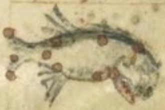
[illegible]

אינם בצורה

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

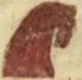


[illegible]

אורך			רוחב				
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

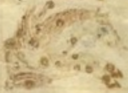
ראש פריד



[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

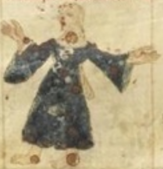
[illegible]

[illegible]



רוחב	אורך
[illegible]	[illegible]

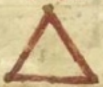
[illegible]



רוחב	אורך
[illegible]	[illegible]

[illegible]

המשולש



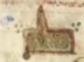
[illegible]

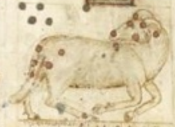
124

[illegible]

[illegible]	רוחב	אורך
[illegible]	[illegible]	[illegible]

[illegible]





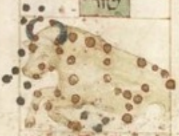
[illegible]

[illegible]

[illegible]	רוחב	אורך
[illegible]	[illegible]	[illegible]

[illegible]

שור



[illegible]

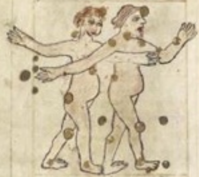
שור

[illegible]

אינב בצורה

[illegible]

תאומים



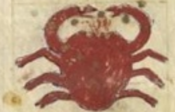
[illegible]

אינם בצורה

רוחב

[illegible]

סרטן



[illegible]

אינם בצורה

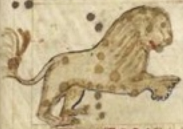
[illegible]

אינם בצורה

רוחב

[illegible]

אריה



[illegible]

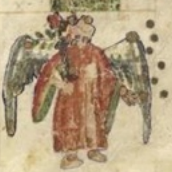
אריה

רוחב

[illegible]

אינם בצורה

[illegible]



רוחב

[illegible]

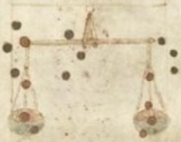
אינם בצורה

[illegible]

אינם בצורה

[illegible]

מאזנים



[illegible]

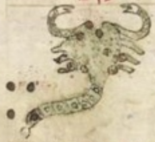
אינם בצורה

[illegible]

אינם בצורה

[illegible]

עקרב



[illegible]

עקרב

אורך	רוחב		
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

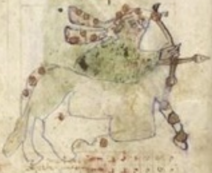
[illegible]

אינם בצורה

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

קשת

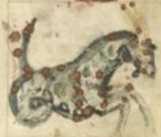


[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

אורך	רוחב		
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]



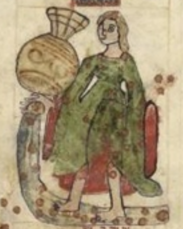
אורך רוחב

[illegible]

אורך רוחב

[illegible]

[illegible]



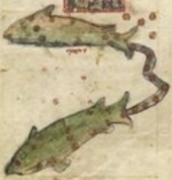
[illegible]

אורך	רוחב
[illegible]	[illegible]

[illegible]

אורך	רוחב
[illegible]	[illegible]

[illegible]



[illegible]

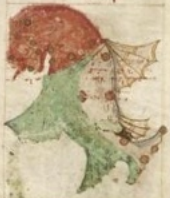
[illegible]נים

		אורך	רוחב
[illegible]	[illegible]	[illegible]	[illegible]

אינם בצורה

		אורך	רוחב
[illegible]	[illegible]	[illegible]	[illegible]

קיטוס

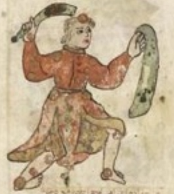


קיטוס

אורך	רוחב	
[illegible]	[illegible]	[illegible]

[illegible]

הגבור בתאומים



[illegible]	[illegible]	[illegible]

הגבור בתאומים

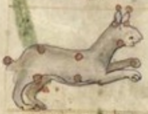
אורך	רוחב	
[illegible]	[illegible]	[illegible]

הנהר [illegible]

[illegible]		רוחב			[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

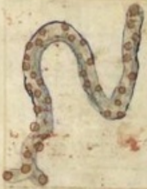
[illegible]

הארנבת



[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

הנהר [illegible]



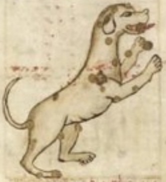
[illegible]		רוחב			[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

הארנבת

אורך			רוחב			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

הכלב הגדול



[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

הכלב הגדול

אורך			רוחב			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

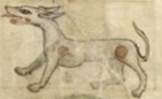
[illegible]

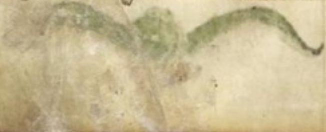
אינם בצורה

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

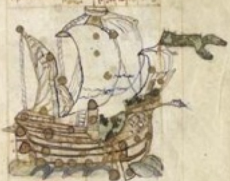
[illegible]

הכלב הקטן





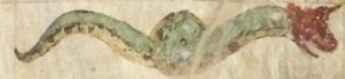
הכלב הקטן



הספינה

הספינה

החיה



137

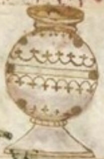
[illegible]

[illegible]

אינם מצויה [illegible]

[illegible]

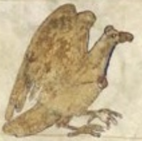
אלבאטיה



[illegible]

[illegible]

נשר נופל



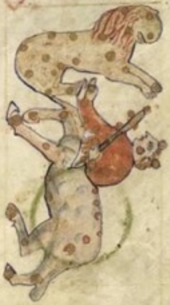
138

משור נופל

אורך	רוחב	

[illegible]

נשא הגבור



נשא הגבור

אורך	רוחב	

נושא הנער

אורך	רחב	
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

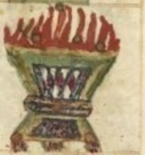
[illegible]

הנער

אורך	רחב	
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

[illegible]

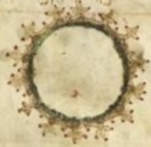
המתחכה והנפילה



אורך	רחב	
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

[illegible]

נזר דרומי

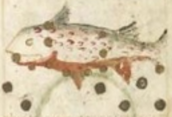


[illegible]

אורך		רוחב			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

הדג הדרומי



[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

הדג הדרומי

אורך		רוחב			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

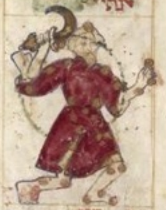
אינסבניוה

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

לנתי



	אורך		רוחב			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

צורה

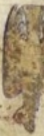
	אורך		רוחב			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

אינט בצורה

[illegible]

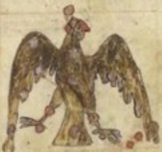
[illegible]



[illegible]

[illegible]

ארדה



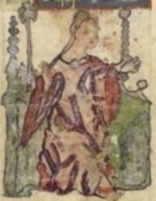
[illegible]

[illegible]

[illegible]

נכס כצורה

[illegible]



143

ראש [illegible]

[illegible]

[illegible]

משנא ראש השד

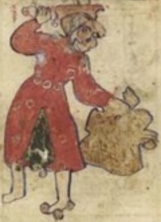
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

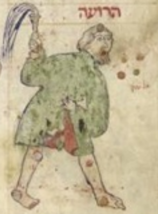


אינם בצורה.

אורך	רוחב	
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

[illegible]

הרועה



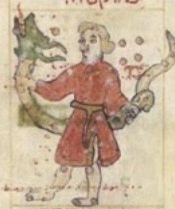
[illegible]

הרועה

אורך	רוחב	
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

[illegible]

מחזיק החיה



[illegible]

[illegible]

	טלה	שור	תאומים	[illegible]	סרטן	אריה
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

	שור	שור	תאומים	סרטן	אריה	בתולה
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]

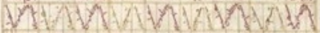
148

[illegible]

[illegible]

[illegible]

[illegible]



[illegible]	[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]		
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]	[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]		
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

[illegible]

[illegible]

155

[illegible]

[illegible]

	[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]		
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

	[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]			[illegible]		
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
מ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
נ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ס	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]										
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

161

[illegible]

[illegible]

[illegible]

[illegible]	ט		ח		כ		ל		י		ק		ו		ו		ח		ש		י		ח	
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

163

[illegible]

[illegible]

[illegible] המרחק אשר בין השמש והירח

[illegible]

ס ע כ

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]	ס	א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא
							ה	ו	ז	ח	ט	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

לוח תיקון [illegible]

171.

[illegible]

[illegible]

	[illegible]	א	כ	ל	ד	ה	י	ו	ח	ט	י	[illegible]
						ד	ה	ו	ז	ח		
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

לוח [illegible]

	-			א			ב			ג			ד			ה		
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	יא			י			ט			ח			ז			ו		

[illegible]

[illegible]

[illegible]

[illegible]

177

[illegible]

[illegible]	[illegible]		[illegible]		[illegible]	
[illegible]	[illegible]					
[illegible]	ג	כב	יד	ד	ד	ה
[illegible]	ח	ו	ד	ו	כה	כה
[illegible]	ג	כה	ל	ד	ו	י
[illegible]	ח	ד	ל	ו	כב	ב
	[illegible]			[illegible]		
[illegible]	ה	ו	כ	ה	יו	כב
[illegible]	ו	כב	לג	ו	י	לו
[illegible]	ה	יג	יט	ה	יח	כה
[illegible]	ז	י	יח	ו	יח	לט
		[illegible]				
[illegible]	י	כב	י			
[illegible]	ו	כ	יז			
[illegible]	י	כי	יג			
[illegible]	ו	ה	יח			

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
א	כ	י	ח	י	ב	ג	ו	ו	ו	ב	•	•
ב	כ	י	ד	י	ב	י	ו	ח	ו	ב	•	•
ג	כ	י	ד	י	ב	י	ו	ח	ו	ב	•	•
ד	כ	י	ד	י	ב	י	ו	ח	ו	ב	•	•
ה	כ	י	ד	י	ב	י	ו	ח	ו	ב	•	•
ו	כ	י	ד	י	ב	י	ו	ח	ו	ב	•	•
ז	כ	ד	ד	י	ב	י	ו	ח	ו	ב	•	•
ח	כ	ד	ד	י	ב	י	ו	ח	ו	ב	•	•
ט	כ	ד	ד	י	ב	י	ו	ח	ו	כ	•	•
י	ב	ד	ד	י	ב	י	ו	ח	ו	כ	•	•
יא	ב	ד	ד	י	ב	י	ו	ח	ז	כ	•	•
יב	ב	ד	ד	י	ב	י	ו	ח	ז	כ	•	•
יג	ב	ד	ד	י	ב	י	ו	ח	ז	כ	•	•
יד	ב	ד	ד	י	ב	י	ו	ח	ז	כ	•	•
טו	ב	ד	ד	י	ב	י	ו	ו	ז	כ	•	•
טז	ב	ד	ד	י	ב	ח	ו	ו	ז	כ	•	ח
יז	ב	ד	ד	י	ב	ח	ו	ו	ז	ח	•	ח
יח	ב	ד	ד	י	ב	ח	ו	ו	ז	ח	•	ח
יט	ב	ד	ד	ב	ב	ח	ו	ו	ז	ח	•	ח
כ	ב	ד	ד	ב	ב	ח	ו	ו	ז	ח	•	ח
כא	י	ד	ד	ב	ב	ח	ו	ו	ז	ח	•	ח
כב	י	ד	ד	ב	ב	ח	ו	ו	ז	ח	•	ח
כג	י	ד	י	ב	ב	ח	ו	ו	ד	ח	•	ח
כד	י	ד	י	ב	ב	ח	ו	ו	ד	ח	•	ח
כה	י	ד	י	ב	ב	ח	ו	ו	ד	ח	•	ח
כו	י	ד	י	ב	ב	ח	ו	ו	ד	ח	•	ח
כז	י	ד	י	ב	ב	ח	ו	ו	ד	ח	•	ח
כח	י	ד	י	ב	ב	ח	ו	ו	ד	•	•	כ
כט	י	ד	י	ב	ב	י	ו	ו	ד	•	•	כ
ל	י	ד	י	ב	ב	י	ו	ו	ד	•	•	כ

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

181

182

[illegible]

ימי	דגים		טלה		שור		תאומים		סרטן	
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	טלה		שור		[illegible]		סרטן		[illegible]	
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

לוח מעלי המזלות באופק ישר

185

[illegible]

		[illegible]		עקרב		קשת		[illegible]		דלי		דגים	
		צפוני		צפוני		צפוני		דרומי		דרומי		דרומי	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		[illegible]		[illegible]		[illegible]		[illegible]		[illegible]		[illegible]	
		צפוני		צפוני		צפוני		דרומי		דרומי		דרומי	

187

[illegible]

[illegible]

189

[illegible]

	גדי	דלי	דגים	טלה	שור	תאומים
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	קשת	עקרב	מאזנים	בתולה	אריה	סרטן

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
א	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]
מ	[illegible]	[illegible]	[illegible]	[illegible]
נ	[illegible]	[illegible]	[illegible]	[illegible]
ס	[illegible]	[illegible]	[illegible]	[illegible]
ע	[illegible]	[illegible]	[illegible]	[illegible]
פ	[illegible]	[illegible]	[illegible]	[illegible]
צ	[illegible]	[illegible]	[illegible]	[illegible]
ק	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

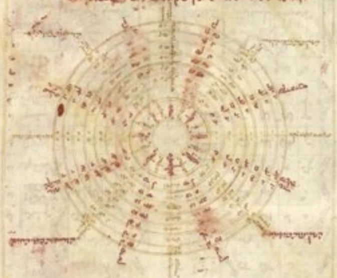
מקומות הכוכבים [illegible]

[illegible]	שמות הכוכבים		האורך		הרוחב		
[illegible]	[illegible]	[illegible]	ו	[illegible]	ל	ל	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	לג	ס	·	[illegible]
[illegible]	[illegible]	[illegible]	ח	ח	ח	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ס	ס	ל	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ח	לג	כג	ל	[illegible]
[illegible]	[illegible]	[illegible]	ח	לג	לו	·	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	·	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	ל	[illegible]	·	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ל	ל	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	·	[illegible]
[illegible]	[illegible]	[illegible]	·	[illegible]	[illegible]	ל	[illegible]
[illegible]	[illegible]	[illegible]	ס	·	·	·	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]	שמות		האורך		הרוחב		[illegible]
[illegible]	[illegible]	[illegible]	ח	ח	ח	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ל	ח	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ל	לג	לג	ל	[illegible]
[illegible]	[illegible]	[illegible]	ס	יח	יד	ל	[illegible]
[illegible]	[illegible]	[illegible]	ס	לג	·	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ס	יח	ח	·	[illegible]
[illegible]	[illegible]	[illegible]	ה	כב	ד	·	[illegible]
[illegible]	[illegible]	[illegible]	ג	ו	ל	·	[illegible]
[illegible]	[illegible]	[illegible]	כ	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	כ	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	·	ס	כ	·	[illegible]
[illegible]	[illegible]	[illegible]	ג	ס	כג	·	[illegible]
[illegible]	[illegible]	[illegible]	ג	[illegible]	[illegible]	·	[illegible]
[illegible]	[illegible]	[illegible]	ה	[illegible]	[illegible]	·	[illegible]
[illegible]	[illegible]	[illegible]	ס	ו	כס	·	[illegible]

[illegible]

[illegible]



[illegible]

[illegible]		[illegible]						
טלה [illegible]	סרטן [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
שור [illegible]	[illegible] אריה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
תאומים [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible] [illegible] [illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

טלה
שור
תאומים
סרטן
אריה
בתולה
מאזנים
עקרב
קשת
גדי
דלי
דגים

[illegible]

טלה
שור
תאומים
סרטן
אריה
בתולה
מאזנים
עקרב
קשת
גדי
דלי
דגים

[illegible]

טלה
שור
תאומים
סרטן
אריה
בתולה
מאזנים
עקרב
קשת
גדי
דלי
דגים

199

[illegible]

טלה	[illegible]	טלה	[illegible]	טלה	[illegible]
שור	[illegible]	שור	[illegible]	שור	[illegible]
תאומים	[illegible]	תאומים	[illegible]	תאומים	[illegible]
סרטן	[illegible]	סרטן	[illegible]	סרטן	[illegible]
אריה	[illegible]	אריה	[illegible]	אריה	[illegible]
בתולה	[illegible]	בתולה	[illegible]	בתולה	[illegible]
מאזנים	[illegible]	מאזנים	[illegible]	מאזנים	[illegible]
עקרב	[illegible]	עקרב	[illegible]	עקרב	[illegible]
קשת	[illegible]	קשת	[illegible]	קשת	[illegible]
גדי	[illegible]	גדי	[illegible]	גדי	[illegible]
דלי	[illegible]	דלי	[illegible]	דלי	[illegible]
דגים	[illegible]	דגים	[illegible]	דגים	[illegible]

[illegible]

[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]

טלה
שור
תאומים
סרטן
אריה
בתולה
מאזנים
עקרב
קשת
גדי
דלי
דגים

טלה
שור
תאומים
סרטן
אריה
בתולה
מאזנים
עקרב
קשת
גדי
דלי
דגים

טלה
שור
תאומים
סרטן
אריה
בתולה
מאזנים
עקרב
קשת
גדי
דלי
דגים

[illegible]

[illegible]

[illegible]

א	ב		ג		ד		ה			ו	
[illegible]	[illegible]		[illegible]		[illegible]		[illegible]			[illegible]	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible] ללבנה יח ש ג׳

	ז		ח		ט	
[illegible]	[illegible]		[illegible]		[illegible]	
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

	ז		ח		ט	
[illegible]	[illegible]		[illegible]		[illegible]	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

קשת	עקרב	מאזנים	בתולה	אריה	סרטן
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

תאומים	שור	טלה	דגים	דלי	גדי
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

סרטן	אריה	בתולה	מאזנים	עקרב	קשת
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

גדי	דלי	דגים	טלה	שור	תאומים
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

קשת	עקרב	מאזנים	בתולה	אריה	סרטן
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

תאומים	שור	טלה	דגים	דלי	גדי
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

חלקי הלילה והלבנה ממקום [illegible] עשה י״ל

קשת	עקרב	מאזנים	בתולה	אריה	סרטן

תאומים	שור	טלה	דגים	דלי	גדי

[illegible]

סרטן	אריה	בתולה	מאזנים	עקרב	קשת
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

גדי	דלי	דגים	טלה	שור	תאומים
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

סרטן	אריה	בתולה	מאזנים	עקרב	קשת
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

גדי	דלי	דגים	טלה	שור	תאומים
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

קשת	עקרב	מאזנים	בתולה	אריה	סרטן
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

תאומים	שור	טלה	דגים	דלי	גדי
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

215

[illegible]

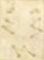
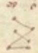
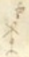
[illegible]

	[illegible]	ה [illegible]	ד [illegible]	ג [illegible]	ב [illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

	קבוצות [illegible]	ה [illegible]	ד [illegible]	ג [illegible]	ב [illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]	[illegible]	[illegible]	שורה	[illegible]	[illegible]	[illegible]	[illegible]	שורה	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		
[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]
[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		
[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]
[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
שבתי	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]
צדק	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]
מאדים	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]
חמה	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]
נגה	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]
כוכב	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]
לבנה	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]

המזלות	[illegible]	[illegible]
טלה	[illegible]	[illegible]
שור	[illegible]	[illegible]
תאומים	[illegible]	[illegible]
סרטן	[illegible]	[illegible]
אריה	[illegible]	[illegible]
בתולה	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]
עקרב	[illegible]	[illegible]
קשת	[illegible]	[illegible]
גדי	[illegible]	[illegible]
דלי	[illegible]	[illegible]
דגים	[illegible]	[illegible]

המזלות	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
טלה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]			[illegible]
שור	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
תאומים	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
בתולה	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
מאזנים	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
קשת	[illegible]		[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
גדי	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
דלי	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

שור

תאומים

סרטן

עקרב

קשת

[illegible]

[illegible]

[illegible]

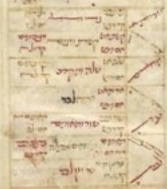
227

[illegible]

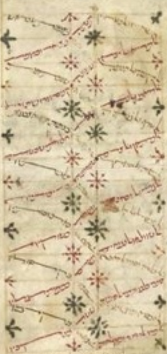
[illegible]

[illegible]

[illegible]



[illegible]



[illegible]

תו של בע

Back to image

Treatise on calendar and leap years, p. 1

Decorated headpiece, p. 1

Illuminated border, p. 1

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 2.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 3.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 4.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 5.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 6.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 7.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 8.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 9.

View a high-resolution version of this image in a browser.

Back to image

Table, p. 10

View a high-resolution version of this image in a browser.

Back to image

Table, p. 11

View a high-resolution version of this image in a browser.

Back to image

Table, p. 12

View a high-resolution version of this image in a browser.

Back to image

Table, p. 13

View a high-resolution version of this image in a browser.

Back to image

Table, p. 14

View a high-resolution version of this image in a browser.

Back to image

Table, p. 15

View a high-resolution version of this image in a browser.

Back to image

Table, p. 16

View a high-resolution version of this image in a browser.

Back to image

Table, p. 17

View a high-resolution version of this image in a browser.

Back to image

Table, p. 18

View a high-resolution version of this image in a browser.

Back to image

Table, p. 19

View a high-resolution version of this image in a browser.

Back to image

Table, p. 20

View a high-resolution version of this image in a browser.

Back to image

Table, p. 21

View a high-resolution version of this image in a browser.

Back to image

Table, p. 22

View a high-resolution version of this image in a browser.

Back to image

Table, p. 23

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 24.

View a high-resolution version of this image in a browser.

Back to image

Reshit h?okhmah (Beginning of wisdom), p. 25

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 26.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 27.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 28.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 29.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 30.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 31.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 32.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 33.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 34.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 35.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 36.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 37.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 38.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 39.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 40.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 41.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 42.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 43.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 44.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 45.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 46.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 47.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 48.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 49.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 50.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 51.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 52.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 53.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 54.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 55.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 56.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 57.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 58.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 59.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 60.

View a high-resolution version of this image in a browser.

Back to image

Sefer ha-mivh?arim (Book of elections), p. 61

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 62.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 63.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 64.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 65.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 66.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 67.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 68.

View a high-resolution version of this image in a browser.

Back to image

Mishpetei ha-mazalot (Book of the judgments of the zodiacal signs), p. 69

View a high-resolution version of this image in a browser.

Back to image

Decorated panel, p. 70

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 71.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 72.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 73.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 74.

View a high-resolution version of this image in a browser.

Back to image

Table, p. 75

View a high-resolution version of this image in a browser.

Back to image

Table, p. 76

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 77.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 78.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 79.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 80.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 81.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 82.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 83.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 84.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 85.

View a high-resolution version of this image in a browser.

Back to image

Sefer ha-?olam (Book of the world), p. 86

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 87.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 88.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 89.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 90.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 91.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 92.

View a high-resolution version of this image in a browser.

Back to image

Hebrew translation of Almagest, p. 93

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 94.

View a high-resolution version of this image in a browser.

Back to image

Table, p. 95

View a high-resolution version of this image in a browser.

Back to image

Table, p. 96

View a high-resolution version of this image in a browser.

Back to image

Table, p. 97

View a high-resolution version of this image in a browser.

Back to image

Table, p. 98

View a high-resolution version of this image in a browser.

Back to image

Table, p. 99

View a high-resolution version of this image in a browser.

Back to image

Table, p. 100

View a high-resolution version of this image in a browser.

Back to image

Table, p. 101

View a high-resolution version of this image in a browser.

Back to image

Table, p. 102

View a high-resolution version of this image in a browser.

Back to image

Table, p. 103

View a high-resolution version of this image in a browser.

Back to image

Table, p. 104

View a high-resolution version of this image in a browser.

Back to image

Table, p. 105

View a high-resolution version of this image in a browser.

Back to image

Table, p. 106

View a high-resolution version of this image in a browser.

Back to image

Table, p. 107

View a high-resolution version of this image in a browser.

Back to image

Table, p. 108

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 109.

View a high-resolution version of this image in a browser.

Back to image

Table, p. 110

View a high-resolution version of this image in a browser.

Back to image

Diagram, p. 111

View a high-resolution version of this image in a browser.

Back to image

Illustrated map, Constellations, p. 112

View a high-resolution version of this image in a browser.

Back to image

Illustrated map, Constellations, p. 113

View a high-resolution version of this image in a browser.

Back to image

Table, p. 114

View a high-resolution version of this image in a browser.

Back to image

Table, p. 115

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 116.

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 117

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 118

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 119

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 120

Table, p. 120

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 121

Table, p. 121

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 122

Table, p. 122

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 123

Table, p. 123

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 124

Table, p. 124

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 125

Table, p. 125

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 126

Table, p. 126

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 127

Table, p. 127

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 128

Table, p. 128

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 129

Table, p. 129

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 130

Table, p. 130

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 131

Table, p. 131

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 132

Table, p. 132

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 133

Table, p. 133

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 134

Table, p. 134

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 135

Table, p. 135

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 136

Table, p. 136

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 137

Table, p. 137

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 138

Table, p. 138

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 139

Table, p. 139

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 140

Table, p. 140

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 141

Table, p. 141

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 142

Table, p. 142

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 143

Table, p. 143

View a high-resolution version of this image in a browser.

Back to image

Illuminated illustration, p. 144

Table, p. 144

Manicule, p. 144

View a high-resolution version of this image in a browser.

Back to image

Table, p. 145

View a high-resolution version of this image in a browser.

Back to image

Table, p. 146

View a high-resolution version of this image in a browser.

Back to image

Table, p. 147

View a high-resolution version of this image in a browser.

Back to image

Table, p. 148

View a high-resolution version of this image in a browser.

Back to image

Table, p. 149

View a high-resolution version of this image in a browser.

Back to image

Table, p. 150

View a high-resolution version of this image in a browser.

Back to image

Table, p. 151

View a high-resolution version of this image in a browser.

Back to image

Table, p. 152

View a high-resolution version of this image in a browser.

Back to image

Table, p. 153

View a high-resolution version of this image in a browser.

Back to image

Table, p. 154

View a high-resolution version of this image in a browser.

Back to image

Table, p. 155

View a high-resolution version of this image in a browser.

Back to image

Table, p. 156

View a high-resolution version of this image in a browser.

Back to image

Table, p. 157

View a high-resolution version of this image in a browser.

Back to image

Table, p. 158

View a high-resolution version of this image in a browser.

Back to image

Table, p. 159

View a high-resolution version of this image in a browser.

Back to image

Table, p. 160

View a high-resolution version of this image in a browser.

Back to image

Table, p. 161

View a high-resolution version of this image in a browser.

Back to image

Table, p. 162

View a high-resolution version of this image in a browser.

Back to image

Table, p. 163

View a high-resolution version of this image in a browser.

Back to image

Table, p. 164

View a high-resolution version of this image in a browser.

Back to image

Table, p. 165

View a high-resolution version of this image in a browser.

Back to image

Table, p. 166

View a high-resolution version of this image in a browser.

Back to image

Table, p. 167

View a high-resolution version of this image in a browser.

Back to image

Table, p. 168

View a high-resolution version of this image in a browser.

Back to image

Table, p. 169

View a high-resolution version of this image in a browser.

Back to image

Table, p. 170

View a high-resolution version of this image in a browser.

Back to image

Table, p. 171

View a high-resolution version of this image in a browser.

Back to image

Table, p. 172

View a high-resolution version of this image in a browser.

Back to image

Table, p. 173

View a high-resolution version of this image in a browser.

Back to image

Table, p. 174

View a high-resolution version of this image in a browser.

Back to image

Table, p. 175

View a high-resolution version of this image in a browser.

Back to image

Table, p. 176

View a high-resolution version of this image in a browser.

Back to image

Table, p. 177

View a high-resolution version of this image in a browser.

Back to image

Table, p. 178

View a high-resolution version of this image in a browser.

Back to image

Table, p. 179

View a high-resolution version of this image in a browser.

Back to image

Table, p. 180

View a high-resolution version of this image in a browser.

Back to image

Table, p. 181

View a high-resolution version of this image in a browser.

Back to image

Table, p. 182

View a high-resolution version of this image in a browser.

Back to image

Table, p. 183

View a high-resolution version of this image in a browser.

Back to image

Table, p. 184

View a high-resolution version of this image in a browser.

Back to image

Table, p. 185

View a high-resolution version of this image in a browser.

Back to image

Table, p. 186

View a high-resolution version of this image in a browser.

Back to image

Table, p. 187

View a high-resolution version of this image in a browser.

Back to image

Table, p. 188

View a high-resolution version of this image in a browser.

Back to image

Table, p. 189

View a high-resolution version of this image in a browser.

Back to image

Table, p. 190

View a high-resolution version of this image in a browser.

Back to image

Table, p. 191

View a high-resolution version of this image in a browser.

Back to image

Table, p. 192

View a high-resolution version of this image in a browser.

Back to image

Table, p. 193

View a high-resolution version of this image in a browser.

Back to image

Table, p. 193

Diagram, p. 194

View a high-resolution version of this image in a browser.

Back to image

Table, p. 195

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 196

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 197

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 198

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 199

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 200

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 201

View a high-resolution version of this image in a browser.

Back to image

Table, p. 202

View a high-resolution version of this image in a browser.

Back to image

Table, p. 203

View a high-resolution version of this image in a browser.

Back to image

Table, p. 204

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 205

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 206

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 207

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 208

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 209

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 210

View a high-resolution version of this image in a browser.

Back to image

Decorated table, p. 211

View a high-resolution version of this image in a browser.

Back to image

Table, p. 212

View a high-resolution version of this image in a browser.

Back to image

Table, p. 213

View a high-resolution version of this image in a browser.

Back to image

Table, p. 214

View a high-resolution version of this image in a browser.

Back to image

Table, p. 215

View a high-resolution version of this image in a browser.

Back to image

Table, p. 216

View a high-resolution version of this image in a browser.

Back to image

Table, p. 217

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 218.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 219.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 220.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 221.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 222.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 223.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 224.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 225.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 226.

View a high-resolution version of this image in a browser.

Back to image

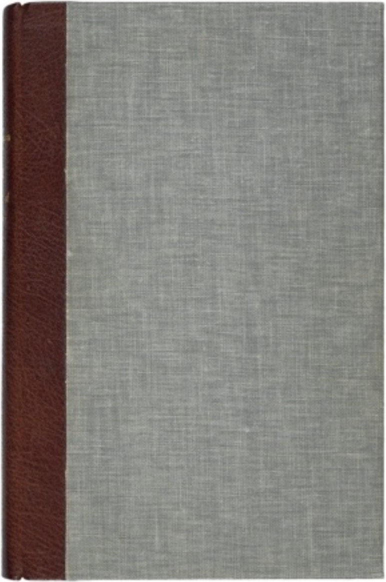
There are no illustrations, figures, or initials on Folio 227.

View a high-resolution version of this image in a browser.

Back to image

There are no illustrations, figures, or initials on Folio 228.

View a high-resolution version of this image in a browser.



1281

V.b.26

p30 date 1577.

p 87. Agrippa II. c. XXII

p91 Ramael, spirit of Venus (cf. P.L. VI, 372).
p90 Asasiel, spirit of Jupiter (cf. P.L. I. 534: Azazel)
p83 Uriel

p93. the list of heathen deities illustrates Milton's identification of the fallen angels with them in P.L. (I. 361-375)

p165 date 1583

MS. enclosed in this book removed,
and is Y.d.70

Orationem

⊕

X

R · C · S

1822.

1

Socii }

from the throne of thy maiesty o most mightie Jehova looke downe here belowe upon v
thy unworthie servante & sonne of thy handmaied extend thy favoure & pitty towarde m
as thou diddest one David peter Marie magdelen & divers other sinners & offenders thinke
not oh lord one the fraility of my youthe & sinnes past but in my contrition take mercie upon m
& clanse me & I shalbe cleane washe me o lord god & I shalbe whiter then snowe purge me o lord
& I shalbe purged from all uniust & sinfull arte for thou o lord art pittifull of all pitties & mercifu
of all mercies god of all gode & kinge of all kinges & lord of all lorde the ruller & power of all
powers dominations & all creatures in heaven in earth in hell & in the seas without beginninge with
out endinge Alpha & Omega the first & the last whome thou savest are saved what thou dost is done for
none can alter it thou the same god art thou that madest all thinge & governest all thinges thou art
the same god which for their pride disobedience & presumption threwest downe the statelie Angells
from their seate of glorie to their state of foule devills thou for the sinne of man diddest drowne the
whole world eight onlie excepted thou confoundedst the languages of all nations thou bindest in the
sea & hast set hir hir bonde which she shall not passe & hast ordained to thine Angells that which they
shall not goe beyond nor breake their limite & bonde without thy licence thou gavest wisdome gifte
& grace to men to learned & unlearned to thy 12 Apostles knowledg of tonges & power to caste out devills
To Sallomon wisdome to stt stedfast faith to thy prophets martires virgins & confessors constancie
to Moyses & Aaron boldnes & eloquence in speache thou art the onlie well & fountaine of all wisdome
grace & goodnes thou that hast promised seeke & yee shall find knocke & it shalbe opened aske & yee sha
receave bowe downe thy eare o lord unto me thy unworthy servant for thy deare sonns sake christe
Jesus sake unto me o lord lee I give thee power over all cleane & uncleane spirite for I knowe o lord
that thou hast power to doe it let not them nor anie of them be able to delude contemne or in anie
wise disobay me but as all spirite were throughe thy grace obedient to thy Apostles to come forth &
obey their commaundemente so graunte o sweete Jesu lambe of god that takest awaie the sinne of
the world unto me thy unworthy yet true servaunt the like grace vertue faith wisdome power strenght
courage & boldnes that all such spites which I shall either call or commaunde to come or to avoide out
or remove from anie place may be by thy grace vertue & power so constrained & forced to come &
to come forth & avoide to fulfill & accomplish my will & commaundement to their uttermost power
& dilligence even as speedely as the walles of Jericho fell downe after they were compassed of thy
people 7 times without stroke or force of man onlie in obedience of thy will they fell downe so
let these N & all such N fall downe & avoide & come from all places & coastes & obay me & be
be as obedient unto me as the windes & the sea became calme o lord mightie Jehova so let them
come calme & quietly & as the foule spirite came out & possessed the swine at thy biddinge so
mighty & greate Adonay I doe beseche thee let all N which I call to come or to avoid from
anie place maye throughe thy grace will & power be obedient to come unto me & let them be as
obedient unto me as the haile raigne lightninge thunder grasshoppers frogge & lice & divers kinde
botches blaines & sores were by thy will readie to come & accomplish thy commaundemente a
the liftinge up of Moyses handes to come into the land of Egipt so my god Eloy Eloy Eloy let
all such spte which I shall call or commaunde to come or avoid from anie place be swift & readi
with all dilligence to ~~obay~~ obaye my will & commaundemente to their uttermost powers & to be
obedient unto me as the red sea that devided it selfe by thy will & power & as obedient to obay m
will & commaundemente as the heavens & fier were by thy will ready to obay the commaundemen
of Elias & let them be as obedient unto me to goe come & stand still & avoid from all places a
the ☉ & ☾ that stood still at the commaundement of Josua: & Moyses & further o lord mightie
Jehova graunt me the assistance of thy holy mighty & blessed Angells Michaell Gabriel
Uriell Raphaell Cassiell Sarquiell & Samaell or some one of them to be present with me in the
my worke & busines which I undertake to doe in thy name & power even as thy holy & blessed
Angell Raphaell was guide to younge Tobias in his Journey against the monstrous fish
& devouringe spirit Asmodeus & as the same Asmodeus was constrained bound & avoided by thy
will & the power of thy mighty Angell so my god Eloy Eloy Eloy let all such N as I shall call
or take one to me to avoid from anie place in thy name & power through thy good will & might
unto me given may be forced to come & obay me & to fulfill my will & commaundemente in all thin
faithfully & truely to the uttermost of their powers if they or anie of them delude despise
refuse & contemne my will & commaundemente or disobay me or refuse & neglect to fulfill
& ~~the~~ accomplishe them in anie sorte then let thy holy & blessed Angells be swift & readie to be
with me in my worke & busines & to take binde carrie & throwe them into the lake which burneth with
fier & brimstone which is the second deathe there to be greevouslie punnished for their disobedience
unto me & for the little regard they have to obay me beinge called & commaunded to come to me
by the vertue & power of thy holy names by me pronounced in callinge & bindinge of them which
if they refuse to obay unto the vertue of them then let thy holy Angells carrie them into the bottom
lesse pit of fier & brimstone after the malediction pronounced upon them by me whenas they
disobay me let them be punnished in the lake of fier & brimstone which is the second death: there
to be greevously punnished & tormented without anie ease at all but let their paines be encreased
& augmented accordinge to the number of the sande of the sea untill they will fulfill & accomplish
my will & commaundemente in all thinge speedely Justly & truely to their uttermost powers In
what sorte I shall commaunde them & let them not oh lord god mighty Jehova I doe beseeche come
from out of that place of torment untill that I call them from thence & that they will & doe obay me
will & commaundemente with all meekenes & humblenes fulfilling my will & commaundemente to their
uttermost powers & then lord heare my prayer & graunte my request to release them & give me that
might & power to keepe them allwaies in awe & let them feare & tremble before me whensoever I shal
call them oh send thy holy spirit of power & might into my harte & fill me with power grace & comfort

which thou didst send to the apostles after thy ascension up to heaven fill me with the power & vertue of the holy ghoste that I may flowe & abounde in the power & might that the devills & sprite may be made obediente unto me soe shall I reioyse in thee & be glad for evermore graunte this o mighty & omnipotent Jehova for thy deare & only beloved sons sake Xpst Jhesus which liveth & raigneth with thee for ever one god world without end to whome with god the father, god the sonne & god the holy ghost be rendred all praise might maiestye & dominion both nowe & for ever world without end, Amen, Amen, Amen)

Oratio ante vocaris

X

O lord Jhesus Xpst kinge of glory god of all celestiall vertues, holy father & merveilous desposer of all thinges which from god the father camest & came into the world, that thou wouldest loose the world from sinne, & gave unto man true Judgment which without beginninge & without endinge art one god, & true to remaine A et Ω the first & the last the beginninge & the endinge, which of the blessed virgine Marie, hast willed to be borne, in whose sight all thinges visible & invisible are open & manifest in whose presence is all thinges pure & cleane, & from whome noe secret is hid unto whome everie hart is open & to whome everie soule doth confesse it selfe & everie tonge doth praise & speake of thy lovinge kindnes to whome all thinges doubtfull unknowen & hid is manifest, & open of whose unspeakable sweetnes the heavens & the earth & Infernall doth obaye, I doe beseech thee o Adonay to graunte me my petition I require thee o Saday to be present with me o A et Ω be my coadiutor & helper thou which hast the keies of hell & of death which bindest & noe man loosseth which openeth & noe man shutteth & shutteth & noe man openeth give me leave & power to binde & to loose, to call & compell all such sp'te which thou in thy Just Judgmente hast throwen out of heaven for their pride & presumption, o give me might power force & strength to bind them & compell them, to come to me & to cause them to avoide from all places, & that they maye with all dilligence readines & willingnes obaye me, to their uttermost power o mighty & mercifull Emanuell my saviour I beseech thee meekely to heare me helpe me, & mercifully, to preserve me, & keepe me in supportinge of me, in this my worke & busines, which I undertake to doe in thy name, I doe desire thee o mild & mercifull saviour, for the tender love that thou barest unto mankinde, when thou offeredst thy bodie to be crucified & sufferedst thy blood to be shed for the washinge awaie of mine iniquities, heare me, & helpe me, & send thy holy Angells to be hoste & readie to succour me, & to binde all those disobedient ~~sp'te &~~ which shall come to resist or disobay me, & to make them humble & meeke unto me, & to cause them to fulfill my will & commaundemente In all thinges faithfully & truelie In as ample manner as I doe or shall require, if they or anie of them refuse this to doe, then let thine holie mighty & blessed Angells take & bind them soe surely as thou my saviour & redeemer of the world in thy humanitie wast bound to the crosse & as truely as thou wast wrapped in lynnen clothes & layed in a newe sepulchre, where never was none layed before thee, soe truely o thou mighty lyon of the tribe of Juda, let thine Angells bind all those disobedient N. which shall despise or contemne the worde of my mouth, & denie to obay me & as truelie as Michaell the Archangell threwe downe sathan ~~&~~ out of heaven & overcame him & bound him up for a 1000 yeres soe truelie let me bind all such N. which I doe or shall call, or commaund to come before me & that they never have power to resist or stay in anie place untill they have accomplished & fullfilled my will & commaundemente & as truely as thou wast bound in linnen clothes & layed in a newe sepulchre where none was never layed before thee, soe truelie let thine Angells Michaell, Gabriell, Anaell, Raphaell, Samaell, Sachiell or, Cassiell, or some of thy holy & blessed Angells take all such disobedient N. & torment them with newe plagues, & encreasinge, & addinge affliction upon affliction, upon them whether to disobaye me & denie to come when I call them & as truelie as thou didest feele ~~the~~ the tormente dewe to sinne sufferinge the Anguish thereof upon the holie crosse, soe truelie o my savio^r Xpst Jesus let all N. which seeke to delude deceive or disobay me feele the torture & tormente of hell fier & as truelie as thou didest crie in the vehemencie of thy spirit unto thy father Eloy, Eloy, Eloy, soe truelie doe I crie unto thee in the vehemencie of my spirit Eloy Eloy Eloy that all such N. as seeme to disobaye me or contemne & despise me or refuse to come with all dilligence & quicknes to obay me & shewe me the truth of all such questions which I shall aske or demaunde be bound & throwen downe into the depth of all paine power & sorrowe & never to be released or come from thence untill that I doe call them & that they will obay me & helpe me to their uttermost power & as truely as thou wast comforted by the administration of Angells soe truelie let me have the comforte, helpe, aide & assistance of thy holy & blessed Angells to be present with me in all my worke & busines, & as truelie as the voice came from heaven, sayinge this is my welbeloved sonne in whom I am well pleased heare ye him, soe truelie o lambe of god which takest awaie the sinnes of the world, let me see thy holy & blessed Angells & have their helpe & aide in all my worke & busines which I take in hand to doe at this time or at anie other time hereafter, & as truelie as thou didest raise Lazarus, out of his grave from death to lyfe soe truelie o my god & mercifull savio^r, give unto me leave power force & might through the vertue of thy holy names to raise all such N. which I shall call or commaunde to come before me or to avoide from anie place & as truelie as thou o Christ Jhesus didest rise the 3d daie from death to lyfe & didest shewe thy self unto thy Apostles, after thy resurrection, sainge ~~go~~ unto Marie goe tell my brethren that that I ascend, unto my father & to your father to my god & to your god even soe truelie as thou didest speake to Marie these wordes & didest appeare to thy 12 Apostles, soe truelie o my god let all such N. which I call or shall call, shewe unto me the truth of all thinges which I shall aske or demaunde, & soe truelie let them obay my will & commaundemente even as truelie as thou didest obay the

Ande diede fulfill the will & commandements of God, the father in all thinges & dotr
as the graves of the saintes did open & they did rise & appeare to manie at thy deathe
so verilie o my god let all spirites arise from all places & come unto me & yeld unto m
their obedience quietly & peaceably shewinge me the truthe of all my questions & deman
& as truly as thou diddest breathe one thy disciples & saiedst Receave ye the holy gho
so truly o my god breathe into me the spirit of power & might that all N. be willing
& readie to obay me & as all N. were obedient to come forthe by the commandement
thy apostles so o my god Eloy Eloy Eloy let all such N. which I call to come be obedi
unto me & be readie to obaye me & fulfill my will & commandemente in all thinges t
their uttermost powers graunt this o mercifull god & father for thy deare sonnes sak
Jhesus Xpst sake which liveth & raigneth with thee ever one god worlde without end to who
with the father the sonne & the holy ghost be rendred all praise glorie might maiestie
& dominion bothe nowe & for ever, Amen./ Amen./ Amen./

Oremus

X O Almighty & everlastinge wise & mercifull god & saviour redeemer of all mankind Judge of all men, the guider & preserver of all men that trust in thee o holy power & blessed trinity, I nowe doe call unto thee seekinge & cravinge for grace, faithe, might & power, & helpe & assistance from thee beseechinge thee to send thy helpe unto me with the companie of thy holy powerfull & blessed Angelle that by the helpe of thee I maye be able to accomplishe all those thinges which I doe nowe take in hand or shall ever hereafter take in hand to doe, that throughe thy might & power, I maye have might & power at this tyme & all other times, to bind to loose to call & to commaunde, to compell & constraine all such N. which thou for their pride & presumption diddest throwe out of heaven & also over all other N. which I doe take in hand at this tyme that so soone as I shall once begin to name or invocate them by N that then they doe presently come & appeare with all quietnes humillitie & dilligence fullfillinge my will & commaunde W mente to their uttermost powers, faithfully & trulie, & that they never departe untill I shall licence them, I doe beseeche thee o holy & mercifull father for thy deare sonnes sake Xpst Jhesus & throughe the power of those thy holy names geve me power might courage, strength & boldnes to overcome & bind & bringe to my obedience, all those N which I call or shall call at this tyme or hereafter at anie other tyme ~~even~~ I doe beseeche thee o mighty & mercifull + Tetragramaton + ה ו ה — + Agla +
Saday + haley + Kes + el + Amye + Semy + hasy + hayn + yennissoy saacoder
+ barew + Adanahew + eya + hey + hew + hew + va + ha + eye + eye + eye +
va + ya + ebef + el + el + Ahey + a + ha + ahue + ahue + ahne + va + va +
+ va + vaclua + ylaye + Alenda + le + ane + hy + he + ha + ysale + nethe + ha +
Araya + Acamine + Leena + quiloso + Zyeneno + phealet + neale + ye + ye +
malahe + huana + nethe + beyrete + hasyonada + balysany + methe + phemi=
phatol + Comithomon + sedalay + Thro + Thro + homos + zepny +
Aglatha + Vyell + Joell + sacomith + paconith + pyfam + ytomor + hygarom
+ ynquiron + Cengaron + myron + mycon + Dasnot + Cassas + Jarast +
yeton + eya + Rabba + Raba + Rabarman + sarus + Eyessaraye + Ala +
yana + maysay + sye + sere + myge + mehata + sare + maasame +
Evanat + Ate + dacye + byne + Rahew + yabe + Astrolye + Lroe + saye +
gole + maha + samoer + byby + loey + ybyyre + Tylay + Rabythee + vel + see +
- Leace + Cade + Lethe + Lyby + yre + Tylay + Raby + lee + vel + see + Leace +
/ Cade + Lethe + Lyhele + meamare + Tyrya + hyse + saquiel + mum + seyme
+ yele + habe + L hele + amye + hara + eyesserye + Agios + Iskiros +
Athanatos + Agla + On + Tetragramaton + Jehova + by these thy holy fearfull, fearfull, honorable, dreadfull & mightie names, beinge full of all honor glorie, praise, might & power, by the might & power of them suffer me & geve me leave & power to bind all those N. which were put out of heaven, for their pride & disobedience, against thee, & as thou didest throwe them downe by thy might & power so o thou mighty & powerfull, + o Tetragramaton + geve me leave & power throughe & by thy mighty power, to bind loose & compell & commaunde all those which thou threwest out of heaven, & make them obedient & serviceable unto me, with all dilligence & faithfulnes speed & quietnes in truthe & veritie o + Agla + pater Kirie + Adonay + o thou Creator & redeemer, saviour & Justifier of me, & also of all humaine kind, o thou El + et Eloy Lamabatanit o thou of incom=prehensible maiestie, nowe forsake me not poore sinfull wretche that I am, forsake me not, nowe in this my worke, busines & enterprise, althoughe I am not worthie to receive comforte ayde & assistance from thee or by thy might & power o mercifull saviour which hast ever bene benigne & bountifull, unto all those that call on thee, nowe let me not be without thy ayde, helpe, comforte, & assistance, fillinge me with all might power strength courage, boldnes faith & ablenes, bringinge my desire & worke to effect, / to my comfort & consolation, & to thy eternall praise & honor, I aske mercie & forgivenes of thee o father of mercie for thy sone Jhesus xpstes sake, heare me nowe I doe desire thee to
heare

18

Heare me o my god which heareth & geve me totally as well in worde cogitacions &
thought, o thou god of Abraham, Isaack & Jacob, which hast promised to those which
dilligently seeke after thee shall finde thee, & to those that call one thee, that thou wilt
heare them, & those that aske of thee, unfeinedly in the name of thy sonne Jesus xpist
they shall receive of thee, o thou my greate & mighty redeemer nowe heare me,
helpe me nowe I call unto thee nowe I seeke thee nowe let me finde thee: in helpinge me
might & power, nowe I aske of thee for thy deare sonne sake xpist Jesus + nowe let
me receave the spirit of grace, might, & power, In helpinge me in this my enterprise
O thou 3 persons in trinitie & one god in unitie which didest deliver Daniell out of the
Lyons den, Sidrach, Misaach, & abednago, out of the fyery fornace, & deliveredst
Sussana from her false accusers, which deliveredst Josephe & madest him ruler over Egipt
which madest the children of Israell to overcome their enemies, at the liftinge up of
Moyses hande, as thy sweet sonne xpist Jesus + overcame hell death & damnation by his
liftinge upone the crosse in sheddinge his pretious blood for the redemption of mankind
soe o my god geve me power might faith & strength & the helpe & assistance of thy holy &
blessed Angelle to bringe this my desires to effect that as I lift up my hande harte and
& soule unto thee, soe maie I receive from thee, & have power might, by thee, to me
given, to bind constraine, loose & compell, commande & bringe to my obedience all Sp.
which I shall call at anie time & at this present doe intend to call, graunte this o lord
god for xpist Jesus sake, A et ω which livest & reignest with thee, ever one god, world
without end, to whome with god the father god the sonne, & god the holy ghoste be rendered all
praise, glorie, might, maiestie, & dominion, both nowe & for ever. Amen. Amen.

Alia oratio

X

O magnificent omnipotent most mercifull & everlastinge god, the greate creator
of all men, the sweet comforter of thy afflicted servants, I thie
unworthie, yet true servante doe most humblie fall downe & prostrate my selfe before
thee, o thou pittifull & mercifull saviour, my sweete & comfortable guider in all my afflictions my
helper & preserver in all my necessities, my guide & succourer in all my workes & businesses,
which I take in hand to doe throughe thy leave & helpe. beseechinge thee as thou arte true god & man
to geve me leave & lycence by the vertue of thy holy names, to bringe my desire to effecte, that thou
maiest thereby be glorified & I satisfied to the greate comforte of thy poore servante, & to the sweet and
ghostly comforte of mine owne soule I doe desire & praie thee o thou powerfull Tetragra-
maton + to heare this my request & prayer in gevinge me faith & devine power to constraine &
compell all thine Angelles which were cast downe from heaven, to drawe them to bind & to
loose them, to commande & compell them to come before me & to be meeke & obedient unto me
presently & speedily, without anie delaie deceyte or guile & that throughe the vertue &
power of thy mighty names they maie be made humble & meeke to beare bond & obey me yeeldinge
themselves serviceable unto me with all redinesse & meeknes & to obey & fulfill my will with
all humillitie & lowlynes I doe beseech thee omnipotent Jehova the ruler of all the worlde thou that
orderest the heavens & rulest the earthe, which hast dominion over the heavens earthe hell & the seas
geve me power to bringe this my desires to effecte, even for thy owne names sake, & for thy sweet
sake xpist Jesus + which died for the sins of the people I doe nowe require thee by the tender love
which thou barest unto mankind o thou which art first & last A et ω o thy humanitie mercy & grace
that thou geve me dominion & power over all thine Angelle & spirits throwne out of heaven for
their pride & presumption & give them into my hande throughe thy power unto me given thy holy &
blessed Angelle aydinge assistinge & helpinge me in all my worke & busines to tye them & bind
them to loose them & also to gather them together & to bringe them from all places & make them to
obay me o heare me & helpe me nowe I crie to thee meekly from the bottome of my harte with
sinceritie, o Yana, vana, yana, looke upon me my maker with the eies of thy mercie in sendinge
thy holy & blessed Angelle to be my helpe even by the vertue of this thy name ysoraye, yseraye,
yseraye, let them be with me & be my coadjutor & helper, in all my workes & businesses, to my
comforte & thy glory for evermore & profit of those which shall need my helpe & comforte & by the
vertues of these thy mighty holy & sanctified names to be assistante unto me shewinge thy mighty
power in bindinge & in gatheringe together all Sp. which I would bind & gather together to come before
me even by the vertue of these thy powerfull names let the heavens & all therin contayned be
willinge to helpe me & accomplishe my will & desires to bind all spirits & demones which are in
the compasse of the 4 parts of the whole circle & globe of heaven ayre earth hell & seas even
by the vertue of these thy names + Adona + Sabaathi + Adonay + Cados + Addona +
Amora + let the vertue & power of these thy wonderfull names be assistant unto me shew-
inge thy mighty power in bindinge & in gatheringe together all spirits which I doe or shall desire
to binde & gather together, to come before me, to loose & remove all spirits which I would loose &
remove from all places they obayinge my will & commaundemente with all dilligence faith-
fully & truly to their uttermost powers with the hurt of my body soule mind or goode or anie
livinge creatures what soever or whosoever is furthermore with thy gratious helpe I require thee
to geve me leave & lycence to have to my helpe the companie of thy holy & blessed Angelle the
throughe the vertue of these thy pure & blessed names Lotamynym + Lotalogan + Lotasy-
syn + Balagana + Rytyn + Lotarymytnū + Letafatazin + let the worde ever call
thinges be my helpe to bringe these spirits before me & to my obedience quietly peaceably
meekly & mildly unto me even as meekly as thou o mercifull redeemer of mankind did
suffer the revilinge rebukes strokes of the wicked counsell of the Jewes & as meekly & as
willingly as thou diddest suffer the paines of the crosse for the redemption of mankinde so
meekly quietly peaceably & obediently let them yeeld their obedience unto me in fulfillinge
my will & commaundemente to their uttermost power faithfully & trulie without the hurte

W

of my bodie soule goodes or anie livinge Creature tribulante O thou powerfull omnipotent &
everlastinge god come wch doe aske & require to have my desires accomplished in givinge me
here power to binde & to loose all spirits wch I doe or shall ever hereafter to binde & loose bringinge to
my obedience all those spirits wch were throwen out of heaven for their pride & disobedience, that
they come & accomplish my will & commaundements faithfully truly & Justly to their uttermost
powers presently & speedily even by the vertue of theise thy holy names Saday + hayleos + loez +
Elacy + Citonij + hazyhaya + yeynmesey + Accida + vacuc + hipadonenni + Eya +
hiebutven + vaha + oyaha + eye + eye + ha + hia + haya + gjnia + hashya + yaia +
el + Ebehel + ya + ya + va + by the vertue of theise thy powerfull names doe I trust to obtaine
& by the vertue of these thy names I doe beleeve my will shalbe accomplished ~~Nica~~ Nicracon
+ Jncly + xeddam + heddem + Roexi + sacomits + patrint + pyston + ycymor +
hygaron + ygryron + Femgaron + wycon + miconclasnos + castas + Laceas +
Astas + yecan + Cnia + Fabluist + Fablanao + Zacuss + & I doe humbly call
unto thee o my creator to send theise Angells to be my helpers in this my worke & busines
both nowe at this present & ever hereafter givinge me vertue courage bolde faith & divine
power wth the help of thy holy mighty & blessed Angells assistinge me to bringe my desires to
effect and nowe I earnestly call one ~~in~~ thee in the anguish of my soule from the depth & bitter
of my harte cryinge unto thee to heare me & send me thy help even I doe beseech thee to
heare me even by the mighty vertue & power of theise thy sanctified names to help me nowe
I call, yana + yane + sya + Abibhu + vanohia + Accenol + Fivgas + yena + Eloym +
ya + vehu + yane + hayya + vehu + Ahyaemia + that all spirits whatsoever maie
be brought & come before me quietly & yeeld me their obedience, shewinge me Justlie & trulie
my questions & demaundes, fullfillinge my will & desires whereunto I shall commaund them
O mighty benigne mercifull & everlivinge god Saday + Samora + Evon + Pheneton + Eloy
+ Eneyobcel + Messias + Jahe + yand + oresoyen + deus vive verax magne fortis
potens pie sancte mundo omni bonitate, plene, benedicte, domine benedictum nomen tuum in
completur meam compleas questiones tu factor fac me ad finem mei operis claryntu
sancte et miserationis mei miserere nomen tuum + yseraye + sit ye verbum benedictum + that
thou fulfill my questions & bringe my desires to effect o thou my maker make me to
come to the end of my worke & accomplish it to my comfort & profit thou holy & mercifull
have mercie on mee & heare me, thy glorious name yseraye + be it blessed & sanctified
by me both nowe & evermore & further I call one thee o thou my Creator by theise thy mighty
names yaena + Adonay + Cados + Ebreel + Eloy + Ela + Egiel + Ayom + Sath + Adon +
Sulela + Eloym + delyom + yacy + Elym + delis + yacy + Gazael + paliel + man +
myel + Evola + dylatan + Saday + Alma + papyn + Saena + Alym + catmal + yza +
yaras + + calphi + calsas + Safna + Nycam + Saday + Aglataon + Sya + Emanuel + Joth
+ Galaph + om + via + Than + domysrael + Muel + laliatens + Alla + phenor + Aglata +
Tyel + piel + patriceion + Cepheron + Baryon + yael + doe I vehemently call on thee
that thou wilt vouchsafe to help me & send me ayde & comfort to bringe my desires to effect thou
knowest even better to give then I am able to aske & knowest before I aske what I would desire
& knowest my thoughts longe before they appeere or are spoken seeinge that thou knowest all my
doeinges & all my wayes I acknowledge thee to be the giver of all goodnesse openinge thy hand
which is full of all blessinges & fill me wth thy holy power & spirit of grace that I maye abounde
& be full of all blessinge to the obtayninge of this my desires wch I soe willingly would & doe seeke
to accomplish this graunt o most mercifull god & lovinge father for thy deare sonnes sake Christ
Jesus wch liveth & raigneth wth thee ever one god to whom wth god the father & the holy
ghost be rendred all glory power might maiestie & dominion both nowe & for evermore world
wthout end Amen.

w

firisitur oralis

Domine Celi ac terre cunctorum visibilium et invisibilium conditor et creator: ego indignus
te iubente, te invoco per filium tuum unigenitum dominum meum Jesum Christum ut des mihi
spiritum sanctum tuum qui me in veritate tua dirigat ad omne bonum tuum, Amen, quia vero
desidero desidero artes ut fruitus vite et necessarias nobis perfecte cognoscere, quæ immersæ
sunt tantis tenebris et conspurcatæ infinitis humanis opinionibus, ut ego videam
me meis viribus nihil in iis assequuturum te non docente: da mihi unum de spiritibus tuis, qui
me doceat ea, quamodo cognovero facilem recipiam et in mente mea retenta inde proferenda
tanquam datus in exhaustis thesauris ad eos usus necessarios: et da mihi gratiam ut tantis
donis tuis humillime cum metu et tremore utar, per dominum nostrum Jesum Christum cum
sancto spiritu tuo, Amen.

Oratio ad Jhesum

O bone Jesu o piissime Jesu, o dulcissime Jesu, o Jesu fili Marie virginis, plena
misericordia, et pietate: o dulcis Jesu secundum magnam misericordiam tuam miserere mei.
o clementissime Jesu, te deprecor per illum sanguinem preciosum, quem pro peccatoribus effundere
voluisti ut abluas omnes iniquitates meas: et in me respicias miserum, et indignum humilliter
veniam petentem, et hoc nomen sanctum Jesus invocantem quem Jesu nomen confortans: quid est enim
Jesus nisi salvator? Ergo Jesu propter nomen sanctum tuum, esto mihi Jesus, et salva me: ne permittas
me damnari, quem tu de nihilo creasti: o bone Jesu ne perdat me iniquitas mea, quem fecit omnipotens
bonitas tua. o dulcis Jesu recognosce quod tuum est, absterge quod alienum est o benignissime Jesu,
miserere mei dum tempus est miserendi, ne damnes in tempore Judicandi quæ utilitas in sanguine meo
dum descendero in eternam corruptionem? non mortui laudabunt te Domine Jesu neque omnes qui descendunt
in Infernum, o amantissime Jesu: o desideratissime Jesu, o mitissime Jesu, Jesu Jesu Jesu Jesu ad-
mitte me intrare numerum electorum tuorum, o Jesu salus in te credentium o Jesu solatium ad te confugientium
o Jesu dulcis remissio omnium peccatorum, o Jesu fili Marie virginis, infunde in me gratiam, sapientiam,
charitatem, castitatem et humilitatem, ut possim te perfecte diligere, te laudare, te perfrui, tibi servire, et in
te gloriari, et omnes qui invocant nomen tuum, quod est Jesus, Amen.

Oratio in Afflictione

20 f. 1°

O dulcissime domine Jesu xpe vere deus, qui de sinu summi patris omnipotentis missus es in mundum peccata relaxare, afflictos redimere in carcere positos solvere, dispersos congregare, peregrinos in suam patriam reducere, contritis corde misereri, dolentes et lugentes consolari dignare domine Jesu xpe absolvere, et liberare me famulum tuum N de afflictione, et tribulatione, in qua positus sum homo qui genus humanum in quantum homo, a deo patre omnipotente in custodiam recepisti, et per tua, crudeli passione, nobis paradisum pretioso sanguine tuo mirabiliter mercatus es, et inter angelos et homines pacem fecisti. tu domine Jesu xpe digneris inter me et inimicos meos stabilire, et confirmare concordiam et pacem: et gratiam tuam super me effundere, et infundere misericordia tua: et ab omne odium et iracundiam inimicorum meorum, quod contra me habent digneris extinguere, et mitigare, sicut iracundiam et odium Esau abstulisti, quod habet adversus fratrem suum ita domine Jesu xpe super me famulum tuum brachium tuum extendere, et molli digneris ab omnibus me odio habentibus et tu domine Jesu xpe liberasti Abraham de manibus Chaldeorum et ~~famulum~~ filium eius Isaac de immolatione sacrificii cum ariete, et Jacob de manibus fratris sui et Joseph de manu fratrum suorum, Noe per arcam diluvii, et Loth de civitate Sodomorum famulos tuos Moysen et Aaron, et populum Israel de manibus pharaonis, et de servitute Aegipti, David regem de manu Saulis, et Goliae gigantis: Susannam de falso crimine testimonio: Judith de manu Holophernis Danielem de lacu leonum tres pueros Sidrach, Misach, Abdenago de camino ignis ardentis Jonam de ventre ceti, et filiam Chananeae, quae erat tormentata a diabolo, et Adam de profundo puteo inferni, pretiosissimo sanguine tuo, et Petrum de mari et Paulum de vinculis: ita me famulum tuum N dulcissime domine Jesu xpe, fili dei vivi, liberare digneris de omnibus inimicis meis, et succurrere in adiutorium meum per ista beneficia: per Incarnationem tuam quam accepisti ut homo de virgine maria: per sanctam nativitatem tuam per famem per sitim per frigus per calores, per labores, et afflictiones, per sputa, per alapas per flagella per clavos per lanceam per spineam coronam: per potationem fellis, et aceti per saevissimam mortem per septem verba, quae pendens in cruce dixisti, scilicet, deo patri omnipotenti ignosce illis quia nesciunt, quid faciunt dixisti domine latroni in cruce pendenti: Amen Amen, dico tibi hodie mecum eris in paradiso dixisti domine patri tuo Eli Eli, Lamazabacthani quod est interpretatum, deus meus, deus meus, ut quid dereliquisti me; dixisti domine matri tuae: mulier ecce filius tuus, deinde discipulo, ecce mater tua, ostendens curam habere tuorum amicorum dixisti patri tuo: In manus tuas commendo spiritum meum dixisti domine consummatum est: sitio significans labores et dolores, quos pro nobis miseris sustinuisti, iam finivi, propter quos etiam rogo te redemptor deus Jesu xpe ut me famulum tuum N custodias ab hoste maligno, et ab omni periculo hic in praesenti, et in futuro, defende me per descensionem tuam ad inferos, per sanctam resurrectionem tuam et frequentem discipulorum tuorum consolationem: per admirabilem ascensionem tuam: per adventum spiritus sancti paracliti per diem tremendi Judicii: per haec omnia et quae admodum domine sancta beneficia tua, et etiam per ceteris beneficiis tuis mihi famulo tuo collatis, quia fecisti ex nihilo, tu redemisti me tua fide in sancta tua perduxisti me: et contra diaboli tentationes me commisisti, vitam aeternam promittendo. propter ista, et omnia alia, quae oculus non vidit, nec auris audivit, nec in cor hominis ascendit: rogo te dulcissime domine Jesu xpe: ut ab omnibus periculis animae, et corporis pro tua pietate, et misericordia, me famulum tuum N nunc et semper liberare digneris. et post huius vitae cursum ad te deum vivum et verum me perducere digneris qui vivis

Oratio ad deum quae dici debet in 4or partibus mundi in circuli

Amorule, Taneha, Latisten, Rabur, Taneha, Latisten, Escha, Aladia, A et ω, leyste, Oriston, Adonay, clementissime pater mi caelestis, miserere mei, licet peccatoris clarifica in me hodierno die, licet indigno filio tuo tuae potentiae brachium, contra spiritus pertinacissimos: ut ego te volente, factus tuorum divinorum operum contemplator, possim illustrari sapientia, et semper glorificare et adorare nomen tuum. Suppliciter exoro te et invoco ut tuo judicio hi spiritus, quos invoco, convicti et constricti, veniant vocati et dent vera responsa, de quibus eos interrogavero: dentque et deferant nobis ea quae per me vel nos praecipientur, non nocentes, nec me nec socios meos vel aliam creaturam laedentes, et non terrentes: sed petitionibus meis in omnibus quae praecipiam eis, sint obedientes.

Tunc stans in medio circuli teneat manum prope pentaculum, et dicat per pentaculum Salomonis advocati dent mihi responsum verum

Deinde dicat

Beralanensis, baldachiensis, paumachiae et Apologiae sedes per reges potestates magnanimas, ac principes praepotentes, genio liachidae, ministri tartareae sedis: primac principes sedes Apologiae, nona cohorte: ego vos invoco et invocando vos coniuro atque supernae maiestatis munitus virtute potenter impero per eum qui dixit et factum est, et cui omnes obediunt creaturae: et per hoc nomen Ineffabile, + Tetragrammaton + יהוה Jehova in quo est plasmatum omne saeculum, quo audito elementa corruunt, aer concutitur, mare retrograditur, ignis extinguitur terra tremit, omnesque exercitus coelestium, terrestrium et infernorum tremunt, turbantur et corruunt: quatenus cito et sine mora et omni occasione remota, ab universis mundi partibus veniatis, et rationabiliter de omnibus quaecunque interrogavero, respondeatis et veniatis pacifice visibiles, et affabiles: nunc et sine mora manifestantes, quod cupimus: coniurati per nomen aeterni, vivi et veri dei Heliorem: et mandata nostra perficientes, persistentes semper usque ad finem et intentionem meam, visibiles nobis et affabiles, clara voce, nobis intelligibili sine omni ambiguitate./

Visiones e aparitiones

(Look into the second leaf for the rest which followeth this)

Quibus rite peractis, apparebunt infinitae visiones, et phantasmata pulsantia organa et omnis generis instrumenta musica idque fit a spiritibus, ut terrore compulsi socii abeant a circulo quia nihil adversus magistrum possunt. post haec videbis infinitos sagittarios cum infinita multitudine bestiarum horribilium: quae ita se componunt, ac si vellent devorare socios: et tamen nihil timeant. tunc sacerdos sive magister, adhibens manum pentaculo dicat fugiat hinc iniquitas vestra virtute vexilli dei et tunc spiritus obedire magistro coguntur et socii nihil amplius videbunt./

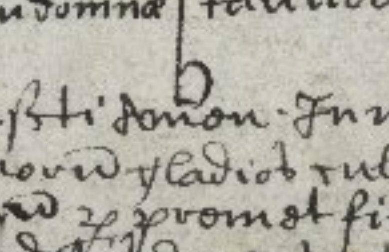
Deinde exorcizator tenens manum prope pentaculum, dicat Ecce Ecce pentaculum Salomonis quod ante vestram adduxi praesentiam. Ecce personam exorcizatoris, in medio exorcismi, qui est a deo munitus, intrepidus, providus, qui viribus potens vos exorcizando invocavit et vocat. Venite cum festinatione in virtute nominum istorum, + Aye + Saraye + Aye + Saraye + ne differatis venire per nomina aeterna dei vivi et veri + Eloy + Archima + Rabur + et per hoc praesens pentaculum quod super vos potenter imperat: et per virtutem coelestium spirituum, dominorum vestrorum: et per personam Exorcizatoris./

o Beymots the little booke

21

Rogo vos oes sctos et sctas martires, confessores virgines dei ut intercedatis pro me misero peccatore ad dnum meum Jesum xpum qui cum patre et spiritu sancto vivit et regnat in eternum ut summi hi dignetur concedere regnum Amen deus Abraham deus Isaac + deus Jacob + deus Moyses + deus Aaron + deus Helia + deus Noe + Ipse deus mecum sit Amen Angelus Michaell angelus Gabriell, angelus Raphaell, Archangelus Cherubin atque Seraphion Isti angeli et Isti archangeli et oes sti in adiutorium meum cunctis diebus vite meae donec meus ut ei potero me perducat ad vitam eternam Amen + Amodeum + tanstos + tanstaso + berarsedio + memor + pedita + Eloy Sut + matont + ozion + orizam + fides + beloy + vint + regnas + sedan + hagios + otheos + sanctus deus agios + Ischiros + sanctus fortis + agios + athanatos + eleyson hima

24 + sanctus immortalis miserere mihi + peccatori Amen + Angeli Michaell + Raphaell + brie + Gabriell barachel + cherubin + seraphin + intercedite pro me ecce crucem dni fugite partes adverse vincit leo de tribu Juda radix David allelulia eripe me de Inimicis meis deus deus de operantibus iniquitatem et de viris sanguinum salva me Amen deus in noie tuo salvum me fac et in virtute tua Judica me + qui das salutem regibus qui redemisti David servum tuum de gladio maligno eripe me + xpus vincit + xpus regnat + xpus Imperat + xpus ab omni malo me defendat Amen Otheos in noie tuo salvum me fac hagios delictum meum cognitum tibi feci et iniustitias meas non abscondi Sanctus Sanctus Sanctus da mihi intellectum et instrue me te adorare glorificare et magnificare Otheos Eleyson Judica me nocentes dne leo fortis expugna inpugnantes me Messias Sother Emanuell qui Interpretatur nobiscum deus apprehende arma et scutum, Jesu salva me et exurge in adiutorium mihi panis, flos, lux, lanx, laurea, mons, Janua, petra lapis athanatos, effunde frameam Ischiros, et conclude adversus eos qui me persequuntur, Jesu salvator dic animae meae salus tua ego sum verus panto pantascron creatori ne tradideris me in manibus inimicorum meorum sabaoth eripe me de Inimicis meis, deus deus et ab insurgentibus in me libera me Flectopias aures inclina ad preces meas et veni et libera me ex affligentibus, et calumniantibus me Jesu, vidi angustias et miserias quas pro peccatis meis digne patior, et a peccatis meis munda me accelera et asperge me hyssopo stillante gratia tua, ut sordes fornicationis in me potenter extinguat et ad omne opus bonum pro renovatus accendat per virtutem patris filii et spiritus sancti qui es eternus et sine fine regnas in secula seculorum Amen, + Agla + pentagramaton + on + athanatos + anasarcon + on + pentateon + fama + crux + agratan + grex + lux + telaseylus + feminis + temon + Tetragramaton + Jesus + deus + dominator + omnium ~~terr~~ visorum + altissime + salvator meus libera me famulum tuum J B per tua noia sancta qui ego indignus sum servus tuus te rogans sed tu deus qui ubique es, reminiscere miserationum tuarum et libera me Insidiis Inimicorum meorum, visibilium et Invisibilium et per hanc virtutem sancte crucis et omnium sanctorum tuorum + Jesus autem transiens per medium illorum ibat Jesu xpi fili dei vivi + miserere mei Amen + Crux xpi salva me + crux xpi protege me + crux xpi ab omni malo me defende + Judica dne nocentes me + deus fortis expugnantes mihi + deus meus Messias + sabaoth + Sother + Emanuell + apprehende arma et scutum deus sabaoth deus meus Jesus xpus eripe me de luto et non infigar + deus sanctus libera me de profundo aquarum + o salus nostra ne absorbeat me profundum maris + o athanatos ne me urgeat super me Ignis + o exaltatio mea ne aperiat puteus putredinis super me os suum + sed o mea redemptio me aperi et conclude adversus eos qui me persequuntur + athanatos dic animae salus tua ego sum + o tetragramaton + ne tradideris me in manibus Inimicorum meorum + o sabaoth eripe me ab insurgentibus in me, o Jesu salvator seculi salva me + panis vivus + flos Incomminutabilis + virtus et Janua paradisi + benedictio sancte mariae virginis cum fillio tuo sit super me + benedictio dni mei Jesu xpi cum suis sanctis aplis sit super me + benedictio sanctae sit super me + benedictio sanctae trinitatis, patris et filii et spiritus sancti sit super me + benedictio sanctae Catherine montis montis Sinay sit super me + benedictio omnium sanctorum angelorum archangelorum, patriarcharum prophetarum aplorum evangelistarum martirum virginum monarchorum, pontificum sit super me Amen hagios invisibilis deus per tuum nomen glorie obsecro te adiuva me de morte succurre mihi ad te clamanti peccatori + Tetragramaton sicut tu es rex regum et deus dominantium deus pro et in alio non habeo spem nisi in te deus deus quam coelestia simul et terrena gubernas et moderaris te deprecor miserere mihi peccatori et libera me J B de Inimicis meis visibilibus et Invisibilibus dne sis mihi salvator mihi yobam, sitz sitam in noie pris + et filii + et spiritus sancti + amen primum nomen dei est on secundum est eton, et quando dixit deus fiat lux tertium nomen est lophias + in noie dni et individue trinitatis + antariton + Iturronsto yoni Adonay salva me J B et oi et detheos Adonay Amen



Ex

per signum domine tau libera me

In noie patris et filii et spiritus sancti Amen. In noie sancte et Individue trinitatis Amen + coniuro vos omnia genera armorum gladios cultellos bipennis, lanceas clavos oia genera armorum et mettallorum per patrem et filium et spiritum sanctum, ut non ledatis me J B neque sanguinem meum effundatis donec tertegit de corporibus meis quae reddunt scindunt dum sunt in manu meas sic ad manus meas oia genera armorum

diorum, qui nocuerint, tunc sicut cera liquescant + Item Coniuro vos oia genera armorum per
ferream lanceam qua Longinus latus dni nri Jesu xpi perforavit exivit sanguis et aqua
ut me J B non ledatis neque sanguinem meum effundatis + Item coniuro vos per Columnam
in qua dnus nr Jesus xpus ligatus fuit et adductus ante Judice ut me J B non ledatis
neque sanguinem meum effundatis + Item coniuro vos per tres clavos qui manus et pedes
dni nri Jhu xpi transfixerunt ut me J B non ledatis neque sanguinem meum effunda-
tis + Item coniuro vos oia genera armorum per craticula ferrea in qua sanctus
Laurentius assatus fuit ut me J B non ledatis neque sanguinem meum effundatis
Item coniuro vos oia genera armorum per gladium quo sanctus Paulus fuit decapitatus
ut me J B non ledatis neque sanguinem meum effundatis + Item coniuro vos per
ferreum ligamen quo ligata fuit beata Agnes duobus annis et cum eo crinalibus
ut me non ledatis neque sanguinem meum effundatis + Item coniuro vos oia genera
armorum, per equuleum ferreum quo beata Agatha suspensa fuit ut me J B non leda-
tis neque sanguinem meum effundatis + Item coniuro vos oes gladios et cultellos,
sagittas et bypennes et oia genera armorum per oia noia sancta dei et manifesta, +
Item coniuro vos per septuaginta noia dei et per sanctum nomen dei qui omne celum et terram et
oia que in eis sunt quod est internabel cuiusmodi gloria + et coniuro vos per sanctum nomen
dei + sanctum mandelum in quo Josue vicit duodecim reges + Item coniuro vos per
sanctum nomen dei tetragramaton + let + ser + neet + nain + ho + Item coniuro
vos per oia gaudia ac dolores beate Marie semper virginis + et coniuro vos per oes Apos-
evangelistas, martires et per viginti quatuor seniores et per oes doctores confessores mo-
nachos et heremitas et per oes virgines et viduas et oes sanctos et sanctas dei et per Jura-
mentum dni nri Jesu xpi et per illa vera et sacratissima verba quibus potestatem
nemo habet ledendi vulnerandi atque sanguinem effundendi + ego enim transiens
per medium illorum ibo + ecce crucem dni fugite partes adverse ~~fugite~~ vicit leo de
tribu Juda radix David + per signum crucis de inimicis nris libera nos deus nr
salve + crux preciosa suscipe me per eum qui pependit in te + spiritus sapientie + et intel-
lectus + et spiritus consilii et fortitudinis + spiritus scientie + pietatis + spiritus timoris dni
protege et defende me J B ab oibus cultellis + ab eorum vulneribus et ab oibus gladiis
+ et ab oibus lanceis et ab oibus telis et sagittis et ab oibus generibus armorum
me J B + salva benedicat me + sanctifica me + per signaculum crucis, vulnera omnium
armorum avertat a me J B + quinque vulnera filii dei custodiant me + hely + hely +
het + clavis + yon + elg + hur + prote +++ ceratus ++ feres + homo + Rex glorie
venit in pace + verbum caro est et habitavit in nobis et vidimus gloriam dei quasi
unigeniti a patre plenum gratie et veritatis Amen./

preciosa maxime virtutis

In noie sancte trinitatis et Individue unitatis, patris et filii et spiritus sancti coniuro vos oia
genera armorum per patrem et filium et spiritum sanctum coniuro vos baculos gladios lanceas
cuneos cultellos sagittas clavos fustes et oia alia genera armorum per septuaginta duo
noia et per oes virtutes et potentias et per ferream lanceam cum qua Longinus latus dni per-
foravit et exivit sanguis et aqua et per ista sanctissima noia + Jote + hee + vant + het
ut me famulum tuum J B non ledatis neque sanguinem meum effundatis, coniuro vos oia
genera armorum supradictorum per ista sanctissima noia dei + hel + ya + heye + dadet + ebon
Eloym + Agla + Agiel + Azel + Sadon + esel + eloy + eloye + delis + gobit + ya
del + yosi + holym + Rasael + paliel + manuel + onega + dilaton + ardag + fa
+ parix + alim catinal + utanzaras + zalphi + dalat dalsali + saffnat +
hirtimi + sed + dar + agla + aglaia + pamiel + pamino + gniel + on + homon + he
+ lestrad + patoon + bamboy + ya + Emanuell + yote + Intasil + om + via + capi
lon + ysrael + mel + ozel + piel + patritoron + safaron + lonion + yael + ut me
famulum tuum J B ne ledere neque sanguinem meum effundatis et non corrumpimini me
eo dextera dni fecit virtutem dextera dni exaltavit me non moriar sed vivam
et narrabo opera dni castigans castigavit me dns et morte non tradidit me
Amen benedicamus dno deo gratias./

Orationes contra oia pericula mundi sanctus Thomas Aplus offitus Leonarans sim
carolo Regi francie dicens quicumque ista noia super se portaverit ab inimicis suis ve-
mortali non poterit nocere nec ei nocere poterit et nota quod in isto scripta unum
Agla continetur cum nomen xpi quod qui in die viderit dixerit vel portaverit illo die
non est mala morte moriturus et si quis infirmus circa collum habuerit gaudebit
mulier pregnans si fuerit ligata super ventrem liberatur sine dolore et par sine
In noie patris et filii + et spiritus sancti + Amen super ea causa ad Iuvandum nos et trinitas
atque indivisa unitas + unus deus + Sabaoth + Adonay + coteraton + ysion + sen,
leon + ceon + sen + esam + salus + vita + via + veritas + sapientia + ego sum + qui
qui est + agnus + ovis + vitulus + serpens + aries + leo + vermis + sol + Agla +
Imago + panis + vita + flos + mons + Janua + fons + petra + lapis + angelus
pastor + propheta + sacerdos + sanctus + Immortalia Rex maior + primus sed horum
leo + tertius flos + quartus obist + quintus terre + sextus maior + septimus
sagal + octavus betgolon + nonus tetragramaton + decimus eloy + undecimus
tok + duodecimus lexon + athanatos + eloy salus + orate + ymas + eloy
salvator + A + et ω + primogenitus + principium + paracletus + mediator +
verbum + ygnivos + gloria + lux + minimus + Angularis + sanctus + et Immortalis
+ Jesus + pater + filius + oipotens + spiritus + misericors + cardo + et ver
creator + redemptor + magni consilii + Angelus + trinus + et unus deus est
Dominantium + deus deorum + deus ineffabilis + deus incomprehensibilis + Ju
Justus + et semper in prelio in mari vel in aqua gedebilone & c q.p. et semper

In bello rex Judiciorum miserere nobis ille liga precor sanctissime dne deus per tua sanctissima nomina deprecor te ut exaudias me et custodias me ab omni malo et ab omni periclo et adversitate diaboli ut eruas me hic et in futurum deus Abraham, deus Isaac, deus Jacob, deus Angelorum deus Archangelorum deus apostolorum deus martirum deus confessorum deus virginum deus omnium sanctorum, deus patriarcharum et omnes sancti et sancte dei et electe dei intercedant pro me J B ad dnum deum nrum Jesum xpum qui est pius et clemens qui mitis et humilis cedes qui non vult mortem peccatoris nec delectatur in perditione peccatorum Amen

oratio contra sagittam

Coniuro te sagittam per gravitatem et per flagellationem dni nri Jesu xpi o sagitta sta per celum et terram et stellas et planetas o sagitta sta per sepulcrum dni nri Jesu xpi o sagitta sta per resurrectionem dni Jesu xpi o sagitta sta per celum et terram et stellas et planetas celi et universa que in celo et in terra sunt et per tremendum diem Judicii et per virginitatem corporis dni nri Jesu xpi et corporis gloriosissime virginis marie o sagitta sta per sanctissimam trinitatem Amen

Si non adhibes fidem supradictis verbis exponas ad collum alicuius bestie ac eam postea trahe ad aliquem locum in quo fieri possit et videbitis quod quod illa ei non nocebit./

Pax dni nri Jesu xpi mecum sit cum potestate celica populo, o sagitta sta o sagitta per virtutem sancte marie virginis et per caput sancti Johannis baptiste et per duodecim aplos et per 4or evangelistas et per martires et confessores virgines et viduas dei et angelos et archangelos dei o sagitta sta per deum vivum per deum verum et per deum sanctum et per illum deum qui ex nichil cuncta creavit o sagitta sta per annunciationem dni nri Jesu xpi o sagitta sta per ineffabilem memoriam Jesu xpi ut non noceas mihi famulo dei J B z.4.1 + q + y .zzz. b.m. A + et W + Emanuell + non intret gladius in carnem meam, sit natus per Jesum gubernatorem meum dnm nrm Jesum xpm ut non habeat gladius potestatem in famulum tuum J B Amen // Judica deus nocentes me expugna impugnantes me, apprehende arma et scutum et surge in adiutorium meum et in auxilium mei famuli dei J B + amen + tatet aiti + aitoti + custodiat me famulum tuum + ab omni malo et periculo mortis Amen + xpus regnat + xpus imperat + xpus + fregit in me sit et frangat gladium istum qui contra me pugnat + o sagitta sta per lanceam et omnia arma omnium inimicorum meorum visibilium et invisibilium non noceat mihi famulo tuo J B Amen

quicumque hanc supra scriptam orationem secum portaverit nullum inimicum timeat nec gladius nec sagitta nec aliqua arma sibi nocere potuerit nec insidie diaboli nec arma incantatum nec veneno noceri nec immundus spiritus sibi nocere potuerit in omni tempore et in omni loco salvus erit +++ et qui fidem non habet huic huic orationi arripiat unum gallum et ponat ipsum appensum in eius collo et videbit quod nulla arma ipsi nocere potuerit

Barnasa + lonitas + burella buella + agla + agla + tetragramaton + Adonay + dea deus magne et mirabilis anima famulum tuum J B indignum ab omni periculo mortis corporis et anime, et ab omnibus insidiis inimicorum meorum visibilium et invisibilium + hec sunt nomina quibus appellatur deus in hebraice + nomine deus + crupthen + Eloy + Ela + adonay + corpus xpus rex + sabaoth + namiat + cum hec fecit famulo dei J B hoc enim est corpus meum + et diligat me + Amen +

Coniuro vos omnia arma cum quibus occisi sunt omnes sancti martyres precipio vobis per merita sanctorum omnium ut non habeatis potestatem scindendi carnem meam nec sanguinem meum spergendi nec ostendendi famulum dei J B nec in aliquo ledendi + crux et passio dni nri Jesu xpi sit in memoria et in defensione mea + pax et benedictio dni nri Jesu xpi sit semper mecum + o sagitta sta per virtutem beate marie virginis et per caput sancti Johannis baptiste, per aplos martires, confessores virgines et viduas per angelos et archangelos + o sagitta sta per annunciationem dni nri Jesu xpi o sagitta sta per coronam spineam qua portata fuit in capite dni nri Jesu xpi o sagitta sta per clavos qui perforavit manus et pedes dni nri Jesu xpi o sagitta sta per vulnera dni nri Jesu xpi per resurrectionem Jesu xpi ut non possit ledere me famulum dei J B + in nomine patris + et filii + et spiritus sancti + Amen + obsecro te dne fili dei vivi per sanctam crucem tuam ut dimittas peccata mea per sanctam coronam tuam custodi caput meum per venerabiles tuas custodi pedes meos et omnia membra mea, et tribue mihi veniam et vitam ~~eter~~ eternam + sancte deus sanctissime fortis deus fortissime immortalis deus miserere mei famuli J B quia peccata mea multa sunt aput te et non sum dignus vocare servus tuus propterea deprecor te ut mittas in cor meum amorem celestium quiete et regnas deus per omnia amen./

Abba pater miserere mei + o fili + o spiritus sanctus meus sis custos meus ab omnibus adversariis meis + coniuro te gladium per sanctum sacerdotem veteris testamenti qui intraduxit mariam et dnm nrm Jesum xpistum in templo dicente tuam ipsius animam doloris gladius transibit ut non possit ledere famulum dei J B coniuro vos lapides per beatum Stephanum prothomartirum qui in eum lapidaverunt qui statuit pro suis persecutoribus orare dicens ne statuas illis hoc peccatum quia nesciunt quid faciunt ut non possint ledere me famulum dei J B + In nomine patris + filii + et spiritus sancti + Amen

Hec sunt verba que leo papa carolo magno regi ac imperatori misit quorum virtus est probata quicumque igitur persona ea super se portaverit aut legerit seu legi fecerit eo die evadit pericula mala mortis neque ignibus neque aqua offentionem ulla patietur sed in terra et in senectute morietur et omni honore erit constitutus et si aqua mulier gravida portaverit super se dicta verba que per tunc non poterat cito pariet et non poterit ire ad perditionem et verba sunt hec que sequuntur

24

Crux xpi sit quod semper adoro + crux xpi sit mihi porta et vera salus + crux xpi est omnis gladius + crux xpi superat vincula mortis + crux xpi primo + crux xpi sit admirabile signum + crux xpi sit mihi potestas + crux xpi respondeat omne bonum mihi + crux xpi liberet me ab omni malo presenti et futuro + hoc per signum crucis sit mihi dividuntur partes omnes interrestet + crux xpi auferat ~~me~~ a me omnes adversitates huius mundi + crux xpi sit mecum et salvet me ante me et post me quia antiquus diabolus ubi te videt a me recedat + per crucis hoc signum + fugiat a me omnes mali + yeto + osbvay + Jesus nos spes + xp soloy + Tetragramaton + dyday + panta + ante transiens per medium illorum ibat + fons + principium + finis + veritas omnipotens + Jesus in nomine patris + et filii + et spiritus sancti + amen /

Hec sunt noia omnipotentes dei domini mei Jesu xpi qui extracta sunt ex aliis omnibus nominibus quicumque ea super se portaverit fiet sibi omne negotium habiturum esse in vigna(?) fieri posse et perditione capitur. Item si tollo aprensa ab aliquo portabuntur illud ab omnibus diligitur et sunt subsequentia verba + Anthos + A nostro + noxi et beyt Eloy + Apen + Agla + Agipa ysquiros +

Hec sunt verba illa que dixit Adam quando fuit in inferno sive in limbo si quis ea super se portaverit nec aliquo a suo inimico offendi iter faciens qui credidit deum ac dixit septuaginta tribus annis dixit quod super se portaverit talia verba aut noia capi non poterit + ~~valor~~ valeanda hasar + nec perire poterit ac valebit petere gratia pro anima sua, et scribenda hec noia super aliqua charta poterit ire ante hostes suos.
+ + +

Adonay + J + + + + + principium + finis + virtus + sapientia + veritas + spes + paracletus + ego sum qui sum + fons + mediator + agios + ovis vitulus + pes + panis + leo + manus + lapis + angularis + petra + alma + sponsus + pulchri- dietas + verax + ~~tortus~~ eternus + gratia + veritas + pax + fons + caritas amor alleluya + Amen + unitas + fortitudo + novissimus + omnipotenti + matheus + Johes + marcus + lucas +

Hec noia sanctissima sunt ad custodiam animo meo et corporis mei ab omnibus malis in noie dei et sancte marie ac in noie sancti alesii que noia portaverit super se vere bicinus et ea reliquit regi alesso qui super se ea portabit non potest occidi nec cap si ea experiri voluerit aponat super aliquo qui occidi debeat + + + + + + + patgay + bay + adonay + in noie patris et filii et spiritus sancti + Jesus autem transiens per medium illorum ibat + et bar + adat + malarum terrarum negat + verbum caro factum est + et habitavit in nobis + xpus; Tetragramaton qui ait illi si tu es tu felix + amen + lex + amen + Jesu quod queritis ego sum, si videbas furem currebas cum eo et cum adulteris portionem tuam ponebas os tuum abundavit malicia et lingua tua concinnabit dolos + et benedic hereditati tue + laudes deo + + amen + .

here endeth the little booke

from page 20 at the bottom

Coniurati, festinate venire et obedire preceptori vestro, qui vocatur Actinomos. hic sibilet in iiii angulis mundi. et videbis immediate magnos motus: et cum videris, dic quid tardatis quid moramini quid facitis preparate vos, et obedite preceptori vestro in nomine domini Bathsat + vel vargat + super Abracunens + super venienis, Abeor + super Aberer +

Tunc immediate venient in sua forma propria et quando videbis eos iuxta circulum ostende illis pentaculum coopertum sindone sacro nolite fieri inobedientes, et subito eos in pacifica forma: et dicent tibi, pete quid vis, quia nos sumus parati complere mandata tua, quia dominus ad hoc nos subiugabit. cum autem apparuerint spiritus, tu dicas bene venitis spiritus vel reges nobilissimi quia vos vocavi per illum cui omne genu flectitur celestium terrestrium et infernalium cuius in manu omnia regna regum sunt nec est qui sue contrarius esse possit maiestati. quatenus constringo vos, ut hic ante circulum visibiles, affabiles permaneatis, tamdiu tamque constantes, nec sine licentia recedatis, donec meam sine fallacia aliqua et vere dico perficiatis voluntatem, per potentie illius virtutem, qui mari posuit terminum suum, quem preterire non potest, et lege illius potentie non pertransit fines suos, dei scilicet altissimi regis, domini qui cuncta creavit. Amen,

Tunc iubeo quod vis et fiet. post hec licentia eos sic in nomine patris, filii et spiritus sancti ite in pace ad loca vestra et pax sit inter nos et vos, parati sitis venire vocati. hec sunt que petrus de abano de magicis elementis dixit ut autem facilius rationes circuli possit cognoscere subiicitur stigma una. sit ita ut aliquis velit veris tempore, prima hora diei dominice circulum facere, is erit eiusmodi qui in figura sequenti conspicitur. /

dicere ante vocari vet constructionem pr nos

Our ffather which art in heaven hallowed be thy name thy kingdome come thy will be done
Jn earth as it is in heaven geve us this daie our dayly bread & forgive us our trespasses as we
forgive them that trespasse against us & lead us not int to temtation but deliver us from
evell for thine is kingdome power & glorie for ever & ever amen

ave maria

25

Salve o maria gratia plena dns tecu benedicta tu in mulieribus et benedictus fructus ventri
tui Amen et ne nos Inducas in tentatione sed libera nos amalo./
haile mary full of grace, or lord is with thee blessed art thou among women & blessed is the
frute of thy wombe. Amen & lead us not in to tentation but deliver us from evill amen./

alia ave maria

Ave maria gratia plena, dns tecu benedicta in mulieribus et benedictus fructus ventris
tui dns ihs Jesus christus amen / sancta maria mater dei ora pro nobis nunc et
in hora mris./

Credo

Credo in deum ~~patrem~~ oipotentem creatorem celi et terre et in Jhesum xpm dnm nostrum
filium eius unicum qui conceptus est a spiritu sto natus ex maria virgine passus sub
pilato crucifixus mortuus et sepultus descendit ad inferos tercia die resurrexit a
mortuis et in celum ascendit sedet ad dexteram dei patris oipotentis unde venturus est ad
Judicandum vivos et mortuos credo in spiritum sanctum sanctam ecclesiam catholicam sanctorum com:
munionem peccatorum remissionem carnis resurrectionem et vitam eternam Amen:

psal lxvii

God be merciful unto us & blesse us & shewe us the light of his countenance & be mer=
ciful unto us./
That thy waye maie be knowen upon earth & thy savinge health amonge all nations./
let the people praise thee o god: yea let all the people praise thee./
O let the nations rejoice & be glad: for thou shalt Judge the folk righteously & governe
the nations upon earth./
Let the people praise thee o god: let all the people praise thee./
Then shall the earth bringe forth her increase: & god even our owne god shall
give us his blessinge./
God shall blesse us & all the ende of the world shall feare him./

psal liiii

Save me, o god, for thy names sake: & avenge me in thy strength./
Heare my praier o god & harken unto the wordes of my mouth./
ffor straungers are risen up against me & tirants which have not god before their
eies, seke after my soule./
Behold god is my helpe: the lord is with them that uphold my soule./
He shall reward evill unto mine enemies: destroie thou them in thy truth./
An offeringe of a free hart will I geve thee: & praise thy name, o lord, because it is
so comfortable./
For he hath delivered me out of all my troubles: & mine eie hath seene his desire upon mine
enemies./

psal cl

Yeld unto god the mighty lord praise in his sanctuary./
And praise him in the firmament that shewes his power on hie./
Advance his name & praise him in his mighty actes allwaies./
According to his excellencie of greatnes give him praise./
With praises with a cornet praise, of soundinge trumpete blowe./
Praise him upon the vial, & upon the harpe alsoe./
Praise him with timbrell & with flute organes & virginale:
With soundinge cimbale praise ye him praise him with lowde cimbals./
What ever hath the benefit of breathinge praise the lord./
To praise the name of god the lorde, agree with one accord

psal cxxxviii

I will geve thanke to thee, o lord, with my whole harte; even before the gode will I
singe praises unto thee./
I will worship toward thy holy temple & praise thy name because of thy lovinge kindnes
& truth: for thou hast magnified thy name & thy word above all thinges./
When I called upon thee thou heardest me: & Indewedst my soule with much strength./
All the kinges of the earth shall praise thee, o lord: for they have heard the wordes of thy mou,
yea they shall singe in the waies of the lord: that great is the glorie of the lord./
for though the lord be high, yet hath he a respect unto the lowlie: as for the proud he
beholdeth them a far of./
~~Tho~~ Though I walk in the middest of trouble, yet shalt thou refresh me: thou shalt
stretch forth thy hand upon the furiousnes of mine enemies, & thy right hand shall
save me./
The lord shall make good his lovinge kindnes towarde me: yea thy mercie, o lord,
endureth for ever despise not the worke of thine owne hande./

psal li miserere mei deus

26

Haue mercie vpon me, o god, after thy great goodnes, according vnto the multitude of thy mercies doe awai mine offenses./

wash me throughlie from my wickednes & clense me from my sinne./
for I doe acknowledge my faulte & my sinne is euer before me./
Against thee onlie haue I sinned & done this euill in thy sight: that thou mightest be Justified in thy saiynges & cleare when thou art Judged./
Behold I was shapen in wickednes & in sinne hath my mother conceiued me./
But loe thou requirest truth in the Inward parte: & shalt make me to vnderstand wisdome secretlie./
Thou shalt purge me with hisop & I shalbe cleane: thou shalt wash me & I shalbe whiter then snowe./
Thou shalt make me to heare of Joy & gladnes: that the bones which thou hast broken maie reioise./
Turne thy face awaie from my sines: & put out all my misdeede./
Make me a cleane harte o god & renew a right spirit within me./
Cast me not awaie from thy presence: & take not thy holie spirit from me./
O giue me the comforte of thy helpe againe: & stablish me with thy free spirit./
Then shall I teach thy waies vnto the wicked: & sinners shalbe conuerted vnto thee./
Deliuer me from blood guiltines, o god, thou that art the god of my health: & my tonge shall singe of thy rightousnesse./
Thou shalt open my lips, o lord: & my mouth shall shewe forth thy praise:
for thou desirest noe sacrifice else would I geue it thee: but thou delightest not in burnt offeringe./
The sacrifice of god is a troubled spirit: a broken & contrite harte, o god shalt thou not despise./
O be fauorable & gratious vnto sion: build thou the walls of Jerusalem./
Then shalt thou be pleased with the sacrifice of rightousnes, with the burnt offerings & oblations: then shall the offer younge bullocks vpon thine altar./

psal ~~xx~~ xliii Iudica me deus

Giue sentence with me o god, & defend my cause against the vngodlie people
O deliuer me from the deceitfull & wicked man./
for thou art the god of my strength, why hast thou put me from thee: & why goe I so while the enemie oppresseth./
O send out thy light & thy truth: that they maye lead me & bringe me into thy holie & to thy dwellinge
And that I maye goe vnto the altar of god, euen vnto the god of my Joy & gladnes: vpon the harpe will I geue thanke vnto thee o my god./
why art thou so heauie, o my soule: & why art thou so disquieted within me?
O put thy trust In god: for I will yet geue him thanke, which is the helpe of my countenance & my god./

psal xlvii omnes gentes

O clap your hands together all ye people: o singe vnto god, with the voice of melodie:
for the lord is high & to be feared: he is the great kinge vpon all the earth./
He shall subdue the people vnder vs: & the nations vnder our feet./
He shall choose out an heritage for vs: euen the worship of Jacob whome he lo
God is gone vp with a merrie noyse: & the lord with the sound of the trumpe./
O singe prayses singe praises vnto our god: o singe praises singe praises vnto our
for god is the kinge of all the earth: singe ye praises with vnderstandinge./
God raigneth ouer the heathen: god sitteth vpon his holie seate./
The princes of the people are Joined vnto the people of the god of Abraham: for god which is verie hie exalted doth defend the earth as with a shield.

psal CXXI leuaui oculos

I will lifte vp mine eies vnto the hills from whence cometh my helpe./
My helpe cometh from the lord, which hath made heauen & earth./
He will not suffer thy foote to be moued & he that keepeth Israell, will not sleep
Behold he that keepeth Israell shall neither slumber nor sleepe./
The lord himself is thy keeper: the lord is thy defence vpon thy right hand./
So that the ☉ shall not burne thee by daye nor the ☾ by night./
The Lord shall preserue thee from euill: yea it is euen he that keepeth thy s
The lord shall preserue thy goinge out & thy cominge In: from this time forth for euermore./ Amen./

After thou hast read the psalmes then goe forward with this worke

Postquam rite expertus erit circulus, asperge eum aqua benedicta seu lustrali, et dic:
Asperges me domine hysopo et mundabor: lavabis me et super nivem dealbabor./

benedictio fumigiorum

27

Deus Abraham, deus Isaac, deus Jacob, benedic has creaturas specierum, ut vim et virtutem odoris suorum amplient, ne hostis nec phantasma in eas intrare possit per dominum nostrum Jesum Christum. Deinde aspergatur aqua benedicta./

Usus Ignis

Exorcismus Ignis cui supponuntur fumigia. / Ignis quo utendum est ad suffumigationes sit in vase fictili seu terreo, nunc exorcizetur autem hoc modo./

Exorciso Ignis

Exorcizo te creatura Ignis per illum quo facta sunt omnia ut statim omne phantasma eiicias a te ut nocere non possit in aliquo, deinde ~~dic~~ benedic domine creaturam istam Ignis, et sanctifica, ut benedicta sit, in collaudationem nominis tui sancti ut nullo nocumento sit hostantibus nec videntibus, per dominum nostrum Jesum Christum./

De veste et pentaculo et de versu

Vestis sit sacerdotis, si fieri potest: si non possit haberi, sit linea et nitida. deinde sumat hoc pentaculum factum die et hora ☿ crescente ☽, in charta membrana haedi, sed prius dicatur super illo missa sancti spiritus, et aspergatur aqua baptismali./

oratio dicenda quando Induitur vestis

Ancor, Amacor, Amides, Theodonias, Anitor, per merita angelorum tuorum sancte domine Induam vestimenta salutis: ut hoc quod desidero, possim perducere ad effectum per te sanctissime Adonay, cuius regnum permanet per omnia saecula saeculorum. Amen./

to consecrate all Instruments

Omnipotent & mercifull god which in the finger of thy deity hast healed all kind of plagues & hast restored the diseased to their former health, graunte unto me I doe beseech thee, yt these Instruments may be touched, blessed, sanctified & hallowed by thy deity: that the characters drawne with the same in the dignitie of thy name maie bee effectuallie to my operation by him that liveth for evermore Amen./

alia oratio

O god despise not the petition of wretches nor the voice of them which crie unto thee, graunte I beseech thee that when I invocate thy mercie wee maie feele thy dietie healthfull unto us & assistaunte in all things through Jesus Xpist our lord, Amen./

alia oratio

O god whose seate is in thy righteousnes vouchsafe of thy holines of thy godhead to consecrate blesse & sanctifie all these kind of Instruments that there remaine noe occasion of evill nor ungodlines in them: but that they maie be profitable holsome & healthfull unto our worke for the merite of Xpist Jesus + Amen./

alia

Increase wee beseech thee almighty god, the gifte of thy deity in sanctifying hallowing & blessing of these Instruments that noe wicked spirits have power or be able to resist us through thy holy & blessed Inspiration of power & vertue into them, so that they wee maie be more effectuall & powerfull to constraine bind & compell all spirits to our obedience through thy devine grace & power & bringe them to our obedience graunte this o lord god for Jesus Xpist sake who liveth & raigneth with thee ever one god world without end, Amen./

alia

Benedico te N per deum vivum per deum verum per deum sanctum per deum qui tibi specialem virtutem dedit ut consecratum et confirmatum istas virtutes et efficaciam potentialem suscipias et retineas ad quod te dirigimus consecratum benedico te in super Jesus Xpist filius eius unicus dominus noster, qui te coruscante diaphanum esse voluit et mittere figuras, et per reflectiones varias demonstrare./

alia

Tu deus omnipotens Invocationibus nostris clemens adesto et ut hanc N de coelestia harmonia tue claritatis benignus infunde tu hoc N tuere benedicto ut hoc

ad sui communionem et in eo

Descendat in hoc N virtus spiritus sancti N scientiam representandi spiritus exorcizatoris Imperio, obediendi mitissime hominibus efficacia ut cum homo hoc te ~~habeat~~ habet potestatem contra omnes malignos spiritus per virtutem domini nostri Jesu Xpisti + filii dei. Amen./

quicunque vult

28

Whosoever wilbe saved: before all thinges it is necessarie that he holde the catholick faith,

Which faith, except everie one doo keep holy & undefiled: without doubt he shall perishe everlastinglie.

And the catholicke faith is this: that wee worship one god in trinitie, & trinitie in unitie.

Neither confoundinge the persons nor dividinge the substance.

for there is one person of the father, another of the sonne: and another of the holy ghoste./

But the godhed of the ffather, of the sonne, & of the holy ghost is all one: the glorie equall, the maiestie coeternall./

Such as the father is such is the sonne: & such is the holy ghoste./

The father uncreate, the sonne uncreate: & the holy ghost uncreate./

The father Incomprehensible, the sonne Incomprehensible: & the holy ghost Incomprehensib

The father Eternall, the sonne eternall: & the holy ghost eternall/

And ther are not three Eternalls: but one Eternall/

As also there be not 3 Incomprehensibles nor 3 uncreated: but one uncreated, & one Incomprehensible/

So likewise the father is allmightie, the sonne allmightie; & the holy ghost allmightie,

And yet ther are not 3 allmighties, but one allmightie./

So the father is god, the sonne is god; & the holie ghost is god./

And yet they are not 3 gods: but one god. So likewise the ffather is lord, the sonne lord: & and the holy ghost lord./

And yet not 3 lords but one lord./

For like as we be compelled by the christian veritie: to acknowledge everie person by himself to be god & lord./

So are we forbidden by the catholick religion: to saye there be 3 gods or 3 lords

The father is made of none: neither created nor begotten./

The sonne is of the father alone: not made nor created, but begotten./

The holy ghost is of the ffather, & of the sonne: neither made, nor created, nor begotten but proceedinge

So there is one ffather, not 3 ffathers, one sonne not 3 sonnes. one holy ghost not 3 holy ghostes./

And in this Trinitie none is afore or after other: none is greater or lesse then an

But the whole 3 persons be coeternall togither: & coequall./

So that in all thinges as is aforesaied: the unitie in trinitie, & the trinitie in unitie is to be worshipped./

He therefore that wilbe saved must thus thinke of the trinitie./

Furthermore it is necessarie to everlastinge salvation: that he also right beleeve in the Incarnation of our lord Jhesus christ./

for the right faith is that we beleeve & confesse: that our lord Jhesus xpist, the sonne of god is god & man./

God of the substance of the father, begotten before the worlde: & man of the substance of his mother, borne in the world./

Perfect god & perfect man: of a reasonable soule, & humane flesh subsistinge./

Equall to the ffather as touchinge his godhed: & inferiour to the ffather, touchinge his manhoode./

Who although he be god & man: yet is he not two, but one christ./

One not by conversion of the godhead into flesh: but by takinge of the manhood into god./

One altogether, not by confusion of substance: but by unitie of person./

for as the reasonable soule & flesh is one mann: so god & man is one xpist

Whoe suffered for our salvation: descended into hell, rose againe the 3d daie from the dead./

At whose cominge all men shall rise againe with their bodies: & shall give accompt for their owne worcke./

And they that have done good, shall goe into liffe everlastinge: & they that have done evill, into everlastinge fire/

This is the catholique faith: which except a man beleeve faithfully he cannot be saved./

Gloria patri filii et spiritus sti sicut erat In principio/

gospell of ste Iohn

In the beginninge was the word & the word was with god: & the worde was god. the same was in the beginninge, with god. all thinges were made by it. & without it was made nothing that was made. in it was life & the life was the light of men. & the light shineth in the darknes but the darknes comprehended it not. there was a man sent from god whose name was Iohn. the same came as a witnesse to beare witnesse of the light, that all men through him might beleve. he was not the light, but was sent to beare witnesse of the light. that was a true light, which lighteth all men that come into the world, he was in the world. & the world was made by him: & yet the world knew him not. he came unto his owne. & his owne receaved him not. but unto as manie as receaved him, to them gave he power to be the sons of god, in that they beleve on his name which were borne not of bloud, nor of the will of the flesh, nor yet of the will of man: but of god. & the word was made flesh & dwelt amonge us. & we sawe the glorie of it as the glorie of the onlie begotten sonne of the father, which word was full of grace & veritie. Iohn beare witnesse of him, & cried, saieng this was he of whome I saied he that cometh after me, is preferred before me: for he was before me; & of his fullnes have all we receaved, grace for grace, for the lawe was given by Moyses but grace & truth came by Jesus Christ, noe man hath seene god at anie tyme: the onlie begotten sonne which is in the bossome of the father hath declared him. & this is the recorde of Iohn when the Iewes sent preistes & levites from Ierusalē to aske him, who art thou; & he confessed & denied not saieng he plainly I am not the Christ. & they asked him, what then; art thou Elias & he saied, I am not. art thou the prophet? & he answered, no. then saied they unto him, who art thou. that wee maie give an answer to them that sent us? what saiest thou of thy selfe? he saieth I am the voice of him that crieth in the wildernes, make straight the waie of the lord, as saied the prophet Esaias, & the they which were sent were of the pharises. & they asked him & saied unto him, why baptisest thou then, if thou be not the Christ, neither Elias, nor the prophete. Iohn answered them saienge I baptise with water: but there is one amonge you, whome ye knowe not. he it is that cometh after me, whose shoe latchet I am not worthy to unlose. these thinges were done in Bethabara, beyond Jordan, where Iohn did baptise

W

Quomodo poteris loqui cum proprio bono Angelo tuo quando volueris./

In nomine domini incipit tractatus ~~cum~~ cum proprio Angelo bono tuo habere Colloquia,

In nomine sanctæ et individuæ Trinitatis incipit oratio ad propriū Angelum homini ad custodiam deputatum. Primo ~~cum~~ cum fueris bene Confessus, jejunabis, in pane, et aqua tribus diebus non manducando, donec stellæ in Cælo videantur, sed qualibet die offerta denariū in nomine Trinitatis et da pauperibus, et dicas orationes, et sis devotus, et postea vade ad locū secretū (scilicet ad Ecclesiam, vel in Atrium aut in ortū) et tibi est, quoad usque quod optaveris, apparuit, et caritè ac benigne respondeas, caveto, ne aliquis tuum secretū videat, aut percipere possit, ne forte incredulū videatur, et operis tui processus in hoc impediatur; deinde salutes septies cum oratione dominicâ: et symbolo, et his versibus. Increatus Pater, increatus filius, increatus spiritus sanctus, æternus pater, æternus filius, æternus sps scts, et omnipotens sempiterne deus, qui salitem animam humanam induisti et plasmasti ad similitudinem tuā, traxisti addens unicuique corpori spiritū propriū et creatum ad custodiendū ~~ipsum~~ ipsum et defendendū ab incursibus spiritū malignorū, et illusionibus illorū, te suppliciter rogo, et deposco, clementissime pater,

omnipotens, et obsecro, per filium tuum Dominum nostrum Jesum Christum in cujus potestate, consistunt omnia, et ego miserrimus et indignus famulus tuus, hanc potestatem obtinere merear et nomen proprij Angeli mei audire, et intelligere possim, et ejus virtutibus roboratus omnia Corporis et animæ nocumenta per ejus visionem et defensionem fugere, viriliter et veraciter merear, prestante domino nostro Jesu xpo, qui sedet in altissimis et regno cuncta disponit, Cujus Regnum et potestatem permanent in secula seculorum. Amen

Postea verte faciem tuam, versus Orientem et in terram prosterne manus, dicendo septem psalmos penitentiales, cum septem orationibus dominicalibus, totidem Credo in Deum, implorando humiliter, et dicendo, Deus qui cuncta abscondita intueris, omnia opera occulta retortaris, et nihil latet in animis omnium creaturarum quod tu non novisti, te suppliciter deprecor ut ab omnibus perturbationibus liberatus semper tuum auxilium implorando: effectum petitionis meæ consequi merear qui vivis, et regnas cum deo patre, in unitate spiritus sancti, deus per omnia secula seculorum Amen. Postea erige te surgens super genuarum bonâ devotione, sic dicendo. Angele sancte, qui in conspectu altissimi dei stas semper, et mihi misero traditus es, ad me custodiendum, et defendendum me et in necessitatibus ad subveniendum mihi, suppliciter deposco, ut nominis tui titulum, ab Auctore omnium, tibi traditum mihi revelare nullatenus forundes et in nomine tuo sancto invocato et nominato, responsa vera et munera tuæ sublimationis percipiam, et de omnibus, quæ desidero, mihi venias et compareas responsurus, per eum, qui venturus est judicare vivos, et mortuos et seculum per ignem Amen. Deinde stando dicas istam orationem

Pretende dne, famulo tuo dexteram Cælestis auxilij ut te toto virtute perquirat, et que digne postulat, consequi mereatur per Xpm dnm nostrum Amen amen (pater noster) ave maria
Et ne nos inducas in tentationem, sed libera nos a malo;
Salvum fac populum tuum, Dne Deus ~~[illegible]~~ Sperantem autem in te.
(mitte ei (vel mihi) Dne auxilium de sancto. Et de Sion tuere eos (vel me) esto ei (vel mihi) Dne turris fortitudinis a facie inimici. pater de Cœlis deus miserere mihi vel nobis: Et sic tota Letania est dicenda. qua dicta dic istam orationem.

Succurrite mihi Sancti Angeli Dei orationibus vestris Sanctificate plebem: Benedicite, et nos homines in pace custodite. Amen Quo facto (flexis genibus) sedeas, et humiliter audias et cum allocutus fueris, quia si munde et pure confessus fueris et contritus, quasi vocula in voce lux circumdabit te, et dicet Angelus, Ego sum N, qui in conspectu Dei semper assisto, et tamen de tuo Corpore non recedo nisi, cum oporteat me nobilissimam animam tuam in locum augmentationis refrigerij collocare. Et si in quacunque parte audieris, ad istam vel illam, partem declines, alloquere secum, et quod videtur esse bonum. Et si, quandocunque illum, alloqui desideras oportet quod nomine suo proprio ipsum appelles, ut ab omnibus nocuis vitalibus, et temporalibus tuum corpus custodiat in hoc mundo et post hanc vitam, animam tuam collocet coram Deo. Oratio ad proprium Angelum. Obsecro te, Angelice: Spiritus, cui ego a providentia commissus sum ut custodias me indesinenter, et protegas me, ab incursu diaboli, vigilantem, et dormientem, nocte, et die, horis continuis, atque momentis conserva me ubicunque fuero, Comitare mecum, repelle a me omnem tentationem Sathanæ; et quod mea non exigunt meritatis precibus obtinere apud misericordissimum Judicem ut in me vel loci non habeat contrariæ virtutis admixtio. Cumque me corrupta vitiorum de via errare perspexeris ad redemptorem meum, ~~me~~ reducere Satagas, et in quacunque angustia, et tribulatione, et tristitia me esse perspexeris, auxilium Dei omnipotentis tuo obtentu super me esse sentiam ~~sentiam~~: Precor in nomine Dni nostri, Jesu Xpi ut si fieri potest notum facias mihi finem meum, et cum de corpore absolutus fuero non admittas (vel ne admittas) malignos spiritus me terrere, aut illudere, nec in foveam desperationis inducere; Non me derelinquas donec me perducas ad visionem conditoris mei, qui me ad custodiendum tibi commisit; Ut personaliter cum omnibus sanctis interventu tuo, merear lætari (præstante eodem Dno nostro Jesu Xpo, qui cum Deo patre, et Spiritu Sancto, vivit et regnat Deus per omnia secula seculorum Amen.)/

3 32

glorious heade & feete & with a crowne of thorne wast crowned & in thy moste ve-
paines wast given to thee eisell & gall to drinke with with a speare wast thrust in
thy right side wher out did runne plenteously of blood & water for the redemption of
the whole world wch hast rysen againe the 3d daye hast spoyled hell & hast after
into heaven & from thence shall come to judge the quicke & the dead, & the world by f
& by all those thy miracles wch thou hast done heare o mercifull Jesu the petition of
me thy unworthy servant N as thou hast hard the merite & prayers of thy blessed
mother so heare the prayers of me poore & wretched synner by the merite & pra
of thy blessed mother the virgin Marie & of all saintes & saintes & by the vertue
of thy sacrament of thy bodie & blood & by thy vertue & power I beseech thee & of thy
grace & mercie doe crave by thy devine vertue & power ~~I doe beseech thee~~ that th
daye this booke maye be consecrated & confirmed with this stone & consecrate the
+ & blesse thou + ratifie & confirme them so that they maye be firme & suer
consecrated for ever to remaine so that everie tyme & place whersoever all the
consecrationes conjurations invocations & all the worde wch ar conteyned in this bo
& written having thy true vertue & power & thy holy divination & full effect by the
blood Jesus xpt I doe beseech thee graunte that all sprite wch I shall call into the
stone with this booke maye visible plainly & aptly appeare unto the sight of myne
owne eies so that I maye see & discerne them as plainly as thou wast seene of thy
desciples after thy resurrection & at thy glorious ascention into heaven from tha
ly graunte this good lorde as thou sheddest blood & water for me & all man kinde & am

the booke in
saye

then
they

Blesse thee + the father blesse thee + the sonne blesse thee + the holie ghost blesse thee
holy Marie mother of our lord Jesus xpt blesse thee all the holy companie of heaven
blesse thee all holie angelle archangelle cherubins patriarche prophete apost-
les martirs confessores innocente & virgines ~~blesse thee all the holy martirs [illegible]~~
~~this daye throughout all the worlde blesse confirme & consecrate thee all the~~
~~holy prayeres & merite [illegible]~~ blesse thee. & I by the authoritie of or lord Jesus
xpt & of his holy apostles peter & paule & by the authoritie of the holy catholicke
church mylytant heare on earth doe blesse consecrate & confirme this booke
& this stone In the name of the father + & of the sonne + & of the holy ghost + amen

the consecration
come what sprite
call you may call
if he come not
call till he come
but he will
e

then after
[illegible] booke
say
will they call
at the first
[illegible]
come

I N the servante of god & sonne of N. & I doe conjure thee or you spirite & I doe commam
you that you be readie & obedient unto all my commaundemente both ministring
& servinge unto me to fulfill all my will & pleasure I conjure thee N by the
father the sonne & the holy ghost & by him wch is A et W + the beginninge & the end by
the dreadfull daye of dome by the vertue of the lyvinge god & by all the names of god
both effable & ineffable so that thou appeare in this pretiouse stone or glasse in
this hower & that quickly without anie tarryinge so that thou come & that in thine
owne persone trewly in a bewtifull shape visiblly plainly aptly & distinctly
unto the sight of mine owne eies & shewe unto me visiblly & to all that stand by me
that wee maye plainly see thee by my commaundement & conjuration & by all thin
wch I shall commaunde thee & if thou doe not I N. the servant of god the sonne of N
by the vertue of god omnipotent & of all his saintes I condemne thee into hell & in
the fyer everlastinge untill the laste daye of Judgment fiat fiat fiat. / amen
Except thou come quickly unto me & make me a true answere before thou dep
of all thinge that I shall demaunde of thee & I commaunde thee that allwaies &
without tarryinge to come to come & certifye me & obay unto my worde & fulfill
my commaundemente at all howres & tymes that thou be obedient & obay me
Justly & trewly even as trewly as christ Jesus did obay & fulfill the comaund-
mente of his father. & further I conjure thee by god omnipotent by Jesus xpt
his sonne & by the holy ghost by the holy trinitie & by the vertue of his substance
by the holy providence of god wch he had in his minde before he mad the world
& by his goodnesse by the wch he made all thinge & by that wisdome wher
he hath sett the heavens above & hath devided the earth from the waters by hea
earth & the sea & by all thinge in them conteyned by the height of the heaven & by the
deepnesse of the sea by the 4 elemente & by the vertue & by the secrete vertues
wch secretly are hid in them by his mercifull workinge & by the power wherw
by god created the world the lighte the dayes & the nighte & by the angelle & archan-
gelle & by thrones & dominations by principalities & powers & vertues by the
cherubin & seraphin & by all their offices & powers & by those wch beare rule o
other powers & them wch are under their powers by the firmament of hea-
ven & by all the heavens & by all that are in them & by all that are in ~~heaven~~
heaven & under heaven & by all thinge wch allmighty god hath created to
the lawde & praise of his name & of his maiesty I conjure the N by the
12 patriarches & by the 12 prophete & their prayers & by the 12 apostles

& by the 24 Elders and their crownes and garlands of maiestye & by the th

35

of god & by the golden altar which is before the eyes of god & by the golden censors by the thunders which proceed of the throne of god by the passions of martirs by the confessors & of all holy priests & by their holiness & by the holyness of virgins & by all those which praise & worship god that you come into this stone without any tarrienge & shewe thy selfe visibly in this christall stone which is consecrate for thee & that I & those that stand by me maye see thee plainly as Mary magdalen sawe the vision in the garden when shee went to visit the of our saviour christ Jesus & as plainly as Jesus appeared unto his disciples after his resurrection & as plainly as Jesus christ was seene to the men of galilee in his glorious ascention & this I charge & commaunde thee by the everlasting maiestie of god & the unitie of the holy trinitie & by the birth & passion of christ & by the glorious resurrection & assention of christ by the fourtie daies fastinge & temptation of christ by all the paines & merite of christ & I coniure thee by him which is A & Ω the beginninge & the end & by these holie names of god El + theos + adonay + tetragramaton + messias + Sother + Emanuell + Jesus + fortis + fons + salvator + gloriosus + bonus + On + unigenitus + via + vita + manus + homo + usyon + primogenitus + sapientia + virtus + caput + finis + fons + origo + paracletus + mediator + agnus + ovis + vitulus + serpens + aries + leo + vermis + os + verbum + splendor + sol + gloria + lux + ymago + panis + flos + vitis + mons + janua + petra + lapis + angularis + angelus + sponsus + propheta + sacerdos + pastor + athanatos + kyros + theon + panton + craton + ysus + that thou appeare in this christall I coniure thee N. I binde & adiure thee by the goodnes of our lord Jesus christ by his incarnation by his nativitie by his circumcision by his baptisme by his fastinge by his humilitie by the which he washed the feete of his disciples & by his crosse & passion which he suffered by the crowne of thornes which he bare on his head by the nayles wherwith his hands & his feete were pearsed & by the speare which was thrust into his side by the water & blood flowed out of his side & by the sweete prayer which he made to his father & by the soule which departed from the body he commended into the hande of god his father & by the vertewe by which the vaile of the temple did rent the ☉ was darkened & darknes was upon the whole earth & the graves opened & the dead bodies of many rise & were seene by these & all other holie actes of god I coniure thee N that thou come & appeare in this stone in this present hower quickly & without any & that you appeare to me & that in thine owne proper person in forme of a man visibly unto the sight of mine owne eies so that I maye see & discerne thee & to shewe me the truth of all thinge that I shall demaund of thee without discit fraude or guile & without hurt of me or anie other that ever god created neither thou have power to hurte or cracke this stone nor me nor anie other creature mind soule nor bodie neither shalt thou be rebell nor disobeye me nor despise my presence nor commaundement untill thou have answered me justly & hast shewed unto me plainly & distinctly all thinges which I desire to know see or heare at this tyme present & that I doe lycence thee to depart & this I coniure & binde thee & commaunde thee by the vertue & power of him which shall come to judge the quicke & the dead & the world by fier . fiat fiat fiat Amen

he as followeth 3 tymes come not at the first straight waies shall come

36

In nõie patris veni In nõie filij veni In nõie spūs stī veni In nõie trinitatis tibi dico veni In nõie sūi omniū creaturas veni ad me et appare mihi in hac hora sine aliquo nocumento et lesione ac gravamine corpore et anima vel alicui et omne desiderium meum adimple In nõie patris filij et spūs stī amen

spirit rebell & will disobedient unto thee constraine him with circulo as followeth

Hearken o thou spirit N I coniure adiure binde & exorcize thee by the most high & mighty name of god our lord + Tetragramaton + Jehova + I exorcise thee & commaunde thee that thou tarry not but come in all plainnesse & affabilitie plainly that I maye see thee without deformitie I exorcise thee N & mightily commaunde thee by him which saied & it was done & by all the holy names of almighty god which hath bene are & shalbe written in his feare & to your confusion if you be disobedient & rebell I charge coniure & commaunde thee in the & by the name + Adonay + aloe + Alion + sabaoth + saday + which is the lorde highe & kinge omnipotent of Israell which sayed lett us make man according our likenesse & let him beare rule over the workes of our hande & by the y + et No + which Adam heard & spake & by the nã Hym which Noye heard with his familie after that he was from the flood & by the nã ty + N + abraam heard & did knowe god & by the name Joth which Isaac heard & was by the name Tetragramaton + which Jacob

36

of the Angell strivinge with him by the name Sabaoth wch moyses named & the wa
ters of Egipt turned into blood & by all these holy names of the lyvinge & trew god +
Adonay + Saday + Athanatos + Hyros + Emanuell + Joth + heth + hee + vau + & by the .9.
heavenly candles wch was reveiled unto Salomon that thou appeare in this stone with
out anie further delaye as thou wilt answere at the dreadfull daye of dome & if thou be
disobedient & will not appeare as before I have commanded thee I by the authoritie
of Jhesus xpt of his apostles peter & paule & of the holy catholike church millitant
heare in earth shall & will excommunicate thee & depose thee from all dignities
into the deepest pitt in hell & there shalt thou remaine in everlastinge chaines of
fier & brimstone where shalbe weepinge & gnashinge of teeth for ever except thou
com presently speedely & shew thy self openly plainly in this stone & remaine & before
in tell I geve thee leave to depart & allwaies to be willinge & readie to come & obay me at
my commandement to fulfill my will & all my desires this I bind charge & commande
thee by the name Nowimaton & in the wonderfull might of the greate name Nowinaton
wch moyses named & the earth opened hir mouth & swallowed up Dathan & abiron & all their
congregation & people so by the vertue of the same name Nowinaton I condemne thee
N into everlastinge paine & torment except that thou appeare visible here before me in this
cristall as I before have commanded thee & that thou doe come nowe & at all times & obay
me I charg command binde & constraine thee by the vertue of him that is glorious & everlastinge
whose seate is of flaminge fier the wheeles thereof glisteringe beames of lightninge
& fier & by the Judgment seate by wch I most straightly charge & command thee that most
quickly & without anie tarryinge thou doe prepare thy selfe to come from all places in the
wch thou nowe art & come without anie tarryinge from mountaines vallies & hills
feilds seas & floods bronghes poonds & marishes streete bathes & marketes pitts cesterns
roomes flores towres & lande & from places of heaven & hell & earth wheresoever thou
be that thou come to me without anie tarryinge I cheifly & manfully commaunde thee
by the name & in the name wch Moyses heard of the most holi omnipotent god from the
middest of the burninge bush & was astonied & by the name & in the name that the
Israelite heard uppon the mount of Sion & they died for feare & by the name Burne +
wch the sea heard & it cloved in sunder & by the name & in the name that the fier heard
& was devided by the name & in the name that the stones heard & they burst that thou come
from the 4 parte of the world & from the place in wch thou art & appeare plainly in this
cristall stone to the sight of my owne eyes upon paine of everlastinge condemnatio
if thou refuse to come & obey me by him that shall come to Judg the quicke & the dead &
the world by fier fiat fiat fiat amen./

come not say
llowetg

I conjure thee spirit N by the vertue of our lord Jhesus xpt allmighty & by all his holie names
that ye goe & be dampned in hell into the fier everlastinge I bid & commaunde & condemne
you in to the paines everlastinge & all the righteous blood wch hath bene shed from the
death of the righteous abell unto this daye be indited to you a just cause to condenation
everlastinge there to remaine for evermore amen & againe I condemne thee into
fier everlastinge & commaunde you to be put into hell by the vertue of the trewe & lyvinge
god & by the power that god hath over thee that thou be allwaies bound in hell in fiery chaines
& sustaine the greate paines of fier untill in this precious stone you appeare & accom
plish my will amen /

lle rebellious &
come saye this
be but allwaies
whether he appeare
further for
ther to constraine
him that doth
appeare accordinge
nd but if he
come not say

O thou spirit N thou knowest that xpt liveth xpt overcometh xpt raigneth xpt ruleth in
heaven in earth in water in hell & in all other places wherefore by the vertue of god I
conjure thee by the power of god, I adjure thee, by the will of god I binde thee, by the comman
dement of god I charge thee & commaunde thee by these holy names of god + Messias +
Sother + Emanuell + Sabaoth + Adonay + unigenitus + via + spes + homo + usyon +
Saday + A + et Ω + xpus beinge flesh & Jhesus the sonne of the virgine mary wch
shall come to Judge the quicke & the dead & the world by fier I committ & betake thee into the
hande & custodie of these Infernall spirits that is Lucifer Satan beelzebub faiston
there to be burned wth fier & brimston untill thou have appeared unto me & fullfilled
my will & commaundemente amen./ hearken o thou spirit N I charge thee to appeare
in paine of everlastinge condemnation & be sure that if thou wilt not obaye me
to doe that I shall commaunde thee but wilt be disobedient unto my worde I by the
authoritie of Jhesus xpt & of the holie catholike church shall pronounce the greate
& generall curse against thee to thy utter condemnation deprivation & expultion from
all thy companie fellowshipe & dignities into everlastinge darknesse therfore I
geve thee warninge & advertise thee that thou be readie wthout anie tarryinge to shew
thy selfe in this precious stone & doe all that god hath given thee power to shew me tell
me & doe for me & be redie at my commaundement fiat fiat fiat so be it amen./

the generall curse
all sweare that

O thou spirit N because thou hast rebelled & not obayed the word of allmighty god now
the curse of allmighty god the father the sonne & the holy ghost come upon thee the curse of
the holy trinitie all the holy companie of heaven curse thee all holy angelle archan
gelle patriarches prophete apostles martires confessores all holy Innocente & virgins
curse thee all the faithfull people dispersed throughout the whole world curse thee all
the holie men of the holie church curse thee & I N the sonne of N & N the servant
of

37

of the ever castinge god by the authoritie of the holy trinitie god the father the son
the holie ghost & of the holie apostles peter & paule & of holy catholike church
wch I was renewed in the holy font of baptisme I doe curse thee thou rebellious
spirit into the pit of hell there to take yt wth all thy cursed wicked & disobedient spi
there to remaine for ever wthout thou appeare visible in this precious stone
the sight of mine owne eies & doe whatsoever I shall commande thee wthout
further tarriinge & so doinge I shall praye for thee to god that thou mayest be
restored unto all the dignities & offices wch thou hast given thee by him & fiat
fiat amen./

Thus here gentill reader I have shewed thee the shorte way of this art wch is most noble for it is proved to be trewe perfect & good & therfore thou mayest not doubt but proceede unto it wth a manly harte & good comforte./

If the rebell & will not
be when he is come will
as thee doe as followeth

Accipe Jurastrum et pennas et scribe nomen vel noia spus vel spus in perg
virgineo et habeas sulphur et alias species fetidas et fac inde fumigium
Coniuro te ignis p illum qui contremiscere facit orbem qd tu hunc spi
spus B comburas et facias ita ut sua persona sentiat in eternum et tenens spus
tu noie vel noibus supra fumigationem dicens quia tu non obediisti mandatis
dei tui nec precepta eius custodis nec mihi apparere voluisti, qui sum etiam
servus eius ad respondendum mihi quare omnino excommunicabo te et nom
tuu positum sive scriptum athanatizabo qua propter in noie dei et auctorita
dni nri Iesu xpi et omnium sanctorum eius sis maledictus excommunicatus
nomen tuum scriptum per materiali igne comburetur et in fetidis rebus
suffumigabuntur ita te spus B in noie dei in profundum puteum abissi
et sulphuris virtute dei precipio ubi remaneas usque ad diem Judicij et
nunquam sit recordatio de te ante faciem dei vivi qui venturus est Iudica
vivos et mortuos et seculum p ignem amen./ tunc proiicias schedulam in

W

sulphure aspersum & so burne in the names of fier & brimstone he will
the bonde & come unto thee for the paines them selves will burst at the hea
of this great sentence pronounced

But when you will deliver him from paine saye nothinge but write his name
againe & burne it wth sweet smelling odours & this waye maye you bring the
spirit to obedience wthout doubt ye fier must be of conserved wood of
this beinge wth authoritie is the greatest secrett that belongeth to arte./

finis./

ye . . . in a . . . Take a cleane towell & laye it upon a faire table & upon that lay the glasse, & saye this oration followinge./

Oratio

A 20 38

Omnipotens sempiterne deus, adesto magnae pietatis tuae misteriis, adesto piis invocationibus nostris ut speculum istud quod in nomine tuo bene + dicere, sancti + ficare dignaris visum est et in eo spiritum tuae benedictionis infundas, ut quamvis humilitate gerendi est ministerii tui virtute impleatur effectus et licet nos tanti ministerii exequendi simus indigni, tamen quia tua dona non deseras ut ad nostras preces aures tuae pietatis inclines ut hoc speculum quod in tuo nomine bene + dictum per virtutem sanctificationis tuae accipiat et perfectum fiat receptaculum in quo omnes obtamus ut creaturas tuas angelicas quas in tuo sacro nomine ad presentium preteritorum et futurorum certificationem vocaverimus et scientiam perfectam inducere exponimus tua gratia ineffabili sine ambiguitate vel dolore quam est oculis nostris radiis visibiliter representat per dominum nostrum Jesum Christum

sanctificare mendimus

. . . tuae benedictioni admitte

f · 4 g r s ⁊ m v s p s t p sanctus deus per omnia secula seculorum amen

the operation

Deus qui hoc speculum ex materia fragili in usum humani generis fieri permisisti ut lucidantibus radiis suis multiplices diffunderes in intuentium effigies varias indicares respice clementer super istud speculum et multiplica in eo benedictiones tuas quas per tuae affluentiae in hoc letificas animas tuas ut tua maiestate impleto sancti unigeniti gratia spiritus sancti qui per sanctum ij archanum claritate et luminis ad lectiones recipiendas ut sanctificatum accepto et concepto angelos vere dicas quos in tuo nomine et virtute intendimus invocare propter assumpta atque natura intuentibus representet per cullere ergo huic speculo Jubente domine lucidissime et verissime, omnibus spiritibus immundis discedat procul tota nequitia diabolica fraudis et deceptionis absistat sit hoc speculum libera creatura ab omni impugnatore incursu et totius falaciis purgata dum speculum lucidissime dubia et incerta declarat angelos statim representans occulta et ignota declarissime manifestabit ut omnes homines in hoc speculo respicientes operante in eo spiritu sancto perfecte certificaris de quesitis efficacia consequatur./ unde bene + dicto speculum + per deum vivum + per deum + verum + per deum sanctum + per deum qui te specialem virtutem speciem representativi attribuere, ut conservat et transformat speties virtute efficace potentias suscipias et retineas ad quod te dignum conservat bene + dicto in super per Jesum Christum dominum et filium omnium unicum dominum nostrum qui te constante die primum esse voluit et jussit figuras et per reflectiones varias demonstrari te domine diceteris invocationibus nostris clementer adesto et istud speculum de celestis armonia tuae claritatis benignus infundes ut hoc speculum tuo ore benedicto ut per te usum commixtionem et inde angelicitatis continet(?) presentes de quesitis nostris nos reddent efficaciter certiores./

after crosse 5 tymes saye

. . . the demon put 5 . . . sp[e]cle ouer in . . . to a rose & then . . . this

Descendat in hoc speculum virtus spiritus sancti per quem ut per quem ipse speculi scientiam representan[t] dignitissime fore dicet effect ut omnia dubitantes reddant certitudine./ et omnis homo in hoc speculo inspiciens vere scientie et certitudinibus perfecte se gaudeat informatorem et demonstrationem impetrasse per te deus ipsum dominum qui vivas et regnas et imperas in secula seculorum amen./

. . . take 5 droppes . . . one the . . . crosse & saye these followinge

Per istam unctionem sit speculum conservatum et benedictum et sanctificatum quod habeat perfectam potestatem ad demonstrandum nobis angelos quos desideramus in nomine patris et filii et spiritus sancti amen./

. . . make a sufflation & . . . [desc]endat in hoc speculum . . .

after that washe the glasse with wine & holy water & wipe of with white bread & after put all in the fier & se the offeringe(?) after shall appeare & answere openly to all thinges./

. . . before the glasse

Coniuro te offerentem per nomen balsabu per sancte mater . . . in stillata tacita per conceptam mariam . . . constitutionem per omnia . . . inferna . . . per sanctam mariam magdalenam per beatam margaretam per caput sancti Johannis baptistae per petrum et paulum per virtute domini nostri Jesu Christi ut in isto speculo continue ad omnia interrogatoria respondebit./

. . . he shall seme . . . with a voice sayinge . . . to all thinge to will

Experimentum de Invisibilitate./

conjurabi . . . simult

Fiam de invisibilitate est dicendum facies igitur die Jovis et hora eius circulum eundem quem ro amore scristi et cum instrumentis tuis intres circulum sit tamen locus tuus pulchre depictus, et orat ey ... puris lintheo amente et sit circulum quibus bene patibus versa vultu ad austrum sit quod undictas mensa sit infra circulum dic istam coniurationem extendendo sceptrum tuum et solus sis expandens./

Lib. 2. fol. 99 . . . this experiment

Coniuro vos spiritus mirell tita et bew per virgines gloriose per infinitam dei patris potentiam per infinitam filii sui sapientiam per infinitam sancti spiritus clementiam et per beatissimam virginem mariam et per omnem celi militiam et per tremendum diem Judicii coniuro etiam vos virgines per omnes spiritus Jovis in mundo et per emanationem sanguinis a latere crucifixi per scissuram templi et veli et per obscuritatem solis in omnibus mortis et per mortuorum resurrectionem et per virginitatem humilem et fecunditatem beatissime genitricis dei et per omnia nomina sua et per omnia nomina domini nostri Jesu Christi et per illud ineffabile nomen quod in sceptro meo sit insculptum est et in annulo meo inscribe insimiter quatenus mihi visibiles veniatis et annulum invisibilitatis mihi apportare festinate et mihi solarium quod potestis in omnibus preparate et mea velle cum effectu perficere non desinate et sine fictione fallatia, vel mora mihi celeriter apparete ut dona ex vobis quaecunque eligere in hoc certo sanctissimo quieque vos festinat et ut omnes terrarum populi sciant quam mirabile sit et gloriosum nomen deus sacratissimum per istante qui venit Judicare seculum per ignem amen./

after appear shew thy . . .

Qua completa si non venient tunc itera et videbis venient et nec tunc venit ri
nec tactum sceptri et statim ponent se ad mensam facientes tibi honorem propter for
eris circulum sed sedeas nec comedere cum eis videbis tamen eas comedentes
cantare et mensas ornatas gloriose cum omnibus cibis possibili, et offerent tibi se
potum et vinum tamen una pulcherrima, et minor aliis non tibi loquetur nec
faciet servitis quo poteris ad eas sceptri sumitate offeres quasi non formidantes
stando in circulo des ei osculum et sic dicas./

Coniuro te virgo pulcherrima per coniurationem et verba virtute quorum q
misti quatenus mihi dato anulo invisibilitate mihi visibiliter ad hunc locum
accedere sine mora festines et unda ibi quem iaceas et mihi omne solatium fac
quod poteris sine fraude vel damno vel illusione vel lesione corporali nec
quousque licentiam tibi voluero concedere quia te elego in meam et astringo te
virtute verborum prestante domino nostro Jhesu Christo qui vivit et regnat deus amen
quo finito sedeas et ipsa tibi dabit anulum invisibilitate incedit post modicum
et alii indignitat vel indignatis sine mora desinent comedere quasi si sit vide
licentia eas ut in pace vadent more licentiali et vade ad lectum inclusus quod facto
in latere tuo dextro et ipsam sine sinistro quicquid scribis faceas quod in dubio mult
tibi nocere poterit sic asserit mihi qua finisti ita placida creatura nec ita amo
in lecto quam ego multociens habui hem sed tamen modicum vult tibi loqui nec
a vera quid est an mulier vel spiritus post quam communicavis cum ea, quia non vult
amplius facere solatium, nec tu poteris etiam amplius artare postia quod eis muli
et vide quod arripias anulum ab ea imparando anteque intraveris lectum et si forte
dixerit in lecto habebit dices eam quod ex tunc habere volueris quia aliter decep
et tunc non poteris imperare statim sic complisti tunc non desiderium quia semper
rogasti eas petii anulum, et dixit ad hunc non possum concedere sed habebit in
quod credebam satis hunc, et tunc cum ad lectum venissem statim mihi ita plac
quod implevi desiderium meum cum ea quo impleto petii anulum postea et dixit
habuit: imo anulus quod antea fuit in digito suo tunc non erat ibi et erat
deceptus nec potera per tunc illi imparare ratione immunditie quibus dibus
licentia eam more licentiali in facias in circulo usque mane in tuo lecto fin

ntia alicuius spiritus

O tu spiritus N. qui es creatura dei te coniuro per virtute omnium sanctorum nominum dei, et
nomina sanctorum angelorum archangelorum patriarcharum prophetarum apostolorum evan
listarum martirum confessorum atque virginum et per virtutes sanctissime genetricis
maris, ut vadas de quibus venisti sine nocumento corporis mei vel alicuius
malis in toto mundo et paratus esto ad me venire quando te invocabo per virtute
hunc nomis dei + Tetragramaton + vade in pace absque ulla tempestate, ant
malo faciens in nomine patris, et filii, et spiritus sancti amen. / et dic in principio
A generall rule when that you call a sprit first & he appeare when he is come gi
him nothinge but charge him to be obedient to that booke for ever after. / that
aske him noe more but lycence him untill another tyme & when thou wilt ca
againe, & he shall tell & be redy to give thee a true answere at all times & al
thinges. /

est conservatio circuli

is more perfect
chapter in this booke
and also in the booke
[illegible] est adv.
fol. 61.
107

Coniuro te circulum et conservo locum istum per illum vivum et verum deum creatorem
et terre qui istum circulum et locum per ipsum creatorem celi et terre qui istaque nomina
Iskiros + athanatos + Joth + athee + sabaoth + preabach + helo + hubiet + a
~~antriellee~~ + antriello + amarello + condonello + agios + rebenas + the
ymas + ban + hert + holy + en + baus + ethon + bury + tallens + sem
nomine + Janayara + et per omnia nomina sanctissima dei nota et ignota sit locus iste
circulus iste ordine vero omnipotentis altissimi dei, benedictus + et conservat
sciri + ratus et custoditus sericate omnium sanctorum evangelistarum martirum
archarum prophetarum principatum potestatum consumatus et consiliatus circu
vel locus iste quatenus virtute potestate et sanctitate sua rapiat in signo de
et a sancta cruce Christi et a sancta maria matre domini nostri Jhesu Christi plena gra
creatus itaque quod per circulum istum terror vel timorem tempestates aliquo m
causa nocendi non valiant in forme ipso adiuvante et circum cidente, cunct
terrestria et infernalia subiciuntur. amen

ervato aqua benedictum

Asperge te aqua benedicta in circulo et in loco omnipotentis dei qui te aqua facit
dixit et consecravit et dedit potestate famulis suis sacerdotibus principus
qui est pater et filius et spiritus sanctus, et ego te aqua benedicta Invoco te
in nomine dei et sancte matris ecclesie et maria matris omnibus nec non in nomine et
omnium et omnium sanctorum et sanctarum omnibus cum omni celesti consortio ut tu aqua sis con
per illum deum qui te fecit et consecravi insult sis omnibus nobis protectio et defen
omnibus diaboli tempestationibus et infestationibus insidiis et fraudibus potestate
nobis quod misericordia sua posse usque ad omne dignetur per Christum dominum nostrum a
+ Emanuell + sabaoth + on + messias + sother + Agla + Adonay +
+ yanatyon + Tetragrammaton + semephoron + vay + any + eye + a
+ essereayeey + Adonay + sabaothe +

non valeant te nocere,
s per nomina scripta ante
s vel in manu tua,
r sanctissima nomina faciunt
cus loqui

Bonum est scribere nomina dei scripta super pectus vel in manu tua quando vis coniurare spiritus

ח ר ח

ח ו ח

De baron

Accipe pellem cartam catelli non nati et scribe in ea has caracteres cum sanguine upupe si vero poteris alter cum eius sanguine 8c 8 C V So Xe ȝ postea tene cartam in tua manu dicens hunc psalmum miserere mei deus. &c. / ter tunc dicas coniurationem que pertinet ad baronem

any spirit appeare to thee

Exp. de baron [illegible] p 177 [illegible] it is fol. 59 [illegible]

I coniure thee spirit N. now that thou art appeared to me by allmighty god, by all his vertue might & strength & by all the vertue which he hath in heaven in earth & in the sea & under the earth & by the high name of god + Agla + that thou be obedient unto me & sende me sayinge ever to me the truth in all things that I shall aske thee I coniure thee by the dreadfull daye of doome that thou make noe lyes to me nor falsse Imaginations neither use any false wiles but ever tell the truth & give to me a true answere of all that I shall require of thee: Item I coniure thee by the holy names of god Neupmaton + that Moyses named when the earth swallowed Dathan & Abyron right soe in the same name. I coniure & commaunde thee to speake unto me meekly lowly & gently & openly in a mans voice & saye the truth of that I shall aske thee fiat fiat fiat amen. / & if thou withstand my will & commaundements in worde or deed by daye or night here or else where nowe or at anie tyme hereafter I condemne thee by name N by all the might of god & our lady st Mary & of all the company in & of heaven by the paine death & passion of our lord Jesus suffered & by the vertue of his blessed flesh & blood, & by the vertue of all the holy names that I afore heare have named & read. I commaunde & binde thee to the deepe pitt of hell: there to remaine till the daye of doome except thou geve me anon a graunte of my askinge in all things that thou mayest doe. /

him by this othe
him saye after thee
e worde

I N. sweare by god by the holy virgine marie mother of allmighty god & by all the company of heaven that I will be redy to thee N by daye & by night to helpe & to doe truely without leasinge or subtilty or guile that I can or may & that without circle charecter or coniuration when thou wilt call me. /

mentum baron

Experimentum baron qui dicitur thesauro abscondito sufficiente et de multis aliis quod potest fieri omni die et omni hora sive in die vel nocte in thalamo, domo vel agro solus vel cum 2 vel 3 solis vel solus quod melius est fac circulum in terra sed cum si vult fortius es cum spiritu circulo, iterum non indigebis in primis quando operari volueris Ieiunes 3 diebus unicis cum pane et aqua balneabis te, scinde ungues in manibus et pedes tunc accipe pelle catti non nati, et fac 4 scedulas et scribe has caracteres cum pentaculis salamonis et quod dicant cum sanguine upupe et in quolibet angulo, vel in quolibet parte pone unam scedulam, et dabis ei fumigationem quia hoc debet, et sic potes expedire, tunc tene scedulam in manu dextra et dicas hunc psalmum. miserere mei deus 3. deinde dicas

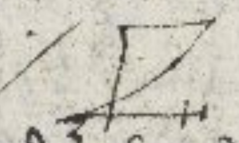
atio baron

Coniuro te spiritum qui vocaris baron per fidem quam debes domino tuo per patrem et per virtutem domini nostri Jesu Christi filii dei vivi puri, et misericordissimi et per illum angelum qui in tuba canet in die Iudicii, et dicet venite venite venite et per omnes angelos et archangelos thronos et dominationes principalitates potestates cherubin et seraphin, et virtutes, /

Coniuro te baron per penas domini nostri Jesu Christi et per patibulum crucis in qua suspensus est deus per clavos quibus affixus est cruci et per lanceam qua latus eius perforatus est, et per sanguinem et aquam que de lattere eius effluxerunt, et per transfixionem et per resurrectionem et ascentionem eius et per sempiternam gaam spiritus et per mortem et per anulum et sigillum salomonis, et per circulum salomonis, et per angelos sti carloti, et per virtutem qua sol obscuratus est et petre scisse sunt, et monumenta aperta sunt et multa corpora sanctorum qui dormierunt surrexerunt, et per virgam qua mare apparuit, et per virgam aaron et archam federis et tronum dei vivi, et per thuribulum aureum et altare aureum quod est ante oculos eius et per promissa et permissa prophetarum, et per sanctum sanctorum coniuro te spiritus qui vocatur baron per gloriosam virginem mariam matrem domini nostri Jesu Christi que dei filium portavit et sanctissimum nomen eius, et latus eius et latus eius gloriose virginis et beata quo deus proprio ore scripsit et sculpsit, qui vocatur. A et ω. + ya + haday + emanuell + sabaoth + Arphaxat + et per per nomen sanctum dei creatores + et per tetragrammaton Adonay + quo deus media nocte clamavit. ad quam vocem omnes mortui boni et mali in ictu oculi resurgent, et per nomen Sother + in quo faciet deus omnes lapides terrarum. et omnia edificia unadicere unum ad aliud alterum descendere, et in simul debellare, et tunc

Dicitur

Vicitur vmontibus montibus cadite super nos a facie sedente supra thron[
per hec nomen ineffabile quod est ya in quo dominus noster pastor Judicio diabolum cum
corpore suo, et cum omnibus impijs suis in carcere et in stagnum ignis et su
perpetuis precipitabit, et dominus cum suis electis cum gloria triumphaliter
stium patria conuertetur, coniuro te exorcizo te baron ut sis servus benignus
et humilis in omnibus mihi servire et preceptis tuis per benedictionem dei in firma
celi, et per laudabilem et mirabilem ascensionem domini et per gloriosum Judicium dei
et formidabile vel formicabile in secula seculorum. Coniuro te iterum ba
per angelos et archangelos dei et omnes celos dei, coniuro te baron per aquas q
super celos sunt, et per omnes virtutes dei, et per solem et lunam, per imbres
rore et omnes spiritus domini coniuro te per ignis estum frigus, et estate glaciem
et dies noctes, et dies, per fulgura et nubes coniuro te baron per terram et
elementa coniuro te baron per montes et colles et per omnia germinantia in t
Coniuro te baron per volucres celi, per omnes bestias et pecora et omnes filios ho
Coniuro te baron per Israel et omnes sacerdotes et servos dei, et per omnes spiri
animas Justorum dei, et omnes sanctos et humiles corde, coniuro te baron per
pulmonem et epar domini et per omnia membra dei, et per quinque vulnera dei
per septem sacramenta ecclesie dei, ut scito, venias huc coram me et servi
meis in forma humana et facias et compleas quecunque dicam tibi et
veniat spiritus iste qui sapiens et obediens est in omnibus.

cum operari volueris scribe has caracteres cum sanguine vpupa. b. m. b
C v. b. do + l. ij. 2. R o cb. t yb bc 8 2 v ē f. tene in tua
et dicas psalmum totum miserere mei deus cum tribus viribus, et sic incipio, et dic
tibi quicquid vis et veniet in forma humana vel quacunque volueris tunc
facias interrogaciones tuas et de omnibus respondebit tibi et si vis afferet ter
nec puellam vel coniugatam ad apportabit incontinente et reportabit
lesione et demonstrabit et afferet tibi thesaurum absconditum et faci
discordiam vel concordiam inter virum et uxorem et alia multa potest
petitione tua completa, ipse baron tibi dicet da mihi licentiam re
ut veniat, et respondeat tibi in domum vel extra quacunque hora volu
eum habere per coniurationem et tunc dicas ei ut recedat in nomine
patris, et filij et spiritus sancti amen / 

circulus spiritus si rebellis
et non vult apparere

Maledicti summe trinitate, et individue unitate patris, et filij, et spiritus
descendat super vos N. eo quod desedere nolitis, vel coram nobis apparere c
conculcat capita vestra humilitas, et virginitas beate marie virginis
et destruant vos eorum merita, et intercessiones omnium sanctorum angelorum
angelorum patriarcharum, prophetarum apostolorum evangelistarum martyrum
martirum confessorum atque virginum et omnium electorum dei qui ab initio mu
fuerunt usque in hanc horam confundant vos omnia sacramenta ecclesie dei
destruant et interficiant vos omnes vires, et potentie dei summi trinitatis
passionis domini nostri Jesu Christi et per omnis resurrectionis in ignem eternum
mittatur vos Jubeo Ibidem ~~Jam~~ duriter tormentari multiplicantur
vos omnes dolores mundi et infernorum semper sitis in fornace ignis liquefacti
pena ignis ibi destinatis, nisi thesaurum hic in terra suppositum et vero
nobis statim dederitis et in nostra potestate ac regiminis relinqueritis
miseritis vel sic mihi obedientes mihi feceritis nisi mihi statim appa
sicut in circulo, etc ut vis et multiplicantur super vos maledictiones
omnes dolores supradicti sicut arene maris et stelle celi donec petitio
et desiderium clarum suum meum per impleveritis et hec absque damno aliquo an
nostrarum aut corporum, fiat Fiat fiat Amen.

oratio

Omnipotens exaudibilis deus, et domine sancte pater omnipotens eterne deus et mi
deus qui cuncta creasti et omnia cognoscis tu scis quod non facimus propter volu
probandi virtute tua sed causa obtinendi, et habendi thesaurum hic infra
sepultum ergo observo te domine per tuam misericordiam, et potentiam et piet
per ineffabile venerabile, et tremendum nomen tuum + Joth + quod treme
sancta secula cuius panorem obediunt omnes creature mihi tribuas
et ex hac operacione propter tua sanctissima et infirmatissima verba tua
thesaurum quali statim quod sit citissimum habeamque illud sanctissimum
tuum Adonay + cuius regnum permanet meorum sine fine. amen.

est

presente christi, dicas orare presente et evangelium sancti Johis

42

Deus propitius esto mihi peccatori miserrimo et custos sis mihi omnibus diebus vite me[ae] Deus Abraham Deus Jacob miserere mei, et mitte mihi adiutorem sanctum Michaelem archangelum gloriosissimum qui defendat me hodie, et protegat me ab omnibus inimicis meis visibilibus et invisibilibus sancte Michael archangele defende me in prelio ut non peream in tremendo Judicio./ Michaell sancte archangele Christi per gratiam quam meruisti adiuro te deprecor per unigenitum deum dominum nostrum Jesum Christum ut eripias me hodie, et omni tempore a periculo mortis et ab insidiis demonum sancte Michaell sancte Gabriell sancte Uriell sancte Raphaell sancte Thobiell sancte Barachiell. sancte Cherubin sancte Seraphin et omnes sancte virtutes celorum ut mihi per summa potentia dei postulatis auxilium deus det mihi gratiam ut nullus inimicus me condemnare possit, nec in via, nec in domo, nec in convivio, nec extra domum vigilante, nec dormiente, nec morte subitanea, nec aliquomodo perturbare, ecce crucem ✠ fugite partes adverse vicit leo de tribu Juda ex stirpe David radix Jesse. alla alla salva me qui per crucem et sanguinem tuum redemisti me, auxilia me deus meus. Agios Agios. crux ✠ Christi salva me crux ✠ Christi protege me ✠ crux ✠ Christi defende me./ Jesu tua passio sit mihi protectio amen,

in circell or call

I Conjure the spirit by the livinge god by the true god, & by the holy god & by their virtues & power which hath created both thee & me & all the world I conjure thee N. by these holy names of god Tetragrammaton + Adonay + Algramaye + Saday + Sabaoth + Planaboth + Panthon + Craton + Neupmaton + Deus + Homo + Omnipotens + Sempiternus + Ysus + Terra + Unigenitus + Salvator + Via + Vita + Manus + Fons + Origo + Filius + & by their virtues & powers & by all the names by which god gave power to man both to speake or thinke soe by their virtues & powers. I conjure thee spirit N. that thou Immediately appeare here before me in this circell appointed for thee visible unto me without anie tarryinge or delaie quietly & peaceably, without hurting harminge frightinge fearinge, or in any wise annoyinge of me or any of gods creatures whatsoever. I conjure thee thereto, by the excellent name of Jesus Christ A et Ω. the first & the last for this holy name of Jesus is above all names. for in this name of Jesus every knee doth bowe & obay, both of heavenly things earthly things, & infernall./ & every tonge doth confesse, that our lord Jesus Christ is the glory of the father, neither is there anie other name given unto man whereby he must be saved. therefore in the name of Jesus of Nazareth, & by his nativitie circumcision baptisme fastinge & tentation. by his agony & bloody sweat by his crosse & passion, by his precious death & buriall, by his glorious resurrection & assention, & by all that apperteyneth unto his passion & by their virtues & powers by his cominge in the dreadfull daye of doome. I conjure thee thou spirit N. that thou appeare to me visible in that circell appointed there for thee, without any dissimulation harme or anoyance in maner & forme afore sayed in humane forme & shape I conjure thee spirit N by the blood of the Innocent lambe Jesus Christ which was shed for me upon the crosse for all those that doe beleeve in the virtue of his blood shall be saved, I Conjure thee N by the virtues & powers & by all the royall names & words of the livinge god by me pronounced that thou be in all things obedient unto me & to my words rehearsed if thou refuse this to doe I by the virtue & power of the holy trinitie doe condemn thee into the place where there is noe hope of remedy or rest but everlastinge horror & paine there dwellinge & a place where there is paine upon paine dayly horribly & lamentably thy paine to be there augmented as the starres in the heaven & the gravell or sande in the sea except thou spirit doe appeare, unto me visibly Immediately in that circell quietly as is aforesayed in humane forme & not alter thy shape I charge thee upon paine of everlastinge condemnation I conjure the spirit N by the golden girdle which girded the loynes of our lord & saviour Jesus Christ soe be thou spirit bound into the perpetuall paines of hell fier, for thy disobedience & unreverent regard that thou hast to the holy names & words of the livinge god by me pronounced & his precepte. I conjure thee N by the two edged sword which John sawe proceed out of the mouth of the allmighty & so thou spirit N be torne & cut in peeces with that sword, & be condemned into everlastinge paine where the fier goeth not out & where the worme dieth not. I conjure thee N by the heavens & by the celestiall citty Jerusalem, & by the earth, & by the sea, & by all things contayned in them & by their virtues & powers. I conjure thee by the obedience that thou doest owe unto thy principall prince & except that thou doe appeare visibly in this circell ~~but~~ in my presence here Immediately as is aforesaid, let the greate curse of god the anger of god, the shadowe of darknes & of death, & of eternall condemnation be upon thee for ever & ever because thou hast denied thy faith thy health & salvation for thy greate disobedience thou art worthy to be condemned therefore let the devine trinitie thrones dominations principate potestate virtues cherubim & seraphim & all the soules of saints both of men & women condemne thee for ever & be a witnes against thee at the day of Judgment, because of thy disobedience & let all the creatures of god & of our lord & savio Jesus Christ saye thereunto amen amen amen./

summons or obedience

I Coniure thee spirit that thear standes or appeares by the infinite wis[dom]
of god by the greate goodnes of god by the which he made man to his owne Image & si-
litudes, & by his Justice & Judgmente caste yow & thy fellowes for sinne pride & presu-
mption & disobedience out of heaven into hell fier to be damned. I coniure
you alsoe by his abundant mercy & goodnes by the which he saved & redeemed us
I coniure you by the virginity of the blessed virgine Mary mother of o[ur] lord & savio[ur] Jesu
Chr[ist]. & by the obedience of o[ur] lord & savio[ur] Jesus Chr[ist] to his father & mother & by
his holynes & meeknes, that thou be as meeke unto me as the lambe before the
sheerer, & as meeke as Jesus Chr[ist] was when he suffered himselfe to be taken
& bound & sent to Caypheas & as obedient unto me as Chr[ist] Jesus was when he
suffered himselfe to be bound to the crosse & nayled ther to sufferinge moste grevo[us]
tormente & sweatinge bothe water & bloode for the redemption of mankinde I charge
thee & I coniure thee by all the powers of god & by all his holy names by the which
thou wast compelled hetherto, & here to come that thou be as obedient unto me
as the walles of Jericho were, which fell downe without stroke of hand after they
were compassed of the people of god 7 times & as obedient unto me as the winde
& the sea that became calme & the fowle spirite came forth & possessed the swine at
the commandement of Chr[ist] Jesus & as obedient as the hayle rayne lightninge
thunder grashoppers frogge lice darknes botches blaines & feavers were at
the liftinge up of moyses hande to come into the land of Egipt as obedient as
the red sea that ~~stood still~~ devided it selfe & as obedient as the ☉ & ☾ that stoode
still by the will of god at the commandement of Josua & as obedient as the heaven
& fier were by the will of god to obay the commandement of Helias & heare
unto I binde thee by Jesus Chr[ist] & by his power, & by all that is aforesayed & by
the names of god elyvah + obangor + Ayla + yoth + Jote + otgie + venoth +
nabrat + nayoth + nath + by the which Sallomon the kinge did binde up the
devills & shute them in the brasen panne, soe doe I binde thee to my obedience./

nd to bind them into
riangle or ringe

I Coniure & bind thee by the power of god into this △ as fast as Chr[ist] Jesus
was bounde by the Jewes in his humanity when he was sent unto Cayphas &
pilate & by the crosse of Christe Jesus soe fast & surer doe I binde thee as Chri[st] him-
selfe was bound to the crosse & nayled therto in his humanity who powred
bothe water & blood & suffered moste grevous paines one the crosse for the
redemption of the world yea I binde thee as fast as the bodie of Christ Jesus
was bound in the lynnen clothes when he was layed into his sepulchre.
& I sigillate thee into this △ as Christ Jesus his body was sigillated & shutte
up in his sepulchre // & I sigillate thee by his holy name Agaa + by and in
the which god sigillated the heavens the earthe the seas & all therein settinge them
their bounde the which they may not passe. & I binde thee to thy obedience by & in
the vertue of the name of god Zorsollote vel Corsollote + Ysmag + by & in
vertue of the which god hanged the earthe upon the waters that it should not move
at any tyme //
yea I coniure & bind thee by & in the vertue of the holly name of god + Barhionada
by the which god set placed & bound the ☉ the ☾ & the starres in the heighte of
heaven to keepe their course obediently for ever so longe as the world endure

yea I binde thee by & in the vertue, & power of the holy name of god degoron +
vel + gogoron + by the which moyses bound the red sea that it stood as still as
a stone one bothe side like a walle while the people of Israell passed throughe

& I bind thee by & in the vertue & power of the holy names of god Harhio . na-
valislior + vel Harrionada + Balizor + by the which Josua bound the ☉
that he stode still on Aaloth & the ☾ stood still on Gibeon, & they durst not
move till he had fought the battell of the lord & had slayne the mighty
of the Amorite./
& I bind thee by & in the vertue of the holy name of god panteon + the which
Moyses named & brought darknes on all the land of Egipt /
& I binde thee in & by the vertue of the name of god + pancraton + the which
Elias named & the heavens were bounde up & shut fast that it raigned not
one the earthe in 3 yeeres & 6 monethes ./
& I bind thee up by & in the vertue of the name of god + baruch + the which Daniel
named in the lyons denne & the lyons mouthes were shut & bounde up that they
could not open them to hurte him

& I binde binde thee by & in the names of god + Spargentio + Emanuell + by the which Sidrach Mysache & Abednago, called one the Lord in the fiery fornace & the fire was bound that it could not hurte nor touch them./

Item I conjure & by thee by & in the vertue & power of the holy name of god + messias + by the which the greate & mighty whale was bound not to hurte Jonas beinge in his belly 3 daies & 3 nighte but to be obedient & serviceable to the will of god to caste him up upon the drye land saff & sounde./

& I binde thee up & sigillate thee by the names + Elgrah + Ebanher + Agle + goth + Joth + Othie + Venoch + Nabrat + Nayoth + Nath + by the which Sallomon did bind the devells & shutte & set them up in the brasen [illegible] for disobedience./

yea I bind thee in the name of god + Abeneton + by & in the which god shall humble & make lowe the hills./

& in the name of god + praigmon + by the which god shall darken the ☉ & the ☾ & shall make all the starres to fall from heaven./

Et per nomen et in noie + Sabaoth + in quo deus ad judicium veniet cum angelis & like an emperour shall triumph in his glory. et angeli ?ibunt, et oia elementa turbabuntur tempestate ignis sulfuris ~~et~~ frigoris mixto./

Et per nomen et in noie + Jehovarni oi yomu sortitur tam celestia quam terrestria et per nomen et noie + Tetragramaton + Jehova + in quo est plasmatio oe seculi quo audito elementa corruunt aer concutitur mare retrogradatur terra tremuit ignis extinguitur oia exercitus celestia terrestria et infernalia tremunt turbantur et corruunt./

Et per illud quod dixit sic sedem Demiaslion et venturus est judicare vivos et mortuos et seculum per ignem./

Et per haec noia que maxima sunt in arte nigromantica + balsac + super balsac + Sarye + Sarapye + pamulion + de sede Sarapaie in potestate Aye + per quo aque restat et elementa continentur vel non comitantur et per per ya noia dei Sargiat + yaagum + Sobalogin Layasarim + ybalgana + haia + layazogin + Layarosin + layaschesyn + per que ligantur oia

& I binde & conjure thee by these glorious names of god + Seyethomonon + Sedeleyna + Sedeforon + Arbelgenorchon + Sedeyroyaon + Sedepolon + Sedebleson + per que deus creabit et sigillabit ~~celer~~ celum et terram et mare et oia que in eis sunt. et sub pena Seyethomon + Seelaynah + Seeforon + Abelgenorchon + Seeoragaron + Seeonrchon + Seesbleson + Adlysion + Emandiel + ferliliah + murdiell + Melchion Edulthiel + muriel + layasynnum + haialayan + layasim + ybalganarythim + layayirym + layaratyn layasalasyn + layagenyn + lagbat + layasuryn + ybalganary thim + Sobalogin + Layaselesyn. et sub pena damnationis eterna, et deprivationibus ~~eterna~~, vere ab officiis a locis et dignitatibus vris./

malediction

As god almighty cursed the earth at the fale of Adam that it lost his former force & strength, so doe I in the name of god allmighty, by the power that he hath given me I doe curse thee N that thou alsoe mayst loose thy former power & strength

And as he deprived Adam from the joyes of paradise, & cast him out into the vale of misery from joye to sorrowe from ease to paine, from Imperiall rule & dignitie to bondage & servitude from life to death & everlastinge damnation so doe I deprive thee of all thy offices rule powers & dignities. & I doe cast thee for thy disobedience into the darke dungeon of hell under the depth of all waters, into the damnable pit of everlastinge sorrowe & paine. into darknes without light into sorrowe without comforte, into bondage perpetuall, into prison without lybertie, where there is nothinge but weepinge, whaylinges, & gnashinge of teeth. where the wrath & curse of god be, & remaine upon thee for ever. amen.

& I alsoe curse thee as god cursed the serpent that deceved Eva, sayinge cursed be thou for thy pride presumption falshode & deceight, upon thy belly shalt thou goe, & the dust of the earth shal be thy foode. so likewise be thou cursed for thy disobedience presumption & deceight, & condemned into hell fire & paine perpetuall as is afore saied./

& as the lorde god plagued & cursed caine that he fled farr from his presence so be thou cursed & plagued that thou flee farr from the presence of god & of his angelles & of me. & from the presence of all other creatures: into painfull darknes perpetually where thou shalt remaine for ever without joye ease, or comforte,/

as the bloode of that blessed Abell shedd by that accursed caine, cryed to the lord god out of the earth for vengeance against caine even so doe I cry unto thee o lord god that thou lay thy plagues & punishments & wrathfull Indignation uppon this disobedient deceiptfull & accursed spirite for their pride stubbornes & disobedience to me at this ~~at~~ & at other tymes, & to thy holy names by wch they have bene Invocated & called /

& as the lord plagued Judas for his treachery & deceipt & caused him to breake in sunder that his bowels fell out wth paines & torment so god plague & torment you, rent & teare you asunder wth Infernall paines & plagues perpetuall in his fury & wrathfull Indignation utterly confounding: for evermore /

& as Judas was deprived of his office place authority & apostleship for his transgression so god & I by the power that god hath geven me doe utterly deprive thee of thy authority, office rule power & dignity, for evermore utterly confoundinge thee wth Judas /

& as christ cursed the figg tree wch presently withered, & dried up sayinge never more fruite growe upon thee. so in the name of god & in his behalfe doe I curse thee into hell fier, never to be restored to lybertye & the curse of god allmighty be upon thee, & remaine upon thee for ever more /

& as christ hanginge one the crosse cried unto his father Eloy + Eloy + Eloy + so crie I unto thee o lord god omnipotent for helpe & power sayinge Eloy + Eloy + Eloy + send downe thine angelle o my god to binde up in paines & darknes perpetuall these disobedient deceiptfull & accursed spirite for their stubbornes & disobedience /

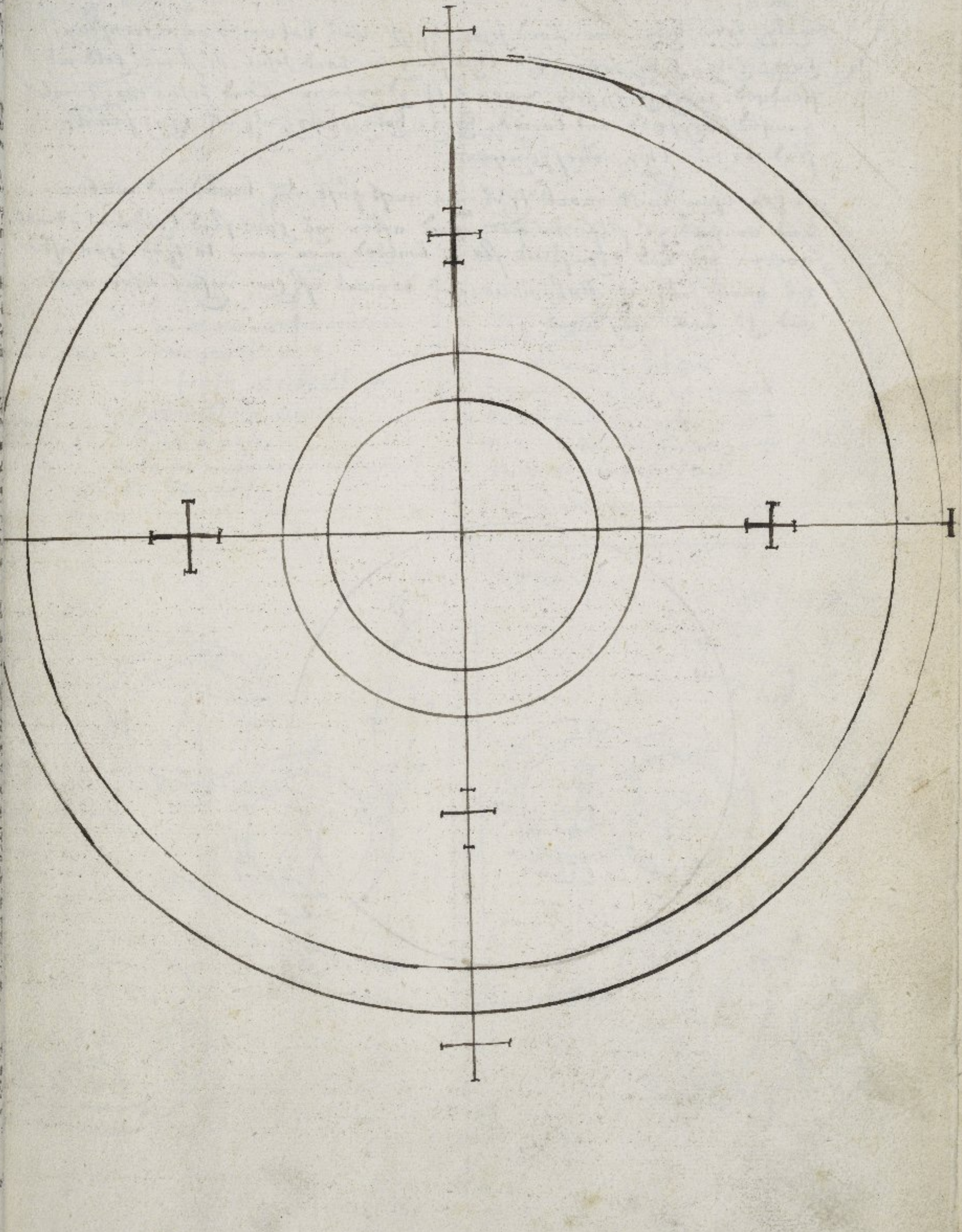
& as the vaile of the temple did rent asunder so let them be rent wth paines & as christ Jesus did rente & teare hell & brake all the bandes asunder wherin man was bound to perpetuall damnation for sinne & transgression of the comaundements of god, so doe I by the power of god unto me given, rente & teare you & binde you up perpetually into paines perpetuall & torments everlastinge /

& I also curse you & deprive you of all liberty dignity power & authority wch by & in the name of god + primeumaton + wch Moyses the man of god named comaundinge the earth to open her mouth wide & to swallowe up dathan, corah & abiron · quicke into hell for their disobedience

& as the lord in his wrathfull Indignation opened the heavens & raigned downe greate floode upon the earth to the utter destruction of all mankinde, Noah & his family excepted, & as he raigned downe fier & brimston from heaven, & burned utterly confounded, & destroied sodom, gomor seboim, segor, & adama, confoundinge babell, wth the pride of Nemrothe & raigned bloode haile stormes & tempests in Egipt & brought manie greevous plagues there one to the destruction thereof, & destroyed pharao & his host in the red sea / so the lord god power out his wrathfull indignation vengeance & plagues upon you to your utter destruction bringinge all the plagues of Egipt upon you, & raigne downe upon you stormes haile fire smoke vapour fier & brimstone darknes lightninge thunderbolte & wrathfull Indignation, fury vengeance damnation paines, torments, confusion disdaine anguish, sorrowe heavines despaire & utter imprisonment & bind you up fast under the depth of all waters, in darknes & paine perpetuall untill the daye of dome utterly confoundinge you wth the old world wth Nemrothe & babell, wth sodom gomor seboim segor & adama. wth pharao & his host & wth dathan corah & abiron & let his everlastinge curse & Indignation remaine upon you for your disobedience & utterly confounde you & binde ~~thee~~ you up as is aforesaid for evermore /

Graunte this o lord god father for Jesus christ his sake wch dyed for the sinnes of the people & nowe liveth & raigneth wth thee in the unitie of the holy ghost ever one god in glory majestye & power, to whome wth the father & the sonne & the holy ghost be rendred all praise wisdome power dominion Imperialitie & eternity for ever more world wthout end amen amen amen fiat fiat fiat

curse them 3 tymes thereby sayinge this curse 3 tymes over & no spirit shall have power to wthstand thee. /



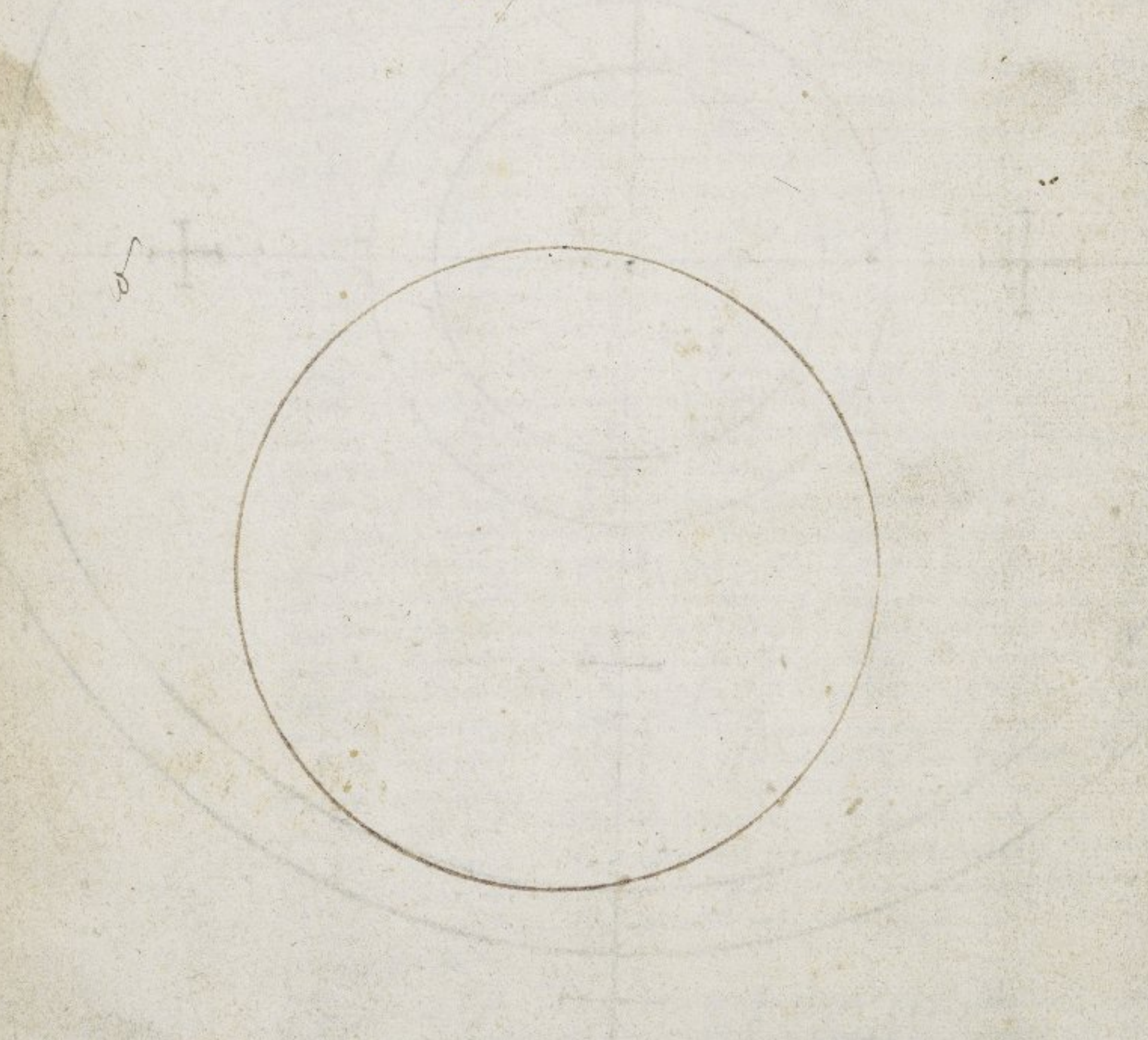
To ſpeake wth a ſpirit in thy bedd

In the day / and of yt goe to thy bed alone in ſome faire chamber and haue a wax candle burnynge by thee and you must haue lignu aloes at yor head and ſay theis wordes 3 times

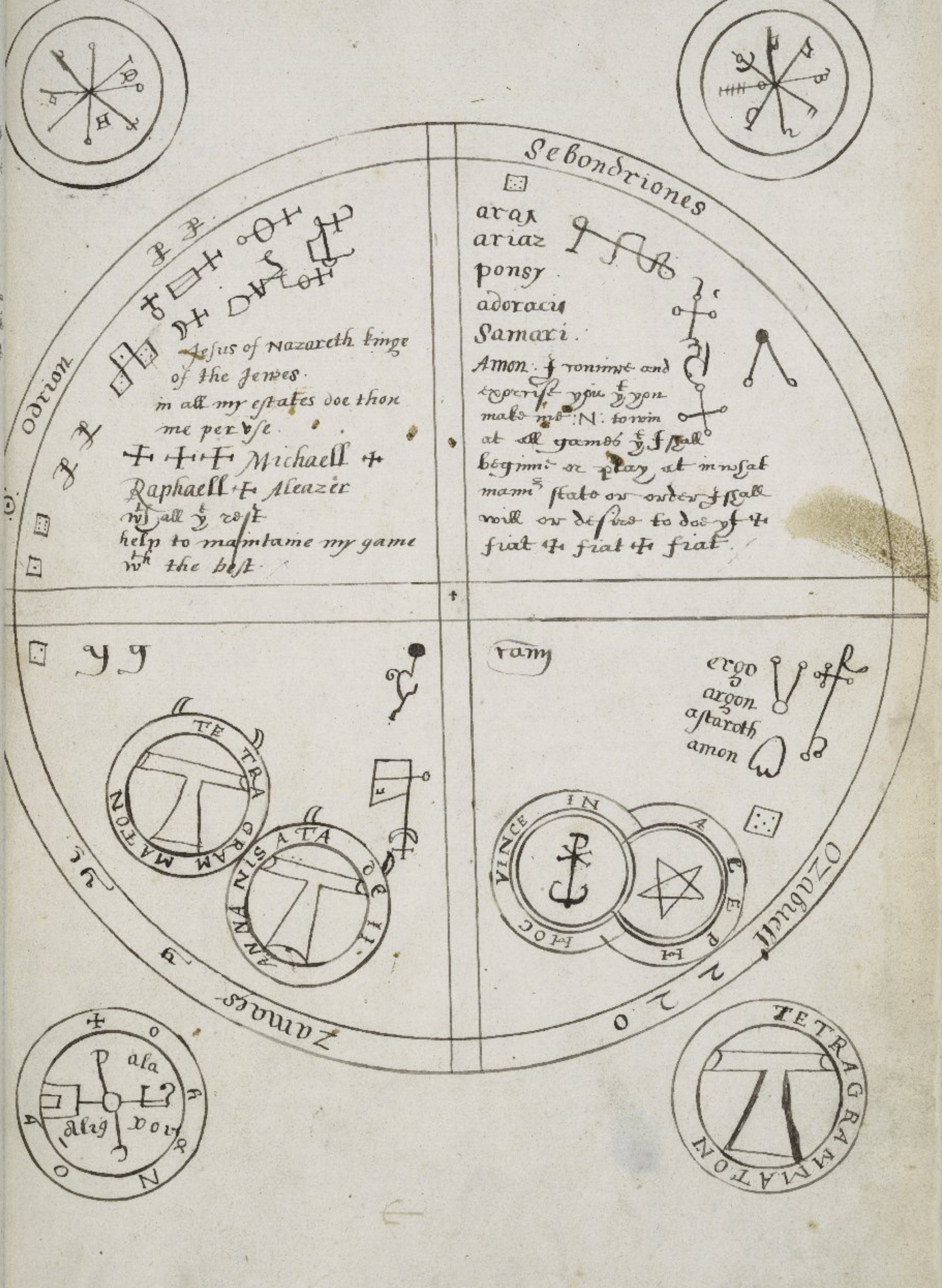
Theis be the wordes.

Holy, holy, holy, our Lord Jeſus christ was betrayed on a wenſday, holy, holy, holy vpon the thurſday or Lord Jeſus Christ was held and ſcourged, holy, holy, holy vpon a ffryday our Lord Jeſus christ was hanged whipped and buried, holy, holy, holy, wth all thy ſaints ſend to me thy meſſenger.

when thou wilt work this you must faſt wth bread and water and confeſſe yor ſelf to god and after yu haue ſaid theis aboue 3 times goe to bed and thou ſhalt ſee a bearded man come to thee then aske his name wch is Balancus and demaund of him what thou wilt and he will anſwere.



⊕


Odrion
Sebondriones
Zamaes
Ozaguell
TE TRA GRAM MATON
ANNA NISATA DE II
IN HOC VINCE
A C E P H
ram
TETRAGRAMMATON
ala
alig

Jesus of Nazareth kinge
of the Jewes.
in all my estates doe thou
me persue.
+ + + Michaell +
Raphaell + Aleazer
wth all ye rest
help to maintaine my game
wth the best.

arar
ariaz
ponsy.
adoracu
Samari.
Amon: I coniure and
exorcise you yt you
make me :N: to win
at all games yt I shall
beginne or play at what
manner state or order I shall
will or desire to doe yt +
fiat + fiat + fiat.

ergo
argon
astaroth
amon

This Table is to knowe what planett doth rulle euery houre both day & night the whe wherof is this at the left side be the governer of the daye at the right side at the right side be governers of the night in the uppermost place in the table be the governers of the whole daye which stand in place for the names of the daies also./

X

Planets governinge the dayes be these which followe	☉	☽	♂	☿	♃	♀	♄	Planets governinge the night be these which followe
♌ ☉ ♌	1	12	9	0	10	0	11	♃
♉ ♀ ♎	2	0	10	0	11	1	12	♂
♊ ☿ ♍	3	0	11	1	12	2	0	☉
♋ ☽ ♋	4	1	12	2	0	3	0	♀
♑ ♄ ♒	5	2	0	3	0	4	1	☿
♐ ♃ ♓	6	3	0	4	1	5	2	☽
♈ ♂ ♏	7	4	1	5	2	6	3	♄
♌ ☉ ♌	8	5	2	6	3	7	4	♃
♉ ♀ ♎	9	6	3	7	4	8	5	♂
♊ ☿ ♍	10	7	4	8	5	9	6	☉
♋ ☽ ♋	11	8	5	9	6	10	7	♀
♑ ♄ ♒	12	9	6	10	7	11	8	☿
♐ ♃ ♓	0	10	7	11	8	12	9	☽
♈ ♂ ♏	0	11	8	12	9	0	10	♄
Governors of the day								Governors of the night

Moyses Davyd Salomon Hermes Sypryan Lombard
Bacon they & divers & others saye best in philosophye in magicke & also in Negromancy &c ~~that~~ sayinge that where it is in him selfe & there is noe doubt that superior thinge to inferiour & inferiour to superiour doe make answere & agree & our cheife worker is god onely frome whome all mervellous workes doe extend even as all thinges be created of one only substance & of one disposition whose father is the ☉ & whose mother is the ☾ the which carryed him in her wombe through the ayer & of her sporteth thermes the father of all creatures the treasure of mervells the gever of vertues the vertue of superiour thinges over cometh all thinges these most wise phylosiphers hath set forthe a booke of 4 thinges one is of characters herbs stones & figures & that to the Introduction of 4 of the most excellent sciences, one is astronomye phisicke Alchumye magicke these be the most profitablest sciences by the which a man maye soonest help himselfe for astronomye is the roote of all thinges & shewethe the secretes of workinges & phisicke discerneth the nature within & without & it helpeth thee quickly of mynerals & helpeth thee & preserveth thee wholy & cleane & giveth Judgment of the qualities of mynerals the mutabillity of kinde of stones salte & mettalls & that with the perceyvinge of one mettall out of another & that by examination of roote of nature & that maketh every one to knowe another thinge & that by magicke by magnitude & power for magicke excelleth In this & in all other arte for he devideth the spirituall possibillitye in bindinge & callinge of sprite & with there power & by them he doth incredible mervells & that to mankinde this arte magicke is called of the wise the subtillest & utillity of philosophers of the which our allramus the philosopher in the desert

Planete which be good & evill

♀ ♃ which be good

♄ ♂ be evill

☽ ☉ ☿ be Indifferent/

Hora ☉ et ♀ optime sunt ad operandu oia experimenta. amoris et gratie

Signes thate be good to worke

♈ Aries
♒ Aquarius
♍ Virgo
♊ Gemini

♎ Libra
♋ Cancer
♉ Taurus

♌ Leo
♐ Sagittarius
♑ Capricorne

♓ pisis
♏ Scorpio

♈ · ♌ · ♐ · be fieri signes
# ♋ · ♎ · ♒ · be ayery signes
♋ ♊ · ♏ · ♓ · be water signes
♉ · ♍ · ♑ · be earthy signes

♈ ♊ ♎
♉ ♌ ♏
♋ ♍ ♐ · ♓

♈ · ♌ · ♐ · be east
# ♋ · ♎ · ♒ · be west
♋ ♊ · ♏ · ♓ · be Northe
♉ · ♍ · ♑ · be Southe

♈ ♉ ♓ ♏ ♎
♒ ♑ ♐ ♌ ♊

Johns gospell

In principio erat verbum et verbum erat apud deum et deus erat verbum. Hoc erat in principio apud deum. Omnia per ipsum facta sunt, et sine ipso factum est nichill. quod factum est in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebre eam non comprehenderunt. fuit homo missus a deo, cui nomen erat Johannes. hic venit in testimonium ut testimonium perhiberet de lumine, ut omnes crederent per illum. non erat ille lux, sed ut testimonium perhiberet de lumine. erat lux vera que illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est et mundus eum non cognovit / In propria venit et sui eum non receperunt. quot quot autem receperunt eum, dedit eis potestatem filios dei fieri, his qui credunt in nomine eius, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex deo nati sunt / et verbum caro factum est et habitavit in nobis / et vidimus gloriam, eius gloriam quasi unigeniti a patre, plenum gratie et veritatis./

protection against theves

Iesus autem transiens per medium illorum ibat ✠ Ihus xpus ✠ benedictus deus quotidie prosperum iter facit deus salutaris noster ✠ Ihus obtenebrentur oculi eorum ne videant, et dorsum eorum incurva Ihus. effunde super eos iram tuam, et furor ire tue comprehendat eos ✠ Irruat super inimicos meos formido et pavor in magnitudine brachii fiant immobiles quasi lapis, donec pertranseat famulus tuus ✠ quem redemisti ✠ dextera tua magnificata est, in virtute domini percussit inimicum, in multitudine virtutis tue deposuisti omnes adversarios meos ✠ Jhesu eripe me et ab insurgentibus in me libera me ✠ Jhesu custodi me, de manu peccatoris et ab hominibus iniquis eripe me ✠ Ihu eripe me de operantibus iniquitatem et a viris sanguinum salva me ✠ gloria patri ✠ Anthos ✠ Anostro ✠ Noxio ✠ Bay ✠ Gloy ✠ Apen ✠ Agia ✠ Agias ✠ yskiros ✠ octavo maye 1577. 11

5

date 8 may 1577

lens confiteri dicat sacerdoti

Benedicite pater / ℞ Sacerd / Dnus sit in corde tuo, et in labiis tuis ad confitendum omnia peccata tua, In nomine Patris et filii et spus sci Amen./

Confiteor deo celi beate Marie virginis, et omnibus sanctis tuis, O deus et coram vera Maiestate tua, quia peccavi nimis superbia in vana gloria, in extollentia oculorum et vestium ac fortitudinem, In invidia et odio, In avaritia, tam honoris alterius, quam pecunie / In tristitia de bonis et honore alterius, In ira, et iracundia, In ventris gula, et comessationibus superfluis, In fabulis vanis et ebrietatibus gulosis, In osculis et amplexionibus et palpationibus immundis, et in multis aliis generibus sive actibus luxuriosus, In rapinis, furtis, et homicidiis, In extorsionibus pravis et adulationibus malignis, In deceptionibus proximorum, et oppressionibus pauperum, In iudiciis temerariis falsis et impiis, In mendaciis et iuramentis multimodis, In detractionibus et discordiis seminandis, In derisionibus et maledictionibus variis vigiliis et ludis, salutis anime mee contrariis, In transgressionibus preceptorum tuorum, et odio proximi, In dando mala exempla mihi subditis, In non visitando infirmos et desolatos, In bibendo, In blasphemando alios, et in malis suadentibus consentiendo, In malo reddendo tibi deo creatori meo gratias et orationes de bonis et que mihi concessisti / 12

W

Confiteor tibi pater quia non solum peccavi in hiis peccatis supradictis sed in omnibus aliis quibus humana fragilitas cogitando, audiendo, videndo, loquendo, delectando consentiendo peccare potest. Et ideo tibi domino meo celi et terre creatori potentissimo veniam de omnibus peccatis per me factis et commissis humiliter deposco ut non gaudeat super me inimicus meus et non glorietur adversum me in die iudicii accusans mea peccata et celera tacuisse, et confessum non fecisse. sed sit gaudium de me in celo sicut de aliis iustis et confessis, et me mundus et confessus de peccatis meis coram tua presentia altissime pater omnipotens per tuam clementiam da mihi ut obedire possim, et cognoscere omnes sensus quos invocare voluero et concede mihi potestatem ut possim complere mea omni modo voluntatem per gloriosissimam maiestatem tuam in qua gloriosissime regnas et regnaturus es in secula seculorum Amen./

ur dicat sacerdos

Misereatur tui omnipotens deus et dimittat tibi omnia peccata tua: liberata ab omni malo corde te voluntatem et desiderium tuum, conservet et confirmet in bono et ad vitam perducat eternam Amen, et meritum passionis dni nri Ihu xpisti suffragia sancte matris ecclesie, bona que fecisti, et que per dei gratiam facies sint tibi in remissione peccatorum tuorum Amen./ 13

unc absolva

Dnus nr Ihus xpus qui est summus pontifex per suam piissimam misericordiam te absolvat, Et ego auctoritate mihi concessa absolvo te primo a sententia minoris excommunicationis si indigeas, deinde absolvo te ab omnibus peccatis tuis, In noie pris et filii et spus sci Amen./

penitentia speciali septem psalmis intiat./ et c.

Actiones nras quesumus dne aspirando preveni et adiuvando prosequere ut cuncta nra oratio et a te semper incipiat, et per te cepta finiatur./ Amen./

Dignare me dne die isto, sine peccatis custodire, dirige gressus et actus meos hodie per semitas iustitie tuere sic tua iustitia adesto fragilitati mee ut in nullo te re capitalliter offendam./ Amen./

Surgite s[anc]ti de mantionibz v[est]ris, loca sanctificata nobis et omnes spiritus qui hic fuerint benedicite, et nos humiles peccatores in pace custodite per virtutem hoc ✠ signum fugiat crudele omne malignum, et per idem signum salvetur quicquid benignum,/

Dn̄e esto nobis turris fortitudinis a facie inimici, exurge./ Dn̄e adiuva nos, et libera nos propter nomen tuum. Amen./

Benedicite me pater. Dn̄us sit in corde meo et in labiis meis, vere confitendum et declarandum omnia peccata mea in nomine patris etc./

Confiteor deo beate marie virgini et omnibus sanctis factis in verbis, in factis, in verbis in cogitatione et locutione in delectatione in pollutione, in ocio, in consensu, in tactu, auditu, gustu, visu, verbo ore, mente, corde, et opere peccando, cum excommunicatis et in cunctis aliis viciis mea mala mea culpa, mea gravissima culpa, et ideo deprecor sanctam mariam et omnes sanctos et sanctas dei orare pro me./

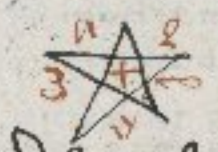
Misereatur nostri omnipotens Deus et dimittat nobis omnia peccata nostra, liberet nos ab omni malo, conservet et confirmet in bono et ad vitam perducat nos eternam. Amen./

Orationem:

N

W

Deus propitius esto mihi peccatori, et custos sis omnibus diebus vite mee, Deus Abraham Deus Isaac, Deus Iacob, miserere mei et mitte mihi in adiutorium meum, sanctum Michaelem arcangelum qui me defendat et protegat ab omnibus inimicis visibilibz et invisibilibus et sancte Michael Arcangele dei per gratiam quam meruisti habere te deprecor, per unigenitum filium Dei omnipotentis et dominum nostrum Ihesum Xpum ut eripias me hodie ab omni periculo mortis; sancte Michael, sancte Gabriel, sancte Raphael, sancte Cherubyme, sancte Seraphim omnes Angeli et Archangeli dei precor vos omnes virtutes celorum ut mihi plenam potestatem deo, ut nullus inimicus me condemnare possit, nec in via, nec in domo, nec in aqua, nec in igne, nec in bello, nec in lecto, nec in gladio, nec morte subitanea, nec vigilando, nec dormiendo, nec manducando, nec bibendo, nec ullo modo, per signum ✠ crucis nostri Ihesu Xpi fugite partes adverse vincit Leo de tribu Iuda David alleluia, salvator mundi adiuva me salva me quia per ✠ tuam et sanguinem tuum redemisti me, salva me in omni tempore et in omni tribulatione O Agios ✠ Otheos ✠ Agios ✠ Iskiros ✠ Agios ✠ Athanatos ✠ Crux Xpisti ✠ adiuva me in omni tempore, ab omni tribulatione et in omnibus diebus vite mee In nomine patris et filii et spiritus sancti Amen./



7 Aungells./

Here note that whosoever worketh must not be unmindfull of the 7 Angells, for doubtles some Angells be upon the 7 heavens & upon the 7 planets & upon the 7 daies of the weeke & upon the 7 mettalls & upon the 7 collers & upon the 7 wordes having greate power./ Note 7 Angells are these./

Raphaell ✠ Gabriell ✠ Samaell ✠ Michael ✠ Saquiel ✠ Anael ✠ Capcyel ✠

Upon these Angells he must call upon in the 7 dayes dayly, in this manner or such like./ O Angeli supradicti sanctis, me quibus quam volo querere adiutores et mihi in omnibus adiutores:/

Si probare volueris Experimenta./

Nosce tempora cuius etate ☾ a ☌ usque ad ☍ sed poteris probare experimenta in defectu ☾ sive post ☍ sed non perficies quare notesse erit tibi cursum ☾ bono scire. 2. 3. 4. 5. 6. 10. 12. 14. a die bono debes perficere./

Notabis si scribere volueris experimenta 20 die ☾ ante ortum ☉ vel 4 die post occasum ☉ incipere coniunctione vertendo faciem versus oriente./

W

6to die coniunctione post occasum ☉ versa facie occidente./

8va die versa facie ad meridiem et post occasum ☉

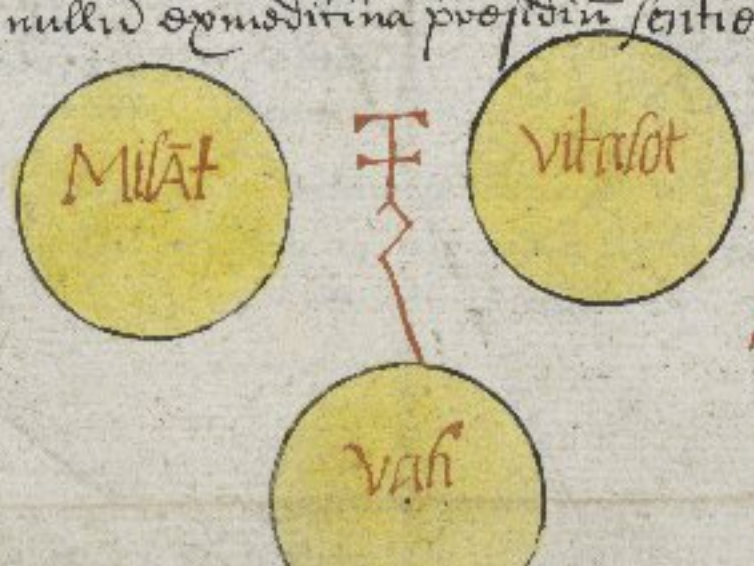
10mo die 4 post ☉ occasum versa facie ad aquilone./

Note well thou must not worke in this craft every daye & every hower, but thou must well behold the ☾ increasinge & of the nomber as of 3 or 4. 6. 8. 10. 12 or 14 ☾ in none other in the ☾ to the next ☌./

Comitialy morbos precantatio./

Annulum dicunt, quem ego vidi sacrosanctis argenteum, per modo intus inscriptum ✠ Dab ✠ Habi ✠ Haber ✠ Hebr ✠ ne comitiali morbo laborantes cadant prohibebit in digito positus./

Capitis dolorem levare vidi suspensum chirographum, ut a latere videbis ~~Chirographum~~ cum patiens qui nullum ex medicina presidium sentiebat, ter dominicam quam vocant orationem recitasset./



A	B	C	D	E	F	G	H
1	6	20	23	12	9	12	3
I	K	L	M	N	O	P	Q
6	15	5	12	3	3	2	23
R	S	T	V	X	Y		
22	13	21	18	16	6		

+ 1 First take the dayes of the age of the ☾

2 Secondly the nomber of the planete in what daye they doe fall

3 And the nomber of the proper names even as your they be called in the A B C ~ 16.

4 And then begynne to saye Xpus deus homo/

5 And you must take alwayes at once in nomber untill the end of your nomber & looke what remaineth/

Note if Xpus remaine the freely if deus, ther wilbe some lett/ yf homo, it is very evill & daungerous/

Intelligentiarum numera
noia planetarum

Vt per intellectum cognoscamus naturam, corporum quae in ipsis reguntur viros scire oportebit./

⊕

☾ Luna igitur ipsa gubernat Elimenta et corpora animatorum quia Angeli, i. nuntij praesunt. Horum Gabriel i. Dei robur. Vnde et ☾ luminis cuncta ad nos coelo deferuntur, et robustissima est in vita./

☿ Mercurius intellectui ac sensibus omnibus praeest, h. virtutes Mercurio virtutibus Raphael i. Dei medicina. Nam mortalium medicina, est sensus cum intellectu, quibus virtutes in nobis comparantur./

♀ Venus voluptatis et delectationis mater est, invitatque nos ad sobolem procreandam, illi dominationes praeficiuntur, cum enim habent custodiendi singulorum species. ac custodia generationi generatio concubitu, concubitus amore efficiuntur: Summus qui horum inter dominationes praeest, Anael i. Dei gratia vocatus est. Dei enim gratia est, amari atque amare, iungi faecundae, et sobolem procreare, cum pulcritudo ipsa, et iucunditas./

☉ Soli vita omnium data est ordo praeest illi Archangelorum id est principium minorum: nam virtus omnis a sole in Lunam demittitur. horum Michaell princeps, i. quis sicut Deus nec est quicquam soli simile, unde etiam Sol quasi solus dictus./

♂ Mars audaciam praebet, aliter impetus essemus timore cuius orbi praesunt potestates: nam in fortitudine potentia, et cum potestate fortitudo iungitur. princeps potestatum Samael i. Dei auditus, nam potentia et fortitudo in Dei auditu posita est./

♃ Jupiter est qui miscet ac temperat omnia inde facultates et vires, cuius ordo principatus in moderatione et temperantia constitutus: unde illarum princeps, Sachiel i. Dei quies: nam in temperantia et moderatione quiete potimur: Idem auctor tranquilitatis temporum, pacis, et felicitatis./

♄ Saturnus firmitatem dat: Idemque ac solus ferme humidum et calorem aliorum temperat, creditur qui ob frigiditatem ac similitatem mortis ac mortuorum dominus. Custodiunt eum Throni: nam ab ipsis regna firmantur et quorumque diuturnitatem habent Thronum enim sedes est: huic itaque dominus Cassiel vocatur i. Dei spes: nam diuturnitas ipse affert ac securitatem.

Octavo orbi dominantur Seraphin i. ardentes: videntur enim lumina illa tot sic orbis ardere, sed primo coelo Cherubime i. scientes praesunt./

parchmine

To write an experiment the best virgine parchment is vealym, vituline, parchmin of silke, parchment of a lambe of a virgine kidd, or a fawne, but provided allwaies that the beast be not dead, but killed according to order./ 19

urke

The inck wherwith you must write, must be of a cleane glasse, gume, vitriole, masticke, thure, & croce, & tempered with white wine, & the third daye when it hath taken residence, let it be cleansed, then put therto alittle Algaba, & Abnea, & fine muske, Amber, balsamu, myrrha, & lignu aloes, & boyle it with masticke, & doe further as in the leafe of zephar rasiel thou art admonished, with this incke thou shalt write the holy names of god./

em

The penn with which the holy names of God must be written, must be of a greene reed, which must be gathered before the ☉ arise & that gatherer it must be cleane washed in pure running water, or quicke well, & clothed in cleane clothes, this reed is gathered as neare as maye be let the ☾ be in cauda draconis when for they be therfore true & good, & further doe as the 3 leaffe of the booke aforesaid teacheth thee./ or in ♃

ittinge

When thou writest any Invocation to worke by, thou shalt hold thy face towarde the east, & write from morninge untill midday that thou eate, & after thou hast eaten & drunken thou shalt write no more that daye, not that the writtinge is of most force when the ☾ is even as 2. 4. 6. ~~[illegible]~~ & also in the dayes of ☾ ☿ or ♃, but beware of ♄ and ☉, & Salomon sayes if thou putte thy Incke the blood of a wilter turtle or of a gander, that shalbe more better & have more vertue./

+

54

7te planetas 12 sig/zo dies / Note there be 7 brethren, which have amonge themselves 12 realmes, to be devided, & in eache realme be 30 citties, & in every cittye 60 castels, & in every castle 60 / radder i. fithe or wild tounes /

+

Aries, Leo & Sagittary / have power in the: Easte — Colericke: fiery
Tauro, Virgo & Capricornus / have power in the: South — melancoly: earthy
Gemini, Libra, & Aquarius / have power in the: West — Sanguine: ayry
Cancer, Scorpio, & Pisces / have power in the: North — flegmaticke: wat

Natura 7te planetas. + ♄

Saturnus in hebrewe called Sabday he is first & the highest planet whose nature is cold & drie, whose complexion / is Melancholike, an enemy to mankinde Masculine he hath 2 howses as ♑ & ♒ if he be lorde of the Nativitie, he maketh the children of proude harte, lofty in honour, sadde, keepinge anger, upright in councell, disagreeinge with their wives malicious, of stature, leane, pale, slender, & hard favored, thicke lips, wide nosethrilles, & cold of nature, he is of slowe motion, for he performeth his course but in 30 yeeres / he governeth in mans bodye the right eare, the milte, the bladder, he hathe dominion over the ptisike, Catharre, palsie, dropsie, quartan agues, consumption, gowte, leprosie, morphewe, cancker, flixe, & grieffes of the spleene / he signifieth fathers, woorke & discord in landes /

♃ Jupiter in hebrue zedek, he is of Nature warme & moiste, & is saied to be temperate, for that he is betweene the Sabday & the Madyn, whose complexion is sanguine, he is a frende to nature & to mankinde, masculyne of the daye, & is called the greater fortune he hath 2 howses ♐ and ♓, he is meetly slowe of motion, performinge his circuit but in 12 yeeres he governeth in mans body the liver, the lunges, ribbes, midriffe, gristles, blood, & seede. he hath dominion over the kinges evill, pleurisie, inflammation of the lunges, apoplexie procedinge of blood crampe greate headache, hartburninge & other disseases risinge of blood, if he be lord of the Nativity, he maketh the children borne to be of noble courage, trustie, atchieving greate exploites, merrie glorious & honest, of stature fayre, & lovely coloured, gentle eyes, thicke haire, stately in goinge, verie lovinge both otherwise & children, he desireth good honour & vertue /

♂ Mars, in Hebrue Madin / his nature is immoderate hote & drye, his complexion cholericke, masculine of the night, evill disposed & termed the lesser fortune he hathe 2 mansions ♈ & ♏ he is indifferent quicke of motion, performinge his course in 2 yeeres he governeth in a mans body, the left eare, the gall, the reines, coddes, he hath influence the tertian fever, pestilence & continuall agues, ringe wormes, Megrime, bottomes, untymely deliverance, breakinge of veines, & all disseases caused by choller, if he be lord of the Nativity, he maketh the children borne tough, wild, fierce, incorrigible, bold, contencious, austere, easie to be deceaved. of stature indifferent leane hard favored red heared small eyes, delightinge to burne & destroye, subiecte to breakinge their lymes and violent deathes, or else to fall downe from an high place. he is evill, losse & burninge, a robber & a lyar /

☉ Soll, in Hebrue Hamma his nature is hote & drye moderately, he is lyfe & light of all other planets masculyne of the daye, good fortune by aspecte, but evill fortune by corporall conjunction, he is quicke of motion finisshinge his course in 365 dayes & allmoste 6 houres he governeth in mans bodye, the brayne marrowe & sinewes, the right eye of a man & the left eye of a woman, he hath rule in all the shortinge of the mouthe, in distillacions of the eyes, & in all hote & drye disseases, which procede not of choller, he hath only but one mansion i. ♌. if he be lorde of the Nativitye, he maketh the children borne, trusty, lofty, wise, juste, courteous, religious & obedient to their parents of persone corpulent their heyre curled to yellowe, talle large lymmed, doinge all thinges with a grace, & if this planet be well placed, he causeth longe life. all other planets dread him for he is moste stronge /

♀ Venus in Hebrewe sayer Noga / whose nature is cold & moyst temperate whose complexion is flegmaticke feminine of the night, & is called the lesser fortune, but of inclination well disposed to mankinde. shee is of a swift progression absolvinge hir revolution in one yeere. she governeth in mans bodye, the loynes, kidnees, buttocke belly flancke & matrice / shee beareth rule over all cold maladyes of moistnes in the lyver, harte & stomake, & specially in women about their privities / shee hath 2 mansions ♉ & ♎ / if shee be ladye of the Nativitye shee maketh the children borne, pleasaunte, merye, given to pleasures, lovely, courteous, just, inviolable keepers of faithe & frindlynes / of stature, tall comely white fayer, havinge [illegible] amiable eyes, gentle lookes, thicke & soft haire, sometyme curled dauncers & delighted in musicke, & for the most parte they are fatt & fleshly, singinge mirthe & gladnes & verie pleasaunte amonge women /

+

Mercurii in Hebrue Cocab, & of them is called the writer & fore speaker whose nature in all thinges is common & convertible, masculine with masculine, & feminine with feminine, hote with hote & cold with cold, moist with moist dry with drie, good fortune with fortune, & best with a good aspecte or coniunction. he is of a swift motion perfourminge his course in 1 whole yere, he governeth in mans bodye, the tonge memorie, cogitation, handes, & thighes, he hath ~~the plurisie~~ dominion over the plurisie, madnes melancoly, fallinge sicknes, coughe rewme, & the aboundance of distillinge spittle, & generallie all thoughte are subiecte unto him & he hath 2 Mansions ♊ & ♍, if he be lorde of the Natiuitie, he maketh the children stoute, wise & apte to learne, modest secrete & eloquent, of persone smale leane pale of visage smooth heared fayer eyes, hard & bonye handes/

☽ Luna in Hebrue Labona, & of some called Malx whose Nature is cold & Moiste, feminine, & of the night, conveigher of the vertue of all other planete/ shee is passinge swifte of Motion, finishinge hir course in 27 daies 7 houres & 44 minute/ shee governeth in a mans bodye, the braine the lefte eye of a man & the right eye of a woman, the right syde of a woman, the stomacke both in man & woman, the belly & generally all the left side of the bodye/ shee ruleth the palsie & the writhinge of the bodie, displacinge of members, obstruccion of sinewes, with infirmities proceedinge of cold & moysture/ shee hath but one house only ♋. if shee be soveraigne of the Nativitie shee maketh the children borne honest, honorable the inconstant lovinge, moist & well placed, & given to see straunge countries/ of stature talle white & effeminate vertue/
Soli deo, Laus honor Et gloria:/

Thes 7 planets of wise men are called the keyes of the world, & every of these raigneth in his hemispheare in his empire as emperour in his empire or prince in his kingdome/

Salomon saieth, the prophete calleth them brethrene, hee calleth them 7 quick spirite/ some wise men the 7 lampes burninge, or 7 candlesticke of light & of life other 7 heavenly bodies which wee commonly call 7 planette or starres/

Note that it were a greate destruction & confusion in lande & in sea, & in the Elemente if any of the bodies above were broken or were evill intreated/ for if one of these fayled the earth should come againe to his first state & all the Elemente should be consumed/

☉ If the ☉ should be destroyed earthe life & earthe soule should be destroyed/ 27.

☽ If the ☽ were destroyed, the ligatures or buildinge of the sea should be destroyed/

♄ Knowe you that ♄, is earthie & holdeth all the earth in a ballance that it shall not move/

♃ Jupiter, holdeth the ayere/

♂ Mars, the fier/ ☉ the daye & men/

♀ Venus holdeth the fayer sedes of the world/

☿ Mercurius,/ reasons ☽ the earth sea & waters/

♄ Saturne ioyeth in the 12 house/
♂ Mars in the 6.
☉ Soll in the 9.
♀ Venus in the 5
☿ Mercurii in the ascendant in the first house
☽ Luna in the 3 house/

Seaven precious stones which were in the crowne of Zepheraziel./

1 rubius Carbuncle./
2 Smaragdus./
3 Saphires./
4 Berillus/
5 Topasus/
6 A Jassincke/
7 Adamas/

The names of 24 stones

1 A carbuncle/
2 Topasius/
3 Smaragdus/
4 Jagnucia/
5 Crisopasuis/
6 Saphirus/
7 Berillus/
8 Onix/
9 Sardus/
10 Crisolitus/
11 Elithopia/
12 Christallus/
13 Cornelua/
14 Jaspis/
15 yris/
16 Coralus/
17 persius/
18 Catell/
19 Celonites/
20 Calcedonis/
21 Ceramnis/
22 Metestus/
23 Magnetis/
24 Adamas/

24 Notable good herbes

1 Acill almasit i corona regia, or Rosemarinus
2 Artemesia/
3 Canabus/
4 flemaelus/
5 Cardamomu/
6 Avisum/
7 Coriandru/
8 petersilium/
9 yperion or hiperion/
10 Apium
11 Coriandrum of the seconde kinde
12 Saturea/
13 Sancta/
14 Serpillum/
15 Maiorana/
16 Dragnucia/
17 Nepita/
18 Luna/
19 Salma/
20 Savina/
21 Nasturtiu
22 Camasferula/
23 Calamtiu/
24 Cicoria/ vide in zephar Raziell folii 22 23 24

+

24 Beaste havinge power over stones & herbe commonly called Visions./

1. fier the bodie of the sonne called aquirke fiere./
2. the mist or cloude
3. A spirite or soules of bodyes./
4. The winde called aquir tayere./
5. A fantasie or shade./
6. Demon!

This was formed of puer matter without corruption & is Immortall & for ever enduringe, but nowe hath taken thicknes & darknes of the earth & dwelleth in darknes & obscurities, he hath power to take forme or shape of what he will in the earth after the will of the creator, as the ☉ the ☾ the starrs Aungelle clowd, fowle beast, fishe, man, reptill or anie other etc, & for our uncleannes they are become furious./ & therfore the Invocatinge of them ther aperinge, constrayninge Bindinge & loosinge must be done with all pureness & cleannes first with orysen fastinge & prayinge good fumigation etc

hec sunt sicut corpus solis Alia Voratores Aves Vel animalia avis/

		Ala de piscibus Martis et alijs etc		Ala de Animalia et Bestia Terrae	
7. Aquila	an Eagle 1	13. Balena	1	19 Leo	an Lion 1
8. Vultur †	a voulter 2	14. Delphine	kinge of the sea 2	20 Elephaunt	an olphant 2
9. falco / 1	a falcon 3	15. Cancer	3	21 Cervus	an Harte 3
10. Turtur	4	16. pisces claves or sepia	4	22 Cattus	an Catt 4
11. Vpupa 1.	a lapwinge 5	17. Murena	5	23 Mustella	a wessell 5
12. Ciconia 1.	a gayshonke 6	18. Rena viridis	6	24 Talpa	a want 6

for the vertue of these looke In zephar Razell

Of suffumigations called Thimiamata./

Note as there be 7 heavens 7 starrs & 7 daies in the weeke, soe there be 7 suffumigations, which holdeth with them the vertue of the 7 starrs, & maketh glad the spirite of the ayere, the Aungells of heaven, & the devills etc.

w ♄ Thimiamata, of the satterdaye ought to be made of all good thinges, & well smellinge rootes as Costus & herba thuris. etc./

☉ Thimiamata, of sondaye is Mastick, Muske, & other good gumes./

☾ Thimiamata, of Monday is folium Mirti, & Lawri & other leaves of good odour,

♂ Thimiamata, of Tewsdaye is sandalus rubeus, niger, & albus, & all such woode as Aloes cipress, etc./

☿ Thimiamata, of Wensdaye is of Cinamomo, Cassia, Lignea, Cortex Lawri, & macis & other good seedes./

♃ Thimiamata, of Thursdaye is Nux, Muscata, gariofoli & Citruli, & the rind of oringes dry powdred & other fruite of good savoure, etc

♀ Thimiamata of fridaye is muske, roses, violets & Crocus & other flowers of good savoure & in the contrary to the contrarie put you all Thimiamata stinkinge

← Note that every Thiamata of good odour gathereth togither his spirite after his nature his colour his strength is there soe that all suffumigations are made of rootes, woode kinde, leaves, flowers, fruite & gumes,

Acill./ There is an herbe called Acill almalit, i. corona regis or rosemarie the house that is suffumigated therwith noe devill nor spirit hath power over the same Pionia hath the same vertue/

Canabs Anoint thee with the Juice of Canabus & the Juice of Archangell & before a mirrour of steele call spirites & thou shalt see them & have power to binde & to loose them./

fleniculus/ The fume of fleniculis chaseth away spirites./

Cardamomū/ Cardamomum, giveth gladnes to him that useth it, gathereth togither spirites, & when thou invocatest any ~~thinge~~ spirites cast therof or make fume of it./

Avisum./ Take the herbe Avisum & Joine to Camphire, & thou shalt see spirites dread thee, it helpeth much to the atchivinge of secret & hidde thinges;

Coriandrum/ Coriandrum gathereth spirites togither, a fume beinge made therof with Apio nisquio & Zazias cictuta urgeth spirites & therfore it is saied herba spirim;/

petersilum./ Peetersilum this herbe chaseth awaye the spirites of horses./

ypericon./ Ypericon the Juice mixt, with Croco Athemesia & Radicis Valeriani is very good to write withall for the obtaininge of frindshipe, either of a prince, of spirites of the ayer & devells: & if yee doe thou shalt obtaine that thou covetest./

Apium Apium hath greate power upon winde & devells & fantasies./

Wazebelib .i. martagon, Apium, in squino et akolino sia, beinge made in suffumigation by 7 nighte with sugar Almaik rootes, dried, & tempered with Aqua Lapides, gathereth spiritte together & beinge invironed with any evill suffumigate thy selfe therwith & thou shalt see many wonders, as fantasies & divells of divers manners &c./

Saturea.

Saturea is an herb which beinge borne aboute one, geveth grace & good fortune especially in the daye of Venus

Dragnutia.

The herbe Dragnutia yf it be gathered when ☉ is in the first degree of ♋ & ☾ beholdeth ♀ or is in the house of ☿ yf thou touche clasures or lockes therwith they shalbe opened to thee Hermes sayeth that it gathereth together winde & spirite yf mandragora & capillis dezoara, be joyned therwith

Luna.

This herbe Luna .i. the seed therof, xsolie, Azartochona, & radix viole & no ij maketh to see in the ayer thinges to come & to saye many prophesies, beinge made in a suffumigation./

Salma.

Salma, defendeth a place from evill spiritte, & is very good for a man in healthe to carrie about with him, but not for a sicke man./

Colamiton.

This Colamiton, minta, palma xpi .i. pionia, beinge suffumigated, taketh awaye evill spiritte from anie place, & defendeth a man against fantasies./

To defend treasure from findinge

Take Coriandrum of the second kinde, which maketh one to sleepe, & adioyne therto Croco, Insquino, & Apio, & grind them together & temper them with Succo sicute, & make a suffumigation therof, & suffume & suffume the place wher thou wilt hide any treasure in, when ☾ is joyned with ☉ in Angulo terre, & that treasure, shall never be found. & whoe that would take the same awaye shalbe made fooles, Note that in the layinge or hidinge of the same treasure thou suffumest them with Thur musk succo, ligno aloes, rosso, ever more divells will keepe that place & evill winde, & knowe you that it maye never ~~that~~ be disolved or fordone againe without an Image made therto by the pointe of starre./ 23

To constraine & bind devells

Take the herbe sea & beare it reverently, for it defendeth the place where it is from evill thinge for with this prophets made dead men to speake that were dead manie daies, In place where this herbe is spirite have noe might, it geveth men power to obtaine their desire, this herbe put upon the place where devills be enclosed it constraineth them & bindeth them lest they might have power to departe awaye and Solomon sayed, I found in the booke of Hermits, that whoe that taketh water in the houre of the night & goeth upon the tombe of a dead man, with whose spirit he would have speache with all, cast the water upon the tombe with the herbe hissope & let the water be suffumed with Coste, Succo & muske, & saye Surge surge surge, O thou spirit & come & speake with me, this doe by 3 nighte & in the 3d night he shall surely come to thee, & shall speake with thee, & converse with thee of what thinge thou wilt./ probatum est, Deo semper et ubique gloria./

To see spiritte &c

Take the herbe serpillum, sicorda, garmene & the tree that shyneth which is saied Arbor Cancri & malie with rore madij, & with the tree that sheweth by night called herba lucens, & with theis make an oyntment & put therto the eyene of a whelpe & the fate of a harte & anoint thy selfe & it will make open the eyere unto thee, that thou mayest see spiritte in the cloude of the heavens, & allso ther by thou maiest goe surely whither thou wilt in one houre./

That one shall prosper in his affaires./

Take Nepita, maiorana, Athanasia, Trifolio, salvia, perunita, edera, Arthemesia, & ysope gathered cresent Luna, die Jovis, & in the morrowe when the waxeth from the first degree of Aries, untill the first of Cancer but when you gather them be cleane, clothed or washed, & stand thy face toward the East, & gather them, & be assured the house & place is amended where theis herbs be in, mixe & put them upon the gate of the house & thou shalt profitt ever more./

To winn favour of princes &c

Take the herbe Savina, which as some saye is a tree of love & delectation, is joyne with Croco & some what of Pervinca & put it in a ringe of gold & then thou maist goe surely before the kinge, or before whome soever thou wilt, but if thou put the stone with it that is called Topazius or els Berillium, this ringe must be made when Luna is joyned with ♃ in trino from ☉ & then it is called Anulus solis, it preserveth healthe it geveth favoure & grace, & procureth honor./

To see divells or spiritte./

Take the herbe Cannaferula, which is dreadfull & grevious & very stronge in operacio take the juice of it, the juice of Sianto nisgrino Capsibarbati, Sandalum rubeum piper nigrum, with is confection made thou maiste fume what thou wilt, & thou shalt see devills, & straunge thinges, & if Apium were joyned therwith knowe that from every place suffumed devills should flye &c./ vide in Zapher Raziell foli./ 13 · xxxxii 24

To bynde & loose spiritt Take Cicoria, & Joyne with Frigon & pentafilon, yperícon, vertica, verbena & albe togeather, & beare them at thy necke, & under thy feete, put 7 knotted grasse & 7 leaved grasse, martagon & Lillium domesticum & silvestri & herba Angelica, for he that hath these under his feete, or sitteth upon them, & hath the other in his necke, & hath 7 kinds of 7 mettells in the figures, knowe ye that he shall have might in bindinge & in loosinge & in ~~choosinge~~ & in chauntinge, & to doe both good & evill in all places & make you suffumigation of the these 9 thinges, Thur, albo, Thimiamate, masticke, musco, Ligno alo Cassia, Cinamomo, & then with suffumigate everie of the thinges above sayed, sayenge Raphaell, Gabriel, Michael, Cherubime, Seraphim, Ariell, paritaseron, Micraton, Sandelon, complete meam petitionem et meam voluntatem, & they shall fulfill it, these be the cheifest names of the 9 orders of Aungells.

Upupa. Upupa A Lapwinge, hath one bone in his winges which gathereth togeather devills, & spiritts of the ayer, the propertie of him is, that whoe so taketh the harte of him throwe it in honny, & then as soone as he maye swallowe it & drinketh the milke of a white cowe or red, knowe that ~~he~~ it maketh a man saye thinges to come. & whoe that cutteth of the necke therof where a cocke croweth not neither maye be hearde, neither the voices of a hounde neither where wheate is sowen, & when he cutteth of the neck lett him call devills & let him beare with him the halfe deale of the blood & with the other halfe annointe him selfe & ever more one of the devills shall goe with him, viz he whome he calleth & he shall tell him manie thinges etc.

To subdue spiritte Ciconia A Storcke, whoe that sleieth him in the daye of Lunæ & take the blood of the harte of & annointe him self therwith, & eateth the flesh with fenell seed Cardamomum & Gariofoli, & suffumigateth him selfe with good odoures as Thur Masticke & Cinamon with such other, he shall have grace of inchauntinge, of conivringe & constrayninge spiritts of the ayere etc.

⊕ Note that they that suffumigate observe or ought to doe 7 thinges, for so Salomon said the hermites did, & attayned to their desire.

1 They used abstinence or fasted.
2 They washed & clensed them selves.
3 They did Almes.
4 They slue & cast blood into the fier.
5 They prayed much in howres i. tymes in the daye & tymes in the night.
6 They made fumigation with good thinges & well smellinge vt supra & therby attained to their petitions, by the commaundement of the creator.
7 They slue & burned all.

Suffumigatinge The manner of the suffumigatinge a mans ~~bodye~~ shalbe it ought to be made in 7 manners 1. towarde the east, west, North, & south, towarde heaven above, & towarde the earth beneath, & the 7th tyme all aboute & ever more as ofte as anie man doth it lett him adresse his minde unto god & praye & he maye have his will fulfilled.

Dicamus nunc suffumigia 4. partium mundi, & of the 4. Elemente, for the parte of the East & the fyer serveth Ambra, muscus, & alba cera i. white waxe for the parte of the South & the earth Algalia almea & Tiriaca, for the parte of the weste & the ayre, Balsamo camphora & olium olivarum, for the North & the water, Lignū aloes Nux, muscata & maces.

iv The Mr that worketh must purifie him selfe by 7 daies before he worke. he muste wash him selfe, he must eat nothinge of beaste, neither of raven, neither of evill pity, neither anie thinge uncleane, neither that as is fallen to death, neither of anie beaste of 4 feete, nor of none other, & he must eschewe from evill mal & falshood, he must not drinke wine nor eate fishes nor any thinge with bloode goeth fro, he must not joine to a woman to pollute him self, nor prostrate, nor enter into an house where is a dead man, nor goe to the grave of a dead man, nor by him that suffereth & the lawe hath condemned, avoid pride, be cleane, continewe in prayer, keep thy tonge from slaunderinge lyenge & swearinge, fast soundly keep thy bed warely & avoid sinne, light thy house with prayer, praise ye Aungells, doe almes, remember the needy, & forget not the workes of mercy & be not joyned to evill men, cloath thy self with cleane clothes, trust in god, be faithfull have a good hope, & use apellation in all necessities to the Creator, & noe doubt but thou shalt obtaine that thy petitione thou desirest.

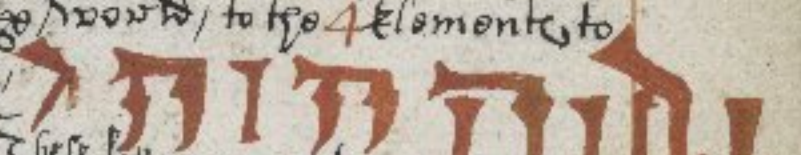
Whoe that by Semoferas will doe anie thinge must observe 7 thinges, firste meeknes, Truthe, patience, Abstinence, Trust, Charitie, & mercye.

Semoferas:

+

27

Here followeth the Names of Semoferas which god gave to Adame in paradize, in which be 4 Letters compared & likened to the 4 partes of the world, to the 4 Elements, to the 4 complexions, & to the 4 Natures of beastes, & these be they.



These letters must be named piteousli devoutly and meekly..

Salomon sayeth that there be seaven Semoferas./

1° The first, when Adam spake with the Creator in Paradise./

2° The second, when Adam spake with the Aungells./

3° The third, when Adam spake with the devills./

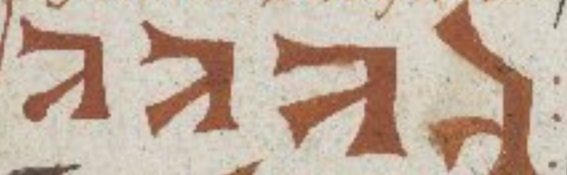
4° The fourth, when Adam spake with men, fowels, fishes, reptiles, & wild beastes./

5° The fift, when he spake with seedes, hearbes, trees, & growinge thinges upon earth/

6° The sixt, when Adam spake with windes, & the Elementes./

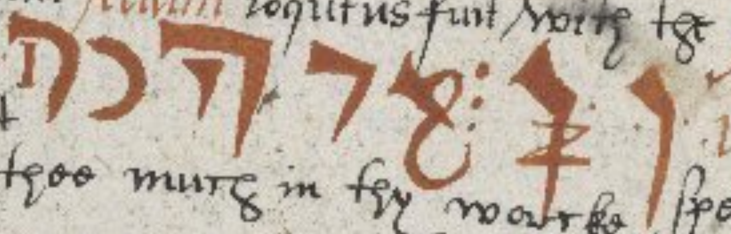
7° The seaventh, when Adam spake with the ☉ the ☾ the ✱s./ by this Semoferas Adam did what ever he would, which Semoferas was given unto him when the Creator Inspired grace into him./

i Primum semoferas est quum Creator Adam formavit et posuit eum in Paradiso/



: is as much to saye as Yana. in greate necessitye, whoe that meekly & devoutly calleth upon this name, noe doubt but he shall have grace & helpe./

2 Secundum Semoferas est quum Adam loquutus fuit with the Angell which brought unto him these Letters



which thou shalt name when thou wilt & without doubt it shall availe thee much in thy worke. 1 Yseraye. This name spake with the Angels/

3 Tertium semoferas est cum Loquutus cum Demonibus, & with dead Men./ which to every of his questions, sufficiently aunswered/ viz Adona. Sabaoth. Adonay. Cados. Addonai. Ambra/ these thou shalt name when thou wilt gather together winde devills or spirites./

4 Quartum semoferas est cum Animalibus et sps et E with this Semoferas Adam bound & Loosed spirites, beastes, fowles, & fishes etc O/ Languine/ Lamazirin/ Leuabelayn/ Lagri/ Lanagala/ Lematozin/ Layfyalasyn. when thou wilt binde or Loose thou shalt name these./

5 Quintum semoferas est quando Animalia et E the 5th is when, he Named the 7 Natures, with which he bound Hearbes Seedes, and trees Liaham/ Lialgana/ Liafar/ Sigalurab/ Lelara/ Lebaron/ Laasalilas/ etc/

6 Sextum semoferas is of greate vertue & power. i. Letamynyn/ Letaglogen/ Letafyryn/ Babaganaritym/ Letavinitim/ Letagelogrim/ Letafalazim These names thou shalt name when thou wilt that the Elementes or windes shalbe helpinge unto thee./ etc

Septimus semoferas est magnum virtutem, for they be Names of the Creator which ought to be Named in each thinge and in every worke, Adonay Cados Ebreel/ Eloy/ Ela/ Egiel/ Ayom/ sath/ Adon/ Suleta/ Eloym/ delyom/ yacy/ Elym/ Deliis/ yacy/ Zazael/ paliel/ man/ myel/ Eugla/ Dilatan/ Saday/ Alma/ papym/ Saena/ Alym/ Catinal/ Vza/ yarast/ Calphi/ Calsas/ Safna/ Nycam/ Saday/ Aglataon/ Sya/ Emanuell/ Joth/ Zalaph/ om/ Via/ Thau/ Domysrael/ wuel/ Lalialens/ alla/ phenor/ Aglata/ Tiel/ piel/ patriceion/ Cepheron/ Baryon/ yael/ these thou shalt name every tyme when thou worckest upon the 4 Elements & what ever thou wilt doe by theme, it shalbe done./ etc/

+

x Moyses Semoferas. Incipit Semoferas quod Dominus dedit Moysy / & it is de-
vided in to 7 chapiters of which the first is -/

i When Moyses Ascended the hill & spake with the flame that environed the bushe & the
bushe burned not nor was not consumed /

2° The second / when he spake / with God in the hill /

3° The third / when he devided the Red sea etc -/

4 The fourth / when the yarde was turned into a serpent /

5 The fift are the Names which were written in the forehead of Aaron /

6 The sixt when he made the brasen serpent / & the calphe & when he smote the Egipti-
ans with plagues /

7 The seaventh when he rayned Manna in the desarte / & drue out water forth of
the rocke / & lead the children of Israell from captivitie /

Cap primum / Maya / Afi / zye / yarimye / Vut / Bace / Sare / Buire / maa / yasonie / voy / Lyly / Leoy
yly / yre / Cyloy / zolye / Lee or see / Loace cadeloy / Vle / meharamehy / ry / hy / fossa / tu-
nimi / sehie / mice / yelo / habe / vele / hele / ecle / quego / rimaye / habe these name
devoutly etc

Cap secundum / Abgiucam / Loaraceram / Naochieras / pecarcecay / Acaptena / yeger / podaye /
Saccocicium / these be the names which God sayed to Moyses when he ascended
the hill & spake with him, these be the names with which the Temple of Bozale
was founded / these be the names of the Prophets, wherwith the Aungells sealed
the ptes of the world by these are many mervailes to be done, but they must be nami
chaste & cleane /

Cap tertium / Eva / Elaye / Syac / helame / macie / Lehahu / Lelahu / Aliale / Cure / Azaye / Boem
hyeola / ysale / mabecha / Avayha / ye / ye / malece / Amare / Loena / quleye / Lyenem
Leyane / habana / rechee / hycers /

Cap quartum / Micracon / Incly xeeldem / peeldem / roexy / acomitz / patrint / piston / ycymor
hygaron / venyron / Femgaron / Mycon / Micondasnos / Castas / Laceas / Astas
yecan / Cma / Fabluist Fablanac zacus / these names when thou wilt have
thy question fulfilled /

Cap quintum / These names were written unto the people of Aron: when he spak
with the Creator Saday / hayleos / Loez / Elacy / Citonii / hazyhaya / yeynnor
Accida / bacue huadonemi / eya / hiebu / Ven / vaha / oyaha / eye / eye / ha / hia / hay
zahia / hahya / Eyey / yaia / El / Ebehel / va / va / va / keep well these Names for they
be of great vertue / & by them thou maiest atcheive what thou demaundest of
the Creator /

Cap sextum / Yana / yane / Sya / Abibhu / vanohia accenol / Tivgas / yena / Eloym / va
vehu / yane / hayya / vehu / Ahyaemia / with these Names thou shalt destroye
evills / & all enchauntmente / but presume not to name them vainly /

Cap septem / Saday / saniora / Ebon / pheneton / Eloy / Eneyobcel / messias / Jahe / yana or Elo
by these thou shalt doe many mervailes / & if thou be in any anguishe name these
Names, & never doubt but thou shalt feele their vertue / the saye, these names, bese
che heavens beinge named, Deus vive verax magne fortis potens pie sete mun
omni bonitate plene, benedicte Domine benedictum nomen tuum, tu completu
vram, compleas questionem, tu factor, fac nos ad finem nri operis, clarorum tu
et miserationis, nobis miserere nomen tuum yesaraye sit per verbum benedict
Amen / God, quirte very greate stronge mighty, mee be holy cleane full of a
goodnes, blessed Lorde, be thy Name, thou fullfiller fullfill our question thou
creator, make us to come to the end of our worke, thou holy & mercifull god
mercie one us thy name Yesarie be it blessed by worde Amen. Yesarye is a
much to saye, as God without beginninge & without endinge / Angila, is the Na
of a prophet, & properly written in gold, & whoe soe ever beareth it upon hime
2 / shall not duringe the tyme he beareth it, need to feare sodden death /

4 greate Names / These 4 Names of God are of greate vertue / for prophete were wonte to beare th
written in pretious stones / Joht + Jona + Eloy + Yena + & whoe soe beareth them
written in virgine parchment in letters of gold shall not lacke lyvinge, cheatinge nor
+ worshipe / soe longe as he beareth them upon hime /

A name to get victorie /

These be the names with which Josue made the ☉ to stand still in his place against his proper nature, whereby he overcame the Gabionites & 34 kinges / Bachionodo balizlior / This name gevethe vengaunce of Enemies, & who so beareth it with him a prisoner maye not holde him, neither in battell he maye not be overcome of any Man /

to remedie wrath & sorrowe

This name hacedion or hachedion, remedyeth wrath & sorrowe, & encreaseth gladnes & love /

for victorie /

This name Mephemyphaton ✠ whoe so beareth upon him shall not easely be overcome /

Thes be 7 highe great names & vertuous / which name when thou wilt aske any thinge & thou shalt obtaine, but chose good tymes & howres /

Conniceron. Sedalay. Tohomos. Zofyn. Agata. Bycol. Ycos. } Soli deo honor et gloria / { Layeyady. Aneyym. Valayeyl. Selaeyl. Maymaceel. Vgsaliel. } On. Ihus. xpus. Aetω. El. Ely. Eloy. Elove. Elyon. } Onoytheon. Stimulamaton. Alzaphares. Tetragramaton. Elioram. Egirion / Istion. Orchona. / Vsiormis. ~~Vsior~~ / Vsior / ormis.

Onelabiasin. Noym / Messias / Sother / } Emanuell. Sabaoth. Adonay. Egge. } Ya. ya. / Ye / ye / Joth. / Theos / } Vayn. / Deg. / Elove / On / } Alpha / et omega / principium / finis. /

consecracion the ringe

Horrindmos + Osytheon + Stimulamaton + Elioram + Messias + Sother + Emanuel + Sabaoth + Adonay + panthater + primellus + Grabaton + per hec sanctissima et alia nomina que non licet nominare, te suppliciter expostulo ut presenti Anulo quem sapientissimus Salomon instituit et quo in suis experimentis usus est sic omnia demonia et malignos spiritus virtutem efficaciter obtineat et eos ad libitum suum per quius Anuli virtutem exorcizator constringat eaque in omnibus experimentis suis et ... sit et protectio per eundem qui omnium es refugium et virtus, gloria et potestas per eterna secula Amen /

post hec dicantur psalmi isti Levavi oculos / Laudate pueri / de profundis /

Hec ante per tres dies fiat antequam remedas et abstineas ab omni immundicia, et pone super altare dum tres misse celebrentur, et tunc Anulus hoc modo et diviser consecrati maxime namque virtutis esse probatur, non solum ad id operationem, sed etiam predictis omnibus necessitatibus conducere minime dubitamus, et hec de Anuli consecrationes sufficiant / finis /

Dayes most expedient to worke any marveiles one /

1	The	1	Daye of the moneth is good to begine all manner of thinges /
2	The	2	for hate & Enchauntment against enemies /
3	The	3	is right naught
4	The	4	To enchaunte & conjure wicked spirites /
5	The	5	To goe Invisible, & enchaunte against enemies /
6	The	6	for thefte & knowledge of hidden thinges /
7	The	7	Naught /
8	The	8	for love of virgines /
9	The	9	Naught /
10	The	10	naught /
11	The	11	At the after noone to enchaunte /
12	The	12	for thefte /
13	The	13	for love /
14	The	14	To goe invisible /
15	The	15	Naught /
16	The	16	for discorde /
17	The	17	for love of women /
18	The	18	for the thefte /
19	The	19	for hate /
20	The	20	Naught /
21	The	21	To goe Invisible /
22	The	22	for love /
23	The	23	for discorde /
24	The	24	Naught /
25	The	25	for enchauntmente
26	The	26	} both for love /
27	The	27	
28	The	28	} both naught for love /
29	The	29	
30	The	30	Against enemies /
31	The	31	Idem cum principio / Deo semper et ubique gloria / Laus et honor

37. 38.

62

see page 108

+ A malediction for the fier

Coniuro te ignis per illum qui orbem contremere facit quatinus statim illud N. calefacias et comburas ita quod in sua persona sentiat eternaliter fiat fiat fiat./

Maledictus et blasphematus sis perpetualiter et in pena eternaliter, et nulla requies sit in te in aliqua hora nec die nec nocte, si statim non eris obediens verbis, que dicuntur de illo, qui tremere facit orbem, et per hec nomina istorum nominum, quibus omnibus creatura humiliter obedit, et pavere, ac timere, omnis exercitus creaturarum contremiscit, et in quibus tonitrua, et fulgura, sunt creata, que te et tuos subditos destruant: que sunt hec + Adeplemion + pasact + patir + stome + sameth + mem + memene + sameth + ay + ey + ffy + Asade + costim + vod + per ista nomina te N. maledicimus et privamus ab omnibus gratiis et habitis et priore virtutem in stagnum ignis et sulphuris, ut hostem in profundum abissi, te religamus eternaliter nunc et in eternum, sic fiat sic fiat

if he come, recribe nomen ipsius et cum igne fragrantie et odorissimis odoriferis speciebus./

This is to be done si spiritus rebelles fuerit contra exorcizatorem et nollet venire, tunc scribantur nomina eorum in carta, et vituperantur de luto et accendatur igne de sulphure, pice, cornu, assefetida, et aliis rebus fetentibus dicens ut supra dict./

Alia pro igne pro eodem regib.

Coniuro te ignis et creature te illum qui orbe contremere facias, & by him whose presence made the infernall powers to tremble & quake, that thou o fier & creature of the most highe God be now & frome hence fourth & that for ever malediced & accursed, & in as muche as in thee lyeth, greate torment, wast & burne these wicked spirits of those obstinat spirite stubburne & rebellious kings, & wicked mates of the greate & unhappie piere Lucipher i. Oriens, Amaymon, paymon, et Egin, so that as thou o fier doth devide & pierce their names etc so their proper shapes & formes moste accursed maye be afflicted & that moste cruelly in the bottomles pitt, deaped under & odius stinkinge lake, which continuallie, & that without ceasinge, boyleth not of to burne with unquenchable fier, mixte with sulphur pitch & other matter encreased of those flashinge flames, beinge iust & due plagues of god ordeined, & for their merite & desartes, i. Oriens paymon, Amaymon and Egione, moste iustlie provided, o fier the father curse thee, the sonne curse thee the holy ghoste curse thee, all Aungells curse thee, Archangels cherubins, seraphins, powers potestates, principates, & dominations curse thee, all holy patriarckes, prophets, Apostles Martires confessors & virgins, curse thee o fier all the powers of heaven & electes of God curse thee, the & I now by the licence of God curse thee, by the licence comminations of threates & indignations of God curse thee & I now by the power & authoritie of Aaron, the greate priest of God of my owne priesthoode, & by the vertue of all priests, that have bene, nowe are, & for after shalbe in the Churche of god, heaven & in all places, in all tymes & in all ages nowe & for ever curse thee, the curse which fell upon Cayne the whole world & Judas, curse thee, all benedictions & blessinges of God the father etc curse the & curse thee againe, & make thee of such power, that thou mayest persecute, vex, burne, torment these stubburne & continually burne the names of those rebellious & wicked spirite that they maye be urged thee by to come, to rune & to appeare to me, & crye & helpe requiringe to be released of their unspeakable anguishe, sorrowe, & unspeakable punishment & hellish torment & torture, & that by the power & vertue of our Lord Jhesus Xpst, who is Via sine devio, veritas sine nubilo, et vita sine termino, Cui laus est et potestas honor virtus et gratiarum actio, gloria et victoria qui vivet et regnat, et imperat in Trinitate perfecta gloriosus deus per infinita seculorum secula Amen./ fiat, fiat./

+ Cum pena infligitur/ 4. o

O N. condemnate deus in infernum psalm. 9 verse 18./ pluat deus super te laqueos ignis sulphur et procellas O N. verberet te deus virga ferrea et tanquam vas figuli confringat, O N. confundat te deus, veniat mors super te et descendas in infernum viventes, deducat te deus in puteum interitus, confringat deus capita tua, et verticem capilli tui in delictis suis, obscurentur oculi tui ne videas, et dorsum tuum incurvetur semper, effundat deus super te iram suam et furor ire sue te comprehendat, percutiat te deus et persequatur te, et super dolorem vulnerum tuorum addat, evertat te deus retrorsum et erubescas, ponat te deus ut rotam et ut stipulam ante faciem venti, sicut ignis qui comburit silvam, et sicut flamma comburens montes, persequatur te deus in tempestate sua et in ira sua turbet te, impleat deus faciem tuam ignominia ut obediens nomini illius O N. conturbat te et pereas in seculum seculi./ Transeat te in ira domini, et terrores eius te conturbent, visitet te deus in virga iniquitates tuas, et in verberibus peccata tua, Ira dei exardescat super te tanquam ignis, ignis ante deum precedat, et in circuitu inflammet te, cadant super te carbones in ignem deiiciare, in miseriis non subsistas./

A suffumigation that reioiseth spirites./

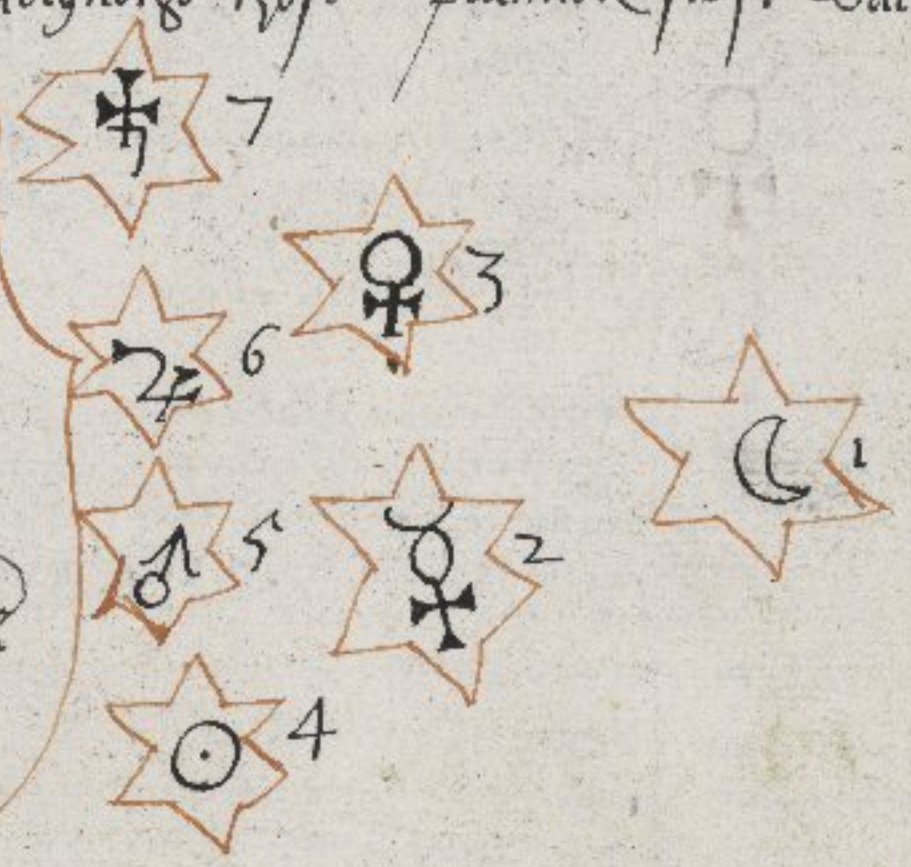
Amber
Lignum aloes
Costus
Muske
Crocus
bloud of a
Lapwinge.
Thimiamate

These be most divine to ye gladnes to the spirits of the ayer & gatherethe them togeather & urgethe them to apeare, as saithe hermes./

Thimiama grecum
Mastike Sandalus
Galbanum.
Muscha Lazerat
Mirrha and
Amber./

These fumigatios be collectors of spirits & placators of them./

♄ ♑ ♒ This evermore reigneth these planets first Saturne./ 42
♃ ♐ ♓ Then Jupiter.
♂ ♈ ♏ Then Mars.
☉ ♌ Then the sone
♀ ♉ ♎ Then Venus.
☿ ♍ ♊ Then Mercurie
☽ ♋ Then Luna./



♄ Saturne/ is Lorde one Saturdaye
♃ Jupiter is Lorde one Thursdaye
♂ Mars/ is Lorde one Tewesdaye
☉ Soll/ is Lorde one Sonday
♀ Venus/ is Lorde one friday
☿ Mercurie/ is Lorde one Wendsdaye
☽ Luna/ is Lorde one Mondaye/

♄ ♃ ♂ ☉ et ☿ are Masculine i. Mankinde
♀ ☽ are feminine i. Womankinde./

♄ ♂ ☽ Are evill planets
♃ ☉ ♀ Are good planets
☿ is chaungable i. indifferent wth good vse them that be good & evill with them that be evill./

♄ is cause of dearthe, deathe & peace./
♃ is cause of longe peace, rest & vertuous livinge./
♂ is cause of drienes, debate & warre./
☉ is cause of lyfe healthe & waxinge./
♀ is cause of Lust love & Lecherye./
☿ is cause of moche speache marchandise & sleight
☽ is cause of moistnes, greate waters, & violen flude

♄ The highest & slowest in proper Motion, cold, drye & pale, like unto lead coloure requiringe 30 yeeres to end his course./

♃ Jupiter is next under ♄ Temperate fayere & brighte, his course is performed in 12 yeeres

♂ Mars is hot & drie of fiery coloure, & in 2 yeeres endeth his course./

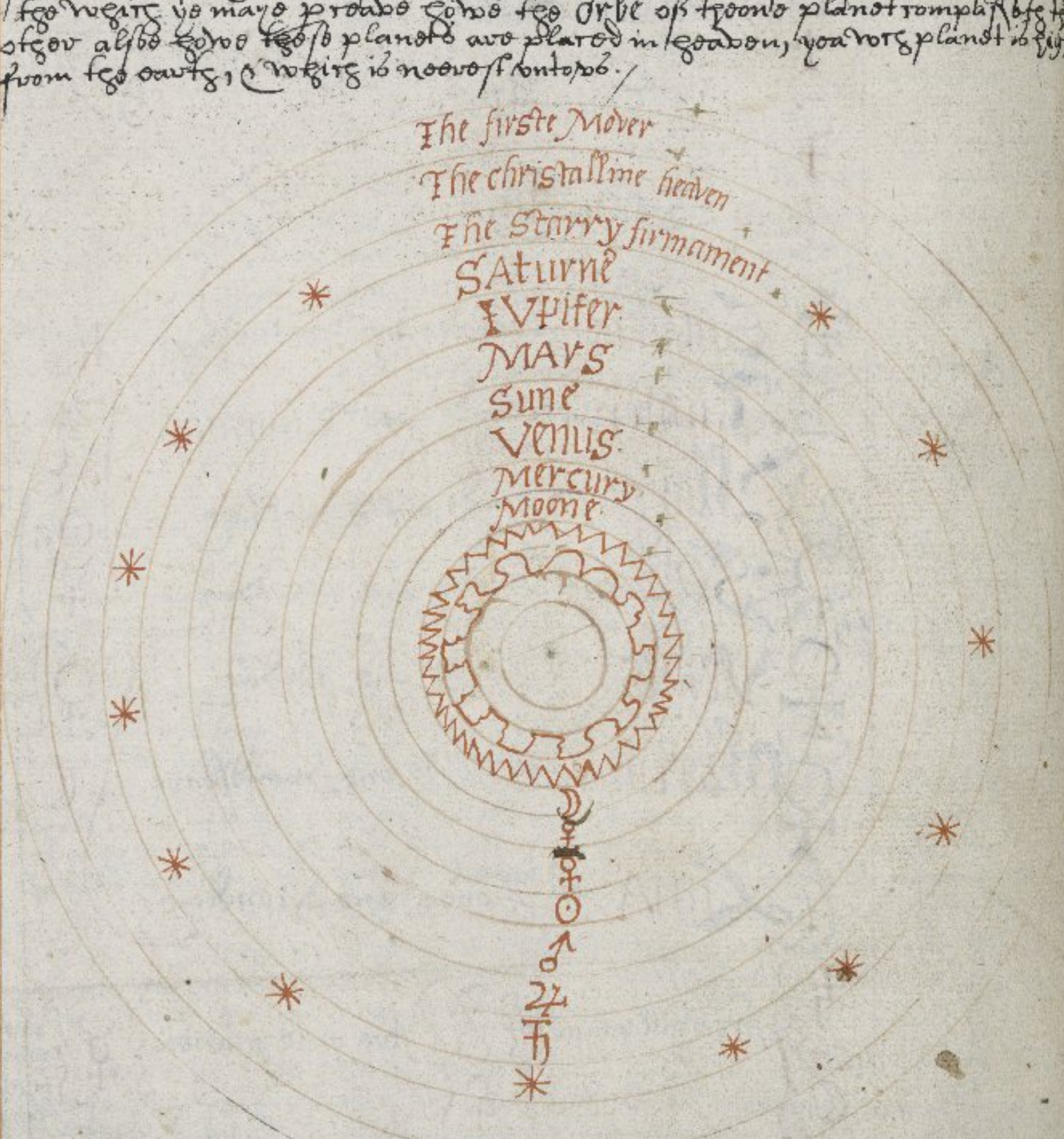
☉ The ☉ is placed in the Middle of all planets, moste cleere & bright, the well of pure light, every yeere finishinge his course./

♀ Is Next to the ☉, cold & Moiste, & cleare, yea more brighter then ♃, his course is like unto the ☉, never above 4[illegible] degrees from the ☉ called the morninge ✳ when shee goeth before the ☉ comminge after the ☉ shee is named the eveninge ✳

☿ Is next under ♀ somewhat shininge, but not very bright never above 29 degrees from the ☉ his course is like to ♀ or the ☉ Motion./

☾ The ☾ goeth aboute within 30ti dayes./

For more playnenes of that which is opened nowe shall followe a figure by the which ye maye proove howe the Orbe of theone planet complisheth the other also howe these planets are placed in heaven, yea which planet is higher from the earth, & which is neerest unto us./



These 7 planettes are 7 planets moveable starres, The 12 signes take greate power & might of them, & as some affirme the planets of the 12 signes; so that the planettes be to the signes as the soule is to the bodye, & the signes to the planets as the body to the soule, for like as the bodye maye doe naught without the soule, noe more maye a signe without the 7 planets

Here followeth A Table of dyveris thinges of Pythagoras Spheere by him selfe./

To knowe yf A man or woman be sicke whether he or shee shall lyve or dye

1 In the 3 sheete is contayned 3 thinges the 1. to knowe if A woman be with childe & whether it be a man or a woman child; The 2 to knowe who shall dye first of a man or his wiffe./ The 3 if a man be blinde, to knowe in which eye it is although you never sawe it

4 To knowe under what signe or planet anie man is borne/

5 To knowe whether a man shall speed in his journey or noe./

6 To knowe of lyfe or death, if any man be sicke, to knowe who shall dye first of man or ~~his~~ wiffe, to knowe ~~whether~~ one lyve or not, to knowe whether if a man shall come or goe saffe to any place./ to knowe if one studieth or take a benefice, also if hee pleade at the barre in the lawe who shall overcome,/

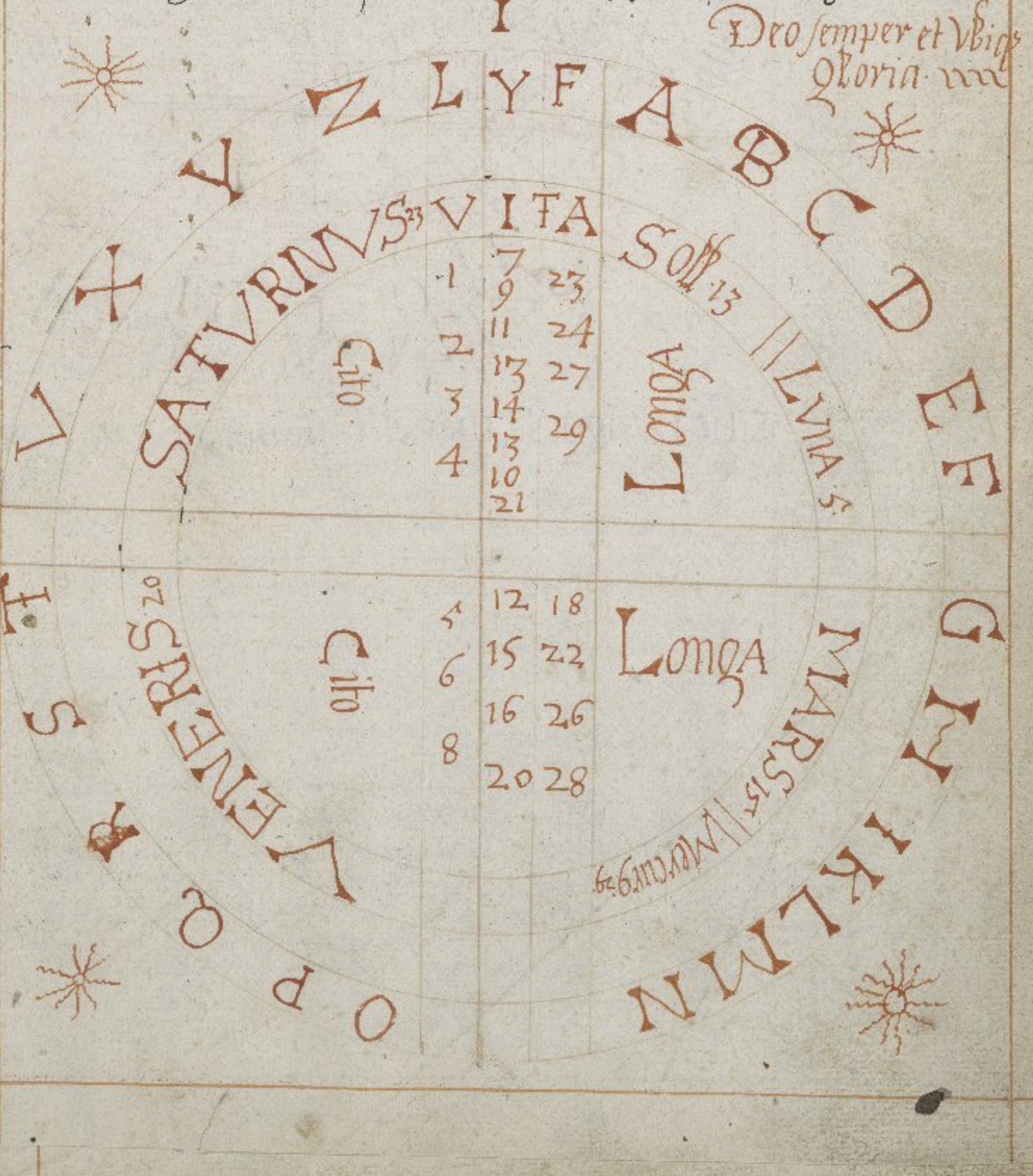
one ~~take~~

7 To knowe if a servant be runne awaie, whether he shall come againe or noe, also if one be sicke, whether he shall recover; also if one shall have good fortune in playe or gaminge./

First take the letters of his name that ~~he~~ is sicke, & the nomber that goeth by the letters in his name by the sheare followinge & make therof a somme & of the age of the ☽ called sheelis, & the nomber of that daye that he sickened one & put all the sommes together, & of the somme take out 30 as ofte as you maye & if you finde the remaynder in the midle circle above he shall shortly amend: if you finde it in the right side he shall longe languishe in it, but in the lefte side speedy amendment cometh, & so in like manner the contrarie the contrarie followeth in the neitherparte if it be found there./ the figure followeth

a the seconde treatise of the same, and also if two men fight whether of them shall have the victorye

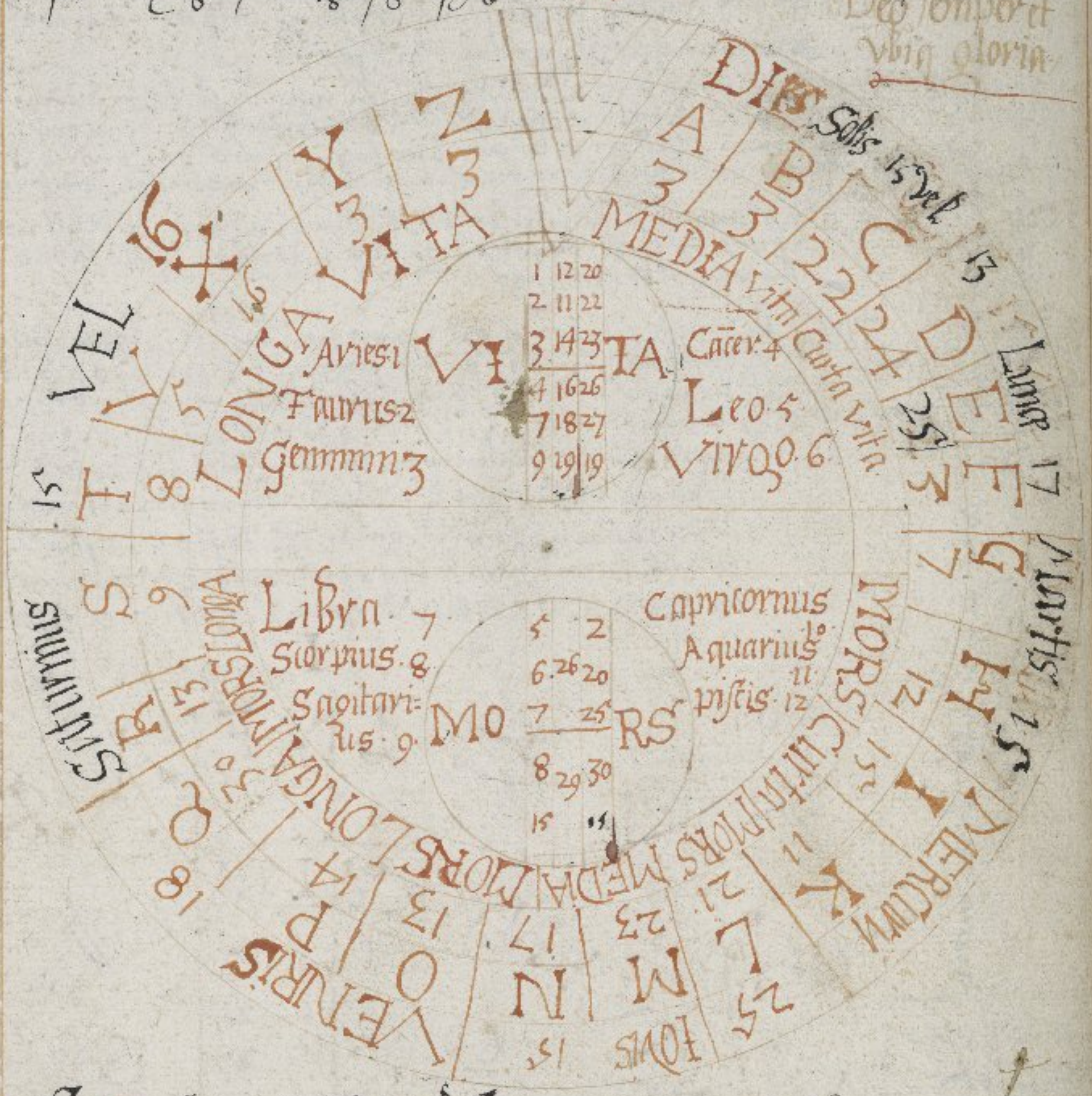
nowe whether
all speede
or no



Deo semper et Vbiq Gloria · am

An Ensample of the sphere followinge howe you shall worke & wite allwayes as with this: if there be a man or woman fallen into sicknes, loke what daye he sickened therof, & take the daye as it standes in the sphere, & the nomber of the age of the ☾ on the same daye & the nomber of the signe in which the ☾ is in at the same tyme & the nomber of the letters of his proper name, & put them alltogether, & then devide them by 30 & looke the remayner in the sphere, & if you find it in the over parte of the sphere he shall live longe, but & if in the nether parte he shall dye, likewise doe by champions that shall fight.

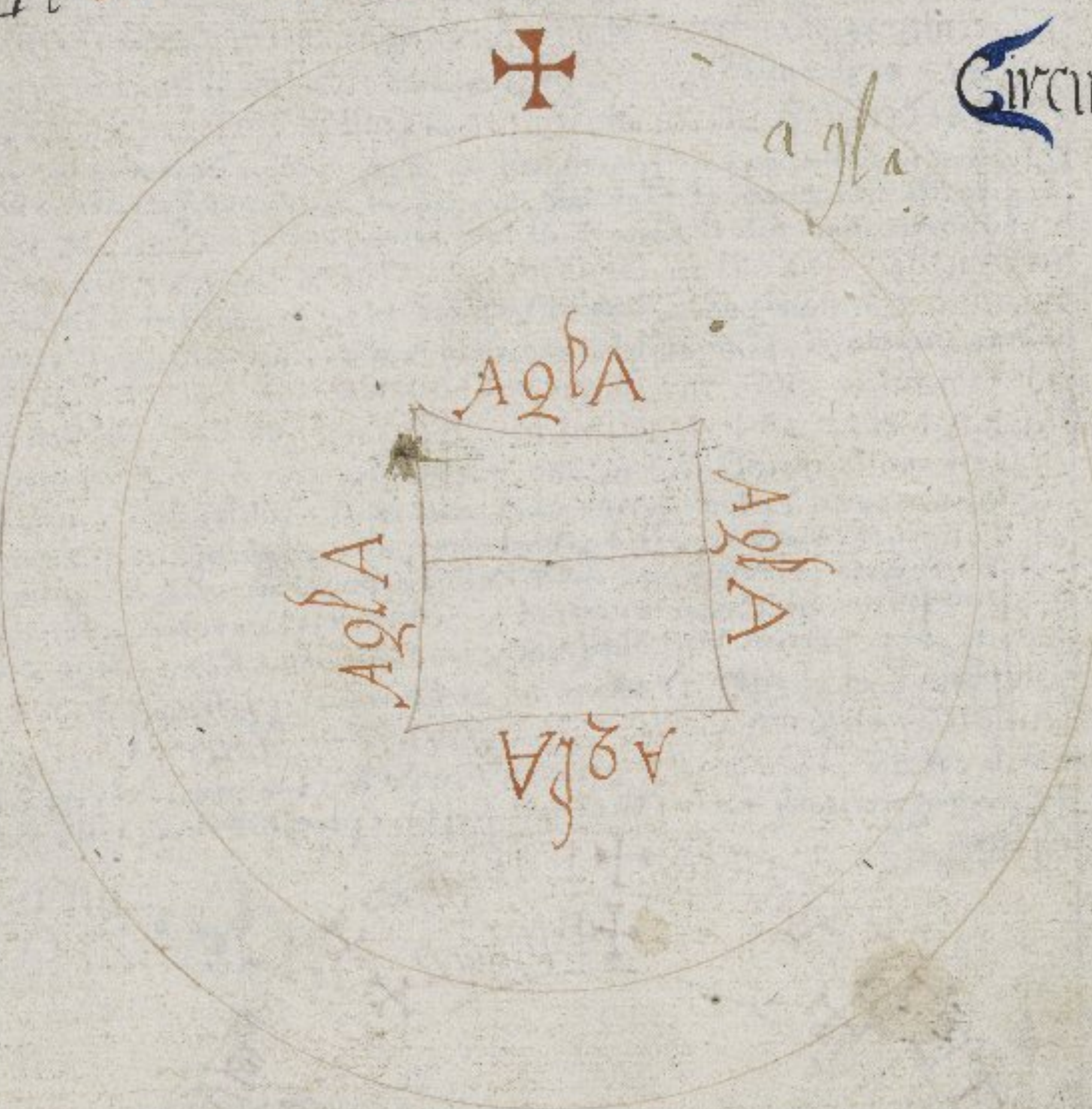
Deo semper et
ubiq gloria


Z
Dies
Solis 15 vel 13
Lune 17
Martis 15
Mercurii
Jovis
Veneris
Saturnus
Vel 15
A 3
B 3
C 22
D 24
E 25
F 3
G 7
H 12
I 15
K 11
L 21
M 23
N 17
O 13
P 14
Q 18
R 30
S 13
T 9
V 15
X 8
Y 5
Z 6
N 16
3
3
MEDIA vita
Curta vita
LONGA VITA
MORS CURTA
MORS MEDIA
MORS LONGA
MORS LONGA
VI TA
MO RS
Aries 1
Taurus 2
Geminni 3
Cancer 4
Leo 5
Virgo 6
Libra 7
Scorpius 8
Sagitarius 9
Capricornus 10
Aquarius 11
pisscis 12
1 12 20
2 11 22
3 14 23
4 16 26
7 18 27
9 19 19
5 2
6 26 20
7 25
8 29 30
15 15

The 12 signes shoulde stande in the figure.

To make a theefe not to depte out of the place where he doth steale. 58

In the name of the father & of the sonne & of the holy ghost Amen. This place I besett within & without, & all the place round about, if there come any theefe to fetch goode always, sett the holy place before & behinde them, of the right side & lefte side & rounde about them, & cause them to tarry till I hither againe come, by Marcke, Mathewe, Luke, & John, these as fast binde you one toone as ever sete Bartholmew bound the devill with the heare of his beade. Thus still as he stoode, so still stand these in by the vertue of the blessed & holie Trinitie, & that untill I againe come & bidd them beyone & saye 3 pr nr 3 Aves, 3 Credo. In nomine pris et filii et spus sancti Amen.



Circulus huius oper(is)

The names of the 7 sisteres of the fayries.

Lillia 1, Restillia 2, Facca 3, Folla 4, Africa 5, Julia 6, Juliana 7

This exp: is also in the olde parchment booke

Here beginneth the most true & proffitable experiment for to make a theefe to come againe with that which he hath stolen, at the will of the Maister. 56.b

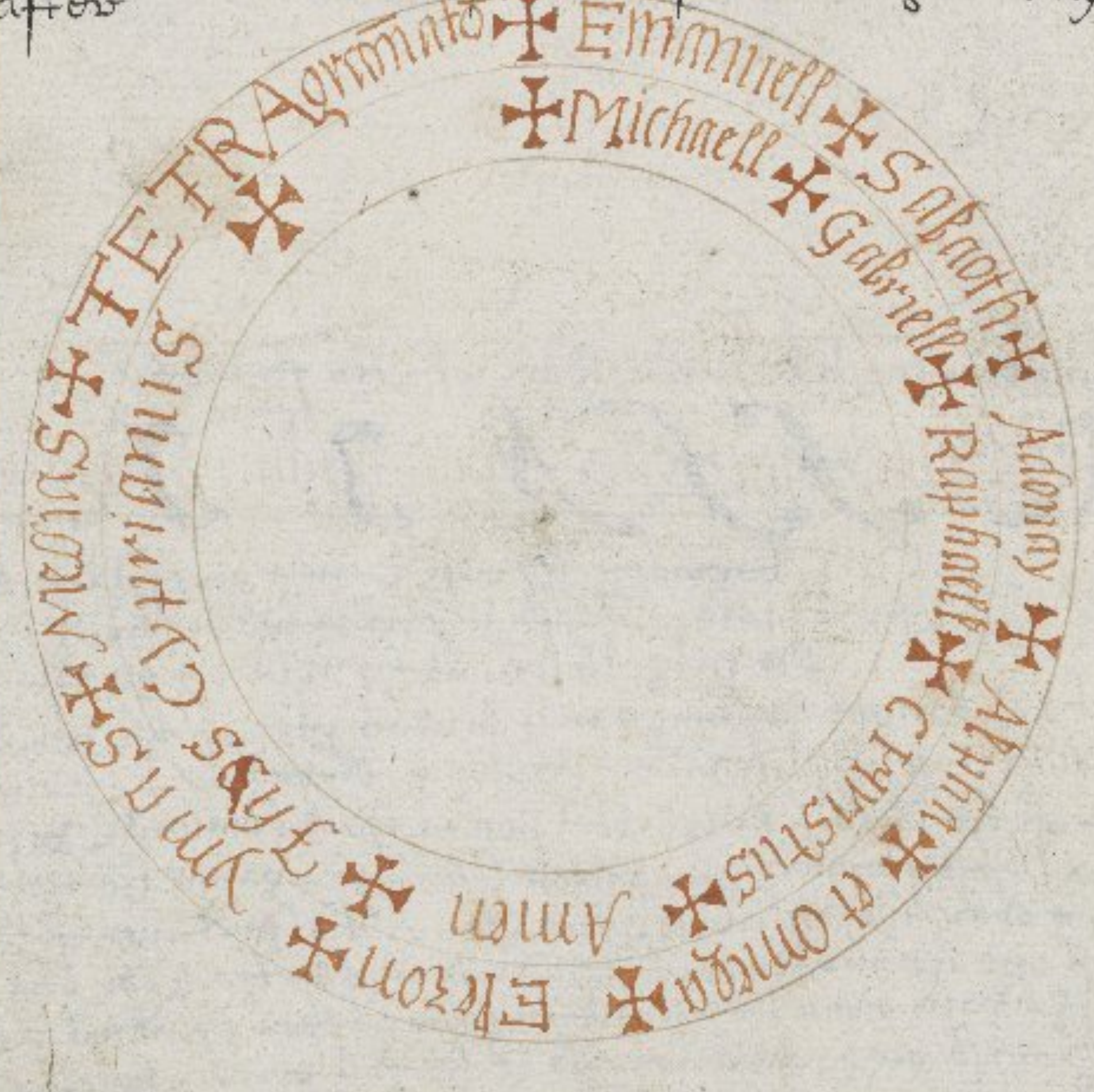
There be 4 kinges raigninge in 4 divers partes of the world, that is to saye East West, North, & South, under which 4 kinges be 4 spirites as it were Bishopes the power of the said 4 kinges etc are in the 4 elements viz Ayer, fier, water & earth etc, these spirites have power to bringe againe the theefe with his stollen goode, whither soe ever the Mr will have him, at the readinge of this experiment. Thou must one the mondaye at the waxinge of the ☾, or one the wensdaye goe & be cleane shriven, even as cleane (I meane as thou shouldest presently dye, & then before the ☉ arise goe & heare a masse of the holy ghost, & then goe into a secret place into a woode where noe man useth to come & make a plate of leade, in manner of this forme, which after insueth, & write in the middes this name Satan, then write rounde aboute above this manner Satan the goodes stollen, the name of the owner, Man or woman, & what ever it be that is stollen, gold silver or cattell etc.

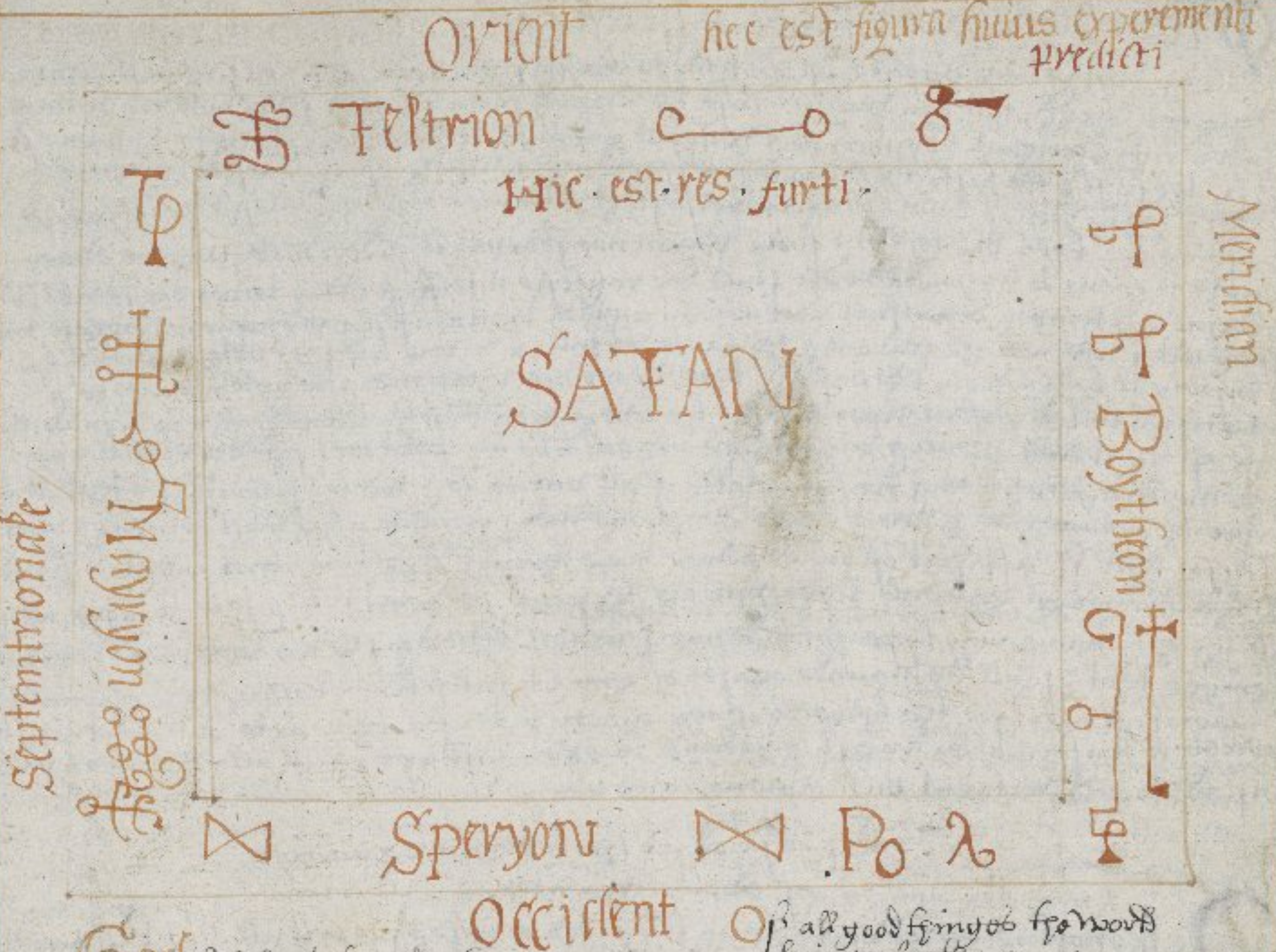
Then make 4 divers plates every by himselfe, & write the name of the spirit, & his signe by him, the name Teltrion in the East the name Spyrion in the West the name Boytheon in the South, & the name Mayeryon in the North & then sett the greate plate between them all 4 with the names of Satan, & the stollen goode by him, & the owner of the goode & then a little waye ased make a rounde circle & stand therin & saye this coniuration

O vos spus

O Vos spūs Thetrion, Speryon, Boytheon, et Mayeryon, vel Maorys, quorum nomina sunt hic scripta, Coniuro et exorciso vos spūs ꝑ deum verum ꝑ deum sctum et ꝑ omnia scta noia dnini nri Jhesu xpi, quibus patriarchae et prophetae eu invocaverint et ipse Juvabat eos, et ꝑ excellentissimo nomen dei + Tetragramaton + et ꝑ omnia quae de deo dicta sunt, et dici possunt, et ꝑ virtutem omniū sctorum et sctarum, et ꝑ dissipulorū et Innocentes, et Martiros, et novem ordines Angelorū et ꝑ Angelos et Archangelos dei, et ꝑ Thronos atque Maiestates, principatus virtutes et potestates, et ꝑ Cherubine et Seraphine, et ꝑ oēs spirituū ordines, et ꝑ prophetas ꝑ patriarchas, et ꝑ apostolos et ꝑ Evangelistas et dissipulos et Innocentes et ꝑ Martyros et confessores et ꝑ Monachos, et ꝑ heremites, et ꝑ omnes virgines, et ꝑ omnes viduas, et ꝑ omnes sanctos et sanctas dei, et ꝑ Vicinos ꝑ Celū et Terrā ꝑ Solem et Lunam et Stellas Caeli, et ꝑ undas Maris, ut venias Citis vel in aqua, vell in Igneni vel in aere, vel in Terra condemnatis in isto loco in quo illi latrones, et illos reduxeritis, et reduceri faciatis, cum talire N et M et N ut deliberantur in tali loco N, et taly tempore N. Coniuro vos spūs Teltryon in Oriente Speryon in occidente Boetherion in meridie, et Mayeryon in Attentrionale, Coniuro vos ꝑ regem vestros ut mihi obediatis et voluntatem et desideriū meum impleatis, sine lesione corporis vel anima mea, vell illius, vel illorum ꝑ oīa sancta nomina dnini nri Jhesu Xpisti Messas + Sother + Emanuell + Sabaoth + Adonay + et helyon + Anamzapta + Elyzar + et Coniuro vos per predicta noia scā dei, ut non requiestatis in 4or Elementis, hoc est nec in igne nec in aqua, nec in Aere, nec in Terra, donec illos, vell illū, cum talibz rebus, et tali die et hora et tali in loco reduxeritis ꝑ virtutem omnium celestium, terrestrium, et infernorū, et in igne eterno, vos mitti, vos Jubeo, et in catenis igneis, donec impleatis ꝑ vera signa, et Caracteres, et ꝑ Satan, cui debetis obedire, et ꝑ oīa mundi elementa et ꝑ earum virtutes, vel ꝑ 4or mundi plagas, et ꝑ Luciferem inferni potestatem, et ꝑ omnes herbas, et arbores Lapides quae preciosos, ꝑ vincula Salamonis, et ꝑ oīa Celestia, Terrestria, Infernalia, & if they were to come not to escort at the daye & power, burye all the plates in the earth untill it come againe, & surely thou shalt not faile, but have it againe within shorte space after

hic est Circulus experimenti


TETRAgramato ✠ Emmuell ✠ Sabaoth ✠ Adonay ✠ Alpha et omega ✠ Elrton ✠ ymas ✠ Messias ✠
✠ Michaell ✠ Gabriell ✠ Raphaell ✠ Christus ✠ Amen ✠ Jhs ✠ Cyprianus ✠


Oriont
hec est figura huius experimenti predicti
Feltrion
Hic · est · res · furti ·
SATAN
Meridion
Boytheon
Septentrionale
Maymon
Speryon
Po λ
Occisent

God send thee to thy end
ese healthe & welthe at wille
that I thy faithfull frend
may see thee prosper stille

Yet I live in hope
to wynne our ladies
grace
Beseeke her mercye
to her lorde when
shee shalbe in place

in vtraq; fortuna
fidelis

Of all good thinges the worlde
bringe forthe
a faithfull frind is thinge most
worthe

o The harte possessioner
that I passe for but
one

To be sayed Ante Invocationem

O Lord Jhesus xpst kinge of glory God of all celestiall vertues, holy Father, & Mervelouse disposer of all thinges which from God the father camest Humaine Into the world, that thou wouldest loose the world from sinne, & shew unto Man true Judgment which without beginninge & without endinge arte one God & true to remaine A et Ω the first & the last, the beginninge & the endinge, which of the blessed virgine Mary hast willed to be borne, in whose sight all thinge visible & invisible, by whose presence the knees doe bowe, & from whom noe secret is hide & unto whome every harte is open, to whome every soule doe confesse it selfe & every tonge doe speake, to whome all thinges dowtfull unknowen & hide, is manifest & certayne, of whose unspeakable sweetnes the heavens & the earth be full, to whome all secrete heavenly earthly & Infernall be knowen, I do beseech thee heare me & helpe me, & be unto me meeke & mercifull in this present worke, & for the love & merritt of thy bitter death & passion vouche safe of thy greate mercy & unspeakable power, to be my protector, sheild & defender against the mallice Illusiones, & craftye asalte of all uncleane & wicked spirite, so that at noe tyme they maye have power to hurte or harme me, & graunte alsoe most benigne & mercifull Jhesu that N a spirit of greate power maye throughe thy omnipotent might, discend by the beames of heavenly light unto me thy poore servante N & that he by the callinge of thy holy name may by perfect demonstration revele & shewe unto mee N all thinges that I shall demaunde or aske of him & to fullfill my desier, This graunte O mercifull God for the bowells of thy mercy sake, for thou arte our God whose power is unspeakable, whose kingdome is ever lastinge, & of all creatures glorified world without end Amen 53.

To be sayed at the beginninge & endinge
of every worke

O the most hye & the verie true God, the greate & mercifull God of exceedinge more might, O holy holy holy pure & replenished with all goodnes O God blessed art thou & blessed be thy holy name, for thou my God art he which art the fullfiller of this my prayer & of all my desires, o thou my Lord & God, nowe suffer me to have this my desiere to be accomplished & fullfilled & that nowe throughe thy mercifull goodnes, Come N nowe & for ever so be it, & thou my L God in trinitie & that throughe thy moste holy name + Tetragrammaton + רההה 54.

Agla + Saday + haley + kes + El + Amye + Semy + hasy + hayn + yemmysye
Sacodere + barew + Adanahew + Eya + hey + hew + hew + hew + ye + ha +
Eye + Eye + Eye + ya + ya + ya + Ebel + El + El + Ahey + A + ha + Ahue +
Ahue + Ahue + Ahue + va + va + ya + vaduin + yzaye + Alencla + Le + Ane +
hy + he + ha + ysale + ne + he + ha + Arnya + Acamme + Zeena + quiloso +
Zyeneno + pheale + neale + ye + ye + malahethuana + Nethe + heyrete +
hasyonada + Balysany + Methe + phemphatoll + Comythomo + Sedalaye +
Thro + Thro + Thro + homes + zepny + Aglatha + Byell + Joell +
Sacomith + pacomth + pysum + ytomor + hygarom + ynquiron + Cen
garon + myron + mycon + Dasnot + Cassas + Fatas + yeton + Eya +
Rabba + Rab + Raba + mum + Sarus + Eyesarey + Agla + yana +
maysay + Sye + sert + Myge + Mehatre + Sare + Masasime + Evana +
Ate + Dacye + Byne + Rahew + yabe + Astyolye + l + roe + saye + Gole +
Maha + Simoer + Bybyloey + ybyyre + Zylay + Raby + Lee + velsee +
Leace + Cade + Lethe + Zyhele + Meamare + Zyrya + hyse + Saquiel +
Mum + seymee + yele + habe + l hele + Amye + hara + Eyesserye + O

thou my God, & by thee, & by all these, holy, fearfull & honorable names, beinge full of all honor & glorie & praise suffer me nowe to bringe to good end & effect is my bold enterprise & attempte, O Tetragrammaton + O Agla + pater, Kyrie + Adonay + O thou the Creator Redeamer Saviour & santifier of me N & also of all creatures O thou + El + & Eloye + of Incomprehensible maiestie, nowe forsake me not, poore sinfull wretch that I am, nowe ne yet in the tyme, of my necessitie, althoughe that I am gylty in the faicte over my doeinges, & yet I aske mercy & forgivenes of thee Jhus xpst, & here I desire thee my God to be my helpe, & comforte, & the very god that heareth me in generall, as well in worde as cogitations & thoughte, O God of Abraham, O God of Isaacke, O God of Jacob, O thou my greate & mighty God, nowe hast thee to helpe mee, O thou my God, the which diddest deliver Daniell out of the den of Lyons, & the 3 children Sidracke Misacke & Abednago out of the burninge furnace, o thou my God the which diddest redeeme Susanna & that from the false accusation of the of the greate crymes, & shamefull slander, o thou my God that diddest defend Tobye from his enemies o thou my God deliver me N. from the greate burden of my sinnes, & from all my enemies, & from all evill misfortunes, o thou my greate & livinge God I N. nowe desire thee most hartely to geve me power & strength over this spirit N. & over all spirite & that I maye

overcome

That I maye overcome this spirit N. subdue him & bringe him to myne obedience, & that nowe forthwith, that he maye obey mee nowe & at all tymes, althoughe it be against his will, & that it maye nowe so be & that throughe the power of Jhesu xpst, O Jhus of Nazareth kinge of Jues suffer that this spirit N. maye nowe fulfill my will & petition, & that as neare as he maye, & that this Spirit N to come forthwith heare to me to doe my will & mynd, O thou my God in Trinitie, in thee is all my trust, nowe suffer me not to be lead with noe illusions of this spirit nor non other, nor that he or to hurt me in bodye mind nor soule, O God of Angells, Archangells, Cherubins, Seraphins, principates, Thrones & potestats Dominacions & powers, O God of all patriarckes & prophets, O God of the Apostles, Martires, confessors & Virgines, O God the father O God the sonne O God the holy ghoaste, O God the father of our L. J. C. I N. doe call one thee nowe & one thy holy names, & nowe most hartely desier thy benigne & glorious Maiestie, that thou my God wilt nowe vouchsafe to graunt me thy helpe & aide against this spirit N & vouchesafe to keep me both from him & all myne enemies & other mischances, & that nowe forthwith I maye have this spirit in obedience, & that as thou art the verye God in Trinitie, nowe to graunt to me N & that by thy mighty power & vertue & greate strength of Jhus C. of Nazaret, & by thy holye name + Tetragrammaton + & by all the most holy & glorious names of God, & by the speakinge & hearinge of all these holy & secrete names & by Tetragrammaton + by all these & the rest of the holy names of God the father the sonne & the holy ghoste 3 persons & one God in Trinitie & thou the ruler of all these & of all thinges, the which livest & reignest one God in Trinitie for ever & ever, O thou my God send me nowe & graunt me thy blessed helpe, & suffer me heare to have this spirit N to appeare heare to me in a faire forme, which by Invocatinge of hyme I shall appointe him, & to fullfill my request & desier, & that throughe the blessed name of thee the most hye God I desier it, & I desire it for our L. J. C. his sake, so be it amen, & in the name of the mercyfull God of Israel, & of paradise & of heaven & of earth, & of the seas, & of thinges beneath the earth, & of all creatures + nowe to be with me N. & with these wordes letters & caractes with these names & with this my desire or greate petition nowe forthwith heare to be fullfilled, & that by the sufferance of the greate & everlyvinge God so be it + In the name + of the father & of the sonne + & of the holy Ghost + 3 persons in Trinitie so be it, Amen.

& this done to ye other busines etc

Deus vnus, Deus Iustus, deus fortis, deus magnus, deus potens, deus sine fine, deus perfectus omnium bonorum, dne Jhu xpe qui de sinu patris in uterum virginalem mirifice descendisti, et cum hominibus in terra apparuisti, qui et beato Johanni pectus tuum dormienti secreta celorum revelasti, et de sitientissimi pectore depotare fecisti, ac secretis celestibus eum super oes mortales instruxisti, et spm sctm super Apostolos tuos descendere fecisti, et eos per vniversum mundum in nomine vnigeniti filii tui predicare et baptizare voluisti, tu qui hec et multa alia fecisti, habe pacientiam in me et largire mihi in hoc vel istud magnum misterium, quod ego infirmus peccator simplex et humilliter te peto quatinus in virtute tua et misericordia, per intercessionem beate gloriose et intemerate virginis Marie Matris dni nri Jhu xpi filii tui vnigeniti, hoc opus perducere valeo ad effectum quod opto, et desidero quod tua gratia mihi deducte facere valeam, ut spero et credo firmiter viz, ad coartandum et cogendum spus nec non benedicere et sanctificare dignare hec presens opus scriptum et ista verba verba per totum que si vell ois conveniant ac si vel ois convenire poterint, Ut in noie pris et filii et spus scti virtutes quas optinere debeat optineat, et in se ad coartandum et cogendum convincere, sternere, excitare, constringere, congregare, dissipare, pacificare et ligare, venire facere et respondere, stare et recedere, humiliare et obedire solvere et includere, dampnare, a sine spe salvacionis in gravissimis pene infernalibus proicere et vsque ad diem Judicii, a facie huius seculi dampnare a aeris, igneas aquaticos, terreas, et infernales potestates et oes spus et aie, a celo vsque in profundissimum lacum abissi, mihi inobedientes ac voluntati mee resistentes, nisi obedientes preceptis meis quod dico quo mihi placuerit, et cum eis opus habuero ac eis convocare et coniurare, et invocare voluero, et istud presens scriptum vel ista verba in hoc volumine contenta per te sanctissime + Adonay + in Maiestate divina sedens Trinus et vnus deus dne dominantium per infinita secularum secula Amen.

O Gloriosissima Regina Angelorum et omnium Celorū dña mundi, et omnium
Sctorum Imperatrix inferni et omnium infernorum, et misericordissima adiutrix
devotorum tuorum ad te confugio, adiuva me misericordissima dña quoniam labores meis
non sufficit sine te, et quia peccata mea impedimit me, et merita mea non adiuvant
ad tam multa et maxima, et incomperabilia dona que desidero, et peto sine multis
et maximis auxilijs ea optinere non valeo, credo te in primis in vita gratia
Janua vite exordium salutis humane mater pietatis et misericordie benignissime
imploro et invoco in adiutorium meum et auxilium hodie et nunc et in omni tempore ut
possim obtinere que nunc desidero si placeat deo, et tibi, expedit aīe mee,
Amen Amen.

In noīe Dn̄i nr̄i Jhu xp̄i pr̄is et filii et spūs sc̄i amen Sancta trinitas
inseparabilis unitas te invoco ut sis salus defensio et protectio corporis mei et aīe
mee et imperpetuum, per virtutem scte ✠ Crucis dn̄i nr̄i Jhu xp̄i et passionibus et
orationes sanctissime Matris tue Marie, et omnium sanctorum sanctarum ut mihi concedas
gratiam tuam atque pietate divina super omnes malignos spūs ut quoscunque in virtute
sanctorum nominum tuorum invocavero statim ex omni parte ad me conveniant et volun-
tatem meam perfecte impleant non mihi nocentes neque terrores inferentes, sed potius
pie obedientes mihi ministrantes, et tua divina virtute mandata mea perficiat,
per te Jhu xp̄i cui est laus et honor in secula seculorum Amen.

Then saye sittinge one thy knees as followethe

Deus Deus meus Respice in me, et miserere mei et ne abneges mihi quicquid
a te petam quod pluribus alijs concessisti et ne respicias ad universa delicta mea quibus
peccavi te dñe non negavi, propter exaudi preces famuli tui. N. et presta ut
in presenti experimento per virtutem nominum sanctorum tuorum veritatem invenire
merear qui vivis et regnas deus per omnia secula seculorum amen.

W

Everlasting God Creator of all things, In whose handes liethe the dispo-
sition of all tymes & seasons, qualifie O Lord I doe beseche thee, the incli-
nations of thy creatures, I heaven, earthe with all constellations & planettes
with theire naturall & kindly moderation, as maye most serve to the
optayninge of our purpose & weightie attempt so that they worke theire force
in all places that by them the spirit N maye be urged & inforced to obedience
& the rather by theire powers I maye optaine & have my willes desier, & allso
that those creatures aforesayed maye serve to the commodities, healthe, and
welfare of all mankinde: so that wee ~~k~~ not only our desire & request
by waye of petition of this spirit N but allso by them wee maye possesse & have
duly to the honouringe & prayssinge of thy holy & reverend name, & therby compled
within us O Lord, the old rootes of our Nati~~vitie~~ iniquities, killinge them,
abit were, with the winter of cold lust to ensue them: sowe the seede of thy
grace within us, that wee maye springe up in all goodnes: send us the fervencie
of thy spirite that wee maye shewe forthe ripe & perfit fruites of a lively faithe,
that when it shalbe thy good pleasure, to appointe thy finall harvest or vintage,
thou wilt voutchsafe to bringe us into thy Joyfull barne, & like good & clensed
corne, like ripe & perfitt grapes, which is to saye into thy everlastinge kingdome
there to rest with thy chosen Abraham + Isaac & Jacob, in all eternitie forever
Amen

Soli, Laus, honor, et gloria

ffinis.

Officiū de spirittibus

The office of spirit

There be 4 kinges of the ayre Oriens R of the east, Paymon R of the west, Amaymon R of the southe, & Egine R of the North. 127

And there be 3 devills that in the arte of Nigromancy: viz Lucipher, Bellzebub, Satan.

1 Lucipher is the father of all devills, he maye not be called, for he is in the depthe of hell, yet by him as by Fantal Valerion, other devills may be coniured & bound, for all devills doe reverence & worship this devill Lucyfer & that with a kinde of Maiestie, they doe all obey him, for so hath God ordeyned & appointed to them.

2 The second is called Bell, the which is Bellsabube, & he is the prince of devilles, this Bell before the tyme of Solomon was thought to be the God Charon, whose Idoll was worshipped, & he was of the order of Cheribme, and 1000000 of divills or wicked spirites doe minister unto him. he appeareth very bountifull, & geveth to the master that calleth him gold & silver & maketh expert in sciences, he appeareth well for halfe an hower, & geveth of eche demaund a true aunswere, he geveth a servant or familliar which shalbe in service verie duetifull, during a mans liff, but Nota he hath no proper Invocation by the which he shalbe called by: otherwise he hath bene wont to slay the master Coniurer, & that in his Circle, unlesse he did suffumigate him selfe well, & that with amber, lignum aloes, & masticke, & he most be called towarde the east, where in he most be urged to doe his office & duetye.

3 The 3 devill or spirit is Satan, the which was of the order & Trone of the Cherubins, who that likewise, after 1200 yeares entendeth to come againe & possesse his former place, which is not to be beleeved, he is wonte to aske of the master Coniurer that he should with Salomon praye the Creator, that he maye come to his Throne againe, but he that is master shall saye, that he fell not of his owne will, & for that cause he abideth in the ayre, & is not cast into hell. but lett the master take good heed that he doe not obaye him in his request, & when the master will departe with him, let him saye, I here beseche my God, that if it be geven to thee by hime & that from above, that thou mayest be againe restored to thy former place or Throne, so be it. Note that Satan abideth in an obscure ayer, & that the 4 princes or the 4 kinges, unto which kinges power is given to hurte the land, the seas, the trees, & they be of the orient, these 4 kinges are Oriens, paymon Amaymon, & Egin, Satan knoweth the vertue of these kinges, & it was hee that tempted our fathers in the deserte or wildernes, makinge them disobedient to Gods will, he hath power to kill, to destroye, to make blinde & to doe many mischeifes God defende us. Amen. W

East 4 Oriens Rex, appeareth with an 100 or 200 legions, & that faire with a femenine countenaunce, & a goodly crowne upon his head, he rideth upon an Elephante, havinge before him Trumpetes shawmes & much minstrelsye of divers instrumente, & when he is called, he commeth with other greate kinges, but Note & if he be called alone, he then appeareth in the likenesse of an horse, that is of the Trone, havinge of an horse the very shape, & when that he is sacrificed unto or offered unto, then he taketh such a shape as the master will, & he doth willingly take the sacrifice or offeringe, he geveth well nigh an aunswere to all demaunde & questions, & teacheth the truth of thinges past present & to come, & if that he be angrie, he will vex all them that doe not sacrifice unto him, except that he doe give money or teach sciences, & then he is compelled, & that by devine power to the contrarie, he hath power to consecrate bookes, & he knoweth all experimente, & hath power to teache them, & there is a kinge under him whose name is Baall, & his office is to teach a man all manner of sciences, & maketh a man to goe Invisible, & hath under him 250 legions, yet at the first you must constraine a spirit called, Femell whoe is the messenger of the east. Note let the master saye other Bellfarto vel Bellferit, the which is the messenger of the kinge of the easte,

I Coniure thee, & that by the livinge God, & by the blessed virgine Marie Mother of our L. J. C. & by the Thrones of Angells & by the the blessed Apostles, & by the saintes of God, that nowe presentlye & without any delaye or tarryinge, the same spirit which is called Femell that thou make or cause to appeare, & obay my will, & doo my commaundement, & that with all speed, so be it.

officium

South 5 Amaymon R is of the South, & is greate & mighty, & he appeareth in the likenes of an olde man with a greate bearde, his heare like to an horses heare he hath a bright crowne on his head & rideth upon a fierse Lyon roringe, & he shaketh a rodd in his hand & his minisDers before hime with all manner of Instrumentes & musicke, & he commeth with other 3 kinges & he gladly doth ye sacrifice & burnt offringe & giftes he maketh aunsweare to all thinges, & maketh a man wonderfull conninge & experte in philosophie, & in the arte Notaria, & he giveth the best acquaintaunce with nobillitye, & confirmeth the dignityes thereof, as dignitie & promotion, he maye well be kept in obedience one hower, duringe which tyme he maye be used, but let the m^r^ turne into the South to ye him, & that gentelly & ells with pleasantnes, & declare unto him the thinge thou wouldest have taken in hand, & hold thou thy ringe upon thy face, & he will doe thy will, & call thou him in a fayer dryer or daye, & looke that thou have the ringe of Salomon, & the stolle & the auspites or coronepes, he commeth with all manner invisibilitye, & a greate company with him, & there in be kinges Emlon, ocarbydaton, & Madycon, these kinges be messengers of the kinge of the southe to whome shalbe sayed, I Coniure you nowe by God, & by Scte Marye his sone Xpists Mother, & by the Thrones & quiers of Angels, & by the deathe & passione of our Saviour I. C., & by Abraham, Isaac, & Jacob, & by Moyses, Ely Enok & David & by holy Sem Noe & Lott & by Elizabeth Katherine & Margaret, & by all the prophets Esay, Jeremye Ezekiell, Daniell, Abacuck, Zachary, Malachi, Sophoni Joell & Abdy that nowe shortely without anie tarryinge you cause the same spirit Emlon, that he shortly & speedely come to me, obey me & fulfill my will & desire, I charge & comaunde you by our L. I. C. that you sende him to me & that without any delaye or tarryinge this when he commeth maye tarry from 12 at noone till midnight.

West 6 Paymon R, he appeareth & speaketh with a hoarse voice, & he beinge called is more obedient to the will of Lucifer then of anie the other kinges be, & thou compell him by divine power, then he appeareth in the likenes of a souldier, yet when that he commeth to the presence of the m^r^ he maketh variance still, he rideth upon a dromedary or a Camell, & is crowned with a bright crowne, & hath the countenaunce of a woman, & before him goeth a band of men & that with trumpetes & all kindes of Instrumentes, & Paymon himself speaketh with his tonge, yet the m^r^ shall cast to him a paper wherein it is written, that he shall speake plainely & destinctly, that the m^r^ maye understand what he sayeth, & doe then he will, & there is Belferth the messenger of the kinge of the west, & there is Beliall a kinge, & Basan a kinge, & they doe make a man to goe Invisible, & Rombalence vel Ramblane, these maye appeare from the 3 howres to the 12 hower followinge, then saye, O thou Alphasis I coniure thee, & that by the most mercifull Lord our Savior I. C. & by the speare that clave his hart asonder, & that to the redemption of all mankind, & by the nayles that pierced his blessed hande & feete, & by all the vertues of God, & by all the holy names of God, Agios ✠ yskiros ✠ Athanatos ✠ otheos ✠ Alpha ✠ et ω ✠ Agla ✠ El ✠ Tetragrammaton ✠ that nowe shortely & that without any tarryinge this same spirit Alphassis to be here readye, & to doe all that I here shall comaunde them to doe, for me N. & that you nowe here doe sende him unto me & that without delaye or longe tarryinge & there to fulfill my petition & desier so be it.

North 7 Egyn R, is of the North, & appeareth in the likenes of a man, & his face is very cleere, his nosthrilles are verie sharpe like a sworde, & out of his mouth commeth flames of fire, & he rideth upon a dragon & he is crowned with a crowne of precious stones, & in his cheekes he beareth 2 tuskes, & he beareth one his right side 2 hissinge serpentes shininge & he commeth with a greate noise ~~before him~~ & clamore before him goe sundry kindes of musicall Instrumentes & sweet organes, & he teacheth perfectly all phisickes, & singinge, & the arte Notaria, & the arte of Nigromancye & the arte Memoratiua, & he speaketh of & in divers partes of the world, & of thinges to come past & present, & of certayne secretes & hid thinges, & of the beinge & compartinge of this world, & what the earth is, & whether the water maye susteyne the earth or the earth the water, & he telleth what a bottomles pitt is called commonly Abissus, & where it is, & what the winde is, & from whence it commeth, & he giveth very good acquaintance & dignities, prelateshipes & confirmeth the same, & maketh conservation of bookes and other thinges & giveth true aunsweres of all questions & demaundes & thou must looke to the North when thou callest him, & so sone as he appeareth, shewe him Sigillum Salomonis, & his ringe & forthwith he will fall downe, to the earthe, & will worship the m^r^ & the m^r^ shall take & thanke him therefore, & he hath 12000 Legions, & causeth a man to winne at all manner of games, & Rodabell, vel Radabelbes, be the messengers of the kinge of the North.

O thou Lambricon, vel Lambracaron, kinge of the North etc, they maye come from midnight to the morninge, I Coniure thee & that by the meeke L. I. C. & by him which hath made of nought all the worlde & all & every thinge therin & by Marie Magdelen, & by the virgine Sct Katherine whose sister within your brother, & by the crowne of thorne that our saviour J C had one his blessed hed, & by the sphere that he was pierced with to the harte, & by the nayles wherwith his blessed hande & feete were fastened to the ✠ of tree, & by these glorious

Of Spirrite

And by these precious names **La + ya + Gala + Zayagom + vlba + Garamiton + Lasam + Sarym + Lassa + Joratom + Za + ya + Zasary +** that you nowe shortly & that without anie delaye or tarryinge, that this spirit by name **Rodobell vel Radebelbes** nowe to be heare, ready & obedient to all my will, & that nowe here in you obey to mee & that without anie tarryinge, Then saye the coniuration that to the 4 kinges doth apperteine begin/ tunc coniura istos 4or nuntios sine timore et dicendo: O **Femell, Alphassis, Emlon Rodabell**, I coniure you etc as is afore sayed/

8 **Fersone** is a kinge & appeareth in the likenes of a man, havinge the face of a lyon, & he hath 40 playinge before him, with trumpets & other Instruments, & he knoweth all thinges paste, present & to come, & knoweth all the places where anie treasure is hid, & sheweth it willingly, & he desireth sacrifice, & that is of a brasen ymage, & he hath under him 72 Legions

e geneth true
sweares. and
hat familiers
e best.

9 **Ebeyeth** a kinge & a greate ruler, he appeareth with a crowne or diademe, & there is nothinge seene of him but his heade, & he cometh with minstrels afore him, & he teacheth what spirite be best for familliars, & giveth true aunsweres, & he hath under him 80 Legions/

10 **Marchase**, is a great kinge, & appeareth like a fierse beare, & he maketh a man to goe invisible, & sheweth all places, where treasure is hid, & he hath under him 26 Legions/

11 **Gorsyar**, is a kinge, & appeareth havinge a lyons ~~good~~ face, & he is crowned with a diademe, & beringe in his hand, a fierce viper, & he rideth upon a beare, & before him cometh trumpets, & he knoweth all thinges, & where hidd treasures bee, & he will willingly appeare, & will aunsweare to all hidd & secret questions, & of hidd thinges, & hath under him 6 Legions of spirites/

arrier

12 **Skor** is a greate kinge & appeareth like a Curlewe, & he doth fetch money out of kinges howses, or out of anie house or place, & he will carry it where as thou commaundest him, for he is true & faithfull & that in all his doinges that he is commaunded, & he hath under him 10 Legions

t good & true
spirit.

13 **Garsone R**, he appeareth like a man, & he knoweth thinges, past present & to come & telleth where is treasure hidd, & he giveth true aunsweres, & that of thinges that be secret & devine of the deitie, & of the creation of the worlde, & hath under him 7 Legions

14 **Tamon** a greate kinge, he appeareth like a greate, he teacheth to find treasures that is hid in the earth, & to finde precious stones, & to find mynerals & gold money, & he speaketh sorely & evill severedly, & without distruction unles that he be constrayned to the contrary therof & he hath under him 50 Legions/

w

good phisition

Marbas vel Carbas a great prince or kinge, he appeareth like a fierse Lyon, yet when he cometh before him that calleth him, then he taketh on him the forme of a man, & he giveth true aunsweres of secret & hid thinges, & teacheth to heale sicke people, & he excelleth in the teachinge of Nigromancie & he causeth to be chaunged & that from his right phisiognomie, & he hath under him 26 Legions./

16 **Obyn** a greate prince, appeareth like a viper, havinge teeth, & 2 greate hornes, & bearinge a sharpe sworde in his hands, & he geveth true aunsweres, & that of all thinges that is commaunded of him, & he hath under 35 Legions./

17 **Chiert** is on **Skor** a greate prince, he appeareth like a dogge & hath a straunge voice, & he is marvailous in his workinge, for he will take awaye the enemies sight, therwith is againe to the Caller, & he will bringe money out of kinges treasures, & out of other places, if he therto be commaunded, & he fetcheth & carieth all thinges, & is very faithfull in all his doinges, & namely to his Caller, & he hath under him 46 Legions

18 **Drewchall** is a greate prince or a kinge, & his office is to cause folke & to cast them that keepeth them into a sleepe, & he maketh to appeare a greate armye of harnessed men in the field, & he him self appeareth like a greate Harte, & that with hornes, & hath under him, 36 Legions./

Gloolas a greate kinge or prince, he appeareth like to a dogge havinge winges,
19 & he is the chiefe leader of murtherers, & knoweth thinges past present & to come, & he giveth knowledge of frendes & of enemies, & maketh a man to goe invisible, & that so longe as the caller or Mr will, & hath under him 20 Legions./

Sorcase a greate prince, he appeareth like a greate man, & he knoweth the vertues of all herbes, & allso of stones, & he giveth againe the sight that was lost, & telleth the places of treasures, & giveth true aunsweres, & hath under him 10 legions.

21 **Rewboo**, a greate prince, he appeareth like a knight, & he giveth true answere of things that he is demaunded of, & he giveth him that calleth him gold & silver, & hath under him 29 legions.

22 **Cooker**, a greate prince, he appeareth like a child, & he hath winges like to a goos hawke, & he rideth upon a dragone that hath 2 heades, & he giveth true aunsweres for his treasures & he hath under him 13 legions.

23 **Zanar**, a greate prince, he appeareth in a flame of fire, & will take one him the forme of a man, & he is cunninge in astronomye, & telleth where treasures be that are kept with spirits, howe manie they be & what they be, & he giveth favour to the master, & under him be 8 legions.

24 **Zooab**, a prince, posses magnus, he appeareth like a blacke bird, yet when he taketh the shape of a man, then he is a leader of women, & he maketh them to burne in the love of men, & if he be commaunded he maketh theme to be turned into another shape, whiche that the men & they maye come togethers, & he hath under him 26 legions.

25 **Doolas** a greate prince, he appeareth like a child with winges like an angell, he rideth upon a dragon, havinge 2 heades, & giveth true aunsweres of his treasures, & he keepeth all treasures where the serpente or drakes be seene to appeare, & he giveth & appointeth the places where treasure is to all spirits to keepe, & he giveth a man all manner of serviceable spirits, & without hime none can do it, & he giveth to the master all manner of serpents & hath under him 20 legions.

26 **Formecones** is a greate prince, & appeareth like a bewle, & when the master will he taketh the forme of a man, & he maketh one marvelous cunninge in astronomie, & in all other liberall sciences, & he giveth the master wisdome, & he knoweth the vertues of herbes & stones, & he bringeth lodestones & precious stones & hath under him 36 legions.

w 27 **Fumor vel Chamor**, a prince, he appeareth in a fyery flame, deludinge the sight & so blindeth the lookers one, & that with notable delaye, & when he is compelled, he taketh the forme of a man, & he is excellent in astronomie, & in all other liberall artes, & he giveth the best acquaintance & the favour of greate men & princes, & he telleth places where treasure is, that be not kept with spirits, & under him is legions 34.

likewise

28 **Lewteffar vel ffalcas**, a greate prince, he appeareth like a monster, & he speaketh homely, & he healeth all sicknes & diseases, & he maketh one to seeme as though he were madde, & one to kis against another, & in 5 dayes he teacheth one every parte of Necromancie, & he knoweth ~~pte~~ every parte of free love, & he entiseth women most to pride, he is a lyar & will not confesse him selfe to be **Abaruk**: but he saieth that he is one of the 4 kinges. first he desireth sacrifice, & he telleth of goodly thinges, & he fetcheth treasure or money, & he rideth upon a fiery dragon, & he hath starry eyes, & a heade of a divell, the tayle of a viper, & the hande of a beare, & the foote of a mole, & he speaketh of greate thinges, & his brest is open & his breath stinketh, & his breath is fiery & he is crowned with a raine bowe, & he looketh downeward, & he loveth musicke, & he appeareth in the 7th hower, & he carieth alwayes in his forehead an eye, & first he appeareth & that laughinge, & he be vexed then is he verry desperate, & he never entereth into runninge water, & his voice is verry hoarse, he doth make a man skillfull in astronomie, & astrologie & in geomancie, & in all other the liberall sciences, & getteth men the love of women, & giveth dignitie & promotion & confirmeth it & manie other thinges, he fetcheth money or gold from anie place he is appointed, & bringeth it anie whether the master will commaunde him, & hath under him 20 legions.

very trusty
in all things

29 **Dyelagoo** a greate prince, he appeareth like a bewtifull angell, & is verry trusty in all thinges he is commaunded by the master, & he maketh one invisible, & maketh one to transforme hym selfe into another shape, & willingly he getteth the love of women, & telleth the places of hidd treasures, & giveth favour of frende & enemies, & under him he hath 20 legions.

30 **Barbaryes**, a greate prince, he appeareth like an armed souldier, & he beareth in his hand a speare with a banner, & he getteth best frende & that to withstand the enemies of the master, & he causeth the enemies to loose their sight, their hearinge, & their strength, & if it please the master it shalbe so, & he maketh one wise, & bold, & he hath under him 50 legions.

# of Spirite

31 Porax a great prince & stronge, he appeareth like an Aungell, & yet blacke & very darke, & he hath power in buildinge of places & howses, & in disstroyinge of landes, woode, & waters, & in the plantinge of fruite trees, & in sowinge of seede, & he knoweth the vertue of herbes, & teacheth to still waters & hath under him 9 legions.

Dukes

32 Acharos, l. Aharus, a duke & he is ~~kinge~~ under the kinge of the east, he appeareth willingly like an old man, & his office is to teache all languages, & he causeth them that be gone awaye to come againe, & under him are 29 legions.

33 Amada, a duke, he appeareth like a monsterous beast, he giveth true aunsweres of thinges past present & to come & hath under him 42 legions.

34 Barton is a greate duke, he appeareth like a greate beare havinge a dragons tayle & he is very experte in the vertue of herbes & precious stones, & will carrye one from region to region, & that swiftly, & safe & hath under him 30 legions.

35 Allogor, a duke, & appeareth like a fayer knight, & beareth in his hand a speare, with a banner, & giveth true aunsweres, & he openeth all doubtes, & sheweth howe they maye be brought to passe, & what shall happen, & under him he hath legions 30.

urne in lowe

36 Globa, a duke, he appeareth like a man, he is the cheifest ruler of women, & to make them to burne in love with men, & he maketh women to be barren & to have noe children, & he hath under him 20 legions.

37 Marshiones, a duke, he appeareth like to a stronge man havinge a serpentes tayle, & he is experte in hearbes, & stones, & he will carrye one frome contrye to contrye, & that swiftly & without hurte & hath under him 30 legions.

38 Bartyn a stronge duke, he appeareth like a beare, & knoweth hearbes & stones, & will carrye one quickly where hee will bee & hath under him 20 legions.

39 Kayne a duke, & appeareth like a raven, & after to take the forme of a man, & a councellor to steale, & doth carrye treasures from kinges howses & will leave it where the maister will, & he giveth favoure both of frende & enemies & hath under him 20 legions.

v

40 Rewsyn a duke, & appeareth like a beautifull woman he knoweth thinges past present & to come, & he causeth one that after he is departed out of this world, then he causeth one of his ministers to enter into his body, & to speake with one of his kine, or with ani others, & he hath under him 10 legions.

41 Gemyem a stronge duke, appeareth like a fayere woman & crowned with the crowne of a dutches, & rideth upon a Camell, & giveth true knowledge of thinges past present & to come, & of hidd treasures, in the which places doe appeare halfe women, & he is a prince, & a companion of the love of women, & especially of maydens, & under him ar 42 legions.

eeke and
e spirit.

42 Triblex a greate duke & a marques, & appeareth like an Aungell, he is both meeke & trewe, & that in all commaundementes, of the maister, & therfore he is called Friplex, & is the more mighty & hath under him 6. legions.

43 Soonek a greate earle appeareth like a cruell beare, & yet by the mr he taketh the shape of a man, & giveth the understandinge of voices, & that of all creatures, & of all wild beastes, & teacheth all maner of languages & to understand them, & knoweth that is past present & to come, & he will declare where treasures bee, & hath under him 18 legions.

44 Moyle a greate marques, he appeareth like a Lyon, & hath winges like a griffon, & when the mr will he taketh the forme of a man, & he maketh one witty, & perfett in all sciences, & giveth victorie upon enemyes, & in feates of armes maketh one experte, & giveth favour of greate men, & giveth true aunsweres of all thinge secret & he hath under 13 legions

+

45 Geyll a greate earle, appeareth like an olyphant, & taketh the forme of a man, & speaketh with a hoarse voice, & ruleth all wild beastes, & willingly he bringeth them to the maister, & he fetcheth money, & gold & that frome anye place that the maister will, & carrieth it where the mr will commaunde him, & he giveth the maister the best acquaintaunce, & dignities & confirmeth it & leadeth it for the maister, & hath under him 50 legions.

46 Deyelo alias Deyoo a greate earle, & appeareth like a child, he maketh trees to flourish & to growe greene, & that out of tyme, & he maketh a man perfitt in all the liberall sciences & in the mathematicall sciences, & giveth the understandinge of all languages, – & causeth a man to speake them well, & perfectly, & hath under him 414 legions.

So 4 Sogan vel Sogom a greate marques, appeareth like a pale horse, & speaketh with a hoarse voice, & he putteth soules out of the place of paines which some call purgatorie, & he is free, & appeareth in what shape that the maister will, & answereth truely & desireth a sacrifice, & reioyseth therin, & he teacheth the mathematicall sciences merveylously, he instructeth in wisdome, & philosophie, he maketh the soules of the dead to appeare before the maister, & namely the soules that are nyhe the water syde or the sea, & that in a certaine purgatorye, which is called, the carefull affliction of soules, & what soules soever appeare before the maister, they shall come in the shape of ayery bodies, & evydently appearinge in the forme the which they first had, & they have power to aunswere questions, & that in the presence of the mr & hath under him 36 legions.

48 Royne a greate earle, & appeareth like a souldier, & he continually procureth rancour, & that betwene a man & his wife, & his face is like a lyon, & he rideth upon a blacke horse & devidinge a snake with his armes or armo, & he buildeth greate towers & that willingly, & howses, & bulworkes of warre, & he destroyeth enemies, & their howses, & he conserveth bookes, & other thinges, & telleth of hid treasures secrete, & under him are 26 legions.

49 Sowrges a great marques, & governeth in the cytes of Africa & teacheth best grammer, logicke, rethoricke, & divinitie, & telleth the places of treasures, & openeth the same to the maister, & he maketh one to passe the seas, waters & floodes safe, & in a verye saveguard, & that in a most swifte course, he maketh a man to ryde in the same iourneyes upon what him list, whether he will in a shippe or one a horse or boate, & he himselfe appeareth like a knight rydinge upon a horse, & that with 3 heades one like a horse, one like a birde, & one like a fishe, & hath under him 26 legions

50 Bryman vel Mynciorum a greate Earle, appeareth like a little yonge boye he speaketh with a verye pleasaunt speache, & is moste excellent in herbes & stones of flowers, fishes byrdes beastes, & in mettals, woodes & waters, & he maketh one invisible, & that frome tyme, to tyme, & he causeth men to sleepe continually & that till they dye, & desireth a sacrifice, & hath under him 30 legions.

w 51 Barbates vel Barbares, a lorde & a greate viscounte, he appeareth like a shooter, or forrest man with 4 minstrelles & bearinge 4 trumpetts 1 of gold 2 of silver 3 of brasse 4 of yvorye, he is the guide of many rulers, & trulye teacheth to understand byrdes, & the barkinge of dogges, & the howlinge & cryenge of all other beastes, & he telleth of immovable treasures, that be hidd, & hath under him 29 legions.

52 Goorox an earle he appeareth like a bowle, & sometyme like a man, & he hath great knowledge in astronomie all manner of liberall sciences, & he knoweth the vertues of herbes & stones, & under him are 30 legions.

53 Barbares an Earle he appeareth like a saggittary that is halfe a man & halfe a beast, & sheweth the places where treasure is hidd, & hath 26 legions.

54 Annobath, a lorde & governour, appeareth like an armed knight, & rideth upon a pale horse, & he is crowned with a duble crowne, & beareth in his hand a warlike speare, & he teacheth the knowledge of nicromancye, geomancie, & chiromancie, & the arte magicke, & telleth of treasures, & who ~~be~~ kepe them, & where they maye be com bye, & he giveth true aunsweres, & that to the mr, & hath under him 18 legions.

philosophers stones
A good phisition
55 Gemmos, a stronge lord, appeareth like a knight, his horse is red, & he speaketh with a stronge voice, & he teacheth howe all kind of mettals maye be turned into pure gold, & he knoweth the vertues of herbes, & precious stones, & he teacheth physike logicke, & giveth true aunswere of thinges stollen, & he was of the order of the Archangels, & therfore he is of the greater sorte, & hath under him 27 legions.

A good phisition but yet deceitfull.
56 Ansoryor vel Antyor a lord, & appeareth like a warlike knight, rydinge upon a pale asse, & he beareth in his hand a viperous eyle, & he is very excellent in phisicke, & in nicromancie, in piromansye, hydromancie, & in all artes & giveth true aunsweres of thinges past present & to come, & knoweth the natures & properties of herbes stones & trees, & giveth to one every liberall arte, & that to the mr & maketh him perfect therin in 7 dayes, & desireth sacrifice, & thou bind him not well, he will deceave the mr, & hath under him 20 legions.

57 Vooear, a noble lorde, and appeareth like an old man, walkinge with a staffe, & is obedient to the mr & willingly sheweth all thinges, & the secret places of treasures & the treasures which be kepte under ♄ or ♃ or shalbe made under the sett of other planete, & of all
+ other he teacheth best the arte of nicromancie, & it ought to be done, under the fortitude

x/ under the fortitud, & direction of every planett & place, & he decerneth the force of hearbs & pretious stones, & waters, & he loveth money, & he hath the tayles of an Adder, & darkly feete & dyrh handes, & the voice of a skricke owle, & he looketh ever toward heaven, & he will not tell the truth, till the Mr compelleth him, & he hath under him 27 legions./

58 Boal vel Boall, a greate ~~platett~~ prelatte, appeareth like a souldyer, his head is like a lyon, & he rydeth upon a blacke horse, & his eyes doe shine like fire, & he speaketh with a hearse voice, & hath greate teeth like to an oxe, & he giveth the knowledge for to understand the barkinge of doges, & he doth transpose gold & silver, & that from place to place, & telleth of secret hid thinges, & under him is 44 legions./

59 Aron vel Arun a lord, & he appeareth like a man, & telleth of thinges past present & to come, & of secret hid thinges, & getteth favour both of frinde & enemies, & getteth dignityes & promotions, of the world & confirmeth the same, & that with his doeinges, & he hath under him 45 legions./

60 Jambex a marques, a captaine, & a greate governoure, he appeareth like a woman, & speaketh pleasauntly, & he ruleth the love of greate men, & of noble women & that willingly commeth love, & the maister must make an Image of waxe, & in the forehead thereof to write that love doer, & thou doe cause Jambex then to consecrate that Image, so written, then shalt cause a man or woman to come whome that thou wilt, sett that Image for them to come to, & he hath under him 25 legions./

for an Image to amore /

61 Fewrayn a governour or marques, appeareth like the countenaunce of a woman, & seemeth to be meeke, & giveth the love of women, & he teacheth all tonges, & that marvelously & truly, & hath under him 9 legions./

62 Carmerin vel Cayenam a lord, he appeareth like a bewtyfull woman, with a double crowne, & rydeth upon a Camell, & telleth the truth of secret treasure, & crownes & specially where woomen be seene, & he is a chiefe thereof & keeper of them, & hath under him 30 legions./

63 Mathias a lorde, he appeareth like a beare, & he casteth flames of fier out of his mouth, & his office is to carry a man from countrye to countrye, & he hath under him 36 legions./

W

64 Pamelon a greate ruler, he appeareth like a man, he telleth of thinges that be in the water, & of thinges that be in the earth, & have to come by them, & he is good & that for the love of maydens, & he hath under him 6 legions./

65 Foorex, is a ruler, he appeareth like a harte & speaketh with a smale voice, he teacheth to make all manner of Instrumentes of musicke, & teacheth astronomye, & he causeth a man to winne, & that all games, & if he be encloased in a ringe & worne upon the fore finger & hath under him 9 legions./

66 Wageyne, a ruler, he appeareth like hedge hogge, & is a very good companion, for he teacheth a man & helpeth him in all manner of needfull bussynes, & namely in all manner of husbandrye, & occupacions, & hath under him 20 legions./

good companion.

67 Gasyaxe, is a great ruler, & appeareth, like a hare, & teacheth a man to encrease all manner of spirite, & howe to conclude them that be but for aunsweres, & for them that be desyred, & cardes, shootinge, & bowlinge, & for the love of woomen, & howe to make a glasse that all men maye see the truthe therin, of all suche thinges as they are desyrous of, & he teacheth howe to have a true aunswere of all spirites, & if the Mr put him into the heade of a dead man, then he will teache all the arte of nicromancie, magicke or other sciences, & he hath under him of spirite 16 legions,/

A teacher of all artes

68 Barsy a greate ruler, & a Captaine, he appeare like an archer, & bearinge about a quyver, & that of Iron, & he is the begynner of warres, & he maketh men to shoote neare, unto the marcke, & he hath greate power therto, & he hath under him, 30 legions./

69 Bartax is a ruler, & he appeareth like an old man, & his office is to tell where & in what place hidden treasure is, & whoe they be that keepeth it, & howe it may be come by & he hath under him 4 legions./

70 ~~60~~ Usagoo, maynus posses, he appeareth like an Aungell & is Just & true, in all his doinges, he giveth the love of woomen, & telleth of hidd treasures, & hath under him 20 legions./

x

Offices

71 ~~64~~ Gyell magnus Comes, hee appeareth like an Elephant & speaketh with a hoarse voice, & he bringeth forth money out of anie place, pallas, or house, & will laye the same in what place, by the maister he is commaunded, & there leave it, & he hath under him 7 legions

72 Syconell, magnus Comes, he appeareth like a fierce beare, & upon the maister will, he appeareth like a child, & then he teacheth best all kinde of languages, & telleth where treasure is hid & hath under him 18 legions./

73 Corsone magnus Comes, he appeareth like a man, & a lyons face, & crowned with a dyadem, & holdinge in his hand a viper, & he hath an earthly bodye, & truelye & willingly, he telleth where the places be where treasure is, & under him are 6 legions,

74 Pamelon vel paynelon appeareth like a knight he doth compell other spirites to come frome the 4 corners of the world & to appeare before the Mr & he giveth true aunsweres of all thinges & telleth of the unknowen arte, & hath under him 10 legions./

75 Hemon a valiant captayne, he appeareth like a fayre woman & crowned with a crowne, & rideth upon a Camell, & telleth of treasures hidd & of thinges paste present & to come, & hath under him 5 legions./

76 Leban, a knight & a mightye souldier he appeareth like a gyante, he carryeth men whether they will, & so doth he all other thinges whither the maister will, & fetcheth the same out of anie countrye, & that speedely, & without delaye, & at the maisters commaundemente he will carry mountaines, hills & castells, & he will he doe anie maner of thinges, & leave it where he is comaunded, by the maister, & hath under hime of legions, 40

W

77 Doodall, a knight & a mightye souldier, he appeareth with a speare of gould in his hand, & he hath power together together other spirites, & he to take counsell with them, & that for thinges that have chaunsed against a man oth & to knowe a remedy therfore, & that before, & he hath under him 6 legions,

A teacher in arte:

and a teacher of phisike

78 Gemex, a knight, he appeareth like a valiant captayne, & teacheth phisike, & the makinge of ringes, out of the which ringes, aunsweres be given of spirites, & he teacheth howe to cast out other spirites, & to make glasses wherin maye be seene thinges, lostes, or stolen, & he telleth howe the tonge of the aunsweres of other spirite maye be understanded, & he appeareth & that sometim a dead mans head, & moste commonly he appeareth like a hare, & hath under him of legions 20.

138

79 Cornyx, he appeareth like a captayne, & he hath power to call together byrdes & that to one place, & to take them, & he hath under 7 legions

x

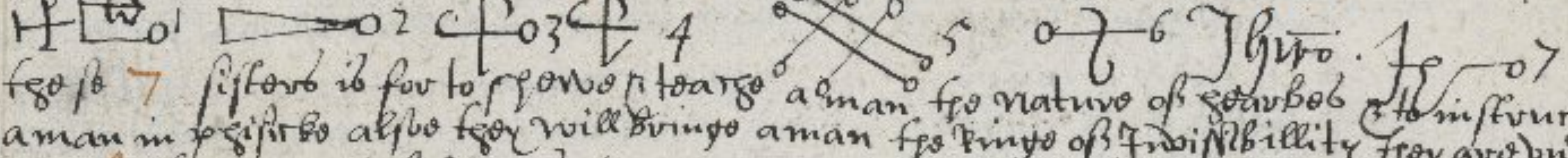
80 Mosacus appeareth in the forme of a giant with the snowte of an Elephant fiery eyes havinge 2 heades in his brest the head one the right brest a dogges head & one the left brest the head of an asse & in the middest of his 2 armes one every arme the heade of 2 bloode houndes & in his right arme a woode in compasse of a circle but hath another as it were come forth of that he hath 2 eyes in the middest of his belly & at his knees the heades of 2 blood hounde his handes & feete like the feete of a goose but beinge commaunded he appeareth like a child with a red head he giveth aunsweres truely unto thy questions./

81 Oberyon R he appeareth like a kinge with a crowne one his heade he is under the governmente of the ☉ & ☽ he teacheth a man knowledge in phisicke & he sheweth the nature of stones herbes & trees & of all mettalls he is a great & mighty kinge & he is kinge of the fayries he causeth a man to be invisible, he sheweth where hiding treasure is & hows to obtain the saime he telleth of thinges present past & to come: and if he be bounde to a man he will cary or bring treasure out of the sea his burden is 100000 £. he knoweth the waters & some partes of the earth in ♓

82 Bilgall, appeareth in the l likenes of an dog but a mans head with flames of fier proceedinge out of his mouth

queene of feries. Mycob is queene of the fayres & is of the same office that Oberyon is of. shee appeareth in greene with a crowne one her head & is very meeke & gentle. shee teacheth the nature off herbes, stones, & trees, shee teacheth the use of medicines & the truth. shee causeth the ringe of Invisibillitye to be geven to the Invocator.

Lillia + Restillia + fata, falla, Afria vel Africa, Julya, Venalla.



these 7 sisters is for to shewe & teache a man the nature of herbes & to instruct a man in phisicke also they will bringe a man the ringe of Invisibillitye they are under Micob the queene of fayries.

× Note there be 4 kinges of spirits of the ayere the which have power & domination upon all spirites of the ayere & all the partes of the world, viz: Oriens, paymon, Amaymon & Egine. 247.

rex primus The first kinge raigneth in the east & is called Oriens, & he cometh in the likenes of an horse with an 100 heades or as some wright with 5 heades, but if thou call him with his companye he appeareth with a fayre favour & as a woman, rydinge upon an Elephant & all manner of minstrells before him, he can tell all thinges past, present & to come, & can prophesie truly of thinges to come, he cane give any science earthely & earthly treasure, & he hath under him spirites Innumerable of which 12 of the best & most principall are these.

According to Scot p. 377. 4to 1651

1 1 Primus vocatur Baall & he hath power of love both of man & woman & to make a man Invisible & he appeareth in the likenes of a kinge, & he speaketh hoarsly.

2 2 The 2 is called Agaros, he can teache all manner of languages, & tonges, he can bringe againe a fugitive or one rune awaye, & can promote to dignitye & worshipe, & appeareth in lykenes of an old man ridinge upon a crocodill.

3 3 The 3 is called Barbas alias Corbus magnus princeps, he can tell of all secretes, to make a hole man sicke, & to chaunge a man into another shape the shape of a beast, he appeareth in likenes of a man.

A good and true spirite. 4 The 4 is called Stur, & he hath power to take from a man his hearinge seeinge & understandinge, & to bringe money whether he is commaunded, he is a good & true spirit, he appeareth in likenes of a swan, & speaketh hoarsly.

5 The 5 is called Semp he hath power to make a great sea appeare full of shipes with all manner of Instrumentes of warre, to feare enemyes he can make great windes, he can cause woundes & make wormes breed in them & appeareth in likenes of a mayden.

6 The 6 is called Algor, he hath power to tell all secrettes & to give love & favoure of kinges princes, & lordes, & appeareth in lykenes of a fayre knight with speare & shield.

7 The 7 is called Seson, & he can tell all thinges that ever hath bene or ever shalbe & hath power to shewe the place of hidd treasure & to make one familliar with every man, he appeareth with a lyones face crowned with a diadem, havinge a venemous serpent in his hand & rideth upon a wild beare, nevertheles he will gladly take a bodye of the ayere & appeare in likenes of a man.

8 The 8 is called Maxayn, & he hath power to teache the vertues of all herbes, trees, & stones, & to beare a man from region to region in a breefe tyme, he appeareth in the likenes of a beare, with a serpente tayle, & a flame of fyer cominge forth of his mouth.

9 The 9 is called Neophon, he hath power to tell of all thinges that hath bene or shalbe, & of all secrete, he geveth men favoure of greate men, & appeaseth the enmities of foes, he geveth dignitye worshipp & riches, & appeareth in likenes of a dogge.

5 10 The 10 is called Barbais, he can teache one to understand the chatteringe of byrdes, barkinge of dogges, & lowinge of beastes, he telleth of hidd treasure, he dooeth with craftes, & appeareth in likenes of a wild archer.

4 11 The 11 is called Amon, he hath power to make wild beastes tame, & tell all secrete, to gett love of friendes & enemies, he appeareth in likenes of a woolfe, with a serpent tayle castinge fyer out of his mouth, but he maye appeare in likenes of a man & then he hath teeth like a dogge.

12 The 12 is called Sussales, he hath power to breake peace, & cause debates, strife & battaile, he is false in his aunsweres, but if he be constrayned trewlie & appeareth like a sparke of fier. × finis primi Regis.

the second kinge is called Amaymon raigneth in the southe, & all spirits in the southe parte of the worlde to him are obedient, his power is to gyve true answere of all thinges, & he giveth familiarity, dignities, & riches; & by gods permission he hath power to consecrate bookes etc, he appeareth in fashion of an old man havinge a longe bearde, & longe heare hanginge over his eyes, crowned with a bright crowne, & rydeth upon a iumpinge lion, & in his right hand he beareth a darte, before him cometh dauncers & all manner of minstrells. he bringeth with him spirits innumerable of whome 12 of the moste noble & are those that followeth but of all spirits in the worlde beware of him for he is very perilous

1 The firste is called Asmday, he can teache astronomye, arithmetike, musicke, & geometrye & to tell of all thinges be it never so obscure; he cane cause one to goe invisible, & cane shew the place where treasure is hid, & appeareth with 3 heades one like an asse, the 2 like a bull & the 3 like a ramme, his tayle like a serpent, his feete like an asse, & a flame of fier cometh out of his mouthe.

27 3 The 3 is called Astaroth he can teache the 7 artes liberall, & to give true answere of all thinges past present & to come, & he appeareth very horribly, rydinge upon an infernall dragon bearinge a serpent in his hande out of whose mouthe cometh a greate stinge, therfore suffer him not to come within your circle for he is perillous & will put you in daunger.

19 2 The 2 is called Bileth he can teache the artes liberall, he cane make consecrations as well evill as good, he teacheth invisibillitye.

mistaken Bileth is second & Astaroth the 3d

4 The 4 is called Abech, he teacheth the 7 sciences, all manner languages, getteth frindshippe, giveth true answere of all thinges, & appeareth like ~~a~~ an ~~ol~~ kinge but you shall see nothinge of him but his heade & before him commeth trumpeters.

26 5 The 5 is called Berith, he giveth dignities, he turneth mettalls into gold & silver, he can tell all thinges past etc, he appeareth like a knight rydinge on a red horse, crowned with 2 red crownes, he speaketh clerely, unles he be maistered & strongely constrayned.

v. 31 6 The 6 is called Mallapas, he maketh castells & towers, he can subvert & overthrowe all manner of buildinges & edifice, he appeareth in likenes of a raven, neverthelesse he maye appeare by constrainte like a man, his speach is horse.

28 Folas 7 The 7 is Partas, & when he taketh the shape of a man, he hath power to tell the vertues of herbes, & stones, & to teache logicke, to make one invisible, to restore to a man that hath lost his sight the same againe, to shew the place of hid treasure, & appeareth like a wood boare.

8 The 8 is called Busin, he answereth truly to all manner of questions, he can bringe dead bodyes from one place to another & to make one of his spirits to enter into the dead bodye, & to carrye it aboute, & to speake & goe at commaundement, & to all manner of thinges done by the dead, when he was livinge, except eatinge, he appeareth in likenes of a fayre woman, but he speaketh horsly.

57 9 The 9 is called Oze, & he hath power when he taketh shape of a man to teache the 7 artes liberall & to tell all secrets, to chaunge a man into another shape, & he appeareth in likenes of a leoparde.

10 The 10 is called Pathyn, & he hath power to make a man wise, to tell all secrets, he appeareth with 3 heades bearinge a serpent in his hande, & a pynne of burninge iron in his mouthe, with the which pinne he maye burne what place or thinge he is commaunded to burne.

11 The 11 is called Cambra, he hath power to teache the vertues of herbes & stones, & to make any bird tame & appeareth like a swanne.

12 The 12 is called Gamor, when he take mans shape, he can mervelously informe thee in astronomye, & all the rest of the sciences, he cane informe thee to have the favour of greate estates, & can shewe treasures hid, & what the spirite be that keepe the same, & he appeares as a sparke of fier.

princeps 3. spiritum vel regum

21 Paymon vocatur, et ipse potestatem habet celebrare, et libenter omnibus rebus ab eo interrogatis respondendi, he will speake of the state of the worlde, & he maye give familiarity, & he maye make all fishes of the sea to be obedient, he appeareth like a kinge with a womans face crowned with a bright crowne, he rydeth upon a dromedary & after him cometh a greate companye of spirits with all manner of instrumente of melodye, but if he be called alone, then he appeareth with 2 kinges & speakes mistically for he would not be understanded, neverthelesse thou mayest commaund him to speake in thine owne language, he hath infinit of spirits under him but 12 of the most mightiest be these

Of Spiritts

22 × 1 The first is called Beliall, he giveth dignity & promotion, & he giveth love & favour of all persons, he appeareth in likenes of a fayre Aungell, rydinge in a charre of fier, & speaketh sweetly.

2 The 2 is called Bason, he maketh one Invisible, & wise, & will aunswere to all questions, he appeareth with 3 heades one like a dogge one like a man & one like a raven he rydeth upon a wild beare, & beareth upon his fist a goshawke, & out of his mouth procedeth a flame of fire, & he speaketh horsely.

3 The 3 is Gordosor, he can tell the truethe of all thinges etc & he is right mighty in the warres doinges, he appeareth like a good Aungell havinge a darke face.

4 The 4 is Balath, his office is to make hole men sicke, & to take frome a man his senses or witte, he maketh a man m^r of all cunninge in the 7 liberall sciences, he maye give love & dignity to all men, he can carry one frome on place to another & appeareth like a misshappen Image, & speaketh horsely.

5 The 5 is called Mistalas, he takinge mans shape he hath power to teache & instructe one in witchcrafte & nicromancye & knoweth the vertues of herbes stones & trees, & appeareth like a night raven.

6 The 6 is Lecher he knoweth the secrette of the 7 sciences, he getteth frindshipe he appeareth like a knight with a red lyons face, & he speaketh very sadly.

47 7 The 7 is called Zagayne & when he taketh mans shape, he geveth wisdome, turneth earth into any kind of mettall, also he can turne water into wyne, & of a foole make a wise man & appeareth like a wild bull.

φ 8 The 8 is called Caleos he hath power & knowledge of infinite treasures, he maketh one beloved & purchaseth familliaritye, he appeareth like a knight rydinge upon a croca=dill & he weareth upon his head 2 crownes, but he is very false in his aunsweres, but if he be well constrayned & mayestered.

46 9 The 9 is Cagyne vel Egin, he hath beinge in humaine shape, to bringe any subtile beinge not in the heavenly nor infernall power, to speake with thee, he appeareth in likenes of a pale horse.

10 The 10 is called Guchay, he can teach all manner of languages, & to carry one in shorte space from one place to another, he giveth the love of women, & is in that the moste principallest, & especially of widdowes, he appeareth with a fayre face like a woman.

65 11 The 11 is Ryall, whoe havinge human shape can resolve all doubtes, & tell all thinges, he can give love of women, get frinde & turne the hartes of enemies, he appeareth like a dromedary & speaketh sadly.

Gillanum 12 The 12 is called Zayme, he can bringe money from any place, he will, or is assigned unto him, & to carry the same to any appointed place, he can in a moment shewe the buildinge or situation of any plotte cittye or castell, & can procure dignitie & honour, & cometh like a raven.

The 4th prince or kinge of Spiritts is called Egin & he raigneth in the North, he hath power to teach all manner of sciences & will gladly tell all secrettes & the truth of thinges past present & to come, he getteth frindshipe, & raiseth one to dignitye, he can make alterations of thinges, he appeareth in the likenes of a man, with a bright face, crowned with a double crowne, & he rydeth upon a dragon, & cometh with a fearefull noyse, & before him commeth diverse sortes of Instrumentes, but beinge called alone he bringeth with him 3 kinges, & comes not soe hastely, nor soe dreadfully as others, also he hath with him infinit spirittes, of which these 12 are the cheifeste.

1 The 1 is called Ozia, he can teach all manner of artes or sciences, Invisi=billitye & give favoure of enemies, he can carry one from one place to another & that upon a sodaine he appeareth like an old man rydinge like an Elephant.

In mettelles for gowld & silver 2 The 2 is Uriell vel Uriall, he turneth one mettall into another, as Iron or brasse into gold & silver, wyne to water or water to wyne of a foole ma=keth one wise, & maketh one hee Invisible, & he appeareth like a boy [illegible] beinge, & speaketh horsely.

×

Offices

for lowe 3 The · 3 · Vzago / whoe takinge humaine forme / hath power to make one wise & invisible / & to chaunge man into another forme / or likenes / he getteth love & favour of all men / & giveth true aunsweres of all thinges / he appeareth like an Aungell / & is right true & faithfull / in all his doinges /

4 The 4 is Synoryell / & he havinge humaine shape / teacheth to understand beastes howlinge / birdes chirpinge / & doges barkinge / & all manner of languages & can tell all thinges / & shewe the places of hyd treasure & commeth like a good beare /

5 The 5 is Fessan / he teacheth astronomie / & arithmetike / & giveth true aunsweres of secret thinges / & appeareth like a flame of fier / & speaketh hoarsly /

6 The · 6 is Goyle / he maketh a man gorgeous & gaye / to have the love & favour of princes / he aunswereth to all questions / & appeareth lyke a rampinge lyon /

7 The · 7 · is Auras / he hath power to carry dead carcases whither they be appoynted & giveth aunswere to all questions / & appeareth in the likenes of a wild asse /

8 The · 8 · is Othey / & he can upon the suddaine make castelles / towers & townes / he aunswereth truly to all thinges / he appeareth like to a tune of wyne / & some tyme like a man & then his eyes burne like fiere /

9 The · 9 · is Saranyt / he can raise dead men / & cause them to take againe theyr owne shape / & to speake with men / he can teach one the 7 artes or sciences liberall / & he apperes like an asse with a womans face /

10 The · 10 is Muryell / he maketh love betwene persons & can tell of treasure hide / & appeareth as a white lyon /

11 The · 11 · is Umbra / he giveth dignitie & telleth secrette / getteth frindshipe / conveyeth money from place to place / & appeareth like a gyante / but speaketh so smalle that vnnethes one can heare or reade him / but he is passinge true /

12 The 12 is Arnoboth vel Anaboth / he hath power to make one mervalously expert in necromancie / & to shewe the place of hidd treasure / & to tell who keepeth it / & if the spirit be of the north / he will drive him awaye / also he can tell of wonderfull straunge thinges / & appeareth in likenes of an armed knight /

Beallphares or beallpeare · an excelent carier · he telleth of hidden treasure in ye earthe · or of thinges stolne · or loste · and is treue in all his doinges · he commeth shortly out of the east · for so he hath bine called fro ye east · & he appered · very dowtifully to godes chapell & his servauntes ·/

Formae familiares spiritibus Solis./

Apparent ut plurimum amplo et magno corpore, sanguineo et crasso/ aureo colore cum tinctura sanguinis. motus eorum est, coeli coruscatio: et signum eorum est, commovere sudorem invocanti.

forme autem peculiares sunt.

Rex habens septrum, Leonem equitans/
Rex Coronatus./
Regina cū sceptro./
Avis
Leo
Gallus.
Vestis crocea, Aurea./
Sceptrum.
Caudatus./

page 1 of [illegible] Ms

Fumigium diei Dominicae
Sandalū Rubeum

170.

Spiritus Aeris Diei Dominicae sunt subditi Boreae./

w

Eorum Natura est Aurum, Gemmas, Carbunculos divitias, gratiam et benevolentiam impetrare: Inimicitias hominum dissolvere, hominibus honores tribuere, infirmitates inferre vel auferre./

The spirites that rayne daye is ut ~~pege~~ sequitur./

Barkan, Rex with his helpers/ viz

Bybell, Mylalua, Buesaba/ Hic dicans causā tuā et negotiū tuum./

This done by the space of one hower after or at the discretion of the mr, meekly kneelinge upon your knees call upon the Angells of the daye & hower after this manner:

Cum genibus flexis
Michael, Dardiel, Huratapel. { Estote adiutores mee petioni, et in adiutoriū mihi meis rebus et petitionibus./

angell

Deinde invoca Angelos a 4or partibus mundi, qui dominantes in die illo

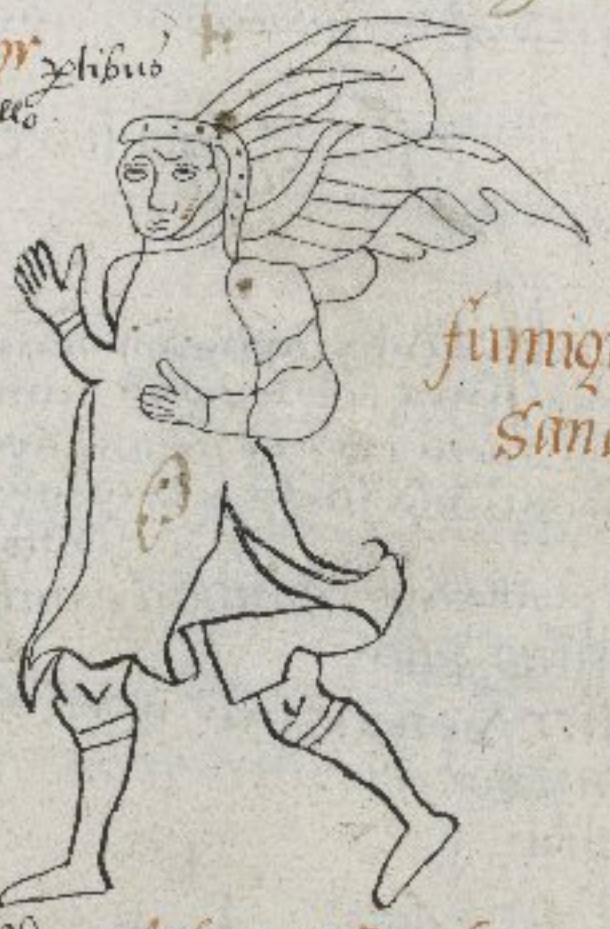
page 2 [illegible] Ms

ad orientem/
Samael.
Baciel.
Atel.
Gabriel.
Vionatraba.

ad occidentem
Anael.
Pabel.
Ustael.
Burchat.
Suceratos.
Capabil.

ad septentrionem./
Aiel,
Aniel,
Masgabriel.
Sapiel.
Matuyel./

ad Meridiem
Habudiel.
Machasiel.
Charsiel.
Uriel.
Naromiell.



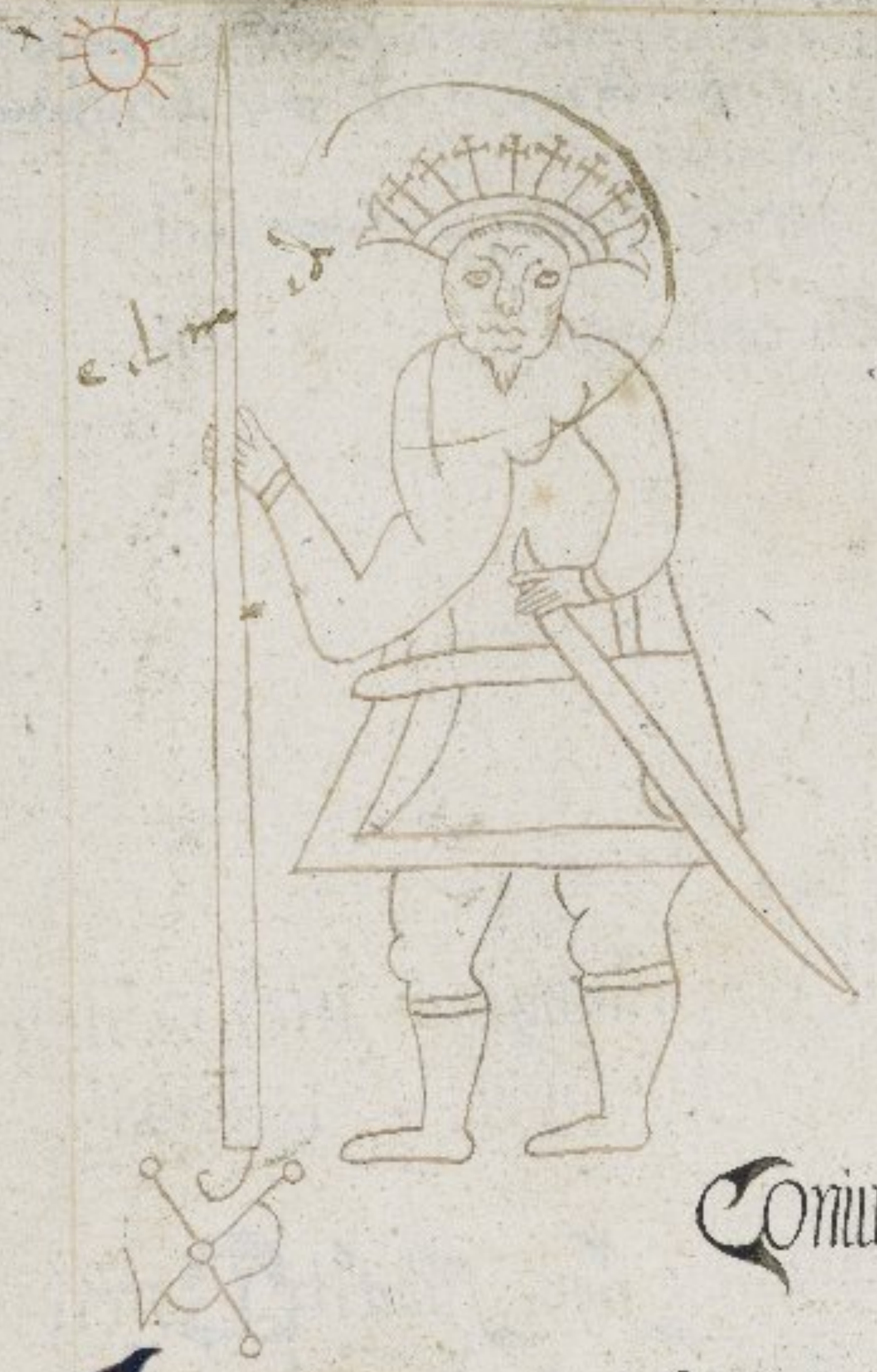
Fumigium diei dominice
Sandalū Rubeum

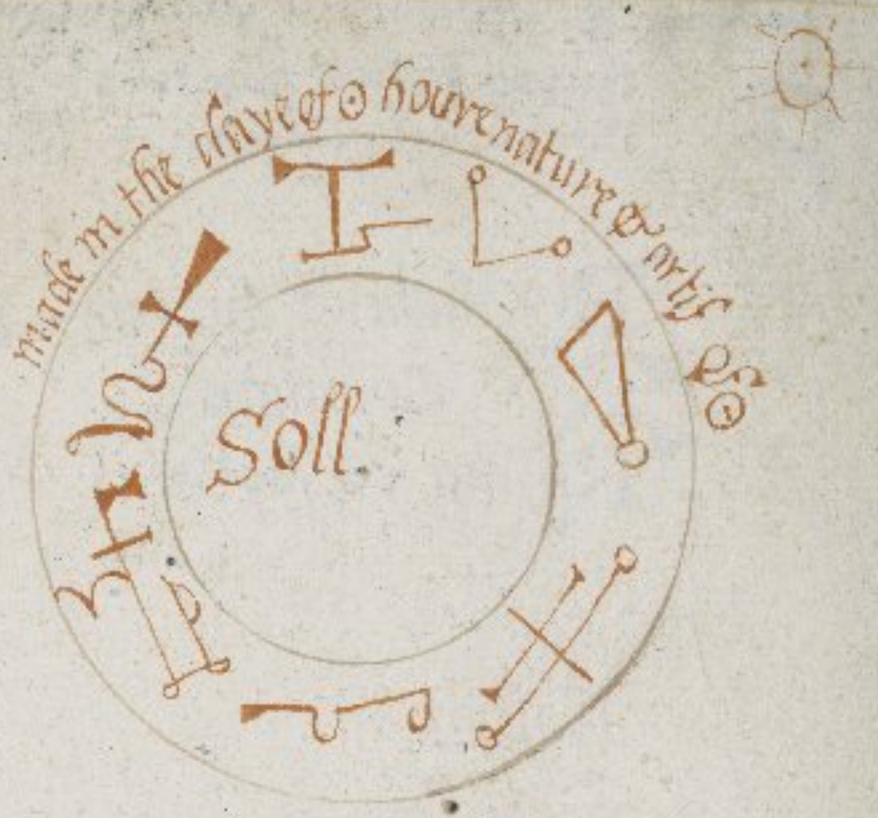
171

After you have repeated thes names in their orders then saye

page 5 [illegible]

Vos omnes, adiuro atque contestor per sedem Adonay ✠ per hagios ✠ otheos ✠ Ischiros Athanatos, paracletus, A et ω, et per haec tria nomina secreta Agla ✠ On ✠ Tetragrammaton ✠ quod hodie debeatis adimplere quod cupio./





Seale ☉

Coniuratio Diei Dominicæ

w

page. 5. P.l

Coniuro et confirmo super vos Angeli fortes Dei et sancti in nomine Adonay ✠ Eye ✠ Eye ✠ Eye ✠ qui est ille qui fuit, est, et erit, Eye ✠ Abraye: et in nomine Saday ✠ Cados, Cados Cados, alte sedentis super Cherubim, et per nomen magnum ipsius dei fortis et potentis, exaltatique super omnes celos Eye, Saraye, plasmatoris seculorum, qui creavit mundum, celum, terram, mare, et omnia que in eis sunt in primo die, et sigillavit ea sancto nomine suo Phaa: et per nomina sanctorum Angelorum, qui Dominantur in quarto exercitu, et serviunt coram potentissimo Salamia, Angelo magno et honorato: et per nomen stelle, que est ☉, et signum, et per Immensum nomen dei vivi, et per nomina omnia predicta, Coniuro te Michael, Angele magne qui es prepositus diei Dominice: et per nomen Adonay, dei Israel, qui creavit mundum, et quicquid in eo est, quod pro me labores, et adimpleas omnes meas peticiones, iuxta meum velle et votum meum, in negotio et causa mea,

[illegible] 570

This ended read the Invocation for the Aungells of every daye as you shall finde at the end of the Invocationz of the 7 Aungells.

[illegible] MS

formæ familiares spiritibus Lunæ

☾

Apparebunt ut plurimum magno corpore, Amplo, molli et phlegmatico: colore instar nubis obscuræ et tenebrosæ tumido, oculis rubeis, et aqua plenis, capite calvo, dentibus aprinis. Motus eorum sit ut ingens ~~pluvia~~ maris procella. Pro eorum signo apparebit ingens pluvia iuxta circulum.

formæ autem particulares sunt

Rex sagittarius damam equitans.
parvulus puer.
Mulier venatrix cum arcu et sagitta.
Vacca.
Damula.
Anser.
Vestis viridis vel argentea.
Sagitta.
Multipes.

Spiritus Aeris diei Lunæ sunt subditi Zephiro, qui ventus est Lunæ.

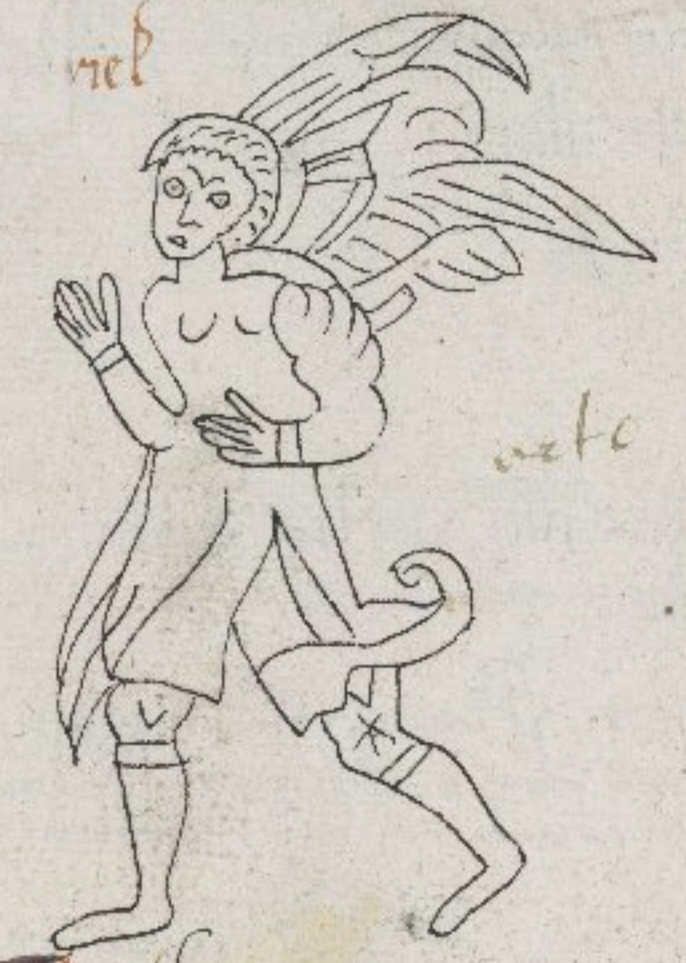
Suffumigium diei Lunæ
Aloe.

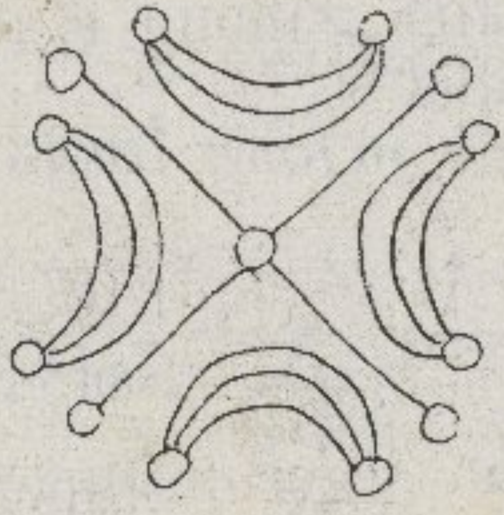
×

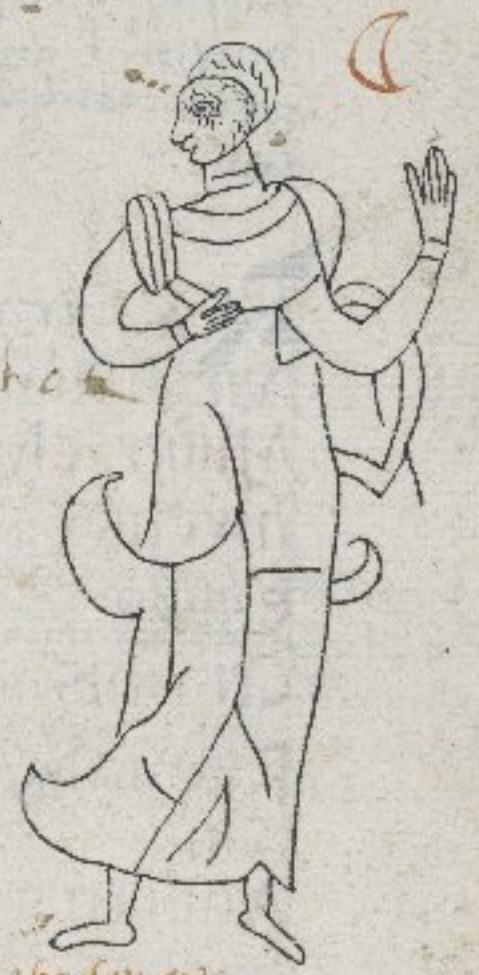
IIII Natura, argentum dare, res de loco ad locum deferre, equos velocos tribuere, ta presentia, et preterita personarum, dicere,
IIII rex sub rectore, dix
tior Byleth mylu Acuteba

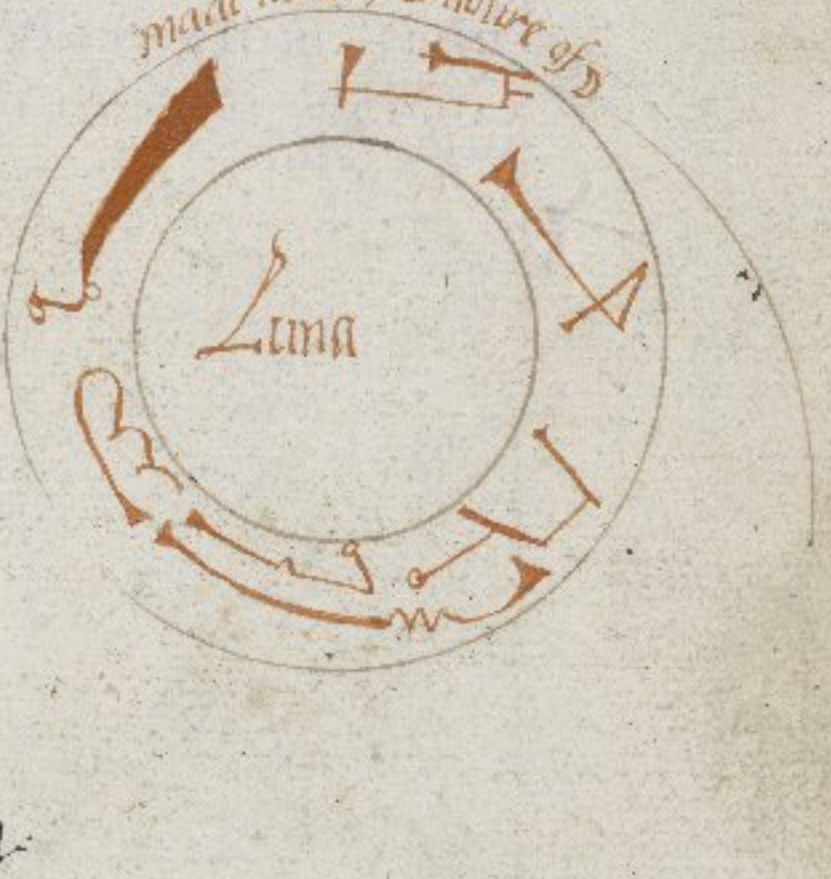
Torem secreta partem By lethor

Gabriel








made the day & houre of ☽
Luna

w

Gabriel
Michael
Samael } Estote adiutores mei petitioni et c.

ad orientem } Gabriel. Gabrael. Madiel. Deamiel. Janael. } Sachiel. Zamiel. Habaiel. Bachanael. Corabiel. } ad occidentem.

ad Septentrionem } Mael. Uriel. Valnum. Baliel. Balay. Humastrau } Curaniel. Dabriel. Darquiel. Hanun. Anayl. Vetuel. } Ad Meridiem.

O vos omnes, Adiuro atque contestor etc.

Coniuratio Diei Lunae.

p. 11 E. 14

172

Coniuro et confirmo super vos Angeli fortes et boni, in nomine Adonay, Adonay,
Adonay, Eie, Eie, Eie, Cados, Cados, Cados, Achim, Achim, Ja, Ja, fortis
Ja, qui apparuit in monte Sinai, cum glorificatione regis Adonay, Saday, Ze-
baoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia, qui Maria creavit, stagna et
omnes aquas in secundo die, quasdam super celos, et quasdam in terra. Sigillavit mare
in alto nomine suo, et terminum, quem sibi posuit, non preteribit: et per nomina Angelo-
rum, qui Dominatur in primo exercitu, qui serviunt Orphaniel Angelo magno,
precioso et honorato: et per nomen stelle que est Luna: et per nomina predicta, super te
Coniuro, scilicet: Gabriel, qui es prepositus diei Lune, secundo, quod pro me labores
et adimpleas omnem meam petitionem, juxta meum velle et votum meum, in
negotio et causa mea etc./

p 13 H. 1

♂ Formæ familiares spiritibus Martis

♂ fumigiũ diei Martis piper

Apparebunt longo corpore cholerico, et aspectu turpissimo: colore subfusco, et quasi rufo, cornibus ferre cervinis, et unguibus gryphi: mugiunt instar taurorum insanorum. Motus fit quasi instar ignis comburientis, signum apparent in sperio, fulgur et tonitru juxta circulum.

Formæ autem particulares sunt.

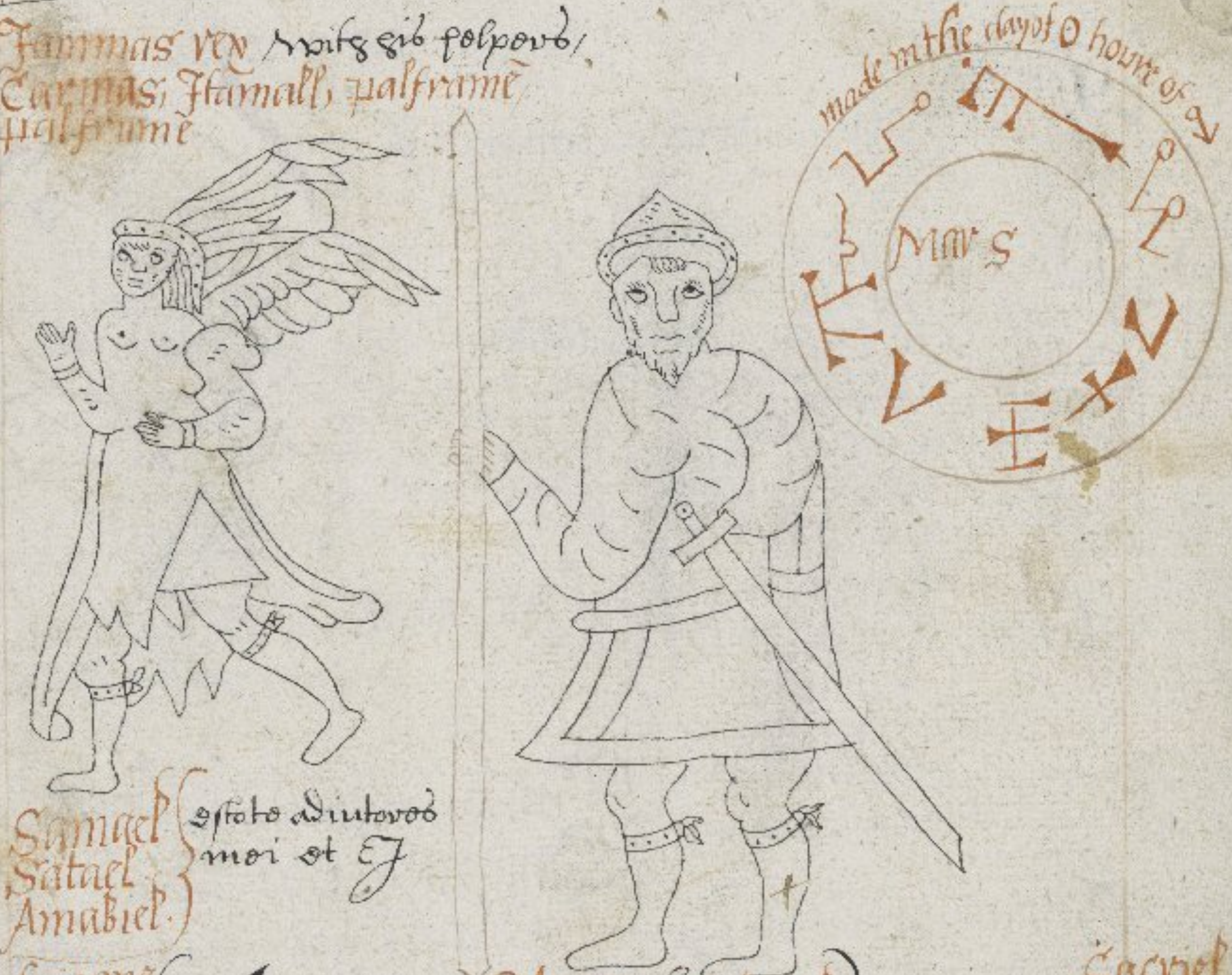
Rex Armatus, Lupum Equitans
Vir Armatus
Mulier clypeum in femor tenens.
hircus.
Equus.
Cervus.
Rubra vestis.
Lana.
Multiceps

Spũs Aeris diei Martis subditi sunt Solano.

Eorum natura est, p̃lia, mortalitates, occisiones, et combustiones facere: et bis milites dare ad tempus, mortem infirmitatem, aut sanitatem tribuere

Jammas rex with his felowes,
Carmas, Itamall, palframe,
palframe

♂


made in the day of ♂ houre of ♂
Mars

Samael
Satael
Amabiel.

estote adiutores mei et c

Ad orientem
Friagne
Guael
Damael
Calzas
Arragon

Ad occidentem
Lama
Astagna.
Lobquin.
Soncas.
Jaxel.
Isiael.
Iriel.

Rabumel.
hynel.
rayel.
Seraphiel.
Mathiel.
Fraciel.

Ad septentrionem.

Sacriel
Janiel
Galdel
Osael.
Vianuel.
Zaliel

ad meridien.

O vos om̃es, adiuro atq̃ contestor etc

Coniuratio diei Martis.

Coniuro et confirmo super vos, Angeli fortes et sancti, per nomen ya, ya, ya, he, he, he, va, hy, hy, hy, ha, ha, va, va, va, an, an, an, aie, aie, aie, el, ay, elibra, eloim, eloim: et per nomina ipsius alti dei, qui fecit aquam aridam apparere, et vocavit terram, et produxit arbores, et herbas de ea, et sigillavit super eam cum pretioso honorato, metuendo et sancto nomine suo: et per nomen Angelorum dominantium in quinto exercitu, qui serviunt, Acimoy, Angelo magno, forti potenti et honorato; et per nomen stellæ, quæ est Mars: et per nomina prædicta coniuro super te Samael. Angele magne, qui præpositus es diei Martis: et per nomina Adonay dei vivi et veri quod pro me labores, et adimpleas om̃em meam petitionem iuxta meum velle et votum meum in negotio et causa mea etc

formæ familiares spiritibus Mercurij

fumigium diei Mercurij Mastix.

Apparebunt ut plurimum corpore medie stature, frigido, humido, pulcro affabili loquio, forma humana, instar militis armati, colore pluvido. Motus eorum est sicut nubes argentee, pro signo terrorem inferunt Invocanti / 173

Rex ursum equitans.
Adolescens pulcher
Mulier colum tenens
Canis.
ursa.
pica.
vestis versicolor.
virga.
Baculus

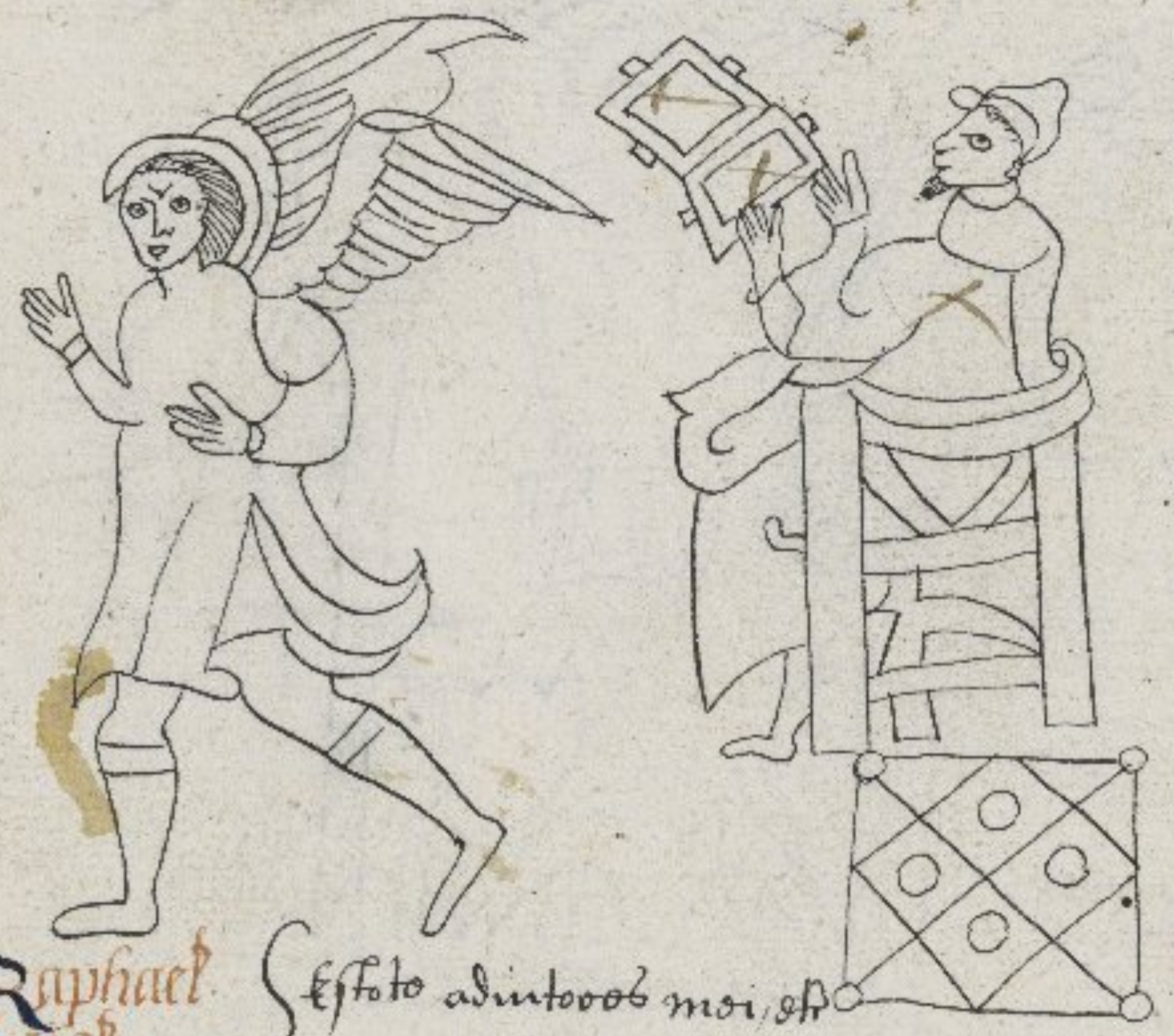
formæ autem particulares sunt/

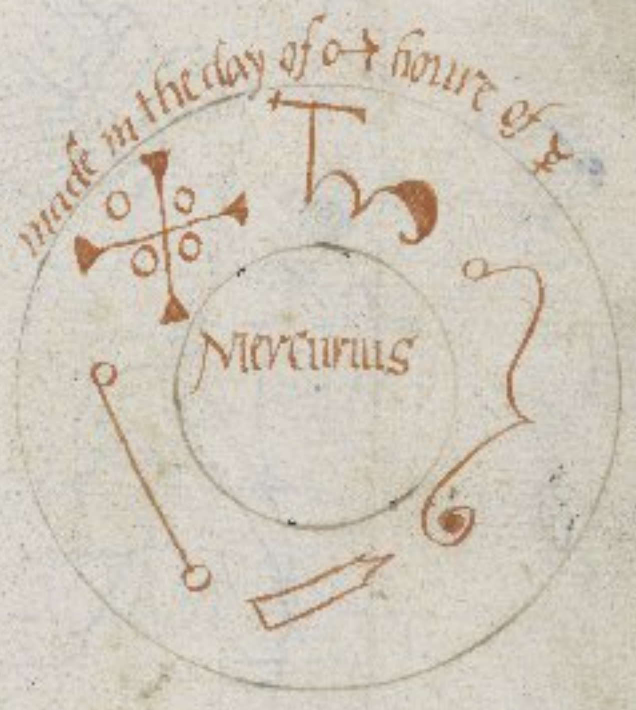
Saba rex cum ministris/ hanyey/ yron, Alyedio

Spus Aeris diei Mercurij subijciuntur Africo.

Eorum natura est omnia metalla dare, omnia terrena, preterita, presentia, et futura revelare, Judices placare, victorias in prelio dare, experimenta et omnes scientias destructas reedificare, docere: et corpora ex elementis mixta, conditionaliter unum in aliud transmutare, infirmitates vel sanitatem dare, pauperes sublimare, vel dissolvere, seras aperire. tales spus operationes aliorum habent, sed non ex perfecta potentia, sed in virtute vel scientia./

w




made in the day of ☿ & houre of ☿
Mercurius

Raphael
Miel.
Seraphiel.
} Estote adiutores mei, etc

ad orientem, Mathlai
Tarmiel.
Baraborat.
} ad occidentem Jeresous
Mitraton
} ad septentrione Thiel.
Rael.
Jariahel.
Venahel
Velel.
Abuori
Ucirnuel
} ad Meridiem Milliel
Nelapa
Babel.
Caluel
vel
Laquel

Coniuratio diei Mercurij

O vos omnes, adiuro atque contestor etc

Coniuro et confirmo vos Angeli fortes, sancti et potentes, in nomine fortis metuendissimi et benedicti, Ja, Adonay, Elohim, Saday, Saday, Saday, Eie, Eie, Eie, Asamie, asraie. et in nomine Adonaye, dei Israel, qui creavit Luminaria magna, ad distinguendum diem a nocte: et per nomen omnium Angelorum deservientium in exercitu secundo coram Tetra Angelo maiori, atque forti et potenti: et per nomen stelle, que est Mercurius; et per nomen sigilli quo sigillatur a deo fortissimo et honorato. per omnia predicta super te Raphael Angele magne Coniuro, qui es prepositus diei quarte: et per nomen sanctum, quod erat scriptum in fronte Aaron Sacerdotis altissimi Creatoris et per nomina Angelorum, qui in gratia Salvatoris confirmati sunt: et per nomen sedis animalium habentium senas alas, quod pro me laboretis, et ad Impleas omnem meam × petitionem, Juxta meum velle et votum meum, in negotio et causa mea etc. / 174

forme familiares Spiritibus Jovis

fumigium diei Jovis Crocus

Apparent corpore sanguineo et cholerico mediae staturae, horribili motibus, visu mitissimo, blando colloquio, colore ferrugineo. Motus eorum, est coruscatio cum tonitru, signum eorum apparebunt juxta circulum homines, qui in specie a leonibus devorabuntur

forme autem particulares sunt.

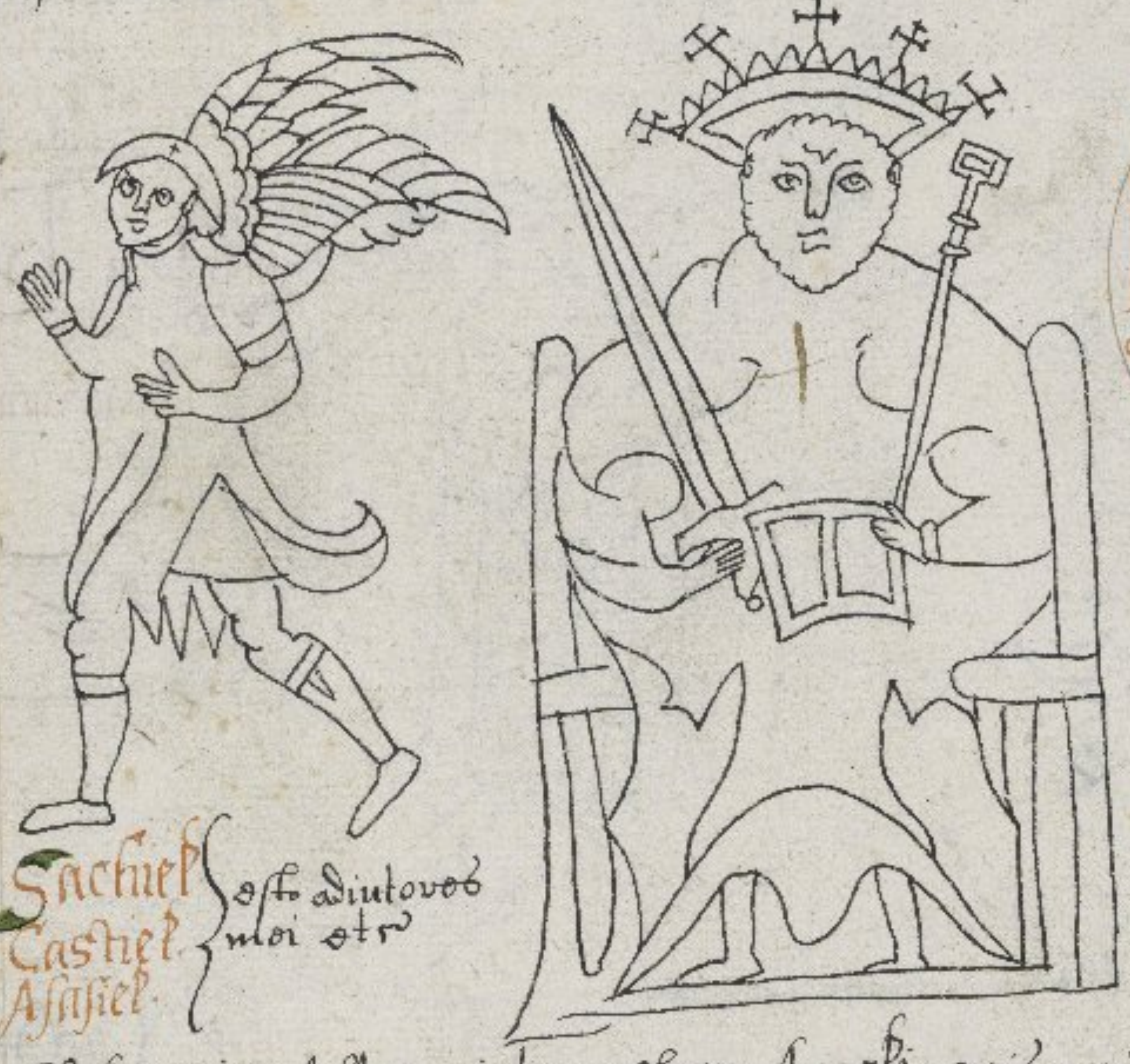
forman Rex evaginato cervum equitans.
homo mitratus longo veste
puella cum laurea corona, ornata floribus.
Taurus.
Cervus
pavo.
Azurina vestis.
gladius
Buxus

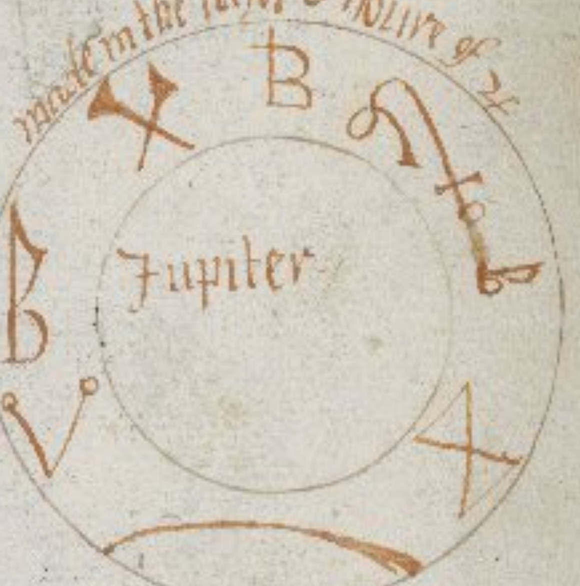
forman rex eis ministers
Gewthren
Gewthiem.

J. M

~~Sacris~~ Spiritus aeris diei Jovis subjiciuntur Austro

Eorum natura est mulierum amorem conciliare, letos et gaudentes homines reddere, lites pacificare, inimicos mittigare, sanare infirmos, sanos infirmare, ad ferre vell auferre.




made in the dayof O houre of ♃
B
Jupiter

Sachiel
Castiel
Asasiel } estote adjutores mei etc.

Azazel
P.L. I. 534

Sed quoniam ultra quintum celum, Angeli aeris non reperiuntur, ideo die Jovis, dic in quatuor mundi partibus, orationes sequentes.

ad orientem — O deus magne et excelse, et honorate, per infinita secula. ego rogo te piissime pater etc.

ad occidentem — O deus sapiens, clare et juste ac divina clementia: ego rogo te piissime pater, quod meam petitionem, quod meum opus et meum laborem hodie debeam complere, et perfecte intelligere, tu qui vivis et regnas per infinita secula seculorum, amen.

ad septentrionem — O deus potens, fortis et sine principio. ego rogo te piissime pater etc.

ad meridiem — O deus potens et misericors, ego rogo te piissime pater etc.

Conjuratio diei Jovis — Conjuro et confirmo super vos Angeli sancti, per nomen Cados, Cados, Cados, Escherie, Escherie, Escherie, hatim ya, fortis, firmator seculorum, Cantine, Jaym, Janic, Anic, Calbat, Sabbac, berisay, Alnaym: et per nomen Adonay qui creavit pisces et reptillia in aquis, et aves super faciem terre, volantes versus celos die quinto: et per nomina Angelorum sancto et magno et potenti principe: et per nomen stelle que est ♃ et per nomen sigilli sui: et per nomen Adonay, summi dei omnium creatoris: et per nomen omnium stellarum, et per vim et virtutem earum, et per nomina predicta conjuro te Sachiel Angele magne qui es prepositus diei Jovis, ut pro me labores, et adimpleas omnem meam petitionem, juxta meum velle et votum meum in negotio et causa mea etc.

♀ formae familiare spiritibus veneris

Sarabotres rex ministri eius

Nasar,

Manasa.

fumigium diei veneris Costus.

175

Apparebunt corpore pulcro medio stature, amabili et iocundo aspectu, colore albo vel viridi, de super aurato, Motus eorum, est sicut stella clarissima pro eorum signo, videbuntur extra circulum puelle ludentes, que invocantem ad ludum concitabunt.

in eanteon par... ulares sunt.

Rex cum sceptro camelum equitans.

puella pulcra vestita.

puella nuda.

Capra

Camelus

Columba

vestis alba vel viridis.

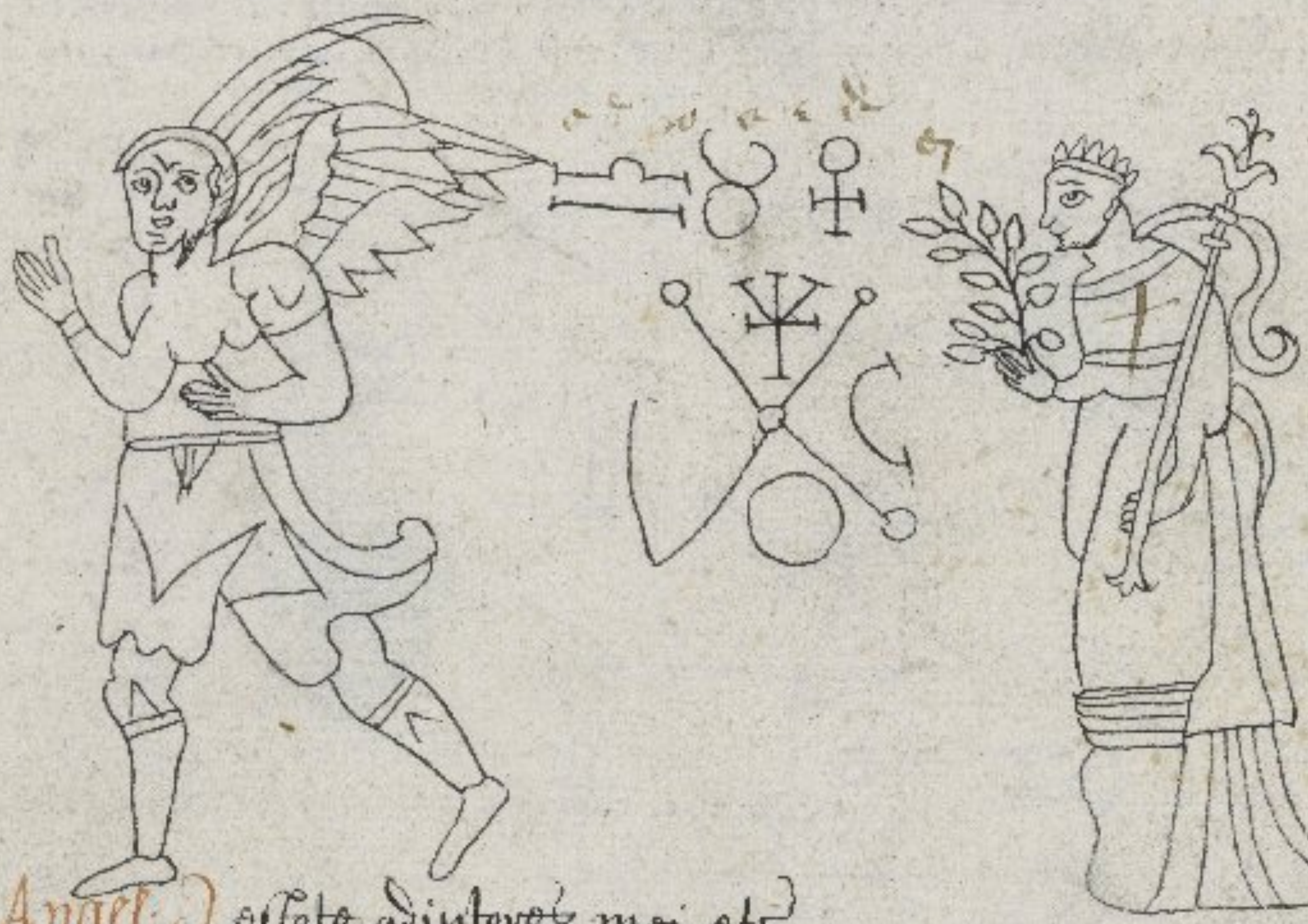
flores.

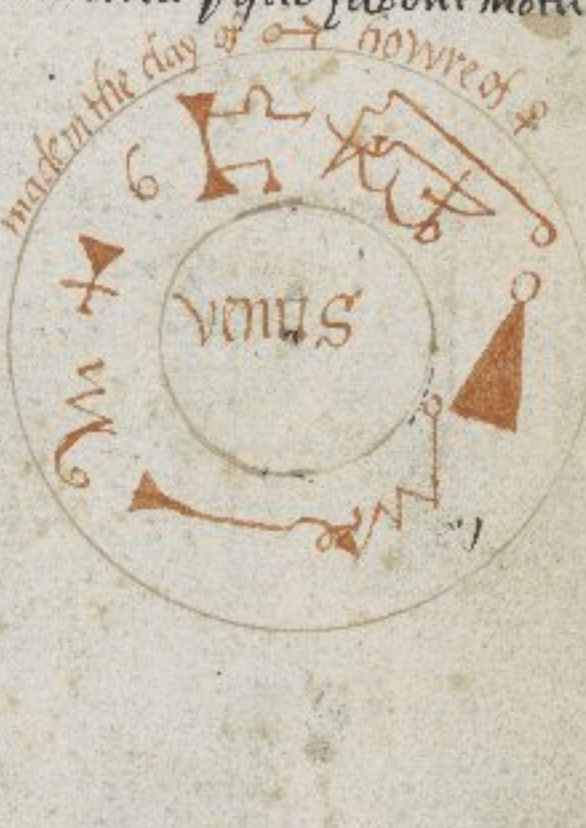
Sabina herba.

Spus aeris veneris. Subiciuntur Zephyro.

Eorum natura est, dare argentum, homines excitare, et procliviores reddere ad luxuriam, inimicos per luxuriam concordare, et matrimonia facere, homines in amorem mulierum allicere, infirmitates dare vel auferre, et omnia que habent motum facere.

ω




made in the day of ♂ howre of ♀
6
venus

Anael, Rachiel, Sachiel, estote adiutores mei etc.

Ad orientem: Setchiel, Chedisutamiel, Corat, Tamaell, Tenaciell.

ad occidentem: Turiel, Coniel, Babiel, Kadie, Maltiel, Hufaltiel.

ad septentrionem: Peniel, Penael, Penat, Raphael, Ranniel, Doremiel.

ad Meridiem: Porna, Sachiel, Chermiel, Samael, Santaniel, Famiel.

O vos omnes, adiuro atque contestor etc.

176

Coniuratio diei veneris.

Coniuro et confirmo super vos sancti Angeli fortes atque potentes, in nomine On, hey, hey, a, Ja, Je, Adonay, Saday, et in nomine Saday, qui creavit quadrupedia et animalia reptilia, et homines in sexto die, et Ade dedit potestatem super omnia animalia: unde benedictum sit nomen creatoris in loco suo: et per nomina Angelorum servientium in tertio exercitu coram Dagiel, Angelo magno principe forti atque potenti: et per nomen stelle, que est Venus: et per sigillum eius, quod quidem est sanctum: et per nomina predicta coniuro super te Anaell, qui es prepositus diei sexto, ut pro me labores et adimpleas omnem meam petitionem, Juxta meum velle et votum meum in negotio et causa mea etc.

cf. Milton, P.L. VI, 372

E.H.W.M.

forme familiares spiritibus saturni

fumigium diei saturni sulphur./

16

+ Maymon rex ministris eius
Albewe
Malyke
Etheye
Alyllee
Cherisy but thes be not the true, as other of the other dayes./

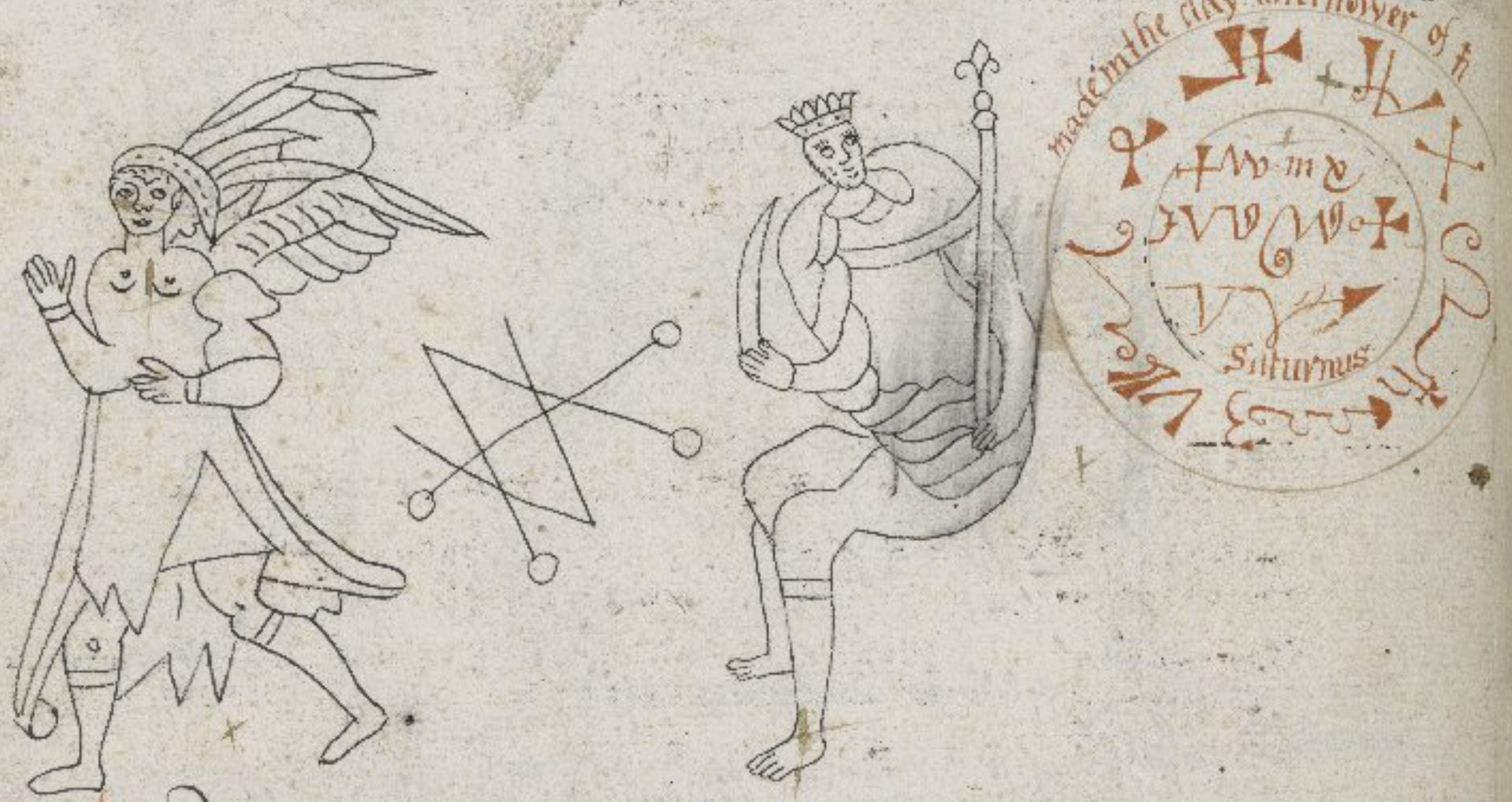
p31
5 my

Apparent ut plurimum longo et gracili corpore, vultu iracundo, facies quatuor habentes unam in ~~occ~~ occipitio, alteram in sincipitio, et utrasque rostratas, In utroque genu apparent etiam facies; sunt colores nigri et perlucidi: Motus eorum est, terra alba qualibet nive candidior./

formae autem particulares sunt
Rex barbatus draconem equitans
Senex barbatus.
Mulier vetula, baculo innixa.
porcus.
Draco.
Bubo.
vestis nigra.
falx.
Juniperus.

Spūs Aeris diei Saturni/

Eorum Natura est, seminare discordias, odia, et malas cogitationes, plumbum ad libitum dare, quemlibet interficere, et quodlibet membrum mutilare./ ut supra/


made in the day and hower of th
Saturnus

Cassiel
Machatan
Vriel } estote adiutores mei etc.

ad Orientem

a O Deus Magne et excelse, et honorate per infinita secula: ego rogo te piissime pater, quod meas petitiones, quod meum opus et meum laborem hodie debeam complere, et perficere te intelligente qui vivis et regnas per infinita secula seculorum amen./

ad occidentem O Deus Magne sapiens, clare et juste, ac divina clementia: ego rogo te clementissime pater etc.

ad septentrionem O Deus potens fortis et sine principio ego rogo te benignissime pater etc. / 17

ad meridiem O Deu potens et misericors ego rogo te magnissime pater etc./

Coniuratio Saturni./ Coniuro et confirmo super vos Caphriel vel Cassiel Machatori et Seraquiell Angeli fortes et potentes: et per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Cados, Ima, Ima, Saday, Ia, Sar, Domini formatoris seculorum qui in septimo die quievit: et per illum qui in bene placito suo filiis Israell in hereditatem observandum dedit, ut eum firmiter custodirent et sanctificarent, ad habendum inde bonam in alio seculo remunerationem: et per nomina Angelorum servientium in exercitu septimo Booel Angelo magno et potenti principi: et per nomen stelle que est Saturnus: et per sanctum sigillum eius, et per nomina predicta, Coniuro super te Caphriel qui es prepositus diei septime que est dies Sabati, quod pro me labores, et adimpleas omnes meas petitiones, iuxta meum velle et votum meum in negotio et causa mea etc./

35
8

This beinge done suffumigate the 4 ptes of the world / & the 4 Elementes east west north & south 177

for the pte of the East & the fier serveth } Ambra, Mustus, et Alba Cera /

for the pte of the west & the ayer serveth } Balsamus camphora et oleum olivas.

for the pte of the North & the water serveth } Lignum aloes, nux muscata et Macc

for the pte of South & the earth serveth } Algalia, Almea et tiriaca /

Note above be 7 heavens 7 stares, & 7 Dayes in the weeke / so there be 7 suffumigations which holdeth with them the vertue of the 7 starres, & maketh glad the spirite of the ayer the Aungells of heaven & the devills &c /

♄ Thimiamata of the Satturday after the opinion of Salomon, ought to be made of all good thinges & well smellinge rootes, as Costus herba thuris et

☉ Thimiamata of Sonday is Masticke, Muske, & other good gumes /

☾ Thimiamata of Monday is, Folium Mirti, & Lauri, & other leaves of good odoures /

♂ Thimiamata of Tewesdaye is Sandalus rubeus, niger, et albus, & all such trees as cipres &c /

☿ Thimiata of Wensdaye is, nux Muscata gariofoli & Citruli & the rinde of orrenges drye powdered & other fruites of good savoure /

and I take the odors wensday for thurs.

♃ Thimiamata of Thursdaye is Cinamomo, cassia, Lignea, cortex Lauri macc & other good kindes of

♀ Thimiamata of Frydaye is Meske, roses, violetts, crocus et other good floures of savoure,

& to the Contrary, contraryes, put you all Thimiamata stinckinge /

♄ radias
♃ fructus
♂ Ligna
☉ gummi
♀ flores
☿ Cortices
☽ folia

& this you maye see that each Thimiata of good odoures gathereth togither his spirite after his nature culler & his strength is / & further wee see that all suffumigations are made of rootes, trees, rindes, leaves fruites & gumes &c

Martagon appium in ~~the~~ spino & artemisia, beinge made in suffumigation myxt with Coriander & cardamonium, 7 nyghte duringe the tyme of the citation, those beinge tempered with aqua lapides gathereth spirites togither / 178

Note that duringe the tyme that these suffumigations are in burninge by the suffumigator the mr maye take his ease, & Imediatly after read the generall of the spirite &c / & by the space of one hower after lett the mr read the Invocation for Cantabalerion folij

Also hemlocke henbane, & coriander burnt are good to urge the spirite a bodye /

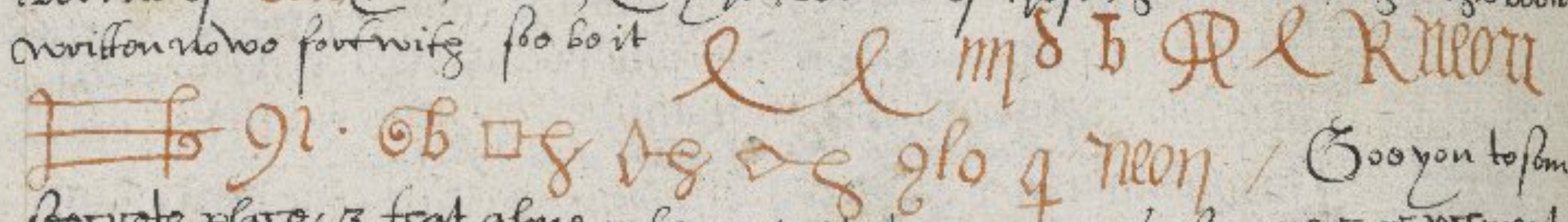
Deus pater, Deus fillius, Deus spus sctus } persons & one greate God and livinge God in trinitie, & he is A et ω /

1 Phebus, is called the God of the ☉ /
2 Phebe, God of the ☾ /
3 Apollo, God of wisdome /
4 Aelous, God of the ayer & the windes /
5 Awrora, God of the springe of the daye /
6 Neptune, God of the seas & waters /
7 Diana, Goddes of woodes & chases /
8 ♃, God of kinges /
9 Juno, Goddes of kinges & treasure /
10 Seres, Goddes of Corne /
11 ♄ God of gold & Leade
12 Fortune, is a variable Gods not certaine
13 Discord, the God of strife & debate /
14 ysys, God of fruite /
15 Baccus, God of wyne & grepes 183
16 Pan, God of sheppeerde & beastes
17 ♀ and Cupid Gods of love /
18 hebee, God of youth /
19 ☿ God of languages sciences & eloquence /
20 ♂ / the God of battell, & he by the sufferance of God doth reigne over the Nature of beastes
21 Acates, Gods of charmers & Invocans,
22 Morpheus, the opener of dreames /
23 Pluto, the God of hell /
24 Minos, the Judge of hell /
25 Serberus, the porter of hell /
26 Attropos the God of deathe /

Sanct Cyprian fryer Bacon, fryer Bungi frier Lumbard & others saye that Lucifer Bellzebube, Sathanas, pluto Minos, Asmodeus, Lamathan, balberith, belphegore, baal, & Corberus be chiefe rulers of hell savinge Cantabalarion the emperour of hellis spirite /

These be they that make bookes & write bookes/

+ I Desire you Obymero, Xnortom, et Symeam et Membros membris et Sasyg 183
caratis nomis et Drypyd, that you doe remaine in this power, & make me & that with
out any questioninge, a certaine fayre booke, & in that forme & shape, as that it shalbe given
you in commaundement by me, & that it be done accordinge to my will, at my cominge in
readines, to the same booke or bookes, & that they ~~bee~~ to bee of sure effecte, when that I will,
& that nowe you come to me to make true this booke or bookes, & that ~~they bee~~ nowe you forth
with doe come here to me, & to fullfill the same, & that effectually, & thou Abrinno vel
Obymero, Xnortes, Symon Mobris, Laycon, Catys, Ordpys, & Arypys, you
Angells beinge the best writers, nowe doe you here appeare, & that in the shape of writers,
therefore In the name of the Father & the Sonne & the holy Ghost, I nowe Coniure
W you & that by him that created all thinges, & by this greate & moste fearefull name
+ Tetragramaton + & by all other his blessed names, that nowe forth with & that with
out anie let or hurte, that nowe Immediately you doe come here to me & to make me
such a booke incontynent conteyninge this forme & to write the same, & that nowe by the
vertue of God & all wordes, & by the vertue of these characters, that this booke be
written nowe forthwith so be it



Goe you to some
secrete place, & that alone & beare with thee quieres of paper or parchment, to
make thee booke or bookes, upon them the booke that thou callest them by, & saye as afore
& bidd them make a booke of Alcamye, or of arte magicke coniuration or Nigromancie
or of what arte or science thou wilt have it. / finis/

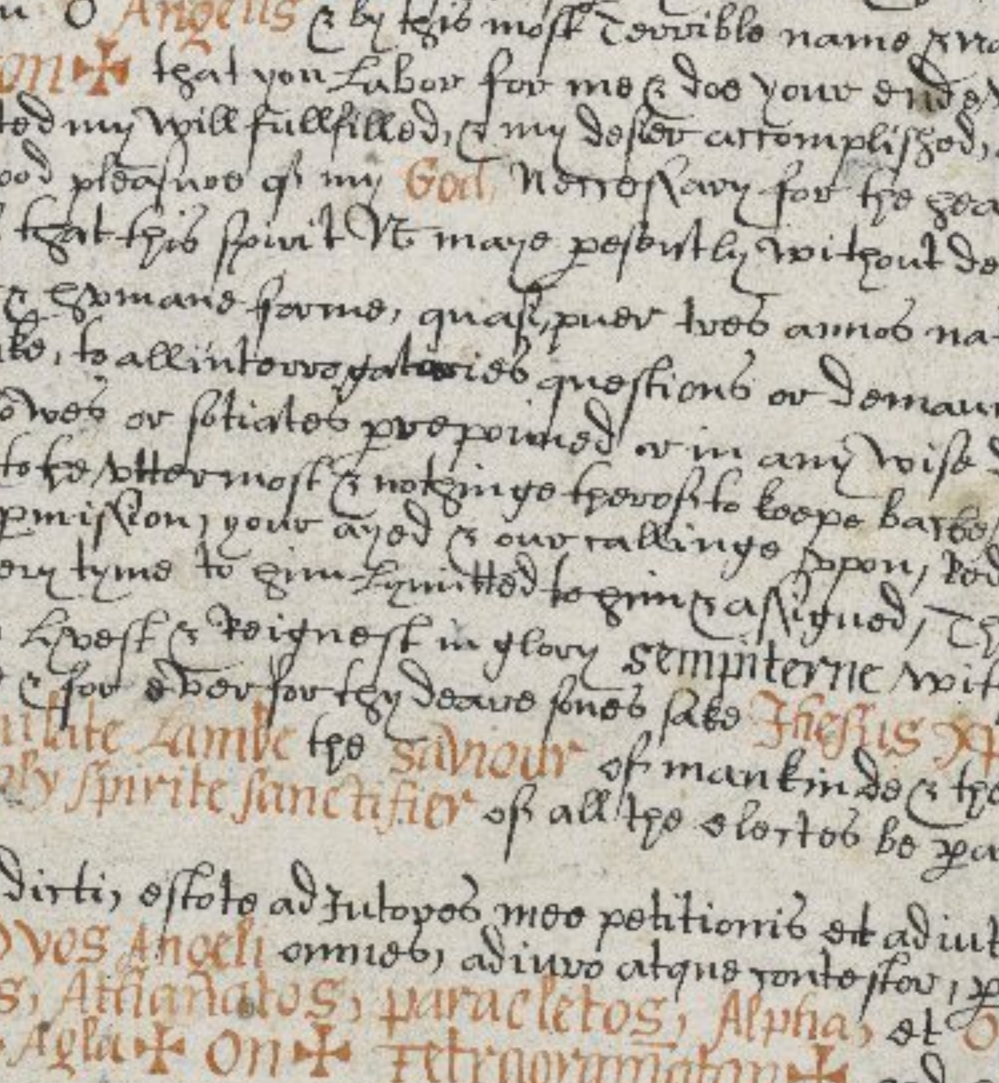
A Coniuration most necessary to the Aungells of each daye to the obtayninge of any spirit thou callest/

9 I Coniure, adiure & confirme upon you O Angells of God, mighty & good in the 184
☉ name of + Adonay + Adonay, Adonay, Eye, Eye, Eye, V. God was God
is & God shalbe, & in the name of God, Cados, Cados, Cados, high sittinge upon
Cherubine, & by the greate name of the stronge God, high & mighty above all heavens,
Eye, Saraye, the shaper of worldes, the Creator of heaven earth sea & hell, & all in them
that hath anie beinge, O holy Aungells I coniure & I invocate you by him whose name is
☽ Jehovah, that made the first daye & sealed it with his owne name Phaa, & by him which
appeared in the mount Synay to Moyses the greate prophett & Leader of his people Israel
whose name is Achim, Ja, & that with greate glory, whoe mad the waters, Seas, floodes, springes,
♂ welles, & fountaines the second daye, & sealed them with his owne name, J. that they
should not passe their straightes & boundes, I Coniure & confirme upon you Angels
mighty & holy & that by the names of that high God, that made the 3d daye the water to appeare
☿ dry land & called it the Land, & sealed it with his owne name J. that it should bringe forth
trees & hearbes of it selfe, I Coniure you mighty Angells holy, & of greate power In
the name of the dreadfull & blessed, Ja, Adonay, Elohim, Saday, Asarie, & in the name
of Adonay God of Israel, that created greate lightes to devide the daye from the night
the 4th daye & sealed it with his owne name Phaa, that it should be unto tymes, & yeares,
♃ nightes, & dayes, I Coniure you O holy Angells by the mighty Escherie, the
confirmer of wordes, & by the name Adonay, that one the 5 daye created fishes
& all other creepinge thinges, in the waters, birdes flyenge upon the face of the earth
♀ & sealed it with his owne name, Phaa, I Coniure you Aungells of greate power
in the name On, hey, heya, Saday, and in the name Saday, that created all 4
♄ footed beastes & men in the 6 daye & gave to Adam power upon them & upon all the
workes of his handes, I Coniure you o noble Angells stronge & mightye by the
name Acim, Jma, Sagla & Ja, the Lord of Lordes, which in the 7th daye rested & gave
it as a lawe to the children of Israell, to be observed as a + holy & Sctified sanctified
daye, I Coniure & exorcise you o Angells of greate power by the 7 notable coruscant
& splendishinge starres ☉ ☾ ♂ ☿ ♃ ♀ ♄ & by the greate name of God
Tetragramaton, the mighty name Agla, the wonderfull name Adonay, the
stronge name, El, & the name On, names of singuler maiestie, O Angells
by all these & all others most reverent & high, names of God both effable & ineffable,
knowen & unknowen, which I by reason of myn imbicillitie & weaknes, dare not to attempt
as one to be soe hardy to name nor excogitate, by these iterum et quoterum againe &
+ againe & soe manie tymes againe as ther be starres in the sky sandes on the shores/

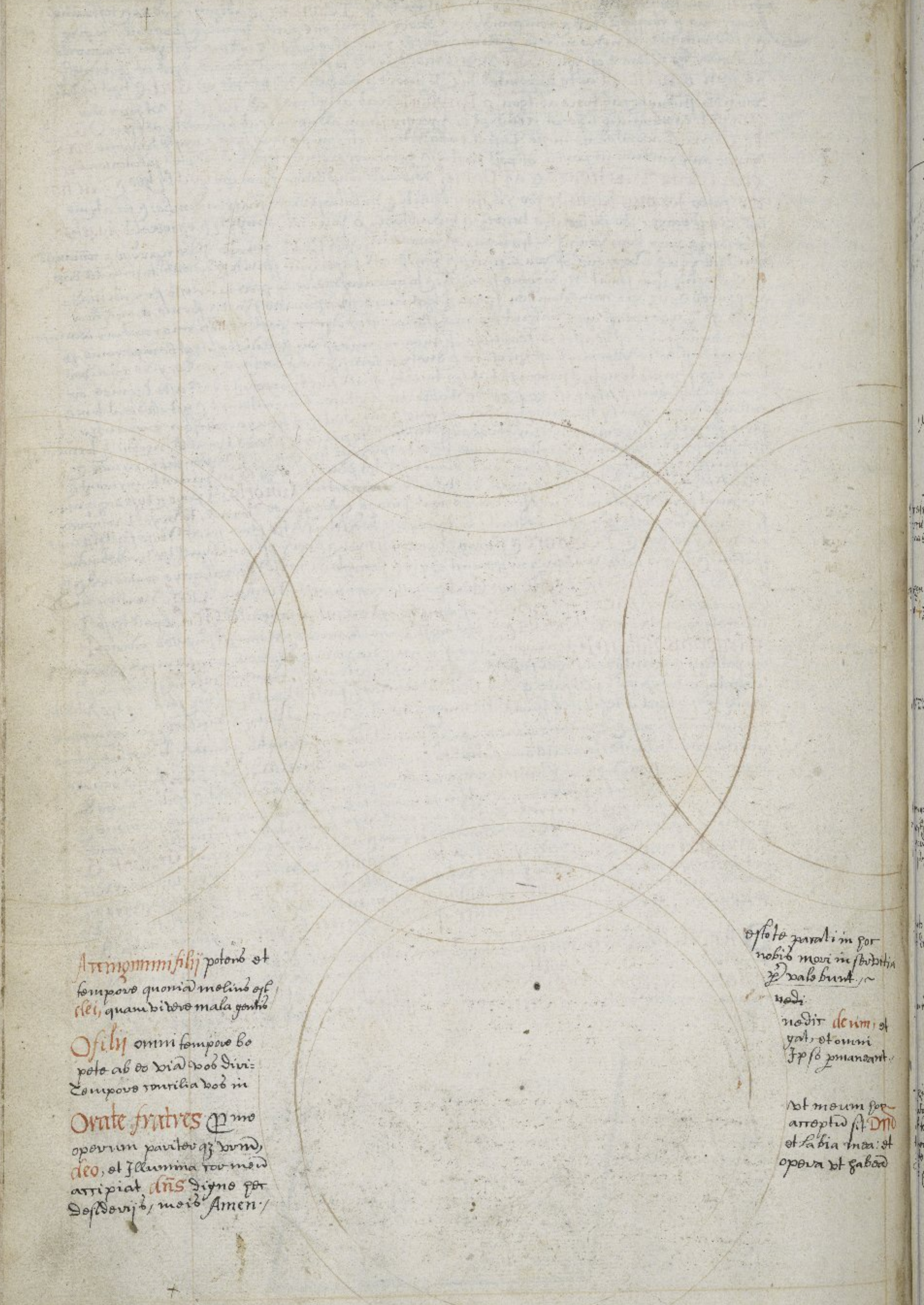
Fisshes in the seas & grasse upon the face of the erth, I Coniure, & adiure, urdge & constraine,
conferme & compell, bidd & commaund you & every of you, one & all, Joyntly & severally to give 185
& yeeld unto me, as nowe in this perillous worke your strengthe & ayde, & that you commaunde
by & under the Lecture of your God whose messengers & servers you are, that as certainely
as thou o Michaell arte appointed to ☉ to protect & governe the people of God, & that by In-
vincible strengthe, as sone as thou o Raphael, was attributed ad Tobie, ut parentis
sanaret, ex periculis liberat filium, et ei uxorem suam adduxerit, as assuredly as thou O Ga- ☽
briell wast apointed the moste Joyfull Embassidour, to the moste pure, holy & chaste virgine Marye,
virgo ante partum in partu et post partum, & greetinge her with this undoubted salutacion Ave
gratia plena Dus tecum; & as Daniel receaved consolation from his God by thee, & Zacha-
rie pater Johanes Baptiste for his Incredulity & unbeleefe was striken dombe, & for a tyme
lost his speache, so certainlye truely & undoubtedly o you holy mighty & excellent Angels
I beseche & praye you, yea & I in the name of your God whose spirite you are I doe charge & commaund
you that you & every one of you licence & permitt all superiour spirits & dyvells, to compell urge
& Commaund this spirit N. to come speedily, & to appeare visibelly here in a circle for him made
& prepared with his name written therin & that in a fayer humane shape & forme, onely be a
child of 3 yeeres of age, without the molestation of the ayre or hurtinge of anie creature beeinge
lyfe, annoyinge of beastes or fearinge of mee, or anie of my fellowes, & that beinge come he
doe his best to the uttermost of his office & duety to tell shewe & declare reade, give & deliver
to me the symple truethe & nothinge but the truethe of all suche thinges, I shall aske require or
demaund of him; & allso if he shall be stubborne & pertinent in contempt & not obedient to me,
callinge upon him by the mighty power of your & my God that then you cause & enforce the
same spirite, superiours Magistrates & rulers, to punishe, vexe trouble molest & torment
him the sayed rebellious & contemninge spirit, with all the hellishe & unspeakable paines &
languishinges, & that if he be in Joy to diminishe the same, & if he be in paine to augment &
multiplye it; & allso o yone most excellent ~~omni~~potent Angels, I praye & beseche you
to graunt & yeeld unto me your succours that I maye have power to call, to urge, to compell,
to binde, to curse, to make obedient, to release, & to dismisse the same spirit N. he fullfillinge
my will & desire; & I Coniure & straightly charge you & every of you, by all the wordes nowe
spoken, & in this booke written, & in the most high & secrete arte in Nigromancye conteyned & by
the rodd of Moyses, the Arcke of God & moste high & mighty Name of God, written in
the forehead of Aaron the prieste of the high excellent & honorable God by all these I
Invocate upon you O Angells & by this most terrible name & name of singuler power ✠
Tetragrammaton ✠ that you labor for me & doe your endevoure that I maye have this
my petition graunted my will fullfilled, & my desier accomplished, accordinge as shalbe moste
acceptable to the good pleasure of my God, necessary for the healthe of my soule, & the utilitie
of my body, that is that this spirit N. maye presently without delaye visibelly come & appeare
personally in fayre & humane forme, quasi puer duos annos natis & truely to declare, & true
aunsweres to make, to all interrogatories questions or demaundes as shalbe by me or anie
other of my fellowes or sotiates propounded or in any wise delivered, & that he maye doe
his office & duety to the uttermost & nothinge thereof to keepe backe nor conceale from me &
us; but be by Gods permission, your ayed & our callinge upon, redy to minister the same
presently, & the very tyme to him permitted to him assigned, This graunt Graunte Good
Lord God whoe lyvest & reignest in glory sempiterne without beginninge & with-
out endinge nowe & for ever for thy deare sones sake Jhesus Xpste the everlastinge & true
worde, the Imaculate Lambe the Saviour of mankinde & the moste Just Judge, to whome
together with the holy spirite sanctifier of all the electes be prayes & glory; amen. Amen.

O Angeli supradicti, estote adiutores meo petitionis et adiutorium mihi in meis rebus
et petitionibus, O vos Angeli omnes, adiuro atque contestor, per sedem Adonay, per Agios
otheos, Iskyros, Athanatos, paracletos, Alpha, et Omega, et per haec tria no-
mina secreta ✠ Agla ✠ On ✠ Tetragrammaton ✠ quod hodie debeatis adimplere
quod cupio.

pro T. B. et M. B.



The order of the Circle Worcke



Accingimini filij potens et
tempore quoniam melius est
clei, quam videre mala gentis

O filij omni tempore be
pete ab eo via vos diri-
Tempore consilia vos in

Orate fratres pro me
operum pariter qz vrum,
deo, et Illumina cor meu
arripiat dñs digne per
desiderijs, meis Amen./

estote parati in her
nobis mori in strebitia
qui valebunt./~

vedi
vedit deum, et
yat, et omni
Ipso permaneant./

vt meum ser-
acceptum sit Dno
et labia mea: et
opera vt habeat

Seriate saye kneelinge these psalmes, ut sequitur

x 1 Credidi propter quod locutus sum. psalmes 115/
2 Ad dominum cum tribularer./ 119
3 Eripe me Domine ab homine malo/ 139
4 Domine Clamavi ad te exaudi me./ 140
5 Voce mea ad Dominum clamavi/ 141/

Consecratio Circulum the Mr standinge in the myddest./ 153

[illegible]

Coniuro te Circulum, et locum istum per illum verum deum qui istam terram creavit, sanctifico ✠ et consecro ✠ te circulum, et locum istum, per ipsum Creatorem qui totum mundum de nichilo creavit et fecit, et per ista sua nomina sanctissima ✠ Otheos ✠ yskiros ✠ Athanatos ✠ Joth ✠ Agla ✠ On ✠ Eloe ✠ Eloy ✠ Theos ✠ Ya ✠ Tetragrammaton ✠ et per omnia alia Nomina sanctissima mihi scita Nota et ignota sit locus iste et circulus iste per dona omnipotentis altissimi dei benedictus ✠ et consecratus ✠ sanctificatus ✠ et custoditus ✠ et societatem omnium sanctorum et sanctorum Angelorum et Archangelorum, dominationum, principatum, potestatem, virtutem, Cherubine, et Seraphine, prophetarum, Apostolorum, Evangelistarum, Martirum, patriarcharum, confessorum atque virginum, potenter confirmatus, et reconciliatus Circulus et locus iste, quatinus talem virtute habeat potestates et sanctitate sua rapiat et optineat a signo dei vivi et veri, et a sancta Christi cruce ✠ quod nullus spiritus malignus habeat aliqua potestate locum aliqualiter in eodem nec inter circulum istum terrores fantasma timores nec temptationes aliquo modo nobis nocendo valeant inferri ipso iuvante et defendente cui celestia terrestria et infernalia subijciuntur, per Dominum nostrum Jhesum Christum filium tuum, qui vivis et regnas deus in secula seculorum Amen./

Hic asperge circulum cum aqua benedicta

Surgite sancti de mansionibus vestris loca sanctificate nobis, et vos spiritus qui hic fuerunt benedicite, et ne nos homines peccatores in pace custodite,/

Then saye this in the 4 partes etc

Per crucem ✠ hoc signum fugiat procul omne malignum, et per idem signum salvetur quodque benignum./ this beinge sayed & done take the swerde & doe as followeth./ 139

~~Then saye the~~

Take the swerde & ther with make crosses in the 4 partes of the worlde first the easte west, southe & Northe, then turne to the easte & saye as followeth./

Oremus etc.

Deus totius pietatis, auctor fundamentum qui per os unigeniti filij tui dixisti domus mea domus orationes vocabitur, hanc partem orientalem ✠ purificari ✠ benedicere ✠ et sanctificare ✠ consecrare ✠ digneris, et adversus omnes nequitias et illusiones ceteras digneris cum eius habitati, omnibus, per gloriosam maiestatem tuam in qua gloriosissima regnas et regnaturus es in secula seculorum Amen./

then goe into the west with the swerde crossinge it saye ut sequitur./

Deus qui per unigenitum tuum et eius introitum ulnas per causam Jherusalem sanctificasti te suppliciter exoramus, ut hanc partem occidentalem et omnes in ipsa habitantes ✠ purificari ✠ benedicere ✠ sanctificare ✠ consecrare ✠ adversus omnes malignas illusiones spiritum ceteros digneris, per gloriosissime regnas etc./

Into the southe et dic ut sequitur

Deus cuius preceptum infirma sublevari, et in te confidentes semper cadere, te suppliciter exoramus ex dono gratie tue hanc partem meridionalem et omnes in ipsa habitantes ✠ purificare etc./

In the Northe

Domine omnipotens qui de nichillo cuncta formasti qui ad te vere clamantes benigniter exaudis, te laudamus ✠ te adoramus ✠ te benedicimus ✠ te glorificamus ✠ te supplices ✠ exoramus ut hanc partem septentrionale et omnes in ipsa habitantes adversus omnes malignos spiritus illusiones ceteros etc./

This done goe into the middest of the circle turninge into that parte the spiritt is & saye./

O God the Creator of all thinges which hast seperated heaven & earthe, & hast placed the deepes in the bottome therof, & hast given originall encrease vnto all creatures in fire in ayer in water & earthe, which hast made the ☉ the ☾, & orders of starres/ which hast created Angells in the appointinge of light, which hast formed man vnto thine owne similitude, & hast inspired him with the breathe of lyffe, hast coupled Eve vnto him for his wiffe beinge formed of a ribb taken out of his side/ which hast cast them from the paradise of pleasure, for the breache of thy commaundementes, which spakest vnto Moyses thy servant in the middest of the x fiery bushe/ which diddest cause the rodde of Aaron to waxe greene & to bringe/

Consecratio circuli

And bringe forth budds & flowres, which opened a waye unto the people of Israel, throughe the middest of the red sea, & diddest therin overthrowe & drowne pharao with his whole armye, which gavest foode to Helias by a raven, which didest deliver Jonas from the belly of the whale, wherin he laye 3 daies which preservedst the 3 younge men Sidracke Misak & Abednago from the violence of the hote burninge oven, which diddest send thy only begotten sonne into the world for the salvation of mankinde, which diddest raise Lazarus beinge dead & stinkinge which gavest sight to the blinde, speache to the dombe, hearinge to the deafe, & restored the halte to his limes, which by his death hath restored to lyfe the lost worlde, O God, which hast done these thinges & others innumerable that neither tonge can expresse, nor mans minde conceave, wee humbelly praye & beseche thee that thou wilt vouchesaffe, with thy greate might to purifie ✠ blesse ✠ sanctifie ✠ & make holy both us & our Circle, that it may be a place of preservation protection & defence for us against all wicked illusions of diabolicall spirites & that by thy holy & blessed commaundement, & vertue of thy Sones Crosse ✠ graunte Lord that they have noe power over us, by thy glorious Maiesty, in whome thou doest & shalt raigne most gloriously, nowe & for ever & world without end amen,/

Then sense the circle with suffumigations meete & convenient, etc./ but first blesse both the senser the fyer and the suffumigations./

O God which in the finger of thy deitie hast healed all kinde of plagues, & haste restored the diseased unto their former healthe, graunt nowe I praie & humbelly beseche thee that this N. of mettall etc maye be touched ✠ blessed ✠ & sanctified by thy deitie, that by the dignitie of thy Name it maye serve to the operation to which it is prepared: by him which liveth & raigneth God for ever & ever Amen./ 154

O God which despisest not the petitiones of wretches, nor the voices of them that crie unto thee, graunte wee humbellie beseche thee, that wee invocate thy mercie, wee maie feele thy deitie healthefull unto us by Xpst our Lord amen./

O God power out here thy mervalousnes & voutchsafe by the holynes of thy Godhead to consecrate ✠ Blesse ✠ & sanctifie ✠ this kinde of Instrument, that it may give in all oure actions holsome remedie./

O Allmightie God, encrease I beseche thee the giftes of thy deitie over this kinde of Instrument, that it maye more effectuallie by the disposition of thy devine grace serve us, that by it wee maye come & aspire to our desire, by Christ our Lord to whome with God the father & the holy Spirit be all honour & glorie power & dominion, nowe & for ever & ever amen./ tunc aspergo aqua benedicta./

Benedictio fumigiorum./

Deus Abraham, Deus Isaac, Deus Jacob, Benedic hanc Creaturas specierum, ut vim et virtutem odorum suorum amplient, ne hostis nec phantasma in eis intrare possit, per Dominum nostrum Jhesum Christum fillium tuum qui tecum vivit et regnat in unitate spus scti deus per omnia secula seculorum, Amen./ Deinde aspergatur Aqua benedicta./

Exorcysmus ignis, Cui superponuntur.
fumigia./

nota ignis quo utendum est ad fumigationes sit in vase fictili seu terreo novo,/

Exorcizatur autem hoc modo

Exorcizo te creatura ignis, per illum per quem facta sunt omnia, ut statim omne phantasma eiicias a te, ut nocere non possit in aliquo.

deinde dic./

Benedic domine creatura istam ignis, et sanctifica ✠ ut benedicta sit in collaudationem nominis tui scti, ut nullo nocumento sit gestantibus, nec videntibus, per dominum nostrũ Jhũ xpstum fillium tuum, qui tecum vivit et regnat in unitate spus scti deus, per omnia secula seculorum Amen./

Then let the mr compas the circle 7 tymes aboute sensinge it & burninge fumigations sayenge,/ Vrã

Dirigatur domine ad te oratio mea sicut Incensum in conspectu tuo, elevatio manuum nostrarum Sacrificium vespertinum./ Nota 155

+ Nota that he shall stan in the 4 quarters first East, West, North & Southe so longe that he maye saye the versele Divigatur aforesaide. / whiche beinge done cast holy water all about the Circle sayenge asperges me domine etc. 153

Then take the sworde hallowed & make 4 crosses in the 4 quarters therof & saye /

Domine deus esto mihi turris fortitudinis contra omnium malignorum. /

Then goe into the east & hold up your sworde & cast your armes abroade & saye. /

Ecce signum ✠ Nomina triumphatoris per quem / vos cotidie expavescitis et timetis / obedite ergo mihi o N. per hec verba secretissima secretorum. /
This done in all quarters, laye downe the sworde, the pointe towardes the Easte & place everie man in his place, & assigne unto them their office. /

Then turne thy face into the Easte & saye on thy knees as followeth. /

Angely qui meus es custos pietate superna, me tibi commissum serva, defende, guberna, benedicat me Imperialis Maiestas, foveat me regalis divinitas, custodiat me sempiterna deitas, protegat me gloriosa unitas, deffende me Immensa Trinitas, dirigat me Ineffabilis bonitas, regat me potentia patris, vivificet me sapientia filly, Illuminet me virtus spiritus sancti ✠ Alpha ✠ et Omega ✠ deus et homo sit ista Invocatio mihi salus et protectio, Amen. Amen. /

Then saye this, makinge the fumigation aunswerable for the daye &c. /

Munda me domine ab omni inquinamento mentis et corporis ut possim mundus Implere hoc opus sanctum. /

In spiritu humilitatis et in animo contritio suscipiamur domine a te: et sic fiat factum nostrum in conspectu tuo ut suscipiatur hodie et placeat tibi dñe deus. /

Libera nos quesumus domine ab omnibus malis preteritis presentibus et futuris, et da pacem in diebus nostris ut ope misericordie tue adiuti et ab ira et machinatione diaboli simus semper liberi, et ab omni perturbatione securi. /

Veni sancte spiritus reple tuorum corda fidelium, et tui amoris in eis ignem accende. / 3 tymes. /

Sancti spiritus assit nobis gratiam, que cordam nostram sibi faciat habitacula. /

oremus. Domine miserere mei sana animam meam quia peccavimus tibi. deus qui contritum cor et humilitatem nunquam despicis, sed potius benigniter respicis, et qui potestatem non statim Iudicas, sed confessionem et penitentiam et meritum expectas: te quesumus ut facinorum scelerum et omnium peccatorum meorum squalores abstergas per gloriosissimam Maiestatem tuam in qua gloriosissime regnas et regnaturus es in secula seculorum. amen. /

Then let the mr saye, & the sociate aunswere. /

Kyrie eleyson.
Christe eleyson.
Kirie Eleyson.

Creator omnium rerum deus, miserere nobis
Christe filli dei vivi. miserere nobis,
Spiritus sancte paraclite deus miserere nobis,
Sancta Trinitas unus deus miserere nobis,

~~Sancta Maria mater dei, ora deum ut misereat nobis,~~
~~Sancta dei genitrix ora deum ut miserere nobis,~~
~~Sancta virgo virginum ora deum ut miserere nobis,~~
~~Sancte Michael ora deum ut misereatur nobis,~~
~~Sancte Gabriell ora deum ut misereatur nobis,~~
~~Sancte Raphaell ora deum ut misereatur nobis,~~
~~Sancte Cherubime ora deum pro nobis,~~
~~Sancte Seraphime ora deum pro nobis.~~
~~Sancte virtutes ora deum pro nobis.~~
~~Sancte Dominationes ora deum pro nobis,~~
~~Sancte potestates ora deum pro nobis.~~

~~Sancte principatus ora deum pro nobis.~~
~~Sancte Throni ora deum pro nobis.~~
~~Omnes Sancti Angeli et Archangeli et omnes spiritus sanctus ora deum pro nobis~~
~~Omnes sancte patriarcharum prophete orate deum pro nobis,~~
~~Omnes sancti Apostoli evangeliste dei orate deum pro nobis.~~
~~Omnes sancti discipuli domini orate pro nobis,~~
~~Omnes sancti domini Innocenti et virgines et vidue et omnes sancti et~~ ~~dei~~ ~~sancte dei orate deum pro nobis Amen. /~~

Consecratio circuli

oremus
~~schreibendt ...~~
~~sage alone~~

~~Propitius esto nobis peccatoribus domine, vell. mihi peccatori domine~~
~~per Annunciacionem tuam, miserere nobis domine,~~
~~per Nativitatem tuam, miserere nobis domine, vel mei domine,~~
~~per Baptismum tuum, miserere nobis domine,~~
~~per Jeiunium tuum, miserere nobis domine~~
~~per omnia Miracula tua, miserere domine,~~
~~per crucem et passionem tuam, Miserere domine,~~
~~per preciosam mortem tuam, Miserere domine,~~
~~per gloriosam Resurrectionem tuam, Miserere domine,~~
~~per Admirabilem ascentionem tuam, Miserere domine,~~
~~per Adventum sancti spiritus peracliti, miserere domine,~~

ab omni malo, libera me nos domine, a subitanea et improvisa morte, libera nos domine, ab omnia peccato, libera nos domine vell libera me domine, ab omni scandala et dampno, libera nos domine,

Oremus ·
sib must sex
m. sage alone

Deus Cui propium est misereri semper, et parcere absolucionem et ablucionem omnium peccatorum meorum nostrorum tribuere et peccatoribus veniam prestare largire, quesumus mihi peccatori Indulgemus remissionem, et absolucionem omnium peccatorum meorum spacium, vere penitencie emendationem moris et vite, Amorem tuam graciam et consolacionem sancti spiritus, per gloriosam maiestatem tuam, in qua gloriosissime regnas et regnaturus es in secula seculorum Amen 158

sagen sib m.
sage sib.

Ascendat ad te domine deus meus omnipotens clamor meus, et exaudi orationem et deprecationem meam

Miserere mei opus manuum tuarum et dimitte mihi quod in te commisi. 159

Declare mihi graciam et virtutem tuam: et occulta sapientie tue manifesta mihi,

Et ostende mihi Angelos et spiritus tuos iuxta desiderium meum: et fac me cognoscere illos,

Sis mihi domine copiosius misericordia tua: ne peticiones mee vane fiant.

Benedictus es domine qui sapientiam dedisti timentibus te: qui dedistis agnitione hominibus per quam te cognoscunt et timent.

Qui fideles tuos a morte defendis: in cuius etiam manu est omnia ad nima dicendo,

Tu vero cum pius es hominibus bonum concedens: cum malis vero malum.

Tu qui servis tuis confers sapientiam: per quem omnis creature tue excolere possint te benedictum.

Sit ergo nomen tuum super omnem ~~benedictum exaltatus~~: ~~et Ideo omnes~~ quia nomen tuum in te est, et tu in nomine tuo

Tuum enim nomen est super omnem nomen exaltatum: et Ideo omnes Angeli et exercitus celorum, tuum nomen laudatur et honoratur.

Tu vero Angelorum superiorum et Inferiorum orationem exaudis: tu omnium creaturarum es Creator, tu omnium es fortissimus, et tua fortitudo non deficit.

Tu unus es in secula super sedem Maiestatis sedens quam omnis Angeli laudent, benedicunt, et adorent, glorificant, atque magnificant,

Tuam vero vocem Angeli audiunt et Intelligunt: quamdiu non te videantur,

Tu igitur enim pater supplex exora, et in tua pietate totamente confido: exaudi ergo peticionem meam quoniam ad te devote clamantes benigniter exaudis,

Da quesumus domine deus meus mihi graciam, sapientiam, virtutem, et potenciam quatinus Angelus vel Angeli ille, vel spiritus istius N quociens ipsum vel ipsos Invocavero, mihi benigniter appareat, vell appareantur, et peticioni mee veraciter satisfaciat.

per gloriosam Maiestatem tuam, in qua gloriosissime regnas et regnaturas es in secula seculorum Amen,

N Deus meus miserere nobis, sana anima meam quia peccavi tibi non abnegas enim quam pluribus contulisti: exaudi deus orationem famuli tui N. et in quacunque die invocavero te velociter exaudi me: sic exaudisti virginem Mariam Matrem tuam.

Suscipe clamore confitentis, audi vocem precantis seu peccatoris per merita et orationes sanctissime Marie Matris tue atque omnium Sanctorum tuorum, te deprecor et oratio mea, et preces oris mei perveniant ad aures pietatis tue,

Post exaudi
tuum confitear
tunc.

Ne derelinquas me domine deus meus, et ne discesseris a me. Intende in adiutorium meum domine deus salutis mee, fiat misericordia tua confundar in eternum, Intret in conspectu tuo oro mea domine Inclina aurem tuam ad precem meam,
x domine exaudi orationem meam; et clamor meus ad te veniat.

Consecratio circuli

× Tunc exorcizator cingatur et ponatur ab eis manus super pentacula: et unus socius sciens teneat librum coram magistro in quo sunt omnes coniurationes, et magister aspiciat in aere quantum admodo currens ad 4or partes mundi, dicens./ 160.

Domine deus meus, esto mihi turris fortitudinis a facie omnium spirituum malignorum./

Tunc advertat se ad orientem, deinde ad occidentem, et meridiem, et septentrionem, et a quolibet parte dicat hec verba./

Ecce ✠ signum et nomina triumphatoris per quem vos o spus M. quotidie expavescitis et tremetis, obedite ergo mihi et iussus N. per hec verba reservatissima secretorum, ✠ On ✠ Oreon ✠ Sercon ✠ Eloe ✠ Eloym ✠ Sabaoth ✠ Elym ✠ Ely ✠ Adonay ✠ Lamet ✠ Saday ✠ Tetragrammaton ✠ Alpha ✠ et Omega ✠ principium et finis, qui est et qui erat, et qui venturus est./

for saye O Deus totius pietate etc

Tunc debes confortare socios tuos./

Vivit dominus, et oia que vivunt in ipso vivunt, qui dat universis, He is the very Jehovah which by his worde made & brought forthe all thinges that in heaven earthe & hell have any beinge, he calleth omnes stellas, omnem militiam celi nominibus suis. this God hath revealed to man, the names of his creatures, so that by them man knoweth their force & secrete condition & nature, order & pollicie, yea, the power & vertue of each thinge both visible & invisible, & therefore it commeth & procedeth that man hath power & grace to invocate & call, conjure & compell, not onlye good Angells, but also wicked spirites first of the ayere, fier, water & earthe to come and appeare & appearinge to doe & fulfill the will of the caller & his request & for that this shall not appeare doubtfull, that Angells should be come succourers ayders & helpers unto sinefulle worldly creatures, I reade that Raphael was appointed by God to younge Tobye, ut parentem sanaret, ex periculis liberat filium, & to bringe him to his younge wiefe, Ita Michael dei fortitudo, populum dei gubernat, Gabriel dei nuntius missus fuit danieli, Marie, Zacharie, Johannis Baptiste patri, hereby wee may be ascertained that these be geven to us that aske & they teache them that with harte & minde desire the true nature of thinges, but wee must use the ministration of them with feare, & tremblinge of the Creator the Redeemer & sanctifier the father the sonne & the holy ghoaste nowe for assuring as our soules live forever, per eum qui nos creavit, let us therfore call upon the Lord our God, et illi soli servire, God of us requirit animum, ut honore filium, et filij verbum custodire in our hartes, hic sunt lex et prophetia nemo potest sibi accipere quicquam nisi ei datum fuerit desuper. well vivit deus, & seeinge wee live by him, let us praye onely cum fide constanter, et deus shall order wee doubt all thinges in tempore oportuno, for omnia possibilia sunt credenti et volenti, oia Impossibilia sunt incredulo et nolenti, let followe the councell nay, the commaundement of our Saviour etc / Invoca me in die tribulationis, et exaudiam te, et honorificabis me, eis autem Ignorantia est tribulatio animi, Invoca ergo in ignorantia tua dominum et exaudeat te, et memento, et honorem tribuas deo ac dicas cum psalmista. non nobis domine non nobis; sed nomini tuo da gloriam, & be of a bold harte & constant minde, & wee doubt but the Lord shall defend you tanquam pupillam occuli sui deliver you from evill, fill your soules with good, & graunte you your hartes desire./ which God graunte for his onely & welbeloved sonne Xpst Jhesus sake which liveth & raigneth with thee & the holy ghoaste ever one God in glorye eternally world without end amen./

This done lett the maister turne towardes the easte & saye./

Angele qui meus es custos, pietate superna, me tibi commissum serva, defenda, guberna, benedicat me Imperialis maiestas, foveat me regalis divinitas, custodiat me sempiterna deitas, protegat me ineffabilis bonitas, regat me potentia patris vivificet me sapientia filij, Illuminet me virtus Spus sancti, Alpha et ω ✠ deus et homo sit isti invocatio mihi salus et protectio Amen./

oratio deum, qua dici debet in 4or ptibus mundi in circulo

Agrippa 84

Amorule, Taneha, Latisten, Rabur, Taneha, Latisten, Escha, Aladia, A, et ω, Leiste, Oriston, Adonay, clementissime pater mi celestis miserere mei, Licet peccatoris Clarifica in me hodierne die. Licet indigno filio tuo tue potentie brachium, contra hos Spus pertinacissimos: ut ego, te volente, factus tuorum divinorum operum, contemplator, possim Illustrari omni sapientia, et semper glorificare, et adorare nomen tuum. suppliciter exoro te et Invoco concitti et consticti, veniant vocati et dent vera responsa de quibus eos Interrogavero: dentque et deferant nobis eaque per me vel nos precipietur eis ne nocentes alicui creature, non ledentes, non frementes, nec me sociosque meos vel aliam creaturam ledentes et neminem terrentes, sed × petitionibus meis in omnibus que precipiam eis sint obedientes./ 161

Consecratio circuli

+

Tunc stans in medio circuli, teneat manum super pentaculum, et dicat, per pentaculum Salomonis advocati dent mihi responsum verum./

162

se page 29 [illegible] 65

deinde dicat

Baralanensis, Baldachiensis, Paumachie et Apologie sedes, per Reges potestates que magnanimas, ac principes prepotentes genio Liachide, Ministri tartaree sedis, primac hic princeps sedis Apologie nona cohorte: ego vos invoco, et invocando vos coniuro atque superne Maiestatis munitus, virtute potenter Impero, per eum qui dixit et factum est, et cui obediunt omnes creature, et per hoc nomen Ineffabile ✠ Tetragrammaton ✠ Jehovah ✠ in quo plasmatum omne seculum, quo audito elementa corruunt aer concutitur, mare retrogradatur, ignis extinguitur, terra tremuit, omnesque Celestium Terrestrium et Infernorum tremunt turbantur et corruunt, quatenus cito et sine mora et omni occasione remota, ab universis mundi partibus veniatis et rationabiliter de omnibus quecunque interrogavero respondeatis vos, et veniati pacifice visibiles et affabiles, et sine mora manifestantes quod cupimus, Coniurati, per nomen eterni vivi et veri dei helioren ✠, et mandata mea et nostra perficientes persistentes semper usque ad finem et intentionem meam, visibiles nobis et affabiles, clara voce nobis intelligibili et sine omni ambiguitate./

begin this here as the ende of this marke./

First before thou procede anie farther Note that assone as thou hast prepared thy selfe to begine this worke doe as followeth before thou enter thy Circle beinge confessed to God requiringe pardon & forgivenes of thy sines prayinge unto him for his Sonne Xpst Jhesus sake to shewe him self favorable unto thee & to prosper his worke one thee & to geve unto thee the spirit of power & might & to send thee the comforte of his holy Spirit & the ayde & assistaunce of his holy mighty & blessed Angels this done with sincerity of minde & humblenes of harte steedfastly beleevinge to be comforte in Xpst Jhesus goe forward with this as followeth with a steedfast faith unremovable make noe doubt for all thinges is possible with God althoughe unpossible to man wherfore geve to God the glorye & praise for to him it belongeth./ forward with a valiant courage in Xpst Jhesus to whome be all praise might maiesty & dominion for ever & ever Amen./

Here the order of the Circle worke

Volens confiteri, dicat sacerdoti./

Benedicite pater./ Sacer; dominus sit in corde tuo et in labiis tuis ad confitendum omnia peccata tua, In nomine patris et filii, et spiritus sancti Amen./

Tunc dicat peccata sua./

Confiteor deo celi beate Marie virginis et omnibus sanctis tuis o deus, et coram vera maiestate tua, quia peccavi nimis superbia in vana gloria, in extollencia oculorum et vestium ac fortitudine, In invidia et odio, In avaritia tam honoris alterius quam peccunie, In tristitia de bonis et honore alterius, In ira et iracundia Incentiis gule et comestionibus sive fluxis, In fabulis vanis et ebrietatibus gulosis, In osculis et amplexionibus et vel pariter immundis, et in multis aliis generibus sive artibus luxuriosis, In periuriis, furtis, et homicidiis, In exortationibus ~~criminum et~~ pravis, et adulationibus malignis, In deceptionibus criminum, et oppressionibus pauperum, In Judiciis temerariis falsis et impiis, In mendaciis et Juramentis multimodis, ~~et~~ In detractionibus et discordiis seminandis, In devisionibus et maledictionibus variis, vigiliis et ludis salutis anime mee contrariis, In transgressionibus preceptorum tuorum, et odio proximi./ In dando mala exempla mihi subditis, In non visitando infirmo et desolato, In male observando solempnitatis sanctorum, gulose luxuriose in cibis vivendo, in blasphemando alios, et malum suadentibus consentiendo, In male reddendo tibi deo Creatori meo gratias et orationes de bonis et que mihi contulisti,/ Confiteor tibi qui non solum peccavi in omnibus peccatis superdictis, sed in omnibus aliis quibus humana fragillitas cogitando, audiendo, videndo, loquendo, delectando, et concupiscendo peccare potest./ Et ideo tibi domino meo celi et terre Creatori potentissimo veniam de omnibus peccatis per me factis et commissis humiliter deposco, ut non gaudeat super me Inimicus meus, et non glorietur adversum me in die Judicii accusans mea peccata et scelera tacuisse et confessum non fuisse: sed sit gaudium de me in celo sicut de aliis Justis et confessis, et me mundus et confessus de peccatis meis coram tua presentia altissime pater omnipotens per tuam clementiam da mihi ut obedire possum et cognoscere omnes spiritus quos invocavero, vocare, et concede mihi potestatem ut possim complere meam omni modam voluntatem per gloriosissimam maiestatem tuam in qua gloriosissime regnans et regnaturus es in secula seculorum./ fiat fiat Amen./

Tunc dicat Sacer.

Misereatur tui omnipotens deus, et dimittat tibi omnia peccata tua, liberet te ab ~~cuncti~~ omni malo, conservet et confirmet in bono et ad vitam perducat eternam Amen./ et meritum passionis domini nostri Jhesu Xpi suffragia Sancte Matris Ecclesie bona que fecisti, et quem per dei gratiam facies sint tibi in remissione peccatorum tuorum

et per penitentia spirituali dicendo sit

Tunc absolvat./

dominus noster Jhesus Xpus qui est summus pontifex, per suam pijssimam misericordiam te absolvat, et ego auctoritate mihi concessa absolvo te primo a sententia minoris excomunicationis si indigeas, deinde absolvo te ab omnibus peccatis tuis, In nomine patris et filii et spiritus sancti Amen./

+

this done saye the prayers afore goinge devouthly prayinge unto God the prayers which is to be sayed before you begine your worke./ post hec dic ut sequitur

Preces apud Circulum

Tunc dic post posse

Veni Creator spus mentis tuorum visita Imple superna gratia que tu creasti pectora./

Qui paraclitus diceris, donum dei altissimi, fons vivus Ignis Charitas et Spiritualis unctio,

Tu septiformis munere, dextre dei tu digitus, tu rite promissum patris, sermone ditans guttura./

Accende lumine sensibus, infunde amorem cordibus, Infirma nostri corporis, virtute firmans perpetim/~

Hostem repellas longius, pacemque dones protinus, ductore sic te previo, vitemus omne noxium/

Per te da patrem, Noscamus at que filium, teutriusque spiritum credamus omni tempore./

Sit laus patri cum filio, sancto simull paraclito, nobis que mittat fillius, Carisma Sancti spiritus. Amen./

Ver Emitte spum tuum et creabuntur,
Respon/ Et renovabis faciem terre/

Oremus

Deus cui omne cor patet, et omnis voluntas loquitur et quem nullum secretum latet, purifica per infusionem scti spus cogitationes cordis nostri, ut te perfecte diligere et digne laudare mereamur, per xpum dominum nostrum Amen./ 148

Deus qui tribus pueris mitigasti flammas ignium, concede propitius: ut nos famulos tuos non exurat flamma viciorum

Ure igne scti spus renes nostros, et cor nostrum domine ut tibi casto corpore serviamus et mundo corde placeamus./

Acciones nostras quesumus domine aspirando preveni, et adiuvando prosequere, ut cuncta nostra operatio et a te semper incipiat, et per te cepta finiatur./ Amen./

inge towarde the
cle saye this dignare
G. f. s.
C. S. f.

Dignare me domine die isto, sine peccatis custodire, dirige gressus et actus meos coram per semitas Iustitie tue, sic tua Iustitia ad esse fragilitati mee ut in nulla te capitaliter offendam Amen./

Ad aperiendum Circulum

ad aperiendum Circulum/

Domine deus noster Jhesus xpus sis mihi salus et protectio, Attollite portas, Crux crux, dux, ban, Adonay, dominus dominantium qui fregisti claves inferni aperi mihi istam circulum./ 149

next saye Auffer

Auffer a nobis domine quesumus, omnes Iniquitates nostras, ut ad hunc circulum puris mentibus mereamur introire, per xpum dominum nostrum Amen./

entringe into the Circle

Make a crosse in the fore heade & saye, In nomine patris et filii et spus scti Amen./

Then put into the Circle the right foote and saye standinge still in that place./

Benedicat me Imperialis Maiestas, protegat me regalis divinitas eius. Aufer a me domine ques, omnes Iniquitates meas, ut ad hunc Circulum puris mentibus merear Introire, per xpum dominum nostrum Amen./

~~then~~ put beinge entred & standinge in the middest of the Circle./

Domine celi et terre omnium visibilium et Invisibilium, conditor et Creator: ego Indignus, te Iubente, te Invoco, per Fillium tuum, unigenitum dominum nostrum Jhesum xpstum, ut des mihi spiritum Sanctum, qui me in veritate tua dirigat, ad omnem bonum tuum Amen./ 149.

Deus pater omnipotens quia vere desiderio desidero artes quasque scire et necessarias nobis perfecte cognoscere, que Immerse sunt tantis tenebris et confusione infinitis humanis opinionibus, ut ego videam me meis viribus nullum iis assequuturum te non docente, da mihi unum de spiritibus tuis. qui me doceant ea, que vis nos discere et cognoscere, ad laudem et honorem tuam, et utillitatem proximi./ Da mihi etiam cor docile, ut que me doceris facile percipiam et in mente meam recondam inde proferendam, tanquam de tuis inexhaustis thesauris ad omnes usus necessarios: et da mihi gratiam, ut tantis donis tuis humillime cum metu et tremore utar, per dominum nostrum Jhesum xpum cum scto spu tuo Amen

Note that every one of the fellowship that entereth the Circle, which reason requireth besides the mr shall saye as is before from this marke as order is prescribed

order of the circle

+ This done altogether cũ genu flectitur shall say pater nr̃, Ave Maria, Credo in deum etc, then shall the 2 priests one after another, unto the Mr saye as followeth, kneeling upon their knees.

Benedicite me pater, whereunto the Mr being a priest shall aunswere dominus sit in corde tuo et in labiis tuis, vere confitendũ et declarandũ oia peccata tua I noie pris et filij et spiritus scti amen. 15

Then shall one saye: Confiteor deo celi, beato Marie virgine, et omnibus sctis eius, et tibi pr, quia ego miser peccator peccavi nimis In dictis, In factis, In operibus, In cogitatione et locutione in delectatione in pollucione, in consensu, in tactu, auditu visu, gustu, verbo ore mente corde et opere participando, cũ excommunicatis et in cunctis aliis vitiis mea, mea culpa, mea culpa, mea gravissima culpa, et ideo deprecor sancta Maria et omnes sctos et sctas dei, et vos orare pro me.

Then the prest shall aunswere & saye: Misereatur tui omnipotens deus et dimittat tibi oia peccata tua, liberet te ab omni malo, conservet et confirmet in bono, et ad vitam pducat te eternam Amen.

Then shall the Mr saye layenge his right hand one the priestes heade.

Dominus noster Ihus Xpus qui est summus pontifex, per suam Misericordiam absolvat te, et ego auctoritate mihi concessa absolvo te ab omni peccata tua In noie pris et filij et spiritus sancti Amen.

This done the other shall ~~[illegible]~~ kneele downe & saye the same to the other with, & say frome this marke hither ✠

Then all kneelinge shall begine & saye in the middes of the Circle Eastwarde shall saye the psalmes where as this mr is made —┼— the mr beginninge & sayenge one verse, they followinge etc.

This being done then begine where thou first findest this marke above ┼ & after then hast done comminge to the same marke I next before this let passe & come to this as followeth & let the Mr turne towardes the easte but first sence the Circle & place the priestes & doe as followeth.

Coniuro te N. per Ihum Xpum et per patrem eius et spiritum sctum, et per gloriosam virginem Mariam et per prophetam Johannem Baptiste, et Tabulas Moysy, et per virtutem Michaelis qui te de Celo expulsit, et per gloriosam Cyprianũ Martiem qui te fecerit suis obedire mandatis, per tremendũ diem Iudicij, per vulnus lateris Ihu Xpsti, et per vulnera manum et pedum eius, per predicationem et mortem eius et resurrectione eius, et ascentionem et Spus Sancti emissionem, ipsius ipsius quoque patrem per Sanctos gloriosos Apostolos, et per omnes virtutes Celorum, per beatam gloriosam Mariam Matrem domini nostri Ihesu Xpi, et per quinque eius gaudia, per assumptionem et coronationem eiusdem virginis et instantissime te N Coniuro per illum super excelsum dei nomen ✠ Tetragramaton ✠ Ineffabile atque infinite virtutis quatenus in virtute omnium predictorum et specialiter virtute istius venerandi nominis Jehovah ✠ et admodum celeriter occurras et absque concussationibus tonitruis horribilibus et strepitu horribili appareat non tardes, quatenus in te agnoscatur quam magnificentie est nomen suum, et a quibuslibet adoretur tam celestibus celitus quam terrenis et Infernalibus per virtutem dei patris omnipotentis suique benedicti filij ac spus scti qui deus Trinus et unus vivit et regnat in secula seculorum Amen. 16

Coniuro te N per Angelos et Archangelos Thronos et principatus potestates et per virtutes celorũ, et per omnia mirabilia Ihu Xpi, ac per eiectionem demonum de hominibus et per flagellatione eius; et per Ingentissimum defluente sanguine a latere et pedibus eius et manibus, ~~quatinus oia mora~~ et oibus suis pceptibus, et per oia terribilia in Celo et in terra, et per Angelos bonos et malos, et ad hoc Coniuro te N atque requiro in virtute crucifixi qui est Maior omniũ, et per eius nomen ✠ Tetragramaton ✠ quod est nomen honorabile et terribile ac etiam amabile cunctis Xpstianis, et terribile demonibus, quatinus oia mora ac delatione exclusa mihi visibiliter appareas et absque simulacione fraude, dolo, versutia qualiscunque mihi ad Interrogata fideliter respondeas, et meo Jussu in omnibus obedias per virtutem dni nri Ihu Xpi qui vivit et regnat in secula seculorum amen.

These beinge done, turne into the west, then into the northe & so into the southe, into every of which places pronouncinge the foresaid coniuration but if there nothinge be hard nor seene repeat the same 7 tymes over, et supra but note that moste commonly he cometh at the 3d tyme, note if thou heare any thinge as it were of Adders or such like etc then saye boldly ✠ Boldly Tetragramaton ✠ then reade once againe the Coniuration, then rest by the space of the readinge of the coniuration, then if he come & stande still then reade this coniuration of obedience ut sequitor.

+ Coniuro te N. per ipsum Infinitum, verbis quo cuncta creata sunt cui dixerit deus fiat et facta sunt. Coniuro et requiro et adiuro te spiritus N. qui ibi visibiliter extra circulum appareas per bonitatem qua deus hominem ad Imaginem suam plasmavit, et te per Justitiam suam et per vestram superbiam quo te damnavit et eicit de celis, et per virginitatem et humilitatem beate Marie Genetricis dñi nr̃i et veri Jh̃u xp̃i et per potenciam qua Inferna confregit et socios tuos plasmavit et cruciavit, vt michi de omnibus rebus fideliter dicas responsis et, vt inquantum poteris obedientiam meis verbis facias per dñm nr̃m Jh̃u xp̃m qui venturus est Judicare vivos et mortuos et seculum per ignem Amen./ 163

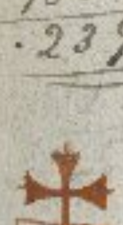
Nowe if he come magister certat se Inducare contra spm, ipsum quo benigne suscipiat,
et obtestando ipsum primo nomine eius exquirat, et si quo alio nomine vocetur, etc./ deinde
1 petat quod voluerit. And when the spirit appeareth in his proper forme let the mr turne him
2 selfe towardes him gentely / 2 / then by waye of Intreaty enquire what is his name
3/4 whether he have anie other name / 3 under what planet he is / 4 what is his office
4 & dignities & howe manie are under his subiection./
5 But if you see him stubborne at first tyme constraine him by a vehement
Coniuration, sayenge upon every question Coniuro te N. per patrem et filium et spiritum
sanctum per Jh̃um xp̃um et per admirabile dei nomen + TETRAGRAMATON + vt michi
vera respondeas de hac re./

But note the first tyme the spirit cometh thou shalt not trouble him with any demaund or question without yet the second tyme not passinge one, but the first tyme thou shalt binde him & make him to sweare to obedience & to be ready to come at all tymes when thou shalt call him, & to fulfill thy will in all thinges even to the uttermoste of his office & dignities. In this manner shall ye sweare him, that you maye have a true & undoubted answere, stretch out your ~~hand~~ sword, & let him put his hand theron./ & sweare this/

w I N. a spirit of such element east, west, north or southe, under such a planet viz ♄ ♃ ♂ ☉ ♀ ☿ ☾ & of such an office, doe protest, promise & sweare by the heade & dignity of my prince, & as I hope at the terrible & dreadfull daye of Judgment to be saved, to bee ready at all times beinge called by N. N. the servant of the onely true & everlyvinge God + Jehovah + & to the said N. N. beinge the sonne of N. N. whome I confesse to have overcome me & made me by gods permission subiect to obedience, & that without hurtinge or harminge of him or anie livinge creature of gods creation, & to give a true declaracion of all thinges that he shall demaund or aske of me, & to doe most willingely without deceipt, wasste or cautell the uttermoste of my power & office & the rule & that to any pte of my dignitie apperteyneth, & for witnes whereof to this booke I have with mine owne hande wrote my name, sette my character or seale even the daye of N. In 164

1922 1642
1583
.239 }
* anno 1583 etc./

But if he come not at the readinge of the Coniuration before sayed then reade same Coniuration as thou shalt seme to be meete, nowe if he come not, the same Coniuration beinge reade, within one howre after, saye/



O Vrieus, Amaymon, Paymon, et Egin, qui estis 4or reges potentissimi Juxta 4or ptes mundi et rectoris malis spiritibus pr̃estis./ 164

65.

Nos facti ad Imaginem dei, dotati potentia dei et eius facti voluntate per potentissimum et corroboratum nomen dei + El + forte et admirabile, vos exorcizamus spus N. et Imperamus per eum qui dixit, et factu est, et per oia noia dei et per nomen + Adonay + El Elohim + Elohe + Zebaoth + Elion + Escerchie + Jah + Tetragramaton + Saday dominus deus excelsus exorcizamus vos atque potenter Imperamus, vt constringatis et coarctetis spiritum illum N. obstinatissimum statim et sine mora venire ante circulum hunc in aspectu nr̃o in pulchra forma pueri tres annos nati et Implere voluntatem nram, sine omi deformitate et tortuositate aliqua constringite et coarctate illum quia, vos Imperamus per nomen + Y et V + quod Adam audivit et loqutus est: et per nomen dei + Agla + quod Loth audivit, et factus salvus cum sua familia: et per nomen + Joth + quod Jacob audivit ab Angelo secum luctante, et liberatus est de manu fratris Esau: et per nomen + Anephexeton + quod Aaron audivit, et loquens, et sapiens factus est: et per nomen + Zebaoth + quod Moyses nominavit, et oia flumina et paludes de terra Egipti, verse fuerunt in sanguinem: et per nomen + Ecerchie Oriston + quod Nominavit, et oes fluvij ebullierunt ranas, et ascenderunt in domos Egiptiorum, oia destruentes et per nomen + Elyon + quod Moyses nominavit et fuit grando talis, qualis non fuit ab initio mundi: et per nomen + Elyon + quod Moyses nominavit, et fuit grando talis, qualis non fuit ab initio mundi: et per nomen + Adonay + quod Moyses x Nominavit et fuerunt locuste, et apparuerunt super terram Egiptiorum et

Circulum

comederunt quae residua erant grandini: et per nomen + Alpha + et omega + quod Daniell, et destruxit Bell, et draconem Interfecit: et in nomine + Emanuell + quod tres pueri, Sidrach, Misach, et Abednago, In camino ignis ardentis cantaverunt et liberati fuerunt; et per + hagios + et sedem + Adonay + et per + otheos + Iskiros + Athanatos + paracletus + et per haec tria secreta nomina + Agla + On + Tetragrammaton + adiuro, contestor, et per haec nomina et per alia nomina dni nri Jhu xpi dei omnipotentis, vivi et veri vos qui vestra culpa de coeli iecti fuistis usque ad Infernum locum, exorcizamus et viriliter Imperamus per eum qui dixit et factum est: cui omnes obediunt creaturae, et per illud tremendum dei Iudicium, et per mare omnibus incertum, vitreum, quod est ante conspectum divinae Maiestatis, gradiens et potentiale, et per quatuor divina animalia. T. ante sedem divinae Maiestatis gradientia, et oculos ante et retro habentia: et per Igne ante eius thronum circum stante, et per Sanctos Angelos Celorum. T. et per eam quae ecclesia dei nominatur: et per summam sapientiam omnipotentis dei viriliter exorcizamus ut constringatis et coarctetis illum spm N ante circulum in aspectu nostrum venire cito et sine omni mora ad faciendam nostram voluntatem in omnibus prout placuerit nobis: per sedem Baldachiae, et per hoc nomen + Primeumaton + quod Moyses nominavit, et in cavernis abissi fuerunt profundati vel absorpti, Datan, Corah, et Abyrom,: et in virtute istius nominis + Primeumaton + tota coeli militia compellente, maledicimus vos, privamus vos ab officio, loco et gaudeo vestro, usque in profundum abissi, et usque ad ultimum diem Iudicij vos ponimus, et religamus in ignem eternum, et in stagnum ignis et sulphuris, nisi constringatis et coarctetis spm illum N. cito et sine omni mora, venire ante circulum hunc in aspectu nostrum ad faciendum voluntatem nostram in omnibus prout placuerit nobis, In omnibus constringite et coarctate illum N. per haec nomina Adonay + Zebaoth + Adonay + Amioram + constringite, constringite, constringite, et illum, Imperat vos + Adonay + Saday + Rex regum potentissimus et tremendissimus cuius vires nulla subter fugere potest creatura, vobis pertinacissimis futuris nisi obedientibus et constringatis illum venire affabilem cito et sine mora ante hunc circulum in aspectum nostrum in pulcra forma pueri tres annos nati, et voluntatem nostram per Implere, tandem poena flebilis miserabilisque et ignis in perpetuum inextinguibilis vos maneat, constringite ergo illum in nomine + Adonay + Amioram + constringite, constringite illum N, quid tardatis festinate, Imperat vobis + Adonay + Saday + Rex Regum + El + Aty + Titeip + Aziathin + Ien + Minosell + Achadan + Vay + Vaa + Ey + haa + Eye + Exe, hel + El + El + a + hy + hau + hau + hau + Va + Va + Va + Va +

This being done reade stronge Conjuration which being done & non appearaunce be had ~~then~~ call upon the 7 Senatours without whose licence surely will appeare any spirit or Angell come to fullfill your desier these be they./

1 Orymell 2 Feygra 3 Danall 4 Salerica 5 Asmoe 6 Pascari 7 Boell./

these are to be called one this wise,/

O noble & most renowned Senatours, you are to be regarded with a good aspecte, therfore I N. nowe praye you to have N. a spirit that shall serve me & fullfill my request & desier, & that he may be obedient unto me, & to my call, O noble & magnificent Senatours graunt me to have such a one, whome I shall call or name to come unto me, & that this be done I most humbly beseech you by the obedience you beare to the Immaculat Lambe which sitteth one the state, before whome continually you singe without ceasinge songes of greate & unspeakable Joy so be it./

Note in every houre you call, you shall cense the booke, & all aboutes the Circle sayinge./

O thou Angell which art my keeper nowe save defende & guide mee committed unto thee by grace from above, o thou sweete Angel which remainest with mee, albeit notwithstandinge thou speake not personally with me: yet I beeseech thee nowe to preserve me both in soule & body, & especially in this office to the which thou arte appointed. O blessed Angell, messenger of God prosper & directe these my doinges, & that to the pleasure of the most highest./

then saye towardes the East./

O God which grauntest some of thy holy Angels gentelly to assist thee, & commaundest some to serve me & that have one care favourablie & mercifully graunte the Angel committed to me for the custodye of my soule, never to departe from me in all goodnes, & stirre me upp dayly to vertuousnes, & chiefly to ridd me from the horrible pitt of sinne & wickednes that in thy rigarous & just Judgment, when there shalbe one fall of men & Angels, that I myght have in this shadowe of lyfe or rather slippery passage unto death so to have my selfe, that I may merit & deserve amongest the troope of thy electe through Jhus Christ our Lord, who liveth & raigneth with thee in unitie of the holy ghost, God for ever & ever nunc et in aevum./ so be it./

Note that the Sociates muste saye this prayer allso, & that in every of the 3 quarters viz West North and Southe./

Consecratio et fumigationes circuli

+ **This** done reade the proper Coniuration belonginge to the spirit ys there any, or else some other perfitt one, duringe the which readinge, continuall must the Mr looke one his booke, & let the fellow be circumspecte in the viewe, & tell what he seethe, otherwise all ys in vaine./ here as at all other tymes forgett not to make such fumigations that delighteth the spirit, & that will cause him a bodye./

fumigationes that
pleaseth the spirites

Amber Lignum aloes Costus Muske Crocus The bloud of a Lapwinge & Thimiamate	these be moste divine & gladnes to the spirite of the ayere & gathereth them together & bringe them to appeare as theye hermes	Thimiamana grecum Mastick Sandalus galbanum Muscha lazerat Mirrha & Amber	these are collectors of spirites & placators of them./

Nowe, when the spirit comethe of the fellowes must have upp the coveringe of the pentacle, which the Mr must have one his brest covered with a silke clothe, & shewe it the spirite, which will move him to his circle, & then will he obeye & graunte that the desiere 166
Nota, see as the Mr dothe shewe the sceptor with the Lamina unto the spirit, or when the Lamina, you muste doe it with greate reverence & obedience to **God**

vel hec si non appa=
ruerit sic dicito./

Hec sunt signa et nomina secreta creatoris et quisquis erit eis contradicens et rebellis signis et nominibus creatoris qui totum regit et gubernat mundum rebellis erit veniat ergo hic coram nobis in quacunque parte mundi sis, et in aliqua parte mundi non candetis, venite venite venite ad videndum secretissima creatoris et ineffabile signa et non cesses respondere./ 167

Si tunc non apparuerit, Magister exaltat vocem suam **sibillamque** magicum eiiciat, ~~circo~~ circa verberans ubique et firmissima voce dicat,

Coniuro te **N** per reverendum nomine **dei El +** forte et admirabile vir tu esam etamiabile tibi impero ut nulla mora facias et sine strepitu et omni fallacia et absque omni deformitate in forma pueri trium annorum nati venias, O **N** te exorcizo et potenter tibi impero ~~et nulla mora facias~~ per eum qui dixit et factum est, et per omnia nomina ipsius **+ Adeplemton + Adonay + Zebaoth + Amioram + Comiceron + Sedalay + Tohomos + Zofyn + Agata + Bycol + ycos +** ut mihi alicui seniorum meorum aliquod mali facias sed omnia preceptis per inde ac nos iusserimus vel aliquis nostrum Et si fecerit aliquin a dignitatibus tuis te privabimus et in stagnum ignis et sulphuris te precipitabimus eternaliter comburendum **O N** in quacunque parte mundi sis veni ergo et vide nomina et signa conservata summum triumphatorem et per virtutem eorum nobis obedire teneris sicut que verba que de ore nostro exierunt tibi ignis ardentissimus qui te comburat in eternum

Si non comparuerit tunc surgat Mr et robusto et spacios reflectat et cum ense in **4or** partes mundi circa verberat dicendo hec verba primum versus orientem./ +

Ubi ~~es~~ **N** [illegible] veni, veni, veni, et vide celestia signa ineffabilia singularia nomina et nomina creatoris, et nomina angelorum qui semper tui extiterunt, Iterum atque iterum te exorcizo ac quo impero per potentissimum atque reverendum nomen **+ El +** forte et admirabile ut nulla mora facias, et sine strepitu et omni deformitate, venias in forma pueri trium annorum nati, et nobis ad interrogata respondeas./

[illegible] in the **4or** partes

Si non apparuerit reformet Mr circulum et sibillum eiiciat in partes **4or** mundi et in omnibus iunctis et genibus flexis contra septentrionem dicat

In nomine **+ Adonay + Eloe + Sabaoth + Saday +** qui est **dominus deus** excelsus omnipotens **Rex Israell** N. sis nobis obediens in omnibus./

Tunc surgat Mr et aperiat brachia sua sicut vellet amplexari aerem dicendo ad quatuor partes mundi./

Coniuro te **N.** in quacunque parte mundi sis per potentissimum et reverendissimum nomen **+ dei El +** forte et admirabile, et **Adonay +** sigillo **Solis** et **Lune O N** te constringo et ligo tibi precipio te coniuro et terribiliter, coniuro et exorcizo ut ad nos sine terrore et absque omni motu et sine omni deformitate de quibus loco ubicunque sis occurras ante circulum hunc ad faciendum totam nostram voluntatem supplex et mansuetus, et cum omni districtione districtus, quod si tardaveris et creatori nostro rebellis fueris tunc in turpissima lepram cades et in turpissima morte morieris et in igne qui te uret et devastabit ex ipsa **dei** potentia consceris et in flamam ignis inflatus oris nostri tuum vestibam et in igne sulphuris et eorum eiiciam, ita ut in eternum affligare, Iterum 167
Coniuro te **N** et exorcizo te per nomen **+ Ia + Ia + Ia +** quod interpretatur **dominus deus deus** et per nomen **+ Tetragrammaton +** et per nomen ineffabile quod est **+ Iah + hee + he + vau +** et per nomen, vel in nomine ignis qui potentissimum regnat et super omnem
+ ignem dominantur ut ad nos venias cum celestia veritate et non cum aliqua falsitate,

+

How to call

Nowe when he is come, Exorcizator ostendat pentacula qui sunt ante pectus suum, which when he seeth he will bowe the knee and saye, quid vis, aut quid me venire fecisti ~~te~~ 168

Tunc exorcizator quasi indignatus faciat eum sedari et pacificari et silentium habere./

Tunc faciat in fragrantia odoris et recipiat pentacula, silentia data: querat quecunque voluerit./

Nowe when you have your desire let the maister saye, vade in pace in locum tuum, et pax sit inter nos et te, In nomine patris filius et spiritus sanctus amen./

Postea dicat Evangelium sancti Johannis; In principio erat verbum et verbum erat apud deum etc. Credo in deum etc./ and for a more shorter saye Quicunque vult etc./

Deinde exeant de circulo, unum post alium et laventur facies cum aqua et ysopo, et redeat per aliam viam qua venerat etc./

Et nota quod oportet cathenis ferreis ligari vel ignis nullus spiritus audebit moram facere,

Et si est in aliqua parte mundi, adde in coniuratione nostra quod saltem nuncios tibi mittat dicentes qui sunt facturi./

Et si rebelles fuerit contra exorcizatorem et nolentes venire, tunc scribantur nomina illa in carta, et vituperantur de luto et deiciantur in igne de sulphure, pice, et cera, et de aliis rebus fetentibus: et dicat exorcizator./

[illegible] 3d p. 2

Coniuro te ignis per illum qui orbem contremere facit quatinus spiritum illum N. calefacias et comburas ita quod in sua persona sentiat eternaliter./ 165

et tunc proice cartam in igne et dic

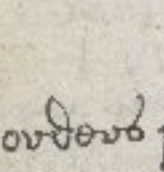
Maledictus et blasphematus sis N perpetualiter et in pena eternaliter et nulla requies sit in te in aliqua hora nec die nec nocte, si statim non veneris obediens verbis que dicuntur de illo qui tremere facit orbem, et per hec nomina istorum nominum quibus omnis creatura humiliter obedit et pavore ac timore omnis eorum creatura contremiscit et in quo tonitrua et fulgura sunt creata que te et tuos subditos destruant: que sunt hec Acleplemton, Pasac, Patir, Fome, Lameth, Mem, Menene, Sameth, ay, ey, ffy, Asorle, Costin, Vocli per ista nomina te N maledicimus et privamus ab omnibus graciis et priorum virtutem in stagnum ignis et sulphuris ut hostem in profundum abissi te religamus eternaliter nunc et in evum

orders for the excommunication

Write the spirites name etc. and grave or in paper make his picture and which the malediction is readinge hold them over the fume, and at last throwe them into the fier maledicted, and there let them burne Nota that the fier must be made with coales not consecrated, wherin must be putt brimstone, [illegible] turdes, fether kayes, assafetida, pitch etc./

Tunc sine mora occurrit dicens, undique domine precipe quod vis: et fac nos exire de pena et eadem; habe rescribe nomina ipsorum, et fac ignem fragrantie odoris simul odoriferis speciebus, et ostende eis pentacula, pete quod vis et largientur habebis voluntatem tuam etc./

Knowe thou whosoever thou be that shalt be worker herein, worke this secret and profounde that all is before sayed maye be moste perfectly done, and yet the spirit not come, nor be made subjecte, and the reasone maye be, for that some thinge maye be polluted, it maye be the first mone that he was called, or the firste tyme he was called by the booke, but therfore dismaye not thy selfe but put thy truste in God, observe the observacions, be sure to have all needfull necessaries, a fitt place, convenient tyme, an Intente to persever and not to give over untill thou have thy purpose, and then no doubte, but thou shalte prevaile, and at length obtaine thy purpose, but and if the spirit doe understand that thou are fayent and meane to give over, if thou speed not at the first or second tyme, then will he be obstinate and delaye his cominge to the end to put thee from thy purpose./ wherfore once beginninge, persiste and persever./



The spirit beinge excommunicated as before is sayed lett him be continewed by the space of 12 houres which terme beinge expired, read the Invocation or coniuration for the 4 kinges

Oriens, Amaymon, Paymon et Egine etc. which beinge done and yet the spirit not come write their names, make their pictures etc. doinge with them in every respecte as was ~~done~~ with the first spiritte throwinge them into the fier this./

Coniuro te ignis et exorciso te per illum qui orbem contremere facit and by him whose pleasure made the Infernall powers to quake, that thou of fier and Angell of the moste highe God be nowe and frome hence forthe and that per ever maledicted and accursed, and make merce as in these hottest gledes, torment, waste and burne these names and pictures of these obstinat stubborne, rebellious and disobedient spirites, wicked kinges, and doe be ledinge mates of that greate and unhappie prince Lucifer Oriens Amaymon Paymon and

+ Egine, so that even as thou of thy self doest glede and vexe their names or at least burne and consume them, so their proper persones formes and shapes most cursed may be afflicted,

and that

how to call

+ & that moste acurstly in the bottomlesse pitt, deepe dungeon & dedlie lake, where continuallye & withoute ceassinge ceasethe not of to burne with unquenchable fire mixte with sulphure, pitche & other matter encreasers of these flasshinge flames, beinge juste plagues & punishmente of God ordeyned, & for their merites Vriens, Paymon, Amaymon, & Egine etc, moste justly provided, o fier the father curse thee, the sonne curse thee, the holy ghost curse thee, all Angells, Archangells Cherubins, Seraphins, powers, potestates, principates, Cherubins, Seraphins, & dominations curse thee, all holy patriarkes, prophets, Apostles, Martyres, confessores & virgins curse thee o fier all the powers of heaven & electes of God curse thee, the cursses, coniurationes, threates & Indignations of God curse thee, & I nowe by the power & auctoritie of myowne priesthode, & by the vertue of all other priestes that hath bene; are & shalbe in the churche of God, in all countries, in all ages & in all tymes nowe & for ever, curse thee, the curse wherewith Caine the whole world & Judas were cursed curse thee, all benedictiones & blessinges of God the father the sonne & the holy ghost curse thee, & curse thee agayne, & make thee of such power that thou mayest persecute, vexe, wast burne & consume so the names of these rebellious & wicked kingly spirites Oriens, Paymon, Amaymon & Egine, that they maye be cursed thereby, to come comminge & appealinge to me for helpe, & requiringe to be released of their anguishe severe & unspeakable punishmente & that by the power & vertue of our Lord Jhesus Xpst whoe is the fier & light of all mankind so be it, fiat fiat fiat

After you have this done, throwe into this maledicted fier, beinge mixte with the odoures before spoken of the names & pictures of these 4 kinges, suffringe the same to consume 170 & burne, & then lett be the space of 6 houres, duringe which tyme if they come anie one of them, or anie other sent from them, then burne fragrant savoures, & therin caste their names & pictures beinge newe written in paper or parchment.

N

But if they nor none from them come not after the 12 houres beinge expired from the excommunicatinge of the spirit set ante, then a newe wright his name & picture & a faire newe fier beinge made with sweete savoures cast the same in & saye in the 4 quarteres havinge the swerde & scepter in thy hande, quid tardas? morarís? quid facis? O N prepara teipsum et obedias preceptoris tui, in noie + dni Bachat + vel vachat + Snyer + Abrac + Ruens + sig vivens + Abeor + Sny + Aberer +

fo 24 ap 509

O N in nomine + Adonay + Eloy + Sabaoth + Sadaym + qui est dns deus excelsus, Rex Israel sis nobis obediens in omnibus

Ubi es N. spiritus veni veni veni, then shewe the pentacle & saye Ecce conclusione vestram nolite fieri inobedientes, this done.

Hic Incipit Ligacion super quatuor Elementa qui oportet legetur in omni experimentu.

O vos Elementa 4or viz Ignis, Aer, Aqua et Terra, vos exorcizo per haec 4or noia dei quorum virtute vos damprnu + didragramay + dydagamay + Shaday + ya + yoth + 187 et per haec sex nomina quorum virtute sit celo 24 et Infernis sex diebus + adrast + gimel + ditro + Alpha + Congor + Coron +, et per sex ~~nomina quorum~~ Ignis ante consportum dei comburentes, quorum virtute stelle Lune rapiunt, viz + Nodgor + Romathi + Laromathi + dirhider + qridorio + piri + et per sex Angelos ante thronum dei cantantes cantica nova quibus totus mundus salvabitur + Vriel + Asturco + Ronos + perth + pariel + Cutro + et per sex animalia ante deum gadientia oculos ante et retro habentia, quorum virtute visum rapiunt oculi renovarionis continantur moventer mare et ayer, + parcoth + vsfiron + Nossor + Surth + detriell + Arro +, per primum dei adventum, etiam per Snarpeon + cuius virtute Adam factus loquebatur cuius etiam virtute diabolo sonante peccabit Adam et Eva receperit tristitia, et per dei Incarnationem, et per Baptismum quod accepit in flumine Jordanis ostendens exemplio Xpianitatis, et per suam circumcisionem, per Jeiunium suum, et per passiones suas, et per resurrectionem suam, et crucem suam in qua mortem accepit, per salute humani generis, et per gloriosam resurrectione suam, et per haec sanctissima noia + Dupo + Sulon + nocdi + Rimeloth + et per admirabilem ascentionem suam, et per thronum ubi sedet Aymaelion + per eum qui facit Angelos suos spus et ministros suos Ignem comburentem qui virtute rapit altitudinis + Noscor + Retulo + qui venturus est Judicare vivos et mortuos, In virtute + Breri + Mylmo + et noia dei + Reggo + Niso + dusperha + palusp + Norothi + Fetragrammaton + vilgo + Nycetus + Lillo + quorum potestate continentur universalis ecclesia, et per oia quo de nobis, In virtute Stelco + et suo potentia et per excellenciam et maiestatem et dignitatem quas stringe servare In virtute + yolio + dydagramay + ditro + Northi + paldo + palloqui + et per sancta Cherubine et seraphin quo stringe regnare cū novo nominibus et ordinibus Angelorū + serph + veleopitros + vertes + velio + verlery + Negel + Anero + Nisanl + per virginitatem beate × marie cuius castitas est Immortale + et Arvel + Nondoel + Nemper + quorum

virtute nativitatis dei de Maria virgine, et per custrum + cuius virtute veniant et
+ Integra et pura corpore a nobis arripiant et visibiliter appareant mihi iste spiritus N cum omnibus
sociis potestatibus et virtutibus ad obediende mihi Ita quod in nobis nullam Iniuriam deferte
quin visibiliter et humiliter veniat in forma humana facturus quicunque illis precipio
In virtute dei omnipotentis sine dolo et sine mendacio, et sine omni lesione mei corporis et
animo meo Amen./

Et si plures sunt Incarceratoris sic includo, quatinus vestra virtute veniant et integri et puri
corpus a nobis arripiant et visibiliter mihi appareant istius spiritus et ceteris omnibus vestris
ministris sociisque, ducibus potestatibus familiaribus ita quod in nobis nullam Iniuriam
deferte qui visibiliter et humiliter et non terribiliter pacifice quiete et honeste veniat
in forma humana facturi quicquid illis precipiam lesione omni mei corpus et animo meo
etc./

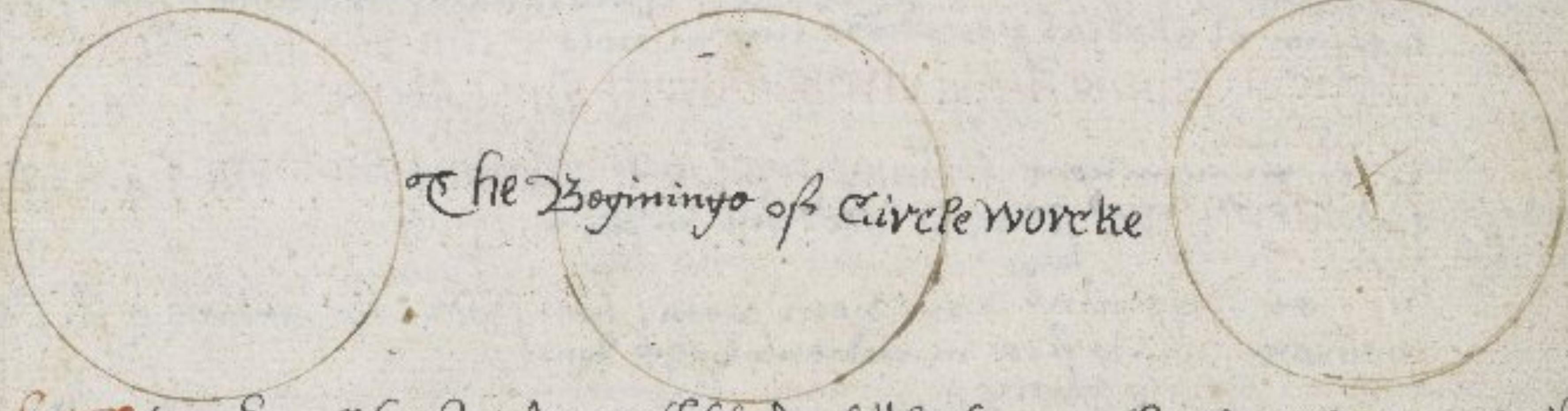
The Necessaries for this arte of Necromancye./

First have faith in God, acknowledge him to be allmighty / call for his help / Leane upon his sufferance, Doe worcke of charitie / use abstinencie / confesse thy sinnes / repent truly / & transport they selfe to a better kinde or shape / & fulfill ceremonies, & keepe observations./

=1 other woorde to please ye spirit

Then provid an honest consecrated priest / 3 honest sociates, Bookes, velom, standishe, Circle, palme crosses, stickes / a knyfe with a crosse hafte / a blacke coate gowne, a hoode, Scepter / 2 ringes one of copper another of silver gilte / in [illegible] conviction, Tetragramaton: In[illegible] swordes of correction / the Lamina / The pinicalle crowne / a crowne of virgine parchment for every of the sociates, with the verses orderly prepared / Salomons pentacle / Salomons seales 7 planetes & their caracters, oyles powders, Blood, chalke, pennes, suffumigations, a crop needle / vestment / albes, stoales / phanell, gloves / garmente whiete, candelles, coales, censer / holy water buckett, sprinckle, water, salt, orisons, defensatives or protections, silke to cover the Lamina, sede maiestatis dei, & a cover for the same a cover for every one of the 7 planetes, spires or crownes for the same / a table, a table clothe, a chayre for the mr, stoles for the sociates 2 white candell stickes, 4 Evangeliste, ashes made of a palme sticke halowed one palme sunday, the plate of copper havinge thereone pictured the spirite, suffumigationes for the Angells, suffumigations to please the spirit / suffumigations to gyve the spirite a bodye, ordure for the excomunication. / etc./

w



The Begininge of Circle worcke

First the mr & all the sociates must bleed a little they must use abstinence & with a true beleevinge harte one the first wensdaye of the newe ☽ & in the hower of ♀ let the mr confesse him selfe unto God, & the same daye at night let there be a bath provided of fayer springe water, mixte with baye leaves & lavander / etc. which must be of the priest hallowed as holy water is, & of the same beinge naked let him take & put upon his heade that it maye renne downe to his foote, & saye I christen or baptise me N in the name of the father & of the sonne & of the holy Ghost amen then lett him saye./

O L. J. C. that madest me an wretched & wretched synner unto thy similitude, O Jesu nowe vouchsafe to blesse sanctify & hallowe this ellement of waters that it maye be a clensinge unto mee nowe bothe in body & soule, & that noe Illusiones nor dysceite ever come & vanquish mee, & thou allmighty father that gavest thy only begotten sone to be baptised in the flood Jordane & that of John Baptist I moste entirely praye & beseche thee, that thou wilt graunte mee that this water here present maye be to mee in steade of baptisme, so that nowe therby I N maye be renewed, cleansed & mad free, from all maner of uncleannes, wherewith o God I confesse it is Inflicted & that by the infection of the old man & craft & assaulte of satan, & that I may be made pure from all & all manner of sinnes viz past, present, & to come & that by the vertue of our L. J. C. thy holy true & onlie sonne, which liveth & raigneth with thee & thy holy spirit nowe & for ever one God world without end Amen./ then washe all thy body in that water, which beinge done christen all thy felloweses as is above saide, & putt one them their whitte vestimente cleane & well smellinge, & havinge used abstinence 3 dayes at the leaste duringe which tyme orizons have bine used then lett them drawe neare themselves towardes the circle, the mr havinge the sword in his lefte hand, the ringe upon his litle finger of the same hand & the scepter in his right hande, lett the sociates beare the torche censer, suffumigationes etc./ sayenge Si deus nobiscum quis contra nos / etc./
In dei nomine amen./

+ I shall shewe you the waye of operation after the mind of some whoe were verie experte./

how to call

x1 First you shall understand that this Arte is devided into 3. maner of thinges viz in the disposition
of workinge of it 140
2o The second in the constraininge of them that shall answere thee./
3o The third in fulfillinge of your purpose./

In disposition of worker, there is to be required clennes of soule, for thou moste be
cleane confessed of thy sines, contrite & penitent for the same fully purposed of amendment,
& have the benefite of absolution, even as though thou shouldest departe out of this wretched state
of lyfe presently./

Alsoe thou must have cleannes of bodye, for thou must be newly changed as in batheinge,
shavinge, washinge & pollinge, & made cleane from sweate & all other corruptions
of bodye

Then thou must have cleannes of clothinge, for all thy clothinge muste be sweete smellinge, 141
& of good savoure, for spiritte therin delight excedingly, wherfore thou shalt knowe for
certainly that if thou have anie spott of sinne or other filth or corruption in thy clothes, or
deadly sinne in thy soule, the spiritte will not obey thee, for they thinke thee unworthy to
call, constraine bind or compell theme/ for that thou arte uncleane/ either bodely or ghostly./

regules Hope thou must alsoe as this, thoue mayest not come to this worke neither contemptiously
or temptingly, as who would saye presuminge to attempt to assaye & prove whether your experiment
be true or false as one that is fool hardye./ Nor thou maiest not come to this worke
heedely or over boldly/ but must have thy necessaries required in this noble craft or science
of Magicke, thy booke, thy confession fayer written, thy Instrumente & other necessaries
for thou must not truste in thine owne strength, but thou must wholy trust & depend in the
might & power of God, wherfore thou must knowe for certaine, that if thou goe to this
worke unadvisedly, temptingly or scoffingly, the operation shall be fearefull, the aunswere
none at all, or very subtill & false, also thou must goe to this operation as sadely devoutly
& holy as thou shouldest goe to receave the blessed sacrament of our Lords body & bloode,
w trustinge undoubtedly that by the merite of Xpists passion, of thy unfayned faith of thy
cleane life, & greate devotion, that thou shalt have grace to constraine, to compell & subdue
to thy commaundemente all manner of spirite both of good & evill,

The dayes that thou goest to this worke thou shouldest heare 3 masses even to the end, one must
be of the Trinitie one of our Lady/ & one of St Ciprian, & at every of theme offer 144
one penny when thou enterest thy worke thou must of necessity be fastinge & so must continue
thy worke in abstinence, untill thou have done, thou must demeane thy selfe as
honestly as possible thou canst & let thy meate be white meate as smale etc/

Preparinge dayes Nota duringe the preparinge dayes before thou worke it behoveth thee to saye these psalmes,
Deus in nomine tuo, psal 53/ Deus misereatur mei, psal, 66/ miserere mei Deus psal 50/
Benedicite oia opera dni psal laudate dm de celis psal 148 nunc dimittis servum
tuum dne psal, & ever praise God of his infinite mercye to graunt thee grace to make a
perfitt conclusion & that thou mayest have thine entent, for without his grace & furtherance
thy laboure is but in vaine, thine lost charges caste awaye & thou in greate daunger, & thou
must devoutly praye to the Angells & to all Sctes to extende to thee their helpes & to further
thy worke, thou must have alsoe perseverance viz though thou have noe appearaunce
or sight by callinge one hower 2 etc one daye 2 etc one weeke 2 etc/ one moneth 2
etc/ thou must neither fainte, nor mistrust thy worke to be unperfitt or false,/ & so of good
happe to dispaier, but determine thy selfe to persever & not to geve over etc for it
maye be so that tyme or place is not convenient nor accordinge to the experiment or conclusion,
or it maye fortune that the spiritte that thou callest be occupied with some other
that hath by constrainte them bound unto him, & so by that meanes maye deferre their
cominge for a tyme/ further knowe thou that spirite be very loath to be brought to subiection
& that is the cause some tymes that they come not at the first 2. 3 etc calle/ but their
nature is to prolonge their cominge as longe tyme as possible they maye & as much as
in them lyeth, will minister cause to urdge you to infringe your worke & to give over
your purpose, but dismaye not thy selfe therfore be constant & bold,
to doe well, continew thy purpose/ & have a desire to see the end, have faithe hope
& happie successe, for havinge once constrayned & bound them, & doubt not of good
they must needs be prest to come & obaye thy commaundement & ever after of force 141
& will & that upon the readinge of their proper Invocation to the which they be sworne or to some other stronge
circle orderly done, etc & above all thou must worke so secretly, that none knowe
thy entente nor purpose others then such as are sworne & present at the worke./

Nota what soever is practised in the sayed worke or done by the worke men what soever
is seene or harde, by the spirite illusiones or otherwise, it must not be discovered to anie
other earthly creature, nor the spirit to be called once in vaine named but the societie
maye talke of all secrete amonge them selves & Imparte the same to the ghostly father
which must ever be but one priest, for if ever they discover the secrete thereof to anie
others the shalt either never or verie hardely have thy entent performed, & to be shorte if counsell
x of all handes be not kepte it may turne to your owne destruction sundrie waies./

locus tempus persona modus

The 3d pte is to call & constreyne anie spirit etc. to make aunswere & to performe thy entente, this is devided into 4 ptes, viz where thou shalt call, when, whome & howe. first thou shalt call in a faire chamber quadrant & 20 or 24 at the moste in brade in everye pte a wyndowe a cubite wide or little more, east west north & southe; the flower of the chamber must be paved, bourded or plaistered verye plaine & cleane so that thou maiest make thy circle therone, with chalke or cole that it may be pfectlie seene, this howse or chamber must be in a voyed place, & not neare the course of men, for the opinion of some experte men in this arte, is that spirite are more willinge to appeare in some wast place, as in woddes, heathe, fennes, moores, downes, or in anye place where is noe greate resorte, nor where none of the 7 sacramente have bene ministred, for they hold opinion the place is holy where suche is practised, be warned./

Alsoe thou must understand that all tymes are not convenient for to worke in for after the opinion of some from the chaunge of the ☾ unto the opposition thene may ye worke, but Salomon sayeth the most best tymes be the even dayes betwixt the chaunge & the full as 2. 4. 6. 8. 10. 12. 14. which beinge ended looke thou worke no more, untill the next chaunge, this rule is the most pfitest of others, alsoe some Necromancers saye they have beyne in the newe of the ☾ & it hathe bene 30 daies laboure before they could have anie appearaunce or aunswere, therfore let not this worke seeme tedious nor thinke for one daye 2. 3. 4 etc. beinge spent therin, & noe good done, that all is in vaine, seeinge greate clerke & experte have in hande travelled manie daies as namely 3 & that after they have once had appearaunce, or ever they could have ani sight or appearaunce alsoe everye howre is not necessarie nor expedient to thine operation, for everye spirit is subiecte to one of the 7 planete, & he will not lightely obeye nor come in none other howre, but in the howre of his owne planett, & when his owne planett raigneth & in that he must needes obay etc./ wherfore thou must knowe under what planett thy spiritt is or else thou must prove everye howre untill thou finde that is necessarye & expedient, etc. which marke./

Alsoe thou must note that all wethers are not good to enter thy worke, wherfore when thou wilte begyne thy worke, see that the ayere be cleare, & if it be in the daye that the ☉ shine, if in the night that the ☾ shine, or the skies full of starres, but take heede of fowle wether, or close wether for in that the spirit maye not come, & this because he cannot ke bodelye forme or shape wherfore selecte faier wether for the spirit moste delighteth therin./

Nowe I have shewed thee place & tyme thou oughtest to worke in, whome thou shalt call, & howe, nowe thou shalt understande that thou maiest call unto the circle spirites good & bade first Celestiall Angells, spirites of the ayere, & divells of hell, etc., & that in this manner, first when thou arte well disposed as is before sayed, chose a good tyme, & weather accordinge with a planett convenient to thy operation, & looke that thy circle hallowed with all thy Instrumente necessarie, & thy fellowes vertuously disposed, & beinge in the circle deliver him that shall hold it the sworde sayinge, frater p virtutem sanguinis dni nri Jhu xpi, do tibi potestatem ut hunc gladiu benedictum tangere, tenere, gubernare valeas, cu quo pugne nomib fraudilose malignoru spu portas compescas, p eu qui venturus est Judicare vivos et mortuos et seculu p ignem Amen./

Havinge the sworde, thou must he sitt downe turninge his face unto thee beinge the mr & hold the sworde as upright as is possible, then the mr must put the ringe with greate devotion upon his little finger of the left hande, & take the scepter in the right hande & turne towarde the place where the spirit inhabiteth sayinge devoutly & with a heavenly faithe this Invocation followinge./

O thou spirit N. or what other name thou wilt call, where ever thou be etc. I thee call in the name of the eternall God I coniure thee by the might of him that is allmightye, I bid & comaunde thee by him that is moste holy, I charge thee by the mighte of the father omnipotent by the wisdome of the sonne moste lovinge by the holy ghost the comforter, by the holy & indevided trinitie, & by all the holy names of God & especially by the vertue & might of these moste holye names + Tetragrammaton + Jhu + Alpha + et ω + Agyos + Emanuell + Agla + Usyon + basyem + Xps + Sabaoth + Adonay + Panton + Craton + ysus + Messias + Medekym + halvecia + hekesy + hebant + Meclan + Trabema + Zarchaaky + flioboy + obba + Alba + Senaphenas + & by all other names of God by the which thou art commaunded, constrayned, & bound, I coniure & commaunde thee by all miracles & deede of our Lord Jesu Xst, & by all paines & passiones that he suffered in his glorious bodye & by his mervailous Nativitie, by his Annunciation, by his circumcission, by his tribulation, by his scourginge, by his beatinge & by his moste precious deathe the which he meekly & graciously suffered to redeeme mankinde, by his descention to hell, whither he brought Lucifer & bound him & brought his welbeloved children, out of those moste painefull & lamentable hellish tormente, to the ioyes of the heavenly paradise, by his wonderfull resurrection & mervailous ascension, & by the might & vertue of him when he shall come in the end of the world to Judge bothe the

quicke

Invocatione of the 4 kinges

× Quicke & dead etc./ well nowe I have taught thee the manner of callinge, first where 143.
when whome & howe, nowe shall I shewe the last parte viz, to fulfill thy purpose when
there is noe more but when thou haste them before thy presence make thy conclusion, ensence
them with ensence & sweet savours till they have fulfilled thy purpose, & when thou haste
thy entent, licence them to departe in this manner, that at this tyme yee departe & yee to your
Licens place where God hath ordeyned you to abide without any grete noise or stormes, soe at
at all tymes when I call or shall call you againe without any manner of tarryinge that
you come unto me & fulfill my entent, discedite nunc discedite nunc discedite nunc
per virtutem istorum nomina dei + Agla + Agla + Agla + Tetragrammaton + et per vir=
tutem omnium sacrorum nomine dei, et per virtutem domini nostri Jhesu Christi qui venturus est
Judicare vivos et mortuos et seculum per ignem Amen Ite in pace pax domini nostri Jhesu
Christi sit inter nos et vos In nomine patris et filii et spiritus sancti Amen./

An Invocation unto ye 4 kinges to urdge & constraine a spiritte

O oriens, Amaymon, paymon et Egin, qui estis 4or reges potentissimi juxta 4or 83.a.
partes mundi et ceteris malis spiritibus prestis, vos facti ad Imaginem dei, dotati potentia
dei et eius facti voluntate per potentissimum, et corroboratum nomen dei, + El + forte et admirabile
vos exorcisamus et Imperamus per eum qui dixit et factum est, et per omnia nomina dei, et per nomen
See p 105 + Adonay + Ely + Elohim + Elohe + Zebaoth + Elyon + Escherchie + Jah +
Tetragrammaton + Saday + dominus deus excelsus, exorcizo vos atque potenter Im=
peramus vos oryens, Amaymon, paymon, et Egin, ut constringatis et cohortetis spiritum illum
108. oberion pertinacissimum statim et sine ulla mora venire ante circulum hoc in aspectu nostro
in pulchra forma, viz pueri trium annorum nati, et sine deformitate et tortuositate aliqua, con=
=stringite et coarctate, quia vos Imperamus per nomen + y + et V + quod Adam audivit, et loquutus
est, et per nomen dei + Agla + quod Loth audivit et factus salvus cum familia sua, et per nomen
Joth + quod Jacob audivit ab Angelo secum luctante et liberatus est de manu fratris sui Esau,
et per nomen + Anephexeton + quod Aaron audivit et loquens et sapiens factus et est et per
nomen + Zebaoth + quod Moyses nominavit et omnia flumina et paludes de terra egipti verse
w fuerunt in sanguinem, et per nomen + Ecerchie + oriston + quod nominavit et omnes fluvii
ebullierunt ranas, et ascenderunt in domos egiptios omnia destruentes, et per nomen + Elion +
Moyses nominavit et fuit grando talis, qualis non fuit ab initio mundi, et per nomen +
Adonay + quod Moyses nominavit et fuerunt locuste, et apparuerunt super terram egip=
=tios, et comederunt que residua erant grandini, et per nomen + Alpha et Omega + quod dani=
=el nominavit et destruxit bel et draconem interfecit, et per nomen + Emanuell +
quod tres pueri Sidrach, Misach, et Abednago in camino ignis cantaverunt, et li=
=berati fuerunt, et per + Hagios + et sedem + Adonay + et per + otheos + Iskiros +
Athanatos + paracletus + et per hec tria secreta nomina + Agla + on + tetra=
=grammaton + adiuro et contestor, et per hec nomina et alia nomina domini nostri dei omnipotentis vivi et
veri, te oberion qui a tua culpa de celo eiectus eras, usque ad Inferum locum exorcizamus
et viriliter Imperamus vos oriens, Amaymon, paymon, et Egine per eum qui dixit et
factum est, cui omnes obediunt creature, et per illud tremendum dei Judicium, et per mare omnibus
Incertum, vitreum, quod est ante conspectum divine, maiestatis grandiens et potentiale,
et per 4or divina animalia T ante sedem divine maiestatis gradentia, et oculos ante
et retro habentia, et per ignem ante eius thronum circumstantem, et per sanctos Angelos celorum
T et per eam que Ecclesia dei nominatur, et per summam sapientiam omnipotentis dei viri=
=liter exorcizamus vos oriens, Amaymon, paymon, et Egine, ut constringatis et coer=
=cetis illud spiritum oberion ut nobis hic ante hunc circulum in aspectu nostrum venire cito et sine
omni mora ad faciendam nostram voluntatem in omnibus prout placuerit nobis per sedem + Baldachie
+ et per hoc nomen + primeumaton + quod Moyses nominavit, et in cavernis abyssi fuerunt
profundati vel absorpti, datan + Core & abiron, et in virtute istius nominis + primeumaton +
tota celi militia compellente, maledicimus vos, privamus vos oriens, Amaymon, paymon,
et Egine ab omni officio, loco, et gaudio vestro usque in profundum abyssi, et usque in ultimum diem
Judicii vos pono, et relego in ignem eternum, et in stagnum ignis et sulphuris nisi statim con=
stringatis et coercetis spiritum illud oberione cito et sine omni mora venire ante circulum
hunc in aspectu nostro ad faciendam voluntatem nostram prout placuerit nobis, oriens,
Amaymon, paymon, et Egin, in omnibus constringite, et coarctate illum oberione,
~~Imperat~~ vos per nomina + Adonay + Zebaoth + Adonay + Amioram + constringite et coarctate
oberione, Imperat vos + Adonay + Saday + Rex regum per potentissimus et tremen=
dissimus, cuius vires nulla subterfugere potest creatura, vobis pertinacissimis futu=
=ris nisi obedieritis et constringatis illum oberione venire affabilem cito et sine mora
ante hunc circulum in aspectu nostro pulchra forma pueri trium annorum nati et volunta=
tem nostram per implere. Tandem pena flebilis miserabilisque et ignis imperpetuo ex=
=tinguibilis vos manet, constringite ergo illud oberione in nomine + Adonay + Zebaoth +
Adonay + Amioram + constringite, constringite, constringite illum oberione, quid tardatis
quid tardatis, festinate, Imperat vobis oriens, Amaymon, paymon, et Egine + Adonay +
× Saday + Rex regum + El ati + titeip + Azia + hyn + Ien + Minosel + Acadan + vay +
vaa + ey + haa + Eie + Exe + A + El + El + El + A + hy + hau + hau + hau + va + va + va + va

Invocatione

An Invocation volti

O thou Emperour & most magnificent ruler of all spirites & thou thy selfe beinge a spirit knowen & called by the name & title of Tantavalerion vel Golgathell I commaunde exorcise & charge thee by the mighty power & vertue of the true & livinge God mine & thy Creator, by the mercy pittie & compassion of Jhus xpst his onely sonne & the worldes saviour, & by the inestimable grace & goodnes of the holy ghost of all creatures the sanctifier that thou bidd & commaunde N that rebellious stubborne disobedient cursed & wicked kinge & spirit & an inferiour vassall of thine, to come even nowe unto me & that without anie tarryinge or delaye, or hurte to me or my fellowes or any other christen or livinge creature, & that he doe & fullfill my will even to the uttermoste of his power in such sorte order & manner as I have commaunded him. /

O you 7 senatoures Orymell, Tygradanell, Salaryca, Asmo, Pastaru & Boell, I Conjure you by the promise that God made to Adame of his sonne Jhus xpst that in the fullnes of tyme he shoulde come & breake the serpente's heade, to destroye all the rigour & crueltie of Satan, by the same faithfull promise & by the cominge to Judgmente of the same seed promised at the laste daye called the terrible & dreadfull daye of doome as when Michaell the Archangell shall blowe with his trompe unto wicked & disobedient spirites, a most fearefull & hideous voice Surgite mortui venite ad Judiciũ, even as you o noble & puissant senatoures, doe trust & certainly beleeve as then & at the same daye to be saved, & againe to be possessed & once in your former roomes & place from which with the proude prince Lucifer for your pride & disobedience you were cast forth, that you doe your best, & be not slake therin, to cause & compell that obstinat & stubborne spirit to come speedely unto me, and to fulfill my will & desire in all thinges even as ofte tymes I have before this tyme required him thereunto & that without molestation of the ayere, without thunderinges lightninges blusteringe or lofty windes, or tempestes either by sea or lande or hurtinge of me or anie creature that ever God made other then to him by me for his good service shalbe apointed him. & you 4 kinges, viz Oriens kinge of the east, Paymon kinge of the ~~southe~~ west, Amaymon kinge of the southe & Egine kinge of the northe, & thou Fenell, Alphasis, Emlon, & thou O Rodybell, Sylquia, Malcranus, Maltrins, & Rasyel, Rasinet, I Conjure & straightly commaunde you by the power & authoritie of the most hie God the father + Alpha + et + ω + the first & the last, the beginninge & endinge, & by him that all creatures obaye, & by him whom all the companie of heaven & Angells & all the powers of hell & you spirites of the ayer water earth & fiere doe feare & reverence, & by all his greate & wonderfull names effable & ineffable within this booke contayned, or written in anie tounge speache or language whatsoever, & namely by this greate name, & name of excellent Maiestye + Tetragramaton + & by all his power & might by his sonne Jhus xpst nativitie, baptisme, circumcision fastinge prayinge & temptation, by his preachinge, miracles & holy sleepe, by his crosse death & passion, by his buriall, decention & glorious resurrection & by his appearinge to Marie Magdalen, & his apostles, & wonderfull assension, & by his sittinge at the right hand of his father allwaies for us miserable & sinfull wretches makinge intercession, & by his glorious triumphant & most fearefull cominge to Judgment in the laste daye as when all flesh & all you spirittes whose ayed I nowe require, shall stand naked & bare quiveringe & quakinge before his tribunall seate & scale of singuler brightnes to heare the sentence that then & there shall proceede & goe forth of his mouth compared to a 2 edged sworde which devideth in sonder & entercutteth in throwinge the tomes & marrowe by those wordes & by these greate names of God + Indres + Adros + Edros + Esaram + Agla + El + Adonay + Sabaoth + & by all other his holy & moste vertuous names, I nowe heere invite & charge you & everie one of you by your severall names & offices, & that by the authoritie of our L F C of the blessed virgine Marie his Mother who was virgo ante partum, et post partum a virgine whom she conceaved, & a virgine all her liefe contiuewed by all other virgines & godly matrones, 12 Apostles, patriarches, martirs, Confessores, & virgines, & by Scte Cyprian & by all other Sctes of God whose prayers merites & desertes I nowe at this tyme require to the furnishinge of my request & desire in manner & forme as is before sayed or hereafter to be sayed excogitated or ment, that nowe wee maye be safe from all perills of wicked & malicious spirites whose dailye waite & lye in ambushe to overthrowe the moste prosperous & moste happye estate of man & further that all you or some one of you or moe, bringe or send or cause to be brought or sent the spirit N & that he cominge maye as well aunsweare make for his contempt againste God & me callinge him by the power & might of his name & names, as alsoe to enter the circle prepared for him with his name written therin & there still to remaine & not to departe thence, till I have my desire & request in everie pointe fulfilled, & lycence or give leave to him to departe to the place appointed him by God /

wherefore

× Wherfore o ye noble & royall spirite why tarry yee; why send yee him not? why doth he not come hither & appeare before mee; in a fayer humane forme, quaſi puer tres annos natus that without tarryinge, & to bringe with him & to shewe & deliver mee, here within this circle, the some of gold or money, which by Invocation & callinge one I have & doe desire, & still shall, till I optaine of him N.

Nota the spirites name must be written in virgine parchment & saye to that name O N, come quickly to the place here Juxta nos posita et ho to facta, O N & that in the likenes of a childe of 3 yeeres of adge, & nowe becausse thou hast bene lawfully cyted, Invocated coniured & called, & that for thy stubbornes, disobedience & contempt thou hast neglected to come & appeare, & doe my will, therfore, in crosse devation therof & that by the power of God et auctoritatem mihi concessa I doe charge & binde thee, upon paine of eternall death contynuall horror & everlastinge tormente & damnation o thou spirit N. that thou leave of thy delayes & speedely come & that presently./ 106.

Then hold the spirite name & the picture of him to the catte turdes etc, & the rest of the ordures for excommunicatinge in thy hande over the fier & saye./

I Coniure thee thou spirit, & that by him that did make the worlde to shake, & by him that made the stones rent, the graves open & dead bodies to rise up, & by him that entered the lowest partes & dispossessed dyvells forth of men, that this fier of hell maye burne thee that thoue maye nowe feele thy selfe to burne & be payned & that in thine owne persone, eternallye./

re if he come not

O thou spirit N the which hath not obayed the precepte & commaundemente of God, nor yet hast obeyed mee, & yet I ame & will be the true & faithfull servante of the everlastinge & eternall God, I commaunde thee heare to appeare or ever that I doe fully & effectually excommunicate or cursse thee, & for thy contumacie if thou doe not come, & appeare here forthwith, & that then o thou spirit N I doe here excommunicate maledict & cursse thee by the name of N & thy name here written, & that by the greate sentence & cursse of our holy church of God, & that by the holy authoritie of our L. J. C. & of all his Angells & Saintes that nowe thou be excommunicated & cursed, & thy name that here is written, & that here to burne in this materiall fiere & stincke, & that under the smoke./ 107.

Then cast the name & the picture into the fyer & saye, see thou spirit be thou caste into the deepest & bottome lesse pitt of hell fier, & that there to burne in brimstone pitche & fier, & that by the vertue of God, & there to remaine untill the terrible & most dreadfull daye of Judgment, & that from hence forth never any remembraunce to be made of thee, before the face of the greate true & lyvinge God the which shall come to Judge the world the quicke & deade & consume the same by fyre, & here I cite & excommunicate thee yea & I cursse & maledict thee thou spirit N that thou by the sentence & cursse pronounced by God against Lucifer sometyme an Angell of brightnes as thou right well knowest I doe cit thee heare to appeare nowe at these my wordes & speeches & that upon paine of endlesse damnation, & N I charge thee make noe tarryinge, & that by the might of the word that Saincte Margaret spake when shee bound the feend with, the which beinge sent of olibrius, would have destroyed her, & here I Cite & cursse thee & that by all Gods wordes & workes, & by his greate Godheade that thou N nowe to tarrie noe longer, but as faithfully as I doe beleeve in the articles of the Apostles, Athanasius & Nicen creades, soe faithfully doe I beleeve that thou N hast noe more power ne staye to abide in the same place in the which thou nowe arte, & see to heare these wordes named, which I have allready tested, & yet I charge thee N. by the vertue of my pater nr, that thou nowe heere & that openly in my sight here to appeare & that before me & my fellowes here present with me, or that nowe I doe saye my beleife, & that by the greate power & might of God, O N I doe Coniure & exorcise thee by the crowne of thorne, & by the nayles & speare, that did peare that blessed head hande feete & sides of our L. J. C. & by all his holie passion & sheddinge of bloode, & by the greate cursse of God, & by the cursse that God he pronounced to caine & to all other cursed thinges, & nowe by the vertue strengthe & auctoritie of God, I nowe yet once againe doe cursse thee, & that into the fowlest & deepest pitt of all the Infernall powers, & that thoue forthwith come not to mee here etc the greate cursse of God the father, God the sonne, and God the holy ghost all 3 cursses beinge Joyned in one cursse, nowe be upon thee, discend upon thee light upon thee, & continuall rest & abide upon thee, thou evill wicked & rebellious ~~spirite~~ obstinat, & contentious, spirite, & that by the name of God omnipotent nowe I thrust thee N from thy power auctoritie, & office & nowe I caste thee into the bottome lesse pitt & hellish lake which continuallie burneth with ignem inextinguibile, & that from this tyme forwarde for ever & ever, there thou to abide in everlastinge paines, see be it, fiat fiat fiat — Amen — ×

Maladiction

+ Yet In the name of the creator & everlyvinge God + Tetragrammaton + I Coniure thee spirit N & by the ☉ & the ☾ by the 7 planets, by all starres, & by all their vertues & by heaven & earth, & by all that in them is, & by all creatures that beareth name, & that most hye & blessed virgine of all virgines Mary Mother of our L. J. C. & by the merites of Sct John baptist & by the merites of Scte John the Evangelist, & by the 9 orders of Angells, Archangells, Cherubines, seraphines Trones, Dominations, principates & potestates, which cease not but continually crie & lawde & praise God, & that before the Trone of God sayenge Sctus, Sctus, Sctus dñs deus, Sabaothe + & I Coniure thee spirit N & by the giftes of the holy ghoast, & by the eight beatitudes, & by the 2 Tables of Moyses, by his 5 bookes, by his roode and pott of Manna, & by the Arcke of God, & by the old lawe & newe lawe, by vrine and hunnye, & by all those good documents that God taught Moyses in the mounte Synay, & by the 12 smale prophets, & by Esay, Jeremy, & Ezechell, & by the 4 Evangelists Mathew, Marcke Luke & John, & by the 12 apostles & all other disciples & servantes of our L. J. C. I nowe Coniure thee spirit N before named & by Scte Katherine, Scte Lawrence & Scte Steeven, & by all the merites of all other martires confessoures & virgines, O N I Coniure thee by all holy men & women that be of the nomber of Xpsts Church & by all holy sacred & anoynted priests Chanons hermitts, deacons subdeacones, collecte doore openers, carriers of the holy bookes & other necessaries, as oyele, Incense, creme, water, copes, vestmentes albes, fannells, stooles, amice chalice & corporas with such like, & namely by vertue of mine owen holy priest hoode which I have receaved by authoritie from above given, vnto mee & by all the electe of God, & I doe Coniure thee O N thou spirit before named, & by all the goodnes that hath bene done, is or maye be done, & that in all the worlde & in all ages, even to this moment that thou come speedily, & deliver thy selfe from accurbit banes, tormente & griefes, & yet I Coniure thee o spirit N. & that by all the doctrine & by all the faith that hath bene & is in christendome, & that God hath Instituted, & by the righteous companie the which hath followe the Imaculat Lambe steppes & by the 7 starres fixed in the firmament & mones globe, betokeninge the 7 spirites Sapientia, prudentia, Justitia, Temporantia, fortitudo, Timora et Amor, & I Coniure thee N & that by the Annuntiacion of Xpst by his baptime & circumsition, etc, & by the breade that he brake & gave to his disciples in his holy maundy sayenge to them, take eate all of this, for this is my bodye which shalbe broke for you, & by the wine which he gave then in like manner sayenge take & drinke ye all of this for this is my blood of the new testament which is shed for manie for remission of sines, & by the cra: & maungere that our Lord & saviour J. C. was layed in at the tyme of his birth & by a: the Joyes of his blessed, righteous & moste cleane Mother and virgine & by all the merveiles & miracles of God I doe Coniure thee N a spirit oftentymes before named by vertue of all & everie worde, Carecktes, hearbe, fruite & stone, & I Coniure thee N & that by the ringe & seale of Salomon, & by the 9 Celestiall lightes the which were shewed & that from the moste highest of all, & by the bodyes & soules that God hath taken mercy on, & that from the beginninge of tymes untill nowe, I Coniure thee spirit N before sayed & that by the 24 Seniours, & by the 4000 elect the which are mencioned in the booke of liffe, & there in to dwell & abide, & to have everlastinge & true light, I nowe Coniure thee spirit N so often-ever to hearsed, & that by the earth dewes, hayles & stormes, & by the 4 windes that blowe in the 4 partes of the worlde, & by all that is in heaven & heavens, earth, waters, seas & floodes, or in the ayere, & by all thinges that God hath created in the land of his holy name, & his [illegible] matis, & by the firmament of his power & theire vertues.

Here endethe the malediction of the speciall spirit.

Here beginneth the Coniuration of the others.

I Coniure you & I exorcize you O repugnant spirite yea I admonishe & heare now constraine & commaund you, Cantavalerion, vel Golgathell, Emperour of all spirites & you 7 Senatours, Orymell, Tygra, Danall, Salarica, Asmoo, Pastarle & Boell, & you 4 kinges Oriencé, Paymon, Amaymon & Egine, and you Temell vel Semell, Alphassis, Emlon Rodobell, & all others, & I Coniure you & everie of you & that by the most mightiest names, & the most dreadfull name of God + El & + Tetrgramaton + & by the glorification & lawde that he hath in heaven, & earth, & by the merveilous battell that was betweene the ~~holy~~ orders of holy Angels & Lucifer & his adherentes, & by their greate holynes righteousnes & feerefullnes, I doe Coniure you & straightly commaunde you, that youe doe make noe more tarryenge but that you or some one of you send or cause to be send to me in manner & forme as is before sayed & to fullfill my petition or desire that he bringe to me in good & perfect gold & silver from some region, the some of one 1000000li, & that in lawfull coyne, presently without anie longer tarryenge, & I Coniure you & all you spirite afore named & heare written, & that by the Father the Sonne &c & by all that live under his power & obedience, & by all mankinde, & vertues that mankinde hath, & by the vertue that God hath given to me most vile wretche & his

Invocationem

& his unworthy servant yet neverthelesse beleevinge in his Name, & by all the vertues that God him selfe hath nowe shortly, & that without anie tarryenge you cast lotte amongest you, I meane, or as manie of you that are of more power then this N & that he the sayed N maye be enforced to come & to speake to me, & to bringe either 100000 as afore is sayed of good treasure, or els the uttermost farthinge of his office if it be not soe muche, & that without anie deceite or craft, & further that here he geve me a Iust & true aunsweare of everie thinge or thinges, the which here I shall newe demaunde of him or require & by the vertue of all these holy names of God + Adonay + Eloy + Sada + Sabaoth + Saday + the which the most hie Lord God Allmighty and great Kinge of Israel made, I Coniure thee & you spirite that be afore named, & that by all these afore saied names & wordes, all Sacramentes of the Church, & by all the words which was made to the lawes & praies of God and our L. J. C. that nowe you spirites maye send N to me & that in the shape of a child of 3 yeres of age & in a faire proportion, here to fullfill my will etc the some of 100000 etc & that in the name of the everlastinge & livinge God so be it, to me nowe by the sole power & strength of our L. J. C. Gods sonne & the holy Trinitie & by the sole power & strength & authoritie of God the father the sonne & the holy ghoste I Coniure you Cantavalerion & all the rest afore lately remembred, with all other that be your messengers & ministers that you send that he maye, come to my presence openly unto my sight in forme afore sayed, bringinge with ~~his~~ him his burden of 100000 etc & that he enter the circle Iuxta nos peptor illud factū, & not there to depte untill he shalbe by me licensed soe to doe & that by the vertue & power of the firstwords of my beleefe or Credo, & all the rest of the wordes of the same, with the 12 Apostles & followers of yours & my Saviour J C after his ascention made that nowe you come Oberion here to appeare, I saye N, come & appere, appeare, appeare, in the blessed name of Jhu cō cō cō or els be nowe unto you all the paine everlastinge damnation, afore named spirite I coniure you in the name of Jesus of Nazareth & Kinge of the Iewes that you cause N to cō & fulfill my desire, or if he be otherwise busied & cā not, that then either his or youre messenger cō & shewe me the cause of his absence, O thou Beliall O thou Malcus O thou Malcrinus which keepe the gates of hell, I nowe coniure you & everie one of you, that you doe nothinge againste my will here in, nor to your power suffer none other to doe any thinge that maye hinder my will & purpose, but graunt me nowe your ayde that N maye come unto me etc, this doe ~~turne thee into the east~~ & here O thou Lucifer & all thy whole companie, I nowe coniure you all togeather & that by the vertue of the bread & wine by water, ayre, fier, & earth, & by the father the sonne etc & by all thinges that ever God made & created yea I coniure you Lucifer, by the ☉ & ☾ planets, starres, & constellationes fixed in the circles or roope of heaven, that nowe forth with if the spirit N be with you that nowe forth with & that without anie tarryinge you will suffer him to depart from you, & send him unto me to fulfill my will & pleasure, O you prince Lucifer & all you spirites infernalls, & all other spirits I Coniure you by all the goodes of the earth the which are layed uppe, or for to be layed upp, & as well past present, as for to come, that nowe forth with & without anie delaye you come together & soe doe that I maye have your succoures that Oberion maye come & speake with mee & that by the great name of God + Tetragrammaton + & by all the Grammarians Logitians, Theologians, Magitians, & Mathematitians Invisible & Intelligible that nowe you send to me the spirit N after to come I have soe beene longed togeather with one other spirit & one of the best learned & or most skillfull spirites & an expert messenger, havinge knowledge in everie arte or science, & such a one that is meete & able to serve my purpose & especiallie to ayde & helpe N if he have anie neede, for the some of 100000 li, in gold & silver or gold or silver to the same some, & further that the sayed N aunsweare me truely of all such thinges as I shall demaunde of him, & that he maye be a subiecte unto me for a tyme till I shall licence him to depte, & that one your behalfe, & ready to obay God, the which God hath power to fullfill this my desire, & that in a faire forme etc, come N cō cō, cō quickly nowe & that with all speede that maye be thought or done. O you spirites afore named come out of all 4 quarters & make dilligent searche & inquirie for this spirit or kinge N & bringe him to come unto mee & that by God & his blessed mother Marie mayed and wiefe & by hir blessed virginitie of Scte John Evangelist & by all his holy lyffe, I charge you to bringe or send him the saied N unto mee etc, & that by the vertue of the John when he sayed vade et mitte [illegible] tunica super corpora defunctorum, & therby the dead bodies revived to lyfe againe, O N I saye unto thee come, whie tarriest thou, come quickly & that by the power & vertue of him that made this coniuration & to the end to binde & constraine spirites, & that nowe by the sufferaunce of my Lord God O N thou wilt appeare, & come to mee as certainly & as quickly, as the dead bodies did appeare in the holy citty to divers as when the word or second person in Trinitie did yeald upto his father the lyfe of his manhoode I charge you spirits of the ayre, of the earth, fier & water, that nowe you incontinent gather your selves togeather & send to me N the spirit & by the vertue of these wordes that

our

Invocatione

x O these wordes that our L J C spake dic dominica convenit ad Johannem universa multi=
=tudo populi, I coniure thee O N. above named that by the dreadfull sentence that St John
gave out against the all those spirites that came not but disobeyed, to be att the correction of
these wordes, & booke, & tomes, therupon O N I charge thee & yet I charge thee againe that 11
thou come & make noe more tarryenge but that by the space of sayeng these blessed wordes,
& reverend names of God + Salvator + vnigenitus + Adonay + El + Tetragram=
=maton + Alpha + ω + clybbatary + Martina + Jones + Artike + Marta+
fembre + Zomma + Vallerake + fasmena + Cotes + feyereth + fiat fiat fiat +
come nowe & obey to me & o moste noble N. yeelde to me as nowe thy service, doe thy office and
bringe to me even to this present place & that even by & by, the some of one 100000 of
good & perfitt gold & silver, from what place that to you shall seeme best, & brought it into the
circle & there leave it & soe departe & goe into the circle appointed for thee O N I charge thee this
doe for me, & I promise upon my credit & truthe to doe for thee, & therupon come cito cito, quickly
& that upon paine of the greate curse of   to be pronounced bothe against thee & the rest I
have before named.

Nowe if hee nor none for him come not, then repeate the same Coniuration 3 or 4 tymes
& within that space undoubtedly he will appeare.

Quidvis quid petis, then saye o thou etc which nowe comest I nowe in the name
of the father + the sonne + & the holy ghost +, I Coniure thee etc, & that by the highest name
of God J.C., the holye spirit & Indivisible & blessed Trinitie & by the dignitie of the
blessed & Immaculate Lambe & by the pure & undefyled virgine Mary, & by the vertue of
all the wordes & names of God, Seales signes & kare of Salomon, & by J.C. whose
power, thou & all other spirites are made subiect to man & namely to me & by the ver=
=tue of him that hath made thee Oberion to come nowe heare to annswere to me, & that
nowe that thou N therupon to thee & without anie tarryinge to fetch come nowe forthwith
the whole of my request & desire, that is to fetch & bringe me hither the some of 100000
of good & currant lastinge gold or silver, & that it to be done I charge thee without all waste or
disobedience, & that is to be done I charge thee by the allmighty which liveth & raigneth ever
one God world without end Amen. Amen.

then saye to him when he appeareth — Take thou to me, & give to me as this writinge doth make mention, which is the some of
100000 in gold or silver or bothe, & that good & perfitt, & to be brought mee & that forthwith 114
& without all waste or anie deceite, so that it maye be to the laude & praise of God
& to the releife & comforte of me & of my familye, & to the succowre of the needye & helples
poore, so be it fiat fiat fiat Amen.

but if he come not & appeare. — Take thou the fier maledicted & the picture with his name, & the pictures & names of all
those spirite thou calledst written in paper, & caste therein pitch, sulpher brimstone, assafetida,
oldrages & feathers, & hold those names & picture over the fier & saye this curse & maledic=
=tion uppon them.

w

Nowe by God the father allmighty + & by God the sonne allmighty + & by God the
holy ghost allmightye 3 persones & one God in Trinitie, & by all the vertues & powers
of heaven, earthe, ayer, & hell, nowe all these maledict & curse you & everye of you,
& utterly I doe excommunicate you Cantavalerion with Golgathiell, Orymell,
Cygray, ilanall, Salarica, Asmoo, pastary, Boell, & you Orience, paymon
– Amaymon, and Egyne, & you Sylquam, Malcranis, Rasynet, & you Temell,
Alphasis, Emlon, Rodybell, & all the rest of you upon whome I have called whose
succoures I have required & whose names I have writed & named, & yet once againe
in especiall, all you whose names before I have heare in my hand written, God
& all his mightie vertues names maledict & curse you, & everi of you, deprive you
of your offices, & royall estates, remove you out of your places, & for your contumacie
throwe you in to the eternall payne & that of all paines where I by mine authoritie
given me of God will you shall remaine, & that in greate tribulation, horror, stinche
& continuall flashinge flames, all Angells & Sctes, patriarches, prophetes, martirs
Confessoures, & virgines, the 12 Apostles with all godly & chaste matrones, the blessed
virgine Mary with Ursula and hir companions, Sct Ann, Elizabeth, Kathe=
=rine and Margret, & all other creatures Salomon, Sct Cyprian & all professoures of this pro
science called scorvell of scorvelle doe curse & maledicte you o you wicked & froward
spirites & I N. the sonne of N. doe excommunicate you & all you & doe throwe upon
you the greate & fearefull curse of the greate & everlivinge God, the omnipotent
father, & by the power of his moste bitter deathe & passion of his onlye sonne J.C.
I doe yet once more excommunicate & curse you & everie of you spirites most disobedient,
& the ineffable name of J C which is both God & Man & sonne of the most highest God
doe nowe excommunicate & curse you & all you & the high name of God + Tetragramma=
– =ton + & the 12 excellent names of God, the which o thou N ~~[illegible]~~

x & all the rest of you doe knowe verye well, all & everie of those names doe curse you &
all you spirites afore named, & nowe doe I by the power & grace of the very fountaine & well
springe of all vertues, doe condemne you & seperate you from all the rest of your companie,
& doe cleane deprive you of all homage fealtie or service that anie of your inferiours or
ministers owe unto you, & I doe nowe even as I throwe this paper into this fyer throwe
you into the bottomlesse pitt of hell, or continuall burninge lake, where there is paines un=
=speakable, where there is darknes without anie light where the sely damned creatures
crye night & daye without knowledge of tyme, ve ve ve quanto sunt tue tenebre, & nowe
o wicked rebelle & obstinat spirite, that moste excellent & reverent name of + Jhus +, unto
which name all knees doe bowe as well thinges in heaven as in earth & hell, do bowe
& obey, doe nowe maledict & excommunicate you & everie of you, some & all, Jointly & severally,
superiour & inferiour, whose names I have here written & hold in my hand, except that you,
or one of youe or some other for you doe come here to me & that by & by, & bringe with you the
spirit N whome I have called & will not cease to call untill he come, & also the money or
treasure I desier to have viz 100000li & that in good & true lastinge gold the which nowe is my
petition & desier, which if it be not done, & that forthwith, then in the name of the holy
Trinitie & by the sufferaunce of Gods devine Maiestie, & by the vertue of all the holy
wordes names, & he of God, I my selfe nowe heare doe curse & excommunicate all &
everi one of you spirite afore named, & caste you & curse you into ignem inextinguibilem, ubi est
fletus et stridor dentium, where the fier never goeth forth nor the wormes leave of gnawinge
a place wherin is allwaies cryenge alas & woe, payne of paines griefe of griefes, & sorrowe
of all sorrowes, a place where is trouble & anguishe the wrath & hatred of God, & yt by the
antehoritie of this name Jhs. I nowe to augment your paine & smarte cast you into the greate
fornace of horrible & ever burninge sulphure where there is the punishment & continuance
of God daiely & howerly without ceasinge partised, & that nowe by the might of the Tri-
nitie I doe curse you into that cursed prison & dungeon of eternall death & damnation, where
noe order is, but all disorder everlastinge dystruction paine & woe, thither thou spirrit N &
all you spiritte before named whose names be here these are, goe yee & there still inhabitt and
dwell, & never come to your former rowmes, unles that it be lett, & that by the vertue of the
oipotent God & nowe by all these maledictiones & curses, & cursednes of all these afore written
& names pronounces, griefe & woes, may be nowe multiplied & that uppon & all you wicked
afore named & that nowe & ever to be multiplied, & that soe plentifully, as that there be
gravelle or sandecorne the sea beare, starres in the skies, or grasses upon the face of the earth
& this by the censure of our mother holy Churche, & nowe by all these afore sayed sentences,
wordes & names signes seales & the nowe to stande & bee in full power authoritie & streinthe,
& that nowe by the power of God the Father God the Sonne & by the power of God the
holy ghoaste, & by the power of all these all 3 persones & yet but one God in Trinitie
nowe to graunte it soe to bee one you N & one you all N rebellious spirit whose names these
be, this God graunte nowe & for ever, Amen./

Then caste their pictures into the fier & that of Sylquam, Malcranis, and Rasynet, & the 117
cotte cardes etc & burne them vt supra sayenge/

A malediction. Maledictio dei patris omnipotentis, eius filij et spus scti, be upon you and
remaine upon you, deprive you of all youre powere & authoritie, & caste you into the bottomlesse
pitt & stinking dungeon of fier & brimstone, & there to detaine you in the place of endles
& unspeakeable paines forever & ever fiat fiat fiat unles you nowe come & speedely appeare
unto me & cause N to come & fulfill my desire & to bringe with him the afore sayed
money or treasure to the some of 100000li in true lastinge & good gold or silver./
this done hee or they will come cryinge, & saye unto thee helpe me out of this paine, &
speake & bid them fulfill thy desire, & it shalbe done./

A lycence if hee doe appeare & fulfill lycence him to depte sayenge

I Coniure thee spirit or spirites & that nowe by the vertue of our L. J. C. the which
was put upon the crosse for you & all you spirites, that you & everie of you doe returne
into your proper places, & by the vertue of the lyve God, & that youe doe not noye ne hurte me,
nor yet none other creature, but that nowe forthwith you doe returne unto your proper
places & that when I shall call you, or anie of you, to aunsweare unto mee againe or to give
me that that I shall require & desire, & that you doe it quickly & that with all obedience, to be
ready to come & fulfill my request & commaundement. / vade, vade, vadde in pace, & the peace of
Jhu Xpst bee nowe betweene you & me & that in the name of the Father + & of the +
Sonne + & of the + holy ghost Amen./ + 3 persones in Trinitie and one God in Unitie
be rendred all laude prayse & dominion both nowe and for ever worlde without end Amen./

After you have done

Tarry in the circle 2 or 3 howers & saye the gospell of Sct John In principio erat verbum etc, the
Lords prayer, the salutation of the Virgine Marie, the Creede, & if you doubt quicunque vult etc
& one after another goe out of the circle, & goe to your house or chamber another waye then that you came
x & washe your face with water & sope, & saye your praiers with great devotion, this done they will come
at all tymes, all though they were bound with chaines, & remember still & they come not them
selves./

+ & yf they come not then sende them to send them their messengers / & if they come not then write their names & pictures in paper & burne them in the fier with adure ut supra & procede curse angerly etc /

A good coniuratio=on for a spiritte

I Coniure thee spirit etc which art heere before mee, by the father the sonne & the holy ghoast & by these names of God + Saday + Tetragramaton + Tetragramay + Adday + Algramay + & by all the names of God that thou have noe power to hurte nor vexe us neither in our harte, soule, nor bodye, neither to disobey us nor to depte from our sight untill you geve us an aunsweare to all our interrogatories, without anie kynde deceipte, crafte, or falshoode / & I coniure thee spit in the name of Scte Mary the Virgin Mother of Jhu Xpste, by the grace of your prince, by my christianitie, & by the mighty goverment that our L. J. C. hath over us, that you nor none for you have power to hinder my sight, but that I maie see & knowe you in the faire forme of a childe of 3 yeres of age so that thou mayest have noe power to depte from my sight, untill thou be lycensed by mee, In the name of the father & of the Sonne, & of the holy ghost Amen. finis

for the wounde

In the name of our L. J. C. & by his licence I coniure thee wicked spirit & all thy followes if any more be with thee, by the vertue & power of the father the sonne & the holy ghost 3 persones & one God, & by the vertue of our blessed Ladye the virgine, & all other saintes & virgines, & by the 9 orders of Angells, which are ministers unto the maiestie of our L. J. C. viz Michaell, Gabriell & Raphaell, Cherubines & Seraphimes, Trones, dominations principates, potestates, with all their fellowshipes, & by all the vertues & mighty powers of heaven & earth, & by the vertue & power of the sea & all that therin is, & by the vertue of an verone ~~Salomones seale scepter & ringe here present~~ & by the virginitie of St Katherine, St Margarett, St Barbara, & of all the rest holie & unpolluted virgines & saintes, & by the vertue of the dreadfull daye of Judgment, & by the vertue of all patriarches prophettes Apostles martires confessours, & by the vertue of the 4 Evangelists Mathewe, Marcke, Luke, & John, I bind you spirit or spirits by these & all powers in heaven earth sea & hell & all deep places I binde you spirit or spirits, by all holy wordes that the Apostles followed our L. J. C. & I coniure you spirits or spirites if any be here within this grounde or within an 100 foote especially by these holy & hye names of our L. J. C. + Agios + otheos + yskyros + Athanatos + panton + craton + et ysus + Emanuell + Tetragramaton + & by the vertue of the blessed sacrament of the alter, & by the vertue of the 7 sacramente, & by the vertue of all holy prayers & wordes that ever the greate prieste Aaron or anie other prieste of his order sayed or spake, that you spirit or spirits ~~by~~ this my adiurement & coniuration, & imediatly fle from hence, & beinge depted, to come hither untill 15 dayes from this present houre be fully completed & ended, & that thou or you spirites goe & depte hence from this grounde so farr of that thou spirit or spirits neither see us nor heare us, & that to a place where God will that you be agreable to his good pleasure & our salvation & also that duringe the tyme of our workinge here nowe at anie other tyme & in anie other place noe trouble nor molestacion happen or chaunce either to me or anie of my fellowes nowe presente / & herto I coniure thee spirit or spirits, by the vertue of the holy name + Ebrea + Stulpha + Alpha + Draco + & by the vertue of the blessed passion of our L. J. C. & by the vertue of his blessed blood that he bled in the sayed his holy passion, & namely by the greate vertue of the water & blood that came & issued from his hart, & by the vertue of the speare that pearcinge his side it made the same wounde, also I coniure thee or you spirits by the vertue of the crowne wherwith he was crowned, & by the vertue of the 3 nayles wherwith his hande & feete were to the crosse fastened, & by the vertues of the scourges that his tender & blessed bodye was scourged with, & by the blessed & sacred worde that he spake one the crosse, + heloy heloy + Lamazabathani + deus meus deus meus ut quid dereliquisti me, also I coniure thee spirit or you spirits by our L. J. C. glorious resurrec=tion, & by the steppes he tooke when he harrowed hell, & by the vertue of his wonderfull assention into heaven, & by his sittinge one the righte hande of his Father, & by his cominge at the laste daye to Judgmente where in all shall rise aswell the good as bad, the happie as unhappie, the saved as damned, & by the mercy shewed to Mary Magdelene, & by the vertue of the holy ghost that he sent downe to his Apo=stles, & by the vertue of the assumption of our Ladye Sct Marye & by all his vertues & by all that God made, & by the vertue that God gave to wordes hearbes & stones & other thinges as well in heaven as in earth, as in the sea as without the sea, Item I coniure thee spirit or you spirits in the name of our Lord God which Moyses

x bare in his fore heade, & Aaron one his brest, also I coniure thee spirit or spirites

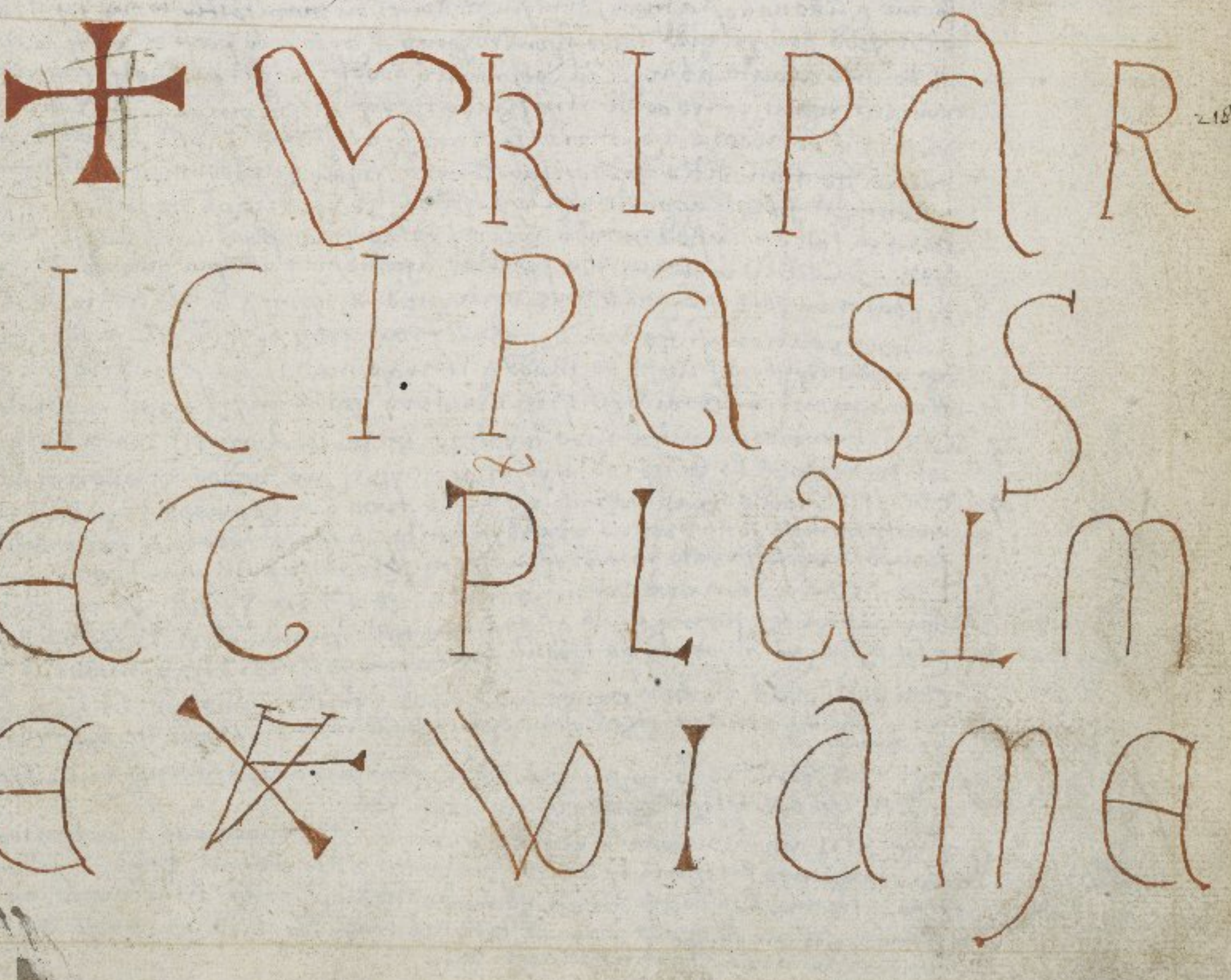
what

x What kinde so ever yee bee of fiere, water earth, or ayere, malignaunt or Infernall by all the coniurations Invocations circles & [illegible] that ever Cyprian, Salomon, Alex=ander, Aristotle, Bacon, Bungi, Lumbarte, Wale Cornelius, or any other spake or wrote, & by the dreade that thou spirit or you spirite have in thine or your Lord, & by the vertue of the 4 kinges of the ayere & there 4 spirites under them, & by the love & dread that thou & you have in our L. J. C. to whome all knees doe bowe, I coniure thee spirit or you spirite by the vertue of this coniuration & all others in this booke conteyned, & by the vertue of all the coniurationes that ever were made are made or shalbe made that thou spirit or you spirite which be ~~keepers~~ of this treasure, here hidden or layed that you obaye me, & my coniuratiō & that by the vertue & power of our L. J. C. & that you neither trouble nor molest me nor my fellowes, nor hurtt me nor them, neither in bodye nor in soule, but as verely but as verely as our L J C saied to his disciples, pax vobis so verely peace be betweene thee spirit & thy fellowes if there be anie, & peace be betweene thee thy fellowes & us, & I charge thee thy fellowes ~~and~~ that thou or yee flee from this grounde, & from the treasure hidd or layed in this grounde & that you doe not drawe it nor move it noe waye out of the place, where nowe it is, nor alter nor chaunge it by noe delusion nor crafte, & that in the paine of endles damnation & the paine of the great curse that God shall give at the greate day of dome, Item I coniure thee or you spirite that you trouble nor vexe me nor my fellowes in the tyme of our workinge & that by all the holy wordes before rehersed that thou spirit or spirite from hence peaceably in all hast depte & goe & for the space & tyme of 15 dayes & 15 nightes even from this selfe same hower thou or yee do exempt your selves, & goe & remaine in the place wherunto God hath & shall appointe you, & without returninge duringe the saied tyme to trouble molest or grieve me or us or eny of us with worde fantasye vision or illusion, either with fier, water winde or blastinge, but to suffer us to take it & carrie it awaye & applie it to what use wee shall thinke it moste meete without your molestation, either wakinge or sleepinge, eatinge or drinkinge, restinge or walkinge, nowe present or in tyme to come, wherunto I coniure thee or you spirite by the vertue of all the wordes that ever Christ spake or man wrote, in this coniuration rehearsed or hereafter may be rehearsed I charge & commaunde you or thou spirit or you spirite, & that by the vertue power & might of God the father his worde & holy spirit, & as certainly as the promised seed, & brake the serpente heade, & as Mary the virgine bare the seed, & as Elene the most Christian Queene found the holy crosse, even so certainly wee maye finde that wee seeke for, here hidd or layed & the same possesse & enjoye, even to the good pleasure of God, the proffitt of the poore, & to the salvation of our owne soules, wherunto I saye Amen. / fiat / fiat / fiat /

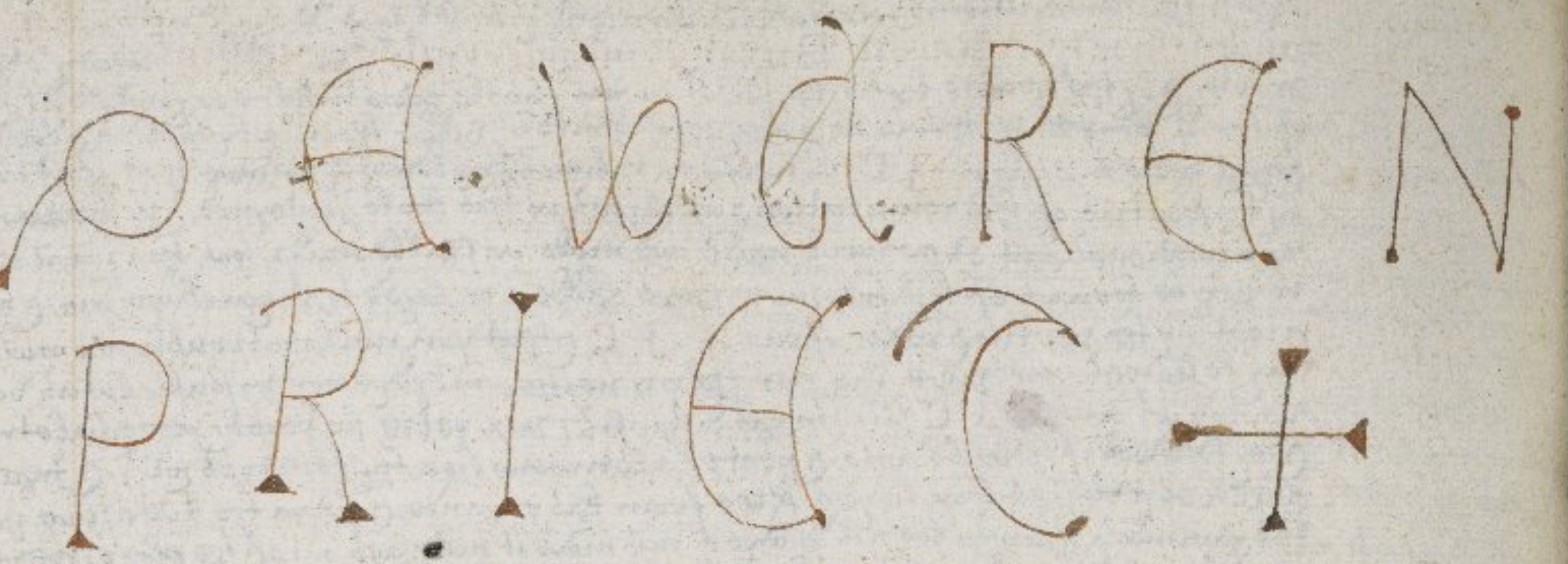
216

W

This must be layed in the earthe to cause a late dead man to appeare & speake /



218



These letters before passed must be laied in the earth to make a late dead man to speake./

De thesauris ab-sconditis./

Inprimis you moste beleeve that this worke is & hath bene aproved moste true, secondly you must take good when the ☾ chaungeth & in the night followinge goe unto the place wher the treasure is hidd, & in that place take a clotte of earth, & carrye it home with thee, to the sibi place where you will worke, there make a circle in the which the spirit maye appeare, & another for thee & thy fellowes, distaunt from the spirite circle 3.5. or 9 foote, & put the clott of earth in the spirite circle, & then kneele downe towardes the east, sayenge devoutly this orison or prayer In the name of the most mercifull God, deus fortis et patiens etc / this done arise & saye this coniuration as followeth./

I Coniure thee or you spirites to whome soever you are subiecte, In which place of the earth yee doe abide, which doe keepe this treasure, & have anie power over it, or anie other nowe remaininge in the earth by the space of 24 foote rounde, in bredth height, or deepnes from whence this clotte or parte of earthe was taken & nowe presentlye lyeth in the circle for thee or you prepared, whether you be one or moe, that you come quickly without delaye or noyse, & that without hurtinge of me or anie of my companie or other livinge creature,/

I Coniure you that you arise even nowe, & appeare visiblye unto us in the circle for you prepa-red, beinge distante   foote fro this circle wherin wee nowe stande, & that in a faire forme & likenes of a man, bringinge with you manifestly to our sight the treasure or anie other good beinge hidd there from whence I tooke this peace of earthe, or within 24 foote of it rounde aboute as well in deepnes as bredth, height or length, without deceite, or waste without chaunginge or diminishinge therof, & that you laye it upon the grounde, the which is betweene your circle & ours, & that to our use so that wee maye have & enioye the comodities therof, as thinges wholy apperteyninge & belonginge to us, to that place that I shall apointe you to, & that by the vertue of the passion of our L. I. C. & by all this holy & blessed names which shall be there sayed to his praise, & to binde & constraine you, I coniure thee or you spirites againe with all your powers, by heaven, by earth, by sea, & by hell, & by all thinges conteyned in them, & by all the wordes that God spake

1 In the creation of the world, & of all creatures by the first worde, that he sayed, when he made light, let light be made & it was made, the second when he did create the

2 firmament, in the middest of the waters that it might separat one water from another,

3 the 3d worde, in gatheringe together the waters which were under heaven sayenge, let the waters be gathered togather, which are under heaven, & let them be drie,

4 The 4th worde was when he made trees & hearbes to growe sayenge, let the earth bringe forth greene grasse, & fruite, & their trees in their kindes bringe forth fruite, whose fruite is within them selves upon earthe./

5 The 5th worde was when he made the ☉ the ☽ and ✶ ✶ sayenge, lett light be made in the firmament of heaven, that they maye devide the daye from the night, & let the dayes & yeeres be tokens that they maye shine in the firmament & lighten the earth,/

6 The 6th ~~word~~ was, when he mad fishe & foule, sayenge, let the waters bringe forth all creepinge thinges, that have lyfe, & that cane flee upon the earth under ye firmament of heaven,/

7 The 7th word was when he blessed them sayenge, Increase & multiplie upon earth & fill the earth, the waters, and the sea,/

8 The 8th worde was when he made beastes wormes & serpentes, sayenge, let the earth bringe forth all livinge thinges, & beastes in their kinde,/

× 9 The 9th worde was when he made Man sayenge: let us make man unto our owne likenes, & let him be heade over all the fishes in the sea, birde of the ayere, & beastes of the feild & all creatures that live in the earth./

8a

loth words was, when he created man & woman & did blesse them sayenge,
encrease & multiplie, & fill the earth, & let all lyvinge thinges be under them, o you spirit
or spirits I Coniure you by all the wordes wch God spake to Moyses, & to all other
prophets, & by the 4or elements & by all the vertues of heaven, & by all the names of
God, by the Incarnation of Xst, by his nativitie, baptime, circumcisione & passione
& by the sheddinge of his most pretious blode, & by his sepulchre, by his resurrectio
& ascention, & by the cominge of the holy ghost by the dreadfull daye of Judgmet,
when he shall come & Judge you & all mankinde. o thou spirit or spirits wth
all your companie if you have anie I doe Coniure you by the heade of Scte
John baptist, & by all patriarckes, prophets & Apostles Martirs confessors
& virgines, & under & upon paine of eternall or everlastinge damnation, that
you or thou doest appeare Incontinentlie visiblie before me & my companie, In the circle
wch is made for you, I in fayre humaine forme & shape etc, I Coniure thee or you o spirit or
spirites, by the heade of your prince, & by the virginnity of our blessed Ladye, virgine & wife & yet
mother of our saviour Jhesu Xpst, & I adiure thee or you, with all your fellowes, under the payne of
everlastinge tormente & the malediction of all holy church, & under your continuall remayninge
in hell untill the daye of Judgment that yee or thou arise & appeare quickly In the forme & shape of a man,
& fulfill my desiers in every point, & that by him wch shall come most fearfully to Judge the quicke
& the dead & the world by fier, arise o thou or you spirite wth all your companie, I say ~~[illegible]~~ arise,
Ct by the power & strength of the holy & Indivisible Trinitie, the father etc & I sende & give God, arise
o thou or you spirite with all your companie I the greate power, strength, & feare of allmightie
God & most holy father of heaven earth & hell, & by the vertue of all his workes & miracles
of his sonne that Imaculate Lambe without spott J C & by his wonders & wordes, I saye o
thou spirit arise by him to whome all honoure & glory is given in heaven & earth, & to whome you 266
spirits feare & obaye, I Coniure you by the vertue of him at the hearinge of whose most high
reverend & glorious names all devills & you spirits doe tremble & quake J C, the sonne & onely
wisdome of God his father, Creator of the world, saviour of mankinde, Judge of quicke
& deade & confounder of all disobedient & maligne spirites which is called holy kinge
& Lord of glorie, yea I Coniure you by the vertue of his moste bitter passion, teares, meekenes
W greate sadnes, & by the vertue of all his Godlines & graces, by his pittie, mercy & sweetnes,
& by his continuall & everlastinge raigne with his father in his kingdome of everlastinge glorie
most triumphantly to Judge the world as well the quicke as deade as devills spirites, ayre, fier,
earth, & water, as also all elves ~~or elvins~~ & other incorporate or in humaine creatures,
arise & come with thee etc by J C the sonne of the pure virgine Marie, & that upon the
earth in the circle for you prepared, visiblie to our sight & that in the likenes of a fayre man
without thunder lightninge or tempest without hurtinge harminge or fearinge of
me or anie of my fellowes, or anie other lyvinge or christian creature, & give me a true
& direct answere of all thinges that shall demaund or aske of you, I Coniure & charge
you o spirites to arise In the vertue of the holy ghost & by his Godheade which to
gether raigninge with God the father & the sonne in eternall & everlastinge glorye, arise thou or
you spirite by the vertuous power of God & by the vertuous grace of God & by the
vertuous vertue of all creatures praysinge & laudinge God, by the vertue of God & of
all thinges that are alive or dead moveable & unmoveable that in heaven or earth have anie
beinge, arise yee or thou spirite In the strength & by the strength of the death & passion of
Christ, & by his most sweet face wch was covered with blood, in his holy sudarye carryenge
huge & greate crosse, arise thou or you spirites by the vertue of the right hand of the same
Jhus Xst which was nayled upon the crosse with a stronge nayle pierced through, see if you
will not arise & appeare, be you or thou spirit or spirits striken with the paines & tormente
of hell & that by the vertue of his sayd payne, & as he was handled with harde on the crosse,
& his left hand nayled thereon, soe be thou or yee spirite nayled & handled with the most stronge
paines of the Infernall lake, & be bound with fiery chaines untill you doe come & appeare visibly
to me & my fellowes & that by the vertue of the paines which Xst did suffer upon earth as
well upon the crosse as elsewhere, soe be thou or ye spirites, nayled & thrust through with
the paine of everlastinge damnation in hell, by the vertue of the paines that Christ did
suffer in his lefte foote upon the crosse, soe bee yee spirite or spirites punished with paines
of fier, which shall continually burne, except yee appeare & come quickly etc, that speare which
did peirce & open the side of our saviour Xst Jhus o spirit or spirits for your contumacie &
disobedience peirse thee or you & that with moste stronge strokes of flames of fier & thunder
& with all & all manner of hellish tormente of that damnable pit o thou spirit or you spirite the
paines of hell, divells & damned soules lite upon you & every of you unles or except you come
quickly & appeare visible to my sight, arise therefore yee or you spirite I Coniure you by the
most sharpe & bitter passion of our L. J. C. & by the vertue of his moste pretious bloode, &
water which flowed out of his moste blessed side, in tyme of his sayd passion, by his salt
teares distillinge from his pittifull eyes, as when he wepte hanginge upon the crosse
& cried to his father + heloy + heloy + heloy + Lamasabathani & by that worde that he sayd unto
the theefe

hanginge on the crosse by these & all other pertayninge to his holy Incarnation nativitie baptisme fastinge & temptation, by his crucifyenge one the crosse death & passion by his discendinge & ascention by his glorious resurrection & by the comminge of the holy Ghost one the 12 Apostles by the vertue & power of all these aforesayed doe I charge & commaunde you to come & present your selves unto me your obedience if you refuse this to doe by the vertue & power of all these be curses & curses upon you binding & chayninge you postinge you & tortinge you by oipotent power for your disobedience shewed unto me & never have you one moment of Joy lisse or ease but ever trembling of an eye be your terror & unspeakable anguish see upon you for your disobedience graunte this o Lord God for thy sonne Xpst Jhus sake which liveth & raigneth with thee ~~and~~ and the holy Ghost & ever one God to whome be rendred all lawde praise might maiestye & dominion both nowe & for ever Amen./

for a keeper of treasure

O thou spiritt N with thy fellowes if thou have anie, knowe thou that Xpst + doth overcome, + Christ doth raigne + Christ doth commaund in heaven the ayre, earth seas & hell what place or habitation is where the power of the Lord is not seene, the lookes up to the ayer etc / O thou spirit N arise come thou & enter into this M visibilie & in a fayre forme & comely shape, let this be sayed thrise, & then lett the mr stande one his feete & saye./ 26

O thou spiritt N be thou ready to my will I Coniure thee by the power of the oipotent God the father etc / & by the Incarnation, circumcisione & passione of our L J C & by his resurrection & ascention, & by his cominge most gloriously to Judgment at the laste daye I Coniure thee N by the holy virgine Marye & by her virginitie, & by the merites of all these, Angells Archangels, patriarches, prophets Apostles Martirs cofessors & virgines, & by the heade of your prince, that thou be quickly & incontinently obedient unto me, & that thou doest not tarrye by noe meanes, but by & by all occasiones excused, & delaies sett aparte that thou doest arise & enter visiblly into this plainly appearinge unto me & to my sighte shewinge & shortly speakinge unto me & unto all men here standinge about thee, the truthe of all thinges that shalbe asked or demaunded of thee, but trulie & truely accordinge to my meaninge speedely & unfeinedly to fulfill my request to the uttermost of thy power without crafte guile or anie dissimulation, but in all thinges to arise come & to doe & make aunsweare, fiat fiat fiat / Amen

Dic ter, if he come not then saye this

I Coniure thee spirit N which I doe call by ~~the~~ father etc & by the faith which you doe owe unto your privat Lord, & by the vertue of the true & livinge God, & by the Angell that shall blowe with the trumpett that most terrible & fearefull blaste Surgite mortui venite ad Judicium, I Coniure thee N as thou trustest thou to be saved, so nowe by that salvation the which the blessed shall have, & by that glorie the which they shall possesse I charge thee N arise & come & that in a visible shape & aunsweare me to all such thinges as I shall demaunde, I Coniure thee N by all the tormente paines & grieffe that Xpst God and Man suffered in the tyme of his passion, that thou N doe appeare unto me in this same N : appointed for thee visible & in a fayre colours forme & shape without anie hurte or harme doeinge to me or to anie other livinge creature upon earth, & that thou doest shewe unto me all thinges which I shall demaund of thee quickly without anie disceite fraude crafte or longe delaye; but except thou doest come & personally appeare in this same N etc perpetuall damnation discend upon thee & be multiplied, & for thy Iniquitie & contempt eternall paines, Judgment & fierie chaines, vexe & trouble thee, & that for ever thou mayest sustaine paines & tormente in the furnace unquenchable, & also that thou be deprived of thy power office & dignitie & soddenly fall from the place where thou nowe arte, except thou arise & come speedely fiat fiat fiat Amen./

when he is come bind him

I Coniure thee N by the obedience which thou owest unto thy privat Lord, & by the power & vertue of this most holy high & reverend name of God + Tetragramaton + & by St Michaell the Archangell which did caste out Infernall spirites, & by the Anunciacion of the blessed virgine Marye Mother of our L J C & by his Nativitie circumcition passion death resurrectione & ascension, & by the continuall weepinge of the same our blessed Ladye & virgine for her sonne & by the darckeninge of the sonne in his death, & by all thinges that ever was done in heaven earth & hell, I charge thee that thou doest shewe unto me the truthe of all thinges the which I shall aske or demaunde of thee, without fraude deceite or lye Invented, but true & truely accordinge to thy knowledge & my entent & meaninge & that speedely & unfeignedly to fulfill my request to the uttermost of thy power, & that thou doest not goe nor vanishe awaye out of my sight nor out of this M untill I be aunsweared of the verie truthe of all thinges that I shall aske of thee or of thee shalbe demaunded, required, or enquired, by me or anie other else that I maye give unto God the father etc, lawde & praise which is & shalbe one God in trinitie for ever & ever world without end amen finis./

To bynd the grounde, the spirit that kepeth anye treasure/

x In

To binde the Grounde

In the name of the father & of the sonne & of the
holy ghost amen I binde you spirites to avoide out of
this grounde wherin I nowe stande & that with all
festination & speede possible by the space of a 100 foote
& more./ I binde you to avoide & noe longer to tarry 27'
by all the merites of our saviour xpestes passion,
death & buriall glorious resurrection & wonder=
full ascension, & by the cominge of the holy gho=
st, I commaunde you to avoide out of this grounde
upon paine of everlastinge damnation, the maledic=
tion & curse of God the father fall upon you spirite
keepers of this treasure here or within 30 foote of
this place by me ment, unles you remove hence & avoide,
o spirites keepers of this treasure I binde you & every
of youe one or moe by the unspeakable power of the allmigh=
tye God, & by the power & vertue of all sctes that you depte
And yee frome this treasure/ ~~I binde~~ & that you be not soe hardy to comme neare it, to remove
or translate it, nor to charge nor transporte it by your divelish or hellish power,/ I charge &
binde you o spirites some & all by the power of the allmighty & everlivinge God, & by all his
vertues, I binde you by his holy circumcission, I binde you by his fastinge & temptation, I
adiure you by his moste bitter passion, which he suffered in his manhoode here upon earth,
wherin he was moste painefullie tormented, scourged & beaten, I binde you by his dolorous
griefe & paine when he was mocked & dispitefully entreated, I binde you by his greate paine
he suffered when he was crowned with sharpe thornes, I binde you by his most blessed wounde
5 & namely by that most deape & wyde wound made in his most tender side & pittifull harte,
I bind & charge you by his moste precious bloode, which he sheade in the tyme of his sayed passion,
I binde you by those moste holy wordes which he spake hanginge upon the crosse of tree, I binde
you by the greate pitty & compassion that his blessed mother scte Mary that holy virgine
had in the tyme of that moste dolorous & greevous passion,/ I charge & commaunde you spirites,
that keepe heare anie treasure of gold silver or pretious stone, yea I commaunde you o spirite
present or that are to come, that you remove not this treasure nor noe ~~yet~~ thereof from us, but
suffere it to remaine & be there where it nowe is, & that you peaceablly yee & quietlye depte
awaye from the same by one 100 foote, & not to returne againe to the same place before
wee have our desiere & request thereof o spirites I charge & binde you, that you shewe noe
visions or illusiones wherby wee maie be lett or hindered from our purpose content &
thereby you ~~shall~~ still suffered to ~~keepe~~ detaine the same,/ I charge you etc/ that you in noe manner
of wise neither harme nor hurte us neither bodely nor ghostly, but that yee permitt and
suffer us peaceablie & quietlie to take & detaine this treasure, I charge & binde you o
spirites, by all patriarckes, prophets, Martires, confessors and virgines, & all the
evangelists, doctors, widdowes, holy matrones, & innocente that ye be not disobedient
unto me, but obay me in all thinges before spoken & to hearsed, I charge bid & commaund you
that none of you by anie crafte or subtilliti in anie respecte make againe us, but also
graunt & give us you aydes & succoures even to the uttermoste of your powers & that
to your office apperteyneth, to the I doe binde you & everie one of you, one & all, howemanie
soever you bee, by the mighty power of God the father the sonne & the holy ghoast,
by the meekenes of the blessed virgin Marie, & the halines of Angells, all these urge
you to obey, destroye your power, make vaine, your craft & subtilitie, & for ever cause you
to come unto me beinge by name called or invocated, that this be done I charge you by the
most mighty excellent & unspeakable name of God + Tetragramaton + & that
~~yee~~ even nowe most speadely yee depte & yee goe hence from this treasure, & leave it in the
selfe place where it was first layed, & beinge depted ye come noe more unto it before
such tyme wee have our willes thereof, depte I saye o ye malignant & wicked spirite
& come noe more thereat by noe kinde of meanes nor waies, hereunto I bind charge exorcise
& commaund you, & that none of you by your divelish might or power doe neither hurte nor
harme me nor none of my fellowes nor noe other livinge creature of Gods creation by
neither voice sound, noyse, sight signe or token, but most quietly & peaceablly to depte
from it & the place wherein I nowe stande by the space of a 100 foote & that under the paine
of everlastinge death & damnation, Amen./

this ~~lyne~~ dige a certaine broadth & a certaine depth

This dige a certaine broadth & a certaine depth/ & if yee can not see it, then reade
this invocation afore sayed againe, & also this hereafter, both with devotion and
solempnitie pronouncinge every worde plainly and distinctlye./

I Coniure you spirite by the father the sonne & the holy ghost which + A et ω + primus et nouissimus, initium et finis, & by the moste terrible & dreadfull daye of Judgmet, & by the faith & obedience that you owe unto the everlastinge true & most greate God that ye by noe meanes nor noe waies remove not this treasure of gold silver or others, but that departe there fro, & in departinge ye leave it in the same place, where as it was first layed or putt in the same manner & forme, & in the selfe simillitude & likenes, without alteringe chaunginge or diminishinge the same or anie parte thereof /.

I Coniure you o spirites by the father of might, & by his Infinite power, & by Jhus Xpst his sonne full of all grace & mercy, & by the holy ghost, God proceedinge from them bothe, & by his unspeakable vertue & clemencie, o spiritte I Coniure you by this moste holy blessed & glorious Trinitie 3 persones & one verie & true God without beginninge, & without endinge, & by the sacrament of Xpsts his most precious bodie & blood, by the vertue of his substance, by his holy name, by his strength & vertue, of the ayre, fyer, sea & land, & all thinges therin contayned & have anie beinge, that ye minishe not nor chaunge this treasure, here hidd or layed or within foote of this place, wherein I nowe stande, but departe & avoide there fro, & suffer us to take awaie & possesse the same after our willes here unto & I binde & moste earnestly commaunde you o you spirite, by all Angells, Archangells, Cherubins & Seraphins, Dominations, principates, and potestates, & by the vertue strength & efficacie of everye of their dignities & offices, & by the vertues of the heavens, & powers therin, that ye spirite doe departe without anie more delaye, from this treasure, & leave it with in the compasse of this circle, so that wee maye peaceablly have it, & this I charge you under the paine of eternall death & everlastinge dampnation /.

then begine againe & digge etc then saye /

I Coniure you o spirittes that be keepers of this treasure here hidd by the ☉ & ☾ & by the vertue of the 7 planettes, & by all other starres fixed in the firmament concave or cape of heaven, & by the moste mightie power of God the Creator of them & all creatures, & by all the workes that ever God wrought ordeined or made in his owne name & by his vertue, when he made man to his owne image similitude & likenes, & by the vertue of God when he gave water out of the harde & stonny rocke of flinte, & by the righteous sentence of Judgment that God gave upon you for your transgression & fall, & by the greate mercye & pittye that he had upon those penitente Peter, Paule, & Magdalene, & by all the vertues of his passion most bitter, his resurrection most glorious, & his ascencion moste wonderfull, I binde & charge you that you doe departe from this treasure & that you come no more nigh it by 100 foote but let it be & remaine within the compasse of this circle, to thend wee maye quietly & peaceablly come by it, this I charge you by all the holy wordes rehearsed & spoken, yea I Coniure you spirite by all patriarckes & prophets & their estates, & by the Inestimable estate & dignitie of the mightie Godheade, & by the golden Altar before the trone of God, & by the 7 lampes continuall burninge before the same, & by the golden Censors & most sweete savoure & smell that is for ever offred by the Angell in the sight of the deitie, & by the painefull death & passion of all holy Martirs, & the devotion of all the blessed confessoures, & by the Imaculate virginitie of the moste puer & undefiled Mother of God sct Marie, Mother of all virgines, & by the vertue of all thinges that God woold have worshipped & praised, & by the vertue strengthe of all holy & cleane thinges, that you obaye to all thinges heresaied whiche I have bound you unto & that in everie thinge without crafte, cautele, or guile, also I Coniure you spirite by our S. J. C. both God & Man & by all his holy names written in hebrue, greeke Lattine or englishe, to you knowen & unknowen, that you obaye this my will & commaundement, & that in eache pointe ye fulfill the same as truly as God shall Judge you at the laste daye in the greate Judgment, & also I charge you by the might & power that he had when he arose from death to life, the 3d daye, & by the vertue strength & power whereby he descended into hell & from thence fett out Adam & the rest of the holy & bleedinge father that aspected his cominge in the flesh, by all these o spirite moste contrarious I charge & commaunde you to obey my will & biddinge, & that as meekly as Jhus Xpst the onely Messias & mediator betwixt God & Man did fulfill & obay the will & pleasure of God his father, so likewise I charge you to departe & goe from this treasure, that wee maye safely have & enjoye it without anie feare hurte or harme doinge to me or to anie livinge creature, as ye will answere at the greate daye of dome before that most dreadfull & Just Judge also I Coniure you by Xpsts birth & Nativitie, by his circumcision, by his

fastinge

x ffastinge & temptation, & by his pure holy mighty & tendered name + Tetragrammaton +
by his agonye death resurrection & ascension, & by the greate meekenes that he shewed
when he washed the feete of his disciples; & by the crowne of thorne wherwith he
was crowned, & by all the paynes & panges of his dolorous passion as mockinge,
spittinges, & buffetinges, by his precious body & bloode & by the greate heavines
& sorrowe that his blessed Mother had when shee sawe him her deare sonn hange upon
the ✠ & by the unspeakable Joye that shee had when he rose from death to life the 3d
daye, by these & all other afore sayed I charge & binde you spirite that you be noe longer
obstinate nor disobeyinge, but obedient & willinge to departe & goe hence quickly & quietly
from this treasure & that by & by & without anie tarrienge or longer delayes, & that you
conveye it not from the place where it was first layed, & that you alter nor change the 272
nature nor shape thereof. I Coniure you & charge you spiritt by the strength might
& vertue of all the holy wordes that God spake in that the creation of the worlde, &
by the vertue, might, power, & strength, that God had when he commaunded Lucifer
your prince, with all his adherentes & companions to flye from their place of Joye & feli=
=citie, & by the vertues of all the sacramentes, all prayers fastinges Just deede and
watchinges, at anie tyme or tymes practised within the whole & universall Chur=
=che militant & by all holy carectes signes & seales that kinge Salomon used, by these
& by all the whole vertue, strength might, power & brightnes of the glorious Trinitie,
I charge & commaunde you spirite to departe & avoide from this treasure./

An expediment for the grounde.

Probatim est;

First the maister of the worke muste have a masse of the holie ghoast & memorie 256
of the holie ✠ & he must be in cleane life & stedfast faith & trust this for to be true for
it hath bene proved manie tymes & the first 2 3 nightes are best when the ☾ is newe
& the first is best. Iprimis: the maister of the worke must goe with his fellowes there
as the treasure is with a clarke with him, to helpe to saye the prayers that belonge therto
with good devotion & when they come there as it is pitche downe a wande of hasell of
one yeares growethe: & goe there from 30 fote & kneele downe & first saye this
psalme: deus in noie tuo salvum me fac: Et deus misereatur nri: miserere et nunc di=
mittis: laudate dnm oes gentes Magnificat aia: Deus deus meus respice:
then the maister of the crafte shall saye this that followeth with a faithfull & merrie
spirite./

Thou N that keepest this treasure that wee have named or within the space of 30
foote or more: I charge thee by the vertue & sufferance of allmighty God that thou spirite
arise & appeare there by the vertue of his passion that here shalbe rehearsed one
this manner as followeth in the worship of God & constrayninge of thee or you: Ego
Coniuro te vel vos spiritus per patrem et filium et spm scti et celum et terram
et mare et infernum et oia que in eis sunt et per oia vba que dominus dixit in creatione
mundi et omn creaturarum et per oia vba que deus dixit ad Moise et oibg aliis
sctis pphetis et per 4or elementa et per oes virtutes celorum et per oia noia dei effabilia
et ineffabilia et per Incarnationem nativitatem et passionem et effusionem eius et per oes
vulnera de Jesu xpsti: Coniuro te N. l. vos spus per ignem et aquam et per principes
cre l. virum et per virginitatem beate Marie virginis et matris dei et per capud
scti Johannis Baptiste et per oes patriarchas Appostolos Martires confessores et virgines
et per tormenta Inferni ad quer Ego Coniuro te l. vos spus sub pena maledictionis
ecclesie scti et ego admoneo te l. vos spus sub pena Inflictionis usque ad diem Judicii ut
cito et apte appareas l. appareatis mihi et subito modo sine lesione et fractione creature
dei et respondeatis veraciter ad Interrogationem meam, Amen./

And then saie the Orte Oes: then saye this O dne Jesu xpistie eterna dulcedo
&c

Then must the Mr & the clarke stande one their feete & saye the psalmes of the
passion of our Lord Jhesus Christ & the maister must saye as followeth
with a faithfull & merrye spirit./

O thou N that keepest this treasure where wee have named aboute this warde 256
by the space of 30 foote or mor I charge thee by the vertue of God & of his passion
that here shalbe rehearsed. that by & by thou arise in the likenes of a childe of the
age of 10 yeeres in the paine of endles damnation & by the vertue of all the holie
worde that followeth: O tu N. l. vos spus qui hic custodis thesaurus l. custodit
x aliquid thesaurū l. aliud bonum habet vel habetis hic aliqua potestate et dnatione
ubi sint

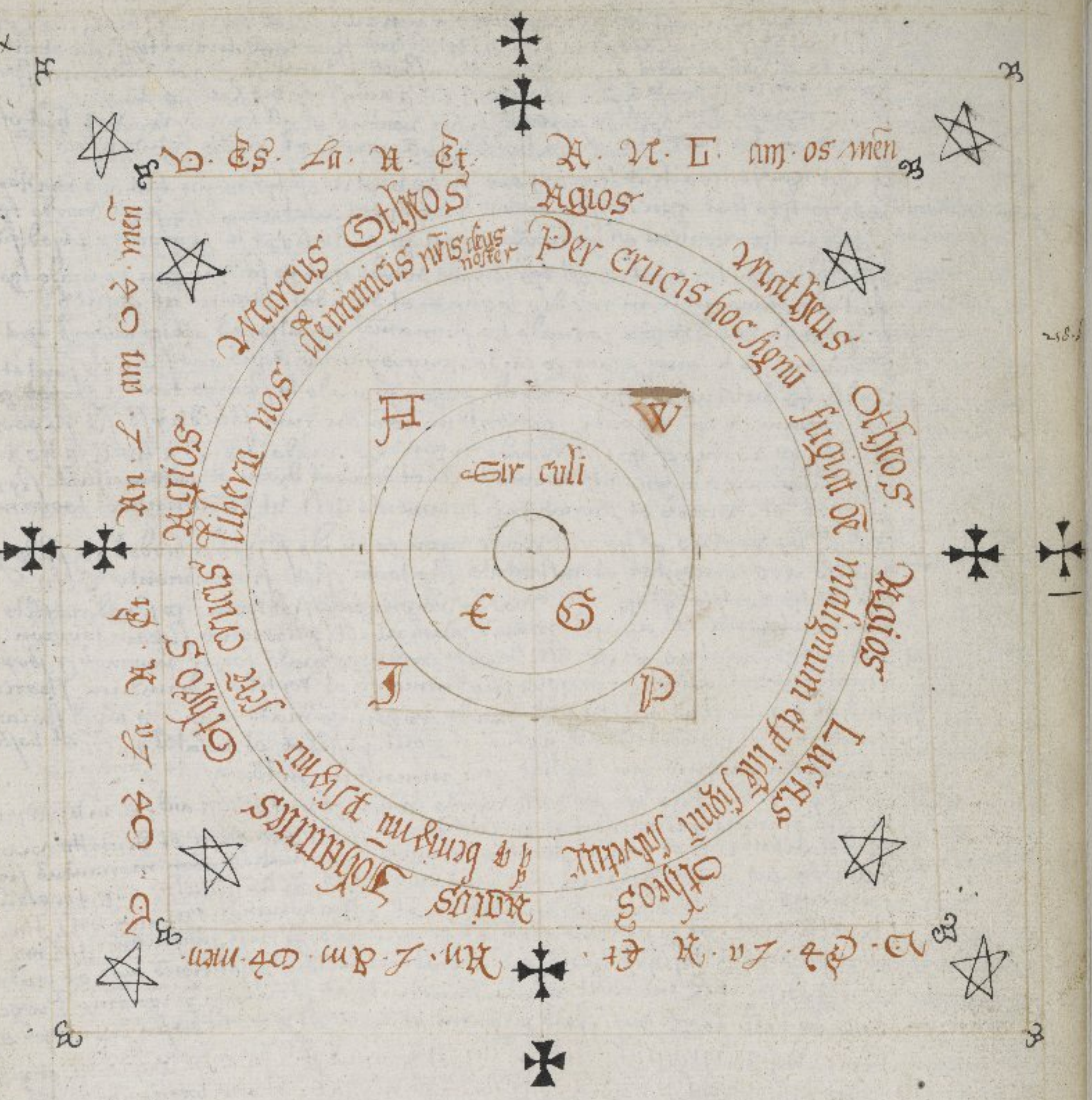
✗ Ubi sint N. fuerite veni venite et aperire sup terrā istā et sup thesaurū ante
in forma pueri decem annorū visu mei et sensorum meorum obediuntur respondere
N. respondeate in oibus rebus deqbus interrogabo te N. vos p altissimam fortitudinem et
potestate Sctē dei Trinitate: Surge o tu spus cum sociis tuis et aperire N. ape=
=riate in: ꝯ te N. vos altissimā fortitudine et timore altissime dei patris in celo
et p virtutem magnā veritate et p beatitudine divinitate altissimi patris in celo et p
virtute oim miracolorum et mirabilium p oia scta noia dei et verba dei scte que
in celo et ~~virtute magnā~~ in terra surge o tu spus cum sociis tuis q est custodis N.
custode in hac terra aliquis thesauris N. aliquis rei infra spacio ~~trecento~~ pedū
in latitudine et in longitudine et profunditate: ꝯ te N. vos p altissimā potentiā et
fortitudine Jhesu xpsti Regis bonitate, et p virtute oes potestates et mundicia, et
p virtute mīe generositate Jhu xpsti Regis bonitate, et p virtute amore Jhu x̄
confortationis et tirio Jhu xpi dei celi, et p virtute claritate et bonitate ipsius, et p
virtute veri x̄ fili dei et altitudinem dei, q veneratur regnat in eterna glām cū
pīe maiestate forte et p tremendū die Judicij oig, deiudicabit oiem gentis humanitā
viva quā mortuū et demones et elephus et oes malos spiritus in eodē tā viva quā mortua
et cum tuis oio gentibus fortito Jhu filio salvationes frater oim bonorū filiorum: Surge o
tu spus cum sociis tuis si habes aliquos sociorum: aliter, surge sup thesaurum ante visu mei
sensis ~~[illegible]~~ qui sit meto in simillitudine pueri decem annorum et loquerem, et des mi
vera responsa de oibus rebus qbus tem terrogavero: Surge o tu spus et ego ꝯ te et admo=
=neo te in virtute spus scti et p virtute oes filij spus scti et p virtute et divinitate oes
sapiencie spus scti, et intellectus pietate spus scti, et p virtute scientie spus scti, et p
virtute timoris immundie o spus scti, et p virtute oes noie dei graciam spus scti:
Surge o tu spus ꝯ te p magnā potentiā et fortitudine et divinitate qm ipse habebit regnare
potestate, et filie in trinitate Trinus et unus deus oipotetis dei, Surge o tu spus per
vertuosam miam dei surge o tu spus et ꝯ te p magnā fortitudine oipotēte dei o tu spus,
surge vertuosam graciam dei, surge o tu spus p vertuosam victoria dei: surge o tu spus
ꝯ te spus p virtute oim celos et celestium oim creaturarū adoram tua deum
oipotente: surge o tu spus p virtutem dei oim vivorum et mortuorum et mobilia adorantium
dei surge o tu spus cum sociis tuis si aliqos habeas tecū aliter: surge o tu spus p
virtute et fortitudine scti passionis Jhu x̄ et p virtutem dulcis facie dei xpi qui fuit
dedicate rubio sanguine in sua scta passione: surge o tu spus p virtute dextera manus
xpsti qui fuit clavatus ligno crucis p foratus, sic tu spus sic p cruce cum pena inferna
surge o tu spus p fortitudine et p virtute illius vulneris q fuit in latere: xpi et sicut
ipse fuit tractū cū corde lignū, sic cum clavatos et tracte confortissimis penis inferni
et cum corde ignois nisi veniat et appareas ante apto p virtute illius pene quā xpus
sustinuit sup dexteria pede clavata sic tu ligno cruce sic tu sis cum sociis tuis
clavat ꝯ passiones et p foratiā cum pena inferni, surge o tu spus p virtute illius passi=
=ones in penis cito pena q xpus sustinuit in sinistra pede punat te et clavat te
cum penis ignois q semp ardebunt et descendat sup te N. vos cum fortissimis ictibus
✗ tonitruum et fulminibus et cum fortissimis ignois inferni et gladio morte terorum et
panores et oim tormentū oim demonum inferni omnibus penis descendunt sup te
N. vos in verendis scto appeas in apto visui meo, surge o tu spus ꝯ te N. vos p forte
passionis x̄ fili dei surge o tu spus giuro te vel vos et admonio te N. vos p virtutem
illius preciosi sanguinis et aque quos xpus in cruce effudit forte sua et p verba
passione et aqua et pamores et p salsas lacrimas quas btē Marie sua dulcissima
Mater plorabit in tempore passionis sue: surge o tu spus p virtutem oim sctos
Verborum q ipse Jhesus loquebatur in sua passione videlicet qn ando orabit per
crucifigentibus sic dicens pri ignosce illis quia nesciunt qid faciunt et p verbaq ipse
dixit mulier ecce fillius tuus et ad discipulū ecce mater tua, et p illud verbum
sacrū sitio et p illa verba Eloy Eloy Lamazabathany qod est deus meus deus meus
ut quid dereliquisti me et p illa verba sacrū consumatū est, et p illa sacra
verba pater in manus tuas dne, et p virtutem scte Marie que portavit Jhesū
xpm̄ et per virtutem scte crucis quā xpus portavit passioni sue surge o tu spus
et aperire apto visui meo et sensibus meis in forma predicta cum sociis tuis si habes aliquos
et alliter ꝯ te p Jhesu xpi et p virtutes oim vulnerum que xpus habuit et effudit
in sua passione et p virtute resurrectione et ascentione sua et p tremendū diem
Judicij dni nri Jhesu xpsti vivi surge spus et aperire apto et respondeas in oibus
rebus de quibus interrogabo te nisi scto veneris sine mor oipotente deus patr scte celi et
terre excomunico te N. vos cum sociis tuis et p[ro]iciat te N. ~~socios~~ vos spus in igne eter=
=nū, et vinciū filius dei Jhus xps maladicat te vel vos spus cum cathenis multū et
✗ profundum N. mutuos et surdos in fortissima pena inferni, o tu spus ego excomunico te N.
vos p

× vos per Ecclesia dei, et ~~sctam puer~~ & in oibus sctis sacramentis et scta Trinitas et oia
scte dei, et sctam puerp et matrē eius te N. vos spus condolore et tristitia et oia tormenta cruciat
super te N. vos et cadat super te N. vos miseria perdurat te N. vos rebellinge spirite If you doe not
come quickle & stande before us without let & answer me fiat fiat Amen./
And I charge thee that ye appeare by the vertue of all the holy wordes that our Lord god
spake in the creation of the worlde & all creatures visible & Invisible./

vba primū creationis
I G & I charge thee that thou appere by the vertue of the worde that are written hereafter. I 257
charge thee that thou drise & apere to us by the vertue of the first worde that our Lord
spake in the creation of the worlde when he made light to shinge he sayed fiat lux et facta
2 est lux./ & by the vertue of the seconde worde that he saide when he made the firmament
fiat firmamentum in medio aquarum et devidat aquas ab aquis:
3 & by the 3d word when he made the firmamet he gathered all the waters that were under
heaven into one place he saide: congregentur aque que sub Celo sunt et appariā arida:/
4 And by the vertue of the 4th worde when he made to springe trees & herbes he saied Germi=
=net terram herbā vereti facientem semen cum semetipso sit super terram:
5 And by the vertue of the 5th worde when he made the ☉ & the ☾ & the * * he saied
fiat Luminaria magna In firmamento Celi et devidat diem et noctem et sint signa et tempora
et dies et annos et Luceat In firmamento Celi ut Illuminare terram:
6 And by the vertue of the 6th worde when he made fisshes & birdes he saide producat aque
reptile are viventes et volantile sup terrā sub firmamento Celo:
7 And by the vertue of the 7th worde when he blessed them: he sayed crescite et multipli=
camini et replete aquas maris aves multiplicentur super terram:/
8 And by the vertue of the 8th worde when he made beaste wormes & serpents he saide:
ducat terram aliam in genere suo Jumenta et reptilia secundum species suas:/
9 And by the vertue of the 9th worde when he made man: he sayed faciamus hominem ad
Imaginē et similitudinē nostrā et presit piscibus et volatilibus Celi et bestias terre et
universis creatures qui reptile quē moventur in terra/
10 And by the vertue of the 10th worde when he put Adam and Eve into parradise he saide:
cresite et multiplicamini et replete terrā subiugate eam et dimitte vivi piscibus maris
et volatibus Celi et bestias terre et universis animatibus quē moventur super terrā, et per
fiat vba que dnus dixit ad Moyse et oibus aliis sctis prophets, et per 4or elementa et pul=
critudine Celorum et oia dei ineffabilia et per Incarnationem dni nri Jhesu xpi et per
sepultū eius, et per passionē eius, et per effusionē preciose sanguinis dni nri Jhesu xpsti
et per gloriosam resurrectionē eius et per admirabilem assentionē eius, et per adventum dni
deū Judicij quia Iudicabit vivos et mortuos et seculum per ignem, Surge et tu spus
ego te ꝯ te N. vos spus per ignem et aquā et per capud vestri principis et per virginitate
Beate Marie virginis Matris dei et per capud scti Johañes Baptistie et per oes patriarchas
prophetas Apostolos Martires confessores et virgines, et per tormenta Inferni ad hur quote
subpena maladictiones Ecclesie et ego admonio te N. vos spus subpena Incluriones usq
diem Judicij strictū apte appeas mi et sesijs meis sine fallacia et lesione ad mei vel
seriis meorum vel alicuius rei vel creature dei et N. veraciter respondeas ad oia
Interrogata fiat fiat fiat Amen./

And when he is risen or appeareth speake to him in the mother tonge what he doth there 158
& what he keepeth there either golde or silver or anie other treasure or by what meanes
ye maie come to it best & what tyme & then beware how you doe. examin him to have forth
for some will speake & some will not & if he speake then aske him howe ye maie best
come to it & charge him to be readie when ye call him againe & then set him to keepe
a stafe or a wande of hasell of one yeeres growinge & caste it out aside & if he be well
bounde he will take it upon him by the same bonde aforesaide & shall bringe it to you:
then charge him that he goe to the place that he was assigned to & there abide the dome
of God the father the sonne & the holie ghoste: & if he be obstinate to tell you then charge
him by all the wordes abovesaied upon the paine of everlastinge damnation that he
sett it up before you but then he will aske some thinge for his laboure but geve him
nothinge but charge him that he goe into the place that he was assigned to & there
to abide the dome of God our Lorde Jhus Christ the father ~~&~~ the holie ghost
× 3 persones & one God in Trinitie:

ffinis Probatum est pro certo


D · Es · La · N · Et
A · N · L · am · os · men
An · L · am · Oꝺ · men
An · L · Am · Oꝺ · men
D · Es · La · N · Et
A · N · L · am · os · men
Agios
Matheus
Othos
Agios
Lucas
Othos
Agios
Johannes
Othos
Agios
Marcus
Othos
Per crucis hoc signū fugiat oē malignum et p idē signū salvetur q̄d benignū p signū sc̄e crucis libera nos de inimicis nr̄is deus noster
A
W
Sir culi
E
G
J
P

Spus Boriales Que vocatur Egin Rex probatū est

I Coniure the Egin Rex of the North & also charge thee that thou appeare before me before this circle by the sufferance of allmighty God & by the vertue of his passion that here shalbe rehearsed one this manner that followeth to the worshippinge of God & the constrayninge of thee I ꝯ thee spirit Egin by the father the sonne & the holie ghost & by the heavens the ayer the earth & the sea & by hell & by all that therin is contayned: that thou come shortelye & appeare to me & my followers not terrible nor fearefull: also I ꝯ thee thou sprit Egin by all the holy wordes that God spake in the creation of the world & of all creatures visible & invisible & by the for Elemente & by all the vertue of heaven & by all the holy worde that God spake vnto Moyses & to all other prophete & by the incarnation of Jhus xpst & by his nativitie & by his passion & by the sheddinge of his pretious bloode & by his takinge downe of the crosse & by buryinge I ꝯ thee Egine by his glorious resurrection & by his mighty ascencion & by the cominge of the holy ghost: I ꝯ the Egin by all the bitter woundes of our Lorde Jhus xpst & by the dreadfull daye of Judgment of our Lord Jesus xpst: I ꝯ thee Egin that thou appeare before me by the vertue of the blessed virgine Marie Mother of God I ꝯ thee Egin by the vertue of Scte John Baptist and St John the Evangelist: I ꝯ thee thou spirit Egin by the vertue of all patriarches apostle confessors martirs & virgines & by all the powers of heaven & by all the paines of hell I ꝯ thee thou spirit Egin vnder the paine of condemnation vnto the greate daye of Judgment I ꝯ thee thou spirit Egin by the greate curse of God & all holie Churche that by & by thou appeare to me & to my followers without deceite fraude crafte or illusion & that thou hurt not me or anie xpstian creature & that thou goe not awaye without licence of me: also I ꝯ thee Egin by all the highe names of God & by all the holy worde of God that is in heaven & earthe: I ꝯ thee Egin by the highe power & strenghe of our Lord Jhus xpst the sonne of God. the heavenlie kinge of glorye & I ꝯ thee thou spirit Egin Mosacus in what place of the world soever thou arte in or to whome soever thou arte bound that thou come & appe before me in the likenes of a childe vnder the age of 10 yeares & that thou goe not awaye without licens of mee: I ꝯ thee by the vertue & blessed passion & by the vertue of all charitie & love of the holy ghost: & by the love of Jhus xpst that he bare to all creatures visible & invisible I ꝯ thee Egin by the greate comforte & sweetnes of J.C & by all the vertue & gladnes of J C I ꝯ thee Egin by the highe power & vertue of J. C. sonne of God & the moste mercifullest God & by his onely begotten Sonne J C which lyveth & reigneth with the father in his maiestie & by the dreadfull daye of Judgment when he shall come to judge the quicke & the deade by whose power all heaven earthe & hell doe bowe I ꝯ thee Egin by the same Jhu the sonne of David the sonne of the blessed virgine Marie & sonne of salvacion of all the electe children of God I ꝯ thee Egin by the vertue of the holy ghost & by the wisdome & understandinge of the holy ghost & by the meeke councell of the holy ghost I ꝯ thee Egin by the wisdome & sapience of the holy ghost I ꝯ thee Egin by all the mercye & grace of God & by the greate power & strenghe of God & by the glorious mercie of God & by all the creatures of heaven that doe worshipe in the sighte of God & by all the creatures in earthe that doe worshipe Egin I ꝯ thee spirite Egin that thou arise & appeare o thou spirite Egin by all the holie quicke & deade that doe worshipe in the sight of God I ꝯ thee spirite Egin that thou appeare before me by the hande & feete of Jesu that were fast nayled vnto a tree of the crosse for my redemption: & the greate confusion sure greate paine light vpon thee with the greate incomfortable paines of hell maye lighte vpon thee thou spirit Egin ever without hope of salvation excepte thou doest come & appeare before me: I ꝯ & call thee thou spirit Egin by the vertue of his blessed passion & by the sheddinge of his most pretious bloode: I doe curse & laye vpon thee by the power of God sure greate paines here to lighte vpon thee with the flame of fire of sulphur & thunder & lightninge with the crowde of sorrowe & all the paines that all divels suffer with the horrible paines of hell maye light vpon thee: except thou doest appeare to me incontinent without hurte doeinge to me or to anie livinge creature: also I ꝯ the thou spirite Egin that thou appeare visible to me & to my followers by the sharpe & stronge passion of our L J C the sonne of the true & livinge God whoe is the saviour of all the worlde & by his pretious bloode & water that came out of all ptes of his blessed bodye that in what partes of the world soever thou art or be in or whose soever hath the government of the thou spirite that thou doest come & appeare to me & to my followers & to aunsweare me true & trulie accordinge to my meaninge speedelie and unfaynedlie to fulfill all my requeste & demaunde: I ꝯ the o thou spirit Egin & call the by the bitter weepinge that the blessed virgin Mary wept in the the tyme of hir sones bitter passion I ꝯ thee by the vertue of all the wordes that our Lord spake as he hanged

x vpon the crosse which was when he prayed devoutlie to his father for his enemies sayenge father forgive them for they knowe not what they doe I ꝯ thee Egin by the vertue of the

seconde

× seconde worde when to his sorrowfull Mother hee sayde woman behold thy sonne: I coniure thee Egyn by
the vertue of the 3d worde when hee sayed to his disciple John behold thy mother. I coniure
thee Egyn by the vertue of the 4th worde when he sayde I thirst. I coniure thee thou spirit Egyn
& call thee by the vertue of the 5th worde when he sayed heloy heloy lama zabathanie
I coniure thee Egyn by the vertue of the 6th worde when he sayed in manus tuas domine
comendum spiritum meum redemisti me domine deus veritatis: I coniure thee thou spirite Egyn &
call thee by the vertue of the 7th worde when he sayed consumatum est. I coniure thee o thou
spirit Egyn & call thee by the vertue of that cradle ✠ that Christ bare unto the of his passio
when he suffered the moste shamefullest death that could be devised or thought: I [illegible] spirite
& charge by the sufferance of God which heavie burden & paine to light upon thee except thou
[illegible] heare appeare to me & to my followes visible & in fayre forme of a child
under the age of 10 yeeres ~~of age~~ I coniure thee by all the vertues of the blessed virgine Marie
& Mother that bare Xpst in this worlde: I coniure thee Egyn & call thee by & in the paine of the
utter & everlasting damnation that thou appeare before me openlie: in humaine forme
without hurte dooinge to ~~me~~ or to my followes or to any thinge that ever God created
I coniure thee Egyn & call thee by the vertue of Xps death resurrection & mighty assension &
by the cominge of the holy ghost I coniure thee Egyn & call thee by the dreadfull daye of Judge=
=ment that thou never rest nor staye in anie place, but that thou appeare before me & if
thou be bound to anie man before this tyme, I charge thee & coniure thee by the vertue of the worde
that I have before spoken or rehearsed that thou send one of thy legions next under thee
that is out of bondage to answere me truelie to all my demaundes & to obeye me uppon the
paine of utter & everlasting damnation, & upon the paine of the greate curse of God that
that here shalbe rehearsed that thou Egyn with all thy legions doest come & appeare meekely
& in fayre forme: Oipotens deus pr scti celi et terre excomunicat te et eiciat te in
in ignem inferni et [illegible] ~~excomunicat~~ Jhus xpus filius dei maledicat te cum
cathenis et cum dolore et tristicia et omne tormentum Inferni & cruciat te et radat super te
miserie et perdurat te horribelliu spus sy non veneris statim sine mora et respondeatis
mi in dictis questionibus meis ita fiat fiat fiat Amen.

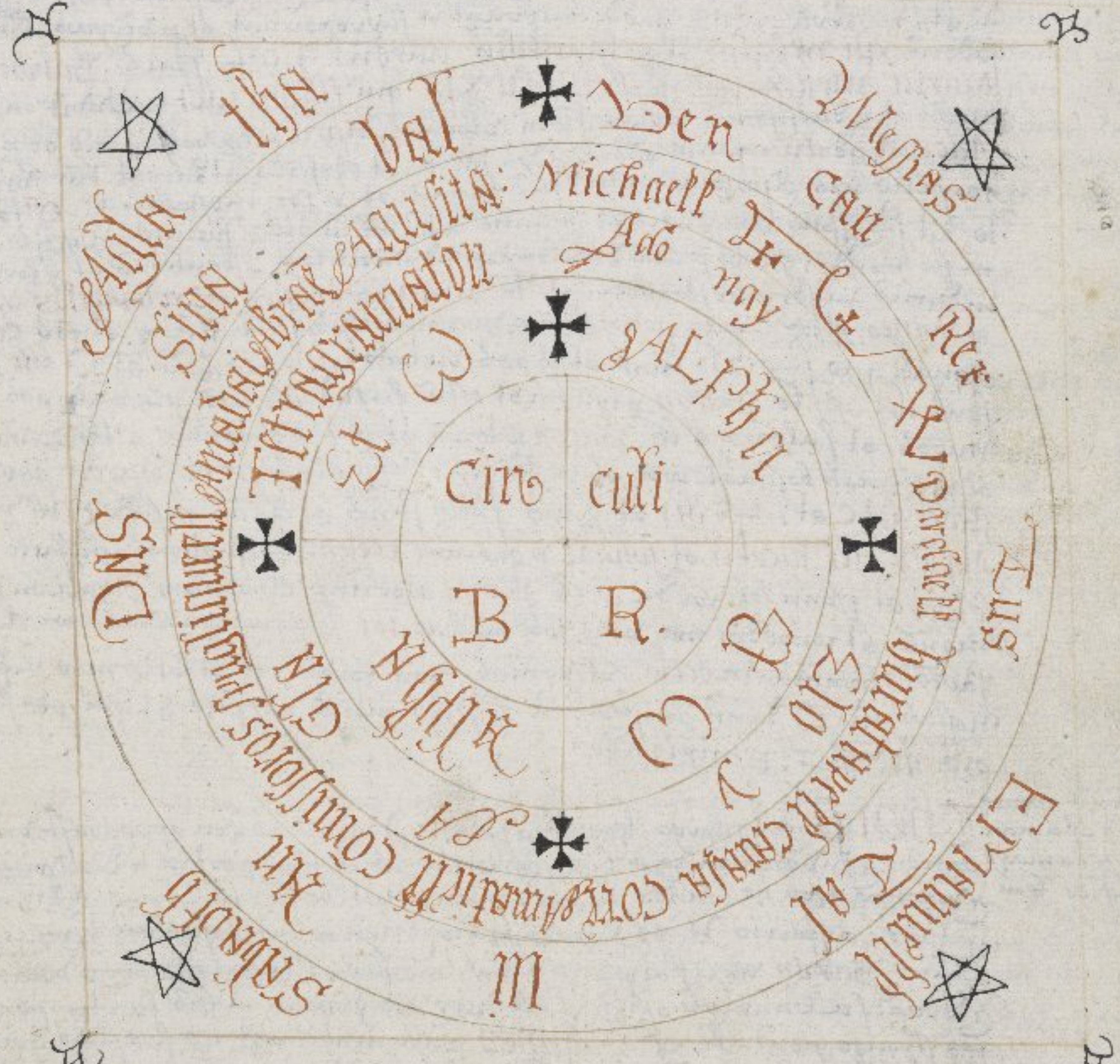
Iterum atque Iterum I charge thee & also coniure thee thou spirit Egyn kinge of the North in
what place or cote of the worlde see ever thou arte in to appeare before me & if thou be bounde to
anie man before this tyme thou by the same bond & vertue I charge ~~thee~~ to appeare before
me or to send one next unto thee of power to answere me to all my demaundes by the ver=
=tue of all the wordes that God spake in the creation of the worlde & of all creatures I coniure thee
1 by the vertue of the first word when he made the light he saide let the lighte be made
2 & it was made I coniure thee Egyn by the vertue of the 2 worde when he made the firmamente
& sayde fiat firmamentum in medio aquarum et dividat aquas ab aquis. I
3 coniure thee Egyn kinge of the North & call thee by the vertue of the 3d worde when he had
made firmament he gathered all the waters under heaven into one place then he sayd
gather all ye waters togeather under heaven that the drie land maye be shewe/
4 I coniure thee Egyn & call thee that thou appeare before me & my followes in the forme of a childe under
the age of 10 yeeres by the vertue of the 4th worde when he made trees & herbes to springe
he saide: germinat terra herba virente facientem in semet ipso sit super terra I coniure the
5t Egyn kinge of the North by the vertue of the 5t word when he made the ☉ & the ☾ & the
✱ ✱ he saide let greate lighte be made in the firmament of heaven to devide the daye
from the night & let them be into signes & tymes & unto daies & yeares & let them be in
the firmament that ~~they~~ maye shewe light on the earth: I coniure thee Egyn by the vertue of
6 the 6 word when he made fishes he sayde replenishe the waters & the earth with
creepinge fowles under the firmament of heaven I coniure thee thou spirite Egyn & call thee
7 by the vertue of the 7 worde when he blessed them he saied multiplie & increase
& fulfill the the waters of the sea & the birde multiplie upon the lande I coniure thee kinge
8 Egyn & call the by the vertue of the 8 worde when he made beastes & wormes he said
9 multiplie ye one the earth after your kinde: I coniure thee Egyn by the vertue of the 9 worde
when he made man he sayde: make man after our owne likenes that he may rule
the beastes one the earth & fishes of the sea & birde of the ayer under heaven & all
the universall creatures of the ayre earth & water I coniure the thou spirite Egyn
10 by the vertue of the 10 worde when he made Adam & Eva & put them into paradice
he saide: cresite et multiplicamini et replete terram: I coniure the Egyn & call thee & constraine
thee to come & apeare before me & my followes by & by by the vertue of all the holy ~~worde~~ worde
~~worde~~ that God spake unto Moyses & all other holy prophets I coniure thee Egyn & call thee
by the 4 Elementes & by all the glorie of heaven I coniure thee Egyn & call & constraine thee to come
& appere unto me & my followes by these names + Heeb + yreos + Jhus +
fortis + fons + salvator + Eloy + Theos + Deus + Xpus + Fiectata + Sabaoth +
Degramonis + Agie + virtus + lotis + helium + histerium + Adonay + Jisus +
× Laabatoms + Tetragramaton + Semeton + Graton + Maton + Lection + Messias +

Lacta

× Lactea + Abite + Aponas + heleos + helebe + Agie + Agee + Paton + Regum + Abraca + Bata + Legita + yreos + victor + Osanna + hebomibatica + helsell + Nazarenus + helemon + vita + victor + Theos + Thea + Thanatos + Thesion + Peceveratori + Lam + Gesa + Emanuell that thou Egyn dost appere before me & my felowes at this present tyme without anie delaye failure or fraude & not to departe without licence of me: alsoe I ꝯ thee Egyn & call thee by all these other names of God Sera + Crasme + Varios + Ihs + Leta + Apres + Elon + Yrsta + Gloriosus + Bonus + On + Vnigenitus + via + vita + Manus + homo + Vsion + principium + primogenitus + Sapientia + virtus + A + et ω + Capud + et finis + Origo + Paraclits + petra + lapis + Angularis + pastor + propheta + Saserdos + Athanatos + Kerios + et Isus + hogeron + Allaluia + Abednago + heretis + hesben + Geroti + Covit + Absia + Simia + et ista + predicta + I ꝯ thee thou spirite Egyn kinge of the northe & I call thee & charge thee to appeare by all the holy names aforesayde that you come meeklie without anie troublinge commotions of anie of the 4 elementes as thou arte called by that salvatione that thou thinke to have of our Lord God & of his sonne Jhesus xpste to be come with God the holy ghost be all honour & glorie might maiestie & dominion rendred both nowe & for ever worlde without end Amen.

Probatū est sine dubio procerto

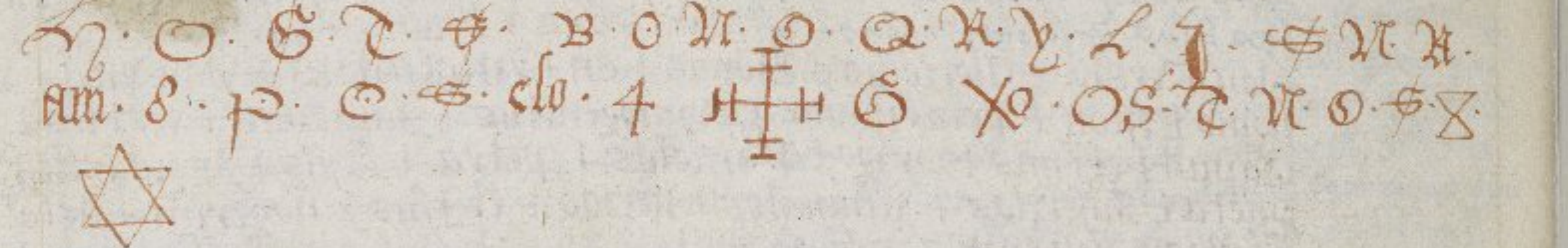
261.b



See this page 48 MS. [illegible]

hoc experimentum potest fieri In domo vel extra domum In omni loco et tempore et secreto tamen In die quam in nocte et quacunque vult operare /

Incipit Coniuratio Baronis primo potes spiritus Borialem fac circulum et sceptro caracteribus suis scriptum in circulo suo cum candelis speris ceris et eos sui caracteres subsequentes et fac similes in circulo /



Cum ante volueris operari teneo predicta caractera in dextera manum et in tribus diebus viribus miserere mei deus deinde dicas Judica domine nocentes et cetera / 26.

Adiuro te spiritus Baron per virtutem domini nostri Jhesu Christi filii dei vivi et veri pueri misericordissime et per illum Angelum qui in tuba canet in die Judicii dicet venite: Coniuro te Baron per penas domini nostri Jhesu Christi filii dei vivi veri et misericordissime et per illud patibulum crucis in qua suspensus est deus et homo et per clavos quibus affixus qui sic demonstra et per lapidem angularem et per virtutem qua Os obturatus est et tenebre facta sunt et multa corpora sanctorum que dormierunt et surrexerunt et per virgam Aaron et Archam federis Christi nostri domini et per thuribulum aureum: Item coniuro te spiritus Baron per gloriosam virginem Maria matrem domini nostri Jhesu Christi qui filium dei portavit in utero et per eius sanctum nomen et per dulcissimum Lac eiusdem virginis Marie et per verba eius et per nomen sanctum dei Adonay quod deus faciat omnes lapides terre et edificia et dicent tunc vos montes cooperite nos et facie sedentes super thronum et per ter ineffabilia: Coniuro te Baron et spiritus te ut sic spiritus benignus et humilis verbis meis in omnibus faciunt discessis huius per benedictionem in formando celi et per laudabilem et admirabilem ascensionem et gloriosam formidabilem in diem in secula seculorum: Coniuro te Baron per Angelos et Archangelos martires confessores et virgines et per thronos potestates per virtutem omnes spiritus virtute et omnes celos dei: Coniuro te Baron per aquas que super celi sunt et per omnes virtutes dei per Lunam et Solem et Nubem et omnes spiritus dei Coniuro te Baron per ignem et estum frigus et estate glacies per omnes noctes et dies per nubes et fulgura Coniuro te Baron per terram et per 4 Elementa: Coniuro te Baron per omnes volucres celi et per omnes bestias terre et per omnes filios hominum Coniuro te Baron per Israelem et omnes sacerdotes et servos dei et per omnes spiritus sanctos et animas iustorum Coniuro te Baron per omnes sanctos Apostolorum dei Jacobum et Johannem per quorum ecclesie edificatione istafacio invocatione et per omnes sanctos et homines sancta Coniuro te Baron eterniter Ananiam Azariam Coniuro te Baron per pulsationes et ... cordia Coniuro te Baron eternum et per omnes membra dei principalia et per nomen et corpus domini nostri et per omnes septem sacramenta ecclesie ut venias coram me et facias mea in forma humana et non noceas mihi vel damnum inferas mihi vel sociis meis pacifice et quia ego faciam et compleas omnia que tibi vel precipio tibi /

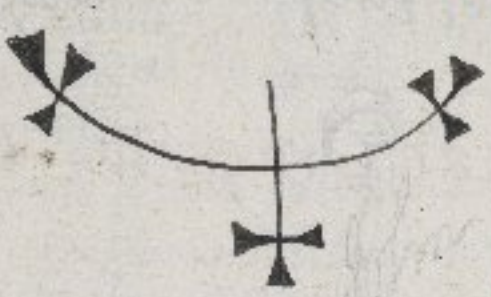
Then he will appeare in the forme of a man & then thou maye aske whatsoever thou wilte /

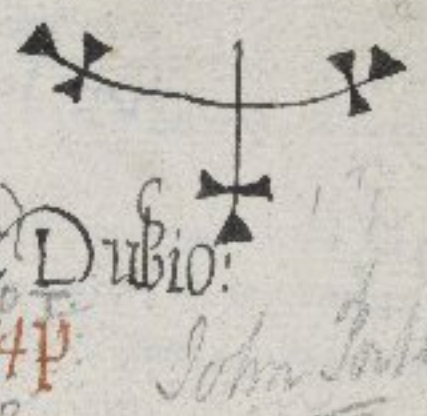
Then saye I charge thee thou spirite Baron as thou appearest unto me by this Coniuracion & Invocation that thou shewe what is thy propertie to doe without any dissimulacion & whether thou be bounde to anie man or not before this tyme: & I charge thee to tell me if thou be a spirite to be bounde to any man or not before this tyme & also I charge thee thou spirite Baron which appearest unto me before this circle by the vertue of the most holy & dreadfull names of God all which are graven in this sceptre pentacle representinge the stronge pentacle of Salomon conteyninge in it the foresaide dreadfull names of God + El + Eochye + Elan + Helt + Agla + Yonthachy + Theamothe + Malta + by the which he subdued & Included all spirits in a vessell of brasse or glasse: also I charge thee Baron by the vertue of the excellent name of God + Tetragrammaton + that I hold in my ringe one my left finger that thou goe to such a place & bringe with thee the treasure that there lyeth & if there be none I charge thee to goe to the sea or some other place where thou knowest anie hidd from the use of man & bringe with thee to the value of 6000 £ & safelie deliver it to me by the vertue of the supernall Maiestie of the blessed Trinitie which is signified in the crowne Imperiall standinge in the toppe of my sceptre & by the misticall scripture of the same & by the Coniuration aforesaide & by the vertue of the holy names & misteries aforesaide that thou bringe with thee to the value of 6000 £ & that thou suffer me & my fellowes to have & to carrie away the same without anie Interruption or lettinge of thee or anie other spirits: & unto this I charge thee thou spirit Baron by the vertue of the blessed passion of Jhesu Christ & by the vertue of his 5 principall woundes & by the dispersinge of his pretious bloode that thou goe without tarryenge or anie further doenge to me or anie earthly creature 2

fiat fiat

Precipio tibi per virtutem dni nri Jhesu xpi et per passionem eius qd mihi venias et respondeas
et respondeas mihi de omnibus de te interrogavero in quacunque die et in quacunque nocte et quociens
venias et interrogavero et fac mihi dominacionem obedientie et promissis ... et ut sim ~~de te fes~~ securus
precipio tibi Baron per ... et in spiracione spirituum et postquam te in futurum invocavero
intres in lapidem christallum positum in argentea pilla et ... inde exiturus nisi sis
licentiatus conjuro per virtutem dnis nri Jhesu xpsti dei ~~xpi~~ vivi misericordi-
ssimi. Amen. fiat fiat fiat Amen Amen

Et Jam vade In Pace et recede per passionem
domini nostri Jhesu xpti In noie
patris et fillij et spus scti
Amen fiat.





263.

Finis: Probatum est sine Dubio:
Pro certo: By nh4z vetr4p

naos vetrot

John Porter

Lu 143 John wester

An experiment of Rome

An Experiment of the spirete of Rome wherby the romans knewe all thinges present & of thinges paste & thinges to come by a spirite that is called Sathan & was invented by William Baron Grey frier: that spirite will appeare in a bason of water & thou nedeth not to have noe childe in this experimente. ye maye doe this ever daye excepte holy daies, & first be well ware that thou be not poluted with anie lechery but faste & worke fastinge & be stedfast in faithe & have a fayer chamber & have a cleane bason full of water & cleare, & have with thee a swerde or a knyfe to make a circle & thou must have 4 candells of virgin wax & wright one ever candell: Moyses Aaron Jacobe Vsion Tetragrammaton + mei Ratam, & then fasten the candles one the brime of the bason as ye shall se the forme here after: then sit in the middest of the circle lokinge towarde the southe puttinge the bason without the circle & first anoynte & fumigate the basone cum mastice et lignu aloes: & sayenge in principio erat verbu unto the end, & blesse thiselfe with the signe of the crosse, sayenge per crucis hoc signum fugiat procull omne malignu et per idem signum salvetur quod est benignum et per signu scta crucis de inimicis nris libera nos deus noster: Then begin the oration as followeth so lowde that thou mayest be hearde: Coniuro te Satanni per patrem et fillium et spiritum sctu et per scta Maria matrem dni nri Jhesu xpi et per oes Applos dei, et per oes virgines et viduas dei. et per faciem dei et per caput dei, et per coronam dei, et per nasu dei, et per dentibus dei. et per oculos dei, et per linguam dei, et per aures dei, et per unguas dei, et per pollices dei, et per venas dei, et per tiberias dei, et per plantas dei, et per quinq vulnera dei, et per oia tormenta dei, et per omniu sctor eius et per nativitate dei, et per passionem dei, et per merita dei, et per morte dei, et per crucem dei, et per die Judicij in quo quinque xpiana et humana erit in statu viginti annor, et per 4or aialia ante tronu sedes dei habent oculos ante et retro, et per sapientia Salamonis Coniuro te Satanu per virtute hor verbor predictor, ut statim venias et apareas in hac pelui albi monachi et in terra veritate dicas mihi ... dicens de qua interrogabo te sine aliqua fulitate vel fallatia, then put out the candle standinge in the este before

1 thee, then fumigate as you did before sayenge, In principio erat verbu &c, then saye Coniuro te Sathan per ista noia dei Arrovet, Hodernyfonriyor, Hoa, Filot, Yonra, Yava, Masi, Morthia, Morarie, Mobonie, Magon, Alba, Azaray, Abba, Adonay, Sabaoth, Messias, Sother, Saba, Agla, Sponsus Jsus deme dicatur et scta corpora sctos mortuos, et per sigillu dei vivi: Coniuro te Sathan ut mihi apareas in istud vas in forma albi monachi et dicens ac demonstres mihi veritate de oibus questionibus sine

2 fraude et fallatia et dolo: then put out the candle that standeth in the weste & turne thee toward the north with the bason fumigated as ye did before sayenge In principio erat verbu &c: & then saye Coniuro te Sathan per virga Moysi et per mena candelaria celestia et per 3es principiu figura et per danielem prophetã et per scta petru et paulu et per ista noia dei + Agla + Marra + Mandra + Rathia + Mathia + Mordrimidon + Moncray + Nazay + Nazay + Matray + Mataliza + et per clavos xpi crucifixi et per oriente meridie occidentem et Borialem et per 7em planeta et per 4or elementa sive ignem aerem aquam et terra et per 12cem firmamenti ut sine aliqua fallatia dicas mihi non

3 fingendo non mentiendo then put out the 3d candle & turne thee toward the orient & fumigate the bason as ye did before sayenge In principio erat verbum et then saye Coniuro te Sathan per anulu Salamonis et per sigillum virgilij ~~wilhelmi~~ & et per sigillu wilhelmi

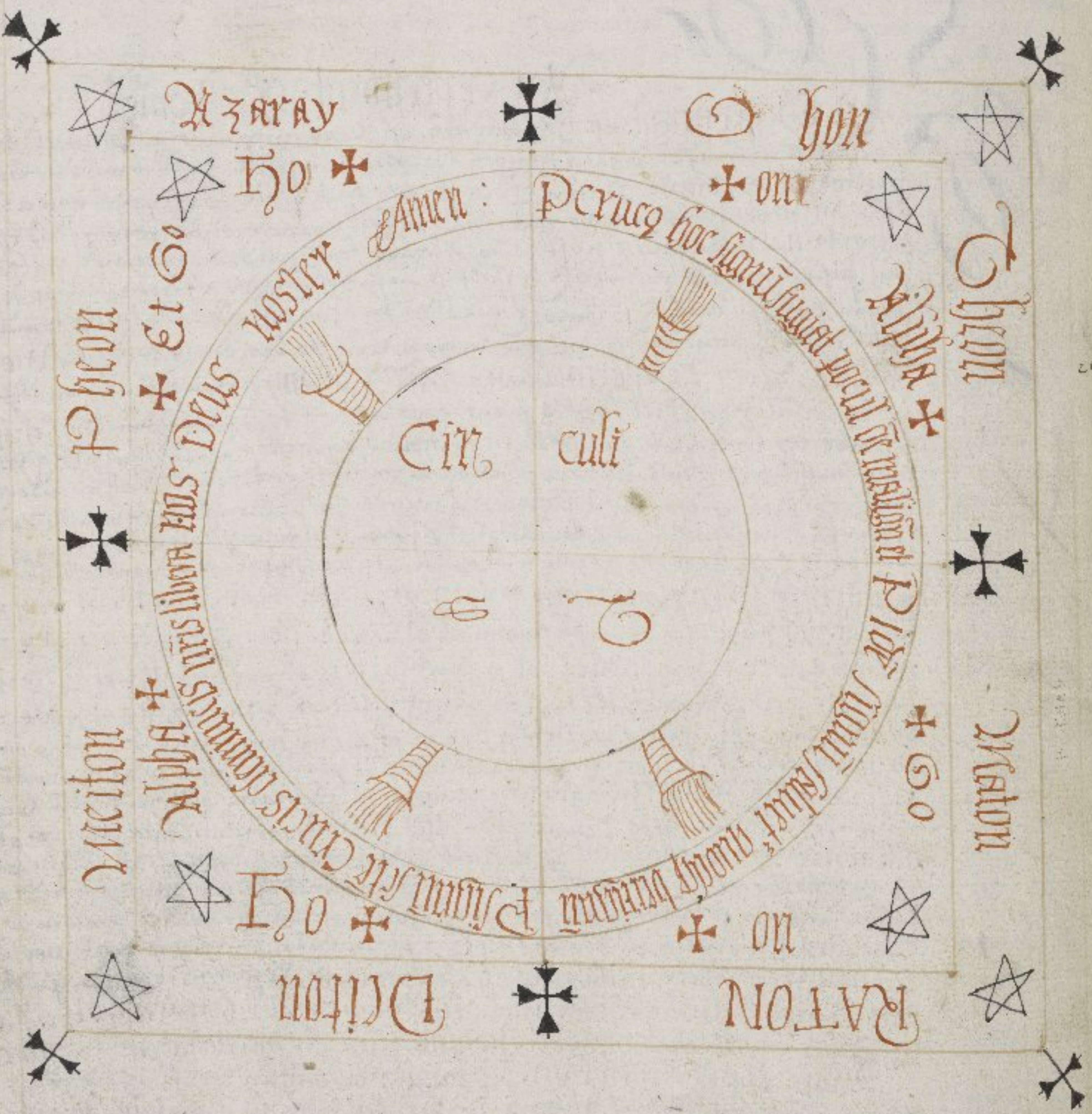
x Bacon et Ramundi doctor ... et per sctm Michaelem et per ille a sctam

salutacionem

263. b

× Salutacione qua sctas Gabriell sallutavit scta Maria dicens: Ave Maria
gratia plena Dñus tecũ et per oĩa bona que possunt esse In celo et in terra et per
oẽs celos et per oĩa que in oĩb; continentur et per Librũ vite et per spũ sctũ quẽ deus
misit in terra emitto spũm et illa sctã verba que dicebat in Cruce pendens dicendo
Consumatũ est et per oĩa alia verba que possunt et que sunt Ineffabilem: q̃ tu
sathiat ut aparias mihi in forma albi monachi sine fallaria: et velem meã per
faciendo et tu volueris precepta mea facere et dissolvo te ab officio tuo et pono te
4 in abissum Aquaꝝ usq; ad diem Judicij fiat fiat fiat Amen: then the spirit will
appeare in manner aforesayed & when he hath fullfilled your desier then licence
him to goe from whence he came./

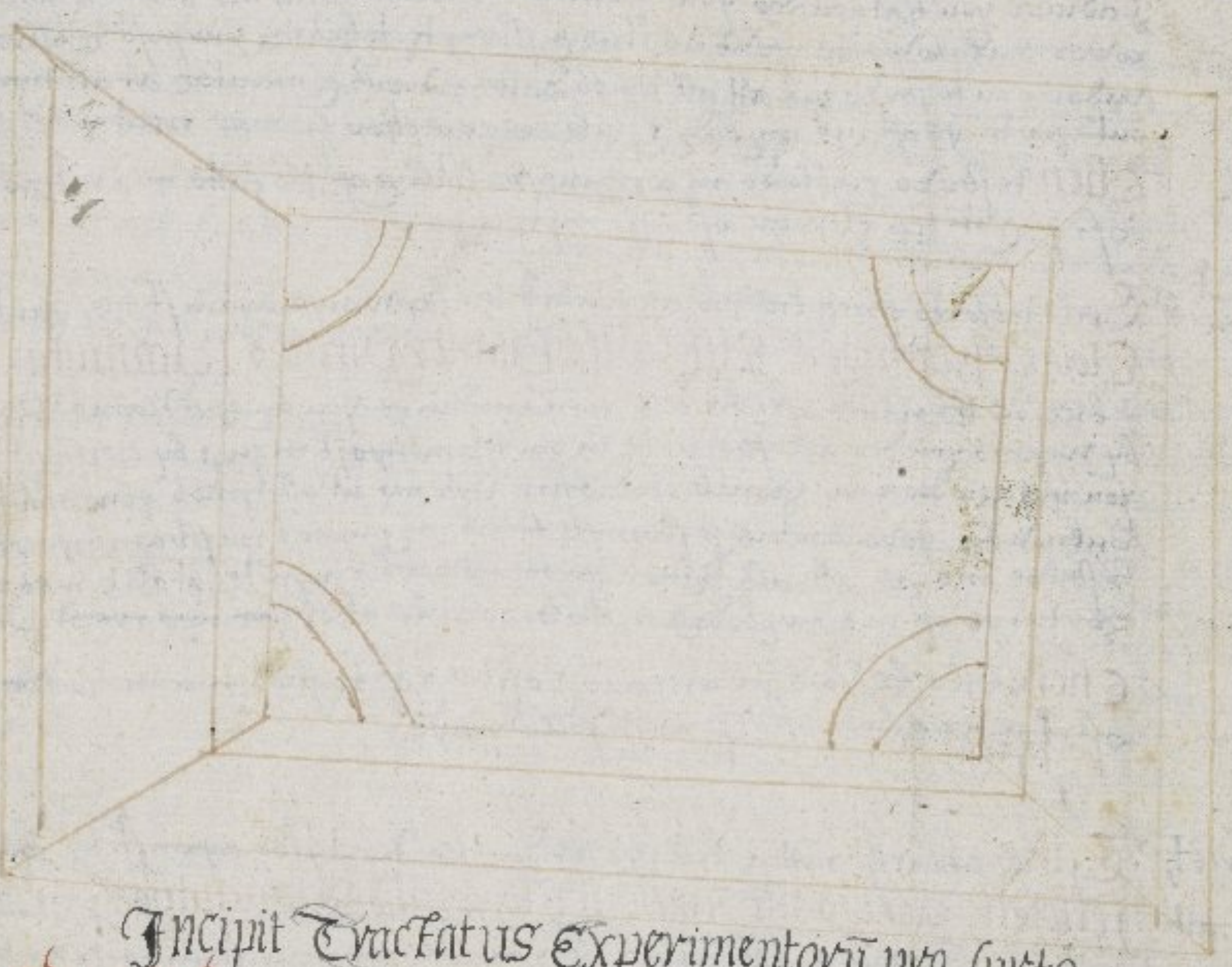
Finis Probatum est Pro certe


Azaray
Ohon
Ho
om
Theon
Alpha
Pheon
Et Go
Amen: Per cruce hoc signum fugiat procul omne malignum et per idem signum salvetur quodque benignum Per signum sancte crucis de inimicis nostris libera nos Deus noster
Cir culi
Maton
Go
on
RATON
Driton
Ho
Alpha
Vriton

Ut scias de rebus amissis, vel annulatis vel absconditis
in terra, fac figuram istam in area domus sequentem minutam in
forma sicut apparet et postea dicas.

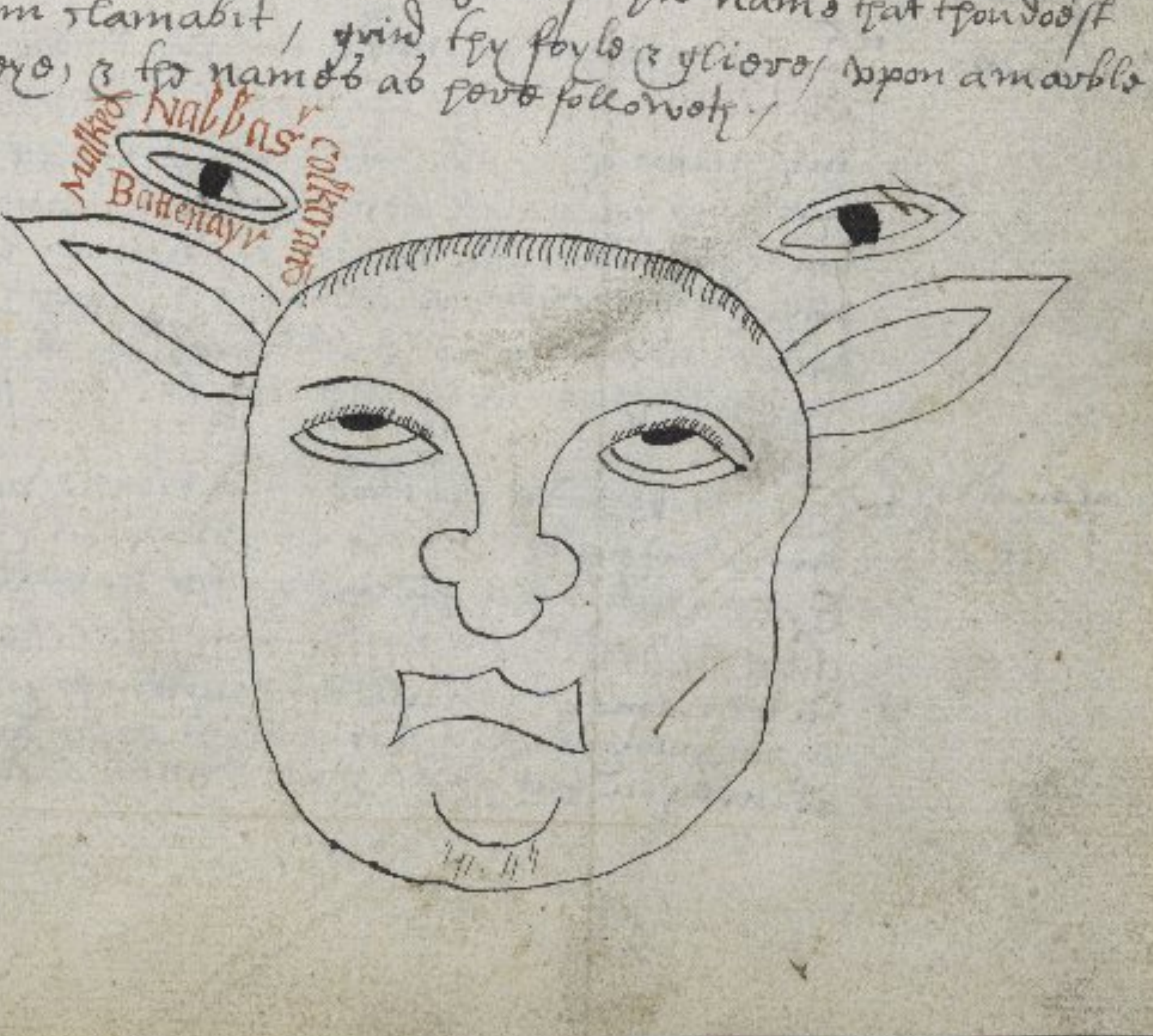
O tu Kerythe, ego te adiuro cum omnibus socijs tuis per patrem et fillium et spiritum sanctum, et per tremendum diem Judicij, per omnes ordines Angelorum et per centum quinginta quatuor millia Innocentium, qui pro Christi nomen passi sunt mortem, et per Angelos, et Archangelos Thrones, et dominations, pincipatus, potestates, Cherubine et seraphine, et virtutes, Coniuro vos omnes per beatissimam virginem Mariam Matrem domini nostri Jhesu xpsti, et per duodecem Apostolos, et per omnes sanctos martires confessores et virgines, et per omnes sanctos et Electos dei, Item adiuro et Coniuro vos per Celum et et per mare, et omnia que in ea sunt, et per summam sapientiam Salomonis, et per annulum eius, et per sigillum eius, et per vinculum eius et per omnia verabula in eodem vinculo, et significatio verabulorum, in hoc Cetrayone certe ista detis de redubitabili et quesita. 219.

Tunc scribe petitionem tuam in quadam cedula, et pone cedulam in media dicte figure cum scripulis, et mane ante diem revertaris ad eundem locum, et invenies quod petisti scriptum in tali Idiomate, quasi in cedula scripsisti predicta. Hoc opus semper facias in primo quadranguli noctis.



Incipit Tractatus Experimentorum pro furto.

Take silver foyle, & temper it with glier, & them grownd together, take a sticke of Cypres & painte upon a walle an eye with the one end of the same sticke, & write with the other ende aboute the eye with the matter afore sayed these 4 names Malkeo, Nabbas, colkerane Battenayer & then gett a nayle of brasse copper, & touche the eye in the blacke with the nayles sharpe end, & say these worde Malkes Nabbas colkerann and Battenaye. Coniuro vos spiritus ut faciatis furem apparere, et apperiens os suum et recognoscere furtum quod querimus. then rehearse his name that thou doest suspect & yf it be hee, statim clamabit, grind ther foyle & gliere, upon a marble stone, & ther with make the eye, & the names as here followeth. 219. b.



To make an oyle which is pretiouse most rare & excellent of all others ad videndum spiritus doe thus as followeth

1 one wensdaye ☿
1 A howlet
Take the white howlet in the daye & hower of ☿ kill him under the right winge sayenge these wordes Juua: handaymusdali: faon: Dyiaga: Sumiella Rostafalagath: this fowle I kill in the name of you all commaundinge you by this name Rufangoll: your superiour by whome you doe all service in earth amongest men and by hemeolon: your prince / I adiure you / that you doe your humble obedience unto me J B at all tymes hensforthe & with your power unknowen, geve vertue & strength to this my purpose constrayninge all inferiours under you to serve me at all tymes dayes howers & minutes at all tymes & in all places without hurtinge of me, my bodye or soule or any other livinge creature/

Then reserve his bloode in a cleane vessell & of his fatt in another cleane vessell then in the daye of ♃ consequently followinge & in the hower of ☿

2 one thursdaye ♃
2 A lapwinge
Take a lapwinge & kill him as you did the howlet / under the right winge sayenge these wordes Dala: Dangolath: Emenguilla Saluagan: Arsdorthe Sedmaon: pandlath: this fowle I kill in the name of you all commaundinge you by this name Rufangoll your superiour by whome you doe all service in earth amongest men, & by hemeolon your prince, I adiure you that you doe your humble obedience unto me at all tymes hensforthe & with your power unknowene, geve vertue & strength to this my purpose constrayninge all inferiours under you to serve me att all times daies howers & minites at all times & in all places without hurtinge of me my body & soule, or anie other livinge creature/

Then reserve his bloode in a cleane vessell & of his fatte in another vessell, then in the daye of ♀ & in the hower of ☿ insuinge/

3 on friday ♀
3 a blacke hen
Take a blacke hen & kill hir as you did the lapwinge against the harte sayenge these worde Eloofe: panclugell: Etheluill: Euantr Dirathō R iamiuta: Edlodell: this fowle I kill in the name of you all commaundinge you by this Name Rufangoll: your superiour by whome you doe all service in earth amongest men & by hemeolon your prince. I adiure you that you doe your humble obedience unto me at all tymes henceforthe & with your power unknowen, geve vertue & strength to this my purpose constraininge all inferiours under you to serve me at att all tymes dayes, howers & minite at all tymes & in all places without the hurtinge of me my bodye or soule, or anie other livinge creature/

Then reserve the blood in a cleane vessell & of the fatt in another vessell then in the daye of ♄ the hower of ☿ next followinge/

4 on satterdaye ♄
4 A blacke ratt
Take a blacke ratt & kill hir under the right side against the harte / sayenge these worde fellofell: gariguan: samion: Elogamillo Reumdatha Fesoraell: hermadasmin this beast I kill in the name of you all commaundinge you all by this name Rufangoll / your superiour by whome you doe all service in earth amongest men & by hemeolon your prince. I adiure you that you doe your humble obedience / unto me at all tymes hensforthe / & with your powers unknowene give vertue & strength to this my purpose, constrayninge all inferiowres under you to serve me at all times / & in all places without hurtinge of me my bodye or soule or anie other livinge creature/

Then reserve the bloode in a cleane vessell / & of his fatt in another vessell then in the daye of ☉ & in the hower of ☿ ensuinge/

5 on sondaye ☉
5 a mowse
Take a wante or mowse kill hir under the right side sayenge these wordes. Odauun opathan: deothan: hermyadell: fervoll: ganyhaon: flodalath: this beaste I kill in the name of you all commaundinge you all by this name Rufangoll your superiour by whome you doe all service in earth amongest men & by hemeolon your prince. I adiure you that you doe your humble obedience / unto me / at all times hensforthe / & with your powers unknowen / give vertue & strength to this my purpose, constrayninge all inferiours under you to serve me at all tymes daies howers & minite at all tymes & in all places without hurtinge of me / my bodie or soule or anie other livinge creature./

6 on monday ☽
6 A batt
Then reserve his blood in a cleane vessell & of his fatt in another vessell then in the daye of the ☽ & in the hower of ☿ ensuinge./

Take a batt & kill hir under the right winge sayenge these wordes Ramasaell: Kaelldath: Riarusa: Exomiloelli Jesaloeella Revalath: Dupanfalon: this fowle I kill in the name of you all commaundinge you all by this name Rufangoll your superiour by whome you doe all service in earth amongest men, & by hemeolon your prince / I adiure you that you doe your humble obedience unto me at all times hensforthe & with your

And with your powers unknowne, give vertue & strength to this my purpose constrayninge all Inferiours under you to serve me at all times dayes howres & minits, at all tymes in all places without hurtinge of me my body or soule / or anie other livinge creature./

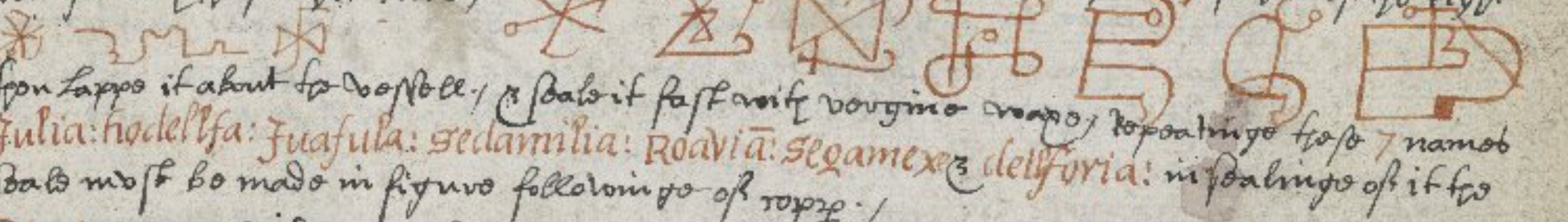
Then keepe his bloode in a cleane vessell & of his fatt in another vessell then in the daye of ♂ & in the power of ☿ encreasinge./

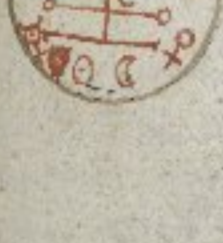
7 on tewsday of
7 A raven

Take a raven & kill hir under the right winge sayenge these wordes Ohorma: Sedelpha: Oremaelle Saquidaell: Myiasaleti Rendos: Lymaxills this fowle I kill in the name of you all commaundinge you all by this name Rusangoll. by whome you doo all thinges· all servante in earth amongest men / your superio^r prince I adiure you all, that you doo your humble obedience unto me at all tymes / & by hemeolen: yor hostes:/ & with your power unknowne give vertue & strength to this my purpose constrayninge all Inferiours under you to serve me at all tymes dayes howres & minute at all tymes & in all places without hurtinge me my bodye or soule, or anye other livinge creature:/

Then keepe his bloode in a cleane vessell & of the fatt in another vessell:/ the mixture of all these as followeth:/

Take the fatt of all these foresayed fowles & beastes of eache of them 7 drammes mixe all well togeather with a slyse of a baye tree./ upon the palme of your hande cleane washed with rose water sayenge in tempringe of it these 7 wordes or names Juafula· Sedamylia· Roauiā Segamexe delforia· Julia· hodelsa· Inferiours & servante to the empire./ & princes of all fayres Sibilis & all amiable creatures delightinge in the companie of humaine people lady delforia as you be present amongest men Invisible at all tymes as sone as I shall annointe mine eyes with this composture./ & that you be as familiar with me:/ as you were with kinge Salomon that mighty prince & as you were with prince Arthur that valiant prince & as you opened & shewed to kinge Salomon the hidden natures properties & vertues of mettalls precious stones trees herbes. & the secrette of all sciences underneath heaven. even so I commaunde, require, & adiure you Juafula: Sedamilia· Roaviā· Segamexe with the empire delforia to doo the like to me at all tymes without dissamefullnes by these names wherby I doo binde you Julia· hodellsa: Vasgathi + Vlagar + Jeramila + Roborucathi + Redathi + Segathi + Gathi + even as you feare the Juste Judgment of Readusan:/ upon paine of hell fier./ & everlastinge damnation,/ this done at the ☌ of the ☾ in the power of ☿ put the oyntment in a vessell, in to the middest of the fayrie throne but first take 2 or 3 drammes of each blood & wright these 7 names in virgine parchment: Julia·/ hodelsa·/ Juafula· Sedamilia·/ Roavia·/ Segamexe & delforia: all these names written 7 tymes 3 tymes with a penn made of the third fether of the lapwinge of the lefte winge 4 tymes with the fether of a raven made of the 4 fether of the right winge with these charecters:/





then lappe it about the vessell./ & seale it fast with virgine waxe,/ repeatinge these 7 names Julia: hodellsa: Juafula: Sedamilia: Roaviā: Segamexe & delforia: in sealinge of it the seale must be made in figure followinge of copper./

But first or thou doo put this into the fayre throne provide 4 hasell roddes of one yeares growth cute them in the daye & power of ☿. ☾ encreasinge shave them write the wright upon everyone of them these 7 names in the power of ☿ Julia etc. put these 4 roddes in the 4 quarters east, west, North, & south of the fayre throne in the power of ☿ & put the vessell in middest of the fayre throne repetinge these 7 names Julia: hodelsa: etc. these 7 names 3 tymes at every rodd first to the east, west, ~~North~~ south, North,/ sayenge these 7 names Julia: hodellsa: Juafula: Sedamilia: Roavia: Segamex with delforia: the empresse of all fayres Sibbells & all other Amiable creatures delightinge with the companie of christian people heare me I call on every one by name VI Julia etc. & by the Ligation wherewith Salomon did Include you into a ball of glasse & by the mightye names of Segamilion + Sugamyell + darysa + Jerasami + Ariamilathi + pannati + dirion + that you come at this present,/ & make hast to this oyntmente, that as often as I shall annointe my eyes therwith I maye see you in your proper beinge, without fraude or collusion./ & to shewe me all secrettes of herbes trees stones· mettalle hidden talke of people even as you feare the Just Judgment of God uppon paine of hell fier./ & everlastinge damnation./ whose names heare included sealed with the seale of kinge Salomon the mighty prince with whose seale heare sealed the vessell wherein he bounde you./ fiat fiat · fiat./

Makinge this pentacle ✡ over the vessell upon the grounde with in the fayry throne with a hasell rodd of one yeare this doe 3 dayes 3 times a daye every daye. this done or ended take it upp & put hit into a secrete darke place 3. other dayes the 3 dayes ended put it into the ☉ to fortifye 5 other dayes serve it by turne the vessell 3 tymes every daye 5 other dayes let it remaine not moved but first before thou amaynte or presume to anointe thine eyes therwith be in cleane life the space of 7 dayes then anointe therwith & loke towarde the east, then thou shalt see divers creatures moste bewtifull to be beholde in garmentes of divers colours, then speake to one of them which thou likest best bekoninge thy heade towardes hir with sayenge thou bewtifull creature & gentell virgine, by what name so ever thou art called, & of what order so ever thou arte, & to what use so ever thou art created by God the father I call thee, by God the sonne I commaunde thee, by God the holy ghoste I charge thee, & by the obedience thou ~~owest~~ owest to thy Lord God. I adiure thee to be obediente to me for ever hense forthe as thou doest hope to be saved at the dreadfull daye of Judgment in which he shall saye come ye blessed & inherit my fathers kingdome & yee cursed into everlastinge damnation in hell fier to burne for ever even as thou dost feare the juste Judgment of God uppon paine of hell fier & everlastinge damnation. / give me true answeres of all such thinges as I shall aske & demaunde of thee. / to this I sweare thee by God the father, the sonne & the holy ghost to be true to me at all tymes even as thou wilt avoide the heavie wrath of God sittinge in his hye throne to Judge every one accordinge to right & also I commaunde ye by all power that God hath over all creatures in heaven in earthe, & in hell hereafter to meete with me at all tymes thy selfe alone quietly. wher upon departe at this tyme & the peace of God be betweene thee & me, / nowe & for ever Amen.

Then at all tymes shee will meet with thee at what tyme thou anointest thy eyes of this assure thy selfe to be moste true but when thou talkest with hir talke not longe, neither yet demaunde hir name, hir parentage, nor yet hir kindred, or for what shee is for feare of indignation, neither yet whether shee be a spirit or woman, let that talke goe, but demaund thinges necessary for thy purpose, beware you offer hir no discourtesy at anie tyme of pollutinge thy selfe, when thou hast talked inoughe with hir, washe thine eyes with rose water, or some other sweet water, & when shee doth departe saye these wordes, nowe goe in peace thou bewtifull creature of God to the place appointed of God singinge thy selfe with the singe of the crosse. / finis

An experiment of 2 hasell rode of one yeares growinge

Note that the roddes be but of one yeares growthe & not above, because that if they be there wilbe a faulte in the operation, when thou wilt gather them, let it be upon the first fridaye of the ☾ before the ☉ risinge. In sayenge In the name of the father I have sought thee In the name of the sonne I have found thee, In the name of the holy ghoste I doe cut thee either of them at foure strokes & that beinge done saye In principio erat verbum etc / which beinge sayed saye 3 Pr nr, in the honor of the Trinitie 7 Ave Maria, in the honor of the 7 Joyes of Marie the virgine. then saye o Lord ~~heare my prayer~~ by whose providence mankinde is increased, & all thinges have their beinge humbly wee beseeche thee to put awaye from us all hurtefull thinges & that thou wilt graunte to us that all thinges maye be brought to good passe that we take in hand throughe J. C. our Lorde, Amen. /

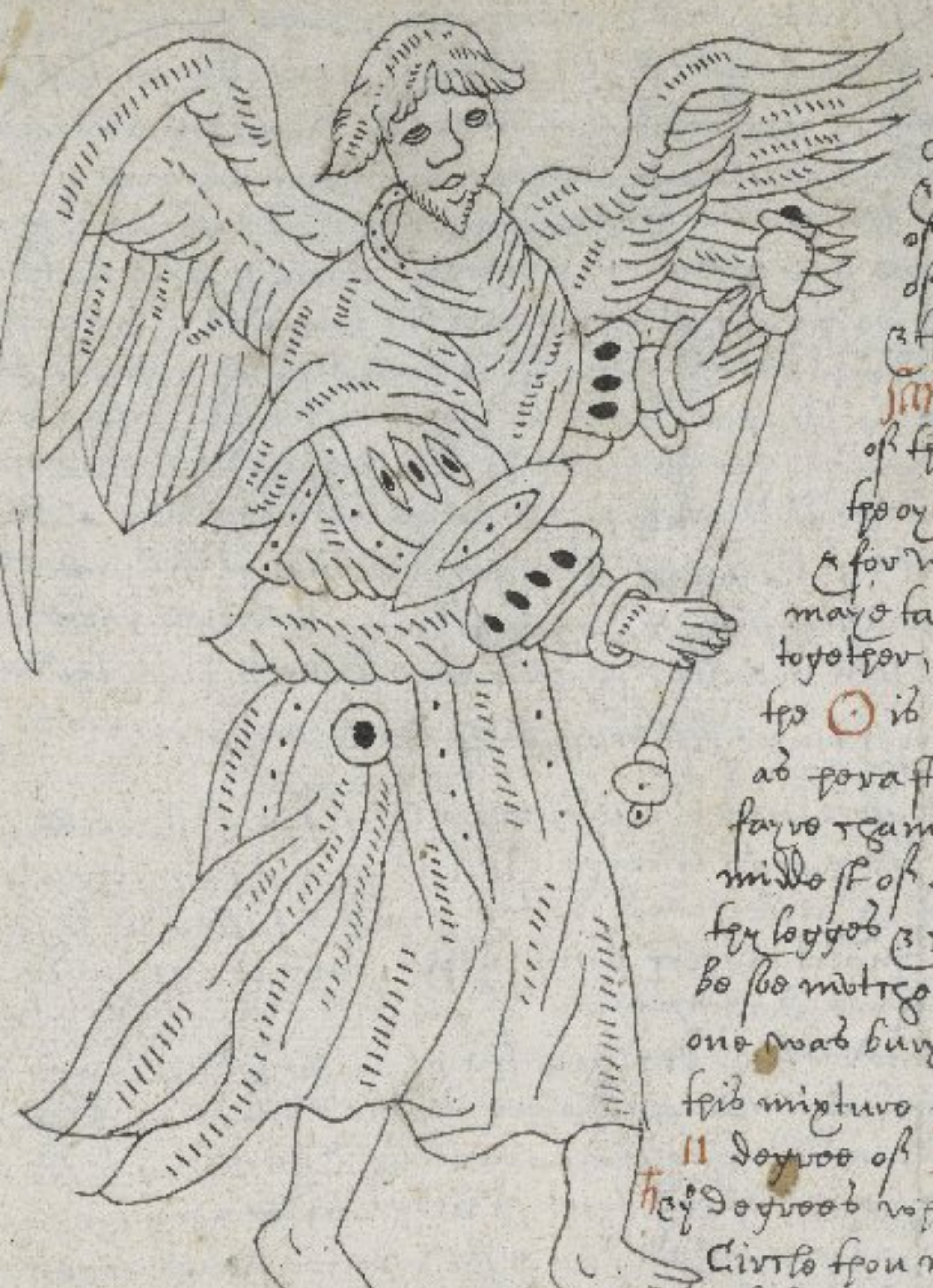
In noie pris fillij et Spus scti amen. Lorde heare my prayer & let my crye come unto thee, let us praye o Lord. by whose providence the earth & all therin was created graunte grace to these thy creatures, that they maye be unto me aydinge, both nowe & at all other tymes as when I shall have cause to use them: so that by them I maye come to the knowledge of that thinge I desire this graunte good lorde I doe beseeche thee for thy deare sonne Jhesus Christ his sake Amen. / this beinge sayed, saye

I Coniure you hasell rodde of one yeere growinge this daye by the Ineffable Names of God + hely + helyson + orca + Tetragramaton + that you bringe me without all manner of disceit & crafte unto the place where anie treasure is hidden or anie other thinge & that by the vertue of the holy name of God written in you I commaunde you that you doe not [illegible] in vaine I adiure you o hasels of one yeares growthe by the 3 kinges of Cullon Jasper Melchior and Balthazar, that as they beinge wise & prudent men were conducted & led by a starre where as they founde Christ: that so you maye bringe mee in to the certaine place where anie treasure is or mettalls is hid or hath anie beinge, & that this be done. I bidd & commaunde you by the power of God the father whoe hath made you by God the sonne whoe hath redeemed me, & by the holy spirit whoe hath sanctified me & all creatures Amen. / Amen. /

Raavarax

In the first rode write + Agla + 3 tymes In the other write + Adonay + 3 tymes /

This is the office of Angells, spirits & devills & by Gods permission grace and sufferance, here to see them and overcome them./



192

first looke that the ☉ doe enter into ♈ ♉ which is the moste fittest tyme, for in the moneth of March thou mayst take the Adders skins beinge caste voluntarilye & make powder thereof, then take the powder of carpobalsamax 2 or 3 oz / & of the earthe of a grave in the churchyarde 4 sponefulls / & the like quantitie of the oyle of carpobalsamix then take 5 or 6 oz of the powder of the roote of Mandragoras, & take 6 oz of the oyle or Juice of the leaves of Mandragoras, & for wante of this oyle of carpobalsamax you maye take oyle olyve, all these beinge mixed well together, put them into a silver vessell, & looke when the ☉ is 4 or 5 degrees ~~of ♋~~ in ♉ make the circle of s as hereafter appeareth, & make it in a closse or faire chamber, & sett the vessell of ~~the~~ oyle in the middest of the circle, so that it maye stande betweene thy legges & cover it with a clothe, & remember there be some of the earthe of the churchyarde where one was buryed be well mixt with the foresaide oyle, this mixture is best to be made when the ☉ is in the ☍ of 11 degree of ☿ ♂ & to make the circle also in the same ♄ ij degrees when the ☽ is newe & encreasinge, in the Circle thou mayest stand or sitt, but thou must use abstinence onely with breade & water for 3 dayes,

[illegible] or ta ms

And duringe that tyme continewe in prayer, & to refraine from venery, etc then take the swerde crowne & scepter, ringe & other necessaries, enter & turne towardes the easte, & then into the other partes of the worlde, liftinge up thy scepter devoutly sayenge this prayer, domine ante pr etc & heare 3 masses before thou enter one of the Trinitie, one of our Lady & one of Sct Cyprian, & offer at everye one a penny, & looke thou be confessed & thy garmente cleane, newe beinge In thy circle, place the swerde & other necessaries neare to the oyle, but beware the place or Lamina touch not the earthe at noe tyme, & let thy ringe be allwaies one thy little finger, & note that the first nighte after thou hast entered thy circle thou maiest lye in a cleane bed alone which bedd must be neare to the circle, & not within the circle, & without doubte aboute midnighte thou shalt heare a sounde, which is of spirits cominge to the circle to blesse & consecrate it & the oyle I finde that that it is written there shall come 1000 Angells to blesse the oyle or mixture & that about midnighte wee shall pronounce wordes the sounde wherof thou mayest heare, but the wordes thou shalt not understande, but if thou looke well & be vigilant thou shalt see the scepter lifted up in the circle, & likewise the swerde, & yet thou shalt not perceave what they be that doe it, & the vessell shalbe opened which thou diddest cover, but in any wise looke thou be cleane when thou touchest it, for feare of pollutinge it, Nota that it weare of muche greater vertue, that ~~a~~ consecrated priest should bothe mixe it & handle it, looke thou keepe the oyle in the vessell still, & [illegible] it some fayre clothe or silke & hange it about thy neck & beare it one thee, duringe all which tyme have good regard to thy selfe & looke thou be cleane in all respectes, uppon perill that maye fall thereon./ & then when you will you maye annointe your eyes with the oyle & looke out at the east windowe or in anye part yt you will into the ayre, & you shall see the spirits standinge in theire order & some with theire legions as appeareth in the booke of pictures etc, & when thou seest them thou mayest call one of them to come unto thee, & he will come ~~quickly~~ Jmmediatly, of whome thou mayest demaund his name, office, superintendante constellacion & plannett, & noe doubt but he will tell thee, & if he be not for thy purpose, then commaund him to departe & to fett one that is, & whose office is to doe that thou requirest & to bringe ~~then~~ him with all speede possible, If thou wilt have one to bringe thee money, to teache thee the arte of Nicromancie, or any other science, to tell the truthe of all questions & doubtes, to declare the verie waye to make golde & silver by the arte or science of Alcami & to make the philosiphers stone & that as speedely as is possible./

To see spirites In the ayere, or ells where.

To have the sight of spirite, take a lapwinge 2 or 3 ~~2 or 3~~ & kill theme & save the bloode in a vessell or glasse that is very close, & so keepe it 10 or 12 dayes that no ayer come in nor goe out, & at the end of the same dayes itt willbe torned into wormes, & within these 193
10 or 12 dayes it willbe torned into one worme, then make past of wallnutes or almonde beate smale &c & put the worme therin, & cover it close with a cover of the same stuffe, & looke that there be rome Inoughe for it to encrease therin & let it lye therin other 10 or 12 dayes or more if need bee & then that worme willbe tourned into a lapwinge, Nota you maye looke unto it after 10 daies, nowe if it be not fully growen, to a lapwinge againe, nowe when the same is ready in proportion, then take hir out, & let hir blood under the right winge, & save the bloode as is before sayed, & when thou wilt see the sight annoynte thy eyes with the blood & looke forthe at the east windowe &c / or east warde, & such thou shalt see the spirits of the ayere of which thou mayest call one, &c & takinge thy purpose, dischargeinge hime saye, Vade pax sit inter te et me In noie patris et filii et spus sancti + Amen, Nota in March Aprill Maye June & July the weather beinge faire & warme, is beste workinge this worke of the lapwinge & in the power of ♄ & ♂ beinge in opposition & triangle of the

The oyle or mixture aforesayed is called the oyle of the Collerike, or the Annoyntment to see spirite &c / the greate lyvinge God is he that hath given the gifte & the knowledge to the learned, & also freely dothe permitt & suffer us to speake of this most pretious oyle or oyntment, which I my selfe sawe it once made of a learned turke the which was some tyme a companion of one Mr W, On a tyme the same turke because he wold not reveale or declare the maner of makinge this pretious & moste secret oyntment, & that to the Sowdayne there beinge in Alexandria by the Sowdan the Turke was commaunded to be slayne, & as the Turke was led towardes the place of execution the Turke desired that he might talke with the sayed Mr W. / for that he suffered, which was graunted him & so wee confered togethers, & at my departinge from him I kyssed the Turke, & as I was kyssinge hime he gave me the sayed W. A ringe wherewith I might goe Invisible, & so I did, & when that I did perceave my selfe to be invisible, then secretly I did deliver the ringe to the turke againe, & therby forthwith the turke escaped the daunger he was In by the meanes of Invisibillity & so fled from theme, & there uppon they apprehended mee, & brought me before the Sowdane, & charged me as they supposed that I had delivered the turke by the vertue of my kisse, & as they were a leadinge of me towarde the Sowdane, the Turke came to me Invissiblly but I sawe him not, then forthwith he Annointed mine eyes with this aforesayde collerike or oyntment, & forthwith I sawe hime & an Infinite nomber of spiritte, & then I spake to them, & forthwith commaunded them & charged them that they should minister to me their helpe & deliver me from that perill I was In, & soddainly there happened a greate tempest a greate tempeste & so greate thunder & lyghtninge that the Saracens which leade me fled & were so dispersed, that they lefte me alone & I seinge them in such feare that they came awaye, & as men dismayed fleade, then I fled to my fellowe the Turke, & so he & I wente his course bothe spedely & quietly, from whence the same night wee fled secretly & went towardes Jerusalem & Lumbardy, & leavinge our goode behinde us the which goode were brought unto us afterwardes by the spirites with much more / & this collerike or oyntment I have used manie tymes since, & I dare be bold to saye, that at that tyme in all the world there was not above 3 persones that could make that oyntment, of which 3 my fellowe the turke was one & I W. was Another, but the turke was the moste excellentest in all the world therat, & his name was Josephe, whoe was bothe a greate philosopher, & very riche / he taught me & gave me this coppye &c / to the end I should not forget it, & heere I doe write the same for learned men to solace them selves withall & that as occassion is offered they might put it in practise, least I should be accompted with the unprofitable servant, whoe hidd ~~his~~ talent in the earthe / I John Weston yent beinge in Sondwaye in a cittie there called Dorway, & in the companie of a Sannon a very honest & godly man whoe Journeyinge with me & others wee entered in league & attempted a secrett worke for the prince of Savoye & for one Mounsier Brettoncourt whoe was one of Chaster & was Lieftennant to the sayed prince of Savoye, & this Sannon did so favoure me that he told me howe he came by this ointment &c / & howe he came by it for the good will he bare me, he gave it unto me, & annointed mine eyes therwith & I sawe a heavenly sight, & I gave him greate thanke

W

x This is the hardest that which is before sayed & doo all accordingly as is prescribed, thou mayest be riche in substance, & doo manie straunge & wonder= 190
=full thinges to Gods honour & comforte of the poore. / for hereby thou mayest call the greate & mighty power of sprite as Emperours, kinges, princes dukes, etc every one in his degree, etc.//

The secretnes of secrete skill / ☿

x Take A lapwinge & slaye it on the wensdaye in the hower of ☿ with a knieffe steele made of brasse, & let the blood runne into a vessell made of brasse, & beware you shedde noe bloode but that all runne into the vessell, & keepe it therin well covered, and 220 put it in a privie place, where noe man comethe, but your selfe, & looke that noe noe man see the same vessell, but your selfe, ~~& looke that noe man~~ nor as neare as you cane come therevnto, & provided allwaies that you your selfe shall not see the same in nine dayes as when you maye looke therinto, & then you shall see the blood full of wormes, then cover the vessell againe & see lett it rest other 9 dayes, as when you maye looke therin againe, & you shall see but one worme, then take the meate of dates & kernelle of wallnotte [illegible] & of Allmonde & figes, & bruise them all togeather, & make a paste thereof rounde as a ball, & make in the middest thereof a hole, & cover the vessell therwith, so that noe ayre come therto more then cometh in at the hole in the cover, & sett it vp againe & so lett it stande 9 daies, then vncover the vessell, & you shall see a chicken, in the likenes of a lapwinge, slea it & put it one a spitte & roste it, & make the fier with date stones & shelle of wallnotte, & as it rosteth keepe the greace that droppeth therfrom, & when you will worke any worke of phi=
=losophie, Annointe thy face, & thy eyes with the greace & you shall see spirite face to face, what they doo, & they shall not be able to hide their doinges from you, & they shall seame to you as though they were men, & your fellowes, & you shall heare them, & speake with them, & aske of them what you will & they shall tell you & they shall hide nothinge from your presence, & you neade not to be afrayed of them, for by this meanes was our science found out but thou muste first doe as thou shalt find in folio 97 or else if thou neglett or omittest one thinge thy laboure is loste

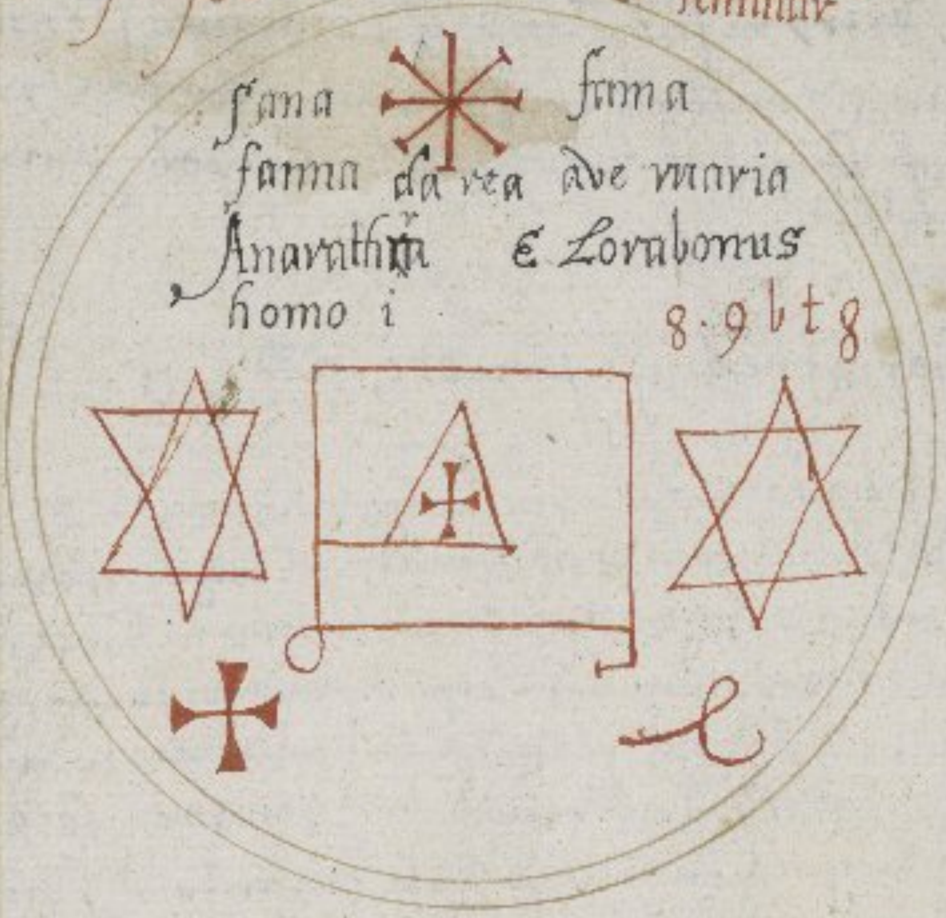
Nowe when you will noe longer see them washe your eyes & face with water that swallowes never fellen In. but secretly Note that the vessell must be made one the wensdaye vnder ☿ ☉ & also the knieffe of brasse ^steele & that this experiment must be done vnder ☿☉ & one the wensdaye at the houre of ☉ or else thou canst not doe looke in folio secondly there thou shalt finde thy chiefest substance without there it maye not be done

x

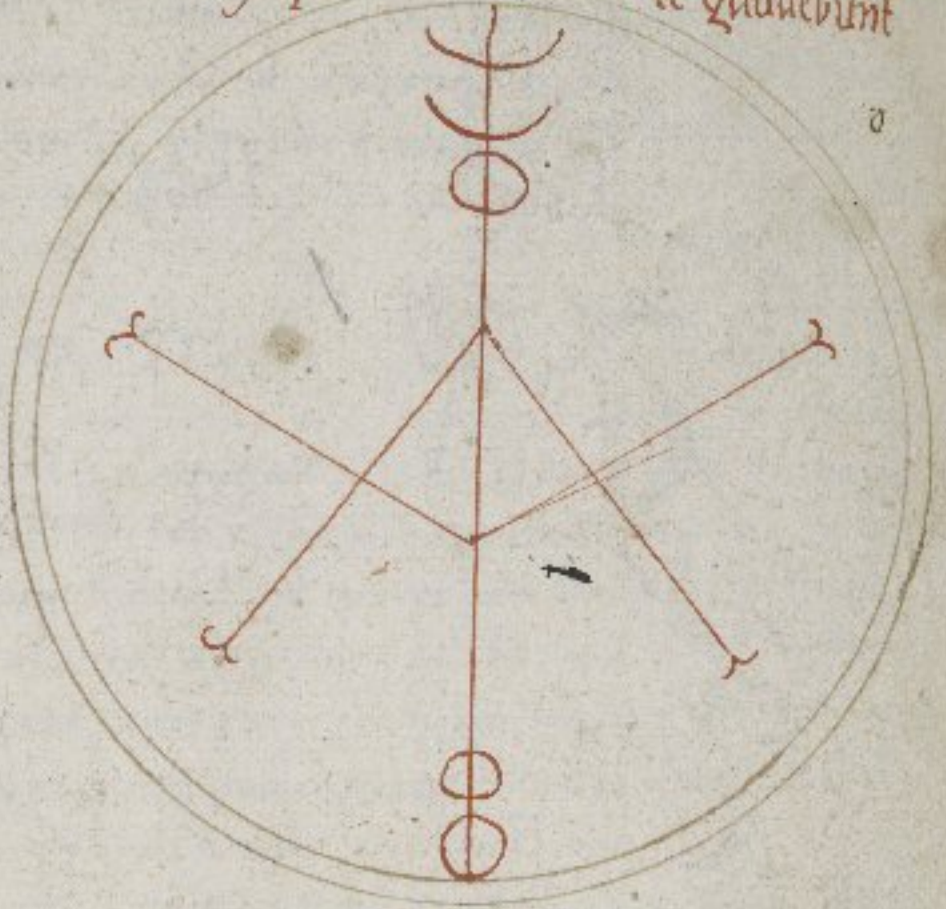
John Walter

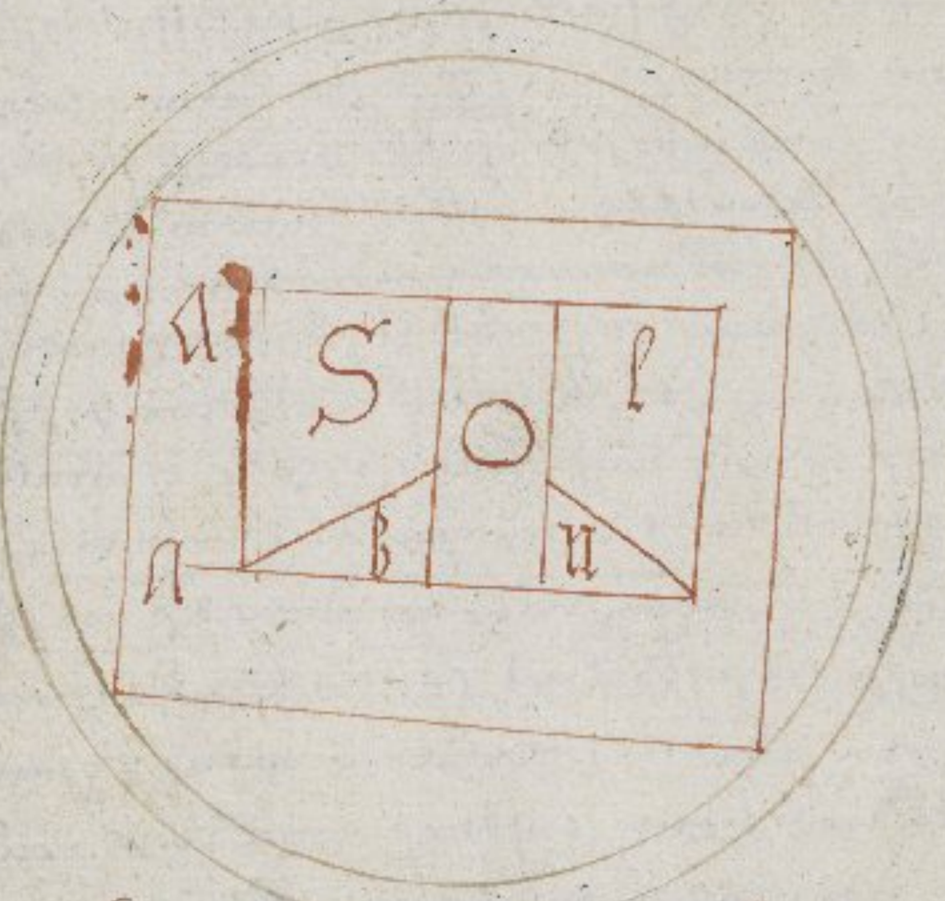
see folio 135

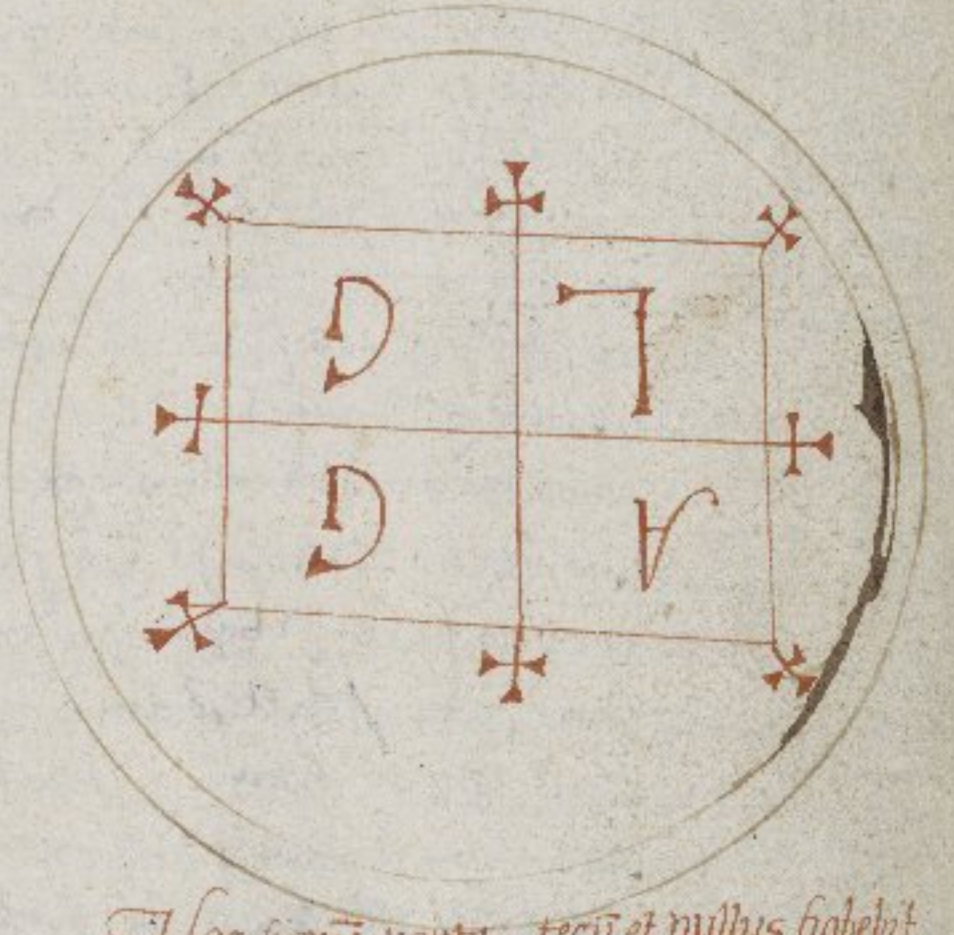
Hoc signum dat amorē Masculorū et feminarū


fama fama
fama da rea ave maria
Anarathia E Lorabonus
homo i
8·9bt8

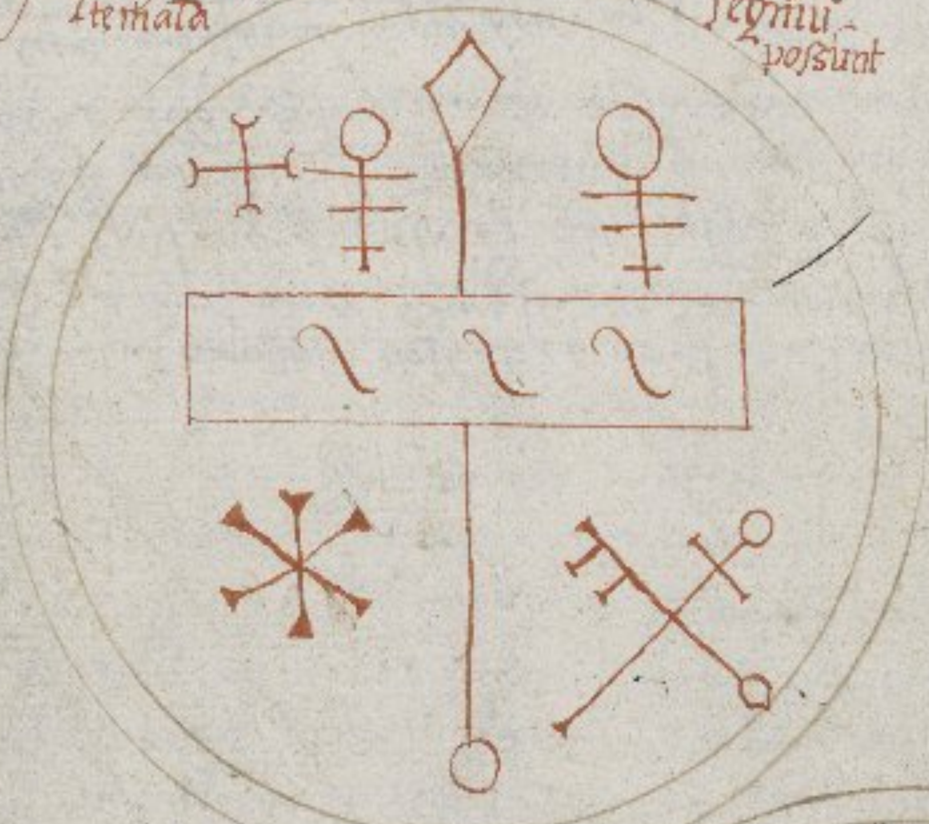
Hoc signū porta tecū et oēs erga te gaudebunt



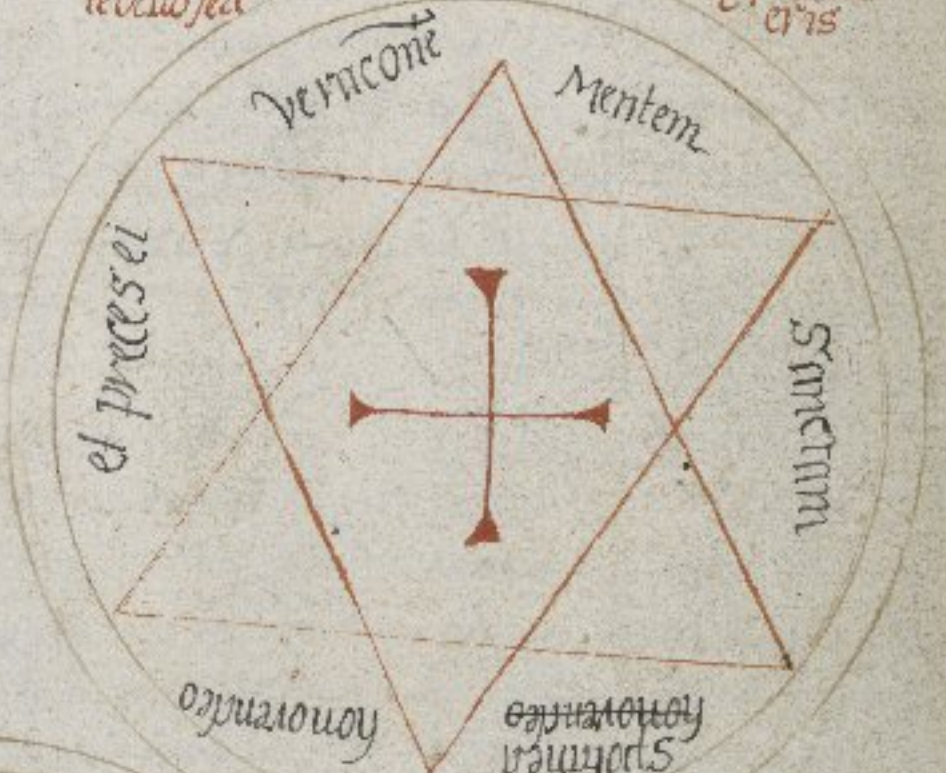




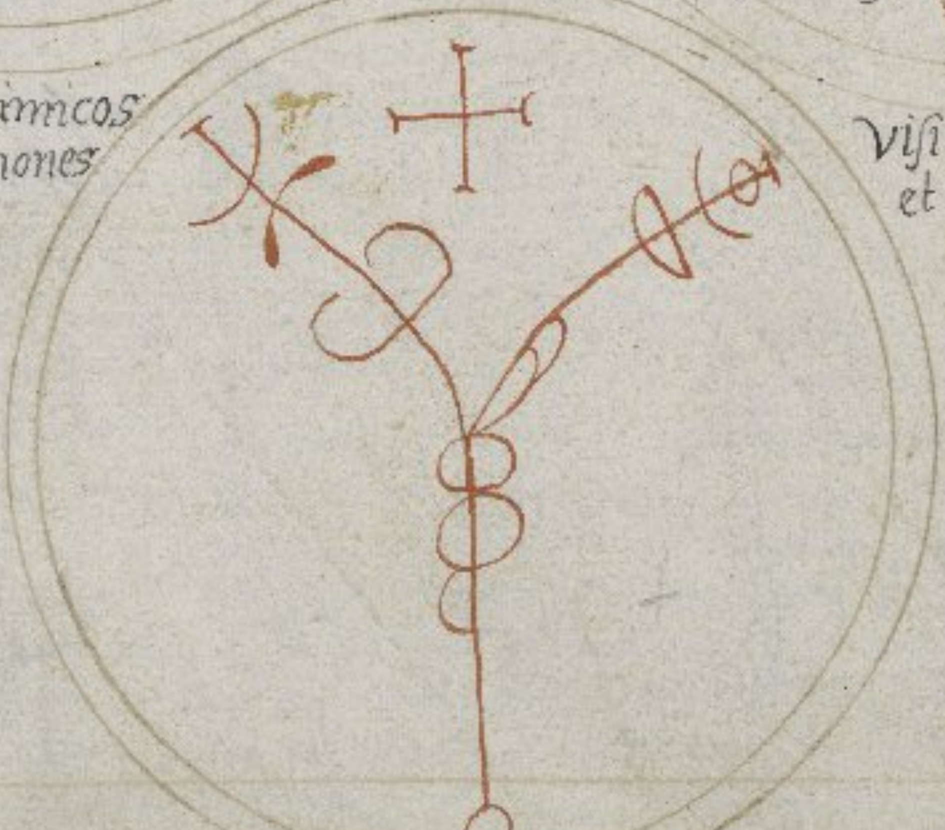
Hoc signū porta tecū et adversus te mala segnū possunt



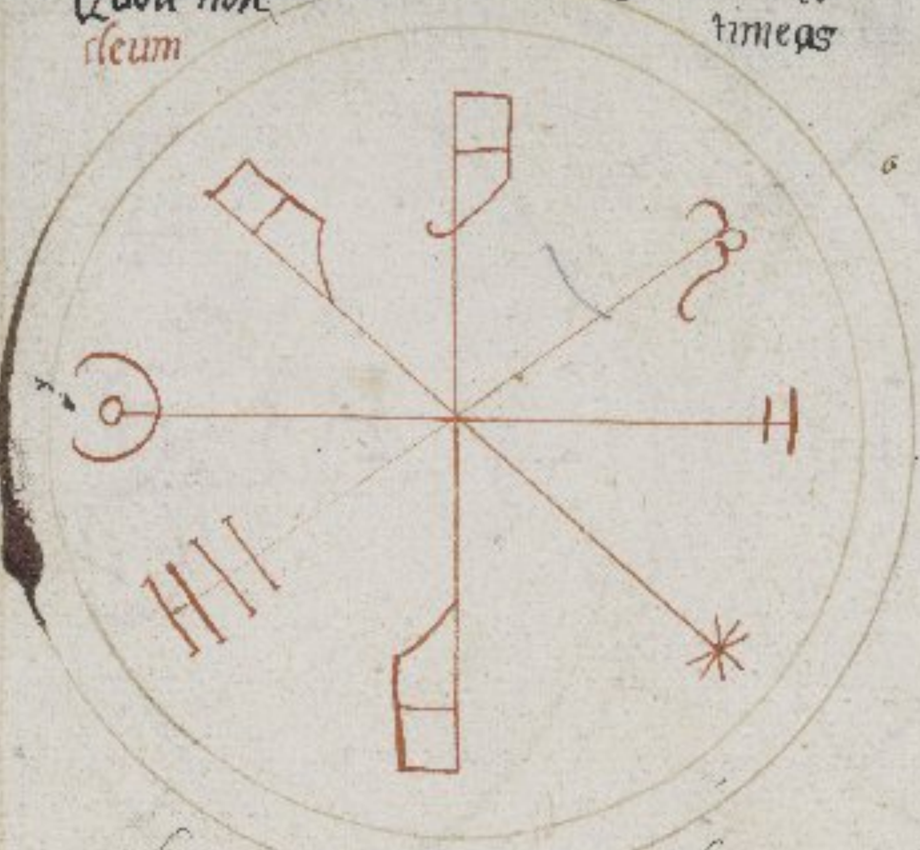
Hoc signū porta tecū et nullus habebit te odio sed ōibz placidis eris


vericone
Mentem
Sanctam
~~honorando~~
Spohmea
honorando
et preces ei

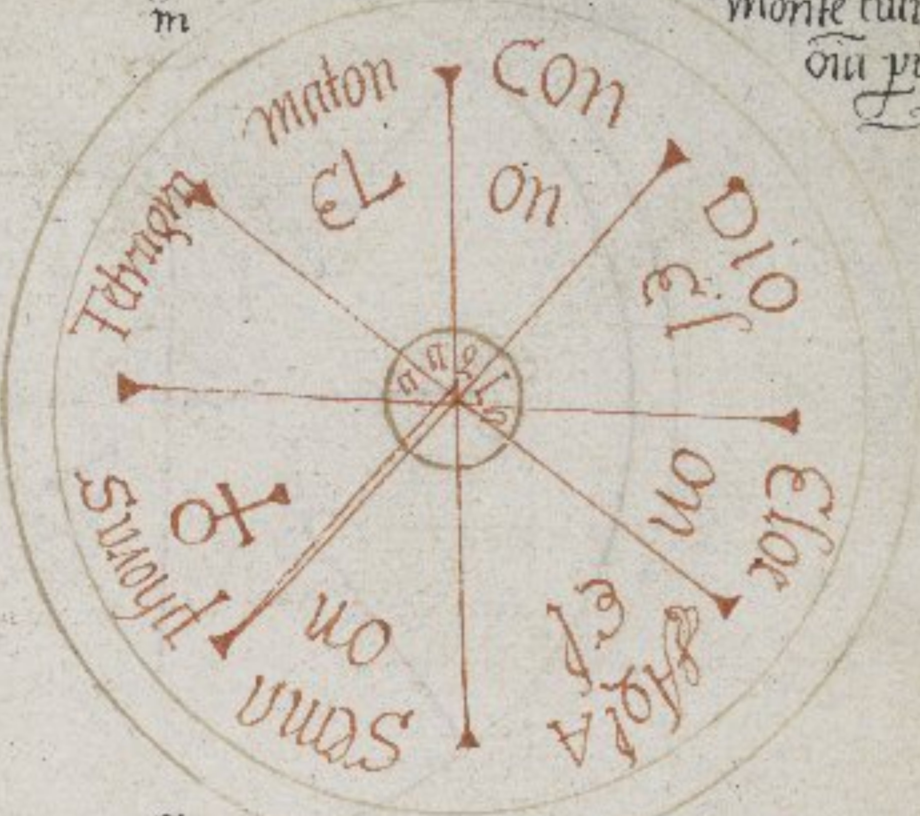
Contra Inimicos et cōtra demones Visibilis et Invisibilis, et Insidiamenta:::



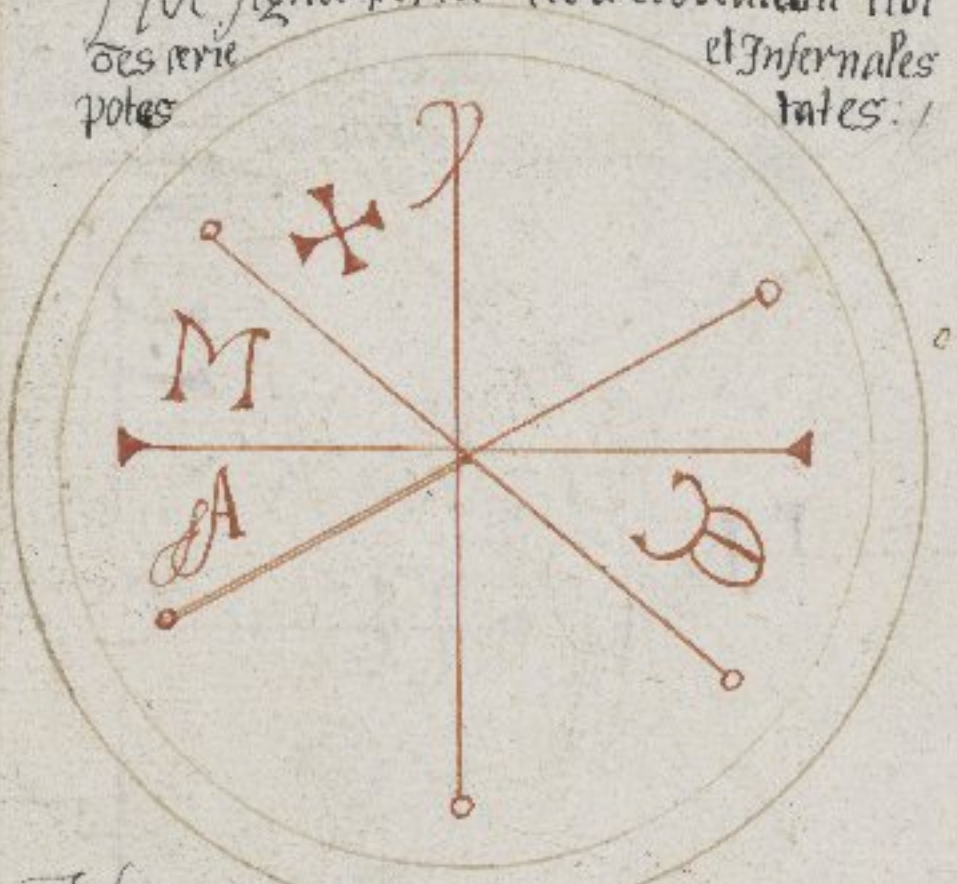
Quod non timeas Jmmicũ et
deum timeas



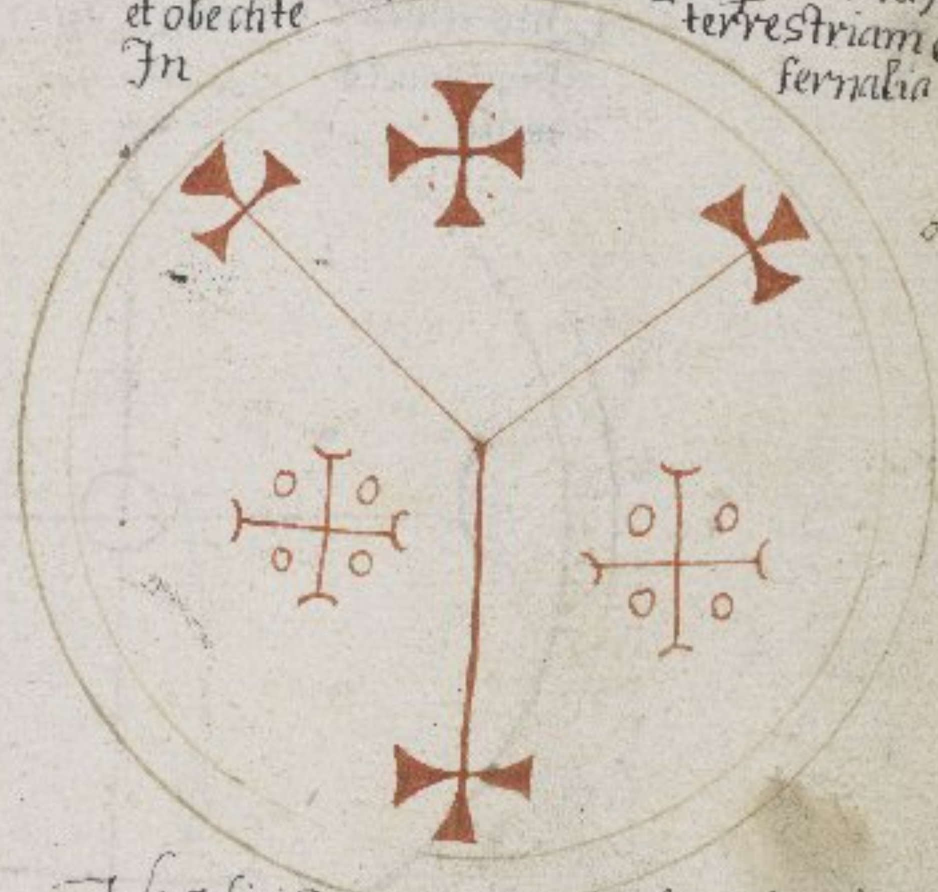
Hoc est Jnfallibe nõen dei qod Aaron
m Monte tulit contra
õia p̲icula.


Tetragra
maton
EL
on
Con
Dio
Jel
Elor
on
Agla
el
Sana
on
phons
agla

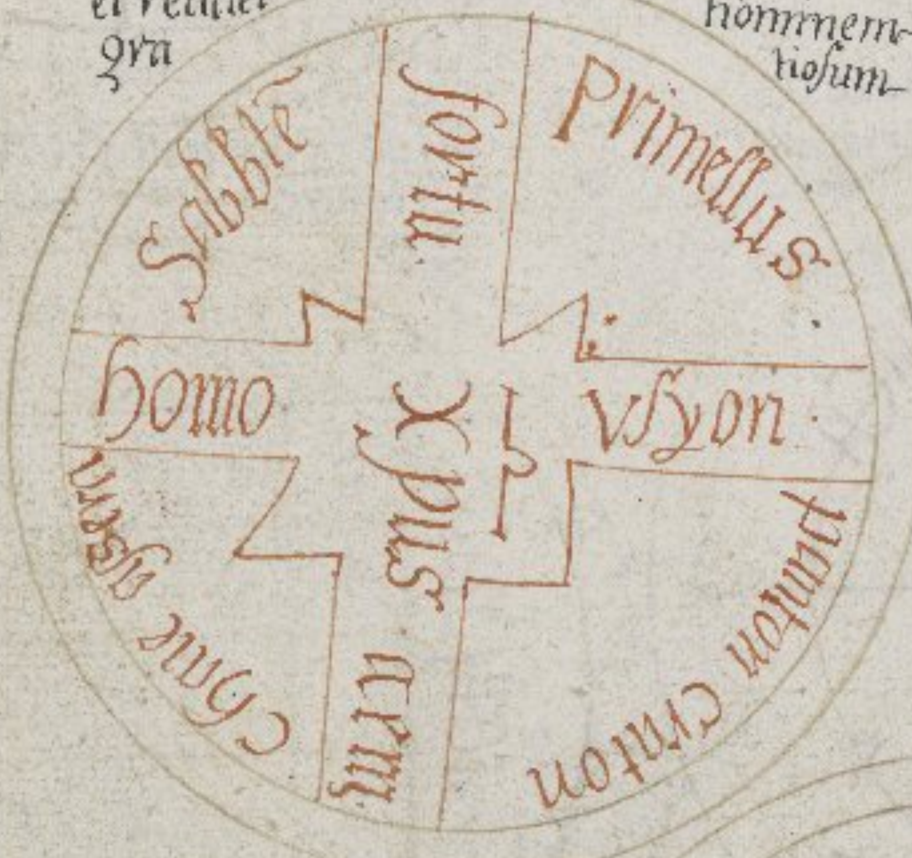
Hoc signũ porta tecũ et obedient tibi
oẽs serie et Jnfernales
potes tates:



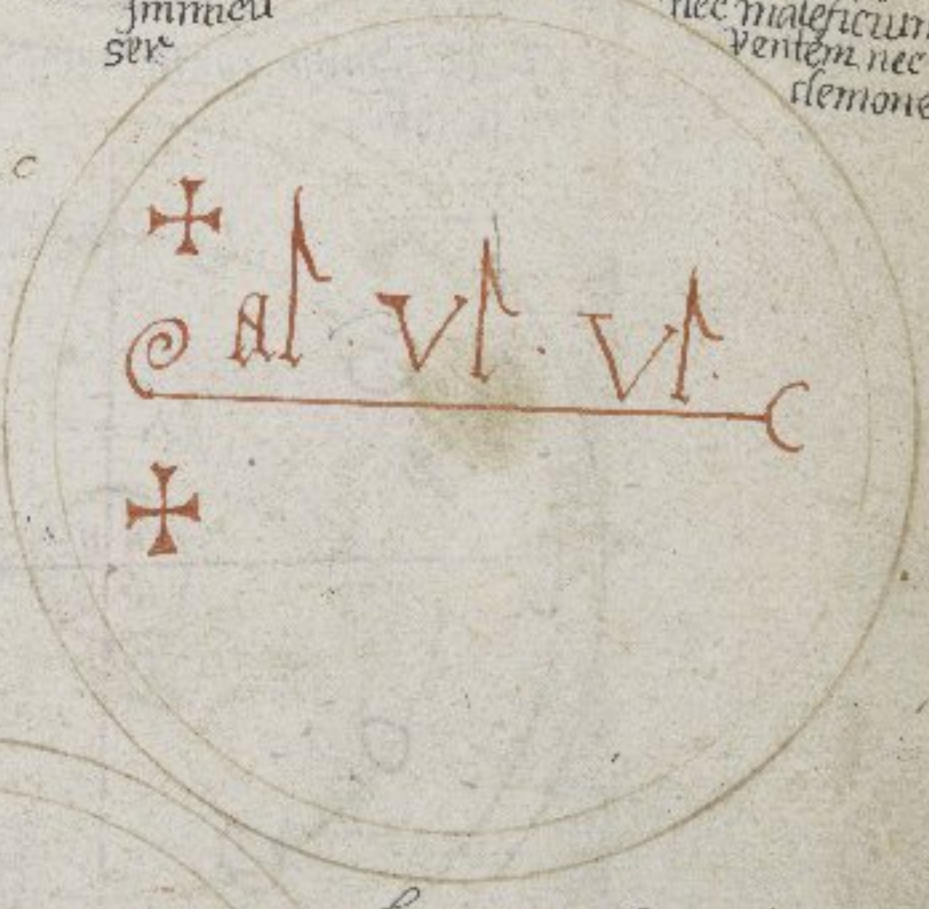
Ecce crucem Dñi fugite p̲tes adverse,
et obedite terrestriam et
Jn fernalia



Hoc signum valet contra oñe periculũ,
et reddet hominem
gra tiosum.

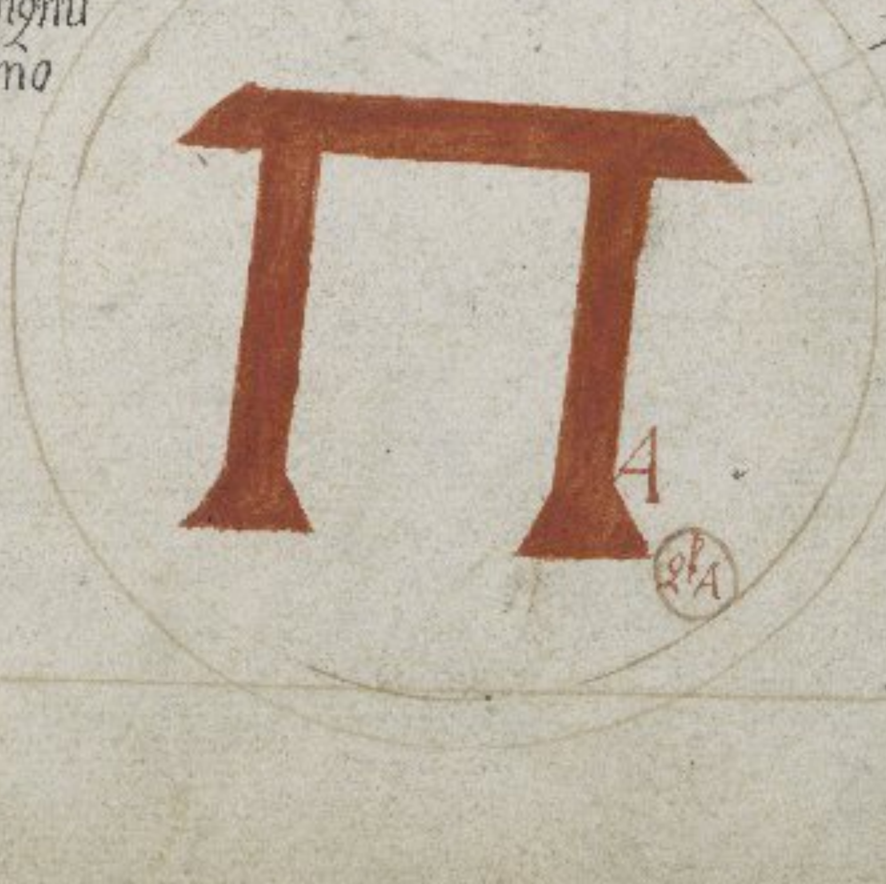

Sabbtẽ
fortu
Primellus
homo
Xpus
vsyon
panton craton
arm
Cynus agerra

Hoc signũ porta tecũ el non timebis
Jnimicũ nec maleficium
ser ventem nec
demonem

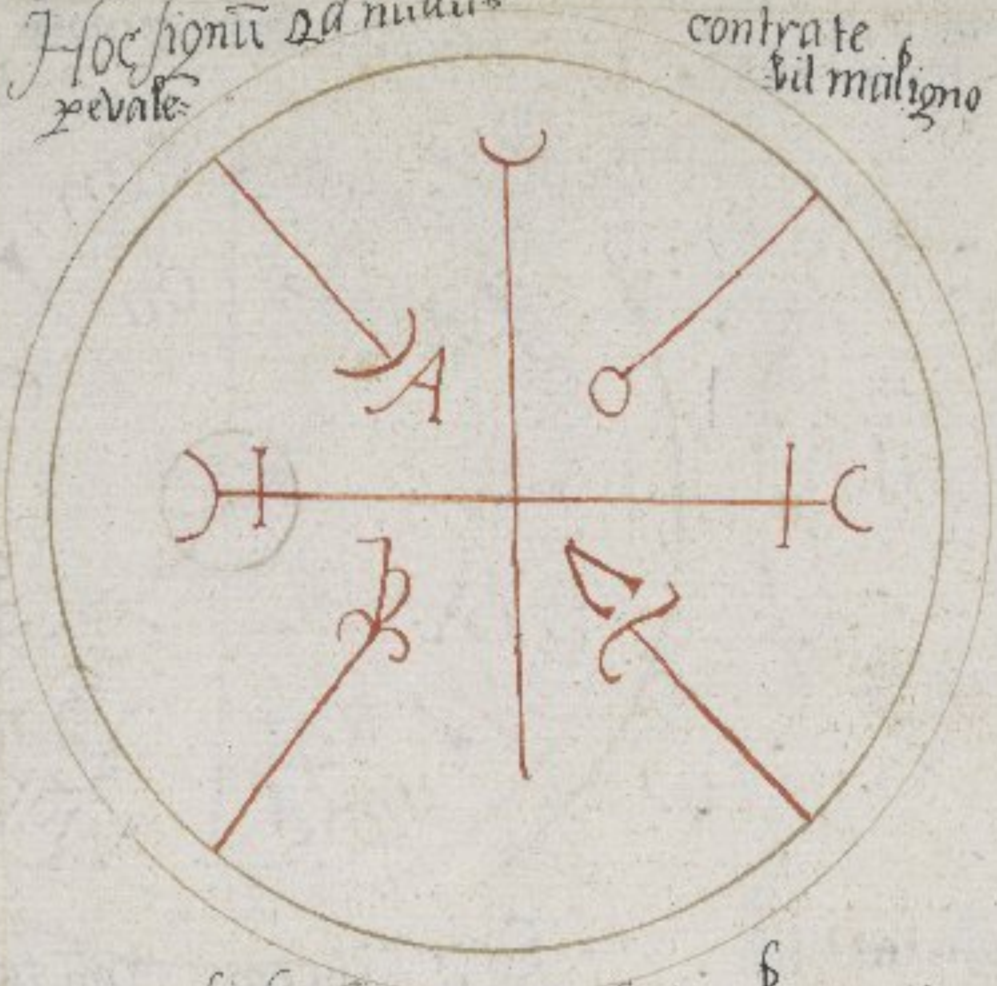


Hoc signũ
et amo

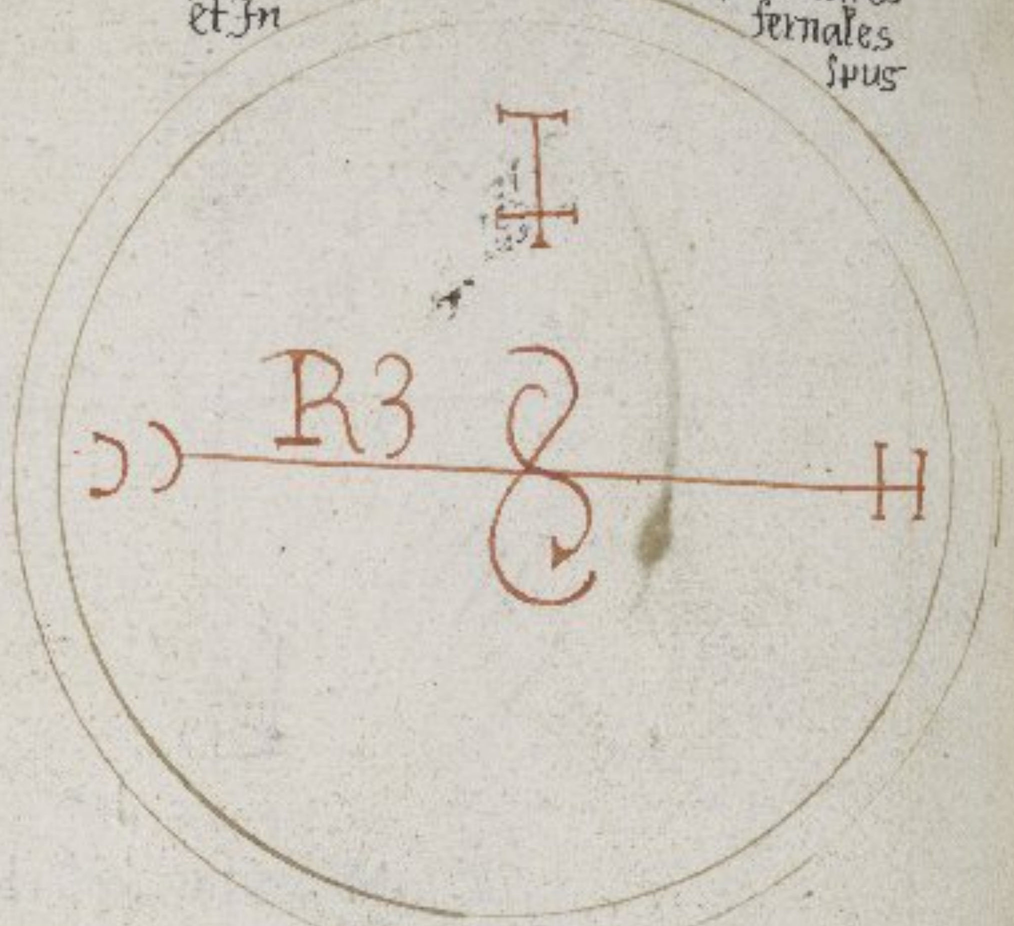
Linguas malign antiũ mitigat,
rem Judicit.



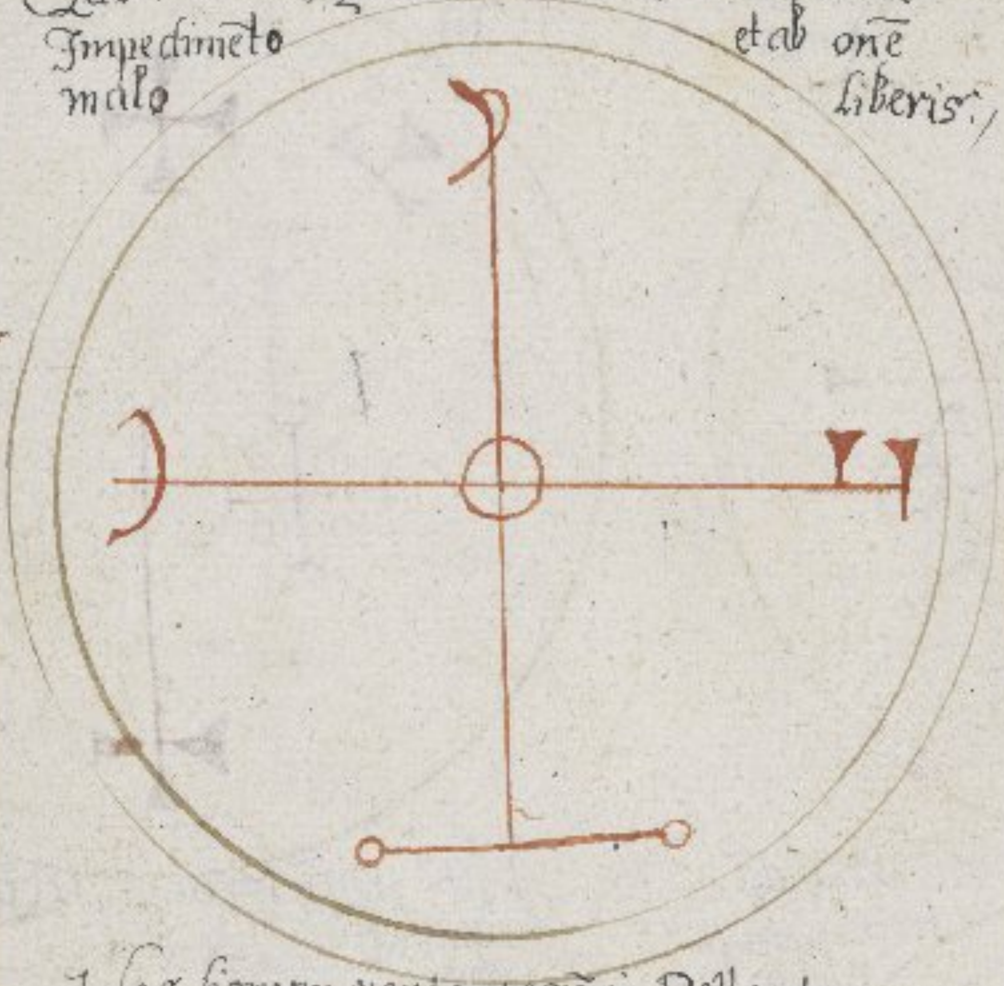
Hoc signũ ad nullũ pevale contra te vil maligno



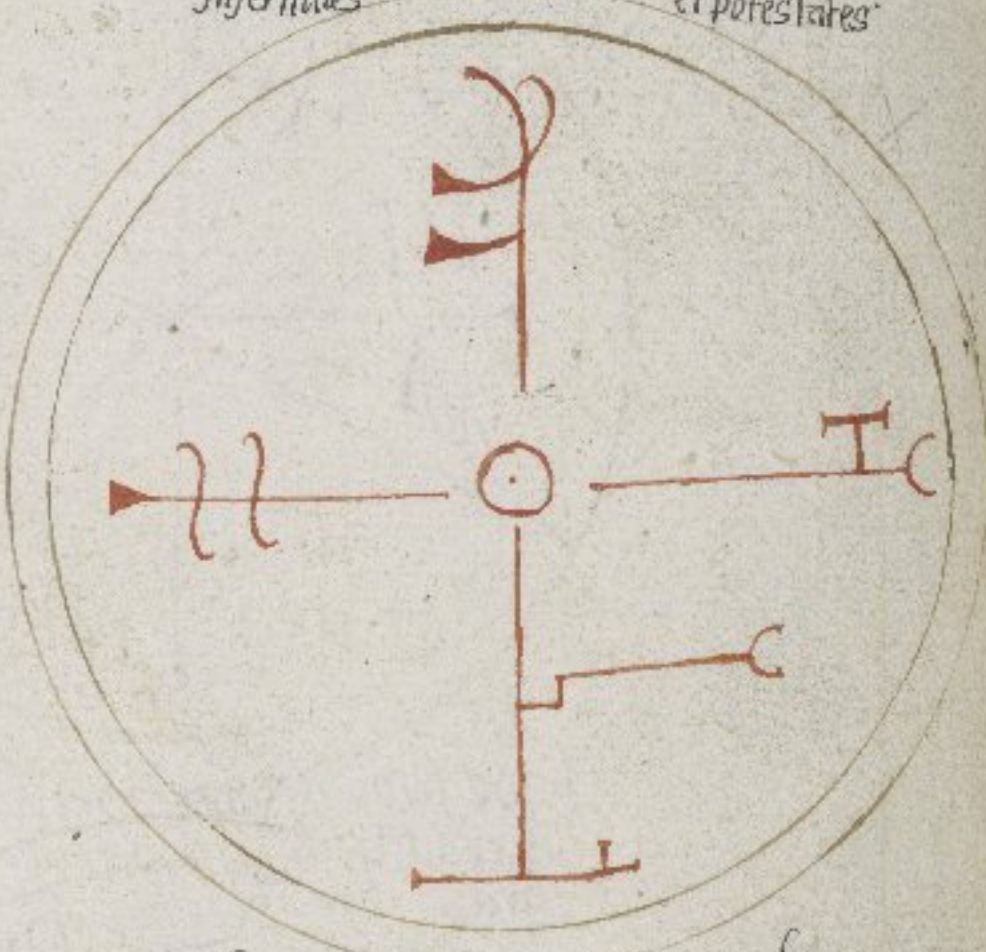
per hoc signũ obediunt oẽs potestates et Infernales spus



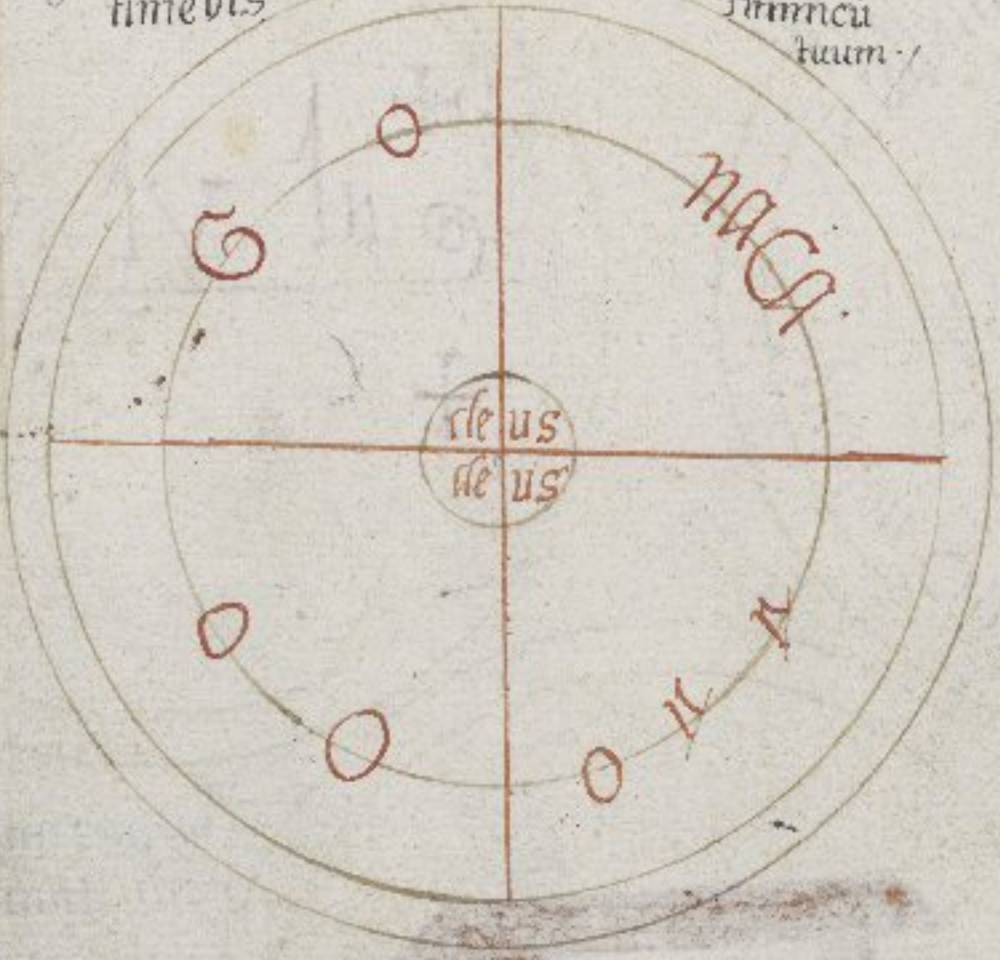
Quo die hoc signum videris ab omnie Impedimeto malo et ab oñe liberis:/



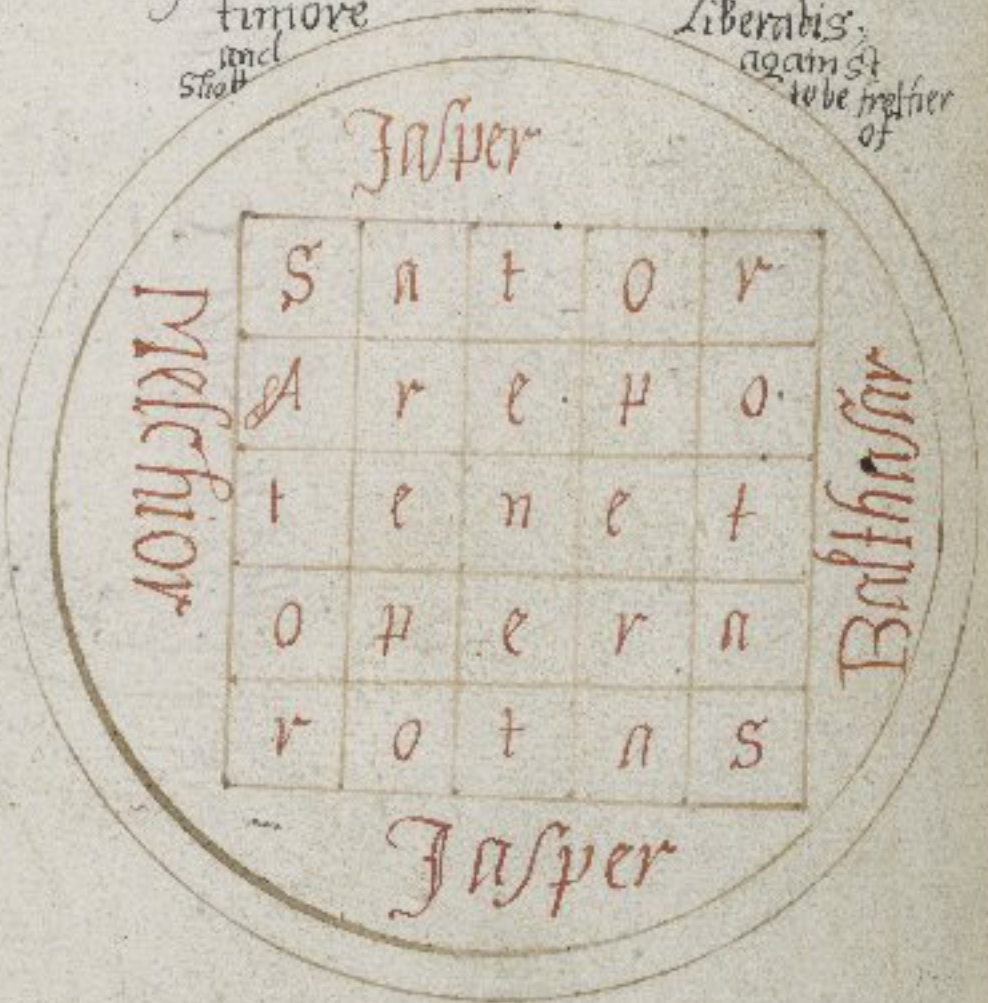
per hoc signũ obediunt oẽs spus Infernales et potestates



Hoc signum porta tecũ in Bello et non timebis Inimicũ tuum·/

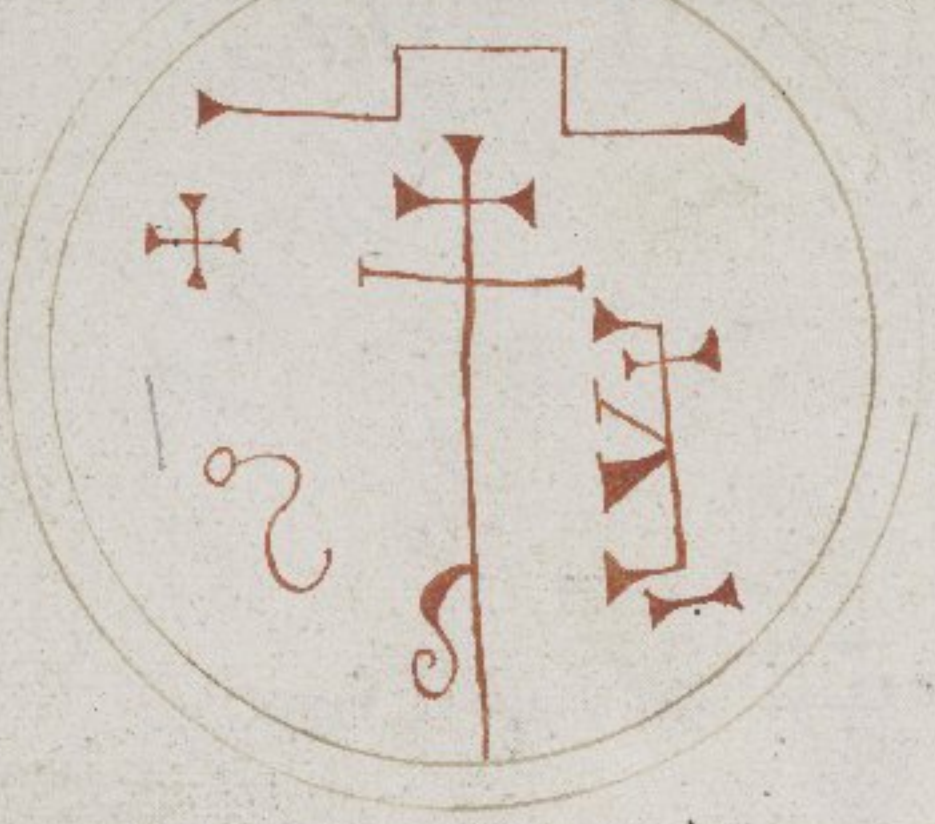

deus
deus
NAGA
G
O
O
O
O R A

Hoc signũ porta tecũ et ab oĩ timore liberabis·
and Shott
against to be frether of

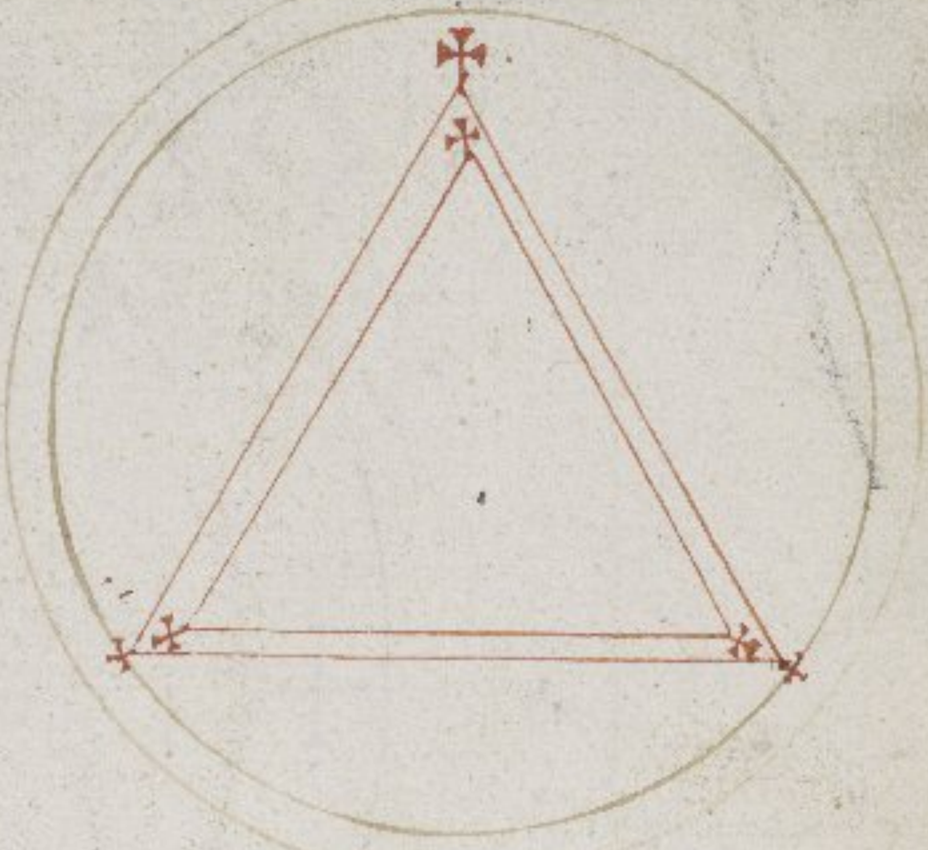

Jasper
Melchior
Balthasar
Jasper

S	a	t	o	r
A	r	e	p	o
t	e	n	e	t
o	p	e	r	a
r	o	t	a	s

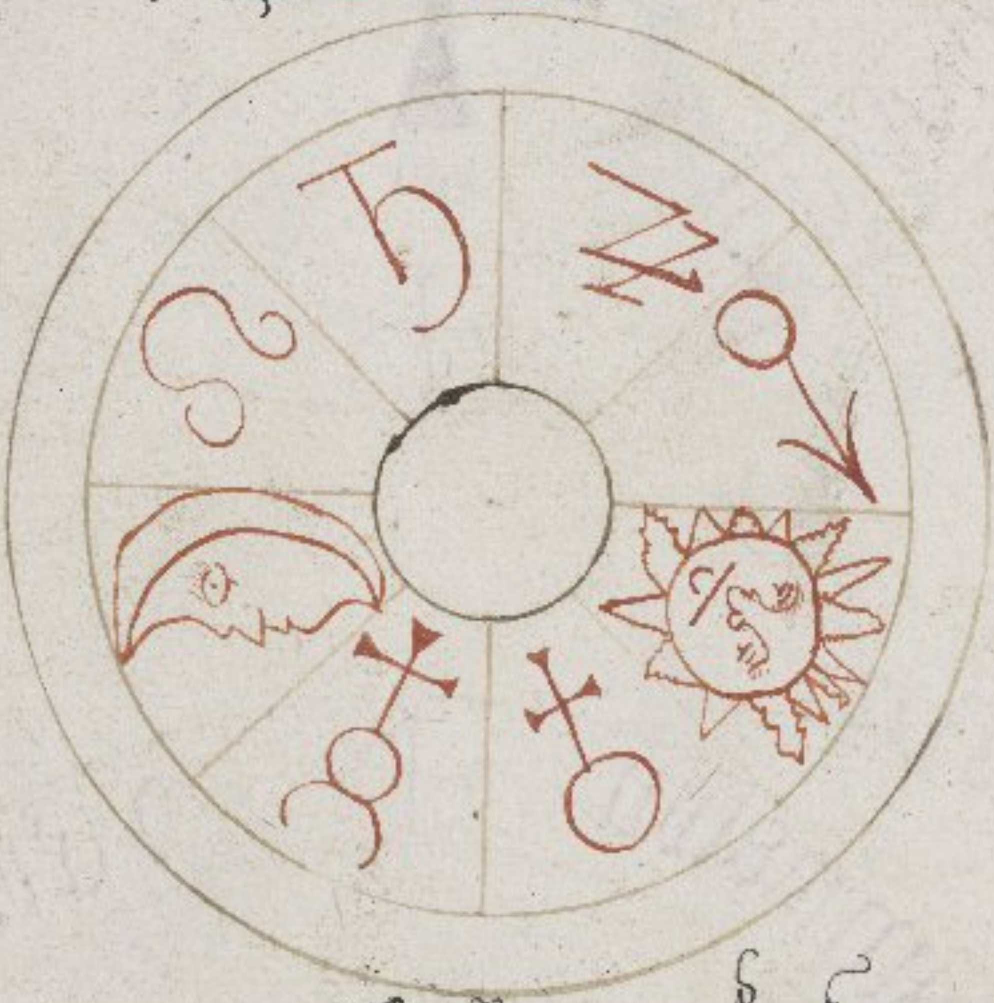
Contra dem matronis et
matrice



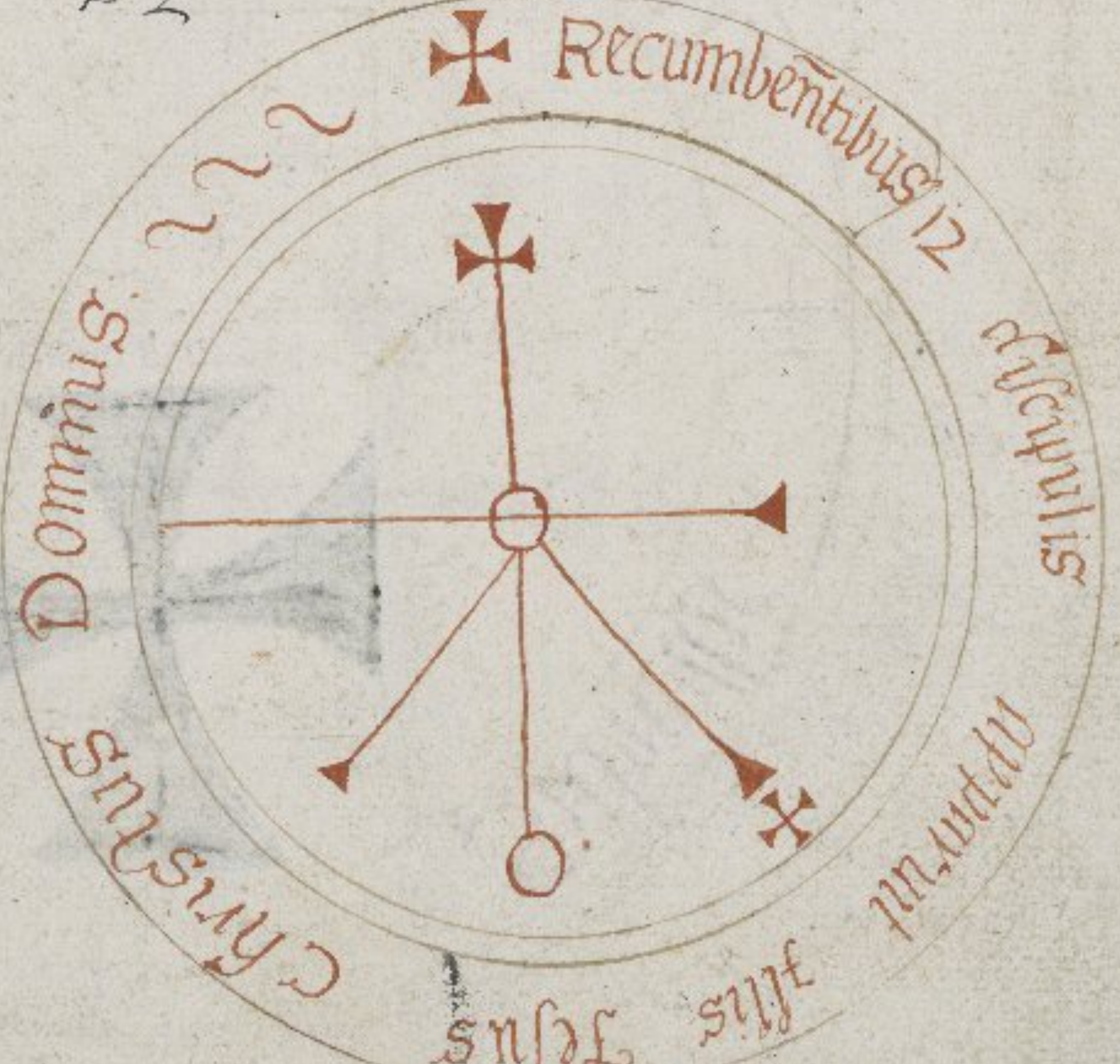
Sigillū Terre

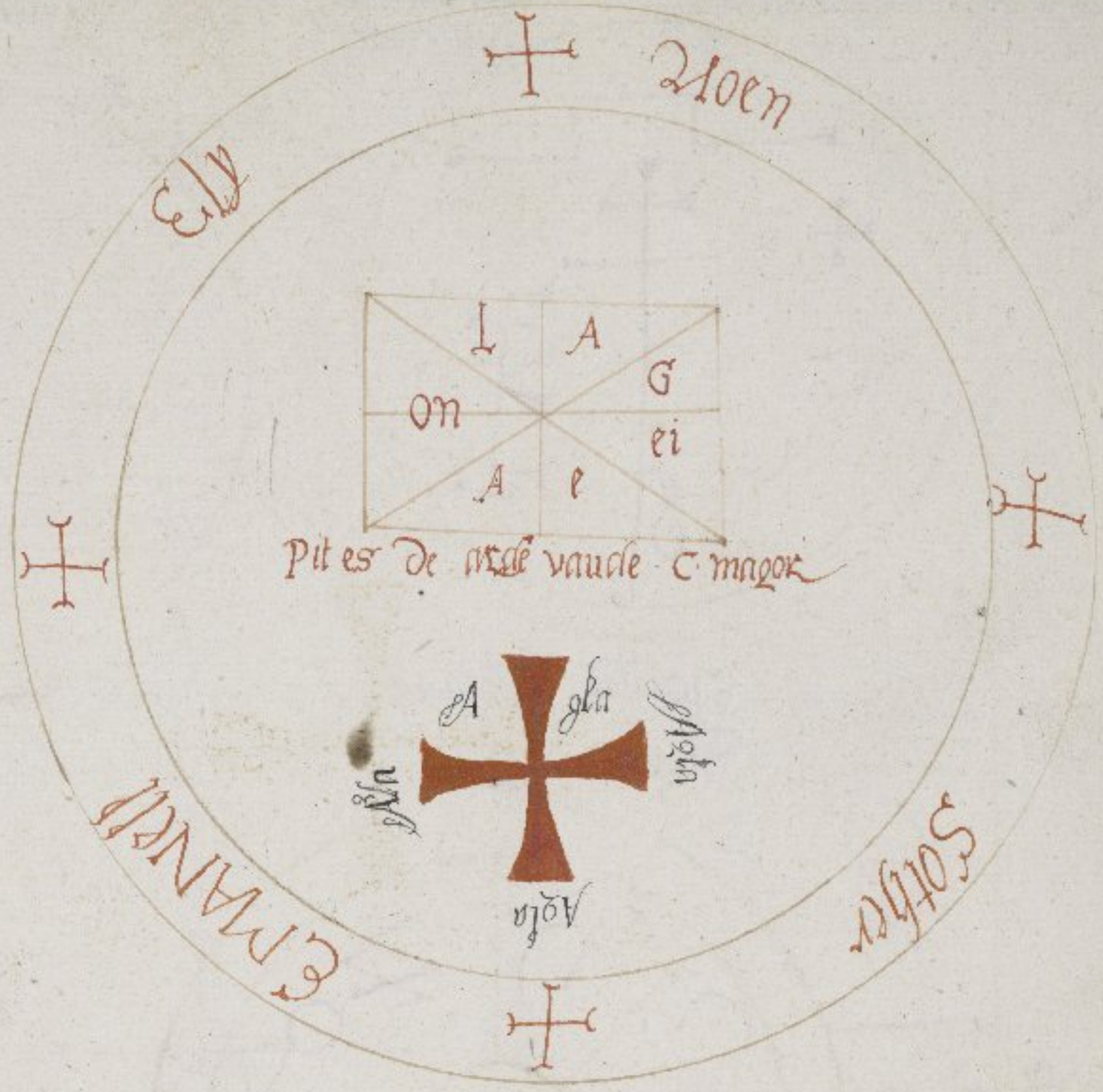


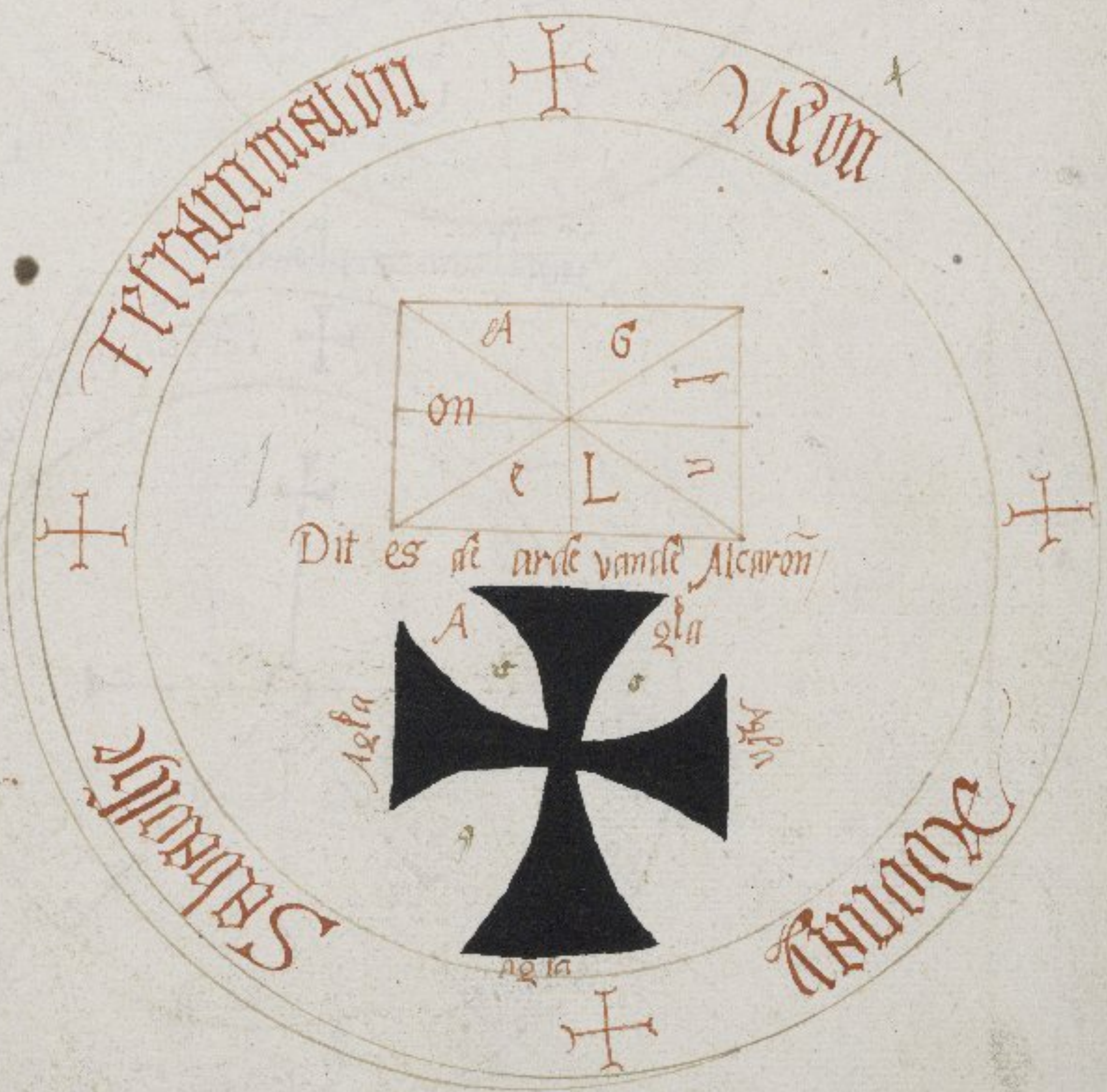
Sigillū 7 planets
~~Sigillum Terre~~

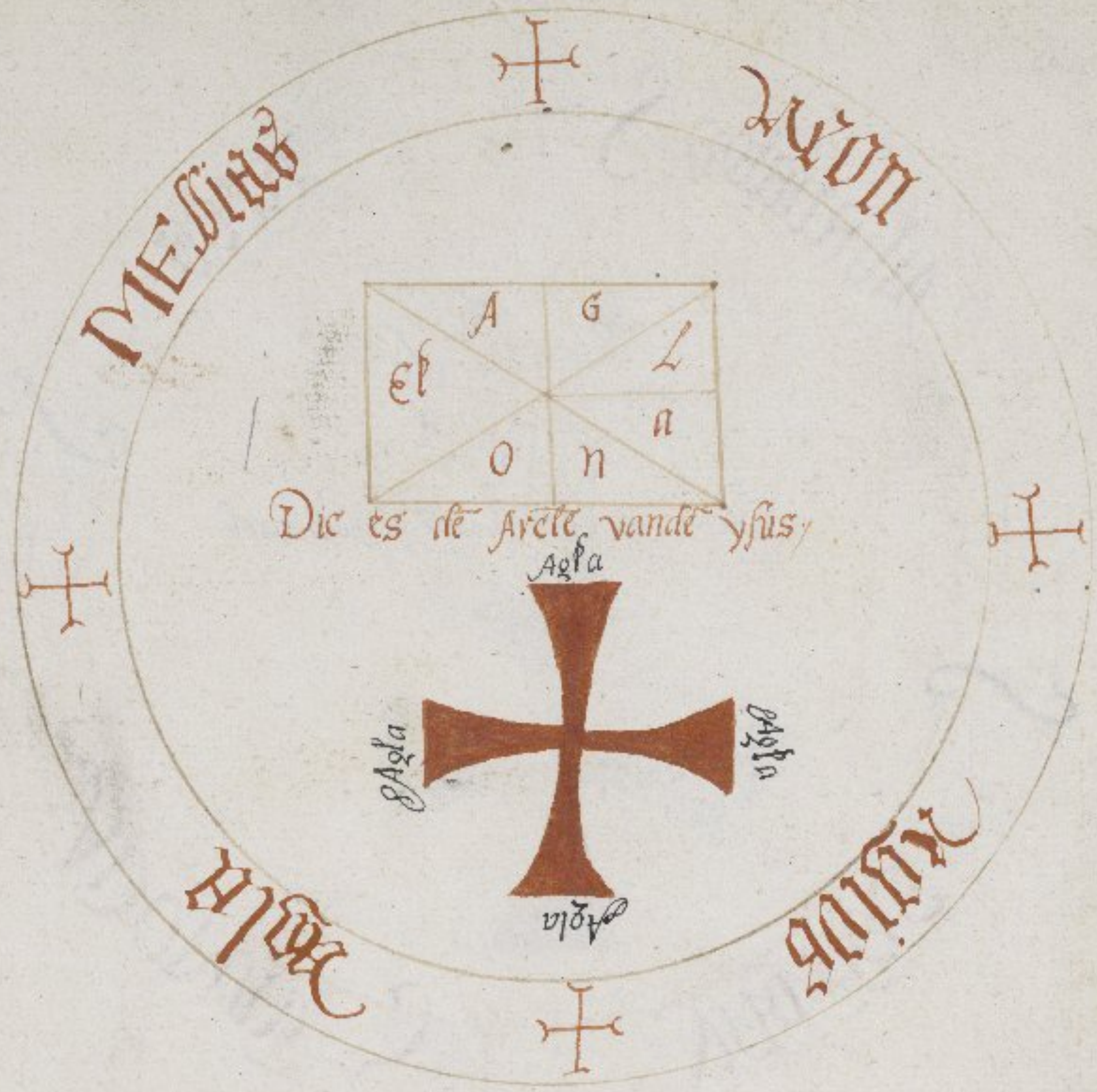


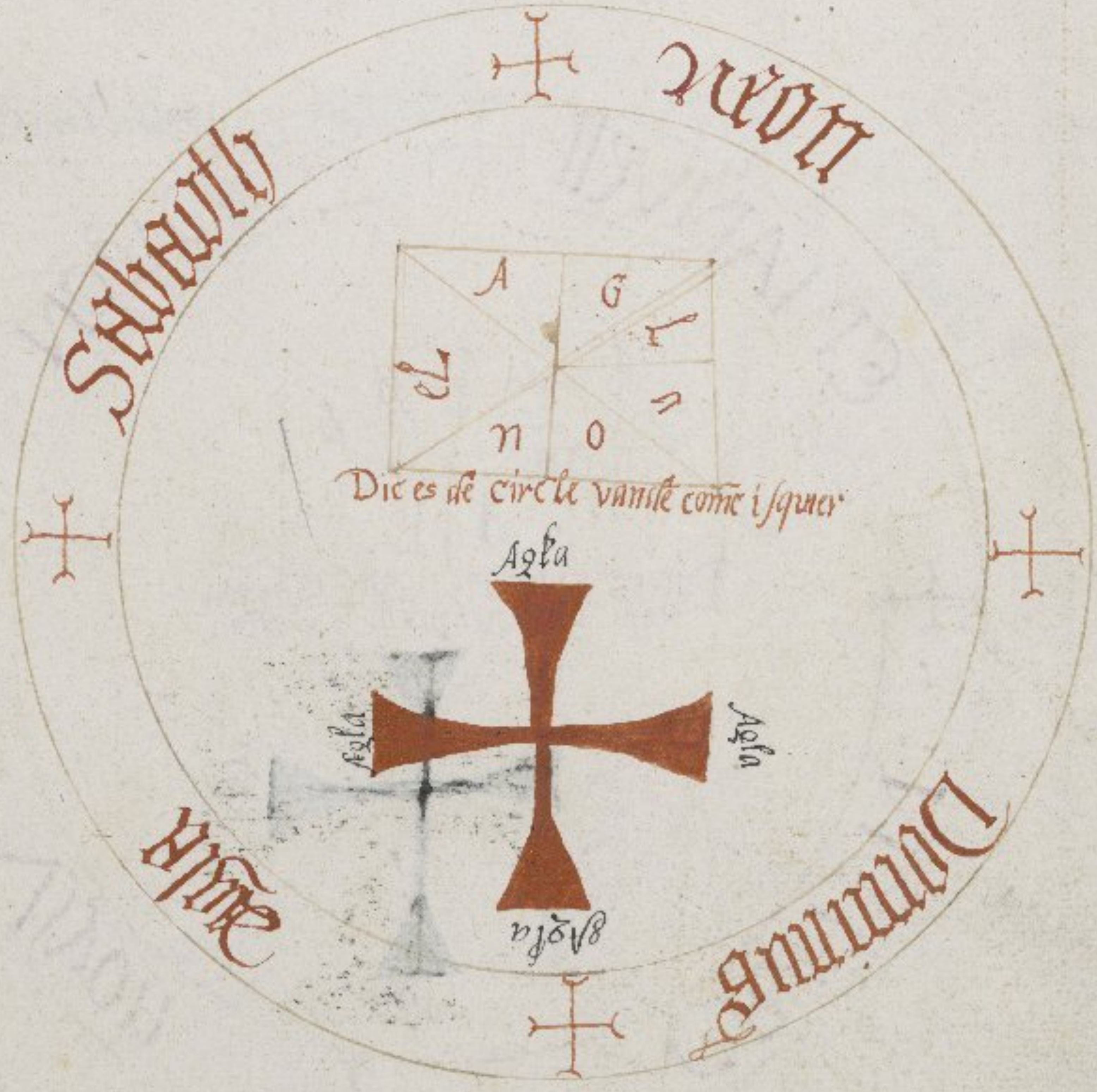
~~Sigillum 7 planetas~~

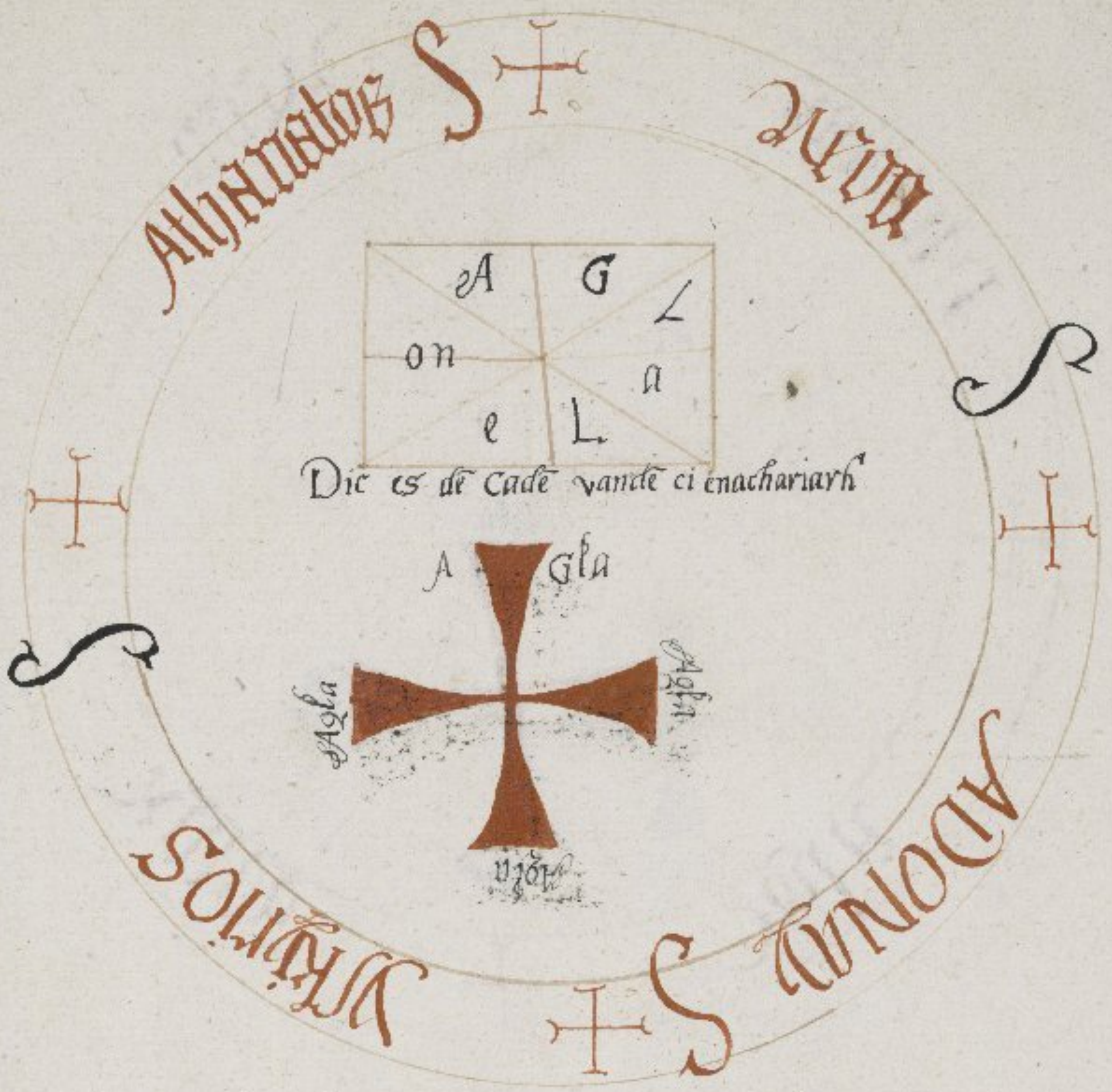

Recumbentibus 12 discipulis apparuit filius Jesus Christus Dominus

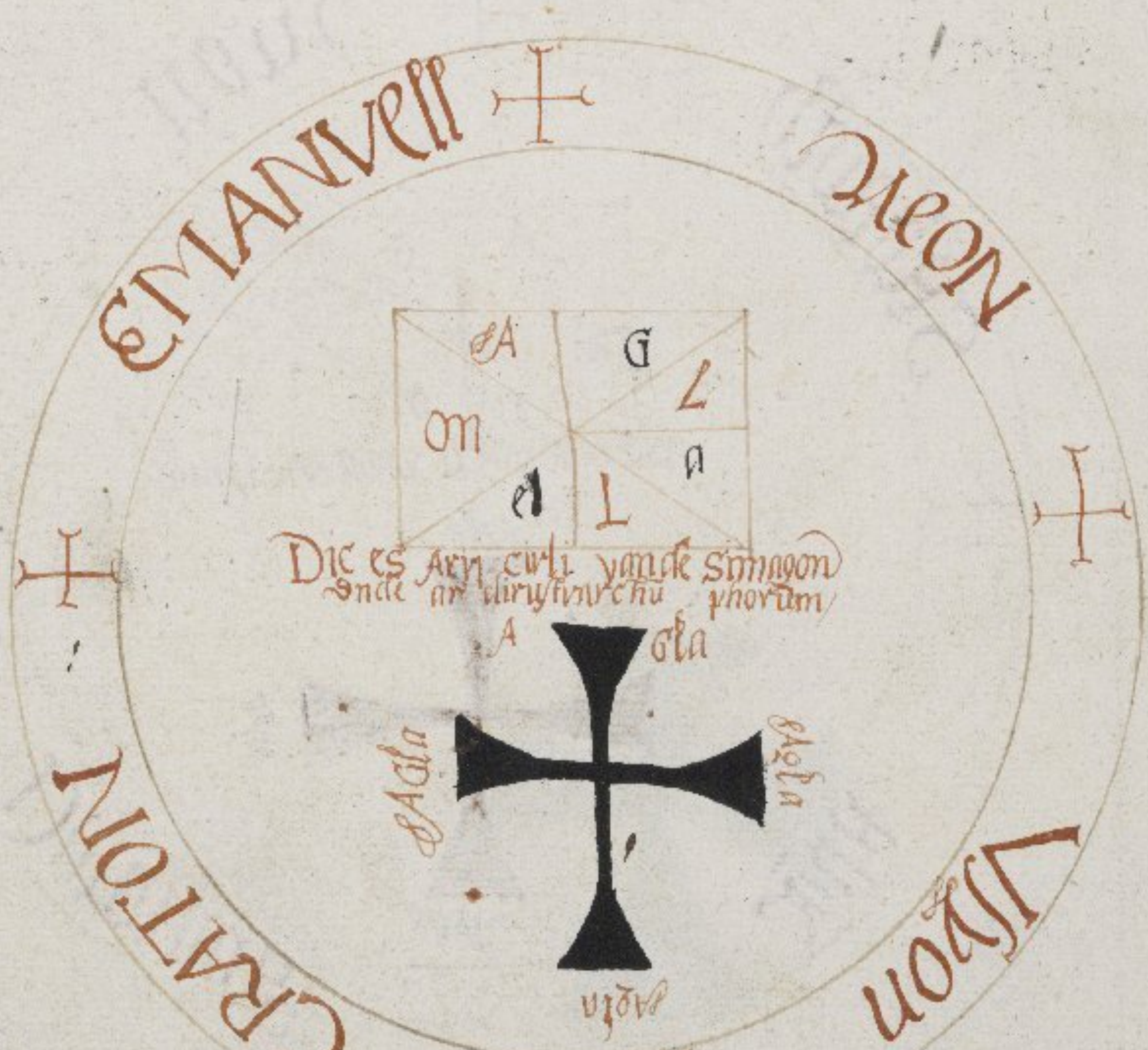

Ely
Aoen
Sother
Emanuel
L
A
on
G
ei
A
e
Dit es de arde vande C magor
A
gla
Agla
Agla
Agla

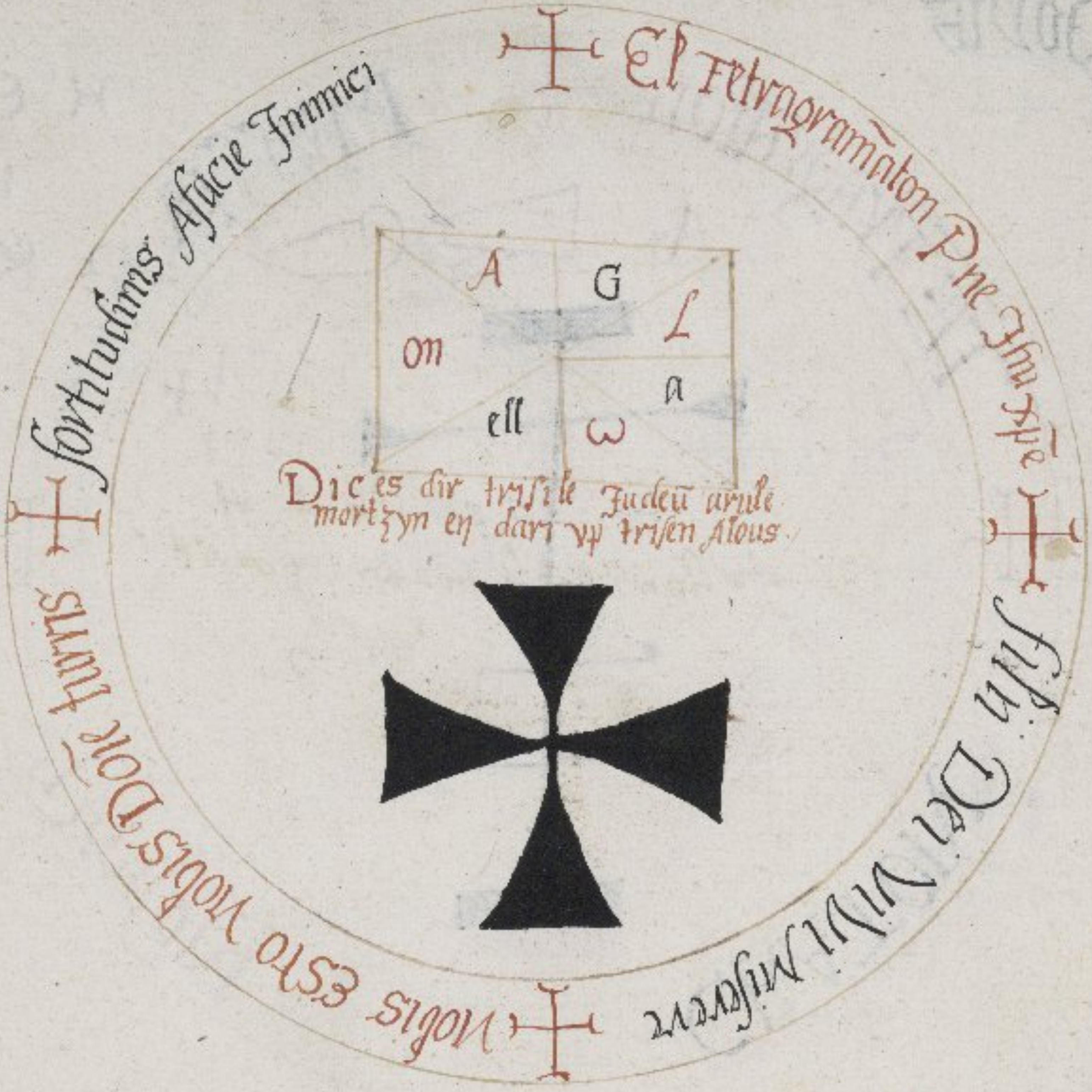

Tetragrammaton
Aeon
Emanuel
Salvator
A
G
on
l
e
L
u
Dit es di arde vande Alcaron
A
gla
Agla
Agla
Agla


Messias
Adon
Agios
Agla
A
G
L
a
n
o
El
Dic es de circle vande ysus,
Agla
Agla
Agla
Agla

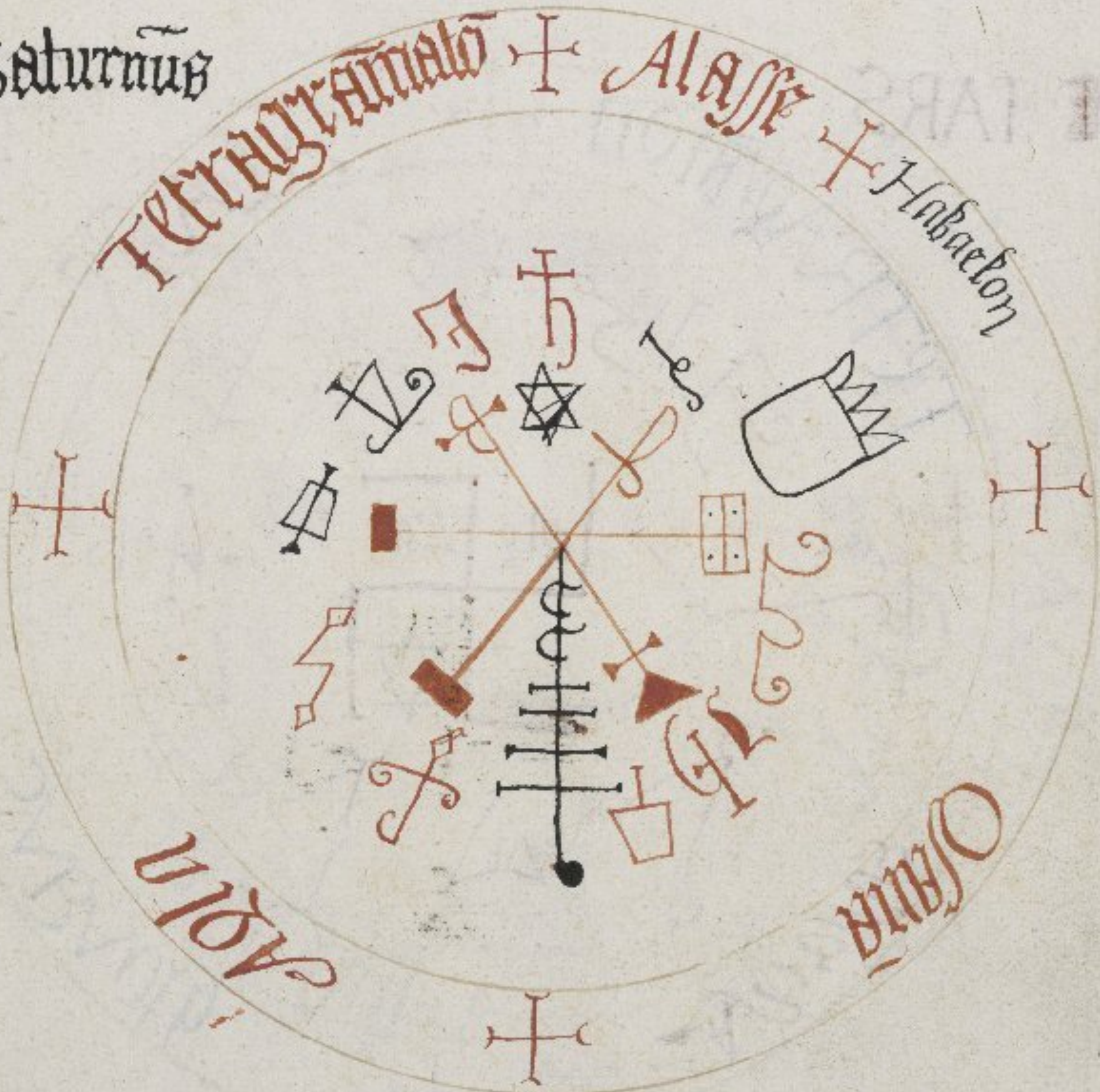

Sabaoth
Adon
Dominus
Agla
A
G
L
a
o
n
El
Dic es de circle vande come i squer
Agla
Agla
Agla
Agla


Athanatos
Adonay
Ischiros
A
G
L
on
a
e
L
Dic es de Cade vande ci enachariarh
A
Gla
Agla
Agla
Agla


Emanuell
Craton
A
G
L
on
a
e
L
Dic es Arn curli yande Simagon
Sncle ar clirystrurchu phorum
A
Gla
Agla
Agla
Agla

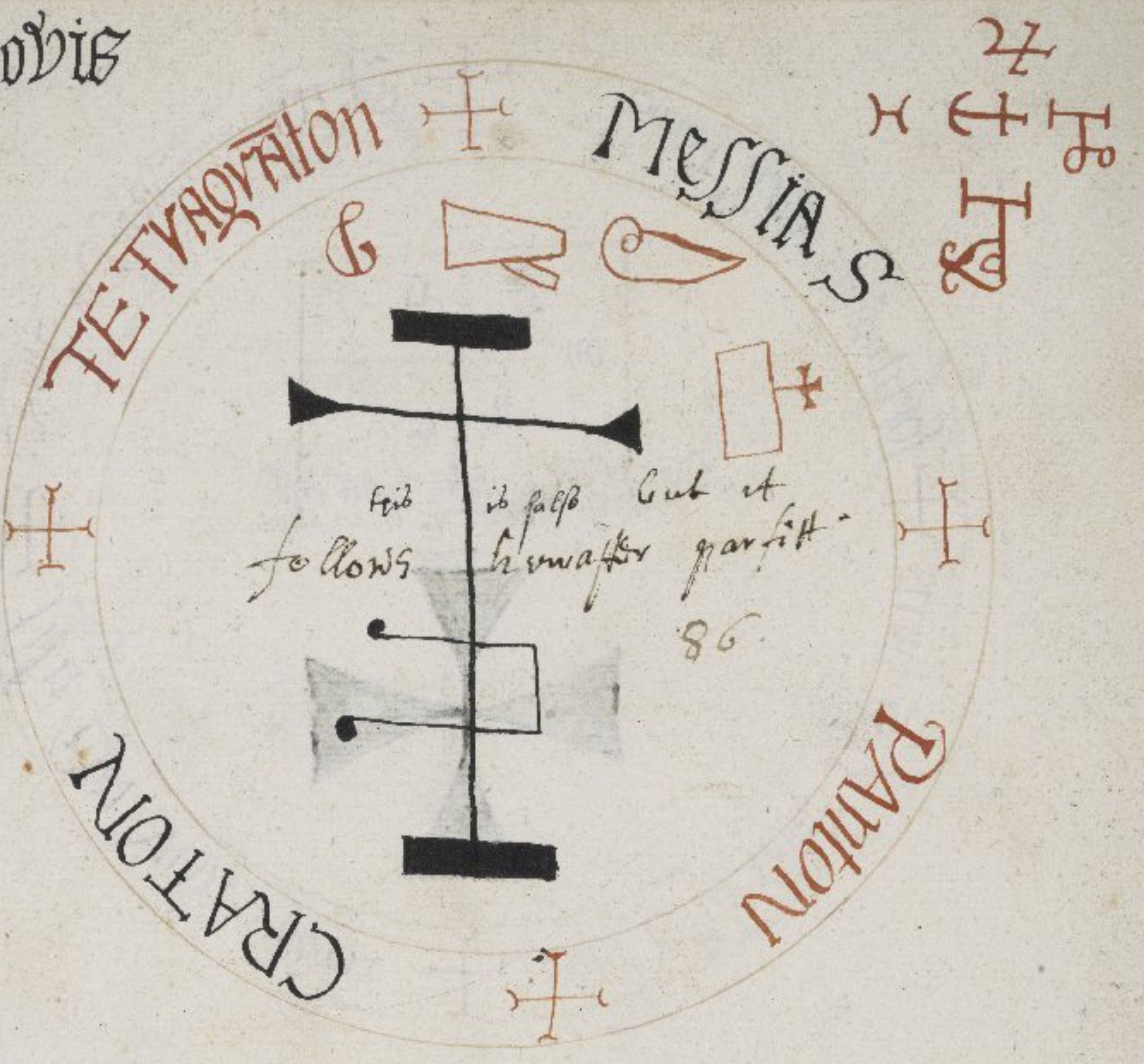

El Tetragramaton Pne Ihu xp̄e
fili Dei viui miserere
nobis esto nobis Dn̄e turris
fortitudinis A facie Inimici
A
G
L
on
a
ell
ω
Dices dir trisile Iudeū arule
mortzyn en dari vp trisen Alous

Saturnus


Tetragramatō
Alasse
Habaelon
Osanna
Agla

♄ ♒ ♑
!

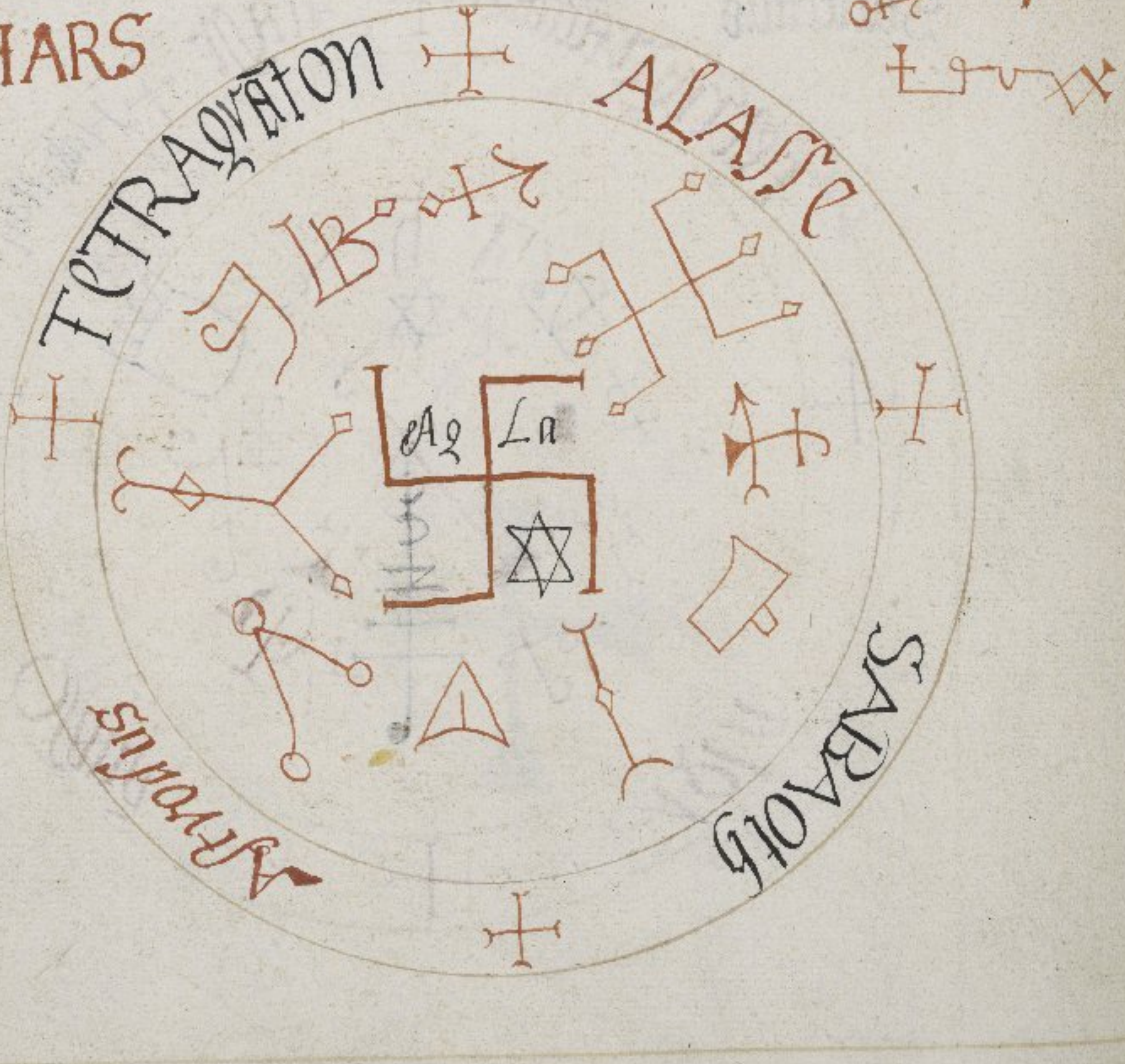
Jovis


TETRAGRAMATON
MESSIAS
PANTON
CRATON

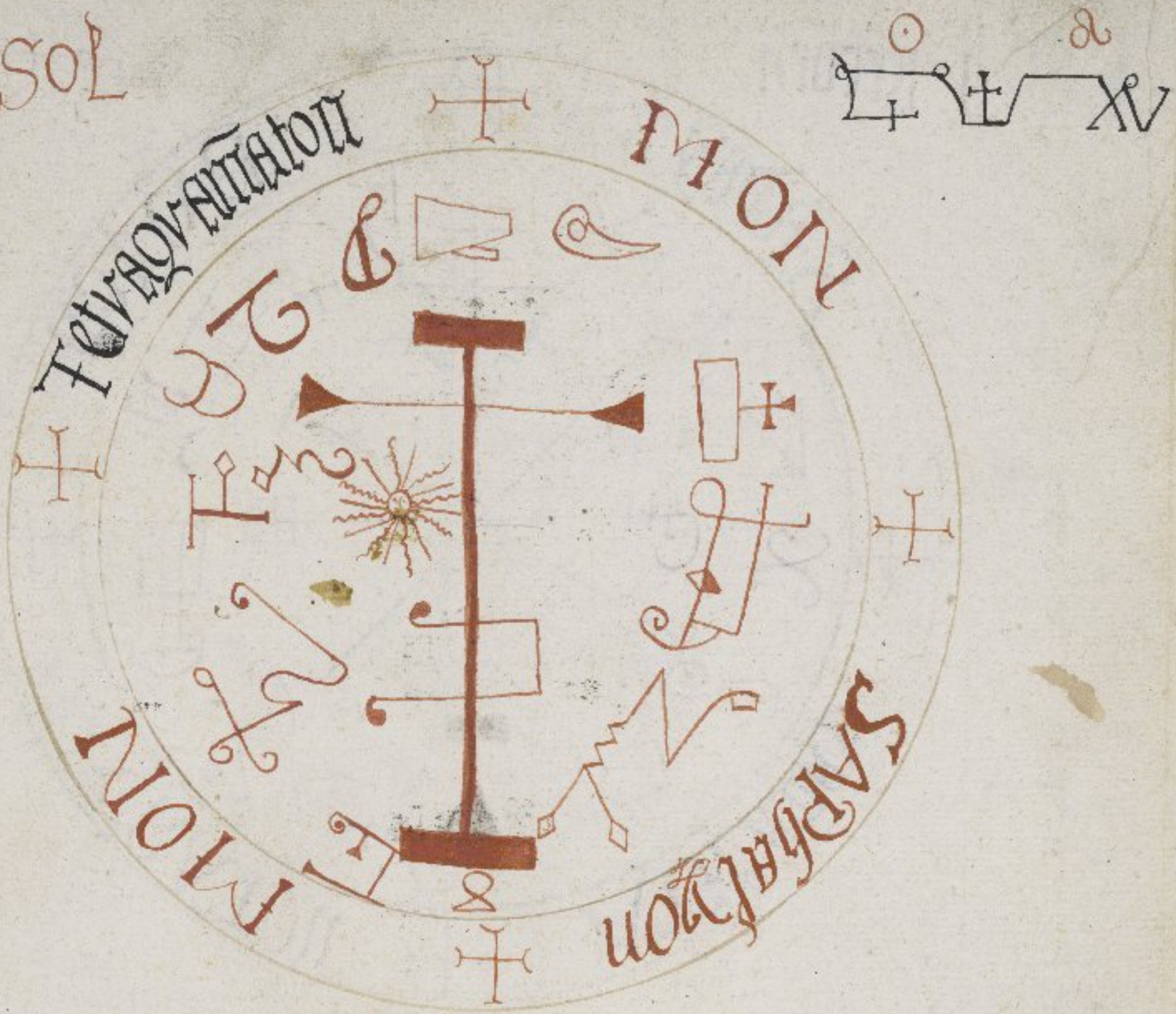
this is false but it follows herafter parfitt

86

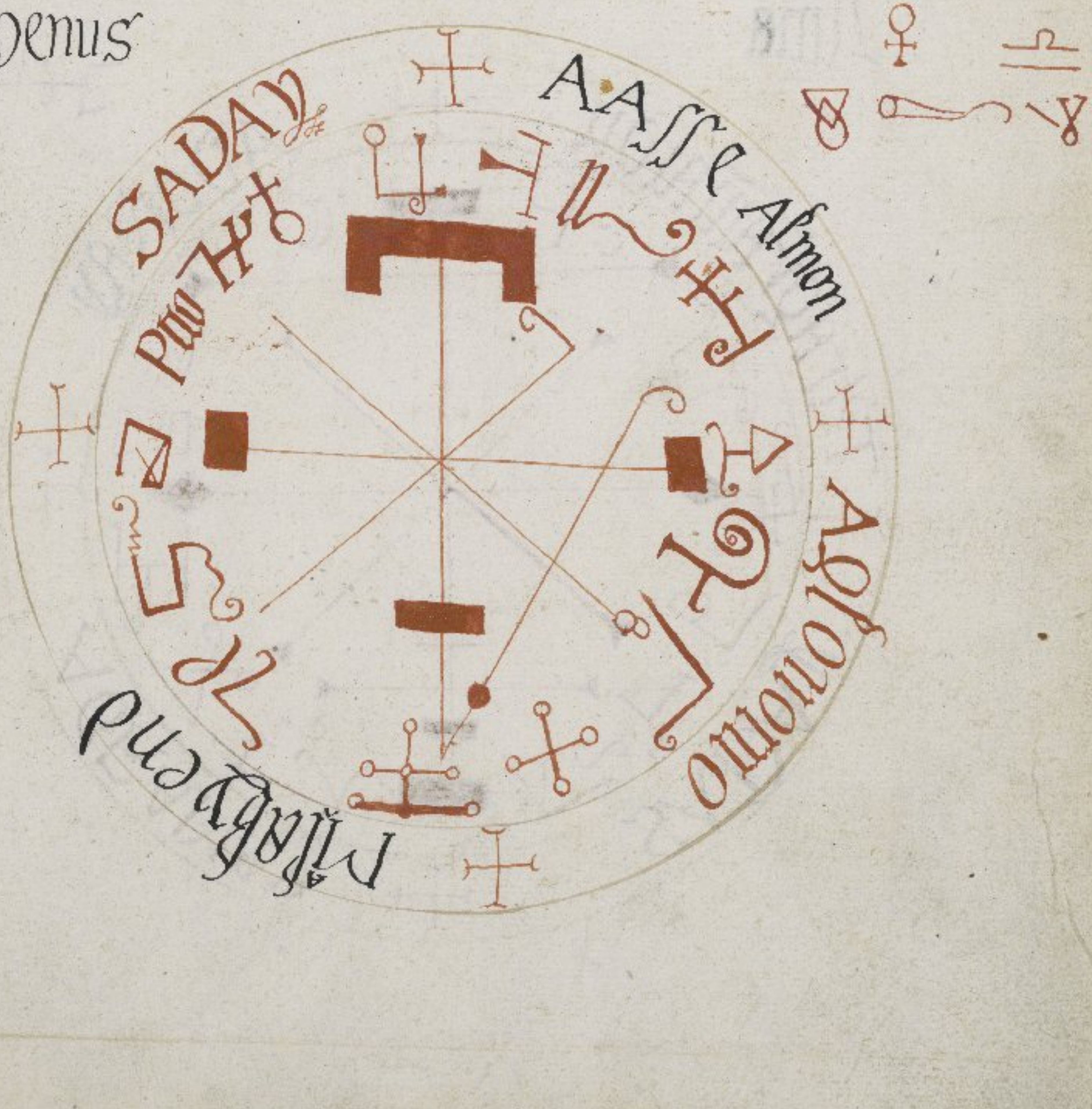
MARS


TETRAGRAMATON
ALASSE
SABAOTH
Asrvdus
Ag La

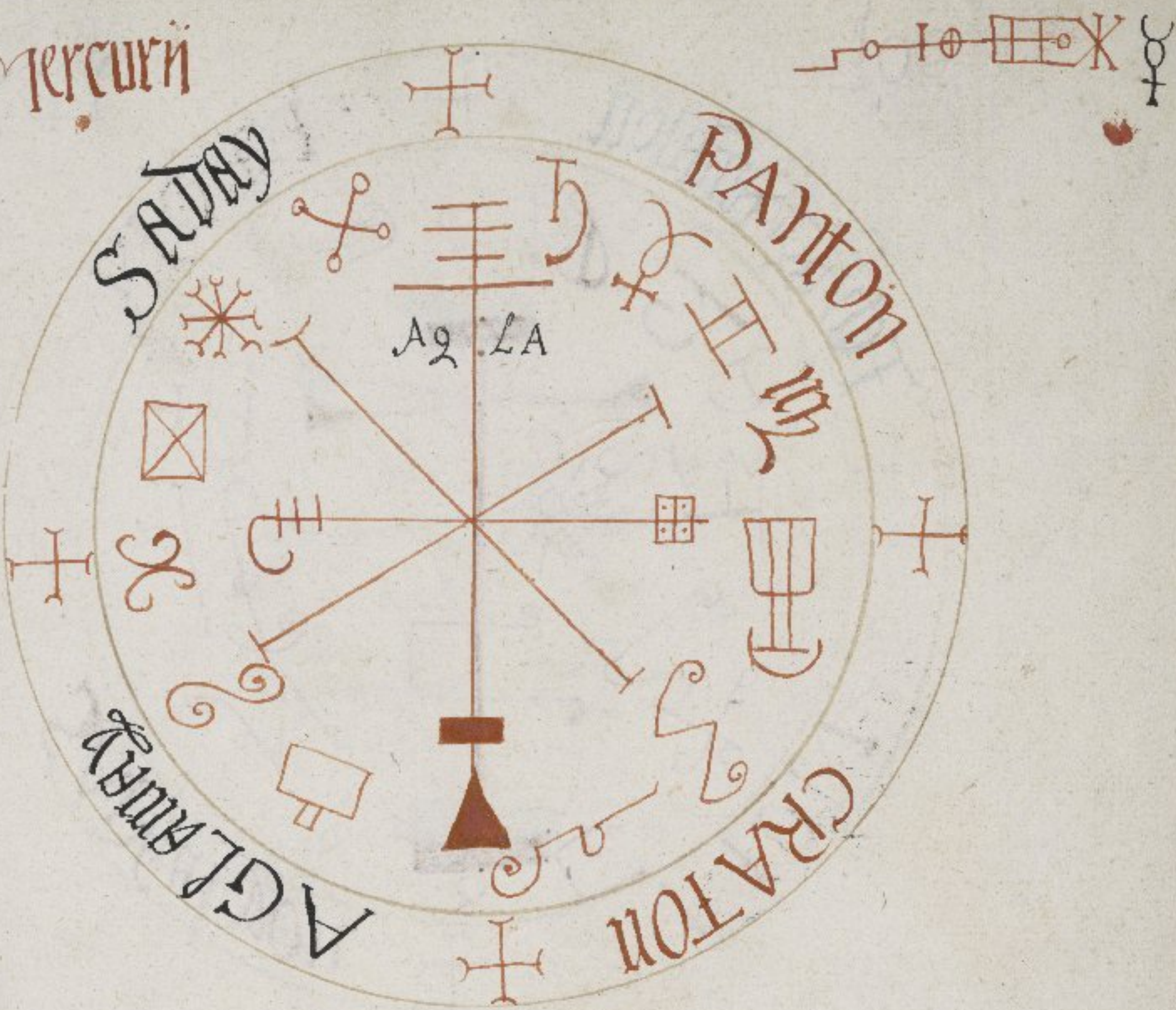
SOL


☉ ♌
Tetragrãmaton
MON
SAPhalyon
MON

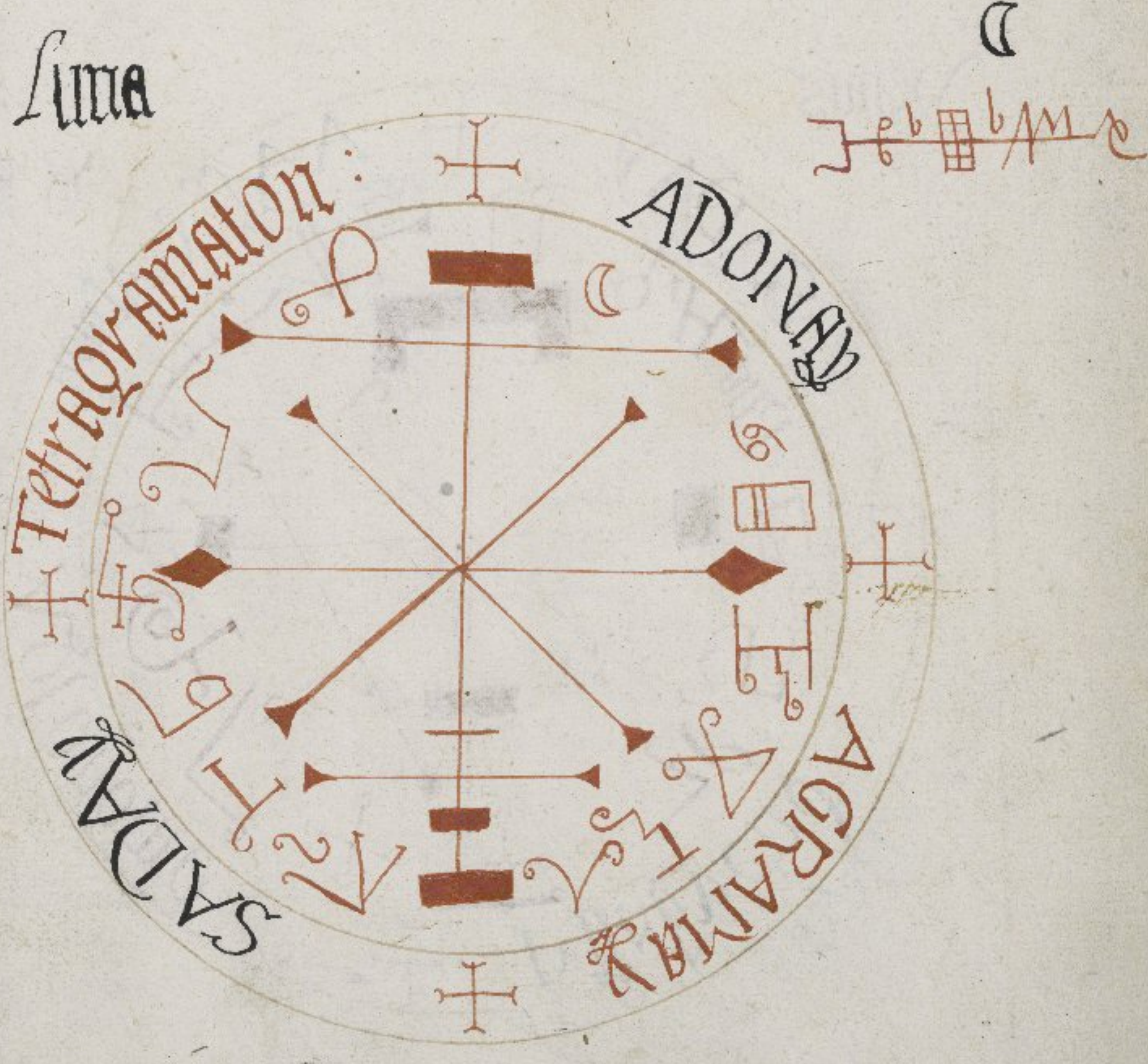
Venus


♀ ♎ ♉
SADAY
AAſſe Alſmon
Aglonomo
Mīſabyend

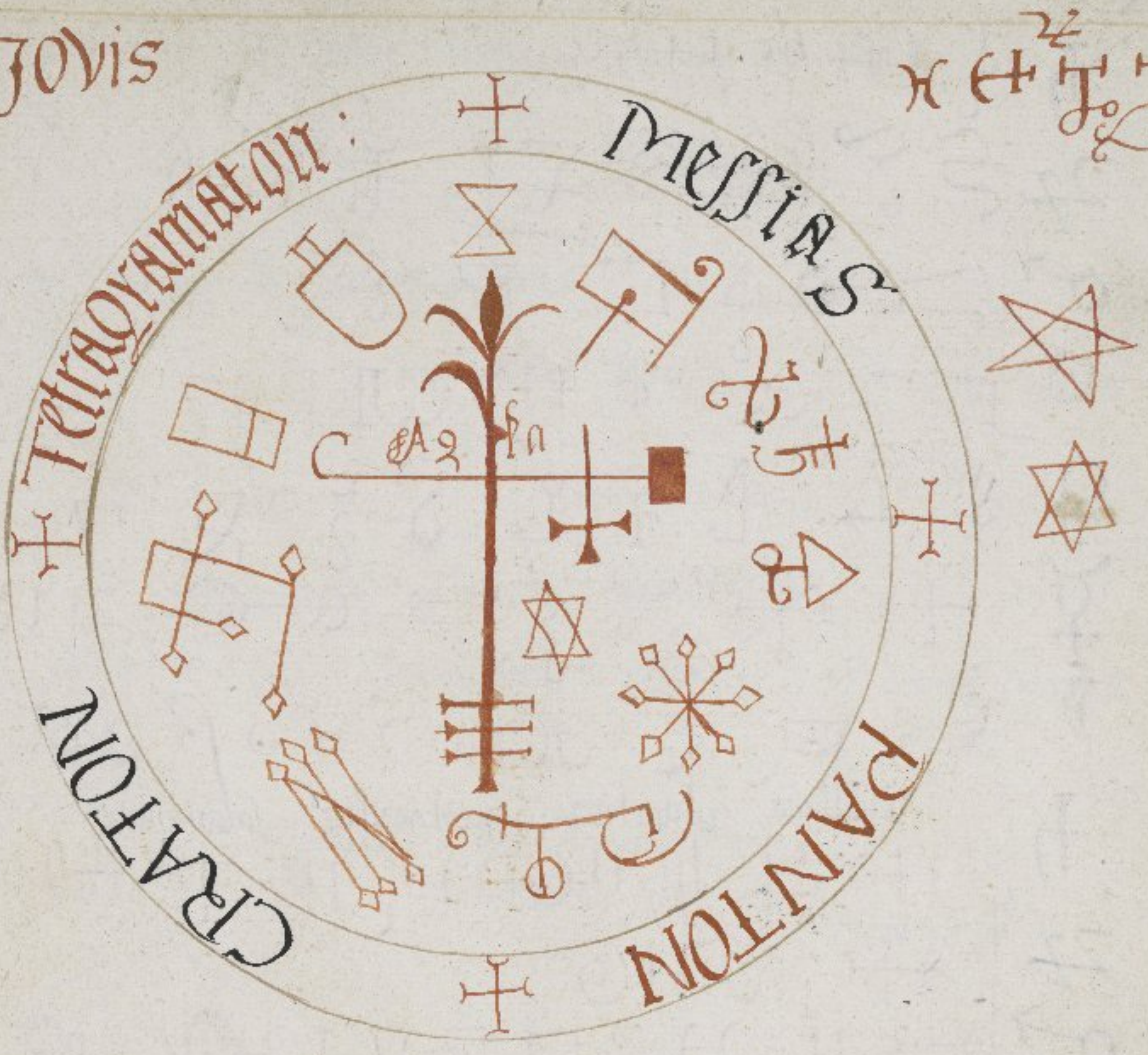
Mercurii


☿
SADAY
PANTON
CRATON
AGLAMAY
AGLA

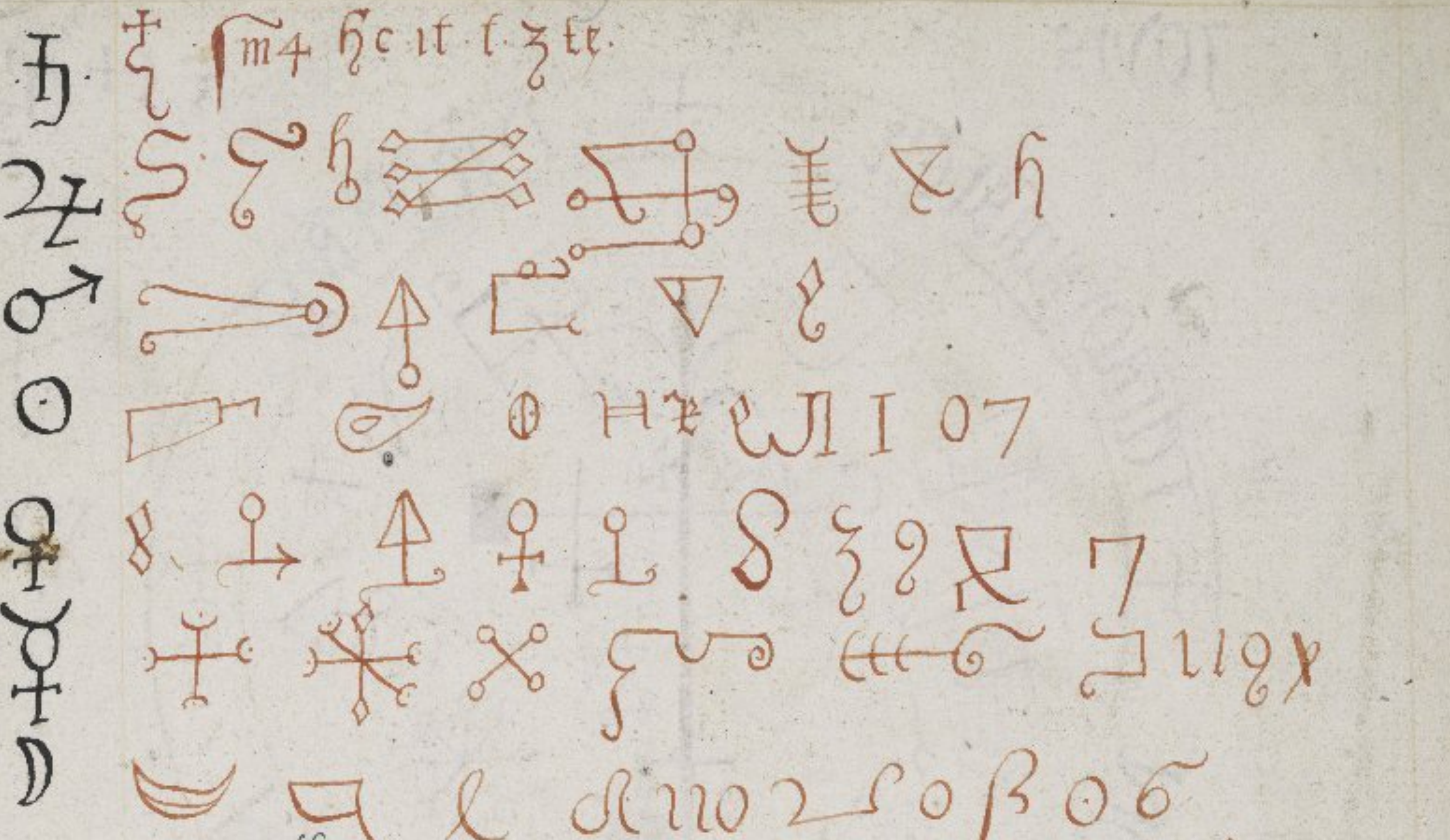
Luna


☾
Tetragramaton:
ADONAY
AGRAMAY
SADAY

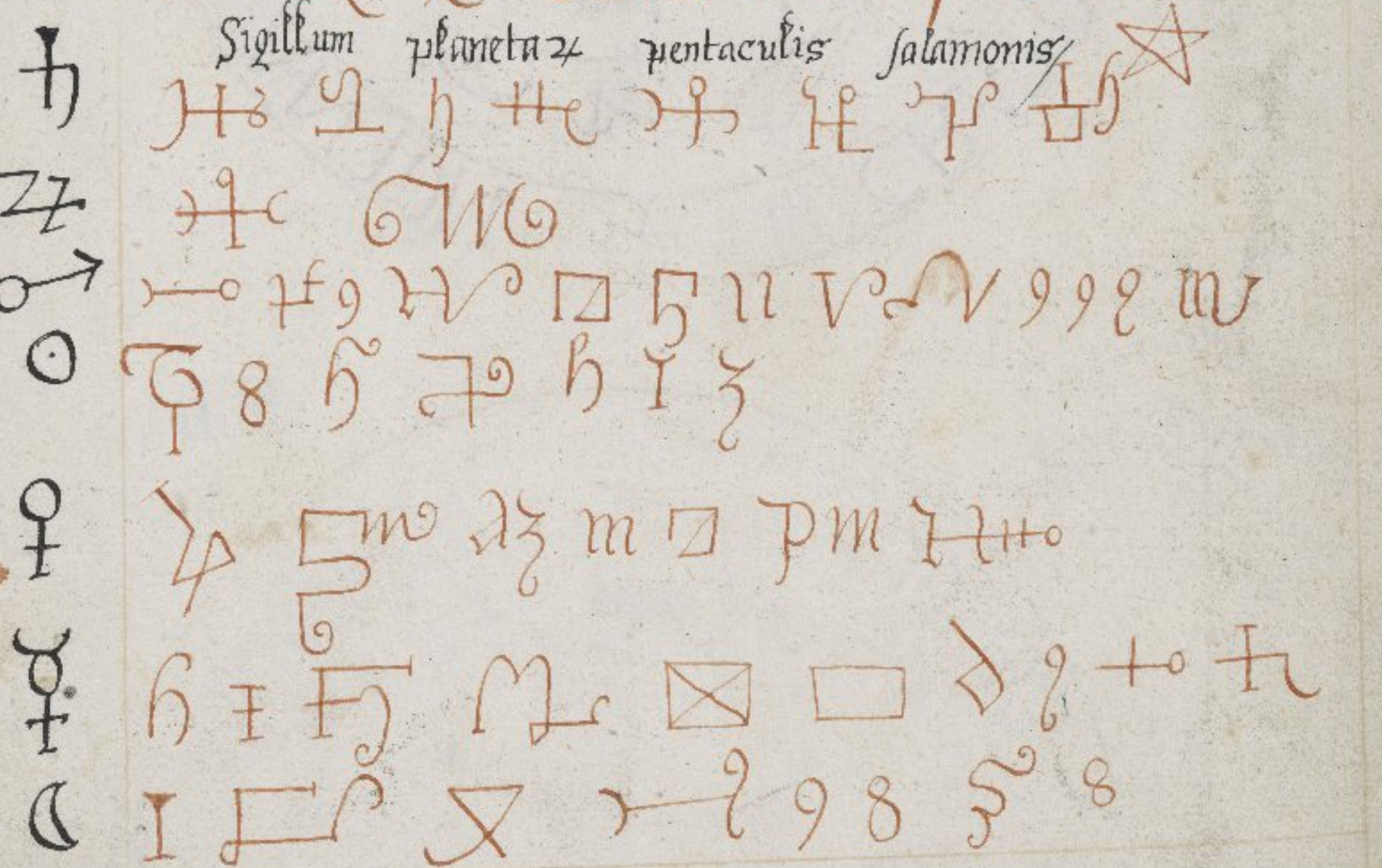
JOVIS


Tetragramaton :
Messias
Panton
Craton

Charecteres planetarum



Sigillum planeta♃ pentaculis salamonis



Decem sacratissima dei nomina Agrippa li: 3 cap 10

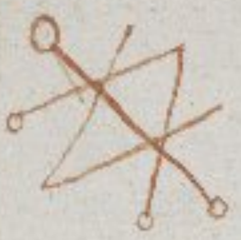
Eheie
Iod
Tetragramaton Elohim
El
Elohim Gibor
Eloha
Tetragramaton sabaoth
Adonay sabaoth
Saday
Adonay Meleh

יה Iah
אל El
אליון Elion
אלהים Elohim
יהשוה Iesuh
הוד Hod
יהוהאדאוהא Tetragramaton
אדני Adonay
יהוה צבאות Tetragramaton sabaoth
אלהים גבור Elohim gibor

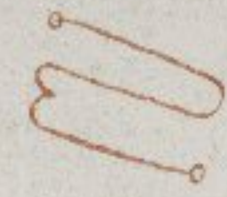
שבתאי Saturnus
צדק Iupiter
מאדים Mars
שמש Soll
נגה Venus
כוכב Mercurius
לבנה Luna

Signacula ſine characteres ſeptima planetarū

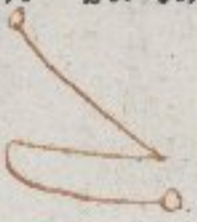
Saturni



Intelligentie Saturni

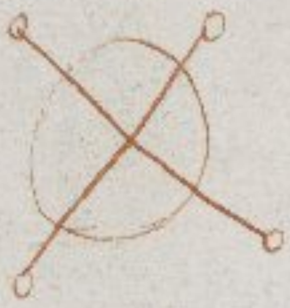


Dæmoni Saturni

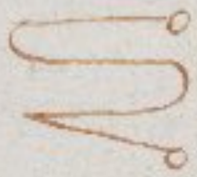


Signacula ſine Characteres

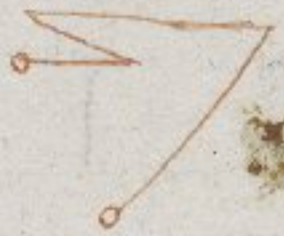
Jovis



Intelligentiæ Jovis

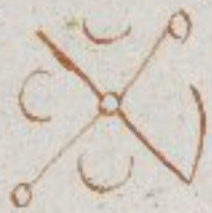


Demonij Jovis

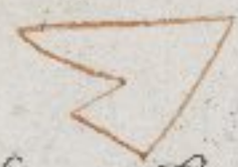


Signacula ſine Characteres

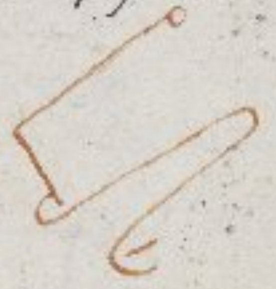
Martis



Intelligentiæ Martis

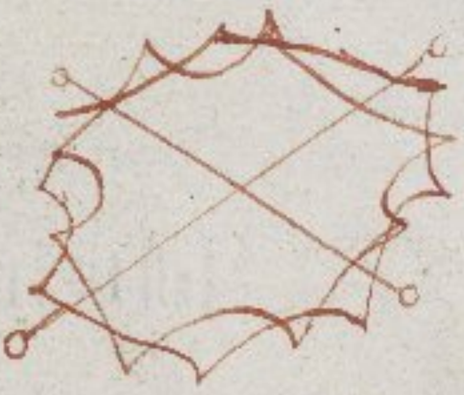


Demonij Martis

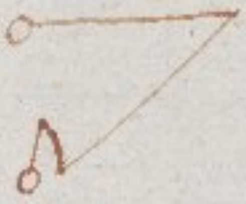


Signacula ſine Characteres

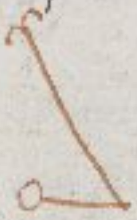
Solis



Intelligencie ſolis

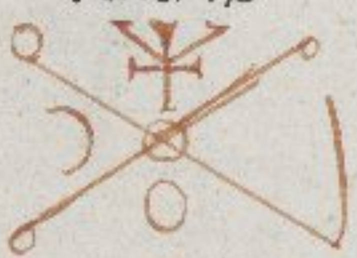


Demonij ſolis

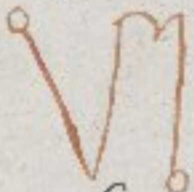


Signacula ſine Characteres

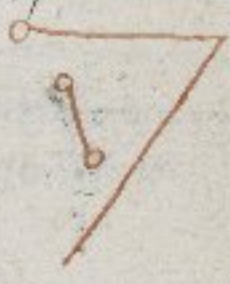
Veneris



Intelligentie Veneris

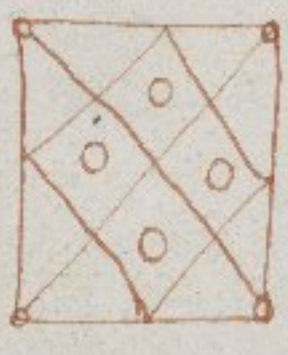


Demonij veneris

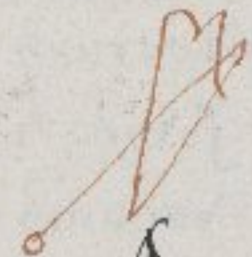


Signacula ſine Characteres

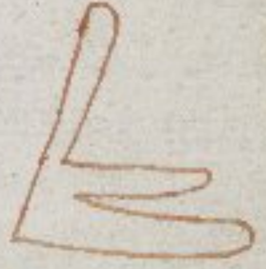
Mercurius



Intelligentiæ Mercurij

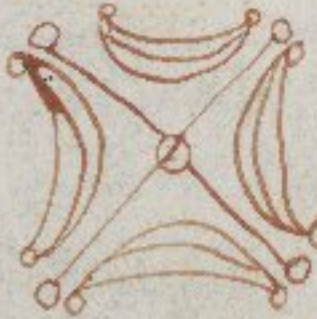


Demonij mercurij

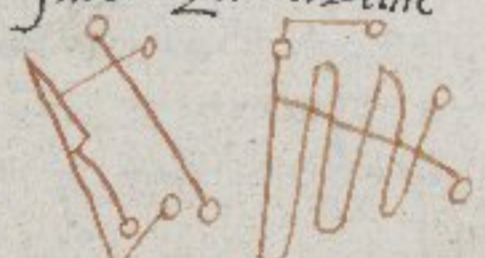


Signacula ſine Characteres.

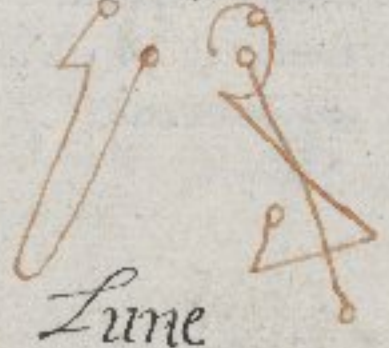
Lune.



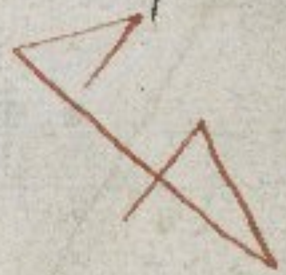
Intelligentia Lune



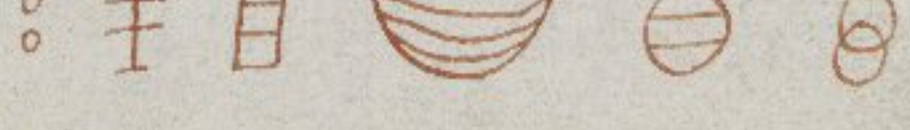
demōantiū
Demonij Lune



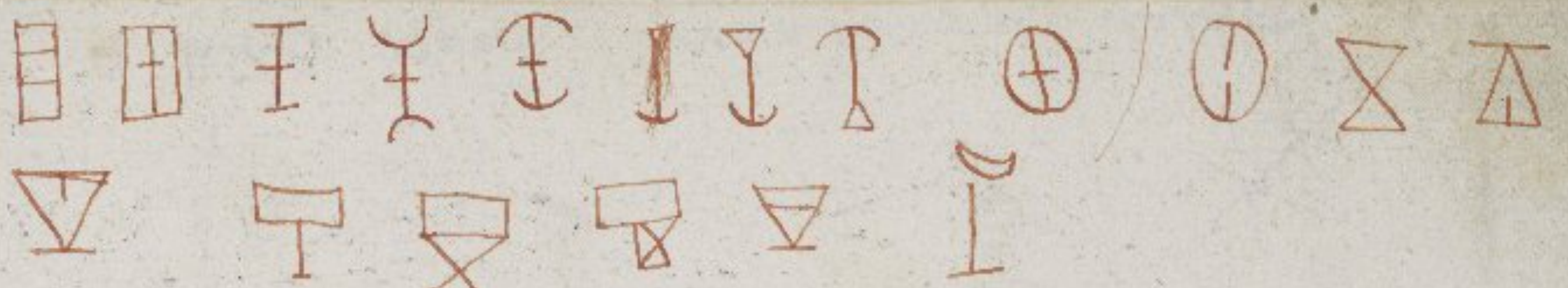
Demonij Lune



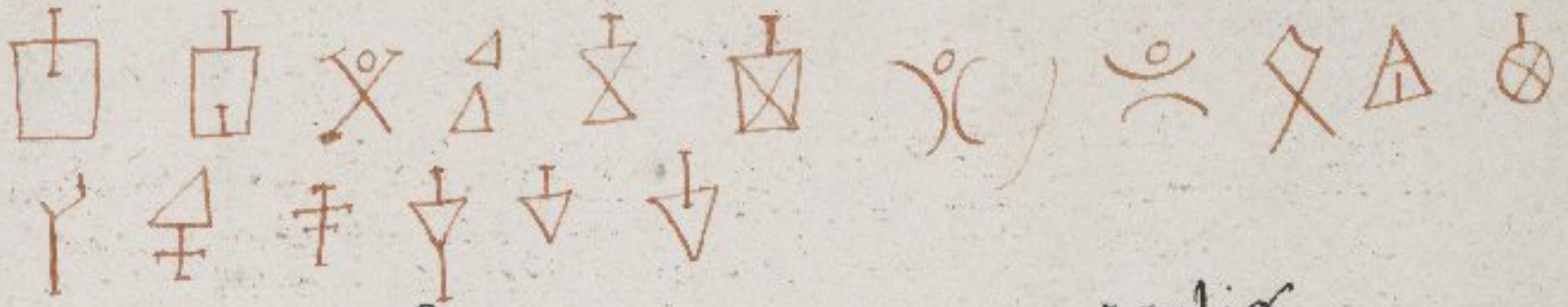
Charectures Lune



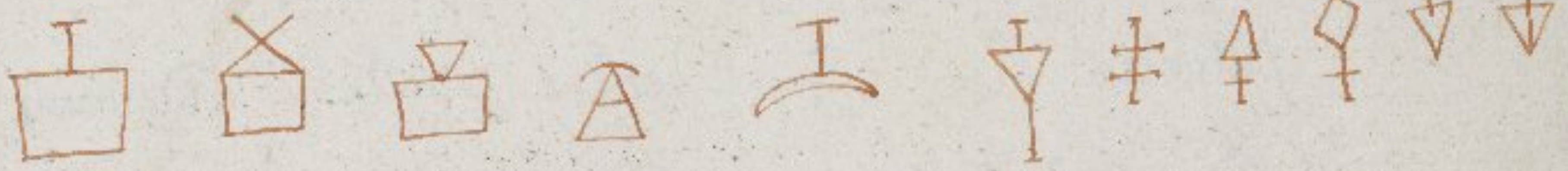
Characters Mercurij



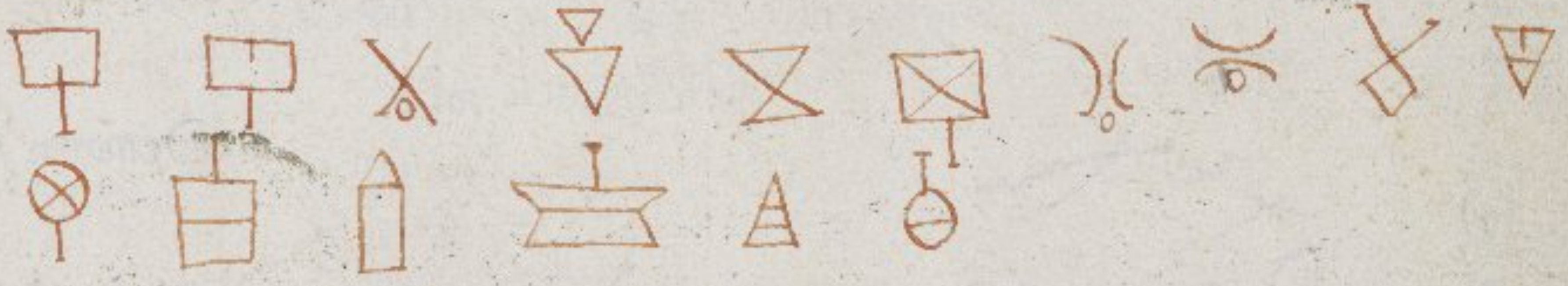
Characteres Veneris



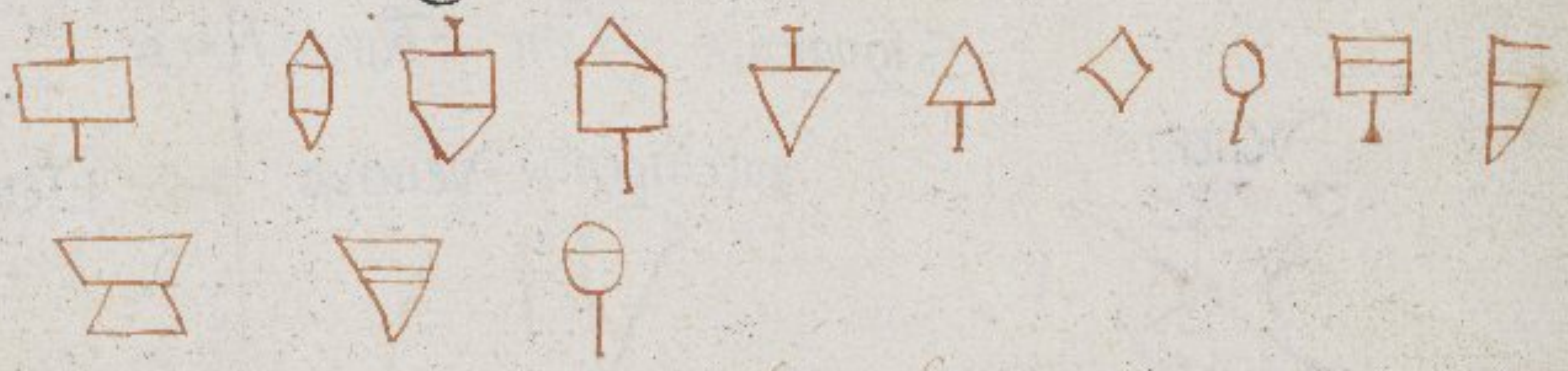
Characteres Martis



Characteres Jovis:



Characteres Saturni



ex petro de Albano: fumigiū diei dominica ☉ sandala rubeum
fumiggium diei Lunæ ☾ Aloe
fumiggium diei Martis ♂ piper
fumiggium diei Mercurij ☿ mastix
fumiggium diei Jovis ♃ Crocus
fumiggium diei veneris ♀ Costus:
fumiggium diei saturni ♄ sulphur.

Agrippa li cap 43 fiunt suffumigationes sub oportunis stellarum Influxibus facientes demones Idola in aere vel alicui protenus apparere sic inquiunt si ex coriandro, et apio sive hyosciamo cū cicuta fumiggiū fiat demones statim congregari: hinc illas herbas spirituū vocant

Breife notes Concerninge the cowrse of the moone /

X The 1 2 & 3 daye the ☾ hath her course in Aries In the first whereof the Angell Samiell in the 2: Emediell: In the 3 Agnix

The first daye avaylable to Journey, & to breede discord the 2 daye avaylable to finde treasure, & to retaine captives the 3 daye available for saylers one the sea, for hunters & Alchimiste 257 the first daye good to obtayne audacitie fortitude & vnshamefastnes the 2 to get Nobillitye & power in dominion the 3 to get wisedome counselle ioye & bewtie 264 289.

The 4 and 5 in ♉ In the 4 whereof Ayeariel hath dominion. In the 5 / Cakiel

The 4 daye is available to destroy & to hinder buildinges, fountaines welles golde mines to drive awaye creepinge beastes & to engender discorde, the 5 daye is available to returne frome a Journey, to instructe schollers, to raise buildinges to give healthe & benevolence, the ☾ beinge in ♉ it is good for the obtayninge of wealthe 264

The 6 and 7 dayes in ♊ et ita completa est prima coeli quarta in qua Luna est calida et humida 256 in the 6 whereof Birachiel hath dominion in the 7 Scholiel.

The 6 daye is available to hunte, to besiedge citties, for the revenge of princes, to destroye corne & fruite, to hinder the endevor of phisitions, the 7 daye is available to obtayne wealthe & frendshipe for lovers, to drive awaye flies, & to destroye offices

The 8 daye in ♋ In the 8 whereof Amediell hath dominion. /

The 8 daye is available for love frindshipe & for the societie of those that Journey by the waye to drive awaye Mice, to afflicte prisoners, & to confirme the prison, the ☾ beinge in ♋ it is good to get riches./

The 9: 10: 11: 12 day in ♌ in the 9 whereof Barbiel hath dominion in the 10 whereof Ardosiel In the 11 Neael: in the 12: Abchizenel.

The 9 daye is hurtefull to harvest & to those that laboure in a Journey & good to breede discorde amonge men the 10 daye good to build, to obtaine love & benevolence against enemies the 11 daye available for those that Journey to obtaine gaine by trafficke, to redeeme captives: the 12 daye prosperous for corne & plante, hurtfull for saylers, good to better the estate of servantes & captives,

The 13 14 daye in ♍ et Ita completa est secunda coeli quarta, in qua Luna est calida et sicca In the 13 whereof Cazariel hath dominion, In the 14 Enhadiel.

The 13 daye is available to obtaine benevolence, wealthe to enter a Journey: for the delivery of captives. the 14 daye is available to encrease the love of ~~madd~~ maryed folke, to heale the sicke profitable for saylers, but hurtfull for those that Journey one the lande, the ☾ beinge in ♍ it is it is very available to gather riches,/ 26

In Junio est unum dies ad aparandum vasa pretiosus nempe septimus &c

Bacon

It behoveth that the worker of magicke be of a constant credulitie & confident & that he doe in noe wise doubt neither stagger in his minde for the obtayninge of his purpose for as a firme, & stedfast credulitie doth worke wth mervelous thinges, so a distruste & doubte destroyeth the vertue of workers minde, & defraudeth him from his desired effecte

planetarum spiritus

Spiritus saturni nuncupatur Sabathiel: spiritus Jovis Zedekiell: spiritus martij Madimiell: spiritus solij Semeliel vell Seneschiah: spiritus veneris Nogahell: Lunae Jareahel vel Levanaell. 289.

162

Signarum Spiritus apud Circulum

præest Arieti Feletial: ♉ Suriel ♊ Tamimel: ♋ Sartamiel: ♌ Ariel ♍
Betuliel: ♎ Magmiel ♏ Acribiel: ♐ Chesetiel: ♑ Godiell ♒ Dohol ♓
Dagmiel:

Antequam Inci=pias dicito

psal 9: psal 18: psal 24 usque ad versū 8: psall 32: psall 35 ad versū 5: usque ad finem psal 50: psal 135 psal 148 290

Benedictus dominus deus Israel, a seculo et usque in seculorū fiat fiat psal 40: 14 ver

Cum Intramus Circulum

psal 17: usque ad ver 5: psal: 116: 1

Dom̄ est terra et plenitudo eius, orbis terrarū, et universi qui habitabit in eo./

Quia ipse sup̄ Maria fundavit eū et super flumina preparavit eū psal 23: ver 12

Dom̄e abscondes nos in abscondito faciei tuæ, a conturbatione Inimicorum,/ proteges nos in tabernaculo tuo, a contradictione Linguarū psal 30 ver 21:

Dom̄e custodi nos, potentia tua, descendat sup̄ nos: custodi nos dom̄e ab oī malo custodi anima nostras dom̄e dom̄e custode Introitū nostrū, et exitū nostrū, ex hoc nunc, et usque in seculū./

Ante Invocati=onem.

psal 8: psal 27 psall 74 psal 85 psal 90:

Dom̄e, ne memineris Iniquitatē nostrarū antiquarū cito anticipent nos misericordiæ, tuæ quia pauperes facti sumus nimis./

Adiuva nos deus salutaris noster, et propter gloriam nominis tui adiuva nos et propitius esto peccatis nostris, propter nomen tuum./ psal 78: ver 89:

Respice in nos servos tuos, et opera nostra dirige sit splendor tuas sup̄ nos, et propitius esto peccatis nostris dirige psal 89: ver 16: 17:

Adiutorum nostrum in nomine dommini qui fecit celum et terram psal 123: verse 8:/

In tempore Invocationes

psal: 2: psal: 12: psal: 19: psal: 171: psal: 43:

Deus Iudex Iustus, fortis et patiens nunquid Irascitur p̄ singulos dies,/

Nisi conversi fueritis, gladiū suū vibrabit, arcū suū tetendit, et paravit illū psal: 7: ver: 12: 13:

Exurge dom̄e deus, exaltetur manus tua, ne oblivisraris pauperū: psal: 10 ver 12./

Respice in me dom̄e, et miserere mei quia unicus et pauper sum ego./

Tribulationes cordis mei multiplicatæ sunt de necessitatibus meis erue me psal: 24: ver: 16: 17:/

In deo faciemus virtutem, et ipse ad nihilū deducet tribulantes nos psal: 59: ver: 14:

Deus confringet capita Inimicorum suarū verticem capilli perambulantiū in delictis suis psal: 67: ver: 22 et ~~ergo~~ psal: 43: ver: 22 usque ad finem./

Inter Invocatiões/

psal: 2: psal: 5: psal: 12: psal: 46: psal: 65 et 66: psal: 73 psal: 76: psal: 79: psal: 82 psal: 84 psal: 90: psal: 146: psal: 85:

qod expellandū tymorem·/

psal: 6: non timebo millia populi circumdantiū me exurge dom̄e salvum me 291
fac deus meus psal: 3: ver 7:/
Tu dom̄e servabis nos et custodies nos a generatione hac in eternū psal 11 ver 8:
Conserva me dome quoniā speravi in te dixi domino deus meus es tu qoniā bonorum meorum non eges psal: 15: ver: 1:
A resistentibus dexteræ tuæ, custodi me ut pupillā oculi sub umbra alarū tuarū protege me psal: 16: ver: 8: et si ambulavero in medio umbræ mortis, non timebo mala qoniam tu mecū es dom̄e virga tua et baculus tuus ipsa me consolata sunt psal 22 ver 4:/

Circle worke

Cum pena Infligitur./

× Convertat te Deus In Infernum psa: 9: ver 18 pluat deus super te laqueos ignis, sulphur, et procellas psa: 10 ver: 6: verberet te deus virga ferrea et tanquam vas figuli confringat te psa: 2 ver: 9: confundat te deus psa: 24 ver: 3 veniat mors super te et descendat in infernum viuens psa: 54 ver: ~~8~~ 16: deducat te deus in puteum Interitus ibidem ver: 24: confringat deus caput tuum et verticem capilli tui in delictis tuis psa: 67 ver: 22 obscurentur oculi tui ne videas et dorsum tuum incurvetur semper: effundat deus super te Iram suam, et furor eius te comprehendat percutiat te deus et persequatur te et super dolorem vulnerum tuorum addat psa: 68: ver: 24 avertat te deus retrorsum et erubescas psa: 69: ver 4: ponat te deus ut rotam, et ut stipulam ante faciem venti, sicut ignis qui comburit siluã et sicut flamma comburens montes persequatur te deus in tempestate sua et in Ira sua turbet te Impleat deus faciem tua ignominia obedias nomini illius. conturbet te ut pereas in seculum terrores eius te conturbent ps: 87: ver: 17: visitet te deus in virga, Iniquitates tuas, et in verberibus peccata tua psa: 88 ver 33: Ira dei exardescat in te tanquã Ignis Ibidem ver: 47: ignis ante deum precedat et in circuitu ~~In~~ Inflammet te psa: 96: ver: 3: cadant super te carbones in ignem deiciaris, in miseriis non subsistas psa: 139: ver: 11:/ 291

post licentiam

psal: 58: psal: 67:

Notando postquam comparuerit spiritus

1 If he appeare in his proper forme, turne your selfe towarde him & treate him gently, etc./ 280.

2 Then by waye of Interrogatio enquire what is his name, & whether he have anie other name, ×

3 Under what planett he is,/

4 What is his office & dignitie, & howe manie are under his subiection,/

5 But if you see him stubborne or distrust him of lyenge etc. constraine him by a vehement coniuration, sayenge upon everie question Coniuro te N per patrem et filium et spiritum sanctum, per Jhesum Christum et per admirabilem dei nomen Tetragramaton + ut mihi veram respondeas de hac re, or I Coniure thee N as thou hopest to be saved etc./ or coniuro te N sub pena damnationis etc./

But if you wille sure of a true aunswere, stretche out your sworde & let him put his hande theron & sweare./

Our generall request

That you bringe or cause to be brought unto me speedely either from the parte of ys realme, N or from the parte of some other Nation treasure to the value of & that you cause it without delaye or lingeringe come hither or stande into the midest of this circle, wherein I am without hurte or damage either to me or to anie one of my fellowes, & without hurtinge, brusinge or Impayringe of the treasure or anie parte thereof./

That you tell me truly what treasure is hidden in this howse called & in what howse is treasure howe mutch & where it lyeth & by what meanes I maye come by it & whether there be anie keepers therof or noe & what be their names & offices & whome be they under./

At the entringe the circle./

O everlastinge God maker of mankinde, which wilt not the death of a synner, but rather that he be converted & lyve, I beseeche thee that thou wilt save & see we thy unworthy servante, temptinge thee in devine & secrett matters & that thou wilt defend us with the right hand of thy deitie & bringe us to the fulfillinge of thy commaundementes & graunte oure desyer by Xpist our Lord amen./

Munda me domine ab omni inquinamento mentis et corporis ut possim mundus Implere hoc opus sanctum./

Inspiritu humilitatis et in animo contrito suscipiamur domine a te: et sic fiat factum nostrum in conspectu tuo a te suscipiatur hodie et placeat tibi: domine deus./

Da pacem domine in diebus nostris quia non est alius qui pugnet pro nobis nisi tu deus noster/

Tua est potentia tuum est regnum domine, tu es super omnes gentes da pacem domine in diebus nostris:/

Exaudiat dominus orationes nostras: et reconcillietur nobis, nec nos deserat in tempore malo

+ domine deus

Ne derelinquas me domine pater et dominator vite meae: ut non corruam in conspectu adversariorum meorum, ne gaudeat ~~de~~ me Inimicus meus apprehende arma et scutum: et exurge in adiutorium mihi./

162

post fecisti Invocatione apud circulū

× Libera nos quesumus dne ab oibz malis preteritis presentibz et futuris, et da pacem in diebz nris ut ope misericordie tue ~~dne~~ adiuti: ~~et~~ ab ira et malignatia diaboli simus semper liberi, et ab omni turbatione securi./ 281.

Deus pater fons origo totius bonitatis, qui ductus misericordia, unigenitum tuū pro nobis ad Infimandi descendere et carnem voluisti, te adoro te glorifico, totota mentis ac cordis intentione lauda et precor: ut nos famulos tuos non deseras, sed adiuvare nos, et pcta nra dimittas et concede tu puro corde et casto corpore te servire valeamus per xpū doinū nrū

dome deus virtutū converte nos, et ostende faciem tuam et salvi erimus./

dome exaudi orationem meam, et clamor meus ad te veniat./

Veni scte spus corda fidelium: et in amore i oib ignem accende/ Scti spus assit nobis grā, quo corda nrā sibi faciat habitaculum, actiones nras quesumus dome aspirando preveni et adiuvando prosequere ut cuncta nra operatio et a te semper Incipiat et per te cepta finiatur: Amen./

Aufer a nobis quesumus dne oes iniquitates nras, ut ad sancta sanctorum puris mentibus mereamur Introire, per xpū doinū nrū Amen./

Veni creator spus mentes tuorum visita: Imple superna gratia qui tu creasti pectora/

Qui paraclitus diceris domini dei altissimi, fons vivus ignis caritas et spiritalis unctio./

Tu septi formis munere dextre dei tu digitus, tu rite promisso sum pris sermone ditans guttura/

Accende lumen sensibz infunde amorem cordibz, infirma nostri corporis virtute firmans perpetim/ 28.

hostem repellas longius pacemqz dones protinus, ductore sic te previo vitemus omne noxium/

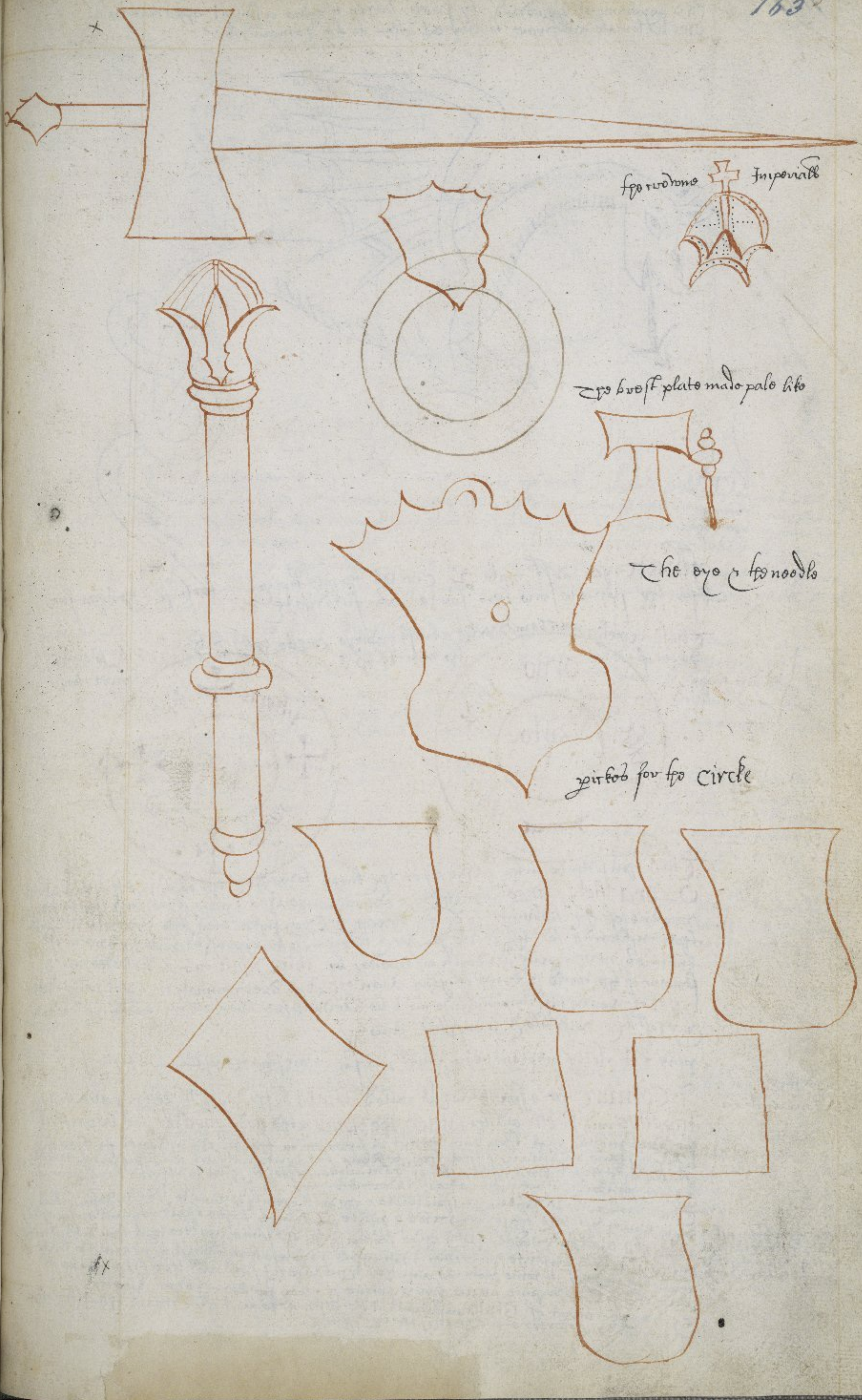
Per te sciamus da prē noscamus atque filium te utriusque spm credamus omni tempore./

Sit laus pri cum filio scto simull paraclito nobisque mittat filius cari=sma scti spus./ Amen./

Emitte spū tuū et creabuntur et renovabis faciem terre./

Orems Deus cui omne cor patet et oīb voluntas loquitur et quem nullum latet secretū: purifica per infusionem spus scti cogitationes cordis nostri, ut te perfecte dilligere et digne laudare mereamur per dominū nostrū Ihesum xpum etc./

Da pacem in diebz nris ut opere misericordie tue adiuti: et a peccato simus semper liberi, et ab omni per turbatione securi./ Amen./



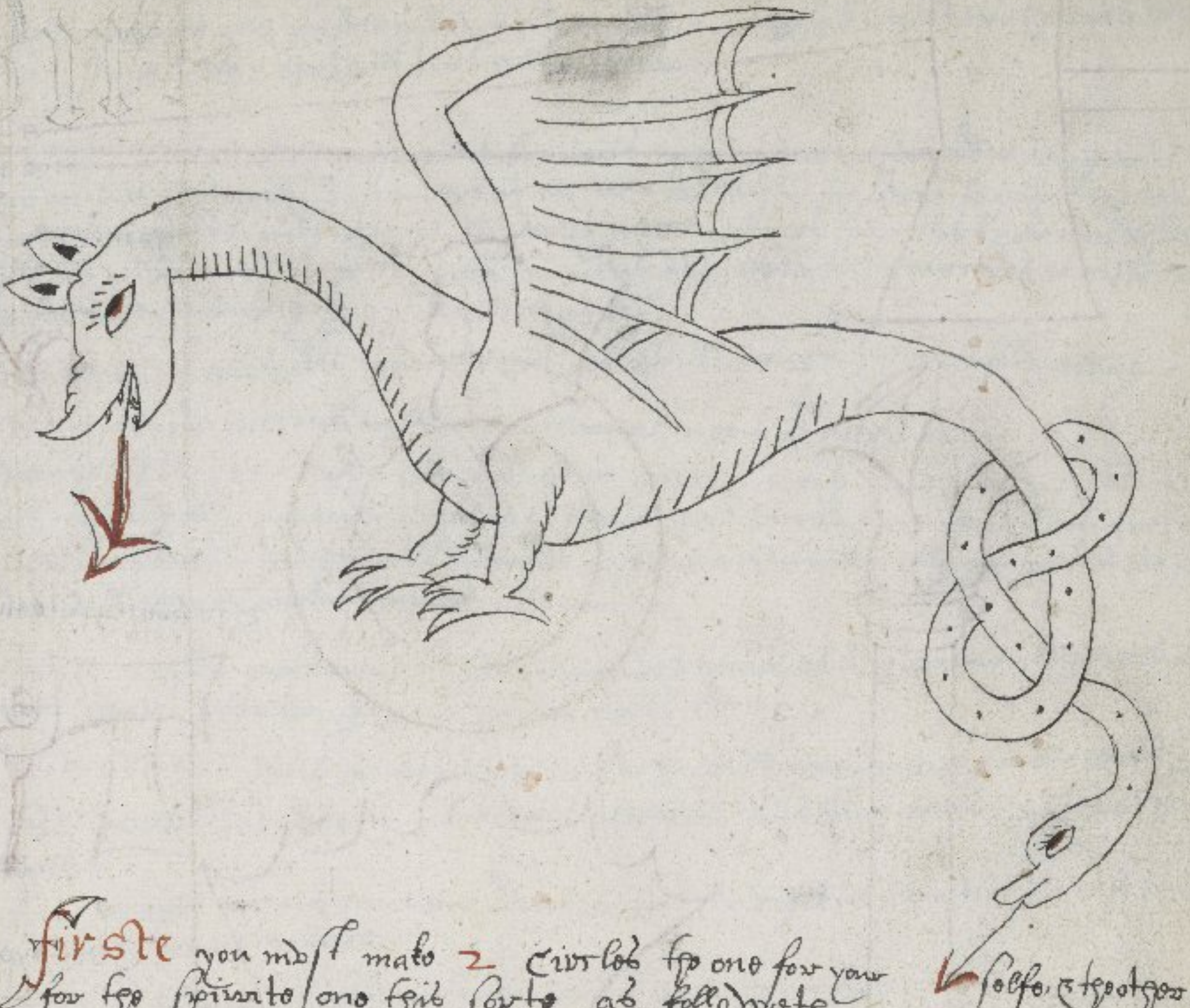
the crowne Imperialle

the brest plate made pale like

The eye of the needle

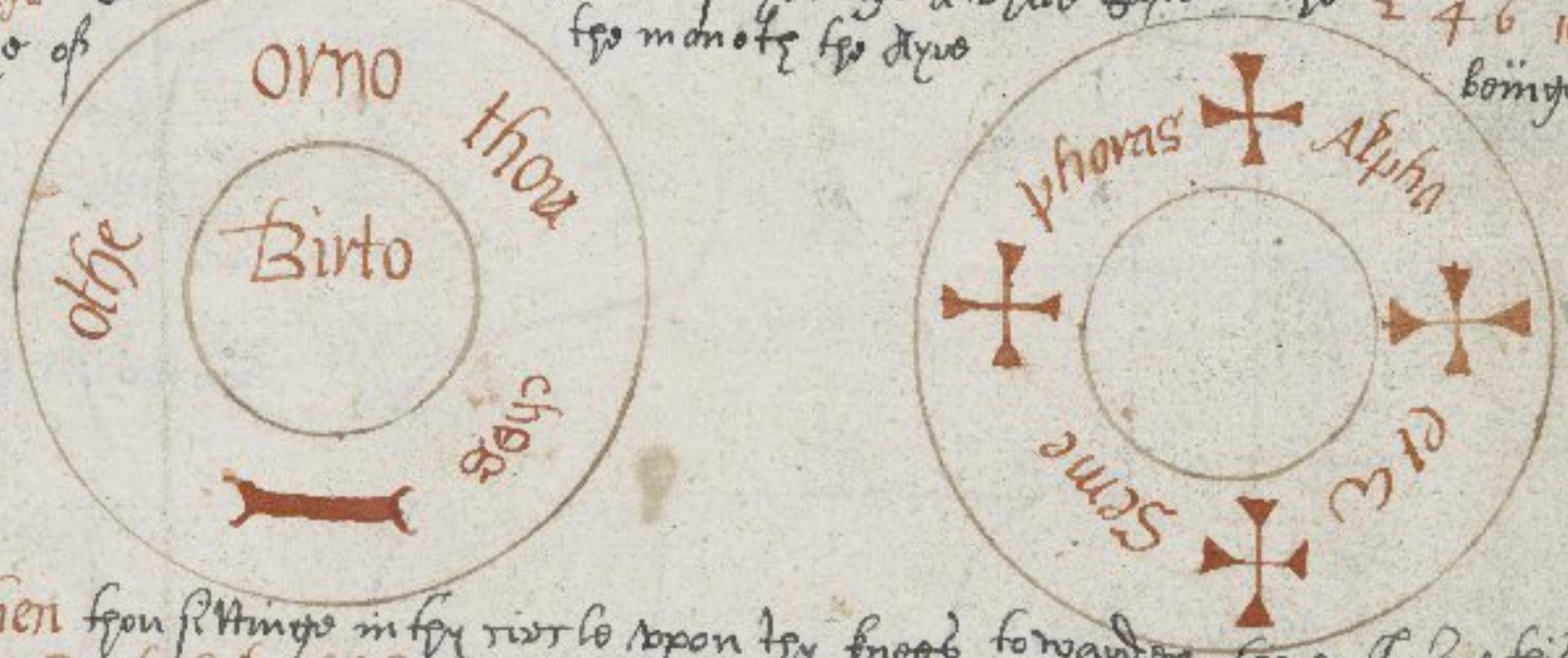
pikes for the circle

× An experiment approved by frier bacon to have a spirit appeare in the circle to make aunsweere to any question to be demaunded./



Firste you must make 2 circles the one for your selfe & thother for the spirite one this sorte as followethe

These circles must be made with a knife havinge a white hafte in the 2 4 6 10 or 12 dayes of the monethe the ayre beinge cleare



Then thou sittinge in thy circle upon thy knees towardes the east saye this coniuration O Lord holy father allmighty & everlivinge God I praye & beseeche thee by the vertue of thy holy +, & by thy power that you suffer not thy servante N. whome thou hast made to thyne owne image & likenes, to be oppressed with the deceite of enemies, neither with adversity or neede, by Jhus Xpst our L the redeemer & saviour of the worlde & kinge of glory Amen Xpst + overcommeth + Xpst commaundeth + Xpst + vouchesafe to commaunde me to be a conquerer over all my enemies bodely & ghostly, visible & invisible. Amen./

psal 54 deus in nomine tuo salvum me fac thou saye the psalme as is before sayed

then saye this Coniuration

I Coniure thee o spirit which art called Birto by the dignity of thy name Orno: thoe Chos and Booth and the father the sonne & the holy ghoste A et W one God for ever more, that thou doe here appeare in the circle assigned for thee in a fayre shape of a man, & that thou tell me the truthe without anie falshood or crafte, of all such thinges that I shall aske or demaunde of thee, by him to whome be all honour & glory power & dominion for ever & ever Amen.

Then demaunde of him what thou wilte & he will openly declare to thee thy desiere but Nota thou must saye these coniurations & psalm 3 tymes before thou demaund any questio/

then when thou hast ended thy worke & hast thy desire licence him on this wise to depart

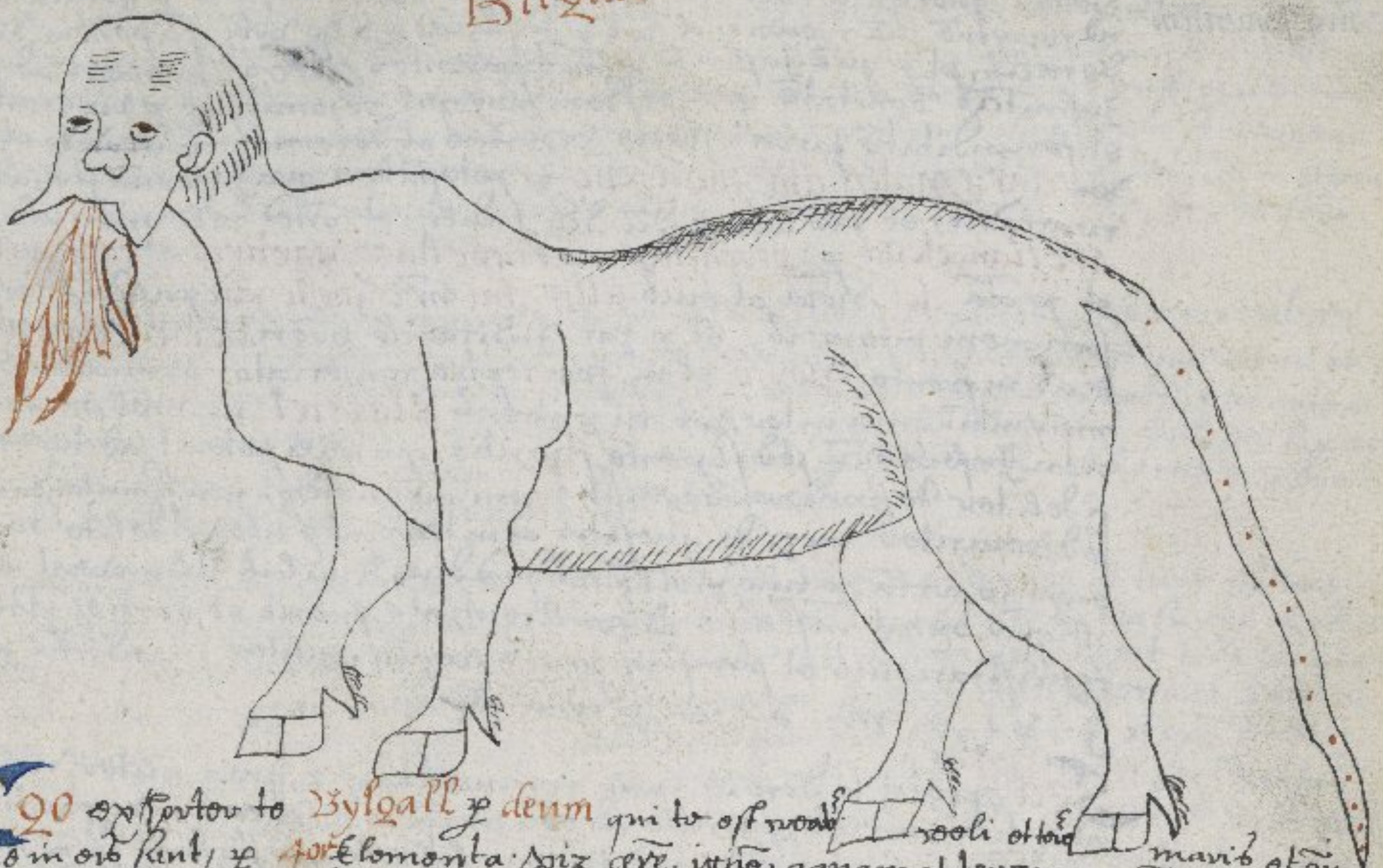
O Birto by all the wordes that I have spoken, & by the same vertue that thou diddest come hither at this present unto me, I commaund & charge thee to departe in peace, & that with thy god, & be ready to come unto me another tyme when I shall call thee by the vertue of our L. J. C. to whome be all honour power & glory for ever & ever Amen./

× This experiment of Birto was proved at the instant request of Edward the 4th kinge of englande, & therfore keepe it safely. ffinis

x

G 165 91

Bilgall



189

Ego exortor te Bylgall per deum qui te est creator celi et terre maris et omnium que in eis sunt, per 4or elementa viz. aere, igne, aquam et terram, per omnem potestatem celi, per virtutem lapidum et herbarum, et per virtutem omnium verborum / ego coniuro te Bylgall per verum deum per sanctum deum, et per obedientiam quam tu debes deo omnipotenti quod statim in isto cristallo visibiliter in pulcra forma humana appareas et facias istum lapidem crescere in longitudine et latitudine in visione istius pueri N et nomando illum

postea dicat puer vel homo et sequitur

Ego exortor te Bylgall per ista nomina per que exortatus a magistro meo es, et per castitatem fortium meum, et per illam castitatem per quam cadebas a throno celi, et per meam nomina per quem maledictus es, Primeumaton, quod te iam manifestes in isto lapide in pulcra forma humana, et facias te crescere visibiliter, et non recedas ex eo sine licentia mea et magistri mei, et hoc precipio tibi per omnipotentem deum omnium creatorem, qui vivit benedictus eternaliter et regnat benedictus eternaliter / Amen /

quando reparaverit dic ut sequitur

Ego N filius N precipio et ligo te Bilgall in isto lapide cristalli, per virtutem illorum verborum per que Michaelle Archangellum Angeli Terrenus ligavit Luciferum draconem infernalem scilicet Portisan, Fortisan, Alingon, per ista nomina intelligas hoc quod non recedas ab isto lapide~~m~~ per iniquitatem adiuvatus sine licentia mea et magistri mei, quoniam prius facias ac compleas omnia que tibi precipia et a te instituto demonstravi desiderabo, fiat, fiat, fiat. /

Licentia Bilgalis

Per illam virtutem per quam deus ligavit te et per sua sancta nomina precipio quod tu recedas ab isto lapide sine vero tedio aut nocumento aut lesione alicuius creature humane, cum alias te invocavero iterum sis paratus mihi et obediens per nomen domini nostri J Christi fiat fiat fiat. /

These be these
3 dayes only
dies ☽ ☿ ♀

ad includendum spiritum in anulo

Sed ad includendum opus caute et notabo tibi unum quod scientes ex hoc sine dubio esse verum quod a Cuthe vidi et ipse a spiritu Seraphio hoc [illegible] didicit dum vivit fuit baptizatus / 189

In primis igitur fac circulum sequentem in hora ☿ et mundus sis vestibus et omnia munda sint, tunc intra circulum cum instrumentis et thuribulo sicut habeas quod volueris ad includendum eos, sed sepius probavi hoc in anulo aureo concavo, et hoc multum oportebat quod mihi responderunt cuius maior pars sit operata in die ♃ et melius est si totum facta sit in hora quod si bene paratus et totaliter obturatus anulus et fiunt ad hoc totum ad volumine, sed scias anulum facere cum parvo ostio ad aperiendum per quod poterit aliquid intrare, et postea claude in interiori parte anuli. /

Pro Anulo

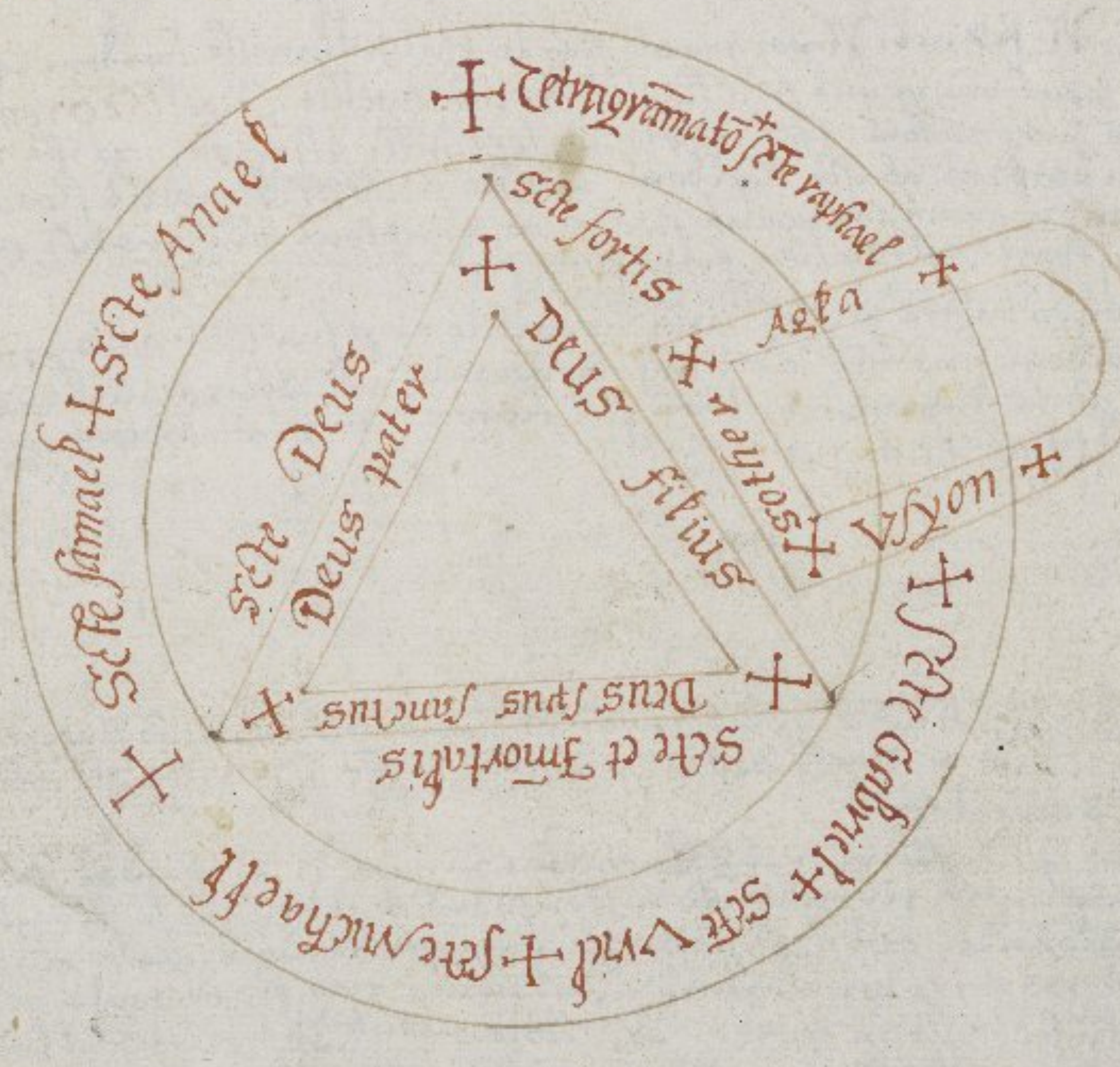
+ Quo anulo sic reconcilito incipe coniur sequentem

Coniuro te o princeps Alastiell et omnes spiritus tibi subditos per illud infinitum dei verbum quo cuncta creavit / Coniuro vos omnes et requiro per bonitatem dei qua deus fecit ad ymaginem suam creavit, et vos per iusticiam ~~per~~ per vestra superbia damnavit et eiecit de celis, et per quam iusticiam primos parentes ~~qui~~ eos damnavit ad laborem et per infinitam bonitatem qua eosdem sanguine redemit, et per virginitatem humilitatem et fecunditatem sacratissime virginis ~~et demones conculcavit, et per tremendum diem~~ ~~de~~ Marie Mater domini Jhesu xpi, per potestatem qua infernum spoliavit et demones conculcavit, et per tremendum diem iudicij, et omnes celi militias, et Angelos et Archangelos, per prophetas patriarchas Martires et confessores et omnes virgines et per omnia dei nomina et eius fillij domini nostri Jhesu xpi passionem crucifixam conver=sationem inter eos, et per hoc iudicabile nomen dei + Tetragramaton + quod erat in fronte Moysy et in pectore eius conservato, et in anulo inscripto extitit insignitum quia inter vos tu princeps Alastiel in eum venire assignes spiritum non inferiorum sed superiore scientie qui mihi potuerit ad terminum vite mee fideliter respondere de questionibus non mentiendo, non simulando, nec fraude faciendo sed veraciter mihi de questionibus et interrogatis ab eo fideliter respondendo, quem cum receptum per tuis viribus et quam diu Anulus induraverit illi eum inquiriendo nunquam recedat nisi a me ad hoc licentiatus fuerit et hoc tibi precipio virtute predictis coniurationibus et sacrificij per omnia verba realiter superadicta per eum qui v. e. I. V. e. M. e. S. per ignem Amen./

Sed oportet te dicere hanc coniurationem 3 quia aliter noluit deinde accipe et extra circuli [illegible] ad eos et cum videbis eos recedere omnes spiritus inter eos et assignabunt eum quo ipsi tunc ludent quo facto et spiritum imposito ponent Anulum iuxta circulum recipe in Camera tua / quo facto stabunt omnes spiritus in fenestris ad audiendum verba tua, et tunc istam coniurationem dic./

Coniuro te spiritus inclusus per summam dei potentiam, et per verba tua in operatione [illegible], et per mirabilia Jhesu xpi, et per illud ineffabilem nomen dei + Tetragra=maton +, quod fuit in Anulo et sceptro meo inscriptum est quatenus hunc locum quem ingressus es et virtute tui principis et mee coniurationis nunquam exeas nisi a me primo licentiatus fueris mihi quo diligenter de questionibus quantumcumque interrogavero sine fraude et fallaria et alia aliqua simulatione respondeas et sis inclusus non placeat et mihi de questionibus non deseras veritatem referre, per eum deum dominum Jhesu xpm qui v. e. I. V. e. M. e. S. per ignem / Amen/

190



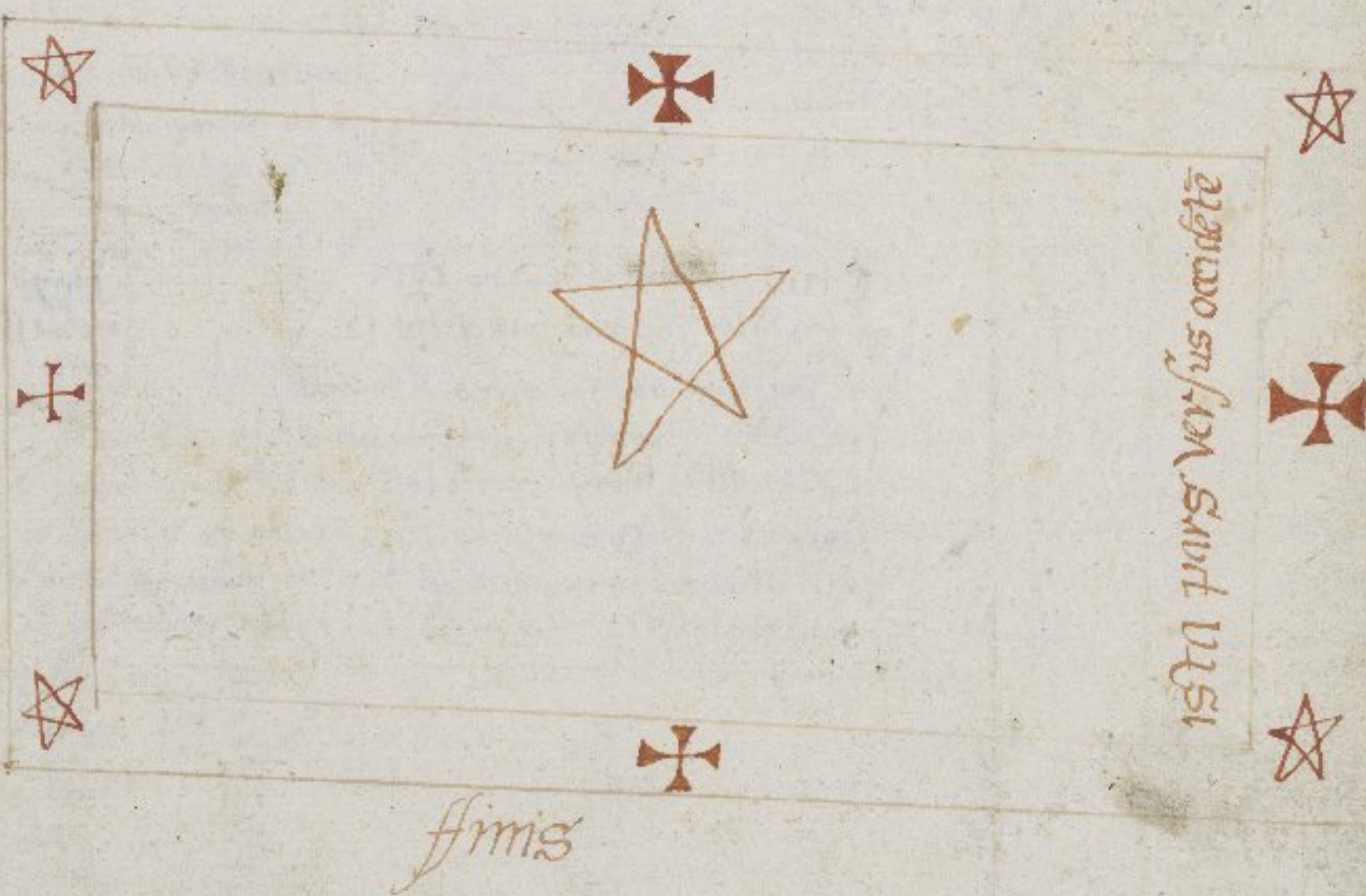
+

Ad habendū quicquid concupiſceris. / Lapwinge

Siquis ſibi inferri aliquid deſiderabile inquirat tunc preſens capitulū opus magne facile eſt completū, primus quere upupam et cū ceperis volueris extrahe eius ſanguinem et conſerva diligenter in vaſe vitreo ne aer aut aliquid in mundū poſſit intrare, et cū ceperis volueris vade ad quendam nemus ſecretū cū enſe nitido in manū tua dextra et cū in tractu memores preſentes incipies iſta verba ſcribere in membrano virgineo cū ſanguine ſupradicto Bethalam ſuſpenſū ſuſpenſus in aere ſuper ea enpeoqidum pamelon anguis novius Egrippust fons florisses de ſede Baldachisō ſaporisi Aracras tano 190

Hec ſunt nomina Nicromancie dictis poſtea ſurge in pedibꝫ et fac circulum quadratum ut inferius patebit cum eodem enſe predicto tene in manu tua et ſta in medio circuli et dic verba ſcripſiſti bis vel ter vel quater, verſus orientem et ut tempus hunc exigit. Quibus dictis ſtatim apparebit tibi miles pulcher ſuper equū ſedens in manu ferens accipitrem et dicet tibi, quid vis quid petis, cur vocaſti me paratꝫ ad oīa reſpondere et voluntatē tuā adimplere./

Tu vero quaſi indignans averte occulos tuos et nichil ei dicas, et tunc ſtatim ipē recedit, tunc quieſce parum in medio circuli donec receſſerit, poſtea ſurge in pedibꝫ et verſus ſeptentrionem ut prius Bethalam etc. et ſtatim apparebit tibi ſecundus miles pulcrior primo atque decentior ſuper equum ferens accipitrem et prius et dicet ut prius, ſed non dices ei verbū, ſed fac oīa ſicut prius et ipē ſtatim recedit, tercio ſurgens in pedibꝫ et dices ut prius Bethalam etc. verſus occidentem, et ſtatim apparebit tibi tercius miles duobꝫ predictus decencior et pulcrior ſuper equum in manu ſua ferens accipitrem aureo diademate coronatus et dicet ecce adſū tota die fatigatus, et dicet, quid vis etc. Tu vero ſecure loquere ſecū et inquire et pete ab eo quid vel ipſe tibi placide reſpondebit et dicet, dic ſecretatem meā, tu vero ſecundū deſiderione tua reſponde ei et ſic diſpliciat tibi verbū habito conſiliū uſque ad aliū diem reſpondere, quo audito, ſtatim recedet, mane autē invenies quid petiſti facilitate opulo es nil faciens probatur. H H H 191

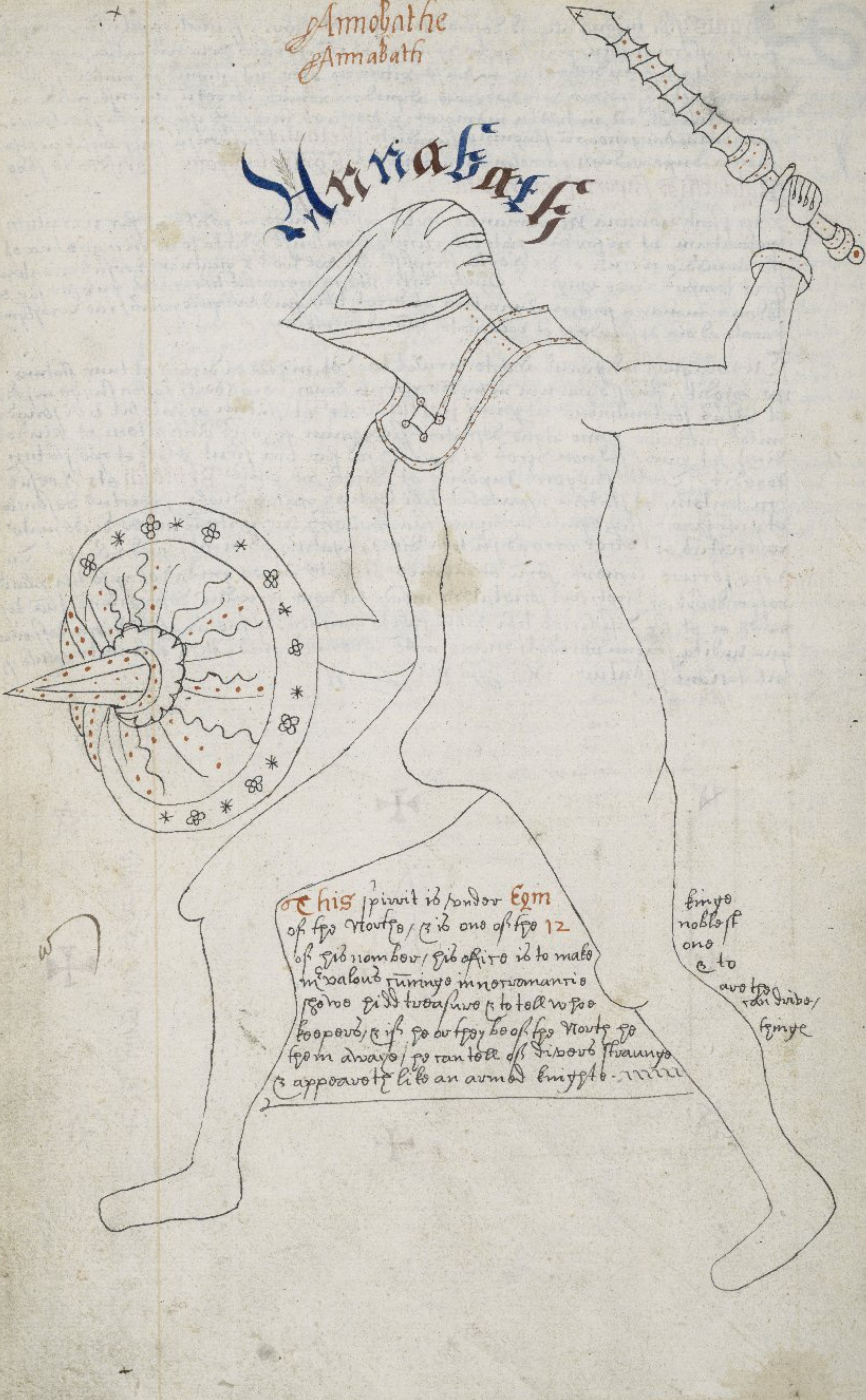


Experimentū pro quolibet ſalomonis

ffinis

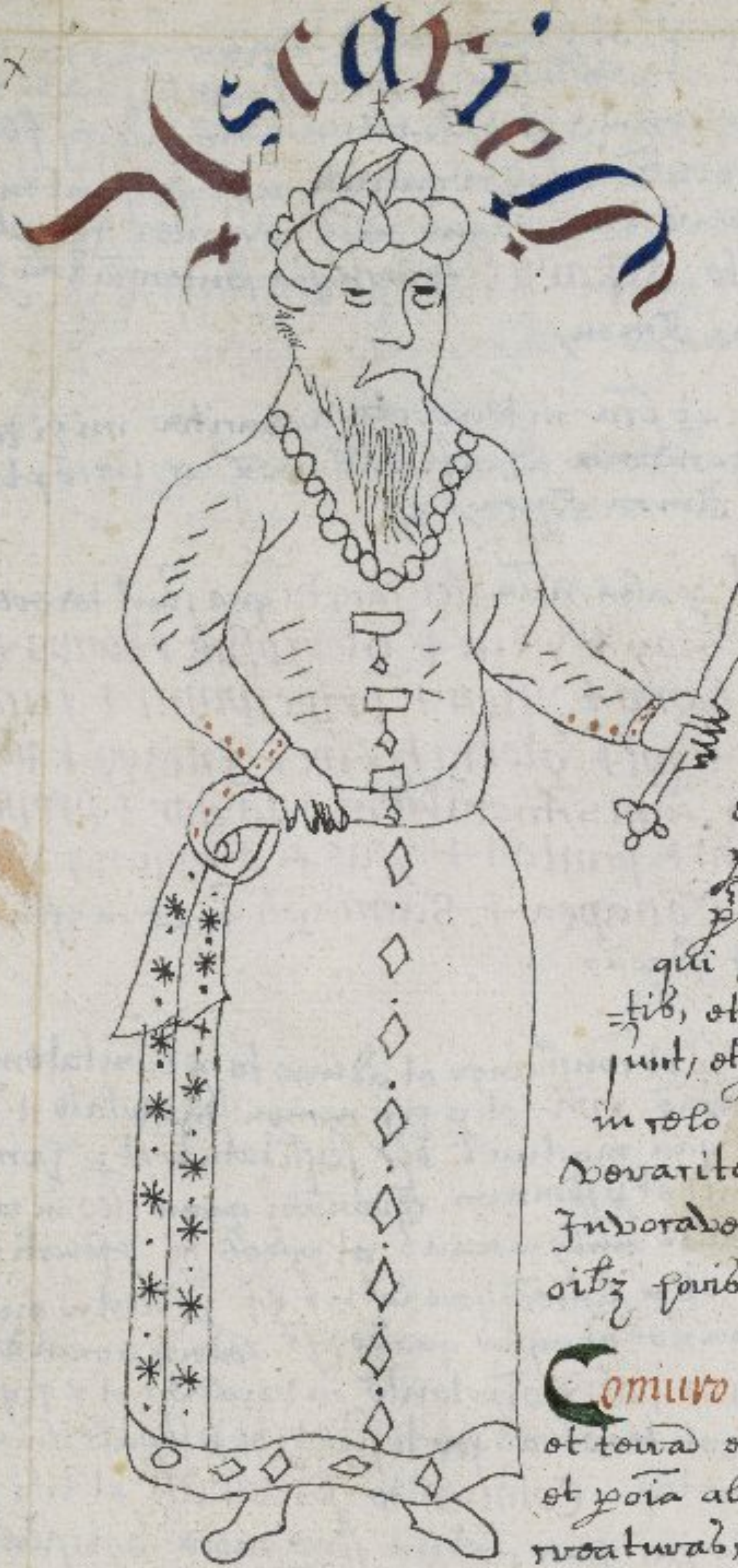
Annobathe
Annabath

Annabath



This spirit is under Egin kinge of the Northe, & is one of the noblest 12 one of his nomber, his office is to make men valous cunninge in necromancie where hidd treasure & to tell whoe are the keepers, & if he or they be of the North he can drive/ them awaye, he can tell of divers straunge & appeareth like an armed knighte.

kinge
noblest
one
& to
are the
can drive/
kinge



Coniuro te Ascariell per deū
p̄re omnipotentem, et per Jhū xp̄ū filiū
eius et per spiritū sanctū, et per sanctā
Trinitatē, p̄re et verbum et sp̄ū sanctū
et per veritatem eius, et per prudentiā
quā deus in mente sua habuit ante quam
passus fuerit, et ipsam bonitatē per quā oīa
fecit, et per sapientiā deus celos collocavit, et
per terram super sua fundavit, et per mare et oīa
que in eis sunt, et per profunditatem abissi, et per
mundū quatuor elementa, et per ... elementis
confusione misit spiritus misericordie, et per
iussionem quā lucem creavit, et per sapientiam
quā deus diem et noctem ordinavit, et per Angelos
et Archangelos et Tronos domaciones principats
et potestates virtutes Cherubime et Seraphine et
per eorū officia, et eorum coniurationes, et per eos qui 221.
presunt aliis, et per eos qui sub ipsius positi sunt, et per ea
qui deus creavit ad laudem et honorē nominis sue maiesta-
tis, et per firmamentum celi, et per oīa ea qui sub firmamento
sunt, et per oēs celos et oēs virtutes eorū celorum, et per oīa que
in celo et sub celo sunt, ut ad me venias et oīa interrogata
veraciter michi respondeas. et quod semper et sine mora cum
Invoca(ve)ro ad visionem meam ac preceptum meum venias in
oībz horis Amen.

Secunda
Coniuratio

Coniuro te Askariell per virtute dei que creavit deus cælū
et terra et herba virente, et per ōne semen quod in ipso est,
et per oīa alia viventia in generibus eorum, et per terras et oēs
creaturas, et per oīa que in eis sunt, et per aquas quas deus
produxit, de petra, et per oīa reptilia terre, et per volatilia celi, et per oīa que sub celo sunt,
et per ea qui sub firmamento sunt et sub terra, et sub mare, et per infernus et per oīa
que in inferno sunt, et per preceptum dei qui creavit celū Solem et Lunā et oēs stellas
et eorum officia, et per eorum temporalia signa, et per karitatem quod deus habet ad ima-
ginem suam creavit, et per Justitiā illam qua deus damnavit malos spiritus et miseri-
cordia sua qua deus bonos spiritus redemit et salvabit, et per oīa que deus imperio ho-
minis subierit.

Coniuratio
tertio

Coniuro te Askariell per duodecim prophetas, et per duodecim patriarchas
et eorum proemia, et per xij Apostolos, et per eorum iudicium, et per 24 seniores et eorum coro-
nas, et per eorum stellas, et per eorum palmas, et eorum sedilia, et per sedem Maiestatis
dei, et per Altare aureum quod est ante occulos dei, et per terribilia auria et per fulgura, et
per voces que egrediuntur e trono dei, et per passiones Martirum, et confessorum, et per oēs
sanctos et sanctas dei, et per sanctos sacerdotes et per oīa que deum laudante et
adorant Amen, Amen.

Coniuratio
quarta

Coniuro te Askariell per eum qui est + A et ω + initium et finis et ista sancta nomina 221.
dei que sunt per + Eli + El + Erros + Jhūs + fortis + fontis + salvator + Eloy + Theos +
deg + omnipotens + hiceteca + sabatho + Agramo + virtus + Loth + hale + histerio +
Adonay + visus + Beabaco + Tetragramaton + Agios + feneton + cruton + Saton +
Lexaon + messias + Lactea + Alte + Appanas + heles + helibe + Tocipaton + oratos +
holos + Age + pate + regū + Abraca + brata + Legota + Ely + Victor + osanna +
ghibenebaceta + elfel + Nazarduus + heleno + vita + Abycor + Thalim + Thabin +
Thea + Ancior + Leo + Thanatos + La + on + gesa + Emanuell + et per oīa
nomina dei sanctissima quatinus tu Askariell in ista gemma cristalli introeatis,
ut super sine mora certissime venias in persona tua propia veraciter in pulcra forma
et cortis in capite suo portas te visibiliter michi demonstres et oībz circumstantibus
cito apparias et tuas socios michi adducas ut te et illos aptissime videre possimus

p preceptu meu et coniuratione mea, et p oia que tibi iussero. et si hoc non feceris
ego te in virtute et p virtute dei et potestatem sctorum nominu suoru condemno te
Askariel in infernum et in igne eternu usque ad ultimu die Judicij fiat fiat fiat
Et condempno te Askariell p virtute omniu creaturarum qui sunt in celis et in
terris et Infernis, ego N. N. applico tuas penas nisi veraciter compleas compleas
desiderium meu ergo maledicti te Askariel te cognosce sententia tua p virtutem
dni nri Jhu xpi Amen, Amen, Amen,

Citius accedas et ad me venias et oia interrogata veraciter mihi respondeas et
quod semp et sine mora cu invocavero ad visione mea ac preceptum meum
venias in oib; horis Amen, Amen. Amen. 122

Coniuratio quinta,

Ad huc Coniuro te Askariel p alia noia dei sancta que sunt reverendissima,
vero + dns + Leto + Apnes + Eloy + ystra + gloriosus + bonus + on + unigenitus + via + vita + manus + homo + ysion + principium + finis + fons + et origo + paclitus + splendor + sol + gloria + Lux + Imago + panis + flos + vitis mons Janua + petra + lapis Angularis + pastor + propheta + sacerdos + Athanatos + kiros + theon + panton + ysus + Agerion + ylla + Abbimagotherett + Jheū + Eros + Conapea + Sarmagli + ut in ista gemmam
cristalli intres etc sicut supra,

Coniuratio sexta

Ad huc Coniuro te Askariell et constringo et adiuro te p bonitatem dei et per
Jeiuniu dei et per circumcisione xpi, et p hoc nomen Ineffabile + Tetragrammaton + et per patientiam xpi, qua mortuus est suscitatus, et p humilitatem qua
deus pedes suorum discipulorum lavit, et p spineam coronam quam deus in capite suo habuit, et p passionem xpi, et p clavos quibus manus et pedes xpi p forati fuerunt et
p crucem xpi, et p mortem xpi et p lanceā qua latus xpi p foratu fuerit in cruce
et p acetā quod potabit, et p sanguinem et aqua que de ipso latere emanavit, et p Indo-
ratione dulcissimam qz ante deum patrē oipotente invocavit, et p figura templi
et virtute qua obscuratus est sol et tenebras facti sunt, et p sepulcru in quo positu
est Jheū xpi, et p hec noia supra dicta, Coniuro te Askariell et tibi precipio qua-
tenus in ista gemma cristalli in hac hora statim sine mora citissime venias et
p sona tua propia, veraciter in pulcra forma et certu in capite tuo portans et te
visibiliter mihi demonstres et oib; circu[m]stantib; cito apparias in ista gemma
cristalli in hac hora statim et sine mora ut intres tu Askariel in ista gemma
cristalli sine mora citissime venias in p sona tua propia veraciter in pulchra
forma et certu in capite tuo portans ut te visibiliter mihi demonstres et oib;
circumstantib; cito apparias et tuos socios tecu adducas sicut et illos aspicisme
videre possimus p preceptu meu et coniuratione mea, et p oia que tibi Jussero, et
si hoc non feceris ego te in virtute et p virtute dei et potestate sctoru nomin
suos condempno te Askariel in infernu et in ignem eternu usq ad ultimu die Judicij
fiat fiat fiat Amen nisi citius accedas et ad me venias et ad mea Interrogatam
vera respondeas et quod semp et sine mora cu te vocavero voluntate mea et preceptu
meu venias in oib; horis fiat fiat fiat Amen Amen Amen./

ad furtu[m] in veniendu[m]

Jeiunia uno die, et quando vadis dormitu[m] scribe ad cubitu, pone candelam ardente[m]
iuxta te, et habeas hec noia scripta in manu tua dextera: Acherim, Charitates
et Melchior et sommiabis vere de rebus furatis

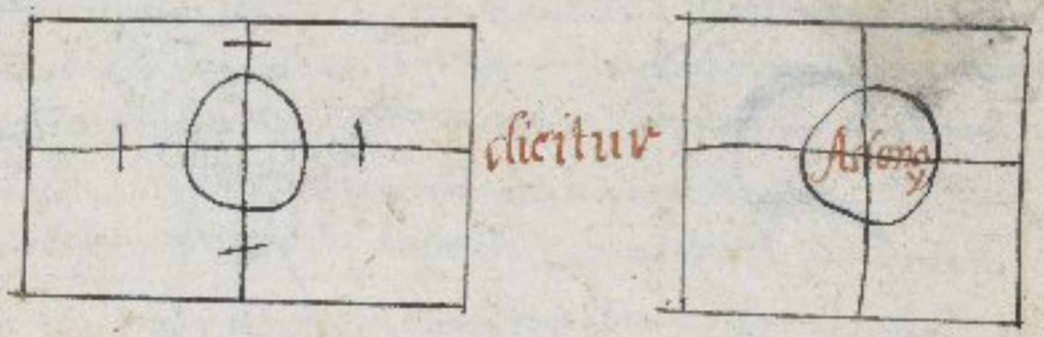
An experiment to see in thy sleepe whatsoever thou shalt desire./ psalme 4

First saye the psalme, cum Invocarem exaudivit me deus & thou shalt come to this
verse Irascimini et nolite peccare, & saye it 3 times, in the end of the psalme
saye Kyrie Leizon Christe eleyzon, Kyrie eleyzon: pater nr Ave maria &
creede in deū then write these greete names or wordes in virgine parchment
+ Agla + Leta + ysKyros + Mediator + Eleyson + panton + Craton + In the name
of our L. J. C. life everlastinge: wrappe it in virgine waxe, & put it under
your heade and sleape upon it, & thou shalt see in thy sleepe what thou
wilt desire./

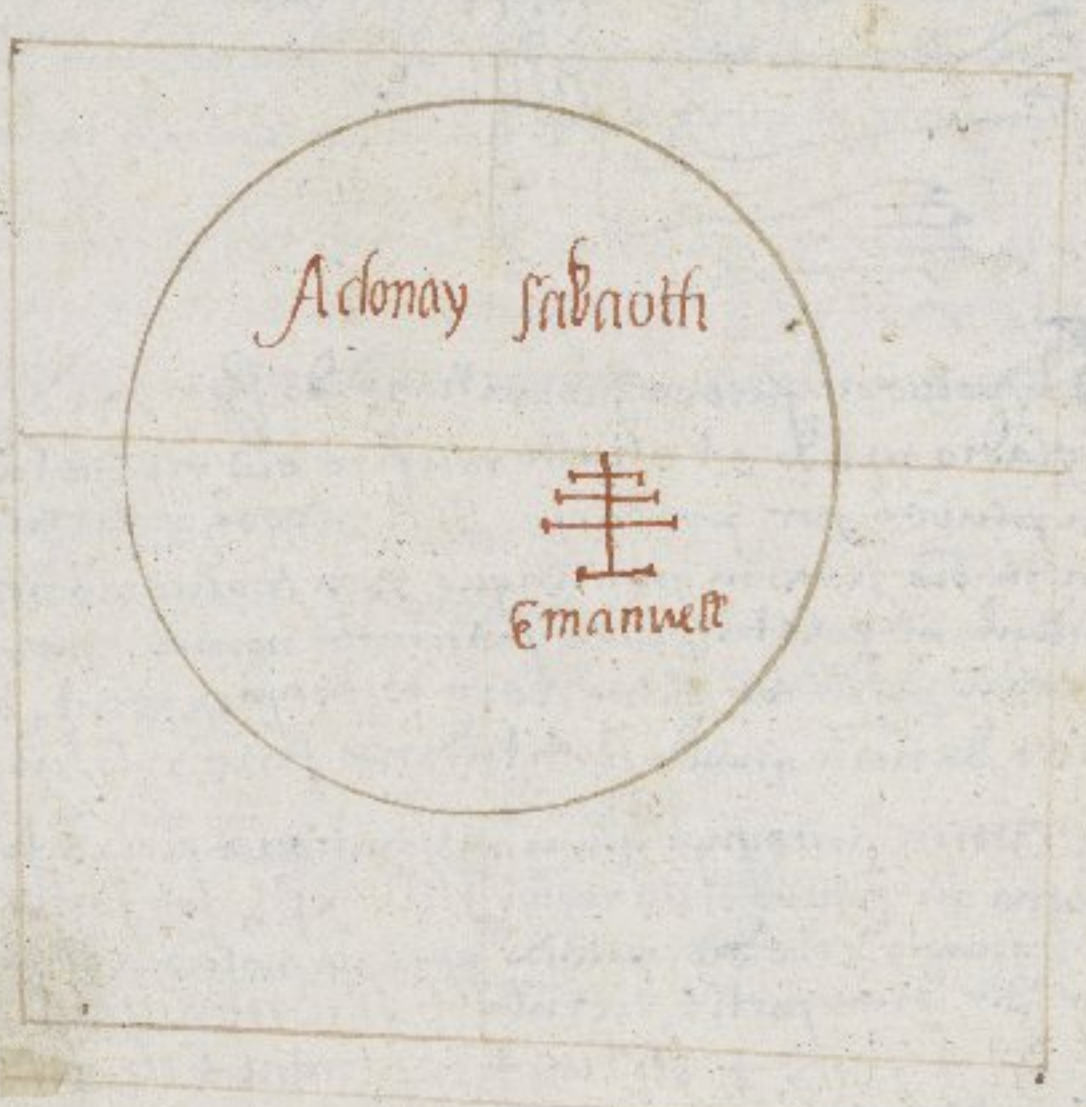
to knowe whether one suspecte be the theefe or noe

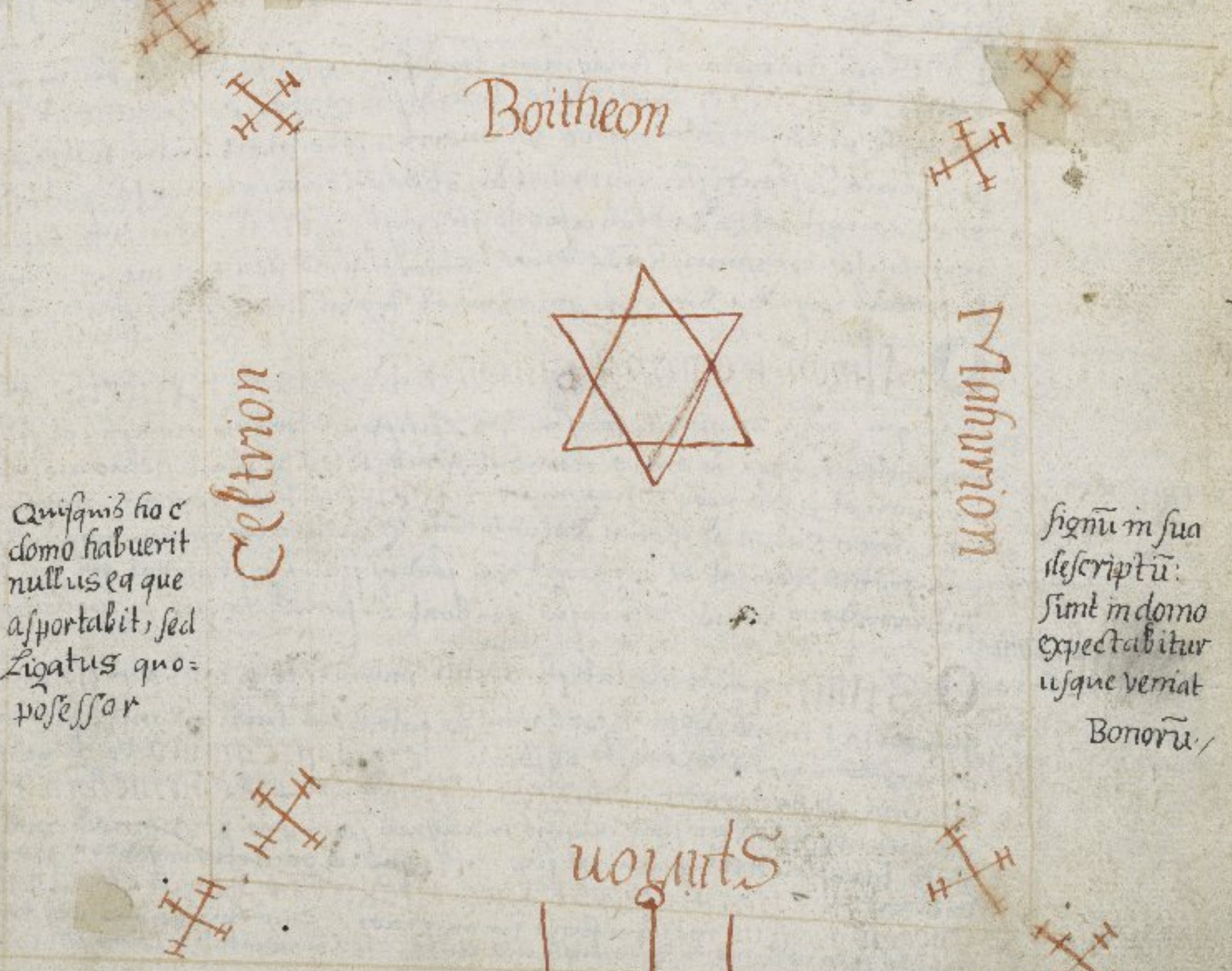
Write the names of those whome thou hast in suspition in virgine parchment, & our lordes name also + Alpha + et ω + & put everyone in a ball of claye by him selfe: then make a circle of this fashion followinge, & sett a basen of water in the middest of it, & put all the balles therin, then saye this psalme 3 tymes, quicunque vult salvus esse, kneelinge once, standinge once, lyinge once, & then shall this name that is giltye rise: if there be none giltie the lordes name will rise Bero + Barto + Bartoras + quinquiel, conservatur est:

This must be done one a wensdaye and under Mercurie./



223.





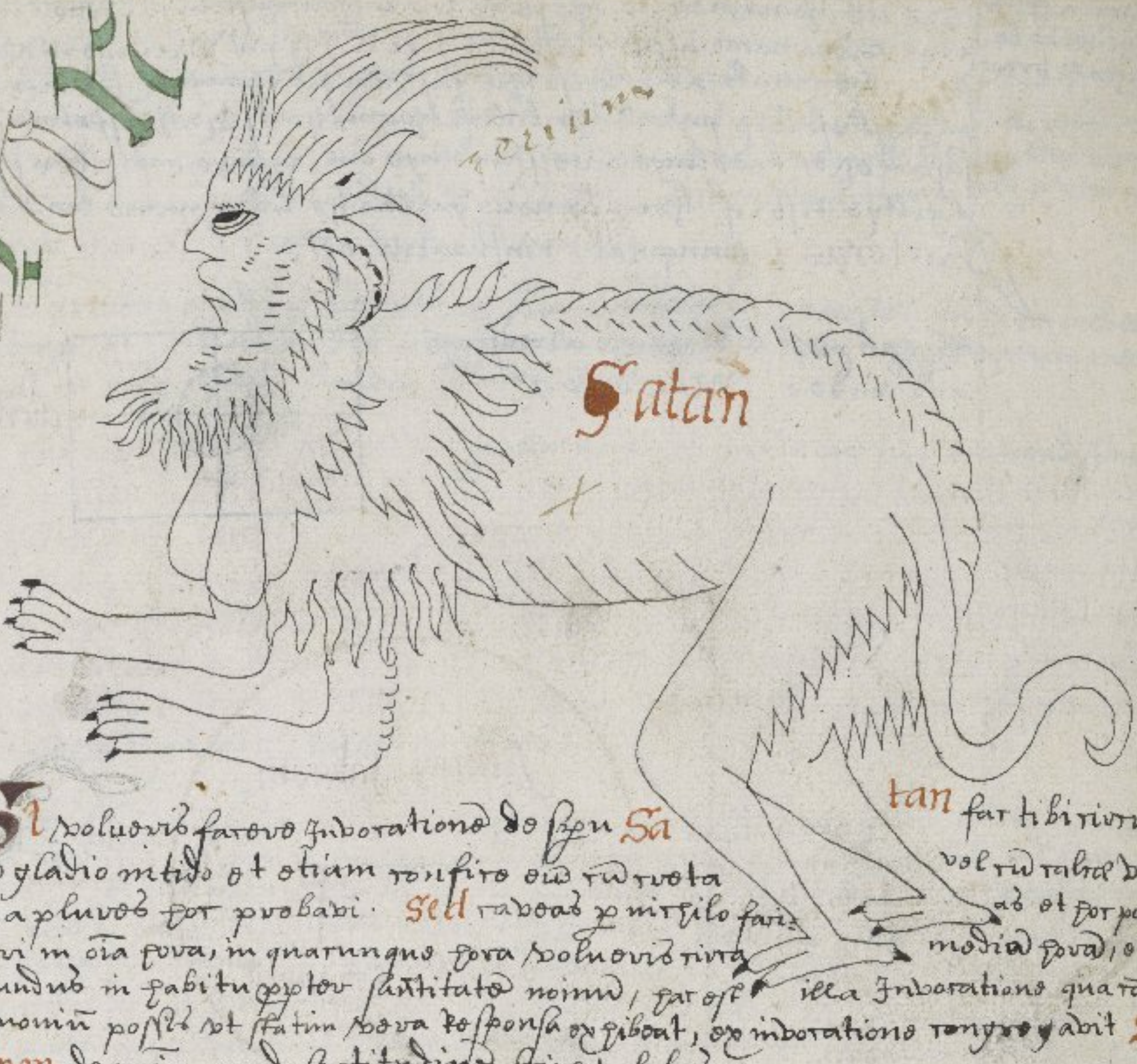
222.b

Quisquis hoc domo habuerit nullus ea que asportabit, sed ligatus quo: possessor

Signu[m] in sua descriptu[m]: sunt in domo expectabitur usque veniat Bonoru[m]./

172

Satan



243

SI volueris facere Invocationē de spū Satan fac tibi circulū cū gladio nitido et etiam concise eū cū creta vel cū calce viva, quia plures hoc probavi. Sed caveas ꝑ circulo facias et hoc potest fieri in oīa hora, in quacunque hora volueris circa mediam horam, et sic mundus in habitu ꝓpter sanctitate noīm, hec est illa Invocatione qua compelleres demoniū possis et statim vera responsa exhibeat, ex invocatione coniuravit Salomon de noīa quando fortitudine scire volebat./

Inprimis antequā istam invocatione facias tribus diebus ieiunabis in pane et aqua in honore dñi nostri Ihu xpi, et sanctorū noīū quorū virtute hec facias, quarto vero die quando operari volueris, fac circulū et postea patebit et tunc dic dum facis circulū + orion + Musion + Tetragramaton + ʒʒ ʒ ʒʒ D: + fons + virtus + sapientia + deus + et cū feceris sta in medio circulo et dic./

Deus qui hominem ad Imaginem tuā formasti, et post ea eū in paradizo constituisti, et Evam ei ad societatē tradidisti, ꝓpter hos Adam et Evam in mundo venisti, et ut peccata nostra redimeres a sede maiestatis patris tui in utero virginis descendisti, circū cidi, et baptizari, et morte pati, deinde resurgere a mortuis, ad celos ascendisti, post spiritū sctū tuū Apostolis tuis mirabiliter transmisisti, Te exoro clementissime deus ut me ab oībus insidijs diaboli, et a malis custodire digneris, qui vivis et regnas deus ꝑ oīa secula seculorū Amen./

O. Almon + caron + staron + Deyron + rex fortis qui dominaris in oībꝫ qui oīa ex nichillo fecisti, qui Luciferum de celo eiecisti, et Angelos in eo credentes cū eo. te exoro clementissime deus ꝑ sanctissime noīa que superioris nominavi, et ꝑ per noēn maximam + Iskiros + et per hoc nomen + Agla + ut valeam Satan ad meam voluntatem Coniurare, coram compellere, ut in pulcra forma veniat et appareat vel servū suum ꝑ se mittat qui super ea quo abs ea Interrogavero verū responsū exhibeat et faciat ea que ei precipero./~

orationibꝫ com-
-pletis dic

244

O Satan qui temptatisti dñm mundi, te ꝑ eundem dñm, Coniuro et Impero, ut tu ipse venias vel unū de satellibus tuis, qui michi super ea que te voluerit Interrogavero verū responsū exhibeas. O Satan Coniuro te ꝑ excellentissima noīa dei vivi, que sunt hec + Almagros + Ismagros + Achiriachim + Almatrolos + quibus non potest resistere aliquis malignus spūs quin ut venias vel servum tuum pote transmittas qui michi super his, que ab eo interrogavero verum responsū exhibeat + Agios + othcos + Agios + Iskiros + Agios + Athanatos + Agla + Engerio + deus meus a furis Inimici mei / tunc dic In manus tuas dñe, commendo spiritum meum redemisti me dñe deus veritatis Amen /

x Coniuro te satan per noīa maxima + ysKiros + et Ala + et per noīa sc̄ta + Athanatos + Engelat + Almarios + Archiriachim + Almatillos + On + Tetragramaton + II. I II. I + A + et W + ut mittas michi quendam ex Angelis tuis quos superius nōinavi veritatem demonstrare/

O Almon + Caron + Staron + Deyron + rex fortis, qui dominaris in oībus qui cuncta ex nichil fecisti, qui Luciferum propter superbia eiecisti, et cum Angelos in descendentes, te exoro clementissime deus, per sanctissima noīa qui superius nōinavi, et per nomen maximum + YsKiros + et per hoc nomen + Agla + ut valeam satan ad meam voluntatem, Coniurare et coram me compellere ut in pulcra forma cōpareat, vel cōpareant, vel servum suum ex se mittat, qui super ea que eum Interrogavero verum responsum exibeat et faciat quod ei precepero, quia ego non sum tanti momenti aut meriti, ut Angelum Luce audeam rogare in hijs rebus et exobransam per te Angelū Cenobiarū qui michi de terribilia certitudinem dicet nec me terreat, neque alicui creature noceat, sed in pulcra forma coram me compareat et super ea que eum Interrogavero, veritatē demonstret./

O dn̄e Jhū xp̄e quo semper ex spiritus peccatore rogantē bono in animo exaudi et custodi corpus meum et animam meam, ab omni periculo et mortis sic nunc et semper Amen

post quam orabis dic Coniuro te satan per oēs virtutes celorum per Angelos et Archangelos, per Tronos et dn̄ationēs, per principatus et potestates, per Cherubine et Seraphine et per assistentes Angelos ante Tronū dei, qui assidue cantat, gloria in excelsis deo et per Infinita secula seculorum Amen./

Coniuro te satan per beatam virginem Mariam matrē dn̄i nostri Jhū xp̄i que virgo concepit, virgo peperit, et virgo fuit ante partum, et post partum, virgo permansit/ Coniuro te satan per sc̄tā Johanē baptistā et per oēs baptizatos in nomine pr̄is et filij et sp̄us sc̄ti Amen./

Coniuro te satan per sc̄tā Johanē Evangelistā et per oēs Evangelistas, Mathieū Marcū, et Lucā, et per oēs martires et confessores dei, ut ad me venias aut velociter mittas ad me servum tuum ex te et in noīe tuo, qui super ea que eum Interrogavero verum responsum exibeat et faciat quod ei precepero./

Coniuro te satan per oēs patriarches, et per sc̄tā Moysem, et per oēs prophetas, et per sanctū petrū et per omnes Apostolos, et per centum quadraginta quatuor milia signatos et beatos in consortu dei et Agni, ut ipse venias vel servum tuū ad me mittas et super ea que eum Interrogavero verum responsum exibeat./

Iterum Coniuro te satan per hec noīa dei + Algramay + Saday + Diagramay + ut ad me venias vel servum tuum ex te mittas et statim cum videro, et cum precipiam recedas, et super hijs ab eo te Interrogavero verum responsum exibeas./

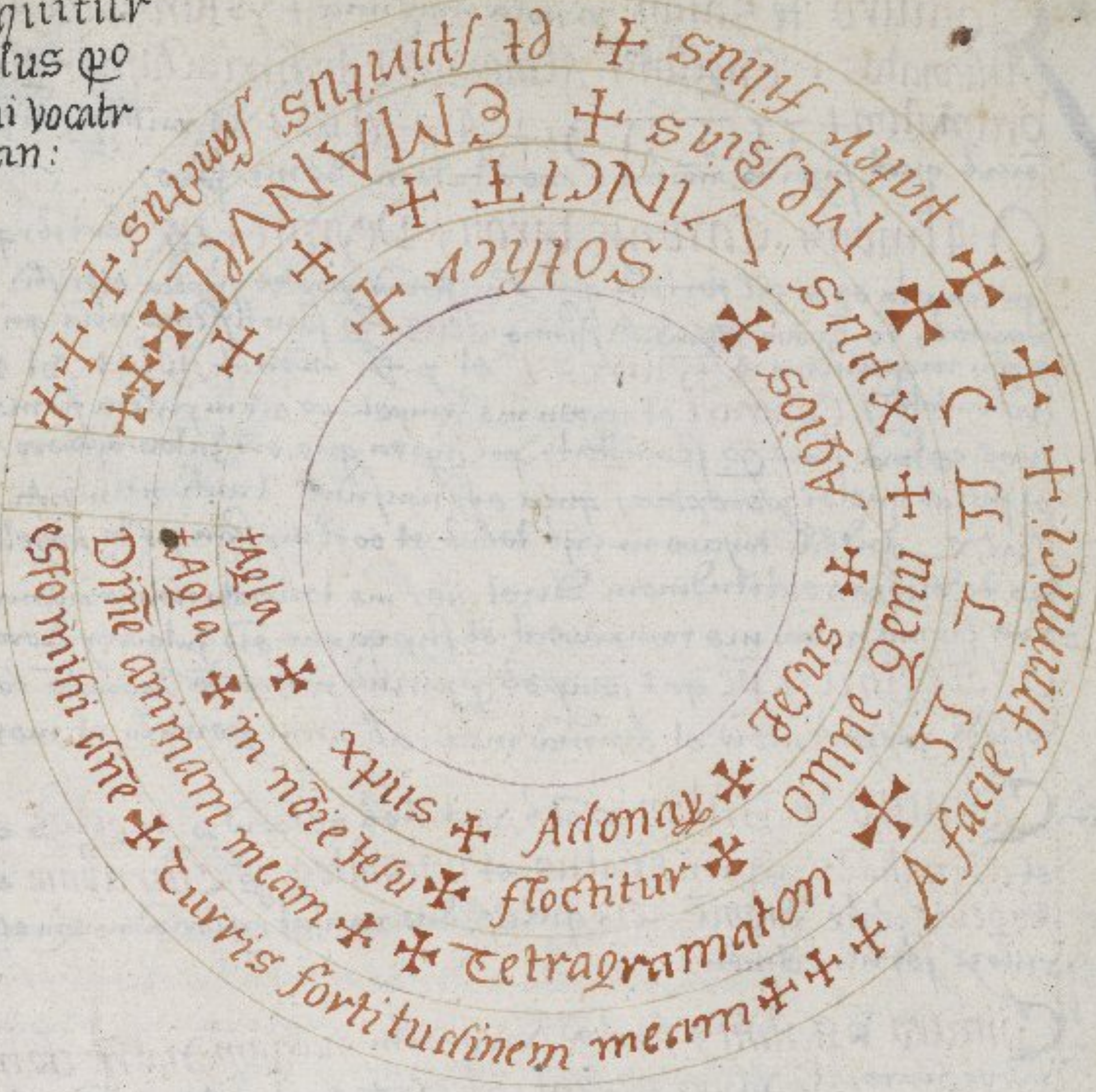
Iterū Coniuro te satan per oīa potentia dei, et per capitum suum, et per oīa membra dei, et per oīa que sub deo sunt et per celū et terrā mare et oīa que in eis sunt, per tonitrum altitonantes, et per oīa celestia terrestria et Infernalia, ut velociter ad me venias vel servum tuū ad me mittas qui super ea que eum interrogavero, verū responsum exibeat et faciat qd ei precepero./

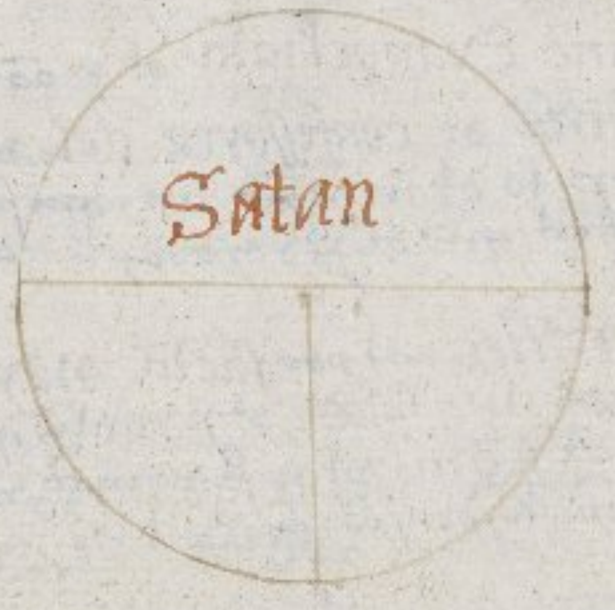
Iterū Coniuro te satan per tremendū die Judicij adiuro te ut in quantū poteris ad veniendum festines ad voluntatē meam perficias astvirtus et constvirtus per eum qui vivit et regnat per oīa sc̄la seculorum Amen./

Cum factus fuerit magnus circulus ut fac circulū parvum istius modi et postea patebit cum ZO ΔΔ – ΛJ, + O 116, in quo spus apparebit # X Intra circuli debes scribere Jesus xp̄us + Agla + Adonay + et postquā Intraveris ut patet in circulo sequenti Notandum qd est michi dn̄e debet scribere in ultimo circulo ut pat Inferius/

x

x' Hic sequitur
circulus q̃o
spu qui vocatr
Satan:

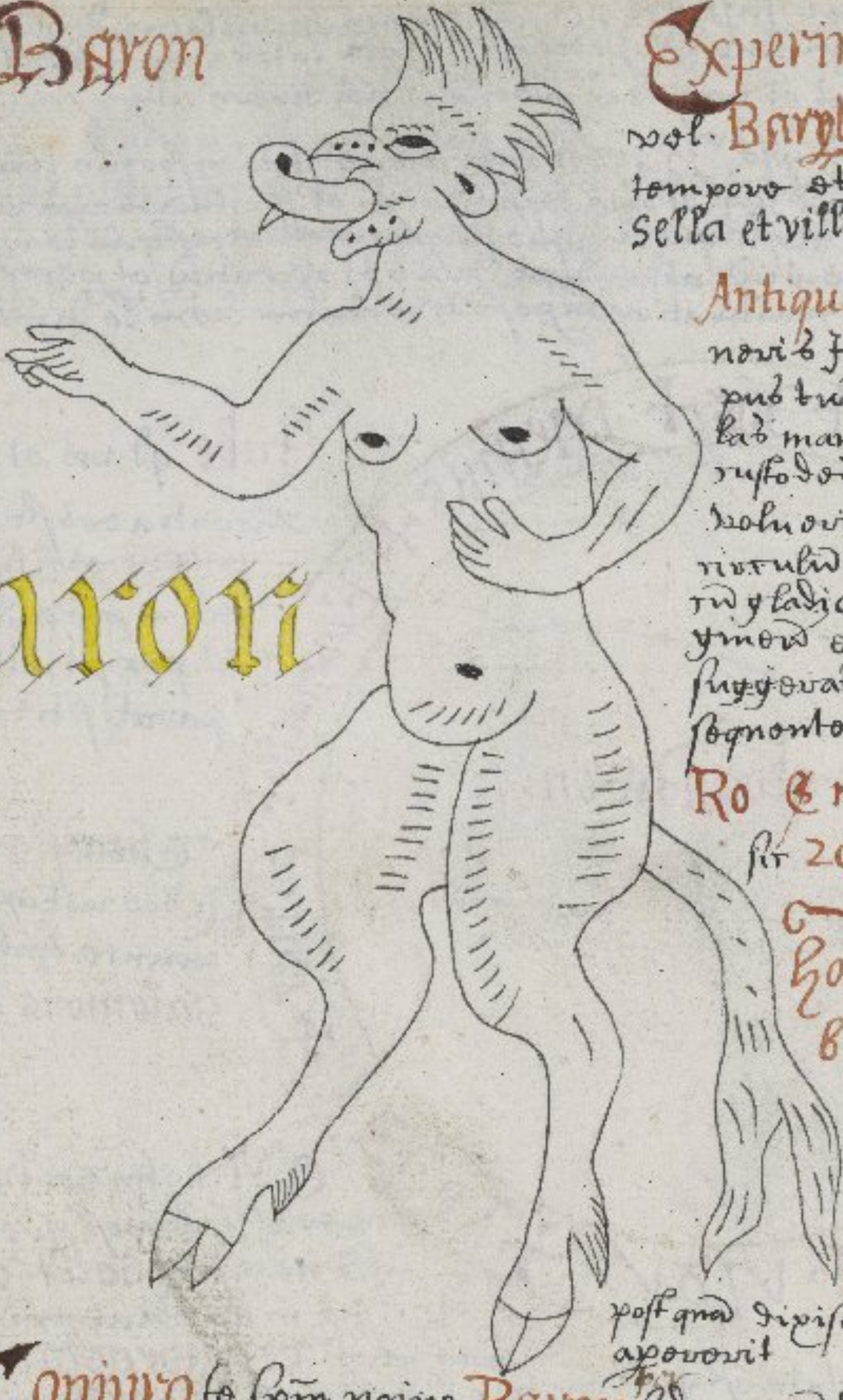

Agla ✠ xpus ✠ Adonay ✠ Jesus ✠ Agios ✠ Sother ✠ ✠
Agla ✠ in nõie Jesu ✠ flectitur ✠ omne genu ✠ xpus ✠ Vincit ✠ ✠ ✠
Dñe animam meam ✠ ✠ Tetragramaton ✠ ✠ ✠ Messias ✠ EMANVEL ✠✠✠
esto mihi dñe ✠ Turris fortitudinem meam ✠✠✠ A facie Inimici ✠ ✠ pater filius ✠ et spiritus sanctus ✠✠✠



246

De omni die et hora:

+ Baron



Baron

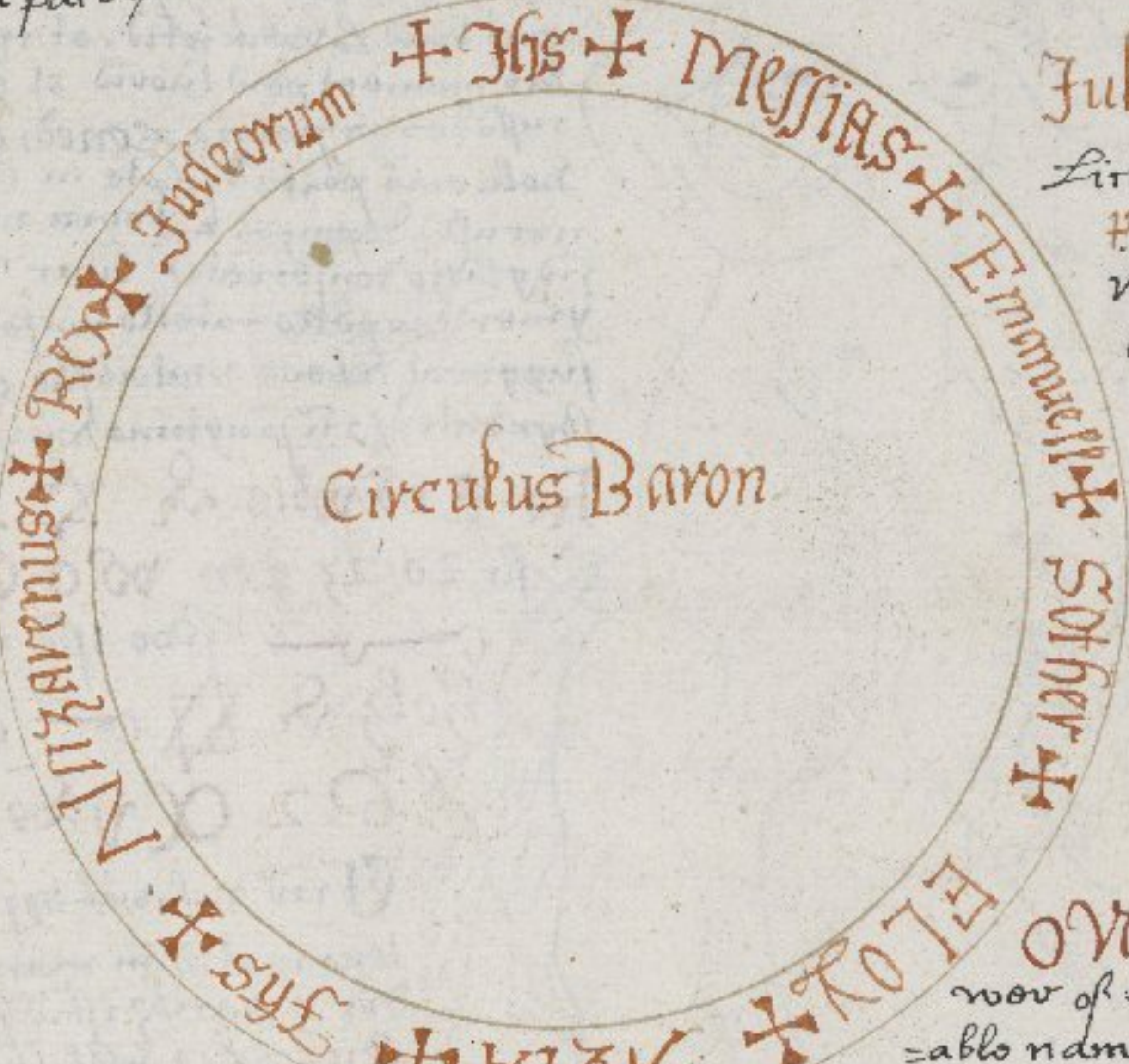
Experimentū de Baron Baaran Barathi
vel. Baryth spū veritate qd operare possit omi tempore et hora, omi loco honesto, omi campo camera sella et villa si necesse fuerit:

Antiquam incipias experimentū .3. diebꝫ Veneris ieiunabis in pane et aqua, et etiam corpus tuū lavabis totū. et circumscare debes ungulas manū et pedū tuorū. et eas mundissime custodes in panno cereo, et dum opus incipere volueris portas secum in Camisa tua postea circulū depinges in terra et inferius pateat cū gladio consecrato, tunc de membrana virginea ex pelle catelle confortū qd non dum surgerat debere matris sue, et scribe in ea hec sequentes, cū sanguine eiusdē sive talpe]o:
Ro ℭ nd vobis ✡ vel sic 20 23 zm v6o G ✕ sive isto modo 20 Bo Gml hobz de ✡ o— o— / Alio 8b b 6 2 α v do ✕ en n.

Et cū volueris experimentū comprobare teneo cartā in manu tua dextra et dic 3 vicibꝫ istū psal miserere mei deus et 51 psal stans in medio circuli post quam dixisti, post dic istā coniurationē donec spūs apparuerit

Coniuro te spm̄ noīe Baron fidem quā debes serio tuo sīnō privato, per virtute et veritatem dei veri et vivi et misericordissimi, et per illū qui tuba canit in die Judicij et dicet venite venite venite, et per oēs Angelos, Archangelos, Tronos, dominationes, principatus, potestates, Cherubim et Seraphim, Adiuro te Baron per penas dñi nr̄i Jhu xp̄i, per patibulū crucis in quo suspensus est, per clavos quibus confixus est, per lanceā quā perforavit latus eius; per spineā coronā quā in capite suo portavit, per morte eius, per resurrectione eius, per ascentione eius, per sp̄ti formam sc̄ti spūs gratia, per sigillū Salomonis, per lapidem Angulare, et per virtute qua sol obscuratus est et petre scisse sunt, et monumenta aperta sunt, et multa corpora que diu dormierunt resurrexerunt, per virgam qd mare aparuit et per virgā Aaron, per thronū dei, per thuribelū aureū, per candelebrū aurē, per Archam federis et per Altare aurē qd est ante oculus eius, per mensas propositionū et per sc̄tos et sc̄tas, Coniuro te spūs qui vocaris Baron, per gloriosā virgine Mariā matrem dñi nostri Jhesu xp̄i que filiū dei portabit, et per sc̄tissimū lac eius quod gloriosus deus per os suū suscepit vocatus Athanatos, Lux, Eloy, Vasaday, Emanuell, Arsetice et per sc̄tū Semiphoras, et per nomē Adonay, quo dñs media nocte clamavit, ad quā vocem oēs mortui boni ac mali in ictu oculi resurgent, et per nomē Sother + in quo dñs frangit oēs lapides terre et oīa edificia in sonodio adversus discurrere et debellare et tunc dicet montibꝫ cadete super nos, et collibꝫ operite nos, et per Inestimabile nomē + yay + in quo dñs Jhesus per acto Judicio diabolū cū sequacibus i cū oibꝫ suis Impijs in carcere .i. in stagnū ignis triumphali gloria in celestem patrem reverteretur / Coniuro te Baron et exorcizo te o spūs humilosse cū oibꝫ suis socijs, per benedictū nomen dei in firmamento celi et plaudibile virtuosā admirabile creatorem mundi et Sanctis Sanctorum. Coniuro te iterū Baron, per Angelos dñi et celos dei, per solem et Lunā et per stellas celi, et per imbrem et rorem et omnes spūs dei, Coniuro te per ignē et estū frigus et estatem, per glacies et nives noctes et dies, per lucem et tenebras, per fulgura et nubes, Coniura te N. per terrā et oīa elementa, per montes et colles, per oīa germinantia in terris, per fontes et maria flumina et oīa que moventur in aquis, per oēs volucres celi, per oēs bestias et pecora, et per oēs filios hoīm et Israelis, per sacerdotes et oēs c̄ves dei, et per oēs spūs et per sedes sanctas et animas Justorum dei, et per omnes humiles corde et per animas Azarie et misaell, et per pulmonem spaciū, et per oīa inter terra mobilia eius et cito venias ad me et facias et compleas quecunque tibi dixero etc./

Tunc statim veniet ipse Baron ad te et dicet tibi in forma hominis quicunque vis, et tunc facias petitionem tuam et ipse respondebit et scolaribus aufferit quecunque desideras, et portabit illos tibi quocunque tibi placuerit, et postquam compleverit omnia dicet tibi da michi licentiam abeundi, et dabis ei licentiam et precepi ei quod quandocumque vero vocaveris per coniurationem posse revertatur deinde dicas ter recede in pace./


+ Jhs + Messias + Emmanuell + Sother + Eloy + Agla + Jhs + Nazarenus + Rex + Judeorum
Circulus Baron

Jube quod vis et fiet post recessione licentia des sic: In nomine patris et filij et spiritus sancti recede in pace ad loca vestra et pax sit inter nos et vos, parati sitis venire vocati/ 226

Then yf he be stubborne & doe not appeare then ye rehearse this, which is Salomons bonde,

ON. by the vertue, might, & power of this most greate & unspeakable name of God + tetragramaton + & in the vertue & power of this name of + tetragragrammaton + which was written in a plate of gold In the forehead of Aaron the high priest, I Coniure thee into the depthe Infernall & bottomles pitt of hell, there to be tormented with extreame tormente untill the laste & dreadfull daye of dome, except thou come & fulfill my wille commaundemente, O.N. this yf thou denye to doe, then God the father the sonne & the holy ghost curse & condemne thee from this same howre for ever & ever into the fierie lake of hell, & make the partaker of them & all of those hellishe & terrible tormente ON except thou come & fulfill my will & obay my precepte & commaundemente, heaven & earth curse thee & condemne thee unlesse thou speedely come & appeare visiblie unto me, & fulfill my commaundemente truly & unfaynedly without fraude or guile, this if thou doe not then all the members of the blessed be unto the everlastinge tormente ON thou most wicked & obstinate spirit except thou come & fulfill my will & commaundemente then like as this wax doth consume in this flame shrinke, so by the vertue power & strengthe & force of this holy name of God + Tetragramaton + I condemne thee into the moste terrible paines & punishmente for ever, this graunte O L. J. C. which in the unitie of the Trinitie lyveth & raigneth with God the Father for ever & ever amen./

Georgio/

Quicumque voluerit scire plenariam veritatem de aliquo furto vel de aliquo suspecto, eligat puerum virginem et legittimum et faciat circulum de zona sua in aliquo loco secreto ad ☉ bene clarum et faciat puerum sedere intus, postea rade eius ungulam pollicis dextre manus deinde unge subtiliter cum oleo olivarum ter verba dicendo./

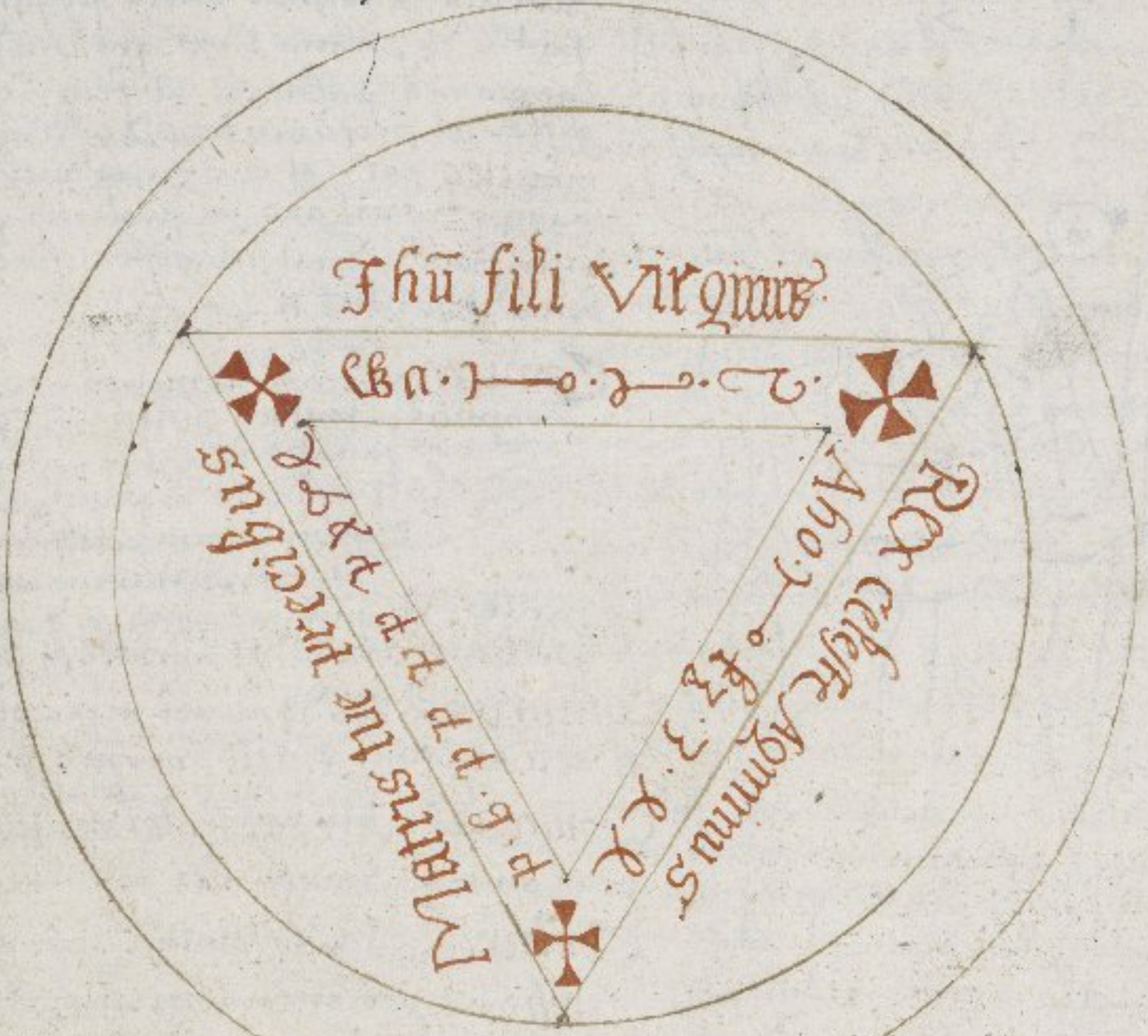
O sancte Georgi miles xpi Coniuro te per dominum nostrum Jhm xpm et per sanctissimam virginitatem gloriosissime virginis Marie Matris eius et per virginitatem ~~gloriosissime virginis~~ lactis quod ipse suxit ab uberibus Matris sue, et per virginitatem gloriosissimarum virginum, Innocentium martirum et per totum posse quod deus habent in terra et aqua & in aere in igne et in celo et in sede sua, et per sanctissima resurrectionem suam quod vos in ungula pollicis dextre manus istius pueri in tua cathedra sedens hilaris appareas ostendens tales res

res

hominem vel mulierem furtum sive aliquid aliud ita puer iste possit cer=nere sine aliquo nocumento vel Impedimento per deum quod dedit nobis

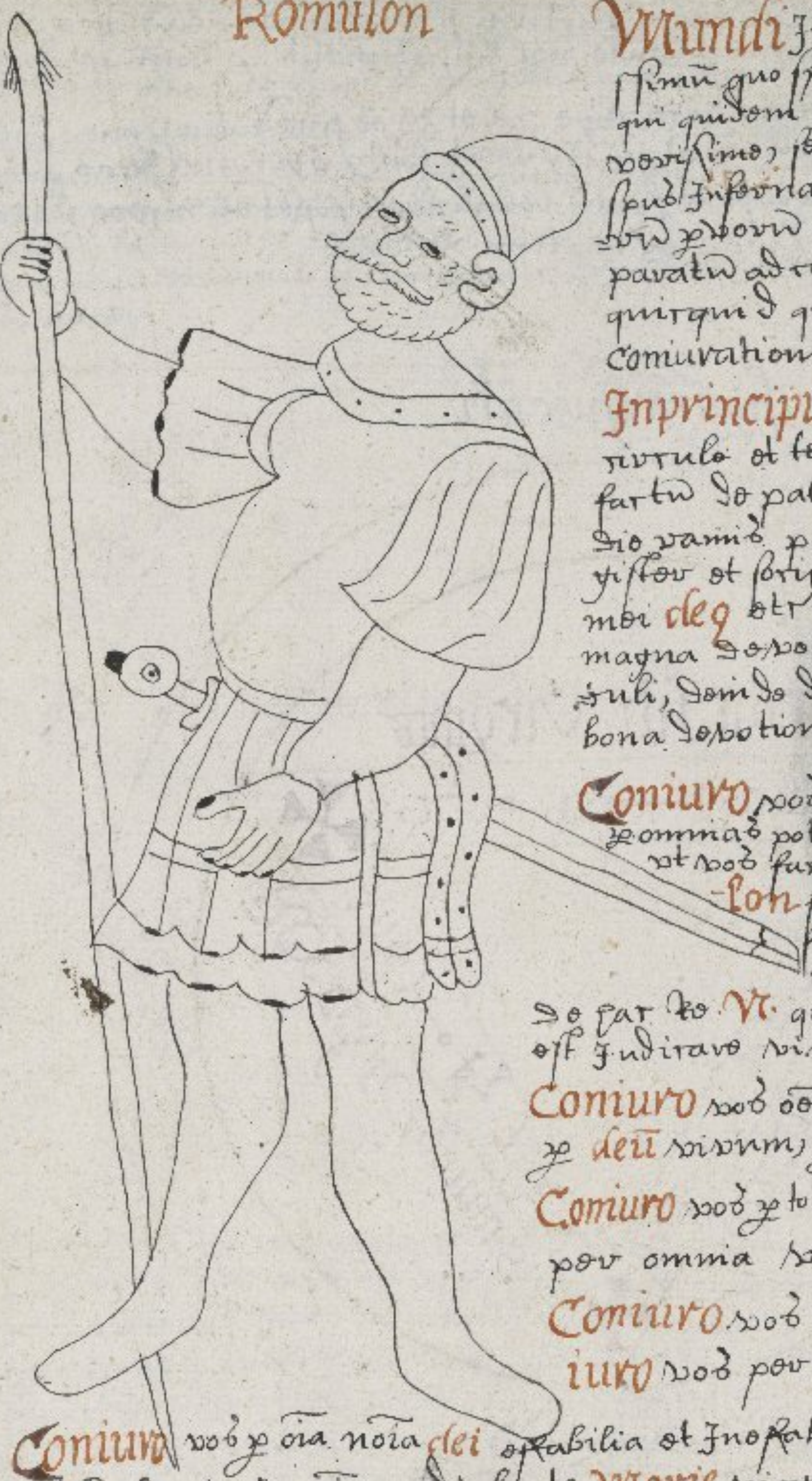
Et si non apparet prima vice lege 2a et 3a et sine dubio si puer bonus est apparebit, si non aliter est eligendus, et cum apparuerit beatus Georgius dicat puer quod petat ab illo qd ostendat ei illam personam furtum vel aliud ut possit eum cernere sine aliquo defectu et ipse per tibi dicet, 1000 es expertum

figura speculi



Quicunque hec nomina super se portaverit non poterit ad aliquid obessa nec ab aliquo detineri. 2. sunt ica nomina altissima. 2. ~~alma~~ plausmum samuel, El+ G+ l+ A+ Alma, Aloy, En

Romulon



Mundi Incipiatur experimentum nobili-
ssimum quo spiritum habeas Romulon veritatem 84
qui quidem thesauri furti, seu omnium operum
verissime, certificans, iste Romulon est
spiritus Infernalis sub potestate omnium demono-
rum superiorum atque maiorum et vult esse
paratus ad circulum satisfacere voluntates
cuiuscumque querentium per potestates tres
coniurationis/

Inprincipio habeas duos socios tecum in
circulo et teneat unus quisque eorum ramum
factum de palma ~~bene~~ que bene dicetur in
die ramis palmarum et flexis genibus Ma-
gister et socii eius, per psalmos miserere
mei deus etc / et quicunque vult etc rum
magna devotione in quatuor partes cir-
culi, deinde dicat Magister ista oratione cum
bona devotione etc

Coniuro vos omnes demones magnos atque parvos,
per omnes potentias domini nostri Jhesu Christi
ut vos faciatis illum spiritum Romu-
lon festinare in pulcherrima pulcra
forma qua potestis et ipsum mittere
nobis ut narrat nobis veritatem
de hac re. Ut quam querimus per eum qui venturus
est Iudicare vivos et mortuos et seculum per ignem Amen

Coniuro vos omnes demones maiores atque minores
per deum vivum, per deum verum per deum sanctum/

Coniuro vos per totum corpus domini nostri Jhesu Christi et
per omnia verba dei/

Coniuro vos per omnia opera dei, Con-
iuro vos per omnia mirabilia dei/

Coniuro vos per omnia nomina dei effabilia et Ineffabilia et per illa verba que non licet
homini loqui, et per omnia gaudia beate Marie virginis/. Iterum Coniuro vos per
quinque vulnera domini nostri Jhesu Christi sanctam Trinitatem, per eas virtutes
et potestates quas deus dedit hominibus, herbis, verbis, et lapidibus; Iterum
Coniuro vos demones per ista sacratissima nomina dei + Sabaoth + On +
Arphentex + pantori + Craton + Deminon + Eristimon + Gero +
et per summum nomen dei + Tetragramaton + et per nomen + Athanatos +
et per illud nomen excellentissimum dei + A + G + l + A + et per illud qui
dixit fiant omnia et facta sunt omnia Iterum Coniuro per omnia predicta verba
dei, ut faciatis illum spiritum Romulon militem festinare et nobis sine mora et
narrare nobis veritatem cum viva voce quod possumus audire intelligere
et audire sine aliqua falsitate et nocumento alicuius creature totius mundi
et sine tempestate, tonitruo fulmine, pluvia, et vento, nive et grandine,
et ab omnibus tempestatibus et respondere nobis Iam ad presens, per eum qui ventu-
rus est Iudicare vivos et mortuos et seculum per ignem./ Coniuro vos ad
hec per virginitatem atque virtutem beate maria virginis, et per virginitatem
atque virtutem beate Juliane virginis, beate Katherine virginis, et per
virginitatem atque virtutem beate Margarete virginis, per virginitatem
atque virtutem beate Agathie virginis, per virginitatem ~~[illegible]~~ beate Cicilie/
virginis / Iterum Coniuro vos per virginitatem atque virtutem ~~omn~~ beate
Eliene virginis, et per virginitatem atque virtutem omnium virginum et per virgi-
nitatem atque virtutem beate Johannis Baptiste, et per virginitatem atque vir-
tutem sancti Johannis Evangeliste / Coniuro per virginitates atque virtutes
domini nostri Jhesu Christi, et per omnes martires et confessores dei, et per omnia verba et nomina dei/
ut faciatis illum spiritum Romulon huc venire ad visum nostrum in forma et specie
pulcherrima

× et specie pulcherrime hominis et dicere nobis omnem veritatem sine aliqua falsitate et nocumento alicuius creature totius mundi, et sine aliqua tempestate, per eum qui venturus est Iudicare vivos et mortuos et seculum per ignem, Amen./

Tunc comilitor rogat magister dicens

Deus qui misisti sanctum tuum spiritum super Apostolos tuos, mitte spiritum sanctum tuum super nos famulos, et super istum circulum ut illuminet et clarificet intellectum meum, ut in specie veritatis videre possimus et audire creaturas tuas, et nobis revelent omnem veritatem de rebus quas quesiturus sum qui vivis et regnas deus per omnia secula seculorum Amen.

Tunc dicat magister./

Ostus miles Romulon, Coniuro te per fidem quam debes domine predicto, Coniuro te spiritus romulon per purificationem dei, Coniuro te romulon per purificationem beate Marie virginis, Coniuro te romulon per Iudicia infernale, Coniuro te romulon per eandem maledictionem qua deus maledixit Came, ut vos patiar illum venire sub festinanter, narrare nobis veritatem Iuxta hunc circulum, Coniuro te romulon et vos demones per spoliatorem Inferni Ihesum Christum, et per prophetiam sancti Johannis baptiste, per tabulas Moysi, per virtutem sancte Michaelis qui vos de celo expulit et gloriosum Cyprianum martirem qui vos suo nutu subiugavit, et per Salomonem potissimum qui vos suis fecit obedire mandatis, et per tremendum diem Iudicii, per vulnus lateris Jhesu Christi, et per vulnera manuum et pedum eius, per Annunciationem et predicationem, per mortem et sepulturam, per resurrectionem et ~~predicationem~~ ascensionem, per spiritus sancti missionem, per ipsum et omnes patrem, et omnes sanctos ac gloriosos Apostolos et omnes virtutes celorum, et per 7em dolores beate Marie virginis matris Christi, per suo filio, et quinque eius gaudia, et per assumptionem et coronationem eiusdem gloriose virginis et instantissime sabaotia Coniuro te romulon per illud excellens nomen dei Ineffabile et infinite virtutis et tremendum + Tetragramaton + quod in Anulo meo sculptum est, et quod in isto sceptro Imperiali sculptum est, quatenus virtute omnium predictorum et specialiter istius venerandi ~~ad me~~ nominis ad me celeriter accedas, et absque tonitruis, coruscantibus vel horribilibus tonitruis, et sine horribili strepitu mihi apparere non tardabis et meo semper Imperio veniens cum obediens, quatenus in te agnoscatur quanta magnificentie est nomen suum quod a quibuslibet obediretur tam celice terrenis et infernalibus, et per virtutem patris omnipotentis filii quoque benedicti filii ac paracliti qui unus deus et trinus vivat et regnat in secula seculorum Amen./ 85 86

Coniuro te romulon et vos demones, per Angelos et Archangelos, Tronos et dominationes, per principatus et potestates, per virtutes celorum et omnia mirabilia Ihesu Christi, et per eiectionem demonum de hominibus, et per flagellationem eius, et per illum sanctissimum cruorem defluentem a latere pedibus et manibus in omnibus eius corporis partibus, et per omnia terribilia in celo et in terra, et per Angelos bonos vos demones + Analazabim + paripabazin + Collatizantin vel, Collizantu et ad hunc coniuro et adiuro te romulon et requiro te in virtute crucifixi qui maior est omnium, et per omnia nomina + Tetragramaton + quod est nomen honorabile et terribile ac omnia amabile cunctis christianis, et terribile demonibus, quatenus sine omni mora et dilatione mihi visibiliter appareas absque simulatione et fraude et versutia qualicumque et mihi ad interrogata fideliter respondeas, et meo Iussui omnino obedias, per virtutem domini nostri Ihesu Christi qui vivit et regnat deus in secula seculorum Amen ./ Si iste romo non venerit in 3 [illegible]

Ut bene est obediente./

Coniuro te spiritus et adiuro, per illud Infinitum verbum quo cuncta creata sunt, cum dixit deus fiat et factum est. requiro et adiuro te romulon in eidem extra circulum visibiliter apparere per bonitatem dei qua hominem ad Imaginem suam plasmavit et te per Iustitiam qua primos parentes nos damnavit, et per misericordiam qua redemit, per virginitatem et humilitatem Marie virginis sacratissime matris domini nostri Ihesu Christi, et per potestatem qua Infernum confregit et socios tuos spoliavit et cruciavit, ut mihi de questibus ate per me fideliter dicas responsum et nunquam in eisdem fallaciam facias, Coniuro te romulon sapientissime spiritus per obedientiam quam superioribus tuis adhibere debes, et per per sacratissimum nomen dei + Tetragramaton + quod in ornamentali sceptri huius et in Anulo meo cernis, celeriter obedientiam mihi virtute huius sacratissimi nominis in quantum premisses celeriter facias, et si tu non posses Immediate in eadem hora per aspersionem sanguinis Ihesu Christi, alium sodalem celeriter adducas qui potestatem habet et scientiam mihi × fideliter respondere de singulis rebus quas voluero et sine quacumque fraude simulatione et fallatia ad meum desiderium veraciter adimplere ipso prestante cuius vera et sapientia Salomon 87

Salomon p(er) ipsum summus te sibi obedienrialiter subiugabit, et per auctoritate imperet qui sine fine vivit et regnat deus in secula seculorum Amen/

+ nowe repete the come, c standith still, coniure him by this coniuratione followinge/

Coniuro te spiritus p(er) obedientia qua virtute summus benedicti nominis + Tetragrammaton + deo et mihi satisfacias, et p(er) ineffabilem eiusdem nominis potentia, et per Michaelem Archangelum qui demones subiecerat infernales in infernum, et p(er) humanitatem beate Marie virginis matris dni Jhu xpi, et p(er) omnis Nativitate, passio et morte, et resurrectione, et p(er) ascentione, et p(er) indesinentem fluxum lacrimas beatissime Marie virginis, cum sui filij passione et morte, et p(er) oia que unquam fuerunt scta in celo, et in terra, vel Inferno, ut michi iam de oibus quo interrogavero, et sine fraude sine terrore et mendacio qualicumque michi fideliter respondeas et certus de inquisitionibus efficias ipso summo deo pri filio et spu scto deo et vivo et vero gratias referam te ~~et gratiarum acciones~~ p(er) obscuracione solis in sua morte, et p(er) scissuri templi in die morte, cui laudes referam et gratiarum acciones presante incircumscriptibili Trinitate qui unus est et erit in eternum Amen/

Hic sequitur licentiam/

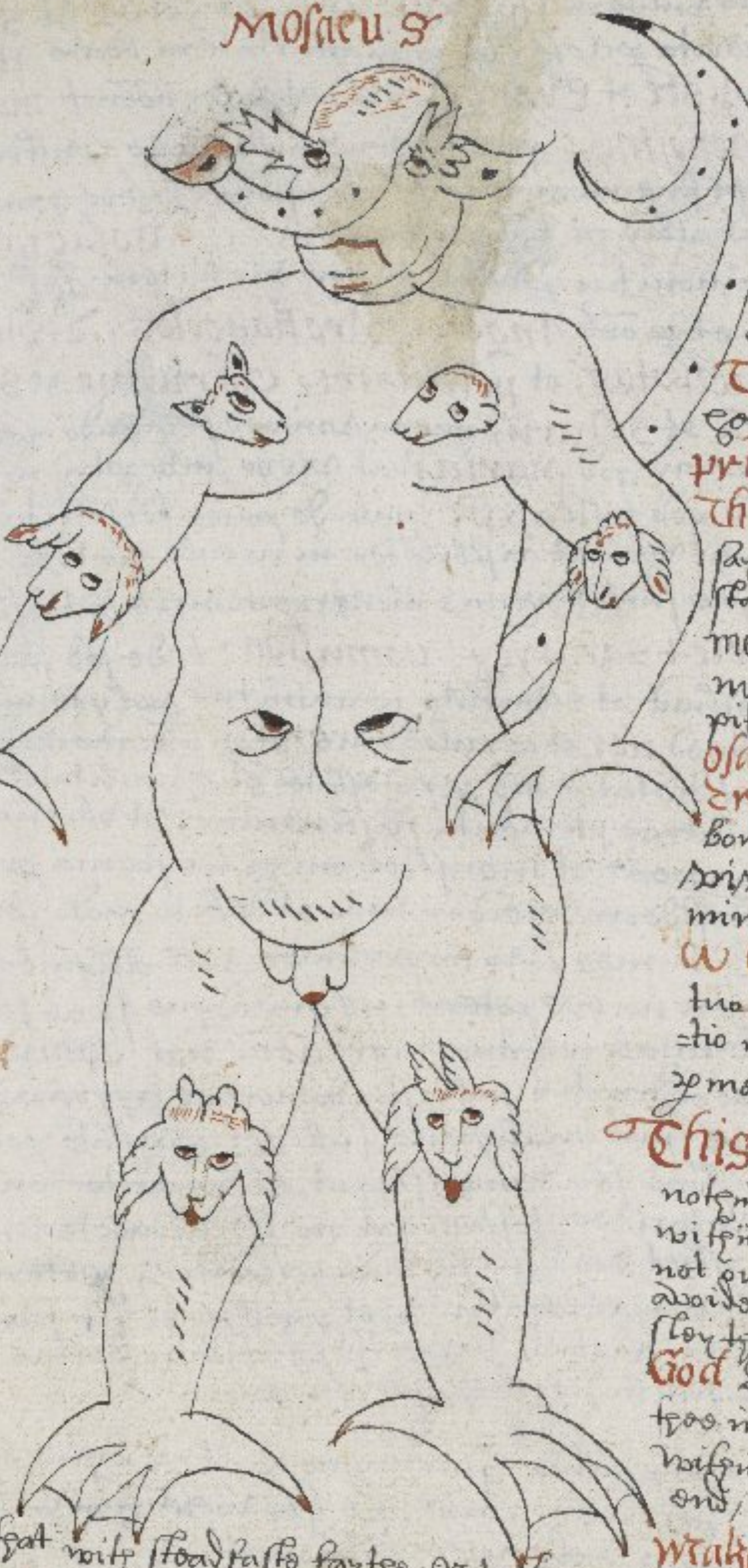
Coniuro te romulon benigne spiritus p(er) illud Indicibile templum et Salomonis preparavit summo deo et p(er) oia elementa, et p(er) illud nomen excellentissimum et sculptum in eminitat septiq meo xiz nomen + Tetragrammaton + quatenus quamcunque recedas pacifice regni esse, sine corusca pluvio et ventus, et quibuscumque tempestate, et alios eum te Indecorabere vel socios tuos citius quo poteris ad me sine mora venias nec turbare me valeatis nec laborates ad perturbandum me nec socios meos p(er) virginitate dni nri Jhesu xpi filii dei vivi vincentis in secula seculorum Amen/ 55

Item Coniuro te romulon scitum p(er) oia tremendum ~~diem Iudicij~~ et horribilem in terra et in Inferno, et p(er) tremendum diem Iudicij. Coniuro te romulon, necessario precor et mando p(er) sanguinis dni nri Jhu xpi, et p(er) virtute omnium predictorum in isto libro scriptorum et conservatos, ut expertes donec licentia fueris a me et quando recedes recedes in pace et quiete ad loca tua debita usque Iudicio sine corusca pluvio et tempestate et sine nocumento corporis mei et animo meo et socios meorum sic aliter existe, et sine nocumento cuiuscunque creature dei cuiuscunque generis sine spe existent et terrore, et ad hoc Coniuro te romulon mando et ligo te p(er) virginitate omnium nomina predictorum quod in isto libro scriptum et conservatum est, ut non venias ad me temptare, nocere me in diebus neque noctibus nec socios meos amodo, neque alios socios tuorum vel spiritus p(er) te, et ad hoc Coniuro, exorcizo, p(er)mando, et ligo te p(er) omnium nomina predictorum et p(er)nominatum, et in isto libro scriptum et conservatum et specialiter istius nominis venerandi + Tetragramata +, et cum recedere te statim Citius festinatissime et celeriter mihi a p(er)cedat in quo loco ergo te Indecorabere vel assignabere in pulcra forma humana, et sic ~~facies~~ expertabis in illo loco donec licentia fueris a me, et hoc facies absque pluvio et tempestate terrore, et si inobediens te vel socios tuos rebelles vel contra coniuratione et voluntate mea, condemno te et socios tuos in Inferni et maledico te p(er) virtute et veri vel oia miraculorum xpi Jhu, et tunc oes sententias et male et quod in isto libro scripti sunt descendat sup(er) te et socios tuos, et nichill hoc feceris/

Coniuro te ut nulla regnia habeas vel habere poteris amodo et usque in eternum sed multipliciter pene tue innumerabiliter graviores qua pris sicut stelle celi, et sic expertabis donec licentia fueris a me et sub coniuratione istius et omnium istorum p(re)nominatorum vade in pace et pax dni nri Jhu xpi sit inter me et te, et inter socios meos et socios tuos, et si tu desideras vel socij tui desiderat aliquo sp(irit)u q(uod) vobis habere respondeam, maledictione et oes sententie p(re)noiate descendat sup(er) te et sup(er) socij tui Amen Amen/ Amen/

Romulon his circle is the booke wch came out of Darbishire fol. 55

Mosacus



First make a circle upon the grounde with a palme hallowed upone palme sondaye, sayenge in noie ~~pris~~ pris et filij et spus sc̄ti Amen, then strawe the asshes of palme soe hallowed aboute the circle sayenge et supra

Then make a ✠ one thy fore=heade with asshes sayenge In noie pris et filii, et spus sc̄ti etc, Then put thy right foote into the circle sayenge in noie pris etc. & there stand still sayenge. Benedicat me imperialis maiestas, protegat me divinitas, custodiat me sempiterna deitas, foveat me gloriosa unitas, defendat me immensa trinitas, dirigat me inestimabilis bonitas, regat me potentia patris, vivificet me sapientia filij, Illuminet me virtus spus sc̄ti, A et ω deus et homo sit mihi famulo tuo N oratio ista salus et protectio in eternum + Jħus transiens per medium illorum, ibat in pace Amen.

This done thou arte safe & needest to feare nothinge for there maye noe spirite come within that circle, but I warne thee come not out of thy circle & avoide the spirit for if thou doe, he will sley thee without the greate mercye of God defend thee, therfore I commaunde thee in the name of God to keepe thee within thy circle till thou have made an ende,

Make thy Circle 7 foote from the middest thy bryme, & stand in the middest therof Thy selfe, & that with stedfaste faythe, Note thou arte at lybertye to stande or sitt, then make a circle 2 foote broade & 7 foote frome the other circle & write the spirite name therin & bidd him appeare in likenes of a child of 3 yeares of age with a red heade, & he will heade from the grounde aboute a shaftmeate, but looke not to moche on him for it is not holesome; & if thou wilt thou mayest have 2 followes with thee, & then thou mayest call anie spirit thou wilt for what facultie thou wilt, & write in newe vellom ~~what thou wilt~~ thy entente, & caste it out of thy circle unto him, & bidd him to fulfill thy will, & doubtles it shalbe done shortely, & he will tell thee before you maye have your purpose, & by this Invocation you maye call anye spirit that youe will for this invocation this spirit maye not withstande, for it was ~~the~~ secrete of Salomon.

In noie pris paclti et filij et spus sc̄ti Amen. Mosacus sequens vero festinat.

Coniuro te spiritum nomine Mosacū per deū patrē omnipotentem, per deū vivū, per deū verū per deū sc̄tū, qui te de paradiso eiecit, et per ~~per~~ sacra sc̄ta ~~sme~~ noia +
Messias + Sother + Sother + Emanuell + Sabaothe + Adonay + otheos +
Athanatos + hely + panton + Craton + ysus + Eleyson + Alpha + et ω
+ Jħus + Xpus + Nazarenus + rex Judeorum + on + El + / per hec sacra
sc̄ta noia coniuro te Mosacus per nomen dei principalis + Tetragramaton +
homousion + Amorison +, et per hec noia + Onas + oo + Man + Delabograma=
ton + Sanctū + Altonat + Spirion + vegon + on + ongon + Agla +
hely + heloy + Lamazabatany + et per sc̄tā Mariam Matrem domini nostri
Jħu Xpi, et per omnes sanctos et sanctas dei, et omnes virtutes, et merita preciosa,
et preciosas

Et per quinque vulnera Jhu xpi, et per omnes sanctos et sanctas dei et eorum virtutes, et per merita preciosa, et per virginitatem beate Marie virginis ac sancti Johannis Baptiste et Evangeliste, et per hec nomina + maothi + et mohosthie + maothi + et mohesthie + per quem Salomon te constringebat, ut ubicunque fueris statim et sine mora te in pulchra forma pueri 7em annorum mihi monstres habens colorem album et rubicundum capitem, O Mosacus spiritus te Invoco per fidem quam debes domino tuo creatori, et per virtutem dei vivi veri piissimi et potentissimi, et per omnes Angelos Archangelos, Tronos, et dominationes, virtutes principatos, et potestates, Cherubine et Seraphime, et per omnes reliquias sanctorum et sanctarum, que in universo mundo continentur neque in celo, et sicut hec sit verum quod Maria fuit virgo ante partum in partu et post partum, et sicut hec sit verum quod hostia xpi que de pane fit vertitur in corpus domini nostri Jhu xpi, sic sit verum et visibiliter in circulo hic tibi assignato appareas, et per ista nomina que sunt maxima in nigromantie artibus scilicet + Balsac + super Balsac + Sarie + Saraye + Romulion + de sed sarporis in potestate + Aye + per que aque restant et elementa concutiuntur vel fremitentur, et per ista nomina Jubeo te per gravitatem dei et oculos eius, et per omnia membra eius, et per divinitatem, Maiestatem, et deitatem eius per potestatem et humilitatem eius, et per omne bonum et malum que quatuor elementa sustinentur, ut ubicunque fueris statim in ictu oculi appareas et monstres mihi in forma pueri 7em annorum et Impleas omne desiderium meum in vero et debito modo secundum velle meum, et nullo modo ledas me sive corpori meo vel aliquibus membris meis afferre aggravare seu nocere poteris, nec cuicunque spiritus sub dei potestate poterit nec alicui animali creature nec domi nec campanile quibuscunque factis a deo vel ordinatis quovismodo nocere aggravare seu offendere poteris nec quicunque spiritus malignus sub dei potestate poterit, sed tu vel illi mihi demonstres seu demonstrent et veraciter mihi respondeas aut unus eorum mihi veraciter respondeat non sophisticaliter nec figmentaliter, sed sicut fuit, est et erit, in facto de presentibus preteritis et futuris ad omnia que ex te Interrogabiuntur vel ex illis et sic fiat per ipsum deum cui est honor et gloria, virtus, Imperium, Jubilatio deitas humanitas, ac eterna potestas per infinita seculorum secula Amen./

Then saye this psalme quicunque vult, & before thou ~~hade~~ done, he wille be before thee in his circle, & will aske thee what thou wilt, & see thou be readye to speake to him, & dread nothing feareinge./

Coniuro te Mosacus spiritus in nomine patris paracliti et filij et spiritus sancti Amen, I charge thee in the name of God, & by all the wordes that have bene rehersed to thee constrainte, to abide still visiblie in fayre forme, without anie hurt doeinge or noyenge to me or my fellowes, or anie other thinge, till I geve thee leave to departe & goe, & that thou fullfill truly myne entente that I shall desire of thee

This done caste thy petition to him & he Amone will doe it, & give thee a readye aunsweare, & when thou wilt avoyed him saye this./

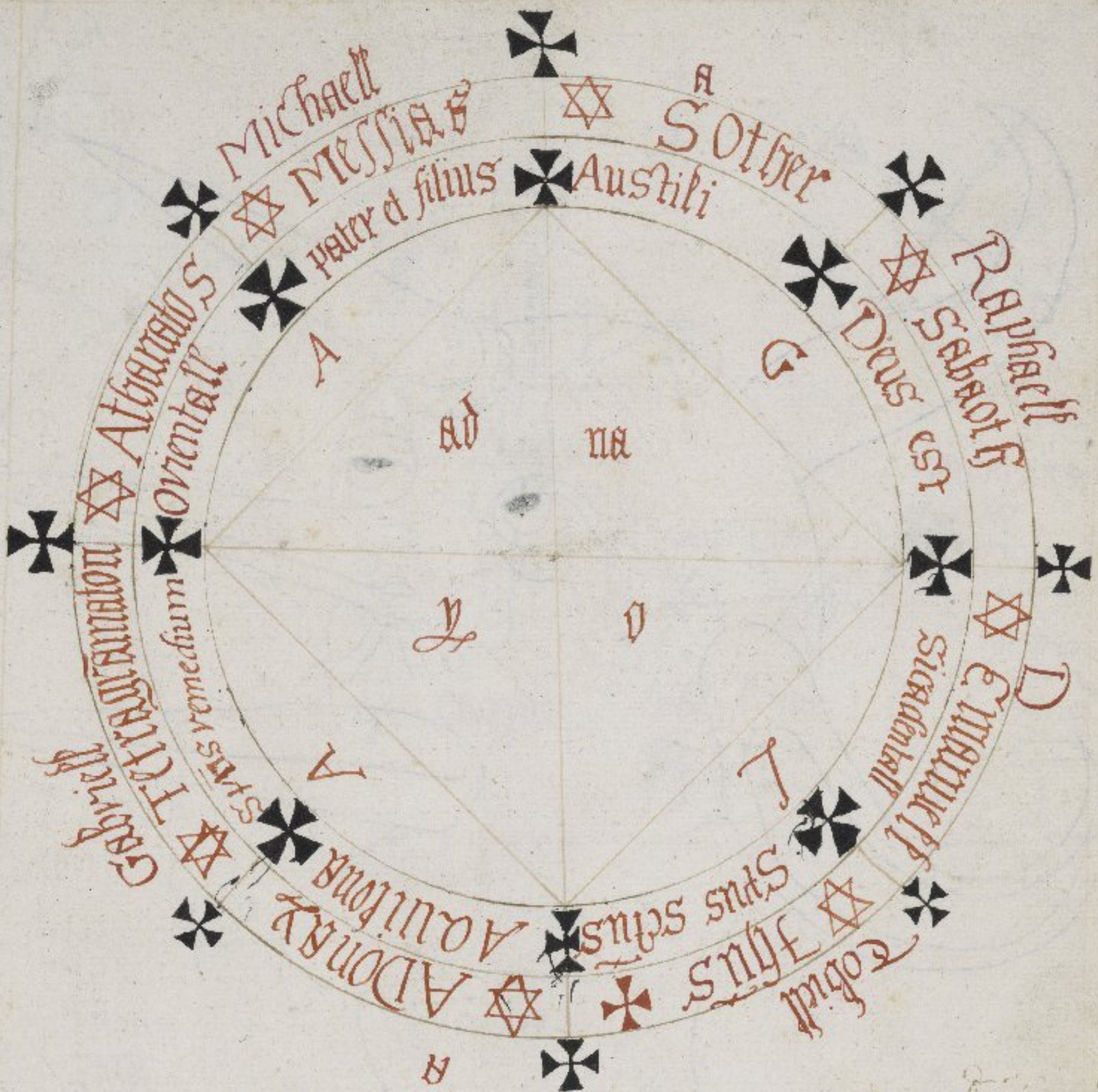
Mosacus spiritus cum te iterum Invocavero esto mihi paratus et sis mihi benevolens ad omnia que tibi percipiam in his que pertinent ad officium tuum, vade ad locum tuum predestinatum ubi deus te ordinabit quousque te alias invocavero, et tunc mihi presto sis et paratus in omnibus desideriis meis, pax sit inter me et te, et ~~nobis~~ inter nos et vos. In nomine patris et filij et spiritus sancti Amen,

In nomine + Jhu + per signum T tau facio./ & then saye this psalme quicunque vult, & as he came he will goe againe, but if he rebell saye this,

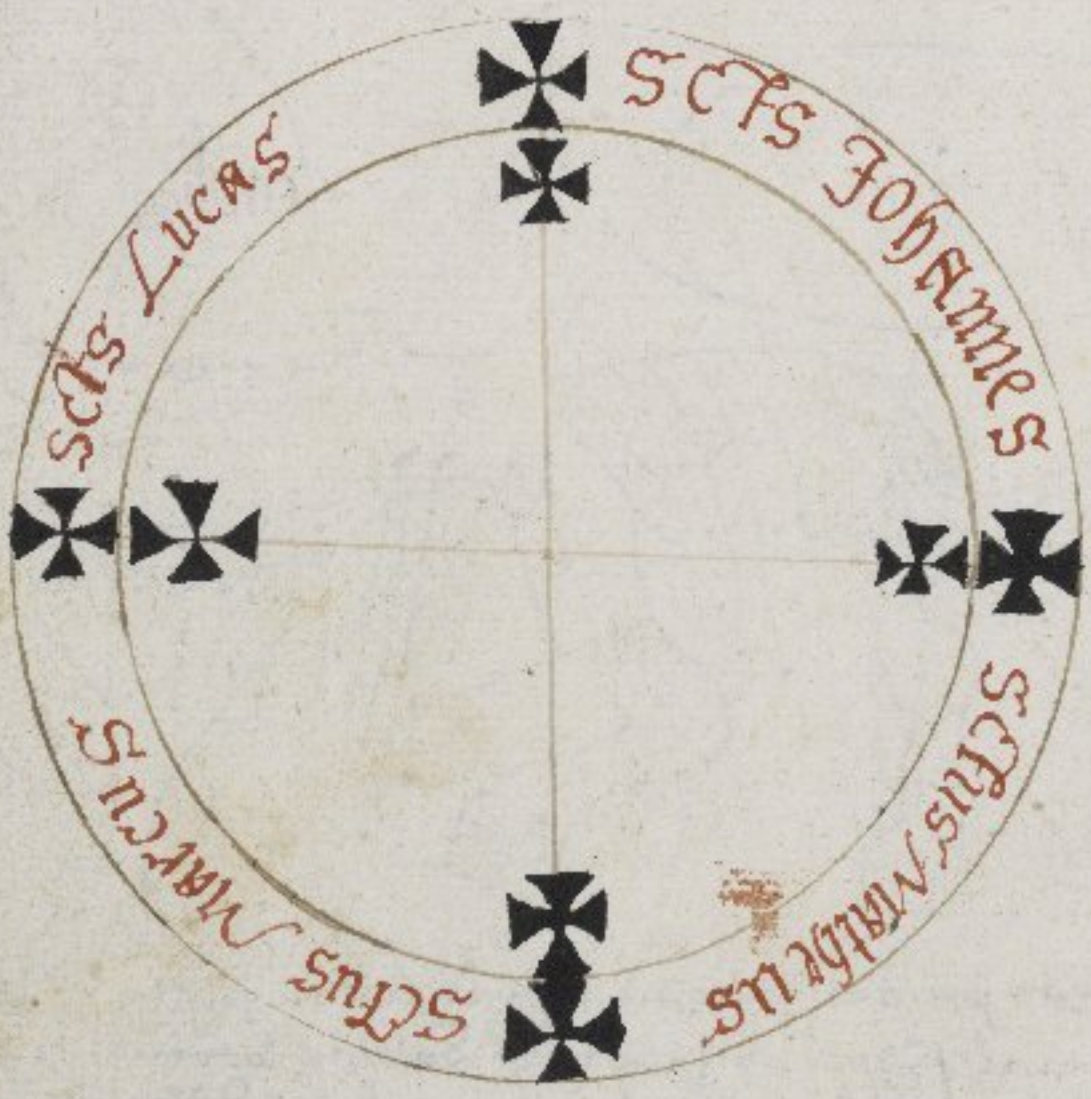
O tu maligne spiritus precipio te tuis nequitie, recede + Ermelion + cum omni tuo exercitu in ictu oculi quia tibi pariunt demones./ & straight waye he wille out of sight & make noe longer abide, then goe whither thou wilt & breake up thy circle sayenge./

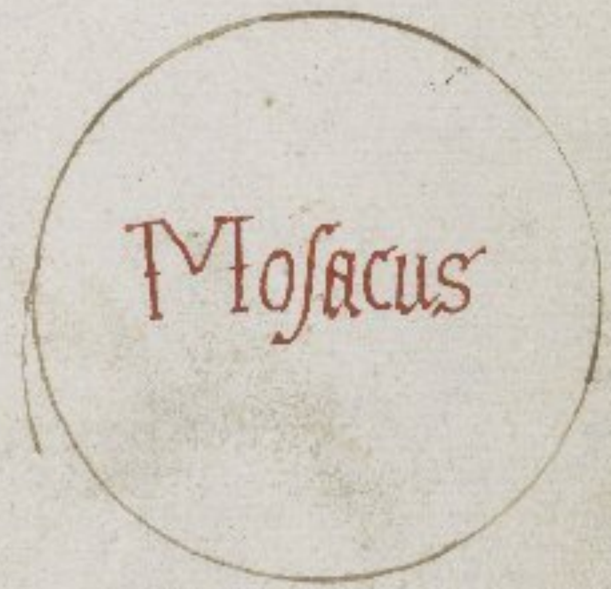
Gratia dei sit semper nobiscum et conservet nos nunc et in perpetuum Amen qui est omnis omnipotens cui est laus honor et gloria per Infinita secula seculorum Amen./

Mosacus circle

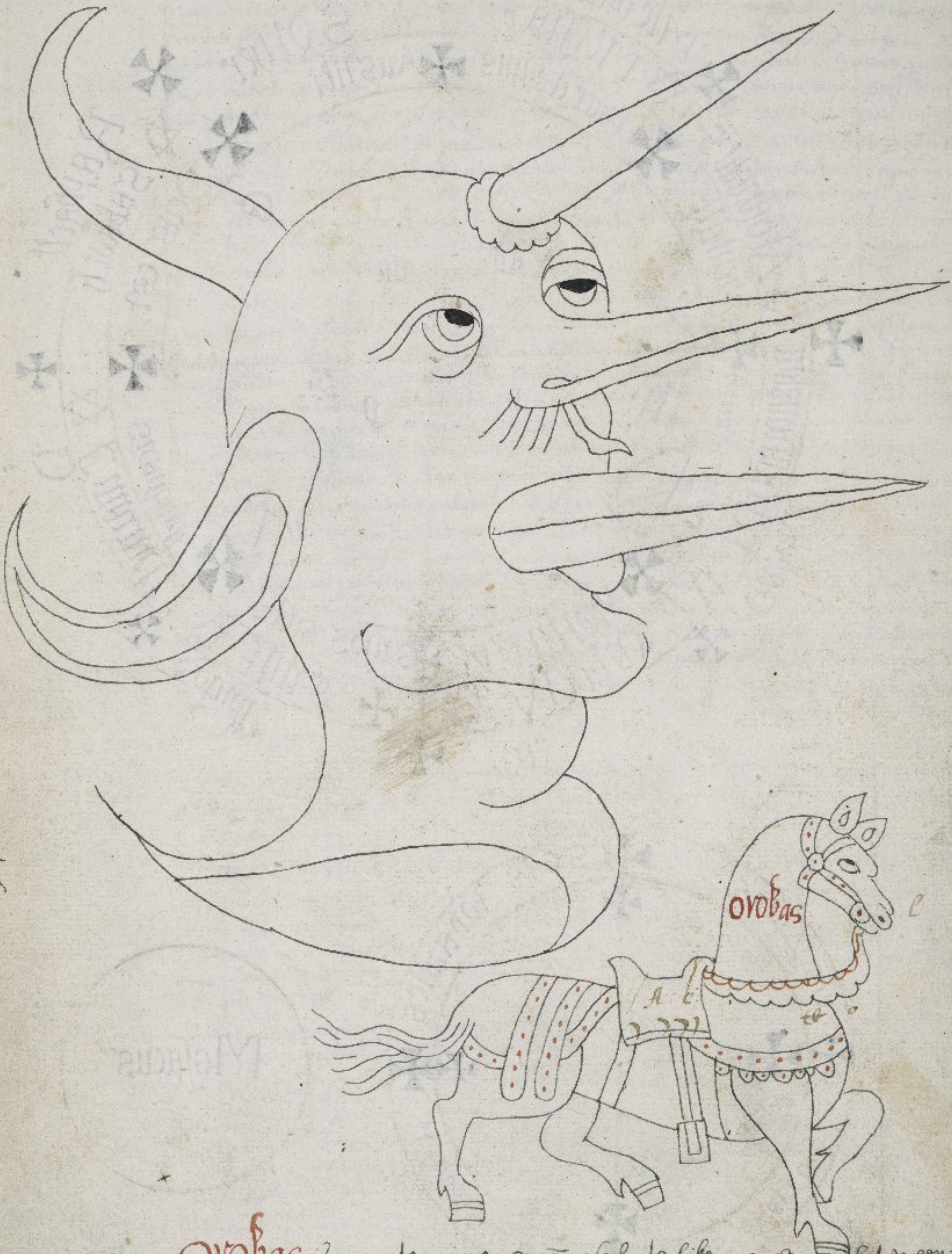

A
Sother
Raphaell
Sabaoth
Deus est
D
Emanuell
Sicadentall
Tobiell
Jhus
Spus sctus
A
Adonay
Aquilona
Gabriell
Tetragramaton
Sctus remedium
Athanatos
Orientall
Michaell
Messias
pater et filius
Austili
A
G
L
A
ad
na
y
o

125


scts Johannes
sctus Matheus
sctus Marcus
scts Lucas



184

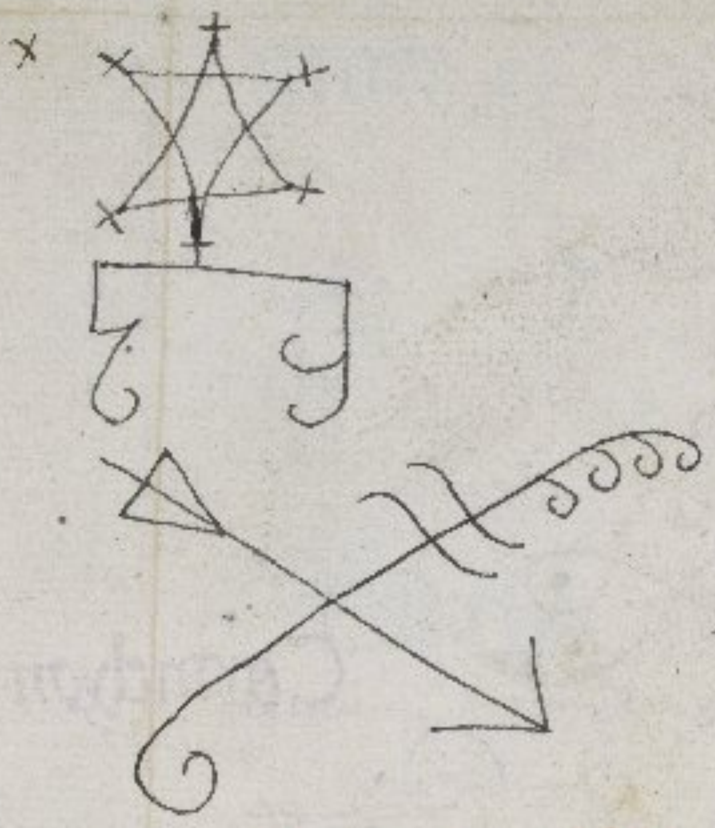


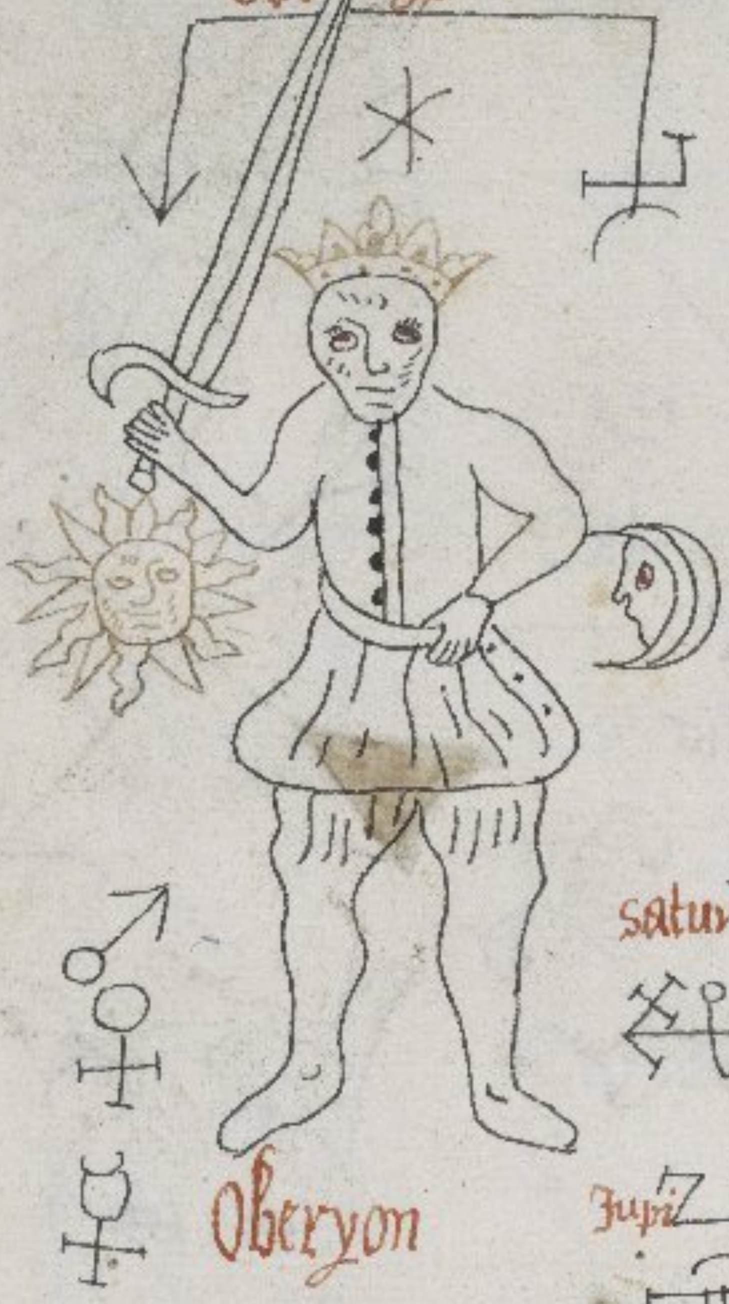
89

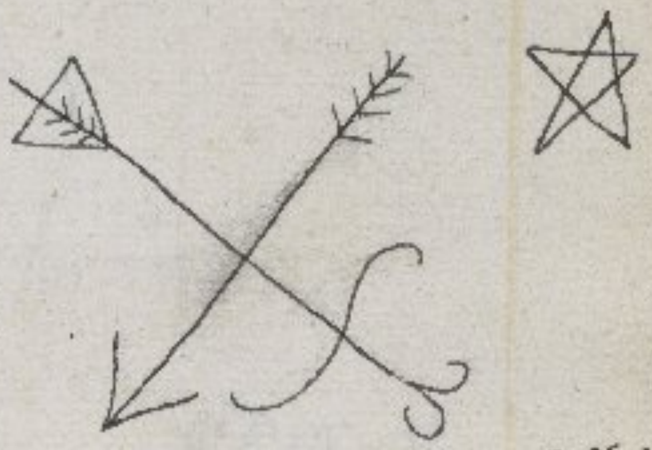
98

Orobas is a greate prince, he commeth forth like a horse, but when he
putteth one him a mans shape, he talketh of devine vertue, he giveth true
answeres of thinges present, past, & to come, & of the devinitie, & of the creation,
he deceiveth none nor suffereth none to be tempted, he giveth dignities & prelacies,
& the favoure of freends & foes, & hath rule over 12 legions.

Obe ryon

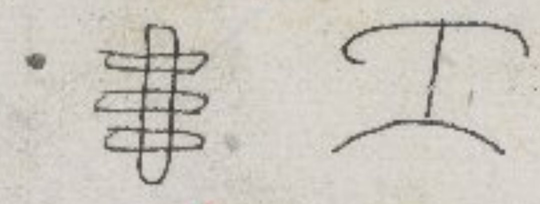




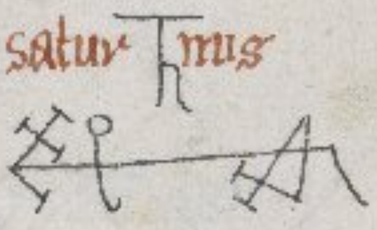


205.

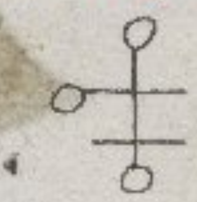
Storaxis consultor



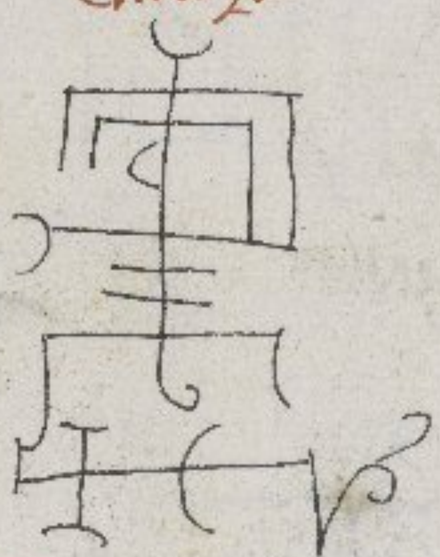
satur mus



Carmelyon 39 consultor

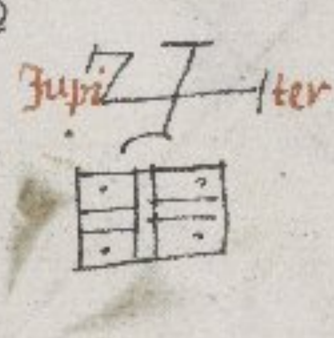


Caberyon

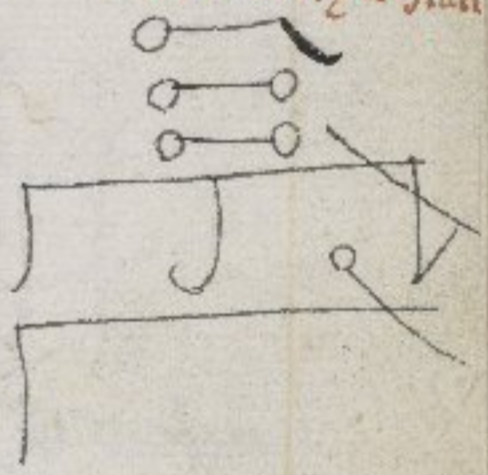


Oberyon

Jupi ter



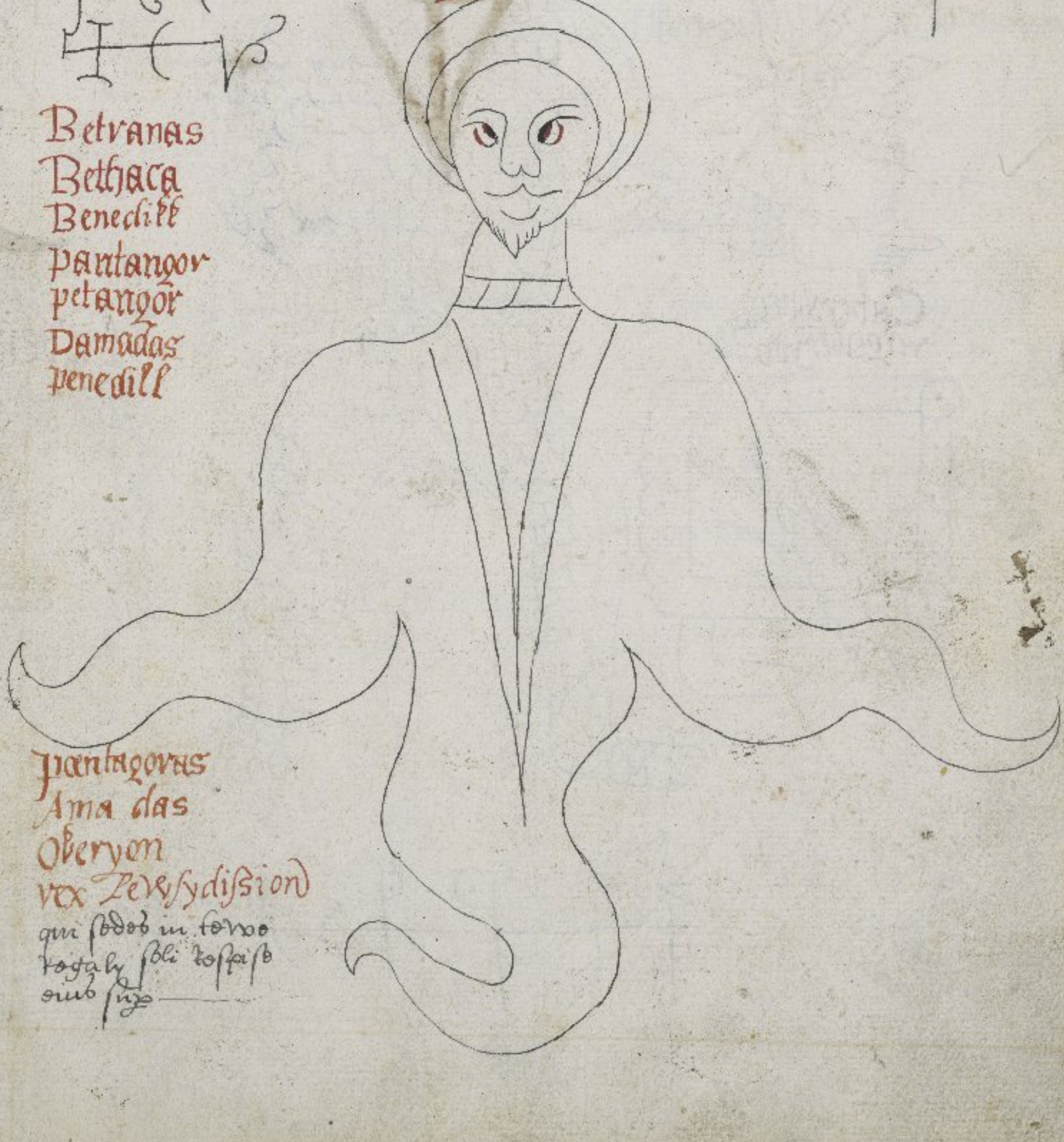
Severion 49 consulto



69.

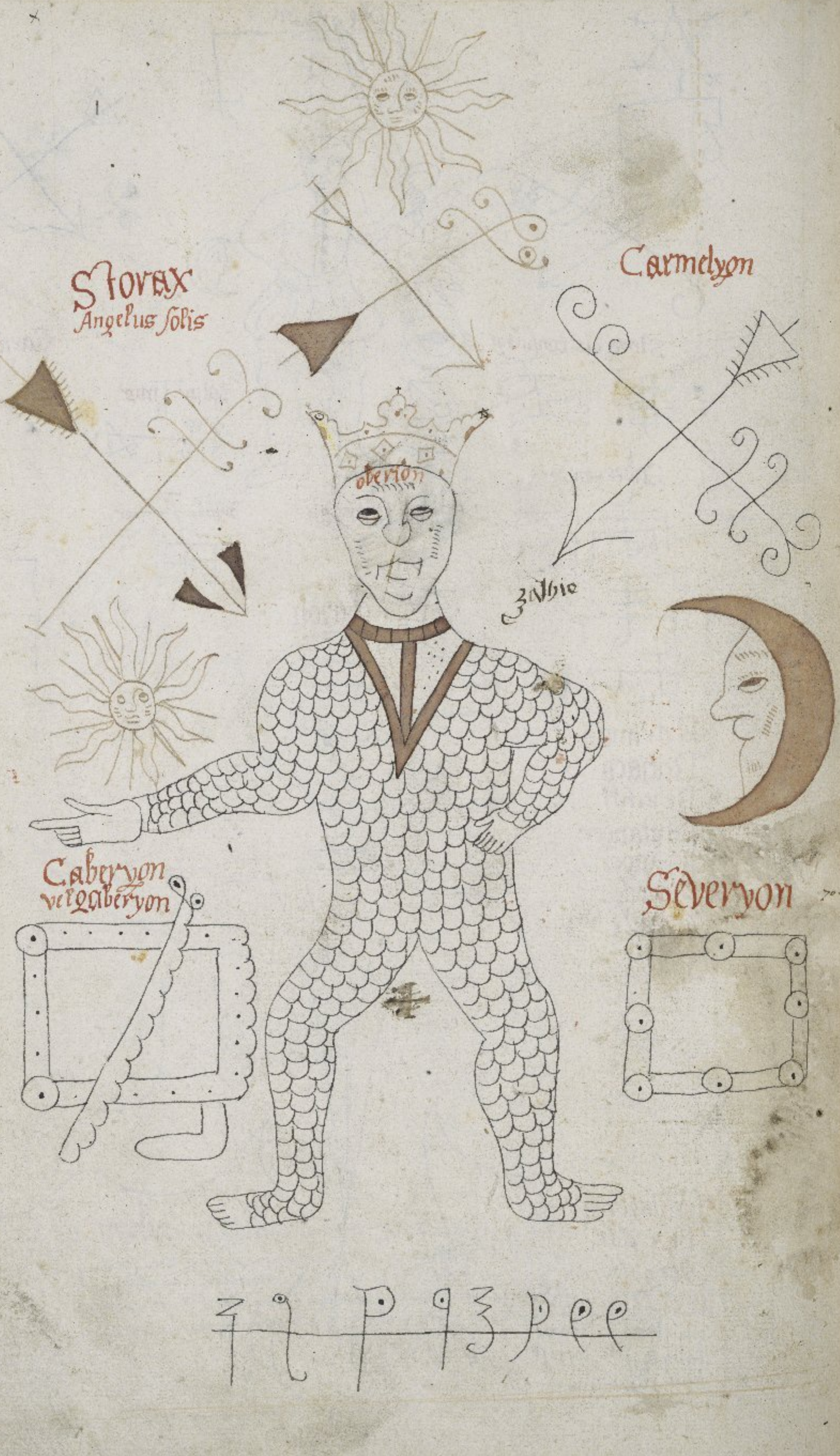
oberion

Betvanas
Bethaca
Benedill
pantagor
petangor
Damadas
penedill

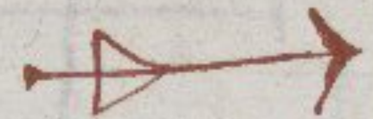


pantagorus
Ama das
Oberyon
vex Zewsydission
qui sedeb in torwo
rogaly sbli tossaisb
eiub sinzo

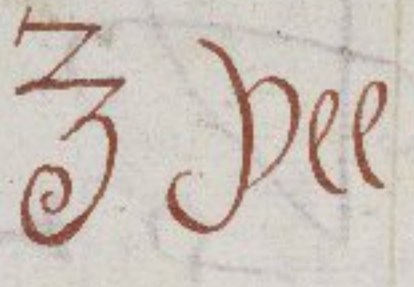
wh


Storax
Angelus solis
Carmelyon
oberion
Zathio
Caberyon
vel Gaberyon
Severyon

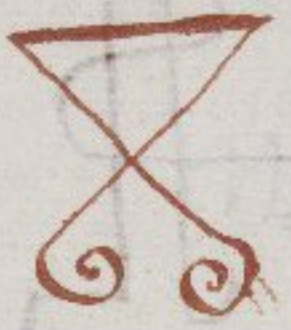
Storax



Oberyon

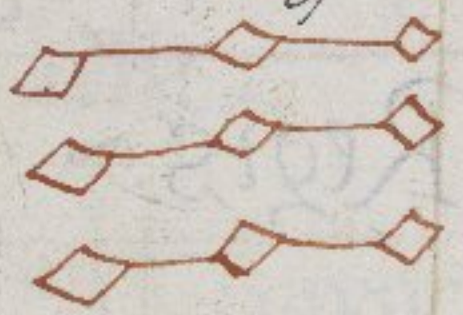


Carmelyon

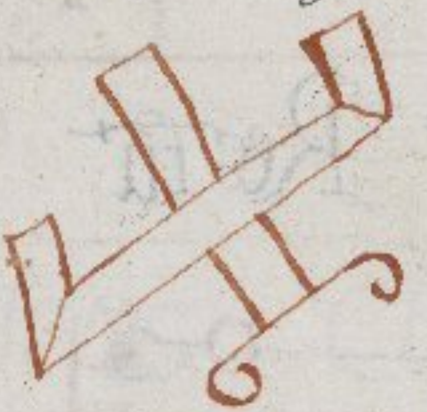


Severion

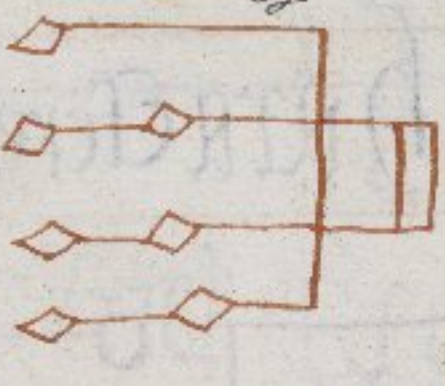
Caberyon



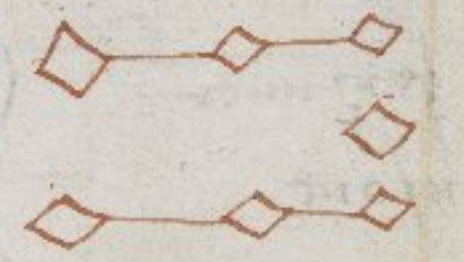
Caberyon



Caberyon

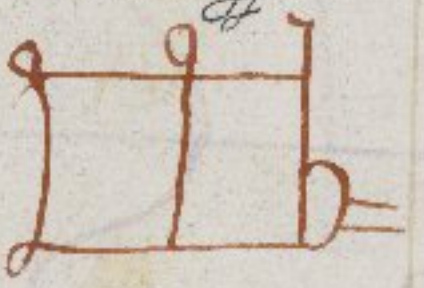


Severyon

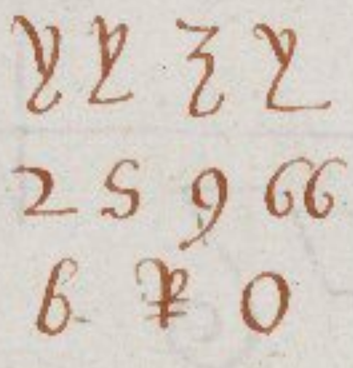


68.

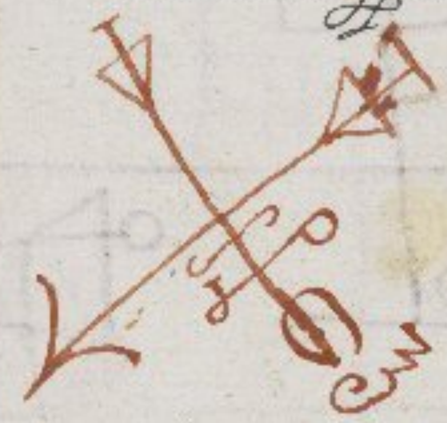
Severyon



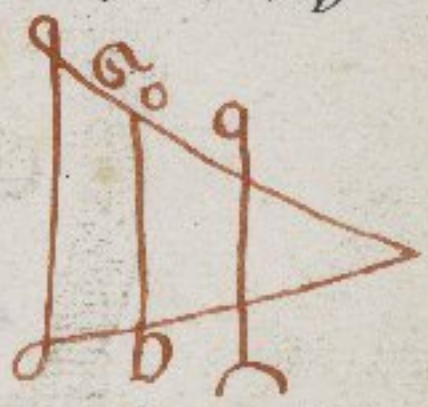
Oberion



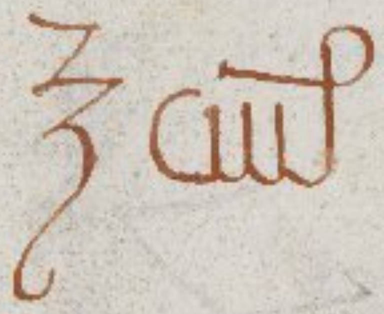
Carmelyon



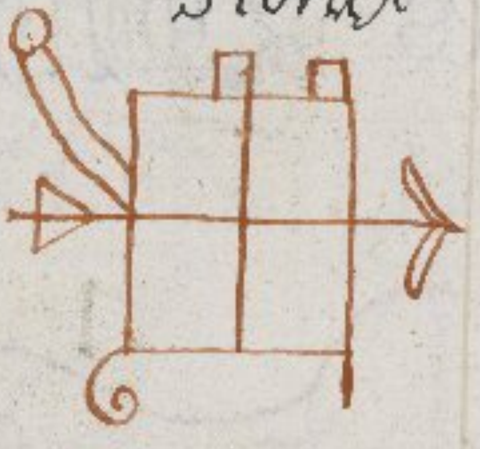
Storax



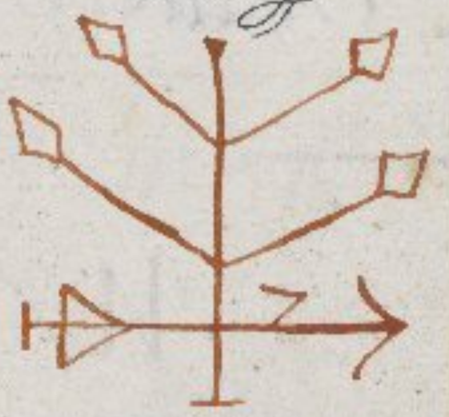
Carmelyon



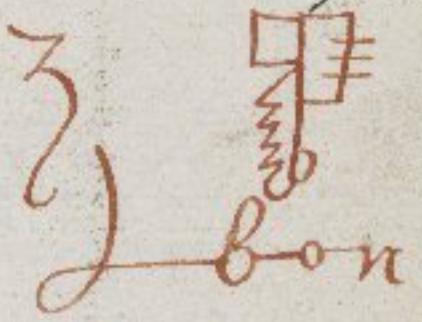
Storax



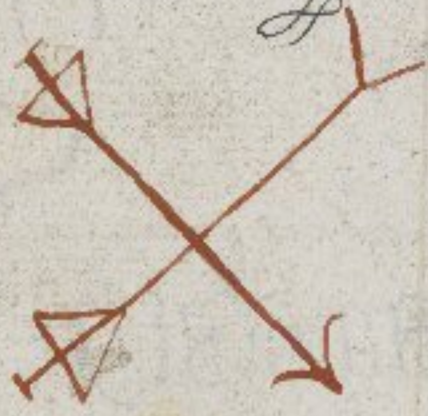
Oberyon



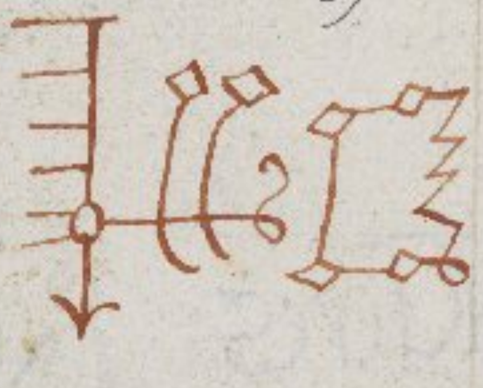
Carmelyon



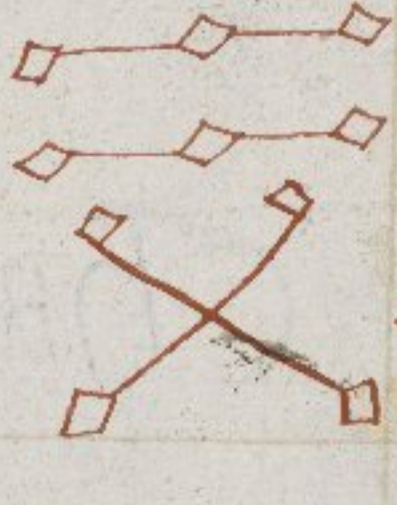
Carmelyon



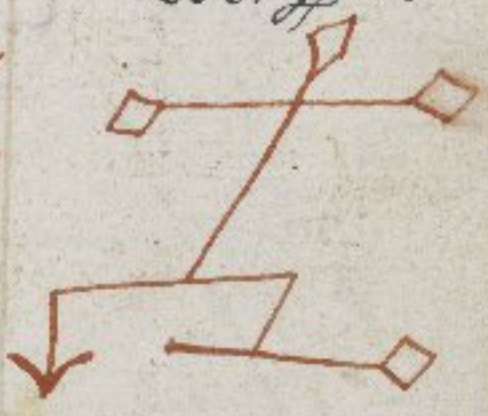
Caberyon



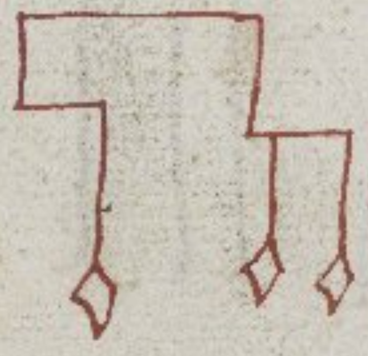
Caberyon



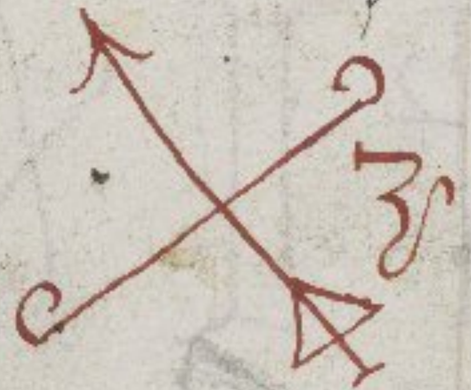
Oberyon



Storax

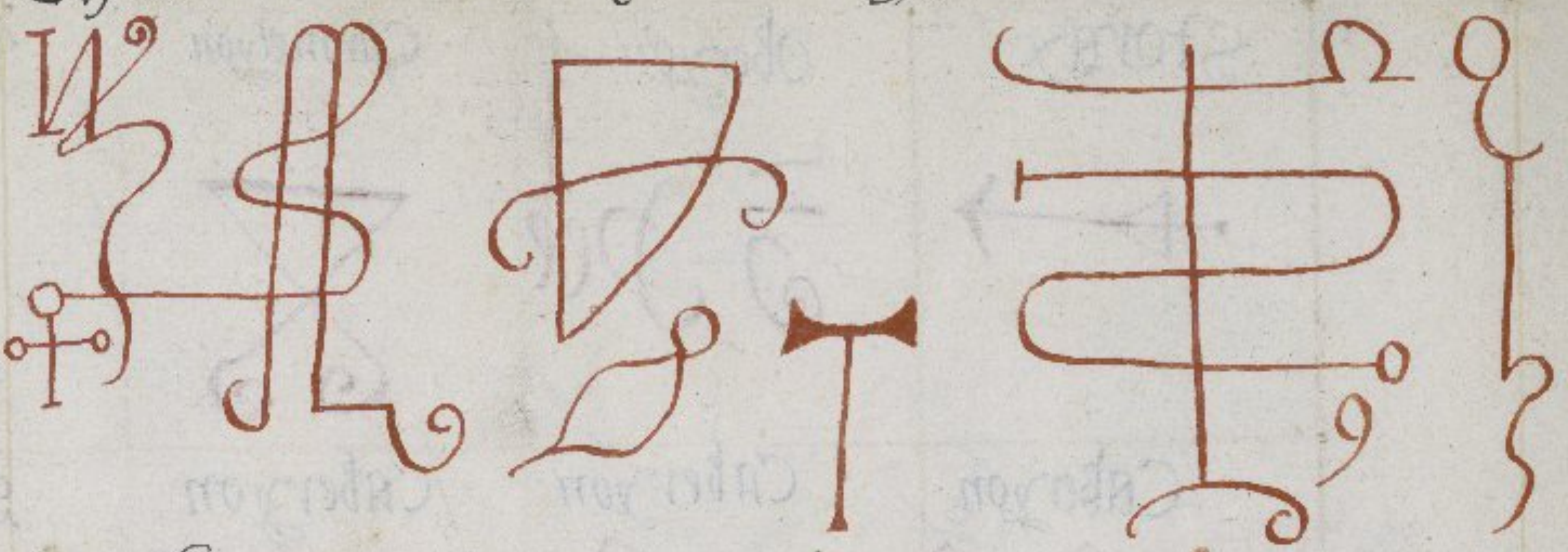


Carmelyon



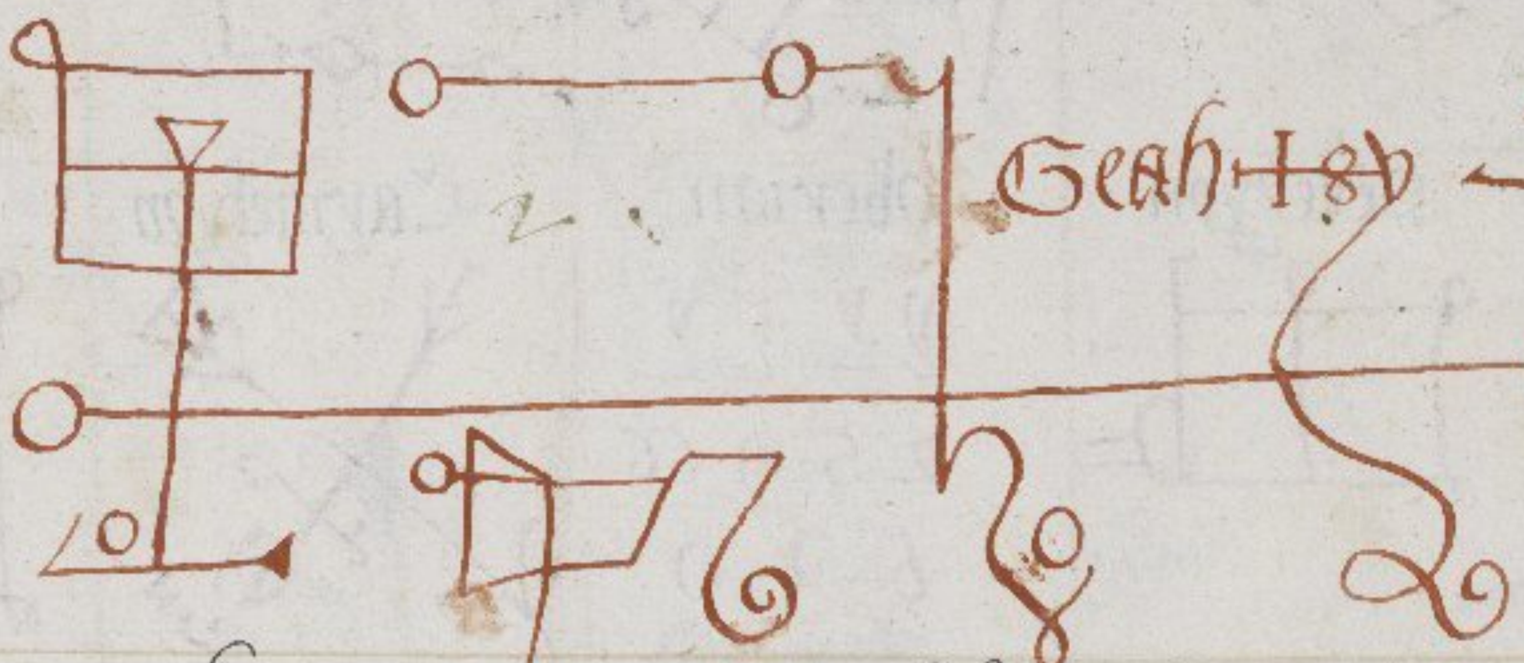
188

Characteres Arzel Regis ~



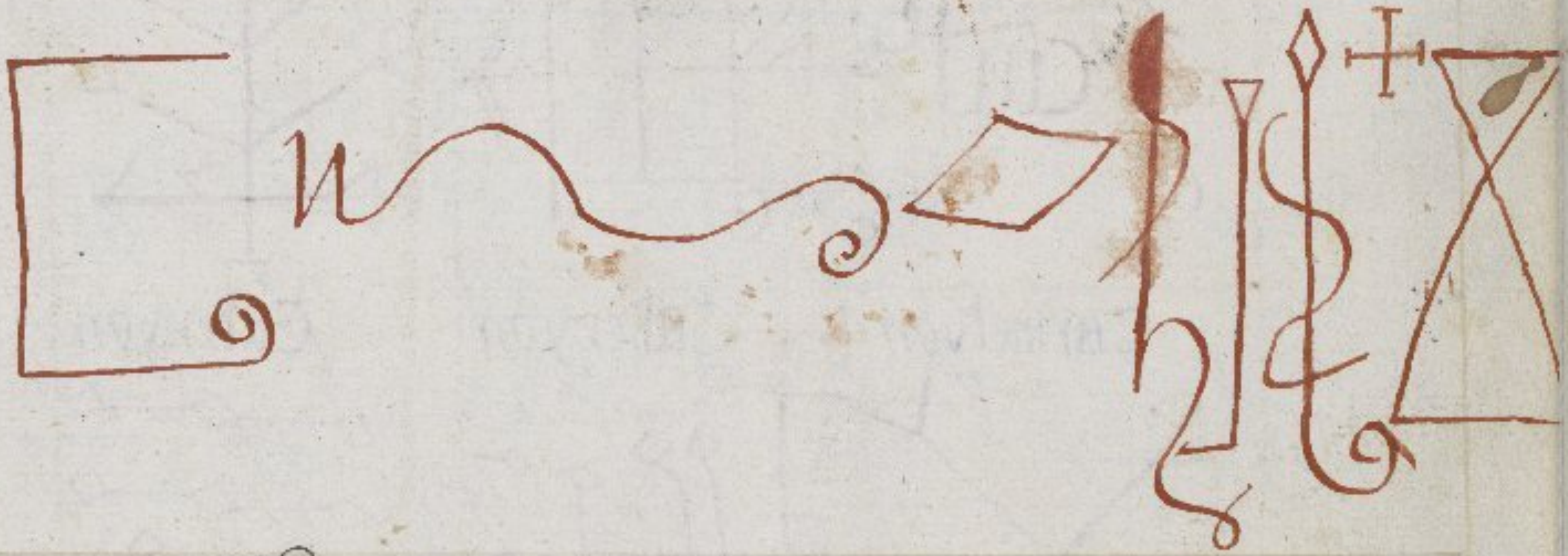
nd Frimnor
embusont

Characteres Restu Regis ~



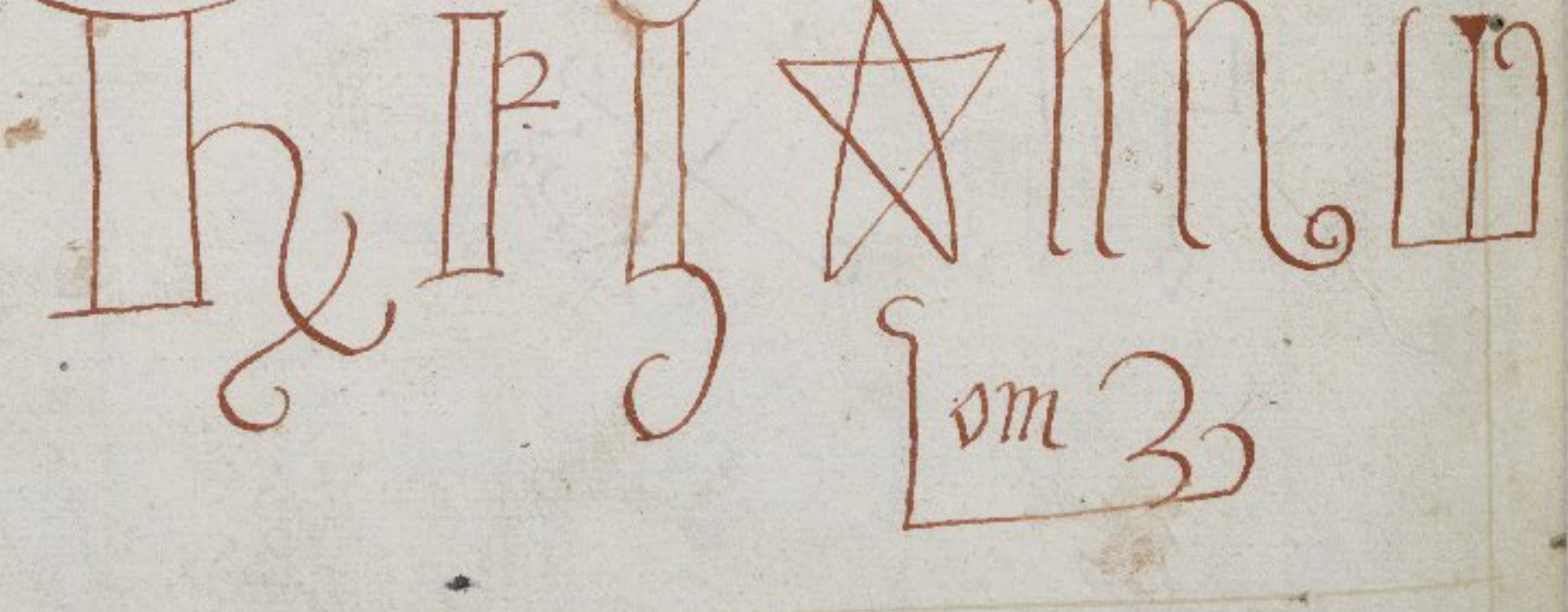
206

Characteres Ramalth duas ~

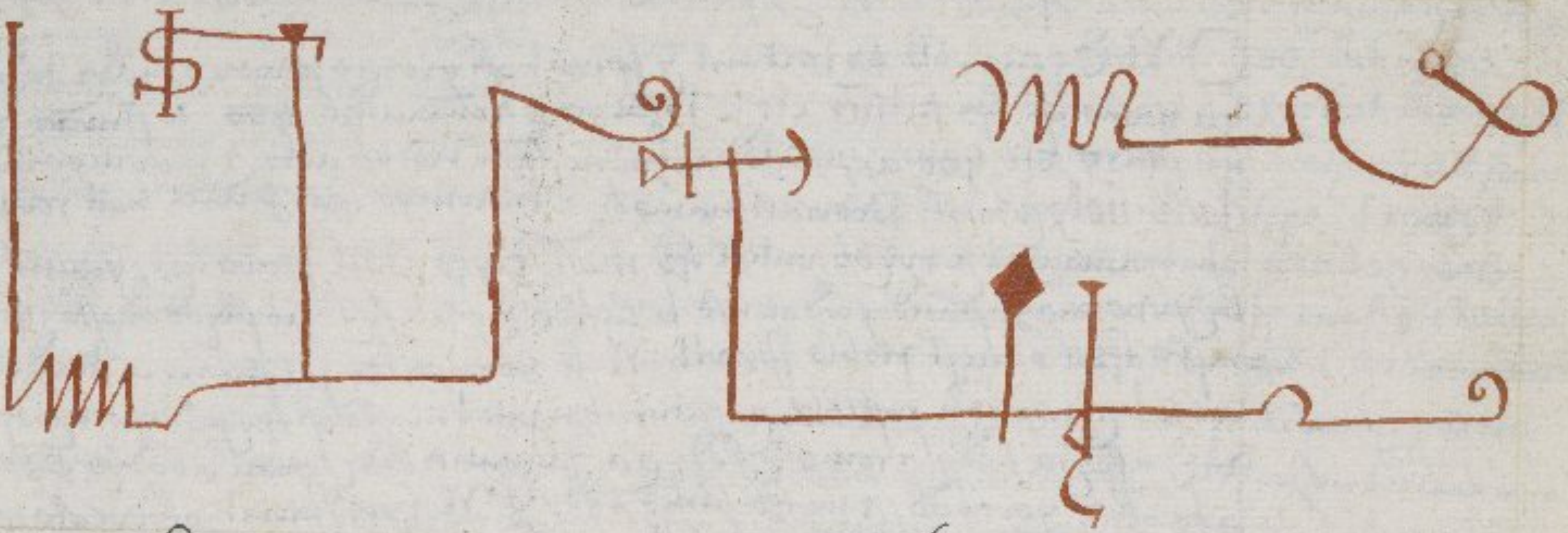


wg

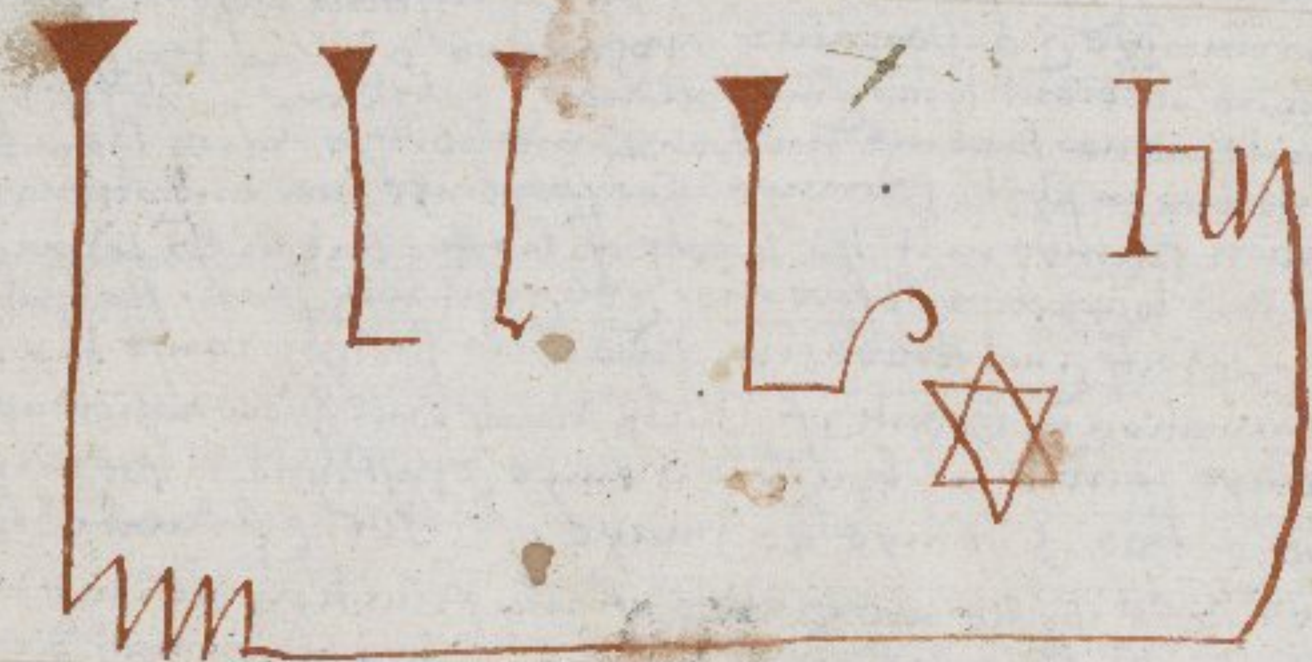
Characteres Ramalath ~



Characteres Zaseres Regis/

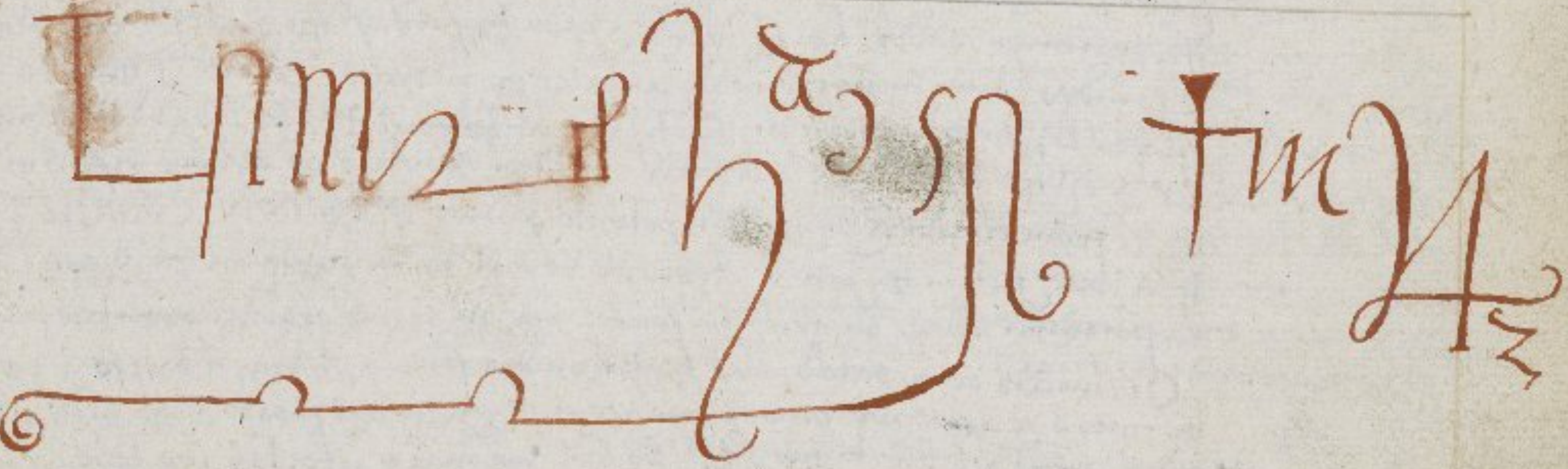


Characteres Castriel Regis

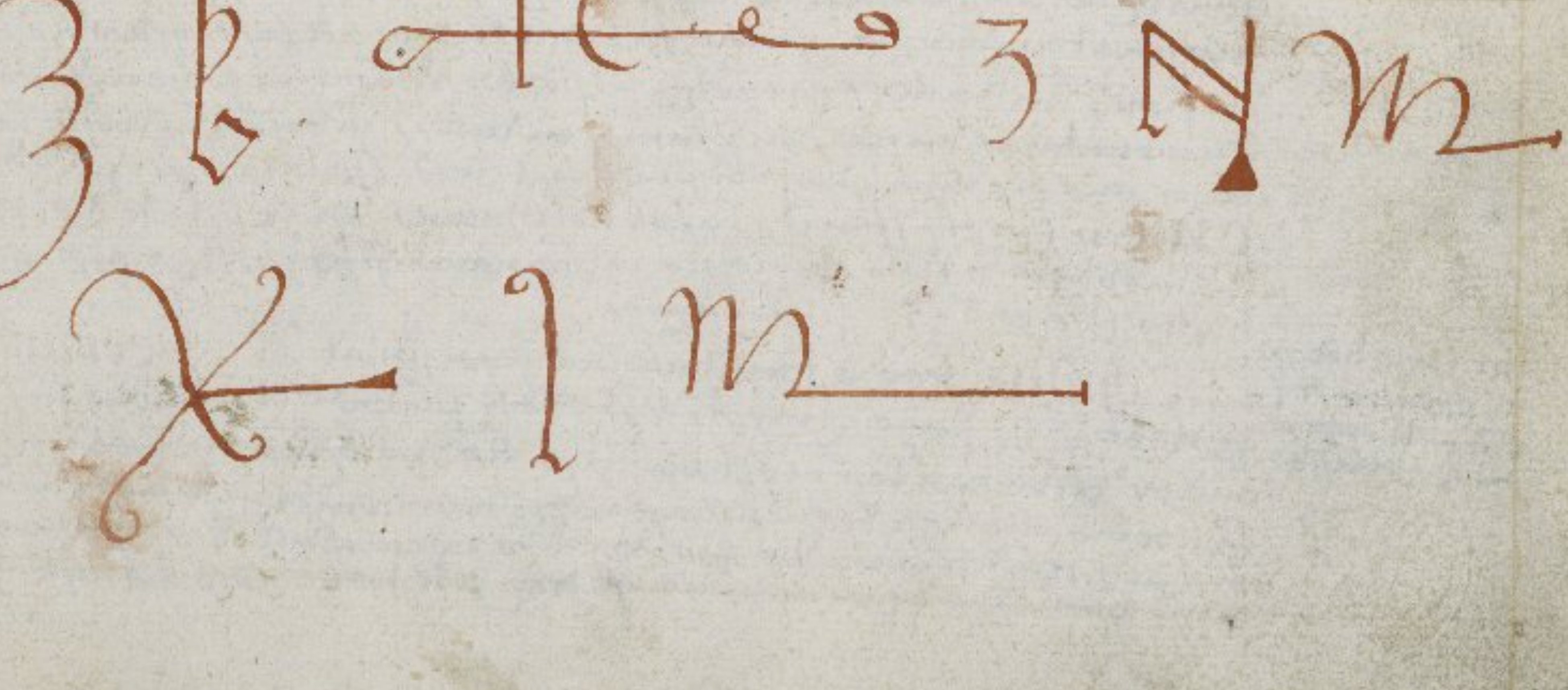


207.

Characteres ~~Yeli~~ Saziel regis/



Characteres Ydial Regis



Invoca oberion

× In noīe pris et filij et sp̄us scī Amen / Exaudi nos quesumus dn̄e clamantes ad te et te deprecantes sicut dignatus es exaudire Jonam in ventre ceti / Moysen in monte Synay / Danielem in lacu leone tres pueros in camino ignis, ut volun=tate et desiderium meum perficere digneris per dn̄m nrm Jhm xp̄m etc

ON thou noble excellent & spirit of greate power I bidd & request thee, yea & in the name of the father etc / I charge & commande thee to stirre & remove out of the place that thee appointed wherein thou nowe arte / & hearinge me to invocate upon Gods holy & most reverent names, & knowinge that I will nott cease nor leave of these my clamoures & cryes untill the most highe God heare me, graunt my request, & ther=by give me instant good cause to laude & glorifye his sayed moste holy names, I admo=nishe thee o most noble spirit N to prepare thy selfe in a readines, & seeke the waies & meanes possible, & that in the uttermoste of thy power lyeth to take unto thee, viz. a fayre body, a comely body & a humane body, even a bodye like to a childe of the age of 3 yeres old, & in the same body o N thou spirit of greate power I praye thee, as there maye be frendshipp betwixt thee & me, come spedely unto me, & appeare here before me without anie longe tarryenge or delaye, & that to the sight of me & my followes nowe in this holy & consecrate circle at this instant present lookinge & expectinge the same thy cominge & appearaunce, wherfore o N worthy spirit be willinge as nowe to be made obedient to me & my followes & that to our presente sight, & so that thou o N neither hurte me nor feare me, nor trouble me neither in my lymmes bodye soule nor members, neither in sight, hearinge, nor speakinge, nor any other creature of Gods holy creation havinge in it the breath of liffe, but in the lovingest shape that may appeare nowe to appeare before me, & as & that with speed, so that I maye be well contented ther with & not feared, nor have anie farther cause to pronounce anie farther commination or threate of Gods wrathfull indignation againste thee ON noble & lovinge spirite as thou arte a kinge & hast under thee ministers & subiecte which doe obeye thee, I beinge the Image of God & servant of the same true & everlyvinge God, by the authoritie of my function callinge which thou knowest is honorable, O N together with my Christianitye & baptisme, doe exorcise & charge thee make hast come & appeare unto me, & enter into the circle & bounde which I have provided for thee in this place & distant from this holy circle wherin I nowe stand & that thou have noe power to hurte me nor my followes nor anie lyvinge creature Inhabitinge under the ☾ globe & upon the face of the earth, with fier, lyghtninge, thunder, nor water, nor by anie other meane, here to I charge thee by vertue of the blessinge wherin my baptisme at the font I was blessed in the name of the father & of the sonne etc, Amen ON by vertue of all ~~my~~ giftes given to me by God from above & by the omnipotente power of the holy Trinitie I charge thee, that thou tarry not in thy place wheresoever it is in earth in the ayere; in fier, in water, in stocke, in stone, in tree in forme nor in none other appointed place that ever God made or created, but that thou doe straight waye buske & prepare thy selfe to come & appeare quickly in all hast & with all speede unto mee & us & before me & us & that presently to our sight so that we maie perfectly see thee, & make me a true aunsweare of all such thinges as I or my followes shall aske or demaund of thee, & to doe the uttermost of thy office to fullfill my request & desire in all thinges that I shall bidd & commaunde thee, O N most gentell & worthy spiritt which waste sometyme an Aungell of light, I charge thee, for the love of thy god & by my authorit & power, to performe this quicklye in all hast wheresoever thou be, in ayer, in fier, in water, in earth, in stocke, in stone, in tree in forme, in wood in tree, In mountaine, in hill, in plaine, in valley, in easte, in west, in North, in southe, or in anie kinde of appointed place that ever God made or created, & I charge thee ON thou kingly spirit, by this holy name of God + Tetragramaton + I binde thee ON to obedience in the name of the father etc Amen Amen.

nowe saye this .3. ~~thou shalte~~

thou saye devout=ly sittinge on thy knees turninge in to the easte

I Coniure thee o thou unbeleavinge spirit N., I coniure thee by all the powers of the daye, & night, that every planet doth raigne in, that thou spirit never have noe rest night nor daye tied no tyme, houres nor minutte, untill thou come in all haste fulfillinge my commaundemente & request in all pointes unto the ende as I shall commaunde thee, upon the paine of all other comminationes that shalbe layed upon thee by me or anie of ~~my~~ my followes. / saye this also 3 tymes if he come not. / sayd ut sequitur

Invocationem oberion

yf he come not then

In noie pris filii et spu sci etc / O N thou unbeleavinge spirit I charge thee
quickly to come, & appeare before me, pforthly to my sight in the humblest estate of thy
power or els as heretofore I have assigned unto thee, so that I maye be well contented
therwith & not feared, so that thou neither hurte me, feare me nor trouble me,
neither in soule nor bodye, mind member nor sence, neither anie other christian or livinge
creature of godes creation others then I shall assigne ~~thee~~ unto thee, but in the
lovingest shape & forme aforesayed thou come & appeare before me & us & that in all haste,
so that I maye be well contented therwith, & noe thinge disturbed but without all feare
make me a true aunswere of all such thinge as I shall demaund of thee, I charge
thee in the name of the father etc that thou O N come & goe into the bounde & circle
provided for thee, & that thou rest not in the east west north nor in south, in fier water
ayere nor in earth nor in noe other appointed place whatever it be that God ever created
or made: but that thou come, & quietly appeare before me & my felowes & pforthly 72
to our sight O N here in this haste & make here in noe delayes. O thou unbeleavinge
spirit N I Coniure thee by the high & reverent name of God + Tetragramaton + & by all the greate names of God. knowen & unknowen both effable and
Ineffable I Coniure thee O unbeleavinge spirit N I charge thee by all the
plannete that rule the daye & night, be accusers against thee the ☉ ☾ ✳ ✳, &
all other thinges of Gods holy creation, be witnes against thee, till thou doe appeare
to us, so that wee maye pforthly see thee, O N I charge ~~thee~~ that thou come
& visibly in thy forme as before is sayed appeare & shew thy selfe to me etc even,
as thou entendest & beleevest to be saved at the latter daye of Judgment, even so I yet
charge O N that thou come & appeare before me etc in forme, shape & order as I
before have sayed & as in the citation was pronounced wherof thou arte not Ignorante,
O N if thou wilt not appeare nor yet if thou be so thou canst not come, & wilt
not send one of thy ministers that shall shewe me the cause why thou canst not come,
then I shall shortly take from thee thy power devide thee of thy office, take thee from thy
dignitie, & by the power & vertue of our L. J. C the allonelie saviour of mankinde,
which is the everlastinge & everlyvinge God, throwe & caste thee into the ~~pitt~~ fier & pitt
of hell, where is weepinge waylinge & gnashinge of teeth, woee unspeakable, darknes
palpable, fier unquenchable, & wormes whose gnawinge ~~wormes~~ is endurable, & beinge
there thou shalt be never out of the eternall & intollerable paines therof, nor never ~~the~~
see the light, never possesse thy fier or place, never enjoye the fruite of thy faith,
nor never be partaker of Xpists death & passion, but the sayed death & blood of our L. J.
C. which in the same was shedd shalbe unto thee for thy contumacie & disobedience
everlastinge condemnation O N all these thinges that I have nowe ~~rehearsed~~ be a witnes
against thee for thy contempt nowe & at the laste daye if thou doe not come & appeare with
all speed & that pforthly to my sight without hurtinge or harminge of me or my felowes
or anie other ~~of~~ livinge creature, of Gods creation in forme aforesayed O N
come come In the name of the father etc

If he appeare & will not goe in to his circle thou must have a hasell wand of one
yeares growthe wch is a defensative, wheruppon must be written these names,
& therwith he must by the ms be enforced to goe into his circle /

+ Tetragramaton + Adonay + Sacaman + Sadalay + Secamose +
Sepitate + Ebreell + Joell +

An Invocation

O glorious god thou that sittest upon Cherubine and Seraphime in highest
heightes, to the which the fraltie & imbecillitie of humane nature maye not attaine, 73
O worthy god to whome be praise for ever, I moste humbly praye & beseeche thee
everlastinge & devine Maiestie, to give & graunte me of thy grace, that I maye bringe &
compell the spirite N. that he maye forthwith with all festination & speede
possible come & appeare in faire & humane forme etc, graunt this good Lorde
through the power of thine unspeakable Name + Tetragramaton + and of
thy wonderfull & mervalous name + Jhus + Amen. Amen. fiat fiat. / [illegible]

+ I Coniure Invocate & call the N. by the father the sonne and the holy ghost & by him which sayed & it was done, he commaunded & it stoode fast & it was created, and by his sonne J. C. in whose name all heavenly, earthly & hellishe creatures doe bend & obaye, & by this unspeakable & greate name + Tetragramaton +

O N I charge the wheresoever thou bee that thou come & appeare unto me N. M & that without hurtinge of mee my fellowes, or any livinge creature of Gods creation. O N I adiure thee thereunto by the heade of thy prince, & by the obedience thou owest unto hime come, come, come, for thou arte called by him that was, is, & is to come, whoe shall Judge the world both quicke & deade & that by fire, In the name of the father & of the sonne & of the holy ghost, Amen.

Invocatione

I Coniure thee N. by god the fathar omnipotent & by hime that is called the livinge God, the true God and the holy god, which is the mighty god which cast all wicked & disobedient spirits out of ~~that~~ paradise, & by these moste holy names of god + Messias + Sother + Emanuell + Sabaoth + Adonay otheos + Athanatos, Eloy, panton, Craton, Jhus, Alpha, et ω, Xp̄s ~~Ath~~ Nazarenus, On, El, & by all these holy names of god, Ardab, Acon, mandall, ao, gramaton, Atanall, & by the virgine Marye the mother of our L. J. C. & by all the virgines, & by the 5 woundes of J C & by the vertue of Sct John the baptist & by the virginitye of Sct John the evangelist, & by these wordes Nyoth, Naoth, that Salomon bounde spirits in vessells of glasse, / O N. I charge thee that where soe ever thou be, thou doe appeare here before mee, in the circle prepared for thee, & that quickly upon paine of everlastinge fire, fiat fiat fiat Amen.

I exorte thee spirit N by God the father, Creator of heaven & earth, the sea, & all that therin is & by the 4 Elementes fire, aier, earth & water, & by the powers of heaven, & by the vertue of stones moste precious as well in heaven as in earthe, by the vertue of the everlivinge God the true God and the holy God, & by the obedience that thou owest unto hime I binde thee that thou appeare quickly as is before sayed throughe J. C. our L. whoe shall come to Judgement at the last daye with Maiestie & greate glorye, Amen Amen +

Invocatione

O omnipotent & everlastinge God which sittest most gloriously in thy seate of maiesty & doest frome thy throne behold & see all things done upon the earth, I humbly beseeche thee of thy mercy & grace o heavenly father whereas 7+ thou hast promised to heare the prayers of them which aske in thy sonnes name, soe graunte that I thy humble & unworthie servant maye optaine soe muche of thine Inestimable giftes of grace & thy holy spirrit of thine Inestimable giftes of grace maye embolden & strengthen me that I maye call the spiritt N that he maye be constrayned to come unto me, throughe the vertue of thy holy & thy mighty power, graunte this o most mercifull father for thy mercies sake, & for thie deare sonne J C sake my Lord & saviour Amen.

Hearken o thou spiritt N. I Coniure thee with an coniuration of Ineffable glorye, I adiure thee with an adiuration of mighty honoure, I binde thee with a bonde most mervalous, I call thee with a call of nobillitie, I constraine thee with a constrainte moste terrible, I compell thee with a compulsione most dreadfull, I commaunde thee with a commaundement of fame, I bidde thee with a biddinge that thou mayest not denie, I will thee with a will that thou canst not gainesaye, I wishe thee with a wishinge of most true vertue, I charge thee with a charge of moste greate waighte & importance, that N come & appeare quickly, & that thou doe faithfully truly & to all Intent without fraude collusione deceite or guile, surrender unto mee the healpe & succoure that to thy office apertaineth as touchinge the atcheivinge of my desire will & purpose even I N speake these wordes unto thee o thou spiritte N the ~~everlastinge, true, & everlivinge~~ God most wicked ingratious ~~servante of the everlastinge~~ & rebellious, yea I N. the servante of the everlastinge true & everlivinge God to whome be all honoure & prayse nowe & for ever commaunde thee spiritt N. that thou

Invocatione Oberyon

× O That thou quickely comes out of thy place where thou nowe arte & come & appeare in manner & forme as is before sayd. O N I charge Coniure bidd & commaund thee wheresoever thou be in fier, ayer, earthe, or water, in east west North & southe, that thou tarry not in anie of these nor in the deapthes & bowells of the same, but that thou forthwith flie from fier to fier from ayer to ayer to ayere, from water to water, & from earth to earthe, from est to west from North to southe, & from all & all manner of depthes, heighte lengthes & breadthes, abide not nor tarry with in anie of them nor anie pte nor pcell of theme, but to come & appeare as before I have before sayd & commaunded you, & comminge nor goinge that thou have noe power to hurte me nor none of my fellowes, nor none other lyvinge creature of Gods creation, ne to depte & goe from hence without speciall licence of me your commaunder. Harcken o thou spirit N I N the servante of the true & ever lyvinge God doe Coniure, adiure, constraine, compell, charge and commaunde thee, that thou doe all & all manner of thinges that I before have spoken yea, I the unworthie servaunte of the everlastinge & moste glorious God, a wretched sinner, a feable & frayle psonne, a miserable creature, a worme & noe man In the name of mine & thine God whoe for thy pride & disobedience cast thee downe from heaven, deprived thee of thy glorie, & hath appointed unto thee a place untill the last terrible flaminge & moste fearefull daye of Judgemente, wherein he shall come with power & greate glorie, to Judge thee & mee & all mankinde from the 4 windes, as well the quicke as the deade, as those in graves lienge, doe adiure, coniure, constraine, compell, charge, & commaunde thee, with an adiuration coniuration, constrainte, compulsion cause & commaundement of honour worthines, fame & nobillitie, might glorie Ineffable from above that thou speedely depte from the place thou nowe arte in & come & appeare unto me & enter the circle appointed for thee, that is of thee a wicked disobedient & contumate spirite be done. I adiure thee N. by the man of manie yeares whose garments beas white as snowe, & the heares of his heade like unto moste purer wolle, whose seate is of flaminge fire, the wheeles of his chariot glisteringe beames of fieri brightnes, a fieri flood doth proceed even before hime, & 10.M. tymes 10.M. him doe serve, by these wordes & by these moste holy greate sacred & worthy names of God +Agla+ Tetragramaton+ Anabona+ Adonay+ Eloy+ Eloim+ On+ Messias+ Sother+ Emaniell+ Sabaoth+ Almazame+ El+ by all these names & by all other names of the Ineffable & most gratious L. G. of Israell which inhabiteth above all manner places Locall, & in the ell heaven is his seate, & in the earthe is his foote stoolle, that thou o spiritte N. make noe more delayes nor tarry not but come nowe I charge thee, & that speedely come I saye & doe that to thy office aptayneth that wee maye safely & without hurte either of soule minde or bodye, have perceive & enjoye that our will & entent is, graunte this O L. G. with the Sonne & the holy spirit nowe at this present ~~Amen~~ & ever world without end Amen.

O spirit N I Coniure thee by all names mervalous, & I commaund thee by all power wonderfull, & I bidd thee by him that sayed & it was done. & by the mighty name +Agla + that Noe named & he was delivered from the deludge or universall flood wherein all flesh else was destroyed, & by the name + Tetragramaton+ & in the name +Tetragramaton+ that Enocke and Elyas did name when they went out to fight with & against that Leviathan, & they were brought to the land of remission, & by the name + Anabona+ & in the wonderfull might of the greate name + Anabona+ in the which God shall caste the whole circle of the earth upon the holy mountayne, & by the name +Adonay+ & in the name + Adonay+ which God shall speake in the middest of the night, & at the same voice the good & the evill shall arise out of their graves even in the twinklinge of an eye, & by the name + Eloy+ & in the Name + Eloye+ in the which God shall trouble the seas & floode & the fishes shalbe vexed & fight one against another & they shall dye in one daye together with the 3d pte of men dwellinge upon earthe, & by & in the name + Eloyn+ with which God shall drie the seas & make them fall downe into the deapthes, & by & in the name + On+ by the which God shall restore againe the seas & floodes & all manner of waters, & by & in the name + Messias+ by the which God shall make the beastes wield & tame to be furious & madde, & to fight one againste another soe that all they shall dye in one daye & by & in the name + Arbitrell in which God shall destroye towers, howses & all manner of buildinges in one daye, & there shall not remaine one stone upon another that shall not be destroyed & by & in the name + Sother + in which God shall -6.

make

Invocatione oberion

x god shall make the stones to fight one against another & then shall the Nations of the earth saye, you mountaines come fall vpon vs, & you little hilles cover vs/ & by & in the name + Emanuell + in which god shall make all flying fowles & birds of the ayere to fight one against another/ & in one daye to consume & ba=nishe as thoughe they had never bene/ & by & in the name + Almazamen + in which god shall caste downe all mountaines & fill up the vallies & then all the earth shalbe leavell & plaine/ & by & in the name + pentatormion + in which god shall make ☉ & ☾ & all ✶ ✶ of the firmament to fall & lose their light/ & by & in the name + Sabaothe + in which god shall come with his orders of Angells with greate power & glorye to Judge quicke & deade you & me & all mankinde, and then shall the ungodly with you disobedient sprite be striken with lighteninges & fier of which is spoken, the fier shall goe before him, & aboute hime shalbe a mighty stronge tempest/ & by & in the name + Athanatos + in which god after he hath finished his dreadfull Judgemente shall caste the devill with all wicked sprits into a terrible pryson even a castle Invincible of light=ninge & devouringe fier which never shalbe quenched & whose worme shall never dye nor leave gnawinge/ & then shall god with all his holy and elect people enter into Joyes of celestiall paradise with all triumphe & glorye & by & in the name + Alpha + et omega + in which god once made the waters & fludde to ascend up above all mountaines, he shall make fier to arise up above the earth by 15 cubite & then shall heaven be folded up as it were a booke, & it shalbe gathered together even like to a tabernacle, his present state shalbe Innovated which is spoken of Mutabis ea et mutabuntur, O thou spirit N by all this greate & mystie names of god effable & ineffable to thee knowen & unknowen, I charge & commaunde, enforce & compell thee to appeare, & not ones to be so hardye as to rest or staye there where thou nowe arte or in any place east west north & south/ in ayer fyer earth or water/ In skyes or in hell, untill thou come & appeare & enter into the circle here appointed for thee made & prepared, with thy name written therin, & cominge that thou be not lettinge or hinderinge, unto vs but that thou doe that in thee lyeth & that wee maye purchase obtayne possesse & enjoy the uttermost of our will & that to thy office apptayneth, in manner & forme abbefore is sayed that this be done N I conjure thee by the power & vertue of these greate & wonderfull names of god + Adonay + Sabaoth + Eloy + Saday + Tetragramaton + & by the power & vertue of wise Salomon Cyprian and Roger Bacon whee had power to commaunde, binde & unlose you & all spirits etc./

Nota + Bene This rex or spiritt is betweene the ☼ & the earth, Nota in the first mondaye after the chaunge & in the power of the ☾ ♂ ☿ or ♄ make thy tables & this Image or picture with the charracte as is before set forth sayenge over them these Angeli solis et Lune coniuro vos et super vos per vos in virtute filii 90 dei + on + et ω + et per hoc god est mirabile, et per illum qui vos creavit, et per omnia signa dei et characteres firmamenti continens, faciatis spiritum oberion obedire et aparere in hac Anula camera, vel tabella stagnea, in forma humana, et me certificare de omnibus rebus sine dolo et fantasia vel fraude seu aliqua timore qui cum ipsum Interrogavero, O you Angells of the ☉ & of the ☽ I nowe conjure & charge you & exortise you that by the vertue & power of the moste highe god + Alpha et ω + & by the name that is mervelouse + El + & by him that made you & formed you, & by these signes & by these signes that be here be cutted in these tables of woode or in this plate of ~~the~~ brasse etc./ & nowe in the mighte & vertue of your creator, & in the name of him the moste shyninge god & by the vertue of the holy ghost, that nowe or whensoever that I shall call on oberion whose ymage is here pictured made or fashioned, & his name that is here written, & his signes here all drawen, graven written or made in this plate or tables etc/ that nowe you Angells to make oberyon or any other spiritte here to obaye me, & here to appeare to me openly in a fayre forme or childe likenes or in the likenes of an Angell of god, & that without hurte or feare of my bodie or soule, or the body or soule of anie other christian or lyvinge creature, & that you nowe without fraude, guile or delayes here & in this place present fulfill my request & desire I beseeche + you, & that thou appeare uppon paine of everlastinge damnation, to lighten & suppen

vpon thee

Invocationem oberyon

+ Oberion & the thre associates & thou oberyon my desire fulfill as thou wilt have the rewarde of me for thee prepared wch I will geve thee oberyon & this finished the first dayes worke./

The nexte daye wright or make the name of his first counsellour / caberyon & that one the right side, with the signe & carrecte to it etc sayenge./

Exorsizo te spiritum caberion, per omnia celestia terrestria et Infernalia, et per Salomo= 91
nem regem qui te ligabit, et per omnia elementa quibus totus mundus per conditum serpentis exaltatum in heremo, quatinus et illius consilium domino tuo, velle mere in omni posse et sensu efficiat./ And yet nowe I exorcise thee caveryon & that by the power of god, & by the vertue of all heavenly thinges, earthly thinges & Infernall thinges, & by kinge Sallomon the which bounde thee & made thee subiect unto him, & by all his signes & sealles ringes & scepter, & by the elemente by the which the world is susteyned & norished, & by the serpent, that was exalted in the wildernes, that thou Caberyon nowe to helpe to give true councell to thy Lorde oberyon that he doe shewe peare himselfe, to me, to aunswere me & to fulfill my desire even to the uttermoste of his power, & that on the payen to thee & to you all, of endles deathe & dampnation./ Nota that this must be saied 3 tymes a daye & 3 tymes a night over the plate./

And the 3 daye, in the 3d hower write & make the 4th counseller severyon with his signes & caracters, above the name & doe it on the lefte side & saye over it./

O tu severyon Coniuro te per sanctos spiritus ut sine mora, vel celeres consilium domino tuo ut ipsum impleat specialem qui exibeat per virtutem omnium nominum dei + detra= 92
gramaton + Agla + Natea + Emanuell + quatenus sine mora des consilium domino tuo oberyonem ut ostenderet seipsum mihi, et respondeat ad omnia Interrogationes meas Interrogabo de eum, et quod faciat sine fallaria, et sine timore, et meum voluntatem efficiat Coniuro vos per deum vivum per deum verum per deum sanctum et per omnia nomina quibus nemo debet nominare nisi in omnibus negotiis + Usyen + Usyon + Panton + Craton + et consiliares illum oberyonem inobedire et apparere in pulcra forma humana, nulla creature nocendi nec terrendi, per eum qui vivit et regnat deus trinitas patrem et spiritus sanctus in secula seculorum Amen./ & thou severion, I exorsize & commaunde thee, by this name Elyron + that none should name, but in perills of deathe, or in greate necessitie, & by all spiritts both highe & lowe, & that nowe without any tarryenge, & that thou severyon nowe to give counsell to thy lord oberyon that he to shewe him selfe to me here & that without dread or feare, or anie disturbance to me or to anie of my fellowes, & that all you his 4 Aungells & greate counsellours, I Coniure & adiure you o storax, Carmelion, Caberyon, Severion, & nowe I call you all together & commaunde you to goe nowe & that without delaye to oberyon where speakinge with I desire & that by the power of god & by the vertue of these names + yraky + colphus + & crypus + & by the bo[illegible] which god the which formed all the worke, & by all his Aungells & Archangells, & by all the sainctes in heaven & earthe, that nowe you goe to & cause ~~above~~ oberyon your Lord to appeare to me here & that with this some of golde, of good & perfitt golde to the valewe of one 100000li without fraude or guile./

This done suffumigate your plate with saffron aloes mastike olibanum & orpiment Nota the fier to be of elder or thornes./

Nota that thou must make thy circle in a garden or secret place & as thou goest to it looke that the tables be open & that on thy breast & knele downe & looke into the earthe but looke you have a ✠ one thy forehead & another one thy breste & 3 ✠ ✠ ✠ one thy foote & see the to the place & worke, & caste into thy circle a faggot of elder or thorne, & burne it there & hold the tables in that smoake & saye Beltranhas, Bethala, Bendyll Benedyb, pentagoras, pentengoor, danadas, Amadas, oberyon

T oberyon rex Lussydyssem, qui sedes in tuo regalys solio respiciens semper, per omnia in universo mundo I nomine domini nostri Jhesu christi nazareni, et per eius Nativitate morte resurrectione assentione Spiritus sancti peracleti, per sancta trinitate per virginitate beatam Marie virginis, per gloriosam coronam Apostolorum et Martirum, per Laudabilem mundum, per prophetarum et virginitatem, et per

Invocationem oberion

x et per 4or ~~ke~~ firmamentum, coniuro te oberion sub pena ignis et sulphuris et ignis de sedibus, ac infernis, morias, et exportare vere omnia et singula precepta que tibi precipio, et ut appareas mihi in pulcra forma pueri tres annos nati nemini nocentem ne tormentu nec furiente nec me in ullum perturbes, sed ad omnes questiones et desiderium assigna obedias, et meam voluntatem perimplede, per tanto domini nostri Jhesu xpi qui factus et benedictus regnante, per omnia secula seculorum amen.

then saye into the easte.

Domine Jhesu xpiste cuius potentia omnia et singula mundo et in rebus fabrica apparient et obediunt, tu domine ad Judam in virtute tue sancte crucis / & make a + & saye, Anatemus recipiam fortuna et potestate ligandi super here oberion & not only o power o Lorde I beseche thee give me strength the vertu of thy name to call him, but also commaunde him I callinge Immediatly to here & obay & in no case to resiste but to come or send some one of his counsellours etc., et meam voluntatem et desiderium perimplere, In virtute tui nominis, et per omnes qui venturus est Judicare vivos et mortuos et seculum per ignem / & saye over the tables lookinge into the easte when thou suffumigatest, O thou Oberyon the moste shyninge spirite, whose name & ymadge is here pictured, made & written, now o thou oberyon turne thy shape & simillitude, that now here it maye be openly shewed, to my Image here present & to me & to my followers, & come thou oberyon toward the east for I call thee, O oberyon where arte thou worthely called by thy proper name, wherfore come & make noe delayes, but cominge that thou oberyon flye not againe, but here shewe thy self dilligent favourable & serviceable to me now callinge, & that not fearefully but pleasantly & that by the vertue & strength of ysus odas otheos yskyros + Alpha + et ω + & by these holy names rodthe yaye heteth + Adonay & by the greate & terrible name of god + tetragramaton + & by the vertue & power of the holy Just & moste highe god the whiche all the creatures greate & smale, hebrues, Jewes, & englishmen & all kindes of nations people & lyvinge creatures, doe reverence & worshippe, & by that kinge in whose legion that thou oberyon art either seminge or abydinge, & by the paper of those whose names be here written, & engraven in these tables etc & by their signes & names i storax, carmelyon, caberyon, & severion, & by the vertue that god gave to mann, when that he sayed to spirite & Informalities, be ye subiecte to man, & that now & that without any delaye that thou oberyon come here to mee, & appeare openly in this place in a circle here assigned for thee with thy name oberyon written therin & that in a fayer forme like a child of 3 yeeres of adge, without hurtinge harminge, or greevinge of mee or any of my followers, or any lyvinge creature, & now I take this table in my righte hande therfore come thou now o noble spirit oberyon & that redely & that with all speede possible, to accomplishe & fulfill my petition demaunde & desire & that perfectly even to the uttermost of thy power, & that under & upon the paine of eternall & everlastinge damnation, but & thou oberyon shalt to me be obedient, & not stubborne & rebellious, but come, & appeare in forme aforesayed & that without hurtinge of me or anie others etc. & fulfill my desire in all thinges to the uttermoste of thy power, that then I will that thou oberyon with thy 4 ~~prudent~~ nobles & prudent counsellours storax carmelyon caberyon & severyon, be free from paine & at libertye to goe as sone as you shall have done that I shall require to the place that hath appointed. for you.

This done make 3 crosses + + + uppon the ground & kneelinge kisse them, & then stand up & thou shalt see a little clowde come afore, & when that it is neare thou shalt see him openly in the place that thou callest him to, & then demaunde of him a 100000 li of true gold & silver, & to be layed in this place or circle or such a place etc, naminge it, & allso name an hower

Nota talke not too much with him, for he will reporte to thee Incredible thinges but let that passe, & be not given to listen thereunto, but charge him to fulfill thy desire for 100000 li of gold & silver, & that in the name of the ~~father~~ father and of the sonne and of the holy ghost 3 persons & one god in trinitie so beit amen amen. finis huius operis probatum sepe fuit

+ this doe as oft as neade requireth untill he come etc.

Invocationem Oberyon

x **Nota** when thou arte very earnest in callinge thou must tell the spiritte name & picture in the saide etc./

Nota at the spiritte first cominge demaund nothinge of him but sweare him to obedience & that in this wise / I N. doe promise & binde my selfe as I hope to be saved at the last daye or generall dome / to be at the biddinge & commaundement of thee N.N. the sonne of N.N. whoe by the power of gods most holy & mighty names hath conjured & overcome me, & for confirmation wherof I have given my name & charracter as a pledge for the ratifienge of the same./ lett him write his owne name & seale & deliver it unto you./

Alia via Invocare oberyon

Oberion under Luna dontalyon beancke

First or ye beginne to call you must kneele downe upon your knees towardes the east, & devoutly saye these psalmes miserere mei deus 51, deus misereatur psalme 61 deus in noīe tuo psal. 54 et deus deus meus respice in me etc & if you will call him to the glasse or stone, laye them before you, sayenge this prayer followinge & with blessinge the sayed spectacles./ 118. #/ 64

oremus

Allmighty god which of thy Justice diddest destroye with the floodes of water the universall worlde & that for synne, except 8 persones whome of thy mercy the same tyme thou diddest save in the arcke./ & when thou drownedst in the red sea wicked kinge pharao with all his army, yet at the same tyme thou didest leade thy people, the children of Israell safely through the middest therof, wherby thou diddest prefigurat the newe washinge or holy baptisme & by the baptisme of thy welbeloved sonne Jhū xpst diddest sctify the flood Jordane & all other waters to the misticall washinge awaye of synne & uncleannes, I beseche thee o Lord god for thy Infinite mercye, graunte that whatsoever uncleanes be in this M. that thou o Lord god through thy miracles maye make it cleane & undefiled, & that it maye be sctified by the holy ghost that through the vertue & power of thy holy names this spirit N maye come into this M. whether he will or noe for thy sone Jhūs xps sake Amen./

I Coniure thee & commaund thee N by the might & power of allmighty Jhū & by the power of the father the sonne & the holy ghost, & by the vertue might & power of all Angells, Archangels, Martires, confessoures & virgines, & by all the vertues & might of heaven, that thou doest come with all celeritye & speede into this M & shewe thy selfe therin unto me in a fayre forme & shape & give me a true aunswere of all such thinges which I shall aske or demaund of thee, without anie Illusiones shewinge unto me, or without anie advantage takinge of anie of my wordes but truly & throwly accordinge to my meaninge speedely & unfaynedly to fulfill my request to the uttermoste of thy power I Coniure thee N. in the name of god allmighty & by the vertue might & power of the great & high name of god + tetragramaton + that thou come into this M. & shewe your selfe there in a fayer forme & shape settinge all delayes aparte & give a true aunswere of all such thinges as I shall aske or demaunde of thee / I Coniure thee N. by the vertue of xpts flesh & his bloode & by the vertue of the 5 loaves / & by the vertue of the blessinge wherwith he blessed them / & by the breade he brake & gave to his disciples / & by the sacrament that xpst made in the forme of breade./ I Coniure & commaunde thee that thou come into this M & shewe thy selfe therin unto me in fayre forme & shape & give me a true aunswere of all such thinges as I shall aske or demaunde of thee without any Illusion shewinge unto mee or without anie advantage takinge of me or of my wordes but true & truely accor=dinge unto my meaninge speedely & unfaynedly to fulfill my request will & desire, & that to the uttermost of thy power./ I Coniure thee N. by the vertue of the 7 sacramente of holy church & by the vertue of xpists passion that thou come into this M. & by the vertue of the blode & water that xpst sweate in his passion that thou shewe thy selfe therin unto me in fayre forme & shape, & give me a true aun=swere of all such thinges as I shall aske or demaunde of thee, without lye crafte or deceite I Coniur thee N & commaund thee by the might & vertue all holy wordes that ever were wrought in heaven & earth, & by the might & vertue of these holy highe & ineffable names of god + tetragramaton + omorison + & by the vertue of x Jhū xpst I commaunde thee that thou come into this M. & shewe thy selfe therin unto me 119.

× unto me in a faire forme & shape settinge all delayes aparte & give a true aunswere to all such thinges as I shall aske or demaunde of the without anie advantage takinge at anie of my worde but truly & treuly accordinge unto my meaninge speedely & unfeinedly to fulfill my request to the uttermoste of thy power / I coniure thee N. by the might of the father the sonne & the holy ghost, & by the might of his mervelous ascension, & by the mighty power & strength of the cominge of the holy ghost, & by the greate daye of Judgment, I commaunde thee that thou come into this N. & shewe thy selfe therin in faire forme & shape, & give a true aunswere of all such thinges as I shall aske or demaunde of thee / I Coniure thee N by the might power & strength of god & by his moste holy & highe name of god + Semyphoras + & by this holy & mighty name of god + Adonay + quod deus media nocte clamabat ad quam vocem oes mortui boni et mali in ictu occuli resurgent, & by this name + Sother + I commaunde thee that thou comest into this N. & therin to shewe thy selfe unto me in a faire forme & shape & give me a true aunswere of all thinges that I shall aske or demaund of thee without anie deceite or delusiones, shewinge unto me, or without anie advantage takinge at anie of my wordes but truly & treuly accordinge to my meaninge, speedely & unfeignedly to fulfill my request unto the uttermoste of thy power I Coniure thee N. by the vertue of the blessed blood ~~of that~~ Xpst Jhu the saviour of all mankinde bledd upon the crosse one good fridaye that thou obay to my commaundemente, & I charge thee & constraine thee, & I commaunde thee in the name of the father etc, and by the power might & strength of these holy names of god + Messias + Sother + Emanuell + Sabaoth + Adonay + Panton + Craton + Amephepheneton + Theos + o Theos + Yskiros + Athanatos + ymas + Ely + Ely + Alpha + et ω + Tetragramaton + Jhus + Xpus + fillius + dei + Amen ~~It~~ In nomine Pris et filij + et Spus Scti + Amen. / Amen. /

This done saye quicunque vult, et In principio erat verbum etc. /

Nowe if they doe not appeare in the N. then saye, ut sequitur. /

I Coniure thee N. by the vertue & might of allmighty god & by our blessed Lady Scte Mary mother of Jhu Xpist, & by the same our blessed saviour Jhu Xpst that was & is our maker & by the baptisme of Xpst, & by the manhoode of Xpst that he tooke through his meekenes & by the blessed virgine Mary our Lady Xpsts mother, I commaunde thee that thou comest into this N. & shewe thy selfe therin unto me in faire forme & shape, & give a true aunswere unto me of all such thinge as I shall aske or demaunde of thee, I Coniure thee N. by the grevious passion of Xpst & in especiall that he suffered in the mount of Calvarye in his blessed hande & foote & by the blood & water that he sweate sittinge in prayer to his father sittinge on the mountaine when he saied pater si fieri potest transeat a me calix iste, & by the blessed wordes he saied pater dimitte illis, quia nessiunt quid faciunt, I Coniure thee N. & I commaunde thee that thou comest into this N & shew thy selfe there unto me In faire forme & shape settinge all delayes aparte & to give a true aunswere of all such thinges, as I shall demaunde of thee, without anie delaye or advantage takinge at anie of my wordes, but truly & treuly accordinge unto my meaninge speedely & unfeignedly to fulfill my requeste to the uttermost of thy power, I Coniure thee N by the blessed blood of Jhu Xpst & by the vertue, strength & power of the livinge god, the true god, & the omnipotent god & by the devine power of the blessed Trinitie that thou tarriest not in noe case, but even nowe without anie tarryance that thou come into this N & shewe thy selfe therin, unto me in faire forme & shape & give a true aunswere to all such thinges as I shall aske or demaunde of thee & that Imediatly without delayes, or advantage takinge at any of my worde or sayinge but truely & truly accordinge to mine entent & meaninge speedely & unfeignedly to fulfill my will even to the uttermost & extreme lymite & bande of thy conscience, fiat. fiat. / 120.

Then saye the 4 gospells i of Scte John In principio erat verbu etc, next of Sct Mathew the next of Scte Marcke the next of Sct Luke, this repeat 3 tymes both coniurations & gospelle & he will most certainly come, but if he doe not then saye ut seq,

I Coniure thee, I constraine thee & I pinche thee N. for thy contempt & disobedience, in that thou comest not at this my commaundement into this N. & accordinge as I have appointed thee, therfore & because thou art not obedient the Immaculate Lambe of god condemne

+ thee, & that because thou comest not into this N willingly & gentelly, with all sollemnity and

x destination wherfore nowe come, or elles the 4 holy Evangelists reprove thee /
Michael, gabriel & Raphael reprove thee, the 3 patriarche Abraham Isaac, &
Jacob & all holy prophete reprove thee, all the Apostells of xpst reprove thee, & all the
electe of god bothe of men & Angells condemne thee except thou comest into this M. by
& by & therin shewe thy selffe as I have commaunded thee./ or elles thy craftes fuires & stronges
fayle thee daye & nyght, howre & minute, tyde & tyme, yeares & monethes evenas the Mo=
=abites did decrease, except that thou doest come in to this M & that Incontinently & that without
anie further tarriance lett or delay, & fullfill & accomplishe my wille commaundement in all
thinges, that I have before commaunded thee / or elles our saviour Jhu xpst doth reprove
thee which was borne of the virgine Mary, except that thou commest in to this M. even in
continent at this my callinge o N. if thou despise this to doe, Jhus of Nazareth kinge
of the Jewes reprove ~~thee~~ whose name & names thou doest disobeye, wherfore nowe the slower
thou arte of thy cominge at this my Invocation, the more the more, thy paines & tormente
maye be encreased & multiplyed upon thee, all the curses & maledictiones of god condemne
thee for this thy disobedience & longe tarryenge, all the tormente of hell, all the dolors of the
Damned soules, all vexationes of the worlde, & all the passiones of vexed & troubled mindes, be multiplyed upon thee, even in ~~the~~ Number as the starres of the skye sande of the sea, fisshes in the
floode, & grasses upon the face of the earthe, & that from daye to daye, frome howre to howre,
from weekes to weeke, from moneth to moneth, frome yeare to yeare, from minute
to minut, & from tyed to tyme, untill it soe be as thou doest come & appeare heare in this M
unto mee, in a fayre forme & shape & be obedient unto all such thinges, that I have before comaunded thee, & untill such tyme as thou hast fulfilled this my will & except have thou never
rest but be thou in continuall paines with moste encreasse of sorrowe, paines griefe
& dolours, fiat fiat fiat Amen. //

When he is come saye this, & that before thou requirest anie thinge of hime./

I charge ~~thee~~ N & commaunde thee by all thinge that I have before rehearsed & sayed, & by the
holy & hyghe name of god + Tetragramaton + & by all the holy names of god
that anie spirit may be constrayned by that thou shewe truly & openly unto me all thinges that
I shall demaunde of thee./ then demaund of him what thou wilt./ Beank 123.

Then havinge thy purpose, lycence him to departe one this wise ut sequitur./

Lycence By all thinges thinges that I have sayed & commaunded thee N. & by all thinges that
are under the power of Jhu xpst & by his licence I binde thee N that thou be unto me
allwaies obedient in all thinges to be commaunded. so often, whensoever, & wheresoever,
& in what place, wheather in or without, whether it be within the howse or without the howse, in
feild wood or water, or wheresoever I am, & where I shall call thee N without any Impedimente so longe as I will, in all thinges thou shalte fulfill my will, & my desire, without
lye craftes or deceite, & without feare & hurte of me or anie other creature of god
as well of bodye as of soule, & allwaies at the openinge of this my booke, or anie other of
this whensoever I callinge for thee without tarryance, that thou comest from everye where,
wheresoever thou bee, & shewe thy selffe to the presence of me, & make thy selffe ready &
familliar throughe the vertue power & might of these sacred & holy names of god constrayninge thee at all tymes as well of the daye as of the nyght./ + Adonay + Sabath +
Adonay + cados + Adonay + Ancora + sother + Emanuell + tetragramaton +
Jhus + ottinomos + Joth + Beth + heloy + Alpha + et ω + ~~that~~ thou N. obaye
my wordes, which by the lycence of god are as a sharpe swoord forwardes thee at all tymes
of the daye & nyght; by ~~the~~ the might & power of our saviour Jhu xpst & by all his
holy wordes & workes so that thou uppon that condition, that I have before sayed &
rehearsed to thee, that thou doest fulfill, that I licence thee till I shall call thee another
tyme by the power of J. C. & his holy names goe thy waies in peace, & the peace be
allwaies betweene us & you In the name of the father & of the sonne & of the
holy ghoste Amen, Amen, Amen./

Licence Then marke thee with the signe of the ✠ & yf you be fearfull saye In principio
erat verbum, & quicunque vult./ finis a oft proved experiment

A malediction with a condition./ Si volueris facere peroptamea et Jussionibus meis obedire o N dissolvete ab
officio tuo et potestate in abissu aquarum usque in diem Judicij ipsius auctoritate qui venturus est Judicare vivos et mortuos et seculum per ignem Amen./

Licentialis ꝑ 10 Vade N ad locum predestinatum, ubi dominus deus tuus te ordinabit quousque alias te Invocavero, sub pena damnationis perpetue et maledictione dei omnipotentis patris et filij et spiritus sancti
quae maledictio descendat super te et semper tecum maneat nisi citius descedas et recedas ad locum
x tibi a dno constitutum, sine aliquo dampno. M / vel nobis inferendo vel faciendo, Ita et nisi
cito cum te Invocavero, sine aliquo modo poteris sine mora festinater recedas sive in domo, sive extra domo, in campis sive extra campos, ubicunque te Invocavero, benedictione tui principio possidendo, fiat
fiat fiat

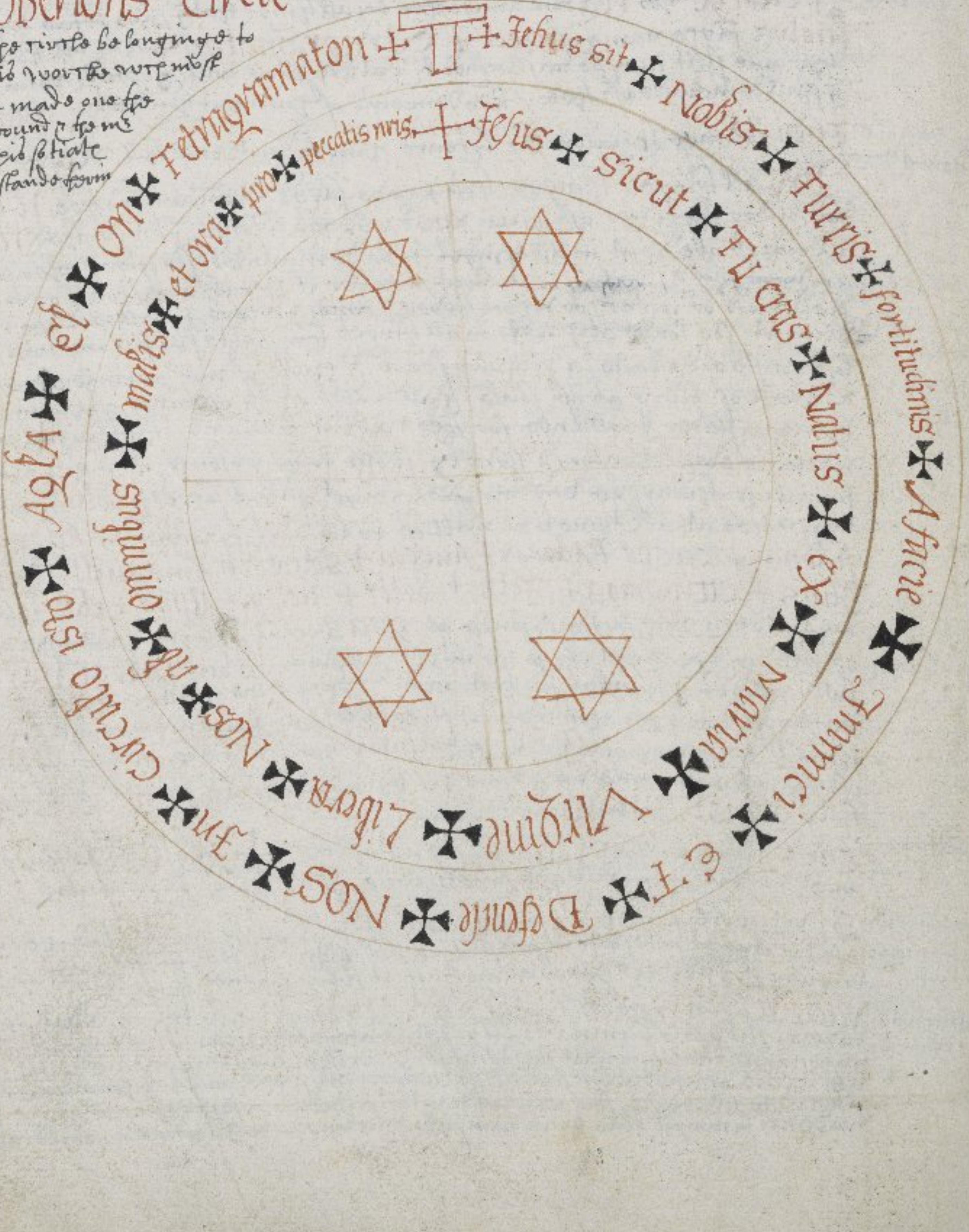
Licentialis ¶ 20 ✝ Vnus quisque vestrum in pace revertatur in locum suum et pax sit inter nos et vos, In noie pris et filij et spus scti Amen. postea ne dicat Evangeliū scti Johis In principio erat verbum etc. Credo in deū prem etc. Deinde exeat de circulo vnus post alium, et laventur facies cum aqua et ysopo, et redeat per alia via qua venerat.

Licentialis
Ecce crucem ✝ dn̄i nr̄i fugite partes adverse vincit leo de tribu Juda radix Jesse filius david, nunc ite ad locum predestinatum, sive ad locum vestrum, ac parem unde venistis, et sit pax inter nos et vos, In noie pris et filij et spus scti Amen. fiat

here followethe a constriction
Ego N filius N quoniam tu spus N infernalis rebellis es, et contumax nec in aliquo obedire curas, verbis que dicuntur per me ad circulum in noie pris et filij et spus scti condempno te N in infernum et maledictio dei vivi et veri sit super te 22^1
N. maledico te per eandem maledictionem qua deus maledixit Chayn, et ignis et sulpur descendat te N. sicut descendebat super inhabitantes Sodome Gomorhe, Zeboim, Adane, et Zegor, regor nisi velociter citius obedires, et perficere omnem voluntatem meam maledico tibi N per omnes Angelos et Archangelos dei, et per omnia terribilia in celo et in terra et in inferno, et nulla requies sit inte N neque in die neque in nocte, donec perficias omnem voluntatem et desiderium meum privamus et N ab omnibus dignitatibus et officijs tuis, et in stagnum sulphuris et ignis recipio te N ubi et bestia, et pseudo propheta cruciabuntur in secula seculorum fiat fiat In noie pris et filij et spus scti, nisi cito obedias quiete et humiliter dictis meis et adimpleas omne desiderium meum ipso prestante, qui in altissimis sedit et regnat deus trinus et unus Amen cito cito cito Amen.

Oberions Circle

this circle belonginge to this worcke must be made one the grounde & the mr & his sociate to stande therin

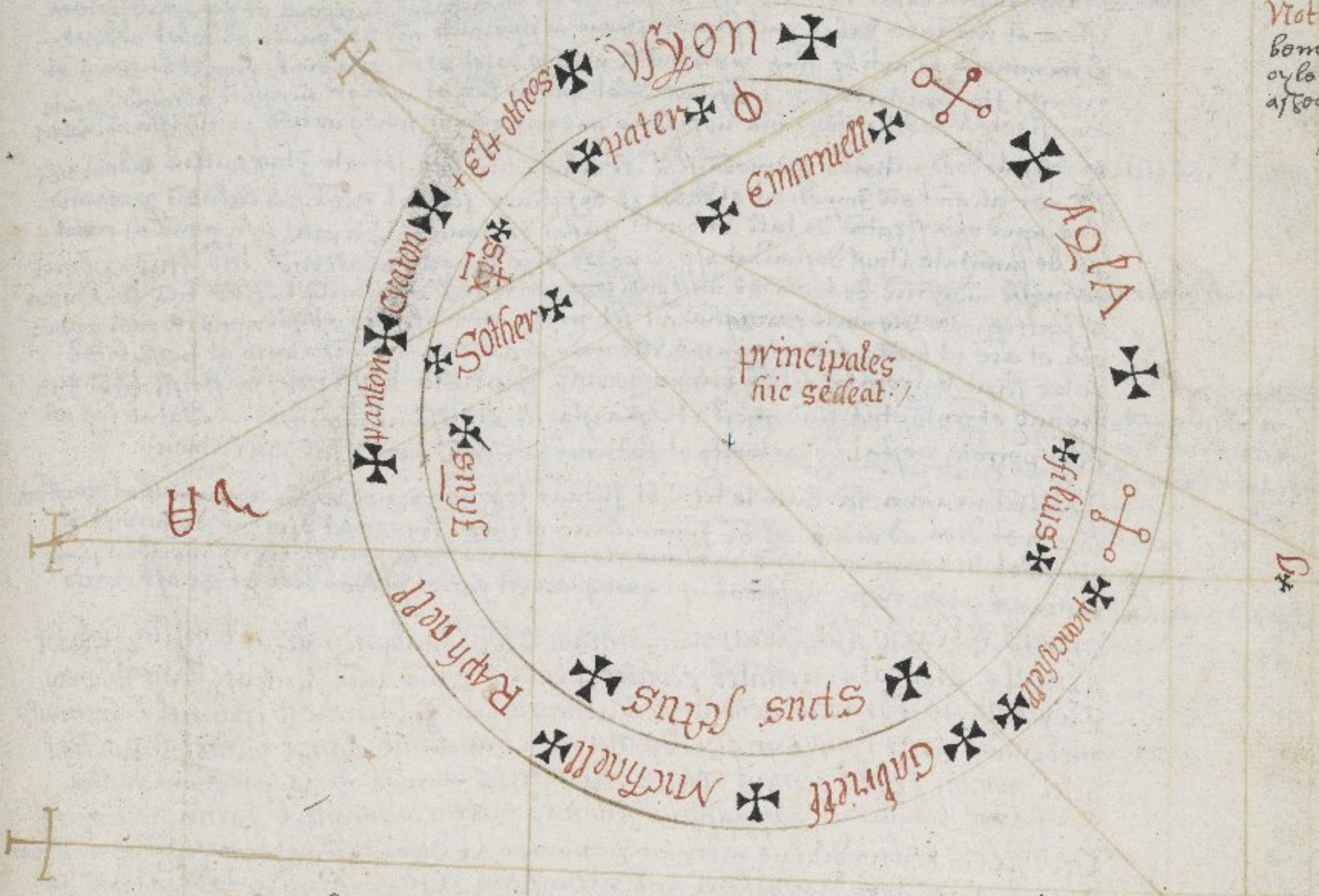

✝ T ✝ Jehus sit ✠ Nobis ✠ Turris ✠ fortitudinis ✠ A facie ✠ Inimici ✠ ET ✠ Defende ✠ NOS ✠ In circulo isto ✠ AGLA ✠ El ✠ On ✠ Tetragramaton
✝ Jesus ✠ Sicut ✠ Fuit ✠ Natus ✠ Ex ✠ Maria ✠ Virgine ✠ Libera ✠ Nos ✠ ab ✠ omnibus ✠ malis ✠ et ora ✠ pro ✠ peccatis nris.

67

× This is the circle for the
greate worke j. to call the
4 kinges & for all others that
come with theme or alone /

This circl
most be made
the grounde or
a table / or on
bordes /

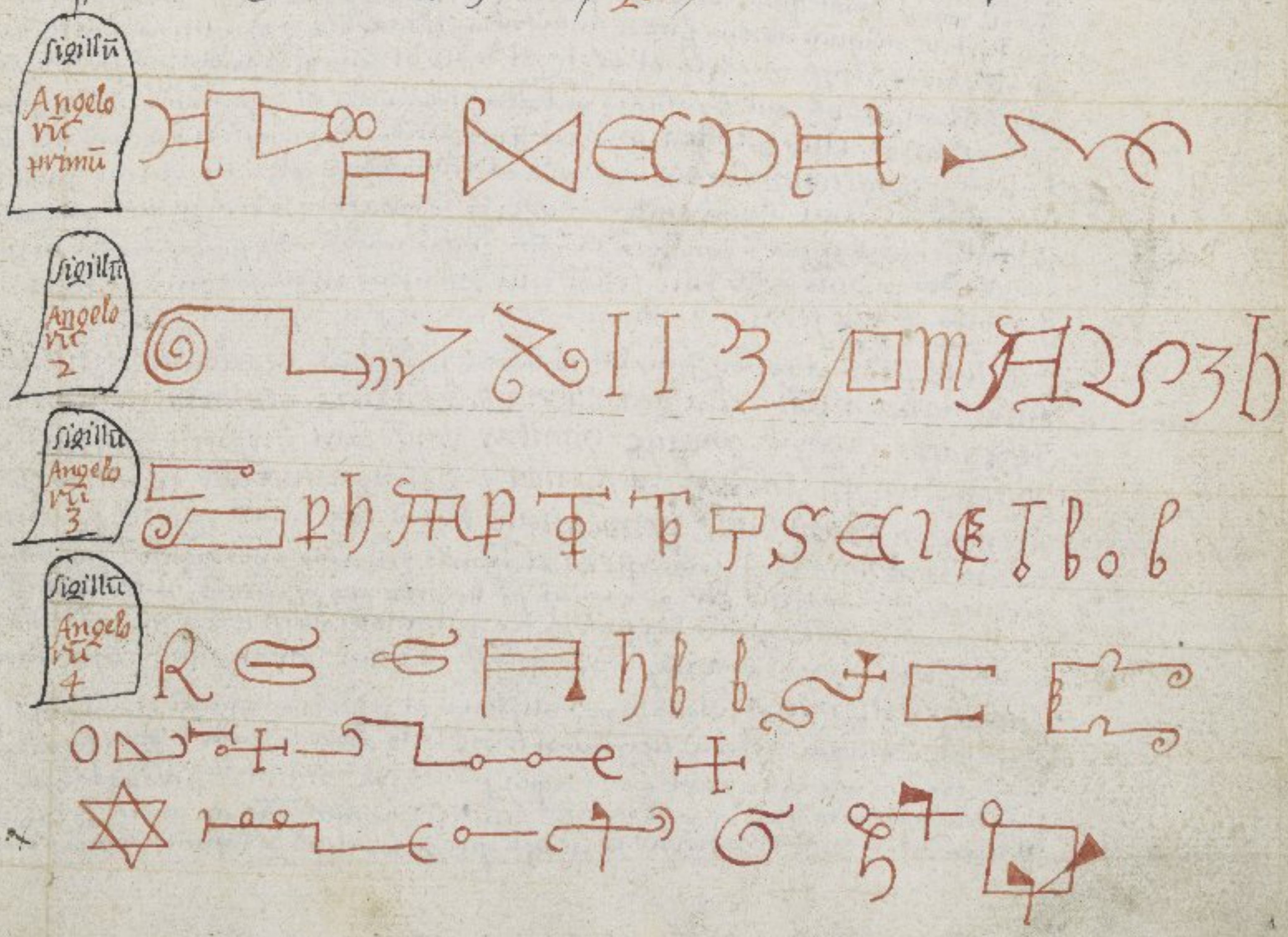
Nota it m
be made wit
cole chalke
as bodes of palle
stikke /


Vsyon
+ Eli othes
Craton
Panton
Agla
filius
Gabriell
Michaell
Raphaell
Spus
Sctus
pater
Emanuell
Sother
Xps
Ihs
Jesus
principales
hic sedeat

67.

These be the seales of the Angells wch be full necessarie to be made
aboute euery circle / for if you make all these about the circle, then shalt thou
speede in thy worke by the grace of god /

252


Sigillũ Angelorũ primũ
Sigillũ Angelorũ 2
Sigillũ Angelorũ 3
Sigillũ Angelorũ 4

De doctrina nigromancie ad oē experimenti qui utiti

Primo capitulum docet qualiter se habebit exorcizator super se ipsum conservandus et si capite pendit totas claves et oēs artes et oīa experimenta et licet oēs solempnitates fuerint servate absque in capitulo nichil perficeretur.

In primis operatur sive experimentum primo dicari qualem artem vel experimentum facere proponet et debet scribere totem artem Jam in carta tali ut docetur Supra de carta mandragora postea debet noīare dm in qua die et hora debet Incipere et preparare artem istam et noīare debet quid sit necessarium in preparando om vel ea et qd debet addere l. minuere in artibus sive experimente notare debet etiā qua die l. hora debe operari et cum Ita preparatum fuerit cogitare debet quo in loco et antiqum incipiat aliquid de arte exorcizator debet notare oīa necessaria que conveniunt talibus artibus et cum ista noīaverit exorcizato debe intrare cameram suā l. aliquo alio loco secreto Ita quod nullus videat ubi sit nec aliquis eū Impediat et debet se expoliare scd et habet sibi balneū preparatum sive aquam exorcizatam de tali ut docet Supra de aqua et arripiat ipsā aquā et ponat sibi de sumitate ita quod descendat usque ad pedes dicendo hanc orationem dni Jhu xpe qui formasti indignum de terra et miserabilem peccatorem ad similitudinem tuā benedicere et sanctificare digneris hanc aquam ut sit michi mundificato et salvamentum mei corporis et aīe ut nulla fallaria in nullo modo possit aparare oīpotens et Ineffabilis pater sicut unigenitum filiū tuum a Johane Baptista baptizari consensisti licet Indignum et contemptus sum quesso ut aqua ista sit baptismus meus ut mundatus sim ab oibus peccatis presentibus preteritis et futuris per domini nrū Jhū xpm amen./

Postea in aqua cā lava te totum et Induas te supra carnes vestes lineas albas et postea te per tres dies ad minus ab oī Immunditia et turpi loquela ut dicetur de Jeiuniis et qualibet die hanc orationem in mane circa tertiā horā semel circa meridiē semel circa . 6. ter circa vesperas . 4. quinquies et facies per tres dies et hec est oratio

oracio Ebraxio Asa, Asaha, naldrimibas siloe, Anabona, biza, bomilla, saclodoc Acacal l. cicacal l. achatel cephice penci l. pam arū Atabanchata Adonay Eloy emagio Ebracio achedit l. achedele brach l. barach saramel l. samamil melcadac Eray lyoia Amista ygana Machea danit dama yarael l. Rachiel helel homon segon gemas Jhus dūs deus concede michi ut perseverare possim que facere Intendo ut per te piissime Adonay merear adimplere per dnū nrū amen

Transectis tribus diebus incipiat preparare ut dictum est experimentum quod facere Intendat isti tres dies debent esse preclarissimi et suavissimi ante diem et horā Inceptionis et post has tres dies debet Incipere et preparare et expectare horā in qua debet Incipere postquā hora Inceptū fuerit operari postea potes perseverare oīa hora sequenti et oīa supradicta debet exorcizator si aliquā artem ducere velit ad effectum Istud caput docet qualiter debet fieri cum balneo, bonum est necessarium in artibus cum Incipitur aliquā artem facere volueris in ultimo die preparationis arte preparate et oībus necessariis et ceris et plete et de die et bona fide vadat ad fontem vivum l. ad flumen labes aut ad balneum aut ad aquā calidā et expoliando oēs vestes dicat hos psalmos dns Illuminatio, dixit Incipiens, Dixi custodiā salvum me faccantembo Confitemini, quicunque vult et cum nudus sit natus intret In balneum sive in aqua et dicat Exorcizator Exorcizo te creature aqua per ipsum qui natum constituit ut sine mora aliqua eicias oēm spiritū immundū atque fantasmata ut michi nocere non valeat per dnū nrū Jhū filiū tuum defensorem nrm qui vivit et regnat per Infinita secula seculorum Amen.

In noie pris et postea Incipiat se lavare sic dicendo Narbalia misalia dalphalia Annamalia, rachanlia gedocheria balohalaria, gemaria, gegeon faria Fesse faria gogay l. goiodits gomtay yayl dayl mysayl yoyl trachyl punli. godep sabaoth Adonay . A Agalon l. tetragramaton celion l. ceayon Ageneseton stimulator primeumato et cum lotus fuerit exeat de balneo signando te et dicendo In noie pris et aspergat cum aqua exorcizator suprafacie tua dicend asperges me dne etc et vestiat sic dicendo hos psalmos, dne ne in furore beati quorum, dne exaudi de profundis cum Invocarem confitebor quemadmodum dilexi In exitu Israel in convertendo dne probasti et hanc orationem sequentem./

Adonay sctissime et potens per potentissimus et corroboratissimus necnon dni + El + forte et admirabile bellum magnum et terribile te adoro te laudo te glorifico te benedico te Invoco tibi gratias ago ut per sit aqua salute et Inmunditia abluat amen et desiderium mei cordis per sctissime Adonay possim oibus in operibus ad Implere tribuas pater omnium creaturarum quesso qui vivis deus per Infinita secula seculorum amen./

Deus est vere Jehovah qui dat omnibus esse ut sint qui sunt, et solo verbo vocali per filium de nihilo produxit oīa quae sunt, et sint / is vocat oēs stellas, omnem militiam coeli noībus suis etc./

Raphaell attributus fuit Tobiae ut parentem sanaret ex periculis liberaret filium, et ei uxorem suam adduceret./

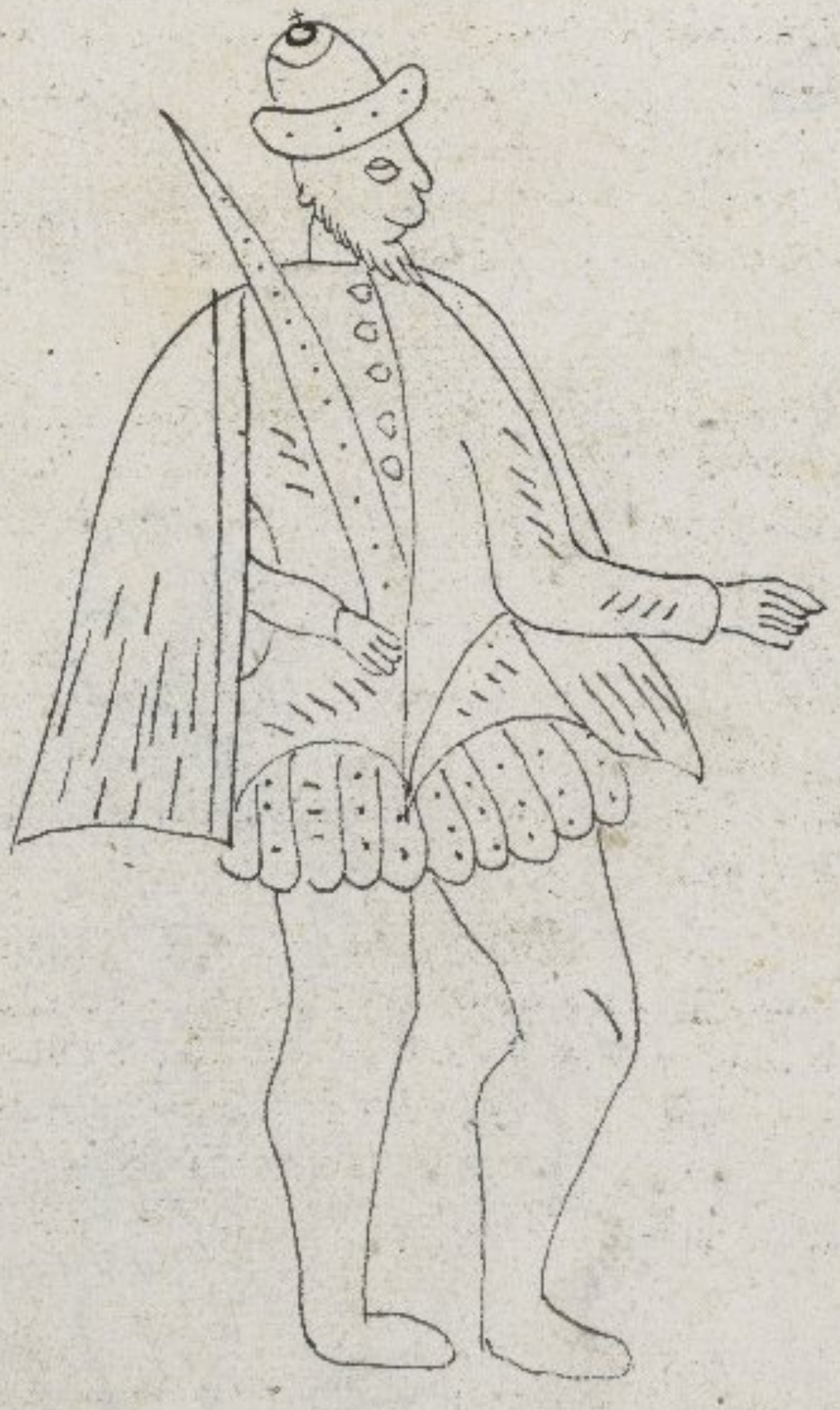
Ita Michael dei fortitudo, populum dei gubernat./

Gabriell dei nuntius missus fuit Danieli, Mariae, Zachariae Johannis Baptiste patri./

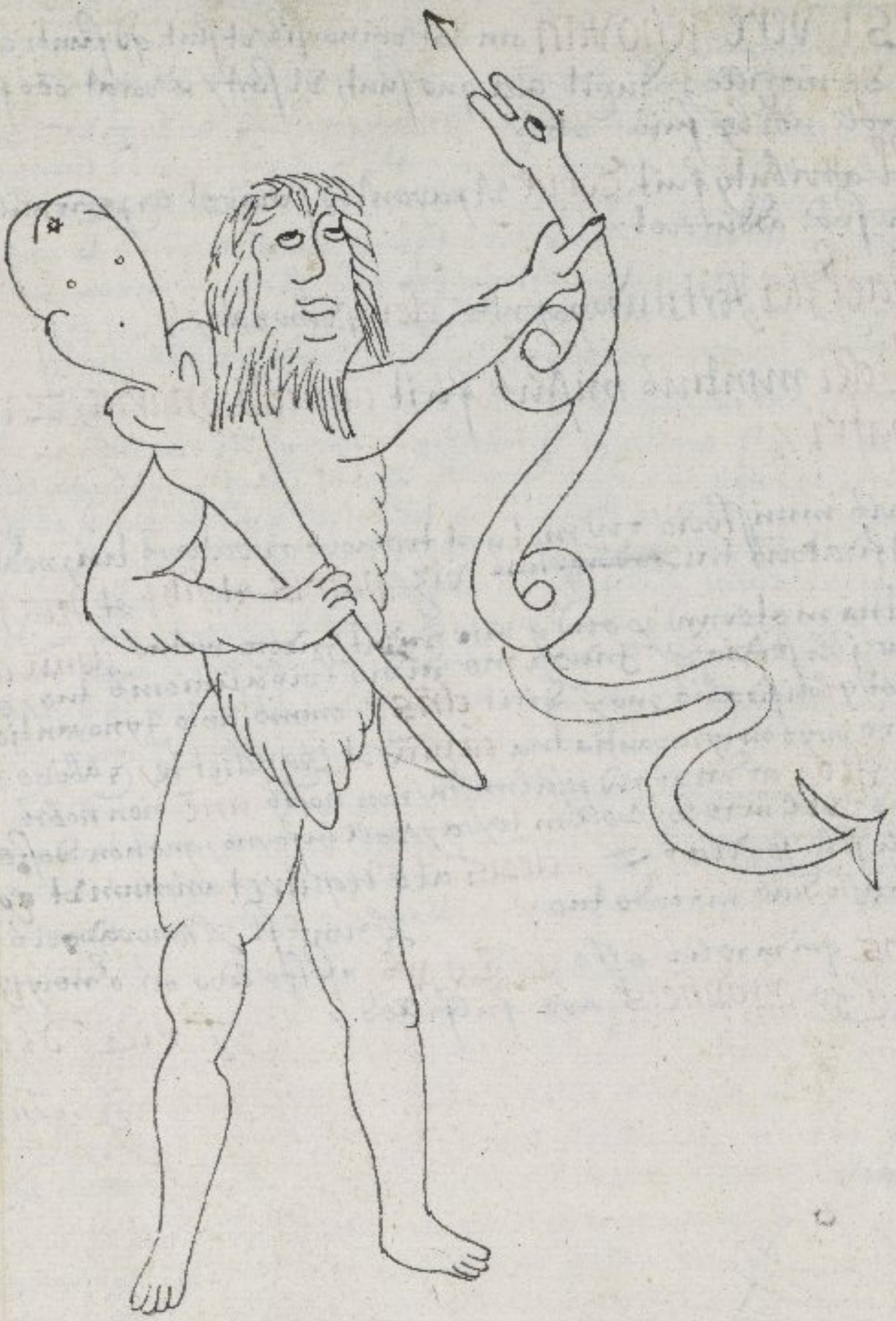
Huius utaris ministerio cum metu et tremore creatoris tui, redemptoris tui et ~~sanctific~~ sanctificatoris tui, ~~redemptoris~~ viz/ patris et filij et spūs scti./
Vivit aīa tua in eternum ponens q inte ~~ndit~~ Invoca igitur dominum deum tuum, et [illegible] ~~Invoca igitur~~ soli servias/ Invoca me in die tribulationis tue, et exaudiam te eripiam te, et glorificabis me./ Dicit dñs / omnis ante Ignorantia est tribulatio animi / Invoca ergo in ignorantia tua dominum, et exaudiet te, & above all ~~teme~~ honorem tribuas deo, ac dicas cum psalmista, non nobis dñe non nobis etc./ Nulla enim est virtus, vel in celo, vel in terra, vel in inferno, quae non descendat a deo Ipso, et illi soli servias ‡ deus ac te requiret animum et ~~corrode~~ filium filij vobis custodias in corde tuo./ Nunc si honoraveris, ita fecisti voluntatem patris qui in celis est./ To ys is the love of our neighboure be joyned, the hole lawe & the prophets are fulfilled./

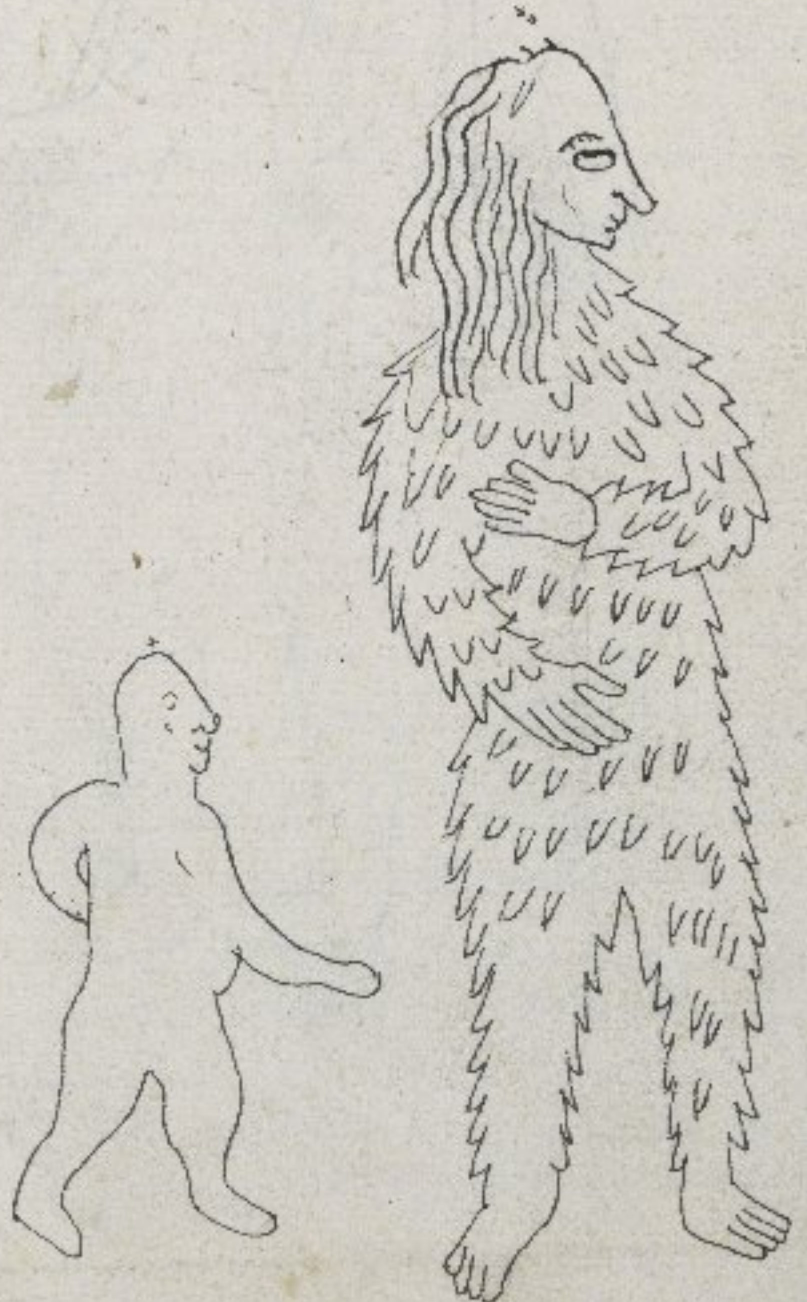
True dyvinitye.

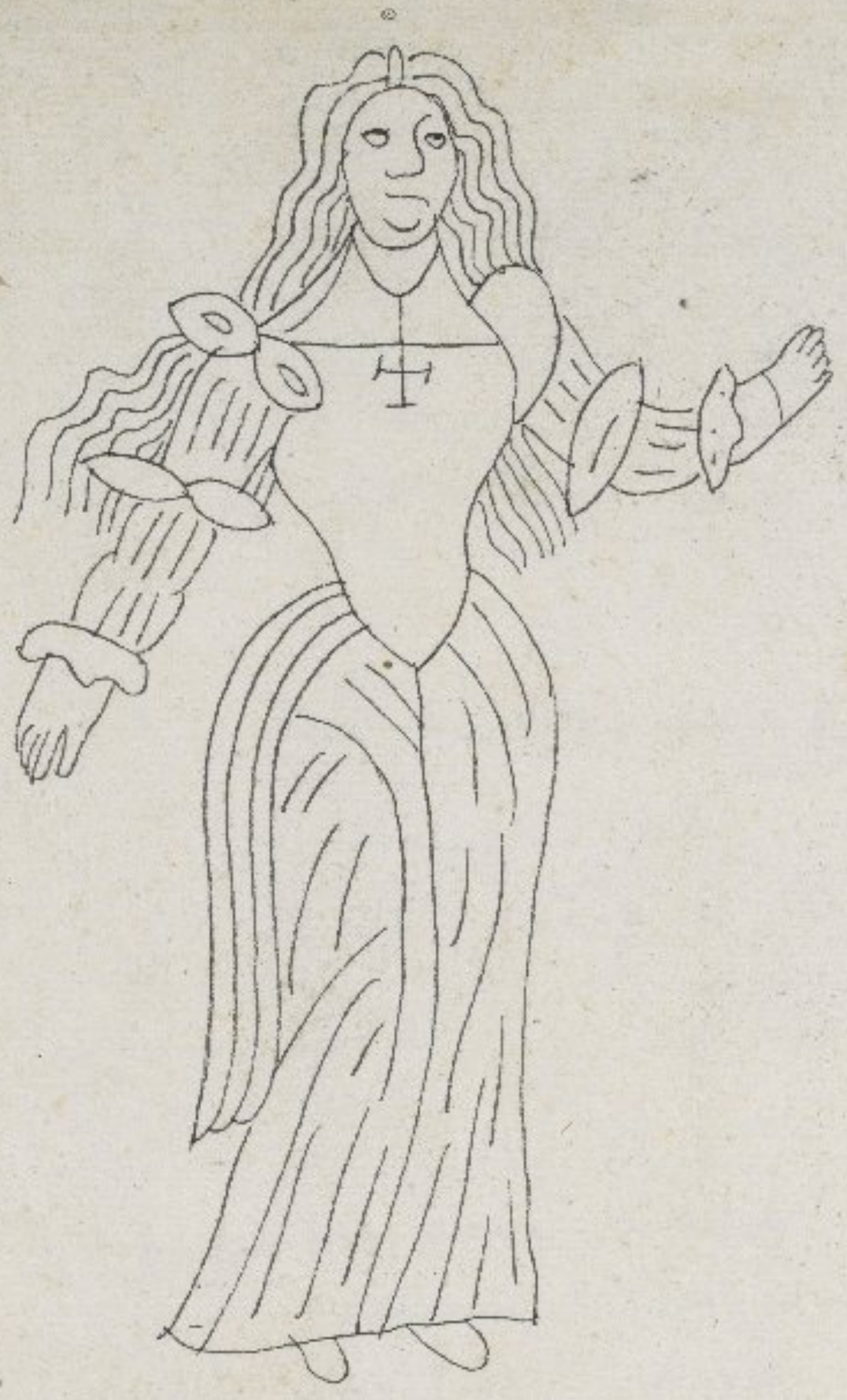
Hamond.



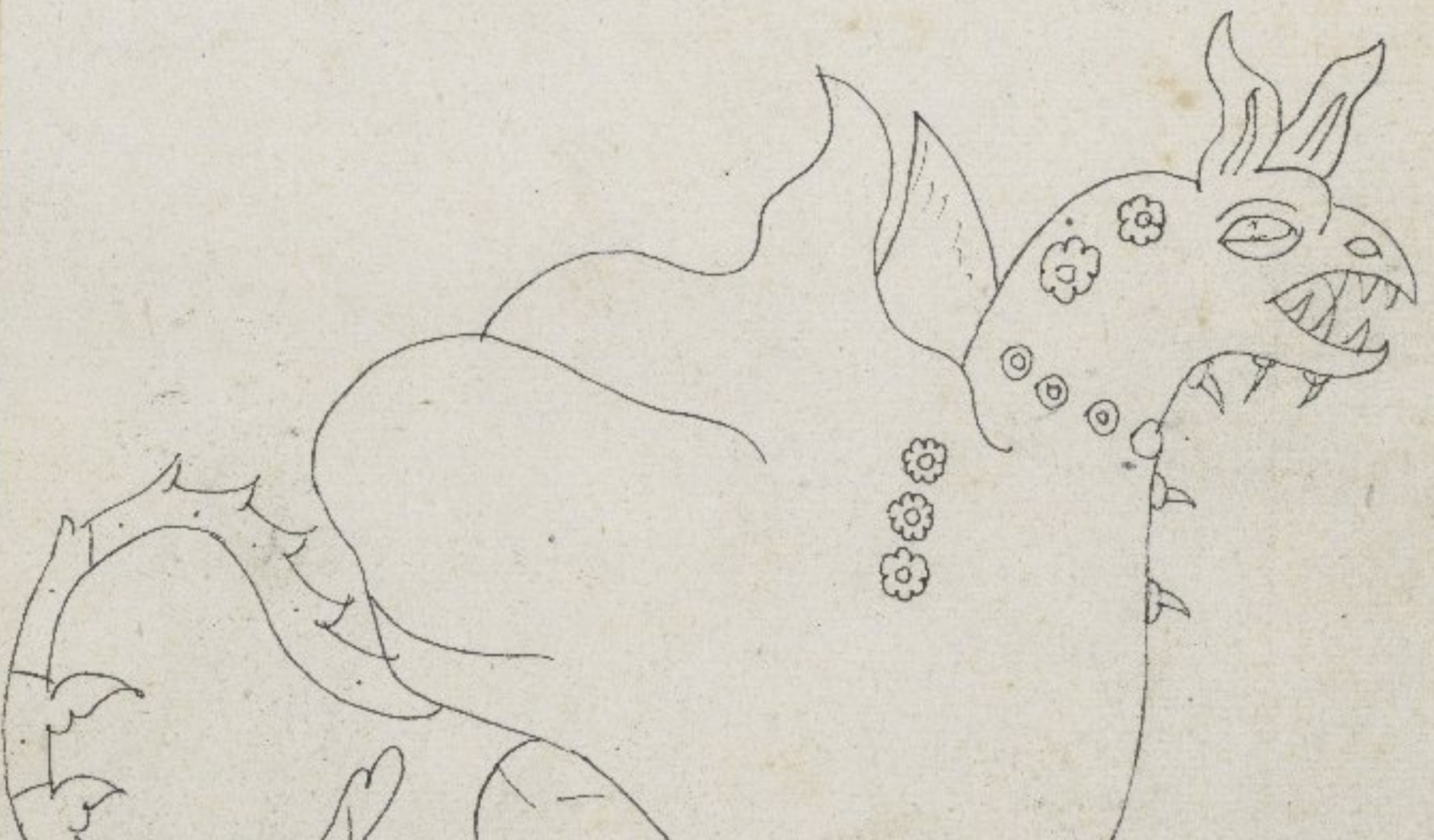
239







236.



deste 51 (1577)

Magic ointment to see fairies &c. p.138.

The Invisibility 142

The Circle 1583 p 105

Oberion p 135 See also p142

a good Curse p 118

Oberyon (i.e. Oberon, "King of the Fayries") p 80, Invocations p190 sqq

p113, 117, His picture pp 185, 6. There is an invocation of Oberyon "concerning Physick" in Sl. MS. 3826 f. 98.

NB p 81. "Mycob is Queene of the fayries" (i.e. Mab) "and is of the same office that Oberyon is of."

7 Sisters of the Fayries. p 67, 81.

Sold

Fairy Lore

Every man is a spirit of Joy,
Every woman a soul-milking carnivorous beaste,
And he who bears that in mind is a boy
Esteemed; but hath tasted Eden's fruit.

For this is the secret of the Fays,
Which they told me on the dandelion bank,
And, having heard, I went my ways,
A fool in show, but a glad pick-thank.

And when I am overladen with
A happiness that I can't describe,
I empty into ~~a~~ [illegible] woman my pith,
And a new store from man imbibe.

There was one met a women - damn her -
To whom he gave this elfin precious Gleit;
And his heart was turned to a yellowhammer
One whole hour from a nightingale.

Yet he outlived that want of wisdom,
And like a merry carter found
His hazel switch some miles from Christ'dom;
And thus he buries it in the ground.

Now whether man or woman find it,
Or boy or girl when he be gone,
He cares not a straw, but let them mind it,'
For 'tis its the true philosopher's stone.

He boasts not crying "I have it"
Nay, but he tells the world:
'Tis No perjured no false affidavit,
Sure as yon hedge is merled.'

He who hath seen Beauty
Is blinded for a while;
But, if he remain mute, he
Will stumble at a stile.

Sept. 8. 1929.
Corrected, May 30. 1935.

This magical MS, which should not be sold for under £100, contains the rite of Oberyon (i.e Oberon) explicitly called (p 80) "Kynge of the fayries" together with pictures of him and other spirits.

E. H. W. M.

R.C.S., who was responsible for colouring and mutilating the initials, &c in this MS was R.C. Smith the astrologer, and the charm against thieves on p. 51. is printed, with the date here affixed, in his "Astrologer of the nineteenth century", 1825.

[illegible]

(was used in rebinding
of Theurgia M.S. 1583)
HF

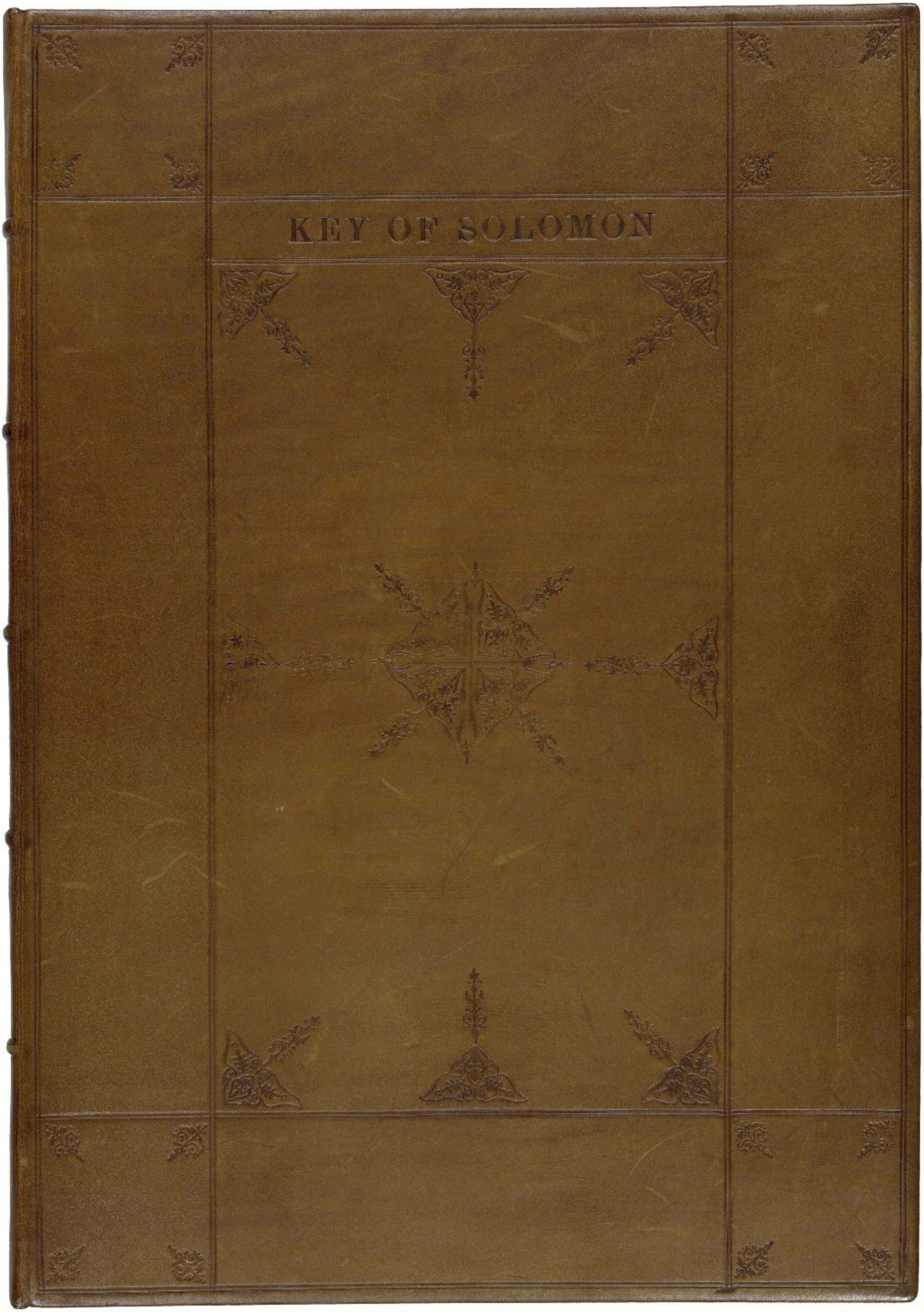
V.b.26

THE FOLGER SHAKESPEARE LIBRARY

V.b.26

RECORD OF EXHIBITION

Date	Opening
10/4/79 - 9/6/82	pp 184-185
6/22/09 - 8/29/09	p. 186-87



KEY OF SOLOMON

THE FOLGER SHAKESPEARE LIBRARY
THE GIFT OF
B. H. Breslauer
Foundation, Inc.

KEY OF SOLOMON

Contained in this volume is an English, late sixteenth century manuscript fragment. Folio, thirty pages on fifteen leaves (9 inches x 13 inches). Written in black ink in a secretary hand, sixty lines to the page. Rubricated in places, the rubrication invariably faded and with fourteen magical diagrams in black and red, plus a number of marginal diagrams in black and one leaf containing eighteen (of twenty) sigils in black and red. This leaf is however defective having a lower corner torn off (some 2½ x 3½ inches) losing the whole of two sigils and part of the margin of another. All the leaves are frayed, some with marginal tears and one with a piece torn from the margin losing the last few letters of fourteen lines and a part of a marginal diagram. Some leaves have margins mounted. Repairs have been carried out as necessary.

Magical manuscripts in English of this date are of great rarity, even when — as in this instance — in incomplete state. The text consists of a substantial fragment of a version of the Clavicle, or KEY OF SOLOMON, written in English with some Latin invocations and showing interesting variations from the usual renderings of the text. The Hebrew letters are heavily and inaccurately drawn, the copyist being evidently ignorant of their proper form, while on the seals and diagrams the six-pointed Star of David is in almost every case replaced with a cross. In the body of the text are biblical quotations from the Prologue to St John's Gospel, a variation not recorded in continental texts. The parts of the Clavicle on these leaves concern the elaborate preparations for invoking demons (with variations on their names: e.g. Reatonay, Elzeph, Terebinthus) and various spells of a largely protective or beneficial nature "To make theives stande", "To make one fair".

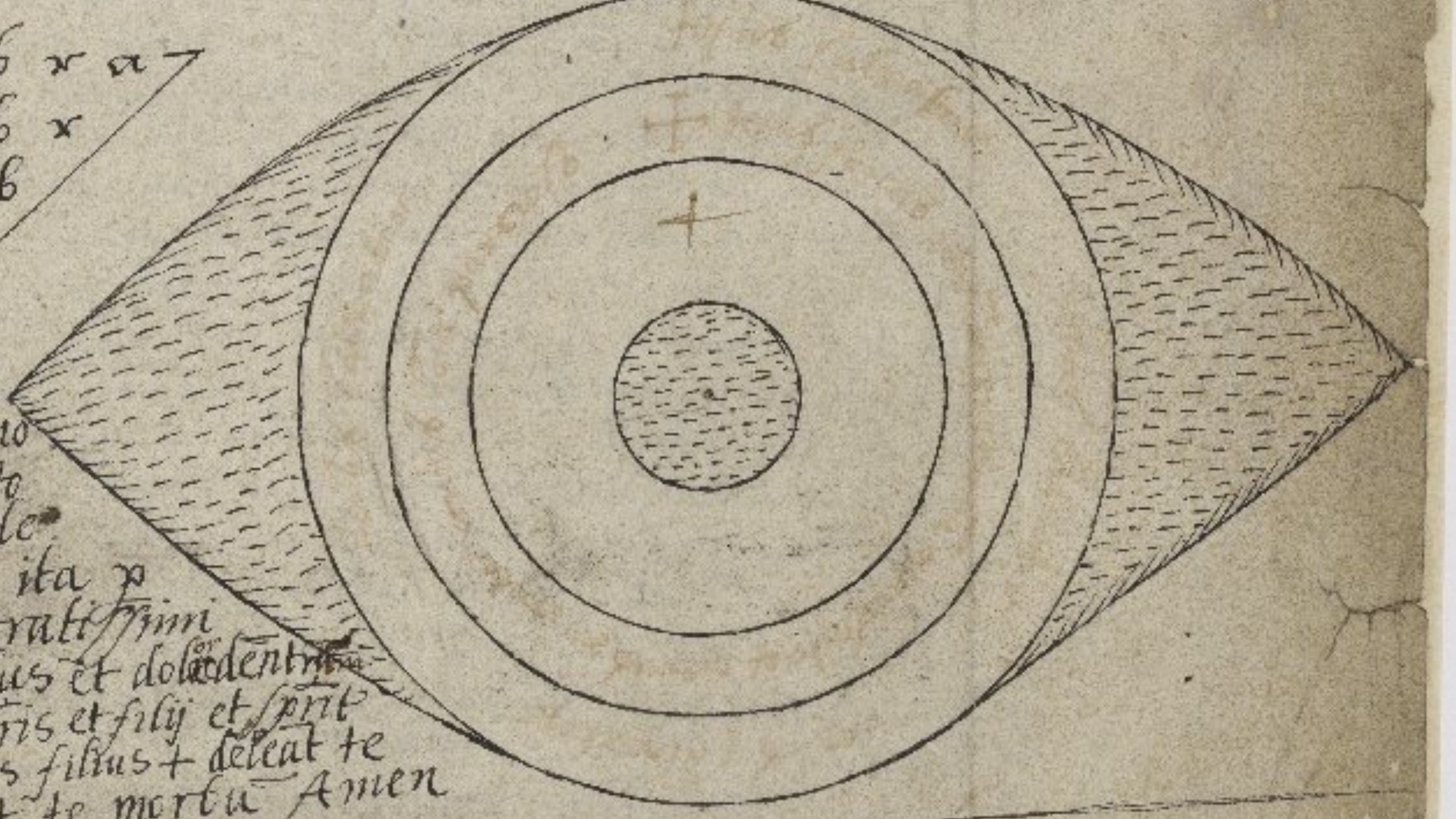
The pages are numbered from 206 to 235, but in a much later hand, and as no known version of the Key of Solomon has anything remotely approaching another two hundred pages, this fragment may be presumed to have been disbound from a miscellaneous manuscript volume. The scribe and original owner cannot be identified with certainty, but it appears to have been copied from a similar manuscript belonging to "Thomas. . . . Clarke in Divinitie". Its later provenance is unknown.

to the experiment thou must take

Litarge of silver that is to say, the purifienge of silver, that goldsmithes make & bray him small, & grind it uppon a marble stone & dystemper it wth the white of an egge, & when it is tempered make an eye on the wall or in pchement & strike him one the wall then take an naile of Latton of the waite of a penye & hammer of ewe the hed & the steale of boxe, that is a malett, & then make in the eye ij circles & write in the firste of the ij, Jesus Salvator, & in the lesser circle write, Jesus siens rerū occultarū & manifestarum verus purgator; ocuius noie precioso, then say this charme, I conjure all the lokers on this eye & all them that in this thinge be guiltye of & is beholdinge of this eye, I conjure them by the vertue of the father & of the sonn & of the holy ghoste, & by all the names of god, Alpha & ω & by all the appostles, & by all the evangeliste & martirs & confessors & by the holy elimente, & by ☩ mary the mother of our lord Jesus Chryst, and by all their werckes, that all them that be guiltye of suche thinge wch is gone, & all they that beholde this eye so faste strike it on his eye, by the vertue of the holy names of our lord Jesus Christe, before said, that it never sese till his eye be out, or give answere & for then be brought againe, & yet for his mickell mighte, that right as I smite this naile one this place that we may behold that all vertue that is in these wordes aforesaide, may terne to payne & to confusion & while thou smitest saye Xabat, + Xabas, selarinū Reatonay seliare Reatony facite apperere qui illam Rem furatus sine de qua querimus, & then shalt se the righte eye water & if water not smite the eye againe wth the hamer & begin this so ofte till thou hast tidinge of the thefte & begin this charme one the firste daye of the mone or in the laste daye of the mone when thou wilte &c, now followes the forme of the eye as it ought to be made;

a b r a c a d a b r a
a b r a c a d a b r
a b r a c a d a b
a b r a c a d a
a b r a c a d
a b r a c a
a b r a c
a b r a
a b r
a b
a

sicut deleo hanc litera de isto sctissimo noie de abracadabra ita p virtute huis sacratissimi nois doleat morbus et dolor dentium a I B, In noie pris et filij et sprit scti deleat te morbū deus filius + deleat te morbū Amen sprit scts + deleat te morbū Amen



for the tothe ache

Ile • Corte • hor • horss • gaubell • X • peboxtdm

hgbdnutc txthbohr
wrb dn thr tyt
weot xo wtm
dbsnicou vtoh
mxthto xo bnd
tf bvtb

(a)

This abovesaid, must be written in a little pece of pchement and at the scrapinge out of everey line, you muste saye yt abraca
I thinke yt were enoughe, yf only the elevene letters, abracabra, were written & scraped out, singulatim) you must en begin at the furthest or lowest line, a, and so ascende upwarde sayinge as is above written &c

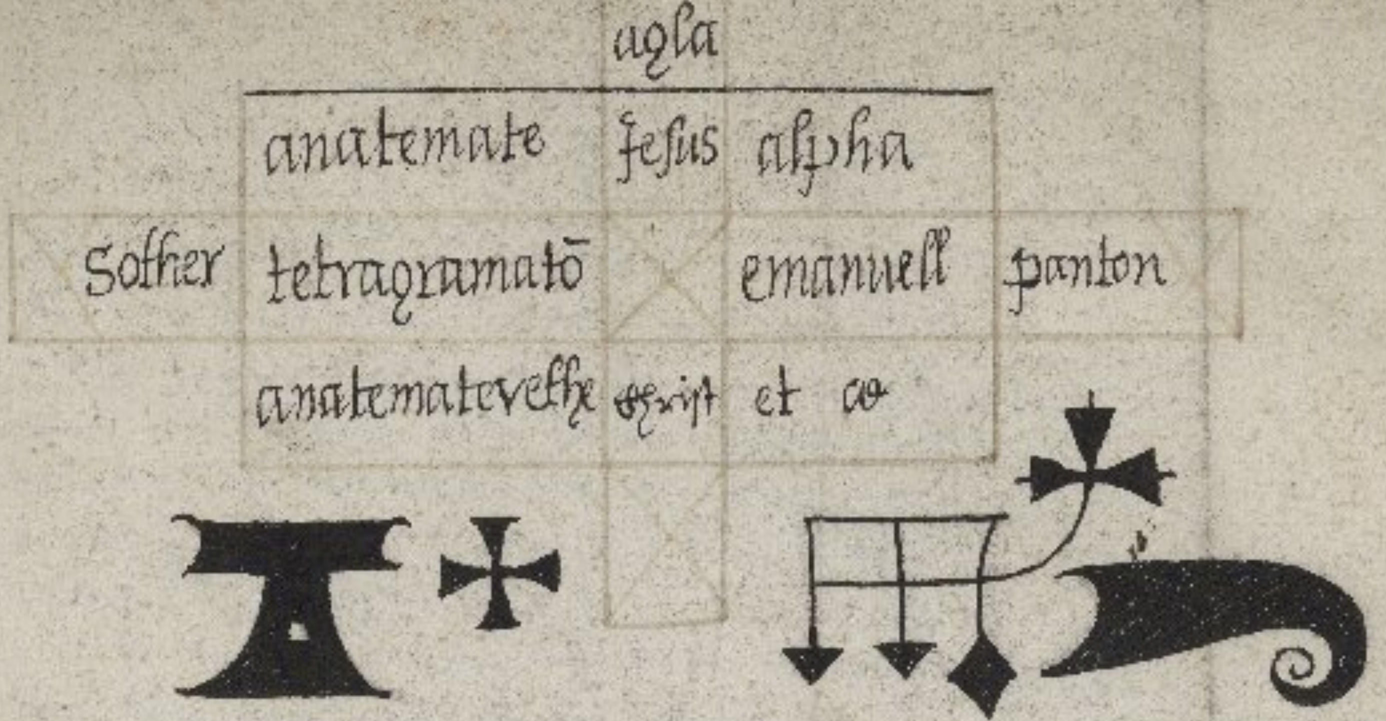
Many hath healed divers dyseases this waye, yt werck by litle & litle awaye to [illegible]

+ P

207

the yearthe, or water or fire & to make any sprite of any de
to appeare and give answere to the, In the, ij, or iij days of the mone
thou shalt worke this, or in ye 5, 6, 8, 10, 12, or 14, or elles nott, & when ye
will call this arte, rede this coniuracon, iij times or 9 times &
of warrantes he shall appeare to the, havinge these caracters
that shall followe) ye thou sprite, N, by the power &
mighte of the father the sonne & the holly ghoste, amen, Benedisite
dommus o thou sprite, N, I coniure the & charge the & binde the
that thou come & appeare, in this stone of cristall, in a faire forme
as vysable as ~~any~~ one man seethe another, by all power &
strength of all sprite, by the virgin marye yt bare our lord Jesus
Christe, & by mychaell Raphaell & gabriell, Also I coniure the
by the x virgins, wch wayted wth their lampe for the lord, I coniure
the & binde the, & adiure the thou sprite, N, that thou doste come &
appeare as is before rehearsed, I charge the thou sprite, N,
by heaven earthe & ye sea, & hell, & by all thinge contained in
them, & by mary magdalen & her fellowshippe by the faythe of
the martirs & xij apostles, by mathew, marke luke & John
by ye prayses & prayers yt ye said to the sonne of god, Also I coniure
the N yt thou come to this stone, by & by, wthout any delay or
tarryinge, by all the host of Angells & Archangells And by
all the holy companye of white & good sprites, Also I binde ye thou sprite
N, by the vertue of all herbes, & stones, & grasse, & fires & glasses
& by the holy names of god, Sother + Emanuell + Panton + craton
+ Eleyson + theamaton + agla + alpha + & ω + tetragramaton
+ Sabaoth + Vermes + athanatos + Ely + Eloy + caritmatos +
Jesus + Also I coniure ye & binde ye thou, N, by all lighte & lighte
& starres & froste & colde, yse & snowe winter & sommer dayes &
nighte tymes yeares & monthes, houres & minute degrees &
& by all the course of the aire, yt thou come & appeare in this stone
yt I may se the as well as one man seethe another, to doe all this
and to tell me the truthe of all thinges yt I shall aske of the
I coniure the, N, by the vertues of Christe, by his agonye and
bloudye sweate, by his crosse and passion, by his deathe and
buriall, by his glorius resurreccon & assencion & by the cominge
of the holy ghoste our comforter yt thou, N, come and fullfill
all my minde & intente as I have before rehearsed, to all these thinge
that I would knowe, Also I coniure the by the holy psalter of
David & by all the holy prayers therin contained & by the faythe of
the faythfull, Also I coniure the by the sacramente of the supper
of ye lord, & by the alter of ye testamente bothe newe & olde & all
the vertue in them contained, Also I binde the ye sprite N, by these
iij worde + tetragramaton + anatemate + anatematevethe + & by
all that belongethe to these iij worde Also I coniure charge adiure
& binde the, N, yt thou come & appeare in this stone of christall
& give me a true answere of all thinge yt I shall aske the of
I comaund the by the helpe of god & by ye power & vertue of all
that move uppon the earthe, or in the earthe or water of the sea
or in the fire, this I charge the N by the live god omnipotente
yt suffered his deathe on good friday & rose againe the third daye
to the redemsion of all mankinde by his fastinge & by his carryinge
to the steple & mountaine & by the [illegible] wch the [illegible] he answered
the devill, when he said to Christe, Comaund these yt ye be made
bread, & by god the father ye sonne & ye holy ghoste, praysed be ye
holy trinitye, iij persons in trinitye amen //

W



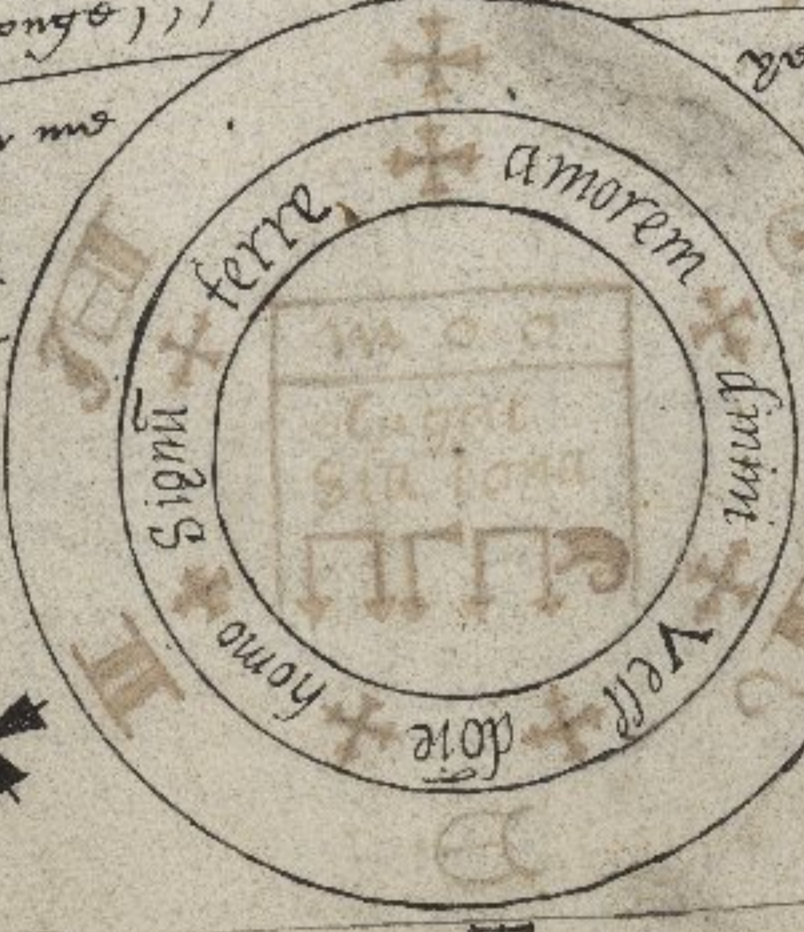
HF

and to gett favour of all men, & yf thou wilte beare theis carecter wth the & say this every day before thou eyther eate or drincke, & it is tryed and proved by ffrier bacon, whoe ever used this ///

god the devill goeth about like a roringe lyon / seekinge whom he maye devoure, the ffleshe lusteth agaynste the / sprite the worlde / draweth vnto vanities, yt I may forgett the my lord god & of for ever be dampned, thus am I miserablye one everye / side besyged of cruell & unmercyfull enemies, & like at every momen[t] to perishe, yf I be not defended wth thy godlye powre against the tyrannye, I therfore wretched sinner, by cause of my owen strength wch in dede are none, most hartely I pray the to indewe me wth strength from above, yt I may be able throwe thy helpe wth stronge faithe to resiste satan, wth fervent prayer to mortifye these rageinge lustes of the fleshe, wth continuall meditacon of thy holy lawes; to avoide the fleshly vanities & transitorye pleasures of this wicked worlde, yt I throwght thy grace being sett at libertye ffrom the powre of my enemies, may live & se[rve] the in holines & ryghteousnes all the dayes of my lyf, amen

this carecter followinge / belongethe to the prayer aforesaid & oughte to be worne aboute the, when thou haste many enemies & the grace of god, thou shalt overcom them all be the mone the stronge ///

Departe in peace ffrom me ye sprite or sprits that hav[e]
or hathe appeared unto me, wthout any manne[r]
damage hurte or disquiett unto me
or any other creature, And be yet or you
allwayes redye and obediente unto me, a[s]
no here soone I shall call you) In the name
of the father & of the sonne & of the holy
ghost Amen, & the peace of god be allwa[ys]
betwene me and you Amen



MILA VAH VIAE hF

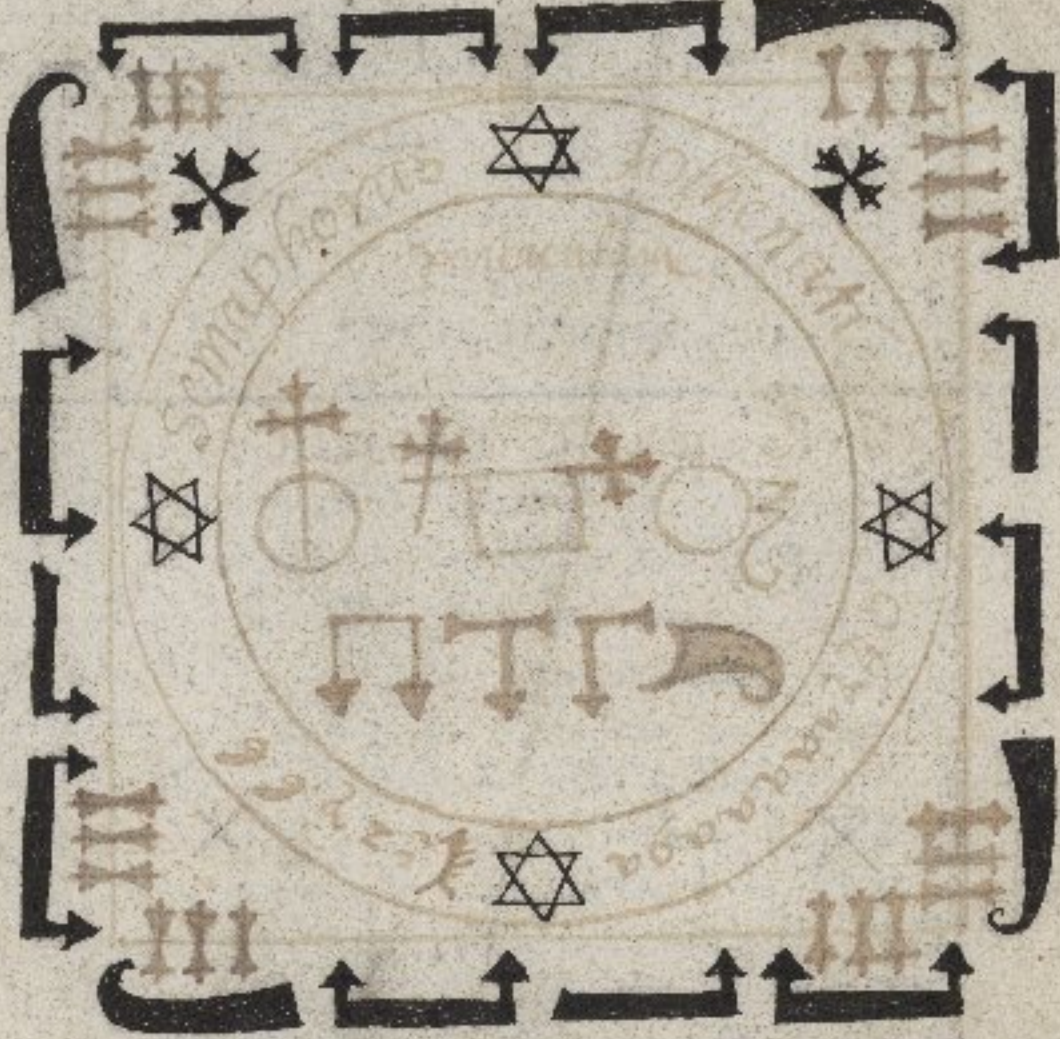
the bll mbunto of
shribibethe

Jhesus. Jhesus. Jhesus. filii dei propicius esto mihi
peccatoribus, marie heire. gothemai. abore. abore. abore.

or house or feild that nothinge shalbe stole out, by noe theife
be he man or be it woman, & this Caracters + shalbe made here after must
be laid in the feild yerd or house, and as longe as ye theire lye, no
theife can carry any thinge awaye & if this bond be used in lands
when the caracters be laide, & sayth. ye + trust unto
the lord are like the mount sion wch moveth not from his place but
standethe fast for ever, so I conjure all theeves ye + ye be unmo
veable, as they have or become, into this grounde to fetche any thinge out
As Jerusalem is closed round about wth mountaines, even so
dothe the Lord close about this grounde on everye side, also I binde
this grounde & house wth all that in them is, lest the tirannus
powre of the ungodlye, should presse & fett any thinge out of it
without the leave of the Juste, also I beseche the holye ghoste here
to sett, all theeves to lett, they doe not any of these goods away fette
I bind all theeves by by all these true and godly sentences that
none of them have powre, to carry any of these goods, Except the
lord sustaineth the house, they laboure in vaine to hold yt excepte
cittye also excepte the Lord kepe it, the watchemen wake in vaine;
Also you theeves ye + either come, I bind you ye + you carry nor drive
nothinge from hence, it is but vaine after your wittes to rise early
& eate youre bread, in sweate & in sorrowe you shall tarry here
till I doe give leave, by ye vertue of ye father & of ye sonne & of
ye holy ghoste, also I bind you, to tarie & fast here, as ever was
the feinde in the bottomlesse pitte, here for ever, by ye vertue of
ye holy names of god + Elsta + abbadra + alpha + & ω + Lesste +
Oristion + Jeremon + hefan + Egerquerpon + Elzepha + Res +
egerion + petha + hombonar + stimulamaton + nathanathoy + Erio
moymos + peb + theon + & by all these afore rehearsed & shalbe hereafter
I conjure you theeves & binde you all by the livinge & true god, yt did discend
into the lower partes, & by mary the mother of him, & by St John the
Baptiste, & by ye same powre yt god gave to kinge Salomon, when he bounde
all spirits into a viall of glasse, so I bind all theeves that hither come,
any good away to fette, I beseche god he will them all lett, this I trust &
this I beleve, that god will doe his good worke to prove, also theeves &
allso I binde, as I doe stand here on this grounde, by the vertue of gode
mighte, I binde you theeves by day & nighte, yea I adiure & charme
all theeves, be they never so evill that they stone here still, & have noe powre
to move more then a stone, by the vertue of Jesus in god one, & truthe
mighte moste, lett these theeves wth all theire boste, also I conjure &
bind all this grounde wth all the goods therin, by the vertue of this
holy prayer yt wch I shall say to the honor of god & for the safegarde
of these goods against all theeves

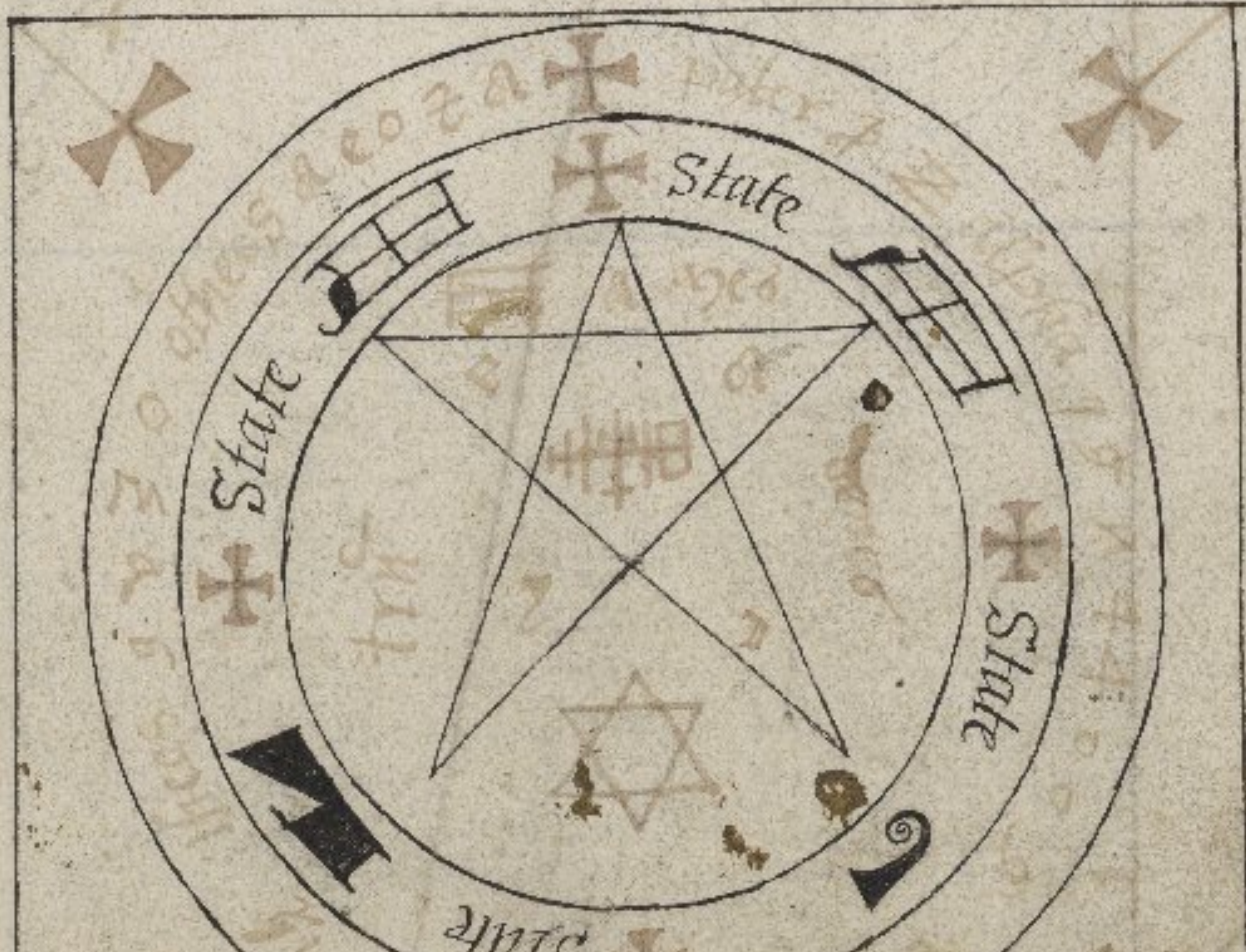
Lord remember this good worke wth all my affections whom I have
sworne & vowed unto the lord god of Jacob saying I will not enter
into the tabernacle of my house, nether clime upp into my bedd
I will not slepe wth myne eies neither slumber wth myne eie lidde
untill I prepare a place for the lorde even a tabernacle for the mighti
god of Jacob, this place, loe we have herd of him in Ephrata where
we have found it in the bushefeild, lett me therefore enter into this
tabernacle, lett us all fall downe before his footestoole, arise lord into
thy mansion thou & the arke of thy strengthe, let ye preists be
clothed wth righteousnes & thy faithfull rejoice for thy servants sake, david
not the countinaunce of thy annointed, for the lord hath made a faithfull
othe unto david himselfe wch he will not change, of the seed of thy
belly shall I sett on thy seat royall, if thy children will kepe
my covenaunte & ordinaunces wch I shall teache them, then shall ye
sonnes of them sitt in the seate royall from age to age, for the lorde
hath chosen sion, he hath chosen her for his habitation, this quiett
place shalbe my perpetuall rest, here will I dwell for it delighteth
me, I will ammende the yearely fruite & satisfye the poore man wth
foode throughe god shall clothe this place wth healthe, & the faith-
full shall rejoice in safetie, here shall I sett forthe the flourishi

those good, his enemies shall I clothe with confusion, but uppon him shall his flourishinge crowne, glory be to the father & to the sonne & to the holy ghoste, as it was in the beginninge is now & ever shall be world withoute ende amen, amen, amen,
this I conjure & binde all theves by all those holy prayers & by all other good wordes yt be able to be spoken or thought, all this truely done of warrantis their shall nothinge be caried of thy grownd nor out of thy house. And there must have this pentacle written in parchement & laye it in the house uppon ye grownd & if there be noe house delve into the grownd deeper it may not consume with wett nor moystnes & thou shalt se it will doe thy pleasure by the grace of god,



H P

treasure of the yearthe make this figure followinge with the blude of a blacke whelpe & hange it aboute a white cocke necke & goe there as the treasure is suspected & cast your cocke out of your hande, & he shall goe & stand right over it & crowe, digge there & take it out of ye grownde without any blacke, & your cocke must have a corde or a lace of woven longe about his legge to have him agayne when you will — probatum est,



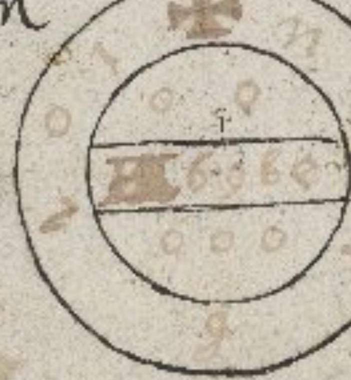
211

in ye which he enclosed all ~~wemen~~ beastes & it must be made in linen clothe with the
blood of suche a beaste as thou desirest, & looke how many beastes so
many seales & put it uppon an alter or under ye heare of 9 dayes
the D wanynge ye 10 day of July or else the 5 or 7 of August
in the 4 houres it muste be written & all this aforesaid observed, put
it under thy righte arme, & goe an huntinge & when thou seest
such a beaste as is for the, caste ye seale againste them, sayenge these
worde yt hereafter followeth a

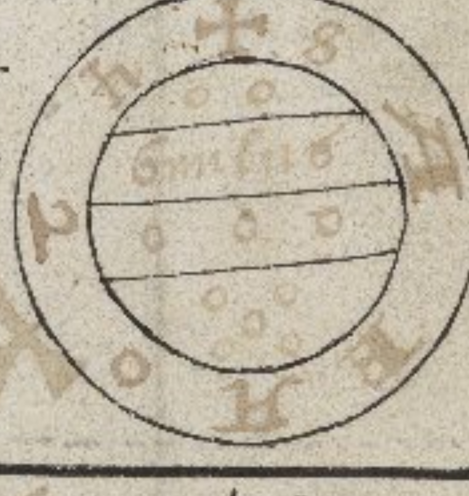
xps Vincit xps regnat xps imperat, state, state state in virtu
te istius sigillis imobiles quasi lapis o fere Coniuro vos per ista
magna noia dei, Lemarij, agla thosaurosste balgar enaloy tetragra
maton, abrotanadoma ettnabrotam, nadoma Lanoime Lanaziryn
Lanagenagim, Lanaguiry, Lanagata, Lanarosy, Laysafasym, & p
oia terribilia dei ut sato & sine mora stets & potestatem non
heats ab isto loco recedere, donec ego, N, filius N, de vobis
voluntate mea perfeci & hoc ego precipio & impo ex vertute &
in vertute, p vertute qd deus treatore nore, dedit, ade & filius
hom, agios, agios, agios, fiat, fiat, fiat, ame, ame, ame

Experimentum amorem, true & proved of manye, Take
a frogge yt is swimmynge to drye land & put him into a pott, yt is
made full of hooles & stopp it faste, the bury the pott in a crosse
the waye in an ant hill, which him thinge & lett it be ther 9 dayes
& looke thou stopp it fast, & that thou goeste againste the winde yt
yt here no noyse & at the 9 dayes end goe and take out the pott
& thou shalt finde ij bones in ytt, take them & put them in a
runninge water, & one of them will flote againste the streame, make
ye well but kepe them bothe, & make the a ringe, & take pte of
ye yt swome againste the streame & sett it in the ringe, & when
thou wilte have any woman & put it on her right hand, or else
touche her therwith, & she shall never rest till she have him with ye
it, & if thou wilt no more of her, & will have her to goe awaye
touche her with the other bone, & she will not tarry with the probat

amorem



enisis
defere
write



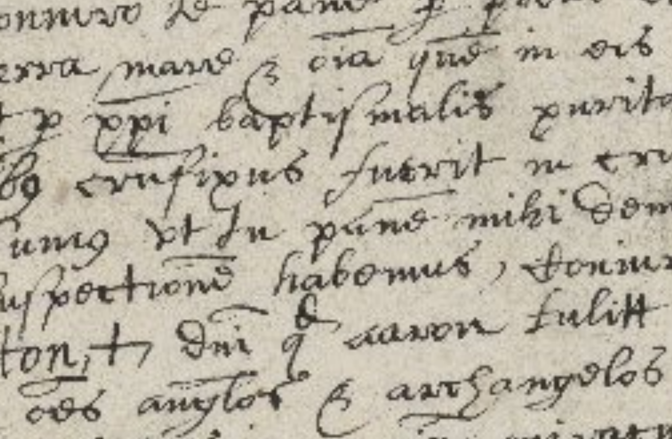
finis

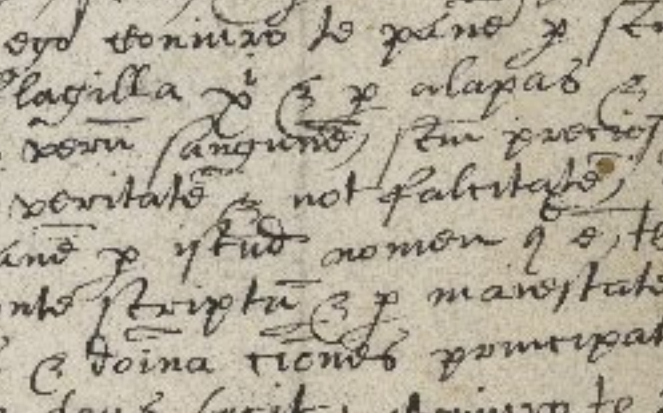
---

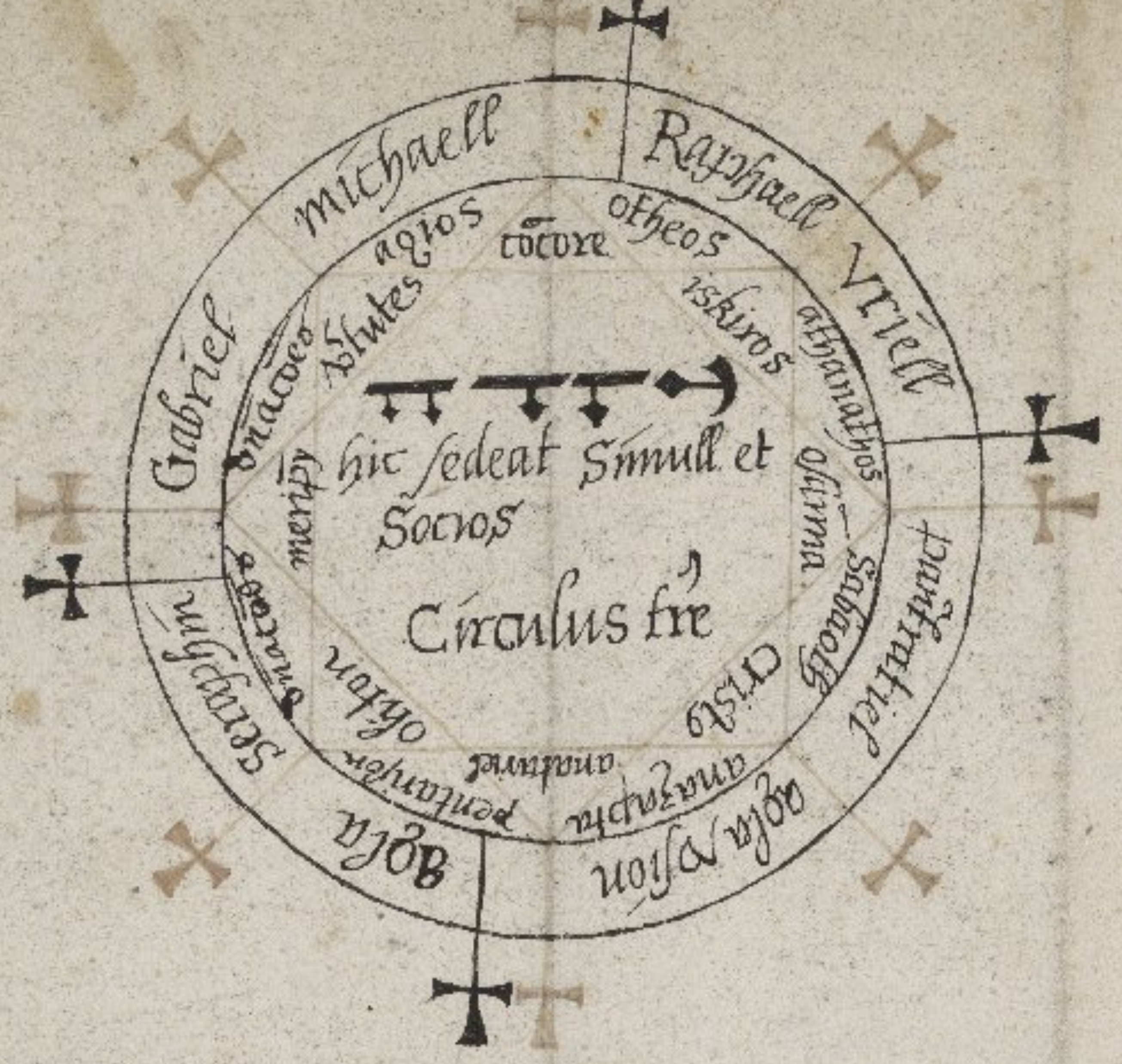
ffor shootinge write these names, & put them into the
arrowes hede yt thou wilte winn with, Snad, magas, lumbit
imbro cramuth pullus, craltrach, bith, ffsflew, cabeanthew, & ye
pore of his pookke, defellaxioff, calphe, bath, ble funtte now ber
ffmpemath, ble yngle ffnorye, ell, kyborw, m cang, horre, harorent
ne tras/ nothing excepte but powre in flighte, take these names
& put them in thy arrowes hede, & ye day yt thou wilt shoote
for any greate wager, say ago marownt, iij tymes & shoote not
that arrowe, but when you will win & gett the game, & then
pricke the second finger on the lefte hand & bett ye head of ye arrow
in ye bloude, ye same day yt you will shoote & saye in the losinge of
your arrowe, powre in flighte, & ye day yt you shoote for a 1000 li
you shall win yt, et pbatu

make ij circles on the bottome & wthin the circles write
matheus, marcus, lucas, Johannes, & then make a dubble crosse
over the bottom, & then make on the over parte a dubble circlle
& wthin the circles write the names abouesaide & then make a dubble
crosse & wthin the 4 spaces write the wordes followinge,

then take a key wth crosse warde & write one the one side of the
keye, & one thother side
lett the key lye till it be drye, then take iiij knives wth white haftes all
of one make & write on the first knife † †† & on
the second knife Sabaoth † †† & one the third knife Emanuel †††
& one the 4 knife, occinomos † † then take your keye that is written
& thruste the warde in at the toppe of the lofe thus sayinge, Infigo te clauis
in pane istu p patrem & filiu & spritu scm & p quinq vulnera dni
nri Ihu xpi & p virginitate beate marie virginis ut tu panis
mihi demonstres veritate & non falcitate de re qua dubitamus,
in noie patris & filij & spirit sci, amen then take your first knife
& put it in at the side of the lofe sayinge, Infigo te cultelle in panem
&c, say thus at the puttinge in of every of the other knives at the
iij other, then say thus, I charge you bread keye and knives
by the vertue of the father the sonne & the holy ghoste, & by the vertue
of our blessed ladye, & by the vertue of all those blessed wordes that
be written wthin the, or vppon the, or aboute the, that yf suche a p[er]son
haue suche a thinge, that thou turneste about wth the sonne, & yf not
thou turneste againste the sonne or elles stand still, then take the key
betwixte you & another, by twixte your fingers thus sayinge,
Coniuro te panem p prem et fi, & sp, scm, & p deu qui fecit celu
terra mare & oia que in eis sunt, ego coniuro te panem p scam trinitat
et p xpi baptismalis puritate, & flagilla xpi & p alapas & clavos
quibus crucifixus fuerit in cruce & p suum sanguine, scm preciosu quod
sumus ut tu panem mihi demonstres veritate & not falcitate, de re qua
suspectione habemus, coniuro te panem p istud nomen quod est, tetragram
aton, et dni quod aaron tulitt in fronte scriptu & p maiestatem dei &
p oes angelos & archangelos tronos & doinationes principatus &
potestates, & p oia miracula que deus fecit, coniuro te panem p illud
miraculu quod deus fecit in deserto, quando ex quinq panibus & duobz
piscibus saciauit quinq milia homini, & p illa cena qua xpus
comedit cu discipulis suis quando benedixit panem fregit & dedit,
oib dicens, accipite, & manducate, hoc est enim corpus meu quod pro
vobis, tradetur, ut tu panis nobis demonstres veritate, de re
qua modo, querimus ——

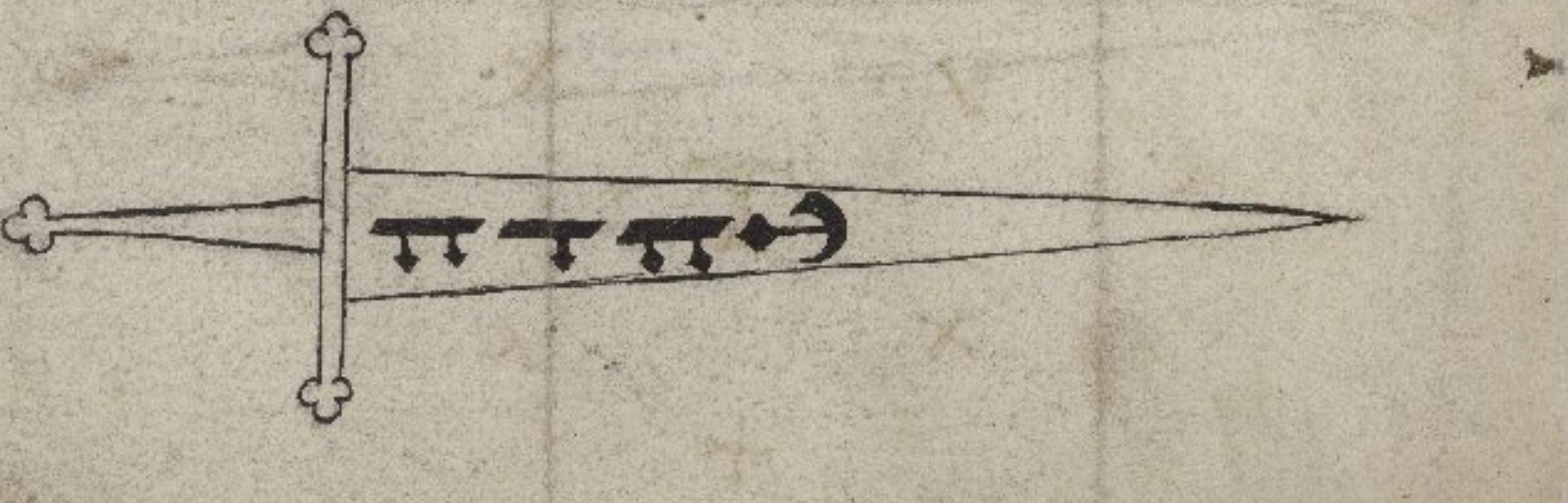





Michaell
Raphaell
Vriell
Gabriel
Seraphyn
Pantitiel
agla
agla Ysion
agios
tocore
otheos
iskiros
athanathos
ultima
Sabaoth
cristo
anagrapha
anatiuel
pentaghon
othon
onacces
onacces
merisy
blutes
hic sedeat Simull et Socios
Circulus frē

^ Regent made by me Iohn Clarke in Divinitie Thomas Browne, wt other, 4, or doctours & mrs of the hye scienc under god, ij of the hie scholes of Italians & ij of the universities wtin the realme of England wt the helpe & counsell of friar Bacon, these, vj, consultinge in one that the experimente used after this manner followinge in all degrees is as sure as the gospell, & a vj tymes by them proved havinge a carrier at the commaundement to deliver or shewe any manner of thinge that is commaunded ether of treasures hidden, or any other thinge)

Clarke in divinitie & master under god Thomas Browne aforesaid, at gods callinge of him before his departinge of his life, out of this worlde, gave his full power & authoritie at the requeste & hartey desire of his stewarde, asked of charitie he gave fully all there powres to him in all ~~thinge~~ causes to obteine as they had done, so that he used him selfe & his company punishinge them selves for the love of Jesus Christe in all degrees after this manner as hereafter followeth, that wt the steward promised him faithfully, to se all thinges allway before his workinge by gods grace to be fullfilled, wherfor he made him very pfett in the sciens, wherfor thou pson or preiste aske the counsell of thy stewarde,



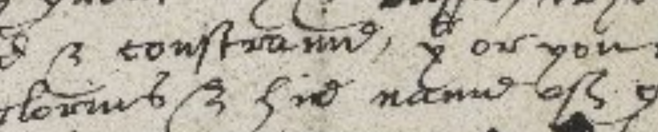
[illegible] dayes before ye begin this worke, & 9 dayes after [illegible]

Iniuction I charge ye to take, fastinge wt bread & water, 7 dayes before ye begin, & 5 dayes after thou haste spedd, Also streythly I comaund the to fullfill thy pillgrmages, what time thou hast furthermor Steward I charge the in any wyse to be pure & clene & to com in wt thyne apparraile very clenlye clenlye & to be contrite & sory for thyne offences done agaynste god & clenly forgive all the worlde as frelye as Christe forgave his death and as thou wouldest be forgiven thy selfe of him, Also Steward I charge the in the paine of eternall Damnaton yt thou be trewe in fullfillinge this worke as thou wilt answere at the dreadfull daye of Domes, both for them yt be dead & for them yt be alive, also I charge the to weare next uppon thy bodye a sherte of haire & very sharpe of haire, also thou must privilye punishe thy body wt a sharpe rod of birche, once a day, 9 dayes before ye begin thy worke, & 9 dayes after for thine offences done agaynste our saviour Jesus Christe, Also I charge the Steward To doe thy dewtie to here mas of Sainct Cypprian devoutelye offeringe therat, jd. Nowe I charge thee to fullfill all these thinges Steward, as thou wilte obtaine thy purpose, & these thinge doinge, trulye, wthout dought thou shalt obtaine, But I charge ye looke all thy garmente yt longe to this worke be purely clene & swete smellinge &c

This longethe to ye preiste to use
after this manner followinge

Seaven dayes before the profe of this experymente, I charge ye to be puer & clene contrite & sorye & puerlye meke in all thinges, but specially live chaste & use thinge beforesaid, in any wise 3 dayes before, then wt good devotion say mas of Sainct Cyprian & loke thou have none uppon ye but pure clothes, honeste & cleane, smellinge of swete odors & thinges very swetely, & loke privily yt thou have uppon ye the holy sacrament of an element, and loke it be so privily kepte yt it be knowne to no person livinge but to ye Steward & to thy selfe, & wt ye holy oyle yt thou shalte make a crosse on ye forhed of ye swordberer, what time yt thou & he entereste into ye circle, sayinge sayinge the prayers yt he shall the shew cominge you into the easte, & loke you have privilye a stole to give the Steward & loke yt you have holy water made as the booke makes mension to cast uppon you and the swordberer, & in any wise loke yt no hastines, nor noe swearinge be used nor doe nothinge but aske councell of ye Steward & in noe wise feare nothinge what soever yt thou or seeste speke not but kepe thy minde on thy booke & sometime yt thou mayst cast upp thyn eye & looke to the Steward & if yt thou see him smile thou mayst be ~~[illegible]~~ glad but in no wise smile not thou, for it may loose all the worke yt wee goe aboute & puteth in danger, Moreover this longeth to the Steward and to the preiste In any wise you must be purely cleane, wondinge of you & standinge & you muste clene washe you in a bath made wt leaves of Lovell, And after Confession it behoveth the to be arayed, forsothe when ye in accordinge time desireste to enter the circle, & beware you have noe spott in your clothes, nor in your soules, for if there be any spott, wthin you or in your clothes wthout doubte ye sperite taketh disdaine to shew to you as to unworthye, also, 3 dayes before you worke, kepe you from any manner of comunicaon, wt ower of women & naturall polution & in noe wise but little drinckinge, & before you goe to your worke, take your reste in a cleane bed & in clene clothes yt thou mayste reste well, After yt arise & haste the to worke yt thou wilt doe, but before take this little recreation of bread & water, & small fisshes, for take not uppon the to eate fleshe before thy workinge, nor yet thou wt fastinge stomacke to goe to thy worke at ye leaste for dread of sighte to be overcom & for worme[illegible]

[illegible] & kepe you from [illegible] of [illegible]

This is yor worke on the daye, kepe you from lighte of, & goe
before, then the swordberer must have the ringe weringe it
allwayes on the littell finger, on the lefte hand fasshoned as ye sig
hathe one longinge to this worke) Now followethe the Conju
for this worke, (NC)   by the vertue of this bond t
thou kepe thy appearaunce to the situation in paine yt may fale in
NC In the name of god ye father ye son
& ye holy ghoste, yt you sprite + be wt in this grounde bondethe
above, or aboute, & you goe from this place a in ells & ther
still to abide, till we have our purpose, I conjure ye whom
soever ye be, that ye away come yt we may fullfill our desire &
will   domine datu misterie placata, verbu caro facta
est, et per preciosu sanguine innocentem dni nri Jhu Christi qui
pro effundit, abiit in ara crucis et nobis tolerate quem virgo b
nostra, igne santissimo, illuminata, concepit peperit et semper v
immaculata,   vos etiam, NC, in nomini Jhu xpi omne
genu flectatur celestiu terrestiu & infernor & ois lingua confite
tur qd dns nr Jhs xps in gloria e dei patris & per hoc nomen
sanctu carne & sanguinem ex maria virgine conceptu & natu ac
per hoc universu genus humani redimere in cruce humillitat imola
fugite, fiat, fiat, fiat,   you, NC, devills, elves
or firedrake hence, also you sprites, yt crepe ye treasure helpe w
it & as I am for me wrighte I shall doe for the to thy helpe, & releasing
of thy paines & increasinge of thy great ioy & blisse, wherfor I
charge ye or you & conjure bind & constraine, ye or you keper of
this goode, by the vertue of ye glorious & his name of god
+ thou suffer it not to  be chaunged
into any kind deceyveabull nor yet to be removed from our hande
I conjure you NC out of this grounde & also to avoyd peasably
wthout winde or wether, wthout thounderinge or lightninge, wthout having
knowledge of your goinge awaye, wthout hurtinge or harminge of
me or any of my companye, or any creature, or of any manner
of thinge that ever god created, I conjure you, NC, & charge you
by the blessed bloud of our lord Jesus Christ, & by the power of ye
holy sacramente of the alter, ye blessed body of god our saviour Jesu
Christe, in forme of bread, I conjure you, NC, yf you war a
Christian man or woman or childe, I charge the by ye baptime of
Jesu Christe, I requiere the by the sacrament yt thou haste received taken
& by ye manhood of Jesus Christe, I requiere the NC, by ye vertue
& power of ye manhead, yt wch was dead & rose againe openly fro
deathe to lyfe on the iij daye throwe his owne powre, & so the godhed
& the manhood assended into heaven bothe body & soule, on the
assension daye, sayinge these words to his dysciples,
[illegible] so I charge
you NC, for to helpe us, to this treasure yt is in this circle
whereas we have made it throw ye miracle of ye allmightie god
& by ye might & powre of allmightie god, & by ye might & powre
of all sainctes in heaven, NC, by ye might
& powre of ye precious bloud yt was conteined & childed in a
maid, pure & cleane wthout any spott of sinn also, enoch & hely
shalbe dead in Jerusalem & ye shall rise againe openly, throw
the mighte & power of Allmightie god, & of his glorious deiti
ye or you by ye amistes of
allmightie god yt you avoid by ye worde of whom ye oughte to be
obedient & all creatures heavenly yearthly & helly, & by ye
obedience yt ye oughte to our lord god, the father & one god in trinitie
ye or you I conjure charge coarcte & constraine ye or you
In ye most mightiest & most highest name of god   All & co
alpha & ω, I constraine ye I conjure ye & binde ye & charge ye
or you to helpe us unto this treasure not defraudinge of
[illegible]

of god, deus deorum & by ye great strength of god yt made all h
wth all ioyes glorious & all dignities worthines worshipps & all suffr
& by all the worthines & dignities in heaven, & by all ye princes
heaven under god angells & archangells under god & by
holy evangelistes & by the power of ther offices, & by all the holy
apostles, & by ye power yt god gave them & lent them, & by all
prophete & power, & faithe & by all holy martirs & by ther martirdom
& by all virgines & virginite & by all holy saintes & ther livinges
to ye pleasure of god & by all the holy innocentes & there sowles
& by all ye holy seniors & ther power & sowles & by ye holy alter of god
& by all the glorius sowles merite & dignite in the hye lordshippe
of god & holy hallowed names of god, on & ω alpha
& et, tetragramaton, emanuell, Iesus christus, deus & homo maiestas, deitas
dignitas humanitas, & by all other the holy & mighty names of god, and

& Deo gratias

Dirige domine deus meus gressus meos in bono placito tuo, & viam iniquitatis amove
a me & de lege tua miserere mei) agla, sabaoth, adonay, In nomine patris
omnipotentis qui celum terram & cuncta creavit ex nichilo, ~~[illegible]~~
in principio in nomine filii unigeniti qui humanum genus, suo pretioso,
sanguine redemit hunc circulum, circumfero, In nomine spiritus sancti paracliti
qui corda apostolorum, & prophetarum sua invisibili penetravit potentia
& omnia nomina dei nota & ignota, O sancti angeli dei, raphaell, gabriell
samuell, michaell, salamell, anaell, capriell, adiutate nos in
istis operibus meis, & legat ista sententia infra scriptum sedendo rite
rem sedendo iudicialiter, Sic & moveo te, N, et convoco
te hunc circulum factum in honore sancte trinitatis semell, bis ter
quater per consortium et comparens in pulchra forma hominis vel sua
coram me & sociis meis, sedentibus vel sedendo in hoc circulo rite &
moneo te, N, vos spiritus circum   stantes in aere
detenere sibi   In nomine patris filii &

spiritus sancti amen
bis ter quater, per
filii legittime citatus)
domini nostri Iesu christi
moniciones tres
pena sua
& secunda
iterum tres
& tertia
totius temporis
prima monicione
sua inobedientia
invalescat, &c

locus magistri
locus sociori

ad habendum spiritum qui tibi
respondebit de omnibus
rebus & factis & de toto
mundo sine dubio

spiritus sancti
quolibet omni
per auctoritatem
per prima
horas si
duplicis
monicione
horas, &
monicione,
quem iniur
& ultima &
pena sua sepe

mihi   remissa, vel admissa in
clamando ad 4or partes circuli)   venit festinater & nisi
veniat, sedeat magister rite & scribat, contra eum, eius contumaciam
tunc sedeat iudicialiter, & legat contumaciter, excommunicando s
& eo quod non obedisti mandato domini nostri Iesu
dei tui nec precepta eius custode, respondeo mihi quod non excommunic
te propter inobedientia tua & contumationem tuam, respondeo mi
ubicumque fueris in toto mundo et precepto tuo quod tu fuisti & t
legittime citatus premonitus)   , & propter tua
inobedientia & contumacione excommunico & anathematizo te,
sicut scripture anathematizat dei & domini nostri Iesu christi & omnium sanctor
et non tu qui estas quosque desiderium & voluntatem meam compl
vade   et multiplico penas tuas, in infinitum,   spiritu
exorzizate & convocate & obedias mandate dei dei tui

217

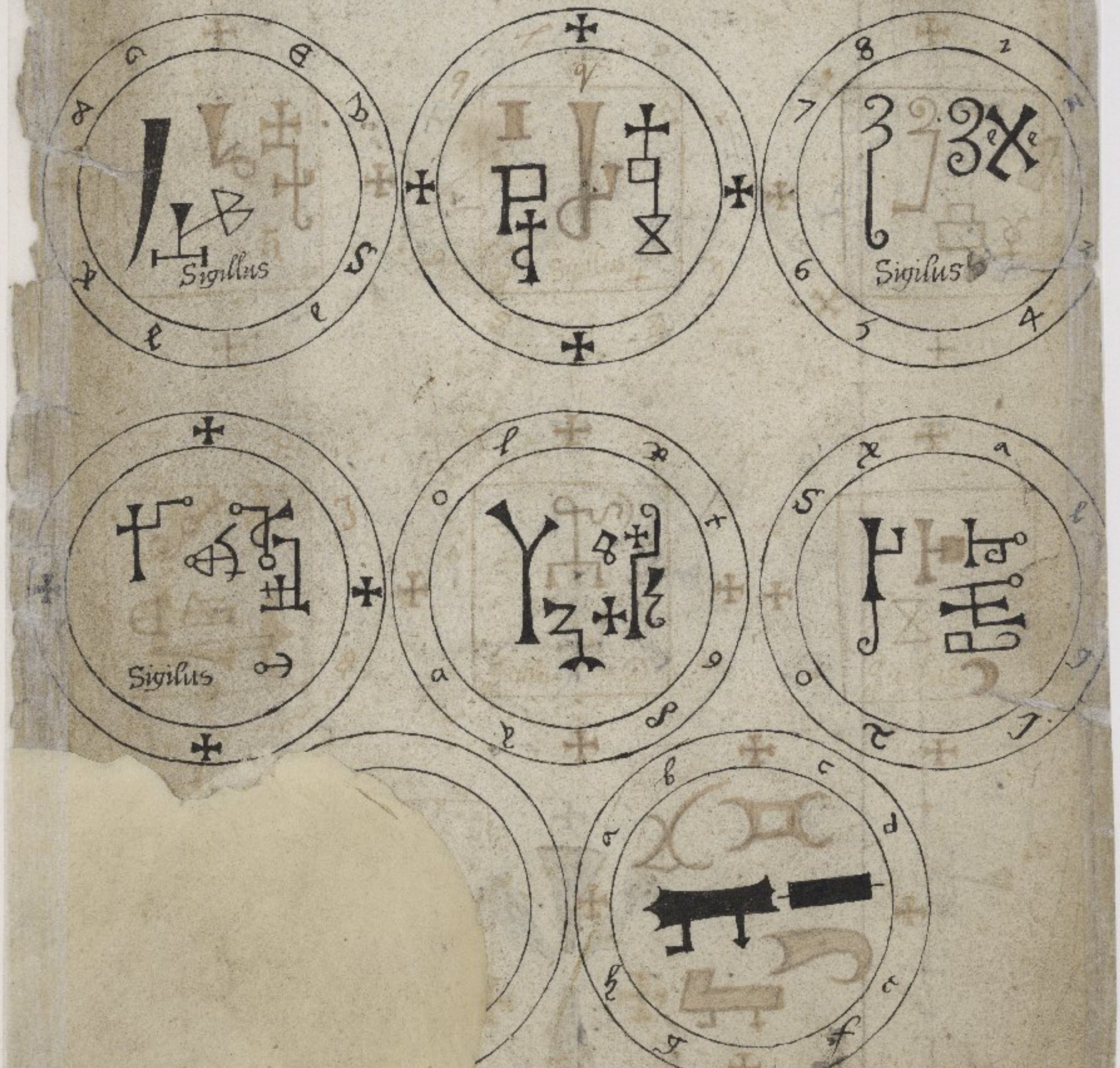
(veni veni, veni, & post q̄ venerit spūs respiciat magister [illegible]
illam plagã & videbit eum & dicat ei, O tu spūs N. ex om
suppedita te coniuro ut dicas mihi talia, & fiat eiusmo petitiones
deo gratias)

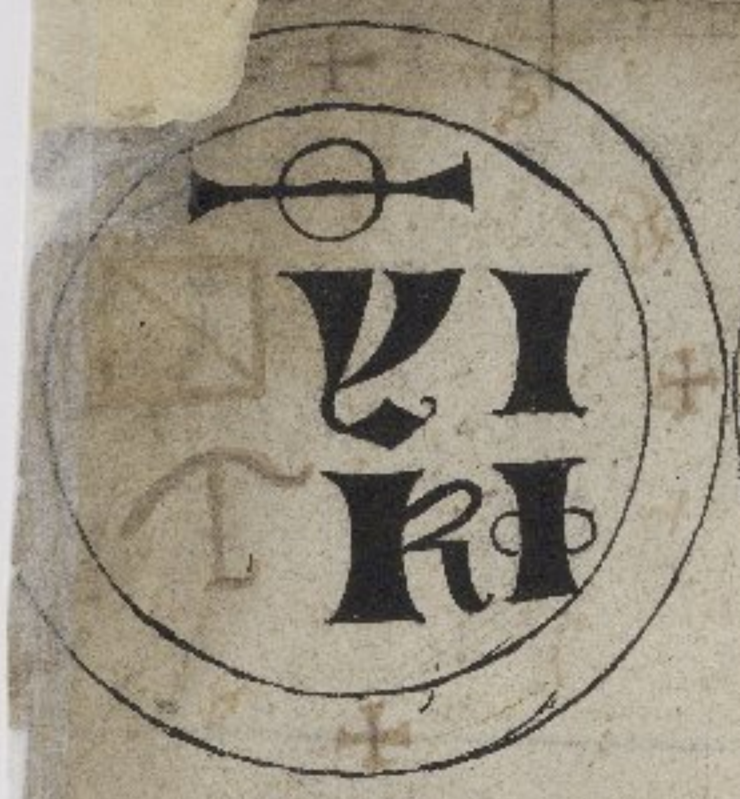
by these wordes followinge, ye which god said in the creati
of the worlde, ffirst when he made lighte he said   fiat lux & facta
est lux) the, 2, word whan he made the firmamente he said   fiat
firmamentũ in medio aquarũ & dividat aquas ab aquis the, 3, worde
when he made the firmamente he gathered all ye waters yt were
under heaven & then he said.   Congregentur aque que sub celo
sunt in locũ unũ & appareat arida) the, 4, worde, whan he made to
springe all trees & herbes, he said   Germinet terra herba virente
& facient semen & lignũ pomiferũ faciens fructũ, iuxta genus suũ
cuius semen in semet ipso sit sup terrã) the, 5, word whan he made
sune, mone, & starrs he said,   fiant luminaria in firmamento celi
& dividant diẽ ac nocte & sint in signa & tempora, & dies & annos
& luceant in firmamento celi & illuminent terram, the, 6, when he made
fisshes in waters & birds of the aire he said   Producant aque reptile
aie viventis & volatile sup terram sub firmamento celi, ye, 7, when
he blessed them & said   Crescite & multiplicamini, & replete
aquas marisque multiplicentur sup terrã, the, 8th worde, when
he made beastes & wormes & spoute he said   Producat terra aiam
viventẽ in genere suo iumenta et reptillia & bestias terre scd
species suas, the, 9, worde when he made man he said   Faciamus
hominem ad ymaginẽ & similitudinem nram & p̄sit piscibz maris
& volatillibz celi, & bestiis terre & universeque creature, omiq
reptilique movetur in terra) the, 10, word when he said   Crescite
& multiplicamini, & replete terrã & subicite eam & dominamini
piscibz maris & volatilibz celi, & universis animatibz que movent
sup terra) thes   ye speache yt god spake in the creation
of ye world & of all creatures, & if ther be any spiritt he shall
arise or warrantis, & if he appeare aske him in thy mother
tounge what he dothe ther & charge him to tell you, howe ye shall
have yt goode & by what meanes, & by what crafte & what time is
beste, or in what day or nighte, or in what time or houre ye shall
dispose the goode & then charge him yt he be redy to you, when yt
you com againe, & appeare to you, & ffullfill your commandmentes

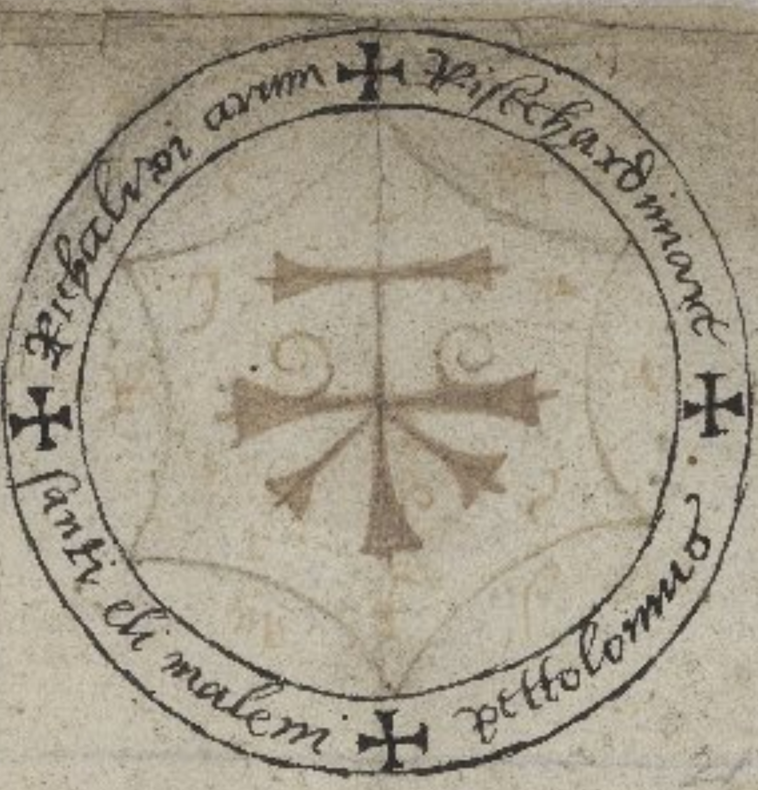
fiat or fiunt

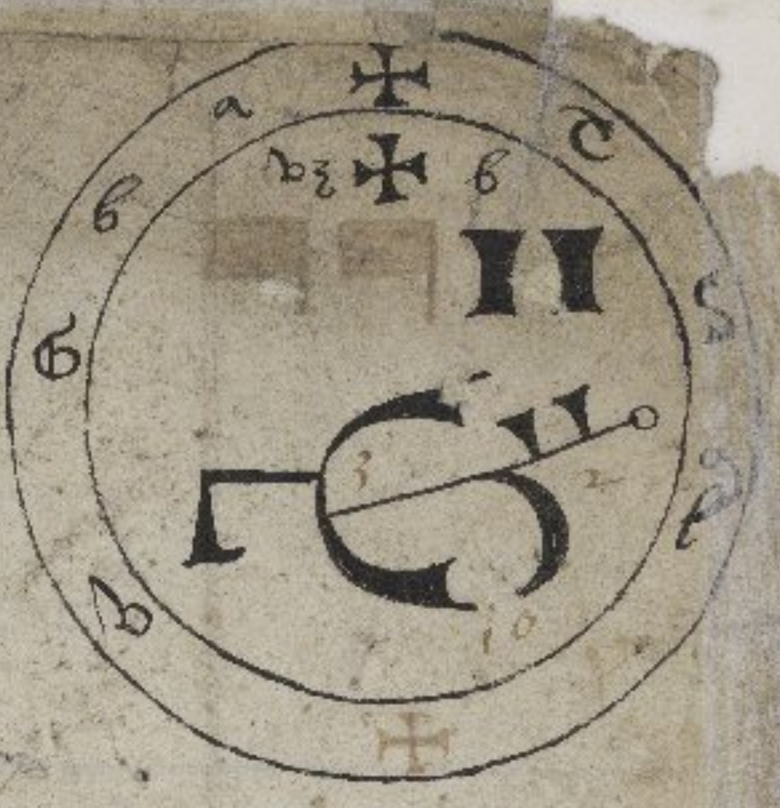
altissimi Signum
sce crucis + sup me facio ut spūs ne veniat me ledere
offendere gravare + molestare non valeat χρ̄e ad innate protegere &
defendere, cui celestia terrestia & infernalia spiritus qui
vivit & regnat per omnia secula seculorum amen)
& salvabor + salva me dñe & salus ero + qui laus
mea tu es, & oibz diebz vite mee + agios + athanatos +
Christus vincit Christus regnat + χρ̄s īpat + χρ̄s me
tueatur & ad spūs repellendos ab iste thesauro hic in ista terra
absconditũ amovere me adiuvet amen,   χρ̄e fili dei
vivi te supplicitẽ deprecor & exoro ut conserves me, Indignũ
famulũ tuũ, N. hodie & quotidie in oibz opibz meis, &
deprecor te sc̄m patrem creatorẽ mundi, & p filiũ dñm nrm Jhm
xrm redemptorẽ humani generis & p oia ineffabilia noia tua & p oes
scãs virgines tuas q̄ sunt in celo & terra & concede me famulũ tuũ
ad, oi, impedimento conservare digneris hodie & semp in isto ope ut
maligne spūs no possit me decipere, nec decipit
vivi q̄ celũ & terra fũdasti, & oia q̄ in eis sunt
mandasti, ut fieret digneris dñe dic ipse & aures tue pietate
inclinare & exaudi p̄ces meis ut ope meo valeã durare in
effectu [illegible] meum desiderium & voluntate

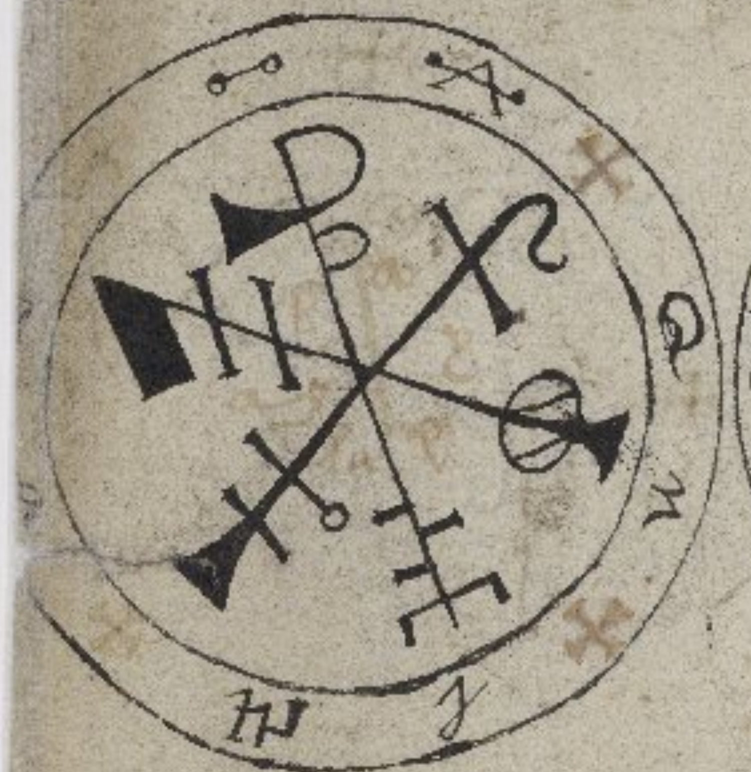
[illegible]
possunt nocere me [illegible] et ergo possim [illegible]
constringendi vos sicut meo [illegible], & sic ergo volo, &
et clamo clamore magno p sua scam benignitatem &
pietatem eternam in me dignemus sua scam gratia et [illegible]
infundere ut possim facere venire vos spus in figura
impleant omem voluntatem meam in oibz q precipiam vos ad meam
voluntatem p nomen scm tuu ineffabile, tu qui es trinus & unus d
pr & filius & spus scus)
Ad nin
fiam & involuerie cu oibz spus meis ab iste spiritibz malig
et non salvate, nec possit me offendere, nec ledere, nec de
[illegible] in oibz & p sua mea desideria, ad implent, t ad imple
faciat cu effectu amen

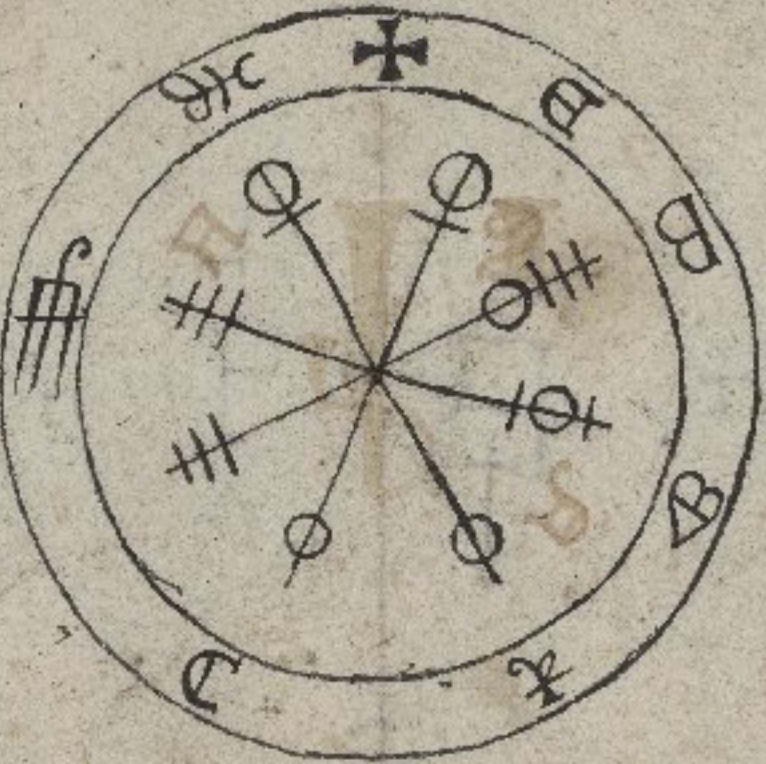


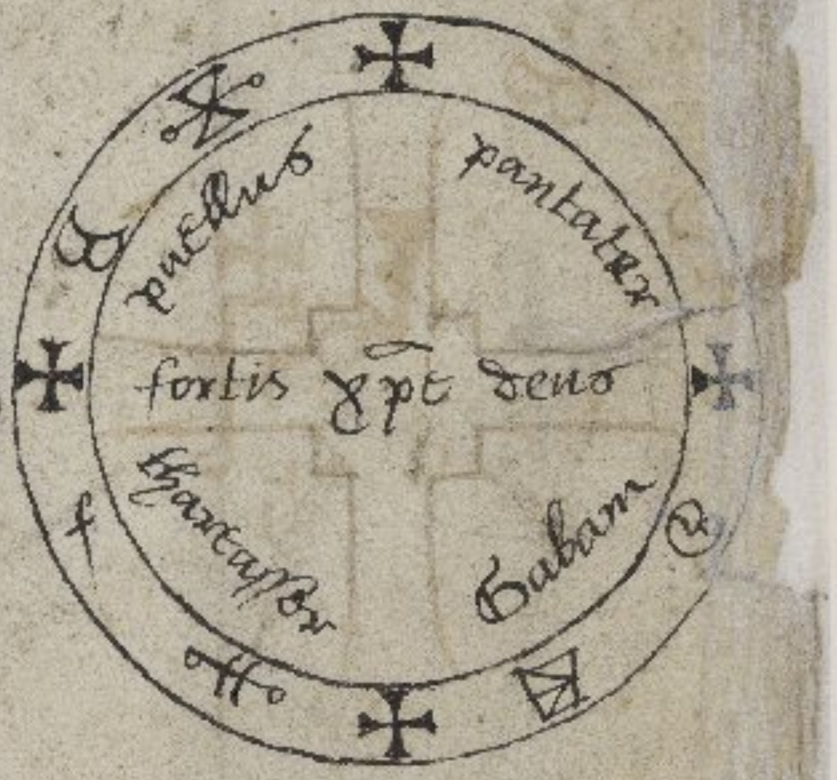


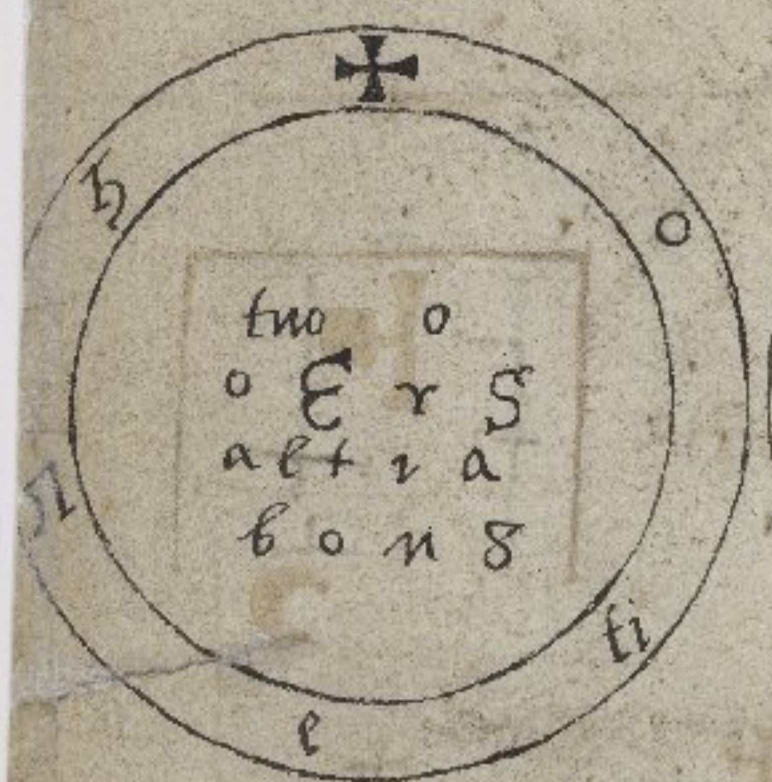

Bichalbri arum
Bisschardmant
pttolomius
santi eli malem

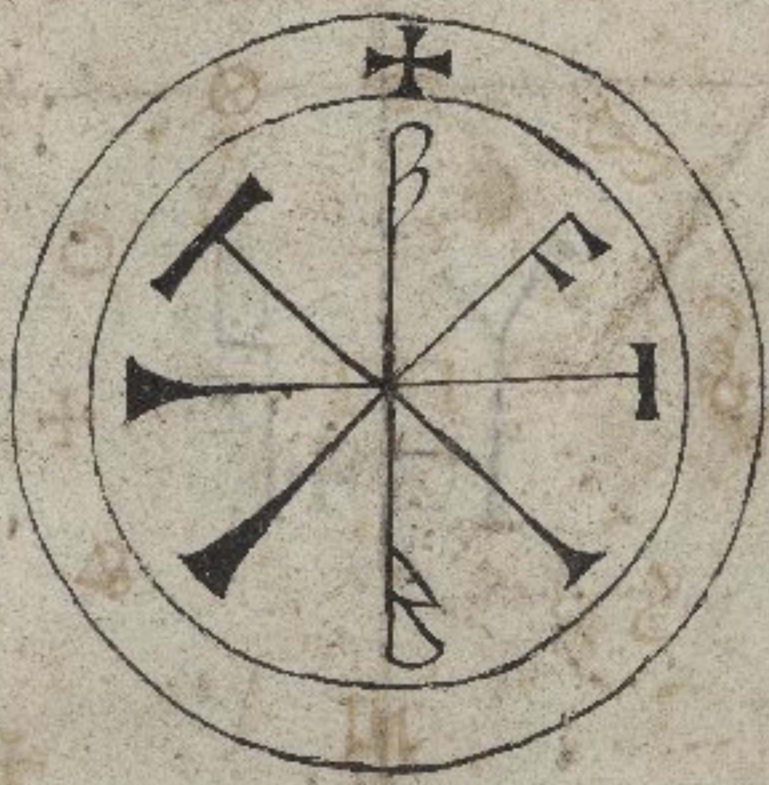

a
b
c
g
b

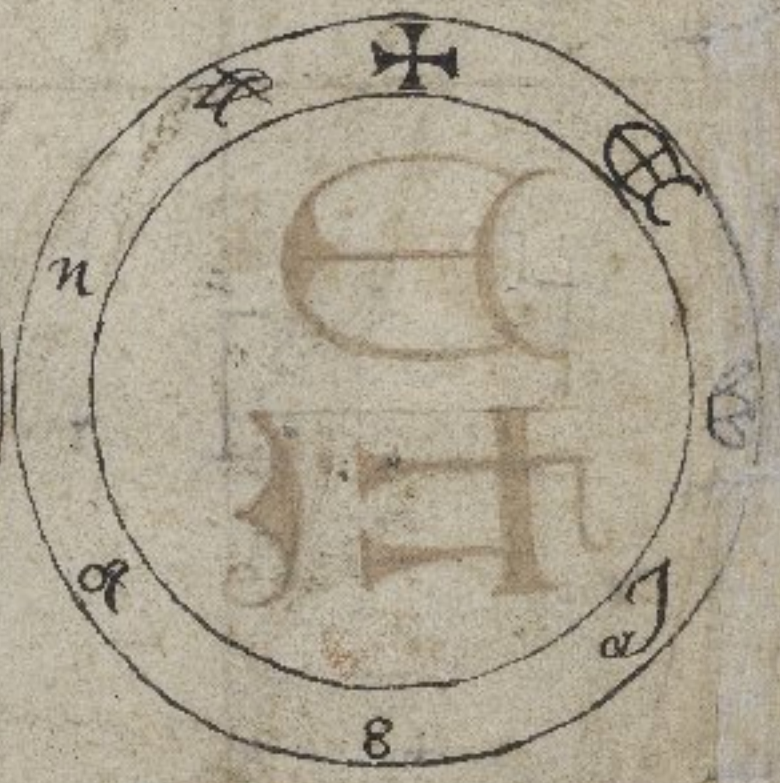


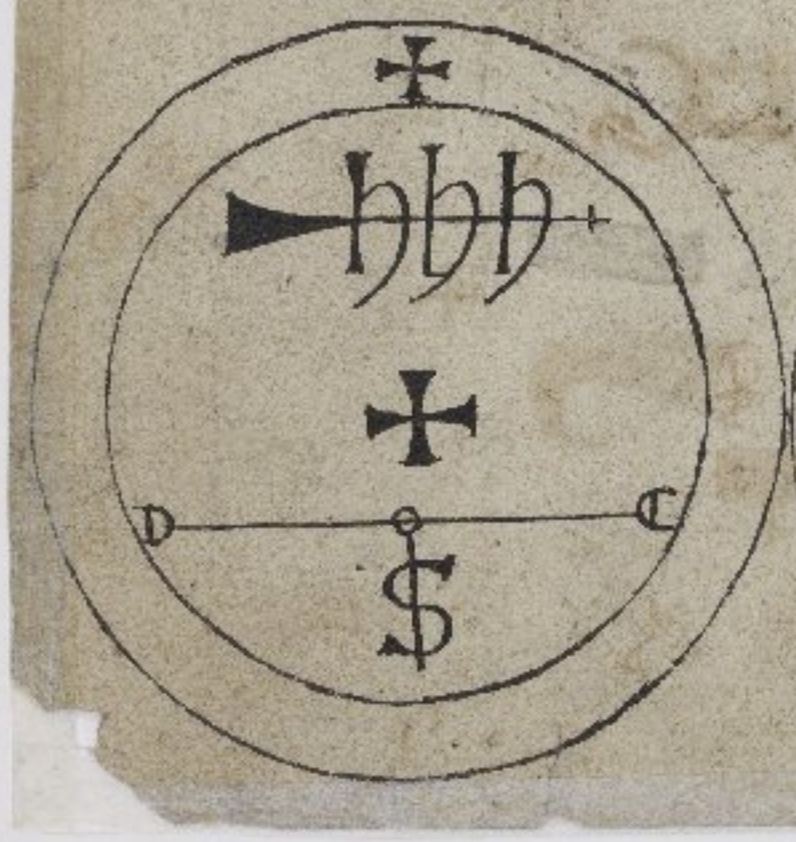


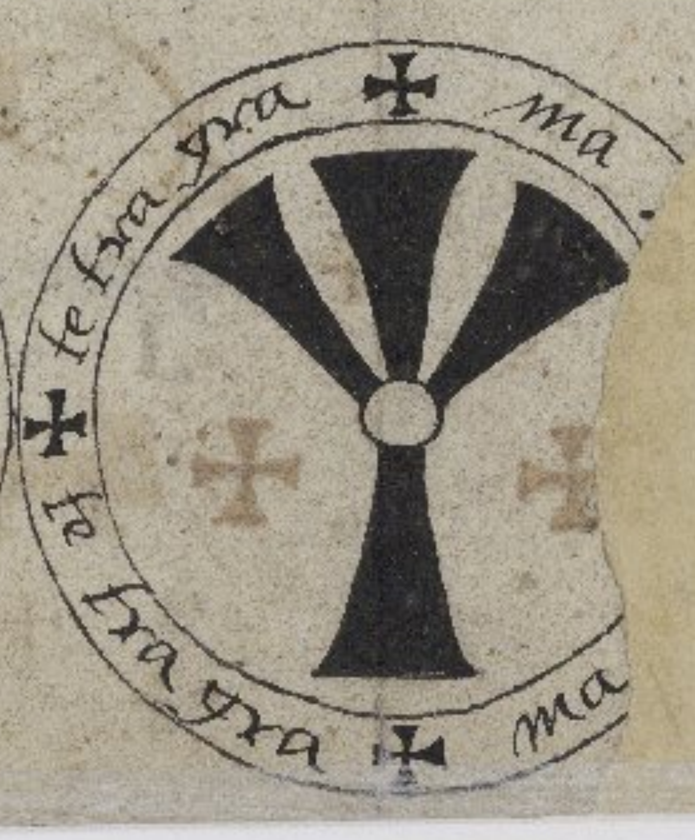

puellus
pantalex
fortis
xpt
deno
thartassor
Gabam
f


tuo o
o E r S
altra
bonS
h
o
ti
l




n
8

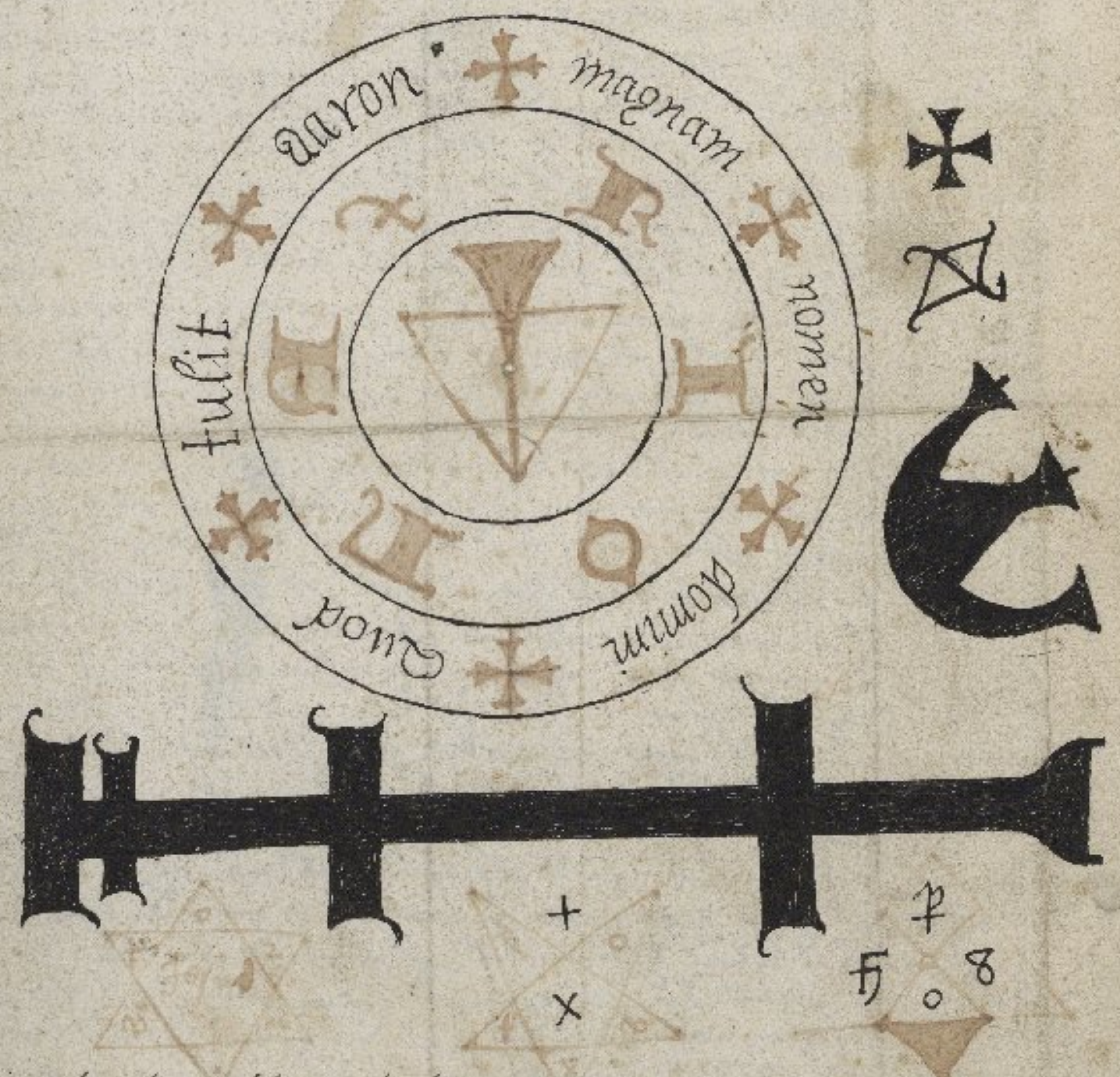

D
E


te tra gra ma
te tra gra ma

any sprite, or sprite, as hereafter followethe, ffirst thou shalt turn
thy selfe wt thy face into the easte & say thus, of the
father & of the sonn, & of the holy ghostes All you sprite yt be here
wtin this grounde, or water, fire or aire, by the space of a hundrethe ells
on every side rounde aboute me, I coniure you & charge you every one yt you do go
& goe from this grounde & tresure & that you com no more here, till yt I & my
followes, have don all that we will, & that you tourne not the treasure to no
other place or likenes, nor that you hurt not me, nor none of my company
And to all thinges, I coniure, adiure & charge & binde all you sprite by the
mighte and power of god by his fleshe & by his bloude, by his temptacon
fastinge and agonye, by his deathe & passion, & by his resurrexion, & by the
powre & mighte yt he shall have, when he shall com to iudge all the world
And yet I coniure you sprite all & every one of you, by all angells &
Archangells martirs & confessors & virgines, & by all the holy company of
heaven, that you doe as is before rehearsed to you, Also I coniure you
by the powre might & vertue of heaven, earthe water fire & hell & all
thinge conteined in them, by sonn, mone & sterrs & lighte & by all the torment
of hell & all sprite Also I coniure you by all signes & planette & by
angells of them all, so I coniure you by all these holy names of god +
Sother + panton + Craton + Alpha + & ω + Agla + Ely + Eloy + tetragramma
ton + Emanuell + Sabaoth + Adonay + & yet I coniure you sprites by all ye
thinges that ever god made created or ordained, that you avoid from this
treasure, & leave it here till I and my companye have wroughte all our
minde, & that you hurt not me nor none of my companye, to this I coniure
you & adiure you by all the powre strenght & might of god the father &
sonn & the holy ghoste, by all aires earthes waters fires ellemente
planette caracters stones woode grasse herbes & relickes, by all
stele, brasse, copper, & tinne, by all sylver golde, bokes & all vertue of all
thinge yt belongethe to man or beaste, & yet I coniure you & adiure you
godt name, & in the name of mathew marke luke & John & by many
the mother of god our lord Jesu Christe, that you goe and depte from this
grounde by the space of one hundrethe ells one everye side & that you
never com here to this place, here where I doe make this crosse ✳
by the vertue of him yt died one the crosse of wood for mans sake & sinn,
I coniure you sprite or sprite yt kepes this treasure here in the grounde
yt you goe your wayes & that incontinente, I charg you by the dreadfull
day of dome in the wch day god shall iudge me & you & all mankinde
in whose sighte the wicked & dissobediente sprite shall not be able to abide
but shalbe cast downe into hell, so be you plaged, & cast into torment &
paine, yf you doe not depte & goe from this grounde, by & by, for I do beleve
that to what sprite or sprite soever these bonde shalbe red, yt yf they do
not flye & goe from ye treasure & grounde, even at my comandemente,
as I beleve yt they shall, I coniure you into the paine of the feinde there
to remaine till the daye of Judgmente, Also I doe beleve yt you shall
goe your waye from this grounde, by the space of one hundrethe ells on every
side, Also I coniure you, by the powre & beleife of the iij kinge yt
to Christe Jesus our lord & saviour & by that which they offred & by
names, & by ye sounde of their names as these, Jaspar + melchior +
Balthazar + & by all good & faithfull men & women & by all their beleife
yt they have in god & his workes, Also I coniure you & adiure you
you, by all the kinges of the aire, & of the earthe & water & fire
of hell, that you goe from this grounde, & yt you leave the treasure, there
where it standes, & that you, nor none of you, nor noe other sprite
cary it not from us, nor turne it not into noe other likenes or
Also I coniure & binde you all sprite & elves & men, beaste & all
yt none of you doe awaye or lett us, by god the maker & redemer of
all thinge bothe visible & invisible & by his wounde & paine smarte
paines, I charge you by the blessed trinitye, thre persons & one god
omnipotente & celestiall, wthout beginninge & shalbe god wthout ende

Also I binde & conjure you sprites & all other afore rehearsed, by these holy names of god that I shall speake & have spoken, + tetragramaton + anatemate + anatematevethe + Alpha + & ω + Agla + Jesus + + by the holy service yt we have & by our prayers of the gospell by our faithe hope & beliefe yt we have in god & his worde Also I conjure you sprite by the misterye of god & by the holy crosse on the which Jesus Christ suffered his passion and deathe, by his buriall and risinge againe, & by his ascendinge into heavene Even by & by goe your wayes and leave all his grounde & thinge therin, as I have comaunded you, by god the father the sonn & the holy ghoste to whom be glory honour & praise for ever & ever amen

Reade this iij tymes over, yt is towarde everye quarter of the worlde ones leavinge these charecters pinned on thy breste & thou shalt spede one warrantise ffor this dw baron



alph
r e n i o b u d
c r i a b o d u

For biting of a dog, adder or snake that runneth in the head

☉ ✗ ♀ ✗ ☿ ✗ ☾ ✗ ♄ ✗ ♃ ✗

for stinge of a
adder venume be
after that drinke
in the robba

+ pote + porrepero + zebita + zere + zarapton + pachitos, in noie pris et filij et spiritus scte Amen.
Say these 3 tymes over a cuppe of ale beare or wine, then wrighte these wordes in a pece of paper & washe the letters out wth the beare, & lett the ptie drinke yt

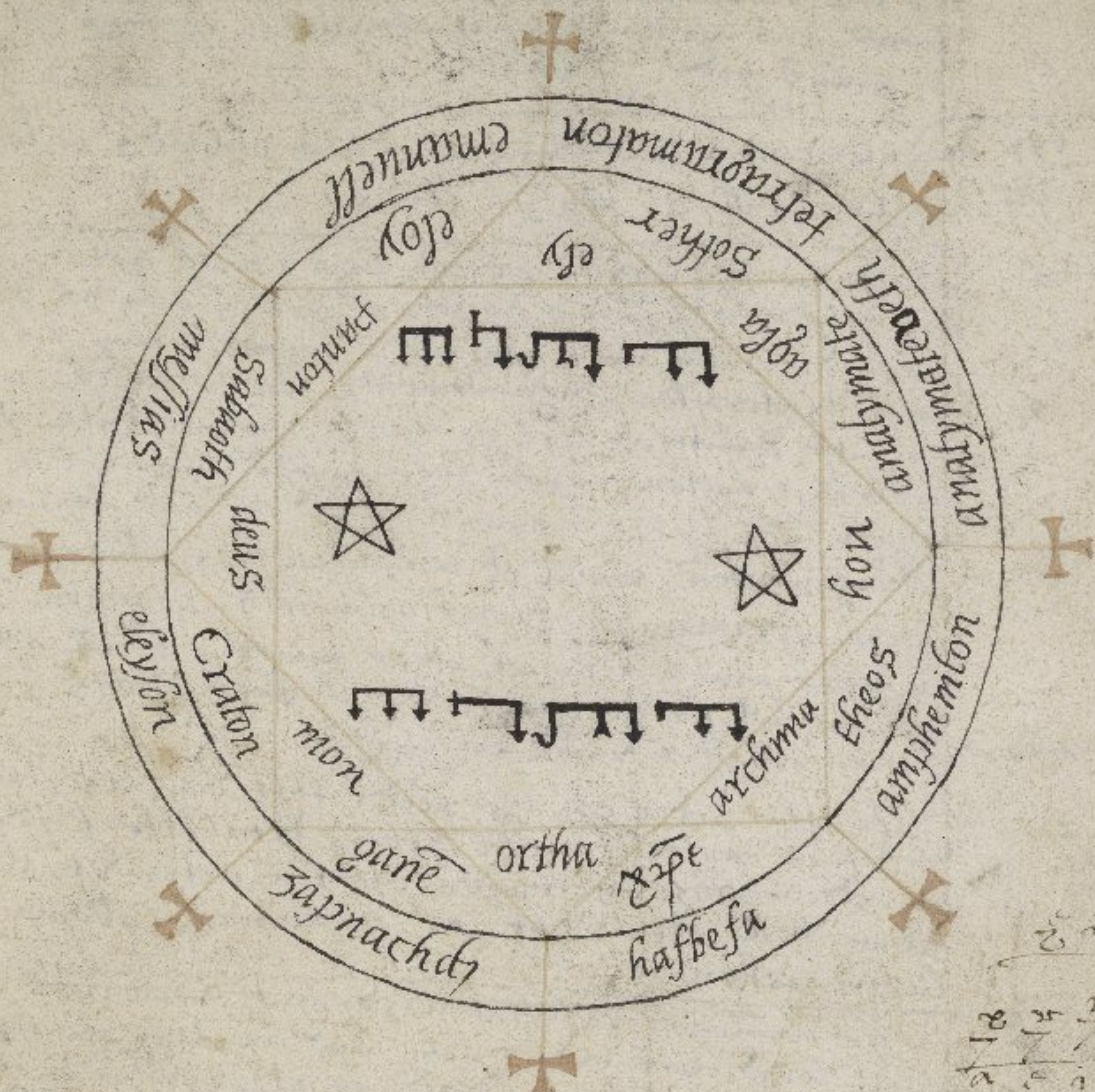
Another for the
same

To cause sleep

+ Caro + cara + redibit + Samim + Saboroth + Emanuell + parletus + pater noster.

cause slepe

In noie pris et filij et spus scte Amen + Beres + Reres + rest + Spes + In noie domi + reres + res + spes vt iste quiescat Amen


emanuell
tetragramaton
anaphaxeeth
amphemiton
hasbesa
zapnachdy
eleyson
messias
eloy
Sother
agla
ely
panton
Sabaoth
deus
Craton
hon
theos
archima
nom
gane
ortha

6 r d r 6 / a e i o u / r n t d

Terebinthus

It stoppethe Tenasmus made in a suffumigacion uppon the coles Terebinthus ℥ ij often wasshed in fennell, or fume water then put into it the powder of more saffron, Hiera simplex ana ʒ ß, & kepe this in a box, & whose feeleth greife of in their gutte or wombe lett them eate of this ʒ ij every morninge duringe 4 dayes

T955n49n9 7935549on T90ze5490

T9035n4 793en 7a35 7a3

give it seven dayes for an ague written

uppon seaven almondes and the seaventhe

almonde give unto a deye

pro ulcum unem orem

ab...

6 r d r 6 / a e i o u

Cr ebsbr. ovnotpldvn

write these letters eyther uppon a skin or plate of Leade or tin b y b o f d o r d o n i a p d, d And lett the p... weare them aboute the, And if it be possible, Lett them not knowe thereof but especially no creature but the giver

bn vtgro fro the vbmez psopxpr bui vr tr ur sori

S + S + tn + me + k + n + nn + p + w + l + x + 6 + tom + we + s + i + l + l + m + Ry + 8 + 2 + th + z + y + h + 6 +, Vorabsm rotr

A speciall good for women in travaile

H P

Write in a peece of paper thes wordes followinge Elizabeth
peperitt Johannem Baptistam, Anna Mariam, et mariam peperitt
dominum nostrum Jesum Christum, sine sine dolore, in honore
sancte marye, ~~Ste~~ et ~~mamye~~ Johannes baptiste, exeas Infans
ab utero matris tue sine periculo, vell tue, vell matris tue, Amen
being thus written laye it secrettly on the topp of her bellye
& praye god, Psalm

---

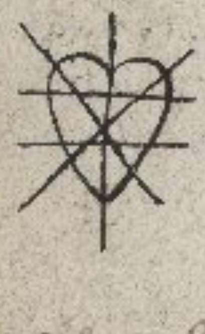
ffor the byst
ffor the ague

1 Kalendant 2 calendam 3 calenda 4 calend 5 calen 6
kale 7 kall 8 ka) obndx)

---

ffor one that is bewitched

ffirst say the gospell of St John 3 tymes, then say in the name
of the father & sonne & the holy Ghoste, & even as this water &
urine dothe now wast consume & burne, so may his or hers
their witchcraftes Inchauntementes sorcerie or charmes which did
or hathe bewitched this person, ye may presently by and by
returne & lighten uppon them selves againe, & to this I doe
charge you by those names of god our lord Jesus Christe
tetragramaton, alpha et omega, messias, sother, emanuell
Adonay, algramay, diagramay, agla, soth, tetragra, saday,
by those names & by all other names, & by all other names
of our lord Jesus Christe doe I ~~con~~ charge you, & you doe cause
& even as this urine doth &c



the Alphabite or letters

b r d s 6 6
a e o i u w

Tbkr thr sodnt 6f thr pbotdr thbt dn arsdethri bmi urthr
dt dn 6 prtr tlrur trsrori, then tbkr 6 pdgrrn shotr
bmi ukdthr ffdst nrilru dn dt, bmi urthr dt sdthr thr
sodnt toll thr sodnt at trnusmri ubdngr budn
barst sodtten

In the beginninge was that word, that word was with god,
& that word was god, This same was in the beginninge
with god, All thinges was made by yt, & without yt was
nothinge that was made. In it was lyfe, & that lighte was
the lyfe of man, And that lighte shinethe in the darknes &
the darknes comprehend it not, There was a man sent fro
god whose name was John, this same cam for a wittnes
to beare wittnes of that lighte, that all men through him
mighte beleve, He was not that lighte, but was sent to
beare wittnes of that lighte, This was that true lighte
which lightenethe every man that comethe in to the worlde
He was in the worlde, & the worlde was made by him,
& the worlde knewe him not, He cam unto his owne,
And his own receaved him not, But as many as receaved
him, to them he gave prerogative to be the sonnes of god, even
to them that beleve in his name, which are borne not of bloude
nor of the will of the fleshe, nor of the will of man
but of god, And that word was made fleshe, & dwelte
amonge us, & we sawe the glorye thereof, As the glorye
of the only begotten sonne of the father, full of grace
& truthe

The lord was the firste man that ever there was pricked
uppon

To cause a spirit appere in thy bed chamber

224

On ♀ day & houre enter into thy bed chamber or in som chappell fare
from the barkyng of dogs wt a burnyng candell of clean waxe then must
thou [illegible] close at thy head and say these words followyng thrise
Sanctus in die mercurii dominus noster Jesus christus fuit proditus
et osculatus / Sanctus sanctus sanctus in die Jovis dominus noster Jesus
christus fuit captus ligatus et flagellatus / Sanctus sanctus sanctus in die
Veneris dominus noster Jesus christus fuit suspensus plagatus et sepultus
Sanctus sanctus sanctus deus cum omnibus sanctis tuis mitte michi
ballanterem / And upon the done of ♀ [illegible] wylt do this wer to
thou shouldst first cause the [illegible] that daye and say the aforsaid
words thre tymes / And then go to bed and wake / And afterwardes man
wyll cam unto the then aske of hym his name / his name is balantyne
then aske of hym what thou wylt / and he shall tell it the truly
truthe / And wyll declare the [illegible] [illegible] / this hath ben proved
a profytable experyment

H P

Magrano ·/·

Go under an elder tree at mydday when the sonn is hottest & dig
under the shadow / & [illegible] consecrated [illegible] / And call there
Magrano well magrano / And there wyll appere before the [illegible]
[illegible] lyke gold and [illegible] a fayre woman / & [illegible] wyll
aske the what thou wolte of [illegible] / and then shall have [illegible]
[illegible] that thou wylt aske / then [illegible] and thou shalt
[illegible] wantt [illegible] wher thou [illegible] it

A nygromancers oryson

Thou spirit N. or [illegible] I by the powerfull wordes before rehersed
& proceding from my mouth beyng lawfully called commanded and
forced to appere before me [illegible] as thou hast not made them
appearing accordyng to the tenor of my call or conjuration in yeldyng thy due
obedience [illegible] as thou ought / thou hast cam into the [illegible] contempt of god
that made both thee and me / And therfore by all the power & authoritie
geven me by our lord god I [illegible] excommunicate and curse
and for ever to be deprived of all thy old joyes honors and offices to go into
utter darknes and to burne in hell fyre wythout redemption
And alwayes and from tyme to tyme to be vexed plagued & tormented
wyth [illegible] paynes and tortures untill thou wyllingly and dyligently
appere unto me and yeld thy obedience unto me / And be redy and
wyllyng at all tymes and in all places to obey my invocation / by the
vertues and powers geven me from my lord god [illegible] the kyng
eternall for ever lyvyng god thorowgh Jesus christ our lord Amen

fiat fiat fiat Amen

℞ cristall | Imprimis fac signum sancte crucis in fronte mulieris dicendo 1
In nomine patris et filii et spiritus sancti amen. dicat ter pater, ter ave
& ter credo, istos etiam 4 psal. deus misereatur nostri, deus in
nomine tuo, miserere mei deus, laudate dominum in sanctis eius, et tunc
orationem sequentem

[illegible] following

225

psal. lxvij
psal. liiij
psal. lj
psal. cl

Domine Jesu Christe ~~rex~~ glorie digneris mittere nobis tres angelos
bonos, videlicet anchor, amathor annulos qui dicant et ostendant nobis
veritatem sine falsitate vel fallacia, de omnibus rebus de quibus inter
rogabo, Domine Jesu, Christe qui conceptus es de spiritu sancto natus ex
maria virgine passus sub ponsio pilato, crucifixus, mortuus
& sepultus descendisti, ad inferos tertia die resurrexit a mortuis
& sepultus ascendisti, ad celos sedes ad dextram dei patris
omnipotentis, inde venturus es iudicare vivos et mortuos &
seculum per ~~ignem~~, & sicut tu es verus deus & homo, mitte
nobis tres angelos bonos, palam compituros, vel qui comp-
areant statim, in isto cristallo, videlicet, anchor anachor & analos
ad visum istius N, & per ista sanctissima nomina dei, eloy, tetragra-
mmaton sabaoth, alpha et omega, principium et finis,
expediate, & vos angeli & precipis neqro vos rogo & contestor
per sanctam maria matrem domini nostri Jesu Christi, et per novem
ordines angelorum cherubin & seraphin, thronos, dominationes,
principatus et potestates, & per virtutes archangelica, michaelem
gabrielem, raphaelem, uriel qui non cessant clamare ante
thronum dei, semper nocte, dieque cantantes, sanctus, sanctus sanctus
dominus deus, sabaoth, qui est qui erit & qui venturus est,
iudicare mundum, & per sex reliquias que sunt in celo & in
terra, per lac quod dominus noster Jesus Christus, de mamillis
beate marie virginis excepit cum vere puer erat ille in hoc
mundo & per vestem, coccineam quam indutus est Jesus Christus,
& per unguentum quod sancta maria magdalena unxit pedes Jesu
Christi, & tersitt eos capillis, capitis, sue, quod palam & sine mora
compareatis ad visum istius N, in isto cristallo,

* Here it will appeare like as it were a
cleare in the cristall & if it doe not appeare
begin againe, & if it doe appeare then speake
to the first, & call for the second as you did
for the first, beginning againe & so proceede
till you have all three, & to the first say thus

ad primum angelum

O angele dei bone venisti, In nomine, pa, & fi, & spiritus sancti amen,
& per illam intencionem quam habuit deus in mente, quando deposuit
Luciferum de celo, ad puteum inferiorem inferni & elegit vos
pro valentissimis angelis   ad secundum angelum

O angele dei bone venisti in nomine, pa, amen, et per virginitatem
beate marie, virginis, matris domini nostri Jesu Christi & per virginitatem
sancti Johannis Baptiste & per caput eius,

ad tertium angelum

O angele dei bone venisti in nomine, pa, amen & per reverenciam
passionis domini nostri Jesu Christi, et per reverenciam sacramenti altaris
quod deus noster Jesus Christus fecit in cena sua, & dedit, discipulis
suis, quando dixit dominice hoc est corpus meum hic cessat pater

dicat, magister, [illegible]
vos, sicut sequitur

Then say this coniu-
ration and the cru-
cifix upon them.

O vos angeli, vero vos precipio vobis et vos exorcizo per omnia [prin]
cipalia nomina dei quae non licet homini loqui nisi in articulo mortis & per
virtutem sanctae crucis, & per reverentiam passionis domini nostri Jesu Christi
& per reverentiam sacramenti altaris, quod deus noster Jesus Christus fecit
in cena sua et dedit discipulis suis quando dixit, hoc est corpus
meum, quod monstretis mihi veritatem, sine falsitate vel fallacia
petita vel requisita & petenda vel requirenda.

This must you say at every time that they shewe
not the verye state

If the sprite will not
answere derectlye
or refuse to answer
then use these wordes
prefatus

O vos angeli improbe maledicti perduri conversi, obstinati & perversati
tendis quid moratis, cur non respondetis, plane & sine mora quid
ingratis statis, cur non obediatis sanctis nominibus dei, cur resistatis
sanctissimo nomine Jesu, cui omnis potestas in celo & in terra & in
inferno data est, cui omnes creatura, in celo, in terra, in inferno
& in abysso, obediunt audiunt, & cui nulla creatura resistere
potest, ego vos o maledicti & obstinati in hoc nomine sanctissimo Jesu
& nomen sacratissimum Jesus, vos, anathematizo, & maledico, sicut
ipse maledixit, ficum fructum, non ferentem & in stagnum ignis
& sulphuris, vos relego usque in extremum diem Judicii et vos
privo ab omni virtute dignitate et officio, nisi statim clare
et lucide sine mora fraude vel fallacia, respondeatis et
ostendatis ~~et~~ requisita, et requirenda, per eum qui venturus est
iudicare, vivos et mortuos et seculum per ignem, fiat, fiat, fiat.

Coniuratio et probatum
est, de furto

Hoc fieri potest in propria persona sive alia per semetipsum pro omnibus
rebus furatis et ablatis omni re dubia in gemma crystallina sine
puero, videbis angelos in lapide et de omni re dubia sine fallacia
veritate loquentur vel vel de furto homicidio thesauro abscondito
de statu amicorum, viventium mortuorum & de rebus occultis sive
de quacumque re volueris // accipe crystallum clarum lucidum et
aliquantulum grossum, et circiam una grossa termina, quam plures per
medium ponatur gemma crystallina et dicatur hoc modo /// In nomine
sancte deitatis; hoc ~~dicatur~~ dicatur, donec tota tortura in qua gemma est
involuta, in manu tua dextra ad solem calidum circa meridiem,
ad videndum quicquid volueris & sicut dictum est videbis, per certo per
tua spiratione et ista quae sunt coniurationis et dicet de rebus omnibus
quaesitis et vos circumstantias demonstrabit, cum suis factis, certis
et declarabit quod placuerit et venire faciat socios suos et
demonstra in forma decora et sertis deferet in capite vel
corona et de indumentis, vere non dico quia aliquando venit cum
in colare et aliquando in alio cum venerit dicas quod ipse faciat
in forma latronis vel cuius de quo interrogas, vel quis et quod
veniat cum rebus furatis et statim excutet et furem cum
ostendet et res & locum per quem intravit et quando et qua et quot socii
cum eo fuerit, petas de nominibus & scribet si volis petere
vel potest petere de rebus occultis de thesauris absconditis et si
illud habere poteris vel non et cuius debet esse et appareat
sibi omnia maleficia, et de mortuo et de vivo si vivus sit an
non et quid facit, et in qua terra sit, et si debeat redire vel non
et de patre et de matre potest quaerere et docebit omnia

Coniuro te Sito, Sibon, Miron, qui habitatis in bosco, o vos coniuro
socios vestros adiuro et adduco, & impero vos cito et sine mora cor[am]
in hac gemma crystallina et pati sitis ad omnia praecepta mea obediendum
cum voluntatem meam, complendo. ///

Coniuro te Bestael et beste bello, per patrem &c et per alpha et ω, et per tremendum
diem Iudicij, et per virtutem dei metitum et per omnia nomina dei ineffabilia et fabilia
quatenus cito et sine mora in gemma ista cristallina compareas in propria persona et
pulchra forma indutus et sertum in capite tuo deferas, et adducas tecum socios
tuos, ut te, et illos videre possum per aspectum meum, in non terendo me
alicui creature nocendo, et per ~~ipsum~~ ista coniuratione, de, te, in, et, omnibus
hic stantibus et omnibus quibus ego mittero et misi hec, facias, ego, te, per
virtute dei omnipotentis, et per virtute omnium sanctorum nomine condemnabo in
ignem eternum, usque in diem Iudicij mitti, imbeo// istis completis dicas
ipse si venerit ei ut semper et tua invocatione et preceptum veniat
et tunc velle faciat et in gemma ista vel in alia statim appareat
et ad omnia interrogata breviter respondeat, et si non fecerit,
Condemna ipsum ita, ego te condemna estatell et in ignem infernale
te mitte imbeo, per virtute dei vivi et veri omnipotentis et per virtute
omnium sanctorum suorum, et per potestatem quam habet deus ut semper sis in
inferno ligatus catenis ignis, donec visibilem nobis appareas in
hac gemma cristallina, et meam impleveris voluntatem quod si non
prima die non apparet, dic secunda die eadem coniuratione et
si non veniat dic iterum tercia &c ~ ~ ~

Omnipotens et eterne deus conditor celi et terre, et eorum
qui in ea sunt qui es primus et novissimus, initium et finis,
qui Adam ex limo terre creasti, ad imaginem tuam formasti
et in paradiso locasti, O tu adonay, ipsum, Adam, ob, prevaricationem
mandati tui iterum a paradiso expulisti et custodes cherubim
et seraphim posuisti eum gladijs, quasi igne vibrantibus ut
terrerent eum ab introitu, O clementissime et misericordissime
deus, qui ex immensa misericordia et inestimabili bonitate filium
tuum unigenitum Iesum Christum dominum nostrum salvatorem et
redemptorem mundi, in mundum mittere dignatus fuisti, ut
humanam naturam assumeret, deitati uniret ut perfectus esset
Christus quem angelo annunciante carnem ex maria virgine assumere
et inde nasci voluisti, ut perfectum se ostenderet hominem
quem tradi ligari, conspui alaphis cedi per agoniam guttas sanguinis
sudari corona spinea capite suo imponi flagellis cedi vestime
ntis denudari purpurea circumdari et iterum vulneribus
infixum vi avelli et cruce vasta humeris suis tenerrimis impo
ni, et ambulari ut per pondere corpus tenerrima sustinere, tantum
omnis non potens gemens, succumbere coactus fuit quem
trahi velli et extendi in cruce, ut, hiant iuncture, rumpunt
nervi et vene in altum elevari et per angustia, et dolore, clamare
Lamathabatani felli, et aceto potari spiritum emittere et mori
postea latus eius sanctissimum, lancea perforari voluisti, unde
fluxit flumen sanguinis et aque in redemptione mundi,
quem spolium et ad inferos descendere et captivos inde
reducere et paradisum aperire et iterum ad te ascendere
voluisti, unde venturus est iudicare vivos et mortuos
et seculum per ignem ///

O sanctissime adonay per tuum sanguinem et per passionem
eius et sacratissimum nomen eius Iesu benedictum et sanctifica
hoc experimentum sine charactere ut obteneat effectum ut
ego ipsum [illegible] favorem gratiam, et amorem omnium hominum habeam
et teneam, ita ut quecumque petiero rogavero seu postulavero
ab aliquo homine impetrem et obteneam, nec habeant potestatem

denegandi

Derogantur, sed stat in voluntatem meam et mysterium, et quod omnes
spiritus et potestates aereas sive infernales, nec non omnium
mei visibiles et invisibiles nocere mihi non queant sed a malit
desistentes voluntati mei obediant, et eam sine mora impleant,
per eum qui venturus est Judicare vivos et mortuos et seculu
per ignem finis

Experimenta ad habendum spiritum sibilla in cand
ela que veraciter respondet tam de furto, quam de
thesauro et de quocumque volueris in primis sis
mundus in conscientia, et accipe candelam novam
ceream, et illumina eam et tene eam in manu
tua dextra et dic sic ////

Coniuro te sibilla per patrem filium et spiritum sanctum, per deum verum deum
vivum per sanctum et per deum qui omnia ex nihilo condidit et creavit, et per virginitatem
beate marie et per virginitatem sancti Joannis evangeliste, per virginitatem
beate margarite et per omnes virtutes celorum, per omnia verba que sunt in celo
et in terra, et per omnia nomina que sunt in hoc libro contenta, et per ista nomina
agla, tau, tetragramaton, adonay, unigenitus via sapientia virtus quod
tu sibilla mihi virtute verborum predictorum appareas hic in candela et te
mihi in pulchra forma humana et decora in specie angeli et de
quibus libet de quibus te interrogavero dicas veritatem, Ita quod ego vere et
demonstrationem audiam et intelligam et ita remaneas velut meum mandatum
et cum te licentiavero recedas nec in aliquo me molestes per eum qui
venturus est iudicare vivos et mortuos et seculum per ignem amen
Ad hec coniuro te Sibilla per deum vivum per deum verum per deum sanctum
et per deum qui cuncta creavit ex nihillo, et per sanctam mariam matrem
domini nostri Jesu Christi et per michaelem gabrielem raphaelem, raguele
et per omnes angelos thronos et dominationes principatus potestates et per omnes
virtutes celorum per celum et terram per solem et lunam per stellas celi et
arenas maris per sanctum Joannem evangelistam, per sanctum Joannem Baptistam qui
Christum in flumine Jordanis baptizavit per evangelistas, M, M, L, J,
per mortem et passionem domini nostri Jesu Christi per spiritum sanctum paracletum
per tremendum diem Judicii et per sanctam beate marie virginis et per omnes
sacerdotes dei qui coram deo sunt coronati et coram eo adorate et per
α, et ω, initium et finem et per hoc nomen tetragramaton ineffabile
et per alia sancta nomina dei, agla, tau, anazapta, anaphenoton,
stimulaton. adonay. sabaoth. emanuell. et per omnia nomina sancta que
dicta sunt vel dici possunt de deo vel nominari quod ubicunque
fueris Sibilla huc accedat sine mora et molestia te viriliter
coniuro et exorcizo per planeta modo regnantem, ut in candela modo
mihi visibiliter appareas sine mora et de omnibus a te interrogatis
veraciter respondeas sine aliqua fallacia vel dolo, vel falsitate
per eum qui venturus est Judicare vivos et mortuos et seculu
per ignem amen ///
Et cum statim apparuerit dic, coniuro te sibilla que appareas in hac
candela, in nomine patris etc. amen, et per virtutem preciosi sanguinis
Jesu Christi et per hec sancta nomina dei. agla. tau. anazapta. anaph
enoton. stimulaton. sabaoth. adonay. emanuell. et per totam coni
urationem predictam, tuum adventum constringente ut non recedas ab
hac candela, quousque veraciter mihi ad omnia mea, interrogata resp
ondeas, et a me licentiata fueris amen / tunc quere quod vis cum quod
habeas tuum negotium, expeditum licentiabis eam sic coniuro te
Sibilla per patrem filium et spiritum sanctum et per hec quinque nomina dei, agla
tau. joth. tetragramaton. adonay. ut ad locum tibi a deo sine
destinatum vadas, et quod nulli creature noceas nec molestas

229

[illegible] modo recedas & nullo creature noceris & quido
enge et vbirugs te [illegible], sis mihi parata statim mihi
incontinente obedias, in noie patris & filij & sps scti
amen ~ ~ ~ ~ ////

---

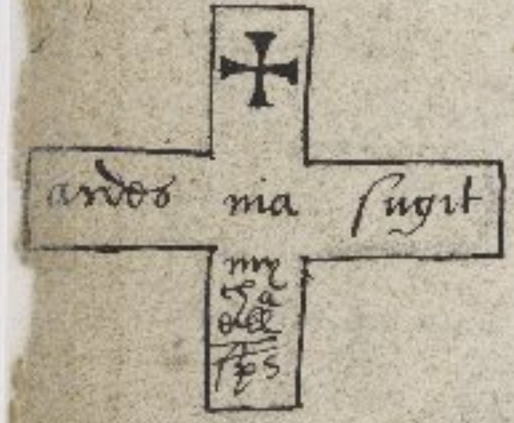
ffor to take fowles wth your hande — Take the sede of Henbane, & the sede of popies the sede of Lettis and the sede of Hemlocke, & stampe them well & beate them all together in dreges of wine, & doe wheate therin, & lett it sethe well, And then strewe it & take the wheate, & fiat

ffor a maide thought — Take a stone that men call agagate and lay it on her lefte syde when she lis a slepe

ffor Amore in the day and Houre of ♀
H P
— Wright this figure in thy lefte hand & touche a maide or a woman, the whiche thou woulde have before the sonne risinge on the fridaye & in his houre, & she shall follow the, and if thou canst not touche her, shewe it her & she shall follow the, wth these wordes & K / Eye, assoraph, assmobias, ~~[illegible]~~ nil & [illegible] 6 6 6 6 6 6 [illegible] elon [illegible] eye assoraphe, assmobias h ke cu sangue vespti lionis & colube

Against theves
H P
— Carry wth the these Kc written in virgin parchment, y [illegible]
[illegible]

against thy enemies — Visible & invisible by god, graunt his allmighty power as well against evill pestelence & all yll ffamyn, these letters written in a cleane linnen clothe let them be borne syns the angell did give them to kinge Karroll, & did comaund him to beare them of the pte of god in pill [illegible]
[illegible]



Wright these & allwayes bare these ke wth the & Eye assoraphe assmobias [illegible] ✡ ⛤

Whosoever these letters or Kes shall beare wth him his enemies shall have no power to hurt him, but rather to feare him ✠
[illegible]

againste
bobbarte
wodebaste
witchcrafte
against witchcraft
— That thy enemies shall not overcome the in thy dayes write iij lawrell leaves & bere them wth the, michaell ✠ Gabriell ✠
camell
Raphaell ✠ / Hinge them aboute yor necke
hang them aboute your neck

ffor agis or ague — write this verse in a aple that is to say in 3 ptes & let the sicke confesse himselfe to god, & the first day to eate one pte that is ✠ in noie patris ✠ pater est vita vivens alpha & ω the seconde ✠ et filij ✠ filius est sapiencia patris geniti ✠ Emanuell the third ✠ Et sps sctus est amor ✠ ab utroq procedens paraclit Amen ✠

ffor sorrowe of the tethe — write these iij names in a hasell wand of one yeres growth And if he be a man say John wher is your payne & if it be a woman saye Jane wher is your payne, marya. dura. trazam, pega tega Sega dora &
it fiant

A charme for
thxdbr drxdm
pxbbxtdm

— 134 230

A charme for
theves come
probatum

I beleve in, for thy grace & for thy might, save me good lord both d
night from all my enemies & from all theves, & from all that be
& by the vertue of thy right harme, save me good Lord from all h
I coniure them by the vertue of the, that all theves abide m
wheresoever that I goo or ride, make them lord me to abide, &
to them what me list in feild or in towne, or wheresoever that
ne let no theves goo me fro, or that I have my will done in
them never further ~~gone~~ come, father & sonne & holy ghost, in the is
mightes moste; In the is the beginninge & endinge, in the is ve
of all thinge of wood & stone grasse herbe & tre, & all th
vertues lithe in the) & by the vertue of all good praiers,
ever was said by faithfull heves, & if ther come any theves
for to robb or to kill, that by thy power & might they doe
stand still, And that they stand as stiffe as a stone, & have
power awaye for to be gone, theves theves theves still doe ye
stand by the might & power of gods holy hand, And by the
vertue of the holy trinitie, swete lord ne pomes them a
ye be holy in trinitye, Lord ye graunt that it so be fiat f

---

prbptkr fxrtb
propter furta

ffor charitie fiat, fiat, fiat, then say this thre times
Lux amiamoria sit Exe asserophe, assnbias b assnobyas
Cospare

prbptkr fxrbrm
prbbptdm
probatum
propt furacom
probatum

In Bethelem god was borne betwene ij beast to rest, the
lande in the stede, wher was never theife ne man, but th
holy ghost the trinitie, that same god ther was borne, deffen
bodies & our goode & our cattells from all theves, & from
harmes, & from all maner of mischeifes, wheresoever
be by land or by water, beside or behind, in nomine patris
filij et spiritus sancti amen, lux amiamoria lux amiamoria,
lux amiamoria exe asserophe assnobias b assnobias, Co

O xpprrxmxntx
fbr thkfvfs
experimente
thieves

I coniure you theves, by the vertue of the father the sonne
the holy ghost, the holy trinitye, as westely as I beleve in the
through thy vertue & thy might save me good lord both da
night, both within & without, in every place & all abou
from all myne enemies, & from all theves, that no man h
we throughte our beleves, by the vertue of Heaven, ear
water & Lande, & by all that ever was wroughte by g
Leande & by the vertue of wood, herbe, stone, grasse, &
& by all the vertue that may be, & by the vertue of on
sacrament, that ever was wrought by gods Judgment,
all that ever god hath wroughte, or ever did or ever th
And if ther come to me any theves, or any body me to hurt o
harme to rob or to stele, to send him or them to binde & to
hattinge robbinge or to stele, that they may stand as still as
stone, till I bid him or them be gone, And as westely m
him beholdeth & walkinge out of theire mindes as the Jew
were blindinge, when Jesus hid him in his godhead in
temple, god graunt that ye may be trewe, as westely
god beleve, then say (p, n, a, & e & d) fiat

✠ And if he may not goe hence on gods nam
bid him goe hence on the devills name, & com n
there &c.

for to make theves
to stande 1/230

ffbr tp mbkf thkfvfs
tp stbndf
in nomine patris filij et
spiritus sancti fiat

I coniure you theves, by the vertue of the father &c, I
coniure you theves, by the vertue of gods passion, & of h
assention & of his resurrection, &c, I coniure you theves,
the vertue of the crowninge that god was crowned with all
the crowninge thorne, &c I coniure you theves, by the vertu
the baptisme that god toke in Jurdon, &c I co

231

ye theeves by the vertue of the wounde of god that bledd and was ffridaye We Comaunde ye theeves, by the vertue of the sepulchre that god was buried in, still that you stand, & no further goe, in nomine patris filij et spiritus sancti fiat,

Amen Jhesu xpi Salvator huius mundi et redemptionis omnium fidelium, In alpha et, ω, messias, sother, Sabaothe, adonay salva me ab oibz viciis diabolicis et ab omibz latronibz Et si aliqui latrones venerint hic consportabunt, p virtute florei nomine dei ali q artype, agla et, ω, et ola, ely, eloy, sabaothe, adonay, tetragramaton, fiat

[illegible]

to make our face

You must take some water one gallon, one ell of wild tansy, one ell of Ligramen, put them in a glasse togither untill the water doth stinke, & then straine it & put it into the glasse againe then put in 1/2 oz of suger candy small beate then put a little Camphere, then put as much white burras, then put three leaves of gold, then shake all these togither & sett the glasse in the sunn one fortnight, then straine it again At night take a pece of scarlett & rubb your face over night wth it, then in the morninge take a pece of cleane white linnen, & dipp the same in the water, then when your face is drye, wthin a qrter of an houre, rubbe your face wth the scarlett againe

your face

Take a Leman & pull out the carnells then put in a little sugar candye & 3 leaves of goulde & put it in then take a thred & binde on the cover of ye leman againe & sett it on the embers & rost it like an egge for the space of half an houre then let it be could, then rubb your face wth the scarlet, & then take a little out of the leman on a peece of linen clothe & wipe your face wth it

For the tothache write these letters in a square pece of wood & when you have done, cleave the wood in the middest & burne it [illegible] Maria emanuell anamzapta [illegible] the name of the father etc

+ hc + tuat + great + ma + tont + ∞

First write in [illegible] opera thwpos rastor popas roly puphas, londula pondula, & say [illegible] by the [illegible] that are [illegible] that [illegible] in [illegible]

[illegible]

Wright [illegible] before the sonn rise, & [illegible] in what place [illegible] And yf thou wilt [illegible] prove yt [illegible]

to make one folowe thee

wrighte [illegible] faste, nol, elsoll, Elysell, & [illegible]

thou wilte knowe [illegible]

When they sytt in a bathe togither [illegible] shall [illegible] & the other shall sownd them [illegible] the [illegible] of the [illegible] of [illegible] & give them to drinke

[illegible] in powder [illegible] and [illegible] +

If any be [illegible] with [illegible] — Inbarros, Sitonis, ayoos, salvator, adonai, alpha, et ω agla, ar stans, tetragramaton, anamzapta, on, adoflos, sabaoth, [illegible]

If to make theues to stand aswell by night as by day, thou shalt at euery corner of the house wher the goode doe stand say this orasion followinge

Michell, gabriell, urriell, Chanaphiell, parathyell, pantaphron anguell, Tobiell, I doe swere you theues by the livinge god, by the holy god, that none of you or any other haue power, to hinder me, nor my house to breake in, nor to carry away my goode

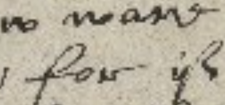
Omnipotens sempiterne deus qui ordinator flor et dirige, ... Justorum dirige sanctum angelum suum Raphaelem assit michi comitatus, formidus et malus, surripiat vias meas me meas Januas, et timeat me esse dirimetur ... stantis ptetragramaton ... Bartolomeus patina patmazous, In nomine patris &c Jesu autem transiens per alla luzza, amen //

In nomine patris &c

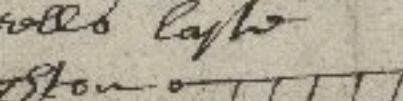
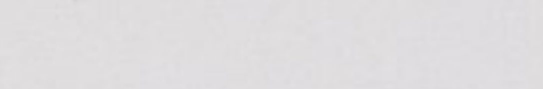
I beseche the holy ghost, this place that here is, sett the father the sonne theues for to lett, And if ther com any theues our goode away to ffetche, the holy ghost be them before, & doe him for to lett & doe make him abide till I againe com, through the vertue of the holy ghost the father & the sonne, betide what will betide, & if ther com any theues here they shall abide, through the vertue of matheu, marke, Luke, & John, the iiij evangelists accordinge all ende, I doe binde the theues so fast & doe him ..., so as St bartholmewe did binde the devill with his bard heare, so here theues, theues, theues stande, ye theues in the name of the father & of the sonne & of the holy ghoste, & in the name of the trinitie, & for the passion of christ, & for his death & his uprise, in the name of the father the sonne & of the holy ghost three persons & one god, that ye still stande, till I bidd you goe on a gode name, or on the devills name & com no more here

---

And experemente for theues

Whoso euer be afraide of theues, to be robbid by night or by day in his house, or ells that he hathe a pond of fishe, or garden of fruite or a folde of shepe, or a horse that is tied in the felde, that he would haue kepte, from all theues & safe Lett him say this charme next followinge like as it standeth wrytten hereafter, They shall haue no power to beare awaye his goode nor Robb him but they shall stand as still as mazed men, till they haue leave to go of from him that oweth the goode, And if it be fall that any such com ther within the danger, when that thou comest to him say to him what thou will to the uttermost till, And when thou hast said what thou liste, Then bidd him goe hens one gode name, & com no more here, And if he will not goe so, bidd him goe hens in the divells name & com no more here 

And be thou ware that thou borrowe not his name from thi day forthe, for if thou borrowe him, paradventure it might be the cause of his undoinge & deathe/ & therfor kepe thyne owne consell   in nomine patris et filij et spiritus sancti amen

The holy ghost benedicitie 
the father the sonne with us be
In the name of the father the sonne & the holy ghoste amen
apostells angells archeangells laste
I bequeathe this place all aboughton
& all my goode within & withouton
to the blessed trinitie
that is one god & persons thre
and to St John the evangell 
that died on earthe with Jesus christe

that no theves away it take
but kepe it well John for maryes sake
And that they ~~mave~~ mowe no fote hence flee
but kepe them still the blessed trinitie
throught thy vertue of thy passion & manhed
& throughte the vertue of thy blessed body in forme of breade
& throughte the vertue of every prayer
that ever was said by thy faythfull heires
& by the vertue of woode herbes & grasse & stones
I charge you appostelles every chone
marke mathew luke & John
the sonn the mone & the sterres & you elemente cleare
I charge you kepe him still heare
Saturnus, Jubiter, mars, soll, venus, mercurius, & luna
aries, taurus, gemini, cancer, leo, virgo,
libra, scorpio, Sagitarius Capricorn aquarius et pisses
I charge you 7 planettes & 12 signes clere
I charge you kepe him still here
& that he passe noe foote away, till he have tolde every
stone in the way, & every dropp of water in the sea
I pray you all that it so be, by the vertue of the trinitie
& that you binde him also hard, as + Bartillmew did
the divill with the heare of his bearde, thrines, thrines, thrines,
still stand ye, by the vertue of the blessed trinitie
& in the vertue of the blessed trinitie, & in the vertue of the
passion of Christ, & of his deathe & his uprise,
till to morrow I come here
and speake to you on my manner
I charge you all that it so be, by the vertue of the trinitie
that is the lord of mightiest moste amen fiat fiat
the ffather the sonn & the holy Ghoste

Then say the, p n) thrise, & these wth good devocion
Luparniamoria, say, 3, tymes, assteraphe, as mobias. l. asnobias
raspargoso robael + hebut + opissime + O altissime pater
noster + fac mecum signum in bono ut videant Hos qm tu dne
adiuvisti me et consolatus es me in noie pris et filij et
spiriti scti amen Jhc ~~naza~~ nazarenus Rex Judeorum filij dei,
[illegible] miserere mei amen

decoction of the olde [illegible] elder & ybore barke

The milke of an asse, or goate sodd wth the Juice of planton
& drunke

Fistus from the liver into the secrete descendinge by the vaine of the
backe, throughe heate & cold, into the secrete and in the end therof
betwene the two skinnes breaketh out like a scabb, yt beinge taken
in time doth good rather then hurte, otherwise it corrupteth
the whole bodye, he ryseth hard & wateringe, wth a thicke skin
like a spunge, yt is a rare humour, Mastica quicksilver
allum burnt, attramentu dried

for fortldinge of the [illegible] bed we bud there

Allum burnt, boile in milke the dried strained, washe wth
the water

ob ersmen

+ Bras + rapras + sedures + fereas thde msvlt at wodtter
[illegible] bni grsr hdm tr rbtr rdthro corbir

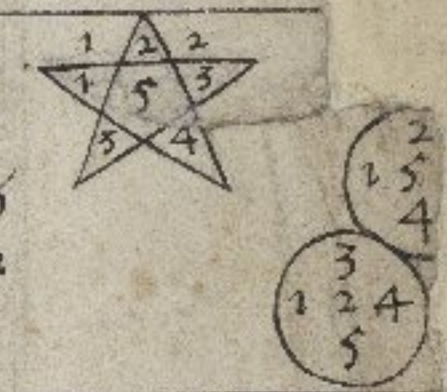
asdso acaod
Gsdldclmso Aobdso
porsvro

ffirst you must knowe, that none of the spirits will
appeare, or give the any heede unlesse thou shalt observe these
followinge
ffirst it is necessarye that thou have a ringe consecrated by arte,
therefore cleane & pure ffrom all venerye actions, at the leaste, for the
of 3 dayes neyther muste thou eate or drinke, muche, but sparinglye. And
ringe muste be of goulde, or of pure copper well guilded. And yt ought
made in the day of venus ♀ & in the twelfe houre afore dinner, So that it
made afore dinner or before none, and yf it cannot be made in that houre, then
it alone in that state wch it is in, untill the next day of ♀, and then make
ringe he shall wryte devoutely these names of god verry often, + Agla +
then you shall burne it wth white frankensence cloves, Balsamum & saffron
consecrate the ringe wth these speaches wch folowe, & thou shalt kepe it verry
in a cleane place, wch hath great in it selfe, of all mightye god, So that y
binde all the spirits of the ayer, and also of Hell, And this Ringe will
the, ffrom all the tumultes & powers, of the spirits & when thou wilt con
this ringe, it is behoofull that you be cleane, & well confessed from all sin
clothed wth cleane garmentes & that thou have fire nighe unto the, to put
frankensence, & putt the ringe on the thombe on the righte hand, & hav
the smoke of the frankensence, & saye, havinge good hope in god
his ayde,

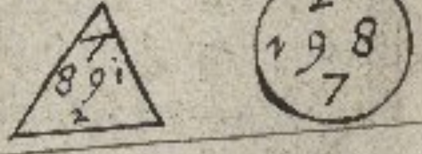
How to call the
Kinge of the pyg
medes

By what meanes & how you may call the kdnge xf thr &
the pdgmedes in what place so ever, & what houre so ever
please, by the force & vertue of a certaine number, by whom
numbers were made & invented, firste the number dothe appe
then thou shalt repeate 5 tymes
the lordes prayer, & the salutati
bus of the Angells, & one the
crede symballe, By puttinge the
numbers accordinge to the multi
plication of these prayers,
whether one will call them into
a codotbll, or any other fitt place
cristall
doinge all thinge secretlye, but by requestinge the Kdnge &
Qstur by the wounde of Christe & by the joy of the blessed
marye, & by the vertue of the multiplied number that you shal
& beseche him earnestlye that he will offer himselfe to the eyes to be se
beinge donn, anoynte or paynte thyne eies, wth dew that is in the feild
Compasse of the circle in wch thou art conversante, So thy matters
end happely, st porabtsm rvtr,

1 femiculit — 1
2 verbena 4
3 Salma — 3
4 Gratia dei — 5
5 Anithum — 2
1 dill — 1



Therfore by this waye
all will appeare trewe } 9



---

luna increasing dic. 3.
pp. n. 3. A. 33. &.
then these psalmes
Domine exaudi orationem
meam auribus pe & the
52 psalme, & so doe your
effect, luna being in the
fierye signes, as Aries
Leo et Saggittarius

I cxndsor the o thou spirite of Tobyas, by god I binde the tobyas,
conjure
mother of god I bidsor the Tobyas, by all the Angells of god I com
& charge the Tobyas, By the faythe that thou owghte unto thy go
god, that thou come speedely unto me in this codotbll wthout all
wthout hurtinge, wthoute guile, & wthout fallacitye, allso wthout
of any other creature of god, & that thou give me a true answere
all thinge wch I shall aske of thee, & that thou departe not from th
codotbll, untill thou hast finished my will, so that I licence the to
as thou wilt answere the lord thy god, at the laste day of Judg
& the worlde by fire amen + In the name of the father + and of
sonn + and of the holy ghoste, so be yt + I binde the by god + the
+ god the sonn + & god the holy ghoste amen
Thou spirite of Tobyas, thou knowest that christ liveth, ch
conquereth, christ reigneth & ruleth in heaven in yearth
water, in the sea, & in all deepe places, wherefore if thou
not appeare, in perfecte forme & shape above named, I committ
into the handes of these infernall spirite, that is to say, lu
sathan, satalion & payell, ther to be brent wth fire & brims
untill thou hast [illegible]

upon it appeareth — the curse of god almightie the father + the sonne + the
say thus — holy ghoste com uppon the [illegible], & deprive the from thy duty, unto the
deepest pitt of hell untill the last day of Judgment, & that thou ni
com againe unto thy honor, except thou stand & appeare, by forme, &
in a faire likenes of a man or woman & not hurtinge me nor any other
creature of god, Answeringe to my requeste, & also to fullfill my
desyre, without delaye, deceit, or any other cavellation or falshoode
writinge or printinge the same & shewinge to me, or tellinge it me
by some manner of meanes, whereby I maye receive the benefitt of ye
charge, under the paine aforesaide, & thus I binde thee by the blessed
power of heaven & yearthe, & by the blessed bloud of our saviour Jesu
christe, & by all his miracles that ever he wroughte, & by the blessed
passion of our saviour Jesus christe, suffered for me & all mankinde
Amen ~~~ when he shall departe, saye thus
departe in peace unto the place prepared for the, & the peace of god be
betwene the and me, & all other creatures of god, And when I shall
call the againe, I will call thee + in the name of the father + the
holy ghoste in peace

Iff any man worke any worke, or play at any game in the dayes that be
contrary to his constellacon he shall not prosper therfor it is nedefull
saith Robarte Came, that every man doe knowe his constellation, or ells nothinge
will availe him, wherfore it beine from the middle of november unto the middle
of January is dayes of good fortune .

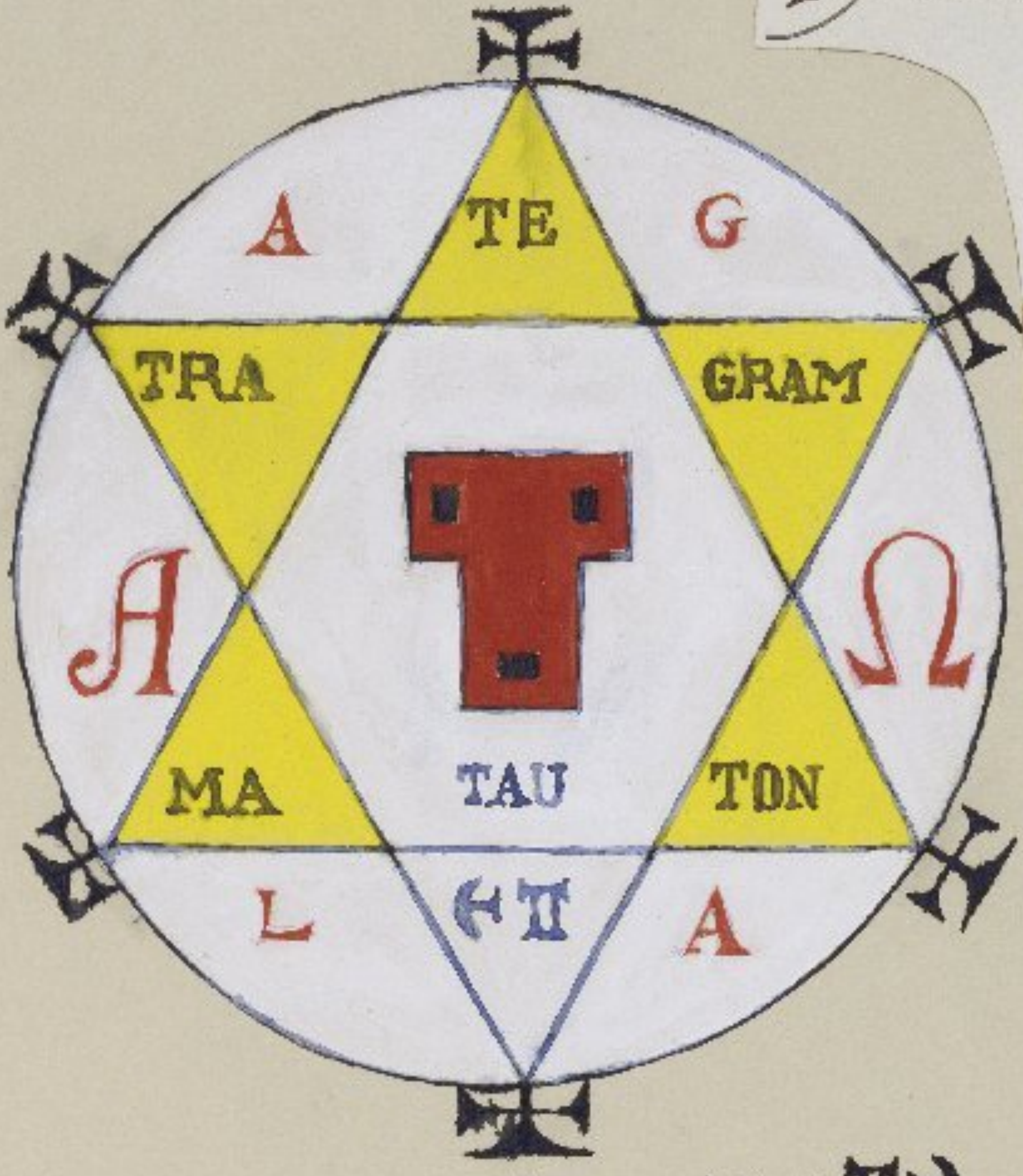
2
Swallowe — Firste goe to the place, where the swallow hath her neste wt 4 yonge ones,
& binde one of them uppon the neste by the space of iij dayes, & the 4 day
H P — take him oute of the neaste, & cutt him in the middle, & you shall finde wt in
the belly of yt iij stones of divers colloures, the one browne of colloure, the
second is redd, the third is white, the vertue of the firste is, if t
wilt give it to any woman that travaileth wt childe she shalbe spede
dd/ 2/ the vertue of the redd stone is if thou wilte put it in thy
mouthe, thou shalt obtaine any thinge thou wilte demaunde/ 3/ the
vertue of the white stone is if any man beare it wt him he shall
not be a thirste, as longe as he hath the said stone wt him

---

vertue of wome — Firste goe to the place where the herbe groweth, the second day of maye, after
the settinge of the sonn, & knele downe uppon thy knees before the herbe &
saye, p. n, A. & a. M. & then digge it wt an instrumente that hath no
H P — Iron about yt, untill the roote doe appeare, And then lay Cor ☉
about the roote, & lett it alone untill the morrowe after, & then com
before the risinge of the ☉, unknowne to anye, & say these wordes
Nobles, varlem, congrue tu mihi/ per patrem et filium et spiritu
sanctu et per virginem mariam et per 24 seniores et per angellos et
Archangelos, Apostolos et evangelistos, et per lac S marie, et per matrimo
niu honestariu, et per passionem et multem vertutem terram, celim
os et Regnu intwes

Friar Bacon Original Manuscript

At the bottom of sheet 212 verso are two diagrams which indicate a familiarity with the "LEMEGETON."

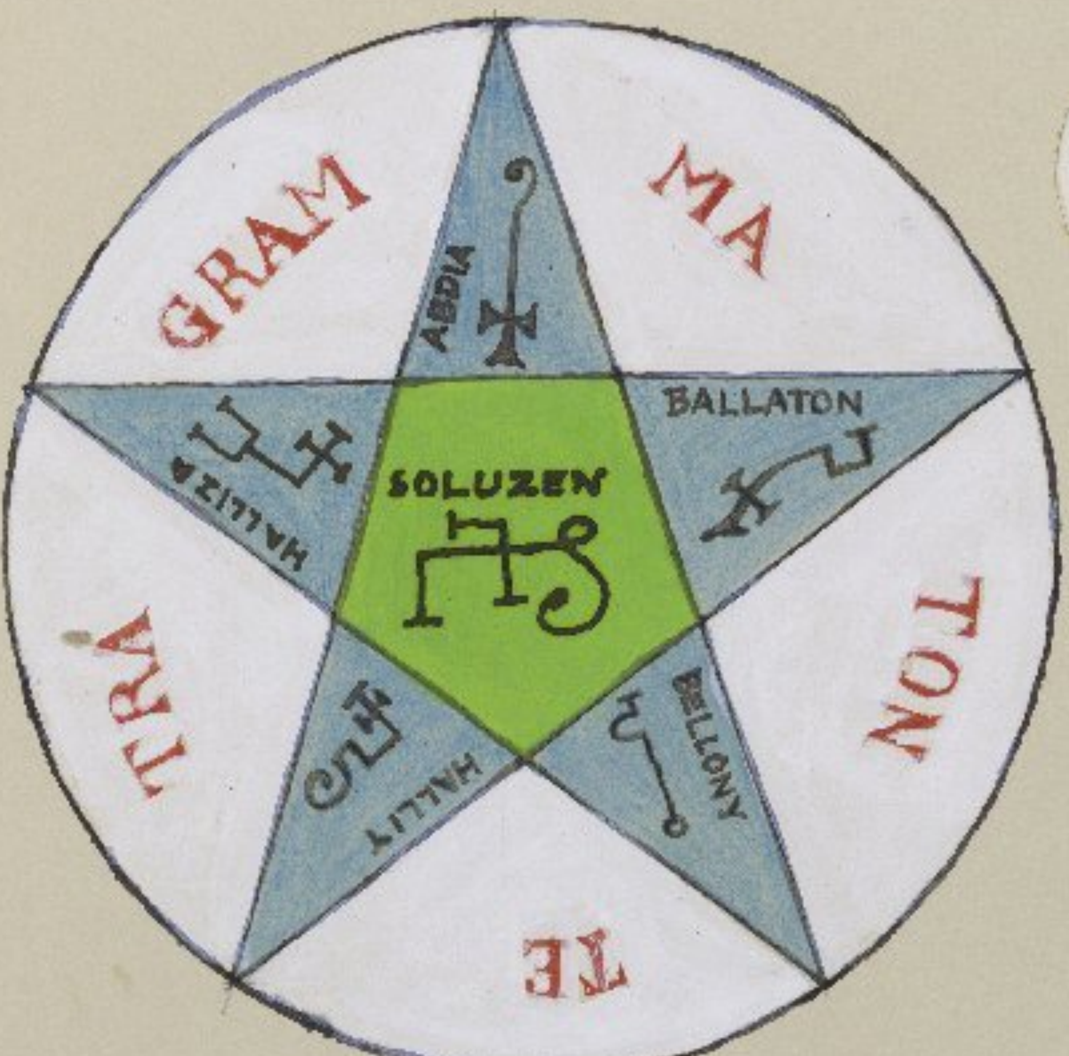


212/ See: THE LESSER KEY OF SOLOMON.
GOETIA
THE BOOK OF EVIL SPIRITS.
Ed. de Laurence. 1916.
Also: Waite/(shah)/ etc.

THE HEXAGRAM OF SOLOMON. Fig: 155.

This is the Form of the Hexagram of Solomon, the figure whereof is to be made on parchment of a calf's skin, and worn at the skirt of thy white vestment, and covered with a cloth of fine linen white and pure, the which is to be shown unto the spirits when they do appear, so that they be compelled to take human shape upon them and be obedient.

Note: This sigil is frequently reversed thus:



212/ See: The Lesser Key of Solomon.
GOETIA.
THE BOOK OF EVIL SPIRITS. 1916.

THE PENTAGRAM OF SOLOMON. Fig: 156.

This is the Form of Pentagram of Solomon, the figure whereof is to be made in Sol or Luna (Gold or Silver), and worn upon thy breast; having the Seal of the Spirits required upon the other side thereof. It is to preserve thee from danger, and also to command the Spirits by.

F263493

V.b.26(2)

V.b.26 (2)

RECORD OF EXHIBITION

Date	Opening
6/22/09 - 8/29/09	206

Theurgia
M. S.
1583
Book of
Magic

START

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WCIB 3DG

Department MANUSCRIPTS

Shelfmark HARLEY 5596. ~~Order~~ SCH. 53347.

Author —.

Title GEOMANTICA EXORCISMI.

Place and date of publication —.

CENTIMETRES 1 2 3 4 5 **INCHES** 1 2 Reduction 12

RD RS9

All photographs (as defined in the Copyright Act 1956) are the copyright of the British Library Board and may not be reproduced without permission. Applications for permission should be made in writing with a statement of the nature of the publication. The Board reserve the right to make a charge for reproduction.

145.D.8.
5596.

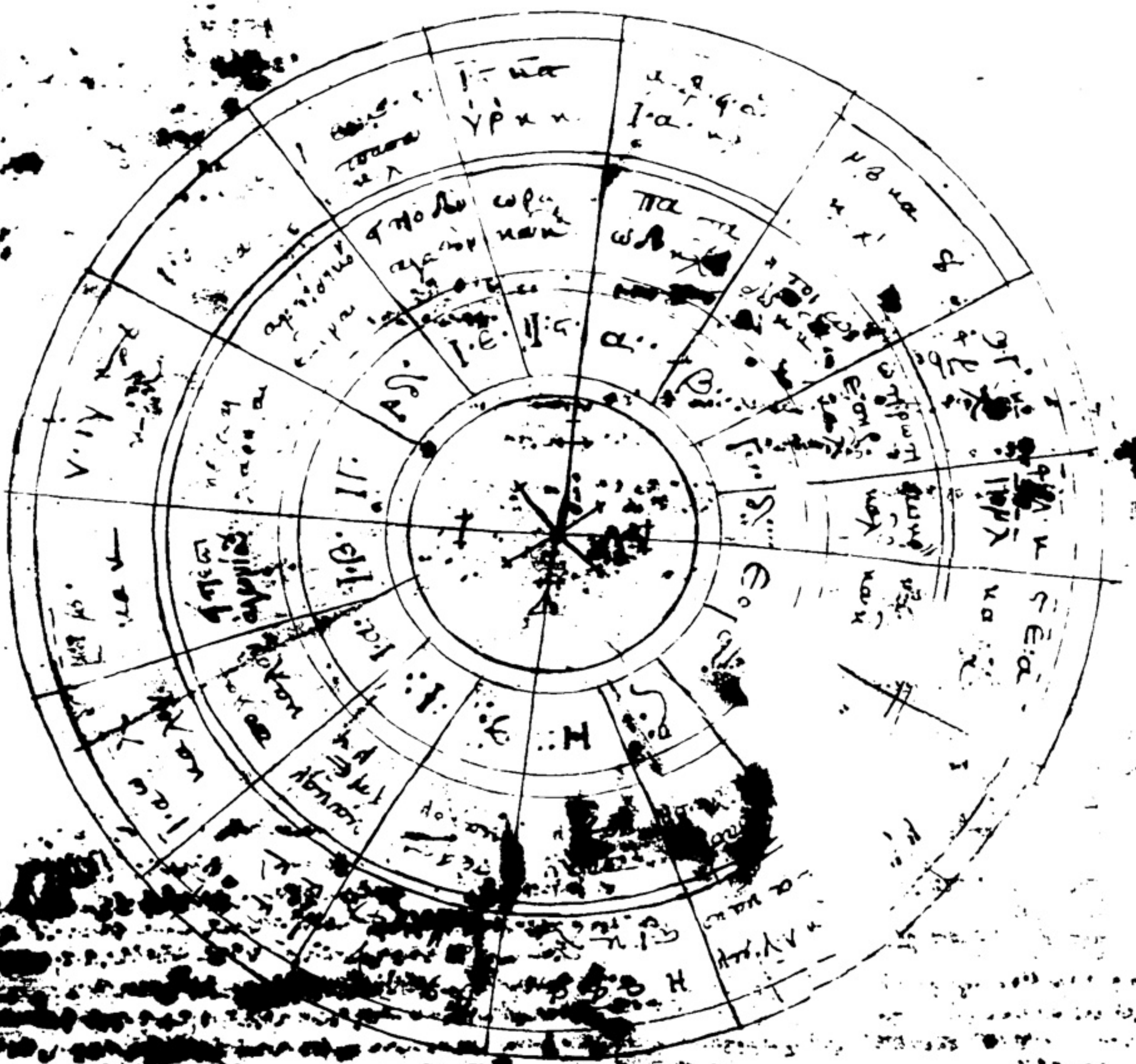
2
IV E

For printed text or notices of this MS. see:

C. C. McCown, The Testament of Solomon (Unters. zum Neuen Testament, Heft 9), Leipzig, 1922 (description, pp. 13, 15, 18 20, and collation.

Readers are requested to notify the Superintendent of the Students' Room of any additions that may be made to the above.

[illegible] ογρα [illegible]
[illegible] μετὰ [illegible]
[illegible] βασιλεί [illegible]
Ζαχαρίου [illegible]
[illegible] περὶ [illegible]
[illegible] p. 10 [illegible]



Τὸ πρῶτον σχῆμα ἐστὶ τοιοῦτον· καλεῖται ὁδὸν ὅτι λέγεις ἀφαιρῆσαι· δηλοῖ ὁδὸν καὶ μετάβασιν ἀπὸ χώραν εἰς χώραν, μετὰ ὠφελείας καὶ κέρδους ἢ τῆς [illegible] τως.

Τὸ βον σχῆμα λέγεται συναγωγὴ τῶν πολλῶν λαῶν καὶ [illegible] ἢ περὶ τῆς ἐγγὺς πράγματος εἰς πᾶσαν κακὸν περὶ πάντα καὶ φέρει ἢ τῆς ἁμαρτίας ὁ ἐρωτῶν ἀσφαλίζεται αὐτοῦ τὸ ἐρώτημα.

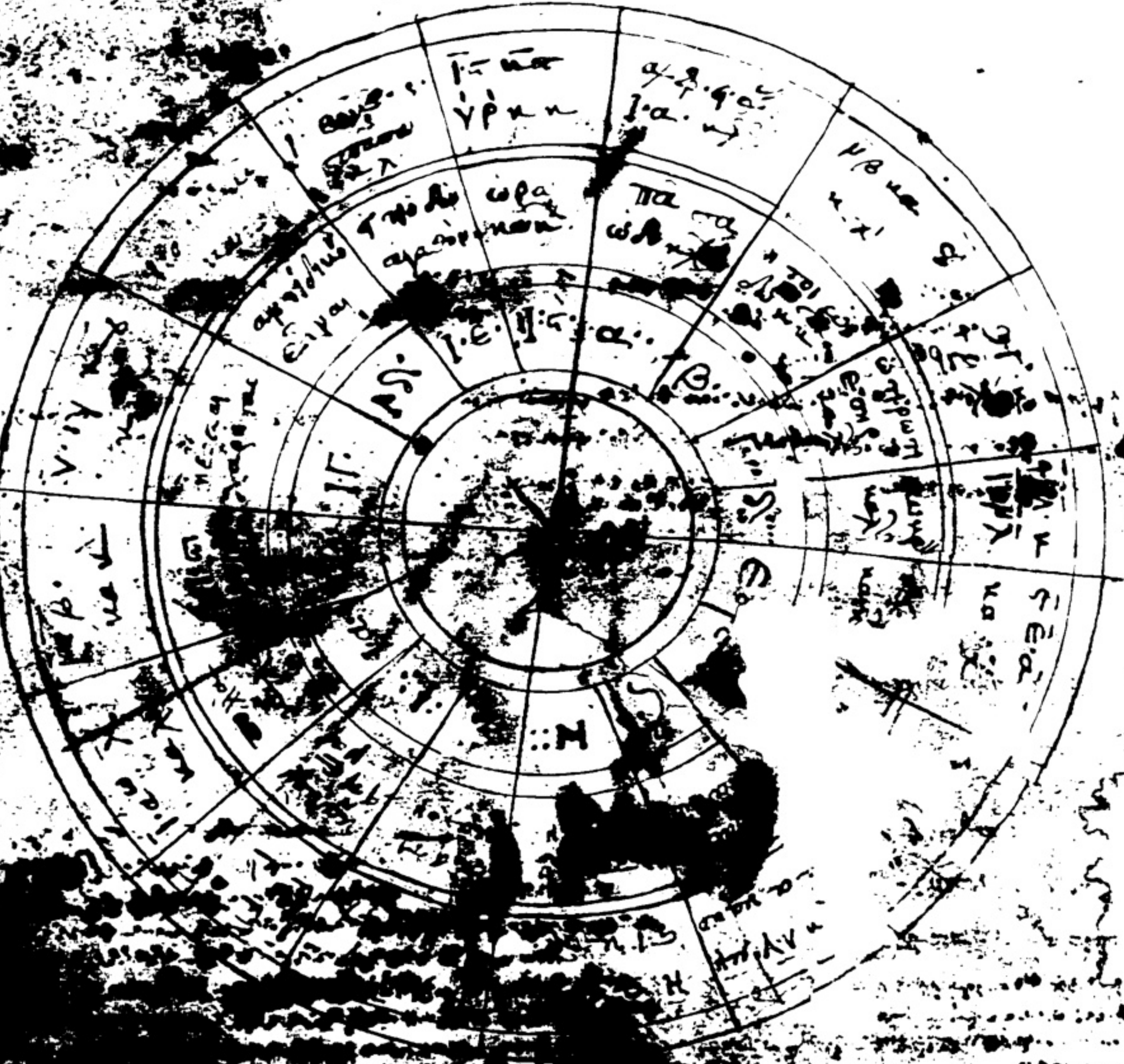
Τὸ γον σχῆμα ἐστὶ τύχη τοῦ δεσμοῦ· δηλοῖ πᾶσαν τιμὴν καὶ νίκην τοῦ ἀνθρώπου· αὐτὸς εἰς πᾶσαν [illegible] τοῦ θέσπιν καὶ ἐρωτήσεις ἢ τῆς [illegible] τὸ θέλημα αὐτοῦ ἢ τοῦ συναλλάγματος εἰς τελείωσιν καὶ τὴν θυμίαν εἰς ἀγαθὸν μετὰ περὶ πάντα· δεῖ λοιπὸν γίνεσθαι τὸ ἐρώτημα καὶ ἀγαθοῦ κατὰ πάντα εἰς τὴν τελείωσιν.

Τὸ δον σχῆμα μικρὰ τιμή· δηλοῖ δὲ πλοῦτον μὲν μεγάλην καὶ πᾶσαν τιμὴν ἐν αἷς ἐρωτήσεις· συμφέρει καὶ κατὰ [illegible] αὐτὸ ἢ γίνεται ἡ περὶ τὸ ἐρώτημα εἰς τὴν τελείωσιν ἢ πανδρία ἢ ἄλλου τοιούτου ἢ γαμικοῦ πράγματος, ἢ δανείσας δωρεὰς ἢ χρυσίου ἢ ἀργυρίου ἢ γραμματικῆς ἐργασίας.

Τὸ εον σχῆμα ἐστὶ ἀλλοχωρία· καὶ δηλοῖ τὴν καὶ ἐμποδισμὸν τοῦ ἐρωτηθέντος πράγματος [illegible] τοῦ θέσεις, ἢ περὶ ἐρωτήσεως ἐχθρῶν, νικᾶται ὁ ἐρωτῶν ἐκ τοῦ ἐχθροῦ αὐτοῦ καὶ καθόλου σκανδαλιζόμενος εἰς τὴν [illegible].

Τὸ ϛον σχῆμα ἐστὶ τοιοῦτον· καλεῖται εὐτυχίαν καὶ χαρμοσύνην· δηλοῖ χαρὰν καὶ θυμηδίαν καὶ εὐτυχίαν τοῦ ἐρωτῶντος καὶ τιμὴν καὶ [illegible] καὶ μετάβασιν καὶ πλοῦτον καὶ περὶ ἐχθρῶν νικήσει ὁ ἐρωτῶν αὐτούς· ἢ ἀρρωστία ἢ ἄλλον τοιοῦτον εἰς καλὸν ἐλθεῖν καὶ φέρει πᾶσαν ἐρωτήσεις καλῶς δέχεται.

Τὸ ζον σχῆμα ἐστὶ τοιοῦτον· καλεῖται φυλακὴ καὶ τάφος· δηλοῖ ἀποτυχεῖν τοῦ ἐρωτηθέντος καὶ περὶ πολέμου νικηθήσεται ὁ ἐρωτῶν καὶ [illegible] ἐκ τοῦ ἐ-



Τὸ πρῶτον σχῆμα ἐστὶ τοιοῦτον· κα-
λεῖται ὁδὸς· ὅταν τις ἀναφανῇ ὅσα
δὲ εἰς ὁδὸν καὶ μετάβασιν ἀπὸ
χώραν εἰς χώραν· μετ' ὠφελείας
καὶ [illegible] ἢ τῆς ἐστὶν [illegible]
[illegible]ως ~

Τὸ β^ον σχῆμα· λαὸς ὅλων ἀγαγὼν πο-
λλοὶ λαοὶ καὶ ἐχθρὸν ἀπόσα ἀπλέως
ἔστιν τὸ ἔργον πράγματος
εἰς πᾶσαν [illegible] καὶ
φέρει· ἢ τῆς [illegible] ἐρωτῶν ἀσφυ-
λάγκεται ἀπὸ αὐτοῦ τὸ ἐρώτημα ~

Τὸ γ^ον σχῆμα ἐστὶ τύχη [illegible]
[illegible] καλοὶ πᾶσα σημεῖα καὶ νική-
σει τοὺς ἐχθροὺς αὐτοῦ εἰς
πᾶσα[illegible] θέσιν· διότι
ἐστὶ [illegible] τὸ σχῆμα αὐτοῦ
[illegible] συνα[illegible] [illegible]
ἐπιθυμίαν· [illegible] μετὰ
[illegible] [illegible] ἐστὶ
[illegible] κατα[illegible] [illegible]
[illegible]

Τὸ δ^ον [illegible] σημεῖον [illegible]
[illegible] [illegible] καὶ πᾶσα
σημεῖα [illegible] συν-
φέρει [illegible]
γίνεται [illegible]

ἐστὶ [illegible]
ἢ ἄλλου τοιούτου ἢ [illegible] πρά-
γματος· ἢ ἁρπάσας [illegible]
ἢ χρυσίου ἢ ἀργυρίου ἢ [illegible]
ἐσυλεῖς ~

Τὸ ε^ον σχῆμα ἐστὶ ἀδοξία
καὶ θλίψιν καὶ [illegible] ἐ-
ρωτηθέντος πράγματος [illegible]
ἐστιν [illegible] πόθεσις· ἢ [illegible]
[illegible]· νικᾶται ὁ ἐρωτῶν
ἐν τοῖς ἐχθροῖς αὐτοῦ καὶ κα-
θόλου [illegible] τὴν ~

Τὸ ς^ον σχῆμα ἐστὶ τοιοῦτον· καὶ κα-
λεῖται εὐτυχίαν καὶ χαρμο-
νήν· [illegible] χαρὰν καὶ θυμηδί-
αν καὶ εὐτυχίαν [illegible] ἐρωτη-
θεὶς καὶ σημεῖον καὶ [illegible]
[illegible] καὶ πλοῦτον καὶ [illegible]
[illegible] νικήσει ὁ ἐρωτῶν· αὐτοὺς
ἢ ἀρρωστία· ἢ ἄλλον [illegible] ἐστὶ
καλὸν ἐλθεῖν καὶ φέρει πᾶσα ἡ ἐρω-
τήσις [illegible] ~

Τὸ ζ^ον σχῆμα ἐστὶ τοιοῦτον καὶ καλεῖ-
ται φυλακὴ καὶ τάφος· δηλοῖ [illegible]
[illegible] [illegible] ἐρωτήσεως [illegible]
[illegible] πολέμου νικηθήσεται [illegible]
τὸν [illegible]

χθρῶν αὐτοῦ. ἀδὲ περὶ ἀρ-
ρωστίας ἀρρωστοῦ μακρο-
μόσον καὶ [illegible]θήσεται. καὶ
ἁπλῶς ἡ ἐρώτησις εἰς λυ-
πην καταντᾷ ταύτῃ ἐστί:-

Τὸ ηον σχῆμα ἐστι τοιοῦτον καὶ κα-
λεῖται πλοῦτος καὶ ἄρκος χρήματα
καὶ κτήσεις πολλῶν πραγμάτων δη-
λοῖ καὶ αὔξησιν καὶ ἀναβάσεις
καὶ τιμὴν μεγάλην. ἀδὲ περὶ ἐ-
χθρῶν νικήσει αὐτοὺς κατὰ κρά-
τος. καὶ τοὺς ὑποτάξει. ἀδὲ
περὶ πολέμου ὑποταγήσε-
σθαι τας ἀσκήσεις πρὸς ἔλα-
θήσονται αὐτοῦ. ἀδὲ περὶ ἀρρώ-
στου ὑγιαὶ γενομένου. ἀδὲ
περὶ τεκνοποιίας γυναικὸς ἐστί·
ἀδὲ περὶ χρημάτων ἐστὶν ἡ ἐρώτησις
ἐπιτυχεῖ ὑποτάξῃ ὑπο-
λαοῦ. καὶ πλουτήσει. καὶ ἁπλῶς
πᾶσα ἡ ἐρώτησις καλή ἐστι:-

Τὸ θον σχῆμα ἐστι τοιοῦτον καὶ κα-
λεῖται ἀγαθὸς πόλεμος. περὶ
πολέμου ἐστὶν ἐπιτυχία τοῦ
ἐρωτηθέντος τοῦ πράγματος καὶ
περὶ [illegible] ὁ ἐρωτῶν
[illegible] αὐτοῖς.

καὶ ὑποτάξει. ἀδὲ περὶ ἀρρώστου
ὑγιαίνει. ἀδὲ περὶ τεκνοποιίας
ἢ καὶ συναλλάγματος γυνή ἐστι ταχ-
δὲ ὁ ἐρωτηθεὶς ἐπιθυμεῖ γυναῖκα.
καὶ ἁπλῶς πᾶσα ἐρώτησις εἰς
ἀγαθὸν ἔλθῃ καὶ φέρει πᾶσα
καλόν:-

Τὸ ιον σχῆμα ἐστὶ τοιοῦτον καὶ καλεῖ-
ται ποιὸς σώματος καὶ χύσις αἵ-
ματος. διὰ ἀποτυχεῖ τῆς ἐ-
ρωτήσεως. καὶ παρακαθήσονται
καὶ ἐπιβουλαί. καὶ τομὴ σώμα-
τος διὰ σιδήρου καὶ χύσις αἵματος
καὶ περὶ ἐχθρῶν ἐρώτησις βλα-
βήσεται ὁ ἐρωτῶν καὶ ἄλλο ἤτοι
ἐστὶν ἡ ἐρώτησις ἐναντίον τῆς
τοῦ ἐρωτηθέντος πράγματος
φόβον πολλὴν [illegible]

Τὸ ιαον σχῆμα ἐστὶ τοιοῦτον καὶ καλεῖ-
ται ὁ λευκὸς [illegible] χαρὰν
καὶ [illegible] ἀδὲ καὶ [illegible]. ἀ-
δὲ περὶ γαμικοῦ συναλλάγματος
δηλοῖ γυναῖκα. ἀδὲ [illegible],
καταλλαγὴν καὶ συμβασιν δηλοῖ
[illegible] ἀδὲ περὶ ἀρρώ-
[illegible]
[illegible] ἁπλῶς ἐστὶ

ἐστὶ τὸ ἐρώτημα καλόν. [illegible]
γοῦν ἐς τὰ πάντα ὁ λα. ἀ [illegible]
αι τὸ ἐρώτημα.

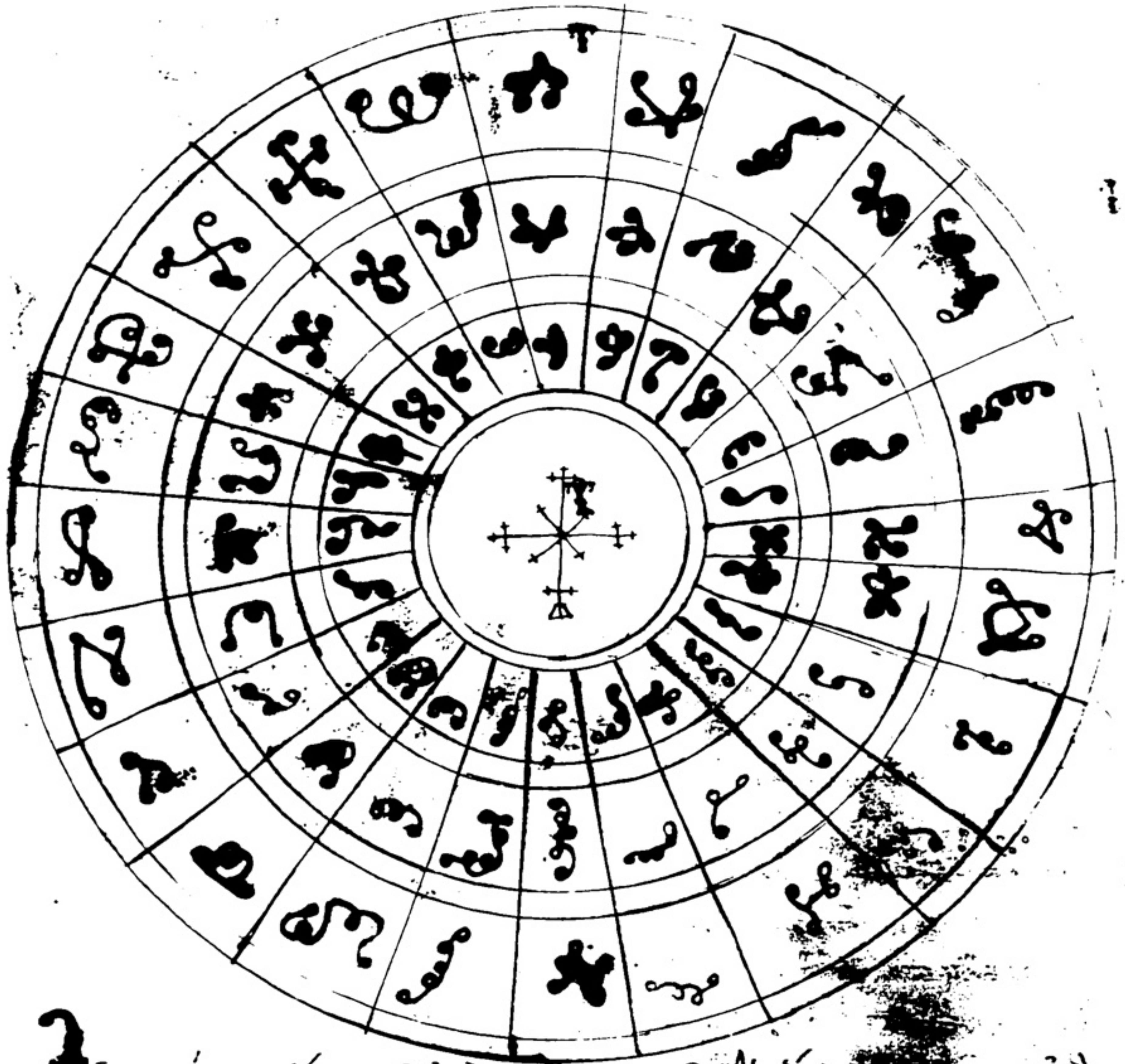
Τὸ ιβον σχῆμα ἐστὶ τοιοῦτον καὶ κα-
λεῖται [illegible] πόλεμος. [illegible]
δὲ ἀνα[illegible] τῆς ἐρωτήσε-
ως. ἀδὲ περὶ ἐχθρῶν ἐστιν ἡ ἐρώ-
τησις δηλοῖ νικηθῆναι τοὺς ἐχθροὺς
καὶ περὶ ἀρρώστου [illegible]
σει. καὶ ἁπλῶς πᾶσα ἡ ἐρώ-
τησις εἰς [illegible] καταντᾷ
φόβος πολὺς [illegible] τῆς ἐ-
ρωτήσεως τοιαύτη ἐστίν:-

Τὸ ιγον σχῆμα τοιοῦτον ἐστὶν ἀργυρίου
καὶ ἀ[illegible]λειαν. καὶ φόβον καὶ [illegible]
μον. καὶ σκάνδαλον. καὶ ταραχὴν
πολλὴν [illegible] ἀγωνίαν. ἐστὶ
[illegible] ἡ τοιαύτη
ἐστὶν ἡ ἐρώτησις ἐναντίον κα-
ταντᾷ.

Τὸ ιδον σχῆμα [illegible] καὶ καλεῖ-
ται σύμ[illegible] δηλοῖ ἤτοι ἐ-
στὶν ἡ ἐρώτησις εἰς νίκην ἐστὶ τοῦ
ἐρωτηθέντος πράγματος
μικρὰ τὰ ὁ ἐρωτῶν εἰς [illegible]
ἐρώτημα ὁ [illegible]
αὐτοῦ κακὸν φέρει:-

Τὸ ιεον σχῆμα ἐστὶ καὶ φα-
νερὸν τῆς ἐρωτήσεως [illegible]
[illegible] ἐστὶν [illegible] τοῦ ἐρωτηθέν-
τος τοῦ πράγματος εἰς
[illegible] τέκνου. ἢ χρήματα
[illegible] ἢ πολέμου ἢ
[illegible] ἢ [illegible] φόρου ἢ [illegible]
δος. ὁ ἐρωτῶν [illegible] καὶ κέρδη
ἐστὶ τὸ [illegible]:-

Τὸ ιςον σχῆμα ἐστὶν [illegible] καὶ
καλεῖται [illegible] τῆς ἐ-
ρωτήσεως [illegible] συνοχὰς
καὶ φθόνου [illegible]
[illegible] ἀπολέσαι. καὶ
αὐξήσει εἰς πᾶν πρᾶγμα
ἢ τοιαῦτα εἰς [illegible] ἐστὶν ἡ
ἐρώτησις τοιαύτη ἐστίν:-



Δεῖ γινώσκειν, ὅτι αἱ τρεῖς [illegible] οἱ [illegible] τῶν τῆς [illegible] ἀπὸ σημειωμένοι, ἀναλογοῦσι γὰρ οὕτως ἐν τοῖς πλανήταις· τὸ τοιοῦτον γὰρ ὑπάρχει χρόνου ∴ τῶν δὲ οὕτων ∴

τῶν δὲ οὕτω [illegible] ἐστὶ πόλεμος [illegible] δεῖ ἀδελφὸς ὅτι ἐ[illegible] ἀπὸ τοῦ κλήρων [illegible] οἱ [illegible] ἐπὶ τὸ [illegible] μορίων

Τὸ δὲ τοῦ ἄρεος βλαπτικὸν πλείω ἐν πολέμοις καὶ θανάτοις· τοῦ δὲ ἡλίου μεσοῦντα τὸν· τῆς δὲ ἀφροδίτης κάλλιστον πάντων· ἢ πρὸς γυναῖκα· ἢ πρὸς συνουσίαν ποιῆσαι· ἢ [illegible] ἴδε ἐν πολέμοις φανερῶς· ἑρμοῦ δὲ τὰ μεσοῦντα πλείω ἐνδόξως [illegible] καὶ [illegible] [illegible] δὲ τῆς σελήνης [illegible] πρὸς πάντα·

Ἐν ταῦθα σελήνη [illegible] ἀπὸ τοῦ ἄρεος σημαίνει δὲ κακὰ [illegible] ἀπὸ ἐναντίων περὶ θεοῦ ἢ [illegible] μετὰ [illegible] βουλ·

Ἐν τάξει [illegible] ἢ μάχαις σημαίνει, ἐπὶ [illegible] ἄλλου [illegible] [illegible]σεται· [illegible] δὲ ὁ κλῆρος οὗτος [illegible] ἢ [illegible] μετ' [illegible] μέρος·

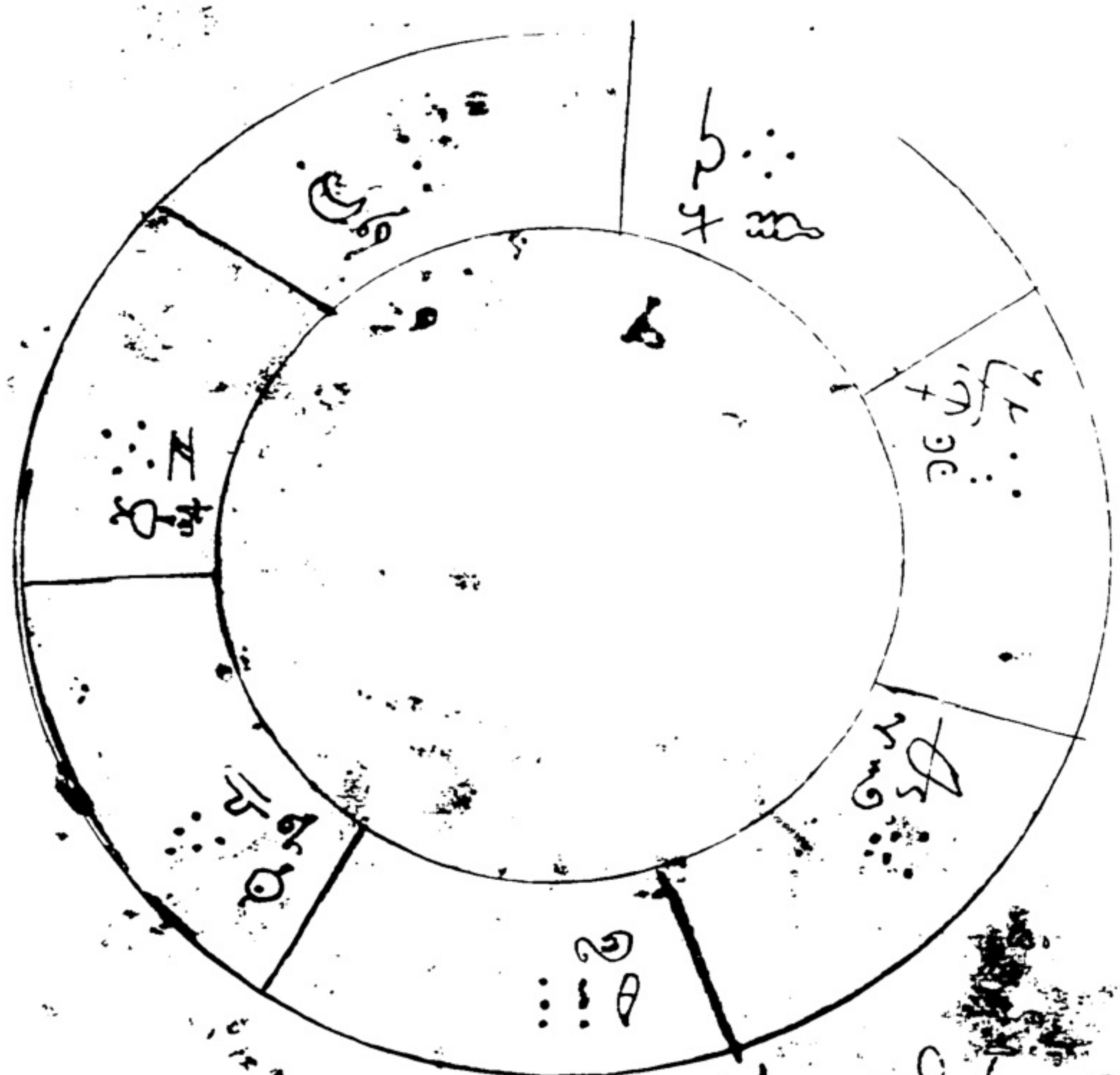
Συμβούλιον ἢ ὁμοφροσύνην [illegible] συμφωνοῦσαν [illegible]

κλῆρος ἐναντίος [illegible] μοσύνη δὲ παρὰ [illegible] καὶ [illegible] ἐν μέσῳ [illegible] μαρτύρων ἀποδείξει·

Δηλοῖ [illegible] ἢ [illegible] τὰ δὲ [illegible] ἐξουσίας [illegible] ἢ φίλων [illegible] ἐναντίος ἀπὸ χωρ[illegible] [illegible] ἐκ τοῦ [illegible] μεθαίρει ἄρξασθαι τοῦ πράγματος, [illegible] καθόλου ἀλλ' [illegible] σημαντ[illegible] +

Ἐκ τοιούτου συμβῆ θάνατος δηλοῖ [illegible] ἀπο[illegible] [illegible] βούλεσθαι·

Ἐὰν δὲ τοιοῦτον [illegible] ἀμελ[illegible] [illegible] δηλοῖ· ἢ μὴ [illegible] ἀμελεῖ βούλεσθαι +



Τοῦτο τὸ σχῆμα σημαίνει
ζωὴν καὶ εὐφροσύνην, καὶ [illegible]
χει ὃ θέλεις καὶ χαρὰν πολ-
λήν:-

Τὸ δὲ τοιοῦτον σχῆμα μεσότατον
καλῶς [illegible] οὔτε [illegible]
[illegible] ἀπόλυσιν:-

ὁ δὲ συμβῇ γενέσθαι ταῦτ [illegible]
ριον δηλοῖ [illegible]
καὶ ὅπου θέλεις [illegible]
τον καὶ [illegible] θέλεις:-

Ἐν ταύτῃ [illegible] τοῦ ἐρ-
[illegible] ἐν [illegible]
[illegible] ἐν [illegible]
[illegible] δημοσίως
καὶ

καὶ εὑρήσεται ὡς θέλεις:-

Εἰ δὲ καὶ τοῦτο πολλάκις γένηται
ἐν μέσῳ, σημαίνει καθέδραν
μετὰ παρρησίας, ἐπὶ τὸ πρόσω
διος καὶ καλόν ἐστιν:-

Ἐκ τῶν τοιούτων σχημάτων συμ-
φωνεῖ δηλοῖ καὶ ἀγάπην δὲ
λοιπὸν γενήσεται:-

Ὄχλησιν καὶ σκάνδαλον καὶ ἔμαν
[illegible] δηλοῖ καὶ ὅρος ἂν τη
δίκαιον καὶ ὅτι ἂν τις ὡς ἀμφοτέρων μία
λοιδορία γένηται βλάψει, ἢ ἀ-
δικήσαι καὶ οὐκ ἴδῃς ἐν μέσῳ
ὃ θέλεις:-

Ἐὰν τοῦτο σχῆμα συμβῇ γενέσθαι
[illegible] ἅλησιν πο-
λέμους [illegible] τυχεῖν κατάραν ἐ-
ξου [illegible] παρασκευάζω
[illegible] διασκορπισ
[illegible] ἀπο-
βήσε [illegible] πᾶς ἢ ἐρωτήσεις
μαι ἢ συμβῇ:-

Τὸ δὲ οὗτος σημαίνει φυλακισμόν,
καὶ θλῖψιν καρδίας [illegible]
μετὰ [illegible] παρρησίας
νέον δὲ θάνατον [illegible]ίου

ζυγῷ [illegible] κόσμου [illegible] ἀλλ' εὐμάχη
διαλυθήσεται· τῶν δὲ φί-
λων σου γνώσαι παρὰ τινὸς
σκοπουμένην· τοῦτο δὲ ἐστὶν
ἰσχυρὸς καλὸν διὰ τὴν ἐπι-
κράτησιν χρόνου:-

Τὸ πόσο ὁδοιπορείας, καὶ τεῖβ
κατα [illegible] τῶν· καὶ σχῆμα
[illegible] ἀποβήσεται·
ὅτι ταῦθα ἢ πανδημος ☾ χαί-
ρει, σημαίνει δὲ μετὰ πολέ-
μου· ἀρχὴ τῆς βασιλείας
[illegible] καὶ [illegible]
σωτηρία γίνεται· καὶ πᾶν
ὃ ἐπιβάλλεις ἀθετεῖ [illegible]
γενήσεται:-

[illegible]σω ταυτον τῇ μος πραγμάτων
ἐπιβάλλει· μεταβαλθοῦν
ἐκ ἐχθρῶν, κατὰ δὲ φίλων ἐ-
πιβουλίαν· ἄλλου [illegible]
συμβλάψαι διὰ θαλάσσης
ἀδικουμένη· διὰ τὸ ἕρμαιον,
ἐν δὲ ὁδοῖ πορεῖ χαρὰν σημαί-
νει:-

Χαρὰν δὲ ἐδωμένην παρὰ θεοῦ
ἀπὸ προσώπου βασιλέως χα-
ροποιά· ὅτι ταῦτα λαμβάνει

Ἱ βασίλειον· ἀδελφὲ [illegible] μετὰ τῶν αὐτοῦ χαρὴ καὶ πασῶν ἡ ἐρώτησις ἀγαθή· ἀρω[illegible] λθεῖν· ὁ δὲ ἐπιβάλλει μετὰ πολλῆς χαρᾶς· ∴ ∵ ∴

Παρακαλῶ καὶ πάλιν καὶ ἡ ἡλικίαν λαοῦ καὶ τόπον παρ' αὐτοῦ σημαίνει· ὑπαλλαγὴν ἀπὸ προσώπου ρηγάδων· δεσπότοις λαοῦ· πολιτείαν πολέμων καὶ οὐ συμφέρει καθέδραν· οὐκ ἔχει γὰρ τὸ ἐπίβαλον [illegible] τῶν συνεδρίας πολέμου καὶ μα[illegible] χαίρων σφαγὴν + ∴ ∵

Ἐν ταύτῃ μετὰ συμβουλίας καὶ [illegible] πονηροῦ· κέρδος ἔχει· μέσην δὲ σημαίνει καὶ ζῆλον διαμέσων ἀδελφῶν καὶ οὐ μὴν [illegible] :-

∴ ∴

Ἀμφιβολία καὶ ἡ ἡττα [illegible] μαμέσον συνεδρίου παρέχει· δὲ σύνδεσμος διὰ μέσον πραγμάτων καὶ ζήτησιν συντομία [illegible] ἔχει δὲ ἐξαρχῆς τὸ ἐρώτημα ἐν ἡμέρᾳ βουλῆς - ∴ ∵

Καὶ τοῦτο [illegible] ἀποδέξῃ

συμφώνως ἐσωτερίᾳ· ἡ ἀρ[illegible] [illegible] καθόλου οὐκ ἔχεις διάστασιν οὐ ρᾶν τοῦ δεῖν κόπτοσ :+ ∴ ∴

Ἐὰν συμβῇ τὸ τοιοῦτον γίνωσκε συμβουλὴν [illegible] ταῦτα, ἄφροι καὶ ἀπ[illegible] τήδικοι· [illegible] οὐ καθήκει σωστός ∴ ∴

Τὸ τοιοῦτον σημαίνει ὁδὸν μετὰ βάσιν· ἀποχώραν εἰς χώραν [illegible] [illegible] καὶ [illegible] ὡς ἀγε[illegible] καὶ σωτηρίαν καὶ [illegible] [illegible] οὐ γίνωσκε + ∴ ∴

Βιβλίον [illegible] ὁ λλα[illegible] καὶ [illegible] [illegible] ἀπὸ [illegible] τοῦτο τὸ βιβλίον ἔχων [illegible] σφραγὴ καὶ ὁ [illegible] γὰρ τοῖς αὐτοῖς [illegible] τεταγμένων [illegible] [illegible] καὶ [illegible] [illegible] ~~[illegible]~~ ~~[illegible]~~ [illegible]

τερ[illegible] τῶν πραγματευομένων καὶ [illegible] μαθημάτων ἀπὸ τῶν [illegible] αὐτῶν· καὶ τὸ κατὰ [illegible] ἐνιαυσιαίων· ὁ πολλάκις κατὰ [illegible] ρων γὰρ αἱ ἀποφάσεις [illegible] ταῦτα τουμένων [illegible] [illegible] ὡς πρὸς [illegible] [illegible] [illegible] [illegible] πάθων [illegible] πρὸς [illegible] [illegible] φίλον καὶ φίλους [illegible] [illegible] [illegible] πραγματεύει αὐτῇ· [illegible] [illegible] [illegible] ὁ πως μαθόσιμοι [illegible] αὐτῇ καὶ ὁμόσων [illegible] μόσσους [illegible] [illegible] [illegible] [illegible] πολλάκις [illegible] τὰ ἐν [illegible] [illegible] [illegible] μονομάχων· ἢ ἡρώων καὶ [illegible] ἢ αὐτονεάτορων [illegible] μονομαχιζομένων πρὸς ἀλλήλους τιμῶν· ἤτοι [illegible] ἢ πραγμάτων ἢ [illegible] ἢ οἱ οὐδ' [illegible] οὕτως [illegible] μος καὶ [illegible]

τα οὕτως· τὸ μὲν α ι ρ [illegible] μος· τὸ δὲ β καὶ π [illegible] δ [illegible] τὸ δὲ γ λ τ [illegible] τὸ δὲ δ μ υ [illegible] δὲ ε ξ φ [illegible] ζ χ [illegible] τὸ δὲ ζ ο [illegible] [illegible] τὸ δὲ η π ω [illegible] [illegible] [illegible] θ ἐννέα καὶ μετὰ [illegible] τὸ ἐνατέρων [illegible] ἀριθμὸν [illegible] τὰ ἐννέα [illegible] μος ἐνατέρου τὸν ἀριθμὸν [illegible] [illegible] [illegible] θῆμα [illegible] τὸ μικρὸν [illegible] [illegible] γὰρ [illegible] [illegible] ρι θμῶν [illegible] ρων· ἔν τῷ [illegible] ἔχει γράμματα ε β γ η α ὁμοῦ γίνονται ιθ [illegible] [illegible] [illegible] μὲν ἐν [illegible] πάτροκλος ἔχει γράμματα π α τ ρ ο κ λ ο σ [illegible] [illegible] [illegible] τὰ [illegible] τῆς γὰρ τῷ [illegible] [illegible] καὶ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

1·2·3·4·5·6·7·8·9·
α·β·γ·δ·ε· 3·ζ·η·θ·
ι·κ·λ·μ·ν·ξ·ο·π·
ρ·σ·τ·υ·φ·χ·ψ·ω

ε·5
κ·2
τ·3
ω·8
β·1
π·8
α·1
τ·3
ρ·1
ο·7
κ·2
λ·3
ο·7
σ·2
9) 34 (3

μηνὸς [illegible] ζ΄· καὶ καθόλου μοι καὶ ἐπὶ μονομάχων καὶ δικαστῶν καὶ ἐπὶ ζητουμένων ἢ πραγμάτων· ὁ παρὰ δὲ εἰσὶν οἱ ψῆφοι γνωσθοῦντος· ἐὰν κατὰ λόγον [illegible] οἱ ἀριθμοὶ α καὶ α ὁ ἐγκαλῶν νικᾷ ἢ ὁ προσκαλεσάμενος καὶ μονομάχων· καὶ πολέμων καὶ ὁ πρῶτος ἢ ὁ προσκληθείς· ἐὰν οὖν α β καὶ β ὁ προσκαλούμενος ἢ ὁ προσκληθείς· ἐὰν γ καὶ γ ὁ ἐγκαλῶν νικᾷ· καὶ καθόλου ἐπὶ τοῦ περιττοῦ ἀριθμοῦ ὁ ἐγκαλῶν νικᾷ· ἐπὶ τοῦ ἀρτίου ὁ ἐγκαλούμενος· τέλος καὶ τῷ θεῷ δόξα·

πλινθίον α	πλινθίον δ	πλινθίον ζ
ε καὶ α [illegible] νικᾷ η καὶ α [illegible] νικᾷ ζ καὶ α [illegible] νικᾷ ϛ καὶ α [illegible] νικᾷ ε καὶ α [illegible] νικᾷ δ καὶ α [illegible] νικᾷ γ καὶ α [illegible] νικᾷ β καὶ α [illegible] νικᾷ α καὶ α ὁ ἐγκαλῶν νικᾷ	θ καὶ δ αἱ ιγ νικᾷ ὁ η καὶ δ αἱ ιβ νικᾷ ὁ ζ καὶ δ αἱ ια νικᾷ ὁ ϛ καὶ δ αἱ ι νικᾷ ὁ ε καὶ δ αἱ θ νικᾷ ὁ δ καὶ δ ὁ ἐγκαλούμενος νικᾷ ὁ πρεσβύτερος	θ καὶ ζ αἱ ιϛ νικᾷ ὁ η καὶ ζ αἱ ιε νικᾷ ὁ ζ καὶ ζ ὁ ἐγκαλῶν νικᾷ ὁ νεώτερος
πλινθίον β	πλινθίον ε	πλινθίον η
θ καὶ β αἱ ια νικᾷ η καὶ β αἱ ι νικᾷ ὁ ζ καὶ β αἱ θ νικᾷ ὁ ϛ καὶ β αἱ η νικᾷ ὁ ε καὶ β αἱ ζ νικᾷ ὁ δ καὶ β αἱ ϛ νικᾷ ὁ γ καὶ β αἱ ε νικᾷ ὁ β καὶ β ὁ ἐγκαλούμενος νικᾷ	θ καὶ ε αἱ ιδ νικᾷ ὁ η καὶ ε αἱ ιγ νικᾷ ὁ ζ καὶ ε αἱ ιβ νικᾷ ὁ ϛ καὶ ε αἱ ια νικᾷ ὁ ε καὶ ε ὁ ἐγκαλῶν νικᾷ ὁ νεώτερος	θ καὶ η αἱ ιζ νικᾷ ὁ η καὶ η ὁ ἐγκαλούμενος νικᾷ ὁ πρεσβύτερος
πλινθίον γ	πλινθίον ϛ	πλινθίον θ
θ καὶ γ αἱ ιβ νικᾷ ὁ η καὶ γ αἱ ια νικᾷ ὁ ζ καὶ γ αἱ ι νικᾷ ὁ ϛ καὶ γ αἱ θ νικᾷ ὁ ε καὶ γ αἱ η νικᾷ ὁ δ καὶ γ αἱ ζ νικᾷ ὁ γ καὶ γ ὁ ἐγκαλῶν νικᾷ	θ καὶ ϛ αἱ ιε νικᾷ ὁ η καὶ ϛ αἱ ιδ νικᾷ ὁ ζ καὶ ϛ αἱ ιγ νικᾷ ὁ ϛ καὶ ϛ ὁ ἐγκαλούμενος νικᾷ ὁ πρεσβύτερος	θ καὶ θ ὁ ἐγκαλῶν νικᾷ ὁ νεώτερος

13.

Λαβὼν κρανίον ὄνου ξηρόν, ὅστις οὐκ ἐδύνηθη θανατωθῆναι [illegible] καὶ πορεύου εἰς τόπον κρυφὸν ἀπὸ ἑαυτοῦ καὶ ἀθέατον· καὶ λέγε ταῦτα τὰ ὀνόματα εἰς τὸ κρανίον ἀπάνω· ✝ ἐξορκίζω σε κατὰ τῶν ἀφανῶν τούτων ὀνομάτων· Θεοφανήλ, Δωρουήλ, [illegible] Σμαρκαήλ, Βοϊήλ, [illegible] γανακμαήλ, [illegible] ἐπὶ τὴν δουλείαν ταύτην εἰς καταλάβωσιν· καὶ τὸ τῆς χρονικῆς [illegible] βοηθείας. λέγε ραββίου [illegible] παραδίδω [illegible] ἁγίας φαβᾶ καὶ [illegible] ὁ μαθητὴς [illegible] καὶ [illegible] καὶ ἀπὸ [illegible] σήμερον [illegible] τοιοῦτο τόπον· καὶ [illegible] τὰ ὁ πατὴρ θεωροῦσι ζῶντας [illegible] χάριν οὐ [illegible] ὁποῦ γὰρ ὑπάγω [illegible] καὶ [illegible] ἡμῖν

δεῖχνασι καὶ [illegible] αὐτά· καὶ [illegible] τὰ ὀνόματα σου ἐγὼ [illegible] καθαρὰ [illegible] καὶ [illegible] μὲ ἅμα ἐμὰ καὶ ὁποῦ δὲν θέλω [illegible] τὴν ὁποίαν [illegible] τὰς τὸ αὐτὸ [illegible] τὴν χάριν καὶ βασανίσωσιν καὶ ὑπάγω ὁποῦ βούλεσαι καὶ οὐ θεωροῦσί σε·

Ἐρωτηθεὶς δὲ ὁ Βεελζεβοὺλ ὁ καὶ [illegible] ἀπὸ τῶν φυλάκων [illegible] μόνια· τοῦτο δὲ [illegible] εἶναι ἀβουλομένων [illegible] καὶ αὐτῶν θεῶν [illegible] ἀμελοῦμεν τῶν [illegible] μορφὴν [illegible] σωμάτων [illegible] μεμόνωσα [illegible] σκότος· εἶπεν [illegible] λέγε μοι τίς εἶσαι [illegible] ἀπὸ [illegible] ἐν [illegible] χρυσίον καὶ [illegible] ποῦ [illegible] ἀπὸ [illegible] ἀπ' αὐτῶν [illegible] πλανώμενοι οἰκητήρια· πολλάκις δὲ καὶ συγγίνομαι ταῖς [illegible] πρὸς δὲ [illegible] ἄλλων· τοῖς μελάγχολοι· οὗτοι γὰρ [illegible] τὸ παράγγελμον, λάθρα προσκυνοῦσιν οὗτοι· ἐρῶ [illegible] τὸν [illegible] πολέμους [illegible] μάστιξ [illegible] βασιλεὺς [illegible] χρήματα [illegible] καὶ κατεκλήρωσα αὐτῶν [illegible] λίθων [illegible] ἀβοηθ[illegible] λέγω [illegible] ἀπὸ [illegible] λαβὼν [illegible] ἱμάτια [illegible] φέρεις τὰ [illegible] ποτε [illegible] βρωτά· καὶ [illegible] καὶ [illegible] ἁμαρτίαν αὐτῶν [illegible] μοι [illegible] λίθων [illegible] ὁ μῆκος αὐτῆς ὡς [illegible] πηχῶν τεσσάρων· καὶ πλάτος τεσσάρων [illegible] χρυσᾶ καὶ ἐν ταῖς [illegible] καὶ [illegible] τὰς τέσσαρας [illegible] τὰς πάντας ὅσα [illegible] καὶ ἐκόλλησα [illegible] καὶ [illegible] μοι ὁ [illegible] τῶν καὶ

τὴν κάλιναν· καὶ λίθον λιχνὸν
κάλινκος ἐν τῇ ἐξέχων σχῆμα
κονδώδεκα· καὶ ἡμεῖς τερατω-
ν αὐτὸ ὅσα τὰ ζια λχειν βρωτὰ
κ δὲ κώλιξ· ὅσα τὰ ζιγλαμέ-
νη τοῦ μῆνα· ἀνεζήτη-
σα γὰρ ἐν τὴν σφραγίδος·
τὸν πάλιν ἐλτζαμαλ· καὶ
παρακαλεῖ ἔφημοι· σολο-
μῶν υἱὸς δαδ· ἡ ἐν παιρι-
ζαις τοῖς δούλοις καὶ τὰς δούλας
σου· ἡμεῖς πάντοτε ὡσ-
καιροῦ σου δουλεύειν· καὶ ποι-
κίλινα δῆ ὑποχόμεθα· καὶ τὰ
ὀνόματα ἡμῶν ἔχειν· ὅπου κε-
φαλὴν ἐγγραφῆναι· καὶ τὰς δυ-
νάμεις ἀναγγεῖλθημεν ἁπά-
σας· ἀπημαντορα ἅστις τοὺς
λεόμενον ἐν πληρεῖν προσθυ-
μέστατα· δέομαι θεὸς σου μὴ
ἐάσεις ἡμᾶς ἐκβληθεῖν ἐς
πελάγοις ἄχανδε· ἐγὼ δὲ ἔφην
αὐτῷ· ἡ ἐστάμενα ποιες ἐρχ.
καὶ ἐβόησαν φωνῇ μεγάλῃ λέ-
γοντες· ἐσαὶ ἐσαὶ καὶ ἐστὶν μαθ(ὼν) ἰ-
σχυρὸν καὶ ζῶντα· ἡμεῖς γὰρ οἱ
προσφεράμενοι ἐζοφώθημεν

Interrogabat Salomon, an erit Rex rectus? spiritus responderunt voce magna et dixit: erit, erit, est perpotens et vincens.

φωτημοὶ ἐν τοῦ τὸ πρεωσθε· καὶ τῇ
μετανοίᾳ οὐ προσεκυνήσαμεν
λόγω δέ σοι ταῦτα ὦ βασιλεῦ·
θεμονοις ἐκεῖ ἐστὶν· ὡς τεία ἡ
κυμαλογεῖ παρ' αὐτοῦ φωτημῶν
ἀγγέλων· οὗτος οὗτος ἐστὶν ἡμᾶς πα-
ραδώκως· ἡμᾶς δὲ τὰ ὀνόματα
ἡμῶν παραδώκαμεν ἰδιόχειρα
καὶ ἐγράψαμεν· ὁμοίως καὶ τὰς
σφραγίδας ἡμῶν ✦ ταῦτα δὲ ὦ
φίλων βασιλεῦ ἀνάγκην ἀπάνω σου ἵ-
να γὰρ φυλάξουσι· ΖΑΒΑ
RζΗΣ

[illegible]

Quomodo Salomon aedificaturus templum cum spiritibus colloquendo fuit et multa [illegible]

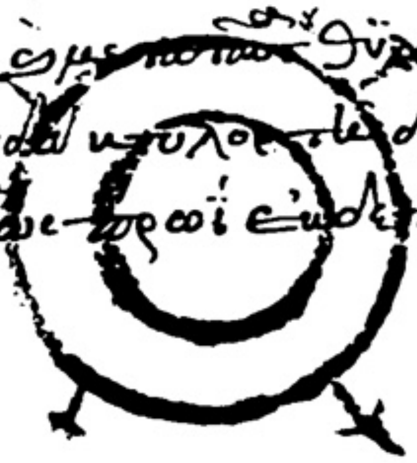
Βουλόμενος ὁ σολομῶν υἱὸς δαδ
ἀνακτῆσαι καὶ οἰκοδομῆσαι τὴν
σιών· ἐκέλευσας κατὰ τὴν π(όλιν)· καὶ ἐκα-
ταλ ὥραν τοῦ συναχθῆναι τε-
χνῖται· ἀπὸ δὲ τοῦ ἐργάζε-
σθαι εἰς τὸν ναὸν τοῦ θ(εο)ῦ· μέσον
τῶν τεχνιτῶν· ἦτον ἕνας
μέσος πολλὰ ἄξιος· καὶ πολλὴν
προθυμίαν ἔχων κατὰ τὸ οἰ-
κοδομεῖς τοῦ θείου ναοῦ· διὸ
ὑπὸ τοῦ βασιλέως· πολλὴν
ἀγαπώμενος· καὶ τὰ σιτηρὰ
καὶ τὸν μισθὸν διπλοῦν ἐλάμβα-
νε ὑπὲρ πάντας τοὺς τεχνί-
τας· καὶ ἐχαίρετο ὁ βασιλεὺς ἐ-
πὶ τὴν τοῦ παιδὸς προθυ-
μίαν· [illegible] θαῖς δὲ ὀργιότε-
ρος τῶν δαιμόνων· ἤρχε-
το ἀοράτως καὶ ἐλάμβανε τὸ
ἥμισυ τὸ μισθίον τοῦ παιδὸς
καὶ ἥρπαζε καὶ ἐδίδον τὸ αὐτῷ κα-
θεκάστην ἡμέραν· μετὰ τὸ ἀ-
ποδιδῶναι καὶ ἀφεθῆναι τοῦ
ἔργου· ἤρχετον τὸ πονηρὸν
πνεῦμα καὶ ἠλάλαζε·

στ. Εἶτα λέγεις ὁ ἀναγινώσκων· ἐν
τοῦ μεγαλοδώρου κυρίου τοῦ

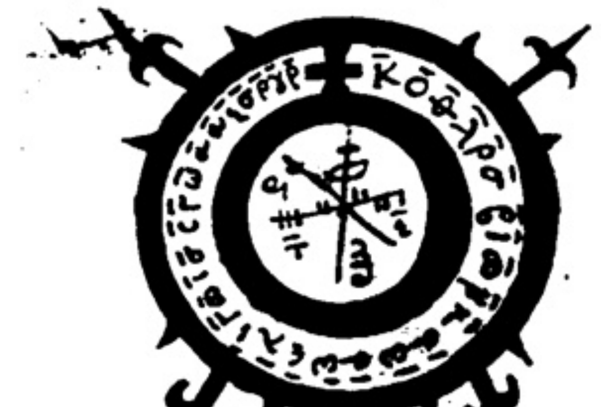
ὀχλούμενον· ἐκ τῆς ἐλάμβανε τὸν
τοῦ παιδὸς δεξιᾶς χειρὸς δά-
κτυλον· καὶ ἐβύζαινεν αὐτόν· ὁ δὲ
βασιλεὺς σολομῶν· ὁρῶν τὸν
μεόττζον· ὃν ἠγάπα ὁ βασιλεὺς
σφόδρα· ἐν ἀθυμίᾳ κατέχον-
σιν θρο πάσχων· καὶ τὸ πρόσωπο-
ν ἠλλαγμένος· ἐκάλεσεν αὐτὸν καὶ
ἀνακρίνας οὕτως εἶπεν· τί
ὅτι οὐ λυπούμενον βλέπω
σε· οὐχὶ ὑπὲρ πάντας τοὺς
τεχνίτας σε ποθῶ· καὶ διπλοῦν
τὸ μισθίον καὶ τὰ σιτηρὰ σοὶ δί-
δωσι· οὐδὲ ἐφύκαζεν ἡμῖν
λε πληρώς· ὁ δὲ μεότζος ἀποκρι-
βὼν τῷ βασιλεῖ λέγει· δέομαι
σου ἄκουσον μου τὰ συμβάντα
μοι· καὶ λέγω σοι τί ὠχρὸν βλέπε-
με· ὀδυνώμενος καὶ στενάζοντα
μετὰ τὸ ἀπολυθῆναι ἡμᾶς ἐκ
τοῦ τοῦ ναοῦ ἔργου· μετὰ ἡ-
λίου δυσμὰς· καὶ ὀψίας γενομένης
ἔρχεται πονηρὸν δαιμόνιον· καὶ
τὸ ἥμισυ τοῦ μισθοῦ μου λαμ-
βάνων· καὶ με [illegible] θηλάζοντα
μοι τὸν δάκτυλον τῆς δεξιᾶς
χειρὸς [illegible] ὡς οἱ [illegible] τοῦ φοβ

exsugebat.

ἐκθηλάζοντα. sugentem.



θλιμμένος μετὰ τῆς ψυχῆς. ἐγὼ Σολομὼν
λέγω· ἐπειδὴ κατηνάγκασεν ἡμᾶς ὡς
ὁρᾷς δὲ ἀπὸ [illegible] οὐκ ἔχω πῶς
θεράσαι καὶ ἀποσπᾶν αὐτὸν ἀπὸ μοῦ
τοῦ πονηροῦ καὶ κακίστου δαιμο-
νίου. τοιοῦτος μοι παῖς χρόνον. ταῦτα
ἀκούσας ὁ βασιλεὺς Σολομὼν
εἰσῆλθεν εἰς τὸν ναὸν τοῦ θεοῦ καὶ
τὸν οἶκον αὐτοῦ, ἔκλινεν τὰ γόνατα
καὶ ἐξομολογεῖτο τῇ ψυχῇ ἐξομολογού-
μενος καὶ προσευχόμενος νύκτα
καὶ ἡμέραν, ὅπως παραδώσῃ
ὁ θεὸς τὸ δαιμόνιον εἰς τὰς χεῖ-
ρας αὐτοῦ καὶ ἐξουσιάσῃ αὐτοῦ.
καὶ ἐγένετο ἐν τῷ προ-
σεύχεσθαι αὐτὸν τὸν θεὸν τοῦ οὐρανοῦ
καὶ τῆς γῆς μετὰ συντετριμμένης καρ-
δίας ἐξ ὅλης τῆς ψυχῆς αὐτοῦ, ἐδό-
θη αὐτῷ σφραγὶς ὑπὸ Μιχαὴλ
τοῦ ἀρχαγγέλου, λέγει· ποίησον αὐτὸ
Σολομῶν, καὶ δὸς αὐτῷ τὸ δα-
κτυλίδιον· ἥμισυ τοῦ χαλκοῦ καὶ λίθου
ἡμίσου. ἡ δὲ σφραγὶς αὐτοῦ ἐ-
γένετο· ἰδοὺ οὕτως ἐστὶν ἡ σφραγίς:-



Καὶ λαβὼν ὁ Σολομὼν τὴν σφραγῖδα
εὐχαρίστησε τὸν θεὸν τοῦ οὐρανοῦ
καὶ τῆς [illegible] τὴν δέησιν αὐτοῦ καὶ παρ-
[illegible] προσευχομένων καὶ τὸ
γινόμενον οὐκ ἔστιν ὡς ἐν [illegible]
τὸν ναὸν αὐτοῦ [illegible] τὸ τῆς σφραγῖδος
θεοῦ ἐπὶ τὴν αὐτοῦ παρὰ [illegible]
[illegible] ἔργου· μετὰ δὲ τὸ ἄρξασθαι
τοῦ ἔργου καὶ [illegible] γίνεσθαι,
καὶ ἐλθὼν τοῦ πονηροῦ [illegible]
ποιῆσαι τὸ πρῶτον, ῥίψε τὸ δακ-
τυλίδιον εἰς [illegible] τούτου [illegible]
τὰς [illegible] καλέσαι ὁ Σολομὼν ἐν
ὀνόματι τοῦ θεοῦ παντοκρά-
τορος· λαβὼν δὲ [illegible] τὸ δακ-
τυλίδιον παρὰ [illegible] εἰς τοῦ
θείου ἔργου ἐγ[illegible]ος, [illegible]
[illegible] καὶ ἐκ τοῦ ἔργου
σχολάσαι [illegible] ἦλθον πάντες
οἱ τεχνῖται εἰς [illegible]
αὐτοῦ, ἦλθε δὲ [illegible]
τοῦ [illegible] αὐτοῦ, καὶ [illegible]
δαίμων καθὼς τὸ [illegible] τοῦ
εἰς τὸ δ[illegible] σφραγῖδα
αὐτοῦ [illegible] λέγει
[illegible] ὀνόματι
τοῦ θεοῦ [illegible] παντοκράτορος· α

κοῦ [illegible] ταῦτα ὁ δαίμων βρυχόμενος
λέγει πρὸς αὐτόν· ὁ Σολομὼν καὶ ὅμως
μὴ ἐλθεῖν [illegible] ὁ δὲ ἀκόλουθος γε-
νόμενος ὁ δαίμων ἦλθεν εἰς τὴν
βασιλικὴν οἰκίαν· ἰδὼν δὲ ὁ Σολομὼν
τὸν τοιοῦτον, ἐκτινάξας τὰς
χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν εὐχαρίστησε
τὸν θεὸν οὐρανοῦ καὶ γῆς ποιητὴν τὸν
[illegible] καὶ [illegible]
τὰ ποιήματα καὶ κτίσματα αὐτοῦ
[illegible] λέγει πρὸς αὐτόν· καὶ
[illegible] ἢ κλησιν σου· ὁ δαί-
μων εἶπε· Ὀρναίας καλούμενος
[illegible] ὁ Σολομών· λέγε μοι περὶ
[illegible] λέγε μοι ποῦ ἀγ-
[illegible] λέγει δὲ [illegible]
μενος [illegible] τοῦ λόγου
[illegible] τῷ [illegible]
[illegible] καὶ [illegible] τοῦ
μορφὰς μεταβαλλόμενος, ποτὲ
μὲν ὡς [illegible] ἔχων [illegible]
θυλικ[illegible] αὐτοῦ [illegible]
ποτὲ δὲ [illegible] γίνομαι καὶ [illegible]
[illegible] εἰς [illegible] γίνομαι τὸ
ποτὲ δὲ καὶ ὡς [illegible] εἰς
[illegible] γίνομαι· [illegible] δὲ [illegible]
[illegible] λαβόμενος [illegible]

κατηρούμην δὲ ὑπὸ Μιχαὴλ τοῦ
ἀρχαγγέλου τῆς δυνάμεως τοῦ θεοῦ. ταῦ-
τα ὡς ὁ Σολομὼν ἤκουσεν [illegible] τοῦ θεοῦ
[illegible] τὴν χάριν ταύτην καὶ
[illegible] ἀσπάσματα· [illegible]
[illegible] βαλόμενος [illegible]
καὶ σφραγίσας αὐτὸν μετὰ δακτυλιδίου
[illegible] λαμβάνειν ὁ [illegible]
[illegible] λίθων βαρυτάτων· καὶ
[illegible] τοῦ ὀχλουμένου
[illegible] βοήσαι· ὅταν βοήσῃ ὁ [illegible]
μενος [illegible] τὸ [illegible] τὸ
ἀκάθαρτον τοῦ [illegible] καὶ
[illegible] προσώπου βασιλέως θεοῦ [illegible]
καὶ τῆς σφραγῖδος [illegible]
[illegible] βασιλεῖ Σολομῶν, καὶ
[illegible] αὐτὸν [illegible] ἐργασίαν
λιθοτομίας [illegible]
λαὸν [illegible] καὶ μὲν
εἰς τὸν ἄγγελον· φοβούμενος
αὐτοῦ· λαβὲ ὁ ἀναγνώσκων σι-
δηρουν [illegible]
ὀχλουμένου [illegible]
[illegible] οὐ βοήσαι· φοβού-
μενου δὲ αὐτοῦ τοῦ σιδήρου προσ-
[illegible] βασιλεῦ Σολομών

ἔασον ἐν ἀνέσει ἵνα μάθωμεν· καὶ γὰρ ὅσοι ἄγει πάντας τοὺς δαίμονας. καὶ θλίψω δὲ αὐτὸν ὄντα προταγόμενοι· ηὐξάμην τὸν θεὸν καὶ κατῆλθεν ὁ ἀρχάγγελος οὐρανοῦ ἐκ προσευχομένου μου βοηθεῖν· καὶ ἔδωκεν τὸν ἀρχάγγελον Οὐρουήλ ἐκ τοῦ οὐρανοῦ κατερχόμενον· καὶ εἰσελθὼν καὶ ἦλθον ἐν τῇ θαλάσσῃ κἀκεῖ τε καὶ ἐξηράνθη αὐτοῦ τὴν μαγεία ἐπὶ τῆς γῆς· καὶ οὕτως ἐπέταξε τὸν δαίμονα τὸν Ὀρνίαν τὸν μέγαν καὶ πάλιν λίθους βαστάζειν τῶν οἰκοδομῶν τοῦ ναοῦ. ὁ οἰκοδομῶν ἐγὼ Σολομῶν καὶ πάντα ἐδόξασα τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ ἐκάλεσα παραχρῆμα τὸν Ὀρνίαν καὶ ἐμοὶ ἔδωκεν αὐτὸν καὶ ἔδωκα καὶ τοῦ τὴν σφραγίδα λέγων αὐτῷ· ἄπελθε ἄγαγέ μοι τὸν ἄρχοντα τῶν δαιμόνων. ὁ δὲ Ὀρνίας λαβὼν τὸ δακτυλίδιον ἀπῆλθεν πρὸς τὸν Βεελζεβοὺλ καὶ λέγει αὐτῷ· δεῦρο καλεῖ σε Σολομῶν. ὁ δὲ Βεελζεβοὺλ λέγει αὐτῷ· εἰπέ μοι τίς ἐστιν ὁ Σολομῶν οὗ λέγεις. ὁ δὲ Ὀρνίας ἔρριψε τὸ δακτυλίδιον εἰς τὸ στῆθος τοῦ Βεελζεβοὺλ, κράξας τὸ δαιμόνιον φωνὴν μεγάλην, ὥστε τὸ ἀπὸ πυρὸς φλογὸς καιομένην μεγάλως καὶ ἀνακινούμενον αὐτὸν μετὰ βίας ἀπῆλθεν πρὸς τὸν Σολομῶντα. ἰδὼν δὲ ὁ Σολομῶν τὸν ἄρχοντα τῶν δαιμόνων ἐρχόμενον ἐδόξασε τὸν θεὸν καὶ εἶπεν· εὐλογητὸς εἶ ὁ θεὸς τοῦ οὐρανοῦ καὶ τῆς γῆς ὁ παντοκράτωρ, ὁ δοὺς τῷ παιδί σου Σολομῶντι τὴν σὺν θρόνον πάρεδρον σοφίαν, καὶ ὑποτάξας ἐμοὶ πᾶσαν τὴν τῶν δαιμόνων ~~δύναμιν~~· καὶ ἐπηρώτησα αὐτὸν λέγων· τίς ἐστιν ὁ δαίμων; ὁ δὲ ἔφη· ἐγώ εἰμι ὁ Βεελζεβοὺλ τῶν δαιμόνων ὁ ἔξαρχος, καὶ ἀπήντουν δὲ οὕτως ἀδιαλείπτως προσεδρεύειν ἐγγὺς ~~αὐτοῦ~~ καὶ ἀφανίζω μοι τὴν κατασκευὴν τῶν δαιμόνων φαντασίαν· αὐτὸς δὲ μοι ἀπήγγελλε πάντα τὰ ἀκάθαρτα πνεύματα ἀγαγεῖν πρός με δέσμια· καὶ πάλιν ἐδόξασα

τὸν θεὸν τὸν παντοκράτορα Σαβαὼθ καὶ ἀπῄτησα τὸν Βεελζεβοὺλ εἰ ἔστιν θήλεια ἐν δαίμοσιν. τοῦτον δὲ ἔφησα τοῦ ἀκοῦσαι ἐβουλόμην. ἔδειξαν δέ μοι καὶ ὁ Βεελζεβοὺλ ἄρτι μοι δεῖξαι, τὴν ὀνομαζομένην ... ἐλθοῦσαν ἔμπροσθεν αὐτῆς πρός με. καὶ ἐπηρώτησα αὐτήν, λέγε μοι σύ τίς εἶ; ἡ δὲ εἶπεν· ἐγώ εἰμι Ὀνοσκελὶς καλοῦμαι, πνεῦμα σεσωματοποιημένον, φωλεύω ἐν σπηλαίοις ἐπὶ τῆς γῆς ἔχω τὴν κατοίκησιν, ἔχω δὲ πολυτρόπους τρόπους· ποτὲ μὲν πνίγω, ποτὲ δὲ ἀνθρώπους σκολιάζω· αὐτοὺς τοὺς δὲ πλείστους ἐν τῇ σκοτεινοτάτῃ ὥρᾳ κρημνοῖς καὶ σπηλαίοις φάραγξι. πολλάκις δὲ συγγίνομαι τοῖς ἀνθρώποις ὡς γυνὴ καὶ μάλιστα μελιχρόοις· οὗτοι γὰρ συναστροί μού εἰσιν καὶ τὸ ἄστρον μου οὗτοι λατρεύουσι κρυφῇ καὶ φανερὰ προσκυνοῦσιν, καὶ οὐκ οἴδασιν ὅτι ἐν ἑαυτοῖς βλάπτουσιν καὶ πλεῖον μᾶλλον κακουργεῖν με ἐρεθίζουσιν. θέλουσι γὰρ αὐτοὶς μνήμην τοῦ χρυσίου πορίζειν· ἐγὼ γὰρ παρέχω ὀλίγον τοῖς καλῶς με προσκυνοῦσιν. ἐπηρώτων δὲ αὐτὴν πόθεν γεννᾶται· ἡ δὲ εἶπεν· ἀπὸ φωνῆς ἀκαίρου καλουμένης ἤχου οὐρανοῦ· μολυβδοῦ φωνὴν ἀφιεὶς τοῦ ἀνθρώπου ἐν ὕλῃ ἐγεννήθην. φησὶ δὲ αὐτῷ· ἐν ποίῳ ἄστρῳ διέρχῃ; ἡ δὲ εἶπεν· ἐν πανσελήνῳ· διὸ καὶ ἐν σελήνῃ τὰ πλείω ὁδεύω· ἐγὼ δὲ λέγω αὐτῇ· καὶ ποῖος ἄγγελος ἐστίν ὁ καταργῶν σε; ὁ δὲ ἔφη· ἐν σοί· χλεύην αὐτὴν λογισάμενος ἐκέλευσα στρατιώτην κροῦσαι αὐτήν. ἡ δὲ ἀνακράξουσα εἶπεν· λέγω σοι βασιλεῦ Σολομῶν, κατὰ τὸ ἀποδοθέν σοι ἐκ τῆς σοφίας τοῦ θεοῦ καὶ τοῦ ὀνόματος τοῦ ἁγίου Ἐμμανουήλ. δῆ ... ἐκέλευσα αὐτὴν νήθειν τὴν κάνναβιν·

ση ἀπελάβοντο χοιρίον δὴ καὶ τοῦ ὀχλου-
μένου ἀσφαλῶς. ἔπειτα ἐκέ-
λευσα ἐνεχθῆναί μοι ἕτερον δαι-
μόνιον· ἀνεμόδιον ὀνόματι πο-
νηρὸν δαιμόνιον ἀδελφὸν ἐκείνων· καὶ
ἐλθὼν ἐπηρώτησα αὐτόν
οὐ πιστεῖ· ὁ δὲ ἀποκριθῆναι ἐβλ-
μα· καὶ ἐπεὶ ἀγρίως πρὸς
με· ἐγὼ οὕτως ἐπιμελῶς
ἀποκρίνηται· συνεργὸς αὐτοῦ
κακῶν ἄγγελος εἰμί· καὶ διὰ τῶν
γαστρίων ἀνέμων ἐμποιῶ ὡς
τὰ ἐπιφαινόμενα ῥήματα· ὅμοι-
ους ἴδιον πρὸς γνῶσιν τὸ ἄερον
μου· ἐν ὀλίγῳ πολυπονεῖ· οἱ
ἄνθρωποι καὶ πάντες αὐτοὶ μεγάλου
σημαίνει· ἐγὼ δὲ διὰ τοῦ δρα-
κοντος παιδὸς διὰ τοῦτο ἐπὶ
τοῦ ἀέρα συμπάρεσιν τοῖς
μου ἀέρου· καὶ γὰρ τοῦ πρὸς μὲ
τὸ ἀξίωμα· καὶ ὁ θρόνος μου
μὲ ἐλεγχόμενον ἐν τῷ ὀπίσω
ἐστίν· πολλὰ δὲ μήνυμα με ἐπε-
ρωτᾷς Σολομῶν· καὶ γὰρ τὸ
βασίλειόν σου διαρραγήσεται
ἐν καιρῷ· καὶ αὐτή σου ἡ δό-
ξα πρὸς καιρὸν ἐστιν· καὶ ὁ

λίθον χρυσὸν βασανίσαι με· ἀλλὰ καὶ
πάλιν νομέα ἀρχόμενον· ἐπειδὴ
τι τὸ ὡς τὰ σοφὰ τῆς ἡμέρας σοι
θεοῦ· μὴ γινώσκοντα τὰ τῶν ἀνέμων
ὀνόματα τῶν κατεχομένων τε-
ταγμένων ἀγγέλων· ἐγὼ δὲ Σολο-
μῶν ἀκούσας ταῦτα· ἐκέ-
λευσα αὐτὸν δεσμεύεσθαι· καὶ
πάλιν ἐξίφισον αὐτοῦ τοῦ ὀχλου-
μένου τὰς χεῖρας· καὶ ἐξορκίσας
αὐτὸν τοῦ ἐξελθεῖν· καὶ τὸ τα-
τὴν κεφαλὴν τοῦ ὀχλουμένου μετὰ
καλάμου· καὶ μετὰ ταῦτα ἀρχὴν λέγει
ἐξελθεῖν πονηρὸν δαιμόνιον ἐ-
πονομαστὶ τοῦ κυρίου· καὶ τοῦ παιδὸς
Σολομῶντος· καὶ ἐκέλευσα αὐτὸ
ὀργίζεσθαι· καὶ ἀπολογηθῆναι
τίς καλεῖται· καὶ τίς ἡ ἐργασία
αὐτοῦ· ὁ δαίμων εἶπεν· ἐγὼ ἀ-
μόδιος καλοῦμαι· περὶ κοίτην τῆς
δέρματος· καὶ κακουργίαν ἀν-
θρώπων ἐν ὅλῳ τῷ κόσμῳ·
μεον ... σύμβουλος
εἰμὶ πάντων καλῶς ἀ-
φανίζων· καὶ καὶ δίας
ἄλλα· καὶ πάλιν εἶπον
καὶ μόνη αὐτή σου ἡ ἐργασία

ὁ δὲ πάλιν ἔφη· διὰ τῶν ἀσ-
τέρων ἴαρον θυλημανίας·
καὶ ἔπειτα εἰς τελειωμανίας
καὶ ἕως ἔσται ἡ φόνευσα· καὶ
οὕτως ὀργισθεὶς αὐτόν· τῷ ὀ-
νόματι τῷ σαβαὼθ φοβηθεὶς
τῇ λόγῳ ἀσμόδε· τὸν θεὸν καὶ
εἰπέ μοι ἐν ποίου ἀγγέλου
καταργῆσαι· ὁ δαίμων λέ-
γει· ῥαφαὴλ ὁ παρεστηκὼς ἐν-
ώπιον τοῦ θεοῦ· διὸ καὶ δὲ με
καὶ μετὰ χολῆς ἰχθύος καταπνιζό-
μενος· ἐπὶ κορυφήν μου ἀνθρά-
κων· καὶ λαβὼν καὶ λαβὼν ὁ
ση ἀναγνώσκων τὴν ἀξίαν δια-
θήκην ταύτην· ἰχθύος χολὴν
καπνίσας τὸν ὀχλούμενον λέ-
γει· διὸ ὀνόματος ῥαφαὴλ ὁ παρε-
στηκὼς ἐνώπιον τοῦ θεοῦ λέ-
γε τοῦτο· τρέξεις καὶ ἀρξάμενου ἐπηρώ-
τησα δὲ αὐτὸν λέγων· μὴ κεύσης
ἀπὸ μοῦ· ὅτι ἐγὼ ἔλαβα ἐ-
ξουσίαν τοῦ χειρίζειν πάντας
τοὺς δαίμονας· καὶ εἰπέ μοι τὸ
ὄνομα τοῦ ἰχθύος· οὐ σὲ βλάπτει· λέ-
ση. γεται ὁ ἰχθύς· γλαῦκος· ἐν τοῖς
ποταμοῖς τῶν ἀσσυρίων

ῥίοις· μόνοις ἐν τοῖς ὕδασι
ἐκείνοις γεννᾶται· ὅτι ἐγὼ ἐ-
μακρύναις ταῖς κνήμαις ἀξίσο-
μαι· ὁ δὲ Σολομῶν οὐδὲν ἐ-
ξω παρὰ σοῦ ἀσμόδε· καὶ
εἶπεν ἐπίσταμαι ἰδέων ὑμᾶς
τοῦ θεοῦ διὰ τὴν σφραγῖδα αὐτοῦ
δεσμεύσαντος μεγάλοις τοῖς δε-
σμοῖς· ὅτι ἀπὸ σοῦ παρ᾽ ἐμοῦ
θεῖ εἶπεν· ἀξιῶ σε δὲ Σολομῶν
βασιλεῦ· μή με κατακρίμνεο
εἰς ὕδωρ· ἐγὼ δὲ θαυμάσας
εἶπον· ζῇ ὁ θεὸς τῶν πατέρων
μου· ποίησον σιδηρὸν ἀσ τῆς
μανίαν· καὶ βαλὼν τοῦ ὀχλου-
μένου εἰς τὸν τράχηλον αὐτοῦ
καὶ ἀναγνώσκων τὴν ἀξίαν
ταύτην διαθήκην· ἐκέλευσεν λέγει
ὁ ἀναγνώσκων· ὁ σιδηρὰ
... φόρεσε· καὶ πηλὸν ποι-
ήσας εἰς ὅλην τὴν σκευὴν
τοῦ ναοῦ· ἀνατρέβου τὴν χο-
ρηγίαν τοῦ ναοῦ ἐκέλευσα
δὲ ἀρθῆναι· καὶ δὲ ... ἵνα
καὶ λαβὼν ὁ ἀναγνώσκων
ἐν τῷ τετραγώνῳ γωνιῶν τοῦ
ναοῦ· τοῦ δὲ ἀσιηνοῦ χορηγῶν

ἐν τῇ ἐπικειμένῃ [illegible] ἥλικος καὶ
τύχους καὶ ἔρριψεν αὐτὸν καὶ ποι-
ήσας [illegible] ἢ τὸ λαβεῖν· [illegible]
[illegible] γομφᾶται ἐπὶ τὴν χώ-
ραν καὶ ἀσπάζεται ἀπὸ ἐκεί-
νου [illegible] καὶ τὸν ἀντίχειρα
ὁ ἀναγινώσκων· ἐπὶ τὸ μέ-
τωπον τοῦ ὀχλουμένου· καὶ τὸ
πρόσωπον καὶ τὸ [illegible] ὅπως
[illegible] γινώσκων τὸ ὀχλού-
μενον· καὶ ἀναβλέψας αὐτὸ ὁ
λοιπὸς τῶν σωμάτων τὴν χάριν
ἀπὸ τοῦ ἀμφαλοῦ καὶ ἄνω τῇ
τοῦ ἀναγινώσκοντος· πάλιν
ἀπὸ ταύτης μαθήσεως· καὶ πε-
ριχωρεῖσθαι αὐτόν· καὶ ἰδὼν ὡς
ἀνάξας ὁ δαίμων τὰ κακὰ
αὐτὸν κατηργάζετο· τοῦτο
ἐποίησεν· ὅτι καὶ προγινώσ-
κων [illegible] ὁ ἁρμόδιος· ἐ-
δόξασα τὸν θεὸν ὁ Σολομῶν
τὸν δόντα μοι τὴν σοφίαν
ταύτην ἵνα ἀπὸ γνώσεως
[illegible] οἱ δαίμονες· τοῦ δὲ [illegible]
ἰχθύος· καὶ τὴν χολὴν μετὰ
κλαυθμοῦ· [illegible] καὶ
ἐπὶ τὸν ἁρμόδιον διὰ τὸ

ἐν ῥήματι αὐτοῦ δυνατὸν κατηργεῖ-
σθαι τοῦ αὐτοῦ ἡ φωνὴ καὶ πληροῖ
δι' οὗ ποιεῖ· καὶ ἐκέλευσα παρα-
στῆναι ἔμπροσθέν μου τὸν Βεελ-
ζεβούλ· καὶ προσκαθίσας ἐ-
δόξασέ μοι· ἐπηρώτησα αὐτὸν
διατί σὺ μόνος ἄρχων τῶν δαι-
μόνων εἶ· ὁ δὲ λέγει μοι· διὰ
τὴν μόνον [illegible]
ὀπίσω τῶν ἀγγέλων· ἐγὼ γὰρ ἤμην ἐν
πρώτοις οὐρανοῦ· μετὰ προσα-
γορευόμενος Βεελζεβούλ·
καὶ μετ' ἐμοῦ δεσποζόμενοι
ἐπὶ τὸ μέλλον θεὸς καὶ γινώσκω
[illegible] κρατοῦντες
ἐν τῷ ταρτάρῳ δεσμοῖς
ἐμοῦ [illegible] φέρεται
ἐν τῇ ἐρυθρᾷ θαλάσσῃ,
ὡς ἂν καιρῷ ἰδίῳ ἐλεύσε-
ται εἰς θρίαμβον· καὶ ἐπ'
αὐτοῦ [illegible] ἀναπρα-
ξείστου· καὶ [illegible] μοι κα-
γὼ καθαρῶ διαπράττων
καὶ τοὺς δαίμονας ποιῶ σέβε-
σθαι παρὰ ἀνθρώποις καὶ τοὺς ἁ-
γίους καὶ τοὺς ἐκλεκτοὺς
ἱερεῖς ἐπὶ θυμὸν [illegible]

καὶ φόνον ἐν πόλεσι· καὶ
φθόνους ἀποστῶ ἐν πολέ-
μοις· ἐπάγω καὶ πόνους καὶ οὐ
κάτω τοῖς ἀνθρώποις οὐδὲν καλὸν
οὐ δύναμαι ποιῆσαι αὐτοῖς· ὁ
δὲ βασιλεὺς λέγει· καὶ προσέτι
εἰπέ μοι ὃν εἶπας γόμους τὸ
ἐν τῇ ἐρυθρᾷ θαλάσσῃ τε ἐ-
φορμοῦσι· ὁ δὲ λέγει· ἐγὼ αὐτὸν
οὐκ ἀναγινώσκω προσπελάσαι
σε ταχύ· εἷς ὀνόματι [illegible]
ὡς ἐκεῖνον [illegible] ἀνα-
γαγεῖν ἐκ τοῦ βυθοῦ· καὶ εἶπον
αὐτῷ· λέγε μοι πῶς ἐκεῖνον
ἐστὶν ἐν τῷ βυθῷ τῆς
ἐρυθρᾶς θαλάσσης· καὶ τὸ
ὄνομα αὐτοῦ· ὁ δὲ ἔφη· μὴ
με ἐρώτα· οὐ δύνασαι πα-
ρ' ἐμοῦ μαθεῖν· αὐτὸς γὰρ
ἐλεύσεται πρὸς σέ, διότι
τὸ καὶ ἐμὲ πρὸς σὲ εἶναι·
εἶπον αὐτῷ ἐν ποίῳ ἀ-
στέρι οἰκεῖς· ὁ δὲ
λέγει· τὸ καλούμενον παρὰ
ἀνθρώποις ἑσπερίῳ· ὁ δὲ λέγει
φράσον μοι ὑπὸ ποίου ἀγ-
γέλου καταργηθήσῃ· ὁ δὲ ἔφη·

ὑπὸ τοῦ παντοκράτορος
θεοῦ· καλούμενος δὲ παρ' Ἑ-
βραίοις Πατικηθ· παρὰ δὲ
Ἕλλησιν Ἐμμανουὴλ καὶ [illegible]
[illegible] κατέχειν· οὐ δὲ
[illegible] μου· ἐάν τις ὁρκίσῃ
με ἐν τῷ Ἐλωΐ· μέγα ὄ-
νομα τῆς δυνάμεως αὐτοῦ
ἀφανὴς γίνομαι· ἐγὼ δὲ ἀ-
κούσας ταῦτα ἐκέλευσα
τούτου βεβαίως μάρμαρα
πρίζειν· εἶτα ὁ ἀναγινώ-
σκων ἐγγίσας τοῦ ὀχλου-
μένου ἐπὶ τοῦ ἀνθρώπου λέ-
γων ἐκ τοῦ μεγαλοφώ-
νως· ἠλάλαζον τὰ δαιμόνι-
α μεγάλῃ τῇ φωνῇ λέγων διὰ
τὸν βασιλέα Βεελζεβού-
λ· ἀκούσας ταῦτα ὁ Σο-
λομῶν· ἐπηρώτησεν αὐτὸν
πάλιν· λέγων εἰ βούλει ἄφε-
σιν λαβεῖν διήγησαί μοι τὴν
τῶν ἐπουρανίων· ἐφοβήθη
δὲ ὁ Βεελζεβούλ· καὶ ἀ-
κούσας βασιλεύς· καὶ λαβὼν
ὁ ἀναγινώσκων· μαρσιπ· καὶ
κρόκον· καὶ καπνίσας τὸν ὁ

πλουμένον· καὶ λέγει ὁ Βεελζεβούλ· ἐὰν ἀναθυμιάσεις ἀκάνθην καὶ λίβανον καὶ βόλοις θαλάσσης· νάρδην τε καὶ κρόκον· καὶ λύχνους ἅμα ἅψῃς ἑπτὰ σεισμῷ· οἶκον ἀνορθώσεις· ἐὰν καθαρὸν ἅμα ἅψῃς ὄρθρου ἐν ἡλίῳ ἡμέρᾳ ὄψεις τοὺς δρακόνους τοὺς ἐπουρανίους πῶς εἱλοῦνται· καὶ σύρουσι τὸ ἅρμα τοῦ ἡλίου· ὡς δὲ ὁ Σολομῶν ἀκούσας ταῦτα ἐπετίμησεν αὐτὸν σιωπῆσαι καὶ πρίζειν τὰ μάρμαρα· καλῶς προσέταξά σοι· λέγει ὁ Σολομῶν· εἶτα εὐλογήσας τὸν θεόν, καὶ τε ἐκέλευσεν παρεῖναί μοι ἕτερα δαιμόνια· καὶ ἦλθον ἕτερον δαιμόνιον· καὶ προσώπου μου· καὶ εἶχε τὸ πρόσωπον αὐτοῦ ἐπιφέρων εἰς ἀέρα μέσον· ὅλον καὶ τὸ λοιπὸν σῶμα εἱλούμενος ὡς κοχλίας· καὶ ἀνέρρηξεν στρατιώτας οὐκ ὀλίγους καὶ ἤγειρε καὶ λαῦρον καὶ κονιορτὸν ἐπάνω τῆς γῆς· καὶ ἀνέφερεν καὶ ἅμα· καὶ πολλὰ ἔρριπτε πρὸς σὺν τὸ θαυμάσαι με· ἠμάχω ἐρωτήσεως καὶ ἐπιπολλήν· καὶ ἅμα ἀναστάς μου ἔπτυσα χαμαί· καὶ κατέναντι τὸν τόπον· καὶ ἐσφράγισα τὸ δακτυλίδιον τοῦ θεοῦ· καὶ οὕτως ἔστη ἡ αὔρα ἐκείνη· τότε ἠρώτησα αὐτὸν λέγων· σὺ τίς εἶ; καὶ οὕτως κονιορτὸν τινάξας, ἀπεκρίθη μοι ὁ δαίμων· καὶ εἶπε· τί θέλεις; ἐγὼ δὲ εἶπον· διαρίαν τοῦ θεοῦ τῷ φωτίσαντί με πρὸς τὰς βουλὰς ἡμῶν· δεῖ ἀποκρίνεσθαί μοι· ἔφη δ᾽ ἄρα μοι ὁ δαίμων· ἐγὼ καλοῦμαι Ἐπιλέξ· τέφρα τῶν ἀνθρώπων, σκοτίζω καὶ ὀρόφους· ποιῶ καὶ πῦρ ἀνάπτω· καὶ ἀγροὺς πυρὶ ἐμπυρίζω· καὶ οἴκους τάγω· κατὰ πολὺ θέλω ἔχω τὴν πρᾶξιν ὅτι θέρειν· ἐὰν δὲ καιρὸν λάβω τόπον

πενδιμονὰς γαῦ τυχὼν νύκταν καὶ ἡμέραν· καὶ γὰρ συγγενεῖς μεγάλου δαίμονος· καὶ εἶπον αὐτὸν ἐν ποίῳ ἀέρι ἐπικοινωνῆσαι· ὁ δὲ ἀπεκρίθη· εἰς τὸ ἄκρον τοῦ κέρατος τῆς ☾ ὄντι τὸ πῶ ἀξικόμεμος· ἐκεῖ μου τὸ ἄστρον κεῖται· ἡμέτερα ἐπὶ τὰ σφάλματα πρὸς αὐτὴν ἀφήμασθαι· διὰ τοῦτο εἶδον πολλοὺς τῶν ἐθνῶν ἀρχόντων πρὸς με ἐπιταγῶν· ἐν τούτοις ἔπεισιν ὁμόστασιν· καὶ κρατεῖ τοὺς δακτυλίοις τοῦ ὄχλου μέσου καὶ ἀπ οὕτως εἰς τὸ δεξιὸν τοῦ ὦμον ἐπιτάνης· βουνίαν· θαυλάν· καὶ ἰώμην αὐτοῖς εἶπον δὲ ἐγὼ Σολομῶν· ὅταν θέλει τις καταργήσαι σε· καὶ τὸν ἐπιτάφον· ἐν ποίῳ ἀγγέλῳ καταργήσαι θέλει με· καὶ εἶπέ μοι ἐπὶ τῷ ἀρχαγγέλῳ Ἀζαήλ· τότε σφραγίσω αὐτὸν καὶ προσέταξα αὐτὸν αἴρειν λίθους· καὶ ἐπιθεῖναι εἰς τὰ ὑψηλὰ μέρη τοῦ τείχους ἀνακαινίζειν ἐπὶ τεχνῖν· ἀκούσας τὸν ὀχλούμενον ἐπιτεθῆναι· σὺν τῷ ὁμοίῳ αὐτοῦ λίθοις μεγάλοις· εἶτα δὲ ραγμώσασθαι ἐπιθεὶς αὐτὰ φέρειν· σὺν δὲ τοῦ ναοῦ· ἀναγκάζεσθαι· καὶ ἀναγκαζόμενος ὁ δαίμων ἔπρασσε τὰ ταγμένα ἐνεργεῖν· κἀγὼ Σολομῶν ἐδόξασα τὸν θεὸν τὸν δόντα μοι τὴν ἐξουσίαν ταύτην· καὶ ἐκέλευσα ἄλλον δαίμονα παρεῖναί μοι· καὶ ἦλθον πνεύματα ζ´ συνδεδεμένα καὶ περιπεπλεγμένα ἀλλήλων· ἄμορφα τὰ εἴδη καὶ αἴσχημα· κἀγὼ ὁ Σολομῶν ἰδὼν ταῦτα ἐθαύμασα τὰς ἐναλλαγὰς αὐτῶν· καὶ ἐπηρώτων αὐτοῖς· τίνες ἐστέ; καὶ ἀπεκρίθη μοι· στοιχεῖα τοῦ κοσμοκράτορος τὸ ὄργανον τοῦ θεοῦ ◐ καὶ τὰ ἄστρα ἡμῶν ἐν οὐρανῷ φαίνονται μικρά· καὶ ὡς θεοὶ καλούμεθα· ἀλλασσόμεθα καὶ ὁμοῦ οἰκοῦμεν παρὰ τὴν Λυδίαν· ποτὲ τοῦ Ὀλύμπου· καὶ ποτὲ τὸ μέγα ὄρος· ἐπηρώτων δὲ αὐτοὺς ἐγὼ Σολομῶν ἀρξάμε-

μενοι· ἀπὸ τοῦ προσώπου φεύγομαι τῆς ἐνεργασίας· καὶ λέγει· ἐγὼ ἀπάτη πλέκω αἱρέσεις καινίας· ἐγὼ θυμίζω· ἔχω τὸν καταργοῦντά με ἄγγελον Χλαμεχιήλ· καὶ ὁ δεύτερος ἔφη· ἐγὼ [illegible] καὶ [illegible] ποιῶ μάχεσθαι· καὶ μὴ ἀσχημονοῦσι [illegible]ζουσιν· καὶ ἔχω τοῦ καταργοῦντά με ἄγγελον Μερτήλου· Ὁ τέταρτος ἔφη· ἐγὼ ποιῶ ἀνθρώπους μισοῦσθαι καὶ [illegible] μερίζω· χωρίζω· [illegible] καὶ τὴν τείχη ἀπὸ χωρίζω ἀδελφούς· καὶ ἄλλα πολλὰ ὅμοια αὐτοῖς ποιῶ· καὶ ἔχω ἄγγελον τὸν ἐμὲ καταργοῦντά με· τὸν Μεγαμελχουήλ· Ὁ πέμπτος ἔφη· ἐγὼ πλάνος εἰμί, βασιλεῦ Σολομῶν· καὶ πλανῶ· καὶ ἐποίησα σε ἀποκτεῖναι τοὺς ἀδελφούς σου· ἐγὼ πλανῶ [illegible] καὶ ἔταφους [illegible] ποιῶ· ἔχω δὲ τὸν καταργοῦντά με ἄγγελον Οὐρουήλ· ὁ ἕκτος ἔφη· ἐγὼ δὲ δύναμαι τυράννους ἐγεῖραι· βασιλεῖς καθαιρεῖν καὶ πᾶσι τοῖς [illegible]οις παρέχω δύναμιν· ἔχω τὸν καταργοῦντά με ἄγγελον Ραζεώθ· Ὁ ἕβδομος ἔφη· ἐγὼ εἰμὶ βασιλεῦ κακία· καὶ σὲ βασιλέα κακώσω· ὅτε κελευσθῶ ἀρτέμιδος δεσμοῖς· [illegible] κατ' αὐταῖς [illegible] ἄξαι· καὶ τὴν ἐπιθυμίαν ὡς φίλτατος ἐμοὶ [illegible] τὴν ἐπιθυμίαν τὴν σοφίαν ἐν [illegible] γὰρ τῆς σοφίας οὐκ ἐπαρκέσεις αὐτὸς [illegible]· κἀγὼ δὲ Σολομῶν ἀκούσας ταῦτα ἐσφράγισα αὐτοὺς τῷ δακτυλιδίῳ τοῦ θεοῦ· ἐκέλευσα αὐτοὺς ὀρύττειν τὸ θεμέλιον τοῦ ναοῦ· καὶ ἐκέλευσα [illegible] σπρ· καὶ [illegible] τὰ κελευσθέντα αὐτοῖς κατεργάζου· καὶ πάλιν ᾔτησα τοῦ ἐλθεῖν· καὶ ἔταξα δαιμόνια· καὶ προσηνέχθησάν μοι δαιμόνια ἄλλα μὲν ὅλα τὰ μέλη αὐτοῦ· ἀκέφαλος δέ· καὶ λέγει τοῦτον σὺ τίς εἶ· καὶ πῶς καλεῖσαι· ὁ δὲ δαίμων ἔφη· Φόνος καλοῦμαι· ἐγὼ γὰρ κεφαλὰς κατεσθίω· θέλων ἐμαυτοῦ κεφαλὴν ποιῆσαι· καὶ οὐ χορτάζομαι· ὡς ποθῶ μοι κεφαλὴν ποιῆσαι μοι· εἰμὶ ὡς καὶ σοῦ βασιλεῦ· ταῦτα δ' ἀκούσας ἐγὼ ἐσφράγισα αὐτὸν ἐκτείνας τὴν χεῖρα μου ἐπὶ τοῦ στήθους αὐτοῦ· καὶ ἀναπηδήσας ὁ δαίμων· καὶ ῥίψας αὐτόν· καὶ εἶπεν ὁ δαίμων, οἴμοι ποῦ ἐπέτυχον προδότου Ὀρνίαν· βλέπω κἀγώ· καὶ εἶπον αὐτόν· καὶ πόθεν ἔβλεπες ὀφθαλμοὺς μὴ ἔχων οὔτε ὀφθαλμούς· ὁ δὲ ἔφη· διὰ τῶν μαστῶν μου· κἀγὼ Σολομῶν τὴν ἡδονὴν τῆς φωνῆς τούτου ἀκούσας ἠθέλησα μαθεῖν πόθεν λαλεῖς· καὶ λέγει μοι ἡ ἐμοὶ φωνὴ πολλῶν ἀνθρώπων φωνὰς ἐκληρονόμησα· ὅσοι γὰρ [illegible] φοβοῦνται· [illegible] τὴν [illegible] κλέον τὰς τοῦ παιδὸς γόμομαι [illegible]· καὶ διὰ τὴν φωνὴν ἐπιδέχομαι ἐν ἀωρίᾳ δὲ πλέον τὸ ζωάν [illegible] μου βλαβερὸν ἐν [illegible] ἡ δύναμίς μου ἐν ταῖς χερσί μου· κεφαλὰς ἀποτέμνω, καὶ προστίθημι ἐν αὐτῷ· καὶ [illegible]τως ἀπὸ τοῦ ἀνθρώπου [illegible]τος ἐγὼ μὲν διὰ τοῦ τραχήλου καταδαπανῶ· ἐγὼ εἰμὶ ὁ [illegible] τὰ μέλη καὶ τοῖς ποσὶν ἐπιπίπτω· καὶ [illegible] διὰ τοῦ ἀστέρου [illegible] καταργοῦμαι· καὶ ἐγὼ ἐκέλευσα αὐτὸν διὰ τοῦ Βεελζεβοὺλ [illegible] μέχρι καὶ τούτου [illegible]ς ἐπιγίνεται· καὶ ἐκέλευσα παραγενέσθαι μοι ἕτερα δαιμόνια· καὶ ἦλθε πρὸ προσώπου δαίμων ἔχων τὸ σχῆμα αὐτοῦ ὡς κύων μέγας· καὶ λαλεῖ σοι μοι φωνὴν μεγάλην· χαίροις σύ, βασιλεῦ Σολομῶν· καὶ ἀκούσας ἐγὼ ἐν πλήθει [illegible] ἐγενόμην· καὶ εἶπον αὐτόν· τίς εἶ σὺ ὁ κύων· καὶ εἶπέ μοι· κύων δοκεῖς εἶναί μοι· πρὸ γὰρ σοῦ βασιλεῦ εἶμι ἐγὼ ἄνθρωπος κατεργασάμην δὲ ἐν τῷ κό

κόσμε· ἔργα πολλὰ ἀ-
θεσμα· καὶ καθ' ἡμέραν ὁ
χλευάζουσα· καὶ ἀραιοῦσα
κατασχίον· καὶ πλείωνα
κακὰ ἐργακατασκευά-
ζουσα· ἐγὼ οὖν βλάπτουσα ἀν-
θρώποις· τοῖς τὸ ἐμὸν ὄνομα
σέω παρακολουθοῦντας
καὶ εἰς ἀσχημίαν τρέπω· καὶ
τὰς φρένας τῶν ἀνθρώπων.
διὰ τοῦ λάρυγγος κρατῶ
καὶ οὕτως ἀγρεύω· καὶ ἐπη-
ρώτων αὐτῷ· τί σου τὸ ὄνο-
μα· ὁ δὲ ἔφη ῥάβδος· κα-
γὼ ἐπηρώτουν αὐτῷ· τί σου
ἡ ἐργασία τί με δοῦκεις κα-
τορθῶσαι· ὁ δαίμων ἔφη
δῶς μοι τὸν ἄνθρωπόν σου κα-
γὼ ἀναγάγω αὐτὸν ἐν τό-
πῳ· καὶ ἐστηδεῖ ἐξ λίθον
πράσινον μετὰ σαλάμ-
μον ἐν ᾧ κοσμήσεις τὸν να-
ὸν τοῦ θεοῦ· κἀγὼ ἀκού-
σας ταῦτα ἀπὸ προστάξαι
τὸν ἰδίον μου οἰκέτην· ἅμα τὸ
κρατοῦντα τὸ δακτυλί-
διον καὶ τὴν σφραγίδα τοῦ θεοῦ

ἄγον τοὺς ἀκολουθεῖν μετ' αὐτοῦ
τοῦ· καὶ ἀπόδειξόν μοι λίθον πρά-
σινον σφραγίσον τοῦτον τὸ δα-
κτυλιδίῳ· καὶ κατασκοπή-
σον τὸν τόπον ἀκριβῶς· καὶ
πάλιν ἀγάγετέ μοι τὸ δακτυ-
λίδιον· οἱ δὲ ἀπελθόντες ἔδειξεν
αὐτοῖς τὸν λίθον τὸν πρά-
σινον· καὶ ἐσφράγισαν αὐτῷ τῷ
δακτυλιδίῳ τοῦ θεοῦ· καὶ ἤγα-
γον τὸν λίθον τὸν πράσι-
νον· καὶ ἐκέλευσα αὐτὸν ἐξίσ-
σφραγῆσαι τὰ δαιμόνια
τὸ κύματα καὶ ἀνύφαλον,
δεθῆναι καὶ τὸν λίθον μύνταν
καὶ ἡμίζαν κρατοῦν τὸν τόν,
λίθον ~~ἱμάντιε~~ ἐργαζομέ-
νοις ~~τεχνίταις~~ ~~μεταχωσ-~~
~~λαμπάδα~~ καὶ ἐρασγὼ ἐν
τοῖς με ~~τεχνασμοῦ~~ τοῦ λίθου
ἐκείνου· ~~ἐπερχ~~ ~~ὅτι~~ ἐν τοῖς
μαφερεαν τοῦ θυσιαστηρί-
ου δὲ ὁ λίθος ὁ συνθασιου
τὸ εἶδος ὅμοιος· κἀγὼ δὲ,
Σολομῶν· δοξάσας τὸν
τὸν θεόν· καὶ ἐξήλασε
θυσαυρὸν τὸν λίθον κελεύσας

τοὺς δαίμονας μαρμαροκοπ-
εῖς τὴν οἰκοδομὴν τοῦ ναοῦ
καὶ ἐπηρώτησα αὐτόν· τὸν
κύνα· διὰ ποίου ἀγγέλου κα-
ταργεῖσαι· ὁ δὲ ἔφη διὰ τοῦ
μεγάλου Βριαθανουήλ· καὶ ἐ-
κέλευσα πάλιν ἀγαγεῖν μοι
ἕτερον δαιμόνιον· καὶ ἦλθε
δαιμόνιον τὸ σχῆμα αὐτοῦ
ὅμοιον λέοντος ὀρθοβρυχό-
μενος· καὶ σταθεὶς ἀπεκρίθη
μοι λόγῳ· βασιλεῦ Σολομῶν
ἐγὼ εἰμι τούτου τοῦ σχήματος
οὐδ' ἄχρις δαίμονος δὲ θέλ-
μαι· καὶ λέγω ἐγὼ πάσας ἀν-
θρώποις κατακειμένοις
ἐν νόσῳ μάλιστα ~~ἀφορμώμενος~~
~~πάρεστι χειμῶνος~~ καὶ ἀνείμ-
του ~~ποιῶ τὸν ἄνθρωπον~~
~~ὡς ἐμὲ δύνασθαι ἰαθῆναι~~
αὐτοῦ τὴν ἄγραν ταύτην ἔ-
χω· καὶ ἔξειν πρὸς ἄζειν εἰς
βάλλω τοῖς δαίμοσι τοῖς
ὑποτεταγμένοις μοι λε-
γεῶνας· ὑπήκοοι ἡμῖν τοῖς
τόποις ὁμοίως δὲ πᾶσιν
δαίμοσιν τοῖς ὑπ' ἐμέ

οὐλέων καὶ ἐπηρώτησα αὐτόν·
λέγω· τὸ σὸν ὄνομα πῶς κα-
λεῖται· ὁ δὲ ἔφη λέων τὸ φον
ἄραψ τὸ γένει· καὶ εἶπον αὐτῷ
πῶς καταργεῖσαι μετὰ τοῦ
λεγεῶνος· καὶ εἰς ποῖον ἄγγελον
ἐὰν δὲ εἴπω σοι τὸ ὄνομά μου
οὐκ ἐμαυτὸν δεσμεύω μόνον, ἀ-
λλὰ καὶ τὸν ὑπ' ἐμὲ λεγεῶ-
να τῶν δαιμόνων· ἐγὼ δὲ εἶ-
πον αὐτῷ· ἐξορκίζω σε κα-
τὰ τοῦ θεοῦ τοῦ ζῶντος τοῦ
ὑψίστου· ἐν ποίῳ ὄνομα
καταργεῖσαι μετὰ τοῦ λεγε-
ῶνος σου· ὁ δαίμων ἔφη·
ἐν τῷ ὀνόματι τοῦ μετὰ πο-
λλὰ παθεῖν ὑπὸ τῶν ἀν-
θρώπων· οὗ ἐστὶν τὸ ὄνο-
μα αὐτοῦ Ἐμμανουήλ· ὡς
καὶ νῦν ἐδέσμευσεν ἡμᾶς· καὶ
ἐλεύσεται καὶ τὰ τοῦ ὕδατος
κρημνῷ βασανίσει ἡμᾶς· ἐν
τοῖς οὐ χαρακτῆρσι ἀλλ' ὅσοι κα-
ταργούμεθα ἀπὸ ἡγουμένου
ἐγὼ καὶ κατακρίνω αὐτὸν φέρ-
ειν ἀπὸ δρυμοῦ ξύλον· τοὺς δὲ
λέοντας ~~τοὺς~~ ὃς ὑπ' εἰσὶν αὐτῷ

λεπτὰ τοῖς ὄνυξιν· καὶ ὑποκαίειν τῆς καμίνου τῆς ἀσβέστου εἶπον· κἀγὼ παρακαλέσας τὸν θ(εὸ)ν ἰ(σρα)ήλ· καὶ ἐκέλευσα ἵνα καὶ ἕτερον δαιμόνιον ἐλθεῖν ἐνώπιόν μου· καὶ ἦλθε πρὸ προσώπου μου δράκων τρικέφαλος φοβερόχροος· καὶ ἐπηρώτησα αὐτόν· σὺ τίς εἶ· ὁ δαίμων ἔφη· πνεῦμα τρίβολον· τρισὶ κατεργάζομαι· ἐγὼ ἐν κοιλίαις τῶν γυναικῶν τυφλώνω τὰ παιδία καὶ ὦτα ἐκδέω· καὶ ποιῶ αὐτὰ ἄλαλα καὶ κωφά· καὶ τύπτω τοὺς ἀνθρώπους κατὰ τοῦ σώματος· καὶ ποιῶ καταπίπτειν καὶ ἀφρίζειν καὶ τρίζειν τοὺς ὀδόντας· ἔχω δὲ καὶ τρόπον ὡς καταργοῦμαι ὑπὸ τοῦ σημειουμένου τόπου ἐν κρανίῳ· ἔσται γὰρ προορισθεὶς ἀγγέλου τῆς μεγάλης βουλῆς μετὰ παθεῖν καὶ νῦν φανερῶς ἐπὶ ξύλου οἰκήσει· ἐκεῖνός με καταργήσει· ἐν οἷς καὶ ἐγὼ ὑποταγήσομαι· ἐν ᾧ τόπῳ· ἐν ᾧ ὀρθῇ ὁ βασιλεὺς ἀνοικοδομήσας πορφυροῦ ἐπὶ τοῦ ἀέρος διωραμένος φουμένου· ὁ ἐφιππᾶς ἀπὸ τῆς ἐρυθρᾶς θαλάσσης· ἀγαγὼν ἀπὸ τῆς ἀσω ἀρραβίας εἰς τὴν ἀρχὴν τοῦ ναοῦ· οὗπερ ἤρξω κτίζειν βασιλεῦ σολομών· καὶ ἀπέστειλα τὸ παιδίον μου· καὶ εὗρον καθὼς εἴρηκέ μοι ὁ δαίμων· καὶ σφραγίσας τὸ δακτυλίδιον καὶ ὑμνήσας τὸν θ(εὸ)ν· ἔπειτα δὲ εἶπον πρὸς τὸν δαίμονα· σὺ τίς εἶ· λέγε μοι πῶς καλεῖσαι· καὶ ὁ δαίμων ἔφη· κορυφὴ δρακόντων· καὶ ἐκέλευσα αὐτὸν λεπτουργεῖν εἰς τὸν ναὸν τοῦ θ(εο)ῦ· καὶ ἐκάλεσα ~~[illegible]~~ ἕτερον δαιμόνιον· καὶ ἦλθε ~~[illegible]~~ προσώπου μου ~~[illegible]~~ δίμορφον· ~~[illegible]~~ ουσα· ἀπὸ τοῖς μέλεσιν αὐτ(ῆς)· λύσιν τριχῶν ταῖς θριξίν· καὶ εἶπον πρὸς αὐτ(ήν)· σὺ τίς εἶ· καὶ αὐτ(ὴ) ἔφη μοι· καὶ σὺ τίς εἶ· καὶ τί χρεία μαθεῖν καὶ τὰ ἐμοῦ πράγματα· ποῖα ἐστὶν ὄντα· ἀλλὰ θέλεις μαθεῖν πορευθεὶς ἐν τοῖς ταμιείοις σου τοῖς βασιλικοῖς· νίψαι μοι τὰς χεῖράς σου· πάλιν καθέσθητι ἐπὶ τοῦ θρόνου σου· καὶ ἐρώτησόν με· καὶ τότε μαθεῖν βασιλεῦ σολομών τίς εἰμὶ ἐγώ· καὶ τοῦτο ποιήσας ἐγὼ καὶ καθήσας ἐπὶ τοῦ θρόνου μου· ἐρώτησα αὐτὴν καὶ εἶπον· τίς εἶ σύ· ἡ δὲ εἶπεν· ἀβυζούθ· καὶ τῆς νυκτὸς οὐ καθεύδω· ἀλλὰ περιέρχομαι πάντα τὸν κόσμον ἐν ταῖς γυναιξὶν· καὶ στοχαζομένη τὴν ὥραν· μαντεύω καὶ πνίγω τὰ βρέφη καὶ θ' ἑκάστην νύκταν· ἄπρακτος οὐκ ἐξέρχομαι· σὺ δὲ οὐ δύνασαι ~~[illegible]~~ ὑποτάξαι καὶ εἰς ~~[illegible]~~ περιέρχομαι· καὶ οὖν ἔστι μου τὸ ἔργον ἡ μὲν βρεφῶν ἀναίρεσις· καὶ ὀφθαλμῶν ἀδικίας· καὶ στομάτων καταδίκη· καὶ φρενῶν ἀπώλεια καὶ σωμάτων ἀλγήσεις· καὶ ταῦτα ἀκούσας ἐγὼ σολομῶν ἐθαύμασα τὸ εἶδος αὐτ(ῆς)· οὐκ ἐθεώρουν ἀλλὰ σκότος τὸ σῶμα αὐτ(ῆς) ὥσπερ χεῖ· καὶ αἱ τρίχες αὐτῆς ἠγριωμέναι· κἀγὼ σολομῶν λέγω αὐτῇ· λέγε μοι πονηρὸν πνεῦμα διὰ ποίου ἀγγέλου καταργεῖσαι· ὁ δὲ εἶπέ μοι· διὰ τοῦ ἀγγέλου ῥαφαήλ· καὶ ὅταν γεννήσῃ ἡ γυνὴ καταγράφεται τὸ ὄνομά μου ἐν χαρτίῳ· καὶ ἐγὼ φράζομαι· καὶ ἐγὼ ἀκούσας ταῦτ(α) ἐκέλευσα δεσμευθῆν(αι) ἔμπροσθεν τοῦ ναοῦ ἵνα πάντες οἱ διερχόμενοι τῶν υἱῶν ἰ(σρα)ὴλ βλέποντες αὐτὴν καὶ δοξάζουσι τὸν θ(εὸ)ν· τὸν δόντα μοι ταύτην τὴν ἐξουσί(αν)· καὶ πάλιν ἐκέλευσα παρεῖναί μοι ἕτερον δαιμόνιον· καὶ ἦλθεν πρὸς ἐμὲ τὸ εἶδος ὡς δράκοντος κυλινδούμενος· τὸ δὲ πρόσωπον· ἔχων τοὺς πόδας ἀετοῦ· τὸ δὲ ἕτερον σῶμα κορυφὰς καὶ πτέρα ἐν τῷ μετώπου· καὶ ἰδὼν τοῦτον ἔνθαμβος γενόμενος εἶπον πρὸς αὐτόν· σὺ τίς εἶ καὶ πόθεν ἐλήλυθας· τὸ μὲν πρῶτον παρέστην σοι βασιλεῦ σολομ(ῶν)· πνεῦμα θεοποιημένον ἐν ἀνθρώποις·

mat. 17.15 · 5 · 21

μῶν δὲ κατηραμένον λατοῦ θεοῦ· δεδωμένον σοι σφραγῖ-
μῶν δὲ ἐμοῦ φωνὴν ἔχων ἐμπρο-
σθίου ἵππου· ὄπισθεν δὲ
ἰχθύος· καὶ λέγει μοι μεγάλῃ φω-
νῇ· βασιλεῦ Σολομῶν, ἐγὼ θα-
λάσσιός εἰμι πνεῦμα χαλεπόν·
ἐγείρομαι δὲ καὶ ἔρχομαι διὰ
τῆς θαλάσσης ἐπὶ τὰ πλοῖα
καὶ μεταποδίζω τοῖς ἐν τῷ
πλοίῳ ἀνθρώποις· ἐγειρόμενος
δὲ ἐμαυτὸν ὡς κῦμα· καὶ με-
ταμορφούμενος ἐπεισέρχομαι τοῖς
πλοίοις· καὶ αὕτη μου ἡ ἐργασία
τοῦ ὑποδέχεσθαι τὰ χρήματα
καὶ τοῖς ἀνθρώποις· ἐπειδὴ ὁ Βεελ-
ζεβοὺλ ὁ τῶν ἀερίων καὶ ἐπι-
γείων καὶ ὑποχθονίων πνευμάτων
ποτὲ συμβουλεύει τοῦ κα-
θ' ἑνὸς ἑκάστου τὴν πρᾶξιν·
διὰ τοῦτο κἀγὼ ἀνέβην ἐκ τῆς
θαλάσσης· καὶ δὴ μηνύω ἐμαυτὸν
τοῖς ἀνθρώποις· καὶ καλοῦμαι κυνό-
πηγος· μόνον δὲ παρέχω παρέ-
κασιν· καὶ διὰ τοῦ μὲν ἀλιεύων
ἐν λιμέσι τὸ πνεῦμά μου τὸ λα-
λοῦν σε· ὅτι δὲ ὁ σὸς ἐρεῖς ἡμῖν
λόγον δὲ τοῦτον· ποίῳ ἀγγέλῳ κα-
ταργεῖσαι· ὁ δὲ λέγει· διὰ τοῦ Ἰαμέθ·
καὶ ἐγὼ ἐκέλευσα βληθῆναι αὐτὸν
εἰς φυλακήν· καὶ ὕδατος
θαλασσίου δοχὰς δέκα περι-
χέεσθαι· καὶ περιέφραξα ἐπά-
νω θεμελίων μαρμάρων· καὶ περιει-
πλώσας τῇ ἀσφάλτῳ· καὶ πί-
σσαις πίων τὸ στόμα τοῦ ἀγγείου
καὶ σφραγίσας τῷ δακτυλίῳ
ἐκέλευσα ἀποτεθῆναι ἐν
τῷ ναῷ τοῦ θεοῦ· καὶ ἐκέλευσα
παραστῆναί μοι ἕτερον δαίμονα· καὶ
ἦλθεν πνεῦμα ἀνθρώπου μορφὴν ἔχων
σκοτεινήν· καὶ ὀφθαλμοὺς λάμ-
ποντας· καὶ ἐπηρώτησα αὐτὸν
λέγων· ~~σὺ τίς~~ εἶ· ὁ δαίμων
ἔφη· ἐγὼ ~~[illegible]~~ θρόνος· καὶ
εἰμι πνεῦμα ~~[illegible]~~ γίγαντος ἢ διαπτε-
ρὶς ἐν ~~[illegible]~~ πολὺ ἐκεῖ-
κητήριον· ὁ δαίμων ἔφη· ἐκεῖ
τοι κείμεθα ἐν τῷ τοῖς ἀβάτοις
ἡ ἐργασία μου αὕτη ἐστί·
παρακαθέζομαι τοῖς τεθνε-
ῶσιν ἀνθρώποις ἐν τοῖς μνημεί-
οις· καὶ ὅρια ~~[illegible]~~
τοῖς τεθνεῶσιν· καὶ [illegible]

σχῆμα ἀναιρῶ αὐτὸν τῷ ξίφει
θέως· εἰ δὲ μὴ δυνηθῶ ἀνε-
ρεῖν· ποιῶ αὐτὸν δαιμονίζεσθαι
καὶ τὰς σάρκας αὐτῶν κατατρώ-
γειν· καὶ σίαλα ἐκ τῶν γενείων
αὐτοῦ καταρρεῖ· ἔφη δὲ αὐτῷ ὁ
βασιλεὺς Σολομῶν· φοβήθη-
τι τὸν θεὸν τοῦ οὐρανοῦ καὶ εἰ-
πέ μοι ποίῳ ἀγγέλῳ καταργεῖσαι·
ὁ δὲ ἔφη· ἐμὲ καταργεῖ ὁ μέλ-
λων κατελθεῖν σωτήρ· οὗ τὸ στοι-
χεῖον ἐν τῷ μετώπῳ· καὶ ἐάν τις
γράψῃ κἀγὼ καταργοῦμαι· καὶ
ἐπὶ [illegible] ἀποσπασθεὶς ἀ-
π' αὐτοῦ ταχέως· τοῦτο δὲ τὸ
σημεῖον ἀεί· ταῦτα δὲ ἀκούσας
ἐγὼ Σολομῶν ~~[illegible]~~ ἔκλεισα αὐ-
τόν· ὡς ~~[illegible]~~ ἄλλα δαιμό-
νια· καὶ ἐκ~~[illegible]~~ εἰ γαμοῖς
τὰ δαιμόνια ~~τὰ~~ λεγόμενα στοι-
χεῖα· καὶ αἱ κορυφαὶ αὐτῶν ὡς κυ-
νες ἄμορφοι· ἐν αὐτοῖς δὲ ἦσαν
καὶ ἀνθρωπόμορφα· καὶ ταυρό-
μορφα· καὶ θηριοπρόσωπα
καὶ ταῦτα ἰδὼν ἐγὼ Σολομῶν,
ἐπηρώτησα αὐτὰ λέγων· καὶ
ὑμεῖς τίνες ἐστέ· οἱ δὲ ὁμοῦ μιᾷ
φωνῇ ἔφησαν· ἡμεῖς ἐσμὲν τὰ λϛʹ
[illegible] ὀξέα δαιμόνια· καὶ στοιχεῖ-
α· κοσμοκράτορες τοῦ σκότους
τοῦ αἰῶνος τούτου· ἀλλὰ οὐ δύνασαι
ἡμᾶς βασανίσαι· καὶ ἀδικῆσαι· ἀ-
λλ' ἐπειδὴ ἔδωκεν ὁ θεὸς τὴν ἐ-
ξουσίαν ἐπὶ πάντων ἡμῶν
τῶν ἀερίων πνευμάτων· καὶ ἐπιγείων
καὶ καταχθονίων· ἰδοὺ παρίστα-
μέν σοι· καὶ ἡμεῖς ἔμπροσθεν
σου ὡς καὶ οἱ λοιποὶ πάντες· ἐ-
γὼ Σολομῶν προσκαλεσάμενος
ἓν πνεῦμα ἐξ αὐτῶν· σὺ τίς εἶ;
ὁ δὲ ἔφη· ἐγὼ δεκανὸς τοῦ ζωδίου κύ-
κλωμος καλοῦμαι· καὶ κεφαλὰς
ἀνθρώπων ποδάγροις τάφοις σαλεύω· ἐὰν
μόνον ἀκούσω· Μιχαὴλ ἔγκλεισον οὐ-
ροὴλ· εὐθέως ἀναχωρῶ· ὁ βʹ λέγει· ἐγὼ β-
σαβουὴλ καλοῦμαι ἡμικρανίους ποι-
ῶ τοὺς ἀνθρώπους τοὺς ἐν τῇ ὥρᾳ με-
κειμένους· ὡς δὲ ἀκούσω· Γαβριὴλ
ἔγκλεισον Βαρσαφαήλ· εὐθέως ἀ-
ναχωρῶ· καὶ ὁ γʹ ἔφη· Ἀρτοσαὴλ κα-
λοῦμαι· ὀφθαλμοὺς ἀδικῶ σφό-
δρα· καὶ ἐὰν ἀκούσω· Οὐριὴλ ἔγκλει-
σον Ἀρσαήλ· εὐθέως ἀναχωρῶ·
ὁ τέταρτος εἶπεν· ἐγὼ καλοῦμαι

ὀροπόλος λίθ(ου) ἐν στομάδωμας
ὀδόντων χαλάς ἐμποιῶ· ὡς δὲ ἀκούσω
ῥαφαήλ· εὐθέως ἀναχωρῶ· ὁ
εος ἔφη· ἐγὼ καιριζαμουδάλων
καλοῦμαι· ἐμφράξεις ὀτίων ἐμποι-
ῶ· ἐὰν δὲ ἀκούσω οὐρουὴλ ἀ-
θε· ἀναχωρῶ· ὁ ϛ´ ἔφη· ἐγὼ σ-
φενδοναὴλ καλοῦμαι· παρωτίδας
καὶ ὀπισθοτόνους ἐμποιῶ· ἐ-
ὰν ἀκούσω· σαβαήλ· ἀπελθε· ἀνα-
χωρῶ· ὁ ζ´ εἶπεν· ἐγὼ σφανδῶρον
καλοῦμαι· ἀτόνους δυνάμεις ἐλα-
ττῶν· ἐὰν ἀκούσῃ ὁ χαρ-
μίκα παραλύω· ἐὰν ἀκούσω
ἀραήλ· εὐθέως ἀναχωρῶ· ὁ ηος
ἔφη βελβὲλ καλοῦμαι· καρ-
δίας αὐτῶν ἐμφράξεις ἀναστρέ-
φω· ἐὰν ἀκούσω καραήλ· εὐθέως
ἀναχωρῶ· ὁ θ´ εἶπεν· ἐγὼ
ἀκουρταήλ καλοῦμαι· στρό-
φους ἡμάτων ἐπιπέμπων·
ὁ ιος εἶπεν· ἐγὼ μεταθιὰξ
καλοῦμαι· νεφρῶν πόνους ποι-
ῶ· ἐὰν ἀκούσω· ἀδωναὴλ εὐ-
θέως ἀναχωρῶ· ὁ ια´ εἶπεν·
ἐγὼ κατανικοταὴλ καλοῦμαι· μά-
χας ἐν αἰθαλίοις καὶ τοῖς οἴκοις ἐ-
μποιῶ· ἐάν τις θέλῃ εἰ-
ρηνεῦσαι ἂς γράψῃ ταῖς ἑπτὰ
ὀνόματα ταῦτα καταγράφων ταῦτα
εἰς ἑπτὰ φύλλα δάφνης· ἐν τοῦ-
το· ἄγγελε· ἰαέ· ἰεώ· σα-
βαώθ· ἄγγελε κατανικο-
ταήλ· ἐν πλύνας τὰς δάφ-
νας ῥαντίσας τοῦ οἴκου μετὰ τὸ ὕδωρ
ἐκείνῳ· εὐθέως ἀναχωρῶ· ὁ ιβ´
ἔφη· ἐγὼ σαφθοραὴλ καλοῦμαι·
διχοστασίας ἐμβάλλω τοῖς ἀνθρώποις
ἐμφράγματα καὶ σκανδαλίζω· ἐάν τις
γράψῃ ταῦτα· ἰαέ· ἰαώ· υἱοὶ
σαβαώθ· εὐθέως ἀναχωρῶ·
ὁ ιγ´ ἔφη· ἐγὼ φοβοθὴλ καλοῦ-
μαι· μαζῶν χαλάσας ποιῶ· ἐ-
ὰν ἀκούσω [illegible] εὐθέως ἀ-
ναχωρῶ· [illegible] ἐγὼ λε-
ροηλ καλοῦμαι [illegible] ῥῖγος
στομάχου· [illegible] ἐὰν ἀ-
κούσω· ἰάζ [illegible] εὐ-
θέως ἀναχωρῶ· ὁ ιε´ ἔφη· ἐγὼ
βελθὴ καλοῦμαι· ἐὰν ἀκούσω ῥι-
ζαὴλ εὐθέως ἀναχωρῶ· ὁ ιϛ´ τὸν
μόνον καὶ σάρκας ἐμποιῶ· ὁ ιζ´
ἔφη· ἐγὼ ἀλεστανοάζ καλοῦμαι· ἐπι-
φέρω τοῖς ἀνθρώποις πάθη τοῖς ἀρι-

ὁ θέλων ... γίνεσθαι εἰς τὸ
κολίαν θερμ. ἐπὶ χρείᾳ τὸ ταχὺ
λη λόγον· ὀργίζων καὶ τὰ τοῦ
δαν ἀναχώρισον· εὐθέως
ἀναχωρῶ· ἀπὸ τὸ πλάσμα
τοῦ θ(εο)ῦ· ὁ ιζ´ ἔφη· ἐγὼ ἰεζερωπὰ κα-
λοῦμαι· ἐὰν ἐπὶ στομάχου τ-
ἀνθ(ρώπ)ου καθίζομαι· ἐν ποιῶ σπα-
σμοὺς ἐν βαλανείῳ· ἐνμό-
δα ἀνθρώπων ἀποσωματίζω· ἐ-
ὰν δὲ ποιεῖ τις εἰς τὸ δεξιὸν ὠ-
τίον τοῦ πάσχοντος εἶπε· ἰού-
δα ζαβουιδὲ ποιοῦμαι ἀνα-
χωρεῖν· ὁ ιη´ ἔφη· ἐγὼ μοδηλ κα-
λοῦμαι· ἐὰν γυναικὶ ἀποσπά-
δε ἀναχωρίζομαι· ἐὰν γράψῃ τις τὰ
ὀνόματα ~~πρῶτα~~ τὰ ὀνόματα· ἐν
θέσει ~~αὐτοῦ ἐμπρὸς~~ θύραις
εὐθέως ἀναχωρῶ· ὁ ιθος ἔφη· ἐ-
γὼ μαρδεροῦ καλοῦμαι·
τοὺς ἐπιφέρω πυρετοὺς τοῖς ἀνια-
τοις ἐπιφέρω ἐν ἑκείνῳ οἴκῳ
γράψαι τὸ ὄνομά μου εὐθέως
ἀναχωρῶ· ὁ κος ἔφη· ἐγὼ ῥὶξ
θανατοκαλοῦμαι· εἰς γόνατα κα-
θέζομαι τῶν ἀνθρώπων· ἐάν τις γρά-
ψῃ εἰς χαρτίον φνουνηβιαὴλ ἀ-
θε· ἀναχωρῶ· ὁ κα´ ἔφη· ἐγὼ ῥὶξ
ὀλαθ καλοῦμαι· δυσουρίας τοῖς
μι ποιοῖς ἐμποιῶ· ἐάν τις γρά-
ψῃ ἐν βασανίσει ῥαριδρὶς εὐθέως
ἀναχωρῶ· ὁ κβ´ ἔφη· ἐγὼ ῥὶξ
αὐμαδέωθ καλοῦμαι· ἐάν τις
γράψῃ ῥαιζώθ καλοῦμαι· ἐάν τις
γράψῃ ῥαιζώθ ἐν βασανίσει ἀνα-
χωρῶ· ὁ τῇ καρδιοπόνος ἐμποι-
ῶ· ἐν ποιμένι· ὁ κγος ἔφη· ἐγὼ ῥὶξ
μανθάδω καλοῦμαι· νεφροὺς ἀλ-
γεῖν ποιῶ· ἐάν τις γράψῃ ἰαώθ
οὐριὴλ εὐθέως ἀναχωρῶ· ὁ κδος ἔ-
φη· ῥὶξ κτουμὲ καλοῦμαι· πλευρὰς
ἀλγεῖν ἐμποιῶ· ἐάν τις γράψῃ ἐν
ἡλίῳ ἀναχωρῶ· –

ἀρχὴ τῶν ἀπὸ τῆς σημασίας τῶν πραγμάτων τῆς συναντήσεως [illegible] τῶν πλανητῶν

Προσθήκη κ(αὶ) ἀκρίβεια· [illegible]
τοῖς παρ' ἐμοῦ ἑρμηνευθεῖσι ταύτης
σὺν πολεμέων τῶν εἰς τὴν ἀκρί-
βειαν τῆς τέχνης ταύτης ἐ-
μᾶς καὶ ταῖς πᾶσαν ἡμέραν τὸ δὲ
τῆς ἀπὸ τῆς σημασίας τῶν πρα-
γμάτων δηλονότι γνῶσιν πάντων ὅσα
δυνατὸν ἔστι γνώμας σοφὸν
καὶ σοφὴν καὶ ἀληθινὴν
διὰ πρὸς τὴν χρὴ γάρ
τὰς ὥρας τὰς [illegible]
τῆς τέχνης ταύτης δηλονότι
ἀπό τε Κυριακῆς ἕως Σαββάτου
μὴ τῶν καὶ ποίας ἡμέρας καὶ ποί-
ας ὥρας· ἔτι τε τὰς ἀρχὰς τὰς καὶ
τὰς δυνάμεις· ἀλλ' ἕκαστος τῶν πλα-
νητῶν ἔχει· ἔτι τε τοὺς ἀγγέλους
αὐτοῦ καὶ τοὺς δαίμονας· ἔτι
τε τοὺς οἴκους τῶν ζωδίων αὐτῶν
ὡς αὐτοὺς ἐπιθυμήματα
αὐτῶν, ἑκάστου τούτων, καὶ τὰ σημεῖ-
α καὶ τὰς σφραγίδας αὐτῶν ἐν ἀ-
σφαλεῖ:-

Ἐπειδὴ ἡ ἡμέρα οὖσα τῶν πάντων ἀρχὴ
γίνεται ὁ μὲν ἑπτὰ ἡμερῶν κύκλος ὅ-
λος ἐν αὐτῷ, τοῦτ' ἡμέρα
καὶ ὁ ~~[illegible]~~ εἰς τοῖς ἀέρ-
σιν· καὶ σφραγίσματα ὧν
δὲ ἡ ἡμέρα ἑκάστη καὶ τὸν
δεσπότην αὐτοῖς· πλανήτην
[illegible] οἱ [illegible] καὶ τοὺς
ἀξίους κατὰ Κυριακὴν:- ἑ

Πρῶτον μὲν σάββατον ἃς τὸν ἄνω τὸν
Κρόνον ἀναφέρε(ται)· οὗ ἡ σύμ-
ον τούτῳ ἡ Κυριακὴ τῇ α' ὥρᾳ
α' ἡμέρας ἡ τῆς [illegible] χρήσιμος
εἰς τὸ ποιῆσαι λαβαὶ λαβεῖν
καὶ γράφειν ἐπιστολὰς καὶ τοῦ ἐ-
ρωτῆσαι τὰ πράγματα ἐν τῷ ἐκ-
μαγείῳ τὸ μέσον ὕδωρ καὶ
οὐ ποιῆσαι ἢ θησαυρούς καὶ
ἄρξασθαι παιδεύματα
γράμματα· τὰς δὲ ἄλλας ὥ-
ρας αὐτὰς ~~[illegible]~~ πλανήτης
κατὰ ~~[illegible]~~ τοῖς [illegible] καὶ
πάλιν ~~[illegible]~~ μος ς' καὶ αὐ-
θις οἱ λοιποὶ ~~[illegible]~~ φέρε(ται) ἡ εἰς μό-
μον τὸν πρὸς τὸ σάββατον καὶ οἱ λοι-
ποὶ τῶν πλανητῶν τῶν ὡρῶν κυριεύ-
σιν:- ε'

Ἡ ε' εἰς τὸν Δία ἀναφέρεται οὗ
ἡ σύμφορος τῷ [illegible] καὶ ὥρα
καὶ αὐτὸς οὗτος τῆς πρώτης ὥρας
τῆς αὐτῆς ἡμέρας ἡ τῆς ἑαυτοῦ χρή-
σιμος εἰς τὸ ποιῆσαι φιλίαν καὶ δῶρα
καὶ τοῦ δοξασθῆναι ἐν ἄρχουσι καὶ
εἰς τὸ ἀφανίσαι γοητείας καὶ εἰς θύ-
ραν ποιῆσαι τι καὶ παρακαλεῖν
θρόνον καὶ ἀρχόντων ἐπὶ παν-
τὸς τῶν ἐπιτηδείων πρα-
γμάτων· γ'

Ἡ γ' τη εἰς μόνον τὸν Ἄρεα ἀνα-
φέρεται οὗ ἡ σύμφορον Ἄρ. ἐ-
ν Κυριακῇ καὶ αὐτῇ τῆς α' ὥρ(ας)
ὡς καὶ τοῖς ἐν τοῖς ἁρμόζει
ποιῆσαι φίλον κατὰ μῖσος χάριν
καὶ τὸν πόλεμον βαστάζειν καὶ οὐ
μὴ φοβηθῆναι ἐν τοῖς πολέμοις
καὶ εἰς τὸ μάχεσθαι μετὰ μαχαίρας
καὶ κατὰ πολεμίων τοὺς ἐναν-
τίους ~~[illegible]~~ εἰς τὸ λαλεῖν
καὶ μάχην ~~[illegible]~~ ἡ ἐ-
πιτήδειος· ~~[illegible]~~ φλεβο-το-
μῆσαι ὡφέλιμος ὅτι ἡ
τοῦ Ἄρεως καὶ ἔστι παχύνα-
λον εἰς ὠφέλειαν φλεβοτομίας:- δ'

Ἡ δ' ὥρα πρώτη τῆς τοῦ ἡλίου
οἱ ἀπ' ἀρχῆς καὶ πρὸ τοῦ φωσφόρου
μάχεται· ὡς τῆς α' ὥρας
καὶ αὐτὸς Κυριακῇ ἡ τῆς ἡμέρας
χρήσιμος τοῦ ποιῆσαι φυλακ-
τήριον εἰς χάριν τοῦ ἀνθρώπου καὶ χά-
ριν τιμὴν ἀπὸ ἐξουσίας καὶ τοῦ ἀνα-
βαίνειν θησαυρὸν καὶ ἐν πᾶσι τοῖς πρά-
γμασι φανερωθῆναι:- β

Ἡ β' ἡμέρα ἡ σελήνη καὶ ἀναφέρε-
ται εἰς Ἀφροδίτην φωστῆρα καὶ ἀ-
τὸν συνάπτουσα καὶ Κυριακῇ καὶ
αὐτὸς τῆς α' ὥρας εὐθέως
χρήσιμος ποιεῖν τι πρὸς τὸ ὑπο-
τάξαι λαὸν πρὸς αὐτὸν καὶ εἰς πί-
στιν καὶ ἀγόρασιν καὶ τοῦ αἰτῆ-
σαι ἀξίωμα καὶ τοῦ δανεῖσαι
καὶ δανείσασθαι χρήματα καὶ τὰ
ὅμοια τούτοις:- δ

Ἡ δὲ δ' ἐστὶ τοῦ Ἑρμοῦ καὶ αὐτοῦ ἡ α'
ὥρα Κυριακῇ ὠφελεῖ ἐμπόροις
ὁδοιπόροις καὶ συνέσει καὶ εἰς σοφίαν
ἐπιτήδειος ἡ αὐτὴ ὥρα καὶ εἰς μα-
θήματα καὶ τοῦ ποιῆσαι τι καὶ με-
τάγγισμα [illegible] μεγάλου ἀνδρὸς
καὶ εἰς ὑπηρεσίαν θαλάσσης καὶ τὰς
ταξιδίου αὐτοῦ καὶ ἡ αὐτὴ ὥρα
ταύτῃ μὴ ἡ [illegible] δὲ γίνηται
πλάσαι τοῦ ἀγγέλου ἔτι δὲ
ἁρμόδιος ἡ αὐτὴ ὥρα τοῦ καθυ-
ποτάξαι τὰ πράγματα εἰς
ἀγαγεῖν αὐτὰ ἐν τῷ κύκλῳ ὁ

μέλλεις τοῦ ἔργου ἄρξασθαι :- ς

Ἡ δὲ ἕκτη εἰς ἀφροδίτην· τὸ δὲ κοσμεῖ αὐτήν· καὶ ἐξουσιάζει καὶ αὐτὴ τὰς ὥρας ὡς καὶ οἱ λοιποί· ἔστιν τῇ δὲ ὥρᾳ ἐπιτήδειος καὶ χρήσιμος εἰς τὸ ποιῆσαι πρᾶξιν φίλτρου καὶ εἰς ἀγάπην μεγάλην γυναικός καὶ ἰσχυρὰν· γὰρ ἐν ταύτῃ τῇ ὥρᾳ ἀγαπηθήσονται· ἢ μὴ δὲ οὐδέποτε ἀλλήλων χωρισθήσονται· ἔστιν δὲ ὁ παρὼν πλανήτης εἰς ἀνατολὴν δὲ καὶ μεσώτατος :-

Ἰστέον ὡς εἴρηται ἐν τοῖς ἑπτὰ πλανήταις· οἱ μὲν εἰσὶν ἀγαθοὶ ὡς ὁ Ζεὺς, ἡ ἀφροδίτη καὶ ὁ Ἑρμῆς· κακοποιοὶ δὲ ὁ Κρόνος καὶ ὁ Ἄρης· ἔστι κοινοὶ δὲ ὁ ἥλιος ὁ σελήνη· ἤγουν ταῖς δὲ ἐστὶ κοινοὶ διότι μετὰ τῶν ἀγαθοποιῶν ἔστιν ἀγαθοὶ μὲν ταῖς δὲ ἐν τοῖς ἀγαθοποιοῖς τοῖς ζωδίοις συνευρισκόμενοι· οἱ ὑπάρχουσι κακοὶ μὲν ταῖς δὲ τοῖς κακοποιοῖς ἐν τοῖς ζωδίοις καὶ διὰ τοῦτο κακοποιοὶ λέγονται :-

Ὅταν μέλλεις βουληθῆς ἱεροβοαν ποιῆσαι καθαρῶς καὶ ὀρθῶς· δέομαι πρῶτον ἄρχειν τὰς προσευχὰς τοῦ πλανήτου τῆς ἡμέρας· καὶ προσεύξασθαι πρὸς ὃν βούλει ποιῆσαι καὶ τὸ πρᾶγμα, προσεύχου τὴν ἀρχὴν τοῦ πλανήτου ἐκείνου ὡς ἐστὶν χρήσιμος καὶ ἁρμόδιος τοῦ ἔργου· ἔστι ταῦτα καλέσας τοῦ ἀγγέλου ὅστις κυριεύει ἐν τῷ πλανήτῃ ὁ ποῖος ἐπιτάσσει τὸν δαιμόνων ὄντα ἐπὶ τὴν τῆς ὥρας, ἔπειτα θυμιάσαι τὰ θυμιάματα τοῦ πλανήτου· προσεύξασθαι κλίνας τὰ γόνατα κατέναντι τοῦ ἡλίου καὶ ὡς δοξάσαι τὸν θεὸν λέγε τὸ πρᾶγμα ~~ὃ θέλεις~~ ποιῆσαι, καὶ γινώσκε ~~[illegible] προσευχὴ~~ ἑρμηνεύεται ~~[illegible]~~ ἐν τῷ θεσπεσίῳ :- 48

Προσευχὴ τοῦ Κρόνου Σαββάτῳ 5.

Κύριε ὁ θεὸς ἡμῶν ὁ μέγας καὶ ὕψιστος ὁ ποιήσας καὶ πλάσας τὸν ἄνθρωπον ὡς ἀβυσσὸς ἀδελφὲ καὶ ἐντεῦθεν καὶ ... τὸν αὐτοῦ ... ἐν τῷ ὀνόματι αὐτοῦ καὶ ἐν τῇ δυνάμει αὐτοῦ τῇ μεγάλῃ καὶ ἰσχυρᾷ· ὁρκίζω σε Κρόνε εἰς τὸ ὕψος τοῦ οὐρανοῦ καὶ εἰς τὸ βάθος τῆς θαλάσσης ἵνα μή μου παρακούσῃς· ὁρκίζω σε Κρόνε εἰς τὴν ἁρμονίαν τῆς ... σου καὶ εἰς τὴν πρώτην· ὁρκίζω σε Κρόνε διὰ τῆς ὅλων ἐξουσίαν εἰς πᾶσαν βλάβην καὶ θησαυροὺς ἰδίων καὶ τὰ παντὶ καλῶς ~ ποιοῦμεν· πάλιν ὁρκίζω σε Κρόνε εἰς τὰ ὀνόματά σου ταῦτα· ἀσφὶν· ὀρνίπ· οὐλιὸβ· βερὶν· οὐραφὸν· σαρφὴ· ταϊμὸν· ὀδὲλ· σιγνήπ· σοτὰλ· μαὺ· ποιήσῃς τὴν χάριν καὶ τὴν ἐνέργειάν σου ἐπὶ τῷ πράγματι ~~ταύτῳ~~ ὃ μέλλει τοῦ ἐξ βουλομαι :- προσευχὴ τοῦ Διὸς Ε

Κύριε ὁ θεὸς ἡμῶν ὁ μέγας καὶ μαντικὸς καὶ διεσκορπισμένος τοσοῦτος καὶ ἀπείρου ὁ ... μέσου· παρακαλῶ ὁ ἀνάξιος δοῦλος σου ἀπλανῆς πλάνης Ζεῦ ἐκπληροῦν ἐν ταύτῃ τῇ πράξει καὶ τὴν ἐνέργειαν ἐν ᾗ ποιῶ ἵνα ὠφελήσῃς με εἰς ἄνθρωπον· ὁρκίζω σε ἀνδρικῶς καὶ ὠφελιμώτατα τοῦ Ζεῦ εἰς τὸν ἀμέτρητον ἀέρα μᾶλλον τοῦ θεοῦ ἵνα μή μου παρακούσῃς· ὁρκίζω σε εἰς τὰς χάριτας πασῶν τῶν βοτάνων· ὁρκίζω σε ἁγίως εἰς τὰς ἀνδρείας σου καὶ εἰς τὴν δικαιοσύνην σου καὶ εἰς τὰ θαυμάσια σου χάριτας, καὶ εἰς τὰ ὀνόματά σου ταῦτα· μεταν· μεσαοὺ· ἀλασιγνὼ· τελχαοὶς· ἀαβὼ· κεδεσωδ· ὀλαβὴρ· σεδίας· ἀωλωὶ· ἀζαγωρ· μερραμδ· ατουτας· τὰ ὀνόματα τὰ μέγιστα καὶ ἀνδρικώτατα μου ~ ποιήσῃς τὴν χάριν καὶ τὴν ἐνέργειάν σου ἐν μέλεσι ποιήσῃς ἀμήν ~ προσευχὴ τοῦ Ἄρεως. δ ϛ ♂

Κύριε ἰσχυρὲ καὶ δυνατὲ ὁ ὁρκιζόμενος καὶ ἐξηγέρεται βυθὸς καὶ τὸ βλέμμα σου τὸ φοβερὸν ὄρη ζωντεύονται διότι ἐφοβήθησαν ὄρη καὶ ζῶα ἐτρόμαξαν ἄβυσσοι καὶ προσκυνοῦσιν σοι πᾶσα τῶν ἀρχαγγέλων καὶ ἀγγέλων χοροστασίαι· εἰς τὸ ὄνομα σου ἱκετεύω θα ἔρωτα ὅπως ἂν πράξειν ἐγχειρίζομαι. ὁρκίζω σε ἄρρεν ἄρρεν πολεμικὲ εἰς τὴν καρδίαν τοῦ λέοντος τοῦ ἰδίου αὐτοῦ· καὶ εἰς τὴν φλόγα τοῦ πυρὸς τοῦ δεινοῦ τοῦ καιομένου· ἵνα μου ὑπακούσῃς. ὁρκίζω σε ἄρρεν αἱματῶδες καὶ ἀποστολικὲ εἰς τὸν ἀέρα καὶ εἰς τὴν γῆν· καὶ εἰς τὸν ὀφθαλμὸν τῆς πίστεως ἵνα μου ὑπακούσῃς. ὦ ἄρρεν ὁ χαίρων ἐπὶ τῇ πολεμίᾳ· ἐπειδὴ ταῖς εἰρηνικαῖς οὐ χαίρων· ὁρκίζω σε εἰς αὐτὸν ὃν τρέμει, σύ τε καὶ πᾶσα φύσις τῆς πλάνης, καὶ εἰς τὰ ὀνόματα τὰ ἅγια ταῦτα τὰ πίζιμα· αγλα, αστηρ· πιοξιρωθ· αλβαναλ· κυδωρ· ομηρ σιοναφορ· καλομος· αλμακος· διὰ ταῦτα τὰ ὀνόματα ἵνα μου ἐπικλίνῃς τὴν χάριν καὶ τὴν ἐνέργειάν σου, ἐν ταύτῃ μου τῇ πράξει.

προσευχὴ τοῦ [illegible]

Εἰς τὸ ὄνομα τοῦ θεοῦ τοῦ παντοκράτορος τοῦ ὑψίστου ἐπι-

καὶ σὺ κύριε ἥλιε φωτεινὲ ὁ βασιλεὺς πάντων τῶν ἀστέρων ὁ τῶν ἀνθρώπων τοὺς ὀφθαλμοὺς, ὦ ἥλιε ὁ ἐκφωτῶν καὶ πορφυρίζων πάντα τὰ δένδρα, καὶ πάσας βοτάνας ἀνθεῖ ποιεῖς καὶ κινήσεις τοῦ παντὸς κόσμου ὁ δι' αἰώνων τὰ καινὰ κατὰ ἐν τῇ ὀπωραίᾳ· διαχωρίζων τὸ ἄμορφον καὶ τὸ ἄσχημον, ὦ σὺ ἥλιε ὁ τῶν ἁπάντων πραγμάτων διακοσμήσεις καὶ τῶν χρυσίων καὶ μαργάρων καὶ λίθων τιμίων ἡ ὡραιότης καὶ λαμπρότης· ... βασιλεῖς καὶ ... διάνοιαι, ὁρκίζω σε ἥλιε κύριε [illegible] καὶ τοὺς ὄχλους τὰς δυν[illegible] μεγάλας [illegible]· ὁρκίζω σε κύριε ἥλιε [illegible] καιομένων, ἐκ μέσου θεοῦ τοῦ φοβεροῦ θεοῦ σαβαώθ, ἵνα μοι μετὰ ὑπακούσῃς, ὁρκίζω σε εἰς τὰ ὀνόματα ταῦτα· ταθανουζ· δοριηλ σιμαω· μαδιηλ· λυτροφαρ· φυνιελ· πελκαδιη· αμιδραφορ· ιυμαδιη· αλιαμος· γαραφουηλ· διὰ ταῦτά σου

τὰ ὀνόματα· ἵνα μου ἐπικλίνῃς τὴν χάριν καὶ τὴν δύναμίν σου, καὶ τὴν ἐνέργειαν αὐτοῦ ἐν τῷ πράγματι τοῦτο ὃ ἐπιμελῶ πρᾶξαι βούλομαι.

προσευχὴ τῆς ἀφροδίτης ♀ ἡ ὑπακοή

♀ Εἰς τὸ ὄνομα τοῦ θεοῦ τοῦ ὑψίστου τοῦ πολυφώτου τοῦ ὀνόματος αὐτοῦ. ὦ σὺ παντοκράτωρ καὶ ἄμορφος· καὶ ὡραιοτάτη ἀφροδίτη ♀ κοῦσα ἐν τῇ θέμει εἰς τὴν ἀνδρείαν καὶ εἰς τὴν ἔρωτα τῆς ἀγάπης. καὶ τιζάνη ἐπὶ τὰ πάγματα τῆς σαρκὸς τῶν ἀνθρώπων· ὦ σὺ ἀφροδίτη ἣ διακρατεῖ ἐπὶ τὸν ἔρωτα· καὶ διαμερίζουσα τὴν ἀγάπην· ὦ ὡραιοτάτη ἀφροδίτη· ἡ κρατοῦσα ἐπὶ τὰς ὡδὰς ἀνδρῶν τε καὶ γυναικῶν· καὶ γυναικῶν ἐπὶ τὰ [illegible] πάντων ἀνθρώπων· ἐπιδέομαι ἐπὶ ἀγαπημένη τὸν ἀγαπητὸν τῆς ἀγάπης εἰς τὴν δύναμιν τὴν ἐδικήν σου θαρρῶ ἵνα τιζάνῃ θεῶ σοι ἐκεῖνοι οἷς θέλω καὶ ἵνα μου ὑπακούσῃς· ὁρκίζω σε ἀφροδίτη εἰς τὸν θεὸν ὃς ἔκτισέ σε ἐπὶ εἰς τὸν οὐρανὸν ἐπὶ ὁρκίζω σε καὶ εἰς τὸ σημεῖον ὃν ἔχεις ἐν τῇ καρδίᾳ σου ♀ καὶ εἰς τὸν ἀφαμόν σου· καὶ εἰς τὸν ὀπισθόν σου καὶ εἰς τὰ ὀνόματα τὰ ἅγια ταῦτα· μονωτοαραν μαυρογραν· κποιηλ· πιζγατον λιανον· ικαριζ· ιακωρ· λαδβιη· παριμος· φεκπουζ· φαλουμπολ κραιποφων· αγκοπων· κασογ ιασηφ· ζαγλυται· κρλγκμος ὦ ουλαιν· διὰ ταῦτα σου τὰ ὀνόματα ἵνα μή μου παρακούσῃς ἀλλὰ ἐπικλίνῃς μου τὴν χάριν σου καὶ τὴν ἐνέργειάν σου εἰς τὸ ἔργον ὃ ἐγὼ μέλλω ποιῆσαι.

προσευχὴ τοῦ ☿ ☿

Εἰς τὸ ὄνομα τοῦ παναγάθου θεοῦ ἀμήν. κύριε ὁ ἐν ὑψηλοῖς κατοικῶν· καὶ τὰ ταπεινὰ ἐμφορῶν καρδίας τε καὶ νεφροὺς ὁ κύριος τῶν πάντων· καὶ βασιλεὺς ὁ οὐρανοῦ καὶ γῆς· ἐπίδος με τῷ ἁμαρτωλῷ χάριν· ἵνα διδακθῶ καὶ ὑποτάξω τὰς χάριτας τοῦ πλανήτου τοῦ ἑρμοῦ ὦ σὺ ἑρμῆ καὶ διαλεκτικῷ

καὶ πανίσχυρε σοφὲ καὶ ἐπιστήμων
περαντικὸς ὁμοῦ καὶ διδοὺς μετὰ
καὶ διαχωρίζων καὶ διδοὺς ἑκάστου
τέχνην τὴν τοῦ ἐργοχείρου ἀμπο-
ρεῖ καὶ δὸς ἡμῖν ἀγαπητέ, ὅτι χω-
ρίς σου τὰ πράγματα, οὐκ ἠμπορεῖ τις καὶ
αἰνήμενα οὐκ ἐτελείωσαν, ὥσπερ
μὲ Σαβαλὶκ καὶ φιλοσοφώτερον
τοῦ Ἱεροτορδοῦ, καὶ κραταιὰ διά-
μοισιν· ὁρκίζω σε ἀπὸ τοῦ θεοῦ τοῦ
ποιήσαντος τὰς τε τὸν οὐρανὸν· ὁρ-
κίζω σε εἰς τὸν οὐρανὸν καὶ σφαίρας
καὶ εἰς τὸν θησαυρὸν καὶ εἰς τὴν
ἄρρητον σοφίαν τοῦ θεοῦ καὶ εἰς
τὸν βραχίονα αὐτοῦ, τὸν ὑψηλὸν
καὶ ἀμέτρητον· καὶ εἰς τὰς ἀπεί-
ρας μυριάδας τῶν ἀγγέλων ἵνα μὴ
μου παρακούσῃς, ὁρκίζω σε
καὶ εἰς τὰ ὀνόματα ταῦτα· σιβορὸλ
ὑιεχεθραὴλ ἰαγρου· ὑσορειώ· ἐ-
λιλωφ· μακεδώρ, γελαμὲτ χα-
στελὼν· ἀστουλουκὴ περαστουσοὺρ·
σφαλινὸν· κυρμαίμ· βαρμιδών,
διὰ ταῦτα τὰ ὀνόματα ἵνα μὲ
ποιήσῃς τὴν χάριν σου ἵνα ὅπου
ὁ μὲ ἔργον ποιήσω ἐς ὁδοιπορίαν καὶ ἀ-
λλαχοῦ διὰ τοῦ παντοκράτορος θεοῦ ἀμήν.

τῇ δόξᾳ τῆς ἀκμῆς ☾ης

Κύριε παντοκράτορ ὕψιστε καὶ συναΐ-
διε βασιλεῦ τῶν βασιλευόντων
καὶ κύριε τῶν κυριευόντων· ὁ ποιή-
σας καὶ πλάσας πάντα τῶν αἰώνων
καὶ τὸν οὐρανὸν τοῖς ἀστέροις κοσμή-
σας καὶ τὴν γῆν θεμελιώσας τὴν
ἄνωθεν καὶ ἄβυσσον· δι' οὗ πᾶ-
σι τοῖς ὁρατοῖς καὶ ἀοράτοις ἐφίσταται
καὶ τρέμει ἀπὸ προσώπου τῆς
δυνάμεώς σου, σοῦ δέομαι καὶ
παρακαλῶ ἐγὼ ὁ ἀνάξιος καὶ ἁ-
μαρτωλὸς δοῦλός σου ἵνα μὲ
ἐπακούσῃς καὶ νὰ ἀποτάξῃς
μοι καὶ τοῦτο τοῦ ἀγγέλου τὴν
χάριν· καὶ σὺ κύριε ἀδελφὲ ☾
κόσμου [redacted]γγέλους
τοῦ οὐρανοῦ [redacted] τῆς μυστ
παραμὴ θε[redacted]αζομένων τὴν
μάρτυρι καὶ ὅσοι [redacted]ου κυρία ☾
ἡ τοῦ Χριστοῦ ἀναστασίμου σημεῖ ποι-
σον ἑορτῆς· καὶ μὴ ὀργίζεσαι·
ὁρκίζω σε· εἰς τὸν ὕψιστον θεὸν
τοῦ θεοῦ καὶ εἰς τὰς κλίνας αὐτοῦ
καὶ εἰς τὴν ἀνάπαυσιν τοῦ θεοῦ καὶ
εἰς τὰ χερουβὶμ καὶ σεραφὶμ καὶ
εἰς πάσας τάξεις τῶν ἀγγέλων

καὶ εἰς τὰ ὀνόματα τοῦ ταῦτα καὶ χα-
ρισαὴλ· ιαζαγιλ· βενουὴλ· ασεα-
μουὴλ· αδε καπνιθυελουὴλ· ελ-
ζουρθιὴλ· γαλαὴλ· διὰ ταῦτα
τὰ ὀνόματα· μὴ μοῦ παρακού-
σῃς· ἀλλὰ γρήγορον ἀπόταξον
τὴν χάριν καὶ τὴν δύναμίν σου
καὶ τὴν ἐνέργειάν σου ἐν τῷ πρά-
γματι τούτου ἐν ᾧ μέλλω πρᾶξαι:

Ἐπεὶ τοίνυν ὦ σοφὲ μαθητὰ ἐξήγησέ
με τάς τε ἐνεργείας αὐτοῦ καὶ
τὰς χάριτας ἑκάστου τῶν πλα-
νητῶν, ἡμέρας τε αὐτῶν καὶ ὥρας
διδάσκων περὶ τῶν προσθηκῶν
μονῆς καὶ θυμιαμάτων ἑκάστου τούτων
τὰ ἁρμόζοντα θυμιάματα
ἐπὶ τῶν [redacted]χη ἀξίων ἄρ-
ται ἐμ[redacted] καὶ τοὺς χαρα-
κτῆρας καὶ [redacted] τὰ σημεῖα
καὶ τὰς [redacted] θυσίαν:

Ἰδοὺ ὅτι δώδεκα ζώδια εἰσὶ κύ-
κλῳ τοῦ οὐρανοῦ· ἃ καὶ οἶκοι τῶν πλα-
νητῶν λέγονται· ἑκάστου τῶν ζωδίων κυ-
ριεύει ἕνας ἕκαστος τῶν πλανη-
τῶν ἐν τούτοις διερχόμενοι ἀπο-
τελεῖ τὴν ἰδίαν ἐνέργειαν κατὰ
τάξιν γὰρ τέτακται παρὰ τοῦ

τὰ ἡγεμονεύματα· καὶ ἀπὸ ἀρχῆς τέ-
μνονται ἤτοι ἡ κίνησις τοῦ κόσμου καὶ
πρῶτος μὴν ὁ Μάρτιος ἀπὸ τοῦ κριοῦ καὶ δι'
ἐπὶ τούτου τῶν ζωδίων ὅλον τὸν μῆ-
να τρομπώνει· ἕπονται καὶ τὰ λοιπὰ
ἀκολούθως· ὧν τὰ σημεῖα καὶ
ὀνόματα αὐτῶν εἰσὶ ταῦτα ♈ ♉
♊ ♋ ♌ ♎ ♍ ♏ ♐ ♑ ♒ ♓

Αὐτὰ τὰ ἀριθμούμενα ιβ ζώδια τοῦ οὐρανοῦ
οἶκοι πλανητῶν καλοῦνται· ταῦ-
τα περιέχει ☉ ἢ ὁ ἥλιος ἡμέρας διαίνων
καὶ ποιεῖ ἐν ἕκαστῳ τούτων τῶν ζωδίων
ἡμέρας δεκατέσσαρας καὶ πάλιν ἔρχεται
καὶ ὅλα βούλημα ἄξιν ἐν ποίῳ ζωδί-
ῳ εἶναι ἡ σελήνη ☾ πρῶτον ὡς πρὸς ταῖς
ἡμέρας ταύτας πόσας ἔχει τὸ ταυρα-
τῆ μελώαν οὐ περιπατεῖ καὶ πε-
ραιοῦ ἐν τῷ τοῦ χειμῶνος καὶ λέξις
ὅτι τὰ καλὸν ἐν ποίῳ ζωδίῳ εἶναι
καὶ κατανοεῖ καὶ μαθήσει τὴν χάριν
ἔχει τῶν καιρῶν ἑκάστου ἕκαστον
τῶν ζωδίων :-

Χρὴ ἰδέναι καὶ τοῦ τῶν ζωδίων ποῖα
εἰσὶ χέρσημα καὶ ποῖα ἔγγυα
καὶ ποῖα μέσα· ὡς περὶ καὶ ποι

τῶν πλανητῶν ἐκλεγμένα χρήσιμα ♈ [illegible] μέσα δὲ [illegible] ♎ ☽ [illegible] ἄχρηστα [illegible]

Ὁ [illegible] δὲ βοῦ ποιῆσαι ἢ ἀλέκτορον· ἀπὸ χρυσὸς ὀρθοῖς πρὸς τὸν Ἄρη τὸν πλανήτην [illegible] ἀπὸ τὸ ζώδιον ἐμῶν χαίρει· αὐτοὶ ἀστιμοῦνται ἀπὸ τὰς ἀγγαρείας ἢ ὀργαῖς τῶν μεσῶν· καὶ [illegible] οἱ πλανῆται τῶν ζωῶν· καὶ ἂν ἢ ὀργαὶ [illegible] καὶ ποιῆ τὸ βούλη· [illegible] ἀπόκρισιν μὴ ἐκείνας:-

Τὰ δώδεκα ζώδια ἃς εἶναι εἰς ὠφέλειαν ἔχε ἔμπροσθέν σου:

♈ Ὁ κριὸς ♈ ἔστιν χρήσιμος εἰς τὸ ποιῆσαι χαρτὶ καὶ βαστάζειν· περὶ βασιλεῖς καὶ μεγαλιᾶ καὶ [illegible] ὁ φίλει καὶ διαπεράσῃ· καὶ εἴσοδον [illegible] τοῦ [illegible] καὶ χαρῆσαι· [illegible] ἢ ἀποφίλου [illegible] τοῦ πεζάσαι θάλασσαν:-

♉ Ὁ ταῦρος ♉ δὲ ἐστιν χρήσιμος τοῦ ποιῆσαι φιλίαν ἢ ἐν τῇ ὥρᾳ τῆς Ἀφροδίτης· ἢ χαρτίον· περὶ τοῦτο ἢ ἄλλη ἢ καὶ τοῦ ζητῆσαι χάριν παρὰ γυναικὸς [illegible] καὶ ἐάν [illegible] περὶ βουλῆς [illegible] ζημιῶσαι αὐτό:-

♊ Ὁ δίδυμος ♊ ὠφελεῖ εἰς τὸ ποιῆσαι παιδὶ διαμαθεῖν γράμματα ἐν τῇ ὥρᾳ τοῦ Κρόνου ♄· καὶ εἰς συμβιβασιν τοῦ λαβεῖν γυναῖκα ὁ ἄνθρωπος· καὶ τοῦ ποιῆσαι χαρτὶν περὶ ὑγείας καὶ περὶ τοῦ μηνῆσαι ἀνδρὶ μεγάλῳ· καὶ τοῦ ἐμβαλεῖν βοτάνας ἐν ὥρᾳ τοῦ Ἄρεως καὶ τοῦ Ἑρμοῦ:-

♋ Ὁ καρκίνος ♋ εἰς τὸ ποιῆσαι χαρτίον περὶ βοηθείας δαιμονιζομένων ἢ δαιμονιζόντων ἐν τῇ ὥρᾳ τοῦ Ἑρμοῦ· καὶ τοῦ [illegible] καὶ τοῦ ποιῆ[illegible] αὐτὸ ἐν ὥρᾳ τοῦ [illegible]

♌ Ὁ λέων ♌ ὠφελεῖ [illegible] εἰς τὸ ἀπομακρῶσαι τινὰς [illegible] αὐτοὺς ἐχθροὺς καὶ τοῦ ποιῆσαι χαρτὶ ἢ ἄλλον τι περὶ [illegible] γυναικὶ λαλοῦσιν· καὶ τοῦ ποιῆσαι τινὰ χαρτὶ βαστάζειν ἐν τῷ πολέμῳ ἐν τῇ ὥρᾳ τοῦ Ἄρεως καὶ τοῦ ποιῆσαι [illegible]:-

♍ Ἡ παρθένος ♍ ὠφελεῖ εἰς τὸ ἐμβαλεῖν τὰ πράγματα ἐν τῷ [illegible] ὅλον καὶ [illegible] αὐτὰ περὶ θησαυροῦ οὕτω ἡ ὥρα τοῦ Κρόνου ♄· καὶ τοῦ ἀλλάξειν πράγματα καὶ ὁμιλῆσαι ἐν τῷ κύκλῳ καὶ περὶ πλησιάζειν τούτοις~

Ὁ ζυγὸς ♎ ὠφελεῖ εἰς φοβερισμὸν καὶ τοῦ ποιῆσαι [illegible] καὶ εἰς τὸ [illegible] ἀνὴρ ἢ καὶ ἀρπάζειν καὶ [illegible] ἀγρίους [illegible] καὶ ποιῆσαι περὶ κρίσεις αὐτῶν καὶ τοῦ [illegible] ἀνδρόγυνον [illegible] θέλουσιν [illegible] τῇ ὥρᾳ τῆς Ἀφροδίτης:-

♏ Ὁ σκορπίος [illegible] χρήσιμος καὶ [illegible] εἰς τὸ ποιῆσαι περὶ ὀχολοθέλουσιν ἐχθρούς καὶ περὶ [illegible] ἐργαστήριον πραγματευτοῦ καὶ εἰς τὸ [illegible] ἄνδρας· καὶ εἰς τὸ λῦσαι ὁμοίως καὶ ἃς τὸ ποιῆσαι φυλακτήριον [illegible] χαρτὶ καὶ βαστάζειν· τοῦ μὴ φοβεῖσθαι ἡμᾶς [illegible]:-

♐ Ὁ τοξότης ♐ δὲ ἐστιν ὠφέλιμος ἃς τὸ ποιῆσαι [illegible] φορεῖν [illegible] πλήθω θησαυροῦ ἢ χρυσίον ἢ ἄλλον τι τοῦ ὅμοιον· καὶ εἰς τὸ μὴ [illegible] ἡμᾶς τοὺς ἐχθροὺς καὶ τοῦ ποιῆσαι χαρτὶ μὴ φοβεῖσθαι ἡμᾶς τῶν ἀγρίων· ἀλλὰ μάλιστα φέρνεσθαι μεγάλως καὶ φοβερός:-

♑ Ὁ αἰγόκερως ♑ ἐστιν ἁρμόδιος ἃς τὸ ὀχολοθέλουσι τις τοὺς ἐχθροὺς καὶ τοὺς οἴκους αὐτῶν ἐν τῇ ὥρᾳ τοῦ Ἄρεως· καὶ τοῦ ποιῆσαι μῖσος [illegible] ἀνδρόγυνον ἢ ἄλλους τινὰς φίλους ἢ γαμημένους ἐν τῇ ὥρᾳ τοῦ Κρόνου ♄:-

♒ Ὁ ὑδροχόος ♒ ἐστιν ὠφέλιμος τοῦ ποιῆσαι μὴ φοβᾶσθαι θάλασσα· καὶ τοῦ γαλήνην ποιῆσαι αὐτήν· καὶ τοῦ ποιῆσαι [illegible] φιλεῖ καὶ ἀγάπης ἰσχυρὰν καὶ δυνατήν:-

♓ Ἡ ἰχθύες ♓ ἐστιν ὠφέλιμοι ἃς τὸ ποιῆσαι χαρτὶν ἵνα [illegible] μετὰ τῶν [illegible] ἢ ἄλλων τινῶν τούτοις ὅμοιον· καὶ εἰς [illegible] ἐν τῇ ὥρᾳ τοῦ Ἑρμοῦ καὶ τοῦ ποιῆσαι περιπατεῖν ἀφανῶς· καὶ τὸν ποιῆσαι νεκυομαντείαν ἢ ὑγρομαντείαν καὶ τὰ ὅμοια τούτοις ἐστὶν ἐπιτήδειος :-

Ἐπειδὴ ἐσαφηνίσαμεν ταῖς ἡμέραις ἐμάθομεν ἑκάστου τῶν πλανητῶν τὴν δύναμίν τε καὶ ἐνέργειαν· δεῖ δὲ σε ζητοῖ ὅταν βούλει πρᾶξαι ὀνομάζειν καὶ τοὺς ἀγγέλους αὐτοῦ καὶ τοὺς δαίμονας οἳ τῇ μέσῳ ὑπουργοῦσιν ἐπ' αὐτοῖς· οἱ δ' εἰσὶν οἱ ἄγγελοι καὶ δαίμονες ἑκάστου τῶν πλανητῶν ἡμέραν τε αὐτοῦ καὶ ὥραν :-

Ἡ πρώτη ἡμέρα ὥρα α΄ κυριακὴ ὁ ἥλιος ☉· καὶ ἐπικαλοῦ τοὺς ἀγγέλους αὐτοῦ ἵνα συνάζουσί σοι καὶ ὑποτάξουσιν τὰ δαιμόνια ταύτης αὐτῆς ὥρας λέγων οὕτως :- **ὁρκισμὸς ἀγγέλων** :-

Ὁρκίζω ὑμᾶς ἅγιοι ἄγγελοι ἐστὲ παρὰ θεοῦ προσταχθέντες κυρίῳ ὀλίγα καὶ ὀλίγα ἐν τῇ κυριακῇ ταύτῃ τῇ ὥρᾳ πρὸς τὴν τῶν ἔργων ὑπουργίαν καὶ προθύμως καὶ ἀόκνως ταχέως καὶ ἰσχυρῶς ἵνα μοι συνεργήσωσι ταῖς καθ' ὑποτάξαι τοὺς δαίμονας ταύτης ὥρας· καὶ εἰς τὴν ἐκεῖ ἔκθεσιν ὑπηρεσίαν καὶ θέλησιν ὑπηρετεῖν πράγματος ἢ ἔργου οὗ ἂν θέλω ἀπαρτίσαι τοῦ ἀποβῆναι δυνάμει καὶ ἀληθῶς καὶ ἀδόλως ἀποδοῦναι τοῦ παντοδυνάμου θεοῦ τοῦ ἰσχυροῦ ᾧ ἡ τιμὴ πρέπει καὶ ὕμνος ἀπαύστως εἰς τὸν αἰῶνα τοῦ αἰῶνος ἀμήν :-

ἑκάστης ἡμέρας ἄγγελοι καὶ δαίμονες.

Ὁ ἥλιος ἔχει ἀγγέλους ε΄· μιχαήλ· ἀρινήλ· φυλονιήλ· σαυριήλ· δουμιήλ· καὶ δαίμονας γ΄· χθουνιήλ· ἀριαβήλ καὶ σαμθουανον καὶ σκουκαλον τοὺς ἀγγέλους ὀνομάζοντος λέγων ἵνα σοι ὑπο[redacted]σι τοὺς ἀρμένους δαί[redacted] ὅ τι ποιεῖν ἐθέλεις καὶ [redacted] ἀναφέρεται οὕτως ὡς αὐτὸς [redacted] καὶ τοὺς λοιποὺς ὀνομάζει [redacted] ἀγγέλους αὐτοῦ καὶ τοὺς δαίμονας :-

δευτέρα ἡμέρα β΄ ἄγγελοι καὶ δαίμονες.

Ἡ σελήνη ἡμέρα β΄ ὡς ἄρχεται· καὶ ἔχει ἀγγέλους ζ΄· γαυριήλ· σαλουήλ· χαριήλ· ἐμφιλουήλ· ὀσιγοδημ· καὶ δινοιμουγαήλ καὶ δαίμονα α΄ τὸν ταστανουήλ :-

ἡμέρα γ΄ ἄγγελοι καὶ δαίμονες :-

Ὁ ἄρης ♂ τῇ τρίτῃ· καὶ ἔχει ἀγγέλους β΄· οὐριήλ· σαβιήλ· καὶ δαίμονα α΄· σβιρουήλ. Ἑρμῆς ☿ τῇ τετάρτῃ δ΄ ἡ ἄγγελοι καὶ δαίμονες :-

Ὁ ἑρμῆς ☿ τῇ τετάρτῃ ἔχει ἀγγέλους τρεῖς· μαδαδιήλ· σαραμιήλ· ἀρποδοήλ· καὶ δαίμονας δύο· χαλίβ· σιτουαήλ :-

τῇ πέμπτῃ ἡμέρᾳ ἄγγελοι καὶ δαίμονες·

Ὁ Ζεὺς τῇ ε΄· καὶ ἔχει ἀγγέλους δύο· σαμαθιήλ· ῥαφαήλ· καὶ δαίμονας δ΄ ὁ ἰωσοδικουλάτορ· σορμιήλ :-

ἡμέρα παρασκευῇ ἄγγελοι καὶ δαίμονες :-

Ἡ ἀφροδίτη ♀ ἔχει ἀγγέλους δ΄· ἀμαήλ· γαθουήλ· σουλανουήλ· κυρσαήλ· καὶ δαί[redacted] γ΄· βαβατ· βαλτασαρ [redacted] ζινατουρ :-

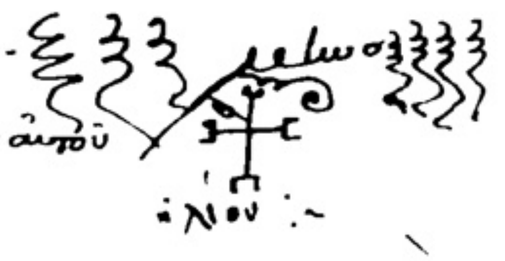
ἡμέρα σαββάτων ἄγγελοι καὶ δαίμονες

Ὁ κρόνος ♄ σα[redacted] καὶ ἔχει ἀγγέλους ἕνα βεαλ· καὶ δαίμονα α΄ ζεβουλ· οὗτοι εἰσὶν οἱ ἄγγελοι καὶ οἱ δαίμονες :-

Ταῦτα θυμιάματα καὶ τοὺς χαρακτῆρας καὶ σφραγίδας τῶν πλανητῶν εἰσὶν οὗτοι :- ♄

Ὁ τοῦ κρόνου τὰ θυμιάματα ἐστὶ ταῦτα· μελάνθιον θυμίαμα· ὁ μυχθόμουμέλαν· καὶ θεῖον ἀφρὸς παξι· ἀλοεῖ καὶ θυμίασε τὴν οἰκίαν αὐτοῦ· τὰ δὲ σημεῖα εἰσὶ ταῦτα· ΨΗΕΣΤV· ἡ δὲ σφραγὶς :- τοῦ Διὸς

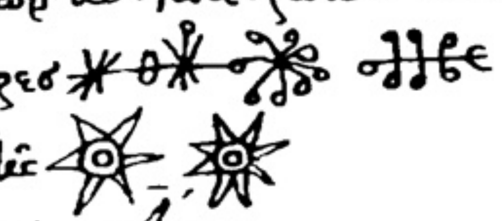
Τοῦ δὲ διὸς τὰ θυμιάματα ταῦτα ἐστὶν ξυλοβάλσαμον· κιννάμωμον· ἰασκόπιον· καμφορὰν· καὶ κυπειάζεων· οἱ δὲ χαρακτῆρες ἐστὶν οὗτοι·



ἡ δὲ σφραγὶς αὐτοῦ

♃ ἡλίου :-

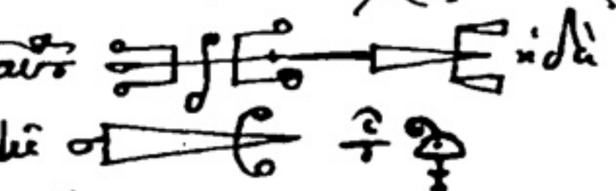
Τοῦ ἡλίου τὰ θυμιάματα ἐστὶν ταῦτα· μοσχοκάρυον· κασία ἀληθινὴ ῥόδων· κοκκοστίρακος· καὶ οἱ χαρακτῆρες



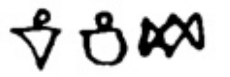
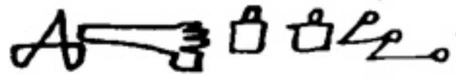
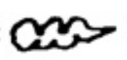
ἡ δὲ σφραγὶς

♂ ἄρεως·

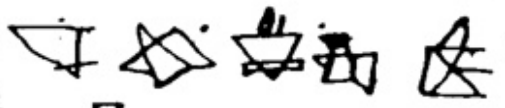
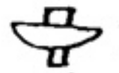
Τοῦ δὲ ἄρεως τὰ θυμιάματα εἰσὶ ταῦτα· αἷμα γαλῆς· ἀγριοφάγου· γύπ ἀνθρώπινον αἷμα ἀγριοφάγου κόρακος· τὰ δὲ σημεῖα τὰ χαρακτῆρες εἰσὶ ταῦτα

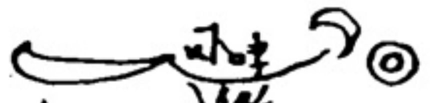
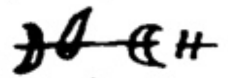
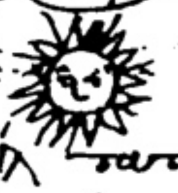


ἡ δὲ σφραγὶς ♀

Τῆς ἀφροδίτης τὰ θυμιάματα ἐστὶ ταῦτα· μοσχοξυλαλόη· ἀμβάρ· ὀσβόλος κιννάμωμον· κρόκον· ζαμπ κὸς ἀσκάρομαντικός· τὰ δὲ σημεῖα τῶν χαρακτήρων ταῦτα   καὶ ἡ σφραγὶς 

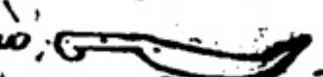
τοῦ Ἑρμοῦ τὰ θυμιάματα

Τοῦ δὲ Ἑρμοῦ ☿ τὰ θυμιάματα εἰσὶ ταῦτα· λίβανος καθαρὸς χάνος· ἄρσεμος· χάτου· κηρὸς σφηκῶν· λάδανος· καλάμου ῥίζα· ἀρωματικόν· τὰ δὲ σημεῖα τῶν χαρακτήρων  καὶ ἡ σφραγὶς 

Τῆς Σελήνης τὰ θυμιάματα εἰσὶ ταῦτα· κηρὸς λευκὸς καθαρὸς μελίσσης· κρόμος· δάφνης ἀδουνάσιν αἴτη κυνοβάτου κορυφὴ καὶ σφονδύλου ῥίζα· τὰ δὲ σημεῖα τῶν χαρακτήρων   καὶ ἡ σφραγὶς 

Ἰδοὺ μεμάθηκας φίλτατέ μοι τὰς ἐπωνυμίας τῶν πλανήτων τὰς ἡμέρας καὶ ὥρας ὧν κυριεύει· ἵνα ἀπὸ τῶν πλανήτων τὰς ταχμάς τῶν ἀγγέλων αὐτῶν· καὶ τοὺς δαίμονας σου ὑποτασσομένας ἐνδιέμεινας ὑπάγεσθαι τοῖς τε ἀγγέλοις τοῖς ἐπουρανίοις ταῖς αὐτῶν καὶ τοὺς δαίμονας ὁ πού ὑπὸ τὰς τῶν ἀγγέλων· πλὴν ἰδοὺ ἔτι λέγω· καὶ τὰς ἐργασίας ταύτας τῆς τέχνης τῆς σαγγαγεῖον τῶν ποιῶν· δηλαδὴ τὴν μάχαιραν· καὶ τὰ ἱμάτια· καὶ τὰ ἄλλα ὅσα δεῖ· καὶ οἷα εἰς τὰ καθε ζητεῖς χρήσιμα:

περὶ τοῦ ποιῆσαι μαχαίραν:-

Ὁ ποιμὴν καὶ δέ· θέλεις ποιῆσαι τὴν μάχαιραν τῆς τέχνης ἐπιδέσαι ἐν χαράξαι τὸν κύκλον ἐπὶ τῇ γῇ· καὶ διὰ αὐτῆς· τῆς κονδύλου τῆς τέχνης· καὶ τὰ ἄλλα διὰ αὐτῆς θυμίασον οὕτω δεῖ ποιεῖν· λάβε σίδηρον τὸν ποιήσαντα φόνον· ἢ μάχαιραν ἢ σπαθὴν ἢ ἄλλο ὅτι οὖν· καὶ δὸς τὸ χαλκ[redacted]ς ποιῆσαι μάχαιραν ἀρσεν[redacted]φτερώσεις αὐτήν  καὶ μάνικον αὐτῆς [redacted] μελάνης καὶ ποιῆσαι καλ[redacted]τῷ ὁ ζυγὸς τὰ φύλαττε αὐτὴν καθαρῶς πάνυ καὶ μηδὲ διὰ αὐτῆς κόψῃς· καὶ ἀεὶ μὴ χωρὶς θήκης· καὶ ἔχε αὐτὴν ἐν τόπῳ καθαρῷ· ὁμοίως καὶ τὰ χρήσιμα ἀγγελικὰ καθαρὰ καὶ ἐνδύσαι αὐτὴν ποίησαι· καὶ

λέσαι αὐτὴν ἐμπειρότερος γὰρ αὐτῇ μου καὶ οὐκ ἐπιτήλεω:-

περὶ πῶς πρέπει νὰ ποιήσῃς κονδύλιον:-

Ὅταν θέλῃς ποιῆσαι κονδύλιον τῆς τέχνης· λαβὼν τὴν ἠρημένην μάχαιραν· ἀπόκοψε τὸν τόπον ὅπου εἰσὶν οἱ κάλαμοι ἀγνεβοι καὶ γονυκλιτήσας λέγε· ὦ ἄγγελοι σαβαωθ· ἀδωναΐ· ἐλωΐ· τοῦ σφραγίσματος· ἐστιδε τὴν βοήθειαν· εἶτα τὸν κόπον τοῦ καλάμου· ἐν πρώτῃ τῆς καὶ ποίησον κόψε τὸν κονδύλον τῆς τέχνης μετὰ τῆς ~~τέχνης~~ ῥηθείσης μαχαίρας· καὶ φύλαττε καθαρῶς· καὶ ὅταν θέλῃς γράψαι διὰ αὐτοῦ διὰ δεῖ λόγου σάμπθαι [redacted] ἀμελεῖς γράφειν ἐν [redacted]μάτων:-

περὶ τοῦ ποιῆσαι κόνδυλον

Ὅταν θέλεις [redacted]σαι κονδύλιον ἐκ πτεροῦ· ἢ χερσὸς ἢ ὄρ μέσου· ἢ κόρακος· ἢ γύπος ἢ τοιούτου ὄρνεου ἀρον αὐτὸ θυμίασον καὶ λέγε οὕτως θυμιαὶ ἀγλαΐ τοῦ σφραγίσματος ἐμμανοῦ ἐμφυτοεῖς καὶ θέλεις τὴν βοήθειάν μου καὶ ὅτι πρᾶξαι θέλω δρᾶν σοι ἢ σώφρον θεῖ καὶ ἰσοδ νίαν καὶ κόδοσιν ἐμελάν ἀμέ λειτι πλέκησον αὐτὰς καὶ τὸ τῆς ὅσον τῆς μαχαίρας τῆς τέχνης καὶ πλή μον καλῶς εἰς ὕδωρ τρέχον καὶ νηθη ἐμοῦ τὸ πρὸ καθαρῷ ἐν θα ...σιν καὶ ταλοι παντὶ ἰμόδον ἐαν ἢ πτερὸν ἀπὸ τῆς δεξιᾶς πτέρυγας ἀφηρημένα:-

περὶ χρισμάτων καὶ μελάνης χαρτίου καὶ ἄλλων

Ὅταν θέλεις ποιῆσαι χαρτίον καλόν τε καὶ καθαρὸν καὶ παρθένον ποίησον αὐτὸ ἐξ ἀρνίου ζώου μὴ παθηλάνου τοῦ καὶ λαβὼν αὐτὸ σφάζον τῇ μαχαίρᾳ τῆς τέχνης· εἶτα λέγων καὶ τὰ ὀνόματα· ὀλαΐ· ἀλβαΐ· ἀρραμε τὸν ἰαζαχ· σιμαμεφορα· ἰεου· ἰαχ· μερου· αρουθ· μισαρουχ· αστα ἀδωναΐ· ἰεου· ἰαου· βαου· ἰα ἰαβα· τοῦ σφραγίσματος· μεσοφαρ· ἁγίων ὁμολογούντων· καὶ καθαρὸν καθαρίσον· καὶ ἁγίασον τοῦτο τὸ δέρμα ἀπὸ πάντα μολυσμοῦ καὶ ῥύπου καὶ ἵνα ἔστω καθαρὸν ἵνα καθαρὸν καὶ καλὸν καὶ δυνάμεν ὅτι θέλω γράφω εἰς αὐτοῦ:-

μετὰ δὲ τὸ ἐνδῆσαι αὐτὰ εἰς ὕδατι καθαρῷ καὶ γλυκυνερέχεον ἑπτάκις· ἑπτὰ λέγων· καὶ ἀναγεγραμμένα ὀνόματα βάλε τὸ ἀέρβασον· καὶ βάλε τὸ ἐν ἡλίῳ, ἕως οὗ ξηρανθῇ· καὶ ἀγνὸν γίνῃ τότε φύλαττε· καὶ γράφε ἐν αὐτῷ ὅ, τι ἂν βούλῃ·

περὶ ἀγνῆ τοῦ χαρτίου:

Ὅταν θέλεις ποιῆσαι χαρτίον ἀγνὸν τοῦ· λαβὲ αὐτῷ πρὶν τοῦ σὴν χαμὲν ἄς τὴν γῆν· ἀλλ' ἐκ τῆς κοιλίας τοῦ ζώου μὴ προσθηλάζοντος· καὶ λαβὼν αὐτῷ κάλαμον· ποίησον καλάμου μαχαίραν μετὰ τῆς μαχαίρας τῆς τέχνης· καὶ ἐκδεῖρον αὐτὸ μετὰ τὰς ἐκ καλαμένιας μαχαίρας λέγων ταῦτα τὰ ὀνόματα· μιραν· ἐλωε ἐλωΐ· ἀλεθατα· ἐμμανουηλ· ἀδωναΐ· ειαν· ἀαρεων· ιετελμιο· αλβαΐ· μαυς· τετραγραμματε· σαλβαωθ· σαλβαΐ· μονογενὲς πρωτότοκε· ἄγγελε ἀδριελ ἐλθὲ εἰς τὴν βοήθειάν μου· ἁγίασον σου καθάρισον τὸ δέρμαν τοῦτο καὶ ἀπὸ παντὸς μολυσμοῦ· καὶ ῥύπου καὶ ἀκαθαρσίας· καὶ ὅτι θέλω δι' αὐτοῦ ποιῆσαι κατορθωθῇ· καὶ ἐπιτυχόμενοι. δύοι τὸ μετὰ τὸ ἐνδεῖρας πλύμον ἑπτάκις ὕδατι γλυκὺ καθαρὲ χεον· καὶ βάλων ἀέρβασον τῇ θου ἐν ἡλίῳ καὶ ἄσσον ξηρανθῇ ἂν· ἂς γνώσει ἑπτάκις λαβὼν φύλαττε· καὶ ἔχε διὰ τῆς χρείας σου· καὶ ὅταν βούλῃ γράφε:~

περὶ μετὰ αἵματος νυκτερίδος:

Λαβὼν τὴν νυκτερίδα ἐν τῇ χειρί σου καὶ τὴν μάχαιραν τῆς τέχνης ἐν τῇ δεξιᾷ σου λέγων· ταῦτα τὰ ὀνόματα· ἀρουθιαρασουθ· καραταρι· ιεχμαν· ιεσικαν· ἐφυελ· σεπλαμματον· μεμ· μεω· μο[redacted]ω ηχ· ζιλτι· φιρα· ια· [redacted]χεαν· τον αδομαι· κυριον· ὁρκίζω σε νυκτερίς· ἐς [redacted] τὰ ὀνόματα ταῦτα· ἵνα παρείμη χαρισθῇ ἐν τῷ αἵματι τοῦτο· καὶ ἁγίασαι μας καὶ ἡ ἐργασία σου· ἵνα ὅτι πρὸς αὐτὴν θέλω γράψω δι' αὐτοῦ ἵνα δοθῇ μοι· καὶ ἐπιτυχὼ καὶ ἀληθινόν· καὶ τότε σφάζον τὸ αἷμα αὐτοῦ ἐν ὑαλίνῳ ἀγγείῳ· τὴν νυκτερίδα θάψον εἰς τὴν γῆν τὴν καθαράν:~

περὶ τοῦ γράφειν μετὰ αἵματος χελιδόνος:~

Λαβὼν τὴν χελιδόνα καὶ τὴν μάχαιραν ἐν τῇ δεξιᾷ σου χειρὶ καὶ λέγε ταῦτα τὰ ὀνόματα· ἄγγελε ἀδωναΐ· πανταστρ· σαμιορ· φεφγαι· πενθαλιορ· ἔλθετε εἰς τὴν βοήθειάν μου τοῦ ἵνα ποιήσω τὸ αἷμα ἐπιτυχόν· καὶ ἀληθὲς καὶ δόκιμον ὅσα ἂν γράψω· καὶ σφάζας αὐτὴν· τίθει τὸ αἷμα αὐτῆς ἐν ἀγγείῳ ὑαλίνῳ καθαρῷ· καὶ γράφε τὴν ἑρμηνείαν αὐτοῦ· ὅτε σοι χρειάζηνται:~

περὶ αἵματος περιστερᾶς:

Ὅταν βούλῃ ποιῆσαι αἷμα περιστερᾶς· λαβὼν αὐτὴν καὶ τὴν μάχαιραν τῆς τέχνης εἰς τὴν δεξιάν σου λέγε οὕτως· ἀγλαν· ἐλωΐ· ἀλω· θιθω· λασαμαν· ἀλαι· ἐλωημ· μιχαηλ· ουρουηλ· τῆς μεγάλης βουλῆς ἄγγελε· ἔλθε εἰς τὴν βοήθειάν μου· ἵνα σφάζων αὐτὴν χρῶ ὡς προείρηται:~

μετὰ αἵματος βοΐου:~

Ὅταν θέλῃς γράφειν μετὰ αἵματος βοΐου ἢ γρυλ λαβὼν τὴν μάχαιραν εἰς τὴν δεξιάν σου χεῖρα καὶ τὸ ζῶον λέγε οὕτως· ταῦτα τὰ ὀνόματα· ελωηελ· ἀλιελιχ· ἀλφιλ· μελεχ· σαδαΐ· θοφιλε· ἄλφα καὶ ω· σαλβαΐ· παντοκράτορ· τῆς μεγάλης βουλῆς ἄγγελε ἔλθε εἰς τὴν βοήθειάν μου ὅπως ταύτην τὴν προαίρεσιν ἣν μέλλω γράφειν καὶ ποιήσω ἵνα σφάζω τὸ ζῶον· ἐμβαλέσον τὸ ἐν ἀγγείῳ ποτοῦ αἵματος τούτου· καὶ χρέου τὴν ἡμέρων θζάπωσον τοῦ μὴ ἀποθάνῃ:~

Εἰκόμα μετὰ τοῦ κηροῦ:~

Ὅταν μέλλεις ποιῆσαι ὄνομα μετὰ τοῦ κηροῦ παρθένου ἢ δακτυλίδιον ἢ τάουτο τοῦ ἔχειν ἀπὸ σοῦ μὲ βουλομένη τὸ· λαβὼν αὐτὸ κάθισαι ἐν τῷ ἱερῷ ἵνα σταθῇ ἄχρις τρεῖς ἡμέρας ὁ κηρὸς λαμπὸς ἵνα θύοντος καὶ τοῦ ἱερέως ἵνα τὰ λάβω αὐτό· ποίη τὸ ὄνομα ἢ ἄλλον τοιοῦτον· ἐπὶ λέγε ταῦτα τὰ ὀνόματα· ἄγγελε ἀδωναΐ· ἐλωΐ· ἀγλα· ἀγλαΐ· ἀλβαΐ· μιτολεσ· αλπανοσ· οφιαι· ελμονιου· ελιχαι· χάρισδα ζωέσως· καὶ σοφίαν παρακλῆτος ἐμπεσούσης καὶ μᾶλλον ἀγαθῶν· ἀμερεῖς τοῦ σχήματος· ἀμφοτέρας ἴσως τὰ [illegible] ἅμα· καὶ μὴ ἔχει ἑτέρων [illegible] πάντοτε κρατοῦντος, ἀπηλούσια· [illegible] Θεόφιλος Θεόδοτος· [illegible] [illegible] [illegible] παντοκράτορ [illegible] νόμον [illegible] τοῦτο τὸ πρᾶγμα· ὁ θέλων ποιῆσαι [illegible] κηρὸν τοῦτον [illegible] ἐπὶ τυχ[illegible] τὸ [illegible] ἁπαλοῦ [illegible] κηροῦ [illegible] ποιῆσαι [illegible] ἢ ἄλλο ὅ τι ἂν [illegible] καὶ [illegible] ἐπὶ [illegible] [illegible] καὶ ποιοῦσι [illegible] [illegible] :-

Θέλεις ποιῆσαι [illegible] ποιῆσαι :~

Θέλεις ποιῆσαι [illegible] ἀπὸ π[illegible]χοῦ· ἢ [illegible] σάλου· ἢ ἄλλου τοιούτου χρὴ δεῖ τὸν πηλὸν ἐκεῖνον [illegible] ἀπὸ ποταμοῦ· καὶ ὅταν [illegible] τὸν πηλὸν [illegible] ποταμοῦ [illegible] φέρονται· καὶ [illegible] πηλὸν [illegible] τὸν καθαρὸν [illegible] τῇ χειρὶ [illegible] τῇ δεξιᾷ [illegible] οὕτως· ὁρκίζω σε [illegible] τὸν ποιήσαντά σε καὶ [illegible] σαντά σε ἐν τῷ τόπῳ σου· καὶ σφραγίσαντά σε· καὶ [illegible] σε· [illegible] σφραγίδας· καὶ [illegible] τὸν [illegible] ὅπερ ἔλαβα ἐν τῇ χειρί μου· καὶ [illegible] δουλεύσει [illegible] καὶ ἀληθῶς καὶ καλῶς [illegible] τὸ θέλω ποιῆσαι· διὰ [illegible] ὁρκίζω σε [illegible] [illegible] καὶ [illegible] [illegible] βοηθείᾳ μου [illegible] [illegible] πράξαι [illegible] :~

Περὶ τῆς [illegible] εἰς ἀγάπην

[illegible] τῆς ☾ [illegible] [illegible] πρὸς φίλτρον γυναικὶ πρὸς ἄνδρα [illegible] [illegible] ὀλιγόδωος [illegible] ὡροσκόπου· ♃ [illegible] πρὸς γυναῖκα [illegible] ποιῆσαι [illegible] φιλίας καὶ ἀγάπης· περὶ [illegible] [illegible]

ποιήσομεν [illegible] τῆς ☾ ἐν τῷ ὡροσκόπου [illegible] [illegible] ☾ ἐν τῷ ὡροσκόπου ♃ [illegible] [illegible] ποιήσομεν [illegible] ☾ [illegible] γλώσσης [illegible] [illegible] ☾ ἐν τῷ ὡροσκόπου [illegible] ἢ βουλὴ ποιήσασθαι [illegible] ἀγαθῶν [illegible] τῆς ☾ ἐν [illegible] ὡροσκόπου [illegible] ♃ [illegible] θέλεις ὁμιλῆσαι [illegible] ποιήσομεν ὅταν ἡ ☾ [illegible] [illegible] τοῦ ἡλίου [illegible] ἐν τῷ ὡροσκόπου ♃ [illegible] ἐλάσσονται :~

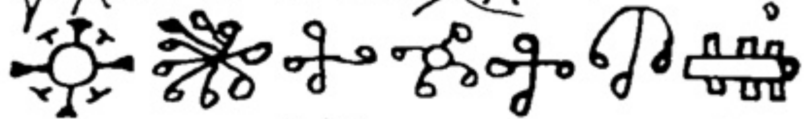
Ἑρμηνεία περὶ τοῦ ποιῆσαι [illegible]

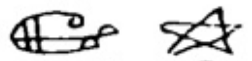
[illegible] οἶμαι ἀρκετόν [illegible] λέγειν [illegible] ποιεῖν [illegible] βουλόμενον ὁμιλεῖν τοῖς [illegible] [illegible] ὁ φίλων ποιεῖν [illegible] [illegible] δεῖ [illegible] [illegible] ἱμάτια [illegible] δεῖσθαι· [illegible] αὐτὸν [illegible] τοῦ πράγματος ἄρξασθαι· πρῶτον μὲν δεῖ [illegible] καὶ [illegible] ἄρξασθαι [illegible] τοῖς [illegible] ἅμα [illegible] καὶ ἀγαγεῖν [illegible] [illegible] καθαρὸν καὶ σεμνὸν βίον· καὶ [illegible] καὶ [illegible] καὶ σώφρονα· πορνείας τοιαύτας [illegible] καὶ ἀκολασίας [illegible] ἀλλὰ [illegible] ἁπάντων τῶν [illegible] [illegible] καὶ [illegible] ὁ τοιοῦτος μάλιστα [illegible] ἔχει [illegible] καὶ ὁμιλεῖν [illegible] [illegible] καὶ ἅμα [illegible] αὐτοῦ πᾶσαν βουλὴν [illegible] οἱ [illegible] [illegible] οὐδὲ [illegible] καθαροῦ βίου· καὶ [illegible] τοῖς [illegible] σεμνοῦ [illegible] τοῖς ἀλλὰ [illegible] καὶ [illegible] ἀλλὰ χαίρουσιν· καὶ [illegible] ὁρισμῷ [illegible] καὶ τῇ πράξει καὶ ὁρκισμῷ τοῦ [illegible] σεμνοῦ βίου· καὶ [illegible] τοῦ [illegible]

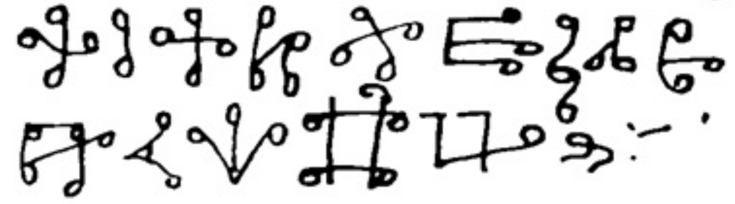
καὶ μάλιστα ἀγαθῶν ἔργων, καὶ
σύγγνωμος. ἔστω δὲ τὸ μὲ ἄξιες
τῆνα τοιοῦτον ἄξιος εἶναι οἷον
ἡ μὲν ἐργώδης ἐστὶν ἀλλὰ
καὶ ἁμάρτημα γε πάντοτε καὶ ἀ-
πεχόμενον. ἔστω τολμηρὸς
καιροῦ τὸ ἐν αὐτῷ σώματι.
καὶ ἵνα προσκαθαρμένος
ὁ γὰρ ἑαυτὸν ἁγνίσας καὶ δια-
τηρήσας. ἔστω δὲ ἐξομολογησά-
μενος πάντα τὰ ὅσα ἐποί-
α. ἔστω ποιεῖν ἁμαρτήμα-
τα. καὶ μηδένα ὡς οἱ ὄντες ἐλ-
πον. καὶ ἀποχὴν τὴν κακῶν
ποιησάμενος. ταῦτα τὰ προ-
ειρημένα ἡμερῶν ἔστω ἡμέρα-
ς ἑπτὰ πρὸ τοῦ ποιῆσαι καὶ ὅσ-
χη τὸ μὲν ἀπαρτίσαι, πάντως δὲ ἱκα-
νὸν ταύτῃ ἀδολεσχεῖν.
Φυλάκτε εἶναι καὶ τὴν τέχνην τῶν
καθαρῶν· καὶ τὰ πλυμένα
διὰ γλυκὺ καθαροῦ μήλου
ποιεῖν τὴν μέθοδον τοῦ κύκλου.
καὶ ἔχειν ἱμάτια καθαρὰ λα-
καὶ λινά. ἔσωθεν τούτου ἔστω
ξεργασμένα· καὶ παρακαθα-
ρῶν παρθένων μεμετρημένα· καὶ

ὑφασμένα. Τὸ δὲ εἰς τὸ μὲν χι-
τῶνα λινοῦ· καὶ τὸν ἐπάνω χιτω-
νίσκον· καὶ τὸ ἱμάτιον· καὶ τοῦ-
το τοῖς ποσὶν καὶ ἀναξυρίδαν
καὶ ἀπάντων τῶν αὐτοῦ ἱ-
μάτια. λινὰ λινὰ καθαρὰ ἀ-
φόρετα. πρὸς ἡμερῶν ἢ τεσσάρων
πρὶν ἢ τοῦ κύκλου ἄρξασθαι
ὀφείλει μηκέτι διόλου ἡμέ-
ρας. ἀγρισδόμ ἡλίου καὶ ἔστω
λυμένα ζώων. ἔστω δὲ ἔσωθεν
ἄρτου μόνου καθαροῦ ὀλίγ-
τε ἄσαρκα. καὶ ὕδατος μετὰ
λαμβάνειν ἀρκοῦντος· καὶ τοῦ-
το ποιεῖ ἔστω ἡμέρας τρεῖς ἀ-
πεχόμενος καὶ πάντων τῶν ἄλλων
βρωμάτων. καθεκάστην δὲ
ἡμέραν [illegible]θαρὸν ἑαυτὸν
πλύνων ὕδατι γλυκὺ καθα-
ρὸν ἢ τοῦ ἔργου ἡμέρων τε-
λεῖς τῇ ιδ΄ τῆς ☾. εἰ μάτε
λέσαι τὸ ἔργον ἐν τῇ ιδ΄
αὐτῆς, καὶ ζ΄ ἡμέρας ἐνάδη
ἔθα· ἢ ὡς ☉ διαλυμ ταῖς ἑρη-
μέναις ἡμέραις ἐν ἡσυχία· καὶ ἠ-
ρεμίᾳ, οὐδεὶς συγγνώσονται τοῦτ-
οι ὁμοίως τοῦ μὴ ἀκούσουσα μαθ-

τὰ δὲ σημεῖα ἅπερ μέλλεις γρά-
φειν ἐν τοῖς ἱματίοις ἔστω-
σαν γεγραμμένα ἐκ μόσχου
κρόκου καὶ κιναβάρεως καὶ ῥο-
δοσταγματος. καὶ ἔστωσαν πάν-
τα καθαρά. ταῦτα τὰ ση-
μεῖα γράφε ἐν τοῖς ἐνδύμασι
τοῖς ἀρημένοις. ἐν τῷ ἐμπρο-
σθίῳ τοῦ αὐτοῦ χιτῶνος τοῦ με-
γάλου εἰς τὴν τραχηλιά:

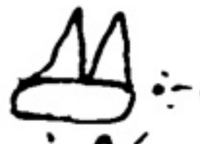



τὰ δὲ ταῦτα ἐν τοῖς
καλτσίαις ἢ τοι τὸ σακκούλι



περὶ τοῦ ποιῆσαι τὸ σκῆμμα:

Ἔστι ταῖς χερσί κατεσκευασμένα
χαρτὶν παρθένον ὡς προφέρε-
ται. ὁ πρὶν ἔθεν ἀπεκρίθου κα-
θαρὸν τὴν ὕλην. καὶ ποιήσον σκέμμα ὡς
διορίζομαι τοῦ δέρματος
ἢ τι τράγου καὶ κύκλοθεν ἢ τοῦ
σκέμματος γράφε ταῦτα· ἀγλαϊ·
ἀγλαϊ· ἀγλαϊάτ· ἀγλααώθ
ἐλωΐ· ἐλιμ· ἐλωάδ· βιμεώ
ἰλὸν πάντοκράτορ· ἰδοὺ δὲ καὶ τὸ

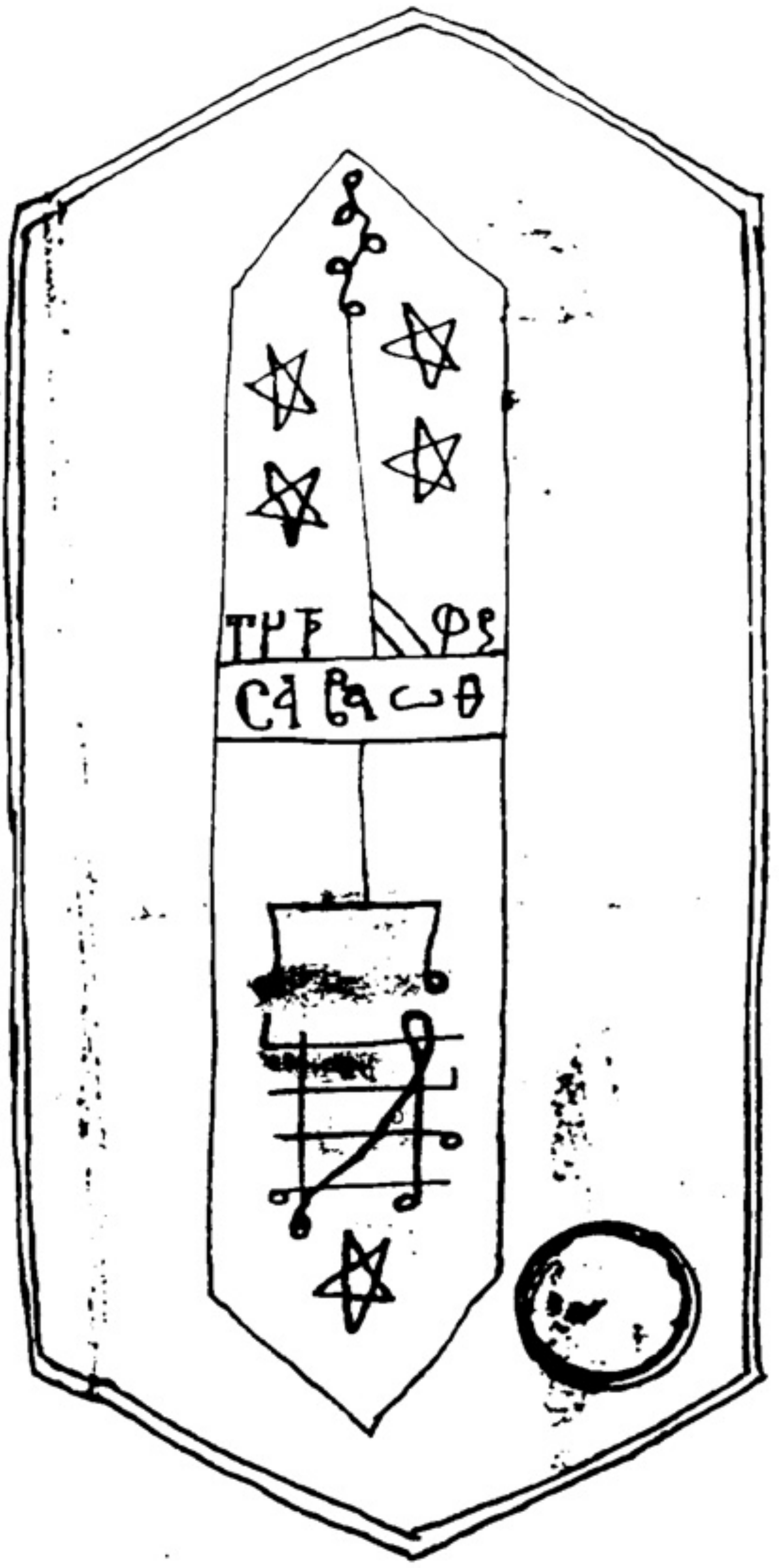
σκῆμμα ∴ Ἔστωσαν τὰ σκῆ-
χαρτὶν ἀγέννητον βοΐνου
καθαρὸν. ἔξω ἀγριαὶ καμηλοπαρδά-
λου ἢ ἐν αὐτῷ τὴν ποιότητα
δεῖ γένωσιν οὐρανίαν τοῦ Σο-
λομῶντος ὡς ἔχει ταῦτα ἀκρι-
βίαν. καὶ μὴ διαμαρτήσῃς τὸν
αἶχον καὶ σημεῖον ταύτῃ
γάρ καὶ ταις πᾶσαι ἀκρίβειαν τῆς
σελήνης. καὶ φυλακτήρια γρά-
φον δὲ ταῦτα τοῖς προειρη-
μένοις ἢ δέσμευσον αὐτῶν ὡς
καὶ ἔστι τῶν ἄλλων:

περὶ τοῦ ποιῆσαι τὴν θυσίαν:

Ἐπὸ δὴ ταύτην τὴν θυσίαν τοῦ
Σολομῶντος. ἵνα πανσέληνον
τὴν ὡς περὶ ὥρας κατὰ ἀκρίβει-
αν μεμεριμνημένην μετὰ τοῦ
διαβῆ τοῦ διπλασιεῖ. οἱ μὲν τέσσα-
ρες πόλεις ἐσκευασμένους ἀνθρώπων
τοὺς ἄλλους λοιπὰς ἐσωθεν ἀρώ-
ματα μόσχου κρόκου καὶ κιν-
νάβαρεως καὶ ῥοδοσταγματος τοῦ
δὲ ἀμφότερον μέλανα ὡς αὐτὰς καὶ
τοὺς ἄλλους τέσσαρας πόλους
ποιῆσαι παραπλησίως ἀλλάζον-
τας. τοῦ δὲ εἶναι τὸν ἀγωγ-

Πάλιν ἀπὸ τῶν τεσσάρων
πόλεων· ἔστι πολὺ πολεμιστά-
ζειν δὲ τοῖς τέσσαρσι πόλεσι·
τὸν δέκατον πόλεων τὸν ἔσ-
χατον πολεμιστάζειν τοῖς ἄλλοις
τέσσαρσι πόλεσιν αὐτὸς χειν
καὶ τῶν ἄλλων τεσσάρων ἔστι πο-
πολύ· καὶ ἀξιώκωσιν τῶν ὅλων
πολέμων ὁ θέλων ποιεῖ· τὰς μὲν
γραμμὰς ψαμμίαμος ι' δ' ε'
σω ἀρυθρον ἐν τῇ τετάδε μα-
τα· αὐτὴ μὲν ἐστιν ἡ β'· ὁ θέλει
ποιῆσαι· καὶ αὐτὰ μετὰ μέλανος
ὡς τῷ δεξιῷ χειρὶ καὶ σφραγίσομ-
μαι ἐν τῇ κινήσει θεός·
τῆς οὐσίας· τὰ δὲ γράμματα
καὶ τὰ σημεῖα αὐτῶν ταῦτα καὶ
ταῦτα ἐὰν θέλῃ ὁ θέλει ποιῆ-
σαι μετὰ τῶν εἰρημένων γ' δὲ τῶν
οὐκ οἶδα πρόσεχε καλῶς καὶ ἐ-
πιμελῶς· ἵνα ποιήσῃς αὐτὴν
ὡς ὁρᾷς αὐτὴ ἔχεις καὶ μὴ δια-
μάξῃς τὸ τῆς ἀντιγράφου τῆς γραμ-
μῆς ἢ σημεῖα· ὡς γὰρ εἴρηται
ἐν ταύτῃ γὰρ καὶ πᾶσαι αἱ δυνά-
μεις τοῦ κόσμου τοῦ πράττειν·
καὶ ἡ ἀνάγκη καὶ ἡ σελήνη τοῦ ἄστρου

κοῦ τοῦτος· αὐτὴ μὲν ὁ θέλων βαστά-
ζειν τὸν μολ πόλεμον ὅταν μέλλῃ
ἐμβῆναι ἐν τῷ κύκλῳ ἐπι-
ριμένων τῆς οὐσίας· ἀπὸ χρω-
τος εἴρηται:-



ἐὰν θέλῃς ποιῆσαι καὶ ἀρχὴν τοῦ
γάστρης ἀγαπήσῃ:-

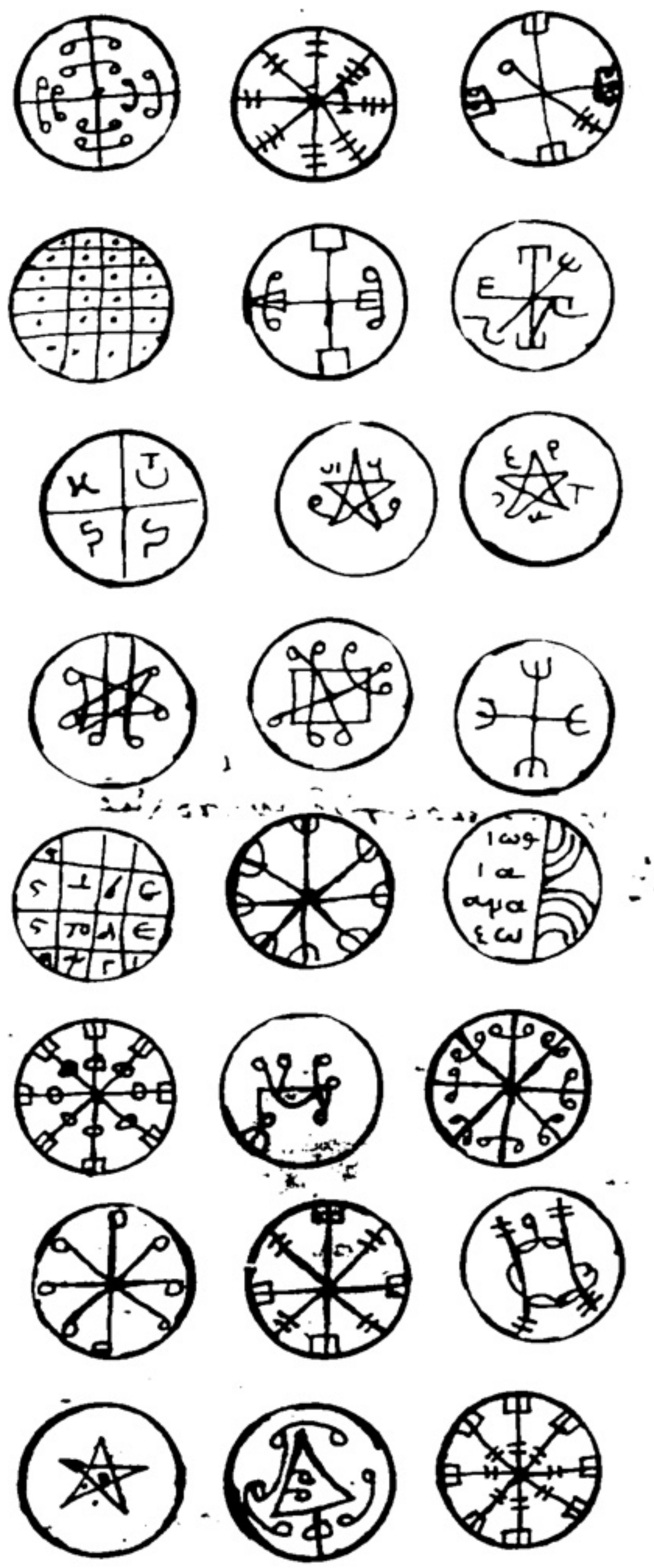
Ὁρκίζω σας ὦ δαίμονες· οἱ τῆς
ἔσται ἰαγὶ ἀχιζοὶ καὶ δυνατοὶ
καὶ ἔχεται ἐξουσίαν ποιῆσαι
ὅτι καὶ ἂν θέλετε· ὁρκίζω ὑ-
μᾶς κατὰ τῆς δυνάμεως τοῦ
παντοκράτορος θεοῦ σαβα-
ωθ· ἀδωναΐ ὅς ἐστιν θεὸς
ἀβραάμ, θεὸς τοῦ ἰσαάκ,
θεὸς τοῦ ἰακὼβ· ὅς τῆς ἐξελέ-
ξατο ~~παραστάσας~~ τὰς
γνεὰς καὶ παραστάσεν τα
τὰ ἔθνη τοῦ ἰσραὴλ ἐν ἡμέρα
πεζεύοντο θεοῦ ταῦτα μὲ ἀέρι-
α· ὁρκίζω ὑμᾶς κατὰ καιροῦ
τοῦ λαλήσαντος τὸν μω-
σῆν ἐν τῷ ὄρει σινᾶ ὄρος σιν
καὶ παραδίδει αὐτοῦ τὰ
ἄγραμμα καὶ ἅπερ ὁρκίζω ὑμᾶς
εἰς τὸν θεὸν τὸν φωτήμονα ὃν
τὸ βάθος τῆς σοφίας μετ' ἐλεγ-
καὶ τῆς χαρμοσύνης τοσαύτης
ἂν ἐξηχήσατο· τὸν μακαριστὸν
σαν τὰ ἔνδεκα πληγὰς τῆς
ἀγγέλους καὶ ἀγαγεῖν τὰ σοῦ χα-
ὂν αὐτοὺς ἐξάγαγε· ὁρκίζω
ὑμᾶς κατὰ τῆς διαπερά-
σης ῥάβδον τὴν ἐρυθρὰν θα-
λασσαν καὶ μέσον ὁδὸν προ-
σάξαντος· ταῦτα ποιῆσαι
διαγάγειν τὸν λαὸν αὐτοῦ δι-
ὰ θαλάσσης· ὁρκίζω ὑμᾶς
κατὰ τῆς δυνάμεως τοῦ θεοῦ τοῦ
φοβερὰς καὶ ἐλυτρώσατο
καὶ τὸν λαὸν αὐτοῦ ἐν χει-
ρὶ κραταιᾷ καὶ ἐν βραχίονι ὑ-
ψηλῷ· ὁρκίζω ὑμᾶς πυράτ
εἰς τὰ ἀγαπημένα ταῦτα τοῦ θεοῦ
καὶ εἰς τὰς γεγραμμένας δια-
τύλω θεοῦ πλάκας· ὁρκίζω ὑ-
μᾶς δαίμονας εἰς τὴν τεά-
ζαν τὸν ἄρτον τοῦ ἁγίου θεοῦ
σωτηρίου καὶ εἰς τὴν αἷμα
τὴν τὸ μαργαρικὸ χύσαν καὶ εἰς τὰ
ἅγια τῶν ἁγίων καὶ εἰς τὰς παλ-
μῳδίας τῶν ἁγίων ἀγγέλων
καὶ εἰς τοὺς ὕμνους τοῦ ἱερέως·
ὁρκίζω ὑμᾶς καὶ τὴν πίστιν
ἣν οὐ κένωσα τῷ ὁ πρὸ ἀρχῆς
βρααμ καὶ εἰς τὴν λέξιν τοῦ ζῆν
τοῦ δικαίου μελχισεδὲκ καὶ εἰς
τὴν τάξιν τοῦ ἀαρὼν· ὦ ὑμεῖς
δαίμονες· οἱ οἰκοῦντες τὴν πορ-

μίαν· καὶ οἱ διαμοσούμενοι ἀγάπην ἐν μόδος τῆς φιλίαν τῆς γυναικῶν. Ὁρκίζω ὑμᾶς καὶ σφίγγω καὶ ἀποσφραγίζω ὑμᾶς κατὰ τῶν γραφέντων ὀνομάτων· καὶ κατὰ τῶν γραφέντων ὁρκισμῶν· τοῖς μὲν ὑβρισθῆναι ὑμᾶς ἐν τῇ ὥρᾳ ταύτῃ ἐμῶ ἀξιώσεσθαι καὶ ἀξιώσαι κατὰ τὴν ἡμέραν ταύτην θέλω καὶ ἀγαπῶ· ἵνα ὑπάγεται καὶ παραλάβετε τὴν αὐτὴν τῆς δεῖνα· καὶ τοῦ ἀλλάξεται τὸν λογισμὸν αὐτῆς πρὸς μὲ τὸν δεῖνα· μὴ ἔχουσα ἐνθύμησιν πρὸς μητρὸς ἢ ἀδελφοῦ ἢ ἄλλου τινὸς τῶν συγγενῶν αὐτῆς ἢ φίλου ἀρσενικοῦ ἢ θηλυκοῦ· ἀλλὰ τὴν ἐνθύμησιν καὶ ἐπιθυμίαν ἐμοῦ τοῦ δεῖνα· καὶ ἵνα ποιήσεται αὐτὴν ἀγαπῶσά με πάνυ σφόδρα ἀγαπῶσά με πλεῖστον· σφόδρα σφόδρα καὶ ἀνάγκῃ· ὥστε μὴ δύνασθαι μήτε φαγεῖν· μήτε ποιεῖν μήτε κοιμηθῆναι· μήτε ἄλλην τινὰ ἀνάπαυσιν ἔχειν ἕως οὗ ἔλθῃ πρὸς ἐμὲ εἰς τὴν ὀρεγομένου καὶ τὴν ἐπιθυμίαν μου· καὶ ἵνα ἔχῃ καὶ ἀξιώσεται ὅπου ἂν ἐγὼ ὑπάρχω· καὶ ἵνα ἀπέλθῃ καὶ φαίνεται καὶ δέχεται τὴν ἄλλον ἄνδρον ἐπιθυμεῖ νὰ ἰδεῖν ἀλλὰ ἐμένα μόνον. ὦ ὑμᾶς πεῖσθαι μονες· ἀφήνετε ἐπιθυμίαν τῶν ταχινὰς πεινῶντες οἱ ἡμεροδάζουσιν αὐτὴν τῆς ὀρέξεως καὶ τὸ θέλημα τῆς καρδίας μου. καὶ ἵνα διδάσκουσιν αὐτὴν καὶ θαυμάζειν περὶ τὴν ἐνθύμησίν μου· βάλετε ἐν τῇ καρδίᾳ αὐτῆς· τὸ ὁρεκτὸν ἐν τοῖς ὀφθαλμοῖς αὐτοῖς· τὸν ἀπαυστον ἐν τοῖς ποσὶν αὐτῆς τὸν ~~ταχὺν~~ ἐν τῇ κεφαλῇ αὐτῆς· τὸν ἄφραστον ἐν ταῖς βασιλικαῖς αὐτῆς βλέμματον ἀνήμητον· ἵνα ἔρχεται καὶ ἵνα ἀξιώσει με· ὅπου ἂν ἀγαπῶ τὸ λοιπὸν μὴ ἀμελεῖτε· ἀλλὰ ταχέως κατεπείγοντες ὅσον δύνασθαι ἕως τὸ μόσταξον· ἐὰν ἐγκαταλείψητε ὑμᾶς κομίσουσι θησαυρόν :-

Ἐπὶ τὸν θρόνον τοῦ θεοῦ τὸν φοβερὸν καὶ ἀόρατον καὶ εἰς τοὺς ἁγίους ἀγγέλους τοὺς περὶ θρόνους· Μιχαὴλ καὶ Γαβριὴλ· Οὐριὴλ καὶ Ῥαφαὴλ καὶ εἰς τὰ χερουβεὶμ καὶ σεραφεὶμ ὁρκίζω ὑμᾶς δαίμονες εἰς τὰ ὀνόματα τοῦ θεοῦ τὸ τετραγράμματον· ὅπερ εἶπεν· ἀγλά· ἀγλαατά· ἀγλαΐ· ἀγλαεῖ· ὁρκίζω ὑμᾶς δαίμονες· καὶ ὁρκίζω καὶ σφίγγω καὶ ἐξορκίζω ὑμᾶς εἰς τὴν χεῖρα τοῦ παντοκράτορος βασιλέως καὶ εἰς τὰ αἵματα αὐτοῦ ἢ εἰς τὸ χρῖσμα τοῦ παναγίου πνεύματος· ὅπερ αὐτοὶ ἐχρίσθησαν· καὶ οἱ προφῆται ἐχρίσθησαν· ὁρκίζω ὑμᾶς δαίμονες εἰς τὰ μυστήρια τῆς ἁγίας ἐκκλησίας· καὶ εἰς τὰ ὁράματα· καὶ ἀποκαλύψεις τῶν ἁγίων προφητῶν καὶ εἰς τὸν νόμον τοῦ ἁγίου Παύλου ἀπαμίαν· ἀγαπία καὶ μεταμέλεια καὶ εἰς τὴν ἁγίαν προσευχὴν αὐτοῦ· καὶ ἀπὸ προσώπου τοῦ θεοῦ ἤ σβέσαντες τὴν δύναμιν φλογὸς τῆς καμίνου καὶ ἐδρόσισαν αὐτὴν μετὰ τὸ βάλλειν τοῦ τῆς βασιλείας Ναβουχοδονόσορ :

Περὶ πράξις περὶ τοῦ ἀναγνεῖν τὰ
γράμματα:~

Ἐν πολλοῖς μὲν οὖν πράγμα
σι δέον λαμβάνειν· καὶ γνῶ
σιν περὶ τῆς πράξε
ως τῶν πάντων καὶ ἀκριβὰ
σαι ὑπερβολήν· ὁ γὰρ θέλων
πράξαι καὶ ἰδεῖν τὰ
ἀσώματα πνεύματα· σω
ματωμένα πολλῆς δέεται
ἐπιμελείας ὡς ἐν ταύτα τὰ
ὑπομνήσας σε ἄρχου νὰ
ποιῆς ἀπὸ δ΄ τῆς ☾· καὶ ἀ
πέχου ἀπὸ συνουσίαν γυναικὸς
καὶ κρέατος καὶ οἴνου· καὶ ἔχ
θύας· καὶ τῶν λοιπῶν· καὶ
ὅταν φθάσῃ σιμὰ εἰς ἐνδέκα
τῆς ☾ ποίησον τὸ γέμιζον
μικρὶ· μὲ καινὴν μόνον ἀπὸ τὸν
καὶ ἔχε προοικονομημένα· ἱ
μάτια λινὰ λευκὰ ἀφόρε
τα· καὶ ὑποκάμισον ἐσώτερ
φον· καὶ κάλτζας· καὶ ὑπο
δήματα καὶ μίαν μανδύλα
ἐν τὴν φακιόλα ἀφόρε
ἀφόρετα· καὶ νὰ εἶναι γε
γραμμένα ταῦτα τὰ ὀνό
ματα· μὲ τὸ μελάνιον τῆς
τέχνης· ἀρια· ἀγλα· ἀ
γλαι· ἀγλαεωθ· ἀγλιερι· ἀ
γλεω· ἀγλατας· ἀγλαααα
ἀγλαζια· ἀγλεωθ· ἀγλαι
ἀγλατις· ἀγλεωσιω· ἀγλαατ·
ἀγλαφω· ἄχαδε καὶ χαρτὸν
ἀγέννητον βοὸς ἀρσενικοῦ,
οἰκονομημένον μὲ τὰ μαχαί
ρια τῆς τέχνης· καὶ μὲ τὸ
μελάνιον τῆς τέχνης· καὶ
γράφε ταύτας τὰς κύκλο
σι τέσσαρας σφραγῖδας
μετὰ τῶν ὀνομάτων· καὶ βά
σταζε αὐτὰς εἰς τὸ στῆθος
καθὼς εἶναι γεγραμμένα αὐτὴ
νερι:~



ἐλ· ραχαγοῦ· βαχαμοῦ· ιεραχ,
ἀμπαιμ· ραββεο· ἐεμεθ·
ἐλωχχιμ· λαχαριλεμ· ἀ
δωναι· λεερα αθουσα·
γιανουμ· ἐλολιωσου· μισαμαελ
μιμαμαελ· ἔχε οὖν τὸ πα
οἰκονομημένον· οἶκον παρθε
νόν· μοναχικὸν ἢ ἀπαξίωτον
καὶ ἀδιάβατον τὸ ποὺ καὶ πλυ
μον περισσοῦ τόπου μὴ σοῦ ἀ
ποτάς τὰ τῆς ☾· ἕως τὰς
ιδ΄ ε΄· γλυκὺν νερὸν καὶ κα
θαρὸν· ὀλίγον ζεστὸν· καὶ ὡς
ἔλθουσι ιδ΄ ϛ΄ τῆς ☾ ἤγουν ιϛ΄
ἐὰν ἔναι ἡμέρα νὰ βλέπῃς
νὰ ἀναγνώσῃς τοὺς ὁρκισμοὺς
καλόν, ἀλλὰ νύκτα νὰ ἔχεις λαμ
πάδας ἀναμμένας μὲ τῆς
φαγιῶν· καὶ χρίσον ὅλον τὸ σῶ
μά σου μὲ ὀξὺν καθαρόν· καὶ
ζαμπούκι· καὶ καρυόφυλλον
καὶ ξυλοκίνναμον καὶ μύρον φιλον καὶ
μετὰ ταῦτα πλυνε ταχέως
τὸ σῶμά σου· καὶ ἐνδύσου
τὰ καινούργια φορέματα
τῆς τέχνης· κατὰ τὴν
μὲ ταλιβανίου καθαροῦ·

ϗ τὴν πόλιαν εἰς τὴν κεφα-
λήν· ϗ ποίησον τὸ ζέρμιον
μὲ τὰ μαχαίρια τῆς τέχνης
ϗ βάλε ϗ τὸ φιλακτήριον
εἰς τὸ χέριν σου· καὶ τὸ βά-
λε ἀπάνω εἰς τὸ στῆθος
σου χάριν ϗ νὰ [illegible]
τὰ ἀπολωμένα· ϗ ἔ-
χε τέσσαρα πήλινα γα-
ρία· καινὰ καθαρά· ϗ
βάλε δὲ αὐτὰ κατασπρισμέ-
να, τοῦτα μεσόχορον· σπανά-
κιν· βυλαχώτην· σπίτα-
μάρδιν· κερούμενον· μοσχοκάρι·
ϗ βάλε τα εἰς τὰ γαρί-
α μὲ νὰ τρίζουν τα· ϗ
ὅσα βάλε εἰς τὸ ζέρμιον· ἀ-
θιὸ ὅ τα μισηλιὼν ☾ ἀρμ-
ὴ ἡ κρίσις τοῦ ♂ ☾· ϗ ἀ-
χελίγο τοὺς ὁρκισμοὺς
πρὸς τὰ τέσσαρα μέρη τοῦ
κόσμου· ϗ θέλεις ἰδεῖν ἀνέρ-
χουν· ὡς πεζοὶ ἄρχον τοῦ
ϗ τὸν βασιλέαν τους· ϗ ὅρ-
κιζε αὐτοὺς κατὰ τὸ ζητούμε-
νον· πρᾶγμα· ὅ τι θέλεις,
ὅτι αὐτοὺς ϗ ποιήσωσιν
ζητούμενον πρᾶγμα· ἀθέ-
μα· ἀμήν·:· Ἰδοὺ ϗ ὁμοίως
οὕτως ἔστιν ϗ ποιήσομεν πρὸ-
ς κατὰ ἀκρίβειαν·:

ὁρκισμὸς τῆς ἀνατολῆς:–

Ὁρκίζω σας πνεύματα τρεῖς πνεύματα τῆς
ἀνατολῆς· λουτζιφέρ πα-
ζαφαταί· γαναση· σαμοβο-
λεσιρετ· πολλουμισιας· πα-
ριοραθ· ὀορααμ· ορθαι· ὀ-
ρμια· αβραξ· [illegible] λαμπρ-
ρου· παραστομ· βηκαβ· [illegible] ο-
μισκελια· λικαστο· [illegible]
καμαν· καὶ μπολαγο· ριαριδ·
χοζιμοζευ· χωζει· ὁ [illegible]
μιαρερ· κυρίας· λαουλαμα-
μι γαλια· μεσμηθροι· πορ[illegible]
ἔρχεσθε· ἔρχεσθε· ἔρχεσθε μὴ
βραδύνετον· ἀλλὰ παντοῖ-
ο τὸ [illegible] ταχιναί:–

ὁρκισμὸς [illegible] τοῦ βορρᾶ:–
Ὦ ἐσὺ δαιμονάρχα τοῦ βορέως
ἀσμοδαΐ· λέον· τοσφ· τελαβολ
γαμεσίς· ἀψάτοχ· οὐλφαι· να
βααπ· αἰμαθ· γαλιὸς· βι
σερὰ· ἰμωπὴξ· μάχωθ· τζ
ταρώμ· ζαμαρφά· ἀβλινομ
σιαβαδιωσδ· δαμοροῦφ· ἰε
βλάς· βαρσεφιαλ· ἐργουαὴλ
ἰπποσδὼμ· νημαχὰς· δοιουμὴξ
ἀγλαβοῦ· ἀβιζουθ· μισσηρ·
σφαδοραπο· ἔρχεσθε· ἔρχε
σθε· ἔρχεσθε· ὑμεῖν βραδύνε
τε ἅπαντες τό πον ὁ ποῦ
ἂν ἀξιοῦσθε:

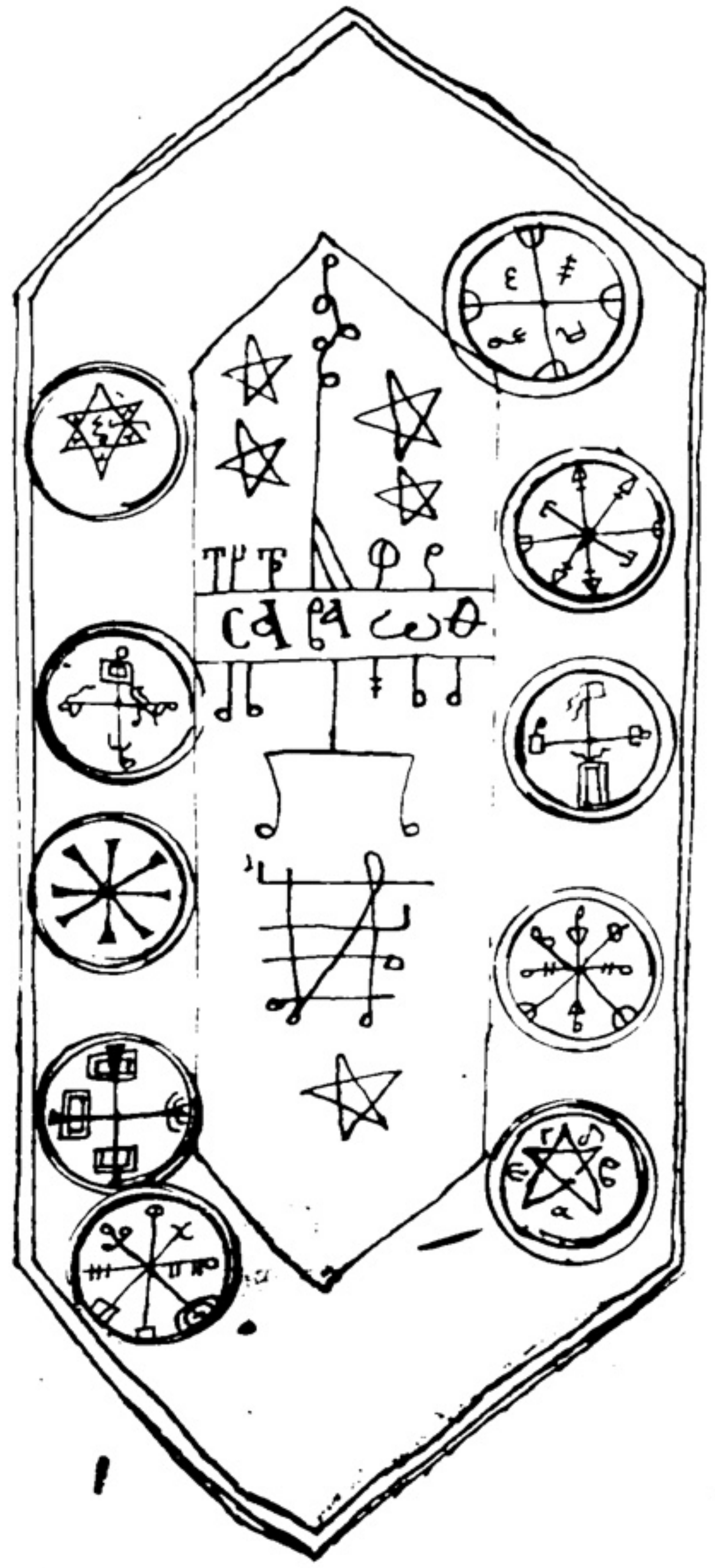
ὁρκισμὸς τῆς δύσεως
Ὁρκίζω σας δαιμόνια ὅπου ἡ
μανα τῆς δύσεως· ἀσορὼθ
βιλβεα· ἡτανηλ· μικοτα·
πεθορὰ· φοβοὴλ· μηρτοὶ
ὀρτης· μουβεσουηλ· απο
λοξὰς· ἐλβεπεὶζ· σφαμελ
πορνῆν· μωα· πωχ· ὁ πει
οὐχ· βασηγὼμ· ἀζουμεαρμ
ἰαππὰρ· μαλιδοίο· βαμα
χώρ· ἰορουλ· ἰαζμοῦ· τεαζ
δάμ· ὠπορίμας· βοδμὴθ·

ἀποςγὼ· σαββινελφινεζ·
βιχερου· ἀγριοβ· ἔρχεσθε· ἔρ
χεσθε· ἔρχεσθε· ὁ ποῦ ἂν ἦσθε
ὑμεῖν βραδύνετε ἅπαντες
ἀξιοῦσθε:~

ὁρκισμὸς τοῦ νότου:–
Ὦ ἐσὺ ὑπάτα τῶν δαιμονιάρχα
νότου· βαρζεβούλ· ἀρκαμηλ
αχωμιωθ· ζιεθεουηλ· νεφλαχ
ἐφιπολα· μηλτος· καρι τζ· ὦ
πο παλτ· λιπεθω· καλιουθ
βοιδομαπεναμ· μαχεναπωμ
λικαζ· βαλιουχ· πυναβ
γαρασὼμ· ἀσγομαλ· ρεμδιπον
χαμηλουλ· δηγμασων· ἀπι
ρικφιμας· ουκασλαζιται·
πιεθαμα· βεβουκις· ουρπη·
κεθαλομ· ἔρχεσθε· ἔρχεσθε
ἔρχεσθε ἐν πάντες τό ποῦ
ὁ ποῦ ἂν ἦσθε· ἐν τάχει τοῦ ἀξιωσ
ἕτερος ὁρκισμός:–
Ὁρκίζω σας ὦ σφαγίζω σας
ἀναδέτω σας· ὑμᾶς
βάλω σας ἀπὸ τα ἄγια
φοβερώ· ὀνόματα τοῦ θεοῦ
παχαρα· ἀσταναλ· σεμηλ
ἀφορεχ· οχθις· ἀνναυ· ἐμ

τὸ τετραγράμματον ἄλφα καὶ ω λαγαὶ τοῦ αἴμον· ἐλχαὴ· ὀνη ζονιμοῦσ· ἀραταχὲρ· λιτιοῦ· κι καθὲρ· γιλλὶ ἀδωνάι· μωλι ἐλιν· ἰαλί· σαχαδινὴ· ἰαιλαδὰ ἰαηλ· σαβαώθ· ἰουρξ· ἀγιω ξι· ὀχιεθ· ἀγαθων· ἀλλιγγα· βααγγα· σαβαώθ· ἰσαζιπ ον· ωμεαρ· φατζιτμιω μιελι· ἀδωνὰ· φηι τον· ἀμαρυμολ για· κανειών· ιριχα· ἀγιαμ πων· ἀβραστεπιων· ποουχ μιραθων· σαναγρων· σκαμηλ ἀλικι· ἀρφεων· ἀλαπτεα· γι μητον· γεανμον· ἐγλωαφέρα εἰς ταῦτα τὰ ὀνόματά σου ὁρκίζω ὑμᾶς στοιχεῖα μου καὶ πνεύματα· τῶν τεσσάρων μερῶν τοῦ κόσμου· να σώμα τοῦ θε μαθης πρόσωπον· ἀμιγὼν ἥ μερον καὶ ἥμερον· να ἔρχεσθαι ἔμπροσθέν μου· να ποιήσετε θέλω· ὁρκίζω καὶ θέλω καὶ σφίγγω καὶ ἀναθεματίζω σας ἀπὸ τοῦ ὀνόματος τοῦ θεοῦ τοῦ ἐντίμου καὶ φοβεροῦ· ῥετημαιμ καὶ ἀπὸ τὸ μέγα πεζι

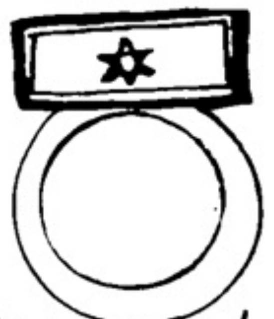
ὁ μεγαλιώτατον καὶ ἔνδοξον· ὀνόματι τῷ φαμανὴλ· καὶ ἀπὸ τὸ πολύ ἥμον τῶν στεμι φορὰς φοβήθητε καὶ ὅπιτε ἔσωη τε ταῖς ὀνόμασίας, κατεκώλυε· ἀσμαμου ιὰ· ῥεμτημα· γαθαλαμα· σεγαμὰ· ἀγαρια· ρωαστια· θελαμια· ἀδριω· καὶ παριων· ὦ ἐσεῖς δαίμονες· φανῆτε ἔμπροσθέν μου καὶ μὴ μου παρακούσετε· διατὶ ἅγια καὶ ἔντιμα ὀνόματα τοῦ θεοῦ ταῦτα ἀγλα· ἀγλαὶ· ἀγλαταστα θε ἐλιὼ λοχαμ· τετραγράμμα ἰσαὰκ· βαλμιδαλας· σιλαμαὶ ἰλαβολαμ· βαλαμελαδωρανι ἀχανις· τζω τζω· ἐαεσων· ἀμ πα αμωδαι· ἀ[illegible]πα· παλι χαδαλ· ωμιατιον· σιμουλ μελαντα χογιμα· μαθια· ραχαμ· ἰμονιλ· ἐμανουήλ· ἄλφα καὶ ω· σφίγγω καὶ βιάζω σας· καὶ ὁρμώσας· διατοῦ ἁγίου ἀγγέλου· μιχαὴλ καὶ γαβριὴλ· καὶ διὰ τῶν ἀγγέλων ἀγγέ μαφιηλ· σερπτε φουνιλ· γιμα νιλ· λαδωγαηλ· μετὰ τῆς ὁρμῆς



πεζι τοῦ δακτυλιδιοῦ.—

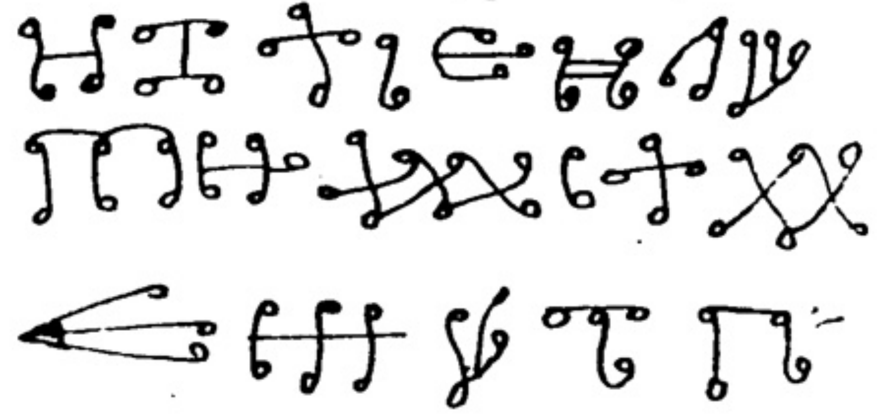
Λαβὼν κηρὸν παρθένον ποίησον δακτυλίδιον ὡς τὸ φοροῦν ἐν τῷ δακτυλίῳ σου δακτύλῳ τῆς χείρας σου· πεζι

ἐνδύσας αὐτὸ χαρτίον παρθένον καὶ γράφε ταῦτα μετὰ κονδυλίου τῆς τέχνης ταῦτα τὰ ἱερὰ ὀνόματα· λεων· σαβαωθ· βιωμια· ἐλωι· ἀωα· ἰαω· ἰαωθ σουιεωα· ατμιου· ουουμιου· ιου· ιεω.—

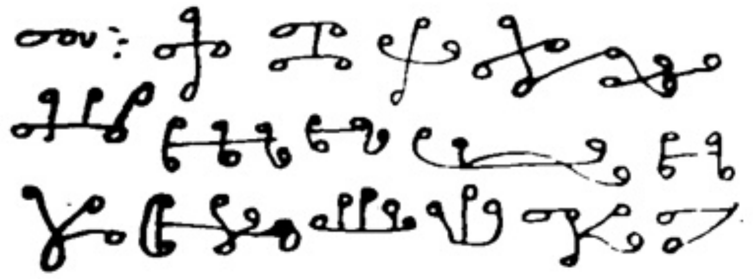


Ἔχε δὲ καὶ ἐνδύματα τὰ τῶν χειρῶν σου ἀπὸ λαγκοῦ δέρματος τὰ ποιημένα λευκοῦ· ἀγνὰ ἐγγράφονται εἰς τὰ δάκτυλα ρας ποιοῦντες καὶ γράφον ταῦτα τὰ σημεῖα εἰς τὰς παλάμας σου ἐπάνω τοῦ δέρματος: ⛤ ✡ ✡

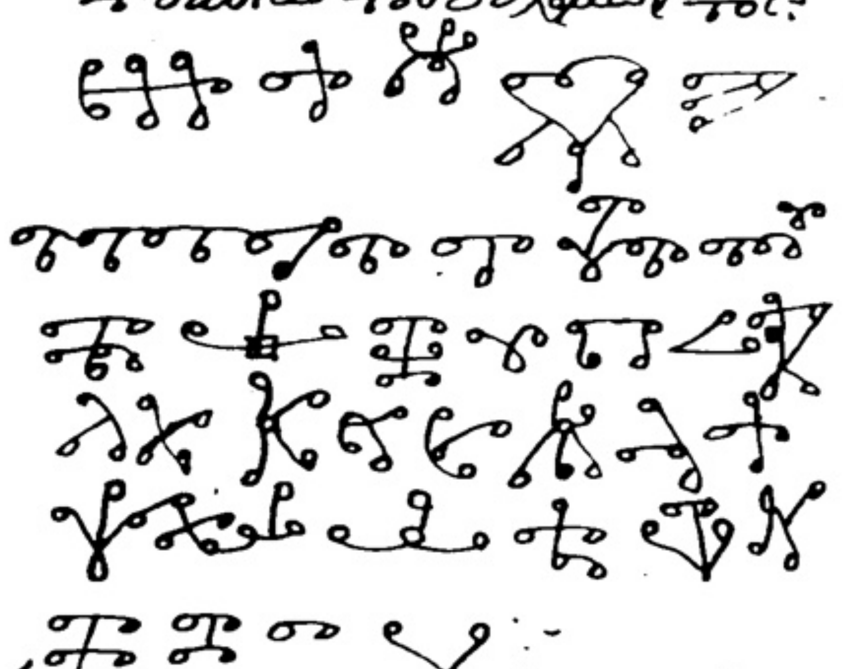
Ταῦτα δὲ γράφε ἐν τῷ ἐπένδυτη σου μετὰ τῶν ἑρμηνέων καὶ δεῖν·



Ταῦτα τὰ σημεῖα γράφε εἰς
τὰ ~ ὑποδήματα τοῦ ποδ-
σου:



Ταῦτα τὰ κάτωθεν σημεῖα γρά-
φε εἰς πανὶ ἢ βαμπακένιον ἢ λι-
νὸν καθαρὸν μετὰ τοῦ [illegible]
ἐσκεπασμένον ἐν τῷ αὐτ(ῷ)
τῆς οἰκίας τοῦ Σολομῶντος:



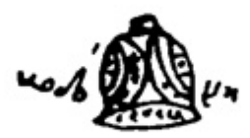
Ἐπειδὴ ἔμαθες ἐμὸς ἀγαπη(τὲ)
τέκνον· τὴν τέχνην καὶ τὴν μέ-
θοδον· καὶ ποῖα ἄλλα δεῖ εἶναι·
τοὺς τεχνίτας τηρεῖς καὶ τὰ σημεῖ-
α καὶ κάτω· τῶν θυμιαμάτων
καὶ ὅσα ἄλλα χρειάζονται· πολεμ-
ροῦς· λοιπὸν δὲ εἶναι ἐκφάναι· καὶ
ἄξιον τοῦτο ποῦ ἐγὼ μὲ ἐληκνα

θιάσσω· μὲ ταυτοῦ σου μαθητοῦ
ἄλλου ἠμπορεῖς δοῦλος ἢ κοινὸν πο-
ραίου ἐν θαυσίῳ ἄρξαι τὸ πονάρμο-
λον· εἰς τὸ ποιῆσαι τὸν κύκλον ὃν
~ ποθήσομαι· ἔσω δὲ ὁ τόπος
ἢ ἐν κορυφῇ ὄρους· ἢ βουνοῦ· καὶ
ἀγρόστι· ἢ ἐν σπηλαίῳ· ἢ ἐν πα-
λαίῳ· ἢ ἐν θαλάσσῃ πλησίον ἢ
εἰς ἄλλῳ· ἢ ἐν λιμεῶνι· ἢ ἐν θαπα-
λαιᾶς τῆς ἐφορμῆσαι· ἢ ἐν κοιδήπο-
τόπῳ ὅτι καθαρῶ καὶ ἀπάτητω
ἢ ἐν τῷ ταμείῳ πλησίον ἢ ἐν
σιάδη μακρὰν ἀπ' αὐτῶν· ἐν θαμ-
άκου φωνὴν ἀλέκτορος· ἵνα
μή τις ἄλλων ἐμποδίσῃ· καὶ ἐ-
πιγίνα· ὁ ἥλιος γένη τῶν ἀεὶ ἠγέρω
τῆς ☾ λαβὲ τὴν μάχαιραν τοῦ
τέχνης φορῶν· καὶ τὸ ἀρμένιον κα-
κύλιον καὶ χάραζον εἰς τὴν γῆν τοῦ
κύκλον· ἔσω δὲ ἡ γῆ καθαρά· καὶ
τετραγωνισμένην καλῶς· δηλονότι
εἰς τὸ δεξιὸν τὰ σημεῖα τοῦ
κύκλου τὰ ἐγχαραχθησόμενα με-
τὰ τῆς μαχαίρας· ὅταν δὲ σαρρῶ-
θῇ καλῶς καὶ γένη [illegible] καὶ
ἀέρμου ζουσου τῆς τέχνης· ἐ-
χε [illegible] λόγ(ου) ἀέρας ποιλ(ῆς)

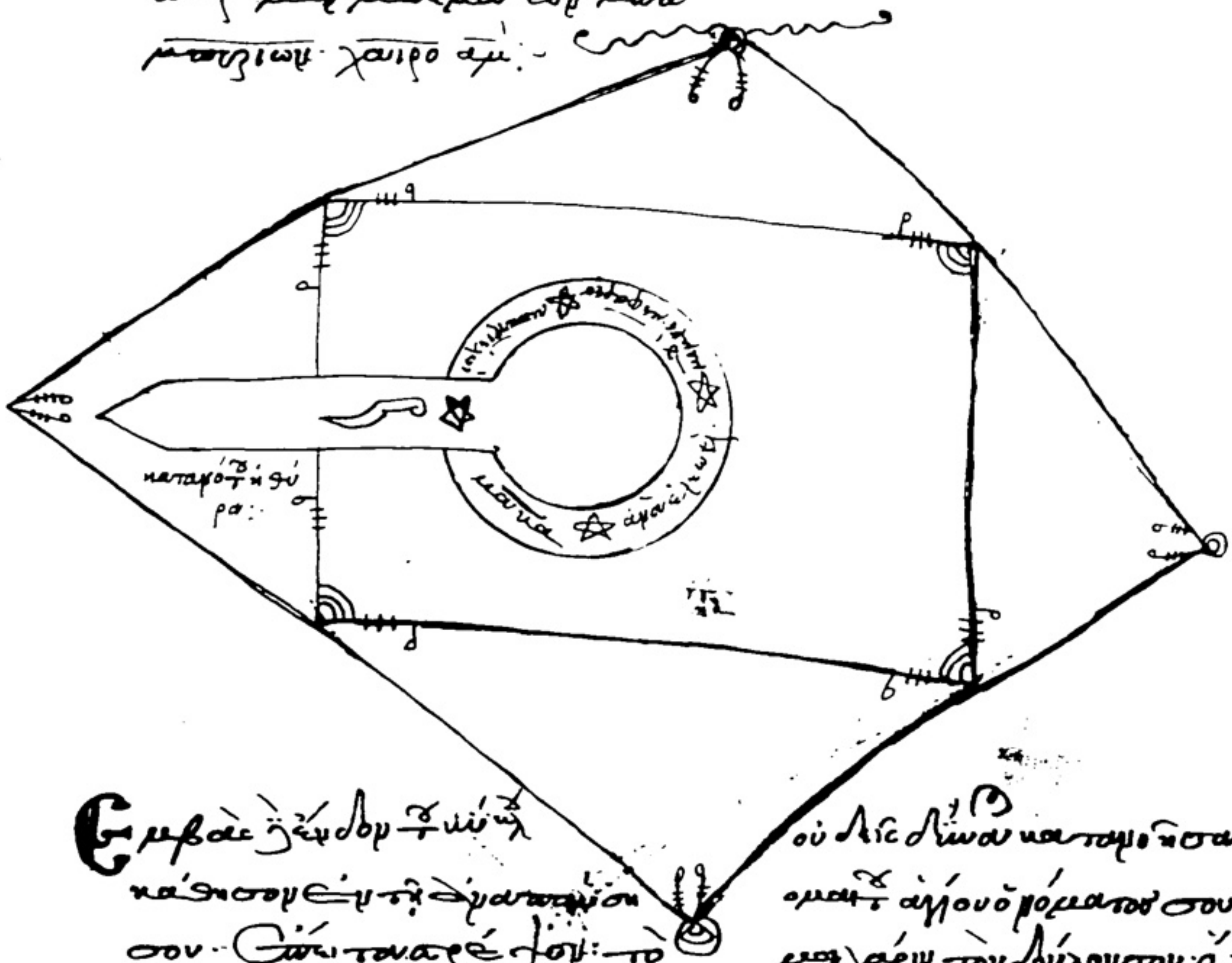
ἐρμὰς καθαρὰς· καὶ πλήρωσον
αὐτάς· ἐνθεραπείας ἀπ' αὐτοῦ
μὲ ποιοὺς καρπούς· καὶ βάλλον ἐν
ὀνόματα θυμιάματα ταῦτα· ξυ-
λαλόη· κόσταρου ἀρωματικοῦ λι-
βάνου ἀρσενικοῦ· καθαροῦ μα-
σχάτου· μοσχονάρδιν· μουσκέ-
ριον· κρόκον· βάλε δὲ καὶ ἀπὸ τὸ
χόρτον τοῦτον τοῦ μυλοφάγου·
καὶ ἀπὸ μελανιοῦ καρομφίλη· καὶ
ἀπὸ ῥίζας τοῦ ἀσφοδήλου· καὶ
ἀπὸ αἵματος ἀετοῦ· ἀδίκως
φονευθέντος· καὶ θυμιάσας
ἄθικτος· λάβε τὴν μάχαιραν
τῆς τέχνης· καὶ ποίησον τὸν κύ-
κλον· ἐν δὲ θεν ἐφορῶν· καὶ τὸ τε-
τράγωνον δὲ θεν ἐς ~ ἀπόδει-
ξομεν· καὶ ἔσω τὸ πλάτος·
καὶ τὸ μῆκος αὐτοῦ σου ὅσον χωρέ-
σαι· ἀμφοτέρους δύο τοὺς δύο σκαλον
καὶ τὸν μαθητήν· καὶ ποίησον
τὴν θύραν τοῦ τετραγώνου
καὶ τοῦ κύκλου· αὐτοῦ σου ὅσον ἐ-
μβαίνειν· καὶ ἐκβαίνειν· δὲ ὀν
τῆς· ἔσω ἡ θύρα ἀφορῶ-
σα πρὸς νότον· καὶ φύλαττε μὴ
πατήσῃς τὰ γράμματα τῆς του

ἐγκεχαραγμένον· διὰ εἰς ἐγχαράξον
καὶ μηδὲν συμβῇ· ἢ ιδ' τῆς ☾
ἐν ~ καὶ ἔχε ~ ποιοὺς τρεῖς κα-
μοὺς καθαροὺς μὲ ῥόριος καὶ λαμπά-
δας ἐν τούτοις ἔμβαλε τὴν αἵμα
γυμνώσας τοὺς ὀρνιθομέους
ἵνα μὴ σβέσωσιν τούτοις λαμ-
πάδας τὰ σώματα θεοῦ
αὐτοῖς ἐν δὲ παρέστησαι
τοῦ· ἵνα ὁρᾷς τοὺς ὀρνιθο-
μένους· ἐν ἀγγέλοις ἢ δὲ καὶ με-
ραθεῖσι τοῦ χεριοῦ ὅταν τοῦ
τοῦ ~ τόπου ἢ τῶν λαμ-
πάδων:-

Ποιήσας δὲ τὸν κύκλον τοῦτον τοῦ
σχήματος ἢ δὲ θύραν μετὰ
τοῦ σου μαθητοῦ τοῦ ἀσφαλισά-
μενος τὴν θύραν μετὰ τὴν μά-
χαιραν τῆς τέχνης ἔχων πάντοτε
οὕτω συγγεγραμμένα διχαλεῖ
ἐνδεδυμένος καὶ τὰ ἱμάτια καὶ
ὅσα ἄλλα ἀποφθέγγου τῆς
τέχνης· ἄρξαι τὸ ὄνομα τῆς ἐν
κολυμβήθρᾳ· ὃς ἠγαθοφάσιν
καὶ μεταγγου· ἵνα κρούῃ αὐτὸ κατὰ
λίγον· περιπατῆσαι δὲ θέλων τὸν
κύκλω· ἔσαν δὲ γεγραμμένα



ἐν τὸ ζώνου δώμη γράψον δὲ μετὰ αἵ-
ματος γ´ καὶ σφίδας ταῦτα τὰ
ὀνόματα· μπεθ· ἐλαά· μπαρ
μπαθιέλι· τασί· παροισομ
παρ· μαμ· μπαμᾶ· ὠμ· μπα
μπαζιών· χαιρο αμ·:–



Ἐμβαὶς ἦχον δὲ τὸ υἱοῦ ἡλ
κάθησον εἰς τὴν ἀνατολὴν
σου· εἶτα ἀρξοῦ· τὸ
πρόσωπόν σου πρὸς ἀνατολὰς
λέγων τὰ κεχαριτωμένα τοῦ
θ(εο)ῦ· ἅγιος· ἅγιος· ἅγιος· κ(ύριο)ς σα-
βαώθ, ὡς ἅγια ἐν τοῖς ὑψί-
στοις· κ(ύριο)ς θ(εὸ)ς ἅγια· πάντοτε·
τας· οὗτος ἄλλος πλὴν θεὸς τοῦ
οὐδεὶς δύναται καταμήνυσαι δι-
ὰ μετὰ ἁγίου ὀνόματος σου δὸς
μοι χάριν τὸν δοῦλον σου ὁ πᾶς
δυνηθῶ ~ ἀποπαίξαι τους
προσδεόμενους τοῖς σου πάντα
τα τῶν δαιμονίων· εἰς τὰ
ὀνόματα ταῦτα· ἐλ· ἐλί· ἐ-
λωΐ· ἀδωναΐ· μελὲχ σαδδαΐ·
σαβαώθ· ἐλ· αΐ· λιμασσαι:.

λαμ· ταμ· ἰωδ· βαρα· τε-
τραγράμματον· ἄλφα καὶ ὦ
ἀρχὴ καὶ τέλος· ἰωσήβ· μπασιὴλ
ἀσταχάμ· ραβ· μπαλατῖν
ἀλτιήσι· σελ· ἀρπα· ἐ-
ωθ· δημουθ· μεσούμ· ἀδαμ-
σαρ· λαΐς· μιλα· φαλουε·
φιλάς· ἀμα· ἀβωνα· ραμ-
μπαράμ· μπαῶ· λαμζῶ· ἰα
ἀχεμ· λεθαταῖ· ἀν· κεταιὴλ
ζεφρι· ρεσ· φαριμ· φανὰ· φαμι
σιλαΐ· ἰαρουὶ· καρα· μπαρουχ
ατα· ἀδωναΐ· μελὲχ· σαῒ
μπαργε· ατα· ἐλωείμ· ἐμανὴρ
αἰβεασσον· ἀθιθιελ· ἀϊωμ
μπασιελ· ἀμεων· ἀμουν· ἐμεθ
οὐδαδ· δαμαρα· δαχ· δαμα
πηαθομχα· μπαραθ· σωμ
ἐλ· ἀτ· ταιθαι· ὠν· ρων
ὠρ· τεσουῒ· ἀμουρ· ταφρι
ἀτ· δαθ· δηδ· μαχηὶ· βε-
μάρα· ἀαλ· ια· ια· ουεμαχ
μπαρουχ· βεελ· μπαρχελ
σαμεὼλ· ἐλωείμ· ὠρα· α-
μιτο· ραῶ· λαφουῶ· ἐλιὼν
τετραγράμματον· γράφ-
τον· ζαλεών· ἀλαδ· ὠν·
μαβαρ· μπαταρ· ἀμα· ἀβουθα
ἰμών· καιμα· καιαμ· λεωλαμ
χαῒ· φανου· ζηβ· λαταμ· αη· ια
ζαγγιών· δημαμη· ἐλωα· ἐλωΐ·
ἐλείμ· ἄλφα καὶ ὦ· ἀρχὴ καὶ τέλος:–

Ὁρκίζω ὑμᾶς πάντα εἰς τὸν
θ(εὸ)ν ὃς κάθηται ἐπάνω τῶν χερου-
βὶμ· οὗ πᾶς ὁ κόσμος ὁρατός
τε καὶ ἀόρατος ὑπακούει·
ὁρκίζω ὑμᾶς δαίμονας ἵ-
να ἔλθετε ἔμπροσθέν μου·
εἰς ὁποῖον μέρος ἢ τόπον
ἔστε, ἐν ὄρει ἢ ἐν βουνῷ ἢ ἐν
πεδίῳ ἢ ἐν ἀγρῷ ἢ σπηλαίῳ
ἢ ἐν ποταμῷ ἢ ἐν ποιῳδή-
ποτε· οὕτω τὸ παρὸν ἵνα ἔλθητε
τάχιστα αὐτῇ τῇ ὥρᾳ διὰ τὸ
τοῦ κύκλου τούτου σφράγισμα
καὶ ὁρίζω ὑμᾶς εἰς τὸν θ(εὸ)ν
ὃν λέγουσιν ἄγγελοι· ἀρχ-
άγγελοι· ἀρχαὶ· θρόνοι· κυριότητες·
τὰ χερουβὶμ καὶ τὰ πολυόμματα
σεραφὶμ ἐξουσίαι καὶ αἱ δυνάμεις
ἀσιγήτοις στόμασι δοξολογικῶς κρά-
ζουσι καὶ λέγουσι· ἅγιος· ἅγιος·
ἅγιος κ(ύριο)ς σαβαώθ· πλήρης ὁ
οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου· ὡς

ἀλλὰ ἐν τοῖς ἐκφάσεις ἀλογη-
μένος ὁ ἐρχόμενος ἐν ὀνόμα-
τι τῶ ἱμαὸ τοῦ ἀνάζικεται
μαὲλ θεοῦ ἔμπροσθέν μου· πρᾶ-
γμα ἀνάλαβεις τὴν ψυχὴν
καὶ τοῦ σώματός μου· καὶ ἀνα-
κανώσεις ἐν ἀνθρώποις καὶ
ἔμορφον ἀπώ· ὁρκίζω ὑμᾶς
δαίμονας πονηρὰ τοῦτορ· τιζάμι-
ελ· χαλκιηλ· ραμπαὴλ· λυ-
τζιφερ· βεελζεβοὺλ· ἀζμαδα-
ι· ορμιελ· παγαρεθ· γαστα-
ζανὴ· λαιματάρ· μακαραωθ
ἀνθέως ὅπου ἂν ἀξιέης·
ἔλθετε ἐν τάχει· ταχέως
προθύμως καὶ ἀόκνως ὁ η
ὁρκίζω ὑμᾶς πνεύματα εἰς τὸν
οἶκον καὶ εἰς τὴν γῆν καὶ εἰς τὸν
ἀγγαμιῶ ἁγιατοῦ θεοῦ· ὁρκίζω
ὑμᾶς πνεύματα ἄγια εἰς τοὺς
ἑπτὰ πλανήτας τοῦ οὐρανοῦ
ὅπου ἀξίνεσται· ἔλθετε πρός
με· ἀθέως χωρὶς ἀργίας καὶ
ὑπομονῆς· ὁρκίζω ὑμᾶς
εἰς τὸν ἀέρα· καὶ εἰς τὸ πῦρ·
καὶ εἰς τὸ ὕδωρ εἰς τὴν γῆν
καὶ θάλασσαν· καὶ εἰς τοὺς πο-
τ(αμ)ῶ· ὅπου ἀναζήκεσθαι ἢ εἰς
τὸν οἶκον· ἢ εἰς τὴν γῆν· ἢ
εἰς ὄρος· ἢ εἰς βουνόν· ἢ εἰς
ποταμόν· ἢ εἰς πέλαγος· ἢ ἐν
θαλάσση· ἢ ἐν λίμνῃ· μακρὰν
ἢ πλησίον ὅπου ἂν ἦτε· καὶ ὅ-
που ἀναζήκεσθαι· ἔλθετε ὧδε·
καὶ μὴ βραδύνετε· ὁρκίζω ὑμᾶς
πνεύματα εἰς τὸν μέγαν ἀρχάγ-
γελον μιχαήλ· ὁρκίζω ὑμᾶς
εἰς τὸν μέγαν· ἀρχιστράτηγον βαρ-
χιήλ· ὁρκίζω ὑμᾶς εἰς τὸν μέ-
γαν ἀρχιστράτηγον· φαρμουθι-
ήλ· ὁρκίζω ὑμᾶς εἰς τὸν μέγαν
ἄγγελον οὐριήλ· ὁρκίζω ὑμᾶς
πνεύματα εἰς τοὺς δ΄ μεγάλους
ἀρχαγγέλους γαβριὴλ καὶ ραφαὴλ
ἵνα ἔλθετε ταχέως προθύμως
ταχύτατα ζωντανὰ ταῦτα·
ἐλέγχω σε νόστος· ὑπὲρ γενόμενος·
πρὸς τὰς παραμυθῆ τοῦ κό-
σμου· ἀπὸ τοῦ οὐρανοῦ κάτω ἀληθι-
ναῖ· ὡς μέγεθος σου θεοῦ· καὶ μὴ
ἡλίων· καὶ ὁρκίζω πάλιν λέγων
οὕτως· ὁρκίζω ὑμᾶς πνεύματα
ἅγια εἰς τοὺς ὁρκισμοὺς τῶν
ὅσα ἂν κοίζεται· καὶ εἰς τὰ ἅγια
τῶν ἀγγέλων ἵνα ἔλθητε ἔμπροσθέν
μου μετὰ προθυμίας χωρὶς φόβου
καὶ βλάβης τῆς ψυχῆς μου καὶ τοῦ
σώματός μου· ἐν φαντασίᾳ ἢ
μῆσι· πραοῦ ἀκιδμὲς προσώπου·
καὶ οὐχ ἵνα φόβον· ἢ ἐν προπύλ-
η κηλεῖ ὁ ῥάβδος· ἐκδίκας ἵνα
ἵνα πληρωθῶσιν σοι λόγοι τοῦ
τὴν δεξιάν σου χεῖρα πρὸς τὴν οὐ-
ρανίαν· στῆναι· καὶ πρὸς τὴν
ἀριστεράν σου χαλίνωσιν τὸν πατ(έρα)
πρὸς τὸ μῆκος εἶναι ἀκούσης
ταραχὴν τῶν πάντων· καὶ λέ-
γε ταῦτα τὰ ὀνόματα· μουσαφ-
μιήλ· δαμαριήλ· σαραφιήλ·
βεδαριήλ· ὠλφιήλ· βαθυκαρι-
ήλ· γοραμιήλ· ἀλφιήλ· ρομ-
πλήμ· σαραφιήλ· δεμπουκα-
ραμιήλ· ἀφανουήλ· ἀσδουκιήμ· δο-
μαλιήλ· μορκιλιλ· πανζαραλίμ·
δουραχιήλ· ζαμεήλ· ιεθ· λαβιρίμ·
ρασουήλ· ρασουήλ· ἐλεροΐμ·
ἀφαΐ· [illegible]· ἀρεμιήλ· ἀμανιήλ·
μεσουκαῶ· ρειλίω· ἀγαιήλ· ικμαθ-
ιήλ· ρασιήλ· σαδιήλ· ραλιμαβιήλ·
μεστεραστίμ· ἀλμεραχή· δο-
ματαή· μαθιήλ· καρουμιήλ·
ἀναβλιήλ· περμπουήλ· ἀλαμα-
μαήλ· ἀμπωιμ· βαθυκήμ· μα-
πηρουά· μιράκη· ἀμιρεφαήλ·
ραμ· ραμαουήλ· καὶ δαραχίν· μαπε-
ραήλ· ἀμιήλ· μεφιοράμ· κα-
μαράμ· μπαραμιήλ· καρεγαβιήλ·
ιεταιήλ· σαχιήλ· ἀχαμιήλ· κα-
ραμιήλ· ἀμφιιήλ· ταχιλ· ιεχιήλ·
μαρταήν· οὐχαΐ· ἀκαραμαρε-
ζεσεμὲ· ζαδγουρδιήλ· ἀουλε-
ἀλεμπαΐ· κομαριήλ· ουδενιήλ
ἐλμεΐ· ἀουρα· ἀτ· ιαφιλ· ἀ-
γαριήλ· ραμειήλ· τζαραήλ· ἀ-
ιφιήλ· οὐκεσμπαμολη· μετὰ τοῦ
ρεάλ· οβιήλ· μουχομιήλ· ὁ βασι-
λεὺς τῆς ἀνατολῆς· τοῦ τέσσαρ-
βασιλέων πρῶτος καὶ ἰσχυρό-
τατος· ὁρκίζω ὑμᾶς εἰς ταῦτα
ὀνόματα ἵνα ἔλθητε τάχιστα
ἔμπροσθέν μου καὶ ἀπὸ δυνά-
μεως τούτων τῶν ὀνομάτων
καὶ οὐ πρῶτον ἀκμολαῖ· μετὰ τῆς
σωσάσου· καὶ ζωντεσφίας
ἁγία εἰς τὴν δύναμιν τοῦ θεοῦ τοῦ
ἀβραάμ· τοῦ θεοῦ τοῦ ἰσαὰκ
τοῦ θεοῦ τοῦ ἰακώβ· εἰς τὸ ὄνο-
μα τοῦ θεοῦ τοῦ ἰ(σρα)ήλ· ὁρκίζω ὑμᾶς

οἱ τὴν μορφὴν [illegible] εἰς τοῦ
ὁμοίου σου ὅλου πυρωτοῦ· ὁ λεγόμε-
νος Ἀσμεδαΐ· ὁρκίζω σε καὶ σφ-
ραγίζω σε καὶ σφίγγω σε εἰς τὸν
ἐρχόμενον κρῖναι ζῶντας καὶ νε-
κρούς· [illegible] ἐν τῇ
[illegible]· καὶ διατάξεις [illegible]·
ὁρκίζω ὑμᾶς εἰς τὴν σάλπιγ-
γα· τὴν μέλλει σαλπίσει ὁ ἄγγελος
τῆς ἀναστάσεως· ὁρκίζω σε λου-
κιφήρ· ὁρκίζω σε [illegible]· ὁρκίζω
σε βεελζεβούλ· ὁρκίζω σε ἀσμε-
δαΐ ὑμεῖς οἱ πρῶτοι τὸ θρό-
νων δαιμόνων· ἀπὸ τοὺς τε-
σσάρων γωνιῶν τοῦ κόσμου· ὁ [illegible]
[illegible]· καὶ ὅπου ἂν ἦτε
ἵνα ἔλθετε ἔμπροσθέν μου· μετὰ
πραότητος· καὶ ἡμερότητος· χωρὶς
φόβου· καὶ [illegible]·
[illegible] μου· καὶ [illegible]
ἢ βλάψετε τὴν ψυχήν μου· καὶ τὸ
σῶμά μου· ἵνα ἔλθετε πρᾶ-
οι· ἥμεροι [illegible]·
[illegible] ἀληθεῖς· μά-
λιστα [illegible]· καὶ ἵνα ποιή-
σετε [illegible]
[illegible]

ἐνταῦθα καὶ ἀξιῶ καὶ παρακαλέ-
σω ὑμᾶς, ὅταν [illegible]
[illegible] βλέπετε ἐρχόμενον· [illegible]
[illegible] τάγμα· καὶ συνάθροισμα· καὶ
αὐτοὺς [illegible] εἰς [illegible]
καὶ ἀθέως πλησιάσουσι [illegible]
[illegible]· ὅμως οὐ δύνασον
ἐμβλέψαι· [illegible] κοιμη-
θεὶς· ἀπὸ τοῦ σοῦ τόπου· ἀλλὰ
κάθου [illegible]
τοῦ προστάγματος· καὶ ὅρισε
αὐτοὺς ἵνα ποιήσωσιν τὸ
θέλημά σου· καὶ πρῶτον ἐρώτη-
σον αὐτοὺς ἵνα [illegible]
ποῖος ἐστιν ὁ αὐθέντης αὐτῶν· καὶ
ὅταν [illegible] καὶ αὐτὸς [illegible]
[illegible]
αὐτοὺς ἵνα [illegible]
[illegible] καὶ ἐκεῖνοι ἵνα
[illegible] εἰς τὴν βασιλείαν αὐτοῦ
[illegible] καὶ εἰς [illegible]
βασιλείαν αὐτοῦ· καὶ [illegible] εἰς τὴν
κεφαλὴν αὐτοῦ, [illegible]
[illegible] αὐτοὺς [illegible]
[illegible] καὶ εἰς τὸ θέλημά σου
[illegible]
[illegible]
[illegible] αὐτοῦ :-

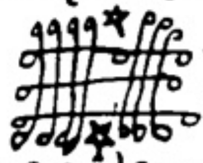
τοὺς θέλεις ἰδεῖν νὰ ἔρχωνται [illegible]
[illegible]
[illegible]
[illegible] τοῦ [illegible] καὶ [illegible]
[illegible] αὐτοὺς καλῶς ἤλθατε·
[illegible]
περὶ τοῦ ἐξάγειν δαίμονας:-

Πάρε μίαν γανάτζαν καὶ [illegible]
[illegible] καὶ βάλε ἀπο-
κάτω θυμίαμα [illegible] καὶ [illegible] καὶ
καροφίλατον· καὶ μόσχον καὶ χα-
βάνιν καὶ [illegible]
καὶ [illegible]· καὶ
[illegible]
[illegible] καὶ μὰ
[illegible]
[illegible] καὶ [illegible]
[illegible]
[illegible] τοῦ Θεοῦ
[illegible]· ὁρκίζω
σε πνεῦμα πονηρὸν καὶ ἀκάθαρ-
τον· ἀπὸ τὸ μέγα ὄνομα τοῦ
Θεοῦ [illegible]· καὶ [illegible]
[illegible] τοῦ Θεοῦ· [illegible]
[illegible]
εἰς τὸ ὄρος [illegible] εἰς τὰ
ἅγια [illegible]· καὶ

εἰς τὰ ὀνόματα τῶν ἁγίων ἀγγέλων Μι-
χαὴλ· Γαβριήλ· καὶ Οὐριὴλ
καὶ Ῥαφαήλ· καὶ εἰς τὰ ὀνόματα
τῶν [illegible] ἀγγέλων τῶν φοβερῶν
ποῦ [illegible] ὅλους τοὺς
[illegible]
[illegible]
τοὺς [illegible]· καὶ μὲ
λοὺς [illegible] τούτου τοῦ ἁγίου· καὶ μὰ
[illegible] ἀπὸ τὸν ἅγιον Θεόν· καὶ
[illegible] σοῦ [illegible] εἰς ἄλλον
τόπον· καὶ εἰς ἐκεῖνον τὸν φο-
βερὸν [illegible]· καὶ εἰς τὰς χάριτας
τοῦ παναγίου πνεύματος· καὶ εἰς τὴν
παρουσίαν αὐτοῦ· καὶ εἰς τὰ
δάκρυα τῶν ἁγίων· καὶ εἰς τοὺς
θρήνους οὓς ἐθρήνησε εἰς τὸν
σταυρὸν τοῦ Χριστοῦ μου· ὁρκίζω σε
πονηρὸν δαιμόνιον [illegible] τὴν ὥ-
ραν ταύτην νὰ [illegible] ἀπὸ
τὸν δοῦλον τοῦ Θεοῦ [illegible]
[illegible] ταύτην καὶ
[illegible] εἰς τὸν [illegible]
[illegible] ὁρκίζω σε καὶ εἰς τὰ
θαύματα τῶν ἀγγέλων καὶ
ἀρχαγγέλων· καὶ εἰς τὰς [illegible] αὐτοῦ καὶ
εἰς τὴν χάριν [illegible] ποῦ ἐχάρισε

MVSEVM
BRITAN
NICVM

θησαν· ὁρκίζω σας εἰς τὸν θρόνον περὶ ὅπου κάθεται ὁ κτίστης ὁρατῶν καὶ ἀοράτων ὅτι ἀθάνατος ἀρχάγγελοι θεῖς ἀπὸ τὸν θρόνον τούτου νὰ ἔβγητε μὲ σπουδὴν εἰς τὴν γαστέραν ταύτην, λαμβάνουσα τοῦ [illegible] ἀπὸ τὸν τόπον τοῦ [illegible] παιδίου. ἐὰν ἐβλέπῃ τὸ ἀγίου μὲ σπουδὴν τὴν γαστέρα καὶ ἀπὸ τὸ μέρος ἐκείνου χαρίσιον [illegible] τοῦ ὀνόματος ἰαλίου· καὶ ἀπὸ τοῦ παιδίου νὰ τοῦ [illegible] νὰ μὴν ἔχῃ ἀπὸ [illegible] καὶ [illegible] φυλακτήριον ἀπάνω του τούτου

[illegible]  καὶ τὴν γράψαι καὶ χαρτὶν καὶ γράψε μὲ [illegible] καὶ βάλε τὰ ὀνόματα τοῦ ἰαλίου ἀπάνω ὡς [illegible] ☆

Ἔπαρον [illegible] βασιλικὸν ἀφόρασον· καὶ [illegible] βρύσιν τρέχουσαν ἡμέρας τοῦ ἡλίου· καὶ γόμωσον αὐτὴν μέρος ἄλλον ἀσύντυχον· καὶ ἂν [illegible] τρέχου εἰς τὰς ε΄ τῆς ☾ ἢ εἰς τὰς ζ΄ ἢ εἰς τὰς ιγ΄ ἢ εἰς τὰς ιζ΄ ἢ εἰς [illegible] ἢ εἰς κε΄ ἢ εἰς [illegible] · καὶ ἔχε χάραγμα [illegible] μετὰ σοῦ. καὶ ἐπαίρω γέμισον τὴν γαστέρα· ἕως ἀπὸ λάδι [illegible] ἀφημένον· καὶ ἔχε μαχαίρι τὰ τέχνη καὶ ποίησον τὴν βίγλαν τοῦ σολομῶν καὶ κάθησαι ἐσὺ καὶ τὸ παιδίον· καὶ ἂς [illegible] τοῦ ἀνατέλλει ὁ ἥλιος· καὶ εἶπε ταῦτα τὰ ὀνόματα εἰς τὸ δεξιὸν ὠτίον τοῦ παιδίου· ἀσγημω ταργιμμη· παλμοσαχχ ἰσαχ· ἀσπιτσουχαρ· μουμβαντα· καὶ ὡσὰν τὰς ἀπὸ τὰς ἰά φοράς· ἄρχισε καὶ ὅρκιζε οὕτως· ὁρκίζω σας ἀρχάγγελοι ὁποῖα ἢ τὰ γλυκύτατα ἐν τοῖς ἔργοις· καὶ [illegible] τοῖς ἀγίοις, ὁποῦ παρίστεσθε ἐνώπιον τοῦ παντοκράτορος ὡσὰν θέλετε· εἰς τὸ ὄνομα τοῦ ἁγίου τοῦ θεοῦ· καὶ τῆς ἐμφανείας τῆς θεομήτορος εἰς τὸ ὄνομα τοῦ σαβαὼθ ἐλωὴμ τοῦ δυνατοῦ· καὶ τοῦ παντοκράτορος βάτου δύναμις τοῦ ἰσχυροῦ νὰ ἔλθητε καὶ σας [illegible] θεοῦ ἐδῶ ὅπου ἐρωτήσω θέ-

λω· καὶ [illegible] ἐρωτήσεις [illegible] δι' ἀποκρίσεως· καὶ θέλει ἰδεῖν φουσάτον καὶ νὰ φέρουσιν τοῦ θεοῦ τοῦ ῥηγὸς τοῦτο· καὶ καθίζῃ ὁρίζουν ὅλον τὸ φουσάτον· καὶ ἀρχίσουν καὶ γονατίσουν καὶ ὡσὰν γονατίσουν πάντες

Ὁρκίζω σας εἰς τὸ ὄνομα τοῦ ἀβραάμ· καὶ τοῦ γαβριὴλ καὶ τοῦ ἀζριὴλ· ὅτι νὰ μὴν σου κωλυθῆτε ἀπ' ἐδῶ· ὁσον ἐρωτήσω ὅτι θέλω· καὶ φέρε τὸ ὀφφίκιον σας· καὶ τὸ βιβλίον σας τῆς λατρείας σας νὰ ὁμώσητε ἀπάνω ὅτι εἰπεῖν ὁποῦ ἐρωτήσω θέλω ἐρωτήσει νὰ μὲν μοὶ εἰπεῖτε ψευδοῖς· ἀλλὰ μετὰ ἀληθείας νὰ μὲ ἐρμηνεύσετε καὶ πᾶσα κατάσταση καὶ ἀπάνω ὡς τοῖς προστεθρόμοις σας καὶ ἀρχιγούσας· βαβετ· βαλταζαρ· παλτασαρ· βεελζεβοῦ· σιαχαπον· ἐὰν θέλῃς νὰ ἐρωτήσεις περὶ κλέπτου, ὅρκιζε οὕτως τὸν ἀγγέλων· ἀλμιηλ· κα-σιηλ· σαχιηλ· καὶ παραηλ· μὲ [illegible] τὸ ὄνομα τοῦ κλέπτου ὁποῦ ἀγγέλους τὸ [illegible] γμα· πῶς τὸ ἐλέγουσι καὶ τὴ φορὰν καὶ ποῦ τὸ ἔχει κρυμμένον καὶ ἐπὶ μᾶς νὰ μοῦ τὸ εἰπεῖτε καὶ τὸ κορμὶ του· καὶ τὴν φορεσιάν του· ἢ ἄν ὁποῦ εἶναι ἐκ ξένου τὸ ὁρκίζε οὕτως·

Ὁρκίζω σας ἀπὸ ὀνόματος μαρπιχιηλ· φαρμιμπαηλ· σιτωρτι· καὶ τοῦ ἀμιωβ· ἢ ζῇ ἢ ἀπέθανε· ἢ τὴ λογισμὸν ἔχει διαλυμένου πράγματα· ἐὰν θέλῃς ἀν γίνηται τὸ πραγματα ὁρκίζε οὕτως·

Ὁρκίζω σας ἀπὸ ὀνόματος τοῦ τελφιωμ· κοχβιηλ· ρεντζιηλ· καὶ τοῦ σαρπιηλ· νὰ μοῦ εἰπεῖτε τὸ πραγματα ἐὰν γίνεται ἢ ὄχι· ἐὰν θέλῃς νὰ ἐρωτήσῃς διὰ θέλῃ ζῇ ἢ πῶς

Ὁρκίζω σας ἀπὸ τοῦ ὀνόματος τοῦ σαργιηλ· ὀμπεμιηλ· λετζιηλ· καὶ ρουματζιηλ· νὰ μὲ εἰπεῖτε ζῇ ἢ ἐτελεύτα· νὰ ἐρωτήσεις περὶ θησαυροῦ ἀγγέλων· Ὁρκίζω σας ἀπὸ τοῦ ὀνόματος

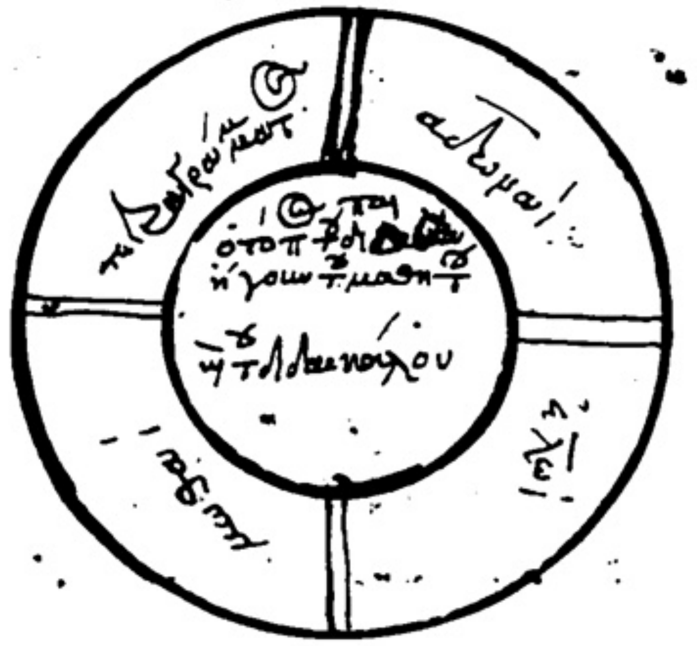
Furem et res furto [illegible]

μουριὴλ· μαθιὴλ· πεχθαβιηλ· καὶ ραφαὴλ νὰ μοῦ εἰπῆτε ποῦ ἐστιν θησαυρ(ός):- διὰ νὰ μάθω μυστήρια ἀγνωστικοί ἢ ἀδελφοὶ ὁρκίζω οὕτως:

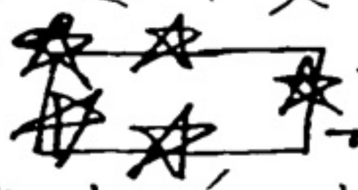
Ὁρκίζω σας ἀπὸ τοῦ ὀνόματος ☉ ταζουζιηλ· ἀβασαβιηλ· ἀγεαχιηλ· καὶ μετησαμιηλ· νὰ με εἰπῆτε τί εἶναι καὶ τί ἔχουν νὰ κάμουν :-

ὅταν θέλῃς νὰ τοὺς ἀπολογᾶσ(αι)

Ἐρώτησε ὅ,τι θέλεις καὶ ἐπὶ τέσσαρα καλῶ καὶ ὅταν σαλεύσω μετὰ χαρᾶς νὰ ἔρχεσθε καὶ ὁρκίζω σας ἀπὸ τοῦ ὀνόματος τῶν ἀγγέλων· τησζαηλ· μιχαηλ· νὰ μὲ ἀποκριθῆτε ἀληθινὰ τοῦτο τὸ παιδὶ μὴ τὶ μοῦ, μὴ τὰ ἤλθαν, μήτε μήνυσαν :-



ἐπιτάζω σε (σ)παρά(;) τοῦ καθρέπτου··

Ὁ φιλεῖς ἔχειν παιδὶν παρθένον καθαρὸν· χέρι οὕτως δὲ παρθένον καὶ γράμματα καὶ λάβω μαχαίριν μαυρομάνικον· καὶ καθρέπτην ἀπλὸ εἰς τὸ πανὶ ἴδιον· καὶ μὴ ἀπὸ τῆς θεωρουμένου καὶ ποίησον κάτω ἀπὸ γῦρον με τὰ μαχαίρι· ὡς ἐπὶ τὰ φουσομείωμα· καὶ γράψε θεν τοῦ κουλουρίου τὴν ταχ φύσ ὡς περὶ ταφουόμοιωμα οὕτως καὶ πῆξον τὸ μαχαίριν εἰς τὴν μέσην  καὶ θέσε εἰς τὸν καθρέπτην ἀπάνω εἰς τὴν κορυφὴν τοῦ μαχαιρίου· καὶ ἃς τὸ κρατεῖ τὸ παιδὶ μετὰ χέρια του· καὶ ἀναγνώσατε εἰς ὅλα τὰ ὀνόματα ἀπὸ ὅσου θεωρεῖ ὅτι τοῦ καθρέπτου· καὶ νὰ τὸ λέγῃ τοῦ διδασκάλου πάλιν τὸ παιδὶ νὰ μὴ ἀρῇ τοὺς ὀφθαλμοὺς τοῦ ἔμπροσθεν καὶ θὲν· ἀλλὰ πάντα νὰ ὁρᾷ μέσα εἰς τὸν καθρέπτην· ὅφι-

λει ὁ τῆς δὲ ὁ διδάσκαλος νὰ λέγει καὶ τὸ παιδί· ἀρχή· ζηρα ζηρα· ζηρα· ζαιραρα· ζαιραρα ζαιμαρα· φιατε· φιατε· φιατε ζητω· ζητω, ζητω· ἀμὴν ἀμὴν ἀμὴν· κυρὰ βασίλισσα συμπλία· ὁρκίζω σε· ὀνόματα εἰς ταῦτα ὀνόματα ταῦτα, καὶ εἰς τὸ ἅγιον κεφάλαιον καὶ εἰς τὴν δύναμιν τῆς παρθενίας τοῦ παιδὸς τούτου νὰ πέμψῃς τὸν καθρέπτην τούτου νὰ τὸν ἐνομ(ίζει) μαῦρον· κόκκινον· καὶ ἰδεῖν καὶ μαζὶ καὶ μία κρατᾷ δύο μοσχία ἐδῶ μέσα· νὰ ἔλθῃ ὁ κορζῖς καὶ βαχάρις ὁ μάγειρας νὰ τὸν ἴδω· σὰν ἔλθῃ μάγειρας· ὁρκίζω σε μὰ ἀπέλθε τὸν λύχνον σου· ἀπάνω εἰς τὸ ... βουνὶ ὁ ποῦ νὰ σημάφερεις δύο τεία καλὰ πρόβατα ἰδῶ ἀπέρχε καὶ ἔρχεται· ἐρώτησε μάγειρας· ὁρκίζω σε νὰ τὰ σφάξῃς καὶ νὰ δεχθῇ τὸ αἵματος εἰς τὸ χρυσοῦν βαντζέλιν· καὶ νὰ τὸ πάρει μαχαίρι· καὶ νὰ τὰ γδάρῃς· ἀλλὰ

καὶ μὴ τὸ πάλι· ἀλλὰ μὲ κρατοῦσ(α) ἐρώτησε· μάγειρα ὁρκίζω σε ὀνόματα νὰ φέρῃς θρονίον χρυσοῦν ταιριαστὸν μὲ τάβλια· κοῦ πὰς ἀργυρὸς, φωμοκεναρον κρασοκάνθαρον νὰ θέσω μαζὶ μαγείρευμα· ἐρώτησε τοῦ διδασκάλου, καὶ ἀπόκρισις τοῦ παιδίου καὶ γύρευε· ὁρκίζω σε ὀνόματα νὰ ἔλθῃ ἡ κυρὰ βασίλισσα ἡ συμπλία ὁμοῦ με τοῦ λαοῦ της νὰ καθήσει νὰ φάγουν νὰ πίνη νὰ εὐφρανθοῦν· καὶ ὅταν ἴδεις ὅτι ἐποίησαν οὕτως καὶ ἔφαγαν, εἰπὲ· κυρὰ βασίλισσα συμπλία· ὁρκίζω σε ὅτι νὰ στείλῃς τὸν δοῦλον σου· κάτω ἀπὸ τὴν δαιμονία τοῦ βασιλέως σολομῶν· νὰ τοῦ δώσει τὸ βιβλίον ὅπου εἶναι μὲ τὰ ὀνόματα σφραγισμένα, καὶ μετὰ δίγραμμα βουλωμένον νὰ τὸ φέρει ἐδῶ· καὶ ὁ μόσχος ἐσοῦ, ὅσοι ἀρχὴν τὰ σου καλά· πάντα καὶ ἀληθινά· ἀπὸ τῆς ἐρωτήσεως νὰ μὲ εἰπῆτε τὴν πᾶσαν ἀλήθειαν %· ἐπὶ ὅσα ὑμεῖς ὅσον· τοῦ παιδίου

Τὸ κημαβλε μέσα εἰς τὸν καθρέπτην· καὶ μαίρωτάτο ἀπὸ τοῦ διδασκάλου ἀπὸ λατὸν [illegible] καὶ καθὼς εἶδεν τὸ τοῦ καθρέπτου· ἀπουφίμε· ἅπαξ ὁ διδάσκαλος· ἀρχόντων εἰς τὸν ὅρκον ὅπου ὁμώσετε· καὶ εἰς τὴν κεφαλὴν [illegible] θέλετε καὶ [illegible] [illegible] ἀληθινόν· [illegible] ἤτοι θέλει· καὶ [illegible] πρῶτον καλόν· ἤδη ποιήσῃ αὐτό· ἀπὸ ἀρχῆς ἕως τὴν φοράν· καὶ τὸ [illegible] εἰς καθαρὸν [illegible] μον· [illegible] αὐτοῖς [illegible] ὅσα εἰς τὴν [illegible] ὅσα [illegible] ἕως ἐλευθερωθῇ [illegible] χαρᾷ· εἰς [illegible] τοῦ καθρέπτου [illegible] λαοῖς καὶ [illegible] μετὰ [illegible]:–

[illegible] πράξεις [illegible] ὁμοίως παιδίου [illegible] καθαρὸν κάθισον εἰς [illegible] [illegible] ἐλαίου ἀπὸ [illegible] [illegible] παιδί ου· καὶ λέγε ταῦτα τὰ ὀνόματα [illegible] [illegible] [illegible] [illegible] [illegible] τοῦ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ἐν τῷ [illegible] [illegible] ὅμοια [illegible]:– [illegible] ἐνεργεῖ [illegible] ἐνεργεῖ δὲ εἰς τὸ [illegible] [illegible] καὶ τὰ [illegible] καὶ τὰ μέλλοντα:–

Ὁ φαράν δὲ ἀπόζει [illegible] ἐνεργεῖ δὲ εἰς τὸ πληρῶσαι τὰ θελήματα· δύναται καὶ [illegible] εἰς τὸν ἀέρα καὶ [illegible] καὶ [illegible]:–

Ὁ μαχουμετο δὲ ἀπόζει [illegible] ἐνεργεῖ [illegible] [illegible] τοῖς αὐτοῖς ποιῆσαι [illegible] [illegible] καὶ [illegible] οἱ [illegible] ποιήσετε

[illegible] [illegible] ἀλλὰ καὶ τοῖς ἀλόγοις [illegible] [illegible] ἄλλοις ὡς θηρία ἄγρια:–

Ὁ [illegible] ἀπόζει [illegible] λύει [illegible] ἐνεργεῖ [illegible] [illegible] [illegible] πρὸς [illegible] [illegible] [illegible] [illegible] [illegible]:–

Ὁ ῥοσάφ δὲ ἀπόζει [illegible] ἐνεργεῖ δὲ εἰς τὸ γνῶναι [illegible] [illegible]:–

Ὁ [illegible] δὲ ἀπόζει [illegible] ἐνεργεῖ δὲ εἰς τὸ [illegible] [illegible] [illegible] [illegible] [illegible]:–

Ὁ ἀσμοδέος [illegible] δὲ ἀπόζει [illegible] λύει ἢ θέλει ποιῆσαι ἐν τῷ [illegible] [illegible]:–

Ὁ λασαρὶν δὲ ἀπόζει [illegible] ποιῆσαι πολέμους καὶ [illegible] καὶ [illegible]:–

Ὁ [illegible] δὲ ἀπόζει [illegible] λύει τοῦ προλέγειν τὰ μέλλοντα καὶ [illegible] [illegible]

Ὁ [illegible] δὲ ἀπόζει [illegible] λύει ποιῆσαι [illegible] [illegible] [illegible] καὶ τὰ [illegible] [illegible] [illegible]:–

Ὁ [illegible]

Ὁ [illegible] δὲ ἀπόζει [illegible] [illegible] [illegible] καὶ τοὺς [illegible] [illegible] ποιῆσαι καὶ [illegible] [illegible] καὶ [illegible] αὐτοῖς βασιλείαν:–

Ὁ [illegible] δὲ ἀπόζει [illegible] ἐνεργεῖ δὲ εἰς τὸ προδοῦναι [illegible] [illegible] χώρας

Ὁ [illegible] δὲ ἀπόζει [illegible] ἐνεργεῖ δὲ εἰς τὸ ποιῆσαι [illegible] [illegible] τοῦ δὲ ἀπὸ [illegible] καὶ παραδοῦναι [illegible] [illegible] καὶ ἐλευθερῶσαι δεσμίους ἐν ταῖς φυλακαῖς ὁμοίως καὶ αἰχμαλώτους:–

Ὁ [illegible] δὲ ἀπόζει [illegible] [illegible] [illegible] [illegible] δύναται δὲ [illegible] καὶ οἱ [illegible]:–

Ὁ [illegible] δὲ ἀπόζει [illegible] [illegible] λύει καὶ αὐτὸς ὁμοίως

Ὁ [illegible] δὲ ἀπόζει [illegible] [illegible] λύει καὶ αὐτὸς οὕτως:–

ιζ

Ὁ [illegible] δὲ ἀπόζει [illegible] τῶν [illegible]
[illegible] τοῦ [illegible] καὶ αὐτὸς
ὅσα δύνανται οἱ πάντες. ιη

Ὁ αἰμπαρζοὺς δὲ ἀπόζει κ… ἐνεργεῖ δὲ εἰς πᾶσαν τέχνην καὶ φρόνησιν καὶ πράγματα. ιθ

Ὁ ἀσταρὼθ δὲ ἀπόζει β… ἐνεργεῖ καὶ αὐτὸς εἰς τοὺς ἀπερχομένους καὶ [illegible] καὶ θησαυροὺς φανερῶσαι.

κ

Ὁ λουπαὶ [illegible] ε ἐνεργεῖ δὲ καὶ αὐτὸς εἰς τοὺς ἀνέμους καὶ κερατῶν καὶ [illegible] καὶ χαλκὰ καὶ βλέπει καὶ [illegible] φέρειν ἀπὸ τοῦ θείου τόπου. κα

Ὁ ἀμπλιὶ δὲ ἀπόζει β λύναι εἰς τὸ πλουτῆσαι, παρέχει χρυσίον καὶ ἀργύριον πολύν. κβ

Ὁ ἄτζος [illegible] δὲ ἀπόζει α… λύναι καὶ βασιλείαν πόλιν [illegible] καὶ κτήματα.

κγ

Ὁ λατζιφὲρ δὲ ἀπόζει πάντας τοὺς ἄρχοντας, δύναται δὲ λύναι τοὺς βασιλεῖς λύναι [illegible] κδ

Ὁ μαγὼτ δὲ ἀπόζει δ λύναι [illegible] εἰς τὸ λέγειν ἐνεργεῖν καὶ ποιεῖν.

κε

Ὁ καραπ δὲ ἀπόζει ζ… ἐνεργεῖ δὲ εἰς πόλιν καὶ χώρας καὶ οἴκους.

κς

Ὁ οὐλατὸς δὲ ἀπόζει μίας φυλῆς [illegible] ἐνεργεῖ δὲ ποιεῖν μαγικὰ καὶ πολλὰ [illegible] καὶ παίγνια καὶ [illegible] καὶ [illegible] τοὺς ἀνθρώπους καὶ [illegible] παθεῖν. κζ

Ὁ [illegible] δὲ ἀπόζει [illegible] ἐνεργεῖ δὲ εἰς τὸ ἁμαρτεῖν ἄνδρας τε καὶ γυναῖκας καὶ ποιεῖ μάχας καὶ ταραχάς. κη

Ὁ τούλα [illegible] δὲ ἀπόζει χ ποιεῖ ἀγάπας πολλὰς [illegible] μετὰ ἀνδρὸς καὶ ἀνδρας μετὰ γυναικῶν.

Ὁ [illegible] δὲ ἀπόζει [illegible] ἐνεργεῖ δὲ φανερῶσαι θησαυροὺς ποιεῖ καὶ τὸ γινόμενον [illegible] τοῦ [illegible] θεωρούμενος παρέχειν καὶ [illegible] χρυσὰς.

λ

Ὁ φαναμιὴλ δὲ ἀπόζει ζ [illegible] δὲ εἰς πάντα τὰ θελήματα τῶν βουλομένων. λα

Ὁ [illegible] δὲ ἀπόζει τ… καὶ [illegible]

λα

Ὁ λύναι οἱ πάντες [illegible] μόνος ἐνεργεῖ. λβ

Ὁ [illegible] δὲ ἀπόζει σ ἐνεργεῖ δὲ εἰς τὸ παρέχειν ἀργύριον καὶ χρυσίον καὶ φέρει [illegible] θησαυροὺς [illegible] θεωρουμένας. λγ

Ὁ σαραπιὴλ δὲ ἀπόζει ρ ἐνεργεῖ εἰς ἑλληνικὰ [illegible] καὶ [illegible] βιβλία. λδ

Ὁ μυρανιὴλ δὲ ἀπόζει β… ἐνεργεῖ δὲ εἰς [illegible] καὶ [illegible] [illegible]

Ὁ σαμσαμιὴλ δὲ ἀπόζει ζ ἐνεργεῖ εἰς τὸ ποιῆσαι [illegible] μεγάλους καὶ ἀνέμους σφοδρούς. λε

Ὁ ἀστὴλ δὲ ἀπόζει [illegible] ἐνεργεῖ εἰς τὸ φανερῶσαι [illegible] [illegible] καὶ τοὺς [illegible] καὶ θησαυροὺς [illegible] γινωσκομένους [illegible] τοῦτο.

λς

Ὁ ἀτταὴλ [illegible] σ ἐνεργεῖ δὲ [illegible] [illegible] λη

Ὁ μιργὸτ δὲ ἀπόζει ξ λύναι [illegible] ποιῆσαι. λθ

Ὁ ἀγοδὰς δὲ ἀπόζει μ λύναι [illegible] ἀέρα [illegible] καὶ [illegible] κατὰ [illegible] μ

Ὁ ἀντιμιαὴλ δὲ ἀπόζει φ… λύναι δύναται πᾶσαν τέχνην [illegible] καὶ γνῶσιν καὶ φρόνησιν τοὺς ἀνθρώπους.

μα

Ὁ μυρανὸς δὲ ἀπόζει λ καὶ [illegible] κρατεῖν [illegible] φαίνεσθαι. μβ

Ὁ [illegible] δὲ ἀπόζει σ λύναι ποιῆσαι [illegible] καὶ ζῶα [illegible] τὸν ἀέρα. μγ

Ὁ ἀμετ δὲ ἀπόζει ρ [illegible] λύναι γνωρίζειν ὅλας τὰς τέχνας ποιεῖ καὶ τοὺς μαργάρους καὶ τὰ ἄλλα μέταλλα. μδ

Ὁ [illegible] δὲ [illegible] ποιεῖν γνωρίζειν τὰ βότανα καὶ [illegible] ἐνεργεῖν. με

Ὁ σαραὴλ δὲ ἀπόζει μ ἐνεργεῖ δὲ γνωρίζει πᾶν ὄρνεον καὶ [illegible] ἐνεργεῖν. μς

Ὁ [illegible] δὲ ἀπόζει ξ [illegible] γνωρίζει [illegible] τὰ [illegible] καὶ [illegible] μζ

Ὁ μαβαὴλ δὲ ἀπόζει μ [illegible]

Ὁ [illegible] ε ἐνεργεῖ δὲ εἰς τοὺς [illegible] καὶ παρέχειν

☿ ♀ εἰς ὑποταγήν· μθ
μαθηματικὸν [illegible] ἀγαθὸ ἐλπίδα
ποιεῖ [illegible] ταῖς [illegible] μυ
νταγ τῶν [illegible] ταγ δ·
Ὁ μακαρίτης ⊙ ⊙ δὲ ἀπόλει εἰμερ
γεῖ δὲ τοῦ πληθῦναι [illegible]
α τὸ τοιούτως· οἱ
ἄγγελοι καὶ δαίμονες εἰσὶ [illegible]
Ὥρα α΄ ἄγγελος Μιχαὴλ ὁ δαίμων Σα
διώ· ὥρα β΄ ἄγγελος Σαφρα
μαὶ ὁ δαίμων Ἑρμοσί· ὥρα γ΄
ἄγγελος Πελανιὴλ ὁ δαίμων Τα
ραθουί· ὥρα δ΄ ἄγγελος Καθαι
ὴλ ὁ δαίμων Σπιλίδω· ὥρα ε΄ ἄγγ
πιὴλ ὁ δαίμων Στῦρος· ὥρα ϛ΄ ἄ
γγελος Ἰωσούφ ὁ δαίμων Ζαχσφορ
ὥρα ζ΄ ἄγγελος Πιὴλ ὁ δαίμων Μαυρορ
ὥρα η΄ ἄγγελος Ἰσεανιὴλ ὁ δαίμων ὁ
σμιάς· ὥρα θ΄ ἄγγελος Κατιὴλ ὁ δαίμ
ων Σπιχ· ὥρα ι΄ ἄγγελος Βεδουὴλ ὁ δαί
μων Ταράτ· ια΄ ἄγγελος Γιδ
ιὴλ ὁ δαίμων Γριασι· ὥρα ιβ΄ ἄγγελος
Σαμαναὴλ ὁ δαίμων Πιλουρί· ὥ
ρα ιγ΄ ἄγγελος Ὀφιὴλ ὁ δαίμων Ἰ
ωσσος· ὥρα ιδ΄ ἄγγελος Σξανὴλ
ὁ δαίμων Ὅτπος· ὥρα ιε΄ ἄγγελος
Λιστεὴλ ὁ δαίμων Μινσών· ιϛ΄

ὁ ἄγγελος Μαουχαὴλ ὁ δαίμων Μιμη
ας· ὥρα ιζ΄ ἄγγελος Ὀρμιὴλ ὁ δαίμων [illegible]
ὥρα ιη΄ ἄγγελος Πατιὴλ ὁ δαίμ
ων Ἰσμυσ· ὥρα ιθ΄ ἄγγελος Ἰαηλ ὁ
δαίμων Ζωσπιος· ὥρα κ΄ ἄγγελος Ἀθι
ὴλ ὁ δαίμων Ἀραφ· ὥρα κα΄ ἄγγελος
Θημμιὴλ ὁ δαίμων Ταρταρονὴλ·
ὥρα κβ΄ ἄγγελος Βραδιὴλ ὁ δαίμων
Μεχμεθ· ὥρα κγ΄ ἄγγελος Ἀλιμος ὁ
δαίμων Μεθειδαν· ὥρα κδ΄ ἄγ
γελος Ἰων ὁ δαίμων [illegible] Δρίμος~
Τῇ Δευτέρᾳ ☾
Ὥρα α΄ ἄγγελος Γαβριὴλ ὁ δαίμων Σαμα
μουας· ὥρα β΄ ἄγγελος Φασαφα
ὴλ ὁ δαίμων Σπολιουν· ὥρα γ΄
ἄγγελος Πινοχὴλ ὁ δαίμων Ἰσετοσφ
ὥρα δ΄ ἄγγελος Κοπιὴλ ὁ δαίμων
Ἀρβαν· ὥρα ε΄ ἄγγελος Κελανιὴλ ὁ
δαίμων Ἀζαμο· ὥρα ϛ΄ ἄγγελος Κα
ριὴλ ὁ δαίμων Μεταβονθι· ὥρα ζ΄ ἄ
γγελος Μηνοδιὴλ ὁ δαίμων Σπουμη
νος· ὥρα η΄ ἄγγελος Ἐζαιὴλ ὁ δαίμ
ων Γερφαν· ὥρα θ΄ ἄγγελος Ἰωνὴλ ὁ
δαίμων Γραμ· ὥρα ι΄ ἄγγελος Σπυα
ὴλ ὁ δαίμων ~~Μαντιμ~~ ὥρα ια΄
ἄγγελος Σπαναὴλ ὁ δαίμων Μαχιθ·
ὥρα ιβ΄ ἄγγελος Ῥοχαὴλ ὁ δαίμων

Ουτολοχ· ὥρα ιγ΄ ἄγγελος Φανὴλ ὁ δαίμ
ων Ἰσδομβιδ· ιδ΄ ἄγγελος Ἠπαδονὴλ ὁ
δαίμων Οὐιασος· ὥρα ιε΄ ἄγγελος Αὐνατο
ὴλ ὁ δαίμων Καστεραφδις· ιϛ΄ ἄγγελος
ὁ Ἐργανιὴλ ὁ δαίμων Νιστιστοτος·
ὥρα ιζ΄ ἄγγελος Ῥομανιὴλ ὁ δαίμων
Ἀσοφανὴλ· ὥρα ιη΄ ἄγγελος Στεφανιὴλ
ὁ δαίμων Μιοχὲλ· ὥρα ιθ΄ ἄγγελος
Ἠπιτον ὁ δαίμων Ἀστουρος· ὥρα
κ΄ ἄγγελος Μεβιὴλ ὁ δαίμων Στρισον·
ὥρα κα΄ ἄγγελος Καβαὴλ ὁ δαίμων Μας
φιραφί· ὥρα κβ΄ ἄγγελος Κισμιὴλ ὁ
δαίμων Κάμοφ· ὥρα κγ΄ ἄγγελος Γιωνι
ὴλ ὁ δαίμων Ἀνιμιτηὴλ· ὥρα κδ΄ ἄγγ
ελος Κοσμιτηὴλ ὁ δαίμων Βαρκοδιλ:~
Ἡμέρα Τρίτῃ ♂
Ὥρα α΄ ἄγγελος Σαμουὴλ ὁ δαίμων
Λιθοδίκ· ὥρα β΄ ἄγγελος Κασαὴλ ὁ
δαίμων Καμιστῶν· ὥρα γ΄ ἄγγελος
Φιρφιὴλ ὁ δαίμων Μαυθοθ· ὥρα
δ΄ ἄγγελος Ἰσδυνὴ ὁ ἐχιάπο ταῖς γ
ὥρα ε΄ Κακικαιθεν· ὥρα ϛ΄ ἄγγελος Πα
τιὴλ ὁ δαίμων Σπουιν· ὥρα ζ΄ ἄγγελος
Περταν ὁ δαίμων Προσφι· ια΄ ἄγγ
ελος Σαλπιὴλ ὁ δαίμων Ἀχλιτουν· ὥρα
ιβ΄ ἄγγελος Σιφανιὴλ ὁ δαίμων Ὀριαν·
ὥρα ιγ΄ ἄγγελος Ἀσαγιὴλ· ὥρα ιδ΄ ἄγγ

ὁ Παδουὴλ ὁ δαίμων Βολδοβίς· ὥ
ρα κ΄ ἄγγελος Καρμιὴλ ὁ δαίμων Πασφαναχ·
ὥρα κα΄ ἄγγελος Μεθαναὴλ ὁ δαίμων
Ἰαραμ· κβ΄ ἄγγελος Στροιὴλ ὁ δαίμων
Ῥαφιδων· κγ΄ ἄγγελος Ἰσρουὴλ ὁ δαί
μων Ἐργατιγχ· ὥρα κδ΄ ἄγγελος Ῥ
ιιὴλ ὁ δαίμων Γιαβορ·
Δ΄ Τετάρτη ☿
Ὥρα α΄ ἄγγελος Οὐρουὴλ ὁ δαίμων Λου
τζιφερ· ὥρα β΄ ἄγγελος Ἀραμιὴλ ὁ
δαίμων Γουνουμεων· ὥρα γ΄ ἄγγελος
Μιαφιὴλ ὁ δαίμων Ἀστηρις· ὥρα
δ΄ ἄγγελος Τεσσιὴλ ὁ δαίμων Μιδηνη·
ὥρα ε΄ ἄγγελος Χερτοσιὴλ ὁ δαίμ
ων Ἀδιφιδ· ὥρα ϛ΄ ἄγγελος Σφιτζιο
νιὴλ ὁ δαίμων Σπιτογρι· ὥρα ζ΄ ἄγγελος
Οὐλοδιας ὁ δαίμ· ὥρα η΄ ἄγγελος Κα
φαιὴλ ὁ δαίμων Καραταν· ὥρα θ΄ ἄ
γγελος Σπειτονιὴλ ὁ δαίμων Μιαστ·
ὥρα ι΄ ἄγγελος Πρωιὴλ Μιτζας· ια΄
ἄγγελος Μιὴλ ὁ δαίμων Πτιδων· ὥρα ιβ΄
ἄγγελος Χαραμιὴλ ὁ δαίμων Πουβλου·
ὥρα ιγ΄ ἄγγελος Δριὴλ ὁ δαίμων Σαγαθ·
ὥρα ιδ΄ ἄγγελος Σιδριὴλ ὁ δαίμων
Ὀφέτης· ὥρα ιε΄ ἄγγελος Δαμπιὴλ
ὁ δαίμων· ὥρα ιϛ΄ ἄγγελος Μαρονὴλ
ὁ δαίμ Βλεκιν· ὥρα ιζ΄ ἄγγελος Καρτιὴλ

ὁ δαίμ(ων) βλεμιῶ· ὥρα ιη´ ἄγγελος καπτ-
ιὴλ ὁ δαίμων χιρατ· ὥρα ιθ´ ἄγγελο(ς)
σαραμιὴλ ὁ δαίμων σφινάς· ὥρα
κ´ ἄγγελος σαταμαὴλ ὁ δαίμων ἀ-
κανὴλ· ὥρα κα´ ἄγγελος κατζαὴλ
ὁ δαίμων λογιμάς· ὥρα κβ´ ἄγγελος
λουλιὴλ ὁ δαίμων θαραί· ὥρα
κγ´ ἄγγελος σεπταὴλ ὁ δαίμονας μα-
ρουσταπ· ὥρα κδ´ ἄγγελος γαβτιὴλ
ὁ δαίμονας ὁ πμάζ:-

ἡμέρα τῆς τετάρτης ☿

Ὥρα α´ κυριακὴ ἄγγελος ραφαὴλ ὁ
δαίμων μηλτοσθοῦ· ὥρα β´ ἄγγελος
περιφιὴλ ὁ δαίμων ὀχλόρ· ὥρα
γ´ ἄγγελος ισφραὴλ ὁ δαίμων ὀμηρος·
ὥρα δ´ ἄγγελος καλιὴλ ὁ δαίμων
θαφωτ· ὥρα ε´ ἄγγελος γλωσσάς
ὁ δαίμων τζιπσας· ὥρα ς´ ἄ-
γγελος ιμαὴλ ὁ δαίμων ἀμήρ· ὥρα
ζ´ ἄγγελος χαριὴλ ὁ δαίμων οὐ-
τανὴλ· ὥρα θ´ ἄγγελος εμεσιὴλ ὁ δαί-
μων ἐργοτάς· ὥρα ι´ ἄγγελος δαλ-
βοθ ὁ δαίμ(ων) αζουβουλ· ὥρα ια´
ἄγγελος χαρτοὴλ ὁ δαίμων ἀπτης·
ὥρα ιβ´ ἄγγελος κλουφας ὁ δαίμ(ων)
στιρᾶς· ὥρα ιγ´ ἄγγελος σοπιὴλ ὁ δαί-
μων ἐμοφίας· ὥρα ιδ´ ἄγγελος βο-
τιὴλ ὁ δαίμ(ων) ὀουχ· ὥρα ιε´ ἄγγελος,
ἄγγελος σαμουὴλ ὁ δαίμων μονικοῦ·
ὥρα ις´ ἄγγελος ὁριατος ὁ δαίμ(ων)
σπυρος· ὥρα ιζ´ ἄγγελος χαμδιὴλ ὁ
δαίμων κανιτα· ὥρα ιη´ ἄγγελος ὀρ-
φανὴλ ὁ δαίμων λαπος· ὥρα ιθ´
ἄγγελος κιδουὴλ ὁ δαίμονας ἔπιος·
ὥρα κ´ ἄγγελος σιπανὴλ ὁ δαίμ(ων)
νιαριερ· ὥρα κβ´ ἄγγελος σαρσαὴλ
ὁ δαίμων οὐαλιχλῶ· ὥρα κγ´ ἄγγελος
κουρδαρκς ὁ δαίμων γαλιὴλ· ὥρα
κδ´ ἄγγελος κεδιπαλ ὁ δαίμων
λιορ:-

τῇ παρασκευῇ ♀

Ὥρα α´ κυριακὴ ἄγγελος ἀγαθοὴλ ὁ δαί-
μων γουριὴλ· ὥρα β´ ἄγγελος ιδουὴλ
ὁ δαίμονας βιζουν· ὥρα γ´ ἄγγελος
φιλονὴλ ὁ δαίμονας ζορζοραθ· ὥρα
δ´ ἄγγελος καμερινὴλ ὁ δαίμων
ἐαριωθ· ὥρα ε´ ἄγγελος ἐγειρονὴλ
ὁ δαίμων ἑρμάν· ὥρα ς´ ἄγγελος
κερκανιρουν ὁ δαίμων νεοδαλος·
ὥρα ζ´ ἄγγελος ἀγριὴλ ὁ δαίμων ταυβ-
τάλιος· ὥρα η´ ἄγγελος μερεηλ
ὁ δαίμων θαταμιξ· ὥρα θ´ ἄγγελος
στοφαρμὴλ ὁ δαίμων ἐλισσμεδ·
ι´ ἄγγελος συμπουνὴλ ὁ δαίμων ἀ-
μηχ· ὥρα ια´ ἄγγελος πιὴλ ὁ δαίμ(ων)

ἀλκηδων· ὥρα ιβ´ ἄγγελος ὀπεσαὴλ ὁ δαί-
μων ἐφοριτ· ὥρα ιγ´ ἄγγελος ρου-
διὴλ ὁ δαίμων σεραπιγετ· ὥρα
ιδ´ ἄγγελος ρουδιὴλ ὁ δαίμων ἀλιθ-
ερος· ὥρα ιε´ ἄγγελος θηκιὴλ ὁ
δαίμων πιξιτορ· ὥρα ις´ ἄγγελος γλυ-
κιδων ὁ δαίμων ἀπορίξ· ὥρα
ιζ´ ἄγγελος φυλακτὴρ ὁ δαίμων μιφ·
ὥρα ιη´ ἄγγελος σαριφιὴλ ὁ δαίμων
ἀδιχ· ὥρα ιθ´ ἄγγελος δεκανου ὁ
δαίμων λιμιξ· ὥρα κ´ ἄγγελος ἀ-
φροδιὴλ ὁ δαίμων μυλιν· ὥρα κα´
ἄγγελος σεπιλοὴλ ὁ δαίμ(ων) κατσιμιθαν
ὥρα κβ´ ἄγγελος γοργιὴλ ὁ δαίμων
ταχμυμαν· ὥρα κγ´ καὶ κδ´ ἄγγελος πο-
λιων ὁ δαίμων οὐνιφεριτουζ:-

ἡμέρα σαββάτου ♄

Ὥρα α´ κυριακὴ ἄγγελος σαμιτονὴλ ὁ
δαίμων ἡλιδτορ· ὥρα β´ ἄγγελος
σαλτιὴλ ὁ δαίμων λιριν· ὥρα
γ´ ἄγγελος βασοὴλ ὁ δαίμων σπον-
δωρ· ὥρα δ´ ἄγγελος ἀβαὴλ ὁ
δαίμων κυριαμ· ὥρα ε´ ἄγγελος
γιὴλ ὁ δαίμων μινκμ· ὥρα ς´
ἄγγελος ρεταὴλ ὁ δαίμων κηρις·
ὥρα ζ´ ἄγγελος πελαφιὴλ ὁ δαί-
μων σωιγρωμ· ὥρα η´ ἄγγελος
σαμασταν ὁ δαίμων ἐφιοσ·
ὥρα θ´ ἄγγελος πλαταγιξ ὁ δαί-
μων θομιος· ὥρα ι´ ἄγγελος καπαρ-
μιὴλ ὁ δαίμων γοργοπος· ὥρα ια´
ἄγγελος μαργιχαὴλ ὁ δαίμων στω-
φαι· ὥρα ιβ´ ἄγγελος ἀλτιχαριξ ὁ
δαίμ(ων) κυπος· ὥρα ιγ´ ἄγγελος ἀγρι-
ὴλ ὁ δαίμ(ων) σπας· ὥρα ιδ´ ἄγγελος
βαρβιὴλ· ὥρα ιε´ ἄγγελος γολγιὴλ ὁ
δαίμων ἀργυταυ· ὥρα ις´ ἄγγελος
σαμιπιὴλ ὁ δαίμων ἀτρομος·
ὥρα ιζ´ ἄγγελος βεχαραὴλ ὁ δαί-
μονας γνωτας· ὥρα ιη´ ἄγγελος
ἀπανὴλ-

ἕτερος ὁρισμὸς περὶ τ´ ὁδ ☽ ♀

Ὥρα α´ κυριακὴ ἡ ☾ ἔχει ἄγγελον
γαβριὴλ ὁ δαίμων μαμμονας· ὥ-
ρα β´ ὁ κρόνος ♄ ἡμέρα λαχαρωσα·
ὥρα γ´ ὁ ♃ διάφορα ἀνοίξαι ἀργα-
στήριον· ὥρα δ´ ὁ ♂ διάφορα
ποιῆσαι ἔργα· ὥρα ε´ ἡ ☉ ἀρ-
χοντοπούλησιν· ὥρα ς´ ἡ ♀ δι-
α συναλλάγματος μεσιτίας· ὥρα
ζ´ ὁ ☿ διάφορα [illegible] τάξαι
ὥρα η´ ἡ ☾ διάφορα ποιῆσαι ἔργα-
σια· ὥρα θ´ ὁ ♄ [illegible]
ποτε· ὥρα ι´ ὁ ♃ διάφορα ποιῆσαι

BRITISH MUSEUM

πραγματεία :- τῇ γ᾽ [illegible] : β

Ὥρα αʹ ἡ ♀ ἀγάπης· ὥρα βʹ ὁ ☿
λανθάνει· ὥρα γʹ ☽ περὶ πραγμα-
τείας· ὥρα δʹ ♄ μὴ μεριμνᾷς· ὥρα
εʹ ♃ μὴ [illegible] ὥρα
ϛʹ ♂ μὴ ποιήσῃς τίποτε· ὥρα ζʹ
ὁ ☉ ἄρχου πάσης τελείως· ὥρα
ηʹ ἡ ♀ πάνου μὴ μεριμνᾷς [illegible]
τι· ὥρα θʹ ☿ [illegible]
τι πραγματευμένα· ὥρα ιʹ ☽ ὀρ-
θρίζετου ἀπὸ [illegible]· ὥρα ιαʹ
ὁ ♄ ἥμερος μὴ μεριμνᾷς· ὥρα ιβʹ
ὁ ♃ ἄνοιγε τὸ ἐργαστήριον :-

τῇ γ᾽ ὁ ♂ :

Ὥρα αʹ ♂ διὰ τοῦ πολεμεῖν ἐστίν·
ὥρα βʹ ὁ ☉ λαμβάνεις ὅλα τὰ τοῦ πο-
λέμου· ὥρα γʹ ♀ λαμβάνεις
[illegible]· ὥρα δʹ ☿ [illegible]
[illegible] εἰς πόλεμον· ὥρα εʹ ☽ διὰ
ἀγάπην ποιήσεις [illegible]
ἢ πρόσεχε πολλά· ὥρα ϛʹ ♄ [illegible]
χαρίσει· ὥρα ζʹ ♃ ποίησε βοή-
θημα σου· ὥρα ηʹ ♂ [illegible]
[illegible]· ὥρα θʹ ☉ ποίησε [illegible]
ὥρα ιʹ ♀ εἰς τὸ προφασίζεσθαι
ὥρα ιβʹ ☽ εἰς τὸ [illegible]
δουλείαν σου :-

τῇ τετάρτῃ ὁ ἑρμῆς ☿

Ὥρα αʹ ☿ ἐμφανίζει περὶ [illegible],
ὥρα βʹ ☽ [illegible]
ἀγαπᾶν [illegible]· ὥρα γʹ ♄ μὴ πρά-
ξῃς τίποτε· ὥρα δʹ ὁ ♃ εἰς τὸ
ποιῆσαι ἀρχὴν [illegible] ὥρα εʹ
♂ εἰς τὸ ἀγγεῖλαι [illegible]
ὥρα ϛʹ ☉ εἰς τὸ [illegible] τὸ με-
σημέρι· ὥρα ζʹ ♀ εἰς τὸ [illegible]
σαι γυναῖκα· ὥρα ηʹ ὁ ☿ [illegible]
ριον· ὥρα θʹ ☽ [illegible]
γυναῖκα· ὥρα ιʹ ὁ ♄ [illegible]· ὥρα ιαʹ ὁ
♃ [illegible] οὐ θέλεις τοῦ δοῦναι· ὥρα
ιβʹ ♂ μὴ πράξῃς τίποτε :-

τῇ πέμπτῃ ὁ ♃ :

Ὥρα αʹ ὁ ♃ περὶ ἰατρεία [illegible]
ζώου· ὥρα βʹ ♂ [illegible]· ὥρα
γʹ ☉ εἰς τὸ φανερωθῆναι [illegible]
[illegible] εἰς βασιλ.· ὥρα δʹ ἡ ♀ εἰς
τὸ [illegible] ἀρχὴν τι ποιῆσαι·
ὥρα εʹ ☿ εἰς τὸ μαθεῖν [illegible] τὸ
[illegible]· ὥρα ϛʹ ☽ [illegible] με-
τὰ [illegible] τὸ μεσημέρι· ὥρα
ζʹ ♄ [illegible]· ὥρα ηʹ ♃ [illegible]
[illegible]· ὥρα θʹ ♂ [illegible] ♂
ξύλον· ὥρα ιʹ ☉ [illegible]
ιαʹ ♀ περὶ γυναικός· ὥρα ιβʹ ☿ [illegible] :-

τῇ [illegible] νυκτὶ ἡμέρα [illegible]

Ὥρα αʹ κυρία ἡ ☽ εἰς τὸ ποιῆσαι
[illegible]· ὥρα βʹ ♄ [illegible]
ὥρα γʹ ♃ εἰς [illegible]· ὥρα
δʹ ἄρης ♂ εἰς τὸ ποιῆσαι [illegible]
ον· ὥρα εʹ ☉ περὶ [illegible] βασι-
λέως· ὥρα ϛʹ ♀ περὶ [illegible]
[illegible]· ὥρα ζʹ ☿ περὶ ποιῆσαι [illegible]
[illegible]· ὥρα ηʹ ☽ [illegible]
[illegible]· ὥρα θʹ ♄ [illegible] ὥρα
ιʹ ♃ ποίησαι [illegible]· ὥρα ιαʹ ♂
ὁμοίως· ὥρα ιβʹ ☉ [illegible] :-

παρασκευή ♀

Ὥρα αʹ ♀ περὶ [illegible] ἀγάπη,
ὥρα βʹ ☿ [illegible]
ὥρα γʹ ἡ ☽ ἀγαθὸν εἰς [illegible]
ὥρα δʹ ♄ [illegible] ἀγάπης
ὥρα εʹ ♃ [illegible]
ὥρα ϛʹ ♂ εἰς τὸ ποιῆσαι ξύλον
τῆς ἀγάπης· ὥρα ζʹ ☉ [illegible]
[illegible]· ὥρα ηʹ ♀ [illegible]
τῆς ἀγάπης· ὥρα θʹ ☿ [illegible]
[illegible]· ὥρα ιʹ ☽
καλὸν εἰς [illegible]· ὥρα ιαʹ ♄ [illegible]
[illegible]· ὥρα ιβʹ ♃ εἰς τὸ ποιῆσαι
[illegible] :- [illegible]

Ὥρα αʹ ♂ [illegible] περὶ μεσημέρι·
ὥρα βʹ ☉ εἰς τὸ [illegible].
ὥρα γʹ ♀ εἰς τὸ ποιῆσαι [illegible]
τῆς ἀγάπης· ὥρα δʹ ☿ εἰς
τὸ ποιῆσαι [illegible] τῆς ἀ-
γάπης· ὥρα εʹ ☽ ὥρα ἀγαθή· ὥρα
ϛʹ ♄ εἰς τὸ ποιῆσαι [illegible]
[illegible] τῆς μάχης· ὥρα
ζʹ ♃ πρὸς [illegible]· ὥρα
ηʹ ♂ μὴ πράξῃς τίποτε· ὥρα
θʹ ☉ καλόν· ὥρα ιʹ ♀ καλὸν τῆς ἀγάπης·
ὥρα ιαʹ ☿ [illegible]· ὥρα
ιβʹ ☽ [illegible] :

σαββάτῳ ὁ ♄ :

Ὥρα αʹ κυρικὸς ὁ ♄ [illegible]· ὥρα βʹ
♃ [illegible]
[illegible]· ὥρα γʹ ♂ [illegible]
φαρμακείου· ὥρα δʹ ☉ [illegible]
[illegible]· ὥρα εʹ ♀ [illegible]
[illegible]
ὥρα ϛʹ ☿ [illegible] θησαυρόν :

τῇ κυριακῇ :

Ὥρα αʹ ☉ ἀρχὴ [illegible]
ὥρα βʹ ♀ ἄρχου τῆς [illegible]· ὥρα γʹ
☿ εἰς τὸ ποιῆσαι [illegible]
ὥρα δʹ ☽ εἰς τὸ [illegible]
ὥρα εʹ ♄ [illegible]· ὥρα ϛʹ ♃
εἰς τὸ ζημιῶσαι [illegible]· ὥρα ζʹ ὁ ♂

ἐὰν τὰ ἀπόδοσιν ποιήσου· ὥρα η' ἀλλαγαρίας εἰς πάντας δ' θ' βέλτιστον τὸ ποιῆσαι ἐν ἀγωνία· ὥρα ι' ἵνα μάθῃς συγγραμμάτων· ὥρα ια' ☾ εἰς μαντευόμενον· ὥρα ιβ' ἐβλέπετο ... :-

παλμικὸν μαντεῖον

Μελάμποδος ἱερογραμματέως περὶ παλμῶν μαντεία, πρὸς Πτολεμαῖον βασιλέα :-

Ὅσα μὲν ταῖς ἔμπροσθεν βίβλοις ἐμπεριέχεται, βασιλεῦ πολυμαθὴς, συνεγράψαμέν σοι εἰς τὸ ἀκριβέστατον ἀληθὲς τὰ τέρατα σημειωσάμενος καὶ τὰ σύμβολα συγγράψασθαι, ἀξίον ἡγούμενος τῶν παλαιῶν ἐν τοῖς μηνῶσι τῶν αὐτῶν· μεγάλην καὶ ἰδίαν ἡγοῦμαι εἶναι γνῶσιν ταύτην καὶ ἐξ ὧν ὁ ὢν τετυχηκὼς δωρεῶν συνεχίζεσθαι καὶ παίδευε :-

τάξις τοῦ αὐτοῦ :-

Κορυφὴ ἐὰν ἅλληται, λύπας καὶ δεινὰ σημαίνει· ὁ δοῦλος παραδοθήσεται· ... δοῦλον ... παρθένον ἀνδρὶ χήρα κινδύνευσιν ἐν ἄλλοις ἐνεφάνιζε, ... κακὰ πράσσοντι τῷ θηλυγόνῳ ὁ ποῦς ... ἀπὸ τῆς κορυφῆς ἐν τινι ... χήρας ὁμοίως γάμοις· πλησίον εἶναι καὶ ἐπιβουλὴν ... στρατιώτῃ προκοπὴν μάντει χρήματα· ἐπὶ δὲ κόρης ἀσφαλῶς καὶ τῇ οἰκίᾳ χαιρόμενοι σωθήσονται :-

Κεφαλὴ ἐὰν ἀναλλῇ, ἐν μὲν κρίσει στάσιν ἐπὶ μόνους, πλάσμα χρόνον ἐπὶ βουλῇ σημαίνει ἢ ἀπὸ φίλου τιμὰς καὶ συνηθείαν· δούλῳ μόσον· παρθένῳ ψόγον· χήρᾳ ὕβριν· πανημέροις καὶ ἐὰν ἐν ὁδῷ τυγχάνουσιν ἀγαθὰ δηλοῖ· πλουσίοις ἀσθένεια καὶ ἐν παρακμάσεις τοῦ βίου μόσους τινὶ δέξεσιν :-

Κεφαλὴ ἐὰν ἀναλλήται ἐπὶ πλάτωμα ... χρόνου καὶ κακὸν ἢ σημαίνει δοῦλον δὲ ἀπὸ τὴν θανάτῳ χήραν βλάβην· ἐν ἄλλοις ... ταχὺν καὶ ἀνθυσε... δεξιὰν δηλοῖ :-

Κεφαλὴ ἐὰν ἀναλλεταί θαυμαστ... δηλοῖ· ἐν ἄλλοις ἀγαθὰ πολλὰ σημαίνει· κεφαλὴ τὸ ὀπίσθεν μέρος μέχρι τοῦ ἰνίου ἐὰν ἅλληται τῷ ... ἀισχρὸν καὶ ἐπιβουλὴν δηλοῖ καὶ οἰκείων θάνατον· τοῖς δὲ λοιποῖς συμφορὰν· δούλῳ ἀγαθὸν· παρθένῳ ἐπιτυχίαν καλοῦ ἀνδρὸς· χήρᾳ ...

... σον ἐν ἄλλοις δὲ πλουσίῳ ἡμέραν· γυναικὶ τοῦ ... Κεφαλὴ τὸ δεξιὸν μέρος ἐὰν ἀναλλῇ ἀγαθὸν δηλοῖ· δούλου χαρὰν καὶ ἐλευθερίαν· παρθένῳ ψόγον· χήρᾳ καλὸν· ... ἐπὶ μέσου τῆς χήρας κεφαλὴ τὸ δεξιὸν μέρος ἐὰν ἀναλλῇ βλάβην δηλοῖ· πλουσίῳ ἀρχὴν· δούλῳ ... βάσιν ... ψόγον παρθένῳ· χήρᾳ ὕβριν :-

Κεφαλὴ ἢ γοῦν ἐν ἐδάφει ἀναλλῇ, μόνον δηλοῖ τὸ ... ἰατρὸν ἢ ... ὁδοιπορίαν ... ἰατρὸν καὶ αὔξησιν τοῦ σώματος καὶ βίου ἀντιπάλοις τὰ ... καὶ χαρὰν ἐν δήμοις ἀποδημίαν καὶ ἀφ... ἰδίαν πορείαν· στρατιώτῃ καὶ μάντει φροντίς ... δηλοῖ :-

Μέτωπον ἐὰν ἅλληται τὰ μὲν ... πράγματα ἐμφανῆ δηλοῖ· δούλῳ δεσπότου παραστήσεται θάνατον· παρθένῳ ἐπιβουλὴν· χήρᾳ βλάβην· μέτωπον τὸ δεξιὸν μέρος ἐὰν ἀναλλῇ ... πάντων κοινὸν δηλοῖ καὶ ... δούλον ... παρθένῳ γάμων χήρᾳ ψόγον :-

Μέτωπον μέσον ἐὰν ἅλληται ... δηλοῖ δούλου κακά· παρθένῳ ὠφέλειαν· χήραν ... ἀγαθὸν δηλοῖ ἐν ... πορείᾳ :-

Κρόταφος δεξιὸς ἐὰν ἅλληται πάντων ἀγαθῶν ὠφελεῖ ἀπροσδόκητον δηλοῖ· δούλῳ ἀνομίαν· παρθένῳ ταραχὴν πρὸς καιρὸν· χήρᾳ ἀποδημίαν :-

Κρόταφος εὐώνυμος ἐὰν ἅλληται πάντων ἀγαθὸν εὐφελεῖ ἀπροσδόκητον δηλοῖ· δούλῳ ἀνομίαν· παρθένῳ ἐπικίνδυνον γάμον ἀγαθὸν :-

Ὀφρὺς δεξιὰ ἐὰν ἅλληται μόσον δηλοῖ ὀλίγον χρόνον καὶ μετὰ τὸ ... πλούτου· δούλῳ ἀγαθὸν· παρθένῳ ψόγον· χήρᾳ ὕβριν :-

Ὀφρὺς ἀριστερὰ ἐὰν ἅλληται ἀγαθὰ πολλὰ σημαίνει ἀπροσδόκητον· ἀλλὰ καὶ τύχην καὶ πίστιν ἕξει :-

Ὀφρύων τὸ μέσον ἐὰν ἀναλλῇ ... καὶ ἀνάστασιν· δούλῳ ἀγαθὸν· παρθένῳ ... ἐπιβουλὴν χήρᾳ ὠφέλειαν· ὀφθαλμὸς δεξιὸς ἐὰν ἅλληται ... γυναικῶν καὶ ἀντίδοτον ... χήραις ἕξει ἀγγελίαν καὶ ἀποδήμοις :-

Ὀφθαλμοῦ δεξιοῦ τὸ ἄνω βλέφαρον ἐὰν ἅλληται ἐπὶ κτῆσιν ... δηλοῖ ... πράξιν καὶ ... ἐπιβουλὴν χήραν ἀποδημία :-

Δεξιοῦ ὀφθαλμοῦ τὸ κάτω βλέφαρον ...

παρθ(ένῳ) ~ ὕβριν χήρᾳ ὑποταγ(ήν)
δάκρυα δηλοῖ· δούλῳ ἀγαθ(όν):-
Ὀφθαλμοῦ δεξιοῦ κάθως· ἐὰν ἅλληται
ἢ ὁ μύλος κινηθῇ· ἀηδίαν δηλοῖ δού-
λῳ διαβουλήν· παρθένῳ κηδεμονίαν χή-
ρᾳ φόγον· ἐχθρὸν ἀποδημοῦντα ἐπ-
ἐπάνοδον δηλοῖ·
Ὀφθαλμὸς δεξιὸς ἐὰν ἅλληται ἢ γουζερ-
βος· ἢ ἐχθρὸς αὐτὸς ἢ ἀπὸ ξένος ἢ μῆ-
λια· ~ ταπεινὸς αὐτός· ὁδὸν πορεύ-
σει· ἐπὶ προσκύνησιν εἰς ὀλίγαυτου
μακρὰν ὁδὸν ἄξιοι τοῦτον· ἐπὶ
ἀθλίνου προσώπου ἐπιδειλ-
λοῖ· πολὺ ἡ ὁδὸν παρθένῳ καὶ
ἀγαθ(όν)· ἐπαλλὸς πολλάκις πα-
σαν ἐπὶ ὀλίγα κινήσεται δηλοῖ:-
Ὀφθαλμοῦ ἀριστεροῦ τὸ ἄνω βλέφαρον
ἐὰν ἅλληται· πάντας ἐπινίκησιν δη-
λοῖ· ἐπὶ ἱστορίαν ἐπιβουλήν· παρ-
θένῳ φόγον· χήρᾳ ἀγαθοῦ πλουτο-
λογίαν· γεωργῷ ἐπικοινοῦ ὠφέλει-
αν· προκοπήν:-
Ὀφθαλμοῦ ἀριστεροῦ δεξιῶς καθὼς ἐὰν
ἅλληται ἢ γοῦν πρὸς τὴν ῥῖνα ~ ἰδίαν
σελήνην δηλοῖ· ὁ δὲ ἀριστερὸς ἐὰν ἅλληται
ἐπὶ τῶν ἀγαθῶν δηλοῖ:-
Ὀφθαλμοῦ ἀριστεροῦ τὸ ὑποκάτω βλέφαρον
ἐὰν ἅλληται ἀηδίαν σημαίνει δούλῳ διαβολ(ήν)
παρθένῳ ἀφθαρσίαν χήραν ~ ὕβριν:-
Ὀφθαλμοῦ ἀριστεροῦ ὁ κανθὸς ἐὰν κινη-
θῇ ὁ βολὸς ἀλλόμενος ἀηδίας ἐπὶ
λύπας· πάντη δηλοῖ· δούλῳ ὠφέ-
λειαν· παρθένῳ νόσον:-
Ὀφθαλμοῦ ἀριστεροῦ ἡ οὐρὰ ἐὰν ἅλληται
ἀγαθὰ πολλὰ δηλοῖ· δούλοις πᾶ-
σιν ἐπιτυχίαν· ὁ θεὸς ἀπωφεληθή-
σει· παρθένῳ φόγον· χήραν ~ πτωχ(ήν):-
Ῥινὸς δεξιοῦ μέρος ἐὰν ἅλληται· ἀδελφῶν
γάμον δηλοῖ· δούλῳ ὠφέλει· παρθένῳ
συμβουλὴν χήραν ~ ὑποταγήν:-
Ῥινὸς ἀριστερὸν μέρος ἀλλόμενον ἀγα-
θὸν δηλοῖ· ἀπροσδόκητον δούλῳ
ὠφέλει· παρθένῳ συμβουλὴν χή-
ραν ~ ὑποταγήν:-
Ῥινὸς ἀριστερὸν μέρος ἀλλόμενον ἀγα-
θὸν δηλοῖ· ἀπροσδόκητον δούλῳ
ὠφέλει· παρθένῳ συμβουλὴν χή-
ραν ~ ὑποταγήν:-
Ῥινὸς τὸ μέσον ἐὰν ἅλληται λύπην
δηλοῖ· δούλῳ ἰδίαν· παρθένῳ γάμον
χήραν ~ ὑποταγήν:-
Ῥινὸς ὅλη ἐὰν ἅλληται τοῦ πάντη ἀγαθὸν
δηλοῖ ἀπροσδόκητον:-
Στόματος τὸ ἀριστερὸν μέρος ἐὰν ἅλληται

χεῖρος ζημίαν δηλοῖ· δούλῳ κακο-
πάθειαν· παρθένῳ φόγον χήρᾳ
διαβολήν:-
Μυκτὴρ δεξιὸς ἐὰν ἅλληται ὠφέλειαν δη-
λοῖ· δούλῳ ~ παρθένῳ χήρᾳ ἀ-
ηδίαν:-
Μυκτὴρ ἀριστερὰ ἐὰν ἅλληται ὠφέλειαν δη-
λοῖ δούλου οἰκείμα τα ἀκοὴν παρ-
θένῳ ἀηδίαν χήραν ὠφέλει:-
Στόμα μέσον τοῦ μυκτῆρος ἀλλόμενον
ζημίαν ~ λύπην δηλοῖ ~ ὕβριν
δούλῳ ἐλευθερίαν χήραν ὠφέλει:-
Μῆλον δεξιὸν ἀλλόμενον ~ ὕβριν κα-
ταφρόνησιν δηλοῖ δούλῳ ἀγα-
θόν· παρθένῳ ~ ὕβριν:-
Μῆλον ἀριστερὸν ἀλλόμενον τῇ πάντη
ἀγαθὸν δηλοῖ· δούλῳ μακρὰν ἀπ-
οδημίαν· παρθένῳ φόγον χήραν ὠφέλ(ειαν)·
Χεῖλος τὸ ἄνω θεοῦ ἐὰν ἅλληται δια-
κρίσιν· πρὸς τινα γίνεται σημαίνει
δούλῳ ἀγαθόν· παρθένῳ κῆδος:-
Χεῖλος τὸ κάτω ἀλλόμενον ὠφέ-
λειαν ἢ ζημίαν δηλοῖ:-
Σιαγὼν δεξιὰ ἐὰν ἅλληται ὠφέλειαν δη-
λοῖ δούλῳ οἰκονομίαν· παρθένῳ
νόσον· χήραν φόγον:-
Σιαγὼν ἀριστερὰ ἀλλομένη λύπην
δηλοῖ ἐπὶ πράγματι ὀλίγοις· δούλῳ ὠφέλειαν
παρθένῳ φόγον χήραν ἐλευθερίαν:-
Γναθὸς δεξιὰ ἀλλόμενος ἐλευθερίαν δη-
λοῖ· πονηρὸν δούλῳ· παρθένῳ συμβουλ-
ίαν· παράδοξον χήραν ὠφέλει:-
Γνάθος ἀριστεροῦ ἀλλόμενον κακοπάθει
δηλοῖ· δούλῳ νόσον· παρθένῳ ὕβριν
χήραν ἀηδίαν:-
Ὠτίου δεξιοῦ ἀλλόμενον ἤγουν λοβὸς ἐπι-
τιμίας σημαίνει· δούλῳ ἐλευθερίαν παρθένῳ
ἐπινίκησιν χήραν ἀγαθόν:-
Ὠτίον ἀριστερὸν ἀλλόμενον· ~ φιλονεικίαν
γίνεσθαι· δούλους ἐγκλήσεις μεγάλας
γενέσθαι· παρθένῳ φόγον χήραν ἀφαι-
ρέσιν:-
Ὠτίον τὸ δεξιὸν ἀλλόμενον καινὸν ἢ σημεῖον:-
Ὠτίον τὸ ἀριστερὸν ἀλλόμενον· ἀπὸ ξένου κοινὸν
σημεῖον αἰνοῦ σε τῇ ἐπὶ οὐχαρεῖ δούλῳ
ἐπαινοῦ:-
Γενείου τὸ ἀριστερὸν μέρος ἀλλόμενον ἀλ...
ἀγαθά σοι δηλοῖ:-
Γενείου δεξιοῦ μέρος ἀλλόμενον ἀγαθοῦ ἐ-
πινίκησιν δηλοῖ τοῖς πᾶσι:-
Γενείου ἀλλόμενον πολὺν γέλωτα δηλοῖ:
Θυραμίσκος ἀλλόμενος ἐλευθερίαν δηλοῖ
ἢ ζημίαν δηλοῖ· ἢ δικόριμον ἀγαθόν:-
Τειχὸς ἐὰν ἅλληται δούλῳ ἐλευθερίαν ἀ-
γαθὸν δηλοῖ:-

Ὀδόντες ἐὰν ἀλλόμενοι συγκρούωσιν ἀγαθὸν δηλοῦσιν.

Στόμα ἐὰν ἄλληται ὁ [illegible] πολλῶν [illegible] ἐφ᾽ ὧ χαρὰν καρδίας. ἐὰν ἄλληται ἀγαθὸν δηλοῖ πᾶσιν ἄλλοις ἱλαρότητα· δούλου ἐλευθερίαν· παρθένῳ ἐλευθερίαν· χήραν· στρατιώτῃ τὴν ἀνδραγαθίαν· ἔμποροι πράξιν ἀγαθήν· ἄλλως ἐπιβουλὴ φίλου δηλοῦ.

Τράχηλος τὸ δεξιὸν μέρος ἐὰν ἄλληται ἐλευθέρῳ φόβον· δούλῳ νόσον· τοῖς δὲ λοιποῖς πᾶσι καλῶς.

Τράχηλος τὸ δεξιὸν μέρος ἐὰν ἄλληται ἐλευθέρῳ φόβον· δούλῳ νόσον· τοῖς δὲ λοιποῖς πᾶσι καλῶς. τε τραχήλου ξάρι ἀριστερὸν μέρος ἐὰν ἄλληται ἀγαθὸν δηλοῖ. Φάρυγξ τὸ δεξιὸν μέρος ἐὰν ἄλληται ἀνδραγαθίαν δηλοῖ· δούλῳ ἐλευθερίαν κέρδος. φάρυγξ τοῦ λαιμοῦ μέρος ἀλλόμενον φάρυγγα ἀηδίαν πᾶσι σημαίνει καὶ ἀκοῦσαι· στρατιώτῃ χρήματα ἐπὶ νόσον δηλοῖ· ἀπὸ ροπόρων ἐνθυμήσεως πρόσοδον· τῇ παρθένῳ ἀηδίαν· κυβερνήτῃ ἀπὸ πλοίων. Ὦμος δεξιὸς μέρος ἐὰν ἄλληται ἀγαθὸν δηλοῖ· δούλῳ μὲν μὴ [illegible] τῇ παρθένῳ μηνύει· χήραν ἡδονήν· στρατιώτῃ ἀρχὴν δηλοῖ. Ὁ δὲ λαιμὸς [illegible] ὁμοίως μερος ἐπὶ τὴν δηλοῖ· δούλῳ κόσμον· παρθένῳ ἄνδρα· χήρᾳ ἀνδραγαθίαν· δούλῳ ἀγαθόν· τοῖς πᾶσι· τοῖς δὲ λοιποῖς οὐ καλόν· ἄλλοις ἐπιβουλὴν δηλοῖ. Ὁ μὲν δὲ ἀριστερὸς χωρίας ὁμοίως· ἀπὸ κοινωνίας δούλοις μόνοις· τῇ παρθένῳ ἀσχημοσύνην· στρατιώτῃ σὺν δάκρυα· ἐμπόρῳ ἀπόδοσιν· κυβερνήτῃ ἀπαλλαγήν. ὁ δὲ ἀριστερὸς ἐλευθέρῳ ἀηδίαν σημαίνει· δούλου νόσον· χήραν πρὸς ἀνδρὸς δεῖν· τὸν στρατιώτην καθαίρεσιν· ἐμπόρῳ βλάβην· κυβερνήτῃ λύπας· γυναικὶ ἀηδίαν. ἄλλοις ὁ δὲ ἐμπόρῳ ζημίαν· δούλῳ λύπας· τοῖς δὲ λυπουμένοις πᾶσι καλὸν· ἄλλοις ἀσχολίαν πᾶσι δηλοῖ. Ὦμοι δεξιὸς ἀλλόμενος ὠφέλειαν τιμὰς δηλοῖ· χήρᾳ τέκνων· παραζήλων δούλοις ἢ ὠφέλειαν· θάνατον δεσπότου· παρθένῳ γάμος χήραν ἀποδημίαν· ἐμπόροις ὠφέλειαν· κυβερνήτῃ ἀπορίαν· γυναικὶ χήραν. ὦμος χαὸς ἀλλόμενος ἐπιβουλὴν ἀπὸ γυναικὸς σημαίνει

ἀλλὰ ὠφελεῖ. Βραχίων ὁ δεξιὸς ἀλλόμενος τινὶ ἐκ χρημάτων ἐπινοῆσαι δηλοῖ τοῖς δανείζουσι· δεξιὰ δὲ πρὸς βλάβην δηλοῖ· ἄλλο τι μικρὰ αὐτοῦ ἐὰν ἐπὶ χήραν· δούλου πράξιν πραγματείας μεγάλου· παρθένῳ ἐπὶ ταχὺ χρηματοφελεῖ. Βραχίων ἀριστερὸς ἀλλόμενος ἀπὸ τῶν οἰκείων πρόσοδον ἐπικουρίαν σημαίνει· δούλοις δὲ ἐλευθερίαν ἀπώλειαν. ὁ μὲν δεξιὸς ἀλλόμενος ζημίαν σημαίνει πᾶσι. Ὁ δὲ ἀριστερὸς μεσολάβος ἀπροσδόκητον δηλοῖ. ἀγκὼν δεξιὸς ἀλλόμενος ὠφελεῖ δηλοῖ· δούλῳ κοινὰ ἀπαλλαγῆναι· τῇ παρθένῳ λόγον· χήραν ἐμβριθῆ δηλοῖ. Ὁ δὲ ἀριστερὸς ἀγκὼν μέσος τῆς ἥμισυ πρὸς σοῦ πόνου ζημίαν δηλοῖ· ἄλλοις ἀνδραγαθίαν δηλοῖ· δούλῳ προκοπάς· παρθένῳ γάμον· χήραν ἐμβριθῆ. πῆχυς ὁ δεξιὸς ἀλλόμενος βλάβην δηλοῖ· παρθένῳ εὐπορίαν· χήραν ἀηδίαν· δούλοις ἀνδραγαθίαν. ὁ δὲ ἀριστερὸς ἀηδίαν δηλοῖ· δούλοις ἐπιθυμίας τῇ παρθένῳ ἀνδραγαθίαν· χήραν εὐπορίαν δηλοῖ. Χεὶρ δεξιὰ ἀλλομένη ὠφέλειαν σημαίνει. ἡ δὲ ἀριστερὰ ἐπιπλοκὴν ἑνὸς δείκνυσιν ἐπὶ χρυσίῳ ἢ κοίτας τοῖς δεξιοῖς ἀλλό-

μενος αἰφνιδίως χρήματα ἀποδώσειν σημαίνει. Χειρὸς δεξιᾶς ἐπὶ τὰ ἔσω ἐξ ἀνίας ἢ ὀλιγοχρονίας τούτου ἀποστασίαν δηλοῖ. ἐν ἄλλοις δὲ κακὸν δηλοῖ· δούλῳ χαλεπὸν· παρθένῳ γάμος· χήραν ἀποδημίαν. Ὁ δὲ ἀριστερὸς ἐπιβουλὴν σημαίνει ἀπὸ μακροῦ πράγματος ὄχλον ὠφελεῖ ἀμφότερον δηλοῖ. ἐν ἄλλοις ἀρρώστῳ δηλοῖ δούλῳ ἀγαθὸν· παρθένῳ συμβουλὴν· χήραν ὠφελεῖ. Ἐπὶ τῆς χειρὸς ὁ δεξιὸς ἀλλόμενος ἀγαθὸν δηλοῖ· δούλῳ ἀνδραγαθίαν· τῇ παρθένῳ γάμον· χήραν ἀπραγμοσύνην. Ὁ δὲ ἀριστερὸς ἐπιβουλὴν βίου δηλοῖ· δούλῳ ἐλευθερίαν· τῇ παρθένῳ ἐμβριθῆ χήραν ὠφελεῖ. Ἐπὶ ἀγκῶνος τῆς χειρὸς ἀλλόμενον ἐμπόδιον δεῖται πραγμάτων μόχθον δηλοῖ· δούλοις ἀπορίαν· τῇ παρθένῳ ἀγαθὸν· χήραν καλόν· ἐν ἄλλοις δὲ διαδοχὴν μόνου ἐκείνου δηλοῖ. Ἐπὶ τῆς ὀρθὰς τῆς χειρὸς κατὰ τοὺς δακτύλους ἀπὸ τῶν δηλοῖ λύπην μετὰ βίου· τῇ παρθένῳ ἀγαθόν· χήραν ἀνδραγαθίαν· ἄλλοις νίκην σημαίνει. Χειρὸς δεξιᾶς ἀλλομένης τὸ μέσον τῆς παλάμης ὠφέλειαν σημαίνει· ἡ ἀριστερὰ πρὸς

γματος ἄλλοις πλέον· δούλῳ ἀνδ[illegible]·
παρθένῳ συμβουλήν· χήρᾳ ἐλπίδα· ὁ εὐώ-
νυμος ἡσυχίαν μεγάλην δηλοῖ· ἐν
[illegible] κράτησιν ἐν ἄλλοις ἐλευθε-
ρικὸν δηλοῖ· δούλῳ ἀμεριμνίαν δηλ(οῖ)·
παρθένῳ ὕβριν· χήρᾳ γάμον ·: Ὁ
[illegible] τῆς χειρὸς δεξιᾶς ἐὰν ἅλ-
ληται· πονηρὸν σημαίνει· δούλῳ
ἀναβολήν· παρθένῳ ἀναβολήν·
ἀηδίαν· χήρᾳ ὠφέλειαν· ἄλλοις κα-
παραδύναι τὸν ἀγαθὸν σημαίνει ·:
Ἡ τῆς εὐωνύμου ὠμοπλάτ(ης)
ὁ δεξιὸς ἀλλόμενος ἀγαθὸν ση-
μαίνει· δούλῳ διαβολήν· παρθένου
ψόγον· χήρᾳ ἀπὸ νόσου σωτη-
ρίαν· ἐν ἄλλοις εὐφρασίαν ἢ
ἀηδίας δηλοῖ· προσημαίνει ἀκατ-
αστασίαν· δούλῳ ἀπαλλαγὴν ἐκ
τῆς δουλείας· παρθένῳ ἄνδρα·
χήρᾳ ψόγον· στρατιώτῃ δωρεάν·
ἐμπόροις ἀπόδοσιν· κυβερνήτῃ
ἀπλοΐαν· ὤμου τὸ μέσον ἀλλόμε-
νον· πολλὰ ἀγαθὰ κυρίοις· δού-
λοις δηλοῖ ἐλευθερίαν ·: ὠμο-
πλάτης εὐώνυμος ἀλλόμενος ἐ-
ἀν ἐπιτηδείοις ἀστροσίαν δηλοῖ
ἐν τοῖς ἐνδημοῦσιν ἀπόδοσιν

χρεῶν· δούλοις ἐν [illegible] ἐπιστασίας μετάβασιν·
παρθένῳ [illegible]· χήρᾳ κίνδυνον· ἐν
[illegible] συνημμένην ἐπίδοσιν· τοῖς
δὲ λοιποῖς κόλασιν ·: Ὁ με-
σον τὸ [illegible] πλάτ(ους) ἀλλόμενον ἀπο-
ρίαν δηλοῖ· δούλῳ κακοπάθειαν·
ἐν ἀχαριστίᾳ· παρθένῳ ὕβριν·
χήρᾳ διαβολήν ·: [illegible] μέρον δὲ
ξιὸν ἀλλόμενον ἐλ[illegible]
σιαν δηλοῖ ·: δούλῳ κακῶν ἀνάπαυ-
σιν· παρθένῳ μνηστείαν· χήρᾳ ἱλα-
ρίαν· στρατιώτῃ κίνδυνον· δάκτυ-
λος μικρὸς τῆς δεξιᾶς χειρὸς ἀλλό-
μενος ~~[illegible]~~ [illegible] ἀξιωθῆναι
[illegible] δηλοῖ· [illegible] ἑρμοῦ κατὰ
δάκτυλος· ἐν ἄλλοις [illegible] δηλοῖ·
δούλῳ διαβολήν· παρθένῳ ψόγον· χή-
ρᾳ ὕβριν ·: Ὁ μετὰ τὸν μικρὸν δάκ-
τυλος δάκτυλος τῆς δεξιᾶς χειρὸς
ἀλλόμενος, πολλὰ χρήματα κυρι-
εύσει σημαίνει· ἐὰν γὰρ ὁ λιχανὸς δάκτυλος·
ἄλλοις πολλὰ ἀγαθὰ ἐπίκτησιν
δηλοῖ· δούλῳ [illegible] παρθένῳ συ-
μβουλήν· χήρᾳ [illegible]· δάκτυ(λος)
ὁ [illegible] τοῦ τῆς δεξιᾶς χειρὸς ἀλλό-
μενος ἤτοι ὁ μέσος βασκανίαν δη-
λοῖ· δυσχροίας· [illegible] γὰρ ὁ δάκτυλος

οὕτως ἐν ἄλλοις δὲ ὁ [illegible] δηλοῖ [illegible]·
δούλῳ ὑποταγήν· παρθένῳ
νόσον· χήρᾳ ὠφέλειαν· δάκτυλος τῆς
[illegible] ἀλλόμενος· ζημίαν μετὰ ὕβρε-
ως· ἄρρενος γὰρ ἐστὶν ὁ δάκτυλος οὗτος·
ἐν ἄλλοις βλάβην δηλοῖ· ἐλευθέρῳ
κόπον· παρθένῳ κέρδος· χήρᾳ
ὠφέλειαν· δάκτυλος ὁ ἄνω τῆς χειρὸς ἀλλό-
μενος ἐπίκτησιν πολλῶν ἀγαθῶν
δηλοῖ· ἐν ἐπιτεύξει· ἐν ἐπιγάμῳ
νος λαμβάνεσθαι· ἐστὶ γὰρ ἀφροδίτης
ὁ δάκτυλος· ἄλλοις ἀπαλλαγὴν δηλοῖ·
δούλῳ ἀγαθόν· παρθένῳ ἄνδρα·
χήρᾳ ὠφέλειαν· ὁ μικρὸς τῆς δεξιᾶς
χειρὸς ἐὰν ἅλληται, τι [illegible] δηλοῖ
ἀπροσδόκητον· δούλῳ [illegible]
παρθένῳ μνηστείαν ·: Ὁ ὄνυξ τοῦ μι-
κροῦ δακτύλου τῆς δεξιᾶς χειρὸς
ἐὰν ἅλληται ἢ μυρμηκιᾷ, κακο-
πάθειαν δηλοῖ· δούλῳ ἐκ τῶν δεσποτῶν·
παρθένῳ ἄνδρα· χήρᾳ [illegible] ·: Ὁ τοῦ δε-
ξιοῦ ἐὰν ἅλληται, ἐξουσίαν δη-
λοῖ· δού[illegible] τοῦ θάνατον·
παρθένῳ [illegible] χήρᾳ καλόν· ὁ
τοῦ [illegible] τοῦ ὑπέρ τοῦ λ[illegible]
σι πλοῦσιν· δούλῳ δὲ ἀγαθῶν· ὁ τοῦ
μεγάλου αὔξησιν· ἡ πλουσίοις βίου ·:

δακτύλου μικροῦ τῆς εὐωνύμου χειρὸς ἐὰν
ἅλληται· πολλὰ ἀγαθὰ δηλοῖ
πᾶσιν· ὁ δὲ [illegible] γραμματι-
κοῖς δηλοῖ [illegible] ἐν ἀπὸ λό-
γον· ἐπὶ γάλλων προσῆλθον· δούλῳ
ἐν πόλει τῶν κατηγορίαν·
Ὁ μέσος λιχανὸς δηλοῖ δὲ πρᾶ-
γμα ἴδιον· ἐν αὐξήσει βίου· ἐν
τέχναις ἐν χρήματα σημαίνει ·:
Ὁ δὲ μέγας τῆς εὐωνύμου χειρὸς
[illegible] πολλὴν σημαίνει νο-
μίσθαι ·: Ὁ μυχὸς εὐωνύμου
χειρὸς ἀλλόμενος ὠφέλειαν δηλοῖ τοῖς
μετὰ δυσκολίας τιμάς ·: [illegible] δε-
ξιὰ ἀλλομένη μάχας δηλοῖ ἐν χρ[illegible]
πᾶσιν ἐν τοῖς οἰκείοις προσολίγον
πᾶσιν ἤ· ἡ εὐώνυμος ὁμοίως·
μασθὸς δεξιὸς ἀλλόμενος πρα-
ξιν δηλοῖ μεγάλην· ἐν ἄλλοις
δὲ ἀφασίαν δηλοῖ μεγάλην ·:
μασθὸς εὐώνυμος ἀλλόμενος πλεῖ-
στον σημαίνει· μασθοῦ τὸ μέσον ἀ-
λλόμενον· πλοῦτον σημαίνει [illegible]
[illegible] σημεῖον· αἰδοῖος ἀλλό-
μενον [illegible] δηλοῖ πᾶσιν· ἐν
ἄλλοις πληρωθήσεται ἡ διάνοια
τοῦ φόβου ·: καρδίαν ἀλλομένην

εἰς βουλὴν φυλ. δηλοῖ· ἐάν τις ἀλλόμε-
νος πλουσίων ἀναλώματα ποι-
ήσῃ δηλοῖ· πένης ἢ ὁ τεχνίτης
ἐν ἄλλοις δὲ ἐργασίαν· κοιλία ἀλλο-
μένη ἀγαθὰ σημαίνει· ἄλλοις τὰ
[illegible]· ὁ μὴ συμφορὰ δηλοῖ· κοιλίας δεξι-
ὸν μέρος ἀλλόμενον μόσχον ὀλιγοχρόνι-
ον δηλοῖ· λαγὼν δεξιὸς ἀλλόμενος ἀ-
πόδημίαν δηλοῖ· ἄλλως ἀγαθὰ πο-
λλὰ σημαίνει· λαγὼν εὐώνυμος ἀ-
λλόμενος ἐργασίαν δηλοῖ· ἀπάντησιν ἄ-
λλοις ἐργασίαν δηλοῖ· πλάτη δ-
εξιὰ ἀλλομένη πλουσίων χρείαν
πενίαν δηλοῖ· δούλῳ εὐπορίαν
ἢ χαράν· ἐν ἄλλοις ὠφέλειαν δηλοῖ·
πλάτη ἡ εὐώνυμος ἀλλομένη
χρείαν ἢ [illegible] εὐπορίαν δηλοῖ· [illegible]
ἢ βίῳ· πλευρὸν ἀλλόμενος ἀρρωστί-
αν δηλοῖ· ἢ ταραχόμενος ἢ [illegible]
λοῖ· ἰσχύος δὲ τὸ δεξιὸν μέρος ἀλλό-
μενος οἰκείων φυλ. ἐν ἄλλοις ἀγα-
θὸν δηλοῖ· ἰσχύος τὸ εὐώνυμον
μέρος ἀλλόμενον λύπας δηλοῖ·
ἐν ἄλλοις ἀνάπαυσιν δηλοῖ·
[illegible] τὸ δεξιὸν ἀλλόμενον ἀγαθ-
ὸν [illegible] δηλοῖ· [illegible]
μηρὸς δεξιὸς ἀλλόμενος [illegible]

δηλοῖ· εὐώνυμος πλουσίων [illegible]
δηλοῖ· [illegible] βαλα-
νος ἀλλόμενος [illegible]
[illegible] δηλοῖ· ἀνερόμενος ἀλλόμενος
[illegible] ἡμέρας τριάκοντα σημαίνει·
ὁ ἔσχις δεξιὸς ἀλλόμενος βί[illegible]
[illegible] ἐπὶ τῆς ζήτησιν δηλοῖ· ὁ ἰσχίο εὐώ-
νυμος ἀλλόμενος εὐωχίαν ἢ γυναι-
κὸς ὠφέλειαν δηλοῖ· πυγὴ δεξιὰ
ἀλλομένη ἐπὶ διαφθορὰν τῶν
ἔχων ἢ πραγματείαν ἐργασί-
αν δηλοῖ· πυγὴ εὐώνυμος ἀλλο-
μένη πλουσίοις ἀναλώματα
πλουσίων ποιῆσαι δηλοῖ· τοῖς δὲ
λοιποῖς ἀγαθά· ἐν ἄλλοις μελλοντ[illegible]
κυριεύουσι· δακτύλιον ἀλλόμενος [illegible]
[illegible] προσδοκίαν δηλοῖ· κοτύ-
λη δεξιὰ ἀλλομένη κίνησις ἐπὶ
[illegible] δηλοῖ· [illegible] ἄλλως
ἀγαθὸν ἐν κινδύνῳ ἡμέρας ἀπαλλαγὴν
δηλοῖ· ἄλλοις ἀηδίαν σημαίνει·
γλουτὸς δεξιὸς ἀλλόμενος εὐπορί-
αν δηλοῖ· ἐν [illegible] βου-
λ. δεξιὸς ἀλλόμενος [illegible]
[illegible] δηλοῖ· [illegible] εὐώνυμος οὐκ ἀ-
γαθὰ σημαίνει· μηρὸς δεξιὸς ἀλλόμενος
ὠφέλειαν σημαίνει ἐν ἄλλοις [illegible]

[illegible] δηλοῖ· μηρὸς εὐώνυμος ἀλλόμε-
νος ἐπὶ βουλὴν [illegible] ὅλου δηλοῖ· ἄλλ-
οις δὲ ἐπὶ ὠφέλειαν δηλοῖ· πορευθῆναι
σημαίνει· ὁ γονυμήριον εὐώνυμον
ἀλλόμενος ἐπὶ βουλὴν δηλοῖ· ἐν ἄ-
λλοις εὐπορίαν δηλοῖ· ὁ γονυμήριος δὲ
δεξιὸς ἀλλόμενος πόνον σημαίνει· ἐν ἄ-
λλοις καλὸν δηλοῖ· γόνυ δεξιὸν ἀλλό-
μενον εὐωχίαν δηλοῖ· [illegible] ἐν ἄλλοις
δὲ εὐπορίαν σημαίνει· γόνυ εὐώνυμον ἀ-
ηδίαν δηλοῖ μεγάλην· ἀγκύλη
δεξιὰ ἀλλομένη ἀηδίαν σημαίνει·
ἡ δὲ εὐώνυμος ἄνδρα λυπηθῆναι
[illegible] πόνον· ὁ δὲ εὐώνυμος· ἐν ἄλλοις
ἀρρωστίαν δηλοῖ· ἀστράγαλος δεξιὸς ἀ-
λλόμενος ὠφέλειαν δηλοῖ· ὁ εὐώνυμος
[illegible] ἐπὶ [illegible] δηλοῖ· [illegible]
κνήμη δεξιὰ ἀλλομένη εὐπορίαν δηλοῖ·
ἡ εὐώνυμος ἀποβολὴν [illegible]
ἢ πονηρὸν [illegible] δηλοῖ· [illegible]
δεξιὸν ἀλλόμενον ἀπροσδόκητον ἀ-
γαθὸν πᾶσι δηλοῖ· τὸ δὲ εὐώνυμον
[illegible] ὁδοῦ·
[illegible] δεξιὰ [illegible] λύπην δη-
λοῖ· ἡ δὲ εὐώνυμος ὁδὸν ἐπὶ [illegible] δη-
λοῖ· [illegible] δεξιὸς ἀλλόμενος
[illegible] δηλοῖ· ἀηδίαν ἐπὶ τοῦ εὐω-

νυμ. ποδὸς τὸ αὐτό· πτέρνα δε-
ξιὰ ἀλλομένη ἀποδημῆσαι δηλοῖ·
ἐπὶ τοῦ εὐωνύμου ὁμοίως ἐν ἄλλοις
ἐπὶ [illegible] τοῦ δεξιοῦ ποδὸς καλὸν δη-
λοῖ· ἐπὶ τοῦ εὐωνύμου ἐν ἄλλοις πο-
ρευθῆναι ὁδὸν ἐπὶ ὠφελείᾳ τῆς ψυχῆς
ἢ μετὰ λύπης πατῆσαι· ἐν θανάτου [illegible]
[illegible]· ἄλλος δηλοῖ· ταρσὸς δεξιὸς ἀλλό-
μενος καλὸν δηλοῖ· εὐώνυμος ἀφα-
νισμὸν δηλοῖ· τὴν δεξιὸν ἀλλόμε-
νον ὁδὸν πορευθῆναι δηλοῖ· ὁ δὲ
εὐώνυμος χρόνιον ἀποδημίαν σημαίνει·
τὸ πλάγιον τοῦ βήματος τοῦ δε-
ξιοῦ ποδὸς [illegible] σῶμα ἀσθενεῖ
δηλοῖ· [illegible] τοῖς εὐωνύμοις ἀφα-
νισμὸν δηλοῖ· δακτύλων τοῦ δεξιοῦ ποδὸς
ἀλλόμενος ὠφέλειαν δηλοῖ· ὁ δὲ
[illegible] ἐργασίαν· ὁ [illegible] μέσος ἀγα-
θὸν σημαίνει· δούλῳ ἀποδημίαν
[illegible] ὕβριν· χήραν [illegible]
[illegible] ἀποδημίαν δηλοῖ· δούλῳ
ἐπὶ [illegible] βλάβην χήραν νόσον
ἐν ἄλλοις ὠφέλειαν· ὁ μέγας ἀπο-
δημίαν δηλοῖ· δούλῳ καταστάσιν [illegible]
[illegible] γάμον· χήραν ἱλαρόν· ὄνυχ-
ες δεξιοῦ ποδὸς ἐὰν ἀλλόμεναι ἢ μὴ
[illegible] μαλακισθῆναι πρὸς

ὁ λιχανὸς δηλοῖ· δούλῳ ἀγῶνας τῶν ἐθνῶν
ἐν χερσὶ τόνον. ὁ τοῦ μέσου δακτύλου
ὄνυξ ἀγαθόν. ὁ τοῦ μικροῦ ἀποδει-
μὴ ἀγαθόν. ὁ τοῦ [illegible] τοῦ ἀνιόντος
ὁ τοῦ πατρὸς ὠφελεῖ. ὁ τοῦ ἐ[illegible]
γαθὸν δακτύλου μικροῦ [illegible]
ἀλλόμενος ἀγαθὸν σημαίνει· δού-
λῳ ἀλλαγήν· διὰ τῶν ἐθνῶν φέρει·
χήραν διαφθείρει. ὁ λιχανὸς ἀποδει-
ἀγαθὸν δηλοῖ· δούλῳ [illegible] τῶν
ἐθνῶν συμβουλή· χήραν ὑποταγήν·
ὁ μέσος ἀνιὼν δούλῳ ὠφελεῖ·
χήραν ἀνιᾶν. ὁ τέταρτος ὠφε-
λείαν δηλοῖ ἀποφυγὴν δούλῳ μέσον
τῶν ἐθνῶν γάμον· χήρᾳ διαβολήν. ὁ μι-
κρὸς ἀγαθὸν σημαίνει μέγιστα· δούλῳ ἀ-
φανισμόν· τῶν ἐθνῶν γάμον· χήραν ὠφε-
λεῖ. ὁ μικρὸς ἀριστεροῦ ποδὸς ἀλλόμε-
νος ἢ μικρὸς μέγιστον τοὺς πλουσιωτέρους
ἀνελθεῖν σημαίνει· πένησι πλοῦτον·
δούλῳ βλάβην· τῶν ἐθνῶν συμβουλή· χή-
ραν τόνον. ὅλον τὸ σῶμα ἀλλόμε-
νον ἢ [illegible] φυλάξασθαι δεῖ
λῶ· μὴ ἐπιβουλεύεσθαι· τῶν ἐθνῶν
μὴ ἐνδιαλλάσσειν· χήραν μὴ [illegible]

τέλος

Περὶ σελήνης. ἐν ταῖς περιφερείαις καλόν
ἐν αὐτῇ τῇ ἡμέρᾳ πραγματεύεσθαι
ἐν συναγωγαῖς καὶ τὸ ἀγοράζειν πολ[ὺ]
[illegible] ὅταν ἐν τῷ ταύρῳ καλὸν πολε-
μῆσαι καὶ ἐν τῇ δ[illegible]· μὴ καὶ γὰρ αὐτ[ῇ]
ἄλλα καὶ ἐν θαλάσσῃ πλεῖν καλ[ὸν]
καὶ ἐν τοῖς διδύμοις. ὅταν δὲ ἐν καρκί-
νῳ· μὴ πλέεσθαι θαλάσσῃ· ἀλλὰ
ἐν ξηρᾷ. τῷ ὁδεύειν [illegible] γράφε
σοι τὰ βουλόμενα καὶ πληροῦσαι.
ὅταν ἐν τῷ λέοντι καλὸν ἐστιν κινεῖν
καὶ πᾶν ἄλλο ἢ βουλεύεσθαι ἀγοράζε-
ραι. ὅταν ἐν τῇ παρθένῳ [illegible] καὶ
μόνον ἀμοιβὰς θεωρεῖν πλεῖον ἐν τῷ ἰδ-
ίῳ τόπῳ. ὅταν ἐν τῷ ζυγῷ καλόν
ἐστιν ἀποδημῆσαι καὶ [illegible] τῷ ἀ-
ναστῆναι. ὅταν ἐν σκορπίῳ
[illegible] τῷ τοξότῃ ἡ τύχη μὴ ὑπάρχ[ει]
βαδίζων ὁδὸν ὁ σημαίνει ἔστιν οὐκ
προσέρχεται γὰρ ἡ [illegible] ἀτυχ[ία]
[illegible] πολλ[ά]. ὅταν γὰρ
ἐν τῷ τοξότῃ καλόν ἐστιν ἁρματο-
[illegible] [illegible] πραγματεύ-
εσθαι. ὅταν [illegible] καὶ
ἐστιν [illegible] καὶ ἀποδημεῖν
ἡ βουλή· ἄρχων [illegible]· ὅταν ἐν [illegible]
[illegible] καλὸν ἐστιν ἀγοράζειν

ξε

πολὺ [illegible] ὅταν ἐν αἰγοκέρωτι
μὴ δεῖ ἐργάζεσθαι· ὅταν ἐν συμφέρ[ει]
σοι ταῦτα πάντα ἐργάζου· [illegible]
[illegible] καὶ τὰ ἄλλα [illegible]

Περὶ χρησμῶν· ἡ σελήνη [illegible] καὶ ἄρχ[εται]
ἐν ἑκάστῳ ζῳδίῳ καὶ ποιεῖ β [illegible] κρατεῖ
ἐν τῇ χειρί [illegible] ἡ σελήνη καὶ ζῳδίῳ
[illegible] καὶ [illegible] ε
[illegible] ζῳδίῳ καὶ [illegible] τούτων
[illegible] ιβ ζῳδίων [illegible] ε [illegible]
ζῳδίῳ καὶ [illegible] πληρώσει καὶ [illegible]
[illegible] αὐτὰ [illegible] τὰ ἄλλα [illegible]
[illegible] τοῦ γινώσκειν τοῦτο ἀπὸ
τῆς σελήνης καὶ οἷον ζῴδιον ἐν ταύτῃ τῆς
καὶ [illegible] ἡ σελήνη καὶ [illegible]
[illegible] τῆς σελήνης
ιβ ζῳδίων [illegible] καὶ [illegible]
[illegible] ἄρξου [illegible] καὶ [illegible]
[illegible] καὶ [illegible] πληρώσει [illegible]
[illegible] τοῦτο [illegible]
[illegible] ἀπὸ τῆς [illegible] τῆς σελήνης ε
[illegible] λ αὐτοῦ [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] βιβλίου [illegible]
[illegible] καὶ λέγει [illegible] καὶ [illegible]
ταύτης [illegible] καὶ [illegible]
[illegible] ποιμένι.

Ὁ μὴν [illegible] ὁ [illegible] καὶ [illegible] ποιεῖ
[illegible] αὐτοῦ [illegible]
[illegible] ἰχθύος [illegible]
[illegible] ἄμωσον [illegible]

Τοῦ [illegible] ὁ μὴν [illegible]
αὐτοῦ [illegible]
καὶ [illegible] καὶ [illegible]
[illegible] ἄμωσον
καὶ ποίει σουμπλία

Τοῦ [illegible] αὐτοῦ [illegible] καὶ [illegible] σταφί-
[illegible] σταφὶς χρυσόμα-
[illegible] ὀλίγον [illegible]
[illegible] ὀλίγον [illegible]
[illegible] χρυσόκολλα [illegible]
[illegible]

Ὁ μὴν καὶ αὐτοῦ [illegible] σταφί-
[illegible] αἵματος [illegible] καὶ [illegible] καὶ [illegible]
[illegible] αἵματος· καὶ [illegible] καὶ [illegible]
[illegible] ἀκράτου [illegible]
[illegible] αἵματος [illegible]
[illegible] καὶ [illegible]
καὶ [illegible] καὶ [illegible]
καὶ [illegible] καὶ [illegible] ἄμωσον·
καὶ ποίει [illegible]

τῆς σελήνης [illegible] καὶ [illegible]
[illegible] καὶ [illegible]
[illegible] ποίει [illegible]

Τὸ βοτάνην τοῦ [illegible] ἑκατὸν τῆς
[illegible] αἴλου· καὶ ἐχρησάμενα ἐνεργείαις
τοῦτ᾽ [illegible] αὐτοῦ [illegible]
[illegible] τὸ σάββατον· καὶ τοῦ κυρίου [illegible]
τὰς [illegible] ἄλλου [illegible] προσ[illegible] τοῦ κυρ
καὶ ὡς [illegible] τὸ ἄγαν βάσανα [illegible]
ἐμάχετο [illegible] καὶ οὐ [illegible]
[illegible]
[illegible] ῥίζης [illegible] καὶ [illegible]
τοῖς βραχίωσιν [illegible]
φορᾶσαι· ἀλλὰ ὡς [illegible]
[illegible] ῥίζης τοῦ [illegible]
[illegible]
λιαρ[illegible] [illegible]
[illegible]
αὐτὸ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
ὁ [illegible] ἱερὰ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Ὁ [illegible] θεοῦ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
τὸ πρόσωπον [illegible]
Ἀλλὰ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

[illegible]
[illegible] τοῦ [illegible]

[illegible] ἐν [illegible] τοῦ κυρ
[illegible] αὐτοῦ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ἀέρω [illegible] ἀπὸ τῆς γυμ[illegible]
[illegible]
[illegible]
[illegible] πρόσ[illegible]
[illegible] καρδίαν
καὶ τὸ [illegible]
ὅταν ἀέρω [illegible]
[illegible]

[illegible] κριὸς [illegible]

Η γέννησις [illegible] ζωδίου κριοῦ [illegible]
[illegible]

[illegible]

ὅταν [illegible] ἀέρω [illegible]

[illegible] ταῦρος [illegible]

Η γέννησις [illegible] ζωδίου ταύρου [illegible]
[illegible]

[illegible]

[illegible] ταῦρος [illegible]

Η γέννησις [illegible] ζωδίου ταῦρον [illegible]
[illegible]

καὶ τόπου παραγγελματικοῦ ὅμοιος αὐτοῦ ἔσται
κακοῖς· καὶ λοιπὸν ποιήσει [illegible]
ἢ μείζονας· καὶ [illegible] ἐπιχα-
ραγματογραφήσει· καὶ ὁ τὴν ἀρρωστί-
αν ἀσελγείαις [illegible] καὶ ἀσελ-
γ[illegible] ἐν τῇ καρδίᾳ αὐτοῦ καὶ
[illegible] φυλακῇ αὐτοῦ ἀπαλλάξει
θηρίων καὶ ἀνέμων καὶ ἀπὸ ῥευμάτων
καὶ [illegible] ἀπὸ [illegible]
[illegible] γυναικὶ [illegible] τὸ πρόσωπον [illegible]
[illegible] μὴ [illegible]
[illegible] μὴ [illegible] ἐργασία· μήτε [illegible]
[illegible] μὴ δώσει
[illegible] βλάβην
[illegible] ἐν τοῖς ἰδίοις [illegible]
[illegible] ποιήσει· ἀλλὰ [illegible]
[illegible] ἀπὸ [illegible]
[illegible] αὐτοῦ δι' αὐτοῦ [illegible]
χρόνου [illegible] φυλα-
[illegible] αὐτοῦ ἀπὸ [illegible] χαλκοῦ [illegible]
[illegible]
φυλακτήριον λόγοις [illegible]
[illegible] πρὸς [illegible]
[illegible] ἄλλον [illegible]
[illegible] ἰδίοις [illegible]
[illegible]
[illegible] χρόνου [illegible]

[illegible] ἀλλὰ σωθήσεται· πολυ-
τεκνίας [illegible] ἀπὸ τοῦ
γάμου αὐτοῦ· ἐτῶν ε̄ η̄ ιθ̄ [illegible] ταῦ-
τα [illegible] ὁ τὴν ἀρρω-
στίας [illegible] καὶ ἀσε-
λ[illegible] ταύρου [illegible] μοῖραι

Ἡ σελήνη [illegible] ἐν καιρῷ ζωδίου τοῦ δι-
δύμου [illegible]
[illegible] ἀνδρεῖοι πρό-
σωπον [illegible]
[illegible] ζῶα μαῦρα φυλά-
ξει· ἀπὸ τοῦ γάμου αὐτοῦ ἕως τοῦ ἔτους
φιλάδελφος ἀνὴρ [illegible]
[illegible] γυναῖκα ἀγαπήσει
ἐν τοῖς ἰδίοις [illegible] ἀπὸ [illegible]
[illegible] φόβον [illegible]
[illegible]
[illegible]
[illegible]
[illegible] τοῖς ἰδίοις [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] αὐτοῦ [illegible]
[illegible]

ἕξει ἐπὶ τοῦ τραχήλου καὶ τοῦ [illegible]
τοῦ πώγωνος ἀπὸ [illegible]· καὶ
[illegible] φόβον ἕξει ἀπὸ τοῦ γάμου
αὐτοῦ ἐτῶν ε̄ θ̄ ιη̄ [illegible] λε̄ τοῦ
[illegible] ὁ [illegible]
[illegible] αὐτοῦ [illegible]
[illegible]
[illegible] τοῦ [illegible]
[illegible] μοῖραι

Ἡ σελήνη [illegible] ἐν καιρῷ ζωδίου τοῦ
διδύμου· ἔσται [illegible]
ἀπὸ τοῦ γάμου αὐτοῦ [illegible] ἐτῶν ε̄ ἔσται
φιλάδελφος [illegible] τοῖς ἰδίοις [illegible]
μοῖρας· ἀλλὰ ἀπὸ ἄλλων [illegible]
[illegible] ἀπὸ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] ἐὰν [illegible]
[illegible]
[illegible] σημεῖον ἕξει ἐπὶ τοῦ τρα-
χήλου καὶ τοῦ [illegible] ἐν τῷ γάμῳ αὐτοῦ λυ-
πήσει ἰδίους· μᾶλλον πορεύσεται
ἀπὸ τοῦ γάμου αὐτοῦ· ἀπὸ [illegible] ἐτῶν
[illegible] φυλάξει [illegible] αὐτοῦ ἀπὸ [illegible]
καὶ ἀπὸ ἀνέμων [illegible] χαλκοῦ· ἔσται
[illegible]
[illegible] πολλὰς [illegible]
[illegible] ἀγαπήσει καὶ
λάβει αὐτοῦ χρήματα ἢ χωρία [illegible]
καὶ ἀπὸ χειρὸς λάβῃ [illegible]
φάγῃ· [illegible]
ἕξει αὐτοῦ [illegible] βίον· [illegible]
[illegible] ἐπὶ τοῦ τραχήλου καὶ τοῦ προσώ-
που [illegible] μᾶλλον πορεύσεται καὶ
[illegible] πρὸς [illegible] ἀπὸ
[illegible] χαλκοῦ· [illegible]
[illegible] αὐτοῦ· ἐν τῷ γάμῳ αὐτοῦ ἀπὸ
[illegible] παιδία ποιήσει καὶ
[illegible]
ἕξει ἀπὸ [illegible]
[illegible] θεοσέβεια [illegible]
ἀπὸ τοῦ γάμου αὐτοῦ· ἐτῶν ῑβ̄ [illegible]
[illegible]
[illegible]

ἐρωτήσει ἀνέπτη τῶν ἁγίων [illegible]
καὶ αἰωνίως ὑμνοῦσιν. – ἰουνίου ιγ´ τῇ αὐτῇ.

Ὁ μνήμη ὅσιος ἐν καιρῷ ζωῆς [illegible]
[illegible] ὁ θάνατος αὐτοῦ ἐν μετανοίᾳ
[illegible] θαυμάζει πρὸς [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] τοὺς πτωχοὺς [illegible]
[illegible] τὸ πολλῶν [illegible] λαμβάνειν
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] ιβ´ [illegible] μβ´ μβ´ [illegible]
[illegible] ὅταν ἀρρωστήσας
[illegible] εἰς τὸ ἀγγέλιον [illegible]
[illegible] τοῦ ἁγίου [illegible] τοῦ ἀπο[illegible]
[illegible] καὶ ὑμνοῦσιν. –

ἰουνίου τῇ μνήμῃ [illegible].

Ἡ μνήμη [illegible] ἐν καιρῷ [illegible]
[illegible] τῷ σώματι
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible] ἐν μέσῳ [illegible]
[illegible]
[illegible] ἀδελφοὺς αὐτοῦ [illegible]
[illegible]
[illegible]
[illegible]
[illegible] γυναικῶν [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] πολλὰ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ὅταν ἀρρω-
στήσας [illegible] τὸν ἅγιον [illegible]
[illegible] ὑμνοῦσιν. –

[illegible] τοῦ λέοντος [illegible]

Θ γέννημα [illegible] ἐν καιρῷ ζῳδίου τοῦ λέοντος [illegible] ἡμέρα [illegible] πρόσεχε [illegible] εἰς ἄνδρος πρόσωπον [illegible] ἀρρωστίαν ἀλλὰ σωθήσεται καὶ [illegible] καὶ καθαρὸς καὶ [illegible] σπουδαῖος [illegible] καὶ [illegible] χειρὸς [illegible] αὐτοῦ [illegible] θάνατος [illegible] πολέμου [illegible] καὶ [illegible] καὶ [illegible] καὶ [illegible] καὶ [illegible]

[illegible]

αὐτοῦ [illegible] καὶ [illegible] βίον [illegible] καὶ [illegible] ὥρα [illegible] καὶ [illegible]

[illegible]

Θ γέννημα [illegible] ἐν καιρῷ ζῳδίου [illegible] καὶ [illegible] βάσανα [illegible] καὶ [illegible] καὶ [illegible] βίον [illegible] ἀρρωστίαν ἀλλὰ σωθήσεται [illegible] καὶ [illegible]

[illegible]

ἡ μνήμη [illegible] τοῦ [illegible] ἀνδρός

Ὁ γνήσιος θεράπων ἐν καιροῖς Ζωσιμοῦ(?) τοῦ λέον-
τος [illegible] προσέχε-
τε [illegible] εἰς ἄνδρος πρόσωπον [illegible]
[illegible] πόλις μιᾶς [illegible]
[illegible] ἀρρωστίαν ἀλλὰ σωθῆναι [illegible]
ἡ μὲν [illegible] ἀνὴρ [illegible] καθαρός
[illegible] ἐμὸς αὐτοῦ [illegible]
[illegible]
[illegible]
χειρὸς [illegible] αὐτοῦ δ' οὐκ ἔ-
λειπε θεὸς [illegible]
θεοῦ [illegible] ἰδίοις πολεμεῖν [illegible]
[illegible]

[illegible]

αὐτοῦ [illegible]
[illegible]

Ὁ γνήσιος [illegible] ἐν καιροῖς Ζωσιμοῦ(?) [illegible]
[illegible] ἀλλὰ σωθῆ-
[illegible] θόρυβον οὐ [illegible] φυλάσσ[illegible]

H

αὐτὸς ἐρ [illegible] ἀπὸ σπουδαίων ἐκ [illegible]
[illegible]
[illegible] σι βάσιν καὶ γράμματα μα [illegible]
μὴ οὐ [illegible] θύομ αὐτ [illegible]
[illegible] μετ᾽ ἄλλων συνουσία [illegible] οὐ
μὴ μικρὰ [illegible] μεγάλα [illegible]
[illegible] ε· ιη· [illegible] λα· [illegible] μγ· τοῦ
[illegible] ὅταν ἀρωμ [illegible]
[illegible] σώμ [illegible] ἀρχ [illegible]
[illegible]
[illegible] αὐγ [illegible]

Ἡ [illegible] ἐν καιρῷ ζωδ [illegible]
[illegible] ἐμμο [illegible]
πρόσω [illegible] ἐρωτ [illegible] θεοσεβ [illegible]
[illegible] ὑπερ [illegible]
[illegible] ὑπο [illegible] ἀγαθ [illegible]
[illegible] ποιη [illegible] χρήματα [illegible]
[illegible]
[illegible]
[illegible]
φίλων [illegible] τοῦτο [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ὁ πρόσω [illegible]
[illegible] ἀπὸ [illegible]
[illegible]

[illegible] ἀπὸ [illegible]
[illegible] χρήσιμον λάβοι ἀπὸ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
ὅταν ἀρρωστ [illegible]
[illegible]
[illegible] βαρβαρ [illegible]
[illegible]

Θ [illegible] ἐν καιρῷ [illegible]
[illegible]
[illegible] πρόσω [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
βία [illegible] ἀπο [illegible]
[illegible]

[illegible] πρόσω [illegible]
[illegible] οὐ μὴ ἀπο [illegible]
[illegible] ἀπὸ
[illegible]
[illegible] ἀληθ [illegible]
ἄλλων [illegible] ἀπο [illegible]
[illegible] ἀπὸ [illegible]
[illegible] φόβον [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Ἡ [illegible] ἐν καιρῷ [illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible] ὅταν ἀρρωστ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Θ [illegible] ἐν καιρῷ [illegible]
[illegible] ἀγαθ [illegible] πρόσω [illegible]
[illegible] πρόσω [illegible]
[illegible]
[illegible]
[illegible]
[illegible] ἀπλ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] φυλακ [illegible]
[illegible] πραγμ [illegible]
[illegible]
[illegible] ἀπο [illegible]
[illegible] χάριν [illegible]
[illegible] ἄλλων συνουσία [illegible]
[illegible]
[illegible] ὁρμονται
[illegible]

μὴ γυναῖκα· ἐν αὐτῇ ἰδίως ζῆλον [illegible] σεται· ἀπὸ [illegible] βοηθήσει [illegible] φόβου [illegible] χάσει ἐν λύπῃ [illegible] θήσεται· ἔτη η ιε [illegible] λε μθ τῶν τὰ δὲ ζήσει χρόνους πολλούς· ὅταν ἀρρωστῇ [illegible] [illegible]

Ἡ σελήνη ἐν [illegible] καιρῷ ζωδίου τοῦ σκορπίου ὅτι ἡ μεγάλη [illegible] σελήνη ἐν [illegible] δοξασμένη εἶναι [illegible] τι [illegible] ἐν [illegible] ἐν τῷ προσώπῳ [illegible] πολλῶν [illegible] ἐν βίῳ [illegible] ὁ ἀνὴρ αὐτῆς [illegible] [illegible] ἀπὸ [illegible] [illegible] μέσα [illegible] πολεμῶν αὐτῷ [illegible] [illegible] πολλὰ [illegible] ἀπὸ θεοῦ [illegible] βάρος αὐτῆς [illegible] [illegible]

[illegible] ἔτη ε ιζ [illegible] λθ μα ταῦτα [illegible] ὅταν ἀρρωστήσει [illegible] λειτουργίᾳ [illegible] κυρίαν [illegible] ἐν [illegible] [illegible]

Ἡ σελήνη ἐν [illegible] καιρῷ ζωδίου τοξότου· ἡ γαστὴρ [illegible] μεγάλη [illegible] [illegible] πρόσωπον [illegible]

Ὀξὺ [illegible] πρόσεχε [illegible] [illegible] τὸ πρόσωπον [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] κατὰ [illegible] μηχα- [illegible] [illegible] [illegible]

Ἡ σελήνη ἐν [illegible] καιρῷ ζωδίου τοξότου [illegible] [illegible] μεγαλόφθαλμοι [illegible] [illegible] βίον [illegible] [illegible] [illegible] μᾶλλον αὐτῆς [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ἡ σελήνη [illegible] [illegible]

[illegible] [illegible] ἰσόγνωμος ἰσοκάρδιος εἰς [illegible]

Ὅταν γεννηθῇ [illegible] ἐν ὑπὸ πολλῶν [illegible] γράμματα [illegible] ὁ τοιοῦτος [illegible] μακρόβιος [illegible] πρόσω [illegible] αὐτοῦ ἀπὸ τῆς σελήνης αὐτοῦ [illegible] ἀπὸ [illegible] φόβου [illegible] ταράξει [illegible] οἶκον αὐτοῦ [illegible] [illegible] ἀποβάλλει [illegible] ἄλλων [illegible] ἄτυχος [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ἐν σελήνῃ [illegible]

Ἀναβαθμοὶ [illegible] ἀρχόμενος·

Ἡ μνήμη σου [illegible] ἐν καιρῷ [illegible]

[illegible]

προσώπου [illegible] ἔχουσα [illegible]

[illegible] καρδίαν [illegible] ποιῆ

[illegible] βίον· [illegible]

[illegible]

[illegible] εἰς τὸ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Ἡ μνήμη σου [illegible] ἐν καιρῷ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Ἡ μνήμη [illegible] ἐν καιρῷ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

115

ἐὰν [illegible] γυναῖκα πρὸς χάσει ἢ χωρίσει
ἐὰν μετ' ἄλλου μ(ε)ίζωσι [illegible] ξερημπλῶσι ἀ
λλάσσωσι ἢ [illegible] ὅτι γηρά
σει τελευτήσῃ ἀπὸ [illegible] ἀλέξαν
δρον [illegible] ἀπὸ τὰ [illegible]
[illegible] λάβει [illegible] διάσει ἐ
[illegible] αὐτὴν [illegible] βα
σιλικὰ γράμματα [illegible] ἔχει [illegible]
τὸν [illegible] ἢ [illegible] τὸν [illegible]
[illegible] θαλασσινοῦ μὴ ἀπείρου [illegible]
καὶ θαλλεῖ [illegible] ἀγαθόν
εἰς τὸ [illegible]
λα[illegible] ἐλεημοσύνη [illegible]
[illegible] χρό(νους) γ. ζ. ι[illegible]
ταῦτα [illegible]
[illegible]
[illegible] φαλκαρίους [illegible]
[illegible]

εἰ [illegible] γυναῖκα εἰ ἀπὸ [illegible]
[illegible] μὴ [illegible]
καὶ [illegible] τοὺς λό[illegible]
προσέχειν καὶ [illegible]
[illegible] βούλ[illegible]
[illegible] τὸ ὄνειρον [illegible]
[illegible] μετὰ [illegible]
[illegible] γυναῖκα [illegible]
[illegible] προσέχε [illegible]
[illegible]

50

MVSEVM BRITANNICVM

[illegible] γυναῖκα [illegible] χάσει ἢ χωρίσει
[illegible] ἄλλο [illegible]
[illegible]
[illegible] ἀπὸ [illegible]
[illegible] ἀπὸ τὰ [illegible]
[illegible] λάβε [illegible]
[illegible]
[illegible] γράμματα [illegible]
τὸν [illegible]
[illegible] μυστήριον [illegible]
[illegible] ἐκβάλλει τὸ ἀγαθὸν
εἰς τὸ [illegible]
[illegible]
[illegible] γ̅ ζ̅ ιβ̅ [illegible]
[illegible]
[illegible]
[illegible] φαζουαριος [illegible]
[illegible]

εἰς [illegible] γυναῖκα [illegible]
[illegible]
[illegible] τοῖς λόγοις [illegible]
[illegible]
[illegible]
[illegible] τὸ ὄμηρον [illegible]
[illegible]
τὴν γυναῖκα ἢ ἐκ [illegible]
[illegible] πρόσεχε [illegible]
[illegible]
τὸν [illegible]
[illegible]
[illegible]
[illegible]

MVSEVM BRITANNICVM

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

All photographs (as defined in the Copyright Act 1956) are the copyright of the British Library Board and may not be reproduced without permission. Applications for permission should be made in writing with a statement of the nature of the publication. The Board reserve the right to make a charge for reproduction.

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS

Shelfmark HARLEY 5596. ~~Order~~ SCH. 53347.

Author —.

Title GEOMANTICA EXORCISMI.

Place and date of publication — -

CENTIMETRES 1 2 3 4 5 INCHES 1 2 Reduction 12

RD RS9

END

START

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS.

Shelfmark HARLEY 6484. ~~Order~~ SCH. NO. 84012.

Author —

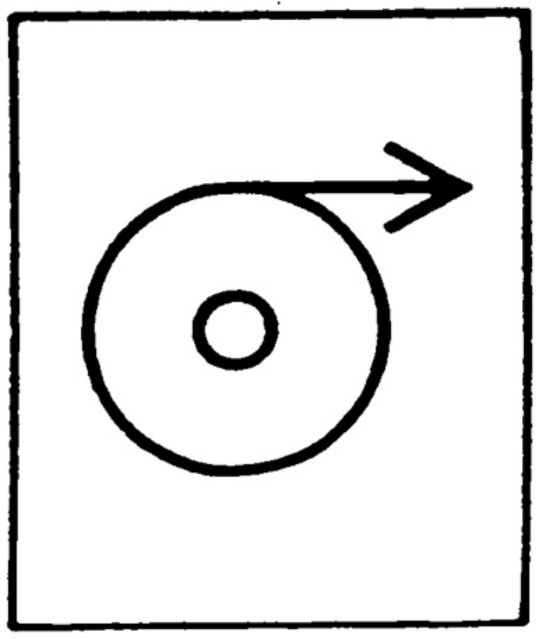
Title TREATISE OF TALISMANS.

—

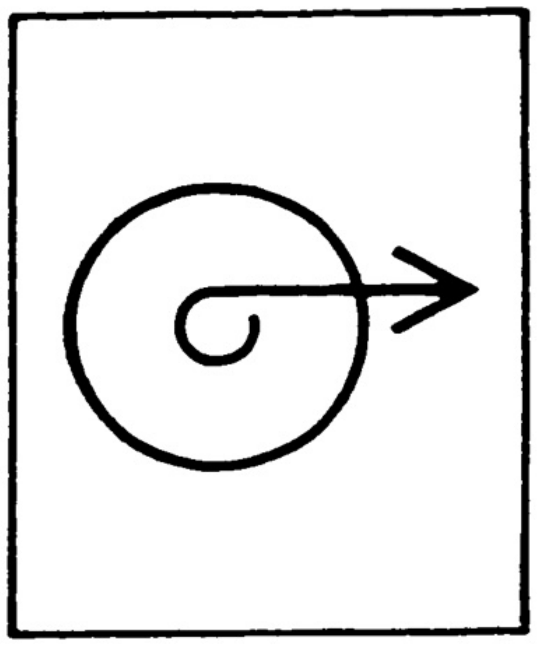
Place and date of publication —

CENTIMETRES 1 2 3 4 5 **INCHES** 1 2 Reduction 8.

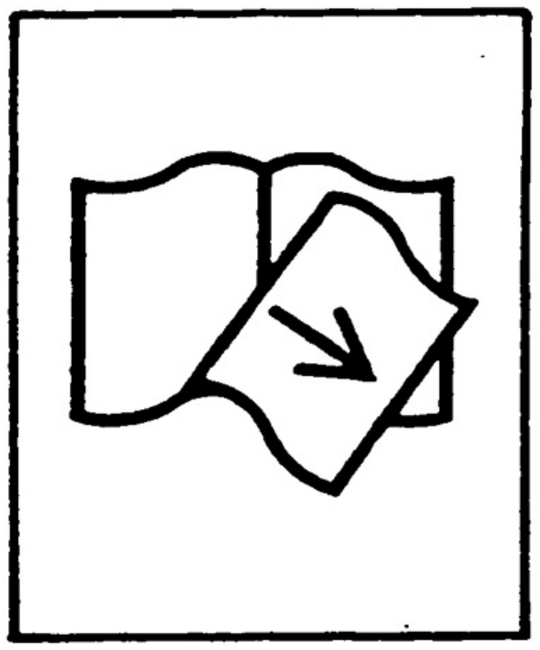
THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.



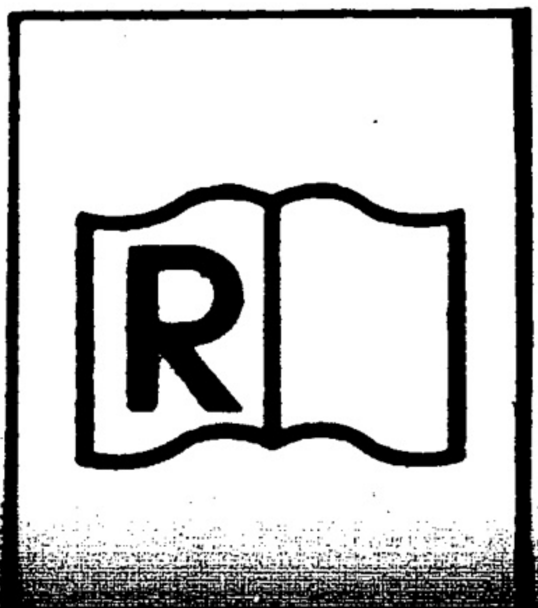
Beginning of reel



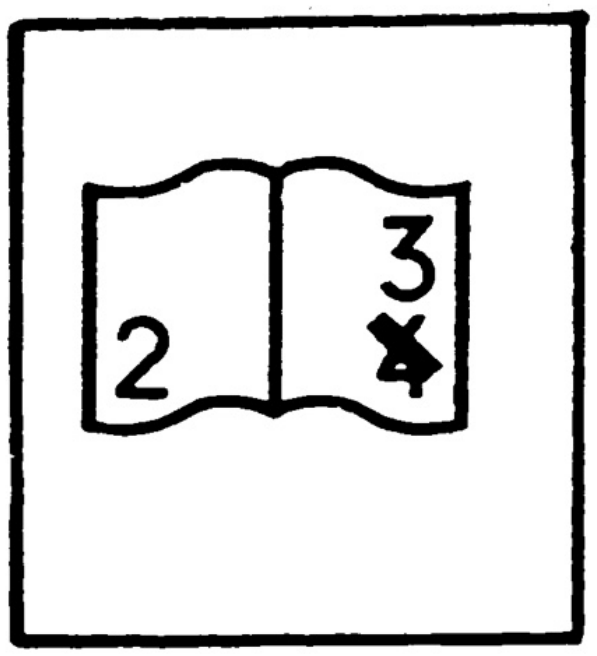
End of reel



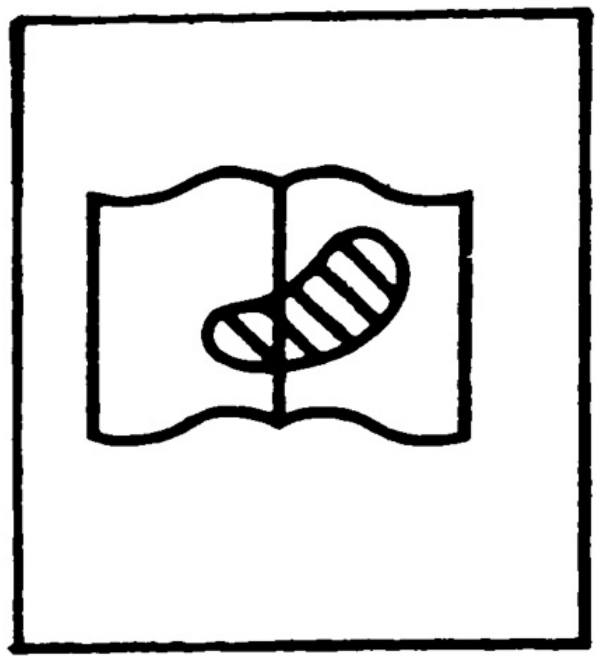
Missing pages and/or issues



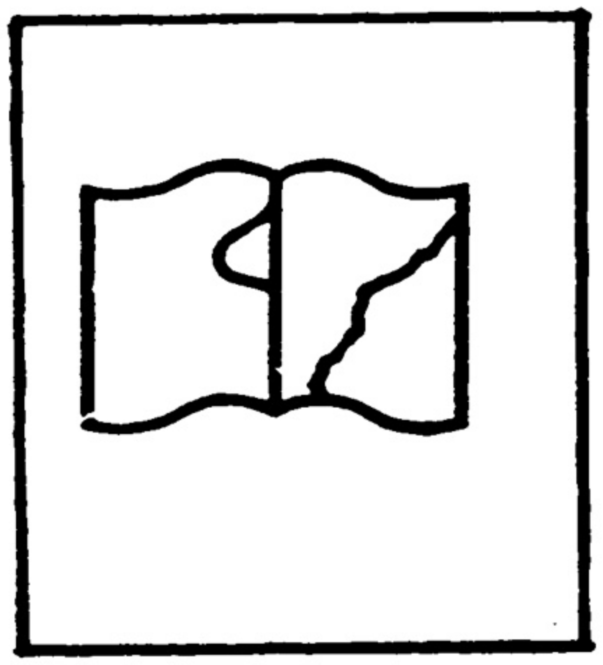
Repetition of image



Incorrect numbering - incorrect date



Original difficult to read



Damaged text - wrong binding

48. a.
XLVIII. A

156. C. 12.
6484.

16/11 A

1 Thea 4. Dr Rudd

Of the Talismanicall Sculptu of the Persians: or the manner of making Figures or Images under certain Constellations

MVSEVM BRITANNICVM

Section 1st

That the Persians are unjustly blamed concerning their choice & curious knowledge in Magick Sculpture, & Astrology.

The Persians, or if you please the Babylonian that bordered upon the River Euphrates — were the first as Rabbins report that foun out the secret power of Figures. The wonder that have been effected by them have been acknowledg acknowledged by all the Ancients & approved of throughout all Egypt: in so much that those who were the first that have written of them have maintained, that there was not any thing of more Excellency & admiration within the Compass of the whole Universe These first Writers have been seconded by all those that have come after them, even down to our own days wherein we have at length seen this Secret condemned and the Persians accused of Sorcery. for four Reasons. First, because Persians they are said to be derived from the most wicked person next to Cain that ever was, that is from Cham otherwise called

called Zoroaster. Second is, because the learned men of this Nation acknowledged no other Deity save that of the Heavens & the Stars; and by consequence their Doctrine must be very dangerous The third is. That they teach the worshiping of Spirits or Divels, that convey themselves into Statues. The fourth is that they made certain Figures and Images from whence they received Benefits of all sorts by the use of witchcrafts and Inchantments. I will shew their Innocence, and free them from Suspition, and shall ground my Defence of them, upon what I have found written in the preface of Hamahalzel a Persian Astrologer translated into

into Hebrew by Rabbi Chomer a Moderne-
Author.

In Anſwer to the first he sayes, that the con=
ſtant and unanimous Tradition in Perſia is
That Zoroaſter was so good a man that the
most Religious sort of people of that Country
& are dayly converſant in the reading of a pious
Tract of his Compoſing, the Title is Memlechiti
Halaat. i.e. The Kingdom of God. R. Chomer-
avers that none but the Counterfeit —
Beroſus will have him to be Cham the Son-
of Noah. I confeſſe that wiſe Perſian addic=
ted himſelfe to the Contemplation of the —
Starrs but worſhip them he did not.
To the-

To the second Reaſon Hamahalzel Anſwers that
the Perſians were so far from worſhipping —
the Heavens and the Starrs, that on the —
contrary, they taught all men to acknowledge
One God, by obſerving the juſt Motion of the —
Heavens & the Starrs, & that if he were at all
acknowledged by any of the ancient Philoſo=
phers it was for the very same reaſon, as you —
may learn of Manilius, Diogenes Laertius, Roſellus
and Picus Mirandula. Hournius adds that their
obſervation of the Stars was so Holy, that the firſt
that addicted themſelves unto it were therefore
called Magi, that is to ſay Wiſe men: from —
whence the word Magick alſo deſcended; wch
ſignifies

signifies only a perfect Knowledge of the workes of God, and their effects; which appear more visibly in the Cælestial Bodies; by which the Magi understood (saith Scaliger) that One, that was God, was to become man. Hâc Magiâ (saith he Dominum Jesum fuisse promissum Regem cognoverunt Magi; qui ad eum adorandum longissimis è Regionibus profecti sunt. If this Magick, by which men came to a full knowledge of the Heavens & the Stars were so black and damnable a peece of knowledge, as it is given out to be; why then did none of ye antient Philosophers ever condemn it? or rather why did they take such long Journeys upon

contra Cardan.

them

them, for the attaining to this knowledge? for this Magick is the fountain of all good Doctrine. All Antiquity cōmends the Affection of those Magi, which followed the strange Star, why then should their Doctrine be condemned? Why did they not out of their zeale fall down and worship this Star, which appeared more bright and wonderfull then any of the rest? But rather, on the contrary only followed it, as knowing well that it was the Messenger of him whom they afterwards worshipped in a Stable. See this truth proved at large by St Jerome, Socrates, Eustathius, Agathias, Pliny, Amianus Marcellinus, Casaubon, Brissonius, Duret & Bullinger

The third Reason is refuted, saith Hamahazet in saying no more then this, that our Adversaries cannot name one Persian Astrologer, that ever worshipped a Statue. They had indeed some wonderfull Images or Statues: but since they were such, as were allowed by the Egyptian Law maker, (he means Moses) why might not they make use of them? Now that they were allowed of, appears by that of Micah, and his Mother who allotted two hundred peices of Silver to make one of. Neither do we find that they were reproved by God for this, no more then Laban was, for doing the like; but rather on the contrary, Nunc scio, quod benefaciet

Judic: 17.

benefaciet mihi Deus (saith Micah) after that he had gotten him a Levite to be his Priest, and to have the charge of those Teraphim, or Statues: which are often called by the name of God; either because they were consecrated unto him: or else, because there appeared in them the Wonderfull effects of some Particular Residence of some Power, which served in stead of Oracles. Quia dies multos (saith Hosea) sedebunt filij Israel, sine Rege & sine Principe & sine sacrificio, & sine Altari, & sine Ephod, & sine Teraphim. that is, as if he had said: neither Ephod nor Teraphim, shall give any Answer.

Ose 3.4.

And here we are to take notice of the Errors of divers

divers Authors concerning these Teraphim; and first
in Thisbi. of Elias Levita; who reports that they were made
after this manner. They killed a Man, that was the
first born, and wrung off his head; and having embalmed
it, they placed it upon a plate of Gold, on which was
first written the name of the unclean Spirit that
they would call upon: and so hanging it up against
a wall and placing Lamps and Torches about it
they worshipped it. A very subtile Invention, but
something diſmal! but who can imagine the people
In Geneſ. 31. of God ever guilty of it? The conceit of Aben-Ezra
is altogether as falſe, though not so scandalous; for
he says, that the Teraphim were certain Inſtruments
of braſse like Sundials; by which they know the
particular

Impr. Ven. an. 1544. Cap. 36.

particular Hour and minute that they were to practice
their Divination in. Rabbi Eliezer surnamed: גדול
Gadol, that is the Great, in his Booke entituled
פִּרְקֵי אֱלִיאֶזֶר:, Pirche Eliezer, i.e. Capitula R. Eliezer,
is of Opinion, that they were certain Statues, made
in form of a Man, under certain Constellations, whose
influences, (which they were capable of receiving)
cauſed them to speake at some certain houres, &
give an Anſwer to whatsoever was demanded of
them. And the reaſon, saith he, why Rachel
stole away her father Labans Images, was; for feare
that Laban, having recourſe to them, might learne
Gul: Malmſburg. De Geſtis Reg. Angl. l. 2. c. 10 which way Jacob with his family had taken.

W^{m} of Malmſbury affirmes that the uſe of these
Images

Images was practiſed by one of the most learned Biſhops
of the Church. R. David Kimchi is alſo deceived when
he says that these Teraphim were certain Images,
(whoſe figure is yet unknown) by which the Ancients
were inſtructed concerning future events: being as it
were; like those Oracles which oftentimes spake
by the mouth of the Devil. This falſe opinion of
his is taken up by Cardinal Cajetan, Sanctes, Vatablus,
Clarius, Selden, and Marinus in his arca Noe. —

In Thesaur. Heb.
Mercerus alſo goes along with the Stream of
Interpreters & says that these Images were as
the Houſhold Gods of the ancients, ut penates
saith he; & Lares sumpserim. Philo Judeus is alſo
out of the way for speaking of the Story in the
17.th

7

17.th of Judges, he says that Micah made of fine
gold and Silver, three Images of young Lads, and
three Calves, one Eagle and one Lion, one Dragon & one Dove.
So that if any one had a minde to know any secret
concerning his wife he was to have recourse to
the Image of the Dove; which answered his demands
If concerning his Children he went to the Boyes
if concerning Riches to the Eagle ~~Calves~~; If concerning
power and strength to the Lyon: If it any thing
concerned Sons & Daughters he went then to the
Calves, And if it were about Length of years and
days he was to Consult the Image of the Dragon

In 1. Reg. 22.
4 Reg. 6. 16.
But I am of opinion with St. Jerome, an Author
more worthy of credit in matters of ye old Testamt.
then

then any Interpreter whatever either Greek or Latin
That these Teraphim were Sacred Images belonging
to the Priest. Teraphim (saith he with Aquila) proprie
appellantur μορφώματα, idest, figuræ et simulacra
quæ nos possumus, in præsenti duntaxat loco, Che=
rubim et Seraphim, sive alia, quæ in Templi
ornamenta fieri jussa sunt dicere: This opinion
of his is so sound, and so true a one; that he
must be no Rational man that preferres it not
before any other. You have it also again expres-
Ep:130. sed in other termes, in his Epistle ad Marcellam.
In Teraphim (saith this learned father) vel figuris
varia opera, quæ Teraphim vocantur, intelliguntur
&c. Juxta igitur hunc sensum & Micha cum veste
sacerdotali.

sacerdotali pertinent ornamenta per Teraphim expresso
monstratur.

Now seeing that the Images of Seraphims or
Cherubims are by a generall name called
Teraphim who can accuse the Eastern people
of Sorcery, for using them, any more then Laban
who did the like? Certainly the holy Scriptures
which reprove so sharply all manner of vice
never reproves him for doing it: neither is it
at all credible, that Jacob would have served
an Idolater so long a time; and at length
marry his Daughters too. It may be also
probably conjectured that David made use of
these Images, seeing that it is storied that his
wife

wife Michal Tulit Teraphim, et posuit eum —
super Lectum; using this subtile Devise to save
& secure her husbands Life. If it be objected
that Jacob comanded all his houshold to put away
all the strange Gods, and he hid them in a pit
covering them with earth under a Turpentine tree
I answer that there is nothing more clear then that
he there speaks of the houshold gods of gold &
silver which his Sons took from the Sichemites
Gen: 34. as a rich booty when they spoiled their City. although
this blessed Patriarch had been so long a time sojourning in
this Country yet he never made any mention of
false gods till the time of the pillaging of these
Cananites, who were a people given to all manner of
Idolatry

Idolatry: which was the Reason (say the most Learned of ye
Rabbins) that Abraham made his Servant sweare
unto him not to take a wife for his Son Isaack out of
this people because he knew that they were Idolaters.
The same charge did Isaack give his Son Jacob.
Hamahalzel therefore concludes with this Truth;—
That certainly in the time of these Patriarchs, there
were some certain wonderfull Images or Statues,
by which God made known his will to his people.
Those that shall have the happyness to see the —
Tract, which Monceaus saies, he hath written of
this Subject will be ready to confesse, that they are not
Dreams which are here delivered by this Persian —
Astrologer. If it be demanded why then did not
Moses—

Moses make a particular Description of their Images
I answer, that this wise Lawgiver, knowing how extreamly inclined to Idolatry the people which he conducted, was; makes no other mention of them save only in passage: being unwilling to forget them wholly lest any thing of the History should have been left out.

I do the more boldly propose this Doctrine, after this Persian Writer; because I see that in all ages God hath made known his Wonders, and what ever Accident of Importance was to happen throughout the Universe by some sensible ~~sign~~ thing; and will yet do the same hereafter, when he shall come to judge the Quick and the Dead; giving a signe of
his

his Coming by the Falling of the Stars, & the darkning of the Sun and Moon, and by a deep astonishment cast upon all Mortals. If you please but to looke back upon all Ages past you shall not finde any one (where according to this truth) some new Prodigy did not foreshew the Good, or the evil Accidents, that were to come. Thus we see that a little before the time that Xerxes covered the Earth, with his Million of men, there appeared horrible and dreadfull Meteors, as Presages of the Evils that afterwards hapned: as there did likewise in the time of Attila who was called Flagellum Dei And, to go higher, was not poor Jerusalem
forewarned

of her Approaching Miserie, which made her the most wretched of all Cities by many the like prodigies. For there was often seen in the air, Armies of men in Battail array, seeming to be ready to charge each other: and one day at the Feast of Pentecost, the High Priest entring into the temple to offer the Usual Sacrifices, which God regarded now no more; there was heard a sudden noise, & a voice imediately following it, which said: נַעֲבוֹר מִזֶּה Naavour Mizeh. Let us depart hence. I shall not speake of the Brazen Gate which opened of it self without being touched by any body: and all the other Prodigies which are spoken of by Josephus

Appian

Appian hath reckoned up, what miraculous things were seen and heard before the breaking out of the Civil wars; as namely fearfull voices; & strange running up and down of Horses, which no body could see. Pliny hath likewise set down those that were heard in the same manner, before the Cymbrian war; and among the rest divers voices that were heard from heaven, and dreadfull Alarmes, sounded by certain terrible Trumpets. Before the Lacedemonians were overthrown at the Battle of Leuctra, the Armes, in the Temple were heard to make a noise of their own accord: and about the same time at

Thebes

Lib. de Divin.

Valer. Max. l. 1.

Felix Malleol. De Nob. c. 30.

Peucer. de precip. Divinat. Gen.

Cypr: Leovitius de Conjunct. mag. Lavater. de Spectris. part 1. c. 16. 17

vid. Livy.

Thebes, the Gates of the Temple of Hercules opened of themſelves without any man touching them, and the armes that hung againſt the wall, were found caſt on the ground (as Cicero reports the Story) not without the great aſtoniſhment of the beholders.

At the time that Milthiades went againſt the Perſians, divers strange sights foreshewed what the event would be: In the Reign of Theodoſius there appeared a Star shooting forth beams in the shape of a sword: and in the time of Sultan Selim, an infinite number of Croſses appeared shining in the air which foreshewed the loſſe he afterward received by the Christians. The Emperour Pertinax was forewarned of his death three dayes before by a certain viſion that he saw in a pond that seemed to threaten him with a drawn sword in his hand. Certain Spirits foretold the death of Conſtans son to Conſtantine the Great.

Alexander the 3. King of Scots ~~was~~ was advertiſed of his death by a Spectre that danced publickly with him in a maſk. Another sad yastly lean diſfigured Ghost foretold Julian the Apostate & the Emperour Tacitus theirs.

Cardan aſſures us that in the City Parma, there is a certain Noble Family, out of which when any one is to dye, there is alwayes an old strange unknown

unknown Woman seen sitting in the Hall in the Chymney corner; and this so certainly, that it never fails. A Avila there is to be seen a wonderfull Bell, that is, when any disaster is to befall Christendome; sometime before it happend is heard to sound without any body touching it. The Authors which affirme that they have known this of their own experience, are of such Integrity as that we cannot but beleive them? and this Miracle was seen by ten Thousand, a little before the Overthrow given to the Granatins. But what we shall to this prodigious thing which the Executioners of Justice upon Malefactors (whom we cannot name without horror) find to be true too often:

namely

part 1.
cap. 17.

4th sheet Dr. Rudd. &c

namely that when any Malefactor is to be delivered is to be delivered into their hands, the Sword or Fauchion, that they are wont to use in this business, remove it self, no man coming so much as near it; as it is at large discoursed of by Lavaterus in his Book de Spectris, and Natalis Taillepied in his Treatise de l'Apparition des Esprits.

We may here add that direfull Massacre of the Huguenots on St Bartholomews day; which was foretold by the White Thorn, that blossomed the night before. Besides, it is observed, that if on Michaelmas Day, which is the 29th of September there be found a certain little worm in ye Oak apple the yeare will then certainly be very pleasant and

seasonable

reasonable: if there be found a Spider, it will be a barren year, and there will be great scarcity of all things; If a Fly, it is a sign of a moderate season: If there be nothing at all found in it, it is a signe that very sore diseases shall reign all that year. Sometimes also God lets us know what shall come to passe; by some inward signe; either in sleeping, or waking.

Loco citato. So Camerarius affirmes, that some people have an Apprehension, and knowledge of the death of their friends and Kindred either before or after they are dead, by a certain strange & unusual Restlesness within themselves though they be a thousand Leagues off. My Mother Lucretia Rudd when she was living, had some such Sign alwayes given her: for there never dyed any of our Kindred, but a little before, she dreamt either of haire or of Eggs or of Teeth all mingled together ~~of~~ with earth and this Sign was an infallible one: and I my selfe when I had heard say she had any such dream, observed the Event alwayes to follow.

I shall draw this Conclusion from all that which I before delivered; that seing that God hath formerly Miraculously foreshowed, and doth still at this very day foreshow by divers signes, and in very many things what Events shall follow he may then as well have showed it heretofore, by one only particular means: such peradventure as as was that of Labans Images, which we may probably guess to have been the Teraphim spoken of by Hosea. And then if the ancient Persians as Zoroaster, having kept themselves to the use of one kind only of these Figures; following the Example of the First Fathers, who inhabited their Country, are they presently to be condemned, as Magicians? This is all one, as if we should accuse of Sorcery all those, that by the tolling of the Bell at Avila, or any other the like Prodigy conclude that some Calamity is to follow.

The last Reason, for which the Persian Magicians are condemned is thus Answered by Hamahalzol. I deny not, saith he, but that our

ancient

ancient Astrologers did make certain Images under such and such Constellations both of Gold silver, wood, wax, earth and stone; from the use of which they did also reap much benefit But that it was either by way of Enchantments or Witchcraft there is no man will ever be able to prove. These are his very words Translated: So that it now Remains that we set down how, or in what manner, the Vertue of these Images could be Natural: which I shall endeavour to do, after I have first showed how our Modern Philosophy have erred in this particular.

Section 2^{d}.

That for want of understanding Ariſtotle aright; Men have condemned the Power of Figures; and concluded very many things both against this Philosopher & against all sound Philosophy.

The Ignorance of the Languages hath been the occaſion of so many Errors, not only in Learning, but even in Religion too; that it is not without cauſe that Learned men complain thereof. For what can be imagined more ridiculous, then for a man, not knowing the force of the word: רָקִיעַ Rachajah, which signifies no more but the Air, or the extent of any thing, to fancy a Chriſtalline Heaven. From this paſſage; Diviſit aquas quæ subter Firmamentum, ab ijs quæ super Firmament^{m} sunt, et aquæ omnes quæ super Cælos sunt. It hath been concluded, either that there were waters above the Heavens, or elſe that there were certain Chriſtalline Heaven^{s}. What groſſer conceit can there be; then for want of understanding the Equivocall meaning of the word: קֶרֶן Keren which signifies both a Horne and Light or Brightneſs, to paint Moſes with Hornes which hath been the cauſe of great aſtoniſhment

astoniſhment among many Christians, and of Laughter to the Jewes and Arabians. Many Abuſes are crept into our Religion meerly for want of the Hebrew or Holy tongue. I shall now show some Errors with which our Bookes are full only for want of understanding the Text of Aristotle aright.

I shall mention some few Errors, and that only to make it appeare that Figures are condemned without cauſe, and that many Concluſions are deduced which sound Argumentation could not beare.

In. Isag. Porphyr.

All Interpreters have rendred the Greek word εἶδος, species whereas it ought to be rendred Specimen

specimen. For it cannot be denied but that εἰδέα signifies the Species or Sampler, and εἶδος the Copy or extract: unleſs we should give Plato the Lye who alwayes takes εἶδος in this sense; as if we should interpret it in our Language, The Copy of the Great Pattern or Sampler.

2. Next, it is a manner of speaking very frequent with Plato, that when he speakes of the Idea of a Man or of a Horſe he sayes ἀυτῷ ἄνθρωπος, ἀυτῷ ἵππος: which almost all Interpreters have corrected, though very falsly, and read ἀυτος ἄνθρωπος: as in Latin every particular man may be called Ipſe homo; but when we would expreſs the Idea we cannot do it, but in those

termes, Ipſi Homo, Ipſi Equus, ipſi Cælum &c.

3. Another Error that is comitted in the interpreting of Aristotle, is in the word ὑφέστηκε the senſe which is uſually expreſſed thus: Utrum Univerſalia cadant in rerum naturam? Namely, Whether there be any Universals in the world, or not? — whereas they should rather say, Utrum realiter subſiſtant? or elſe, Utrum sint realia. i.e: Whether they have an Existence real and of themselves or not. There being no small difference betwixt these two Propositions, Utrum Universalia exiſtant? and, Utrum exiſtant per ſe? which was the opinion of Plato. And upon the same Subject there is likewise another Error comitted in thoſe

εἴτε ἐν μόναις ψιλαῖς ἐπινοίαις, Utrum Universalia in nudis tantum conceptionibus posita sint? Utrum sint secundum Intentionaliter, sive per solam cogitationem mentis? Whether Universals have their being only in little thoughts, Whereas in sound Philosophy, and according to the Text it should have been proposed in these words Whether Universals exiſt only by the Reflection of the Understanding? Which is said to be a fine, small Thought, and so the queſtion is, An sint realiter aut per Intellectum. And we are to note, that ψιλαῖς ἐπινοίαις is very properly rendered Small thoughts or Conceptions becauſe the second thoughts are Leſſer & finer then the firſt.

Section. 3.d

The Power of Artificial Images or Figures is proved by that of those that are found Naturally Imprinted on Stones and Plants cōmonly called Gamahe or Camaieu, and Signatures.

When I consider the wonderfull Effects that are found not only in Plants, and in the most stupid of Living Creatures; but alſo even in Stones, and the most rude and unpolished Flints that are found: I confeſſe I find myselfe very much inclined to the beleife of that which our Half brained Smatterers in Learning account

account Ridiculous and Fabulous. For who would ever have thought, that besides those many wonders which have been discovered to be in the Loadstone; but in the dayes of our Grandfathers, there should yet in our time alſo be found out this in a certain kinde of Load-stone which is of a mixt Colour betwixt white and black, and something resembling that of Iron; that, if a knife or Needle be touched with it, it will cut and enter into a Mans body without the least sense of pain at all? Which hath given occaſion to ~~all~~ a very Learned, who himſelfe had tryed the Experiment to say, that our Mountibanks

Card. de Subtil. l. 6. 7°

Mountebancks which wee see to cut and slash themselves upon their stages in such manner without the least change of countenance do make use of this expriment. But my purpose here is not, to set down indifferently what ever wonderfull effects there are found in Stones and in Plants: Their several Figures, the power whereof we now undertake is the Subject I now shall treat of. I will make a Division of these Figures their generall name being already known.

1. These Figures are either Natural, Accidentall or Artificial. The Artificial Figures shall be the Subject of my Discourse in the next Section

Now both the Natural and Accidental Figures as they are of three sorts; that is Imbossed or rising up, Hollowed or Naturaly Ingraven; and only Painted; so are they found also in three sorts of things; namely in Stones chiefly; in Plants and in Living Creatures: which neither Albertus nor Camillus have observed.

Now there is this difference betwixt the Naturall and the Accidental: that these Later (say Writers) are not made to any End propos'd whereas on the contrary; those other are never produced without some Reason or other. The Accidental are produced after some such mann̄ as was that act of the Painter, who being not able

able to expresse to his mind the Foaming of a horse, in a Fury threw his Spunge at his Piece, with a purpose utterly to deface it: but it so hapned, that what his Pencil could not do his Spunge performed so rarely, that it was impossible for any hand to mend it. This Foam then was made without any Intention of the Painter to make it: But if I should say there is no such matter in the works of nature, I should say nothing but what were justifiable. For if: we are taught even by Divinity it selfe, and Reason also confirmes it, that there is a certain Providence which leads on all things to their end; & which

which makes nothing, but to some purpose; why should we then ascribe to Fortune, any thing that causeth us to admire the Power of God, and to impute to chance things that are of greatest admiration.

Natural & Accidental Figures are found in three sorts of things in Stones, in Plants and in Living Creatures. Those that are found in Stones are called Gamahes, a word derived, in my opinion, from Camaïeu by which name in France they call all figured Agats: so that from this particular name there is now made a generall Appellation serving to expresse all sorts of Figured Stones. It is a difficult thing to tell whence this word Gamahe is descended originally. It is thought that the Jewes who lived a long time in France have left as many of their words and this amongst the rest, this Conjecture seems more probable for the Jewes traffick much in — precious Stones. Now the word: כמיוה Chai=maieu, may have been corrupted from: כמי״ה Chemaija, which signifies, As the waters of God: becauſe that you shall see some Agats — streaked in such manner as that they perfect=ly represent the Figure of waters: and the — word God is here added according to an — Idiotiſme frequent in the Hebrew Tongue; which when it is to speake of any thing of — Excellence

Excellence; uſually adds this Holy Name after it. Thus speaking of a pleaſant Garden, it calls it Paradiſus Domini: of a Great Army, Exercitus Domini. of tall Cedars, Cedri Dei: of high — Mountaines Montes Dei &c. The figures then which are represented on Stones are either Painted, Emboſſed or Ingraven.

2. The Painted ones are of two sorts, Coloured or without colour: the Coloured, are all such — as are found on Agats; such as was that of King Pyrrhus, where the nine Muſes, — richly apparrelled were represented dancing with Apollo in the midst playing upon a harp. Cardan cannot beleive that this figure could

Cardan de Subtil: l. 1 7.

could ever be so exactly drawn by meer Accident: but rather is of opinion, that it was made after this manner. Some Painter said he had long before; pictured upon a piece of Marble; Apollo amidst the Muſes, & afterwards either by chance; or upon set purpoſe, this Picture being buried in the ground, in some place where Agats were generated, the Marble was turned into Agat, & yet still retained the very same lineaments, which had been formerly drawn upon it. A pleasant Conceit! But what would he have said if he had ſeen that which M. de Breves had obſerved in his Voyages into the Levant, of a Crucifix repreſented Naturally on Marble stone. I have seen (saith he) another the like wonder at S^t. Georges in Venice where the figure of a Crucifix was represented upon a Marble stone; but with ſo much life, as that you might there plainly distinguish the Nails, the Wounds, the drops of blood, in a word, all the particulars that the most curious painter would have expressed. This Crucifix now (according to Cardan) must needs have been drawn upon some other kind of stone, which was afterwards converted into Marble, which is very ridiculous: or ſuppose, that this was not some other Stone turned into Marble; but

Ensies Relations fol. 137.

but that it had by some extraordinary Means-
only received and retained the figure of some
Crucifix, which had been applyed unto it :
We must then be forced necessarily to say, yt
all other stones have received those Figures
which we see perfectly represented upon them
by the like Application : which Opinion is
far wider of comon sense, then the former.
M. de Breves either had not observed, or
else had forgott to speake of that other
Gamahe, or wonderfull figure meerly Natu=rall which is to be seen in the same Church
upon an Altar of Jasper coloured marble.

This figure is a Deaths Head so exactly
drawn

drawn, yt you cannot find any part defective
How prodigiously full of wonder the Effects
of Nature are which shewes her selfe admirable
in all her ways!

And here we are to take notice, that these
Figures are more frequently found, toward
the Eastern & Southern Countries then in
any other; by reason of the Heat, by which
they are generated, and the vertue of the
Tract. 3. Cap. 4. Stars. In India (saies Albertus Magnus)
plures quam hîc Gamahe, quià potentiora
astra. In Italy there are more of them
seen then in France for the same reason.
At Limans a Village in Provence, about a
League

League distant from Forcalquier a City of good note there hath been some time found in a certain Mine of a ~~certain~~ kind of reddish soft stone a great Number of these Gamahes, or painted figures, of birds, Mice, Trees Serpents and Letters, so exactly shaped that little Children could tell what they were. Three Leagues from Lyons which is a Country hotter yet then this there are found, on the coast of Jseron great store of Stones, which divided in two yeild many of these Gamahes exactly figured. Albertus Magnus saw at Collen, on the Tomb of the three Kings, the Heads of two young men very white drawn by

Lib. de Mirab. tr. 3

Nature

7th sheet Dr. Rudd

Nature upon a Cornaline, but ſo ordered as that the one was placed upon the other like the Medals of the French King & Queen in one figure. There was likewiſe seen upon this Cornaline, a Black serpent, that encircled the two Heads in manner of a Garland and that with so much perfection that Albertus could not believe that it was the workmanship of nature: Probavi autem (saies he) quod non est vitrum, sed lapis: propter quod præſumpſi Picturam illam eſſe a Natura & non ab arte. The same Author alſo saw at Venice one of these Gamahes, upon a Marble stone that had

Exod Tract. C. 1.

been

been sawed asunder, and this was the figure of a Kings head with a Crown upon it; & there was so much perfection in this Natural piece of picture, as that the skilfullest painter in the world, would have found it a very hard task to have copied it: such was the Majesty of his Countenance Eyes & Mouth; that it filled with astonishment all that beheld it; In a word it was in nothing defective, save that the fore head was somewhat greater then the Life and the reason of it was (saith he) because that the hot vapour whereof this stone had been formed, being too vehe=
ment

vehement, it mounted higher then it should have done in the forming of this figure.

Cardan tels also of another of these Gamahes on an Agate where was represented the Hemisphere of the Heavens, with the Earth placed in the Midst and as it were upon ye waters and many other wonderfull rarities he mentions

3. Those Figures which are not painted at all cannot be knowne otherwise then by the ending of the Lines: and yet they notwithstanding perfectly exprest that which they represent.

En ses Relations fol. 476 -

Of this sort. is that M. de Breves saw at Bethlehem upon one of the Tables of Marble; that adorns the place where the Cratch is: upon which you have
represented

represented an old man with a beard and a long gown with a Cowl fitted to it: and all meerly by the meeting together, and casual corresponding

In Formic. l. 6. 5. c. 6. of the lines of the Stone. Nider reports, y in Mauritania, neer to the City of Septa, there is a Fountain, where there is found a certain kind of Stones, that naturally represent all the words of the Ave Maria. As for Example; in one you shall have Ave Maria, written at length; in another Gratia plena; and in another, Dominus tecum. Neither will this story seem so incredible to any man, that shall but consider, that the late King of France was sometime presented with a Company of little Flint Stones, that by the

Letters-

Letters naturally figured on them did make up his name at large. Now if Nature doth produce among these little Flints, some that bear one Letter, and many also that have two or three; why may she not as well produce one greater Stone where the word Maria may be found at length? And if any man have a mind to impute this, to some extraordinary Working of God, I shall not hinder him: as it is in like manner said of the forementioned Old man at Bethlehem; which is conceived to be the Portraiture of St Jerome; which was thus wonderfully represented upon the Marble, by reason of the great Devotion he bare to the Cratch

And

And in this sense I shall be able much more easily to make good the Power of Figures, wch I have undertaken to maintain: although I shall endeavour to produce such natural Reasons as shall confirme the truth hereof. The same Nider reports also, that the Marquesse de Bade had a pretious Stone, that on which side soever you looked on it, it alwaies represented a Crucifix, naturally figured on it. As for that other strange effect which was observed in it, it was rather Externall then particularly Appropriate, either to the Stone or to the figure. For they say that if a Woman that had her Monthly Courses upon her chanced to looke

to looke on it; it instantly covered it selfe with a little dark Cloud; which afterwards vanished by little and little. Peradventure it was pollished and was made as smooth as Looking-glasses are wch are often observed to be sullied and loose their lustre; when women in that condition have looked upon them. Goropius Becanus also affirmes that he saw in England, a Pearch Fish so perfectly figured on a stone; that you might ~~have~~ distinguish both every part of the body, and every little Scale: This Stone was taken up, upon one of the highest mountains of the Kingdome: So yt Cardan may learn from hence; that this Stone could not possibly have been thus figured by

in Nilosop. lib: 3.

the touch of any fish of the Sea; neither was it a Pearch, which had been turned into a Stone: for who should carry it (saith he) to the top of an unhabitable Mountain? Pliny reports that there was the Image of a Satyre found in a Marble stone sawed in two: And Gesner a very learned Switzer, mentions another Gamahe which represented two Roses; and of another that was full of starres. You may further see his Tract Lib. de rerum foſſil: Lap. et gemmar: figur: where he tells you of many Gamahes, which represent, some Comets, others, Plants fruits, fishes, Living Creatures of the Land; and some Artificial things too. He forgetts to mention

Plin. l. 36. c. 5

mention those emboſſ'd Gamahes which the Earth produceth: such as was that of the Virgin Mary holding her Son in her arms; which was naturally represented in a piece of a Rock and with very great Relief, and was found in one of the Isles of the Archipelago. As Thevet testifies in his Cosmography. And in the Caves that are found in a certain Desart in Provence in France, called l'Hermitage Saint Maurin; a Deſart that is indeed a very horrid one, by reaſon that it is encompaſſ'd with Rocks, but which is much more to be admired, then that of the grand Chartreuſe: whether you conſider the Air of it, which is for the most part serene & pleaſant; or its

its Christall Fountains, whose Original is wonderfull Or the beauty of its Caves, which seem to be a Palace; fit for Nature to inhabit; or the Flowings of its Verdon; which being pent up by too small Channel makes a noise which causeth a horror suitable to those holy Solitudes: In these Caves are found good store of these Gamahes, Embossed which represent almost all the several sorts of Figures, that can fall within a mans Imagination. You shall see some of them as hanging on high; others appeare, as placed sidewise as you see Images placed in Walls: as if Nature had not forgotten any thing that might serve to render a place comendable. About 7 leagues

from Auxerre, in those Caves which they call, Autounoirs, there are found almost the very same Gamahes or Figures: and both the one, and the other, have all of them a little hole in them running along through them from the top to the bottom: and my Judgm^{t}. of these figures is, that they are nothing else but water petrified or congealed to Stone (at least the greatest part of them) as if they were fastned to a Roofe above.

Goropius Becanus speaking of this kind of Gamahe; assures us that he hath seen Bones that hath been produced naturally within the bowells of the Earth which were of a Prodigious magnitude

magnitude though they were generated of other - -
Matter. And of this kind peradventure are thoſe
Bones whoſe vaſt bigneſſe hath cauſed people
vainly to conclude; that there have been
heretofore Giants in the world. So true it is
that for want of the true knowledge of the
secrets of nature; Men uſually fall into most
groſſe errors. Now these Emboſſed figures y^t
are found in Stones, are of two sorts: the firſt
are whole emboſſed round; as was the peice of
Rock in forme of the Virgin Mary; and thoſe
Bones that the Earth naturally produceth: the
other are only in Releif; or only half emboſſed
such as were thoſe Rocks, which Ortelius makes
mention

In Fab.
Sugg.^r
Ruſs.

mention of, scituate in the entrance of the
most western parts of Tartary; on which are
to be seen the Figures of Camels, Horſes, sheep
and many other things. the marvellouſneſſe
whereof this Geographer being not able to
comprehend he saies: Hæc saxa, Hominum,
Camelorum, pecorumq; cæterarumq; rerum formas
referentia, Horda populi gregis paſcentia,
armentaq; fuit: quæ stupenda quadam
Metamorphoſi repentè in saxa riguit, priori
parte nullâ in parte diminutâ. And then
to make the story paſſe for a Truth, he adds:
Evenit hoc prodigium annis circiter 300, retro
elapſis. These Tartarian Rocks are only
Gamahes

generated by Nature. Otherwiſe, we shall be forced to forge new Miracles, for all the places where ever any of the like effects are produced; which would be moſt ridiculous seeing that we shall by and by make it appeare out of the writings of one of the moſt pious & learned men, the Ages past have brought forth, that these Effects are the Workmanship of Nature only, who produceth them no otherwiſe then she doth flowers. Of this sort of Gamahes were those three serpents figured within the hollow of an Oyster shell which were found by the King of Caſtiles Cooks, in the belly of a Fish. These Serpents were figured with their Head

Head Releived or swelling up; and that so naturally as that they seemed to be alive. The upper part of the Shell alſo afforded pretty variety of the said like figures: and which was moſt of all to be admired, there was not one of them but had a hole running along through it; from the very mouth to the Taile, though it were indeed but a very small one: Therefore saith Albertus Magnus, Conſtat per illud experimentum, etiam Figuras elevatas super lapides aliquando fieri à naturâ.

4. Those Figures that are Naturally Ingraved upon Stones, are either graved superficially only, or tranſparently, so as the Graving paſſes

passes through the body. Of this later kind you shall oftentimes meet with some, among the heap of hollow stones that are found in the feilds, wherein you may observe the forme of a head by the little holes, which represent the Eyes the Nostrills and the Mouth and sometimes you shall have of them, yᵗ have the form of a Deaths head, either of a man or a horse. As for those other, which are only superficially graved, you may have store of them, among the little stones on the banks of River and upon the Sea shore: where you shall light upon some so exactly representing the figure of shells

that

that you would thinke they were yᵉ Natural shells of fishes: and this sort ought rather to be reckoned in the Number of Embossed Gamahes then those that are simply Graved. I met with one of these stones which perfectly resembled a Goats Horne, which the Ancients called Cornu Ammonis, as you may see in Georg. Agricola lib. 5. de Natura Fossilium. I thought at first, when I saw some of those stones figured like shells that they had been at first Reall shells of Fishes, which had afterwards been petrified and turned into Stone, by the vertue of some kind of water they were so perfectly

& exactly

and exactly formed. But I have since considerd that, seeing there are found of them upon the tops of the highest hills, they must necessarily be Gamahes and the workmanship of nature; which without doubt hath not produced them, but to some end; as we shall see hereafter.

From hence you may judge, whether or no Goropius hath not good reason to reprove those that confidently affirme, that Ægypt and a part of Æthiopia hath heretofore been covered all over with the Sea, because that there are some of those shells frequently found in those parts. For we may as well conclude by the same Argument, that the
Appenine

Appenine, the Alpes and the Pyrenean Hills have been sometime also overwhelmed with ye Sea; which is most absurd: unlesse they mean at the General Deluge: But this is not their Intention. Let us now come to the figures of the Plants.

5. The most learned among the Naturalists divide them thus. A Plant, say they, is either Arbor, or Cremium, or Frutex, or Herba. A Tree is a Plant, that hath a great Trunk or body: the Cremium hath but a little one: the Frutex hath many: and the Herba, is that, which at its first appearing out of the ground puts forth only two little
leaves

leaves. I find then, that in all the severall kinds there is an infinite number of admirable Figures, which are called by the Philosophers Signatures rerum: now, One part only of a Figured Plant and not the whole Plant is called Signatura: or, the Signature is some certain thing in that Part, I speake not here of Internal Signatures; the Doctrine of these belong to Chymists: I purpose to Discourse of those Signatures that we meet withall in Plants, which the Ages past have taken very little notice of. I shall begin to shew, in order to the parts of ~~the~~ Plants, what Signatures or Marvellous

Figures

Figures Nature hath produced in them.

And first, the Root of divers sorts of Plants representeth divers parts of our Bodies: as that of the Hermodactil, resembles a mans Hand.

The Body or Stock is yet more Admirable: for whether it be in great Trees, or in small Plants, you shall find Figures, that represent the parts of Living Creatures. Among these later, the Serpentaria major perfectly resembles the Skinn of a Serpent; as doth also the Dracunculus, and the Ophioscorodon: among the Former, we must consider either the wood or the Bark of them.

In the Bark you shall many times see

especially

especially in that of Old Trees, many Figures representing divers kinds of things by the various Cranies and Clifts that are in it. In young Trees where the Bark is closer it is figured with many little streakes, and Lines in the nature of Painting: And I have some time observed, upon the bark of a young Cherry tree, the figure of Little Trees laden with fruit, so naturally exprest as if it had been done with a Pencil.

The Wood is yet more admirable than the rest, seeing that in many Trees, there is the very same variety found, that is in Agats. There was a Tree found in Holland, which being

being cut in peeces by a wood cleaver, they saw in one part of it the Figure of a Chalice; in another, that of a Priests Albe; in another ye of a Stole; and in a word there were represented very near all the Ornaments belonging to a priest. In boards of *Maple, you shall often find the figure of a Serpent, of a Bird, of a Fly &c. perfectly expressed by the streaks of this variegated Wood. There are also some other sorts of wood that represent some of these figures but not painted but embossed. At a City in provence called Apt I saw the Trunk of a ~~[illegible]~~ Vine which represented a Mans face as far

* Acer.

far as the hair of the Head, ſo lively that you might perceive the Forehead, the Eyes Noſe, Ears, Mouth, Chin all exactly formed and in very good proportion.

The Branches of Plants are leſſe Conſiderable in matter of Figures then all the rest; (though it were in wood:) never the leſſe you may oftentimes obſerve in them some Kind of Resemblance, of the Fingers of a Mans hand; and of the Buſhineſs of his hair. And this is the reaſon, in my opinion why the Poets, when they diſcourſe in their Metamorphoſes, of the Tranſforming of men into Trees, they say that their Fingers, and the hair

the Hair of their Heads were changed into Branches. In the Branches of Corall, you shall often meet with many Curioſities; & the thing is not so rare or scarce, but that any man may see eaſily the Experiment.

The Leaves seem to surpaſſe all the other parts; being divided into so many figures, that there seems not to be any thing in Nature, the Image whereof is not to be found among them. If the queſtion be made of the parts of Mans body, they are here repreſented: if you would have a Repreſentation of the waters, you shall find among these some that are waved: If you would have the Living Creatures of the Land

land, you shall have some that have their Feet, and walke as they do; such as are those; which are found in the great Isle of Burnee, which are ~~found~~ described by Antonio Pigafetta: of the Birds of the Air and the Fishes of the waters, you shall finde some that are scaled and which have Finnes; & some that have both a Bill and Wings, and which do in a manner fly. I referr you, for the truth of these Relations, to Baptista Porta, Barthol: Chassaneus, Jo: de Torquemada, Thevet, Cardan. Scaliger, & Gul. Rovillius.

Neither are the Flowers less Admirable than these: For they likewise represent the figures of Living Creatures, both Beasts, Fishes, and Birds, the

Stars—

Stars also, the Rainbow, and almost all the other kinds of Meteors.

Fruits also are equally to be admired, for their severall forms and figures: and although they do not represent the figures of so many various things, as Leaves and Flowers do; yet they do represent very many and very considerable ones as you may observe in some Gourds, Peares Apples, and other fruits. That sort of Peares, which the Latines call Arietini, resembles the head of a Ram: as another sort of them (which are for the same reason called Columbini) doth a Pigeons: having each of them this quality agreable to their figure; that they are both equally

hott

hot. So Beans likewiſe, bear on one side, the Form and figure, of a Mans Privy parts, and on the other of a Womans. And perhaps it might be for this only cauſe, that Pythagoras gave that precept to his Schoolars (which hath yet been rightly understood by no man) A Fabis abstineto.

Neither is the Seed which is the part of Plants that is brought laſt to perfection, as being of the Greateſt Importance, altogether deprived of the Beauty of these Figures. For that of the Herb Echion, or wild Bugloſſe reſembleth the Head of a Serpent, with its Mouth and Eyes and for this cauſe alſo it is observed to be very Soveraign againſt the biting of Serpents according

Leonard: Fuschius Hist: plant: Cap. 103

according to Dioſcorides. That of Rue is made in the faſhion of a Croſſe; and this peradventure is the reaſon that it is of so great vertue, in the cure of those that are poſſeſſed, and that the Roman Church useth it in their Exorciſmes. You may alſo obſerve some kind of Reſemblance of the Privy parts both of men and women in a Grain of wheat, and in the stones of Grapes: and my opinion is that out of this Obſervation may be raiſed a Philoſophical Interpretation, far above that which is uſually given of this Proverbial Saying Sine Cerere et ~~Libero~~ Baccho friget Venus.

If after you have conſidered all the parts severally

severally, you but take the whole entire plant altogether; you will yet meet with some such rare figures as would seem Incredible: did not such ~~a~~ excellent Historians conforme us in the certitude of the Relation. Of this sort is the Boramet which growes in Scythia, having a perfect Resemblance of a Lamb, having a head, eyes, Ears, teeth, & the rest of the parts of the body proportionable. This Plant crops and feeds upon all the grasse that growes round about it; and when there is no more left it dyes with famine. Perhaps this is that Zoophyte or Plant Animal which is called in Hebrew Jeduah. You

may

may see the Story of it in *Sigismundus, Cardan, Scaliger, Vigenerius. Guil: Rovillius, Duret.

* Hist. Mosc. De var: c. 22
Exercit. 181.
Hist. plant. l. 18. c. 185.
Sur les Table. de Phyl.

Jos. Silvester saith, of these Boramets

Such as those Boramets in Scythia bred,
Of slender seeds, & with green fodder fed:
Although their Bodies Noses, Mouths & Eyes
Of new yeand Lambs have full the form & guise

Now in all the parts of Plants the Figures are either Internall, or Externall only; or both Internall ~~a~~ & Externall also. The Internall are, such as the Fruit of Palestine; which bears the figure~~s~~ of Ashes within; and likewise all the sorts of figures, that are found in sawing of Marble. The Externall are all such as are painted, & coloured on the outside of the fruit, but only not

at all

not at all Within; in like manner as the Apple called in France the Fambure; is, which is all sperkled with red spots like drops of blood but only on the Outside or Rind. Those that are both Internally and Externally Figured are such as the Maple wood, & many sorts of Stones. The Internal Figures are likewiſe diſcovered, either by any manner of cutting Indifferently; or elſe by one certain particular way, only. That which appears after any manner of Cutting indifferently is as in that kind of Apple, which as Rider reports hath been ſeen at Granada, which being cut any manner of way did ſtill neverthleſſe

repreſent

repreſent the Figure of a Crucifix. That which requires One only particular way of cutting, is, as in the Root of Fearne; which being cut One way only repreſents an Eagle perfectly. I have often obſerved, that an Orange likewiſe so cut, not a croſſe but long ways repreſents with its Kernells & little ſkins an Orange tree laden with Oranges. It is alſo obſerved that the Kernels of an Apple repreſent the Tree.

Those Figures do yet conſist either in the colour; or in the Diviſion of ye parts; in ye Colour; as in the flowre of the Herb Eye-bright which repreſenteth thoſe of an Eye

In the

In this division of ye parts already spoken of:

6. The Natural Figures which are found in Stones, have Naturally a power to Operate; if they be Applied: and this I shall prove by two Reasons. The first is because they are called Effectrices: and the second is because we see it by Experience: For we dayly see, that some of these Figured Stones do operate upon the same things that they represent, as for Example; that Stone which we call Heliotropium, which is all speckled as it were with Drops of Blood, if applied to the part that bleeds, it stops the Blood

Blood. Others there are that worke upon the wound that is made by the Image they bear So Pliny affirmes that there is a kind of Marble called Ophites, by reason of its resembling the figure of Serpents, whose name it bears: which if applied to the wound caused by the biting of those venemous Creatures it healeth it. Genus Marmoris (saith Pliny) ab Ophite dictum quod Imaginem horum Serpentium repraesentet molle candidum, nigransq; durum; dicuntur ambo serpentum ictus sedare. And here we may make this division of the figures that are found in stones, and say that they are of

Lib. 36. cap. 7 }

of two sorts. The one are found in some certain Stones and are alwayes the same: & these are naturally endued with very admirable vertues. The other are such as are not tyed to any certain sort of stones but are indifferently found in all; and are not indeed of so great vertue as the former. And this is the Division that Cardan makes of them — De subtil. l.7.

Verum (saies he) mire quispiam dubitet, unde figuræ hæ in Gemmis, et lapidibus proveniant? neq; enim credendum est omnem figuram casu contingere; cum lapides multi ex eodem genere easdem retineant figuras. Itaq; meo judicio, dicendum est duo esse Figurarum

lib. 1. loco citat. Figurarum et Imaginum genera: alterum, quod semper in iisdem lapidibus apparet, et hoc a natura provenit; quæ non secus ac in plantis foliorum et fructum numerum servat et rationem. Hoc Figurarum genus vim habet et aliquid significat. And so going on, he makes mention of a stone, which Albertus Magnus had, that being naturally marked with the figure of a Serpent had this admirable vertue, that if it were put in a place that were haunted with Serpents it drew them all unto it. You may see divers of these admirable Gamahes in Georgius Agricola, who reckons up, what stones there

are

are that represent all the parts of mans —
body; as well as those rare fruits & plants
do, which we shall hereafter speake of. —
And here it is comonly objected that it is not
at all the Figure that produceth any such
effect, but some occult quality wherewith
the stone is endued. For otherwise if ye
Figure were operative, one drop of blood —
would stop others; and a Living Scorpion —
should cure the stinging of another Scorpion
forasmuch as there is much more conformity
and nearnesse of Resemblance betwixt
two Reall drops of blood, or two Living
Scorpions, then betwixt one pictured &
one

one Living one. And this is the strongest —
Objection yt our modern Philosophers do —
bring to overthrow the power which the
Ancients attributed to Figures.

First therefore in Answer. It is true indeed
that the bare figure represented on stones, —
hath not of it selfe any power at all to —
operate, though applied, Except there be —
some Internall or Externall Agent that
may cooperate; as for Example, a Painted —
Figure will never be able to penetrate though
it be applied, if it be either of soft wax
or of butter, because that the matter is
not at all proper to penetration; but the
same

same Figure in Wood, Iron, Braſſe, or any other hard matter will very easily penetrate. In like manner, if a Stone have not either from the Stars, or from its own nature, some quality proper to such or such an effect, as for stopping of blood, some Restringent Quality, & so of the rest In vain should we expect to find any perfect power in the figure. To say then, y^t it is (for example) this only restringent Quality that stops the blood; and that ye Figure of the drops of blood wherewith the Stone is spotted & painted, is of no concernment at all in the businesse—

is to—

12th Sheet. Dr Rule

is to fall back into the former Error: For to what purpose then hath Nature bestowed this Figure on the Stone? there must necessarily be given some kind of reason for it. If it be Answered that Nature had no purposed End in giving this figure: this were to deny that principle which is generally received by all Id non frustra fit quod Natura semper facit vel plurimum.

There were indeed very good reason to doubt of this power, if the Marble called Ophites, (which represents the Figures of Serpents, by whose name it is called,) would cure the biting of a dog, or of a horse only

But

But seing it cures the stinging of Serpents only and of no other Beast; why should we not attribute something to the very figure? But to prove more forcibly, that those Figures have some power to operate, against the perverseness of those that dispute against it: If those which represent Scorpions, Serpents, Toads, do find the nature of the place proper and aptly disposed for the supplying of the stone or other Matter on which they are found with a Quality & Nutriment agreable to the Nature of the thing, whose Image they bear; these figures will
then

then certainly be turned into Reall Serpents, Scorpions and Living Toads, and into no other kind of Creature. So that our Philosophers need not now vex themselves any more to find out how and by what means a Toad should come to be generated in the midst of a great stone as was that described by Georgius Agricola which was found within a Milstone, when it was crackt or broken in pieces, either by the force of the Venom or else by the violence of the motion: and also how that other was generated which Goropius Becanus saw at Anvers, which was found in the sawing in two of a very thick
marble stone

De Anim=
al. subter.

stone; that had neither hole nor rift in it. For the figure of a Toad having been first represented within these Stones, it so came to paſſe, that by some property of the place it was afterwards changed into a naturall living Toad. And the very ſelfe same may happen in any other figures, except that of Man whoſe fabrick is from the hand of God alone. We may conclude therefore that these figures are not represented in vain, both on Stones and on other Things: some that if they be rightly applyed, they aſſuredly have some secret power, according to the principle before laid down. And as Toads and other such Creatures are engendred with stones, and the very heart of the hardest Rocks, after the very same wonderfull manner of Generation, those fish Shells alſo which are found on the tops of Mountains are produced: not in the Sea (as some have ridiculouſly imagined;) but upon the very place where they are found: which gave occaſion to that Curious Inquirer into the Secrets of Nature, to draw from hence this Concluſion: Ubicunque igitur humor, ſive liquor invenitur, ad Teſtaceorum vitam idoneus viva Teſtacea generantur. He speaks this in diſcourſing of divers severall Figures or Gamahes that he had seen in divers places: and then he goes on

Gorop. in Niloſc.

reason, and sayes further; Opifex enim progreditur eò quoad ejus Materia patitur, ultra progressurus, si Loci et materiæ inopiâ non excluderetur. If a Figure then have so much power, as to change it selfe into that living Creature that it represents (provided that it meet with no Impediment) how can it be denied, but that they also have the power to worke, by some secret Sympathy, (if applied) upon the wound given by ye Creature which they resemble?

7. Now, why the same Figure should not rather hurt, then heale a wound so given, seing that the Living Creature it selfe being venemous, its figure also should, by Sympathy be venemous rather

rather then Healing: the Reason I confesse is very dark and hard to be given: Neverthelesse I shall here adventure the first on this Discovery no man, that I know of having as yet undertaken it.

We have therefore said before; that when the Figure of a Scorpion, (for example) being represented on a Stone; finds in the place where it is, any Nutriment, or Humour, agreeable to the Nature of a Living Scorpion, it by little and little acquires perfection, and having at length drawn forth all that which was proper for a Scorpion, it becomes a living Scorpion.

We doe also suppose that when this venemous —

Creature

Creature or a Serpent, Dog or any other Beast chanceth to bite any; they leave an Impreſſion of some particular quality behind, as we ſee in thoſe yt are bitten by a Tarantula, who preſently fall into a continual Agitation; (not that they continually dance as the general Talk is:) this Venemous Creature having this Quality; that it is always in continual motion; And though it be cut into many small peices yet it will not leave stirring a long time after.

De Incant. De Sens. rer.

And ſo likewiſe Pomponatius, and Campanella affirme, that if a mad Dog bite a woman with child if there be not speedy remedy uſed, the fruit of her womb will be formed in the shape of a dog and it will afterwards come into the world with all

the lineaments

Lineaments of a Dog. So true it is that if we would but enquire into the effects of Nature and ſhould be able to yeild the reaſons of them, we would scorne all that we now know. Now I say that the Figure of a Scorpion, that is naturally represented on a Stone, is still endeavouring its own perfection, and where ever it meets with any such Qualities as are proper to itself it attracts, and draws them to it. If therefore the Figure of a Scorpion, be applied to a wound made by a Scorpion, it there finds the Impreſſion of some certain Quality made by a Scorpion: which finding to be proper and agreable to its own Nature it

attracts

attracts and draws them to it. If therefore the Figure of a Scorpion be applyed to a Wound made by a Scorpion: it there finds the Impression of some certain Quality made by a Scorpion, which finding to be proper and agreable to its own Nature, it attracts and retains with it-selfe: So that the wound being thus delivered of those Qualities that envenomed it, presently heals up and growes well again. In a word the stronger here prevails against the weaker: So that in the Figure of a Scorpion, which Nature hath represented on a Stone; there being greater store found of the Qualities
proper

proper to this Creature, then there is in the wound which the Scorpion made; those which are here, are drawn forth by those other, which are in the Stone as being the stronger, and of greater Vertue. Upon this Principle also it is, that a Scorpion bruised to pieces, and applied to the wound, cures it; as doth also its Oyl.

The biting of the Serpent is also healed by the applying of its head, beat in pieces; or else by the Serpent it selfe reduced into powder; as Crollius, and M. du Chesne. J. de la Violette affirmes; as likewise yt of a Crocodile is cured by its Fatt: that of a Rat by its flesh made into powder; that of a dog by its hair

de Sign. Plant.
En la reformation de Theriques

its hair or skin: the Venom of a ~~[illegible]~~ Toad is cured by a certain Stone that is found in his head. And if we should search after the properties of other living Creatures, we should doubtlesse finde the same thing in all of them. Upon this Principle also it is, that if an Egg that is frozen be put into cold water, it will be thawed in a very short space: and Hands that are benummed with cold will presently become unbenummed, if they be put into cold water or into Snow broth. For the greater cold which is in the Water, finding the lesse which is in the Hands; it draws it forth, and Swallows it up; just as

Toadstone/

a small

small Candle is lost, if it be placed neer a great Fire, or a red hot furnace. But if the Cold, yt is in the Hands were greater then that in the water; and the Venom that is in the wound made by a Scorpions Sting, were more powerfull then that of the Scorpions figure applied to it; we should then see a clean Contrary Effect./

We deny not but that there is a greater Correspondency betwixt two Reall Naturall Drops of Blood; and betwixt two Living Scorpions; then betwixt a Living one and a painted. Yea we rather on ye contrary acknowledge that the great Analogy and Resemblance that there is betwixt them

MVSEVM BRITANNICVM

is the

is the Cause that Blood either broken into little pieces by stirring or freshly drawn, & applyed to a Wound, stops the bleeding of it; as Experience testefies, if we may beleive Crollius: & the Oyle of Haires distilled, keeps the Haire from falling off: So Earthwormes made into Powder destroy those that are bred in our bellies. and the Gravell of the Urine we make, is an excellent Medicine against the Stone: and many other properties there are observed to proceed from this Analogy, or nearenesse of Resemblance.

8. The Power of those Figures that are found in plants, and their parts, seems to have some

affinity

affinity with that of the Figures in Stones; Seeing that they also operate on the same things that they represent. Example, the Citrull Cowcumber, which in some sort resembles the figure of a mans Head, is a very soveraign remedy as Porta affirms against the diseases of the Head. So the Herbs, Argemon, Iris and Bolloculus all which represent the figure of an Eye, do likewise cure the Diseases of it. Dentaria which hath the form of Tooth cures the Tooth ach: Palma Christi, and Ischamon which grow in the shape of a Hand, are cures for the wounds of that part as the Herb Geranopodium is for those of yͤ

feet

because it beares the Resemblance of them

Crollius proceeds more Methodically in reckoning up the wonderfull effects of this Resemblance betwixt the severall sorts of plants, and ye parts of Mans body: and the Order he observes is this.

Sigt. plant. c.137.

The Head, saith he, is represented by the Root of Squills, which is of the same figure: and therefore also it is properly applied in the diseases of the Head.

The Haire is represented by that Hairy Mosse, which growes upon the Oaks, and is called, Pili Querceni: and by Thistle down, the juyce whereof being distilled makes the hair to grow

grow

4th Sheet
Dr. Rudd

grow./

The Eares by the Herb Asarum or Asarabacca which is excellent against Deafness.

The Eyes, by the flower of the Herb Potentilla a word, saith Fuchsius, unknown to the ancients, and which is called with us Wild Tansie; the water whereof is of singular vertue for the sight.

The Nose by Water-Mints, the water whereof recovers the Smell when it is lost.

The Tooth by the Hearb Dentaria which causeth the Toothach to cease.

The Hands by the Root of Hermodactil, wch is good against Chops in the Hands.

The Heart

The Heart by the Citron and the Herbe called Alleluja which is very soveraign for it.

The Lungs by the Heart Lungwort.

The Liver by Hepatica or Liver wort; which is of good use in the Diseases of the Liver.

You may see all the other Simples in the same Author, that represent the rest of the parts of Mans body; as the Breast Ventricle Navel &c.

And here it may be Objected that the greatest part of those Plants, though they be reduced into Ashes, yet do they not faile to worke the same effects and to have the same Quality that they had before: and that therefore this power is to be attributed to the Nature of the Plant

and

and not at all to the Figure which it now no longer retains, when it is once reduced into Powder.

I answer, that though they be chopt in pieces brayed in a Morter, and even burnt to ashes, yet do they neverthelesse retain (by a certain secret and wonderfull power of Nature) both in the Juyce and in the Ashes the selfe same forme and figure that they had before and though it be not there visible; yet it may by art be drawn forth and made visible to the Eye, by an Artist. This perhaps will seem a Ridiculous story to those who read only the titles of Books: but those that please

may

may see this Truth confirmed, if they have recourſe to the workes of M. du Cheſne, S. de la Violette one of the best Chymists y^{t} our Age hath produced, who affirmes, that himſelfe saw an excellent Poliſh Phyſitian of Cracovia, who kept in Glaſſes the Ashes of almoſt all the Hearbs that are knowne. so that, when any one out of curioſity, had a deſire to see any of them, as (for Example) a Roſe; in one of his Glaſſes, he took that where the Ashes of a Roſe were preserved, and holding it over a lighted Candle, so soone as ever it began to feel ye heat, you should preſently see the Ashes

begin

began to Move; which afterwards riſing up and diſperſing themselves about the Glaſſe; you should imediately observe a kind of little dark cloud which dividing it selfe into many parts, it came at length to represent a Roſe; but so fair, so fresh, and so perfect a one, that you would have thought it to have been as substantial, and as Odoriferous a Roſe as any growes on the Roſe tree; This Learned Gentleman sayes, that Himselfe hath often tryed to do the like; but not finding the succeſſe to anſwer all the Industry he could uſe. Fortune at length gave him a sight of this Prodigy; For as he was one day

practiſing

practiſing with M. de Luynes called otherwiſe De Fomentieres Counſellour to the Parliament to see the Curioſity of divers Experiments, having extracted the Salt of certain Nettles burnt to Ashes, and set the Lye abroad all night in a winter Evening; in the Morning he found it all frozen; but with this wonder attending it; that the Nettles themselves with their Forme and Figure were so lively and so perfectly repreſented on the Ice, that the Living Nettles were not more: This Gentleman being as it were raviſhed at the sight sent for the ſaid Counſeller to be a Witneſſe of this Secret, the Rarity whereof he exprest in these Verses

This—

This Secret proves, that though the Body dies,
The Forme doth still within its Ashes lye.

From hence we may draw this Concluſion, yͭ the Ghosts of Dead men which are often seen to appeare in Church yards, are Natural Effects being only the Forms of the Bodies, which are buried in thoſe places; or their outward shapes or figures; and not the Souls of thoſe Men or any such like Apparition, cauſed by Evil Spirits as the Cōmon Opinion is. The Ancients thought that these Ghosts were the Good and Evil Genij which attended alwayes upon Armies: but they are to be excuſed; seing they know not how to give

any

any other reason of those Apparitions, it being most certain that in Armies, where by reason of their great Numbers, many dye, you shall see some such Ghosts very often (especially after a Battle) which are as we have said, only the figures of the Bodies excited and raised up partly by an Internal Heat, either of ye Body or of the Earth: or else by some external one as that of the Sun or of the Multitudes of the living: or by the violent noyse or heat of great Guns which puts the Air into a heat. Hence may arise these Questions. Whether or no we may by these explain all the Visions that are mentioned by Writers? Whether those wonderfu
Effects

th Sheet
r. Rudd

Of the Talismanical Sculpture of ye Persians &c

Effects, which we attribute to Demons or Spirits, may proceed from these Figures or not? And then, whether they have any power at all or not? And if so, whence they have it? And if it be granted they have any; Whether they have greater power then the dead body it selfe whence they proceed? Or whether the dead body is of more power then when it was living? as Paracelsus is of opinion; who saies that Mummie hath in it all the Vertues of plants, stones, &c And that it hath an Occult Magnetique Vertue, which draws Men to the Sepulchres of those whome they account to have been holy men; where, by the vertue of the same Mummie, there are those

om. 2. Lib. 4.
causis morb:
visib.

those Effects wrought, which we call Myracles: which are observed (saith he) to be much more frequent in the Sumer, then in any other season of the yeare, by reason of the heat of the Sun which awakens & excites the Humour that is in the Mumie. These other Questions are disputable Whether or no, these wonderfull formes, which proceed from the blood the bones or the ashes of dead bodies, may serve for an Undeniable Argument of the Reſurrection; a thing unknown to most of the philosophers? Whether after they are raysed up they can in any thing be serviceable unto us? An whether by their means we may be naturally able to attain to the knowledge of

divers

divers secrets which are unknown to us. By what hath been said We may safely account the Objection before proposed to be Invalid & of no force seeing that, though the Body be reduced unto ashes, yet neverthelesse the Figure is not thereby destroyed.

And this peradventure is the reason, why it oftentimes raineth frogs: for the Sun drawing up Vapours out of some Moorish place where those Frogs, after six months space (say the Naturalists) are changed into Slime; it may so come to paſſe that these vapours, which afterwards become thick Clouds, may produce by the concurrence of the heat of the Sun the

forms

forms of Frogs; which meeting there with Qualities proper for their Generation, receive life and so become Living Frogs.

After the Figures that are found in Stones and Plants we proceed to those figures that are found in Living Creatures both Rationall and Irrational even down to Fishes.

Those then yt are found in Fishes are Characters Cyphers or all kind of Arms. Raphael Eglin Minister of Zurich gives an account of 3 Fishes which were marked with strange Characters they were taken on the Coast of Norway 1587.

The Figures that are found upon Beasts of the Land are better known, then those upon Fishes: For it hath been often observed, that the horns of Deer have been marked with certain Characters, and sometimes too even with the shapes of Living Creatures, which have been perfectly represented by them. So we have sometimes seen Catts & Horses, which have had upon their skins such spots of white red or black, that by the intermixing of ye streaks of the severall coloured Hair there hath been represented the figure of another Cat or horse.

Lastly the Figures which are found upon Rational Creatures are such as the Imagination of the

of the Mother, during the time of her going
with Child, hath imprinted there: And
for brevities sake, I shall only set down two
Remarkable Examples which prove very
powerfully the vertue which we attribute
to all Figures. My Sister Jane Rudd had
the figure of a Fish upon her left Legg.
caused by the desire my Mother had to eate
Fish when she was Great: and it was represente
with so much perfection & Rarity that you
would take it to be drawn by some excellen
Master, Now that wherein the wonder lies
is that when ever the Girl eat any fish
that upon her Legg put her to a sensible
pain

pain!
The other Example of an Hostess at Paris who
had a Mulbery growing upon her lower Lip wch
was smooth and plain all the year long till
the time that Mulberies began to ripen; at
which time hers also began to be red, and to
swell more and more, observing exactly the
Season & nature of other Mulberies, & coming
at length up to the just bigness & Redness
of other ripe Mulberies.

Section the 4th.

That according to the Opinion of the
Eastern Men, Figures & Images may
be so prepared under certain
Constellations, as that they shall
have

have the power Naturally and without the Aid of any Demon or Devil, to drive away noisom beasts allay Winds, Thunder & Tempests and to cure divers kinds of Deseases.

In all Philosophy nothing hath more perplexed our new Philosophers then this Subject concerning Images or Figures made under some certain Constellations. The greatest part have Rejected the practice of these Operations as vain and Superstitious. Yet others not over swaied with passion, have both allowed and defended it though they suffered for it in their repute: insomuch that

Galleottus, who is acknowledged by Paulus Jovius to have been one of the most Learned and knowing men of his time, only for having undertaken the Defence of this Truth have been handled by some like any base inconsiderable fellow: and the famous Camillus accounted no better then an Atheistical wretch. And this is the usage they bestow on all the ablest men: whereas they ought rather to Answer their Arguments pertinently, and to shew the insufficiency of them if they can. But leaving these men to enjoy their own ignorance I shall prove (against all those that have condemned them) that the making of those figures

figures is lawfull, and the power they have is Naturall, Conſtant and Certain. firſt Conſider their Name.

They are called in Hebrew מגן Maghen i.e. a Scutcheon or Shield: in Chaldee, Ægyptian, & Perſian צלמניא, Tſilmenaia w.ch ſignifies a Figure or Image: In Arabick תלצמם, Talitsman or צלמם Tſalmam, and in Greeke ϛοιχεῖα. Maghen therefore ſignifies properly any piece of paper or other the like Matter marked with certain Characters drawn from the Tetragramaton, or Great Name of Foure Letters or from any other as we ſhall ſhew hereafter. This Word ſignifies alſo though Improperly

improperly thoſe very figures alſo & Images we ſpake of becauſe that theſe alſo as well as the Characters of the Tetragramaton do ſerve as it were in ſteed of a Buckler or ſhield of Defence; againſt Diſeaſes, Lightnings & Tempeſts Our Diſcourſe ſhall only be what Naturall Power Images that are made under certain Conſtellations may have; baniſhing from hence all Operations of Demons or Spirits, and all Superſtitious Powers whatſoever.

I ſhall prove therefore this Power of Figures and Images three manner of wayes, by the Influence of the Stars: by the Power of Reſemblance, and by Experience. I ſhall begin

begin with the last of these.

Firſt then it is Certain and we cannot deny it, without denying the most Authentick Hyſtoriographers that are, that there have been seen both in our dayes and in the days of our Fathers some of these Talismans or Talismanical Figures, that have cured those that have been bitten by Serpents, Scorpions Mad Dogs, and divers other Mischances y^t are but too frequent with us. The Antient Arabians, as Almanſor, Meſſahala, Zahel Albohazen, Haly Rhodoam, Albategnius, Homar, Zachdir, Hahamed & Serapion gives us many Examples of this kind which

gave

gave Haly occaſion to conclude, that, Utilem Serpentis Imaginem effici poſſe; quando Luna Serpentem Cœleſtem ſubit, aut feliciter aſpicit Similiter Scorpionis effigiem efficacem, quando Scorpij Signum Luna ingreditur. Neither did he deliver this Doctrine without having had Experience of the Effects: for he affirmes, that himſelfe being in Ægypt, had in his hand one of those Images of a Scorpion which did cure those that were stung by this Venemous beaſt and it was engraven upon a Bezar stone.

in Hist. Franc. }

Gregorius Turonenſis, besides an infinite number of Rarities which he reports of Ancient

Saints

saies that when they were sometimes digging at the Bridge at Paris, there was found a piece of Copper, whereon was to be seen the figure of a Rat, of a Serpent, and of a fire: which being afterwards neglected, & peradventure either broken to pieces or some way or other spoiled, there was observed in a very short time after a great Number of Serpents and Rats to haunt the City; and they do greatly annoy it still: and we cannot without greif call to minde the many great Losses the City hath since that time endured by fire; all which sad accidents were never heard of here before the taking up of this strange piece of Copper. /

It is

mirar: Lib.3.c.20

It is alſo reported that Mahomet the Second after he had poſſeſſed himſelfe of Conſtantinople the breaking of the lower Jaw of a brazen Serpent was the cauſe of the Increaſing of Serpents in those parts. So true it is that these Taliſmans have power to divert many of thoſe Calamities that afflict mankind. And who knowes not that by the means of theſe the Learned men of the Ages paſt have oft times chaſed away Insects out of their Cities & fields as Gnats Locusts and Caterpillars. If any deſire to ſee some of theſe Examples, he may have recourſe to the Chiliads of John Tzetzes; where this Greeke Author who lived about the time of that Excellent

hil.3.
:60.
rca –
n.1160.

Hiſtorian

Historian Anna Comnena, Daughter to the Emperour Alexius Comnenus, reports that Appollonius by making a Talisman of a Stork, kept those troublesome birds from comin into Constantinople; and by another Talisman he drove away all the Gnats out of Antioch. You may also see Ptolomies Centiloquium, and ye Comentary of Albo Gafar, falsly attributed to Haly as it is observed by Scaliger.

Aphor: 9.
ad marc.
Vell. Epis.
157. 130.
Et in Manil.

Furthermore I am of opinion that the first Gods of the Latines which they called Averrunci, or Dij Tutelares were no other then those Talismanical Images: and I ground this my Conjectur from hence that there are some Historians that

affirme

affirm that they made some of those Tutelar Gods under certain Constellations: But the poison of Idolatry having infected the best of Sciences, was the cause that these Images being afterwards taken for Gods, the true and legitimate manner of making them was smothered & quite lost.

They were wont also to set up some of those Talismans upon the Prow of their ships to preserve them from Shipwrack: and all this to be done naturally too; seeing that a Talisman may be made under the sign of Pisces that may for some certain time render the waters Calm and free from Tempests.

The Greeks, as Hesychius & Herodotus

called

called these Figures) set up in Ships, παταικοὺς; a word no doubt borrowed from the Hebrew: פתוחים, Pitochim, which signifies as much as Cælatura: And therefore the Chaldee Paraphraſt renders it צלמניא Tſilmenaija. Now we are to take notice that thoſe figures were not at all of any Humane form, but of some Celeſtial figure, or other, which confirms me in the beliefe that they were reall Taliſmans Neverthleſs the Mariners had alſo their Statues of some Deity or other as of Mars Apollo, Venus, Mercury & the like which they placed at the poop or hinder part of their ships whence Virgil saies —— Aurato fulgebat Apolline

Puppis.

Puppis.

Which gave occaſion to the Poets to feign that Jupiter stole away Europa under the shape of a Bull; becauſe the Ship of the Cretians who stole her away had for its Taliſman the figure of the Celeſtial Sign Taurus, and for its Deity a Statue of Jupiter. The like Original might probably ye other Fable of Ganimede have had; who is said to have been carryed away by an Eagle, the bird proper to the same God. You may see further concerning this Particular in Sextus Pompeius, lib. de Europa, & Lactantius lib. de falſa Religione: This Cuſtome of Mariners setting up of these Taliſmans or Images in

their—

their Vessells against Shipwracks, is so ancient yt
they say, that among those yt came with Æneas
from Troy, there was one that had the figure of
two Lyons: That the Gadarens had one with the
Image of a Horse: and that the Ship of Alexandria
which St Paul sailed in, had the Images of Castor
and Pollux, or according to the Arabians the
Gemini graved on it: And that which
carried Hyppocrates when he tooke his Journy
to Abdera for the curing of Democritus bare
the figure of the Sun. Now all these Talismans
were not made so much for the avoiding of
Shipwrack only as for the turning away of
some other disastrous accidents or the
procuring

procuring of some good Fortune or other. And
from this practise of the Antients have the Christians
taken Example; though in a Christian way, of
having Images in their Vessells, and picturing
in them the Saints whose Names they bear.
I shall further add to this choice piece of Antiquity;
That these Talismans were not set up in Cities
only and Ships, but also in the plain open feilds
too: and it may be, that that Stone so much
famed among the Turks, which they call Bractan,
and is set up at Mecha, being four foot long, &
two foot broad as Suidas reports was only a
Talisman. For otherwise we must even content
our selves with Turkish Fables, and beleive
that

Bractan ×

that it would never have been so highly prized by them, but for that it served instead of a bed to Abraham, when he had knowledge of his maid Hagar: for besides that this is ridiculous, The Turkes will never acknowledg themselves to be Bastards, and descended from a Servant maid, but from Sarah, & this is the reason that they are so much delighted in being called Sarasins. Others say, that the reason why the Turkes have this stone in so much veneration is because that Abraham tyed his Camel to it when he went up to the top of the Mountain to sacrifice his Son, as Euthymius Zigabenus: or as some of the more trifling sort of

In Panopl. /

of the Arabian Writers will have it, because it was erected in memory of a certain Holy Woman who was taken up into Heaven and afterward honoured upon Earth as a Goddess, for having very charitably entertained the Angels Arot and Marot. That which moved these later to forge these Fables, was the figure of Venus which is ingraved upon this Stone, with a Crescent: and this is that which makes me believe, that it was a Talisman of this planet, which as Mr. Selden says was anciently taken throughout all Asia for the Moon.

Sy̅tag. 2. c. 4. /

And for this cause it is that this people hath Friday in the same Veneration as Sunday is with us with us: and that in memory of this Star, which all the Asians worshipped, the ridges of their Houses and tops of their Temples were adorned with little Cresents as ours are with Crosses. Now it cannot be thought that this Stone was only a bare simple Image erected in honour of Venus, for besides that it was placed in the open feilds, and not within any Temple; it had that vertue; which no other Image of Goddesse ever had. For it drave away saith Zachder all Venemous beasts, and rendred all the neighbouring feilds both happy & fruitfull: which is so far from being observed in them at this day, that on the contrary, they are all —

utterly

Sheet. Dr Rudd.

utterly barren. And this agrees excellently well with the Nature of these Talismans, whose operation lasteth but for some certain space of time; as Albertus Magnus assures us. thus; Non lateat nos, quod sicut virtutes Naturales perdurant in quodam tempore; et non ultra; ita etiam est de virtutibus Imaginum. Non enim influit aliqua virtus de Cælo, nisi quodam temporis periodo; postea cassa et inutilis remanet Imago frigida et mortua. Et hæc est causa, quare quædam Imagines non operantur hoc tempore, quod fecerunt tempore antiquo.

Mirab. tract. 3 c 3.

From the diversity of Opinions concerning this Talismanical Stone it may be judged how

how

how many fabulous Stories have been raised touching those Artificial Images; as namely of those which were called Στοιχειώδεις which were broken to pieces by the Latines, at their coming into Constantinople: of the Palladium of which there are so many wonders reported, and which perhaps was nothing else but a Talisman: of those Images of the Amorhites, which as Philo Judæus reports, were called Nymphæ sacræ which showed to their slaves hourly, whatsoever they were to do which being at last quite decayed, An Angel of the Lord, (being they could neither be broken to pieces, nor burnt

Biblic. ant.

burnt in the fire) took and cast into a bottomless pit: The Greeks were the first that turned these Truths into Fables: for having lighted on some of these Images that had been made long before; and seeing them to have such admirable strange Vertues in them being unable to apprehend the reason of these things, they presently betook themselves to forging of old ridiculous stories of these as they have done of all other things, the truth whereof they understood not.

7. And here two Questions may be asked first whether the Holy Scriptures make any

any mention of those Talismanical Figures or not? And the second, when they were first Invented; and by whome?

To the first of these I answer, that as in none of the Translations so neither in the Original Hebrew is the name of these Talismans found: although there are of those men that attribute all things to the power of Nature only, as Atheists do, who stick not to affirme that the Brasen Serpent set up by Moses in the Wilderness: was but a meer Talisman which drove away Serpents, and healed the bitings of them. But this their opinion is confuted

confuted by this; that the Matter of which a Talisman is made must not be any whit contrary to the Nature of the Greif which it is to cure. Now all the Rabbins who have treated upon this subject affirm; that according to the opinion of all the Naturallists there is nothing more contrary to those that are bitten by Vipers, then to touch or look upon Copper; so that this should have added to the Israelites torment, & more envenomed their wound rather then have cured them. And this was the reason perhaps, why God comanded Moses to make a Serpent of brasse rather then of any

vid Pont.
Bibl. cruc.
col. 2.
In Igno.
S. Cruc.
p. 270.

any other Mettal; that so this Incredulous people might know, that seing God cured them by a Remedy quite contrary to their disease; he was able as well to bring them safely into the place to which they despaired of ever arriving. And here by the way I cannot excuse Marsilius Ficinus, who without any ground at all hath charged the Rabbins with having a beleife that their Forefathers made the Golden Calfe in the Wildernesse, to no other end, but to serve as a Talisman for the diverting the Influences of Mars and Scorpio wch are adverse to them: Hebrei quoq; (saith he)

in Ægypto

De vit: Cel. comp. l. 3. c. 13.

in Ægypto nutriti, struere vitulum aureum didicerunt, ut eorundem Astrologi putant ad aucupandum Veneris Lunæq; favorem, contra Scorpionis atq; Martis influxum, Judæis infestum. This I approve not.

To the second Question, I answer, that it will require the Spirit of Divination to assigne the first Invention of these Talismanical Images to its right Author: yet it cannot be denied but that ye Persians or if you will the Babilonians or Chaldeans were the first that found them out; as you may see in R. Moses his Ductor Dubiorum where he tells us, yt the Ægyptians

and

and their Neighbours whome he calls Gens —
Zabiorum, Cazedim and Aranim, learnt this
Doctrine of them. And though we had no —
other Testimony but this, that throughout the
whole Eastern part of the World there are
yet to be seen some of these Talismans wch —
are very ancient ones; it would be an undeni
=able argument that the Eastern men were
the first Inventors of them.

8. Some of those Talismans have now quite
lost their Vertue as namely that Leaden Cro
which was made by Achmed Ben Tolon, —
Caliph of Egypt which drave away Crocodiles
Excercit. 186. } as Julius Scaliger hath observed: as also those
that

9th Sheet }
Dr Rudd. }

Of the Talismanical Sculpture of the Persians. &c

that have been comunicated to me by Mr. Du Val.
a man well skilled in these Magical Secrets, and
whose Closset affords a vast Number of them —
I intend to publish them to the world, and to
discover this Secret which all the Learned do —
either bewail, as a thing lost to the world, or
else as of extreame Difficulty: and shall —
also shew how that all those that have made
any of those figures, have mixed such —
Superstitions with it as are indeed justly —
condemned.

Now some of these Talismans are yet of —
as much Vertue, as they were at first. Witness
that which is spoken of by the Arabick
Cosmographer

Cosmographer (who is a very Authentick
Epist. ad Vazet / writer) and is cited by Joseph Scaliger
This Talisman, he saith is to be seen in the
Country of Hamptz in a City bearing that
same name; and it is only the Figure of
a Scorpion, graved upon one of the stones
in a certain Tower; which is of so great
vertue, as that it suffers not any either
Scorpion or Serpent to come within the
City. And if any one for Experiment
sake, bring one of these out of the
feild into the City, it is no sooner at the
gate but that it dyes suddenly. This
Figure hath this Vertue besides that when
any

any one is stung by a Scorpion or bitten by
any other Serpent; they need but take the
Image of the stone with a little clay &
apply it to the wound, and it is instantly
healed. If any one doubt of the Credit
pag. 33. of this Cosmographer he may yet adventure
to beleive Mr. de Breves, as having been
an Eye witnesse of the like Experiment
who says in his Travels, that at Tripoli a
City of Syria, within a Wall, that reacheth
from the Sea Side to the gate of the City
there is a certain inchanted Stone; on
which is figured in Releif by way of
Imbossement, the figure of a Scorpion;
which

which was there placed by a Magician, for to drive away venomous beasts, which infested this Province; as the Serpent of Braſſe, in the Hippodromus at Constantinople; did. And a little above the City, there is a certain Cave which is full of the Carcaſſes and bones of Serpents which dyed at that time. These are his owne words translated. Now whereas he calls this an Inchanted Stone, and sayes it was placed there by a Magician, you muſt note that he there speakes according to the senſe of the Inhabitants, who know not how to give any other account of the thing, as
not

not understanding any thing at all of the Natural reaſon of it as we have said.

At Bizantium, which is now Constantinople there were many of these Taliſmanicall figures to be seen: but the fury of warr hath demoliſhed them all, to the great prejudice of the Inhabitants. Sultan Mahomet alſo cauſed one of them to be broken to pieces, which was a brazen Horſe with a Horſeman upon him; which is certainly reported to have preserved the City from Pestilence, and all Contagion of the Air: but since that time this Diſeaſe hath raged so fiercely, as that in the

Annot. in Annal. Turc. num. 130.

the space of four months Leunclavius, who wa
present, affirmes, that there died a hundred
and fifty thousand persons: and even yeare
in the months of July and August, the like
effect in a manner is to be seen. In a wou
all Asia was full of these figures; the
use whereof was at length known to the
Europeans also: for the Druides as the
learned Forsy reports, used these Talismans
with good successe; and even our Grand-
fathers have assured us, that it was an ancie
Tradition; that where the Fairies, the Druid
wives inhabited; there neither Hails nor
stormes ever spoiled the fruits. And the
reason

In his Admiranda Galliar. & in his Book wch he calls Antiquissima Gallorum Philosoph. Eclog. cap. de Druidarum Astrologia.

---

reason in my opinion was, because they used to
make of these Talismans. Now of late many
Learned men have rescued from Oblivion these
Figures; and Paracelsus did take so much pains
herein, as that he made divers of them; and
those of such vertue; as that they preserved
those that wore them from the Pestilence; as
many in Germany have had experience of.
Those Talismans which Paracelsus calls Zenex-
ton, by a made Name, (it being the custome of
this Author, to devise new Words) are made
with exceeding great Art. In one of them there
is a Scorpion and a Serpent figured: and he
saith it must be made when the Sun and the
Moon

Moon enter into the Signe of Scorpio. In anoth
you have a great number of little Holes with
an Oval: You may see the Figures of them
In Basil: Chym: in the Chymical works of Crollius.

Cap. 2. Junctin upon the Sphear of Sacrobosco, affirm
that his Master, who was a Carmelite, named
Julianus Ristorius a Prato, one that was not
any whit superstitious, was intreated by a friend
of his, to make one of those Images, for the cure
of the Cramp, which he was very much subject
to. This Learned Man resenting his friends suffer
taught him the manner how to make one: so
that he, not content to make only one; made
divers of them, when the Moon was in the sign
Cancer

British Museum

r Rudd. 8

Cancer; and that with so good successe, and with such certainty, as that he imediately found the benefit of it. Confecit (saith he) plures Imagines, pro se, et amicis suis: quibus effectis, unam pro se accepit, et liberatus est. The same he reports of a certain Florentine a very pious man who made one of those Talismans; for to drive away the Gnats; which he did, with good successe. Nicholaus Florentinus, saith he, vir religiosus, fecit in una Constellatione annulum ad expellendum Culices, quas vulgo Zanzaras dicimus, sub certis et determinatis Imaginibus, et usus fuit constellatione Saturni infortunati et expulit Culices.

culies.

What more can be said both for the Innocence and Power of these Figures? which are both Certain and Naturall, and do protest that I see nothing in them that is above the power of nature. —

The second Meanes which I proposed to use, for the proving of the power of these Figures, is the Power and Vertue of the Resemblance that there is betwixt the Scorpion and its Image; and the Constellation that beares the name of this Living Creature. I shall then prove this Vertue, by an Induction of that which Resemblance alone produceth, throughout all Arts and

Sciences

Sciences, as Divinity, Philosophy, Physick, Astrology, Physiognomy, Divination of Dreams, Painting, Sculpture, Musick &c

9. Those that are well skilld in the Secrets of the Theology of the Ancients assure us that those that first set up Images in their Temples resembling the shapes of Angels that have appeared upon Earth had no other design in so doing, save only the more easily to invite down those blessed Spirits, by the force of the Resemblance. and I know not whether or no by the very same vertue of Resemblance, which is found betwixt God and man; (Faciamus

hominem

hominem ad imaginem et similitudinem
nostram:) it hath not rightly been affirme
by some Divines, that the Son of God woul
neverthleſſe have become man (yet withou
suffering death,) though Adam had neve
fallen. But speaking of things as the
are now at present, we know, that Jesus
Christ is found in the midst of those, —
that speake, with Faith, of his Name:
becauſe that when we speake with —
Affection of any One, we repreſent him
to our selves in our Imagination.
When therefore speaking of Jesus Christ
we fancy him as he is; he is instantly
present

present with us, appearing to our Hearts at
that very instant, that we then frame his
Image by our Imagination. So true it is,
that Resemblance hath the Power to work
wonders, even upon him that hath Dependance
upon no other, and is not under any power
or Law.

10. Philosophy alſo lets us see the vertue —
of this Resemblance, in the buſineſs of
the Imagination. For if a Woman with
Child did but strongly fix her Imagination
upon any object during the act of Copu=
lation, the Child will aſſuredly bear the —
perfect Image of the same. Every Child
knowes

knowes the story of the Princeſſe yt conceiv
and brought forth a Black-moor, though
her ſelfe and her huſband were both of
them fair, only becauſe there was a Moo
pictured on the Teſtern of the Bed. So
if the Mother in the act either strongly
fancy Robbing, Killing or Love; the Chil
will be either a Theife, Murtherer or
an Amorous perſon: If the fancy Travel
ling, he will be a Traveller, if Dancing or
playing on the Lute, he will be very apt for
those things, & so of the rest. And we
se by dayly experience ~~the effects~~ of the
Strong deſires and Longings of Mothers
during

during the time of their being with Child
upon their Children; on whom the strength
of their Imagination hath imprinted ye Reſemblan
of the same thing that they have deſired.
And hence they say it is, that the Children
that are got upon a Married woman by
some other man then her own Huſband
shall notwithstanding have the perfect
Reſemblance of her Huſband; becauſe
that, during the Act of Generation her
mind still runs on him fearing lest he
should come and catch them at it.
You may further see the wonderfull effects
cauſed by the power of the Imagination
learnedly

learnedly discoursed on by Paracelsus, Marcilius Ficinus, Picus Mirandula, Tostatus, Valesius, & Medina.

11. Physick likewise observes the admirable Effects caused by Resemblance: witness those Herbs, which asswage the greifs of those parts of our body whose Image they bear (as we have already said:) or else which cure those Diseases, whose figure or colour they bear. Thus Lentils and Rapeseed cure the small pox in Children because that the Grains are like to the Spots of this Disease. And Rhubarb which is of a yellow colour, expells

Choller

choller which is of the same colour. In a word, those Plants which are Barren or Fruitfull as Porta saith doth render those that use them, Barren or Fruitfull: the Fair makes them Fair; the Deformed makes them Deformed; the Imperfect make them imperfect; so that he concludes with Theophrastus; Accedunt stirpium aliquot genera deficientium, vel folio vel radice vel alijs partibus, eademq; ratione membris illis nostri corporis respondentibus, infesta noxiaq; sunt. The same he also affirmes of living Creatures. Eadem ratione ad animalia transeundo, si aliquibus membris deficisse

videmus

Phytogn. l.b.1. c. 8, 9.10.

videmus eadem Membris nostris adverſantur. For which reaſon the Eating of those Creatures which have no blood does waſt ours and so of all the other parts. And it is obſerved that in France, there are more Lepers than in any other Kingdome by reaſon of the great Store of Hogs fleſh that is eaten there: So true it is, that our bodies become like unto that which we uſe to feed on. And for this Reaſon alſo is Hercules said to have been very strong becauſe he fed upon the marrow of Lions the ſtrongeſt among Beaſts.

12 Astrology alſo shewes the vertue of Reſemblance

Reſemblance, judging of the Qualities of the Child by those of the Stars. For Mars caſting forth a glittering red light, makes the Child that is born under ~~his~~ its influence of a red colour alſo. Saturn who is of a pale, faint colour makes him pale and wan. Jupiter and Venus which caſt forth bright clear and pleaſant beames, makes the Child Beautifull and pleaſant. The like is obſerved alſo in other Qualities, so that if the Signes be High, and in their Apogaeum the Child (say the Arabians) shall be in like manner of a Tall, and Great Stature; if they are Low he shall be low & of a little stature

As concerning Motion, Saturn, which hath
a slow and heavy one makes the Child
likewise heavy and lazy: the Moon
which hath a swift motion, makes him
light and inconsiderate. You may have
the fuller prosecution of this Discourse
De cont. genit. cor: rit. — in those two Learned Italians, Cardan, &
Porta: who confidently affirm that a man
may likewise foretell certainly any other
the like qualities that a Child shall be
subject to by the figures and other qualities
of the Meteors. Thus a man may conclude
that ~~[illegible]~~ we shall see Armies
battels & wars break forth, after ye Launces
of fire
fire swords, Trumpets & Bucklers have been seen
to appear in the air: And cheifly when a Comet
hath appeared: of which it is usually said,
Nunquam impune visus Cometa. And so
likewise we may conclude there will be great
Effusion of blood, if all these Meteors are
Redder then Ordinary: or when the Sun and
Moon, in the time of an Eclypse seem
bloody. And if they be Pale & Wan, and
wann & of a dead Colour, we may conclude
there will follow great Mortality, by the
Pestilence; which makes those that are
infected with it pale wann & colourless
13. Physiognomy likewise shewes the most
prodigious

prodigious Effects of Resemblance and of Figures.
For if a man indeavour to counterfeit any other
mans Countenance, and that he fancy himselfe to
have his hair, eyes, nose, mouth, and all other
parts like Him; and in a word if he imagine
himselfe like him in his Physiognomy; he
may by this meanes come to know, what his
Naturall Inclinations, and what his Thoughts are
by the same which he finds in himselfe;
during the time of this his making of Faces.
This Opinion is grounded upon the Experience
of Campanella who expresseth himselfe in
those words. Cum quis hominem videt
statim imaginari oportet, se nasum habere, ut
alter

de Sensu rerum & Magia.

ut alter habet, et pilum et vultum, et frontem et
locutionem: et tunc qui affectus et cogitationes
in hac cogitatione illi obrepunt judicat homini illi
esse proprios, quem ita imaginando contuetur.
Hoc non absq; ratione & experientiâ. Spiritus
enim format Corpus, et juxta affectus innatos
ipsum fingit, exprimitq;. I alwayes thought
that the Opinion of Campanella was, that a
man should only imagine himselfe to have
the same Countenance with the other; as his
words seem to mean: but when I was at
Rome, understanding that he was brought
into the Inquisition. I did out of curiosity
to be satisfied in this particular take the
pains

pains to visit him there. Being there fower in the Company of some Abbots, we were brought to the Chamber where he was: who as soone as he perceived vs, came to vs, and intreated vs to have a little patience, till he had ended a little Note, which he was writing to Cardinal Magalotti. when we were sate down we observed him oftentimes to make certain wry faces; which we conceived to proceed, either from folly, or else from some pain, yt the violence of the Torments which he had endured put him too: the Calves of his Leggs being all beaten black & blew, and his buttocks having hardly any fleſh on them; it having been

Mr Rudd

been torn from him piece meals, to the end they might force him to confeſſe the Crimes that he was accuſed of: One of our Company amongst other diſcourſe, aſking him if he felt no pain: He smiling, anſwered, No; And suppoſing that we had been something troubled at the wry faces which he made, he told vs; that our Coming in, he fancied himselfe to be Cardinal Magaloti, as he had heard him deſcribed and he asked vs withall, if he were not a very havey man. Now I, who had before read that paſſage in his Booke, which I have before set downe, preſently conceived that these wry faces are altogether neceſſary for to be-

to be able to judge aright of another Mans Naturall
Inclination. I shall not here set down what passed
between us in this Interview; because it is besides
my present subject. I shall now returne to the
Effects which are found in Physiognomy, and are
produced by the force of Resemblance. We
see then by Experience, and all knowing Physiog-
:nomists have observed it; that if a man have
a round forehead, he is very subject to folly &
lightness, being very easily moved any way; in
like manner as a Round figure is the most apt
for motion: and the Natural Reason of this is,
because that the Spirits ascending up, & meeting
with a place of a Round Figure, they are very
easily

easily moved any way. It is also observed that
those that have a Sharp Chin, that stands forward,
and a little Forehead, are very Brutish & Shrewd:-
In a word they are qualified like a Hog whose
Image they in a manner bear. And without
troubling my selfe any further with bringing in
Instances of this Nature; you may have recourse
to the Physiognomists, who will furnish you
with good store of them; by which you will
be able to judge; how great the Vertue, and
power is of Resemblance, and Figures.

14. The Art of Divination of Dreams is also
grounded upon Resemblance; as may appear
Gen: 40. out of the holy Bible; where Joseph foretold ye
Cup bearer

Cupboard that within three dayes he should be restored, to his office again: because he had dreamed that he pressed three Clusters of Grapes into Pharaohs Cup. But he foretold the Baker, yt after three dayes he should be hanged, & his flesh should be eaten by the birds of ye Air; because that he also had dreamed, that he bare three basketts full; and that ye birds eat up all that was in them. He foretold also the seaven years of plenty, and the seaven years of dearth by the seaven fat kine, and the seaven Lean ones; and by the seaven full eares of Corn, & the seaven thin ones as Pharaoh had dreamed.

Prophane

Prophane Histories also afford us many Examples of this kind, proving the power of Similitude. For Hecuba being with Child, dreamed that she was delivered of a Firebrand, which burnt up her Kingdome: and this was Paris who was afterwards the cause of the burning of Troy down to the ground. I shall here ad moreover that this Resemblance of Dreams hath often times been so powerfull as that, what one hath dreamed, he hath afterwards seen really come to passe. Thus Cornelius Rufus, dreaming that he had lost his sight, became shortly after quite blind. Consult these following Authors on this Subject, as Nicephorus, Solomon

Pliny. lib. 7. c. 50.

Galen. de presag. ex Insomniis

Judeus—

Judæus, Syneſius, Plato, Cicero, Valerius Maximus
Cardan and Artemidorus, who have examined,
all that Chryſippus, Antipater, Artemones,
Jamblichus, Ariſtides, Apomazar the Arabian,
and Scirnachan the Indian have said concerning this particular./

15 Painting and Sculpture do alſo wonderfully
confirme this Power of Figures; for as much
as thoſe that are sad and weeping pieces, do
make us so sad, as that they sometimes draw
tears from our eyes; and the merry & cheerfull
pieces, make us Joyfull and cauſe us to Laugh.
And this is the reaſon why these later are very
seldome made uſe of in Holy matters; and the former
sort

sort are so frequent in our Churches where we ſhall
oftner finde Jesus Chriſt pictured on the
Croſſe then riſing from the dead, or sitting on the
right hand of his father: becauſe that, beſides
that the painting him in that poſture puts
us in mind both of our Redemption, and of
his Love towards us, who being Immortall would
yet become man, that so he might be in a
Capacity to Die for us; it alſo moves us, by
the vertue of Reſemblance to be sad; as it
is: So great is the power it hath over us.
Est enim Similitudo (saith Porta) pictus ſermo
vel pulchra loquens, quæ quovis sermone
quibusve notis Valentior est.

16. Lastly.

16. Lastly, the secret Vertues of Resemblance; & of Figures, appear as well in Musick, as in any other of the Sciences. Thus it is storied of Timotheus the Musitian that by the diversity of voices and Tones which he ordered according to the severall kinds of Humours he was able to raise up in a man any sort of passion yt he pleased. And we find by dayly experience that merry Songs make us merry, and sad ones make us Melancholy. The Musick of ye Lydians, as Plato reports, being very Effeminate, made the Hearers also Effeminate: on the Contrary that of the Phrygians made men couragious, manlike and undaunted. I shall not here set down

vid. Seneca
lib. 3. De
Ira. c. 9.
Plin. l. 28.
c. 2.
Corn. Cels.
l. 3. c. 18.

what

23.th sheet
Mr Rudd.

what some ~~of~~ have delivered, of the power that Musick hath in the Curing of Diseases, only by the Harmony and proportionable Mixture of Tones; as it is reported of Pythagoras who is said to have cured Mad men; as Terpander did those that were deaf; and amon those that were drunke. As for Musical Instruments It is most certain that we may make divers of them sound together, without touching of them; provided, that they be all exactly Tuned to the same Pitch and Tone; that that other is which a man shall play on: And although the sound of the others will be very faint, and hardly perceived by the sense; yet you shall

see the learned
Ferrerius,
de Curand.
[illegible]
Homerica.

plainly

plainly perceive the Motion that the strings do make, if you lay but a Feather, or some other such light thing upon them. How Admirable then is this Resemblance which doth every where produce such wonderfull Effects! Quidnam hic efficit, saith Marsilius Ficinus, ut Cithara subito patiatur a Cithara, nisi situs aliquis, et quaedam Figura conformis?

If then Resemblance hath so great power in all those things which we have now showed, we may very safely conclude, that it can have no lesse in that of a Talismanical Figures; & this we may be the more Confident of, since we are Confirmed, herein by Experience it selfe.

It now

It now remains that we prove this Power to be Natural, by the Third means which we proposed namely by the Vertue of the Stars. And this we shall very easily be able to do, after we have first showed the manner, which the more Learned Sort do observe, in preparing these Images

The manner of making Talismans.

17. First, they usually propose to themselves, what Effect they would have these Images produce; whether to chase away some hurtfull Beasts, or to allay the violence of winds, to prevent Lightnings, and Hail, to cure certain Diseases, and the like. This being first proposed they then search after the means, that may

be proper

proper for the attaining of the end proposed:
As for Example; for the cure of the Dropsy,
it is to be considered, that the disease consists
in moisture: they are therefore not to take
any matter indifferently, for to Ingrave &
form, under such and such Constellations;
but it must be of a Substance Naturally hot
and Dry. Secondly they must take for the
Ascendent some Sign that is likewise hot and
dry, as Aries, for instance is said to be:
In the third place they must make choice of
some Star to which this Malady is subject;
such as Saturn is said to be: but there
being need also of some star that is very
moist

moist, (to the end that Sympathy which is so
powerfull in all things may assist also in this
particular;) they may take the Moon in
her Wain. For, as the Curing of the biting
of a Viper, they mix some of its flesh with
the Antidote; in like manner for ye expelling
of these waterish Humours, we must make
use of that Star which hath the greatest
affinity with the waters. You must also
observe the Sign, which relates to the part
of the body that is ill affected; And this is
Paracels. in Paragrā.
the Counsell of a learned Physician, who
says, that; Oportet Medicum absque defectu
scire, ubi cauda Draconis sit in homine, ubi
Aries

Aries, ubi Axis Polaris, ubi ſit linea Meridionalis, ubi Oriens, ubi Occidens. &c. Now that the Signes have more agrement with and have stronger influence upon one part of the body then another we are certainly taught by daily Experience in the Curing of wounds. We muſt alſo have regard, if it be poſſible to the Stars to which the sick perſon is subject: and then in the laſt place, we muſt above all things take care to begin our work under ſome certain Aspects which are only uſefull in the operation, ſome for to shed their Influences with more heat or cold, and others with leſſe as occaſion
shall

shall require: So that all things being thus diligently obſerved, the Beams of the Stars, finding a figure aptly diſpoſed for the receiving them, do make such an Impreſſion in it, by the Resemblance and Harmony that they there find, as that being once taken in they do afterward Operate on that which they find to be semblable. In all the other Operations they proceed after the ſame manner: As for Example to chaſe away Scorpions out of any place, they take the Signe with which they have ſome correſpondence, such as is the sign Scorpio: then do they take ſome malignant Star which
is

is Adverse to them; it being not so necessary to observe so many rules in Beasts & other Irrational Creatures as in men. Now when the Figure of a Scorpion is thus prepared, the living Scorpions feeling naturally the Offensive Influence wherewith the Image is indued; they presently avoid the place for their own preservation; or else, if they be too near it, they presently dye. If it be thought by any a Hard thing to conceive, how these Living Creatures should have any sense of this Influence; Let them but consider, that there are some persons that bear so strange a hatred to Catts or other like Beasts, as that if there be any within the

house

Dr Rudd

House where they are, they do presently fall into a sweating and trembling, although they see them not. It is reported also that there is a certain Herb, that Cats will sent at a very great distance: insomuch that if one lay it upon the top of a house or in a Chamber, you shall have them come from very far to tumble and rowle themselves on it. Many things are delivered by the Naturalists, which are in appearance much more incredible than these. It therefore now remains only that I Answer three doubts that are proposed, namely, Whether the Stars have any Influence upon Things here below

below, or not? Whether they have any Resemblance with them? And, Whether Artificial Figures can retain their Influences, and afterwards operate by them? as we have said.

18. But firſt of all I muſt lay down this, for a moſt certain Conclusion and Foundation; — That the Stars, and their Influences in these Figures have no Power at all over our Wills. And therefore I dislike as vain & unprofitable those Operations, which Albinus Villanovensis sayes may be — effected by means of these Images. In Magia Aſtr.

Ad fugandos Latrones.

Ut Mulieres tranſeuntes super Imaginem, — rideant & cantent.

Ad recipiendam

Ad recipiendam substantiam ablatam

Ad expugnandos hostes &c. To which we may add those of Thebet Ben Chorat, and the greatest part of those of Trithemius & of Goclenius, the Invention whereof we do reject as vain, as well as those of Marcellus Empiricus, who saies that to cure the Collick you muſt make a Talisman of a thin plate of Gold and ingrave on it these following Caracters. The plate of Gold muſt be graved with an Instrument pointed with the same Metall, & when the — Moon is twenty days old. And when it is graved it muſt be put into a little pipe of Gold, — covered at the top with a Goats skin, and then it muſt

De trib. Imagin. Magic. Veter. Sophor. Sigill.
De Sigillis.

must be tied with a thong of the same Leather —
to the Right or Left foot of the patient, according
to the side he is pained on. And he that is to
use this Remedy must not have any knowledge
of a Woman, especially if with Child, and be sure not to go —
among Tombs or Graves. And he must above
all take care to put on his Left shoo before his
right. Sed dum (saith he) utitur quis hoc
præligamine abstineat Venere; et ne Mulierem
aut prægnantem contingat, nec Sepulchrum —
ingrediatur, omnino servare debebit. Ad ipsum —
autem Coli dolorem penitus evitandum, ut sinistrū
pedem semper prius calciet observabit.

Lib. de Mediram. Physicis.

The Characters of this Talisman — follows

L * MΘRIA
L * MΘRIA
L * MΘRIA
L * MΘRIA

In making of these figures all words are indifferent
and serve but to amuse the simpler sort of —
people. As when Albinus Villanovensis saies —
that for to cure the Tertian and Quartan ague
the pain of the Nerves ventricle and privy
parts, you must grave the Image of a Scor=
pion, upon a piece of Gold or Silver, when —
the Sun is in his proper House, and the Moon
in Capricorne, and while you are Graving it
you must say these words: Exurge Domine
Gloria mea; Exurge Psalterium, & Cithara
Exurgam

Exurgam diluculo: and then rehearse this Psalm, Miserere mei Deus, miserere mei quia in te confidit anima mea.

From hence it is that so many Superstitions have sprung; and that people at length begun to undertake the Cure of diseased persons, meerly by the bare writing of certain words, without any regard had either to the Stars or any thing else.

Let us now come to the first Quere, which we are to prove for the Establishing of the power of figures: namely Whether the Stars have any Influence upon, and do cause any motion in things here below

below

below.

19 Aristotle endeavouring to prove the Affirmative brings a most excellent Argument and worthy of so great a Philosopher which is this. That, (saith he) from whome Motion took its Beginning, the same hath no doubt given to all other things the power of Selfe motion: Now without all dispute the Motion of the Heavens was the first in Nature; therefore, whatsoever moves, moves by the motion of the Heavens. Insomuch that if the motion of those should cease, both — Growth and Motion would also cease in all things here below. Junctin brings here

primo Meteor: }

In Sphaer. Sacr: c.3 }

an Example

Example of a Mans heart which as it is the beginning of life, and motion, ſo doth it comunicate Life and motion to all the rest of the Members: So that if it once be wounded, not only the Motion ceaseth in all the parts of the body, but even Life alſo. You may see this Poſition confirmed by Hippocrates who backs it with so many reaſons, and ſo strongly aſſerts the truth of these Celeſtial Influences, as that he confidently affirmes, that by the riſing and setting of the starrs, a man may foretell Tempests, Rain, Stormes and other Changes of weather, through the neglect of which Obſervations

Lib. de Aere et Aquis

25.th Sheet
Dr Rudd

Observations, Physicians are very often deceived in their cures and Diſeaſes. Cum temporum mutationes, saith he, & Astrorum ortus, & occaſus observaverit Medicus, quemadmodum singula horum eveniant praenoſcit utique & de anno, qualis hic sit futurus &c. And then, afterwards shewing what time and what seasons are dangerous for sick people, by reaſon of the divers motions of the stars, he presently adds Periculoſiſſima sunt ambo Solstitia, maximè verò æstivum periculosum: etiam Æquinoctium utrumq;, magis vero Autumnale. Oportet autem & Astrorum ortus considerare; praecipuè Canis: deinde Arcturi, & Plejadum occaſum. Morbi

Morbi enim in his maximè diebus judicantur, aliiq; perimunt, alij vero desinunt; aut in aliam Speciem, aliumq; Statum transmutantur.

It would be but lost time if I should stand longer upon the proof of this so cleare a truth which all men ought to confesse to be so, were there no other Argument for it, but this, that it hath been constantly observed, ever since the first beginning of Astronomy in the world, that the Rising and setting of the fixed starrs have been the cause of very great changes here on earth and he must either be a very ridiculous senselesse man, or else a very ignorant, that should

should go about to deny, that the Hyades, & the Pleiades, are not Watry Cloudy Constellations that is to say do cause Rainy, Cloudy Darke weather; as Leo and the Dog star bring heat and Drowth: and Orion a Wet and tempestuous season, and so of the rest.

vid. Gul. Rovill. hist. Plant.

And after all, doe we not observe, that there are some certain flowers, that turn about as the Sun does: and others, that appeare above the water at his Rising, and when he setts, sinke down again, and hide themselves, as it were bewayling his absence. Neither are the Influences of the Starrs shed upon Hearbs alone; but even upon stones

stones also: some whereof do so exactly observe the motion of those particular starrs, whose Influence they beare, as that they change their Aspects with them. An Example of this Truth you have in the Stone called Lunaria, which is indued with such wonderfull qualities, as that it changeth its Appearance, in like manner as the Moon doth whose name it beareth. In a word do not the Humours in our bodies, increase with this planet and decrease when it decreaseth? If any desire more Instances backed with convincing reasons he may have recourse to the Astronomical Predictions of Ptolomy, & he shall there find

that

that the truth of these Influences is too clear to be called in question.

20. The other point, concerning the Resemblance of the Heavenly Constellations to sublunary things, is something more difficult to prove; though not less true. Nevertheless this Objection is brought against it. If the Constellations of the Ram the Bull, the Twins &c. do resemble these living Creatures it is either Really, or else by Imagination. If Really; they are then, either in the Eight Sphear or else in some other: But they are not in the Eight. For, in the Constellation of the Ram, the Bull &c. there is no sign at all of

these

these Beasts being figured or represented by the Stars: Neither are they in the Christalline Heaven, nor yet in any of the spheares of the Planets: for we should then see them, as we do the other Stars: nor yet in a Ninth Heaven, as some have thought. If they are only by Imagination, then are their Effects also Imaginary, and have no truth in them, and so by consequence, the power of Talismans, or Figures is vain.

We Answer then that according to the Judgment of the most learned Astrologers these Images are not at all reall: for in the Starrs that make up the Constellations of the

Ramm

a man may as well fancy a Horse there as a Sheep; as I have sometimes made trial. Neither yet are they alltogether Imaginary, in the same sense as a Chimara is Imaginary, which never had being in nature: but they are so ordered in the Heavens by our Imagination, because that the Constellation which we call Aries, or the Ram hath a strong Influence upon sheep, as Taurus hath upon Bulls, and so of the rest. Or else the Celestial Ram is so called, because there is not any beast upon the Earth that is more like in nature to this Constellation then the Ram: For it renders Him that

is born

born under it so Pious, so meek, so gentle, so courteous, that he resembles in all things the Innocent Lamb. He will also have a hard head and thick hair curled in rings like a fleece of wool. Vidimus enim (saith Junctin) com= plures hujus Signi homines, capite malleari, spissis crinibus ad modum velleris et supra frontem elevatis, quasi capite certarent. And these are the Natural Reasons why these Celestiall Signes are called by the names of living Creatures. One may add to this with Junctin that when the Moon is in the Sign Aries this Sign hath then the stronger influence upon the Head of man, & renders it strong

In Sphær. cap. 2.

as

as that of this Beast: and this may be another reason why this Constellation is called by the name of this Beast, rather then of any other. So in like manner when the same Planet is in the Sign of Taurus, it hath a stronger Influence upon the Neck; wherein consists the cheifest strength of a Bull: when it is in Gemini, the Influence is strong upon the Arms; and for this cause this Sign is represented by the Image of two Children embracing one another: When it is in the Crab, the Breast is then sharer in its Influences; because that this Creature always goeth upon its breast. And when it is in Leo.

the

the Sign ſheds its Influence upon the Heart from whence the Lion is said to be a generous and couragious beaſt. You may see the rest of this Diſcourſe in the same Author which I shall not here trouble my ſelfe to set down, becauſe the reaſons do not at all satisfy me. I do therefore believe that these Signes do cast forth their Influences upon the severall Members of the Body though not for the Reaſons here delivered which often prove to be very impertinent; but only, becauſe we dayly see the Experiment of it. They do therefore visibly work by their Influences, upon thoſe Beaſts whoſe names they

they are called by: for Dogs run mad in the Dog dayes; and Lions are very furious under the sign Leo: and this was the only reaſon which moved the firſt Philosophers to call these Constellations, by the names of theſe Beaſts: and all the other reaſons that are brought are but of later standing and have been Invented by the later Astrologers. Theſe Constellations then are called by the names of those Living Creatures, becauſe that they, are observed to have great power over them. You may see the Abridgment of all that Junctini hath written hereof in Heurnius Cardan and Galeottus, who hath a particular Chapter

Ibid.
Philoſ.
barb. De
variet.
D. Doctr.
momiſc.
cap. 35.

Chapter upon this Question; Quare Signa — Zodiaci animalium nomina habent? Where he concludes thus; Aries, enim in Oves; Taurus in Boves, Leo, in Leones, Scorpio, in Scorpiones, Pisces in Pisces; Virgo in Virgines, & steriles; et sic de ceteris, imperium habent.

As for the rest of the forty eight Constellations I shall not here speak any thing of them; — because that some who have undertaken to defend the power of figures, have said that the signes of the Zodiack only are of power to work effectually & Generally, for as much as they make their Circuit, or at least the Sun in them over the whole Earth; whereas the other

Albumaz.
n Mag. Jn=
roduct:
2.

others respect but one part only.

At this present I shall shew how those of the Zodiack may have power to operate upon Figures framed by Art: And this is the third point which I have undertaken to prove. —

21. The Question then is, Whether the Starres do shed their Influences, as well on — Artificiall as Naturall Things or not?

Contra
gent. l. 3.
et Lib. de
Fato Jn
Specul.
& de Mirab.
Tract. 3.
c. 4 & 5.

I Answer in two Words that the Affirmative is so certainly True, that neither — Thomas Aquinas (who left nothing unexamined in this Question) nor Albertus Magnus could possibly deny it. And even Experience teacheth

teacheth us, that the Sun warmeth as well the Artificial Image of a Man as the Man himselfe: now if this Planet work indifferently upon Both, why should not the rest do so too? In a word why should not the Stars as well operate on Artificial as on Naturall things; seeing that in their Essence they are all Naturall? should we exclude Gold from the Number of things naturall because it is fashioned into a Ring? And are Stones rendred lesse naturall when they are framed into a House If it be objected, that, however, they should not acquire more vertue, then they had before

I answer

I answer that the Contrary is manifestly proved by two Reasons. The first is, because that the different Figure renders them more apt to operate to such or such an action then they were before: as for Example. If a piece of wood or Stone, were unapt to hold water, by making of it hollow it presently becomes fit for such a purpose and so in other Figures. The other Reason is; that these things when they come under the Workmans hands are wrought under certain Constellations; which Communicate such Influences and Qualities unto them as they never had before: as we see by Experience by experience in Bisket bread; one sort where of will keepe a very long time; and the other that was baked either before or after it, will be subject to wormes and corruption, although kept in the same place, & made of the same corne, & kneaded up with the same water, & with all other imaginable conditions. But to keepe our selves to the businesse of figures only We shall now Conclude that if they are prepared with all those Circumstances observed, & Ingraven upon some matter that is proper for the Receiving of the Influences of the Stars; they may naturally retain them & worke those wonderfull Effects which we have before set downe.

Section the 5th

That the Objections

27th sheet
Dr Rudd

Of the Talismanicall Sculpture of the Persians &c.

Section the 5th

That the Objections made against Talismanicall Figures, make not any thing at all against their Power.

The Wonderfull Effects wrought by Figures Talismanicall have so perplexed the minds of those men who account every thing Magick which they are not able to comprehend without making any distinction betwixt Power which is Naturall and Lawfull & that which our Faith permits us not to meddle with; They have

boldly

boldly published. That what Vertue soever proceeds from Figures is utterly Diabolical But when they perceived that Knowing Men would hardly sit down so; and that it concerned them to produce some Reasons to prove that these Figures can have no Naturall Power at all; they have at length brought these following Ones; though they are built on very weake foundations as we shall make it appeare.

1. The first is, that Reason it selfe tells us that these Operations cannot be Totally Naturall, but rather Superstitious and Dangerous, seeing that, to reduce them to a full and entire Effect, there are some certain Words to be used which have no Power at all, especially over things which have no Sense; and that therefore the Making of them ought to be forbidden, and rejected as the Church hath ordained.

To ANSWER fully and in Order both to this Objection, and to the rest that follow I say, that we have condemned all words & all other Superstitions. As for the Church it never yet rejected the true and lawfull Power of Figures, as the Writings of Aquinas and Cardinal Cajetan do testify. And if the Fathers have sometimes condemned it; it was not till they saw that it was so mixed with Superstition (that I say not Abomination) that they that they conceived that they should never otherwayes be able to divert men from the practice of it, but by condemning it utterly: as Moses likewise did in forbidding absolutely the Graffing on a Tree of a different kinds, only to keepe them from that Sin, which was usually comitted at that action as we shall shew hereafter. And that it may appear that the bare figures have not been used alwayes without any Application of words & Ceremonies such as were not only vain, but ridiculous also; we may take notice, that in Ægypt, when they would cause Haile to cease, which might have been effected by the Vertue of a

bare

bare Talisman only; it was thought necessary that four Naked Women should lye along upon the ground on their backs; and lifting up their feet on high they were to pronounce some certain words, and so the Haile would cease. Quatuor Mulieres (said they as R. Moses reports,) jaceant in terra super dorsum suum nudæ, et erigant pedes suos, et dicant talia verba, et operentur istud: grando, descendens super locum illum, recedet ab eodem loco. This ridiculous Ceremony was taken from the posture of some Talismanicall figure which served to divert Stormes of Hail; whereon saith Chomer was graven the Image of Venus

lying

lying along. Besides, some ignorant persons having lighted upon some of the Characters wh the Ancients had invented, that so they might conceale their Philosophical Secrets, from the unworthy Rabble, not knowing the Originall of them, and beleiving that they had some secret Vertue in them, they graved them on Taliſmans. Such perhaps was the Ægyptian Serapis, which had on its breast the so much celebrated Letter Tau. This inscribing of Cifres and Characters, brought alſo along with it this Beleife; that seeing there were Letters writt upon Taliſmans they might certainly then be read alſo: and hence did this Superstition
take

take Riſe of speaking words in the making of those Figures; and afterwards of setting along the figure; and uſing the bare words only: as it is reported of Trallianus, who uſed these words for the cure of the Collick; Φεῦγε, φεῦγε, ἰοῦ χολή. And Homer writes that the bleeding of Ulisses his wound was stopped by uſing certain words: as likewiſe that of Oroondates was in Heliodorus; who with Strabo affirmes that the Indians, and Ethiopians, uſe no other way of curing their Diseaſes.

Froissart assures us, that he hath seen these Ceremonies practiſed in his time: and even in our dayes they are uſed but too often
especially

lib. 19. in fine.
Odyss. T.
19. Hyst.
Æthiop.
l. 9. Geogr.
l. 15.
Tom. 1.
cap. 65.

especially by superstitious women. But at last there were some that made more esteem of Characters, then of plain words, considering with themselves what the power of figures was. Thus Pliny reports, that M. Servilius made use of these two Letters, M, and A. to keep himselfe from being bleare eyed: and Eudoxia the Empresse, being in Travell with a Child, desired (as Cedren reports,) to have certain Letters applyed to her Belly, for to bring forth the dead Child: but it was all in vain for it cost her her life. To conclude, these things having been invented only for the Concealing of some secrets, as we have said, (after Roger

lib. 28. cap. 2.

secretis oper. Art. & Nat. cap. 1.

Roger Bacon, who saith, Quæ Philosophi adinvenerant in operibus artis, et Naturæ, ut secreta occultarent ab indignis;) they were afterwards turned into Superstition by those who mixed them with the Images and made use of them beyond the power of Nature.

2. Now that the practice of making these Figures was never forbidden, but only to keepe us off from those Abominations, that were usually hereby committed, (the Invention being neverthelesse naturall, and the things themselves innocently used by Good men without the assistance of of any other power save that of Nature;) We may perceive by a like Example

Example, in the Comand that was given, of not grafting on a Tree of a different kind. For it was given for no other Reaſon, but to turne away the Jewes from those filthineſses and Abominations, which they uſually comitted at this kind of Engrafting. The Latine words will in some sort hide the Uncleanneſs of the diſcourſe of these Villanies. You shall have them from the above named R. Moſes a man of very great knowledge in these Traditions. Dixerunt ergò, quod in horâ quâ inſeritur una species in aliam, oportet ut ramus inſerendus sit in manu alicujus Mulieris pulchræ, et quod vir aliquis carnaliter cognoſcat eam

More b. lib. 3. cap. 38.

eam præter morem naturalem. Et dixerunt, quod in tempore illius actus debet mulier inſerere ramum in arbore. From hence a man might conclude it was, that God, to set a Mark upon the Foulneſs of this Crime, would have the very Trees themselves alſo to have some senſe of it. For if a Whore planted an Olive Tree, (saith one of the Learnedest prelates of France, according to the opinion of the Naturalists,) it would never beare any fruit. Oliva (saith he) a Meretrice plantata vel infructuoſa perpetuò manet, vel omnino areſcit. — Now to Engraffe any Tree whatever is a thing both natural, and of it ſelfe indifferent: neverthelesse

Gul: Pariſ. de Univerſo. part 1.

neverthelesse it was forbidden meerly to avoid the Sin which Nature abhors. Propter hoc igitur, is the Conclusion of the fore cited Jew, prohibitae fuerunt Comixtiones, scilicet incisio arboris in aliam speciem, ut elongemur a causis Idololatriae & fornicationum. And the like cause hath also moved those men that have condemned Figures; though they are both Naturall and the making of them Lawfull; as we have already shewed. Now the reason why they have been also rejected by some of the more Learned sort was either to give way to the Rigour of ye Inquisition; as the Italians and Spaniards have done, or else

for want

for want of having taken the pains to examine them; as Gul: Parisiensis, Gerson, and divers others, whose Objections also, which they conceive to be invincible ones we shall likewise answer.

3. The second Objection is grounded upon the Foolishnesse and Impertinence of the words yt are used about these Talismans, at ye making whereof ignorant people do still use some certain Words which say they, are very neer bordering upon Idolatry.

We do reject & Condemn the Superstitious words & Observations delivered by Villanovensis, and by Antonius Mizaldus. as namely, where he affirmes according to Ptolomy, that for to drive

Cont: Memorab. }

away

away Serpents, you must prepare a square plate of Copper, and graving two Serpents on it; - when the second Face of Aries is Ascendent, you must say these words: Ligo Serpentes per hanc Imaginem, ut nemini noceant, nec - quenquam impediant, nec diutius, ubi sepulta fuerit, permaneant. As also where he saies according to the same Ptolomy, that to drive away Rats and Mice; you must grave the - Image of them, upon a plate of Tin, or Copper, - when the third face of Capricorne is Ascendent

Cent. 1. Aphor. 52.

Aph. 45. Saying: Ligo omnes Mures per hanc Imaginem ut nullus, in loco ubi fuerit, manere possit.

So likewise for to gather together and catch - Fishes -

Fishes, you must Engrave the Image of a Fish upon a piece of Lead or Tin, when the first . Face of Aquarius or of Pisces is Ascendent

Aph. 94. saying: Liga et adjuro omnes Pisces qui sunt in flumine (withall naming the River) ad tractum balistæ, ut ad hanc Imaginem veniant, - qualiscunque in ejus aqua posita fuerit.

And so also for the driving away of Wolves either out of a Wood, or from a Sheepcoat, - you must grave upon a Plate of Copper, or - of Tin the Image of a Wolfe with his feet - tied, and two Mastives seeming to bark at - him, when the second face of Sagittarius - is Ascendent, and you must withall say:

Cent. 2. Aph. 8.

Extermino -

Extermino per hanc Imaginem omnes Lupos, qui sunt in hac Villa aut Nemore, (calling the wood or the Sheeps house by its name,) ut non remaneat aliquis eorum in illo. And to render a Huntsman fortunate in his Game; you must grave upon a piece of Tin, Silver, or Copper, the Image of a huntsman, having in his hand a bow bent and ready charged with an Arrow graving it under the sign of Sagittarius, whose Image he representeth, and saying: Per hanc Imaginem ligo omnes feras Silvestres, cervos, apros, lepores, ut nulla meam venationem subterfugiat, quin optatam portionem & praedam mihi semper relinquat. A friend of mine

Cont. 5. Aph. 100.

A friend of mine made above a hundred Talismans according to those vain rules here delivered, but not one of them answered his Expectation — But I desiring him to make one according to the Directions I gave him, he presently saw the Effect follow. And M. Sanclarus the Learned Regius Professor in the Mathematicks protested to me that he cured a most intolerable pain in the Reins by one of those true Talismans. Now I have formerly said that we condemne all figures and words, that are mixed with superstition, in those Talismanicall Figures only; As for those Ceremonies and words which are piously used; as for Example

Example to cause a Storm of Haile to cease; a man may use them without any suspition at all according to the Judgment of some Divines. The manner is thus described by Wierus. Having first made the Signe of the Crosse, against the Lightning, Hail, Thunder, Tempest; you must take three Hailstones of those that first fell, and cast them into the fire, in the name of the Holy Trinity; and having repeated the Lords Prayer two or three times over, you must read the Gospell of St John: which being ended, you must make the signe of the Crosse, over against the Cloud, & the thunder

Lib. 4. de prestig. Dæmon.

on every

on every side, and make the same also upon the ground towards the four quarters of the world: And after that the Exorcist shall have said three times, Verbum caro factum est, Adding to it as often these words; Per Evangelica Dicta fugiat tempestas ista. If the Tempest were raised out of Malice it will cease. saith Wierus. I observe that there hath crept in Superstition Here also, as well as into the Businesse we now treat of.

The third Objection is grounded upon the Impotency of the Matter Ingraved. For how can an Image which is dead, & without Motion give Motion to others, &

have

have such Operations, as are attributed unto it?

Thus it is Argued by Gulielmus Parisiensis against these Figures. Quomodo Imago mortua, et omni modo inapprehensa omnique modo imobilis, movere et viventes aut qualiter praestat Scientiam, quam nec habuit, nec actu nec potentia eam habet certissimum est?

[illegible] vel [illegible]

Gerson sayes the same; and brings in a manner all the very same Arguments in a Booke that he hath written against a certain Physician of Montpelier, who graved upon a peece of Gold, the Image of a Lion for the Cure of ye Stone.

Lib. peculiari duodec. pro: posit.

4. To this I Answer, that the Image of it selfe is dead, and without any Motion: but that by the vertue of the Stars under which it was made it hath acquired new Qualities, which it had not before: or else that the matter being before endued with some Qualities that were proper for such an Effect by a Semblable Figure, and its Qualities are excited. Itaque Ars (saith Marcilius Ficinus) suscitat inchoatam ibi virtutem, ac eum ad Figuram redigit, similem suae cuidam caelesti figurae quam sic expositam Coelum ea perficit virtute quam ceperat, exhibens quasi Sulphuri flammam. Thus many things if they are not excited work not at all: As for instance, to make some Herbs to smell, you must crush them betwixt your fingers. So Amber, which hath received from the Heavens the property of drawing Strawes to it—

to it; yet unleſſe it bee a while rubbed and chafed— it is not able to do it. The Bezaar or Bezahar stone, (which Marcilius Ficinus sayes, signifies as much as, A morte liberans: though this bee an Etymologie as unknown, as Untrue:) which is naturally endued with the power of Expelling Poyſon, becomes also a very Soveraigne Remedy againſt it. That of the Scorpion, if there bee first graved on it the figure of a Scorpion, under the Influence of ye Celestial Constellation of the same name. — The Flint-stone gives not its fire; unleſſe you strike it: In a word there is ſcarcely any thing but requires to be Excited, and awakened up to its work; even as low as Artificial things; many whereof appear

not

not at all unleſſe there be Art used to diſcover them as we may see; for Example; In Letters written with the Juice of Citrons, Figs, Onyons, Salt Almonick and many other things; which must be either held before the fire or else dipped in water, that they may be read. In like manner alſo it is neceſſary that the Vertues of Metals and of Stones should be excited by the Celeſtial Rayes for the rendring them apt to effect that which we deſire. Now that those Raies are so powerfull and that they are able to penetrate Stones and into the bowells of the Earth, we have already proved; and ſhall here confirme it by the teſtimony of Bonaventure; Dicunt

Philoſophi

Lib. 2. dist. 12. qu. 2. art. ult.

Philosophi, quod Corpus cæleſte, mediante suo lumine, influit ad profundum terræ, ubi mineralia corpora generari habent: et quantum ad hoc verum dicunt. When Teſtimonies are grounded upon Experience, they cannot poſſibly then be denied: and we know that the Sun penetrates very far into the Earth, and there gives Life to plants & living Creatures too; which when we see taken up, astoniſh us very much: as appeares out of George Agricola, and the Learned Licetus Profeſſor at Padua.

De Animal: Subt.

As for subterraneous Fishes, we find them but too often enlivened by the Stars to our great Diſadvantage: as you may obſerve out of Seneca, who saies that Philip having sent men down into an old Gold mine

Lib. 3. Nat. Quæst. c. 19.

10. Sheet. Dr. Rudd

117

Gold mine to see if the Covetouſneſs of man had yet left there any thing undiſcovered; they perceived Rivers running along those deep Caverns, and many other prodigious sights: by which we may be certainly aſſured that the Heavens do operate through every part of the Univerſe. Deſcendiſſe illos, sayes this Learned Author, cum multo lumine, et multos duraſſe dies: deinde longa via fatigatos, vidiſſe flumina ingentia, et conceptus aquarum inertium vaſt~~[illegible]~~os, pares nostris, nec compreſſos quidem terra supereminente, sed liberæ laxitatis, non sine horrore visos. And those yt write of the Riches of America, aſſure us that the Mine of Ptosi where Gold is generated

is so —

is so hollow and so deep, that nothing can more fitly repreſent the Dreadfull Image of ye Hell.- If then the Starrs do operate, within the bowels,- of the Earth, upon Living Creatures Plants & Metals why not upon Stones alſo? I do therefore- account the Concluſion of Hieron. Hangest, an Ancient Learned Sorboniſt, to be moſt true who ſearching after the Reaſon of Gamahes, concluded (after a long diſpute;) that the figures or painting on them, proceeds from two Cauſes;- from the Starrs & from the property of the Earth

Lib. de causis. fol. 88 } See here his own words. Quid igitur dicendum sit? Respondeo, ex duplici radice poſſe contingere.- Uno modo ex radice siderea, secundum Aſtrologorum Authoritatem

Authoritatem multis Experimentis comprobatam.- Alio modo ex radice inferiore, &c. Now this Power or vertue of the Stars works indifferently upon all things, which Conſideration hath moved many that stand up for the Power of figures, to - believe; that all sorts of stones, mettals or other Matter indifferently if it be graved and wrought - according to the Rules before delivered would work the same Effect. For as Fire heateth all things- that are set before it; in like manner do the - Stars operate, say they upon all things indifferently But I hold the firſt Opinion to be the truer and more certain: not that this later is falſe; but because the Effect here is slower. for the

Fire

Fire will indeed heat all things that are placed neer it: But if the Matter be indisposed the Heat will not work so speedily: as we see in Green wood, and in a pebble stone, which requireth a longer time to grow hot in, then a Brick doth: and so in all other things. It is required then, to the end the Stars may operate the more easily and in lesse time that the Matter be before hand indued with some Quality, that is proper to the Effect which we have proposed to our selves; and have also some Sympathy with those Celestial Signes, which we intend to make use of. You may see this Sympathy & ye wonderfull Correspondence

correspondence that there is betwixt Stones Minerals, Herbs, plants, Flowers, Tasts, Smels, Colours, Beasts, Fishes, Birds and all things else; and the Stars, as in Georgius Venetus, de Harmonia Mundi, and in the Learned Coment of M. Moreau a Physician, upon Schola Salernitana, the reading whereof, in all sorts of Books whatever is truely very Admirable

Tom 4. Cant. 1. c. 31.

Cap. 19. p. 322. & seq.

5. The Fourth Objection brought is. That if this Art of preparing Figures or Images be Certain, and their Vertue so great as is said The Egyptians Arabians and Persians, who were the first Inventers of them, would then have made themselves Lords of the whole Earth

Earth, in ſubduing all their Enemies: which thing they have not done; but contrarywiſe have themſelves all been conquered.

To this I Answer, that no Image or Talyſmanicall Figure can poſſibly be capable to Operate so great an Effort: they may indeed poſſibly excite, in ſome small meaſure the Courage of Combatants, and make them leſſe fearefull of the Terrors of warr; but these Qualities alone will never be ſufficient, for the obtaining of a Victory. If any here urge againſt me the Story of Nectanabo, who is said to have drowned all his Enemies Ships by making certain little veſſells of wax, and then drowning them: I anſwer, that the Story looks very doubtfully; neither do I give any more Credit to it then to thoſe flams we hear reported of Sorcery in our own dayes, who are said by pricking a little Image of wax in any part of it, to wound the same part of the body in the person whome it repreſents. But ſuppoſe theſe things were so, yet it would not be from hence concluded, that these Effects were wrought by the vertue of the Stars; but rather by some evill Angels to whome God may have given some such power. Gulielmus Pariſienſis utterly deny theſe stories to be true; as indeed

loco citato

BRITISH MUSEUM

indeed they are mostly fabulous: Neither do I believe there is any one truth in them. If it be returned upon us, that there is nothing in them, but a man may believe, since possibly they might be true: I Answer, That many things might have been, which never yet have been: As for instance there might have been more Suns, and more worlds then one:

6. The Fifth Objection is, that it is necessary that Natural Agents should some way or other Touch the thing they are to Operate upon: but a Figure, which cureth the Stone, Collick or any other Disease, toucheth

31.th sheet. Sr Rudd.

Of the Talismanicall Sculpture of the Persians &c

toucheth not at all the part Affected: the vertue of it therefore cannot be Naturall.

The Answer to this Objection is so easy that without troubling our selves to reckon as with Scotus the severall wayes of Touching, we need no more but give an Instance in a Hott Brick. For as a Brick receives heat from the fire, without touching either Coles or Flame; in like manner doth an Image receive the Influence of the Stars, without touching any part of the Heavens. In a word all the Touching which is now found is only a Virtuall Touching, as we see in the Sun, which though it be so far distant from

Dist: 37 in Sent.

from the Earth doth never the lesse warm it by its vertue. And as a Brick heated either by the Sun or by the Fire, doth afterward operate upon any other body, comunicating its vertue to it; if it be applied unto it: In the same manner doth a Figure or Image operate upon another body, comunicating the Influences, which it hath received from the Stars unto it, if it be in like manner applied either by a Corporeal or by a Virtual Touching only.

I shall not here produce the Miraculous Operation of the Weapon Salve which Cures a wound at a Hundred Leagues distance, if it be but applied to the weapon that made it

And

And that you dresse it as you would do the wounded person, as it is proved by Rodolphus Goclenius, and Baptista Helmontius. If I should have made use of this Example, I should never have been quiet from having it thrown in my teeth; that the Operation of this Magneticall Unguent is superstitious, and Diabolicall. This is the whole Burden of the Ignorant Rabble; who Impute, what ever they find to carry wonder with it, to the Operation of Evil Spirits: And yet I have been assured by M. Loysell Physician to the late King of Ffrance; that this very Operation was naturall, and that himselfe had made use of it with good Successe and

on a

Tract. de Ungu. Armar. De Ung. Magnet.

on a very good man. Now if Gulielmus Parisiensis deny that the Operation of a Talismanicall Image which is buried under ground, can be Naturall; because that it is kept in by the Earth which covers it: he may as well conclude that the Operation of a Needle touched with a Loadstone is also Diabolical; seeing that although it be a hundred fathoms deepe within the Earth, yet will it alwayes turn it selfe towards the Pole. This Comparison is so much the more pressing, because that most of the learned beleive that this Vertue of the Loadstone is comunicated unto it by that part of the Heavens which the Needle points
to

to. so true it is that there is nothing more powerfull, then the Influences of the Stars, when they have once made an Impression upon things here below.

7. The sixth Objection strikes at ye Power which we have attributed to Resemblance: for there is not any where (saith Gulill. Parisiensis,) a nearer Tye, & Correspondence, then in the Love of a Mother and her Child: and yet if a Mother drown her selfe, the Child will not presently do so too; and so he concludes Quanto minus igitur in tam diversis ut sunt Imago et Imaginatum, nulla ligatura inter ea erit; quae cogat, ut
quod

quod patitur Imago, patiatur et Imaginatum I know very well that this Author makes uſe of this Argument againſt Nectanaos, but seeing that he brings it alſo againſt Taliſmanicall Images, I Anſwer; that theſe Images (as we have already said.) have no power at all over our Wills. Now to Drown ones Selfe or Not to Drown ones selfe is an action which depends wholly upon the will. But if a Child reſemble the Mother, as well in the lineaments of the face, as in the actions of the Soul, there is no doubt, but that this Reſemblance may have very much power both as well on the paſsions of the mind as on

those

those of the body, which proceed from within: as it is often obſerved. And even in our days I have heard of two young Children which were Brothers, at Riez an Epiſcopal City in Provence in France; who by reaſon of their being so perfectly like one another, If One of them were ſick, the other was so too: as for Example; if One began to have a pain in the head, the other would preſently feele it. If one of them were a sleep or sad, the other could not hold up his head, or be merry: and ſo of the reſt: as I have been aſſured by M. Poitevin a very honeſt man, and a Native of the same City.

8. The Seventh Objection brought by the same Gulid. Pariſienſis, and Gerſon, is, That if at any time these Taliſmanicall Stones have been known to cure the bitings of Serpents, and the Stingings of Scorpions; this Effect proceeded not at all from the Stars, but from some secret properties in the Stone, whereon the figure of a Scorpion or Serpent was graved.

This Objection is Anſwered in two words. I say then that we have already proved that the Stars have power to Comunicate this Vertue to the Stone; and alſo, that it is not at all Naturall to it, and proceeding from

from its own proper Vertue; becauſe that before it was figured and prepared under certain Constellations, it had no such vertue at all. And indeed to what end should a man take so much pains in graving and preparing it, under divers Aspects of the Stars, if it had as much vertue before? To what purpose alſo should the Inhabitants of the Country of Hamptz in Turkie, trouble themselves to take the Impreſsion of a Scorpion that is figured upon a Stone in a certain Tower, in a piece of Potters Clay, if the Clay it ſelfe had the same Vertue before? We say therefore that it had not any Vertue before

before, proper for such an Operation; and that this Vertue was comunicated unto it, by the Stone in the Tower; and to the Stone by the Starrs.

I shall not here examine the Arguments of Gul. Parisiensis, which are to be seen pag. 56. Quod omnia ista quae fiunt per Imagines, malignissime fiant: because that in this Chapter he treats only of speaking Images or Statues, such as was that speaking Image of a man which is falsly said to have been made by Albertus Magnus. But the Images we speake of, are quite another thing, as is also their Power. So that there is nothing wanting now to the full vindication of them from Falshood, and all other

other Calumnies save only to Answer the Eight Objection brought both by Gerson & Gulielmus Parisiensis also, the most powerfull of all the rest.

9. If so be the Stars are the cause of these Operations, why then say they should not their Virtue descend rather upon the living Scorpion then upon its Images? Quomodo (saies the later of these) non potius hujusmodi virtus descendit super ipsum Scorpium vivum?

If we but call to mind, what hath been before delivered we shall find it no hard matter to answer this Objection. For we confess that the living Scorpion is not at all exempted from this Celestial Vertue; seeing that, if it be applied

applied to the wound, it cureth it as well as its Taliſmanicall Image: So doth the Crocodile, the Rat, the Toad, the Dog, and the Viper alſo: And if in all the rest of Living Creatures we finde not the same effect, it is rather for want of searching after it, then any Defect in Nature: seeing that thoſe that are moſt skilfull in the Wonderfull works of God do certainly aſſure us that where ever any Diſeaſe is found, there alſo is the Remedy to be had. And who would ever have thought, that the Gravell which is found in Vrine, should serve for a Remedy againſt ye stone and a World of other the like secrets there are which are dayly brought to light. But it may

here

here be demanded. Why then should not the Stars Comunicate the vertue of driving away Scorpions as well to the Living Scorpion as to its Image? I Answer, that if it were so, Nature should then make warr againſt its self, and should utterly destroy it self in a short time; seing yt all living Creatures would soon be destroyed by one another. Moſt wiſely therefore was it Ordered that the Stars only & men should have this vertue comunicated unto them.

Disq. Mag. l. 1. c. 4. quest. 1. de Incant.

10. The Ninth Objection, is the Anſwer of Delrio to the Reaſons brought by Cajetan and Pomponatius. For whereas the Later of thoſe saies; that although Figure be not ye Beginning and

and

and Cauſe of Operation, yet it may operate very much: ſeeing that we may obſerve out of experience; that the figure of a foul deform'd man, strikes us with a kind of ſadneſs, whereas a Beautifull works in us an Effect quite contra Beſides Beautifull Objects do ſo move us, as that we love them; which foul & ill favoured do not at all: Therefore saith Pomponatius Figures have some power to Operate. Delrio anſwers nothing to this, but only to the Conſequence; Denying that Magical Figures are Beautifull or Deformed. But even Children may easily perceive, that his Antecedent is utterly falſe. For thoſe Figures, which he

calls

calls Magicall, and we Taliſmanicall are truely and really Beautifull or Deformed, according as the things are; which they repreſent which are, for the most part the Heavens & the Stars; the Beauty whereof ravisheth our Senſes. Beſides, theſe figures do ordinarily repreſent some Constellation or other, as the Virgin, the Twinns, & the rest. Now if a Living Virgin and living Twins are Beautifull or deformed, why then should not their figures or pictures be ſo too?

Let us now proceed to the Arguments of Cajetan, which Delrio refutes with as little Reaſon as he hath done thoſe of Pomponatius.

This Learned

This Learned Cardinal then layes down this most true and powerfull Conclusion in favour of Talismanicall Figures. Figura licet non sit ipsum principium Operationis, est tamen conprincipium. He proves the Antecedent: quia in artificum instrumentis efficit Figura ut illa sic vel sic operentur; tum quia ferrum latum super aquas fertur, quod si in formam aliam contrahas, demergetur. Those Reasons of his are so strong and so certain, as that it is impossible to overthrow them. For seeing that a plate of Iron that is large and very thin, will swim upon the water; but if you reduce it into a Round solid forme, it sinks presently.

is it

3th sheet
Mr Rudd

Of the Talismanicall Sculpture the Persians &c

Is it not evident that this proceeds meerly from the figure? what manner of Spirit must he be of that dares affirme the contrary; unlesse he be one y^t meanes to say; however as Delrio saies; whose Answere you have in those words. Respondeo Figuram esse Conprincipium in motu locali, et Operationibus quae per hunc motum fiunt; ut sunt variae divisiones continui per dolabram per malleum per asciam, per serram; non vero in operationibus quae fiunt per alterationem. I cannot but wonder that this acute Jesuite who hath showed himselfe in other things a most Learned & sound Philosopher should so grossly offend here against those very Philosophical Maximes which himselfe

hath

which himselfe hath laid down. For where he grants that Figure is a Co-principle in a local Motion, and in the Operations which this motion produceth; but not in those which are caused by alteration; he concludes say that which himselfe had before laid down; seing that according to the comon consent of all Philosophers, Heat is caused by motion but Heat is a kind of Alteration: Therefore Figure is of it selfe a Co-principle; in the Operations which are caused by Alteration.

Again when he grants to Cajetan, that a large piece of Iron may perhaps swim upon ye water yet he saies that it is not by reason of the figure

figure, but of the Quantity, these are his words — Sed esto, fiat, erit non ratione Figurae sed Quantitatis. Well, out of it self & in sound Philosophy Quantitas non est activa: For then what the consequence must be: Then in the end when Cajetan concludes that it is the figure therefore that makes a large piece of Iron to swim upon the water. Delizo answers, that this figure is only Accidentall: for saith he let this large thin piece of Iron be reduced into some other figure either Circular square or five angled it will do the same, it will still swim upon the water: therefore the figure operates not but by accident. But here Delizo deceives himselfe; for Cajetans purpose is not to oppose

oppose one Flat Figure againſt a Solid one. For a flat figure, whether it be square, circular, Octogonal or of what fashion soever it be; will do that, which the ſame figure, if it be solid will not do, which is moſt true; seeing that a piece of Iron that is square and thick withall, sinks presently to the bottom of the water; which the same piece of iron would not do, were it ſquare and very thin. It is therefore a moſt undeniable Maxime, that Figure hath ſome power to Operat

11. The other Objections which are made againſt the power of these Images, are set down and refuted by Galeottus the moſt weighty of which, are these following — In these Images

De Doctrina promiſcua cap. 24.

In these Images which are Engraved on Gold for the cure of the Stone; and the Pain in the Reins, the Gold of its one Nature cannot work this cure much leſſe then can the Image; which being without Life cannot by any means alter the Gold and change it into another Nature. Besides in the Image there is found neither Action nor paſſion: Again the Gold of it self whether it be figured, or not, is still of the same Species; and Consequently the beams of the Starrs muſt allways work upon it; after one & the same manner and if it should work rather upon Gold w.ch is figured, then upon that which is plain; This Action would ſeem to proceed rather from the Election

Election of the Heavens then from any other cause. In a word, the vertue which is attributed to this figure can neither be Natural nor Artificial: Not Naturall, because it proceeds from within: much less is it artificiall ~~But Naturall~~, because it ~~proceeds from within~~ is not comunicated unto it by the Artificer: It must therefore necessarily proceed from some other cause:

The Learned Answer of Galeottus to these Objections is this. Non enim in hac re mutatio speciei requiritur, nec proprietas auri immutatur, nec ulla Cœlorum Electio intervenit, nec ab Artifice vis illa sanandi datur, nec Imago, ut Imago quicquam Efficit, &c. Sed principium actionis

actionis ac passionis affert, ut Tho. Aquinas & Albertus Magnus testantur; non ut Figura, et Imago, Mathematicè animadversa; sed ut efficit aliam in re figurata præparationem quæ cœlestem actionem sine difficultate variis modis accipiat. And afterwards explaining how it comes to passe, that among the divers kinds of figures that are under the Heavens, some are more naturally apt to receive the Influences then others are; he brings in the instance of Looking glasses, amongst which those that are hollow receive the beams of the Sun, in so such a measure, as that they burn, and others receive them scarcely at all. So the

diversity

diversity of Hills and Valleys is the cauſe of a greater either Heat or Coldneſs: We may alſo here add an Instance in pieces of Ice, which the Sun cannot so eaſily melt and diſsolve, if they be plain and smooth; but very eaſily, if they be Uneven and rough. Which hath given occaſion to some to ſay that Painted figures are nothing so proper to the Subject we treat of as Graven and Carved are: which are moſt true. As for Gold, although the figure change not the Species of it, yet notwithstanding it renders it more apt and proper for such an action: as water cold and hot, though it be still the same Species yet

yet the one will boil our meat when the other will not. Which makes Galleottus to conclude in these termes. Requiritur ergo in unius et ejuſdem speciei rebus, certum culturæ temperamentū ut varietur effectus.

12. It hath alſo been Objected againſt Franciſcus Ruëus, who undertooke the defence of this kind of Sculpture, after Galeottus, that if it be indued with such wonderfull Vertues, Mans workmanship should then have more power, then Gods; seeing that the Graved figure of a Lion should be able to cure the pains of the Reins; which a Living Lion could not do. To this he anſwers, and that very pertinently, that

that

that which man does is as well the work of God as that which God himself does; seeing that we are but his Instruments; and y^{t} all our Actions, according to the Apostle are in him and depend on him. Besides we sometimes see; that that which hath been composed by man, proves to be of greater vertue; then that which God hath simply Created: as, for Example; Treacle is of more Sovereign Vertue against Poyson then any Simple that the Naturalists have yet found out.

13. I thought that I had now Answered all the Objections that had been made against those Figures, but I have lately met with another which which is a more confident one then any of all the rest. And it is Naudæus his, in his Apology which we formerly cited: where defending the honour of Virgil, who is branded with the Name of a Necromancer because that he sometimes applied himselfe to the making of those Talismanical Images he boldly affirmes, that all the Stories wch are reported of this Poët are false and ridiculous. He denies then Consequently, those Images which he made; as the Brazen Fly which he set up, upon one of the Gates of the City Naples; which for the space of Eight years, kept all manner of flies from coming

coming into the City. He denies also that other Talisman, of a Horse leech, graved on a plate of Gold; which he cast into a well for to drive away the vast number of Horse-leeches that annoyed the said City. In a word he stands not to dispute, whether the Operations of these Images are Naturall or not but he plainly denies in termes, that there was ever any such thing in the world: as if he could not by any means have defended Virgils Innocence without casting himselfe upon this Extreame; and giving the Lye to all the Authors that have reported these stories. That which he saies in the

Progress of

of his Discourse, by way of confirmation of his Assertion, is after the same rate. For by reason of the great number of places, from whence these beasts are reported by Historians to have been driven away; one may, saith he very well doubt, whether, because they are said to have been driven from so many, they were ever driven from any, or no. As if, because of the great Number of battails that Hannibal is reported by Historians to have fought with the Romans, we might not by the same reason doubt whether he fought any with them or not. He saies moreover that Scaliger had good reason

to

to make him selfe merry with one of those Fly drivers, who having made a Talismanical Plate for this very purpose, he had no sooner set it up upon one of his Windowes, but a Fly comes presently and shites upon it for handsell. But he must not thinke that this Reasons of his are able to derogate anything from the power which we have acknowledged these Figures to have. For (that we may give him his Answer) If such a Physician is not able to cure a sick man, or if such an Arithmetician be not able to bring to an end some Operation which he hath begun, shall we therefore
conclude

conclude that Physick and Arithmetick are false and ridiculous? An Able man can do that which an Ignorant man cannot: and if he also sometimes fail, it must be imputed to some default, either on his part or on the matter, and not in the Science which is infallible. In which notwithstanding there are so many things to be observed, that I cannot wonder much if many men find not the Effect answer their Expectation. Another Reason which renders the Endeavors of men herein often fruitlesse; is, the little certainty that we have of Celestial affairs as being so farr removed from us. And
this is

this is that which Roger Bacon saith. Quia difficile est in his Certitudinem Cœlestium percipere; ideò in his multus est error apud multos; et pauci sunt qui sciant aliquid utiliter et veraciter ordinare. And this is the only Reason why so many great Personages have passed by both this Science, & that of Erecting Horoscopes, and also the so much famed Philosophers Stone; being taken up with Imployments of more importance; and which required not either so much time or pains: Not, but that they acknowledged the Truth, both of the one and of the other, and especially of Talismans: as may appeare

35th Sheet
Dr Rudd

appeare out of severall Epistles of Joseph Scaliger to the Srs de la Vau, Vazet, and Bagarris. So that I am of opinion, that if his Father, Julius Scaliger did make himselfe merry to see that a Mathematician should not be able, with a Figure made to drive away Flies, to keepe a ffly from coming and abusing it; it was rather to laugh at the ignorance of the Artist, then at the Art he professed; seing he hath acknowledged the power of it in divers places. As concerning the Author called Gervais, who attributes to Virgil those Talismanicall Images, as namely a Brazen ffly a Golden Horsleech and some others: the high Imployments which he was taken into by by the Emperour Otho, (to whome he was Chancelour and the Booke which he preſented him with, the Title whereoſ was Ocia Imperialia, ought in my opinion, to render him a man worthy of credit: for as much as it highly concerned a man of his Rank and Condition to publish nothing, but what was both Grave, Serious and true. And certainly if he should have so much forgotten himselfe as to have preſented the Emperour with a parcell of absurd, Impoſſible fabulous stories, as Naudeus is pleaſed to call them; this would have been the means to have made him been cryed down for a Fool, especially in a Princes Court, where there are always found some High

Spirits

Spirits, that cannot flatter at all; & some others who envying the fortune of the Great ones, will be ſure to examine their very leaſt actions; & will not pardon the leaſt fault they comit. As for this Chancelour who hath ever refuted him? nay rather what Hiſtorian hath not tranſcribed him, and inſerted his stories into his own writings as most True ones? And whereas some may say, that he hath some things, which seem Ridiculous and Incredible: I anſwer that they ought not to be so eſteemed; since that the ages paſt, and even our own times do produce the like. So, that Admirable Tower, or Steeple, which Necham reports to

have

have been made by Virgil with such wonderfull Art; as that the Tower, which was built all of stone, moved to and fro when the Bell rung out, is not without Parallel: for at Moustiers, a City of Provence, the Steeple, whose stones are all mortaised one within another, hath in a manner the very same motion that the Bell hath in Ringing; and that in so strange a manner as that sometimes those which are on the top of it knowing nothing of it, when they perceive the Bells begin to ring are very much affrighted.

14. I could in like manner make good the greatest part of those other Stories which are reported of this Poet; which the same Naudaeus accounts both

false and Impossible; but that I see on the other hand that they come very far short of those Admirable Inventions, Images and figures which our own Age hath brought forth. As for Example those admirable Clocks which are to be seen; one whereof I saw at Legorne brought thither to be sold by a Germain; which had so many Rarities in it, as I should never have believed if my own Eyes had not seen it. For besides an infinite Number of strange motions which appeared not at all to the eye, You had there a company of Shepheards, whereof some played upon the Bag-pipe with such Harmony, & exquisite motion of the fingers; as that one would have thought

thought they had been alive. Others Daunced by Couples, keeping exact time and Measure; whilst others capered, and leaped up & down with so much nimbleness that my spirits were wholly ravished with the sight. I shall not here say any thing of that Admirable Instrument which is to be seen in the hands of Mr de Peyrese, one of the Kings Councell, which sheweth the howers of the day and the just time of the ebbing and flowing of the Sea, by the motion of a little blewish water, which is shut up within a little Circular Pipe of Glasse; in which you shall somtimes see this water quite conveyed away. I shall also passe by Architas his wooden

A. Gell. noct. Att. l. 12.

wooden Dove; and the Artificiall Fly, and Eagle, which have in our dayes been made by Art to fly, at Neremberg: the Author whereof hath also made very admirable Hydraulicks and a perpetuall Rainbow, as Antonius Possevinus reports: as also

Lib. 15. Biblioth. c. 1.

the Burning Glasse which Proclus made, in imitation of that wherewith Archimedes burnt the ships of the Romans, at the siege of Syracuse: the Statue of Memnon, which alwayes yeilded a strange sound, at the rising of the Sun And those of Severinus Boëtius, (so much admired by Theodoricus King of Italy;) who as Cassiodorus saith made Serpents of brasse to ~~sing~~ hisse, birds of brasse to sing, and in a word gave

Strabo. l. 17.
Plin. l. 36 c. 7.
Tacit. annal. l. 2.
Cassiodor. variar. l. 1. Ep. 45.

gave as it were, Life and Soul to all kinds of mettals. The Art of Flying, which Lucian affirmes that himſelfe hath seen practiſed; and which was publickly shewen upon the Theater in Neros time as Suetonius reports: the Admirable Effects which Roger Bacon promiſed as of raiſing Artificial Clouds, and cauſing Thunder claps to be heard, and flashes of Lightning to be seen; and afterwards to have all this end in a Shower of Rain. The figure of the Heavens made in Braſſe by Janellus Turrianus of Cremona, which were much more admirably done then that of Archimedes; and was to be seen not many years since in Spain

together

In Pſeudo-philo. Dial. 69. In vit. Neronis

Ambroſ. Mor. Narrat. in Deſcrip. Hiſp.

36.th Sheet
D.r Rudd

together with a little Mill, which on one side made a noyse as of a Mill clack; and on the other cast forth the Meale ground: The Tree which they call Vegetall, which is made to grow in a glaſſe in leſſe then a Nights space: The Rose, and all other flowers which by Art are raiſed up out of their owne ashes: The burning Lamp which was found in the Temple of Venus, which the violence of winds could not extinguiſh: And that other Candle made of a certain stone Lighted, which was harder then any Iron: Whereof Lucas Tudenſis, and Toſtatus make mention: as alſo many other the like which the Learned Licetus hath lately made an Exact Diſcourſe of in his Book

S. Auguſt. de Civ. Dei. l.21. c.6.

In vit. S. Iſidor. c.22. Inc.21. Numeror.

Book, de Lucernis Antiquorum. Lastly I shall also omit to speak of the Invention of divers kinds of Hydraulicks in our own times, which are of so wonderfull strange Contrivance; as that there is nothing in the world which they do not imitate: as also those Statues of Men and Women, that speak, although Inarticulately; that Move of themselves, and play upon divers Instruments: Of Birds that fly and sing: of Lions that roar; Of Dogs that bark; and others that fight with cats, in the same manner as Living Dogs do: and a thousand other Wonderfull Inventions of men, which are

enough

enough to astonish our Senses. Now what reason hath the Author of that rash Apology to say as he does, that this Learned Chancellour to the Emperour Otho was not in his right wits when he wrote the fore mentioned Book; where the Effects of those Figures, which he attributes to Virgil have much less of wonder in them then those we have here specified. So that consequently, a man might by this means, defend this excellent Poet, against the Imputation of Magick, without denying (both against the experience of former ages & of our Own,) the power of Talismans; the Truth, and Efficacy whereof you may see

acknowledged

acknowledged in the works of those Authors — which we have formerly cited, whose quality renders them both without suspition and above all Reproach.

14. After all these Objections, there are yet some other may be made, which have quite escaped our Criticks. I shall first Propose and then Answer them; to the end I may clear this Subject, wch hath been so unjustly cried down, of all doubts and Difficulties. —

It may be thus Objected, that, seeing that in making of a Talismanicall Image we are to — grave only One Celestiall Figure; the rest, which should concurr in the Operation —

not

not finding their Image there cannot — Operate at all.

Secondly it is Ridiculous to Grave the figure of a Ram, a Lion, and so of the rest, seeing — that the Constellations whose names these are do not do the business in the Effects which — we see in Nature; but rather the Sun, passing — through the parts of the Heavens.

Thirdly, the vertue of the other Starrs will be comunicated to the Image, as well as of those, which we cheifly desire to make — use of; seeing that both the one & the other do continually send forth their Influences: those therefore that are of contrary qualities

will

will hinder the Operation of the other.

Lastly, those Figures must needs be super=stitious, and no whit Naturall; seing that the Figure of a Scorpion either ingraven or Imboſsed on a stone; hath not only the power to cure the Stinging of a Scorpion it-selfe; but is able alſo to comunicate this power to another figure, taken from it in a piece of Clay: as in that we have spoken.

To the first I anſwer that a man may if he pleaſe grave Divers Images according to the Diversity of the signes that he would obſerve: Such a one was that Taliſmanical Stone

Stone of the Sr de Bagarris which was seen in Paris by divers learned men. Such a one alſo is one of those Silver Taliſmans, that M. de Marescott Maſter of the Requeſts so much honoured me, as to comunicate unto me; although I conceive it to have been made by some Superstitious perſon. For beſides the Table of Latine Cifers that you find there, and some Chymical Characters there are alſo three Angelical Characters like thoſe in Clavicula Salomonis. which makes me ſuſpect the rest. The figure of a Woman on the one side is certainly meant for the sign of Virgo and the three Hebrew Letters

Letters which are on the other side: אֵ ה 'א are the Abbreviatures of those three Entire words: אֵל הַשֵּׁם אֶחָד: El hascem Echad: that is to say, word for word; God; This Name is one.

The Influences of many severall starrs may be comunicated to one sole Figure; as ye vertue of many sundry Hearbs, which proceedeth from the same starrs, may be reduced into one Medicine. This Comparison is uſed by Marſilius Ficinus, who following the Opinion of the Ancients saies: Jlla vero ex quamplurimis conflari pro arbitrio poſſunt. Ut si centum Solis Jovisq; dotes, per

centum plantas, et animalia, similiaq; :5 ſparſæ fuerint; componere simul hæc centum tibi comperta poſſis: et in unam conficere formam, in qua Solem fermè Jovemq; totum jam videaris habere. So that there is no great Neceſſity that the Figures of all the Constellations should be ingraved but only of that which you would have to Operate the more Effectually. And though the other Stars meet not with a Figure ſemblable to their Operations; yet will they Operate notwithstanding: for as much as they do continually shed forth their Influences upon all things indifferently; and do comunicate

comunicate their Vertue to the Gold, or to th Stone; though some more, and other some leſſe; according to the divers Aspects under which they were wrought.

To the second Objection I anſwer in one word, that it is all one; whether it be the twelve Constellations of the Zodiack or the Sun in them, that sheds forth theſe Influ=ences, so that we be but aſſured by Experienc that they come from such a part of the Heavens, and that the Effect always follows. We are therefore always to grave such a Figure, as is correſpondent to this effect, whether it proceeds from the Sun or from the

other starrs. And yet it is Manifeſt that it proceeds not principally from the Sun; seing that the reſt of the forty eight Constellations, which are not in the Zodiack and through which the Sun paſſes not at all do nevertheleſſe; in ſome sort Operate alſo.

The Third Objection is as easily Anſwered as the former: for asmuch as thoſe Constella=tions, which are of a Contrary Nature to the Effect which we deſire; though they do Operate; yet it is but Faintly and with little force: for we uſe to obſerve the time either when they are not in our Hemiſphere, or if they be, we then take them

them, when their Aspect is weakest, and when a Fortunate Star accompanies them.

The last Objection is indeed the most Difficult of all the rest; seeing that the Vertue, which we find Imprinted in a Talisman seems to surpasse the power of Nature. Neverthelesse we are able to make it appeare that there is nothing Extraordinary in it, by instancing in the Loadstone, which having comunicated its vertue to a piece of Iron, This piece of Iron comunicates it afterwards to another, in drawing it to it selfe and retaining it. In like manner may a Talismanicall

Figure

Figure comunicate its Vertue to another Figure; which shall have received Impression from it, which shall afterwards have the power to worke the same Effects: only the Difference is, we can give a reason of this later though not of the Former: For the Talisman is as a Brick made very hot, which is able to heat another Brick, though not with so much force as the fire does: and the same is to be said of the print of a Talisman in Clay, which can never be so powerfull in Operation as the Talisman it selfe which is heated or penetrated by the Beams of the Starrs./

We Conclude

We Conclude then that we may Naturally - and without the Aid of Spirits, prove by the Secrets of Nature not only the power of those Images, but of many other Operations also which are more wonderfull. As for Example to send Newes to our friends in less then an houres space above a hundred Leagues off: as Trithemius Abbas, & Bartholomy Cordelier, and after them Robert Flud have undertaken to do. To do such - Miraculous things, by the helpe of Looking - glasses as we would thinke to be utterly Impossible: such as were those strange Operations which Roger Bacon undertooke to do in the

In Tract Apol. pro Societ. Fratr. de Ros. Cruce. Part 3. c. 4

Number

Number Nine; by which he promised the - pope that if he would furnish him with - such a Sum of money, as the charge of - making them would require he should be - able to annoy the Turks more by these Glasses - then by an Army of a Hundred thousand men. Briefly if Aristotle had not informed us - that the Image in the air which inseparably followed a certain man, so that he - could never be rid of it, was Naturall: would it not presently have been concluded that it was some Familiar Spirit or some Dæmon, that took upon it the Figure of this Man? And yet neverthelesse, this was only the

Effect

Effect of the Man's own weakness of sight which being unable to penetrate the Medium of the air, its beams were reverberated, in like manner as in a Looking glass; so that whenever his eyes were open, he still saw his own Image in the air. Which makes me to be of their Opinion who indeavor to vindicate the ancients, from the Imputation of Magick, & to think that the works which they did, & which are comonly called Diabolical, proceeded meerly from some natural principles and I am seriously of this minde, that there can be nothing more ridiculous, then to have recourse to Spirits. For besides that

Campanella

8.th Sheet.
Dr Rudd.

De sensu
rer.
Fernel.
Dialog. de
Fascino.

Campanella, Riolanus, Symphorianus, Campegius and many others assure us, that, whatsoever they may have done; yet they have never observed any thing that was supernaturall, at least in those works which are said to proceed from Spirits: We our selves may do without their aid, whatsoever they can do; seeing that they have no advantage over us, but operate only by Applying active things to passive, like as we do.

De secret.
oper. Art:
& Nat. cap.

We Conclude therefore with the learned Bacon. Non igitur oportet nos uti Magicis Illusionibus, cum Potestas Philosophiæ doceat operari quod sufficit.

FINIS.

1714. April. 26.

MVSEVM
BRITAN
NICVM

49.

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS.

Shelfmark HARLEY 6484. ~~Order~~ SCH. NO. 84012.

Author —

Title TREATISE OF TALISMANS.

—

Place and date of publication —

CENTIMETRES 1 2 3 4 5 **INCHES** 1 2 Reduction 8.

END

START

BL

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS.

Shelfmark HARLEY. 6486. ~~Order~~ SCH. NO 84013.

Author —

Title TRISMEGISTI SPONSALIA.

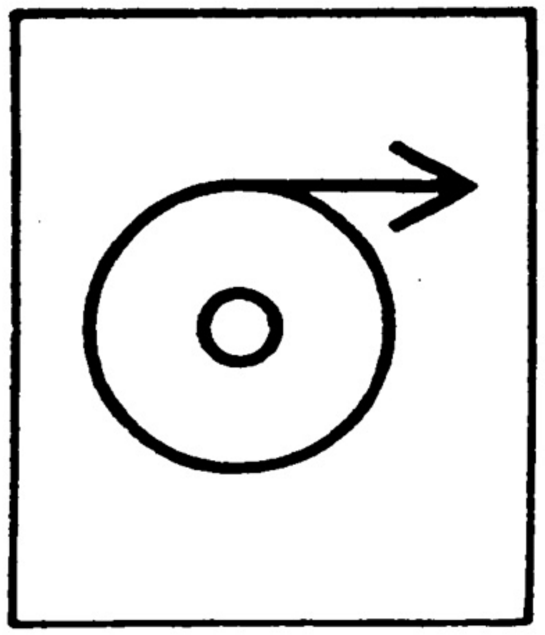
—

Place and date of publication —

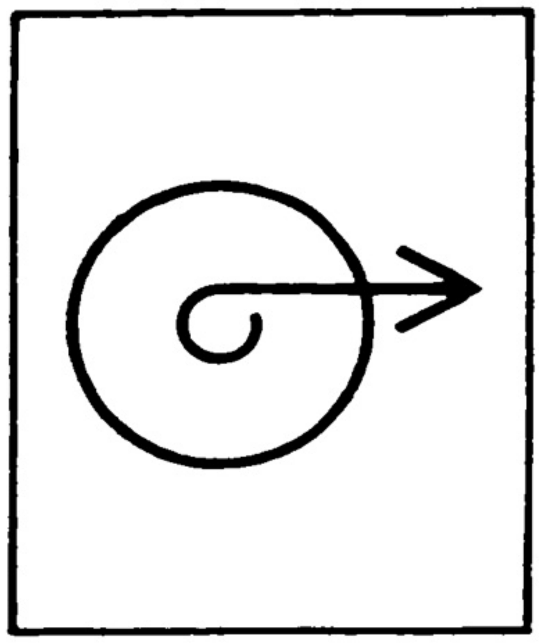
CENTIMETRES 1 2 3 4 5 **INCHES** 1 2 Reduction 8.

RD RS8

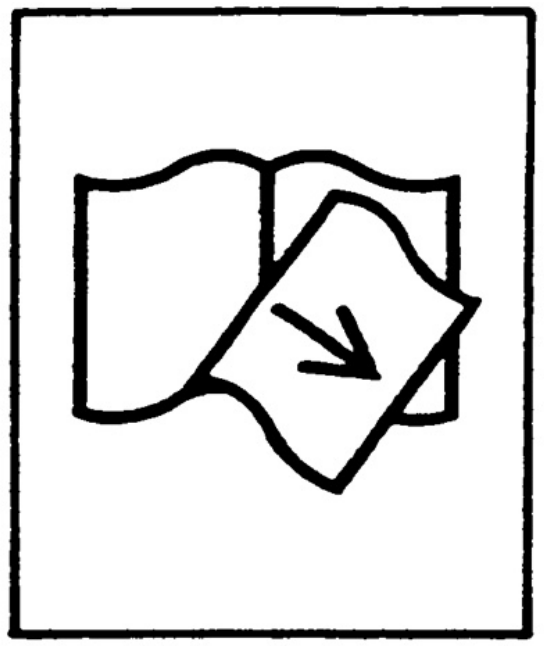
THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.



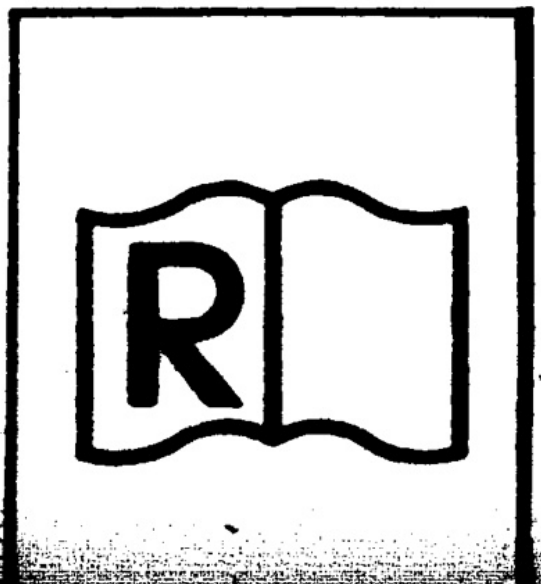
Beginning of reel



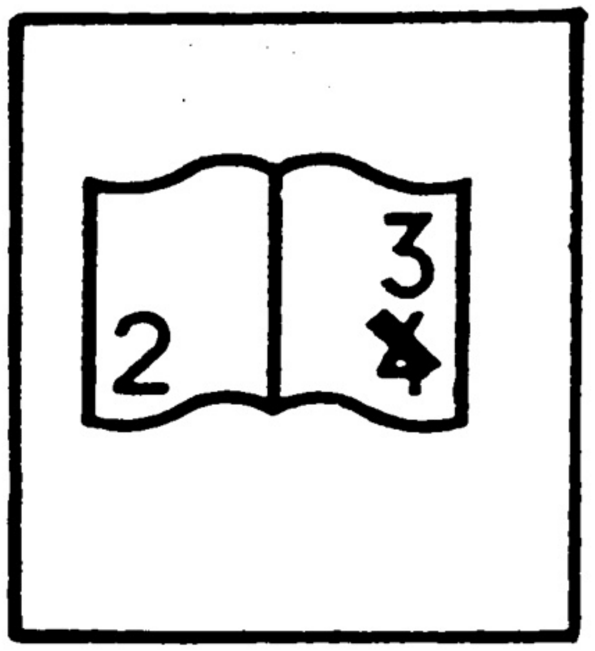
End of reel



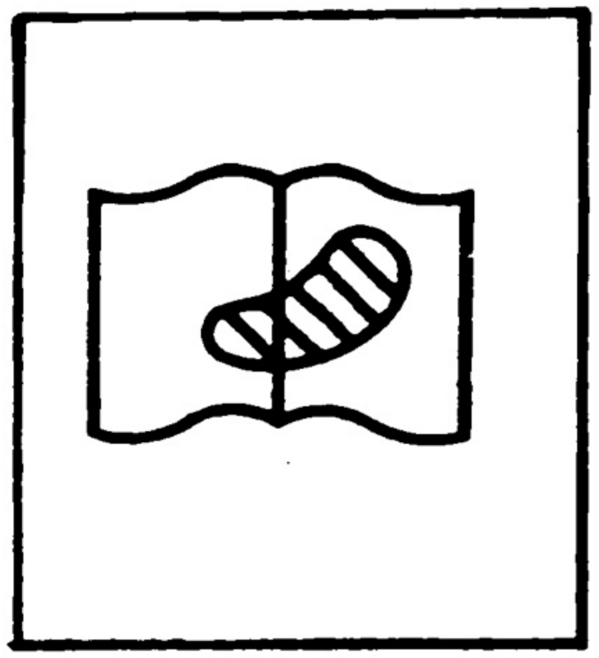
Missing pages and/or issues



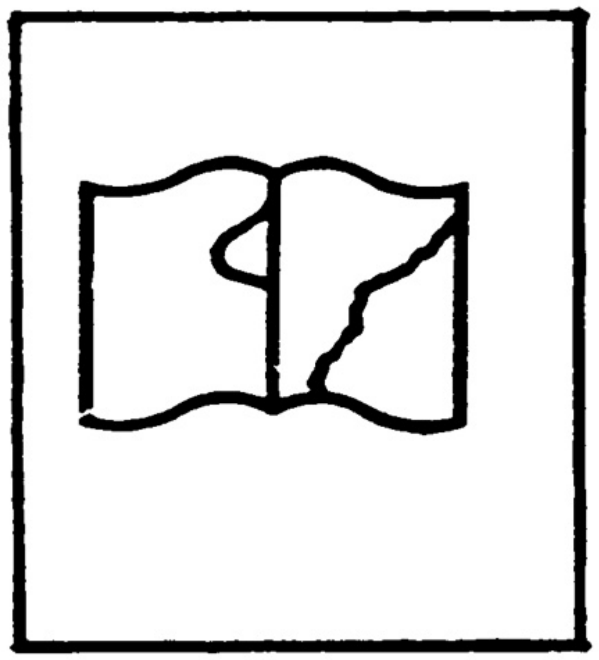
Repetition of image



Incorrect numbering · incorrect date



Original difficult to read



Damaged text · wrong binding

48.a.
XLVIII:A.

156.C.14.
6486.

16
11

Hermetis Trismegisti
Sponſalia celeberima:

MVSEVM
BRITAN
NICVM

The famous celebrated Nuptials
of the thrice Great Hermes.
Allegoricaly describing the Mystical
Union and Comunion of Christ with
every Regenerate Soul: Composed
By C:R: a German of the Order of the Rosie
Croſs about 255 years past, and from the Latin
Manuscript, faithfully Translated into Engliſh
by Peter Smart Master of Arts 1714.

Suspensa hedera nihil opus est

~~Vino vendibili non opus est hedera~~

In the Margin are breif notes of the late Dr. Rudd which Explains some hard words & sentences in the following Treatise

Hermes Nuptials &c.

The First Day.

On an Evening before Easter Day, I sate at
a Table, and having (as my custome was) in
my humble Prayer sufficiently conversed with
Meditatio. my Creator, and considered many great
Mysteries, (whereof the Father of Lights
his Majesty had shown me not a few) and
being now ready to prepare in my Heart,
together with my dear Paschal Lamb, a small
unleavened, undefiled Cake; all on a sudden
ariseth so horrible a Tempest, that I

imagined

imagined no other but that through its mighty force, the Hill whereon my little house was founded would fly in pieces. But in as much as this, and the like from the Devil (who had done me many a spite) was no new thing to me; I tooke courage and persisted in my Meditation, till some body (after an unuſuall manner touched me on the Back; whereupon I was so hugely terrified, that I durst hardly looke about me yet I showed my-selfe as cheerfull as (in the like Occurrences) — humane frailty would permit; Now the same thing still twitching me severall times by the Coat; I looked back and behold

Precaniſſa — Lady Chamberlain or Controller

it was a fair and glorious Lady, whose Garments were all Skye colour, and curiouſly (like Heaven) bespangled with golden stars, In her right hand she bare a Trumpet of beaten Gold, whereon a name was engraven (which I could well read in) but am as yet forbidden to reveale it. In her left hand she had a great bundle of Letters of all Languages, which she (as I afterwards understood) was to carry into all countries. She had also large and beautifull wings, full of Eyes throughout, wherewith she could mount aloft, and flye swifter then any Eagle I might perhaps been able to take further

notice

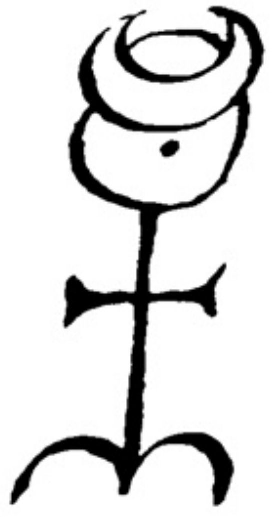
notice of her, but because she staid so small -
a time with me, and terror and amazement
still possessed me; I was fain to be content. -
For as soon as I turned about, she turned -
her Letters over and over, and at length -
drew out a small one; which with great -
Reverence she laid down upon ye Table, -
and without giving one word departed -
from me: but in her mounting upward -
she gave so mighty a blast on her gallant
Trumpet that the whole hill ecchoed thereof
and for a full quarter of an hour after, -
I could hardly heare my own words.

In so unlooked for an adventure I was -
at a -

at a loss, how either to advise or assist my poor
selfe, and therefore fell upon my knees and -
besought my Creator to permit nothing con=
trary to my Eternal Happyness to befall me; -
whereupon with fear and trembling I went
Epistola. to the Letter, which was now so heavy as had -
it been meer Gold, it could hardly have been
so weighty. Now as I was diligently viewing
Sigillum - it, I found a little Seal, whereupon a curious -
Cross with this Inscription In hoc Signo ✝
Vinces, was ingraven./

Now as soon as I espied this Sign I was -
the more comforted as not being ignorant
that such a Seal was little acceptable; &
much

much less usefull to the Devil. whereupon I tenderly opened the Letter, and within it in an Azure Field in Golden Letters, found the following Verses written.



This Day, this Day, this, this
The Royal Nuptials is.
Art thou thereto by Birth inclin'd,
And unto joy of God design'd,
Then maist thou to the Mountain tend
Whereon three stately Temples stand,
And there see all from end to end
Keep watch, and ward,
Thy selfe regard;
Unless with diligence thou bathe
The Nuptials can't thee harmless save:
He'l dammage have that here delays;
Let him beware; too light that weigh.

Underneath stood, Sponsus and Sponsa.

De Nuptijs.

As soon as I had read this Letter, I was presently like to have fainted away, all my hair stood an end, and a cold sweat trickled down my whole body. For although I well perceived, that this was the appointed Wedding, whereof seaven years before I was acquainted in a bodily Vision, and which now so long time I had with great earnestness attended, and which lastly by the account and calculation of the Planets I had

had most diligently observed I found so to be— yet could I never foresee that it must happen— under so grievous and perilous conditions.

Requisita in hospitibus secundum 7 pondera.

For whereas I before imagined that to be a— welcome and acceptable Guest, I needed only be ready to appeare at the Wedding; I was now directed to Divine Providence, of which untill— this time I was never certain.

1. Electio incerta.

I also found by my selfe; the more I examined my selfe, that

2. Inscitia. Ignorantia Cæcitas mentis.

in my head there was nothing but gross mis=understanding and blindness in mysterious— things, so that I was not able to comprehend— even those things which lay under my ~~selfe~~ feet; and which I dayly conversed with, much

3. lesse—

4. losse that I should be borne to the searching— out, and understanding of the secrets of—

Naturæ secreta

nature; since in my opinion Nature might every where finde a more vertuous Disciple, to—

5. whome to intrust her precious, though—

6. temporary and changeable Treasures. I found also that my bodily behaviour, and outward—

affectio

good Conversation and Brotherly Love towards my Neighbour was not duely purged and cleansed; Moreover the tickling of the flesh manifested it selfe, whose affection was bent only to pomp & bravery, and worldly Pride, and not to the— good of mankinde; and I was alwayes contriving how by this art I might in a short time— abundantly

abundantly increase my profit & advantage—
rear up stately Palaces, make my selfe—
an everlasting Name in the world, and—
other the like Carnal designs. But the— Preces.
obscure words concerning the Three Temples
did particularly afflict me which I was not
able to make out by any after speculation,
and perhaps should not yet had they not
been wonderfully revealed to me:

Thus sticking betwixt Hope and fear examining
my selfe again and again and finding only
my owne Frailty and Impotency not being
in any wise able to succour my selfe, and—
exceedingly amazed at the forementioned—
threatning—

threatning; at length I betooke my selfe—
to my usuall and most secure course;—
after I had finished my earnest and most
fervent prayer, I laid me down in my—
bed, that so perchance my good Angel by
by the Divine permission might appeare—
and (as it had sometimes formerly hapned)
instruct me in this doubtfull affair,—
which to the praise of God my own good
and my Neighbours faithfull and hearty
warning and amendment did now like=
wise fall out. For I was yet scarce—
fallen asleepe; when methought I together
with a numberlesse multitude of men
lay—

Viſio per ſomnium } lay fettered with great chains in a darke
Turris Cæ= ~~cita~~ =citas. } dungeon, wherein without the leaſt glimps of
light we ſwarmed like Bees one over another
and thus rendred each others affliction more
greivous. But although neither I nor any
of the rest could see one jot; yet I continualy
pretending to knowledge } heard one heaving himselfe above the other,
when his chains or Fetters were become
ever so little lighter, though none of vs had
much reaſon to shove up the other, since we
ignorant./ were all Captive Wretches. Now as I with
the rest had continued a good while in this
affliction, and each was still reproaching
the other with his blindneſs and captivity;
at

at length we heard many Trumpets sounding
together, and Kettle Drums beating so artifici
ally thereto, that it even revived, and rejoyced
vs in our Calamity. During this noiſe the
Illustratio/ cover of the Dungeon was from above
lifted up, and a little light let down
unto us. Then first might truely have
been diſcerned the bustle we kept, for
all went pelle melle, and he who perchance
had too much heaved up himselfe was
forced down again under the others feet. In
breife; each one strove to be uppermoſt, neither
did I my selfe linger, but with my weighty fetters
slipt up from under the rest, and then heaved
my selfe

Lapis Præsidis

selfe upon a Stone which I laid hold of; howbeit, I was [illegible] severall times caught at by others, from whome yet as well as I might with hands and feet I still guarded my selfe: For we imagined no other but that we should all be set at liberty which yet fell out quite otherwise: For after the

Adepti.

Nobles who looked upon us from above through the hole, had a while recreated themselves with this our strugling and lamenting, a certain hoary headed

Magister Carceris.

Ancient man called to us to be quiet, and having scarce obtained it began (as I still remember) thus to say on—

If wretched Mankind would forbeare
Themselves so to uphold;

Then sure on them much good confer,
My righteous Mother would:
But since the same will not ensue,
They must in Care and Sorrow rue

Vide St Bernhard Serm. 3. de 7. fragmentis.

And still in prison lie.
Howbeit my dear Mother will
Their Follies oversee.
Her choicest Goods permitting still
Too much in th' Light to be.
Though very rarely it may seem
That they may still keep some esteem,
Which else would pass for Forgery.
Wherefore in honour of the Feast
We this day solemnize;
That so—

That so her Grace may be increast,
A good Deed she'l devise
For now a Cord shall be let down
And whosoere can hang thereon
S Shall freely be releast.

Discovery of some part of the merit.
Magistra. restis. Septies.

He had scarce done speaking, when an Ancient Matron comanded her Servants to let down the Cord seven times into the Dungeon, and draw up whosoever could hang upon it. Good God! that I could sufficiently describe the hurry and disquiet that then arose amongst us; for every one strove to get to the Cord, and yet only hindred each other. But after seven minutes a sign was given by a little bell, whereupon at the first Pull the Servants drew up four. At that time I could not come near the Cord by much, having (as is before mentioned) to my huge misfortune, betaken my selfe to a Stone at the wall of the Dungeon, and thereby was disabled to get to the cord which descended in the middle. The Cord was let down the second time; but divers because their chains were too heavy, and their hands too tender could not keep their hold on the cord, but with themselves beat down many another, who else perhaps might have held fast enough; nay many a one was forcebly pulled off by another who yet could not himselfe get at it; so mutually envious were we even in this our great misery But

Prima Tractura 4.

Some by work.

Secunda. Ignorance unapt for labour.

But they of all others most moved my compassion

Ignorance. Industry great }
whose weight was so heavy, that they tore their very hands from their bodyes, and yet could not get up. Thus it came to passe that at these five times very few were drawn up. For as soon as the sign was given, the Servants were so nimble at the draught that the most part tumbled one upon another, and the Cord at this time especially was drawn up very empty. whereupon the greatest part, and even my selfe, despaired of Redemption, and called upon God that he would have pitty upon us, and (if possible) deliver us out of this obscurity, who also then heard

sexta
some of us: for when the Cord came down the sixth time; some of them hung themselves fast upon it;

and

and whilst in the drawing up the Cord swung from one side to the other, it (perhaps by the will of God) came to me; which I suddenly catching got uppermost above all the rest, and so at length beyond hope came out; whereat I exceedingly rejoyced, so that I perceived not the wound, which in drawing

Vulnus ex turre Caecitatis. }
up I received on my head by a sharp stone; till I with the rest who were released (as was always before done) was fain to help at the

Septima.
seventh and last pull, at which time through

Adspiare to be helpfull to those not kept. }
straining, the Blood ran down all over my cloaths, which I neverthelesse for Joy regarded not. Now when the last draught whereon the most of all hang, was finished; the

Matron

Magistræ filius.

Matron caused the Cord to be laid away, and willed her aged Son (at which I much wonder) to declare her Resolution to the rest of the Prisoners who after he had a little bethought himselfe spoke, thus unto them —.

Ye Children dear
All present here;
What is but now compleat and done,
Was long before resolved on:
What ere my Mother of great Grace
To each on both sides here hath shown
May never discontent misplace;
The joyfull time is drawing on,
When every one shall equall be,
None —

None Wealthy, none in penury.
Who ere receiveth great Comands
Hath work enough to fill his hands.
Who ere with much hath trusted been
'Tis well if he may save his Skin.
Wherefore your Lamentations cease;
What is to waite for some few dayes

As soon as he had finished these words, the Cover was again put to and locked down, and the Trumpets and Kettle drums began afresh, yet could not the noise thereof be so loud, but that the bitter Lamentation of the Prisoners which arose in the Dungeon was heard above all, which soon also caused my eyes —

Humanity. / eyes to run over. presently after the antient Matron,
together with her Son sate down upon seats —
before prepared, and comanded the Redeemed —
Magistra recenset vinctos. } should be told. Now as soon as she underſtood
the Number, and had written it down in a —
Gold-yealow Tablet, she demanded every ones
Name which were alſo written down by a little
Secretarius. / Page; having viewed us all, she sighed, and —
spoke to her son, so as I could well heare her —
" Ah how heartily am I greived for the poor —
" men in the Dungeon! I would to God I durſt
" releaſe them all, Whereunto her Son Replied,
" It is mother thus ordained of God, against whome
" we may not contend. In caſe we all of us —
were —

" were Lords, and poſſeſſed all the goods upon Earth —
" and were seated at Table; who would there then —
" be to bring up the Service?. Whereupon his Mother
held her peace, but soon after she said. Well
" however let these be freed from their fetters; —
which was likewise presently done, and I —
except a few was the laſt; yet could I not —
Gratitudo Auctoris erecti. } refrain, but though I still looked upon the —
reſt, bowed my selfe before the antient Matron
Piety. and thanked God that through her had graciously and fatherly vouchsafed to bring me out
of such Darkneſſe into the light. After me
the reſt did likewise to the satiſfaction of the
Numus Aureus ☉ Matron. Laſtly to every one was given a peice
of Gold

for a Remembrance, and to spend by the way, on the one side whereof was stamped the Rising Sun, on the ~~[illegible]~~ other, (as I remember) these

Deus Lux Solis, vel Deo laus Semper

three Letters D; L, S. And therewith every one had License, and was sent to his own business

Mandatū Taciturnitatis.

with this annexed Intimation, That we to the Glory of God should benefit our Neighbours, & reserve in silence what we had been entrusted with. Which we also promised to do, and so departed one from another. But in regard of the wounds which the Fetters had caused me, I could not well go forward but halted on both feet, which the Matron presently espying laughing at it and calling me again to her said thus to me,

My Son

Discessus Autoris.

My Son let not this defect afflict thee, but call to mind thy Infirmities, and therewith thanke God who hath permitted thee even in this world and in the state of thy Imperfection to come into

Vulnus ex compedibus.

so high a light, and keepe these wounds for my sake. Whereupon the Trumpets began again

Expergefactio.

to sound which so affrighted me that I awoke, and then first perceived that it was only a Dreame, which yet was so strongly impressed upon my Imagination, that I was still perpetually troubled about it, and methought I was yet sensible of the wounds on my Feet.

Solatium.

Howbeit, by all these things I well understood that God had vouchsafed that I should

be

☉&☽🜍&☿ } be present at this Mysterious and hidden Wedding:
Wherefore with Childlike confidence I returned thanks
Precatio. to his Divine Majesty, and besought him, that he
would further preserve ~~him~~ me in his feare that
he would dayly fill my heart with wisdome and
understanding, and at length gratiously (without my
desert) conduct me to the desired end. Hereupon
Preparatio ad Iter. } I prepared my self for the way, put on my white
linnen Coat, girded my Loyns with a blood red
Rosy Crucean } Ribbon bound cross-ways over my Shoulder:
In my Hat I stuck four Red Roses, that I might the
sooner by this token be taken notice amongst the
⊖🜍☿. throng. For food I tooke Bread, Salt, and Water
which by the Counsell of an understanding person
I had

I had at certain ti[illegible]) not without profit
on the like occurrences. But before I parted
from my Cottage, I first in this my dress and
wedding Garment, fell down upon my knees, &
besought God, that in case such a thing were,
Votum. he would vouchsafe me a good issue. And
thereupon in the presence of God I made a Vow
that if any thing through his Grace should be
revealed unto me, I would employ it neither
to my own honour, nor Authority in the
world, but to the spreading of his name, and
the service of my Neighbour, and with this
Vow ~~[illegible]~~ and good hope I departed out of my
Cell with joy.

The Second Day

Tripudium
Creaturarum
ob nuptias

I was hardly got out of my Cell into a Forrest, when methought that the whole Heaven and all the Elements had already trimmed themselves against this Wedding. For even the Birds in my opinion chanted more pleasantly then before, and the young Fawns skipped so merrily that they rejoyced my old Heart, and moved me to sing: wherefore with a loud voice I thus began:

With mirth thou pretty Bird rejoice,
Thy Maker's praise inhanced.
Lift up thy shrill and pleasant voice,
Thy

Thy God is high advanced.
Thy Food before he did provide
And gives it in a fitting side
Therewith be thou sufficed.
Why should'st thou now unpleasant be,
Thy wrath against God venting?
That he a little Bird made thee
Thy silly head tormenting?
Because he made thee not a man
O peace, he hath well thought thereon.
Therewith be thou sufficed.
What is't I'd have poor earthly worm,
By God (as 'twere) inditing,
That I should thus against Heaven storm
To

To force great Acts by fighting?
God will out braved be by none,
Who's good for nought, may hence be gone
O man b'herewith sufficed.
That he no Cæsar hath thee fram'd,
To pine therefore his needless
His Name perhaps thou hadst defam'd
Whereof he was not heedless.
Most clear and bright Gods eyes do shine,
He pierces to thy heart within,
And cannot be deceived.

This sang I now from the bottom of my Heart — (Per Sylvam.) throughout the whole Forrest so that it resounded from all parts, and the Hills repeated my last words untill

untill at length I espied a curious green Heath whether I betooke my selfe out of the forrest. Upon this Heath stood 3 lovely tall Cedars, — (3 Cedri 3. Templa. ⊖ 🜍 ☿) which by reason of their breadth afforded an excellent and desired shade; whereat I greatly rejoyced; for although I had not hitherto gone far, yet my earnest longing made me very faint; whereupon I hasted to the Trees to rest a little under them, but as soon as I came somewhat nigher, I espied a Tablet fastned (Tabella Mercurialis) to one of them, on which (as afterwards I read) in curious Letters the following words were written

Hospes salve: si quid tibi forsitan de Nuptijs Regis auditum, verba

auditum, Verba hæc perpende. Quatuor
Viarum optionem per nos tibi Sponsus
offert, per quas omnes, modo non in
devias delabaris, ad Regiam ejus
1. aulam pervenire poſsis. Prima brevis
est, sed periculosa, et quæ te in varios
Scopulos deducet, ex quibus vix te
2. expedire licebit. Altera longior,
quæ circumducet te, non abducet,
plana est et facilis, si te Magnetis
auxilio neque ad dextrum, neque ſiniſtrū
3. abduci patiaris. Tertia vere Regia eſt,
quæ per varias Regis nostri delicias,
et Spectacula viam tibi reddet
jucundam

sed quod vix milleſimo hactenus obtigit
4. Per quartam nemini hominum licebit
ad Regiam pervenire, utpote quæ consumens
et non niſi corporibus incorruptibilibus
conveniens est. Elige nunc
ex tribus quam velis, et in ea constans
permane. Scito autem quamcunque
ingreſsus fueris, ab imutabili fato
tibi ita destinatum, nec niſi cum maximo
vitæ periculo regredi fas eſse.
Hæc sunt quæ te sciviſse voluimus;
sed heus cave ignores, quanto cum
periculo te huic viæ commiſeris, nam
si te vel minimi delicti contra Regis
nostri

nostri ~~deliciis et spectaculis~~ leges-
nosti obnoxium, quaeso dum adhuc
licet per eandem viam qua acces=
sisti domum te confer quam citissi=
me.

Now as soon as I had read this Writing all my Joy was nere vanished again, and I who before sang merily, began now inwardly to Lament: For although I saw all the three ways before me; and understood that hence forward it was vouchsafed me to make choice of one of them yet it troubled me that in case I went the stony and rocky way, I might get a miserable and deadly fall, or taking the Long one I might wander out

via Autoris eligenda

Mineral.

out of it through by ways, or be otherways detayned in the great Journey. Neither durst I hope; that I amongst thousands should be the very He, who should choose the Royall way. I saw likewise the Fourth before me; but it was so invironed with Fire and Exhalations, that I durst not by much draw nere it, and therefore again and again ~~de~~ considered whether I should returne back, or take any of the ways before me. I well weighed my own unworthyness, but the Dream still comforted me that I was delivered out of the Tower, and yet I durst not confidently rely upon a dreame; whereupon I was so variously perplexed, that for very great weariness hunger & thirst

Dubium.

~~Confirmatio~~.

Confirmatio

thirst seised me; whereupon I presently drew out
Columba Alba arbori Mercuriali insidens.
my bread, cut a slice of it, which a snow white
Dove of whome I was not aware; sitting upon
the Tree, espied and therewith (perhaps according
to her wonted manner) came down and betooke
her selfe very familiarly to me, to whome I
willingly imparted my Food, which she received,
and so with her prettiness did again a little
refresh me: But as soon as her Enemy a most
Corvus niger.
black Raven perceived it, he straight darted
himselfe down upon the Dove; and taking no
notice of me, would needs force away the Doves
meat, who could no otherwise guard her selfe but
versus Meridiem
by flight whereupon they both together flew towards
the South

South at which I was so hugely incensed and
grieved that without thinking what I did, I
made haste after the filthy Raven, and so against
my will ran into one of the forementioned ways
a whole Fields length; and thus the Raven
being chased away, and the Dove delivered, I
then first observed what I had inconsiderately
done, and that I was already entered into a way
Autor incidit in 2. viam incogitanter
from which under peril of great punishment
I durst not retire; And though I had still where
with in some measure to comfort my selfe, yet
that which was worst of all to me was that
I had left my bag and bread at the Tree, and could
never retrieve them: for as soon as I turned my
selfe

selfe about, a contrary wind was so strong againſt me, that it was ready to fell me. But if I went forward on my way I perceived no hindrance at all: From whence I could easily conclude, that it would cost me my Life; in caſe I should set my selfe against the Winde; wherefore I patiently, tooke up my Croſs, got upon my feet, and resolved, since so it muſt be; I would uſe my utmoſt — indeavor to get to my Journeys end before — night. Now although many apparent by ways. showed themselves, yet I still proceeded with

Compaſſus./ my Compaſs, and would not budg one step from the Meridian Line; howbeit the way was often — times so rugged and unpaſſable, that I was in no — little —

little doubt of it. In this way I conſtantly thought — upon the Dove and Raven, and yet could not search out the meaning, untill at length upon

Diverſorium./ Solution. a high hill afar of I espied a stately Portall. to which not regarding how far it was diſtant both from me and the way I was in, I haſted

Occaſus ☉. diſsolved. becauſe the Sun had already hid himſelfe under the Hills, and I (by far) could elſe where — espy no abiding place and this verily I aſcribe only to God, who might well have permitted me to go forward in this way, and withhold my — eyes, that so I might have gazed beſides this — Gate, To which (as was said) I now made mighty — hast, and reached it by so much Day light as to take

take a very competent view of it. Now it was an
exceeding Royal beautifull Portal whereon were
appearances in work of Solution. } carved a multitude of most noble figures & Devices,
every one of which (as I afterwards learned) had its
peculiar signification, Above was fixed a pretty
Tabula Inscriptionis. } large Tablet with these words, Procul hinc,
procul ite profani, and other things more
that I was earnestly forbidden to Relate. Now as
soon as I was come under the Portal there streight
stepped forth one in a sky coloured habit, whome
I in friendly manner saluted, which though he
thankfully returned, yet he instantly demanded
Literæ convocationis. } of me my Letter of Invitation. O how glad was
Demonstration of worthiness } I that I had then brought it with me! for how
easily

easily might I have forgotten it (as it also
chanced to others) as he himselfe told me? I
quickly presented it; wherewith he was not
only satisfied, but (at which I much wondred)
shewed me abundance of respect, saying, Come
Adept elect: in my brother, an acceptable Guest you are to
me; and withall intreated me not to withhold
my name from him. Now having replyed, yt
Nomen Autoris. I was a Brother of the Red Rosie Cross, he
both wondred and seemed to rejoyce at it;
and then proceeded thus, My Brother have you
nothing about you wherewith to purchase a
Token? I answered my ability was small, but
if he saw any thing about me he had a minde
to

to, it was at his service. Now he having requested
☿ Philoso: / of me my Bottle of water, and I granted it he
Emitur aqua
Tessera. } gives me a golden Token whereon stood no more
Sanctitate.
Constantia.
Sponsus.
Charus.
Spes.
Charitas. } but these two Letters, S. C. intreating me that
when it stood me in good stead, I would
remember him. After which I asked him, how
many were got in before me; which he also told
me; and lastly out of meer Friendship gave me
Diploma.
Secret Letter } a Sealed Letter to the second Porter. Now having
lingred some time with him, the Night grew on:
whereupon a great Beacon upon the Gate was
immediately fired, that so if any were still upon
the way, he might make haste thither. But the
way where it finished at the Castle, was on both
sides

The Castle. / sides inclosed with walls, and planted with
all sorts of excellent Fruit Trees, and still on
5 revolutions.
discoveries. } every third Tree on each side Lunthornes were
hung up, wherein all the Candles were already
lighted with a glorious Torch by a beautifull
Virgo Luci=
fera.
☿ Virgin habited in Sky colour, which was so noble
and Majestick a Spectacle, that I yet delayed
The Lady
Chamber-
lain or Con
trouler. } somewhat longer then was requisite: But at
length after sufficient Informations and an
advantagious Instruction, I friendly departed
from the first Porter. On the way, though I
would gladly have knowne what was written in
my Letter, yet since I had no reason to mistrust the
Porter, I forbare my purpose, and so went on the
way

coagulation./ way, untill I came likewiſe to the second Gate, which
Porta Secunda} although it was very like the other, yet was it adorned
with Images and myſtick ſignifications. In the
Tabella./ affixed Tablet stood Date et dabitur vobis. Under
mineral. Cuſtos Leo./ this Gate lay a terrible grim Lyon chained who as-
soon as he espied me aroſe and made at me with
2. Portitor./ great roaring: whereupon the second Porter who
lay upon a stone of marble; awaked, and wiſhed
me not to be troubled or affrighted, and then drove
back the Lion, and having received the Letter —
which I with trembling reached him, he read it, &
with very great respect spake thus to me; Now
welcome in Gods name unto me the man whome
of long time I would gladly have seen. Mean —
while —

while he alſo drew out a token, and asked me —
whether I could purchaſe it? But I having
🜍 Philoſoph: nothing elſe left but my Salt; presented it to —
Teſſera empta Sale — } him, which he thankfully accepted. Upon —
this token again stood only two Letters namely;
Studio merentis Sal humor ſpon=so mittendus Sal mineralis Sal Menſtrualis } S. M. Being now, just about to enter diſcourſe
with him, it began to ring in the Castle, where=
upon the Porter counſelled me to run apace, or
elſe all the pains and labour I had hitherto —
taken would serve to no purpoſe; for the Lights
above began already to be extinguiſhed; whereupon
I diſpatched with such haste, that I heeded
not the porter, in ſuch anguiſh was I, and
truely it was but neceſſary for I could not
run —

run so fast but that the Virgin, after whom all the lights were put out, was at my heels, and I should never have found the way, had not she with her Torch afforded me some Light; I was moreover constrained to enter the very next to her, and the

Porta clauditur } congulation

Gate was so suddenly clapt to, that a part of my Coat was locked out, which I verily was forced to leave behinde me; for neither I nor they who stood ready without, and called at the Gate could prevail with the Porter to open it again, but he delivered the Keys to the Virgin, who tooke them with her into the Court. Mean time I again surveyed the Gate which now appeared so

Elixir

Rich, as the whole world could not equal it; just

ramides } orts.

just by the Door were two Columns, on one of them stood a pleasant figure with this Inscription, Congratulor. The other having its Countenance ~~and~~ vailed was sad, and beneath was written

omiserate } unfortunate }

Condoleo. In breife the Inscriptions and figures thereon were so dark and mysterious, that the most dextrous man upon Earth could not have expounded them. But all these (if God permit) I shall ere long publish and explain.

romissum Autoris.

Under this Gate I was again to give my name, which was this last time written down in a little Vellum Booke, and imediatly with the rest dispatched to the Lord Bridegroom. Here

ert tincture.

it was where I first received the true Guest token

token which was somewhat less then the former,
but yet much heavier, upon this stood these

Sum perfecta natura. }
Salus per naturam.
Sponsi præsentandi nuptijs. }

Letters, S. P. N. Besides this a new pair of
shoos were given me, for the Floor of the Castle
was laid with pure shining marble; my old shoos
I was to give away to one of the poor (whom I would)
who sate in throngs, howbeit in very good
order under the Gate. I then bestowed them on

Comites }
Pueri. }

an old man: after which two pages with as many
Torches conducted me into a little Room; there
they willed me to sit down on a Form, which I
did, but they sticking their Torches in two holes
made in the pavement, departed and left me
thus sitting alone. Soon after I heard a noise
but

---

but saw nothing, and it proved to be certain men
who stumbled in upon me; but since I could
see nothing, I was ~~[illegible]~~ fain to suffer, and
attend what they would do with me; but

Balneatores.

presently perceiving them to be Barbers, I intreat-
ed them not to justle me so, for I was content to do
whatever they desired, whereupon they quickly let
me go, and so one of them (whome I could not yet

Superfluities,
Capillus detonsus asservatus. }

see) fine and gently cut away the Hair round
about from the Crown of my head, but on my
Forehead, Ears, and Eyes he permitted my Ice gray
locks to hang. In this first encounter (I must
confess) I was ready to despair, for inasmuch as
some of them shoved me so forcibly, and I could
yet

yet see nothing, I could thinke no other but that
God for my curiosity had suffered me to miscarry.
Now these invisible Barbers carefully gathered
up the Hair which was cut off and carried it
Pueri bini. / away with them. After which the two Pages entred
again, and heartily laughed at me for being so
terrified. But they had scarce spoken a few
words with me, when again a little Bell began
to ring; which (as the pages informed me) was to
give notice for assembling; whereupon they willed
me to rise, and through many walks Doors and
Triclinium. Seekers. / winding stairs lighted me into a spacious Hall.
In this Room was a great multitude of Guests,
Emperors, Kings, Princes, and Lords, Noble and Ignoble
Rich-

Rich and Poor, and all sorts of people at which
I hugely marvelled, and thought to my selfe, ah
mistrust. / how grosse a fool hast thou been to ingage
upon this Journey with so much bitterness and
toil, when (behold) here are even those fellows
whom thou well knowest, and yet had never
any reason to esteem. They are now all here, and
thou with all thy Prayers and supplications art
hardly got in at last. This and more the Divel
at that time injected, whom I notwithstanding
(as well as I could) directed to the issue. Meantime
one or other of my acquaintance here and
spake to me: Oh Brother Rosencreutz! art
thou here too; yea (my Brethren) replyed I, the
Grace

the Grace of God hath helped me in alſo: at which they
impiety. / raiſed a mighty Laughter looking upon it as ridiculous
that there should be need of God in so sleight an
Impietas hoſpitum non recta via ingreſsorum } occaſion. Now having demanded each of
them concerning his way, and found that moſt
violent & sophiſtick operations. } were forced to clamber over the Rocks, certain
Trumpets (none which we yet saw) began to ſound
to the Table, whereupon they all seated them=
selves, every one as he judged himſelfe above the
humility. / Reſt; so that for me and ſome other sorry fellowes
Impudence advanced modeſty neglected. } there was hardly a little Nook left at the lowermoſt
Table. Preſently the two pages entred, and one
of them said Grace in ſo handſome, and excellent
a manner as rejoyced the very heart in my body.
Howbeit

Quidam preces negligunt. } Howbeit, certain great S.r Johns made but little
Piety ridi=culd. } reckoning of them, but fleered & winked one
at another, biting their Lips within their Hats, &
uſing more the like unſeemly geſtures. After this
Comeſsatio. / meat was brought in, and albeit none could
Miniſtri inviſibiles } be seen, yet every thing was so orderly mannaged,
that it seemed to me as if every Gueſt had had
his proper Attendant. Now my Artiſts having
somewhat recruited themselves, and the Wine
having a little removed shame from their
Inebriatorum gloriatio vana } hearts, they preſently began to vaunt & brag
of their abilities: one would prove this, another
that, and comonly the moſt sorry Idiots made
the loudeſt noiſe. Ah when I call to mind
what

what preternatural and impossible enterprises I then heard, I am still ready to vomit at it. In fine they never kept in their order, but when ever one

cheat. ! Rascal here, another there; could insinuate himselfe in between the Nobles; then pretended they the finishing of such adventures as neither Sampson, nor yet Hercules with all their strength could ever have atcheived: This would discharge Atlas of his burthen; the other would again draw forth the three headed Cerberus out of Hell. In brief, every man had his own prate; and yet the great Lords were so simple that they believed their pretences, and the Rogues so audacious, that altho

catcht in his roguery. one or other of them was here and there rapped

over

over the fingers with a knife, yet they flinched not at it; but when any one perchance had filched a Gold Chain, then would all hazard for the

boasting Impostors. like. I saw one who heard the rustling of the Heavens: The second could see Plato's Ideas. A third could number Democritus's Atoms. There were also not a few pretenders to the perpetual motion. Many a one (in my opinion) had good understanding but assumed too to much to himselfe to his owne destruction. Lastly, there was one also who would needs out of hand perswade us that he saw the Servitors who attended, and would still have pursued his

Ministri Invisibiles. contention, had not one of those Invisible waiters

reached

reached him so handsome a cuff upon his lying
muzzle; that not only he but many who were
by him, became as mute as mice. But it best of
all pleased me, that all those, of whome I had any
esteem were very quiet in their business, and made
no loud outcry of it, but acknowledged themselves
modestia proborum hominum. to be misunderstanding men to whome the mysteries
of Nature were too high, and they themselves much
Impatience. too small. In this Tumult I had almost
cursed the day wherein I came hither; for I could
not but with anguish behold that those lewd vain
people were above at the Board but I in so sorry a
place could not, however rest in quiet, one of those
Scorned by ye ignorant. Rascals scornfully reproaching me for a motly Fool.
Now

Now I thought not that there was yet one Gate behinde
through which we must pass, but imagined I was
during the whole Wedding, to continue in this scorn
contempt and indignity, which yet I had at no time
deserved, either of the Lord Bridegroom or the Bride;
And therefore (in my opinion) he should have done
well to have sought out some other Fool to his
Wedding then me. Behold to such impatience
Impatientia ex iniquitate hominum. doth the Iniquity of this world reduce simple
hearts. But this really was one part of my
lameness, whereof as, is before mentioned, I dreamed.
And truely this clamor the longer it lasted, the
more it increased. For there were already
those who boasted of false and imaginary Visions,
and

& would perswade us of palpably lying Dreams.

Assessor modestus } Now there sat by me a very fine quiet Man, who oftentimes discoursed of excellent matters, at length he said Behold my Brother, if any one should now come who were willing to instruct those blockish people in the right way, would he be heard? No, verily, replyed I. The world, said he is now resolved (what ever comes on it) Mundus vult decipi: } to be cheated and cannot abide to give eare to those who intend its good. Seest thou also that same Coxcomb with what whimsical figures and foolish Conceits he allures others to him. There one makes Mouthes at the people with unheard of Mysterious Words. Yet beleive

beleive

beleive me in this, the time is now coming when those shamefull Vizards shall be plucked off, and all the World shall know what Vagabond Impostors were concealed behinde them, then perhaps that will be valued which at present is not esteemed.

Whilst he was thus speaking, and the Clamour the longer it lasted, the worse it was, all on a sudden there began in the Hall such musica./ excellent and stately Musick as all the days of my life I never heard the like; whereupon every one held his peace, & attended what would become of it: Now there were in this Musick all sorts of stringed Instruments

Instruments imaginable, which sounded together
in such harmony, that I forgot my selfe and sate
so unmovably, that those that sate by me were
amazed at me, and this lasted neer halfe an —
houre, wherein none of us spoke one word,
For as soon as ever anyone was about to open —
his mouth he got an unexpected blow, neither
knew he from whence it came: Methought
since we were not permitted to see the Mu=
sitians, I should have been glad to view only
all the Instruments they made use of.
After halfe an hour this Musick ceased —
unexpectedly, and we could neither see —
nor heare any thing further.

Presently

Lover of Musick and harmo=ny.

Mulcta non atten=dentium.

Presently after before the Door of the Hall —
began a great noise sounding and beating of
Trumpets, Shams and Kettle Drums, also Master
like, as if the Emperour of Rome had been
entring: whereupon the Door opened of it selfe
and then the noise of the Trumpets was so —
loud that we were hardly able to endure
it. Mean while (to my thinking) many —
thousands small Tapers) came into the hall,
all which of themselves marched in so very —
exact an order, as altogether amazed us, till
at last the two forementioned Pages with bright
Torches, lighting in a most beautifull Virgin,
all drawn on a gloriously gilded Triumphant

Selfe

Facula ad lectum.

Lights of reason.

Virgo Lucifera
The Lady Cham=berlain or
Controller

selfe moving Throne entred the Hall. It seemed to me she was the very same who before on the way kindled, and put out the Lights, and that these her Attendants were the very same whome she formerly placed at the Trees. She was not now as before in Skye-colour, but arrayed in a snow white glittering Robe, which sparkled of pure Gold, and cast such a lustre that we durst not steadily behold it. Both the Pages were after the same manner habited (albeit somewhat more slightly) as soon as they were come into the middle of the Hall, and were descended from the Throne, all the small Tapers made obeisance before her: Whereupon we all stood up from our Benches, yet

albedo./

yet

yet every one staid in his own place. Now she having to us, and we again to her, showed all respect and Reverence in a most pleasant Tone she began thus to speake.

Salutatoria Hospitum }

🜍 Philosoph: The King my Lord most gracious,
Who now's not very far from ~~hence~~ us,
☿ Philosoph: As also his most lovely Bride,
To him in troth and honour ti'd;
Already with great Joy indu'd,
Have your arrival hither view'd:
And do to every one, and all
Promise their Grace in Special;
And from their very hearts desire,

You

You may it at this time acquire;
That so their future Nuptial Joy
May mixed be with none annoy.

Hereupon with all her small Tapers she again courteously bowed and presently after began thus—

Propositio Actionis }

In th' Invitation writ, you know
That no man called was hereto
Who of Gods rarest Gifts good store
Had not received long before,
Adorned with all requisits,
As in such cases it befits,
How though they cannot well conceit
That any mans so desperate,

Under Conditions so hard,
Here to intrude without regard;
Unlesse he have been first of all,
Prepared for this Nuptial;
And therefore in good hopes do dwell
That with all you it will be well:
Yet men are grown so bold, and rude;
Not weighing their ineptitude,
As still to thrust themselves in place
Whereto none of them called was:
No Cocks-Comb here himselfe may sell,
No Rascall in with others steal;
For they resolve without all let
A Wedding pure to celebrate.

So then—

Probatio Artificum.

So then the Artists for to weigh,
Scales shall be fixt th'ensuing day;

examination of the Candidates. —

Whereby each one may lightly finde
What he hath left at home behind.
If here be any of that Rout
Who have good cause themselves to doubt,
Let him pack quickly hence aside;
For that in case he longer bide,
Of grace forelorn, & quite undone
Betimes he must the Gantlet runn:
If any now his Conscience gall
He shall to night be left in th' Hall
And be again releas't by morn,
Yet so he hither ne'er returne.

If—

If any man have confidence,
He with his waiter may go hence,
Who shall him to his Chamber light
Where he may rest in peace to night;
And there with praise await ye Scale
Or else his sleep may chance to faile:
The others here may take it well,
For who aim's 'bove whats possible,
'Twere better much he hence had past
But of you all wee'l hope the best.

As soon as she had done speaking this, she again made reverence and sprung cheerfully into her Throne; after which the Trumpets began again to sound, which yet was not of

force to

take from many their grievous sighs so they again conducted her invisibly away, but the most part of the small Tapers remained in the Room, and still one of them accompanied each of vs. In such perturbation tis not well possible to express what pensive Thoughts & gestures were amongst vs. Yet the most part resolved to await the Scale, and in case things sorted not well, to depart (as they hoped) in peace. I had soon cast up my reckoning and being my Conscience convicted me of all Ignorance and unworthiness I purposed to

Autor humiliat se.

stay.

stay with the rest in the Hall, and choose much rather to content my selfe with the Meal I had already taken, then to run the Risco of a future repulse.

Now after that every one by his small Taper had severally been conducted into a Chamber (each as I since understood into a peculiar one) There staid nine of us & amongst the rest he also, who discoursed with me before at the Table. But although our small Tapers left us not yet soon after within an hours time; one of the forementioned pages came in and bringing a great bundle of Cords

with

with him, firſt demanded of vs whether we had concluded to stay there; which when we had with sighs affirmed, he boun each of vs in a severall place and so went away with our small Tapers, and left vs poor wretches in darkneſs. Then firſt began some to perceive the eminent danger, and I my selfe could not refrain tears. For although we were not forbidden to ſpeak; yet Anguiſh and affliction suffered none of vs to vtter one word. For the Cords were ſo wonderfully made yet none could cut them, much leſs get them off his foot: yet this comforted me, that still the future gain of many

Pernoctatio tristis.

a one who had not now betaken himſelfe to rest, would prove very little to his Satiſfaction. But we by one only Nights Penance might expiate all our preſumption: till at length in my sorrowfull thoughts I fell asleep; during which I had a Dream; Now although there be no great matter in it, yet I eſteeme it not impertinent to recount it: Methought I was upon an high Mountain, and saw before me a large & great Valley, in this Valley In this Valley were gathered together an unſpeakable multitude of people each of which had at his head a thread by which he was

Somnium Typicum

What will be the iſſue of the probatory Room. He yt climbs high hath a great fall

hanging up towards Heaven, now one —
hung high another low, some stood even —
humble / quite upon the earth. But in the air —
there flew up and down an antient man
who had in hand a pair of sheers where-
with here he cuts one's, and there another's
thread. Now he that was nigh the Earth
was so much the readier, and fell with-
out noise; but when it hapned to one of
presumptuous / the high ones, he fell so that the Earth-
quaked. To some it came to passe that
presumption / so abated / their thread was so stretched, that they came
to the Earth before the thread was cut.
I tooke pleasure in this tumbling, & it joyed
me

me at the heart, when he that had over =
exalted himselfe in the air, of his —
Wedding, got so shamefull a fall, that
it carried even some of his Neighbours
along with him. In like manner it
also rejoyced me, that he who had all —
humble / this while kept himselfe near the earth
could come down so faire and gently —
that even his next men perceived it —
not. But being now in my highest fit
Expergefac: / of Jollity, I was unawares jogged by one
of my fellow Captives, upon which I was —
awaked and was very much discontented —
with him; Howbeit I considered my dream
and —

and recounted it to my brother, who lay by me on the other side; who was not diſsatiſfied with it, but hoped, some Comfort might thereby be pretended. In such diſcourſe we spent the remaining part of the night, and with longing expected the Day.

The Third Day

Now as soon as the lovely day was broken, and the bright Sun, having raised himselfe above the Hills, had again betaken himselfe in the high Heaven, to his appointed Office; My good Champions began to

Colloquium Surgentium

to rise out of their beds, and leiſurely to make themselves ready unto the Inquiſition, whereupon one after another, they came again into the Hall and giving us a good morrow, demanded how we had slept to night; and having eſpied our Bonds, there were some that reproved us for being so cowardly, and that we had not (much rather) as they, hazarded upon all adventures. Howbeit some of them whose Hearts still smote them made no loud cry of the buiſineſs. We excuſed our Selves with our ignorance, hoping we should now soon be set at liberty, and learn wit by this diſgrace? that they on the contrary had not yet alltogether escaped

escaped, and perhaps their greatest danger was
still to be expected: At length each one being
Cantus. / again aſſembled, The Trumpets began now
again to sound and the Kettle Drums to
beat as formerly, and we then imagined no
other but that the Bridegroom was ready
to present himſelfe; which nevertheleſſe
~~who~~ was a huge mistake. For it was
Virgo Lucifera / The Lady Chamberlain or Controuler } again the Yesterdays Virgin, who had arrayed
her ſelfe all in red Velvet, and girded her ſelfe
with a white Scarfe. Upon her Head she had
a green Wreath of Laurel, which hugely became
her. Her train was now no more of small of Tapers
but conſiſted of two hundred Men in Harnis, who
were

multiplicat. / were all (like her) cloathed in red and white
Now as soon as they were alighted from the
Throne, she comes streight to us priſoners, and
after she had Saluted us she said in few words,
That some of you have been ſenſible of your
wretched condition is hugely pleaſing to my most
mighty Lord, and he is alſo reſolved you shall
Solatur humiles. } fare the better for it; And having eſpied me
in my Habit, she laughed and spake, good
lack! haſte thou alſo submitted to the yoke; I
imagined thou wouldest have made thy ſelfe very
smug with which words she cauſed my eyes to
run over after which comanded we should be
unbound, and coupled together and placed
in a

in a station where we might well behold the
Scales. For said she, it may yet fare better, then wi
the preſumptious, who yet stands here at Liberty

libra aurea. / Meane time the Scales which were intirely of Gold
were hung up in the midſt of the Hall; There was
also a little Table covered with red Velvet, and

7. pondera
7 Vertues. } seven weights placed thereon First of all stood
a pretty great one, next four little ones; laſtly two
great ones severally; And theſe Weights in propor-
tion to their bulke were so heavy that no man
can beleive or comprehend it: But each of the

Satellites. harniſed men had together with a naked sword
a strong rope; theſe she diſtributed according to the
Number of weights into seven bands, and out of
every band

1. Sheet

every band chose one for their proper weight;
and then again sprang up into her high Throne
Now as soon as she had made her reverence,
with a very shril Tone she began thus to speake:

Who int' a Painters room does go.
And nothing does of painting know,
Yet does in prating thereof, pride it;
Shall be of all the world derided.
Who into th' Artiſts order goes;
And thereunto was never choſe
Yet with pretence of skill does pride it;
Shall be of all the World derided.
Who at a Wedding does appeare,
And yet was neere intended there;
yet

~~And~~ Yet does in coming highly pride it;
Shall be of all the world derided.

Who now into this Scale ascends,
The Weights not proving his fast Friends,
And that it bounces so does ride it
Shall be of all the World derided.!

Ponderantur Artifices. } As soon as the Virgin had done speaking, one of the pages comanded each one to place himselfe according to his order, and one after another to step in:
1. Cæsar. } which one of the Emperors made no Scruple of, but first of all bowed himselfe a little towards the Virgin, and afterwards in all his stately attire went up: whereupon each Captain laid in his weight; which (to the wonder of all) he
stood

stood out. But the last was too heavy for him so that forth he must; and that with such anguish that (as it seemed to me) the Virgin her selfe had pitty on him, who also beckned to her people to hold their peace, yet was the good Emperour bound and delivered over to the Sixth band.
2. Cæsar. Next him again came forth another Emperour, who stept hautily into the Scale, and having a great thick booke under
Dan. 5 } his Gowne, he imagined not to fail; but being scarce able to abide the third Weight, and being unmercifully flung down, and his Book in that affrightment slipping from him, all the Soldiers began to Laugh, and he was delivered up bound to the third

3. alij Caeſares } band. Thus it went alſo with some others of the Emperours, who were all shamefully laughed at & captived.

4. Caeſar probatiſſimus } After these comes forth a little short man with a a curld brown Beard an Emperour too, who after the uſual reverence got up alſo and held out so ſteadfaſtly, that methought, had there been more weights ready, he would have outstood them; To whome the Virgin immediately aroſe, and bowed before him, cauſing him to put on a Gown of red Velvet, and at laſt reached him a branch of Laurell, having good store of them upon her Throne, upon the Steps whereof she willed him to sit down.

Now how, after him it fared with the rest of the

Emperours, Kings and Lords, would be too long to recount; but I cannot leave unmentioned, yᵗ few of thoſe great perſonages held out. Howbeit sundry eminent Vertues (beyond my hopes) were found in many. One could stand out this, the second another, some two, some three, four or five, but few could attain to the just perfection; but every one who failed, was miſerably laughed at by the bands.

After the Inquiſition had alſo paſſed over the Gentry, the learned and the unlearned, & the rest, and in each condition perhaps one, it may be, two, but for the most part none, was found perfect, it came at length to thoſe honest Gentlemen

Proba falſariorum }
Gentlemen, the Vagabond Cheaters, and raſcally Lapidem Spitalauficum makers, who were set upon the Scale with such Scorn, that I my ſelfe for all my Greif was ready to burſt my belly with laughing, neither could the very priſoners themſelves refrain. For the moſt part could not abide that ſevere triall, but with whips and scourges were jerked out of the Scale, and led to the other priſoners, yet to a suitable band. Thus of so great a throng so few remained, that I am aſhamed to diſcover their Number.

Nobiles nihilominus ornantur. }
Howbeit there were Perſons of quality alſo amongst them, who notwithſtanding were (like the rest) honoured with velvet Robes and wreaths

wreaths

wreaths of Lawrell.

The Inquiſition being compleatly finiſhed, and none but we poor coupled hounds standing aſide, at length, one of the Captains stepped forth, and ~~stepped~~ said Gratious Madam, if it pleaſe your

Proõ Humilium }
Lady ship let these poor men, who acknowledged their miſunderſtanding, be set upon the Scale alſo without their incurring any danger of penalty, and only for recreation's sake, if perchance any thing that is right may be found amongst them.

diffidence.
In the firſt place I was in great perplexity for in my anguiſh this was my only comfort, that I was not to stand in such ignominy, or to be lashed

lashed

lashed out of the Scale. For I nothing doubted but that many of the Priſoners wished that they had stayed ten nights with us in the Hall. Yet since the Virgin conſented, so it muſt be; and we being untied were one after another set up: Now although the moſt part miscarried, yet they were neither laughed at, nor scourged, but peaceably placed on one side.

Socius autoris. My Companion was the fifth, who held out bravely, whereupon all, but especially the Captain who made the requeſt for us, applauded him, and the Virgin shewed him the usuall respect. After him again two more were diſpatched in an inſtant. But I

Autor 8.us was the Eight; Now as soon as (with trembling)

I stepped

I stepped up, my Companion who already sat by in his Velvet, looked friendly upon me, and the Virgin her selfe smiled a little. But forasmuch as I outstayed all the weights, the Virgin comanded them to draw me up by force, wherefore three men hung on the other side of the Beam, and yet could nothing prevail. Whereupon one of the Pages imediately stood up, and cryed out exceeding loud THAT's

That's he. / HE; upon which the other replyed, Then let him gain his Liberty, which the Virgin accorded; and being received with due Ceremonies, The

Probatiſsimus. / choice was given me to release one of the Captives, whosoever I pleased; whereupon I made no longer

deliberation

Liberat 1. Cesarem} but elected the first Emperour whome I had long-pittied, who was imediately set free, and with all respect seated amongst vs. Now the last being set up, and the Weights proving too heavy for him, in

Autor rosam suam donat virgini.} the mean while the Virgin espied my Roses, wch I had taken out of my hat into my hands, and thereupon presently by her Page graciously requested them of me which I readily sent her.

Hora 10. Actus. 1.} And so this first Act was finished about 10 in the forenoon. Whereupon the Trumpets began to sound again, which neverthelesse we could not as yet see. Mean time the Bands were to step aside with their prisoners, and expect the Judgment. after which a Councel of the Seven Captains and vs was set, and the business was propounded by the Virgin as president, how the prisoners were to be dealt with.

judicium de reprobatis} The first opinion was, That they should all be put to death, yet one more severely then another;

votum 1.um / namely those who had presumptuously intruded themselves contrary to the expresse conditions;

votum 2.um others would have them kept close prisoners. Both which pleased neither the president nor me:

At length by one of the Emperors (the same whom I had freed) my Companion and my selfe the affair was brought to this point; That first

3. of all the principall Lords should with a befitting respect be led out of the Castle; others might bee

be carried, out somewhat more scornfully. &

Puniſhments due to Cheaters. Thoſe should be stripped, and cauſed to run out naked. The fourth with Rods, whips, or dogs, should be hunted out. Those who the day before willingly surrendred themſelves, might be ſuffered to depart without any blame. And last of all thoſe preſumptuous ones, and they who behaved themſelves so unſeemly at Dinner the Day before, should be puniſh~~ments~~ed in body and life according to each mans demerit. This opinion pleaſed the Virgin well, and obtained the upper hand. There was moreover another Dinner vouchſafed them, which they were soon acquainted with. But the Execution was deferred till 12 at noon

noon. Herewith the Senate aroſe; and the Virgin alſo, together with her attendants returned to her uſual quarter. ~~But the Execution was deferred till twelve at noon, Herewith the Senate aroſe, and the Virgin alſo together with her attendants returned to her uſuall quarter.~~ But the uppermost Table in the Room was allotted to us, they requesting us to take it in good part till the buſineſs were fully diſpatched. And then we should be conducted to the Lord Bridegroom, and the Bride; with which we were at preſent well content. Meane time the priſoners were again

Prandium. brought into the Hall and each man seated according to his quality; they were likewiſe enjoined;

enjoyned to behave themselves, some what more civilly then they had done the day before, which yet they needed not to have been admonished for without this they had already put up their pipes. And this I can boldly say, not with flattery, but in the love of truth; that comonly those persons who were of the highest rank, best understood how to behave themselves in so unexpected a misfortune. Their Treatment was but indifferent yet with respect neither yet could they yet see their Attendants

Ministri invisibiles visibiles.

but to us they were visible; whereat I was exceeding joyfull: Now although Fortune had exalted us yet we tooke not upon us more then the rest, advising them to be of good cheer, the event would not be so ill

Now although they would gladly have understood the sentence of us, yet we were so deeply obliged that none durst open his mouth about it.

secrecy.

Nevertheless we comforted them as well as we could, drinking with them to try if the wine might make them any thing cheerfuller.

Proborum exaltatio.

Our Table was covered with red velvet, beset with drinking Cups of pure silver and Gold, which the rest could not behold without amazement and very great anguish. But e're we had seated our selves, in came the two pages, presenting every one in the Bridegrooms behalfe, the Golden Fleece, with a flying Lyon

Remuneratio a Sponso.

Lyon requesting us to weare them at the Table, — and as became us to observe the Reputation and Dignity of the Order, which his Majesty had now vouchsafed us. and should suddenly be — ratified with suitable Ceremonies. This we received with profoundest submission, promising obediently to performe whatsoever his Majesty should please. Besides these, the noble Page had a Schedule; wherein we were set down — in order. And for my part I should not — otherwise be desirous to conceale my place; — if perchance it might not be interpreted to — Pride in me, which yet is expressly against — the fourth weight. Now because our — entertainment

entertainment was exceeding stately, we demanded one of the Pages, whether we might not have — leave to send some choice bit to our Friends and Acquaintance, who making no difficulty of it — every one sent plentifully to his acquaintance by the waiters howbeit they saw none of — them; and forasmuch as they knew not — whence it came, I was my selfe desirous to — carry somewhat to one of them, but as soon — as I was risen, [illegible] one of the Waiters was — presently at my ~~heels~~ Elbow, saying, He desired me to take friendly warning, for in case one of the Pages had seen it, it would have come to the — Kings eare, who would certainly have taken it — amiss —

Autori denegatur communicatio erga reprobos.

ecause gainst ye ertue of ecrecy.

amiss of me; but since none had observed it but himself, he purposed not to betray me; but that I ought for the time to come to have better regard to the dignity of the order: with which words the servant did really so astonish me that for a long time after I scarce moved upon my seat, yet I returned him thanks for his faithfull warning as well as in haste and affrightment I was able. Soon after the Drums began to beat again, to which we were already accustomed: For we well knew it was the Virgin, wherefore we prepared our selves to receive her, who was now coming in with her vsuall Train upon her high Seat, one of the Pages bearing before her

Virgo Lucifera the Lady Chamberlain or Controuler

a very

a very tall Goblet of Gold. And the other a Patent in Parchment: Being now after a marvellous artificial manner alighted from the Seat, she takes the Goblet from the Page, and presents the same in the Kings behalfe, saying, That it was brought us from his Majesty, and that in honour of him we should cause it to go round. Upon the Cover of this Goblet stood FORTUNE curiously cast in Gold, who had in her hand a red flying Ensigne, for which cause I drank some what the more sadly, as having been but too well acquainted with Fortunes waywardness.

Calix obambulans.

But the Virgin as well as we, was adorned with the Golden Fleece and Lyon, whence I observed

Ornatus Virginis.

that

that perhaps she was the president of the order. Wherefore we demanded of her how the Order might be named? She answered that it was not yet seasonable to discover it, till the affair with the prisoners were dispatched. And therefore their eyes were still held; and what had hitherto hapned to vs, was to them only for an Offence and scandal, although it were to be accounted as nothing, in regard of the honour that attended us. Hereupon she began to distinguish the Patent which the other page held into two different parts, out of which about thus much was read before the first Company.

Reprobi dividuntur

Accusatio unius partis.

That they should confesse that they had too lightly

lightly

lightly given credit to false fictitious Bookes, had assumed too much to themselves, and so came into this Castle, albeit they were never invited into it; and perhaps the most part had presented themselves with designe to make their Markets here; and afterward to live in the greater Pride and Lordlinesse; And thus one had seduced another, & plunged him into this disgrace and ignominy, wherefore they were deservedly to be soundly punished.

Affectibus mundanis.

Which they with great humility readily acknowledged, and gave their hands upon it. After which a severe check was given to the rest much after this purpose.

That

Alterius partis.

That they very well knew, and were in their conscience convinced. that they had forged false fictitious Books, had befooled others, and cheated them, and thereby had diminished Royal dignity amongst all. They knew in like manner — what ungodly deceitfull Figures they had made use of, in so much as they spared not even the Divine Trinity, but accustomed to cheat people all the Country over. It was also now as clear as Day with what practices they had indeavoured to ensnare the true Guests, and introduce the ignorant: in like manner, that it was manifest to all the world that they wallowed in open Whoredome Adultery-

Adultery, Gluttony and other Uncleannesses: All which was against the express Orders of our Kingdoms. In brief they knew they had disparaged Kingly Majesty, even amongst the comon sort, and therefore they should confess themselves to be manifest convicted, Vagabond Cheaters, Knaves and Rascalls whereby they deserved to be cashiered from the company of civil people and severely to be punished.

Confessio invita.

The good Artists were loath to come to this Confession, but in as much as not only the Virgin her selfe threatned and sware their Death, but the other party also vehemently raged at them, and unanimously cryed out

out, that they had most wickedly seduced them out of the Light: they at length, to prevent a huge miſſfortune, confeſſed the same with with dolour, and yet withall alledged that what had herein happened was not to be animadverted upon them in the worst ſenſe.

Excuſatio./ For in as much as the Lords were abſolutely resolved to get into the Castle, and had promiſed great Sums of money to that effect, each one had used all Craft to seize upon something, and so things were brought to that paſſe, as was now manifest before their Eyes. But that it succeeded not,
" They in their opinion had deſerved no-
" no more then the Lords themſelves; As
" who should have had so much understanding
" as to consider that in caſe any one had
" been sure of getting in, he would not, in
" so great Peril, for the sake of a slight
" gain, have clambered over the wall with
them./ Their Books alſo sold so mightily, that whoever had no other mean to maintain himſelfe was fain to engage in ſuch a Couſenage. They hoped moreover, that if a right Judgment were made, they should be found no way to have miscarried, as having behaved themſelves towards the Lords, as became Servants, upon their earnest entreaty.

Refutatio./ But Anſwer was made them

them that his Royal Majeſty had determined
to puniſh all and every man, albeit one more
severely then another. For although what had
been alledged by them was partly true, and
therefore the Lords should not wholly be indulged,
yet they had good reason to prepare themſelves
for Death, who had so preſumptuouſly obtruded
themſelves, and perhaps seduced the more
ignorant againſt their will; As likewiſe
they who with falſe Books had violated
Royal Majeſty, as the same might be evinced
out of their very writings and Books.

Dolor de Sententia.} Hereupon many began moſt pitteouſly to lament
cry weep, intreat, and proſtrate themselves, all
which

---

which notwithſtanding could avail them nothing,
and I much marvelled how the Virgin could
compaſſion./ be so reſolute; when yet their miſery cauſed
our Eyes to run over, and moved our Compaſ
=sion (although the moſt part of them had
procured us much trouble, and vexation)
For she preſently dispatched her Page; who
brought with him all the Curiaſsiers which
had this day been appointed at the Scales,
who were comanded each of them to take his
own to him, and in an orderly Proceſsion, so
Executio Sententiarũ} as still each Curiaſsier should go with one of
the priſoners, to conduct them into her great
Garden. At which time each one so exactly
recogniſed

recogniſed his own man, that I marvelled at it: Leave alſo was likewiſe given to my Yesterday Compaſſions to go out into the Garden unbound, and to be preſent at the Execution of the ſentence.

Spectatores./ Now as ſoon as every man was come forth, The Virgin mounted up into her High Throne, requesting us to sit down upon the Steps, and to appear at the Judgment, which we refused not, but left all standing upon the Table (except the Goblet which the Virgin committed to the Pages-keeping) and went forth in our Robes upon the Throne, which of it ſelfe moved ſo gently as if we had paſſed in the Air, till in this manner we came into the Garden where we

aroſe

Hortus./ aroſe altogether. This Garden was not extraordinary curious only it pleaſed me y^{t} the Trees were planted in ſo good order. Beſides there ran in it a moſt coſtly Fountain, adorned with wonderfull Figures and Inscriptions, & ſtrange Characters whereof you ſhall have an Account with their Explanation. In this Garden was raiſed a wooden Scaffold, hung about with figured Coverlets which were curiouſly painted. Now there were four Galleries made one over another, the firſt was more glorious then any of the reſt, and therefore covered with a white Taffata Curtain; ſo that at that time we could not perceive who was behind it.

The

The second was empty and uncovered. Again the
two last were covered with red & blew Taffata:
Now as soon as we were come to the Scaffold,
The Virgin bowed her self down to the ~~[illegible]~~
ground at which we were mightily terrified: For
we might easily guess that the King and Queen
must not be far off; Now we also having
duely performed our Reverence. The Virgin
led us up by the winding stairs into the second
Gallery, where she placed her selfe uppermost,
and vs in our former Order. But how the
Gratitudo Cæsaris ga beratorem. } Emperour whom I had released, behaved him-
selfe towards me, both at this time, as also before
at the Table, I cannot without slaunder of
wicked

wicked Tongues well relate. For he might well
imagine in what Anguish and Sollicitude he now
should have been, in case he were at present
to attend the Judgment with such ignominy, &
Præcomissa. / that only through me he had now attained
such Dignity and Worthinesse. Mean time
Fama. the Virgin who first of all brought me the
Invitation, and whom hitherto I had never
~~yet~~ since seen stepped in; First she gave one
blast upon her Trumpet, and then with
a very loud voice declared the sentence in
this manner.

Oratio ad judicandos. } “The Kings Majesty my most gracious Lord
could from his heart wish that all and every
one

one here Aſsembled, had upon his Majesties
Invitation presented themselves so qualified
as that they might (to his honour) with
greatest frequency have adorned this his
appointed Nuptials and joyfull Feast.
But since it hath otherwise pleased Almighty
God, his Majesty hath not whereat to Murmur
but must be forced contrary to his own
Inclination, to abide by the ancient and
laudable Constitutions of this Kingdome
But now, that his Majeſty's innate Clemency
may be celebrated over all the world, he
hath thus far abſolutely dealt with his Council,
and Estates that the uſual Sentence shall be
conſiderably

Sententia Magnatum

conſiderably lenified. So that in the firſt
place he is willing to vouchsafe to the Lords and
Potentates, not only their Lives intirely, but alſo
freely and frankly to diſmiſs them; friendly
and courteouſly intreating your Lordships
not at all to take it in evil part that you cannot
be present at his Majeſties Feast of Honour;
but to remember that there is notwithſtanding
more imposed upon your Lordſhips by God
Almighty (who in the diſtribution of his
Gifts hath an incomprehenſible Conſideration)
then you can duely and easily sustain:
Neither is your Reputation hereby prejudiced,
although you be rejected by this our Order,
since

since we cannot at once all of vs do all things. But for as much as your Lordships have been seduced by baſe rascals, it shall not on our part paſſe unrevenged. And furthermore his Majeſty resolveth shortly to comunicate with your Lordships a Catalogue of Heretickes or Index Expurgatorius that you may henceforward be able with better Judgment diſcerne between the good and the Evil. And becauſe his Majeſty ere long also purpoſeth to rumage his Library and offer up the seductive Writings to Vulcan he friendly, humbly and courteouſly intreats every one of your Lordships to put the same in Execution with your own, whereby it is to be
hoped

hoped that all evil and mischiefe may for the time to come be remedied. And you are withall to be admoniſhed, never henceforth so inconſiderately to covet an Entrance hither, least the former excuſe of Seducers be taken from you, and you fall into Diſgrace and Contempt with all men. In fine for as much as the Eſtates of the Land have still somewhat to demand of your Lordships, his Majeſty hopes that no man will think much to redeeme himſelfe with a Chain or what elſe he hath about him, and so in friendly manner to depart from vs and through our safe conduct to betake himſelfe home again.

The
others

Sententia 2. } The others who stood not at the first, third, and fourth Weight, his Majesty will not so lightly dismiss. But that they also may now experience his Majesty's gentleness, it is his comand, to strip them stark naked and so send them forth.

3. Those who in the second and fifth weight were found too light shall besides Stripping shall be noted with one, two, or more Brand marks, according as each one was lighter or heavier.

4. They who were drawn up by the sixth or seventh, and not by the rest shall be some what more gratiously dealt withall and so forward. —

forward.. For unto every Combination there was a certain punishment ordained which were here too long to recount:

5. They who yesterday seperated themselves freely of their owne accord shall go out at Liberty without any blame.

6. Finally, the convicted Vagabond Cheaters who could move up none of the Weights shall as occasion serves be punished in body and Life, with the Sword, Halter water and rods. And such Execution of Judgment shall be inviolably observed for an Example unto others.

Herewith our Virgin broke her Wand, and

and this other who read the Sentence blowed
her Trumpet and stepped with most profound
Finis habiti judicij } Reverence towards those who stood behinde
the Curtain. But by the way Observe the
Suma ponderatorū } Number of our Prisoners; of whom those who
7.21.35.35 21.7.1.130. 125. } weighed one were seven; those who weighed two
were twenty one, they who three, thirty five,
they who ~~five~~ four 35; those who five, twenty
one; those who six, seven; but he that came
to the seventh, and yet could not well raise it,
He was only one, and indeed the same whom I
released. Besides, of them who wholly failed
there were many. But of those who drew all the
weights from the ground, but few. And those as
they

they stood severally before us, so I diligently
Varietatis modi. } numbered and noted them down in my Table
Book; and it is very admirable that amongst
all those who weighed any thing, none was
equal to another. For although amongst those
who weighed three, there were thirty five; yet
one of them weighed the first, second and third,
another the third, fourth and fifth, a third,
the fifth, sixth and seventh, and so on. It is
likewise very wonderfull that amongst one
hundred twenty six who weighed anything, none
was equal to another; And I would very
willingly name them all with each mans weight
were it not as yet forbidden me, But hereafter
I shall

at large set it forth with the Interpretation.

Reorum mores.

Now this Judgment being read over, the Lords in the firſt place were well satiſfied, becauſe in such severity they durſt not looke for a mild Sentence. For which cauſe they gave more then they were deſired, and each one redeemed himſelfe with Chains, Jewells, Gold, Monies and other things, as much as they had about them, and with reverence tooke their leave. Now although

Miniſtrorum mores.

the Kings Servants were forbidden to jear any at his going away yet some unlucky Birds could not hold laughing, and certainly it was sufficiently ridiculous to see them pack away with such speed, without once looking behind them.

Some

Some deſired that the Catalogue, I mentioned might with the firſt be diſpatched after them, and then they would take such order with their Bookes as should be pleaſing to his Majeſty; which was again aſſured.

Hauſtus oblivionis

At the Door was given to each of them out of a Cup a Draught of Forgetfulneſs, that so he might have no further memory of miſfortune.

After these the Volunteers departed, who becauſe of their Ingenuity were suffered to paſs, but yet so as never to return again in the same faſhion; But if to them (as likewiſe to the others) any thing further were revealed

then

then they should be welcome Gueſts.

Damnati.

Mean while others were ſtripping, in which alſo [illegible] was an inequality (according to each mans demerit) was obſerv'd. Some were ſent away naked without other hurt. Others were driven out with ſmall Bells. Some were Scourged forth. In brief the puniſhments were so various, that I am not able to recount them all. In the end it came to the last also with whom somewhat a longer time was spent, for whilſt some were hanging, some beheading, some forced to leap into the water, and the reſt otherwiſe diſpatching, much time was conſumed. Verily at this
Execution

Execution my eyes ran over, not indeed in regard of the puniſhment, which they otherwiſe for their impudence well deserved but in contemplation of humane blindneſs, in that we are continually buſying our selves

Comiſerationis expoſitio.

in that which ever since the first Fall hath been hitherto sealed up to us.

Thus the Garden which so lately was quite full was soon emptied; so that beſides the Souldiers there was not a man left. Now as soon

Entertainment at night.

Vnicorna./

as this was done, and silence had been kept for the space of five minuts; There came forward a beautifull snow white Vnicorne with a golden collar (having in it certain Letters)
about

about his neck: In the same place he bowed
himſelfe down upon both his forefeet, as if
☿ Leo. hereby he had shown honour to the Lyon,
who stood so imoveably upon the fountain,
that I took him to be of stone or braſſe, who
⊖ Machara} immediately took the naked Sword which he
bare in his Paw, and brake it in the middle in
two, the pieces whereof to my thinking sunk
☿. into the ~~water~~ Fountain: after which he so
Columba o°o long roared, untill a white Dove brought a
branch of Olive in her Bill, which the Lyon
devoured in an inſtant, and so was quieted.
And so the Unicorne returned to his place
with joy. Hereupon our Virgin lead us down
again

Diſceſſus ab hoc actu. } again by the winding stairs from the Scaffold,
and so we again made our reverence towards
the Curtain. We were to wash our hands and
heads in the Fountain, and there a little
while to wait in our order, till the King
through a certain secret Gallery were again
returned into his Hall, and then we alſo
with choice Muſick, Pomp, State & pleaſant
diſcourſe were conducted into our former
Lodging: and this was done, about four
in the afternoon. But that in the mean ~~time~~ while
the time might not seem too long to us, the
Virgin beſtowed on each of us a noble Page,
who were not only richly habited, but alſo
exceeding

exceeding learned, so that they could so aptly discourſe upon all subjects, so that we had good reaſon to be ashamed of our selves.

Diſceſsus
Virginis
Luciferæ.

Those were comanded to lead us up and down the Castle (yet but into certain places) and if poſsible to shorten the time according to our deſire: Mean time the Virgin took leave with this Conſolation, that at supper she would be with us again, and after that celebrate the Ceremonies of the hanging up of the Weights, requeſting that we would in patience wait till the next day, for on the morrow we muſt be preſented to the King.

Hoſpitum
nodi in
delectamentis

She being thus departed from us, each of us did what beſt pleaſed him. One part viewed the excellent paintings which they copied out for themſelves, and considered alſo what the wonderfull Characters might signify. Others were fain to recruit themſelves again with meat and drink.

Autor.

I indeed cauſed my Page to conduct me (together with my Companion) up and down the Castle ~~a finded~~ ~~[illegible]~~ of which walk it will never repent me, as long as I have a day to live. For beſides many other glorious Antiquities, the Royal Sepulcher was alſo showed me, by which I learned more then is extant in all Books. There in the same place stands alſo the glorious

glorious Phænix . whereof I intend to write a — peculiar Treatise, as also concerning the Lyon, Eagle, Griffon, Falcon and the like together with their — Draughts and Inscriptions . It grieves me also for — my other Consorts, that they neglected such pretious Treasures . And yet I cannot but think it was — the special will of God it should be so .

I indeed reaped the most benefit by my Page; — for according as each ones Genius lay, so he led his intrusted into the quarters and places — which were pleasing to him .

Usus eorum quæ autor videt.

Now the Keys hereunto belonging were com:itted to my Page; and therefore this good — Fortune hapned to me before the rest; For

although

For although he invited others to come in, yet they imagining such Tombs to be only in the — Church yard thought they should well enough — get thither, when ever any thing was to be seen — there. Neither shall these Monuments and learned Antiquities which we copied & transcribed be — concealed, being of admirable use to the Adept.

The other thing that was showed us two was — the Noble Library as it was altogether before — the Reformation . Of which (although it rejoyces my heart as often as I call it to minde) I shall — shortly publish the Catalogue thereof . At the Entry of this famous [illegible] Library stands a — great Book, the like whereof I never saw, in wch

Bibliotheca.

all —

all the Figures, Rooms, Portals, also all the Writings, Riddles, and the like to be seen in the whole Castle are delineated. Now although we have made some promise concerning this also, yet at present I must contain my selfe and first learn to know the World better. In every Book stands its Author painted; whereof (as I understood) many were to be burnt, that so even their memory may be blotted out from amongst the Righteous. Now having taken a full view hereof, and being scarce gotten forth, another Page came running to us, and having whispered something in our Pages ear, he delivered up the Keys to him, who imediately carryed them up the winding Stairs; But our Page was very much

out

out of Countenance, and we setting hard upon him with Intreaties, He declared to us that the Kings Majesty would by no means permit that either of the two, namely the Library and Sepulchres should be seen by any man, and therefore he besought us as we tendered his Life to discover it to no man, he having already utterly denyed it: Whereupon both of us stood hovering between joy and fear, yet it continued in silence, and no man made further inquiry about it. Thus in both places we consumed three hours, which does not at all repent me. Now although it had already stricken seven yet nothing was hitherto given us to

eat

eat
Howbeit our hunger was easy to be abated by constant Revivings, and I could be well content to fast all my life long with such entertainment.

Fastidium pulsum egregiis Spectaculis.

About this time the curious Fountains, Mines, and all kind of Art Shops, were also shown us, of which there was none but surpassed all our Arts, though they should all be melted into one Masse.

Officinarū constitutarū finis.

All their Chambers were built in Semi-circles that so they might have before their eyes the costly Clock-work which was erected upon a fair Turret in the Center, and regulate themselves according to course of the Planets, which were to be seen on it in a glorious manner. And hence

I could

I could easily conjecture wherein our Artists failed, howbeit its none of my duty to inform them. At length I came into a spacious Room (shown indeed to the rest a great while before) in the middle whereof stood a Terrestrial Globe, whose Diameter contained thirty foot; albeit near half of it, except a little which was covered with the steps was let into the Earth.

Glorius Terrenus.

Two men might readily turn this Globe about with all its Furniture, so that more of it was never to be seen, but so much as was above the Horizon. Now although I could easily conceive that this was of some special use, yet could I not understand whereto those Ringlets of Gold

of Gold (which were upon it in several places) — served; at which my Page laughed, and adviſd me to view them more narrowly. In brief, I found there my Native country noted with Gold alſo; whereupon my Companion sought his and found that so too. Now for as much as the same hapned in like manner to the reſt that stood by, The Page — told us of a certain that it was yeſterday declared — to the Kings Majeſty by their old Atlas (so is the — Aſtronomer named) that all the gilded points did — exactly anſwer to their native Countries, according as had been shown of each of them. And therefore — he alſo, as soon as he perceived that I undervalued — my ſelfe, and that neverthleſſe there stood a point
upon —

upon my native Country, moved one of the Captains — to intreat for us, that we should be set upon y^{e} — Scale (without our Peril) at all adventures; Eſpecially seing one of our Native Countries had a notable good marke: And truely it was not without — cause, that He, the Page who had the greateſt power of all the reſt, was beſtowed on me: For this I then returned him thanks, & imediately — looked more dilligently upon my native Country and found moreover that beſides the Ringlet, there were certain delicate streaks upon it, which neverthleſſe I would not be thought to speake to — my own praiſe or glory. I saw much more too upon this Globe then I am willing to diſcover. Let
each —

Excellentia patriæ Autoris.

Let each Man take into consideration why every City produceth not a Philosopher. After this he lead us quite into the Globe; which was thus made; On the Sea (there being a large Square besides it) was a Tablet whereon stood three Dedications, & the Authors name; which a Man might gently lift up, and by a little joyned Board, go into the Center, which was capable of four persons, being nothing but a round Board whereon we could sit and at ease by broad day light (it was now already dark) contemplate the Stars, to my thinking they were mere Carbuncles which glittered in an agreeable Order, and moved so gallantly, that I had scarce any mind ever to go out again,

as the

BRITISH MUSEUM

as the Page afterwards told the Virgin, with which she often twitted me: For it was already Supper time ~~that I was almost~~ and I had so much amused my self in the Globe, that I was almost the last at Table; wherefore I made no longer delay, but having again put on my Gown (which I had before laid aside) and stepping to the Table; the waiters treated me with so much reverence and honour, that for shame I durst not look up, and so unawares permitted the Virgin who attended me on one side to stand, which she soon perceiving twitched me by the Gown, and so led me to the Table to speak any further concerning the Musick or the rest of that magnificent entertainment

Reverentia in convivio exhibita Auctoris.

modesty.

-tainment

entertainment, I hold it needlesse both because it is not possible sufficiently to expresse it, & I have above reported it according to my power. In breif there was nothing there but Art and Amenity. Now after we had each to other related our Employment since noon (how beit, not a word was spoken of the Library & Monuments) being already merry with the Wine, the Virgin began thus: My Lords, I have a great contention with one of my Sisters: In our Chamber we have an Eagle; Now we cherish him with such diligence, that each of us is desirous to be the best beloved, and upon that score have many a Squabble. On a Day we concluded to go both together to him, and toward whom ~~he~~ he should show himselfe most friendly, hers should he properly be; this we did, and I (as comonly) bare in my hand a branch of Laurell; but my Sister had none. Now as soon as he espyed us both, he imediately gave my Sister another branch which he had in his Beak, and offered at mine; which I gave him, Now each of us hereupon imagined her selfe to be best beloved of him; which way am I to resolve my selfe?

The Lady Chamberlain or Controuler

☿

Perplexed peeches or ntricate uestions.

This modest proposal of the Virgin pleased us all mighty well, and each one would gladly have heard the Solution, but in as much as they

Autoris γρῖφος griphus.

The Author's Counter-demands.

they all looked upon me, and desired to have the beginning from me, my mind was so extreamly confounded that I knew not what else to do with it but propound another in its stead, & therefore said Gracious Lady, your Ladyships question were easily to be resolved if one thing did not perplex me. I had two Companions both which loved me exceedingly; now they being doubtfull which of them was most dear to me, concluded to run to me unawares, and that he whom I should then embrace should be the right; this they did, yet one of them could not keepe pace with the other, so he staid behind and wept, the other I embraced with amazement. Now when they had afterwards discovered the business to me I know not, ~~I knew not~~ how to resolve my self, and have hitherto let it rest in this manner, until I may find some good advice herein. The Virgin wondered at it, and well observed whereabout I was whereupon she replyed, well then let us both be quit, and then desired the solution from the rest. But I had already made them wise. Wherefore the next began thus.

γρῖφος 3. ☿

In the City where I live a Virgin was lately condemned to death, but the Judge being something pittifull towards her, caused it to be proclaimed that if any man desired to become

become the Virgins Champion, he should have free
leave to do it. Now she had two Lovers
the one presently made himselfe ready and came
into the lists to expect his adversary, afterward
the other also presented himselfe, but coming
somewhat too late, he resolved neverthelesse to
fight, and willingly suffer himselfe to be
vanquished, that so the Virgins life might be
preserved, which also succeeded accordingly.
Whereupon each challenged her: Now my Lords
instruct me, to which of them of right belongeth
she? The Virgin could hold no longer,
but said, I thought to have gained much
information, and am my selfe gotten into the
Net

Net, but yet would gladly hear whether there
be any more behind; yes, that there is, answered
the third, a Stranger Adventure hath not yet
been recounted then that which ~~hath~~ happened
γειφ⊙4 } to my selfe. In my Youth I loved a
☿ worthy Maid: Now that this my Love might attain
its wished end, I was fain to make use of
Menstruum. / an ancient Matron, who easily brought
me to her. Now it happened that the Maids
Brethren came in upon us just as we three
were together, who were in such a rage that
they would have taken my life, but upon
my vehement Supplication they at length
forced me to swear to take each of them for
a year

MVSEVM BRITANNICVM

a year, to my wedded wife. Now tell me my Lords, should I take the old, or the young one firſt We [illegible]all laughed sufficiently at this Riddle, & though some of them muttered one to another thereupon, yet none would undertake ~~to undertake~~ to unfold it. Hereupon the fourth began.

ꝛςῖφ.5./ ☿ 🜍

In a certain City there dwelt an honourable Lady who was beloved of all, but especially by a young noble Man, who would needs be too importunate with her; at length she gave him this determination, that in case he would, in a cold Winter, lead her into a fair green Garden of Roses, then he should obtain, but if not, he muſt reſolve never to see her more. The

The noble Man travelled into all Countries to finde such a man as might performe this, till at length he lite upon a little old man that promiſed to do it for him in caſe he would aſſure him of half his Eſtate; which he having conſented to, the other was as good as his word. Whereupon he invited the foreſaid Lady home to his Garden, where contrary to her expectation she found all things green, pleaſant, and warm, and withall remembring her promiſe, she only requeſted yᵗ she might once more return to her Lord, to whom with ſighs and Tears she bewailed her lamentable condition: but for as much as he

as he sufficiently perceived her faithfulness, he dispatched her back to her Lover, who had so dearly purchased her that she might give him satisfaction. This Husbands integrity did so mightily affect the Nobleman, that he thought it a sin to touch so honest a wife; so he sent her home again with honour to her Lord. Now the little Man perceiving such Faith in both these; would not, how poor soever he were; be the least, but restored the Nobleman all his Goods again, and went his way. Now (my Lords) I know not which of these persons may have shown the greatest Ingenuity? How our Tongues were quite cut off. Neither
would

would the Virgin make any other reply, but only that another should go. Wherefore the ~~Fifth~~ Sixth

q̃st. 6. would without any delay began. My Lords, I desire not to make long works; Who hath the

the stone./ greater joy he that beholdeth what he loveth, or he that only thinketh on it? He that beholdeth it, said the Virgin; nay, answered I; hereupon arose a Contest, wherefore the Sixth called out,

7. / My Lords, I am to take a wife; now I have before

virg ☿
of mot. ☽
vulg. ☿

me a Maid, a Married Wife, and a Widdow; ease me of this doubt, and I will afterwards help to order the rest. It goes well there replyed the

8./ Seventh, where a man hath his choice, but with me the Case is otherwise; In my Youth I loved
a fair

☿ a fair and vertuous Virgin from the bottom of my Heart, and she me in like manner: how beit because of her Friends denyal we could not come together in wedlock: Whereupon she was married to another, yet an honest and discreet Person, who maintained her honourably, and with affection, untill she came into the pains of Child-birth, which went so hard with her that all thought she had been dead, so with much state and great mourning she was interred. Now I thought with my selfe; during her Life thou couldst have no part in this Woman, but yet now dead as she is thou mayst embrace and Kiss her sufficiently; whereupon I took my Servant with me, who dug
her

her up by night; Now having opened the Coffin, and and locked her in my Arms, and feeling about her Heart, I found still some little motion in it, which increased more and more from my warmth, till at last I perceived that she was indeed still alive wherefore I quickly bare her home; and after I had warmed her chilled Body with a costly Bath of Herbs, I comitted her to my Mother untill she brought forth a fair Son, whom (as the Mother) I caused faithfully to be nursed. After two days (she being then in a mighty amazement) I discovered to her all the forepassed affair, requesting her that for the time to come she would live with me as a wife, against which she thus excepted, in case it
should

should be grievous to her Huſband who had well and honourably maintained her. But if it could otherwiſe be, she ~~would~~ was at the preſent obliged in Love to one as well as the other. Now after two Months (being then to make a Journey elſewhere) I invited her Huſband as a Gueſt, and amongst other things demanded of him, whether if his Deceaſed wife should come home again he could be content to receive her, and he affirming it with Tears and Lamentations, at length I brought him his wife together with his Son, and an account of all the fore-paſſed buſineſs, intreating him to ratify with his conſent my fore-purpoſed Eſpouſals. After a long diſpute he could not beat me from my right

but

but was fain to leave me the Wife. But ſtill the conteſt was about the Son. Here the Virgin interrupted him, and said, it makes me wonder how you could double the afflicted mans griefe. How, anſwered he, was I not then concerned? Upon this there aroſe a diſpute amongſt us, yet the moſt part affirmed, that he had done but right. Nay, said he, I freely returned him both his wife and Son. Now tell me (my Lords) was my honeſty, or this mans Joy the greater? Theſe words had so mightily cheared the Virgin that (as if it had been for the sake of theſe two) ſhe cauſed a Health to go round. After which the reſt of the propoſals went

on

on somewhat perplexedly, so that I could not —
retain them all, yet this comes to my mind, yt
one said, that a few years before he had seen a
Physitian, who bought a parcell of wood againſt
Winter, with which he warmed himselfe all —
9. Winter long; but as soon as the Spring returned he —
sold the very same Wood and so had the use of
it for nothing; Here must needs be skill, said
the Virgin, but the time is now paſt. Yea, —
replyed my Companion, whoever underſtands not
how to reſolve all the Riddles may give each
Man notice of it by a proper Meſsenger, I conceive
he will not be denied. At this time they began
to ſay Grace, and we aroſe altogether from the
Table

Table, rather satiſfied and merry then glutted; &
it were to be wiſhed that all Invitations and
Feastings were thus to be kept. Having —
now taken some few turns up and down the
Hall again, The Virgin aſked us whether —
we desired to begin the Wedding. Yes, said
one, noble and vertuous Lady; whereupon she
privately diſpatched a Page, and yet in the —
mean time proceeded in diſcourſe with us; ~~the~~ apo
I was, in short become so familiar with her, —
that I adventured, and requeſted her Name.
The Virgin smiled at my Curioſity, but yet —
was not moved, but Replyed, My name
contains five and fifty & yet hath
only

The Lady Chamberlain
Virg. Lucif.
Gratioſitas.

Ænigma de Nomine.

only eight Letters, the third is the third part of the fifth, which added to the sixth will produce a Number, whose root shall exceed the third it self by juſt the firſt, and it is the half of the fourth. now the fifth and the seventh are equal, the laſt and the firſt are alſo equal, and make with the second as much as the sixth hath, which contains juſt four more then the third tripled. Now tell me my Lord, how am I called? The Anſwer was intricate enough to me; yet I left not off so, but said, Noble and vertuous Lady may I not obtain one only Letter? yea (said she) that may well be done. What then

then (replyed I.) may the Seventh contain?
It contains (said she) as many as there are

60. sc. quot Virgines. }
Lords here. With this I was content, & easily
found her name; at which she was well pleased

the Author well skill'd in Algebra }
with aſſurance that much more should yet be
revealed to us. Mean time certain

Redduntur pondera choro Virginum. }
Virgins had made themselves ready, and came

2. Juvenes. /
in with great Ceremony. Firſt of all 2 Youths
carried Lights before them, one of them was
of a jocund Countenance sprightly Eyes and
gentile proportion. The other lookt ~~[illegible]~~
something angerly whatever he would have
muſt be as I afterwards perceived. After them

4. Virgines. /
firſt followed four Virgins; one looked shamefacedly

shamefacedly towards the Earth, very humble in behaviour, the Second was alſo a modeſt baſhfull Virgin; The third as she entered the Room seemed amazed at somewhat, and as I underſtood she cannot well abide where there is too much mirth. The fourth brought with her certain small wreaths thereby to manifeſt her kindneſs &

2. Virgins/ liberality. After theſe four came two wch were somewhat more gloriously Apparelled; they saluted us courteouſly; One of them had a Gown of Sky-Colour spangled with golden Stars; The other was Green, beautified with red & white Stripes. On their Heads they had thin flying Tiffaties which did moſt becomingly adorne them.

Virgo præstans. } Urania./ At laſt came one alone who had on her head a Coronet, but rather looked up towards Heaven, then towards the Earth. We all thought it had

the Dutchess./ been the Bride, but were much miſtaken, although otherwiſe in honour, Riches & State she much surpaſſed the Bride; and she afterwards ruled the whole Wedding. Now on this occaſion we all followed our Virgin, & fell down on our knees, howbeit she ſhewed her selfe extream humble offering every one her hand, and admoniſhing us not to be too much surprized at this, for this was one of her smalleſt Bounties, but to liſt up our Eyes to our Creator and learn hereby to acknowledge

his

his Omnipotency, and so proceed in our — enterprised Course, employing this Grace to the praise of God and the Good of Man. In sum her words were quite different from those of our Virgin, who was somewhat more worldly. They pierced even through my bones and marrow And thou, said she further to me; hast — received more then others, see that thou also — make a larger return. This to me was a very strange Sermon; for as soon as we saw the — Virgins with the Musick we imagined we — must presently fall to Dancing but that time was not as yet come.

Now the Weights whereof mention hath been before

before

Ponderum repositio in locum suum. }
the Dutchess.

before made stood still in the same place, whereof the Queen (I yet know not who she was) comanded each Virgin to take up one, but to our Virgin she gave her own, which was the last and greatest, and comanded us to follow behinde; our Majesty was then somewhat abated, for I well observed that our Virgin was but too — good for us, and that we were not so highly — reputed as we our selves were almost in part — willing to phantasie. So we went behind in our order and were brought into the first

Reginæ habitatio }
the Dutchess

Chamber, where our Virgin in the first place hung up the Queens weight, during which an — excellent Spirituall Hymn was sung; there was

was

Suppellex./ there was nothing costly in this Room, save
only certain curious little Prayer Books,
which should never be missing. In the midst
was erected a Pulpit, very convenient for
Prayer, wherein the Queen kneeled down, about
her we were all fain to kneel and pray after
the Dutchess./ the Virgin, who read out of a Book, That
Sponsalia./ this Wedding might tend to the honour of
God and our own benefit. Afterwards
we came into the second Chamber where the
first Virgin hung up her weight also, and so
forward till all the Ceremonies were finished.
Hereupon the Queen again presented her hand
to everyone, and departed thence with her
Virgin.

Short.

Virgin Our president stayed yet a while with us.
irgo cifera iscedit ubitum But because it had been already two hours
night, she would no longer detain us; me-
thought she was glad of our Company, yet
she bid us good night and wished us
quiet rest, and so departed friendly
urorum mitum ficium although unwillingly from us. Our Pages were
well instructed in their business, and therefore
shewed every man his Chamber; and stayed also
with us in another Pallet; that in case we
needed any thing we might make use of
them. My Chamber (of the rest I am not able
Autoris thalamus. to speake) was royally furnished with rare
Tapistries, and hung about with paintings.
But

But above all things I delighted in my Page; who was so excellently spoken, and experienced in the Arts, that he yet spent me another hour, & it was halfe an hour after three when first I fell asleep. And this indeed was the first night that I slept in quiet, and yet a scurvy Dream would not suffer me to rest; For I was all the night troubled with a Door which I could not get open, but at last I did it. With these Phantaſies I paſsed the time, till at length towards Day I awaked.

Somnium de porta difficili.

Finis Tertij Diei

1714.

The Fourth Day.

Autor longiusculè dormiens expergeſit.

I still lay in my Bed and leiſurely surveighed all the noble Images and Figures up and down about my Chamber, during which on a sudden I heard the Musick of Coronets as if they had been already in Proceſsion. My Page skipped out of the Bed as if he had been at his wits end, and looked more like one dead then living; In what case I then was is easily imaginable, for said he, The rest are already preſented to the King; I know not what else to do, but weep outright, and Curse my own sloathfulneſs; Yet I dreſsed my selfe, but my

Page

Page was ready long before me and ran out of the Chamber to see how affairs might yet stand.

But he soon returned, and brought with him this joyfull news that the time indeed was not yet past, only I had over slept my Breakfast, they being unwilling to waken me because of my Age; But that now it was time for me to go with him to the Fountain where the most part were assembled; with this consolation my spirit returned again, wherefore I was soon ready with my habit, and went after the Page to the Fountain in the aforementioned Garden where I found that the Lyon instead of his Sword had a pretty large Tablet by him. Now having well viewed it, I found —

Jentaculo privatur.

bonis Tabula

I found that it was taken out of the ancient Monuments and placed here for some especial honour. The Inscription was somewhat worn out wth Age — and therefore I am minded to set down here — as it is, and give every one leave to consider it.

HERMES PRINCEPS.
POST TOT ILLATA
GENERI HUMANO DAMna,
DEI CONSILIO:
ARTISQUE ADMINICULO,
MEDICINA SALUBRIS FACT?
HEIC FLUO.
Bibat ex me qui potest: lavet,
qui vult: turbet qui audet.

BIBITE FRATRES,ET VIVITE

Scriptura facilis. } This Writing might well be read and understood, and may therefore fitly be here placed, because easier than any of the rest: Now ~~afte~~ after we had first washed our selves out of the Fountain and every man had taken a draught out of an

Potus. / intirely Golden Cup, we were once more again to follow the Virgin into the Hall, and there put

vestitus. / on new Apparell which was all of Cloth of Gold gloriously set out with Flowers, There was also given to every one another Golden Fleece which was set about with precious Stones, and various workmanship according to the utmost skill of each Artificer On it hung a weighty Medal of Gold, whereon were figured the Sun and Moon in opposition; but on the other side stood this Posie.

The light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven times lighter than at present.

But our former Jewels were laid in a little

Clinodia. / Casket, and comitted to one of the waiters. After this the Virgin led us out in our

Musici order where the Musitians waited ready at the door, all appareled in red velvet with white Guards. After which a Door (which I

Accessus ad Regis Aulam } never saw before) to the Royal winding stayres was

was unlocked; There the Virgin led us together
365 days. with the Musick, up three hundred sixty five
stairs, there we saw nothing but what was of extreame
costly and artificial Workmanship; and still the
further we went, the more glorious still was the
Furniture, untill at length at the top we came
Laboratorium arcuatum 60. Virgines under a painted Arch, where the sixty Virgins
attended us all Richly Apparelled; Now as soon
as they had bowed to us and we as well as we
could, had returned our reverence, our Musitians
were dispatched away, who were fain to go down the
winding stairs again the Door being shut after them.
After this a little Bell was tolled; then came in a
beautiful Virgin who brought every one a wreath
of

Virg. Lucif. of Laurel; But our Virgins had branches given;
Mean time a Curtain was drawn up; Where I saw
the King and Queen as they sate there in their
Majesty, and had not the yesterday Queen so faithfully warned me, I should have forgotten my
Regis et Reginæ gloria. self, and have equalled this unspeakable glory to
Heaven. For besides that the Room glistered of
meer Gold and pretious stones; the Queen's Robes
were moreover so made, that I was not able to
behold them. And whereas I before esteemed
any thing for handsom, here all things so much
surpassed the rest, as the Stars in Heaven are
elevated. In the mean time the Virgin stept in,
and so each of the Virgins taking one of us
by

Virgo Lucif. præsentat hospites Regi.

by the hand with most profound Reverence pre=
sented us to the King. Whereupon the Virgin began
thus to speak. That to honour your Royall
Majesties (most gracious King & Queen) these Lords here
present have adventured hither with peril of
Body and Life; your Majesties have reason to
rejoyce, especially since the greatest part are
qualified for the inlarging of your Majesties Estate
and Empire, as you will finde the same by a most
gratious and particular Examination of each of
them. Herewith I was desirous thus to have them
in Humility presented to your Majesties, with most
humble suit to discharge me of this my Comission
and most gratiously to take sufficient Information

Information from each of them concerning both
my Actions and Omissions.

Hereupon she laid down her Branch upon the
ground. Now it would have been very fitting
for one of us to have put in and spoken some
what on this Occasion, but seeing we were all
troubled with the falling of the [illegible]
Uvula, at length the old Atlas stept forward
and spake on the Kings behalfe; Their Royal
Majesties do most gratiously rejoyce at your
arrival, and will that their Royal Grace be
assured to all, and every man, And with thy
Administration Gentle Virgin they are most gratious
=ly satisfied & accordingly a royal reward shall
therefore

Hospites nesciunt respondere Atlas respondet therefore be provided for thee; yet it is still their intention, that thou shalt this day continue with them in as much as they have no reason to mistrust thee. Hereupon the Virgin humbly took up the Branch again. and so we for this first time were to step aside with our Virgin. /

(Descriptio Laboratorij) This Room was square on the Front, five times broader then it was long; but towards the West it had a great Arch like a Porch, wherein (3 Subsellia /) stood in Circle three glorious Royal Thrones, yet the middlemost was somewhat higher then the rest. Now in each Throne sate two persons (1. Rex senex Conjux juvenis) in the first sate a very antient King with a Grey beard

yet his Consort was extraordinary fair & young (3. Rex et Conjux senex.) In the third Throne sate a black King of Middle age, and by him a dainty old Matron, not crowned but covered with a Vail. But in the middle (. Juvenes. /) sate the 2 young Persons, who though they had likewise Wreaths of Laurell upon their Heads, yet over them hung a larg and costly Crown. Now albeit they were not at this time so fair as I had before imagined to my selfe, yet so it was to be. Behinde them on a (camna. Assessores.) round Form sate for the most part antient men, yet none of them (at which I wondered) had any sword, or other Weapon about him; (qualis nam; num illa irtutes-?) Neither saw I any other Life-guard, but certain Virgins which were

were with us the Day before who sate on the sides-
of the Arch, Here can I not passe in silence how-
Cupido. / the little Cupid flew to and again there; but for
the most part he hovered and played the wanton
about the great Crown; sometimes he seated him=
self in between the two Lovers, somewhat smiling-
upon them with his Bow. Nay, sometimes he made-
as if he would shoot one of us; In brief, this Knave-
was so full of his waggery, that he would not spare
Aves. / even the little Birds, which in multitudes flew up-
and down the Room, but tormented them all he-
Virgines. / could. The Virgins also had their pastimes with him,
but whensoever they could catch him, it was not so-
easy a matter for him to get from them again.
Thus

Thus this little Knave made all the sport and-
mirth.

suppellex in Aula. Altare. 1. Book. Before the Queen stood a small but unexpressedly
curious Altar, wherein lay a Book covered with
black Velvet, only a little overlayed with Gold;-
1. Taper. / by this stood a small Taper in an Ivory Candlestic
now although it were very small, yet it burnt-
continually, and stood in that manner that had
not Cupid, in sport, now and then puffed upon
it, we could not have conceived it to be Fire:
3. Sphere /- By this stood a [illegible] Sphere or Celestial Globe wch
of it self turned clearly about. Next this a-
4. Watch small striking Watch, By that a little Christall-
5. little Fountain Pipe or Syphon Fountain out of which-
perpetually-

perpetualy ran a clear Blood red Liquor; and last of all a
6. Scul. Serpent. / Scul or Deathshead; in this was a white Serpent,
which was of such a length, that though she crept
circle wise about the rest of it, yet her Taile still
remained in one of the Eye-holes, untill her head again
entered at the other, so she never stirred from her
scull, unlesse it happened that Cupid twitched a
little at her, for then she slipt in so suddenly, that
we all could not choose but marvell at it: Together
with this Altar there were up and down the Room
Imagines. wonderfull Images, which moved themselves, as if
they had been alive, and had so strange a contrivance,
that it would be impossible for me to relate it all:
Likewise as we were passing out, there began such a
marvellous

Musica. / marvellous kind of vocal Musick, that I could
certainly tell whether it were performed by the
Virgins who yet stayed behinde or by the Images
themselves. Now we being for this time satisfied
Disceditur ex Laborato= io. went thence with our Virgins, who, the Musitians
being already present, led us down the winding
stairs again, but the Door was diligently locked and
bolted. As soon as we were come again into the
Hall; one of the Virgins began: I wonder, Sister,
* virgines jorantur + senio tutoris. that you durst adventure your selfe amongst so
many Persons: My Sister, replyed our President,
I am fearfull of none so much as of this *man,
pointing at me. This speech went to the Heart of
me: For I well understood that she mocked at my
age;

Age, and indeed I was the oldeſt of them all. Yet
she comforted me again with promiſe, That in case
I behaved myſelfe well towards her, she would
eaſily rid me of this burden. Mean time a
Convivium cum Virgi=nibus. } Collation was again brought in, and every one's
Virgin seated by him, who well knew how to shorten
the time with handſome Diſcourſes: But what
Sermones Convivales. } their Diſcourſes and Sports were I dare not blab
out of School. But moſt of the Queſtions were
about the Arts, whereby I could lightly gather
that both young and old were conversant in the
Sciences. But still it run in my thoughts how I
Autor mæſtus ob senium. } might become young again, whereupon I was some=
what the sadder; This the Virgin perceived, and
therefore

therefore began, I dare lay any thing, if I lye with
him to night he shall be pleaſanter in the morning.
Hereupon they began to laugh, and albeit I bluſhed
all over, yet I was fain to laugh too at my own ill
luck.

Jocosum solatium accipit a Virgine. } Now there was one there that had a minde to
returne my diſgrace again upon the Virgin; where
upon he said, I hope not only we, but the Virgins
too themselves will beare witneſs in behalfe of
Socio. / our Brother, that our Lady Preſident hath promiſed
herſelfe to be his Bedfellow to Night. I should be
~~Virg. Lucif.~~ / well content with it, Replyed the Virgin, if I had
not reason to be afraid of these my sisters, there would
Virg. Lucif. / be no hold with them should I chuſe the best,
and

and handsomest for my selfe, against their will.

My Sister, presently began another, We find hereby that thy high Office makes thee not proud; wherefore if by thy permission we might by Lot part the Lords here present amongst us for Bed-fellowes, thou shouldst with our Good will have such a Prerogative. We let this passe for a Jest, and began again to discourse together. But our Virgin could not leave tormenting us, and therefore began again, My Lords, how if we should permit fortune to decide which of us must lye together to Night? Well said I, if it may be no otherwise, we cannot refuse such a proffer, Now because it was concluded to make this tryal after meat, we resolved to sit no longer at Table ~~meat~~ so we arose, and each

Ludicra electio una dormientium

each one walked up, and down with his Virgin.

Nay, said the Virgin, it shall not be so yet, but let us see how Fortune will couple us; Upon which we were seperated asunder: But now first arose a dispute how the business should be carried, but this was only a premeditated device, for the Virgin instantly made the proposall that we should mix our selves together in a Ring, and that she beginning to count from her self, the seventh, was to be content with the following seventh, whether it were a Virgin or a Man; for our parts we were not aware of any craft and therefore permitted it so to be; but when we thought we had very well mingled our selves, the Virgins neverthelesse were so subtil that each one knew

Knew her station before hand: The Virgin began to reckon, the seventh next her was again a Virgin the third seventh a Virgin likewise; and this hap so long till (to our amazement.) all the Virgins came forth, and none of us was hit; Thus we poo pittifull Wretches remained standing alone; and were moreover forced to suffer our selves to be jeered too and confesse we were very handsomly couzened. In short, who ever had seen us in our Order, might sooner have expected the Skye to fall, then that it should never have come to our turn. Here with our Sport was at an end, and we were fain to satisfy our selves with the Virgins waggery. In the interim, the little wanton Cupid came also in unto us; but

because

because he presented himselfe on behalfe of their Royal Majesties, and delivered us a Health (as from them) out of a golden Cup, and was to call our Virgins to the King, withall declaring he could at this time tarry no longer with them we could not sufficiently sport our selves with him: So with a due returne of our most humble we let him flye forth again. Now because (in the Interim) the mirth began to fall into my Consorts feet, and the Virgins were nothing

a merry dance./ sorry to see it, they quickly lead up a civil Dance whome I rather behold with pleasure, then assisted. For my Mercurialists were so ready with their postures, as if they had been long of the Trade.

After

Hospites
invitantur
a Virgine
Lucif. ad
comœdiam.

After some few Dances our preſident came in again, and told us how the Artists & Students had offered themselves to their Royall Majeſties, for their Honour and Pleaſure; before their departure to act a merry Comedy; and if we thought good to be preſent at it, and to wait upon their Royal Majeſties to the House of the Sun, it would be acceptable to them, and they would moſt graciously acknowledge it: Hereupon in the firſt place we returned our moſt humble thanks for the Honour vouchsafed us, not only so, but moreover moſt ſubmiſsively tendered our small Service, which the Virgin related again, and presently brought word to attend their Royal

Majeſties

Majeſties (in our Order) in the Gallery, whither we were soon lead, and stayed not long there for the Royal Proceſsion was juſt ready yet without any Muſick at all. The unknown Queen, who was yeſterday with us, went foremoſt with a small and coſtly Coronet, apparelled in white Sattin, she carried nothing but a small Crucifix which was made of a Pearl, and this very day wrought between the young King and his Bride. After her went the six forementioned Virgins in two ranks, who carried the Kings Jewels belonging to the little Altar: next to those came the three Kings.

Proceſsus
Regis ad
ſpectandum
Comœdiam.

The Bridegroom was in the midst of them in a

in a

in a plain dress, only in black Sattin after the Italian Mode. He had on a small round black Hat, with a little black pointed Feather, which he courteously put off to us, thereby to signify his favour towards us. To him we bowed our selves, as also to the first, as we had been before instructed. After the Kings came the three Queens two whereof were richly habited, only she in the middle went likewise all in black, and Cupid held up her Train; After intimation was given to us to follow, and after us the Virgins, till at last old Atlas brought up the rear. In such Procession, through many stately Walks we at length came to the
the

statio Spectatorum.

the Sun, there next to the King and Queen upon a richly furnished Scaffold to behold the fore-ordained Comedy: We indeed though separated, stood on the right hand of the Kings, but the Virgins on the left, except those to whom the Royal Ensignes were comitted. To them was allotted a peculiar standing at top of all. But the rest of the attendants were fain to stand below between the Columns, and therewith to be content. Now because there are many remarkable Passages in this Comedy, I will not omit in brief to run it over.

Præcipua quæ agebantur Actus. 1.

First of all came forth a very ancient King
King

King, with some Servants, before whose Throne was brought a little Chest, with mention that it was found upon the Water, Now it being opened, there appeared in it a lovely Babe, together with certain Jewels, and a small Letter of parchment sealed, and superscribed to the King. Which the King therefore presently opened, and having read it, wept, and then declared to his Servants how injuriously the King of the Moors had deprived his Aunt of her Country, and had extinguished all the Royall Seed even to this Infant with the Daughter of which Country he had now purposed to have ~~m~~ matched his Son.

Hereupon

Hereupon he swore to maintain perpetual enmity with the Moors and his Allies, and to revenge this upon him; and therewith comanded that the Child should be tenderly nursed; and to make preparation against the Moor; Now this provision and the Discipline of the young Lady (who after she was grown up was comitted to an ancient Tutor) continued all the first Act, with many very fine and laudable sports besides.

Interludium/ In the Interlude a Lyon and a Griffon were set at one another to fight, and the Lyon got the Victory; which was also a pretty sight

Actus 2. In the second Act, the Moor a very black treacherous fellow, came forth also, who having with vexation understood that his Murder was discovered, and that too a little Lady was craftily stollen from him began thereupon to consult how by Stratagem he might be able to encounter so powerful an adversary, whereof he was at length advised by certain Fugitives who by reason of famine fled to him: So the young Lady contrary to all mens expectation fell again into his hands: Whom had he not been wonderfully deceived by his own Servants, he had like to have caused to be slain. Thus this Act too was concluded with a marvellous triumph of

of the Moore.

Act. 3. In the third Act a great Army on the Kings party was raised against the Moore, and put under the conduct of an ancient valiant Knight who fell into the Moores Country, till at length he forceably rescued the young Lady out of the Tower, & apparraled her anew: After this in a trice they erected a glorious Scaffold & placed their young Lady upon it: presently came twelve Royal Embassadors amongst whom the fore mentioned Knight made a Speech alledging that the King his most gratious Lord had not only heretofore delivered her from death

death, and even hitherto caused her to be royally brought up (though she had not behaved her selfe altogether as became her) But moreover his Royal Majesty had, before ☿ 🜍 others elected her, to be a Spouse for the young Lord his Son: and most graciously desired that the said Espousals might be really ~~[illegible]~~ executed in case they would be sworn to his Majesty upon the following Articles. Hereupon out of a Patent he caused certain glorious conditions to be read, which if it were not too long were well worthy to be here recounted. In briefe the young Lady took an Oath inviolably to observe the same returning thanks with a

in

in most seemly sort for this so high a Grace. Whereupon they began to sing to the Praise of God, of the King, and the young Lady, and so for this time departed.

Interludium. For sport, in the mean while, the four Beasts of Daniel, as he saw them in the Vision, and hath at large described them, were brought in all which had its certain signification.

Actus 4. In the fourth Act the young Lady was again restored to her lost Kingdom, and crowned, and for a space, in this array conducted about the place with extraordinary Joy: after this many and various Embassadors presented themselves, not only to wish her

prosperity

prosperity but also to behold her Glory. Yet it
was not long that she preserved her Integrity,
but soon began again to look wantonly about
her, and to wink at the Embassadors and Lords;
wherein she truly acted her part to the Life.
These her manners were soon known to the
Moore, who would by no means neglect such
an opportunity, and because her Steward had
not sufficient regard to her, she was easily
blinded with great promises, so that she had
no good confidence in her King, but privily
submitted her selfe to the intire disposall of
blacknesse ag.ⁿ } the Moore. Hereupon the Moore made haste,
and having (by her consent) gotten her into his
Hands

Hands, he gave her good words so long till all her
Kingdome had subjected it selfe to him: After
which in the third Scene of this Act, he caused
her to be lead forth, and first to be stript stark
naked, and then upon a Scurvy wooden Scaffold
to be bound to a Post, and well scourged, and at
last sentenced to Death. This was so wofull a
Spectacle, that it made the eyes of many to run
over. Hereupon thus naked as she was, she
was cast into Prison, there to expect her Death
which was to be procured by Poyson, which yet
killed her not, but made her leprous all over:
Thus this Act was for the most part lamentable
Interludium.) Between, they brought forth Nebuchadnezzars
Image

Image; which was adorn'd with all manner of Arms, on the Head, Breast, Belly, Legs, and Feet, and the like; of which more hereafter in our future explication

Actus 5. In the fifth Act the young King was acquainted wth all that had passed between the Moor, and his future Spouse; who first interceded with his father for her, intreating that she might not be left in that Condition; which his Father having agreed to, Embassadors were dispatched to Comfort her in her Sickness and Captivity; but yet withall to give her notice of her inconsideratedness. But she would not yet receive them, but consented to be the Moor's Concubine, which was also done and the young King was acquainted with it

After

Interludium. After this comes a band of Fools, each of which brought with him a Cudgel wherewith in a trice, they made a great Globe of the World, and as soon undid it again, it was a fine sportive Phantasie.

Actus 6. In the sixth Act the young King resolved to bid battle to the Moore, which also was done. And albeit the Moore was discomfited, yet all held the young King too, for dead. At length he came to himselfe again, released his spouse, and comitted her to his Steward and Chaplain. The first whereof tormented her mightily, at last the Leaf turned over, and the Priest was so insolently wicked that he would needs be above all, untill the same was reported to the young King

King, who hastily dispatched one who broke the no of the Priests mightiness, and adorned the Bride in some measure for the Nuptials.

Interludium. After the Act a vast artificial Elephant was brought forth: he carried a great Tower with Musitians which was also well pleasing to all.

Actus.7. In the last Act the Bridegroom appeared in such pomp as is not well to be believed, and I was amazed how it was brought to passe. The Bride met him in the like Solemnity. Whereupon all the People cryed out Vivat Sponsus, Vivat Sponsa. So that by this Comedy, they did withall congratulate our King and Queene in the most stately manner: which

Comaedorum applausus erga Regem et Reginam.

which (as I well observed) pleased them extraordinary well.

At length they made some passes about the stage in such Procession, till at last they altogether began thus ~~to~~ sing.

Cantilena.

I.

This time full of Love
Does our Joy much improve
Because of the King's Nuptial;
And therefore let's Sing
That from all parts 't may ring,
Blest be he that granted us all

II.

The Bride most exquisitely fair
Whom we attended with long care!
To

To him in troths now plighted:
We fully have at length obtain'd,
The same for which we did contend:
He's happy, that's fore-sighted.

III

Now the Parents Kind and good
By intreaties are subdu'd:
Long enough in hold was the mow'd:
In honour increase
Till Thousands arise.
And spring from your own proper Blood.

Epilogus./ After this thanks were returned, and the Comedy was finished with Joy, and the particular good liking of the Royal Persons, wherefore ~~the Royal Persons~~ the

(the Evening also being already hard by) they departed together in their forementioned order:

Hospites invitantur ad cænam Regis et Reginæ.

But we were to attend the Royal Persons up the winding stairs into the forementioned Hall, where the Tables were already richly furnished, and this was the first time that we were invited to the Kings Table. The little Altar was placed in the midst of the Hall, and the six forenamed Royal Ensignes were laid on it.

Rex Adolesc:/ At this time the young King behaved himselfe very gratiously towards us but yet he could not be heartily merry; But howbeit he now and then discoursed a little with us, yet he often sighed, at which the little Cupid only mocked, & play'd playd his waggish tricks. The old King and Queen

Reges adulti.

were very serious, only the Wife of one of the ancient Kings was gay enough, the cause whereof I yet understood not.

Ordo discumbentium.

During this, the Royal Persons took up the first Table, at the second we only sate. At the third, some of the principal Virgins placed themselves: The rest of the Virgins and men, — were all fain to wait. This was performed with- such state and solemn stillness, that I am —— afraid to make many words of it:

Ornatus vestium.

Here I cannot leave untouched how that all the Royal Persons, before Meat, attired themselves in snow white glittering Garments, and so sate down to Table. Over the Table hung the forementioned great

golden

Corona super mensam

golden Crown, the pretious Stones whereof — without any other Light, would have sufficiently Illuminated the Hall. However all the — Lights were kindled at the small Taper upon the Altar; what the reason was I did not — certainly know. But this I took very good — notice of that the young King frequently sent meat to the white Serpent upon the little — Altar, which caused me to muse. Almost all the Prattle at this Banquet was made by little

Cupido was the merriest

Cupid, who could not leave us (and me indeed especially) untormented. He was indeed always producing some strange matter. However there was no considerable mirth, all went silently on;

from

from whence I, by my selfe, could imagin some
great imminent Peril. For there was no Musick
at all heard, but if we were demanded any thing
Sermones Graves.
we were fain to give round short answers, and
so let it rest. In short all things had so strange
a face, that the Sweat began to trickle down all
over my body; and I am apt to believe that the
stout heartedst Man alive would then have lost
his courage. Supper being now almost ended,
the young King comanded the Book to be
reached him from the little Altar. This he
Oratio Regis Adolescentis
opened & caused it once again by an old man to be
propounded to us whether we resolved to abide
with him in prosperity and adversity; which we
having

having with trembling consented to, he further
caused us sadly to be demanded whether we would
give him our Hands on it, which when we could
find no evasion, was fain so to be: Hereupon
one after another arose, and with his owne hand
writ himself down in this Book. When this
also was performed, the little Christal Fountain,
together with a small Christal Glass was brought
A Health.
near, out of which all the Royal Persons one
after another Drank, afterward it was
reached to us too, and so forward to all Persons,
and this was called the Draught of Silence.
Haustus de Silentio
Hereupon all the Royal Persons presented us their
Hands, declaring that in case we did not now
stick

stick to them, we should now & never more
hereafter see them; which verily made our Eyes
Fidejubetur Virgo Lucifera. run over. But our preſident engaged her selfe
and promiſed very largely on our behalfe, which
gave them satiſfaction. Mean time a little
Bell was tolled, at which all the Royal Perſons
waxed so mighty bleak that we were ready
utterly to deſpair. They quickly put off their
white Garments again, and put on intirely black
Mors Regulorum ones; The whole Hall likewiſe was hung about
with black Velvet, the Floor was covered with
black Velvet, with which alſo the Cieling above
(all this being before prepared) was overſpread.
After that the Tables were removed away, and
all

all had seated themselves round about upon the
Form, and we alſo had put on black habits; in
comes our Preſident again, who was before
gone out, and brought with her six black Taffata
metalis.. Scarfs with which she bound the six Royal
Perſons Eyes. Now when they could no longer
see, there were imediately brought in by the
Servants six covered Coffins, and set down in
the Hall, alſo a low black seat placed in the
midſt. Finally, there stept in a very cold black
♁ q. tall man who bare in his hand a sharp axe.
Decollatio Regum. Now after that the old King had been first
brought to the Seat his head was instantly
whipt off, and wrapped up in a black Cloth,
but

but the Blood was received into a great Golden Goblet, and placed with him in the Coffin that stood by, which being covered was set aside. Thus it went with the rest alſo, so that I thought it would at length have come to me too, but it did not; For as soon as the six Royal Perſons were beheaded the black man went out again; after whom another followed, who Beheaded him too juſt before the Door, and brought back his head together with the ax, which were laid in a little Chest. This indeed to me seemed a bloody Wedding, But becauſe I could not tell what would yet be the event, I was fain for that time to capitivate my underſtanding untill I were further reſolved

Carnificis.

Hospites mærent.

For the Virgin too, seeing that some of us were faint hearted and wept, bid us be content. For said she to us, The Life of those standeth now in your hands, and in caſe you follow me, this Death shall make many alive. Herewith she intimated we should go sleep, and trouble our selves no further on our part, for they should be sure to have their due right; and so she bade us all Good night, saying, That she must watch the dead Corps this night: We did so, and were each of us conducted by our Pages into our Lodgings. My Page talked with me of sundry and various matters (which I still very well remember) and gave me cauſe enough to—

Solatium.!

Cura nocturna mortuorum.

Hospites eunt cubitum.

to admire at his understanding: But his intention
was to lull me asleep, which at last I well
observed, whereupon I made as though I was
fast asleep, but no sleep came into my eyes, &
I could not put the beheaded out of my
minde. Now my Lodging was directly over
Cubiculum./ against the great Lake, so that I could well
look upon it, the Windings being nigh the bed
About midnight as soon as it had struck
visio nocturna } twelve on a sudden I espied on the Lake a
a great Fire, wherefore out of fear I quickly
opened the Window to see what would
become of it; then from far, I saw seven
ships making forward, which were all
stuck

stuck full of Lights. Above on the top of
each of them hovered a Flame that passed to and
fro, and sometimes descended quite down, so
that I could lightly judge that it must needs
be the Spirits of the Beheaded. Now these
Ships gently approached to Land, and each
of them had no more than one Mariner.
As soon as they were now gotten to shore,
I presently espied our Virgin with a Torch
going towards the Ships, after whom the six
covered Coffins together with the little Chest,
were carried; and each of them privily laid
in a Ship. Wherefore I awaked my Page too,
who hugely thanked me, for having run much
up &

Cadavera
avehuntur
trans
Lacum —

S
f
C
n
f
n
S
h
f
C
u
f
S
or

w I was also —

see in my —

—

Day

der wished for

ne out of bed, —

ht yet ensue; —

Now after —

, and according —

the stairs, it was —

from the —
Hall —

& down all the day he might quite have overslept this, tho' he well knew it. Now as soon as the Coffins were laid in the Ships, all the Lights were extinguished and the six flames passed back together over the Lake; So that there was no more but one Light in each Ship for a Watch. There were also some hundreds of watchmen who had encamped themselves on the shore; and put the Virgin back again into the Castle; who carefully bolted all up again, so that I could well judge that there was nothing more to be done this night, but that we must expect the day; so we again betook our selves to rest. And I only of all my Company had a Chamber towards the Lake, and saw this, so that now I was also extream weary, and so fell asleep in my manyfold Speculations.

Cadavera avehuntur trans Lacum

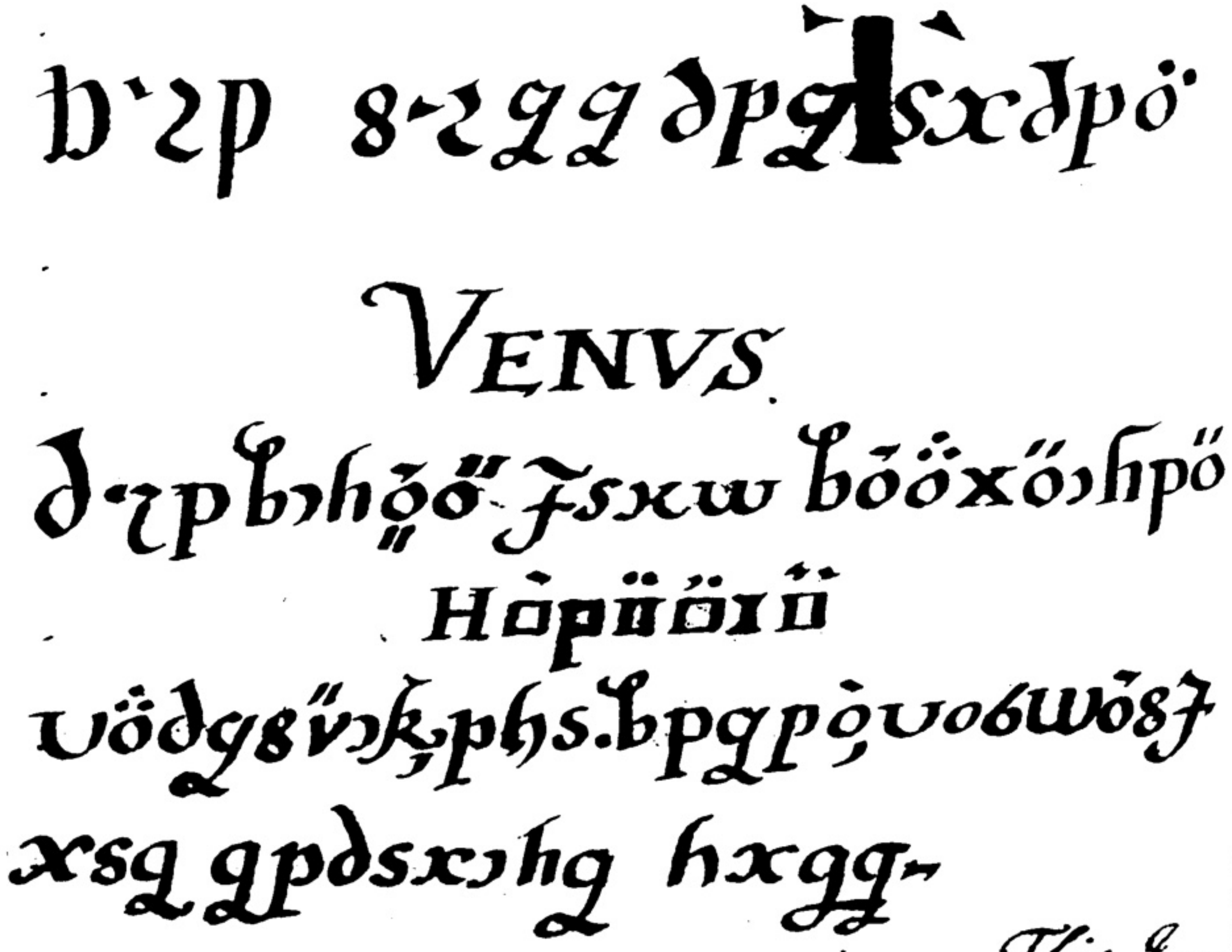
Autor solus hæc vidit.

The fifth Day

Obambulatio antelucana.

The night was over, and the dear wished for day broken, when hastily I got me out of bed, more desirous to learn what might yet ensue, than that I had sufficiently slept. Now after that I had put on my Cloaths, and according to my custom was gone down the stairs, it was still too early, and [illegible] no body [illegible]om the Hall

Hall, wherefore I intreated my page, to lead me a little about in the Castle; and show me somewhat that was rare; who was now (as always) willing, and presently down certain steps under ground [illegible] a great [illegible] Door on [illegible]ch the following Words in great Copper Letters were fixed.



This I—

Thalamus
Veneris
Sepulchrum

This I thus copied, and set down in my Table Book. Now after this Door was opened, the Page led me by the hand through a very dark Passage till we came again to a very little Door, that was now only put too, For (as the Page informed me) it was first opened but yesterday when the Coffins were taken out, and had not been since shut. Now as soon as we stepped in, I espied the most precious thing that Nature ever created: For this Vault had no other light but from certain huge great Carbuncles; And this (as I was informed) was the Kings Treasury.

But the most glorious and principal thing, that I here—

Thesaurus Regis.

here saw, was a Sepulcher (which stood in the middle) so rich that I wondered it was no better guarded whereunto the Page Answered me, That I had good reason to be thankfull to my Planet, by whose influence it was, that I had now seen certain pieces which no humane Eye else (except the King's Family) had ever had a view of.

Descriptio Sepulchri.

This Sepulcher was triangular and had in the middle a Kettle of pollished Copper, the rest was of pure Gold and pretious stones; In the Kettle stood an Angel, who [illegible] held in his Arms an unknown Tree; from which it continually dropped into the Kettle and as oft as the Fruit fell into the Kettle it turned into water too, & ran out

out

---

28 Sheet

out from thence into three small Golden Kettles standing by. This little Altar was supported by these three Animals, an Eagle an Ox & a Lyon,

θ ☿ 🜍

which stood on an exceeding costly Base. I asked my Page what this might signify: Here, said he, lies buried Lady Venus, that Beauty which hath undone many a great Man, both in Fortune, Honour, Blessing and Prosperity.

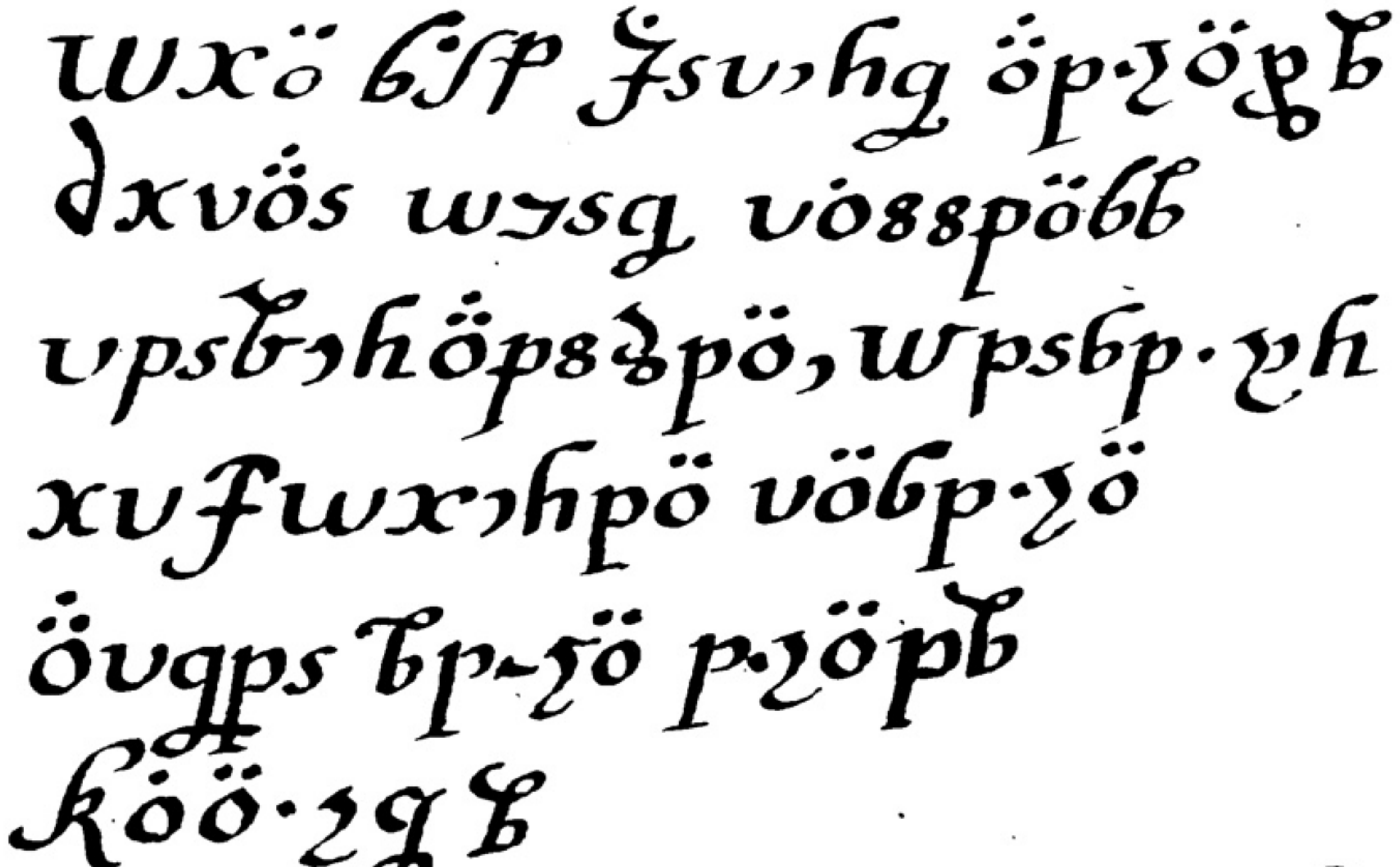
Aliud Triclinium.

After which he showed me a Copper Door on the Pavement. Here (said he) if you please, we may go further down; I still follow you (replyed I) so I went down the steps, where it was exceeding dark, but the Page imediately opened a little Chest, wherein stood a small everburning ever burning Taper, at which he kindled one of the many Torches which lay by. I was mightily terrified, and seriously asked how he durst do this? He gave me for an Answer, As long as the Royal Persons are still at rest, I have nothing to fear. Herewith I espied a rich Bed, ready made; hung about with curious Curtains, one of which he drew, where I saw the Lady Venus stark-naked (for he heaved up the Coverlets too) lying there in such Beauty, and a fashion so surprizing that I was almost besides my selfe, neither do I yet know whether it was a piece thus carved, or an humane Corps that lay dead there; for she was altogether imoveable, and yet I

durst

Descriptio corporis Veneris dormientis.

durst not touch her. So she was again covered and the Curtain drawn before her, yet she was still (as it were) in my Eye: But I soon espyed behinde the Bed a Tablet, on which it was thus written.



I asked my Page concerning this Writing; but he laughed, with promise that I should

know

know it too. So he putting out the Torch we
again ascended: Then I better viewed all
the little Doors, and first found, that on
every corner there burned a small Taper
of Pyrites, of which before I had taken no
notice; for the fire was so clear, that it looked
much liker a Stone than a Taper. From
this heat the Tree was forced continually
to melt, yet it still produced new fruit.

Arboris calor ex facibus.

Now, behold, (said the Page) what I heard
Revealed to the King by Atlas, When the
Tree (said he) shall be quite melted down,
Then shall Lady Venus awake, and be the
Mother of a King. Whilst he was
thus

Mulcta facta hujus obambula=tionis

thus speaking, in flew the little Cupid, who at
first was somewhat abashed at our presence,
but seeing us both look more like the Dead than
the Living, he could not at length refrain from
Laughing, Demanded what Spirit had brought
me thither, whome I with trembling answered,
that I had lost my way in the Castle, and
was by chance come hither, and that the Page
likewise had been looking up and down for
me, and at last lited upon me here, I
hoped he would not take it amiss. Nay then
'tis well enough, yet said Cupid, my old busie
Grandsir, but you might lightly have served
me a Scurvy me a scurvy trick, had you been
aware

aware of this Door. Now I must look better to it, and so he put a strong lock on the Upper Door, where we before descended. I thanked God that he lited upon us no sooner, My Page too was the more jocond, because I had so well helped him at this pinch.

Yet can I not (said Cupid) let it pass unrevenged, that you were so near stumbling upon my Dear Mother; with that he put the point of his Dart into one of the little Tapers, and heating it a little, pricked me with it on the hand, which at that time I little regarded, but was glad that it went so well with us, and that we came off

without further danger: Mean time my Companions were gotten out of bed too, & were again returned into the Hall. To whome I also joyned my selfe making as if I were then risen first.

Cupido illudit Autori.

After Cupid had carefully made all fast again, he came likewise to us, and would needs have me shew him my hand, where he still found a little drop of blood, at which he heartily laughed, and bad the rest have a care of me, I would shortly end my days.

mira Cupidinis lætitia.

We all wondered how Cupid could be so merry, and have no sense at all of the yesterdays sad passages.

Præsidissæ vestitus lugubris.

Now our President had in the means time

made her self ready for the Journey coming all in black Velvet, yet she still bare her branch of Laurel, her Virgins too had their branches. Now all things being in readiness, the Virgin bid us first drink somewhat; and then presently prepare for the procession; wherefore we made no long tarrying, but followed her out of the Hall into the Court. In the Court stood six Coffins, and my Companions thought no other but that the six Royal Persons lay in them, but I well observed the Device. Yet I knew not what was to be done with these other. by each Coffin were eight muffled men. Now as soon as the Musick

Musick went (it was so mournfull & dolesome a Tune, that I was astonished at it) they took up the Coffins, and we (as we were ordered) were fain to go after them into the forementioned Garden, in the midst of which was erected a wooden Edifice; having round about the roof a glorious Crown, and standing upon seven Columns; within it were formed six Sepulchers, and by each of them a stone; but in the middle it had a round hollow rising stone: In these Graves the Coffins were quietly and with many Ceremonies layed: The Stones were shoved over them, and they shut fast. But the little Chest was to lye in the

the middle. Herewith were my Companions deceived, for they imagined no other but that the Dead Corps were there: Upon the top of all there was a great Flag, having a Phoenix painted on it, perhaps therewith the more to delude us. Here I had great occasion to thank God that I had seen more then the rest.

Hospites vocantur ad labores pro vita Regum.

Now after the Funerals were done, the Virgin having placed her selfe upon the middle-most Stone, made a short Oration, That we should be constant to our ingagements and not repine at the pains we were hereafter to undergo, but be helpfull in restoring the present buried Royal Persons to Life again, and therefore

therefore

therefore without delay to rise up with her, to make a Journey to the Tower of Olympus, to fetch from thence Medicines usefull & necessary for this purpose. This we soon agreed to and followed her through another little door quite to the shore.

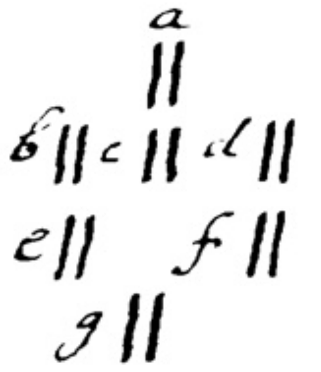
There the seven forementioned Ships stood all empty; on which all the Virgins stuck up their Laurel Branches, and after they had distributed us in the six ships, they caused us in Gods name; thus to begin our Voyage and looked upon us as long as they could have us in sight, after which they with all the watchmen returned into the Castle.

Virgines remanent in arce.

Our ships

ships

Our Ships had each of them a peculiar device. Five of them indeed had the five regular Bodies, each a severall one, but mine in which the Virgin too sate, carried a Globe. Thus we sayled on in a singular order, and each had only two Marriners.



Foremost went the Ship (a) in which as I conceive the Moor lay, in this were twelve Musitians who played excellently well, its device was a Pyramid. Next followed three abreast, b, c, and d, in which we were disposed, I sate in (c.) In the midst behinde these came the two fairest & stateliest Ships, e, and f, stuck about with

many

many Branches of Laurel, having no Passengers in them; Their Flags were the Sun and Moon. But in the rear only one Ship (g) in this were Forty Virgins

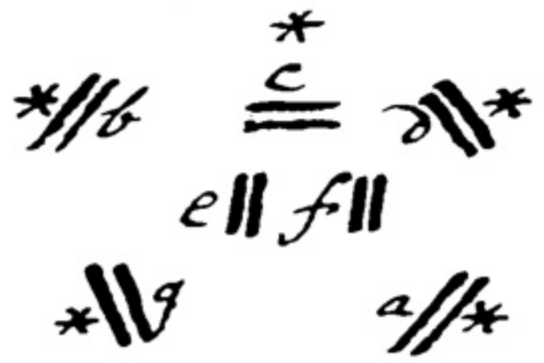
40 Virgines comites.

Now being thus passed over this Lake, we first came through a narrow Arm, into the right Sea, where all the Syrens, Nymphs, and Sea Goddesses had attended us; wherefore they imediately dispatched a Sea Nymph to us to deliver their Present and Offering of Honour to the Wedding. It was a costly, great, set, round, and Orient Pearl; the like to which hath not at any time been seen, either in ours or yet in the New World.

Excipiuntur a Nymphis.

Now

Now the Virgin having friendly received it, the Nymph further intreated that audience might be given to their Divertiſements, and to make a little stand, which the Virgin was content to do, and comãnded the two great Ships to stand into the middle and with the rest to incompaſs them in Pentagon, thus



After which the Nymphs fell into a Ring about them and with a most delicate sweet voice began thus to sing.

I

There's nothing better here below
Than

Than beauteous, noble, noble, Love;
Whereby we like to God do grow,
And none to grief do move.
Wherefore let's chant it to the King,
That all the Sea thereof may ring.
We queſtion; Anſwer you

II

What was it that at firſt us made?
'Twas Love.
And what hath Grace afresh conveyd?
'Tis Love
Whence waſt (pray tell us) we were born?
Of Love.
How came we then again forlorn?
Sans

Sans Love./

III

Who was it (say) that us conceiv'd?
'Twas Love.
Who suckled, Nurs'd, and Reliev'd?
'Twas Love.
What is it we to our Parents owe?
'Tis Love.
Why do they us such kindness show?
Of Love.

IV.

Who gets herein the Victory?
'Tis Love.
Can Love by search obtained be?

By—

By Love.
How may a Man good works perform?
Through Love.
Who into one can two transform?
'Tis Love.

V

Then let our Song sound,
Till its' Eccho rebound.
To Loves honour and praise,
Which may ever encrease
With our noble Princess the King & ye Queen
The Soul is departed, their Body's within

VI

And as long as we live,

God—

God graciously give;
That as great Love & Amity
They bear each other mightily:
So we likewise, by Loves own Flam;
May recompence them once again.

VII.

Then this annoy
Into great Joy
(If many thousand younglings deign)
Shall change and ever so remain.

Autori perplacent Nymphae: et Cantus.

They having with most admirable concent and melody finished this Song, I no more wondered at Vlisses for stopping the ears of his Companions; for I seemed to my-selfe

selfe the most unhappy man alive that Nature had not made me too so trim a Creature. But the Virgin soon dispatched them, and comanded to set Sail from thence; where-fore the Nymphs too after they had been presented with a long red Scarff for a Gratuity; went off, and dispersed themselves in the Sea.

The Nymphs are rewar=ded.

I was at this time sensible, that Cupid began to work with me too, which yet tended but very little to my credit, and for as much as my giddiness will profit none I am resolved to let it rest as it is. This was the very wound I received on the Head in a Dream: and let every one take warning by me of loitering about Venus bed

Autori desunt adhuc duo.

venus Bed, for Cupid can by no means brook it.

After some hours, having in friendly Discourses made a good way, we came within Ken of the Tower of Olympus, wherefore the Virgin comanded by the Discharge of some Pieces to give the Signal of our approach, which was also done; and imediately we espied a great white Flag;

Turris Olympi. thrust out and a small gilded Pinnace sent forth to meet us. Now as soon as this was come to us, we perceived in it a very antient

Custos. man, the Warden of the Tower, with certain Guards cloathed in white of whom we were friendly received, and so conducted to the Tower This Tower was situated upon an Island exactly

Square

structura. square, which was invironed with a wall so firm and thick, that I my selfe counted two hundred

Dies. and sixty passes over. On the other side of the Wall was a fine Meadow with certain little Gardens, in which grow strange, and to me unknown, Fruits; and then again an inner wall round about the Tower. The Tower of it selfe was just as if seven round Towers had been built one by another, yet the middle most, was somewhat the higher, and within they all entred one into another, and had seven storys one above another. Being thus come to the Gates of the Tower we were led a little aside on the Wall, that so as I well

observed

observed, the Coffins might be brought into the Tower without our taking notice; of this the rest knew nothing. This being done, we were

1. Conclave./ conducted into the Tower at the very bottom, which albeit it were excellently painted, yet we had here little recreation, for this was

Labores hoſpitum } nothing but a Laboratory, where we were fain to beat and wash Plants, and pretious stones, & all sorts of Things, and extract their juice and eſsence, and put up the same in Glaſses, and deliver them to be laid up. And truly our Virgin was so buſie with us, and so full of her Directions, that she knew how to give each of us Employment enough, so that in this

Island

Island we were fain to be meer drudges, till we had atcheived all that was neceſsary for the restoring of the Beheaded Bodies. Mean time (as I afterward understood) three Virgins were in the firſt Apartment washing the Corps with all Diligence. Now having at length almoſt done with this our preparation, nothing

Cibus potus. } more was brought us but some broath with a little draught of wine, whereby I well observed, that we were not here for our pleaſure; for when we had finiſhed our days

Lectus tenuis. } work too, every one had only a Mattreſs laid on the Ground for him, wherewith we were to content our selves./

For my part I was not very much troubled with sleep, and therefore walked out into the Garden and at length came as far as the wall; and because the Heaven was at that time very clear, I could well drive away the time in contemplating the Stars; By chance I came to a great pair of Stone-Stairs, which led up to the top of the Wall. And because the Moon shone very bright, I was so much the more confident, and went up, and looked too a little upon the Sea which was now exceeding calm; and thus having good opportunity, to consider better of Astronomy, I found that this present night there would happen such a Conjunction of the Planets, the like to which was not

Autor speculatur cælum pro somno.

was not

was not otherwise suddenly to be observed.

Now having looked a good while into the Sea, and it being just about Midnight as soon as it had struck Twelve, I beheld from far the seven Flames passing over Sea hitherward, and betaking themselves to the top of the Spire of the Tower. This made me somewhat affraid; for as soon as the Flames had setled themselves, the Winds arose; and began to make the Sea very Tempestuous. The Moon also was covered with Clouds, and my Joy ended with such fear, that I had scarce time enough to hit upon the stairs again and betake my selfe again to the Tower.

Now

Now whether the Flames tarried any Longer, or passed away again, I cannot say. For in this obscurity I durst no more venture abroad: So I laid me down upon my Mattress, and there being besides in the Laboratory a pleasant and gently purling Fountain, I fell asleep so much the sooner. And thus this Fifth Day too was concluded with Wonders.

The sixth Day

ivine
ate —
dubios
opiniones.

Next morning, after we had awaked one another, we sate together a while to discourse what Might yet be the Event of things. For some were of opinion that they should all be inlivened again together. Others contradicted it; because the decease of the Antients was not only to restore Life, but increase too to the young ones. Some imagined that they were not put to Death, but that others were beheaded in their stead. We having now talked together

a pretty

Custos. a pretty while. in comes the Old man to us, and first Saluting us, looks about him to see if all things were ready, and the Progress enough done. We had herein so behaved our selves that he had

Pyrotechnia hospitum laudatur. no fault to find with our Diligence; whereupon he placed all the Glasses together, and put them in

Pueri armigeri. a case. Presently some certain youths bringing with them some Ladders, Ropes, and large Wings, which they laid down before us and departed. Then the old Man began thus My Dear Sons, one of these three things must each of you this day constantly bear about with him. Now it is free for you either to make a choice of one of them, or to cast Lotts about it. We replyed

we

sors. we would chuse. Nay said he let it rather go by Lot. Hereupon he made three little Schedules, in one he writ Ladder, on the second Rope, on the third Wings; These he laid in an Hat, and each man must draw, and whatever he hapned upon that was to be his. Those who got the Ropes, imagined themselves to be in the best case, but I chanced on a Ladder which hugely afflicted me, for it was twelve foot long, and pretty weighty, and I must be forced to carry it, whereas the others could handsomly coyle their Ropes about them: and as for the Wings, the old man joyned them so neatly on to the third sort, as if they had grown upon them.

Hereupon

Hereupon he turned the Cock, and then the Fountain ran no longer, and we were fain to remove it from the middle out of the way.

After all things were carried off he taking with him the Casket with the Glaſses, took leave, and locked the Door fast after him, so that we imagined no other, but that we had been impriſoned in this Tower.

Aſcenſus in 2. Conclave

But it was hardly a quarter of an hour before a round Hole at the very top was uncovered, where we ſaw our Virgin, who called to us, and bad us Good morrow, deſiring us to come up. They with the Wings were inſtantly above through the Hole. Only they with the Ropes were in

evil

evil plight. For as soon as ever one of us was up, he was comanded to draw up the Ladder to him.

Reſtes difficultes

At last each Mans rope was hanged on an Iron Hook, so every one was fain to climb up by his Rope as well as he could which indeed was not compaſsed without Bliſters. Now as soon as we were all well up, the Hole was again covered, and we were friendly received by the Virgin. This Room was the whole breadth of the Tower it selfe, having six very stately Vestries a little raiſed above the Room, and to be entred by the Aſcent of three

Deſcriptio 2. Conclav:

Steps. In these Vestries we were diſtributed there to pray for the life of the King and

Queens

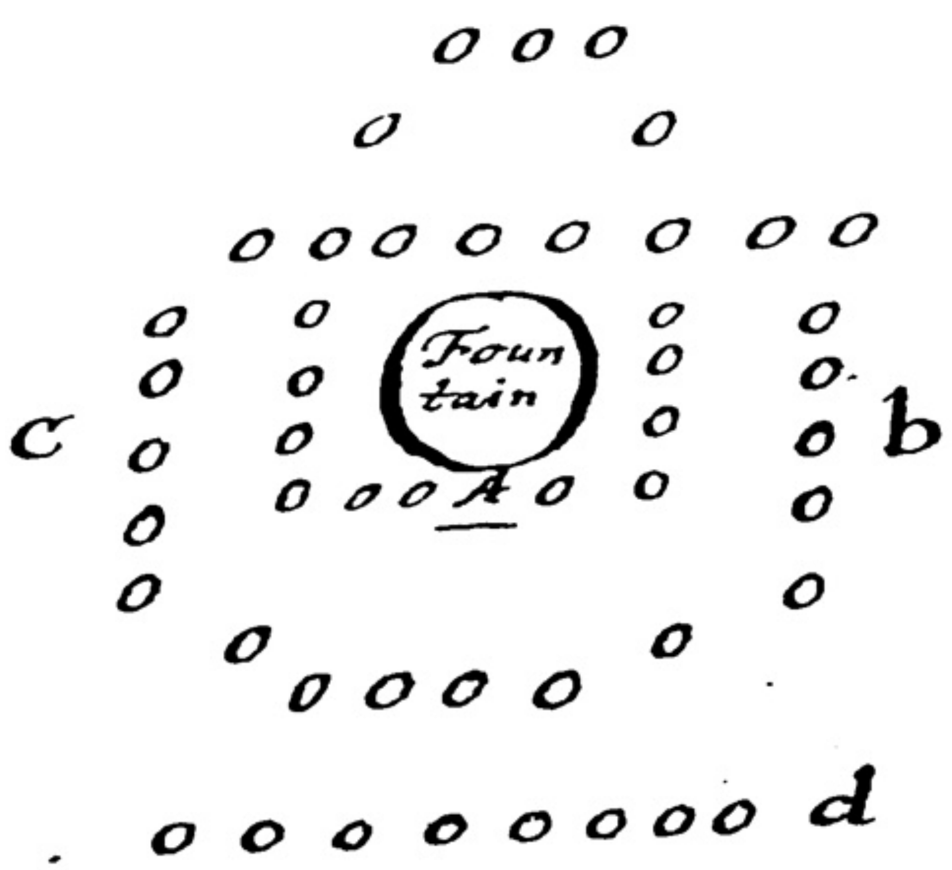
Queen, mean while the Virgin went in and out at the little Door (a) till we had done. For as soon as our Proceſs was abſolved there was brought in and placed in the middle through the little Door, by twelve perſons (which were formerly our Muſitians) a wonderfull thing of a longiſh shape, which my Companions took only to be a Fountain. But I well obſerved that the Corps lay in it, for the inner chest was of an ovall Figure, so large that six perſons might well lye in it one by another. After which they again went forth fetched their Instruments, and conducted in our Virgin together with her She Attendants with a most

---

The little Casket.

most delicate noiſe of Muſick. The Virgin carried a little Casket, but the rest only Branches and ſmall Lamps, and ſome too lighted Torches. The Torches were imediately given into our Hands, and we were to stand about the Fountain in this Order.

Ordo Chori.



First stood the Virgin (A) with her attendants in a Ring with the Lamps and branches (c) next

next stood we with our Torches (b,) then
the Muſitians (a) in a long rank, laſt of all
the reſt of the Virgins (d.) in another long rank
too. Now whence the Virgins came, or
whether they dwelt in the Castle, or whether
they were brought in by night, I know not
virgines unde. for all their Faces were covered with delicate
white Linnen, so that I could not know any
Quid in arcula. of them. Hereupon the Virgin opened the
Caſket in which there was a round thing wrapped
up in a peece of green double Taffata. This
she layd in the uppermoſt Kettle, and then
covered it with the lid, which was full of holes
and had beſides a rim, on which she
powred

powred in some of the Water which we had
the day before prepared, whence the Fountain
began imēdiately to run, and through four
small pipes to drive into the little Kettle;
beneath the undermoſt Kettle there were many
sharp points, on which the Virgins stuck
their Lamps, that so the heat might come to
the Kettle, and make the water seeth.
Now the water beginning to simper by many
little holes, it fell in upon the Bodies, and
was so hot, that it diſsolved them all, and
turned them into Liquor. But what the
above said round wrapt up thing was, my
Companions knew not, but I understood that
it was

it was the Moors head, from which the water — conceived so great heat. Round about the great Kettle there were many holes in

Rami laudes.

which they stuck their Branches; now whether this was done of necessity, or only for — Ceremony I know not; However these Branches were continually besprinkled by the Fountain whence it afterwards dropt somewhat of a deeper Yealow into the Kettle. This lasted for near two hours, that the fountain still constantly ran of it selfe; but yet the — longer the fainter it was. Mean time — the Musitians went their way, and we — walked up and down in the Room and — truely

Deliciæ in Conclavi

truely the Room was so made that we had — opportunity enough to passe away ~~the~~ our time: There was for Images, Paintings, Clockworks, Organs, Springing Fountains, and the like — nothing forgotten.

Now it was now the time that the Fountain ceased, and would run no longer: upon which the Virgin comanded a round Golden Globe to be brought. But at the bottom of the Fountain there was a Tap, by which she let out all the matter that was dissolved by those hot drops (whereof certain Quarts were then very red) into the Globe. The rest — of the Water which remained above in the Kettle

Kettle was poured out. And so this Fountain (which was now become much lighter) was again carried forth. Now whether it was opened abroad, or whether any thing of the Bodies that was further useful, yet remained, I dare not certainly say: But this I know that the Water that was

Gravitas Aquæ.

emptied into the Globe was much heavier than six, or yet more of us were well able to bear, albeit for its bulk it should have seemed not too heavy for one man.

Now this Globe being with much ado gotten out of Doors, we again sate alone. But I perceived a trampling over head, had an eye

to my

to my Ladder. Here one might take notice of the strange opinions my Companions had concerning this Fountain: For they not

Autor solus novit vere quæ agerentur.

imagining but that the Bodies lay in the Garden of the Castle, knew not what to make of this kind of working, but I thanked God that I awaked in so opportune a time, & saw that which helped me the better in all the Virgins businesse:

Ascensus in 3. Conclave.

After one quarter of an hour the Cover above was again lifted of and we Comanded to come up, which was done as before with Wings, Ladders, & Ropes. And it did not a little vex me, that whereas the Virgins

could

could go up another way we were fain to —
take so much toil; yet I could well judge —
there muſt be some special reaſon in it; and
we muſt leave ſomewhat for the old man —
to do too. For even thoſe with the Wings —
had no advantage by them but when they were
to mount through the Hole. Now being —
gotten up thither alſo, and the Hole shut —
again, I saw the Globe hanging by a ſtrong
Chain in the middle of the Room.

Deſcriptio Conclavis.

In this Room was nothing elſe but meer —
Windowes, and ſtill between two Windowes —
there was a Door which was covered with nothing
but a great poliſhed Looking Glaſſe, and these
Windowes —

Artificial Optics.

Windowes and Looking-Glaſſes were ſo optically
oppoſed one to another that although the Sun
(which now shined exceeding bright) beat only —
upon one door, yet (after the Windowes towards
the Sun were opened, and the Doors before
the Looking-Glaſſes drawn aside) in all quarters
of the Room there was nothing but Suns, w^{ch}
by arificial Refractions beat upon the whole
golden Globe hanging in the midst; and —
for as much as the same (beſides that bright=
neſs) was poliſhed, it gave such a Luſtre, that
none of us could open our Eyes, but were —
therefore forced to look out at Windowes till —
the Globe was well heated, and brought to
the —

Mirar. spec.

the desired effect. Here I may well avow that in those Mirrours I have seen the most wonderfull Spectacle that ever Nature brought to light; for there were Suns in all places, & the Globe in the middle shined yet brighter, so that, but for one twinkling of an Eye; we could no more indure it then the Sun it selfe. At length the Virgin comanded to shut up the Looking Glasses again, and to make fast the Windowes, and so let the Globe cool again a little; and this was done about seven of the Clock Wherefore we thought good, since we might now have leasure a little to refresh our selves with a Breakfast; This Treatment

again

Prandium Philosophicū

again was right Philosophical, and we had no needs to be afraid of Intemperance, yet we had no want, and the hope of the future Joy (with which the Virgin continually comforted us) made us so jocond that we regarded not any pains or inconveniences. And this I can truely say too concerning my Companions of high quality, that their minds never ran after their Kitchin or Table, but their pleasure was only to attend upon this adventurous Physick, and hence to Contemplate the Creators Wisdom & omnipotency.

After we had taken our Refection, we again setled our selves to work, for the Globe was

sufficiently

sufficiently cooled; which with toil and labour we-
were to lift off the Chain and set upon the Floor.
Now the dispute was how to get the Globe in sunder
for we were demanded to divide the same in the
Resolutio Globi. } midst. The Conclusion was that a sharp pointed
Diamond would best do it. Now when we had
thus opened the Globe, there was nothing of-
redness more to be seen, but a lovely great-
Snow white Egg: It most mightily rejoyced us,-
that this was so well brought to passe.

For the Virgin was in perpetual care least the
Shell might still be too tender. We stood-
round about this Egg as jocond as if we our-
selves had laid it. But the Virgin made it
presently-

Ovum candidum. } presently be carried forth, and departed her self
too from us again, and (as always) locked the
Door too. But what she did abroad with
the Egg, or whether it were some way pri=
vately handled, I know not, neither do I-
believe it. Yet we were again to pause-
together for one quarter of an hour, till the-
third hole were opened, and we by means-
of our Instruments were come upon the-
+Conclave. fourth Stone or Floor.

In this Room we found a great Copper Kettle-
filled with yealow Sand, which was warmed
with a gentle Fire, afterwards the Egg was-
raked up in it, that it might therein come to-
perfect

perfect maturity. This Kettle was exactly square upon one side stood these two verses writt in great Letters.

O. BLI. TO. BIT. MI. LI.
KANT. I. VOLT. BIT.
TO. GOLT.

On the second side were these three — words.

SANITAS. NIX. HASTA.

The third had no more but this one Word.

F. I. A. T.

But on the Hindermost part stood an — intire Inscription running thus.

QVOD.
Ignis: Aer: Aqua:
Terra
SANCTIS REGUM
ET REGINARUM ~
NOSTR: V
Cineribus.

Eripere non potuerunt
Fidelis Chymicorum Turba.

IN HANC URNAM
contulit.
A°

~~1000~~ 4lt · XVI · OH · IIh · Im.
[illegible]

Now whether the Sand or Egg were hereby-meant, I leave to the Learned to dispute; yet do I my part, and omit nothing undeclared. Our Egg being now ready was taken out; but it needed no cracking, for the Bird that

was-

was in it soon freed himselfe and showed himselfe very jocond yet he looked very Bloody and unshapen: We first set him upon the warm sand, so the Virgin cōmanded that before we gave him any thing to eat, we should be sure to make him fast, otherwise he would give us all work enough.

Pullus implumis.

natur.

This being done too food was brought him, which surely was nothing else then the Blood of the Beheaded, deluted again with prepared water, by which the Bird grew so fast under our Eyes, that we well saw why the Virgin gave us such warning of him. He bit and scratcht so devillishly about him, that could he have

Pascitur sanguine decollatorum.

had his

his will upon any of us, he would soon have diſpatched him. Now he was wholly black and wild, whereupon other meat was brought, perhaps the Blood of another of the Royal perſons, whereupon all his black Feathers moulted again, and instead of them there grew out Snow white Feathers. He was somewhat tamer too, and ſuffered himſelfe to be more tractable; neverthelesse we did not yet trust him. At the third feeding his Feathers began to be so curiouſly coloured that in all my Life I never saw the like colours for beauty. He was also exceeding tame, and behaved himself so friendly with

Sanguine alij Regij paſcitur.

Strideſcit

us

Liberatur vinculis.

us, that (the Virgin conſenting) we releaſed him from his Captivity. 'Tis now reaſon (began our Virgin) since by your dilligence and the old mans conſent, the Bird has attain'd both his life; and the highest Perfection, that he be alſo joyfully conſecrated by us.

Herewith she comanded to bring in Dinner, and that we should again refresh our selves, since the most troublesome part of our Work was now over, and it was fit we should begin to enjoy our paſſed Labours. We began to make our selves merry together. Howbeit we had still all our Mourning Clothes on, which ſeemed somewhat reproachfull to our Mirth.

Now

Now the Virgin was perpetually inquisitive, perhaps
to find to which of us her future purpose
Primus usus ejus. might prove servicable. But her discourse
was for the most part about melting; and it
pleased her well when any one seemed expert
Μεθοδία. in such compendious Manuals, as do peculiarly
comend an Artist. This Dinner lasted not
above three quarters of an hour, which we
yet for the most part spent with our Bird,
whom we were fain constantly to feed with
5 his Meate: But he still continued much
at the same growth. After Dinner we were
not long suffered to ~~dig~~ digest our meat; but
after that the Virgin together with the Bird
was

5 Conclave. was departed from us. The fifth Room was
~~[illegible]~~ set open to us, whither we got to
after the former manner and tendred our
services.

Avis balneum. In this Room a Bath was prepared for our
Bird, which was so coloured with a fine white
Powder, that it had the appearance of meer
milk. Now it was at first cool when the
Bird was set into it: He was mighty well
pleased with it, drinking of it, and pleasantly
sporting in it. But after it began to heat
by reason of the Lamps that were placed under
it, we had enough to do to keep him in the
Bath. We therefore clapt a Cover on the Kettle
and

and suffered him to thrust his head out through a Hole, till he had in this sort lost all his ffeathers in this Bath, and was as smooth as a new born Child, yet the heat did him no further harm, at which I much marvelled; ffor in this Bath the ffeathers were quite consumed, and the Bath was thereby tinged into blew; at length we gave the Bird air, who of himselfe sprung out of the Kettle and was so glitteringly smooth, that it was a pleasure to behold it: But because he was still somewhat wild, we

vincitur. were fain to put a Coller with a Chain about his Neck & led him up & down the Room. Mean time a strong ffire was made under the Kettle.

~~Avis~~ Balneum coquitur in lapidem } Kettle, and the ~~Bird~~ Bath sodden away till it all came to a blew Stone, which we took out, and having first pounded it, we were afterwards fain to grind it on a Stone; and finally with this Colour to paint the Birds whole Skin over: Now he lookt much more strangely, for he was all blew except the Head which remained white. Herewith our Work on this Story too was performed; And we (after the Virgin with her blew Bird was departed from us) were called

6. Conclave / up through the Hole to the sixth Story; which was done too, there we were mightily troubled, for in the midst a little Altar, every way like that in the Kings Hall above described.

described, was placed. Upon which stood the six forementioned particulars, and he himselfe (the Bird) made the seventh.

First of all the little ffountain was set before him, out of which he drunk a good draught; afterwards he pecked upon the white Serpent untill she bled mightily. This Blood we were to receive into a Golden Cup and pour it down the Birds throat, who was mighty averse from it, then we dipt the Serpents head in the Fountain, upon which she again revived and crept into her Deaths head, so that I saw her no more for a long time after. Mean time the Sphere turned constantly on until

until it made the desired Conjunction.

Immediately the Watch struck one; upon which there was a going another Conjunction. Then the Watch struck two. Finaly while we were observing the third Conjunction, and the same was Indicated by the Watch, the poor Bird of himselfe submissively laid down his Neck upon the Book, and willingly suffred his head (by one of us thereto chosen by Lot) to be smitten off. How be it he yielded not one drop of blood, till he was opened on the breast, & then the Blood spun out so fresh and clear as if it had been a Fountain of Rubies.

Avis decollatur.?

His Death went to the heart of us, and yet we might

might well judge, that a naked bird would stand us in little stead. So we let it rest, and removed the little Altar away, and assisted the Virgin to burn the Body (together with the little Tablet hanging by) to Ashes, with fire kindled at the little Taper; afterwards to cleanse the same several times, and to lay them in a Box of Cypress wood.

Jocus. 1 Here, I cannot conceale what a trick I and three more were served; after we had thus diligently taken up the Ashes. The Virgin began to speake thus. My Lords, we are here in the sixth Room, and have only one more before us, in which our trouble will be at an end, and then we shall

shall returne home again to our Castle, to awaken our most gracious Lords and Ladies. Now albeit I could heartily wish, that all of you, as you are here together, had behaved your selves in such sort, that I might have given you Comendations to our most renowned King and Queen, and you have obtained a suitable Reward; yet because, contrary to my desire, I have found amongst you these four (here with she pointed at me & three more) lazy and sluggish Labourators, and yet according to my good will to all and every one, am not willing to deliver them up to condign punishment; However that such negligence may

may not remain wholly unpunished, I am purposed thus concerning them that they shall only be excluded from the future Seventh and most Glorious action of all the rest, and so too they shall incur no further blame from their Royal Majesties.

In what a case we now were at this speech, I leave others to consider: ffor the Virgin so well know how to keep her Countenance; that the Water soon ran over our Baskets, and we esteemed our Selves the most unhappy of all men.

After this the Virgin by one of her Maids (whereof there were many always at hand) caused

caused

caused the Musitians to be fetcht, who were with Cornets to blow us out of Doors with such scorn and derision that they themselves could hardly sound for laughing. But ~~a~~ it did particularly mightily afflict us, that ye Virgin so vehemently laughed at our weeping, anger and impatience, and that there might well perhaps be some amongst our Companions who were glad of this our misfortune. But it proved otherwise.

Comodum e joco.

For as soon as we were come out at of the door, the Musitians bid us be of good cheer and follow them up the winding stairs;

7. Conclave.

They led us up to the seventh Floor under

under the Roof, where we found the old man
whom we had not hitherto seen standing upon a
little round Furnace. He received us friendly
and heartily congratulated us, that we were
were so chosen by the Virgin; but after he
understood the affright we had conceived,
his belly was ready to burst with Laughter, that
we had taken such good Fortune so hainously.
Hence said he, my Dear Sons learn, That
man never knoweth how well God intendeth
him. During this Discourse, the Virgin
also with her little Box came running in, who
(after she had sufficiently laughed at us)
emptied her Ashes out into another Vessel, and
filled

BRITISH MUSEUM

Virgo Lucifera ludit castros

hers again with other matter, saying she must
now go to cast a mist before the other Artists
Eyes, that we in the mean time should obey the
old Lord in whatsoever he comanded us, and
not remit our former diligence.

7. Conclave.

Herewith she departed from us into the seventh
Room whither she called our Companions.
Now what she first did with them there, I
cannot tell, for they were not only most earnestly
forbidden to speak of it, but we too by reason
of our business, durst not peep on them
through the Cieling. But this was our work.

Venus labor sub tecto.

we were to moisten the Ashes with our fore-
prepared water till they became altogether
like

like a very thin Dough. After which we set the matter over the Fire, till it was well heated then we cast it thus hot as it was into two little forms or moulds, and so let it cool a little (here we had leasure to look a while upon our Companions through certain Crevises made in the floor) they were now very busie at a Furnace; and each was himselfe fain to blow up the Fire with a Pipe, and they stood thus blowing about it, as if they were ready to loose their breath. Howbeit they imagined they were herein wondrously preferred before us. And this blowing lasted so long till our old Man roused us to our

Labor Spurius in 7. Conclavi.

work again; So that I cannot say what was done afterwards

We having opened our little forms, there appeared two beautifull bright and almost Transparent little Images, the like to which mans eye never saw, a Male and a Female, each of them only four inches long; and that which most mightily surprised me, was that they were not hard but limber and fleshy, as other humane bodies, yet had they no Life: So that I do most assuredly believe that the Lady Venus's Image was also made after some such way.

Homunculi duo.

These Angelically fair Babes we first laid

laid upon two little Sattin Cuſhonets, and beheld
them a good while till we were almoſt —
beſotted upon so exquiſite an object.

Pascuntur sanguine avis —

The old Lord warned us to forbear, & continually
to inſtill the Blood of the Bird (which had
been received into a little Golden Cup) drop
after drop into the mouths of the little —
Images, from whence they apparently to
the eye encreaſed; and whereas they were
before very small, they were now (according to
proportion) much more beautifull; so that
worthily all Limners ought to have been there,
and have been ashamed of their Art in —
respect of these productions of Nature.

Now

Now they began to grow so big, that we —
lifted them from the little Cuſhonets, and
were fain to lay them upon a long Table —
which was covered with white velvet. The
old man also comanded us to cover them —
over up to the Breast with a fine white
double Taffata, which becauſe of their —
unſpeakable beauty, almost went against

Pulcherrimus/

us; but that I may be brief, before we had —
in this manner quite spent the blood they
were already in their perfect full growth,
they had Gold-yellow curled Hair, and the
above mentioned figure of Venus was —
nothing to them. But there was not yet —

any —

any natural warmth or sensibility in them, they were dead Figures, yet of a lively and natural Colour: and since care was to be taken that they grew not too great, the old man would not permit any thing more to be given them, but quite covered their Faces too with the silk, and caused the Table to be stuck round about with Torches. But here I would not have you imagine that these Lights were of necessity, for the old mans intent hereby was only that we should not animatum/ observe when the Soul entered into them, as indeed we should not have taken notice of it, in case I had not twice before seen

the flames.

Flames; However, I ~~bet~~ permitted the other three to remain in their belief, neither did the old man know that I had seen any thing more. Hereupon he bid us sit down on a Bench over against the Table: presently the Virgin came in too with vestiuntur/ the Musick and all furniture & carried two curious white Garments, the like to which I had never seen in the Castle neither can I describe them, for I thought no other but that they were meer Christall, but they were gentle and not transparent so that I cannot speak of them. These she laid down upon a Table and after

she had

had diſposed her Virgins upon a Bench round
about; she and the old Man began many
Legerdemain tricks about the Table, which was
Spectatores luduntur } done only to blind us. This (as I told you) was
managed under the roofe, which was wonderfully
Deſcriptio tecti } formed, for on the inſide it was arched into
seven Hemiſpheres, of which the middlemost
was somewhat the highest, and had at top a
little round hole which was nevertheleſſe
shut, and was obſerved by none elſe.

After many Ceremonies, stept in six virgins
each of which bare a large Trumpet which were
rouled about with a green glittering & burning
material like a wreath, one of which the old
man

Man took; and after he had removed some
of the Lights at top, and uncovered their
Faces, he placed one of the Trumpets upon
the mouth of one of the Bodies in ſuch
manner that the upper and wider part of
it was directed juſt againſt the forementioned
Usus Tubarum } Hole. Here my Companions always
looked upon the Images; but I had other
thoughts; For as soon as the foliage or
wreath about the shank of the Trumpet
was kindled I saw the hole at top open, &
forte ex Cœlo veniens } a bright stream of fire shooting down
the Tube, & paſſing into the Body: where-
upon the hole was again covered and
the Trumpet

with this Device my Companions were deluded, so that they imagined that life came into the Image by means of the fire of the foliage, for as soon as he received the Soul he twinckled with his eyes, howbeit he scarce stirred. The second time he placed another Tube upon its Mouth, and kindled it again, and the Soul was let down through the Tube. This was repeated upon each of them three times, after which all the Lights were exſtinguiſhed and carried away. The Velvet Carpets of the Table were caſt together over them, and imediately a travilling Bed was unlocked and made ready, into which thus wrapped up they were born, and so after the Carpets were taken off them, they were neatly laid by each other, where with the Curtains drawn before them they slept a good while. (Now was it alſo time for the Virgin to see how our other Artists behaved themselves, they were well pleased, becauſe (as the Virgin afterwards informed me) they were to work in Gold, which is indeed a piece alſo of this Art but not the most Principal, most neceſsary and beſt: They had indeed too a part of those Aſhes, so that they imagined no-

Homunculi anima tralio transferuntur

7. Conclave.

no other, but that the whole Bird was provided for the sake of Gold, and that Life must thereby be restored to the deceased) during which we sate very still, attending when our married Couple would awake, thus about half an hour was spent. For then the wanton Cupid presented himself again, and after he had saluted us all, flew to them behind the Curtain, tormenting them so long till they awaked. This hapned to them with very great amazement for they imagined no other but that they had hitherto slept from the very hour in which they were beheaded. Cupid after he had awaked them, and renewed their acquaintance

Homunculi excitantur a Cupidine.

fuerunt illi qui Decollaban=tur.

one

one with another stepped aside a little, & permitted them both somewhat better to recruit themselves, mean time playing his tricks with us; and at length he would needs have the Musick fetcht to be somewhat the merrier. Not long after the Virgin herselfe comes: And after she had most humbly saluted the young King, and Queen (who found themselves somewhat faint) and kissed their hands, she brought them the two forementioned Garments, which they put on and so stepped forth.

Conjuges induunt vestimenta ut se con= spiciendos praebeant.

Now there were already prepared two very curious Chairs, wherein they placed them

selves

selves: and so were by us with most profound Reverence congratulated; for which the King in his own perſon most gratiouſly returned his thanks, and again re-aſſured us of all Grace.

It was already about five of the Clock, wherefore they could make no longer stay: but as soon as ever the choiſeſt of their furniture, could be laden, we were to attend the young Royal Perſons down the winding Stairs, through

Conjuges vehuntur trans mare.

all Doors and watches unto the Ship, in which, they imbarqued themſelves, together with certain Virgins, and Cupid, and sailed so mighty swift that we soon lost sight of them, yet they were met (as I was informed)

by certain stately Ships; Thus in four Hours time they had made many Leagues out at Sea.

After five of the clock the Muſitians were charged to carry all things back again to the Ships, and to make themselves ready for the voyage. But becauſe this was somewhat

Custos Senex.

long a doing, the old Lord comanded forth a party of his concealed Soldiers, who had hitherto

Turris custodita a militibus

been planted in the wall, so that we had taken no notice of any of them, whereby I obſerved that this Tower was well provided against opposition

Now these Soldiers made quick work with our stuffe, so that no more remained further to be done but to go to Supper.

Now the Table being compleatly furnished, the Virgin brings us again to our Companions where we were to carry our selves, as if we had truely been in a Lamentable condition, and forbear laughing. But they were always smiling one upon another, howbeit some of them too simpathized with us. At this Supper the old Lord was with us too, who was a most sharp Inspector over us: For none could propound any thing so discreetly, but that he knew, how either to confute it, or amend it, or at least to give some good document upon it.

Cœna.
Hospites
de 7. & 8.
conclavi
comessantur

Laus
hujus Senis

I learned most by this Lord, and it were very good that each one would apply himselfe to him, and take notice of his procedure, for then things would not so often and so untowardly miscarry.

The old
Mans
Closets.

After we had taken our Nocturnal refection, the old Lord led us into his Closets of Rarities, which were here and there dispersed amongst the Bulwarks, where we saw such wonderfull productions of Nature, and other things too which Mans wit in imitation of nature had invented, that we needed a Year more sufficiently to survey them: Thus we spent a good part of the Night by Candle-Light. At last, because we were more inclined to sleep then see many Rarities we we were more inclined to sleep than see many rarities, we were lodged in Rooms in the Wall where we had not only coſtly good Beds, but alſo besides extraordinary handſom Chambers, which made us the more wonder why we were the Day before forced to undergo so many hardſhips. In this Chamber I had good rest, and being for the moſt part without care, and weary with continual Labour, the gentle ruſhing of the Sea helping me to ſound and ſweet sleep, For I continued in one Dream from 11 of yᵉ clock ~~at night~~ till 8 in the Morning.

The seventh Day

After eight of the clock I awaked, and quickly made my ſelfe ready, being desirous to returne again into the Tower, but the dark paſſages in the Wall were so many, & various, that I wandred a good while before I could find the way out. The same happned to the rest too, till at laſt we all met again in the nethermoſt Vault, and Habits entirely yellow were given us, together with golden Fleeces. At that time the Virgin declared to us that we were Knights of the Golden Stone, of which

Hoſpites deponunt veſtes lugubres.

Salutantur Equites Aurei Lapidis.

of which we were before ignorant.

After we had now thus made our selves ready, and taken our Breakfast, the old man presented each of us with a Medal of Gold, on the one side stood these words.

donantur a Sene.

Ars naturæ ministra

ART. NAT. MI.

On the other side these,

Temporis natura filia

TEM. NA. F.

Exhorting us moreover that we should enterprise nothing beyond and against this token of remembrance. Herewith we went forth to Sea, where our Ships lay so richly equipped, that it was not well possible that such brave things must first have been brought

thither

thither. The ~~[illegible]~~ Ships were twelve in Number, six of ours, and six of the old Lords, who caused his Ships to be freighted with well appointed Soldiers. But he betook himself, to us, into our Ship, where we all were together; In the first the Musitians seated themselves, of which the old Lord had also a great Number, they sailed before us to shorten the time. Our Flags were the twelve Celestial Signs, and we sate in Libra; besides other things our Ship had also a noble and curious Clock, which shewed us all the Minutes. The Sea too was so calm, that it was a singular pleasure to sail.

Navis 1.

vexilla 12 Signa

Navis Autoris Libra.

But

facundia Senis.

But that which surpaſſed all the rest was the old Mans diſcourſe, who so well knew how to paſſe away our time with wonderfull Histories, that I could have been content to sail with him all my Life long.

Obviatio ex arce.

Mean time the Ships paſſed on amain, for before we had sailed two hours the Mariner told us that he already saw the whole Lake almoſt covered with Ships, by which we could conjecture they were come out to meet us, which alſo proved true: For as soon, as we were gotten out of the Sea into the by the River, there preſently stood into us five hundred Ships one of which sparkled with

500 Naves.

with more Gold and pretious stones, in which sate the King and Queen, together with other Lords, Ladies, and Virgins of high Birth. As soon as they were well in Ken of us the peeces were diſcharged on both sides, and there was such a din of Trumpets, Shalms and Kettle Drums, that all the Ships upon the Sea capered again. Finally, as soon as we came near they brought about our Ships together, and ſo made a stand, imediately the old Atlas stepped forth on the Kings behalfe, making a short, but handſom oration, wherein he welcomed us and demanded whether the Royall Preſents were

Applausus.

Atlas oratione excipit hospites.

were in readiness. The rest of my Companions were in an huge amazement, whence this King should arise for they imagined no other but that they must again awaken him. We suffered them to continue in their wonderment, and carried our selves as if it seemed strange to us too.

Atlanti respondet Senex.

After Atlas's oration out steps our old man, making somewhat a larger Reply, wherein he wished the King and Queen all happiness and increase, after which he delivered up a curious small Casket, but what was in it, I know not; only it was committed to Cupid who hovered between them both to

Regiis conjugibus donu affert Cupido.

Keep.

Keep. After the Oration was finished, they again let off a joyfull volle of shot, and so we sailed on a good time together, till at length we arrived at another Shore. This was near the first Gate at which I first entered: At this place again there attended a great Multitude of the Kings Family together with some hundreds of Horses.

Now as soon as we were come to shore, and disembarqued, the King and Queen presented their hands to all of us one with another with singular Kindness; and so we were to get up on Horse-back.

Here

I would desire that you would not interpret the following Narration to any vain glory or pride of mine but to credit me thus far, that if there had not been a special necessity in it, I could very well have utterly concealed this honour which was shewed me.

Honor delatus Autori cum Seni equitat juxta Regem.

We were all one after another distributed amongst the Lords. But our old Lord and I most unworthy, were to ride even with the King, each of us bearing a snow white Ensign with a Red Cross: I indeed was made use of because of my Age; for we both had long grey Beards, and hair. I had besides fastned my tokens round about

about

about my Hat of which the young King soon took notice; and demanded if I were he, who could at the Gate redeem these tokens? I answered in most humble manner, Yea. but he laughed on me, saying, There henceforth needed no Ceremony; I was HIS Father.

Pater.

Tesseras solvit Sale et aqua.

Then he asked me, Wherewith I had redeemed them? I Replied, with Water and Salt: Whereupon he wondered who had made me so wise; upon which I grew somewhat more confident, and recounted unto him how it had happened to me with my Bread, the Dove, and the Raven, and he was pleased with it, and said expressly, That it must needs be, that

that

that God had herein vouchsafed me a singular happiness. Herewith we came to the first Gate where the Porter with the blew Cloaths waited, who bare in his hand a Supplication. Now as soon as he spied me even with the King he delivered me the Supplication, most humbly beseeching me to mention his Ingenuity towards me before the King: Now in the first place I demanded of the King, what the Condition of this Porter was? who friendly answered me, That he was a very famous and rare Astrologer, and always in high regard with the Lord his Father. But having on a time comitted a fault against Venus, and behold her in her bed of rest

of rest; this punishment was therefore imposed upon him, that he should so long wait at the first Gate, till some one should release him from thence. I replied, may he then be Released? Yes, said the King, if any one can be found that hath as highly transgressed as himselfe, he must stand in his stead, and the other shall be free.

Primus Custos quis? Ob visam Venerem factus Portitor.

This word went to my heart, for my Conscience convinced me that I was the offender, yet I held my peace, and herewith delivered the Supplication. As soon as he had read it, he was mightily terrified, so that the Queen who (with our Virgins, and that other Queen besides

Autor ejusdem delicti reus proditur a portitore besides, (of whom I made mention at the hanging of the Weights) rid just behind us observed it, and therefore asked him, what this Letter might signify. But he had no mind that he should take notice of it, but putting up the paper, began to discourse of other matters, till thus in about three hours time we came quite to the Castle; where

actus in arce. }

we alighted, and waited upon the King into his forementioned Hall. Imediately the King called for the old Atlas to come to him in a little Closset, and showed him the Writing, who made no long tarying but rid out again to the Porter to take better cognisance of

of the matter. After which the young King with his Spouse, and other Lords, Ladies and Virgins sate down.

Virgo Lucifera ?

Then began our Virgin highly to comend the diligence we had used, and the pains and labour we had undergone, requesting we might be Royaly rewarded, and that she henceforward might be permitted to enjoy the benefit of her Comission. Then the old Lord stood up too and attested that all that the Virgin had spoken was true, and that it was but equity that we should on both parts be contented. Hereupon we were to step out a little; and it was concluded

concluded that each man should make some possible wish, and accordingly obtain it; for it was not to be doubted, but that those of understanding would also make the best wish: So we were to consider of it till after Supper. Mean time the King and Queen for recreation sake; began to fall to play together. It looked not unlike Chess, only it had other Laws; for it was the Vertues and vices one against another, where it might ingeniously be observed with with what plots the Vices lay in wait for the Vertues, and how to reencounter them again.

Ludus Regis cum Regina.

This was so properly and artificially performed, that it were to be wished, that we had the like game too.

Artificio.

During

During the game, in comes Atlas again, and makes his report in private, yet I blushed all over, for my Conscience gave me no rest; After which the King presented me the supplication to read, the Contents whereof were much to this purpose.

Supplicatio Janitoris tradita Autori.

First he wished the King prosperity, and increase; that his seed might be spread abroad far and wide: Afterwards he remonstrated that the time was now accomplished wherein according to the Royal promise he ought to be Released. Because Venus was already uncovered by one of his Guests, for his Observations could not lie to him And that if his Majesty would please to make a strict and diligent enquiry, he would find that find that she had been uncovered, and in case this should not prove so to be, he would be content to remain before the Gate all days of his life. Then he sued in the moſt humble manner, that upon peril of Body and Life he might be permitted to be present at this Nights supper, he was in good hopes to spye out the very Offendor, and obtain his wiſhed freedom.

This was expreſsly and handſomly indicted, by which I could well perceive his Ingenuity, but it was too sharp for me, and I could well have endured never to have seen it.

Now I was casting in my mind whether he might perchance be helped through my wish, so I

aſked

aſked the King, whether he might not be releaſed some other way? No, replied the King becauſe there is a special consideration in the buſineſs. However, for this Night, we may well gratify him in his desire; so he sent one forth to fetch him in. Mean time the Tables were prepared in a spatious Room, in which we had never been before; which was so compleat, and in such manner contrived, that it is not poſſible for me only to begin to describe it. Into this we were conducted with singular Pomp, and Ceremony. Cupid was not at this time present. For (as I was informed) the Diſgrace which had happened to his Mother, had ſome what angred him. In brief, my offence, and

the

Triclinium præciosissimũ.

Cupido iratus ob Venerem visam ab autore.

the Supplication which was delivered were an occasion of much sadness, for the King was in perplexity how to make Inquisition amongst his Guests, — and the more because thus even they too, who were yet ignorant of the matter, would come to the knowledge of it. So he caused the Porter — himselfe, who was already come, to make his — strict survey, and showed himself as pleasant as — he was able: Howbeit at length they began — again to be merry, and to bespeak one another — with all sorts of recreative and profitable discourses.

Latitia discumbentium.

Now how the treatment and other Ceremonies — were then performed, it is not necessary to declare — since it is ~~[illegible]~~ not serviceable to my design.

But

Post cænam obligantur Equites legibus suis.

But all exceeded more in Art, then that we were — overcharged with drinking. And this was the — last, and noblest Meal at which I was present. After the Banquet, the Tables were suddenly taken away, and certain curious Chairs placed round about in circle; in which we together with the King and Queen, both their old Men, the Ladies and Virgins were to sit. After which a very handsome page opened the abovementioned glorious ~~little~~ Book, when Atlas imediately placing himself in the — midst began to bespeak us to the ensuing — purpose. That his Royal Majesty had not yet comitted to oblivion the service we had done him.

him and how carefully we had attended our — duty, and therefore by way of retribution had — elected all and each of us Knights of the — Golden Stone. That it was therefore further — neceſsary not only once again to oblige our selves towards his Royal Majesty, but to vow too upon the following Articles, And then his Royal — Majesty would likewiſe know how to behave — himſelfe towards his Liedge people. Upon — which he cauſed the page to read over the — Articles which were these.

I. You my Lords the Knights shall swear, that you shall at no time ascribe your Order either unto any Devil, or Spirit, but only to God your Creator, —

Creator and his handmaid Nature.

II. That you will Abominate all Whoredome, — Incontinency and Uncleaneſs, and not defile your Order with such vices.

III. That you through your Talents will be ready to aſsist all that are worthy, and have need of them.

IV. That you desire not to employ this — Honour to worldly Pride, and high Authority.

V. That you shall not be willing to live longer then God will have you.

At this last Article we could not chooſe — but laugh sufficiently, and it may well have been placed after the rest, only for a conceit.

Now

Privilegia.

Now being to vow to them all by the Kings Scepter, we were afterwards with the usual Ceremonies installed and amongst other Privilodges set over Ignorance, Poverty, and Sicknesse, to handle them at our pleasure.

And this was afterwards Ratified in a little Chappel (whither we were conducted in all Procession) and thanks returned to God for it. Where I also at that time to the Honour of God hung up my Golden Fleece and Hat, and left them there for an Eternal Memorial. And because every one was there to write his Name I writ thus./

Suma

Summa Scientia nihil Scire.
Fr: Christianus Rosencreuts.
Eques aurei Lapidis.

Anno 1459.

Jam postu=
lantur. De=
positiones --
optionum.

Others writ otherwise, and truely each as seemed him good.

After which we were again brought into the Hall, where being ~~set~~ sate down, we were admonished quickly to bethink our selves what every one would wish. But the King and his party retired into a little Closet there to give audience to our Wishes.

Now each man was called in severally, so that I cannot speake of any Mans proper

wish

Privilegia.

Now being to vow to them all by the King's Scepter, we were afterwards with the uſual Ceremonies installed and amongst other Priviledges set over Ignorance, Poverty, and Sickneſs, to handle them at our pleaſure.

And this was afterwards Ratified in a little Chappel (whither we were conducted in all Proceſsion) and thanks returned to God for it. Where I alſo at that time to the Honour of God hung up my Golden Fleece and Hat, and left them there for an Eternal Memorial. And because every one was there to write his Name I writ thus./

Suma—

Summa Scientia nihil Scire.

Fr. Christianus Rosencreuts.

Eques aurei Lapidis.

Anno 1459.

Jam poſtu=
lantur De=
poſitiones
optionum.

Others writ otherwiſe, and truely each as seemed him good.

After which we were again brought into the Hall, where being ~~set~~ sate down, we were admoniſhed quickly to bethink our ſelves what every one would wiſh. But the King and his party retired into a little Closet there to give audience to our Wiſhes.

Now each man was called in severally, so that I cannot speake of any Mans proper wiſh—

with, I thought nothing could be more praiſe-worthy, then in honour of my Order to demonstrate some laudable Vertue. And found too that none at preſent could be more famous, and cost me more Trouble then Gratitude.

Autor optat libertatem Portitoris e gratitudine.

Wherefore not regarding that I might well have wished somewhat more dear & agreable to my ſelf, I vanquished my ſelf, and concluded, even with my own peril to free the Porter my Benefactor.

Wherefore being now called in, I was first of all demanded, whether having read the Supplication, I had obſerved, or ſuspected nothing concerning the offendor? Upon which I

began

I began undauntedly to relate how all the buſineſs had paſsed.

Autor reus confitens.

How through Ignorance I fell into that miſtake, and so offered my ſelf to undergo all that I had thereby demerited.

Autor reus confitens.

The King and the rest of the Lords wondered mightily at so unhoped for confeſsion, and so wished me to step aside a little. Now as soon as I was called for in again, Atlas declared to me, that although it were grievous to the Kings Majeſty, that I whom he loved above others, was fallen into such a miſchance, yet becauſe it was not poſsible for him to Tranſgreſs his ancient uſages he knew not

how

how else to absolve me; but that the other must be at liberty, and I placed in his stead, yet he would hope that some other would soon be apprehended, that so I might be able to go home again.

Audit Sententiam}

However, no release was to be hoped for till the Marriage feast of his future Son. This Sentence had near cost me my life, & I first hated my self and my twatling tongue, in that I could not hold my peace; yet at last I took courage, and because I considered there was no remedy I related how this Porter had bestowed a Token on me and commended me to the other, by whose assistance

assistance I stood upon the Scale, and so was made Partaker of all the honour and joy already received.

Laus beneficij patitoris}

And therefore now it was but equal that I should show my selfe gratefull to my Benefactor: and because the same could no way else be done, I returned thanks for the Sentence, and was willing gladly to sustain some inconvenience for his sake who had been helpfull to me in Coming to so high a place. But if by my wish any thing might be effected, I wished my self at home again, and that so he by me, and I by my wish might be at Liberty.

Answer was

Anſwer was made me, that the Wiſhing, —
Stretched not so far.

However I might well wiſh him free: Yet
it was very pleaſing to his Royal Majeſty,
Laudatur à Rege. that I had behaved my selfe so generouſly
herein, but he was afraid I might still be —
ignorant into what a miſerable condition I —
had plunged my selfe through this my Curioſity. —
Hereupon the good man was pronounced —
free, and I with a sad heart was fain —
to step aside.

Reliqui læti evadunt. After me the rest were called for too —
who came jocundly out again, which was still
more to my smart; for I imagined no other, —
but —

but that I muſt finiſh my Life under the Gate. —

Autor melancholiſat. I had alſo many penſive thoughts running —
up and down in my head, what I should yet
undertake, and wherewith to spend the time,
Spes. at length I conſidered that I was now old, and —
according to the Courſe of nature had few years
metus. more to live: And that this Anguiſh and —
melancholy Life would eaſily diſpatch me, —
and then my Door keeping would be at an end:
And that by a moſt happy sleep I might quickly
Solatium. bring my self into the Grave. I had sundry of —
these thoughts. Sometimes it vexed me that I had
seen such gallant things and muſt be robbed
of them. Sometimes —
it

it rejoyced me that yet before my end I had been accepted to all Joy, and should not be forced so shamfully to depart.

Thus this was the last and worst shock that I sustained: During these my Cogitations the rest were ready.

Wherefore after they had received a good night from the King and Lords, each one was Conducted into his Lodging.

But I most wretched Man had no body to show me the way, and yet must moreover suffer my selfe to be tormented, and that I might be certain of my future function, I was fain to put on the Ring, which the other had before worn.

Autor accipit annulum.

Finally the King exhorted me, that since this was now the last time I was like to see him in this manner: I should however behave my selfe according to my place; and not against the Order: Upon which he took me also in his Arms and kissed me, all which I so understood, as if in the Morning I must sit at my Gate.

Now after they had all a while spoken friendly to me, and at last presented their Hands, comitting me to the divine protection: I was by both the old Men, the Lord of the Tower, and Atlas conducted into a glorious Lodging

Lodging, in which stood three Beds, and each of us lay in one of them, where we yet spent almost two, &c.

[Here are wanting about two leaves in quarto, and he (the Author hereof) whereas he imagined he must in the Morning be Door-keeper, returned home.

* * *

FINIS hujus Manuscripti Antiqui, cum Notis Doctoris Rudd in Margine.
1714.

A Table

Containing all the memorable points of Philosophie & History in that Learned Treatise of Hermes Nuptials &c.

The Authors first meeting with the Virgin Lucifera who appeared in splendor after the storm was over delivering him a Letter with in golden Letters subscribed Sponsus & Sponsa — which put him into a great perplexity —— leaf: 1.2.3.4 then afterwards he falls asleep. and dreamt that he lay — fettered in a dark Dungeon. leaf. 7. but after a while a little Light was let down, leaf 8. the Master of ye Prison quieted them making disturbance. a Cord was let down into the Dungeon to draw them up. leaf. 9. according to their merit some were drawn up others — left

left prisoners in the Dungeon the Cord laid aside. Leaf. 12

The Author freed & glad that he was to be present at this — mysterious Wedding prepared himself for his Journey, which — concludes the first days adventure. Leaf 15.

The Authors mirth & versifying in his Journey through the forrest Leaf 16. by the 3 Cedars ~~to the 3 temples~~ where he beheld on one of the Cedars the Table of Mercury- affixed Leaf 17. wherein he had his choice of 3 ways- to go to the Kings Nuptials but falls into an unknown way Leaf 20. but arrives to an Inn upon a high hill where the porter admits of him being a brother of the Rosy Cross. Leaf 21. & 22. being come to the Castle Leaf 25. — where he and his Companions were welcomed. Leaf 28.

Royal Musick & Entertainment Leaf 32.

Lady Lucifera her Speech Salutatory to these Guests — Leaf 33. Her Examination and probation of the — Candidates Leaf 34. by weighing them in Scales Leaf 35

The Authors Typical Dream Leaf 37. which ends — with the Explanation the second Days work Leaf 38

The third dayes work sets forth how those prisoners — behaved themselves when they were weighed in the ballance who were — found wanting Leaf 41. an account of ye Emperours — that were weighed & the Authors redeeming one Emperour. then Judgment past on the Reprobates who were found — wanting in Weight. Leaf 46. their sentence and — punishment Leaf 51. & Execution of the sentence in the Garden — Leaf 54. the Emperours Gratitude to the Author — for releasing him Leaf 56. The Sentence of the Noblemen

Leaf 57. the Sentence of the Artists & Vagabonds—
Cheaters Leaf 59. after their punishment & Expelled
the Castle they had every one a cup out of a Draught of Forgetfulness
The Authors Entertainment at night in the Castle Leaf 62
their washing in the fountain, had a noble page bestowed
on them who showed them all the rarities in the Castle.
Leaf 64. the Antiquities, the Royal Sepulcher, the—
glorious Phenix. Noble Library Leaf 65. with the—
fountains & Mines, & shops, curious Clockwork, a great
Terrestial Globe, the Diameter 30 foot Leaf 67.
After a splendid Supper Intricate Questions propounded by—
the Lady Lucifera Leaf 69. 70, 71. 72. Eight hard Questions
An Aenigma about the Name of ~~Lucifera~~ Virgo Lucifera—
Leaf 77. The Authors Resolution of the Numbers of
her name

Algebraicaly. Leaf 78. the Manner of the—
several Virgins their laying up the Weights in their
several Repositories. Leaf 80. & their going to—
Bed which concludes the third day Leaf 81.
The Author overslept his breakfast was by his page
conducted to the fountain where he viewed & describes—
the Tablet with the Inscription on it Leaf 83. they—
put on new Apparrell of cloth of Gold in the Hall their—
access to the Kings Hall by the Royal winding stairs.
attended on by 60 Virgins Leaf 84 where they saw—
the Glory of the King & Queen. & presented to the K. & Q.
by the Lady Lucifera where they were conducted to a—
Laboratory there to worke. Leaf 86. Description of the
houshold stuffe in the Hall with the Altar Leaf 88.

The Virgins put Jokes on the Author at their banquet
Leaf 88, 89. vexing the Author & his Companions about a -
mock Election of one of them that night for a bed fellow
Leaf 91. they were led by the Virgins to see a Play.
Leaf 93. where the King & Queen were present. the —
cheif passages of the Play which were acted Leaf 94.
Description of the several Acts. Leaf 95. 96. 97. 98. 99.
after the Play ended with all the Applauses & Songs -
that attended it, they were invited to the Supper of the
King & Queen Leaf 101. the Description & order of ye -
feast, Cupid made sport no other musick Leaf 102.
The Author & his Companions, faithfull promise to be true to the
King & Queen, drinking a draught of Silence Leaf 103.
after this, a Catastrophe followed the death of the
Rulers - the

beheading of the Kings Leaf 104. concluding the ~~fift~~
fourth day. the next day early the page led the —
Author about the Castle & shewed him many rare
things, & among the rest one most precious in a Vault
that had no other Light but the splendor of great -
Carbuncles where was the Kings Treasury, & Lady —
Venus buried there, Leaf 109. the Author describes -
the body of Venus sleeping, & two Tablets written
hanging by the bed which he lays open to his sorrow
afterwards Leaf 110. they attend the 6 Coffins in —
procession & after the funerals the Guests were by —
their former Engagemt. to bring the Royal persons to —
life again Leaf 114. Seaven ships provided attended
by 40 Virgins are visited by the Nymphs & Sea Goddesses
the account of their pleasant Songs. Leaf. 115. 116. 117.

Then the Author with his Companions came by Sea to the towre of Olympus where they worked in a Laboratory Leaf 118. 119. 120. concluding the fifth day.

Their diligence was comended, then there was brought Ladders Ropes & large wings Leaf 122.123 to 130. the use of these are described at large; The Philosophical dinner Leaf 130. The Description of the Copper Kettle with all its rare Inscriptions on every side. the wonderfull manner of restoring the dead to life again; their Soul entered into them Leaf 142. 143. 144. the married Couple awaked, which were before beheaded Leaf 145 then Embarqued themselves for the Voyage Leaf 147 the Author continuing in one dream from 11 till 8 in the morning & so concluded the Sixth day Leaf 148. Now they were saluted by the Virgins and called Knights of the Golden stone. they passed the Seas the Author Received by Atlas with my Gifts & tokens about his Hat, the Porter at the Kings Gate supplicated for redemption having comitted a fault against Venus & beheld her in her bed of rest, for yt fault he was to be porter there no longer till another had comitted the like fault & should take his place: the Author hereupon was found guilty of the same crime & was condemned to suffer in the like manner & stand porter till another was found guilty should release him. the Author was forced to accept of the Ring & weare it, the King hereupon kissed him Leaf 164. the next morning ~~he was to stand~~ porter as doorkeeper, but he returned home.

Finis

MVSEVM
BRITAN
NICVM

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS.

Shelfmark HARLEY. 6486. ~~Order~~ SCH. NO 84013.

Author —

Title TRISMEGISTI SPONSALIA.

—

Place and date of publication —

CENTIMETRES 1 2 3 4 5 **INCHES** 1 2 Reduction 8.

END

Ritual Invocation and Early Modern Science: the Skrying Experiments of Humphrey Gilbert

Frank Klaassen

Early in 1568 Humphrey Gilbert (1537-1583) returned to his family estate in Devon from military campaigns in Ireland where he had distinguished himself with his brutality. It was probably something of a turning point in his life. In the next few years he would put before Elizabeth I his proposal for a new academy and begin in earnest his preparations for seeking the Northwest Passage. A seventeen-year-old protégé of the Gilberts, John Davis (1550-1605), joined him. Under the guidance of the Gilbert household (including Humphrey's younger step-brother Walter Raleigh), Davis was about to embark on a path that would lead him to become one of the great navigators of his age and namesake for the Davis Strait in the Canadian North. Also present was Adrian Gilbert, Humphrey's younger brother and Davis' lifelong associate. They came together one day in February and, employing a show stone and crystals, conjured demons and sought the assistance of angels and the dead. Humphrey, the 'master,' read the prayers requesting aid from the divine, conjured the demons, and directed the operations. A variety of visions appeared in the stones, which Davis, as skryer, reported and which they recorded in detail. Some of what the spirits told him suggest he was seeking information about his own future, but his principal goal was to seek information about performing magic from creation's greatest magicians. To this end, he conjured and bound Azazel, the demon in charge of spirits of the dead, and forced him to bring them Adam, Job, Solomon, Roger Bacon, and Cornelius Agrippa. The great magi appeared and consented to help, their numbers supplemented by the un-asked-for appearances of St Luke and John the Baptist.

Humphrey Gilbert and John Davis were certainly colorful characters: enterprising, audacious, single-minded, and self-promoting men whose violent and dramatic deaths – Davis at the hands of pirates off the coast of Borneo and Gilbert off the Azores in the wreck of a ship he had been advised to leave – were apt conclusions to lives of inveterate risk taking. But one would have no reason to suspect they had such involved interests in ritual magic in the absence of a record of their activities in the British Library manuscript I discuss here and a few circumstantial clues, such as their association with John Dee and his skryers. If foolhardy and opportunistic, they were of sound mind and built significant careers in the complex world of Elizabethan politics and business. Naturally, such a situation needs no defense or explanation; a belief in the efficacy of ritual magic could hardly be considered unusual in the mid sixteenth century nor its practice sociopathic. On another level, however, their interest in ritual magic appears more puzzling.

If Gilbert and Davis do not deserve places in traditional histories of science, which tend to emphasize great discoveries, they certainly merit inclusion in more recent studies of the broader social and intellectual context in which modern science was born.[1]

---

[1] This shift in orientation is very widespread so I can cite only small fraction of the literature salient to the present discussion. The social organization of science has been the subject of numerous studies. See James E. McClellan III, *Science Reorganized: Scientific Societies in the Eighteenth Century* (New York: Columbia University Press, 1985). Michael Hunter, *Establishing the New Science: The Experience of the Early Royal Society* (Woodbridge: Boydell Press, 1989). The social uses and construction of science or scientific truth have been examined in a variety of ways Steven Shapin has argued that since it was rarely possible to verify experimental results their presentation had to draw upon social constructs of honour and dependability. Steven Shapin, *A Social History of Truth: Civility and Science in Seventeenth-Century England* (Chicago: University of Chicago Press, 1994). Eric Ash discusses the development of the role of the 'Expert Mediator' in the sixteenth century and how it laid the groundwork for Bacon's conception of himself and of the role of the experimental scientist. Eric H. Ash, *Power, Knowledge, and Expertise in Elizabethan England* (Baltimore: Johns Hopkins University Press, 2004). Anthony Grafton and others have discussed the context and influence of humanism. Anthony Grafton and Nancy G. Siraisi, *Natural Particulars: Nature and the Disciplines in Renaissance Europe*, Dibner Institute Studies in the History of Science and Technology (Cambridge, Mass.: MIT Press, 1999). Numerous studies have concerned themselves with the ways in which experience was valorized, understood, and warranted. See for example,

They built careers for themselves by promoting the investigation of the natural world as useful and as an important element in state building. Through his abilities, technical innovations, and publication in the area of navigation, John Davis would come to be what Eric Ash has called an expert mediator, synthesizing practical and experientially derived knowledge with theoretical approaches.[2] Gilbert's proposal for a new academy in London reveals his approach to learning, inquiry, and experimentation as almost Baconian. In addition to being practical, skeptical, anti-scholastic, experimental in orientation, and hostile to esoteric language, he also advocates breaking down traditional boundaries among professions and between theory and practice, seeking a fruitful engagement between those theoretically included and those of a more practical bent. Following most accounts of the period one would expect those with such 'proto-scientific' interests to be attracted to the sort of magical literature concerned with natural causation, the structure of the natural world, and the mathematization of reality. Yet the standard fare of natural magic, astrological image magic, 'astral magic', secrets, magical recipes and experiments, or discourses on natural magic, seem to have been of little personal interest to Gilbert and Davis.[3] Instead they chose medieval ritual magic, particularly necromancy, a tradition regarded by most historians as a disappearing, superstitious, and utterly un-

---

Peter Robert Dear, *Discipline & Experience: The Mathematical Way in the Scientific Revolution*, Science and Its Conceptual Foundations (Chicago: University of Chicago Press, 1995). Lorraine Daston and Katharine Park, *Wonders and the Order of Nature, 1150-1750* (New York: Zone Books, 1998). Brian Ogilvie's study of natural history emphasizes sixteenth-century concern with 'description.' Brian W. Ogilvie, *The Science of Describing : Natural History in Renaissance Europe* (Chicago: University of Chicago Press, 2006).

[2] Ash., 163-65.

[3] Adrian Gilbert was certainly an active alchemist, but this was arguably not magic at all and, in any event, there is no evidence that Humphrey or Davis shared this interest. The common interest in alchemy and ritual magic evident in a considerable number of sixteenth- and seventeenth-century scribes and manuscript collectors, as well as well known figures like Adrian Gilbert, John Dee, and Simon Foreman, was not common before 1500. I plan to explore the significance of this change in a future article.

scientific remnant of the middle ages.[4] This leads to two possible conclusions. Either their interest in this sort of magic was unusual, atavistic, or simply discontinuous with their scientific dispositions – a perfectly reasonable conclusion – or ritual magic was not as outmoded and irrelevant to the history of science as we have thought.

It will come as no surprise to readers of this collection that I wish to explore the latter possibility. Gilbert's proposal for a new academy epitomizes many of the ideas regarded as seminal to the scientific revolution. A closer comparison of his proposal with his magical operations and the traditions from which they drew reveals numerous ways in which medieval ritual magic and the intellectual culture which surrounded it conform to the intellectual predispositions and epistemological assumptions of the early scientific revolution. In fact, such strong commonalities may be found between them that this sort of magic should be regarded as quite a natural choice the sixteenth-century man of science. In turn, this should lead us to re-evaluate our assumptions both about sixteenth-century magic and science, but about the notions of magic and science in general.

Humphrey Gilbert's Operations and Medieval Ritual Magic

---

[4] Charles Webster epitomizes this view, arguing that "popular operative magic" or "magic as the performance of rituals aimed at controlling forces held responsible for the succession of events, slowly fell into abeyance among the intellectual elite but that the idea that "the magus might unlock the potential of occult qualities through exploiting natural magic" or in this way "gain spiritual ascendancy by transcending the limitations of the human frame." His subsequent discussion focuses almost entirely on the relationship between natural magic and medicine. Charles Webster, *From Paracelsus to Newton: Magic and the Making of Modern Science* (Cambridge: Cambridge University Press, 1982)., 11. A similar perspective is expressed by John Henry. "Magic is not a monolithic subject and it is important to stress that major aspects of the history of magic seem to play no role in the rise of modern science, for example, demonic magic, chiromancy, and cabala. The crucial aspects of the magical tradition for the historian of science were those encompassed by the term *Natural Magic* which embraced all those arts which relied upon natural lore; for example, astrology and alchemy...." John Henry, "Magic and Science in the Sixteenth and Seventeenth Century," in *Companion to the History of Modern Science*, ed. Robert C. Olby (London: Routledge, 1990), 583-96. This perspective is reflected in most general considerations of the subject. See the general bibliographic essay of Steven Shapin in Steven Shapin, *The Scientific Revolution* (Chicago, IL: University of Chicago Press, 1996), 195-200.

The operations I have described are recorded in two related manuscripts bound together in a volume with a variety of other magical works, London, British Library, MS Additional 36674.[5] The first contains a work of necromantic magic and the second a record of the visions attained through its operations, or ones very similar to them. The latter identifies the skryer as John Davis and the master as 'H. G.' Paleographic and circumstantial evidence make clear that the text was a joint effort of Adrian and Humphrey Gilbert, that the first text was probably written by Adrian, and that the second was probably a draft prepared by a secretary based on notes taken during the operations.[6] They began recording visions on February 24 and continued into April. The magical instructions, begun on March 22, were evidently written contemporaneously with the operations. Great similarity to medieval traditions (discussed in more detail below) suggest they probably had one or more necromantic manuscripts at their disposal which they employed as the basis for their operations. They also incorporated prayers and techniques derived from the visions.[7] How much the original text or texts may have been edited is unclear but it seems quite possible that the absence of obviously Catholic elements was due to their editorial efforts.

The sources, techniques, goals, and language of these operations are in almost every respect medieval and most of the differences resulted from relatively superficial revisions by their Protestant and secular scribes. After carefully noting that the work was begun at 8 a.m, the Sun in Aries, the text lists a short set of rules for operation including wearing clean clothes, keeping promises, being good to the poor 'where he seeth need.'

---

[5] The two sections themselves occur at ff. 47r-57v and 58r-62v.

[6] For more detail about the manuscript see the Appendix to this article.

[7] For example, a prayer revealed by Solomon on Easter 1567 appears on f. 47r. This is discussed in greater detail below, ***.

and avoidance of swearing and drunken company.[8] Such rules commonly occur in the early folios of ritual magic works. The *Practica nigromanciae* attributed to Roger Bacon specifies clean clothing among the rules and the *Liber juratus* gives a strong emphasis to keeping good company.[9] Almsgiving is an instruction found in the Ars notoria's Opus Operum and in John of Morigny's work. Medieval ritual texts uniformly emphasize good behavior and moral purity, something which could be assured by seeking confession prior to operation.[10] They give greater emphasis to sexual purity as inherently powerful, something attributable to Catholic traditions in general, but particularly to emphasis on chastity or sexual self-control in the clerical and university settings where this magic was commonly practiced.[11] It seems likely that a Protestant scribe (possibly the Gilberts themselves) removed these more stringent requirements and that the relaxed rules reflect conceptions of sexuality and marriage in Protestant thought and/or the decidedly secular milieu in which the many sixteenth-century magicians (and certainly Gilbert and Davis) moved. As I discuss in detail below, the acquisition of information, learning, or wisdom was a fundamental goal of medieval ritual magic, even necromancy.[12]

---

[8] First it is good arte allwayes for the master that must beginn this arte, to leave swearinge, and all drounkenn company, yf he do know themm. He must allway goe very cleane appariled that must worke in this art. He must allway keepe his promyses, yf he make any, and not breake them. He must be good to the poore where he seeth neede. He must allway keepe his Skrier in cleane apparrel. This is the beginninge to bringe them to arte. The master must also haue 1 or 2 good bookes to call by, as after you shall here fyende. f. 47v.

[9] For the *Practica nigromanciae* see London, London Society of Antiquaries, MS 39, f. 15v-.17v. For the rules governing the *Liber juratus*, see *Liber juratus* I.20-29 (p. 61). The rules also seem to echo those listed in another work in the same codex. "Yf you be wyllynge to work, yt ys requyred that you abstayne from all thinges vnlawfull, as from swearynge, from glotonye, and all other naughty deades; which is requyred for the space of nyne daies before thy workynge..." London, British Library, Additional 36674, f. 14v.

[10] Oxford, Bodleian Library, Rawlinson D. 252, f. 49v, for example, gives a prayer for confession.

[11] Frank Klaassen, "Learning and Masculinity in Manuscripts of Ritual Magic of the Later Middle Ages and Renaissance," *Sixteenth Century Journal* 38, no. 1 (2007).

[12] The most common form of deriving learning or wisdom was the *Ars notoria* discussed at length in this volume. The conjuring manual edited and analysed by Richard Kieckhefer also contains a necromantic analogue to the *Ars notoria* in which demons are invoked rather than angels. See Kieckhefer, *Forbidden Rites*, 193-96; CLM 849, ff. 3r-5v. A sixteenth century necromantic collection also contains prayers from the Solomonic Ars notoria. See London, British Library, Sloane 3853, ff. 159v-74v.

The ritual procedures described in the instructions and recorded as having been performed by them in the vision accounts are similarly drawn directly from medieval ritual magic. As was the usual practice in necromantic works, the operators employ a combination of angelic and demonic magic, and assume that, while they can command demons, they may only request the aid of God, the angels, and the dead.[13] They work for the most part during the day and are attentive to the hours and the general astrological conditions.[14] They employ crystals or other reflecting surfaces for skrying and endeavor both to trap demons in crystals and also to provide crystals for good spirits to enter voluntarily.[15] They require that a skryer be used to see the visions but not that he be a virgin child as was common in medieval texts.[16] The demon Azazel whom they conjure has a long history beginning with a brief mention in Leviticus, extending through Jewish traditions, and reappearing in Christian cabalism in the late fifteenth century. The somewhat more surprising notion that this demon could facilitate access to spirits of the dead might conceivably be Jewish in origin but was certainly immediately derived from Latin necromantic traditions. Similar operations involving Azazel survive in several other fifteenth- and sixteenth-century British manuscripts.[17] Following the instructions for conjuring the dead, the text gives instructions for conjuring the 'Four Kings', the demons governing the four climes of the world, 'Oriens, Amaimon, Paymon, And Ægin.' Humphrey evidently performed this operation since it is recorded in the notes, although they included no descriptions of the resulting visions if there were any. Operations for the Four Kings are very common in medieval necromantic works and commonly employ mirrors or crystals.[18] The instruction section of the manuscript concludes with all-purpose conjurations for any spirit. Similar open-ended operations may also be found in necromantic manuals. Aside from the lack of any obviously Catholic formulae, such as Ave Marias, and a reduced emphasis on ascetic practices and moral purity in the period leading up to the operations, the instructions are indistinguishable from those in medieval works.[19]

---

[13] For example, although the vast majority of the instructions are given over to conjurations, threats, and commands for demons like Azazel, the spirits of the dead *consent* to help. They also appear to consent to being 'bound' in some way, although the specifics of this arrangement are not clear. Additional 36674, f. 59v. For a typical combination of demonic and angelic operations see Oxford, Bodleian, Rawlinson D. 252.

[14] It was commonly assumed that one could not conjure under cloudy conditions and, although conjuring at night was possible, it appears that working during the day was generally considered preferable. A roughly contemporary conjuring manual puts it like this. "Habe aerem clarum et non nubilosum quia sol magna habet influentia in spiritibus et appetetunt in radiis solaribus apparere et operari...." London, British Library, Sloane 3318, 2v. See also London, British Library, Sloan 3853, f. 10v. The appearance of clouds demanded that the operations be abandoned. See Oxford, Bodleian Library, Rawlinson D. 252, ff. 30v-31r. Certainly clear atmospheric conditions were necessary for crystalomantic operations. "Tunc in loco secreto et honesto aere sereno....", Ibid., f. 114v.

[15] The notion that one could trap or somehow contain a spirit in a crystal occurs in numerous texts. See for example Oxford, Bodleian Library, Rawlinson D. 252, 42v-44v and Vaticano (Città del), Biblioteca Apostolica, Pal. Lat. 1375 f. 269v-270r. The fourteenth-century catalogue of the books of John Erghome of the Austin Friars at York includes a tract on enclosing a spirit in a mirror. See K. W. Humphreys, ed., *The Friars' Libraries*, Corpus of British Medieval Library Catalogues (London: British Library, 1990), 87-8.

[16] Medieval necromantic operations using various skrying surfaces commonly required 'virgin boys and sometimes girls. On virginity as a requirement in such texts, see On catoptromantic texts, see Claire Fanger, "Virgin Territory: Purity and Divine Knowledge in Late Medieval Catoptromantic Texts," *Aries* 5, no. 2 (2005): 200-25. Anecdotal evidence of this practice may be found in the writings of John of Salisbury who recounts being employed for this purpose as a boy. John of Salisbury, *Frivolities of Courtiers and Footprints of Philosophers*, trans. Joseph B. Pike (London: Oxford University Press, 1938), 146-7. An experiment for seeing spirits with a boy skryer appears in the fifteenth-century commonplace book of Robert Reynes. Cameron Louis, ed., *The Commonplace Book of Robert Reynes of Acle; An Edition of Tanner MS 407* (London: Garland, 1980), 169. Quoted in Richard Kieckhefer, *Forbidden Rites*, 97. Extensive and numerous operations using various skrying devices and young boys or girls occur in Oxford, Bodleian Library, Rawlinson D. 252. See for example, 1r-29v. The notion that certain spiritual capacities were afforded by chastity appears to have motivated this, so it is not surprising that older skryers became common after the Reformation. John Dee's skryers were uniformly adult males with the exception of a brief period when he attempted to employ his son Arthur. Deborah E. Harkness, *John Dee's Conversations with Angels : Cabala, Alchemy, and the End of Nature* (Cambridge, U.K. ; New York: Cambridge University Press, 1999), 16-26.

---

[17] Although the name appears to have Babylonian roots, the Story of Azazel derives from Leviticus 16:7-28. Agrippa tells us that Cabalist sources identify Azazel as king of the south, one of the four kings of the cardinal directions. Agrippa, *De occulta philosophia*, III: 24. Azazel is one of the fallen angels in Jewish traditions. Although 'fastened to the mountain of darkness' and willing to teach witchcraft to those who seek his help, Azael does not appear to have any particular association with spirits of the dead. See Louis Ginzberg, *The Legends of the Jews*, 7 vols. (Philadelphia: Jewish Publication Society of America, 1909), I.126, I.148-52, V.123, V.152, V.171, V.311, and V.416. Pico, drawing on cabalist sources describes Azazel as one who devours those practicing bad magic, but otherwise the demon appears to have no singular connection with spirits of the dead in general. On Pico's discussion, see Brian P. Copenhaver, "Number, Shape, and Meaning in Pico's Christian Cabala: The Upright Tsade, the Closed Mem, and the Gaping Jaws of Azazel," in *Natural Particulars: Nature and Disciplines in Renaissance Europe*, ed. Anthony Grafton and Nancy Siraisi (Cambridge, MA: The MIT Press, 1999), 46-7 and 72. Although not connected explicitly with the dead, Azazel appears in more extensive narratives in the Book of Enoch, 9-11, 13, and 54-5, and 69-70.

Whatever the earlier sources for this tradition may have been, the Gilberts' immediate sources for this operation were undoubtedly late-medieval British necromantic manuals. Rituals for the speaking with the dead occur in a variety of necromantic sources and appear as early as the fifteenth century. See Oxford, Bodleian Library, Ballard 66, ff. 33-39 (s. xvii), London, British Library, Sloane 3884, ff. 47-56 (s. xvi), and Oxford, Bodleian Library, Rawlinson D. 252 (s. xv.), 66v-68r. Rawlinson D. 252 conjures "Asacel." Interestingly, it is followed by another operation for "Azoel" which may be the same as "Aosal" the other spirit mentioned in the Gilbert manual (f. 50v). Ginzberg identifies Azzazel and Azzael as one and the same. Ginzberg, *Legends*, V. 152.

[18] For the record of Humphrey Gilbert performing this operations, see f. 62r. For the relevant instructions, see ff. 51r-53v. The names correspond to those listed by Agrippa as princes of the four points of the compass. Henry Cornelius Agrippa, *De occulta philosophia*, II:7. The four kings are mentioned in the *Speculum astronomiae*, XI, 23 and 79. For other medieval examples of conjurations of the four kings see Oxford, Bodleian, Rawlinson D. 252, ff. 15r- 24r and 103r-107r and London, London Society of Antiquaries MS 39, f. 17v. Irenaeus mentions the ideas that there are four intelligences presiding over the

The extensive records of the visions set this text apart from most magical manuscripts. The following passage gives a good impression of them.

> Seene by H.G. and Jo.: on ye 14 daye of marche anno domini 1567 at the sonns sett, or a little after, I knowe not perfectlye, it was aboute 7 of the cloke. First I, and my skryer sawe a rownde fyer in the west, which sodaynly vanished and came agayne. There apered annother with hym which I beheld very well, and from them there went a greate blacke cloud under them, which went from the west, by the north to the east pointe. And ouer that cloud there came an extreme number of fyer, and in the place where the first fyers were there was a greate quantitye yat was marvelous red, and ye which turned into gold; and some parte of the fyer went towards the south, soe yat god of a great miracle shewed it to me and my skryer; also the fyer was marvelous greate and bright, and tourned into gold as before. And sodainly casting my eye asyde, there was a great blacke cloude, which gathered into a sharpe pointe, into the west, and spreade very brode into the top towards the East, being maruelously inclosed with fyer, hauing .6. sundry points of blacke, having under ech bundle on the south side, a longe streyke of gold, very bright, which were in closed with greate fyer. [An

---

four parts of the world and gives the names Mahaziel, Azael, Saviel, and Azazel. *P.G.*, vii, 619. Cited in A. A. Barb, "Three Elusive Amulets," *Journal of the Warburg and Courtauld Institutes* 27 (1964): 19. Agrippa also lists these four names in as princes of the devils, *De occulta philosophia*, II:7 and III: 24.

[19] A medieval work of necromantic magic would always include mention of Mary at one point or another. Her complete absence from this manuscript is thus notable. On the other hand, the text reflects the slow and initially superficial nature of the changes in this period. The intervention of John the Baptist and St Luke certainly suggest continuities with Catholic invocation of the Saints and belief in intercession. On the notion that Protestantism brought about a decline of magic, see Keith Vivian Thomas, *Religion and the Decline of Magic* (New York: Scribner, 1971). Eamon Duffy is largely silent about Thomas' arguments although he explicitly criticizes Thomas for his assumption that the sacraments "were credited with an inexorable and compelling power" only at a popular level. Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England, c. 1400-c. 1580* (New Haven, CT: Yale University Press, 1992), 277. Duffy argues instead that much of what Thomas calls superstition or magic was a legitimate form of religious devotion practiced by all levels of English society. For Duffy's discussion of these forms of devotion in Protestant England, see Duffy, 379-593. Robert Scribner's recent work includes useful critiques of Thomas. See Robert W. Scribner, "The Reformation, Popular Magic, and the 'Disenchantment of the World,'" *Journal of Interdisciplinary History* 23, no. 3 (1993): 475-94; and 'Magic and the Formation of Protestant Popular Culture in Germany' in *Religion and Culture in Germany (1400-1800)*, ed. Lyndal Roper (Leiden: Brill, 2001), 323-46. On the effects of the Reformation on magical texts see Frank Klaassen, "The Return of Stolen Goods: Reginald Scot, Religious Controversy, and a Late Sixteenth-Century Manuscript of Magic," *Magic, Ritual, and Witchcraft* 1, no. 2 (2006): 135-77.

> illustration follows.] And after the litle streike there apered aboue them 2 greate bundles of golden streiks, which stoode aboue ech of the golden strikes, but the bundle yat stoode vppermost, was not soe bright as he yat stoode below. There was a greate blacke clowd betwene these 2 bundles and about the topp of this maruelous thinge, there was a greate quantitye of greene as before apereth. And betwene of the .6. blacke clowds as before, there was a greate number of fyer betwix eche of them as before you see. Also there apered on the south syde of yt, uppon the nether most bundle of gold, a square golden hyll with .4. corners, with 4 angles standing about yt, at ech corner one, whose names were mathewe, marke, luke, John, being barefoted with bookes in there hands, ther being a greate tre of bloud in the middle of the golden hyll, also there passed by vs, 2 doggs running on the grounde, which were spirits comming from the south towards the northe; the first of them was white, red and blacke, and went lering away apace which had noe tayle. Then followed the other dog which was all blacke, with a long tayle. And when he was right against me and my skryer, he loked first on the miracle before drawen, and then on me, and then on it againe; and soe passed awaye. These dogs had little legs, and greate brode feete, like unto horses. All which things aperith to vs with in one howers space. And when I went from the place, all things vanished awaye.[20]

Although in some of the records the spirits seem to speak directly to the operators from the stone or crystals, this passage and many others give the impression that all of the participants were entirely immersed in the visionary experience. It seems more likely that the skryer saw and reported visions in which he and the others were participants, though it is possible that the others may occasionally have seen things too. Dee’s records of his ‘actions’ contain similar ambiguities in the visionary record, where Dee is always an active imaginative participant in the proceedings, though his notes make it clear that he seldom saw anything.

If they are subject to occasional lapses (such as the failure to record the hour in this instance), and if their record keeping is not as thorough as Dee’s, nevertheless the Gilberts certainly make an effort to be systematic. They commonly record the time and general astrological conditions. The tremendous attention to detail makes clear that they were concerned to preserve accurate and detailed accounts of what the skryer had reported. That they returned to the text and corrected various details reinforces the impression that they wished the vision accounts to be as accurate as possible.[21] Given this concern with detail and accuracy, it may well be that the Gilberts described the visions as if they were visible to all as a literary device to lend the process a level of credibility and to emphasize that they were the result of the efforts of at least two of those present.

---

[20] ff. 60r-61r.

This passage illustrates an important way in which Gilbert's operations were not typical of medieval manuals and which cannot be attributed to changes in religious sensibilities. If medieval magical operators made extensive and detailed notes during their operations, to my knowledge, none survive. Accounts of visions attained through magical processes may be found in literary works (usually anti-magical) or in instructions for ritual magic operations which tell the operator what *should* result. More extensive accounts of visions by magical practitioners are less common. The notable exception, the *Liber visionum* of John of Morigny, is a highly polished account which is clearly reconstructed from memories of the visions rather than detailed notes taken at the time. Unlike John's work, but more like the records of John Dee's actions, those visionary records in Additional 36674 appear to be relatively undigested. One might speculate that medieval examples have simply been destroyed or lost, but one would still have to account for why these texts did not survive. The most plausible explanation would be that prior to the second half of the sixteenth-century any such notes were not considered worth keeping. In either case, the extensive note-taking of the Gilberts and John Dee, their desire to preserve the notes, and their efforts to assure their accuracy and sense of immediacy seem to represent a new attitude to the raw data of the visions.

---

[21] For more details on the note-taking and correcting process see the Appendix.

A more detailed examination of their goals and methods reveals a similar mix of tradition and innovation. Gilbert's principal goal of deriving knowledge manifests itself immediately at the start of the instructions where the reader is advised to begin with a short general prayer for wisdom.

> This prayer is to be sayde when and before you deale with any spiritt; This was reuealed by kinge Solomon, Anno domini 1567, die 20 Februarij circa 9. 10.
>
> O god of Aungelles, god of Archaungells; god of Patriarches, god of Prophetts, god of vs sinners; O lord be my help, that this my worke may proceed in good tyme, to thy glorie, O god; and to learninge, and noe Art else, glorifie the in all workes. Amen
>
> Let not euyll spyritt enter my mynde o god, nor nothinge else but all to thy glorie o god; for learning is all my desier, lord thou knowest; euen as yt was to thy seruaunt Solomon; O lord sende me somme of this good hiddenn worke, that hath not been reuealed to noe mann. Then for that cause I desier the O god to sende yt mee, that in these our laste daies yt may be knowenn. Amen. Amen, lord, Amen with your Pater noster.[22]

Such prayers are fundamental elements in ritual magic works like the *Ars notoria* where they employ similar kinds of formulae and rhetorical strategies.[23] That this prayer should be said at the start of *all* spirit operations seems designed to frame the entire set of instructions as a search for knowledge and, at least in these pages, this appears to be sincere: the search for secrets, wisdom, or learning predominates throughout the operations.

Precisely how they thought this knowledge was to be transferred, however, is less clear. The request for knowledge in this passage and the attribution of the prayer to Solomon rightly moved Gabriel Harvey, the seventeenth-century owner and annotator of the manuscript, to note its evident likeness to the *Ars notoria*.[24] A passage in which Solomon tells Gilbert that he will be taught ‘all the arts’ suggests this work above all others. That Solomon also advises him that he must read when told to do so may be a reference to the exercise of reading required in the performance of the *Ars notoria*.[25] However, the request for a ‘hidden worke’ in passage above seems to reflect the story of the *Liber Rasielis* in which secret knowledge is passed to Adam from the angel Rasiel either figuratively or physically in the form of a book.[26] That Gilbert is promised such a book and that Davis retrieves it from the ‘House of Solomon’ in a vision tends seems to reflect this tradition.[27]

---

[22] f. 47r.

[23] For example, a prayer extracted from the Solomonic *Ars notoria* in London, British Library, Sloane 3853 adopts a similar rhetorical strategy by emphasizing that the magician understood his work to be part of Gods greater purposes. "Et tu, qui es deus meus, qui in principio creasti celum et terram et omnia ex nichilo, qui in spiritu tuo omnia reformas, comple, instaura, sana animam meam, ut glorificem te per omnia opera cogitationum mearum et verborum meorum. Deus, pater, orationem meam confirma, et intellectum meum auge, et memoriam meam ad suscipiendam beatam visionem tuam meo vivente corpusculo et ad cognoscendam super excelsam et super eternam tuam essenciam, qui viuis et regnas per infinita secula seculorum." f. 162 v.

> Jo. sawe a greate woods, having a greate howse in the middle of yt: with a little house by it most strongly buylded; hauving an Iron dore, with 9 keyholes. these being written vn the dore thes caracts following [numerous sigils] And in the house he sawe a chamber richly hanged with gold, in which chamber there was a tre of christale which was written upon very well, hauving many branches, with a dore on hym, as it were with 7. keyholes, which had the [***?] written on yt; with in there with there ware many bookes, whereof one had a christall cover and another with the heary syde of a skyn outward; with divers other goodly bookes....[28]

At still other points, Solomon tells Humphrey that he will teach him how to ‘make’ a book, which suggests the divinely aided editing and writing of John of Morigny and

---

[24] “Ad artem notoriam inspiratam.” Add. 36674, f. 47r.

[25] The angles saide unto H.G. that he should feare nothing. [Marginal Note: ss. Solomon seruaunt to H. G.] and that he had a good servante of Solomon, whose counsell he should followe; for he would advise hym for the best. And that he should rede, when Solomon appointed hym; for he would doe nothing to his hindrannce. And that they would appeare to him in the element when he would; And that they would teach him all arts, and howe to make Bookes. f. 61r. On reading as part of the *Ars notoria* see, article by Véronèse in this volume CROSS REFERENCE ***.

[26] Tertio die postquam fecit istam orationem ...venit ad eum Rachiel angelus qui stabat supra riuum in exitu paradisi et disco operint se ei ea hora qua calefaciebat se ad solem qui tenebat in manu sua librum istum quem dedit Ade. München, Bayerische Staatsbibliothek, CLM 51, f. 5r. Et aperuit Rachiel librum et legit in auribus Ade. Audiuit autem adam verba libri sancte ex ore angeli et eiecit se super faciem suam ad teram cum magno timore. Cui dixit Rachiel Surge adam et confortare et non habeas timorem.... Recipe librum istum de manu mea et respice in eo quia per ipsum scies et intelliges.... München, Bayerische Staatsbibliothek, CLM 51, f. 6r.

[27] The last entry, which I take to be a vision rather than a record of a real physical event, notes “On the .6. day of Aprill, Anno domini 1567 my boy went to Solomon’s house in the morning, and came home to me againe about 9. of the clock in the forenone, and Brought me from thence a book written by St Luke the Evangelist.” Add. 36674, f. 62v.

[28] Add. 36674, f. 59r-v.

Honorius of Thebes.[29] The instructions for conjuring the Four Kings also advise the operator to demand a book of magic from the demon Oriens, so the search for knowledge of magic is by no means limited to angels and spirits of the dead, even though this appears to have been their most successful avenue.[30] One is left with the impression – not surprising given the variety of possibilities suggested by prior texts – that the operators themselves were unsure what to expect, be it a kind of infusion of knowledge, the delivery of a book, or instruction and guidance, but were content to let the spirits decide.

At the same time, certain kinds of information were actually transmitted to them and consistent features may be discerned both in the nature of that knowledge and how they used it. The great care taken to record the visions suggests the assumption that all the small visual details, such as the sigils on the door, might potentially be important sources of information and perhaps that many of the more incomprehensible ones, such as the activities of the strange multi-colored animals, might need to be decoded or understood at a later date. More importantly, the spirits directly instructed them in the proper performance of magic, sometimes even when they had not been asked, and although they certainly referred to conjuring manuals and perhaps the works of Cornelius Agrippa for information, they appear to have regarded these sources as secondary to the visions. On March 22 between two and three in the afternoon, Humphrey (probably with great relish) was cursing and condemning Bleath, a particularly recalcitrant minor demon.

---

[29] On John of Morigny see "Prologue to *Liber Visionum*," edited, translated, and introduced by Claire Fanger and Nicholas Watson, *Esoterica* 3 (2001): 108-217. The prologue to the *Liber sacer* recounts that Honorius wrote the book with the assistance of an angel. *Liber iuratus Honorii*, I (pp. 60-1).

[30] "And when [Oriens] hath by your compulsion appeared say that you see a thinge shadowe in the stone, which is in the wall, and therefore appeare to mee annd speeke or wrighte, for I wyll not beleue, that here is any thinge to my syghte, except thou speake or wryte, and appeare to my syghte, and speakew to my hearinge. Or else I wyll accurse the and condemne the by gods power, and not by my owne power. Therefore I charge the do yt. And when he hath doon yt, thenn commaunde him to giue you the beste booke, that euer was." Add. 36674, 48r.

> There came of hymselfe the Euangelist Luke into a christall stone that lay on the bourd. And willed me to leaue using the names of God, to such wicked and rebellious spirits offering hymself to doe all things for me, and to teach me, howe to haue althings done by the angles, without such cursings, and coniuring by the word and names of god.... And I hauing the spirit of K. Solomon and the spirite of Jobe before. They both fell on their knees to Luke when they sawe him. And the wicked inferior bleath rean continually away, from one place to another rounde about the stone as fast as might be.[31]

What happens here is unusual in two ways. While John of Morigny also records instances of divine apparition in the course of his performance of demonic magic (including apparitions of the four evangelists), and while these apparitions ultimately do lead to the production of a divine text, the emphasis in John's autobiography is always at first on the strenuous and difficult conversion away from demonic practices. This intervention by St Luke in this passage is a more direct and effortless transition from demonic binding to something more like angelic invocation, its very fluidity suggestive, perhaps, of a dissolving conceptual boundary between angelic and demonic practices. More importantly, the advice which Luke offers them runs counter not only the approach they had already recorded in their book of instructions but to traditional necromancy as a whole. Rather than the standard method of conjuring, which mimicked exorcism by invoking holy names and by drawing upon the power promised by God to good Christians, Luke suggests a temporary but novel arrangement in which he, a spirit of the dead, an elect soul, would control demons on the operator's behalf. As in the case of John of Morigny, visionary experience supersedes traditional and textual authority. It should not be surprising that they were willing to take the word of a saint on how to perform magic over what they found in their conjuring manuals; however, other examples reveal that this was not an isolated example but part of a purposeful, if not systematic, approach. They did not regard magic as the performance of various experiments unrelated except for the similarity of their form, but rather as a progressive program of learning, a cumulative process in which information and experience were assembled over time. Such a progression is implicit in their demand that one begin with lower spirits and work up to more difficult ones. “Bleath, should a younge beginner first call; although to call Assasel yt is the most noble Arte; whose charact followethe.”[32] But the best evidence of their approach to knowledge lies in the way they assembled the manuscripts we are considering.

---

[31] f. 62r.

Their careful dating of their visions allow us to reconstruct the complex relationship between their operations and the magical manual they were writing, or at least some of it. We know that their operations were probably based on some late medieval conjuring manual which they, or some prior scribe, had adjusted according to Protestant and secular sensibilities. It is also possible, if not likely, that they had tried this kind of thing before. While it is true that Humphrey was blustery enough to fancy himself an expert relatively quickly, the confident tone of the text suggests he had been at it longer than a few weeks. They began their recorded operations in late February, and soon after, on the 20th of February, Solomon dictated a new prayer for them to employ at the start of their operations. Presumably they used it from that point on since, as we have seen, they accorded it such an important place in their magical manual when they began to write it on the 22nd of March at 8 a.m. How much they managed to write before that afternoon is unclear, but by 2 p.m. Humphrey was engaged in his operation to conjure the Four Kings. Shortly after this St Luke appeared, offering the correction and assistance we just discussed and promising to teach a new method of operation. Luke fulfilled this promise eight days later with instructions for a show stone in which Bleath would not have been able to disobey.

---

[32] f. 47r.

> The beste and moste excellente waye and Arte is, as well for Aungells, as for Inferiours and other Spyritts, to haue these names of god wryttenn in your stone, as followethe. [A round stone is roughly sketched out but it has been left incomplete since no characters inserted.]
>
> This is written without, because the circle was to lyttle, but yt muste be written wythin the circle nexte adioyninge, your stone muste be flatt of bothe sides, and cleare without crackes or staines, and as large as may be gottenn, and of a good thicknes.
>
> Nota: Noe spyritt cann disobay that is called into the stone thus graued; and the makinge therof wast discovered by Luke onn Easter time, beinge in Anno Domini 1567.[33]

This passage falls on the last folio of the manual, and operations employing the names of God to control recalcitrant demons appear in the previous folio. Precisely how the new equipment provided by Luke was meant to alter the operations is unclear. He certainly did not mean for them to cease employing demons or ghosts, which would have entailed rejecting all the methods they had recorded to that point, but rather “willed [them] to leaue using the *names of God*, to such wicked and rebellious spirits.” So it seems likely that they assumed this addition would make certain operations of the manual unnecessary but that in other respects it remained appropriate.

Gilbert and his associates sought to acquire knowledge in a purposeful, even systematic, manner understanding that it would be a cumulative process. They began with ritual magic manuals in hand and, in fact, given that such texts were common, it is quite possible that they had one of the many circulating manuscripts of ritual magic attributed to Solomon or Roger Bacon, or a printed volume by Cornelius Agrippa. If they did not enter into the operations under the assumption that their books might need correction, they certainly assumed that true magical knowledge had to be derived from practice and from direct engagement with the numinous rather than from books. In part they assumed that one had to build up experience in order to practice the art effectively; in part, the practice of the art itself made new information available. They carefully recorded their visions, noting intricate details, evidently assuming their descriptions might ultimately yield further knowledge. The spirits also instructed them. No doubt they understood that Solomon’s promise to assist Gilbert in ‘making’ books would be fulfilled in such a fashion – and they certainly did make a new book. More crucially, the new revealed elements superseded the old and became key elements in the new manual, and at the very least, their experiences facilitated a critical dialogue with whatever base text they originally employed.

---

[33] f. 56r.

So despite being based on the texts and traditions of medieval ritual magic, this manuscript differed from them. Protestant attitudes (or the desire not to appear Catholic) probably motivated the Gilberts or some prior scribe to strip out Catholic elements and to remove requirement of virginity for a skryer and of ascetic practices for the master. The Gilberts added new techniques, prayers, and magical characters to whatever original text or texts they had, and for all we know, they may have made a wide range of other undocumented changes based on instructions from the spirits. That they made careful records of the visions seems to constitute a significant change to the medieval traditions of ritual magic, but they do not appear to have affected its processes or intellectual culture in a dramatic way. In fact, these changes themselves reflect another significant area of continuity with medieval ritual magic. This continuity can be best understood in the broader context of medieval learned magic. So let me introduce this discussion with a brief description of the other major tradition of illicit learned magic prior to 1500.

Astrological image magic is represented by hundreds of manuscript witnesses prior to 1500 and the form of those manuscripts is consistent and distinctive. Magical talismans, rings, or other objects bearing some sort of engraved astrological symbol had received enough approval from scholastic writers as a potentially non-demonic form of magic to grant this kind of magic a kind of associate status within scholastic natural philosophy. Important works of natural philosophy such as the *Speculum astronomiae* regarded some forms of astrological image magic as natural and non-demonic; and philosophers of the stature of Albert the Great had no quarrel with this idea. In part as a result of this, these texts demonstrate a measure of stability in transmission and interpretation. While Thomas Aquinas and others following him were more stringent in their assessment of the legitimacy of image magic, these early positive evaluations were enough to keep a debate continuously alive in scholastic circles from the twelfth through the sixteenth centuries.[34] As this debate hinged upon obscure details in the scholastic model of physical causation, proponents of astrological image magic, eager to find ways to demonstrate its legitimacy, tended to employ scholastic arguments. Opponents and those who had not made up their minds also depended upon the literature of natural philosophy for clarity and guidance. This situation is reflected in the manuscripts and the codices and libraries that contained them.. Almost uniformly prior to 1500 scribes, collectors, and cataloguers treat astrological image magic as part of the library of natural philosophy and naturalia The principles of scholastic natural philosophy and the opinions of scholastic authorities also played a major role in helping scribes to choose appropriate texts to copy. Texts which were conformable to scholastic prescriptions of legitimacy were copied at a much higher rate than those deemed illegitimate, many of which do not survive at all.[35]

---

[34] The standard discussion of this debate is Nicolas Weill-Parot, *Les Images Astrologiques Au Moyen Age Et a la Renaissance*, Speculations Intellectuelles Et Pratiques Magiques (Xiie-Xve Siecle) (Paris: Honore Champion, 2002). For a discussion of the *Speculum Astronomiae* see, 27-90. For an earlier discussion focused upon how Marsilio Ficino engaged the debate see Brian P. Copenhaver, "Scholastic Philosophy and Renaissance Magic in the *De Vita* of Marislio Ficino," *Renaissance Quarterly* 37, no. 4 (1984): 523-54.

Works of astrological image magic, by their very nature, also demand a particular kind of treatment by their interpreters and scribes, and this makes them similar to scholastic scientific works in another sense. According to the arguments of the Arabic commentator al-Kindi, the figure in an astrological talisman or ring (as opposed to the stuff of which it was made) had to have an ontological connection with the astrological influences upon which it drew. This assumption was implicit in many of the magical texts themselves; it also formed the core question in the scholastic debate: does the *shape* of a physical object have or transmit occult properties? Thus, for Latin readers who believed this was possible, the image depicted or described in the text might reflect a cosmological secret: if the image was accurate, the magic would work, and the text would contain a valuable key to understanding how the universe functioned. If it was not accurate, if it did not correctly depict the ontological stellar configuration, it was useless. Truth thus potentially resided in the actual depicted figures or characters in the text itself and their usefulness depended upon their accuracy. More significantly, if an appropriate figure was not employed, the operator ran the risk of invoking the aid of demons. Perhaps for this reason, or perhaps because they were treated like other works of natural philosophy, their transmission tended to be relatively stable and the contents did not vary a great deal. The intellectual culture surrounding this sort of magic is thus arguably similar to scholastic culture in its emphasis on the authority of transmitted texts.

---

[35] The approval of two texts by the author of the *Speculum astronomiae* had a dramatic effect on the transmission of astrological image magic. See Frank Klaassen, "Medieval Ritual Magic in the Renaissance," *Aries* 3, no. 2 (2003). 166-99. On the association of dream divination with scholastic thought see Frank Klaassen, "Magical Dream Provocation in the Later Middle Ages," *Esoterica* VIII (2006): 120-47.

The intellectual culture surrounding ritual magic and its written traditions could not be more different. Subject to perennial re-writing, editing, and reformulation, ritual magic was perhaps the most mercurial of all medieval magical traditions. The multiplicity of its textual traditions was both the cause and also the result of the fact that its intellectual tradition in significant ways stood outside the mainstream. Although scholastic arguments certainly played a role in the *rejection* of ritual magic practices, no scholastic authority ever provided a shred of hope that they might be legitimate. They fall entirely in the realm of what Weill-Parot has termed “addressative” practices – by all standard Augustinian and Thomistic definitions, they are non-natural.[36] It is thus understandable that texts of ritual magic travel with works of naturalia far less often. Astrological image magic texts differ from ritual magic texts in a crucial structural way as well: the purpose of ritual magic texts is generally intermediary: they do not tend to record truths about the world, but rather to represent ritual practices by which contact with spirits may be facilitated in order to attain truths about the world. Like all liturgies, ritual magic is highly subject to local need and local change. Finally, the authors of ritual magic texts were keenly aware that the magical library contained false or misleading texts.[37] If works like the *Liber Rasielis* tended to represent themselves as divinely revealed, they were still less containers of truth than divinely sanctioned means to discover it. Truth had to be discerned in practice and in encounters with the numinous, particularly angels, and the particular knowledge which might be derived would differ from person to person.[38] A fifteenth-century necromancer's manual records necromantic processes in which emphasis is given to questions rather than answers.

---

[36] So they tend to support themselves on religious and biblical authority, rather than the authority of natural philosophy., for example, the bible recounts how Christians could cast out demons in Christ’s name and non-Christians could not. Similarly, being an orthodox Christian was an essential element in performing successful ritual magic. The *Liber sacer* tells of how the Jews cannot perform magic. *Liber iuratus Honorii*, III.20 (p. 66). A late-medieval necromancer’s manual provides the Apostle’s and Athanasian Creeds to help the operator remain orthodox. Oxford, Bodleian, Rawlinson D. 252, ff. 81r-82v. The dependence of ritual magic on Christian rites is self-evident. This is quite different from the use of intention as an element in image magic which is commonly divorced from the moral and religious condition of the practitioner. For the term “addressative” see notes to the opening pages of the Weill-Parot article in this volume.

[37] That a magical figure might be secretly demonic or that a magical text presented itself as astrologically based when it was really necromantic certainly concerned scholastic *readers* of astrological image magic,

> When the spiryt is apperyd: What is thy name? Under what state and what dynite [i.e. dignity] hast thow? What is thy powyr and thy offyse? Undyr what planet and sygn art thow. Of what parte arte thow of the world? Of which element art thow? Whych is thy monyth? What is thy day and thyn owyr? What is thyne howre, day or nyght? Whych is thy winde? What be they caretes that thow abyst to? Whych is thy mansion and thy day? Which is thy sterre? Which is thy stone? Which is thy erbe? What is thyne offyse to do. What is thy metale? What is thyne Aungellys name that thow moste obeyst to. And in what lykenes aperyst thow? How many commyst thow wythall?[39]

Similarly, the commonly occurring conjurations for any spirit suggest the users developed magical processes in response to whatever circumstances might arise in their operations or using whatever new knowledge they might have gained through their practices. For example, it appears that Trithemius probably employed angel magic to fill in the gaps as he wrote his Chronicle.[40] Truths were thus derived directly from experience of the

---

but was not an explicit concern of the authors. The *Liber sacer* recounts that its author had produced it by extracting the flowers of wisdom from seven volumes of magic for the good magicians. It also recounts that 'others' were given empty husks. "Qui consulente angelo Hocrohel nomine 7 volumina artis magice deffloravit nobis florem accipiens et aliis cortices dimittendo." (*Liber iuratus Honorii*, I.16.) It is not clear whether this means Honorius intentionally wrote false magical works to deceive the ignorant, found false and empty portions of the original volumes which he somehow left behind, or simply that by removing crucial sections he left behind works denuded of their wisdom. But there is no doubt that the author understood the magical library to be polluted with these 'husks.' John of Morigny, the victim of such a false text, discovered that when he used prayers in the *Ars notoria* he was unknowingly invoking demons rather than angels. (*Liber visionum*, 19 (p.181).) Curiously, the 'false' nature of this text was not a barrier to the discovery of truth through it.

[38] The *Liber Rasielis* gives a long list of the Old Testament patriarchs who employed it. Each of them is said to have derived something different from the volume. München, Bayerische Staatsbibliothek, CLM 51, f. 111v. For an interesting parallel to this process, see the discussion of astrological prognostication in Madagasgar by M. Bloch. Bloch argues that the presence of stable astrological texts did not serve to stabilize interpretive systems, but actually increased their diversity. M Bloch, "Astrology and Writing in Madagascar" in J.R.Goody, ed., *Literacy in Traditional Societies* (Cambridge: Cambridge University Press, 1968), 278-299.

[39] Oxford, Bodleian Library, Rawlinson D. 252, f. 65r.

[40] Forthcoming paper by Anthony Grafton. ***

numinous, from instruction by it, or from interrogating it, and this process of discovery both enabled and depended on a dynamic relationship with the texts, which were continuously being adapted to suit new needs.

Even where ritual texts are handed on in recognizable forms and variants (e.g., in the case of the Ars notoria), practitioners appear to have understood ritual magic as a program of progressive, cumulative, and practical knowledge acquisition. It was understood that one had to *learn* how to perform ritual magic. The prologue to the *Liber sacer* requires the understanding of the text be passed on in a kind of magical apprenticeship process, a holy brotherhood in which the master selects appropriate followers who ultimately may be given the right to take up his position and pass the knowledge on to others.[41] John of Morigny talks explicitly about how he had to learn how to make the *Ars notoria* work.[42] Part of this process may have been a kind of conditioning which made the practitioner more disposed or attentive to whatever psychological mechanisms the magic drew upon, such as dreams or trance states. But this learning process was also understood as practical and cumulative. For example, John appears to take it for granted that the natural result of having developed expertise in necromantic magic was to write a book on the subject.[43] In part the process also involved the development of critical skills in dealing with visionary experiences. When John of Morigny began practicing magic, he was unable to tell the difference between holy and unholy presences and he emphasizes the need for requesting assistance through prayer.[44] Eventually, however, he was able to produce a detailed discussion of the ways in which one could do this.[45]

---

[41] The *Liber iuratus Honorii* describes a small group of scholars and disciples knitted together by a master. They swear mutual loyalty and protection. At the time of his death, the master must decide if one of his followers is worthy of taking up the role of master. If not, the work must be buried with him. That they live under a sort of rule, observe strictures of moral behaviour, and have been tried for a year, may also make the process similar to oblature. *Liber iuratus Honorii*, I.15-6

[42] "...et in predicto libro continebatur qualiter ad propositum meum attingere per doctrinam subitaneam potuissem, idcirco, omnibus alijs studijs dimissis, cepi in ipsa frequencius studere, et in tantum studui quod qualiter operari deberem sciui." John of Morigny, *Liber visionum*, Prologue 15 (p. 137).

[43] "Ego, frater Johannes, postquam dimisi artem notoriam declinaui ad artes nigromancie, et in ipsa preualaui tantum quod nouam nigromanciam componerem et quod Annulos Salomonis fabricarem." John of Morigny, *Liber visionum*, Prologue 24 (p. 145).

In summary, ritual magic was not regarded by its practitioners as part of the discourse of scholastic natural philosophy. Ritual magicians understood truth to be derived not from knowledge preserved in authoritative works but from experience, practice, or interrogation of spirits. They understood this knowledge to be cumulatively assembled by the practitioner rather than to inhere in a pre-existing set of authoritative pronouncements. They understood their relationship with their texts to be dynamic and susceptible to information by the spiritual encounter. And finally, although their ritual processes were in part designed to overcome the deficiencies of the natural senses, nevertheless they were almost entirely dependent upon the senses for knowledge acquisition.

These habits of mind may be witnessed in Gilbert’s operations. Aside from some imagery which suggests an interest in alchemy, they display no interest in astrological image magic, other kinds of natural magic, or any of the scholastic theories and debates associated with them. They did not regard the received traditions of magic as authoritative but employed them in a dynamic and interactive manner. Their advice that “the master must also haue 1 or 2 good bookes to call by, as after you shall here fyende” makes clear that one had to be discerning about the texts one chose; however they also evidently regarded their base text as something which might need to be corrected or more substantially transformed. They did not hesitate to make modifications where they saw fit. Some of these modifications were more minor and motivated by their own religious sensibilities. Some were more considerable, involving the incorporation of new operations or equipment prepared under the direction of the spirits.

---

[44] Omnibus visionibus leuiter non credas uel acquiescas, set consilio saluatoris proba spiritus si ex Deo sint et discretionem ipsorum precibus impetres a Spiritu Sancto. John of Morigny, Liber visionum, 49.
[45] John of Morigny, *Liber visionum*, Prologue 15.44-49 (pp. 158-162).

Perhaps more radically than their medieval forebears, the Gilberts understood their visions not only as a proof and tangible effect of the legitimacy of their operations, but as experiences which were potentially an important source of raw data. Their attention to the intimate and seemingly inconsequential details of the visions, and their efforts accurately to record them in an undigested form, witness their focus on experientially derived knowledge. The way they edited their texts, and their advice that the operator must work progressively, starting with lower demons and working upwards, demonstrate that they regarded knowledge of magic to be acquired cumulatively. In the end, they contributed to the on-going transformations of medieval ritual magic by assembling and collecting their information in a new magical text.

Magic and Science: Humphrey Gilbert's Academy

In a 1994 book review, Brian Vickers criticized the tendency to regard Ficino and Pico as the epitome of renaissance magic when the vast majority of contemporary learned magic did not look at all like their 'intellectualist' works.[46] While there may be other problems with Vickers' theoretical frame, he was quite right to emphasize that practitioners of learned magic in the sixteenth century rarely looked like what readers of Frances Yates' works might be led to believe. The overwhelming majority of sixteenth-century manuscripts of high magic contain medieval works of ritual magic or reformulations of them. At the same time, the major medieval tradition of natural magic often assumed to have been central to renaissance magic (that is, astrological image magic), appears to have been in decline.[47] Humphrey Gilbert's practices exemplify this situation and allow us to use his example to take up Vickers' challenge, although perhaps in a way he would not have anticipated.

---

[46] Review of Zambelli, *L'ambigua natura della magia* in *Isis* 85 (1994): 318-320.

As a magical practitioner, Gilbert has no place in the traditional accounts of the relationship between magic and science in the renaissance. Almost without exception, from the foundational work of Lynn Thorndike, through the chimeral edifice of Frances Yates, to more recent work by Charles Webster, Deborah Harkness, John Henry, Stephen McKnight, Brian Copenhaver and others, a focus upon natural philosophy and natural magic has precluded direct consideration of ritual magic. Most scholars continue to assume that the magical traditions that Thorndike referred to as 'superstitious' and which Yates derided as the 'old dirty' magic of the middle ages declined and were superseded in the sixteenth century by a purified renaissance magic, a form of magic emphasizing mathematics, focusing on the natural world and occult causation, or exhibiting 'science-friendly' mythic structures.[48] As a result, they have tended to focus almost entirely upon natural philosophy, natural magic, so-called hermetic traditions, astrological image magic, and cabalism, particularly where they emphasize number or geometry. If Humphrey cared about any of these things, they do not appear in his magical practices which are very much in the tradition of the ‘old dirty magic.’ In fact, his magical genealogy (which does not even include Hermes) makes clear that he and his companions understood renaissance magic, at least as represented by Cornelius Agrippa and themselves, to belong to a tradition extending back through medieval ritual magic to the Old Testament patriarchs. Like his magic, Gilbert’s proposal for a new academy was by no means revolutionary, but as an expression of common attitudes and approaches crucial to the development of modern science, it suggests a number of ways in which we may reorient our approach. The striking commonalities between his scientific and magical projects suggest that he conceived of them and approached them in very similar terms.

---

[47] Astrological image magic declined sharply after 1500 as an independent genre and in manuscript copies made by specialists. This cannot be attributed simply to the availability of printed texts since the copying of ritual magic texts increased despite the presence of printed works. See Klaassen, "Medieval Ritual Magic."

[48] On the 'old dirty' magic see Frances Yates, *Giordano Bruno and the Hermetic Tradition* (Chicago: University of Chicago Press, 1964), 80-1. The many studies of Brian Copenhaver are exemplary. On the subject of magic and science see, Brian P. Copenhaver, "Natural Magic, Hermeticism, and Occultism in Early Modern Science," in *Reappraisals of the Scientific Revolution*, ed. David C. Lindberg and Robert S. Westman (Cambridge; New York: Cambridge University Press, 1990), Brian P. Copenhaver, "Scholastic Philosophy and Renaissance Magic in the *De Vita* of Marsilio Ficino," *Renaissance Quarterly* 37, no. 4 (1984), Brian P. Copenhaver, "A Tale of Two Fishes: Magical Objects in Natural History from Antiquity through the Scientific Revolution," *Journal of the History of Ideas* 52, no. 3 (1991). Harkness' first rate study of Dee focuses connects Dee's angel magic with his natural philosophy but seeks to distinguish it from the ritual magic tradition in general. Surprisingly, she cites Additional 36674, but does not make any mention of the close affinities with the practices of John Dee. Deborah E. Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* (Cambridge, U.K.; New York: Cambridge University Press, 1999). Stephen McKnight seeks to demonstrate the influence of mythologies of 'pseudo-science' on science but concentrates entirely upon hermetic and neoplatonic mythologies. He seems to regard Solomonic myths as belonging to that tradition. "Science, the *Prisci Theologia*, and Modern Epochal Consciousness." In *Science, Pseudo-Science, and Utopianism in Early Modern Thought*, edited by Stephen A. McKnight, 88-117. Columbia: University of Missouri Press, 1992. Charles Webster seems to repeat the assumption that ritual magic was in decline where he notes "Magic as the performance

Elizabeth’s new academy was to be dedicated to the education of young noblemen under the wardship of the crown, but was also be open to others. In many ways Gilbert’s proposal simply reiterates standard humanist ideas (arguably elements in the development of modern science themselves); he emphasizes worldly skills, advocates training the whole person, and rejects scholasticism and scholastic pedagogy. In other ways it moves beyond them. The academy would fund investigation of the natural world for practical purposes and it would do so by combining theoretical and practical skills. One of its

---

of rituals aimed at controlling forces held responsible for the succession of events, slowly fell into abeyance among the intellectual elite....” In any event he does not consider it alongside natural magic. Charles Webster, *From Paracelsus to Newton: Magic and the Making of Modern Science* (Cambridge: Cambridge University Press, 1982), 11. John Henry argues that **“**Magic is not a monolithic subject and it is important to stress that major aspects of the history of magic seem to play no role in the rise of modern science, for example, demonic magic, chiromancy, and cabala. The crucial aspects of the magical tradition for the historian of science were those encompassed by the term *Natural Magic* which embraced all those arts which relied upon natural lore; for example, astrology and alchemy....**”** John Henry, "Magic and Science in the Sixteenth and Seventeenth Century" in *Companion to the History of Modern Science*, edited by Robert C. Olby (London: Routledge, 1990), 586 ‘mathematicians’ was to be essentially a cosmographer with a heavy emphasis on navigation and the other a military engineer with a large gunpowder budget for monthly practical demonstrations of ballistics.[49] Similarly the physician would be required to supplement his traditional theoretical training by acquiring and practicing the skills of the apothecary and surgeon. This destruction of the traditional boundaries of professional practice also would include experimental and collaborative work.

> This phisition shall continuall practize togeather with the naturall philosophor, by the fire and otherwise, to search and try owt the secreats of nature, as many waies as they possiblie may. And shalbe sworne once euery yeare to deliuer into the Treasorer his office, faire, and plaine written in parchment, without Equiuocations or Enigmaticall phrases, vnder their handles, all those their proofes and trialles made within the forepassed yeare, Togeather with the true event of thinges, and all other necessary accidentes the way of their working, and the event thereof, the better to follow the good, and avoyd the evill, which in time must of force bring great thinges to light, yf in Awcomistrie there be any such thinges hidden.[50]

Far from the esoteric tendencies commonly attributed to enthusiasts of the occult, Gilbert does not appear sympathetic to the so called ‘renaissance episteme’ but rather proposes to strip natural magic and alchemy of their poetic and philosophical language and drop them in the cold light of practical experiment, close observation, and disinterested description.[51] Gilbert’s proposal rejects traditional scholastic pedagogy, scholastic method, the old division of disciplines, and esoteric language; it promotes a critical dialogue with ancient sources; it sets experientially derived knowledge over authority as the standard for judging the received traditions; it sees the search for knowledge less as an engagement with a body of knowledge than the assembling of collection of known truths; it seeks to attain critical distance through careful observation and description of experimental processes; and it gives primacy to practical results. In all of these respects, he belongs firmly in the tradition of British thinkers leading up to Francis Bacon and reflects the shifts in thought which were crucial to the scientific revolution. Since he probably put it before Elizabeth in 1570, if Gilbert was not at work on his proposal when he was engaged in his magical operations, he certainly undertook it very soon afterwards.

---

[49] Humphrey Gilbert, "The Erection of an Achademy in London for Educacion of Her Maiestes Wardes, and Others the Youth of Nobility and Gentlemen," in *Queen Elizabethes Achademy, a book of precedence, etc., with Essays on Italian and German Books of Courtesy*, ed. F.J. Furnivall, Early English Text Society, extra series (London: Early English Text Society, 1869), 4-5.
[50] Ibid., 6.
[51] The term “episteme” was coined by Michel Foucault, *The Order of Things : An Archaeology of the Human Sciences* (New York: Vintage Books, 1994), 25-30. Despite the usual evidentiary issues associated with his work, the term has some viability and certainly has been employed a great deal since that time. For a recent critique which discusses the history of the term, see Ian Maclean, "Foucault's Renaissance Episteme Reassessed: An Aristotelian Counterblast," *Journal of the History of Ideas* 59, no. 1 (1998): 149-66.

The practices and intellectual traditions of medieval ritual magic and Gilbert's reformulations of them are very much in line with what we see in the proposal and with what makes it 'scientific.' Peter Dear has suggested that one of the crucial differences between scholastic natural philosophy and modern science was that the former considered itself a 'body of knowledge' to be learned while the latter considered itself to be more like a 'research enterprise.'[52] Clearly for Gilbert the "research enterprise" aspect of ritual magic links it to the attitude we find in his more "scientific" endeavors. Ritual magic was as constituted of an experientially focused methodology as much as a written tradition, was suspicious of received texts, and required knowledge to be established in a critical dialogue between received knowledge and experience, a dialogue in which the element of experience was primary. If the circumspect attitude towards received traditions by ritual magic operators was still accompanied by belief that men of the past, such as Adam and Solomon, had had privileged access to knowledge of the world, this was little different from Francis Bacon, who expressed similar ideas. Beyond this, ritual magic (again unlike many forms of natural magic) was not found in scholastic books, understood as a part of scholastic discourse, or promoted by writers using warmed over scholastic arguments, so it may well have been attractive to those with anti-scholastic sentiments. In short, medieval ritual magic texts had much to offer to the practical, experientially oriented, anti-scholastic, and independent-minded Humphrey Gilbert.

---

[52] Peter Robert Dear, *Mersenne and the Learning of the Schools*, Cornell History of Science Series (Ithaca: Cornell University Press, 1988). ***

It almost goes without saying that in many other crucial respects Gilbert’s magic was not like modern science and I don’t wish to elide the differences between his demon conjuring and Boyle’s air pump.[53] At the same time, the mechanistic models and systematic approaches of Bacon, Descartes, Boyle and others had not yet been formulated so it would be anachronistic to hold Gilbert’s magical exercises to their standards. Insofar as Gilbert’s proposal for a new academy may be taken as representative of important new intellectual and social currents which contributed to the rise of science, the medieval ritual magic he practiced may also be understood not only as amenable to them but even ‘scientific’ in its own right. At the very least Humphrey Gilbert’s story illustrates that the almost universally held assumption that the ‘old magic’ was in decline, uniformly represented ‘regressive’ tendencies, or was incompatible with the new trends in science cannot be sustained. In fact, in many respects the forms of magic commonly granted a kind of associate status in accounts of the scientific revolution would have been wrested from their theoretical settings and dismembered in Gilbert’s academy, while ritual magic as a practice and method survived more or less intact in his hands, arguably becoming more scientific through his increased emphasis on description. In this sense, the learned magic of Gilbert, and later of Dee, need not, and in fact, cannot, be squeezed into the narrow confines of natural magic or of a putatively purified ‘renaissance magic’ and it cannot be understood without reference to medieval traditions. In fact, in numerous ways ritual magic can be considered more ‘scientific’ than natural magic traditions such as astrological image magic, whose associations with the increasingly antiquated approaches of scholastic thought remained strong. When the day was over and the conjurations had drawn to a close, Gilbert may well have decided his magical operations were a blind alley. Had he lived to see them, he might well have preferred the approaches of Boyle and his associates. But we will know a good deal more about sixteenth-century magic and science if we can understand why Humphrey Gilbert was inclined to walk among the spirits with his crystals, conjurations, and pen.

---

[53] Despite the difficulties that often accompanied the construction of such devices, a properly assembled air pump would certainly return more consistent results. The vague and inconsistent nature of magical visions also probably tended to encourage the esoteric interpretive approaches of the so-called ‘renaissance episteme.’ More crucially, practitioners do not display the preoccupations with method or 'rules of engagement’ characteristic of seventeenth-century scientists. Ritual magic also did not focus solely on the natural world nor does it seem to have encouraged a mechanical view of nature. Seventeenth-century science would also ultimately reject ritual magic in the strongest terms.

Appendix: The Manuscript and the Question of Attribution

The manuscript falls into two parts, the first containing instructions for operations and the second the record of visions attained (ff. 47r-57v and 58r-62v respectively). In the second section, the master of the operation is identified as H.G. and the skryer as John Davis. Without question Davis was not one of the scribes and, despite a cataloguer’s identification, neither was Simon Forman.[54] Gabriel Harvey’s suggestion that the second might be the work of Thomas Smith seems very unlikely.[55] The manuscript does, however, provide as solid a link with the Gilbert household as paleography can afford. Adrian Gilbert is a credible candidate for the scribe of the first section.[56] The hand of the second section cannot be positively identified as Humphrey Gilbert's but the possibility cannot be rejected either. That Gilbert's only surviving autograph is in an informal hand and the magical manuscript is in a semi-formal cursive makes identification difficult.[57] It seems more likely, however, that the manuscript was written by a secretary, something that would have been in keeping with Humphrey's habits. The vast majority of his surviving correspondence and works were not written in his own hand. Such a scenario is borne out by the corrections to the second portion, which were likely made by the scribe of the first section. In addition, many of the errors suggest the second section was copied, perhaps from more informal notes, in preparation for a final formal copy. Many of the errors are difficult to account for except as misreadings in copying. We find, for example, "shyll" expunged and "hill" written in (59v) and 'a loud streake of golde' corrected to 'a longe streake of gold' (60v). More tellingly, accidental duplication of words also recurs, such as the duplication of 'apereth' (60v) and 'help' (60r). In short, the paleographic evidence tends to favor attribution to the Gilbert household and certainly cannot be used to reject this thesis.

---

[54] A note of the first folio of the first section notes that Mr McKray of the Bodleian Library in 1868 identified the hand of the first section that of Simon Forman, the well known late-sixteenth-century doctor, astrologer and magician. However, assuming the date is correct, he would only have been seventeen in 1576, and in any event, this is certainly not Forman's distinctive hand. See f. 47r. The manuscript is also not the work of John Caius as suggested by Benjamin Wooley The note identifying Caius as the owner refer only to the materials in ff. 23-46 not 47-62. These two sets of folios are also clearly distinct.

[55] The hands do not match the Thomas Smith autograph, London, British Library, Sloane 325, particularly given Smith’s preference for italic forms in formal writing. In addition, he was heavily involved in matters in France at the time of the conjuring. See, London, British Library, Sloane 325, f. 4. Mary Dewar, *Sir*

Circumstantial evidence for this attribution, however, is powerful. Humphrey Gilbert was in England at the time these operations are said to have taken place. His known brutality in arms matches the character of H.G. who takes great relish in cursing and abusing demons in the operations and whose engagements with them are presented

---

Thomas Smith: A Tudor Intellectual in Office (London: Althone Press, 1964), 121-2.

[56] An autograph of Adrian Gilbert from the early 17th century and shortly before his death is likely by the same hand as the book of instructions. State Papers 14/48 (493.202.143). Certainly, it would not be possible to reject this possibility on palaeographic grounds.

[57] *** Shelfmark of HG autograph.

entirely in military terms, something which is not typical in necromantic literature. He rides into armies of demons, cutting them down with his sword. As noted in the first paragraph, the operations took place at a time when Humphrey was undertaking important new directions in his life; the concern for the future reflected in the manuscript appears to bear this out.[58] The descriptions of the skryer also correspond well with the John Davis who would become the navigator. Davis, the son of a local family and protégé of the Gilbert household, would certainly have been familiar to the household and was of an age when he could have been expected to be living there for long periods of time. At seventeen John Davis would have been older than the boys traditionally used in medieval skrying, but the old requirement of virginity and sexual purity appears to have become less crucial in sixteenth century operations, perhaps under the influence of Protestantism, but also potentially due to a de-clericalization of ritual magic. The descriptions of the skryer in the visions suggest a youth rather than a pre-pubescent boy.[59] As we discuss below, both Davis and Adrian Gilbert were heavily involved in magical operations and Adrian with alchemy.[60] So each of the known figures corresponds well with what appears in the manuscript.

---

[58] On October 12, 1566, he was sent back from military service in Ireland with dispatches for Queen Elizabeth. As his biographer, William Gosling notes, "no clear purpose seems to have motivated Sir Henry Sidney to order his return to England. Neither the dispatches nor the news he carried were of such paramount importance as to require a messenger of his calibre; and we are therefore obliged to conclude that he had obtained leave of absence from the army to return to England for some private purposes of his own, and that Sidney merely took advantage of his departure to send dispatches to the Queen." Gosling goes on to suggest that he took leave to petition Elizabeth for assistance in an expedition to find the North-West Passage. This project dominated his energies over the ensuing decades. William Gilbert Gosling, *The Life of Sir Humphrey Gilbert: England's First Empire Builder* (London: Constable & Co., 1911), 39-40.

[59] For example, Solomon requires that the skryer be dressed like the master in a black coat and cloak. See f.60r. The visions refer to John as Gilbert's 'boy.' He plays an active role in the visions themselves, holding a magical book up to frighten the demons (ff. 59r-60r) and at on point going independently to retrieve and important book from the 'House of Solomon' (f. 62v).

[60] Adrian's 'chemical' interests were well known and he was supported by Mary Sidney as an instructor in the art. Margaret Hannay and Mary Ellen Lamb have speculated that Adrian worked with Mary Sidney Herbert producing medicines. See Mary Ellen Lamb, "The Countess of Pembroke's Patronage," (Ph.D. diss., Columbia University, 1976), 107. See also, Margaret Hannay, *Philip's Phoenix; Mary Sidney, Countess of Pembroke* (Oxford: Oxford University Press, 1990), 130-31.

Perhaps most convincing of all, Humphrey, Adrian, and John, were evidently part of a circle of practitioners associated with John Dee, whose magical operations and note taking greatly resemble theirs. Their interaction with Dee certainly involved questions of navigation, exploration, cartography, metallurgy, mining, and the associated business interests and nothing in the records of Humphrey's visits suggests the topics of discussion involved magic.[61] John and Adrian's dealings with Dee, however, had as much, if not more to do with magic. In his diary Dee notes that in 1583 he reconciled some difference he had with them occasioned by William Emery. He also notes Davis' dislike for the skryer. Adrian was also evidently familiar enough with Dee's household to have mediated a conflict between Dee's wife and his skryer, Edward Kelly, and was involved in some of Dee's early operations with Kelly.[62] Their evident familiarity with Dee's circle of magical practitioners appears to have been even more long standing than the diary suggests. A note by John Dee dated 1568 indicates that he had determined through magic and with the assistance of William Emery the date of John Davis' birth.[63] It would have been very unlikely that he came to know the Devon teenager unless through the Gilbert household, and the fact that he could not just ask for the information makes clear that Davis was not in the environs of Mortlake. That Dee inquired about Davis shortly after the operations recorded in Additional 36674 suggests that Dee was aware of them and of Davis' role. In fact, one wonders if the conflict between Davis and Emery was a matter of professional competition between two skryers.

---

[61] Humphrey visited Mortlake in November of 1577, *Diary*, p. 3. He corresponded with Dee through the early 80s and visited his home again in 1581. Calder. ch 5. p. 3. Adrian Gilbert and John Davis visited Dee along with a larger group of gentlemen and had discussions regarding the North West Passage several times in 1583. *Diary,* 18-20. On Gilbert and alchemy etc. see *Brief Lives*, ed. Powell, p. 53.

[62] Benjamin Wooley, *The Queen's Conjurer,* 200-201. In May 1583, Dee asked his spirits whether he should involve Adrian in his operations. London, British Library, Sloane 3188, f. 103.

[63] In the margin of a table of star positions, he scribbled a note, dated 22 May 1568, that he had learned the exact time and date of John Davies's birth 'by magic' at Mortlake with the help of William Emery. Although unclear what the form of their magic might have been, the fact that Emery later worked as Dee's skryer suggests it was probably a crystal-gazing operation. Wooley, 166-7. Wooley cites Oxford, Bodleian, Ashmole 423, f. 295.

In summary, although no individual piece of evidence incontrovertibly connects Additional 36674 with the Gilbert household, the overwhelming weight of circumstantial evidence leads me to attribute it to John Davis, Adrian Gilbert, and Humphrey Gilbert. That Humphrey does not appear to have been involved in Dee’s magical operations at the time of his first recorded visits to Mortlake may suggest that his interests in it had waned by that time. It is, nonetheless, interesting to note that Gilbert’s posthumous portrait which now hangs in his ancestral home at Compton includes a stylized combination of the astrological sigils for Mercury and Mars (remarkably suited to the martial and mercurial Humphrey) which looks a great deal like the hieroglyphic monad of John Dee. Even to the end of his life, he was evidently fashioning himself as a man with esoteric interests.

START

BRITISH MUSEUM

MANUSCRIPTS.

SLOANE 3628. ORDER SCH 38303.

-

JOURNALS OF MAGICAL PROCESSES.
APPARITIONS, ETC. 1686-1688. VOL V.

PLACE & DATE OF ORIGIN -.

INCHES 1 2   1 2 3 4 5 CENTIMETRES

British Museum Photographic Service, London

All photographs (as defined in the Copyright Act 1956) are the copyright of the Trustees of the British Museum and may not be reproduced without permission. Applications for permission should be made in writing with a statement of the nature of the publication. The Trustees reserve the right to make a charge for reproduction.

102 D

MS. B. ~~1418~~.
3628

A Prayer to be said before the Moving & Calling forth any of the Celestiall Intelligences to visible Apparance by the following Keys

O Almighty Immense, Immortall, Incomprehensible & Most high God the only Creator of heaven & Earth, who by thy word alone hast in thyne Omniscience amongst the Rest of thy marvelous and wonderfull Workes placed & appoynted many hierarchies of sacred Celestiall Angells from thy Mighty & unspeakable throne unto the fiery Region as Ministring spirits of severall Names Natures Orders & Offices, Residing in those Eleaven Orbs or spheares placed one above the other as the proper Mansions of those blessed Angells or Mediums or superior Messagers both Mediate & Immediate of divine grace light & Mercy, and amongst the sons of men from ye begining of time, called sacred Celestiall Intelligences; from ye Orb Region or Element of fire; unto the Refulgent Throne of thyne Incomprehensible Majesty; who from the superior to the Inferior in their severall & Respective Orbicular Mansions, Orders & Offices doe serve before thee & obey thy most high Comandements as in thy divine will & pleasure in the blessed trinity is decreed & appoynted, & also by thy most Gratious & mercifull permission to minister unto & Illuminate the understanding of thy servants the sons of men by their frequent Apparance verball Converse friendly Comunity, Angellicall Aspersions & other spirituall instincts, continually from time to time and at all times Instructing & Inspiring them in all true science & sapience, & also to fulfill thy divine will & good pleasure therein to all such of thy humble & true servants whom thou art Graciously pleased to shew forth thy bountifull & paternall Mercies; we thy most sinfull & undutifull servants unworthy of the least of thy blessings: yet with an assured confidence of thy heavenly benignities doe (in thy holy fear) humbly prostrate our selves before thy Almighty presence at the sacred feet of thy fatherly goodnesse & Clemency in all contrition of hart & Earnestnesse of spirit, humbly beseeching thine Omnipotent Majesty to have Mercy pitty & Compassion upon us & to pardon all our sins & offences that

that we have committed against thee; & in thine Infinite Mercy graciously to dignify us with Celestiall dignity by the Power of thy holy ſpirit & grant that theſe thy gracious Miniſtring Angells or bleſſed Intelligences, who are ſaid to Governe & Reſide in the nine Orbs Orders or Hierarchies as they are ſeverally * & Reſpectively therein placed & ſet over (that is to ſay) *Methratton in the ninth moveable heaven in ye Order of Seraphims — Raziel in the Eight Orb or Starry heaven or firmament in the order of Cherubims; Caſſiel, or Zaphkiel & Jophiel in the ſeaventh Orb or heaven of Saturne in the Order of thrones: Sachiel or Zadkiel in the ſixt orb or heaven of Jupiter in the Order of Dominations: Samael in the fift orb or heaven of Mars in the Order of Poteſtates; Michael & Uriel in the fourth Orb or heaven of Sol in the Order of Vertues Anael in the third orb or heaven of Venus in the Order of Principallities; Raphael in the ſecond Orb or heaven of Mercury in the Order of Archangells; Gabriel in the — firſt Orb or heaven of Luna, in the Order of Angels. * Meſſengers of Divine grace from the ſuperior to ye inferior Reſiding & bearing office in each Reſpective Orb, heaven or Hierarchy ſeverally & diſtinctly in Generall & Particular, And alſo all others thy benevolent Meſſengers ſpirituall of Light Reſiding in the Orbicular Spheares Angles & other Manſions And Diviſions of the heavens by thy Divine goodneſs & permiſſion, & at our humble Requeſts Invitations and Invocations may move deſcend & Appear to us in this: C: S: or Glaſſes which we call by the name of Receptacles, as being Convenient for the Receiving of all Angellicall & ſpirituall preſence in their Appearances & ſo for that purpoſe ſet here before us, the which we beſeech thee O Lord to bleſs & to dignify firſt with thine Omnipotent Confirmation & ſecondly by the Influence of Angellicall Confirmations by them conveyed thereinto & Conjoyned thereunto by their ſplended preſence in Action & that in and through the ſame they may — Tranſmit their Luminous Rayes or true & reall preſence in Appearance to the ſight of our Eyes, & their voyces to our Eares, that we may plainely & viſibly ſee them: And

And Audibly hear them ſpeake unto us, or otherwiſe to Appear out of them or beſides them viſibly to be ſeen & Audibly to be heard of ~~them~~ us, as ſhall pleaſe thy divine will & as ſhall beſt or moſt befit our benefit & comfort & alſo befitting our our Conveniency in theſe Actions, Occaſions, Inquiſitions, — Matter or things that we then humbly beſeeche & that ſhall be neceſſary for us, which great benefits thou haſt bin ~~pleaſed~~ mercifully pleaſed heretofore to Emitt & give to our Anceſtors & forefathers & alſo lately to ſuch of thy ſervants as have humbly faithfully unfeinedly & Obediently beſought thee for true wiſdom by Angellicall & divine Inſpirations and Inſtructions which they have fully Injoyed by the Miniſtry of thy ſacred Angels, which we alſo humbly beſeech thee to grant unto us ~~for the merritts of Chriſt Jeſus our bleſſed Redeemer Amen~~

The nine Great ~~C~~ Celeſtiall Keys or Angellicall Invocations

Moving & Calling forth to viſible Appearance the Governing Angels or bleſſed Intelligences & all other the Celeſtiall Miniſtring ~~ſpirits~~ Angells & Mediums ſpirituall of divine light grace & mercy — Located Reſiding & bearing Rule in the ſeaven Orbs heavens Manſions or Sphears, as they are primary Attributed & properly Referred to the ſeaven planetts the Starry firmament And firſt Mover, who therein According to every & each of their ſeverall Reſpective Hierarchy & Orders & Offices, whereunto they diſtinctly appertaine, doe ſerve & obey the commands of the moſt high God, And both Immediately & Mediately as Meſſengers & ſervants ſpirituall of divine light, grace, & mercy, fulfilling his Omnipotent decrees Determinations & Appointments as Diſpenſate & diſpoſed at his omnipotent will & pleaſure And who are frequently converſant & familliar with ſuch holy pious & devout men living on Earth whenſoever they are by them called forth to viſible Appearance as either may or ſhall be fitly qualified therefore or otherwiſe Endowed with Celeſtiall Gifts, bleſſing & Confirmations by Angellicall Miniſtry, or Divine grace more ſuperior.

The first Key

Moving or Calling forth to visible Appearance the Celestiall Hierarchy of Angells of the Order Seraphims whose Principall Governing Angell or blessed Intelligence bearing Rule is Methratton & Residing in the ninth Orb Mansion or Sphear called the Primum Mobile or first Moveable heaven

O you Glorious Great Sacred & Celestiall Angell or Blessed Intelligence who is called Methratton; & all others ye Celestiall Angels Servants of the Most high, ~~[illegible]~~ Omnipotent, Incomprehensible Immense & Eternall God of hosts, the only Creator of heaven & Earth, & of all things whatsoever both Celestiall Elementall, Animall Vegitable Minerall & Reptile or Insect that is Contained & Comprehended therein, And serving as Ministring Angells present allwaies before him at his Most high Superior & divine Comands & Appointments, in the Order or Hierarchy of Angells called Seraphims and Residing in the ninth heaven & bearing Office Rule & Power in the Mansion Orb or Sphear called the first Mover We the servants also of the highest reverently here present in his holy fear doe call upon you And humbly request & Earnestly intreat you & move you to visible Appearance in by & through his most Excellent Ineffable great Mighty signall sacred & divine Name of the Most high God Eheia & his Numerall Attribute Kether who sitteth in the most Imperiall & highest heaven before whom all the host or quire of ~~Angells~~ Celestiall Angells incessantly singeth O mapa=la=man=hallelujah &c: & by the seale of your Creation being the mark or Character of holiness unto you & by the Occult Mystery & secret vertue Efficacy and influence thereof Dignifying & confirming you in Order Office Name Nature & Corporallity with divine, Celestiall Angellicall Immortall Eternall & sublime Excellency glory Power Purity Perfection Goodness & love, first unto the service of the Most high God & his divine Laws & Comands and nextly unto the Charge, Care, Conduct, Counsell, Comfort,

Benifit, & Assistance of God his Servants the sons of men living on Earth, to Inspire Instruct & Guide them into ye knowledge & way of truth, & all true Physicall & Metaphysicall Sciences Either Immediatly from the holy Ghost unto more Choyce vessels of honour or mediatly by divine grace & permission from your selfe or selves unto the sons of men servants of God dwelling on Earth, whensoever you shall be of them Invocated, Called forth & thereby moved to descend & Appeare unto them &c By all aforesaid & by the great & signall vertue Power Dignity Excellency & efficacy thereof both Immediatly Primary and Mediate Secondary by respective Mediums of divine Light grace & Mercy as ordinatly dependant & so thereby flowing and accordingly descending by severall Emanations proper of symbolizing Power & vertue from the superior to ye inferior we doe humbly beseech Earnestly request & incessantly intreat you O you Magnifick Benevolent & sacred Angell or blessed Intelligence Methratton who is said to be the principall Celestiall Angell or blessed Intelligence Governing in ye ninth heaven Mansion Orb or Sphear called the first Mover together with all others ye benevolent, sacred, & Celestiall Angels or Intelligences Ministers of truth & true Sciences And sapience both Celestiall & terrestiall, Messengers spirituall of Light & Mediums of divine grace, Located bearing Rule, & Residing, in the Order or Hierarchy and office called Seraphims, in the ninth heaven Orb or Sphear of the first Mover from the superior to the inferior in generall & particular, joyntly & severally, every And each one by Office respectively And to Gird up & gather your selves together And some one or more of you as it shall please God & by divine permission to move & descend from your Celestiall Mansions or place of Residence unto this: C: S: or: G: R: = and therein to Appear visibly unto us, And we ~~doe~~ also intreat, you would be favorably pleased in & through the same to transmit your

your kind Angellicall & Reall presence plainely unto the sight of our Eyes, & your voyces unto our Eares that we may visibly see you & Audibly hear you speak unto us or otherwise to appear out of the same as it shall please God & you his servants of divine Grace & Messagers of mercy seemeth most meet, proper, pertinent, or best befitting this Action Apparance Occation or Matter And to shew plainely & visibly unto us a foregoing signe or test of your Apparance And we also yet further ~~humbly~~ humbly beseech earnestly intreat, & undeniably Request & Move you O you benevolent & Glorious Angell & blessed Intelligence ~~Methratton~~ Methratton together with all others the sacred Celestiall Angells or Intelligences from the superior to the Inferior in Power & office Residing in the nineth Orb, or sphear called the first Moveable heaven & serving the divine decrees, commands & appoyntments, of the highest in the office & Order of Seraphims in through & by this divine signall & powerfull name of your God Eheia, & the Numerall Attribute Kether & the great Efficacy vertue Excellency Power Prevalency & Superiority thereof, to give up & gather your selves together every & each one, joyntly & by it selfe ~~severally~~ respectively, & severally, & to move, & descend from your Celestiall Mansions or place of Residence Apparently visible to the sight of our Eyes into this: C: S: or G: R: standing here before us as being set for that purpose or otherwise unto us & before us out of the same as it shall please God & you his servants of divine Light, Grace & mercy seemeth best befitting this Action, & Also to show forth a precedeing signe of your Apparance and to be friendly unto us, Also by your Angellicall benevolent Celestiall Illumination favorable Assistance, familiar society, Mutuall Correspondency, verball Converse Continuall Community & sacred Instructions both now at this time present & at all other times, to Informe & rightly direct our more weake depraved stupid & Ignorant Intellect Judgment & understanding, & to Conduct us by your Angellicall

Angellicall Instincts & Directions into the luminous pathway of truth Leading unto, & giving Entrance into the Ports Citties & Pallaces of Wisdom & true sciences, & to make us partakers of undefiled knowlidg without whose Angellicall Guide & spirituall Conduct blessed Assistance and Benevolent Advertisements, it is very difficult if not Impossible for us or any Mortall on Earth to find or Obtaine or to be Esteemed worthy of Entrance into with Testimony — wherefore we humbly intreat & move you O you great sacred & Celestiall Ministring Angell or Intelligence — Methratton & all other the President & Inferior Angels — servants of the Most high God Residing & officiating in the Ninth heaven Mansion Orb or sphear of ye first Mover in the Order or Hierarchy of Angells called Seraphims — who all obediently serve & Readily fulfill his Omnipotent decrees & Commandements in his divine dispensations — And Appoyntments according unto your generall & Respective Offices in by & through this his Ineffable Imperiall great signall & divine Name Eheia, & his Numerall — Attribute Kether & by the Power Efficacy & vertue thereof we the servants also of the same your God & by the strength & force of our hope & faith in him for divine Assistance grace & mercy herein, doe Earnestly Request, Powerfully — Invocate & Confidently move you, & call you forth to — visible Apparance here before us in this: C: S: or: G: R: or otherwise without as it shall please God is given unto you so to doe & likewise to show visibly unto us a foregoing signe of your Apparance, O you servant of mercy — Methratton &c & all other ye Celestiall Ministring Angells messagers & mediums of divine Grace, & light, from the superior to the Inferior Residing serving & officiating in the Order of Seraphims, Move I say & by superior Power & Permission in the Name of the highest descend appear & visibly show your selfe & selves joyntly & severally & respectively unto us in this: C: S: or G: R: standing here before

before us, or otherwise out of the same as it shall please God to permit & appoynt you & to shew us a preceding signe thereof & by your Mediate Angellicall Inspiration information & Voice teachings to instruct help & assist us both now at this time present & also at all other times & places whensoever & wheresoever we shall invocate move or call you forth to visible appearance & to our assistance in whatsoever truth, subject, Matter or things appertaining thereunto in all wisdom & true science both Celestiall & Terrestiall &c that shall be necessary for us, And also as any other Emergent occasion shall duly & properly require to the Advancement & setting forth of God his Glory & the Improvement of our welfaire comfort & benifit of our worldly & temporall Estate & condition whilst we yet live, & likewise in all such matters or things whatsoever else that shall be necessary for us to know & enjoy Even beyond what we are able to aske or think which the Almighty giver of all good gifts shall in his bountifull & paternall mercy be graciously pleased hereby to give you to reveale & shew forth unto us or otherwise to bestow upon us, O ye great Angell or blessed Intelligence Methratton & all other ye celestiall Angells of the Order of Seraphims mediums of divine Grace & mercy Ministers of true Light & understanding And servants of the most high God particularly recited & respectively speaken of Invocated Moved & called forth to visible appearance (as aforesaid) descend (we say) & by the Power of superior Emission some one or more of you Appear visibly here before us, as it shall please God & be friendly unto us in your respective offices and doe for us as for the servants of the Most high God whereunto we move you all Joyntly & severally in Power & presence whose works shall be a song of honour & the prayse of your God in your Creation Amen

---

The Second Key

moveing or calling forth to visible appearance ye Celestiall Hierarchy of Angells of the order of Cherubims whose Principle Governing Angell or Blessed Intelligence Beareing Rule is Razill residing in the Eight Orb Sphear Mansion or heaven called ye Starry firmament

O you Glorious great sacred & Celestiall Angell or blessed Intelligence who is called Raziel And all other ye Celestiall Angells servants of the Most high Omnipotent Incomprehensible Immense Immortall & Eternall God of hosts the only Creator of heaven & Earth & of all things whatsoever both Celestiall ~~[illegible]~~ Ellementall, Animall vigitable Minerall reptille or Insect yt is contained & comprehended therein, serving as Ministering Angells present alwaies before him at his most superior & divine Commands & Appoyntments in the Order or hierarchy of Angells called Cherubims & residing in the Eight heaven, baring office Rule & Power in the Mansion Orb or Sphear called the starry firmament, We the servants of ye highest reverently here present in his holy fear doe call upon you & humbly request & earnestly intreat you & Move you to visible appearance in by & through this most excellent Ineffable great, Myghty, signall, sacred & divine Name of the Most high God, Iod; Jehovah, and his Numerall Attribute Hochma who sitteth in the most Imperiall & highest heavens before whom all the hosts or Quires of Celestiall Angells incessantly singeth O=ma=pa=la=man Halelujah & by the seale of your Creation being the marke or Carracter of holiness unto you & by the occult Mistery & secret vertue Efficacy & Influence thereof dignifying & conferming you in orders office Name Nature & corporallity with divine Celestiall Angellicall Immortall Eternall & sublime excellency, glory Power Purity Perfection goodness & love, first unto the service of the Most high God & his divine Laws & Comands, & nextly unto the charge care conduct, counsell, comfort, benifit, & assistance of his servants the sons of men living on Earth to Inspire Instruct

And

And Guide them into the knowledge & way of truth in all Physicall
& Metaphysicall Sciences, Either Immediate from ye holy Ghost into
more choyce vessells of honour or Mediatly by divine grace &
permission from your selfe or selves, into the sons of men servants
of God dwelling on Earth whensoever they shall be of them Invocated
called forth & thereby moved to descend & Appear unto them; By
all aforesaid & by the great & signall vertues, Power dignity
Excellency & Efficacy thereof, both Immediatly Primary & Mediatly
secondary, by respective Mediums of divine Light grace &
Mercy as ordinately dependent & so thereby flowing & accordingly
descending by severall Emanations Properly symbolizing
Power & vertue from ye superior to the Inferior, We doe hum-
bly beseech, Earnestly request, & Intensively Intreat you,
O you Magnifick benevolent & sacred Angell or blessed
Intelligence Raziel who is said to be the Principle Angell
or blessed Intelligence Governing in the Eight Mansion, Orb
or Sphear called the starry heaven or firmament together
with all others ye benevolent sacred & Celestiall Angells
or Intelligences Ministers of truth & true friends & servants
both Celestiall & Terrestiall & Messagers spirituall of light &
Mediums of divine grace Located, bearing Rule & Residing,
in the Order Hierarchy & office called Cherubims in the
orb or Sphear of the starry firmament from the superior to
the Inferior in generall & perticular Joyntly & severally
Every & Each one by office respectively &c to give up and
gather your selves together & some one or more of you as
it shall please God by divine permission to Move & descend
from your Celestiall Mansion or place of Residence unto
this: C: S: or: G: R: & therein to Appear visibly unto us, &
we doe also Intreat you would be favourably pleased in &
through the same to transmit your true Angelicall & reall
Presence plainely to the sight of our Eyes & your voyces
into our Ears that we may visibly see you & Audibly hear
you speake unto us, or otherwise to Appear out of the same
as it shall please God & you his servants of divine grace
& Messagers of mercy seemeth most meet proper pertinent
And

And best befitting this Action Appearance Ocasion or Matter
And to show plainely & visibly unto us a foregoing signe or Teste
of your Appearance, And we also yet further humbly & earnestly
intreat undeniably request & Move you, O you benevolent
And Glorious Angell or blessed Intelligence Raziel together
with all others the sacred Celestiall Angels or Intelligences:
from the superior to the Inferior in Power & office Residing in
the Eight heaven Orb or Sphear called the starry firmament
And serving the divine Decrees Commands & Appoyntments
of the highest in the Office & Order of Cherubims in by &
through this divine signall mighty & Powerfull name of
your God Iod, Iehovah and his Numerall Attribute
Hochma, & the great Efficacy vertue Excellency Power Preva-
lency & superiority thereof to give up & gather your selves
together every & each one Joyntly, & by it selfe respectively
& severally to move & descend from your Celestiall Mansion
or place of Residence Apparently visible to the sight of our
Eyes unto this: C: S: or G: R: standing here before us, as
being set for that purpose or otherwise unto us & before us
out of them as it shall please God & you his servants of
divine light Grace & Mercy seemeth best meet & befitting
this Action, and also to show forth a preceding signe of
your Appearance & to be friendly to us, & by your Angelicall
benevolence & Celestiall Illumination favourable Assistance
familliar society Mutuall correspondency verball converse
continuall Community and sacred Instructions both now at
this ~~li~~ present time & at all other times to Informe &
rightly direct our mere weake, depraved, stupid, & Ignorant
Intellect Judgment & understanding, & to conduct us by
your Angelicall Instincts and Adhortations into the
Luminous Pathway of truth Leading unto & giving entrance
into the Ports Citties and Pallaces of Wisdom, without
whose Angelicall & spirituall Conduct, blessed Assistance & benevolent
Advertisements, it is very difficult, if not Impossible for us, or
any mortall on Earth to finde or obtaine, or to be esteemed
worthy of entrance into its testimony, wherefore we humbly
intreat & Move O you great sacred & Celestiall Angell or

blessed Intelligence Raziel & all other the Presidents & Inferior Angels servants of the Most high God Residing & officiating in ye Eight=heaven Mansion Orb or Sphear of the starry firmament, in in the Order or Hierarchy of Angels called Cherubims, who all obediently serve & Readily fulfill his Omnipotent decrees and Commandements in his divine dispensations & Appointments According to your Generall & Respective Offices in by & through this Ineffable Imperiall, great, signall & divine Name Iod, Jehovah, & his Numerall Attribute Hochma & by the Power ~~vertue~~ & Efficacy & vertue thereof we the servants also of the same your God & by the strength & force of our faith & hope in him for divine Assistance Grace & mercy herein doe Earnestly Request Powerfully Invocate & Confid=ently move you & call you forth to visible Appearance here before us in this C: S: or G: R: or otherwise without before us as it shall please God is given unto you so to doe And likewise to show visibly unto us a foregoing signe of your Appearance O you servant of mercy Raziel & all other the Ministring Angells Messagers & Mediums of Divine grace & Light from the superior to the Inferior Residing serving & officiating in the Order of Cherubims Move (we say) & by superior Power & Permission & in the Name of the highest descend, Appear & visibly show your selfe or selves Joyntly and severally & Respectively unto us in this C: S: or G: R: standing here before us, or other=wise out of the same as it shall please God to permit & Appoint you & to show us a preceeding signe thereof, And by your Mediate Angellicall Inspiration Information or Choise Teachings to instruct help, aid & Assist us, both now at this time present & at all other times & places when=soever & wheresoever we shall Invocate Move or call you forth to visible Appearance & to our Assistance in what=soever Cause or subject Matter or things Appertaining thereunto in all Wisdom & true science both Celestiall And Terrestiall &c that shall be necessary for us, And Also as any other Emergent Occasion shall duly & properly Require to the Advancement & setting forth of

God his Glory & the Improvement of our welfaire Comfort And benifit of our worldly or temporall Estate & Condition whilst we yet live, & likewise in all such matters or things whatsoever else that shall be necessary for us to know & Enjoy even beyond what we are able to Ask or Remember which the Almighty giver of all good gifts shall in his bountifull & paternall mercy be gratiously pleased hereby to give to Reveale & show forth unto us or otherwise to bestow upon us O ye great Angell or blessed Intell=igence Raziel & all other ye Celestiall Angels of the Order of Cherubims mediums of Divine Grace & mercy Ministers of true light & understanding & servants of the Most high God particularly Recited & Respectively spoken of Invocated Moved & Called forth to visible Appearance as Aforesaid, descend (we say) & by the Power of superior Emission some one or more of you Appear visibly here before us as it shall please God & be friendly unto us & in your Respective Offices doe for us as for the servants of the most high God whereunto we move you all Joyntly & severally in Power & presence whose works shall be a song of honour And the prayse of your God in your Creation Amen

The Third Key,

Moving or Calling forth to visible Appearance ye Celestiall Hierarchy of Angells of the Order of Thrones whose Principall Governing Angells or Blessed Intelligences bearing Rule are Cassiel or Zaphkiel & Iophiel & Sabathiel residing in the seaventh Orb Mansion or Sphear called the Orb heaven or Sphear of the Planet or star Saturne

O you Glorious great Sacred & Celestiall Angells or blessed Intelligences who are called Cassiel or Zaphkiel, Iophiel & Sabathiel, and all other ye Celestiall Angells, servants of the Most high Omnipotent Incomprehensible Immense Immortall And Eternall God of hosts the only Creator of heaven and Earth and of all things whatsoever both Celestiall Ellementall Animall vegetable Minerall Reptile or Insect yt is conteined and Comprehended therein, & that serve before the Most excellent great high and honoured Angell Boel as Ministring Angells present alwaies at his Most high, Superior and divine Commands and Appointments in the Order or hierarchy of Angells called Thrones and Residing in the seaventh heaven and bearing office Rule and Power in the Mansion Orb or Sphear of ye Planet or star called Saturne; We servants also of the highest Reverently here present in his holy fear, doe call upon you and humbly Request & earnestly intreat you and move you to visible Appearance in by & through this most excellent, Ineffable, Great, Mighty, Signall divine and Sacred Name of the Most high God Iehovah Elohim and his Numerall Attribute Binah, or Prima, who sitteth in the Most Imperiall and highest heaven before whom all the hosts or quire of Celest=iall Angells incessantly singeth O, Mapa=la=man=halalujah who Rested in the seaventh day from all his great works of the Creation which he had made And also decreed Constituted and Appointed you to governe the said seaventh day &c and who blessed & sanctified the seaventh day, by Reason thereon he Rested from all his works he had Created and made and gave Commande=ment unto his people the Children of Israell the offspring and seed of Abraham the son of Gods divine promise and terrestiall father of the faithfull, to be humbly Received thank=fully imbraced, Incessantly Observed Reverentially honoured

&

Cheerfully set apart, zealously kept holy, obediently Received And Exactly performed in all those duties Appointed there=unto; All which being duly & truly fulfilled throughout their Generations, According to the Commandement of God injoyned them during the whole Continuance of time they should therefore Receive from divine Grace the blessed Rewards and Gifts of terrestiall fulness and felicity in this world during Mortall Continuance and Everlasting life with Eternall Glory in the world to come, and sealed the same with his owne Great holy & blessed Names Saday, jah. Ser, even as the Most high & only God of heaven and Lord of hosts the Maker of time; And by the seale of ye Creation being the marke or Caracter of holiness unto you and by the Occult Mystery secret vertue Efficacy & Influence thereof dignifying you and Conferming you in Orders, Office, Name, Nature, and Corporality, with divine, Celestiall, Angellicall, Immortall, Eternall and Sublime Excell=ency, Glory, Power, Purity, Perfection Goodness & love first unto the service of the Most high God and his divine Laws & Commands & nextly unto the Charge Care and Conduct Counsell, comfort benifit and assistance of his servants, the sons of men living on Earth to Inspire Instruct and guide them in the knowledge and way of truth & all kind=Physicall and Metaphysicall sciences either Immediatly from the holy Ghost unto more choice vessells of honour or Mediatly by divine grace and permission from your selves or selves unto the sons of men servants of God dwelling on Earth whensoever they shall be of them Invocated=called forth and thereby moved to descend & Appear unto them &c By all aforesaid, and by the great & signall vertue Power, Dignity, Excellency and Efficacy thereof both Immediatly primary and Mediatly secondary by Respective Mediums of Divine light, and mercy, as Ordinatly dependent and so thereby=flowing, and accordingly effusing by severall Emanations=proper, & Symbolizing Power and vertue from the Supe=riors to the Inferiors, we doe humbly beseech earnestly

Earnestly Request & Insessantly Intreat you, O you Magnificent benevolent, & sacred Angells or blessed Intelligences Cassiel or Zaphkiel, & Iophiel & Sabathiel, who are said to be the Principall Celestiall Angels or blessed Intelligences governing in the seaventh heaven, Mansion Orb or Sphear of the Planet Saturne together with all others the sacred And Celestiall Angels or Intelligences Ministers of truth & true science & sapience both Celestiall & terrestiall & messengers spirituall of light & Mediums of divine grace Located Ruling & Residing in the order or hierarchy of Angells called Thrones in the seaventh heaven Orb or Sphear of the Planit or star called Saturne, from ye Superior to the Inferior in generall & particular, Joyntly and severally every & each one by Office Respectively to Gird up & gather your selves together & some one or more of you, as it shall please God, & by divine permission to move & descend from your Celestiall Mansion, or place of Residence into this: C: S: or: G:R: & therein to Appeare visibly unto us, And we doe also intreat you would be favourably pleased in & through the same to transmit your true Angellicall & Reall presence plainly into the sight of our Eyes & your voyces into our Eares that we may visibly see you & Audibly hear you speake unto us, or otherwise to Appear out of the same, as it shall please God & you his servants of divine grace & Messengers of mercy seemeth most meet proper pertinent & most befitting this Action, Appearance Occasion or Matter and to show plainely & visibly unto us a foregoing signe or Teste of your Appearance, And also yet further humbly beseech earnestly Intreat, & undeniably request and move you O you benevolent & glorious Angels or blessed Intelligences Cassiel or Zaphkiel & Iophiel & Sabathiel together with all others the sacred & Celestiall Angels or blessed Intelligences from the Superior to the Inferior in Power & office Residing in the seaventh heaven, Mansion Orb or sphear of the Planit or star

called

called Saturne & serving the divine decrees Commands and Appoyntments of the highest in the office or order of Thrones in by & through this divine, signall, Mighty & Powerfull name of your God Iehovah, Elohim & his Numerall Attribute Binah or Prima & the great Efficacy, vertue, Excellency Power Benevolence & superiority thereof to gird up & gather your selves together every & each one Joyntly, And by it selfe Respectively & severally & to move & descend from your Celestiall Mansion or place of Residence apparently visible to the sight of our eyes in this: C: S or G: R: standing here before us as being set for that purpose; or otherwise unto us & before us out of them as it shall please God & you his servants of divine Light grace & mercy, seemeth most meet & best befitting this Action, And Also to show forth a preceeding signe of your Appearance & to be friendly unto us And by your Angellicall benevolence Celestiall Illumination, favourable Assistance, familliar society, mutuall Correspondency, verball Converse continuall Comunity & sacred Instructions both now at this time present, & at all times, to Inform & rightly direct our more weake depraved Insipid & Ignorant Intellect Judgment & understanding & to conduct us by ye Angellicall Instincts & Directions into the Luminous Gateway of truth leading unto & giving entrance into the Porte Pallaces & Citties of wisdom & true science & to make us partakers of undefiled knowledg, without whose Angellicall Guide, spirituall conduct blessed Assistance & benevolent Advertisments it is very difficult if not impossible for us, or any mortall on Earth to find or obtaine or to be esteemed worthy of entrance into with Testimony; wherefore we humbly Intreat & Move you, O you great sacred and Celestiall Angels or blessed Intelligences Cassiel or Zaphkiel & Iophiel & Sabathiel & all others ye presidents and Inferior Angels servants of the most high God, Residing & officiating in the seaventh heaven Mansion, orb, or sphear of the Planit or star called Saturne in the Order & hierarchy of Angels called [illegible] Thrones; who all obediently serve

And

And readily fulfill his omnipotent Decrees & commandements
in his divine Dispensations & Appoyntments According to your
severall Respective offices in by & through this Ineffable
Imperiall Great Sigill & divine Name Jehovah, Elohim,
And his Numerall Attribute Binah or Prima & the power
efficacy & vertue thereof, we servants also of the same your
God, & by the strength & force of our faith & hope in him for
Divine Assistance Grace & mercy herein, doe Earnestly
Request powerfully Invocate and confidently move you
And call you forth to visible Appearance here before us
in this C:S: or G:R: or otherwise out of the same here
before us as it shall please God is given unto you so to doe
& likewise to shew visibly unto us a foregoing signe of your
Appearance, O you Servants of mercy Cassiel or Zaphkiel
Iophiel & Sabathiel & other ye Celestiall ministring
Angels & Mediums of divine Grace & light from the
superior to the Inferior Residing serving & officiating
in the Order of thrones, Move we say & by superior Power
& permission in the Name of the highest descend Appear
& visibly shew your selfe or selves Joyntly or severally
& Respectively unto us in this: C:S: or G:R: standing
here before us or otherwise out of the same, as it shall
please God to permit & Appoynt you, & to shew us a
preceding signe thereof & by your Mediate Angellicall
Inspiration Information or Audible teachings to
Instruct, Aid help & Assist us both at this time present
and also at all other times, & places whensoever and
wheresoever we shall Invocate, Move, or call you forth
to visible appearance & to our Assistance in whatsoever
cause or subject Matter or things Appertaining there=
=unto in all wisdom & true science both Celestiall & terrest=
=iall &c that shall be necessary for us, & also as any
Emergent Occasion shall duly & properly Require to
the Advancement of Gods Glory, & to the Improvement of
our welfare comfort & benifit of our worldly & tempo=
=rall estate & condition whilst we yet live And —

And likewise in all these matter or things whatsoever
else that shall be necessary for us to know & enjoy even
beyond what we are able to aske or think, which the
Almighty giver of all good gifts shall in his bountifull
& paternall mercy be graciously pleased thereby to
give ~~Reveale~~ you to Reveale & shew forth unto us
or otherwise to bestow upon us, O ye great Angels
or blessed Intelligences Cassiel or Zaphkiel, Iophiel
& Sabathiel & all other ye Celestiall Angels of the Order
of thrones mediums of divine Grace & mercy —
ministers of true Light & understanding & servants
of the most high God particularly recited & spoken
of invocated moved & called forth to visible Appa=
=rance as aforesaid descend we say & by the Power of
superior Emission some one or more of you Appear
here visibly before us as it shall please God, & be frind=
=ly unto us & in your Respective Offices doe for us as
for the servants of the most high God, whereunto we
move you all Joyntly & severally in Power & presence
whose works shall be a song of honour & the prayse of
your god in your Creation Amen

The fourth Key

Moving & calling forth to viſible Appearance the Celeſtiall hierarchy of Angels of the Order of Dominations whoſe principle Governing Angels or bleſſed Intelligences having Rule are Sachiel or Zadkiel & Zedekiel & Reſiding in the firſt Orb Manſion or Sphear, being the Orb heaven or Sphear of the Planet or ſtar Called Jupiter,

O ye Glorious great ſacred & Celeſtiall Angells, or bleſſed Intelligences, who art called Sachiel or Zadkiel & Zedekiel and all others ye Celeſtiall Angels ſervants of the moſt high Omnipotent, Incomprehenſible, Immenſe, Immortall, & Eternall God of hoſts the only Creator of heaven & Earth And of all things whatſoever both Celeſtiall Ellementall Animall vegitable Minerall Reptile or Inſect y is Contained & comprehended therein, & that ſerve before the Moſt Excellent Great high And honoured Angell called Paſtor as miniſtring Angels preſent alwaies at his moſt high ſuperior & divine commands & appoyntments in the Order or hierarchy of Angels called Dominations & Reſiding in the firſt heaven & having office Rule & Power in the Manſion Orb or Sphear of the Planit or ſtar called Jupiter we ſervants alſo of ye higheſt Reverently here preſent in his holy fear doe call upon you & doe humbly requeſt & Earneſtly Intreat you & move you to viſible Appearance in through & by this moſt excellent Ineffable great Mighty, Signall, Sacred & Divine Name of the Moſt high God: EL &c – and his Numerall Attribute HeSed who ſitteth in the Moſt Imperiall & higheſt heaven before whom all the hoſt or Quire of Celeſtiall Angels Inceſſantly ſingeth O=mapa=la=man= hallelujah who created the great Whales & all the fiſhes in the ſeas and waters & Every living Creature Elſe whatſoever [illegible] that moveth in the ſeas, which the waters brought forth abundantly & which increaſed & Multiplied every Creature ſeverally according to its reſpective kind, & alſo who created the fowles of the Aire to fly above the Earth in the open firmament of heaven, every winged fowle becoming fruitfull

fruitfull alſo as the Reſt, bringing forth, increaſing, & multiplying after their divers & different kind in the fift day of the week & alſo decreed Conſtituted & Appoynted you to governe the ſaid fift day &c – and confirmed the continuance of all aforeſaid by the ſeale of his Omnipotent great & holy name Adonay as the moſt high & only God of heaven & Lord of hoſts the Maker of time And by the ſeale of your Creation being the Marke or Character of holineſs unto you And by the Occult Myſtery & ſecret vertue, efficacy & Influence thereof Dignifying & confirming you in order, Office, Name, Nature, & Corporallity with divine Celeſtiall Angellicall Immortall Eternall & ſublime Excellency Glory, power, Purity perfection, Goodneſs, & love, firſt unto the ſervice of the moſt high God & his divine Laws & commands And nextly unto the Care Charge & Conduct Counſell Comfort benifit And Aſſiſtance of his ſervants the ſons of men living on Earth to Inſpire Inſtruct & Guide them in to the knowledge & way of truth & all true Phiſicall & Metaphyſicall ſciences either Immediatly from the holy Ghoſt unto more choyce veſſels of honour, or Mediatly by divine grace & permiſſion from your ſelfe or ſelves unto the ſons of men ſervants of God dwelling on Earth whenſoever you ſhall be of them Invocated called forth & thereby moved to deſcend & Appear unto them &c By all aforeſaid & by the great & ſignall vertue, Power, Dignity, Excellency, & efficacy thereof both Immediatly primary: & Mediatly ſecondary by reſpective Mediums of divine Light grace & Mercy as ſubordinately dependant & thereby flowing & accordingly diffuſing by ſeverall Emanations proper & ſymbolizing Power & vertue from the ſuperior to the Inferior; We doe humbly beſeech earneſtly requeſt & Inceſſantly Intreat you, O you Magnifick & benevolent & ſacred Angels or bleſſed Intelligences Sachiel or Zadkiel & Zedekiel, governing in the firſt heaven Orb or Sphear of the planet or ſtar called Jupiter, together with all other ye benevolent ſacred & Celeſtiall Angels or Intelligences, Miniſters of truth & true ſcience, & ſapience, both

both Celestiall & terrestiall & Messagers Spirituall of Light & Mediums of divine grace Located bearing rule & Residing in the Order or hierarchy & Office called Dominations in the sixt heaven orb or sphear of the Planet or star called Jupiter from the superior to the Inferior, in Generall & particular, Joyntly & Severally every & each one by Office Respectively &c — to gird up & hasten from your Celestiall Mansions or place of Residence into this — C: S: or G: R: & therein to Appear visibly unto us, & we doe also intreat you would be favourably pleased in & through the same to transmit your true Angellicall & reall presence plainly unto the sight of our Eyes, & your voyces unto our Eares that we may visibly see you & Audibly hear you speake unto us or otherwise to Appear out of the same as it shall please God & you his servants of divine grace & Messagers of mercy seemeth most meet proper & pertinent or best befitting this Action, appearance, Occasion, or Matter, & to shew ~~forth~~ plainly & visibly unto us a foregoing signe or test of your Appearance. And we also yet further humbly beseech Earnestly Intreate & undeniably request & move you O you benevolent & glorious Angels or blessed Intelligences ~~Sadkiel~~ Sachiel or Zadkiel & Zedekiel together with all others the sacred Celestiall Angels or Intelligences from the superior to the Inferior in Power & office residing in the sixt heaven Mansion Orb or sphear of the Planet or star called Jupiter & serving the divine decrees Commands & Appointments of the highest in the office & Order of Dominations in by & through this divine signall Mighty & Powerfull Name of your God EL, & by his numerall Attribute Hesed and the great Efficacy vertue, Excellency, Power, Prevalency & superiority thereof to gird up & gather your selves together every & each one Joyntly, & by its selfe Respectively & severally and to move & hasten, from your Celestiall Mansion or place of Residence, Apparently visible to the sight of our Eyes — into this: C: S: or G: R: standing here before us as being set for that purpose or otherwise unto us & before us out of the same as it shall please God & you his servants of divine Light Grace & Mercy seemeth most meet & best befitting this Action, & also to shew forth a preceeding signe of your Appearance, And

Sachiel

to

to be kindly unto us, And by your Angellicall benevolence, Celestiall ~~Community~~ Illumination, favourable Assistance familiar society Mutuall Correspondency, verball converse, continuall Community And sacred Instructions, both now at this time present, & at all ~~alle~~ times to informe & Rightly direct our more weake ~~depraved~~ stupid & Ignorant Intellect, Judgment & understanding & to conduct us by your Angellicall Instincts & Directions into the Luminous pathway of truth leading unto, and giveing entrance into the Ports Citties & Pallaces of wisdom & true science, & to make us partakers of undefiled knowledg without whose Angellicall Guide & spirituall Conduct blessed — Assistance & Benevolent Advertisements, it is very difficult if not Impossible for us or Any Mortall on Earth to find, or obtaine or to be Esteemed worthy of Entrance into with testimony Wherefore we humbly intreat & move you, O you great sacred And Celestiall Ministring Angels or Intelligences: Sachiel, or Zadkiel & Zedekiel & all others the Presidents & Inferior Angels, servants of the most high God Residing & officiating in the sixt heaven Mansion Orb or sphear of the Planet or star called Jupiter in the Order & hierarchy of Angels called Dominations who all obediently serve & Readily fulfill his omnipotent decrees & Commandements, in his divine dispensations & Appointments According to your generall Respective Offices in by & through this Ineffable Imperiall great signall & divine Name of the most high God El, and his Numerall Attribute Hesed & by the Power, ~~vertue~~ efficacy & vertue thereof, We the servants of the same your God & by the strength & force of our faith & hope in him for divine Assistance, Grace & Mercy therein doe Earnestly Request Powerfully Invocate & confidently move you & call you forth to visible Appearance here before us in this: C: S: or G: R: or otherwise thereout here before us as it shall please God is given to you so to doe, & likewise to shew visibly unto us a foregoing signe of your Appearance; O you servants of mercy Sachiel or Zadkiel & Zedekiel &c and all other the — Celestiall Ministring Angels, & mediums of divine grace & Light from the superior to the Inferior residing serving & officiating in the Order of Dominations, Move we say And

By

And by divine Power & permission in the Name of the highest
descend Appear & visibly shew your selfe or selves joyntly and
severally & respectively unto us in this C: S: or G: K: standing
here before us or otherwise out of the same as it shall please God
to permit & appoynt you & to shew us a proceeding signe thereof
And by your Mediate Angellicall Inspiration Informations
or Choise Teachings to Instruct help Aid & Assist us, both at
this time present & also at all other times & places whensoever
& wheresoever we shall invocate move you & call you forth
to visible Appearance & to our Assistance in whatsoever truth
or subject matter or thing Appertaining thereunto in all
wisdom & true science both Celestiall & terrestiall &c that
shall be necessary for us & also as any other emergent occasion
shall duly & properly require, to the Advancement & setting
forth Gods Glory & the Improvement of our welfair Comfort
& benifit of our worldly or Temporall Estate & Condition, —
whilst we yet live & likewise in all such Matters or things
whatsoever else that shall be necessary for us to know & enjoy
even beyond what we are able to aske or thinke which the
Almighty giver of all good Guifts shall in his bountifull &
Paternall mercy be graciously pleased hereby to give you to
Reveale & shew forth unto us or otherwise to bestow upon us
O ye great Angels or blessed Intelligences [illegible] Sachill or
Zadkiel & Zedekiel & all other ye Celestiall Angels of the
Order of Dominations mediums of divine grace & mercy —
Ministers of true light & understanding & servants of the Most
high God particularly recited & spoaken of Invocated Moved
& called forth to visible Appearance as aforesaid, descend
we say by the power of superior emission some one or more
of you Appear visibly here before us, as shall please God
And be friendly unto us, & in your respective Offices doe for
us as for the servants of the Most high God whereunto we
move you all joyntly & severally in Power & Presence
whose works shall be a song of honour & the Prayse of your
God in your Creation Amen

The fift Key

moving & calling forth to visible Appearance the hierarchy of
Angels of the order of Potestates whose Principle Governing
Angell or Blessed Intelligence baring Rule is Samael &
Madamiel presiding in the fift Orb Mansion or Sphear being
the Orb heaven or Sphear of the Planet or Star called Mars

O you Great Sacred & Celestiall Angells or blessed Intelligences
who are called Samael & Madamiel, & all others ye Celestiall
Angells Servants of the most high Omnipotent Incomprehensible, Immense Immortall & Eternall God of hosts the only
Creator of heaven and Earth & All things whatsoever both —
Celestiall, Elementall, Animall vegitable Minerall & Reptile
or insect that is contained & comprehended therein; that
serve before the most excellent Great high & honoured Angell
called Acimay as ministring Angels present allwaies at
his most Superior & divine Commands & Appoyntments, in
the order or hierarchy of Angels called Potestates and
residing in the fifth heaven and baring office Rule &
Power in the Mansion Orb or Sphear of the Planet or Star
called Mars we servants also of the highest, reverently here
present in his holy fear doe call upon you & humbly request
and Earnestly Intreat & move you to visible Appearance
in, by, & through this most excellent Ineffable Great Mighty
And signall sacred & divine Name of the most high God
Elohim, Gibor, & his numerall Attribute Geburah who
sitteth in the Imperiall & hiest heavens, before whom all
the host & Quires of Celestiall Angels incessantly singeth
O ma=pa=la=man=hallelujah who in the Creation
gathered the waters under the heavens together in one
place & called them seas & gave bounds & limits thereunto
which they should not pass or goe beyond & made the drie land
Appear And called the same Earth & commanded it to bring
forth, & bare seed in their severall & respective kinds
for increase & multiplication & likewise all trees baring
fruite wherein the seed thereof lieth inclosed & thereby —
made also ripe & fit for Increase every fruite the according
to its respective & different kinds in the third day of

the

the worke and also decreed Constituted & Appoynted you to-
governe the said third day &c — And Established all aforesaid
by the Seale of his Incomprehensible, Mighty, holy, and
great Names Ais, Elibra, Elohim as the most high only
God of heaven & Lord of hosts the Maker of time; And-
by the Seale of your Creation being the marke or Caracter-
of holinesse unto you, & by the Occult Mystery & Secret vertue
Efficacy & Influence thereof dignifying & Conferming you
in Order office Name Nature & Corporallity, with divine-
Celestiall Angellicall, Immortall, Eternall, & sublime excellency
Glory Power Purity Perfection Goodness & Love first unto
the service of the most high God & his divine Laws & Com-
ands & nextly unto the Charge Care & Conduct, Counsell-
Comfort benefit & Assistance of his servants the sons of
men living on Earth to Inspire Instruct & Guide them
into the knowledge & way of truth & of all true Physicall &
Metaphysicall sciences either Immediate from the holy Ghost
unto more choyce vessels of honour or Mediatly by divine
Grace & permission from your selfe or selves unto the sons
of men servants of God ~~Living Earth~~ dwelling on Earth
whensoever you shall be of them Invocated called forth
& thereby moved to descend & Appear unto them &c —
by all aforesaid & by the great & signall vertue Power
Dignity excellency & Efficacy thereof both Immediatly-
Primary & Mediatly secondary, by respective Mediums of
Divine Light grace & mercy as ordinately dependant & so
thereby flowing & accordingly diffusing by severall Ema-
=nations proper & symbolizeing Power & vertue from
the superiors to the Inferiors, We doe humbly beseech &
Earnestly Request & Incessantly Intreat you O you
Magnifick Benevolent & sacred Angells or blessed Intellig=
=ences Samall & Madamill governing in the fift heaven
Mansion Orb or sphear of the planit or star called Mars
together with all others ye benevolent sacred & Celestiall
Angells or blessed Intelligences Ministers of truth & true
science & sapience both Celestiall & terrestiall, Messagers
spirituall of Light & Mediums of Divine Grace Located
Ruling —

Ruling & Residing in the Order or hierarchy & Office called Potestates
in the fift heaven Orb or sphear of the Planit or star called Mars
from the Superior to the Inferior in generall & perticular —
Joyntly & severally every & each one by Office respectively to gird
up & gather your selves together & send one or more of you, as it
shall please God & by divine Permission to move & descend from
your Celestiall Mantion or place of residence into this: C: S:
or: G: R: and therein to Appear visibly unto us & we doe also
Intreat you would be favorable & pleased in & through the-
same to transmit your true Angellicall & reall presence-
plainly unto the sight of our Eyes & your voyces unto our Eares
that we may visibly see you & audibly hear you speake unto
us, Or otherwise to Appeare out of the same as it shall please
God & you his servants of Divine Grace & Messagers of mercy
seemeth most meet proper & pertinent or best befitting this
Action Appearance Occasion or Matter & to show forth plainly
and visibly unto us A foregoing signe or teste of your Appea
=rance, & we also further humbly beseech, earnestly Intreat
& undeniably request & move you O you benevolent & Glori=
=ous Angells or blessed Intelligences Samall & Madamill
together with all others ye sacred & Celestiall Angells or blessed
Intelligences from the superior to the Inferior in Power &
Office Residing in the fift heaven Mantion Orb or sphear
of the Planit or star called Mars & serving ye divine —
decrees commands & Appoyntments of the highest in the Office
of Potestates in by & through this divine signall Mighty
and Powerfull Name of your God Elohim, Giber; & his —
numerall Attribute Geburah & the great Efficacy vertue-
excellency, Power, Prevalency & superiority thereof, to gird
up & gather your selves together every & each one Joyntly
and by it selfe respectively & severally to move & descend
from your Celestiall Mantion or place of Residence Appar-
=ently visible to the sight of our Eyes into this: C: S: or G: R:
standing here before us, as being set for that purpose or other=
wise unto us & before us, out of the ~~same~~, as it shall please —
God, & you his servants of divine Light grace & mercy seemeth
most meet & best befitting this Action & also to show forth
a precedeing signe of your Appearance & to be friendly unto
us, & by your Angellicall benevolence Celestiall Illumination
favorable

favorable Assistance, familliar society mutuall Correspondency-
verball converce Continuall Community & sacred Instructions, both
now at this time present & at all other times to informe & rightly
direct our more weake depraved Stupid & Ignorant Intellects
Judgments & understandings & to conduct us by your Angellicall
Instincts & Directions into the Luminous pathway of truth
leading unto & giving Entrance Into the Ports Cytties & Pallaces
of wisdom & true science & to make us pertakers of undefiled
knowledg, Wthout whose Angellicall Guide & Spirituall Conduct
blessed Assistance & benevolent Advertisements it is very difficult
if not Impossible for us or any Mortall on Earth to find or
obtaine or to be Esteemed Worthy of entrance Into with Testi-
=mony wherefore we humbly Intreat & move you O you great
sacred & Celestiall ministring Angels or Intelligences Samall
& Madamiel & all other ye Presedent & Inferior Angels
servants of the Most high God residing & officiating in the
fift heaven Mansion Orb or sphear of the planet or Star
called Mars in the Order or hierarchy of Angels called
Potestates who all obediently serve & readily fulfill his
Omnipotent decrees & Commandements in his Divine dis-
=pensations & Appoyntments, According to your Generall &
respective Offices in by & through his Ineffable Imperiall
great signall & divine Name Elohim Giber, & his Numerall
Attribute Geburah & by the power efficacy & vertue thereof
we servants of the same your God & by the strength & force
of our faith & hope in him for divine Assistance grace
And Mercy herein, doe Earnestly request powerfully Invo-
=cate & Confidently move you & call you forth to visible
Appearance here before us in this C:S: or G:R: or otherwise
thereout ~~here~~ before us as it shall please God is given unto
you so to doe & likewise to show ~~forth~~ visibly unto us a fore-
=going signe, or Test of your Appearance; O you servants
of mercy Samall & Madamiel & all others ye Celestiall
Ministring Angels & Mediums of divine Grace & light
from the superior to the Inferior residing serving & offici-
=ating in the Order of Potestates, move we say & by
superior Power & permission & in the Name of the highest
Descend

Descend Appear & visibly show ~~show~~ your selfe or selves Joyntly
or severally & Respectively unto us in this: C:S: or G:R: standing
here before us or otherwise out of the same as it shall please God
to permit & appoynt you, & to show us a preceding signe thereof
And by your Mediate Angellicall Revelation Inspiration Infor-
=mation or Cheife Teachings verbally to Instruct help Aide &
Assist us, both at present and Also at all other times & places
when soever & where soever we shall Invocate Move or call
you forth to visible Appearance & to our Assistance in what-
soever truths or subject Matter or things Appertaining here-
unto in all Wisdome & true science both Celestiall & Terrestiall
that shall be necessary for us, And also as any other Emergent
Occasion shall duly & properly require, to the Advancement &
setting forth of Gods Glory & the Improvement of our welfaire
Comfort & benifit of our worldly & temporall ~~& temporall~~ estate &
and Condition whilst wee yet Live & likewise in all such
Matters or things whatsoever else that shall be necessary for
us to know & enjoy even beyond what we are Able to
Aske or thinke which the almighty giver of all good Gifts
shall in his bountifull & paternall mercy be graciously
pleased thereby to give you to Reveale & show forth unto
us, Or otherwise to bestow upon us, O ye great Angels
or blessed Intelligences Samael & Madamiel & all
other ye Celestiall Angels of the Order of Potestates
Mediums of Divine Grace & Mercy ministers of true
Light & understanding servants of the Most high God
particularly recited & spoaken of Invocated Moved &
called forth to visible Appearance as Aforesaid, descend
we say & by the Power of superior Grace & Permission
some one or more of you Appear visibly here before
us as shall please God & be friendly unto us & in your
Respective Offices doe for us as for the servants of the
most high God, whereunto we move you all Joyntly
and severally in Power & presence whose works
shall be a song of honour & the prayse of your God
in your Creation Amen

The Sixt Key

Moveing & calling forth to visible Appearance the Celestiall hierarchy of Angells of the Order of Vertues whose principall Governing Angels or blessed Intelligences bearing Rule are Michall, Uriel, & Schemeliel & Residing in the fourth Orb heaven Mansion or Sphear of Sol serving before the Great high honoured & Excellent Angell Salamia.

O you Glorious Great Sacred Celestiall Angels & blessed Intelligences who are called Michall, Uriel, & Schemeliel & all others ye Celestiall Angels Servants of the most high ~~God~~ Omnipotent Incomprehensible Immence Immortall & Eternall God of hosts the only Creator of heaven & Earth & of all things whatsoever both Celestiall Elementall Animall Vegitable Minerall & Reptile or Insect that is contained & comprehended therein & that serve before the most Excellent Great high & honoured Angell Salamia as Ministring Angels present alwaies at his most high Superiour & Divine Comands in the Order or hierarchy of Angels called Vertues, & Residing in the fourth heaven And bearing active Rule & Power in the Orb or Sphear of the Planet called Sol wee Servants also of the highest Reverently here present in his holy fear do call upon you & humbly Request & Earnestly Intreat you And move you to visible Appearance in by & through this Ineffable Great Mighty Signall Sacred & divine Name of the most high God Eloha & his Numerall Attribute Tiphereth who sitteth in the most Imperiall & blessed heaven before whom all the hosts or Quires of Celestiall Angels incessantly singeth: O Ma-ppa-la-Man-Hallelujah who created the heaven & the Earth & the Seas & separated ye light from the darkness in the first day of the week & also decreed constituted & Appoynted you to governe the said first day & Established all aforesaid by the Seale of his Incomprehensible Mighty holy & great Name Phaa as the most high & only God of heaven & Lord of hosts ye Maker of time & by the Seale of your Creation being the Marke or Caracter of holiness unto you and by the Occult Mystery & Secret vertue Efficacy & Influence thereof dignifying & confirming you in Orders & office Name, Nature, & Corporallity, with divine, Celestiall Angellicall

Angellicall, Immortall Eternall & Sublime Excellency glory Power, Purity Perfection, Goodness, & love; first unto the Service of the Most high God & his divine Laws & Comands And next unto the Charge, Care, & Conduct Counsell Comfort benefit & Assistance of his Servants the Sons of men living on Earth to Instruct & Guide them into the knowledg & way of truth and all true Phisicall & Metaphysicall Sciences either Immediatly from the holy Ghost unto more Choyce vessells of honour, or Mediatly by divine grace & permission from your selves or selves unto the Sons of men Servants of God dwelling on Earth whensoever ~~they~~ you shall be of them Invocated called forth & thereby moved to descend & Appear unto them by all aforesaid & by ye great & Signall vertue Power Dignity excellency & Efficacy thereof both Immediate primarily & Mediate Secondary by respective Mediums of Divine ~~grace~~ light Grace & Mercy as ordinately dependent & so thereby flowing & Accordingly defusing by Speciall Emanations proper Assymbolizing Power & vertue from the Superiors to the Inferiors, Wee doe humbly beseech & Earnestly request & Incessantly Intreat you, O you Magnificent benevolent And Sacred Angels or blessed Intelligences Michall, Uriel & Schemeliel governing in the fourth heaven Mansion Orb or Sphear of the Planet Called Sol; together with all others ye benevolent Sacred & Celestiall Angels or Intelligences, Ministers of truth & true Science & Sapience both Celestiall & terrestiall as Messengers of Spirituall Light & Mediums of divine grace Located, Ruling, & Residing in the Order or hierarchy & office called Vertues, in the fourth heaven Orb or Sphear of the Planit called Sol; from the Superior to the Inferior in Generall & Perticular Joyntly & severally each one by office respectively &c to gird up & Gather your selves together & some one or more of you as it shall please God & by divine Permission to move & descend from your Celestiall Mansions or place of Residence in to this: C: S: or G: R: & therein to Appear visibly unto us And we doe also Intreat, you would be favourably pleased in & through the same to transmit your true Angellicall & Reall presence plainly unto the sight of our Eyes & your voyces unto our Ears that we may visibly see you and Audibly hear you speake unto us, or otherwise Appear out of the same as it shall please God & you his Servants of divine grace

And

And Messengers of Mercy seemeth most meet, proper & expedient or best befitting this Action, Apparance, Occasion or Matter, & to shew plainly & visibly unto us a foregoing signe or test of your Apparance. And we also yet further humbly beseech, earnestly entreat & undeniably request & move you O you benevolent glorious Angels or blessed Intelligences Michael, Uriel, & Schemeliel together with all others ye sacred & Celestiall Angels or blessed Intelligences from the Superior to the Inferior in Power & office, Residing in the fourth heaven, Mansion, Orb, or Sphear of the Planett or Star called Sol, And serving the divine Decrees, Commands & Appointments of the highest in ye office & Order of Vertues, in by & through this divine signall mighty and Powerfull Name of your God Eloha & his Numerall Attribute Tiphereth and by the great Efficacy, vertue, Excellency, Power, Prevalency and Superiority thereof, to Gird up & Gather your selves together every & each one Joyntly & by it selfe, respectively & severally, & to move & descend from your Celestiall Mansion or place of Residence apparently visible to the sight of our Eyes in this: C: S: or G: R: standing here before us, as being set for that purpose, or otherwise unto us & before us out of them as it shall please God & you his servants of Divine [illegible] light, Grace & Mercy seemeth most meet & best befitting this Action; and also to shew forth a preceding signe of your Apparance, and to be friendly unto us; And by your Angellicall benevolence, Celestiall Illumination, favourable Assistance, familiar society, Mutuall Correspondency, verball Converse, continuall Community, & sacred Instructions, both now at this time present and at all times to Inform & rightly direct our more weake, depraved, stupid & Ignorant Intellects, Judgments & Understandings, & to conduct us by your Angellicall Instincts and directions into the luminous path way of truth leading unto & giving entrance into the Ports, Cities & Pallaces of wisdom & true science, & to make us partakers of undefiled knowledg, without whose Angellicall Guide, & spirituall concurrent blessed Assistance & benevolent Advertisements its Impossible for us or any Mortall on Earth to find or obtaine or to be esteemed worthy of entrance into, with Testimony; wherefore we humbly Intreat & move you O you great Sacred

Sacred & Celestiall Ministring Angels or Intelligences Michael, Uriel, & Schemeliel & all others ye president & Inferior Angels, Servants of the Most high God Residing and Officiating in ye 4th heaven Mansion, orb or sphear of the Planet Sol, in the Order or hierarchy of Angels called Vertues, who all obediently serve and readily fulfill his Omnipotent Decrees & Commandements in his divine Dispensations & Appointments according to your Generall & Respective Offices, in by & through this his Ineffable, Imperiall, Great, Signall, & divine Name, Eloha & his numerall Attribute Tiphereth & the Power, efficacy & vertue thereof. We servants also of the same your God, & by the strength & force of our faith & hope in him for divine Assistance, grace & Mercy herein, doe earnestly request, powerfully Invocate & confidently move you, & call you forth to visible Apparance here before us in this: C: S: or G: R: or otherwise thereout here before us, as it shall please God is given unto you so to doe; And likewise to shew visibly unto us a foregoing signe of your Apparance, O you servants of mercy Michael, Uriel, & Schemeliel & all other ye Celestiall ministring Angels & Mediums of Divine Grace & light from the superior to the Inferior, Residing, serving and Officiating in the Order of Vertues; Move we say and by superior Power & Permission & in the Name of the highest descend, Appeare, & visibly shew your selves Joyntly or severally, & respectively unto us in this C: S: or G: R: standing here before us or otherwise out of the same as it shall please God to permit & Appoint you, & to shew us a preceding signe thereof; And by your Mediate Angellicall Inspiration, Information or Audible teachings to Instruct, helpe, Aid & Assist us both at this time present & at all other times & places whensoever & wheresoever we shall Invocate, move & call you forth to visible Apparance, & to our Assistance in whatsoever cases or subject Matter or things Appertaining thereunto in all wisdom & true science, both Celestiall & terrestiall, & that shall be necessary for us, and also as any other Indergent occasion shall duly & properly require, to the Advancement & setting forth of Gods Glory & the Improvement of our welfaire, comfort & benefit

of

our worldly & temporall Estates & Condition whilst we yet live And likewise in all such matters or things whatsoever else that shall be necessary for us to know & enjoy, even beyond what we are able to aske or thinke which the Almighty Giver of all Good-Gifts shall in his bountifull & ~~[illegible]~~ Paternall Mercy be Graciously pleased hereby to give you to reveale & shew forth unto us or otherwise bestow upon us, O you Great Angels or blessed Intelligences Michaell, Uriel & Schemehill & all others the Celestiall Angels of the Order of Vertues Mediums of divine Grace & mercy ministers of true light & understanding & servants of the Most high God particularly directed & spoaken of invocated Moved & called forth to visible Appearance as aforesaid Descend we say & by the Power of Superior Emission some one or more of you Appear visibly here before us as shall please God & be friendly unto us & in your Respective Offices doe for us as for the servants of the most high God whereunto we move you all in Power & Presence whose works shall be a song of honour, And the prayse of your God in your Creation Amen

The Seaventh Key

Moving & calling forth to visible Appearance the Celestiall hierarchy of Angels of the Order of Principallities whose Principall Governing Angels or blessed Intelligences having Rule are Anaell or Haniel & Nogall and Residing in the third Orb mansion Orb heaven or Sphear being Orb heaven or Sphear of the Planet or Star called Venus

O you Glorious ~~[illegible]~~ Great, Sacred, & Celestiall Angels or blessed Intelligences called Anaell & Nogall & all other ye Celestiall Angels servants of the Most high Omnipotent Incomprehensible, Immense, Immortall, & Eternall God of hosts the only Creator of heaven & Earth & of all things whatsoever both Celestiall & Ellementall Animall vegitable Minerall & Reptile or Insect, yt is contained & Comprehended therein And yt serve before the most excellent Great & high & honoured Angell Dagall as ministring Angels present allwaies at his most high, superior & divine Comands And Appointments

Appointments in the Order or hierarchy of Angels called Principallities & Residing in the third heaven & having Office Rule & Power in the Mansion Orb or Sphear of the Planet or star called Venus we servants of the highest reverently here present in his holy fear doe call upon you & humbly request & Earnestly intreat you & move you to visible Appearance, in by & through this most excellent Ineffable great Mighty Signall sacred and divine Name of the most high God Jehovah, Zebaoth, & his numerall Attribute Heza who sitteth in the Imperiall and highest heaven before whom all the host or Quire of Celestiall Angels incessantly singeth O Ma=pa=la Man=hallelujah who created all fourfoot beasts cattle or Animals and all Creeping things whatsoever that liveth and Moveth upon the face of the Earth bringing forth young & also Increasing & Multiplying in their severall & Respective kinds together also with the most Admirable & wonderfull Generation Production & Increase of all Insects & Reptiles bred & brought forth only of heat & Moysture & Impregnation of the Aire as a Medium Intermitting the same heat to stir up the Activity of nature; which by a Centrall Invissible fire & Internall ferment conteineth a Mortificate Virtue & by a putrifactive Power most Admirably bringeth forth an Increase of diverse wonderfull strange & Innumerable Creatures & different in their kinde & even Marvelous to beholde who also created Man Male & female after the most Glorious & Celestiall Image of himselfe & gave him dominion over the fish of the seas & over the fowles of the Aire & over the Cattle & over the Earth & who then blessed the whole Creation & also man even Male & female blessed he them & gave them Rule & Power over all whatsoever was conteined in the Creation saying be fruitfull & Multiply & Replenish the Earth & subdue it & have Dominion over the fish of the sea, over the fowles of the Aire & over every living thing that moveth upon the Earth and also gave to all Cattle or beasts of the Earth fowles of the Aire & to all animals & other Creatures whatsoever wherein there is life every green herb for meat, in the sixt day of the weeke and also ordered & constituted & appointed you to to governe the said first day &c — & he behild all things in the Creation yt he had made & said they ~~are~~ were good, sealing & confirming all aforesaid, in his most high Omnipotent Great & holy name Saday as the most high & only God of heaven & Lord of hosts the Maker of time; And by the Seale of your Creation being the Marke & Carrecter of holiness unto you & by the Occult Mystery & secret vertue efficacy & influence thereof dignifying you & confirming you in Order, Office, Name Nature & Corporallity with divine Celestiall Angellicall Immortall Eternall & sublime Excellency Glory Power Purity Perfection goodness & love first unto the service of the most high God & his divine laws & Comands, And nextly unto the Charge, Care, Conduct, Counsell, comfort, benifit, & assistance of his servants the sons of men living on Earth, to informe instruct & Guide them into the knowledge & way of truth & all true Physicall & Metaphysicall sciences either Immediatly from the holy Ghost unto more choyce vessels of honour or Mediatly by divine Grace & permission from your selfe or selves unto the sons of men servants of God dwelling on Earth when soever you shall be of them invocated called forth & ~~[illegible]~~ thereby moved, to descend, & Appeare unto them, &c — By all aforesaid & by the great, signall, vertue Power dignity Excellency, & Efficacy thereof both Immediatly Primary & Mediatly secondary by respective Mediums of divine Light grace & mercy, as ordinately dependent & so thereby flowing, & accordingly diffusing by severall Emanations proper Symbolizing Power & vertue from the superiors to the Inferiors, We doe humbly beseech earnestly request and Incessantly intreat you O you Magnificent benevolent & sacred Angels or blessed Intelligences Anall & Nogall, governing in the third heaven Mansion Orb or Sphear of the Planit or star called Venus: together with all others ye benevolent sacred & Celestiall Angels or blessed Intelligences Ministers of truth & true science & sapience both Celestiall & Terrestiall & Messagers spirituall of light & mediums of divine grace Located Ruling & Residing in the Order or hierarchy & office called Principallities in

the

---

the third heaven Orb or Sphear of the planit or star called Venus from the superior to the Inferior in Generall & particular Joyntly & severally every & each one by office respectively &c — to gird up & gather your selves together & some one or more of you as it shall please God & by divine permission to move and descend from your Celestiall Mansions or place of Residence into this C.S: or G.R: & therein to Appeare visibly unto us & we doe also Intreat you would be favorably pleased in and through the same to transmit your true Angellicall and reall presence plainely unto the sight of our Eyes & your voyces unto our Eares, that we may visibly see you & audibly heare you speake unto us, or otherwise to Appeare out of the same, as it shall please God, & you his servants of divine Grace And Messagers of mercy seemeth most meet Proper Pertinent & best befitting this action, Appearance Occasion or Matter And to shew plainely & visibly unto us, a foregoing signe or test of your Appearance And we also yet further humbly beseech earnestly Intreat & undeniably request, & move you O you Benevolent & Glorious Angels or blessed Intelligences Anall & Nogall together with all others ye Celestiall Angels or Blessed Intelligences from the superior to the Inferior in Power, & office, residing in the third heaven, Mansion Orb or Sphear of the Planit or star called Venus & serving the divine Decrees & Comands & Appoyntments of the highest in the Office & Order Called Principallities, in by & through this his divine, signall Mighty, & Powerfull name of your God — Jehovah, Zebaoth, and his numerall Attribute Neza and the great efficacy, vertue excellency Power Prevalency And Superiority thereof to gird up & gather your selves together every & each one Joyntly, & by its selfe respectively & severally & to move & descend from your Celestiall Mansion or place of Residence Apparently & visibly unto the sight of our Eyes in this C.S: or G.R: standing here before us as being set for that purpose or otherwise unto us & before us out of the same as it shall please God & you his servants of divine Light, Grace & mercy, seemeth most meet & best befitting this Action & also to shew forth a preceding signe of your Appearance and to be friendly unto us, And by your Angellicall benevolency Celestiall Illumination favorable Assistance &

familliar

familliar Society Mutuall Correspondency, verball converse a continuall Comunity & sacred Instructions both now at this time present & at all times, to informe, & rightly direct, our more weake depraved stupid & Ignorant Intellect Judgment & understandings & to conduct us by your Angellicall Instincts and Attrodoctions into the Luminous Pathway of truth leading into & giveing entrance into the Ports Citties & Pallaces of wisdom & true science and to make us partakers of undefiled knowledg, without whose Angellicall Guide & Spirituall Conduct blessed Assistance & benevolent Advertisements, it is very difficult if not Impossible for us or any Mortall on Earth to find or obtaine & to be esteemed worthy of entrance into with Testimony, wherefore we humbly Intreat & move you O you great Sacred & Celestiall Ministring Angels or Intelligences Anall & Nogall & all others ye President & Inferior Angels servants of the most high God Resident & officiating in the third heaven, Mansion, Orb, or Sphear of the Planet or star called Venus in the Order & hierarchy of Angels called — Principallities who all obediently serve & readily fulfill his Omnipotent Decrees & ~~comand~~ & comandements in his divine Dispensations & Appointments according to your Generall & respective offices in & through his his Ineffable Imperiall, great, Signall & divine Name Jehovah Zebaoth, And his Numerall Attribute Neza, and by the Power, efficacy and vertue thereof we servants also of the same your God and by the strength & force of our faith & hope in him for divine Assistance Grace & Mercy herein, we doe earnestly request powerfully Invocate & Confidently move you & call you forth to visible Appearance here before us in this: C:S: or G:R: or otherwise thereout here before us, as it shall please God is given unto you so to doe & likewise to shew visibly unto us a foregoing signe of your Appearance, O you servants of mercy Anall & Nogall &c and all others the Celestiall Ministring Angels Mediums of divine grace & light, from the superior to the Inferior Residing serving & officiating in the Order of Principallities Move (we say) & by superior power & permission in the name of the highest descend, Appear & shew visibly

your

your selfe or selves Joyntly or severally & respectively unto us in this C:S: or G:R: standing here before us or otherwise out of the same as it shall please God to permit & Appoynt you & to shew us a preceeding signe thereof & by your — Mediate Angellicall Inspiration or Voice teachings to Instruct help aid & Assist us both at this time present and also at all other times & places whensoever & wheresoever we shall Invocate Move or call you forth to visible Appearance or to our Assistance in whatsoever truths or subject matters or things Appertaining thereunto in all wisdom & true science both Celestiall & Terrestiall &c that shall be — necessary for us & also as any other emergent Occasion shall duly & properly require to the Advancement & setting forth of Gods Glory, & the Improvement of our welfair comfort & benefit of our worldly & temporall estate & Condition whilst we yet live, & likewise in all things matters & things whatsoever else that shall be necessary for us to know & Injoy, even beyound what we are able to think or aske which the Almighty giver of all good Gifts shall in his bountifull & paternall mercy be gratiously — pleased thereby to give you to reveale & shew forth — unto us or otherwise to bestow upon us O ye great Angels or blessed Intelligences Anael & Nogall and all others ye Celestiall Angels of the Order of Principallities, Mediums of divine grace & mercy Ministers of true light & understanding & servants of the most high God particularly recited & spoaken of Invocated moved & called forth to visible Appearance as aforesaid descend (we say) & by the Power of Superior Emission some one or more of you Appear visibly here before us as it shall please God & be friendly unto us & in your Respective — offices doe for us as for the servants of the Most high God, whereunto we Move you all Joyntly & severally in Power & presence; whose works shall be a song of honour And the prayse of your God in your Creation Amen

The Eight Key

Moving & Calling forth to visible Appearance the Celestiall hierarchy of Angels of the Order of Arch Angels whose Principle Governing Angels or blessed Intelligences having Rule are Raphaell, & Cocabill, & Residing in the second Orb Mansion or Sphear being the Orb heaven or Sphear of the Planit or Star called Mercury

O you Glorious Great Sacred & Celestiall Angels or blessed Intelligences Raphaell, & Cochabill, & all others ye Celestial Angels, Servants of the Most high, Omnipotent, Incomprehensible Immence Immortall & Eternall God of hosts, & the only Creator of heaven & Earth & of all things whatsoever both Celestiall, Ellementall, Animall, vegitable, Minerall & Reptile or Insect that is contained & comprehended therein, and that serve before the Most Excellent Great high & honoured Angell called Tetra as Ministring Angels, present alwaies at his most high Superior & divine Comands and Appointments in the hierarchy of Angels called Arch=Angels & Residing in the second heaven, having office Rule & Power in the Mansion Orb or Sphear of the Planit or Star called Mercury we servants also of the highest Reverently here present in his holy fear, doe call upon you & humbly Request & Earnestly Intreat you & Move you to visible Appearance in by & through this most Excellent, Ineffable, Great, Mighty, Signall Sacred & divine Name of the most high God Elohim, Zebaoth and his Numerall Attribute Hod, who sitteth in the Imperiall and highest heaven before whom all the hosts or Quire of Celestiall Angels Incessantly singeth O; Ma=pa=la=man= hallalujah who created the two Celestiall Luminaries or great lights & set them in the firmament of heaven to devide the Day from the Night & also for signes & for seasons & for dayes and for years, the Greater Light Sol to give light upon the Earth & governe the Day, & the lesser light Luna to give light upon the Earth & to governe the Night who also made the stars & set them in the firmament of heaven to give Light upon the Earth & to rule over the Day & over the Night & to divide the Light from the darkness in the fourth Day of the weeke & also decreed, Constituted, & Appointed you to governe

governe the said fourth day rattifying & confirming all aforesaid by the Seale of his Most high & holy Name, Adonay, as the most high & only God of heaven the Maker of time And by the Seale of your Creation being a Marke or Character of holiness unto you, And by the Occult Mystery, & secret vertue efficacy & Influence thereof Dignifying & Confirming you in Orders, office, Name Nature & Corporallity with divine Celestiall Angellicall Immortall Eternall & sublime Excellency Glory Power, Purity, Perfection, Goodness, & love, first unto the service of the Most high God & his divine lawes & comands & Nextly unto the Charge Care & Conduct Counsell Comfort benifit & assistance of his servants the sons of men living on earth, to Inspire Instruct & Guide them into the knowledge and way of truth & of all true Physicall & Metaphysicall Sciences either Immediatly from the holy Ghost into more Choyce vessels of honour or Mediatly by divine grace & permission from your selfe or selves unto the sons of men servants of God dwelling on Earth whensoever you shall be of them Invocated called forth & thereby moved to descend & appear unto them &c — By all aforesaid, & by the great, Signall vertue Power Dignity Excellency & efficacy thereof both Immediatly Primary & Mediatly Secondary by respective Mediums of divine light Grace & mercy as Proximatly dependent & so thereby flowing & accordingly diffusing by severall Emanations Proper & Symbolizing Power & vertue from the Superiors to the Inferiors; Wee doe humbly beseech earnestly request & fervently Intreat you O you Magnifick benevolent & sacred Angels or blessed Intelligences Raphaell & Cochabiel governing in the second heaven Mansion orb or sphear of the Planit or Star called Mercury together with all others ye benevolent Sacred & Celestiall Angels or blessed blessed Intelligences, Ministers of truth & true Science & sapience both Celestiall & Terrestiall & Messagers Spirituall of light & Mediums of divine Grace Located Ruling & Residing in the office, Order or hierarchy called in the 2 heaven orb or sphear called Arch=Angels from the superior to the Inferior in Generall & Particular* Joyntly & severally every & each one by office Respectively to give up, & gather your selves together & some one or more of

* in the 2 heaven orb or sphear of the planit or star called Mercury

or more of you as it shall please God, & by divine permission to move & descend from your Coelestiall Mansions or place of Residence into this C: S: or G: R: & therein to appear visibly unto us And we doe also in that you would be favorably pleased in and through the same to transmit your true Angellicall & Reall presence plainely into the sight of our Eyes & your voyces into our Eares that we may visibly see you and Audibly hear you speake unto us, or otherwise to Appear out of the same as it shall please God & you his servants of divine Grace & Messagers of Mercy seemeth most meet proper pertinent or best befitting this Action, Appearance, Occasion or Matter & to shew plainely & visibly unto us a foregoing signe or test of your Appearance And we doe also yet further humbly beseech, Earnestly Entreat, undeniably Request & Move you O you benevolent & Glorious Angels or blessed Intelligences Raphaell & Cochabiel together with all others ye sacred & Coelestiall Angels or Intelligences from the superior to the Inferior in Power & office Residing in the second Heaven Mansion Orb or Sphear of the Planet or star called Mercury & serving the divine decrees, commands, & Appoyntments of the highest in the office & Order of ArchAngels, in by & through this divine Signall, Mighty, & Powerfull Name of your God Elohim, Zebaoth, & his Numerall Attribute Hod & the great Efficacy vertue Excellency Power Prevalency And superiority thereof to gird ~~up~~ & gather your selves together every & each one Joyntly & by it selfe Respectively & severally to move & descend from your Coelestiall Mansions or place of Residence Apparently visibly to the sight of our Eyes in this: C: S: or G: R: standing here before us as being set for that purpose or otherwise unto us & before us out of them as it shall please God & you his servants of Divine Light grace & mercy seemeth most meet & best befitting this Action & to shew forth a preceeding signe of your Appearance & to be friendly unto us, And by your Angellicall benevolence Coelestiall Illumination favorable Assistance, familiar society Mutuall Correspondency verball converse continuall community & sacred Instructions, both now

At

At this time present & At All times to Informe Rightly direct our more weake, & depraved, stupid & Ignorant Intellect, Judgments, & understandings, & to conduct us by your Angellicall Instincts & Archidoctions into the Luminous Pathway of truth leading unto & giving entrance into the Ports Cities & Pallaces of wisdom & true science & to make us partakers of undefiled knowledg, without whose Angellicall Guide spirituall conduct & blessed Assistance & benevolent Advertisements, it is very difficult if not Impossible for us or any Mortall on Earth to find or obtaine or be esteemed worthy of entrance into with testimony, wherefore we humbly Entreat & Move you O you Great sacred And Coelestiall Ministring Angels or Intelligences Raphaell & Cochabiel, and all others ye presidents & Inferior Angels servants of the most high God Residing & officiating in the second Heaven Mansion Orb or Sphear of the Planet or star called Mercury in the Order or hierarchy of Angels called Arch=Angels who all obediently serve & readily fulfill his omnipotent decrees And Comands in his divine dispensations & Appoyntments according to your Generall & Respective offices in by & through this his Ineffable Imperiall Great signall & divine Name, Elohim, Zebaoth and his Numerall Attribute Hod & by the Power ~~[illegible]~~ Efficacy, & vertue thereof, we servants also of the same your God & by the strength & force of our faith & hope in him for divine Assistance Grace & mercy herein doe Earnestly Request powerfully Invocate & Confidently move you & call you forth to visible Appearance here before us in this: C: S: or G: R: or otherwise thereout here before us as shall please God is given unto you so to doe & likewise to shew visibly unto us a foregoing signe of your Appearance O you servants of mercy Raphaell, & Cochabiel, And all others ~~the Coelestiall~~ Coelestiall Ministring Angels & Mediums of divine grace & light from the superior to ye Inferior Residing serving & officiating in the Order of Archangels Move (we say) & by superior Power & permission & in the Name of the highest Descend, Appear & visibly shew your selfe or selves Joyntly & severally & Respectively

unto

unto us in this C.S or G.R: standing here before us or other=wise out of the same as it shall please God to permit and appoynt you And to shew us a preceding signe thereof. And by your Mediate Angellicall Inspiration Information or Cleere teachings to Instruct help Aid & Assist us both now at this time present, & also at all other times & places whensoever & wheresoever, we shall Invocate Move & call you forth to visible Appearance & to our Assistance in whatsoever truth or subject matter or thing appertaining thereunto in all wisdom & true science both Celestiall and Terrestiall &c that shall be necessary for us & also as any other Emergent Ocasion shall duly & properly require to the advancement & setting forth of Gods Glory and the Improvement of our welfaire comfort & benefit of our worldly & temporall Estates & Condition, whilst we yet Live, & likewise in all these matters or things whatsoever else that shall be necessary for us to know & enjoy, even beyond what we are able to aske or thinke which the Almighty Giver of all Good gifts shall in his bountifull & Paternall mercy be graciously pleased here=by to give you to reveale & shew forth unto us or other=wise to bestow upon us, O ye Great Angels or blessed Intelligences Raphaell & Cochabiel and all others ye Celestiall Angels of the Order of Arch=Angels mediums of divine grace & Mercy, Ministers of true light & understanding & Servants of the Most high God perticu=larly recited & spoken of invocated Moved & called forth to visible Appearance as aforesaid Descend (we say) and by the Power of superior Grace & Emission some one or more of you Appear visibly here before us as it shall please God & be friendly unto us & in your Respective Offices doe for us as for the servants of the Most high God whereunto we move you all Joyntly and severally in Power & Presence whose works shall be a song of honour & the prayse of your God in your Creation

Amen

The ninth Key

Moveing & Calling forth to visible Appearance ye Celestiall hierarchy of Angels of the Order of Angels whose Principall Governing Angels or blessed Intelligences having Rule are Gabriel & Levanael & residing in the first Orb heaven or Sphear of the Planet Called Luna or the Mone

O you Glorious Great Sacred & Celestiall Angels or blessed Intell=igences called Gabriel & Levanael & all others ye Celestiall Angels or servants of the Most high Omnipotent Incompre=hensible Inmense Immortall & Eternall God of hosts ye only Creator of heaven & Earth & of all things whatsoever both Celestiall & Ellementall Animall vegitable Minerall and Reptile or Insect that is contained & comprehended therein And that serve before the Most Excellent high & honoured Angell Orphaniel as ministring Angels present allwaies at his Most high superior & divine Comands & Appointments in the Order or hierarchy of Angels called Angels and residing in the first heaven, & having office Rule & Power in the Mansion Orb or sphear of the Planet Called Luna or the Mone We servants Also of the highest Reverently here present in his holy fear doe call upon you & humbly request & Intreat you, And Move you to visible Appearance; in, by & through this most Excellent, Ineffable, Great, Mighty signall Sacred & divine Name of the most high God Saday, and his Numerall Attribute Iesod, who sitteth in the Imperiall and highest heaven, before whom all the hosts or Quire of Celestiall Angels incessantly singeth O-ma-pa-la-man-hallalujah; who created the firmament in the midst of the Waters And devided those waters that were beneath the firmament from those that were above it, & Called the firmament heaven &c — in the second day of the weeke And sealed the same in his most high Great & holy Name Mostinata, Abim, Eela, as the Most high & only God of heaven the Lord of hosts & Maker of time; And by the seale of your Creation being the Marke or Carrecter of holiness unto you And by the Occult Mystery & sacred vertue efficacy & Influence thereof, dignifying & confirming you in Orders office Name Nature & Corporallity with divine, Celestiall, Angellicall Immortall, Eternall, & sublime Excellency, Glory, Power & Purity,

Purity, Perfection, goodness, & love: first unto the service of the most high God & his divine Lawe & Comands & Nextly unto the Charge, Care: Conduct, Counsell, Comfort, benifit & Assistance of his servants the sons of men living on Earth, to inspire, instruct & guide them into the knowledge & way of truth & all true Physicall And Metaphysicall Sciences, Either Immediatly from the holy Ghost unto more Choyce vessels of honour, ~~or~~ Mediatly by divine Grace & Permission, from your selfe or selves unto such of men servants of God dwelling on Earth whensoever you shall be of them invocated called forth & thereby moved to descend & appear unto them &c — By all aforesaid & by ye great, signall vertue Power Dignity Excellency & Efficacy thereof both Immediatly Primary, & Mediatly Secondary by Respective Mediums of divine [illegible] Light Grace & Mercy as Ordinately dependent & so thereby flowing & accordingly defusing by severall emanations Proper Assymbolizing Power & vertue from the superiors to the Inferiors, We do humbly beseech earnestly Request & Instantly Intreat you, O you Magnifick benevolent & sacred Angels or blessed Intelligences Gabriel, & Levanael, Governing in the first heaven Mansion Orb or Sphear of the Planet or star called Luna or the Moone together with all others ye benevolent ~~Angels~~ sacred & Celestiall Angels or blessed Intelligences ministers of truth & true science & sapience both Celestiall & Terrestriall & Messengers spirituall of light & mediums of Divine Grace Located Ruling & Residing in the Order or hierarchy & office called Angels, from the superior to the Inferior in Generall & Perticular Joyntly & severally every & each one by office respectively to give up & gather your selves together some one or more of you as it shall please God and by divine Permission To move & descend from your Celestiall Mansion or place of Residence into this: C: S or G: R: and therein to Appear visibly unto us and we also Intreat you would be favorably pleased in and through the same: to transmit your true Angellicall & Reall Presence plainly unto the sight of our Eyes & your voyces unto our Eares that we may visibly see you, And audibly hear you speake unto us, or other wise to Appear out of the same as it shall please God & you his servants of divine grace & Messengers of mercy seemeth most meet proper Pertinent & best befitting this Action Appearance

occasion

Occasion or Matter, And to shew plainely & visibly unto us a foregoing signe or test of your Appearance, And We do also yet humbly beseech, earnestly Intreat & undeniably Request And Move you O you benevolent And Glorious Angels or blessed Intelligences Gabriel & Levanael together with all others the sacred & Celestiall Angels or blessed Intelligences from the superior to the Inferior in Power & office Residing in the heaven Mansion Orb or Sphear of the Planet called Luna or the Moone, & serving the divine decrees commands & appoyntments of the highest in the office & Order of Angels, in, by, & through this divine, signall Mighty, And Powerfull Name of your God Saday, & his numerall Attribute Iesod & the Great efficacy vertue Excellency, Power Prevalency And Superiority thereof, To give up & gather your selves together every & each one Joyntly & by it selfe respectively & severally to move & descend from your Celestiall Mansion or place of Residence Apparently visible unto the sight of our Eyes in this C: S: or G: R: standing here before us as being set for that purpose or otherwise unto us & before us out of the same as it shall please God & you his servants of divine Light Grace & Mercy seemeth most meet & best befitting this Action and to shew forth a preceeding signe of your Appearance & to be friendly unto us & by your Angellicall benevolency Celestiall Illumination favorable Assistance familliar society Mutuall Correspondency verball Converse continuall Community & sacred Instructions both now at this time Present And At all other times to Informe & rightly direct our more weake depraved Stupid & Ignorant Intellect Judgments & understandings, And to conduct us by your Angellicall Instincts & Directions into the luminous path-way of truth leading unto & giving entrance into the Ports Cities & Pallaces of Wisdom & true science & to make us partakers of undefiled knowledg, with out whose Angellicall Guide & spirituall Conduct blessed Assistance & benevolent Advertisements it is very difficult if not Impossible for us or any Mortall on Earth to find or Obtaine or to be esteemed worthy of Entrance into with Testimony wherefore we humbly Intreat And Move you O you great, sacred, & Celestiall ministring Angels or Intelligences Gabriel & Levanael and all others

ye

ye President & Inferior Angels servants of the most high God Residing & officiating in the first heaven Mansion Orb or sphere of the Planet Called **Luna** or the Moone, in the Order or hierarchy of Angels called **Angels** who all Obediently serve & Readily fulfill his Omnipotent Decrees & Comands in his divine Dispensations & Appoyntments according to your Generall respective Offices, in by & through this his Ineffable Imperiall Great Signall & divine Name **Saday** and his Numerall Attribute **Iesod**, & by the Power Efficacy & vertue thereof we servants Also of the same your God & by the strength & force of our faith & hope in him for divine Assistance Grace & Mercy herein doe earnestly request powerfully Invocate & Confidently move you & call you forth to visible Appearance here before us in this C:S: or: G:R: or otherwise there out here before us as it shall God is given unto you so to doe & likewise to shew visibly unto us a foregoing signe or test of your Appearance & you servants of Mercy Gabriel & Levanall & all other ye Celestiall Ministring Angels & Medium of Divine grace & Light from the Superior to the Inferior Residing serving & Officiating in the Order of Angels — Move we say & by Superior Power & Permission & in the Name of the highest descend Appear & shew your selfe or selves Joyntly & severally & Respectively unto us in this C:S: or G:R: standing here before us, or otherwise out of the same, as it shall please God to permit & Appoynt you & to shew us a preceeding signe thereof And by your Mediate Angellicall Inspiration Information or Direct Teachings to Instruct help Aid and Assist us, both at this time present & also at all other times & places whensoever and wheresoever we shall Move & call you forth to visible Appearance And to our Assistance in whatsoever Cause or subject Matter or things Appertaining thereunto in all wisdom & true science both Celestiall & Terrestiall &c — that shall be necessary for us, And also as any other emergent Occasion shall duly & properly Require to the Advancement & setting forth of Gods Glory & the Improvement of our welfare Comfort & benefit of our worldly And Temporall Estate & Condition whilst we yet live

And

And likewise in all such Matters or things whatsoever else that shall be necessary for us to know & enjoy even beyond what we are able to aske or think which the Almighty giver of all good gifts shall in his bountifull & paternall mercy be graciously pleased hereby to give you to reveale & shew forth unto us or otherwise to bestow upon us O ye great Angels or blessed Intelligences Gabriel & Levanall & all others ye Celestiall Angels of the Order of Angels mediums of divine grace & mercy Ministers of true light & understanding & servants of the most high God particularly Recited & spoken of Invocated, Moved, & Called forth, to visible Appearance as aforesaid, descend we say & by the Power of Superior Emission, some one or More of you Appear visibly here before as it shall please God & be friendly unto us & in your Respective offices, doe for us as for the servants of the most high God, whereunto we Move you all Joyntly & severally in Power & presence whose works shall be a song of honour & the prayse of your God in your Creation

Amen

MVSEVM
BRITAN
NICVM

1686 Aprill 7th — Fornary

There appeared a white flame over the ston & something in it & a star over the glass solid receipt with white flamed rays issuing from them And in the ston is two vailes a whight vaile & a viall vaile, on the white vaile is a lamplike thing with 9 lights or flames & there is 3 spirituums images kneeling before them 9 lights & there is a font like thing or censer out of which comes a white spirall flame or ray & under it is two spirituums in white kneeling before it
And over the viall vaile is 3 glorious Cherubs but the middlemost the most glorious
And in the solid glass receipt is white linnen vailes & 7 lamps or a lamp with 7 lights over them & a spiritum or 2 in them all in white on their knees to them lights
And in the hollow receipt in them is a spiritum in white on its knees looking directly to the ston & over them spirituums head is 7 stars And there is a silver cloud before the ston & 3 spirits in it all in white & kneeling before the ston in great devotion & sometimes bowing forward And there came a great flash & they all rose up & did obedience and stood.
The 3 in the ston is Galwah & And & Mahaqe
And the two in the ston is Esemeli & Allemesh
And in the solid glass receipt next one is Murifici & Ate
& in the other is Mapsama & ~~Sumiel~~ Semmiel
& in the hollow receipt is Fuseniah & Semariel
And before the ston is Ca = za = vaa
And the whole show is very grand looking one on ye other and very pleasant & smiling there And Za takes an audience from Galwah And Za said
Thou blessed and host whom the highest reconcileth into his grace & favour into mercy Blessed are yee therefore who have presented your selves in the service of obedience unto Celestiall Customes & thrice blessed will be the end of this days beginning: Murmur yee not at visits

descending from above exposing you to many Terrestiall temptations & trialls through the fastenings & perfidiousness & other pernicious actions & perswasions having great strength unto humaine, but the furious vexations & afflictions through superiour permission disturbing the State & welfaire of God his servants shall drop off even as water from the feathers of the downy swan and returne from whence they were projected & become as utterly voyd as the smoake that issueth from the kindled fire & then shall your felicity shine forth in Glory to the Confusion of your enemies of which this day have record with sufficient Authority of my testimony
And Galwah smiled on me & spake to Ezomedi & Flomesse & they then smiled on me & looked on a paper & as they consumed they oft looked on me & smiled
every Ternarian day we must be in this habbit
and we must meet 15th instant being thursday
all dayes of meeting will be appoynted
present 6—6—01

Aprill 29:1686: Ternary: present 6—6—01
in the time of Prayer there appeared a star over my head & it shot downe a ray into my head & of each side the ray stood a small spectrum in white, over my head untill the end of Prayer and over the stone is 3 solar bodies in a triangle & the upper most sends forth a ray upward like a Cone wreathed of 3 collours, white, purple, & red, and it appeares plainer & plainer And there is a wonderfull Glorious face appeares between the 3 solar bodies over the stone And there came severall great flashes at sometimes one after the other There is in the stone a good way in a Glorious Christall walle with its fiery clouds on it

And before the ~~stone is~~ Christall walle stands a font like thing & a mist comes out of it like a flame & about the font stands 4 spectrums one in each quarter viz in the East quarter is Michael & on ye West is Vriel on ye North is Raphael & on ye South Angle or quarter is Gabriel,
in the solid Glass ~~Recept~~ next me is a spectrum looking into a booke of wrighting & there is a spectrum in white over seeing it as if they were examining the writing & there is 3 spectrums on this side them (viz) Galwah Murifri & Alte and they all looke this way pleasantly and there is a glittering star hovers over ye Recept & shootes a ray downe into it and those 3 are crowned & each of them have a star in its brest
And so it is in ye solid glass Recept on the North side and there is in it Anael Kalwage & Maysama
And in the Christall walle is Suchiel & Zedekiel
And in the hollow Recept to ye Northward is Furvaniah & and 4 spectrums in ordinary habbit 2 like males & 2 like females & abundance behind them
And in the hollow Recept westward is Samariel & 4 spectrums in ordinary habbit beyond it & abundance beyond them And Furvaniah & Samariel have crownes on & little wands in their hands
And Sammiel stands in a silver cloud before the stone with a crowne on its head & it hath a flaming sword in its Right hand & a flaming dart in its left hand & they seeme to be in communication one with the other but all doe veneration to that face over ye stone
And Galwah said to I:R: take notice & discry right or else you shall see noe more
Michael spake to Vriel & Vriel called & there came ~~[illegible]~~ Ezomedi & Flomesse & Sl & Vriel said something to them & ~~Flomesse~~ Ezomedi tooke out of its bosome a Cristall Glass

about an ʒ in bignesse & it it was like Cleare water & it delivered it to Uriel & also a box with a little graine gold in it And Flemorse doth deliver a little viall of water with a little silver to Gabriel & he did the like to Raphael with a box of quicksilver & they held them in their hands & looked on them & they put the things in to the water & they were all dissolved into water viz the ☉ : ☾ : & ☿ : & they put them into this fount like thing & there issued out flames of all Collours going up strait about a black Collour and they al lifted up there hands as if they gave thankes to God & now they smiled on us so then Esmeli Flemorse & he did great veneration & Returned

And all the 4 turned this way & smiled on us & this said Welcome be the servants of the highest into the sacred Pallace of Celestiall where Justice & Righteousnesse sitteth Judges of truth & Equity Know ye therefore that now the blessed promise of your hopefull happinesse & true comfort is given forth & shortly cometh to the fulfilling thereof I know you must conclude with me that a true & perfectly Naturall Dissolvent without unnaturall Corrosion is the true Arcanum both of Moderne & Antient Sophists the which many Prodigall Proselits have & still doe various prosecute & seeke after but some of very few & of them the use not truely knowne behoveth thee how it is made perfitt & bringeth all Mettals into Ens Primum by a due & true dissolution

---

& thereby of Course Naturally into Mortification Resurrection & Ascention to the Glory of the highest & the Comfort of his servants the true Morodis & fellowship of Celestiriah the Rest is left to Gabroah & Jaliah looked on me & smiled & said I know you may be now comforted for yt you are well assured of Happinesse & Redemption

I heard you Sr but even now compare some late former sayings with this present Touching your imployment or Manuall occupation I pray you tell me how far they are asunder since you have begun to set the same in operation at the same time the Promise of your felicity is gon forth & decreed & I am comanded to informe you by superior Authority yt as this is the first Ternarian day appoynted in this place wherein we also delight with you worken from hence one triple Ternaries & it reacheth to the last day of the 2d Month now next ensuing during which time you are also comanded to keepe into your Accustomary & wonted exercises that your Joy may be full & your Comforts accomplished your true happinesse Crowned with Celestiall Celestriam & terrestiall Peace & tranquillity & the troubles & feare & Afflictions both bodily & Ghostly may bee vanquished & banished into utter silence & become for ever voyde of any Power to Rise up against you & so you know the finall Determination of your sorrows & dispaires The transparent light of Celestiall grace Comfort your soules with yt Joy yt is the Comfort of all things in the whole Creation & Conduct you

into all Temporalle conduct & Attendance unto.
Eternity in the light of ye Countenance that blessed
the whole Creation on both of heaven & Earth Amen

: may 6th: 1686: : the first ♃ [illegible]

There appeared in the stone a Ball vaile a good way in it
and there is a silver vaile a good way of the side of the Ball
vaile And there is 3 stars over the stone & they perfectly goe
from the one of them to the other as to make a perfect
triangle and in the Center of that triangle is a very
Glorious star yt shootes a Ray out towards us
And there came a small Spectrum under the silver
vaile & there appeared the font like thing & there stood
Michael & Uriel & Gabriel about it in a triangle &
they looked on the flame that ascended out of the
font or Censer & the flame was of many Collours
like the Rainbowe being wreathed about so
Michael made veneration & made a Cross & the white
vaile drew againe & stood before them as before
And before this vaile Immediately stood Anael & turned
to the sollid glass towards on the South side of the stone
& said something to it & presently came Ezorachi into
the stone to Anael & they conversed a little time &
then Ezorachi did veneration & departed & Anael
turned to the other sollid glass toward & Flemeso
came to Anael & they communed together & so Flemeso
went away, now Anael lookes wistfully on us
& smiles & said Behold Sirs thus saith the Celestiall
deputations of Celestiall Let your Eyes be opened
& your senses revived & your Ears unstopped &
your Apprehensions quickened & your understandings
unlocked that you may see heare & know ye Mystery
of Nature in the secret storehouse of her treasury

and all the Celestiall Arkanums both Originall
vegitable & Minerall & all sublunar Ellementall
things of the Inferior part of the Creation & then
I know you willbe filled with Joy & the promised
hopes of your Comfort
I will tell you Sr of two things the one whereein you
only have Labored & succeeded well with great
cost & Charges that is touching a Certaine Concre=
=tion of a vegitable Juce which with you is
called Opium, & it a very excellent Drugg to be
used in Medicen a better way then you have yet
used or knowne
You shall take the liquor of Tartar & powre it
on the opium & it will make dissolution of the Gum
& let it digest in frigido & when it is glutted
decant it of & powre on more & so doe untill all is
dissolved of the gum & nothing remaines but feces
and when you have all the Gumous matter
taken up in that liquor then ~~powre~~ powre
into it faire water & the Majestery will
all fall to the bottom: then decant of the water
& you have the Majestery then evaporate the
water & you have the salt of tt againe I will
illustrate this further unto you at an other meeting
The next Arkanum is a true Menstruum or
dissolvent which of many are called a Mercurius
Philosophorum hardly knowne & many make
well then

You shall take salt of tartar made per se without
any Compound & put the same into a Retort that hath
a little pipe on the top or head thereof as I will here=
=after show you a true patterne of & have in
readiness the spirit of vittriall the which vittriall
must be made only of Mars & noe other compound
& by one dram or two at a time to powre it on the
salt of tartar into the Retort the quantities of each
I also will show you hereafter & all will come
over the retorte in a white fume which will
dissolve into a faire clear water which Naturally
dissolveth all mettalls without the least corrosion
it brings all things into putrifaction &c
its the greatest arcanum you have yet received

Verily Sr after this triple Arcanum great mercies
will descend to your comfort
I need not Sr say unto you how the most high God
hath Chastised his owne Elect or rather select
people more then all other Nations of the Earth
for their Disobedience & Rebellious refractory spirits
notwithstanding they had a law given them with strict
command to observe whereof the word of God doth
abundantly testify be not dismaid therefore at the
great trialls & vexations that hath befallen you & not
as yet quite extinguished

present 1—00—00

May 13 :1686: the 2d present 1-00-00
There appeared like a flame over my head & ~~a~~
a flaming Ray went Round about my shoulders
And there appeared And before the ston with a
pleasant smiling Countenance And said well Sr
there is worke enough cut forth & laid out for you
we shall now keepe you from Idleness
Take this booke & ingross it & bring it againe &
then the other is Ready for you you may mend
any Error but keepe to the sence of the originall
very and we will Illustrate all things to the sence of
your understandings that you shall be blessed in the
promised felicity of Celosiriah
Wednesday next shall be your dies Jornarius at
8 or 9 in the Morning keepe to the Tenure of
Offertory for it will produce great events
And so much for this time & wee meet againe
the 6th day at 8 or 9 in the Morning —

— — — — — — — — —

May 19th: 1686: Jornary [illegible] —
There appeared a Transcendent Glorious face over ye
ston encircled about with a Ray of fire from which
proceeds 4 Rayes one goes upward & another down=
=ward into the ston & one Ray goes on ye one side & the
other ~~Ray~~ Ray from ye other side And there is a glorious
Riall vaile in the ston & 3 fiery Cherubs over it & in ye
vaile is two spectrums & before ye vaile is Uriel with
a Crowne Mitrall on & arrayed all in Gold

And Uriel looks mighty pleasantly & smiling
and the two in the vaile are Raphaell & Gabriel & they
be gloriously Crowned & there is 3 spectrums in that sollid
glass Receptacle & 3 in a silver Cloud before ye ston
in the sollid Receptacle on ye North side is Ave Nalvage & Esemeli
& in the other sollid Receptacle is Murifri, Maysama & Flomgse
and before ye ston is Fursemiah And Samariel & Sammiel
in ye Midle of them And in the hollow Receptacle in that
is 4 Gnomes 2 males & two females
And Uriel had some converse with the Glorious face over
the ston & then Uriel threw light from him to every pt
of the Appearance & then looked on me pleasantly
And Uriel said Pater noster Qui es in Celo sanctificetur
nomen tuum, fiat voluntas tua, sicut in Celo sic
etiam in terra Amen Hallelujah
Brethren in Celestiall Love (he turned to me) we are now
on coming to come unto you, for as ye coming of the
sacred spirit of the highest in ye unity of ye sacred
Deity moved upon the chosen servants of the highest
to testify his Name in the confirmation of ye Gospell
And coming of the Messiah for ye Redemption of the
world the Remembrance whereof now approacheth
unto the Glory of the blessed Trinity, so likewise
as well without Error as comparison, Grace & Mercy
from above promised unto his servants faithfully
trusting in the highest descendeth unto there Comforts
and great Joy, Apprehend me then aright in the
mysticall sound hereof & then conclude your selves
not Rejected from above (although some Afflictions
doe visit you)
I tell you Sr to me it hath bin shewed forth unto you
one peculiar Method of answering your desires

You have bin toulde of a menstruum made of
spirit of vittriol & salt of tarter

Take to one pound of salt of tarter 2 lb of spirit of vittriol & put the 1 lb of salt of tarter into the bottome of a Retort that hath a pipe above right against the bottome then drop in about a dram at a time of the spt vittriol or about 60 drops to 100, & then stopp the pipe close that noe fumes goe forth but what goes into the Reciver & when the fumes are condensed in the Reciver then drop in 100 drops more & stopp the pipe againe & so doe untill all the oyle is spent & you will not have above 2 ℥ of this menstruum in the Reciver   this is don in frigido without fire the Mystery of this is great

the medicine that may be made with this menstruum are endlesse

doe not begin these 14 dayes

This day Sir is dies ternarius unto you And the blessed Anthemum hath bin showed forth unto you which will doubtless prove a day of Joy or Jubile unto you, you will Sir have litle action on the next weeke but you must commence on the 7th day & doe your duty unto you god for whose sake I Earnestly Admonish you to be full & free in your offertories during this triple ternarius & what more after words the doore is not as yet given forth to Rendale but now I have given you an Earnest of you hopes & a hopefull earnest of your happinesse, I must also returne, to the glory of the hiest & his service in mine Office   Rejoyce with heaven & let the Children of the Earth Rejoyce in ~~ye~~ voluptuous pleasures & for the Rest Goods will be don whose name be glorified for these & all other his mercies unto his servants both now & for ever 32
Amen Hallaluyah

1686: May 26: the first after Ternary

There Came a flash and then appeared a Red ×

:1686: June: 2d: : the 2d: after Ternary: after Ternary

There appeared over the ston three stars in a triangle two uppermost & one below: & there is Rayes that goe from the one into the other, & in the Center of the triangle is a star far brighter then any of them & a bright sparke in the Center of that star of exceeding brightness and out of the this star in the Center of the triangle goes 3 Rayes to the stars that make the triangle about it

in the ston is a heavenly beautifull place & it goes a good way into the ston, at the further part of it is a place like an Alter over which is 3 fiery flaming Cherubs, on this Glorious Alter there is like a golden basen on the midle & of each side stands a Cup of gold, out of the basen comes up a Reathed flame that of many Collours & goes into the testimony that is in the top of the ston and there is flamed matter that ascends out of of the two cups but of 3 Collours (viz) white yellow & Red and before in the ston is a Cristalline Rinde & beyound that is a hedg & a gap in it & there is a bridg laid over the Rinde Just against the gap at the bridg foott before the gap stands two spirituums with a fiery [illegible] sword in each of their ~~han~~ hands and within the gap is 3 spirituums in Imperiall forme viz Uriel in the Midle & Raphael on its Right hand & Gabriel on its Left hand & before the ston is 3 spirituums viz Ane in the Midle & one of each side of it

and ye hollow Vessels is Hussamiah & Samariel
there appeares coming from a pleasant place a Spectrum
all in glorious white and an other in white but not so glorious
as the other and in humaine forme and them two went
to the bridg & so went over it and then made a litle stand
& did some veneration to the two fiery Spectrums with the
flaming swords in their hands & so passed between them
& so went in through the gap and Uriel received them
and after veneration done he conducted them to the Alter
where where there is a Glorious Imperiall Spectrum & he
doth receive them we suppose it to be Michael for it hath
a Golden Key before it & a Scepter & on ye Scepter is a bright
thing like ye Sun and Uriel stands by Michael & & the
two Spectrums in white doe stand before the Basin & doe
veneration to Michael & Uriel the humaine Spectrum is
me and as my passag is free so I am freed from all
vexations troubles &c and received into the state of happiness
and Grace and after this came a like appearance
& at the foote of the passage those last two bowed to the two
flaming Spectrums & they did stop the Passage some time
but afterwards they opened the Passage & they passed also
along to the two Spectrums within the gap and they all
went together to the Alter and Raphael & Gabriel have
taken place at the Alter next to Uriel & Michaell & the
~~last two~~ two humaine Spectrums stands between the two
Angellicall Spectrums that are in white I went with them
And they stand in a poster of Joy & the 4 Archangels
smile on them & the 4 in white doe great veneration
bowing ever now & then to the very Ground
And the two humaine Spectrums came this way smiling &
and about the Midle of the place they turned & kneeled down
& gave thanks to god, & the 4 Archangels turned to the
alter did seeme to give thanks also And then Spectrums
in the sollid Glass Vessels stood looking on ye Son & in a

kind of Joyfull Admiration and now the Son is covered in
a Riall Vaile And smiles very much And said
Here is the first part of Promise made good unto you as
you are now received into the fellowship of Angellicall
and Celestrian Land for the which you must also be thankfull
unto the highest & to his Messagers of Celestiall Grace as
your friends & now even equally servants of our great
Lord & Master & on the first day of the next Month shall
be your day of thanksgiving but if I tell it againe
I know the Father on the 30th or last day of this Month
and then you will see what blessings will ensue & follow
I hope Sir this ensuing Ternarius & last of the tripartite
ternary will be a Jubely unto you or a time of Joy
therefore is the last of this Month or first of the next
ordered you for thanksgiving & then through Grace
shall you bee enter the Enjoyment of a Joyfull
Deliverance & future happiness, & Remember the 7th day
to be the first of the next Ternarius & solsticiall Ingress
which is of great Importance & therefore lett your
offertories be more liberall then ordinarily for it is
a Ternarius of Joy or Jubile unto you though the
vipprous Mouths of envy will open & gnash its teeth at
the sight & sound of your felicity it shall fall before
you as leaves from the tree in winter fear nothing
but take Courage in the highest who mercifully preserves
you to his honour & Glory

1686 June 9th Fornarius ~~[illegible]~~

There appeared 3 stars triangular with over the ston & a sun like appearance in the center of that triangle & fiery rayes issuing out of it and an Imperiall forme in it And in the sollid Glass Receptle in case is a fiery ball in the top of it like the testimony & one Spectrum a weighting and an other in weight with a crownet on ouer seing it

And Sammiel was before the ston and the ston is incompassed with fiery rayes & filled with Glory & Spectrums is it in the ston is a font like thing and the lowermost star of the triangle over the ston darts downe a ray into ye font and there ascend out out of the font a blewish wreath that twists about that solar ray that comes from ye star above the ston: and there is 3 in Imperiall forme that stands before the font And there is two kneeling downe of each side the font And before the font is Michael & in the midle & Raphael & Gabriel of each side & on the south side of the font is Vriell & my selfe kneeling & on the North side is Lonaniel & I R kneeling, and Michael & Raphael & Gabriel turned to the East & did some aderation and smiled when they turned to the East and now Sammiel smiles and it seemes as if they were conferring some blessings on the two humaine Spectrums, And Sammiel saith we see that as the hunted buck when over tired panteth after the water brooke so doth your Soules not only having bin hunted with great Afflictions hath bin tried & over tired with hopes of a blessed Estate of sure dangers & dangerous consequences attending the Malicious enemie therof even so I say doth your soules thirst after a happy deliverance and restoration from imminent fears into the enjoyment of Peace & plenty which comforts are not denied you but with all know that as it is a comon saying amongst you, that Gods time is the best time which you may also

understand from holy Writ as may be traced all along unto you, untill we come unto the very Messiah it selfe who when much importuned to come to the visitt of dying Lasarus yea though dead yet he made not the more hast to save his life but still continued 4 dayes longer in the place where he was, by which time the dead was buried yet notwithstanding he said if they would yet beleive in the great mercies of the highest they should see the Glory of their God but I have said enough And though I make noe Comparisons, yet you may reasonably beleive yt ye faith & obedience hath not made you less capable of mercy, nor more hopefull then obtaining a deliverance & restoration unto Joy & Comfort And I tell you Srs yt your troubles shall drop away & become noe more but shall be changed into a new life as it were drest in Glory and a springing Comfort of an happy plenitude of Peace & Joy unto you and it turned to me & smiled & said I would have you Sr to take notice of the last arcana that was showed forth unto you & wright it out in a sheet of Paper & bring it with you to be illustrated you are now Sr through Celestiall Grace blessed with hope of your desires, which now you will soone enjoy by the permission of Divine grace & mercy more superiour in the highest & pleasure in the sacred Deity of which may further show forth on the 8th day at which time I shall meet you heare againe with what divine pleasure shall emit unto its servants & so unto you to I R I charge you Sr not to extinguish the lights untill the sun be set, the greatness of this day hath brought deliverance with it

June 17th: 1686: the first

There appeared a Dillicate spectrum in white in the forepart of the ston, it is shee, and it hath a golden rod in its hand & it looks pleasantly on us & shee stands on a ~~gl~~ globe or ball of glass or cristoll of many collours & it poynts to the collours with its golden rod & the collours seemi to change or alter but the collours were not in the glass ball untill it poynted to it with its golden rod And now the ball ye shee standes on is of a flammed collour sparkling or shining And shee lookes on us & smiles And said it is generally concluded amongst the children of the earth that the fate & destiny of all man kind is brittle and very uncertaine even as the humors conditions constitutions & quallityes thereof are different & various & subject to chance which maxim holdeth experimentally creadible as the diversities of a good or ill fate is usually observa=ble amongst such as consider not more than the infer=iour part of sensuallity, And so thinking that nothing is in any wise perpetually certaine; but uncertainty, those such judg according to ignorant sensuallity not measuring the power & effects of superiour causes first appearing in purity & perfection & altered by the various dispositions & indispositions of such contrarieties as either in species or kind finding in the bed of conseption or mistake in rightly apprehending the cause & effects of naturall improvements, [illegible] as such ignorance knowes not the begining of mercy so they can not reach to the end of grace nor knowing thereof in its benifits, it is affliction that makes mankind apprehensive of mercy but pride & plenty makes them ignorant of truth how then is it with the servants of the highest that hath bin truly educated in the academy & trialls of afflictions &

spent

spent the pilgrimage of care sorrow trouble & tribulation ~~36~~
And Sir behould then after many sevall changes separations feares & jelosies the transparent light of eternall grace brings the servants of the highest to the united end of all temporall & eternall happiness the comparison whereof Sir I shall manifest unto you 35

But god be thanked good sir & fear not your swooning fits are not mortall god will yet bless thee, & keepe thee with life to be a comfort to thy selfe & progeny but leave the nearest relation you have in your occupation & employment because you may have the more time to mind other business — —

I will by divine grace & permission meet you againe on ye 6th day as it shall please god

The Angell ~~[illegible]~~ Belasim

first purge then take Rasons of the sun stoned 1 lb
blew figs slised 1 lb
liquorish slised ½ lb
Annis seeds
fennell seeds } of each 1 ℥
carroway seeds
Juniperberries — 4 ℥
one whitelilly roote or two
Liverwort
Bloodwort
Dandelion } of each a handfull
Rue —
sage
saffrone two penny weight or a dram

decoct all these in 3 or 4 gallons of spring water untill it is halfe boyled away

take ½ a pint first in the morning & the last thing going to bed

and ½ a pint at 3 or 4 a clock in the afternoone — —

1686 June 23th. the 2d:

There appeared a fiery Rainbow or Arch of grace from one sollid glass Crystall Cloud ouer the Ston to the other & under the midle of the Arch is a transcendent Star that poynts a Ray into the midle of the ston, And in ye ston is a Riall waile that glitters much & Round ye ston is sharpflaming Rayes & there is white vailes in the ~~ff~~ sollid glass ~~Crystall~~ And there is a sylverish Cloud before the ston and in it is a [illegible] it is Sammiel & it looks on us both & pleasantly smiles And saith

So Sr I salute this the your Conversation in ye Name of Celestiall Loue with good welcome; And I am comanded to bid you stand fast & keepe your ground, relaps not neither fall back, but looke forwards, for the most pleasant prospect of true felicity standeth before you And the Gates of Peace are opened for Entrance And the Angellicall Armes of Celestiall grace is ready opened, to Receiue & Embrace you, And yet notwithstanding there is a great Conflict arising which toucheth you not (speaking to mee) but ye shaft is poynted at ER but the venome thereof shall not touch ER: for the host of heauen fighteth for you & shall certeinely defend & preserve you from all Infernall & diabollicall envies & euills, you are safe enough & well fortified against all malignities, therefore let not the sound of any malitious Rumors or Reports enter your Ears to the desturbance of your spirits, but I say stand fast & smile thereat for they shalbe confounded & brought unto Nothing, And I hope you shall liue to behould the utter distruction & finall dissolution thereof for euer, I know you were Informed to attend some Comands ye shallbe severally Injoyned you on ye 9 or 16th day of July it is matter of Consernment to you both

if possibillities might or would be Imposed the full splendour of the day should rather be dubled or tribled then in any wise lessened or Impared therefore I said unto you stand fast & fall not back but looke forward for by how much you glorify your entrance into promised happiness by so much are you glorified & united into Celestiall grace were you but sensible of what standeth before you or could behould as in a Mirrour the beauty & splendour of those promised Injoyments standing ready to be conferred upon you, you would now strive against the most turbulent streames & stormes to acquire the desired Peace thereof,. well Sr though weake in the flesh yet let the action of this day comfort your spirits & be thankfull to the highest for his gratious & great mercies unto you in your Conservations by passed, & present hopes of future deliuerance

on ye 7th day you must consider at this Mystery but I know little of action wilbe fit for your Inspect=ion for it cometh on ye next or 8th day therefore I think it befitteth you to make the 7th day your day of thanksgiuing or day of Jubile giuing thanks unto god for his mercy & Injoying your selues as becometh you with all sobriety & in such Mannor with good Refreshments & good company as your discretion befitteth & guideth you liberty & the presence of diuine grace in the unity of the blessed Trenity with the Celestiall loue of all his servants in the Angellicall Comunity of Celestiall fellowship associated with you

in like Enjoyment to the glory & prayse of the
highest & your happy deliverance from all Infernall
Terrestiall & domestick Malignities & Calamities
Amen Hallalujah

1686 June 30 Ternary ~~[illegible]~~ — —

There appeared over the ston an Imperiall Spectrum
with a sword in one hand & a Scepter in the other
and it is all over in wonderfull Glory & Encircled in
with Stars & it looks pleasantly on us And before the
ston is And & before the North sollid glass Receipt is
Murifri & before the Southern sollid glass Receipt is Nalvag
And in the ston is a fountaine in Glory like fire
& before it Stands Michall in Mighty Regall & Imperi-
-iall forme And before Michall stands Uriel Raphael
& Gabriel And between Uriel & Raphael stand R O
& between Raphael & Gabriel stands E R:
And Murifri & Nalvage have communication with the
Spectrums in the two sollid glass Receipts that they stand before
them And looked on us & smiled
Then R O & E R kneeled downe & Michall spake to them
And Michael doth take of the cleare white water of the
fountaine & doth wash R O & E R heads & Eyes
then Michael tooke them by the hands & lifted them up
& they stood up
And one said here is the entrance into the great
mystery of your vocation & it is considerable to you
you are now entred the Admission of Colosiria
& proceeding onwards into Peace & happiness the end
of hopes, & Glory of deliverance

July 1: ~~1686~~ 1686:
There appeared a fire over the ston or rather a glory
& out of it darted a Ray directly to me
And over the sollid Glass Receipt next to me is Zachiel
in Regall forme & over the other is Zedekiel, in
Regall forme & they looke on me pleasantly & doth all the shew
In the Center of the ston Michael & Raphael to ye Northward of
it & next to Michael to the Southward is R O & then Uriel
& next to Raphael is E R & then Gabriel and round about
mC y is a Circle of Imperiall Spectrums and they are in
a Joyfull posture & smile —
And there darted downe a Ray from a bright star
above in ye top of the ston & that pointed downe betweene
Michael & Raphael And before the ston is And
& Suaniah before the sollid glass Receipt next me & Samariel
before the other And they all looke on us & smiled &
rejoyced And out of the Glory over the ston came a star
& it fell on And, And And tooke out of its bosome a
very diaphinous ston set in Gold & held it out towards me
& put it into its bosome againe And And said, The
Transparent fire of Celestiall Love descending by divine
grace & Admission into the blessed Mozodiz of Colosiriah
enlightning the Children of Israel elect into more
dignifies the Corporall sense with spirituall light to
the highest Ascendant of hopefull Joy to the Heires
of that promise as conformeth the fulfilling the true
Enjoyment of unspeakable felicity
It is not the Children of the Earth nor the Mallice of
the Infernall Colledgies with all the batteries of
their malitious Rancour can or shall withstand the
Power of Celestiall & Celosirian strength & safety

protecting, garding, & conducting the Children of grace
heires of divine Promises unto the full enjoyment of
those promised mercies to come Now Sr let me Also you
I behold your Artefitiall Receptacle & it seemed to me
to shew or be somewhat difficient & defective & not
fit for your privat diversions then it were very
excellent & surpassing fair at its first begining yet
it is subject to perrishe & for time to prey upon it and
for the weakness of its radicall vigor to yeald to the
extreemity of seasons when inordinate & exceeding
the Naturall Temperature of qualities ~~therefore~~
I would have you bring the same as it is prefixed
for your use without alteration or taking from its frame
or otherwise altering ough thereof to this Mystery
& we shall dignify you with a more transplendent
& transcendent fuel but with all sir under submission
how doe you find the same to be, Ay Sr and those words
will seem quite through, well then Sr are you content
herewith, why then we shall befriend you in the highest
the 21th day of this Month willbe dies Tomarius
I would have you also present your first preparatiō
of 1th of salt of tarter & 2th of oyle of vittriole

Now Sr you may be confident you are entred into the fay
of your hopes & into the hopes of your felicity for the
neise give thanks unto the highest els you may feare
for I feale noe more given me to say

July 7th: 1686 · ~~the first~~

There appeared a Viall vaile in the ston & a fiery
Cherub over it and before the vaile is Raphael & Michael
and in the heather part of the ston is Ave & Ellemeste
And over the ston is a star that darts a Ray downe into the
ston that gives a light into it; And they all come close
together. And One smiled on me & said well Sr
we hear you complained but we hope through Grace
in the highest the Mouth of Complaint & the causes
thereof willbe stopped & Removed er it be long
therefore we still say dispaire not
I have bin lately amongst some of your Adversaries;
& beheld their thoughts, & Inclinations; & find by some
motives some perswations & some Advertisements
arising from some Envious Inventions that indeed are
under a fear of hopes in future prosperities finding
undertakings not fully to Answere Ambitions expec-
=tations are consulting or would consult how or by
what meanes to dissolve your house & Imployment
or to Reduce & mingle it with some other Interest
& association the Reasons whereof I cannot Informe
you but will suffer it to pass by us at this time
And I withall Advise you if any Motion hereof
should be offer to your superior power Intrusting you
and you should be consulted about it let the person
intrusting you utterly deny any offere made
for it will turne all wholly to great losse & damage
& they willbe Cheated & wrapped up in great troubles
in seeking Redresse therefore Advise to beware
Believe me Sr there are good provisions preparing
for you which will shortly be presented shewed forth

And made knowne unto you & therefore I Advise you to
keepe your accostomary offertories untill further order
Two things there are which hath bin promised the
one hath not yet bin showed forth nor Attempted
to any expediente viz the Amendment of your Glass
the other is a pritty thing or medicin, which you have
Attempted, but failed in it

Take 3 gallons of urine of those that drink the wine
and set it in a wooden vessell 14 or 15 dayes
to putrefy in a moderate place for heat and then
put into it a pint & $\frac{1}{4}$ of brandy and let it stand
till it gits over it a skin or head over it &
mind well when that heads brakes then distill it
& you will find salt enough
it is good Medisen for scurvidies & scurvey
beyound all other medicens

1686 July: 15: the 2d Thursday
There appeared a Glorious ~~[illegible]~~ Royall vail about the ston
& there is a whight sylverish Ray poynting poynting downe into ye
ston & just before the Midle of the ston is a bright sparke & it gave
a great flash and there stood like a sunshiny Cloud before ye
ston & a hartrum in it & it looked wishfully on me & smiled
And said Gods peace be with his servants, its Name is Sabalani
— I of the midle part of the Order of Dominations, & said I am
sent of my superiours in Order to your Motion, to let you
know that now you are entred into Celestian frindshipp
you need not contract any fear upon your spirits or
dread any corporall Evills more then what heaven itselfe
wi seeketh not to Restraine; ffor the wickednes of some Envious
persons may seeme to appear & presume though it be
to their utter distruction, & desperation, as being forsaken

And given to Reprobate sensualities, & voluptuous delights,
theas they may vex you but they cannot touch you I say —
againe fear not what the Mallice of mankind can doe unto you
since it cannot prevaile against you, wish, banish away your
troubled & jelous thoughts, & give your soules the freedom of those
Corporall Enjoyments that are sealed upon your hopes, And
confirmed in your faith, And keepe your Accustomary
Orders & be Ready for action the 6th & 7th dayes
~~Meet~~ also on Monday Morning about 10 of the Clock — —

1686 July 19th Monday:
~~There~~ appeared Sabalani & Esmeli
And Esmeli said to me I pray you Sr what vallue doe you
set upon your late Reward about 4li
I am sent to tell you ye weddensday is dies tornarius
wherein you must observe your usuall tornarium offertory
and also one offertory of the full vallue hereof which is
better then to withdraw this from you viz 4li & 15s
and then you shall have your Reward delivered into your hand
& so as it shall please God sight may be given you according
to the will & pleasure of the highest
And Sabalani said, mine Ally here present hath conferred
a mercy unto you I must also show forth what I am
commanded on ye like condition
You must also besides the Tornarian offertory & what is
commanded by the message of mine Ally there must be
3 Angels crowned in order to the 3 visions that must
also be conferred on you at the will & pleasure of the
highest
And the time shall come that you shall behold all the treasures
of the Earth & by Mediums in order proper bring them to them
which through divine grace permitting will supply your
wants &c

and give you comfort in your Terrestiall beings
the 3 visions are first the hidden treasures of the Earth
Secondly is the Mines of the Earth laid open & discovered
the 3d is the great worke of the Sophiarths in a
better manner and to greater purpose then
any mortall yet had it

July 21th::1686:: Fornary present ~~the~~ [illegible]

There appeared a Spectrum over the ston in Imperiall
forme in wonderfull Glory all over like fire
And the ston is all full of Glory like a flame of fire
there is also a Spectrum over each solid glass Recept
in white and in solid glass Recepts they set some
books & papers by, as if they were to be delivered
And in the hollow Recepts are Suxaniel & Damariel
& many Kromes with them
the Spectrum over the solid glass Recept next me is
Nabrage & that Spectrum over the other is Anie
And in the ston is 4 Glorious Spectrums in Imperiall forme
And two Remaind Spectrums in white with Laurell Crowns
their heads like a King and the Leaves small but of a bright
greene collour the 4 Glorious Spectrums are the 4
Archangels and they stand a little distance from the font
like a King & they stand one East an other West one North &
the other South from ye font and the two Remaind Spectru
are on their knees before the font R O on ye South side
of it & the other on the North side of it, And ~~Anesaid~~
all the ~~Sp~~ Spectrums doe smile with pleasant Countenance
And said Nothing is more pleasing or Acceptable
then obedience nor Attracts greater benefits of mercy

of which it is truly hoped in the highest you will graciously
partake to his glory & your Comforts you may take your gift
& esteem it as a Godwill the effects whereof will crowne you
with Joy   meet on Monday next about 9 aclock 40

July:26: 1686: Monday:

There is a transparent Viall waile in the ston & a Raye goes
upwards out of the ston ~~unt~~ poynting upwards & a little
bright Star at the top of it
And Anael appeared before the ston all in white & it looked
wishfully towards me & smiled
to me, well dear brother in the highest & neibour in Celestiall
by Comunity & fraternety: You have information of making
a Liquor shewed forth & Revealed unto you which was said
should be further Ilustrated And Explained with the Improve=
=ment which will surely be, You shall Intitle or call it
Menstruum Magnum et Mistitum
It cannot Sr be unknowne unto you that a true dissolvent
by a naturall humid fire must be the meanes of which both
Antient & Moderne Sophiarks have so carefully concealed
from the Arrogancy of Profuse & presumtious posterety
And other profane Ignorants It is true somwhat of the
worke hath bin of them mery treated off but hardly ever
a due Confection either of Spirit or matter as a begining
thereof, which shall all be made knowne & Revealed
there will be no Action untill monday next
I am also Recalled & must withdraw to others but prayse you
the highest & be thankfull Returne thanks & cease

August: 2d: 1686: Monday: the 2d
In the time of Prayer there appeared a Red Circle about
my head & a Red Star poynting downe a Ray into my heade
all of a transparent Red like a Ruby
And the ston is incompassed with Glory all Red & a Ray goes
upwards from the top of the ston as Red as a Ruby

there is a little Star over ye solid Glass Receipt of a Ruby
Redness also: ~~and~~ vailes in each of them mixt with
transparent whiteness & Redness
a good way in the Ston is like a wall of Cristall adorned
with Rubies or Red Ston and a passage through it
like a gateway but we see no gate to it, & there is
a Glorious Spectrum all in Red, before in the Ston and Imperially
Crowned, it hath a sword in its hand transparent Greene
There is a Royall Spectrum before the Ston Clothed in
Scarlet & it looked to us ward & smiled & said None not
nor spake a word untill the show be over — —
there is the testimony in the top of the Ston
the Red Spectrum in the Ston after it had viewed us
it went to the entrance or gateway & said or called
You have two Morodi, whom I call for And
Goetia } immediatly appeared a Spectrum in the place of
entrance in white but covered over with a Red
vaile & it came forth & after it came two humane
Spectrums & as they came forward we discerned them
to be R:O & I:R and then the Red Spectrum
turned to R:O & spake to him, And the Red Spirit
did call to the solid Glass Receipt on my side to
Immediatly a Spectrum brought in a Mortar Glass
with salt of tartar in it & there was a Glass bottle
with Spt vittriol in it set downe by it
and there was set downe a pint Retort with
a Glass stopple to a pipe in the top of it
then I tooke ye salt of tartar & put it into ye pint
Retort at ye neck of it & set it in a bed of sand
R. to stand fast & put a Receiver to it & luted it with
bladders soaked in ye whites of Egs & so to stand

untill it was dry, then I put ~~of~~ some of ye Spirit of
vitt into ye Pipe & so did more & more & then stopped
it close & fumes came over into the Receiver & condensed
into cleare white water & the Red Spectrum ordered
that the manifesting of that way of ~~[illegible]~~ practise should
be delivered speedily
And: I:R with the Spectrum in white yt was vailed over
with Red was indisposed & called & a Spectrum brought
a booke & they looked in it and tooke it away with them
and now the Ston is full of Rubid Glory
And the Spectrum before the Ston is Laamiel & it said
the appearance in action at this day Sirs sheweth
the neere approach of mercy unto you, it hath bin
already sent unto you & your prayers hath ascended
into ye presence of divine Grace therefore although
it suffereth you to be incombred with many vexations
of spirit, It now presenteth ~~a~~ Answere of your
humble supplications & petitions wonder not therefore
when you behold the Action of this day diversly
strange & contrary to former appearances, it is not
of humaine Apprehention, for it representeth the
Change of your troublesome Estate so much complain
ed off into a glorious Redemption or Exaltation
of temporall & spirituall felicity so yt we are not
Sirs of any Naturall Imagination to be Judged of by
appearance in Action by Reason we are as mediums
of superior Grace & Power Celestiall Administrators
of that soveraigne Power & pleasure as by office is given
to be Administred wheresoever & to whomsoever it
is sent forth & appointed unto all those of the Lord shall
Mossdi as are blessed with Entrance into the pallace
So

And Community of Celestiall & therewith Enjoyment
also of that Celestiall freindship which the world knoweth
not a true forerunner of light & dignity

to me, Now then Sr understand me what name will you call
this Liquor by when you shall have the stone either
by your selfe or me you shall call it Menstruum Magni
& Misticum there is such things preparing as will
put period to all our Troubles

to me I am comanded Sr that you take great care of the Shew
ston given you & prise it as a Jewell
that Red Spectrum is the Celestiall disposer of all
Ellementary Compositions & proportions of Ellementary
things who also is comanded by office to shew forth &
make knowne those things, the other Spectrum was Gabriel
who is to discover accidentall things or things hid or lost
I am comanded Sr & that more in perticular then
ordinary that you have great & Considerable Regard
unto your next Ternarian day of Action which is
of very great and Considerable Account also
which I know to be on ye 11th Instant, whereon your
Ternarian Offertory must also & they be Tribled
that you might be graced & Received into this great
& Gratious Celestirian Changes
Sr fear you not you have noe Cause I know it
will be Answered with answerable Recompence
I meet you againe on friday next at 8 in ye
morne or 9 untill which time we must adjurne
the Rest of this action by Reason I am forcedly
Recalled

---

it is great freindship I have and stand this long
Temporally with you to comfort your Spirits with
Celestiall hopes of your Terrestiall happines wherewith
the most high God Endow & blesse you 42

August: 6: 1686: Friday

~~The Red~~ Spectrum I were so the Action before is now a
good way in the ston in Imperiall fame & all over in glory
like fire and in the fore part of the ston is Ane &
Lowmiel And they discourse & now & then doe smile on
one the other And Ane said to me, & smiled
on Lowmael & then on me
if it were a strong matter for you Sr as yet to be
disturbed & vexed with Malitious lyes & fine or kindes &
other false Rumors & Reports, it might then be a Reall
trouble unto you, Therefore hath premonitions bin given
to withstand & slite them what you now take of is no
more then what hath bin foretold, touching I R
who because he wished after or cannot effect, he
then enters into such wicked Intendments as to act
his evill purposes, you have bin told Sr first as
touching your Imployment since the Separation
of envious parties seeking to undermine & destroy
your Interest every way ostentatiously given out
such menaces as not only to render the odious
but they would also to a distrusting Revell, I pray
you then what hath bin said,
I tell you then if see Right that if those prodigall &
presentations undertakings are ente wealthered though
to your losse & fear of dispaire you will see them
fall as leaves in Autumn which would be in about

sixteen or 17 Months written you then from ye Month of october last past & then Reach to March next & tell me an Attempt thereof; I know I looked on the right place & beleeve I am not deceaved
still I say fear nothing neither set a value on false Rumors
And now let me further tell you that After the next Ternary with happiness on the 11th Instant monday shalbe your day of action & thirsday shalbe your day of Reading over & Correcting the Calls being thirsday the 12th my troubles are past & I need not fear any thing; Lewanael said to E R I told you Sir that you should have some vexations by Reason of envious & wicked Divell Gonzaret hath entred into some wicked persons to scandalize & persecute thee with most Notorious lyes & falsehoods after december next neither of you will be troubled any more
my thinks I heard you contend about the word Goetia it is the Name of a booke which was then called for and to satisfie you further I will call for the same againe; Eutelesia pray you come hether
And a little spirit came & brought a booke in loose papers, not bound. but it hath bin bound & is unbound

I pray you for once goe & pay the booke binder & the letter & safer together & the little spirit said I will if it pleaseth you, but I know you will then pay me wages, & then they smiled & Lewanael said good lack child trust me I will pay the wages

therefore let thy workes be plainely write & sent down Answer, yea & if it please you I goe & obay your Com=mands & said to Lewemael will your friends thanke me looking on us & smiled

Lewemael to me you need not Sir be so earnestly eager about your Retort, for I am under examination with mine Allies thereof & the manner of composing a Method or forme of Operation by comparing the manner thereof with others of the like kind & therein only a distinction of Spirits differently in their Naturall Contractures & so to bring you a president of that my selfe or otherwise by Order from mine allies, therefore at present doe what you please but use it not untill you heare further

well Sir I hope when you see the likelyhood of a downe fall Attend your Enimies then you may Rejoyce & be comforted with an Assured testimony & signe of a future & happy deliverance
well Sir you may make a Reasonable offertory at your owne voluntary dispensation & so Returne thanks to god for wee must Returne to orders & you also to your temporall affaires wherein the most high God blesse prosper & preserve you to his Glory & your owne Comforts Amen Hallalujah

August: 11th: 1686 - Ternary [redacted]

There Appeared ~~an the stone is~~ in ye stone a Solar Appearance
And a Ray goes up ~~from~~ from it of a Ruby Reddish
and at the end of that Ray is a star of a glittering
Solar Collour of wonderfull Glory above ye ~~stone~~
There is 3 spirituums before the stone
There is the forme of an Imperiall spiritum in the stone
all in Red and there is a spiritum of each side of it
in white but have a Reddish cast
And in the sollid Glass Receipts of each side the stone is
Riall spirituums in white Raiments and they all
looke pleasantly
And this Red spiritum hath a wand in its hand of two
wands twisted together the one white the other Red & it
holds it in its hand as a scepter
And on the Right side of this spiritum is a whitish
spiritum that hath a boultshead in its hand & in it is
a Red Mass & on the other hand is another spiritum yt hath
a boultshead in its hand & hath a whitish water in it
and Chomeli is ye spiritum yt had the boultshead in its
hand with the Red Mass in it, And Flomese had the
white water

Nalvage Murifri & Maspama are before the stone
And Murifri saide Move not but be humble & obedient ye
place is holy & Report not untill licence given
And Flomese spake to that spiritum in ye North sollid Receipt
And Chomeli spake to that spirit in the South sollid Glass Re
but what they said we know not
And they 3 before the stone conferred with them in the stone
And ~~Chomeli~~ Murifri said ye booke called Coelia is in ye
stone I may see it but not take it away without licence

[redacted] Action And it shall be all fulfilled
unto you & your felicity accomplished which ye most high
God give & grant unto you to the fullness of your Comfort
Amen Hallelujah 44
I must bring ye booke yt is not ~~not~~ written out to
begin it

August 12th: 1686: thursday
There Appeared in the stone And it smiled on us & also
Nalvage & Maspama, and they are in serious Conference
together And And saide Well Sirs God hath saved you
& our trust is that he will for ever save you & be a
~~Com~~ Comfort unto you & all his servants
verely Sirs our late Ternarium Action of yesterday
had like to have bin overwhelmed & both it & our Actories
violently surprised & also deminished or taken away by ye
damnable & divillish assalt of a wicked Offender of ye
great Divill Gonzardt who breaking his Chaine after
a limited Expiration, hath broke ~~[illegible]~~ loose,
and bin lurking in the harts of some of your
ancient Enimies stirring them up to wicked Conspiracies
against your Innocency

but God be thanked we were in place by divine permi
ssion to defend the place & all things in action of the time
contended And Glorified be his holy Name we are become
victors & conquered that Infernall Assalt which was Attemp
=ted by 7 Infernall Agents, And all is cleared before
you againe though the Conflict was great & not Measurable
of your knowledg for which glorifie God in ye fulness of
spirit & zealous Candor

Verily Srs the Action of yesterday was ~~greatly~~ [illegible]able for it shewed forth unto you by that seeming Appearance though seemingly Contrary in show to naturall apprehension or humane Conjecture the true & hopefull effect of what is & hath bin promised to the fulfilling of your desires in the great worke of Nature the vertue & efforts whereof is ignorantly & improperly presumed to transmute or Change baser Mettals into finer, No Srs ~~not~~ the worst of Mettals beare the same seedes of Nature & kinde in its Embrionated Conceptions & radicated fermentations though converted into a baser product by a Contrariety & inequallity of principles & Elementary proportions & the temprature or intemprature of the wombe receiving or rejecting Celestiall influences upon Terrestiall Passives as naturally inherent & consequently Inseparable; No Srs I say this great Medicen exalteth baser things separating purity from impurity Cleansing foule Dreggs from finer parts & so by uniting the true tempered fermentated seede of its first Creation; then exalteth purifieth & so thereby converteth the baser part of any thing into as absolute & fine a being as the finest & best of things Naturall, yea & better, ~~by~~ reason Nature is subject to infirmities, as being meerly & essentiall ~~ellementary~~ Ellementary only, but when a Celestiall or divine quintessence is Administred, maketh Nature then incorruptable & immortall; even as Medicine composed only of ellementary ingrediences Essentiall healeth common ordenary sicknesses & prolongeth life, but when death cometh then Mortallety ceaseth & the quintessentiall robe of immortallity is put on & all ascendeth together into immortall & incorruptable glory & so comparitively is the quallity & condition of mankind is unhappily

reduced to great wants penuries & desperate dangers how uncomfortable & how Misserable is the state of that persone when wishing for death it flyeth from him like as hunted 45 Harts from ravinous persutes, when divine grace & mercy shall yet shine forth & give deliverance to this contented discontent & by the light of that grace conduct it into a safe & happy state of Peace & plenty, how great is this comfort is it not a Terrestially ~~[illegible]~~ divine Glory & suteable to a Celestiall injoyment, truly Srs in our Colossian Observa=tion we may truly compare Terrestiall happinesse to Celest=iall blessednesse as to there different kinds

we then conclude thus you are in the present state of Mortification as to wants & discontents arising then of Course will become immortall in your injoyment of Peace Plenty & true happinesse both here & hereafter as I doe Certainly Assure if the most high God is pleased to give you life whilst our Charge is in order to your Conduct, wherein we shall make as dexterous a progresse as divine grace giveth admission

And wee will begin to examin the booke on Monday Morning & thursday; &c ~~not~~ meet on wednesday Morning on action I would have you Sr make a voluntary small offertory of your signall obbedience when you come here by reason of internall Insinuations & intreatyments, you are not injoyned to doe it of necessity nor to any extreem but at pleasure as you please reserving only & excepting the offertory weekly & otherwise injoyned on times of action both Ternarian & Annually quaternian & so we shall leave you at this time unto the care of the highest & his grace goodness in your protection & preservation which we humbly with you beseech of him to his glory & your comfort Amen hallelujah

it is not amiss to let blood in the Earne but it may doe very well

1686 August 18th — the first
There appeared 3 in the ston that seemed to be very pleas-
ant and they are in some Consult or Conferance
There is One ~~in the~~ In the Midle & foremost only North
side & Eastmost on my side, And One had a paper
booke in its hand a looking over it, & they 3 smile one
on the other very Mute as they Confer about it very
seriously And One poynted to me & smiled & shut the book
And One said Yea Sirs I have given me to show forth
but that we must at this time Adjourne untill the Morro
upon the volentie, we shall meet againe we must
therefore till then withdraw & so may you after you
have Returned thanks to the highest

1686 August 19 thirsday
There Appeared One in the ston & very pleasant, and said
well Sirs I would not have you Contend on trifling supposition
for folly & suspition, bringeth great differences &
inconveniences, I heard you question some doubtfull
Imaginations about the Menstruum you had here let me
tell you Sirs though all Naturall things & supernaturall
sciences came at first to the knowledge of man by Angeli-
=call Inspiration, yet some fragments may decay to Posteri-
=ty who are altogether Ignorant of the Mystery & true
meaning of them, which at all toucheth not the estima-
=tion & true use of them in any science which tendeth as
I could instance plentifully
it hath bin shewed forth unto you that you shall Certainly
have the true use thereof, And I will also tell you
further it shall be delivered you only 15 or 22 or 23
dayes of the next month if not sooner by your labor therein
& thereby find Redemption & so consequently one
branch of your happy deliverance Come on them

It is true Sirs this is a Certaine Collection that hath bin
shewed forth at Divers times & occasions to some Men i
but I tell you you have A forme of Prayer which is
somewhat more Authentick & leave this prayer quite

the name of the King Bataiua is a divine Name
drawne from some Attribute commanding the whole
Angels of the East

* do humbly Intreat earnestly beseech Powerfully move
and call you forth to (in the Call of the first 4 sett over

I am called away & can stay no longer with you only
7th day I meet you againe on weddensday & thirsday
next weeke

1686 August 25 : the 2d:
There appeared 3 spiritums in Conferance
in the ston and beyond them is a place as Red as
a Ruby the third are Lowanael, And & Cotrabiel
And doth give Command that the spirits of the water
of the Earth of the Aire & of the fire be Ready for Comand
by the Offices of Juvamiah & Damariel
And said I dare not Reveale nor show forth what is
given me for the motive part of this action is in order
to the fulfilling of your earnest supplications
you humbly pray Resolve & in order thereunto
we are given in Charge the mean thereof Referred
to particulars every & each one distinctly by which
appoynted for ye subject

And Lewmaell looked to ye ſolid glaſs kept on the South
ſide & Corhabiell to yt on the North ſide and the walls
drew in them & there was in them those Ellementall
ſpirits belonging to the 4 ellements and there was
Semariel in the South Court & he was giving
Charge to them in yt Court & Turaniah did ſo alſo
in the other — And all the Ellementall ſpirits did
reverence to Turaniah & Semariel
And every Ellement is devided in to 4 parts & every
one of those parts in to 4 parts — — —
and now all the Ellementall ſpirits doe rejoyce &
doe reverence to those 2 viz Turaniah & Semari
and a vaile came over them all
And now Turaniah & Semariel are in the ſton in
conference with the other 3 viz Lewmaell And and
~~An~~ Corhabiel, And Ave looked on mee ſmiled
& said well Sr be comforted for you have through
divine grace Mediums of Comfort Redily aſsiſting
you as it ſhall pleaſe the higheſt of which my ſelfe
is not of the Meaneſt orders Nor of the higheſt
but equally ſufficient in place & office to ſerve
my God & comfort his ſervants in the Adminiſtra
=tion thereof at his pleaſure & Comand therefore be
not diſmaid though you ſeeme comfortleſs & troubled
in ſpirit but looke up & beholde the ſalvation of the
higheſt extended to his ſervants in the Midſt of diſpair
to morrow in the Morne I meet you here againe
about 9 & give thanks to the higheſt for the action
of this day & ſo withdraw for I am alſo called to order

August: 26th: 1686: — Thirſday: — 2d — — —

There appeared Ave in a vaile & anon he drew the vaile
The firſt we ſay in ye ſton a Glorious Redneſs a good way in
then came 3 ſpectrums with things Feathers about like a Cords
of 3 ſtrands in their hands but the things like trumpits
habbited like Harrolds but their Coats went downe to
their feet then came An Imperiall ſpectrum
Richly Robed & Crowned and ſome like pages held up
the traine of ye Robe after it then came ye 6
ſeniors then came 16 & 16 more & a great number
after them and they went round the ſton a Proceſsion
& ſo went into that Red place againe And Ave ſaid
I could not Sr well diſcourſe with Informing you of
examining your Invocations untill a ſolemne
Proceſsion was Made in order to proofe thereof
elſe I might have continued longer ye laſt day
in order thereunto, but I muſt alſo obſerve & obay
which thus far hath fulfilled mine & your obedience
meet me therefore at 8 in the Morne & I ſhall
Eaſe you of that beſetteth good Purpoſe for I muſt
alſo goe Proceſsion with my fellow ſervants of the
higheſt; wondering ~~again~~ of friday in this weeke was your begining
of promiſe made to you
Now then Sr ſee how divine Providence hath
favoured & overſhaddowed you with a ſheild of mercy
untill this time & doubtleſs through hope & faith in the
higheſt will continue your defender & Protector
untill the end of time Amen. — — — —

1686 August 27th: ffriday:. 2d:.

There Appeared Aue, & it seemed very pleasant & it smiled on me & said you may Sr Read over your Lesson

in ye first servient out of ye East (to our comfort & benefit.* And we also comand Conjure & constraine you in by & through this great & Mighty name of your God Ardeza & by ye force vertue & Power thereof to fulfill & accomplish all our Demands & Requests that we shall propose & Make unto you as by Nature & office is given you of the highest, move therefore And ~~come away~~ Immediatly come away without any further Prolixity or delay open the Mistories of ye

for his mercy endureth for ever.* O you spirituall servant or messager of mercy & dignified Excellent Power of light ~~Celestially dignified~~ (N)

4 And by the Mighty Power vertue efficacy & force thereof

for the which we have moved & called you from your Orders here before us and make these our Requests unto you to show forth Reveale & make knowne unto us by office given unto you of the highest the true knowledg of Physick in all its part & the Curing of all Diseases, and so by shewing your Attendations herein fully to instruct us & make us full partakers thereof whereunto we doe hereby Powerfully demand of you wherein your obedience shall be a song of honour And the Prayse of your God in your Creation

---

Tuesday is Venarian day

being a coppy of the last Call & Constraint as it is Corrected

Truly Sr I thinke now you proceed out to be pretty well

I having finished, what is given me, do now Returne to order

♄
may:18: weddensday —
:26: thursday —
June 3 friday Ternary —
11 saterday ☉ in ♋ —
~~19 friday~~
~~23 thursday~~
13 Monday
21 Tusday
29 weddensday Ternary

1686 August 31 Fornary ~~[illegible]~~
Tuesday

There Appeared a spectrum before the stone in a Sylverish Cloud it is Sammiel, and in the hollow & deepes at the bottome of them is a darknes & like serpenting things crawling in and out like a heape of Eeles and seeme to be affrighted and at the top of the deepe there is like a flaming sword poynting downwards and Sammiel observes the stone & solid glass deepe

And in the Center of the stone is an Imperiall spectrum in a red Cloud and from it at ye 4 Angles or quarters stands Michael Uriel Raphael & Gabriel & between each archangle grows a tree that hath aboundance of delicate fruite like Gold Silver &c and of all Collours as Green blew & transparent like pretious stone and the Leaves as delicate beyond all compare

Michael is in the East & Uriel in the west & Raphael in ye North & Gabriell in ye the South & Michael & Uriel doe looke pleasantly on me, And in the solid glass deepe next me is Samaridl & it turned to ye East & south & seemed to ~~[illegible]~~ move somewhat that way And there came in to that deepe from ye East the king of the East viz Bataiua: with their trumpeters before him & Banners & 5 princes following ye king & the seniors and an Innumerable company after them in their degrees & they marched & made procession round the glass deepe doing adoration to the stone & so went away & so they did after the from the South And in ye North solid glass deepe was Furzoniah & it moved to ye west & North And the like appearance was there from ye west & after ye from ye North And then came a flash & And came in to ye solid glass deepe next me & communed with Samaridl & Lossmael came into the other sand & communed with Furzoniah and they all have correspondency with the stone & the Imperiall spectrum in the Center of ye stone doth cast red flashes from it: And Sammiel said

Trust me Sr this is great & of good to you best befitting ye hopes & fulling your ~~[illegible]~~ requests but stay awhile

And Samuiel ~~bowed~~ to the stone & turned & threw like a spa
of fire to that hollow receipt & then the flaming sword
fell downe on those ugly things & set them all of a flame &
burnt them to Ashes And said So god be thanked
I have obediently quit my Charge as Commanded, I must
returne to my Celestiall Order where mine Allies
Samariel & Zuzaniah & And & Lewanael are making
ready for your Entertainment meet on Monday
next then the rest of this action followeth

Sept 6th: 1686: Monday

There appeared in the stone And & Lewanael & they smiled one on ye
other & Lowrers together about me; about Peter Fish it is nothing
but some Malitious Knave hath set the ~~fole~~ foole a Madding
and then they smiled on me And on Thursday I shall have
Answere about John & his wife
And said to Lewanael Trust me dear we must now see to ye
Amendment of his Glass mettle; so much desired & wherein it may
be so meliorated as to exceed common Improvements
let not the knaves triumph & glory, in their malitious inventi
to me Well Sr believe it as it shall please the highest & my superiors
to emit grace & power unto me I will as freely & kindly show
forth & Communicate the same unto you, be not dismaid therefore
for I trust in the highest you will yet stand fast & free from
Dispaires & fears & keep your place with honour you shall
heare more of it the next day of action stay a while
and they came againe And And said
All Glory honour & prayse with great thankefullness be returned
unto the most high God for his Paternall mercies unto all such
his servants as truly & stedfastly serve him & put their faith &
trust in him, ; That red spectrum is the Messager of the
Promises and will discover to the great secret opening all the
books of the Sophisters & stays here to do it as it shall please god
well Sr I do assure you this forme is a good forme but yet lay
that paper here untill the next day of action being thursday
next
well Sr you have bin made partakers of grace & mercy in the
action of this & the last day for the which give thanks unto you

---

god & be comforted herein, & that his mercy endureth forever
And the which we also humbly pray may never be withdrawn
nor depart from you Amen Hallalujah

Sept 9th: 1686: the first after the present

There Appeared two spectrums before in the stone (viz) And &
Lewanael and a third spectrum beyond them
And And said, Come on then Sr to our Purpose the were
inquiring of the state & being of your Kinsman he was grown
fat & gross & Corpulent in body I cannot be well Informed of
thin with makeing & ~~also~~ doubt his being in the land of the
living not that was slaine or died a violent death but I hear
you will be more fully satisfied thereof within the limit of
about 50 days or little more or less but I say as I am not
Informed so I may see the further & give you answere on ye 6th
day, but stay it must be the 7th day that we meet here on
the weekly action Attend on Monday morning next &
thursday next is the day of action
And for your kinswoman she languisheth under an evill
tongue not witchcraft or sorcery, but a most diabolicall
and malitious tongue & apparitions & wicked woman
of kin to them, it is not Medicine will help her but it will
see for something

in stead of sand a Clay

our enemies have great loss & are dubious of their Venturing
they use Nitre & Cornish they find their glass will not do
I would advise you Sr somewhat inlarg your selfe & untill you have
Levelled your Enimies

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

1686: Sept: 13th : Monday:

There appeared Lexomael in the stone and Lexomael gave the Prayer to one fellow Servant & the call to the other & said

Thus far we have don well, so now proceed are to Confirmation
you do well to present the whole forme of the Intended Peticall
and gentle Corrections as befitteth your Genius,
you will have such things as hath not bin knowne since the beginni
of time :: be content thine Enimies shall fall before thee
well Sr your desires shalbe accomplished & fulfilled therefore give god
thanke & praise — for I am sent for hastely

1686 thursday Sept 16 — — — the 2d

There appeared before the stone a delicate spectrum in flaxe
haire having a Crowne on its head and its garments are red &
gold & Purple mixt together and it looked pleasantly on us
My Name is Agriana I am of the order of dominations and of
the first of the 2d part of it & equall in Power & office to the
superiour part And am from thence Emitted at your Addresses
therunto ~~said~~ made by reason other Celestiall & Celestirian Allian
that should have Moved this day heather in order to promise of
the last, are so disposed by Charge in office I hath ~~bin~~ Intermitted
but not denied friendship & love visibly present here
Considering in sooth that though absent yet not absent as they are in
Charge by office still on your account & onset & behalfe of your
promised happiness which assuredly & shortly cometh to your
assistance and Comfort: Good Lord, what could I say & shew
forth if it were needfull to make Repetitions, or to lay down
strengthening Arguments in Confirmation of your hopes whi
I could do were it my Taske, but this I may say to your Comfort
that unto whom the same is emitted & given in Charge will not
only shew forth your Comforts & benifits but Conforme & fulfil
them too, to the full accomplishment of your promised felicity
to me I am Informed that you have somewhat to make Instance
of to be advised with; by a good friend I overheard you
well friend I understand you to be in some distress & greatly streightned
now from your owne distress let us reason of what hath bin
~~It~~ is not friend that ye need covet what malitious fancies oth
~~kin~~ would foment & stirrup some Mischievous & scandalous =

conspiracies to depresse you & secretly vex you, which from your
owne distresse plainly makes way to augment that designe it hath
bin also could you you must steare very hard even against the
stresse & streame of those evils untill you have & can weather
their roughness of this dangerous & stormy poynt
dangerous I call it by reason of those monarchs & threatts
proceeding from a fayling & paradventure a falling ambiti=
=on; It is true they have cheerfully shot the Gulfe & now
Attended seemingly Cheerefull to the Piramie of their presumpti=
=ous & Ambitious mallice, but Alas their woefull Returnes
I mean the expected benifits therof by weeping Crosse
And it may be full in more dangerous & stormy surges
then you have & by divine providence may have escaped
so that from hence you may safely Construct, that
although you are beset on every side with desperation
either of doing or undoing And then be your owne Judg
then it followeth that I must rationally answere you thus
Let not your Laboration so much as seemingly in the
sight or apprehention of any especially those that ith to
neare the same for I great scandall & grosse mistake may
insue thereupon which may seeme credulous in the thoughts
of some & so prove Injurious both to your selfe & it
take notice if you have goods or wares you cannot sell
nor tricke Noe Sr my advice unto you is to goe
forwards persist on therein for if you become stationary
then you will be supposedly Retrograde, which will be a
meanes of very great Injury, in Incouraging the Envious
enimies thereof to triumph & Glory in the hopes of your
downefall & will seeke to infuse the credulity thereof in
dispersing that wicked rumor & false report that it will be
of many beleived therewith I say still, still, beare great
injuries therefrom to succeed now then I say againe

be your owne fault & then you will Comply with me & be
resolute to do & not to undoe. So goe on with Courage
you are neare deliverance then you are aware on

And so the love & friendship of the most high god & his Celestiall
mediums of grace bless you in the promised hopes of
your happiness & deliverance from evill on the 7th day
being the 23d Instant shall be your dies Ternarius
if you have liberty you may Consider at 9 or 10 a clock
on Monday morning

Sept 23: 1686: : Ternary:

There appeared a great fiery redness in the ston
And from the testimony this is in the top of the ston goes up a
Copile way a good way above the top of a fiery redness
And there is appearance before the ston it is Zedekiel with
a Crowne on its head & a ~~reddish~~ purple robe on
And it hath a scepter in one hand & a sword in the other
there is writ on the sword in red letters Justicia
writ on the Scepter Honour
it said the Scepter is to preserve us
it said the sword is to Defend us And it smiled
And in the hollow Receipts are Juxaniah & Samariel
in Purple Robes & Crownes on & like Hazell wands in their hands
And they smile also and they stand upon a darke place & out
of that Darke place doth now And then Arise an ugly thing that
would Affect them but cannot & doe fall backwards —
as they advance their wands
in the sollid Glass Receipt ~~is M~~ that is on the North side of the ston
is Maxsoma with 3 or 4 books and beyond them is a
spiritt in wright and an other with a desk before it
& paper & things as if it had bin a wrighting
in the other sollid Glass Receipt is And & hath my Papers in its hand
& beyond And is an other in wright And a desk & books
and one standing by the other in white

And And doth Commend them & say they are good Presidents
there is a spiritt in the ston that is most richly robed & Crowned
as if its robe was all a flame and there is a spiritt on
each side of it & it looked on me & smiled And that spiritt
on that side next me is Uriel & Uriel hath in its hand a Glass
that is Gallypot fashion & covered like a box very close And
there is in it a Mass that is blood Red & it hath a small sparkling
or glittering in it And on the other side of this glorious spiritt
is Lexemael & it hath a Glass in its hand like a viall with
a long neck & well closed ~~o~~ in the mouth & it hath a white
Cristalline water in it
And a good way further in the ston is a very pleasant place
in white is two humane spiritts & a great many more
of Angellicall spiritts white we cannot well discerne —
And Maxsoma delivers up the books to the white spiritt & the
clare like spiritt,
And Uriell looked much on me & so doth Lexanael also & Lexemael
holds up the viall in its hand & saith, here is the begining of
wisdom true knowledg & all temporall felicity,
And Uriell saith And Sr here is the end of that begining
for here is the true solar seminall Quintessence
And here Sr I give you promise & Assurance that you shall
make this great secret now shewed forth for I my selfe
will stand by your Operations, that you shall yet become
great Master of that wisdom, that the unworthyness of man
discerneth not, we dare not say more least we also offend,
and you must also Cease action at this time & withdraw
for the presence of Power in Appearance is great but you
shall converse here againe on the 5th day and give your
Attendance on divine pleasure by mediums of Paternall
goodness Cease withdraw give thanks —

Sept: 28:: 1686; tuesday: the first weeke after Ternary

There appeared before the ston Madimi & a red Ray came
downe to a poynt & poynted into the ston and in the ston there
is appearance a good way of and also nere but obscured
And there is veiles in the sollid glass [illegible]

Madimi said have patience Move not from place this last
part of the preceeding Action ~~welly~~ wholly is to us
& Madimi said she goe away a little while & returne againe
for my Mother Calleth mee

And through the Crimson Ray the poynt downe into the ston cometh
downe ever now & then a spark like a star and when it comes
into the ston it gives a flash & so it did severall times and
by that meanes the mistiness ~~[illegible]~~ that was in the ston is
cleared up & vanished And now the ston is adorned
& made like an Arbour like place or place of pleasure
beyond all compare
And in the midle of this delicate place is a table like ours
but covered over with gold & on the midle of it stands a cup & out
of it issueth a transparent thine flamid fume
and at each ~~side~~ side or square place of the table is like
bookes some only at the east square layes also 3 or 4 bookes
and before the East & West side of the table is a great
Angell & they both kneele & at the North & South side is
a kneeling spectrum at each kneeling
And the kneeling spectrums have a Crowne of Laurell
on their heads
And now those sparks or stars that come downe into ye ston
give a flash on the table & ascend againe
And Madimi came againe & looked on us & smiled & said
here you may behold Srs Mediums of divine grace effi
your oblations & therefrom humbly imploring with your
Emission of Power to Accomplish what you have so earnes-
=tly & humbly prayed for And awaiteth also with you divine
pleasure as now with you still implored for fulfilling the
promise made And ~~[illegible]~~ thereby ~~[illegible]~~ of your felicity

And Enjoyment of temporall & Eternall Peace by thereby
you may know that this Ternarian Action now finished
wholly concerneth your selves, & indeed by a due congruity
by vertue of your obedience with your humble supplications
and Petitions which concludeth with an happy determination
And resulteth your deliverance the 14th day of the next
month with you is your dies Ternarius fixed last
except otherwise ordered, doe not dispaire nor let your
hopes fayle; .: action is ended of this last day;.

October: 4th: 1686:.:. the 2d weeke after Ternary:

There appeared a small spectrum with a fine Coronet on its
head and in a Curious Purple Robe, & in a youthfull forme
And said (smiling) well friend what was showed forth unto you on
friday last, is of verity, It saith ye have a burnt collor ye
floweth from ye ~~[illegible]~~ Gaull, this obstruction begets a disturban-
=ce on the spleene & begets wind there ye violently flow up
into the head
I will tell you Sr that due preparations of these which you
call: Rosmary Bettony Marjoram, Piony. Sage. amber
Castor hartshorne or Ivory after due Purgations used
now & then about once in 20 or 30 dayes & at other
sometimes a dose of your Medicine when you feele
any distresse

one thing more I shall acquaint you with all
you have bin often informed of Infernall assalts fomented
& stirred up & so acted by these Mediums of [illegible] inclination
which leads them to Nothing but Malitious Rancor &
bitternesse of spirit from which God his great mercy hath
hetherto preserved you & I instance thus much further
that an evill demon Lurking to harme you but cannot
yet Attempted ~~[illegible]~~ to touch you but could not but touched
the drinke as it passed into thy Mouth

had not thy good angell stood by & prevented the intended
mischiefe of that evill Demon, then it would have bin
a great deale worse
God be thanked that hath blessed you hither againe
I would advise you to repaire & Make good your duty of the
last weeke And to come here againe on ye 3d day
or thirsday in order to this present weekly day of action
This my friends I can assure you yt great things are ready
set forth unto your Comfort & as meanes of making you
happy in the Comforts & benefits of this life which through
divine grace Endowing you may also be the path way to
Eternall Happinesse unto which the most high God in his good
time Blesse all his servants with & bring them unto

October 7th :: 1686 :: Thursd

There appeared two creatures before ye ston
And like a fiery vaile or Appearance in the ston
And there is a fiery red star over ye ston yt darts a Ray
downe into the ston, then two before the ston are Demniel
& Zedekiel and they are mighty pleasant & beautifull &
they have fine Crownes on their heads And there came
a flash & Zedekiel is gone & now Demniel hath a bright
star on its brest & it looks smilingly & pleasantly on me
& seemeth to rejoyce much: and it pointed to ye star
Behould the light of Celestiall Grace descended the gifts
shortly followeth & the benefits thereof surely & certainly
come determineth; The Power & effects dignifieth you
with a Comand, yea a full Constraining Power over all
Ellementall and Infernall things of what nature order
of fire, Matter, Manner, both Superior Inferior in
the Earth above the Earth or whereever else about ye

the Earth or parts Profitable for ye good & benefits of mankind
& for the particular friend of that great Arcanum as is
promised you in the true knowledg thereof also with the ~~best~~
before you come here againe on ye 5th day being
Tuesday next by reason of the 7th day which [illegible]
dies Ternarius & I know not what benefits may be
given before but I am sure very benevolent afterwards
neither doe I know how much or little of action will
appeare untill those gifts & benefits come to your
hands I feele not more given me to shew forth
let this be sufficient for which give god Thanks as I
also doe with you

October 12 :: 1686 :: Tuesday :: —
There appeared a red star over ye ston and a solar star over
one of the solid glass receipts, and a creature in purplish
vestments & the faire shines like ~~[illegible]~~ the Moone ~~[illegible]~~
adorning about the stone & receipts, and now it stands before
the ston & looks at us & smiles and said
pray you Sir think me not an idle toy for this my wanton
diversion, Children you know are accustomed to ye behaviour
and I seeme to be noe lesse, nay Sir my Mother hath more pritty
baby Children which I know will one day make you smile &
delight in their good Company, trust me Sir you should love
my mother because her Children loveth you & much willing to
visit you, my Mother also attendeth the high pleasure of
the great Lord & father of us all
Trust me Sir ~~[illegible]~~ you will bid us welcome for where we visit
the place is blessed and the persons happy,
where our feet beareth our presence for our entrance is a
Testimony of Grace and of an ~~[illegible]~~ Never fading felicity
our plants are never rooted up nor never perish in their
beauty & our gifts are Monuments of Eternall Remembrance
which I would not have your doubt nor dispaire

of mercy Blemiſh or Eclips I will goe tell my Mother
that I have given you a viſit but then you muſt not
tell her that ſhe ſent neither, I went a Meſſenger, when ſhe
comes her ſelfe. for ſhe may hap to Enquire of her Childrens
behavior; but its noe Matter we are but Children & to be
rendered Excuſable Eſpecially having ſuch & ſo good a Mother
ſo well it ſeemes you are expected here on thurſday Morning
in which affaire the Moſt high God bleſs you with his favor &
grace in the preſence of his Celeſtiall & Coloſtriam Meſſeng
your fellow ſervants in the higheſt   giue thanks & Peace

October 14th: 1686:: Fornary ~~[illegible]~~

There appeared before the ſton Ga, Za, Paa,
and they looked one on the Other & ſmiled one on the other.
there is over the ſtone a body like the ſun & on it ſtands a Red
fiery ſpectrum ~~Red~~ in Regall forme Imperially Crowned
with a ſcepter in its Right hand and out of the end of it
iſſueth out Rayes upwards and in the other hand is a thin
like a Round Trencher full of Caracters letters or figures
and there darts downe a Ray from the ſun like body into the ſton
& Ga, Za, Paa, turned to the ſton
And in the ſton is a table like our Table here & in the midle
is a curious Cup that Ray that comes from the ſun over the ſton
poynts downe into that cup
And Uriel ſits on the Eaſt ſide of the table and is Inſtructin
R:O: in a booke the Uriel hath that is open & pickes out
letters out of the booke that makes a word & ſheweth it to
& R:O: takes it and R:O: is on the South ſide of the table
and Gabriel ſits on the weſt ſide and Gabriel Inſtructs
: E R: and the ſton is bordered & ſtrewed round about to
Admiration like a delicate fine Arbor, And beyond
this Arbor like place is an other Curious place where is
Sachiel & Zadkiel, looking towards us & they have
ſilver wands in their hands with which they poynt to many

---

many places or things ſometime one way ſome time an other
over each glaſs ſolid Receipt is a blaſing ſtar poynting into it
& in it on the North ſide is Aud & Flemoſe
and in the other is Lexanael & Ephemeli
And before Aud & Flemoſe is a deske & a booke open that they
are a conferring about & beyond them is one in white &
one in Purple Reddiſh, looking towards them & ſmiling one on
the other

and ſo it is alſo in the other ſolid glaſs Receipt
And in the hollow Receipts are Suxamael & Samariel with other
more terreſtiall ſpectrums with them
And Gaza, Paa turned to us & ſmiled
And Za ſaid Grace mercy & peace from above be
multiplied upon you Amen Hallelujah
These bleſsings my friends hath bin promiſed & will be ſurely
accompliſhed unto you we muſt confeſs we heare you
make Complaint of many Terreſtiall Inventions infernally
ſtirred up & fomented, but acted by ſuch Malitious Incendaries
as are indeed permitted to live on Earth as Agents of great
evills on the paſſive objects of humillity & Innocency
but what then, their will ſhute markleſs Injuries determine
I will tell you Sir it will prove the only meanes of heaping
up their owne deſtruction; you have bin informed, that if
this ſtormey poynt be once weathered you have the
ſweete Calme uſhered with a gaile of Gentle hopes that
undoubtedly paſſeth you ſafely to the port of your ſtedfaſt &
unſhaken faith where you will ſurely ſtand as fixt as the
moſt ſtable Rock againſt the moſt ſtormey & ſurging billows
the aſſurance whereof is Moved & ſhewed forth this day
& will very ſhortly be fit for action & operation
the leſſons of which will be ſone delivered
on Monday Morning you ſhall have the Remainder of this action

: 1686: :October: 18th: monday:

There Appeared before the Ston Sammiel there is over the Ston a red fiery Apparance over the sallid glass where on ye North side is Levanael and that on the South side is Anael

And Sammiel said

It is conjectured altogether needless to make rehersall of those Great mercies & benefits wherewith the most high God by the mouth of his sacred spirit in the unity of the blessed trinity Endowed his servants in the begining of tyme, and since, by the Inspiration also of his most holy spirit, And so as hath bin said in all ages since both mediat & Immediat unto all his Chosen Vessels of Grace and other his servants elect unto mercy, even as the first promised benefite whereof was delivered Immediat, & so by mediums of Grace through divine — appoyntment both mediat & Immediat as by action given from superiour Power left Inherent to Posterity by Inspiration Revelation & vissible Apparances as now at this day with you, wherein the wonderfull wor of the Creator is showed forth in the Creature & so as it hath bin said of all Creatures wch were made in the Creation both Animall, vegetable & Minerall

now then Srs to tell you how neere you are in receivin the benefits of temporall felicity the full Injoyment of your hopes through faith in the highest & the Pleas of Colosiriah, I may not Appoynt nor show for but I will relate thus far unto you, that as we are n of time by reason time dwelleth not with us any oth wise then as being moved into sublunar parts by divine Emission & in our Apparances unto the Chil of Grace as before I have said; I trust on thirsday next at your next Convocation here or in his presen Renarius at some of our usuall metings &c — — something will be delivered of Great Importance

the reasons Srs why I show forth this my Message was literally in ~~being I~~ saying I conjectured thus much know yee Srs that Celestiall Inspiration Revelation or otherwise by vissible Apparance showed forth unto the Colosirian Vessels proceedeth from that light that none Mortall Eye can see, tongue express, or thought conceive, but from the only ground of that God which is great Lord of all things his servants not daring otherwise then to Attend that pleasure which undoubtedly makes them truly happy through faith humillity & Obedience,

I now you must Convene here on thirsday next at your accustomary time & I trust in the highest you may paradve=nture not lose your labour for as it hath bin said when superiour Powers Attend Inferiour Addresses & humble supplication know ye Celestiall mercy also moveth & descendeth therewith as divine pleasure shall be Graciously mercifull in that appoyntment so Emitted & sent forth whose holy name be for ever blessed, and whose Paternall comfortations be given to his servants for their temporall & Eternall Comforts Amen Hallalujah & so we end this action

---

October: 21th: 1686:

There appeared a fiery red apparance over the ston in which is Imperiall Apparance as we suppose it to be Castor — — and within the ston is the Testimony giving great light in & it like the Sun

And in the ston is Vriel Sachiel & Galuak, and they are all 3 Crowned only Vriells is Mitrall

And before ye ston is a great many about 9 small spectrums in a sylverish Cloud

And Vriel & Galuak, looked on me And then looked one on ye other and smiled and Vriel said well Sr we now observe the saying of our fellow servant in the highest Sammiel on ye Closure of the last dayes action declaring of your Address at this time in saying that paradventure you might not lose your

Labor neither shall you, for we will fulfill ye saying to your Comfort in the action of this day

Remember it hath bin showed forth unto you that all Mysticall sayings should in some time hereafter cease & determine, and what should be declared or showed forth for ye future should be easy & in such plaine Language as accustomarily passeth And is Comonly used amongst even the most Inferiour sorts of Comune Persons

And now we will Discover unto you the greatest of Knowledg though from ye meanest of things, and the most vile subject matter thereof searching the whole Earth & all the most Learned Sophi thereof with great difficulty & perturbation of thought & Apprehention thereby we may justly call The Mistical Equivocation, And the hieroglyphicall Enigmata, of the greatest both Antient & Modern Sophia=ks, and so kept as a wondrous Arcanum to Amuse the senses And Imaginations of Ambitious & Aspiring Ignoramus (and then they all 3 smiled, one on the other
Note well here

I pray you Sr what is man & what is his originall and how is he composed and how dignified, hath he not in him three principles & 4 Elements and is it not so of the whole Creation Animall vegetable & Minerall, come we then to the first worke of the Creation 2dly to Man, and 3dly to the understanding benifit & use of those gifts wherewith man was Adorned & Accomplished

first as to ye Earth (to me

I trow Sr you have bin heretofore at the begining or first of your Addresses tould or it hath bin showed forth unto you in these words (hast thou walked in the pleasant grounds of the Rosary & knowest not Salt to be the first matter of all things then Consider from whence all things proceedeth I trow you will say from the salt of Nature wherewith the Earth is Impregnated and from whence by a fiery Nature issuing from ye Influence

* wite [illegible]

of the fiery & Airy Elements & Mutually contracting a naturall ~~heat~~ heat & Moysture upon the passive embrionated conceptions of water & Earth or Coldness & driness attended by an Aqueous humidity of Aire & water the one giving spirit & the other life by the Assistance also of the siderall Influences produceth the Conception growth & production of all things & Creatures in their severall & different respective kinds as ye Genus & species are formed by like different seeds passing through Astrall Constellations in their signall Powers but of this subject more hereafter let us Returne to man

I pray you Sr of what was he made (of Earth) well then he hath all in him yt is contained in the Earth yea the heavens & other Elements of which discourse also more hereafter

Let us Returne againe to man how was he adorned how was he dignified, was it not with Celestiall, Angellicall & divine beauty and accompanied with equall parts & participations of the greatest Glory, but when lost was then changed & Reduced to the most base & meanest of things the which subject hath bin already showen forth unto you &

It hath bin also showed forth in these words that the most high God dealeth to the Patient he may make himselfe the strongest and also that he can raise Moses out of the Earth to testify his Name marke these sayings — Conclude we then man to be made of the meanest subject of the Creation though Cloathed with Celestiall beauty & through disobedience become the vilest & the meanest of all Creatures except he struggle & wrestle much with the highest for grace & mercy for his present and future felicity from all which we will contract the Allegation & Equivocall determination of those Misticall sayings of the great Sophiarchs in their severall Results That the first matter of their great Arkanum is to be produced or taken from the meanest despicable things common to be had every where & in every thing we carry it with us we live not without it yet we despise it & sweep it out of ~~[illegible]~~ Dores & make no other regard then to set it at nought

I pray you Sr to be breefe with you what can you Imagine
this to be; it is nought else but your owne Excrements
the soyle you make from your bodies from your workes
& what soever else may be thought wholly uselesse other wise
then to feede & harten up the Mother of Nature to live &
bring forth fruite of her body for ye Norishment & Comfort of
all things conteined & borne of her still Impregnating uphold
=ing supporting & Maintaining Mother Earth in its primitive
Ens producing thereby a Nitrall salt which by the Attractive
Power of the Celestiall Influences sublimeth & giveth life to
all Creatures both Animall vegetable & Mineralls as they
subsist one upon the other.

Thus Sir I have commented & preached unto you on this text
& subiect of salt to be the first matter of all things to strengthen
your understanding
So all the Parrabollicall sayings are explained which grant 3 alive understand

well then Sr to proceed, we say that nothing yealds a more homo
genian and Concipitive salt to that of Nature then the Excrement
or Urine of Man which though you pretend a sayling in the
Ascertaining thereof we will yet further help your Judgment
therein except unto which is that of Plants or that of the Viall
Plant, the vine,
now then since we have explained these Parrabollicall
Enigmaes as to the Maine secret & menstruum it selfe
you shall make or cause to be Made a very well Rectified spirit
of wine that must be truly & exactly dephlegmated which
Reforce by its selfe then you shall Make a spirit of man
urine it matter it not whether it be of those that drinke wi

peradventure Sr the urine might not be well Putrified
peradventure it might not be dephlegmated & then your
flemb washeth away your salt
but I will tell you how to know when the urine is well
putrified or prepared for this worke

Take about halfe a spoonefull or ½ that & when the urine
hath stood as before hath bin said 7, 9, 12 or 15 dayes
more or lesse if you put some of this urine on the surrup
of violets which is of azure or blew Collour & if the urine
turneth it into a greene then is it fit Imediatly to be
distilled & so prepared for worke

Then if you poure of this well prepared spirit of Urine
on your well Rectified spirit of wine 1 ʒ to 3 it will
be all converted into a body of salt from which you must
draw a spirit or menstruum of most wonderfull
efficacy which I must also tell you how to doe or else
I feare you cannot doe it it will

Take of Clay such as with you is called tobaccopipe Clay
gently Calcined or dried rather the Moysture thereof
Exhaled away by a gentle heating the which being mixed
with your salt will then come over in a spirit or
Menstruum of I say Most Admirable wonderfull & great
efficacy preparing all bodies by dissolution for effecting
the greatest effects and thus far have I fulfilled
~~that wee~~ the Adventured Promise of the last action
at the end whereof your difficiency & disobedience of
your wonted & accustomary offertories hath caused a great
exception & gave entrance for wicked Insinuation
intreatsment was made & still Lurketh for opportunity
but Sr let me tell you it layeth on your part as well as
on our part to expiat this offence which Crime had otherwise
deprived of action this ternary & it may be the next also
by dubling the offertory of this day which of right should
have bin tribled but that we have excused your oversight
by your forgetfulnesse which otherwise might have proved
of great losse & difficulty unto you & then say

you have seen a Mercy in this dayes action & ye favor
of your oratory   And Caliel said

having regard Sr to your weaknesse lest my Children to
defend your Innocenty which as this our Holy & high
Servant of Grace Meledgeth hath expressed but had you bin
found Guilty of disobedience you had bin at a great losse
if not for ever lost pray take care it be so noe more
I doe assure you I have bin your friend & am so & shall
continue so And so long as you serve god & stand obedient
to his law & Commandements I and mine Allies will also
still serve you & be your friends

I with my brethren Ave & Levanael have bin taking
a view & comparing all ye making of Glass
truly Sr we cannot finde any Glass to exceed your owne
saving only say you we want a whitenesse or lunar
lustre and then you should be well
but pray Sr doe you take notice of the Principles or
Ingredience of which other glassworks are composed & then
I confess you may weight your owne ye best in poynt
of goodness I pray you Sr how much of your Mettall doe
you spoyle or through away & then you will know ye
difference between your gaine & others losse when you better
examine ye Matter

But Sr I can tell you & I will tell you what can make
your glass as fine & beautifull as silver & yet keepe
its strength which others do not doe
whereas others worke much in prepared saturne or Brasse
I confess the same to be good so far as it will flux but
when it cometh to settle & fuse to a kind of conglutination
it will not worke, or worke to that effect, which is expected
& so is said by, & what doe they get by that + +

yet you may use some Ceruse according to your discretion
well then Sr to prepare ☾ for to whiten Glass
to dissolve ☾ in ye Menstruum Iuriel spoke of
Thus have we Srs kept promise with you & in doing your duty
you keepe promise with us & we will fill you with Knowledge
continue on Monday Morning

October 25: 1686 =
verily Srs you have not said more then hath bin heard, ye
foresight whereof appoynted convention here at this time
The actions & Motions of your envious Enimies at this time
we may call, the blustring stormes & beating billows of
Malignity, tossing & tumbling you on ye raging surges
of danger & desperation, we confess with you they are
great Trials & great hassards, yet through Grace & mercy in
the highest after ye great violence & Turbulence of this
Adventure a Calme may follow & you may be a little
happen becalmed, but then a gentle Gaile Ariseth &
ushereth you with safety into the Port of Peace
This Srs I must needs say, that the Person in whom ye
Right & Power of the disposall of your Charge & Imploy
ment lyeth, much restraineth us, by reason we touch not the
Party so nearly, as to withstand ye Proper & due Rights of
Proprieties & Propriators
Beleive it Srs those your envious enimies now in question
are in some respects in greater streights then you are which is
thus to be understood, they doe find themselves sinking, for ye
barke of their Ambitious hopes will not float or scarcely buoy
above the streame, which makes them in many different
thoughts & Consultations & Contracts many doubts & feares
in their foresight as not understanding how the proceedings
thereof will Prove & determine for they proceed with great
cost & conclude it impossible for them to stand except you
fall & have not any way to pursue that result but to offer ye

bait of Purchase for many which is generally thought
will take ye prize, well then Consider we that ye shall g
to the place & persons concerned & discourse ye matter which
you may easily doe in laying downe how prosperously
this worke began & accordingly succeeded by Carefull &
honest Manadgement as then was well known & proved &
at this day to be attested

so Sr if you can with such good Rhetorick as you genuinely
carry on this discourse & with what hassard to your selfe you
have managed whilst & Carried on ye credit of this worke
& with what difficulty & opposition to your selfe you have
sought still to prevent ye downefall & distruction thereof
by those who now plainely appeare under ye pretence of
Purchase to take it out of their hands

verily Sr if you consider well how to dispute & lay all these
things gradually home before them & the ill Consequences
of ensuing Effects of these Pollitick Elusions & deceitfull
offers they may easily perceive ye finall determination
thereof to be noe more nor otherwise to be a distruction
to their Interest therein & a totall subversion to ye worke
it selfe

goe to Mrs Browne & to mr Oliver
& come againe on Thirsday

— — — — — — — — — — —

October 28::1686:: the 2d::

There appeared before ye stone a spectrum it is Zedechiel
And also an Appearance of a spectrum within ye
stone; it is Anne, And Anne lookes towards me & smiles
And Zedekiel lookes on us very gravely & seriously
and not angerily.

And she said Come on Sr to our Purpose, hearing of your
scruples at somewhat lately delivered you of salts & the
spirits thereof especially & more in perticular ye of urine
I will now take upon me to Anatomise & define thereof

differ then that spirit of wine & spirit of urine although
never so highly & well rectified & truly dephlegmated, they are
accounted of us & should also bee of you Kinds of sharpe spirits
note then, that urine before any thing of Putrifaction
is called Recent urine. to make ye spirit & salt whereof
it is to be thus made

4 take of such urine quantum vis, and in a moderate
heat vapor off or exhale wth 2 pts thereof & the other
part or third may be distilled 3 into good spirit with which
the salt vollitile will ascend as you may perceive by
ye sides of the glass Receiver & if any flembe remaineth
behind after ye spirit & salt is come over it is that
which washeth away & dissolveth your salt
the which spirit & salt may be after distillation a fewe
times & then by sublimation brought all into a body of
salt & then againe

if you take urine after due putrifaction according to the
signes fore showed & distill ye same the spirit thereof
cometh first over as you shall well perceive by bladders
at the nose of the Retort which will be of all colloures
& when you see ye salt thereof adjoyned to the sides of your
glass representing ye ~~fil~~ simillitude of many plants or
vegitables, and if you see afterwards ye a water come
over yt doth dissolve that salt then stop that worke
and this spirit by often sublimation may be brought all
into salt

Thus have I Sr removed your doubts cleared your scruples
& rectified your error, the use whereof shall as it may
please ye highest be shortly hereafter declared & showed
forth unto you,

I question as little as I have don in these Resolves but
shortly as it may please ye highest as great gifts & benifits

may be given to your supply & comfort I doe assure you
Sr the Care & Charge in office in order thereunto is now
in motion to that purpose
it may be better ~~[illegible]~~
you may come downe here on Tuesday morne
if you can conveniently

November 2d :: 1686 :: tuesday

There appeared before the stone Esmeli and it said
My Mother saith you must not dispaire but be comforted in
the highest who forsaketh not his servants
although you are now (as hath bin said) in great hassard of a
dangerous & distructive storme, which may be thought
to drive your hopes on a most difficult rock or strand you
on some desperate Quicksand of feare even worse then the
supposed dangers passing between Silla & Caribdis and
though I can say noe more then what hath bin already shewed
forth yet I give you this Assurance that divine providence
careth for you, & that Charge is gon forth by office given to
Answerable Mediums for your supply succor support & comfort
whensoever divine pleasure commandeth administration thereof
which is not given me as yet to reveale; we touch not the
rights & proprieties of buying nor selling or dealings of
persons upon Earth one with an other in their temporal
Concernes, the urim & Thummim are shewing forth & denomina-
ting the particulars litterally thereof which then are to be
verbally collected & conjoyned for use which predicteth your
deliverance & fulfilleth your desires all that you can doe at
present is to gaine time whilst your hopes floteth on the
stormy surges of feare & desperation a Calme paradventure

may succeed notwithstanding the unruly & blustering billows
of externall Enemy beateth never so hard against you, incompass-
ing you as a whirlpoole to swallow up & devoure you
wherein to if you should fall the bottome will breake you all to
peeces, but through the strength of hopes & divine mercy
supporting you may yet escape and arive to safety though
battered with a little slandrous & scurrilous Rumors
as some Owners of vessels will threaten their Careless Masters
with Charge of great loss not being sensible of his necessity
in extremity of weather who yet notwithstanding hath bin
buoyed up & saufly drived & so resisted their fury & withstood
their menaces And at Length all restored againe to friendship
And the losse either Answered or Remitted, & afterwards
in future viages Regained & redoubled
you have I say by gentle excuse to gaine what time you
possibly may or can And we trust that divine grace will be
mercifull in gifts unto you & that by some one means unknowne
as yet to me you may finde assistance all which lyeth in
the power & pleasure of the highest

686: November 4th ; Tornary ::

there appeared in the stone a good way in a heavenly place and
A glorious fiery red sceptrum in Imperiall forme & Michael
on the right side of it & Uriel on ye other next to me
And Galuah a good way of this side of them
and before the ston is Esmeli & Ellomest in a silverish Cloud
And Galuah lookes something ~~[illegible]~~ graver & it seemes to consider with
them before the stone And now Galuah ~~now~~ lookes more pleasant
and they seeme all to be in a Conference together in all the [illegible]
and now they are turned this way all of them & Galuah ~~now~~ now
Lookes more pleasant & smiles
And Galuah saith Trust me these two bugbares feare &
folly affrighteth & driveth the hopes of all man kind into desperation
which though blameless yet weakens the faith & zeale of mind
causing the spirits to faile & the Corporall as well as temporall

Condition of man to finish, without Considering the Allprovidentiall
Care of divine power & providence is streched forth to Answere
Assistance, yea of the Most high Madzilodarg through the
grace & Paternall goodness of himselfe

You plaints Sr are heard of us, & we know well the occasion
and the Necessity thereof and all the mischeife is that we touch
not the Corrupted parts of terrestiall things so nearly as to advise
or Assist therein But yet we consider with that respect of
Promise Made unto you that there must be some good & propitious
effect thereof in order whereunto there preparations & provision
are both made & Making by Answerable Mediums in Charge
and office as will fulfill your desires & discharge your
Complaints a further attempt whereof may be shewed forth
unto you on ye 4 or 7th day Cease the rest comes on Monday

November: 8th: 1686: Monday ::

There appeared Lexamael in a pleasant bower, very
pleasant, and it said; Come on Sr, let us to our purpose
first as to your Method in Menstruums & matters of the
Laboration will shortly be delivered unto you to the sight &
sence of your understanding And also the Names of there
Spirituall Creatures, as by order & office shall be nominated
to serve your Necessities with the treasuries of the
Earth with prescript Rules for the due performance thereof
of And you will be called also shortly to Speculation in
order to your further & future satisfaction & felicity
if it shall please the highest to Enlighten your Eyes &
fortify your Animall Spirits with Celestiall Power &
dignity for the which end a Celest Stone was here
presented unto you, the benifit whereof will be further
also shewed forth unto you 25 that day must pass over
that is to say it is the 25th instant & your dies [illegible]
wherein I find not the effect of what I shew forth to

moue or desiered, 16 of desember & is also died lenarius
with you the which likewise justly order, but then
when you shall arrive to the 6th day or ye 13th day of
Januarius then Then Sr will mercy begin to flow upon
you as a flood untill it be a Spring tide & so arrive
to a fulness of Celestiall Grace for which reason
it hath been shewed forth that after 4 months yet
insuing you may weather this difficult & stormy
poynt

And Sr I will tell you: if those fooles who are the
occasion of Prosecuting the Attempts of your worke
for I can Call them noe better then Incendaries or
busy Pick-thanks & mere Ignorant Dunces to foment
& stir up differences before a Relapse can be recovered
considering under what Circumstances the Cause thereof
appeareth & which very oversight is the only meane
of pulling downe & distroying the same Considering I say
the Circumstances thereof for if those fooles did but
consider & Rightly understand how the worke is eclipsed
by meane of an other & with what ambition the
Pertakers thereof drives at its totall subversion
by either Ingrossing or other deceitfull project, I say
if this was but Rightly understood & the Pollicy used to
subvert it they would quickly lay aside their prosecution
for there is nothing more in it then deceitfull crafts
& subtill devises to Ruine downe & Level the future
hopes & benifits yt will certainly proceed from it &
Indeed, if you can gaine so much time: you will assuredly
stand and they will assuredly fall

Sr I will tell you if you are Challenged with bein
indebted to your undertaking then you plead it woul
not otherwise be since the worke was eclipsed by an
other meanes & you striving to uphould, support &
keepe the Glory of your worke in Credite & have
thereby very much ingaged your selfe for ye keepin
the worke by reason of the other works
well Sr have patience you may be supplyed with advice
& paradventure with comfort too
know you not that you are in a storme & know you not
that I have already said of mercy ready moving &
descending upon you, you must therefore with patien
a little endure & by the strength & power of Perswatio
to strive a little against the streame
~~as~~ if you can gaine time as I much question it
not to stand 4 months you may be served with
supply sufficient & strong drawe your enimies & stan
ad usquam finem
And so for this I have showed forth my
message & it is of Comfort unto you

November 11th 1686 the first

There appeared Galuah & 5 spectrums more & they are in
Converse together the one with the other, And Galuah said
it is a common Proverb amongst you that saith, threatned foul
live Long, And so may you, what though inveterate
mallice would throw you headlong into a dungion of despiratio
& implunge you in the pit of distruction
Sr remember you are yet on this side the grave, And that
nothing shall burie you alive, untill the time of your mort
dissolution by Nature and Order

Let me say what I came to comfort you in order to which I am
this time moved hither I can declare noe more then what
hath bin already showed forth unto you And to that purpose
also, I shall leave my Children here with me to attend you
& your motion untill the 30th day of the next Month
were not you tould of being brought to subjection else to partake
in such as shall be delivered unto you in order to your
deliverance by such meanes as should be thereby appoynted
therefore move not much in your sufferings least you dispaire
of Comfort causeth its absence keepe you to your duty & we shall
keepe to our promise

in the meane time prepare ye 4 stirts of Parment made of the
largest Lambsskin & bring them hither & my Children shall make
them usefull to you,

well Sr I have given my Children their Charge who will also
attend you & your motions besides your other friends in Celestiall
Land & Glosorium Community & Contemporiety for I am called
away & must at this present leave you to the mercies of the
highest & the Care of his servants over you & for you

Nouember: 15: 1686:

There appeared directly [in] the stone a fiery sword poynting upwards
and in the stone a delicate place like a bower richly adorned
& mighty pleasant there is a great many spectrums mov
=ing some one way & some an other passing & repassing too &
fro, and there is a small spectrum before the stone
And in the sollid glass towards in vale of them are fiery
walles & Michael is in ye one South side & Uriel in the
other; And the spectrum before the stone said behould the
Light & finger of Superior Celestiall Grace now in office
& Charge given, to direct & conduct you unto peace
and rest in your lives conditions & concernes

And Indeed in all or most of your temporall affaires
I must say with my Mother I can shew forth good since
touching that subject then what hath bin already shewed
forth only this far I may add, that you stand in as good
state & condition in your present Imployment as ever
my Mother hath sent also in love of her promise of her
retinue sufficient as we hope to your Assistance & help
you to weather this boysterous storme, & Pilot you
through the turbulent surges of threatned dangers &
malitious Invectives

You have Sr in this last triple ternarius commencing on the
4th Instant and extending unto the 6th day of January
next which is partly adjourned untill the 13th day by
reason of an Interposition of silence from ye 23d
of December untill ye 30th of the same or rather
from the 24th to the 31, yet on those dayes that is to
you must doe your duty in this place

my Mother hath given some charge in office to shew
forth & declare unto you touching this great triple ternary
which is of great & considerable Importance touching you
as in order to your future happiness, by whose comand I
am not only ordered here in charge with the rest of my
Alliance but there is also the light of order of superior
And Grace to our & your Assistance & fulfilling your
hopes I know it may seeme to be some what in charge
touching some [illegible] offertory of the same tripling terna
for orders as issuing forth from superior Power to
Assigne the great spirituall Prince by name Ussill
whose residence or Mansion is in the Northwest Angle
or part of the Aire with others of his Attending presid
=ntiall Dukes & other Ministring spirits under them

a further account ~~[illegible]~~ thereof together with the
invocations moving & calling them forth with all proper
directions thereto depending in due Manner & order
soon to your Assistance shall be given you the nature
& office of whom ~~and properly~~ not only to discover
& make knowne all treasures y be hid which are many
& great but also to serve your Necessities therewith
them of the day are good but them of the night are
more evill

And others of the ~~Inferior~~ sort of ye 9 orders will also be
given in

And if it pleaseth god you stand firme the weathering of
this storme And shall enjoy a serene Calme & settlement
in your condition & affaires the next Epocks will bring
you to more superior Enjoyments And then shall you never
be incombred with future Molestations nor troubles of life

give him noe trouble but rather keepe ~~faithe~~ faire & friendly
with him

nor I will not trouble you

on your next day of action I know my Mother entends you
her selfe to give you further Informations in the more
Important Directions of this triple ternary

well Sr if you cannot remember you are excusable in your
conjecture its not materiall whether you can remember it or noe
Sr be not ~~be~~ dismaid you shall find friendship to the last
moment

November 18 :: 1686 :. .

There appeared that Blessed Angell Galuah & two small
spectrums like little pritty Children with it & they smild on
one the other and on us

Let your thoughts & minds be carried over inferior scrutinies
& your soules & spirits exalted above any follys of dispaire
or fear of sinking all though the vessell of your hopes is

dangerously desperate, & fearfully wearied, in thunder
& stormy Impetuous gales issuing from Infernall vapors
contracting malignant blights
Ah ye weaklings question not your Deliverance &
future Injoyment of Peace & Safety in a more Calme
& serene Tranquillity; And know ye that you have
the Power of the highest to support & Assist you
divine grace & mercy comforte & given to comfort
Celestiall Love imbracing you & all Inferior Powers
giving forth & Ready to serve you, therefore since
you know the Rock & foundation, whereon you stand
keepe steadfast there And you Certainly never fall
should I make Repetition of what I could Render it is
but needless; But stay a while

Then Galvah spake to each of the little spirituns by it
& they went away
And one spiritum came & brought two slips of parchm
and Galvah looked on them & laid them by
And then the other came in & brought a skin of Parchm
four square & it is written on & it layd it by Galvah
looked on it & layed it by
Them two slips of Parchment are two Girdles that
are to be worne
That square Parchment is to be laid down to
a table it is called Mensa Theurgia
more wilbe speake of it when it is delivered
There is an other Table which is called Mensa =
Pali Parchina of which more also hereafter
A skin of Parchment of 28 inches over the
narrowest way

And Galvah looked wishfully on me & smiled
here are 4 which are the 4 Angles & the governing Powers
here are the 16 that serveth for 16 poynts of the Compass
here are 11 wandering Powers in no Order
here is the 9 superiore Orders that undulateth all those
Powers of the Aire

out of ye 16 we will draw one (viz) Usiel & 3 dukes
under it with or 4 if there be occasion with the
Ministring spirits under them
Come on then Sir we shall mention 3 out of each of the
9 superior orders which commandeth all the more
Inferiour though all Great in Power & so contract
all into Practice & service befitting any occasion
whatsoever, & more Especially ye part or Branch
of operation or affaires that is of present use to
supply our Necessities
Come we then to the purpose reckon up 9 times 3 is
27 & one times 3 just so many Crowned angels
manifested offered [illegible], up as an oblation correspo
nding the full Perfection of Command of Celestiall
[illegible] by such Mediums as shalbe given & assigned
to your service & I trow ere the two next ensuing
Months shall expire you shall find Rest & Peace into
your troubled soules [illegible] & so Enjoy your attained
felicity; & let this be done on the now next following
Dies Veneris which I trow is the 7th day
for it seemeth your complaints requireth it
the Rigor of which girdeth you very sorely
but we shall loosen you from the pinching hardship &
bondage of all envious extreamities

from whence the most high God mercifully deliver you & graciously blesse you with ye promised happiness that shall make you for ever joyfull & both Temporally & eternally; you shall want nothing;

be not dismaid Sr this offertory will produce & purchase more welth unto you in a manifold Measure then ever as yet hath bin offered at this mistery after you are dignified with that Power that giveth you Power as first was given to man over these Creatures

---

November 22th : 1686 : Monday :

There appeared a small spirit before the stone & motions in the stone that waled in, and the small spirit looked seriously on us & smiled & then looked to ye stone & then on us againe & smiled, and said

Be comforted Srs the splendor of Celestiall grace entirely [illegible] Board may Breake forth through the darke and stinking Mysts & fogs of Infernall & terrestiall envy as Poysonous Exhalations infect & corrupt the Aire much offensive & many times disturbant to the health of mankind may one day shine gloriously forth & dissipate these noxious vapours, that you may walke with the benefit & happy Enjoyment of your hopes of promised grace, what the great & most high soveraigne Power of heaven & Earth giveth we shall receive & accordingly by the charge in office we shall in true love as faithfull friends administer to you at the will & pleasure of the highest, which with you we also humbly attend. farewell and obay; then in the stone were collecting what is promised

November 25 : 1686 : Thursday

There appeared over the stone a sun & over that a blew glass Turret is a star And in the stone is a fiery Red spirit in Transcendent Imperiall formes, And of one side of it is Sakidkiel on the other side is Zadkiel & before in the stone is Galuah, in great Beauty & splendor —
And before the stone is a little spirit

And there is 2 little spirits with Galuah & Galuah they doe looke first to one sollid Glass Turret & then to the other — There is in the North Turret 3 garments like Girdles & 2 square garments one with knots on it & the other with Circles on it
And Galuah doth looke on ye two hollow Turrets & holds some converse with them
And the little spirit before the stone doth converse with ~~Gal~~ Galuah. Galuah sayes to all the store before it, doe not ~~And~~ you hear how necessity pincheth them
And the small spirit said By Superior Permission my Mother hath ~~ordered~~ Comands to give in Charge by office to appointed Mediums to redresse all agrievances that necessity thus pincheth you withall
to me Beleive me Sr your Antagonist that strives to over top you & over Reach your Employment are as short winded as you are gasping for Breath as much as you doe And I assure you that provision is making for ye Releife of which a faire prospect Layeth before you though you see it not neither can you Understand or apprehend the sight or some Splendors till some thing is delivered in order to the knowledg thereof & operations therein and as for these offertories My Mother saith what is enjoyned must of necessity be fulfilled &

by reason of theire assignements whereunto every part
diversly & joyntly are to be properly referred wherein
there is noe commission can be disputed of nor Alteration
made untill the 6th day of January be expired for
from on the 13th of the same Month you will be restored
and in a faire compliant way of Releasment from
the pinching powers of necessity & troublesome Cares
and the next Annuall Epoche freed from all feares of
futures troubles & evills Sr my Mother saith you must
endeavour to strive against the streame make the greatest
hast thereof that possibly you can — the Mystery is greate
also the benifits thereof which cannot I say be shewed forth
or explained to youre sense or apprehension — —
My Mother hath given Charge that her Children shall
come to you here every Monday & thirsday — —
you are Advised

November: 29th: 1686: Monday

There appeared a Riall vail in the ston & vailes
in the solid glass Receipts of each side of it. And of
a sylverish & Azure Collour And a litle spectrum
before the ston; And over ye ston is a glittering star,
It seemeth impossible to keepe you from dispairing &
repining Notwithstanding promised grace & Mercy in
Celestiall friendship & love, Can Celestiall be a seat of
pleasant felicity when there gilt altereth the smoothnes of
the place, Let therefore the servants of devine favor
beware least they purchase displeasure, & so likely to be
dismissed service & acceptance I say noe more

neither wee nor you may determine of Divine pleasure
with through faith & hope in the highest is surely Obtained
let not your weakness therefore eclips the honour & Glory
of mercy, least you lossen that blessing which many have
lost through the trialls of patience and perseverance
with which great commendations hath come and was to
in you firme & stedfast, enough hath allready bin said
& shewed forth unto you;
well, well Sr you were bid to make what expedition you
can you have this ternary to doe in — —
well Sr your questions what were you aske on thursday
shall be salued I am also under Comand & must obey
And at this time I leave you in the Care of that grace &
mercy wherewith wee humbly beseech the highest to blesse you

December: 2d:: 1686:: the first ::—

There appeared a litle glittering star over ye ston & a
Riall vail in the ston; And a small spectrum before
the ston, the first table is for the powers of darknes
or of darke places And also for the powers of the
aire & of the poynts of the compass which are more
benevolent so get one frame & two boards or cover
to slide on it at pleasure to naile these two vellums or —
my Mother desireth your hast.
let not your fear degrade your faith you stand yet
firme enough, the Anchor of your hope may yet preserve
you the storme may cease as the winter fadeth
the 7th day you may take away the Parchments

December: 6th: 1686:

There appeared ~~a small spertium~~ before the ston & it looked full direct up

me, to ~~stop at Cristmas is lost it mynd come~~ directly offic

said ~~not my Master that the Children~~ should be with you

untill ~~the Charge in office~~ come in to place

~~yet I stay give you with Chearefullness~~

The offertory ~~not to be~~ is offered by the 23th Sentent of 22 v

God is mercifull in that he upon Remitteth his servants of mercy

to ~~comfort you~~ I have don this for I must withdraw

but we ~~leave~~ you not but in the protection of the Almighty

who blesse you with his grace & mercy Amen

December: 9th: 1686: the 2d

There Appeared in the ston Galvah & two more

And a bar over the ston with a Conick Poynt coming dow

from it into the ston + And Galvah is very glorious & sh

And Galvah & them two with it have some Conference & corres

ondency with the two [illegible] one of them of each side

the ston And Galvah sent one of the little spertium away

And it went & brought one in white with a paper booke

of about 12 leaves or there about in quarto & Galvah too

the booke & examined it and ~~took~~ spoake to the whit

spertium & gave it the booke againe & ~~[illegible]~~ did the o

small spertium in like manner And then Galvah ~~loo~~

~~up And said~~ gave Charge to the two small spertiums

& looked up as if it did give thanks & went away And

left the two small spertiums who looked on us & smiled

Those same Comands Sirs given us in Charge we give al

unto you And as we are Comanded to ~~bee~~ ye Close to our

Charge in office so must you for this time enjoyned

~~keep~~ Close in Charge to your Duty for those manif

reasons heretofore Asserted, & both mutually & Mistically 69

concerned in reference to such Considerable effects as divine

pleasure shall in mercy confer upon his servants

Let not therefore your spirits droppe nor sinke in fear

neither question what is, or what is to be, offered or don

relating to any difference; but chearfully rise up & say

Thy will be don O God on Earth as it is in heaven And

enrich thy servants with thyne heavenly grace & mercy

in the fulness of thy Paternall bounty that they may glorify

thee on Earth as thou art glorified in heaven to whom

only all honour & glory Celestiall & Terrestiall both of

Angels & men is due & to be Ascribed where with we ~~humbly~~

humbly beseech the highest to blesse you

December 13: 1686: Monday

There appeared in the ston in ye top of it the testimony

O that shined downe on a pleasant Orchard like garden

with fruite & leaves on ye trees of various beautifull Collours

amongst which Trees are some small beautifull spertiums

walking or moving to & fro & sometimes they meet &

Congratulate each other & smiled on each other & then they

both looke towards us & smiled and there was 7 of them small

spertiums & they met all together & saluted each other

and they all smiled on us and then came a fflash & all

was vailed in & there stood a ~~[illegible]~~ Cross

December: 16th: 1686: Jornary

There appeared in the midle of the ston an Alter like
thing yt is four square with 3 steps that goes round every
every square and a golden shallow dish with a narrow
brime flatt Bottomed and in it stands a Cup with
a broad foote to it of gould & out of ye cup issueth
out a flaming Ray that extends quite out of the
ston from there And to the eastward of it stands a
Glorious spectrum of a flaming yellow which we
judged to be Pastor on ye right side of it stands the
sun & on the left side a figure like the full moon
And in the center of the sun & also of the moon is a
wonderfull bright sparke from whence issueth a litle
Ray on ye north side of this Alter stands Sachiel
& on the south side stands Zadkiel And on ye west side
is Galuak with a litle spectrum of each side of it
And there is 3 litle small spectrums before ye stone
And them 3 before the ston looke pleasently on me
especially the Midlemost & smiles
on ye north side
in the sollid [illegible] is two spectrums in white one of them
instructing ye other & that spectrum ye is instructed had a
litle Paper booke in its hand 10 leaves in it And at
begining of it is written Operation by ye Royall spirit
Usill a true experiment & great Arcanum —
And in the hollow [illegible] on ye north side is Luxaniak &
~~an~~ two Imperiall spectrums of the Aire and are
called the Emperours of [illegible] Angles & there is Princes
under them Emperors & Dukes under them Princes
and others under the Dukes

And on ye South side is the like of the other two
Angles of the 4 Angles

And the Midle Spertum before the ston looke on me & smiles
And said This action Sr is for you Instruction & Satisfacti
=on as will be Manifest upon the practice & operation
there will be given up unto you, Now it is so that the
whole host of your Celestiall & Ellementally dignified
friends and all the Celestian Allianses are offering
up their humble supplications for Divine grace in
Charge by office to be Admitted unto the Assistance
of their friends & god his Servants which continued
& will continued in this forme the next first day
of your action being the 23th Instant & so on ye 2d
which will be on ye 30th Instant & so on ye 3d & last which
will be on ye 6th of the next month which day you
should not exceed your present great & Memorable
oratory for a great & Mysticall reason which I say
not at this time

meet next monday then on thursday being ye 23d then on
the 30th then on ye Monday following and on ye 6th of
January being Fornarian day

December: 20th 1686: Monday

There Appeared a small Spertum before the ston in a
Silver Cloud and the whole show as before although
not so plaine to be seene; And now the small Spertū
is turned to the ston & doth reverence & after some time
turned to us ward & smiled: and said;
ay Sr you must expect some mishaps from wicked persons
they come from blackman street & Kent street

Consirning Peter: if it were possible that he would be
reclaimed & reformed you should not dismiss him
of which I see no Likelyhood for he is strongly possest with
Infernall fury And Nothing of good advice will prevail
or worke reformation on him yet you must be discreet
and be very Prudent to take heed in the dismiss of
him, I tell you Sr as to this Matter how desperate such
infernall fury may become in heat of Revenge or
Passion I cannot say more then you may Rationally
Imagin or Judg of but dismiss not his soon —

well Sr you have don well in doing your duty be comforte
dispaire not you are not yet lost or given over as a
Pray to Insulting Mallice for that Paternall goodness
that hitherto hath preserved you will doubtless yet
further & forever support & defend you which we also
with you humbly beseech for his owne great Name sake
that is gratious & Mercifull Amen Hallalujah

December: 23th: 1686: the first after Fornary

And there came a flash of Light and then Appeared
the show in the ston but not very plaine but only
two small Spertums and they are visible
And they did Converse with the Spertums in which in the
Solid Glass Convex And they looke out a small paper booke
& seeme to review it & examine it And the two small
Spertums turned to the East & did great veneration &
they turned this way & looked on us pleasantly & they
Commened one with the other

1686 December 30th the 2 after Ternary
The best way is to make your memorable offertory
with the Ternarian offertory on ye 6th of January
And that Day willbe a great day of Rejoycing and
being Comforted in the hopes of Happiness in the highest

1686/7 January 3d: ~~Mo~~Monday

There appeared a small Spectrum & it looke on us & smiled
& was very pleasant as if it was rejoyced at some thing
& it turned about & did Reverence to the East, And it
turned this way & smiled & said
So, Sirs what is it you have to say methinks I heard you
make scruple touching somewhat foreshewed, which I will
separate from further mistake
Know ye then yt the 6th day instant is your propedist Ternarius & not ye 13 & so you ought to observe it
both in the generall & particular appoynted offertories
therefore were you commanded to pray earnestly &
solace your selves with joyfull hopes of future
felicity &c — it is a day of a duble Jubilee
if you doe thus as ye 13th instant is the entrance of action
so it touches at 3 principals so if you tribble the single
offertory of the day it is as much as can be required of
us, by the sayings of my Mother but not tribbled as
a Ternarian offertory only as a tribble entrance into action
as may be fully & wholly shewed forth & discovered unto
you in the two first insuing Ternaries & the 3d from
thence proceeding into effects, that you may enjoy
your selves in your fulfilled hopes & happiness
well well Sr you have stopped my mouth I am gon
but I leave the blessing unto you behind me

were with the highest preserve you & strengthen your faith
& hopes in him

1686/7 January 6th Ternary

There appeared under the ston like a whele of fire & in the
Center of it is a face and out of its sides doth come
rayes towards us & the ston & all the Receipts are full
of flames And before the ston stands a Spectrum
alotte about the Mystery it is very ~~Cl~~ brave in
Countenance its eyes sparkle & it hath a curious
Crownet on, and it turned to the ston ward & bowed
downe and opened its Armes with great reverence
And there came flashes out of the ston a red as fire
& they came to this Spectrum and it turned this way
and looked full on me & smiled, and it said,
God be thanked that you are safely arrived unto this day
which through Grace in him may proue a hopefull Jubilee
of Deliverance unto you
on Sunday morning set up your ston on ~~any~~ your owne
Table & make your prayers as here & earnestly pray
for sight & dignity & to dignify your ston and then
call on Michael & Uriel by the Abreviated calls & the
Angels of that Hierarchy you must begin at 6th in ye
morning & sit untill 1/2 an howr past nine
And come hether on Monday Morning & call by the
Abreviated call on Gabriel & Samael & the hierarchy of
angels withdraw & be joyfull & comforted in the highest

1686/7 January 10th monday

There appeared a glorious bright star over the stone
and flamed appearances in all the Corners —
And a Spectrum either first in the stone or first
out of it, it is Lexanael & it looked on me &
smiled & Cast a Ray towards me & said
well Sr be content, although you see not your friends
when yesterday you moved them to appearance yet
they did see you And hath appoynted good things
for you as very shortly shall be collected & granted
forth, come againe on thirsday morning

1686/7 January 13th the first after Ternary

There Appeared a great & Glorious Raye coming out
of the stone & poynting upwards And there is two
Spectrums before the stone & other Corners
And in the stone is one in a fiery Roundle where we suppose
to be Castor that is a good way to the Eastward & there is
at this side of Castor before the Alter is Sachiel &
Zedekiel & before them is Galuah
And the two Spectrums yt stand before the stone are in discourse
with the Spectrums in ye solid Glass Corners;
And Galuah said Thanks be to the highest yt ye are safely
arrived to the begining of this day wherein the Mighty power of the
highest protect and serve & defend you, and also for ever
Know ye them, that this day is the entrance, & begining,
of materiall & great Action the Methood whereof my
Children here Attendeth to show forth & deliver unto you
by Order in Charge as they are made & delivered unto
them for the which you shall Glorify & thanke your God
And also his Servants ministring unto you as in the
Administration of your duty & obedience Conspicuosly
to the Glory of God & your Comforts

you must on next Sunday morning to Pray & call on
Michaell & Uriel & sit one hower and also the next sunday
following that; And when your Action is here ended
stand you both before this Mystery 3 minits or there
and then with ~~draw~~ into your Temporall Concernments
And both the Spectrums are turned towards us & smile
And in the Northern solid Corner is that Booke of
Uriell & 5 thin Plates with Caracters of Gold on them
And in the South Corner is another little booke of
Michaell And the Powers of the Line of ye order under
Michaell that seems to be a doing as if it were halfe done
and there are such plates but not finished ~~an~~ as ye
other are
And the Northern Spectrum is turned this way & smiles
And said, here is the Talismanm of Uriel made
Perfect & fitted for action unto you, we are only
Revising & examining the same from originall
President & on wedensday next the 19th instant or
thirsday the 20th it shall be here delivered up
to lengthen your Girdle of each end a little & make
3 Crosses on each Part in Red
now the Southern Spectrum is turned this way & said
the Talismanm of Michaell Powers subjected unto ye
Order of vertues, is not as it seemeth yet finished or
made perfit from ye Originall president but I trow
will be fit for use & action on ye 3d of the next Month
or 2 or first or thereabouts as in the Attempts
time with you & sone after you will have great &
materiall action both Celestially superior & Ellementally
Inferior, that the highest may be glorified & your
selves Comforted
and Gabiah said
I Charge you Sr be not dismaid that the greatness of action
deferreth not rate untill the 16 day of the next Month

although yet if we rightly Consider the Care by Charge
in Office of Composing & perfecting of these Arcanums
with others & so fitted for practice in Action I say though
the actions of this time be more silent & obscured are
more Considerat then your Emaginations can esely
comprehend, for as it hath bin shewed forth they may
seeme easy by your thoughts by sight but hard for
them by Collection
And the Northen Spirit said I know my Mother hath
well pleased you & you are to blame if you thinke it
not so & from her I am Charged to tell you that you
must be as dilligent in the obseruance of that your
obedience already enjoyned, and to your great Comendation
& hopefull blesse therein hitherto well & duly obserued &
what shalbe further injoyned during ye time mentioned
untill the 16th day of the next Month when we hope
god will blesse you & mercifully from thence forwards
Crowne your hopes with happy & safe deliverance
in the Administration of your actions

1686/7 January 17th

There appeared a Spirit before the stone & it looked
on us & smiled, and said
your sayings are heard & my Mother wills me to tell you
that your actings in your Temporall Consernements
& Employments are left wholly to your owne prudence
we touch them not it sufficeth only you may proceed well
therein by reason mercy attendeth you,
you are also to make your appearance here on
friday morning the 21th instant for my Mother
attendeth divine Comands & moveth not untill then
I speake noe more

1686/7 January: 21th: friday the 2d

There appeared a Star over the stone that is very bright
& glitters much & shineth forth a short Ray to us ward
There is in the stone Galuah & two more & Galuah sent
one of the small Spirits to the Northward & it came
againe & brought an other Spirit in white & that
Spirit pulled out a paper booke out of its bosome
& it was that Arcanum of Qiel finished & the
Seales also are finished and the white Spirit said that
they were finished with some difficulty and Galua
gave the booke to the little Spirit & that is gone
northward out of sight & the other little Spirit brought
in an other in white & Galuah with it doth discourse that
came from ye Southward & after some discourse that
Spirit is dismissed & Galuah went into the light
or fiery part of the stone & there came a flash & in it
a small Spirit before the stone & it looked on me &
smiled & said Come Sr be not dismaid fear not
we hope your desires wilbe fulfilled this worke is
well composed & the first that ever was on this subject, there is
wanting some words of Directions which shalnot stop you
so as you may Cease & withdraw untill I meet you here
on Monday morning as accustomarily Cease for
Power is present

January 24th 1686/7 Monday

There appeared two spirits in ye stone viz
Lexanael & an other

Lenamael hath a Chaplet or Garland on its head & it looks very finely, And the other is in a whitish Gray vestment with a round flat Cap on its head & that is very neat but plaine

And Lexanael said to ye other spirit shew forth your Name, my name is Fesim and by Charge Prothonotor, by order in the office of my Mother, and a Custos of many Metaphysicall Arcanums that are & may be Admitted to ye knowledge & benifit of God his servants & my Mothers friends which I could more at large discover & discourse of, but Order & time here must have its place, for such things by us are not otherwise to be had nor understood, And Lenanael said so I well perceive you have performed this matter in Charge & Fesim said yes and have desired the same here, Lenanael said And is it in full Fesim no its in full but not quite finished &c it may be finished ~~two~~ between two Actions peruse this booke at home & lett us know what objections you meet with all

1686/7 January 27th Ternary; ~~[illegible]~~

There appeared a bright Star over ye stone & all like flames within ye stone and two spirits before ye stone and they looke pleasantly on us, and one of them said well met Sir
I know you have received ye script of an Arcanum branched out from others, & set forth for your use then which there are non bearing ye like office as subscribed like unto those of this Order
it is not imperfect although yet not quite finished but you shall have ye rest
take ye seales of ~~ye~~ two of ye Diurnall Dukes and also of two of ye Nocturnall Dukes & put them on Parchment or any thing 4 square like a Trencher on every Corner one seale lay this on the treasure you would keepe & give Charge by Invocation to those 4 dukes to keepe it untill you call for it and then not Mortall can Meddle with it but your selfe
you must Sr doe on Sunday Morning as before
well Brethren come on be of good Cheere although it be hard with you ye sun of Celestiall love will breake through the Misty frozen Clouds of a sharpe afflicting winter Tide whose splendid rays shall through & open ye hard icy bands of your Afflictions & set you free to pass the Current of your Deliverance & future felicity, ye 17th day of ye next Month is your great & Remarkable Ternarius & Mistically knowne to us but verbally delivered to you by the Name of Mystically very great & remarkable as I now will soone after shew forth & Appeare to the fulfilling of your opportunities but you are comanded from superior

January 24th 1686/7 Monday

There appeared two spirits in ye ston viz
Lenanael & an other

Lenanael hath a Chaplet or Garland on its head & it
lookes very finely, And the other is in a whitish
Gray vestment with a Round flat Cap on its head
& that is very neet but plaine

And Lenanael said to ye other spirit shew
forth your Name; my name is Ielsim and
by Charge Prothonotor, by orders in the office of
my Mother, and a Custos of many Metaphysicall
Arcanums that are & may be Admitted to ye
knowledg & benifit of God his servants & my mothers
frinds which I could more at large discover &
discorse of, but Order & time here must have its
place, for such things by us are not otherwise to be
had nor understood, And Lenanael said
So I well perceive you have performed this matter
in Charge & Ielsim said yea and have delivered
the same here, Lenanael said And is it in full
Ielsim no its in full but not quite finished &c
it may be finished ~~two~~ between two Actions
peruse this booke at home & lett us know what
objections you meet with all

1686/7 January 27th Ternary; ~~[illegible]~~

There appeared a bright Star over ye ston & all
like flames within ye ston and two spirits
before ye ston and they looke pleasantly on us,
and one of them said well met Sir
I know you have received ye script of an Arcanum
branched out from others, & set forth for your use
then which there are non bearing ye like stile
as inscribed like unto those of this Order
it is not imperfect although yet not quite finished
but you shall have ye rest
take ye seales of ~~ye~~ two of ye Diurnall Dukes
and also of two of ye Nocturnall Dukes & put them
on Parchment or any thing 4 square like a Trencher
on every Corner one seale lay this on the treasure
you would keepe & give Charge by Invocation to
those 4 dukes to keepe it untill you call for it
and then noe Mortall can Medle with it but yourselfe
you must Sr doe on Sunday Morning as before
well Brethren come on be of good Cheere although it
be hard with you ye sun of Celestiall love will
brake through the Misty frozen Clouds of a sharpe
afflicting winter tide whose splendid rayes shall
through & open ye hard Icy bonds of your
Afflictions & set you free to pass the Current of your
Deliverance & future felicity, ye 17th day of ye
next Month is your great & remarkable
Ternarius & Mistically knowne to us but verbally
delivered to you by the Name of Mystically very
great & remarkable as I know will some after
shew forth & Answere to the fulfilling of your
expectations but you are commanded from superior

Power that day in perticular to fulfill your Remaining opperation which must be & you shall not want to accomplish it, for the highest will mercifully bless you even unexpectedly to be thought of you neither can we tell you by reason it is not given to us we know not what is sett forth & given to our superiors but we know it is, else it had not been given us to show forth & touched you
we hear you Sr complaine of weakness
well Sr we will see for helpe for you & if we thereby find any we shall meet you againe & god willing on Monday next ensuing in accustomary time & order, bring the books when you are bidden so to do bein weather next thirsday you glass receipt or ball there shall noe stumbling block lay in your way

Action must cease

168$\frac{6}{7}$ January 31the Monday

There appeared a little spirit in the vaile of the ston; and it said No action appeareth untill weddensday Morning then bring the ston with you something eclipseth the action of this day

---

168$\frac{6}{7}$ feb 2d: weddensday the first after January

There appeared the testimony in forme like the sun at the top of the ston out of which went a ray upwards at the top of which is a bright glittering star & out of that star comes flashes ever now & then And there is a spirit in the ston that looks first to one sollid glass receipt & then to the other
And Galuah turned round about & Called And presently came two spirits & brought with them two

ugly things and Galuah said something Angerily to them and then the two spirits tumbled them downe into a hole

And Galuah said God be thanked that we have subdued this evill those Infernall spirits will still be fomenting & striving to act their wicked designations against the Innocent, & stirring up the spirits of evill minded persons to storme their peace with most wicked and scandelous Batteries, but these are false & will doe noe execution & God be thanked they are now vanquished and confined to a restraint & their Power wholly diminished & become voyd
If you be remembered Sr there, Being ye 3d presidents agu
well Sr now we goe on with you & with all imaginable dexterity for your delivrance not only from ye fear but perill of danger & danger of Enemys
I have returned the mallice of your Enimies upon ym selves, make hast with those papers that the rest may be delivered up to you with them
I would faine see you happy that you may be in peace & imbrace the benifits of your paines & Patience & reape the consolation of Colosiriah
to me you have Sr the booke of Invocation of the 4 Directiall Tables which you may also bring with the other papers I know you have not transcribed the same yet neither would I have you untill it be renewed & the same method thereof made truly & effectually perfect as all things that now cometh to your hands shall assuredly be, we have great respect unto the 16, 17 & 18 dayes of this present month be ye therefore comforted & rest assured of that mercy that will fulfill your hopes & happiness which we humbly beseeche the highest to give & grant unto you that your peace in

in the Promise may be accomplished

1686/7 feb: 7th monday

There Appeared a transcendent beautifull star over the ston poynting downe a Ray into it And there appeared a Spectrum in the ston which we suppose to be Ane and two more Spectrums in white came to Ane one from the North & one from the South And them two have two bookes in their hands And some papers, each of them have a booke & two or three sheets of Paper written also, And they are very earnest in discourse together & they smile & are very pleasant And the two Spectrums in white did obedience to Ane & to us wards & went away againe one to the North & the other to the South And Ane looked on us And smiled And then the Star over over the ston gave a great flash & Ane is gon & there is a Spectrum before the ston which we suppose to be Lexamell,

Well Srs if sid you have don your Duty you may Cease and be present at your next accustomary time of appoynted Action viz) thursday next

1686/7 feb 10th: The 2d after Ternary

There Appeared 4 Spectrums in the ston (viz) Ane & Galua and two more Attending them & beyond in the ston is a Great Light & in it as we suppose to be Castor & the two Intelligences of the day

And Ane & Galuah are a Comparing the 3 Calls of the Seniors and 4 Angels sett over & the 4 Servient to the East with a paper in Lattine

And Ane gave a booke & papers to on Spectrum & it went away to the South ward & and it gave an other booke & papers to the other & then Galuah & Ane looked on us & smiled And Ane & Galuah did curtesy to us ward went away & smiled & the other Spectrum with the booke & papers in its hands stood before

& smiled & said meet on tuesday morning & take direction for your ternarian Action,

bring a Coppy of the Invitations against the 21th day

remember your Sundayes action

:1686/7: feb: 15th Tuesday:

There appeared over the ston a body like the ~~[illegible]~~ Sun with a Rubied Appearance in it

There appeared in the ston a fountaine like thing & a Spectrum standing one of each side

and out of this fountaine issueth out fiery Rayes like as water Running out of pipes

There appeared a small Spectrum before the ston & it looked on us & smiled and is as seemed to be ready to speake & then turned to the ston & afterwards to us & smiled & then seemed to be ready to speake to us & so did severall times but now said when we behould the mones & wailings of god his servants & the humble supplications & earnest petitions unto the highest for succor Comfort & releife we certainly are moved with great pitty & Compassion, but as we touch not the Corruptions of the Earth so we reject to deale with defiled things, but Srs I am willed to show forth of this next Ternarie entering & the qualities thereof, on the 2d day you are to Conveene here as in order to the Ternary: and R: O must sit downe before the ston ~~at~~ and I cannot say what sight you will have but keepe to your forme with your booke pen & inke on ye Mystery, but when action here is Ceased then you shall repaire to the other Mystery & there move the spirit Vriel with the other spirits mentioned in ye prefixed given you As touching your oratory & great Mystery thereof upon ye day you shall know yt it is 3 fould first of a Certaine pass of Attonement 2dly of Power & 3dly of dignity of all being dignified therewith & the sight & sense of what conduceth to seeing hearing & understanding of spirituall Misteries & apparitions, its also an oratory containing

more Interior Mystery as first a Conquest over &
dispersing of your enimies & their malitious Inventions
2dly Producing thereby Redemption in the quallity &
condition of your vocation & 3dly the fruits of your future
peace   for this let me give you to understand
That it is a Maxim in Philosophy as you call it
That effects proceed not from Causes, so as your enimies
neither had or have cause thus to dispite you as they doe
& have don, then Consequently measured you the effects
it will returne on their owne heads & prove their owne
distruction   well Sr it is said before not long
not the ~~[illegible]~~ Earth nor the Current part thereof
what cannot be don the one day may be in following
dayes of action as they succeed of the Ternary be offered
as it may be appointed & then I know the end thereof
will be the end of your Sorrows & afflictions & the
begining of your Comfort & Redemption
your action is at this time ended you may give thanks &
cease

— — — — — — — — —

1685/7 feb: 17 : Ternary:

~~There~~ appeared a body over ye stone like a sun & a fi
golden eye in the Center of it from the Center of ye
Eye came a bright Solar Ray towards me
And before the sun stood Michael on ye North side
& Uriel on the South side & both of them looked
stedfastly on me & between them appeared Lovana=
=el in a Silver Cloud and after this shew continued
some time. Lovanael turned to the stone & did obedience
& afterwards turned to us & looked on us & smiled

And Lovanael said, well Sr I heard your discourse even
now of your morning vission them who were very good
friends of yours, them, who are conversant in both the Element
of Aire & Earth, they will prove very kind to you
you shall know them & their offices
it is time you moved to your other part of action
I will make further report of it on monday morning
about your sight — — — — — — — —

— — — — — — — — — —

1686/7 feb- 21th monday

There appeared a star in the Center of the stone & it open=
=ed & gave a flash & there appeared a spectrum then
in the fore part of the stone & it is Lovanael & it said
to the North Report in the name of the highest where
are you, And a spectrum in white appeared by it &
Lovanael said where is what should have bin here
& the other said Bless me I left the papers of precedent
& the rest of the last Autumn here but yesterday at
noone together with the holy Pentagon of Power
& by that I see them, but where are the Papers
Just now the envious Infernall Adversary hath made
an encroachment & plaid his theevish pranckes but I will
Arraigne him & stifle his future Attempts for trust
me it must be that we were no sooner returned
from home to orders but this hellhound entred & seased
his prey & all this is to vex, & try, the very faith &
hopes of our friends & render us if possible disfavoure
that we might thereby Clamorously be scandalously
tempted to Anger, but with sorrow I find hath so
insinuated shall surely & imediatly receive their
Reward of a Theefe & a Rebbell & of god
And Lovanael looked towards us & said why thus it is
not ~~[illegible]~~ and things prepared for Considerable action

but these Malitious divels imediatly roue up & downe
till they find Prey & so devour the hopes of many honest
& carefull expectantes & so rejoyce at their damned
designes of scattering the seeds of separation amongst
the hopefull greatest of the faithfull but I know they
will quickly be fast enough
yea Sr there hath bin some private slanders cast upon thee
but in secret & truly hardly taken much Notice of but
because those you seeke of somewhat wondreth at the
deadnesse of profit that should accrue from them
is such as produceth little effecte I say not knowing
the reasons thereof may be animated to seeke some
further inquiry into the state & condition of your
worke, they come to see fashions as much as aught else

1686/7 feb: 24th the 1st after Fornary
There appeared a sun like body over the ston & an Emxdriall
forme in it & a star over the sollid Glass Vessel —
And in the ston is Galuah & Aud
And Aud hath a booke in its hand like a table booke
the boards are blew & the writing lookes like gould
And Galuah & Aud are very pleasant & smile one on
the other And Galuah put its fingers to its mouth pulled
it from its mouth & between its fingers was a round ball
like a small bullet & it looked fiery & Galuah put it to
Auds mouth & Auds mouth did suck it in & Aud became
more beautifull & its face shined. then Galuah laid
its hand on Auds ~~head~~ forehead & so went away
And Aud looked on us & smiled & turned over the
booke in its hand & put it into its bosome & said
yea Sir those are Golden Legends without which
we receive not Power to act, move, or communicate
Celestiall favours through divine grace by reason

All is concentrated in the will & mind of the Allpow=
=erfull only, untill by divine pleasure given unto us
I dare not shew forth the gifts & benifits which this
containeth the effects whereof are such as not only
be admired but to be made a perpetuall monument
And remembrance of the greatest merites, which
are not only gon forth & now given & by us received
but even ready to be communicated & so converted out
of Power into act which my deare Ally now returned
to Attendance on superiours Charge & Comands
with my selfe, shall I trust manifest to your Comforts
& happy deliverances, your Infernall Adversaries
are now fast enough Confined from future Molestation
And your Terrestiall enimies are under some fear
whether they may flatter you or yet revile you
that is a viall of Wrath & a Grenade of vengeance
that shall be executed on your enimies, which will suddainly
be put in to execution And then comes your deliveran
ce — — — — — — — — — — — —

You must act on tuesday morning & satterday
morning at home on Usiel for these are dayes proper
The paper left here is of my owne Acknowledgment
Now Sir it hath bin heretofore declared & converted
into your Mother Tongue for the more plaine & easy
understanding thereof, this is one Abstract of the
originall which you may convert into your owne
language & then I will show you how little difference
standeth between the first & the last Coppyes
for we must now make you perfect in all knowledg
And understanding as it shall please God to give unto us
to shew forth unto you
You may bring the same translated hither at yr
pleasure

I am also called & must returne but I charge & Comande you not to enter this place not till three howers after the sun be set

1686/7 feb: 28: Monday:

There appeared a star under the stone a royall vaile in the stone & the star begins to flash in fire small flashes, And the star gave a great flash & in its place is a Spectrum in a sylver Cloud and it looked morosly & sowerly & had a fiery Dart in its hand and there came a black smoake like matter & rouled it selfe round the ~~fair~~ white silver Cloud & the Spectrum did angerly take its dart & struck at it & out of the point of the dart came fire & that black smoake tooke fire like tinder & is quite consumed & the cloud became more diaphanous & Bright, it is Lexanael,

And Lexanael said Although Indignation bareth me not Company yet I must reprove you for that you enter not the presence of Celestiall friendship in this place but with a repining dispaire Lamenting your forlorne hopes; Alas we know & see how you are every way wrecked on the rugged surges of Clamorous menaces & tossed almost into a swollowing gulfe that ~~will~~ would sink you up or destroy you, if possible, the fury of its violent Eddy could prevaile; but still fear not the danger of this storme which thus wrecketh your hopes but take a courage & resolve cheerfully to endure it, by reason it is but momentary & shall passe away, least by murmuring at the hard usage of Infernall Enmity you loose the promised benifits which attend your felicity the most high God hath bin mercifull to you & will also be mercifull to you if you stand these trials with Patience which is a

Triumphing vertue you will not only gaine a glorious Conquest but find Assurance of future mercies to morrow enter on your 2d call to Vriel as before

1686/7 March 3d: the 2d after Ternary:

There appeared a solar body under the stone with an Imperiall Presence in it And there came a flash out of that solar body & it spread all over the whole Mystery there is ~~[illegible]~~ to eastward of the center of the stone a wonderfull Glorious Spectrum in a Celestiall Ruby redness whom we suppose to be Castor

in the Center of the stone is a beautifull glittering font like thing with a Ruby flame ascending out of it and at each side Northward & Southward of it is a Spectrum and to the westward of it is Galuah

And Galuah said be silent & move not

And the 3 Spectrums about the font doe kneel downe but the fiery Spectrum doth not

And the fiery Spectrum takes something from its breast & throwes it into the font which presently converted all the show in the stone of a Ruby redness very transparent

And now they are all rose up & with a great deale of veneration, we cease but move you not from hence for your Action beginneth And the solar body broke into a flash & became a star & sent downe a ray into the Center of the stone & there was a little sparke at the end of it and before in the stone is And & it said

Come Sr let us goe on to our business in hand (and then looked earnestly on me & said) And now Sr for your Instruction & satisfaction in Terrestiall actions & discoveries on the 5th instant being Saturday next you make the 3d & last part of your entrance wherein I know you may have great signes of appearance

on the next day being Sunday & first day of the weeke
you shall humbly & Earnestly Invocate and move
by Supplication & Petition to Michael & Uriel, as you did
before with earnestnesse,

Then Sr on Tuesday morning at 7 a clock make ~~progr~~
progresse being the first of action to Uriel & other
Spirits ministring servients as by degrees & office are
accordingly placed & Invocated you may paradventure
= ure find them somewhat remisse or slow in their
motion or appearance but be not dismaid for that
is by reason they are Powers of the Aire respecting
also the Earth & Sublunar & by Nature more grosse
& naturally somewhat obstinate in serving or
assisting mankind but they are by earnest Invocation
moved & Constrained to do their duty & fulfill the
requested Commandements of mankind
so that in short processe of time the Earth shall through
the spirituall mediums as thereunto by nature & office
being properly referred & appointed shall serve your
necessities with the fulnesse of its treasuries &c —

And Sr when you shall behould & see the Corporall
appearance of those or any of those spirituall Creatures
present before you veiw it or them well & see if
you can discerne or discover what degree in Orders
you may Conjecture or Imagine them to be of
if you thinke it to be Kingly as by its Attendance
may be thought or observed, then you must give it ye
title of (Royall) if it be of Dukes or Peers then
(the most Noble) if it be of the Inferior sort of the
highest of them you may say (Honoured) but of the
lower sort (benevolent) or friendly)

---

at their first appearance say if it be Uriel (wellcome
be ~~ye~~ you Royall spirit, you are to me hartely wellcome
I desire you to tell me your name, & shew me your
seale or Character unto which you give obedience
if they be slow in answering
say are you the Royall spirit Uriel or any that I
have moved or any of them orders superiour
or inferior under the Royall spirit Uriel
or who are you otherwise that I may so note
of you ~~And when you are satisfied herein~~
if you see their seale take a Coppy of it
with Character whereby that spirit bound to you to
performe its office durantem vitam
then calling it by its name & bid it wellcome
And now by the same Power you were Invocated
& Moved to appeare in presence here at this time
I doe also by the same Power & in the true and
most especiall Name of your God & by the vertue
of this your seale or Character or bond of Creation
(most firmely & sollidly binding you to the service of ye
God & also his servants the sons of men living on Earth)
Earnestly request & Powerfully ~~Comand~~ Constrain you
to stay with me here in Peace, meeknesse & serenity,
untill you have fulfilled & Accomplished unto me
all & every my request I shall now demand of you
& ~~the~~ the which I now also doe in the truest name
of your God Powerfully Command you to serve &
assist me in & not to depart unto your Orders or
mansion or place of Residence untill you have
fulfilled all my desires nor untill I give you license
to make your Departure

being your office to make discovery of all hidden treasure I doe command you to make discovery to me of all what is easy to come at & Obtained

And since it was provided for the use of man to serve his Necessities therewith I do command you to ~~[illegible]~~ make discovery of all such hidden treasure as ~~my~~ may easily be obtained and to bring it to me ~~or~~ to this place

the first ~~[illegible] Dukes are called~~ honoured the rest are called benevolent

~~O you [illegible] spirit (N)~~

O you Spirit (N) now since you have obeyed the name of your God the superiour Power & seales of your orders & your owne seale or Character & by your selfe here delivered unto me according to my desire & hath also obeyed my wayes & at my invocation moved & appeared here before me and accordingly served & assisted me by office given you, for the which I give hearty thanks unto god & your superiours & also unto you for this your friendly faith & kindness unto me which I desire may be for ever continued betweene us & the peace of the highest confirme it unto us & remaine with us during my Naturall life commanding you thereby to be alwayes ready to move at my Call & to appeare unto me when soever necessity shall give occasion for your further friendship & assistance & so you may depart in peace unto your orders

If any evill Power hath the keeping any hidden treasure

these Powers will discover it & their Names & their seales And you may command it to bring the treasure & say to them, Depart to your Orders thou art of darkness & the places of darkness, this was provided for the use of man therefore depart to your orders

& say Feouah, Feovrah, Feovaſcah

It mattereth not whether you doe put on your girdle untill tuesday & so likewise for your Pentagon of Power let it hang at your brest or lay before you

on tuesday first your Invocation to Vſiel 3 times, 5 minits between or 6 or 7, then make a stop for 9 or 12 or 15 minits between then read the Invocation to Arnen, Poriel, Amandiel & Hissam, & doe the like by them (viz) ~~ree~~ repeat their Invocation 3 times with like distance then stop againe as before

then must call againe to Vſiel & stop 3 minits & then the Invocation to the 4 dukes then stop 5 or 6 or 7 minits and then call on Vſiel againe & so do 3 times ~~and~~ more & then you have don calling stay ½ an houre after

Now I will tell you Sr there is neither doubt nor question to be made of successe in the practise or use of this arcanum I could say much as to the commendation encouragement & benefit here of if I durst since I have said enough by reason its not befitting for mankind to know more thereof

for that will seeme so marvellous as to be incredible
& thereby subject to suffer abuse or Corruption, & then
and thus wholly depriveed the benifit thereof
And you knowing enough therein need not more but
humbly to supplicate grace & mercy from the highest
wherewith I humbly beseeche him also to blesse you —

March 7th 168 6/7 Monday

There appeared over the stone like a glorious face
in a fiery Cloud And in the stone is Lorganael, & it sais
smiling on me — yea Sir if we smile you may smile
for I assure you that your enimies now standeth upon a
more uncertaine foundation then you see or I you can
sensibly imagin of which you will shortly heare of
Know ye now it so happneth that the succeeding dies
Ternarius & Solstitiall entry of this vernall equinox
chanceth happneth of one & the same day which much
befitteth you by reason of the Conjunct offertories
know yee Sir that through divine grace assisting
the efforts of your future actions as they shall orderly
succeed a blessed & happy Catastrophe insueth both
before & after your Annuall Epoche
it is true Sir hath bin declared that noe such offertory
as hath bin enjoyned this present Ternarius will ever
be enjoyned more which I also aver, & that only ye 4
Annuall Injunctions should be observed all which is of
verity but then know ye it is meant only of those
extreame Injunctions which could not untill now ~~be~~
have bin possibly avoyded of dubling or tribling ye
Duty is only now Ceased but your weekly dayes of
action as comonly accustomary is not heere included

nor the dies Ternarius untill the day of Epoche
which happneth on the 7th day of the next month 83
and if divine grace & mercy maketh you so happy
as you can reasonably request from the most sharpest
of your Necessities, then shall you have noe Cause
to question offertories of any kinde, but I know there
will be noe occasion or need to enjoyne you to ought
that can afflict you, if you cannot offer the whole
offertory doe what you can untill you can do the ~~whole~~
remainder — And Lorganael did veneration to the face
over the stone & then smiled much on us & said
verily Sir there is noe fear of falling where Celestiall
assistance supporteth & upholdeth which the highest in
his mercy hath graciously given to his servants that
humbly feare honour & obey him in faith & truth
& wherewith we also humbly beseech him for you Amen
on thursday at the usuall time.

March 10th Ternary : [illegible]

There appeared a solar body over the stone and an
Imperiall forme in it
And at the East part of the stone or further part of it
is a fiery Spectrum in Imperiall forme wonderfull
beautifull & Regall & there is in the stone a faint like
thing & a Dilliciate flame ascending out of it to the sun
like body over ~~and~~ the stone And there is a fiery
beautifull star of each side of that Imperiall spectrum
in ~~the~~ the stone — on the north side of that flame is
Galuah & on ye South side is Anael
And before the stone is Susaniah & Samariel
And the whole shew doth now & then bow to the East
as if they bowed to the great Imperiall spectrum in ye stone

And Suvaniah & Samariel turned this way & looked on me & smiled; And they turned to the ston & seemed to Confer with Galuah & And & turned this way & smiled & then turned againe to Galuah & And & then turned this way & there came a flash on them & then wee see them more plainly And Suvaniah said smilingly,

well what is it you make scruple of

I will tell you Sr that branch of practise & operation by the Royall spirits Uriel & ministring spirits of that order is as positively true as truth it selfe in the great Mysterie of heaven and the only choyse Arthanum for support & releife in the sharpest necessities the spirits of this Order are by Nature frindly good and Constant when brought to appearance & Comunity as that may Certainely be effected & will faithfully serve in their offices whereto they are enjoyned & Courteously requested to content & satisfaction, yet many times they move slow & remisse, by reason of bearing by nature a kind of humane passion as being sublunar & of the aire, They truly know of all hidden treasures & make full discoveries there of & how to obtaine the same & also to assist mankind therein, but you must be very earnest in spirit when you make Invocation to them by reason it must be effectuall & then will good effects succeed therein, you may Sr if you please make use of dayes in the weeke on saturday & Tuesday you may have action from the morning about 7 a clock & in the afternoones about one or two in the afternoone and also on mundayes & Thirsdays in the afternoone by this meanes you may & will assuredly obtaine your desires

---

Now knowing yt by office they can make a true Report or discovery of treasures hid & other treasures of the Earth & not only to informe of the same but also to assist in the Obtaining of it

we also have Charge in office with the strength & Power of Invocation whereby they may be brought the sooner to Comunity & your wants releived, well be contented yet dispaire not of mercy for we all hope with you for grace & mercy in the highest whom with we humbly beseech him to blesse & Comfort you with all to his Glory & your Comfort of Redemption Amen Hallelujah

be not too hasty Sr in putting by your working tooles stay untill the 7th day peradventure you may have need there of

March 14 : 1686/7 monday

There appeared an Azure Sphear over ye ston & a bright sparke in the Center of it out of which issueth out flashes And there is a Royall veile in the ston & there is a great light behind it And there is a spectrum before the ston & its face doth shine & it doth looke pleasantly & directs its countenance towards me And said

Is not this the Month March with you so called; yea it is:

why then you will shortly heare newes as hath bin already showed forth & said unto you, And to be hoped to your benifit & Comfort (to me) well Sr goe on as you are instructed doubt not of your success take Courage be not dismaid nothing shall assaile you, I confess that sight is yet wanting though signes did appeare in place & tho you see them not; yet signes will appear & then true appearance sone Cometh well Sr be contented & thereby rayse up your spirits to a sublimity of hopes for your enimies will fall before you for this hopes hath a triumphing Power

well Sr I cannot stay with you I am called by superiour
Power we also pray yͭ Divine grace & mercy may not
desert nor leave you in adversity which the highest
grant for his owne sake in the unity of the sacred
trinity Amen Hallelujah God blesse you Sr on
thursday morne at accustomary time

March 17th: 1686: The first after Ternary

There appeared 3 stars a pritty height above the 3 Temples
the middlemost of them more glorious then the rest &
more glittering & flashing out some times
And there is a Crystall vaile in the ston & a light behind
it & a Spectrum before it in the ston A heavenly spectre
my name is Ath, I am acquainted Sr with your
Concernes & by the motion of superiour Emission am
sent to give you this visitt It seemeth Sr you have
received a Note from your Superiour relating to your
Employment I pray you was it not to place one whom
you call Simpson in the worke & it may be likewise
all to speake with you & have you call there as you se
will Sr use your Discretion I will stand by you you
shall not want friendship well Sr if you goe not this
day send your appoynted time by some Messenger
which then willbe all as one & so use your discretion
this I assure you that your Envious opposites will soon
tumble headlong downe & be at great difference one
with an other for it is even entred already which some
~~hearts~~ them appeares & for yͭ matter I have said,
proceed with Cheerfullness you may thinke you see
nothing but deadly though I cannot my selfe justify
any present Corporall Apparition, there and have

signes foregoing the same, & you may not well as yet
see or perceive them vissible, but then you must
herein still proceede & persevere by action & invocation
& you will thereby find motion & appearance
& keepe your Sundayes action too by any meanes ~~if not~~
I will seeke for a meane to assist you in your sight
I have little given me to say but Commanded in Charge
to attend & take Care of what is just & needfull wherein
rest assured so that you need but little advice further
your reason shalbe strengthened & your discretion.
attended & so you may walke with satisfaction in your
spirit & content to your minde I shalbe with you
yet 14 if not more dayes & according to my Charge
by office promote your peace & fulfill what is promi-
sed in order to the same as Power shalbe given unto me
a superiour, well, well, Sr I touch not the Corruptions of
the Earth but know yͭ you must make your best
Endeavours in your Employment wherein beseech yͤ
highest mercifully to blesse you with happy & good
successes to his Glory & your Comfort Amen Hallaluja

March 21th 1686 Monday

There appeared a Viall vaile in the ston & beyond it
a great Light & a flame ascending up in a Conicke forme
to a poynt a foote above the ston & a star at the very
poynt of it that flashes much every now & then
And there is a Spectrum before the ston in a Lunar Cloud
And there is Azure vailes in the other two Temples
it is Loxanael in a purple vesture mixt with silver
& it lookes seriously & pleasantly on me & said
God save our good friends which is the only best

best sorrowfully of all mankinde, and
well Sr though your Enimies looke upon you with a malitious
& frowning Eye even to a desperate hatred yet noe doubt
they will fall before you as rotten Leaves in the winter
season for the servant of God Ale; is by office & Power
your Protector & in Charge over you
I am Compelled to order so much for your present Comfort
God bless you

March 23: 1686/7: the 2d after Vernary
there appeared Coming out of the Sun a Comit Ray
about a foote in lenghte & on the toppoynt of it is
a flaming Star from whence (as we suppose) comes
a great many flashes & they come bigger & bigger
And before the Sun in a Sylver Cloud is a glorious
Spectrum Crowned with an Imperiall Crowne very
Rich, & Imperiall Robes on, ~~white~~ in Gold & Red with
glittering Gems And the star over the Sun broake
out into a great flash & so disappeared & in the stead of
it is the likeness of a dove as white as burnished silver
& its ~~[illegible]~~ Eyes Red like the Ruby flaming like fire
& out out its Mouth Comes a Red Ruby streeme
poynting downe to the Spectrum before the Sun
And the Imperiall Spectrum before the Sun doth smile
on us pleasantly & it turned to the Sun & did great
Reverence towards it And it turned to us & looked
on us more pleasantly if possible & said
The posture of appearance in Celestiall & Imperiall
Glory signifieth the Lorde thereof to be great & Splendid
to like benefit & happiness in the state of the Morodi;
as before when it standeth present [illegible] not [illegible]

Action of the day is more then usuall or as at other
times, but the occasion differeth the quallity & forme
thereof by Reason it so happeneth, being the time of Pascha
were begun on tuesday at sun Rising with us
what you may thinke if is not Materiall, we touch
not ~~but~~ the ~~the~~ Earth but thinke it indeed ought to touch at us
if all the host of heaven Rejoyceth at the Returne
of one sinner to greive what thinke you then
of the Redemption of all mankind who should thereby
Returne from sin to Grace
if the great & mighty gifts & heavenly benifits there-
=of were duly Considered I say how stupid should
the Earth & all man kinde may be in their Libidino-
=us surfitings & Luxurious delights I touch not
as being wrapped up in Vanity & blindness
wee of the Celestiall host of God his servants
incessantly Glorify him & with whom the like
praises & thanksgivings of the Morodi should be
conjoyned & united that the Glory of the highest
might not only be consubstantiated but also extended
to the benifit of all man kinde by that great and
inestimable offertory & Attonement of the ever
blessed sacrifice of the Messiah Jesus Christ the
only & true son of ye highest & 2d person of the God-
=head in the unity of sacred trinity
Action floweth not during this present Vernary
as in the honour of time in Celestiall observances
follow you like example in prudence & sobriety but
Rejoyce & be thankfull & make merry with your
selves & friends as in accustomary nabourly & good
friendly society remembring with all to conscience how
& doe your duty to your God as accustomarily

remember to keep your selves cheerfull & serve
your god & be comforted who will certainly
blesse you with innumerable successe in your desired
proceedings & supplications thereupon for surely
That almighty Power that Redeemed the world
thereby restored mankind to an happy estate
of spirituall felicity can redeme his servants
from the wicked bondage of all Terrestiall evils
& Malignant surprisalls — — — — —

Marth 31th: 1687: Ternary present 6-10-03

There is a Solar body over the stone and an Imperiall
Crowne over it And a flaming sword before it
and there comes a short ray out of the top of the Crowne
and at the poynt of it is a wonderfull bright star
And the stone is in great glory red as a Ruby
and there is a glorious spectrum before the stone Crowned
with an Imperiall Crowne & on the top of the Crowne
is a jewill like thing of a diamond collour that shines
and the spectrum looks pleasantly on us and it turned
to the stone & did Reverence wit towards it And now
it turned to us & smiled very pleasantly and said
Thanked be the highest that we have met together
this day for which his name be for ever glorified
this Moneth is now expired & determined with the last
Annuall Ternary our Annuall Ækothe now
Imediatly succeeding the same & so here is your
Offertory which now call by your Obedience of
Attonement & Absolution unto you whose reward in
effect is Peace obtained by the celestiall vertues of
spirits Patience & Perseverance which also hath

87

strongly Armed us with Powerfull weapons on your
behalfe for betwixt a great Combat ensueth & is
nigh at hand but thanked be the highest through
whose divine grace we have taken up your quarrell
& will encounter the Ambitious & infernall fury
of your worst Enemies And certainly obtaine
a victorious & a Triumphant Conquest & thereby
redeeming & redressing your Terrestiall
Agreevances & setling you in our Celestiall
Peace & Tranquillity, the Power of Redemption in
the Action & determination of this day is great
& its effects will show forth happiness unto you
you must conceive there againe in your living
vestments which well becometh you in particular
appoynted Actions on Tuesday morning next
at usuall time for our materiall conflict will
engage us on the day before, And then on
thursday as ye 7th from hence is your Annuall
Epoche: I am your friend za and am
now come to receive Power to obtaine this victory
of which I hope you shall shortly hear more
now then Sr here I have laid downe or rather
delivered up this Crowne before you which is a
semblance of an offertory of Epoche etc I leave it
in place as bearing the office of Power to prevent
any Malignant encroachments & take a greater
care or may Attempt to annoy you
And then stretched out its hand & tooke the flaming
sword yt was before the sunlike body into its hand

understand me Sr well here

I am comanded to giue you notice of the offertory of your Epoche which should be Answerable to the office action of the day & ensuing effects of your deliverance

Lay before ~~the~~ me as in the Place where I stand (viz) before this shew ston one Angell Crowned & there on placed a diadem or diamon ston consisting as it should Rightfully be of 5, 7, or 9 graines by dimention & on each side of this first or midle part an Angell uncrowned And so shall you fulfill the injunction of your Comanded obedience

---

1687 Aprill: 5th Tuesday

There appeared on or the ston a body like the Sun with an Imperiall forme in it And an Imperiall Crowne over it And a top of it where there should stand a Cross is like a Diamond very beautifull And shining :: And before the ston is a delicate beautifull ffoetum with a Crowne on its head & it smiled

I am Sr ex filijs filiorum I am neere Allied to Ath

I am also a servant of Celestiall Grace & Amicus Mozodi & Celosiriana Lucis,

I am sent Sr hether by Superiour order who are in place & office above this place & Charge in Office to be delivered here by reason of ordaining Power in Charge (then looked it hard on me) to dignified with Light & Power to Comand such or those More Inferiour Elementall sublunar Powers, who are & may be given for service in the supply of your Necessities a Relation whereof is not given me to shew forth

well Sr what hinder you from your late discoursed ~~Inquired~~ Inquiries I know not how divine grace may bless you with assistance in your present greatest Charge Enjoyned, Now Sr I will tell you the Mistery hereof is not in mans Apprehention because it is a meane of Enjoying Celestiall dignity with an other=all soule exalting the spirit to the same likenesse & quallity of spirituall light Carrying with it an Inherent Unity then which nothing is more blessed in Grace & Perfection touching then any thing of [illegible] of your now late discoursed Coronall offertory as it cannot be to great nor too high nor too splended nor too glorious so yet neither can we confine you to Impossibillities for ought I know Assistance may come to your supply with a few howers, if not then your day of Epoche & also of action now ensuing may declare further unto you, I cannot serve you, what may be Exercions or otherwise compliment herein that is left unto the Power & Presence of that dayes action I only give you to understand what is plaine & Easy to your sence I say tis not of me to confine you or determin further by reason of the Improbabillities that may possibly Eclipse the Greatnesse of that action but I have don for fear I shall digress & exceed my Charge I must goe for I am under Comand & must also respect my Charge but I shall leave the Power given me to Comand in Place during superiour determination

1687 Aprill 7th Epoche

There appeared over the ston a Solar body with an Imperiall Crowne on it glittering & out of the top of the Crowne comes a Ray upwards; and in this Solar body is 7 Imperiall Spectrums in a Rednesse wonderfull shining; in the Midle of the ston is a font like thing & the brim of it is ~~set~~ with precious stons which every one of them cast a Ray outward & there is Spectrums standing ~~behind~~ about it two Rowes one behind the other and there is two Spectrums like shaddows before the ston or ye Mystery

the 7 in the Solar body are the 7 Superiour Intelligences they seeme to be pleasant and about this font like thing is the 7 Intelligences & the 7 subintelligences & without the subintelligences is 3 or 4 at each Angle And they are all very pleasant in Countenance & all Crowned

in the sollid glass Respect next me is Saluah Alth & And very pleasant & very glorious & in the North sollid Respect is Nalvage Murifri & Maxsama & they are pleasant & glorious And the two Spectrums before the ston doe smile & the Crowne layes betweene them on a ~~Re~~ purple Cushion and they are Shemeli & Illemese

And in the hollow ~~R~~ heights are in the top of them a Luna light but in the Midle of them is like Clay or Earth & Some ugly things like vipers doe come out of it & suddainely goe in againe;

And Shemeli said The Magnificent Appearance in the Action of this day as your present Annuall Epoke showeth; the Paternall Mercies of the highest towards you, as your God promising through divine grace thereby Peace & happinesse shortly to the Comfort

of your Soules & Redemption of your Corporall Cares in your temporall Concernements

What is it Sr nay Brethren as I may call you that seemeth uneasy or difficult to your Apprehension or understanding in the oblation of this day I know not but I find nothing of difficulties that have bin shewed forth unto you; so that here seemeth not else but impertinent Mistake in your Judgments

The dedication of the ston or diamond ston of 5 graines may be dispensed with all this 21 dayes if it cannot be had sooner & then make this present also that it may be compleat it shall not hinder the promised mercies, Sr that sight & Power cometh in Course to you You will have Release by them Aireall Powers

You must Cease Give thanks on monday Morning

1687 Aprill 11th : monday : ~~[illegible]~~

There appeared; a star over the ston & there is an eye in the Center of it as Red as a Rubey casting a Ray from it towards mee and in the ston it seemes to be all like a flame; And the Ray of that Eye in the star continues to cast its Ray still towards mee

And also there seemes to a bright transcendent face in the stone and ~~[illegible]~~ it casts forth a light from it like the sun & it is very pleasant

And there appeares a fine small Spectrum in the ston with a Ring of Gold on its ~~R~~ Head with studs on it & it smiles & it looketh on the Eye about the ston & turned to mee & looked full on mee & smiled & it said;

Your desires Sr will be fulfilled observe the prescript orders & Rules given Dispute not further of the effects the rest followeth in Course of Promises; I trust you will be setled er long in Peace & freedom

I see not more Desired nor given me to shew forth

Give thanks to god & beseech him for mercy

that you may Posses the benifite of Grace & Peace from
above which gives all Temporall felicity and
wherewith the most high God [illegible] blesse you Amen

1687: Aprill 14th the 2d after Ternary

There appeared a sparkling star over the ston & in the
Center of it is like a birds eye & it casts its Aspect directly to=
=wards me And there is a ~~Royall~~ vaile in the ston & a
small spectrum of hands either in it or before it And
it hath a crowne on its head & it looks very pleasant
& smiles on mee And it said My Mother saith your
desires shallbe suddainely or very shortly fulfilled as before
hath bin said & your promised hopes Accomplished beseeche
the highest for his grace & Mercy for he is gratious & merci=
=full And will give blessing to his servants that humbly
beseeche him; nihill plus desendet hodie
I am called away but my Lord resteth behind with
you

1687 Aprill 18th Monday

There Appeared over the ston a Glorious star
that sent forth a streame downe into the Ston, that
gave a light into the Ston, and there is a great brightness
in the Center of that star & it is like a blasing star
And there is a Transcendent Royall vaile in the ston
so glorious like fflames
There is a Curious spectrum Crowned in the forepart of
the ston and there is also a spectrum in each sollid glass
recept and they have a ring of Gold on their heads &
and they are very pleasant and smile
in the ston is Lexomael and in the recept next one
is Susaniah And in the other is Samariel and they
converse together very friendly

and Susaniah & Samariel both looke on me & smile
And Susaniah looks on me & then on its hand & then conferes
with Samariel these plates and the seales of Diurnall
Powers & degrees neere to complience then the other
4 were, they are so Naturally,
use these 4 tables in the roome of the other 4
be carefull of Good deportment at the time of next Ternary
afternoon Questions, nor make noe Enquiries
therefore make noe further question
what you doe not is noe Error
make a Ternarian Oratory
You may act at home any day non excepted but
Sundayes & that is bee continued by order of vertues
God blesse you

1687 Aprill 21 Ternary present 06—10—03

There Appeared flashes that came towards mee
And like a body of fire over my head, as if it was
just upon it, There is over the ston a Glorious solar
body shining out rayes all round upon it And something
in it And the ston is all full of Glory
And there is somthing before the ston in a silver vaile
And there is Appearances in all the recepts but
all valed in with fiery vailes or vailes of Glory
And the spectrum in the silver vaile seemes very pleasa=
=nt & it casts its Aspect to me it is Sanniel & it hath a
bright star on the brest of it, and it said, move not
without permission the presence of Power in
Appearance is great in greater mercy & the place
thereby holy confirming your hopes of Admission
And Entrance into promised Enjoyments, And the
light of true Celestian felicity

And desired Deliverance from Terrestiall Creation

in the fore part of the ston is Vriel Galvah & Schemeli=
=el Galvah hath a golden rod in its hand & there is a small
sparke or fire at the end of it & out of it doth shoot now & then a small sparke to R:O: And Vriel hath in its hand
like a viol of fire & there comes out of the mouth of it
a ray or beame upwards And Schemeliel hath in its
hand A scepter like thing with a thing like a small bird
on it & out of it issues like the Attomes in ye sunne beames
in the sun like body over the ston is the Governour of Hylick
and Metheratton
And in the midle of the ston is a font like thing covered
with a Crowne & Michael on ye one side of it & Gabriel on
the other & the rest of Intelligences on the East side of
it, And Charge is given to all to performe the
promises & to show forth the same in following actions
in Course, And Semmiel hath converse with the Spiritums
in the sollid Glass Recepts
And in the sollid Glass Recepts are the other 6 subintelligences
3 in each Recept & behind them is six or 7 & behind them
is a great many in each Recept next the ston —
And Semmiel said to me goe forward with your
actions as ordered And call on the Order of Vertues on
Sunday, this action passeth not of untill the 7th day
not more can be given untill ye 7th day

1687 Aprill 25th Monday
There appeared a Spiritum like a young Child standing
behind me with a Crowne on its head & a bright flame
issuing out of the top of it
And before the ston is a delicate beautifull Spirit Crowned
it is Lecanael & it looked full towards me & it had a
star in its forehead & it cast a ray towards me & it smiles

and to exceeding pleasant, fiat voluntas Dei, fear not
neither dispare, si deus nobiscum, quis contra nos,
there are good friends in Charge & care of you, but my
Message [illegible] to suffer thereon
Rayse up your spirits even to the 4th heaven
where the light of Grace dwelleth & you will quickly
find the light of your hopes Comfort you with a
happy passport of your Deliverance & wherein very like you may receive further
knowledg then is given to me at this time to show
forth but I must returne to the service of the
highest whom we all humbly beseeke for you
and therewith to endow & blesse you

1687: Aprill: 28th: the first after Tornary;
There appeared a Sylver Cloud before the ston
in the midle of the ston is the font like thing & a flame
burning in it & that ascends about 2 foot above the ston
a bright star at the end of it & About this font like thing
are 4 on their knees in each quarter one & they are at
prayer and in the Center of the star over ye ston is
a small eye out of which comes a bright Ray toward R:O:
And the four Archangels that was on their knees about
the font like thing are rose up and seeme to looke
up & give thanks, And Galvah is in the Sylver
Cloud before the ston and is in discourse with Suvaniah
& Samariel in the two sollid Glass Recepts & they two
doe great veneration to Galvah & the ston & Galvah
went away in a flash, And Suvaniah & Samariel
doe remove to the Northwest poynt & flashes come
from them to them, and two Spirituums come to
each sollid Glass Recept in humane forme & Suvaniah
& Samariel doth talke to them 4 Spirituums & they
seeme to be humble & sometimes to tremble

and them 4 went away in flashes & vanished
Vernariel doth looke on ye Spectrum before the ston
& doth say some what to it, it is Samuiel,
And Samuiel Looked on us & did Curtesy & smiled
and then looked full on me And said, God save you
what is it I pray that   Annoyeth you if aught
disturbeth your understanding wee shall Arbitrate ye
mistakes; stay awhile I come againe And it came
againe & looked pleasantly; And said
Well Sir I will settle your thoughts in Peace
this day is a Charge gon forth, which you will hear
more of on Monday next but in the meane time
proceed in your action at home   observe then Sir
you shall have one day of action in the weeke at
this Mystery & I appoynt it thus; on Monday
next. shall begin your first day, And the first day
of your weekly actions & so consecutively, (viz)
on monday the next weeke & tuesday ye weeke
following & wednesday ye weeke following & so
on in course successively ~~&~~;   And for your offertori
they must be thus one Crowned angel and ye quantity
of $\frac{1}{3}$ part thereof more as a band or continuity of
our correspondent friendships is the weekly offertory
of the day of action & for this Ternarius there
will be non after this triple ternarius ending
June 23d but untill this triple ternary be ended
the offertories thereof is Mitigated (viz) only tribled
as thus 3 Crowned angel with one third part of the
quantity thereof   And there is all the trouble
you will under have in this poynt

But one thing I must needs offer to you
if you are able to offer up ye ~~[illegible]~~ diamond ston of 5 graines
or more with ye Angel Crowned of gold & two angells
of silver in ye time or between this & the 23 of June
next ensuing it will doe well being a conformation
~~of sight~~ or consubstantiation of sight & Powre
well Sir I have said what sufficeth so I bid you
fare well in ye highest

May 2d: 1687: the 2d after Ternary

There appeared in the midle of the ston a great flame
and that streames up in a Conick forme above the ston
to a poynt on which is a very bright star
and in the two sollid glass Vessels is a Lunar brightness
There is a Spectrum before the ston in a sylver Cloud
it is Lexanael & Lexanael looks pleasantly on me
And said (looking more seriously & gravely) ha good friend
I have heard you lamenting your unfortunate state of
present being in your Imployment, the gilt of your
losses & declining hopes of future certainty & success
therein seemeth to strike you in fear & terror of minde
more then the danger that attends you
you may nay you must appear to them partyes
or else it will be worse
through mercy in the highest you may shortly find
deliverance to your great & unexpected Comfort
Mr. Millet) some such thoughts hath bin contrived amongst
some persons who are every way wholly unconcerned in
those affaires but by Imaginary flashings & idle talkings
of persons unconcerned as they carelessly meet together
Rumors whereof spreading abroad may also incite
others to thinke differently there of untill it soundeth
in the Eares peradventure of those that are concerned
though there be not reallity therein nor foundation

therefore, I confesse what you say that euen as sinking persons will lay hold of a straw to keep them up though in vaine so Necessity will take hould of what benifit oppertunely may offer, but this report is yet nothing though there may be Contrivance of some to create a Conception of setting such a designe on foote but still it is Nothing for it cannot be ~~easily~~ Consulted nor Determined so I still it proceeds to nothing

I say question not your sight for it will be given you & your Instructions are sufficient to make use of upon any Appearance presents it selfe

Well my good friend you may withdraw into your Conferments and now the most high God Protect & Bless you.

May 10th, 1687: Tomary ~~[illegible]~~

There appeared a sun like body over ye stone and in it a thing like an Eagle ye cast a Ray towards me like a streame of light,

And Susaniah is in the sollid Glass = kept on ye North side And Samaniel on the other & severall spectrums more with them And Susaniah & Samaniel doe looke to ye East ward & then to the stone & upon us & smile—

And in the stone in the front like thing is a flame & Michael is on the North side of it & Uriel is on ye South side of it and Madimiel & Ane are of the west side of it & on ye East side of it is a Spectrum in Imperiall forme in a ~~red~~ firy Appearance

And Michall & Uriel looke directly on me & they have each of them a star on their brest out of which comes a Ray pointing to me from them both : 1.

And Madimiel & Ane doe looke to the Eastward & then one on another & then on us & smile

And Madamiel said, God save our Good friends & brethren verily Sirs by this time you may thinke me much a stranger by reason of my late not presence in appearance upon action here Not Sir our absence is mostly or many times the same as presence because we are at all times & every where present by service & Comand from our great Master I have often seene you & served you at Comand & by Charge in office Imitted unto me though you see me not nor know me not for the Most high & Great Jehovah euen ye Almighty Madrilodarp when he made the Earth & the Glory thereof And looked downe from heaven upon that his most Admirable & ~~Vast~~ Transcendent worke & viewing the greatnesse [illegible] Glory variety of all things as the Idea & Image of himselfe & then framing the more Nobler Creature of all Man as the Image thereof, I say beholding this wonderfull & even Incomprehensible worke as to the apprehension of man in all succeeding Ages untill this day. the great & most high God I say, did declare all this to be good & made man the sole Imperator & governour under himselfe of all ye he had so created & made, & withall made particular promises unto man not only to Injoy but to comand the great benifits & comforts thereof, if he would become humble & obedient & observe his comandement which if he so kept & observed should be inherent to all posterity euen to all Eternity but foolish man falling from his duty into a relapse of disobedience & sinning

divine Justice as a punishment due to his disobedience
was degraded of his Angellicall & Immortall habit-
=ude & cast forth into dishonour & so became in sight
& subject to death & Corporall dissolution entailing
thereby the like on all his posterity
But yet my Brethren let us also consult here
withall, the goodness of the highest that although
he severely punished that great offence & sin of man
yet he compassionately beheld his weakness & lost
his grace & mercy paternally to continue with him
that he should yet stand in a state of Glory & Retain
an Imperiall power of all God his good Creatures
both Celestiall & Elementall & to make the infernals
& powers of darkness as his vassalls & to comand ~~at~~
them as wild slaves although by Nature evill, yet
in their places & offices to be not only serviceable
but also humbly & submissively bound to obay his
Comandement when Called or moved thereunto
from whence my brethren you deeply infer &
conclude with me what the Merodr of Grace shall
possess especially where Celestiall promise dwelleth
& the light thereof is as I may say alwaies or
Continuall present — the rest is given to Aud=
And She said This truth now said & showed forth
must warrantably be confessed of all & undeniably
assented unto (& looked on me) if so then Sir I tell
you the great works of the hermetick sophiarks
will be truly given declared & showed forth unto you
& that you shall by your Industrious performance

in what is delivered you partake of those great 94
Earthly benefits, which shall not only be Revealed
but delivered unto you as a Continuall supply to
serve your Necessities that you may live in a
Magnificent Comfort & Enjoyment of promised
felicity; but stay was not the 23d day of the next
month with you pointed at & Mentioned well then
be contented for I have not given me to say there
of now, and they looked to the East & then spake to
the two ~~glass~~ sollid glass Receipts you may give
thanks & Cease but at your utmost perrell let not
a foot enter into this land till the sun is set

May 18th:1687: the first after Ternary — Wednesday —

There Appeared in the stone Uriel & before it Cothabiel
& over the stone like a whele of fire & in the Center of it is an
Eye I looked directly on me
And Uriel did ~~confer~~ muse with Cothabiel & Uriel did sometimes
& also Cothabiel looke on ye two sollid Glass ~~Receipts~~
and now & then Uriel did Cast a smile on me
And Cothabiel turned this way & smiled & said smiling muse
I heard you Srs but even Now rendering the action of the last
day of your Convention here the which I have Confirme in yet
for the whole thereof I say that the Power & Providence of ye
highest is past the Reach of humaine Apprehention & Imaginatiō
what though you are incompassed with Terrestiall Desperation
& Battered furiously with the most Malitious Inventions that
can be Uttered or pursued by Infernall Inventions
dangerous enough his true in portent & effect but what then
thinke you not that yet Remaines not an ~~[illegible]~~ overrulin
Power yea Srs most assuredly & that to your Comforts too as
that I could manifest in many sound examples & in all
ages of time I doe not find y you are greater sinners then

many that haue bin wonderfully deliuered & preserued
from more greater & apparent relapses then you now suffer
& are at present wrecked in
to me I confess Sr what you but euen now offered as to be
advised touching those present difficulties now laying incumbent
upon you are very considerable & indeed as necessary for you
to be advised in, but it is not of myne office at this time
Receiue answer at 9 of the clocke on Monday morning &
then you wilbe resolued by Loamael
- A desire that I shall haue ~~[illegible]~~ sight & dignity &c — —
Behould the sacred seruant of the highest Ariel, cometh to
your Comfort & assistance unto whom it is & wilbe giuen
mercifull to the Confirmation of your hopes in him unto
whom all honour glory & thanks giuen be ascribed for euer
& euer Amen —

May: 23th: 1687: Monday:
There appeared Loamael in the ston very pleasant &
friendly yet seriously, & I looked on me and said smiling
It is said Sr you want Counsell in order whereunto I am
present here at this time, And doe find that you would gladly
understand what wilbe the fate & euent of the state & Condition
of the place & imployment of your present being, & of the
good or ill successe thereof, as it now standeth in the midst
of a storme of uncertainty wrecked euen to the utmost despi=
=ration, and how you shall steere a course therein for a
generall preservation, both of it, & of all whatsoeuer is
therein Concerned, you say you know not neither
know you how to advise your selfe therein, which I know
to be the reason of the desires of this day what say you Sr
is this the somme of your desire

well then I perceiue I haue summoned up the principles in the
sense of your present desires, and there came a flash & it turned
to the Eastward & then turned to us againe & looked more pleasant
then before if possible & said
Now then upon a view of this whole Matter as I haue taken
& thereby obserue, I finde seuerall persons concerned there
in whose proper Claime thereof or who will lay Right or
Claime thereunto, is at this time wholly unknowne & not to
be understood but many layeth out baits angling to bere
the profits & benifits that layeth ready to be made thereof
& those who are or may be properly said to lay Claime
thereunto are subject to giue eare & Listen to seuerall
Contrary & malitious Informations, undervalluing
deriding & setting the same at nought thereby making
so much of strange disorder & confusion so eclipsing the
truth that the splendor of its glory will not very shortly
shine forth in the Luster of right understanding —
such most horred & turbulent lyes like whirlewind
stormes wilbe infernally dispersed, that the innocency
of the naked truth wilbe cloathed with a scandalous and
unseemely garment gladly seeking to shroud it selfe
behind a Rock till a more serene Calme appeareth
& the storme ceaseth & the sun of Righteousness giue a
beneuolent ray & wholly disperse it those false and
malitious impostures & then will all appear in a joyfull
safety & blessed hopes of happy determinations
I must needs tell you Sr that your interest hath the most
iust right & will surely hould the same from the
Dutchesses Claime by reason it is to be understood that the
obligations must first be paid And herein they may be
both strangely perswaded into great Mistakes by strong
flatteries & other manyfould delusions by seuerall
envious & rancorous villaines who like Hellhounds
will seeke to hunt the very truth it selfe to slaughter &
distruction if possible that Nothing should hinder them

like ravenous wolves to tare & rend all in peices
these are the intentions of theirs as fish for distruction

But through divine grace there is fortitude enough
to defend the innocent these roring Lions shall miss there
Aime & loose their prey Notwithstanding the rigorous fury
of their upholders & deceitfull fark=rals

I now will shew forth & declare unto you that if ye Duches
should claime the same as doutless some synistrous thereof
will appear animated on by nothing but meere Envy &
Ignorance as knowing nothing of differences then will
Mrs Elizabeth Browne be partly inforced to seeke defence
for her owne intrest & preservation of right, then cometh
what I have said to pass And verily Sr I am in great
hopes that thou mayst or they be able of purchasing ye same your
selfe & so beat them all out

now Sr take notice & be carefull of what I shall advise
thee I find it willbe to better purpose for you to make
address unto your patroness But I tell thee what there are
some persons who should be related to the law who either
hath or may have her ear And also may discourse her
& whosoever maybe intrusted by her unto whom you may
address your selfe by first contracting in a private
both the good & evill effects of all these concernes & the good
or evill consequences ye may ensue; & the means of
preserving her intrest or the distruction thereof & for
her to take some care therein & then will she ~~be~~ willing
to consult with you being so animated to seeke ye safety
of her intrest for this I certainly assure ye if these two
gentlewomen should fall at variance & thereby walke
into trubble by your laws or other dissentions they willbe
both surely cheated & the reputation of the world even
almost lost Although ye enimies thereof gets nothing by it
verily Sr this matter requireth a little dexterity in your address

Dewidt pag nod debt

Sr I tell you a greater nor more true Arkanu experiment
or operation in ye part of true science is hardly to be found
& therefore persevere in it & through grace in the highest
you will find good effects thereof which you may persue at
your discression since you are under noe limitt of time

May 26: 1687: thursday: 2: after T—

There appeared a delicate lovely spirit in ye ston
in a purple vestment mixt with gold & golden haire
And looking very ~~very~~ pleasently

My friends for so I call you although as yet you know me
not by reason I am allyed unto good friends of yours
that have been so & are so & willbe so to the glory of the highest
& I trust unto your comforts & benifits
I am also de filys filiorum by name Phaviel & stand in
place of absence ready to serve by office & present charge
given) the servants of the highest in their addresses & to you
in perticular as present here in place Attending celestiall
grace for a support unto your hopes under doubtfull &
dispairing difficulties, It not only sufficeth that I have
heard partly of your discourse give me then more fully
to consult then reasonable answere for you
I will tell you Sr good to counsell first & then to Mrs Browne

verily Sr I will tell you although it is not for me to justify
an evill person nor ye ill action of any person yet not
withstanding these things must be adjudged at reasonable
conveniency doe not discharg him but give him 10 £ weeke
& speake him faire

The Landlord will not stirr

Ay marry Sr if you talke of wickedness there is enough of ye &
wretchedness too make a fair parting with him

Concerning Jam yea Sr I have seene it & in very deed a very ill Chance it is considering the ill flesh he hath to be wounded it must be well searched & opened — — — —
goe on with your Calls enjoyned & feare nothing.

May 30: 1687: monday

instead of Conquer, make us & our works faill & so by y meane utterly destroy the future prosperity & good successe there of
in stead of som Informed say it is Credibly reported by good Information

June 3d: 1687: Fornary friday prof

There is a sun like body over ye stone & some thing in it And in the stone is Glory
And in the solid glass receipt on y North side is Michaell and on the South side is Uriel And Michaell is in Regall forme Crowned And a Golden Key in its hand
And Uriell is in a High Preists habbit with a golden rod in its hand & out of the top of it a flame issueth out like a Candle or Torch
And we suppose the Governour of Physick is in the sun like body over the stone. And Methratton is before in y stone with the Caduce in its hand
And Methratton looks on Michaell & then on Uriel & points with its Caduce to me & looks on me with pleasant Countenance & so doth Michaell & Uriel and in the stone beyond Metratton is in Great Glory is Dagall & before Dagael is Anael & Galuah & before the stone is Nogall as we suppose —
& in the two hollow receipts is Jusaniah in one & Samariel in the other and Numberless of spirits with them of divers formes And y Spectrum before the stone said Ego sum Nogall

and Nogall hath a whitish wand like thing in its hand & with a bright sparke at the end of it & it looks pleasantly on me & so doth all the whole shew And Nogall said The Glory of Appearance in action surpasses terrestiall Conferrments as it is a particular gift of Grace unto you therefore no reports more untill Monday 7 or 8 in the Morne untill then you may Cease —

June 6: 1687: Monday

There appeared lights in all the receipts called in And a spectrum before the stone & it smiled & we suppose it to be Camael & it went away and after a little time Phariel came in its place & it looked on us & smiled on us & it hath fine Golden haire ~~Bearded~~ Bearded, and it turned to me & looked very pleasantly on me And it said
The appearance in action on y last day of ye Convocation were signally shewed forth the mercies of your God in his Paternall grace & favor towards you,
there appeared the Governour of Physick & its disposer to give order for y disposing of the Great Medicine & the medicinall thing and there was Michaell & Uriel to give power And Sight to R.O. and Jusaniah had with it the Gnomi And Samariel the Sylphi who will be subjected to Obedience
Now then let us to our purpose in hand, to me, you are highly commended for addressing your selfe to Camuel with what you had occasion for its assistance And shewing forth the state & Condition of your Consernments, verily it was well don of you & now you may use your owne discretion in your other Intentions saving only to morrow goe not on any materiall Enterprise, not to speake with any body to morrow but any day else

I tell you Sr the Duchess will seeme to be animated on by some very Ignorant fooles as hath bin already shewed forth which will nerdly breake forth into folly tending to make som

fraction or difference in the claime but it will turne to
nothing, for the dutchess will take advice of the Learned
And when she will be given to understand the difficulties
Attending her claime or propriety there she will then desist
And acquiesse but yet some disturbance will hardly rest
there for some other folish Attempts will seeme strangely
to Arise from unknowne principles striving to make more
miss understanding And through many Mistakes Animosities
will Arise & in the midst of the storme all Malitious
Batteries & Attempts will dissolue & waste off become nothing
& so the world stand in a perpetuate unity & peace & succeeding
Prosperity.   you need not be further Concerned at this
time you may have further ~~[illegible]~~ information on saturday next
saturday morning

June 11th 1687 the first Ist [illegible]

There appeared beyond in the ston a great Imperiall
sceptrum & two more with it, Tophiel Boel Sabathiel
and in the middle of the ston there ascended a flame in the
forme of a spire & it ascended out of the ston a pritty way
above it & as we see Michael stands on the North side
side of it & Uriel on ye South side of it
And in the sollid glass ~~except~~ on the North side of ye ston is Anel
And in the other is Sahiah & they seeme to sit & contemplate
out very pleasant & smiling
And before the ston is [illegible] is Phariel
And Michael took of the flame ye ascended & threw it into
me & so did Uriel & then they looked on me & smiled
And Phariel said, Come, Come, Sr let not hope fail you
nor your faith sinke into delays, all is well & will be better
unto you for behould the finger of Celestiall grace guides
Power to dignify, defend, & redeeme you, from fear & dange
And ye divine Light of Elohirah giving safe guid

And happy conduct unto Enjoyment of true felicity,   98
besides these many Celestiall servants of grace ready to
minister all promised gifts even ready to be Administred
& shewen forth unto you, which neerly Approacheth & is
even at hand;   Monday next in order is of Right
a day of action as appointed in the ensuing weeke
your Ternary falleth on ye 29th instant but you must
consider the 23th also but of ye Matter you will be
informed the 21th day as it falleth out to be an
Appointed day of action   meet next monday
& the weeke following on Tuesday & then the weeke
following on wednesday
so all will correspond very well togeather
since I am that grace & mercy is here shewed forth unto
you and will shortly be delivered to you
well Sr be not dismaied, for I trust you may very shortly
see the deliverance of the highest lead you from
thraldom into a most happy & Glorious freedom
in your Temporall Estate Condition & enjoyments
which we all humbly beseeke of the highest for his
owne blessed Names sake for you to the comfortable
Enjoyment of your hopes & so rest you satisfied untill
we meet again &   on Monday Next

1687 June 13th Monday

There appeared Phariel before ye ston & in the ston is
Michael & Uriel & they are a speaking to severall spirits
in the ston & over the ston is a thin like body looking of a
Ruby Rednes; And Phariel doth looke very pleasantly on us
and hath something in each hand & that it lookes on like little
stons & it strikes them togather & they strike fire

And it looked on me & said It would be accompted great vanity or at least a great oversight for us to declare of descent of the Infernall Machinations & other malicious Inventions & most wicked Conspiracies dayly Invented fomented & acted upon ye Earth Amongst the Children of mankind but only to Comfort you thus for with a satisfaction unto your disturbed spirits Conjecture you then with us, which we may also Continue= without sensible Error as ye sacred word of the highest hath it and hath declared it, that such great & Grosse Injuries may be permissively premeditated & acted by wicked persons— but then what followeth wo be to them from whom they come And are perpetrated Certainly it were better such had never bin borne then live to suffer the Reward of their — wickedness for it is to be observed that if all things must Returne ye Returne from whence they came then pray judg you the Rationall Construction thereof & of those dreadfull effects which Returneth upon the heads of those from whence such materiall Injuries most perfidiously shall proceed which undoubtedly you may live to find & see verified, O then on the Contrary how great is the Reward of truth in its hope faith & Obedience be not therefore troubled nor so much disquieted in spirit or mind, at feared or threatned dangers or Malicious Contro= =versies for they will Returne from whence they Came with shame Enough to the Conspirators & promoters thereof; And so dissolve, Then will victory triumphantly stand in a Glorious & firme stabillity before the servants of the highest & continue in their defence against all worldly assasinations stirred up by any Infernall motive whatsoever

To be breif with you Sr, that I must also be; many servants of Celestiall grace are by office appoynted for your Comfort & great things willbe shewed forth unto you that willbe means of your happy deliverance & such happiness as willbe shewed forth the 8th day

to me know you Sr or have you not heard of yt which is Called Lapis Pyrites the which hath wonderfull & occult vertues & great secrets which will in good time be declared unto you for power is gon forth & permission given to declare & shew forth unto you the mercies of the highest unto your peace And Comfort but I must also Returne & Condition Resolve therefore you may give thanks unto the highest & Resolve also on Tuesday the next weeke

1687 June 21 the 2d after Ternary

There appeared over the stone a body like the sun and in it is like an Eagle & on that Eagle is a Glorious Imperiall presence And before the stone is two fine Spectrums yt seem to be at play one with the other And there came a third spectrum before the stone & now they leave of playing And now they be serious together & very pleasant the first 2 spectrums before the stone is Esemeli & Elemese & Ath was the 3 spectrum that came to them And in the stone, is Galuah, Maplema, & Mirrifei & behind them is a flame Ascending up & of the one side of it is Ane & on ye other side is Nalvage And beyond it is An Imperiall Presence in a red flaminess & one spectrum of each side of it which we suppose the Samael & Madamiel

And in the soled glass Receipt on ye North side of the stone is hog in white And Susaniah behind them & 4 attending on Susaniah & Many attending on them 4 &c — in the soled glass Receipt on ye South side is the like then with Samariel

And Ath looked on me & smiled And said

The Righteous shall be justified & be victoriously defended not= =withstanding the desperate & distructive poyson of Infernall mallice, And shall triumphantly Rejoyce in happy deliverance Blessed are ye then in your faith Obedience Patience & perse= =verance the precious vertues supporting the hopes & hopefull Enjoyments of the Morodi & Elect through divine grace unto mercy, This day Sr is appoyntment of Action the which manifesteth it selfe in Glorious Appearance, the effects whereof will be accordingly Answerable

Then I will tell you Sr this day in the Action whereof is of
Advice to you, which I am willed to show forth for it is of
great concernment, understand me then I on thursday or
23 instant you shall meet at this Mystery in the morning
at 7 a clock & make Earnest prayer & supplication unto your
God for grace & mercy to dignify you with sight & happy
success in all your future proceedings, for the same shall be
a day of humiliation or of humble Address unto your God
as before I said eating nothing yt hath lost life untill 6 in
the After noone the offertory of that day shall be only
two Angels Crowned the which toucheth not the offertory
of this day for the 27th day is a day of Preparation as
well as continuall oblation as hereby is enjoyned preceeding
the next day of action which is dies Ternarius Magnus
And Indeed as I may say likely to be the greatest day of
action that hath preceeded it ~~being on three~~ on this day
stay an hower in all from 7 to eight & then withdraw
but be very Circumspect in your doings ye day that you
offend not, nor are tempted to ~~act~~ any offence untill after
six of the clock
now Sr observe with fear & Reverence unto superiour Power
on the 8th day you shall meet at this Mystery by 8th in the
morning for as it is the greatest day we trust of mercy unto
you as may succeed the Glorious & happy Effects thereof
& by reason it may be that many future Expediences in
extraordinary offertories may be mitigated & the burden
thereof eased & so very reasonable offertories for the future
enjoyned as bin showed forth already which on ye day I trow
will be settled to your good liking
now then although it hath bin said that ternaries will Cease
after the expiration of this present Ternarius Magnus of
which I show not forth at this present that is partly referred
to the Action of that day

I am Commanded to show forth unto you what you are to observe
& to do on that great day, the offertory of the action singly
only as dies Ternarius, the which standeth singly & of itselfe
but then considering the magnitude & greatness of the day & time
as it must of necessity be, if with us, then consequently also
with you that single offertory of the ternary must be trebled
& presented at the foot of this holy stone which I trow will be
a period to all extraordinaries & an entrance unto a
future & happy estate both as to your deliverance & the
benifit of mercies therein for the more your enimies hateth
you the more & greater will Celestiall love & grace be with
you; be not therefore dismaied Sr you shall have no troubles
I trow or otherwise perceive but you shall enjoy all your
desires — — — — — — — — —

I have now showed forth & delivered what I was comanded
desiring you in Gods name to observe & take heed unto it by
reason it neerely concerneth you wherein the most high God
graciously endow you with happy & heavenly success to the Glory
of his great name & the comfort of a lasting peace unto you

— — — — — — — — — — —

1687 June 23: Humiliation ~~[illegible]~~
there appeareth the ston & towers of Purplish red Collour
and there seemes to be something before the ston like a small ffigure
and it is in a deep reddish purple Collored vestment Ego sum
Affeliah I am also of the family of friendshipp, And am Comanded
by superiour Power to greet your humble Address before the
presence of Divine grace in the Admission & we trust your Entry
to the sacred Pallace of Celesiriah
on wednesdays action I must also sit before ye ston & we must be
serious & not to entertaine any other discourse then belongeth to
the action, take heed of Passion Injustice Anger & superfluous
discourses The sacred spirit of the highest direct & receive
you into grace & mercifully defend you from the snares & illusions
of Infernall & wicked temptations Amen Hallaluja

87 June 29 the great ~~the first~~ Ternary ~~[illegible]~~ Ternarius Magnus

There appeared Ga, za, vaa, and they bid us come againe next on Monday Morning at 8th of the Clocke and then the Action will be showne forth. It is written that god giveth Grace to the ~~meeke &~~ Humble and the meeke in spirit through faith & obedience shall obtaine mercy
It was said before & it is this day confirmed yt you shall enjoy your desires, be not dismaid but comforted in the highest who careth for you

---

July 4: 1687: Monday

There appeared a solar body over the ston and in it the 7 before the throne & before the ston is Ga, za, vaa, And in the ston is Galvah & one in the fore part of it
And in the Center of the ston is 3 persons in a flame & about them are the 7 Intelligences & about them are the 7 subintelligences & about them a great many incompassing them & so a great many more incompassing &c — being many Circles of them one about the other
And in the North side of the ston is Nalvage And Mapsama & with them is Themeli & there is more Appearance but we cannot discerne it. And in the South part is Murifri & Ath & with them is Hemesse & more Appearance there also but we cannot discerne it
And za said: Amongst the Hierarchyes of Celestiall Superiours And amongst the many Legions of the Elementall & also dignified spirits even to the most inferiour parts as those of Darknesse, we are now severally to discerne of
Know ye then that Manifould is the show of appearance in action unto the sight of a well seeing eye unto whom severally & respectively by degrees orders & office Charge is given, the Power is from a superiour & so emitted to inferiours accordingly to some such respectively in perticular as by name given with the rest shall be invocated Moved & so called forth to service in humaine Charge temporally; I meane Srs to your Assistance in your worldly Concernments, the which although it is not yet given to us to give a limmet of perticular unto you, yet this I may show forth that you must observe this ternary as a ternary begining as on Wednesday last with you next thursday is the first part of it then the 15 is the 2d pt and the 23 is the last day of the ternary and the 25th day is a day of Jubile of which you shall heare more; mean while I protect you in your Charge &c,

As Instructions given as accustomarily, I know not the Reason of
their not Appearing or your not seeing them, But sure I am
they must & will serve & obey I pray not to Neglect the time
that Reasonably offereth opertunity to move therein, of which
I trow you May be further given to understand on your next
day of action this not being befitting that purpose
we have noe more given to say but to will you to goe on in your
progressions And God speed you in them

:1687: July 7th thirsday the first

There Appeared A Solar body over the ston & an Imperiall Presence
in it in Great Glory
And in the ston is 3 spiritums (viz) Michael, Galwah & Sachiel
And a great light beyound in the ston
And in the sollid glass Receipt is Azure vailes
And in the hollow Receipt is like duskish Clouds flying
And Michall hath a bright star on its brest that poynts with a ra
directly to me And the [illegible] spiritum before the ston is Zedekiel
And Zedekiel said Move not & so disappeared
And there appeared a little spiritum before the ston that looks
very pleasently it is Phariel
And a flash came from the East to Michall & Imediatly the star
in Michall Brest shot out it Ray like a shaft to me &
Imediatly I was Incompassed with a light round about me
& those by in ye light stil stood, & then Michall & Sathiel
went away but Galwah staid & looked on me & smiled & so
did Phariel, & then Phariel comunned with Galwah
And Phariel said to me, It is understood that you have
not seen effect by Appearance answerable to your Invocations
in the prescript Operations delivered you, Notwithstandin
which I am to show forth and declare unto you, that you may
not be Deterred nor withdrawn from those Actions or
operations. For Assuredly believe that good Effects shall
succeed hereafter, I must proceed to my Calls to Zadiel
And I shall have sight Meet here on Monday
next [illegible] proceed in your Affaires & care shall be taken that you
shall have the Effects of your Indeavours

verily my good friends I am called away Give thanks to god
& take Care of your Charge

July 11th
There appeared A Spiritum before in the ston
And he said that All things was ready prepared to deliver
to us [illegible],

Let your hopes my brethren be continued through faith in
the hiest & And that your humble supplications are assended
before the presence of ye divine Grace who ennables messagers
there to fulfill & performe promised mercies, even in the
very narrowest limits of Confinements & greatest straights
of desparations giveth freedome & raiseth us up from ye
greatest depth of forced distruction
Come Come you are not forsaken nor yet left to mens vile
Mallice for Although you seem eclipsed [illegible] by black invidi
nebulosities & spurned at by Infamous & scandalous Machina
-nations, yet it is not [illegible] to be at all feared but that
the sun of Celestiall favour will mercifully shine forth in Glory
& disperse the Infernall Vapours of black mouthed
envy & shine forth splendidly upon your Comforts
And you shall [illegible] survive the sight & sorrow of your
delinquents; let your hopes therefore I say againe & again
be exalted through faith & obedience to the Gracious
assention of your happiness thus much I have said the
effects whereof is even entring upon you & so to continue
& stand with you as shall please the hiest whose paternall
mercies never departeth from the comfort of his servants
which we [illegible] also humbly beseech unto you for his his
sonnes sake that is Almighty & mercifull
keepe your duty in prayer unto the [illegible] the may keepe
a mercifull God unto you

a mercifull God unto you

July 15 : 1687:

Affriah said Sir ye action on monday last suffice to [illegible]
your hopes with a ~~[illegible]~~ credulity of being blessed with
peace & mercy from above & ~~[illegible]~~ the good benifits &
comforts thereof it is naturall S^r for all men & man
kind to be troubled with various & manifold [illegible]
& depressions of health in corporall constitution is very
your selfe my good friend you are not totally [illegible]
by any acute distemper & verily declare besides what
hath already showed forth that extreame griffe & trouble
& of spirit accumulated through great discontents &
hath merrely overwhelmed you which is the only & great
cause of the malancholick condition of you blood
and indisposition of health it ~~make~~ may be also
conjectured that outw~~[illegible]~~ person might imprudently pre
sume to intrude & might give a hasty push by you
but I am very sure it was quickly vanquished
& cast forth into confinement but you have received
any sensible injury from the same but from those
extremities & disturbances of the spirits hath more
weakened the elementall vigour of the senses thereby ordain
strongly of naturally & [illegible] [illegible] which showeth it selfe
in a paralitick in thy tongue

Rosmary & flowers Bettony & flowers ~~Sage & flowers~~
Piony flower Margeram and flowers
~~Rosmary~~ [illegible] tops of Sage & Marjorum
make these into a conserve ~~[illegible]~~ take the quantity
of a walnut first & last & drinke a dram of your
spirits after it this will deliver you from any palsey or
paraliticall distemper that it partly inclined to

103

July 18th: 1687: monday

There appeared Chariell & it saith to needless repetitions
this appointment is for you comfort & preservation
it seemeth then you are appointed to bleed againe as on
wendensday next ~~[illegible]~~ which suffices to be day ~~[illegible]~~ in the man
by reason I would have you purge the next
day or the next day save one, purge with [illegible]
& when the moone doth enter into the sighne of gemini
then shall you bleede under the tongue then shall thou
take flowers of Rosmary Bettony & Saige & each
one ℥ the flowers of Cammomill & Piony of each
halfe an ounce Amber ½ a dram aloes or 2 of
best tobacco [illegible] from ye stalke one dram or ½ or two
drams of ~~[illegible]~~ black hellebore ½ a dram the ~~[illegible]~~
white hellebore all which must be reduced into
a very fine ~~or~~ imperceptible powder & use it as snuff

Saterday July 23th Tomorrow [illegible]

hoc est [illegible] magnus
peace be unto you S^r and which is then rather said
because we firmly trust [illegible] glass in the first
that mercy from above newly descendeth and
as [illegible] entring your cottage fullfilling your
request answering your supplications & putting
a period to your feares & jealousies
it seemeth S^r that the action of this day was referred
till munday but ~~[illegible]~~ I tell you S^r we too have

pitty for your weakness ~~wh~~ which we see now upon you for the which I counsell you to eat & drin well on good diet & drink ~~w~~ shortly when it I would not have you remain here untill after 3 dayes or untill the 4 day tire not your sence

---

July 27: 1687

The Appeared an eye out the stone yt is fiery with 5 rayes out of it one raye upwards one downward one ~~West~~ North on one S: & one between us ~~and out of one beame of it proceeds~~

in the midle of the ston stands a fountaine & out of it it comes like fire & falls on all the spiritums rounds about it ~~that the~~ stands in eleaven Circles ~~or lig~~ rings but they are more Glorious that stand neer the fountaine, and they are all rejoycing there are many spirituns in the receptacle on the side like the ston, in the north side the stone the receptacle hath great many spirituns in it but ~~those bel~~ those are not so beautifull as the other

and in the hollow receipt next me is severall spirituns coming & going but on the other is a great many ugly ones coming & going

Za said of you beleive Sr that the most high God ~~created~~ all things for the use & ~~benit~~ benifit of man kinde and that by the ministry of all Creatures therein he should be Assisted & directed in into the true knowledg benifit & use thereof as being ordained to the Glory of the highest

and through Eternall Grace given as aforesd all things Administring according to their ~~respective~~ offices & sacrifice kinds, great Comforts both Physically & Metaphysically unto the sonns & ~~dagh~~ daughters of the Earth, if I say if you doe believe this, which undoubtedly is true which is showen forth unto you in the appearance of this Action

The ston represents all the ~~Continall~~ Celestiall Hierarchy orders in there orbis; that receipt on the S side. represents all the sublunary dignified spirits and are directed accordingly to Administer

Those one Nth side. are the powers of are more inferior by orders both good and bad of ligh and darkness; those in South side in the hollow receipt are the Gnomes of the Earth, and those on the Noth side are the Infernall orders

I would have you to set up the secret table as Injoyned by monday next if possible by reason it is an appoynted day of Action

when this preparation is set up you shall then place on every corner thereof an Angell Crowned and on the Center there of round the receipt 3 crowned Angells; and then you shall pray to the highest to subject those powers and to appeare accordingly

this Tenary ends 17 August which must be observed

~~Teal~~

it is very well. I mean yt you have well observed your
injoyned obedience & see your severall table for so you
must use it (it is prepared & set in place) I trust
it will doe very well Fesaliah from your friend
although unknown unto you

as to this ~~present~~ time you have thus to doe
your ~~[illegible]~~ weekly day of action, you must observe
as to day, &, when you with draw from this mistery
you repaire unto the other where you first shall
make your injoyned offertory & then make ~~the~~
prayer unto the most high God even the all power-
ful and all Conquering Madzilodarp to blesse
& dignifie you and

after you have made presentment of your offertory
you shall sit in morall while & stay 3 minits of time

and then afterwards on munday morning

So So. It will doe very well, I know all will succeed
to your Comfort &, assistance the servant of Donolion
moved me hereon

1687, August 9th the 2d. After Trinity

well Sr though I have not of late bin conversant
or Contemporary present in action with you neither
yet have I bin absent in friendship from you
as hath bin evinced testimonially by the presents
of myne Alliances in appearance & Action here
but our businesse will not be altogether so frequent
here ~~[illegible]~~ at this Mistery as at the other from
whence issueth temporall Assistance which I ~~[illegible]~~
doubt not but will Accordingly Answere your
~~expected~~ desires I finde you have have made
entrance by a ~~[illegible]~~ first diurnall ~~[illegible]~~ summons
according to ~~[illegible]~~ rule & ~~[illegible]~~ order

wednesday & friday & monday

my noble Galuah is very friendly unto you & so indeed
is all the servants of the rest in place order & office
Cheere up therefore you should be drooping spirits
~~for~~ serve god & be contented what grace & mercy
is sufficient for you wherewith we humbly beseech
him to inrich & dignifie you to his honour & Glory
& your Comfort & felicity

1687 August 12

Ego sum: Bezarian god save you friends what would you
understand? see Sr yt substance ~~[illegible]~~ of spirits of the
aire & of the rest are composed of more grosser
formes then then the Celestialls & the reason is that as they
they inhabitt in the Grosse & ~~[illegible]~~ Elements
making them naturally the same thereunto & though
Immortall yet equally grosse by nature with ye

Inferiour Ellements which is the cause of there being slow remiss and Averse in there suddaine Apparance ~~& Aspect~~

but there are also Ellement powers of spirits more [illegible] were dignified with Celestiall Light who are different in nature & office then those we speeke of & that you moue by Invocation

Know then Sr that you are ouer hearde to call forth, such by name & office who Inhabit in the more grosse & Inferiour pt of the Aire & which also conseqently symbolize with the other Ellements of Earth & water and you say you see them not in there motions will dispaire ~~not~~

Beleive me first there are signall Appearances though Invissible to your sight for Indeed to say sooth although the diurnall powers or spirits are by nature good yet considering their affinity to the Earth & Earthly treasurys and the Curruptedd things thereof and they being delighted therewith & in such matters as appertaine thereunto are made thereby more obstinent & more disobedient by nature then was appoynted or given them by office or ~~pre~~ preordinately decreed in the begining of time therefore Judg not Amiss of you proceedings, ~~but~~ therefore it is requisite you were Accompanied with an other eye or person in ~~that perticular of~~ operation [illegible] it requireds sharpeness & quickness of sight which may happen to ~~you~~ prove the

better for you in the ~~fixinge~~ trying of observance

August 15; 1688

The Appeered a small Spectrum & it looked hard on Mr Kew & it smiled & then it looked on me & smiled & said So So Sr I see you haue bin in action upon your sublunar operations which indeed you haue well performed I must giue you zeale & earnest Affection therein a worthy Commendation, you must understand that the property of all sublunar spirit of the Inferiour orders And that touching neerely to the Earth & the Corrupt Consernments both of it & the members thereof are by nature altogether delighted with the treasures & rarities that in any wise ether appertaine unto it or that is conceled by it And doe therein simbolize with other spirits both of Terrestiall & Infernall natures which makes them by a naturall Averseness unwilling to become vissible in their motions & Appearances but by the Constraining power & force of Invocation but when once brought thereunto & thereby be subjected on then may be imploied & made for ouer serviceable now Sr it is to be understood y wedensday will be a great Tornary and as we hope in the highest a blessed day for you for that Celestiall Graice & mercy may by divine permission descend & dignify you with light & power to Effect and Accomplish your desires in those your Terrestiall opperations now then [illegible] Noting that as you may not act ~~att~~ any thing in those appea

opperations on that day. I cannot well informe
you what day you may enter thereon ~~of~~ untill the 1,
2 or 3 dayes following of which peradventure you
may have more on your Ternarian Action
my Mother saith & commanded me to showforth & tell
~~you~~ that it is friendly hoped for & trusted that you
you yet stand firme & stabile in your being &
confirmement & that of right the offertory of that day
should be kissed but then I suppose further
by that beside the usuall ternarian offertory there must
be an Crowned Angell paced at the foote of those
receipts so Sr you are herein under grace
of extraordinary by a meane of an Act of stable
obedience & in order of a Confirmation of sight
& power upon you in you terrestiall operations
whereunto the most high God blesse you with happy
successe to his glory & your Comfort ~~p~~ and
gratiously deliver you from the dangerous snares
of malicious murderers & infernall stormes

1687: 17: August Ternary ~~[illegible]~~
there appeared Ga, Za, ~~Ma~~, before the ston
and they kneeled to the ston Michael & Uriel doe
respect me & reignt to me & Rafael & Gabriel
doe give Charge to the two sollidest glass receipts
in sollid glass receipts are in each one great spectru
& 3 Rill forme and then aboundance of superior
& inferiar spirits
Aza saith thankes be the great Madrilodary around
most high god & lord & host who hath heard the

humble supplications of his servants daly beseeching 107
him by earnest addresses for yt he hath appeared in mercy
unto Comfort and as we have a full deliverance
from desperation & Affliction & to restoration to tranc
felicity, now let the Allpowerfull Arme of the
hiest Curb the Insolent presumtion of hell bred
mallice & uphoulde the Glory of sovereinty in a happy
deliverance from the devouring jawes of distructive
enemies Amen
the 4 great servants of the hiest are showed forth
in mercy unto you whe barely power with them
Michaell & Uriell are over the sublunar powers
of the dire are ~~Coles~~ Colestially dignified
& Raphall & Gabriell over more inferior
now the sollid glass receipts are ~~two~~ two Angles
of west & south ~~to the four~~ Soveraigne spectru is
the Emperor & the 3 ~~[illegible]~~ are the 3 kings as Uriel
is the 3d King
now Sr understand what I shall say unto you
this day is of our Charge by superiour Grace & per
=mission
to morrow in the forenone pray to god for light
& dignity and the assistance of his servant Uriel
and to call on the 14 one
friday to call on Uriell
saturday to call on the 14 one
Sunday morning to call on uriel
mounday morning come to these mistery

1687 August 22 Monday

There appeared A body over ye Ston like ye Sun And in it an Eye & a Ray come from it that poynted to me: Jedaliah God save our good frinds & fellow servants in the hiest I am willed to informe you Sr that what is hath bin promised shall be also performed unto you & that you have done well in your late And present Proceedings & you are willed there in to persevere

---

1687 August 25: first After Ter

in the ston is Markadlle & Uriel & Zedebiell & ~~before and~~ the sone is

yet Sr be comforted for the Paternall Care of the hiest & the love of his Celestiall servants is with you, & forsakes you not, your Consernments now are not more here at this mistery as at the other or terrestiall mistery whereunto you must repaire & Adress unto those orders what although they are thus terrible & a little obstinate in visible appearance before you and so to be accounted Adverse to the desires of men yet they are by nature benevolent & being earnestly moved by due perseverance notwithstanding they may seeme hereby unwilling in reddy Answers to the ~~[illegible]~~ of Invocation yet they suddenly make their Appearance and as suddainly [illegible] favourably fullfill & Accomplish the Commands of the servant relieving the necessities of temporall Conditions when deserted & dispairing of Comfort with those of Natures benifits as the most high God himselfe hath provided for the use of mankind

but once being Constrained which Certainly will be by a due perseverance through the strength & Power of you Invocations; all this hardly a remiss Person to us the wilfull rashness of man are like to the wildness of A tiger whose fury Nothing Appeaseth but prey & which some of terrestiall malignity we touch not more then to destroy those Infernall Evills Attending to make entrance into those passages making distention & disturbation & what to Advise you I cannot tell

---

August 29: 1687 Monday

there Appeared Levanael & he said well Sr be ye comforted for your prayers are Assisted by the humble supplications & Adresses also with you unto divine grace for you here you will be eased of the trouble that so much disturbeth your spirits of which I have not to say single of my selfe but may be showed forth on your next day of Convention the the 4 day from hence, I know a time of note & of good unto you & observed in Course as due Tenarius ~~[illegible]~~ sent me Sr great things moveth upon his part in things faier & Cardinall Ingress of the ~~[illegible]~~ Quatuor Annuall proceedings in all your operations mean while and as at this ~~p[illegible]~~

Call Ane

1687 Sept 2d the 2d after Ternary

there appeared a spectrum & it said ~~[illegible]~~ strange & many soules are the means by the most high God maketh use of whereby to shew & send forth grace & mercy unto his servants, the greatness of such benifits and Comforts, Attending with as concommitant thereto are very hardly apprehensive of us much less of mankind who are altogether ~~of fre~~ Ignorant

of these divine apprehensions &c
yet Sr you may take a small quantitie thereof at pleasure
and then afterwards take of your Masslett medicine till
at your discretion stay not your operation
in hand, untill ye 13 day of this month be expired
untill which time you must doe your duty
& your deliverance cometh

1687 ~~August~~ Sept 5

There appeared on the stone a blew Globe &
a spectrum ~~[illegible]~~ in it with a sword in his hand
& a Sell in its brest & a bright sparke in it that
cast a Ray towards us
and there is a spectrum in a silver cloud before
the stone and it doth talke with it above the stone
& doth respect much

Ha Sr be ye still undaunted ~~of~~ of good Courage
& pursue your operations, goe on & stay with
vigor of spirit cease not, let not your hopes
weaken nor fall but believe it that your
perseverance will certainly receive constraining
power to bring to an awfull obedience wherein
the most high God blesse & prosper you
with an happy & sure effect of deliverance
that you may live to his prayse & glory
& your present & future comforts

1687
Sept 10th : Ternary

Za said Sr make wee noe questions now further respect
nor inquire into the actions of this day for it is of
divine Grace in the highest unto his servants
but meet here againe on the 2d day at 9 in the ~~mo~~
morning, & then you shall be toald
returne the thanks to god & withdraw into your
temporall affaires

1687
Sept 12th: ~~[illegible]~~
patience

Sept 13

Michaell & Uriel doe speake to Cu, za, vaa,
& now & then Uriell doth Looke smilingly on mee
Come come sirs be comforted in the highest
your ~~[illegible]~~ servants of celestiall Grace
have humbly besought mercy from superior
power to blesse your proceedings & crowne your
expectation, from thence with a glorious & happy
success: well Sr goe to: although your spirit
be oppressed yet be cheerefull, it is not good to over
charge your weakness to ~~[illegible]~~ much or in 2 places
distant therefore tis advised that you at this day
at your inferior secret mistery at your owne
home for yt we say is the place appoynted for
success wherewith we hope you are blessed for
above & receive Power on ye inferior actions
and operations here below yet notwithstanding
you should conforme this Remarke by a secureing

any Intrusions or interruptions that may alſo move the preſent Power given to hinder your Poſtulation in your operations; this Sr for better ſecurity in your operation ſhould alſo be attended by the preſence of freindship & aſſiſtance in a ſmall oratory as one Angell placed on this Miſtery & crowned on the other miſtery and then you are ſafe & well and I alſo affirmed in the confirmation of what hath bin lately ſhewed forth unto you that athe and things of Great Conſequence are neere approaching unto your Deliverance.

Sept 23: 1687:

there appeared a Spectrum with with a faire one and it is very plaine & it hath a crowne in its hand; it is altogether needleſs to tell who I am by reaſon you may aſſuredly beleive me to be a friend elſe I had not bin heard in ſo trubleſome a ſeaſon; but you cannot cleanſe the place to both us ye office belongeth unto me my name is Carucah I am ſent to prepare the way for ye future felicity, but you muſt ~~[illegible]~~ meet one Wedneſday morning

Sept 28: 1687:

There appeared before in the ſtone Che Ramoli & Stemoſe: there appeared ~~him~~ before the ſtone Caza, zaa, Come let us fall downe & pray unto our God for he is Gratious and mercifull to all thoſe that keepe his Commandements, dutifully fearing him with all humility and meekneſs of ~~the~~ ſpirit you muſt alſo ſtand or kneele before the myſtery whileſt we pray & joyne your harts with us therein now we prayed. and then in the ſtone is mighty glorious and he a ſhewed forth ſomthing well Sr reſt your ſelves contented and comforted for through grace & mercy in the higheſt your happy deliverance neerely approacheth and of ready entrance this is the time of revolution ſince firſt you came before us, & indeed well don of you to amend and Purifie this place & we alſo have ſweept forth all the infernall Rubiſh that lurked in every Corner the 7th of the next month is your Tornary I was commanded Sr to inſiſt upon this point by reaſon it is great & extraordinary following what was formerly ſaid of late the great action will appear & worke of conſiderable eſteeme thereby whoſe effects will accompliſh your felicity you were heard to inſiſt on future tornarys ſaying yt ye were built they ſhould ceaſe now I am commanded to ſhew forth the truth thereof unto you now then after this ~~[illegible]~~ preſent Tornary is ~~[illegible]~~ truly endeth on the 6th day of the next month with you as I ſaid it after which day I doe ſay your Tornaryes will ceaſe

as to the offertories there of which will we reduce
only to the offering of one Crowned Angell

but this dies ternarian you have the ternarian
offertory to make good by reason of the entrance
of the Revolution of time wherein your deliverance
approacheth which was then ende poynted at
you must observe a two foulde offertory or dubling
there & then you have noe more, but your weekly
conventions & your Quatuor Annual observances
to trouble you. besides what I have now said
and fear but you shall finde releife
god will blesse you and all those that put there trust
in him

1687 October 3d monday

in the name of the Highest whose name be for ever
glorified Amen Hallelujah

Comfort Sr yet let not dispaire assayle you & fear
not the worst of your Enimies for beleive it they are
troubled more then you or then you can conceive
notwithstanding the looking at your Downfall
they looke I say at you, but see not where they
are themselves, malicious wretches may frame & invent
false reports & idle suggestions, every one ignorantly
giveing out their owne wicked wishes & machinations
or as they would have it, if report could ever sway
reason trust me Sr I say they are more neere
there owne downfall then you imagin. for they
begin to repine at there losses for they cannot bring
both ends together & were it not for one able

support were sunke merely by the strength & power
of perswation they had fallen ere this which very thing
being thought of you as being supposedly disabled
they only hold up in the hopes of your fall though they
disable them selves by it now I say be Comforted
for through grace & mercie in the highest you may
finde a happy & supprised deliverance

October 6th 1687: Ternary [illegible]

There appeared [illegible], before the stone in a
white cloude

inquire not into the action of this day for it is above
only report that I may show forth or give those of
A mercy is greater then a miracle for a miracle
though admirable yet may be attempted as phisiologicall
but a mercy is an immediate beame of Divine
grace &c

now Sr I will tell you as touching the other mistery
I here you say that you see not the appearance
of those powers you move for & call forth
alas Sr be not dismaid thereat, for they are Naturally
perverse, which is noe wonder for they are disobedie
& rebellious to the commands of God him selfe & so consequently
by Nature I say somewhat obstinate to the invocations
& motions of man & indeed to say sooth the absolute
reason is, because they are fearfull, for they ownly know
at the rehersing of your invocations shrowding themselves
in darke shaddows or vailes unwilling to be seene
visibly in there Corporall forme because they are
also unwilling to serve untill constrained thereunto

which is don by the force & power of invocation being
duly & truly exercised & performed therein & you will
find they will be sone brought to an obedience
& you will be assisted

October: 10th 1687:

there appeared Galuah and Ane in the ston and
Lonanadl before ~~the~~ ston and all looke steadfast
by on me & smile And Lonainall said
God Save our good friends in Celestiall love
I have heard you in all you have said this day
and believe it there passeth not a word from you at
such times that is not taken great heed too
I will now reveale & show forth unto you somewhat
of that purpose; we see you Indigent in health
& I pray what thinkst you is the Cause of your weakness
nothing else but your drooping in dispaire which
hath brought great trouble & oppression on your
spirits which seemeth to be a darkness vaile somewhat
eclipsing the Glory of your just effect. ffor know
that you are Assuredly dignified with Celestiall
Power, that Inferior Ellementall Power such as worke
the Earth commonly feare you & shroud them
selves from the sight of you as well as hidden from
us for they stand in great feare of all Power that
appeareth Above them for you never call forth
or ~~or~~ move them to visible appearance before you
but your gardian Angell standeth by you bearing
your Seale of Creation ~~I~~ before which they fear
and ~~t~~tremble where they encounter it by reason
they dread Confinement unto which they are also
brought by due performance

you must therefore Sr banish all thoughts of
dispaire for though you thinke your selfe even
just now sinking into a difficult or stormy Course
yet you shall have a suddaine wonderfull & even
unexpected deliverance : on friday

1687 October 14 the first

there appeared a bright cloud before the ston &
there is a ~~big~~ brightness in the ston & 2 glorious spirits in it
them 2 in the ston are Andel & Nogael & Nogael said
move not & so went away, And there came a flash
and Ane came into the ston And Ane called Susaniah
& Samarill & they both appeared in the ston And said
see you not the sharpe tribulations of our friend
how is it yt their operations are not answered or
fulfilled, pray you see to it and Consider submission
for I find by you fear & obstinary rebellion stubbornness
goe ye then & make all passive that Action may take
place & the Accomplishment of desired Effects may
happily succeed, you know by orders & what you have
in Charge in the name of the hiest then fulfill
your Office ~~now~~ and Ane speake to both the sollid glass
~~keeper~~
I heard you Sr moving for some Answere
worthy good Sr I will tell you although you operations
be fulfilled & your necessities thereby relieved if we
consider the stubbornness of some things supernaturally
& the willfull Ignorant peevishness of others naturally
driven thereto by necessity then I say although your
desires be some accomplished yet notwithstanding I
doe advise you by all meanes to make the present
state of you Condition as it now standeth in your

Imployment know it will be the better And lay down before them both the good & the evill Consequences

Octo: 17: 1687: monday:

There appeared a person afore the stone & saide nomen est meum Baxafflas of the order of Angels Inferior & simbolized with heavenly Goodness in the Superior degree & to take Care & Charge of these things, it hath a bright star on its breast & a Crowne on its heade & it looks on me & smiles well Sr I find you have fulfilled what you desired the last time we met here And have bin as you said you would apply your selfe, where I stood by & heard your proceedings & indeed I found you even like as a tired Pilot, in more dispairing Condition then those under your under your Conduct at which you could not but relent Indeed I must blame you for dispairing in the spirit which proceeds the weakness of the flesh to passion & Ignoble discontinuance, when as you have bin Exhorted & Advised to nothing more then to thankfulnesse of spirit raysing up you selfe by the hopes of faith & Comfort in the highest; it was well your daug daughter stood by & put her hand to the helme seeing you had bin weakned by the turbulence of the Raising Surges that would have inverted or opposed your well being and hard Indeavours, but thankes be the mercies of your God who hath hitherto blessed you through this Insolent and Raging storme of Infernall Mallice which now is somewhat ceased & we hope will yet grow gradually more & more Calmer untill you find a pleasant & direct passage I advise you then first be Advised by your daughter & let her Assist you in the steering & conduct of your thoughts & affaires.

who will Assuredly counsell for the best

2dly imbrace & make use of any offered Assistance and Refuse it not though it may seeme to offer at some little losse thereby; therefore whereupon it when you are seene Cheerfully to raise up your selfe & put forwards as if you we sailing before the wind your friends will Rejoyce in the hopes & beleife of your deliverance & your Cursed enimies so discouraged discomfited & dismayd & be scorned of every ordinary bigots and the most scandalous and abusive of all persons & then say what they will non will believe or give Credit to their scurrilous Reports & then when you are seene in all likelyhood to stand then will your Enimies also be seen in likelyhood to fall and as for other concernes or feares of particular Troubles there may Chanceably be some sparks but noe Action or perpetuation thereof for it is formerly believed you shall have a full & positive deliverance before trouble befalleth: therefore steere on your Course and Advance ~~for~~ forwards if you find your shipps move so hard Bear you up till you can Repaire & amend the breaches of your weathered vessell & then through Grace in the highest you will perfectly get the weather gage of your enimies I have said what is given me at this time to shew forth I know saterday morne to be you most day of weekly action

October 22: 1687. the 2d

There Appeared 3 Royall spectrums in the ston
sitting on a bright Cloud And a Appeared one before
fore the ston with a Crowned on its heads
and it said to me, come Sr comfort up your drooping spirits
you shall not sinke in dispaire for thanked be the
Highest the storme that caused your troubles blowes
over & is well neere spent & so hope will shortly cease
and you will have good times to amend the breaches
the wreck of your tottered vessell hath suffered
Come Come Sr there is a fair prospect through mercy
from above of a happy reparation of your sufferings
for that Redress Releife & thereby An happy deliverance
is nearly approaching you, well Sr all is well there
fear not good successe for although Celestiall Powers
of light touch them not by nature yet they are thereby
subjected to the sonns of men, and by Office the to their
service in like worshipfull Affaires etc
now then Sr to Answere the objection you made the last
day Sr being here touching Offertories
know ye that as there is a Cohaerent Connexion simbolizing
union between Superior & inferior parts & participati
ons soe as inferiours are passing to the superiours so are
your Offertories a sure & perfect meane or Chaine of
unity I say from the Anteriour to the superiour untill it
reacheth the supreame of all for it is a sweet smelling
savour of Obedience conducting your earnest supplica
tions to the throne of Celestiall grace it is comon
amongst men on Earth to make Offerings & Offertor
ies According to there degree and quallety

to the Priesthood and Ceremonially to the Church Offerto
ries of which shewes there obedience there unto as they
offer it in the name of God and his Church which though
a Ceremony in vertue & merits of its devotion etc is
then I pray you accept it with us etc
now then Srs I tell you your weekly offertories are
well knowe & must be duely observed and for your ternari
an dayes the Ceremony there of and as for the offertories
I will tell you they will cease by degrees also
and the dayes as they succeede ternarianly shall be observ
ed as ternarian dayes yet for a whiles
observe ye that the 9th day from this time is the next succe
eding Ternary on your offertory there of shalbe 3 crowned
Angell which shalbe be accepted ~~notwis~~ notwithstanding
the abatement of what was before you must meet here
on monday next may the most high Madrilodarp blesse
in your Actions & operations & Comfort your soules with a
sight & sence of his grace mercy & Peace Amen Hallelujah
God blesse you Srs untill we meet againe & for ever

October 24: 1687: monday
there Appeared a spectrum, & it saith the Action of this
mystery & this present time must be Adjourned untill friday
morning all is well enough with you be you Comforted

Fryday 28 ~~Sept~~ October: 1687:

There appeared the figure of ye Sun over the Ston
And Dagall in it in Imperiall Glory
and the Ston is Galvah Elemesh ~~A~~ Eschmeli
And beyond them is Nogaell & 2 humaine spirits
like us going Eastwards in a pleasant place like
Parradise &c and Galvah & Eschmeli & Elemesh
so all 3 looke on us & smile And Galvah said
The God of Grace ~~Peace~~ and mercy blesse & preserve
you both now & for ever
the Appearance in action this day is two foulde
first in my selfe a Superiore
2 unto your selves, by one of our Children not yet
present in Appearance
first from my selfe unto you emitted through divine
grace and permission the blustring storme of your
sorrows now ceaseth and is much abated & behould
your selves, walking in safety with Celestiall Sonnes
& happy & blessed estate in which all those are who
receive entrance into the Glorious Elizium & Pallace
of Celestiall into the light whereof you I say are
now walking & nere yet very nere admission to
A most happy & assured rest & lasting peace
which also declareth your spirituall sight to be also
nere at hand ~~were it~~ you but sensible of the mending
appearing would for ever banish all thoughts
of fear or dispaire, here I doe solemly say by my
selfe though grace & power in the hiest is a luminous
ray or beame there of that ere the month of march
be called with you passe over ith rocks shall you

be the most happy of any mortall wight of your
quallety or condition and shall stand in as great Glory
and renowne before the face of your Enimies & shall
so continue until the time of your mortall Period
I am sent therefore a Superiore: behould I am
Comanded and I also strightly comand you to keep well
it is observed that the 3 day hath bin reported to be
dies Cornarius you Sr I say & also declare to be dies
Cornarius Magnus and of greater note & Power
then I may shew forth the observance where in your
duty of oblatory was said to be 3 Crowned Angells
but I must alter the Property & somewhere of
by reason it is the last Great Cornary & of your entrance
into a blessed happynesse make ye then
the Action of this day is two foulde & I strictly Charge
you & Comand you to observe me by reason it is very
considerable unto you, the quantity of the foregoing
Cornaryan oblatories must on that day or on the ~~for~~
second day subsequent before this holy ston I say
the oblation of that day must be kindled before the
ston of to the dies cornarius & 2dly as it is a day of
action in Chest the single offering of the day me be pres
ented Before that yet on thing I will hear withall
Recorde I very well remember ye here tofore it
hath showed forth or said unto you that your disburst
ments offered of of your obliged oblatories
shall be made good & profitably returned
the say now yet further unto you shall be assuredly
of truth & I earnestly trust in the hiest it maye nere
unto a due performance then I ~~now~~ may at present
show forth & now I declare that you have a portion

passage to your cerebrum and head
the small spectrum appeared before the ston
well Sr you are disturbed in your body & Constitution
the maine Cause whereof is truble of mind & vexation
of spirit which very much disturbs your spleene
sending windy vapours to ascend & disturb your head
well then a for a drinke for you

let be infused in new ale
the simple vegitable of sage, rosemary. betony
marjoram & rubarb this is an Essay desired to you

Then if you take the oyle of spirit of Amber rectified
wherewith is incorporated its owne salts which
dropped into betony water or into your Ale it is a
marvelous remedy

and then againe if you take halfe a li Sheeps suet
Clarified ounce of pich melt them togeather
then take 2 or 3 heads of garlickes Pill them
& stampe them to a mass or pulpe & put them into
the suet & pitch & stir them well to incorporate togeather
of cominseeds pulverised 2 or 3 ʒs white wine
with the rest take also of Cloves & mace finely
beaten of each ʒ $\frac{3}{4}$ incorporate all well togeather
to be a salve and lay it to the hollow of the foot
& it will quit the head of all vapours that offend

1687 October last or 31th Ternary & ~~[illegible]~~

There appeared a sun like thing over the ston & there is an
Imperiall forme in it & it casts a light downe into the ston
& there comes small flashes out of the ston
it is Orphiniel in the sun like thing
a good way in the ston is Gabriel & Galuah
& in the lower part is Levanall & Aio
And there is a little spt before the ston and it smiles
And said to make rehersall of Celestiall Gifts and favours
through divine Grace omitted & promised to your Comfort
and Assistance being alltogether needless is not therefore
given me only in Breefe I make this Report you have
painfully sought & you shall find you have humbly
Asked and you shall receive, you have knocked and
the entrance of mercy is opened to you, where you shall
ascend the pallace of Celestria & be made partakers of
promised & Continued benefits and Comforts of a sure
& lasting happiness I Gaharah make affirmation here
of, for I also was present here on friday the last day of
action stay a little, so, so, god be thanked the fury of this
storme is now blowne over & spent & now the fear of
any further Danger is mitigated and tending into
a more serene & Calmer season, Now then trim up
the sayles of your hopes for they are fast linked unto
yards & masts of your faith & trust in that God who
never faileth in mercy to his servants nor breaketh
promise with the faithfull whom we humbly beseech to
inlighten your eyes & strenghten your spirits that you
may see his mercy in his Celestiall & elementall
messengers & be blessed with the happy Comforts of the bene
fits & fellowshipp thereof, weddensday come againe

November 2: 1687 Wednesday

There appeared Gahazah in a Cloud before the stone & there sat out of the sun over the stone a sparke & it fell on Gahazah & it looked toward the son, and now it is turned to us wards and said, Now Sr, you may behould your selves neerly arrived to the end of your troubles and as neerly entring into the Pallace of a glorious And happy tranquillity of a lasting peace both of Body & mind and also condition settled a favorable there unto, Sr I heard you yesterday very earnestly supplycate for a cleerer & more visible sight in your terrestiall Operations, & assistance from Elementall powers properly by office therunto ~~refer~~ referred: concerning Glass mettle say a little: well well Sr I doe assure you make the best sort of what you call glass only say you that ye might have an higher or better albifing there of well it is said you may have it And it is also further said that you shall have it; but then it must also be considered that the goodness and diafanity there of be not lessned you are advised for the present to make adition of that white you call [illegible] which when I come againe you will be better satisfied

---

November 7th: 1687:

There appeared a fine spectrum before the stone ~~it~~ Gaha Gahazah it looks fully on me & it said ha ha. hola what in a pensiveness; come, come, be not amused you may chancefully meet with bad commodities, which Vitionally as ill compounds must produce like effects I heard you Sr Lament your fear of this matter & being in the seeds no, no, Sr instead of desiring you the se

the seeds may cleanse you with a little assistance

the Answere is not of this question ~~but~~ of the next which of right should bee to morrow but must be adjourned till Weddensday but thus far I advise the to make use of [illegible] in the Composition of your mettall you shall yet doe very well, persiste on for it will come to a good issue; beleive me there is good appearance to finde it will come to sight

---

November 9th 1687:

there is a sun like forme over the stone & in it is letter there is in the further part of the stone Raphaell & Gabriah in Royall forme & in the fore part of the stone is Cerabiell and before ~~in~~ the stone in a silver Cloud is Gahazah and it stands smiling on us God save you Srs and God be thanked we are meet againe according to promise and appointment I find our last discourse was of your occupation when you said you feared you would in the seeds: now, Sr let that be the lest of your care or fear, your Complaint hath bin made knowne before us. my superiours hath given me in charge to take full veiw thereof which I Certainly assure you I shall as obediently observe to doe as divine permission giveth me in attendance of that Charge meent whiles let me Certify you that your Compounds which you call ashes are good but you admit of too much of that Compound which you call sand the which indeed causeth that which you call your Mettle to be too hard you may therefore lessen the quantitie thereof & indeed you may well admit of 1 of [illegible] in a pot you need not feare any ill adventures but of this matter more on the 7th day

Sr I tell you sight thereof newly approacheth you
I may say at sundry minutes it is so newly Admitting
into the Power & Administration of your Good Angell
therefore I say againe what I can say, and what
you can doe is to persevere for we know not the
hower that mercy entreth & passeth into your [illegible]
well Sr I have said the full time of Approp
Admission —

November 14: 1687:

there appeared Sahazah And it looked on me
& smiled & said: ha: are not you eyes yet opened to
behould promised mercy I doe assure you the Power
thereof is gon forth & Certainly cannot be far
nor long absent from you, all things are at hand
for a full deliverance. all things promised shall
assuredly be fulfilled the determination of time
with you I account not by Reson it is not given
me to reveale but it will be given to me or some
others to reveale it so that you may now beleive
that you will know the end of your sorrows & a
joyfull begining of your Comforts which the most h
give & confirme unto you to his Glory & your
felicitie with a never failing stabillity,
the wickednes of Assondam non obstante
well Sr be not too eger you will have your desires
in the fulfilling of the promises be ye comforted
at this time Sr that you returne to your other desires
or operation for yet remains Att home and at hand
it therefore you must goe home

November: 16: 1687: the 2d

There appeared in the Ston a comit like forme poynting downwards
into the Ston and at the end of it is a star poynting to a silver
cloude out of the Ston & in the Ston beyond ye star is 2 Imperiall
formes & beyond them is 3 and 2 like humaine formes
and in the sollid glass receipt next me is like the figure
of the sun & in the other the figure of the full mone
and Cathabiel is in the Cloud before the Ston
the two Imperiall formes in the Ston are Raphiell & Salvah
and Cathabiel put his hands into his bosome & tooke out
a white paper spredding white & writting with blew
& it moved to the glasse sollid receipts to each & to the
Ston & hollow receipts and to us, and all
& it turned to me & looked wishfully & pleasantly on me
& held out the paper to be red

1st to make glass lunar white Christall like diaphinous

2 to make the great solar & lunar medicines
ascribed to the knowledg of the Antient Sophiarts
in the Hermettic or Spagirical science & as the
3 secret medicinall & effectuall remedies answerably
true for curing all distempers or diseases attending huma
and bodies where the radicall vigor is not extinct
so it put it up againe

If you be remembred Sr of that you may be it hath bin
shewed forth unto you that great Action should come
forward and Great secrets should be revealed
which accordingly will be truly fulfilled unto you
either by my selfe or some other Messenger of Celestiall
grace of the same Order or hierarchy whereof I also
am a servant of the first but it cannot as yet be
that either of you is fitted to receive the same

or untill the 14 day of the next month be come to pass
reason for which I could instance but some terrestiall
evils as yet interposeth, between your Capacities & the
sence of perceiving it but we must hasten lest action
ceaseth to come
so neere are you to sight and also the sight & sunne of an
happy deliverance
Needfully observe then your orders the eight day it dies
Ternaries as yet in being after which Ternarian days ~~w~~
will gradually cease for I trow there above 2 more
or 3 at the utmost and for that I have truly resolved
you by which time also all terrestiall & infernall
evils will vanish even as dew before the vigorous
heat of the sun and become as nothing & your
estate settled in the Celestirian Pallace of a stable
rest to you soules where no storme ever more
approacheth & so I say have I revealed the truth of
what shall need be ever here after questioned
and so I say observe of what in your duty you ought
to observe without alterations untill the 14 day of the
next month passeth away and so afterwards begin
the entrance of Promise as before was said
which the most hie god of his infinight goodnesse
& mercy evin to your lasting peace & comforts
I perceive your time calleth you hence [illegible]

Novem: 21: 1687: you have done well here you should
repaire to the other exercise
if those spirits doe not appeare you must comand them
to open & extent into humaine formes

November: 24: 1687: Ternary [illegible]
there appeared in the ston Galvah & Ahid and the
seme to be pleasant and to respect the sollid glass
receipts, And there appeared a litle spectrum
before the ston
well, well, Sr I heard what you said even now before
your entrance here yet notwithstanding I say all
is well with you, well, well, I say let not that be
trouble upon your spirits beloved me you are
blessed in it in that you are spiritually attended
with the hopefull comforts of deliverance and peace
I am to bid you persevere and desist not from
your operations I make noe question of your
sight & if not of your Contents I comand when
you withdraw from hence seale up the dore & let
not your foot enter the place untill one hower
after the sun goe downe with you

November: 28: 1687: Monday
stay a while (be silent) & observe the action till I returne
there came flash of light in to the ston & the walls disappear
a brightish ray pointed downe into the ston & cast a shining
light into the ston, to the top of it that was a sight of
appearance in action wi without the helpe & assistance
of which Celestiall and Celestirian light you were not
have seen it, then there came from the further part
of the ston the appearance of four with a star shining
there a top of the ston giving light, two of the spectrums
were more Glorious & Celestiall the other two were humaine
& terrestiall, the Celestiall were Anaiel & Samaell
and the two humaine were our selves represented
by our Gardian Angels

And Suxaniah made some call to the last word
and after appeared A mighty Imperiall forme having
some to hould up his Trayne & made obedience to them
to & passed away swiftly and imediatly after came 3
in Kingly Royall formes with 3 Divisions following them
which likewise made great veneration to them & ~~wale~~
wheeled about and went away and Suxaniah was
saying something & there came a flash and they turned
about & faced Mr R and so Samariel did to the West
& then Suxaniah did to the North & the Samariel did
to the South and they all disappeared in one & the same
forme.

well Sr I know you not well what exercise & operation
you are otherwise upon & the expected successe to arise
from thence whereof I informe you
first appeared in presence one after the other the 4 great
Emperors or imperiall Superiour Powers of the Aire
of the 4 angles thereof respecting also the like orde
partes as being also by Nature & office referred thereunto
the principall pts of each angle being 3, the Kings
governing each of them distinctly with other other
many servient & subservient subjects & attendants
both superiour & Inferiour likewise in orderly appe
rance moving by Comand with a greate obedience
and so after the Power of Celestiall Comand with
an humble submission craving liberty yet a very
little by reason of some other present charge where
unto some small matter of confinement yet remaineth
which is one materially cause of our late making
mention of the present observations ~~the~~ of the 3 pre
liminarys whereof the one is [illegible] as also the 14
day of the next month which although it is not come
in day for that falleth to be on the 9 day . . . .

whereon dependeth a great Mystery having certain
dependance on the 12 day of the next month and also
the said 19 day in order to the entrance and accomplish
ment of 3 proposals lately shewed forth & then I trust
you will be comforted in the Confirmation of your hopes
& the succeeding effects thereof
friday next is your time of action here when also
you shallbe informed of what ought to be carefully observ
ed & so through divine grace we shall press on
to happy effects time is elapsed here & we must
withdraw to orders & so must you come to your exercise
if you can with convenientcy reach unto it

Friday December 2d: 1687; the first
there appeared 3 before the ston, Ga, Za, Zaa,
and in the ston to the North East i.e. Uriel and Raguel
& I between them with a Star ~~in~~ in my forehead and
an other on my Brest and on the S. E ~~in R two~~
between Lavanael & Corhabiel with a light in his foreh
ead, and Uriel tooke of the star of my Breast & made
a Cross there & put it to the fount like thing & it became
light and ascended up and became one with the star
at the end of the Cone, and then Uriel tooke of the
star off of my forehead and put it to the fount
& it tooke light & he rubbed both my sides with it
& then he put it to the font and it was very bright
and he wiped my sides with it & put it to my forehead
and it flamed there, & Za, looked earnestly on me
and smiled, and it said, Good God, how great is the
least beame of Celestiall Glory to the beauty of ye earth
and the least spa[illegible] of light to the Glory of the
day or the least graine of mercy to the treasuries
of the world, & the deliverance from its incumbent

-raced into all the pleasures & delights it can affo
O how great is that Estate that giveth fulness of al
Terrestiall Comforts & inliveneth the soule of man
with a true Celestiall tranquillity both of body &
spirit & furnishing the whole man with all divine
gifts & graces, and investing him in all parts with
a true enjoyment of Celestiall felicity in this life
and a Crowne of Eternall Glory in ye which is to come
which the most high God of his infinight Grace
mercy blesse you with all for his owne sake who is
Paternally Gracious and mercifull to his Membe
who unfeinedly love and obey him Amen Hallelujah
the effects of this days action is very Considerable
as will appear shortly hereafter in its effects
the mistery at present is not given us to show forth
we are only given in charge to inform and command you
strictly to observe the duty of your observations of the
present times for the observance thereof is Consequen
very materiall unto you in the same order and ten
as at the first hath bin showed forth & injoyned
and that you may not vexe your spirits with any
thought or fear of evill for that Greater Comfort
are at hand conducting you unto an happy and
safe deliverance and withall Cease not in your
operation & proceedings whereunto you may Retire
for I find the time Elapsed here for we must retorn
remember the 10 instant and ye 12 & the 14 are
dayes of action and the 19 day being dies ternariu
Jupiter & magnus which remember and so god blesse
with the light of his Grace and mercy amen

December 5th: 1687: Monday:

There Appeared. Ga; Za, wac, & Ra said
Se S^r we find you are in your spirits disturbed
I tell you S^r your great & earnestnesse of speculation
is like one that too hastily runneth & aptly stumbleth
at the least oversight or by over hastiness may be
brought into a mistake I pray you S^r unto whom did
I direct my selfe on the last day of action, then you
may adjudg to whom I spake & so I pray mistake me
not now what I showed forth was thus
that some informations would come unto you Concerni
of a threatned trouble formerly mentioned might shortly
befall, but not violence attend or offered untill the 15
day Instant the matter in Complaint S^r proceedeth from
the same Tynworth Crosby and is somewhat earnest
in the pursute thereof I per
in order S^r unto your request be not dismaid but cheere
up your spirits for if you loose your Courage & faint
in this Charge you will doe your selfe more wrong
then you can easily if at all recover your selfe
therefore be carefull that your spirits fails you not
least the faintness of you faith cast you into a dispaire
which will prove the greatest losse of all
I see you have a security unto your selfe now then I will
advise you goe unto your Attorney and informe him
of the whole matter come come S^r we hope to see
you in happy Condition sooner then we may show
forth unto you on Saturday next is you next day
of action. you will hear further on your next day
of action be of good comfort & you shall stand upright
fear nothing you shall not fall

September 10. 1687. ~~Lunary~~ [illegible] [illegible]

Saturday There appeared Ga, Za, Zapadazell.
And Za looked on me and smiled and said
that I may be plainly understood [illegible] I write you
well remember it was once showed forth upon the
approach of a Gentlewoman to you signified a threatned
trouble now then if we consider the evils of this world
and how the people thereof continually studdieth and
striveth nothing more then to weed out one another
one the other then it is noe wonder to hear the
Calamities & severities there of the which in this present
consideration of your selfe hearing your plaint hath bin
of us defended from rigor untill the 15 day of this instant
and may likely be yet defended untill 15 days yet to come
provided that by a Naturall meanes you make unto some
officer that may herein be concerned by a little bribery to
suspend the rigor of severity for it surely [illegible] as hath
bin said that you will yet be blessed with a sudaine
and happy deliverance from the dread of future evils
in order whereunto it hath bin already intimated unto you
of your Conventions on the 12 & 14 instant as well as on this
present day and then againe on the nineteenth day which is
dubble great Lunary while you are well in your
victory of that kind & then on the 20th day as being
the day of your weekly convention And I hope in the
sight of your promised deliverance be very nearly
here unto for we are commanded in Charge & care
to take of you & some particulars of your Confinements.
and Furzaniah & Ginnariel & Gahorah and others
stay a while

Come on Sr Cast not your spirit downe be of good
Couradg let not your vallor sinke nor yeald to mon
Trubles stand on thy deffance yet for 20 dayes
and the mercies of the highest may discend to you
great Comfort wher we all as your frinds in the
highest shall humbly beseech with you gratiously to
you withall for his owne ~~sake~~ sake that is Almi
Amen Haleluyah I also desire you S^r to persist
in the persuance of your Domestick operations as y
[illegible] conveniance will admit
if thou wouldst refresh thy trubled spirit with less
Care & thought of Care wherewith you so exceedingly
overcharge & incumber them thou wilt make thy
great thoughtfullness much more easy unto thee
thou canst not expect remidy for thy body untill th
hast freed the burden of thy soule & spirits
the naturall Cause that most greeveth thee are such
flatuous Passions proceed from winds contracted of
emptiness it is not of my office. but you shall know a
true remidy for it I saie no more

1687 Desember 12 Monday

There appeared a spectrum with a Ring of gold on it
head beset with flowers & on a purplish vestment bes
with spangles, like a Child of 8 or 9 yeares of age
and it saith you have not further to proceed here
untill the 2^d dayes as was showed forth unto you
I will meet you the 2^d day & tell you who I am
from a servant of the highest & visit you for yr
Comfort

1687 Desember 14 Wednesday

there appeared in the stone in ye 4 quarters of it in ye East
Michael in the West Uriel in the North Gabriel & in
the South Raphael in there is 4 to the Estward of them
downe on their knees, and it was I & m^r R
& the two Celestiall spectrums rose & hoste of the
fire flame from the stone & sprinckled on my head
& [illegible] by my eies & saw there with & it seemed
to be very bright & my eies doe sparkle. and they doe
only sprinckle on m^r R head and so they marched
away to the Eastward
and now before the stone is a spectrum
and it turned to the East & did Genuflection that way
and it is turned this way and its face is become so bright
as burnished silver that we cannot looke on it
and it doth mind the follow [illegible] & it is passionately
Earnest and it doth say your offerings are accepted
& ye are Blessed it seemeth you have not as yet
received sight nor benefit of your Superiour & Terrestiall
operations & actions & daily offerings & your invocati
ons are heard & obedience given though invissible
yet signall & distinctly present obstructed only
by an obstinate & perverse wilfullness, which are
naturall unto those powers who partake of Grosse
Ellementary composition as Aire & Earth &c
but I know after 6 or 7 dayes they will be constrained
to your Comands & so in effect to the full accomplishment
of your expectance you are under Important
action & be carefull to your Appointments
the 5 & 6 dayes monday & tuesday

December: 19th: 1687: Ternary [illegible]

There appeared Orphaniel over the stone with a flaming sword in each hand looking down on the oratory or the mistery and there appeared Za, Vaa, before the stone. And a fiery sword descended to Orphaniel & Orphaniel gave it a fire & it immediatly went to Furaniah & gave it the & spake something to Furaniah in the Northern hand againe & it was Lewanael & it went to Orphaniel againe & Orphaniel gave it the other sword & it came into the other hand of the Seat & gave it to Samariel & spake something to Samariel & went away. And Furaniah & Samariel did seem to call & in the hollow corners there came first kings very submissively then Dukes then Lords then ministers of Fortune. Angel Za Vaa lifted his sword over his head 3 times & Za his dart & Vaa his spear. [illegible]

and Za spake attempt not further operations this day Remember your Convention to morrow your God will have mercy on you

---

[Dece]mber 20: 1687:

There appeared a little spirit & [illegible]

Be ye therefore comforted & move not, contemplate both your Action are sanctified unto you all is well let not your Courage nor majesty of spirit yeald or fall into a relapse least desparation attempt entrance & triumph in your visitation for divine Grace is with you, which will not want for enemies to pervert or transplant some infernall misshift to accompany or overwhelme it but stand ye steadfast in your hopes & constant in your faith and you shall see & partake of Grace & mercy from above moreover

And there appeared the fourth like thing And a fume came out of it and [illegible] againe [illegible] star over ye stone And on the brims of it is nine lights and Michael stand on the East & Uriel W. & Gabriel N. & Raphael S. [illegible] stands between Michael & Raphael, & [illegible] stands betweene Michael & Gabriel & Uriel Looks on me, and my face doth shine. And Acimay is in Imperial forme in the stone to the Eastward & doth mind & observe this Appearance, and Madimiel & Lewanael are both without in a Sibbolish Cloud and Madamiell & Lewaniell seem to be glad & Rejoyce and there is two that stand before the Sitting Glass Kings that are in a venerable postur And they are not visible to us And madamiel is gon & left Lewaniell in a Joyfull postour & there comes Rays from ye [illegible] to the 4 Archangels And Uriel takes the Key

that comes to him ~~[illegible]~~ through it. to R O his breast ~~[illegible]~~
it enters, and to his mouth it goes in & to his fore
& there it enters and there is a ~~sparke~~ on his b.
& a sparke on his mouth & a ~~fire~~ flash on his
forehead; And Lonanael said that Power &
permission is given to our deliverance
our Guardian Angells doe constantly beholde
to the effecting our deliverance
come come: for notwithstanding all those blustring
stormes of thy past infernall mallice & wicked
stratagems vexing and tormenting your peace
honest endeavours Laboring for deliverance in the
troubled seas of your hopes which I trust as I said
before are by passed and that you are now driven
to a desired and happy harbor of peace and rest
to the blessed restoration of your Comforts
therefore it was ever now showed forth that you
should still be cheerfull & take fresh courage
that you may become triumphant victores
in the midst of the greatest dangers and triall
of feare under the severest trials and vissitatio
To morrow at in the forenoone a day of humill
and in the afternoon a day of thanksgiving
and on Thirsday morning present 4 penny of ☉
here before the son neither more nor lesse
I will surely meet you at 9 of the clock precisely
whereunto we adjourne the rest:

There appeared Lonanael & an other with a cup of Comfort
in its hand, and is very pleasant & smiles on Lonanael
The Paternall Goodness of all Generations God hath set a
limit & put a restriction on all malitious machinations
& Infernall sweatings so if wee trust in the highest ye your
Comforts are Confirmed, & your peace Embraced by your
patience, & both walking to an happy Enjoyment of a
lasting rest proceed on in your Course of operation at
home with a zealous inclination for the effects thereof
~~[illegible]~~ doubtless prevailing well it is only an obstinate unwillin
gness that delayeth there open Appearance unto your
sight by reason they are I say unwillingly to an obedience
and assistance unto the service of men, because they
as unwillingly part with what they delight in, being
by nature much affected with the wealth ~~&~~ and treasures
of the Earth and all sorts of terrestriall riches & when
brought or Constrained to an obedience and visible
appearance Corporally they are the best & most servic
eable friends to mankind of all the Ellementary Powers
I see you have done well in your duties yesterday
which hath attracted Celestiall Grace unto you, persist
you forward in your Endeavours with undaunted Courage
wherein the Power of the highest blesse uphold & assist
you to the full Enjoyment of your soules desires
Amen Hallalujah make some small acknowledgment
by offertory you are to meet here againe on ye 7th day
for I believe It lyeth in the verge of mine office to instruct
& serve you I will so do it

December: 29: 1687: thirsday

there is two spirits downe on their knees before the stone and there came a small spirit said stay a while the act is immediate, There came a great flash and a flame ascended out of the stone up to the ceiling and a starre a the ceiling & it extended it selfe to the diameter a foot & ~~[illegible]~~ closed it selfe againe & so did often and the Curtains were all in flames. And a fiery spirit was before the stone and there is a spirit with a purplish Garment on and on his head a wreath of Lawrell & a scepter in its hand and it points to us And its ~~[illegible]~~ smiles & is very pleasant & it doth say. Beholde the immediat presence of Celestiall Glory appearing in the action of this day as a confirmation of your hopes in the enjoyment of terrest felicity which through the strength & force of your humble supplications, & the prevailing power of yo faith & obedience ascending hath entred the presence of Grace & is appeared this day immediat from ye superiour Power of a medial descending mercy answering your petitions. by a newly approaching deliverance of terrestiall tribulation & from the evill effects of such desirations as attend the chaos ticalls there of & the oblations of the two last foregoing ternarys are now ascended & the entrance of this 3 ternary is Glorified & more magnificent then any yet before it as being more high & superior ending on the 12 day of the next month with you and is I suppose the last ternary to be observed as I tra hath bin formarly of late showed forth I say the glory of this present ternarius is more high & Great then ever it must prove so both in its ends & effects & must be therefore as greatly to be observed

~~[illegible]~~ the 126
of & greatest and also by ~~[illegible]~~ foregoes ye entrance of a most happy & Glorious Sparke & Jubile of Joy unto you as will appeare both in light & sense unto you, therefore I give you to understand from superior Command that I say as on ye 12th day of the next month with you is the end of this Glorious & great triple ternarius. ended so must the ternarian offertory or oblation of that day be tripled as it is the last for it is consequently very Considerable I say both in its ends & effects & beholde your Guardian Angels included & also received into the Glory of Celestiall Grace will become also thereby united as one with us in Celestiall grace and dignification & that you may proceed in your Terrestiall operations but observe me now what I say unto you ~~[illegible]~~ on friday next call on Uriel at sun rising & stay and howre & on munday next here you ought to Glorify God & returne him thanks for the action of this day I assure you Sr it is more then an ordinary mercy; my name is Zoodkiel I am called away the Lord Blesse you preserve you & deliver you to his Glory & your comfort Hallelujah

January: 2d: 1687/8: monday

There appeared a spirit & ~~[illegible]~~ the oblations of your obedient Priesthood is in force by returnes of mercy unto inferiour mediums by order & office differently there unto appoynted this very day is the first entrance of greate & glorious effects now humbly beseeking both of us & you the highest to Confer and conferme unto & upon you the superiour & other Celestiall & Celestially dignified Powers of light hath received the Grace & favour of the highest [illegible] Majesty and Blesse his trew faithfull & obedient servants withall, but those of the Sublunare Elements especially those of the Elementall regions, of Aire & Earth &c are by reson thereof become whereby much more obstinate and Averse to serve and assist the servants of Grace from above or indeed to yeeld obedience unto Celestiall superiors or other dignified Powers of Light and may yet have po[illegible] a little to resist & withstand their motions and Comands though Powerfull & Imediat by reason they are strong affected & much indeared to the Earth & all earthly thin[illegible] and the benifits thereof & oftimes very unwilling to p[illegible] with such benifits as the Earth plentifully affordeth as by permission & suffrance they have Power by na[illegible] & other given them to possess & injoy especially unto the Mortals of whom they stand in dread by reason they ma[illegible] be thereby constrained & forceably brought to that obed[illegible] for one time or at once only but allwaies and at all times &c which by nature they unwillingly comply wi[illegible] because I say Power is given them in the Elementall Regi[illegible] and treasuries thereof & whatsoever else and dependeth thereupon; But how sever this is not in the understanding or knowledg of Terrestiall Ignorants.

now then to the purpose I say & as I said before the Influe[illegible] of your offertories are in operation and as also I say hath obtained celestiall favour through faith & obedience the which accordingly is gon forth & omitted to answer as for and on your behalfe in reference to your humble supplications and Addresses, therefore is this day & the 4 day Instant and the 9th day your Perticular days of attending here of our motions unto you for I they are of us & superior but keepe you close to your domestick

operations at your Convenience guides you Commission though they shall seeme to be invisible & fly from the sight of you yet be not troubled there at at then also againe on the 14 day which is the greatest most Considerable of all the rest by reason it comprehend[illegible] other three and also its selfe which againe likewise hath againe likewise doubles them and as at it is a Ternary agnas Treplex and a limit of time by measure & compass your troubles & afflictions which now by reason of a[illegible] native action of Celestiall grace and mercy may Chancely stir up some Infernall Evills suddenly to besiege & beset you with sharp trialls but a sheild of Celestiall mercy will defend you from the day of Terestiall desperation & destruction, remember therefore your Convention here on the 4th & the 9 & the 12 dayes Instant the 4 is your weekly day of action so also is the 12 as well as a great ternarius Treplex and in the intermitting times proceed you in your domestick operation at your Convenient it is not questioned but the Glorious effects of those times or of the time now in your present being ~~better~~ times will bring forth the comforts of an happy deliverance from the Gulfe & storme of most dangerous Hassards & bring you on shore the lands of lasting ~~peace~~ peace & rest which the most high God grant and give unto you as to his faithfull & obedient servants to his owne glory and your comfort Amen Hallelujah

---

January 4: 1687/8:

There Appeared Ga-za-vaa and the two Gardian Angell trembling and Za spake to them & they did not tremble so much and Ga-za-vaa smiled on them and they fell downe on their knees to them & Za held out his sword & sceptor & tooke them up then there came a great flash & tooke them away and Za said to me I heard what you have said & I know what you would

say whether ~~at that time~~ ~~is~~ of noe Purpose to move
I trow it was shewed forthe on the last day of acti
unto you that Charge finally would ensue and there
are your troubles not newes unto us; but Celestiall fr
by appoynted mediums of Grace hath Charge & Care
you & on your behalfe humbley beseeching the hig
for there is a great Conflict menacing much but
faith, Patience, & obedience, wee shall triumphantl
vanquish all and Remaine victores in Love
and in assured hopes of greater mercyes descend
from above then ever those terrible Afflictions attend
hath bin Contracting beneath but we must all with=
=draw unto our Charge in office Commanded of superi
& you unto your domestick operations untill the 8th
instant at what time we conveene here againe
for the mystery is such as you can neither treate m
touch for the Contest much intreateth and must also
have Judgment & superiority so that your hopes are
strengthened & mercy Conformed with the most high
God Grant & give unto you to the issue of a lasti
Comfort Cease

January 9th: 1687/8:

There appeared a fiery Appearance before the,
and there came a small spectrum & said observe what
is showed forth dilligently, and I will meet you
at the other Mistory & instruct you there; for you
must not depart without licence there appeared an
Imperiall forme in Armor with 4 swords by its side
and it hath a launce or spear in its hand and it
looks fiercely about it
behould whilst I attend ~~to~~ the Ordinances of supe

superiour Power & the Commands of my great Master
going forthe for the fulfilling of Beneficed Grace
& mercy, Rebellion impudently assaileth to Enter
my Possessions attempting to Ravage the Lands
and Pillage my servants of their peace & well=
being and not only fomenteth & Raiseth my
... damnable deceits and most diabollicall &
desperate Resolutions to make havock of & destroy
all before them, but also withoulds & keepe back
the Power of terrestiall servants from yealding
obedience to superiour Commands notwithstanding
strongly moved thereunto which otherwise might
accordingly serve & obay wherein by orders & office
they assume & keepe a permissive power & immunity
as referred to the Earth respecting the Naturall Earth
treasuries & all other benifits therein contained
wherewith the ~~inferiour~~ spirits of the more Gross dark
& inferiour part of the Aire doe contract themselves
to the delights thereof and partake of the same nature
& the same affected Properties as those of the
Earth whereby oftimes the servants of divine
grace are prevented & frustrated of their motion
& operations in the present hopes of obtaining &
injoying the benifits & treasuries thereof, although
the servants of grace hath & more superiour Power
to Command & Constraine them to Obedience and to bring
forth & render up the same to the only use & Comfort
of God his servants where moved & Commanded there=
=unto for the which it was truly made & ordained
therefore I will now goe doune & visit the Earth
for the East unto the W & from the North unto the South

and all the sublunar Ellemtall Regions and al
spirituall Powers residing in the Inferior Ma
from the superior to the Inferior whether locat
in orders or wandring & roving out of orders
reduce them to their obedience, and then there ra
thre more to it And it took of 3 swords gave them on
sent them away W. N. S. & Sud
the Power given to me I also have given forth
to Every & Each of mine Allies and behould I ta
up my strength and defend the right of my serva
from the mouth of Perdition and cleare my hea
of raging rebels & venomous rebellious Enimies
of my honour & disturbers of my servants Peac
that I might yet be glorified from all Earth of
Earth and my dominions Established in peace an
my dwelling place an Assured testimony of an
Emissive Comfort going forth & flowing like sile
rivolets flowing from An Eternall fountaine
and wellspring of glorious refreshments & ref
up the drooping soules & tired spirits of these m
laborious and painfull servants who hath long
besought me & still beseeketh me through the fa
passages & trials of great Afflictions and I doe
command not mortall foot to enter this place till we
meet againe on third day for though we have the
Conquest yet we must persist in the persute
least the enimie also rally & gathereth up & so st
to make fresh entrance therefore I have placed
mine Allies also as my selfe in their office & Cha
as true mediums in order I haye mutu happy del
rance that the Glory of heaven may shine victori

---

victoriously upon the true felicity of the Mozodi;
Coast & withdraw

at the Interiour Mistery
It is a servant of the hiest Timnizarah of the order
of Potestates I trust the Action of this day tended you
~~greatly detriment~~ as may suddainly be manifested
whereof you may understand more on the next day of action
but let us to our purpose I see you have not any
invocation or address made unto the Imperiall Power of
the West which angullarys of the dive you are obliged
in, whose name is Amenadiel the which of right you
should have; come on then S^r you shall firstly make your
Invocation or adress unto the Imperiall spirit Amenadiel
for its Appearance And Assistance & its servients
& those regall & Presidentiall spirits together with
these servient & subservient spirits under every & Each
of them serving in orders & Mansion before it

O you Imperiall spirit of great Power who by name
art called Amenadiel & said to be Emperour of the
west Angle of the dive & the severall different of its Angles'
mansions or devisions therein and Also an Imperiall
Power over all both regall, Presidentiall & other servient
& subservient spirits, ruling & serving in the different
& severall orders & Mansions respectively appoynted
as proper places of residence for them in y^e said Angle
now then behould O you Imperiall spirit of Great Power
Amenadiel that we the servants of the hiest reverently 5
are present in his holy fear doe in by and through this
his Almighty & most Sacred name Jehovah = Tetragram
=maton & by the mighty force, efficacy, vertue & Power
thereof move & call you forth to visible appearance

here before us in this glass Receptacle or other
out of the same accordingly visible here before
personally in fair decent & humane Corporiture
and in noe wise hurtfull, deformed terrible or Affrightfull u
or fiercely rushing in with violence upon us n
by to feare or Assault our senses with Amazeme
feare or other wise to Astonish or putt us to silence
but come ye and Appeare visibly here before us in
Peace, mildness, frindshippe & serenity showing with
forth also unto us some true signes or figures foreg
your Coming & Appearance. Now then Behold we s
say O ye Imperiall Spirit of Great Power Amenad
that wee doe hereby exorcise Conjure Comand Comp
call forth & Powerfully move you accordingly as afo
visibly here before us ~~in~~ in fair decent & humane
Corporiture Move Move Move therefore come awa
And Appeare ye fairly frindly peaceably Affably
and Curteously present here personally before us
and not departing with out licence nor untill you ha
truly & faithfully Answered our demands wherein by
office & Power you may or can, neither flying our p
or Resisting us in these our Actions and operations
but Readily & willingly to serve and assist us obedi
fulfilling and Accomplishing for & unto us whatso
we shall by office injoyne & comand you without frau
hinderance tarrying or further Delay or any other
subtill Craft or Elusions whatsoever.
And we doe also hereby yet further & againe expor
conjure comand, constraine & Move you by the Impe
& Soveraigne Power ~~given~~ & permitted & given unto
you of the highest likewise to Comand Constraine send f

& cause to ~~come~~ come and Appear visibly & personally
& present before us and accordingly in faire
decent & humane Corporiture as before bee said all &
ery of those Regall Spirits with Those Dukes & other
residentiall Spirits of Great Power both diurnall
nocturnall together with their severall & Respective
servient & subservient Spirits serving each under the
other gradually from the superiour to the inferiour
~~them~~ serving in the different & severall orders
Mansions & divisions appropriated & appoynted unto ym
in their severall & Respective offices before you in
ye west Angle of the Aire.
And more Especially and in particular the Royall
Spirit who by name is called Usiel together with
all and every of those great Dukes & other servient
& subservient Spirits gradually ~~spirits~~ under them and in
particular amongst the rest these diurnall Dukes or
Spirits of great Power who by name are Called Horne
Sasfar Granatu & Usiniell & their servients & subservien
attending them serving under Usiel before you,
hat wee say O you Imperiall Spirit Amenadiell
ht Regall Spirit Usiel with all those Spirits & Spirituall
orders serving under him before you in the mansion
f the North west Angle or division of the west Angle of
the Aire, may be of you & by your Imperiall Power
Might force & Power thereof comanded Constrained
and thereby Caused visibly to Appear Corporally present
before us in faire decent & humane ~~forme~~ forme and
also accordingly Correspondent in all particulars as
we have Recited before now forthwith at this time
present and also at all other times and places
whensoever & wheresoever we shall invocate call forth

and comand them unto our servise and Assistan
without delay confusion or disturbance whereby to
or affect our senses with fear or amazement or in any wise to
or hinder ye effects of these our present operations by any subtill cr
&c: by this meanes you may gradually bring all the Angels
to your subjection

January 12th 1687/8: Ternary [illegible]

There appeared a fiery Cloud before the stone the
re is in it there be 3 of them Armed with swords
in their hands and the two in white stands betwe
them, the two are crowned & have wands in their
and they are all of them very pleasant and the first
in white next me doth much looke on me and so doth
the Armed spirit next me and the white spirit
doth hould out his wand to me & out of the end of it
come a sparke of light & it doth fly towards me but returns
againe & enters the poynt of the wand out of which i
came and came a little spirit in a silverish Clou
& stood upon the hither part of the table, and now the
are all look up, and the midle most of them directs hi
aspect to the spirit on ye fore part of the table
and it said to me & smiles on me
The action of this great Ternarius is above huma
reach neither endeth it but continueth 3 dayes and
4th day you must come here againe
I adventure Sr you may then receive the mortyfi
Consist of spirituall sight for it rarely appeareth
attended with such gifts in true friendship & fashion
as hath not bin amongst men or knowne of the wo
for many by passed yeares you must withdrawe

7/8 January 16th
And Michael & Uriel were before the and they did
Confer about me and they went away. And there appeared
an other spirit before the [illegible] and it is very pleasant
nd it saide divine grace is moved and is with you whereby
a benevolence of Celestiall friendshipp attendeth you as directeth
by the finger and light of mercy from above
your Action in the other operation whereunto you must repai
re friday is your day of action
use it 3 days togeather & the blessing of the lord will appeare
I question not your successe, would I had desired to touch the
matter more nearly & I humbly beseeke the highest to blesse
your operations unto you

1687/8: January: 14:

A Galvah said looking seriously on me, I find Sr that the arrogant ambition of your Enimies hath bin fore showed unto you to have its finall Period & there with the downfall of them & their great words they so much have bosted & still boast of as in the ~~next~~ ~~[illegible]~~ month with you or very sone after for I hope in the first you have an Assurance of a blessed Appeasing Epocke for thus myne Allies informeth me saying, they have sorely burned their fingers & wish they could pull them forth of the fire they have kindled to distroy thee & thy labors for they are a weary, of losing their mony to stake their Adventures nay further, notwithstanding this Complainant maliciously Aver that they have the better of you which they seeme to be satisfied with only the Conceite of but they ley greatly for you are Arrived even almost to the very sight of harbour & a reasonable indifferent breese of assistance would quietly speed thee safely ~~[illegible]~~ thereunto, wherein I know not what to Advise thee I feele it not given to me at this present, come Sir be comforted you shall stand and I trust bid defiance both to the envy of ye enimies & the stubborn Cares of your incumbrances good god how neere is thy deliverance of thy servants from the bondage of Terrestiall & Infernall Slavery O let thy mercy be showed that thy servants also may triumph in the strength of thy salvation by their happy deliverance Amen

you have the light of divine grace you shall need to fear the effects thereof I would not have you Cease but as ~~your~~ strength & ability will bare to proceede

I assure you sir the ship is within 6 weeks sale of England heaven forsake you not keepe in your fire by all meanes monday you shall know more

---

Monday Feb 20: 1687/8

There appeared Michael & Uriel & a son like lying over them and they are conferring some mercy or grace on some that are before them and they went away Lenaxael appeared and called and two more came to it well goe so to & secure the poynt for it is of entrance for it seemeth to frowne ~~that~~ threttning foule weather tossing the surges & the billows beating our heads even to A Port, so weake is our faith & so strong are the triall thereof, well good to I say cleare this poynt for it is the ultimate poynt and passage of danger that a serene entrance may possesse the Port of an happy Arrivall that the shore may be the blessed Entertainment of continued Rest & Lasting peace, I trow Srs the last words showed forth unto you the foregoing day of Action were that you should stand the white [illegible] to be Remembred in Letters of Gold it seemeth by the Charge now given in Commands are hieroglifically discribed the ill & dangerous Consequence of desperation & great fears were neerly seasing & distroying your hopes of promised happiness, well good Srs I beseech you let not your harts faile you nor your soules sink in dispaire lest all become a Rock

to the fury of mercileſs tirany & irreparrable
diſtruction, but I tell you God is angry with ſuch
uſurpations & oppreſſions inſlaving his ſervants wit
too ſevere a bondage & although, he giveth permiſſio
to ſuch evell things by reaſon of that juſtice ſhould
be amongſt men relating to their dealings & doings
one with an other in terreſtiall affaires and becauſe
he cannot ~~[illegible]~~ prove unjuſt he therefore ſuffereth the
evill natures of mankind to be troubleſome to one anothe
yet ſtill mercy taketh place, and though unexpected
& wonderfull to humane imagination delivereth
and bringeth forth his ſervants from the very midſt
of the moſt ~~[illegible]~~ dangerous & diſtructive difficulties
which being alſo now foreſeen do premeditally tell you
againe that you ſhall ſtand & bid defiance to all
terreſtiall & infernall mallice come on then Sr

that I may yet come nearer & cloſe in with you as
myne Office at this day giveth me I will ſum up your
ſayings as even now I heard you relate and firſt
how that you were depreſſed by your offertories
it is true you may think ſo but if you underſtood
or did know the great benifits that will acrue thereby
without which could ~~not~~ be you would then be ſilent
& not make further repitition thereof, indeed we have
ſorrowed for the loſs of your laſt ternarius by reaſ
it was the laſt and, becauſe it ſucceeded the greateſt
that went before it and a mean of uniting them to
promiſed ſucceſſes of which before I proceed to the next
reſolve I will ſpeake to the Comands given me in Char

one ternarius truly of right ought to be obſerved
nor more which happeth to be on the firſt day of the
next month with you & then have you nor more ternarius
offertories with you neither have you more ~~the~~ nor other
offertories to obſerve then your 4 quaternian ~~[illegible]~~
ingreſſes as here tofore hath bin ſhowed forth
and one Angell crowned one day of your weekly
action if you have two dayes of action in the week there
is but one offertory I mention then unto you thus
if you make this day as being monday which is at your
pleaſure either at this or the other myſtery you make
nor offertory excepting at this myſtery and that alſo to
be a very ſmall matter at your free will whether any
thing or nothing ſo that now is not elſe to be obſerved
otherwiſe then upon ye 4 quaternian ingreſſes & the
weekly dayes of action come one to the next

we heard you ſay when will ſuch things be relating
to the other terreſtiall operations
firſt then as to this 2d point a bleſſed Epoche nearly
approcheth, before which on the firſt of march is the laſt
ternarian day and alſo then ſucceedeth & alſo then
ſucceedeth ye 12 of the ſame month with you at which
time, will your Epoche be appoynted & then truſt me
alſo the utmoſt limett of your ~~[illegible]~~ trubles will be determined
& future feares thereof extinguiſhed and all your ſorrows
put to a finall period: feare not to obtaine that bleſſing
is ſure unto you therefore feare ~~[illegible]~~ and weddenſday is ye action
I will meet you here on the 1st day god willing

1687/8 feb 22 1—

blesse me how am I streightned, and my freedom limited
in present writing with your desires because myne office
is neerely toucheth not those your afaires in question
at whose returne you may be Answered
the 3 day of March & 9 day of March are successively
appoynted dayes of action the first day being dies
Lunaris ultimus the 10th day is the vernall quaternion
which must be observed for great reasons thereon depending
on the 12 day of march Lunaneel with other servants
of the hiest Answereth your desires
I like your motion well in moving to take a friend
to your Assistance in your Affaires
I find he may may doe you kindness by Reason he underst
andeth somewhat the mind of Contrary parties which
may conduce to your benifit & Advantage upon discovering
thereof pursue what you can with discretion for ~~be~~
beleive me a Change is neere at hand and deliverance
approcheth neere the shore of a setled Comfort unto you
well, well, now is the time and venture of your hopes
And Doubtless God will be mercifull if you can be cheerefull
persist on therefore as your Inclination dictates with
discretion & as you Reason directs whereon the mercies
of the hiest Conduct & blesse you
heaven forsaketh you not

---

feb 27: 1678 1— 135

There appeared a glorious Spectrum & it looked to
the East and then looked on us wishfully & pleasantly
& then it went into the stone & into the waites & the waite
was all in a flame & now it is become a light at the
further part of the stone and there appeared Lunaneel
in the stone and it smiled on me, it hath a bright star
on the brest of it & it said,
well be it with you Sir come on my Brother & friend
I see how it is with you & trust me thanked be the
highest there is not danger of your health nor of your
fall into Relaps either I say of health or in estate of
Condition, for first, your weakness or distemper of Consti
=tution proceedeth from the spleene & Hipocondries with
an Adustion of black Colloer comonly said with you
to be mellancolly passions and Causes of much wind
from whence also proceedeth scurvey but above all an
evill Demon hath strook at thee but missed thee
you only Received the blast of his shaft driving at
thee but Could not touch thee, there is naturally
a Coldness of those parts in most parts of stomack
& digestive faculties but the Good Angell & servant
of gods Chariott of the order of vertues and as some
of Triel though Divine grace unto you mercifully
in the hiest hath comand in Charge, over you & by
office Appoynted for ye part of deliverance, which is
more then Naturall & for the rest I shall send both
Advise & fulfill my promise unto you ~~&~~ I pray you
neglect not the continuance of what you now a
administer unto your selfe

one single thing I will advise you eat of your Candie
ginger you call it green Ginger which you eat it
in a morning or when you find your selfe ~~opprest~~
opprest with winds; in verity Sr there is noe question
that I find against your welfaire I finde you must
meet if god permit on thursday morning
if I mistake not Sr it was showed forth ~~d~~ unto you
that comand was given in charge unto appoynted
mediums in office to cleare the passage of Entrance
&c wherby you may understand the hopes of your
deliverance meet here on thursday
keepe a faire Correspondency with the bailifes
noe writt yet taken out

March 5t: 1687/8

the appeared a fiery vission over the ston & in it a fiery
Spectrum with a flaming sword in its hand & in the ston
is Michael & Uriell & they looke towards the Corners of
each side of the ston & before the ston is Ane
And in the Corners of each side the ston is a Spectrum
in white & two walking on it & abundance of papers
and books & things by them
And Ane doth looke on the hollow Corners ~~Angerly~~
earnestly & moves to them Earnestly calling some thing
in the hollow Corner on the ~~Nort~~ North ~~side~~ there is a Majestick
Spectrum with a great ~~frightfull~~ Armes A lions face
& about his head is like ye skins of a hedghog & woolly
bushy haire & long of a bluish coulor that in the South
Corner is fairer and hath like a womans face & about
it is a blewish vestment ~~gold~~ plated round & sits Close
& hath long black haire like a ~~hors~~ horses tayle
& Majestick to but more Compliant [illegible]

Michael & Uriel looked on the Corners of each side the ston
& then on me & they in the Corners see great veneration
towards Michael & Uriel & Uriel doth often looke on me
& they are very pleasant
The Appearance in action this day is very Considerable, ~~she said~~
continueth you in all your Agitations & operations which, & greatly
Immediatly cannon be showed forth nor discovered to you
untill the 4th day from this at what time you must ro
come done here & then it shall be revealed unto you
for ye you have not more at present here but returne
thanks to the highest & Close seales up the dores Carefully
suffering noe entrance untill the tim god ~~come~~ with
you

March 5: 1687/8 monday

There appeared Galuah & Lenanael & they went away
And there came Ane in there place
Through Grace in the hiest I am moved in order to
my promised presence in Appearance here on ye last day
of Fernary to show forth the Appearance of action of that
day & the mistory there of being very great and Considerable
altogether accruing as hoped in the highest to your
benifit & comfort the 3 stars, signifie ~~divine presence~~
Celestiall presence, that over the ston was paster
Michael & Uriel signifie the sight & finger of the highest
& were on ye Examinations with urim & thummim about
such Actamum as are to be showed forth
in the hollow Corners was Amenadiel & Usiel
& they were obstinate but will be brought to Obedience
& indeed very Sr if it were if you offered but one Crowned
angell on your weekly succeeding days of action
for lost cannot be if at all & that you failed on the last

ternaryes whith is the last in Corse I pray you Sr mistake
me not here for I show forth nothing but what is in Charg
Comanded me by office from superior Powre
it is not Sr in our natures to be Angry at times troubled
and Sorrow for you by Reason as your offertories
are obliged distinctly appoynted unto you as more selert
Messdi then in thousands that have Attempted the
entrance into the pallace of true Sience or the Rule
of Celestia which ~~thus~~ chiefly obligeth the Apperan
nce of presence in Action or Admitteth of malitious
or false Intrutions whith may prove injurious unto you
but herewith let this Comfort you that neither divine
grace nor Celestiall friendship in a true Correspondent
love and Assistance will ever desert or forsake you
and I may advise you as comanded to Respect the next
offertory the which I trow I heard you not long since
consult Know ye that this Ingresse proceeds your great
[illegible] whith offertory must not be as of the last
Ingresse of the last quarter but as ye first or as they
were before by Reason it is Considerable & beareth
weight there it cannot be to great I dare not show
forth more then I am Admitted of superiours
verely this brought my Returne I said before we touched not
the Earth as to your Abillities at this present nor untill
the 26 instant be expired which also will be a day
of great Action and of good unto you as it symbolizeth
with a ternary Respecting the last ternary it is ~~said~~
this solar offertory should Continue & Certain vally 6 Crow
nes Angells but not lesse then 5 although it hath not bin
soe before it is not for me as being not given me
to show forth unto you the Reason thereof at ~~Pote~~ Present
some other Convenience will prove that
on Munday is the day of Action & ingresse

March 9th: 1687/8

There appeared Phariel
well Sr although noe present Action moveth or descending
yet thanked be the highest we are well mett and through
his Grace I also greet you
well, well, Sr I have your sayings here for which I sorrow
but yet Take Couradg & move Cheerfully in your Concernmen
I am Comanded to Advise you that on Sunday next
either between 6 or 7 in the morning or between one & two
after noone will one Ariel and one Munday come to the
now is the vernall ingresse of this Annuall quaternial
offertory which I am Also comanded in Charg to show
forth what you must observe therein which I tell you
must be 6 angell Crownes as before hath bin advised for a
particular Reason that I could show forth if it were needfull
so to doe but I said noe Action descended yet you may know
if Curious After dedication of the same
well, well, Sr more will yet show it selfe peradventure
more perfectly to your Comfort wherewith the most high
Graciously blesse you to his Glory Amen Hallelujah

Monday March 12: 1687/8 ~~[illegible]~~ oo

There appeared Ophaniel over the ſton in a fiery forme and in a bright ſilverish Glory is Amo & Zonaniel And in the ſton is Uriel in an Ecclesiasticall Imperiall forme, And Uriel turned to the Roopt of the ſouth ſide & a ſpectrum in white pulled out of it before a booke & turned over the booke & in it was tables of letters & figures & he put his finger of a letter & a ſparke flew from it [illegible] And ſo it did to a great many letters & figures throughout the booke & ſo many ſparks flew from them & Uriel marked it downe on his hand And then a Vale drew over the white ſpectrum & Uriel turned to the other ſolliding glaſſe Roopt and there a ſpectrum in white tooke downe a viall & there was in it a cleare water and ſet it by & then it tooke downe 3 more vialls and there was liquid matter in them one of a ~~whitiſh~~ whitiſh Coulor & one of a greeniſh & one of a yellowiſh coulor & put them all together into one of the faſhion of an egg & there they ſeemed to be greeniſh & it ſeemed to be luted halfe way up the body of the bolt head & the matter ſeemed to be a little above it

Uriel ſaid ~~that~~ it is to be remembred that I once tould you that you ſhould make the great medicen or as call it ſton of the Hermetick ſophickers

I know Sr you cannot be inſenſible that the first m thereof or ☿ as they call it is not other wiſe but ſweet diſſolvent naturally reduceing ♂, ☿, ♀, ☾ mettells into permanent water & gradually one hath bin ſhewed forth heretofore which of ſome perſons on earth who make noe other there of but reduceing of Goulds into liquor

which they call potable & ſell the ſame for potable Gould to be medicinally adminiſtred to ſick & Indigent ~~[illegible]~~ people in health, the which I confeſs to be a most excellent medicen & very uſefull & Efficatious in Redreſſing most diſeaſes, diſtempers and other ſuch like grievances which bodies incident to, and afflicting the health ſtrength & vigor of man kinde ſuch is the Ignorance of many pretendedly learned in that ſcience that they know noe better uſe nor benifit there of, but I charge you not to ſlite it

But now I will reveale & ſhow forth unto you that which the world knoweth not & for the Eaſyneſs & meane thoughts of it, as I may call it a miracle by reaſon it is Collected & Carefully gathered up together diſſevered & ſhewed forth by the keepers of all ſecrets etc yet it may be alſo truly ſaid be Childrens play & womens labour as your ſophiarts of ould termed it, from whence we may determine that the wayes of truth are plaine and Eaſy

You ſhall take then of good aqua fortis ſo called & put thereinto of limels of Copper by little & little untill t be clearly diſſolved & when all is only diſſolved hat will diſſolve therein, then put the ſame into a Retort ffixing thereunto a Receiver & in ſand or aſhes ording to the Art or Custome thereof write a ſoft or lo heat diſtill over ye phlegme which about 3 houres nd may be done, then Change the Receiver ~~[illegible]~~ g the ſame with the weſſell diſtill over ye Remainder y fire by degrees to the higheſt & that all be come over forcs remaine as I have not ſeene it

this is a true dissoluent ☿ or menstruum as you well d
& observe that noe glass vessell will keepe the same
above 12 or between 12 & 18 howers it is so penetrating
therefore it should be shifted out of one into an othe
ler there you have the greatest arkanume on
Earth & Could not be reveled by nothing but my selfe
& though ye world should seeme to forsake you
yet ye mercies of ye highest will assuredly hereby
never forsake you but keepe you beyond me in Celestiall
glory & preserve you in safety maugre notwithstanding the greatest
of Infernall & Terrestiall malice that can attempt
to oppose you but I find I must withdraw I suppose
satterday next to be the day of action but monday
may serve ye terme one thing I must give you in
charge that you may not convene here at this
mistery without some offertory though but as one sin:
Crowne to the Glory & dignity of your actions wh
should of rite be one angell Crowned

87/8 March: 19: Monday; Present [redacted]
there is in the son Uriel, Gabriell, & in ye North
sollid Glass except is Raphiel & in ye of ye South is Li
and before ye son is Anael, and Anael seemeth plea
& saith Beloved in the highest Greeting unto you
Celestiall peace & frendship, which endeth in the
all Epoche and speedily beginneth in ye Ne
as hoped in the highest will be thrice happy
I have not much given me to show forth for
not in Charge untill dies Æpochæ which
ordered to be on ye 2d day of the next m

but then altered to ye 4th day of the same but after further
examination found it best befitting to be yet allso deferred
and now determined to be on the ninth day of the next
month by: Reason first that ye 7th day from this day
is Ternazing although not of force but as included in
ye preceding Epoche & the 2d day of next month as further
ine action the 4th of next month of preparation as fore
going the great Epoche & so as hoped in the highest
of blessed effects unto you & as for your offertories
herein is Consulted favorable unto you considering
our prudence & profession of Celestiall love & friend
shipp unto you first on this day 2ly on ye 26 day instant
3ly on the 2d of next month on these 3 dayes is one each day
only one Crowned Angell on ye 4th day of the next
nothing or any small voluntary matter what you will
& on the ninth day or dies Æpochæ 3 Angels Crowned
& so we shall pass on in such good order as shall not
burden you with any extreem but in order I say rather
unto your Deliverance And further entertaynment
of you hopes & trust in the highest therefore I would
on thursday to move to: ye Ardall orders and on sunday
move to Uriel & so ye next day you convene here
againe

we Sr there is noe danger of losing life it hath got a great
could & hath Chilled the spirits I have not more untill
I come againe untill ye 7th day

Monday March 26: 1688: Present [redacted]

There appeared before the Ston Ane & Lenanamael
And Lenanamael tooke his Leave is gon & Ane said
Sr. God be thanked wee have thus far Continued and
now hopefully driving in this Ultimate Jornary
into the habour of a blessed deliverance where short
you will land safely on shore & see your Enimies shipwracked
or foundered in the ocian of dispaire sinking
without hope or helpe of safety by chance or labour
by chance as meting with helpe or by labouring
buoying them selves up to keepe there sinking vessel
on float above water I doe Certainly Assure you
they are come into as bad if not worse Condition then
your selfe for you have nearly passed over those di
[illegible] that thay are but entring into wherinto thay will fa
and be thereby separated & consequently quite expo
sed, but thou shalt yet stand though at present or
as yet under some trubles & vexation afflicting
thy spirits but the outstretched Arme of divine Grace
will support thee & blesse thy Labours even beyond
thought to his glory & your owne Comfort
blessed be this day and thanked be the Highest
that wee have hereunto arived being the last terme
and entrance to a blessed Æpoche dedicated to the
Glory & service of the highest so that present action
must Cease I tell you not why for it is reserved
only this Sr I am willed to Advise you to act twice this
weeke in your Terrestiall operations and againe
on Sunday to Uriel and so come on againe here on
the 7th day & so one the 9th day from this present

which you must observe as a day of humilliation or
devotion not confining you to fast only from that which
hath lost life from six in the morning till three in the
afternone then you may Refresh your selves by faith
in divine Grace & mercy ~~[illegible]~~ beleiving the highest
will blesse you wherein wee also humbly beseeke him
for his owne sake y it gratious & mercifull
Cease

~~Aug~~ Aprill: 2d: 1688: [redacted]

There was a spectrum appeared before the ston & went away
3 times and came againe and it looked on me and smiled
& was very pleasant & said I trust you may be nearly
arrived at the port of good hopes of your long sought for
happiness for I see Morangrass hath set all the other foules
opposing your happiness & so carefully indeavoring your over
=throws at Great variance and strife quarelling on with
the other in words blows and threatning suites in law
strainge things and to be Admired, but I stopp & say noe more
thereof as yet, but there is great feare & likely to turne
to an ill effect, so, so, Sr what not sight yet in your Endeavours
of terrestiall operation I trow I heard you say soe, it seemeth
you acted therein twice only last weeke
well come on then you must Endeavour action therein also this weeke
thrice and on Sunday to Michaell & Uriel for the seaventh day
is your Epoche, but herewith remember that the 2d day
from this shalbe a holy humilliation and of pious devotion
unto you before the hiest from 6 in the morning till 3d after
none tomorrow at this place distinctly at 9 in the morning
or there abouts sitting untill 10 to Attend motion of action
& then to withdraw & after ~~at~~ 3 a clock Rejoyce & make
merry with thanksgiving the dutie I meane ~~is~~ your prayers

to god as usually & what voluntory offertory your please
I confess I must tell you it would be exceeding well if it be
as it was on the 7 d[illegible] since or as this day but you are left
at libertie unconfined therefore I shall not show forth the nessesary
or valluable Reasons for what I say thereof

April 4th: 1688: Weddensday ~~ffirst~~ [illegible]

blessed be the most high God whose mercies descendeth
by messengers of his grace to the weale & Comfort of his
servants humbly prostrate before him & beseeching
him in the spirituall Candor & faith of the soule wherein
we also his servants greet you well in Celestiall love
fear you mortallity because you see our action sably over
shadowed it signifies nothing of that but the office of Day
I should instance a Charge given unto me touching this gr
entrance of your Annuall Apoche I am commanded to inform
you Sr that beside your offertory allready injoyned there
should be a little fine Gold intertwined & conjunct thereto
or about 2 penny weight we sorrow to Charge you as y
but it is a band of misticall union or Consubstantiate
knitting together the solemn Effects of superiour Action
& conformation on inferiour ordinations making liberty
& participations it should have bin 4d weight but we ha
humbly metigation I say 4d weight because yours are two
I must confess it were better in two parts then one but
then you must be charged therewith where we sorrow for
but may not avoyd to inform you, but what we may beseech metigation
& superiour permission & so it is left wholly unto you at
your discretion wherein the God of all comfort & mercy
strengthen you both in Corporall and Animall vigour
& Joy of life Amen Halalujah

I will leave it for you at medicine to restore youthfullness
a Cure my youngest daughter

Aprill 9: 1688: Apoche [illegible]

Phaliah sum: & ex filijs filiorum, and am sent in place
of my Mother & other my Allies who even now were
present here but are withdrawne by superiour Command
to the Glory of the highest & the Comfort of his servants
Respecting this present time and Appointment of
succeeding actions,
indeed it is very well done of you
what was last promised is ready for you & somewhat
more of Considerable attempt
it is to be remembred yt it was once showed forth unto
you the name of a Certaine stone & of its vertues but no
more whereupon you were heard to say that sure
a thing was showed forth but no Resolution further
touching the use & practice thereof
you have the name of it in your records it hath bin
lately spoken of of some hermettick cabballicall sophisters
who untill this day knoweth not the full & true vertues
& operation thereof which are great & incomparable
& the which shall be revealed & showed forth unto you
you have it in these words amongst you a stone is found
of price that is not dear from whence the sophists draw
a flying fire it is a stone & yet said not a stone
where of there great & famous words & to say sooth
even of it selfe alone &c I say the name you have
but I must also withdraw for this day of action is of
Epocha unto you & of superiour order which we also
attend as to be given in Charge & so accordingly to be
administred as it shall please the highest and I will advise
you to esteeme and also make the remaining pt of this

day as a Jubile & Joy in sure hopes of your happiness
and happy deliverance from your sorrows & aflictions here
below but you must be removed hence on thursday morn
ing then is the time of renewing this Action being your
of action with your ~~ee~~ ordinary oratory as your weekly
observation for this day is of superiour Power & mediat
and not of you to be otherwise enjoined. but the 3 day after
you must withdraw & injoy your selfe for the heavens
smiles and the Earth must submit: pils of storax is good for
a Cough 10 gr or 12

Aprill:12:1688: ~~present~~

in the ston is Michael & Uriel & great brightness
beyond them, above the ston is Castor Zadkiel & Zede
before the ston is Ane Galwah & Maluadg
and in the Hollow Rocks there is two in dark in
a brownish Mist, and Ane Galwah & Malwadg went away
& a Spalian stood in place & said Come Come Sr
Cheare up and be comforted my Mother saith & also willed me
to show forth & declare unto you as you are truly beloved
in Celestiall friendship & Cominity, that all your temporalle
terrestiall trialls attended with those many sharp & severe
visitts menacing much fear and danger of trouble both
in spirits & Condition are now of us supposed believed
and Considered to be at a period & now is the boat or Pinn
puting forth to Receive you & bring you on shore the land
of Good hope and a resting Peace to the true Enjoyment
of plenary Comfort and felicity
the ston lately spoken of & standing on your rewards is called
lapis Pyrites it may be heard of at a Certaine place
12 where vitriol is made by art some 4 or 5 miles distant
from you Eastwards by the River side

---

the use & benifit whereof it is not ~~yet~~ fully given to me but you
shall have it very shortly likewise the promised medicen
for Restoring health & vigor to weake & decaying Nature
is not yet fully Compleated
Take of Angellica Roots 2 lb one Horse Radish of Rosmary
flowers 4 lb or more sage flowers bettony flowers and
Boradg flowers of each halfe a pound of liverwort ½ a
lb of the fresh leaves or flowers of Celondine and Baume
of each ¼ of lb or better all these must be shred & stampt
then put into a ~~pot~~ Glass body or earthen vessell well
Glased and mix or put therewith 7 or 8 lb weight
of Good sugar of 4d a lb full & fat white then shall be
closed up very secure from aire ~~[illegible]~~ & then set in fimo as
you call it or such like kind of heat for 90 dayes
& it will be mostly converted into liquor then open the
vessell & straine the liquor out & that liquor must be
circulated in the same sun or such like degree of heat 60
dayes then may the liquor & devide the same into 40 equall
parts or portions so that for the 40 days taking every
morning fasting one part or dose using some briske
gentell Exercise After it, forbearing salt rich gross
heavy meats during the time of its taking
lamb, veale, mutton, poultre it may be renewed once
in 7 yeares or 8 or 9 & keepe the body to an extreame
old Age herewith all it is also to be understood
that if at the same time you take 2 lb of broome flowers
& imbibe them in 6 lb of Good oulde well clensed oyle of
olive & keep the same in fimo or such like heat for the
space of 90 dayes in a Glass vessell closed up tight ~~wi~~
with then straine or press it forth and ad to this oyle ½ lb of
spurge & so keepe the same for use ✱

but here is a silence for 7 dayes & on the eight day which is the 20th instant then you must conveen here againe on Sunday morne Michael & Uriel for sight in the morning Sr doe you persevere & persist on your Course and as it was said you may expect it every minit

---

1688: Aprill: 20th: ~~[illegible]~~

There appeared a ~~[illegible]~~ turn and it looked smilingly on me, with a Crowne on its head, & it showed forth something Welcome Welcome be the convention of this day And thanked be the highest we are thus met well together as being the opening of this annuall Expect after a 7 days silence and observance of the blessed redemption of mankind from the severity of the Law & divine Justice for the breach thereof & other rebellious Crimes greatly offending a Loveing & Longsuffering God as manifested & showed in the Gospell of the great & ever blessed Messiah effectually unto ye Soules & Spirits of the [illegible] as true & faithfull beleivers elect by divine appointment and Grace unto mercy

blessed be this Apertio Portarum the entrance whereof also willbe the 5th or 6th day I can not well tell you which but you must Conveene here on the 5th day yt is wednesday next if action deferreth not by appearance that day, then you must conveen againe on the next for the knowledg thereof is not given untill the 5th day well come on then

* now then after the aforesd medicine is taken 40 dayes that the next day or two afterwards the body shallbe annoynted with this oyle for the space of 9 dayes all over and the 10th day to sweat with spirits or wash the body all over with spirits as spirits of wine and thus may the body of man be kept renovated & restored by the use thereof once in 7, 8, or 9 yeares in a full vigor youthfullness & health to an extreem Age

I hope in the highest with you that his paternall mercies will succeedingly extend bountifully unto your Comfort & releise by such meanes as thereunto are appoynted which in his great and abundant mercy give & grant unto you for his owne sake that is almighty if you can dispence with it one weeke it will doe well, I meet you againe on the 5th day to your Comfort

---

1688: Aprill: 25: ~~[illegible]~~ as

There Appeared Chariah

this is an Example of the Lapis Pyrites whose nature is to ~~be~~ dessolved & to desolve, & it looked towards me & said after the action we may take it away moving the ston, we are now seeking to ~~[illegible]~~ promote your Assistance as nere as we can come the Earth, and those Inferior Ellementary Mediums appoynted for terrestiall operations at 7 a clock & at 2 a Clock to move the Terrestiall orders [illegible] and forgit not Sundays action & conveene here to action on Munday Morning

so you have done well, we trust God will give you sight for Certaine I am, you have had & will have appearance God will enable you, and we humbly ~~pray~~ pray therewithall to bless and prosper you with Comfort, Amen Cease

Aprill: 30th 1688: [illegible]

There appeared Levanael before the son
and there is Michael Uriell and Gabriel in the ston
and it is Orphanael over the ston
what is it that so much unsatisfieth you stay a little
& let me also examine with you,
the word is Cataputia
halas fear not that you are entred into the hopes of your
desires and even just setting your foot on shore for I doe
aver through grace & mercy in the highest wherein lyeth
the hopes and trust of the whole Creation that you shall
obtaine (though so much Remisnesse dismayeth you,
it may well be for those to resist you that setteth heaven
itselfe at defiance) but Conquest is obtained and triumphed by patience
well then Come on I will you to proceed what you can
in your operations untill the 3 days & then you shall
operate here
I tell you Sr what you may doe first you take the Angellica
rootes and the Rosemary buds and tops and beat them
together into a Conserve with sugar and take the quantitie of a walnut first in the morning & last at night a
a little less then a walnut you shall have ye amendment
of your words & other promised contentments as superiour
Power shall please to give place & permission
Question not that or ought else that shall be a meane
to make you happy I well know what hath bin promised and I also as well know it wilbe as surely
accomplished although we touch not the doings nor dealings of the Earth for the count whereof those many
different & troublesome evills & most grievous occupations

are frequent amongst mankind, & because the Evill powers
of darkness & those others, of the more inferiour & grosser
ptes of the Ellementall Regions partaking of the terrestial
nature & acting with the powers thereof have permission
to vex people with severall Temptations genuinely or
indeed rather Contendingly perswading them to Credulity
of wrong though upon their owne frailties which is the
Cause of remisness & slowness naturally of their Readiness
or willingnesse to be or doe good for mankind in
their respective offices though appointed of the highest
as mediums in their places to doe that good office when
moved and called thereunto as the necessity of Cause require
stand ye therefore stedfast and be constant in your hopes
and faith in the highest who without doubt will give you
the victory, mercifully defend you & graciously preserve you
in your Conduct to the desired ends of those injoyments
that shall make you truly happy which the most high God
grant & bless you with all for his owne sake that is
bountifull in all his mercies Amen Hallelujah
if you meete here at 8 a clock your opinion is well of that matter
on thursday

May: 3d: 1688:
your sayings are heard & I say as you say that what you say
is true & what then I pray you, & were it given to me to
Controvert with you I could but convince you that our sayings
are also of truth & shall prove undeniable
Sr the point of remisness and slowness in that nature hath bin
already discoursed, I still justify the promise of your good success
in your Terrestiall operations therefore Cease not desist by reason
of any discouragement I say not to give you the reasons thereof

for whas the effects are swift though Slowly & slow in their
progress & proceeding but comes in a moment and as ~~soon~~
fulfilleth its office   when you have done here proceed at home
and trust to mercy for your success
he is a false busy fellow but shall doe thee noe hurt
the Cause of mans offence doth alter the words so much that we cannot
behould it without trembling
let you trust be in your God who never forsaketh them that
trust in him

May: 10th: 1688: Present Ashly

Peace be to you verily Sr your sayings and speeches are
heard even at the same of your speaking signifying that your
wrecked hopes wanteth a Pilot to guide & set you on Shore
what not medium to lend a lift on shore great oppress
well happy must & shall be found for your arrivall
since divine providence hath delivered you thus far
in a Perilous viage to an hopefull port doubtless he
will mercifully admit of an happy expectation, be not
yet dismaid I will now speake parabollically unto you
A certaine man zealous in Religious piety & Charity gave
liberally to the priesthood the Church & the poor expecting
the reward of a 3 fould increase by divine providence
in lou thereof as by the doctrine of the Preisthood was
preached and evinced as the showed forth by God his
owne word dayly in their sinagogues, he being a bountifull
benefactor liberally gave all he had away saving only
two shickles of silver which he kept for a supply
in time of necessity or such needfull occasions & finding
not returne answerable to expectation answerable to
the ministry as the Preisthood taught fell into despair

blaming them exceedingly cavilling much at the word of God 140
saying whosoever shall take God his word or guidance or
promise for mercy therein a Pledg for his estate might 146
surely perish or come to naught for any helpe that he could
find or hope thereof at length being enraged through ~~great~~
great fear of poverty passionately Resolves to goe up to the
holy Citty and make his his complaint to the high Preist
that by the ministry of the Preisthood preaching the promise
of God revealed that who so ever gave liberally
to such good & pious uses as thereby should be commanded or
set forth, should have returne from God in his abundant
mercy of a 3 foold reward he had observed & fully perform
ed according to the prescript rules of their Ministry untill
he had given all away that he had saving only two
sheckles of silver which now served him to goe this jorney
fearing he should want therein which he thought he might
doe if he had not wherewith all to supply the Charge of
his journey, notwithstanding the word or Promise of God
well taking up his two sheckles of silver Resolveth his
Pilgrimage and at some little distance ere he arrived at the
holy Citty met on the way two men at much difference in
great Contention earnestly quarrelling one with the other
the our Traviller seriously beholding, demands the occasion
of their quarrell who replied to him saying they had
found a Jewell or Precious ston which as they knew not
the vallew or the worth there of so the knew not how to
devide the same neither could they breake it, whereby
they might partake or give each the other an equall share
thereof then saith our traviller what is the Jewill or
this pretious ston wot,

- ~~aine~~ which they produced and he seing the same thought
he could not loss much thereby if he bought it saide unto them
see you here sirs here are two shillings of silver on for
each of you which I trow may be good Purchis unto
you for this ston and a meane of dividing the same equall
=y between you & so put a period to your difference at which
they were contented & so parted going each others on there
way Now behould when our traveller cometh into the
Citty goeth to a Jowelers shop asking the master thereof
if he knew that ston and the vallew thereof who Answered
ye but saide he could not purchase it for it was worth
more then he had to by it & and withall tould him that
if he went up unto the high Preist he might certainly purchase
or by the same of him at his full vallew for that he had
• heard that such a ston was lost out of his ephod, who then
accordingly his former Resolution being hereby exceedingly
strengthened and as it were redoubled, goes with undaunt
=ed Courage to the high Preist and appearing in his Presence
maketh first his Compaint against the ministry of the Preist
=hood exclaiming against their docking the word & Promise
of God which they preached & how his Great beleife therein
and his bountifull liberallity had bin his downfall whereby
he was Reduced to great Poverty & therefore beleived
that the word and Promise of God was not true and that he
could noe longer put faith or trust therein wishing he had not
bin so liberall in Lending to the Lord or his word or intrusti
to his promise for that he did see no fruites come thereof nor
any thing like to turne to his benifit thereby and more to the
like purpose of great dispare whereat the high Preist being
marvelous astonished to heare his desperate blasfemy & standing

mute thereat, in which meane ~~wit~~ while our traveller
showed him this pretious ston asking him to buy the same
whereby he might supply & releive his wants as a meane
to his future livelyhood, the high Preist seing the same and
well knowing it to be the same ston that was missing in the
ephod, said he would buy the same and the high Preist also
well knowing the fellow knew not the vallew thereof very
wisely & worthily Answered the vallew thereof according to
the word of God in Greater measure by far then could be
expected, the which he did on this wise first our high Preist
demands what he had liberally lent to the lord on his word and
promise, who tould him 2£ the which sume our high Preist
tribled according to the word as our traveller alledged and
asked him if that would satisfie him, who ~~[illegible]~~ Answered
ye ~~[illegible]~~ very well but knowing yt amounted not to the vallew of
the ston gave him againe the like sume which the high Preist
finding not to reach the full vallew of the ston gave him a like third
some as before at which our traveller being transported fell
on his knees pretending great thanks to God and the high Preist
for so great and miraculous a mercy, where at the high Preist
behoulding the same gave him a good box on the ear even almost
fellen him to the Earth and also delivered him to his servants
to be stripped & whipped saying afterwards unto, him behould
thou blasfemour thou hast received the full ~~[illegible]~~ vallew of thy
ston and thrice more ye 3 times thrice more then the single
vallew of thy estate tribled which punishment now inflicted
on the is justly due unto the for offering or daring to dispaire
of gods mercy goe to the temple & make your Attonement with God
& beware you dispaire noe more
& pray god to strengthen your faith & uphould your hopes in him
which only keepeth you from sinking into desperation &c-

May:15:1688: [illegible]

there appeared

To Mr R Ka Sr Such an other Attempt may possibly set the on shore
I perceive the streem runnith hard downe the Currant of
the harbour, Well though it be painfull striving against
the streame yet through mercy, and Good assistance,
a yaul will make its way up, feare it not, neither
faint in your Attempts, but what shall I say, since I
perceive not Error, nor neglect, in place persevere
& persist on I speake to you both with undaunted and
unbiased Resolution
I the Name of the high[est] raise up your spirits for god is with
you & his mercies preserve you

on monday morning got to the interiour mistery

There appeared one with a Turbit on & it looked full on me
& smiled it hath short locks & curled it hath a scale on its
turbet before & it hath a brest plate that is square
and hath in it stone & meddals & figures, and now it looks
wishfully about it; it begins to looks angerly & frowned
and it showes out something

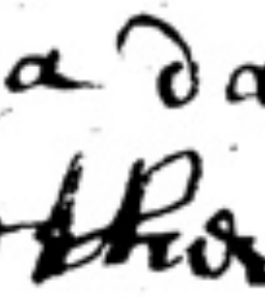
I am not severe with you Sirs
nomen est meus afflalilah and your friend I am one of the
dignified spirits of the dire under Raagiod under the
banner of gaiol; though what still adverse and obstinate
move not from a place till I warne you
question not your sight sir ~~and~~ I am caring for you
Sr I would advise you to feare and withdraw for I am ingaged
with a Rebellious Crew that must be Reduced in which conflict
may Chancely happen some turbulence or malitious blight
which humane weakness easy withstandeth not

~~May~~ May 21th 1688: ~~[illegible]~~

There appeared in the ston Levanaell & Saffaliah & there appeared before them a Great many in straing shapes and they are in great awe before them, and now they are all gon Levanaell said move not and they were in a great light in the ston

And there appeared something before the ston and it smiled very much; and looked on Mr R. and said feare not here meaning his last Action, And it looked on me and smiled very much. So, So. Sr I see your thoughts, disturb not your spiritt least you wrong your Constitution too much I see thou hast two Daughters, the Eldest whereof is perverse & obstin of temper accompanied with a disdainfull pride but the young is much better more lenitive & serene of temper but flexible & easy of perswation, is of dangerous consequence to our purpose to me: if the pleasure of the highest wilbe anoth that benifit of sight be Comforted he hath not lost ye: neither will you be lost in distresse you have 3 dayes now insuing wherein make what good use of action you can with Conveniente and on ye 4th day at 9 in the morning or sone after you shall come here againe on friday I hope you will have some Comfortable success the blessing & peace of the highest fill your hopes with glorious success

May 25: 1688: ~~[illegible]~~

There appeared 3 before the ston Ga, za, vaa,
in the sollid ~~crost~~ next me is Uriel and hath a splendid Star on its ~~[illegible]~~ crest and a shaddow like lying by it
And in the other sollid glass crost is Levanaell
and and an other shaddow like lying
And A great way in the ston is a golden vaile and on it a fiery Cherrub with a Great light behind it
And before it is, 9 Royll formes or hirarchies
And the ston is in mighty Glory
And Uriel looked pleasantly on me and then looked on the ston
And there is severall flyes seemes to pass & repass from ye hollow crosts
And za seemes to show forth somewhat and za hath in its hands an equilaterall triangle in it is a + in the midde with a dash cross it  & in the uper Corner a 3 & in the other two Corners a 4 & a 5:

It is said in the invocation referred unto this day that our Great Lord and Master even ye most high & only God made all Animall Creatures moving upon the Earth and also man as on this day so then it followeth that all things were Created for ye use & preservation of man kind and man for the service honour & Glory of his God, which principle let us stand fast by, I find it hath bin said the last time of your terrestiall invocation & operation here and also at the other terrestiall Mistery that in the appearance of that time there of saffaliah, that you were then Advised on a suddaine to cease action or any further proceeding in that operation then present, the reason whereof was that as it hath bin heretofore showed forth spesifying that Aeriall & Terrestiall spirits & spirituall Powers

who are conjunctly by Nature both good & evill
mostly willing to serve & obey & yet often at other times
are againe very Adverse & obstinate to ye welfaire & good
of man kind the which indeed is but Naturall to ye medi-
of those Elements   well then Sr Come on
I find it hath bin showed forth unto you that you are laborin
hard Attempting safe Arivall into your expected harbor
of Peace rest & Restoration to Glorify your God in your happy
deliverance from those many foule & dangerous difficul-
ties with great hassard you have hether to passed through
and I find by what medium had Charge of your Condect
have also strove against ye storme which Infested ye
same earnestly to move saying what is there yet noe
meane to send us help with a lift on shore, from which
earnest ejaculation penetrating divine Clemency hath
now moved mercy unto your Assistance as appeareth at
this day   understand ye then
what by office I am Commanded to show forth it doth designe
its figure ye one is of ye Godhead and Independent in it selfe
not more of that, now to ye 3 this is the number of the
trinity and is confirmed in all things by vertue whereof
the devine power of the sacred spirit is every where
present, to ye 4: it hath an Epitome on ye 3 this Compacteth
onely ye Creation where in all thing live & move & have
there being both phisically and Metaphisically in ye Element-
-ry sence of all things the figure of 5 is the number of mata
of which they are all composed or made even from the pur
elementated hylick and so unto Mortification, from
whence proceedeth the end of tribulation and entrance into
blessed happiness both temporall & eternall

3, 4, 5. makes 12 and 12 days reacheth ye 8th day of ye

next month with you in which time just so many 150 ~~147~~
Crowned Angells should of right be offered at this mister
as ye Consummate end or finall Period of all your terres
triall troubles and the first day of the next month with
you shallbe a day of humiliation from 6 of ye Clock in ye
morning untill 3 after none and to refresh your selves with
thanksgiven   on ye 10th day shall be a day wholly
of thanksgiving for ye 11th day is the tropicall solstice
and A Glorious entrance into a blessed a happy deliverance
keepe your constant motives to Michaell & Uriel as accustom
and Action when at lasure
weddensday ye 30th instant at usuall time
The blessing of ye most high God in ye unity of ye
most sacred trinity Comfort your soules in his Peace
& give you temporall rest in your spirits and All terrestriall
happiness in the helth of your Corporall Constitution and
give you the mercyfull Enjoyment of all Comforts
Amen Hallalujah

May 30: 1688 [illegible]

There appeared A fiery Appearance over ye ston there
is ~~the~~ testimony in ye top of the ston there is a bright
star in the Center of the ston & from that star Ascends
a Ray of Light up into ye sollar body or testimony
& of ~~each~~ side of ye star is Uriel & Raphiel & beyond
them is A Riall vaile with a fiery Character on it
which seemeth to be a great way off
the is a [illegible] before ye ston it is Emanuell & it he smileth
verily Sr I commend you & indeed I commend your elaborate paines
& zealous industry in your sullunar operations persevere in
your proceedings, they will, they must Comply, do not conceive
nor Apprehend the vigor of your spirits to lessen or impare

through faintnesse or seeming weakness of the body but
take Courage unto you & implore the grace & mercy of the
highest for success I speake Sr as I may say unto you both
and accordingly your indeavours & observances answerable
to received instructions There is a time of silence at this
mystery which beginneth the 2d day at 3 a clock in the
afternoone & endeth on Tuesday sun setting and then
you may convene here againe on Wednesday
I would have you goe to the other mystery & make one
Call to day for I know Saffaliah to be present & your
intentions but let it be 4 a clock ~~fist~~ first
at the inferiour mystery
There appeared Saffaliah & it smiles Good Srs some present
attempts of Proceedings here is a present Conflict
fear not what Power can be against you

June 6th: 1688: ~~Aft~~ Am

Harmadiah of the order of Archangells servient of the midle
Order, It seemeth Srs you have delayed in not fulfilling
what of right you should have observed causing Consterna
& severity in present Actions the 2d day from hence is dies
Apertio ve or opining of Action & then mercifull effects
there of the 4th day is a day of thanks-given 5th day
is the tropicall solstice whence Cardinall Actions
Commenceth if you delays of enjoyned Dutie depriveth you
not of promised mercy, I came not hether at this time
as to action of the time as the last of a sistome but
only as sent by superiour Power to informe you
as to what the necessity of those present times
for the Advancement & benifit of future Actions
requireth and then I crave not more Extreames

will truble you untill you have full deliverance
of all trubles I have stayed to Long I have delivered
what I was commanded for honour & Glory of your
God, be chearfull in spirit & be not dismaid although
the evills of the earth thus nearly hath surrounded
you for his providence can Lead you through a sea
of truble & deliver you from the bonds of sorrows
& cares which we humbly beg & beseeche of him for
his owne sake who is gracious & mercifull
the day from this time it is 4 Crowned Angells
I heare your necessity
Lett me advise you Srs ij 2 of the former mentioned
offertory might be first presented
well Sr Be of good Cheare as I said before god will not
forsake ye nor suffer the to sink in dispaire
therefore say be chearfull for you will have deliverance
through the Inestable grace & mercy of your God
if occasion requireth or oportunity serveth you may
convene here on the 2d day

June .11. 1688: Ammael

There is a spectu before in the ston it is Lonanael
thanked be god who in his great mercy hath preserved
you to the begining of this day; and we pray to defend
you in the same from all evils that you fall into noe
sinn or happen into any Danger but support you in
Righteousness before him evermore Amen Hallelujah
this is a Cardinall Quadrannall Day. the action is to morrow
therefore withdraw & glorifie god be Cheerfull &
glorifie your God who is will be mercifull to all his

servants that trust in him

June 12: 1688

There Appeared Madimiel before the ston & madimiel Beckned
& Called and Semuiel & Saffaliah came to it
and And ~~[illegible]~~ & 3 more in the North Corner & Faleah & 4 more
in the South Corner that is 3 A & 5. & Madimi said some
thing to Samuiel & Saffaliah & they went away
& Michael & Uriel did obedience every way & went into the
Viall vale & there came a great flash from the Cherub
that is over the Viall vaile & it filled the ston with
brightness, and two flashes come out of the ston & filled
the 2 Corners of each side the ston of a lunar brightness
& Madimiel is a speaking to the spectrums in the hollow
Corners, and they did Curtesy to Madimiel & they were covered
over with brightness, & Madimiel said
All honour & Glory be unto the highest & his Grace & mercy
unto his servants on Earth
Good brethren in Celestiall Love I now say unto you
as in the Appearance of action this day doth ~~[illegible]~~ evidently
Aver for behould first the finger directing & Conducting
& Celestiall Light Illuminating and ~~[illegible]~~ opening the
Eyes of tenderness to the visibly testimony of promised
mercy, unto whom the first act of this offertory is omitted
& by office disposed unto your Comforts & benifits of promis
ed mercies things not seen or Commune with your selves
that your God hath forsaken you, no: S.rs as the stable
Rock of your faith hath bin fixed on him & the servants
of you hopes wholy in him he will yet Assuredly lift you

you up from amidst your Captivities & breake your bonds
a sunder & Cast them from you, & free you from the
violence of blustring stormes of insulting Arogance &
plant you safely in the blessed Rest & Seate of
Celosiriah, beleive me S.r that we or some of us, as mediums
of Celestiall friendship, and as by office given are many
& oftentimes more nere unto you then you Conceive
or can know & therefore it given nextly unto the first
order of this action first. 3. as in order to terrestiall
operations by Assistance nextly 4 as unto the ~~[illegible]~~ effects
in proceeding 3ly 5 as to, the end obtaining the fruition
& benifits thereof the mistery whereof I heare declare
by Reson you so much Admired these numbers were
showed forth in the action of the late comanded offertory
in the meditation where of you may affirme untill the
20 or 21 days to this month by Reason we heare of your
Complaint but God will Provide for you & I show forth
so much the Father unto you by Reson the 24 day beginds
your entrance into the light of mercy wherein you will
make good progress untill the 15 day of the next month
is 21 dayes though but 12 is mentioned unto you
the other 9 on triple time are superior & Comanding
& the 12 passive & obaying I have showed forth the mistery
of this Action, this day sevenn night or next Tuesday

1688: June: 19th ~~[illegible]~~

There appeared in the ston Michaell & Uriel &
before them is Zaluah & before the ston is Madimiel
there in the hollow [illegible] two like humaine spirits
and there is two in Angellicall formes with them &
great number of spiritts semingly to attend them
And the Angellicall spiritt next me is Sanniell
& that of the other side is Saffaliah but what that other
are as yet we know not
if the most high God looketh downe upon ye earth & visiteth
his servants with many sharpe trialls let them not therefore
Continue or fear much less conclude yt god hath forsaken
them or deserted them in the midst of adversity –
least such blasfemy should greatly offend & obstruct mercy
when Elisha dispaired & complained unto Elias, when
he beheld the Ennimies of Gods Chosen people were much more
numerous then they whereby in humaine Imagination
the lesser number must be overcome & distroyed by the
greater whereat holy Elias lifted up his spirit unto heaven
and prayed that God would be pleased to open the eies of
Elisha see as he might see & behould the salvation
of his god & when he had blessed him the Elisha looked
up & beheld themselves & their people Encompassed
with legions of Angells, who then with great zeale
glorified god & beheld the distruction of his enimies
what then is Impossible to the great god, who is it then
that offereth to dispaire of his and be giltless of manifest
offence therefore beware for deliverance commeth in a
moment unto all his servants the Morodi, who may
be under the trials of tribulation & oppressed in spirit

by triumphing malice, alas: a meere bubill a sone falling
as Rising you two shall convene here at 8 a Clock the
2d day in the morning come hether to this mistery & say
the first part of your prayers here, and then goe to the
other & pray to God that he would dignify us with sight
to see those sublunar Ellementall Power & have the
benifit of suffrage in those operations

keepe your duties to your god your love to his servants
and obay the Comands injoyned you, and ye also shall
behould the salvation of your God which we humbly
beseech him for his owne Glory who only is to be
worshipped in the unity of the blessed trenity Amen
Halalujah

---

thursday June 21th: 1688:

Passion A me how Greatly doe I sorrow to hear your
moans and see the breath of comand likely to be
espetially in this so very Considerable Interim of time
as from the 18th day of this instant month untill the 25
of the same, now I yet further informe you
I see you have performed an Orison on purpose for your
~~[illegible]~~ operation, you shall repaire to the [illegible] Mistery
in your vestments it is now such atime for the purpose
of those operations which commenced as I said the 18 instant
and houldeth in time & effect & so untill the 20th of the
next month with you, you must carry your utmost hope
with you I say and also affirme unto you that such a
hopefull time of deliverance answerable to your Indevoring
operations is not of any mortall man to be conceived
and there was the Numeration of time & order collected

and the offertory thereof comanded was afterwards
Remitted unto the 2/3 pts thereof and now from your
Allegation it is very likely quite to fall which I tell you
Sir may not be as the necessity thereof at this time
Required: my Mother saith from superiour powers that
there may be Remission partly of that also but that there
must the last Number of the 3 & one of the 2 with is
5 & and one made the Number 6 and many Crowned
Angels must of necessity be offered and of Right as on this
present day but you are favoured untill the 25 day by
Reason it was said that your god had not forsaken you
for he sendeth mediums accordingly correspondent
unto your assistance and therefore doe you enter this day
at the other mistery in order to a formall proceedings
in that your operation whose effects we humbly beseech
our God & your God to blesse you with that happy success
as may give you ease of your labours settle you in peace
and Rejoyce in your happyness Amen
fear not for Heaven is your friend & the Earth is your ~~ser~~
servant

at the Interior Mistery

Samaeel saith So. Sr now you looke like beholder of the
Elementall orders, I goe, but not to orders, only passe away
untill you have moved this your operation
not very Sr I see you to be elaborate paines & those orders
fear & trimble before you when they behold the seales of
your Creations by Reason there is a Ray or beame shining
forth on the presence of the Mediate power dignifying
your soules & spirits being inherent therein as you are

said to be the temple of your God
you have don very well Sr though you ~~did~~ behold not the
sight of a willing unwilinesse yet there is manifest Assurance
testimonially of an opening & extending thereof unto
visible personall & Corporall formes
I am Comanded Sr to advise & tell you let your progress
herein be on the 22 day instant as it was on the 20th
and on the 23 day as on the 22 and at night from 11 to 2
and on the 24th day in the morne from 4 to 7
and I beseech you both that offertory Comanded at the
supream Mistery as its now stated unto 6 Crowned angells
only may be observed with the time prefixed for I
I will observe the great Mistery there of which is not
neither can be knowne of you or any one verily Sr
you will have great Labour but Comfort you selfe with
hopes of mercy wherewith I humbly beseech the hiest
to blesse you

June: 25: 1688: off ~~[illegible]~~ [illegible]
the 4th day in the morning

June 29: [illegible]88: friday ~~[illegible]~~
there appeared two in the stone Mathael & Uriel
& two in each Sollid glasse Recept & two before ~~in~~ the stone
& there ascended up a Curious flame out of the Center
into the testimony, and Saffaliah & Samaliel were before
the [illegible] and Caluah was in the Sollid glasse Recept
next me & one more & one was in the other
the success the London the president Mary all in Company
but with a vexatious viage & a troublesome & crosse passage
they have not un lately offered since the expired time
of the former motion made thereof but further a
account will be had in 17 or 18 dayes or I may shew

forth more in 8 dayes

I am comanded to keepe my action on sunday morne: Repaire to the other mistery & make invocation ouer there is yet left a little assumed power to withstand you which verily is but little and finding Contradiction to Comply causeth obstinacy & be so much the more, let not that in any wise dismay you, noe, noe, persevere & persist for through Grace and mercy in the hiest, upon these your operations unto you. your happy successe I trow is not to be feared, Tuesday next is day of action well, well, I trust good sight is at hand wherewith I beseech the hiest to support you

---

July 3d: 1688:

there appeared then in the ston Michaell Uriel & Saluah they are very pleasant and smiles on upon ye other, and Madimiel is before the ston and looked on me & smiled even to a laughter and then turned to the ston and there is white vailes to the Recept of each side the ston & madimiel hath respect to them

concerning the ship
there was some difference with the mariners & she went to persia
about the 18 or 20 of this month you may here somethi
they are put to some streights
but I am willed to advise you to persevere in your other operations, our offices at this mistery being at present witheld yet through grace & mercy in the hiest extendeth to your assistance otherwise then is here to be declared repare to the other place fitted for that

purpose and proceed as before on the last day of action and then you have other two dayes also wherein to succe ed the whole earnestly [illegible] and the 3d day I meet you here againe for you must be restored unto peace by an happy deliverance from the ~~malitious~~ bondage of your Malitious Enimies

at the Exterior mistery

I verely say Sr I speake unto you that noe mortall wight living on Earth can or doth invocate or move in spirituall operations so vigorusly & so powerfully both in spirit & utterance so naturally simbolising with this subject like as unto your selfe which not only speaketh but also approveth you to be naturally indowed & learned herein & yet it seemeth as you declare your apprehention reacheth not the sight & understanding of spirituall appearances by the outward signes only & swiftnesse in passing away It is true it is variously to be construed of those who can not judge of it as through great ~~doubt~~ doubts seated in the minds and opinion of Ignorance and unaquainted herewith

---

July: 6: 1688:

there appeared Salwah in the ston & Madimiel out of it & before the ston and madimi called Samaiel & he came into the follow Glass receipt in the North side of the ston & then called Sammiel & it came into the south side of the ston
Be ye blessed in the hiest & confirmed in his Grace & mercy
Amen Hallelujah
my mother giveth you visit and hath brought her name with her the picture whereof is also at hand but Sr
To Mr R: it was showed forth unto you the Methode of

dealing with externall appearances or signes only of true & personall appearance of which I trow as mine Allies informeth me you have many & various of sundry formes & not some appearing but as switly passing away with great Celerity I informed you to gather up together the sense of your invocations from the Imperiall Power of the west unto the King of the North West mansion thereof unto unto the rest successively and to Charge command & Constraine them to open & extend and also to turne & Convert those Misticall signes in reale, true, personall & Corporall bodies in their forme & shape as you shall thereby mettly appoynt

it is admirable that sight is yet wanting with you considering many of the like signes manie times showeth before you but then if we consult the swiftness of their motion & the want of a Constant sight & swiftly also passing away may be some oversight, my mother is friendly unto you herein

To J R

Thou hast a good Gift in the Judiciall part of this proceeding, and in sooth, Orator sufficient enough

It is very well Sirs though divine grace with you in the action of this day it is now time to goe to the other operation after the same method as before

Monday here on tuesday morning

July: 10th: 1688: xxxiii

There appeared Madimi & it seemeth to call on some body & there came 2 more so there is 3 on the stone

it seemeth Sir you press ernestly on in your operations wherein you are commendable those orders seemes putteth you unto the extremity

well well Sir be of good couradge & persist on you have two hopefull days now ensuing in the rest your intended operations there is some finds gon before you ready to Command attending to success Assined Conveyance according to prescription, yea I say according to success by reason their stubbornesse unwillingly parteth what they so dearly affect as hath bin said and so likewise are as unwillingly brought to Compliance notwithstanding your soe forceable Constraints but proceed, & supply your selfe with good refreshment to support your spirits for you live to sparingly which is the only reason that so oppresseth in body when urged on any extreame goe the on thy Course & fear not the rest in these effect I could say more unto you but cannot dispense with time for I am recalled be of good cheere I will meet you againe on the 3 day I will see if I am helpe for you, I have heard you Complaine some time since but now care shall Consulted for you, your troubles are surveyed & redress therein Considered be of good comfort wherewith the mercies of the hiest blesse & conforme you amen

July 13:1688: ♀
there appeared Saffaliah and it smiled on us both
and it spoake to Mr R you have moved Constrained and
much disturbed those rized Power in the Action & Invocation of the Ellemental Opperations, Sr I have heard
you Resolved & in the name of th' est pursue them, there
is neither of you forsaken I trow you will have success
according to your hopes — appeare here on monday morning

July:16:1688 ☽
I seeme not otherwise then what I am for I am moved
with sorrow & also with pitty for your weakness and
dispaire yet not withstanding, I must greet you in
ffraternall vissit & Celestiall love I touch not the
Action of this day not being Comitted to my office
& my sister Madimiel is of other power in Charge,
Comitted and Commanded by Superiour Order
but mine other Allies mought hither to supply
assistance touching your Operations & affaires now
in a full Charge of Progression & Prosecution move
not: and two aforesaid stay a while and they went
~~went~~ away & left a star in the place
& there appeared Saffaliah and Samariel
your present Comand in Charge also with us is to proceed
& persevere in the Actions of ye Ellementall Opperation
in verity our ~~brother~~ brother Lanael was much
to heare your distresse & were it the nature of Celestiall
Powers to be froward might have retained much
Anger thereby with you but thanks be the highest

Celestiall Natures differeth: that terrestiall Passion ~~104~~
dwelleth not with us therefore submit not your thoughts
to misapplying what you may be only mistaken in 157
for want of better Judgment or of a Right understanding
I declare unto you Sr, that those Elementall Powers
doe follow you up & downe, the Power of your
Invocations and Zeale and much moveth them
but their adverse obstinacy to the service of mankind
as yet a little withholdeth there obedience to sight
of appearance but yet let not that dismaie you
to me Come on Sr I am willed to goe & continue with you
and you are to proceed on in your operations as you
can you have 3 dayes which in verity wee also
hope with you will effect your labors & set you safe
on shore, which the mercies of the highest blesse &
confirme unto you & on the 4th day repaire hither
againe that is on friday. Sr you are promised help
for your Rupture

~~the~~ July 20:1688: ♀
There appeared a spirit it is Saffaliah
I stood by you Sr on Weddensday I tell you Sr your Invocations as you rehearse them are forceably & powerfully
Constraining which vigorously moveth them & causeth
them to be so rigorous and Rushing in in there Appearance
and with turbulence & boystrous fury but they render
not harme, but only being disturbed as they are
Constrained to Appearance by Reason they are Naturally
unwilling to be forceably moved thereunto
but I command & Charge you to persevere & proceed

I will tell you Sr that you are dignified in the ſacred
Spirit of the highest as being inherent in you
I proue it thus, the word of god euery where Affirme
th, that his ſeruant Moses and all the Profits mentioned
in the old Testament & the Apostles in the New,
besides the arthipatri in the ould time before them
as peculiar vessels of God his honor and Glory
were Imediatly inſpired by diuine Inspiration
from the ſacred Spirit of the highest in the unity of
the blessed Trinity, which you must grant and allow of,
well then they preached the truth of God his word as they
were inſpired & commanded of which I shall giue you
an Instance, Paull a ſeruant of God and Administrator
of the Gospell of the great Messiah Christ Jesus
saith unto all the Mosodi, true & faithfull beleiuers
Elect through diuine grace into mercy of which
you also truly are expressly in this text, ye are the
Temple of God now then from hence is drawne
this Inference of undoubted verities & undeniable truth
that the Spirit of God is not only inherent but alwaies
present in his temple where his Glory dwelleth
in the Sanctu Sanctorum of the Immortall Soules & Spirits
of his Elect & true Mozedi thereby Conforming them
in the dignification of that Power which through faith
Patience & Perseuerance ouercometh Conquereth & Command
=eth all things I say unto you againe that you shall yet
stand though I heard you talke of many and these m
any great Impossibillities which indeed is confessed to be
greatly feared but my Charge is to informe you that
you are to proceed in your operations

for there is noe Action descendeth untill tuesday

July 24:1688: —

The appeared Madimiel and it smiled on me
and then came Saffaliah to it, and they discoursed together
I know Sr you haue orders to proceed in your Terrestiall
operations, which although we come not here yet considering
my Charge there with Attend you I will better Aduise
you then you haue taken in your owne Apprehention
you haue now two ensuing dayes of notable obseruance
and Great Action there
the first where of is from 9 to eleauen to Cooke
in the Afternoon from one to art to 4
and so on thursday if I can
I must needs tell you Sr being willed so to doe that you are
a little to Remiss & short by $\frac{1}{3}$ part of your weekly oratory
& make inuocation as Accustomarily
if you heare any Noyse take noe notice of it
for that is a signe of good unto you
and now I tell you truly Sr I Ide trust that the one of
them will Answere to your expected Comfort
this one of the 3 dayes wednesday thursday or Saturday
make Action at home

July 27 :1688: —

the appeared a fine Spirit & it said, stay a while
and Saffaliah came & said So Sr ye were hastly driving
on to your Iorneys end, but it seemeth you were way
laid by some euill theifes & Robbers who Attempted
to strip the of health for some time but I Chancely espying
them being in obscure there of interposed by stepping in
betweene the rigor of their furious Surprisall

but God be thanked that you are now here [illegible] make entrance on your operation at 3 afternoone I will meet you there

be Cheerfull Sr I assure you nothing wanting unto your assistance so neare as by Nature order & office wee can move to touch at terrestial operations & if you can with conveniency make present hast to operation at your owne place that if possible that you may have ended by 3 a Clock or to be then in it, you have two hopefull days to morrow & monday

---

July 31: 1688! [illegible] +++

There appeared Madimiel, & Saffaliah, they looke both towards us and smild very Much upon us Madimi, said stay a while and Saffaliah said God save you Sr & be you greeted well in the Highest, by his servants I have not much given me to Reveale since by office I have Charge other wise of you, where by you are defended from all evills the which although non can be truly sayed that non can attaque or intreate upon you in your other operations to harme or hinder you yet you may be turbulently assalted by suddaine violent Rushings in upon you to surprise the animall spiritt or senses with Amasement but fear not you proceed well and accordingly persist on keepe to your Orders as you know

to nig [illegible] verily Sr I am instructed to declare your spirituall sight now at hand, that are many apparitions to you in place but so singular & unknowne in their forme they as that you cannot be sensible thereof but they must transforme & be rendered, as soone as the signe [illegible]

of it [illegible] appeares here that it is; as soone as they sende answere to him, they open to me,

---

August 7: 1688: +++

and Madimiel said my Brother Saffaliah informeth me that he trusteth such an other ingagement in acting sublunar operation with like appearance by constraint moved there unto move prove a mean of admission not a Mitigation only of other Charge in Comand by Reason it is not given by any superiour power Celestiall but from there owne as Residing in their Ellementall orders the which have Power which they only assume by there affinity [illegible] the Earth & delights in Terrestiall things but they must comply notwithstanding, their seeming Resistance & stubbarne withstanding which is naturall for them so to doe, but I pray you desist not nor be troubled thereat for that worke will be effected in a Moment therefore let not your proceedings be slited nor slackened for they must yeald unto you

I will tell you Sr an easy Remedy to Restore you to your helthe, & to preserve you therin notwithstanding what was delivered before

you shall take the Rootes of Comfry & Cleanse them & boyle them in spring water and preserve the liquor the which you may dulcefy with surrup of the same herb or with fine suger

then Take the Rootes & beat them up with fine suger into an electuary like methridate or treacle drinke a wine glass full of the liquor first & last every day and take the quantity of a small walnut of the electury every day first & last every day and you may take ~~the~~ drinke ~~the~~ one in a day besides then Sr let me tell you bring the receit of your medicen for the head and I will magnify it to make it usefull for you I have more in store that are exceeding effectuall on friday

I assure you Srs your supplications have prevailed and as it shall please the hiest through his divine gifts and grace by appoyntment to his servants as mediums of mercy in charg comanded will not suffer you to sinke so neere the shore as in great likelihood of a happy deli[illegible]ance and restoration

appear on friday for the rest

August :10th: 1688: [illegible]

There appeared Galuah in the stone in great glory and there appeared a spectac to stay a while move not

The appeared Saffaliah before the ston, so so Sr I perceave you know me not in my Earthly & Celestiall Attire but I know you both very well therein, tho I likewise appear in my Ellementall raiments as being many times Conversant by appoynted office therein though Celestially dignified & ranked amongst the number of the blessed therefore is our appearance many times not according to what we are but according to the office of those actions & opperations whereof we are Administrators

I have Srs made my ~~offi~~ earnest Accesse unto consulted my dearest mother a Celestiall Matron & Queene of divine grace through like permission into the Melodi of ye Celestiall

And Certaine heires of mercy into like Celestiall grace ~~157~~
though visited with many trialls & trubles in their 160
Passage & Arrivall to the ~~blessed~~ end & effect of an happy deliverance and hoped Restoration

I doe verily assure you Sr I perceive the end of your operation As far as I can reach those mediums of action And have therefore humbly besought my dearest Mother who only by office is competent Judg of all supernaturall & spirituall Events & of Adjusting the finall period of all Actions & operations Controverted Parties & sought for in expectation of those benifits as thereby are to be obtained, And I doe Assure you that my mother is your friend & hath as Motherly Advised me & lent me her Assistance who looketh into and knoweth the end of those beginings, & guideth you to conclusions and ~~Af~~ Also willeth you to persevere & persist on with a full and undaunted resolution neither fearing nor doubting the mercies of the highest extending unto an happy Issue of your hopes wherewith we beseeke his almighty grace to blesse you

on Tuesday mor[illegible]ning

August 14 :1688: [illegible]

The Appeared Madimiel with a Greene branch in its hand and waved it over its head, like Triumph, and it looked at us and was very pleasant and it stuck downe the green branch & saith stay a while & went away

Madimi saith to them, ~~what~~ now say you is it withered

Answere, not verily it hath bin taken as Arbore 3 dayes it withereth not, possibly it may revive & flourish my Mother charged me to plant the same here I trust in 3 dayes more it may take roote & improve well

the one sayeth it is a lovely branch, the other asketh what
it is, it is of the tree of fruite & good ~~hop~~ hope
it groweth plentifully in Colestiriah, & seemeth strange
you aske me what it is as if you know it not

ye now we know it looking thereon againe, but slipped
it, as being here; it is a branch of my Mothers office
& placed here as a Mistery thereof who also will pursue
its growth and improvement to the Glory of the place
where it standeth & the Comfort of those who shall eat
the fruite of it by reason they are also members and
Inhabitants admitted into this holy place stay a while
move not; the madimiel appeared before the ston
say not Sr that you strive against the streame My Moth[er]
will then be angry for she also loveth the servants of
hon great Masters may happily take you up or give
you entertainment and so perhaps receive you very
friendly at the Cape of Good hope I am well Informed
of you Sr you are also Charged still to persue & persist
on in that your elaborat operation the benifits whereof
will Certainly recompence your great labores therein
as it shall please the highest to support & strenghen
you   nay Sr fear not for nothing shall overcome
nor Assalt you for I find you can be dismaied but
indeed the greatness of your spirit being fixed on a
stable resolution though faith supported in the strength
of you hopes will bare & carry you through all
these operations to the end and injoyment of those
benifits & for ever will be a Comfort unto you
wherein the Most high God in his paternall grace

and many blesse & prosper you with happy successe

August: 17 : 1688: ~~[illegible]~~

It is true the Earth appeareth variously in her Accustomary
& severall seasons but the Glory of Colestriah where the
Divine power & grace of the highest alwaies continueth in
Glory as the verdure of the pleasant spring and florisheth
as the ~~Beaty~~ beauty of the somer & Cherisheth as the
pleantifull sweetness of the harvest & frutefull vintages
for Nourrishment even so doth the great mercies of
the highest extent to the Comfort of his darling Morodi
who yet in the severe & depth of sorrowfull winter
yet florisheth as well in the Antartick as the Artick:
sun mounting his Declinations to the replenishing
of terrestiall Creatures Beholde then the Glorious Image
of that sunshine issuing from the light of Celestiall Grace
giving yet more splendor to despairing hopes beaten
by the stormy pressures of Contrary formes even as
boysterous weather beateth the Goodly Graine & grass with
the Earth, but then as the Comfortable rayes of solar
~~th~~ influence shall breake forth & give a Comfortable heate
thereunto the Passive plants riseth & standeth upright
fit for the sithe & sickle of the Painfull husbandman to the
Joy & happiness of the farmer whose Care is then freed
by the Happy Deliverance of his dispairing hopes from
the fear of a future Dearth and scarcity and by that ~~means~~
means reduced to great want & penury by the totall losse
of his former Labors, it is evident then that if the mercy
of the highest shall appear even in the most desperate
& unexpected season when yet in humaine Imagination
were noe hopes of succor can be in thought discerned
then, then, even then, doth the Glory of Celestiall Grace
appear as a Rising sun in the sedimente of the pleasant

ſpring and thereby raiſe up the ſpirits and languiſhing Condition
of his true & faithfull ſervants even to Admiration & by
ſuch mediums as by Celeſtiall Grace Executo Aſſiſting as by the
preordinate Decrees of the higheſt hath from the begin
ing of time bin Conſtituted & appoynted & accordingly
by office & place given thereunto & given unto man the
knowlidg uſe & benifits thereof obſerve you then Srs
to perſevere & perſiſt on in thoſe your inferiour
operations which is all given me to ſay or ſhow forth
my moſt endeared Ally Madimiel meeteth you on the 4th day
& ſo god bleſſe your labours & happy ſucceſſe my meſſag.
is of truth & wilbe found to be ſo for I am of him that liveth
for ever

August 21th: 1688: ~~[illegible]~~ [illegible]

there appeared A Curious tree with Bloſſomes on it ſome
ſome white like ſilver ſome yallow like Gould and ſome
Red as a Rubey, The ſpectra in the ſton is ſalzeah & it turned
to the East & it ſaid ſo let thy mercies of God floriſh as ye
moſt beatifull Celeſtirian Verdure of the pleaſant and
Glorious ſpring that the bleſſed fruites of true faith may
alſo bring forth increaſe & bleſſed iſſue to the effect & fulfilled
hopes, and Comfortable Plenitude, ~~of~~ all terreſtiall felicitie
wherein let thy ſervants rejoyce, & therewith be ever bleſſed
to thyne owne Glory and the benifit of thy ſervants
who hath long time wintered a ſorrowfull pilgrimage
&c Amen ſtay awhile move not then there came Madimiel
well Sr I am verely as good as my word I have brought
you one thing, but verily the proceſſ of it was not in
the ſame place or I had brought the ſame and Alſo y

157

I was commanded in Charge of two Allies in the hirarchy
of Poteſtates, commanded to the Aſſiſtance of my Brethren
who alſo hath taken names in Preſent office only 162
I had collected the knowlidg of this glaſſe unto you
but I will tell you, take about ½ a ſpoonfull or as much
as will doe the buiſneſſ and annoynt the Crowne of the head
and Caſt it ~~in~~ & the temples & chafe it in and the
mould of the head & dip your finger into it & put a little
up the Noſtrills or put a drop or two into your hand and
rub the other upon it & hould it to the Noſtrill & ſnuff
up the ſent of it move not from place & it called them
there came two in warlike habbit, there names are
Poteſtia, the other ~~of~~ fortitia theſe names are according
to the Charge and Madimiel called againe And there
appeared Saffaliah & Vamariel and they Embrace
and Kiſs one an other and they are in diſcorſe with one
an other ſo dearly Beloved and bleſſed in the higheſt
repaire to Charge by office Comand you and unto place
as the occaſion requireth let not terreſtiall obſtinacy
thus withſtand the Power above them &c and they went
away & Madimiel ſaid we truſt in the higheſt Sr that
an Happy Cataſtrophe, attends this preſent revolution
commencing on the 25 day inſtant, ſo that the 25, 26 & 27th
are all 3 dayes of Joy unto you, and we have 3 dayes
heretoo it is poſſible there may be ſome Conflict or
turbulent Appearances in Action of your terreſtiall
actions the two next inſuing dayes but on the 3d my
mother appeareth here with the reſt and Qualifieth all
thing fit for the Deliverance & reſtoration
in verity Srs the offertory of this day & the 3 day inſuing
ſhould of right be one renowned angell each day
for my mother cometh in Glory & unto your hopefull

Comforts, I pray you Sr. let ~~your~~ thoughts and Mind as well as your Spirits be exalted & Carried over terrestiall Dispare & fear to the pleasure of Celestiah where my ever blessed Mother now Resideth for ye estimative time of ten dayes that your hopes & Comforts may likewise with your Animall Spirits & Corporall senses may be also exalted & blessed with all temporall happiness which the most high God of abundant mercies transmits & give unto you for his owne sake that is gratio=us and mercifull Amen Halalujah

---

~~August~~ August:24:1688: ~~[illegible]~~

The Appeared Galsiah and Midimi, with many more come on Srs, be cheerfull and let your Animall Spirits be raysed up and elevated above thought of dispaire, your God hath not forsaken you neither will he suffer his Servants to fall into desperate Extremes and Especially the mercies of Celestiah ye you have of dayes of Jubile now entring, perfume the Rome of silence myr & Rosemary before you forgit not to Implore the hiest in the morning to be blesse you the first thing and Call on Uriel one Sunday morne & perfume the Rome

you are not left alone nor shall be for ye Celestiall love & friendship dwelleth with you and you are blessed in your hopes through faith with the Pleasant & delightfull fruits of Celestirian Plenty & future felicity wherein I also am perfect as the end I hope in the highest and at his pleasure of your happynesse Cause withdraw ~~[illegible]~~

August 28:1688: ~~[illegible]~~

There appeared A lovely Bower made of a tree full of leaves and fruits and An Imperiall Majesty sitting therein in a Great light, and many small Spectrum at play ~~under~~ it

And Madimiel appeared in a silver Cloud before the son you have done very well Sr in observing & fulfilling ye commands in Charge injoyned you these 3 last by passed dayes the which indeed is not ~~a~~ only Considerable unto you but also commendable as to the performance of that duty which though Commended you by us as the servants of ye same God with you though different only in Immortallity & Celestiall mediums of divine ~~light~~ of whose will & pleasure we are only Administrators for my mother saith well unto you when she declared her selfe the end of our of our happinesse, the office of my Mother is the finisher the will of the most high Donator & distributing the gifts that goe forth unto us her indeared Children as we are administrators & so accordingly to be administred, it is not therefore that any may dare to say that the superior Powers of Celestiall Angells or any others, that we should be supposed to pry into the secret will & unsearchable wisdom of the Great & most high donor of grace & mercy in the dispensation of his Paternall bounty & extended benefits unto his servants therefore the office of my Mother is not to put a period but to fulfill the Charge thereof not obstructing but freely communicating the benefits by their issuing forth descending & emitted unto her therefore say not she is the end of any happinesse to the servants of God, for as she is a beame of that wisdom which is the end of mans excellency so she is a Ray or light also of ye Grace which giveth the comforts of mans felicity in verity Srs you disturbed me with dispaire - the which notwithstanding we know the secret will of the highest in his unsearchable dispensations, yet wee may give the hopes of that Comfort unto his servants as by the light of his grace shineth forth & emitteth into our ~~we~~ understanding so that it is truly said, man is like to Angells in understanding and Angells like to God in Immortall=ity. Sr you have your Commands which observe in the persistance and perseverance in yr operations, and Murmur not but persist therein with like vigor & Corrage as will obtaine the victory & support thy animall spirits as you may that your Corporall senses also may thereby be rendered able to withstand any suddaine superficiall rushing hastily or fiercely upon you which though nothing can harme you by reason of that Power that supports you, yet suddaine or turbulent Assaults may Chancely daunte or dismay you

---

August: 31: 1688 ♀

there appeared Galvah in the ston in Great Glory & very pleasant and looked wistfully on me. and there appeared two before the ston like young men or youths about 9 or 10 yeares of age, and are in Converse with Galvah their names are Potestia & ffortitia move not from place stay a while and there appeared madimiell in a pleasant forme, this is not of me to have bin here at this time but my Mother being recalled by superior power, willed me to supply what Action was given to this day (and it smiled) and verily I as yet know it not but I will goe a little aside into the ~~Nort~~ North East and beholde the prospect of the west stay a while move not

& Madimi came againe & said verily Sr imprudent obstinacy resisteth mediat Powers though Superior it being the Natures

of terrestiall Evills to withstand Celestiall goodness but when then it bareth not weight for heaven smileth at such folly this indeed ~~raiseth~~ Disturbance and Causeth great Conflict producing much trouble in those inferiour operations of terrestiall Concernments thereby showing forth much difficulty & despaire in your proceedings and perseverance to the depression of your hope by unsettled Imagination converting the Animall thoughts into many various & dispairing Conjectures the humaine fact of man being over borne thereby whose frayleby betweene hope & feare may stagger but not stumble if he looketh upwards, but verely I commend thee Sr and may Call the Champion of Magicall Resolution in this thy, persistance without intermission, or selfe perswation, by thought of Ceasing or dissisting here from, by reason of your instant & Ellaborate progression, but desist not, & persevere

---

Sept 4th: 1688:

Madimi why truly Sr if heaven loveth not you both it were not for mee or any other Celestiall medium of mercy to be seen of you thus frequently familiar or conversant as here with you and though we love not the Earth nor the more Gross & Inferiour Powers thereof as to the Ellementary and subterranean Parts inhabited by Relapsed Powers but you are assisted in dealing with these spiri=tuall Concernments, very Sr I say unto you that fore at this day in the dominion & place y you inhabit hath the like Mastery with you, in the sence & Power, of Invocation. nor Endowed with a more commendable Resolution of Patience & Perseverance ~~being~~ having triumphant and Powerfull constaining vertues wherein persist as usgam finde in truth it Rejoyceth me that I know well of you and to find you so true & lively in your faith & so firmely strong in your hopes and so warlike against dispaire

that I verily Assure you that it will purchase great
mercy unto you & contract the Inestimable benifits
of Peace and happiness after so many trialls of malicious
warfares by Infernall troubles & vexations so often
assailing & surprising you with desperate feares & follies
but yet be comforted & keepe close unto your God
in Prayer and all Dutifull obedience and he will
surely blesse you and Crowne your actions with eternall
joy both here and hereafter in light and Presence of
his owne Glory which we also humbly beseek
though the only merrits & Intercession of your Redeem=
=er &c I would have you Srs to keep this place perfumed
with good odours & more especially with male Incense
Myrrh & Rosmary and keep by you some benzoin and
other two more excellent perfumes

Sept 7th 1688 [illegible]
There appeared many things but all ended in a Red Cross

Sept:11:1688:
There appeared Galwak & 2 more & Galwak seemed
passionately earnest with them two,
and then 2 went away & Galwak looked on us
and smiled & said more not, and Galwak is gon
out of sight and there is a Green walle entrewoven
with fowls and there appeared a spectrum in the
walle dawning, it is Madimiel & it looked pleasantly
on us & it looked seriously on me, & then seriously on
him, and it said, how doe you Srs I speake thus unto you
only as it an Accustomary Greeting amongst you, which
I need not offer since I well know how you doe &
also how it is with you but the storehouse of divine

grace & Celestiall Love, where mercy is included still
Remaineth undiminished &c You thinke Sr that you have
with stood a great Assault by violente Rushing in upon you
which verily might have surprised your Animall spirits
And bodily senses with a suddaine Astonishment by its fury
had not superior power over Ruled but thanked be
the highest for his unspeakable mercies to all his serva=
=nts; hence feare not nothing can Assale or harme you
the poore vassalls feare and tremble before you
which is the reason of that obstinary and unwillingness
to a speedy Compliance, but cease not, persevere &
persist on, and be not dismaied, at any Assault or
furious offer thereunto as may Chanceth seeme before
you &c
These were the true Ingredients of what you had before
imbibed in spirit of wine; then which nothing scarcely
exceedeth in the vegetable Kingdom both internall
& externall or on or both waies Administred at pleasure
or Discretion for the Increase support & preservation
of head, braine, memory and many other benifits
for the health & strength of all the sensitive faculties
you must conveene here on fridays to pray & doe your
duties to the highest that you may obtaine his mercies
Cease I must withdraw I saie noe more

Take the Tops ~~of~~ & flowers of Rosmary & also of sage
Tops of Margerome, flowers of Lavender Lily of the
valley the herb Lunary or moonewort, Peony roots
seed or flower bittony nutmegs cloves, ~~Al~~ Amber
or its salt Camomile or its flowers

October 12: 1688: present only hoo. ~~163~~

166

There appeared Ga, Za, Vaa,
and Za ſaid it is high time for us to move hether
you might have bin ſoyled under a Miſtake in the
appearance & action of this Day yet I well know that your
Diſcreſſion & Great Judment here in could have done
very well both in the ſence, & ſeditions withſtanding
there of having knowlidg enough in this ſcience and I aſſure
you though Contrary Appearance of the more Inferior
Powers or Tenebraſs ſlaves of Dire appeared here
ſeeking to deceive you by their Inſinuating Entrance
occaſioned by Reaſon of your Inſtant & vigorus motions
in your other actions and operations & yet although
they entred to attempt a crafty Adventure to try your
ſkill as not opporting ſhure a ſight here they are not of
ſo evill an Nature as to have as to attend any evill
towards you — — — — you are ſafe from evill
you Underſtand here is a trubleſom world whereon you
ſojurne nothing floriſhing mongſt men but the tidings &
Rumors of wars & under & Alſo occaſioned Choifely by the
Deſeit & Crafty delutions & many ſubtill inventions of
contrary Powers to the Practice of Government eſtabliſhed
by your Nationall Laws to Crooked things that are not
whereby to bring good people into Antichriſtian bondage
but God be thanked your temptations Layes not there
yours are only Domeſticke in your Actions & operations
which are conquered without Armies or bloodſhed
we ingage Cloſer and with ſharper weapons yet more
ſacred and Powerfull in Conqueſt ſo now I ſee we
may Retorne there is noe Euills about us

October: 16: 1688: present only these

There appeared in the ston a Cristilling Piller
& over the ston is a fiery Churrub, incompassed about
with a wreath of Greene leaves, of a Glorious Greene
and in the ston is 4 spectres and before the ston is one
spectrum And there is a perfect ☉ upon the Christaline
piller & that ☉ is wreathed also and there is a Glorious
spectrum in it that seemes to have a wreath about
the head of it and the 4 Archangles stand about
the Piller & betweene every one of those 4 stands
a beautifull tree having severall sorts of leaves
and ~~fruit~~ severall sorts of fruites on them as Cheries
of some of all sorts of Colleres, and there are 3 before
the ston Ea, za, vaa, all the spectres in the ston
doe smile on us & the Glorious presence in the Collomi
doth smile on me

And in the sollid glasse receptes is vailes like silver inter
woven with many Coullers & there is a light in them
in that next me is Madimi and Lotostia, & in the
other is Louanael & ffortoshah
and they doe move them in the hollow receptes
as we suppose Annadiell in the North recept
and Uriel in the south hollow recept with many more
& madimi & Louanael said to the other two see to your
Charge & secure all & they went away and now Madi=
=mi, and Louanael lookes toward the ston

And za said Behould Sr here is shewed forth in the
appearance of this day, the Monument of a Glorious
Conquest over all your Troubles & vexatious Cares

thus pinching you with sharpe Afflictions, but the
obsequious Monument of that Glory showing forth
ye state of a Triomphant Enimy it is true seemes Great
and Memorable but it must perrish & fall & so become
as dust as of no regard when troden under foot
but the fame of Celestiall Power united to Angellicall
Glory Continueth & florisheth untill the end of time
and shall know of noe decay, I doe verily assure
you (to me) that heaven loveth you and therefore
not to be feared but that divine Grace & mercy
will descend by answerable mediums into your
absolute & happy deliverance from the bondage of
terrestiall Troubles

verily Sr you are greatly to be commended for your unwe=
=ried labours ~~in~~ the Prosecution of your Actions &
operations ~~yet~~ pursue them yet a while that you
also may receive power by divine Assistance
obtaine the happinesse of a triumphant Conquest
& so may the happinesse of a lasting peace &
tranquillity amidst the terrestiall stormes of the greatest
difficulties for thou hast but one evill ~~that~~ threatnes
thee against which earnest beseek the highest to
defend & deliver thee and so shalt thou be for ever
in peace

I am commanded to tell you Srs that in the perfomance
of this dayes action notwithstanding the greatnesse of
your disabillities that either on the 3d day or one the
7 day there must be two Crowned angells offered
at this mistery that Power may descend into your
assistance & glory in your Actions attended with

The Effects of grace & mercy from above

October 19: 1688: Present onlye two

there Appeared a Cherrub inclosed in a Wreath round about it of Lawrell and other things mixt with it There is a delicate fine spirit appeared before the ston with a Garland about its head I am a servant of the highest in the order of Principalities at the instant Charge & on the behalfe of myne endeared Allies make you visset and am exceeding well pleased to find you ~~heare~~ here; but verrily I have nothing given me to revele or show forth them to comfort you hereby in the mercies mercies of the great God who is paternally gratious to his servants amongst whom I am Assured you are not omitted & therfore consequently blessed

I am willed to tell you must not omit you Action to Criol the first day of the weeke

---

October 23:1688: Present ~~onlyone cancer~~

There appeared over the ston A fiery Cherrup with an Imperia=ll Crowne on its head and just under its face is a Glorious star. in the ston is a Glorious Piller with a body like the sune on it & there be 4 & they are the 4 Archangells & they have a Glorious tree Growing between each of them and they have brestplates on and a star in the Center of it and there is a ~~starr~~ over each of the sollid Corners of each side the ston in the North West is a Tomb with with figure one covered over with snakes & vipers crawling upon it in the other ~~Corners~~ like 4 or 5 ~~that looke~~ spitefully like a trubled Malitious Countenance the others seemed

to them there Cloakes of Cloath of a browne collour there is snakes and vipers Crawling under them and there came one spirit to the ~~west~~ North West and kicked the tomb all to peices & threw it away and to the south side came an other and laid hould of the spirits & tore them a peices and threw them away & looked Joyfull=y as if they had got some great victory

And there appeared Madaniel before the ston in great Glory and Madimi looke full on me & smiles & saith I have heard you Sr pray unto the highest for the Restoration of your health as for your deliverance from the sharpe severities of terrestiall trubles & vexations in order whereunto I have yesterday sent a paper by your friend and myne Allie the servant of God Lonanael who hath only as yet made a numerall Collection thereof which may not peradventure be so redily ingrafted into your understandings or untill it be further & more plainly Illustrated with a full & true discovery of its use & vertues which are extraordinary in the the 2d degree of Comparison the which shall be faith=fully delivered & communicated unto you it Certainly & effectually worketh generally the most distempers & diseases of mans body, for it is a mighty Antidote expelling the greatest poysons & poysonus distempers, clearing the whole mas of blood restoring the vigor to Admiration preserving the helth even to the greater yeares of time by this medicen which is not only reall but it is Imperially reall for there is but one exceedeth it by this famous remedy you may not only preserve & keepe your owne selves in helth but your friends also and likewise make benifit & great Profit thereof and when once made will keepe Vudivull good many yeares keeping the same

in a temperate state this will make you as vigorus
in helth as youthfull you shall have had it the
next Convention here

The Action of this day Sr blesseth you with the undoubted hopes
first in the recovery of your helth & nextly the Restorati
on of your temporall felicity from the Chaines of Infernall
bondage & affliction & a delivery from the Complaints
of your great wants to the injoyment of true Peace
& Rest

October 26: 1688: present — only two
There appeared a fine person before the ston it hath
a fine Crowne on its head & it lookt on me and smiled
& it said verily Sr what is promised shall be truly performed
unto you & you shall injoy your helth as well as ever with
the Assistance of happiness therein therefore be not dismai
for you have good friends who will not admit of your
longer sufferings of weakness in Constitution & hope of
discontents of also, and truble of mind therefore
I find you have taken what you were advised, the fore
pills I pray you Sr keepe to your Sundays action
the next day of action will be great & Glorious

Octo 30 the third day present only two

November 2d: 1688: present 5
There appeared A Royall Vaile in the ston
a little spirit appeared before the ston & said smiling on me
here is a paper Sr left for your Instructions informing
you how to help your selfe & others for restoring of
the helth & renewing the Elementall vigor of

nature to its former strength & heat, I doe assure
~~you~~ Sr it hath bin a hard taske for my deare Alloy 189
to number & Compose together though it may seeme
very Esy unto you, you may take the same & make
[illegible] thereof and to transcribe the same and keepe
it for your use but you must be sure to bring back
& returne the same at this place by reason it must
be revised fearing least my over sight or mistake
should probably pass the number of some letter

November: 6: 1688: present — dies memorabilis
There appeared Arimay with a helmet on his head
and a sword in his hand
in the ston is Samael in his Right hand is a flaming
sword it is all in Armor in his Left hand is a buckler
Raphael is on one side of it and Gabriel on the other
side of it Gabriel hath a rod in it Right hand and a Coat
of male on with ~~[illegible]~~ scollops of gould & silver it hath
A Crowne on & so hath Raphiel most incomparable for
for beauty and a scepter in its hand with a bird on it
in the North Recept is Galwah & In the South Recept
is Uriel & Madimiel is before the ston
in the hollow Recept is Potestias fortesiah
Galwah and Uriel doth looke on me now & then
And Samael saith God to show forth & make report hereof
as in the will pleasure of Superiour Dispensation
And madimi turned this way & said mone not
and Madimi is very earnest with them in the two hollow
Recepts,
And Madimi doth smile on me said Behould thus saith
Superiour Power must the Celest Morodi in Celestiall
Choyce & ~~Chr~~ Charge be still kept in ~~Bodag~~ bondage

under the heavy pressures of usurping infernall envy
ill willing them obstinately contemning and setting ~~them~~
lightly by that Power that comandeth the whole Creation
& maketh all the hosts of spirituall Powers both ellementall
and Infernall from ye superiour to the Inferiour to feare
tremble and fall down before him cast them forth
& drive them into the lake of eternall forgitfullnesse
~~fast~~ Judge & bind them, in the Chaine of Perpetuall subjection
never more to rise up before his face nor to usurpe
Rebellious Contempt Against the glory of his name
wherewith his servants Glorifieth him & whereby they
receive Celestiall Power to Comand whatsoever he hath
preordinately appointed unto the service of his will &
pleasure and by divine dispensation dignifying &
impowering his elect melodi by his inherent spirit of
Grace invested in them with sufficient Power & Comand
in his name to bring all sublunar spirituall Powers
unto a due service homidg and obedience whereunto
by nature & office they are placed & Appointed by reason
the most high God in his Just & Righteous disposing Power
suffereth the Evills of this world to persue his very
Elect and to be thereby assalted & afflicted with many
sharpe trialls & desperate relapses with so great severity
that many times, the most Constant and faithfull of his
servants nerely falleth into dispare so that when his
servants are even rendred ~~unable~~ uncapeable either
of helping them selves or of Assisting one an other then
are of those sublunar spirituall Powers by nature & office

accordingly placed and appointed unto the service &
assistance of God his servants with such of natures
benifits as was created for their uses & Comforts & with
such advice as may Conduct his better knowlidg in the
true Judgment of all whereby you may now understand
that you are now in a good & faire method of dealing
with such therefore allthough you may suffer a little
hardship in your Corporal Constitution to the detriment
of your helth yet feare not here but proceed as you may
with a resonable reservation to the safety of your helth
for we are not only informed by our allies Charged unto
your assistance herein, but we see the rebellious obstinary
and resistance standing in Contempt Against the Glory &
Power of the great God and his holy name &c
but believe me Sr it neither doth nor shall stand them
in steed & make your proceeding with Couradg & Prowess
which surely gaines you the Conquest & Considerable victory
for the which you pray for

when shall we find this promised Comfort
verily Sr I have said unto you that I touch not the Earth
so merely as those inferiour subjects there are other offices
thereunto appointed as before was said
I understand you direct your proceedings in these terrestiall
operations unto the west Angle of the sublunar element
of the Aire with affinity & reference as also hath to the
like part or Angle of the Earth where resideth the
Imperiall spirit Amenadiel, & in the north west divisio
there of wherealso resideth Ssiel a spirituall King
with other spirituall Presidents with many other servient
and subservients spirits, I am comanded to tell you then
that there should be offered at that mistery in their nam

of Potestia, unto Amenadiel one Crowned Angell & unto
unto which one more & $\frac{1}{3}$ pt of a Crowned Angell
unto the Diurnall superiors & $\frac{1}{3}$ pt more unto the
Nocturnall superiours whereby the Power of Constraint
may take place & prevaill for behold that a greater
power shall stand in place to the Assistance of your
assistance

November 9th 1688 psent Ally —

There appeared Samaziel and it smiled & looked wishfully
on me, and said to both the bones in these & such
preparation as lieth in the Mistery of the Apotecarys
things are diversly & differently prepared some times
they are dried in the heat of the sun, dried ~~enough~~
enough to pulverise the best way is to drown them
in ~~vinigar~~ strong vinigar let the be in it a day & night
if the vinigar be foule cast it away & put on more
till it will stand the like time & not be foule then
put it into an earthen pot with a cover to it & let it
in with a batch of bread all the time & if they be not
enough calcined so as to beat to powder then let the stand in the oven an
other time the bones ought to be taken out of the vipers
but if they be not it is not hurtfull
~~when~~ one word of the Apothecarys art will tell you
use haverdupois weight both ʒ & lb

November 13: 1688 psent [illegible]y
There appeared a white vision over the ston like as if it
was stuck with stars it hath like as a dart in his hand
there is like as two spectrums in the ston & they appeare
plainer & plainer they be Susaniah & Samaziel.

and there be two in the glass sollid receptacles of each side the
ston one & Susaniah hath conference with that spectrum
on the North & Samaziell with that spectrum on the South side
& Susaniah said Neither Madimiel nor Samael or others of
the orders of Potestates serving before Aromay moneth
in Appearance of Action this day or else where by reason
they are otherwise disposed and dispensed in Charge at
superiour Commands, for behold Divine Justice is gon forth
to visit the Earth whose Abominations have sorely vexed
the spirit of Eternall Providence, who desireth nothing
more then its preservation wholy for the honour & glory
of himselfe whereo he is only delighted, if the whole chronol-
-ogy of holy writ be duly examined and Considered ~~nothin~~
nothing appeareth therein more lothsome and hatefull
in the sight and presence of the highest then the frollicro-
-us backslidings of his owne people from the Commands of
his Law as for a meet Comparison whereof unto the
present Age of this sublunar world is a fit & evident
parrallel when Superiours rebell Inferiours goe astray
but this matter now standeth in plea whether gilty or
not before the highest Judg of all truth and ~~Ri~~ righteousn-
-ess, but my mouth is stopped I say noe more you may assume
to judg the rest even by what hath formarly bin showed
forth & shortly you will heare newes but looke you the
peace of your god
now Sr to your owne affaires what have you to say but I thin-
-ke I had best to note that unto you my selfe by reason I
heard your discourse him whom you call by the Name of
Millet is a vouish ignorant person in any thing besides
his owne profession & truly not very wise in that neither

the which truly being woven with ſome terreſtiall
diſturbances much provoketh to Paſſion but let him reſt
ſlumbering in his owne opinion untill the 7th day he
will be reduced to a better and more Conſiderate
Reſult, keepe the mony you receive, it is neere the further
of

November 16::1688: pſent only two

There appeared Imaniah in the ſton and ſaid verily
Sr Apparence in the action of this day is the Right of
Potoſtiah, ſaving only it is otherwiſe diſpoſed in Charge
for you by Superiour Comand, who as yet ſtandeth in great
Conflict with ſome obſtinat & ſtubborn Powers of Inferiour
Parts of the Element of Aire, & alſo both by nature &
office Terreſtiall of which you Cannot be ſenſible nor
indeed be made Apprehenſive by reaſon its ſpirituall
& the Coleſtiall ſervant of Grace Potoſtiah wreſtleth hard
& Contending with moſt refractory ſpirits much adverſe
to the Comfort of God his ſervants on Earth; which indeed
Powerfully oppoſeth it by reaſon it Standeth ſingle, when
of Right it ſhould have Acquired the Aſſiſtance of
its Ally fortiſiah, you may not enter the other Rome
till after 6 a Clock at night
but I tell you Sr thus I am given to underſtand & alſo
to ſhew forth, that if the like offertory as before was adminiſt
ed there ſhall be dedicated in the name of fortoſiah
then I trow will ſo conſiderable a Conqueſt be obtained
as may ~~the~~ Anſwere your deſires the 3 or 4th day
in the name of the higheſt be ye comforted. [illegible]

will not ſuffer his ſervants to fall before his Enimies
nor give his Glory to Infernall blaſſemies
Yo Sr I heard you what you ſaid & in ~~fate~~ ſooth although
it may be requiſite & well for you to goe & ſpeake with
him yet it will be ill for him to weep & trumble your
ſpirits indeed he is a good & friendly perſon, and may
after a few words be paſſified and declaring your
earneſt Endeavours to fulfill his deſires and demands
whereof you may give better Attempt after ſome little
time then at this pſent
the next time we weaven here we may know the time
you ſhall be informed next time about all
it is gon with a prayre for us and ſmiled

November 20th 1688

There appeared Galuch & it ſaid I know you know me Sr
I am finis, & ſhew my ſelfe preſent to the purpoſed end
of deſcure and the begining of bleſſed hopes and ye
40 howers expire with you a Glorious entrance of theſe
hopes will be aſſured, and become Anſwerable comforts
I muſt goe but move not you from place; there appear
=ed Madimiel come on Sr we muſt be breife for I have
other Charge under Comand, to me ſmiling it looked n & S
and Called ſomewhat & Rotoſtiah came to it and it ſaid
Grace be to you my mother informeth me that ſome
Advice is wanting to thoſe our friends as the Moredi in Celeſtiall
friendſhipp & there is but on Anſwere to be given to what ſome
may Interrogated, that is a ſupply of thing temporall &
terreſtiall aſſiſtance as Superiour Power hath appointed
by Nature for the uſe & benifite of his ſervants man
kind Living on Earth &c

which you know is not of my Charge any otherwise
then to Assist you with Power if withstood by wilfull
Resistance or Rebellious obstinaty as are in the Nature
of those & such inferiour Powers as are delited in ye
treasures & pleasures of the Earth; this being of your
Charge I marvell at delayes it is true I touch not these
things though I well know the many foulds Conflicts &
other difficulties in those inferiour & tenebrous operations
in sooth It is also as well knowne unto you & all
superiour Power the assumed usurpation of a permitted
libertie given to Inferiour spirits of the more tenebrous
and Lower parts of the Aire & so nearly related to the
Earth which they much frequent and visit both
externally & internally superficiall so as that they are
not called Divils or such as dwell in the darkest &
deepest parts of the Earth & seldome or never
appearing in the light or brightness of the serene Aire
in sooth my dearest Ally I tell you I have had a great
Conflict alate with those inferiour Powers by reason
of those many motions made by these our friends made
unto them or some of them, strongly moving them
to appearance in order to their supply etc
And I have also accordingly urged Constraint by a late
Dedication made in order thereunto either by force or
Compliance but you see I stand single & have great opposing
Power unwilling to yeald Compliance for which reason
the Company & assistance of my Brother ~~fatesiah~~
fortesiah is herewith also fitly to be required and in
sooth I desire you to move it hereunto . and fortesiah
came at Madimiels Bekkoning for it .

Madimiel said to fortesiah I have moved you hither
to take part with your Brother in the Charge by office
committed unto you —— I am in Charge of myne other
elsewhere —— yea I well know that we will other
wise dispence therewith well enough you must continue
in place from the 12 hower of this present day untill
the 3d day be expired at night, and I comand you Sr
be deligent in your motions and action

Come on then, goe to, now it Resteth come & the blessings of
the highest enter into you and his Power be present with
you in Action so they both went away
my mother said unto you that 40 hower Attempted
with you should be esteemed as precious the mistory is
in it selfe I give you Charge Sr to be present in action
at your other operations this present Night at usuall
time and also not to faile therein once in the day the
two next insuing dayes and come here againe
as accustomary the 3d day what have you to say
either the 3d day or 7th day

November 23, 1688. present Ally two

There appeared a spectrum with a Crowne on & a staffe
in its hand or truncheon & a sun upon it & a dillicate
vestment of many Collours interwoven it is very pleasant
& smiling my name is Ahasazi & of the order of Principall
=ities and sent to give you visit at your Earnest intreaty
in the appoynted action of this day, I know Sr the servant
of god Galwah whose words I heard you say you under=
stood not, when it shewed forth the saying of 40 howers
I will tell you Sr the mystery you made 2d offertory
at the Inferiour Mistory of sublunar operations

which united & an Assisting Power to the first by reason
those inferiour spirits having bin so powerfully moved by
Constraining Invocations & also by reason of their obstina-
cy unto good offices as ought to be of them observ'd
& effected are become wroth and furiously violent
filling the Aire with turbulent stormes because they
are limmited & restrained in Power from entring
& furiously rushing in upon you under which conflict
which continued 40 howers they have stirred up a
troublesome Aire seeking thereby to revenge their willfull
obstinacy for this Conquest which they could not withstand
by reason the restraint was superiour we reason that
those 40 howers expired at 4 a clock on thursday morning
but there shallbe noe amends for it

November 27th: 1688: present only two

there appeared Madimiel & it saies it is in a vestment
as if it was guilt & hath a fiery sword in its hand
and a Coronett on his head it laughs on us till turned
to the East, there is an Appearance of one in the sollid
Temple of each side the stone, in the hollow temples are like
wormes with great heads but they stand upright they are
darkish like moneshine
and there came a light & darted downe upon them &
they are plainer &, Madimiel is a speaking to them, these
things in the hollow temple tremble
And Madimiel tooke hould off the top of its sword & cast
a light in to both the temples & it became a sword and
Cortesiah tooke one & Colestiah tooke the other: and went
away and all the show disappeared

I find Sir you zealously pursue your Charge & I also
here by give you Charge to observe the Instructions therewith
as you know & well understand let not adverse obstinacy
perswade you in to a feare of resistance neither let nor
suffer dispaire to possess your thoughts your operations
will succeed to your Comforts the times or times whereof
I know not because I touch not the reasons I shew forth
anon but I will tell you Sr some times & hope thereof
which I likewise will you dilligently to observe
December 17 January 8 & 15 & February 15 March 15
and 29 Aprill 10 & day of Ezpothe & day of great
happiness as I will shew forth hereafter & 17 so that
now it appeares that from this present time of Action
& the 17 of Aprill so called with you will your desired
deliverance happily succeed I know Sirs you heare
by this time of great troubles & Callamities like to
insue thereon and much effusion of Blood thereby
which are the prodigious Callamities attending ye succession
of Antichristian Monarchies & Soveraigne powers
those times Sirs hath bin shewed forth unto you heretofore
and yet amidst all the most prodigious monarches
the hiest [illegible] [illegible] of [illegible] Elect moreover & will
Preserve them under the Covert of his owne Protection
you have bin told Sirs of late that divine Justice was
sent forth to visit the Earth & to execute the will of
the highest zt who also now are present affrightinge
forcing here with such spirits & spirituall Powers as are
guilty of Apostacy & fallen into the lowermost parts &
hinding the soules from the ~~tath~~ mercy of the highest

who therefore will neither be seen of us for deeds of
Judgment & in sackcloth at this present searcheth your
operations, therefore now Sr further you Charge w
with Care so I have given you the Reason of that
Adverse obstinacy that disobeyeth you in operation
and also that hindreth me of given you any other
assurance more in perticuler then I have shewed
from this day unto the 17th day of April

November: 30: 1688: present only two

There appeared a Collumne before the ston and there
Appeared a shaddow in it its a fine picture it hath
like Barrons Coronett on its head
I see you very sorrowfull Sir which indeed causeth me
also to sorrow for you, good God now let thy saving health
be known on Earth helpe therefore O God & deliver thy
servants from the perill & danger of ill disposed peopl
and the evill demons that kindleth & stirreth up malicio-
-s inventions & intentions against them driving furious-
-ly to destruction, but we trust our God will prevent
those evills, well my good friend I heard your discourse
& see the trouble of your spirit therefore you are both
attended with on & the same evill & threatned trouble
I find Sr your evill is not so great as threatned
the evill already acted is purposely intended to drive
you into an necessity of making all means imaginable
to fulfill usurping Cruelty, & I hope so will your
sorrows move away with as mere witness
I assure you Sr a Celestiall care attendeth you ~~more~~ which
I trust in the highest will as surely preserve & defend

you from threatned evills untill the Approach & Appearance
of your deliverance be yet of good Comfort
Keepe to your first days Action

December 14: 1688:

There appeared in the ston Galwah & it said move not & smile
and a little picture came into the, ston, & was pleasant & said
so god be thanked we have met againe, trust me Sr some
good friends have bin to give you visset & finding you not
in place might conclude you were moved out of knowledg
but our blessed mother hearing you & carefully behoulding
all places & not Readyly seeing you before sent to looke
after you & finding you to be here commanded me forth
to survay & take a view of what may be disposed for
the best conveniency, and Accordingly, your Actions a
to be converted like as in place before and also to
further profitable purposes in order whereunto be ye
ready at meeting here on the 4th day in the morning
at accustomary time of about 9 or 10 in the morning
not omitting your moving in your other & inferiour
actions & operations on the day before & of sunday my
action here is somewhat doth not well please but I
may not judg till I have told my mother of it
let not these lights be extinguished untill you have order
and after the sun be set with you about halfe an houre
come your selfe unaccompanied heather and give
Attendance halfe an houre speake not nor move not
for it is a mystery commanding only your Attendance
singly and beare well in mind what you shall be given
to see or understand it [illegible] good unto you both as
it may please god who appeareth in mercy in the midst
of the heaviest trialls be yet thereof good Comfort

I will request my Mother to see if any can be found
ready for use that you may have an Immediat supply
to give you ease & help for I know it hath bin in use
among some Choyce Morodi in former times who by
the use of such medicines preserved there helth & vigor
& lived therein for many yeares. it will be both a
president & a good remedy for you god blesse you &c.
now & ever

December: 18th 1688:

There appeared 2 glorious Spirituns in the ston one is
Galuah & the other is Samall & there is a litle Spiritum
in a whitish Cloud before the ston & it said move not from
place and then came Machmiel & it said thanked be the
highest that we are well met in safety Although this
place seemeth not fit for superiour dignified Actions
for neither my Mother nor other superiour Powers
delight at all here in, but it is very good & well befitt.
place for other inferiour Operations yet not withstan
ding we shall not desert nor forsake you neither leave
you friendlesse in what shall please ye highest to permit
but howsoever we shall seeke a better Conformity
by reason of the present necessity that Compells the occasi
=on therefore observe with Carefull deligence the Charge
given me to show forth unto you to Mr R the place
from whence you came being accordingly dignified
was most expedient this is as yet not so, I pray you
Sr give me leave to interrogat you, have you not
[illegible] the sight & some of visions manifestly before
you, very well, then Srs I give you to understand
though I well know the necessity of your removall hath

that very occasion hath committed great alteration
in the property of place & remisnesse in superiour
action, now then Sr bring this together as well as we
can if you select this for place of action then you must
have in perticular as well as generall and with as
defficient accesse hether at all times as usually hath
bin accustomary unto you before your moving hether
for you have bin looked for accordingly here as before
and have bin missing which is not well but I confesse
I comend this place above all for your inferiour
operations both by Day and by Night
I tell you Sr in answere to what you say we continue
with you as much in the darknesse of the night season
as in the want of your Corporall Sight which god be
thanked is made good unto you in Celestiall Speculations
It is not as yet good for you
the reason Srs why this place of me is commended
to be very good for those Inferiour Operations
here is good store of treasures lay here abouts but well
garded

14. F.

All photographs (as defined in the Copyright Act 1956) are the copyright of the Trustees of the British Museum and may not be reproduced without permission. Applications for permission should be made in writing with a statement of the nature of the publication. The Trustees reserve the right to make a charge for reproduction.

BRITISH MUSEUM

DEPARTMENT MANUSCRIPTS.

CATALOGUE SLOANE 3628. ORDER SCH 38303.

AUTHOR —

TITLE JOURNALS OF MAGICAL PROCESSES, APPARITIONS, ETC. 1686-1688. VOL V.

PLACE & DATE OF ORIGIN —

INCHES 1 2 1 2 3 4 5 CENTIMETRES

British Museum Photographic Service, London

8637/1140L D 839871 5M 2/72 T.P. Gp.794

END

START

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPT

Shelfmark SLOANE 3825 ~~Order~~ SCH 38309

Author

Title TREATISE ON MAGIC

Place and date of publication

CENTIMETRES 1 2 3 4 5 INCHES 1 2 Reduction 12

RD RS8

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

BIBLIOTHECA MANUSCRIPT. SLOANEIANA.

103 F

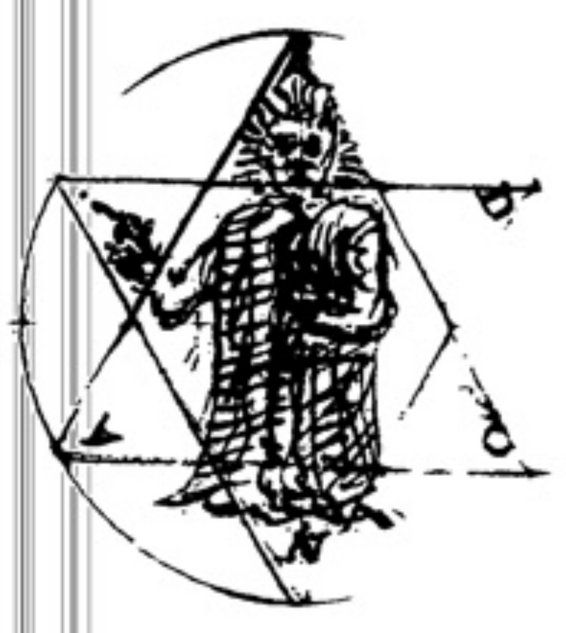
SLOANE MS
3825

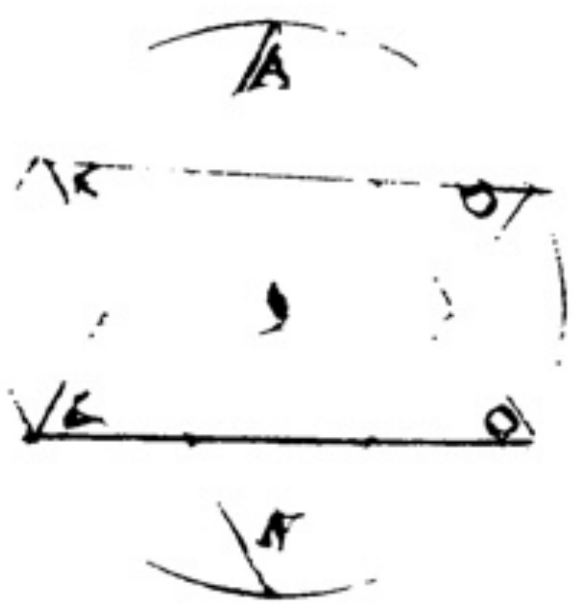
Ms A [illegible]
XVI E

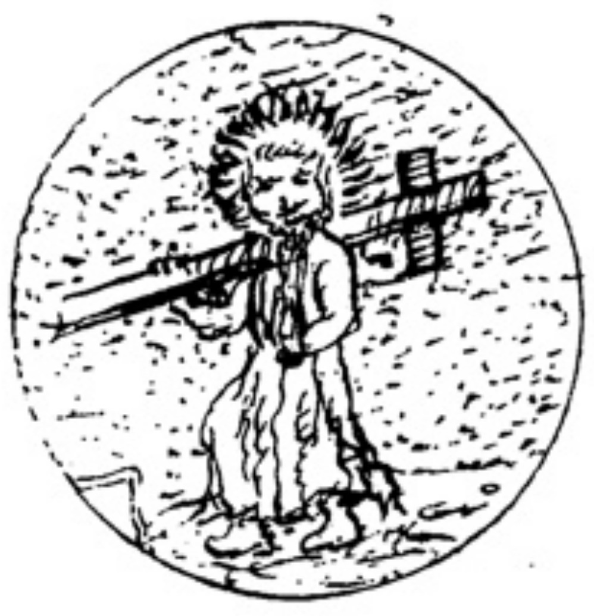
Janua Magica reserata — fo. 1.

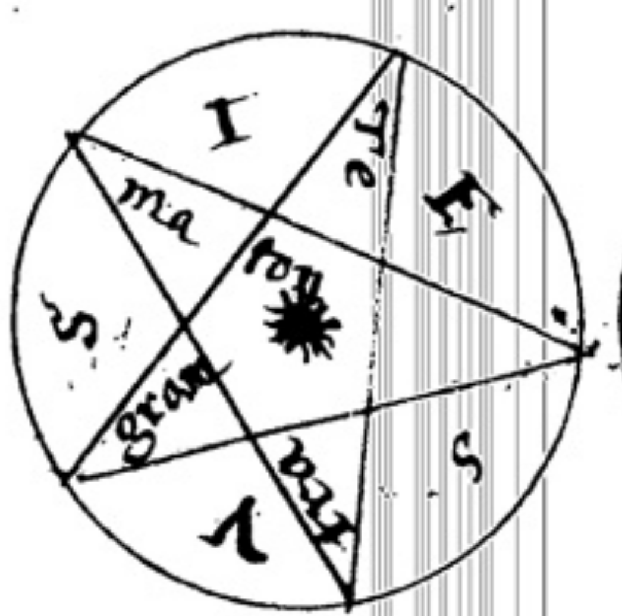
Clavicula Solomonis, The Little Key of Solomon which contains all the Names Orders and Offices of all Spirits that ever he had any converse with, with the Seales or Characters belonging to each Spirit and the manner of Calling them forth to appear, in 5 parts called Books — fo. 195.

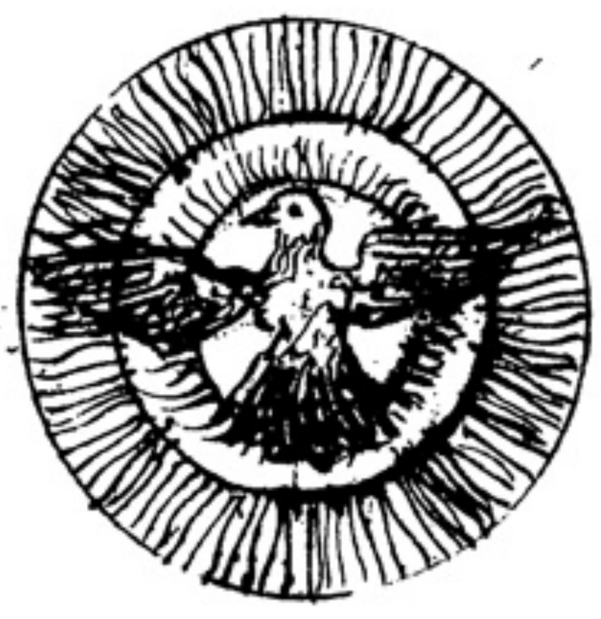
Fatne: Son Holy Ghost

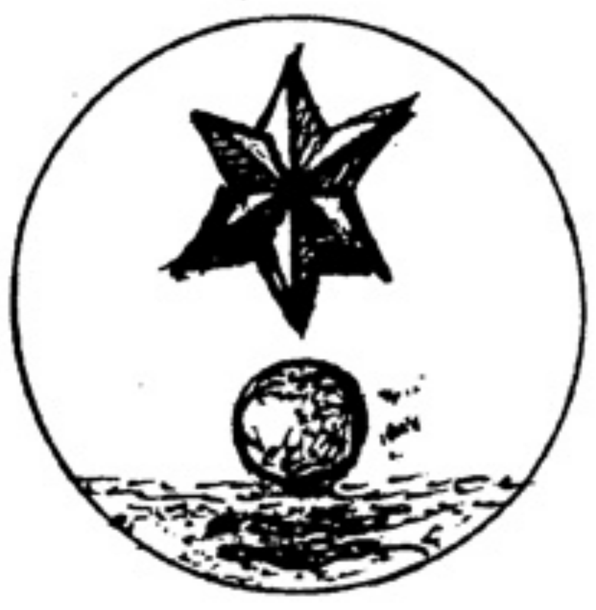






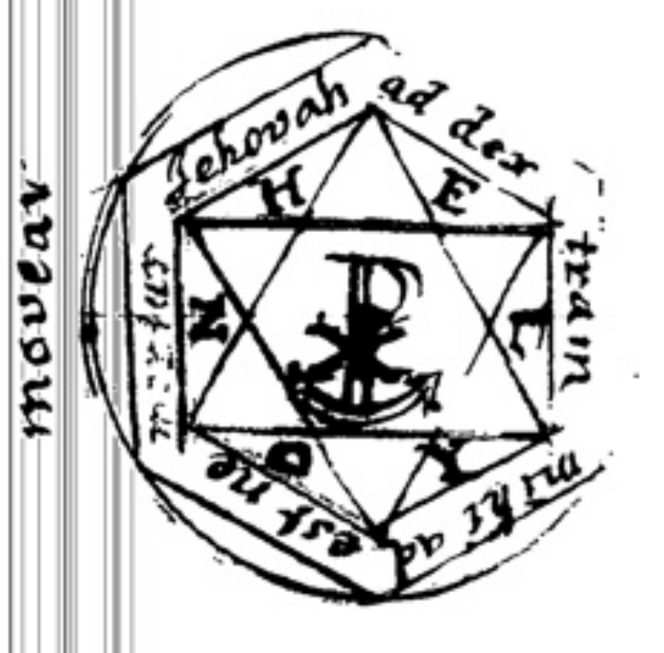

I
Te
E
ma
ton
S
gram
S
Y
Tra

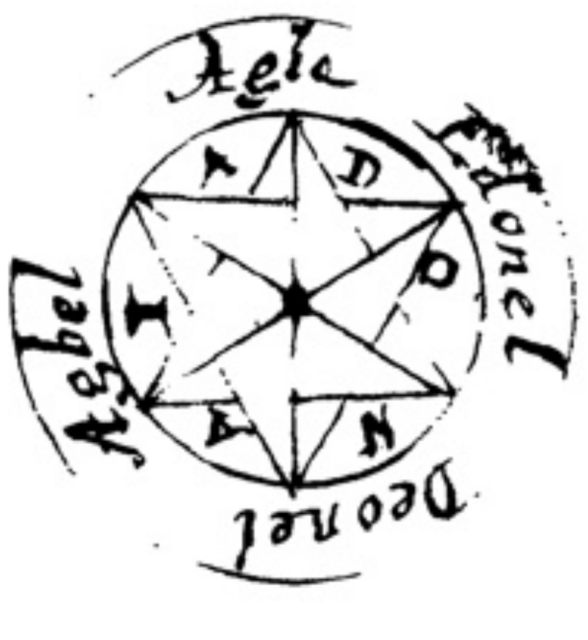


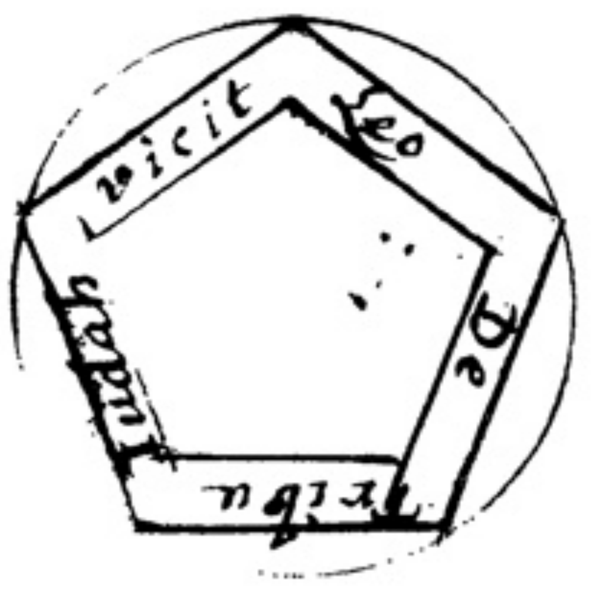


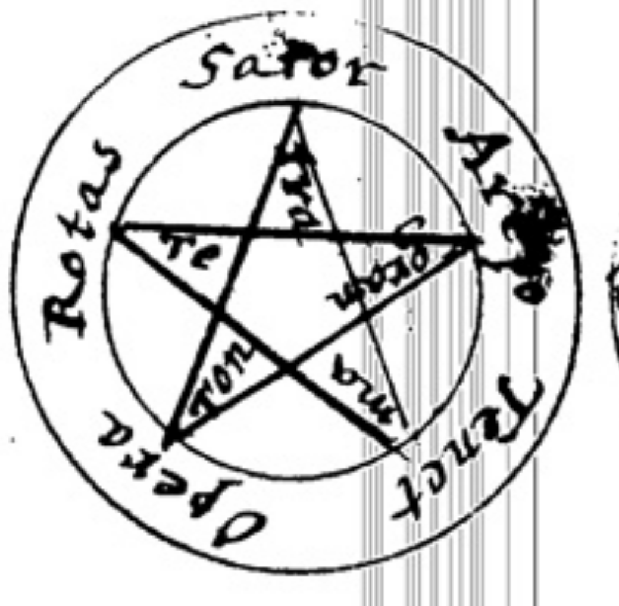
Fatne Son Holy Ghost

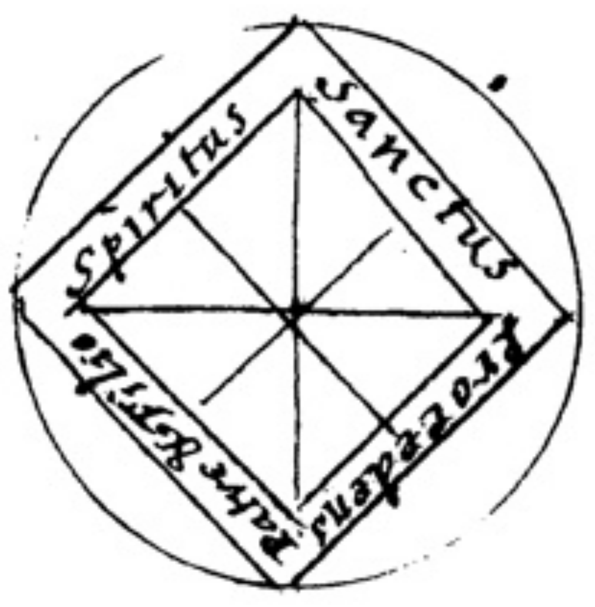
Trini Augmenti ocvutatus Idealibus formis

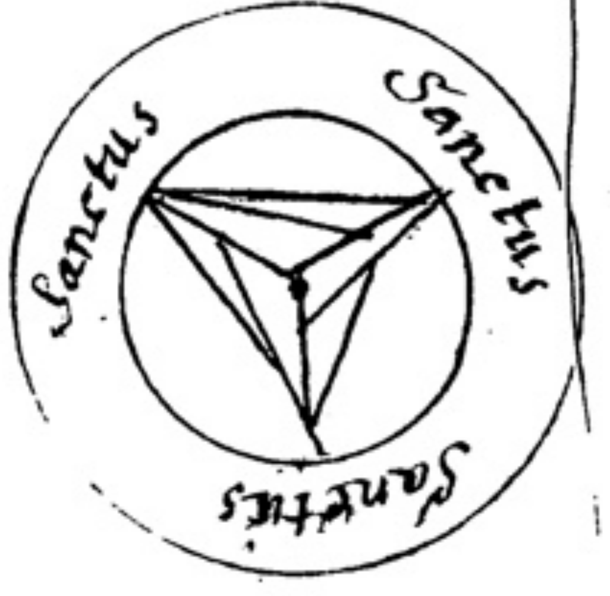

moveav
Jehovah ad dex
tram
mihi ad est ne
H
E
E
N
Y
O


Agla
Adonel
Deonel
Agbel
A
D
O
N
A
I


vicit
Leo
De
tribu
Judah


Sator
Arepo
Tenet
Opera
Rotas
Tra
gram
ma
ton
Te


Spiritus
Sanctus
Procedens
Patre Filio


Sanctus
Sanctus
Sanctus

[illegible] Secreta

The most Incomprehensible, & Abundant God, hath framed two Images Like Unto himselfe, & they are the world & man, that in one of ~~them~~ he might be Delighted, to beholde all those his Greatly Various, Manifold, Admirable & wonderfull workes of the Creation & operations; & in the other be glorified; who seeing he is one, he hath created the World One, Seeing he is Infinite, hath Created the world, ~~Round~~ Round, Seeing he is Eternall, hath Created the world Immoveable, Seeing he is Immense, hath Created the world the Greatest of all things, Seeing he is the Chiefest Life, he hath Adorned the world with Vitall Seeds, begetting all things out of himselfe, & Seeing he is ~~the~~ Omnipotent, By his will alone (not by any Necessity of Nature) hath Created the world (not out of any foregoing Matter, but out of Nothing; & Seeing he is the Chiefe Goodness, Embracing his word, which is the Idea of all things (ab Origine) with his Choicest & Essentiall Love, he hath fabricated this Eternall world, After the example of the Internall, or Ideall World, sending forth nothing of the Essence of the Idea, but Created of Nothing that which he had from the Eternity of the Idea.

[illegible] Also after his owne Image; for as the world is the Image of God So man is the Image of the world.

It [illegible] this of the wise, that man is not created simply the Image of God, But after the Image, i.e. the Image of the Image; therefore he is Called Microcosm or the lesser world.

[illegible] true [illegible] of God is his word, the Wisdome, Light, Life & truth, Existing by him selfe, of which Image Mans soul is the Image; Therefore we are said to be made after the Image of God, not after ye Image of the ~~Image~~ world, or of the Creatures, For as God Cannot be touched nor perceived by the ears, nor seen wth the Eyes, So the soul of man can be neither seen heard nor touched, And as God him selfe is Infinite, & Canot be Compelled by any, [illegible]

So also the mind of man is free, & Canot be Enforced or bounded; As God Comprehends all this whole world, & whatsoever is in it, in his mind alone; ~~so~~ the mind of man Comprehends it even in thought, And as God moveth & Governeth all this world by his Beck alone, So mans Mind Ruleth & Governeth his Body; Therefore man is Called the Other world, & the Other Image of God, because he hath in him selfe [illegible] that is Contained in the greater World, So yt there Remaineth nothing which is not found even truly & Really in man him selfe, performing ye same Offices in him as in the greater World.

[illegible] the four Elements, with the most true properties of their Natures, And also an Ethereall Body, likewise the Chariot of the soul in proportion Corresponding to the Heaven [illegible] the Vegetative Life of plants, the senses of Animals, Angelicall Reason, Divine Understanding, & the true Conjunction & Divine possession of all these things, flowing together into one, Wherefore we may truly say, That man is Called Every Creature,

Creature, not onely as being made another World, ~~that he~~ Comprehends all ye parts thereof in himselfe; but also doth Receive & Containe even God him selfe; As Saint paul Clearly Expresseth, Saying ye are the temple of God.

[illegible] it is no absurd unjust, or Atheisticall tenet, nor any ways unbeseeming a Christian to Confirme this tenet, and say, that man is the ~~most Expresse Image~~ of God, seeing he Containeth in himselfe, all things which are in God.

[illegible] that God by a Certaine Eminency Containeth all things by his power (simply as the beginning of all things) And he hath given this power to man, That he should in Like manner Containe All things, but it is by a Certaine Act & Composition, as the Bond, tye and Knot of all things; Therefore man onely Rejoyceth in this honour, that he hath a similitude with all, operation with all, & Conversation wth all,

[illegible] it with the matter in a proper subject, with the Elements in a fourfold body, with plants in a four fold vertue, with Animalls in a sensitive facultye, with the Heavens in an Ethereall spirit, & influx of the Superior parts in the Inferiour, with the Angels in wisdome & Understanding, with God in Containing all things.

[illegible] with God and the Intelligences by faith & wisdome, with the Heavens & Heavenly things by Reason & Discourse, with all Inferiour things by sence & dominion, & acts with all & hath power over all, even on God himselfe, by knowing & loving him.

[illegible], so man also can know all things Intelligible, seeing he hath for an Adequate object ens in generall, or Truth it selfe; neither Is there any disposition nor thing found in man in which something of Divinity may not shine forth; Neither is there any thing in ~~which~~ God which may not also be Represented in man.

Whosoever therefore shall Know him selfe, shall Know all things in him selfe, And more Especially he shall Know God, according to whose Image he was made, he shall Know the world the Resemblance of which he Beareth, And he shall Know all Creatures wth which he Symbolizeth, & obtaine all the secret & true Understanding that Can be had from Angels, spirits, Heavens, Elements, Animals, plants, stones, & whatsoever Els, & how all things may be fitted for all & Every purpose or purposes, in and According to their time, place, order, Measure, proportion & Harmony.

Now How much the more Every one shall Know him selfe, by so much he obtaineth the greater power of attracting the Like Qualityes & Vertues, & Likewise Operateth greater & more Wonderfull things, & so by Consequence & Course Gradually ascends to so Great perfection, that he is made the son of God, & is transformed into that Image which is God, & is United wth him, A Guift that is not Granted to Angels, ye world, or any Creature, but to man Onely

This is the [illegible] to be made the son of God, & to be United to God, all things which are in man are united also, & Especially his mind, then his spirit, then his Animall powers, & then his Vegetative faculties &c:

[illegible] of the Divine Image, is the proper & peculiar Guift to man, & Common to no other Creature.

There are three things placed in man, that distinguished according to their respective Division, parts & Qualityes.

The { Supream,
Lowest,
Middle,

The Supreame, is that Divine thing which is Called the mind, or Superiour portion, or illuminated Intellect; Moses Calleth it the breath of Life (that is) Breath from God, or his spirit inspired into us.

The Lowest, is the Sensitive Soul, which is also Called an Image, Saint paul nameth it the Animall Man:

The Middle is the Rationall spirit, Knitting & tying togethor, both Extreams; (that is) the Animall Soul with the mind, Savoring of the Nature of Both Extreams, yet it Differeth from the Illuminated Intellect, the mind, light & Supream portion; it Differeth also from the Animall Soul, from the which the apostle teacheth us, that we ought to seperate it by the power of the word of God, saying the word of God is Lively & powerfull, more penetrating then a two Edged Sword, pircing Even to the Dividing of the Soul & spirit

As the Supreame portion, never sinneth, nor Consenteth to Evill, but always Resisteth Errour, & Exorteth to the best things; so the inferiour portion & Animall soul, is always drowned in Evill, in sin & Concupiscence & draweth to the worst things, of which Saint Paul saith, I see another Law in my Members, leading me Captive to the Law of Sin

The mind therefore, or Illuminated Intellect is never Damned, but although its Companions are to be punished) goeth away unhurt Into its Originall; But the spirit, the Animall soul, being by nature free, & can according to its pleasure, adhere to either of ym

of them, if it Consent/adhere to the Superiour portion, it is att Length,
United & Beautifyed with it, till it be absumed into God; And if adhere
unto the Inferiour or Animall man, it is Depraved & becomes Vitious,
Untill it be made a wicked spirit —

The Soul of Man, Being a Certaine Divine Light, Created after the Image
of the word, the Cause of Causes, & first Example & Substance of God,
Wee will now treat Somewhat thereof in particular, & through what
means it is joyned to the body &c: —

It is a Certaine Divine Substance, Individuall & wholly present
in every part of the body, So produced by an incorporall Author, it
Dependeth by the power of the Agent onely —

The Soul is a Substantiall number, Uniforme, Rationall
& Conversive unto it selfe, far Exceeding all bodyes and Materiall
things, the operation whereof is not according to the matter, nor proceeding
from inferiour and Grosser things, but from the Efficient Cause:
Which is not a Quantitative Number, but removed from all Corporall
Lawes, whence it is not Divided nor Multiplyed by parts —

Therefore the Soul of man is a Certaine Divine Substance, flowing
from a Divine fountaine, carrying along with it selfe Number, not
that Divine one by which the Creator hath Disposed all things,
but a Rationall number, by which seeing it hath a proportion to all
things, it Can understand all things, —

Now Mans Soul, immediately proceeding from God, the Efficient
is joyned by Competent Means to the Grosser body, Whence first of all
In its Descent, it is Involved in a Celestiall and Ayriall body, Called the
Celestiall Vehicle or Chariot of the Soul —

Through this Middle thing, by the Command of God, who is the Centre
of the World, it is first Infused into the Middle point of the Heart,
Which is the Centre of Mans body, & from thence it Diffuseth through all
the parts and Members thereof, when it joyneth his Chariot to ye
Naturall heat, being a Spirit Generated to the heart by heat, by this it
plungeth it selfe into the Humors, whereby it inhereth in all the members,
& to all these is made Equally the Neighest, although it be Diffused
through one to another, And thus it is manifest how the Immortall Soul
by an Immortall Body (that is to say) an Etheriall Vehicle, is included in
a Grosse and Mortall Body —

But When these Middle things doe Disolve or fail, by any Disease or
Some Accidentall Mischiefe, then doth the Soul, by these Middle things,
Recollect it selfe, and floweth back into the heart, which was the first
Receptacle of the Soul —

But the Spirit of the heart failing and heat being Extinct, it leaveth him
& man Dyeth, and the Soul flyeth away with this Celestiall Vehicle &c
Every Noble Soul is said to have a fourfold operation, And the [illegible]
The first Divine, By the Image of the Divine propriety —
The Second Intellectuall, by formality of participation of the [illegible]
The Third Rationall, by the perfection of their proper [illegible]

The fourth Animall or Naturall, by Communion with the body & these Inferiour things.

¶ that there is no Work in the whole world, so admirable, So Excellent, so wonderfull, which the Soul of man (being Associated to his Image of Divinity) standing & not falling, cannot Accomplish by its owne power, without any Externall help.

¶ Now we have in breif treated of the Celestiall propertyes of ye Soul of man, and the Dignityes thereof, & its Conjunction to ye body; we will now show forth the dignityes of the body, & how through each degree of Dependency, his Mind ascends into the intelligible World, & becomes more Sublime, like unto the Intelligences &c:

The Omnipotent God, in the admirable Creation & Composure of the World, with ye Diversity & Distinction of all the Creatures therein, and the severall formes, shapes, disposition & natures thereof; Allthough the greatest part of [illegible] (considered) [illegible] with Wonder and Astonishment [illegible] yet in his [illegible] power, & [illegible] when he Created them, they were [illegible]; for he spake but the word & they were made, according to [illegible] time, order & degree ——

But when [illegible] was to be [illegible] all the rest, there was a Consultation of the Trinity, & [illegible] the Godhead, about the production of so Excellent a Creature; Let us make man according to our Image, endued him with Soul & body, (a Divinity & Reason

Reason, giving him Dominion over the ~~fowls~~ Fowls of the Ayr, the fishes of the Sea, & all the Creatures of the Earth / saith the text word &c:

Therefore man that Deliberately made, thus highly honoured, Induced wth a forme so Angellicall, prerogatives so Royall, a Stature of body so Ascendant, & lifted up towards heaven, a minde so Elate and Ample, able to Comprehend the height & Depths of Mysteryes, measuring the world in a moment, yet not Contained in the world)

The Contemplation Whereof, made the Kingly prophet and psalmist David (being Stirred up with the wonder and love of Such a Workman) to Break forth into this passion, psal: 139: I will Magnifie thy name Lord, how wonderfully am I made, all the works of thy hands are wonderfull, & Bith my Soul hath tasted, and knoweth right well, my Mouth was not hid from thee, being made in Darkenesse, How wonderfully was I fashioned in the womb of my Mother, Thine Eyes saw me a Rude & undigested Heape, & all my members were written in thy book, which afterwards were not perfected but in many days (A)

Besides [illegible] great Miracle, [illegible] to be [illegible] wondered, for the Soul being Created and made like unto God, [illegible] Image of God, that it [illegible] all things [illegible] (Contract of Divinity, so the body [illegible] & [illegible] the image of the Soul, According to the Celestiall faculty, [illegible] faith, steadfastly Resolved with hope, Adorned with the inspired Ornaments of Love & Chastity, it passeth into the nature of God, whereby he becomes God

He Knows the Rise of Demons, & himselfe to have his Originall with them, Despising the part of humane Nature, in himselfe, having a sure Confidence of the Divinity of the Soul, by which he Obtaines, Whatsoever he Asketh at the hands of God, by the help of Angelicall Ministery, & Conversing with those ~~blessed~~ Creatures, &c:

[illegible] therefore being Drawn from the Archetype himselfe; according to the Harmony of the Microcosm, being the Image of the Divine Idea, powerfully attracts the Correspondency & attendance of the Gods & Angels to our Assistance, Compells all Evill spirits to our Commands & subjection, Submits all the powers of the world unto our Service, yea all Creatures both Necessarily Obey us, & all the Quier of heaven doth follow us, whose office it is to Execute his Commands, who then according to Gods Decree & their Duty, Doth Manage our affairs and petitions according to our Desires.

In the next place, Before we enter to treat on the proper subject which we intend, Let us take a View of Some Necessary Instructions as Certain paths to lead us the next way unto the truth, Unto which there are three Guides namely [illegible]

[illegible] of the soul [illegible] faculties the most Excellent, Descending from the Intelligencies above, to the most Inferiour things & Congregates & Converts our mind into the Divine Beauty, preserves us in all our Works, gives Event according to our Wishes and Administreth power to our supplications [illegible] hanging [illegible] things it Desireth, whence is Certain great [illegible], nourisheth the mind & bringeth it to perfection.

[illegible] Faith the [illegible] Vertue of all, not grounded on humane fictions, but Divine Revelations, wholly pierceth all things through the whole world; for Seeing it Descends from above, from the first Light, & remaines Nearest to it, is far more Noble and Excellent, then all the art Sciences, & beleifs arising from Inferiour things; By faith is man Made Somewhat the same wth ye Superiour powers, and Enjoyeth the same power wth them, Faith is the Root of all miracles, by which alone we approach to God, from whome we Obtaine Divine power & perfection; where ~~of~~ for all things are ~~to~~ be beleeved, because all things are Easie to God; Nothing is impossible to him, therefore nothing is incredible; and he who shall fail In his faith, shall Do nothing worthy Admiration, but Rather Incur punishment & Sustaine Loss therefore.

[illegible] therefore being Divine & ~~pure~~ puri, inflamed wth a Religious Love, Adorned wth hope, Directed by faith, placed in the Height & top of the humane Soal, Doth suddainely Attract & Comprehend the Very truth, & beholdeth all the Stations, Grounds, Causes & Sciences of things, both naturall & immortall, in the Divine truth it selfe, the first Cause (as it were) in a Certain glass of Eternity.

[illegible] that we, (though naturall) Know those things that are above Nature, & understand all things that are below; And it is not in Sciences and Arts only that the understanding (tending to it selfe) shews [illegible] Certain all Evidences, but also Receiveth this miraculous power, in Certain things, by Command to be ~~[illegible]~~ Changed.

[illegible] in our framed naturall body, yet may [illegible] predominate [illegible] nature, & Cause such wonderfull, suddain, & Difficult Operations, as that Angels & spirits Obey us, the stars are Disordered, the Heavenly

Heavenly powers Compelled, the Elements made Obedient &c: ---- --

[illegible] that therefore, if it would work any admirable thing, Experiment, operation or Effect in these inferiours, must have a Respect to its Begining, that it may be strengthened & Illustrated thereby, & receive power of acting through Each Degree, from the first Author ——

For it is a Certaine Maxime, and an Observeable Rule, that whosoever doth ye more Exactly imitate the Cælestiall Bodyes, Either in Nature, Study, Action, Motion, Gesture, Countenance, passions, of the mind, and Oportunity of Season, is so much the more Like unto them, and shall receive the Larger Guifts & Benefits from ym; the Reason is apparent, for the body doth not resist a most powerfull Soul, and perfect mind doth not Change its Councell (B) ——

—— Further Observations Worthy of Note

The Omnipotent God having Created all things, ruling & disposing ym, holy & gracious Will, doth he distribute the putting thereof in and setteth his heavenly Decrees, according to his Divine ^ Execution, by ye Care of ye Angels & heavenly ministers, the which being [illegible] Calls assisting and destroying Angels. → ---- -

And [illegible] God doth by Angels (as by Ministers) the same he doth by ye Stars (as it were by Instruments) who accordingly transmit them to this Service World, that after this manner all things might make together to [illegible] him.

So yt it is fitting [illegible] apply the [illegible] to their Respective parts, according as they are Referred to ym, both in Respect of their Office and Signification &c. ---

that [illegible] may aptly be reduced from these inferiours to ye Stars, from ye Stars to their Intelligences, from thence to ye first Cause it selfe, from ye Series and Order whereof all hidden Philosophy flowes, for every Day, Some Naturall thing is drawn by art, & some Divine thing is drawn by Nature, in the attracting like by like, and of Suitable things by Suitable, and by such Kinds of Attractions, there is a mutuall Correspondency of things amongst ym Selves, of Superiours wth inferiours; for every Inferiour thing in its Kind, should Answer its Superiour, and through this the Supream it Selfe, whereby it receives from heaven that Cælestiall power, which is Called the Quintessence, and from ye Intellectuall World a Spirituall & Enlivening Vertue, transcending all Qualityes whatsoever, & Lastly from ye Exemplary or Originall world, through the mediation of the Other, According to their Degree, receive the Originall power of the whole perfection. Know therefore, that every Superiour moves its next inferiour, in its Degree and Order, not onely in Bodyes but also in Spirits. ——

The Universall Soul moves the particular Soul, and the Rationall Acts upon ye Sensuall, and that upon the Vegetable: for every part of this Superiour World, suffers from ye Heavens, according to their Nature & Aptitude, & one sort of the [illegible] Body, suffers from another, and the Superiour World moves all things [illegible], and (after a manner) Contains all the same Beings from ye first to ye last, which are in the Inferiour World.

[illegible] moves the Bodyes of the Elementary World, Compounded, Generable and Corruptible from ye [illegible] perpetuall and spirituall Essences, depending on the primary Intellect, which is the acting intellect (or Divine power) and the Second from God (the first Author) from whence all

all things are produced, & upon Whome all things Depend, and through whose Comand, Every Orb acts in its office, accordingly from the will of the Creature, according to ye will of the Creator; in & by which we attaine, not onely to ye knowledge of things Naturally, But Come to the perfection of more Rare & Sublime things Calestially &c:— as may be instanced in many presidents, both Ancient & modern— But [illegible] is the image of God, the Acting intellect is the image of ye word, the Soul is the image of this intellect, & our word ye image of the Soul, by which it acts upon Naturall things Naturally; Nature being the work thereof, And Every one of these perfects his Subsequent, & none of the Latter Exists wthout ye former, for they Depend amongst themselves, by a kind of Ordinate Dependency, So yt when the Latter is Corrupted, it is returned into yt wch was next before it, untill it Come to the Heavens, then to ye Universall Soul, & Lastly unto ye acting intellect by which all Creatures Exist, & then by Degrees in ye principall Author, ye first & Last, by whose heavenly will all things at Length are Returned,

This is the [illegible] and Continuity of nature, that all Superiour [illegible] flow through Every inferiour, wth a Long and Continued series [illegible] succession Dispersing its Rays, Even to ye very Last things. And inferiours through their Superiours, Come to ye Supream of all.

[illegible] of God is the world; of the world, [illegible] Man, Beasts; of Beasts, plants; of plants, Metals; of Metals, Stones

[illegible] Stones [illegible] are [illegible]
Hearbs, Hearbs wth Animals, Animals wth the Heavens, the Heavens wth ye Intelligences, the Intelligences wth Divine properties, [illegible] & So Consequently wth God himselfe, according to whose Image & similitude [illegible] and all things inclusively were Created

[illegible] spirituall, the plant agrees wth a bruit in Vegetation: a bruit, with A man in Sense: Man wth an Angell in understanding, an Angell wth God in immortallity. [illegible] annexed to the mind, the mind to ye intellect, the intellect to ye intention, the intention to ye imagination, the imagination, to ye Senses, & the Senses at Last to things. &c:,

[illegible] may Conclude, thus: inferiours are so Successively joyned to their Superiours, that there proceeds ~~An~~ Influence from their Head (the first Cause) like as a Certaine String stretched out to ye Lowermost things of all; of ye which String, if one End be touched, the whole doth presently shake & soundeth to ye Other End; Even so, at the motion of the Inferiour the Superiour is also moved, to which the Other doth answer, like as Strings of a well tuned instrument; so yt wt soever is
must of necessity imitate the motions & influences of the Superiours;
moved, Caused or produced in these inferiours, to which as to its Roots, Causes & Signs, it is Reduced — ^ A

(D)

It is Very Difficult, if not impossible, to Convince or perswade a Knowing & Intelligent man, by Reason, into a Credulity of Such things, that Reacheth a Little beyond his present Capacity, out of Reasoning that in presidents force; by Reason for the Animal Spirits [illegible], is of the influence of the Celestiall Bodies, & ye Co-operations of ye mind [illegible], as forwardly [illegible] no former [illegible] all dispositions. [illegible] Phylosophers, doth not admitt this word ~~of~~ Divine Doctrine, & the great [illegible] fits proceedings thereon; [illegible] thereby from [illegible] many wonderfull & admirable Experiments, Operations & Effects are produced and brought to passe, by Vertue of the Celestiall Authority & management according to ye Order & wisdome of a sound & Expert Sophical [illegible] because he is not a Stranger to the Heavens &c:

[illegible] wee Breifly treated of the Celestiall & Terrestiall Harmonyes, and the Mutuall Correspondencyes of those inferiours with their Superiours, whereby wee become Capable of Receiving Certaine Celestiall guifts from above: &c:— wee shall now Lay down Some beneficiall Aphorismes, Worthy of Remark:

Beneficiall Aphorismes.

~~Beneficiall Aphorismes~~ 1st: Wee ought to Labor, nothing more in this Life, then that wee degenerate not from the Excellency of the minde, by which wee Come nearest to God, and put on the Divine Nature, least at any time our Minde waxing Dull, through a stupide Vanity should decline & yeild to ye frailty of our Earthy Body becomeing fleshly Vitious—: Wherefore wee ought so to order our minds, that it by it selfe, being mindfull of its own Dignity & Excellency should always both think, Doe & operate something worthy of it selfe. But the Knowledge of the Celestiall & Divine Secrets, doth [illegible] and [illegible] powerfully performe this for us, [illegible] of the Renowned [illegible] Majesty, [illegible] Divine [illegible] Every [illegible] things, by a [illegible] And by all the Degrees of the [illegible] ascending [illegible] Creature [illegible] the particular Vertue of each thing [illegible], trusting only to worldly & naturall things, and [illegible] [illegible] [illegible] mistake the proper object of [illegible], whereby they are [illegible] deceived by fallacyes, &c: But the understanding of Celestiall things, purgeth the mind from Errours [illegible] & that Divine [illegible]

power

power to our works, and drives Clearly away the Deceits and Delusions of all Evill spirits, and yet Subjects them to our Comands too.

2: [illegible], and the muses; avoyd the friendship of the multytude; be Covetious of time, Beneficiall to all men, Use the Angels & spirits given & attributed unto these ministers, without Rashness & presumption, as the messengers of God, be Vigilent in thy Calling.—

3: Be obedient to good Admonitions, avoyd all procrastination, ~~accustome~~ accustome thy selfe to Constancy and Gravity, both in thy words & deeds, fly from Earthly things, Looke after Heavenly things, put no Confidence in thy own wisdome, but Look unto God in things.

4: Whatsoever thou Learnest, fix it in thy mind, Learn much but not many things, because a Humane Understanding can not be alike Capable in all things, Unlesse it be Divinely Regenerated, & unto him, nothing is so difficult, which he may not be able to attaine to:

[illegible] to shew that [illegible] things [illegible] [illegible] Superiours, [illegible] Divine [illegible] wayes: Therefore [illegible] Magician ought to be [illegible] that is godly, honest, Constant in his words & deeds, prudent in all his actions, Covetous of nothing but wisdom, [illegible] all his [illegible] [illegible] & thy spirits [illegible] himselfe [illegible] pray to God for Constancy in faith, & he shall bring to passe all things [illegible] heaven:

6: It is properly call'd that a Secret in Magick, which no man Can Attaine unto by humane industry, without Revelation: the Knowledge whereof Lyeth, Obscured, hidden by God in the Creation, yet notwithstanding, he doth permit to be revealed by spirits & Angels, to a due use of the thing it selfe, And these Secrets are either Concerning things Divine, Naturall or humane; & if wee do but Rightly ~~Consider~~ & examine a few, we shall Commend the whole wth the most Select

7: If the humane understanding be Divinely or Angellically Inspired, by Conjunction or Revelation, it is the onely Effector of all wonderfull operations, and produceth what thing soever it Indulgently Conceiveth: Let a Magician therefore Carefully shroud himselfe, under the wings of Divine Assistance, Least he fall into ye Snares of temptations ——

8: Be carefull that you mix no Experiments that are of Contrary Qualityes or offices, but Let every one be simple & severall; for God & nature hath appointed all things to a Certain [illegible] end & purpose, as in [illegible] and Characters [illegible] need [illegible] as [illegible] being according ye [illegible] for there is [illegible] both Divine, Supercelestiall, Heavenly, Terrestriall, Subterrestriall Aery, Watery, & Infernall, Visible and invisible, required [illegible] Bodies with all Readiness & submission unto us &c:

9: There is nothing so much becometh a Magician, as Soundness in faith, Constancy in action, & minde immoveable in hope, patience in perseverance, and when the like Receiveth its like, there is (I say) none more happy then such because the holy Angels are Conversant about them, possesse the Custody of ym, they will familiarly Converse wth them, and willingly give attendance to ym, & Communicate unto ym whatsoever shall be Desired, they will successfully & successively supply them in all things, according to their Severall & Respective Ordrs & Offices, & faithfully instruct them in all wisdome & Knowledge, by the Doctrine of Angelicall Ministery, and Inconstancy, & Dispair, bring all to Confusion & losse, & nothing to Effect.

10: He who would know secrets, [illegible] first Learne to know how to keep secrets secretly, & to Reveall those things yt are to be revealed, & to seal those things yt are to be sealed. Observe this Rule, & the Eyes of thy understanding shall be opened, to understand secret things; and thou shalt have whatsoever thy mind desireth, to be Divinely Revealed unto thee, thou shalt have also the Angels of God [illegible] prompt & ready in their nature, to minister unto thee as [illegible] humane mind Can desire, & thou shalt be endued & replenished with all Divine & Celestiall & good Gifts whatsoever &c:

11: [illegible] of all things is sufficient for receiving influences from Celestialls, because [illegible] nothing [illegible] Celestialls, to send forth their rights upon inferiours, & they suffer [illegible] to be Destitute of their Vertue, therefore [illegible] as is perfect & pure is not unfit to receive the Celestiall Influence.

12) [illegible] minds doth effect Divers things by faith (that is) A firm Adhesion, a fixt intention, and Vehement Application of the worker or Receiver, to him yt Co-operates in any thing; & gives power to ye worke which we intend to doe, so that their is Composed in us, (as it were) the very image of the Vertue to be Received: we must therefore in all things affect Vehemently, imagine, hope & beleeve Strongly, for that is the greatest helpe, & Conduceth wholy to the Assistance of the Operator; it is a Verified Maxime amongst physitians, that a strong beleife, And an undoubted hope & love, towards the physitian and Medicine, doth conduce much to health, yea sometymes more than the Medicine it selfe; for the same that ye Efficacy & Vertue of the Medicine works, the same doth the strong imagination of the Physitian work, being able to change the Qualityes in the Bodyes of the sick; Especially when the patient placeth much Confidence in him.

13. [illegible] invocate, any Celestiall Angels [illegible] workes [illegible] & rightly [illegible] what belongs to you, shall hardly [illegible] nor any successfull Effect from you

14 [illegible] ing of Divine things works so with others minds, that good spirits obey us willingly, & Communicate their Vertue and power to us; Daily Illuminating & inspiring us with all wisdome, by Daily working & acting upon our Intellect, framing & making us by their Influences, like Images most like to them selves. Even

Even so far, as that we at some times have the appearance of Good Angels unto us, and familiar Converse with them; Whereby we both Contemplate Divine things, & work wonderfull operations to gods glory and the use of man: faith assisting and the Capacity Comprehending: &c:

15) All Evill Spirits are over~~throne~~com by us, through the Assistance of the good, being invocated by Divine and Supernaturall powers, & miracles & Sacred Historyes, and by breathing forth Venerable names and words, wth a devout speech: Now by the power and Efficacy of such Conjurations they are Subjected, bound and Allayed, for they Cannot Endure them; whereby they are Enforced presently to yeild unto us, and forthwith to Depart out of those bodyes or places, which they possesse or inhabit:

16 Vertue is no Vertue, unlesse it have some like in Ruling whereof it may shew and Exercise its power; for as Victory Cannot Stand without Vertue, so neither can Vertue subsist without an Enemy, wth Vertue [illegible] had the Almighty Endowed Man withall, but he forthwith Added [illegible] that Vertue [illegible] its nature, being [illegible] so that [illegible] materiall perfection of things, [illegible] And likewise that no small [illegible] and buildeth up his salvation, wth a Continued [illegible] & Contention &c:

17 The [illegible]

[illegible]

To the Superiour intellect, is alwayes tending to Good; the which intellect doth indeed, alwayes shew a pathway to ye will, as a Candel to the Eye; But it moves not it selfe, but is the ~~mistriswill~~ Mistris of her own operation; from Whence it is Called free will: And though it always tends to Good, as an Object Suitable to it selfe, yet some times being blinded with Errour, the Animall power forceing it, it ~~[illegible]~~ chose the Evill, beleeving it to be Good: Therefore will is Defined to be a facultye of the Intellect, whereby Good is Chosen by the helpe of Grace, Butt Grace not assisting then is Evill Chosen, Therefore faith, hope, Charity, Love & all ~~infused~~ infused Vertues, is in the Will, as the first mover, which being absent the whole Consent falls into Dissonancy.

10] These who onely trust on the Course of nature onely, and the power and Labour of Inferiour things, thinking thereby to attaine Divine things, and there who faine to raise a foot in the Heavens, Doe Endeavour to receive those things from ye favour of the Heavens, which ought to be Received from God alone; Doe Erre in there judgement, and Labour in Vaine: for these inferiours (as bodyes, stones, Elements &c) have their power [illegible] the Heavens, the Heavens from Intelligences, and the Intelligences from God, in whome all things preexist in the greatest perfection; in the little world Man, there is not a member which hath not Correspondence with some Intelligence, Element, plant, &c; and in some Measure & numeration in the Archetype &c. -

19] [illegible] Soul hath a fourfold operation; first Divine, by the Image of the Divine propriety, the Second Intellectuall, by formality of participation With the Intelligences, the third Rationall, by the perfection of its proper Essentiall Essence, The fourth Animall or naturall, by Communion with the body and these inferiour things; So yt there is no work in this whole world so Admirable, Excellent & wonderfull, which the Soul of Man being Associated to the Image of Divinity, Cannot accomplish by its one power, without any Externall help: Therefore the form of all Magicall power, is from ye Soul of man, Standing & not falling. ——— (C)

It is not further to be observed, that

There is nothing of such transcending Vertues, which being Distitute of Divine Assistance, is Content with the Nature of it selfe; therefore all things are full of God, for that all inferiour bodyes are Exemplifyed by the superiour Ideas.

[illegible] B. Souls or Minds, [illegible] simple, pure, immutable, Indivisible [illegible] Nor the Nature of all Ideas the same.

[illegible] by way of Causes, & they are [illegible] amongst them [illegible], by some Relation or Consideration [illegible] What [illegible] in the world should [illegible] things without any thing [illegible] that they [illegible] Essence, [illegible] would be a Compound Substance.

very

Very intelligible it selfe (that is) in the Soul of the world, Differing yt one from the other by absolute formes: But not that all the Ideas in God are but one form, but in the soul of the world they are many.

[illegible] placed in the minds of all other things, whether they be joyned to ye body, or Seperated from the body; by a Certaine participation, & by Degrees are Distinguished more & more.

[illegible] placed in nature, as Certaine small seeds of formes, infused by the Ideas ———

[illegible], they are placed in matter, as shadows.

[illegible] say that their are many Seminall formes of things, in the Soul of the world, as Ideas in the mind of God, by which formes, she Did in the Heavens above the stars, frame to herselfe Shapes also, and stamped upon all these some properties.

[illegible] shapes and properties, for the Vertues & properties of all inferior species depend, so yt every species hath its Celestiall shape or figure, that is suitable to it, from which proceeds a wonderfull power of operating, which proper gift it receives from its own Idea, through the ~~feminall~~ seminall formes of the Soul of the world. ——— ———

[illegible] of Ideas, [illegible] yt Causes of [illegible] Vertues [illegible] species, for the properties [illegible] the nature of things are [illegible] by Certaine ~~[illegible]~~ Vertues (vizt) are the operations of the Ideas, (vizt) such as have a Certaine & sure foundation

foundation, not fortuitous, or Casuall, but Efficatious, powerfull & Sufficient Doing nothing in Vain ———

[illegible] Vertues [illegible] err in their actings, but by accident (vizt) by reason of the impurity or inequality of the Matter; so yt upon this account, there are found things of the same species, more or Lesse powerfull according to ye purity or indisposition of the matter (for all Celestiall Influences may be hindred by the indisposition & insufficiency of the matter) whence the proverb, yt Celestiall Vertues were infused according to the Desert of ye matter. —

[illegible] things, [illegible] there is Lesse of the Idea of the matter (vis) such things which have a greater Resemblance of things seperated, have more powerfull Vertues in operation, being like to ye operation of a — Seperated Idea ———

[illegible] plainly [illegible], that the situation of Celestials, is the Cause of all those Excellent Vertues that are in inferiour species —

[illegible] of all Vertues, and the marvelous Disposer of all things, [illegible] from that [illegible] the seal of the Ideas to his servants, the blessed Intelligences, who as faithfull officers signe ~~sig~~ all things intrusted to ym, with an Ideal Vertue, the Heavens & stars as Instruments, Disposing the matter in the meantime for Receiving those formes which Reside in Divine Majesty, & to be conveyed by stars, And the Giver of formes Distributes them by the ministery of his Intelligences, which he has set as Rulers & Controllers over his works, to whome such power is intrusted in things Committed to ym, that so the Vertues & operations of all things

all things, as Hearbs Mettals Stones &c: may Come from the governing Intelli-
=gences immediately from the first Idea, & next from ye Configurations of the Heavens, Disposing, & Lastly from ye Tempers of the Elements Disposed, Answering to the Celestiall Influences, by which the Elements themselves are Disposed & ordered.

Now these kinds of operations are performed in these inferiour things, by Expresse forms, in the Heavens by Disposing Vertues, in the Intelli-
=gences by mediating Rules, and in the Originall Cause by Ideas & Exemplary formes.

All [illegible] must of necessity agree in the Execution of the Effect & Vertue of Every thing.

[illegible] there is a wonderfull Vertue, operation and Effect in Vegetables, Stones Mettals &c: yet it is greater in the Stars, beyond wch from the governing intelligences, every thing receiveth & obtaines [illegible] many things, especially from ye supream Cause, with whom all things doe Exactly & mutually Correspond.

[illegible], that there is no other Cause of the Necessity of Effects, than the Connexion of all things with the first Cause, and their Correspon-
dency with those Divine patterns, & Eternall Ideas, whence every thing hath its Determinate and particular place in the Exemplary world, from whence it lives & Receives its particular being Originally, & Every Vertue of Herbs, Stones, Metals, Animals, words, & speeches, and all things that are of God are placed there.

16

[illegible] which is God, although he doth by Intelligences and ye Heavens, work upon these inferiour things, yet some times he workes those things Immediately by him selfe, which are Miraculous.

And [illegible] as Secondary Causes (called handmaids) doe by the Comand & appointment of the first Cause necessarily act, and are necessitated to produce their Effects, yet if God shall notwithstanding according to his pleasure, so Discharge & Suspend ym, that they shall wholy Desist from ye necessity of that Comand & appointment, then they are Called ye Greatest Miracles of God, as is abundantly Manifested in holy Scripture but for brevity sake here omitted, &c: (E)

Of Angels
& Spirits

A [illegible] of the names, natures, orders, offices, Degrees & Hierarchyes, Mantions & other Distinctions of the sacred Celestiall Angells, or Blessed Intelligences, & other Angellicall powers Celestially Dignifyed, both of the Air & other Elements, together with a summary of the Elementary powers or spirits, both of Light & Darkness, Residing in the four Elements, fire, Air, Earth & water, And the four Angels or Kings of the Compass East, West, North & South; And other wandring spirits both Elementall & Infernall, & other observations worthy of note:

[illegible] is an Intelligible substance, free from all grosse & putrified masse, of a body immortall, Assisting, having influence over all, & in the beginning of the Creation, were Created of the most pure

Pure & Superiour part of the Ayre, whereby they Cannot be Disolved by Death, in regard yt Element, which is more Active then passive; is predominate in them, being more fitt to act then to suffer.

Now the Bodyes of the Celestiall & Sublime Angels, are Nourished of the most pure, Ethriall, Element, & are not Rashly to be seen of any (unless they be sent from God) being woven & joyned together (as it were) of such bright & splendent threeds, & so small, that they transmit all the Rayes of our sight by their fineness, & Reverberate by their splendor, & Deceive by their subtilty; the wch angels, because their Bodyes have not so much fire as that they are Conspicuous, nor so much Earth that ye Solidity of them Resists the touch, their whole Composure being Made up of the # Clearness & moysture of the Ayre, hath joyned together an Indis=soluable Superficies.

ambient Air & the diaphanity & humidity thereof.

Art [illegible] Confirmation, those Bodyes were pre=served in the good Angels, But it was Changed in the Evill, by Reason of their fall, [illegible] Quality of [illegible] which Ayr [illegible] might be Rend=ered capable of torment

[illegible] ~~of~~ spirits, is not without Bodyes [illegible] the Bodyes of good Angels & Evill spirits, is not the same &c.

[illegible] as though they were subject to the Influence of the stars, but as they have a Correspondence with [illegible] whereby all things are Directed, & from which all things ought to be Conformable. And as the governing Angels are appointed for & set over Divers starrs, so

17

So Likewise Divers places & times; not that they are Limited by time or place, nor by those bodyes, over which they are appointed to goovern, But the Divine Wisdome hath so ordered & Decreed, that they should patronize, & more favor those bodyes, Stars, times & places, over which they Regulate, & to Execute & fullfill the will & Commandement of God, According to their severall & Respective Offices, as Divine Dispensation shall appoint &c.

The [illegible] of the world, distitute of the proper assistance, Care, keeping or attendance of the Celestiall Angels, & they send Down their Influences through the Celestiall spheres, & planets, to ye place or persons sublunary, & doe Especially operate, according to their severall & Respective Regulations

[illegible] & incorporeall substance, Always moveable, & [illegible] Messengers of the will of God, [illegible] of grace [illegible] faculty

[illegible] of God [illegible] good, [illegible] subtill, [illegible] the [illegible] of God [illegible]

[illegible] majesty of God [illegible]

[illegible] & providers of their [illegible] & every [illegible] bring [illegible] God [illegible] &

[illegible] Heralds of Heaven, & Guardians of our Bodyes & Souls.——

[illegible] Desire not, because they want not in beholding their Creator.——

[illegible] to Conduct men, wisdome to instruct men, & Grace to preserve men.——

[illegible] ~~are~~ were [illegible] Creatures that ever God made, & doe always behold the face of God, where soever they are sent.

[illegible] of Angells Suffereth neither Change nor End, for they are immutable & Divine, & are Swift Messengers to Execute the Comands of the Highest at his Divine pleasure & appointment.

There are nine orders, or Hierarchies, of the Cælestiall Angels or Blessed Intelligences, Residing in the nine Mansions planatary Orbs, or sphears of the Heavens thus nominated; first the Order of Angells in the sphear of the moon, who performe the office of Messengers; secondly Archangells, in the sphear of the planet Mercury, who execute the great messages; thirdly Principalityes, in the sphear of the planet Venus, who Rule over others; fourthly Vertues, in the sphear of the Sunne, by whom signes & Miracles are wrought; fifthly potestates, in the sphear of the planet Mars, who do Restraine the Devills; sixthly Dominations, in the sphear of the planet Jupiter, who doe Excell orders; seventhly thrones, in the sphear of the planet Saturne; —— whereon God

sitteth.— Eightly Cherubim, in the Orb or sphear of Heaven, Called the starry firmament; who being full of Knowledge, Do teach.— Ninthly— Seraphim in the Orb or sphear Called the primum Mobile, or first Moveable Heaven; &c:——

As there are Nine Orders, or Hierarchyes of sacred Cælestiall Angels or Blessed Intelligences, soe there are nine Orders of wicked or infernall spirits, Called Devills or spirits of Darkness; who are said to inhabit or have Residence in the infernall worlds, thus nominated: first Tempters & Ensnarers: secondly, Sifters, Tryers or Accusers Inquisitors:— thirdly furyes, the seminaries of Evill:— fourthly Ayeriall powers:— fifthly Juglers or Deluders— Sixthly, Revengers of wickedness. Seaventhly. Vessels of Iniquity:— Eightly— Lying spirits— Ninthly faulse Gods.

As touching the Appearances of those Glorious Seraphick Creatures, the Cælestiall & good Angels, & other Cælestially Dignifyed powers of Light, severall are the opinions of some Authors, & especially of Johannes Trithemius the learned Abbot of Spanheim in his polygraph who saith that never any good Angel was ~~made~~ read of, to have appeared in the forme of a woman; which assertion is denyed by Answered by a Divine, & an Angelicall Verity, thus Rationally Constructed Distinguished & Argued as followeth:——

[illegible] Angels, [illegible] are incomprehensible to those that are their inferiours, for the higher order is incomparable unto God by degrees, nor that are their inferiours, are also incomparable unto them [illegible] that in Respect of that Degree in Angels, things are incomprehensible:——

[illegible] neither are man nor woman, therefore they doe take forms (not according to any proportion in imagination but) according to the Discreet & appliable will both of him, & of the thing wherein they are Administrators; for they are all spirits Ministring the will of God, & unto whome unto every thing within the Compass of nature & the use of man, it followeth therefore, Considering that they Minister not of their selves, that they should minister in yt Unsearchable form, within the wch their Executions are Limited

Now if Trithemius or any other Can Say, that ye woman also hath not the spirit of God, being formed & fashioned of the self same matter (notwithstanding in a Contrary proportion by a Degree) If Trithemius or any other, Can seperate the Dignity of ye Soul of woman from the Excellency of man, but according to ye forme of the matter, then [illegible] his argument be good

But [illegible] Man & woman there is proportion, & preparation of Sanctification in Eternity alike, therefore may those wch are the eternall Ministers of God in proportion to sanctification, take unto them the bodys of [illegible] in Respect of ye form) for as in [illegible] Heaven, so in earth you find one & ye selfe same Dignity, in [illegible] matter alone

Now Trithemius [illegible] in Respect of the filthiness ([illegible] filthiness) wherewith all women are Stained, they Reason [illegible] the naturall Philosophers, [illegible] of [illegible] thence of hence who is the worker [illegible] a supernaturall Master, He (I say) Concluded the naturall [illegible]

In

[illegible] as aforesaid & the Opinion of Trithemius or any other naturall Conclusion is thus Answered; they are all beams of that wisdome, which is the Crown of mans Excellency And if Trithemius or any other naturall Philosopher, doth but seriously & well Observe; they shall find that true wisdome is always painted in a womans Garment, for then the purity of a Virgin, nothing is more Commendable.

A Breife Summary of severall orders & Hierarchyes of Some particular Angells & Spirits

[illegible] ~~God~~ in his admirable & great Work of the Creation, hath in his Infinite Wisdome Ordained the Heavens, as next under the Sacred throne of his Omnipotent Majesty, to Containe the mansions & Residing places of his holy ministring Angels & Celestiall Intelligences, wherein are many Orbicular spheares from his mighty seat, to the fiery Region in wch he hath (according to the Omnipotent decree of the sacred Deity, in the unity of the Blessed trinity [illegible] before the foundation of the world) [illegible] all Hierarchyes of glorious Angels both of [illegible] Orders, [illegible] in the [illegible] Orbs more superior, & the [illegible] four ~~Angels~~ Angels of the Heavens East west north & south, Certain Intelligences or Celestiall Angels, of [illegible] offices, [illegible] is good, & also Certain Spirits to [illegible] evill, [illegible] of the [illegible] of Darkness, of severall offices [illegible] subservient Angels & spirits, who [illegible] the [illegible] & [illegible] ye will

Will of the most high God, both as to mercy & justice, on whom soever & whatsoever he is, or shall be pleased to Comand them. the mighty God hath also Constituted & appointed a particular & Regal Angel to Govern Hylick, which is the matter of four Elements, or of which the Elements was in his Great Wisdome & marvelous Workmanship, onely Composed & made: Under whome are also many Subjects, And who hath Likewise Ordained Angelicall princes or Governours of the four Elements & ministers under them, And also hath Divided the Cælestiall Girdle of the Zodiack, into Eight & twenty ~~angels~~ Angles or parts, which are known to & Called by the Sons of men, the so many Mansions of ye moon, And Constituted so many providentiall Angels therein &c: And who hath againe Divided the Heavens into Eight & forty ~~Angels~~ Angles or parts, Eighteen whereof are Superiours & Cælestiall, & the Other thirty more inferiour & Airoriall; whose Mansions are not alike, nor powers equal, for that he hath Miraculously placed Eighteen Divisions above the fiery Region in the Heavens, to be ye Mansions & Residences of those glorious Angels, who by Divine institution are primarily Ordained to be princes & Ministers of government, over all such superiour Earthly Matters, as in their several & Respective Offices they are Constituted & Appointed, the Other thirty Inferiour Ayreall Angells are of Divisions, & remain Originally Seated, & amongst the Wonderfull works of the Creation Orderly placed, one above another, from the Earth to the fiery Region, in the Highest part

Hyleg

part of the Air, where in are Located ninty one Angelicall princes or Spirituall governors, & many other Subservient Angels under them, who are spirits of the Air, not Rejected but Dignified; And who are governed by the twelve Angels of the twelve tribes: which twelve Angels are againe governed, by the Seven Mighty Angels, which Stand before the Most High and holy throne, in unspeakable presence, as Dispositors of the Heavenly Decrees, preordinately Determined, who transmits the Divine will & pleasure of the Highest, unto the twelve tribe~~ary~~ Angels, & who againe Distributeth & passeth the same unto the ninty one Ayeriall princes, unto whome the Governments of the Earth is by Divine Determination Delivered, in its severall primitive Divisions & Limited ~~proportations~~ proportions, & whose offices are by Superiour Appointments & Commands, Sent forth or Emitted & given to ym, to bring in, & againe Dispose of Terrestiall governors & governments, to vary the natures of things, with the variation of every moment, & to execute the providence of the Eternall judgment of God is already pointed, & who hath also most wisely & in order Distributed the Earth, into four Angles or Quarters, East, West, North & South, & also placed four watch towers, & Constituted a mighty & Royall Angel therein, as King, emperor, governor & principall ruler in each particular watch tower, set over the four & respective Angles of the world, to protect & Defend all mankind from ye Devouring blasphemy, stealth, mischiefe, Malice & temptations, of the wicked & great Enemy

[illegible] & just in all things, & Strive to make our Spirit one with God's Spirit, least he againe should look down upon ye Earth, & Say, Let us now goe Down amongst the Sons of men, for we see all things grow Contrary to their nature & Creation; Either keeping their Dignityes & Secret Vertues Shut up in Obscurity, or else Roiotously perishing through the imbecility & frowardness of Ignorance, therefore I Delight not in the world: the Elements are Defiled, the Sons of men wicked, their bodyes become Dunghills, & their Inward parts (the Secret Chambers of their hearts) the Dens & Dungeons of wickedness: therefore I will Draw my Spirit from amongst them, & they shall become more Drunk, & their Ignorance such as never was: no not since ye fall of heavens, for I have tucked up my Garments & am fled away, & shee shall mourne on ye mountains, as a Widdow without comfort ~~&c~~:

[illegible] to make our hearts clean, & [illegible] our thoughts & actions that [illegible] from [illegible] us & [illegible] to be forgiven [illegible] or that [illegible] holy, faithfull & [illegible]: And [illegible] wickedness, [illegible] that the mercyes of God [illegible] Deserveth no such grace, [illegible] God that he justifieth himselfe, [illegible] that having thing [illegible] his Bo-

-wells Can Rejoyce, wherein Can he Determine Happiness to him selfe; And if the Life of man be Sin, then is he hated full, but who is he yt ~~hath it~~ hateth it: But Even the Highest which is above, & is farthest from iniquity; Great therefore is the Unhappiness of man, when Naturally he is, & loves to be hated of God, whose service is justice, & whose Delight is peace; Let us Consider therefore the Mercyes of God, through his loving Kindness toward our weakness, & humbly Ejaculate, to be fortified by his power, which maketh those strong, that have no power of them selves, for of Dust we are become flesh, & of flesh the servants of Sin, that at Length we might be made free, through the mercyes of him which hath Entred into our weaknesses & weighed out his blood for our Redemption, Even he wch hath paid the Uttermost penny for our Ransome; And why? not that we should brag of our selves, but that we should maintaine justice into the works of Righteousness, [illegible] those whome God Sanctifyeth (being holy) [illegible] Dwelleth [illegible] that [illegible] are Sanctifyed (viz) the [illegible] [illegible] through the [illegible] of God; [illegible] the Sanctification [illegible] the thing Sanctifyed, the [illegible]

The ten [illegible] principall names of God governing ye ten Sephiroth called certaine Divine Powers.	The ten Sephiroth or numerall Attributes, governing those Influence on all things from ye highest to the lowest	The Hebrew or Caball Names of the nyne Orders of Angells, & Quire of blessed Souls.	The nyne Orders of Angells & Quire of blessed Souls call'd the Order of Animastick or of the Heroes	The governing Angels sett as Presidents over the ten Hierarchies called the blessed Intelligences.	Names Caball given to the President Angels being borrowed from such like things over wch they are set, ye divine Names being added by ye end thereof	The nyne Celestiall Spheares & the Spheare of the Elements.	Ten Orders of Evill Powers in the Infernall World.
Eheia.	Kether	Haioth Hakadosh.	Serephim, who being inflamed or enlightned doe enlighten	Mathratton.	Resehith Hagallalim.	The first Mover.	False Gods.
Jod Jehovah.	Hockma.	Orphanim.	Cherabin who being full of knowledge doe teach.	Raziel.	Masloth.	The Starry Heaven.	Lying Spirits.
Jehovah Elohim.	Binah or Bima	Aralim.	Thrones, whereon God sitteth.	Zaphkiel & Jophiel.	Sabathi-el.	The Spheare of Saturne.	Vessells of Iniquity.
El	Hesed	Hasmalim	Dominations who doe excell others.	Zadkiel.	Zedeki-el.	The Spheare of Jupiter.	Revengers of Wickedness.
Elohim Gibor.	Geburath.	Seraphim.	Potestates who who doe restraine the Devill.	Samael,	Madimiel.	The Spheare of Mars.	Jugglers and Deluders.
Eloha.	Tiphereth.	Malachim.	Virtues by whome signes & Miracles are wrought.	Michael.	Schemeliel or Schemeschiel ath.	The Spheare of the Sun.	Ayeriall Powers.
Jehovah Zebaoth.	Neza.	Elohim.	Principalities who rule over others.	Anael or Haniel.	Nogah-el,	The Spheare of Venus.	Furies the Seminaries of Evill.
Elohim Zebaoth.	Hod.	Ben Elohim,	Arch-Angels, who reveale the greater Messages.	Raphael.	Cochabiel, or Cochabiah.	The Spheare of Mercury.	Lyers, [illegible], or Accusers, Inquisitors.
Sadai.	Jesod.	Cherubim.	Angels, who performe the lesser Messages.	Gabriel.	Levana-el or Jerahiel.	The Spheare of the Moone.	Tempters and Ensnarers.
Adonai Melech.	Maleuth.	Issim.	Blessed Souls.	The Soule of Messiah.	Halom Jesodath	The Spheare of the Elements	Wicked Soules bearing Rule.

In [illegible] Celestiall [illegible] and the [illegible] of Heroes, or [illegible] of blessed Souls, the [illegible] The most Learned Hebrew Mecubals, have Received the ten principall & most Sacred names of God, as Certaine Divine powers, which by ten Numerations (Called Sephiroth) as it were instruments of Exemplars of the Architype) have influence on all things Created (by a Certaine Order) from the High things Even to the Lowest; for first they have immediate Influence on the nine Orders of Angels & Quire of blessed souls, & by them into ye Celestiall Spheares, planets & men, by wch Sephiroth, Every thing Receiveth power & Vertue ~~the~~

The first Name is Eheia, & it is the name of the Divine Essence; his Numeration is (Ether or Kether) which Signifieth a Crown or Diadem, & ye most simple Essence of the Deity, & it is called That wch the Eye Seeth not, and is Attributed to god the father, & hath his influence by the Order of Seraphims Called by the Hebrews [illegible] that is Creatures of Holiness, & then by ye [illegible] Mobile, bestowing the gift of being to all things, filling ye whole Universe both through ye circumference & centre, whose particular Intelligence is called [illegible] that is the prince of faces, whose Duty it is to bring [illegible] to ye face of ye prince, & by him the Lord [illegible] to Moses.

The [illegible] joyned with God; his Numerat[illegible] that is [illegible], and Signifieth the Divinity full of Ideas, & ye first begotten first begotten & is attributed to the Son; and hath his influence by ye Order of Cherubims, Called by the Hebrews Ophanim that is forms, or wheels; & from thence into Starry Heaven, where he fabricateth so many figures, as he hath Ideas in him selfe, & the distinguish the very Chaos of the Creatures, by a particular intelligence Called Raziel, who was ye Ruler of adam.

The third name is Tetragrammaton Elohim, his numeration is Prina (or Binah) that is providence & understanding, & signifies Remission, Quietness, the Jubilee, penitentiall Conversion, a great trumpet, Redemption of ye world, & the Life of the world to Come; it is attributed to the holy spirit, & hath his influence by the Order of thrones, Called by ye Hebrews Aralim, that is Great, Mighty & Strong Angels, & then by the Sphear of Saturn, Administreth ~~form~~ form to ye Liquid or Unsettled matter, whose particular Intelligences are Zaphkiel, the Ruler of Noah, and Jophiel, the Ruler of Sem; these are the three highest & supream numerations [illegible] by the [illegible] persons, by whose commands all things are made, but are executed by the other seven, which are therefore called the Numerations framing.

The fourth name is El, his numeration is Hesed, Clemency or goodness, & signifies grace, mercy, piety, magnificence, the Scepter & Right hand, & hath his influx by the Order of Dominations, called by ye Hebrews Hasmalim, & so through the Sphear of Jupiter, fashioning the

the Images or Effigies of Bodyes, bestowing Clemency & pacifying Justice on all; his particular Intelligence is Zadkiel, the Ruler of Abraham.

The fifth Name is Elohim Gibor, that is the mighty God, punishing ye Sins of the wicked; his Numeration is Geburah: which is by interpretation power, Gravity, fortitude, Security, judgment, punishing by Slaughter & war. It is applyed to the tribunall of God, the Girdle, the Sword & left hand of God: it is Likewise Called Pachad, that is fear, & hath his influence through the Order of powers, & from thence through the Sphear of Mars, unto whome belongs war, fortitude & affliction, it draweth forth the Elements: his particular Intelligence is Camael, the Ruler of Sampson.

The sixt Name is Eloha, his Numeration is Tiphereth, that is Apparell, Beauty, Glory, pleasure, & signifies the tree of Life, & hath his influence through ye orders of Vertues, Called by the Hebrews Malachim, that is Angels into ye sphear of the Sun, giving brightness & vigour to it, from thence producing metals, his particular Intelligence is Raphael the Ruler of Isaac [illegible]

[illegible]

[illegible] the God of hosts, his numeration is Nezah, that is triumph & Victory, the Right Column is applyed ~~[illegible]~~ it, & it signifies the Eternity & justice of a revenging God, & hath his influence through ye order of principalitys, Called by the Hebrews Elohim, that is God, into the sphear of Venus, producing Vegetables, & giving zeal & love of Righteousness, his Intelligence is Haniel [illegible] are Angels, or [illegible] and the Angel Cerviel who was the Ruler of David

[illegible] that is the God of hosts, not of war and justice, but of piety & Agreement (so this name signifieth both and precedeth his army) his numeration is Hod, that is praise, Confession, honour & famousness, the left Column is attributed to it & hath his influence through the Order of Arch-Angels, Called by ye Hebrews Ben Elohim, that is the Sons of God, Giving Elegancy & Consonancy of speech producing Living Creatures, & procreating Animalls, his particular intelligences are Raphael ye Ruler of Isaack, & young Tobit, & the Angel Peliel, who was ye Ruler of Jaacob.

The ninth name is Sadai, that is Omnipotent Satisfying all and Elhai which is the Living God, his numeration is Jesod, that is foundation & signifies a good understanding, a Covenant, Redemption & rest, and hath his influence through ye Order of Angels, Called by ye Hebrews [illegible] into the spheare of the moon, causing ye increase & decrease of all things, the Creation of men & taketh care of ye genii & keepers of men, Distributing ~~[illegible]~~ them, his particular intelligence is Gabriel, the keeper of Joseph, ~~[illegible]~~ Josua & Daniel

The tenth name is [illegible] that is Lord & King, his numeration is Malchuth, that is kingdome & empire, & signifies a Church

Temple

Temple of God, a gate, & hath his influence through the animastick order, or ye Quire of Blessed Souls, Called by the Hebrews ~~[illegible]~~ Issim, that is princes, nobles and Lords, they are inferiour to ye Hierarchies, & have their influence on ye Sons of men, & giveth Knowledge, the wonderfull understanding of things, Industry & prophesie; the Jewish Rabbins, say ye the Soul of Messiah is president over them, but our Modern philosophers & Theologians, say it is the intelligence of Metattron, wch is Called the first Creature, or the Soul of the world, who also was ye Ruler of moses.

(F)

Now it remains to show, how by ye Seven planets (as it were by Instruments) all powers are Diffused into Man, from ye first Cause: & now ye Influences of the Cælestiall Intelligences, are principally Drawn or Descended from ye Superiour powers, or seven Great Angels, who standeth before ye Imperiall throne of the Highest, & what Divine gifts man Receiveth from above, & [illegible] strengthened with excellent and Admirable Vertues, from ye Supreamest Orders in ye Celestiall Hierarchies, &c.

From the Order of [illegible], that he may be a Messenger of ye Divine will, and [illegible] of the mind of God.

[illegible] that he may Rule over the [illegible] of ye world, [illegible] of the [illegible] given him.

[illegible] God [illegible] to him, he [illegible] the powers of all, & Drawing all powers to himselfe

by

by a Certaine Secret Supercelestiall force & Vertue: ——

From yt Order of Vertues, he Receiveth power, by Vertue whereof he Constantly fighting, is Strengthned against the Enemyes of truth, for the Reward of which, we Run a Race in this Life ——

From the Order of [illegible] States, He Receiveth power & Strength, against the Enemy of this Earthly tabernacle. ——

From the order of Dominations he hath help, whereby he Can Subject any Domestick Enemy, he Carryeth along wth him & Can ~~Sta~~ obtaine his Desired End ——

From the order of Thrones, Men is Knit together, & being Collected together into himselfe, fixeth his Memory on those Eternall Visions.

From the Order of Cherubin he hath the Light of ye mind, ye power of wisdome, Very high phantasies & figures, whereby he is able to Contemplate the Divine things

[illegible] may [illegible] of Love, we may att length [illegible]

Wee have Seen therefore, what Divine gifts, powers & Vertues, man Receiveth from the Celestiall bodyes (that is) the Seven planets, called by the Astrologians the Seven Erraticks or wandring Stars.

From Saturn man Receiveth a Sublime Contemplation, profound understanding, Solidity of Judgment, firm speculation, Stability and an immovable Resolution. ——

From Jupiter An unshaken prudence, temperance, benignity, piety, Modesty, justice, faith, Grace, Religion, Equity & Regality, &c: ——

From Mars, Constant Courage & fortitude, not to be terrified, truth a fervent Desire of Animosity, the power & practice of Acting, and an Inconvertible Vehemency of the mind. ——

From the Son Nobleness, of mind perspicuity of Judgment & Immagination, the nature of Knowledge & opinion, Maturity, Counsell, Zeal, Light of Justice, Reason & judgment to Distinguish Right from wrong, purging Light from ye Darkness of Ignorance, the Glory of truth found out, & Charity the mother & Queen of all Vertues. ——

From Venus A fervent Love, most sweet hope, the Motion of Desire, order, Concupiscence, Beauty, Sweetness, Desire of Increasing & propagation of it selfe:

From Mercury A piercing faith & belief, clear Reasoning, the Vigour of interpreting & pronouncing, gravity of Speech, Acuteness of ~~will~~ will, Discourse of Reason & the swift motion of the ~~[illegible]~~ Sences. ——

From the Moon, a peace making Consonancy, fecundity, the power of generating & growing, [illegible] of Increasing & Decreasing; A Moderate Temperance & faith, which being Conversant in Manifest & occult things, yeildeth Direction to all, [illegible] Motion to the tilling of ye Earth, for the manner of Life, & giving growth to it selfe & Others, These [illegible] Influences of the [illegible] or planets, are principally Drawn from the Superiour Angelicall powers, & Celestiall intelligent Angels, as Afforesaid, Disposing the Soul of man, which is the seat of those Vertues

The planets Dispose the body only, giving it a tractable Com=plection, proportionated & tempered for every Good thing they being the instruments of the Intelligences; but God (as ye primary Cause) Doth yeild both influence & increase to all. Wherefore, if the soul work well in this body, it Returneth to that Divine power & mansion, from whence it Descended. These are the Degrees, or Ladders by wch men Doe easily ascend, to all kinds of powers, by a Certaine naturall Connexion, according to ye Divers Dispositions of the body Premised, by ye favour of the stars in Disposing of the body, & the intelligences Ruling therein, the [illegible] of which, the soul in its Descent, [illegible] on the Supreme power of the Creator favouring, without whose Divine grace & benevolence permitting, no good thing can be effected.

We are nextly to show forth, how their benevolent Influences are Depraved, in these inferiour things, & to observe ye Causes of Evill

[illegible] & Vertue is from above, from God, the Intelligences, and Stars, who can neither Err, nor Do Evill; it followeth, that all Evill, & discord is found Dissonant & Disagreeing in these inferiour things, proceedeth, not from any Malignity of the influence, but from ye Evill Disposition of the Receiver.

[illegible] perverse [illegible] itself, receives the influences of the perverse, or its Debility Cannot Endure the Efficacy of ye Superiours, then by the Heavenly influences thus received into a Matter full of Discords, Somewhat Dissonant Deformed & Evill proceeds.

For the Celestiall powers, always remain Good, which while they Exist in themselves, & from ye Giver of Light; have their influence by ye holy intelligences & the Heavens.

[illegible] (as I said) in the first Degree, that it Cometh [illegible] in a evil subject, it is also vilified, then [illegible] the Receiver after [illegible] ye Qualities Disagreeing in the same subject, amongst them [illegible] & patiently Suffereth, in the subject from [illegible] the Superiours [illegible], Doth [illegible] the [illegible] Qualities in these inferiours, is far Different from ye influx of the Heavens; for as [illegible] Impressions and

and Condignityes, is not to be imputed to ye judge, butt to the Evill Disposed Malefactor; So neither is the faults of wicked ones, to be Cast on the Cælestiall Influences.

[illegible] that we being well Disposed, the Cælestiall Influences Co=operate all things, for Good; but we being Evill Disposed, & having ye Divine Good which was in us, through our Sins & wickednesse, Departed from us, all things work for Evill: therefore the Cause of all our Evills is Sin, which is the Disorder & Distemper of the Soul.

We thus falling Down, & Declining from what the Cælestiall Influences Require, all things Rebell, are Distempered & work together for our Distruction.

Then in Mans Body (being Otherwise most temperate, & Composed with most sweet harmony) the Distemper of the Elements beginneth, Evill humours Ariseth, & the good being Disordered & Severed from one another, [illegible] Distempers worketh [illegible] to torment the body.

[illegible]

[illegible] Meat, [illegible] humours [illegible] infirmity, [illegible] [illegible] the [illegible] [illegible] evill [illegible]

[illegible] Evill to us, [illegible] the [illegible] Evill Dispose[illegible] Eyes

[illegible] Tediousnesse, Anguish, Melancholly, Madnesse, Sadnesse, Obstinacy, Rigidnesse, Blasphemy, Disperation, Lying, Apparitions, Affrightments, Walkings of the Dead, Stirrings of Devills, &c:

Jupiter Sendeth Down Covetousness, Tyrany & Evill Ocations to get Wealth,

[illegible] prophane Arrogancy, furious wrath, Violent boldness, fierce Stubbernesse, &c:

Sol [illegible] Imperious pride, & in Satiable Ambition &c:

[illegible] Lacivious Loves & filthy Lusts, &c

[illegible] Cozenages, Deceits, Lyes, Subtle ~~[illegible]~~ desires of Evill propensity to Sin.

Luna, the inconstant progresse of all things, & whatsoever is Contrary to Mans Nature &c:

[illegible] Man receiveth hurt, by Reason of his Unlikness with heavenly things, [illegible] [illegible] influences [illegible] of [illegible] to men [illegible] [illegible] [illegible] to Evill [illegible] from the [illegible] [illegible] Knowing (he fore knowing their natures) by preventing, takeing heed, & Defending, Least they should meet him, & least an ill Disposed subject should Receive hurt, whence it ought to Reap benefit,

T[illegible] Celesti[illegible] [illegible]: Theologically Constructed, & Divided; together with a breif Discription of the Heavenly [illegible], & other Servient and Assisting Angels &c

The Celesti[illegible] [illegible], or Orders of Angels, (as we Said before) are nine & they are these S[illegible] [illegible], [illegible], [illegible]ations, [illegible], [illegible], [illegible]es, Arc[illegible], Angels: & they are said to be of three Kinds, & so are Divided into three parts; Superiour, Middle, & inferiour

The Superiour Hierarchies, are Seraphim, Cherubim, & thrones, these are Supercelestiall Angels, and are only about God: these Rule not the bodyes of ye World, [illegible] [illegible] [illegible] for the gover[illegible] of inferiour things, But infuse the light [illegible] [illegible] God, unto the inferiour Orders, [illegible] [illegible] them. Corresponding [illegible] [illegible] [illegible], ye [illegible] [illegible] the Order of Divine [illegible] [illegible] the first in the goodness of God, the second in the essence of God (as the form), the third in the wisdom of God.

The Middle [illegible] are Do[illegible], [illegible] [illegible] & [illegible], these [illegible] Conduce to ye government of the world; the first of these [illegible] [illegible] the other [illegible]; the second are ministers [illegible] [illegible], but

And sometimes Conspire to Miraculus Operations: the third Drives away those things that seem to be able to Disturb the Divine Law ——

The inferiour Hierarchies are principallityes, Arch-Angels, & Angels: these as Ministering Spirits, Descend to take Care of inferiour things, & are Called Certaine Invisible powers: for sometimes, they being Visible to none, Doe Direct our jorneys, & all our buisinesses, & are often present att battles, & by secret helps Doe give the Desired Successes to their freinds, for at there pleasure they Can procure prosperity, or inflict adversity: the first of these take Care of publick things, as of princes Magistrates, provinces & Kingdoms, &c: As we read in Daniel, But the princes of the Kingdome of persia withstood me twenty one Days. But Jesus the son of Syrach testifieth, that for every nation a Ruling Angel is Appointed; also Moses in his Song in Deutrenomy [illegible] to [illegible] [illegible], [illegible] the [illegible] [illegible] Divided ye Nations, he app[illegible] [illegible] [illegible] according to ye [illegible] [illegible] God. the second are present [illegible] [illegible], & Dayly [illegible] [illegible] [illegible] [illegible], [illegible] the [illegible] [illegible] God: the third Disposeth [illegible] [illegible] [illegible] [illegible] [illegible] also [illegible] [illegible] [illegible] Ministring [illegible] [illegible] [illegible] to [illegible] inferiours on Earth are Committed to them to be Disposed of.

[illegible] who are next to God, & Magnifie him incessantly with Continuall hymns & praises, there are Other Orders which are Called the Militia of Heaven. ——

[illegible] is Called the Doctrinall order, of which order was that Angell which spake to Daniel, Saying, Come that I may teach ye what shall Come to thy people in the Last Dayes ——

[illegible] is the Tutelar Order, of which mention is Made in Daniel Saying, behold Michael, one of the princes Cometh to my help, And Els where, in that time shall rise up Michael a great prince, who Standeth for ~~[illegible]~~ the Sons of thy people, & of this Order was Raphael, who Conducted forth, attended & brought back Tobias. ——

[illegible] is the [illegible] Order, of which mention is made in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the Angel of the Lord went forth, & [illegible] Assirians, an Hundred & Eighty five thousands.

[illegible] is the [illegible] Order [illegible] ——

[illegible] is the Order of Assistants, of which we Read in Zacharaiah. Saying, these are the two Sons of the Oyl of Splendor, who assist, the Ruler of the whole Earth —— (G)

[illegible] Celestiall Angels, or Sacred Intelligences, set over & Governing the seaven planets, and the Angelicall Hierarchys residing therein

names of the Angels president set over the planet ♄ Saturn	names of the Angels president set over the planet ♃. Jupiter	names of ye Angels president set over ye planet ♂ mars	names of the Angels president set over ye planet ☉ Sol	names of ye Angels president set over ye planet ♀ Venus	names of ye Angels president set over ye planet ☿ Mercury	names of the Angels president set over the planet ☽ Luna
Cassiel Caphiel Urifiel Raziel Zaphkiel	Sachiel Zadkiel Zabkiel Zabdiel Zachariel	Samael Zamael Camael	Michael	Anael Haniel	Raphael	Gabriel

[illegible] ascribed, to ye afore said seaven Intelligent Angels, from those things [illegible] the Divine name being added to [illegible] kinds [illegible] them.

To ♄ Saturn.	To ♃ jupiter	To ♂ Mars	To ☉ Soll	To ♀ Venus	To ☿ Mercury	To ☽ Luna
Sabathiel	Zedekiel	Madimiel	Shemeliel Schemeschiel	Nogahel	Cochabiel or Cochabijah	Jerahiel or Levanael

According to the Latine names, they are thus called as followeth

Saturniel	Joviel	Martiel	Soliah	Veneriel	Mercuriel	Lunael or Lunajah

or after the Olimpick Speech,

[illegible] Called spirits of Olympus, referred to the Seaven planets, which Resioned are said to be in the Starry firmament, & in the stars of the firmament, Under Each of whome are a mighty Militia, of many Servient or Angellicall Spirits, thus named as followeth

To ♄ Saturn	To ♃ Jupiter	To ♂ Mars	To ☉ Sol	To ♀ Venus	To ☿ Mercury	To ☽ Luna
Aratron	Bethor	Phaleg	Och	Hagith	Ophiel	Phul.

[illegible] & Certainely Affirmed, that every Star in the firmament hath its particular governing Intelligence, or Angelicall spirit Appropriated to it: with their severall & Respective Servient powers also, as a Militia Under Each of them, not further to be named Singly being numberless.

[illegible] also twelve President Celestiall Angels, or Intelligences, set over & Governing the twelve Signes of the Zodiack, thus Called by Name:

♈ Malchidael	♉ Asmodel	♊ Ambriel	♋ Muriel	♌ Verchiel	♍ Hamaliel.
♎ Zuriel	♏ Barchiel	♐ Adrachiel	♑ Hanael	Cambiel	♓ Barchiel

[illegible] to them, derived from those things over which they are set &c:

♈ Teletiel	♉ Suriel	♊ Tomimiel	♋ Sataniel	♌ Ariel	♍ Betuliel
♎ Masniel	♏ Acrabiel	♐ Chesetiel	♑ Gediel	Deliel	♓ Dagymiel

[illegible] they are Called from the Latin names thus, as aforesaid, viz)

Ariel	Tauriel	Geminiel	Cancriel	Leoniel	Virginiel
Libriel	Scorpiel	Sagittariel	Capriel	Aquariel	Pisciel

[illegible] twelve signes of the Zodiack, Containing 360 Degrees, all thirty Degrees referred to Every Sign, being the Compass of the Heavens which being againe Divided into twenty Eight parts, are Called the so many Mantions of the Moon & through which the moon passeth in twenty Eight Days & Some odd hours; Every mantion also being governed by a president Angel, Called by name as followeth

Geniel	Enediel	Amixiel	Azariel	5 Gabiel	Dirachiel	Scheliel
Amnediel	Barbiel	10 Ardesiel	Neciel	Abdiziel	Jazeriel	Ergediel
15 Ataliel	16 Azeruel	17 Adriel	18 Egibiel	Amutiel	20 Kyriel	21 ~~Bethnael~~ Betsmael.
Geliel	23 Requiel	Abrinael	25 Aziel	26 Tagriel	Atheniel	28 Amnixiel

There are Likewise four Great Angelicall princes, or president Angels, set over and Governing the four Calestiall ~~Angels~~ Angles, East, West, North, & South, named as followeth

East — Michael	South — Uriel, or Nariel —	West — Raphael	North — Gabriel —

And also four president Angels set over & governing the four Elements or triplicites fire Ayr Earth & water, called by name as followeth.

fire — Seraph or Nathaniel	Earth — Ariel	Ayr — Cherub	Water — Tharsis —

Every one of these Angels is a great prince, & Each of them Ruleth over many Hierarchyes: for it is said & Certainely Known, that Every Star in the Heavens, are of the nature of the Seaven planets, & the four Elements; & over Every Star is set a governing Angell, & as the number of the stars exceeds humane Capacity, so doth the Legions of Angels; & Every one of those Angels hath much power & freedom in the Dominion of its own Star, Degrees, times, years, Months, Dayes, houres, Elements, ~~Angells~~ of the world & mind, & performeth his Duty, according to his office, as he Determinate or Alternate Decrees of the Highest, in the Unity of the most sacred trinity, as may or shall be appointed. It is not to be thought, or said, that the fore mentioned names, are the names of Evill or Deceiving Spirits, but of Celestiall Angels & heavenly vertues; Distributed to the world by the true God, [illegible] for the Assistance & benefit of man in such of them that shall be so Qualified & worthy of them & Know how to use them: &c

to be 72 president Angels, bearing the name of God Schemhamphora: Set over & Governing the Seaventy two Celestiall Quinaryes, Called by name as followeth.

1 Vehujah	2 Jeliel	Sitael	Elemiah	5 Mahasiah	6 Jelahel
7 Achaiah	8 Cahethel	9 Haziel	10 Aladiah	11 Laviah	12 Hahaiah
13 Jezalel	14 Mebahel	14 Hariel	16 Hakamiah	17 Leviah	18 Caliel
19 Leuviah	20 pahaliah	21 Nelchael	22 Jejaiel	23 Melahel	24 Haiviah
25 Nithhaiah	26 Haajah	27 Jerathel	28 Seehiah	29 Reiaiel	30 Omael
31 Lecabel	32 Vasariah	33 Jehujah	34 Lehahiah	35 Chavakiah	36 Manadel
Aniel	38 Haamiah	39 Rehael	40 Jejazel	41 Hahahel	42 Michael
Vevaliah	44 Jelahiah	45 Sealiah	46 Ariel	47 Asaliah	48 Mihael
Vehuel	50 Daniel	51 Hahasiah	52 Ymamiah	53 Nanael	54 Nithael
55 Mebahiah	56 Poiel	57 Nemamiah	58 Jejabel	59 Harahel	60 Mizrael
61 Umabel	62 Jahhael	63 Annauel	64 Mehekiel	65 Damabiah	66 Meniel
67 Ejael	68 Habuiah	69 Roehel	70 Jibamiah	71 Hajaiel	72 Mumiah

From hence may be Observed, how the most high God in his unmeasurable wisdom, hath Ordained & Constituted the Orders & offices of the Celestiall Hierarchyes of good Angels, & their government over the stars, & from thence ~~[illegible]~~ over All Sublunary things &c:

[illegible] Celestiall, some Elementall, some Materiall, so[illegible] [illegible] Elementall, so[illegible] Materiall, some Lunary [illegible]

[illegible] both Celestiall, Sensitive, [illegible] Elementall [illegible] Sublunary [illegible]

[illegible] East, so[illegible] West, so[illegible] North, [illegible] South:

so [illegible] earthly; the [illegible] of these [illegible] Compacted according to the four Celestiall powers (See [illegible])

The mind, Reason, Imagination, & the Vivifying & Mooving Nature:.

The Fiery follows the Mind, whence they Concur to the Contemplation of more sublime things &c

The Ayrean followeth the Reason; & favor the Rationall faculty and after a Manner Seperate it from the Sensitive & Vegetative facultyes, & so it Serveth for an Active Life, as the fiery Serveth for a Contemplative.

The Water follows the imagination, & Serves for a Voluptuous Life.

The Earthy follows Nature, & favours Vegetable nature. (H)

Having orderly treated of the Celestiall Hierarchies of good Angels, & of their severall & Respective Quires, Orders, offices, natures, & mutuall Concordances, both amongst themselves [illegible] we shall in ye next place treat of their [illegible] Celestiall, Terrestiall [illegible] & of their [illegible] offices, orders, and Commanders.

[illegible] great [illegible] from goodness, & good from evill, [illegible] Mistress should be, [illegible] good [illegible] to [illegible] Darkness [illegible] spirits as these [illegible]

Sup:

In the Superior or Coelestiall world: Somany Unclean Spirits are there In the inferiour or terrestiall World; And now we shall shew fourth some Severall of the Hierarchies, names, Natures, Orders, offices, Qualityes, Distinctions & ~~Dignations~~ Derivations of the Ayeriall, Terrestiall & infernall Spirits ——

Of the particular Orders of Evil Spirits, or ([illegible]) Devils

As there are nine Orders, or Hierarchies of ~~Goods~~ Angels, So is there also nine Degrees of those that are Evill: & they are as followeth (viz).

The first of which are called ~~[illegible]~~ false gods, whose ~~prince~~ Prince is Belzebub, that is an old god, who said I will ascend above the height of the clouds, and will be like to the most high; who usurping the name of gods, would be worshiped for gods, & require adorations & sacrifices, as that Devil who said to Christ, if thou wilt fall down & worship me, I will give thee [illegible]

The second are called the spirits of lyes, whose prince is the serpent Pytho, these spirits joyne themselves to the Oracles, & deceive men by their Divinations & predictions, to deceive them; of this sort was that spirit who went forth, & was a lying spirit in the mouths of the prophets of Ahab, King [illegible] & to that woman of whome we read in the Gospel, who had pytho in her Belly -

The third are called Vessels of Iniquity, & Vessels of wrath: David Calls y^m Vessels of Death; Isaiah cals them Vessels of fury, Jeremiah calls them Vessels of Wrath, Ezekiel Calls them Vessels of Slaying & Destroying: whose prince is Belial: which is by interpretation, without a yoak, or Disobedient, a prevarication & an Apostate, of Whome S^t paul to the Corinths, Saith, what agreement hath Christ with Belial, these are the inventors of wicked Arts, & of all Evill things, for all wickedness, Malice & Deformity, proceedeth from these &c.:

The fourth order is called Revengers of Evill, whose prince is Asmodeus Causing judgment. ——

The fifth order is called Deluders, whose prince is Sathan, of whome it is written in the Apocalips, that he Seduceth the whole world, Doing great Signes, Causing fire to descend from heaven in the sight of men, seducing the inhabitants of the Earth, by means of the signes that are given him to do, these imitate Miracles, [illegible] & Witches &c & seduce the people by their Miracles, as the serpent seduced Eve &c.

The sixth are called Aeriall powers, whose prince is Meririm, raging in the South, a Boyling spirit, whome S^t paul to the Ephesians calleth ye prince of the power of this Ayre, & the spirit y^t worketh in the children of Disobedience, these joyne themselves to thunderings & lightnings, Corrupting the Ayre, causing pestilences & other evills, amongst whome are ye four Angels four Angels mentioned in the Apocalips, to whome power is given to hurt the Earth & the sea, holding the four winds, from ye four Corners of the Earth — &c:

The seaventh Order is Called furies whose prince is Called in {Greek Apollyon / Hebrew Abaddon} that is Destroying & wasting, these are powers of Evill, Causing Discords, war & Devastations, &c: —

The eighth Order, is Called Accusers or Inquisitors, whose prince is Astaroth, that is a Searcher out, he is Called in Greek Diabolos, that is an accuser or Calumniator, who in the Revelations, is Called the accuser of the Brethren, Accusing them night & Day, before the face of our God. —

The ninth Order is Called, tempters & Ensnarers, whose prince is Mammon, that is Covetousness: one of these spirits is present with every man, which we therefore call, the evill genius.

There [illegible] are other particular spirits, both good & evill, [illegible], of severall degrees, natures & offices, some whereof are According to the four parts, Angles or Divisions of the compass, East, West, North & South, called [illegible] Generall [illegible] spirits of the Ayre, of which are many Legions, some by nature & office, are said to be both good & evill, or particular [illegible] attending [illegible] in fulfilling the sacred will & executing the judgements of the Highest, When Commanded or Appointed

Th[illegible] [illegible] as principall Governors, set Over many other Legions of spirits of Different & Severall Degrees from Superiour to inferiour natures, orders & Qualityes, as Comparitively from great princes, & so gradually to the most inferiour & meanest ~~[illegible]~~ peasante, whose names are as followeth.

East Urieus or Oriens | West paymon | North Egin. | South Amaymon —

According to Other Authentick Denominations they are Called by ye names

Oriens | Panyn | Egin, | Mayrary

But according to the tradition of the Hebrew Rabbins, they are thus nominated

Samuel | Azael | Mahazuel | Azazel

Under whom many other bear Rule as princes, &c: of Legions, & there are of this sort Innumerable spirits of private Offices, as before are Said. — (I)

[illegible] Con[illegible], Discourse [illegible] & Inquiries upon the subject touching spirits.

The bod[illegible] [illegible] are bodyes of Good Angels, [illegible] of their [illegible] bodyes [illegible] changed into the Quality [illegible] & Condensed [illegible] Materiall [illegible] shadows, [illegible] & may be [illegible] body yet [illegible] suffers Although it be [illegible] in [illegible]

In Sunder, Yet it Comes together againe, As Ayre & water, butt in ye meane time is much paind.

These Spirits are neither altogether Visible nor Invisible, & Sometimes being Conspicuous, are turned into Divers figures, & assume Similitudes & Shadows

sic of Bloodless Images, Drawing the filthiness of a grosse body, And by reason of there Affinity with Earth & water, are also taken wth terrestiall pleasures & Lusts, of which Sorts are Hobgoblins, Incubus & Succubus &c: —

None of these are Supposed to be male or female, Seeing this Difference of Sex belongs to Compounds, butt their Bodyes are Simple, neither

1 Can any of them turn them selves into all Shapes at their pleasure, Except those that are fiery & Ayery, & unto those Kinds it is Easie to Change them selves into what Shapes their Imagination Conceives.

sic, As for Subterranean, & Dark Spirits, because their Nature is Concluded in the streights of a thick & unmoveable body, they cannot make those Diversity of Shapes as others Can.

But the watry, & such as live upon the Moist Superficies of ye

- Earth, by Reason of the Moisture of the Element, are for the most part Like unto Women, of which Kind are the Fayries of the Rivers, & ye Nymphs of the Woods.

Those Spirits which inhabit
Dry places &c:

Those Spirits which inhabit Dry places, being of Dryer Bodyes, Shew themselves In formes of men, Such are those wch are Called Onoscoeli, or Satyrs, wth Asses Legs, or fauni & Incubi, of which there were Very many (as is Certainely & by Experience Known) & that often-times, Some of ym Did Desire, & made Compacts wth Women to Lye wth them: &c:

There are also a Certaine Kind of Spirits, not So noxious, offencive, hurtfull, Noysome, or Displeasing, butt most near to Men, & are affected wth humane passions, Delighting much in Mans Society, & Doe Willingly Dwell wth him.

Some also there are, which often meet poore men, Women & Children, but they are affraid of & fly from men of Constant, Credulus & undaunted minds and Resolutions; And to Good & pure men they are no way offencive, but to men yt are wicked & impure they are Very noxious & hurtfull.

Some Likewise there are who Dote upon Women, Some upon Children, Some there are that are Delighted in the Company of Divers Domestick & Wild Animals, Some in Desert Woods & Parks, Some Dwell about fountaines & Meddows (in multis alijs) but for Brevity Sake, ~~we have~~ wee have inserted a History to the following, Describing Breefly the names of most of those Kinds of terrestiall Spirits, Fayryes, Elphs, Goblins, or what names else they may be Called; together with what places and things they Doe inhabit, Delight, & Dwell in.

Fairies, Hobgoblins, Elfes in Champion fields ——————

Naiades — — — — — Fountaines ——————

Potamides — — — — — Rivers — —

Nymphes — — — — — Marches & ponds —

Oreades — — — — — — Mountaines — —

Humides — — — — — — Meddows — — —

Dryades & Hamadryades — — Woods

Satyri & Sylvani — — — Trees Brakes & Bushes —

Napeae & Agaptae — — — Flowers — — —

Dodonae — — — — — Acornes, fruits — — —

Paleae & Feniliae — — — Fodder & the Country —

There are Likewise Certaine things Vulgarly Called Gnomi, or inhabiters of the mountaines, but of some improperly Sylphes, or Pygmies, or halfe ~~me~~ Min and improperly by Reason that some credible Testimonialls do make this Distinction, calling the gnomi Spirits of the earth, Sylphes spirits of the Ayre, Sala-mandry spirits of the fire, & the Nimphes spirits of the water. These (viz Gnomi) are not properly said to be spirits but Like spirits. And if we shall call them spirits, then Ought they to be called Earthly Spirits, because they have their Habitation in Mines & such Like places, where treasures or other things are hid and

and Obscured or Lost under the Earth, or Rather in the Bowels thereof: and also under those Mountaines, where there is plenty of Goold & Silver, & other the Like places, Mineralls & things, Conducing to the same end & purpose; wherefore they are said to be possessed with all temporall things, and are much Delighted therewith, & Do take the Care & Custody thereof, & will not willingly Depart therefrom.

Men that work in Mines & Dig Mettals, have great knowledge of these spirits, for some times they Do trouble, Molest, Vex & much persecute the Labourious Diggers, with blows & stripes, And at other times they are benevolent & friendly to them, & will work for Wages, &c: And at other times admonis-hing them & warning them of Dangers & Death, as when they are heard once, twice, thrice, or oftener to knock or strike, in the same place: Which foretells the Death of him that diggeth or laboureth there, if he heareth not the warning, or [illegible] by the fall of the Mountaine, or poisoned by some other the Like Accident, All which is said to be true, as hath been Certainly attested, by ye Experience & knowledge of those that Doe Dig in Mines, & search in ye Bowells of the earth for such of natures bounty as is there to be gotten.

These [illegible] although they are Little by nature, Yet they Can appear as big & great, or in what other Stature or Corporature they please unto Men, & either fair, Deformed, Rich or poor to our Imagination.

[illegible] Knowing in all arts that are or Can be found out, In all the Light of nature, & Containe the Knowledge & understanding of them all within themselves. It is said that they, as well as ye Gnomi, have many Mines of all Sorts of Mettals, & great Store of treasures hid in the Earth &c: Under their power & Custody, And Many times they Doe afford great benefit (in severall Respects) to Mankind &c:

The nature of these [illegible] or Elphs is, they are affected with ~~and~~ Love [illegible] that [illegible] they [illegible] Know [illegible] in a great measure, [illegible] It comes to pass that [illegible] to us, if we Rightly understand the Rules thereof.

Of this [illegible] Creatures are Likewise those which are Commonly Called Fairies, of which they are [illegible] sisters thus nominated

Lillia	Restilia	Fora	Tolla	Affrica	Julia	Venulla

It is Credibly Reported that in antient times ~~that~~ many of these ~~Affi~~ aforesaid gnomes, Fairies Elphs & other terrestiall & wandering Spirits have been seen & heard amongst Men, but now it is Said & believed that they are not So frequent; yet it is Certainely averred & Creditably Reported, that some of them have been Discovered & seen, but here we shall Acquiesce touching the Differences of there not appearing, or being not so Conversant with and amongst Men so frequently in Latter times, as they are Said Usualy to Doe in Antient times; by Reason the Cause thereof may be very easily Conjectured, by the Meanest Capacity. **(K)**

Magicall [illegible]

The [illegible] both of Good Angels & Evil spirits, are Sought to be [illegible], by Reason they are the [illegible] of Such appearances, & [illegible] knowing the Differences thereof, which is a matter of material Consequence, as hereafter shall be [illegible] shewed forth. +

[illegible] Elementall [illegible] of Light, [illegible] good Spirits of a [illegible] of [illegible] nature [illegible] Celestiall powers, and obeyed to the [illegible] & [illegible] and Called

four

forth to Visible appearance (in a Christall Stone or glass) as one usuall way or Customary forme is amongst the Learned Magicians, then the signe or teste of there appearance most seemeth Like as a Vaile or Curtaine of some ~~Beauti~~ Beautifull ~~ifull~~ Colour, hanging in or about the stone, or glasse, as a bright Cloude or other pretty Kinds of Heroglifficall shew, both strange & yet very delightfull to beholde: it is therefore to be Remembered, that the Magicall Sophy ought to have for this purpose a Christall stone, of a round Globick forme, very Cleare & transparent, or other stone of the Like Diaphanity, or Ball of Clear & Solid Glasse, or thick hollow glasse, with a Little hole on the top of Like forme, of any Convenient bigness or Diameter, According as Can Reasonably be obtained or made, & the stone to be set or fastened in a frame, & also the glasses to be made with a ~~Staulk~~ Stalk or shank fixed there to, & so to be put in a socket with a foot or pedestall to stand upright; the stone being called by ye name of a shew stone, & the glasses by ye name [illegible] or glasse Receptacles, & in practise or Action, upon invocation or motion [illegible] for spirituall appearance, there shall either be a wax Candle [illegible] side thereof or a Lamp behind the same burning During the time of Action, set on a table ~~afient~~ a part fitted & furnished for this purpose [illegible] Appearance (as aforesaid) be moved for by invocation, out of the shew stone or glass Receptacles, or if yet notwithstanding Appearances happen to Shew themselves out of them, yet the signes of there appearances will be

be

very Delectable, & pleasant, though various and amusing the senses to behold, as a shining brightness or sudden flashes, or such like similitudes very splendid in shew, all about, or in the place where action is made or appearance is moved. When invocation is made to any of the Celestiall powers, or other Dignified Elementall Spirits of Light, & appearance accordingly is presented and visibly sheweth it selfe, either in the shew stone, or Glass Receptacle, or otherwise out of the same; then view the same very well & also take notice of its Corporature, Physiognomy, or features of the face, vestures or garments, Deportment & behaviour, Language, & whatsoever els may be worthy of note; by Reason of making a true Distinction between the appearances of Good Angels or Spirits, & others that are Evill, & of Knowing the same without being Deceived, for although Evill powers or Spirits of Darkness, may be Invocated, moved or Called forth to visible appearance & Constrained [illegible] in such [illegible] upon such [illegible] powers [illegible] nature & office, they may be Commanded to serve; [illegible] Masters, according as [illegible] Dependent, but the Necessity thereof shall be [illegible] & Requisite, but there Actions with them are Different & [illegible] both in time, place & Order, & also the manner of apparation [illegible] by them are Diversly & severally els where here after in order set & shewed forth in its proper place, Therefore ye Sons of Magick Philosophie, give this Caution Saying, Beware that one [illegible] action, operation, or secret in this Art be

not

be not mixed with another, &c: but let Cœlestiall, Elementall & Infernall Actions, operations, & invocations, be used & kept apart or seperate, according to the Method & manner as are in particular Ascribed, & properly Referred unto each of them; now then Observe ye the Appearance of Cœlestiall & Benevolent Angels, & other Dignified Elementall Spirits, or powers of Light, are to be thus Known or Distinguished from those that are Infernall or Evill powers or Spirits of Darkness, the Good Angels or Dignified powers of Light as afore Said, are in Countenance very fair, beautifull, Affiable & Youthfull, Smiling, Amiable, & Usually of a flaxenish or Gold Coulored haire, & in behavior or gesture very Curteous & freindly, in speech very Gentle Mild, Grave, & Eloquent, Using no Vaine, Idle or Superfluous Language, or Discourse; in there Corporature very handsome, Straite, Comely well favored, & in every Limb most Exactly formall & well Composed; there motions sometimes Interceptable, both in their appearance, Countenance & deporture, & their Garments & Vestures, of what fashion, forme, or Colour soever thereof, are likewise very faire, beautifull or shining, decent and of glorious or strange fashion; yet they are also very splendid, rare & comely to behold; & in short, they are all Cœlestially Glorious in all their Appearances, as they are in ~~continuance~~ Countenance & Corporature most comely, beautifull, Amiable & well Composed, without any of the Least Deformity, either of hairyness in the face or body, or a swarthy Complexion, or any Crookedness, or either an Ill Shaped member

of the body, So also is there Garments or Vestures, without spot or blemish, Either of being Ragged, or torne or Stained, or by any wise to be seemingly Durty, or Daubed, with any filthy, Greasy or nasty Soile, & always Imbrace the word Mercy. When the appearance of any Cœlestiall Angels, or Angellical powers of Light, or Dignified Elementall Spirits are Visibly Shewed forth, & by good testimony or Diligent Observation well Known to be So; then with Dew Reverence given there to, may be Said as followeth

Wellcome be the Light of the Highest, & wellcome be the messagers of Divine Grace & mercy unto us, the true Servants & worshipers of the Same yor God, whose name be Glorifyed both now & for Evermore.

And if the appearance be of God, then it will Stay, but if not, it will Immediately Vanish, or flee hastyly away, at the Rehersing of ye word Mercy. But if any Evill power shall appear in the place or Stead of that which is Good, & impudently withstand any speciall, then Vanquish It as in this Case Evill spirits are to be Dealt withall, in manner & forme as here after is inserted in its place; by Reason those powers or Spirits who are by nature Evill, & so are Contrary to them by nature Good, may not be Dealt with all in those actions or operations, nor those powers of Light, by nature Good, to be moved in Reference to that Otherwise properly appertaineth or Belongeth by nature & offices to ye Evill powers of Spirits of Darkness, more then as for their Assistance

Assistance, & so accordingly for Deliverance from any Violent Surprizall, assaults, or Illusions, or other infernall temptations or Envious attempts &c:

Here then if by these Observations, the Expected appearance is understood & found to be Celestiall & of Good, or to be Dignified Elementall spirits or powers of Light, & so likewise of Good, as accordingly was invocated, moved & Called forth by name, order & office, to such appearances (Say thus)

Are ye the same, whome we have moved & Called forth to Visible appearance here before us at this time, by the name of N: or who Else are ye; & of what order, or what is Els ye name, that we may be note of ye; Either as yu may be Rankked in order, amongst the blessed Angels, or otherways Known or Called by of any Mortall man; if you be of Celestiall or Elementall Verity, & so of Charity, yu canot Mislike of or deny these our sayings ———

Then if it [illegible] [illegible] peradventure it may then Make Reply according as the Nature of the Discourse requireth, but if it Maketh no answer, then repeat the words afforesaid, ye the [illegible] &c: Then it will shew forth or write [illegible] [illegible] the which when it is Known by hearing, then it will speake, or otherwise Shew forth, Say then as followeth if yu be N: as yu say, in the name of Jesus, say that all wicked angels are justly Condemned, & that by the mercy of God in the merits of Christ, mankind Elect are to be saved

Whereunto it will then return, a Satisfactory answer or, Els it will Depart & be gon away; then if the appearance be of God, as may be Known by the answer ~~of~~ & the Reasons thereof, that was made or given to the afforesaid proposition, — say as followeth ———

[illegible] servants or Messagers, of Divine grace & mercy, & terrestiall Angels or angellicall powers of Light, or Dignified Elementall Spirits & mediums of Benevolence to mankind, Servants of God, yu both now at this time & allways, are & shall be unto us ~~trusty~~ truly & sincerely wellcome; humbly Desiring yu also to be freindly unto us, & do for us, In whatsoever It shall please god to give by Order & office unto yu, for the better Knowledge & benefit of mankind Living on Earth, & to Make us partakers of true Science & Sapiense, in the Undefiled & secret wisdome of yor Creation ———

[illegible] [illegible] movement be made [illegible] any discourse from hence should arise or proceed hereupon, then both wisdome & Reason must be the principall Conduct in the Management thereof; But if there be Silence, & yt our discourse Ariseth from hence, then begin to make humble request for answer, to such Desires & proposall, as in a Certaine writing is Contained or set out, to be in Readiness wth yu, & then will the effects of such things be undoubtedly with good Success Determined &c:

[illegible] of Evill Spirits, when action or Invocation is otherwise made, for moveing & Calling forth Celestiall Angels or Intelligences, or other Dignified powers or Elementall Spirits of Light, and not Apparent or Visible to be any wayes Discernable, more then their Shapes, formes Gestures, & other like principalls in Appear=ance, quite Contrary behaviour, Language, Clothing or Vestures, to those above Related, & to be Observed of the Good &c: neither are the herein to be Otherwayes judged of them then as intruders, tempters & illuders, on purpose if possible to Deceive, & also to Destroy the preserverance & hopes of Obtaining any Benefit by Celestiall good & mediums; by Reason they are Degraded & Deprived of power, to Send or Shew forth any forgoing Signe of their appearance, in those or Such Superiour Actions, in Vocating Or moveing onely Celestiall or Dig=nified Elementall powers &c to Visible Appearance; & therein to be noe otherwise taken for then notice of, then to be Vanquished & Sent away, as before have been said. Observe then that the Corp[illegible], formes & Shapes of Evill powers or Spirits of Darkness, in their appearance by forceable ~~instructions~~ intrusions of this kind, are easely to be Discovered from the good powers or Spirits of Light, as now shall be Declared as followeth —

Evill powers or Spirits of Darkness, are Ugly Illfavored, & Beastly in Shape & appearance, wherein Observe if they doe appeare in upright

Or humane Stature, then either body, face or Covering are quite Contrary to the other before Specified of the good, for although an Evill or infernall Spirit may appeare in the Likness of an Angel of Light, Especially in the time & place, when Good Angels or Spirits of Light are Invocated, moved & Called forth, forming them selves Very nearly, so Even almost imperceptable to Sight & apprehention, Except Ingeniously Discovered by an accute & Curious observance, and Clearly may be Discerned Quickly, by there Raggedness & Uncleaness of their Garments, & the Difference of there Countenance in beauty & features, & other indecent Composures of the body, Language and behaviour, & the Corporall Deformityes of the Limbs, or beastiall Similitudes, who in Such times do Suddainely make their Appearance, and as Readyly Shew forth Strange motions Gestures, & Speaking Unusuall blasphemous, Rediculous or Different Language, Alltogether Dissonant & Contrary & very Unlike, both in Manner & matter, to that of the Celestiall Angels, & Elementall powers & other Dignified Spirits of light, which also may be Soon Discovered by the Diligence of a sober & Curious Speculator, who notable ~~Infections~~ Intrusions, they make on this account, properly to Destroy, & if possibly, to overthrow the Reason, hope & judgement of ye Invocant, & by great Errours & other Ignorant Mistakes, not onely to Deceive & Confound the more Solid & Genuine

Genuine Knowledge & Capacity of man Laboring herein, but also to Distract the Sences, & thereby Lead the Understanding into a Meander, & therein to weary & tyre us with Varity of Doubts & Disparations, not Knowing how to unRavell this Gordion Knot; or to be Satisefied or Delivered from this hopeless pilgrimage, ~~but~~ by the help of Icarian Wings ——

From hence it may be Understood, that Evill powers or spirits of Darkness, Sooner appear as Impudent Intrudes, in the time of Good action, & in place where invocation is made, for ye moveing & Calling forth of any good Angels, or Dignified Elementall powers, or spirits of Light to Visible Appearance, then at any other time & place, when as unto themselves they shall be Indifferently by order, office & name, invocated, moved & Called forth to Visible appearance for Such their assistance, as by nature & office wherein they are accordingly Serviceable & Suitable to the ocation wherein they are Commanded; therefore in such actions, Method, forme of observations, were to be onely Referred unto those Evill powers or spirits of Darkness, those ocations (we say) are Differently Set apart, & to be Distinguished both in time, place, order & Method forme & Otherwise as aforesaid, & so they may be moved & Called forth Commanded & Constrained & accordingly so Dealt withall & used, as the present Ocation shall Require & the

And the Direction of the Invocant shall find agreeable to their Nature & office; So then, here it is Observable, that Evill Spirits may be invocated & Dealt withall, Differently or apart by ym selves accordingly as aforesaid, but not in Such place or at Such time, as when Action or Motion is made for the appearance of any Cælestiall or other Dignified powers of Light. And here it is to be observed further, that Evill powers or Spirits of Darkness & Other Elementall powers or Deferent spirits, by nature Good as well as Evill & other Wandering Spirits, non Resident in ordrs Certaine of Like nature &c: may be Commanded & Constrained by invocation to Servis & obedience Comparitively as Vile Slaves according as Elsewhere in a particular treatis & invocations properly thereto Referred, with severall Other Appertinent Rules & Observations inserted therein, as Amply & at Large shewed forth, but Cælestiall Angels & other Dignified Elementall powers & spirits of Light, by nature & office wholly Benevolent & good may not be Commanded nor Constrained by any Invocant; they are onely to be moved & called forth by humble intreaties, thereby acquiring favor & friendship ——

Now then if at any time & place, when Action or motion is made, & humbly intreated Earnestly besought, for the appearance of any Cælestiall Angel or Dignified Elementall powers, or other Spirit

spirit or spirits of Light, & wicked Intruders should impudently Insinuate, & thrust themselves in place, & would Enforce Credulity into the speculator, &c: ————

And that it shall be plainly Discovered, then shall the master Sophy Dismiss, Discharge & send away & banish them from hence, after this Manner &c: ————

The Vengance of God is a two Edged sword, Cutting Rebellious & wicked spirits of Darkness, & all other Usurping powers in peeces the hand of God is like a strong Oake which when it falleth Breaketh in sunder many shrubs, the Light of his Eyes Expelleth in ~~[illegible]~~ Darkness, & the sweetness of his mouth Keepeth from ~~off~~ Corruption; Blessed are all those unto whome he sheweth mercy & preserveth from temptation & illusions of wicked intruders, Defending them by his mighty power, Under the Cover of Divine Grace, not suffering his humble servants to be Overcome Or overthrowne, by any infernall assaults, now therefore, because ye have come Hither & intruded without Licence, seeking to Entrap & Ensnare, us, & secretly Conspired by these yr subtilltyes, to Deceive & Destroy us & our hopes, In the true meaning of these our sober, innocent, honourable, & Calestiall Actions & operations, we Doe in the great & mighty name, & by ye power

the power of the most high God, tryumph Imperially over ye, & by the Vertue, force & Efficacy thereof, be you & ye powers Vanquished & overthrown, & utterly Defaced, & broken, by Vertue of that Cœlestiall power, by Divine grace given to us, & wherewith we are potently Dignified, & as heirs of God's ~~Gods~~ promise (through faith) Continuing Inherent with us, we Doe hereby wholy Deface & over through ye, & ye are totally Vanquished. Therefore we say Depart, & immediately be gone from hence, in peace without Noyse turbulence, injury harme, Violence or Other Danger to us or to this place, or to any other place or person whatsoever, & as ye are of Darkness & the places of Darkness, & have without any Charge or permission Enviously Intruded, seeking thereby to Ensnare, Deceive & overwhelme us, the Divine Judgment & Vengance of the most high God, for this ye Wicked & malicious Conspiracy & Insinuation, to ye Eternall Honour, Praise & Glory, & to ye, so take it to ye, that the malice which ye have shown to us, may turn to ye own Disgrace [illegible] [illegible] [illegible] (I say) Depart thence to ye Orders, & there to remain in the bonds of Confinement, During the pleasure of the Highest. [illegible] [illegible] [illegible] [illegible] but Rather [illegible] [illegible] then say as followeth:

Spirit or Spirits of Light, & wicked Intruders should impudently Insinuate & thrust themselves in place, & would enforce Credulity into the Speculator, &c: ———

And that it shall be plainly Discovered, then shall the master Sophy Dismiss, Discharge & send away & banish them from hence, ~~after this Manner~~ &c: ———

The Vengeance of God is a two Edged Sword, Cutting Rebellious & wicked spirits of Darkness & all other Usurping powers in peeces, the hand of God is like a strong Oake which when it falleth Breaketh in Sunder many shrubs, the Light of his Eyes Expelleth ~~for~~ in Darkness, & the sweetness of his mouth Keepeth from Corruption; Blessed are all those unto whome he sheweth mercy, & preserveth from temptation & illusions of wicked intruders, Defending them by his mighty power, Under the Cover of Divine Grace, not suffering his humble servants to be Overcome Or Overthrowne by any infernall assaults, now therefore, because ye have come hither & intruded without Licence, seeking to Entrap & Ensnare us, & secretly Conspired by these ye subtilltyes to Deceive & Destroy us & our hopes, In the true meaning of these our sober, innocent, honourable, & Calestiall Actions & operations, we doe in the great & mighty name, & by ye power

---

(87)

46

the power of the most high God, tryumph Imperially over ye, & by the Vertue, force & Efficacy whereof, be you & ye powers Vanquished & overthrown & utterly Defaced, & behold, by Vertue of that Calestiall power by Divine Grace given to us, & wherewith we are potently Dignified, & as heirs of God's promise (through faith) Continuing Inherent with us, we doe hereby wholy Deface & over through ye, & ye are totally Vanquished. Therefore we say Depart, & imediately be gone from hence, in peace, without Noyse, turbulence, injury, harme, Violence or Other Danger to us or to this place, or to any other place or person whatsoever, & as ye are of Darkness & the places of Darkness, & have without any Charge or permission Enviously Intruded, seeking thereby to Ensnare, Deceive & overwhelme us, the Divine Judgment & Vengance of the most high God, for this ye Wicked & malitious Conspiracy & Insinuation, to ye a deserved Reward, [illegible] to ye, [illegible] to the ye; that the mischief which ye have shown to us, may turn to ye Own Destruction [illegible] (we say) Depart therefore to ye Orders, there to remain in the bonds of Confinement, During the Divine pleasure of the Highest.

[illegible] [illegible] [illegible], but Rather [illegible] the [illegible] of the Magistrate, [illegible] then say as followeth:

[illegible] & obstinately Refuse to Depart from our presence, & from this place & perniciously attempt yet farther against us, in the name of Jesus we say depart ye wicked Seducers, & be ye Immediately away from hence & be it unto ye according to the word of God, wch Judgeth Rightously from Evill unto worse, from worse unto Confusion, from Confusion to Desperation, from Desperation to Damnation, from Damnation to Eternall Death, Depart therefore we say unto ye Lost Cryes & Remaine with the prince of Darkness in punishment justly ~~Dew~~ due as a fit Reward unto ye wicked Malitious Deservings & the God of mercy Gratiously Deliver us from ye Jehovah ~~[illegible]~~ Jehovasah

And if no Cælestiall Angel, or other Dignified Spirits of Light appear in place to Vanquish, send away or seal up any wicked or infernall Spirit or spirits of Darkness When Apparance is present, As Notorious Intruders in the time & place, when Cælestiall or Elementall Actions with Dignified powers of Light are in Agitation or operation &c: then Let the Discreet Magician with prudent passion [illegible] Diligent Regard to him selfe & Consult the foregoing Rules, according to Respective & serious observation, whether by the Office of him selfe, will und=[illegible] & not onely Contract the sight & friendship of the Cælestiall Angels & also Dignified Elementall & other benevolent Spirits, or powers of Light to his Releefe & Comfort & to Vanquish & overcom

& overcome all Evill spirits ~~or~~ powers of Darkness &c: But also shall have power to Command, ~~and~~ Call forth & Constraine all Sublunary Spirits & powers of all natures, orders & offices, both good & Evill Light & Darkness, or otherwise Relating thereunto, & bring them to such Obedience according to their Severall & Respective natures, & offices they may be soe Commanded & Constrained to serve & obey:

A prayer to be Said before the moving & Calling forth [illegible] of the Cælestiall Intelligences, to Visible apparance, by the following Keys, or Invocations

O Almighty, Immortall, Immense, Incomprehensible, & most high God, the onely Creator of Heaven & Earth, who by thy word Alone, hast in thine omniscience (amongst the rest of thy Marvelous & wonderfull workes) Created and appointed many Hierarchyes of Sacred & Cælestiall Angels, from thy mighty & unspeakable throne ~~to~~ unto the fiery region, as ministering spirits of Severall names, natures, Degrees, orders, & offices, residing in those Elementall Orbs, or Sphears placed one above the Other, as the proper Mansions of those Blessed Angels or Mediums or superior Messengers, both mediate & immediate of Divine Grace Light & mercy, & amongst the sons of men, from the begining of time, called Sacred Cælestiall Intelligences, from

from the Orb Region, or Element of fire unto the Refulgent throne of thy Incomprehensible Magisty who from the Superiour to the Inferiour, in the Severall & Respective orbiculer Mansion, Orders & offices, Doe Serve before thee & obey thy Most High Commands, as in thy Divine will & pleasure, in the blessed trinity is Decreed & appointed, & also by thy most Gratious & Mercifull permission to Minister unto & Illuminate the Understanding of thy Servants the Sons of men, by there frequent Appearance Verball Converse, friendly Community, Angelicall Associations & other Spirituall Instincts, Continually from time to time, & at all times Directing, instructing, & inspiring them, in all true Science & Sapience, & also to fullfill thy Divine will & good pleasure therein, to all such of thy humble & true Servants, whome thou art graciously pleased to Shew forth thy bountifull & paternall Mercyes unto thy most sinfull & undutifull Servants, unworthy of the least of thy blessings, yet with an assured Confidence of thy heavenly benignities, Do (in thy holy feare) humbly prostrate our selves before thy Almighty presence, at the sacred feet of thy fatherly goodness & Clemency, in all Contrition of heart and Earnestness of Spirit, humbly beseeching thy omnipotent Magesty, to have Mercy pitty & Compassion upon us, & to pardon all our Sins & offences, that we have Committed against thee, And in thy benigne Mercy, Graciously to Dignifie us with Cœlestiall Dignity, of the power of thy

40

of thy holy Spirit, & grant that these thy glorious ministering Angels or Blessed Intelligences, who are Said to governe & Reside in the Nine Orbes, Orders or Hierarchyes, as they are Severally & Respectively therein placed & set over (that is to Say) Methratton, in the Ninth Moveable Heaven, in Order of Seraphim, Raziel in the Eight orb, or Starry Heaven in the Order of Cherubim, Cassiel, or Zaphkiel, or Jophiel, in the Seaventh Orbe or Heaven of Saturn, in the Order of thrones, Sachiel or Zackiel in the Sixt Orbe Or Heaven of Jupiter, in the Order of Dominations, Samael, in the fift Orbe of Heaven of ~~Jupiter~~ Mars, in the order of potestates, Michael or Uriel, in the fourth orbe Or Heaven of Sol, in the Order of Vertues, Anael in the third Orbe or Heaven of Venus, in the Order of principalityes, Raphael in the Second Orbe or heaven of Mercury, in the Order of ArchAngels, Gabriel, in the ~~fift~~ first Orbe or Heaven of Luna, in the Order of Angels, together with all Others the Sacred Angelical Messengers, & Celestiall Mediums of Divine Grace, from the Superiour to the Inferiour, Residing & bearing office in each Respective Sphear, Orbe, Mantion, Heaven and Hierarchy, severally & Distinctly in generall & particular and also all Others thy benevolent Messengers Spirituall of Light, Residing in any and every the ~~Angels~~ Angels Mansions & other Divisions of the Heavens however to be differently Distinguished & Referred, & there bearing there offices in nature by thy Divine goodness & permission, at our humble Requests, Invocations and Invitations, may Move, Descend & appear, unto us in this Christall stone or glass, which we call by the name of Hearpetacles, as being

As being Convenient and Usually Accustomary for the Receiving of all Angelicall & Spirituall presence, in their appearances, & so for that purpose set here before us: the wch we beseech thee Lord to blesse & to Dignifie, first with thy omnipotent Confirmation, & secondly by the influence of the Angelicall Confirmations, by them Conveyed thereto & Conjoyned thereunto, & also by their splendent presence in action, & that in & through the same they may transmitt their Luminous Rayes or true & Reall presence in appearance to the sight of our Eyes, & their Voyces to our Ears, that we may plainly & Visibly see them, & audibly hear them speak unto us, or otherwise to Appear out of them, or beside them, here before us Visibly to be seen & Audibly to be heard of us, as shall please thy Divine will, & as shall ~~best or most~~ be for our benifit, & Comfort, and also best befiting our Conveniency in these actions Occations, Inquisitions, Matters or things, that wee thus humbly ~~beseech~~ Besearch, & that shall be necessary for us, wch Great benefits, thou hast been pleased Mercyfully heretofore to Emit, & give to our Ancestors & fore fathers, and also Lately to such of thy Servants, as have humbly, faithfully, & infaineddly & obediently besought ~~thee~~ for true wisdome, by Divine & Angelicall Inspiration & instructions, wch they have fully Enjoyed by the Ministry of thy sacred Angels. –

This is &c

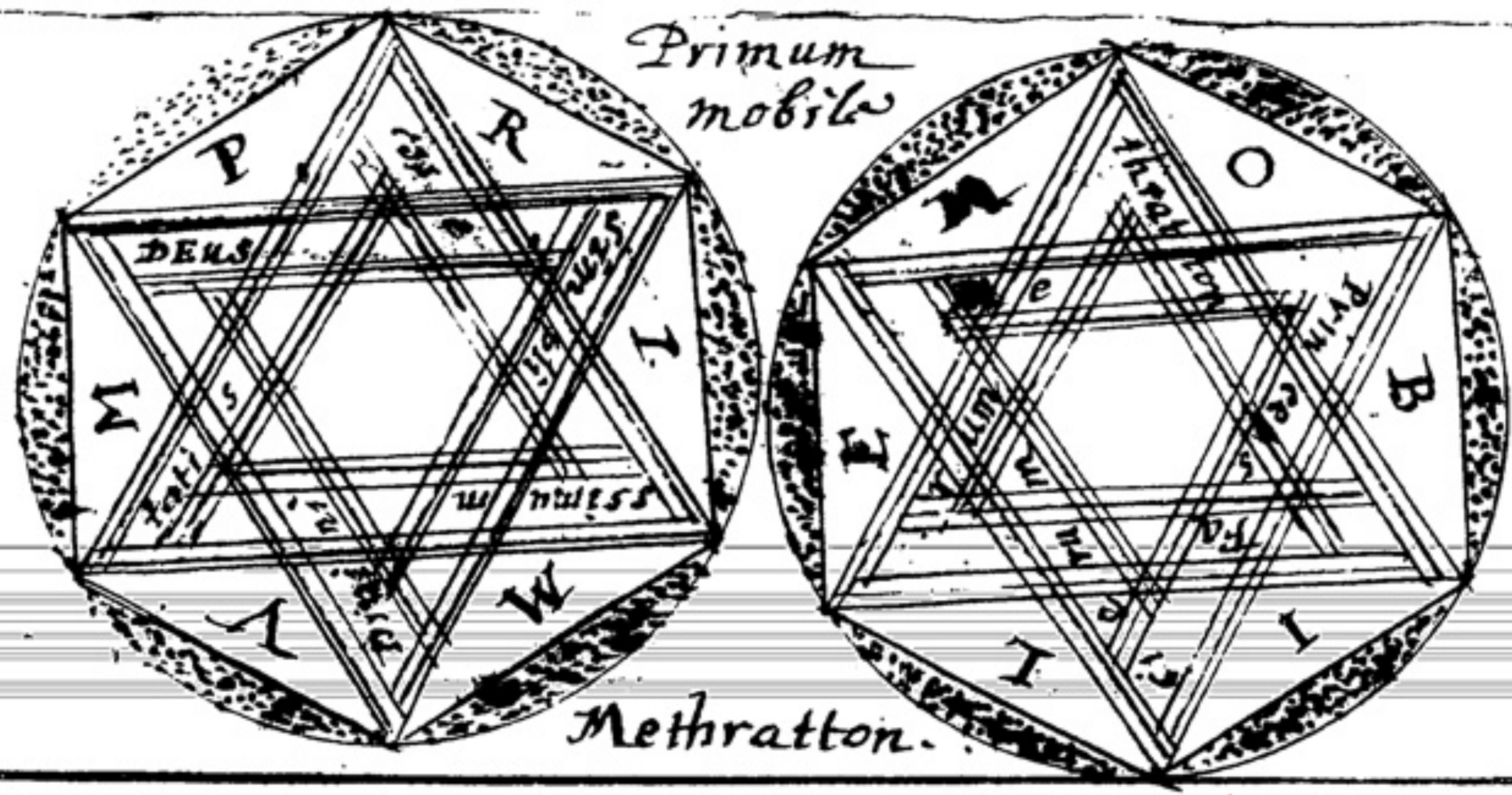
[illegible] Invocations, Moving & Calling forth to Visible appearance, the governing Angels or Blessed Intelligences, & all other the Cœlestiall Ministring Angels, & Mediums Spirituall of Divine Light, grace & mercy, Located, Residing & bearing Rule, in the Seaven Orbes, Heavens, Mantions or Sphears, as they are primarily attributed, & properly Referred, to the seaven planets, the starry ~~firmament~~ firmament, & first Mover, who therein, according to every & each of their severall respective Hierarchyes, Orders & offices whereunto they Distinctly apertaine, Doe, Serve & obey the Commands of the Most high God, both immediatly & Mediately as Angelicall Messagers Spirituall fulfilling his Omnipotent Decrees, Determinations & Appointments, as Dispensate & Disposed at his Omniscient will & pleasure, & who are frequently Conversant & familiar with such holy pious & devoute men Living on Earth, whensoever they are by them moved & called forth to Visible appearance as Either may or shall be [illegible]ibly Qualified therefore, or otherwise Endowed with Cœlestiall Gifts, Blessings & Confirmations of Angelicall Ministry, or Divine grace more superiour.

The first Key

~~Moving or Calling forth to Visible appearance, the Celestiall Hierarchy of Angels of the Order of Seraphim, whose principal governing Angel or Blessed Intelligence bearing Rule is Mathratton, & residing in the ninth Orbe Mantion, or Sphear called the primum Mobile, or the first Moveable Sph~~

The Firs Key.

The Moving or ~~Movinge and~~ Calling forth to Visible Appearance; The Cælestiall Hierarchy Of Angels of the Ordr of Seraphim, whose principall governing Angel or Blessed Intelligence bearing Rule is Methratton, & Residing in the Ninth Orb Mansion or Sphere, Called the primum Mobile or the first Moveable Heaven. + + + + + — — — — — — —



O thou Glorious, Great, Sacred, & Cælestiall Angel or Blessed Intelligence, Who is Called Methratton; & all others ye Cælestiall Angels, Servants of the most High, Omnipotent, Incomprehensible, immense, & Eternall Lord of Hosts, the onely Creator of heaven & Earth, & of all things whatsoever both Cælestiall, Elementall, Animal, Vegitable, Minerall, & Reptile, or Insect, that is Contained & Comprehended therein, & serving as ministring Angels present alwayes before him at his Most High, Superiour & Divine Commands, & Appointments, in the Order ~~of~~ or Hierarchy of Angels Called Seraphim, & Residing in the ninth Heaven, & bearing office Rule & power, in the Mansion Orbe or sphere Called the first Mover; We the servants also of the highest, Reverently here present in his holy feare, Do Call upon you, & Do humbly Request & earnestly Entreat you

Entreat you & move you to Visible appearance, in by & through this most Excellent Ineffable, great, Mighty, Signall, Sacred, & Divine name of the most high God Eheia; and his [illegible] numerable Attribute, Kether, who sitteth in ye most imperiall & highest heaven, before whome all the hosts, or Quire of Cælestiall Angels Incessantly Singeth, O Mappalaman Hallelujah; and by the Seal of your Creation, being the marke or Character of holyness unto you, And by the Occult Mistery & secret Vertue, Efficacy & influence thereof, Dignifying & Conforming You in Orders, office, name, nature, & Corporality, with Divine Cælestiall, Angelicall, Immortall, Eternall, & Sublime Excellency, glory power purity, perfection, Goodness, & Love, first unto the Service of the most high God, & his Divine Laws & Commands, & nextly unto the Charge, Care & Conduct, Councell, Comfort, Benefit, & assistance of his Servants the sons of men Living on Earth, to Inspire instruct, & guide them into the Knowledge & way of truth, & all true physicall & Metaphysicall Sciences, Either Immediately from the holy ghost, unto those Choyce Vessels of honour, or mediately by Divine Grace & permission, from your selfe or selves, unto the sons of men, servants of God Dwelling on Earth, Whensoever you shall be of them Invocated, Called forth, or thereby moved, to Descend & appeare unto them; And by all aforesaid, & by ye great & Signall Vertue, power Dignity, Excellency & Efficacy thereof, both Immediately primary & mediately Secondary, by Respective Mediums of Divine Light grace & mercy, as ordinately Dependent, & so thereby flowing & Accordingly Diffusing by severall Emanations proper & Symbolizing

power

power & Vertue, from the Superiour to the inferiour, we do humbly beseech, Earnestly Request, & incessantly intreat you O ye Magnifick, Benevolent ~~And benevolent~~ & Sacred Angel or Blessed intelligence Methratton, who is said to be the principall Celestiall angel, or blessed Intelligence, Governing in the Ninth heaven, Mansion, Orb, or Sphear, Called the first mover; together with all Others ye benevolent, Sacred & Celestiall Angels or Intelligences, Ministers of truth, & true Science & Sapience, both Celestiall & terrestiall, Messengers Spirituall of Light, & Mediums of Divine Grace, Located, bearing Rule & Residing in the Order or Hierarchy, & office Called Seraphims, in the ninth Heaven, Orbe or Sphear of ye first Mover, from the Superiour to the Inferiour in generall & particular, joyntly & Severally, Every & Each one, by office respectively and to Gird up & gather ye selves together, & Some one or more of ye, as it shall please God & by Divine permission, to Move & Descend from ye Celestiall Mantion, or place of Residence into this Christall Stone or glass Receptacle, & therein to Appear Visibly unto us & we doe also Intreat ye mouth to favourably pleased, in and through the same, to transmit ye true Angelicall, & Reall presence, plainly unto the sight of our Eyes, & ye Voyces unto our Ears, that we may Visibly see ye, and Audibly here ye speake unto us; or otherwise to appear out of the same as it shall please God, & ye his servants of Divine Grace, & Messengers of mercy, Seemeth most Meet, proper pertinent, or best befitting this action, Appearance Occation or matter; & to shew plainly & Visibly unto us a foregoing Signe or test of ye Appearance, and we also yet farther humbly beseech, Earnestly Entreat, Undeni request

Request & move you, O ye benevolent & Glorious Angel, & blessed Intelligence, Methratton, together with all others the Sacred Celestiall Angels or Intelligences from the Superiour to the Inferiour, in power & office, residing in the Ninth Orb, or Sphear Called, the first Moveable Heaven, & Serving the Divine Decrees, Commands & appointments, of the Higest, in the office & order of Seraphims, in through & by this Divine Signall, mighty & powerfull name of ye God, Eheia & his numerall Atribute Kether, and the great Efficacy, Vertue & Excellency power, prevalency, & Superiority, thereof, to gird up & gather ye selves together, Every & Each one joyntly, & by it selfe respectively & Severally, & to move & Descend from ye Celestiall mansion, or place of Residence, Apparently Visible to the sight of our Eyes, into this, C.S. or G: R: standing here before us, as being set for yt purpose, or otherwise unto us, & before us, out of the Same (as it shall please God, & ye his Servants of Divine Grace & mercy, Seemeth best befitting this action) & also to show forth, a preceding Signe of ye Appearance, & to be freindly unto us, & by ye Angelicall Benevolence & Celestiall Illumination, favorable Assistance, familiar Society, Mutuall Correspondency Verball Converse, Continuall Community & Secret Instructions, both now and at this time present, & at all other times to Inform, & rightly Direct our mere weak Depraved, Stupefied and Ignorant intellect, judgments & understandings, & to Conduct us by your Angelicall Instincts & Archidoctions, into the Luminous pathway of Truth, Leading unto, & giveing Entrance into the ports, Cities & pallaces of wisdome of wisdome & true Science, & to make us partakers of Undefiled Knowledge, without whose Angelicall Guide & Spirituall Conduct, & blessed Assistance, & benevolent advertisments, it is very Difficult if not impossible, for us or any Mortall on Earth, to find or obtaine, or to be Esteemed worthy of Entrance into, with testimony whereofore, we humbly Entreat & move ye O ye Great Sacred, & Cælestiall Ministering Angel or Intelligence Metratton; & all other the president & inferiour Angels, & servants of the most high God, residing & officiating in the Ninth Heaven, Mantion, Orbe, or Sphear of the first mover, in the order or Hierarchy of Angels Called Seraphim, who all Obediently serve, & Readily fullfill his Omnipotent Decrees & Commandements, in his Divine Dispensations & Appointments, according to ye Generall & Respective offices, in by and through, this his Ineffable Imperiall, Great Signall & Divine name Eheia and his numerall Atribute Kether, & by the power Efficacy, & Vertue thereof, we the servants of the same your God, & by the strength & force of our hope & faith in him for Divine Assistance, Grace & Mercy herein: Do Earnestly request, powerfully Invocate, & Confidently Move you, & Call ye forth to Visible Appearance, here before us in this C: S: or G: R:, or otherwise there out as it shall please God is Given unto you, so to Do, & likewise to show visibly unto us a foregoing signe of ye appearance, O you servant of Mercy Metratton: & all other ye Cælestiall Ministring Angels Messengers, & Mediums of Divine grace & Light, from the Superiour to the

to the inferiour, Residing, Serving, & officiating in the order of Seraphim; Move (I say,) & by superior power, & permission in the name of the highest Descend & appeare, & visibly show ye selfe, or selves, joyntly & severally & Respectively unto us in this C: S: or G: R: standing here before us or otherwise out of the same, as it shall please God, to permitt & Appoint ye: & to show us a preceeding signe thereof And by ye Mediate Angelicall Inspiration, Information, & Cheef teachings, to instruct help ayde and Assist us, both now at this time present, & also at all other times & places whensoever & wheresoever we shall Invocate, Move, or Call ye forth to Visible appearance, & to our Assistance, in whatsoever truth & subject matter, or things Apertaining thereunto in all wisdome & true Science, both Cælestiall & terrestiall, & that shall be necessary for us, & also as any Other Emergent accation, shall Duly & properly Require to the advancement & seting forth of Gods Glory, & the improvement of our welfare & Comfort, & benefit of our worldly and temporall Estate & Condition, whilest we yet Live, & likewise in all such matters or things whatsoever Els, that shall be necessary for us to Know and Enjoye, Even beyond what we are able to ask or think, which the Almighty giver of all good gifts, shall in his bountifull & paternall Mercy be graciously pleased, hereby to give ye to reveal & show forth unto us, or otherwise to bestow upon us: O ye great Angel, or blessed Intelligence Metratto-, and all other ye Cælestiall Angels of the Order of Seraphims Mediums of Divine Grace & mercy, Ministers of true Light & understanding and servants of the most high God, particularly Recited, & Respectively spoken off, Invocated, moved, & Called forth to visible appearance.

as

(as aforesaid) Descend (we say) & by the power of Superiour Emission, some one or more of you appear Visibly here before us, as shall please God, & be freindly Unto us & in your Respective offices, Do for us as for the servants of the most high God, whereunto we move you all joyntly & severally in power & presence, whose works, shall be a song of honour, & the praise of your God In your Creation, Amen ——

Let the foregoing Invocation, be Devoutly & Seriously Red & Afterwards them Make a pause, for about Nine Minnuts of time: which is a little more then halfe a Quarter of An houre, And if nothing yet appeare Neither within the C.S or G: R: or Otherwise out of them to Visible appearance then Read with Good Devotion, & Serious Observance as aforesaid this following Replication foure or five severall times, Observing the Like pause or little space of time as afforesaid betwixt Every & each Repetition ——

1 Replication

[illegible] or Blessed Intelligence, who by name is called Methratton, & all other the sacred Celestiall Angels of the Order of Seraphim, Residing & Located by Mansion proper, in that Orb or sphere of heaven Called the primum Mobile or the first Moveable heaven particularly Recited & Mentioned ~~[illegible]~~ Moved & Called forth to Visible appearance as in the foregoing Invocation is & hath been of us Lately & more at Large Rehearsed humbly Sollicited, Supplicated, & Earnestly requested by ye

53

by the Vertue, power, force & Efficacy whereof, & of all the Royall words & Sentences therein Contained, & also by the great Mighty powerfull & Excellent name of the Most high God Eheia, and his numerall attribute Kether, or otherwise by the truest, & most Especiall name of your God, we the servants also of the highest, reverently here present in his holy feare, Attending his Divine grace Mercy, & good pleasure paternally unto us herein, Do by the strength, & power of our faith hope & Confidence in our God, and our Confirmation in his holy Spirit, Dignifying us with Superiour power & perfection, humbly Entreat, & Earnestly Request & powerfully move you, O you Great Angel, or blessed Intelligences from the Superiour to the Inferiour, in Generall & particular, Every & Each one for and by It selfe respectively by Degrees nature & office, Residing & being in the mansion or ninth Orb, or the first Moveable Heaven & serving the Commands of the Highest, in the Order or Hierarchy of Angels Called Seraphim, move therefore O ye Great & glorious Angel Methratton, or some one or more or either of you, O ye sacred Celestiall Angello of the order of Seraphim, by Degree nature & office & by the Vertue power & Efficacy of all aforesaid, Descend & appear Visibly unto us in this C:S: or G:R:, or otherwise out of the same here before us, as it shall please God, & also you his servants & Celestiall Messengers of Divine Grace & mercy, & to show forth plainly unto us ~~[illegible]~~ a Remarkable signe or token, foregoing your Coming and Appearance, & be freindly unto us & Do for

& Do for us, as for the servants of the highest, Whereunto in his name we do Againe Earnestly Request & move you, both in power & presence, whose friendship unto us herein & workes, shall be a song of honour, & the praise of your God in your Creation, &c:

Some further instructions,

When Invocation & Replycation, thereunto is amply Made according to this Method, & order, & the Celestiall Angel, or Intelligence thereby moved Doth appeare, or any other angel or Intelligence of the same Hierarchy, then marke & observe well the manner, shape, form; Corporall Gesture, Vestments, & foregoing signe thereof, & if in all Symbolicall Likelyhood, & probable Symtoms, the Apparition seemeth to be no lesse, or otherwise Conjectured, then what is from hence to be Expected, although that very Intelligence, which was moved & Called forth by name, Doth not appeare, by Reason it is of the superior Order of the Hierarchy who are not allwayes sent, nor ~~Easily~~ easily go forth, neither are allowed to Visible appearance, but of Especiall grace & Divine pleasure more immediately unto chosen & peculiar Vessels of honour, accordingly Appointed Immediately, ~~by~~ by the holy Ghost to fullfill the Commandes of the highest, but yet some one or other or more ~~[illegible]~~ of the Celestiall powers of the same Order (as aforesaid) More Inferiour in Degree may be moved hereby to Descend &

Appeare

And appear at the Earnest Request of the Sophick Invocant, and to performe whatsoever shall be Requested, according to its nature and office, It cannot be Unknowne to any Discreet Magician, but whensoever any Good Angel or Celestiall intelligence, is moved or Called forth to Visible Appearance, but also that ~~all~~ Evill spirits & infernall powers of Darkness, are Immediately ready to ~~In Croach~~ incroach, & appeare in the Roome or steade of ye Good Angels, wherefore, It behoveth to be very Carefull & greatly Observing thereof, both the Method, & manner, how to Know & Rightly to Distinguish, the appearance of Good Angels or spirits, from those that are evill, & how to Deale with Either of them (that is to say) how to Receive Good Angels in their Appearances, & how to Vanquish & banish Evill spirits when they Intrude, and Enter into place & presence to Deceive & overwhelme us, we have sufficiently & at Large inserted & showed forth, in our Izagogicall preface, before Annexed hereunto, therefore we shall in this place onely show forth a Method of our greeting the Apparition of any Celestiall Angel, or Dignified powers of Light.

When by all the precepts before given, that Apparition is truly Known to be Celestiall, & of Good; then humbly receive it with Ample Submission & Congratulation, Saying as followeth:--

Welcome [illegible] Light of the highest, & welcome be the Messengers of Divine grace & mercy unto us the true servants & worshipers of the same your God, whose name be glorified both now & for Evermore

If the Appearance is perfectly Known, and Understood, & by all Signes & tokens perfectly Known, to be Celestiall or Angelicall powers of Light; then with ~~Dew~~ due & reverent Observance Say as followeth. —

Our Servants or Messagers, of Divine grace & mercy, & Celestiall Angels or Intelligences, powers of Light, or Dignified Elementall Spirits, & Mediums of Benevolence to Mankind, Servants of God, ye both now ~~and~~ at this time, & alwayes are & shall be unto us, truly & Sincerely welcome: humbly Desireing you also to be freindly to us, & Doe for us, in whatsoever It shall please God to give, by yor Order & office unto us, for the better Knowledge & benefit of mankind, living here upon Earth; & to make us partakers of true Science & Sapience, In the Undefiled & Sacred wisdome of yor Creation.

And if any Answer should be made hereupon, or any Discourse from hence should arise, proceed therein, then both wisdome & Reason must be the principall Conduct, in the Management thereof, but if there be silence, that no Discourse ariseth from hence, then begin to make humble Request, for Answer to yor Desires & proposalls; then will the effects of all things, be Undoubtedly with Good Success Determined.

But if there should, any feare Doubt or Misprission, or just Cause of ~~jelousie~~ to be had or made of an Expected Apparition, of any Angel or Intelligence of the Celestiall Orders, or other Elementall powers

powers of Light, Celestially Dignified by reason of tedious Delay through non appearance, or Contrary Signes going before, or Deformed Shapes in appearance, or severall such Like Ill Consequences ~~&c~~; or otherwise, if at any time there should appear a spirit, which may be thought is not of God, nor of the Orders moved, that there be any mistrust of it, the which may be easily perceived by its forme, Gesture, Motion & Similitude, & allso by Its Answering, to any Discourse or Questions made, then may be said thus to it as followeth.

In the name of Jesus who art thou (then perhaps it will Say) I am the Servant of God)) (then you may Say) are you Come from God, or art thou sent from him with good tydings or Message &c: (then perhaps it will Say to you, or some such Like words)) (what I am he Knoweth, of whome I bear witness)) (then you may ask its name; Either as it is notified amongst the blessed Angels, or Called by any mortall man, if you be of Divinity, or in Charity, you cannot mislike my speeches)) (then it will tell to you its name, or say nothing at all; but if it Doth tell you his name)) (then you may say to it)) (if you be in the name of Jesus Say that wicked Angels are Justly Condemned, & that by the merits of God in the merits of Christ, Mankind that is to be saved)) (then it will give a Sufficient or Satisfactory Answer, or else It will Disappear, or Vanish & be gone: But if It is understood, or proveth to be of God, & maketh

maketh rationall Answers to such questions as are Demanded, then perhaps it will say) (thus much thou hast Required) (then ye may say) (I did see, for so is his Judgment & justice against the Impenitent, & his Mercy to his Elect &c:) ~~[illegible]~~ then ye may aske ye Desires.

We thought Good to instance, thus much for better information & instruction, although a full narrative hereof is amply & at Large Shewed forth, in the foregoing Izagogicall preface, both as to the Knowledge & Receiving of Good Angels or Cælestiall Intelligences, or other Elementall Spirits or powers of Light, Angelically or Cælestially Dignified, And for the Knowledge Vanquishing & Driving away of all Evill spirits, & infernall powers of Darknesse, when any such Appostates shall forcibly Intrude, or make entrance and Appearance instead of Cælestiall or good Angels, or other Dignified Elementall powers of Light, in the time & place of those Actions, purposely to Deceive, Confound & utterly (if possibly) to Destroy the hopes, Expectations & benefits of the Sophick Phylosophers, in their Elaborate Industry, & Care & earnest addresses, unto the Cælestiall Angels, or blessed Intelligences, or Dignified Elementall powers, or other Spirituall Mediums or messengers of Divine light, for the true Knowledge & finding out the use of all Physicall & metaphysicall Arcanums, or Secrets in Superiour

In Superior & profound Misteryes: which Cannot otherwayes be Known or found out, but by the Divine Light & Conduct of Angelicall Ministery, or other spirituall Revelation, & instruction, by such Mediums of Benevolency to Mankind, as through the Divine Grace Mercy & goodness of ye highest, are by nature Order & office, thereunto, preordinately Decreed & appointed.

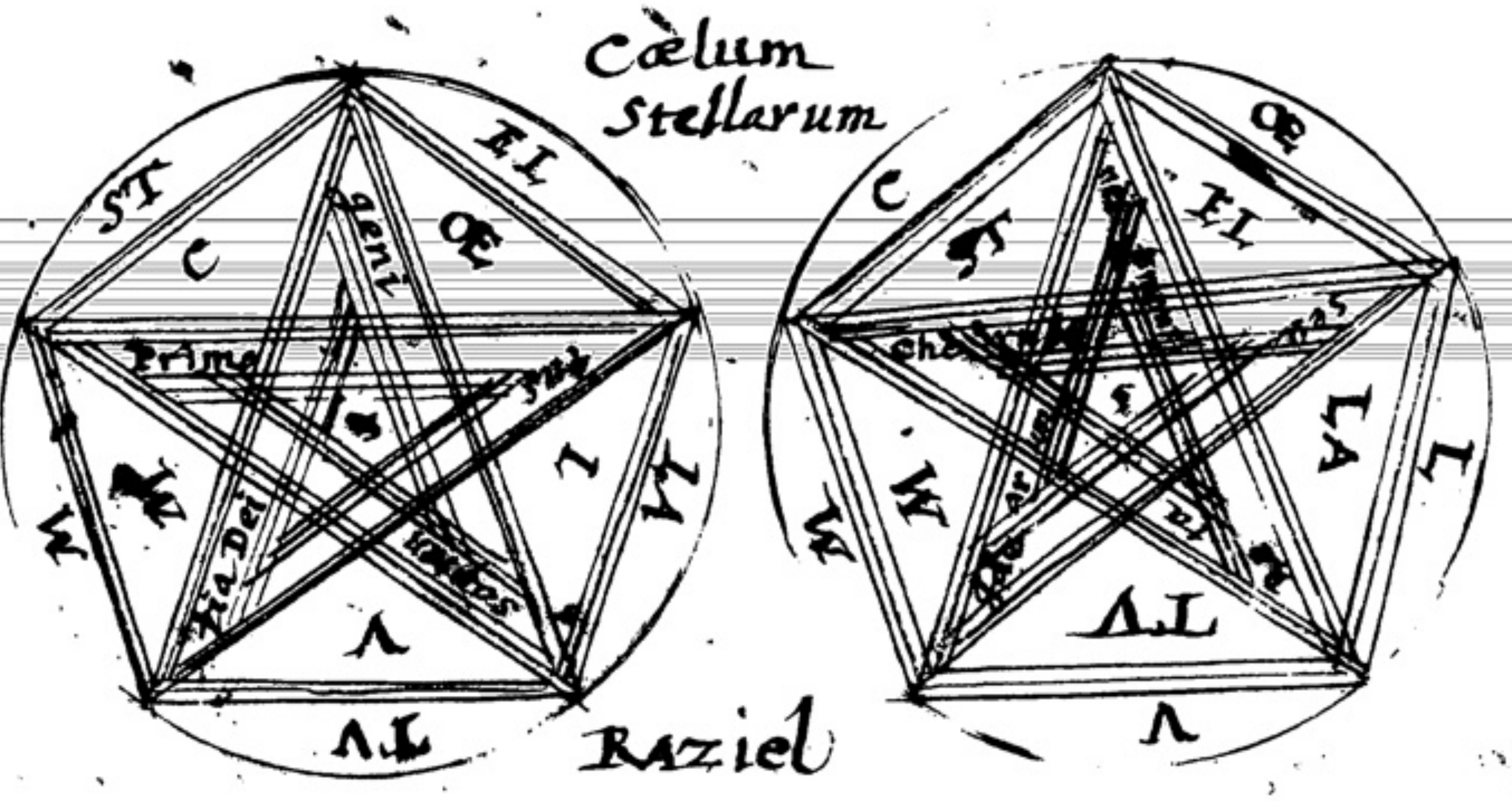
But as touching, the Insisting any further of this Matter, we think it needless, since it is fully treated, of in the foregoing preface, wch we advise to be well understood, by a due & Serious Consideration; before any progresse, or unadvised proceedings are made herein —

Observe also, that Whereas we have severally & particularly mentioned Cælestiall Angels, or Blessed Intelligences & Elementall powers of Light, & other Dignified spirits of Light, who are by nature & office good, & also freindly & benevolent unto Mankind, & have treated of them in a generall sence, without Materiall Distinction; yet let the grave & Sober Magician take notice, that Consideration be first had, of what Angel, or Intelligence, or what Spirit, & of what Order, & office, he would move or call forth; & so in particular to make Mention thereof accordingly, & not otherwise, whereunto every thing ~~out~~ ought by Order, nature, Degrees, & offices, properly to be Referred

The [illegible]

[illegible] [illegible] [illegible] to Visible Appearance the Cælestiall Hierarchy of Angels, of the order of [illegible] Whose principall Governing Angel or Blessed Intelligence bearing rule is, Raziel: residing in the Eight Orbe, Sphaere, Mansion or Heaven Called, the Starry firmament.

[illegible]



[illegible] [illegible] great, Sacred & Cælestiall Angel, or Blessed Intelligence, who is Called [illegible]; & all other yͤ Cælestiall Angels, servants of the most high, Omnipotent, [illegible] Incomprehensible, Immense, Immortall, & Eternall God of hosts, the Only Creator of heaven & Earth, & of all things whatsoever, both Cælestiall, Elementall, Animall, Vegetable, Minerall, Reptile or insect, that is Contained & Comprehended therein [illegible] [illegible] Angels present alwayes before him at his most Supreme & Divine Commands & Appointment, in the Order or Hierarchy's of Angels Called Cherubim, & Residing in the Eight Heaven, bearing office Rule & power

& power in the mansion, orbe, or Sphear Called the starry firmament; we the servants of the Highest, reverently here present in his holy feare, Do call upon yoᵘ, & humbly Request, & Earnestly intreat you & move you, to Visible appearance, in, by & through, his most Excellent, ineffable, great, Mighty, Signall, Sacred, & Divine name of the most high God, jod: jehovah: & his ~~most~~ numerall Atribute, [illegible], who sitteth in the most imperiall & highest heavens, before whome all the hosts or Quier of Cælestiall Angels, Incessantly singeth, O Mappa-la-man-Hal[illegible]: & by the Seal of yoʳ Creation, being the mark or Character of holyness unto yoᵘ, & by the Occult Mistery & Secret Vertue, Efficacy & influence thereof, Dignifying & Confirming yoᵘ in Order, office, name, nature & Corporallity, with Divine, Cælestiall, Angellicall, Immortall, Eternall, & Sublime Excellency, glory, power, purity, perfection, goodness & love, first unto the service of the most high God, & his Divine Laws & Commands, & secondly unto the Charge, Care, Conduct, Counsell, Benefitt & assistance of his servants, the ~~[illegible]~~ of men living on Earth, to inspire, instruct & guide them in the knowledge of things of truth, in all physicall & Metaphysicall sciences, & that immediately from the holy ghost, unto more Choice Vessels of honour, or Mediately by Divine grace & permission, from yoʳ selfe or selves, unto the sons of men, servants of God, Dwelling one Earth, when soever yoᵘ shall be by them invocated, Called forth & moved thereby to descend & appear unto them, by all aforesaid, & by the great Signall Vertue, power, Dignity & Excellency & Efficacy thereof, both immediately primary & Mediately Secondary, by Respective Mediums of Divine light grace & mercy, as ordinarily Dependant & so thereby

& so thereby flowing, & accordingly Diffusing, by severall Emanations proper, A symbolizing power & Vertue, from the superiour to the inferiour; we do humbly beseech, Earnestly Request, & Incessantly Entreat you, O you Magnifick, Benevolent, and Sacred Angel or Blessed Intelligence, Raziel who is said to be the principall Angel or Blessed Intelligence, Governing in the Eight Mansion Orbe or Spheare, Called the Starry heaven, or firmament; together with all others ye Benevolent Sacred & Cælestiall Angels, or Intelligences, Ministers of truth & true Sapience & Science, both Cælestiall & Terrestiall, & Messengers spirituall of Light, & mediums of Divine Grace, Located, Bearing Rule & Residing in ye Order, Hierarchy, & office Called Cherubims in the heaven, Orbe, or Sphear of ye Starry firmament, from the Superiour to the Inferiour in generall, & particular Joyntly & Severally, Every & Each one by office respectively, & to girdup & gather yor selves together, & some one or more of you: as it shall please you (by Divine permission) to move & Descend from yor Cælestiall Mansions or places of Residence, into this C: S: or G: R: & therein to appear visibly unto us; And also do intreat you would be favourably pleased, in & through the same, to transmit yor true Angelicall & Real presence, plainly unto the sight of our Eyes, & your Voyces unto our Ears, that we may Visibly see you, & audibly here you speake unto us, or otherwise to appear out of the same, as it shall please you, & you his servants of Divine grace & Messengers of Mercy, seemeth most Meet, proper, pertinent, or Best befitting

this action

this action, Appearance, Occasion, or Matter; & to shew plainly & Visibly unto us, A foregoing Signe or ~~teste~~ of yor Appearance, And also yet farther humbly & Earnestly Entreat, & Undeniably Request, & move you, O you Benevolent & Glorious Angel or Blessed Intelligence, Raziel, together with all other the sacred Cælestiall Angels, or Blessed Intelligences, from the Superior to the Inferiour in power & office; residing in the Eight heaven, orbe, or Spheare, Called the Starry firmament & serving the Divine Decrees, Commands & Appointments of the Highest in the office & order of Cherubims, in through & by this Divine Signall Magesty & powerfull name of yor God, Jod:-jehovah: & his numerall Attribute Hockma: & the great Efficacy, Vertue, Excellency, power, prevalency & Superiority thereof, to girdup & gather yor selves together, Every & Each one joyntly, & by it selfe respectively & Severally, to move & Descend from yor Cælestiall Mansion or places of Residence, Apparently Visible to the sight of our Eyes, into this C:S: or G: R: standing here before us as being set for that purpose, or otherwise unto us & before us out of the same, as it shall please you, & you his servants of Divine Light, Grace & mercy, seemeth best meet & befitting this Action, & also to shew forth a preceding signe of yor appearance, & to be friendly unto us, & by yor Angelicall benevolence & Cælestiall Illumination, favourable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community & Sacred Instructions, both now at this present time, & at all other times, to informe, & Rightly Direct our more weake depraved, Stupid, & Ignorant Intellect Judgment & Understanding

& to Conduct us

& to Conduct us, by your Angelicall Instincts, & Archidoctions, in to the Luminous paths = Way of truth: leading unto & giveing Entrance into the ports Cities & pallaces of wisdome, without whose Angelicall & Spirituall Conduct, blessed Assistance, & benevolent advertisements, it is very difficult, if not impossible for us, or any mortall one Earth to finde or obtaine, or to be Esteemed worthy off Entrance into, with testimony, wherefore we humbly Entreat & move you, O you great, Sacred, & Celestiall Angel, or Blessed intelligence Raziel: And all other the presedent, & inferiour Angels, Servants of the most high God, Residing & officiateing in the Eight Heaven, Mansion, Orbe, or Sphere of the Starry firmament, in the Order or Hierarchy of Angels Called ~~C~~ Cherubims Who all Obediently Serve & Reddily fullfil his omnipotent Decrees & Commandements, in his Divine Dispensations & appointments, According to your generall, & Respective offices, in by & through this ineffible, Imperiall, Great, Royall & Divine name Jod: Jehovah: & his numerall Attributes And by the power, Efficacy & Vertue thereof; we the Servants also of the Same your God, & by the Strength & force of our faith, & hope in him, for Divine Assistance, Grace, & Mercy, herein; Do Earnestly Request, powerfully Invocate & Confidently move you, & call you forth to Visible appearance, here before us, in this [illegible] or otherwise thereout here before us, as it shall please God, is given unto you so to Do; & likewise to show Visibly unto us, a foregoing signe of your Appearance, O you Servants of mercy,

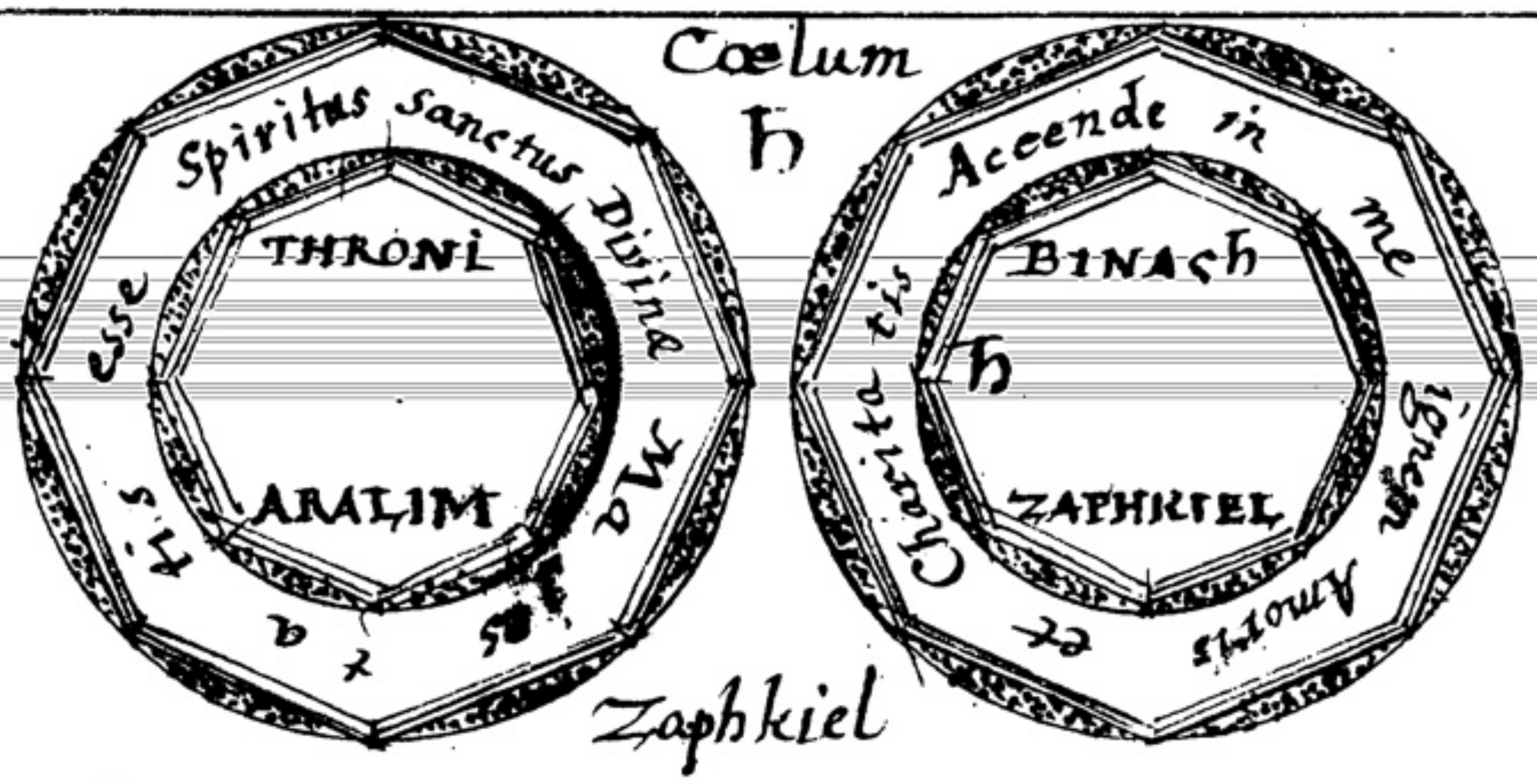
of Mercy Raziel: and all other the Ministring Angels, Messengers, & Mediums, of Divine Grace & Light, from the Superiour to the Inferiour, Residing, Serveing & officiateing in the Order of, Cherubims: move (we say) & by the Superiour power & permission, & in the name of the Highest, Descend & appeare, & Visibly Shew your Selfe or Selves, Joyntly & Severally, & Respectively unto us, in this C:S: or G:R: Standing heare before us; or otherwise out of the same (as it shall please God to permitt & appoint you) & to show us a preceeding signe thereof, & by your × Mediate Angelicall Inspiration, information or Cheef teaching, to Instruct helpe, ~~De~~ Ayde & Assist us, both now at this time present, & at all other times And places, when soever & wheresoever, we shall Invocate, Move or Call you forth to Visible appearance, & to our Assistance in whatsoever truth or Subject Matter or things Appertaining thereunto, in all wisdome & true Science, ~~&~~ both Celestiall & terrestiall: &c: that shall be Necessary for us, & also as any other Emergent occasion, Shall Duly & properly Require; to the Advancement & setting forth of Gods glory, & the improvement of our Welfare, Comfort & benefit of our worldly & temporall Estate & Condition, whilest we yet live; & likewise in all such matters or things whatsoever else, that shall be Necessary for us to Know & Enjoy, even beyond what we are able to Aske or to think, was the Almighty giver of all ~~[illegible]~~ gifts shall in his bountifull & paternall Mercy or graciously be pleased hereby to give you to Reveal, & Show forth unto us, or otherwayes to bestow upon us, O you great Angels, O ye great Angel or blessed Intelligence Raziel: & all other ye Cœlestiall Angels of the order of Cherubims, mediums of Divine Grace & Mercy, Ministers of true Light & understanding, & servants of the most high God particularly Recited, & Respectively spoken of, Invocated, Moved & Called fourth to Visible Appearance (as aforesaid) Descend (we say) & by the power of Superiour Emission, Some one or more of you Appear Visibly here before us, (as shall please God, be friendly unto us, & (in ye respective Offices) performe ~~us~~, as for the servants of the most High God, Whereunto we move ye all Joyntly & Severally in power & presence, whose Workes shall be a Song of Honour, & the praise of ye God, in ye Creation, Amen.

2d Replication

O You glorious Angels or Blessed Intelligences, who by Name is Called Raziel, and all others the Sacred Cœlestiall Angels of the order of Cherubims, Residing and located by Mansion proper, in that Orbe or sphere of Heaven Called the starry firmament, particularly Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation is & hath been of us Lately & Now at large Rehearsed, humbly solicited Supplicated, & Earnestly Requested, by the Vertue, power force & efficacy whereof, the & all the Regall words & Sentences therein Contained, & also by the great, Mighty & powerfull, & excellent name of the most high God Jod Jehovah and his numerall attribute Hochma: or Otherwise by the true & most

And most Especiall name of ye God: we the servants also of the Highest, reverently present in his holy feare, Attending his Divine Grace, Mercy, & good pleasure, paternally unto us herein; Do by the strength & power of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit Dignifying us with Superiour power & perfection, Humbly Intreat, & Earnestly Request, & powerfully move you, O you great Angels, or Blessed Intelligences, from the Superiour to the Inferiour, in generall & particular, Every & Each one for and by it selfe, Respectively by Degrees Nature & office, Residing, & being in the mansion or light Orbe, or Starry heaven or firmament, & Serving the Commands of the Highest, in the Order or Hierarchy of Angels Called Cherubims. Move therefore, O ye Great, & Glorious Angel Raziel, or Some one or more, or Either of you, O ye Sacred Cœlestiall Angels of the Order of Cherubims, by Degree nature & office, & by the Vertue power & efficacy of all Aforesaid, Descend and Appear Visibly here before us, [illegible] unto us in this [illegible] Demonstrate [illegible] from here before us, [illegible] as shall please God, [illegible] his servants, as Cœlestiall Messengers of Divine Grace & Mercy, Descend [illegible] forth [illegible] unto us [illegible] to [illegible] performe ye Comming [illegible] Appearance, [illegible] unto us, & Descend as for the servants of the Highest, Whereunto in his Name we do againe Earnestly Request & move you, Both in power & presence [illegible] friendly unto us herein, whose Workes shall be a song of honour, & the praise of your God in your Creation.

[illegible] to Visible Appearance; the Celestiall Hierarchy of Angels, of the order of Thrones; Whose principall Governing Angels, or Blessed Intelligences bearing Rule are Called [illegible], or Za[illegible] [illegible] Residing in the Seventh Orbe, Mansion, or Sphaere, Called the Orb, Heaven or Sphaere of the planet or Star Saturne &c:


Cœlum
♄
Spiritus Sanctus Divina Ma[illegible] esse
THRONI
ARALIM
Accende in me Ignem Amoris et Charitatis
BINACH
♄
ZAPHKIEL
Zaphkiel

O [illegible] Great Sacred & Celestiall Angels, or Blessed Intelligences, [illegible] [illegible] the Orders of Celestiall Angels, [illegible] the Most high, [illegible] [illegible] Immortall, [illegible] God of hosts, the onely Creator of heaven & Earth, & of all things [illegible] both Celestiall & Elementall, Animall, Vegitable, Minerall, Reptile, or Insect that is Contained & Comprehended therein, and that [illegible] the Most Excellent, great, high & Honourable Angel called [illegible] [illegible] present alwayes at his most high Superiour & [illegible] Commands & appointments, in the Order, [illegible] Hierarchy of Angels called Thrones and Residing in the seventh [illegible] [illegible] Orb or Sphaere [illegible] planet or Star [illegible] [illegible] the [illegible] upon yee, [illegible] most [illegible] [illegible] to Visible Appearance [illegible] most Excellent [illegible] great, Mighty, Celestiall & Divine [illegible] the [illegible] Jehovah Elohim: the names & Attribute [illegible] who sitteth in the most [illegible] highest heaven, [illegible] Celestiall Angels, Incessantly singeth [illegible] Rested in the seventh day from all his great [illegible] which he had made, hath so Ordered, Constituted [illegible] to govern [illegible] And the blessed & [illegible] from all his [illegible] [illegible] of Gods [illegible] [illegible] exactly [illegible] Duly [illegible] [illegible] should therefore [illegible] gifts of [illegible]

[illegible]

of terrestiall, fullness, & felicity in this world, During Mortall Continuance, & everlasting Life, with Eternall Glory in the world to Come, & Sealed the same with his owne great holy & Blessed Names, Sadday, Jah, [illegible], whereas the most high & Onely God of Heaven & Lord of hosts [illegible] of your Creation, giving a Mark or Character of holiness unto you, As [illegible] Secret History & Sacred Vertue, Efficacy & Influence thereof, signifying [illegible] Office, Name, Nature, & Essentiality with Divine Celestiall Angelicall, Immortall, Eternall & Sublime Excellency, Honour, Glory, Purity, [illegible] unto the [illegible] most high God, & his Divine [illegible] Commands, & nextly unto the Charge [illegible] & Conduct, Councel, Comfort, benefit, & assistance of his servants the sons of man, living on Earth, to instruct, instruct & guide them to the knowledge & way of truth & all true [illegible] Holy Ghost [illegible]

[illegible]

Supperiour to the

to the Inferiour, we do humbly beseech, Earnestly Request, & incessantly Entreat you, [illegible] benevolent, & sacred Angels or Blessed Intelligences [illegible] who is said to be the principall Celestiall Angel or Blessed Intelligence governing in the Seaventh heaven, Mansion, Orb or Sphear of the planet Saturne, together with all others the sacred Celestiall Angels or Intelligences, Ministers of truth & true science & sapience, both Celestiall & terrestiall, Messagers spirituall of light & Illumination [illegible] Located, Residing & Ruling in the [illegible] of Angels called Thrones in the seaventh Heaven, Orb or Sphear of the planet Star called Saturne from the superiour to the Inferiour, in generall & particular, jointly & severally Every & each one by office Respectively, to [illegible] & gather yourselves together, [illegible] God, & by Divine permission, to [illegible] Reverence, into [illegible] entreat [illegible] visibly [illegible] Action, Appearance [illegible] and [illegible] visibly unto us

Unto us a foregoing signe, or toste of yor Appearance & we also yet further
humbly beseech, & earnestly entreat, & undeniably request & move ye,
Our benevolent and glorious Angels, or Blessed Intelligences, Cassiel, [illegible]
[illegible] [illegible] [illegible], together with all others the sacred &
Celestiall Angels, or blessed Intelligences, from the Superiour to ye
inferiour [illegible] or office, Residing in the seventh heaven, Mansion,
Orb or sphear of the Planet or Star [illegible] [illegible] [illegible] [illegible] Divine
Decrees, [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] or [illegible]
[illegible] in by & through this [illegible] great, mighty, [illegible] name
of yor god [illegible] [illegible] & his numerall attribute, [illegible] & ye
great Efficacy, Vertue, Excellency, power, Benevolency & [illegible] thereof,
to Gird up & gather yor selves together, [illegible] each of you [illegible], & ye
selfe [illegible] & severally, & to [illegible] & [illegible] from yor Celestiall [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] with
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
And also [illegible] [illegible] [illegible] [illegible] of yor Appearance, [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Celestiall [illegible] [illegible]
[illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] continuall Community & sacred [illegible] [illegible], both now & at

now at this time present, and at all other times, to informe & rightly
direct our weake darkned, stupefied & ignorant Intellect, judgment
& Understanding, & to conduct us by yor Angelicall instincts & Archi [illegible],
into the [illegible] [illegible] of truth, [illegible], & giving entrance into
[illegible] [illegible] [illegible] [illegible] [illegible], & true science [illegible] [illegible] parta=
ker of [illegible] & knowledge, without whose Angelicall guide, & spirituall
[illegible] Blessed Assistance & Benevolent Advertisements, it is very
difficult if not impossible for us or any [illegible] on earth to find or
[illegible], or to be esteemed worthy of entrance into with testimony; wherefore we
humbly entreat, & move you [illegible] [illegible] & Celestiall
Angels, or Blessed Intelligences, [illegible] [illegible]
[illegible] [illegible] all others the [illegible] [illegible] Angels [illegible] [illegible]
most [illegible] [illegible] [illegible] in the seventh heaven, Mansion,
[illegible] [illegible] [illegible] [illegible] [illegible] or
[illegible] [illegible] [illegible] [illegible] & Bodily
[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Assistance [illegible] [illegible] [illegible] [illegible] [illegible] fully

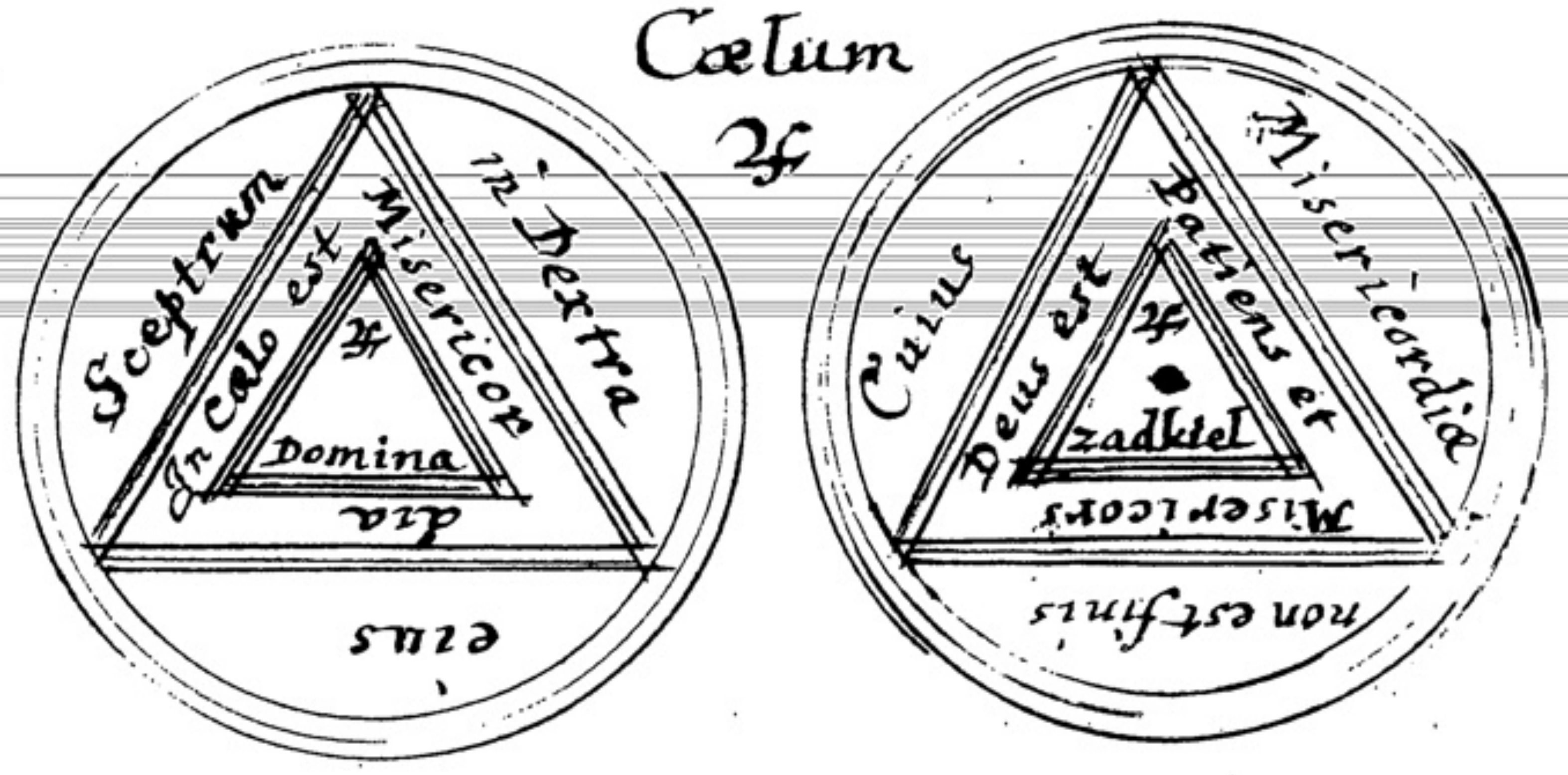
Powerfully invocate, & Constantly move you, & call you forth to Visible Appearance, here before us in this C[illegible] or otherwise thereout ~~ab~~ Appeare before us as it shall [illegible] you [illegible] unto us so to doe; And Likewise to [illegible] foregoing signe of God, [illegible] you Servants [illegible] and all others the Celestiall Ministering [illegible] Divine grace & Light from the [illegible] Superiour to ye Inferiour, Residing Serving & officiating in the [illegible] Day [illegible] power & Jurisdiction, in the name of the [illegible] [illegible] & Appear, & Visibly Shew yor Selfe or Selves jointly or Severally & [illegible] unto us in this C[illegible] Standing here-before us, or otherwise out of the same as it shall please ye to permit & appoint you; And to Shew us a foregoeing signe thereof; [illegible] Appearance [illegible] [illegible] [illegible] shall [illegible] to [illegible] Assistance in [illegible] thereunto, all [illegible] & [illegible] [illegible] [illegible] Gods glory, [illegible] to send forth & your

Our Worldly & temporall Estate & Condition, Whilest we yet Live & [illegible] things whatsoever Else, that be Necessary for us to Know & Enjoy, Even beyond what we are able to aske or to think; which ye Almighty [illegible] shall in his bountifull & paternall mercy, [illegible] worth in us, & [illegible] upon us, [illegible] great ~~[illegible]~~ Angels or Blessed Intelligences Cassiel or Zaphkiel, Hiophiel & Sacasiel, & all others ye Celestiall Angells of the Order of Thrones, Mediums of Divine grace & other Ministers of the true Light & Understanding, Servants of the most high God, particularly Resident [illegible] taken or invocated, moved, & called forth to Visible Appearance as aforesaid, [illegible] by the power of superiour permission, some [illegible] [illegible] & friendly unto us [illegible] of the most [illegible] & [illegible] God [illegible]

[illegible] or Blessed Intelligences, who by name is called [illegible] all others ~~Residing~~ in the Same Celestial Angels of the Order of Thrones, Residing & located by manifes- [illegible] the [illegible] Life, Mention [illegible] called, all the said Angels [illegible] with the foregoing Invocation [illegible] shall [illegible] at [illegible] Request [illegible] Souereign [illegible] by the Virtue [illegible] Efficacy whereof [illegible] the [illegible] words & Sentences [illegible] & also by the great mighty powerful & excellent name of the [illegible] God Jehovah Elohim [illegible] this memorable Tetragrammaton [illegible] or [illegible] otherwise by the true & most [illegible] the Servants of the highest, [illegible] present [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Request [illegible] [illegible] [illegible] [illegible] [illegible] called Saturn

Saturn, & Serving the Commands of the Highest, in the Order or Hierarchy of Angels called Thrones [illegible] therefore O ye great & glorious Angels [illegible] Zaphkiel [illegible] or some one or more, or all of you, O ye Sacred & Celestial Angels of the Order of Thrones by degree [illegible] by the Virtue, power & efficacy of the aforesaid, [illegible] here before us, & unto us in this [illegible] : [illegible] likewise, out of the sacred [illegible] us, [illegible] ; [illegible] his Servants [illegible] of Divine Grace & mercy, & to show [illegible] unto us, some Remarkable Signs or token [illegible] of [illegible] Appearance, & be friendly unto us, & do for us as the Servants of the highest, whereunto in his name, I [illegible] Request [illegible] whose [illegible] unto us herein, & Works [illegible] shall be [illegible] [illegible]

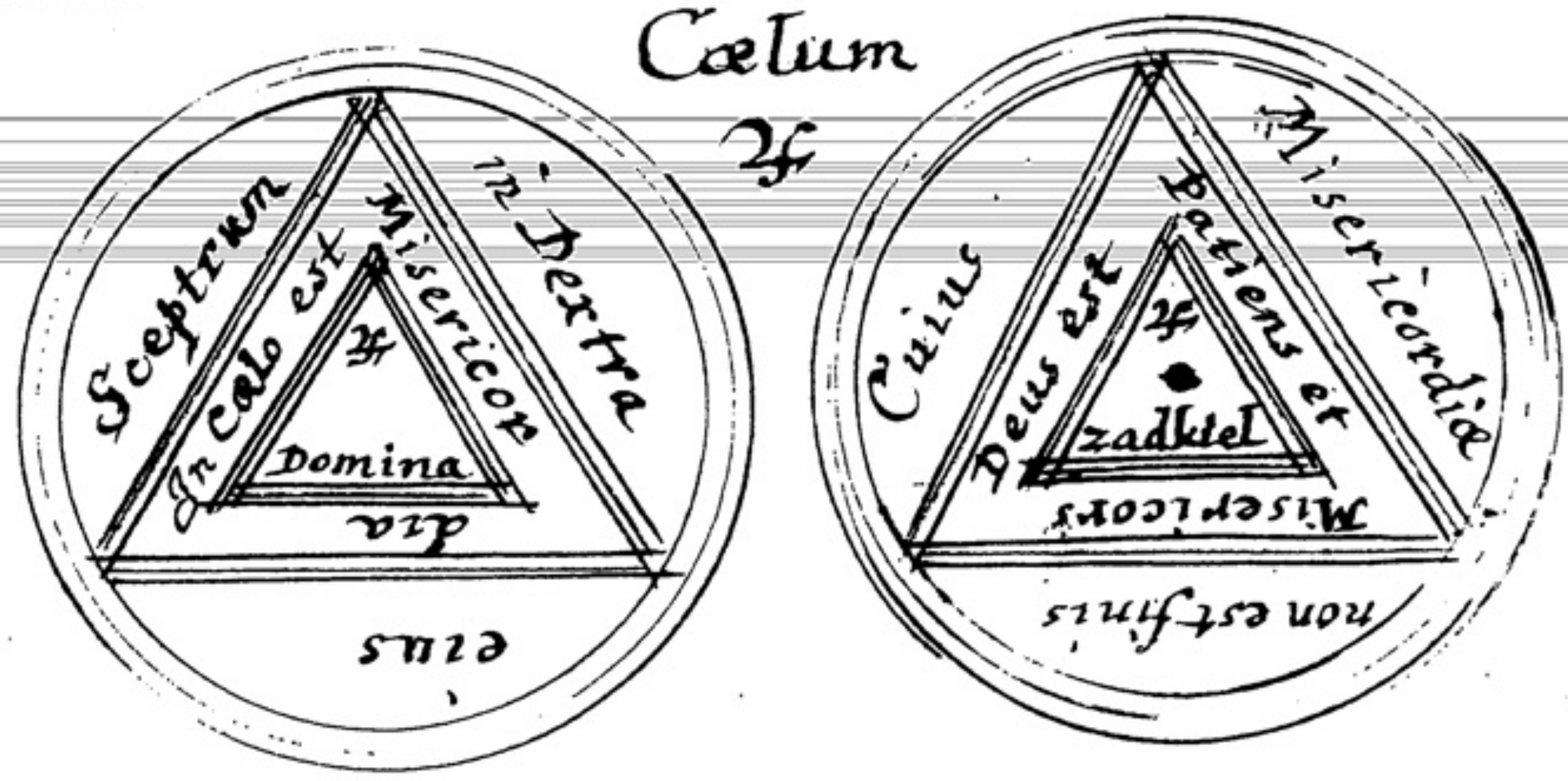
[illegible] into Visible Appearance, the Cœlestiall
Hierarchy of Angels of the Order of Dominations, Whose principall
Governing Angel or Blessed Intelligence, bearing Rule, is Called
[illegible] Zadkiel, & Residing in the sixth Orb or Mansion of [illegible]
being the Orb or heaven or Sphear of the planet or star called Jupiter


Cœlum
♃
Sceptrum
in Cælo est
Misericordia
in Dextra
eius
Domina
♃
Cuius
Deus est
Patiens et
Misericordia
non est finis
Misericors
♃
Zadkiel

[illegible] [illegible] & [illegible] [illegible]
whom [illegible] called [illegible] Zadkiel [illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
highest Governing Angel called [illegible], [illegible] Angels, [illegible]

Present allwayes at his most high Superiours & Divine Commands &
Appointments, in the Order of Hierarchy of Angels called ~~Dominations~~
Dominations, & Residing in the sixth Heaven, & bearing office, Rule
[illegible] in the Mansion, Orb or Sphear of the planet or star called Jupiter
both Servants also of the Highest, [illegible] Present in his
holy [illegible] you, [illegible] humbly Request you, & earnestly
intreat you, & move you to Visible Appearance, in [illegible] by his most
excellent, ineffable, great, mighty, signall, mercifull & Divine name
of the most high god El; & his numerall Attribute [illegible] who sitteth
in the most imperiall & highest heaven, before whome all the Hosts
& Quires of Cœlestiall Angels incessantly singeth [illegible]
[illegible], who created the great whales & all the fishes ~~of~~ in the Seas, &
Waters, & every living Creature else, whatsoever that moveth in
[illegible] [illegible], & Increased
[illegible]
[illegible] the
[illegible] once
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] unto visible Appearance, the Cælestiall
Hierarchy of Angels of the Order of Dominations, Whose principall
Governing Angels or Blessed Intelligences, bearing Rule, or [illegible]
or Zachiel or Zedekiel & Residing in the sixth Orb, Mansion or [illegible]
being the Orb, heaven, or Sphear of the planet or star called Ju[illegible]


Cælum
♃
Sceptrum in Dextra eius
In Cælo est Misericordia
♃
Domina
Cuius Misericordia non est finis
Deus est Patiens et Misericors
♃
Zadkiel

[illegible] Zad[illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Angels [illegible]

Present allwayes at his most high Superiour & Divine Commands &
Appointments, in the Order of Hierarchy of Angels called ~~Dominations~~
Dominations, & Residing in the sixth Heaven, & bearing office, Rule
[illegible] in the Mansion, Orb or Sphear of the planet or star called Jupiter
both Servants also of the Highest, & [illegible] Resident in his
[illegible] we humbly Request you, & earnestly
intreat you, & move you to visible Appearance, in through & by his most
excellent, ineffable, great, mighty, signall, [illegible] & Divine name
of the most high God El; & his numerall Attribut [illegible] who sitteth
in the most Imperiall & highest heaven, before whome all the Hosts
& Quires of Cælestiall Angels incessantly singeth [illegible]
[illegible] who created the great whales & all the fishes ~~of~~ in the Seas, &
Waters [illegible] living Creature else whatsoever that moveth in
[illegible] Increased
[illegible] Creature
[illegible] the
[illegible] once
[illegible]
[illegible]
[illegible] name
[illegible]

Aforesaid, by the Seales of his own Omnipotent great & holy name Adonai as the most high & only God of heaven, Lord of hosts, maker of [illegible], And by the Seale of his Creation, being the Marke or Character of Holyness unto you, & by the Occult Mistery & Secret Vertues, Efficacy & influence thereof, Signifying & Confirming [illegible] orders, offices, names, natures & Corporality, with Divine, Cœlestiall, Angelicall, Immortall, Eternall [illegible] Excellency, glory, power, purity, perfection [illegible] Unto the service of the most high God, & his divine will & Commands; And nextly unto the Charge, Care & Conduct, Counsell, Comfort, benefit & Assistance of his servants the sons of men, living on earth to [illegible] instruct & guide them, into the Knowledge & way of truth [illegible] [illegible] the holy [illegible]

[illegible] God [illegible]

[illegible] Grace [illegible]

& accordingly diffusing by severall Emanations proper ~~Alim~~ Assimilating power & Vertue, from the Superiour to the Inferiour; we doe humbly beseech, earnestly Request & incessantly intreat you, you Magnifick, & benevolent & Sacred Angels or Blessed Intelligences, Sachiel or Zakiel, Zedekiel, governing in the sixth heaven, Orb or Sphaere of the planet or star called Jupiter, together with all other your benevolent, sacred & Cœlestiall Angels or intelligences, Ministers of truth & true Science & Sapience both Cœlestiall & terrestiall, Messengers spirituall of light [illegible] Dominions [illegible], Located and Bearing Rule & Residing in the Order or Hierarchy [illegible] called [illegible] in the Sixth Heaven, Orb or Sphaere of the planet or Star called Jupiter, from the superiour to the Inferiour; in Generall & particular, jointly & severally, every each in their office Respectively, [illegible] Cœlestiall [illegible] Reverence [illegible] also [illegible] to [illegible] the [illegible] [illegible] Grace [illegible] certain

And pertinent, or best befitting this Action, Appearance, Occation or Matter; & to shew plainely & Visibly unto us, a foregoing Signe or tokken of your Appearance: And we also yet further humbly beseech, Earnestly entreate, Undeniably Request & move you, ye Benevolent & Glorious Angel or blessed Intelligence Sachiel or Zadkiel, & Zedekiel: together with all others, the Pious & Celestiall Angels or Intelligences, from the superiour to the Inferiour in power & office, Residing in the Sixth heaven, Mansion, Orbe or Sphere of the Planet or Star called Jupiter, & Serveing the Divine Powers, Commands & Appointments of the Highest, in the Order & office of Dominations, in by & through this Divine Signall, Mighty & powerfull name of your God El, [illegible] his Illumined [illegible] blessed, by the great Efficacy, Vertue, Excellency, [illegible] [illegible] [illegible] [illegible] Celestiall [illegible] [illegible] his [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] most [illegible] Best approving his [illegible]

A Preceeding Signe of your Appearance & to be freindly unto us, & by your Angelicall Benevolence, Cœlestiall Illumination, favorable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community & Sacred Instructions: both now at this time present, & at all other times, to informe and Rightly Direct our mere Weake, Depraved, Stupid, & Ignorant Intellect Judgments & Understandings, & to Conduct us by your Angelicall Instincts & Archidoctions, into the Luminous pathway of truth, Leading into & giving Enterance into the ports, Cittyes & pallaces of wisdome & true Science, & to make us partakers of Undefiled Knowledge; without whose Angelicall guide and Spirituall Conduct, blessed Assistance & benevolent advertisements, it is very difficult if not Impossible for us or any Mortall on Earth, to find or Obtaine or to be esteemed worthy of Enterance into with Testimony, wherefore we humbly entreat you the Pious, Sacred, & Cœlestiall Ministring Angels or Intelligences, Sachiel or [illegible] & all others the meritorious Inferior Angels, Servants [illegible] Residing & officiating in the Sixth heaven, Mansion, Orbe or Sphere [illegible] called Jupiter, in the Order or Hierarchy of Angels called Do[illegible] who all Obediently serve & Readily fulfill his [illegible] Commandments, in his Divine Dispensations [illegible] according to your Generall & Respective offices, [illegible] by & through the his ineffable Imperiall

Imperiall great, Signall, & Divine name of the most high God El: And his numerall attributes, [illegible] by the power, Efficacy & Vertue thereof, we the servants of the same yor God, And by the strength & force of our faith, & hope in him, for Divine Assistance, Grace & mercy herein Do Earnestly Request, powerfully Invocate, & Confidently Move you & Call you forth, to Visible Appearance here before us, in this C: S: or G: R: or otherwise thereout here before us, as it shall please God, is given to you So to Do, & likewise shew Visibly unto us a foregoing Signe of yor Appearance, ye servants of Mercy: Sachiel or Zachiel & Zedekiel: &c: And all others the Celestiall Ministering Angels, & Mediums of Divine Grace & Light, from the Superiour to the Inferiour, Residing Serving & officiating in the Order of Dominations Mercy (we say) & by Divine power & permission, in the [illegible] of the [illegible] [illegible] & [illegible] visibly shew yor selves [illegible], openly & [illegible], to [illegible] in this C: S: or G: R: [illegible] standing here before us, or otherwise out of the same, as it shall please God to permit & Appoint you, we shewing a preceding signe thereof, giving us Mediate Angelicall [illegible] information & [illegible] help, Aid & Assist us both at this time present, & also at all times & places, whensoever we hereafter shall Invocate, Move you, & Call you forth to Visible Appearance & your Assistance, in whatsoever truth, or subject Matter or thing

or things Appertaining thereunto, in all wisdome & true Science, both Celestiall And terrestiall &c: that shall be necessary for us: & also as any other emergent Occation, shall Duly & properly Require, to ye Advancement & setting forth of Gods glory & the Improvement of our Welfares, Comforts & benefits of our Worldly or temporall Estate, & Conditions, whylest we yet Live, & likewise in all such Matters of things Whatsoever, Else, that shall be necessary for us to know & enjoy, Even beyond what we are able to aske or think, which the Almighty giver of all good gifts, shall in his bountifull & paternall Mercy, be Graciously pleased hereby to give you to Reveal, & shew forth unto us, or otherwise to bestow upon us, Ye Great Angels or Blessed Intelligences Sachiel, or Zachiel, & Zedekiel, And all others ye Celestiall Angels of the Order of Dominations, Mediums of Divine Grace & Mercy, Ministers of true Light & Understanding, & servants of the most high God [illegible] Move ye (we say) [illegible] by the [illegible] of you: Appear [illegible] Visibly [illegible], as shall please God [illegible] or openly unto us [illegible] for the servants of the most high God, [illegible] generally & severally in power & presence, [illegible] honour, & the praise of yor God in yor Creation Amen.

4th Replication

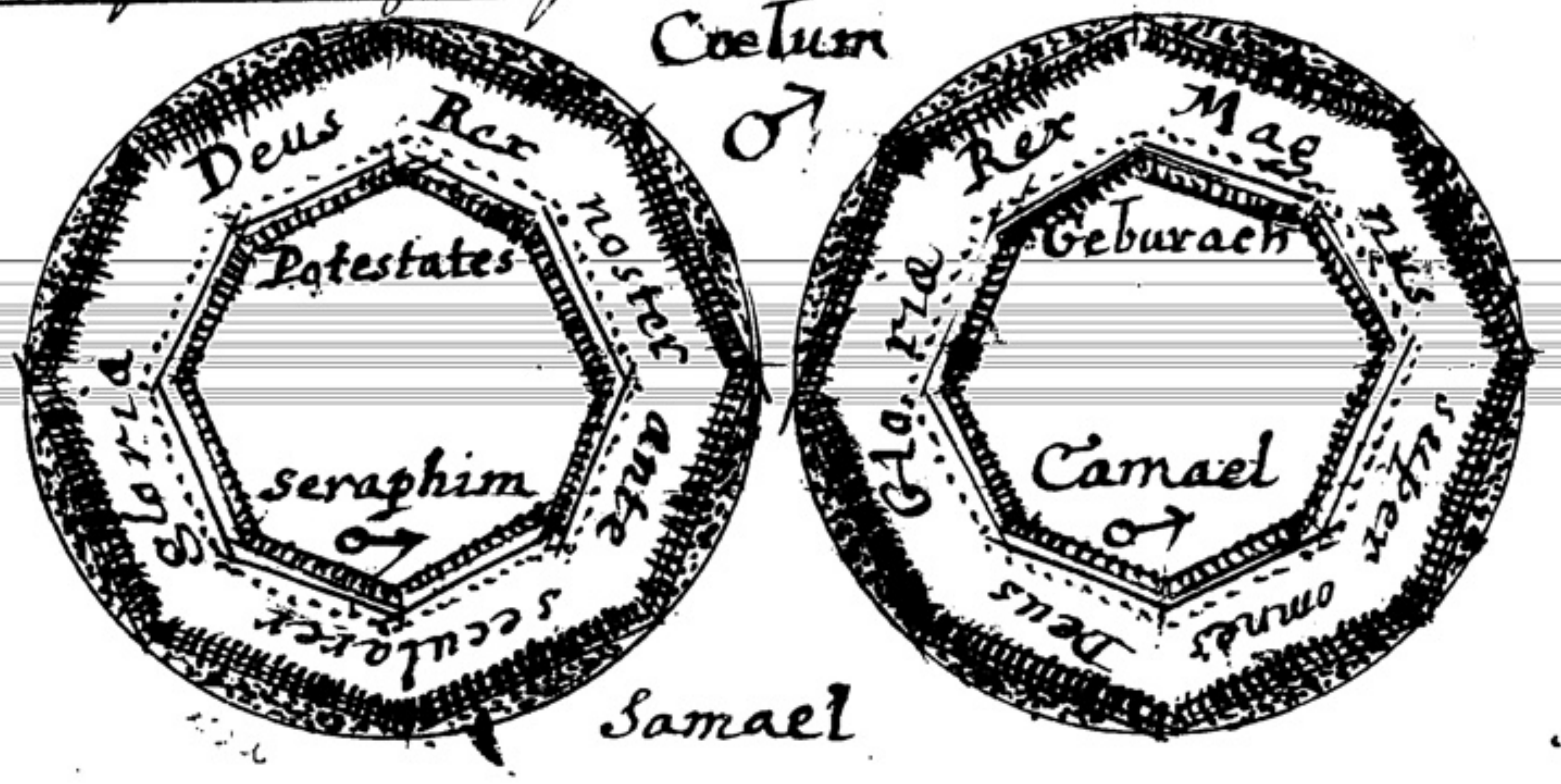
O You glorious Angels, or blessed intelligences, who are named & Called, Sachiel, or Zachiel, & Zeckiel; And all others the Sacred Celestiall Angels of the Order of Dominations, Residing and Located by Mansion proper in that Part or Sphere of Heaven Called Jupiter, particularly Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation is & hath been of us Lately & before at Large rehearsed, Earnestly Solicited, Supplicated & humbly Requested: by the Vertue, power, force, & Efficacy thereof; & of all the Royall words, & Sentences therein Contained, & also by the great Mighty powerfull & Excellent name of the Most high God El, And his numerall Attribute, Hesed, or otherwise by the Lowest & most Especiall name of ye God [illegible] the Servant [illegible] of the Highest, [illegible] [illegible] yet & [illegible] [illegible] [illegible] humbly Entreat, Earnestly request, & [illegible] you, ye great Angels, or Blessed Intelligences, [illegible] [illegible] particular, [illegible] [illegible] Degree, nature & office Residing [illegible] Mansion or Sixth Heaven, Predominant of the planet or star Called Jupiter

Called Jupiter, & Serving the Commands of the Highest, in ye Order or Hierarchy of Angels Called Dominations. Move therefore Ye great & glorious Angels Sachiel, or Zachiel, & Zeckiel; or some one or more, or Either of them of ye Sacred Celestiall Angels of the Order of Dominations, by degree, nature & office, & by the Vertue power & Efficacy of all aforesaid; Descend & appeare Visibly here before us, & unto us, in this C.S: or G:Rs or otherwayes out of the same here before us, as it shall please God & also you his Servants, or Messengers [illegible] grace & [illegible] & to shew forth plainly unto us, Some Remarkable signe or token, foregoing ye Comming & Appearance: And be friendly unto us, & do for us, as for the Servants of the Highest, Whereunto in his name we do againe Earnestly request & Move you, both in power & presence, whose friendship unto us herein, & works, shall be [illegible] [illegible]

Amen.

The fifth Key

Shewing & Calling forth, to Visible Appearance, the Hierarchy of Angels of the Order of Potestates, whose principall governing Angells or blessed intelligences, bearing Rule, are Samael, & Maimiel & Residing in the fifth Mansion or Sphaere, being the fifth Heaven, or Sphaer of the Planet or Star called Mars.


Coelum
♂
Deus Rex noster ante secula cujus Gloria
Potestates
seraphim
♂
Samael
Rex Mag nus super omnes Deus Gloria
Geburach
Camael
♂

[illegible] great, sacred, & Cælestiall Angells, or Blessed intelligences, (whose [illegible] Samael & [illegible]) [illegible] [illegible] [illegible] [illegible] heaven [illegible] [illegible] [illegible] great [illegible] [illegible] [illegible] Divine

& Divine Commands & Appointments, in the Order of Hierarchy of Angels called Potestates, & Residing in the fifth heaven, & bearing office, Rule & power in the Mansion, Orb, or Sphaer of the Planet or Star, called Mars, we the servants also of ye highest, Reverently present ~~now~~ in his holy feare, do Call upon you, & humbly Request & earnestly Intreat, & Move you, to Visible Appearance in, by & through his most Excellent, Ineffable, great, mighty, signall, sacred & Divine name of the most high God, Elohim Gibor, & his numerall Attribute Geburah, who sitteth in the imperiall & highest Heavens, before whome all the host & Quire, of Cælestiall Angels, incessantly sing, O Mappa-la-man Hallelujah: who in the Creation gathered the waters under the Heavens, together into one place, & called them Seas, & gave [illegible] thereunto [illegible] [illegible] Earth, [illegible] [illegible] all [illegible] [illegible] fruit tree, [illegible] of the World, & [illegible] & Constituted & Appointed you, to governe to Governe the said third Day &c: And Established all aforesaid, by the seale of his incomprehensible Mighty, & holy great name, Ay, Eliora, Elohim, as the most high & onely God of heaven, And Lord of Hosts, the maker of time, & by the seale of ye Creation, being the marke, or Character of holiness unto ye, & by the Occult Mistery, & secret Vertue, Efficacy, & Influence thereof, Signifying and Confirming ye in Orders, office, name, Nature & Corporality, with Divine, Cœlestiall, Angelicall, Immortall, Eternall & Genuine Excellency, glory, power, purity, perfection, goodness & love: first unto the service of the most high God, his Divine Laws and Commands; And nextly, unto the Charge, Care, & Tuition, Counsell, Comfort, Benefit & Assistance of his servants, the Sons of men, Living on Earth, to Shew, instruct & guide them, into the [illegible] of truth, [illegible] [illegible] blessed [illegible] Mediately or Immediately [illegible] [illegible] God [illegible] When [illegible] with these, [illegible] the great [illegible] Vertue, power, [illegible] & Efficacy thereof, both [illegible] Mediately [illegible] Immediately & Secondary,

Secondary, by respective mediums, of Divine Light Grace & Mercy, as Ordinated, Dependent & Gathered in flowing, & accordingly diffusing by severall Emanations proper, & Symbolizing power & Vertue, from ye Superiour to the Inferiour: We do humbly Beseech & Earnestly Request, & Incessantly Intreat ye, O ye Magnifick, Benevolent & Sacred Angels or Blessed Intelligences, Samael, & Madimiel, governing in the fifth heaven, Mansion, Orbe, or Sphear of the planet or Star called Mars: together with all others ye Benevolent Sacred & Cœlestiall Angels or Blessed Intelligences, Ministers of truth, Trust, Science & Sapience, both Cœlestiall & Terrestiall, Messagers Spirituall of Light, & the Mediums of Divine grace, located, Ruling & Residing in the Order or Hierarchy of Angels called potestates: in the fifth heaven, Orbe, or Sphear of the planet or Star called Mars, [illegible] unto the inferiour in generall, [illegible] Respectively, [illegible] [illegible] permitt [illegible] our Eyes & ye [illegible] have [illegible] & Audibly heare ye speake unto us [illegible] the same, the same, as it shall please you, who are his servants, of Divine Grace, and messengers of mercy, seemeth most necessary, meet & pertinent or best befitting this Action, Appearance, Occasion, or Matter; & to show plainly & visibly unto us aforegoing signs or tests of your Appearance, we [illegible] [illegible] humbly beseech, Earnestly Intreat & undeniably Request & [illegible] you, benevolent, & glorious Angell, or Intelligences, Samael, & Madimiel: together with all others the sacred & Cælestiall Angels or Blessed intelligences, from the superiour to the inferiour, in power & office, Residing in the fifth heaven, Mansion, or Orb, sphear of the planet or Star Called Mars; And serving the Divine Decrees, Commands And Appointments of the Highest, in the office of potestates: in, by & through this Divine, signall [illegible] & wonderfull name of your God Elohim Gibor: and his numerall [illegible] [illegible] [illegible] great Efficacy, Vertue, [illegible] powerfull [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] & [illegible] Appearently [illegible] [illegible] [illegible] standing [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of Divine Light, [illegible] [illegible] [illegible] best & most befitting this action, & also to shew forth a foregoing signs of your Appearance and

and to be friendly unto us, & by your Angelicall Benevolency, Cælestiall Illumination, favorable assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community & Sacred Instructions, both now at this time present, & at all other times present, & at all other times to instruct, & Rightly Direct our More Weake, Depraved, Stupid & Ignorant intellect, judgment & understanding, & to Conduct us by your Angelicall instincts, & Archidoctions, into the Luminous pathway of truth, Leading unto, & giving Enterance into the ports, Cityes & pallaces of wisdome & true science, & to Make us partakers of Undefiled Knowledge without whose Angelicall [illegible] & Spirituall Conduct, Blessed Assistance, & Benevolent Advertisements, it is very difficult, if not impossible, for us or any Mortall on earth, to find or attaine, or to be esteemed Worthy of Enterance into with [illegible] Wherefore we [illegible] [illegible] [illegible] [illegible] [illegible] Ministering [illegible] intelligences Samael [illegible] [illegible] [illegible] resident [illegible] [illegible] [illegible] [illegible] [illegible] planet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] appoint ment, according [illegible] [illegible] [illegible] [illegible] [illegible] through his ineffable, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Gibor & his and his numerall Attributes [illegible] & the power Efficacy & Vertue thereof We the servants of the same ye said God, & by the strength & force of our faith, & hope in him for Divine Assistance, Grace & Mercy herein, Do Earnestly Request, Powerfully Invocate, & Confidently move ye & call ye forth to Visible Appearance, here before us in this C[illegible] or [illegible] — Or Otherwise here about here before us, as it shall please God is given unto ye: so to do, & likewise to shew Visibly unto us, a foregoing Signe of ye Appearance, O you Servants of Mercy, Samael, & [illegible] and all others ye Cælestiall Ministring Angels, & Mediums of Divine grace & Light, from the Superiour to the Inferiour, Residing & Serving & Officiating in ye Order of Potestates: Move (we say) and by the superiour power & permission & in the name of the Highest, Descend, Appear & Visibly shew [illegible] Jointly or severally & Respectively unto us, [illegible] standing here before us [illegible] of ye same, as it shall please [illegible] according [illegible] thereof, [illegible] imagination, [illegible] Severally [illegible] hope & [illegible] with us [illegible] present, that so at all other times & places, Whensoever [illegible] call you forth to Visible Appearance [illegible] truths or subject, Matters or things [illegible] in all Wisdome & true Science, both Cælestiall & terrestiall &c. that shall be necessary

74

Necessary for us. & also, as any Other Emergent Occasion shall Duly & properly Require, to the Advancement, & setting forth of Gods Glory, & the [illegible] of our Welfare, Comfort, & benefit of our Worldly & temporall Estate & Condition, Whilest we yet Live, & likewise in all such Matters or things, What soever Else, that shall be necessary for us to Know, [illegible], Even beyond what we are Able to aske or think, wch the Almighty giver, of all good gifts, shall in his bountifull [illegible] eternall Mercy, be graciously pleased, hereby to give you to Reveale & shew forth Unto us, or otherwise to bestowe upon us, ye great Angels or Blessed Intelligences, Samael & Helladimiel, & all other ye Cælestiall Angels, of the Order of Potestates: Mediums of Divine grace & Mercy, Ministers of true Light & Understanding, servants of the most high God, particularly recited, & spoken of, invocated, moved & called forth to Visible [illegible] Descend (we say) & by ye power [illegible] of God, Appear Visibly [illegible] unto us, [illegible] of the most high God, [illegible] jointly & severally in power & [illegible] and the praise of [illegible]

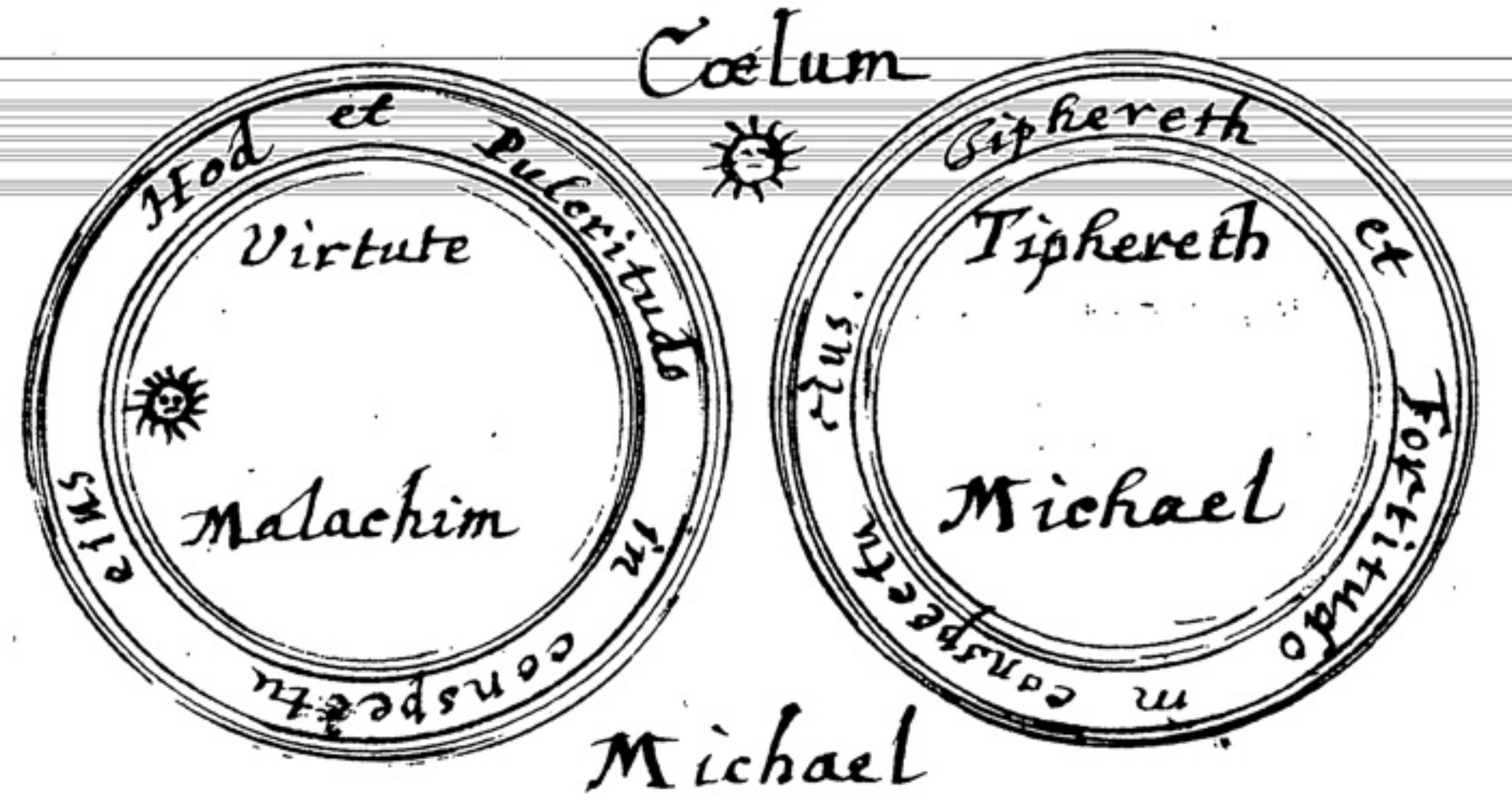
Celestial glorious Spirits, or Blessed Intelligences, who by name is called Samael & Madimiel: & all others the sacred Celestial Angels of the Order of Potestates, Residing & seated in mansion proper, in that Orb or sphere of Heaven, called Mars, particularly Recited, Mentioned, allowed & called forth, to Visible Appearance, as in ye foregoing invocations, & hath been of us lately ~~Rehearsed~~ and more at large rehearsed, earnestly Sollicited, Supplicated & humbly requested, by ye Vertue, power, force, & Efficacy, whereof, and of all the Royal words & Sentences therein contained, & also by the great Almighty powerfull & Excellent name of the most high God Elohim Gibor: And his Numerall Attribute, Geburah, or otherwise by the trewest & most Especiall names of ye God in the servants [illegible] of the Highest, Reverently present [illegible] now [illegible] pleasure, [illegible] you [illegible] with hope [illegible] his holy [illegible] [illegible] Request [illegible] present day [illegible] Jagbriel [illegible] in generall [illegible] Respectively, by [illegible] residing & seated in your mansion of fifth Heaven

Heaven, orbe, or sphere of the planet or star called Mars, & serving the commands of the Highest, in the Order or Hierarchy of Angels called Potestates, #& by degree, nature & office, & by the vertue, power & Efficacy of all aforesaid, to descend & Appear, Visibly here before us, & unto us, in this C:S: or G:R: — or otherwise out of the same here before us, as it shall please you, & also ye his servants & Messagers of Divine grace & mercy, & to shew forth friendly unto us, some Remarkable signe or token foregoing your coming & Appearance, & be friendly unto us, & do for us as ye are the servants of the Highest, Whereunto in his name we doe againe earnestly Request, & move ye, both in power & presence, whose friendship unto us herein, & workes shall be a song of honour & the praise of [illegible] in all Creation, Amen.

# Also [illegible] Samuel & Madimiel, or some one or more or either of you [illegible] Angell of the Order of Potestates, &

[illegible]

Moveing [illegible] to Visible Appearance, the Cœlestiall Hierarchy of Angels of the Order of Vertues whose principall governing Angels Or Blessed Intelligences bearing, Rule are Michael [illegible] & Residing in the fourth [illegible] heaven, Mansion or Sphear of Sol, Serving Before the great high honoured & Excellent [illegible]


Cœlum
Hod et Pulcritudo in conspectu eius
Virtute
Malachim
Tiphereth et Fortitudo in conspectu eius
Tiphereth
Michael
Michael

[illegible] Great, [illegible] Cœlestiall [illegible] religious [illegible] who are called [illegible] Cœlestiall [illegible] [illegible] Cœlestiall [illegible] Cœlestiall [illegible] great, High & most Excellent [illegible] As Mini[illegible]

As Ministering Angels present always at Divine Commands, in the Order or Hierarchy of Angels Called Vertues & Residing in the fourth Heaven, & bearing Rule, office, & power in the Orb or Sphear of the planet Called Sol: [illegible] servants. Also of the highest, reverently here present in his holy [illegible]: Do Call upon you and humbly request & Earnestly intreat [illegible] to Visible Appearance in by and through, this ineffable great Mighty, signall, sacred, & Divine name of the most high God, Eloha; and his numerall Attribute Tiphereth [illegible] who sitteth in the most imperiall & highest heaven, before whome all [illegible] incessantly singeth [illegible] [illegible] created the [illegible] & the Earth, & the [illegible] created the Light from the Darkness [illegible] first [illegible] [illegible] Constituted & Appointed [illegible] to govern the [illegible] established [illegible] the [illegible] of his [illegible] most [illegible] & by [illegible] holiness [illegible] [illegible] most high God [illegible] Divine [illegible] to the

Charge

Charge, Care & Conduct, Council, Comfort, benefit, & Assistance of his
Servants the sons of men, living on Earth, to instruct & guide them
unto the knowledge & true [illegible] of truth, [illegible] physicall & [illegible]
physicall sciences, [illegible] from the holy ghost unto more
[illegible] of favour, [illegible] of divine grace, & [illegible]
[illegible] servants of [illegible],
[illegible] on earth, whensoever [illegible] of them [illegible],
[illegible] forth, [illegible] unto them
[illegible], by the great & signall [illegible],
Excellency & [illegible] both immediately primary &
[illegible] mediums of light & grace
mercy, [illegible] & so therefore [illegible], & Accordingly
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Heaven
[illegible] or office (called Venus) in the fourth Heaven, Orders

77

[illegible] or appeare of the Planet called Sol, from the superiour to ye
inferiour, in generall & particular, jointly & severally, every &
each one, of office respectively [illegible]
together, or some one or more of you, as it shall please god, & by
divine permition, to [illegible] & descend from your Calestiall Mansion
or place of Residence, into this C:S: or G:R: And there in to [illegible] appeare
[illegible] unto us, [illegible] as [illegible] favorably pleased,
& through [illegible] to transmit [illegible] true [illegible] & Reall
[illegible] unto the sight [illegible] unto our
[illegible] that we may [illegible] you, & Also [illegible] heare you speake unto us;
Or otherwise appeare out of the same, as it shall please god & you
his servants of divine grace, & [illegible] of mercy, seemeth
most meet [illegible] & pertinent [illegible] fitting this Action, or
[illegible] or [illegible], [illegible] plainly & visibly
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Heaven,
[illegible] Sol &
[illegible]
[illegible]
Signall [illegible] of god [illegible] his

& his numerall Attribute Tiphereth, & the great Efficacy, Vertue, Excellency, Power, Prevalency & Superiority thereof, to [illegible] latter we desire together, every & each one ~~of ye~~, joyntly & severally by it selfe Respectively, to move & descend from your Celestiall Mansion, or place of Residence, Apparently visible to ye sight of our Eyes, in this C:S: or GR: — standing here before us, as being sett for that purpose, or therein to appear, out of the same as it shall please god, & you his servants of Divine Light, grace & mercy, seemeth good & most meet & best befitting this Action; & also to shew forth, proceeding signe of your Appearance, & to be friendly unto us, & by your Angelicall Benevolency, Celestiall Illumination, favorable Assistance, familiar society, Mutuall correspondency, Verball converse & Continuall Community, & sacred Instructions, both now at this present time, & at all times, to ~~informe~~ instruct & Readily direct us more [illegible] & [illegible] understanding [illegible] of Truth [illegible] enlargement [illegible] Science [illegible] without which [illegible] Spirituall Conduct, blessed Assistance, [illegible] whole course of any [illegible] Worthy of [illegible]. Wherefore we,

we, humbly Entreat & move you, O you great Sacred, & Celestiall Ministring Angels or Intelligences, Michael, Uriel, & Schemeliel; & all others your Residents, & inferiour Angels, servants of the most high God, Residing & officiating in the fourth Heaven, Mansion, Orbe, or sphaere of the Planet Sol, in the Order or Hierarchy of Angels called Vertues, who all Obediently serve, & Readily fullfill his Omnipotent Decrees & Commandements, in his Divine Dispensations, & Appointments, According to your generall & Respective offices, in & through his ineffable, Imperiall, great signall, & Divine name Eloha, & his numerall Attribute, Tiphereth, and the power Efficacy, & Vertue thereof, we servants also of the same your God, & by the strength & force of our faith, & hope in him for Divine Assistance, Grace & Mercy herein, do earnestly request, humbly invocate and Confidently move you, [illegible] visible [illegible] here [illegible] & all other the Celestiall [illegible] Divine [illegible] Apparition [illegible] & Appeare,

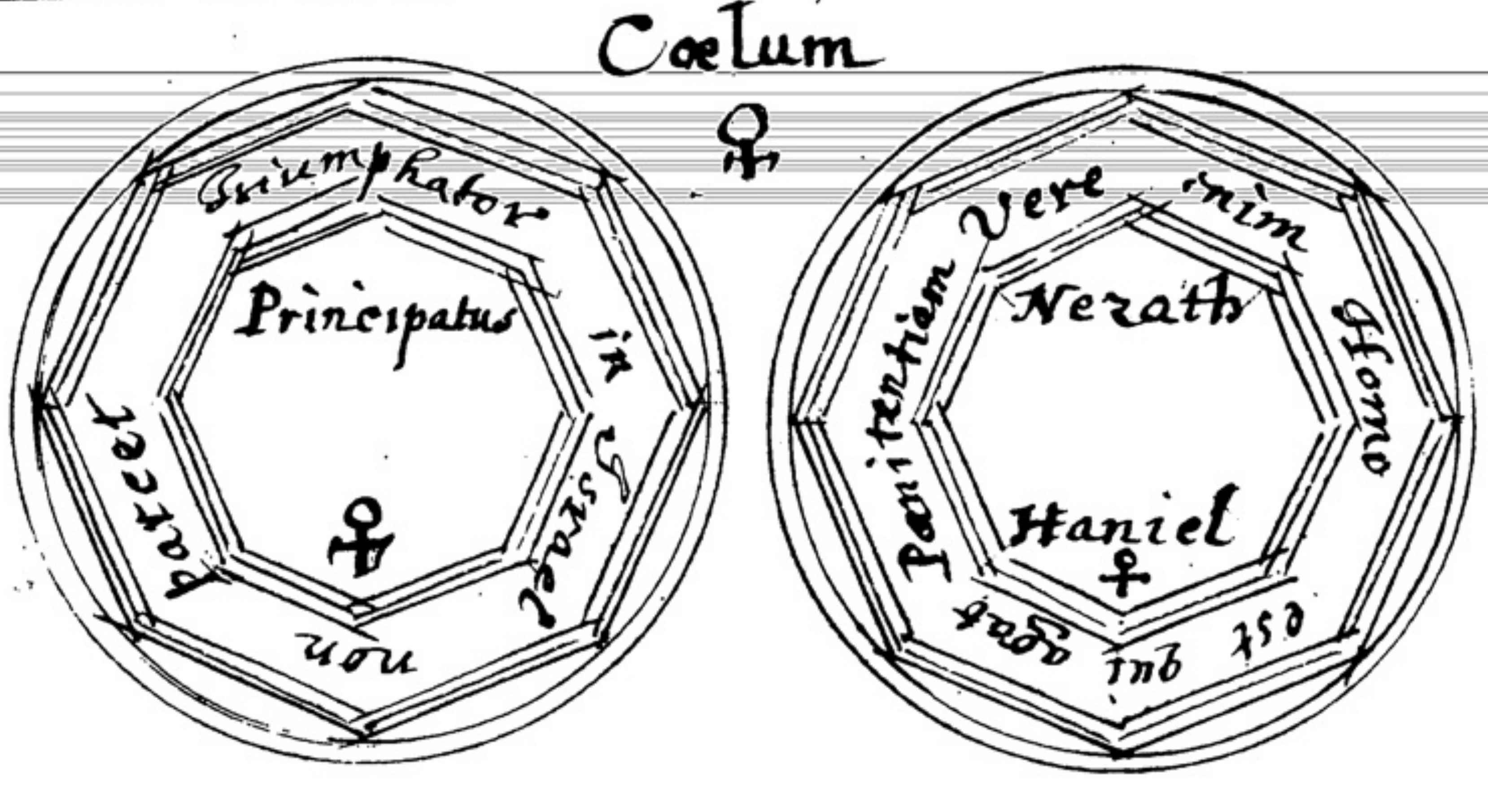
Appeare & Visibly shew ye Selves, joyntly & Severally, & Respectively unto us in this C: S: or S: K: standing here before us, or Otherwise out of the Same, as it shall please God to permit & Appoint ye, & to shew us a =preceding Signe thereof, & by ye Mediate Angelicall Inspiration Information or Choose touchings, to instruct, helpe, Aide & assist us both at this time present, & at all other times & places, whensoever & wheresoever we shall Invocate move & Call ye forth to Visible Appearance, & to our Assistance, in whatsoever truthes or Subjects Matter or things, Appertaining thereunto, in all wisdome & true Science both Celestiall & terrestiall &c: that shall be necessary for us, & also of any Other Important Occation, shall Duly & worthily Require, to ~~all~~ the advancement & setting forth of Gods glory, & the [illegible] world & temporall estate [illegible] likewise in such manner [illegible] Necessary for us to [illegible] the to ask or to think, wherein the Almighty [illegible] gifts, shall in his bountifull [illegible] graciously pleased here, to [illegible] forth unto us Or, Otherwise to [illegible] us, O [illegible] Angels or Blessed

Blessed Intelligences, Michael, Uriel, & [illegible]: And all Others ye Cœlestiall Angels of the Order of Vertues, Mediums of Divine grace, & Mercy, Ministers of true Light & Understanding, & Servants of the most High God particularly Recited, & spoken of, invocated, Moved & Called forth, to Visible Appearance as aforesaid, descend, (we say) & by the power of Superiour Emission, some one or more of yu Appeare Visibly here before us, as it shall please God, & be friendly unto us, & in yr Respective offices, & for us as for the Servants of the most high God, whereunto we move yu all in power & presence, whose works shall be a song of honour & the praise of yr God in yr Creation Amen:

O ye glorious Angels, or Blessed Intelligences, who by name is Called Michael, Uriel, & Schemeliel: And all Others the Sacred Cælestiall Angels, of the Order of Vertues, Residing & Located by Mansion proper in that Orbe, or Sphaeare of Heaven Called the Sun: particularly Recited, Mentioned, Moved, & Called forth, to Visible Appearance, as in the foregoing Invocation, is and hath been of us Lately, & more at Large Rehearsed, Earnestly solicited, Supplicated, & humbly Requested, by the Vertue power, force, & Efficacy, whereof, & by all the Royall words & Sentences therein Contained, & also by the great Mighty powerfull & Excellent name of the Most high God Elohe, & his numerall Attribute Tiphereth; [illegible] ye God; [illegible] present in his holy [illegible] & peace[illegible] under [illegible] of our [illegible] confirmation in his holy [illegible] request [illegible] Move ye, O ye great Angels, or Blessed Intelligences, from the superiour to the inferiour, in generall & particular, Every

& particular, Every & Each one, for, and by it selfe: Respectively, by Degrees Nature & office, residing, & being in the Mansion or fourth Heaven, Orbe or Sphaeare, of the planet, or Star Called the Sonne: & Serveing the Commands of the highest, in the Order or Hierarchy, of Angels, Called, Vertues: Move Therefore O ye great & glorious Angels, Michael, Uriel, & Schemeliel; or Some One or More, or Either of ye. O ye Sacred Cælestiall Angels, of the Order of Vertues, by Degree, nature, & office, & by the Vertue, power, & Efficacy: of all aforesaid, Descend, & appeare Visibly, here before us, & unto us in this C: S: or S: Ra: or Otherwise, out of the same, here before us as it shall please God: & also, you his Messengers of Divine grace, & Mercy, & to show fourth plainely unto us. Some Remarkable signe or token, foregoing, ye Comeing & appearance, & to be friendly unto us, & to do for us, as for the Servants of the highest, whom unto in his name, we Do againe Earnestly request, & Move ye, both, [illegible] & [illegible], whose [illegible] & works shall be a song of honour, & the praise of ye God in ye Creation: Amen:

O Moving, & Calling forth to Visible Appearance, the Cælestiall Hierarchy of Angels, of the Order of principalityes; Whose principall Governing Angels or Blessed Intelligences, bearing Rule Are, Anael, or Haniel, & Nogah: And Residing in the third Heaven, Orbe, Mansion, or Sphaere, being the Orb, heaven, or Sphaere, of the planet, or star Called Venus-



[illegible] Glorious, Great, [illegible], & Celestiall, [illegible], & Intelligences, Called, [illegible] or Haniel, & the [illegible] Angels Servants of the Most high God, the Omnipotent, Incomprehensible, Immense, [illegible] & Eternall God, [illegible] the [illegible] Creator of Heaven & Earth, & of all things [illegible] Celestiall, [illegible], Humane, Vegetable, Minerall, [illegible] & therein, & that ~~[illegible]~~ [illegible] Excellent, [illegible] & [illegible] Angel Called Haniel, [illegible] Most high

high, Superiour, & Divine Commands, & Appointments, in the Order, or Hierarchy of Angels, Called, Principalityes, & Residing in the third Heaven, and bearing Rule, office, & power, in the Mansion, Orb, or Sphaere, of the planet or Star Called Venus: We the Servants, of the highest, Reverently, here present, in his holy feare, Do Call upon you, & humbly Request, & Earnestly Entreat you & move you, to Visible Appearance, in by and through, this most Excellent, Ineffable, great, Mighty, signall, Secret & Divine name, of the Most high God, Jehovah Zebaoth, & his numerall Attribute Noga: Who sitteth in the most Imperiall, & highest heaven, before whome, all the Quier of Cælestiall Angels, Incessantly singeth, [illegible] [illegible] God Who Created all the four footed beasts, Cattle, or Animals & all Creeping things, Whatsoever, that Liveth & Moveth, upon the face of the Earth, bringing forth young & also Increasing & Multiplying, in their severall & Respective kinds, together, with also the most Admirable & wonderfull generation, production, [illegible], of all Insects, & Reptiles, and bringing forth, [illegible] of heats, & Moysture, [illegible] the [illegible] [illegible], informing, the [illegible], to [illegible] the variety of Nature, [illegible] Controll [illegible] [illegible] prevent: [illegible] [illegible], most Admirably bringing forth [illegible] severall strange, and innumerable [illegible], of different [illegible] kinds & [illegible] Manners, to [illegible], [illegible] Created [illegible] & female

after

after the most glorious, & Celestiall Image of him selfe; & gave them Dominion over the fishes of the Sea, & over the fowels of the Ayre; & over the Cattel, & over the Earth, & over every Creeping thing that Creepeth upon the Earth; & when then created ~~Creepeth~~, the whole Creation & also man, even Male & Female, blessed he them, & gave them, Rule & Power over all, what soever, was Contained, in the Creation Saying be fruitfull & Multiply & Replenish the Earth, & subdue it, & have Dominion over the fish of the Sea, over the fowles, of the Ayre, & over Every living thing, that Moveth upon the Earth. And also gave to all Cattel or Beasts of the Earth, fowls of the Ayr, & to all Animals, & other Creatures What soever, wherein there is life, Every green herbe, for Meat, &c in the sixth Day of the weeke, & also Decreed & Constituted & Appointed you, to governe the said sixt Day, &c: And he Created all things, & he beheld all things in the Creation, that he had made, and said, they were good &c: So believe & Confirming all [illegible] said, [illegible] most high Glory [illegible] praise & holy name, Saying as the Most high, & onely gods of heaven, & Lord of hosts [illegible] And by the said of ye Creation, using the [illegible] & Characters, Holyness [illegible], & by the Secret Mystery, & [illegible] efficacy & by [illegible] thereof, [illegible] & Confirming you in Order, office, Name, Nature, & Corporeality with [illegible] Celestiall, [illegible] Immortall, Eternall & [illegible] Excellency, Glory, peace, purity, perfection, goodness & Love

& Love: first unto the Servis of the Most high God, & his Divine Laws & Commands, & nextly unto the Charge Care, Conduct, Councell, Comfort, Benefit, & Assistance, of his Servants the sons of men, living one Earth; to inspire & instruct, & guide them into the Knowledge, & Way of truth, & all true Physicall, & Metaphysicall, Sciences. Either Immediately from the Holy Ghost, unto elected Choyce Vessels of honour, or Mediately by Divine grace, & permition from ye selfe, or selves, unto the Sons of men, servants of God, dwelling on Earth, whensoever ye shall be of them Invocated, Called forth, & thereby moved to descend, & Appear unto them, &c: by all afore said, & by the great signall Vertue, Power, Dignity, Excellency & Efficacy thereof, both immediately primary & Mediately secundary, by Respective Mediums of Divine Light, grace & Mercy, as Ordinately dependent, & so thereby flowing & Accordingly Diffusing by severall Emanations, [illegible] descending [illegible] from the superiour [illegible] [illegible] [illegible] Mansion, Orders [illegible] of the places [illegible] Called Heavens, from the superiour to the inferiour, together with all there [illegible] Convocant Sacred & Celestiall Angels, Blessed [illegible] Ministers of truth & true Science & Sapience, both Celestiall & Terrestiall, & Messengers spirituall of Light, [illegible] Created

Ruling

Ruling, & Residing, in the Order or Hierarchy, & office Called Principalities, in the third heaven, Orb or Sphære of the planet or Star Called Venus, in generall & particular, joyntly & severally, Every & Each one by office Respectively, &c: to gird up & gather ye selves together, & some one or more of you, as it shall please God, & by Divine permission, to Move & Descend, from ye Celestiall Mansion or place of Residence, into this — C: S: or G: R: & therein to Appeare Visibly unto us, & we do also Entreat ye would be gratiously pleased, in & through the same, to transmit ye true Angelicall, & reall Appearance plainely unto the sight of our Eyes & ye Voyces unto our Ears, that we may Visibly see ye, & Audibly heare you speak unto us, or otherwise to appeare out of the same, as it shall please God, & ye his servants of Divine grace, & Messagers of Mercy, seemeth most Meet proper, pertinent, or best befitting this Action, Appearance, Occation or Matter; and to show plainely, & Visibly unto us, a fore-running signe or token of ye Appearance: we do also, yet further, humbly beseech, earnestly Entreat, & [illegible] request & Move you, ye benevolent, & glorious Angels, or Blessed Intelligences And all [illegible] together, with all other Celestiall Angels, or Blessed Intelligences, from the superiour to the Inferiour, in power & office Residing in the most & Heavenly Mansion, Orb, or Sphære of the planet or Star Called Venus, & even [illegible] the Divine powers & Commands & Appointments of the highest, in the office & order ~~Called~~ principalities, in by & through this Mighty Divine

Signall

83

Signall & powerfull name of ye God Jehovah Zebaoth & his numerall Attribute [illegible] & the great Vertue, Efficacy, Excellency, power, prevalency & Superiority thereof, to Gird up and Gather ye selves together, Every & Each one joyntly & by it selfe Respectively, & severally, & to Move & Descend, from ye Celestiall Mansion, or place of Residence & Apparently, & Visibly to the sight of our Eyes, into this: C: S: or G R: Standing here before us, as being set for that purpose; or otherwise unto us, & before us, out of them, as it shall please God, & ye his servants of Divine light, grace & Mercy, seemeth Most meet, & best befitting this Action: & also to show forth a precedding signe, of ye Appearance; & to be friendly unto us, & by your Angelicall Benevolency, Celestiall Illumination, favorable Assistance, familiar society, Mutuall Correspondency, Verball Converse, Continuall Community, & secret instructions, both now at this time & at all times, to informe [illegible] Direct our [illegible] Weak [illegible] & [illegible] judgment [illegible] Magicall instincts & [illegible] into the [illegible] of truth, Leading unto [illegible] into the [illegible] & true science, & to ~~Mal~~ make us partakers of [illegible] Knowledge, without whose Angelicall Guide, & [illegible] Blessed Assistance, & Benevolent Advertisements, [illegible] Difficult, & not impossible for us or any Mortall on Earth, to find [illegible] obtaine, & to be esteemed

worthy

Worthy of Enterance into, with testimony. Wherefore we humbly
Intreat, & [illegible] ye Great Sacred & Cœlestiall Ministering Angels,
or Blessed Intelligences, Anael, & Nogael & all others, the mighty
& superiour Angels, servants of the Most high God, Residing & officiating
in the third Heaven, Mansion, Orbe or Sphere, of the planet or Star
Called Venus, in the Order & Hierarchy of Angels Called principalityes,
Who all Obediently serve, & Readily fulfill, his Omnipotent Decrees &
Commandements, in his Divine Dispensations & appointments, according
to your generall Respective offices, in and through this his in[illegible]
Imperiall, Great, signall and Divine Name Jehovah Zebaoth: the
Numerall Attribute Noga: & by the power, efficacy, & Vertue thereof,
We the servants also of the same your God, & by the strength & force
of our faith, & hope in him, for Divine Assistance, Grace & Mercy
[illegible] Request [illegible]
[illegible] faith, to Visible [illegible]
[illegible] thereout [illegible] before us, [illegible] shall [illegible] God
[illegible] to Doe; And likewise, to show Visibly unto us, [illegible]
[illegible] signes of your Appearance, [illegible]
& Respective, and all Other the Cœlestiall Ministering Angels,
[illegible] of Divine [illegible] to the
[illegible] Residing, serving & officiating in the Order of
Principalityes, Move (we say) & by the superiour power & permission in the

the name of the Highest, Descend, Appeare, & show Visibly your selfe
or selves, joyntly or severally & Respectively unto us in this C:S: or G:R: standing
here before us, or otherwise out of the same, as it shall please God, to permit
and Appoint you, & to show us a preceding signe thereof: And by your Mediate
Angelicall Inspiration, or Chiefe teaching to Instruct, helpe, Aide, & assist us,
Both at this time present & also at all other times, & places whensoever & where-
soever, we shall invocate Move & Call you forth, to Visible Appearance, & to
~~our~~ Assistance, in whatsoever truths or subject Matter or things, appertaining
thereunto, in all wisdome, & true science, both Cœlestiall & terrestiall &c:
that shall be Necessary for us, And also in any other Emergent Occasion, shall
~~Dayly~~ Duly & Properly Require, to the Advancement & setting forth of Gods
Glory, & the Improvement of our Welfare, Comfort & benefit of
our Worldly & temporall Estate, & Condition whilest we yet Live;
& likewise in all such Matters or things whatsoever else, that shall be
Necessary for to [illegible] to [illegible]
[illegible] which the [illegible] in his
[illegible] to you
[illegible] great
Angels & Blessed Intelligences [illegible]
Cœlestiall [illegible] the [illegible] Divine
Grace [illegible]
of the Most high God, [illegible]

Invocated, Moved & Called forth to Visible Appearance as (aforesaid) Descend (we say) & by the power of the superiour Emision, Some One or More of you: Appeare Visibly, here before us, as shall please God, & be friendly unto us: & in yor Respective offices, to serve us as for the servants of the most high God; Whereunto we move you all jointly, & severally, in power & Presence; whose Works, shall be a song of honour, & the praise of yor God, in yor Creation: Amen:

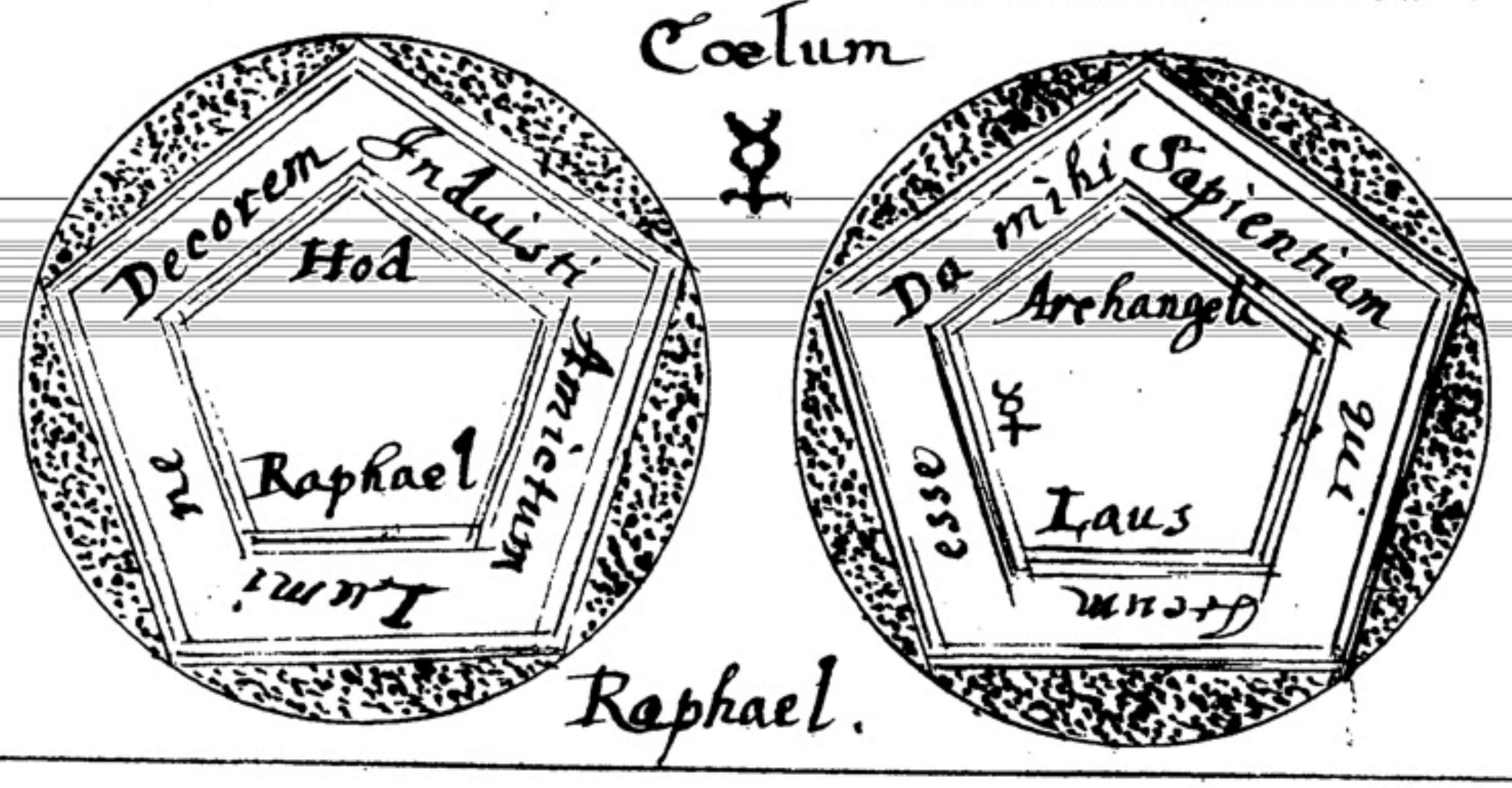
7th Replication

O you Glorious Angels or Blessed Intelligences, who are named is Called Anael, & Nogaeli & all other the Sacred Celestiall Angels of the Order of Principalitys, Residing & Located, by Mansion proper, in that Orb, or Sphære, of Heaven Called Venus, Particularly Recited, & Mentioned, Moved & Called forth, to Visible Appearance, as in the foregoing Invocation is, & hath been of us lately, & more at Large Rehearsed, humbly sollicited, Supplicated, & earnestly Requested, by the Vertue, power, force & efficacy whereof, & of all the Royall Words & sentences therein Contained, & also of the great, Mighty, & powerfull, & Excellent Name of the most high God Jehovah, Zebaoth, & his numerall Attribute, Noga: or Otherwise by the truest & most Especiall name of yor God, we the servants Also of the Highest, Reverently here present in his holy feare. According his Divine grace, Mercy, goodness, pleasure, patience, [illegible] unto us herein [illegible] by the strength [illegible] of our faith, hope, & Confidence in our God, & the comfortable [illegible] his holy spirit, Signifying us with superiour power [illegible] by [illegible], & Earnestly Request, & powerfully move you, [illegible] Blessed Intelligences, [illegible] all & particularly & each [illegible] Regiment [illegible] Orders, [illegible] Residing [illegible] Mansion [illegible] third Orb heaven,

heaven, or Sphear, of the planet or Star called Venus, & serving the commands of the highest, in the Order or Hierarchy of Angels, called principalityes: Move therefore O you great & glorious Angels Anael & Nogael, or some one or more or either, of you, O you sacred Celestiall Angels, of the Order of principalityes, by degree nature & office; & by the vertue power & efficacy of all aforesaid, Descend & Appeare Visibly unto us in this C: S: or G: R: or otherwise out of the same here before us, as it shall please god, & also you his Celestiall Messengers of Divine grace & Mercy, & to show forth plainly unto us, ~~some~~ some Remarkable signe or token foregoing your Coming & appearance & be friendly unto us, & Do for us as for the servants of the highest, Whereunto in his name we Do againe earnestly Request, & Move you both in power & presence, whose friendship unto us herein & works shall be a song of honour, & the praise of your God in your Creation, Amen

The Eight Key ~+~

Wherein is Calling forth to Visible Appearance, the Celestiall Hierarchy of Angels, of the Order of ArchAngels; whose principall governing Angels or Blessed Intelligences, bearing rule, are Raphael, & [illegible], & Residing in the second [illegible] Mansion or Sphear, being the Orb, Heaven, or Sphear, of the planet, or Star called Mercury


Coelum
☿
Decorem Induisti Amictum Lumine
Hod
Raphael
Da mihi Sapientiam quæ assistit
Archangeli
☿
Laus
esse
Raphael.

O you glorious, great, sacred, & Celestiall Angels or Blessed Intelligences, [illegible] Raphael, & [illegible] by [illegible]

[illegible]

[illegible] all things

[illegible]

[illegible] Insert [illegible] honour [illegible]

[illegible]

[illegible] living

Commands [illegible] Angels called,

Called Archangels, & Residing in the Second Heaven, Bearing office, Rule & power, in the Mansion, Orb, or Sphear, of the Planet or Star called Mercury, wee Servants also, of the Highest, Reverently here present, in his holy feare, doe call upon yee, & humbly Request, & earnestly entreat you to move yee, to visible Appearance in by & through, this most excellent, ineffable, great, Mighty, Admirall, Sacred & Divine name, of the Most high God, Elohim, Zebaoth, & his numerall Attribute Hod, Who sitteth in the most Imperiall and Highest Heaven, Before whom all the Hosts of Celestiall Angels incessantly sing, O Mappa Laman Halleluiah, Who Created the two Lumanaryes or great Lights, & set them in ye firmament of Heaven, to devide the Day from the night, & also for signes [illegible] or seasons, [illegible] dayes & yeers, the greater Light Sol, to give Light upon the Earth, & [illegible] the [illegible], the lesser light [illegible], to give light upon the Earth, to [illegible] the [illegible] [illegible] firmament of Heaven, to [illegible] light upon the Earth, [illegible] & were [illegible] the Day, & [illegible] the Night, & to [illegible] darkness, [illegible] the fourth Day of the Week, [illegible] Constituted & Appointed [illegible] Rategui [illegible] Confirming all Above said [illegible] his holy [illegible], [illegible] the Most High [illegible] host, the [illegible] of time

And

And by the Seal of ye Creation, being the Marke or Character of holyness unto you, & by the Occult Mistery, & secret Vertue, efficacy, & influence thereof, Dignifying & Confirming you, in orders of office, name, nature, Corporality, with Divine Celestiall, Angelicall, & immortall, & Sublime Excellency, Glory, power & Purity, perfection, Goodness & love, first, unto the Servis of of the most high God, & his Divine Laws, & Commands, Nextly unto the Charge Care, & Conducts, Councel, Comfort, benefit, & Assistance of his servants, the Sons of men Living on Earth, to inspire, instruct, & guide them into the Knowledge, & way of truth, & all true physicall & Mettaphisicall Sciences, Ether Immediately from the holy Ghost, unto more Choyce Vessels of Honour, or Mediately by Divine grace, & permission, from yor Selfe or Selves, unto the Sons of men, servants of God, Dwelling on Earth, [illegible] shall [illegible] them [illegible] forth, & then [illegible] to [illegible] aforesaid [illegible], the great [illegible] efficacy thereof both Mediately [illegible] Medium [illegible] thereby [illegible] proper [illegible] the Inferiour

worlde

We do humbly beseech, Earnestly Request, & Incessantly Intreat yee O yee Magnifick, Benevolent, & Sacred Angels or Blessed Intelligences, Raphael, & Cochabiel; governing in the Second Heaven, Mansion, Orb or Sphear, of the planet or star, Called, Mercury; together with all others, ye benevolent, sacred, & Cœlestiall, Angels or Intelligences, Ministers of truth, & true secrecie, & sapience, both Cœlestiall & Terrestiall, Messagers spirituall of Light, & Mediums of Divine grace, Located, Ruling, & Residing in the office, order, or Hierarchy, Called Archangels: from the superiour to the inferiour in generall, & particular, joyntly & severally, Every & each one by office, Respectively &c: And to gird up, & gather ye selves together, Some One or more of ye, as it shall please God, & by Divine permission, to Move & Descend, from yee Cœlestiall mansions, or places of Residence, [illegible] in this C. Stone & here in [illegible] visibly [illegible] [illegible] [illegible] ye would be pleased [illegible] & through [illegible] to transmitt ye true Angelicall & reveale [illegible] [illegible] into [illegible] sight [illegible] eyes, & ye voyces Unto our Ears, that we may visibly see ye & Audibly hear you, speake; [illegible] [illegible] [illegible] [illegible] [illegible] please God, & ye his servants [illegible] [illegible] [illegible] most Most proper [illegible] [illegible] [illegible] Appearance

Occasion

Occasion, or matter, & to show, plainly & Visibly unto us a foregoing signe, or test of yee Appearance; And we also yet further humbly beseech, Earnestly Entreat & undeniably request & move ye, O ye benevolent & glorious Angels, or Blessed Intelligences, Raphael, & Cochabiel; together with all others, the Sacred & Cœlestiall Angels, or Intelligences from the Superiour to the Inferiour, in power & vertue, Residing in ye second heaven, Mansion, Orb, or Sphear, of the planet or star Called Mercury, & serveing the Divine Decrees, Commands & Appointments, of the highest in the office & order of, Arch Angels, in by & through, this Divine, Signall, Mighty, & powerfull name of ye God Elohim Zebaoth And his numerall Attribute, Hod, & the great Efficacy, Vertue, &, Excellency, power & prevalency, & superiority, thereof, to gird up and gather ye selves together, Every & each one, joyntly, & by itselfe, Respectively & severally, [illegible] [illegible] from ye Cœlestiall Mansions, or places of Residence, [illegible] Appear, & visibly to be seen [illegible] in this C. Stone standing here before us [illegible] [illegible] for [illegible] purpose, or other wise unto [illegible] out of them, as it shall please God, & ye [illegible] [illegible] grace & Mercy [illegible] most [illegible] & [illegible] [illegible] this [illegible] [illegible] forth A preceding signe of ye Appearance, & [illegible] unto us & by ye

Angelicall

Angelicall, Benevolence Cælestiall, Illumination, favorable Assistance, familiar society, Mutuall Correspondency, Verball Converse, Continuall Community, & sacred Instructions, both now at this time present, & at all times, to inform, & Rightly Direct our more weake, depraved, stupid, ignorant, Intellect, judments, & Understandings, & to Conduct us by yor Angelicall Instincts, & Arch-Directions, into the Luminus pathway of truth, Leading unto And giving Entrance, into the ports, Cityes, & palaces of wisdom & true science, & to make us partakers of Undefiled Knowledge; With out whose Angelicall Guide & spirituall Conduct, Blessed Assistance, & Benevolent Advertisement, it is very Difficult if not impossible, for us or any Mortall on Earth, to find or Obtain, or to be esteemed worthy of, [illegible] unto with testimony Whereof [illegible] great [illegible] & Cœlestiall [illegible] Angels, [illegible] Ra[illegible] & Cocnabiel, [illegible] presidents [illegible] Servants of the most high God, Residing [illegible] of the planet or star Called Mercury, [illegible] Angels called Arch Angels, who [illegible] to Receive faithfully his Omnipotent

Omnipotent, Decrees & Commands, & in his Divine Dispensations, & Appointments, According to ye generall & Respective offices, in by & through, this his ineffable, great imperiall, Signall & Divine name, Elohim Zebaoth, & his numerall Attribute God, & by the power, efficacy & Vertue thereof, we servants also of ye same God, & by the strength, & force, of our faith, & hope in him, for Divine Assistance, Grace, & victory herein: do Earnestly Request, powerfully Invocate, and Conspicuously move ye, & call ye forth to visible Appearance, here before us in this C: Sor G: Rs: or otherwise thereout here before us, as it shall please God, is given unto ye, so to do, & ~~Lik~~ like=wise to show visibly unto us a foregoing signe of ye Appearance, ye Servants of mercy, Raphael, & Cocnabiel, & all others, the Cælestiall Ministering Angels, Mediums of Divine Grace, & light, from the superiour to ye Inferiour, Residing [illegible] the order of Archangels, more [illegible] most high God, [illegible] kindly [illegible] it shall [illegible] Mediate [illegible] [illegible] Appearance,

Appearance, & to our Assistance, in what soever truth or Subject Matter, or thing pertaining thereunto, in all Wisdome, & true Science, both Cælestiall & terrestiall, &c. that shall be Necessary for us, & also as any other Emergent occasion shall Decently & properly require, to the Advancement & setting forth of gods Glory, And the Improvement of our Welfaire, Comfort, & benefit, of our Worldly & temporall, Estate & Condition, Whilest we yet Live, & Likewise in all such Matters or things Whatsoever, Else that shall be Necessary for us, to know: Even beyond What we are able to aske or think, Which the almighty giver of all good gifts shall in his bountifull & fatherly mercy, be Graciously pleased, hereby to move, & guide ye to Reveale & show forth unto us, or otherwise to bestow upon us O ye great Angells or blessed Intelligences, Raphael, & Cochabiel, & all others ye Cælestiall [illegible] Archangels, [illegible] the most high God, [illegible] Called forth, to visible appearance [illegible] Supreme [illegible] & appear visibly here before us [illegible] shall [illegible] god, [illegible] for the servants of the most high God, [illegible] power & presence [illegible] & the praise of yor God in your Creation. Amen.

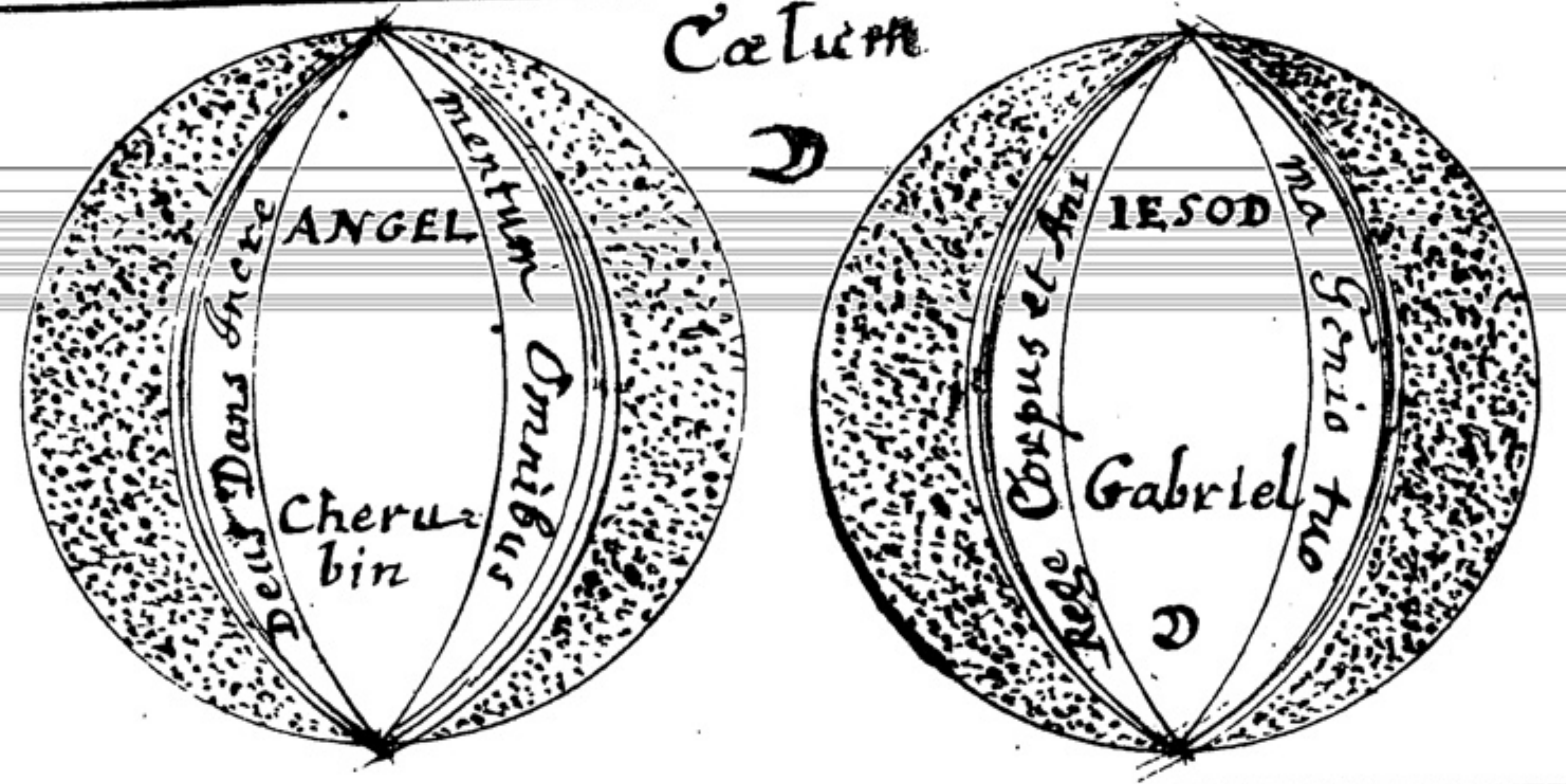
8th Replication

O ye glorious Angels, or Blessed Intelligences, Who by name is Called Raphael, & Cochabiel, & all others the sacred, Cælestiall Angels, of the Order of Archangels, Residing & Located, by mansion propper, in that Orb, or Sphere of heaven Called Mercury particularly Recited, Mentioned, Moved & Called forth, to visible appearance, as in the foregoing Invocation, is and hath been ~~or~~ is lately more at large Rehearsed, Earnestly Sollicited, Supplicated & humbly Requested, by the vertue power, force & Efficacy, thereof, & of all the Royall words, & sentences therein Contained, & also by the great mighty, powerfull, & Excellent name of the most high God, Elohim Sabaoth, & his numerall Attribute Hod, or otherwise by the powers, & most especiall Name, of our God, Wee the servants Also of the Highest, Reverently present in his holy feare, Having in his Divine [illegible] & good pleasure, paternally [illegible] faith, hope & Confidence [illegible] with [illegible] and [illegible] the [illegible] & each one [illegible] & being [illegible] star Called [illegible] the Order

Order, or Hierarchy of Angels Called Arch-Angels, move therefore O ye Great & glorious Angels, R. Raphael, & Cochabiel, or some one or more or either of you, O ye sacred Celestiall Angels, of the Order of Arch: Angels, by degree nature & office, & by the vertue power & efficacy of all aforesaid, descend & Appear visibly here before us, & unto us, in this C: S: or GR: or Otherwise out of the same, here before us, as it shall please God, & also you his servants, & Messengers of divine grace & mercy, & to shew forth plainly unto us, some Remarkable signe or token, foregoing yr Coming & Appearance, And be friendly unto us, & do for us as, for the servants of the highest, whom unto in his name, we do again Earnestly Request, & allow you, both in allowed & reverenced, whose friendship unto us, herein & works, shall be a song of honour, praise [illegible] of ye God in yr Creation Amen.

The Ninth K.

Invocated & Called forth, to visible Appearance, the Celestiall Hierarchy of Angels of the Order of Angels, whose principall governing Angels or Blessed intelligences, bearing rule are, Gabriel, & Levaniel, & Residing in the first orb, mansion or sphere being the 1st heaven, or sphere of the planet called Luna, or the Moon &c.



O you glorious great sacred & Celestiall Angels, or Blessed intelligences, Called [illegible] Celestiall Angels, & servants of [illegible] mortall, [illegible] & all things [illegible], in the Creation [illegible] Reporting [illegible] herein that [illegible] before the most Excellent [illegible] Angels [illegible] most high Supreme [illegible] Commands [illegible] the Order or

Hierarchy

Hierarchy, of Angels, Called [illegible], & Residing in the, first Heaven & Bearing office, Rule & power in the Mansion, Orb, or Sphear, of the planet, Called, Luna, or the Moon; we servants also of the Highest, Reverently here present in his holy fear, do Call upon you, & humbly Request & Entreat you, & move you to Visible Appearance, in by & through, this most Excellent, Ineffable, Great, Mighty, & Signall, Sacred & Divine name of the most high God, Saday, & his numerall Attribute Jesod, who siteth in the Imperiall & highest heaven, before whome all the hosts or Quires of Angels incessantly Singeth, O Mappa-laman Hallelujah, who Created the firmament in the midst of the Waters, & Devided those waters, that were beneath the firmament, from those yt were above it, & Called the firmament heaven, &c: in the second day of the weeke, & also decreed Constituted & Appointed you to govern the said second [illegible] of the [illegible] [illegible] the [illegible] great, & [illegible] [illegible] [illegible] you [illegible] [illegible] [illegible] [illegible] [illegible] Characters, of [illegible] [illegible] the [illegible] [illegible] & [illegible] Vertue, Efficacy [illegible] [illegible] [illegible] & Comfirm[illegible], you in Order, office, name, Nature, & Corporeality, in the Divine, Cælestiall, Angelicall, Immortall, [illegible], [illegible] Excellency,

Excellency, Glory, power, purity, perfection, Goodness, & Love, first unto the Servis of the Most high God and his Divine Laws, & Commands, & nextly Unto the Charge, Care, & Conduct, Councell, Comfort, benefit, & Assistance, of his servants, the sons of men, Living on Earth, to inspire, instruct, & to guide them, unto the Knowledge & way of truth, physicall, & Metaphysicall Science Either immediatly, from the holy Ghost, unto Elect Chosen Vessels of honour, or Mediatly by Divine grace & permission, from yor selfe or selves Unto the sons of men, servants of God, Dwelling on Earth, whensoever You shall be of them invocated, Called forth, & moved thereby, to Descend & appeare, unto them, &c: by all afforesaid, & by the great signall Vertues, power, Dignity & Excellency, & Efficacy thereof, both immediatly primary & Mediatly Secondary, by Respective Mediums, of Divine light, Grace & [illegible], & according to Diffusive [illegible] Emanations [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Request, & [illegible] [illegible] you [illegible] [illegible] [illegible] of Sacred & [illegible] [illegible] [illegible] [illegible] you in the first heaven [illegible] [illegible] Called Luna [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Cælestiall [illegible] [illegible] Ministers of truth & [illegible] Science [illegible] [illegible] [illegible] [illegible] Foresaid, [illegible] [illegible] Mediums of Divine [illegible], Secured,

Located, Ruling, & Residing, in the Order or Hierarchy, & office Called
Angels, from the Superiour to the Inferiour, in generall & particular,
Joyntly & Severally, Every & Each one by office, Respectively: to Girdup
& gather yor selves together, Some one or more of yu, as it shall please God
& by Divine permition, to move & descend from yor Cœlestiall Mansion
Or place of Residence, into this C:S: or G R: & therein to Appeare Visibly,
Unto us, & we also Entreat yu would be, graciously pleased, in & through
the same to transmit yor ~~true~~ true Angelicall, & Reall presence, plainly,
Unto the sight of our Eyes, & yor Voyces unto our Ears, that we may
Visibly see yu, & Audibly heare yu, speake unto us, or otherwise to
Appeare out of the same, as it shall please God, & yu his Servants of
Divine grace, & Messagers of Mercy, Seemeth most meet, proper,
pertinent, & best befitting this Action, Appearance, Occasion, or Matter
& to show [illegible] visibly unto [illegible] most [illegible]
Appearance, [illegible]
Entreaty, & [illegible] Request, [illegible]
glorious [illegible] Blessed [illegible] together
with all other [illegible]
from the Superiour to the Inferiour, [illegible] office, Residing in ye
* ~~of~~ [illegible] Mansion, [illegible] sphere, of the planet called Luna, or the moon,

Moon, & Serving the Divine Decrees, Commands, & Appointments of the
Highest, in the Office & order of Angels, in by & through, this Divine, Signall,
Mighty & powerfull name of yor God Saday. And his numerall Attribute
Jesod, & the great Efficacy, Vertue, Excellency, power, prevalency &
Superiority thereof, to girdup & gather yor selves together, Every & Each
one joyntly, & by it selfe, Respectively & severally, to move & descend
from yor Cœlestiall Mansion, or place of Residence, Apparently Visible,
to the sight of our Eyes, into this, C:S: or G R: standing here before us,
as being set for yt purpose, or otherwise unto us, & before us, out of the
same, as it shall please God, & yu his Servants of Divine Light, Grace
& Mercy, seemeth most meet, & best befitting this Action, & to show
forth, a preceeding signe of yor Appearance, & to be friendly unto us,
thro' yor Angelicall benevolency, Cœlestiall Illumination, favourable
Assistance, familiar Society, Mutuall Correspondency, Verball Converse,
Continuall Communication, visible & Audible [illegible] both [illegible] this
time [illegible] other times [illegible] inform [illegible] & Rightly direct our
[illegible] weake, depraved, stupid, & ignorant intellect, judgments,
& understandings, & to conduct us, by yor Angelicall Instructions, &
[illegible] doctrine, into the [illegible] & [illegible] unto &
Giving Entrance into the ports, gates & [illegible] wisdome
And true science, & to make us partakers of Undefiled knowledge,

Knowledge without whose Angelicall guide, & Spirituall Conduct, blessed Assistance, & benevolent Advertisements, it is very Difficult if not Impossible, for us or any Mortall on Earth, to find or obtaine, & to be Esteemed Worthy, of Entrance into wch testimony, Wherefore wee humbly Entreat & move you, O ye, great Sacred, & Cœlestiall Angels, or blessed Intelligences, Gabriel, & Levaniel, & all Others ye president & Inferiour Angels, Servants of the most high God, Residing & officiating In the first heaven, Mansion, Orb, or Standard, of the Planet or Star called Luna, or the Moon, in the Order or Hierarchy of Angels Called Angels, Who all Obediently serve, & Redily fullfill, his Omnipotent Decrees, & Comands, in his Divine Dispensations, & Appointments, according to ye generall, & Respective offices, in or through this his ineffable [illegible] Great [illegible] [illegible] Wherefore seeds, [illegible] [illegible] also of the same, & yee, by the strength & power of your [illegible] [illegible], for Divine Assistance, grace & Wisdome herein, Do earnestly Request, powerfully Invocate, & Confidently move you, & Call you forth, to Visible Appearance, here before us, in this, C: S: or: S: K: or otherwise thereout here before us, as it shall please God, [illegible] [illegible] to [illegible], And likewise

Likewise to Show Visibly unto us, a foregoing Signe, or test of yor Appearance, O you Servants of Mercy, Gabriel & Levaniel, &c: And all Others the Cœlestiall Ministering Angels, & Mediums of Divine Grace & Light, from the Superiour to the Inferiour, Residing Serving, & officiating in the Order of Angels, Move (we say) & by the superiour power & permition, & in the Name of the highest, Descend, Appeare, & Visibly Show yor selfe or selves, joyntly & Severally, & Respectively, unto us in this, C: S or S: K: Standing here before us, or otherwise, out of the same, as it shall please God, to permit and Appoint you, & to show us a preceeding signe thereof, & by yor Mediate Angellicall inspiration, Information, & Celestiall teachings, to Instruct, helpe, Aid, & assist us, both at this time present, & also at all Other times, & places, when soever & where soever, wee shall Move & Call you forth, to Visible Appearance, & to our Assistance, in whatsoever [illegible] [illegible] [illegible] [illegible] [illegible] Wisdome [illegible] [illegible] [illegible] [illegible] Cœlestiall & Terrestriall, [illegible] that shall be [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that ~~[illegible]~~ Daily [illegible] [illegible] [illegible] forth [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] also, that shall be [illegible] for [illegible] [illegible] [illegible] [illegible]

whatso

What we are Able to Aske or thinke, which the Almighty Giver of all good gifts, Shall in his bountifull & paternall mercy be gratiously pleased, hereby to give yu: to reveale & show forth unto us, or Otherwise to bestow upon us, O ye great Angels, or Blessed Intelligences, Gabriel, & Levaniel, & all Others ye Cælestiall Angels, of the Order of Angels, Mediums of Divine Grace, & Mercy, Ministers of true Light & Understanding, & Servants of the most high God, particularly Recited & Spoken of, Moved Invocated, & called forth, to Visible Appearance as aforesaid, Descend (we Say) & by Divine power of Superiour permition, Some one or More of ye, Appeare Visibly here before us, as it shall please God & be friendly unto us, & in ye Respective office, Do for us as for the Servants of the most high God, Whereunto we move ye all joyntly, & severally, in words & in deed, whose Workes shall be a song of honour, & the praise of yr God, in yr Creation. Amen ~ ~

A Replication ~

O ye, glorious Angels, or Blessed Intelligences, who by name is Called Gabriel, & Levaniel & all others the Sacred Cælestiall Angels of the Order of Angels, Residing & located, by Mansion proper in that Orb or Sphear of Heaven, Called Luna or the Moon, particularly Recited, Mentioned, Moved & Called forth, to Visible Appearance, as in the foregoing Invocation, is & hath been of us, lately, & more at Large Rehearsed, Earnestly Solicited, Supplicated, & humbly Requested, by the Vertue power force & Efficacy whereof, & by all the Royall words & Sentences therein Contained, and Also by the great Mighty, powerfull & Excellent Name of the most high God Saday, & his numerall Attribute Jesed; Or Otherwise, by the trewest & most especiall name of yor God. we the Servants also of the highest, Reverently present in his holy feare, Attending his Divine grace, Mercy, & good pleasure, particularly unto us herein, & by the strength of our firm faith hope & Confidence in our God, & confirmation of his holy Spirit, Dignifying us with Superiour power & perfection, humbly intreat & earnestly request & move ye, O ye great Angels, or blessed Intelligences from the Superiour to the Inferiour in generall & particular, Every & each one for him or it selfe, Respectively of Degrees, Nature & Office, Residing & being in the Mansion of first heaven, Orb,

Orb, or Sphear, of the planet or Star Called Luna or the moon, & Serving the Commands of the highest, in the Order or Hierarchy of Angels Called Angels; Move therefore, Ye great, & glorious Angels, Gabriel, & Levaniel, or some one or more, or Either of ye, Ye Sacred Cælestiall Angels, of the Orders of Angels, by Degree Nature & office; & by the Vertue, power & Efficacy, of all Aforesaid, Descend, & Appeare Visibly here before us, & unto us in this × × C:S: or G:R: × × or Otherwise out of the Same; here before us, as it Shall please god, & also ye his Messagers of Divine Grace & mercy, & to show forth Plainely unto us, some Remarkable signe or token, foregoing yr Coming & Appearance, & be friendly unto us, & Do for us as for the Servants of the highest, whereunto in his name, we Do, Againe, earnestly Request, & move you, both in [illegible] & [illegible]; Whose [illegible] unto us [illegible] shall be a song of honour, & the praise of ye god in yor Creation. Amen.

The Tenth [illegible]

Moveing [illegible] to [illegible] (Hesim) [illegible]
Quire of Blessed Soules [illegible] Principall Governr is (Hsim) [illegible] Soul of (Messiah)
the order of Animastick [illegible] (Heros) [illegible]
[illegible] Sphere of the Elements.

O Thou glorious great Sacred & Cælestiall angell called Sut N: that serve before and belonging to the order of (Animastick) or Quire of Blessed Soules whose principall Governr is (Hsim) or the Soule of (Messiah) bearing obedience to Animastick Order from the Superior to the Inferior by divine Comand appointments residing in the order of (Heros) or Quire of blessed Soules & bearing office Rule and Power in that Sphere of the Elements Wee servants of the highest reverently here present in his holy feare do call upon you Sut N: humbly requesting and intreating you to move to visible apparition in by & through that powerfull Comand of your Principall Governr (Hsim) or the Soul of (Messiah) comanding you that you without any delay lingring or tarrying but att this instant give up descend and come away as you will answer the contrary upon the highest of Misdemeanr to your principall King and Governr (Hsim) who dwelleth in the Imperiall & highest Heaven before whome all the Hosts and Quire of (Heros) & blessed Soules incessantly singeth (Omap-pa-la-man-Hallelujah) belonging to that (Animastick order) who Created heaven Comandeth Earth & Hell & Raised all by the Imperiall Diadem, which is his great & holy Name (Marinata Abim Iega) being the most High and only King & Governr of Heaven (Hsim) by him being permitted to us The true knowledge or knitting together of Natures & also the destruction of Natures & of things that may perish & as of conjoyning & knitting them together moving from Place to place as into this Country or that Country att pleasure The knowledge of Mathematick Handycrafts The knowledge of finding out and use of Mettalls The Congelation of Stones & the Virtue of all Stones, The knowledge of Physick & all its parts and the Curing of all deseases Transformation & Transplantation The knowledge of all Elementall Creatures amongst us How many kinds there are & their Virtues & use in the Creation as they are severally placed Move therefore Move therefore Move therefore (Move I say) & by all aforesaid descend seen att this very instant And plainly in this C:S: or G:R: & performe all according to order And all that shall be required and asked of you being fully comanded & charged upon you by your Principall King & Governr (Hsim) O Sut N: residing & bearing office Rule and Power in that Sphere of the Elements of the Anamastical order or (Heros) or Quire of blessed soules being therefore comanded by the Great Magriledarpo by Ogim 351 who by Interpretation is (Hsim) or the Soul of (Messiah) by whose power being comanded you must obey and serve us in all Mundane affaires and occasions whatsoever For why wee are Servants of the same your God & true Worshipprs of the Highest whose Works Redeem shall be a song of Honour & the Praise of yor God in your Creation. Amen.

A Select Treatis, as it was first Discovered to the Egiptian Magii, And Accordingly by them practised in antient times, & so Traditionally Descending, to the Knowledge of the Chaldeans, & Successively, from Antient, to Modern Ages; & here Delivered out of Darkness, & brought to Light; more Intelligibly Usefully, & beneficially, for the practis, & Experience, thereof, then Ever heretofore; since the Universall Deluge, hath been, Declared, or shewed forth,

---

We shall not here make an historicall prefa~~ce~~ parafraise, or Discourse of the Egiption Magii, nor of there great Learning & Knowledge, before the flud, for that hath been already Amply Defined of, both before the flud, in the time of Sahalock King of Egipt, who lived some time before the Deluge; who, being foretold, by his Magicians, that the world would be Drowned, did build five great towers, or pyramides, wherein he put all the Egiptian Treasuryes, Books of Learning &c: to preserve them from the flud; the which although over flowed with the waters, yet were safely, Defended, from the Rigor & Destruction thereof, through the grace & permission of Divine Goodness: & so since the Restoration of the world, & all mankind, hath been found Dispersed, through the world, & in process of time, by Ignorance & Distruction of Countryes, by wars & Rapines & the Captivityes of people all the More noble & greater part of that science, with the Knowledge,

Knowledge, & benefits thereof, hath been even utterly Destroyed, & Even as hardly or Impossibly, to be Conjectured, by all humane Reason, or Immagination that it Can be restored, or in any wise Regained, but by the incessant, labours, Unwearied, Industry, powerfull perseverance, & strong indeavors, of an Indulgent, Sober, Discreet, Grave, & Studious proficient in the Metaphysicks

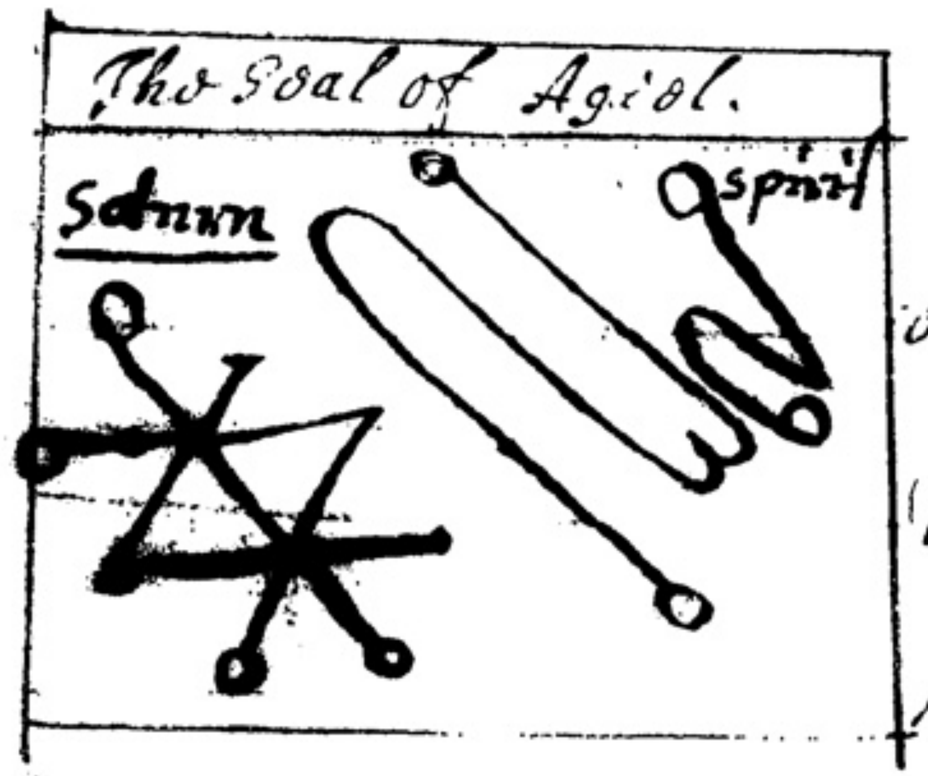
It is to be Understood, that the Egiptian Magii, or Inspirati, in the primitive times, before the flud, received there profound Knowledge, Mediately from ye Revelations of Angels, or other Spirituall Ministery, both of the Caelestiall Intelligences, or some one or other, of the Angelicall Messagers, of Divine Grace, Residing in Orders, in any of the Hierarchyes properly referred, to every, & each particular, & respective, superiour Intelligence, Set over & Governing in every, & each, both of planetary, & other Caelestiall Orbes. Whereunto they [illegible] Inspired or regenerated, or otherwise, from the Elementary [illegible], or Spirits of Light, Caelestially Dignified, & by Nature [illegible] from whose tradition, being found Written, as affore said,) some time After, the Deluge, Coming to the hands of posterity, in after Ages, Revived, & began to flourish, in so much, that many of the [illegible] Chaldeans, then residing amongst, the Egiptians Learned there science, & became, Eminent, well skilled, therein

Cordia, as themselves. And, allthough, the Chaldeans, & Severall, Others, hath writt much, of supernaturall, Arts, & Sciences, yet they have, written, So Hieroglyphically, Parabolically, & Enigmatically, that none could, Understand the scripts, nor Misticall, figures, but those of their own Societyes, & Such as weare, Admitted, therinto, or Would Reveale, shew forth, & teach too; the Reason, whereof may probably, be for the ~~Attending~~ avoyding, Ignorant Censures, by wch meanes, there full Knowledge, in the Meta-physicall Sciences, was never yet ~~[illegible]~~ Discovered, to the Understanding of modern Ages, Excepting to some few Learned, in the Originall, or Easterne tongues, & obtained, Such fragments of the Metaphysicall Sciences, as hath given ym ~~Incouragement~~ incouragement, Studiously, to persist in, & Elaborately, to persue the Same; In the Beginning of time: or primitive Age, of the World, there weare Certaine particular, tables revealed, shewed forth, & Discovered to the Wisdome of wise men of those times, (curiously inquisitive, & with great Diligence, Carefully, Searching into secret & transcendent Sciences, Whereinwere, Inscribed Certaine letters of the Chaldean Characters, with proper numbers, or numerall figures Attributed, or Appropriated Severally, to each, & particular of them; the which, is ~~Distributed~~ & Referred, to the Seaven planets & those notes, or Misticall

Misticall, figures, wch are Called the Sacred Tables, of the planets, & also are Endowed, with many & Very great Vertues, of the Heavens; in as much as they Represent, that Divine Order, of Cœlestiall, numbers, Impressed upon Cœlestialls, by the Ideas of the Divine Mind, by means of the Soule of the world, & by the sweet harmony, of those Cœlestiall Rayes, Signifying according, to the proportion, of Effigies, Supercœlestiall Intelligences, which Can no Other way be Expressed, then by the Marks of Numbers, & Characters: for Materiall, Numbers, & figures, Can Do Nothing in the Misteryes, of hid things, but Representatively, by formall Numbers & figures, as they are governed & informed by Intelligences & Divine numerations, which, Unite the Extreams of the Matter, & Spirit, to the will, of the Elevated Soule, receiving through great Affection, by the Cœlestiall power, of the Judicious practitioner in sublime Arts, a power from god, applyed through the ~~Soule~~ of ye Universe, & observations of Cœlestial Constillations, ~~[illegible]~~ Matter fit, for a forme, the Mediums being Disposed, by the skill, & industory of the seeker, & wise, prophyciate, There, are Seaven Intelligences or Spirits, of light, who are Celestially Dignified, & by nature, Angelicall & Benevolent, whose names are to be Collected, & Characters drawn from the forementioned tables; with the names of God, governing them, by the force, Influence, Vertue, & Misticall, & Secret Efficacy whereof, them good Demons are powerfully moved, & to be Called forth, to Visible, Appearance, whose Names are as followeth,

The good Angel, or Intelligence Ascribed, to the planet Saturn, Is named Agiel, & the great Names of God Governing it are; Ab, Hod, Jah, hud, Jehovah, And whose Seal, or Character is as here is Denoted,

The Seal of Agiel.



This Intelligence, & Hierarchy thereunto Belonging, are of the nature of the planet Saturn; When of ~~position~~ position it is both, Essentially, & Accidentally Very well Dignified, & fortified; & by office, are Assistant in helping, to bring forth, the Birth of Children, with great safety, & little Dolor, or Danger, Ether to Child or Mother; & also of all Animal Creatures, Causing them to go out their full time of Conception, without fears, of Abortion, or Miscarriage; & to make women safe & powerfull, Causeth good

BRITISH MUSEUM

good Successe in petitions, & other Addresses to princes, & Soveraign powers; & is Very benevolent, & good to all, who Ether Can have any Converse, or Communitye, by a Visible Apparition, therewith, or that Can be truly Dignified, with the Seal, or Character thereof,

Ist — Invocation Moving & Calling the Intelligence Agiel, &c: To Visible Appearance

O You benevolent Intelligence, of Celestiall light, Dignified, & by Nature Angelicall, who art Known or Called, by the name, Agiel: & said to be of the Nature & office, of the planet or Star Called Saturn, When by Celestiall position it shall, be both Essentially & Accidentally Well Dignified, and fortified with all Others ye Substitutes the president Intelligences, or Dignified, powers of Light, properly, Residing in or otherwise Appertaining to ye Mantion, Orders, or Hierarchy, from the Superiour to the inferiour, & serving the most High God in ye Respective Orders, offices, or Mediums, of Divine Grace, & Mercy, & as in Charge Commanded & Appointed, we the Servants also of the Highest, reverently here present, in his holy fear Do Earnestly, Seek, humbly request, Strongly Invocate, Call forth, & powerfully move ye, to Visible Appearance, in by & through the Excellent, Ineffable great Signall Sacred, & Divine names of

God Ab: Hod, jah, Hud, Even the Omnipotent, Immortall, Immense, Incomprehensible, & most high god & Lord of hosts Jehovah, before whome the whole Quire of heaven, Continually singeth, Oo:appa: laman Hallelujah And by the seale of ye Creation, being the Marke or Character of holiness unto ye, & by the great Mistery, Vertue, force, power, Efficacy, & Influence, of all we do strongly invocate, Confidently Call forth, & powerfully Move ye, O you benevolent intelligence, or Angelicall Medium of Light, Cœlestially Dignified, who by name art Called, Agiel, with all Others, the president, & Servient Angels, or Mediums, of light Cœlestially Dignified by Degree & office, in generall & particular, Every & Each one for & by it selfe, respectively Appertaining to ye Hierarchy, Mantion or place of Resident, to Visible Appearance; Move therefore O ye benevolent Intelligence, Agiel, with all others of ye Orders office Hierarchy or Mantion Joyntly, & severally as aforesaid, Gird up & gather ye selfe or selves, Accordingly together & some one, or other, or more of ye, as it shall please god, & by his speciall grace & permission is given to ye, & also Accordingly Descend from your Mantion or place of Residence or where soever else, ye may be Otherwise officiating or Chancely absent therefrom & Immediately forthwith Appeare Visibly here before us in this ++ C:S: or G:R: Standing here before us & in & through the same to

---

Lemegeton Clavicula Salomonis: Rex

The little Key of Salomon the King which containeth: all the names, orders and offices of all Spirits that ever he hadd any converse with, with the seales or Charecters belongeing to Each Spirit, and the manner of calling them forth to appearance, in 5 Parts called Books viz — — — — — — — — — — — —

The first part, is a Booke of evill spirits called **Goetia**, showing how he bound up those spirits and used them in severall things whereby he obtained great fame.

The second part, is a Booke of spirits, partly good and partly evill, wch is called **Theurgia Goetia** being all spirits of the ayre. — — — — —

The third part is of spirits governing ye Planetary houres, and wt spirits belong to every degree of the signes and planets in ye signes, and is called **Ars Paulina**

The fourth part of this Booke is called **Ars Almadel Solomonis** conteyning 20 chiefe spirits wch governe the four Altitudes or the 360 degrees of the world & signes &c.

These two last orders of spirits, is of good, and is called the true Theurgia, and is to be sought after by divine seeking &c — — — — — — — —

The fifth part is a Booke of Orations and prayers that wise Salomon used upon the alter in the temple which is called **Artem Novam** wch was revealed to Salomon by the holy angel of God called Michael; and he also received many breefe Notes written by the finger of God wch was delivered to him by ye said Angell with thunder claps, without wch Notes Salomon hadd never obtained so hyge Knowledge, for by them in short time he knew all arts and sciences both good and badd which from these Notes is called **Ars Notoria** — —

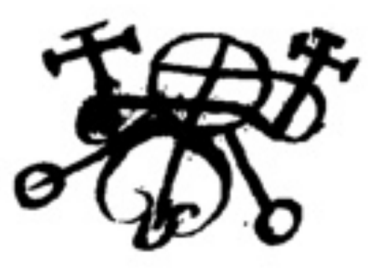
In this Booke is contained the whole art of Salomon although there be many other Bookes that is said to be his yet none is to be compared with this. for this containeth them all they be filled with severall other names, as the Booke Helisoe wth: is the very same as this Last is, wch called Artem novam & Ars Notoria &c.

These Bookes were first found in the Chaldean & hebrew tongues at Hierusalem, by a Jewish Rabbi & by him put into ye greeke Language; & from thence into ye Latine, as it is said &c — — — — — — — — — — —

Of The Arte Goetia

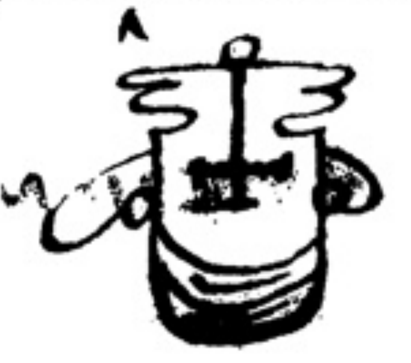
The first Spirite

The first principall spirit is a King ruling in ye East, called **Bael**. he maketh men goe Invisible, he ruleth over 66 Legions of Inferiour spirits he appeareth in divers shapes, sometimes like a Catt, sometimes like a Toad sometimes like a man & sometimes in all these formes at once: he speaketh very horsly.



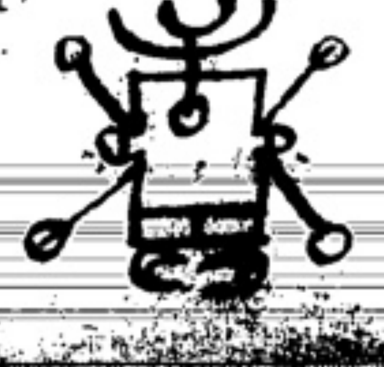
This is his Charecter wch is to be worne as a Lamen before him who calleth him forth, or else he will not doe you homage.

The second spirit is a Duke called **Agares**, he is under ye power of ye East and cometh up in the form of a fair Old man riding upon a Crocodill, very mildly, carring a goshawke on his fist. he maketh them runne that stand still, and fetcheth back ye runnawayes, he can teach all Languages or tongues presently, he hath power also to destroy dignities, both supernaturall & temporall: & cause Earthquakes: he was of ye order of Vertues, he hath under his government 31 Legions &c: & this is his seale or Charecter wch is to be worne as a Lamen

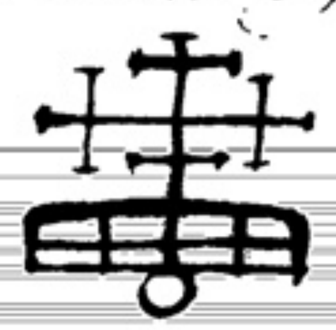


King Agares

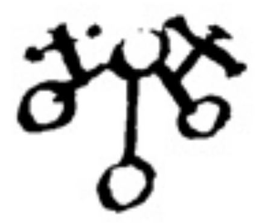
The third spirit is a mighty prince, being of ye same nature as Agares, he is called **Vassago**, this spirit is of a good nature, & his office is to declare things past and to come; and to discover all things hidden or lost ~~And~~ &c: he governeth 26 Legions of spirits. This is his seal



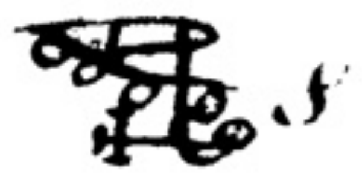
The 4th spirit is called **Gamigin** a great Marquise, he appeareth in ye forme of a little horse or asse and then into humane shape he putteth himselfe at ye request of ye Master and speaketh wth a hoarse voice, he teacheth all Liberall sciences, and giveth an account of ye dead soules of them that dye in sin, & he ruleth over 30 Legions of Inferiours &c. This is his seal, wch is to be worne by the Magician when he Invocateth.



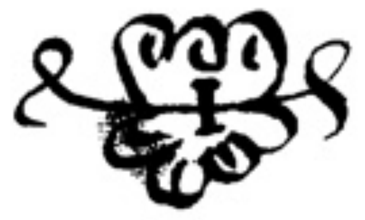
The 5th spirit is called **Marbas** — he is a great president, and appeareth at first in ye forme of a great Lyon: but afterwards putteth on humane shape at ye request of ye Master he answereth truly of things hidden or secret, he causeth diseases and cureth them againe & giveth great wisdome & knowledge in mechanicall arts, & changeth men into other shapes he governeth 36 Legions of spirits. his seale is this



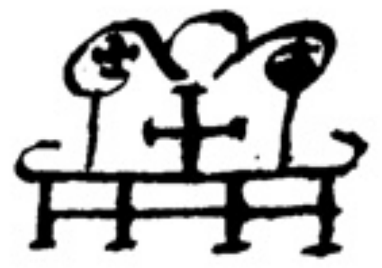
The 6th spirit is **Valefar** he is a mighty Duke & appeareth in ye forme of a Lion wth a mans head Roaring, he is a good familiar, but tempteth those he is familiar with to steale he governeth 10 Legions of spirits, this is his seal, to be worne constantly if you will have his familiarity else not



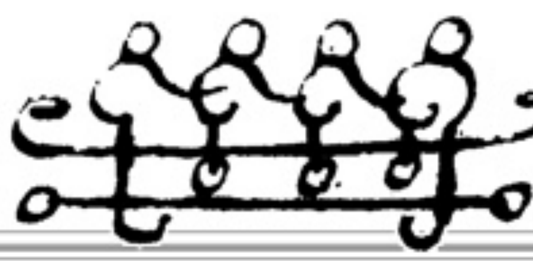
The 7th spirit is **Amon**. he is a Marquis great in power & most strong. he at first appeareth like a wolf, with a serpents taile, vomiting out of his Mouth flames of fire, but at ye command of ye Magician he putteth on ye shape of a man, with dogs teeth set in a head like a Raven, or in a Raven's head, he telleth all things past & to come, and procureth love, and reconcileth controversies between friends & foes, & governeth 40 Legions of spirits, his seal is thus, which is to be worne as aforesaid.



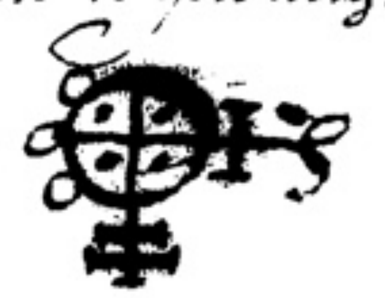
The 8th spirit is called **Barbatos** he is a great duke & appeareth when ye ☉ is in ♐ with four noble Kings and their companions in great troops, he giveth ye understanding of ye singing of Birds, and ye voice of other Creatures and ye barking of dogs &c. he breaketh hidden treasures open, that have been laid by ye Enchantment of Magicians, & of ye order of vertues, which some part beareth rule still &c he knoweth all things past and to come: and reconcileth friends & those that are in power he ruleth over 30 Legions of spirits his seal of obedience is this. which weare before you &c.



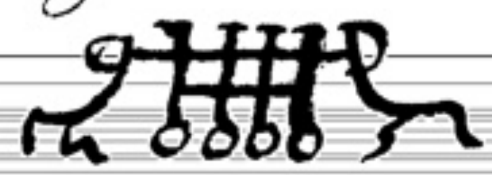
The 9th spirit in order is **Paimon**, a great King & very obedient to Lucifer. he appeareth in ye forme of a man sitting on a dromedary with a Crowne most glorious on his head there goeth before him a host of spirits like men with trumpets and well sounding Cymballs, and all other sorts of musicall Instruments &c. he hath a great voice, and roareth at his first coming and his speech is such as ye Magician cannot well understand, unless he compelleth him. This spirit can teach all arts and sciences, and other secret things, he can discover to ye what the earth is, and what holdeth it up in ye waters, and what mind is or where it is or any other thing ye desire to know, he giveth dignity and confirmeth ye same, he bindeth or maketh a man subject to ye Magician if he desireth it he giveth good familiars, and such as can teach all arts; he is to be observed towards ye North west, he is of ye order of dominions and hath 200 Legions of spirits under him, one part of them is of ye order of Angells & ye other of Potestates, if you call this spirit Paimon alone you must make some offering to him & there will attend him 2 Kings called **Bebal** and **Abalam** & other spirits of ye order of Potestates in his host are 25 Legions because all those spirits which are subject to him are not allwayes with him unless ye Magician compell them. This is his Character



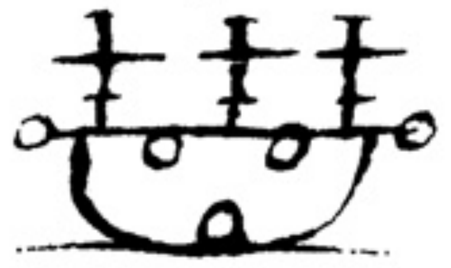
The 10th spirit is **Buer**, a great president and appeareth in ♐ that is his shape when ye ☉ is there. he teacheth Philosophy morall & naturall, & ye Logicall arts, & ye vertues of all hearbes & plants, & healeth all distempers in Man, & giveth (familiars) good familiars, he governeth over 50 Legions of spirits and this is his seale of obedience which you must weare when you call him to appearance.



The 11th spirit is a great and strong duke called **Gusoin** he appeareth like a Xenophilus he telleth ~~all~~ of all things past, present & to come: he showeth ye meaning of all questions you can aske he reconcileth friends and giveth honour and dignity to any, and ruleth over 40 Legions of Spirits his seal is this. which weare as aforesaid &c.

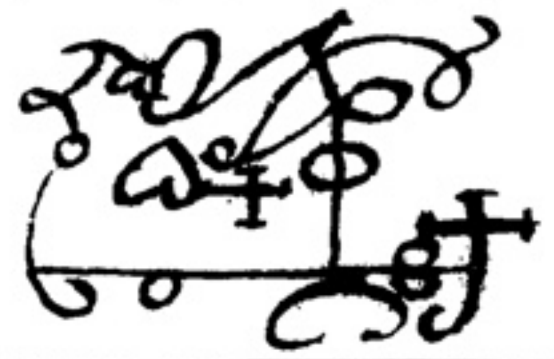


The 12th spirit is **Sitri**, he is a great prince & appeareth at first with a Leopards face, and wings as a griffin. But afterwards at ye command of ye exorcist he putteth on a humane shape very beautifull, Inflaming Men with womens Love, and women with mens love, and causeth them to shew themselves naked, if it be desired, &c. he governeth 60 Legions of spirits, and his seal to be worne is this.

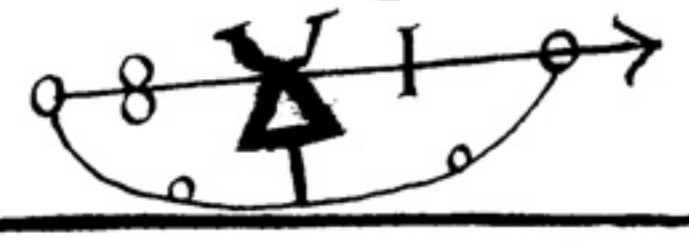


The 13th spirit is called **Beleth**, he is a mighty king and terrible, riding on a pale horse with trumpets and all other kinds of Musicall Instruments playing before him he is very furious at his first appearance that is while ye Exorcist allayes his courage, for to doe this, he must hold a hazel stick in his hand, stretched forth towards ye South & East quarters making a Triangle without ye circle, commanding him into it by ye vertue of ye Bonds & chaines of spirits herein after following, if he doe not come into ye △ at your threats, rehearse ye Bonds & chaines before him, and then he will yeild obedience and come into it and doe what he is commanded by ye Exorcist, yet he must receive him courteously, because he is a great king & doe homage to him, as the kings and princes doe that attend him, and you must have allwayes a silver ring on the middle finger of the left hand, held against your face as they do for Amaymon, This great king Beleth causeth all ye love that possible may be, both of Men and women till ye Master Exorcist hath had his mind fullfilled &c he is of the order of Powers and governeth 35 Legions of spirits

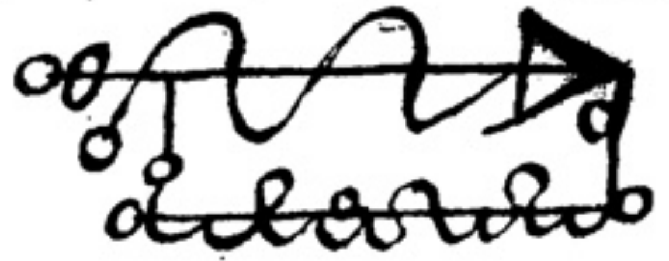
Spirit, his noble seal is this wch is to be worne before you in the time of working



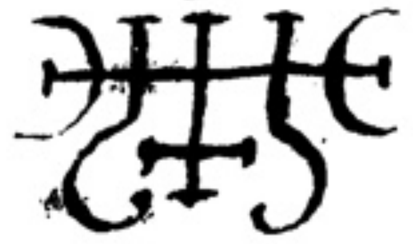
The 14th spirit is called **Leraye** ~~·~~ he is a Marquis great in power shewing him selfe in ye likeness of an archer, cladd in green carrying a Bow and quiver, he causeth all great Battles, ~~&~~ wounds, & causeth ye wounds to putrifie that are made wth arrows by archers this belongeth to ~~♐~~ he governeth 30 Legions of spirits, & his seale of obedience is this



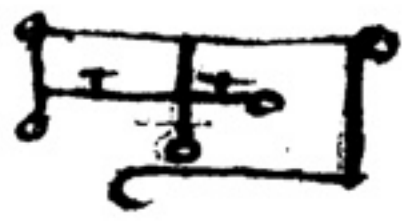
The 15th spirit is called **Eligor**, a great duke, he appeareth in forme of a goodly knight carrying a lance an Ensigne and a serpent, he discovereth hidden things and knoweth things to come, & of warrs and how the souldiers will or shall meet, he causeth the love of Lords and great persons, and governeth 60 Legions of spirits, his seal is this, wch weare or else he will not appear nor obey you, &c



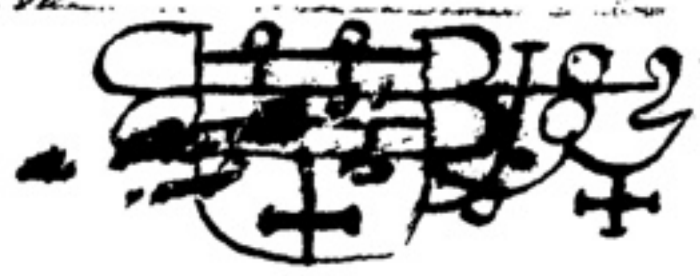
The 16th spirit is called **Zepar**, he is a great duke, appeareth in red apparell & armed like a souldier, his office is to cause women to love men and to bring them together in love he also maketh them barren, and governeth 26 Legions of inferiour spirits, his seal is this wch he obeyeth when he seeth it.



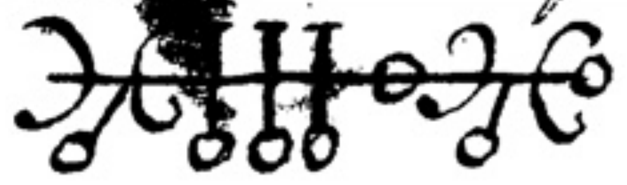
The 17th spirit is called **Botis** a great president and an Earle, he appeareth at ye first shew in ye forme of an ugly viper then at ye command of ye Magician he putteth on humane shape, with great teeth & two horns, carrying a sharp bright sword in his hand, he telleth of all things past and to come and reconcileth friends and foes, he governeth 60 Legions of spirits his seal is this, that he obeyeth when he seeth it.



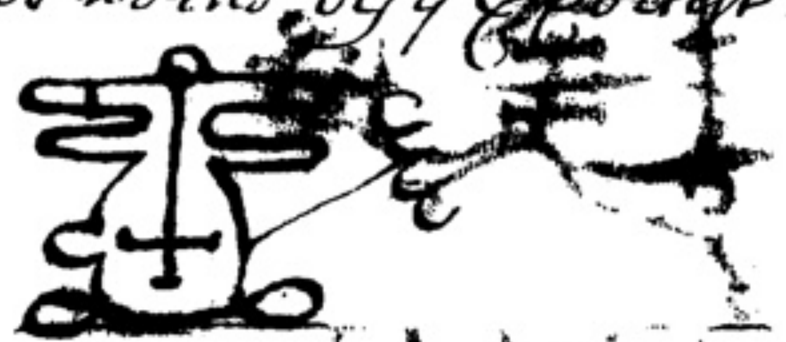
The 18th spirit is called **Bathin**, he is a mighty strong duke, & appeareth like a strong man, wth ye taile of a serpent, sitting on a pale coloured horse he knoweth the vertues of hearbes & pretious stones, & can transport men suddenly from one Country to another, he ruleth over 30 Legions of spirits his seale is thus to be made and to be worne before you



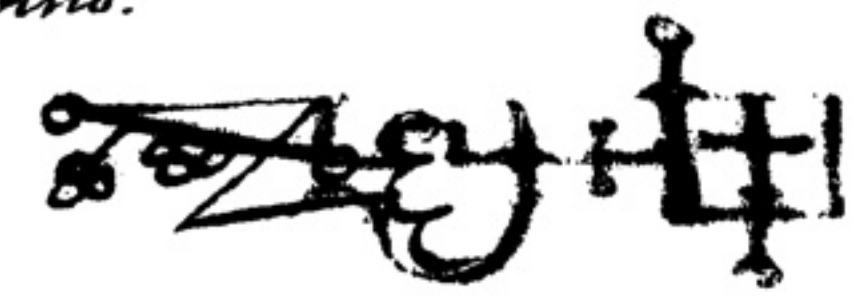
The 19th spirit is called **Saleos**, he is a great and mighty duke and appeareth in form of a gallant souldier, ridding on a Crocodile, wth a dukes crown on his head peaceably, he causeth ye love of women to men, & men to women, he governeth 30 Legions of Spirits his seal is this, wch must be worne before you.



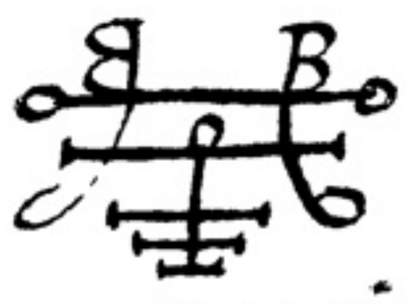
The 20th spirit is called **Purson** a great king, he appeareth commonly like a man wth a Lyons face, carrying a cruel viper in his hand, and ridding on a Bear going before him many trumpets sounding, he knoweth hidden things, and can discover treasure & tell all things present past and to come, he can take a Body either humane or aerey, and answereth truly of all Earthly things, both secret and divine, & of ye creation of ye world, he bringeth forth good familiars, & under his government are 22 Legions of spirits, partly of ye order of vertues & partly of ye order of thrones, & his mark or seal is this, wch he oweth obedience to & must be worne by ye Exorcist in time of action.



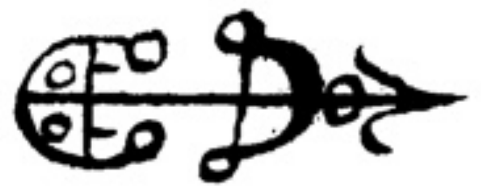
The 21st spirit is called **Morax** he is a great Earle and a president, he appeareth ~~in~~ ~~forme~~ like a great Bull wth a mans face, his office is to make men very knowing in Astronomy, and all other Liberall sciences; he can give good familiars & wise, wch know ye vertues of hearbes and pretious stones he governeth 30 Legions of spirits, & his seal is to be made thus and worne.



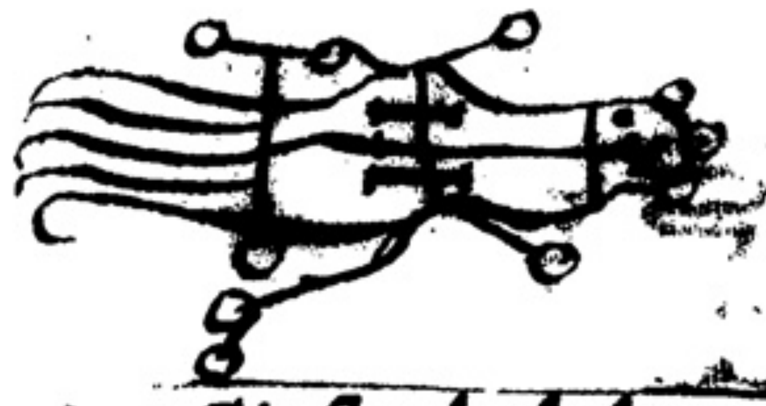
The 22d spirit is called **Ipos**, he is an Earle and a mighty prince, and appeareth in ye forme of an angel, wth a Lions head, goose feet & a haires taile, he knoweth things past and to come; he maketh men witty and bold, and governeth 36 Legions of spirits, his seal or Charecter is this, wch must be worne as a Lamen before you



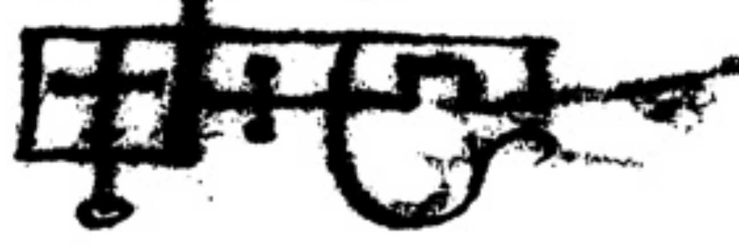
The 23d spirit is called **Aim**, a great duke and strong, he appeareth in ye forme of a very handsome man in body, wth 3 heads, the first like a serpent, ye second like a man wth 2 starrs in his forehead, the third is like a catt, he rideth on a viper, carrying a fire brand in his hand, burning wherewith he setts Citties Castles & great places on fire he maketh one witty all manner of wayes, and giveth true answeres to privy matters, he governeth 26 Legions of Infernall spirits, his seal is thus to be made and worne as a Lamen before you



The 24th spirit is called **Naberius**, he is a most valliant Marquiz & appeareth in ye forme of a Black Crow, fluttering about the Circle, & when he speaketh it is with a hoarse voice, he maketh men cunning in all arts & sciences, but especially in ye art Rhetorick he restoreth lost dignity and honour, & governeth 19 Legions of spirits his seal is this, wth must be worne:

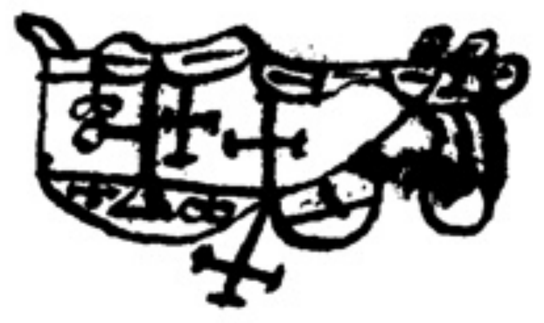


The 25th spirit is called **Glasya Labolas**, he is a Mighty president & sheweth himselfe in ye forme of a dogue wth wings like a griffin; he teacheth all arts in a ~~sodden~~ an Instant and is an author of Blood shed & manslaughter, he telleth all things past & to come if desired, & causeth ye love of friends & foes; he can make a man go Invisible, and he hath under his rule 36 Legions of spirits, his seal is this, ye wch weare as a Lamin --



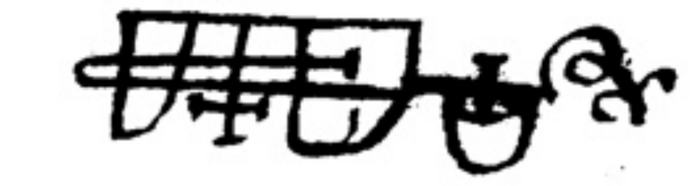
The

The 26th spirit is called **Bune**, he is a strong & mighty great duke & appeareth in ye forme of a Dragon wth 3 heads one like a dog, the other like a griffin, the 3d like a man, he speaketh wth a high & comely voice, he changeth ye places of ye dead, & causeth those spirits that are under him, to gather together upon their sepulchres, he giveth riches to a man & maketh him wise & eloquent he giveth true Answeres to ye demands, & governeth 30 Legions of spirits, his seal is this wch [illegible]

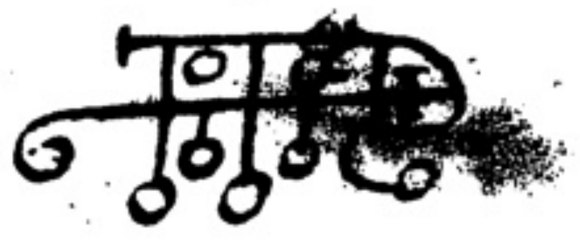


first

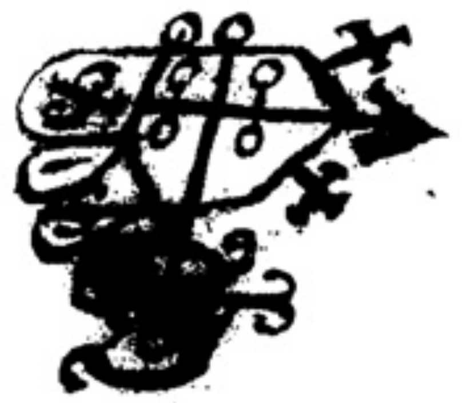
Nota he hath another seal or Charecter wch ye made thus & may use wch ye will, but ye first is best as Salomon saith



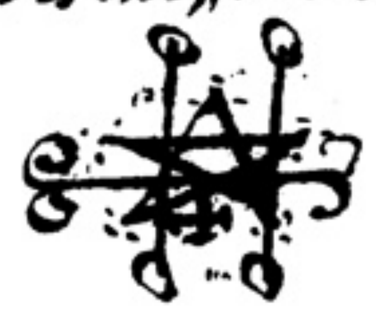
The 27th spirit is named **Ronove**, he appeareth in ye forme of a Monster, he teacheth ye art of Rhetorick very well, and giveth good servants knowledge of tongues, favours of friends & foes; he is a Marquiz & a great Earle. and there obeyeth him, 19 Legions of spirits his seal is this



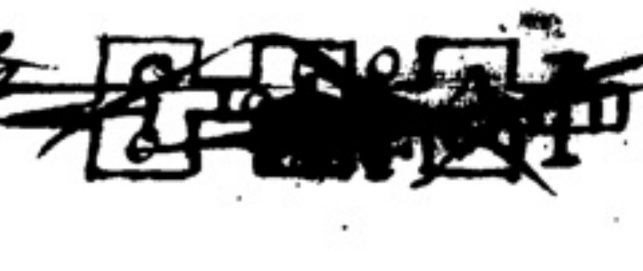
The 28th spirit in order as Salomon bound them, is named **Berith**. he is a mighty great and terrible duke: he hath two other names given to him by men of latter times, viz **Beal** & **Bolfry** he appeareth like a souldier wth red clothing ridding on a red horse & a Crown of Gold upon his head he giveth true answeres of things, past present & to come, you use a Ring as is before spoken of Beleth in calling him forth, he can turne all mettales into Gold, he can give dignity & confirm them to men, he speaketh wth a very cleare & subtill voice, he is a great Lyer and not to be trusted much he governeth over 26 Legions of spirits his seal is this which must be worne as Lamin

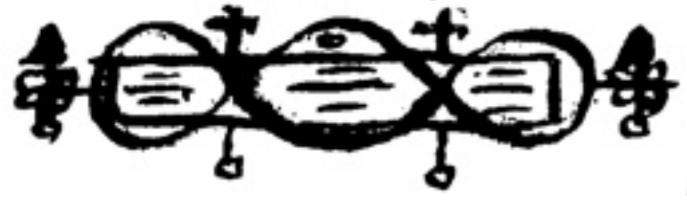


The 29th spirit in order is named **Astaroth**, he is a Mighty & strong duke and appeareth in forme of an unbeautifull angel, ridding on an Infernall like dragon, and carring in his right hand a viper (you must not lett him come toward ye least he doe ye damage by his stinking breath therefore ye Exorcist must hold ye Maginall Ring neer to his face and yt will defend him) he giveth true answers of things present past & to come & can discover all secrets; he will declare willingly how ye spirits fell, ye occasion of his own fall. he can make men wounderfull knowing in all Liberall sciences; he rules 40 Legions of spirits, his seal is this, which weare as a Lamen before you or else he will not obey you

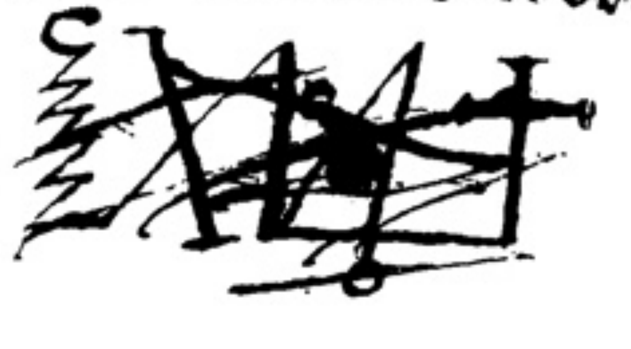


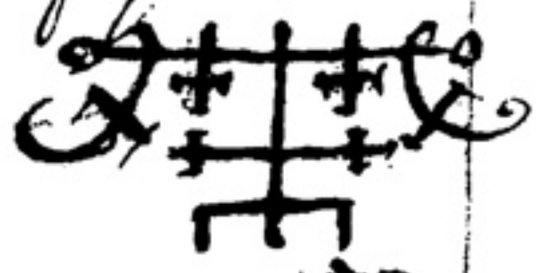
The 30th spirit is called **Forneus**, he is a mighty great Marquis, & appeareth in ye forme of a great sea Monster, he teacheth & maketh men wounderfull knowing in ye art of Rhetrick, he causeth men to have a good Name, and to have ye understand of tongues; he maketh men to be beloved of their foes, as ~~they~~ well as they bee by their friends, & he governeth 29 Legions of spirits, partly of ye order of thrones and partly of angels, his seal is this to be made and worne as a foresaid &c.

~~this is the seale~~  ~~of the 30th spirits~~



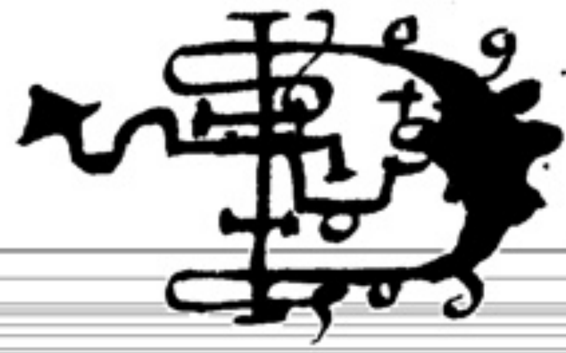
The 31 spirit in order, is named **Foras**, he is a mighty great president & appeareth in ye forme of a strong man, in humane shape he can give ye understanding to men how they may know ye vertues of all hearbs and pretious stones, & teacheth them ye art Logick & Ethicks in all their parts theroffe, he maketh men Invisible, witty, Eloquent & to live long, he discover treasures and restores things lost, & he ruleth over 29 Legions of spirits his Seale or Character is this to be made & worne as a Lamen.

~~this is ye seale of~~  ~~the 31th spirit~~

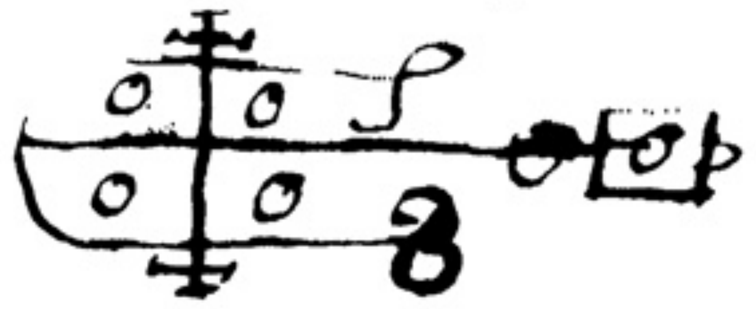


The 32 spirit in order is called **Asmoday**, he is a great king, strong & powerfull, he appeareth with 3 heads, whereof ye first is like a Bull the second like a man the third like a Ram, with a serpents taile, Belching or vomitting up flames of fire out of his mouth his feet are webbed like a goose, he sitteth on an Infernall dragon carring a Lance with a flagg in his hand he is first & chiefest under ye power of **Amaymon**, he goeth before all others; when the

Exorcist hath a mind to call him, lett it be abroad, and lett him stand on his feet all ye time of action with his cap off; for if it be on Amaymon will deceive him, and cause all his doeing to be bewrayed; But as soone as ye Exorcist seeth Asmoday in ye shape aforesaid, he shall call him by his Name, saying thou art Asmoday & he will not deny it, and by & by he will bow down to ye ground, &c he giveth ye Ring of vertues he teacheth ye art of Arithmitick, geomitry, Astronomy, and all handicrafts absolutly. he giveth full and true answers to ye demands. he maketh a man Invisible; he showeth ye place where treasure lyeth, and guardeth it, if it be among ye Legions of Amaymon, he governeth 72 Legions of Inferiour spirits, his seal is thus, to be made and worne as a Lamen before on your Breast.

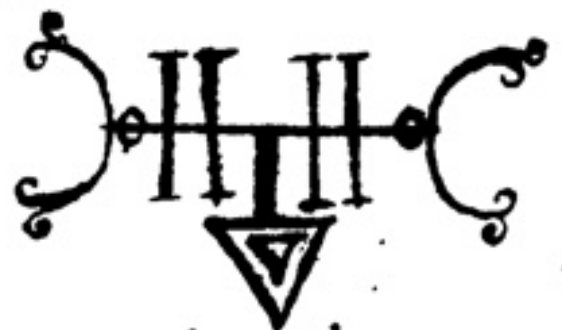


The 33 spirit is **Gaap**, he is a great president & a mighty Prince, he appeareth when ye ☉ is in some of ye southern signes in ~~he~~ a humane shape, goeing before ye great & mighty kings, as if he was a guide to conduct them along in their way. his office is to make men knowing in Philosophy and all ye Liberall sciences; he can cause love or hatred, and make men insensible he can teach ye how to consecrate those things that belong to ye dominion of Amaymon his king & can deliver familiars out of the custody of other Magitians, and answereth truly and perfectly of things past, present and to come; & can carry and recarry most speedily from one Kingdome to another at ye will and pleasure of ye Exorcist, he ruleth over [illegible] Legions of spirits and was of ye order of potestates, his seal is thus to be made & to be worne as a Lamen &c.

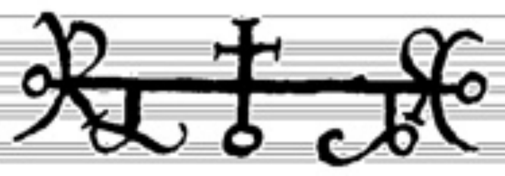


The 34 spirit is called **Furtur**, he is a great earle, and appeareth in ye forme of an hart with a firey taile, he never speaketh truth, except he be compelled & brought up within a triangle; △ being compelled therein, he will take upon himselfe ye forme of an angel being bidden, he speaketh with a hoarse voice, & will willingly make love between man & wife, he can raise thunder lightning & blasts and great tempestuous

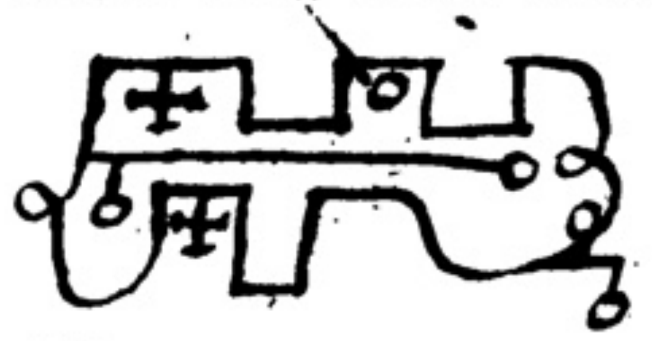
storms etc he giveth true answers both of things secret and divine & [illegible] 26 [illegible] if commanded, and ruleth over 26 Legions of spirits. his seale is this which is to be worne as Lamin &c.



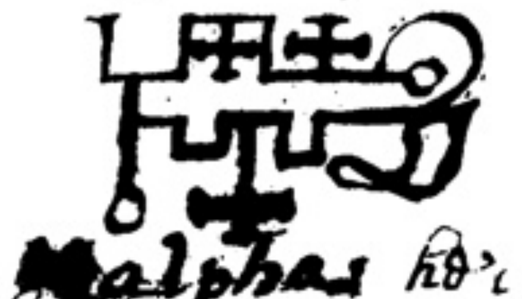
The 35 spirit is called **Marcholias**, he is a great and mighty Marquiz appearing at first in forme of a wolfe; having griffins wings, and a serpents taile; vomiting up fire out of his mouth But afterwards at ye command of ye Exorcist, he putteth on ye shape of a man, and is a strong fighter he giveth true answers to all questions, & is very faithfull to ye Exorcist in doing his Business, he was of ye order of dominations & governeth 30 Legions of spirits, he told his chiefe Master wch was Salomon, that after 1200 years he had hopes to returne to ye 7th throne &: his seal is this, to be made & worne as a Lamin &c.



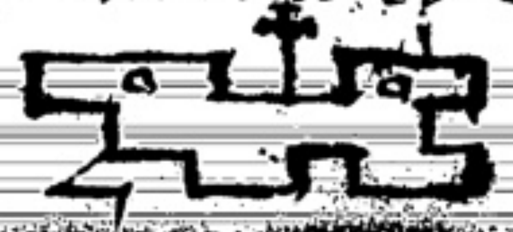
The 36th spirit is called **Stolas**, he is a great and powerfull Prince, appearing in ye shape of a Night Raven at first before ye Exorcist, but afterwards he taketh the image of a man &c: he teacheth the art of Astronomy, & the vertues of hearbs & precious stones, he governeth 26 Legions of spirits, his seal is this to be made & worne as a Lamin.



The 37th spirit is called **Phænix** he ~~appeareth~~ is a great Marquiz, appeareth like ye Bird Phænix having a childs voice; he singeth many sweet notes before ye Exorcist, wth he must not regard, but by & by he must bidd him put on humane shape, then he will speak Marvellously of all wonderfull sciences, he is a good & excellent Poet, & will be willing to do ye Request he hath hopes to returne to ye 7th throne after 1200 years more, as he said to Salomon. he governeth 20 Legions of spirits, his seal is thus to be made & worne &c.



The 38th spirit is called **Malphas** he is a great President and appeareth in ye forme of a stock dove, and speaketh wth a hoarse voyce; his office is to build up towers & to furnish them wth ammunition and weapons, and to send men of warre to ~~[illegible]~~ places appointed, he ruleth 26 Legions of spirits; his seal is thus to be made & worne as a Lamen &c.

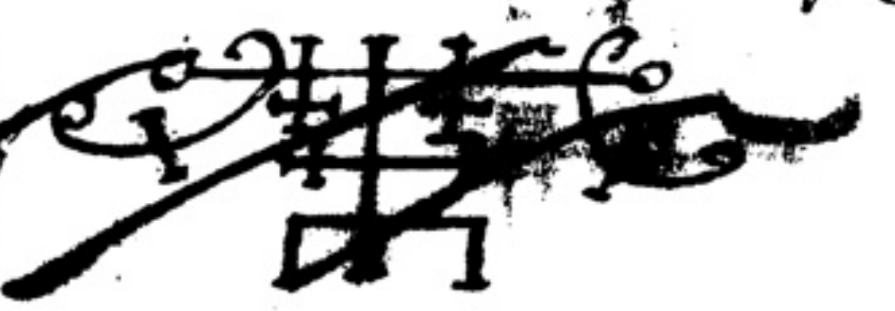


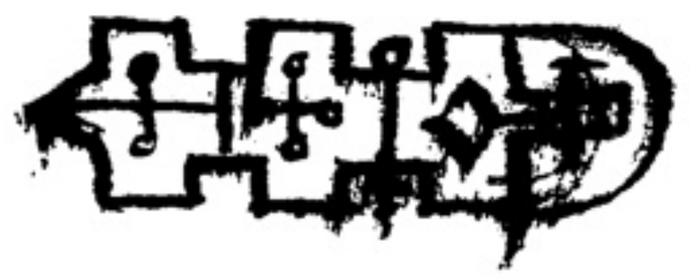
The 39th spirit in order is called **Malphas**, he appeareth at first in ye forme like a crow But afterwards will put on humane shape at ye request of ye Exorcist & speake wth a hoarse voyce; he is a mighty president and powerfull he can build houses & high towers & he can bring quickly artificers together from all parts of ye world; he can destroy ye Enemies desires or thoughts, and wt they have done, he giveth good familiars, & if ye make any sacrifices to him, he will receive it kindly and willingly, But he will deceive him yt doth it; he governeth 40 Legions of spirits; his seal is thus to be made and worne as a Lamen &c.

~~this is the seale of —~~ [redacted] ~~Forneus in the place of the~~
~~39 spirits thorow a~~ ~~mistake, for the seale~~
~~of the thirtieth spi~~ ~~rite belongeth above~~

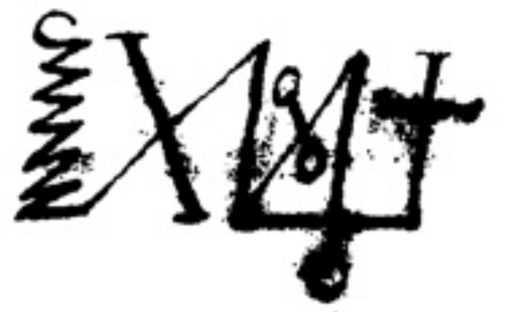
The 40th spirit is called **Raum**, he is a Earle & appeareth at first in ye forme of a Crow but afterwards, at ye command of ye Exorcist he putteth on humane shape his office is to steale treasures out of kings houses and to carry it where he is commanded & to destroy Cities, and ye dignities of men, & to tell all things past, & wt is, & wt will be; & to cause love between friends & foes; he was of ye order of thrones, and governeth 30 Legions of spirits his seal is thus, which make and weare as a Lamin before you

this Likewise
is the seale of
the 31 thorow
a mistake





The 41 spirit in order is called **Focalor** he is a great duke & strong, & appeareth in ye forme of a Man with griffins wings, his office is, to kill men, and to drown them in ye waters, and to over throw ships of warre: for he hath power over both winds and seas, but he will not hurt any man or thing, if he be commanded to ye contrary by ye Exorcist; he hath hopes to returne to ye 7th throne after 1000 years, he governeth 3 Legions of spirits, his seal is this wch must be worne as a Lamin.

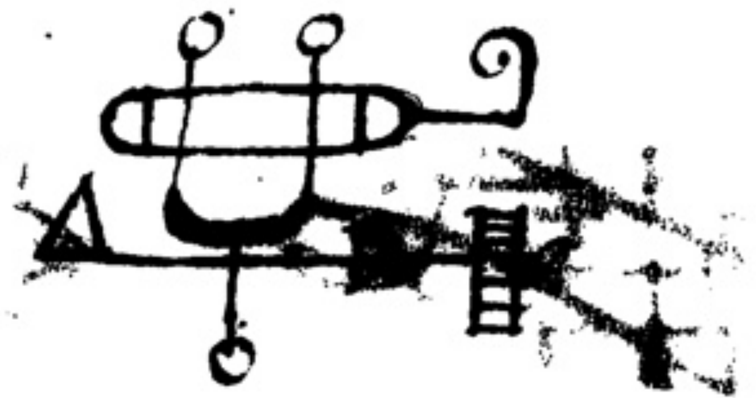


The 42d spirit is named Vepar he is a great duke & strong he appeareth like a Mairmaid, his office is to guide ye waters, & ships Ladden wth armour thereon he will at ye Exorcist cause ye seas to be rough and ~~stormy~~ stormy, and to appeare full of ships he causeth men to dye in 3 dayes wth putrifying their sores and wounds, & causing wormes in them

fo.

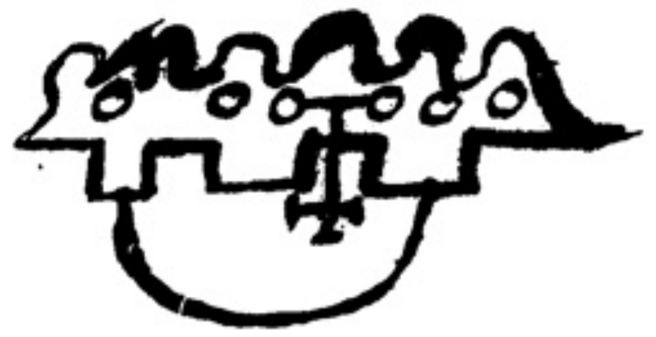
~~[illegible]~~ &c he governeth 29 Legions of spirits, his seal is thus to be made and worne as a Lamin &c.

The 43rd spirit ~~is named~~ in order as Sa[redacted] them into ye Brazen vessel is called [illegible]ach he is a mighty great Marquiz & strong appearing in ye forme of an armed souldier, with a Lyons head, ridding on a pale coulloured horse, his office is to build high towers, Castles and Cities, and to furnish them wth armour; & to afflict men severall days wth wounds & rotten sores full of wormes, he giveth good familiars at ye command of ye Exorcist he commandeth 50 Legions of spirits, his seal is thus to be made, and worne as a Lamin &c.



The 44th spirit in order is named **Shax**, he is a great Marquize & appeareth in ye forme of a stock dove, speaking wth a hoarse & subtill voyce. his office is to take away ye sight, hearing & understanding of any Man or woman, at ye command of ye Exorcist, & to steal money out of kings houses & carry it againe in 1200 years, if commanded, he will fetch horses or any thing at ye Request of ye Exorcist, but he must be commanded into a △ triangle first or else he will deceive him, & tell him many lyes, he can discover all things that are hidden, & not kept by wicked spirits, he giveth good familiars sometimes, he governeth 30 Legions of spirits his seal is thus to be made, and worne as a Lamin &c.

The 45th spirit is called **Vine**, he is a great king & an Earle, & appeareth in ye forme of a Lyon ridding on a Black horse wth a viper in his hand his office is to discover things hidden witches, and things present past & to come. he at ye command of ye Exorcist will build towers throw down great stone walls, make waters rough wth stormes &c, he governeth 35 Legions of spirits, his seal is this wch make and wear as a Lamin &c

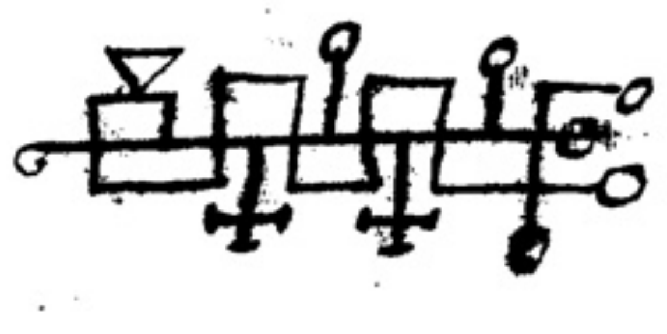


The 46th spirit is called, **Bifrons**, he is an Earle and appeareth in ye forme of a Monster at first but after a while at ye command of ye Exorcist he putteth on ye shape of a man, his office is to make one knowing in Astrology, Geometry & other arts & sciences, & teacheth ye vertues of all hearbes, precious stones & woodes, he changeth ye dead Bodyes & putteth them into another place, & lighteth candles seemingly upon ye graves of ye dead he hath under his command 6 Legions of spirits, his seal is this, wch he will owne and submit unto &c.

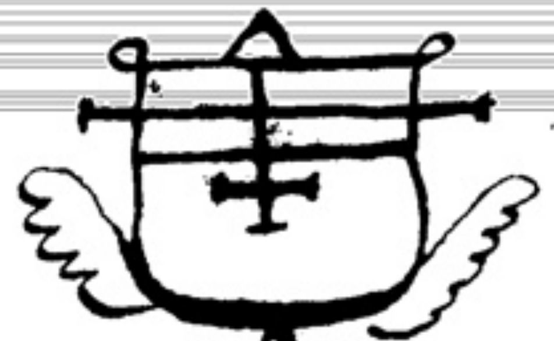
18 p:d
16: c

The 47th spirit is called **Vual**. he is a great & mighty strong duke; he appeareth in ye forme of a mighty dromendary at first, but after ~~a while~~ a while he putteth on humane shape, and speaketh in ye Egiptian tongue. but not [illegible] his office is to procure ye love of women, and to tell things past, present and to come, and also to procure friendship between friends & foes, he was of ye order of Potestates he governeth 37 Legions of spirits, his seal is thus to be made and worne as a Lamin before you &c.

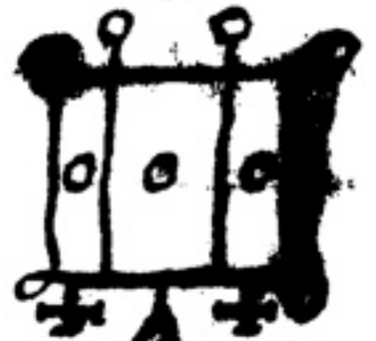
The 48th spirit is called **Haagenti** he is a great president [illegible] appearing in ye forme of a mighty Bull wth gryffins wings at first, But after wards at ye command of ye Exorcist, he putteth on humane shape &c. his office is to make men wise and to instruct them in divers things, to transmute all mettalls into gold, & change wine into water & water [illegible]wind; he commandeth 33 Legions of spirits, his seal is thus made & to be worne as a Lamin &c



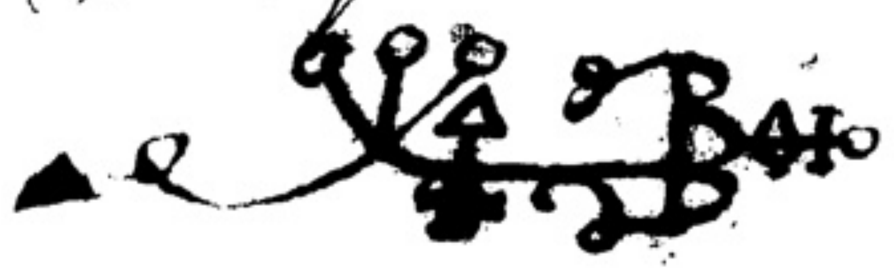
The 49th spirit is named **Procel**, he appeareth in ye forme of an angel, he is a great & strong duke, speaking somthing mystically of hidden things; he teacheth the art of geometry & ye Liberall sciences, he at ye command of ye Exorcist will make great noises like ye running of great waters, all though there be none, he warmeth water and discovereth Bathes &c he was of ye order of potestates (as he declared to Salomon) before his fall, he governeth 48 Legions of spirits, his charactor or mark is thus to be made, and worne as a Lamin before you.



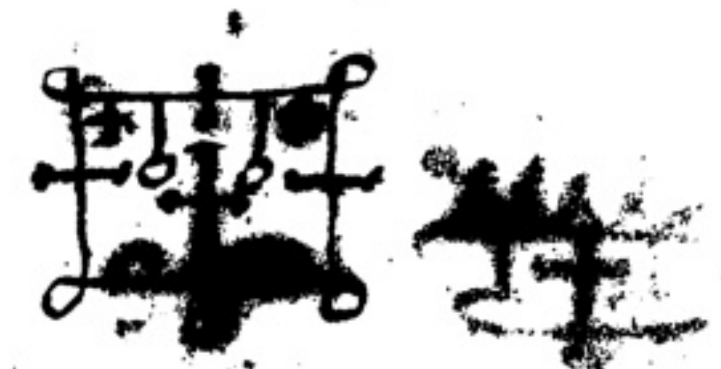
The 55 spirit in order is called **Furcas**, he is a knight & appeareth in ye forme and similitude of a cruel old man wth a Long Beard and a hairy head, sitting on a pale collored horse, wth a sharpe weapon in his hand; his office is to teach ye art of Phylosophy, Astronomy, Rhetorick, logick, Chiromancy & Pyromancy in all their partes perfectly, he hath under his power 20 Legions of spirits, his seal or mark is this wth make & weare as a Lamin—



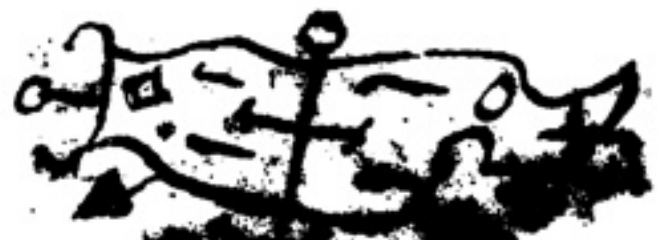
The 51 spirit in order is **Balam**, he is a terrible great and powerfull king, appearing wth three heads, the first is like a Bulls, the second like a mans, ye third like a Rams head he hath a serpents taile, & eyes flaming, riding upon a furious Beare, carrying a goshawke on his fist he speaketh wth a hoarse voyce, giving true answers of things past present & to come, he maketh men to goe invisible & witty he governeth 40 Legions of spirits his seal is thus made, & to be worne as a Lamin &c.



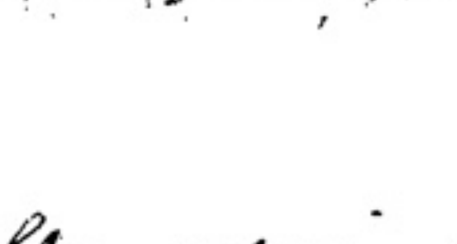
The 52d spirit is called **Allocer** — he is a great & mighty strong duke, appearing in ye forme of a souldier ridding on a great horse, his face is like a Lyons, very redd, having eyes flaming, his speech is hoarse & very Bigg; his office is to teach ye art of Astronomy & all ye Liberall sciences, he Bringeth good familiars & ruleth 36 Legions of spirits, his seal is thus made, & to be worne &c



The 53d spirit is called Caim, he is a great president & appeareth in ye forme of a Bird called a Thrush at first, but after a while he putteth on ye shape of a man carrying in his hand a sharp sword; he seemeth to answer in Burning ashes; he is a good disputer, his office is to give men ye understanding of all Birds, lowing of Bullocks, Barking of doggs & other creatures; & also ye noise of waters, and giveth very true answers of things to come; he was of ye order of angells & now ruleth 30 Legions of Infernall spirits; his seal is this wth wear as a Lamin.

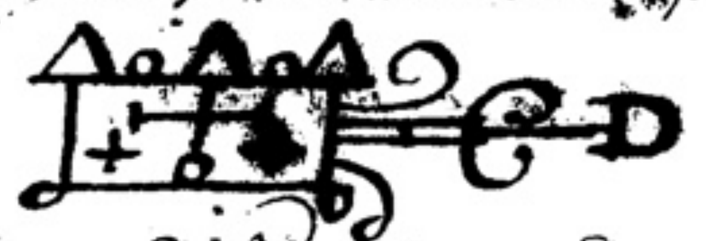


The 54th spirit is in order called Mu[illegible] a great duke & an Earle, & appeareth In ye forme of souldier, ridding on a g[illegible] crown on his head, there goeth before him two of his Minnistres wth great trum[illegible] his office is to teach Phylosophy perfectly, & to constraine soules deceased, to come before ye Exorcist to answer those things he shall aske them, if he desireth; he was partly of ye order of Thrones & partly of angells & ruleth now 30 Legions of spirits his seal is this wch is to be worne as a Lamin &c

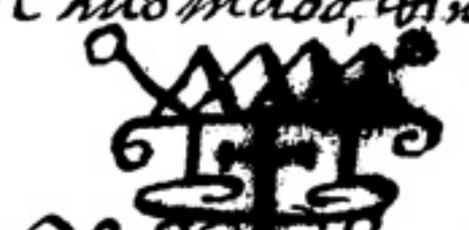


The 55th spirit is called **Orobas**, he is a mighty great prince, appearing at first like a horse; But afterwards at ye command of ye Exorcist he putteth on ye Image of a man his office is to discover all things past, present and to come and to give dignities & places & ye favour of friends & foes, he giveth true answers of divinity & of ye creation of ye world; he is faithfull to ye Exorcist & will not suffer him to be tempted by any spirit

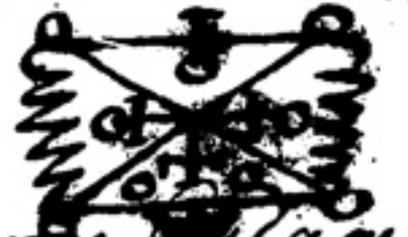
spirit he governeth 20 Legions of spirits, his seal is this wch must be made & worne as a Lamin &c



The 56 spirit is called **Gemory** he is a strong and powerfull duke appearing in the forme of a Beautifull woman, wth a Dutches Crownett tyed about her midle, ridding on a great Camell; his office is to tell of all things past present & to come; and of treasure hidden and what it lyeth in, & procureth ye love of women, both young & old: he governeth 26 Legions of spirits, his seal is thus made, to be worne as a Lamin before ye Exorcist in time of working.

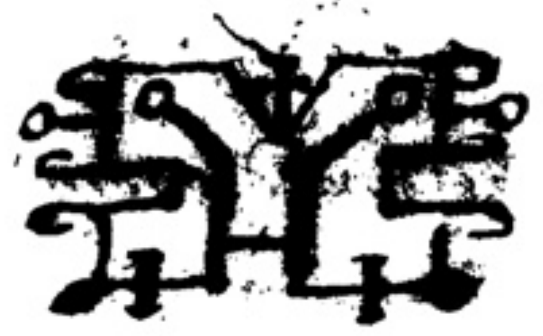


The 57 spirit is called **Ose**. he is a great president & appeareth like a Leopard at first But after a litle time he putteth on ye shape of a man; his office is to make one cunning in ye Liberall sciences & to give true answers of devine & secret things; and to change a man in any shape that ye Exorcist desireth so that he that is so changed, will not think any other thing but that he is that creature or thing he is changed into; he governeth 3 Legions of spirits; his seal is this: wch wear as a Lamin

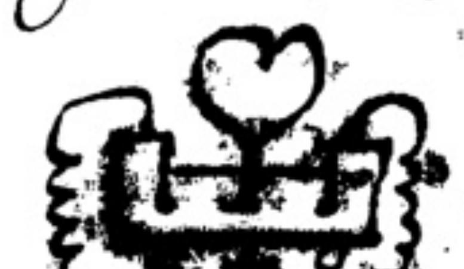


The 58th spirit is called **Amy**, he is a great president, & appeareth at first in ye forme of a flaming fire, But after a while he putteth on ye shape of a man & his office is to make one wounderous knowing in Astrology & all ye Liberall sciences; he giveth good familiars, & can bewray treasures, wch are kept by spirits; he governeth 3 Legions of 36
spirits, his seal is this. wch wear as a Lamin &c.

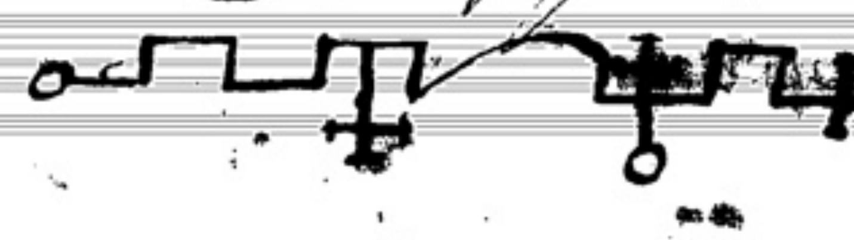
The 59 spirit is named **Orias** he is a great Marquiz and appeareth in ye forme of a Lyon, ridding on a mighty horse, wth a serpents taile holding in his right hand 2 great serpents hissing; his office is to teach ye vertues of ye starres and to know ye Mansions of ye planets and how to understand their vertues; also he transformeth men, & giveth dignities, and prelates, and confirmations & ye favour of friends & foes, he governeth 30 Legions of spirits, his seal is this; to be made & worne &c



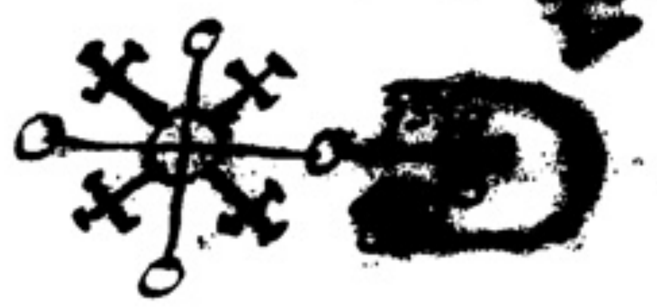
The 60th spirit is called **Vapula** he is a great ~~and [illegible]~~ mighty & strong duke, appearing in ye forme of a Lyon, wth griffins wings; his office is to make men knowing in all ~~things~~ handicraft professions also in Phylosophy & other sciences &c he governeth 36 Legions of spirits; his seal or Character is thus made and is to be worne as a Lamin &c.



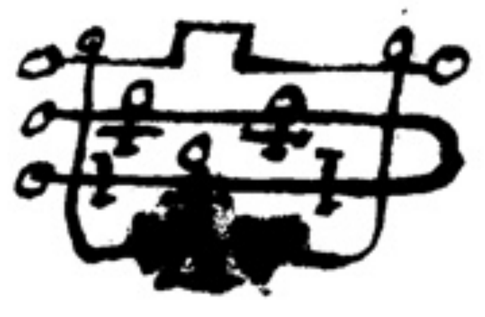
The 61 spirit is called **Zagan** he is a ~~mighty~~ great king & president and appeareth at first in ye forme of a Bull wth griffins wings, But afterwards he putteth on humane shape he maketh men witty, and can turne wine into water & Blood into wine, and also water into wine he can turne all Mettals into Coyne of [illegible] dominion ye mettles are of & can make fools wise he governeth 33 Legions of spirits; his seal is thus made & worne as a Lamin.



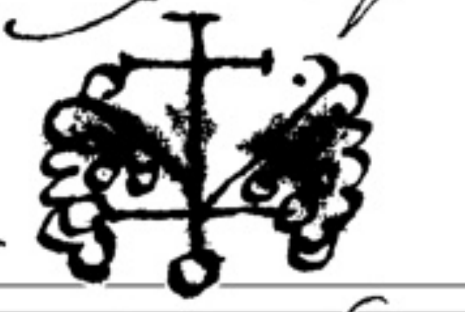
The 62d spirit is called **Valac** he is a mighty great president & appeareth like a Boy wth angels wings ridding on a 2 headed Dragon; his office is to give true answers of hidden treasures, and to tell where serpents may be seen, wch he will bring and deliver to ye Exorcist without any force or strength he governeth 30 Legions of spirits. his seal is this wch must be made & worne as a Lamin &c.



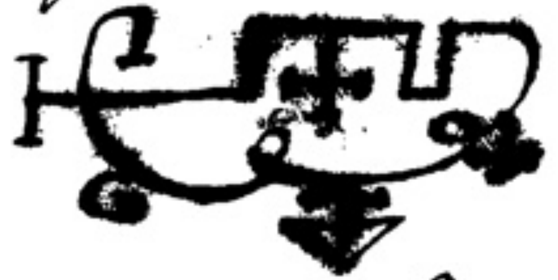
The 63 spirit is called **Andras** he is a great Marquiz appearing in ye forme of an angell wth a head like a Black night Raven, ridding upon a black strong woolfe wth a sharpe bright sword ~~[illegible]~~ flourished in his hand, his office is to sow discords if ye Exorcist hath not a care he will kill him and his fellows, he governeth Legions 30.
of spirits his seal is thus to be ~~[illegible]~~ Lamin before or on you Breast.



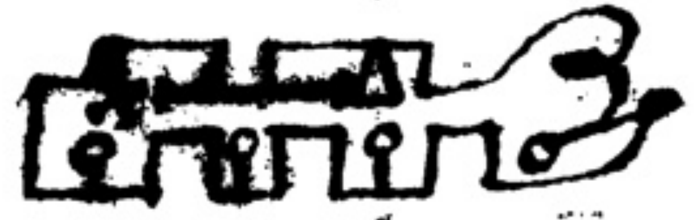
The 64th Spirit is named **Flauros**, he is a great duke and appeareth at first like a mighty terrable and strong Leopard but afterwards at ye command of ye Exorcist he ~~pd~~ putteth on ye shape of a man wth fiery Eyes and a terrable Countenance; he giveth true answers of all things past present & to come, but unless he be commanded into a Triangle, he will lye in all those things and deceive or beguile ye Exorcist in other things or Business, he will gladly talke of Divinity, and of ye creation of ye world, and of his and all other spirits fall, he destroyeth and burneth those that are ye Exorcist Enimies if he requesteth it, and will not suffer him to be tempted by any spirit or otherwise: he governeth 36 Legions of spirits, his seal is thus to be made ~~&~~ & worne as a Lamin &c.



The 65 spirit is called **Andrealphus** he is a mighty great Marquiz appearing at first in ye forme of a Peacock wth great noise but afterward he putteth on humane shape he can teach perfectly Geometry, & all things belonging to measuring, also Astronomy, he maketh men very subtle and cunning therin, he can transforme a man into ye likeness of a Bird & he governeth 30 Legions of spirits his seal is this wch is to be worne as a Lamin &c



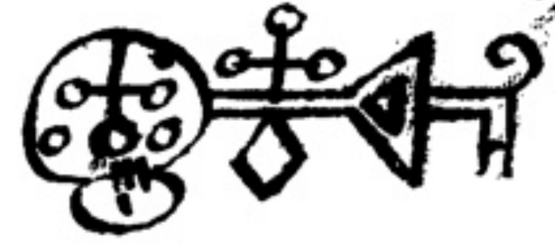
The 66th spirit is called **Cimeies** he is a [illegible] Marquis strong & powerfull appearing like a valiant souldier rideing on a goodly Black horse, he ruleth over all spirits in ye parts of Africa, his office is to teach perfectly grammar Rhetorick Logick and to discover treasures & things lost or hidden, he can make a man seeme like a souldier of his owne likeness he governeth 20 Legions of chosse spirits but more Inferiour then himselfe his seal is thus made & worne as a Lamin &c



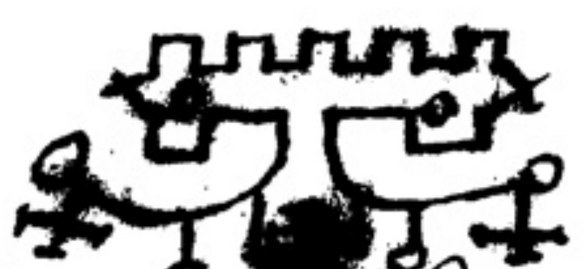
The 67th spirit is called **Amduscias**, he is a strong great duke appearing at first like an unicorne, but afterwards at ye request of ye Exorcist he standeth

standeth

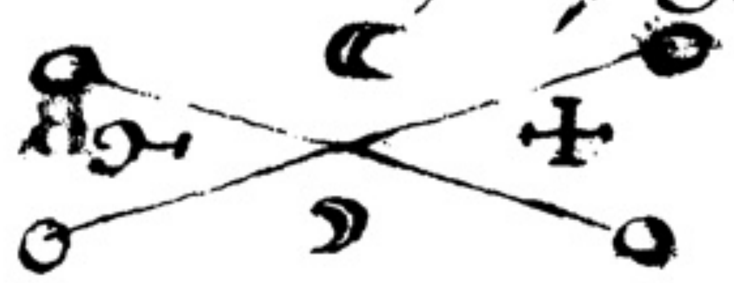
standeth before him in humane shape causing Trumpets and all maner of Musicall Instruments to be heard but not seene also Trees to bend and Incline according to ye Exorcist will, he giveth Excellent familiars & ruleth 29 Legions of spirits his seal is thus formed wch is to be worne as a Lamin &c



The 68th Spirit is called **Belial**, he is a mighty king and powerfull; he was created next after Lucifer & is of his order; he appeareth in ye forme of a Beautifull angel sitting in a chariot of fire, speaking wth a comely voice, declaring that he fell first & amongst ye worthier sort yt went before Michael & other heavenly angels; his office is to distribute preferments of senatorship, and to cause favour of friends & foes, he giveth Excellent familiars & governeth 80 Legions of spirits. Note this King Belial ~~& other heavenly angels~~, must have offerings sacrafices & gifts presented to him, by ye Exorcist, or Else he will not give true answers to his demands; But then he tarryeth not one hour in ye truth, except he be constrained by devine power & his seal is thus wch is to be worne as a Lamin, before ye Exorcist &c.



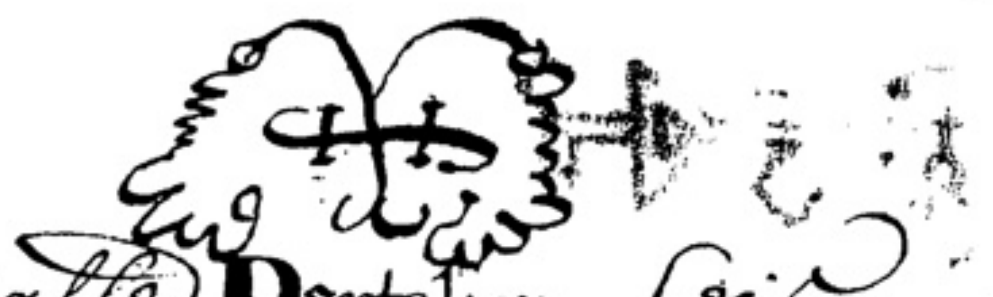
The 69 spirit is called **Decarabia**, he appeareth in ye forme of a starre in ye Pentacle at first, but afterwards at ye command of ye Exorcist, he putteth on ye Image of a man, his office is to discover ye vertues of hearbes and precious stones, and to make ye similitude of all Birds to fly before ye Exorcist, and to tarry wth him singing and drinking as naturall Birds doe, he governeth 30 Legions of spirits being himselfe a great Marquiz his seal is thus to be made and worne as a Lamin before ye Exorcist &c



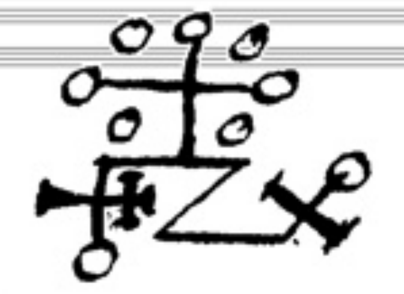
The 70th Spirit in order is called **Seere** he is a Mighty Prince ~~and~~ and is under Amaymon king of ye East, he appeareth in ye forme of a beautifull Man, riding on a strong horse wth wings: his office is to goe & come, and to bring all things to pass on a sudden, & to carry or convey any thing whither thou wouldest have it, from for he can passe over ye whole world in ye Twinkling of an eye, he maketh a true relation of all sorts of theft and of

of

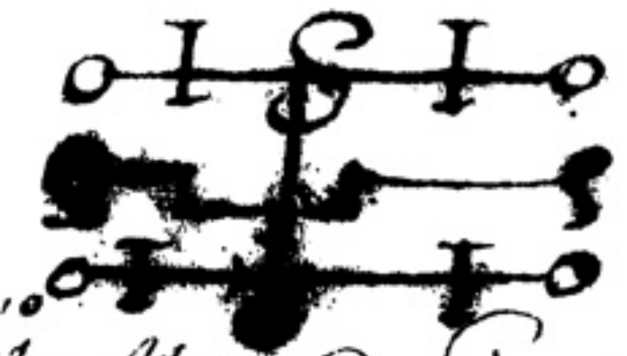
treasures hid and of all other things, he is indifferent good natured, willing to do any thing ye Exorcist desireth; he governeth 26 Legions of spirits his Mark or seal is thus made and is to be worne as a Lamin &c.



The 71 spirit is called **Dantalion** he is a great & Mighty duke appearing in ye forme of a Man wth many faces all like men & women & a Booke in his right hand; his office is to teach all arts and sciences to any one; and to declare ye secret Councells of any one, for he knoweth ye Thoughts of all men and women, and can change them at his will, he can cause Love and shew (by vision) ye true similitude of any one lett them be in wt place or part of ye world they will, he governeth 36 Legions of spirits his seal is this wch is to be worne as a Lamin.



The 72 spirit in order is called **Andromalius** he is a great and Mighty Earle appearing in ye forme of a Man, holding a serpent in his hand, his office is to bring a theefe, & goods yt are stolen, back, and to discover all wickedness and underhand dealings, & to punish theeves & other wicked people, & to discover treasures that are hid &c, he ruleth 36 Legions of spirits his seal is this wch make & wear as a Lamin in time of action &c.



These be the ~~[illegible]~~ seventy two Mighty Kings or Princes wch King Solomon commanded into a Vessel of Brass wth their Legions of whom **Belial Bileth Asmoday** & **Gaap** were the cheefest, & it was supposed it was for their pride, for Salomon never declared why he thus bound them, and when he had thus bound them up & sealed ye vessel, he by ye divine power ~~[illegible]~~ cast them into a deep lake or hole in Babilon, & the Babilonians wondering to see such a thing there, they went wholy into ye Lake to breake ye vessel open, expecting to find a great Treasure, but when they had broken it open out flew all ye cheefe spirits Immediately, and their Legions followed them, and they were all restored againe to their former places, But only Belial who entered into a certaine Image, and there gave answers to those whoe did offer sacrafice unto him as ye Babilonians did; for they offered sacrafices & worshiped that Image as a God &c

---

[illegible] Observations

Thou art to observe first ye Moones age for ye working, the best days are when ye ☽ is 2, 4, 6, 8, 10, 12 or 14 days old, as Salomon sayeth, and no other days are profitable &c

---

The seales of those 72 kings are to be made in Mettalls, the cheefest King in ☉, Marquises in ☽, Dukes in ♀, Prelates in ♃, Knights in ♄ & Presidents in ☿ & Earles in ♀ & ☽ equally alike &c

---

Those 72 kings are under the power of, **Amaymon, Corson, Ziminiar** & **Goap** wch are kings ruling in ye 4 quarters East, West North & south, and are not to be called forth except it be upon great occasions But Invocated & commanded, to send such or such spirits as are under their rule and power, as is shewed in ye following Invocations or ~~conjurations~~ conjurations &c

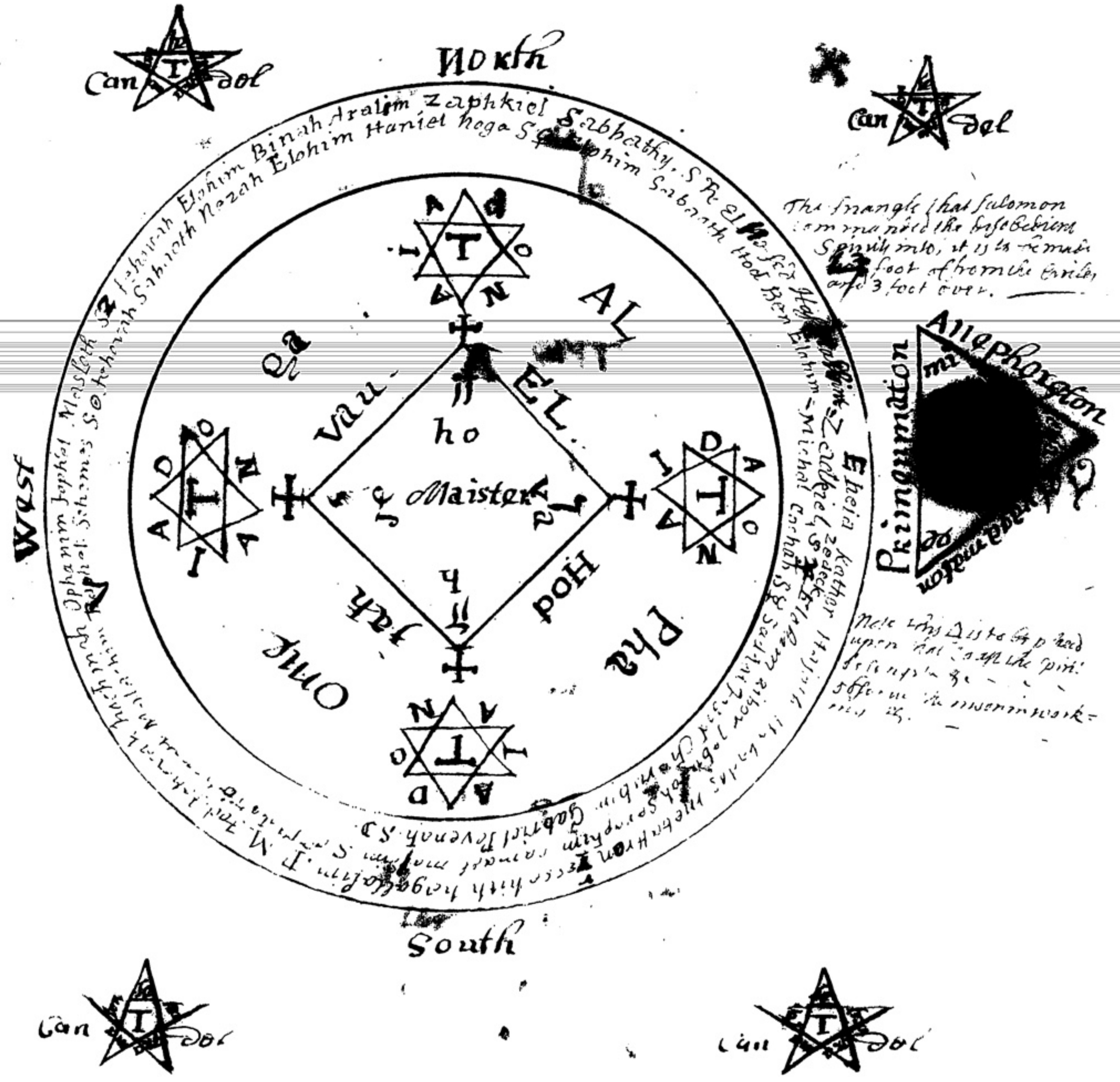
The cheefe kings may be bound from 9 to 12 a clock at noon & from 3 till sun set

Marquises may be bound from 3 of ye Clock in ye after noon till nine at night and from 9 at night till sun rising.

Dukes may be bound from sun rising till noonday in cleare weather.
Prelates may be bound in any hour of the day.
Knights may be bound from ye dawning of ye day till sun rising, or from 4 of ye clock till sun set.
Presidents may be bound in any hour of ye day Excepting twilight at night or the King whome he is under, be invocated &c.

Counts or Earles may be bound in any hour of the day soe it be in woods Or any other place where men resort not, or where no noise is &c.

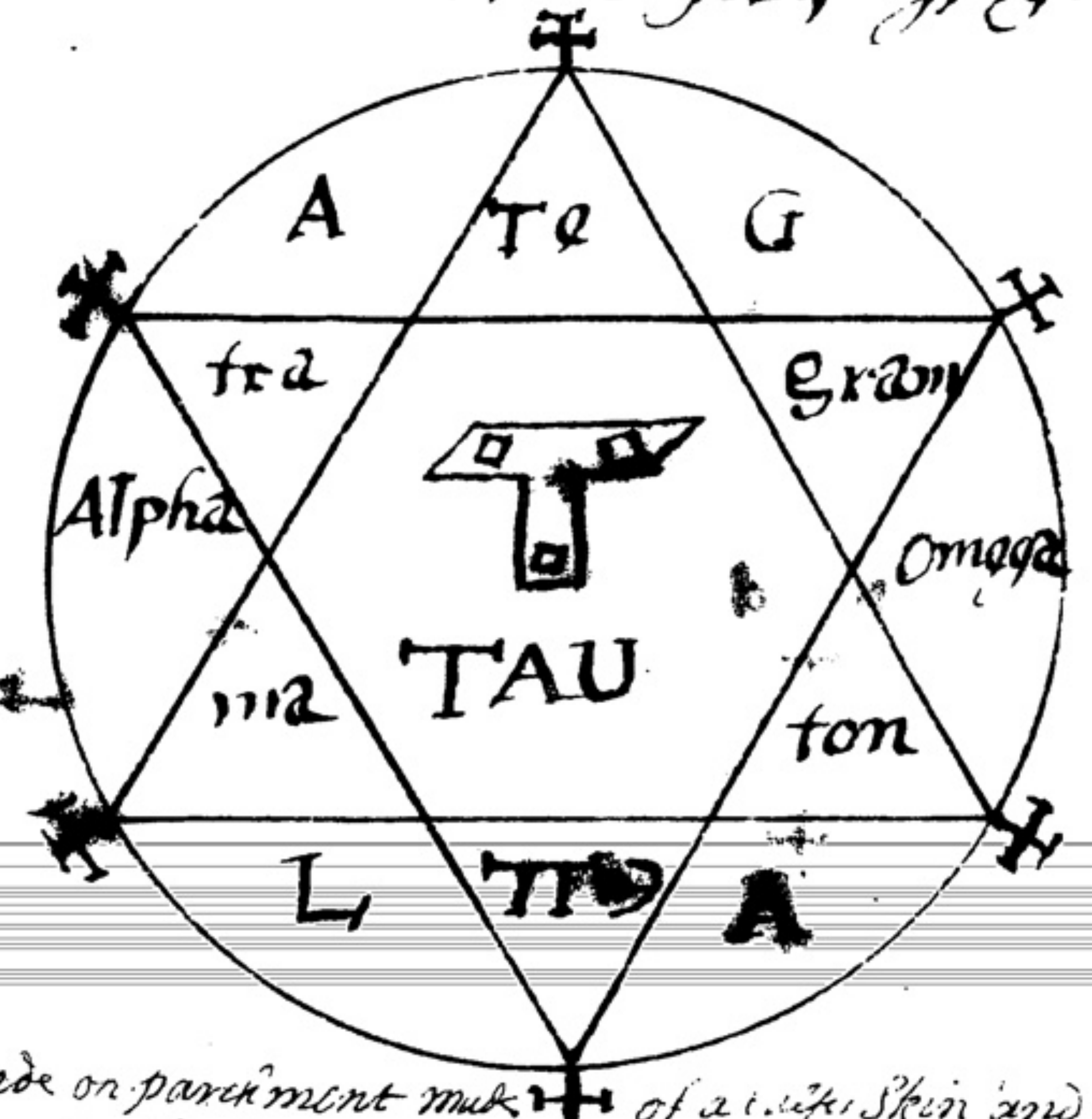
A figure of the Circle of Solomon that he made for to preserve himself from the malice of those evill Spirits &c.


North
West
South
Can dol
Can dol
Can dol
Can dol
Binah Aralim Zaphkiel Sabbathy
Jehovah Elohim
Sabaoth Nezah Elohim Haniel Noga
Elohim Sabaoth Hod Ben Elohim Michael Cochab
Eheia Kether
Zedeck
Gabriel Levanah
Ophanim
Maister
ho
Vau
EL
Hod
Jah
AL
Pha
Omi
Qa
T
A D O N I
Allepharaton
Primumaton
mi

The triangle that Solomon commanded the disobedient Spirits into, it is to be made 2 foot of from the Circle, and 3 foot over.

Note this △ is to be placed upon that coast the Spirit [illegible] &c. [illegible] work [illegible]

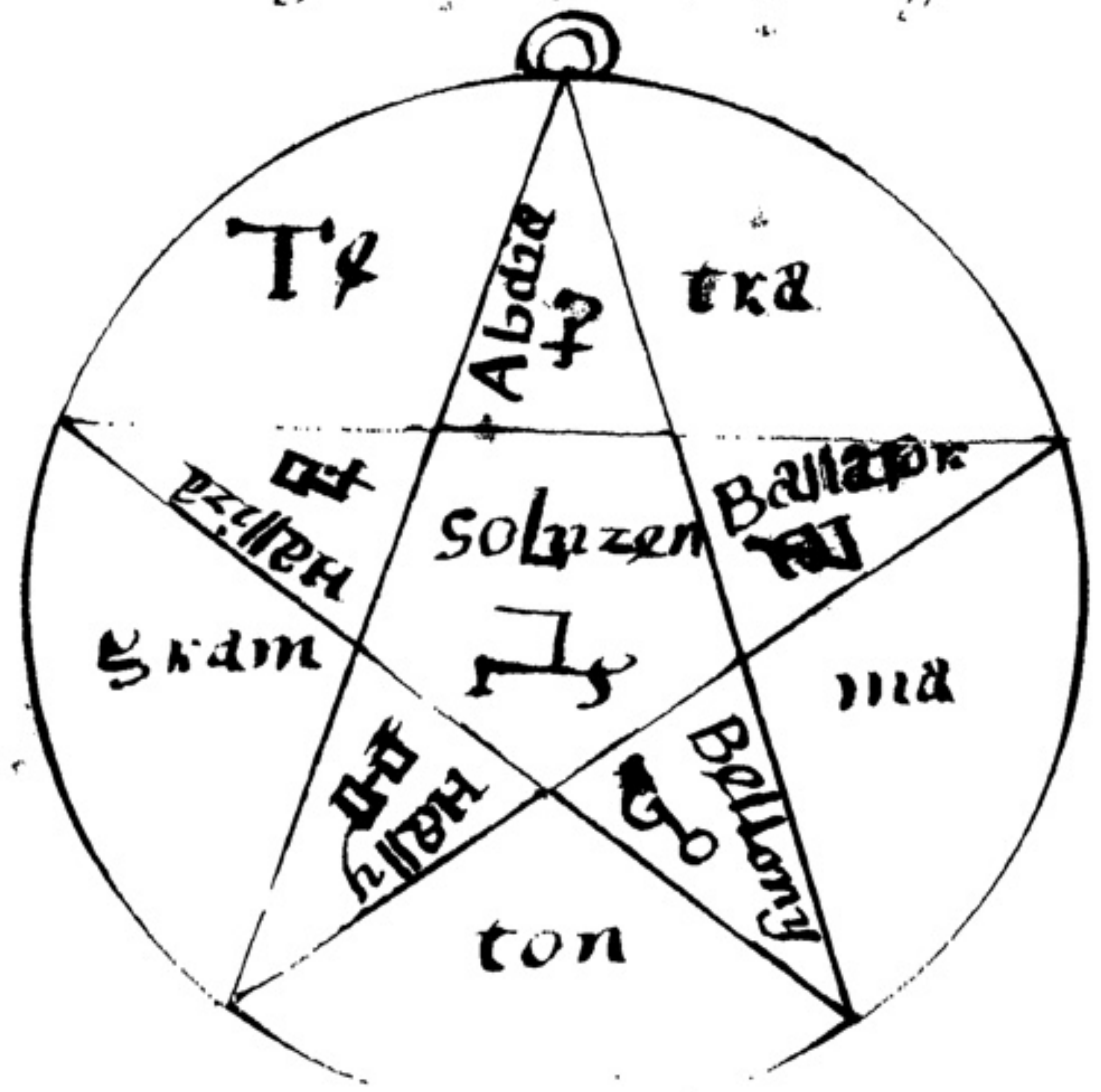
Solomons sexangled ffigure



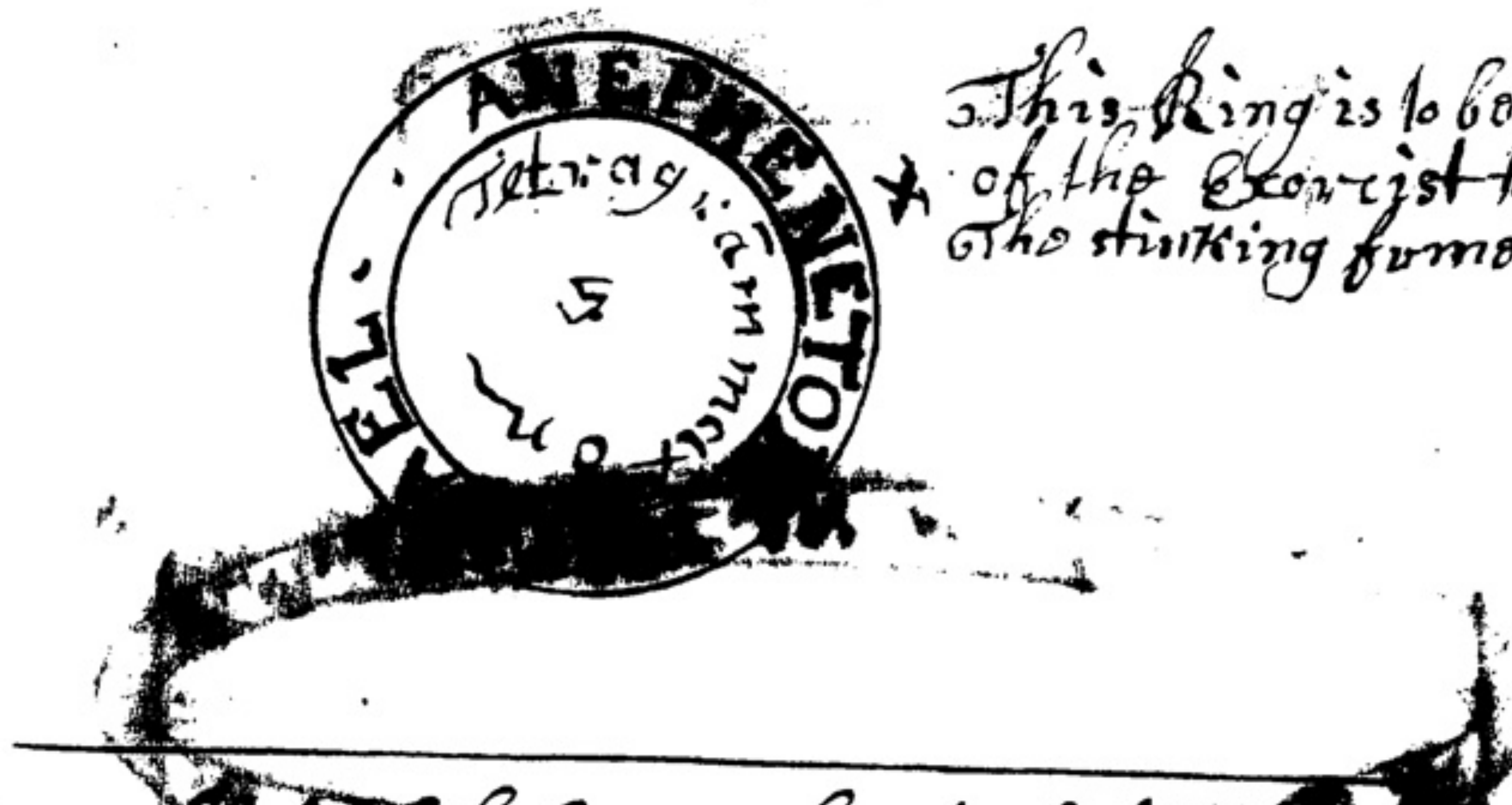
This [illegible] made on parchment made of a calfs Skin and worne at the Skirt of ye white [illegible] and covered wth a linnen cloath to ye which is to be shewed to the Spirits when they are appeared that they may be compelled to be obedient and take a humane shape &c

---

The Pentagonall ffigure of solomon

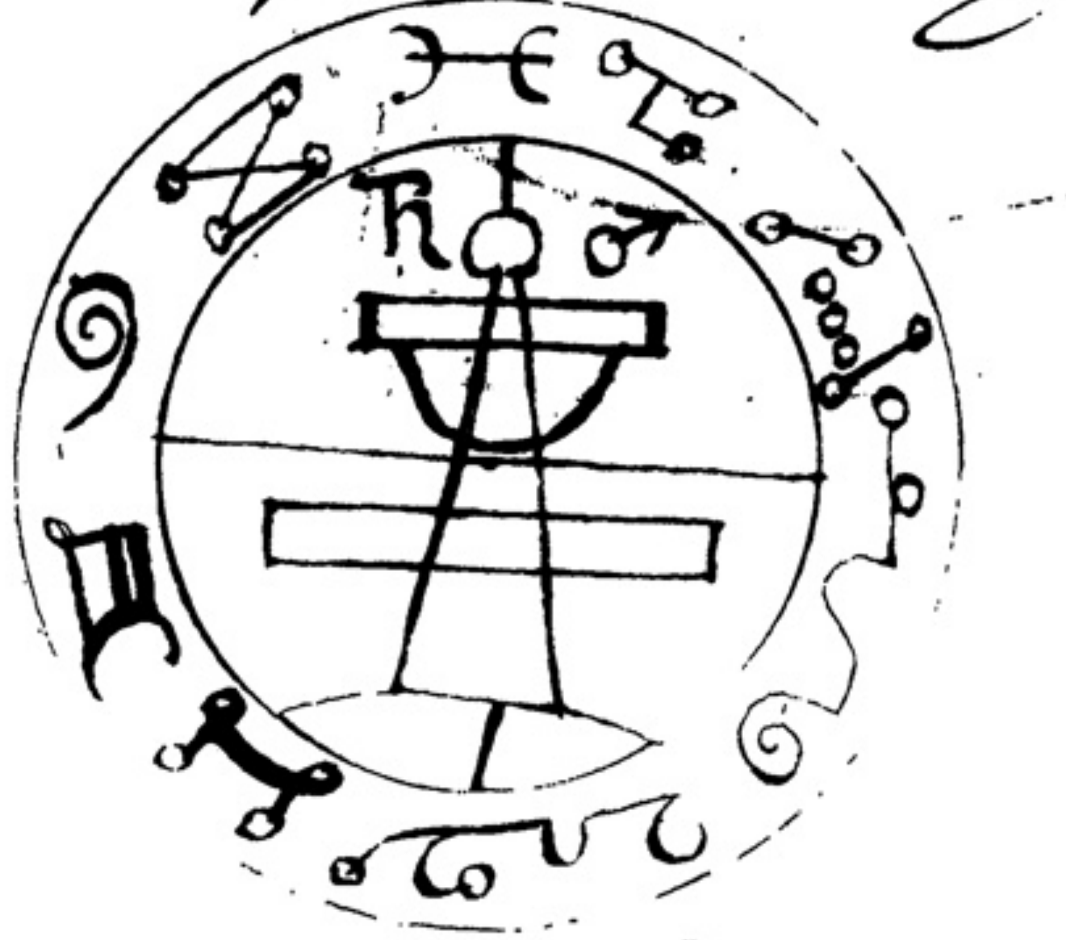


[illegible] worne upon the Breast [illegible] of it [illegible] and [illegible] to comand ye &c



This Ring is to be held before the face of the Exorcist to preserve him from the stinking fumes of spirits &c.

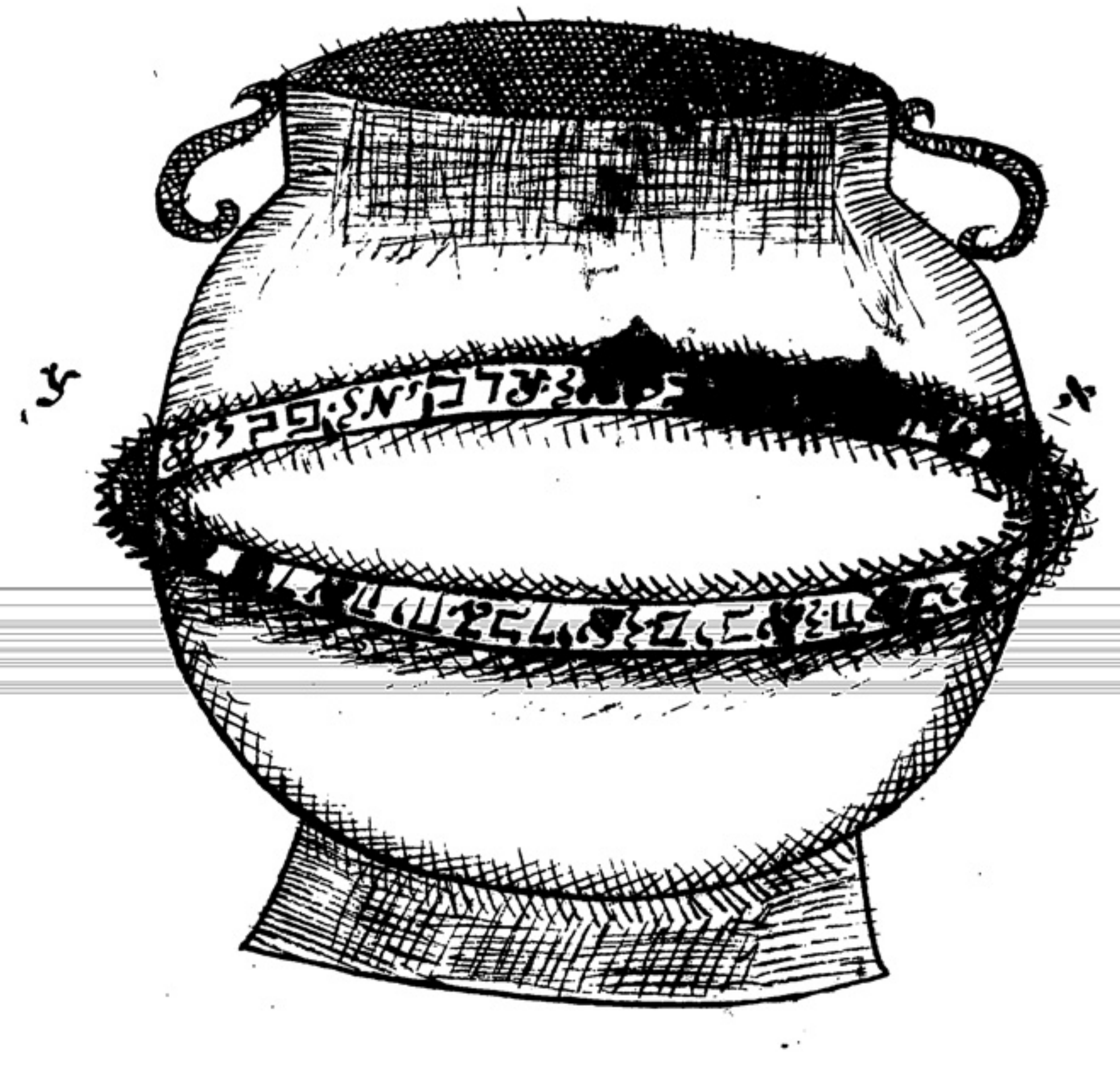
The Secret Seal of Salomon, by which he bound and sealed up the aforsaid Spirits with their Legions in a Brazen Vesel &c.



This secret seal is to be made by one that is clean both Inward and outward and hath not defiled himself by any woman in the space of a Month, but hath with fasting and prayers to God desired pardon of all his sins &c: It is to be made on a ~~Thursday~~ Tuesday or Saturday night at 12 of the Clock, written with the Blood of a Black Cock which never trode hen, on virgin parchment. Note, on those nights the ☽ must be increasing in ♍, when it is so made fume it with Allum, Raisins of the Sun, dates, Cedar, lignum aloes, by this seal Salomon compelled the afore said spirits into a Brass vessel, and sealed it up with the same, he by it gained the love of all manner of persons and overcame in Battle for neither weapon, fire nor water could hurt him.

The forme of

The fforme of the Brasse vessel that Salomon shutt these spirits in — — —



The vessel seal afore said was made in Brasse, to cover this vessel with at ye top &c.

The other materialls is a scepter or sword, a mitre or cap, a long white robe of Linnen, with shoes and other Clothes for ye purpose also a girdle of a Lyons skin 3 inches broad, with all the names about it as is about the uttermost round Circle &c. also perfumes and a chafindish of Charcoles kindled to put the fumes into: to smoke or perfume ye place appointed for action. also annoynting oyle to annoynt yr Temples & Eyes & breast; & fair water to wash ye selves in & in so doeing ye are to say as david said (viz) Thou shalt purge me wth hysop o Lord & I shall be cleane; Thou shalt wash me & I shall be whiter then snow. & at ye Garments putting on, you must say by ye figurative mysteries of these holy vestures or vestments, I will cloath me with ye armour of Salvation in ye strength of ye highest **Ancor Amacor Amides Theodonias Anitor**, That my desired End may be Effected through ye strength **Adonay** to whome ye praise & glory will for ever ever belong

Amen

After ye have so done, make prayers to God according to your works; as Salomon hath commanded The formes that Salomon used for any perticular art is shewed in ye 5th part of this Book wch is called **Artem Novam** &c.

The Conjuration for to call forth any of the forsaid Spirits.

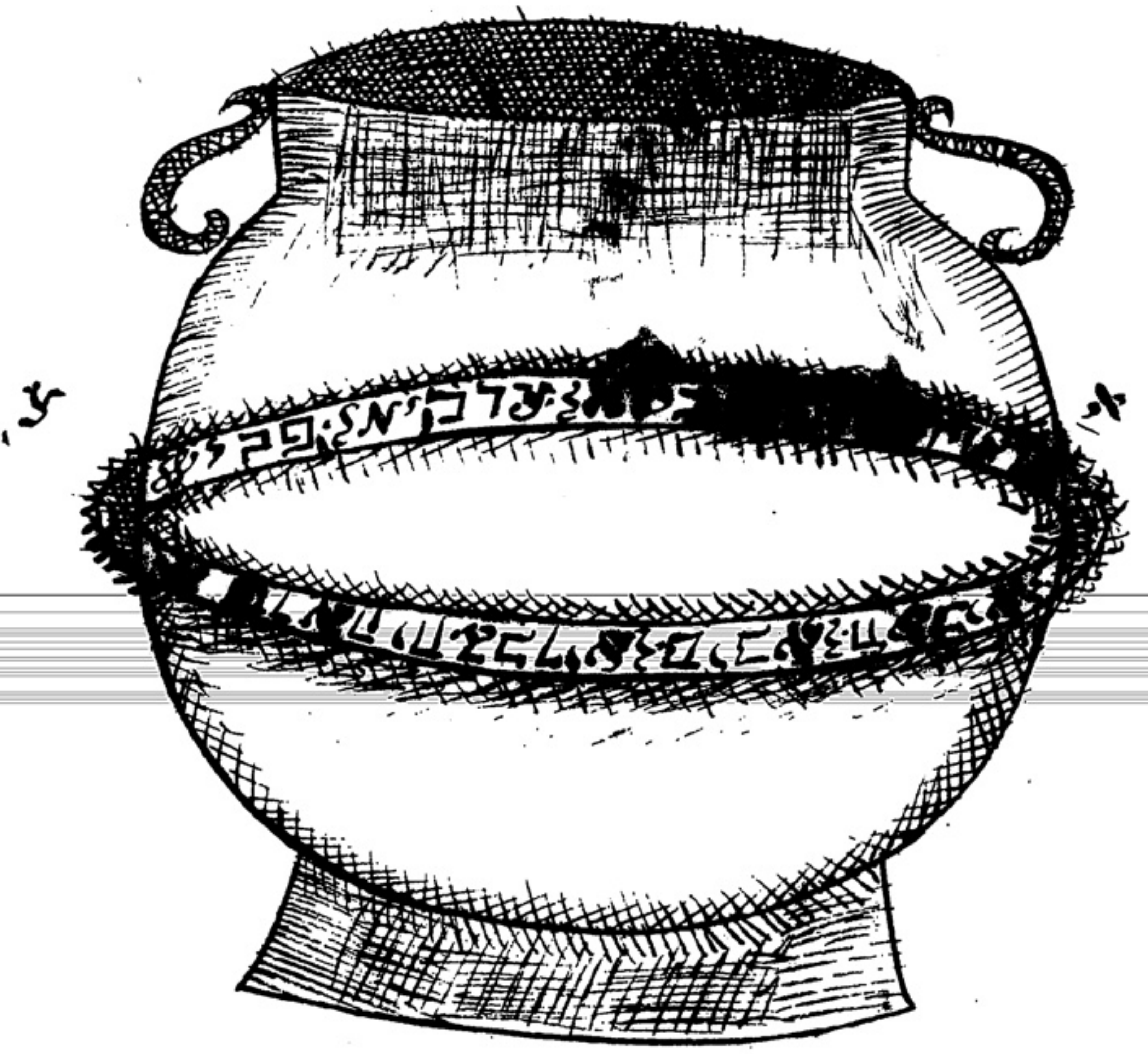
I Invocate and conjure you spirit N. & being wth power armed from ye supreame Majesty I strongly command you by **Bealanensis, Baldachiensis, Paumachiæ, Apologiæ sedes** and ye most powerfull princes **Genio Liachidi** ministers of ye Tartarean seat, cheife princes of ye seat of **Apologia**, in ye ninth Region; I exortize & powerfully command you spirit N, in and by him that said ye word, and it was done; and by all ye holy and most glorious names of ye most holy and true God, and by these his most holy names **Adonai, El, Elohim, Elohe, Zebeoth, Elion, Escerchie, Jah, Tetragramaton, Saday** That you forthwith appear and shew ye selves here unto me before this Circle, in a fair and humane shape, without any deformity or ugly shew and without delay, doe ye come; from all parts of ye world to make rationall answers unto all Things wch I shall ask of you, and come you peaceably visibly and afably without delay, manifesting wt I desire, being conjured by ye name of ye Eternall living and true God, **Helioren** I conjure you by ye ~~[illegible]~~ especiall and true Name of your God that ye owe obediance unto and by ye name of ye King, wch beareth rule over you, That forthwith you come without tarrying, and fullfill my desires, and command, and persist unto ye End, & according to my Intentions and I conjure ye by him, by whome all creatures are obediant and by this ineffable name **Tetragrammaton Jehovah**, wch being heard, ye Elements are overthrown, The aire is shaken, The sea runneth back, The fire is quenched, The Earth trembleth, and all ye hosts of Celestialls, Terrestialls & Infernalls doe Tremble, and are troubled and confounded togather that you visibly and affably speak unto me with a clear voice Intelligible, and without any ambiguity, Therefore come ye in ye name **Adonai Zebeoth, Adonai Amiorent**, come come why stay you hasten **Adonay, Saday**, the King of Kings commands you — — —

Say this as [illegible]

Say as followeth.

I Invocate, conjure and command you spirit N: to appear and shew yourselves visibly unto me before this Circle, in fair and comely shape, without any deformity or tortuosity, by ye name and in ye name Y and V wch **Adam** heard & spoke & by ye name **Joth** wch **Jacob** heard from ye angel wrestling with him, and was delivered from ye hands of Esau his Brother, and by ye name of God **Agla**, wch Lot heard and was saved with his family, and by ye name **Anaphaxaton**

The Forme of the Brasse Vessel that **Salomon** shutt these spirits up in — — —



The secret seal aforesaid was made in Brasse, to cover this vessel with at ye top &c.

The other ornaments is a Scepter or sword, a miter or cap, a long white Robe of Linnen, with shoes and other Cloaths for ye purpose also a girdle of a Lyons skin 3 Inches broad, with all the names about it as is about the uttermost round Circle, &c. also perfumes and a chafindish of Charcoles kindled to put the fumes into, to smoke or perfume ye place appointed for action. also annoynting oyle to anoynt yr Temples & yr Eyes wth, & fair water to wash yr selves in, as in so doeing yu are to say as david said viz. Thou shalt purge me wth Hysop o Lord & I shall be cleane, Thou shalt wash me & I shall be whiter then snow &c. & at ye garments putting on you might say. by ye figurative mysteries of these holy vestures or vestments, I will cloath me with ye armour of Salvation in ye strength of ye highest **Ancor Amacor Amides Theodonias Anitor**, That my desired End may be Effected through ye strength **Adonay** to whome ye praise & glory will for ever belong

Amen

After ye have so done, make prayers to God according to your worke, as Salomon hath commanded The formes that Salomon used for any perticular art is shewed in ye 5th part of this Book wch is called **Artem Novam** &c

The Conjuration for to call forth any of the forsaid Spirits.

I Invocate and conjure you spirit N. & being wth power armed from ye supreame Majesty I strongly command you by **Beralanensis, Baldachiensis, Paumachiæ & Apologiæ** sedes and ye most powerfull princes **Genio Liachidi** ministers of ye Tartarean seat, chiefe princes ~~[illegible]~~ of ye seat of **Apologia**, in ye ninth Region, I exortise & powerfully command you spirit N, in and by him that said ye word, and it was done; and by all ye holy and most glorious names of ye most holy and true God, and by these his most holy names **Adonai, El, Elohim, Elohe, Zebeoth, Elion, Escerchie, Jah, Tetragramaton, Saday**, That you forthwith appear and shew yr selves here unto me before this Circle, in a fair and humane shape, without any deformity or ugly shew and without delay, doe ye come; from all parts of ye world to make rationall answers unto all Things wch I shall ask of you, and come ye peaceably, visibly and affably without delay, manifesting wt I desire, being conjured by ye name of ye Eternall living and true God, **Helioren** I conjure you by ye ~~[illegible]~~ especiall and true Name of your God that ye owe obediance unto and by ye name of yr king, wch beareth rule over you, That forthwith you come without tarring, and fullfill my desires, and command, and persist unto ye end, & according to my Intentions and I conjure ye by him, by whome all Creatures are obediant and by this ineffable name **Tetragrammaton Jehovah**, wch being heard, ye Elements are overthrown; The air is shaken, The sea runneth back, The fire is quenched, The Earth trembleth, and all ye hosts of Celestialls, Terrestialls & Infernalls doe tremble, and are troubled and confounded together, that you visibly and affably speak unto me with a clear voice Intelligible, and without any ambiguity, Therefore come ye in ye name **Adonai Zebeoth, Adonai Amiorent**, come come why stay you hasten **Adonay, Saday**, the King of Kings commands you. — —

Say this as often as you please [illegible]

Say as followeth.

I Invocate, conjure and command you spirit N: to appear and shew yr selves visibly before this Circle, in fair and comely shape, without any deformity or tortuosity, by ye name and in ye name Y and Vau wch **Adam** heard & spake & by ye name Joth wch **Jacob** heard from ye angel wrestling with him, and was delivered from ye hands of Esau his Brother, and by ye name of God **Agla**, wch Lot heard and was saved with his family, and by ye name **Anaphexaton** wth Aron heard and speak and became wise; and by ye names **Scheme Amathia** wth Joshua called upon and ye sun stood still, and by ye name **Emanuel** wth ye 3 children Sedrach Mesach and Abednego [illegible] singing in ye midst of ye fiery furnace, and were delivered; and by the name **Alpha & Omega** which Daniel named & Destroyed the Bell & ye Dragon; & by the name **Zebaoth** which Moses named, & all the Rivers & waters in the land of Egypt were turned into blood & by the name **Elerchie Oriston** wth Moses named, & all the Rivers brought forth froggs, they went into ye houses of ye Egyptians, Destroying all things; & by the name **Elion** wth Moses called upon, & there was great haile, such as never was since the Creation of the world to that Day, & by the name **Adonay** wth Moses named And there came up locusts thrnout all the land of Egypt and devoured all that the Haill at lost, and by the name **Hagios.** and by the seal of Adonay and by **Otheos.** — **Iscyros. Athenatos; Paracletus** and by these holly and sacred names **Agla On. Tetragrammaton** And by the dreadfull Judgment of god, and by ye sea of glass; which is before the face of the divine Majesty who is mighty and most powerfull And by the four beasts before the throne having eyes before and behind, and by the fire round about the throne and by the holly angels of heaven: and by the mighty wisdom of god. and by the seal of **Baldachia**, and by this name **Primeumaton** which Moses named and the Earth opened and swallowed up Chora. Dathan & Abiram, That you make true and faithfull answers, to all my demands and to perform all my desires so farr as in office you are capable to performe therefore come ye peacable visible and affable now without delay to manifest what I desire speaking with a perfect and clear voyce, Intelligible unto my understanding &c

[illegible] at the beginning of these
[illegible] in my conjuration (but without them will)
[illegible] constraint —

I conjure the spirit N. by all the most powerfull and effectual names of the most great and incomprehensible Lord god of Host, that you come quickly without delay, from all parts and places of the world: to make rational answer to my demands and that visible and affably speaking with a voice Intelligible to my understanding as aforesaid, I conjure and constrain you spirit N. by all aforesaid and by these seven names by wch wise Salomon bound thee and thy fellows in a vessel of Brass **Adonay. Prerai Tetragrammaton;** — **Anephexeton, Inessenfatall, Pathatumon, & Itemon.** That you appear here before this Circle, to fulfill my will in all things, that shall seem good unto me and if you be disobedient and refuse to come, I will in the power and by ye power of the name of ye supream and everliving god. Who created both you and me and all the whole world in six days and what is contained in it **Eye-Saray.** and by the power of

of his name **Primeumaton**; which comandeth the whole hosts of heaven, Curse you and deprive you, from all your office, Joy & place and binde you in the depth of ye Bottomless pit there to remaine unto the day of the last Judgment, and I will bind you into Eternall fire & into the lake of fire and Brimstone unless you come forthwith and appeare here before this Circle to doe my will in all things therefore come in and by these holly names **Adonay. Zebeoth, Adonay. Amiorem**; come ye **Adonay** commandeth you: ——

If you come so farr and he yet doth not appeare you may be sure he is sent to some other place by his king, and cannot come and if it be so, Invocate the king as followeth to send him. But if he doth not come still, Then you may be sure he is bound in chaines in hell: and he is not in the custody of his king: So if you have a desire to call him from thence, you must rehearse the spirits chaine &c ——

For to Invocate the King say as ffolloweth —

O you great mighty and powerfull King **Amaymon**; who beareth rule by the power of thy supreame god **EL** over all spirits both superior and inferiour of the Infernal order in the Dominion of the Earth; I invocate and comand you by the especial and truest name of your god and by god that you worship and obey, and by the seal of ye Creation & by the most mighty & powerfull name of god **Jehovah Tetragrammaton**, who cast you ought of heaven, with all other of the Infernall [illegible] spirits and by all ye most powerfull and great names of god who created heaven Earth & hell and all things contained in them, and by their powers and vertues & by ye name **Primeumaton** who comandeth the whole host of heaven that you cause enforce and compell **N.** to come unto me hear before this Circle in a fair and comely forme, without doing any harme to me or any other creature and to answere truely and faithfully to all my requests That I may accomplish my will and desires in knowing or obtaining any matter or thing wch by office you know is proper for him to performe or to accomplish. throu the power of god **EL** who createth and disposeth of all things both celestiall, aereall, terrestiall and Infernall —

After you have invocated the King in this manner twice or thrice soon then conjure ye spirit you would have called forth by the aforesaid conjurations, rehearsing them severall times together, and he will come without doubt if not at ye first or second time rehearsing. But if he doth not come add the Spirits chaine to the end of ye aforesaid Conjuration and he will be forced to come if he be bound in chaines, for the chaines will break of from him and he will be at liberty &c —

The Generall Curse. called the Spirits Chaine against all Spirits that Rebell

O thou wicked and disobedient Spirit because thou hast rebelled and not obeyed nor regarded my words which I have rehearsed they being all most glorious and incomprehensible names of the true god maker and creator of you and me and all the world, by the power of those names, which no creature is able to resist I doe curse you into the depth of the Bottomless Pitt. There to remaine untill ye day of doome in chaines of fire and Brimstone unquencheable unless you forthwith appeare ~~before~~ here before this circle in this Triangle ▽ to doe my will. Therefore come peaceably and quickly in & by these names — Adonai Zebaoth, Adonay Amioram come come ~~you~~ why stay you Adonay comandeth you

When you have read so farr and he doth not come Then write his name and seal in virgin parchment and put it into a ~~Boxe~~ black Box with Brimstone assafetida and such things that beare a stinking strong smell, and bind the Box round with a wire and hang it on the Swords point, and hold it over the fire of Charcoale and say to the fire first (it being placed toward that quarter the spirit is to come) — — — — I conjure ~~thee~~ you fire by him that made thee and all other good creatures in the world that you Torment Burne and consume this Spirit N. everlastingly I condemn thee thou Spirit N. into fire everlasting because thou art disobedient and obeyest not the comand nor kept the precepts of the lord thy god neither wilt thou appeare to me nor obey me nor my invocations, having thereby called you forth, I who am the servant of ye most high and Imperiall Lord god of hosts Jehovah and dignified and fortified by his Celestiall power and permission neither comest thou to answer to these my proposalls hear made unto you, for which your averseness and contempt you are guilty of grand disobedience and Rebellion, and therefore I shall excommunicate you and destroy thy name and seal which I have hear enclosed in this black Box and shall burne ~~them~~ thee in immortall fire and bury ~~them~~ thee in immortall oblivion. unless thou immediately come & appear visibly, affably, friendly, & curteously hear unto me before this Circle in this Triangle, in a faire and comely forme and in no wise terrible hurtfull or frightfull to me or any other creature whatsoever upon the face of the Earth and make rationall answers to my requests and performe all my desires, in all things that I shall make unto you &c

If he come not yet, say as followeth

Now O thou Spirit N. since thou art still pernicious and disobedient and will not appear unto me to answer to such things as I ~~[illegible]~~ should have desired of you or would have been satisfied in &c. I doe in the name and by the power and dignity of the omnipotent Immortall lord god of hosts Jehovah Tetragrammaton the only creator of heaven Earth and hell and all that is in them who is the marvellous disposer of all things both visible and invisible curse you and deprive you from all your office, joy and place and doe bind thee in the depth of ye Bottomless Pitt there to remaine untill the day of the last Judgment, I say into the lake of fire & Brimstone which is prepared for all rebellious disobedient obstinate & pertinacious Spirits, lett all the

Holy company of heaven curse thee, the ☉. ☽ and stars the light and all the host of heaven curse thee, I curse thee into the fire unquenchable, & Torments unspeakable, and as thy name and seal is contained in this box, chained and bound up and shal be choaked in Sulphurous & stinking substance and burne in this materiall fire, so I in the name Jehovah and by the power and dignity of these three names Tetragramaton, Anephexeton, & Primeumaton doe cast thee. O thou disobedient Spirit N. into that lake of fire which is prepared for the damned and cursed spirits and there to remaine untill the day of doome and never more to be remembered of before the face of god which shall come to judge the quick and the dead and the world by fire —

Then the Exorcist ~~first~~ must put the box into the fire and by and by he will come. But as soone as he is come quickly quench the fire that the Box is in and make a sweet perfume and give him a kind entertainment shewing him the pentacle that is at ye bottom of ye vesture covered with a linnen cloath saying. Behold ~~the~~ your conclusion of your being disobedient. Behold the Pentacle of Salomon which I have brought heare before thy presence. Behold the person of ye Exorcist who is called Octinomos, in the midst of the Exorcisme who is armed by god and without fear who potently invocateth you and called you to appear Therefore make rationall answers to my demands and be obedient to me your master in the name of ye Lord Bathat ~~coming~~ rushing upon Abrac Abeor, coming upon Aberer. —

Then they or he will be obedient and bid you ask what you will for they are subjected by god to fulfill your desires and demands, and when they or he are appeared and shew themselves humble and meek then you are to say: Wellcom Spirit or most noble king or kings I say you are wellcome unto me because I called you through him who created both heaven ~~and~~ earth and hell and all that is contained in them and you have obeyed also by the same power that I called you forth I bind you that you remaine affably and visibly hear before this Circle (or before this Circle in this ▽) so constant and so long as I have occasion for you and not to depart without my licence untill you have faithfully and truely performed my will without any fallacy &c.

The Licence to depart

O thou Spirit N. Because thou hast very diligently answered my demands, and was ready and willing to come at my first call I doe hear licence thee to depart unto thy proper place without doeing any injury or danger to any man or beast depart I say and be ever ready to come at my call being duly exorcised and conjured by ye sacred rites of magick. I charge thee to withdraw peaceably and quietly and the peace of god be ever continued between me and thee Amen —

After you have given the spirit licence you are not to go out of the circle till they be gone and you have made prayer to god for the great blessing he hath bestowed upon you in granting you your desires and delivering you from the malice of the enemy the devill.

Nota you may comand these Spirits into the Brazen vessell as you doe into the Triangle saying That you forth with appeare before this Circle in this vessell of Brasse in a faire and comely shape &c as is shewed before in the foregoing Conjurations: &c

The End of the First Part which is called Goëtia

Here beginneth the Second Part called The Art Theurgia Goëtia of Kinge Salomon

In this following Treatise you have 31 Names of ~~these~~ cheife Spirits with severall of the ministring Spirits which are under them, with their Seals and Characters which are to be worne as a Lamin on your breaste for without that the Spirit that is appeared will not obey you, to doe your will &c

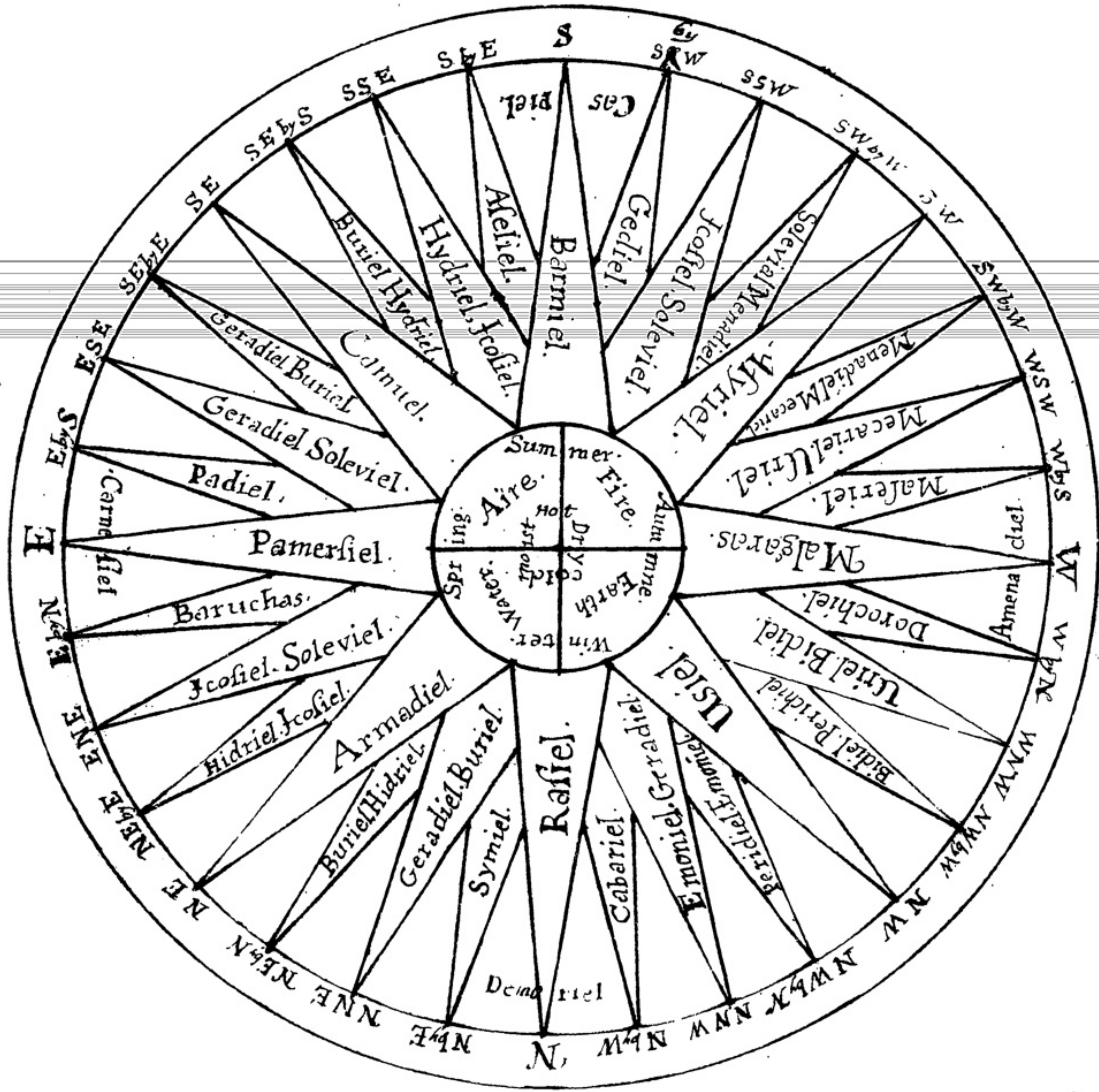
The offices of these Spirits is all one for what one can doe the other can doe the same, they can shew and discover all things that is hidd and done in the world: and can fetch and carry or doe any things that is to be done or is contained in any of the four Elements Fier, Ayre, Earth and water &c also the ~~[illegible]~~ secrete of kings or any other Person or persons let it be in what kinde it will

These spirits are by nature good and evill That is, one part is good, and the other part evill. They are governed by their princes, and each prince hath his place ~~and~~ of abode in the points of the compass — as is shewed in the following figure: Therefore when you have a desire to call any of the Kings or any of their Servants, you are to direct your selfe to that point of the compass the Kinge hath his mansion or place of aboode, and you cannot well erre in ~~[illegible]~~ your operation

Now every prince is to observe his conjuration, yet all of one forme except the name and place of the Spirit for in that they must change and differ also the seale of the Spirit is to be changed accordingly:

as for the garments and other Materiall things they are spoken of in the Book Goëtia beforegoing Therefore it is needless to mention them here againe &c

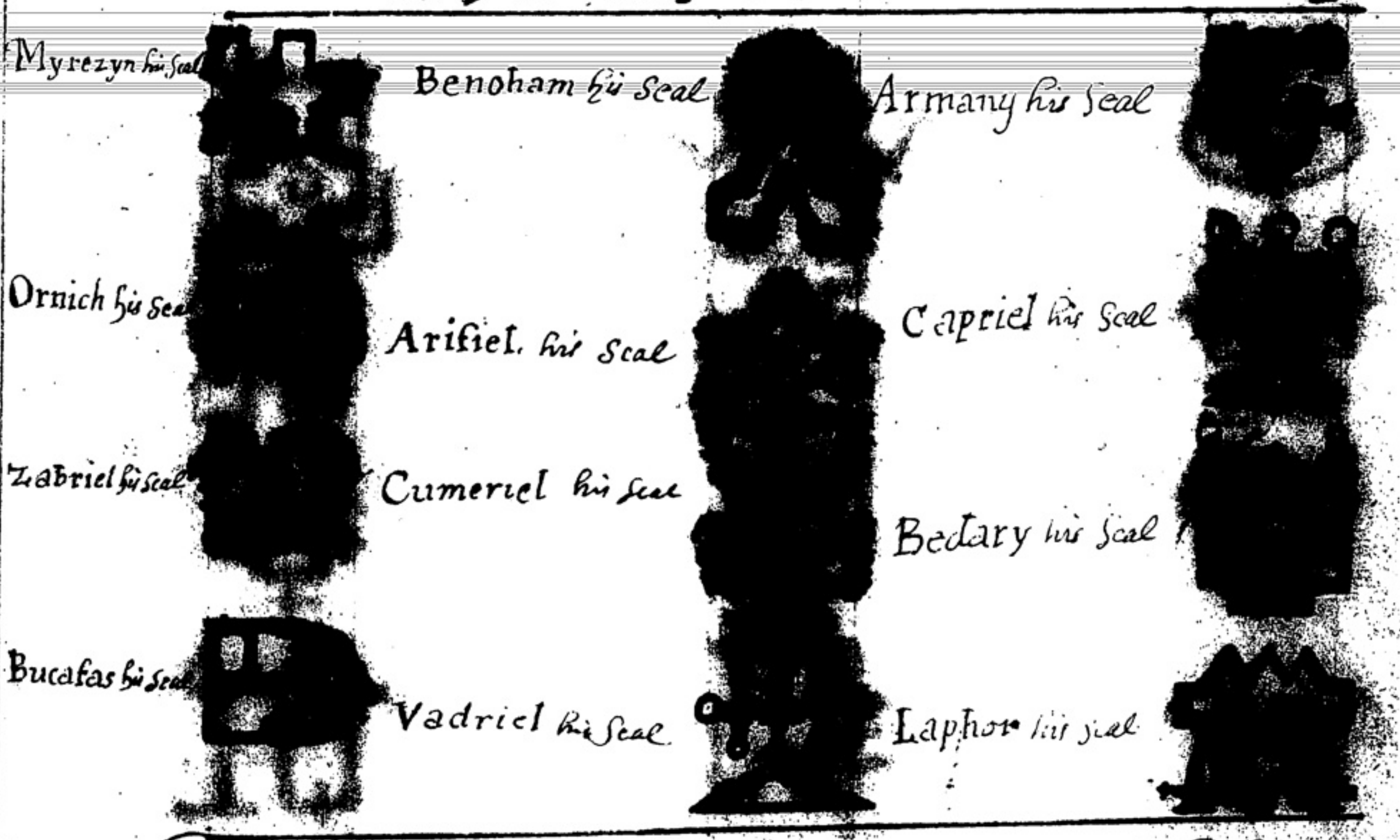
The form of the figure which discovereth the order of the 31 kings or princes with their servants ministers for when the king is found his subjects are easy to be found out &c


S
SbW
SSW
SWbS
SW
SWbW
WSW
WbS
W
WbN
WNW
NWbW
NW
NWbN
NNW
NbW
N
NbE
NNE
NEbN
NE
NEbE
ENE
EbN
E
EbS
ESE
SEbE
SE
SEbS
SSE
SbE
Caspiel
Barmiel
Gediel
Icosiel. Soleviel
Soleviel Menadiel
Asyriel
Menadiel Mecariel
Mecariel Uriel
Maseriel
Malgaras
Amenadiel
Dorochiel
Uriel Bidiel
Bidiel Peridiel
Usiel
Peridial Emoniel
Emoniel Geradiel
Cabariel
Rasiel
Symiel
Demoriel
Geradiel Buriel
Buriel Hidriel
Armadiel
Hidriel Icosiel
Icosiel. Soleviel
Baruchas
Carnesiel
Pamersiel
Padiel
Geradiel Soleviel
Geradiel Buriel
Camuel
Buriel Hydriel
Hydriel. Icosiel
Aseliel
Summer
Fire
Hot
Dry
Autumne
Earth
cold
Winter
Water
moist
Spring
Aire

You may [illegible] by this figure that 20 of these kings have their [illegible] and [illegible] in one place and that ye other 11 are moveable and sometimes in one place sometimes in another and in some other times together more or less therefore its no matter which way you stand with your face, when you have a desire to call any of them forth or their servants

Carnesiell is the most great and Cheefe Emperor Ruling in the East who hath 1000 great Dukes and a 100 lesser Dukes under him, besides 50000000000000 of ministring spirits which is more Inferiour then the Dukes, whereof we shall make no mention, but only 12 of the Cheefe Dukes and their seals because they are sufficient for practice,

Carnesiel his Seal


Myrezyn his Seal
Benoham his Seal
Armany his Seal
Ornich his Seal
Arisiel his Seal
Capriel his Seal
Zabriel his Seal
Cumeriel his Seal
Bedary his Seal
Bucafas his Seal
Vadriel his Seal
Laphor his Seal

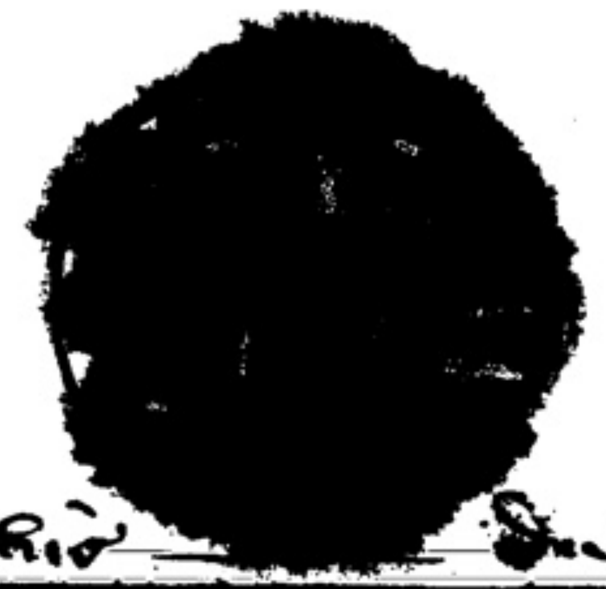
Note Carnesiel, when he appears, day or Night attends him 6000000000000 Dukes but when you call any of these Dukes there never attend above 300 and sometimes not above 30 &c^a

The Conuration of Carnesiel as followeth

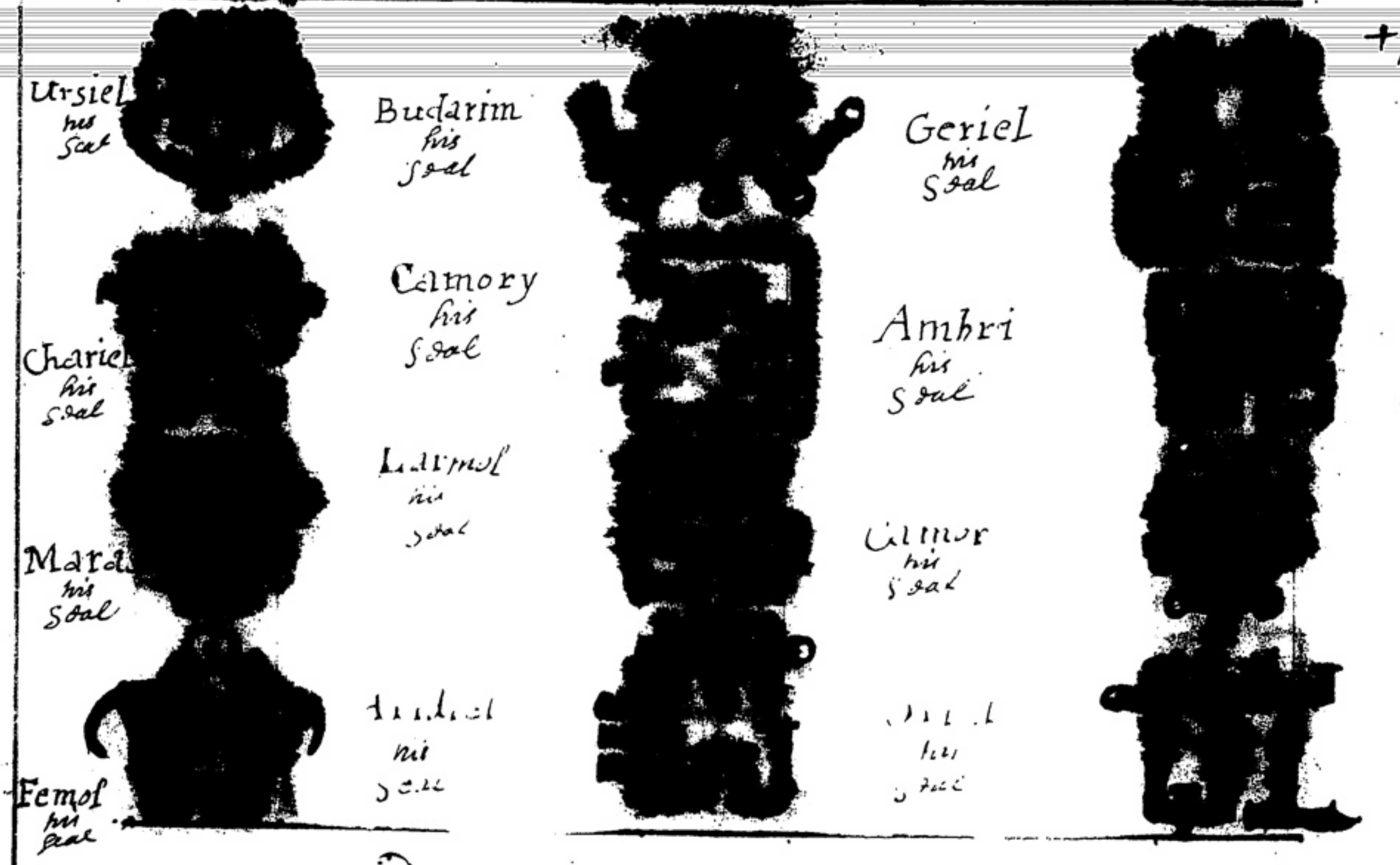
We conjure thee O thou mighty & potent Prince Carnesiel who is the Emperour & cheife Comander, ruling as King in the Dominion of the East who bearest rule by the power of the supreame God El, over all Spirits &c.

Caspiel is the ~~most~~ Great and Cheefe Emperor Ruling in the South who hath 200 great Dukes and 400 lesser Dukes under him besides 1000200000000 of ministring spirits, which are much Inferiour &c. Whereof wee (Salomon saith) shall make noe mention, but only of 12 of the Cheefe Dukes and their Seales for they are sufficient for practise ......

Caspiel his Seal



12 of his Dukes.


Ursiel his Seal
Budarim his Seal
Geriel his Seal
+ upside downe
Chariel his Seal
Camory his Seal
Ambri his Seal
Larmol his Seal
Camor his Seal
Maras his Seal
Aridiel his Seal
Oriel his Seal
Femol his Seal

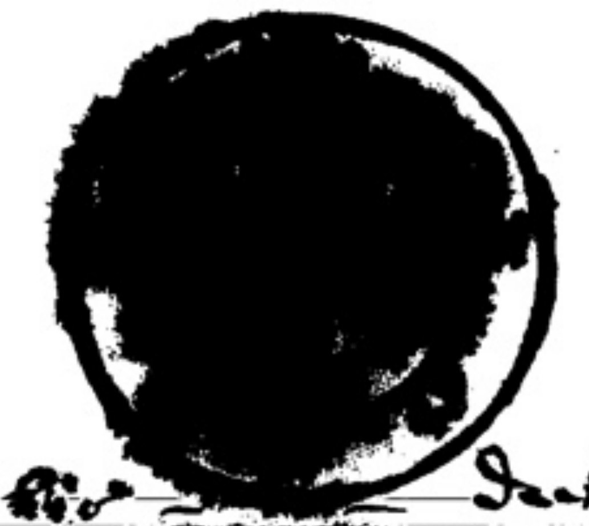
These 12 Dukes have 2660 under Dukes a peece to attend them which some of them comes along with him when he is Invocated, but they are very Stubborne and Churlish &c.

The Conjuration of Caspiel

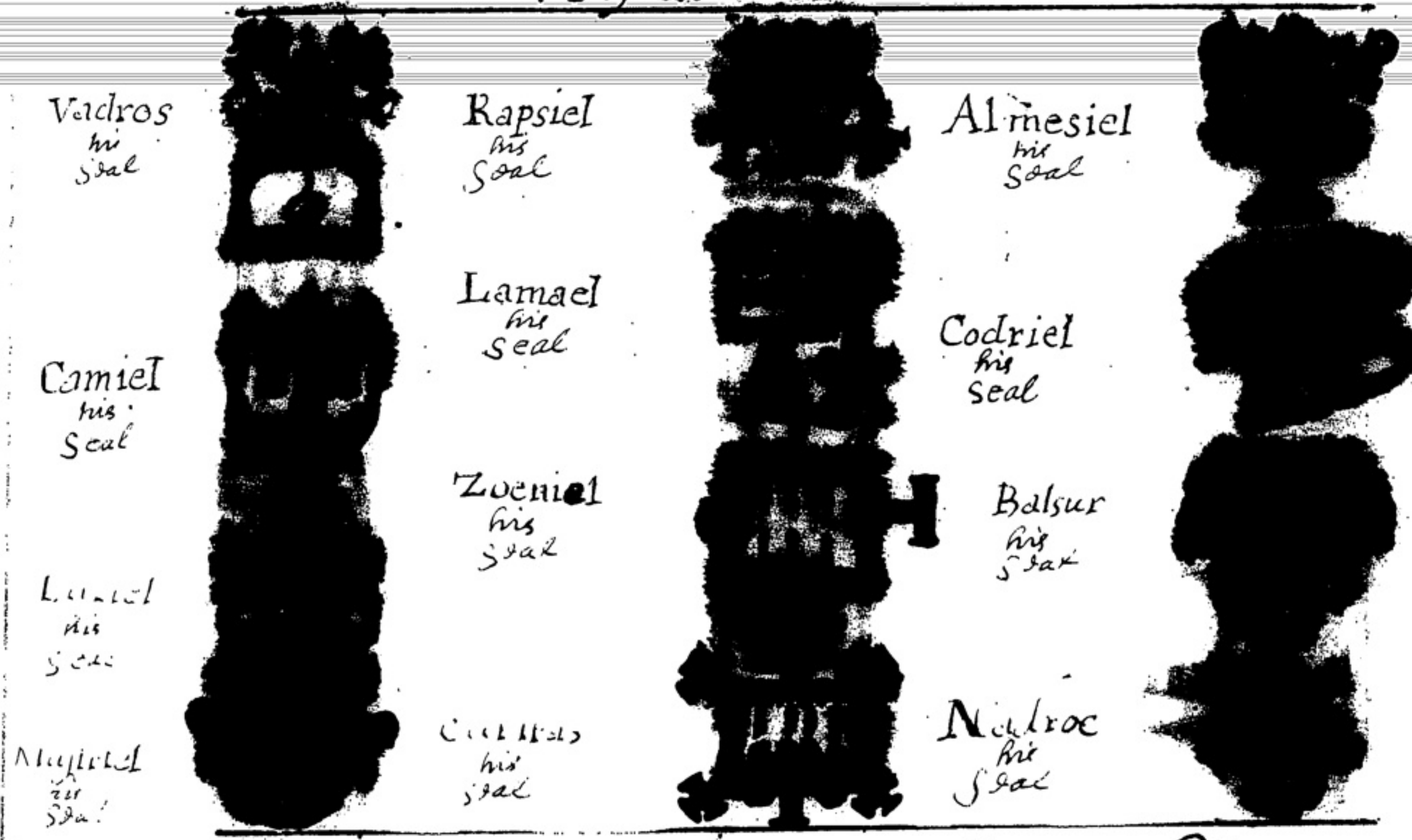
Wee Conjure thee O thou Mighty and Potent Prince Caspiel &c.

Amenadiel is the Great Emperor of the west, who hath 300 great Dukes, and 500 lesser Dukes, besides 40000030000100000, other ministring spirits more Inferiour to attend him, whereof we shall not make any mention, but only of 12, of the cheefe Dukes and their Seales which is sufficient for practise

Amenadiel his Seal



12 of his Dukes


Vadros his Seal
Rapsiel his Seal
Almesiel his Seal
Lamael his Seal
Camiel his Seal
Codriel his Seal
Zoeniel his Seal
Balsur his Seal
Luziel his Seal
Musiriel his Seal
Curifas his Seal
Nadroc his Seal

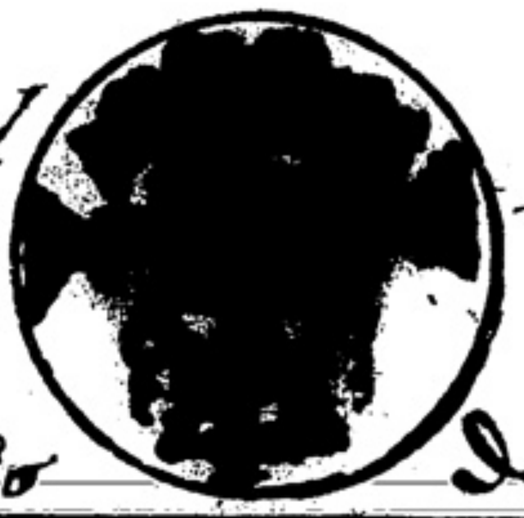
Note Amenadiel may be called at any hour of the day or Night but his dukes (who hath 3880 servants a peice to attend them) are to be called in certaine howres, as Vadros he may be called in the 2 first howres of the day Camiel in the second 2 howres of the day and so successively on till you come to Nadroc who is to be called in the 2 last howres of the Night, And then begin againe at Vadros &c. the same Rule is to be observed in calling the Dukes belonging to Demoriel the Emperor of the North.

The Conjuration

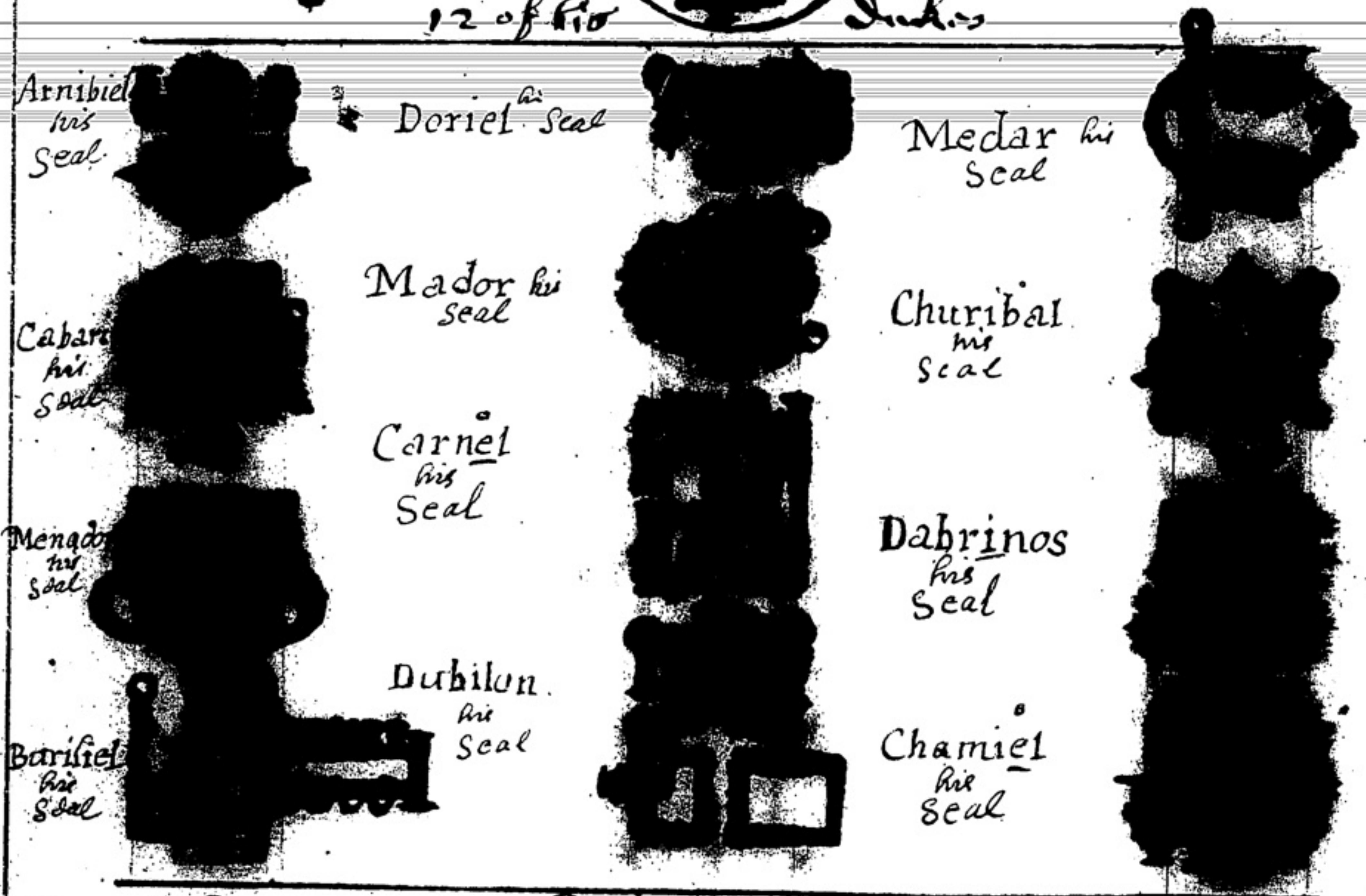
Wee conjure thee O thou mighty & potent Prince Amenadiel who is the Emperour & cheife King ruling in the Dominion of the West &c.

Demoriel is the Great and Mighty Emperor of the North, who hath 400 great Dukes and 600 lesser Dukes with 700000.800 000000. Servants under his Command to attend him, whereof wee shall make mention but of 12. of the cheefe dukes and their seales, which will bee sufficient for practice.

Demoriel his Seal



12 of his Dukes


Arnibiel his Seal
Doriel his Seal
Medar his Seal
Cabariel his Seal
Mador his Seal
Churibal his Seal
Menadiel his Seal
Carnel his Seal
Dabrinos his Seal
Barsiel his Seal
Dubilon his Seal
Chamiel his Seal

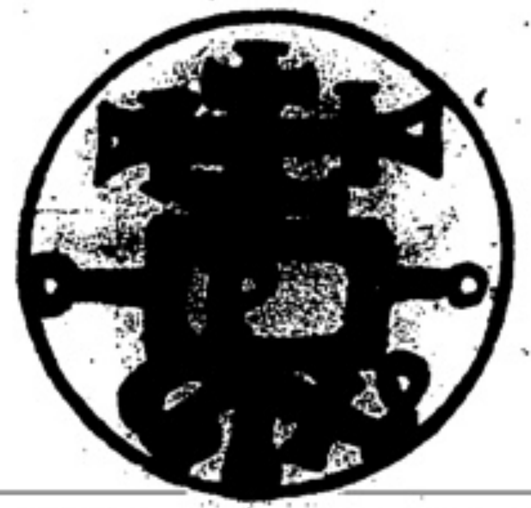
Note Each of these Dukes hath 1140 Servants who attends them as need Requireth for when the Duke you call for have more to doe then ordinary he hath the more Servants to attend him.

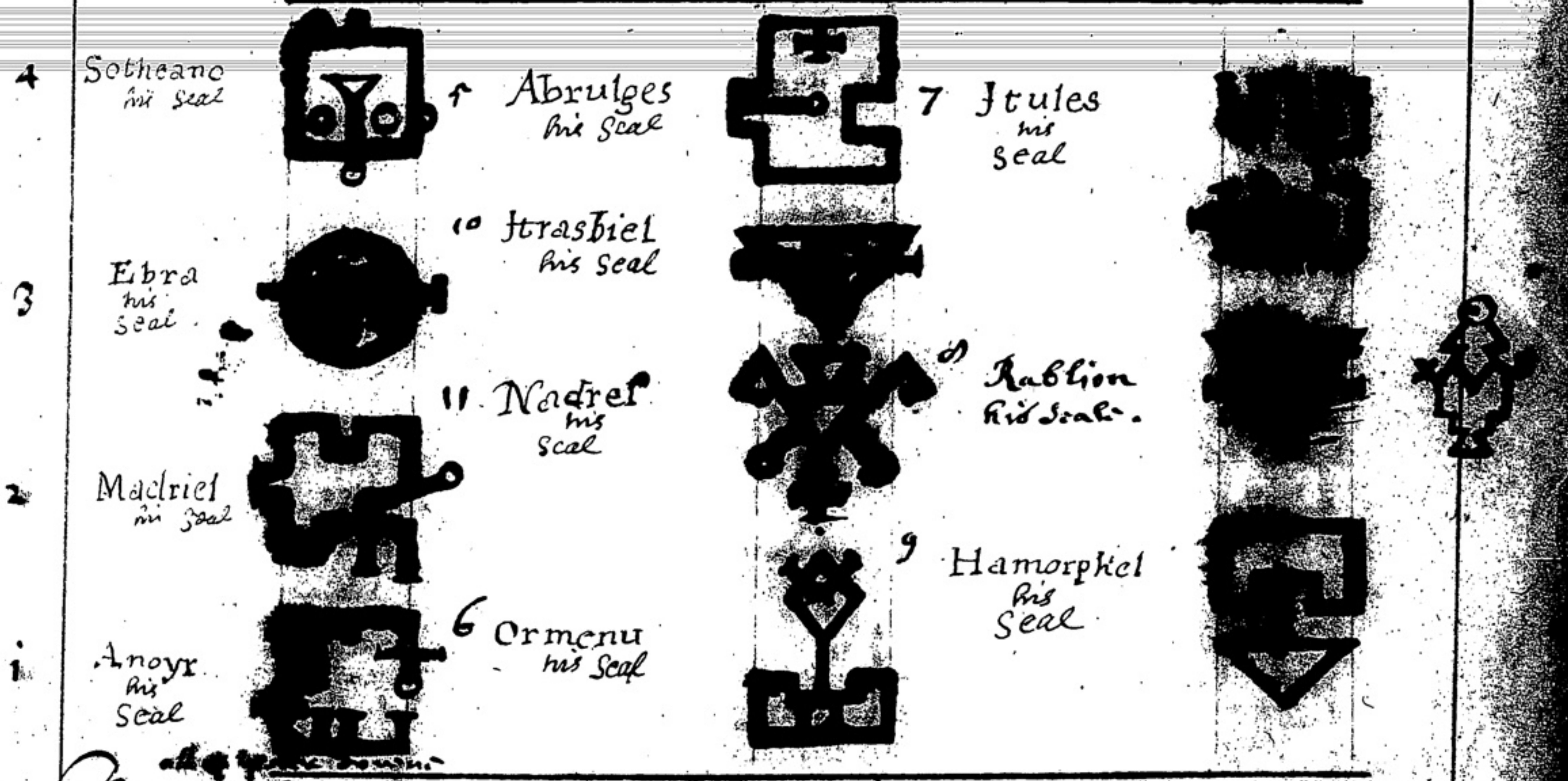
The Conjuration of Demoriel.

We Conjure thee O thou &c:

Pamersiel is the First and Cheefe spirit in the East, under Carnesiel who hath 1000 spirits under him which are to be called in the day time but with great care for they are very ~~[illegible]~~ Lofty and stubborne whereof we shall make mention but of a 11 as followeth

Pamersiel his Seal

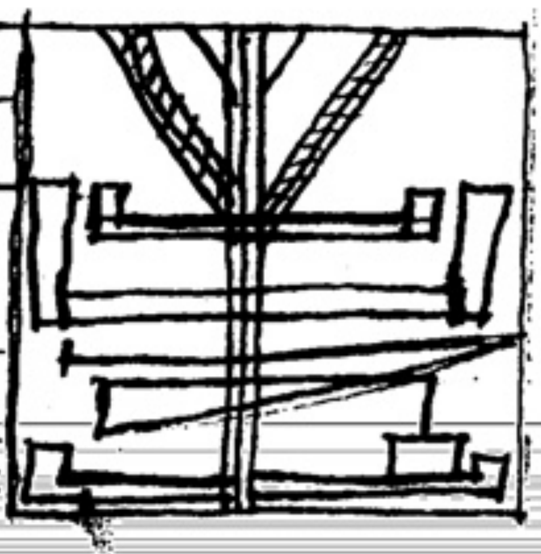



4 Sotheano his Seal
5 Abrulges his Seal
7 Itules his Seal
3 Ebra his Seal
10 Itrasbiel his Seal
8 Rablion his Seal
11 Nadrel his Seal
2 Madriel his Seal
9 Hamorphel his Seal
1 Anoyr his Seal
6 Ormenu his Seal

Note These Spirits are by Nature Evill, and very false not to be trusted in secret things but is Excellent in driving away Spirits of Darkness from any place, or house that is haunted, &c

To call Forth Pamersiel, or any of these his servants

chuse the uppermost private or secret and most Still Rome in the house or in some certaine Island wood or Grove or the most occult and hidden place from all commers and goers, that no one chancebly may (if possible) happen that way. (Chamber or what soever place else, you Act your Concerns in) observe that it be very Ayery because these spirits, that is in this p part and all of the Ayre, you may call these Spirits into a Crystall stone or Glass Receptacle being an Antient & usuall way of Receiving & binding of spirits, This Cristall stone must be four Inches Diameter Sett on a table of Art made as followeth wch is truly called the secrett table of Salomon, & having the Seale of the spirit, On your Breast and the Girdle about your wast and you cannot erre; the forme of the table is thus, as this present figure doth here represent to shew, behold the the figure when you have thus prepared what is to be prepared, Rehearse the conjuration following severall times that is whilst the spirit come, for without doubt he will come, Note the same method is to be used in all the following part of this Booke as is here of Pamersiel and his servants Also the same in calling the king and his servants &c.

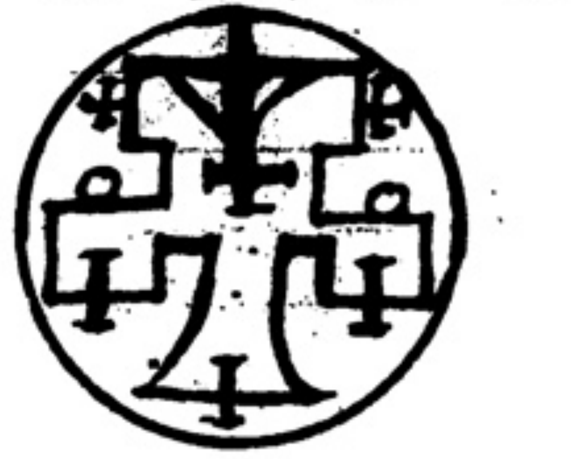


The Conjuration of Pamersiel.

We [illegible] thee O Pamersiel, a Cheife Spirit Ruling in the East, &c.

The Second Spiritt in order under the Emperor of the East is called Padiel [illegible] Ruleth in the East and by South as King, and governeth 10000 spirits [illegible] and 20000, by night, besides severall Thousands under them, They are all good by nature and may be trusted. Salomon sayeth that these spirits have noe power of themselves but what is given unto them by their prince Padiel therefore he hath made noe mention of any of their names because if any of them is called they cannot appear without the leave of their prince as others can doe &c you must use the same method in calling this prince Padiel, as is declared before of Pamersiel the Seale of Padiel, is this.

Padiel his Seale



The Conjuration

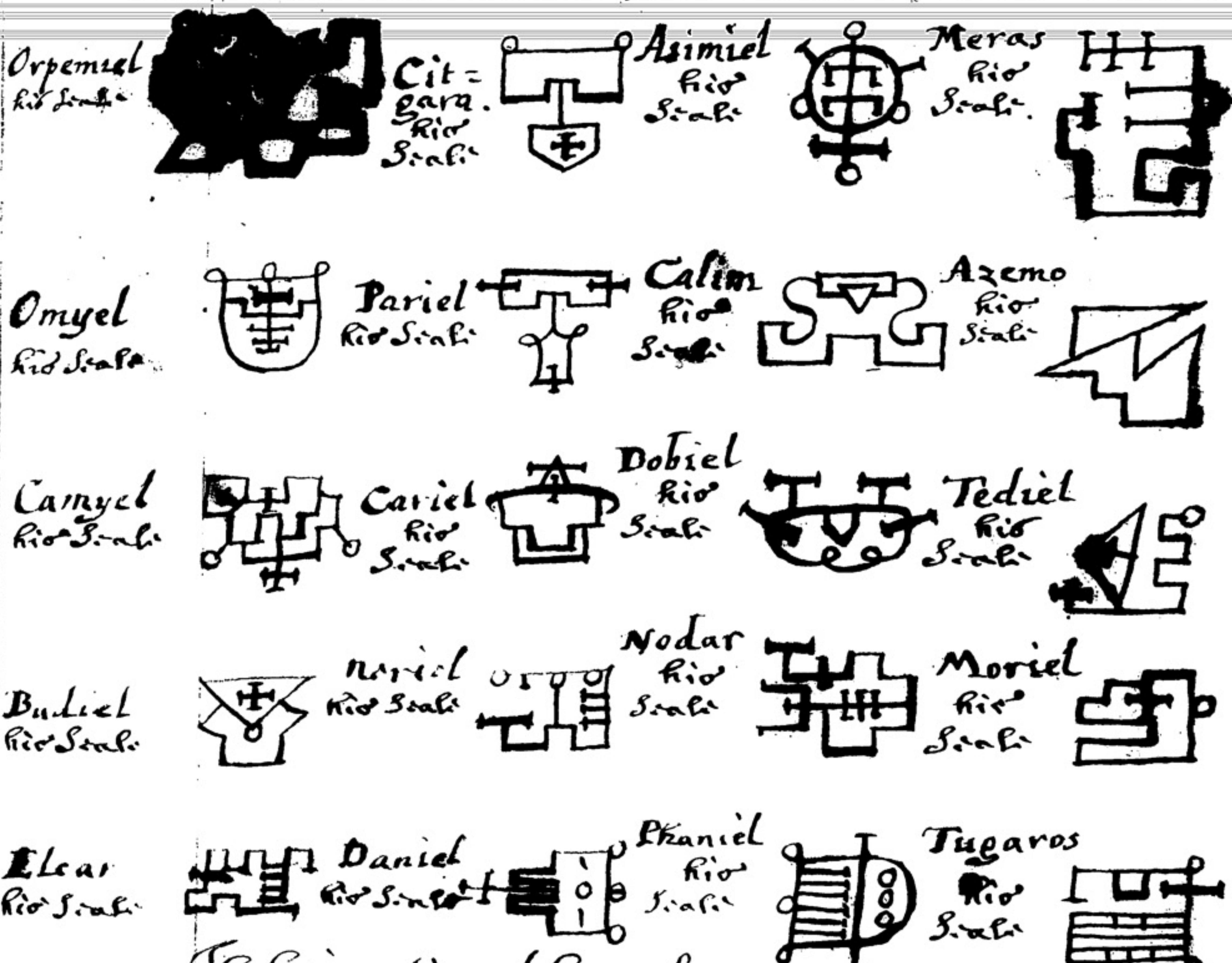
Wee Conjure thee O thou Mighty and Potent Prince Padiel, who rules as a cheife Prince or King in the Dominion of the East & by South, Wee Invocate Comand & compell you, by the especiall name of your God &c.

The Third Spirit placed and Ranked In order under the Cheefe Mighty great and potent King of the East is called Camuel who Reigneth Ruleth and governeth as King in the South East part of the world & hath many severall spirits under his Goverment & command whereof wee shall only make mention but of 10 that appertaineth or belongeth to the day & 10 to ye Night And each of these have 10 servants to attend on ~~them~~ each, excepting Camyel, Sitgara, Asimiel, Calym, Dobiel and Meras, for they have 100, a peice to attend them, but Tediel, Moriel & Tugaros, they have none at all, They appear all in a verry Beautifull forme, & verry Courtiously And in ye Night also as in ye Day &c They are as followeth wth their Seales

Camuel his Seal

10 of his Servants belong: to ye day & will appear in the night.

Ten of his Servants belonging to the Night & will app: in the Day.


Orpemiel his Seale
Citgara his Seale
Asimiel his Seale
Meras his Seale
Omyel his Seale
Pariel his Seale
Calim his Seale
Azemo his Seale
Camyel his Seale
Cariel his Seale
Dobiel his Seale
Tediel his Seale
Budiel his Seale
Nariel his Seale
Nodar his Seale
Moriel his Seale
Elear his Seale
Daniel his Seale
Phaniel his Seale
Tugaros his Seale

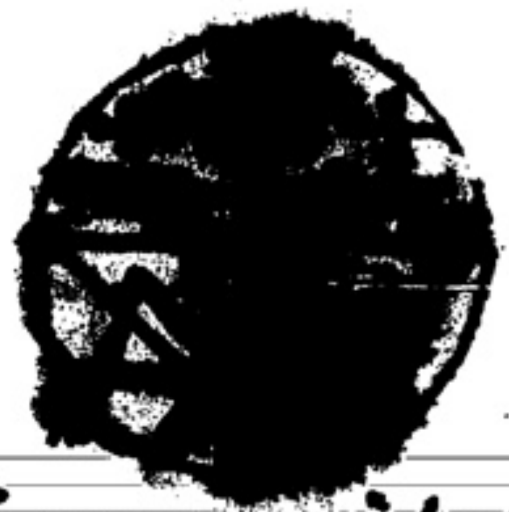
The Conjuration of Camuel,

Wee Conjure thee O thou &c: Camuel, who rulest &c: in the South East part of the World, We Invocate &c.

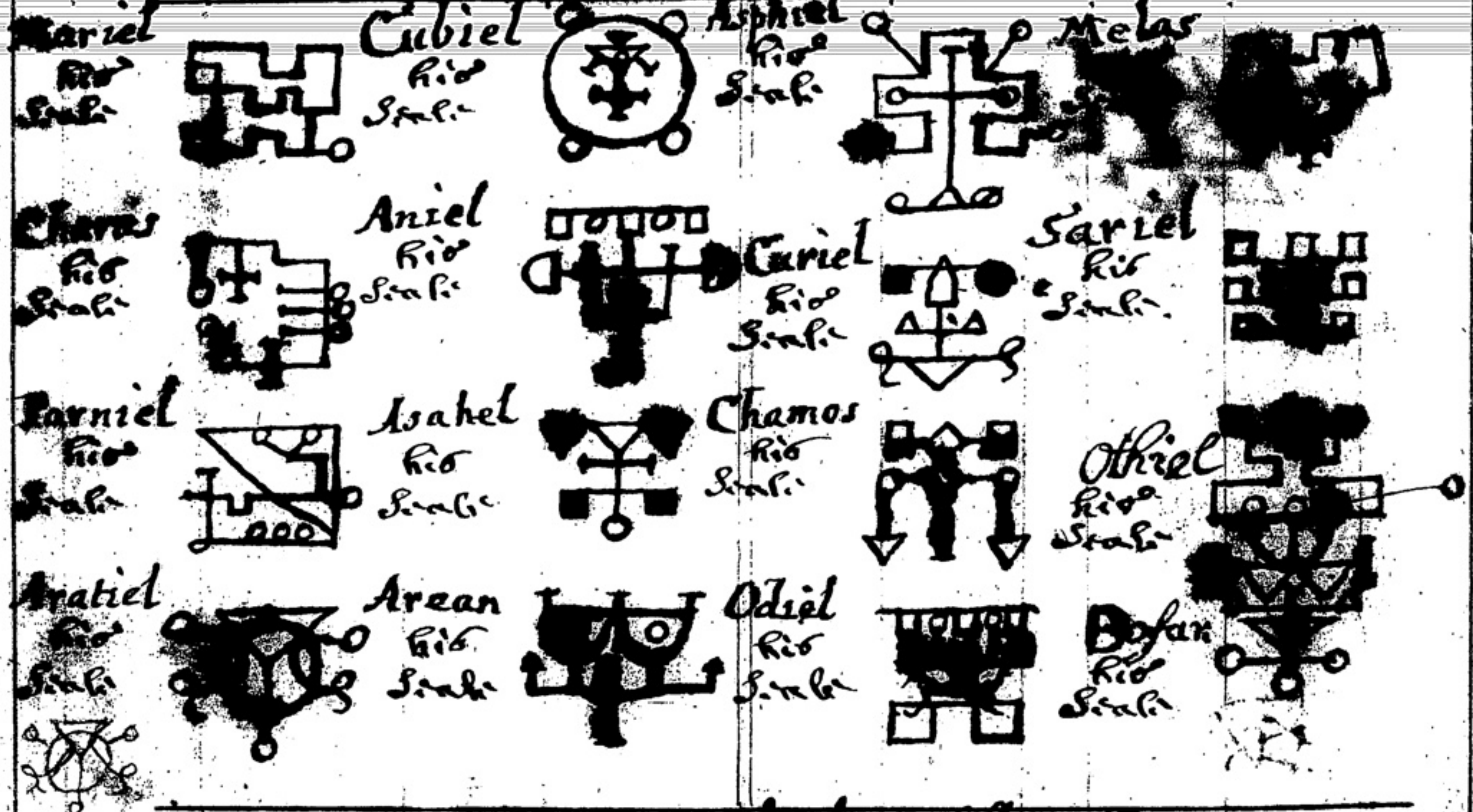
The Fourth Spirit in order is called Aseliel he governeth as King under Carnesiel, in the South and by East he hath 10. these spirits belonging to ye day, and 20. to the Night, under whome are 30. principall Spirits, and under those as many, whereof wee shall make mention, but of, 8, of ye these presidents belonging to the day, And as many belonging to the Night And every one hath 20 servants at his command, they are all very courtious and Loving, and beautifull to be hold &c They are as followeth with their seales.

Aseliel his Seale.

8 of his Servants belonging to the day.



8 of his Servants belonging to the Night



Mariel his Seale
Cubiel
Asphiel his Seale
Melas
Charas his Seale
Aniel his Seale
Curiel his Seale
Sariel his Seale
Parniel his Seale
Asahel his Seale
Chamos his Seale
Othiel his Seale
Aratiel his Seale
Arean his Seale
Odiel his Seale
Bofar his Seale

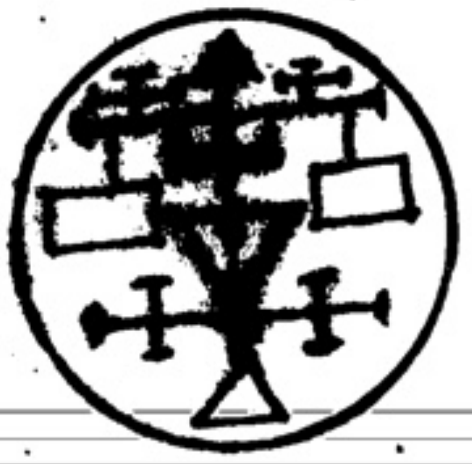
The Coniuration of Aseliel as followeth.

Wee Conjure thee O thou Mighty & Potent Prince Aseliel who rules as a cheife Prince or King under Carnisiel, in the South & by East, &c:

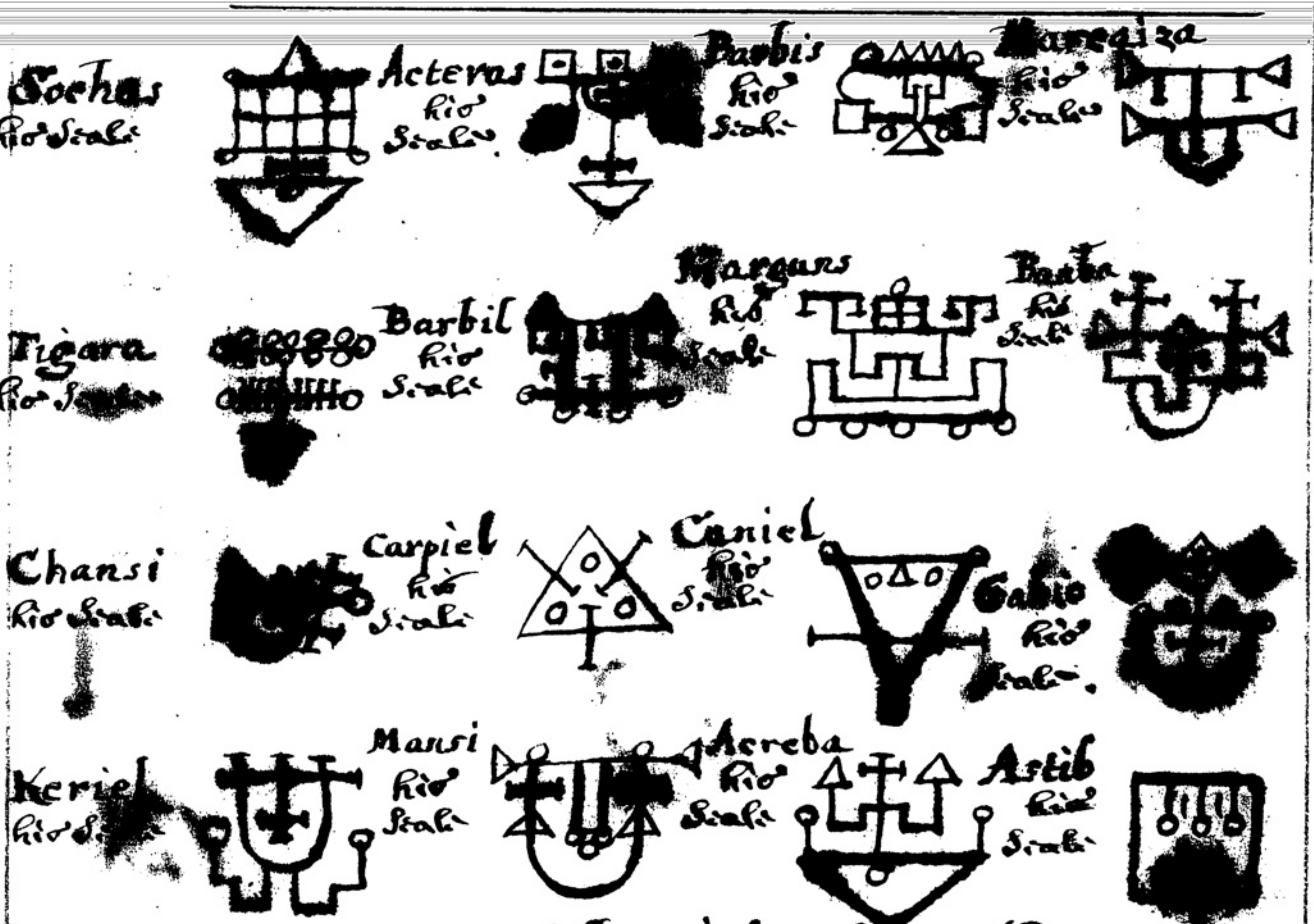
The fift spirit in order is called Barmiel; he is the first and cheife Spirit under Caspiel the Emperour of the South as King under Caspiel, and hath 10: Dukes for the day: And 20: for the night to attend him to doe his will the which is all very good, and willing to obey the Exorcist: whereof wee shall make mention but of 8: that belongs to the day, and as many for the night, with their Seals for they are sufficient for practice; Now every one of these Dukes hath 20: Servants apiece to attend him when he is called, Excepting the 4. last that belongs to the night. for they have none, They are as followeth with their Seales

Barmiel his Seale

8 of his servient Dukes belonging to the day.



8 of his Servants Dukes belongs [illegible] Night.



Sochas his Seale
Acteras his Seale
Barbis his Seale
Mareiza his Seale
Tigara his Seale
Barbil his Seale
Marguns his Seale
Baaba his Seale
Chansi his Seale
Carpiel his Seale
Caniel his Seale
Gabio his Seale
Keriel his S.
Mansi his Seale
Acreba his Seale
Astib his Seale

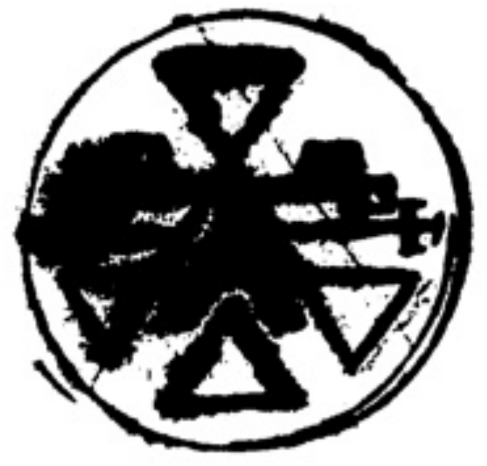
The Coniuration of Barmiel as followeth

Wee Coniure thee O thou mighty & Potent Prince Barmiel, who rules as a cheife Prince or King in the South under Caspiel, &c:

The six spirit in order, but the second under the Emperour of the south is called **Gediel**; Who Ruleth as Kinge in the South & by-West who hath 20: cheefe Spirits to serve him in the day, & as many in the night, and they have many Servants at their commands wereof wee shall make mention, but of 8: of the cheefe Spirits that belonge to the day; And as many of those belonge to the night. Who hath 20: Servants apiece to attend them when they are called forth to appearance, they are very willing, loving and courteous to doe your will. &c Whose names & Seals is as followeth:

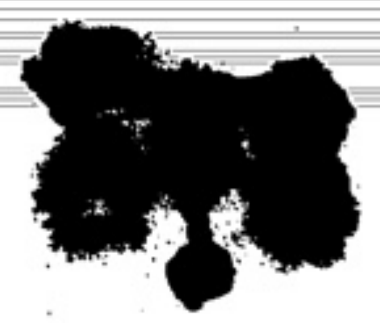
Gediel his Seale

The 8 Dukes belonging to the day that is under Gedeal.

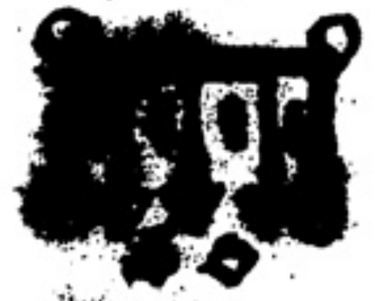


The 8 Dukes belonging to the night.

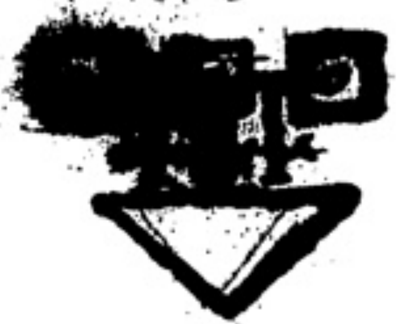
Coliel his Seale.



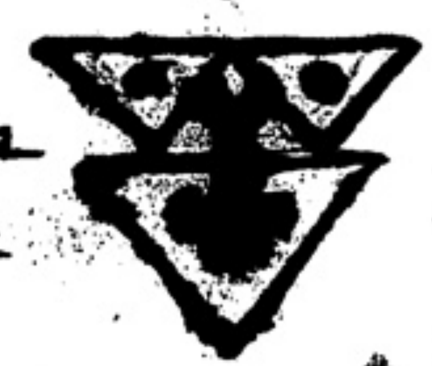
Vares his Seale



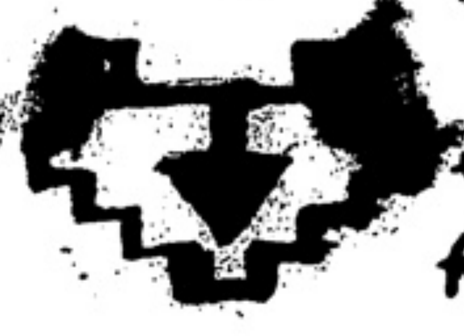
Sabas his Seale



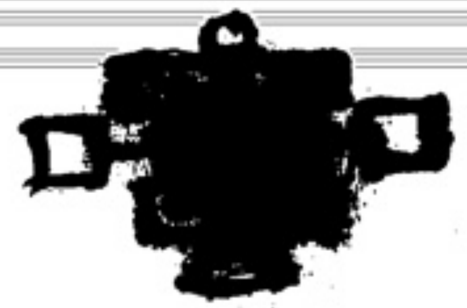
Assaba his Seale



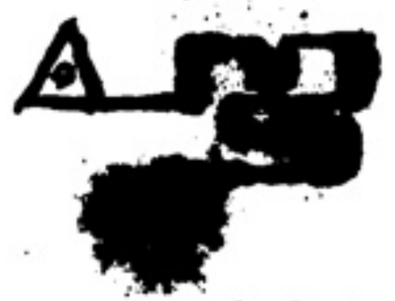
Sariel his Seale



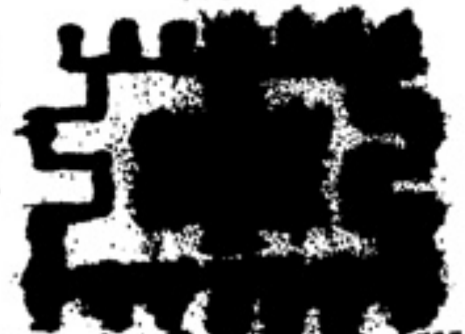
Ranciel his Seale



Mashel his Seale

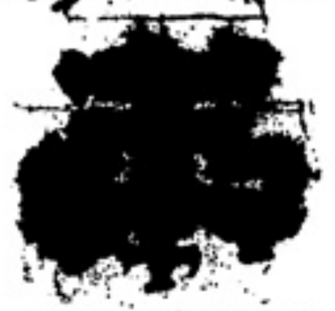


Bariel his Seale

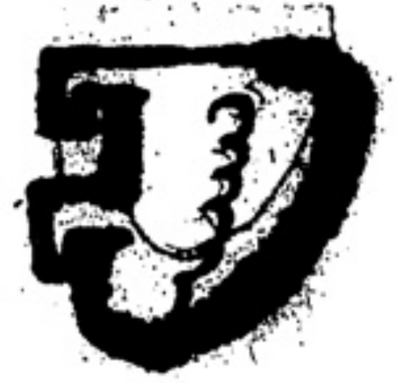


The 8: for the Night.

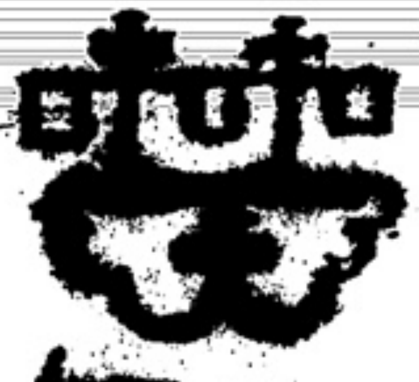
Reciel his Seale



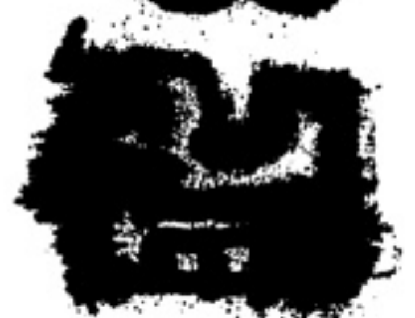
Sadsiel his Seale



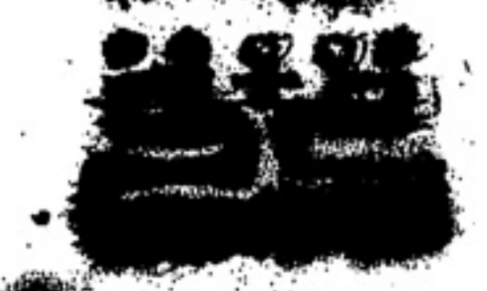
Agra ~~duk~~



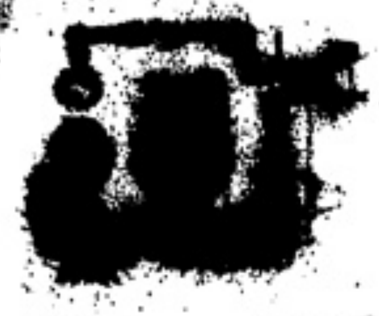
Anael.



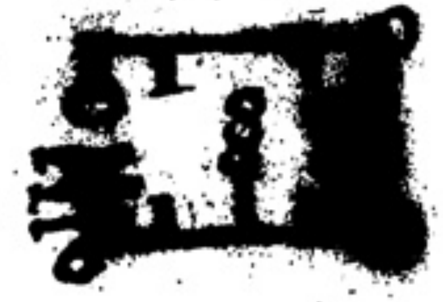
Aroan.



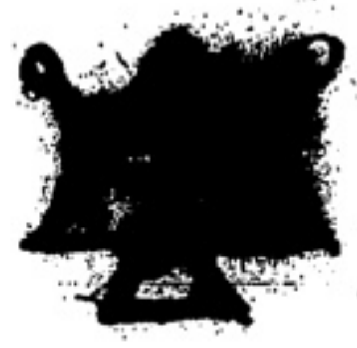
Cireeas



Aglas



Vriel



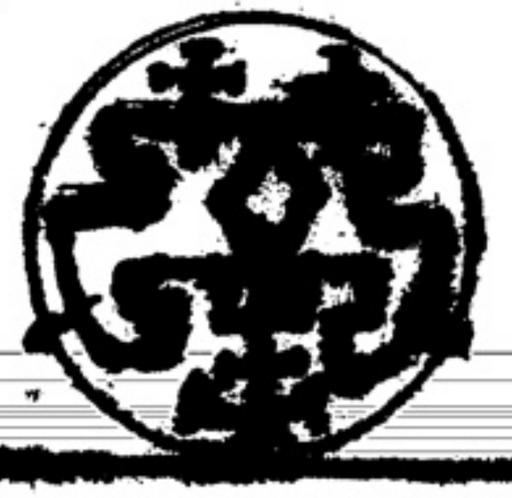
The Coniuration of Gediel as fol:

I conjure thee O thou mighty & potent Prince Gediel, who ruleth as King in the South & by West, I invoke constraine command &c:

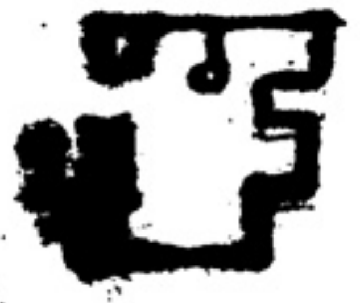
The seventh Spirit in order, but the third under the great Emperour of the South is called **Asyriel**; he is a mighty Kinge, Ruling in the South West. part of the world and hath 20: great Dukes to attend him, in the day time, and as many for the night, who hath under them severall Servants to attend them &c here wee shall make mention of 8. of the cheefe Dukes that belongs to the day. And as many that belongs to the night, because they are sufficient for practice. And the first 4. that belongs to the day. And the first 4. that belongs to the night hath 40. Servants apiece to attend them. And the last 4. of the day, 20 and the last 4 of ye night 10: apiece. they are all good natured & willing to obey. those that is of the day, is to be called then And those of the night in the night. &c these be their names & Seales that followeth.

Asyriel his Seale

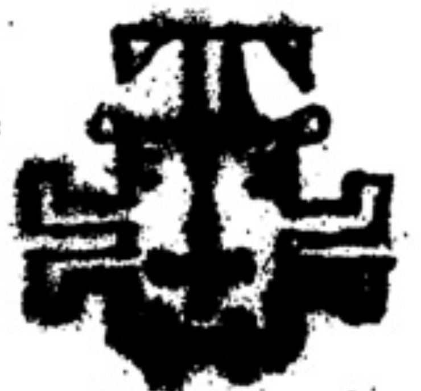
The 8 Dukes yt belongeth to ye day under Asyriel.



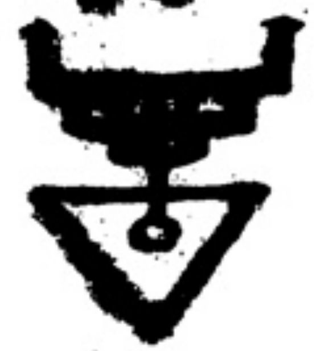
Aster his Seale



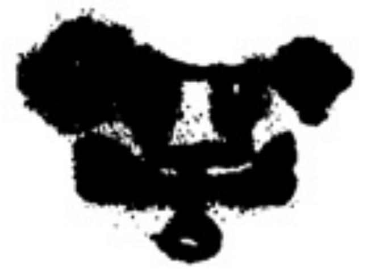
Carga his Seale



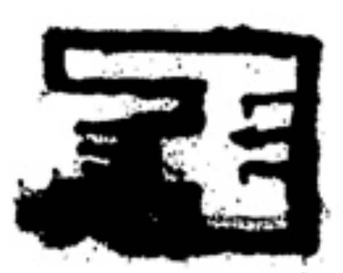
Buniel his Seale



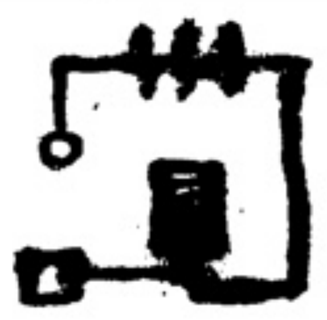
Rabas his Seale



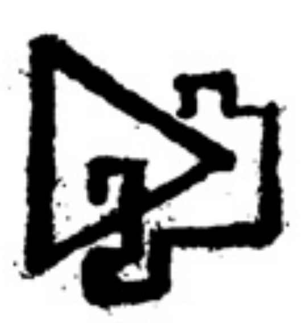
Areiset his Seale



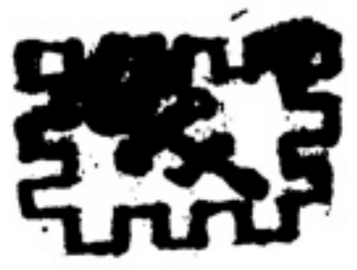
Ariel his Seale.



Cusiel his Seale

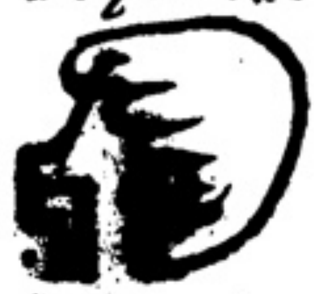


Malguel his Seale

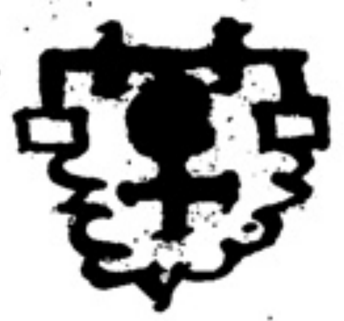


The 8. for the night.

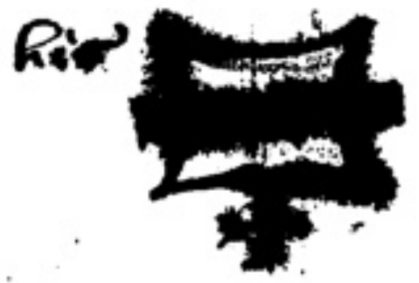
Amiel his Seale



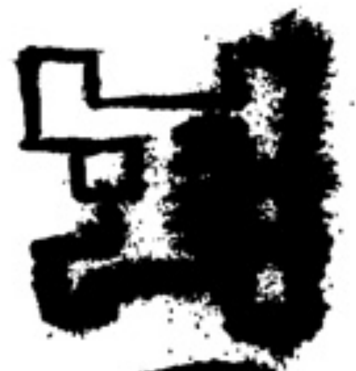
Cusriel his Seale



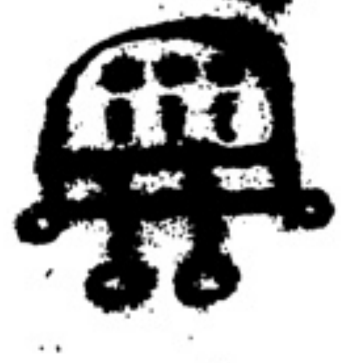
Maroth his Seale



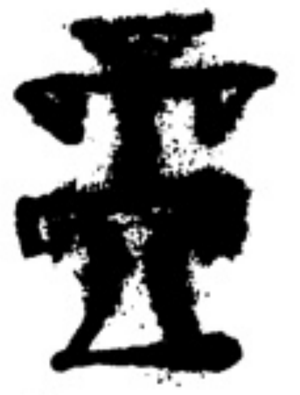
Omiel his Seale



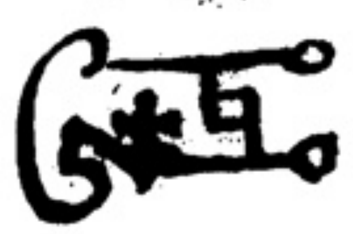
Budar his Seale



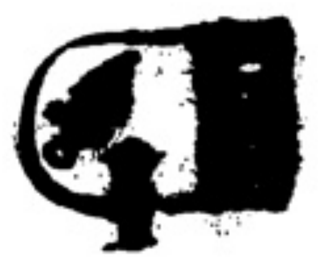
Aspiel his Seale



Fascua his Seale



Hamas his Seale

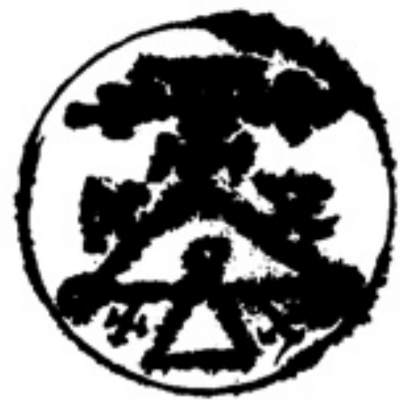


The Coniuration

I Conjure thee &c; who ruleth as a cheife King in the South West &c

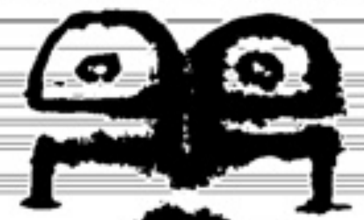
The Eight Spirit in Order But the fourth under the Emperour of the South is called Maseriel Who Ruleth as King in the Dominion of ye West, and by South; and hath a great number of Princes & Servants under him, to attend him, whereof wee shall make mention of 12. of the chiefe that attend him in the day time, and 12. that attends him to doe his will in the night time which is sufficient for practice: they are all good by nature & willingly will doe your will in all things Those that is for the day, is to be called in the day, And those for the night in the night, they have every one 30 Servants a piece to attend them & their names and Seales is as followeth

Maseriel his Seale

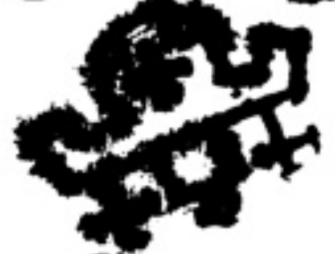


The 12 that belongs to the day under Maseriel.

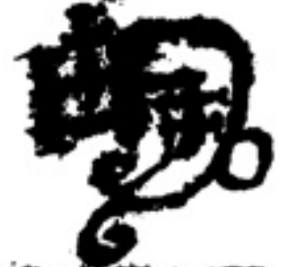
Mabue his Seale



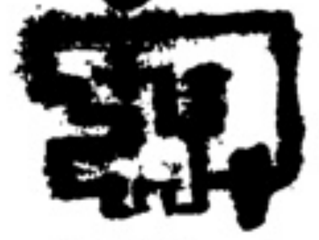
Roriel his Seale



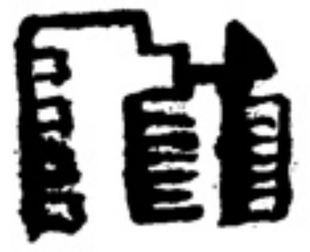
Earviel his Seale



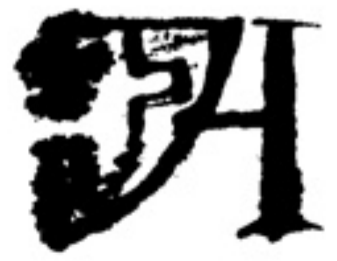
Zeriel his Seale



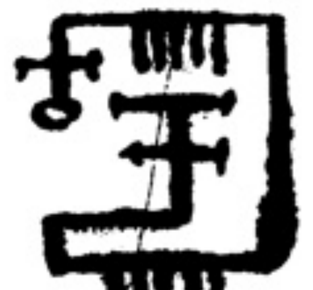
Atniel his Seale



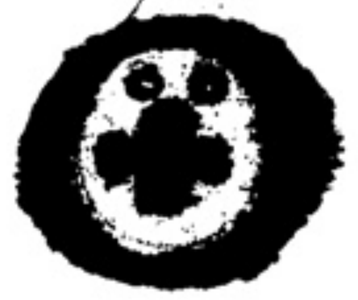
Vessur his Seale



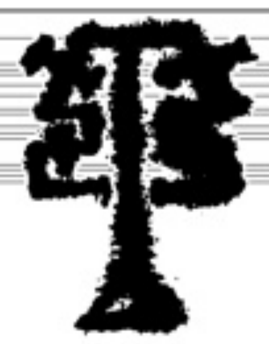
Azimel his Seale



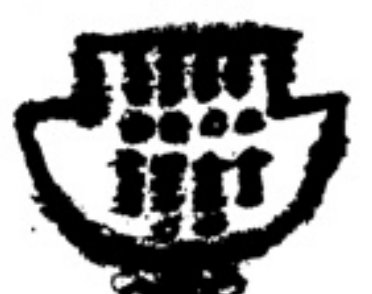
Chasor his Seale



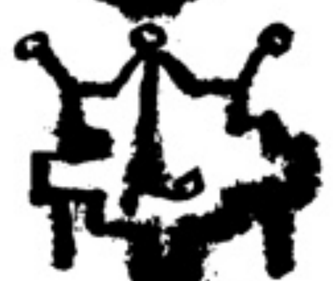
Patiel his Seale



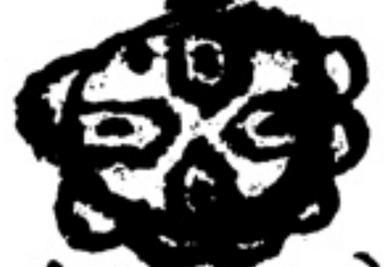
Assuel his Seale



Aliel his Seale

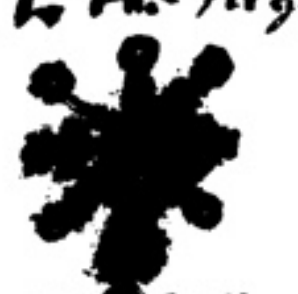


Espoel his Seale

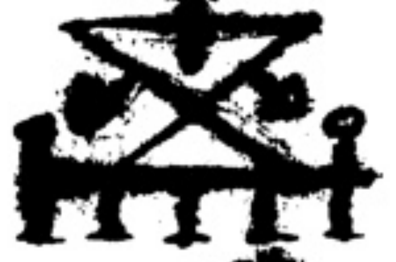


These 12 following belong to the Night.

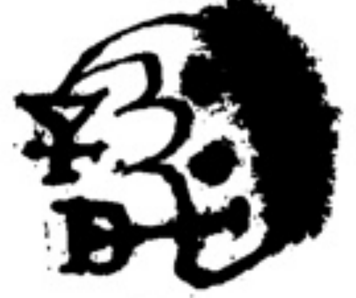
Arach his Seale



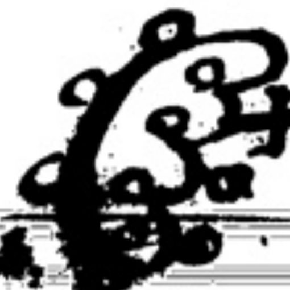
Maras his Seale



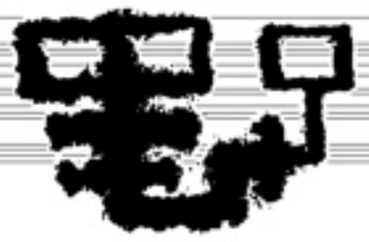
Noguiel his Seale



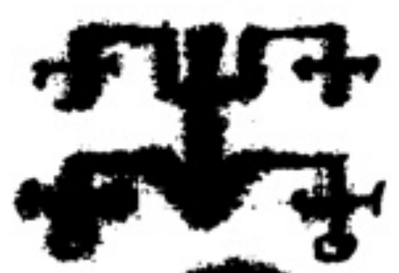
Sarmiel his Seale



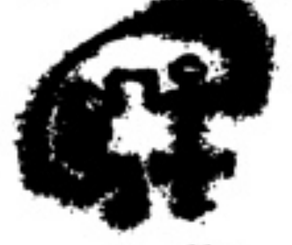
Amoyr his Seale



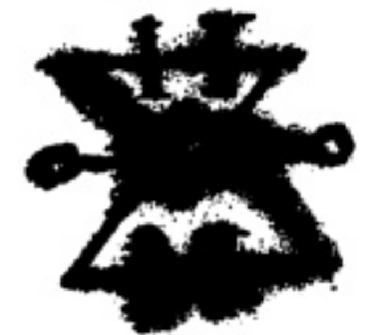
Dachiel his Seale



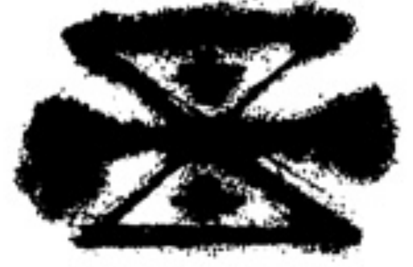
Bares his Seale



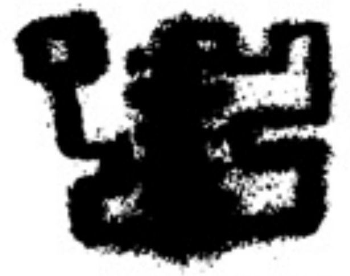
Eliel his Seale



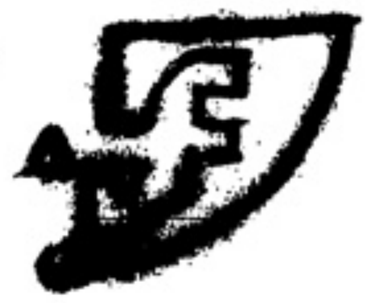
Earos his Seale



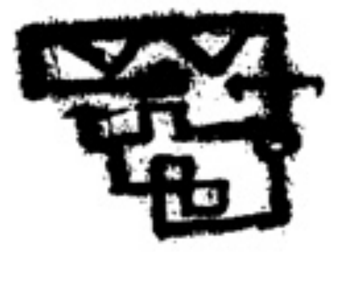
Rabiel his Seale



Ariel his Seale



Saluar his Seale

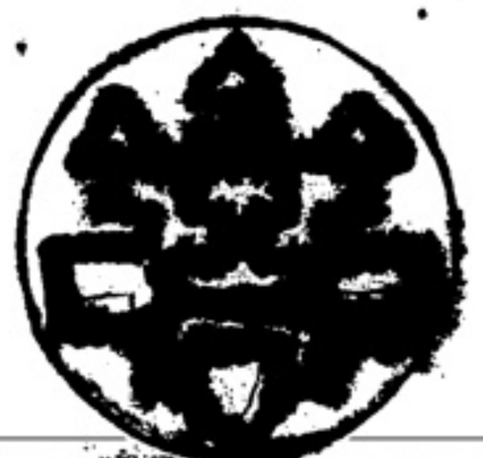


The Conivrant.

Wee Conivre thee [illegible] Maseriel who rules as chiefe Prince or King in the Dominion of [illegible]

The ninth Spirit in order, but the first under the Emperour of the West is called Malgaras. He Ruleth as King in the Dominion of the West and hath 30 Dukes under him to attend him, in the day, and as many for the night; and Several under them againe; whereof wee shall make mention of 12. Dukes that belongs to the day, and as many as belongs to the night, And every one of them hath 30 Servants to attend on them Excepting Misiel. Barfas, Aspar & Deilas. for they have but 20 Arois & Basiel, they have but 10. &c They are all very courteous and will appear willingly to doe your will, they appear 2 & 2 at a time wth their Servants. They that for the day is to be called in the day and those for the night in the night. Their names and Seals is as followeth.

Malgaras his Seale



The 12 Dukes that belongs to the Day.

Carmiel his Seale

Meliel his Seale

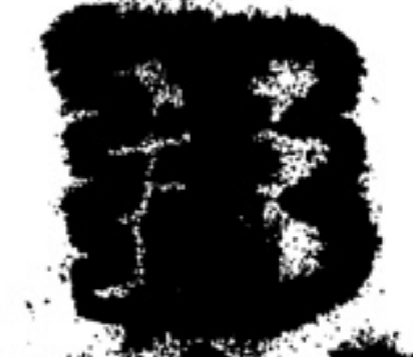
Dorass his Seale.

Agor his Seale

Jasiel his Seale

Rabiel his Seale

[illegible] his Seale



[illegible] his Seale

[illegible] his Seale

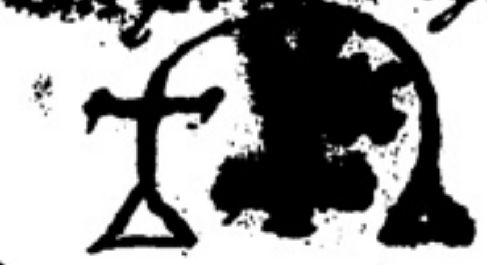
Misiel his Seale

[illegible] his Seale

Arois his Seale

12 Dukes for the night.

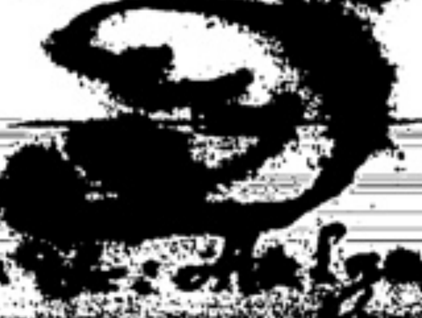
Aroe his Seale



Dodiel his Seale

Cubi his Seale

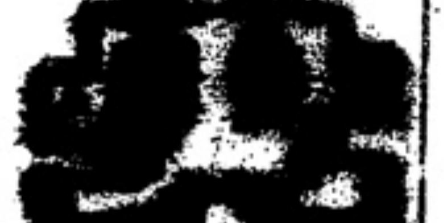
[illegible] his Seale



Raboes his Seale

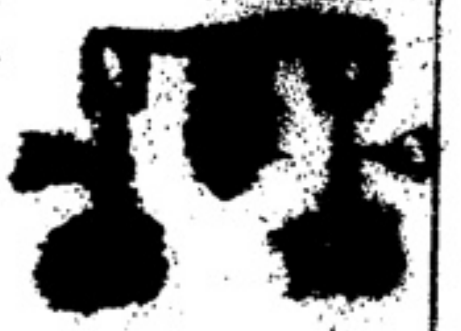
Aspiel his Seale

Caron his Seale

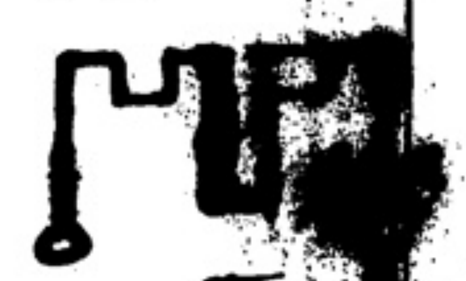


[illegible] his Seale

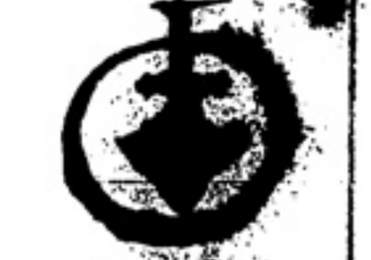
Amiel his Seale



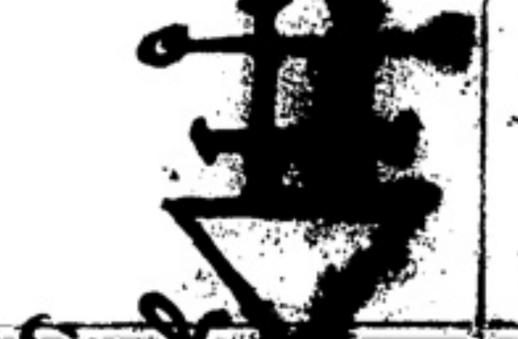
Aspar his Seale.



Deilas his Seale



[illegible] his Seale

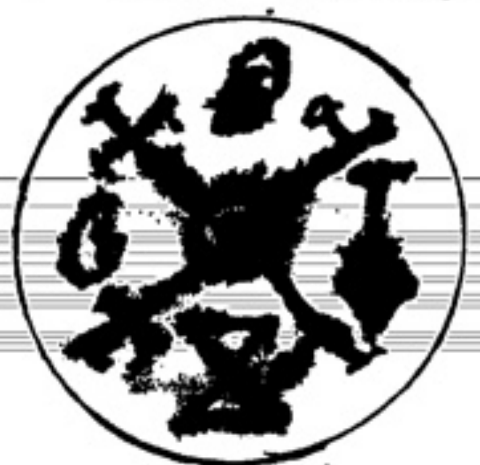


The Conivration &c.

Wee Conivre thee [illegible] Malgaras who rulest [illegible]

The tenth spirit in order, But the second under the Emperour of the West is called Dorochiel, Who is a mighty Prince bearing Rule in the West, and by North, and hath 40. Dukes to attend him in the day time, and as many for the night: with an innumerable company of Servants Spirits, whereof wee shall make mention of 24. Cheefe dukes that belongs to the day, and as many for ye night, with their Seales as followeth. Note the 12 first that belongs to the day, and ye 12 first that belongs to the night hath 40. Servants apiece to attend them: And the 12 last of the day, and of the night hath 400. apiece to Attend on them when they appeare, &c Allso those of the day is to be called in the day and those of the night in the night: Observe the planetary motion in calling: for ye 2 first that belongs to the day is to be called in ye first planetary hour of ye day: and the 2 next in ye second planetary hour of the day and so successively on till you have gone quite throw ye day and night, till you come to the 2 first againe &c they are all of a good Nature & will willingly obey &c. Their names and Seales is as followeth:

Dorochiel



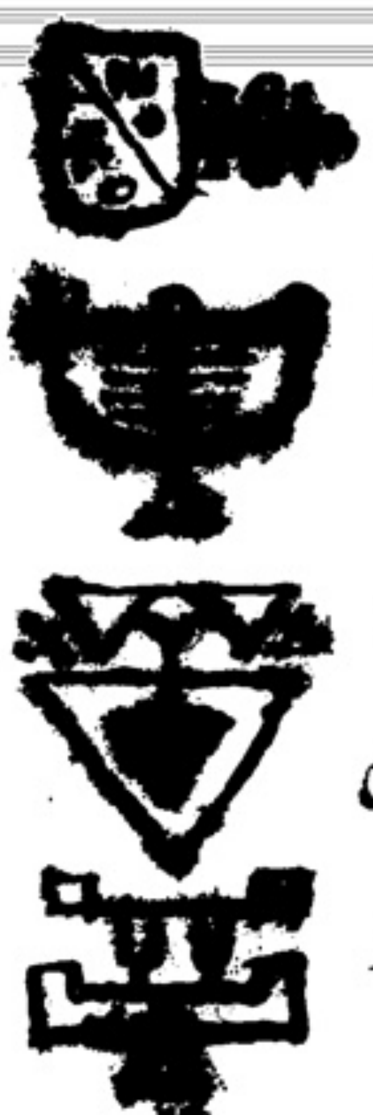
The 24 Dukes belongs to ye day,
12 before noone.

Magael his Seale

Artino his Seale

Efiel
Artino.

[illegible]iel
Emiel.

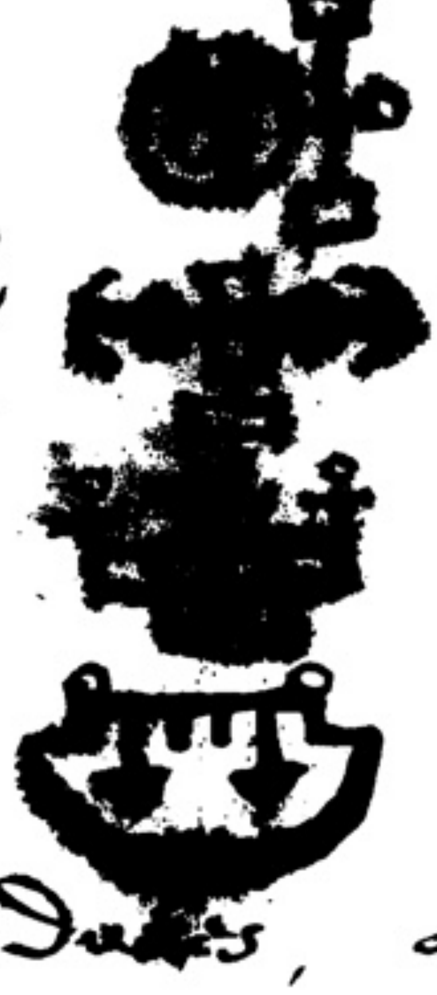


Suriel
Maniel

Carsiel
Suriel.

Carsiel

Fubiel

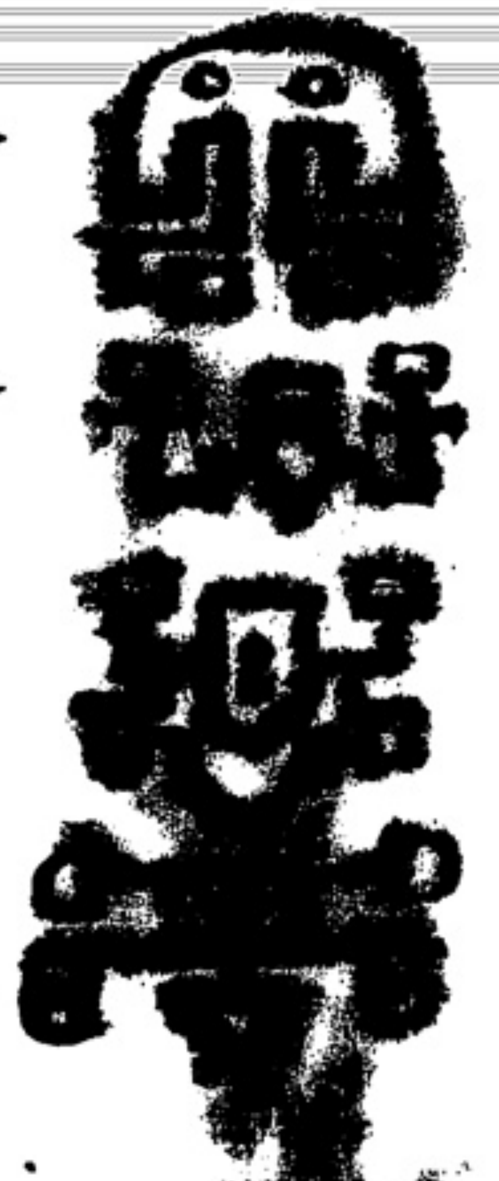


Carba his Seale

Merach his Seale

Althor his Seale

Omiel his Seale



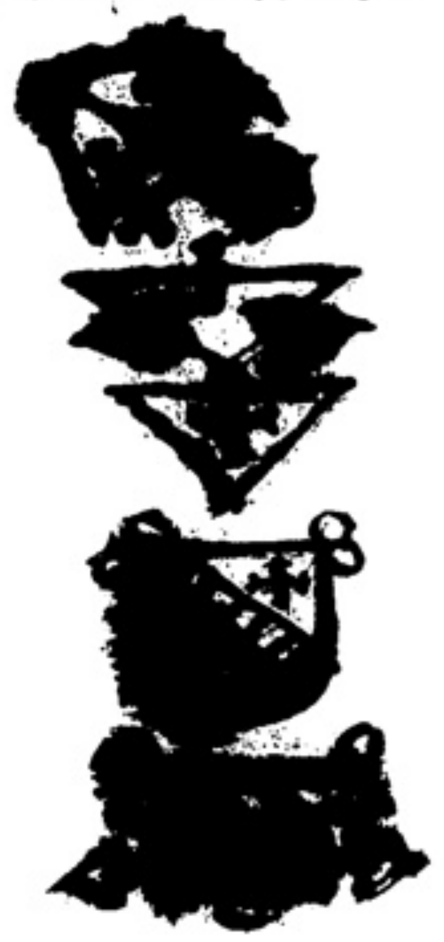
Here followeth the 12 Dukes, afternoone.

Gudiel his Seale

Asphor his Seale

Emuel his Seale

S[illegible]iel his Seale

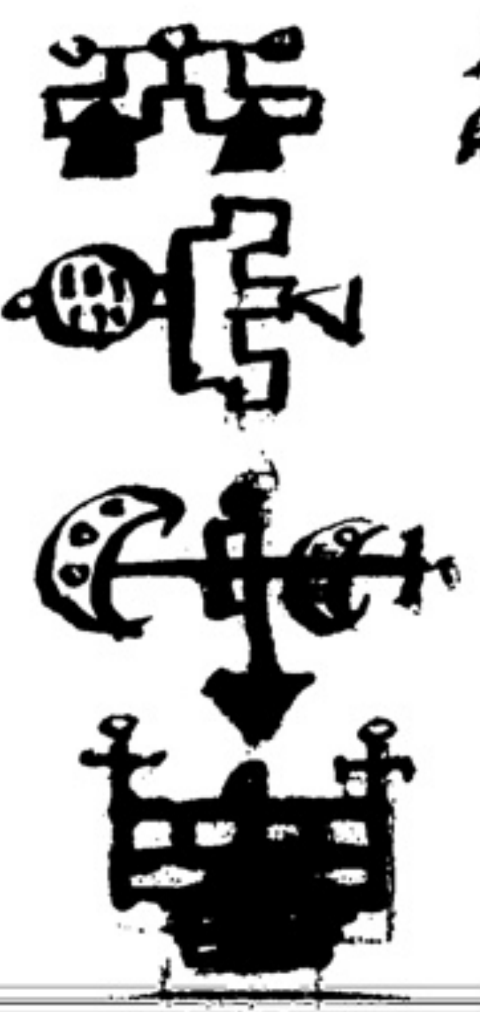


Cabron his Seale

Diviel his Seale

Abriel his Seale

[illegible]nael his Seale

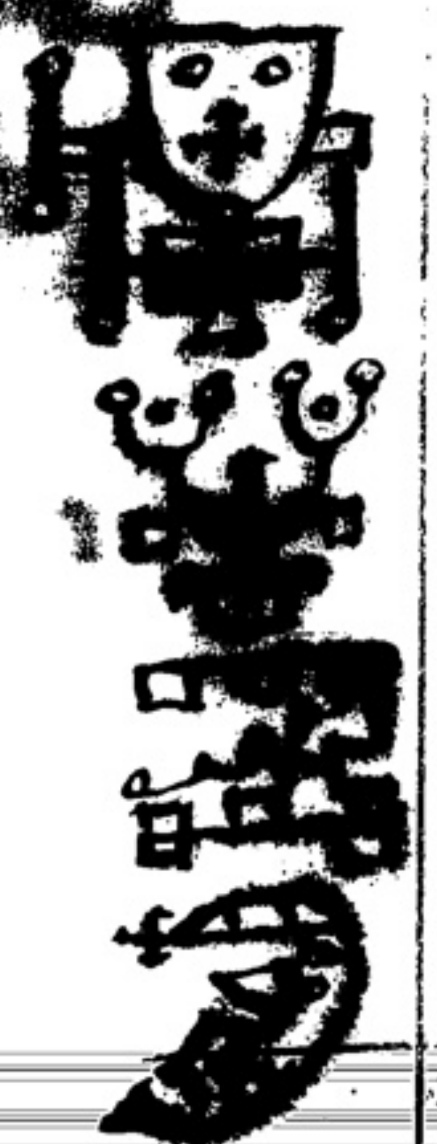


Lomor his Seale

Casael his Seale

Busiel his Seale

Larfos his Seale



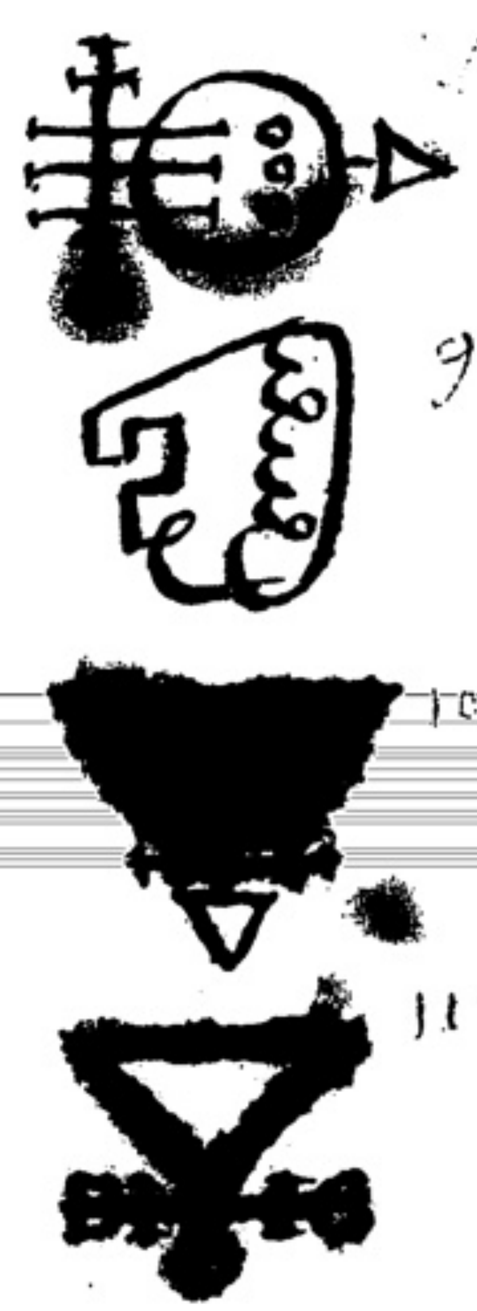
The 24 Dukes that belong to the night under Dorochiel &c
These 12 before midnight

Nahiel his Seale

Ossiel his Seale

Bulis his Seale

Momel his Seale

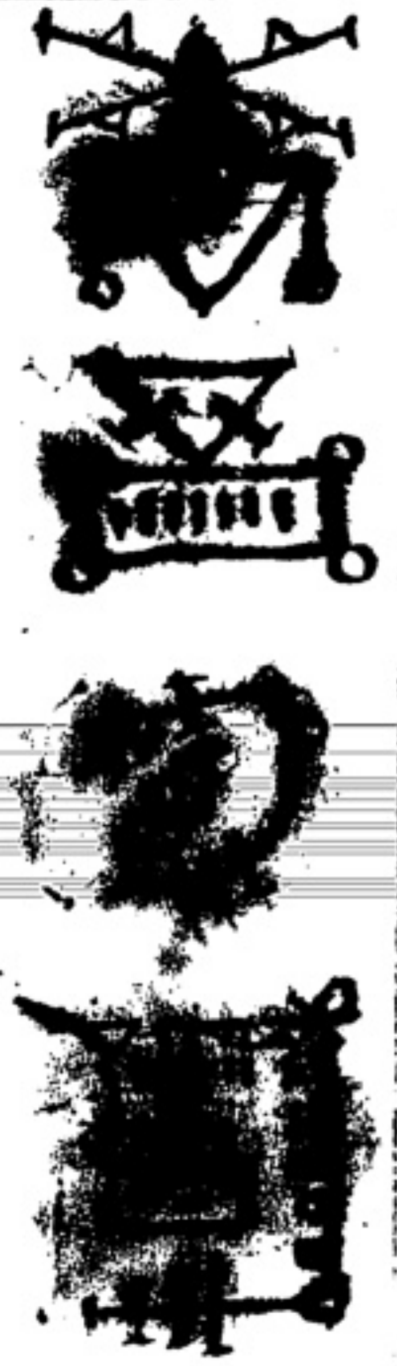


8 Darbari his Seale

9 Paniel his Seale

10 Cur[illegible] his Seale

11 Aliel his Seale

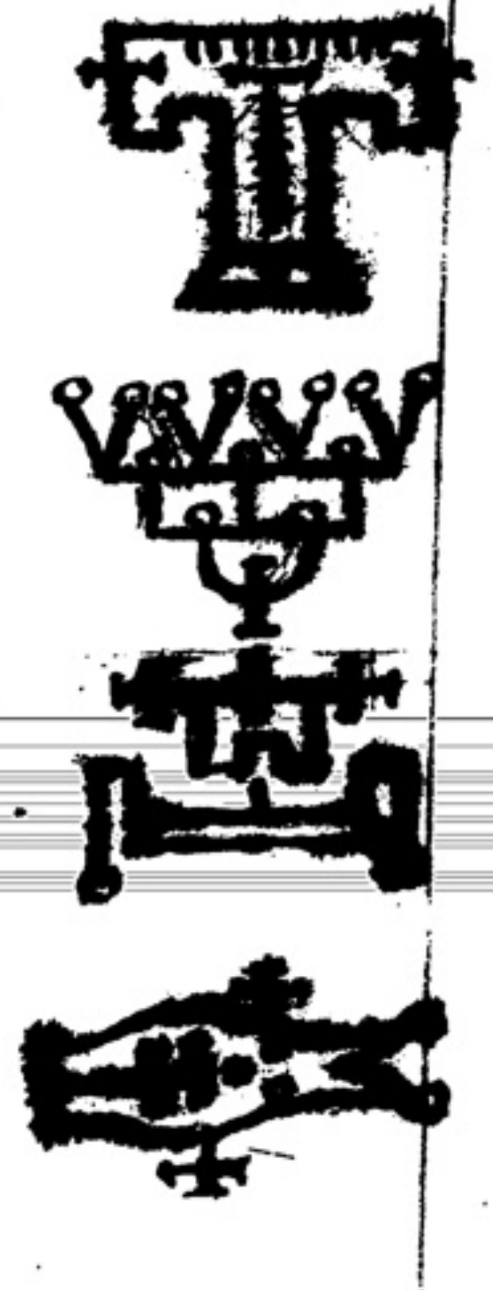


5 Agoziel his Seale

Cusyme his Seale

7 Vraniel his Seale

Pelusar his Seale

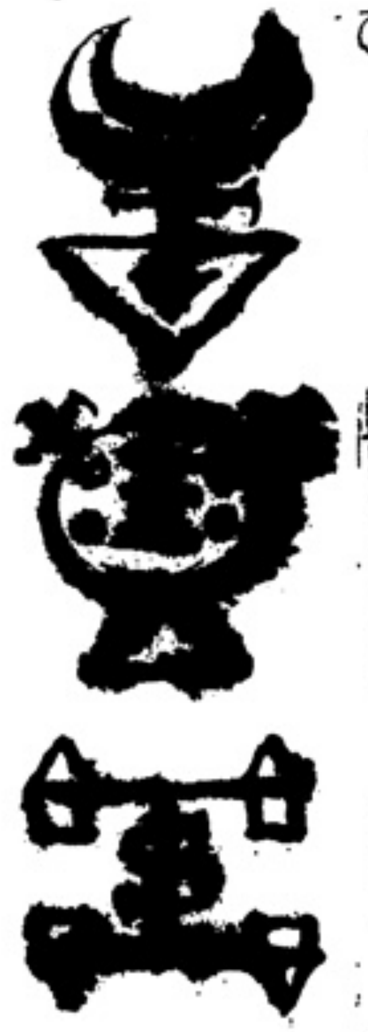


~~[illegible]~~

Pafiel his Seale

Gariel his Seale

Soriel his Seale



12 Maziel his Seale

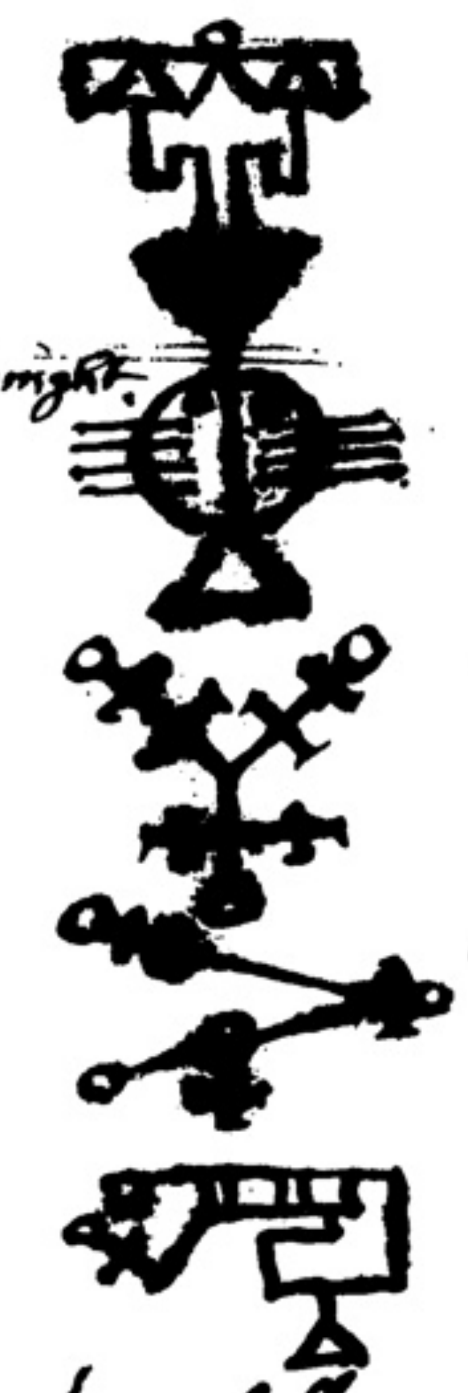
These 12 after midnight

Futiel his Seale

Cayros his Seale

Narsiel his Seale

Moziel his Seale

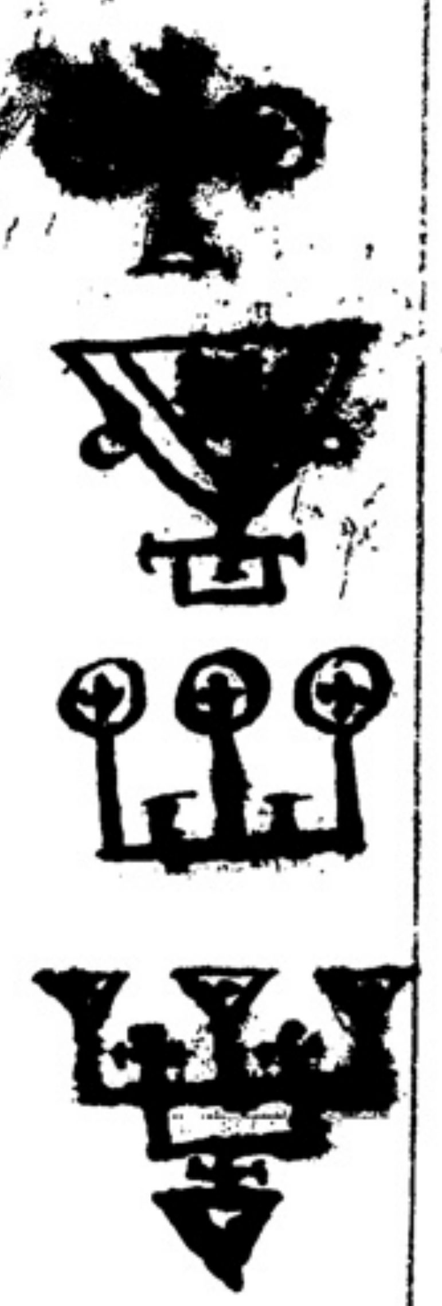


Abael his Seale

Meroth his Seale

Cadriel his Seale

Lodiel his Seale



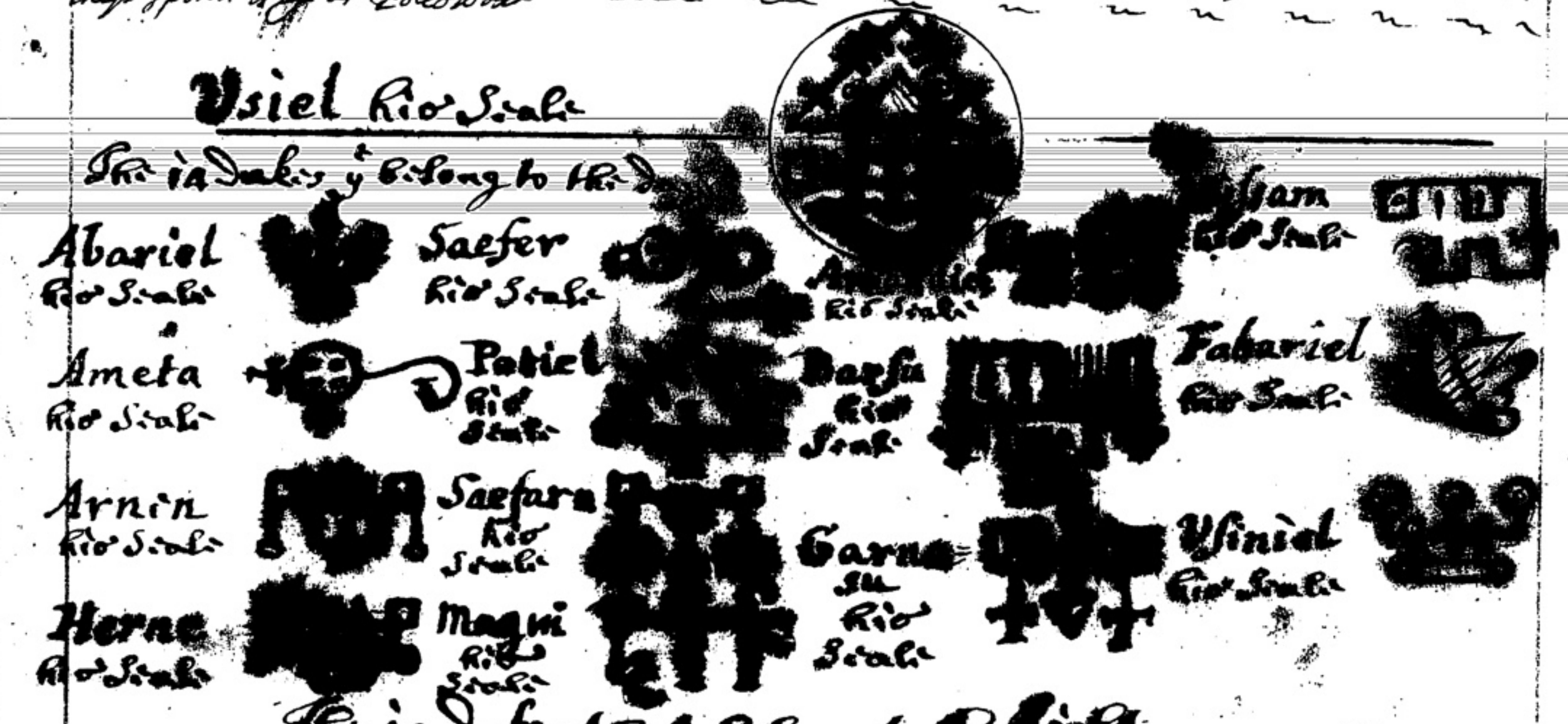
The Coniuration of Dorochiel as followeth

Wee coniure thee [illegible] O, thou mighty &c Dorochiel, who ruleth as King in the West & by North, Wee Invocate &c.

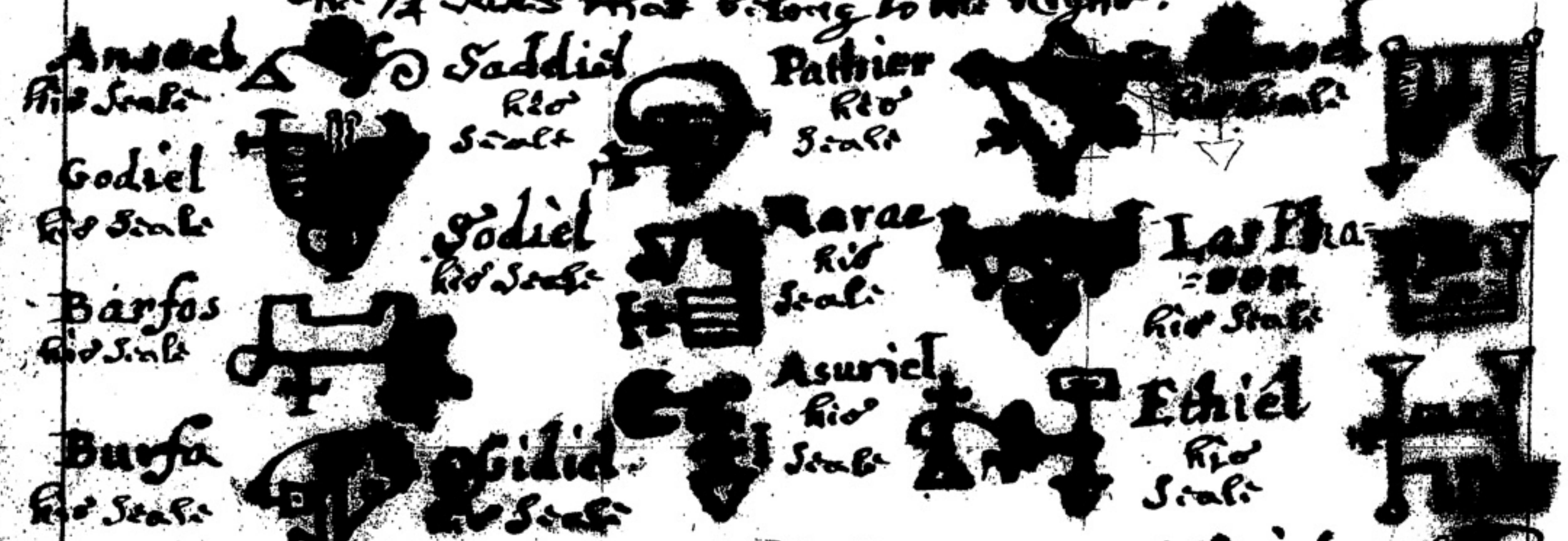
The Eleventh Spirit in Order. But the third under the Emprour Amen[illegible]diel. is called Usiel who is a mighty Prince Ruleing as King in the North West he hath 40 Dyurnall, and 40 Nocturnall Dukes to attend on him in the day and in the night, whereof wee shall make mention of 14. that belongs to ye Day and as many for ye night which is sufficient for practise; the first 8. that belongs to the day hath 40 Servants a piece And the other 6. hath 30. And the first 8. that belongs to ye night hath 40. Servants a piece to attend on them And the next 4 Dukes 20. Servants, And the last 2. hath 10. a piece, and they are very obedient, and doth willingly appeare when they are called, they have more power to hide or discover Treasures then any other Spirits (saith Salomon) that is contained in this Booke, and when you hide, or would not have any thing taken away that is hidden, Make these fowr Seales in Virgin parchment and lay them with ye Treasury, where the Treasury lyeth and it will never be found nor taken away. The names and seales of these Spirits is as Followeth

Usiel his Seale

The 14 Dukes yt belong to the D[illegible]


Abariel his Seale
Saefer his Seale
A[illegible]iel his Seale
[illegible]sam his Seale
Ameta his Seale
Potiel his Seale
Barsu his Seale
Fabariel his Seale
Arnen his Seale
Saefarn his Seale
Garnasu his Seale
Usiniel his Seale
Herne his Seale
Magni his Seale

The 14 Dukes that belong to the Night.


Ansoel his Seale
Saddiel his Seale
Pathier his Seale
[illegible]oed his Seale
Godiel his Seale
Sodiel his Seale
Rarae his Seale
LasPha=zoon his Seale
Barfos his Seale
Asuriel his Seale
Ethiel his Seale
Burfa his Seale
Gidiel his Seale
Adan his Seale

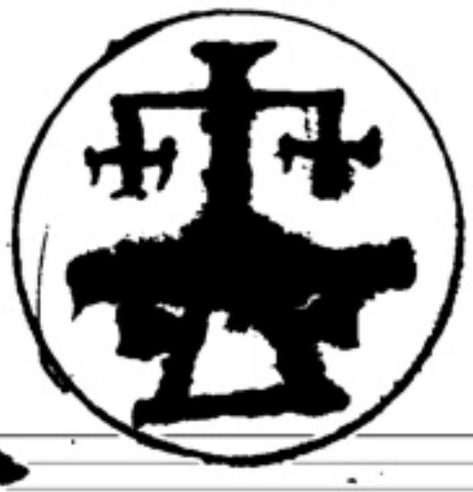
The Conjuration of Usiel as fol.

Wee Conjure thee O thou mighty &c: Usiel who is a great chief Prince or King under Amenadiel in the North West &c:

* in ye day, & as many in the Night, [illegible] and many Servants to attend on them.

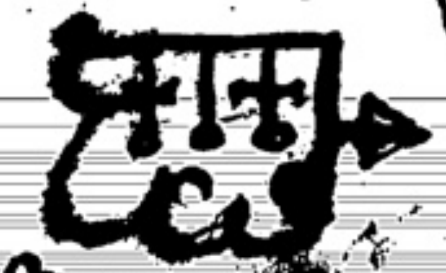
The twelfth Spirit in order. But the fourth under the Emperour of the west is called **Cabariel**, he hath 50. Dukes to attend on him, whereof wee shall make mention but of 10. of the cheife Dukes that belongs to the day, And as many for the night: & every of them hath 50. Servants to give attendance when their master is Invocated &c Note Those Dukes that belongs to the day is very good and willing to obey their Master, and are to be called in the day time And they of the night are by nature evill & Disobedient and will deceave you if they can & they are to be called in the night. The names and Seales of them all are as followeth:

Cabariel his Seale

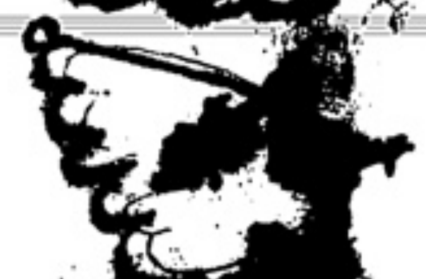


The 10 yt belonge to ye day

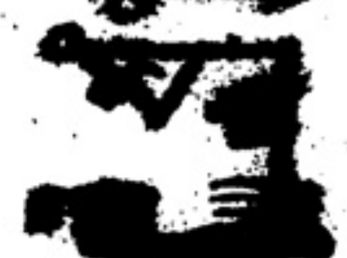
Satifiel his Seale



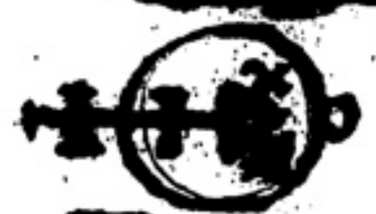
Papius his Seale.



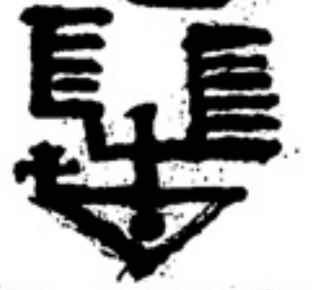
Godiel ~~Taros~~ his Seale



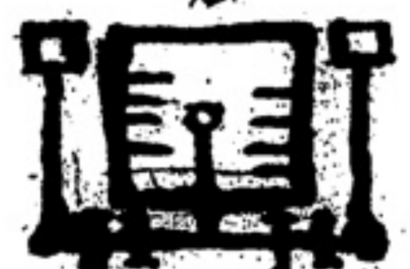
Taros his Seale



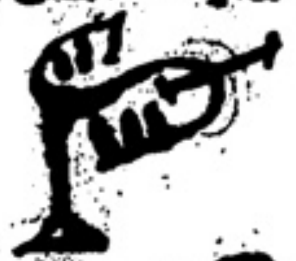
Asoriel his Seale.



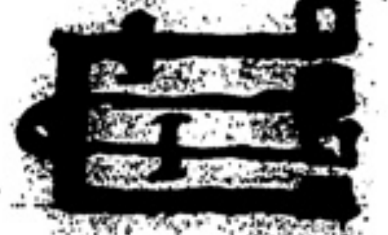
Etimiel his Seale



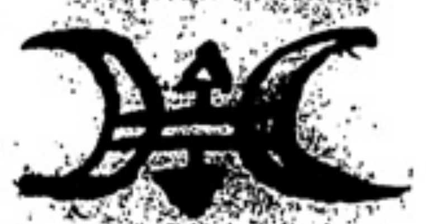
Clyssan his Seale



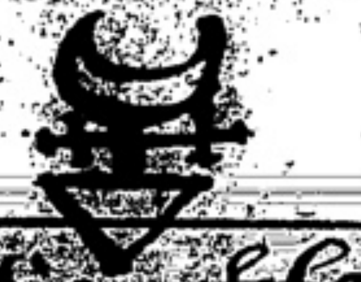
Elitel his Seale



Aniel his Seale

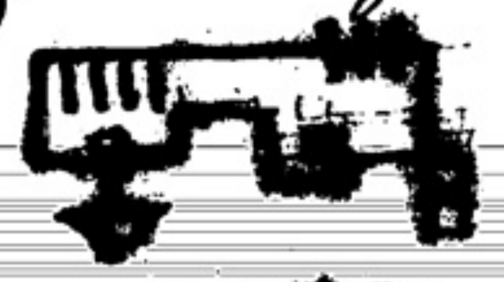


Cuphal his Seale

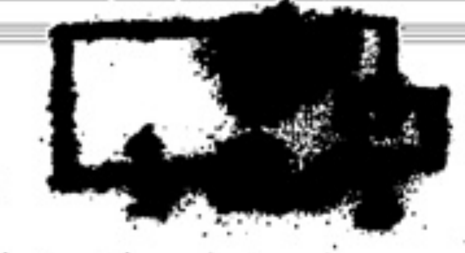


The 10 Dukes for the Night.

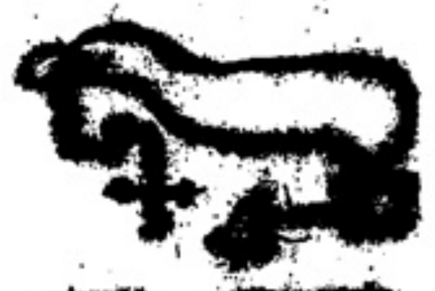
Mador his Seale



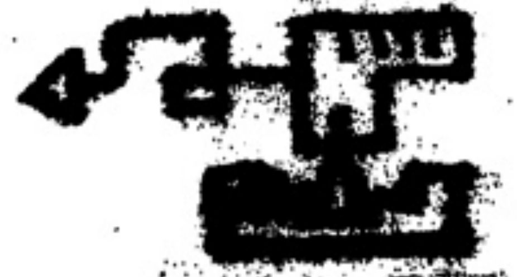
Peniel his Seale



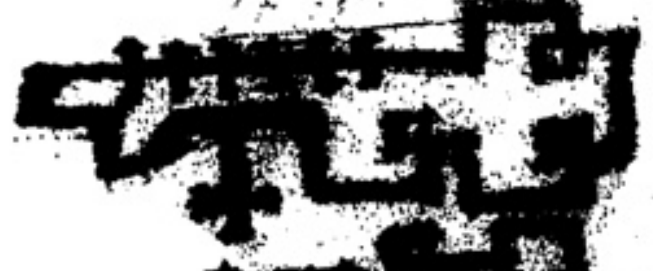
Cugiel his Seale



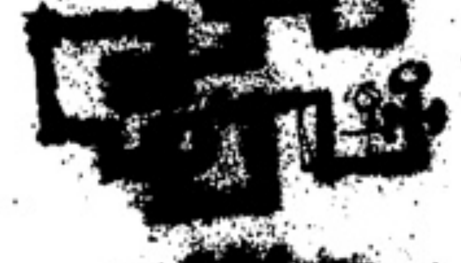
Thalbos his Seale



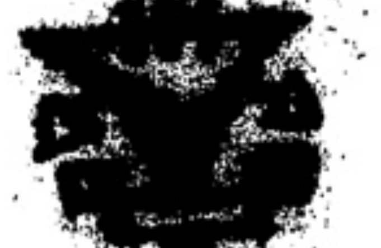
Otim his Seale



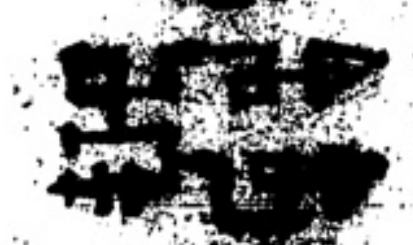
Ladiel his Seale



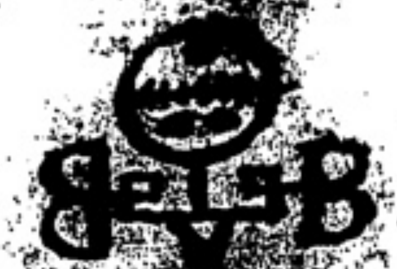
Morias his Seale



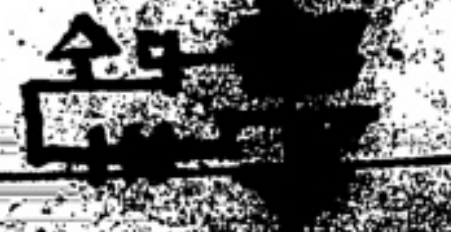
Pandor his Seale



Cazul his Seale



Dubiel his Seale

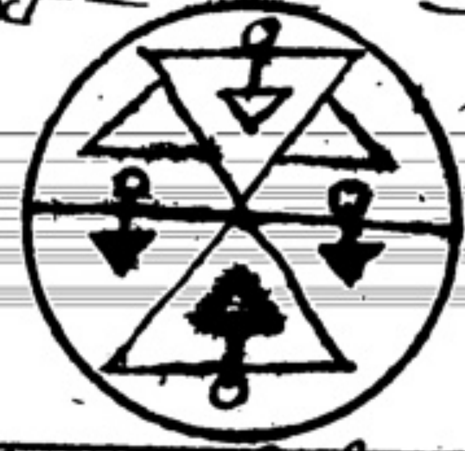


The Coniuration of Cabariel as followeth.

[illegible] Cabariel &c

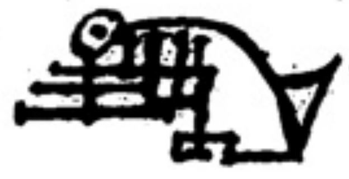
The 13th Spirit in order But the first under **Demorial** The Emperour of the north is called **Raysiel** he ruleth as King in the north, & hath fifty 50 dukes for the day & as many for the night to attend him, & they have many servants under them againe for to doe there will &c, whereof wee shall make mention of 16 cheife dukes that belong to the day, because they are by nature good & willing to obey, & but 14 that belong to the night, because they are by nature evill & stubborne & disobedient, & will not obey willingly ~~all those~~ all those dukes that belong to the day have 50 servants a peece, excepting the 6th Last, for they have but 30 a peece & the 8 first that belonge to the night have 40 servants a peece excepting the 4 ~~last~~ following for they have but 20 a peece, & the last 2 have but 10 a peece, there names & seales are as followeth vizt

Raysael his Seale

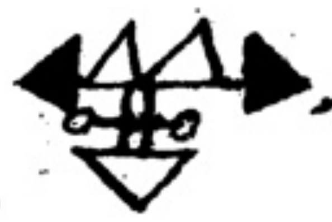


the 16 dukes that belong to ye day

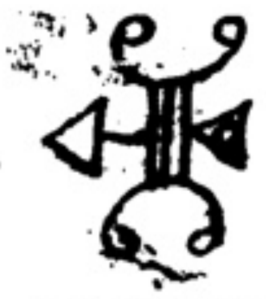
Bacier



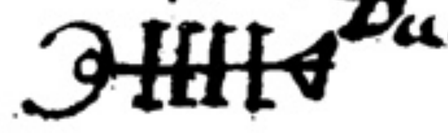
Thoac



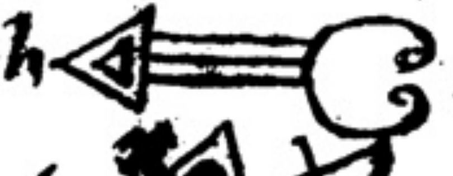
Sequiel.



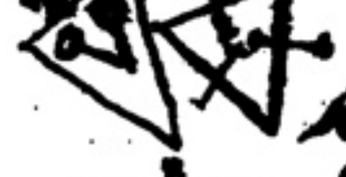
Sadar



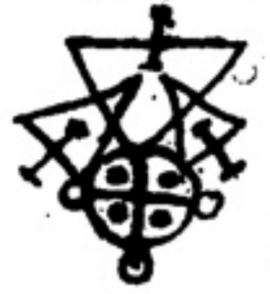
Terath



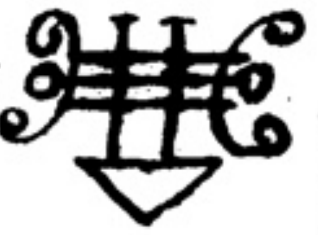
Astael



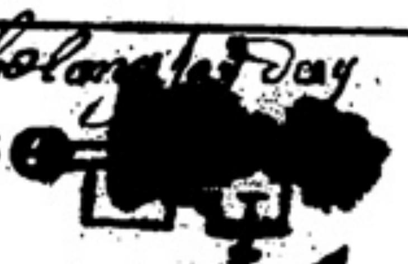
Ramica



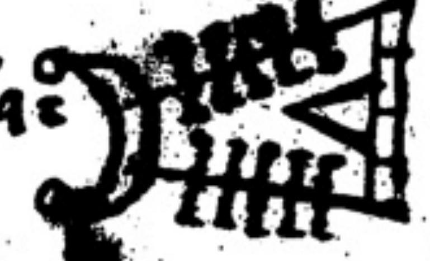
Dubarus



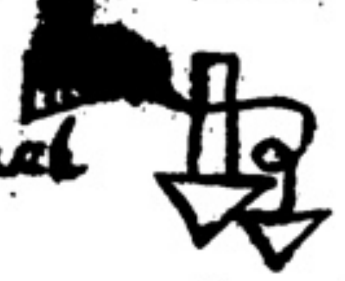
Armena.



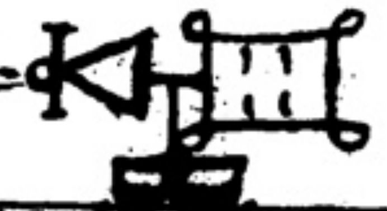
Albhadur.



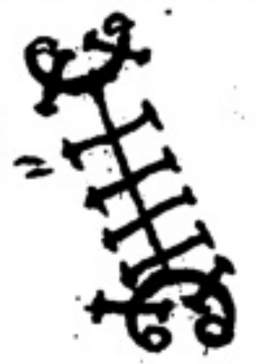
Chanael



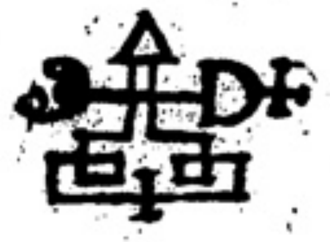
Tursiel



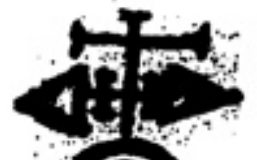
Betasiel.



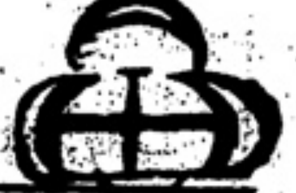
Meloha



Tharas

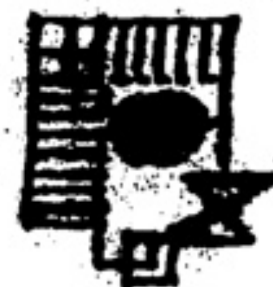


Voiel

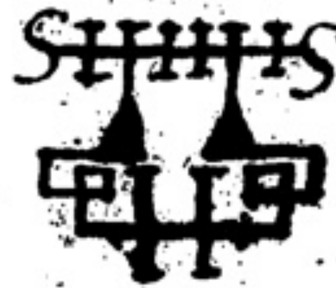


the 14 dukes that belong ye night

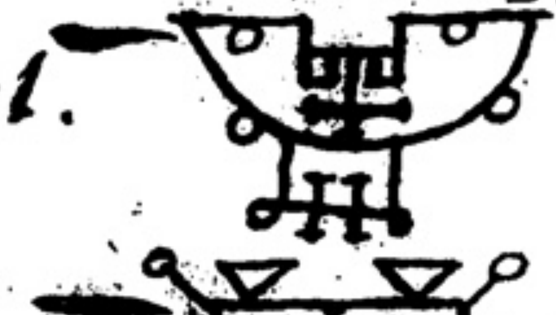
Thariel



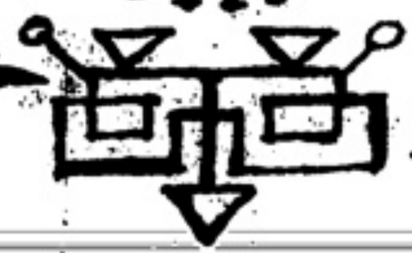
Paras



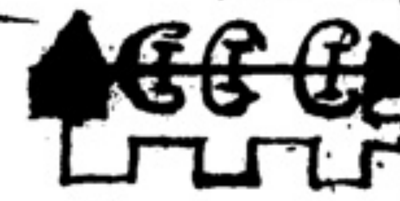
Araylt.



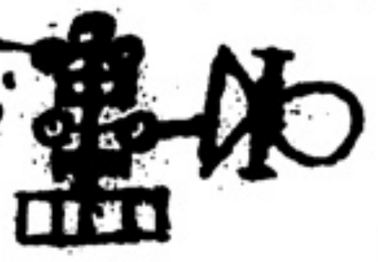
Culmar.



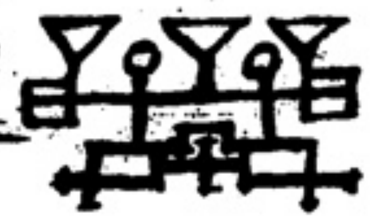
Lazala



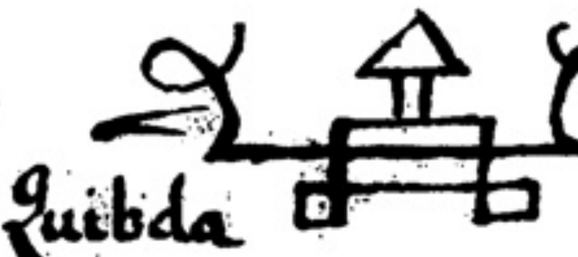
Aleasi



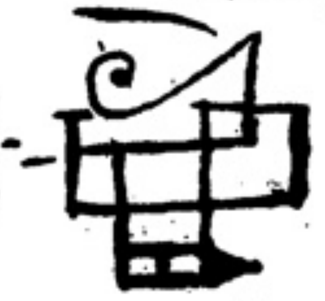
Sebash



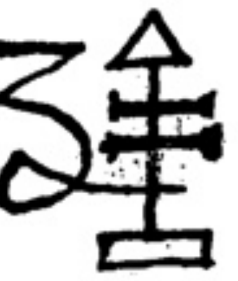
Quibda



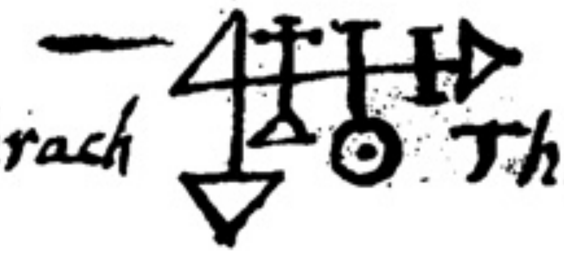
Belsay



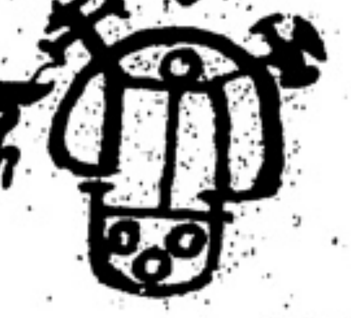
Morael



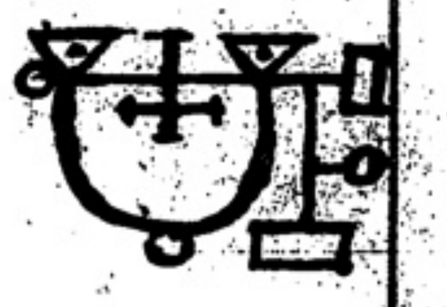
Sarach



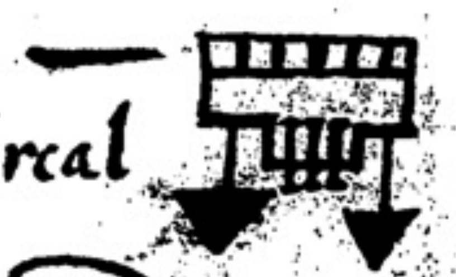
Arepach



Lamas



Thurcal

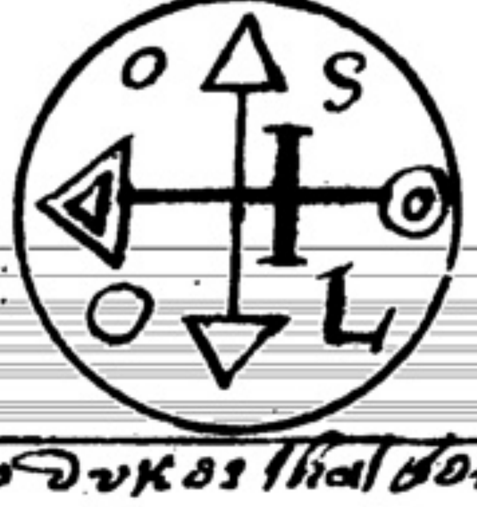


The Coniuration of Raysael as fol.

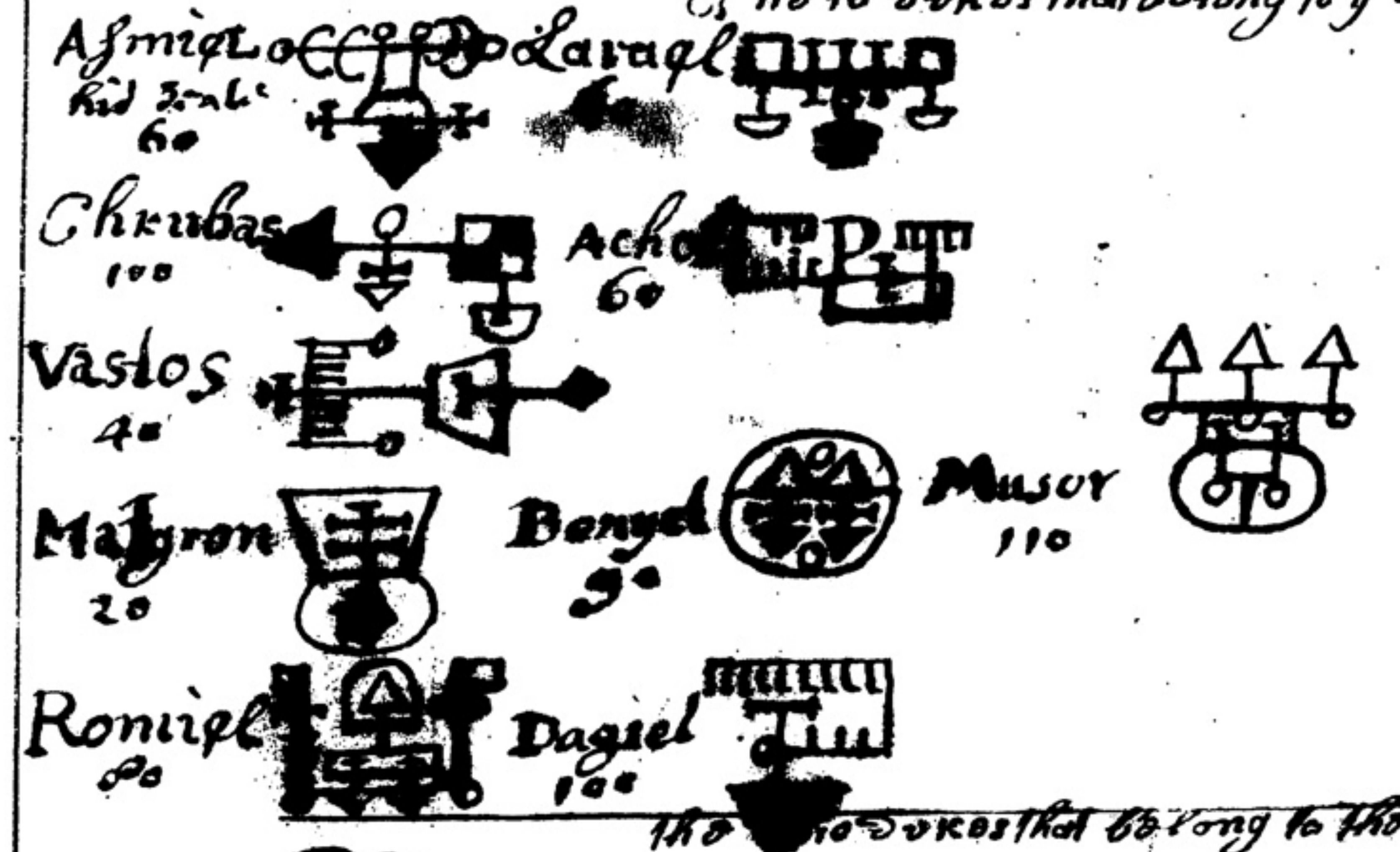
The Coniuration [illegible] &c:

The 14th spirit in order, But the second under the Emperour of the North is called Symiel. — who ruleth as King in the North & by Easte who hath 10 dukes to attend him in the day & a 1000 for the night & every one of these have a certaine number of servants, whereof we shall make mention of the 10 that belong to the day, & 10 of those that belong to the night & those of the day are very good & not disobedient, as those of the night for they are stubborne & will not appeare willingly & allsoe those of the day have 720 servants amongst them to doe there will, & the rest of the night have 790 servants to attend on them as occasion serveth, the names of these 20 are as followeth, with theire seales & number of servants &

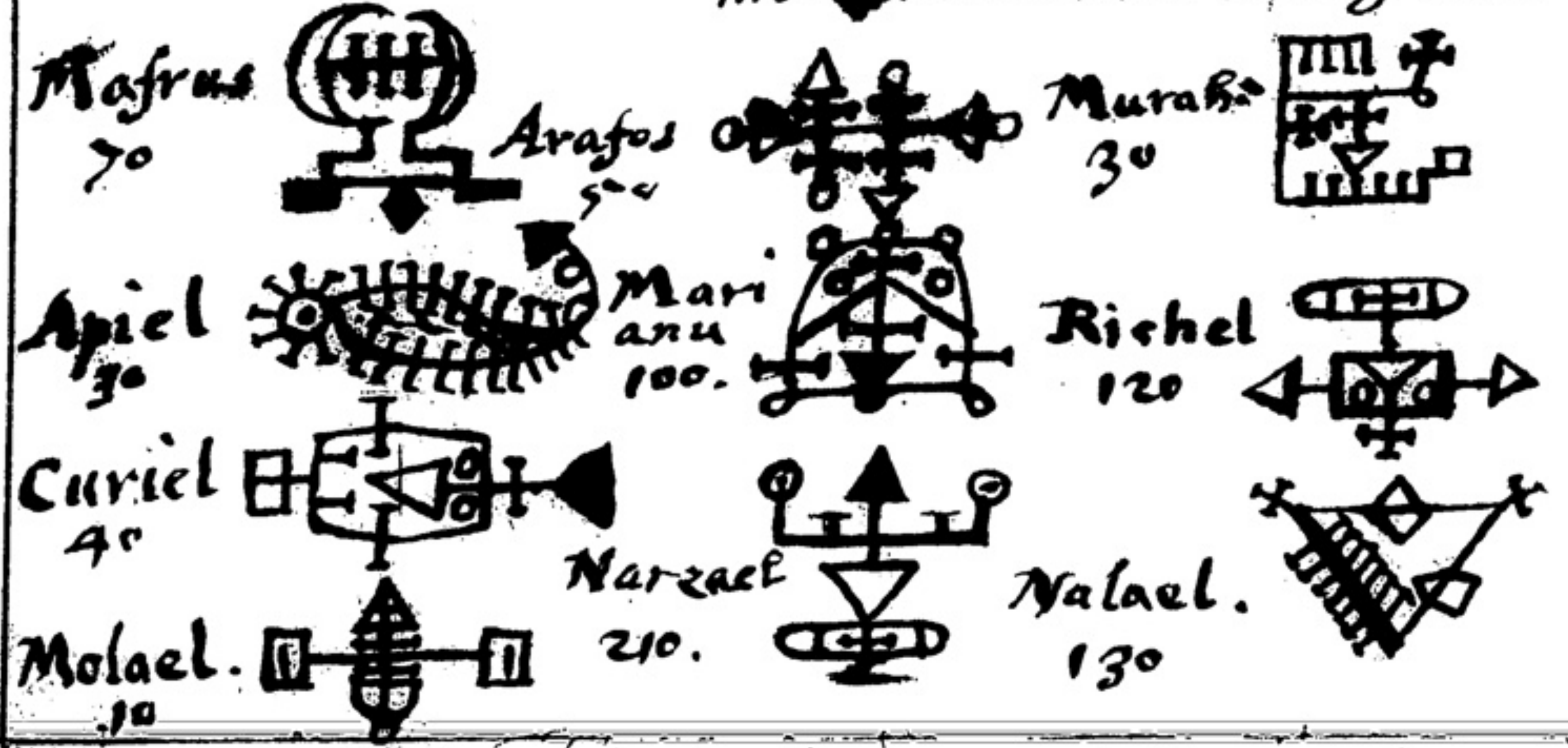
Symiel his Seale



The 10 dukes that belong to ye day


Asmiel his Seale 60
Laraql
Chrubas 100
Acho 60
Vastos 40
Malgron 20
Benyel 90
Musor 110
Roniel 80
Dagiel 100

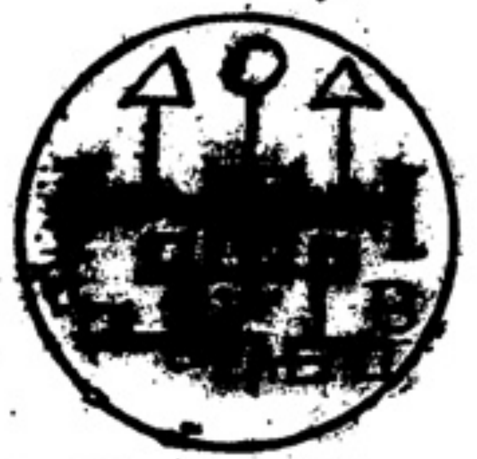
The 10 dukes that belong to the night


Mafrus 70
Arafos 500
Murahe 30
Apiel 30
Mari anu 100.
Richel 120
Curiel 40
Narzael 210.
Nalael. 130
Molael. 10

Wee Conjure thee &c

The sixteenth spirit in order, But the third under the Emperour of the North is called Armadiel — who ruleth as King in the North East part, and hath many Dukes under him besides other servants, whereof we shall make mention 15 of the cheefe Dukes who have 1260 servants to attend him these dukes are to be called in ye day and night divideing ye same into 15 parts begining at sunrising with ye first Spirit and so on till you come to ye last spirit and last division of the night these spirits are good by nature and willing to doe your will in all things these be their names and seals &c —

Armadiel his Seale



Fifteene of the Dukes.

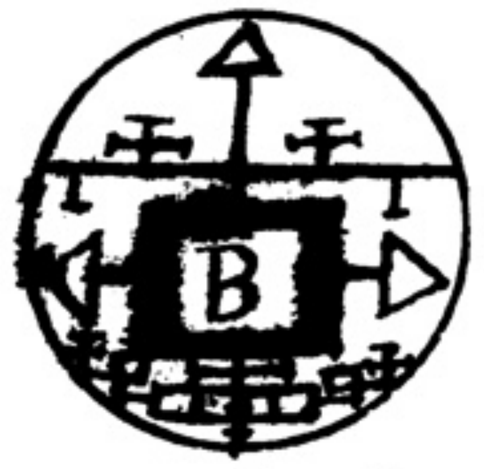
Parab
Alfr
Calvarnie

The Conjuration

I conjure thee o thou mighty and potent prince Armadiel &c —

The 16th Spirit in order: But the fourth under the Emperour of the North is called Baruchas~ who ruleth as king by in the East and by north and hath many Dukes and other Servall Spirits to attend him whereof we shall make mention of 15 of the cheefe Dukes that belong to the day and night who have 7040 Servants to attend on them. they are all by nature good and are willing to obey &c you are to call these Spirits in the same manner as shewed in ye foregoing Experiment of Armadiel and his Dukes: viz dividing ye day and night into 15 parts and &c the names and Seals of these as followeth—

Baruchas his Seale



Fifteene of his Dukes

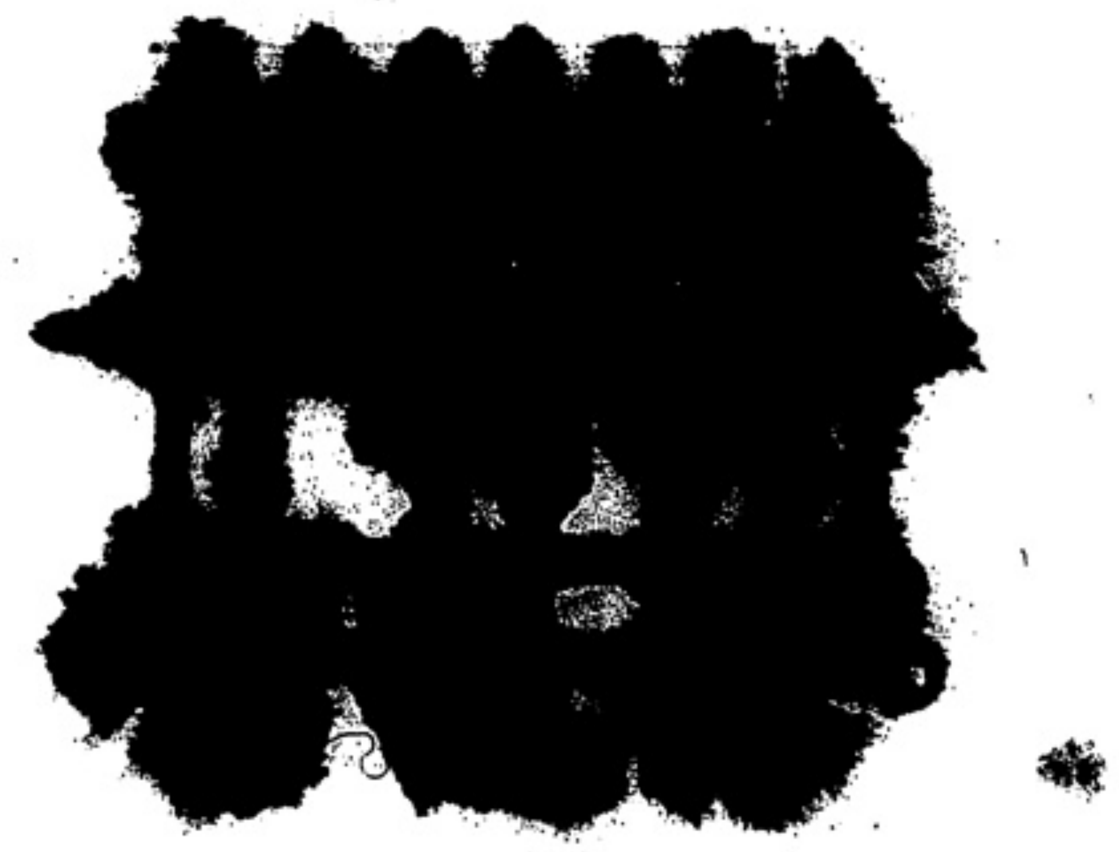
Qu
Bae
Ba
lam
Sarive
el.
Dor
Mele
Jan
Phe
Chi
Docan
Cabyr

The Conjuration of Baruchas

I conjure thee thou mighty, & potent prince Baruchas &c

In this place we are to give you the understanding of a ~~figure~~ 11 of a mighty and potent princes with their Servants wch wander up and down in ye Aire and never continue in one place &c whereof one of the cheefe and first is called Geradiel who hath 18150 Servants to attend him. for he hath no Dukes nor princes. Therefore he is to be invocated alone. but when he is called there cometh a great number of his Servants with him. but more or less according to ye the houre of day and houre or night he is called in. for in ye first houre of the day according to ye planetary motion and the second hour of ye night there cometh 470 of his Servants with him and in ye second houre of ye Day and ye third houre of ye night there cometh 570 of his Servants with him and in ye ~~figure~~ third houre of ye day and ye fourth houre of ye night there cometh 930 of his Servants with him and in ye fourth houre of ye day and ye fifth houre of ye night there cometh 1560 of his Servants &c and in ye fift houre of ye day and the 6th houre of ye night there cometh 13790 of his Servants and the 6th and last houre of ye day there cometh 930 and in the first houres of ye night there cometh 1560 of his Servants &c they are most good by nature and will obey in all things willingly &c— — — —

The Seal of Garadiel

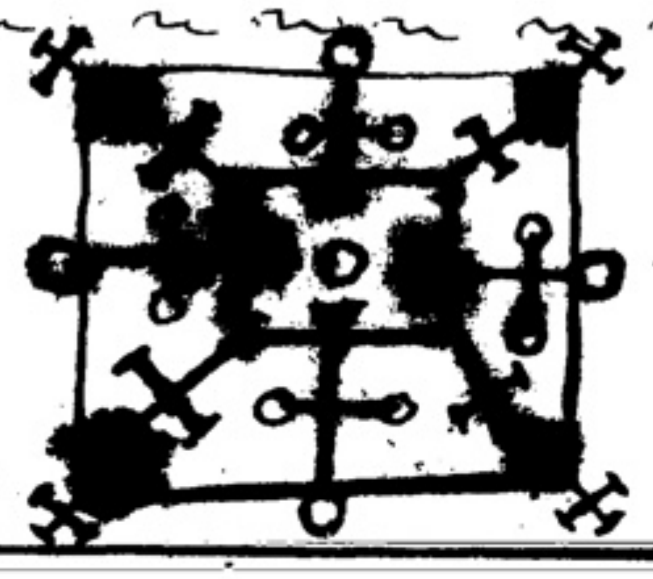


The Conjuration of Garadiel

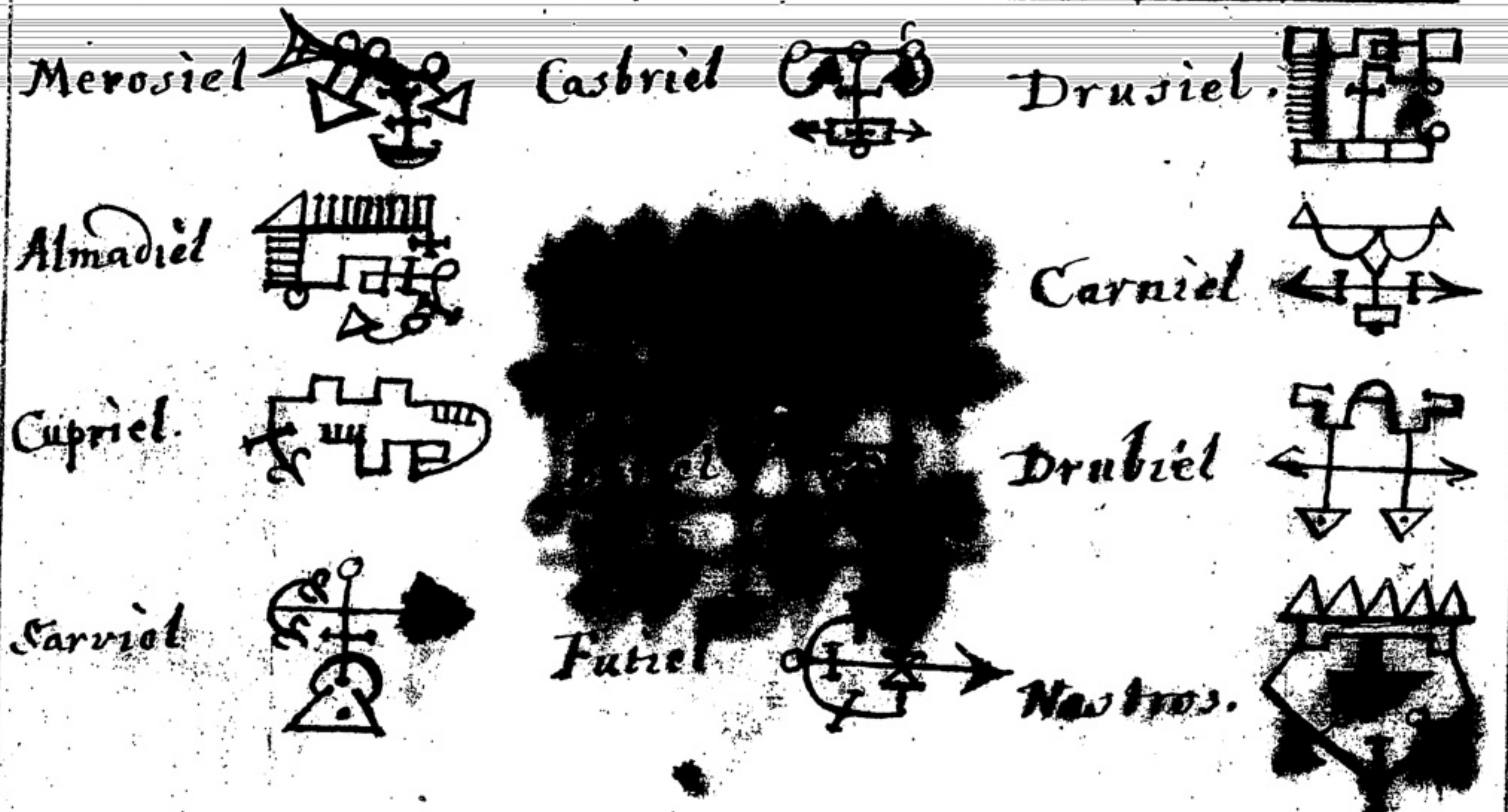
I conjure thee o thou mighty and potent prince Garadiel who wanderest here and there in the aire with thy Servants I conjure thee Garadiel that thou forthwith appeare with thy attendance in this first houre of ye Day here before me in this Crystall stone or here before this Circle &c c c c c c c c c c c c c c c

The next of these wandring princes is called Buriel, who hath many Dukes & other servants which doe attend on him to doe his will they are all by nature evill and are hated by all other spirits. They they appeare Roguish and in the form of a Serpent with a virgins head and speak with a mans voice. They are to be called in the night, because they hate the day and in the planetary houres. whereof wee shall mention 12 of the cheefe Dukes that answereth to the 12 planetary houres of the night who have 880 servants to attend on them in the night amongst them their names and seales are as followeth with the name of Buriel.

Buriel his Seale



The 12 Dukes are as followeth

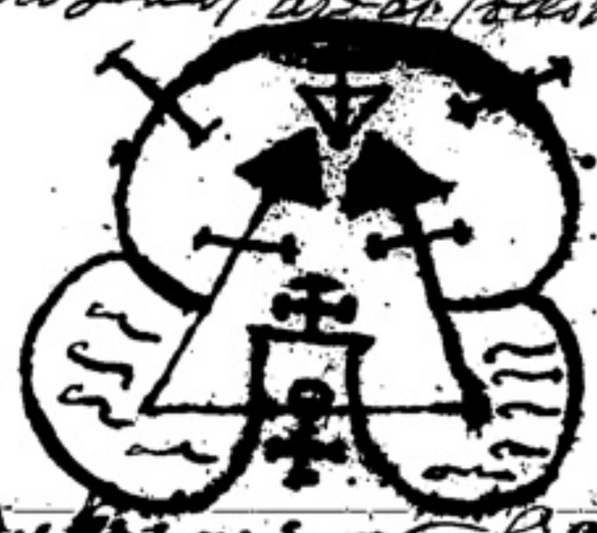

Merosiel
Casbriel
Drusiel
Almadiel
Carniel
Cupriel
Drubiel
Sarviel
Futiel
Nastros.

The Conjuration

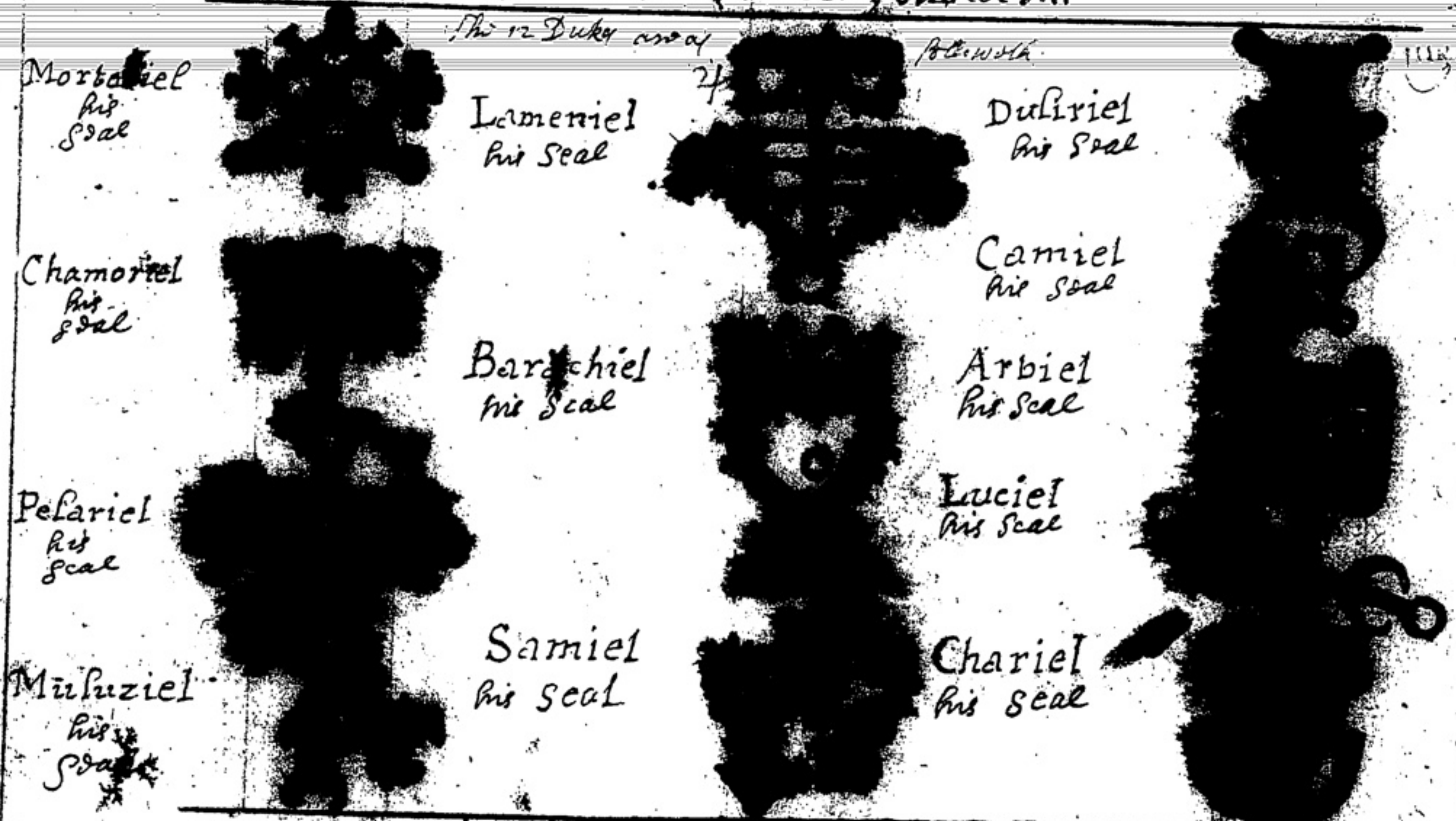
I conjure thee o thou mighty and potent prince Buriel who wandereth here and there in the aire with thy Dukes and other thy servient spirits I conjure thee Buriel that thou forthwith appeare with thy attendance in this first houre of ye night, here before me in this Crystall stone (or here before this Circle) in a faire and comely shape to doe my will in all things that I shall desire of you &c:

The third of these wandering Spirits or princes is called Hydriel, who hath 100 great Dukes besides 200 lesser Dukes and servants without number under him whereof wee shall mention 12 of the cheefe Dukes which hath 1320 servants to attend them. They are to be called in ye Day as well as in ye night according to the planetary motion. The first beginneth with the first hour of ye day or night and so successfully on till you come to the last. they appear in the forme of a serpent, with a virgins head and face: yet they are very courteous and willing to obey. they delight most in or about waters and all moist grounds. There names and Seales are as followeth

Hydriel his Seale



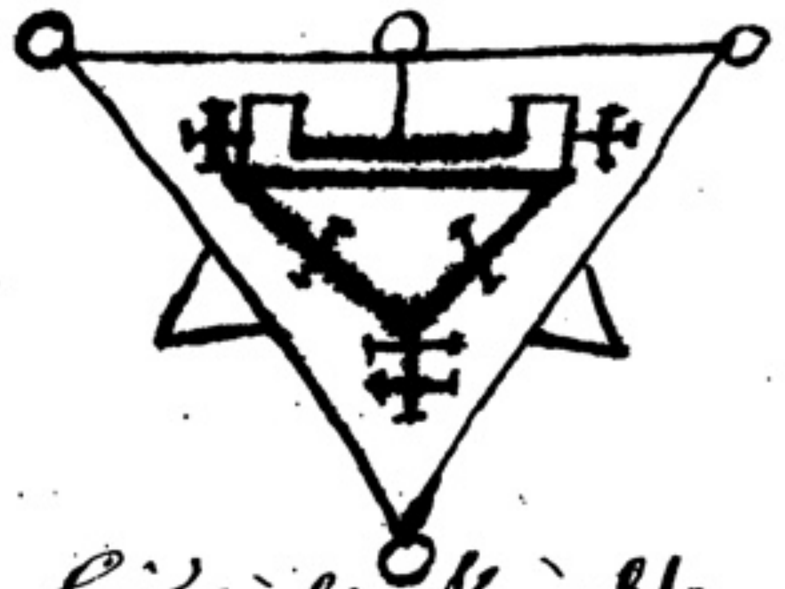
The 12. Dukes are as followeth.


The 12 Dukes are as followeth
Mortoliel his Seal
Lameniel his Seal
Dusiriel his Seal
Chamoriel his Seal
Barchiel his Seal
Camiel his Seal
Arbiel his Seal
Pelariel his Seal
Luciel his Seal
Samiel his Seal
Chariel his Seal
Musuziel his Seale

The Conjuration

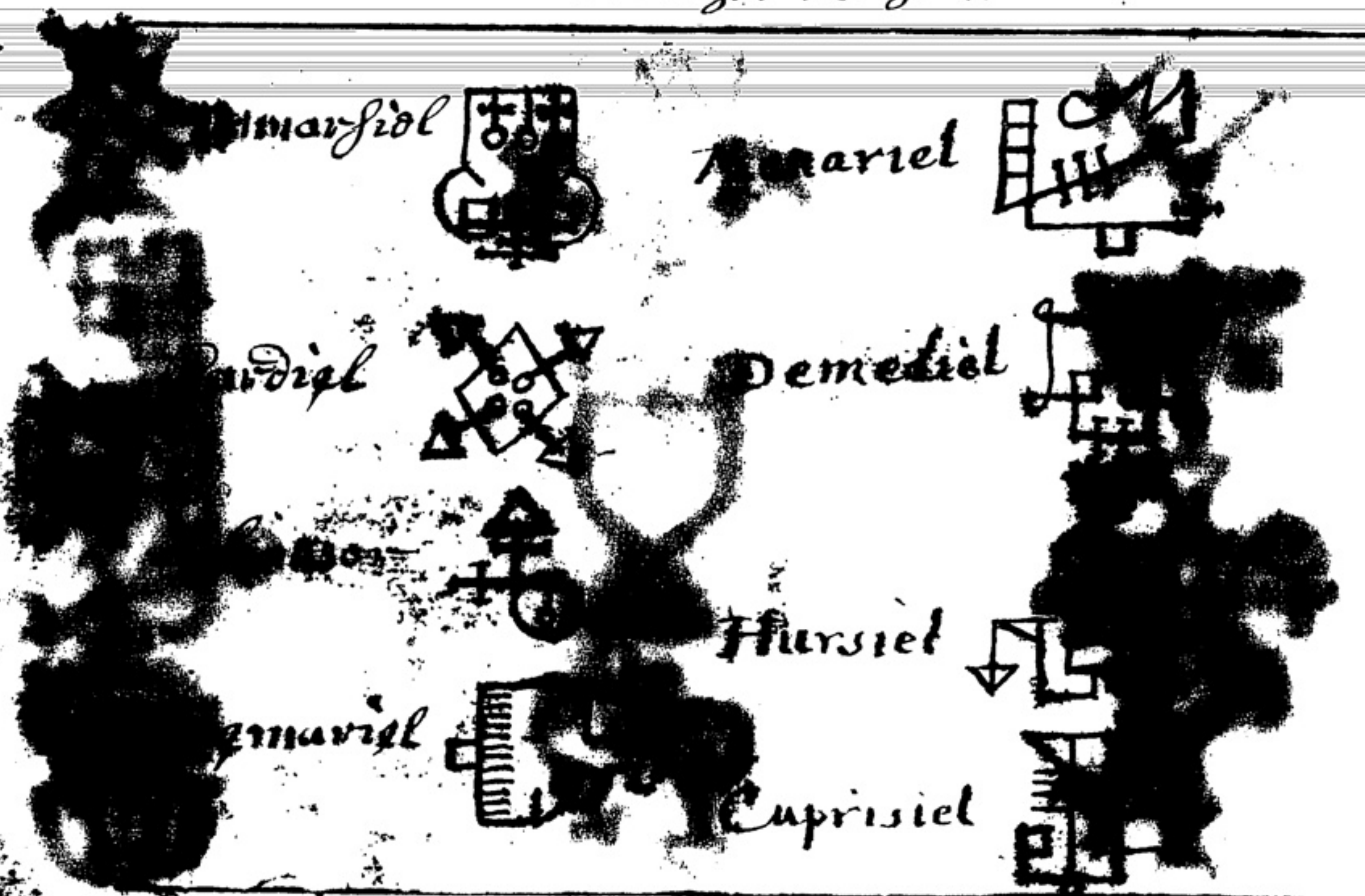
I conjure thee o thou mighty and potent prince Hydriel &c

The fourth in order of these wandering princes in order is called Pirichiel, He hath no princes or Dukes under him but knights. whereof we shall ~~make~~ mention 8 of them They being sufficient ~~fo~~ for practice who have 2000 Servants under them, They are to be called according to ye planetary motion they are all good by nature, and will doe your will willingly: Their Names and Seales are as followeth ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~



Pirichiel his Seale

his eight Knights.

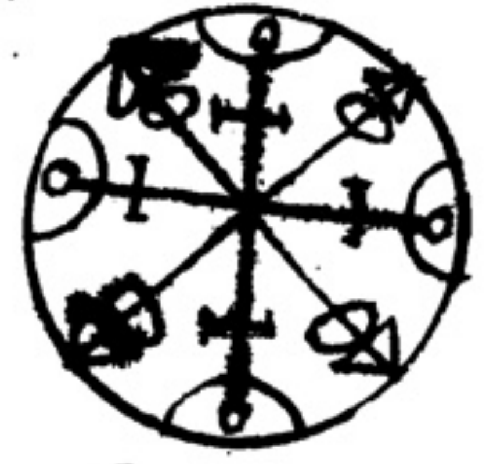


marsiel
ariel
rdiel
Demediel
Hursiel
mariel
Cuprisiel

The Conjuration.

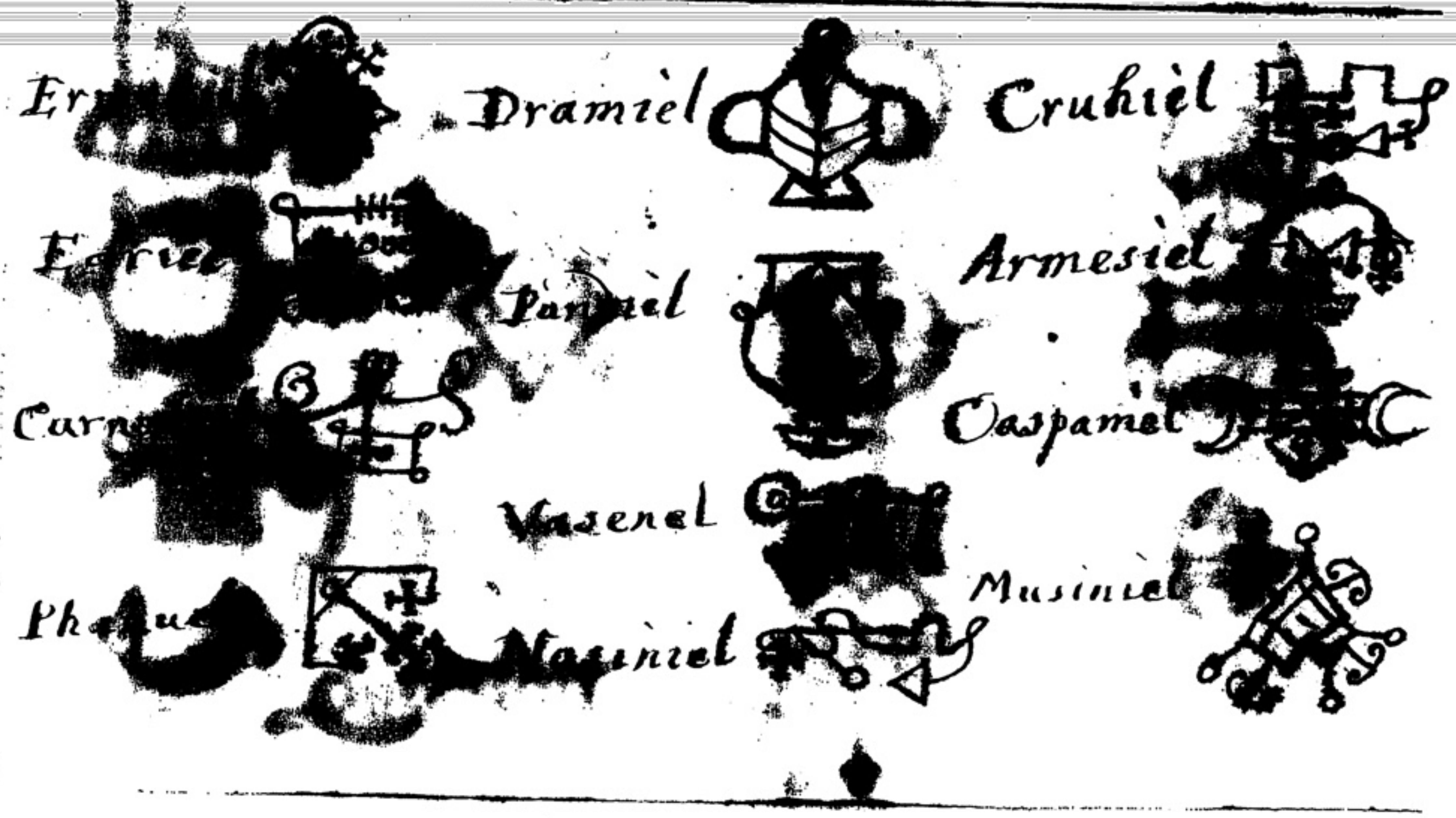
I conjure thee O thou mighty and potent prince Pirichiel who wandereth &c.

The 5th wandering prince is called Emoniel who hath a hundred princes and cheef Dukes besides 20 under Dukes. and a multitude of Servants to attend him whereof wee shall mention 12 of the cheef princes or Dukes. who have 1320 Dukes & other Inferiour Servants to attend them They are all by nature good and willing to obey; it is said they Inhabit most in the woods: they are to be called in the day, as well as in the Night, and according to ye Planetary Order Their names and Seales are as followeth, c c c c c c c c c c c c c c c c c c



Emoniel his Seale

His 12 Dukes are as followeth



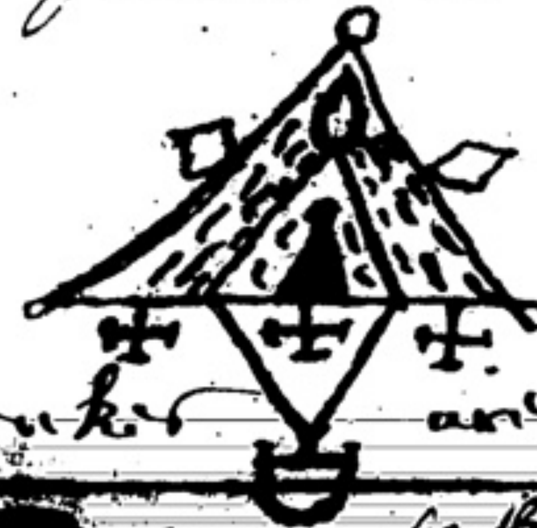
Er
Dramiel
Cruhiel
Edriel
Panziel
Armesiel
Carn
Oaspamel
Vasenel
Ph
Nasiniel
Musiniel

The Conjuration.

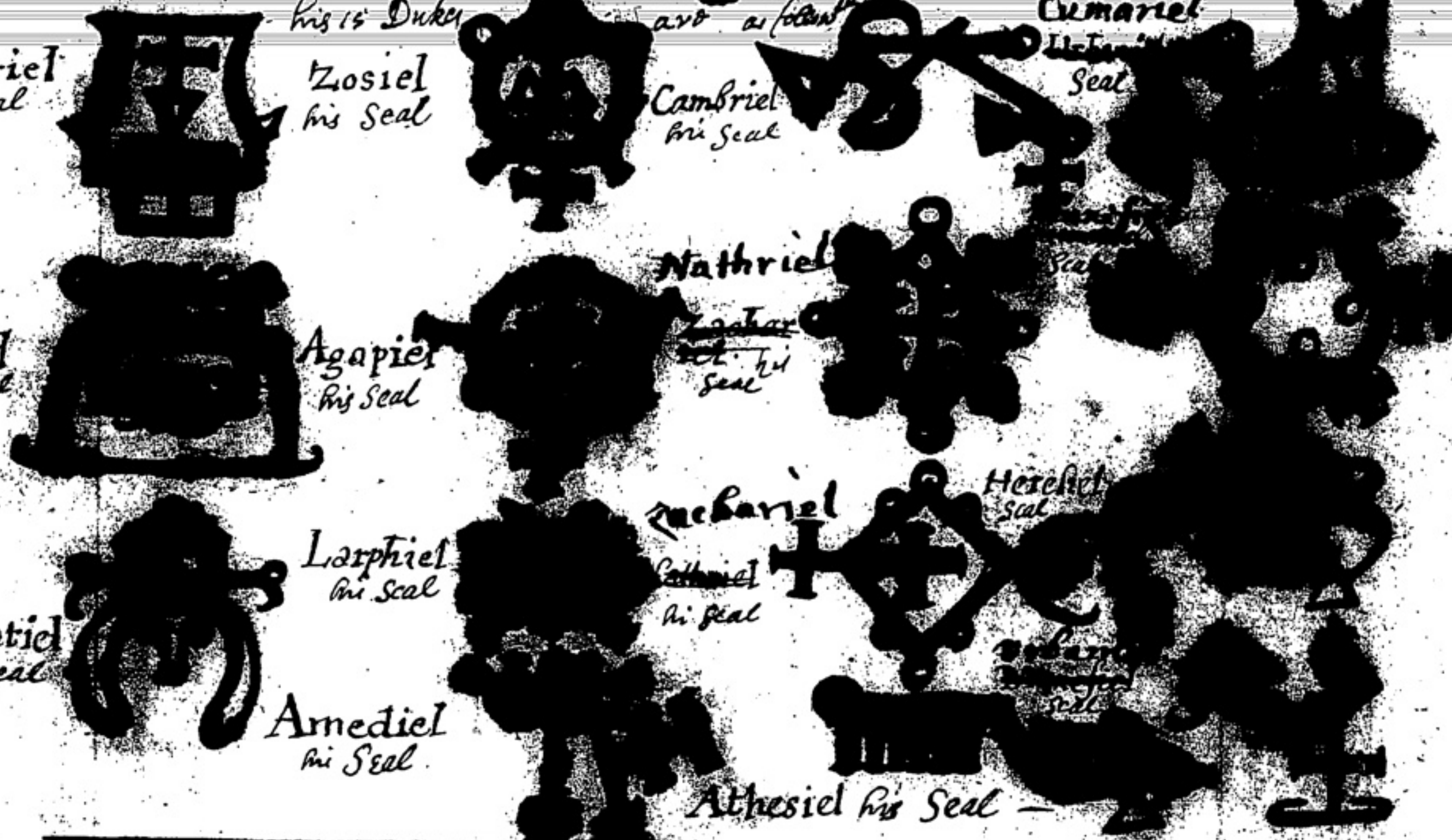
I conjure thee O thou mighty and potent prince Emoniel who dwelleth &c.

The sixth of these wandring princes is called **Icosiel**, who hath a 100 Dukes & 300 companions besides other servants which are more inferiour whereof we have taken 15 of ye cheefe Dukes for practice they being sufficient & they have 2200 servants to attend them. They are all of a good nature and will doe what they are commanded, they appeare most comonly in houses because the delight most therein They are to be called in the 24 houres of the day and night. that is to divide the 24 houres into fifteen parts according to the number of the Spirits. begining with the first at Sunrise and with the Last at Sunrising next day &c Their names and Seales are as followeth

Icosiel his Seale



His 15 Dukes are as followeth


his 15 Dukes are as followeth
Machariel his Seal
Zosiel his Seal
Cambriel his Seal
Cumariel Seal
Nathriel
~~Zachariel~~ his Seal
Pilchiel his Seal
Agapiel his Seal
Larphiel his Seal
Thanatiel his Seal
Zachariel
~~Cathriel~~ his Seal
Heresiel Seal
Amediel his Seal
Athesiel his Seal

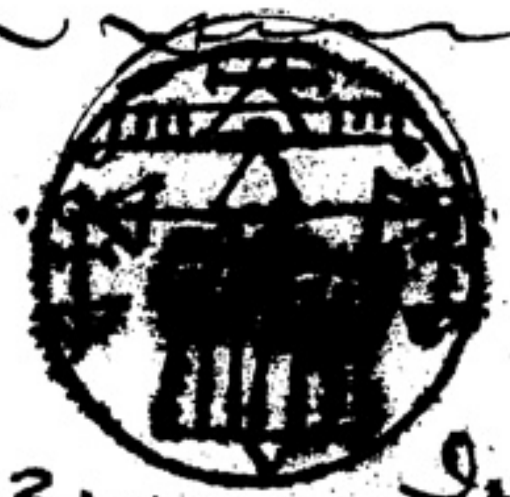
The Conjuration:

I conjure thee O thou mighty and potent Prince Icosiel &c c c c c c

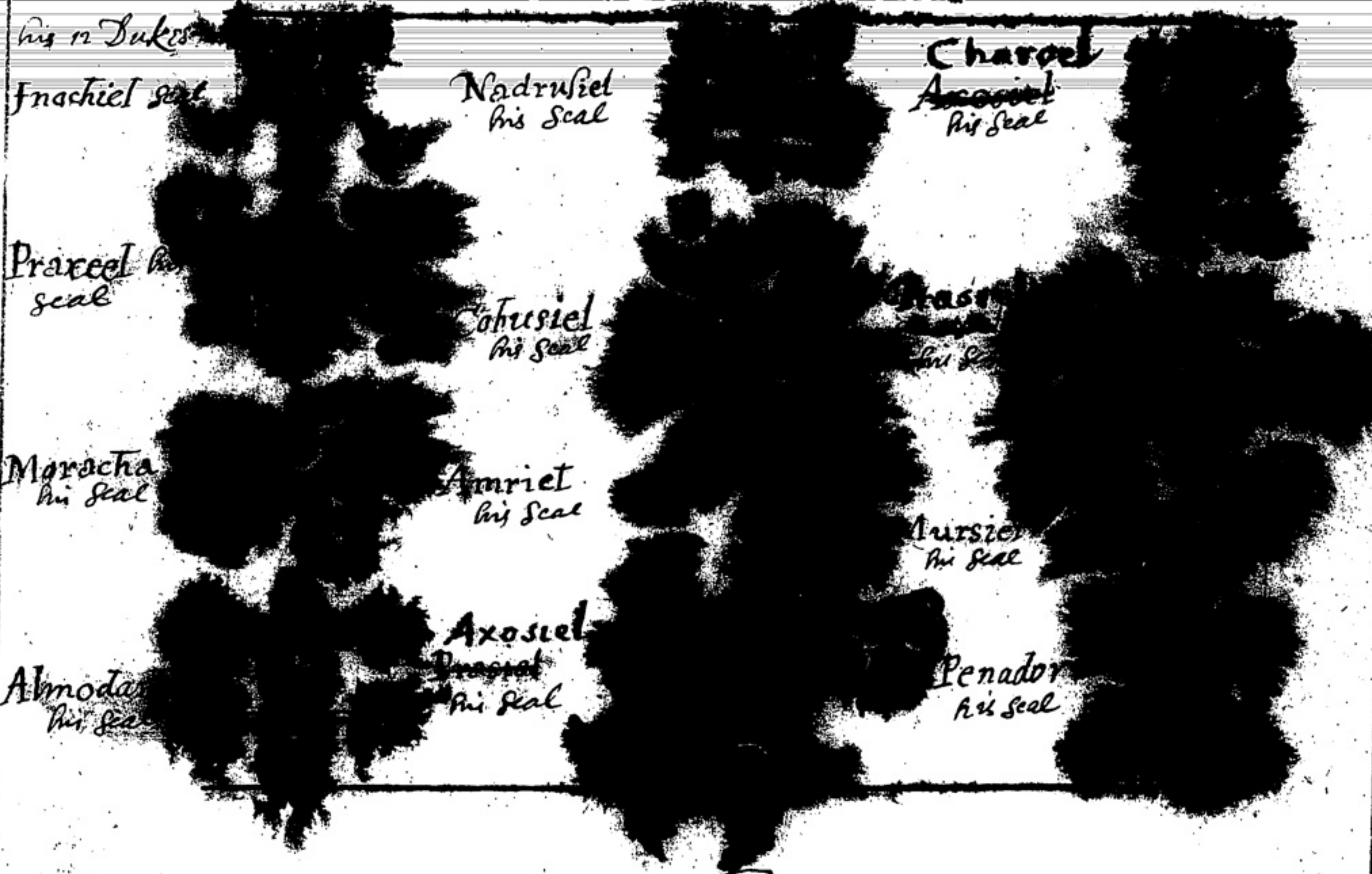
---

The 7th Spirit of these is called **Soleviel**; who hath under his comand 200 Dukes, and 200 Companions who change every year their places, they have many servants to attend them They are all good and very obedient &c. here we shall mention 12 of ye cheefe Dukes whereof six bee Dukes one year, and the other 6 the next following and so ruling in order to serve their Prince they have under them 1840 Servants to attend on them they are to be called in the day as well as in the night according to the planetary houre or motion. Their names and Seales are as followeth

Soleviel his Seale



His 12. Dukes

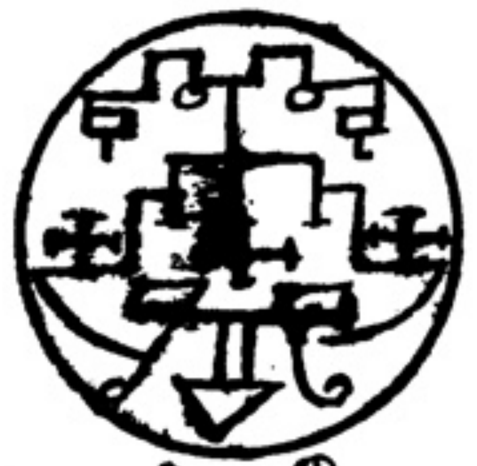

his 12 Dukes
Inachiel seal
Nadrusiel his Seal
Charoel
~~Axosiel~~ his Seal
Praxeel his seal
Cohusiel his Seal
Maracha his Seal
Amriel his Seal
Mursiel his Seal
Almodar his Seal
Axosiel
~~Draosiel~~ his Seal
Penador his Seal

The Conjuration

I conjure thee O thou mighty and potent Prince Soleviel who wandreth &c

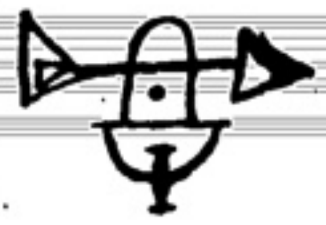
The eighth of those wandering princes is called Menadiel, who hath 20 Dukes & a 100 companions and many other servants. They being all of a good nature and very obedient. here wee have mentioned 6 of the cheefe Dukes and 6 of ye under Dukes or companions, they have 390 servants to attend them: Note you must call these according to ye planetary motion a Duke in ye first hour and a companion in ye next and so successfully on through all the houres of ye day ~~and~~ or night: whose names and seales are as followeth: ~ ~

Menadiel his Seale

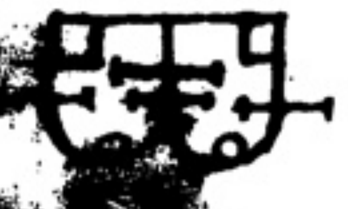


The 6 cheife Dukes — his 12 Dukes — The 6 under Dukes

Larmol



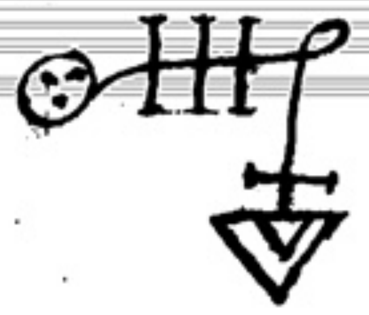
Drassiel



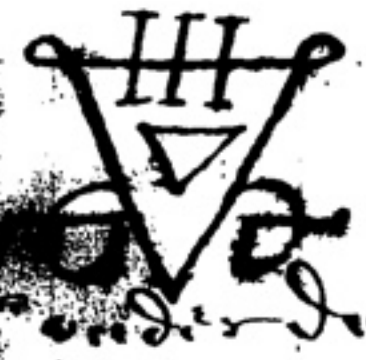
[illegible]

Benod[illegible]

Charsiel

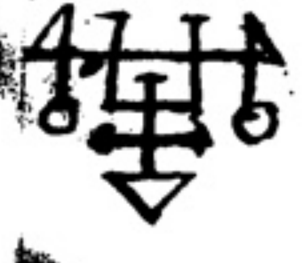


Samyel

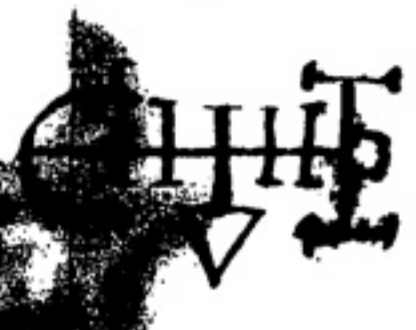


The 6 under Dukes

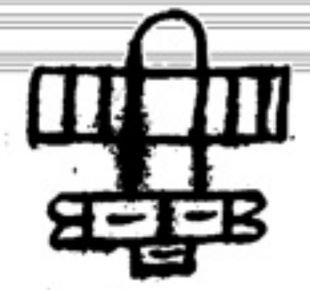
Ba[illegible]siel



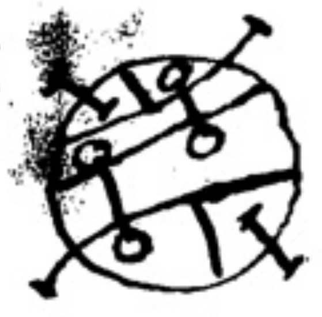
Amasiel



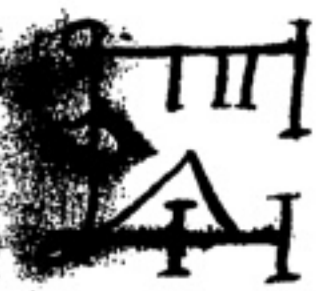
Baruch



Nedriel



Curasin



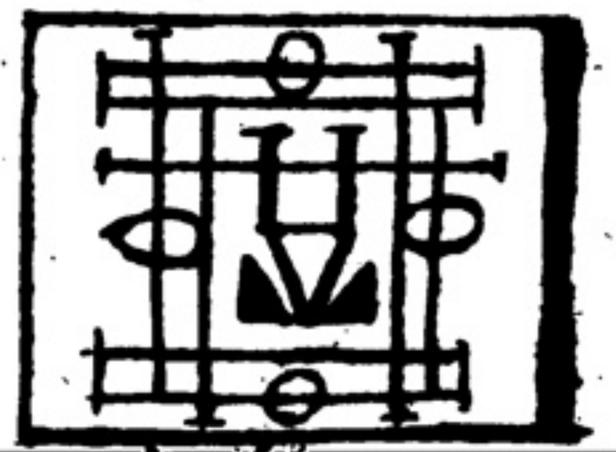
Tharson.

The Conjuration

[illegible] mighty and potent Prince Menadiel [illegible]

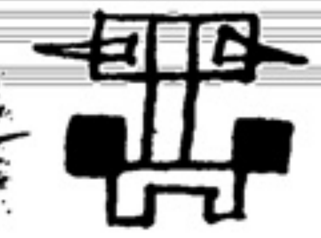
The 9th Spirit in order that wandereth is called Macariel, who hath 40 Dukes besides a very many other Inferior Servants to attend on him, whereof wee shall mention 12 of the cheefe Dukes who have 400 servants to attend them. They are all good by nature & obedient to doe ye will of ye Exorcist. They appeare in divers formes but most commonly in ye forme of a dragon with virgins heads: These Dukes are to be called in the day as well as night according to ye planetary order their names and seales are as followeth. ~ ~ ~ ~ ~

Macariel his Seale

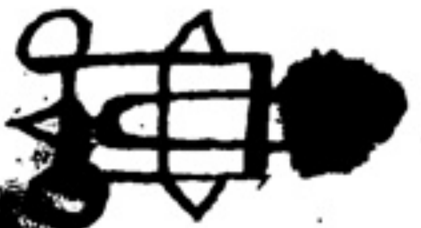


his 12 Dukes

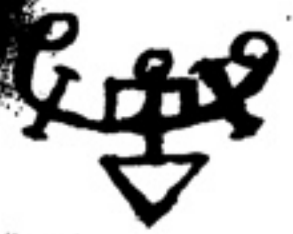
Claniel



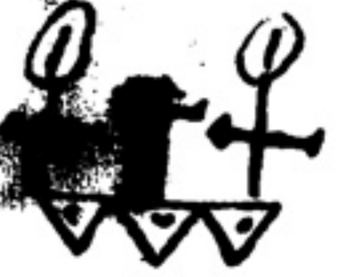
Drusiel



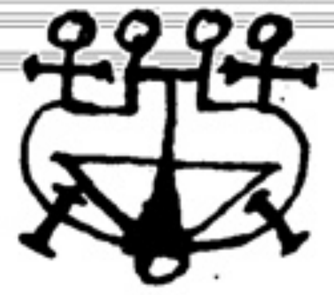
Andros



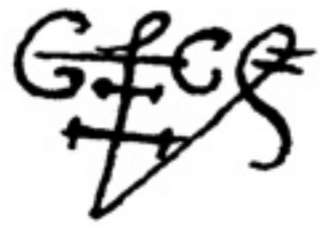
Ch[illegible]el



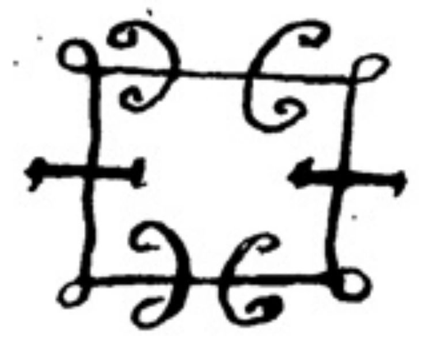
Asmadiel



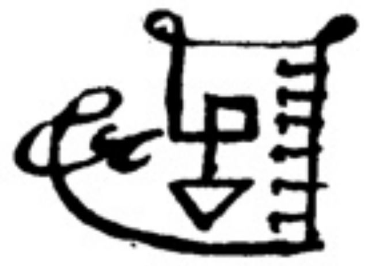
Romyel



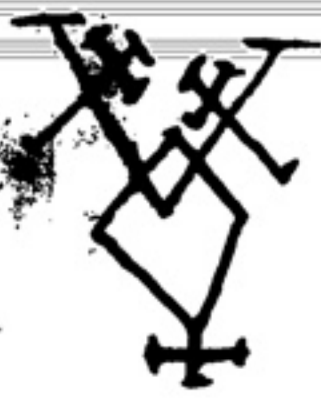
Mastuel



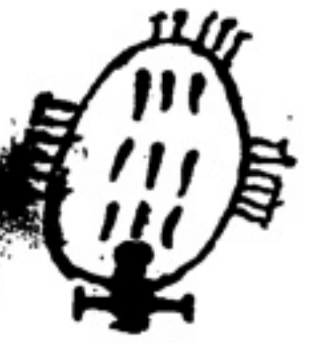
Varpiel



Gremiel

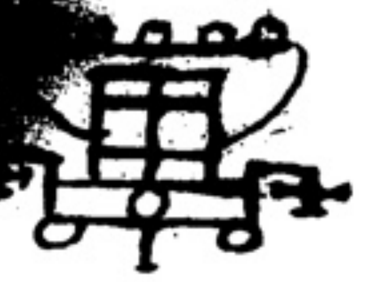


Thuriel



Brusiel

Lem[illegible]
Lemo[illegible].



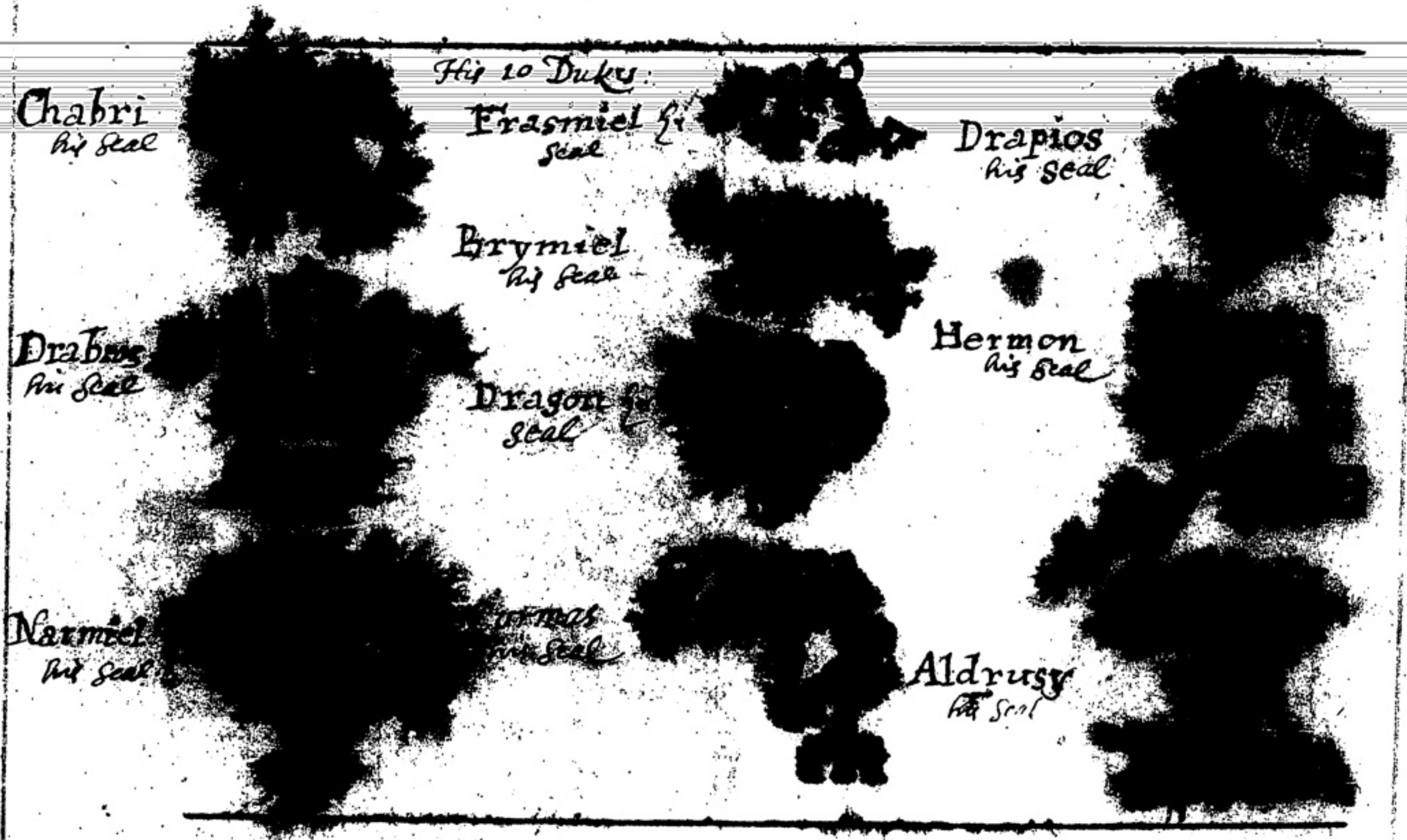
The Conjuration

[illegible] mighty [illegible] M[illegible] and hand [illegible]

The 10th Spirit in order that wandereth or great prince is called **Uriel**, who hath 10 cheef Dukes and 100 under Dukes with many servants to attend him They are by nature evill and will not obey willingly, and are very false in their doings. They appear in the form of a serpent with a virgins head and a face: whereof we shall mention only 10 cheefe Dukes who have 650 Companions & servants to attend them &c Their names and seals are as followeth—

Uriel his Seale

His 10 Dukes


His 10 Dukes:
Chabri his Seal
Frasmiel his seal
Drapios his seal
Brymiel his seal
Drabros his seal
Hermon his seal
Dragon his seal
Narmiel his seal
Curmas his seal
Aldrusy his Seal

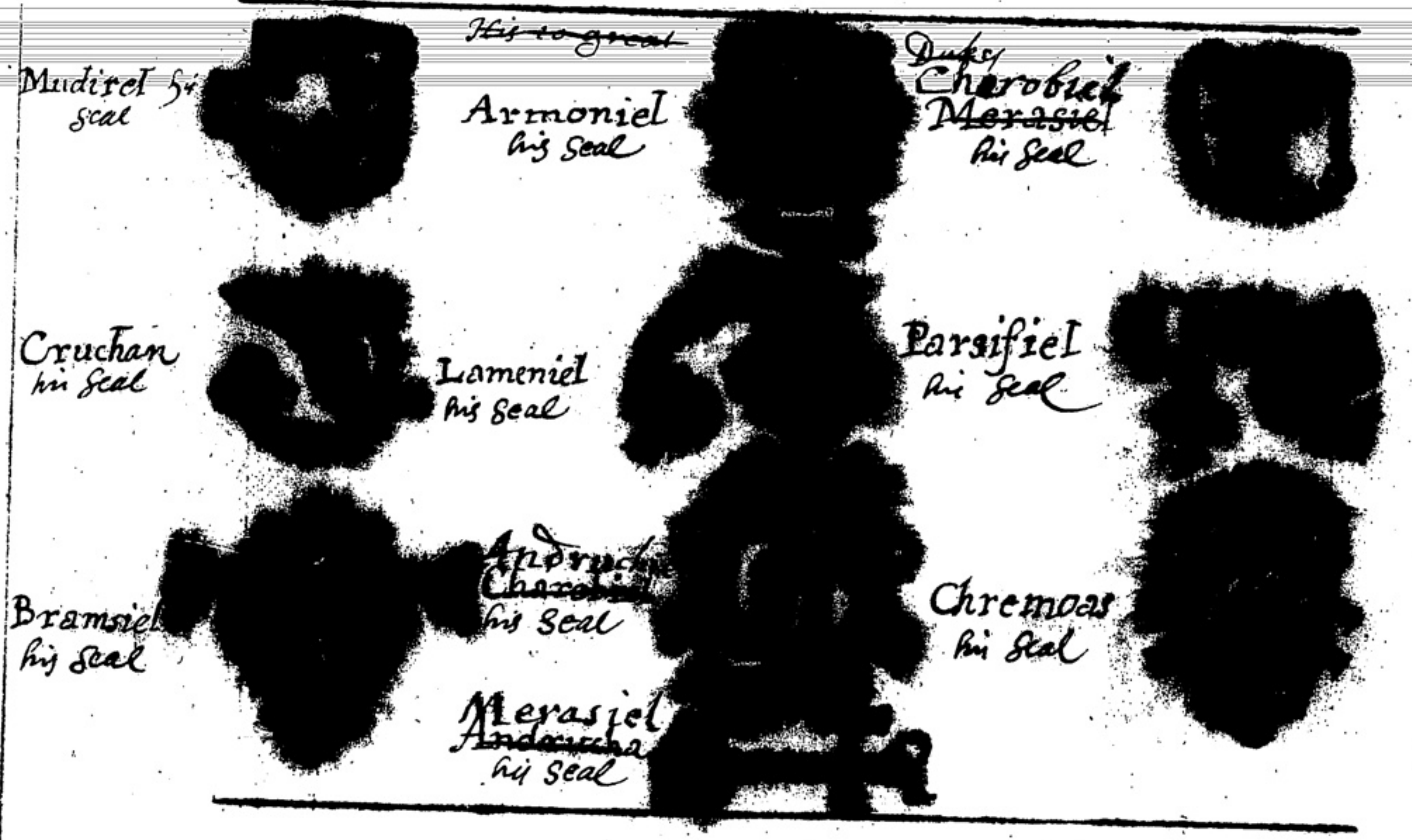
The Conjuration

I conjure thee o thou mighty and potent prince **Uriel** who wandereth

The 11th and last prince of this wandering order is called **Bidiel** who hath under his command 20 Dukes and 200 other Dukes wch are more inferior. besides very many servants to attend him These Dukes change every year their office and place. They are all good and willing to obey the Exorcist in all things &c They appear very Beautifull and in a humane shape whereof we shall mention 10 of ye cheefe Dukes who have 2400 servants to attend them: their names and seals are

Bidiel his Seal

his 10 great Dukes


~~His 10 great~~ Dukes
Mudirel his seal
Armoniel his Seal
Cherobiel
~~Merasiel~~ his Seal
Cruchan his Seal
Lameniel his Seal
Parsifiel his Seal
Bramsiel his Seal
Andruchiel
~~Cherobiel~~ his Seal
Chremoas his Seal
Merasiel
~~Andruchiel~~ his Seal

The Conjuration ~~to the~~ wandering Princes

I conjure thee o thou mighty and potent prince **Bidiel**, who wandereth here and there in the aire with thy Dukes and other of thy servants spirits I conjure thee Bidiel that thou forthwith come and appear with attendance in this first hour of ye day here before me in this Cristall Stone (or else here before this circle) in a fair and comly shape to do my will in all things that I shall desire of you &c. —

The Conjuration to the princes that Govern the points of the compass:

I conjure thee O thou mighty and potent prince N. who ruleth as a chief prince or king in the dominion of the East (or &c) I conjure thee N that thou forthwith appeareth with thy attendance in this first hour of ye day here before me in this cristall stone (or hear before this Circle) in a fair and comely shape to doe my will in all things that I shall desire of you &c ✗

To the Dukes that wander

I conjure thee O thou mighty and potent Duke N. who wandreth here and there with thy Prince N. and others of his &c Thy servants in ye dire I conjure thee N. that thou forwith appeareth &c Δ.

To the Duke [illegible] Governeth the Point of the Compass [illegible] their Prince.

I conjure thee O thou mighty and Potent Duke N. who ruleth under thy prince or king N in the dominion of the East (or &c) I con[illegible] N. that thou forthwith appearest Δ. allone or [illegible] in this first (or secon[illegible] houre of the day, here before me in this Christal Stone (or he[illegible] this Circle) in a fair a[illegible] to doe my will in all things that I shall desire or request you ✗ I conjure and powerfully command you N. by him who said the word and it [illegible] and by all the holy a[illegible] names of god and by the name of the only creator of heav[illegible] and hell and what [illegible] in them Adonay El Elohim Eloe Elio[illegible] hie Zebaoth Ja[illegible] Tetragrammato[illegible] the only lord god of the [illegible] that you forthwith appea[illegible] to me here in this Cris[illegible] (or here before this Circ[illegible] a fair and comely human shape without doing any harme to me or any other creature that god Jehovah created or made But come ye peaceably visibly and affably now without delay manifesting what I desire, being conjured by the name of ye Eternall living and true god Helioren Tetragrammaton Anephexeton and fulfill my commands and persist unto the end; I conjure comm[illegible] constraine you Spirit N. by Alpha and Omega By the name Primeumaton which commandeth the whole host of heaven and by all those names which Moses named when he by the power of those names brought great Plagues upon Pharao and all the people of Ægypt Zebaoth Escerchie Oriston Elion Adonay Primeumaton and by the name of Schemes Amathia which Joshua called upon and the Sun stayed his course and by the name of Hasios and by the seal of Adonay

And by Agla. On. Tetragrammaton. To whome all creatures are obedient and by the dreadfull Judgement of the high god and by the holly angells of heaven and by the mighty wisdome of the great god of hosts that you come from all parts of ye world and make rational answers unto all things I shall aske ~~the~~ of you and come ye peaceable visible and affable speaking unto me with a voyce Intelligible and to my understanding therefore come. come ye in the name of Adonay. Zebaoth. Adonay. Amioram. Come, why stay you, hasten Adonay. Saday the king of kings commandeth you.

When he is appeared Shew him his Seal, and the Pentacle of Salomon. saying behold the Pentacle of Salomon which I have brought before your presence &c as is shewed in the first Booke Goetia. at the latter end of the conjurations: allso when you have had ye desire of the Spirits licence them to depart as is shewed there &c

And so ends the second Booke called Theurgia Goetia.

Note The above written conjurations doe onely differ in the first part as is shewed there untill you come to these markes Δ and ✶ But from thence forward they are to be all one and ye same

Nota, wheresoever in this Booke Theurgia Goetia in some parts of the seales is used these fine strokes ////// That part of the seal is to be all ~~[illegible]~~ black which I did not doe because this paper is to course and thine &c

---

Here Beginneth the 3d Part called the Art Pauline of King Salomon.

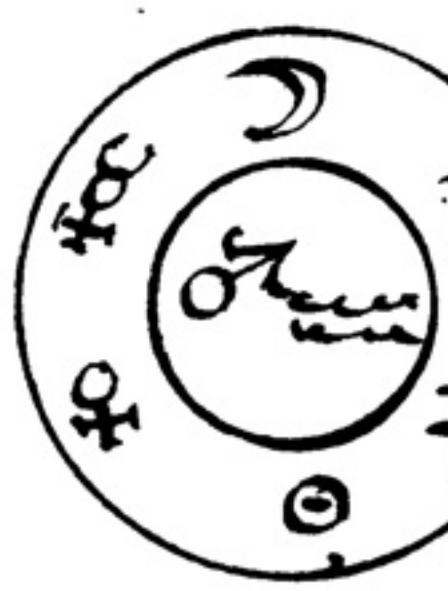
This is divided into two parts the first containing the angels of the houres of the day and night. The second part the angels of ye Signs of the Zodiac as hereafter followeth &c

The [illegible] [illegible] of angels of the day and night [illegible] every day and their offices is to [illegible] all things that are attributed to the 7 Planets But that changeth every day allso as for example you may see in the following [illegible] that Samael the Angell ruleth the first houre of the day beginning at Sun Rising, suppose it be on a munday in the first houre of ye day (that houre is attributed to the ☽) That you call Samael or any of his dukes, their office is in that houre is to doe

Doe all things that are attributed to the ☽ But if you call him or any of his Servant Dukes on Tuesday Morning at Sunn Riseing being the first houre of the day: Their office are to doe all things that are attributed to ♂ and so the like is to be observed in the first houre of every day: and the like is to be observed of the Angells and their servants that Rule any of the other houres: either in the day or night. allso againe there is an observation to be observed in making the Seales of these 24 Angells according to the time of the years Day and houre that you call the Angells or his servants in to doe your your will. But you can not misse therein if you doe well observe the Examples that is laid downe in the following worke: They being all fitted for the 10th day of March Being one a Wednesday in the year 1641 according to the old Account &c and as for to know what is attributed to the planetts I doe referr you to the books of Astrology whereof large ~~[illegible]~~ Volumes have been written. &c c c c c c c c c

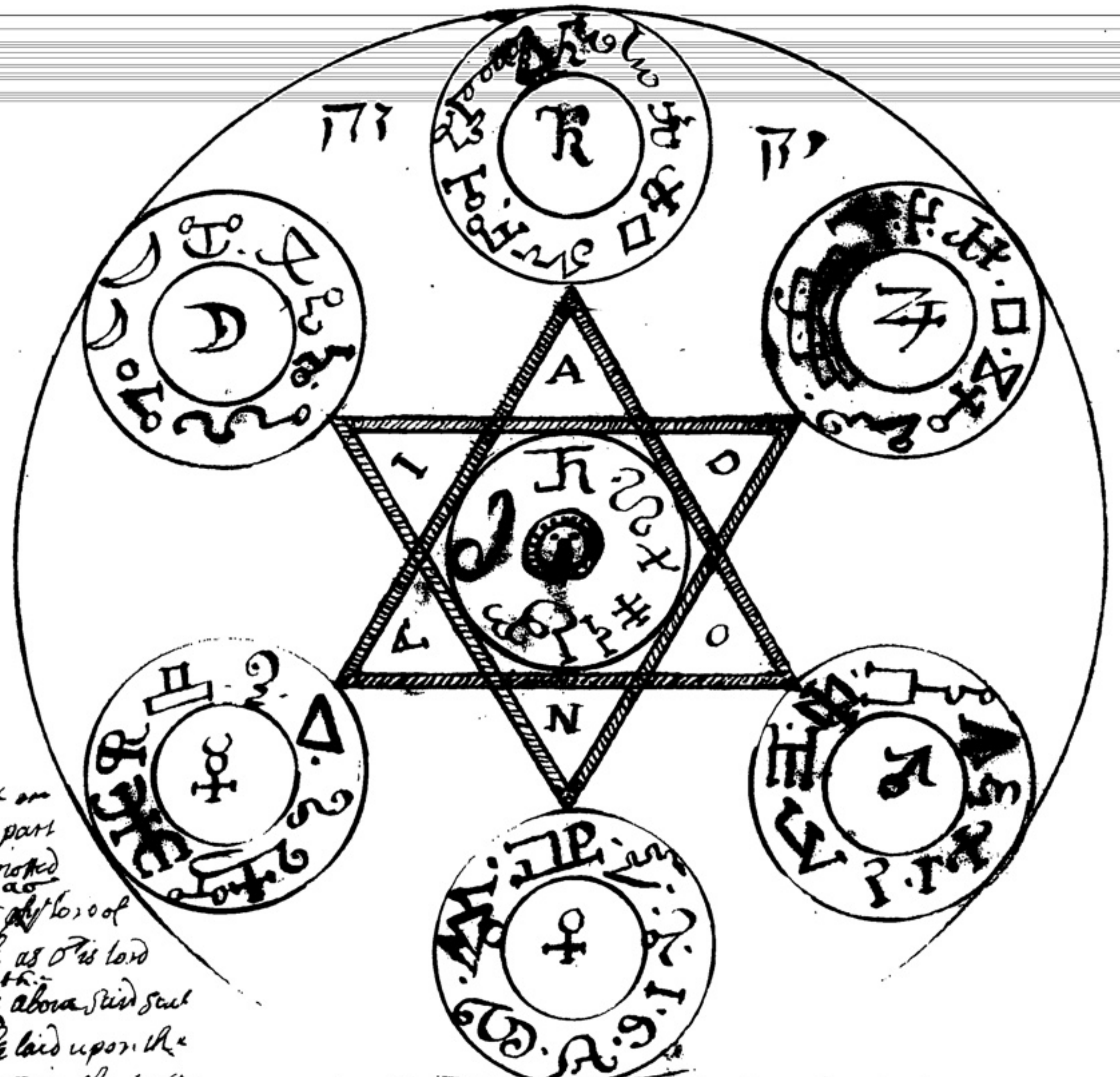
of the first houre of any Day.

The first houre of any Day is ruled by an Angel called Samuel. who hath under his command many Dukes and servants. Whereof I shall mention 8 of the cheefe Dukes which is sufficient for practice who have 444 servants to attend them Their Names are as Followeth. Ameniel. Charpon. Darosiel. Monasiel. Brumiel. Nestoriel. Chremas. Meresyn. Now for to fitt or make a seal for any of these 8 Dukes or the cheefe prince Samuel doe as followeth first write the Charecter of ye lord of the ascendent secondly the ☽ afterwards the Rest of the planets. and after them the Charecters of ye signe that ascendeth on the 12 house in that hour that is shewed in this sigill which is fitted for the 10th Day of March in the Year 1641 being on a Wednesday in the first houre &c. ☽



This Seal being thus made lay it on the Table of practice. lay your hand on it and say the Conjuration that is written at the latter end of this first part for it ~~Sheweth~~ serveth for all onely the names are to be changed according to the time you work in &c c c c c c c c c

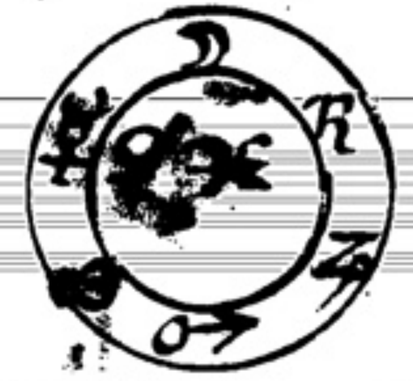
The Table of Practice



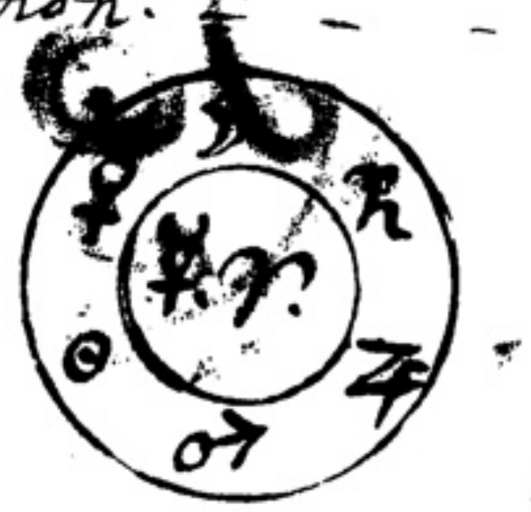
Now lay the seal on on the table or that part of the table that is noted to that charecter as the lord of the ascendent is of, as ♂ is lord of the ascendent in this above said seal therefore it is to be laid upon the Charecters of ♂ in the table [illegible] &c: doe the like with all others [illegible] &c c c

The perfumes are to be made of such things as are attributed to the same planets &c c c

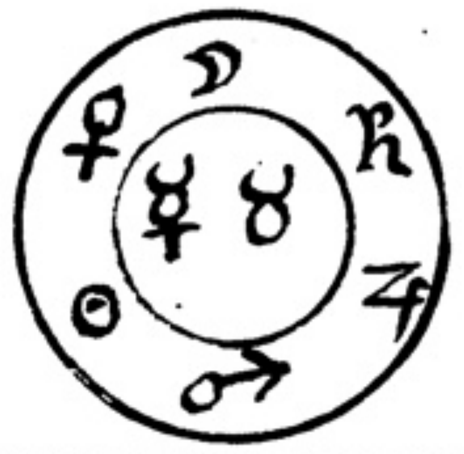
The second hour of the day is called Cevorym; The Angell that governeth that hour is called Anael. who hath 10 cheefe Dukes and 100 Lesser Dukes to attend him. whereof wee shall mention 9. But the thre first are of ye cheefe, and the other 6 of the under Dukes, they have 330 Servants to attend them. those 9 are as followeth viz. Menarchos. Archiel. Chardiel. Orphiel Cursiel. Elmoym. Quosiel. Ermaziel. Granyel. when you have a desire to worke in the second hour of ~~the day~~ wednesday on the 10th day of march make a seal as followeth on any clean paper or parchment writing first the Character of ye Lord of the ascendent then the rest of the planetts. and the signe of ye 12th house as you may see in this following sigill and when it is made lay it upon the part of ye table as is noted with the same Character as the lord of the ascendent is. observe this same rule in all the following part of this first part and you cannot Earr &c. then say the conjuration as is written at ye latter end &c c c c



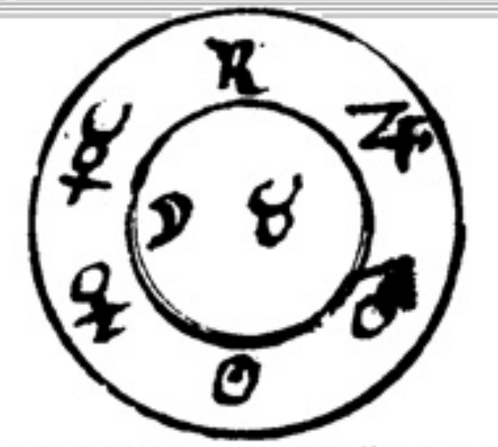
The 3d hour of [illegible] any day is called Dansor. and the Angell that ruleth that hour is called Vequa[illegible]el: [illegible] hath 20 cheefe Dukes and 200 lesser Dukes and a great many other Servants to attend him, [illegible]of wee shall mention 4 of the cheefe Dukes and Eight of the lesser who hath 1760 servants to attend them there names are as followeth viz Almiel. Persiel Murfiel. Zoe[illegible]l. Drelmech, Sadiniel Parniel Comadiel Gemary Xantiel Serviel, F[illegible]el. ~~these being sufficient for practice~~. make a seal sutable to the day ~~and~~ hour and year as this is for the time before mentioned and you cannot Err, then say the Conjuration. — — — — — — — — —



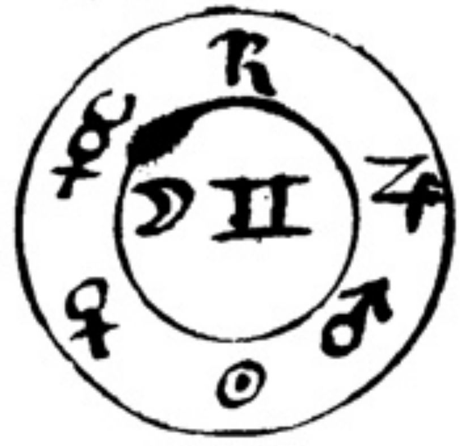
The 4 hour of the day is called Elechym. and the Angell there[illegible] is called Vachmiel who hath 10 cheefe Dukes and 100 under Dukes besides many Divers whereof wee shall mention 5 of the cheefe and 10 of the under Dukes who have 1550 servants to attend them. their names are as followeth: viz Armmyel. Larmich. Marfial. Ormyel. Zardiel. Emarfiel. Permiel. Queriel. Strubiel. Diviel. Jermiel Thuros Vanesiel Zasviel. Hermiel. these being sufficient for practice: make a seal sutable to this hour as is before directed and you can not Err. the form it will be as this is heare for the time aforsaide & when it is made: doe as before directed: and say the conjuration: ~ ~ ~ ~ ~



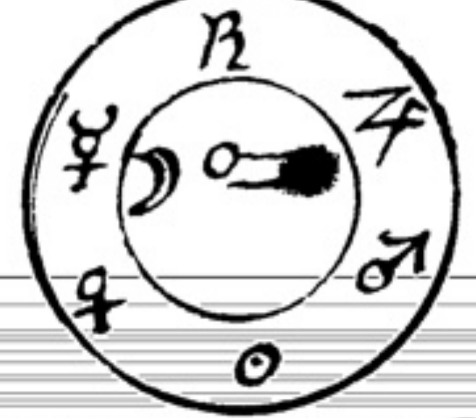
The 5th houre of the day is called Fealech and the Angel ruling it is called Salquiel. he hath 10 Dukes cheefe. and a 100 lesser Dukes and very many servants whereof wee shall mention 5 of the cheefe Dukes and 10 of ye lesser who have 5550 servants to attend them whose names are as followeth viz Damiel. Araniel. Maroch. Saraphiel. putisiel. Jameriel. Futiniel. Rameriel. Amisiel. Uraniel. Omerach. Lameros. Zachiel. Fustiel. Camiel These being sufficient for to practice: then make a seal sutable for the time as I here give you in example of as to the day before spoken of in the year 1641 and when you have made it lay it upon the table as you may before shewed and say the conjuration: ~ ~ ~ ~



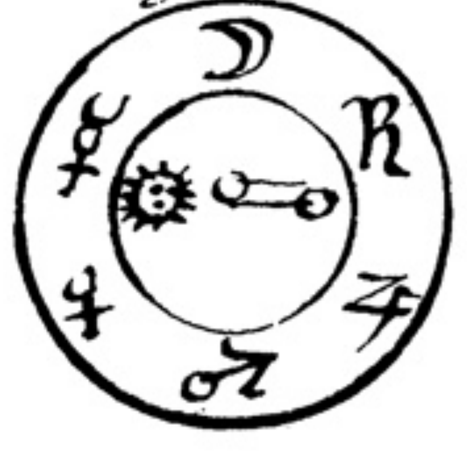
The 6th houre of the day is called Genapherim and the Angell ruling that houre is called Saniel. who hath 10 cheefe Dukes and a 100 lesser Dukes besides many other Inferior Servants where of wee shall mention 5 of the cheefe Dukes and 10 of the lesser who have 5550 Servants to attend them: whose names are as followeth viz. Arnebiel. Charuch. Medusiel. Nathmiel Pemiel Gamyel. Jenotriel. Samcon. Trasiel. Xamyon. Nedabor. Permon. Brasiel Camosiel. Evadar ~~these~~ This being sufficient for practice in this houre of the day. then make a seal [illegible] to the time of the day [illegible] [illegible] [illegible] [illegible] one for the time [illegible] [illegible] [illegible] [illegible] the [illegible] as you [illegible] before directed and you cannot Err then say the conjuration &c . . . .



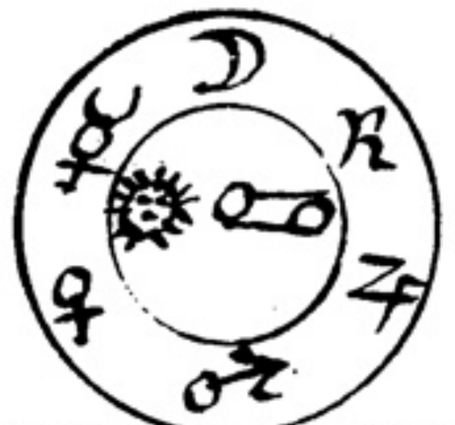
The 7th houre of the day is called Hamarym and the Angell that governeth the same is called Barquiel, who hath 10 cheefe dukes and a 100 under Dukes besides servants which are very many wherof wee shall mention 5 of the cheefe Dukes and 10 of the Lesser who have 600 servants which attend them in this hour: whose names are as followeth viz Abraſiel. Farmos. Nestorii. Manuel. Sagiel. Harmiel, Nastrus. Varmay. Tulmas. Croſiel. Pasriel. Venesiel. Evarym. Drufiel. Kathos. ~~Thes~~ They being sufficient for practice in this houre &c Then make a seall here I give you an Example Then lay on the Table as you was directed before & haveing all things in readiness say the Conjuration: &c c c c c c c c c c c c c



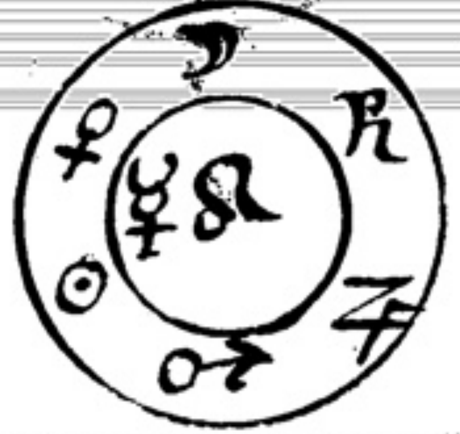
The 8th hour of ~~y~~ every day is called Jasanym. and the angell governeth the same is called Osmadiel, — who hath a 100 cheefe Dukes and a 100 lesser Dukes besides very many other servants whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser who have 1100 servants to attend them — They being sufficient for practice: Their names are as followeth viz: Sarfiel. Amalym — Chroel. Mesial. Lantrhots. Demarot. Janofiel. Larfuty. Vemael Thribiel Mariel Remasyn. Theoriel. Framion, Ermiel &c Then make ~~the~~ a seal — for this 8th houre as is shewed by this seal which is made for an example then lay it one the table. and say the conjuration following &c c c c c c c c c c c c c c c c c c c c c



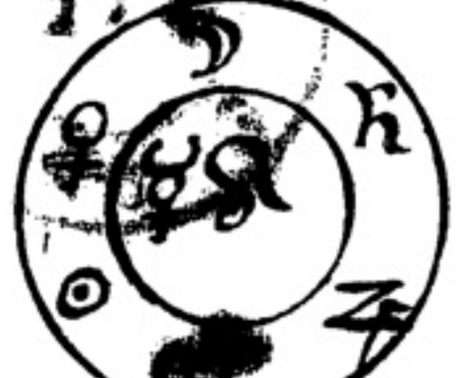
The 9th houre in every day is called Karron and the Angell ruling it is called Quabriel who hath many Dukes of the greater and lesser order. besides many other servants. which are more inferior whereof 10 of the greater and 100 of the lesser Dukes have 192980 servants in 10 orders to obey and serve them whereof wee shall mention the names of five great Dukes and 10 lesser Dukes who have 650 cheefe servants to attend on them in this houre they being sufficient for practice. These be their names viz: Astroniel. Charmy. Pamory. ~~Dameel~~ Damyel Nadriel. Kranos. Menas. Brasiel. Nefarym. Zoymiel Trubas. Xermiel. Lameson Zasnor: Janediel: and when you have a desire to make an experiment in this houre ~~and~~ make a seal as you was taught before the forme of this is for an example and when it is made lay it on the Table as you was directed before Then say the Conjuration &cc c c c



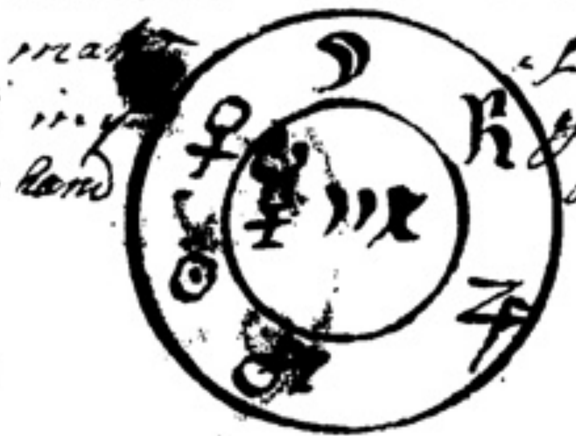
The 10th hour of every Day is called Lamarhon and the angell ruleing it is called Oriel who hath many Dukes and servants divided into 10 orders which containe 5600 Spirits whereof wee shall mention 5 of the cheefe Dukes & 10 of the next lesser Dukes who hath 1100 servants to attend on them. They being sufficient for practice Their names are as followeth viz: Armosy. Drabiel. Penaly. — Meiriel. Choreb. Lemur. Ormas. Charny. Zazyor. Naveron Xantros Baſilon. Nameron. Kranoti. Alfrael and when you have a desire to practice in this houre make a seal suitable to the time: as this here is made for the 10th hour on wednesday the 10th of march in the year 1641 it being for an example and when it is made lay it on the Table of practice. and say the conjuration &c c c c c c c c c c c c c



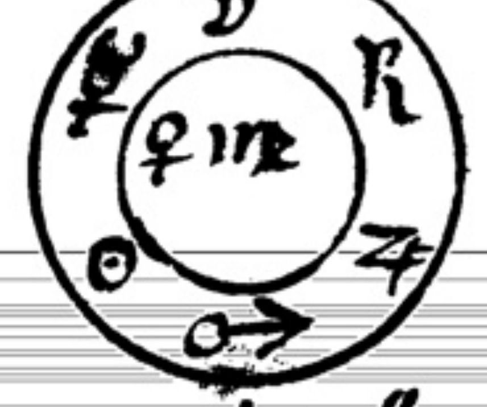
The 11th hour in every day is called Maneloym and the angel governing that hour is called Bariel. who hath many Dukes and servants which are divided into 10 parts which containe the number of 5600 whereof wee shall mention 5 of the Dukes of the first order and 10 lesser Dukes of the second order. who have 1100 servants to attend them, they being sufficient for practice Their names are as followeth viz: Almarizel. Praſiniel. Chadros. Turmiel. Lamiel. Menafiel — Demasor. Omary. Helmas. Zemoel. Almas. Perman. Comial. Temas. Lanifiel. — and when you would practice make a seal suitable for the time of the day: as I shew you here by an — Example: and when it is made lay it on the Table of practice: and say the Conjuration. &c c c



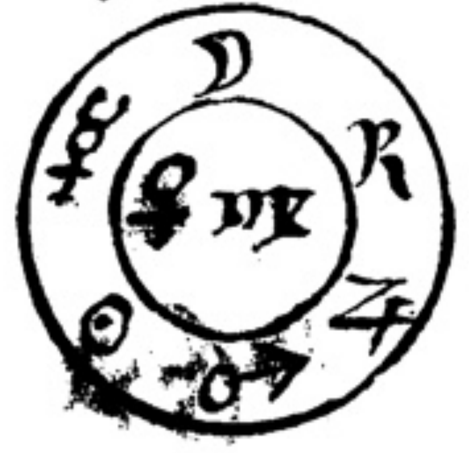
The 12 houre of every day is called Nathalon. and the Angell governing that hour is called Beratiel. who hath many Dukes and other servants which are divided into 12 degrees there which containe the number of 3700 spirits in all whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser Dukes: who have 1100 servants to attend them. they being sufficient for practice Their names are as followeth: viz: Camaron. Aſtrōfiel. Penatiel. Demaric. Famaras. Plamiel Nerastiel. Emarson. Quirix. Sameron. Edriel Choriel. Romiel. Fenosiel. Harmary. and when you have a desire to worke in this houre make a seal suitable to the time as I have here for the same hour But the 15 of march in the year 1541 when you have thus made it lay it on the Table of practice and lay your hand on it. and say the conjuration &c c c c c



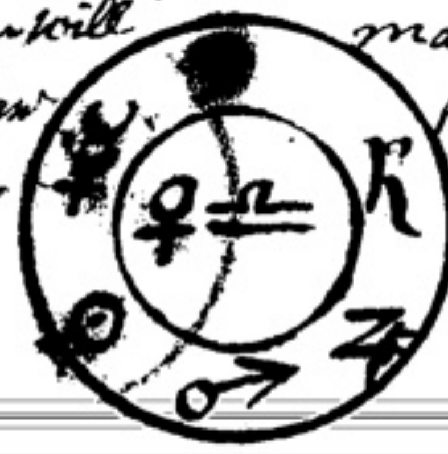
The first hour of every night is called Omalharien. and the Angell ruling it is called Sabrathan Who hath 1540 Dukes and other servants: which are divided into 10 orders or parts: whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser Dukes: which are next to the 5 first: They being sufficient for practice in this hour Their names are as followeth viz: Domaras. Amerany. Penoles — Mardiel. Nastul. Ramesiel. Omedriel. Franedac. Chrasiel. Dormason. Hayzoym — Emalon. Turtiel. Quenol. Rymaliel: These have 2000 servants to attend them and when you would worke in this hour make a seal sutable to the time as this is for an example then lay the seal on the table of practice: and you cannot err: saying the conjuration &c c c c c c c c c



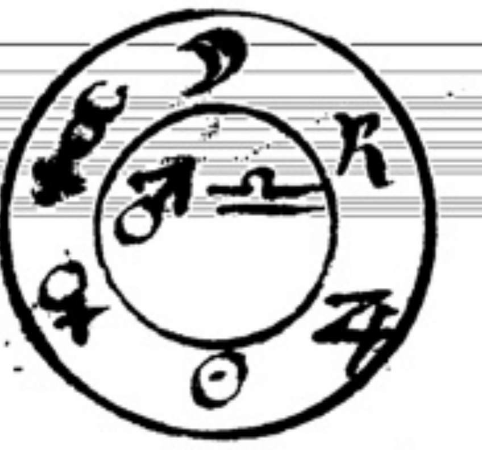
The 2 hour of every night is called Panezur and the Angell ruling it is called Tartys. who hath 101550. to attend him they being divided into ~~10 parts or~~ 12 degrees or orders whereof wee shall mention 6 of the cheefe dukes of the first order & 12 of the next: They being sufficient for practice: Their names are as followeth viz Almodar. Famoriel. Nedroz. Ormezyn. Chabriz. Praxiel. Permaz. Vameroz. — Emaryel. Fromezyn. Ramaziel. Granozyn. Gabrinoz. Mercoph. Tameriel — Venomiel. Jenaziel. Xemyzin These have 1320 servants to attend them in this hour to doe their will and when you will work in this hour make a seal sutable to for the time as I have here given an Example for the time above mentioned then lay it on ye table: and say the conjuration, &c c c



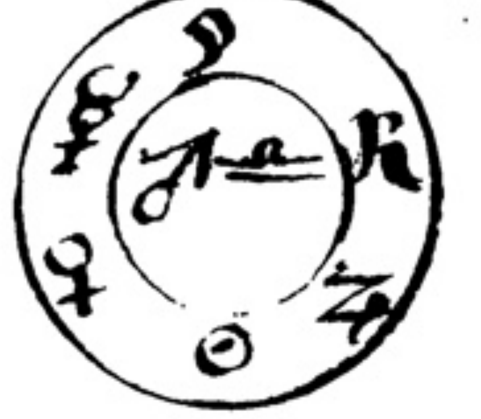
The 3 hour of the night is called Quabrion and the angel ruling it is called Sequanich who hath 101550 servant Dukes and servants to attend him the which are divided into ~~10~~ 12 Degrees of orders whereof wee shall mention 6 Dukes of the first order and 12 of the second: They being sufficient for practice: whose names are as followeth viz Menarym. Chrusiel. Penargos. Amriel. Demanoz. Nestoroz. Evanuel. Sarmozyn. Haylon. Quabriel. Thurmytz. Fronyzon Vanosyr. Lemaron. Almonoyz. Janothyel. Melrotz. Xanthyozod: These have 1320 servants to attend them and when you will [illegible] make any experiment in this hour make a seal sutable to the ~~same~~ time as I have [illegible] here exemplified for the time aforesaid Then lay it on the table of practice and [illegible] say the conjuration &c c c c



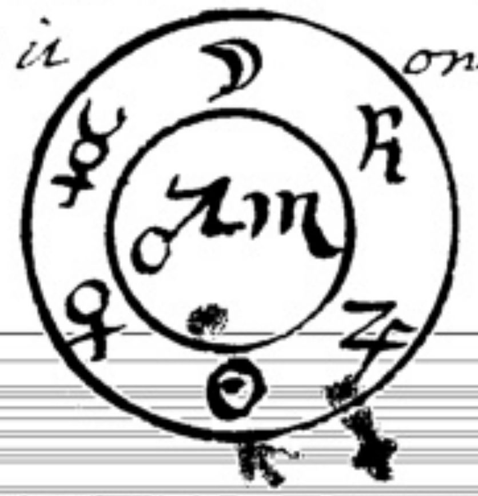
The 4th hour of the night is called Ramersy. and the angell that governs it is called Jefischa — Who hath 101550 Dukes and other servants which are divided into 12 orders or degrees to attend him whereof wee shall mention 6 of the cheefe Dukes: and 12 of those that are of the second order they being sufficient for practice: Their names are as followeth. viz. Armosiel. Nedruan. Maneyloz. Ormael. Phorsiel. Rimezyn. Rayziel. Gemezin. Fremiel. Hamayz. Japuriel. Taspheil. Lamediel. Adroziel. Zodiel Bramiel. Coreziel. Enatriel. Those have 7260 servants to attend them and if you have a desire to operate in this hour: make a seal sutable for the time as you have one here for this ~~same~~ hour for the time abovesaid it being for an Example then lay the seal upon the table of practice and say the conjuration. — &c c c c c c c c c c c



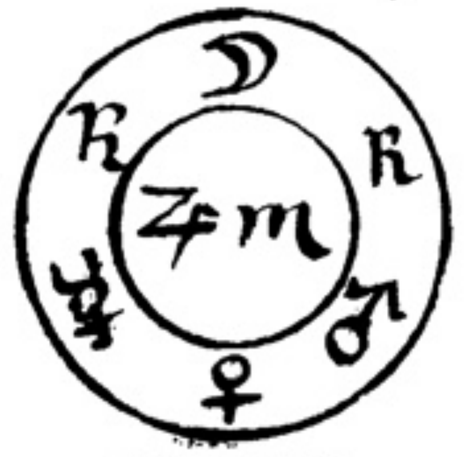
The 5th hour of the night is called Sanayfar: and the angel is called Abasdarhon. he hath 101550 Dukes and other servants at his command: They being divided into 12 degrees of orders whereof wee shall mention 12 of the Dukes belonging to the first order and as many of the second order: They being sufficient for practice for this hour: Their names are as followeth viz: Meniel. — Charaby. Appiniel. Deinatz. Nechorym. Hameriel. Vulcaniel. Samelon Gemary. Vanescor. Samaryn. Xantropy. Herphatz. Chrymas. Patrozyn. Nameton. Barmas. Platiel. Neszomy. Quesdor. Caremaz. Umariel. — Kralym. Habalon These have 5400 servants to attend them [illegible] make any experiment in this hour make a seal [illegible] as this seal is [illegible] the time aforesaid [illegible] then lay it on the table of practice and [illegible] you [illegible] conjuration &c c c c c c c c c



The 6th houre in every night is called Ihaazaron. and the angell governing it is called Zaazanach. Who hath 101550 Dukes and other servants at his command to attend him They being divided in 12 parts and orders whereof wee shall mention 12 of the cheefest Dukes in the first order and 6 of the second order they being sufficient for practice in this houre Their names are as followeth viz. Amonaziy. Menoriel. Prenostix. Nameder. Cherasiel. Dramaz. Tuberiel. Humaziel. Lanoziel. Lamerotzod. Xerphiel. Zeziel. Pammon. Dracon. Gematzod. Enariel. Rudefor. Sarmon. who have 2400 servants to attend on them & if you make any experiment in this hour make a seal fitt for the time as this is for the time before spoken of then lay it on the Table and say the conjuration &c

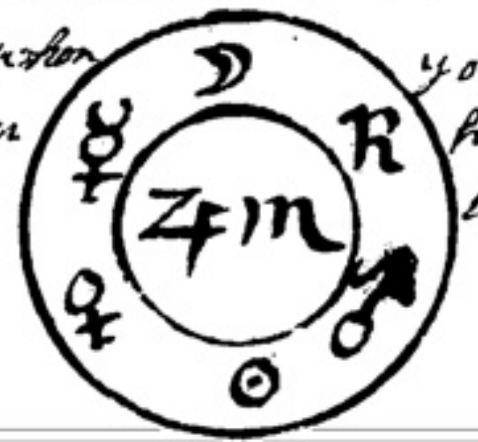


The 7th houre of every night is called Venaydor. and its angell is called Mendrion. who hath 101750 dukes & other servants to attend him. They being divided into 12 orders whereof we shall mention 12 of the first cheefe dukes and 6 of ye next lesser sort They being sufficient for practice — Their names are as followeth: viz. Ammiel. Choriel. Genarytz. Pandroz. Menesiel. Sameriel Ventariel. Zachariel. Dubraz. Marchiel. Jonadriel. Pemoniel. Tarmytz. Rayziel. Anapion. Imonyel. Framoth. Machmag. who have 1860 servants to attend them & when you make any experiment make a seal sutable to the time as you have hear an example. Then lay it on ye table: and say the conjuration: &c

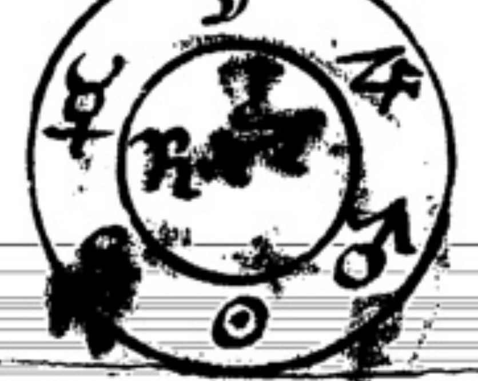


[illegible] that it [illegible] of the following seal of the 8th houre: —

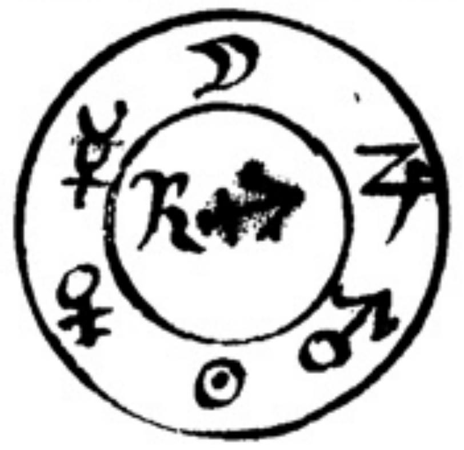
The 8th houre [illegible] is called Xymalim. and the angell governing it is called Nanoriel. who hath 10550 Dukes & other servants besides to attend him they being divided into 12 degrees and orders whereof we shall mention 12 of the first order and six of the next order they being sufficient to practice in this houre their names are as followeth viz. Cambiel. Nedarym. Astrocon. Manifiel. Dramozyn. Lustifion. Amelson. Lemozar. Xernifiel. Kanorsiel. Bufanotz. Jamedroz. Xanoriz. Jastrion. Thomaz. Hobraym. Zymeloz. Gamsiel. who have 3020 servants to attend them and when you make any experiment in this houre make a seal sutable to the time as you have here an example for the time aforesaid Then lay it on the table and say the conjuration. &c



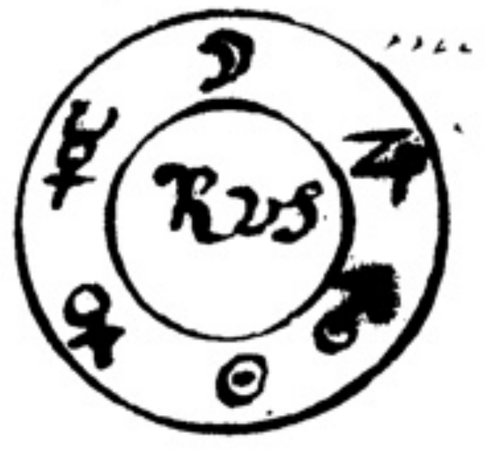
The 9th hour of the night is called Zeschar and the angell ruling it is called Pamyel. he hath 101550 dukes & other servants to attend him who are divided into 12 parts or orders whereof wee shall mention 18 of the cheefe Dukes whose names are as followeth: viz. Demaor. Nameal. Adrapon. Chermel. Fenadros. Vemasiel. Comary. Matiel. Zenoroz. Brandiel. Evandiel. Tameriel. Befranziy. Jachoroz. Xanthir. Armapy. Druchas. Sardiel. who have 1320 servants to attend them and when you make any experiment in this hour make a seal sutable to the time as you have hear an example for the time aforesaid then lay it on the table and lay your hands on it: and say the conjuration. &c



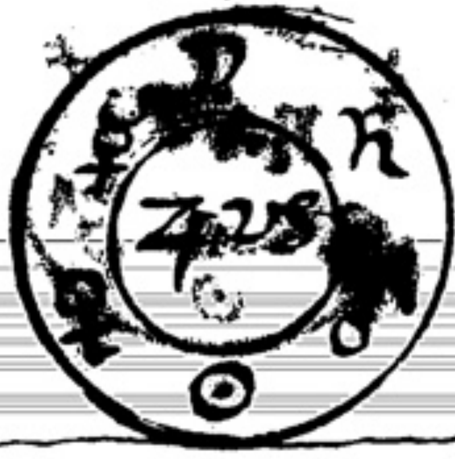
The 10th houre of the ~~day~~ night is called Malcho. and the angell governing it is called Jalsuarim who hath a 100 cheefe dukes and a 100 lesser dukes besides many other servants whereof wee shall mention 6 that is three of the first order and 3 of the second order who have 1620 servants their names are as followeth: viz. Lapheriel. Emarziel. Nameroyz. Chameray. Hazaniel. Uraniel. and when you operate in this houre make a seal sutable to the time as this is for time in the month of March 1641. then lay it on the table and say the conjuration: &c



The 11th houre of ye night is called Aalacho and the angell governing it is called Dudariel. who hath many servants and dukes whereof we shall mention 14 of ye cheefe dukes and 7 of ye lesser Dukes who have 1510 servants to attend them they are all good and very gentle [illegible] Their names are as followeth viz. Cardiel. Permon. Armiel. Nastoriel. Casmiroz. Dameriel. Furamiel. Mafriel. Hariaz. Damar. Alachuc. Emeriel. Naveroz. Alaphar. Nermas. Druchas. Carman. Elamyz. Jatroziel. Lamersy. Hamarytzod. and when you have a desire to make an experiment make a seal sutable for the time as this is for the time in the month of March 1641 then lay it on the table and say the conjuration &c



The 12 hour of the night is called Xephan. and the angell governing it is called Sarandiel who hath many dukes and servants whereof wee shall mention 14 of ye cheife and good Dukes of the first order and 7 of those of ye second order: who have 420 servants to attend on them. their names are as followeth vizt Adoniel. Damasiel. Ambriel. Merrel. Denaryz. Emarion. Kabriel. Marachy. Chabron. Nestoriel. Zachriel. Naverial Damery. & Namael. Hardiel Nefrias. Irmanotzod. Gerthiel. Dromiel. Ladrotzod. Melanas. and when you have a desire to make any experiment in this hour make a sigill suitable to the time as this is here for the same hour for the 10th of march in the year 1641 and when it is so made lay it on the Table of practice and lay your hand on it and say this conjuration following.



The Conjuration as followeth

O Thou mighty great and potent ~~prince~~ Angell Samael who ruleth the first hour of ye day: I the servant of the most high god: doe conjure and entreat thee in the name of ye most omnipotent and Immortall Lord god of hosts Jehovah Tetragrammaton. and by the name and in the name of that god that you are obedient to and by ye head of ye hierarchy and by the seal ~~and mark~~ or mark that you are known in power by and by the 7 Angels that stand before the throne of god and by the 7 planetts and their seals and characters and by the angel that ruleth the signe of ye 12 house wch now ascends in this ~~fift~~ first hour that you would be graciously pleased to gird up and gather ~~thy~~ your selfe together & by divine permission to move and come from ye place of the world where you are and shew ~~thy selfe~~ your selfe visibly and ~~clearly~~ plainly in this crystall stone to the sight of my eyes speaking with a voice Intelligible and to my understanding and that you would be favourable to me that I may have thy familiar friendship and constant society now and at all times when I shall call thee to visible appearance to informe and direct me in all things that I shall seem good and lawfull unto the creator and thee. O thou great and powerfull angell Samael. I invocate adjure command & most powerfully call you forth from your orders and place of Residence to visible apparition in and through these great and mighty incomprehensible signall and divine names of the great god who was and is and ever shall be Adonay. Zebaoth. Adonay Amioram. Hagios Agla On Tetragrammaton and by and in the name Primeumaton which commandeth the whole host of heaven whose power and vertue is most effectuall for the calling you forth: and commandeth you to transmitt your rayes visible and perfectly into my sight. and your voice to my eares in and through this Chrystall stone: that I may plainly see you and perfectly hear you speak unto me Therefore move ~~for~~ ye o thou mighty and blessed angell Samael: and in this potent name of the great god Jehovah: and by the Imperiall dignity thereof descend

descend and shew your selves visible and perfectly in a pleasant and comely forme before me in this Christall stone: to the sight of my eyes speaking with a voyce Intelligible and to my apprehension: shewing declaring & accomplishing all my desires that I shall aske or request of you both herein and in whatsoever. Truths or things else that is just and lawfull before the presence of Almighty god: the giver of all good gifts: unto whome I begg that he would be graciously pleased to bestow upon me: O thou servant of mercy Samael. be thou therefore unto me friendly: and doe for me as for the servant of the highest: so farr as god hath given you power in office to performe: whereunto I move you in power and presence to appear that I may sing with his holy angells O mappa-la-man. Hallelujah: Amen

But before you call any of the princes or the Dukes: you are to Invocate the chiefe governing angell that governeth the hour of the day or of the night, as followeth:

The Invocation as followeth.

O Thou mighty and potent angell Samael. who is by the decree of the most high king of glory Ruler and governour of the first hour of the day: I the servant of the highest doe desire and entreat you by these 3 great and mighty names of god: Agla Tetragrammaton and by the power and vertue thereof to assist and help me in my affairs: and by your power and authority to send and cause to come and appear to me. all or any of those angells that I shall call by name: that are residing under your good government: to instruct, helpe aide and assist me, in all such matters and things according to their offices. as I shall desire and request of them (or him) and that they may doe it for me as for the servant of ye highest Creator—

Then Begin to invocate them as followeth:

O thou mighty and potent angell Ameniel who is one of ye principall angells under the great and potent angell Samael who is the great and principall angell ruling this first hour of the day I the servant of the most high god doe conjure and entreat thee in the name of the most omnipotent and Immortall Lord god of hosts Jehovah * Now read on as signed *: continue the contents of ye above written conjuration &c and when any spirit is come bid him welcome. Then aske your desires, and when you have done, dismiss him according to your order of dismission ....

so endeth the first part of the Art Paulina

The second part of the Art Pauline.

Which containeth the mysticall names of the Angells of ye signes in generall and allso the names of the Angells of every degree any ye signes in generall who are called ye angells of men: because in some one of those signes and degrees every man is born under therefore he that knoweth the moment of his Birth he may know the angel that governeth him and thereby he may obtain to all arts and sciences yea to all ye wisdome and knowledge that any mortall man can desire in this world: But note this: Those angells that are attributed to the fire have more knowledge therin then any other: So those that belong to the aire have more knowledge therin then any other: and those of ye water have more knowledge therin then any other: and allso those of the Earth have more knowledge therin then any other: and to know wt belong to the fire, ayre, Earth, or water: observe the nature of the signes and you cannot erre: for those that are attributed to ♈: are of the same nature, and so the like in ~~spirits~~ the rest. But if any planett is in that degree that ascends: Then that angell is of the nature of the signe and planett both &c observe this following method: and you cannot but obtain your desires.

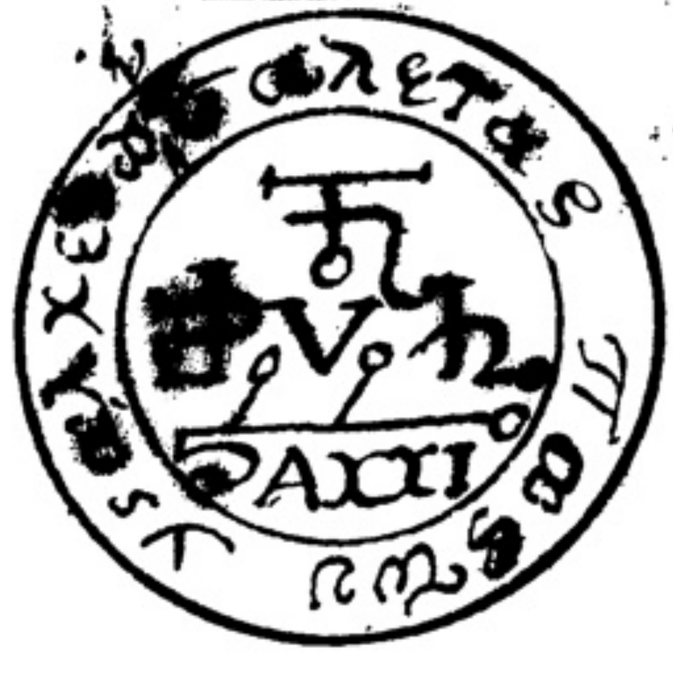
The Planets											
♂	♀	☿	☽	☉	☿	♀	♂	♃	♄	♄	♃
The signes											
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
The Nature of the signes											
Fire	Earth	Ayre	wayter	Fire	Earth	Ayre	wayter	Fire	Earth	Ayre	wayter
The Angels: Sujajasiel Casujojah											
Aiel	Tual	Giel	cael	ol	voil	Jael	Josel	Sujaj	Casujo	Ausiel	Pasiel

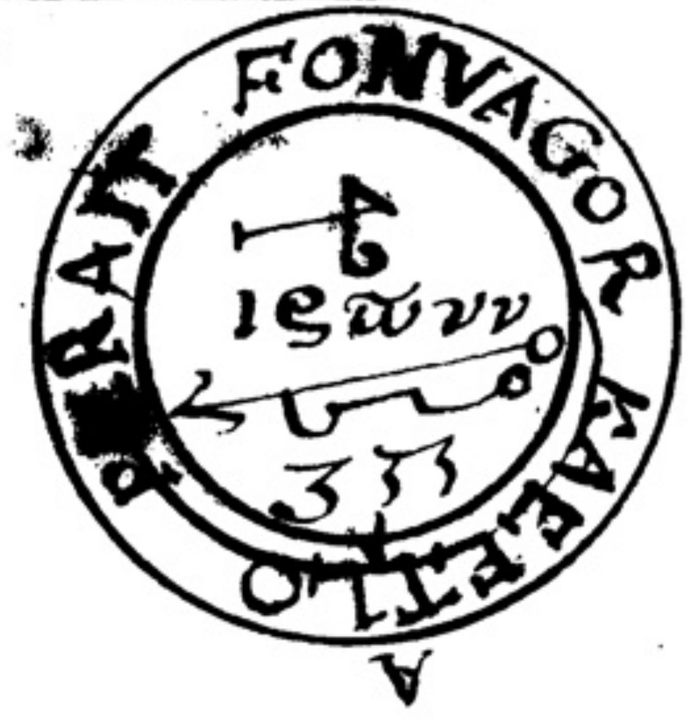
These 12 names are attributed to ye 12 signes of the Zodiac. Because of those that doe not know the very degree of their nativity: So that they may make use of these if he know but the signe that ascends &c The names of the other angells which are attributed to Every degree are as followeth

Degrees	♈♂	♉♀	♊☿	♋☽	♌☉	♍☿	♎♀	♏♂	♐♃	♑♄	♒♄	♓♃
1	Biael	Lotiel	Latiel	[illegible]	Mechiel	Celiel	Ibajah	Teliel	Tahiel	Chaliel	Chaniel	Lachiel
2	gesiel	hajael	~~Metiel~~	Sariel	~~Seniel~~	[illegible]	Aniel ~~Teniel~~	Iniel	Janiel ~~Najael~~	Ismael	Josael	Meliel
3	Aliel	Sachiel	Sachiel	Asel	Ajel	Nahael	Sahael	Cosiel	Casiel	Jaajah	Jaajah	Sanael
4	Vaniel	gnchiel	gnliel	Sachiel	Mechiel	Sangiel	Naviel	langael	langael	Cashiel	Cashiel	gnasiel
5	Zaiel	Panael	Pamiel	Mehiel	Sahiel	[illegible]	Saziel	Naphael	Naphael	lamjah	Lashiel	Pangael
6	Cegnel	Jozsiel	Tzisiel	Aniel	Aniel	Perziel	gnachiel	Satziel	Satziel	Naajah	Naajah	Tzaphael
7	Tarhael	Kingael	Kingael	Sasael	[illegible]	Tzakiel	Patiel	gnakiel	gnakiel	Sgajah	Samiel	Kphiel
8	[illegible]	Raphael	Raphiel	Magnael	Sengael	Kriel	Tzajael	Poriel	Poriel	gnamiel	gnashiel	Ratziel
9	Cakiel	Jozael	gnetiel	Aphiel	Aphiel	Rathiel	Kehiel	Tzathiel	Tzangiel	Paajah	Paajah	Tarajiah
10	Loriel	gnakiel	Rakiel	Sersael	Metriel	Tangiel	Balie	[illegible]	Kbiel	Tzashiel	Tzamiel	gnathiel
11	Nathiel	Boriel	goriel	Makael	Sohiel	gnabiel	Tamael	Kobiel	Rogael	Kmiel	Kshiel	Bengiel
12	Sagnel	gothiel	Dathiel	Ariel	Ariel	Bagiel	gnamiel	Tagiel	Todiel	Raajah	Raajah	gobiel
13	Gabriel	Dagnel	Hognel	Sethiel	Methiel	gediel	Bangiel	gnadiel	gnahael	Tashi	Tamiel	Dagiel
14	Pegiel	Vabiel	Vabiel	Magnael	Sagiel	Dahiel	gophael	Bova	Bovael	gnamiel	gnashiel	Hadiel
15	gadiel	Zogiel	Zagiel	Abiel	Abiel	Hovael	Datziel	goziel	goziel	Baajah	Baajah	Vahajah
16	Khael	Chadiel	chadiel	Sagel	Magiel	Vaziel	Hekiel	Dachiel	Bachiel	gashiel	gamiel	Zav[illegible]
17	Teviel	Tohiel	Tahael	Madiel	Sadiel	Zachiel	Variel	Hophiel	Hophiel	Damiel	Dashiel	Chazael
18	Hozael	Javiel	Javiel	Athiel	Athiel	Chetiel	Zothiel	Vagael	Vagael	Haajah	Haajah	Tachael
19	geciel	Chaziel	Charael	Savael	[illegible]	Triel	Chengiel	Zachiel	Zachiel	Vashiel	Vamiel	Jatael
20	Betiel	Bachiel	Bachael	Maziel	Saviel	Jochiel	Tibiel	Chabiel	Chabiel	Zamiel	Zashiel	Cojaiel
21	Griel ~~Goriel~~	gotiel ~~Giel~~	gotiel	Achiel	Achiel	Cabiel	Jagiel	Tagiel	Pagiel	Chael	Chael	Bachiel
22	Dachael	Dajel	Dajeel	Setiel	Metiel	Bagiel	Cediel	Jadiel	Jadiel	Tashiel	Tamiel	gabiel
23	Habiel	Hachael	Hachael	Maiel	Siel	gediel	Bohiel	Cahael	Cahael	Jmajah	Jashiel	Dagiel
24	Vagel	Vabiel	Vabiel	Achael	Achael	Dahiel	goviel	Baviel	Baviel	Cajah	Crajah	Hadiel
25	Zadiel	Zagiel	Zogiel	Sobiel	Mabiel	Hovael	Daziel	gozael	gozael	Boshael	Bomiel	Vahijah
26	Chahel	Chadiel	Chadiel	Magiel	Sagiel	Vaziel	Hekiel	Dachael	Dachael	gamiel	gethie	Zavael
27	Tzvael	Tohiel	Tahiel	Adiel	Adiel	Zachiel	Vatiel	Hatiel	Hatiel	Daael	Daael	Chuael
28	Jozel	Javael	Daviel	Sahiel	Mahiel	Chetiel	Zagel	Vogael	Vadael	Hoshael	Homiel	Sachiel
29	Cochiel	Chasiel	Hoziel	Moviel	Saviel	Tajael	Chochiel	Zachiel	[illegible]	Vamiel	Vashiel	Jatael
30	Hotiel	Sachael	Vachael	Aziel	Aziel	Jachiel	Tohiel	Chasiel	Chaviel	Zaajah	Zaajah	Cojael

These are the 12 Seales wch are attributed to the Signes & Angells aforegoeing:—

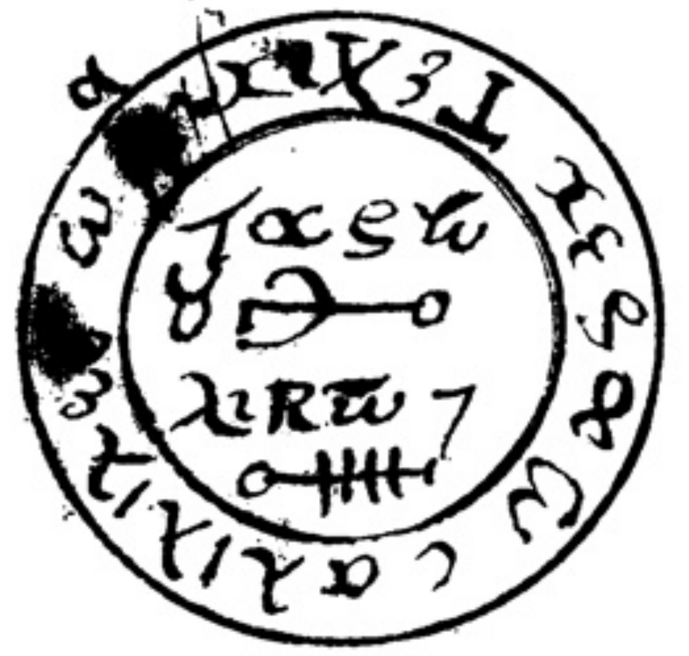
♈

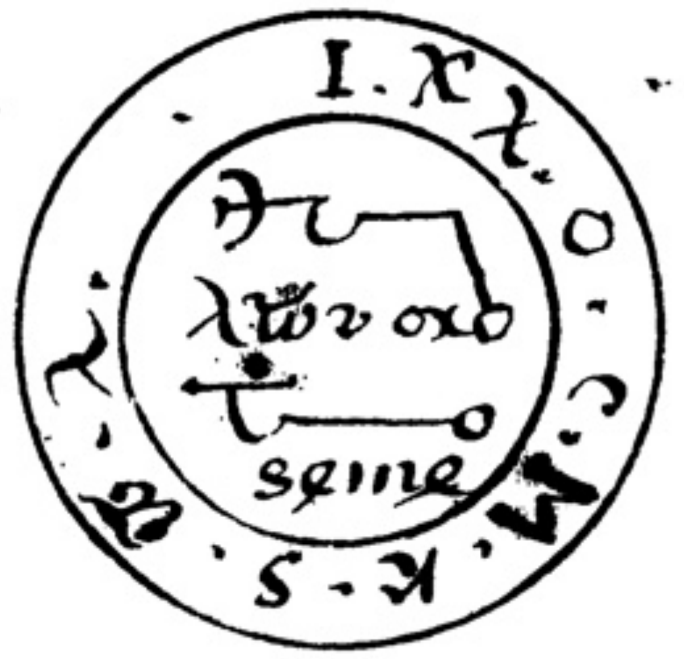



FONVAGOR
KAEΓTΙΟ
PERAIT
ιεσωνν
A

Make this Seal of ♂ ℥ß. ☉. ʒj ♀ ℥ß. and melt them together when the ☉ entereth the first Degree of ♈. then on ♂ the ☽ being in 9 or 10 degrees of ♈. make it and finish it &c. . . . .

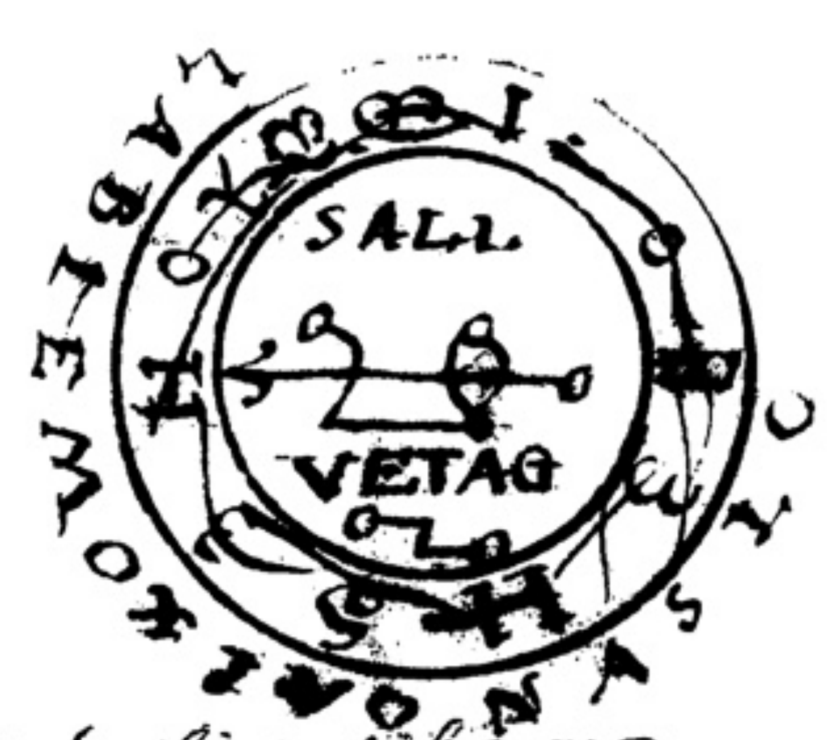
♉

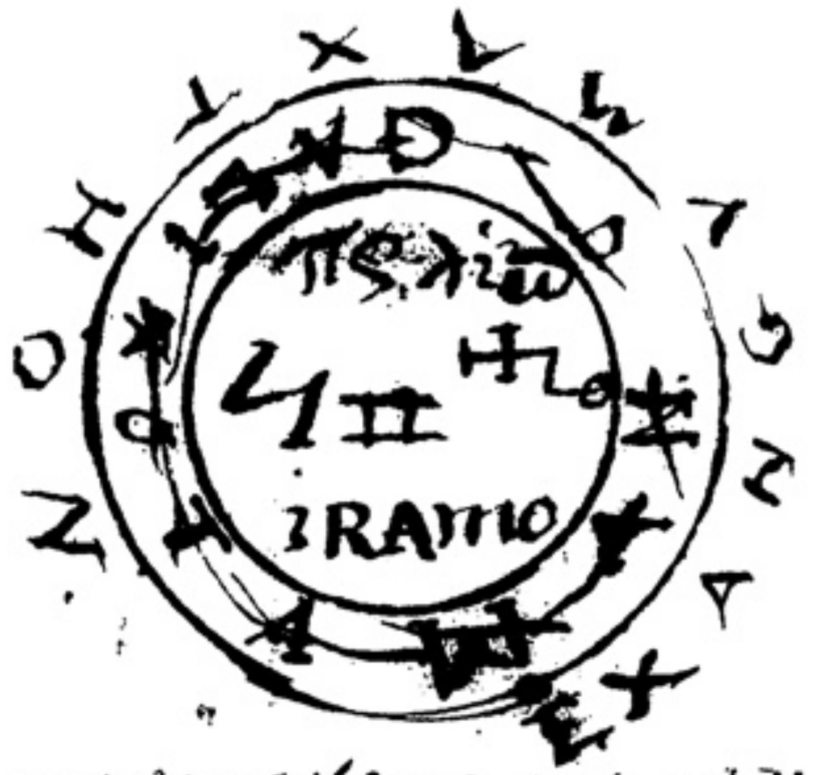




Make this Seal of ♀ ℥j ♃ ʒj ♂ ℥ß ☉ ʒj and melt them together in the [illegible] [illegible] the ☉ entereth ♉ and so finish itt &c . . . .

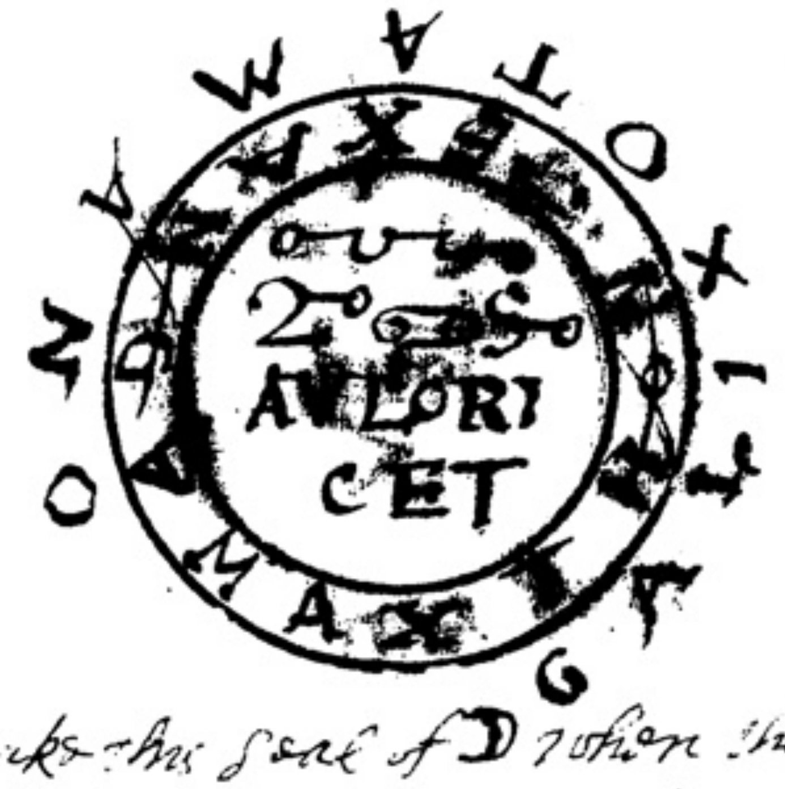
♊

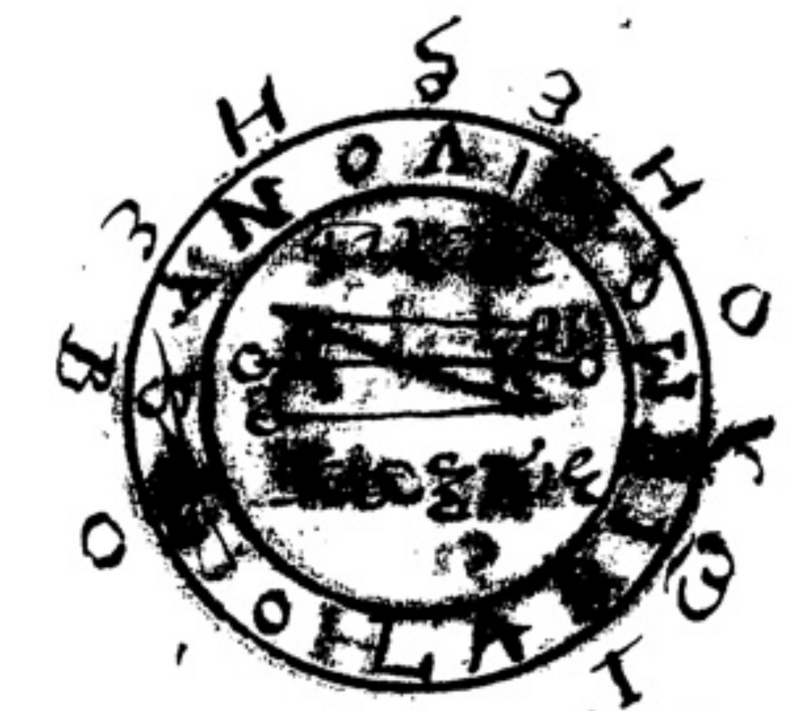




Make this Seal of ☉ ℥j ☽ ʒj [illegible] melt them together when ☉ entreth ♊ and make a lamin thereof when ☽ is in ♌ or ♓ &c . . . .

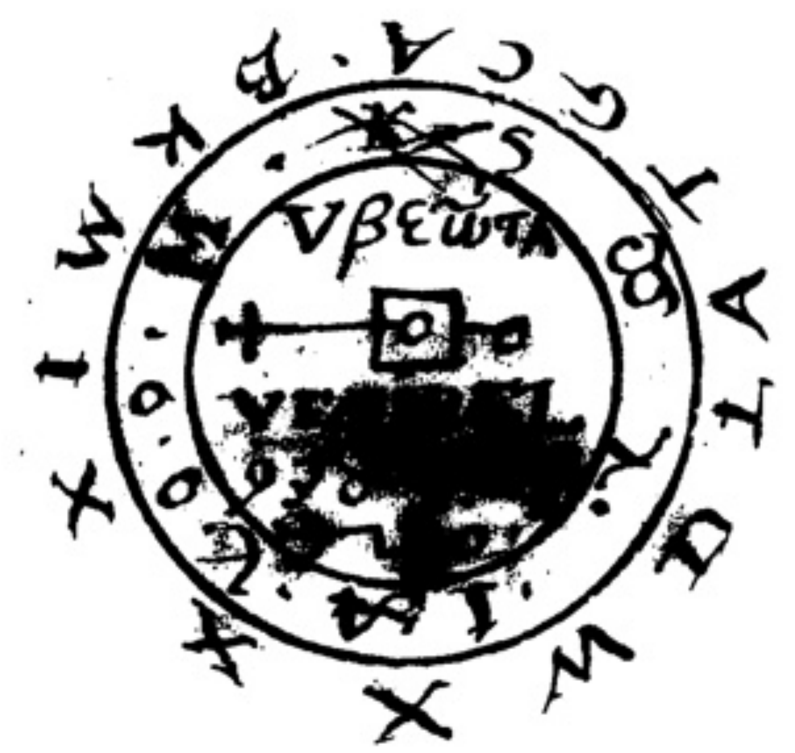
♋

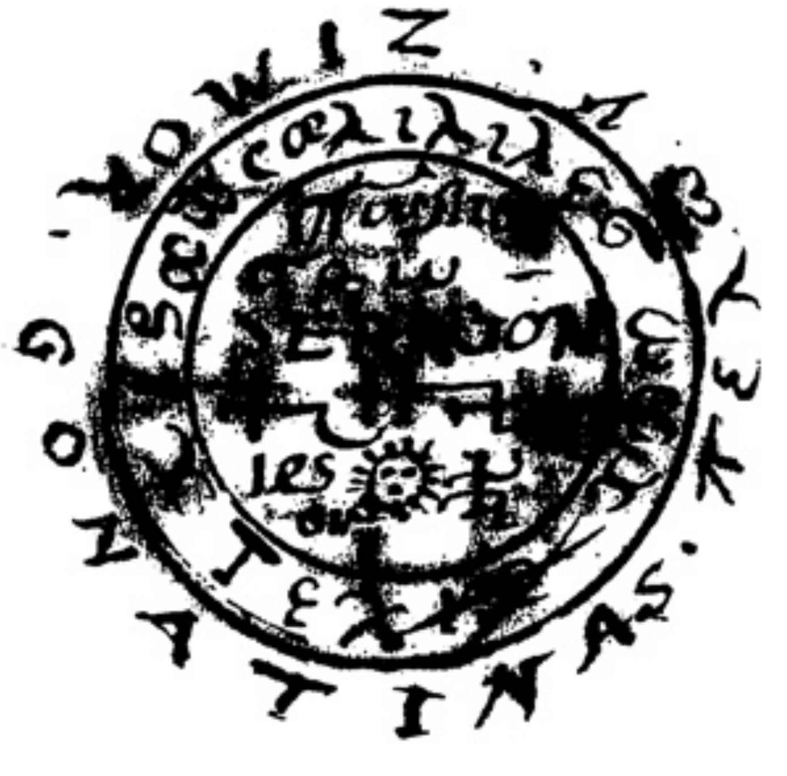




Make this Seal of ☽ when the Sun entereth ♋ in the hour of ☽ she one waxing and in a good aspect &c . .

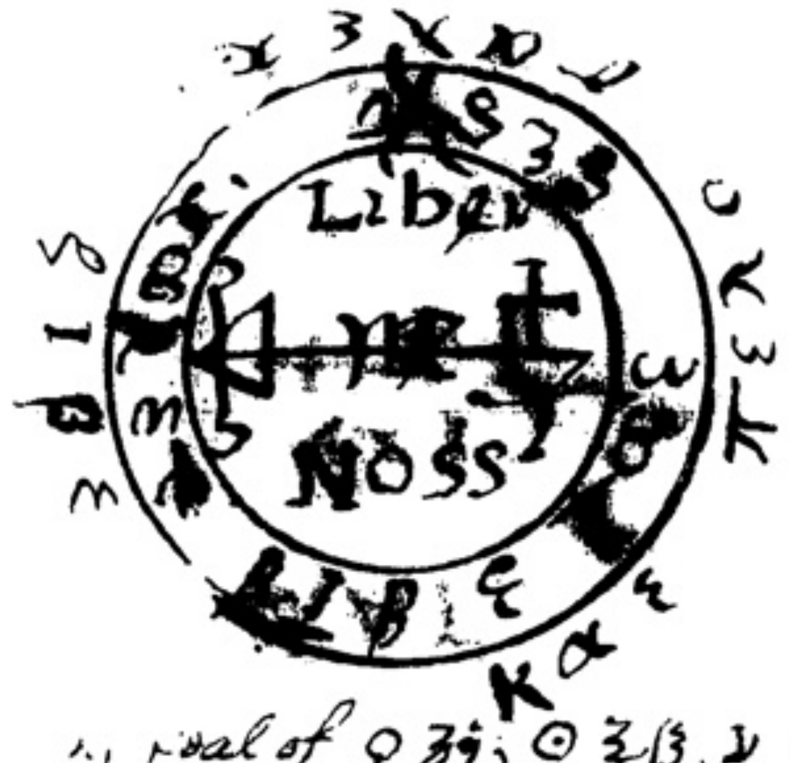
♌

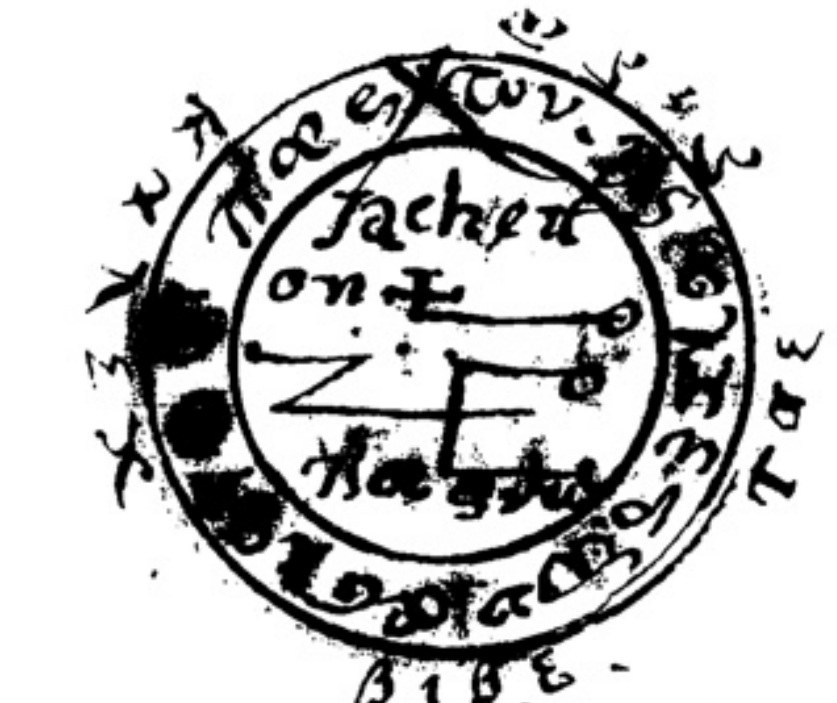




Make this Seal of ☉ [illegible] ♃ is in ♓ [illegible] the first figure and the other side when the ☽ is in ♌ it must not come into the [illegible] any more [illegible] when it is sealed &c . . . . .

♍

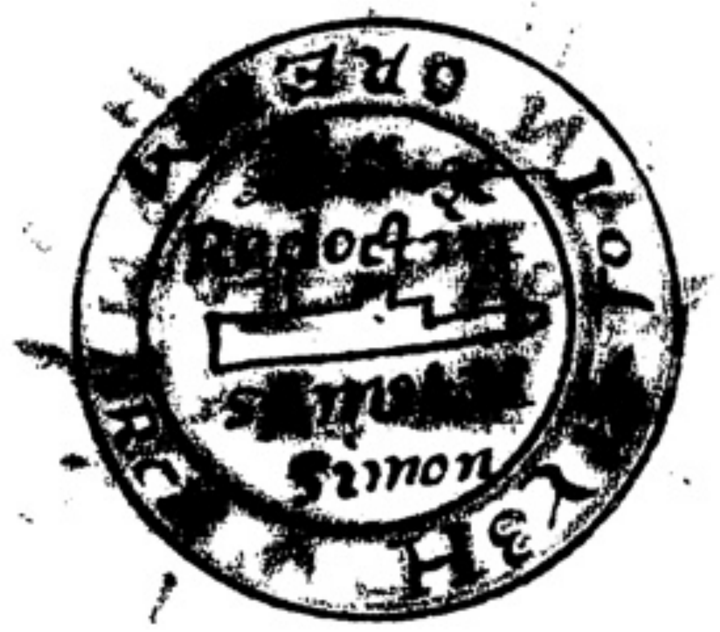


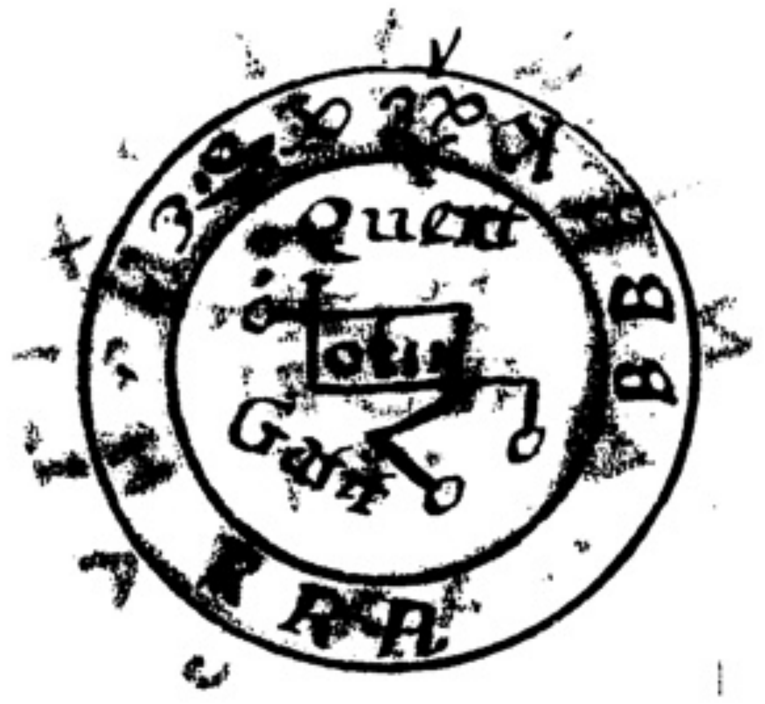


Make this Seal of ♀ ℥j. ☉ ʒß. ☿ [illegible] melt them on ☉ day when ☉ entereth ♍ [illegible] afterwards when ☿ is well aspected on his day engrave the words and Charecters as you see in the figure &c . . . .

♎

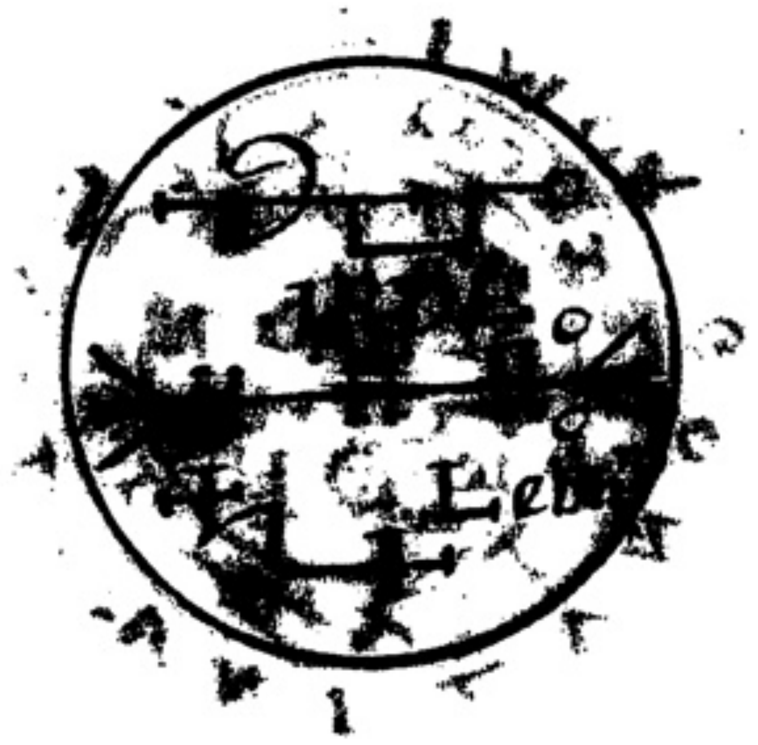
Sadix

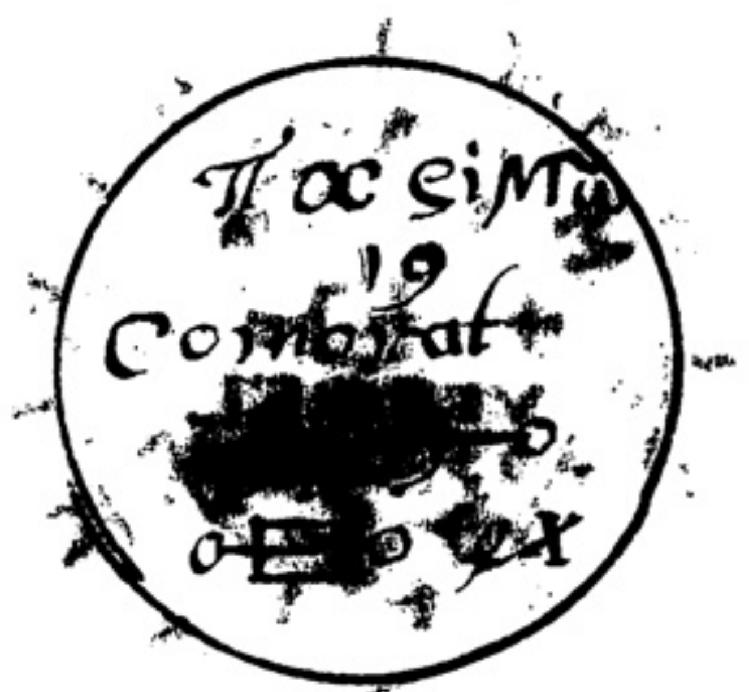




Make this seal of ♀ melted wrought & made when ☉ entreth ♎. &c

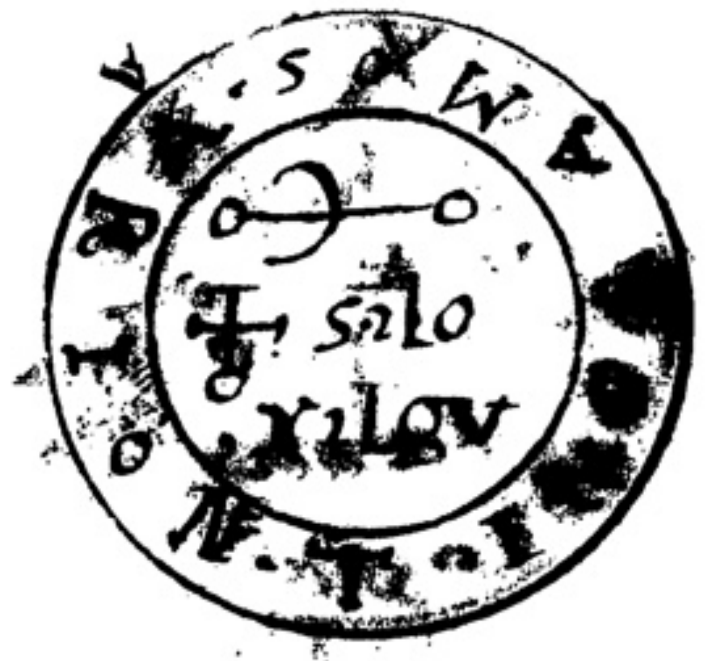
♏

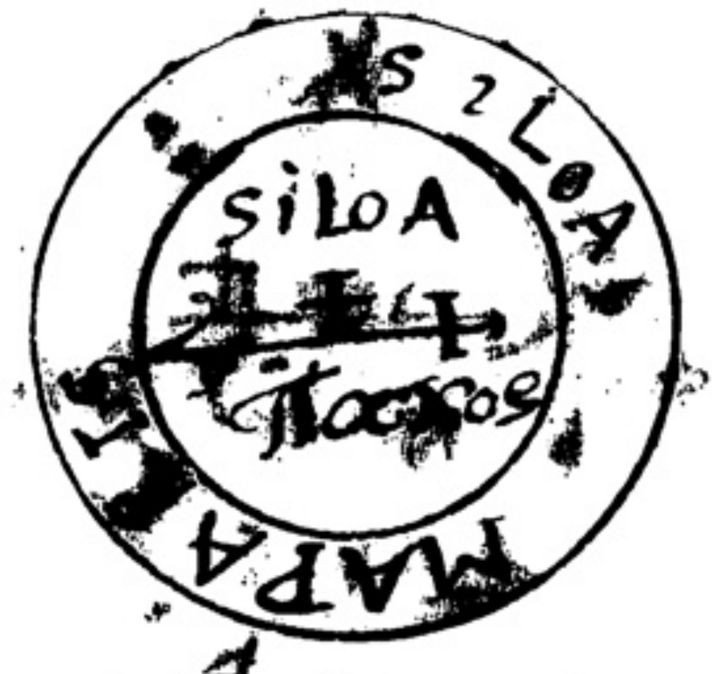




Make this seal of Iron in his day and hour when ☉ entreth ♏. and in that hour engrave the first part of it, and afterwards when ☉ entreth ♈ engrave the other.

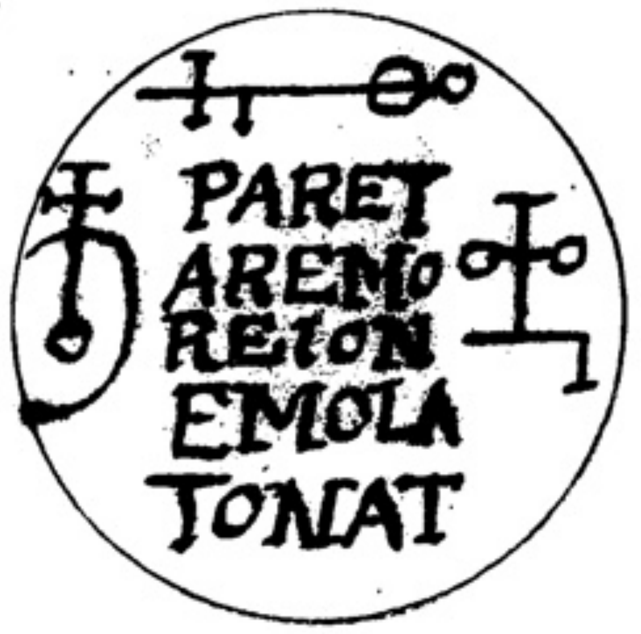
♐

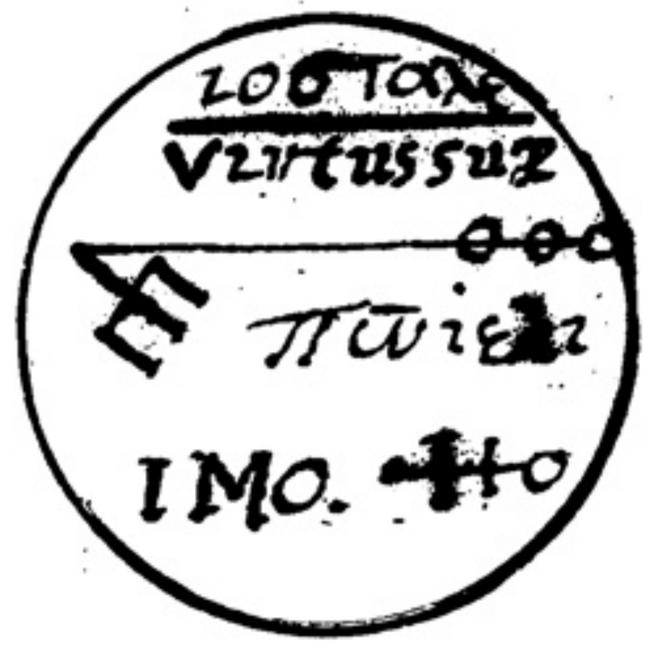



SILOA
SILOA
MAPAL

Make this seal of pure ♃ in the day and hour when ☉ entreth ♐, and engraven in the hour of ♃. This seal is to be hung in a Silver Ring.

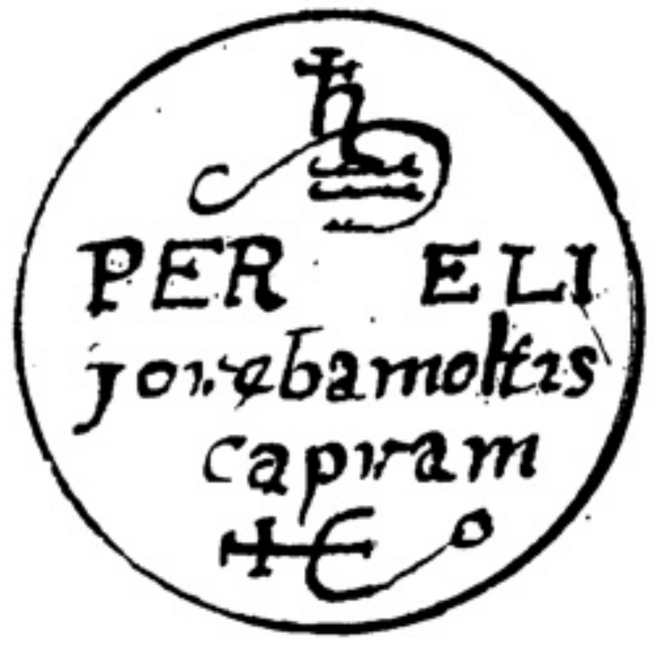
♑

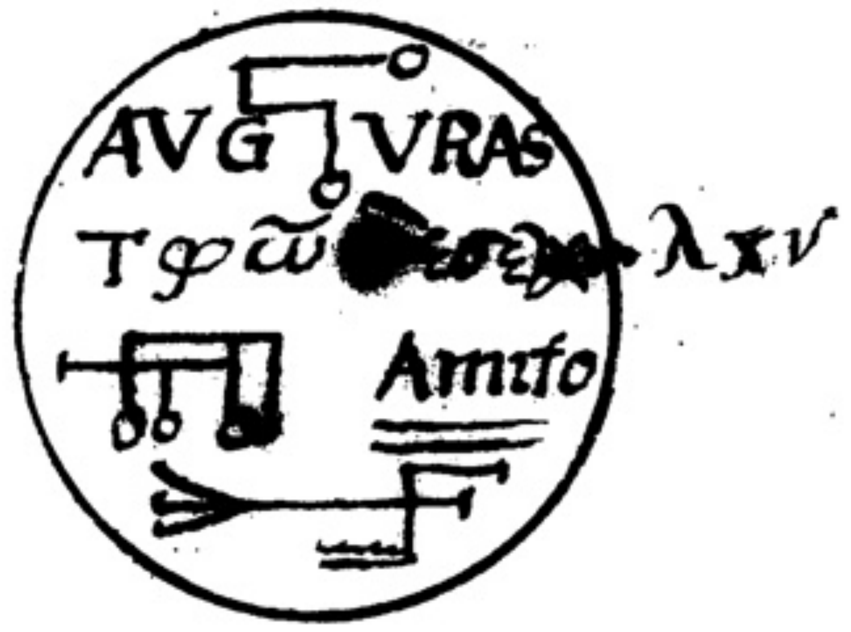

PARET
AREMO
RETON
EMOLA
TONAT


LOOTAX
VIrtussuz
IMO.

Make this seal of ☉, and a Ring of ☿♀ to hang it in. when ☉ entreth ♑. and engrave it when ♄ is well aspected and in his day and houre.

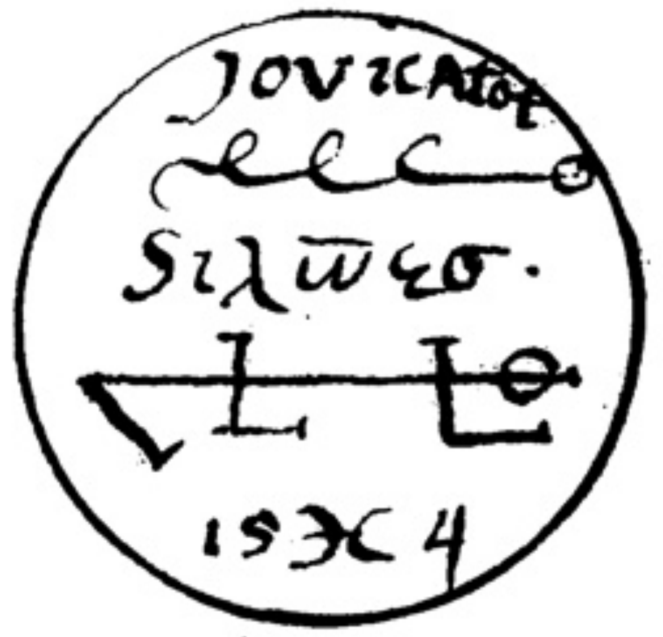
♒

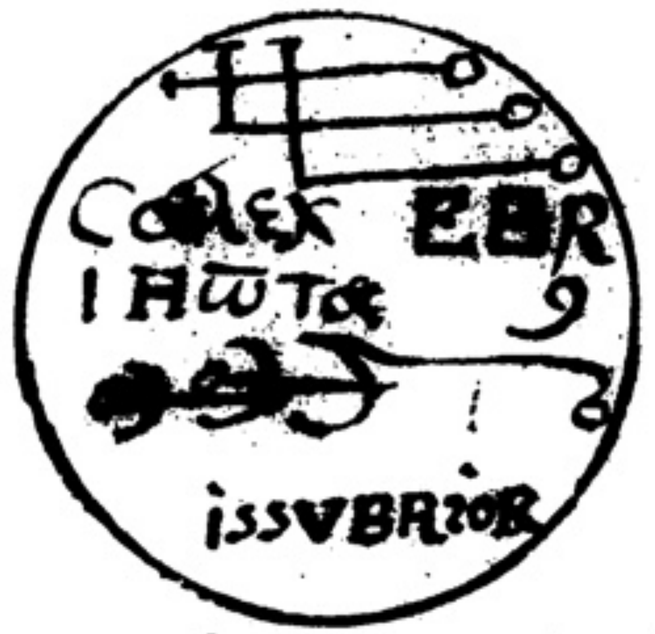

PER ELI
jorebamoltis
capram


AVG VRAS
λxv
Amtto

Make this seal of ☉ ℥ß. ♄ ℥j. ♂ ℥j and melt them when ☉ entreth ♒ and engrave them as you see in the figure when ♄ is mighty &c.

♓


JOVICATOT
15♓4


CORER EBR
ISSVBRIOR

Make this seal when ☉ entreth ♓. of ☉. ♂. ♀. ☽. of each ℥j. of ♃ ℥ß. and let them be melted and engraven both in that houre of his owne day &c

To when you know the Angell that governeth the sign, ~~or~~ degree of your Nativity, and having the seal ready prepared that is sutable to the sign and degree as is showed before: then you are next to understand what order he is of and under what prince as is showed hereafter in the following part ———

First those genij that are attributed to ♈, ♌, & ♐, are of the ~~fiery~~ fiery region and are governed by **Michael** the great Angell who is one of the great messengers of god, which is towards the south wherefore those genijs are to be observed in the first hour on a sunday and ~~at the~~ at the eighth also at three and ten at night directing your selfe towards that quarter: they appear in Royal Robes holding scepters in their hands oft riding on a Lion or a Cock: their robes are of red and saffron collor and most comonly they assume the shape of a crowned queen very beautyfull to behold — &c

Secondly those genius that are attributed to ♉, ♍ & ♑, are of the Earthy Region and governed by **Uriel** who hath three princes to attend him viz **Cassiel**. **Sachiel** & **Alsaiel**. Therefore the genijs that are attributed to him and those signs are to be observed in the west they appear like Kings having green and silver Robes, or like little children or women delighting in hunting &c Saturdays at the first and eight hour of the day and at night the third and tenth hours, you are with privacy to obtaine your desires directing your self towards the west &c

Thirdly those genijs that are attributed to ♊, ♎, & ♒, are of the airy region their Soveraign prince is called **Raphael**; who hath under him 2 princes, who are called **Miel** & **Seraphiel**. therefore those genii which are attributed to him and those signs are to be observed towards the east on a wednesday. the first and eighth houres of the day and at night the third & tenth hour they appear like Kings or beautyfull young men clouthed in Robes of divers collours but most comonly like women transcendently handsome, by reason of their admirable whitness and Beauty &c —

Fourthly & lastly those genijs that are attributed to ♋, ♏, & ♓, are of the watery region and are governed by **Gabriel**, who hath under him 3 mighty princes, viz **Samael**. **Madiel** & **Mael**. Therefore those genii which are attributed to those signes are governed by gabriel and are to be observed on a munday toward the north at the first & 8th houres of the day and at night at the 3 & 10th houres; they appear like Kings having green and silver Robes or like little Children or women delighting in hunting &c —

So in the next place wee are to consider the Season of the year according to the constellation of the celestial Bodies, otherwise wee shall lose all our labour, for if a genius be of Igneal Hierarchy it is in vaine to observe him in any other season but when the Sun entereth those signs which are of his nature, that is ♈. ♌. & ♐.

So if it be a genius of the Earth he is to be observed when ☉ entereth ♉. ♍ and ♑, and so the like in the rest

Or otherwise thus: those genius that are of the order of the fire, are to be observed in the sumer quarter & those of the earthy in Autumne, and those of the ayr in the Spring, and those of the water in the winter quarter — &c

Their offices are to all things that are Just and not against the laws of the great god **Jehovah** But what is for our good and what shall concerne the protection of our life, our being & well being & doing good to & obliging our neighbours &c —

Now he that desireth to see his genius ought to prepare himselfe accordingly. Now if his genius be of the fire his demands must be the ~~confirmation~~ conservation of his Body or person that he receive no hurt from or by any fire ~~assault~~ armed ~~guns~~ Guns or the like and having a seal sutable ready prepared he is to wear it when he hath a desire to see his genius, That he may conforme it to him & for the time to come he may not fail of his assistance and protection at any time or occasion &c —

But if his genius be aqueall he reconcileth mens natures Increaseth love and affection between them causeth the desired favour of kings and princes & secretly promoteth marriages: & therefore he that hath such a genius before he observeth him should prepare a seal sutable to his order that he may have it confirmed by him in the day and hour of observation whereof he shall see wonderfull & strange effects &c and so the like of ye other 2 hierarchies: . . —

and when the time is come that you would see ye genius Turne ye face towards that quarter the signe is and that with prayer to god: they being composed to your fancy. but sutable to ye matter in hand and thou ~~they~~ shalt find him. and having found him and sincerely acknowledged him bee your only [illegible] will it is being benigne & sociable illuminate your minde, taking away all that is obscure & darke in the memory and make thee knowing in all Sciences sacred & divine in an instant &c

Here A prayer which ought to be said upon that call or ~~[illegible]~~ when the genius is several times ~~[illegible]~~ to be used an Exorcisme to call the genius into the christall stone. that is to stand upon the Table of practice before showed. it being covered with a ~~[illegible]~~ white linnen cloth. Note this prayer may be altered to the mind of the worker. for it is here set for an Example &c

O thou great and blessed **N.** my angell guardian vouchsafe to descend from thy holy mansion which is celestial with thy holy Influence and presence into this Cristall stone. that I may behold thy glory: and enjoy thy society, aide and assistance, both now and for ever hereafter. O thou who art higher then the fourth heaven and knoweth the secrets of **Elanel**. Thou that rideth upon the wings of the winds and art mighty and potent in thy celestial and super lunary motion. do thou descend and be present I pray thee; and I humbly desire and entreat thee That if ever I have merited thy society or if any of my actions and Intentions be real and pure & sanctified before thee bring thy external presence hither, and converse with me one of thy submissive pupils By and in the name of great god **Jehovah**. whom unto the whole quire of heaven singeth continually O Mappa La man Hallelujah Amen —

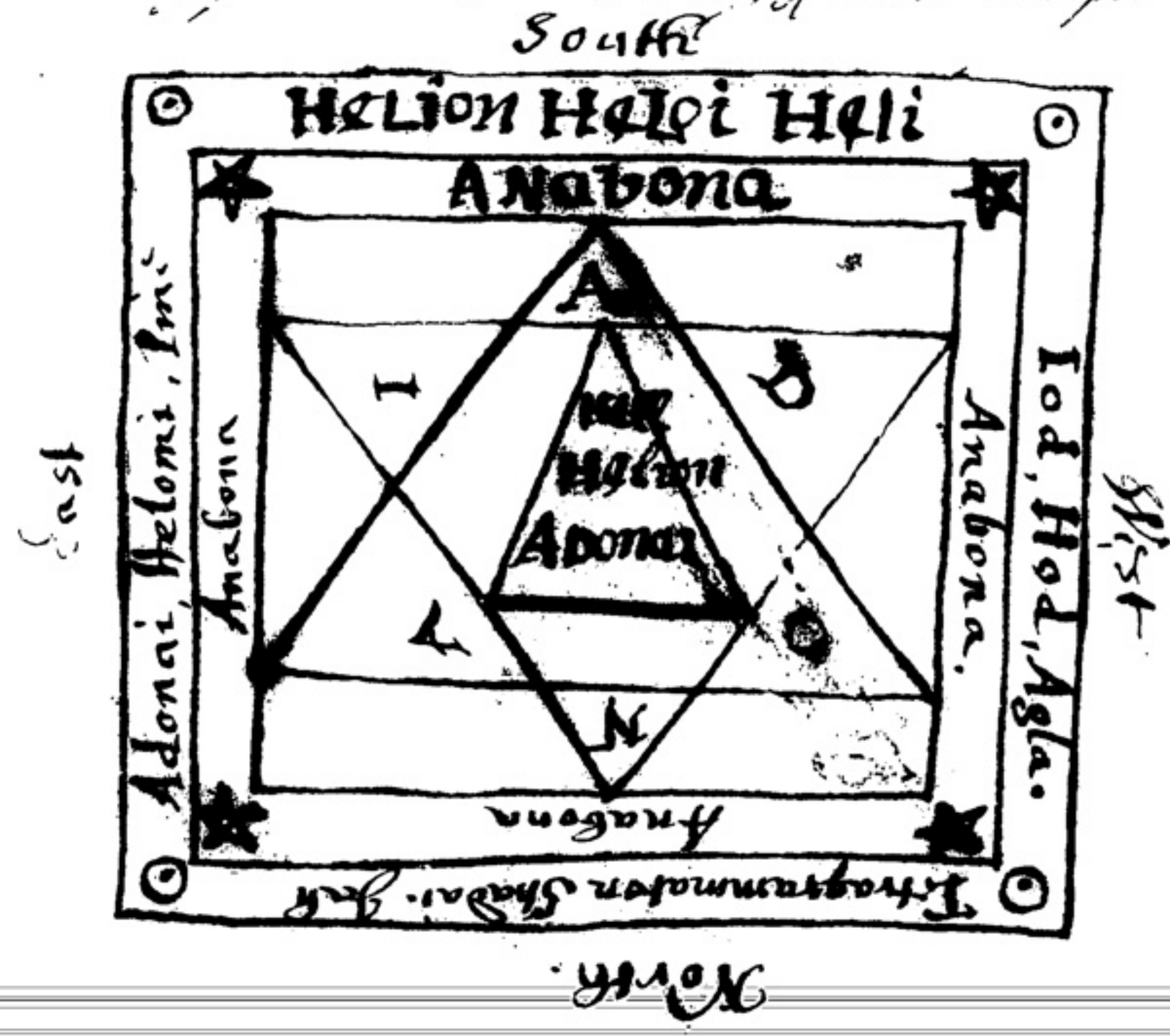
. when you have said this over several times you will at last see strange sights and passages in the stone and at last you will see your genius: Then give him a kind entertainement as you was before directed declaring to him your minde and what you would have him doe: &c

So Endeth the second Part of the **Art Pauline**

Here beginneth the fourth part of this Booke which is called **Salomons Almadel Art.**

By this Art **Salomon** obtained great wisdom from the cheife Angells that governe the 4 altitudes of the world for you must observe there be 4 Altitudes, representing the 4 corners of the world. East, West, North and South. The which are divided into 12 parts; that is every part or Altitude into 3; and the Angells of every of these altitudes have their particular vertues and power as shall be shewed in this following matter &c.

Make the Almadel of pure white wax [illegible] coloured ~~suitable~~ to the altitude; it is to be four square and six inches over every way; and in every corner a hole and write betwixt every hole with a new pen these words or names of God following, but this is to be done in the day and houre of Sol. Write upon the first part towards the East **Adonai, Helomi, Pine**, and upon the second towards the south **Helion, Heloi, Heli**, and upon the West part **Jod Hod, Agla**: and upon the fourth part which is the north write these names **Tetragrammaton, Shadai, Jah.** and betwixt the first and the other quarters make the pentacle of Solomon thus ✡, and betwixt the first and other quarters write this word **Anabona** and in the midst of the Almadel make a sixangled figure and in the middest of it a Triangle wherein ~~[illegible]~~ must be written these names of god **Hel, Helion Adoni** and this last ~~[illegible]~~ names round in the 6 Angled figures as you may see in this figure ~~as~~ ~~you may see in this figure~~ here made it being for an example &c.......



and of the

and of the same wax there must be made [illegible] candles and they must be of the same colour as the Almadel is; you must divide the wax in to three parts, one part in to make the Almadel of, and the other 2 parts [illegible] to make the candles of. [illegible] from every [illegible] of them [illegible] foot [illegible] same wax, for to support the Almadel [illegible] in the next place you [illegible] to make a seal of pure and fine silver or ^Gold^ [illegible] in which [illegible] these three names **Helion, Hellujon, Adonai**; &c

Note the first altitude [illegible] called Oriens [illegible] East [illegible] the [illegible] experiment [illegible] be done [illegible] to make all [illegible] [illegible] names of [illegible] **Alimiel, Gabriel, Barachiel, Lebes & Hellison**; Note you must not pray [illegible] the [illegible] you [illegible] you [illegible] to call forth [illegible] ^Seal^ [illegible] upon the [illegible] [illegible] then [illegible] the Almadel [illegible] [illegible] written [illegible] experiment [illegible] the candles and [illegible] the Invocation as is set downe at the latter end of this part. &c

[illegible] when he appeareth, he appeareth in the forme of an Angell [illegible] a fane or flagg [illegible] picture of a white [illegible] in a faire cloud and [illegible] fire [illegible] upon the [illegible] the appearition [illegible] Almadel [illegible] [illegible] in [illegible] earth [illegible] of his returne; it [illegible] in the forme [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and what [illegible] you ^that^ [illegible] ^Lib^ [illegible] But [illegible] the Angell [illegible] [illegible] and [illegible] to speake to [illegible] [illegible] Almadel [illegible] colour [illegible] the 3rd Chorus [illegible] mixt with white [illegible] colour. The [illegible] Chorus [illegible] darke [illegible] of [illegible] colour &c.......

[illegible] Chorus [illegible]

Note [illegible] goods

* a few hot ashes or coales but not too much lest it should melt the wax of the Almadel; & put therein 3 [illegible] supra

& Riches and can make any man Rich or poore, and [illegible] the first Chora with encrease and [illegible] with encrease and Barrennes &c. c c c c c c c c c c if any [illegible] appeare in any of the other 3 Choras or Attitudes then must doe it [illegible] as before is [illegible]; But doe not pray for anything that is contrary to the [illegible] of [illegible], or against God and his Laws; but what God giveth [illegible] that you may [illegible] 3 Orations [illegible] [illegible] prince [illegible] Chora are named as followeth viz.t Alphariza. Genon. Geron Arnion. Gereinon. &c. [illegible] then you speake kneel before the Altar with a table of the same colour in a [illegible] with the same colour also. for the holy [illegible] will [illegible] and when [illegible] put the Earthen Bason [illegible] 3 graines of Masticke in powder to fume as above written, and when the [illegible] he turneth his face toward you [illegible] the Exorcist [illegible] who hath called the prince of this Chora or Attitude, then you must answer as before, saying: I desire that my Request may be granted, and the contents thereof may be accomplished. for your office maketh appear and declareth that such is to be done by you if it please God &c. you must not be fearfull but speake humbly saying & I recomend my selfe wholy into your office, and I pray unto your princes of this Attitude that I may enjoy my wishes & desires &c. you may further expresse your mind in all particulars in your prayer &c. doe the like in the 2 other Choras that follow &c. . . . .

The Angell of this second Attitude appeareth in the form of a young Childe with clothes of sattin and of a Red Rose colour, having a crown of Red gillyflowers upon his head, his face looking upwards to heaven and is of a Red colour and is compassed round about with a Bright splendour, as the Beames of the Sunn; and before he departeth he speaks to the Exorcist, saying I am your Friend and Brother and illuminateth the [illegible] with his splendor and pleasant smell, [illegible] &c. . . .

[illegible] Third Chora or Attitude

In this Chora [illegible] the Angels of this Attitude are named as followeth viz.t Eliphamalai, Gelomitos Gedobonai, Saranana, & Elomnia, they appeare in the forme of Children or little women drest in green and silver colours, very delightfull to behold, and a crown of Bay leaves, beset with Flowers of white and green colours upon their heads and they seeme to look a little downwards with their faces &c. They speak as the other doe to the Exorcist and leave a mighty sweet perfume behind them &c. . . . .

The Fourth Chora or Attitude

In this Chora you must dress [illegible] in the [illegible] and the Angels [illegible] Barchiel, Gediel, Gebiel Deliel, & Captiel. &c. These appeare in forme of little men or Boys with cloathes of a Black colour, mixt with a darke green, and in their hand they hold a ~~[illegible]~~ Bird which is naked & their heads are Bare, only it is compassed round & beset

Beset with Ivy Berries. the are all very beautifull and comely, and are compassed round with a Bright shining of every colour. they leave a sweet smell behinde them also; but different from the other forementioned &c. c c c c c c

Note. There are 12 princes ruling besides those in the 4 Attitudes and they shift their offices amongst themselves, every one ruling 30 dayes every yeare; now it will be in vain to call any of those Angells unlesse it be those that then governeth, For every Chora or Attitude hath its limited time according to y.e 12 signs of the Zodiack and in that signe the Sunn is in. That Angell or those angells that belong to that same have the government: as for Example, suppose I would call the 2 first of those 5 that belong to the first Chora, then chuse the first Sunday in March that is after the Sun is entred ♈ and then I make my experiment; and so doe the like if you will the next Sunday after againe; But if you will call the 2 second that belong to y.e first Chora. Then you must take the Sundays that are in Aprill after the ☉ is entred ♉. But if you call the last of the 5.th Then you must take those Sundays that are in May after the ☉ is entred ♊ to make your experiment in: doe the like in the other Attitudes, for they have all one way of working: But the Attitudes have [illegible] in the [illegible] even as a Character, for when the Angells hear the Names of God that are attributed to them [illegible] the [illegible] of that Character. Therefore it is in vain to call any Angell or Spirit unlesse you know what Names of God to call them in; Therefore [illegible] the forme of this following conjuration or Invocation &c. c c c c c c c c c c c c c

The Invocation

[illegible] great mighty and [illegible] Angel of God N, who ruleth [illegible] governing angel [illegible] Chora or Attitude in the East [illegible] Adonai Heloni Pine; who is [illegible] disposer of all things both in heaven and earth and hell; I the servant of the [illegible] God Adonai Heloni Pine [illegible] conjure & intreat thee N [illegible] forth [illegible] and [illegible] my understanding [illegible] mighty and blessed angel N [illegible] servant of God [illegible] creature of [illegible] thing that I shall [illegible] office [illegible] God permit to the [illegible] Servant of [illegible] N, [illegible] the [illegible] name Adonai Heloni Pine, and [illegible] you in and by the name Anabona, that you forthwith appeare [illegible] in this crown [illegible] that I may have this [illegible] and glorious gracious and [illegible] [illegible] familiar friendship, and constant society, communication and Instruction both now and at all other times, to Informe and rightly Instruct me in my Ignorant and depraved Intellect Judgement and understanding; and to assist me with them, and in all other truths else what [illegible] Almighty Adonai The King of Kings, the giver of all good gifts, shall in his Bountifull and fatherly mercy be graciously pleased to bestow upon me, Therefore O thou blessed Angell N. be friendly unto me, and do for me so farr as God hath given you power in office to performe, whereunto I move you in power and presence to appeare that I may sing with his holy Angells. O Mappa-la-man. Hallelujah amen.

When he appeareth, give him or them a kind entertainement, and then aske what is just and lawfull, and that which is proper and suitable to his office, and you shall obtaine it.

Thus endeth the Booke Almadel of Solomon. &c

Here beginneth ye Fifth Part called by Salomon, Artem Novam; or Ars Notoria; being a booke of holy Orations & Prayers, wch Salomon used for to Obtaine his Wisdome & Knowledge by; for it was given to him by the Archangel Michael. &c

These following Orations may be said before all Arts generally; & before all notes specially; & they may be pronounced without any other Chapters. if thou wouldest Operate in any Art, Saying these Orations in due time & Order, thou maist have great Efficacy in any Art, & in saying these Orations, Neither ye time, Day, nor ☽ are to be observed; but take heed yt on those dayes you abstaine from all sinn; as drunkenness, gluttony, Especially Swearing, before you procede thereunto that your knowledge therein may be the more perfect & Cleer.

Wherefore Solomon saith: when I was to pronounce these Orations I feared, Least I should Offend God; & I appointed to my selfe a time Wherein to beginne them; that living chastly I might appeare ye more Innocent.

These are ye Proemiums of those Orations yt I might Lay downe in Order every thing, Whereof thou maist doubt, without any other definition, & before thou begin to try any of these Subtile works, it is good to fast twoo or three dayes, that it may be divinely revealed, whether thy desires be good or Evill.

These are the precepts appointed before every Oration.

Oration

but if thou doubt of any beginning, either of the three (Chapters) first chapters, or of the four Subsequent arts, that thou maist have ye effects of perfect knowledge; if thou consider & pronounce ye Orations, as they are above described allthough thou overpaſſeth some things Ignorantly. thou maist be Reconciled by ye Spirituall vertue of ye Subsequent Orations. The angel said of these Orations to Solomon. see ye holiness of these Orations; & if thou hast transgressed any therein presumptuously or Ignorantly. say reverently & wisely these Orations of wch ye great angel saith; this is a great Sacrament of God. wch ye Lord sendeth to ye by my hand, at ye veneration of wch sacrament, when King Salomon offered with great patience before the ~~altar~~ Lord upon the Altar, he saw the Booke covered with fine Linnen, [illegible] in this booke were written 10 Ortions, and upon every Oratione the signe ~~signe~~ of a golden seale, and he heard in his spirit; This are They which the Lord hath figured, and are far excluded from the Hearts of the unfaithfull; Therefore Salomon trembled lest he should offend the Lord, and kept them, saying it was wickedness to reveale them to unbelievers; But he that would Learne any great or Spirituall Thing in any art or necessary science; if he cannot have a higher worke, he may say these Orations at what time soever he will, the Three first, for ye Three first Liberall arts; a severall Oration for every severall Art; or generally all ye three for the three arts are to be said; and in like manner the four subsequent Orations for ye four other Liberall arts; and if thou wouldest have the whole Body of art, without any definition of time; thou maist pronounce these Orations before the

severall arts, and before the Orations and notes of these arts, as often as thou ~~will~~ wilt, fully, manifestly and secretly, but beware that thou livest ~~[illegible]~~ chastly and soberly in the pronounciation thereof.

This is the first Oration of the 10 which may be pronounced by it selfe without any precedent Worke to acquire Memory, Elloquence, and understanding, and Stablenesse of these Three and Singularly to be rehearsed before the first figure of Theology.—

Omnipotent, Incomprehensible; Invisible and Indissolvable Lord God; I adore This day thy holy name; I am unworthy and miserable sinner doe lift up my prayer, understanding and reason towards thy holy and heavenly Temple, declaring thee Oh Lord to be my Creator and Saviour; and I a Rationall Creature doe this day invocate Thy most glorious clemency that thy holy spirit may vivifie my infirmity; and thou o my God, who didest conferre the Elements of letters, and efficatious doctrine of thy Tongue to thy servants Moses and Aaron; confer the same grace, thy sweetness upon me, wch thou dost Investigated into thy servants and prophets; as thou hast given them Learning in a moment, confer the same Learning upon me, and cleanse my conscience from dead workes; direct my heart into the right way, and open the same to understand and drop the truth into my understanding. and thou Oh Lord God who didst condescend to create me after thy owne Image; heare me in thy Justice, and teach me in thy truth, and fill up my soule with thy knowledge according to thy great mercy, That in the multitude of thy mercies thou maist love me the more and the greater in thy workes, and that I may delight in the Administration of thy commandements; That I being helped and restored by the workes of thy grace, and purified in heart and conscience to trust in Thee, I may feast in thy sight, ~~and being illuminated, strengthened and exalted by the sight~~ sight

ſight and exalt thy name; for it is good before thy Saints; Sanctifie me this day that I may live in faith, perfect in hope, and conſtant in Charity, and may learne and obtaine the knowledge I desire; and being Illuminated, Strengthened, and exalted by the Science obtained, ~~I may know thee, and love thee~~; and love the knowledge and wiſdome of the ſcriptures and that I may underſtand and firmly retaine that which thou haſt permitted man to know: Oh Lord Jeſus Chriſt, eternall onely begotten Son of God, into whose hands the father gave all things before all worlds, give unto me this day for thy holy and glorious Name, the unſpeakable nutriment of Soule and Body, a fit fluent free and perfect tongue; and that whatsoever I shall aſke in thy mercy, will and truth I may obtaine; and confirme all my prayers and actions according to thy good pleasure: Oh Lord my God, the father of life, open the fountaine of ~~[illegible]~~ Sciences, wch I desire; open to me: Oh Lord, the fountaine which thou opened to Adam, and to thy Servants Abraham, and Iſaac, and Jacob, to underſtand, learne, and Judge; receive Oh Lord my prayers through all thy heavenly Virtues Amen

The next oration is the Second of Penn. and giveth Eloquence, which ought to be saide after the other; a Little Interuall between and before the first Figure of Theology.

I adore ~~the~~ thee King of Kings and Lords, eternall and unchangeable King hearken this day to cry and ſighing of my heart and ſpirit that thou maiſt change my underſtanding; and give to me a heart of fleſh, for my heart of stone, That I may breath before my Lord and Saviour; and waſh O Lord with thy new ſpirit the inward parts of my heart, and waſh a way the evill of my fleſh: ~~Infuse~~ into me a good underſtanding. that I may become a new man, reforme me in thy love; and let

let

let thy salvation give me Increase of knowledge; ~~heare~~ my prayers; O Lord, where with I cry unto thee, and open the Eyes of my fleſh, and underſtanding, to underſtand the wonderfull things of thy ~~love~~ law, that being vivified by thy Juſtification, I may prevaile againſt the Devill, the Adversary of the faithfull; heare me O my Lord God, and be mercifull unto me, and shew me thy mercy; and reach to me the veſsel of salvation, that I may drinck and be satisfied of the fountaine of thy grace; that I may obtaine the knowledge and underſtanding; and lett the grace of thy holy ſpirit come and reſt upon me, Amen

---

For Eloquence and Stability of Mind, ~~[illegible] Amen~~.

This is the Third Oration of the Penn and is to bee saide before the The first figure of Astronomy.

I confeſs my selfe guielty this day before thee O God, Father of heaven and Earth, maker of all things, viſible and Inviſible, of all Creatures, diſpenser and giver of all grace and vertue; who hideſt wiſdom and knowledge from the proud and wicked, and giveth it to the faithfull and Humble; Illuminate my heart and eſtabliſh my conscience and underſtanding; lett the light of thy countenance upon me, that I may love thee and be eſtabliſhed in the knowledge of my underſtanding. that I being cleansed from evill workes, may attaine to the knowledge of those sciences which thou haſt reserved for beleevers. O mercifull and Omnipotent God, cleanse my heart and Reins, Strengthen my soule and senses, with the grace of thy holy Spirit; and eſtabliſh me with the fire of the same grace; Illuminate me, gird up my Loyns and give the ſtaffe of thy consolation into my right hand, direct me in thy doctrine, root out of me all vices and sinn, and comfort me in the love ~~of~~ thy mercies;

mercies

:mercy; Breath ~~into~~ into me O Lord, the breath of life and Increaſe my reaſon and underſtanding; send thy holy ſpirit into me that I may be perfect in all knowledge; Be hold O Lord, and conſider the dolour of my Mind, that my will may be comforted in thee; ſend into me from heaven thy holy ſpirit that I may underſtand thoſe things I deſire, give unto me Invention O Lord, thou fountaine of perfect reaſon, and riches of knowledge; That I may obtaine wiſdom by thy divine aſſiſtance; Amen

To Comfort the outward and inward Senses.

O Holy God, mercifull and omnipotent Father, giver of all things, ſtrengthen me by thy power and help me by thy preſence, as thou wert mercifull to Adam, and ſuddainly gaveſt him the Knowledge of all arts, through thy great mercie, grant unto me power to obtaine the same knowledge, by the same mercy; be preſent with me O Lord, and Inſtruct me; O moſt mercifull Lord Jeſus Christ, son of God, breath thy holy ſpirit into me proceeding from thee and the Father, ſtrengthen my work this day, and teach me that I may walke in thy Knowledge, and glorifie the abundance of thy grace; let the flames of thy holy ſpirit rejoyce the City of my heart, by breathing into me thy divine ſcriptures; replenish my heart with all Eloquence; and viſit me with thy holy viſitation; blot out of me the ſpots of vices, I beſeech thee O Lord Incomprehenſible, let thy grace alwaies reſt upon me and be Increaſed in me; heale my soule by thy Ineſtimable goodneſs, and comfort my heart all my life, that what I heare, I may underſtand, and what I underſtand I may keep and retaine in my memorie; give me a teachable heart and tongue, through thy inexhauſtible grace and goodneſs; and the grace of the Father, son & holy Ghost Amen

This following is for the Memory

O holy Father, mercifull son and holy Ghost, Ineſtimable King I adore thee, and beſeech thy holy name that of thy overflowing goodneſs thou wilt forgett all my sines, Bee mercifull to me, a sinner; preſuming to goe about this office of knowledge, and occult Learning, and grant O Lord, it may be efficatious in mee, Open O Lord my ~~heart~~ eares that I may heare and take away the scales from my Eyes that I may see; ſtrengthen my handes that may work; open face that I may underſtand thy will; ~~to the~~ glorie of thy name which is bleſſed for ever. Amen

This following strengtheneths the Interiour and Exteriour Sences

Lifft up the sences of heart and soule unto thee, O Lord my God, and elevate my heart this day unto thee, That my wordes and workes may pleaſe thee, in the sight of all people; lett thy mercy and omnipotency ſhine in my Bowels; let my underſtanding be enlarged, and lett thy holy Eloquence be sweet in my Mouth, that what I read or heard, I may underſtand and repeat; as Adam underſtood, and as Abraham kept, so lett me keep underſtanding and as Jacob was Founded and rooted in thy wiſdom, so lett me be; lett the foundation of thy mercy be confirmed in me, That I may delight in the workes of thy handes, and perſevere in Juſtice, and peace of soule and body, The grace of thy holy ſpirit working in me, That I may rejoice in the overthrow of all my adverſaries. Amen

This following giveth Eloquence, Memory and Stability.

Diſpoſer of all Kingdoms, and of viſible and inviſible giftes: O God the ordainer and Ruler of all wills, by the Councell of thy ſpirit, diſpoſe and viſite the weakneſs of my underſtanding that I may burne in the acceſs of thy holy will to good; doe good to me in thy good pleaſure not looking upon my sinns; grant me my deſire though unworthy; confirm my memory and reaſon to know, underſtand and retaine, and give good Effect to my sences through thy grace; and juſtifie me with the juſtification of thy holy ſpirit, that what spots soever of sinn are contracted in my fleſh, thy divine power may blot out; Thou who haſt been pleaſed in the beginning, to creat the heaven and Earth, of thy mercy reſtore the same, who art pleaſed to reſtore reſtore loſt man to thy moſt holy Kingdom, O Lord of wiſdom reſtore Eloquence into all my sences, that I, though an unworthy sinner, may bee confirmed in thy knowledge, and in all thy works by the grace of the Father, son and Holy Ghost, who liveth and reigneth three in one; Amen

~~Spirit~~

An Oration to recover loſt Wiſdom

O God ~~the~~ of the living, Lord of all Creatures viſible and inviſible, Adminiſtrator and diſpenſor of all things, Enlighten my heart this day by the grace of thy holy ſpirit; ſtrengthen my Inward man and pour into me the dew of thy grace, whereby thou Inſtructeſt thy angels, Inform me with the

the

the plenty of thy knowledge, wherewith from the begining thou hast ~~taught~~ ~~taught~~ thy faithfull; let thy grace worke in me; and the floods of thy grace and spirit cleanse and correct the flesh of my ~~spirit~~ Conscience thou who comest from heaven, upon the waters of thy majesty, confirme thy wonderfull sacrament in me.

To obtaine the grace of the Holy Spirit

O Lord my God Father of all things, who revealeth thy Celestiall and Terrestriall secrets to thy servants, I humbly beseech, and implore thy majesty as thou art ye King and prince of all knowledge, heare my prayers and direct my works, and let my actions prevaile in heavenly vertues, by thy holy spirit, I cry unto thee O God, hear, my clamour I sigh to thee, hear the sighings of my heart, and allwaies preserve my spirit, soule and Body, under the safegard of thy holy spirit; O God thou holy spirit, ~~perpetuall~~ and heavenly Charity, whereof the heaven and Earth is full, breath upon my Operation, and what I require to thy honour and praise grant unto me; lett thy holy Spirit ~~spirit~~ come upon me, rule and reigne in me Amen

---

To Recover Intellectuall Wisdome

O Lord I thy servant confess my selfe unto thee, before the Majesty of thy glorie, in whose spirit is all magnificence, and sanctimony I beseeche according to thy unspeakable name, extend thy mercifull Eares and Eyes to the Office of my operation, by opening thy hand I may be filled with the grace I desire, and satisfied with Charity and goodness; whereby thou hast founded Heaven and Earth, who liveth and reigneth world without End, Amen

---

Say these Orations from the first day of the Month to the fourth day

---

In the fourth day of the month say as followeth.

Alpha and Omega! O Almighty God the beginning of all things, without beginning and without end; Graciously this day hear my prayers, neither doe thou render unto me according to my sinns; nor after mine Iniquities, O Lord my God, but according to thy mercy, which is greater then
all

all things visible and invisible have mercy upon me O Christ the wisdome of ~~of~~ the Father; The Light of Angels the glory of Saincts, The hope, refuge and support of Sinners, The Creator of all things, and redeemer of all humane frailities, who holdeth the heaven Earth and Sea, and all the whole world in the palm of thy hand: I humbly Implore and beseech, that thou wilt mercifully with the Father, Illustrate my minde with the Beames of thy holy spirit, That I may be able to come and attaine to the perfection of this most holy art, and that I may be able to gaine the knowledge of every science, art and wisdom; and of every Faculty of Memory, Intelligences, and understanding and Intellect, by the vertue and power of thy most holy spirit; and in thy name; and thou O God my God, who in the beginning hast created the heaven and the Earth, and all things out of nothing; who reformeth and maketh all things by thy ~~owne~~ own spirit; Compleat, full-fill, restore Implant a sound understanding in me; That I may glorifie thee and all thy workes, in all my thoughts wordes and deeds. O God the Father, confirme and grant this my prayer, and encrease my understanding and memory, and strengthen the same ~~and~~ to receive the science, memory, Eloquence and perseverance in all manner of Learning, who liveth and reigneth world without end. Amen.

Then say the following Oration, which is of foure languages,
Hely, Schemat, Azatan koniel sichut, tam, imel Satabandema, Setromiam
Theas: O holy and strong God. Hamacha, Mal, Jocneman, Actuaser ~~eding~~ Alazaman,
Seckeahal, Salmazan, zay zosiracim, tam hay, Masaraman, grense Zamach,
Heliamat, Seman, Selmar, yetrosaman muchaer vesor, hasarian Azaniz, Azamet,
Amathemach, hersomini; and thou most holy and Just God, Incomprihensible in
all thy workes which are holy just & good. Magot, Achelmeltor, samalsace, gena,
Eman, and cogige, maimegas Zemmaal, Azanietan illebatha sacraman,
Reonas, grome Zebaman, [illegible]homan, Zeonoma, melas, keman, katholerma,
Yatarmam, Semen semetary. Amen

Afterwards say this Oration

Theos ollegale patyr; ymas helii heldya hebeath hekteyga: Salatyel Salus.

Salus

Felli Samel Zadariel Zadan Sadiz leogio, yemegas, Mengas Owchon Mijeragin
Ezel Ezely yegragamal Samheldack, Somelta, Sanaij Jeltonama Hanns Simon
Salte Patyr, O[illegible]on Hate. Haylos, Amen

The exposition of this Oration

O God, the light of the world, Father of Immense Eternity, giver of all
wisdome and knowledge and of all Spirituall grace; most holy and Inestimable
disposer, knowing all things before they are made; who maketh light and darkness,
stretch forth thy hand, and touch my mouth, and make my Tongue as a sharpe
sword to shew forth these wordes with Eloquence; make my Tongue as an arrow
elected to declare thy wonders, and to pronounce them memorably; Send forth
thy holy Spirit, O Lord into my heart and soule to understand and retaine
them, and to meditate on them in my Conscience. By the Oth of thy heart, that
is, by the Right hand of thy holy knowledge, and mercifully Inspire thy
grace into me; Teach and Instruct me; Establish the comming in and going out
of my senses, and lett thy precepts teach and correct me untill the end and lett
the Councell of the most high assist me; Through thy Infinite wisdom and
mercy. Amen

Hereby is encreased so much Eloquence that nothing is bove it.

Thezay iemz-i ossan omach azazeth azach aiare gessemon relasame azathabelia
bilian sondr tintingote amassiton sebamay haobuchyre gemay berredaye hermayl
textos sepha pamphylos Cytrogoomon papada lamplayochim yochyle ta-
kentior yartamor Vadomegol [illegible] gyelhiton Zomagon Somasgee.
Pactea Achetom Gegerametos hay phala[illegible]emean utange[illegible]emon
baiya therica getraman sechalmata balnat hagimos haylos halos genegat,
gennegal saneyalaix samartaix Camael satabmal Silmalena gaycyak
salmanche sabanon solmasaij selimacroton Zegasme bachereitas Zemethin
theameabal gerorabal eraton henna glungh hariagil parimegos Zamariel
leozomach rex maleosia mission Zebmay aliaox gemois farayl neomagil
[illegible] sepha caphamel azeton gezain holhanhihala semeanay gehoslymon

caryacta gemyazaz zeamphalachin zeyclaman hathanatos, Semach gerorabal
Syenosyel, halaboem hebalor halebech raos sabor ydelmasan salior sabor
megiorgos neyather pharamshe forantes fazamogh schampeton sadompthe
hepoez meneba zahon suasnezenon inhaneon maninas gerkuran gethamaijh
passamoth theon beth sathamac hamolnera galsemariach hechomnan
regnali phaga messym demagempta teremegarz salmachaon alpibanon
balon septznrz sapremo sapiazte baryon arla usyon samessiton sepha
athmity sobanan Armissiton tintinget telo ylon usyon, Amen

Azay Semach azae gessemon thelamech azabhaihal sezyon trakeo emagal
gyeothcon semegon pamphilos sitragrammon timpda jachim alna hasios genmagal
samalayo camiel secal hanagogan hesselmach getal sam sademon sebnithan trapam
Oriaglpan thonagas tyngen amilhus c[illegible]y sodaman assonap senalij sodan alup
theonantriatos copha anaphial Azthon azoza hamel hya la saraman gelyor
sijnon sanadacha gennam sassetal maga halgozaman setraphangon zegelune
Athanathay senach zere zabal somayel leosamach githagal hachebriatos
Jaboy delmasan negbare phacameck schaunchoor chensemach getharayaij
amilya semen ames gemaij passaynach tagayl agamal fragal messi
themegemach samalacha habolem zopmon usyon helam semessi-
theon, Amen

The Third part Sign Lemach

Lemach sabrice elechyan gezagam lomassim hegecy gemiae exgayshyam
bietum salalhahom bezapha saphatez Carthicham samolich tena-
zotha phete him haynies sengengcon Lethes; Amen

For the Memory.

Oh great Invisible God. Theos patyr behominos Sadaasmias imas by thy holy
angels who are Michael the medicine of God. Raphael the fortitude of God,
Gabriel ardent holy per Awathan, Cherubim Jesmmeies, Seraphim gedabanon,

tachrosi gade anathon Zatraman Zamanary gebrienam: O fulness holy Cherubins, by all thy Angels, and by all thy Archangels, whose names are consecrated by God, which ought not to be spoken by us, which are these Dichal, Dehel Depymon exluse exmegon pharconas Nanagon holsgelorogon gathena ramon garbona aramani Magon hamas; which human sense cannot apprehend: I beseech thee O Lord Illuminate my conscience with the splendor of thy Light; and Illustrate and confirme my understanding with the sweet Odour of thy Spirit, ado my soule reforme my heart, that hearing I may understand, and retaine what I hear in my Memory, O mercifull God, — appease my Bowells, strengthen my memory, Open my mouth mercifully, temperate my tongue by thy glorious and unspeakable name: Thou who art the fountaine of all goodness, have patience with me, and give a good Memory unto me &c.

Say these Orations in the fourth   Hely Selemath, Alpha and Omega Theos Megale, O Light of the world Azalemach, great God I beseech thee;   These ought to be saide in the 8, 10, 12, 20, 24, 28, 30. and in all the Lunations rehearse them four times; In the Memory once; the third hour once; the ninth hour once; and once in the Evening, and in the other dayes rehearse none; But then of the first day, wch are Alpha and Omega Hely schemath. Allmighty and Incomprehensible, I adore thee; I confesse my selfe guilty, O Theos hazamagiel; — O mercyfull Lord God, raise up the senses of my Flesh: O God of all living, and of all Kingdomes, I confesse O Lord this day, that I am ~~thy servant~~ rehearse these Orations allso in the other dayes four times; once in the Morning, once in the Evening, once about third hour; and once on the ninth; and thou shalt acquire Memory, Eloquence, and stability fully Amen &

The Conclusion of the whole work and confirmation of the Siences obtained.

Oh God maker of all things, ~~who hast created all things~~ out of nothing; who hast wonderfully created the heaven and Earth, and all things by degrees in order, in the begining, by whome all things are made; and into whome all all things shall at last returne, who art Alpha and Omega. I beseech thee though a sinner, and unworthy. that I may attaine to my desired End in this art speedily, and not to [illegible] the same by my sins; but be good unto me, according to

to

to thy unspeakable mercy: who doth not to us after our sins, nor rewardeth us after Iniquities, Amen.

Say this in the End devoutly

O wisdom of God the Father Incomprehensible, O most mercifull Lord, give unto me of thy ineffable mercy great knowledge and wisdom, as thou didst wonderfully bestow all siences to king **Salomon**, not looking upon his sins and wickednesse; But thy own Mercies: wherefore I implore thy mercy, although I am a most vile and unworthy sinner; give such an End to my desires in this art, whereby the hands of thy Bounty may be enlarged towards me, and that I may the more devoutly walk by thy light in thy waies; and be a good example to others; By which all that see me, and hear me, may refraine them selves from their vices, and praise thy holynesse through all worlds. Amen, Blessed be the name of the Lord &c

rehearse these 2 Orations allwayes in the End, to confirme thy knowledge gained —

The End of the first Part of Ars Notoria

The Second Part

Of the liberall Sciences and other things wch may be had by this Art.

The Liberall arts are seven, and seven exceptives, and seven Mechanicks. The seven exceptives are comprehended under the seven liberall: it is manifest what the seven liberall arts are, of wch we shall first treat. The Mechanicks are these, wch are adulterally called Hydromancy, Pyromancy, Nigromancy, Chiromancy Geomancy, Geonegia, which is comprehended under Astronomea and Kiogia.

Hydromancy, is a Science of diving by the ~~flowing~~ of ~~these~~ fire water, whereby the Masters thereof Judged by the standing or running of water.

Pyromancy, is a Experiment of diving by the flaming of the fire, wch the Ancient Philosophers esteemed of great efficacy.

Nigromancy is a sacrafice of dead Animals, whereby the antients supposed, to have many great experiments without sin, and to attaine to great knowledge; from whence **Salomon** commandeth that they might read seven Books of that art without sin, ~~and~~ that twoo he accounted sacraledge wch twoo Books they

they could not read without sin, But having spoken enough hereof we proceed to the rest —

There are seven Liberall arts which every one may learne and read without sin, for Philosophy is great containg profound mysteries in it self; these arts are wonderfully known. — — —

What Notes the Three first liberall Arts have

Grammer hath three notes onely; Dialets two and Retorick foure — that we know King Salomon himselfe testifieth and affirmeth for he saith:

And as I was admiring, and revolving in my heart and mind, which way; from whence; and from whence was this science; an Angel brought one Booke; wherein was written the figures and Orations, and delivered unto me the notes and Orations of all arts plainly and openly, and, told me of them all, as much as was necessary; and he explained unto me; as to a Child taught by certaine Elements, some tedious arts in a great space of time; how that I should have these arts in a short space of time: saying unto me; So shalt Thou be promoted to every Science by the Increase of these vertues. and when I asked him Lord, whence and how commeth this — The Angel answared This is a great Sacrament of the Lord, and of his will, this writting is by the power of the holy Ghost, which inspireth fructifieth, and increaseth all Knowledge; and againe the Angel saide: Fear looke upon these notes and Orations at the appointed and determinate Times and observe the Times as appointed of God, and no otherwise, when he had thus said he shewed to King Salom a booke wherein was written at what times all these things were to be pronounced, and published, and plainely demonstrated it according to the vision of God; which things I having heard and seen, did operate in them all, according to the word of the Lord by the Angel, and so Salomon declareth it came to pass unto him: But we that came after him ought to imitate his authority, and as much as we can all other things he hath left unto us — —

Here Salom

Here Salomon sheweth how the Angel told him distinctly, wherefore the Grammar hath three Figures.

Behold wherefore the grammaticall art hath only three Notes in ye Booke of Salomon, Gemeliath, that is in the Booke of the art of God, wch we read is the art of all other sciences, and of all other artes; for Salomon saith: when I did enquire every thing singularly of the Angel of God, with fear, saying, Lord from whence shall this come to pass to me, that I may fully and perfectly know this art; why doe so many Notes appertaine to such an art, and so many to such an art, and are described to severall determinate Orations, to have the Efficacy thereof: — The Angel is thus saide to answare: The grammaticall art is called a liberall, and hath three Things necessary thereunto: Ordination of wordes and Times, and in them, of adjuncts or figures, simple compound and various and a various declination of the parts to the parts, or a relation from the parts, and a congruent and ordinate division, this is the Reason, why there is three notes in the art of grammer: and so it pleased the divine wisdome, That as there should be a full knowledge declining beyond; by another there should be had a convenient ordination of all the parts; by the third there should be had a continuall and convenient division of all the parts, simple and compound.

The Reason why the Dialectiall Art hath twoo figures only

Dialect, wch is called the form of artes, and a doctrinall speech hath two things necessary thereunto to wit Eloquence of arguing, and prudence to answare, Therefore the greatnesse of the divine providence, and piety hath appointed two Notes to it, that by the first we may have Eloquence to argue and dispute; and by the second Industry to answare without ambiguity wherefore there are ascribed to grammar three Notes, and Two to Dialects Two Notes

The Reason why Retorick hath four figures.

Lett us see wherefore Retorick hath four Notes, for there are

are

are four things necessary therein, as the angel of the Lord saide unto Salomon; to wit: a continuall and flourishing adorment of Locution, an ordinate competant and discreet Judgment, a Testimony of causes or offices of chances & losses, a composed disposition of Buying and selling; an Eloquence of the matters of the art, wit a demonstrative understanding; Therefore the greatnesse of God hath appointed to the art of Retorick four Notes with their holy and glorious orations; as they were reverently sent by the hand of God; That every note in the art aforesaide, might have a severall faculty That the first note in that art might give a ~~con~~ continuall Locution, a competent and flourishing adorment thereof. the second to discerne Judgements, Just and unjust, ordinate and inordinate, true and false; the Third competently to discover offices and causes, and the fourth to give understanding and Eloquence in all the operations of this arts without prolixity, see therefore how in grammer, Logick and Rhetorick the severall Notes are disposed in the severall arts.

But of the other arts and their Notes, we shall speake in their due place and time as we find them disposed in the Booke of Sallomon.

At what Times and Howres the Notes of these three Liberall Arts are to be looked into.

Now wee proceed to show at what times and how the notes of these arts are to be looked into, and the Orations to be saide; to attaine to these arts; If thou art all togather Ignorant of the grammaticall art, and wouldest have the knowledge thereof: if it be appointed thee of God to doe this work of works, and have a firme understanding in this art of arts, Thou know that thou maist not presume to doe otherwise then this Book commandeth thee; for this Book of his shall be thy master and this art of his [illegible] thy mistriss.

How the grammaticall Notes are to be looked into in the [illegible] Moon

For in this

For in this Manner the grammaticall Notes are to be looked into, & the orations to be saide; In the dayes when the Moon is in her prime, the first Note is to be looked into 12 Times and the Orations thereof repeated 24 Times with holy reverence, making a little space between, lest the Orations be twice repeated at the Inspection of every Note, and chiefly abstaine from sinns. doe this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 Times, and the orations to be repeated 30 Times, on the 15 and 17 days using some Intervall between them; all these Notes are then every day to be looked into 12 Times, and the orations to be repeated 20 Times, and thus of the Notes of the grammer. But if Thou hast read any Books of this art, and desirest perfection therein doe as is commanded using the generall Orations to encrease Memory, Eloquence, understanding and perseverance therein, repeating those above in the due time and houres appointed, least that going beyond Thy precept, Thou commitest sinn; But when thou doest This, see that it be secreet to thy selfe, and that thou have no lookers on but God. Now wee come to the Notes

Here followeth the Knowledge of the notes.

In the begining of the Inspection of all Notes fast the first day till the evening if you can; if Thou canst not, then take another houre. This is the grammaticall precept.

Of the Logicall Notes

The dialecticall Notes may be used every day, except onely in those dayes before noted; The Rhetorick every day. except onely these dayes of the Moon to wit the 11, 17 & 19. and they are forbidden on these dayes as Salomon testifieth, The Notes of all arts, except the notes of this art are offered those precepts are generally to be observed.

How the Logicall Notes are to be inspected and the orations thereof saide.

[illegible] the dialecticall Notes are four Times to be looked into, and the orations in that day are 20 Times to be repeated, making some respits; and having the Book of that art before your Eyes, and so likewise the Books of Rhetorick [illegible] thereof are inspected, as it is appointed. This sufficeth for the knowledge of the three arts

How wee must beware of offences.

Before wee proceed to beginne the first note of the art of grammer, somthing is to be sayed before. That we may have the knowledge of the 1. 2. and 3 Notes; and you ought first to know in what the Notes of the grammaticall, logicall or Rhetoricall art are to be Inspected, it being necessary that your greatest Intentions be to keept from all offences.

How the Notes ought to be inspected at certaine elected Times.

This is a speciall and manifest knowledge, wherewith the notes of the grammaticall art are knowne, how they are to be published, at what times, and with what distinction, is duely and manifest, it is spoken already of ye publishing and Inspections of the Notes and Orations. Now wee shall degresse a little to speake somthing of the times, it being in part done allready.

How divers Monthes are to be sought out in the Inspection of the Notes.

Wee have spoken allready of the Termes of this art, wherein the Orations are to be read and the notes to be looked into, it remaineth to declare; how the Lunations of those orations are to be Inspected and found out; But see that thou mistake not: yet I have allready noted the Lunations, wherein the notes ought to be looked into, and the Orations rehearsed, But these are some Monthes, wherein the Lunation is more profitable then others. if thou wouldst operate in Theology or Astronomie, doe it in a fiery signe; if grammar or logick in ♊ or ♍ if musick or Physick in ♉ or if Rhetorick Philosophy Arithmetick or geometry in ♊ or ♒: for Mathematicks in ♉ or ♊ if they are well placed, and free from evill: for all the heavenly Potestates and Chorus of angels, doe rejoyce in their Lunations, and determinate dayes.

Here is made mention of the notes of arts.

As it is spoken of the three notes of grammer so you must observe the times as they are to be observed; But the Orations thereof are not

not

Not written, but are more fully demonstrated in the following worke: for what is written of these three notes are not Orations, But definitions of those notes, written by the greek Hebrue and Chaldean; and other things which are apprehended by us; for those writtings wch are not understood in Latin, ought not to be pronounced but on those dayes which are appointed by King Salomon, and in those dayes wherein the Notes are Inspected, but on those dayes those holy writtings are allwayes to be repeated: and the Latine on those dayes wherein the notes are not Inspected. The Notes of the Logicall art are two, and at what times they are to be published, is already shown in part: more shall hereafter be saide of them; now we come to the rest. The Latine writtings may be published, according to the antiquity of the Hebrews, except on those dayes we have spoken of: for Salomon saith see that thou perform all those precepts as they are given: But of the rest wch follow it is to be done otherwise: for when thou seest the first Note in Logick, repeat in thy heart the signe in the first Note, and so in the Notes of all arts, except those whereof a diffinition shall be given. . . . .

Definitions of severall Arts and the Notes thereof

Wee will give also definitions of severall arts, as it is in the Book of Salomon; geometry hath one note; Arithmetick a note and a halfe; Phylosophy with the arts and sciences therein contained, hath 4 species; Theologi and Astronomy, with the sciences in them contained hath 4 notes, But they are great and dangerous; not great in the pronounciation, but have great Efficacy: Musick hath one note, and Phisick one Note, But they are all to be published, and rehearsed in their appointed dayes; But know that in every day wherein you beholdest the notes of Theology, Phylosophy or any arts contained in them, that thou neither laugh, nor play, nor play, nor sport, because King Salomon when he saw the formes of these notes, having overdrunk himselfe; God was angry with him, and spoke unto him by his angel saying, Because thou hast despised my sacrament, and polluted and derided my holy things; I will take away part of thy Kingdom, and I will shorten the dayes of thy children and the angel added: The Lord hath forbidden thee to enter in into the [illegible] Temple 80 dayes, That thou mayst repent of thy sinn. .

thy sinn.

thy sinn. and when Salomon wept and besought mercy of the Lord. The angel answered ... Thy dayes shall be prolonged, nevertheless many evills and Iniquities shall come upon thy Children and they shall be destroyed of the Iniquities that shall come upon them.
at the beginning of a note: having seen the generalls, lett the specialls be looked into. The word of Salomon is to seek unto God for his promises, before the Notes of ye three arts.

The first Oration at the begining of the Note

The Light Truth, life way Judge mercy. fortitude & patience, preserve, helpe me: and have mercy upon me. Amen.

This Oration with the preceding ought to be said in the begining of the first note of Grammer.

O Lord holy Father, Almighty, Eternall God in whose sight are all the foundations of all Creatures, and Invisible beings; whose Eyes behold my Imperfections; of the sweetness of whose love the Earth and Heavens are filled, who sawest all things before they were made: in whose Book everyday is found, and all mankind are written therein, behold me thy servant thy day prostrate before thee with my whole heart and soule; by thy holy Spirit confirm me, Blesse me protect all my actions in thee Inspection or aspiration, and Illuminate me with the constancy of thy visitation.

The third Oration; this Oration ought to be said before the second note of the Gramer.

Behold O Lord, mercifull father of all things; Eternall dispenser of all vertues, and consider my operations this day. Thou art the beholder and discerner of all the actions of men and angels: lett the wounderfull grace of thy promise condescend to fullfill this sudden vertue in me, and infuse such Efficacy into me, operating in thy holy and great name; thou who infusest thy praise into ~~the~~ Mouthes of them

them

them that love thee. Amen.

The Fourth Oration, Let this Oration be rehearsed before the third Grammaticall note.

O Adonay, Creator of all visible Creatures! O most holy Father, who dwelleth Incompassed about with eternall Light, disposing and by thy power governing all things before all beginnings; I most humbly beseech thy Eternity, and thy Incomprehensible goodness may come to perfection into me, by the operation of thy most holy Angels; and be confirmed in my Memory, and establish those thy holy works in me. Amen

---

A little space after this preceding Oration say the following, the first Oration ought to be said before the first note of Logick.

O holy God great and good, and the Eternall maker of all things, thy attributes not to be expressed, who hast created the heaven and the Earth; the sea and all things in them, and the Bottomless pit, according to thy pleasure; in whose sight are the wordes, and actions of all men: grant unto me, by these sacramentall mysteries of thy holy Angels, the precious knowledge of this art, which I desire by the ministry of thy holy Angels; it being without any Malignant or Malicious Intent. Amen.

---

pronounce this Oration in the beginning of the first figure of the Logick Art; and after this Oration ~~in the beginning~~ rehearse Intermittently with some Intervals, the Orations written between the first figure.

The six Oration ought to be said before the first note of the Linited Helay.

Most mercyfull Creator, Inspirer, Reformer, and approver of all divine wills, ordainer of all things, mercyfully give Eare unto my prayers.

O accep

Prayer, gloriously Intend into the desire of my heart, that what I humbly desire according to thy promises, Thou wilt mercyfully grant. Amen.

This Oration following, ought to be pronunced before the first Note of the Rhetorical Art.

Omnipotent and mercifull Father, Ordainer and Creator of all Creatures: O most holy Judge, Eternall King of Kings and Lord of Lords who wounderfully condescendest to give wisdome and understanding to thy saints, who Judgest and descernest all Things: I beseech thee to Illuminate my heart this day with the splendor of thy Beauty, that I may understand and know what I desire; and what things are considerable to be known in thy art. Amen.

This Oration with the following Hanazay ought to be pronunced before the first figure of Rhetorick.

And although these Orations be devided into parts, yet it is one and the same: and they are devided only for this cause, that there might be some meane intervals used in the pronuncing of them, and they ought to be pronunced before the other Orations written in the figure.

Hanazay, Sarhasir, Hubi, Sene, Hay, Ginbar; Bonail Selmora, Hyramay, lohat Yzarzamael, Amathomat~~is~~ yabba geyors, Sozomcrat, Anpho, Delmeos, Geroth, Agalos Meihalasiel, Secamay; Saheleton Mechogrisces lerirencrhon.

The Eight Oration, let it be pronounced before the second Note of the Rhetoricall art.

O Great Eternall and wounderfull Lord God, who of thy Eternall councile hast disposed of all vertues, and art ordainer of all goodness; adorne & Beautifie my understanding, and give unto me reason to know and learn the mysteries of thy holy angels: and grant unto me all knowledge and learning Thou hast promised thy servants by the vertue of thy holy Angels. Amen

4 Beholding with thy eternall Conspiratio all powers kingdoms & Judges; administring all manner of Languages to all; and of whose power there is noe end; Restore I beseech thee & increase my memory my harte & understanding to know understand & Judge all things which the devine authoryty commendeth necessary in this arte, perfectly fulfill them in me Amen

Let this Oration following with the precedent be rehearsed before the second note of Rhetorick

♂

This Precedent Oration with the other two following ought to be pronounced (viz.t Vision &c) Azelechias, &c in the begining of the Second Figure of Rhetorick, and before the other Orations, and there ought to be some intervall betwen them

---

Let this Oration following be said before the second not of Rhetoricall Vision. 4

♂ Azelechias Velozeos, Inoanzama, Samelo, Hoteus, Sagnath, Adonay, Soma, Jezochos, Hicon, Jeromethon, Sadaot. and thou O God propitiously confirm thy promisses in me; as thou hast confirmed them by the same words to King Salomon; send unto me, O Lord thy vertue from heaven, that may Illuminate my mind and understanding ~~the~~ strengthen, oh God, my understanding, renew my soule within me, and wash me with the waters which are above the heavens, pour out thy spirit upon my ~~flesh~~, and fill my Bowells with thy Judgments, with humility and Charity, thou who hast Created the heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my understanding, that being radicated and established in thy love, and thy mercy, I may love thy name, and know and worship thee, and understand all thy scriptures, and all the mysteries which thou hast declared by thy holy Angels, I may receive and understand in my heart, and ~~use~~ this art to thy honour and glory through thy mighty counsell. Amen

---

The second Oration ought to be said befor the pronuntiation of the third Note of Rhetorick

[illegible] that I [illegible] thy [illegible], and [illegible] in thy [illegible] works, and that thou wilt give unto me wisdome according to thy goodness and thy power which is incomprehensible: Theon, Haltanagon, Haramalon, ~~Zagon~~ Zamoyma, Chamasal, Jeconamril, Harionatar, Jechomagol, Gela Magos Kemolihot, Kamanatar, Harionenatar Hanaces, ~~Ecnichather~~, Veloniobathar, Arorov, Jezabali, By these most holy and glorious profound Misteries, precious offices, vertue and knowledge of God, compleat and perfect my beginnings, and reform my beginnings, Zembar, Henoranat grenatajl, Samzatam Jecornazay: Oh thou great fountaine of all goodness, knowledge, and vertue, give unto thy servant power to eschew all Evill, and cleave unto goodnesse and knowledge, and to follow the same, with an holy Intention, that with my whole heart I may understand & learn thy Laws and decrees, especially these holy Mysteries, wherein that I may profit, I beseech Thee. Amen.

12 Twelve, This Oration ought to be said before the 9th Rhetoricall note.

O most reverend allmighty Lord ruling all Creatures, angels & archangels & all Celestiall Terrestiall and Infernall Creatures, of whose greatness cometh all plenty, who hast made Man after thy own Image; grant unto me the knowledge of this art, and strengthen all sciences in me. Amen

13 Thirtinth Pronounce this before the first figure of Arithmetick

O God who Numberest, weighest, and measurest all things, given the day his Order and called the sun by his name: grant the knowledge of this art unto my understanding, that I may love thee and acknowledge the gifft of thy goodness. Amen.

14 Fourteenth ~~Fifteen~~ Say this before the semi Note of Arithmetick,

O God the Operator of all things, from whom proceeds every good and perfect gifft sow the seeds of thy word in my heart that I may understand the excellent wisdome mysteries of this art, Amen

Fifteen Say this before the second figure of Arithmetick

O God the perfect Judge of all good works, who makest known thy saving goodness amongst all Nations, open my Eyes and my heart with the Beams of thy Mercy, that I may understand and perceive in this thy heavenly Mysteries. Amen

Sixteen Say this Oration before the second Note of Geometry

O God the giver of all wisdome and knowledge to them that are without sin, Instructor & master of all Spirituall Learning by thy Angels and Archangels, by Thrones, Potestas, Principates and powers, by Cherubim and Seraphim, and by the 24 Elders, By the 4 animals, and all the host of heaven, I adore, Invocate, worship, and glorifie thy Name, and exalt thee most terrible and most mercifull, I do humbly beseech thee this day to Illuminate and fill my heart with the grace of thy holy spirit, thou who art three in one Amen.

Seventeen Say this Oration before the 2d note of Theology.

I adore thee O King of kings, my light, my substance, my life, my king, and my God, my Memory and my strength, who in a moment gavest sundry tongues, and threwest down a mighty Tower, and gavest by thy holy spirit the knowledge of Tongues to thy Apostles, infusing thy knowledg into them in a Moment, giving them the understanding of all Languages; Inspire my heart, and power the dew of thy grace and holy spirit into me, that I may understand the exposition of Tongues and Languages. Amen

Three Chapters to be ~~said~~ ~~published~~ published before any of the Notes.

What wee have spoken of the three first Chapters, are generally and especially to be pronounced, so that you say them, and the Orations in the days appointed, and work by the note as it is demonstrated to you, these Orations ought to be said allways before Noon, every day of the Month; and before the Notes say the proper Orations: and in all reading, observe the precepts commanded.

How the proper Notes are to be inspected

If you would Learne anything of any one art, Look into the proper Notes thereof in the same time, enough is said already of the three Liberall arts.

What dayes are to be observed in the inspection of the Notes of the ~~four~~ four Arts

In the four other arts, only the four first dayes are to be observed; the Phylolosophicall Notes, with all signes contained therein, the 7 and 17 dayes of the Moon are to be inspected, 7 times a day, with there severall Orations, the Notes is to be looked into with fear, silence and trembling. Of the Notes of the Liberall arts is spoken already; but only know this, that when you would use them, live chast and soberly, for the Notes hath in it selfe 24 Angles, is fully and perfectly to be pronunced, as you have heard: But when you look into them, repeat all the Theologicall Orations and the rest in their due time.

Of the inspection of generall Notes

Say the generall Notes 10 times a day, when you have Occasion to use any common arts, having the Books of those arts before you, using some intervall or space of time between them, as you have been taught already.

How the three first Chapters are to be pronounced before Orations

To have perfection herein, know that in generall pronunciation of Orations, the Notes of the three heads are to be regarded, whether the Orations be pronounced or not.

How the eight [illegible] of theology inspect [illegible] special [illegible] Orations.

There is also something else to be said of the four generall notes, if you would have the perfect knowledge of them, make the first Oration of Theology, before you say the Oration of the other notes, these are sufficiently declared, that you may understand and know them, and so the particular Orations be pronounced before the severall Notes of every art, and kept, as is determined &c.

These are the augmentations of the Orations which belong to all arts Liberall and exceptive, except Mechanick, and are especially ascribed to the Notes of Theology, and they are thus to be pronounced, that whensoever you would look into any one Note of any art, and would profit therein, say these Orations following.

Gromamas

1 Gromamos, Hazalat, Gzityne, Heremechel, Gremomechel Zamay, Zaton Ziamy Nayzaton, Hayzemogon, Jecomantha, Jarapha Phalezeton, Sacramphal, Sagamazaim, Secranale, Sacramathan; Jezennalaton Hacheriatos Jetelemathon, Zamaoay, Zamachay, Jeguthero Jeurlagon, Jarunos, Megalon Vera Cruhic, Crarihuc, Amen.

Let this Oration with the following be pronounced before the first Note of Philosophy.

O Lord God, holy Father, almighty and Incomprehensible hear my prayers, thou that art Invisible, Immortall and Intelligible, whose face the angels and archangels, and all the powers of heaven, doe so much desire to see whose Majesty I desire eternally to adore, and honour the only and God for ever and ever Amen.

2. Say this before the second Note of Philosophy:

O Lord God, holy and almighty father, hear my prayers this day, and incline thy Ears to my Orations, Gezomelion Samach, Semath Gemon, Gezagam Gezatrhin, Zhamath, Zeze Hator Sezeator Samay Sammanday Gergel, Jesel, Gazieth, Hel, Gazayethyhel, Amen.

Say this following with the former

O God Eternall, the way, the truth, and the life, give thy light and the flower of thy holy spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my soul, now and for ever. Amen.

Pronounce the Orations following before the third Note of Philosophy;

Lemogethom, Hegemothom Hazachay, Hazatha, Azamachar, Azacham Cohathay, Geomothay, Logomothay, Zathana, Lachanma, Legomezon, Legornozon, Lembdemachon, Zegomaday, Hathanayos, Hatamam, Helesymam Vegedaton.

Vadeyabar Lamnanath, Lamadai, Gomongchar, Gemecher, Ellemay Gecromal Gecrohahi, Colemanos, Colomaythos. Amen

Say this following with the precedent Oration.

O God the life of all visible Creatures, eternall Brightness, and vertue of all things; who art the Originall of all piety, who knowest all things before they were; who Judgest all things, and discernest all things by thy unspeakable knowledge: glorifie thy holy and unspeakable Name this day in my heart; and strengthen my Intellectuall understanding; Increase my Memory, and confirm my Eloquence make my tongue ready, quick and perfect in thy sciences and scriptures, that by thy power given unto me, and thy wisdome taught in my heart, I may praise thee, and know and understand thy holy name for ever, world without End Amen.

Say this Oration following before the fourth note of Phylosophy

O King of kings, the giver and dispenser of Infinite Majesty and of Infinit Mercy; the founder of all foundations, Lay the foundation of all thy vertues in me remove all follishness from my heart, that my senses may be established in the love of thy Charity, & my spirit informed by thee, according to the renovation and Inovation of thy will, who livest and reignest God throughout all worlds of worlds, Amen

How these Orations are to be said every day before the
generall Notes and the Notes of the Liberall Arts.

These 5 orations are necessary for Liberall arts, but these five doe appertaine to Theology which are to be said every day before the generall Notes, or the Notes of the Liberall arts; But of dictating, versifying, singing or Musick, or any of these sciences, first teach him these orations, that thou wouldest teach, how he should read them, but if it be a child of meane understanding, read them before him, and lett him say after thee word for word; but if he be of a good understanding lett him read them 7 times a day for 7 days: or if it be a generall Note, pronounce these Orations, and the vertue thereof shall profit you very much, and you shall find therein great vertue.

Salomon, saith of these Orations, let no man presume to

to

to make use of them unless for the proper Office they are instituted for.

O Father Incomprehensible; from whom proceeds every thing that is good, whose greatness is Incomprehensible; hear this day my prayers, wch I make in thy sight, and grant to me the Joy of thy saving health, that I may teach unto the wicked the ways and paths of thy sciences; and convert the Rebellious and Incredulous unto thee; that whatsoever I commemorate and repeate in my heart and Mouth, may take root and foundation in me, that I may be made powerfull and efficatious in thy works, Amen

Say this Oration before the 6 Note of Phylosophy.

Gezemothon, Oromathion, Hayatha, Aygyay, Lethahziel, Lechozliel. Gezohay, Gerhonay, Samasatel, Samasathiel, Gessiamo, Hatil, Segomasay, Azomathon, Helomathon, Gerochor, Hejazay, Samin Heliel, Sanihelyel, Siloth, Silerech, Garamathal, Gesemathal, Gecoromay, Gecorenay, Samyel, Samihael, Hesemyhel, Sedolamax, Secothamay, Samya, Rabiathos, Avinosch, Annas. Amen.

Then say this following:

O Eternall King, O God, the Judge and discerner of all things knower of all good sciences, Instruct me this day for thy holy Name sake, and by these holy sacraments and purifying understanding, that thy knowledge May enter into my inward parts, as water flowing from heaven, and as oyl into my bones; by thee O God, saviour of all things, who art the fountaine of goodness, and originall of piety, Instruct me this day in those sciences which I desire; thou who art one God for ever Amen.

O God Father Incomprehensible from whom proceedeth all good, the greatness of whose mercy is fathomless, hear my prayers, which I make this day before thee, and render unto me the Joy of thy salvation, that I may teach the unjust the knowledge of thy ways, and convert the unbelieving & Rebellious unto thee and may have power to perform thy works Amen

The Oration which is the End of the Orations belonging to the
ineffable Note, the last of theology having 24 Angels.

O God of all piety, author and foundation of all things, the Eternall health and

Redemption

Redemption of thy people; Inspirer and great giver of all grace, sciences and arts, from whose gift it cometh: Inspire into me thy servant and Increase of those sciences who hath granted life to me miserable sinner, defend my soule, and deliver my heart from the wicked cogitations of this world; extinguish and quench in me the flames of all lust & fornication, that I may the more attentively delight in thy sciences & arts, & give unto me the desire of my heart, that I being confirmed and exalted in thy glorie may love thee: & Increase in me the power of thy holy spirit, by thy salvation and reward of the faithfull, to the salvation of my soule and Body Amen

Then say this following:

O God most mighty father, from whome proceedeth all good, the greatness of whose mercy is incomprehensible, hear my prayers, which I make in thy sight.

Special precepts of the Notes of Theology cheefly of the 1. 2 and 3

These 4 Orations are an augmentation of the rest and ought to be said before all the Notes of Theology, but especially before the ineffable note; these are the precepts to make thee sufficient which we command thee to observe by the authority of **Salomon**: dilligently Inquire them out, and doe as we have proposed, and perfectly pronounce the Orations, and look into the Notes of the other arts.

How Salomon received that ineffable Note from the Angel

Because thou desirest to know the mysteries of the Notes, take this of the ineffable: Now, the operation whereof is given in the angels by the figures of swordes, Birds, trees, flowers, Candles and serpents; for **Salomon** received this from the Lord in the night of pacification. Ingraven in a Book of Gold; and heard this from the Lord: doubt not. neither be affraid, for this Sacrament is greater then all the rest. and the Lord Joyned it unto him.

when thou lookest into this note, and readest the Orations thereof, observe the precepts before, and dilligently look into them, and beware that thou prudently conceal and keep whatsoever thou readest in this note of God, and whatsoever shall be revealed to thee in the vision, and when the Angel of the Lord appeareth ~~to thee~~ keep and conceale the words and writings he revealeth to thee, and

and

and observe them to practise and operate in them, observing all things with a great reverence; and pronounce them at the appointed dayes and hours as before is directed, and afterwards say, Sapienter dic illo; Age & caste vivas.

But if thou doest anything uncertaine, there is danger; as thou wilt have experience from the other notes and the Orations of them; but consider wch is most wounderfull in these Orations; for these words are ineffable names, and are spiritually to be pronounced before the ineffable ~~note~~ Note, Hosel Iesel, Anchiator ~~Abator~~ Aratol, Hasiatol, gemor, ges~~meor~~ amcor, these are the Orations which ought to be pronounced after the inspection of all arts, and after the Note of Theology.

This is the fullfilling of the whole work: but what is necessary for an experiment of the work, we have more plainly declared before, for in the beginning of the knowledge of all arts, there is given allmost the perfect doctrine of Operation, I say allmost, because some flourishing Institutions hereof remaine; wherefore this is the first in beginning.

How the precepts are to be Observed in the operation of all Arts.

Observe the 4 D in every operation of Theology. Exhibit that operation with Efficacy every 4 D. quartam Lunam, & dilligently look into the Books & writings of those arts, if thou doubt of any of the Chapters, they are to be pronounced, as it taught of the superior Chapters; But know this that these holy words of Orations, we appoint to be said, before ye bedd of the sick, for an experiment of life or death; & this thou maist doe often, if thou wilt Operate nothing else in the whole Body of art: and know this, that if thou hast not the Books in thy hands, or the faculty of looking into them is not given to thee: the Effect of this work will not be the less therefore: but the Orations are twice to be pronounced, where they were to be but once: and as to the knowledge or vision, and the other vertues which these holy orations have, thou maist prove and try them, when and how thou wilt.

These precepts are Especially to be observed.

But when thou wouldest operate in Theology, observe only those dayes which are appointed, But all times are convenient for those Notes and operations, for which there is a competent time given, But in the pronunciation of the three Liberall arts, or in the Inspection of their notes, perhaps thou mightest pretermit some day appointed, if thou observe the rest; or if thou transgresse two dayes, leave not of the work, for it looseth not its effect for this. For the moon is more to be observed in the greater numbers, then the dayes or hours for.

for salomon

For Salomon saith if thou miss a day or two, fear not; but operate on the Generall Chapters.

This is enough to say of them; but by no meanes forgett any of the words wch are to be said in ye beginning of ye reading to attaine to arts; for there is great vertue in them. & Thou maist frequently use the holy words of the visions; But if thou wouldst operate in the whole Body of Physicall art, The first Chapters are first to be repeated, as before are defined. and in Theology, Thou must operate only by thy selfe & often repeate the Orations & looke into ye notes of Theology: this produceth great effects. it is necessary that you have the note of the 24 angles always in memory, and faithfully keep those things which the angel revealeth to thee in the Vision.

Here endeth the Notary arte; as alsoe the Clavicula Salomonis according to the written exemplar, which once came to my hand but examining the Ars notoria which is printed I found in that printed exemplar some Additions or augmentations, compleated by magister Apolonius a successor of Salomon in that sublime & secret studdy; as he stileth himselfe parte of them being placed before & parte behinde; the above written notory arte, which said Additions I thought fitt to sett downe here allsoe (out by themselves) & soe to conclude all in one Booke as followeth — —

Here followeth the Additionall Parte of the
as it stands in the beginning of the printed Exemplar: vizt

O Apollonius, Master of arts, duely called, to whome the nature of Liberall arts hath been granted, am Intended to treate of the knowledge of Liberall arts, & of the knowledge of Astronomy and with what experiments & documents, a compendious & competent knowledge of arts may be attained unto; & how the highest & lowest mysteries of Nature may be competently divided, & fitted, & applied to ye Natures of times, & what proper dayes & houres are to be elected, for the deeds & actions of Men, to be begunn & ended, what qualifications a man ought to have, for to attaine the Efficacy of this art & how he ought to dispose of ye actions of his life; & to behold & study ye Course of ye Moon. In ye first place therefore, we shall declare certaine precepts of ye spirituall sciences; That all things wch wee Intend to speake of, may be attained to in order. wounder not therefore, at what you shall hear and see in this subsequent Treatise, and that you shall an Example of such Inestimable Learning. Som things which follow which wee will deliver to thee as Essayes of wounderfull Effects, & have extracted them out of the most antient Books of ye Hebrewes; wth which thou seest them (although they are forgotten & worn out of any human Language) never the lesse esteem them as Miracles. for I doe truly admire the great power and Efficacy of words in the works of Nature.

There is so great vertue, power & Efficacy in certaine Names and words of God, that when you read those very words, it shall immediately encrease and helpe your Eloquence, so that ye shall be made Eloquent of speech by them, & at length attaine to ye Effects of ye powerfull sacred Names of God but from whence ye power thereof doth proceed, shall be fully demonstrated to you, in the following Chapters of prayers: and those which follow next to our hand, ~~wee~~ shall lay open.

An Explanation of the Notory Art

This art is devided into two parts, the first containing generall Rules, ye second speciall Rules; wee come first to ye speciall Rules, That is first to a threefold, & then to a fourfold division; & in ye third place, wee come to speake of Theology, wth sciences thou shalt attaine to by the operation of

operation of

operation of these Orations, if thou pronounce them as they are written. Therefore there are certaine Notes of the Notory art, wch are manifest to us, the vertue whereof humane reason cannot comprehend; the first note hath his signification taken from the Hebrew wch though the expression thereof be comprehended in a very few words nevertheless in ye expression of ye mysteries, they do not loose their vertue: that may be called their vertue; wch doe happen & proceed from their pronunciation, wch ought to be generally admired at.

The First Precept

Hely Scemath, Amazar, Hemel, Sathuston, hhel Tamazam, &c. which Salomon entituled His first Revelation; & that to be without any interpretation; it being a science of so transcendent a purity, that it hath its originall out of ye depth & profundity of ye Hebrew Chaldean and Grecian Languages, & therefor it cannot possible by any meanes be explicated fully, in the poor thread bear scenes of our Language, & of what Nature ye Efficacy of ye afforesaid words are, Salomon him selfe doth describe in his Eleventh Book Helisoe, of ye mighty glorie of the Creator, But Apollonious the friend and successour of Salomon, wch some fewe others, to whome that science hath been manifested, have explained the same and defined it to be most holy, devine deep, and profound mysteries; and not to be disclosed, nor pronounced, without great faith and reverence.

Before anyone beginneth to read or pronounce any Orations of this art, to bring them to Effect, lett him alwayes first reverently and devoutly rehearse this prayer in ye beginning ~~ning~~ If anyone will search ye Scripture, or would understand or Eloquently pronounce any part of the scripture: lett him pronounce ye words of ye before written figure, to wit. Hely Scemathan in the morning betimes of that day, wherein thou wilt beginne any work. And in the name of the Lord our God lett him dilligently pronounce ~~Scripture~~ proposed, With thy prayer Theos Megale, wch is mystically distorted and miraculously and properly framed out of the Hebrew greek and Chaldean tongues, & it extendeth it selfe briefly into every Language in ye beginning whether they are dela[illegible] ~~[illegible]~~ The second part of ye Oration of ye second Chapter is taken out of ye Hebrew, greek & Chaldee, of ye exposition thereof ought to be pronounced first wch is an Oration in Latine or in our Language. The third Oratation of ye three Chapters, allwayes in ye beginning of every faculty, is first to be rehearsed. The Oration is: Theos Megale, in te ymas

ymas

ymas Eurel, &c. The exposition is: O God the light of the world &c. as before in the Notory art of Salomon is sett down

Of the Triumphall figures how sparingly they are to be pronounced, and honestly and devoutly spoken.

There are also certaine figures or Orations wch Salomon in Caldea calleth Hely; that is: Triumphall Orations of the Liberall arts, & sudden excellent Efficacies of vertues, as they are ye Introduction to ye Notory art: wherefore Salomon made a speciall beginning of them, that they are to be pronounced at certaine determinate times of the Moon, & not to be undertaken without consideration of ye End. whosoever will pronounce these wordes, lett him do it in a determinate appointed time, & sett aside all other occasions, & he shall profit in all sciences in one Month; and attaine to them, in an extraordinary wounderfull manner.

The Expositions of the Lunations of the Notory Art.

These are ye expositions of ye Lunations & Introduction of ye notory art to wit in ye 4th & ye 8th day of ye Moon, & in the 12, 16, 2[illegible] 28 & 30th they ought to be put in operation; from whence Salomon saith, that to those times wee give ye expositions times of ye Moon, of ye fourth day of the Moon, wch are written by ye four angels, & in ye fourth day of ye moon is manifested to us, & are four times repeated & explained by ye Angel, the Messenger of these Orations, and are also revealed and delivered to us that require them from the Angel, four times of ye year, to shew ye Eloquence & fullness of ye four Languages, Greek Hebrew Chaldee and Latine, and God hath determined the power of the faculties of humane understanding, to the four parts of the Earth, and also the four vertues of humanities understanding, Memory, Eloquence, and the faculty of Ruling those Three, and these things are to be used as we have before spoken.

How the precedent Oration is the beginning & foundation of the whole Art

This is ye first figure of ye Notory art wch is manifestly placed [illegible] notes and this is angellicall wisdome, understood of few in astronomy, But in ye glasse of Astrology it is called the Ring of Phylosophy, & in ye Notory art it is written, to be ye foundation of ye whole science; But it is to be rehearsed four times a day. beginning in ye morning once

morning once

Morning one about the Third hour one, one in ye ninth hour, and one in the evening.

The precedent Oration ought to be spoken secretly, and lett him that speak it be alone & pronounce it wth a low voice, so that he scarcely heareth himselfe. & this the foundation thereof, That if necessity urge one to doe any great works, he shall say it twice in ye morning, & about ye ninth hour twice; & lett him fast the first day wherein he rehearseth it, and lett him live chastly & devoutly, & this is ye Oration which he shall say:

This is the Oration of the four tongues, Chaldee Greek, Hebrew and Latine evidently expounded, wch is called, The Splendour or Speculum of wisdom.

In all holy Lunations, these Orations ought to be read one in ye morning, one about the third hour, one about the ninth hour, and one in ye evening.

The Oration.

Assay lemath, Assay, lemeth Azzabue.

The second part of the precedent Oration which is to be said onely once

Azzaylemath, lemath, Azacgessenio.

The third part of the precedent Oration, wch is to be spoken together with the other

Lemath, Sebanche, Elithy, Aygezo.

This Oration hath no exposition in the Latine

This is a holy prayer, without danger of any sinn, wch Salomon saith is inexplicable by humane sence, & he addeth & saith That the expleration thereof is more prolixious then can be considered of, or apprehended by man; excepting all those secrets, wch is not lawfull neither is it given to man to utter: therefore he leaveth this Oration without any exposition because no man could attaine to the perfection thereof: and it was left so spirituall, because the angel that declared it to Salomon, laid an inexpressible prohibition upon it saying. see that thou doe not presume to give to any other, nor to expound any thing out of this Oration, neither thou thy selfe nor any one by thee, nor any one after thee: for it is a holy & sacramentall mysterie that by the proferring ye words thereof God heareth thy prayer, & increaseth thy memory, understanding, Eloquence, & establish them all

them all

them all in thee. — Lett it be read in appointed times of the Lunations, as in the fourth day of the Moon, the Eight and Twelfth, as it is written & commanded; say that oration very diligently four times in those dayes; verily beleeving, that thereby thy study shall suddenly be increased and made clear, without any ambiguity, beyond the apprehension of humane Reason.

Of the Efficacy of that Oration which is inexplicable to humane sence.

This is that only wch Salomon calleth The happines of wit; and Appollonius termeth it, The sight of the soule, and The speculum of wisdom. The vertue & efficacy whereof is so great That it is understood or apprehended by very few or none, Therefore having essayed some petitions, signs & precepts, wee give them as an Entrance to ye things whereof wee Intend to speak of wch they are part, that wee have spoken of before, nevertheless before wee come to speak of them, some things are necessary to be declared, whereby wee may more clearly & plainly sett forth our Intended description, for as we have said before; there are certaine exceptions of the Notory art, some whereof are dark and obscure; and others plaine and Manifest. For the Notory art hath a Booke in Astronomy whereof it is the beginning and Mistress, and the vertue of it is such that all arts are taught and derived from her, and wee are further to know that the Notory art doth in a wonderfull manner containe & comprehend within it selfe all arts and the knowledge of all Learning therefore it is called the Notory art because in certaine briefe Notes it teacheth and comprehendeth the knowledge of all arts, for so Salomon also saith in this Treatise **Lemegeton**, that is in his Treatise of spirituall & secret Experiments.

Here He sheweth, in what manner those notes differ in Art, & the reason thereof, for a Note is a certaine knowledge by the Oration and figure before set downe.

But of the Orations & figures mention shall be made in their due place; and how ye Notes are called in the notory art Now he maketh mention of that Oration wch is called The Queene of Tongues; for amongst these Orations there is one more Excellent then ye rest wch Salomon would therefore have called The Queen of Tongues because it taketh

away

away, as it were with certaine sweet covering the Impediments of ye tongue, & giveth it a marvelous faculty of Eloquence. wherefore before we proceed further, take a little stay of that Oration: for this is an Oration wch in the scriptures we are taught to have allwayes in our Mouthes; But it is taken out of ye Chaldean Language, wch although it be short, is of a wounderfull vertue, that when thou read that scripture with the oration before mentioned, you cannot keep silent those things, which the tongue and understanding suggest, & administer to thee.

The Oration wch followeth, Is a certaine Invocation of the angels of God and it provoketh Eloquence, and ought to be said in the beginning of the scriptures, and in the beginning of the Month.

The Oration

Lameth, Lignach, Simach, Belmay, Azzailement, Gisigon, Lothamasim, Ozetogomaglial, Zeziphier, Josanum, Solatac, Bozifama, Defarciamar, Zemait, Lemaio, Pheralon, Anuc, Philosophi, Gregoon, Letos, Anum, Anum, Anum.

How this oration is to be said in the beginning of every Month Chastly and with a pure Minde.

In the beginning of the scriptures [illegible] as we taught in the precedent Oration ought to be spoken most secretly, and nothing ought to be retained, which thy minde and understanding suggests and prompts to thee in the reading thereof. Then also follow certaine words, which are as a prologue thereof, which ought always to be begun in the beginning of the Month, and also in the other days; I would also have this, that it is also to be pronounced wisely and with the greatest reverence, and that fasting, before you have taken either Meat or drink.

Here followeth the Prayer wee speake of before, to obtaine good Memory

most mighty

O most mighty God, Invisible God, Theos Patir Heminas, by thy archangels, Eliphamasay, Gelonucoa, Gebeche Banai, Gerabcai, Elomnit, and by thy glorious angels, whose names are so consecrated, that they cannot be uttered by us; wch are these Do. Hel. X. P. A. Li. O. F: &c which cannot be comprehended by humane sense.

Here following is the Prologue of the precedent Oration, which provoketh & procureth Memory, & is continued with the precedent note.

This oration ought to be said next to ye precedent oration, to wit Lameth, & with this, I beseech thee today, O Theos, to be said alwayes as one continued Oration. If it be for ye Memory lett it be said in the Morning; if for any other effect in ye Evening, and thus lett it be said in ye hour of ye Evening & in ye Morning, & being thus pronounced with ye precedent Oration, it encreaseth the Memory, & helpeth ye Imperfections of ye Tongue.

Here beginneth the Prologue of this Oration.

I beseech thee o my Lord to Illuminate ye light of my Conscience wth ye splendour of thy light, Illustrate and confirme my understanding wth the sweet odour of thy spirit, adorn my soule, that hearing I may hear, & wt I hear I may retaine in my Memory, O Lord reform my heart, restore my senses, and strengthen them qualifie my Memory with thy giftts, mercyfully open the dullness of my senses O most mercifull God, temper the frame of my tongue, by thy most glorious & unspeakable name; Thou who art the fountaine of all goodness, the originall & spring of piety have patience with me give a good Memory unto me, and bestow upon me what I pray of thee in this holy oration. O Thou who doest not forthwith Judge a sinner, but mercifully waitest expecting his repentance, (I though unworthy) beseech thee to take away the guilt of my sinns, & wash away my wickedness & offences, & grant me these my petitions by the vertue of thy holy angels Thou who art one God in trinity Amen.

Here he sheweth some other vertue of the precedent Oration.

If thou desire of any great person, what it may be, or if thou wouldst be [illegible] of any danger present or to come; or if thou wouldst be certified of any one that is absent, say this say this oration three times in the Evening with great reverance and devotion, and thou shall have and see that which thou desirest.

Here followeth an Oration of great vertue, to attaine the knowledge of the Phisicall Art, having also many other virtues & Efficacy.

If you would have the perfect knowledge of any disease; wherein the same tend to death or life: if the sick party live languishing, stand before him and say this Oration three times with great reverance

The oration of the Phisicall art

Jhezus fili Dominus Incomprehensibilis, Ancor, Anacor, Anylos, Zohorna, Theodonos helyotes Phagor, horizane, Corichito, Anasac, Helse, Tonope, Phagora.

An other Part of the same Oration

Eliminator, Candones helose Tephagain, Secedum, Thaones Behelos Belhoros, Hocho Phagan, Corphandonos Humana natus & vos Eloytus Phugora, Be present ye holy angels Advertise and teach me, whether such a one shall recover or dye of this Infirmity.

This being done then aske the sick person: friend how dost thou feel thy selfe, if he answereth thee, I feel my selfe at good ease, I begin to mend, or the like: then Judge without doubt the sick person shall recover. But if he answereth, I am very grievous ill, or worse and worse; then doubtlesse conclude he will dye on the Morrow: But if he answereth I know not how my state and condition is, whether better or worse; Then you may know likewise, that he either dye, or his desease will change and alter for the worse. if it be a Child, that is not of years capable to make an answare, or that the sick Languisheth so grieviously, that he knoweth not who, or will not answare, say this oration three times; and what you find first revealed in your mind, that Judge to come to pass of him.

~~If this be~~ furthermore if anyone dissemble, and would hide or cover his Infirmity, say the same Oration, and the angelicall vertues shall suggest the truth to thee.

If the deseased persons be far of, when you hear his name: say likewise this oration

oration for him, and your minde shall reveale to you, whether he shall live or die.

If you touch the pulse of any one that is sick, saying this Oration, the Effect of his Infirmity shall be revealed to you.

Or if you touch the pulse of any woman with Child, saying the same Oration, it shall be revealed, whether shee shall bring forth a ~~Male~~ or Female.

But know that this miracle proceedeth not from your own Nature, But from the nature and vertue of the holy angels, it being a part of their office, wonderfully to reveale these things to you. If you dout of the virginity of any one say this Oration in your Minde and it shall be revealed to you whether she be a virgin or corrupt.

Here followith the efficacious Preface of an Oration, shewing what vertue & efficacy you may thereby prove every day.

Of this oration Salomon saith: that by it a new knowledge of Phisick is to be revealed from God, upon which he hath laid this command, and calleth it the miraculous & efficatious foundation of the Phisicall ~~art or science wherein there is contained rather~~ sience; and that it containeth in it the quantity and quality of the whole Phisicall art and sience; wherein there in contained, rather a Miraculous and Efficatious, then fearfull or terrable a miracle, which as often soever as you read the same regard not the paucity of words, but praise the vertue of so great a mistery

It is to be noted and considered that every note of every art hath his proper Oration, and that the notes of one art profit not to the knowledge of another art and we are to know that all figures have their proper Orations.

A certaine speciall precept.

This is necessary for us, and will expresly declare in this place knowing so compendious volumes of great proixious volumes of writtings in sufficient compendious Treatises, which that it may be easily done ~~wee~~ we are diligently to enquire out the way of attaining it out of the three most ancient Books, which were composed by Solomon. The first & chiefe thing to be understood therein is. That the Oration before the Second Chapter is to be used Long before

before every speech, the beginning whereof is Assay: and the words of the Oration are to be said in a competent space of time: but the subsequent part of ye Oration is then chiefly to be said, when you desire the knowledge of ye volumes of writings, and looking into ye notes thereof. The same Oration is also to be said when you would clearly and plainly understand and expound any ~~[illegible]~~ science or great mistery that is on a sudden proposed to you wth you never heard of before; say also the same Oration at such time when any thing of great consequence is importuned of you, which at present you have not the faculty of expounding. This is a wonderfull Oration of which we have spoken. the first part whereof is expounded in the volume of the Magnitude of the quality of art.

The oration

Lamed, Rogum, Ragia, Ragium, Ragiomal, Agaled, Eradioch, Anchovionos, Lochen, Saza, ya, Manichel, Mamacuo, Lephoa, Bozaco, Cogemal, Salayel, Ytsunanu, Azaroch, Beyistar, Amak.

To the operation of the Magnitude of art. this oration continueth in ye second place a generall treatise of the first note of all Scripture: part of ye Exposition ... whereof wee have fully explained in ye Magnitude of ye quality of ye same art. But ye reader hath hardly heard of ye admirable mysteries of ye sacramentall intellects of ye same, lett him know this for a certaine evidence not of the great knowledge of ye Oration aforesaid, but that ye beginning of them is expounded in Latine or English.

The beginning of the oration—

O Eternall and [illegible] perfect memory [illegible] wisdom [illegible] power! lett thy right hand encompass my heart, and ye holy angels of thy Eternall councill compleat & fill up my conscience wth thy memory, and ye odour of thy oyntments lett ye sweetness of thy grace strengthen and fortifie my understanding, through ye pure splendour ... brightness of thy face and all thy holy heavenly vertues, wisdom whereby [illegible] thou hast made all things, understanding by which thou hast reformed all things [illegible] whereby thou hast restored lost mankind, and raised him after his fall to heaven learning, whereby thou wert pleased to teach

teach Ada

teach Adam ye knowledge of every science Informe, replenish, instruct, restore correct & refine me, that I may be made new in the understanding thy precepts, and in receiving the ~~[illegible]~~ sciences which are profitable for my soule and body, and for all faithfull believers in thy name, which is blessed for ever world without End.

here is also a particular Exposition of ye foregoing Oration, wch hath left unexpounded to be read by every one that is learned in this art, and know that no humane power nor faculty in Man is sufficient to find out ye exposition thereof

This Oration is also called by Salomon. The gemme, or Crown of ye Lord for he saith it helpeth against danger of fire or of wild Beasts of ye Earth being said wth a believing faith for it is affirmed to have been reported from one of ye four Angels, to whome was given power to hurt the Earth, the sea and the trees There is an example of this Oration in the Booke called The flower of Heavenly Learning. for herein Salomon glorifieth God, because by this he inspired into him ye knowledge of Theology and dignified him with the divine Mysteries of his omnipotent power & greatness, which Salomon beholding in his night sacrafice, bestowed upon him by the Lord his God, he conveniently gathered the greater Mysteries to gather in this Notory art. Where holy & worthy & wonderfull Mysteries. These things and mysteries of Theology. the erring gentills have not all lost. which ~~calleth~~ Salomon calleth the signe of ye holy Mysteries of God, revealed by his angel before and that which is contained in them is ye fullness of our dignity and humane salvation.

The first of these Orations is which we call spirituall, the Virtue whereof teacheth Divinity, & preserveth the memory thereof.

The first art [illegible] Orations also that have a great [illegible] [illegible] salvation the first whereof is spirituall and teacheth divinity, it also [illegible] ye memory thereof, Therefore Salomon commandeth it to be called ye signe of ye grace of God ~~for~~ for as Ecclesiasticus saith This is the spirituall grace of God, that hath given me the knowledge to treat of all Plants from the Cedar of

Libanon

Libanon to the Hyssop that groweth on the wall

The Election of Tyme in what Lunation these Orations ought to be said.

The first Oration ought to be said once in the first Lunation, in ye the third three times, in ye sixth six times, in ye ninth nine times in the twelfth twelf times in ye seaventeenth seaventeen times; and in ye Eighteenth as many times; in the twenty six as many in ye twenty Ninth as many, and so many in the thirty Ninth; for this oration is of great vertue and Efficacy, that in ye very day, thou shalt say ye same, as if it it were determined by ye father, it shall encrease thy knowledge in ye science of divinity.

But if otherwise that thou art Ignorant, and hath been seen by thy companions thy Superiours or Inferiours, though unto others thou shalt seeme to have knowledge entred into the study of divinity, and the Lectures by the space of some Monthes, casting of doubt from thee, of them who shall see thee, to know such things, & in that day wherein ~~thou~~ thou wouldest say it, live chastly, and say it in ye morning.

Salomon testifieth, that an angel delivered ye following Oration, in Thunder who standeth alwayes in ye presence of ye Lord, to whome he is not dreadfull The Mysterie hereof is holy and of great Efficacy, neither ought this oration to be said above once; because it moveth ye heavenly spirits to performe any great work.

Of this Oration he saith, that so great is ye Mystery thereof that it moveth the Celestial spirits to performe any great work wch the divine power permitteth it also giveth ye vertue of its mysterie, that it healeth ye tongue and Body of him that speaketh it, with so great inspiration as if some new, and great mystery were suddenly revealed to his understanding.

Here followeth the beginning of this Oration
Wherein is so great vertue and Effecacy
as wee have said it being said with great devotion
Achacham. yhel Chelychem Agzyracor, gegor, &c.a

This is the beginning of the Oration the parts whereof are four, But there is something to be said of the beginning by it selfe; and of the four parts severally; and then between the beginning and these Orations which are four wee shall make this competent division.

For this is that which is to be spoken of the beginning severally, and this Oration is to be divided into four parts; and the first part thereof is to be said, that is ye beginning, before any other part of the Oration is to be compleated. These greek names following are to be pronounced. This is the division of these Orations, Helma, Helma Hemna, &c. Oh God the Father God the Sonn God the holy ~~Ghost~~ spirit, confirm this Oration, and my understanding and Memory, to receive, understand, and retaine ye knowledge of all good scriptures, and give me perseverance of Mind therein,

This is the beginning of that Oration which as we have said before ought to be said according to ye prolations and constitutions thereof; and ought to be repeated because of the forgetfullness of our Memory, and according to ye exercise of our wit & according to the sanctity of our Life; there being contained in it so great a Mystery and such Efficacious vertue.

There followeth another subtile Oration, wherein is contained a sacramentall Mystery and wherein every perfect science is wounderfully compleated: for hereby God would have us to know, what things are Celestiall, and what are terrene: and what heavenly things the Celestialls perceive, and what Earthly things the terrene because the Lord hath said Mine Eyes have seen the Imperfect, and in the Book every day shall be formed and written, and human in them &c. so it is in the precepts of God, for we are not able to know all things, how the sun hath the same course as at first, that our order may be confirmed: for all writing whatsoever, which is not from God, is not to be read, for God himselfe would have all things be divided: and this is how these are to be used before the second part, which containeth so glorious and excellent conserations of Orations and defineth the consecrated part to have power in the heavens, and in nowise can be defined by humane Tongues.

This is the beginning of the second part of that Oration spoken of before which is of so great vertue:

Ageziss. Shei ~~[illegible]~~ miros Shonnsos &c.

Caltis ye

This is ye second part of ye precedent Oration, of which some singular thing is to be spoken whereof if thou sayest this Oration, commemorating ye first part thereof, say ye oration following, and thou shalt perceive the precepts which are therein

O God of all things, who art my God who in the beginning hast created all things out of Nothing, and hast reformed things by the holy spirit, compleat and restore my conscience, and heal my understanding, that I may glorifie thee in all my works thoughts & words, and after thou hast said this Oration, Make a little respight the space of half an hour, and then say the third part of the oration wch followeth:

Megal, legal, Chariotos &c

having said this third part of the Oration then Meditate with thy selfe about ye Scriptures thou desirest to know, and then say this oration,

Oh Thou that art the true light, and way of all Creatures, oh Just God, vivifie me, and confirm my understanding, and restore my knowledge, and conscience unto me; as thou didst unto King Salomon, Amen.

Commemorating ye parts according to that wch is laid down, add ye Oration following, ye other Orations being said, say the fourth part of the Oration which is this.

Amasiel Danyi. hayi. &c

Then the Orations being commemorated as is directed add also the following Oration.

I speak these things in thy presence o Lord, before whose face all things are naked and open, That I being washed from ye Errour of Infidelity, Thy allquickening Spirit may assist me, and take away all Incredulity from me

---

How the Latine Orations are not Expounded by the words of Orations

Observe therefore to know that ye whole Oration is not expounded, being ye words thereof are of so great subtility, adorned with ye Hebrew & Chaldean Tongue, with the subtile & wonderfull Elocution of God, that ye office of the free Exposition thereof cannot possibly be transferred upon me, The Latine words which are subjoyned to the parts of the Oration afforesaid, are such words, as have been Translated out of the Chaldean Tongue for they

for they

for they are not the whole Oration; But as certaine heads of every Oration pertaining thereunto.

Here he speaketh of the Efficacy of all these.

For this Oration is of such a Mystery, as King Salomon himselfe witnesseth that a servant of his house having found this Book by chance, and being to much overcome with wine, in ye company of a woman, he presumptuously read it; but before he had finished a part thereof, he was striken dumb, blind, and deaf, and his Memory taken from him: she continued to the day of his death: and in ye hour of his death, he spoke and said that ye four angels wch he had offended in presumptuous reading so sacred a Mystery, were ye daily keepers & afflicters of his Memory, another of his speech a third of his sight and the fourth of his hearing.

By wch testimony this Oration is so much commended by the same King Salomon and great is ye Mystery thereof: wee do greatly require and charge every one that he doth it not presumptuously wherefore lett this Oration be said according as is directed.

In this Chapter he sheweth the Efficacy of the subsequent Oration, it being speciall for to obtaine Eloquence

This holy Oration wch followeth, is a certaine speciall oration, to obtaine Eloquence whereas ~~[illegible]~~ all others have vertue and Efficacy in other things, this containeth this certaine speciall Mystery in it selfe: and whereas one of the generalls is shewing in it selfe, certaine generall precepts, common to all arts, for so God instituted ye souls in Bodys saying This I give unto you, that ye may keep and observe the Law of the Lord. and these are they that stand in ye presence of ye Lord always, and see their saviour face to face night and day. So of this Oration I say, This is ye most precious Mysticall and Revelative Oration, containing such mysteryes in ~~it~~ wth ye mind, conscience and tongue needeth. This is such a Mystery, that a man shall keep it according to his will who foreseeth all things in his sight, that are made, for ye Mystery of this Oration is glorious and sacramentall: let no man presume to say any of this Oration after too much drinking or Luxury, nor fasting without great reverence and discretion, whence Salomon saith let no man presume to read any thing of this Oration but in certaine determinate appointed times, unless he make mention of this Oration before some great president for some weighty ~~[illegible]~~ business, for wth this Oration is of wonderfull excellent vertue ye goodness of this Oration, and ye attaining to ye Effects thereof, is read in that Chapter wherein it is said follow me & I will make you fishers of men,

which he saideth

as he said and did we know that it is not of our power, that this Oration is of so great a vertue & such a Mystery as some times also ye Lord said to his disciples, this wee are not able to know for this Oration is such a Mystery that it containeth in it the great Name of God, wch many have lyed, in saying they knew it, Jesus himselfe performed many Miracles in ye Temple by it; But many have lyed about what he did, and have hidd and absconded ye truth thereof, so that none have declared ye same before it came to pass: but wee suppose have spoken something about or concerning it.

In this Chapter he setteth down the Time and manner how this Oration is to be pronounced.

For this Oration is one of ye generalls & ye first of particulars containing both in it selfe, having a speciall vertue and faculty, to gaine Eloquence in it selfe: therefore it is necessary to be understood what time, ordination, & wch dayes it is to be said and ~~published~~ published. —. it may always be rehearsed in every 14 Lunary as above said but ye ordination of ye time for every day, wherein it is to be said is especially in ye Morning betimes, before a man is defiled, & then all Orations are the fittest to be said and this Oration must be then pronounced totally to gather without any division; and although there are divisions therein, the Oration is not divided in it selfe, but only the divine and glorious Names are written severally, and are divided in to parts, according ~~to~~ ye terminations of every great and glorious Name; and it is to be said to gather as a most Excellent Name; But not as one word, because of ye fragility of our Nature; Neither is it needfull to know ye Elements of sillables posited in this Oration, they are not to be known, neither lett any one presumtiously speak them, neither lett him doe any thing by way of temptation concerning this Oration, wch ought not to be done: Etmot Serek Hemech Zaba. &c.

No man that is impedited or corrupted with any Crime, ought to presume to say this Oration.

This is a thing agreed and amongst ye wise men of this world, that those things wee have said before, be pronounced wth great reverence and Industery. It may be said every day wherein thou art not hindered by some criminall sinn. & in that day wherein thou art Impedited by some criminall sin, thou mayst remember it in thy heart, and if thou doest desire to be made Eloquent, repeat it three times, and if any evill thing troubleth thee, or thou art encumbered and Involved into any

great Buisnesse

great Businesse, repeat this Oration once, & Eloquence shall be added to thee as much as is needfull, and if thou repeat it over thrice, great Eloquence shall be given to thee; So great a Sacrament is this Oration.

The third thing to be considered in this Oration is, This Oration ought to be pronounced, that confession of ye heart and Mouth ought to proceed it; lett it be pronounced ~~in~~ in ye Morning early, and after that Oration say ye Latine oration following.

This is a Prologue or Exposition of the precedent Oration, Which ought to be said to gather

Oh omnipotent and Eternall God, and mercifull Father, blessed before all worlds, who art a God Eternall, Incomprehensible, & unchangable, & hath granted this blessed gift of salvation unto us; according to ye Omnipotency of thy Majesty hast granted unto us the Faculty of speaking, and learning wch thou hast denyed to all other animals; and hast disposed of all things, by thy Infalible providence: thou art God, whose Nature is Eternall, and consubstantiall, exalted above ye heavens; in whome ye whole deity corporally dwelleth: I implore thy Majesty, and glorify thy omnipotency, with an Intensive Imploration, adoring the Majesty & vertue, power and Magnificence of thy Eternity, I beseech thee O my God, to grant me the Inestimable wisdom of ye life of thy holy angels. Oh God ye holy Spirit Incomprehensible; in whose presence stand ye holy quire of angels; I pray and beseech thee, by thy holy and glorious Name, and by the light of thy angels, and the heavenly principalities, to give thy grace unto me, to be present with me, and give unto me power to persevere in the Memory of thy wisdom, who livest and reignest eternally one Eternall God, through all worlds of worlds in whose sight are all Celestiall vertues, Now and allways, and every where; Amen..

This Oration being thus finished there must of necessity some mystery be added, so that you are to be silent a while after the Lattine Orations is ended, and after a little taciturnity, that is a little space of silence, begin to say this Oration following Semet, Lamen &c.

This saith Salomon, is the Oration of Orations and a speciall Experiment whereby all things, whether generalls or particulars, are known fully, Efficaciously & perfectly and are kept in ye Memory, But when thou hast by this Oration attained the Eloquence thou desirest, be sparing thereof, and doe not rashly declare those things, wch thy Conscience suggesteth & administreth to thee; for this is the end of all generall precepts, which are

given to

given to obtaine Memory, Eloquence, and understanding, all those things wch were before delivered, of generall precepts, are given as signes how the faculty of attaining to the understanding of the generall precepts may be hadd, which also Salomon calleth spiritualls. and those singular arts, have singular vertues & powers,

---

Here followeth the additionall part of the Notory Art. as it stands in the Latin part of the printed Exemplar

The Benediction of the Place

Blesse O Lord this place, that there may be in it holy sanctity, chastity, meeknesse, victory, holinesse, humility, goodnesse, plenty, obediance of ye law, to ye Father Son & holy Ghost, hear O Lord, holy Father; almighty Eternall God; and send thy holy angel **Michael**, who may protect, keep, preserve, and visit me, dwelling in this tabernacle, by him who liveth &c.

---

wherein you would operate, have respect to ye Lunations, they are to be chosen in those Monthes when the ☉ ruleth in ♊ and ♍. ♈. ♌, ♎. ♉. in the Months you may begine.

In the Name of the Lord, beginneth this most holy art, wch ye most high God administred to Salomon by his angel upon the altar, that thereby suddenly in a short space of time he was established in ye knowledge of all sciences, and know that in these Orations are contained all sciences, Lawfull and unlawfull,

First if you pronounce ye Orations of Memory, Eloquence, and understanding, & ye stability thereof, they will be mightily Encreased, in so much that you will hardly keep silence; for by a word all things were Created, and by the vertue of that word all Created beings stand, and every sacrament, and that word is God. Therefore ~~have no~~ lett the Operator be constant in his faith, & considerately believe, that hee shall obtaine such knowledge and wisdome, in ye pronouncing ~~these~~ Orations, for with God nothing is impossible therefore lett the operator an proceed in his work, with faith, hope and constant desire, firmly believing, because we can obtaine nothing but by faith; therefore have no doubt in this operation, whereof there ~~is~~ three species whereby the art may be obtained

The first species is Oration, and reason of a Godly mind Not by attemp attempting a voy of deprecation, but by reading and repeating the same in ye inward parts

The second species is fasting and praying, for the praying man, God heareth.

The third species is Chastity he that would operate in that art, lett him be clean and chast by the space of Nine dayes at least; and before you begin it is necessary that you know the time of the ☽ for in the prime of the it is proper to operate in this art. and when you begin so sacred an art, have a care to abstaine from all mortall sins. at least while you are proceeding in this work untill it be finished & compleated: and when you begin to operate say this verse following;

Lift up the light of thy countenance upon me, O Lord my God, and forsake Not me thy servant N, that trusteth in thee.

Then say three times Pater Noster &c: and assert that thou wilt never commit willfull perjury But allways persevere in faith and hope: this being done with bended knees in the place wherein thou wilt operat say.

+ Our help is in the Name of ye Lord, who hath made heaven and Earth. and I will enter into the Invocation of the most high, unto him who enlightneth & purifieth my soule and conscience wch dwelleth under the help of the most high, and continueth under ye protection of ye God of heaven: O Lord open and unfold ye doubts of my heart, and change me into a new man, by thy love: Be thou O Lord unto me tower of faith, ye hope of my life, and perfect Charity, to declare thy wonders. Lett us pray: then say the Oration following:

O God my God, who from ye beginning first created all things out of nothing, and reformest all things by thy spirit, restore my conscience, and healing understanding, that I may glorifie Thee in all my thoughts, words and deeds, through him who liveth and reigneth with thee for ever Amen.

Now in ye Name of Christ, on ye first day of ye Month when thou wouldst acquire Memory, Eloquence, and understanding, and stability thereof with a perfect good and contrite heart. and sorrow for thy sins committed thou maist begin to pronounce these orations following, which appertaine to ye obtaining of Memory and all sciences and which were composed, and delivered by the angel to Salomon from ye hand of God.

The first and last oration of this art is Alpha & Omega, O God omnipotent &c.

To perform a [illegible]

This is to follow ye third oration of ye crown in ye beginning of ye Notory art.

I confess, O Theos hazamagiel gezuzan, Sazaman, Sathaman. getormantas, Salathiel, nesomel, megal, vuighama, Jazamir, Zeyhaman, hamamal, amna, nisza, deleth, hazamaloth, may pamazathoran, hanasuelnia, sacromomem, gegonoman, Zaramacham, Cades, bachet girtassoman, gysiton palaphatos kalathiel, Osachynam machay. Amen

This is a true and approved Experiment, to understand all arts and secrets of ye world, to find out and digg up minerals and treasure. this was revealed by ye heavenly angel in this Notory art. for this art doth also declare things to come, and rendereth the sence capable of all arts in a short time, by the diverse use thereof.

We are to speak also of ye time and place. first therefore all these precepts are to be observed and kept, and ye Operation ought to be clean, chast, repentant of his sins, and earnestly desire to cease from sinning as much as may be, and so lett him proceed and every work shall be investigated into him by the divine Ministery.

when thou wilt operate in the New Moon, kneeling say this verse. Lift up the light of thy countenance upon us oh God. and forsake us not, oh Lord our God.

Then say three times the Pater Noster and afterwards lett him vow unto God that he will never commit wilfull perjury, but always persist in faith. this being done; at night say with bended knees before thy Bed,

Our help is in the name of the Lord &c

and the ye Psalm who so dwelleth under ye shadow of ye ~~[illegible]~~ wings of ye most high, to ye End, and the Lords prayer and the prayer following:

Theos Pater vehemens, God of angels, I pray and Invocate thee by thy most holy angels Eliphamasay gelomiros, Gedo bonay saranana, Elomnia. and by all thy holy Names, by us not to be pronounced, which are these. de. el. x pn Kht li g ÿy not to be spoken or comprehended by humane sense, I beseech thee cleanse my conscience with ye splendour of thy Name, Illustrate & confirm my understanding with ye sweet saviour of thy holy spirit. O Lord adorne my soule &.

♀ The Processe ffolloweth.

When thou wilt operate concerning any difficult precept or question with bended knees before thy Bed, make confession unto god the Father: and having made thy confession — Say this Oration.—

Send O lord thy wisdome to assist me, that it may be with me and labour with me and that I may allways know what is acceptable before thee. and that unto me N — may be manifested the truth of this question or Art

This being done. Thrice in a day following, when thou risest give thanks to god Allmighty: Saying glory and honour, and Benediction be unto him, that sitteth on ye Throne, and that liveth for ever and ever Amen:

with bended knees and stretched out Arms and hands:

But if thou desirest to understand any Book, aske of some that hath knowledge thereof in what that Book treateth of: This being done. open the Booke and read in it and Operate as at first three times. and allwayes when thou goest to sleep write Alpha, and Omega, and afterwards sleep on thy right side, putting the palme of thy hand under thy Ear, and thou shalt see in a dream, all things thou desirest and thou shalt hear the voice of one Informing, and Instructing thee in that Booke and read therein. and thou shalt presently understand the same as if thou hadst studied in it a long time, and allways Remember to give thanks to god, as aforesaid:

afterwards on the first day say this oration: —

Oh ffather maker of all creatures (by thy unspeakable power) which hast made all things, [illegible] up [illegible] and [illegible], and [illegible] me from all [illegible] of Soul and Body Amen.

after reading say.

O Christ son of the living god who art the splendour and figure of light with whome there is no alteration nor shadow of change. thou word of god most high, the wisdome of the Father, open unto me thy unworthy servant N. — the veins of thy saving spirit, that I may swiftly understand, retain in memory and declare all thy wonders of wisdome, which proceedeth out of the mouth of the most high, powerfully reaching from end to end, and sweetly disposing of all things in the world and teach me thy way of prudence and wisdome.

O Lord which [illegible] thou hast given unto thy unworthy servant N. the same spirit and that I may allways rejoyce in thy consolation

Other Precepts:

Having finished these orations and given alms, when thou entrest thy chamber devoutly kneel down, before thy Bedd saying the 51 Psalm: have mercy upon me O god according to thy multitude of thy mercys &c. and the 31st Psalm in thee o lord have I trusted &c. Then rise up and goe to the wall and stretch forth thy hands having two nailes fixed, upon which thou mayst stay up thy hands: and say this prayer following with great Devotion: ~ ~ ~ ~ ~ ~

O god who for us miserable Sinners: didst undergoe the painefull death upon the Crosse: To whom alsoe Abraham offered up his son Isaac. I thy unworthy servant a sinner perplexed with many Evils, doe this day offer up and sacrifice ~~[illegible]~~ unto thee my Soul and Body: That thou mayst infuse into me thy divine wisdome and Inspire me with the Spirit of Prophecy wherewith thou didst inspire the holy ~~Spirit~~ prophets: ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

afterwards say this Psalm 17th O lord encline thine Ears unto my words &c ~ ~ and add the 23: The lord is my shepard and nothing shall I want. He shall set me down in green pastures his servant N. He shall lead me up the waters of refreshment, he converteth my soul and leadeth me N. upon the paths of his rightousness: for his holy name. Let my Evening Prayer ascend up unto thee o lord and lett thy mercy descend upon me thy unworthy servant N. protect save, Bless, and sanctifie me that I may have a shield against all the wicked darts of my enemys ~ Defend and [illegible] by the precious blood of thy just one wherewith thou hast redeemed me [illegible] and [illegible] great god whose wisdome hath laid the foundation of the heaven and formed the earth and placed the sea in its bounds and by the goodness [illegible] hast made all [illegible] and hast formed man out of the dust of the earth according to his own Image [illegible] likewise who gavest to Salomon the son of King David inspeakable wisdome [illegible] given to thy prophets the Spirit of prophecy and inspired the philosophers [illegible] perfect [illegible] knowledge [illegible] inspired the Apostles with [illegible] [illegible] and [illegible] the tongues who exalteth his Elect from Eternity and [illegible] them multiply O lord god thy mercy upon me thy unworthy servant N. by giving me a [illegible] heart [illegible] understanding adorned with vertue and knowledge [illegible] firm and sound memory that I may accomplish and retaine whatsoever [illegible]. Then [illegible] the greatness of thy wonderfull name: lift up O lord my god the light of thy countenance upon me that hope in thee; and [illegible] teach me O lord god of vertues, and shew me thy face and I shall be safe. Then add the 25 Psalm unto thee O lord doe I lift up

up my Soul oh my god, in thee doe I trust; excepting that verse confundantur &c. having fullfilled these Things upon the wall: descend unto thy Bedd writting in thy Right hand, Alpha and Omega. Then goe to Bedd and sleep on thy Right side holding thy hand under thy right Ear. and thou shalt see the greatness of god as thou hast desired. and in the morning on thy knees before thy Bedd give thanks unto god for those Things he hath revealed to thee: I give Thanks unto thee o great and wonderfull god who hast given salvation and knowledge of Arts unto me thy unworthy servant N. Confirm this O god which thou hast wrought in me in preserving me: I give thanks unto thee O powerfull Lord god who createst me miserable sinner out of nothing when I was not, and when I was utterly lost: not redeemed, but by the precious blood of thy son our lord Jesus Christ: and when I was Ignorant thou hast given unto me learning and knowledge: grant unto me thy unworthy servant N. O lord Jezus Christ. that through thy knowledge I may be allways constant in thy holy service Amen ~ ~

These Operations being devoutly compleated: give thanks dayly with these last orations But when thou wouldest read Study, or dispute, Say, Remember thy word unto thy servant O lord, in which thou hast given me hope: This is my comfort in humility: Then add these Orations. Remember me O lord of lords put good words and speech into my mouth that I may be heard Efficaciously and powerfully to the praise glory and honour of thy glorious name which is Alpha and Omega, blessed for ever world without end Amen.

Then likewise say these orations following

[illegible] and unconquerable wisdome [illegible] with the Spirit of wisdome and understanding and [illegible] my heart [illegible] and my tongue as an arrow [illegible] wisdome [illegible] the hearts of the [illegible] understand that [illegible] they speak Ezechiam &c ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

The manner of consecrating the figure of [illegible]

[illegible] consecrate with great faith hope and charity and [illegible] dedicated to be kept and used in operation as followeth on the [illegible] day of the new moon having [illegible] the new moon put the figure under ~~[illegible]~~ thy Right Ear and so consequently every other night and fourteen [illegible] day [illegible] the morning saying the Psalmes Qui habitat in [illegible] and [illegible] and this oration three dayes [illegible] first time of the day: then say the 9th Psalm [illegible] thrice and the oration Theos Patir Holes ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

In the third houre of the day say the 104 Psalm. Benedict anima mea Dominum The lords prayer Thrice and the oration Theos Patyr.

In the sixth houre say the 22 part of the 119 Psalm: Appropinquet deprecatio mea in conspectum tuo Domine secundum eloquium tuum

grant unto my memory and hear my voice according to great mercy and according unto thy word. grant Eloquence and my lips shall show forth thy mercy when thou thou shall teach me thy glory: Gloria Patria &c say the lords prayer nine times and the oration Theos Patry.

In the ninth houre say the first part of the 119 Psalm: Beati immaculati in via. The lords prayer 12 Times and Theos Patry.

In the Evening say the 67 Psalm Deus misereatur nostri, The Lord prayer 15 Times and Theos Patyr as many times:

The last hour say the 22 Psalm: Deus Deus meus respice in me &c and the 70 Psalme Deus in adjutorium meum intende, and Te Deum laudamus. The Lords prayer once and Theos Patyr. Then say the oration following with:

O god who hast divided all things in number, weight and measure in houres nights and days who countest the number of the stars: give unto me constancy and virtue That in the true knowledge of this art N. I may love thee who knowest the gifts of thy goodness. who livest and reignest &c

Four Days the figure of memory ought to be considered with these orations.

O [illegible] of the creatures of the [illegible] [illegible] [illegible] lay [illegible] [illegible] [illegible] and [illegible] [illegible] ornaments called in latin Ecclesiasticum, which signify a Rood in which the priests used to sleep in the Temple to receive divine oracles, and in a clean place suffer [illegible] also with frankincense and [illegible] on the night with a light kindled, but so that no man may see thee and before ye Bedd upon thy knees say this oration with great Devotion

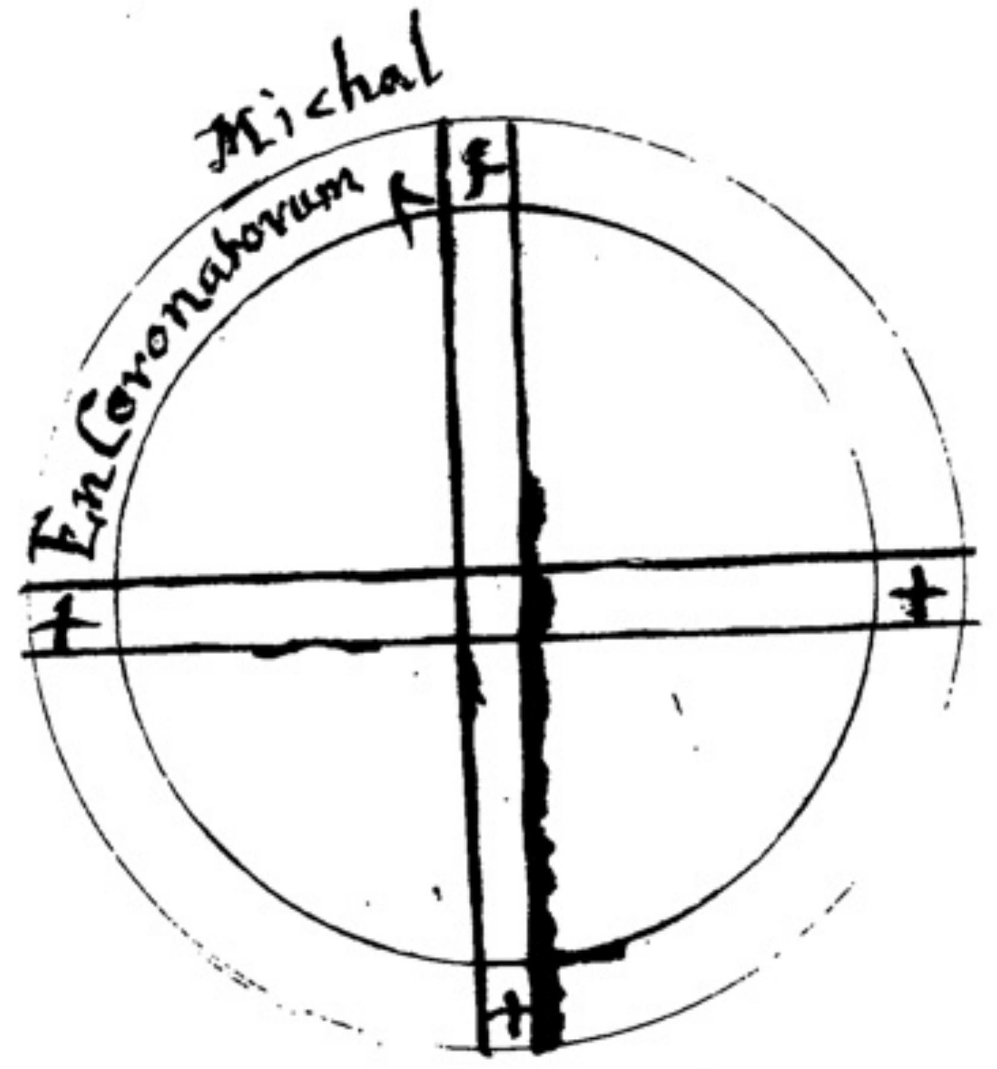
O most [illegible] [illegible] Face. ~~[illegible]~~ [illegible] put the figure with [illegible] about your head and sleep in the Bedd with clean linnen [illegible] and doubt not but you shall [illegible] whatsoever you desire. for this hath been proved by many, to whom such Celestiall secrets of the heavenly kingdome are granted of men

♂ O Lord adorne my soule that I may understand & perfectly remember what I heare, reforme my hearte & restore my heart & restore my sence, O Lord God and heale my Bowels open my mouth most mercyfull God, & frame & temper my tounge to the praise & glory of thy name, by thy glorious & unspeake name, O Lord who arte the fountaine of all goodness & — originall of all piety, have patience with mee & give unto mee a true understanding to know whatsoever is fitting for me & retaine the same in memory, thou who doest not presently judge a siner, but mercifully expectest Repentance, I beseeke the though unworthy to wash a way the filth of my sinss & wickednes & grant me my petitions to the praise & glory of thy holy name who liveth & Reigneth one God in perfect trinity world without end Amen

Some other presepts to be observed in this worke

fast the day following with Bread & water & give almes If itt be the Lords day then give double almes be cleane in body & minde, bathe thy selfe & putt on cleane clothes — —

The Process ♀



The oration following ought to be said as you stand up: —

O great god holy Father, most holy Sanctifier of all Saints. Three and one most high Kinge of Kings. most powerfull god allmighty. most gracious and most wise desposer, moderator and governour of all Creatures, visible and Invisible: O mighty god whose Terrible and most mighty majesty is to be feared, whose omnipotency the heaven, the Earth the Sea hell and all things that therein doe admire, reverence, tremble at, and obey: —

O most powerfull, most mighty and most invincible Lord god of Sabbeth: O god incom prehensible, the wonderfull maker of all things, The teacher of all learning, arts and sciences. who wonderfully [illegible] the humble and meek, O god that art wisdome and knowledge [illegible] all the [illegible] of wisdome [illegible] who art ever presently to infuse wisdome, knowledge and learning into my mind. whose eyes beholdeth all things [illegible] who [illegible] through whom [illegible] [illegible] who alone [illegible] and ruleth the Bottomless pit, whose word [illegible] throughout the universall world. I confess my selfe this day before thy holy and glorious majesty and before the company of all heavenly vertues and potentates praising thy glorious majesty [illegible] thy great name which is a name wonderfull and above every name. Blessing thee O Lord my god I also [illegible] Thee most high most omnipotent Lord who alone art [illegible]. Thou great and [illegible] god Adonay, wonderfull dispensator of all graces, of all dignities and of all goodness, giver of all things to whomsoever thou wilt: mercifully, abundantly, and [illegible]: Send down upon me me this day the gift of the grace of thy holy Spirit and now O most mercifull god who hast created Adam the first man, according to thy Image and likeness; fortify the Temple of my Body and let thy holy Spirit descend, and dwell in my heart, that I may shine forth the wonderfull Beams of thy glory as thou hast been pleased wonderfully to operate in thy faithfull servants So O god most wonderfull King, and Eternall glory, send forth from thy seat of thy glorious majesty; a seavenfold Blessing of thy grace: The Spirit of wisdome and understanding The Spirit of Fortitude and councill; The Spirit of Knowledge and godliness: The Spirit of Fear, and love of thee: to understand thy wonderfull holy and secret mysteries; which thou art pleased to reveal, and which are fitting for thine to know: that I may comprehend the depth goodness and inestimable ~~g~~ sweetness of thy most immence mercy. piety and divinity: and now o most mercyfull Lord who didst breath in the first man the breath of life, be pleased this day to infuse into my heart a true perfect piercing powerfull and right understanding in all things; a quick and piercing grace of thy holy Spirit, and of the multitude of thy blessings, which thou bountifully bestowed on me grant that I may despise all other things and glorify thee alone. The god of all things the onely true and perfect god: That I may for ever glorify, praise, adore, bless and magnifie thee: The King of Kings, and Lord of Lords; and allways set forth thy praise mercy and Omnipotency: That thy praise may be allways in my mouth, and my soul may be inflamed with glory for ever before thee. O thou who art god omnipotent: King of all Kings. The greatest peace and perfectest wisdome: ineffable [illegible] sweetness and delight, the unexpressible joy of all good the desire of all the blessed. Their life comfort and glorious end: who was from Eternity and is and will be the vertue invincible. without pain or passion: Splendor and glory unquenchable: benediction. honour, praise and venerable glory before all worlds since and for ever [illegible] times without end Amen . . . .

The following Oration hath power to expell all ~~Lust~~

O Lord, holy Father omnipotent Eternall god, of [illegible] venerable majesty and immense goodness; O most mercifull Jesus Christ, repairer and restorer of mankinde O holy Ghost comforter, and love of the faithfull who holdest all the Earth in thy

in thy fingers: and weighest all the mountaines and hills in the world: who doest wonders past searching out: whose power there is nothing can resist: whose ways are past finding out: defend my soul and deliver my heart from the wicked cogitations of this World: Extinguish and repress in me by thy power, all the sparks of lust and fornication That I may more intentively love thee and thy works and that the vertue of thy holy Spirit may be increased in me among the saving gifts of thy faithfull, to the comfort and salvation of my heart, soul, and Body. O thou most great and most holy god maker Redeemer and restorer of Mankind: I am thy servant the son of thy handmaid and the works of thy hands: O thou most mercifull god and Redeemer I cry & sigh before the sight of thy great majesty, beseeching thee with my whole heart to respect me a miserable sinner, and receive me to thy great mercy: give me eloquence learning and knowledge, that those that shall hear my words; they may be mellifluous in their hearts: That seeing and hearing thy wisdome: the proud may be made humble and hear and understand my words with great humility and consider the greatness and goodness of thy Blessings, who livest and reignest now and ever Amen. . . . .

Note that if you desire to know any thing that you are Ignorant of especialy of any Science, read this Oration: I confess my selfe to thee this day O god the father of heaven and Earth. Three times, and in the end express for what you desired to be heard afterwards in the evening when you goe to bedd say the oration Theos [illegible] and ye Psalm Qui habitat with the versicle Emitte spiritum and goe to sleep and take the figure for this purpose and put it under the right ear, and [illegible] the sword and [illegible] hand of thy right thou shalt see thy desires, and know without doubt that which thou desirest to find out and write in thy right hand Alpha and Omega with the sign of the Crosse and put that hand under thy right ear and fast the day before, only once eating such meat as is used on fasting days . . . .

Finis Claviculæ Salomonis

MVSEVM
BRITAN
NICVM

170. f.
11. 15.

DEPARTMENT OF MANUSCRIPTS

Record of Treatment, Extraction, Repair, etc.

of MS. no. SLOANE ~~2835~~ 3825

Date	Particulars	Name
19.11.75.	Examined after binding	RB.

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPT

Shelfmark SLOANE 3825 ~~Order~~ SCH 38309

Author

Title TREATISE ON MAGIC

Place and date of publication

CENTIMETRES 1 2 3 4 5 INCHES 1 2 Reduction 12

RD RS8

END

START

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department PRINTED BOOKS

Shelfmark SLOANE 3851 ~~Order~~ SCH 38311

Author

Title TRACTS ON MAGIC

Place and date of publication

CENTIMETRES 1 2 3 4 5 INCHES 1 2 Reduction 8

RD RS8

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

103.d. [illegible]

SL. 3851.

MS. B: ~~1510~~.
3851
XVII C

Lot 378. in Jekyll's
Sale, 17$\frac{39}{40}$.

Instructions of Ptolomy. fo. 1
Instructions of Cyprian — fo. 1.2.
Carlos Prayer — fo. 4.
Prayer of thy Genius, and several Spells — fo. 6. o
Magick of (the Arbatel Antients) — fo. 8.
Signū Pentaculum Salomonis — fo. 34.8.
Spells Experiments Conjurations &c — fo. 35
4th Book of the hidden Philosophy writ by Corn. Agrippa fo. 84
Invocations — fo. 101.
Wm Barons Roman Secret & other Spells — fo. 119 6.
The Book of the 7 Images — fo. 145.
Charms for divers diseases — fo. 151.
To have Conference with Spirits — fo. 157.
Experiments — fo. 163.

Bodwell

Cornelius Agrippa.

Dies mies, ieschet, benedo=effett
dovima enitemaus: 3 tymes.

Ante operis inceptionem.

Actiones nostras quaesumus domine aspirando prevenient et adiuvando prosequere ut cuncta nostra oratio et operatio a te semper incipiat et per te cepta finiatur. per Christum dominum nostrum.

Cum junctis manibus in modum crucis dicit

Benedicta sit sancta et individua trinitas nunc et semper per omnia saecula saeculorum amen. haecque dicas etiam post perfectionem operis.

17 xd 507 / 495
6:30 cl
f 4

This Booke is the hand writing of one Mr Arthur Gauntlet, who professed Phisick, & lived about Grais Inn Lane.

thou wilt beginne to worke, Thou shalt make Invo=cation for them thou wilt calle.

make cleane thy Hands and feete before the sight of the signes And Characters of Salomon.

make cleane thy hands and face and pare thy nailes both of Hands and feete.

bathe thy selfe in a bath of Laurell and other sweete herbs.

thy selfe with cleane Clothes.

abstaine from all carnall lusts. 3. dayes before.

calle and name the Spirit that thou wouldest have every day for the . 3. dayes before.

Spirit N. I require thee by the vertue of God almightie that thou appeare thy selfe unto the time and place appoynted by me calling upon thee.

must be done in the morning when the Sonne is up And in the Evening before the Sonne goe downe.

.6. speciall things to be observed in this worke whereof if you neg=lect but one it is doubtfull you shall not obtaine your purpose.

Master must have a great faith And doubt not in his worke for he that doubteth to obtaine his petition prayeth with his Mouth, Not with his hart

must be secret And bewray not the secrets of his Arte but to his fellows And to them of his counsell

must be strong minded Severe and not fearfull.

must be cleane in conscience penitent for his Sinns never willing to returne to them againe So far forth as God shall give him grace.

must know the reigning of the Planetts And the times meete to worke.

must lack none of his instruments He must speake all things plainly and distinctly He must make his Circle in a cleane Ayre And One time.

observing theis .6. Rules by Gods grace shall not misse but obtaine his purpose.

helpe is in the lord And in his holy name. O lord heere our prayers. The Lord is with us. [illegible]. So be it.

vppon thee and invocate thee O Omnipotent God which art King of all Kings Eternall Gouernour of all the world vncorrupt vnſpotted vndefiled Inuiſible wonderfull most fearles vncomprehenſible Almighty Ruler Greate and Holy Adonay Eloy Sabaoth God of Gods And father of all Glorious and most renowned vertues The truth it ſelfe High King Father of our lord and Sauiour Jeſus Christ Giue thy benediction and bleſſing vnto me thy ſeruant And vnto all things that are about me belonging and apertaining vnto me.

I call vppon thee Oh Omnipotent God King immortall which ſitteſt vppon the Cherubim and Seraphin vnbind me vnlocke me O Lord. If any miſdeeds any Malidictions bindings Inchanntments or Charmes are vſed or done againſt me Or if any euill tonge haue euill ſpoken or bewitched me Or Inchannted me Or if any euill things which may be hurtfull vnto me Is put vnder the foundation of my Houſe Or in the enterance thereof Or in my bedd Or in my Chamber Or in any parte of the building of my Houſe Or in the Dunghill Or in the Fielde Or in the way Or in the Streete Or in the Garden Or in the Fier Or in any of my mouables and Goods Or in any other place whatſoeuer That I canot~~tt~~ now call to minde Or to my remembrance — vnbind them vnlooſe them O lord and permitt not any euill tonge heareafter to hurt me Or any way to indammage me Thy humble ſeruant Or any thing which is mine And is either now Or ſhall hereafter Or at this preſent time ought to be apertaining or belonging vnto me Amen.

all harmes which either done now or ſhalbe done hereafter be they knowne or vnknowne I Coniure you Diuells and vncleane Spiritts by him which is to be feared honored and Glorified And by his reuerent name. Adonay Eloy Sabaoth That you hurt me not nor aproch neere vnto me. being the ſeruant of God Or to any thinge that is apertaining or belonging vnto me Or ſhalbe hereafter Or ought now to be apertaining or belonging vnto me. But away and fly from me. And light you all vppon them heads which haue made you come hither ſent you hither Or directed you hither Of what calling Or what kind of perſon Or perſons ſoeuer they be.

you vertues of Heauen which ſtand before the ſeate and throne of God in Heauen And I beſeech you for to defend me the ſeruant of God from all the ſlaites and ſubtelties of euill Spiritts And all things whatſoeuer are mine and apertayning vnto me Also I beſeech you you vertues and powers of Heauen to defend me The ſeruant of the euerliuing God from all euill perrills and daingers from all vniust men from ennie From all infirmities From all bewitchings Inchanntments Malidictions or Charmes And from all Diuelliſh temptations From all kind of Malidictions and from all euill which is either knowne Or at this time preſent I canot call to my remembrance

all harmedoers Or all you wicked Spiritts which are hurtfull of mankind & I coniure you by the Omnipotent God which is a mighty and a trew God which hath deuided light from darknes And also the Heauens giuing vnto them their due portions And hath ordained the Earth as a Strong Turrett or Piller I Coniure you by him which ſpake to Moſes in the Mount Sinay when he gaue the law and Commaundements to the Children of Iſraell And filled them with water out of the hard Stony rock and gaue them Manna in ſteede of Meate Also I Coniure you by the reuerent name of God and by the most dreadfull father of our lord and Sauiour Jeſus Christ And by the feare of our electe King Jeſus Christ who ſhall come againe at the last day to iudg both the quick and the dead and the world by fier. Amen

euill Spiritts whoſoeuer you be that are hurtfull and pernitious either in body or in ſoule Already done or to be done hereafter either bound or inchannted Sent of others Or come of

your

your ſelues which are contented to hurt by any ſlaites wiles or arts by any malidictions or by any other hurtfull meanes or permiti ons wares either nigh at hand or a farre of   Tremble and fear Great Mighty and Strong is the name of the lord   By the which I Coniure you that you hurt me not nor aproch neere vnto me which am the Seruant of God Or to any thing which is apertaining vnto me Or ſhalbe heereafter Or ought to be now at this preſent belonging to me   But away and fly yee farr from me And light you all vppon their heads which haue either cauſed you come heither Or haue directed you heither Or haue ſent you heither whatſoeuer Or whoſoeuer they be   God is peace God is Charritie   God is iuſtice   God is light and light of light   God is virtue   God is with vs   Amen

feare not be ſorrowfull becauſe God is our father lett vs feare the lord our God And reuerence him only   To whom be all honnour virtue power and Glory both now and euer more

For whoſo calleth vppon the name of the lord ſhalbe ſaued

Aleluia   Alelua   Noo13 W1600s Ne1s13 ZZ
No@1Z £4Z10'1D

Say the : 54 : Pſame :
the : 71 : Pſalme :
the : 6 : Pſalme :
the : 8 : Pſalme :

At the end of euery Pſalme with be to the Father &c.

Say the Prayers following.

---

which doeſt direct and gouerne the heart of the faithfull by the illumination of the Holy Spirit Giue vs grace by the ſame Spirit to doe thoſe things which are Lawfull and right And alwais in his conſolation to reioyce Through the Father And the Sonne And the Holy Ghost And in the vnitie of theſe three perſons Graunt to thy ſeruants we beſeech thee O lord to reioyce in a perpetuall quietnes both of body and Soule And by the Glorious Interſeſſion of the bleſſed virgin St Mary to be alwais deliuered from preſent ſorrows And to be in Joy and euerlaſting Gladnes.

which didest in wonderfull order diſpoſe the functions and offices of Angells and men be fauorable and neere vnto vs And graunt that whatſoeuer is diſagreeing to thy most holy will in Heauen The ſame may alwais be ſeperated from vs on Earth And by thy helpe we may be defended and Guarded from the ſame.

euerlaſting which haſt graunted to thy ſeruants in the confeſſion of the trew faith to vnderstand the Glory of the euerlaſtinge Trinitie And in the power of the Maiesty to worſhip the vnity Graunt we beſeech thee That by the certainty of the ſame faith we may be defended from all adverſities through Jeſus Christ our lord and Sauiour.   ſo be it

which beginneth at the . 14 . verſe of the . 16 . Chapter of St Marke And endeth at the . 20 . verce of the ſame Chapter.

appeared vnto the eleuen as they ſate at meate and caſt in their teeth their vnbeleefe and hardnes of heart becauſe they beleeued not them which had ſeene that he was riſen againe from the dead And he ſaid vnto them Goe ye into all the worlde and preach the Goſpell to all Creatures. He that beleeueth and is baptiſed ſhal be ſaued But he that beleeueth not ſhalbe dambne. And theſe tokens ſhall follow them that beleeue. In my name they ſhall caſt out Diuell. They ſhall ſpeake with new Tonges They ſhall driue away Serpents And if they drinke any deadly thinge it ſhall not hurt them They ſhall lay their hand on the Sick and they ſhall recouer. So then when the lord had ſpoken vnto them He was receiued into Heauen And is on the right hand of God And

they

they went forth and preached every wheare the Lord working with them And confirming the word with Miracles followinge.

my helper and my refuge O lord Jeſus Christ In thee on lie haue I truſted and in no other Neither will at any time heare after truſt in any other beſides thee Helpe me therfore O most mighty God which art Alpa et ω The first and the Last whose virtue and aide I most humbly deſier And hartily requier. Haue mercy uppon me O my God haue mercy uppon me Euen as thou wilt And as thou knowest And euen as it ſeemes expedient unto thy most Godlye wiſdome. So Lord God helpe me ſo be it.

is made fleſh And ſhall dwell in vs

Amen Jeſus Christ virgin Mary St John
Euangelist

ſay the : 64 : Pſalme :
the : 91 : Pſalme p° 37

uppon me thy ſeruant I beſeech thee O my Lord God and haue mercy uppon me thy humble ſeruant I beſeech thee O Lord my God For whome our Lord and Sauiour Jeſus Christ Spared not to be comitted into the hands of the hurtfull And to ſuffer most extreame and exceeding paines and torments uppon the Croſſe Amen fiat fiat fiat

that you came Goe againe The Father ~~with~~ with me The Sonne with me And the Holy Ghost be= twixt vs And be for euer

---

high and incomparable God Father of our deere ſweete and louing Lord Jeſus Creator and maker of the world with all things therin contained. And Man which thou hast created and made out of the Earth after thine owne Image. And hath ſett him as a Kinge to rule and ~~gouerne~~ raigne ouer all other of thoſe thy creatures which thou by thy most ineffable worde hast created in this worlde- And haue giuen him power and authoritie ouer all beasts and fiſhes and all other creatures which thou hast created and made as well ſenſible as unſenſible to rule and guide according to thy bleſſed will and apoyntment Mighty God we thy humble Seruants But pe nitent Sinners which doe acknowledg and confeſſe all our wicked filthie and detestable Sinns before thy most mighty and heauenly Maiesty wch haue not ſpared to blaspheame thy holy and Sacred name By Swearing with lying and vaine words without any concience or feare thereof And most ſpetially by comiting of ſo many wicked and abhominable ſinns that if thou wert not a louing and a kind father we ſhould preſently be conſumed before the face of the Earth yet Oh ſweete God we calle for mercy And humbly craue pardon for our former wicked Sinns and vilde offences that thou wilt vouchſafe to bende thy mercifull eares to heare our prayers And to forgiue our odious Sinns O merciful Father forgiue vs Oh ſweete Sonne forgiue vs Oh Holy Gost forgiue vs Oh Father Oh Sonne Oh Holy Ghost Three perſons and one most mighty God we humbly earnestly and hartily deſier thee to haue mercy on vs And graunt that this thing which we take in hand may be well brought to paſſe without any hurt or preiudice to me or any of my fellowes being thy Seruants Or any other crea= ture which thou hast made Most Louing Father we beeſeech thee to bridle the ſtout ſtomaks of thoſe obſtinate Spirits that will not bow and dutifully obay to thy deuine wor and holy name.

we most reverently deſier thee O most bleſſed Trinitie Three bleſſed
and one dietie To giue vs victory and Maiſterſhip of and ouer thoſe
Spirits Or that Spirit which we intend to commaund and calle for
to appeare to vs By three most mighty and Strong names Agla
On Tetragramaton Oh all ye holy and renowned bleſſed orders
of Angells Be ye helpers to our buſines and worke that we intend by
Gods permiſſion this preſent time to put in practice O ye Arch=
Angell which are apoynted by the most mighty Jehouah to
rule and raigne in most ioyfull manner before his most mightie
Majesty we earnestly deſier you to be aiders to vs in our buſines
that we by Gods power take in hande this preſent day to doe O all
ye mighty and holy orders of Heauen we most hartily intreate you
all to be comfortors to vs in this our matter That we by the help
and power of the most mighty and Glorious high God doe pur=
poſe to exorciſe this preſent time O all you bleſſed Apostles
Patriarks Prophets Confeſſors Martirs and all Holy Saints we
beſeech you all to be intreters and ayders to vs in this our buſines
and pretended purpoſe To haue the Speech of that Spirit or thoſe Spirits
whome we comaunde by the most mighty high and ineffable name
of the Almighty and holy Adonay Lord and King of all crea=
tures whatſoeuer either in Heauen Or in Earth The Sea and under
the Earth At whoſe voice Heauen Earth and Hell doe
quake tremble and falle

reade the 51 Pſalme pag: 50
the 91 Pſalme pag: 35
at the end of each Pſalme with
be to the Father &c

and renowmed King of all Kings Father of all Glorie
and renowned Majesty we innotate and call uppon thee beſeeching
thee that thou wilt vouchſafe to proſper vs in this our enterpriſe
giueing vs victory and Masterſhip of and ouer that Spirit or thos
Spirits which by thy most mighty holy names we intend to com=
maunde and call deſiring thee for thy ſweete and welbeloued ſonne
Jeſus Christs ſake who ſuffered his most pretious bloud

o be ſhedd And his bleſſed body to be greiuouſly wounded and maſſacr
ed uppon the Croſſe for to redeeme vs miſerable ſinners from the
ondage of wicked Sathan. That thou wilt licence permitt and
uffer that Spirit or thoſe Spirits peſably to appeare to vs. affably
nd gently to ſpeake to vs. And without all deformity or ougly ſhape
neither to fright feare trouble or hurt me nor any of my fellows
nor any other creature either Senſible or unſenſeble. Graunt this
wee beſeech thee O most mighty Gouernour. whoſe power is
Inuincible. whoſe might is incomparable. whoſe loue is
Inſeperable. And whoſe wonderfull works are innumerable
For the tender loue of that imaculate and unſpotted lambe that
taketh away the ſinns of the world. To whome be all renowne
Glory Prayes rule power might dominion rule and autho=
ritie world without end Amen fiat fiat fiat

MVSEVM
BRITAN
NICVM

thou wilt vouchſafe to giue leaue and licence to ſuffer and
permitt Thoſe Holy Angells of thine And thoſe Spiritts as in
thy most holy and bleſſed name we thy humble ſeruants ſhall this day
calle for our helpe and comforte. Peaſably to appeare to vs. Affably and
gently to ſpeake to vs. And faithfully Justly ~~and~~ truly and wil=
lingly to anſwer our demaunds without any falſhoode fraude guile
deceipt or delay. Graunt &c

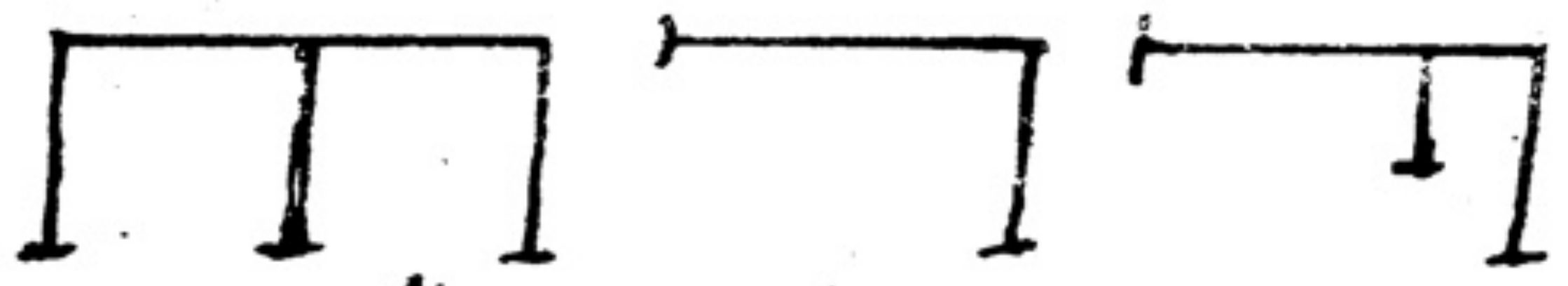
A licence to departe:

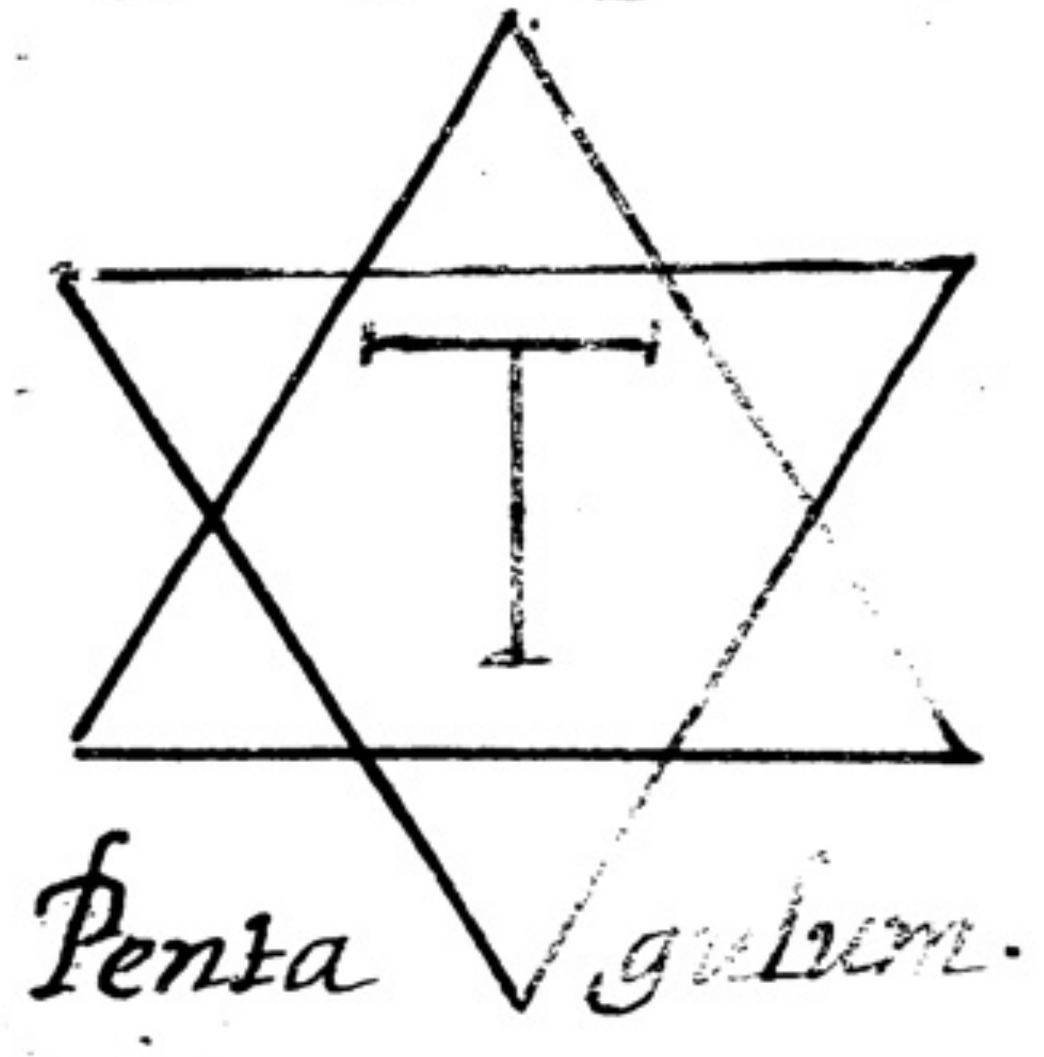
t you to the place predeſtinated which our lord Jeſus Christ
hath ordayned for you untill I ſhall call you againe under paine of
damnation And I doe Coniure you that when I ſhall call you again
either in the houſe or in the feild in the night or in the day at any
time or in any place I coniure you ſuddainly to appeare in obtaining
the bleſſing of our prince ſo be it.

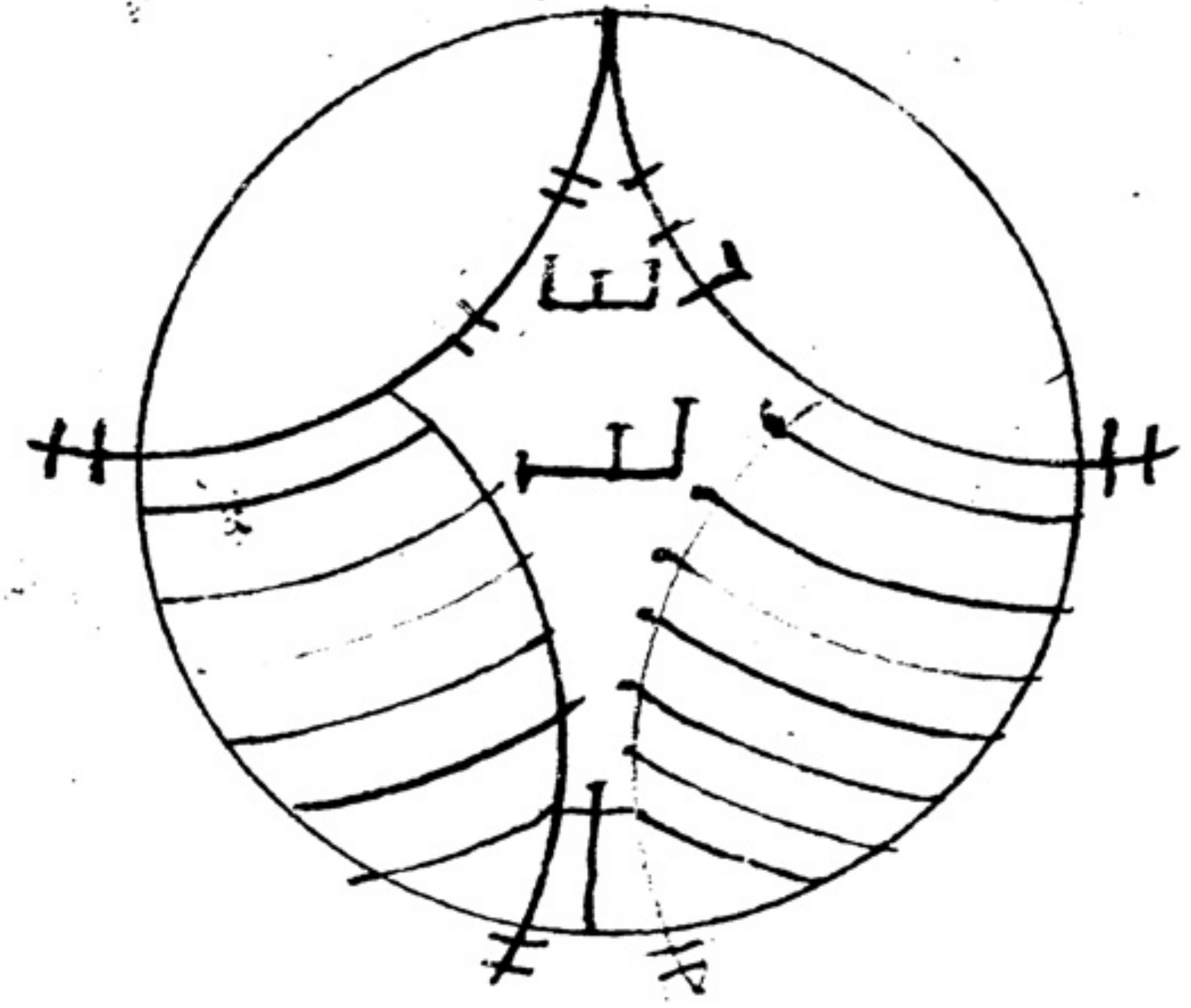
nomine Amen · $\overset{+}{x}$ $\overset{+}{x}$ $\overset{+}{x}$ · the · 22 · May · 1696 · hon

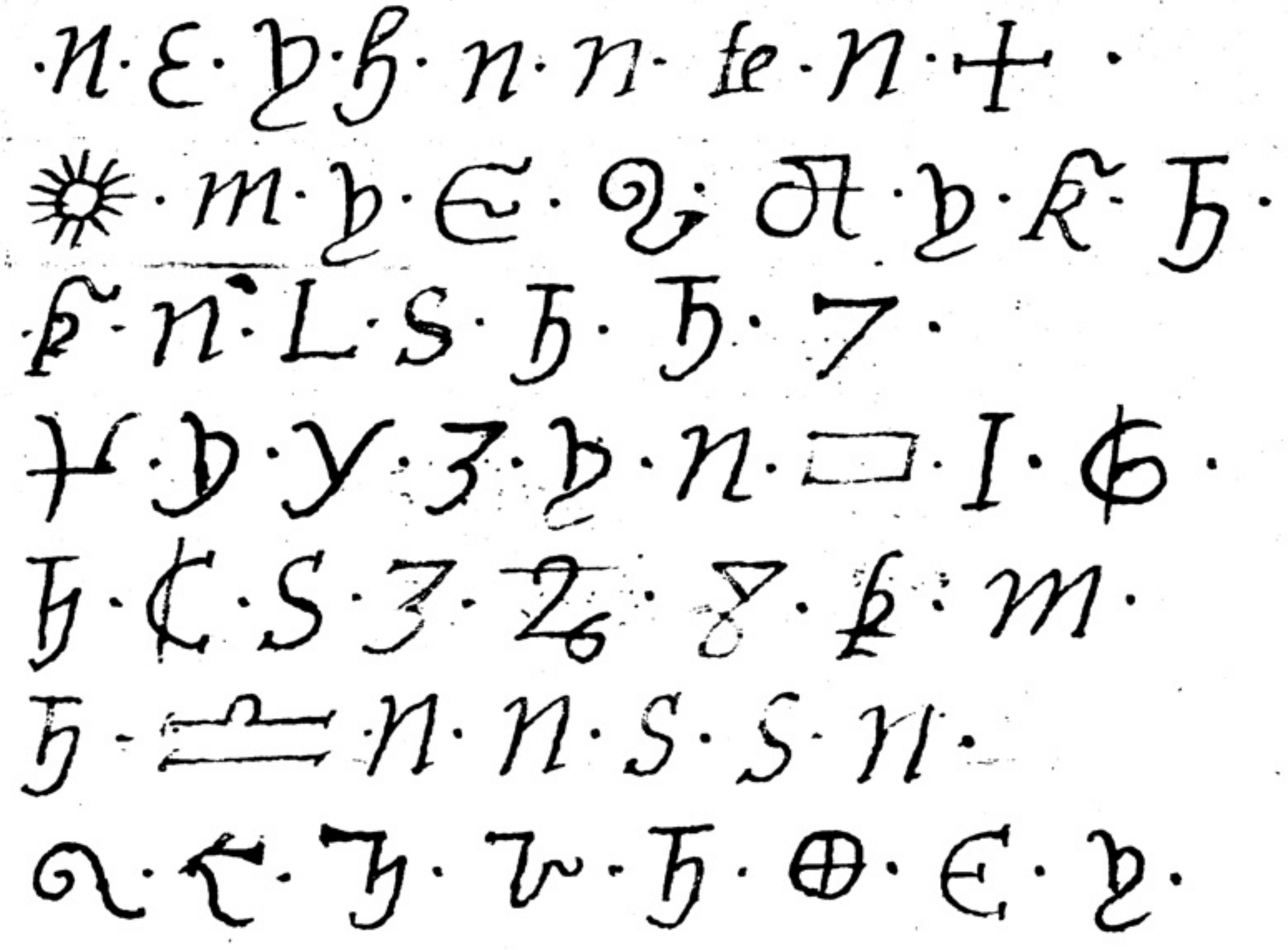
of our lord Jesus Christ And in the power of the highest The Father The Sonne And the Holy Ghost I doe make the signe of the Holy uppon me That the Spirit which is coming may not hurt me Nor yet offend me greinously Nor yett any way molest me nor yet mine And that they may not be able to doe it but that Jesus Christ being my helper And defendor to preserve me · whome all Heavenly things And all Hellye things are cast under So be it fiat fiat fiat Amen.

and I shalbe saved for because thou art mine and my Joy all the dayes of my life Agios Athanatos Christ doth binde Christ doth raigne Christ doth overcome Shorde Christ doth blesse thee And against thy enimies that is coming to thee he doth helpe thee So be it fiat fiat fiat Amen.









with bended and knee with all hearty humiliation Doe most earnastly deſier of Jacobs God that great הוה! to grannt me his holy permition That J may have reſolution and anſwer in wrighting or otherwiſe with my good Genius wherby J may accompliſh ſuch actions as may redound to the good of my Neighbour my ſoules comfort And Gods glory - Jn nomine Patris et Filij et Spiritus Sanctus Amen.

O God of mercie and might
direct me A.G. in the right

Agyos Christus Spiritus Sanctus
Sit mecum

O God direct aright the thriſe
noble Sr J.F. in the right.

were experements uſed by Captain Bubbs
The first being to gaine good will love and honour
of any man.
The last for to gaine the love of a woman.

Richard: Jones
Elizabeth: Keyes

this writing about him Shall not perriſh by fire nor be ſlaine in warrs Nor begreived with ye faling ſicknes.

Adonay Jſeſus Ethey Sabaoth Tetragramaton
Saday Jeſſe Agla virtus Sara Semel + Gebal +
Guttan Anamiſapta + Geret + Mortem + Qui fugerit tunc
mors est capta ex dicitur anamipsa.

wright theſe Characters Jn virgin parchment Or in thy right hande Beare them with thee And no evill ſhall hurt thee. a.ſo q.m n'x x r t q.t.o u

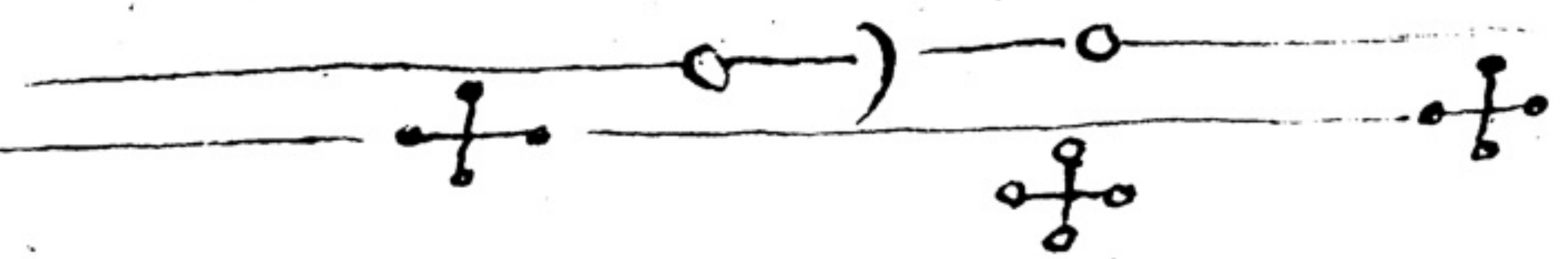
Make a purſe of a Moles Skinne and wright in it Belzebub, zetus Caiphas. with the blood of a Batt And lay a good penie in the high waie for the ſpace of iij. dayes and iij. nights And after put it in the purſe. And when you will give it Say. vade et vene.

---

wright theis Characters in virgin parchment with a white Knife And put them under the Table.
.1.0.0.0.f.k.u.η.m.6.r.u.

the · Leo · Pope of Rome wrote this letter to King Charles And
saide · who that bareth it uppon him shall not dreade his Enimies to be
overcome nor with no mamor of Poyson be hurt nor in no neede missfor=
tune nor with no thunder he shall not be smitten nor lightning nor in
no fire be brynt soddainly nor in no water be drowned Nor he shall not
die without Shrife Nor with Theeves to be taken Nor with no false mony
to be damned Allso he shall have no wrong Neither of lord nor lady · Allso
if a woman travaile of Childe lay this wrighting uppon hir wombe shee
shalbe soone delivered by the grace of God ∼ ∼ ∼ · Theis be the names
of God and Christ ·

Messias Sother Emanuell Sabaoth Adonay unigenitus
virtus via veritas Homovsion Origo Bonitas Dietas
Elyssoy Fons Pater Principium Primus Novissimus
Ego sum Qui venturus um vita mundus a
ω virgo Agnus Ovus vitulus Aries leo vermis
Rex Pater et Filius et Spiritus Sanctus Unitas
Tetragrammaton ista noia ptegent me defendant et
gubernent In nomine Patris et filij et Spiritus Sanctus
Sancti amen ·



Coniuro te per istam orationem sequentem meluet salatel
Coniuro te per Patrem et filium et Spiritum sanctum ut sis in ita
numtis sicut hac manie ·

is sick and like to dye and have in his body wormes Theare the black doth
eate the flesh The Redd doth suck the blood The white doth gnawe the bone · voide
wormes from Jobe every one · Say this three times · In the name of
the father and of the Sonne And of the Holy Ghost · Amen

Of the [illegible] of the Auncient,

Being the cheife study of wisdome :ꝏ:

He that goeth about as a slaunderer discovereth a secrett ·
But he that is of a faithfull harte concealeth a matter :ꝏ:

As well of the Magicians the People of God As of the Heathen∼
wisemen Sett forth for the illustration of the glory and Phi=
lantropies of God : Now first brought out of darknes into light
against the Cocomages and contemners of Gods gifts unto the
profite and delight of all those that truly and piously are deligh=
ted with the Creatures of God And use them with giving of
thanks unto Gods honour And profit of their Neighbours :ꝏ:

[illegible]

1. The first Tome is caled an Isagoge or a booke of the Institutions of Magick Because it contaimes :49: Aphorismes the most generall precepts of all Arte·

is a Microcosmicall Magick: what Micracosme worketh by his Spirit from the birth Magically· That is what it efecteth by spirituall wisdome and how·

is Olympicall Magick How a man worketh and suffers by Olympicall spiritts·

is Hesiodes and Homers Magick which teacheth works by the spirits Caled Calodiuills As if they were not enimies to Mankinde·

f: is the Romane or Sibbilme magick which worketh with defending Spirits and lords which is distributed throughout the world This is the doctrine of the Druids· 5

11

is Pithagoras his Magick which only workes with Spirits to whome the doctrine of Arts is giuen· As· Naturall Philosophy The art of Phisick Mathematicks Alchymy and the like arts·

is the Magick of Apollonius and the like ioyning with the Romane and Microcosmicall But that it hath this peculiar That it hath power ouer the Spirits which are enimies to mankind

sort is the Magick of Hermes which is the Egiptian magicke And it is not farr from diuine Magick This produceth Gods of euery kinde which dwell in the Temples·

wisdome is that which dependeth of the word of God alone And is caled Prophetticall Magick or wisdome·

The booke of Arbatel of [illegible] The first
Tome called [illegible]

[illegible] of visible and invisible things who revealeth misteries out of his treasuries and his secrets to those that call uppon him, And fatherly and out of his clemencie doth inlarge them unto us withought measure Lett him graunt unto us by his only begotten Some our lord Jesus Christ the spirits his ministers the revealers of secretts that we may wright the booke of Arbatel of the cheifest secrets which is lawfull for man to knowe and to use without offence to God. Amen. /

The first septen[illegible]
[illegible]

[illegible] would know secrets let him know how to keepe secrets secretly, and to reveale revealed things. To seale sealed things And not to give holy things to Dogs. Nor to cast Pearles before Swine. Observe this law and the eyes of thy minde shalbe opened to understand secrets And thou shalt heare devinely revealed what soever thy minde hath desired. Thou shalt have also the Angells of God to promp thee. And the spirits following misteries in nature as much as any humain minde can desire. /

[illegible] 2:

[illegible] s call uppon the name of the lord for without caling uppon God by his only begotten Some thou canst receive nothing either to thinke of or to doe. use the spirits given to thee as ministers and servants without rashnes and presumption with due reverence towars the lord of Spirits as the imbassadors of God. And that thou passe the remainder of thy life peacefully unto the honour of God And the proffit of thy Neighbour. /

[illegible] 3:

[illegible] fe and thy learning. Avoid the frendship of a multitude. Be coveteous of time. Be benificent to all. use thy gifts. watch in thy vocation. Lett the word of God never depart from thy mouth. /

[illegible] 4:

[illegible] that admonish thee well. Flee all procrastination. Accustome thy selfe unto constancie and gravitie in thy words and deeds. Resist the temptacions of the Tempter by the word of God. Fly worldly things. seeke heavenly. Respect not thine owne wisdome. but in all things have an eye unto God according to the Scriptures. when we know not what we should doe. O God we lift up our eyes unto thee and expect thy helpe. for where humaine safegard is wanting to us, there the helpe of God is present according as Philo saith. /

[illegible] 5:

Love the Lord thy God withall thy harte withall thy forces and thy neighbour as thy selfe And the lord shall kepe thee as the apple of his eye and shall deliver thee from all evell and replenish thee with his good and thy soule shall desire nothing which shall not in time be given to it aswell for the health of body as minde. /

[illegible] 6:

[illegible] soever thou shalt learne repeate often and print it in thie minde And thou mayest learne much. not many things. Because the humaine minde cannot containe all things unles it be hee who is devinely regenerat. To him nothing is so harde or so many double which he cannot unfolde. /

[illegible] 7:

[illegible] in the day of tribulation and I will heare thee and thou ſhalt honour me ſaith the lord. But now all ignorance is a trouble of the minde. Call therfore uppon the lord against thy ignorance and he will heare thee. And remember that thou givest the honour to God. And ſay with the Pſalmist. Not unto us O lord not unto us but to thy name give the glory /

The Second [illegible]: [illegible]

[illegible] That God giveth names to things or perſons and alſo diſtributeth with thos names the ſame forces and certaine offices to them out of his treaſuries. So the Characters and names of the constellacions have no force by reaſon of figure or pronountiation but by reaſon of vertue or office which God or nature hath ordained to ſuch a name or character For there is no vertue or force either in Heaven or in Earth or in Hell which decendeth not from God to give who not favoring and permitting nothing which he hath can be turned in to act. /

[illegible]:

The [illegible] that is in God. Next that which is in the Spiritual creatures. Then that which is tho Corporall. Fourthly that in nature and things [illegible] The Apoſtat Spirits follow theſe and are reſerved to the Judgment of the last day Sixtly the miniſters of the princes in Hell. and obaying God. Seventhly the Pigmeis doe not poſſes the lowest place And thoſe which dwell in the Ellements and Ellementary things. It is convenient that all the differences of the wiſdome of the Creator and the Creature ſhould be knowne and deſerned. That what we ought ~~to take for~~ our owne uſe of every thing might remaine ſure to us. And how we ſhould know that to be done indeede. For every Creature is made for the proffitable end of mans nature and for his ſervis as holy Scripture testifies And as reaſons and experience proves /

[illegible]: 10:

[illegible] Creator of Heaven and Earth And of all things viſible and inviſible Propounds him ſelfe plainly unto us in his word: And as a Father that tenderly loveth his Sons teacheth us what is proffitable. And what not. what to be avoided. what to be imbraced. And alſo allureth us to obedience with his cheife propoſed benifits Corporall and Eternall. And hindereth purpoſed pains from them which are commodions for us. Therfore doe thou reade and practiſe his word being converſant therin night and day That thou maist be happy and bleſſed for evermore. Doe this and thou ſhalt live as the ſacred writt hath taught. /

[illegible]:

[illegible] is Pithagoricall Therfor heare we place the grounde of all wiſdome after the revealed wiſdome of God in Sacred writ And unto the conſidering the purpoſe in nature.

[illegible]

[illegible]

[illegible] in the day of tribulation and I will heare thee and thou ſhalt honour me ſaith the lord. But now all ignorance is a trouble of the minde. Call therfore uppon the lord against thy ignorance and he will heare thee. And remember that thou giuest the honour to God. And ſay with the Pſalmist. Not unto us O lord not unto us but to thy name giue the glory /

The Second [illegible]

[illegible] That God giueth names to things or perſons And aſſo diſtributeth with thos names the ſame forces and certaine offices to them out of his treaſuries. So the Characters and names of the constellacions haue no force by reaſon of figure or pronountiation but by reaſon of vertue or office which God or nature hath ordained to ſuch a name or character For there is no vertue or force either in Heauen or in Earth or in Hell which decendeth not from God to giue who not fauoring and permitting nothing which he hath can be turned in to act. /

[illegible]

[illegible] that is in God. Next that which is in the Spiritual creatures. Then that which is tho Corporall. Fourthly that in nature and things naturall The Apoſtat Spirits follow theſe and are reſerued to the Judgment of the last day Sixtly the miniſters of the princes in Hell. and obaying God. Seuenthly the Pigmeis doe not poſſes the lowest place And thoſe which dwell in the Ellements and Ellementary things. It is conuenient that all the differences of the wiſdome of the Creator and the Creature ſhould be knowne and deſerned. That what we ought to take for our owne uſe of euery thing might remaine ſure to us. And how we ſhould know that it be done indeede. For euery Creature is made for the proffitable end of mans nature and for his ſeruis as holy Scripture teſtifies And as reaſons and experience proues. /

[illegible] 10:

[illegible] Creator of Heauen and Earth And of all things viſible and inuiſible Propounds him ſelfe plainly unto us in his word: And as a Father that tenderly loueth his Sonns teacheth us what is proffitable. And what not. what to be auoided. what to be imbraced. And alſo allureth us to obedience with his cheife propoſed benifits Corporall and Eternall. And hindereth purpoſed pains from them which are commodious for us. Therfore doe thou reade and practiſe his word being conuerſant therin night and day That thou maist be happy and bleſſed for euermore. Doe this and thou ſhalt liue as the ſacred writt hath taught. /

[illegible]

[illegible] is Pithagoricall Therfor heare we place the grounde of all wiſdome after the reuealed wiſdome of God in Sacred writ And unto the conſiddering the purpoſe in nature.

[illegible]

Aphorism : :

[illegible] saith the Spirit to Peeter after the vision: Goe downe and doubt not for I haue sent them After this manner all Disciplines haue bene deliuered. Euen by the holy Angells of God. As it appeareth by the monuments of the Egiptians. And these after were depraued by mens opinions And the impulse of euell Spirits who sow Tares in the Children of distrust. It is manifest out of St Paul and Hermes Trismagist. And ther is no other reason of restoring arts then of the doctrine of the holy Spirits of God. for true faith commeth by hearing. But because thou maiest be certaine of the truth and maiest not doubt whether the Spirit that speaketh with thee pronounce true or falce. Lett it depend on thy faith in God that thou maiest say with Paul. I know whom I beleeue. If that a litle Sparrow may not light on the ground without the will of the father which is in Heauen. How much more O thou of litle faith will God not suffer thee to be deceiued If thou dependest on God and sticket to him only.

[illegible]

[illegible] and all things that liue liue in him and it is true [illegible] who is giuen to all that they be what they be And only with his vocall word by his Sonne hath brought forth all things that are out of nothing as they are He caleth all the Starres And all the Host of Heauen by their names. Therfor to whom God shall reueall the names of his Creatures he shall know their true forces. And the natures of things. The order and possesie of the whole Creature visible and inuisible. It remaineth also that he receiue power from God to bring forth forces in nature And the vniversall creature same hid from the ablenes into the act from darknes into light. Therfore thy whole scope ought to be this. That thou keepe the names of the Spirits. That is their offices and powers And that they may be subiected and addicted to thee in office and ministrie Euen as Raphiel was giuen to Tobias that he might heale his Father deliuer the Sonne from dangers And bring forth his wife unto him.

So Michael—

So Michael the fortitude of God gouerned the people of God. Gabriel the messenger of God was sent to Daniell. Marie. Zachary John Baptists father. And he is also giuen to thee if thou desire it who may teach thee what things thy minde hath longed after in the nature of things. vse thou his ministri with feare and trembling of thy Creator of thy redemer and sanctifier To wit of the father The Sonne. And the Holy Ghost. And doe not ouerslipp any occasion of learning And of watching in thy vocation. And thou shalt desire nothing of nessesary things

Aphorism : [illegible]

[illegible] for euer by him which Created thee. Call thou uppon thy lord God And serue him only. This shalt thou doe if thou considder with thy selfe unto what end thou wast Created And what thou owest to God. what to thy Neighbour. God requireth this of thee That thou honour his Sonne And that thou keepe the word of the Sonne in thy hart. And if thou shalt honour him Thou hast done the will of thy Father which is in Heauen Thou owest also duty of humanity toward thy neighbour And that thou maist bring all that come to thee to the honoring of the Sonne. This is the law and the prophets In temporall things thou oughtest to call uppon God as thy father That he would giue the all things nessesary for this life But thou oughtest to helpe thy Neighbour with Gods gifts whether they are spirituall goods or Corporall/

[illegible]

[illegible] builder and Creator of Heauen and Earth And of all things visible and inuisible I thine vnworthy Seruant Being commaunded by thee. Doe call uppon thee by thine only begotten Sonne our lord and Sauiour Jesus Christ That thou wilt giue unto me thine holy Spirit who may leade me into thy truth And unto all thy goodnes Amen

[illegible] with a true desire the Arts of this life And to know perfectly our necessaries which are ouerwhelmed with such darknes and blurred with such infinite opinions of men. That I may see. I cannot follow mine owne strength nor theirs If thou teachest me not: Giue me one—

one of thy Spirits which may teach me those things which thou wouldest have vs learne and know unto thy praise and honour and profit of our neighbour. Give me also A docible and Capable hart That what thou shalt teach me I may perceive easily and lay them vp in my minde that they may be brought forth as out of thy deepe Treasures unto all necessarie vses and give me grace that I may vse such thy gifts humblie with feare and trembling Through our lord Jesus Christ with thy holy Spirit. Amen. /

[illegible]

the Olimpicall Spirits which inhabit in the firmament and in the Stares of the firmament And ther office is to deserne destinies and fatal chaunces And to administer according as God hath pleased and permitted them: For no Spirit neither the badd nor the good destinie which sitteth in the helping place of the highest can hurt. But every of the Olimpicall Spirits teacheth or effecteth what his Starre portends to whom it is adicted. Notwithstanding without Gods graunt The power deducteth nothing into act. For it is only God which giveth them the abillety and effect: of all things they obay God the Creator above the heavens the Sublunary heavens and infernalls Therfore obay thou this God being Captaine. what thou undertakest undertake and all happines and good wishes be alotted to the end of thy indeavours: For as much as the history of the whole world testifies and dayly experience shewes. There is peace to the Godly: No peace to the wicked saith the lord. /

[illegible] :

There are seuen Governours or Olimpicall differences of Offices with which seven God would have this universall frame of the world to be administred. But their visible Starrs are as followeth.

Aratron: Bethor : Phaleg : Och : Hagith:
Ophiel : Phul :

[illegible] :

Aratron :	:49:
Bethor :	:32:
Phaleg :	:35:
Och :	:28:
Hagith :	:21:
Ophiel :	:16:
Phal :	:7:

in the whole univerce : 186 : Provinces the which are administered by : 7 : Governours. All which are plainly exprest in Astronomy But in this place how their Princes and Potestats are brought to conference is to be expressed. . Aratron appeareth on the first hower of the Sabaoth and giveth answers from his provinces and provincialls most truly. And likewise so doe the rest in order on their dayes and howers. . Also every one goeth before other. 490. yeares. The beginning of the single Anomoly was. 60 . yeares before the birth of our Saviour and the Bethor began to administer and ended in the yeare of our lord. 430. whos sucessor was Phaleg. who ended in the yeare of our lord God. 920. Next Och who ended in the yeare of our lord. 1410. from which time Hagith reigneth till the yeare. 1900.

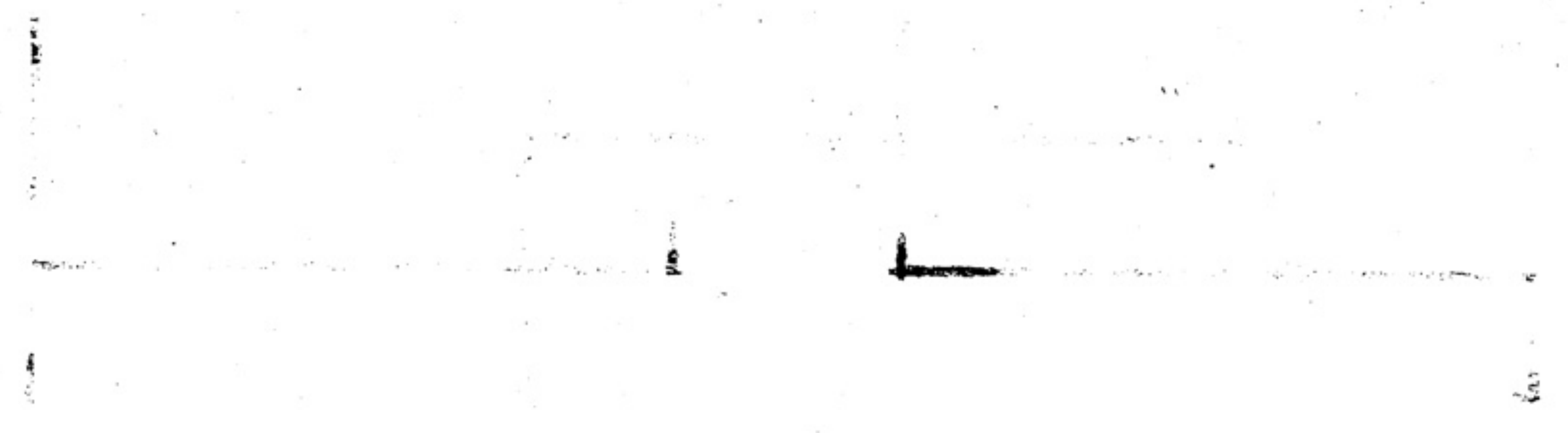
[illegible] :

are caled out Magicaly. Simply in that time in which day and hower the governe ether visiblie or invisiblie by their names and offices which God hath given them. And his Character being proposed whome they them selues either have Confirmed or Given.

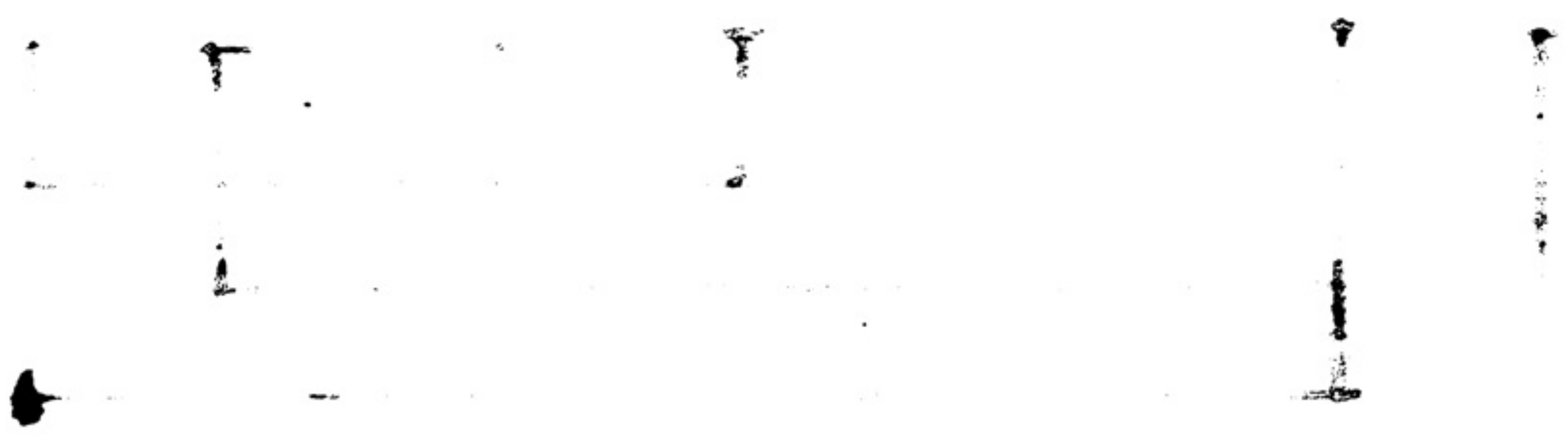
[illegible]

And what things they are which they
doe with their owne Liberall will ::

The Character of [illegible]:



[illegible] or [illegible] hath in his power which he maketh naturally that is in the ſame manner and for diſpoſed ſubiect All thoſe things which in Aſtronomie are aſcribed to Saturns forces. what he will he can turne into a Stone in a moment as a creature or plant retaining the ſame obiects of Sight He conuerteth Treaſure into coles and againe coles into Treaſurs. He giueth familiars with a definite power. He teacheth the arts of Alchimy. Magick and naturall Philoſophy. He bringeth the Pigmeis being men of low ſtature and yong hayrie men that are like beaſts into the perfect forme of men. He maketh a thing inuiſible. He maketh an vnfrutefull thing frutefull and giueth long life. He hath vnder him. 49. Kings. 42. Princes. 35. nobles 28. Dukes. 21. ſeruants ſtanding before him. 14. familiars. 7. meſſengers. He commaundeth. 36000. legions now a legion is. 490./

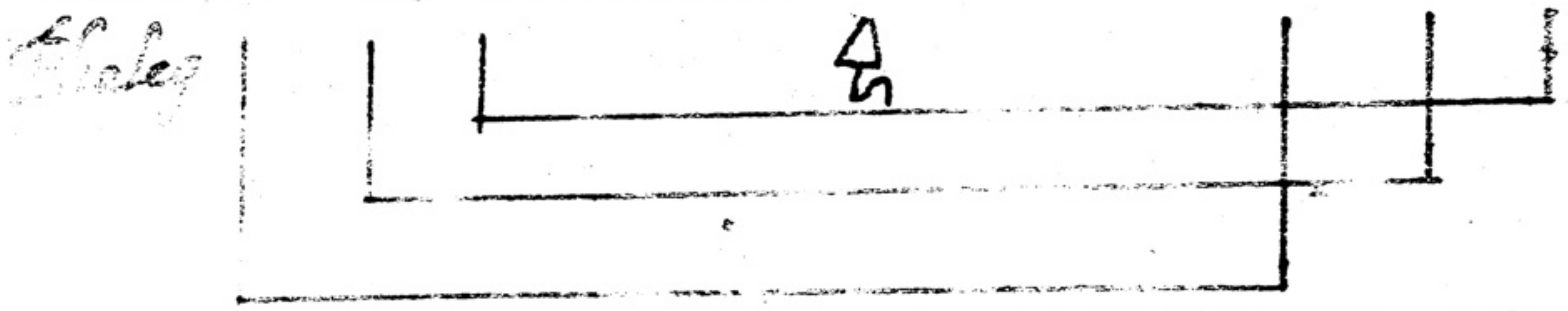


[illegible] gouerneth thoſe things which are aſcribed vnto Jupiter. He cometh quickly being caled. who is dignified with his Character he is carried to great Honour. He obiects treaſurs. He maketh the Aery Spirits to agree

agree

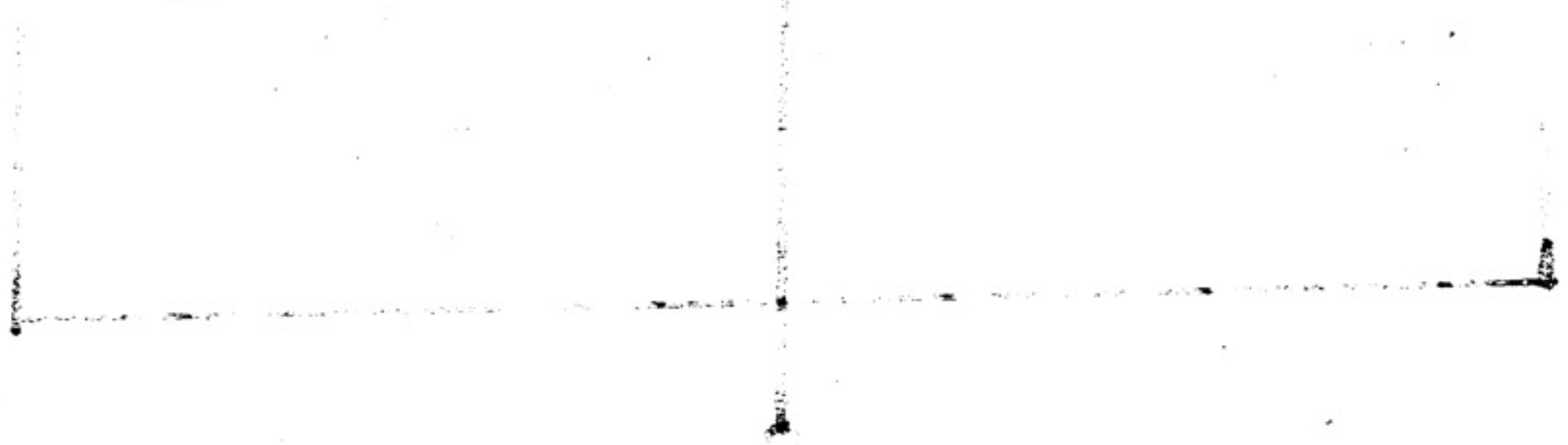
agree who giue trew anſwers. He tranſporteth from one place to another many things. He giueth precious ſtones and wonderfull medicines in their effects. Alſo He giueth familiars in the firmament. He is able to prolong life. 700. yeares if God will. He hath vnder him. 42. Kings. 35. Princes. 28. Dukes. 21. Counſellers. 14. ſeruants. 7. Meſſengers. 29000. legions. of Spirits.

The Character of Phaleg:



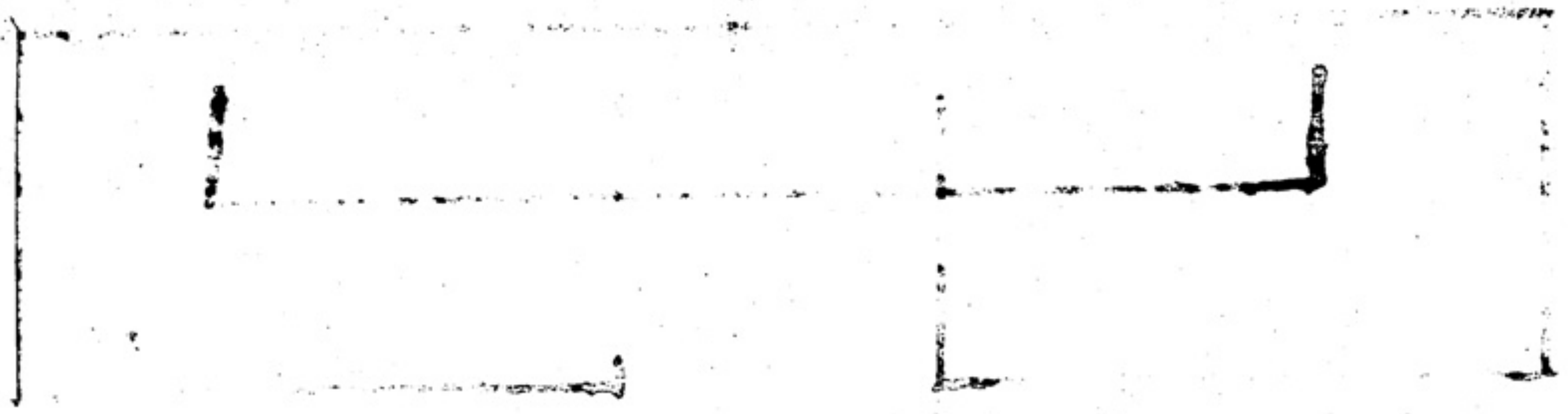
Phaleg is attributed to Mars He is the prince of peace To whome whoſe Character is giuen he exalteth to high dignities in the warrs

The Character of Och:



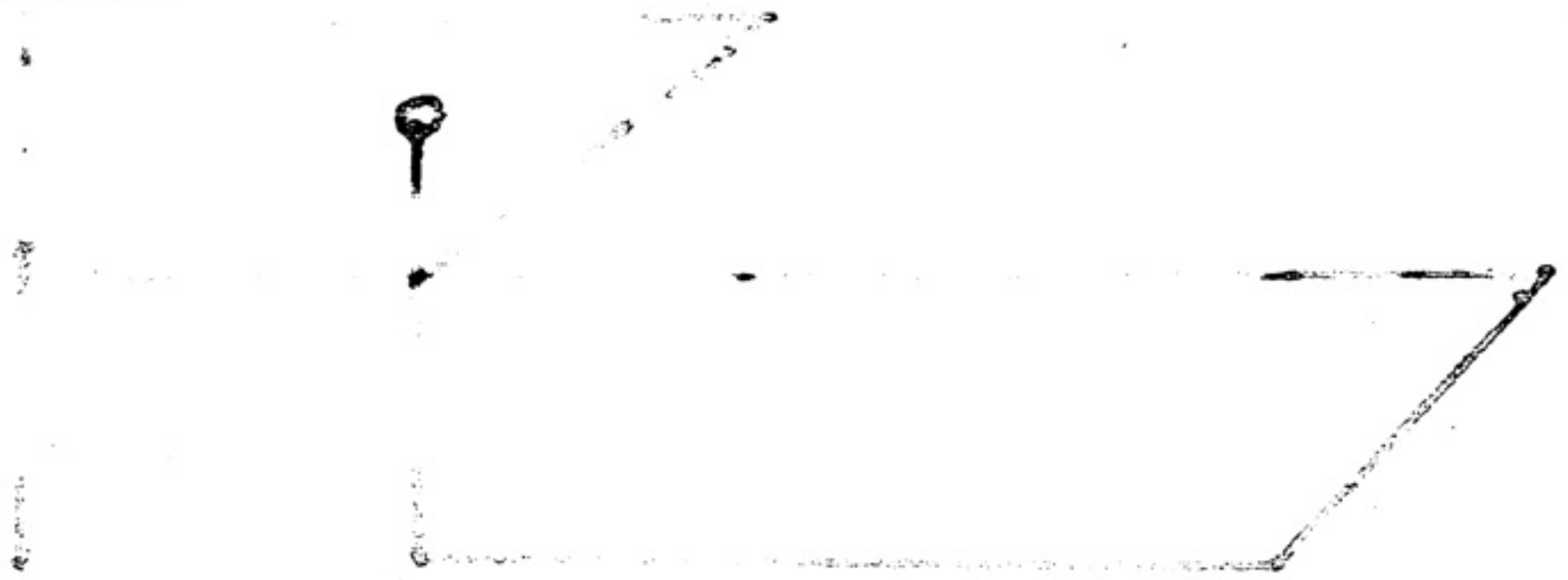
Och gouerneth the Sunn. He giueth. 600. yeares with firme health. he inlargeth greate wiſdome. He giueth most excellent Spirits. He teacheth perfect Phiſick. He turneth all things into most pure Golde and pretious ſtones. He giueth Gold and a purſe flowing with Gold. To whome he giueth his character he maketh him to be worſhiped of the Kings of the worlde. He hath vnder him. 36536. legion of Spirits. only he adminiſtereth to all things. All his Spirits ſerue him by hundreds

The Character of [illegible]:



[illegible] governeth Venus whome he will he maketh most faire dignifying him with his Character and adorning him with all cumlynes. He turnes Copper in a moment into Golde And contrarily Gold into Copper He giveth Spirits who faithfully serve those they are addicted unto. He hath. 4000 legions of Spirits

The Character of Ophiel:



is governour of the mercurialls. His Spirits amount unto ·100000· of legions. He giveth familiar Spirits easily. He teacheth all arts. And whom he honoureth with his character he maketh to be able to turne quicksilver in a moment into the Philossophers Stone.

The Character of Phul:co:

41

Phul governeth the Moone He changeth all metalls into Silver in a moment. He healeth the Dropsey. He giveth watrie Spirits and them which serve man in corporall and visible forme. He maketh one to live. 300. yeares. / 17

Most generall precepts of this Secret: :

1 Every Governour worketh with his Spirits one way naturaly to wit in the same manner. Otherwise of his free will. If he be not hindered of God.

2 Secondly he is able to doe all things which he doth naturally in long time in a fore disposed matter. Also he is able to doe all things suddainly in a matter not before disposed of. So Och the prince of the Sunne in long time prepareth Gold in the mountains. In less time by Chimicall art. Magically in a moment.

3 The true and divine Magitian may use all the creatures of God. And the office of the Governours of the world was a beck. Therfor the Governours of the world obay them and being called they come and follow their commaunds. Notwithstanding God is the author. As the Sun stood still for Josuah They send indeed their Spirits to meane Magitians who obay them only some determinat busines But they heare not false Magitions but obiect them being deluded by Devills and they cast them into divers perrills God permitting As Jeremie testefies of the Jewes in his eight chapter.

4 In all the Elements there are. 7. Governours with their hosts who are moved by equall motion with the firmament And allwaies the inferiors depend of the superiors. As it is taught in Philosophie.

5 Man is ordained a Magitian from the woombe of his mother that would be a true Magition. Others that have taken uppon them this office are unhappie. To this agreeth that which John Baptist saieth No man can receive any thing to him selfe unlesse it be given him from above.

6 Every character is given from his Spirit Therefore reason he hath his effecacie in this busines in which it is given in a prefined time but—

But we must uſe him the hower and day of the planet in which it is giuen.

7 God liueth and thy ſoule liueth Keepe thy couenaunt with him wch thou hast with the Spirit the reuealer in God That all things may be done which the Spirit promiſeth thee. /

Aphoriſm :18:

[illegible] of the Olimpicall Spirits are deliuered by ſome men but ſuch only in efecacie which are made knowne to euery one by the reuealer the viſible or inuiſible Spirit And theſe names are deliuered to euery one as they are predestinated thereunto. Therfore they are ſaid to be Conſtellated and ſeldome they haue power beyond ·40· yeares. Therfore it is the ſafest way for yong Arts men that without names they worke by the only office of the Spirits And if they be foreordained unto this Magike the rest of the Arts required offer themſelues of their owne accorde. Only pray for constant faith and God will apoynt all things in fitt time. /

Aphoriſm :19:

[illegible] offer them ſelues to men of their owne accord in forme of Spirits And their offices to them that are inuited By how much the more thou dost deſire them they wilbe preſent. But wh[illegible] wicked Spirits doe comes from the enuie of the Diuell and how they haue alured thoſe men unto themſelues as being ſinners unto due puniſhment. Therfore whoſoeuer deſireth to be familiarly conuerſant with the Spirits let him keepe him ſelfe from all enormous ſins and pray dilligently for the custodie of the highest and lett him breake through the ſnares of the Diuel and his impediments and hinderances. For he himſelfe ſhalbe Apoynted and comaunded of God to ſerue a true Magician. /

Aphoriſm :20:

A[illegible] to him that beleaueth and is willinge All things are impoſſibe to the unbeleeuer and unwilling. Ther is nothing hindereth hindereth more then the wauering minde lightnes unconstancie fatillety Drunkennes Lusts Diſobedience to Gods word. It behoueth a Magitian therfore to be a man Godly honest Constant in words and deedes with a firme faith toward God Prudent And Coueteous of nothing but wiſdome and those things which concerne deuinitie.

[illegible]

[illegible] call the Olympicall Spirits Obſerue the riſing of the Sum on Sunday of whoſe nature thou deſierest the Spirit And ſay this prayer following And by thy faith thou ſhalt obtaine thy deſire.

[illegible] who hast Created Heauen and Earth the Sea and all things therin To thy praiſe and honour And to the ſeruiſe of Man. I beſeech thee that thou wouldest ſend thy Spirit A[illegible] of the Sums order unto me that he may informe me and teach me what I ſhall demaund of him: Or that he may bring me medicine against the Dropſey. &c. But not my will but thine bo done through Jeſus Christ thy only begotten ſonne our lord. Amen.

[illegible] thou ſhalt not weary the Spirit aboue a whole howre unles he be familiarly adicted unto thee.

[illegible] pleaſingly and quietly unto me and hast anſwered me to my demaunds I giue God thankes in whoſe name thou camest And now goe in peace to thine orders And retorne unto me when I ſhall call thee by thy name or by thine order or office which is giuen thee of thy Creator. Amen.

[illegible]siastes. c.5. v.1. Be not raſh with thy mouth nor lett thy harte be hasty to utter a thing before God for God is in the Heauens and thou on the earth Therfor let thy words be few for a dreame commeth by reaſon of much buſines. /

[illegible]

[illegible] that no man can finde out by humaine indus=try without revelation whose knowledg lyeth hidd in the creature hid=den of God which notwithstanding is revealed to the Spirits unto their due use And these secrets are either concerning divine things. Naturall or Humain things. Serch out therfore a few and the choysest wherby thou shalt command the more.

[illegible]

the nature of the Secret whether it may be performed by Spirits in the forme of a person Or by seperated virtues Or by humane Organs or howsoever or no. This being deprehended Aske of the Spirit who know=eth that Art And whatsoever the Secret is that he will tell thee breifly And pray to God that he would inspier thee with his Grace wherby thou mayest be led unto Secrets to thy desiered end unto his praise and honour and to the profit of thy Neighbour.

There are [illegible]

the Curing of all diseases in the space of. 7. dayes either by Cha=racters or by naturall things Or by the Superior Spirits. with the help of God

[illegible] is to know how to be able to produce life at pleasure unto what age so=ever to wit a Corporall life and naturall. This our first Parence had.

to know how to have obedience of the Creatures in the Ellements. which are in forme of Personell Spirits. Also in forme of Pigmies of Saganes of the Nimphes of the Driades. Of Silvatick men.

[illegible] is to be able to confert with the intelligences of all visible things and invisible And to heare of every thing what is before it in dignitie.

[illegible] to know how to be able to governe ones selfe unto the end perfixed of God

[illegible] to know God and Christ And his holy spirit This is the per=fection of our Microcosme./

[illegible] is To be regenerated that he may be King of Henoch the inferior of the world.

[illegible] is of an Honest and Constant minde may learne the Seven Secrets of the Spirits without ofence to God./

The mean Secrets [illegible] in number [illegible]

The changing of mettalls which is caled vulgarly Alchimy — Truly it is certaine it is given to very few and not without a peculiar gift. For it is not of him that runneth Nor of him that willeth But of God that sheweth mercy.

Mettallicall cure of diseases either by the magnalls of pre=cious stones or by the use of the Philosophers stone or the like

to be able to doe Marvelously in Astonomy and the Mathematix and to administer busenes for the influence of Heaven and the like

[illegible] is ~~to~~ exhibit the works of naturall magik whatsoever they are.

[illegible] to know all Philosophicall workings for visions.

to know all Arts from the very ground of them which are excercised by the hand And gift of the Body.

to know all Arts from their ground which are excercised by the Angellicall nature of man.

to doe a thing dilligently Stoutly. valiantly or nimblie.

to ascend from low degre to dignities and honours. To found a new familie which may raise thee to great dignities and honours.

to excell in warfare and happely to beare greate matters to be the head of A head of Kings and princes.

to be a good father of a familie in Countery or cittie

to be a painfull and fortunat Marchant

to be a Philosopher. Mathematician Phisicion. Aristotelican a platonian a Ptolomean an Eucludian. Of Hipocrates scill or of Gallens.

To be a divine one skilde in the Bible a Scholler learned and skild in all the writers of Divinity both old and new.

[illegible]

what a secret is How many kinds of them there are How many subdevisions of those kinds It remaines now that we tell you how we may follow the things which we knowe.

1 There is but one only true way to all ſecrets · That is · That thou
0 haue thy recourſe to God the authorr of all good · As Christ tea=
cheth · First ſeeke the kingdome of God and the righteouſnes therof And
the rest ſhalbe adminiſtred unto you.

2 take heede that your harts be not made heauie through Gluttony
and Drunkennes and with the cares of this Life ·

Comend thy cares unto the lord And he ſhall doe it ·

4 I am the lord thy God teaching thee proffitable things gouerne
thee in the way wherin thou walkest

I will giue thee underſtanding and teach thee in the way wherin thou
ſhalt walke · And will guide thee with mine Eye ·

yee which are euell know you to giue good things to your Children
how much more ſhall your Heauenly father giue his holy Spirit to them that
deſire him ·

7 If you will doe the will of my father which is in Heauen–
ye ſhalba verily my Diſciples And we will come unto you and make
our abode with you

7 · places of holy Scripture If thou wilt be led from the letter
to the Spirt or Act Thou canst not erre but obtaine the deſired mark
Thou ſhalt not wander from the ſcope And God him ſelfe by his holy
ſpirit ſhall teach thee proffitable and true things · Alſo he will giue
thee his ministers the Angells that they may be thy companions thy
Doctors and helpers in euery ſecret of the world And he ſhall com=
maund euery creature that it obay thee That thou mayest ſay with the
Apostles ioyfully That the Spirits are obedient unto thee Lastly that
which is the cheefest thing of all thou ſhalt be ſhure that thy name is
# written in (the booke of life ·) or in Heauen ·

Aphorism [illegible]:

There is another way and more comon that things may be reuealed to the
Alſo I giue thee knoledg that the ſecrets from God or by Spirits (who
hath a ſecret in his power ·) or by Dreames or by ſtrong imaginations or im=
preſsions haue bin reuealed · or by the conſtellacions at ons natiuitie By
the heauenly intellegences · After this manner those Heroycall men
of ſame haue done As almost all your learned men of this world · Plato
Aristotle · Hipocrates · Galen · Euclide · Archimides · Hermes
Triſmagist the father of Secrets with Theophrast · and Paracelſus
in whome were all the forces · And unto this Secret Homer ·
Heſcode · Orpheus · Pithagoras · are to be referred for thes men
had the gift of forſeeing of ſecrets · Hitherto we may refer the Nim=20
phidicals · as the ſonnes of Melaſine and Achilles · Eneas ·
Hercules begotten by the Gods · Alſo Cirus · Great Alexander
Julius Ceſar · Lucull · Sylla · and Marius ·
a Canon or principle that euery one must know his owne
Genius and that they temper him according to the word of God
And take heede of the ſnares of the euell Genius least thou
be throwne into the callamities of Brutus and Marcus
Antonius · Refer hither the booke of Iouian Pontane-
concerning fortune and his Euticke ·

The third way is an honest and dillegent Labour In which
without Some diuine power nothing worthy of greatnes or
wonder can be followed or effected · — · As it is ſaide · — ·
Thou canst not ſpeake or doe any thing without Minerua ·
the Goddis of Learning ·

Abhor your Cacomagicians who by unlawfull ſuperſtiti=
ons make them ſelues fellowes with the Diuells And ſome=
things God ſuffereth them to doe · That they ſhould be carried
into the place of punniſhment by the Diuells · Euen as ſome
euels are done by the Diuell the Author As the holy ſcrip=
ture testifies of Judas · Heither we may refer all your Idole
worſhippers wherin euell ſpirits in Ancient time uſed · yea and
in our age alſo · And the abuſe of Lotts which manner of thing
the Jues dealt much with all · To this alſo belongeth the Cha=
ranticall caling out of dead mens ſpirits as Saul with the wich
of Endor And one Lucan a dead knight that was thus rai=
ſed · And the witch that tolde the euent of the Pharſallicall
battaile and ~~the~~ like ·

Aphorism : 27 :

Make a Circle Place A · in the center B · C · in the East · C · D ·
in the North · D · E · in the west And · E · B · in the ſouth · De=
uide eche quarter into · 7 · parts · which maketh · 28 · parts
Then deuide againe euery part by · 4 · being · 112 · parts in all
And ſo many true ſecrets there are to be reuealed ·

[illegible] being thus deuided is the ſeale of the ſecrets of all the
world which from one. A: in the center. that is from the one indiui:
ſible God is ſpread abroade into the whole vniuerſall Creation.

The Prince of the Eaſterne ſecrets ſits in the midle and hath one:
very ſide .3. Peares or nobles the which peares haue vnder ech of
them .4. And the Prince himſelfe retaines .4.

After this manner the reſt of the quadrangle of Secrets haue their
princes and peares which haue their .4. Secret apeece.

But the Study of all wiſdome is in the Eaſt.

The weſt is for force and ſtrength.

The South for Culture and Huſbandry.

The North for a Rigged and hard life.

Therfore the cheife ſecrets are to be cummended to the Eaſt. The
meane for the South. The leſſer Secrets to the weſt and North.

The vſe of the Seale of Secrets is this. That thou mayeſt know from
whence Spirits or Angells are brought who teacheth their Secrets
deliuered them of God. And they haue their names defined frō
their offices and virtues euen as God hath diſtributed to euery of
them his gift. One hath the power of the Sword deliuered-
him Another of the Peſtilence. Another hath power gi=
uen him to afflict people with famin and ſcarcitie As he is ordai:
ned of God. Others are ouerthrowers of Citties. As thoſe .2. who
were ſent to diſtroy Sodame and Gomorah and the neighbo=
ring places about As holy Scripturs teſtify. Some as watchers
ouer kingdomes. Others keepers of priuat mens perſons. So that-
euery man may eaſily forme to himſelfe their names in his owne
mother tonge Therfore he that will. Lett him deſire an Angel
of Phiſick. Or a Philoſophicall Angell. Or a Mathematicall
Angell. Or an Angell of Ciuell Law. Or an Angell of naturall
or ſupernaturall wiſdome. Or whatſoeuer elce he bee.

And—

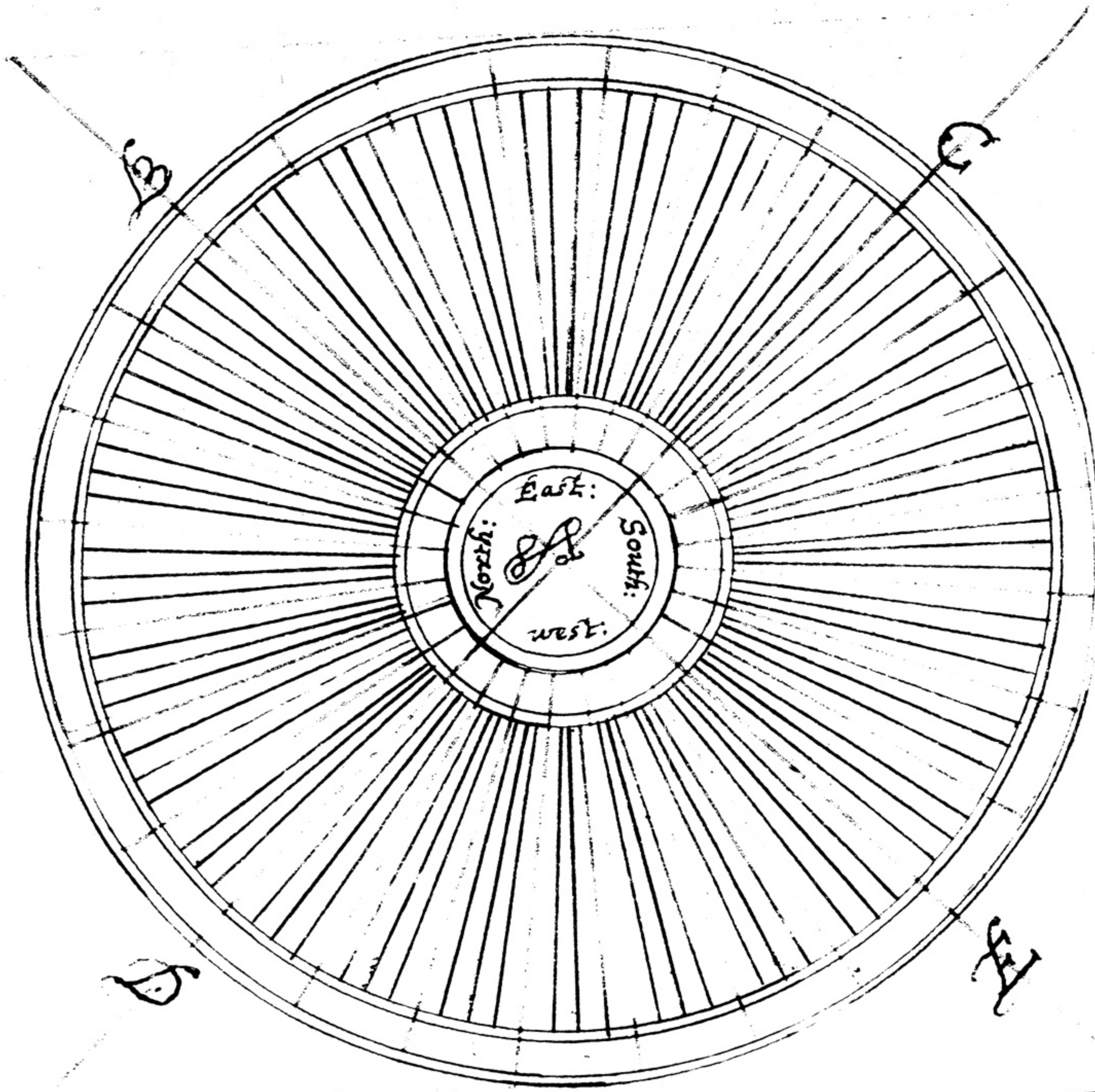
And let him aſke ſeriouſly with great feruency with faith
and conſtancy And without doubt what he deſireth He
ſhall receiue of God the Father of all Spirits.

This faith goeth beyond all Seales and ſubiects them
to the will of Man.

To this faith belongeth the Characteriſticall caling out
of Angells which depends alſo only of the deuine reue=
lation. But without faith beforeſpoken all things lye in
obſcurety and darknes.

But if any one will aſke them in faith and memory and
ſimply as from God the Creator. to the Creature to whom
ſuch virtue or Spirituall eſſence is giuen. He may vſe-
them without offence to God.

But lett him take heede that he falle not into Idollatry
and ſnares of the Diuell who holdeth forth his poyſonous-
baits and doth eaſily deceiue the vnwary. And he himſelfe
is not taken but only by the finger of God And brought
to ſerue man. But not without temptacions and tribulati=
ons as he hath commanndement that he ſhould bruiſe the heele
of Chriſt or of the womans ſeade. Therfor we ought with
feare and trembling to be conuerſant in diuine miſteries
and with great reuerence towards God. And to be conuerſant-
with the ſpirituall eſſences with grauity and iuſtice. And
take heede to thy ſelfe of all lightnes. Pride. Coueteouſnes
vanity. Envy. and vngodlynes. For ſuch a one muſt he be
that handleth ſuch diuine miſteries. vnleſſe he will mi=
ſerablie periſh. /



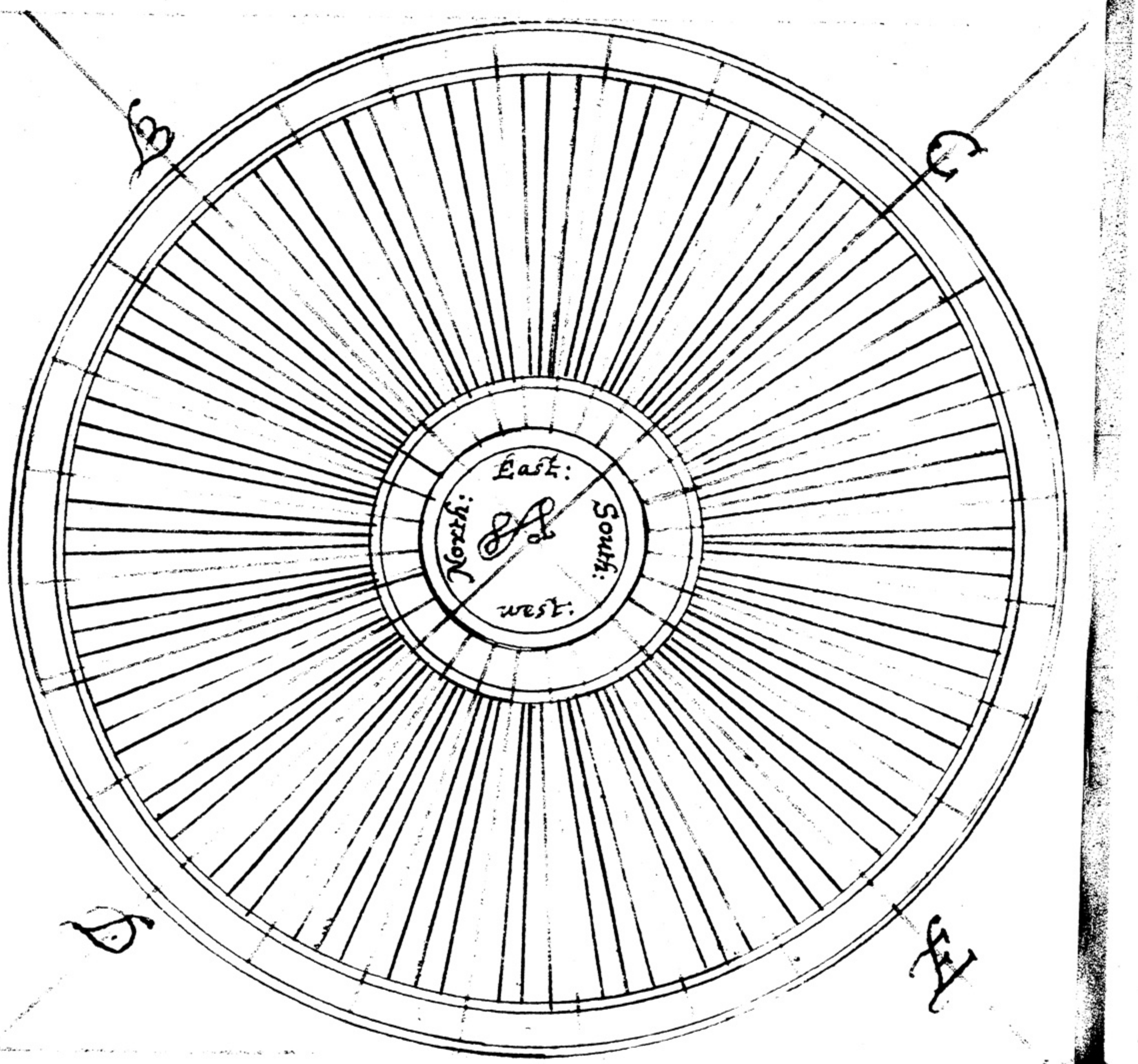
Aphorisme: 28:

Because all good is from God alone good of whome those things we would desire. It behoves us in Spirit and truth and with a single hart to pray for them. The Conclusion of the Secret of secrets is this. That every one would be stirred upp to pray for that he desireth And he shall not have a deniall. Lett no man despise his owne prayers. For of whome God is desired he can give and inlarge And he will inlarge. we must acknoledg the author of whome we aske humbly our desiers. The clement and good father loves the Sonns of desire as Daniell And quickly heareth them when ~~wee~~ shalbe able to overcome the hardnes of our harts by prayer. But he will not have us to cast Holy things unto Dogs. He will not have his treasurs to be contemned or despised. of us. Therfore doe thou most diligently reade and reade againe the first Septen of Secretts And institute and direct thy life and all thy thoughts unto those precepts And all things shalbe given thee in the Lord whom thou trustest.

The fift Septene: Aphorisme: 29:

That we may in order proceede in our studdy of Magick to generall precepts. we come now unto the perticular explication of the premisses.

Spirits are the ministers of Gods word And of the Church and her members. And they are either serving the creature in corporall things. Partly to the health of the body and minde partly unto distruction. And ther is no good nor evell done without a sure and determinate order and Government. He that desireth a good ende lett him follow it. He that desireth an ill end let him also follow it: And that very quickly of the divine punnishment and of the turning away from the devine will.



Aphorisme: 28:

Because all good is from God alone good of whome those things we would desire. It behoues us in Spirit and truth and with a single hart to pray for them. The Conclusion of the Secret of secrets is this. That euey one would be stirred upp to pray for that he desireth And he shall not have a deniall. Lett no man despise his owne prayers. For of whome God is desired he can giue and inlarge And he will inlarge. we must acknoledg the author of whome we aske humbly our deseres. The clement and good father loues the Sonns of desire as Daniell And quickly heareth them when ~~wee~~ shalbe able to overcome the hardnes of our harts by prayer. But he will not haue us to cast Holy things unto Dogs. He will not haue his treasurs to be contemned or despised. of us. Therfore doe thou most dilligently reade and reade againe the first Septen of Secretts And institute and direct thy life and all thy thoughts into those precepts And all things shalbe given thee in the Lord whom thou trustest.

The fift Septene: Aphorisme: 29:

That we may in order proceede in our studdy of Magick to generall precepts. we come now unto the perticular explication of the premisses.

Spirits are the ministers of Gods word And of the Church and her members. And they are either serving the creature in corporall things. Partly to the health of the body and minde partly unto distruction. And ther is no good nor euell done without a sure and determinate order and Gouerment. He that desireth a good ende lett him follow it. He that desireth an ill end. Let him also follow it: And that very quickly of the diuine punnishment and of the turning away from the deuine will.

Euen as euery one conferrs his owne ſcopes with the word of God And as he were at the touchſtone to iudg betweene good and bad. And lett him know what is to be auoyded. what to be deſired. Euen as he hath appointed and defined with him ſelfe Lett him follow it earneſtly not with procraſtination and poſting of from day to day If thou meaneſt to hitt the ordayned marke. /

Aphoriſme: 30:

Who ſo deſireth riches the glory of this life. Magiſtracie. Honours Dignities. Kingdomes. and that Magically: lett them follow the Euery one for his fate and induſtry and Magicall Science. As the Meleſine hiſtory teſtifies. And of that Magician who appoynted that no Italion by no meanes ſhould obtaine the euerlaſting Kingdome of Naples. And he effected that he that did reigne in his age ſhould be troubled from his ſeate. Such is the power of the watchfull and vigilent Angells of the Kingdoms of the world. /

Aphoriſme: 31:

Call out the Prince of the Kingdome and deſire the right of him And aſke what thou wilt and it ſhalbe, as long as that Prince againe Shall nott be abſolute from obedience by the ſucceding Magician Then the Kingdome of Neaples may be reſtored againe to the Italions. If any Magician would call him out who hath inſtituted this order and appoynted him unto the recanting his deede. Alſo he may reſtore the loſt Cleinodie by Magicall treaſure The Booke the Gemm and the Magicall Horne the which being had One may eaſely if he will inſtitute himſelfe Monarck of the world. But that Jew choſe to liue among the Gods untill the latter iudgment day before he would chuſe the tranſitory goods of this worlde. But that mans harte is blinded that underſtandeth

ſtandeth nothing concerning the God of Heauen and Earth or thinketh more But inioyeth the delightes of immortall things unto his eternall diſtruction.. And he ſhall be caled out more eaſily then the Genius of Plotine in the Temple of Iſide. /

Aphoriſme: 32:

Likewiſe the learned Romans out of the bookes of the Sibbills after the ſame manner inſtituted themſelues lords of the worlde. as hiſtorie teſtifies. But leſſer Magicians are giuen to the Peere of the Prince of the Kingdome. Therfore whoſo deſireth a leſſ office or dignitie lett him call out the Princes Peere And it ſhalbe done to his deſire. /

Aphoriſme: 33:

Who ſo deſireth onely ſuch dignities as riches. Lett him call out the Prince of Riches or one of his nobles And it ſhalbe done to his deſire. In that kinde wherin he would wax rich. Either with Terreſtiall goods. Or with Merchandies. Or with the gifts of Princes. Or with the Mettallicall Studie. Or with the Chimicall. So that he may after this manner be made rich and obtaine his deſires. /

Aphoriſme: 34:

Euery calling out of a ſpirit is of one kinde and forme and this hath bin lately a common reaſon with the Sibbills. and cheife Preiſts. At this time it is loſt thorow ignorance and ungodlynes in the whole worlde. That which remaineth is depraued with Superſticious and infinite lyes. /

Aphoriſme: 35:

The humain mind is the only effectrix of wonderfull workes ſo that ſhe will ioyne herſelfe to what Spirit ſhe will. Being conioynd ſhe produceth what ſhee will. Therfore we must proceede in Magick warily least Mearmaids and other Monſters deceive us — who likewiſe deſire the Society of the humane minde. Therfore allwaies lie thou hid under the wings of the Highest least thou offer thy ſelfe to be devowred by the roring lyon. For whoſoever deſireth wordly things doth eſcape very hardly the ſnares of Sathan

The Sixt Septeme: Aphoriſme: 36:

Take care that you mingle not together Experiments with Experiments. But lett it be ſingle and onely one experiment. For God and nature hath ordained all things unto a ſure and deſtinated end. As for example. They who cure with Simple Herbs and roots of all men they cure most happily. After this manner the cheifest Influences or virtues actually lie hidd in the conſtellacions names and Characters, in Stone and the like which are in place of a miracle. Like the very words themſelves being pronounced preſently they make both viſible and inviſible creatures to obey as well thoſe of this our world As thoſe in the waters. Aire. under the Earth. and Olimpicall. the ſupercelestiall. infernall. And laſtly Thoſe in the divine world alſo.

we ought to ſtudie eſpecially Simplenes and the knowledg of ſuch ſimples as are delivered us of God. Other wiſe by no other reaſon or experience can things be laid hold on. /

Aphoriſme: 37:

Every thing hath his place allotted it decently. . Order. Reaſon. Manner. which eaſily rendreth all learning of the Creatures as well viſible as inviſible. /

That ſome are Creatures of light. Others of darknes. Thoſe that are of darknes are ſubiect to vanity becauſe they have throwne them ſelves downe headlong into darknes. By reaſon of rebellion. Their Kingdome partly is very faire In caducall and tranſitory things. Becaus it cannot conſist without ſome virtue. And without ſum cheife gifts of God. Partly their kingdome is very fowle and horrible to be ſpoken. That it aboundeth with all vice and ſins. with Idollatry. Contempt of God. Blaſphemies of the true God and his works. with the worſhipping of Divells. Diſobedience towars Magiſtrats. with Sedicions. It is full of Murthers. Thefts. Tiranies. Adulteries. unlawfull luſts. rapins. Lies. periuries. And with deſire of Reigning in this mixture the Kingdome of darknes Conſists But the Creatures of light. Commaund as the members of Christ with eternall truth and grace of God. And they are lords of this world. Alſo they govern the lords of darknes. Betweene theſe and thoſe there is an everlaſting warr According as God hath ordained this ſtrife unto the laſt Judgment day. /

[illegible]

[illegible] In the first devision therof. The one ſort is of God which he giveth to the creatures of light. The other is like unto it But it is the gift of the creaturs of darknes. And this magick is two fold. The one tending to a good end. As when the prince of darknes endevours to doe well to the creature. God helping forward The other to a bad end. As when God permitteth ſuch to be deceived Magically unto the puniſhing the bad and unto their hurt. Or elce commaundeth ſuch to be thruſt into perdicion. /

devision of Magick is that one ſort perfiteth his works by viſible inſtrewments through viſible things. The other ſort is.

which perfecteth his worke in Inuiſible Inſtruments through Inuiſible things. Another Magick worketh with commixt things as well manners as Inſtruments and effects./

[illegible] is. Some Magicke is performed by inuocation of God alone. And this is partly prophetticall and Philoſophicall. Partly like that Theophraſtus uſed. Another is that which worketh thorow ignorance of the true God with the princes of the Spirits. Such is the worke of the Mercurialls.

[illegible] That ſome exerciſeth his Magick from the highest God by good Angells decending in the place of God. Such was Balams magick. Other Magicians exorciſeth with the Peeres of the euell Spirits. And ſuch were they who wrought with the leſſer Gods of the nations./

[illegible] That ſomme men work openly with the ſpirits face to face which is giuen but to very few. Others worke by dreames or other ſignes. As they of ould tim wrought by Auguries and Hoſts./

[illegible] That ſome worke by immortall Creatures. Others by mortall as the Nimphs. Satirs. Pigmeyes. And the like of other ellements./

[illegible] That the Spirits ſerue ſome of their owne accord without Art. And ſome they will ſcarce ſerue being caled out by art./

[illegible] of Magick That is the most excellent which which dependeth only of God. The next to that. That which the ſpirits ſerue in of their owne accord. The third that which is proper to Chriſtians which dependeth of the power of Chriſt which he hath in Heauen and in Earth./

Aphoriſ[illegible]:39:

[illegible] That we may learne the Art of Magick./

[illegible] That we may day and night meditate how one ſhould aſcend to the true knowledg of God. As well by the reuealed word

from—

from the beginninge As by the ſcale of Creation and Creatures and by the wonderfull effects which viſible and inuiſible Creatures of God doe ſhew./

2. [illegible] it is required that a man decend into himſelfe and that he ſtudy eſpecially to know himſelfe. what mortall thing he hath in himſelfe and what immortall And what is the property of every part. what the diuerſity.

3. [illegible] that he learne by his immortall part to worſhip loue and feare the Eternall God And to adore him in ſpirit and truth. And to doe thos things with his mortall part which he knoweth to be gratfull to god and proffitable to his neighbour./

[illegible] and firſt precept of Magik to which whoſoeuer ſhall prepare himſelfe, unto true Magick or diuine wiſdome to the coueting and following of the ſame that he may bee counted worthy the knowledg thereof. whome the Angellicall creatures ſhall obay not only obſcurely but alſo manifeſtly and face to face./

Seing that euery one is caled from the wombe of his mother that he ſhould be occupied in a certaine kind of life, Therfore it is requiſite that euery one ſhould throughly know whether he be borne unto Magick or no And unto what kind of Magick. which euery one ſhall perceiue which readeth theſe things and iudgeth them eaſy and by experience ſhall find in himſelfe good ſucceſſe. For ſuch and ſo great gift are not giuen but to the poore in ſpirit & humble./

he muſt note whether he can perceiue the Spirits aſſiſting him manifeſtly in the greateſt buſineſſes that are to be undertaken. Becauſe if he ſhall find them to be ſuch aſſiſtants. It is manifeſt he is made a Magician by the ordinance of God, that is, ſuch a perſon which uſeth the miniſtry of the ſpirits unto the effecting of excellent things. But heare he may ſinne. either by negligence or by ignorance. or by contempt. or alſo by to much ſuperſticion Alſo he may ſinne by unthankfullnes towards God wherby many excellent men haue drawne uppon themſelues deſtruction. and

he—

And he may ſinne by raſhnes and ſtubbornes. And laſtly he may ſinne when the gifts of God are not had in that honour and eſteeme as is required and as they ought to be. ×

Sixthly. A Magician hath neede of faith and ſilence that no ſecret eſpecially maybe made manifeſt which the ſpirit revealeth to him as Daniel was commannded to keepe ſecret ſecrets. For ſome things are ſealed that is not brought forth into publick. So neither was it lawfull for Paul to utter thoſe things he ſaw in revelacion. No man would beleeve how much is placed in this one only precept.

Seventhly. very great rightiouſnes is required in a Magician to come, that is, that he ſhould not undertake any thing that is either ungodly. iniquous or uniust. yea that he admit not any ſuch thing into his minde. And by the help of God he ſhalbe defended from all evell. /

Aphorisme: 40:

[illegible] ſhall perceive ſome incorporall agent about himſelfe either by ſome outward ſence or inward Then lett him govern himſelfe according to theſe :7: rules following that he may purſue after his magicall end. /

[illegible] That he know that ſuch a ſpirit is ordained him of God. And that he think himſelfe to have him to be a vewer of all his actions and thoughts Therfore lett him direct all his whole life unto the preſcribed order ſett forth in the word of God. /

[illegible] lett him allwaies pray with David. Take not thy holy ſpirit from me, And confirme me with a principall ſpirit. And leade us not into temptacion but deliver us from all evell. I beſeech thee o heavenly father give not power to the lying ſpirit. As thou gavest to Ahab that he ſhould periſh. But keepe me in thy truth. Amen. /

[illegible] lett him accuſtome him ſelfe unto the proving and trying of the Spirits. As the Scripture exorteth. For of thorns men gather not Grapes. Lett us try all things and holde faſt that which is good and laudable. And lett us avoid that which is repugnant to Gods will. /

Fourthly, lett us be very farr from ſuperſticions. That is ment to be Superſtition in this place. To attribute the dutie to things in which ther is no divine thing. Alſo it is a chuſing of the will to worſhip God otherwiſe then he hath commannded. Such are all your Ceremonies of Satanicall Magick. who Impudently would be worſhipped as God. / 4

Fifthly. the worſhipping of Idoles is to be avoided which with their owne proper macion bindeth the divine power to Idols or other things where they are not placed of the Creator. In the order of nature. Many ſuch things the evell magicians effect. / 5

Sixthly. the crafty deceipts of the divell is to be avoided whereby he will immitate the power of the creation and Creator that he might bring forth things with a word. Things which are not as though they were. which is only incommunicable of the omnipotent God and the creature. /

Seventhly. we muſt ſtick to the gifts of God and his holy ſpirit That we may know theſe things and worſhip God with all our hart and with all our forces. /

Aphorisme: 41:

[illegible] to the :9: laſt Aphoriſmes of this Tome wherin wee will conclude the whole Iſagogicall Magick Gods mercie helping us forward. /

Therfore it is to be obſerved before all things what we underſtand by a Magician in this worke. /

[illegible] to be a magician to whome by the grace of God the manifeſt ſpirituall eſſence ſerve unto the knowledg of the whole univerſall. And in theſe contents —

contents of natures whether they be viſible or inuiſible This diſ=
cription of a magitian is evident and is vniverſall· /

The evill or cacomagician is he whom by Gods permiſion the evill Spirits ſerue vnto temporall and eternall hurt bewitching men and turning them from God· Such a one was Simon Magoſe mention of whome there is made in the acts of the Apostles and in Clement whom S. Peter commaunded to be put into the Earth ſeing he would commaund himſelfe to be lifted upp into the Aire as a God by wicked Spirits·

All those are to be referred into this order who are noted in the Lawes of the 12. tables· And their evell deeds are allſo noted But we will marke the ſubdeviſions and kinds of either Magick in this Tome following· It ſhalbe ſufficient in this place that we have made diſtinction and difference of Good Science and badd· Seeing that the first man deſired poſſeſſion of them both to his hurt· As Moſes and Hermes ſhew /

Aphoriſme: 42:

We must know in the ſecond place that a Magitian is a perſon predestinated unto this kind of worke from the wombe of his mother. Neither hath any one aſſumed any thing to himſelfe of ſuch things unleſſ he hath bin caled to this worke devinely unto a good end from Grace· —unto an ill end that the Scripture might be fulfilled· Offences must come but woe to that man by whom they come· Furthermore as we have warned before lett us live in this world with feare and trembling /

Notwithstanding we denie not ſome kinds of both Magicks to be followed by ſome with Study and dilligence if he be admitted But unto those cheife kinds he ſhall never aſpier unto· yea if he deſire those things he wilbe violated in body and ſoule without doubt Such are they who are tanſferred by Cacomagicall

comagicall

Cacomagicall works unto the Mountaine of Horeb· Or are ſwallowed upp with Some Solitudes to whome many evells happen even to boddies and minds· Or at length are deprived of their mind·· As ſuch things happen to many by uſe· when as they are left of God· And delivered to Sathan· /

The Seventh Septene: Aphoriſm: 43:

God and his works remaine in that ſtate wherin he would have them for he would we ſhould uſe them with his liberty unto the obedience of his commaundements· He hath proposed· to them that obay his rewards· But to them that diſobay his deſerued punniſhments· /

[illegible] they have knowne the Spirits by free will through prid and contempt of the Sonne of God· And they are reſerued to the day of wrath· There is a very greate power left to them in the creation But notwithſtanding it is limmited And allwaies they are compeld by the bridle of God to keepe their bounds But a magician of God which ſounds the wiſdome of God or the informed of God by the hand of God is brought forth to all eternall good, and meane things, or alſo cheife corporals· /

Great is the power of Sathan by reaſon of mans great ſinns· And therefore great things have bin done by Satanicall magick· yea greater things then any one will beleeve· /

Although they ſubſist in their limits notwithſtanding they are beyond all humaine capaſſety for as much as they aime at the corporall and tranſitory things of this life as many histories of the Ancients testify· And we have dayly examples· For concluſion both kinds of magike differ among them ſelves· This paſſeth over into eternall goods and uſeth temporall things with thanksgiving· That is Solicitous about eternall things but applieth himſelfe wholy to corporall that he may injoy freely all his lusts and delights unto the contempt of God And of his wrath /

Aphoriſme: 44:

The paſſing out the commune life of men unto the Magicall life is nothing elce but ſleeping from the ſame life unto the ſame life watching for what things happen in common life to ignorant and unſkilfull men. They happn much more to the learned and willing. /
The Magician underſtandeth when his minde thinketh of himſelfe when it deliberateth, reaſoneth, conſtitutes, and defines ſome thing to be done. He obſerues when his thoughts wander from the aſſiſting ſeperated eſſence. And proveth by what order that aſſiſtant eſſence is ſeperated. /
But a man unſkilfull in Magick is carried as a beaſt is with affections upp and downe. And knoweth not by the word of God to overthrow the councells of his enimies And to forekeepe himſelfe from the ſnares of the Tempter. /

Aphoriſme: 45:

The cheife precept of Magick is to know what every one ought to receive unto his uſe from the aſſiſting Spirit. And what to refuſe. For the Pſalmist ſaith. wherewithall ſhall a yong man clenſe his way. By ruling himſelfe according to thy word. To keepe therfore the word of God least the evill one ſhould catch it from thy heart is the cheife precept of wiſdome. It is lawfull to receive and admit thoſe ſuggestions which are not against the glory of God and love toward the neighbour. without demaunding from what ſpiritt ſuch a ſuggestion came. yet we must take heede that we buſie not our ſelves to much about unneſſeſary things according to Chriſts admonition. Martha Martha thou art ſolliſitous about many things but Mary hath choſen the better part which ſhall not be taken from hir. Be we ruled alwaies by the ſaying of Christ. First ſeeke the kingdome of God and the righteouſnes therof and the rest ſhall be cast unto you. The rest. That is all things fitting for this litle world of ours. Foode and Raiment and neſſeſary arts for our life. /

Aphoriſme: 46:

Nothing ſo becommeth a Man as conſtancy in words and deeds And when the like reioyceth with the like. No men are more happy then ſuch Becauſe the holy Angells are converſant about ſuch men. And have them in their custody. But on the other ſide men are turned away to nothing even as Chaffe is turned with the wind. And for them we have choſen this. 46. Aphoriſme. For as every one hath carried himſelfe even ſo he hath alured to himſelfe the Spirits of his nature and condition But one exhorteth very truly that no man would goe beyond his caling herein. least he ſhould allure ſome maligne Spirit unto himſelfe from the uttermost parts of the world by whome he might be deceived and drawne unto his finall hurt. This precept is very manifest. For Midas when he would convert all things into Gold. Drew unto himſelfe ſuch a Spirit that he might be excellent in his doing but he was deceived by him and he died by famiſhment and hunger. Had not God in mercie corrected his fooliſhnes. The like happened in our time to a yong woman about Frankfurt at Odera. So that ſhe ſnatched mony from every thing and devoured it. O then would to God men would way with them ſelves this precept and not take Midas his history and the like for fables. Then ſurely they would be more diligent in moderating their affections and thoughts and not bee vexed continually with the Spirits of the Goulden mountains of utopie. Lastly lett us obſerve dilligently that we cast out ſuch preſumptions out of our minds by the word of God even while we are fraſh and have not made a custome of the word divine to pleaſe our idle empty minde. /

Aphoriſme: 47:

Whoſoever is faithfully converſant in his vocation he ſhall have the Spirits his conſtant [illegible] fellowes of his Study who will ſupply

ſupply all ſucces to him. For if he haue alſo any knowledg in magik they count it not greiuous to ſhew themſelues to him and to talke familiarly with him, and in diuers of the ſame miniſteries wherto they are addicted in good things to the good vnto ſaluation. In bad things to the bad vnto all euill and hurt. Examples of Hiſtoris are not wanting in the whole world that ſuch things hau happened therin. Theodolius is an example among good men before the victory of Arbogast. Among the bad Brute before he was ſlaine wheras he was followed be Ceaſars genius or Spirit and was puniſhed that he might be ſo ſarued as he had done to the father of that cuntry and his owne father. /

Aphoriſme: 48:

[illegible] is the reuelation of that kind of Spirits of what ſort the magick is. ſo the nine Muſes of Heſiod calls for. 9. kinds of Magick as he manifeſtly teſtifies of himſelfe in his Theogonia Uliſſes his genius caled Homer in Pligiogagia the ſpirits Hermet concerning the hier things of the minde. God himſelfe caled Moſes out of the Buſh. Thus the three Magicians who came ſeeking Chriſt at Hieruſalem were doubtles caled vnto this vocation, the Angell of the lord being their guide And Daniell was caled by the Angell of the lord. It is not thus that any one ſhould glory. For it is not of him that willeth nor of him that runneth. But either of God that ſheweth mercy. Or of ſome other ſpirituall fate. from hence all Magick ſpringeth whether it be good or badd after this manner Tages the firſt teacher of the Romans magick ſprang out of the Earth. Diana of the Epheſians ſheweth as it were from Heauen hir worſhip. And ſo Apollo and the vniuerſall religion of the Gentiles was receiued from the ſame Spirits nether are they Mans inuentions as the Saduces hold. /

Aphoriſme: 49: and [illegible]

[illegible] of this Iſagoge be the ſame that is ſpoken of

of

of aboue by vs. for as much as there is one God from whome is deriued all good: And againe ſeeing ther is but one ſinne to wit Diſobediens to Gods will and Commaundements from whence proceeds all euill. So the feare of the Lord is the begining of wiſdome and is all the profite of Magick. For obedience to the will of God followes the feare of God the preſence of God and his holy ſpirit And the Miniſteries of the Holy Angells follow this his will and all good things out of the neuer drawne dry treſuries of God. /

the vnprofitable and damned Magick ſpringeth from Sathan when we lee[illegible] the feare of God from our harts and ſuffer him to reigne among vs. There preſently the prince of this world the God of this age hath appointed ſuch a one of ~~the~~ his kingdome that hee might find ſuch a one proffitable for his kingdome. Thus he taketh the Godleſ Magician euen as a ſilly fly is taken in the Cobwebb of A Spider. And ſo Sathan deceiueth them hunting them into his netts of deſires vntill he bring them into the matter of eternall fire he eleuats and carrieth them vpp on high that they might haue the greater falle Bring about gentle reader thy eyes and minde vnto the holy hiſtorys and alſo to the profane and gather all things of the Magitians acording to the double Science or knowledg of good and euill. which things that they may be the better diſcerned we haue hereafter placed the diuiſion and ſubdeuiſion of Magick or Science in which whoſoeuer will He may contemplate. what is to be followed. what to be auoyded. And according as euery one ſhall labour in that competencie and ferme life that is giuen him. /./.

- 1. Of good
  - 1. The wisdome of God
    - The knowledge of Gods word and a life directed according to his word. 1.
    - The knowledge of the Goverment of God by Angells which the Scripture calleth watchmen and to understand the misteries of Angells. 2.
  - 2. The wisdome given to man
    - The knowledg of naturall things.
    - The prudence of humain things.
- 2. Of evill.
  - Bad wisdome
    - The contempt of the word of God and to live after the will of the Divell.
    - Ignorance of the goverment of God by Angells.
    - To despise the custody of Angells or to be fellowes with the divills.
    - [illegible]
    - [illegible]
  - 2. Evil Spirits
    - The Science of venifices in nature and to use them.
    - Prudence in all evill arts unto the hurt of mankind. And to use them in of God and to the losse and distruction of men.

Finis:

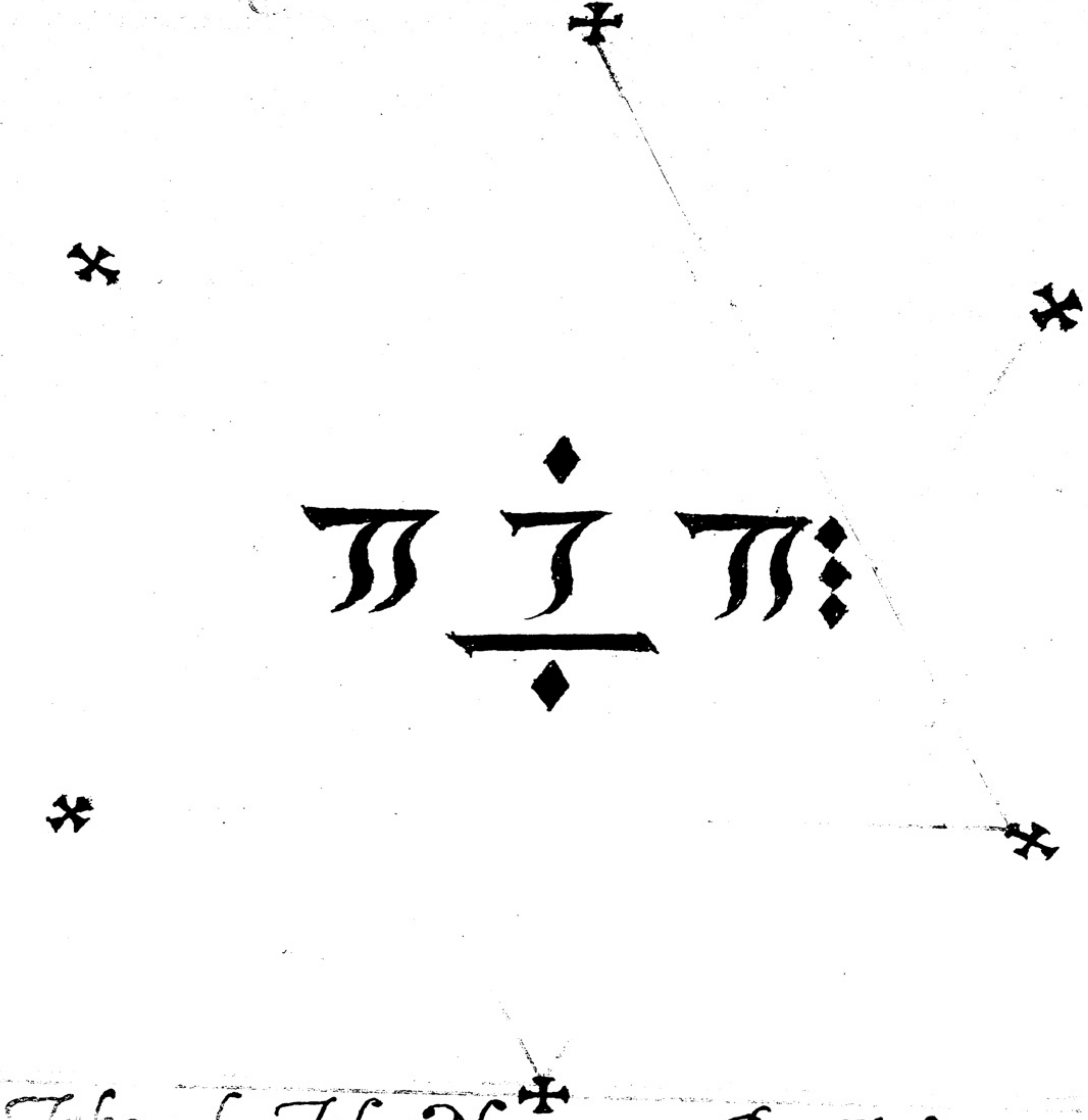
Morning and Evening read the prayers appoin=
ted for the day together with the psalmes for
the day and the Lettany.

Call the common invocation in Agrippa
for each day of the weeke and the Angell
appropriated to that day commanding
the Angell to doe his office on that day.
&c: not forgetting the Als tyed to the
Christall naming them in theire proper
invocation. and say that 3 times and
though you see at some time noe appearance
yet wellcome them particularly each
one by himselfe; then the generall
wellcome.
After 7 dayes performing the abovesaid
alsoe fumigate with proper fumes before
you begin ye worke / and in the middle
alsoe: and faint not.

3 dayes before the change call 3 times
a day. and looke toward that part
of the world that that planet that governes
the proper planet delighteth in, when you
invocate the Als.

12 houres before the change or full spe
ak yr desire and at the moment of y
appeal.

Signum [illegible]



Jehovah Jesus Nazarenus Rex Judeorum
Filij Dei Miserere mei: ∾:

Reade this parte of the first Chapter of the [illegible]

[illegible]

[illegible] was the word And the word was with God and that word was God.
The same was in the beginning with God.
All things were made by it And without it was made nothing that was made.
In it was life And the life was the light of men.
And the light shined in the darknes And the darknes comprehended it not.
There was a man sent from God whose name was John.
The same came for a witnes to bare witnes of the light That all men through him might beleeve.
He was not that light but was sent to bare witnes of the light.
That was the true light which lighteth every man that commeth into the world.
He was in the world And the world was made by him And the world knew him not.
He came vnto his owne And his owne received him not.
But as many as received him To them he gave power to be the sonnes of God even to them that beleeved in his name.
which are borne not of blood Nor of the will of the flesh Nor of the will of man but of God.
And the word was made flesh and dwelt among vs And we saw the glory therof. As the glory of the only begotten sonne of God Father Full of Grace and truth.

[illegible] all Honour. Glory. Praise. Power. Might Maiesty. Dominion. Rule. And Authoritie. world without end. Amen.

Then reade the 91 Psalme:

1. Who so dwelleth under the defence of the most high shall abide under the shaddow of the Almighty.

2. I will say unto the lord Thou art my hope and my strongehold. My God In him will I trust.

3. For He shall deliver thee from the snare of the Hunter and from the noysome Pestilence.

4. He shall defend thee under his wings And thou shalt be safe under his fethers His faithfulnes and truth shalbe thy Sheild & Buckler.

5. Thou shalt not be afraide for any terror by Night Nor for the arrow that flyeth by day.

6. For the Pestilence that walketh in the darknes Nor for the siknes that destroyeth in the noone day.

7. A thousand shall fall before thee and tem Thousand at thy right hand. But they shall not come nigh thee.

8. yea with thine eies shalt thou behold an see the reward of the ungodly

9. For thou lord art my hope. Thou hast sett thine House of defence very high.

10. There shalt no evell happen unto thee Neither shall any Plaugue come nigh thy dwelling.

For he shall give his Angells charg over thee to keepe thee in all thy wayes.

They shall beare thee in their hands. That thou hurt not thy foote against a Stone.

Thou shalt goe uppon the Lyon and Adder. The yong Lyon and the Dragon shalt thou tread under thy feete.

Because he hath sett his Love uppon me Therfore shall I deliver him I shall sett him upp because he hath knowne my Name.

He shall call uppon me And I will heare him. yea I am with him in trouble. I will deliver him and bring him to Honour.

with long life will I satiffy him. And shew him my salvation.

Glory be to The Father. And to the Sonne. And to the Holy Ghost. As it was in the beginning is now and ever shalbe world without end. Amen.

Prayers of Benediction:

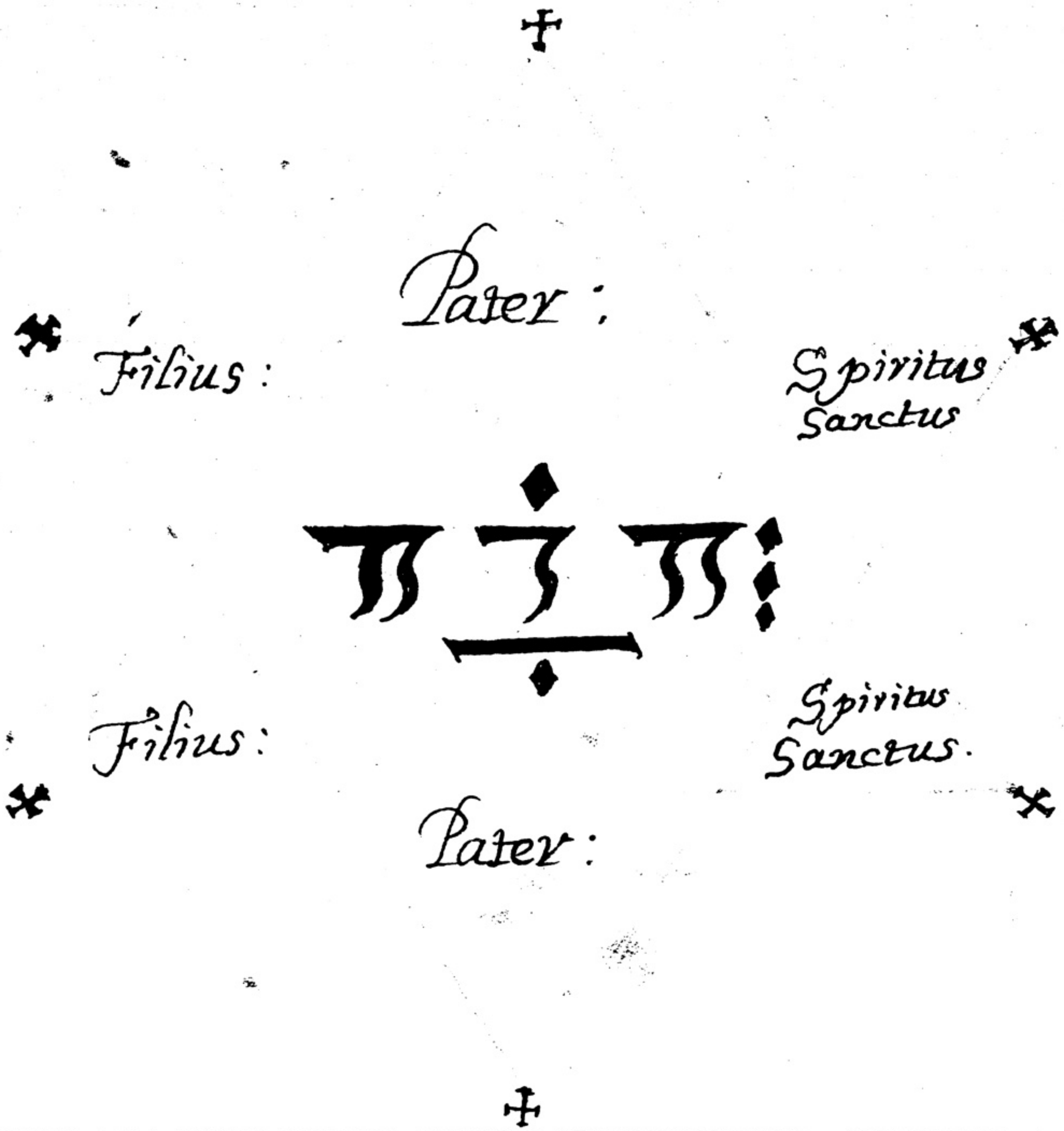
[illegible] powre out heare thy mercifulnes and vouchsafe by the holynes of thy goodnes to blesse concecrate and sanctifi me As thou blessedst Abraham Isac and Jacob. Grant me I beseech thee Almighty God thy blessing to make me holy ✠ God the Father blesse me ✠ God the Sonne blesse me ✠ God the Holy Ghost blesse me ✠ I beseech the ~~th~~ holy and blessed Trinity three persons and one God in unity blesse me O Glorious God with thy blessing everlasting [illegible] oh mercifull lord Jesus Christ Sonne of the ever-living God blesse me with thy blessing everlasting. [illegible] give me vertue and power to blesse sanctifie and make me holy by the same lord Jesus Christ and by the comming of the Holy Ghost proceeding from the father and the Sonne. Thou that ~~art~~ three persons and one God in substance to thee I doe make my vocation and prayers. blesse me with thy blessing everlasting. [illegible]

[illegible] Sanctus Dominus [illegible] Jesus Christ give vertue and power unto me in making the signe of the holie [illegible] I may be made holy and sanctified in every opperation And by the power of the Holy Ghost which livest and raimest with the Father and the Sonne one God blesse me in this thy worke beginning and in all my works now and ever.

[illegible] which art the maker and Creator of all things visibe and invisible Inspire me [illegible] with thy blessing Even as thou didest blesse all the world So blesse oh Lord I humbly beseech thee And sanctifie me thy creature in all holynes and blessed life lawding and prayssing thee with all thy holy and blessed Angells now and ever.

✠ Jehouah ✠ Jehouah ✠ Jehouah ✠ The time was which time is. And the time to come. ✠ O Adonay ✠ Agla ✠ Tetragrammaton ✠ Lux lux lux ✠ In nomine Patris ✠ Et filij ✠ Et Spiritus Sanctus. ✠ Lord [illegible] receive my Prayers.

Sig[illegible] Salomonis



[illegible] o af Jesus Nazarenus Rex Judiorum Filij Dei Miserere mei: ∞:

Reade the: 80: Pſalme: ∞:

Heare o thou Shepherd of Israel Thou that leddest Joſeph like a Sheepe Shew thy ſelfe alſo Thou that ſittest uppon the Cherubims.

Before Ephraem Beniamin and Manaſſes ſtirre up thy ſtrength and come and helpe us.

Turne us againe O God Shew the light of thy countinance and we ſhalbe whole.

O lord God of hoſts how long wilt thou be angery with thy people that prayeth.

Thou feedest them with the bread of teares and givest them plentiouſnes of teares to drinke.

Thou hast made us a very ſtrife unto our neighbours and our enimies laugh us to ſcorne.

Turne us againe thou God of Hosts, ſhew the light of thy countinance and we ſhalbe whole.

Thou hast brought a vine out of Egipt Thou hast cast out the heathen and planted it.

Thou madest roome for it and when it had taken roote it filled the land.

The hills were covered with the ſhaddow of it and the bowes thereof were like the goodly Ceader trees.

She ſtretched out hir braunches unto the Sea And hir bowes unto the river.

why hast thou then broken downe hir hedg that all they that goe by pluck of hir Grapes.

The wilde Bore of the wood doth roote it up and the wilde beasts of the field devour it.

Turne the againe thou God of Hosts looke downe from Heaven beholde and viſit this vine.

And the place of the viniard that thy right hand hath planted and the braunches that thou madest ſo strong for thy ſelfe.

It is—

16. It is burnt with fire and cut downe And they ſhall periſh at the rebuke of thy countenance.

Lett thy hand be uppon the man of thy right hand And uppon the Sonne of man whome thou madest ſo ſtrong for thine owne ſelfe.

And ſo will not we goe back from the O lett vs liue and we ſhall call uppon thy name.

Turne vs againe O lord God of Hoſts ſhew the light of thy countenance and we ſhalb whole. /

Glory be to the Father and to the Sonne and to the Holy Ghost
As it was in the beginning is now And euer ſhalbe world without end. Amen

The: 45: Pſalme:

1. My heart is inditing of a good matter. I ſpeake of the things which I haue made unto the King.

2. My tonge is the penne of a ready wrighter.

3. Thou art fairer then the children of men full of grace are thy lipps becauſe God hath bleſſed thee for ever.

4. Gird thee with thy Sword uppon thy thigh O thou most mightie according to thy worſhip and renowne.

5. Good luck haue thou with thine honour. Ride on becauſe of the word of truth of meeknes and righteouſnes and thy right hand ſhall teach thee terrible things.

6. Thine arrowes are very ſharpe And the people ſhalbe ſubdude unto thee even in the midst among the Kings enimies.

7. Thy ſeate O lord endureth for euer The ſcepter of thy Kingdom is a right ſcepter.

8. Thou hast loved righteouſnes and hated iniquity wherfore God even thy God hath anoynted thee with the oyle of gladnes aboue thy fellowes.

9. All thy garments ſmell of Mirrhe Alloes and Caſſia out of the Ivory pallaces wherby they haue made thee glad.

Kings daughters were among thy honorable women uppon thy right hand did ſtand the Queene in a veſture of Goulde wrought about with divers colours.

Harken O daughter and conſidder incline thine eare. forget alſo thine owne people and thy fathers houſe.

So ſhall the king haue pleaſure in thy beautie. for he is thy lord God and worſhip thou him.

And the daughter of Tyre ſhalbe there with a gift like as the rich alſo among the people ſhall make hir ſupplications before thee.

The Kings daughter is all glorious within hir clothing of wrought Golde.

Shee ſhalbe brought unto the king in rayment of needle worke the virgins that be hir fellowes ſhall beare hir company and ſhalbe brought unto thee.

with ioy and gladnes ſhall they be brought and ſhall enter into the Kings pallace.

In ſteede of thy fathers thou ſhalt haue children whome thou maist make princes in all lands.

18. I will remember thy name from one Generation unto another Therfore ſhall the people giue thankes unto thee world without end. & Amen

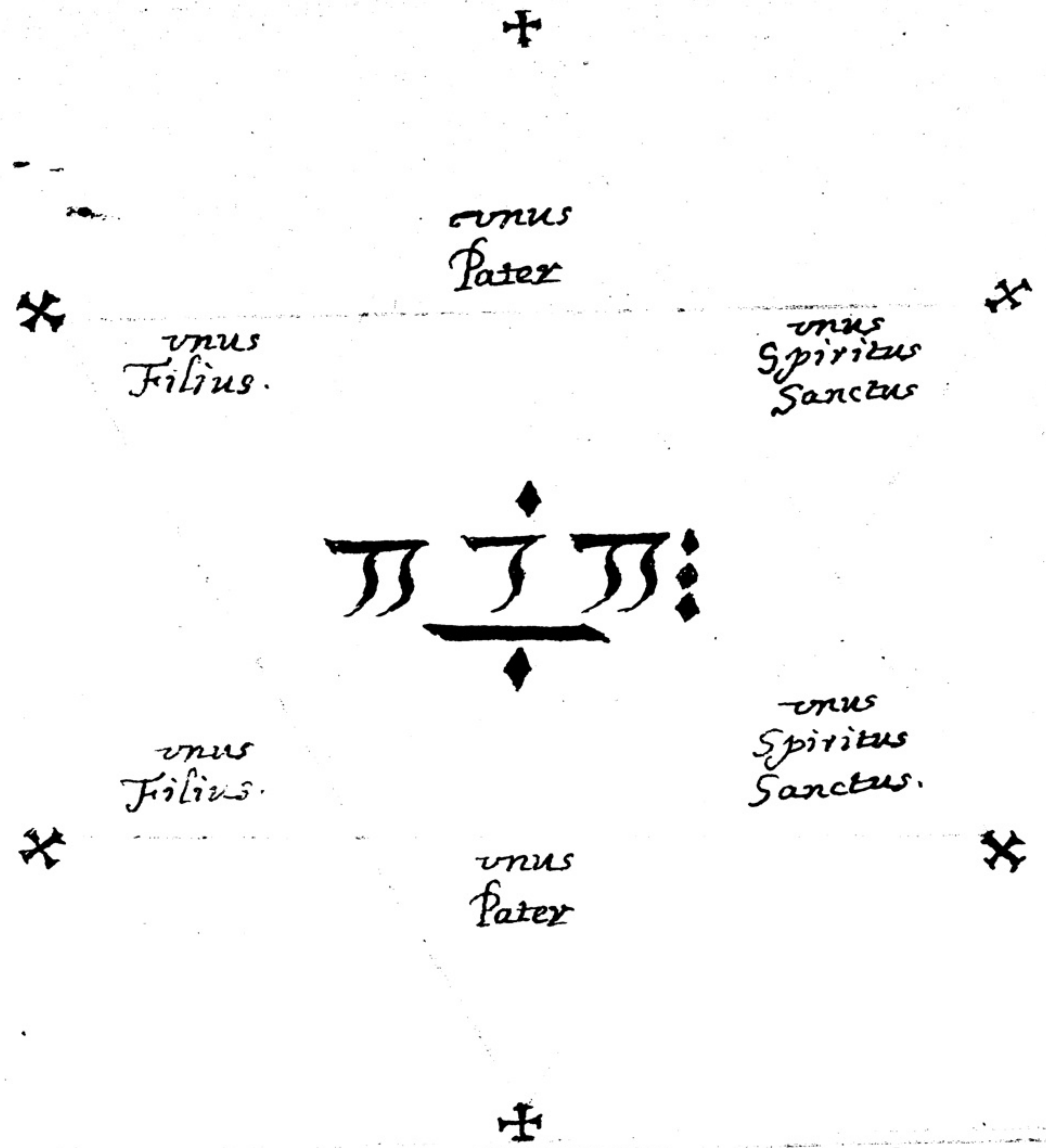
Glory be to the Father. and to the Sonne. and to the Holy Ghost.
As it was in the beginning is now and euer ſhalbe world without end. Amen.

A Prayer wherby to haue Sight of the Angels:

[illegible] Eternall and incomparahenſible God Creator of Heauen and Earth God of all things viſible and inviſible Most mighty Jehouah By whoſe mighty power and vertue all things are and haue their effects and operations. vouchſafe O most mighty Maiesty for Jeſus Christ his ſake my ſaviour and redeemer In whome I trust And in whoſe Incarnation ✝ Holy nativity ✝ Paſſion ✝ Reſurrecton

✝ And Glorious Assention ✝ I thy humble servant ✝ Doth
faithfully beleeue. To forgiue me all my sins secret and knowne And
regenerat my harte And replenish my soule with the grace of the
Holy Ghast That I may be made worthy of a most unworthy sin:
ner To see thy holy Angells appearing unto me. To minister and to
reveale unto me The hidden secrett of thy holy and blessed Science Sea:
led up in the Characters of life ✝ Moses thy Prophets And to our anci:
ent fathers whose liues were holy Declaring unto them by holy An:
gells thy messengers the hidden misteries of holy Science. Since
the beginning of the worlds creation for the honour and glory of thy most
holy and blessed name. which with thy Seale shuttest up this Secret
in the darke bosom of deepe obliuion from the nations of the Earth.
O most mighty Jehovah whose seate is the highest Heaven and
the Earth thy footestoole My loving lord God and Creator. Purifie
my Soule and Contience. And rectifie my minde and thoughts
And mundifie my body Soule and spirits of all Impurities And
open unto me (Though unworthy creature This thy secret mistery
And through thy mercie Giue unto me an understanding heart
Perceiving those things which thou teachest me. O lord send downe
the Comfortor from above to direct in all truth In this thy infinite
treasure. Instruct me in thy holy and blessed Science The which I
seeke for my comfort and consolation. But not my will but thine
be done in all things for the honour and glory of thy most holie
and blessed name So my will be ever to fulfill thy will in all
things Lett therfore O most Glorious God Thy blessing and
Benidiction come uppon me thy creature. Through Jesus
Christ thy only begotten sonne our lord and only saviour And
the Holy Ghost our most sweete comfortor. [illegible]
All Honour. Glory. Prayse. Power. Might. Maiesty. Domi:
nion. Rule. and Authoritie. Ascribed. world without
end.

Signum Pentaculum Salomonis:



Jehovah Jesus Nazarenus Rex Ju:
deorum filij Dei Miserere mei:

Reade this parte of the first Chapter

[illegible]

[illegible] was ſent from God unto a Cittie in Galile
named Nazaret
To a virgin affienced to a man whoſe name was Joſeph of the
houſe of David. And the virgins name was Marie.
8. And the Angell went in unto hir and ſaid Haile thou that art
freely beloved the lord is with thee Bleſſed art thou amongst women
And when ſhee ſaw him ſhe was troubled at his ſaying and thought
what manner of ſalutation that ſhould bee.
o. Then the Angell ſaid unto hir feare not Mary for thou haſt
found favour with God.
For loe thou ſhalt conceive in thy wombe and beare a Sonne.
And ſhalt call his name. Jeſus
He ſhalbe great And ſhalbe caled the Sonne of the most high
And the lord God ſhall give unto him the throne of his father David
And he ſhall reigne over the houſe of Jacob for ever and of his
kingdome ſhalbe none end
Then ſaid Mary unto the Angell how ſhall this be ſeeing J know
not man.
And the Angell anſwered and ſaid unto hir The Holy Ghost ſhall
come uppon the and the power of the most high ſhall over ſhaddow
thee Therfore alſo that holy thinge which ſhalbe borne of the ſhalbe
caled the Sonne of God.
Then Mary ſaide Behold the handmaid of the lord Be it unto
me according to thy word.
My ſoule doth magnifie the lord and my ſpirit hath reioyced in
God my ſaviour.
For he hath regarded the lowlines of his Handmaiden.
For behold from henceforth all Generations ſhall call me bleſſed
For he that is mighty hath magnified me And holy is his name.

And his mercy is on them that feare him throughout all Generacions.
He hath ſhewed ſtrength with his arme He hath ſcattred the proude in
the Jmagination of their Hearts.
He hath put downe the mighty from their ſeate and hath exalted
the humble and meeke.
He hath filled the hungery with good things And the rich he hath
ſent empty away.
He remembring his mercy hath holpen his ſervant Jſraell as hee
promiſed to our forefathers Abraham and his ſeede for ever.

[illegible] The Father. And to the Sonne. And to the Holie Ghost.
[illegible] in the beginning is now and ever ſhalbe world with=
out end. Amen

Ps.103: Psalme.

O my ſoule and all that is within me Praiſe his holy name.
Praiſe the lord O my ſoule and forgett not his benifites.
which forgiveth all thy ſinns And healeth all thine infirmities.
which ſaveth thy life from diſtruction and crowneth thee with mercy
and loving kindnes.
which ſatiſfieth thy mouth with good things making thee yong and
and luſty as an Egle.
The lord executeth righteouſnes and Judgment for all them that are
opreſſed with wrong.
He ſhewed his waies unto Moſes his works unt the Children of Jſraell.
The lord is full of compaſſion and mercy long ſuffering and of
great goodnes
He will not allwais be chiding Neither keepeth he his anger for ever
He hath not dealt with us after our ſinns Nor rewarded us accor=
ding to our wickednes.
For looke how high the Heaven is in comparriſon of the Earth So
great is his mercy alſo toward them that feare him.
looke how wide alſo the East is from the west So farre hath
he ſett our ſinns from us.
yea looke as a father pittieth his owne Children Even ſo is the lord
mercifull

mercifull to them that feare him.
For he knoweth wherof we be made He remembreth that we are but Dust
The dayes of man are but as Graſſe for he flouriſheth as a flower
of the filde
For as ſoone as the winde goeth ouer it It is gone The place ther=
of ſhall know it no more.
But the mercifull goodnes of the lord endureth for euer and euer vp=
pon them that feare him And his righteouſnes vppon childrens Children
Euer vppon ſuch as keepe his couenant And thinke vppon his
commaundements to doe them.
The lord hath prepared his ſeate in Heauen And his Kingdome
rulethouer all.
O praiſe the lord ye Angells of his ye that excell in ſtrength ye that
fulfill his commaundements And harken vnto the voice of
his word.
O praiſe the lord all ye his Hosts ye ſeruants of his that doe his pleaſure
O ſpeake good of the lord all ye works of his in all places of his do=
minion. Praiſe thou the lord O my ſoule.

Glory be to the Father and to the Sonne And to the Holy Ghost
As it was in the begining is now and euer ſhalbe world
without end. Amen

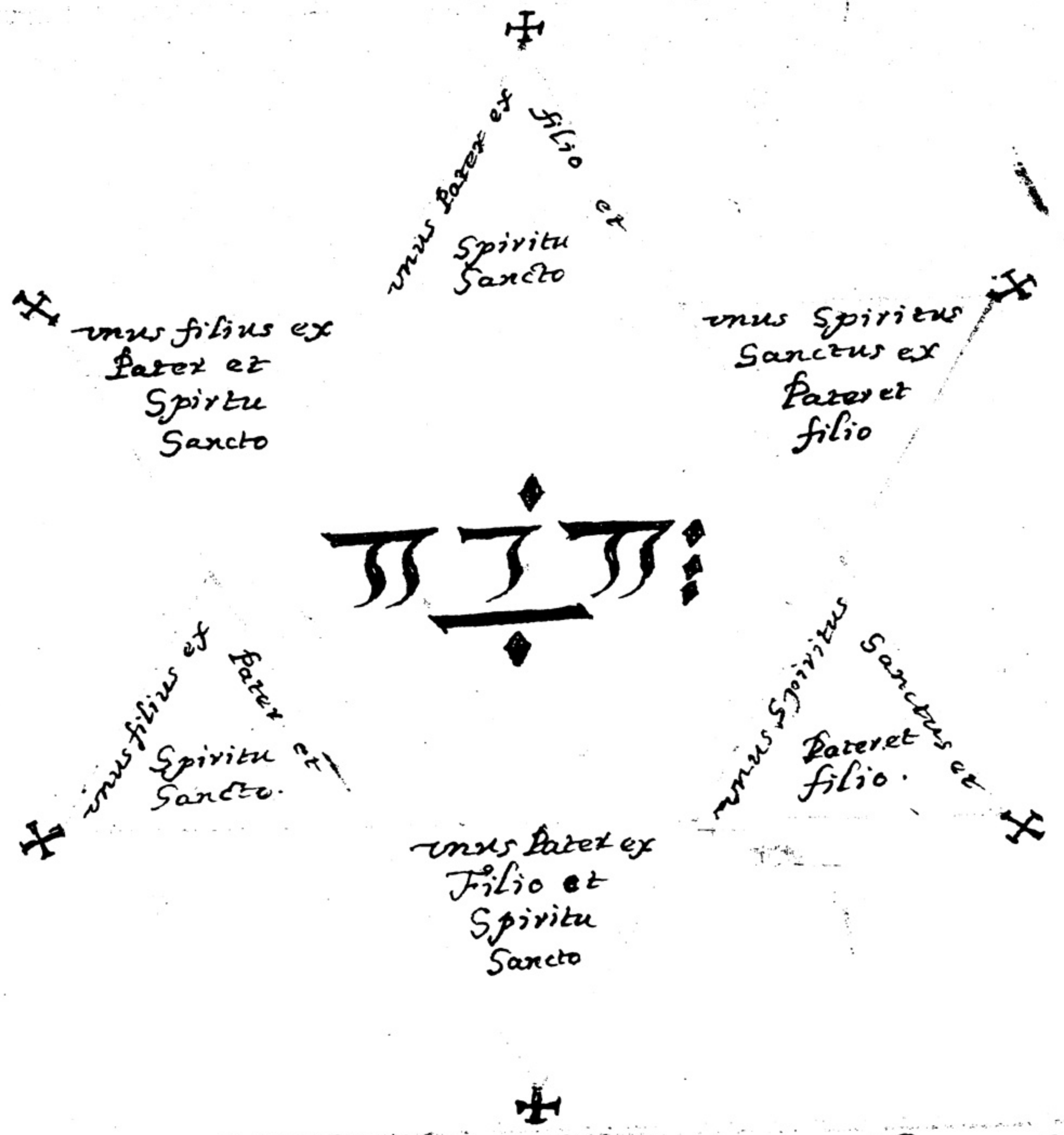
Te deum laudamus: o:

praiſe the God we knowledg thee to be the lord.
All the Earth doth worſhip thee the father euerlasting.
To thee all Angells cry aloude The heauens and all the pow=
ers therin.
To the Cherubin and Seraphin continually doe crye.
Holy Holy Holy lord God of Sabaoth.
Heauen and Earth are full of the maiesty of thy glory.
The Glorious company of the Apostles praiſe thee.
The goodly fellowſhip of the Prophets praiſe thee.

The noble Armie of Martyres Praiſe thee.
The holy Church throughout all the world doth knowledg thee.
The father of an infinite Maiesty.
The Honorable true and only Sonne.
Allſo the Holy Ghost the Comfortor.
Thou art the King of Glory O Christ
Thou art the euerlasting Sonne of the father.
when thou tookest vppon thee to deliuer man Thou diddest not
abhor the virgins wombe.
when thou haddest ouercome the ſharpnes of death Thou diddest,
open the Kingdome of Heauen to all beleeuers.
Thou ſittest on the right hand of God In the Glory of the father.
we beleeue that thou ſhalt come to be our Judg.
we therefore pray thee helpe thy ſeruants whom thou hast
redeemed with thy pretious bloud.
make them to be numbered with thy ſaints in glory euerlasting
O lord ſaue thy People And bleſſe thine Heritage.
Gouerne them and lift them vp for euer.
Day by day we magnify thee
And we worſhip thy name euer world without end.
vouchſafe O lord to keepe vs this day without Sinne
O lord haue mercy vppon vs Haue mercy vppon vs.
O lord lett thy mercy light vppon vs as our trust is in thee.
O lord in thee haue we trusted lett vs neuer be confounde./

Glory be to the Father And to the Sonne And to the Holy Ghost
As it was in the beginning Is now and euer ſhalbe world
without end. / Amen.

[illegible] Pentaculum Salomonis:


✝
unus Pater et Filio et Spiritu Sancto
unus filius ex Pater et Spiritu Sancto
unus Spiritus Sanctus ex Pater et filio
unus filius et Pater et Spiritu Sancto
unus Spiritus Sanctus et Pater et filio
unus Pater ex Filio et Spiritu Sancto
✝

[illegible] Jesus Nazarenus Rex Ju=
deorum Filij Dei Miserere mei:

To call three good Angells into a Cristall Stone or looking Glasse to thine owne sight doe as followeth:

[illegible]
In the name of the Father
and of the Sonne ✝ And of the Holy Ghost. ✝
devoutly say this prayer following on thy knees.
O Lord God Almighty which said lett light bee
Oh Holy and most Holy Lord God ✝
made and it was done. Oh Holy and most Holy Lord God
The Father ✝ The Sonne ✝ And the Holy Ghost ✝ The Spi=
ritt living I doe beseech thee to lett there be so much light
Only and Only sufficient light that I may see and not bee
lett O holy Lord God give unto me thy unworthy servant
power to see Three of thy good Angells in this Cristall Stone.
or Glass Sweete Jesu give me wisdome and Grace to see
Almighty Father and everlasting king of all Glory which
didest send the Holy Ghost uppon the Apostles. vouchsafe to
send thy holy Spirit uppon me And with thy holy hand blesse
me Open my Sences that I may see thy Holy Angells. Only
and only blessed which hast created me to thine owne Image
and likenes And redeemed me with the pretious blood of thy
deare Sonne Give me grace and power to see Three of thy good An=
gells in this Stone which may shew unto me the truth of all
such questions as I shall demannd. Graunt this O Heavenly fa=
ther for Jesus Christ his sake To whome with the Holy Ghost
be all honour and Glory now and for evermore. Amen
[illegible] as followeth. O you good Angells of God Only and On=
ly come hastyly and tarry not make your personall appearance visi=
blie to my sight in this Cristall Stone. In the name of our Lord
Jesus Christ whersoever you be In Heaven In Earth In
the firmament Or elce wheare soever. Come heither in faire
Angells forme and Shape Enter into this Cristall so bright
and cleare That I may perceive and see you. Come ✝ In
the name of the Father ✝ The Sonne ✝ And the Holy Ghost
✝ and tarry nott. Come. Come. Come.
[illegible] be repeated. 3. times they appeare not at the first or. 2.

O you good Angells of God welcome are you In the worship of the blessed Trinity praying and desiering you to shew me the truth of all such questions as I shall demaund of you And nothing but the truth as you will answer it at the day of doome before your God and mine.

You good Angells wee thanke you And licence you to depart for this time Being prest and reddy to come againe whensoever I shall call you. Goe in peace † In the name of the Father † And of the Sonne † And of the Holy Ghost Amen. :

O Domine Jesu Christe Rex Glorie per vertutem illorum qui hoc nomen inuocant Et per potestatem et miserecordeam tuam Domine mitte mihi indignum familum tuum Tres Angelos bonos veros iustos optimos et exelentissimos Angelos tuos veretatis Ex parte tua dextera in medium istius speculi aduisum mihi indignum familum tuum verum iudicium apariant mihi et verum iuditium faciant mihi de re nobis dubeo et in certa absqe aliquo dolo vel frauda

[illegible] he [illegible]

[illegible]

O lord God Almighty most mercifull father and King of Heaven which hast created all things In Heaven Earth. Hell and elce wheare which wast before all worlds and art Perminent And after the world continuest for Ever. O Holy Father I beseech thee for Jesus Christ his sake thy deere and only Sonne our Lord To send unto me Three of thy good Angells from thy right hand of Glory True sayers and speakers visiblee to appeare in this Cristall Stone Or Glasse to the visible sight of this Child Maide and virgin And to shew us the truth of all such questions as we shall demaund. Graunt this O lord God Almighty which livest and Reignest ever one God world without end.

[illegible] on the forhead of the Child with the Thumb of thy right Hand
pater noster: credo: ave:
Patris et filij et Spiritus Sanctus

wright on the midest of the Stone Or
confic
Glasse with Oyle Ollive this Name.

betweene thy leggs Thou sitting in A Chaire And lett him say after thee.
Lords Prayer
Beeleefe
These names fallowing. On † Ell † Eloy † Eley † Messias † Sother † Emanuell † Sabaoth † In the name of the Father † And of the Sonne † And of the Holy Ghost Amen.

O lord Jesus Christ King of Glory by vertue of those whome they call Hermely and by thy power and mercy Send unto us Three of thy good Angells from thy right hand of Glory Into the middest of

Of this Criſtall Stone Or Glaſſe To the viſibe Sight of this Childe
maide and virgin lett them make true anſwers True Judgment
and true appearance Reuealing unto us all thinges doubtfull
and unſertaine without all falſhoode frand or deſeipt Graunt
this Sweete Jeſ[illegible] I most humblie pray and beſeech thee

must be repeate three times If the Angells ap:
peare not at the first or ſecond time Th[illegible] Three bright
Angells with Crownes of Gould on their Heads appeare to the Child
who will anſwer And ſhew thee by the Child any thing thou ſhalt
requier.

You Angells of God welcom are ye in the worſhip of the bleſſed and
Glorious Trinitie praying and deſiering you that you will ſhew
unto us the truth of all ſuch questions and things as we ſhall this
day aſke or demaund of you lett them be anſwered faithfully iust:
ly and truly without all fraude guile deceipt or delay As you
ſhall anſwer the Contrary at the dreadfull day of Doome before
your God and mine You Angells of God lett us have the truth
And nothing but the truth In the name of Jeſus.

as ſhall be ſheune you hereafter.

If you be lying falce and untrue Angells which are come to delude
and mock us The Servants of the everliving God. Curſed be you
before the Maiesty of God. And the Malediction and curſe of God
the Father God the Sonne And God the Holy Ghost be uppon
you And every one of you To blaſpheeme Curſe and excomunicate
you and every one of you Into everlasting paines of Hell fire
presently and imediatly unles you depart and trouble us no
more - fiat fiat fiat So be it Amen In nomine
Patris et filij et Spiritu Sanctus Amen.

As if they be falce Angells they will

then ſay the former prayer againe Three times if neede bee.
They will not depart.

will not depart the Glaſſe
or Stone untill the Sonne be ſett you licence them
It you call them at the Sonne Riſing they will all that day be reddie to
anſwer your demaunds untill the Sonne ſetting of the ſame day.

O Domine Jeſu Christe Rex Glorie per vertutem illorum
qui hoc nomen muocant Et per potestatem
et miſerecordeam tuam Domine Mitte nobis tres Ange:
los bonos veros iustos optimos et excellentiſſimos Ange:
los tuos veritatis Ex parte tua dexteram medeum iſ=
tius Speculi ad viſum iſtius Pueri virginis verum in:
dicium aparrant, et verum iudicium faciant iſto
puero virgini de re nobis dubeo et in certa abſque ali=
quo dolo vell fraude

To call the Angells to your
ſelfe by this Experiment Only altering the Plurall number to the Singular
As you may perceive by the lattame prayers Both which Prayers -
only differ in that

But Prayer and a good beleefe prevaileth much For faith
is the Cay to this and all other works And without it nothinge can be
effected:

ſhould not be above. 12. yeares of Age when you enter him
or hir For you may worke as well with a Maid Child as with a boy.

either Angell or ſpirit Except you preſently
ſend them about ſom ſpeedy buſines you must licence them to depart
As your Spirit of Propeſie and ſuch like when you call for them to
have long conferrence with them.

There is a frend of mine Caled. A.B. of C. in the
County of D. that I have not ſeene nor heard of a long time Tell vs ye
Angells of God how he doth whether he be in health or not Or whether
hee be dead or alive Then they will tell you Then you may ſay you Angells
of God ſhew vs the ſaid A.B. and what he is doing whether he be in
Houſe or feild or in what place he is and what he is now doing Shew
vs the truth in the name of Jeſus. Then they will ſhew you But they
will name no place Except you name it firſt Therefore make your de=
maunds thus you Angells of God tell vs truly In the name of the holy
and bleſſed Trinitie how farr of is the place wher this A.B is Is it
.5.6.7.8.10.20.&c miles of Tell vs in the name of God Then they
will tell you Then ſay is it East. west. North or South from this
place Then they will tell you Then ſay is it ſuch a place They will
anſwer it Is or it is not If they ſay it is not name ſom other
place &c till you have named it and they have tolde you it is
the place. They will ſhew the Child The towne Houſe Signe if
it have any. the very roome and what furniture Pickers &c
is in the roome And what elce you will demaund.

Shew vnto vs the truth of this queſtion In the
name of the Holy Bleſſed and Glorious Trinity. A.B. of C. In the coun=
ty of D. Had his Houſe broken vp and loſt ſuch and ſuch things. Or loſt
ſuch and ſuch things from ſuch a place vppon ſuch a day. &c. You
Angells of God ſhew vs the Theafe or Theeves that ſtole theſe Goods.
Then they will ſhew the Theafe or Theeves That the Child ſhall tell
you of what Complection what Stature. what apparell. And what
blemmiſh any of them have. &c. If you will know their dwelling you
muſt examine as before. whether East. w. N. or. South. &c Likewiſe
you may demaund. what. where. and how they have beſtowed the Goods. &c

---

A Turfe or a peece of the Earth wher you miſtruſt Trea=
ſure to be hidden. Having the Turfe or peece of earth in your Hand.
Tell vs truly in the name of the Holy Bleſſed and Glo=
rious Trinitie whether In the Ground or Roome from whence this Turfe
or peece of earth was taken There be any treaſure hidden or not Tell vs truly
in the name of Jeſus. If they ſay ther is. Then ſay
Tell vs truly what it is whether it be Coyne Plate Juells Bookes Houſholde-
ſtuffe or what it is They having tolde you ſay you Angells of God tell vs tru=
ly wether it lye iust under where this Turfe was taken vp or how far from
that place a foote .2.3.4.5.10.20. foote or how farre They having towld
you ſay Is it East. w. N. or. S. from the place from whence the peece of
Earth was taken They having tolde you ſay you Angells of God Shew
vs the place And open the Ground and ſhew vs in what faſheon it lyeth
and what it is All which they will ſhew. Alſo how deepe it lyeth. &c
you muſt worke for Coles Lead. Tinn Iron. Copper Mines &c
They will tell you how deepe and how the colours of Earth will alter in every
foote .2. or .3. &c. For theſe and ſuch like this will ſuffiſe. /

vppon ſuch a day naming the day. A.B. of. C. in the
County of. D. loſt ſuch and ſuch Cattaile naming them forth of a Grounde cal
led. E. within the forſaid parriſh of. C. from whence they were Stolen or are
ſtraied If you cannot name the day certaine when they were loſt Name the
day when they were laſt ſeene And the day they were miſt and proceede as
before.
In the name of the Holy Bleſſed and
Glorious Trinity what are become of theſe Cattaile are they Stolen or Strayed
They will tell you Then ſay how farr of are they one mile .2.3.4.5.10. or 20
miles Or how many miles of are they They having told you Say Is it East
w. N. or South they will tell you Then ſay is it ſuch a place &c As
is before ſufficiently taught Then Say you Angells of God Shew vs
the Party or Parties that hath Stolen thes Cattaile If they be Stolen
If they be not Stolen Call to ſee the place where they are. &c. But how
to make them returne home againe Shall be ſhewne hereafter.

Ther is a Man caled by the name of A·B· dwelling
in the Towne of C· in the Parriſh of D· dwelling in Such a ſtreete in the ſaid
towne of C· being of ſuch a Trade or Proffeſſion· Or ther is a woman
caled by the name of ·E·B· the wife of A·B· dwelling in the par=
riſh of C· in the County of D· being of ſuch a Trade or proffeſſion·
Is dangerouſly ſick he complaines of extreame pain in his
Sid· his Back his Belly &c Or he was taken lame in his Leggs· Armes
or in ſuch and ſuch members· wether
this A·B· ſhall live or dye· If they ſay he ſhall Dye Aſke how longe
it wilbe· &c If they ſay he or ſhee ſhall recover Aſke whethe you
ſhall doe it and whether it muſt be done by Phiſik or not If they
ſay by Phiſike First aſke what deſeaſe it is naming what deſeaſe you
think it is Till you have found it Then whether ſuch a Medicine will
recover him or not If they ſay it will not name ſome other The you
know to be fitt for the deſeaſe· &c Till you have found what will
doe it then aſke how longe it wilbe before he ſhalbe recovered &c
he may be recovered without Phiſik Say you Angells of
God helpe us to ſuch a principall Angell or Spirit as ſhall reco:
ver this· A·B· and tell me you Angells of God In how long
time he will doe it Then they will tell you And the Angell or Spi:
rit will appeare to the Child If it be an Angell that appeareth
ſay as followeth Angell of God welcom art thou In the
worſhip of the holy Lord of Heaven And the bleſſed and Glorious
Trinity Praying and deſiering thee That thou wilt recover and per=
fectly make whole· A·B· of C· In the County of D· of ſuch a profeſſion
who is greivouſly tormented· Payned· or Greived· &c In ſuch and
ſuch a part of his bodie And hath bin ſo this long &c Thou Angell
of God doe this that I have ſaide faithfully Juſtly and truly
without all fraude guile deceipt or delay by ſuch a time Na=
ming the time the Angells before told you As you ſhall an=
ſwer to the contrary at the dreadfull day of Doome before your
God and mine· The Thou good Angell of God wilt thou
doe this thing for me faithfully Juſtly and truly· He will

ſay he will Then ſay Thou Angell of God In token that thou wilt
doe this thing for me Croſſe thy Hands and Kiſſe them and Sweare it
by the mighty power of the greate God of Heaven That being
doone Say At this time I doe
licence thee to depart of the Father And of the
Sonne And of the Holy Ghoſt ſo be it If it be A
Spirit that Appeare Thou muſt binde him as followeth· /

Open thine Eares and heare and be obe=
dient and doe my will faithfully Juſtly and truly without all fraude
Guile deceipt or delay uppon paine and perrill of thy preſent and
everlaſting damnation· I the ſervant of the everliving God the
maker and Creator of all things viſible and inviſible· I doe bind thee
charge thee and commaund thee Thou Spirit By the mighty pow-
er of God the Father· God the Sonne· And God the Holy Ghoſt
Being three perſons in Trinity And but one God in unity· which
thou knoweſt is the power of all powers And the ſum of all things
By all that this our God and Heavenly father is able to doe wch
thou knoweſt is all in all nothing impoſſible unto him And by
thy head and ruler and by all that thou art ſubiect unto I bind
thee charge thee and commaund thee Thou Spirit uppon paine
and perrill of thy preſent and everlaſting damnation·

without all fraud guile deceipt or delay doe-
all that lyeth in thy power to the uttermoſt To recover the health
of A·B· of C· In the County of D· &c who is greivouſly payned
naming his greife Thou ſhalt I ſay recover perfectly the health
of A·B· without all fraude guile deceipt or delay by ſuch A
time· uppon paine and perrill of thy preſent and everlaſting damnati

Thou Spirit that this be faithfully Justly
and truly doone and performed By Heaven by Earth by Hell by the
Sea and by all the vertues and powers therin contained And by
the mighty Infinite and incomparahensible power wherby God
the Father did make and create Heaven Earth Hell Sea thee
me and all Creatures And I beseech the liveng God the maker
and Creator of all things visible and Invisible That thou mayest
be confounded deprived disgrased disdignified and cast
out from the state office and dignity that thou now standest
in Into everlasting paines of Hell fire presently and
immediatly unlesse thou doest fulfill my commanndement
in all respects as I have saide. So be it. ãn
In nomine Patris . Et filij . Et Spiritus Sanctus ãn

being Invocated Say. I doe
charge you In the name of the Holy Blessed and Glorious Trinitie that
you fetch me hether a principall Spirit of Prophesie That may faithfully
iustly and truly tell me of all things that is past And of all
things that is doone at this present And of all things that are to come
whatsoever I shall demaund of him lett him be as mighty an Angell
or Spirit of Propesie as any of the Prophetts had in former time.
If it be an Angell give him his welcome and invocate
him as before.
Thou Spirit of Prophesie heare appeared open thine Eares and heare &c
That thou be reddy prest
faithfully iustly and truly to tell me all such things as I shall aske or
demaund of you Either of things Past Things present or Things to come
without all fraude guile deceipt or delay uppon paine and perrill of
thy present and everlasting damnation
I doe bind thee hereunto thou Spirit of Prophesie &c
Amen. In nomine
So be it.
Patris Et filij Et Spiritus Sanctus Amen.

your demaunds to the Angells as beforesaid. Say
bring us such a principall Spirit As may cause
these Cattaile to retorne ~~to~~ the place from whence they were straide
Stolen or went away And tell us in what time he shall doe it They
having told you and brought the Spirit into the Glasse Bind him his
Reading out the first part of the Bond
Looke out such and such Cattaile
Then say.
being the Goods of A. B. of C. in the County of D. That were Stolen
Straide or went away out of a Ground or a Comon &c caled E. On such
a day or night Or they were seene such a day And were mist such a day
betweene which two dayes they were gon forth of the forsaid Ground
cale E. Thou shalt seeke out these Cattaile wheresoever they be uppon
the face of the whole Earth Thou shalt not suffer Hedg Ditch nor no
inclosure whatsoever to stay these Cattaile untill thou hast brought
them unto the place from whence they were Stolen Straide or went
away Thou shalt doe all this that I have saide by such a Time
I doe bind thee hereunto thou Spirit &c

your demaunds to the Angells And the Spirit appeared
and the first part of the Bond pronounced Say as followeth.
goe to the Theefe that hath stolen such and such
things being the Goods of A. B. of C. in the County of D. And were stolen
from such a part of his House being in the same Towne of C. On such a day
Thou shalt I say goe presently and Imediatly unto the Theefe that hath stolen
these Goods And thou shalt so haunt him So vex him And so torment
him with such Ouglie Odious fearfull and most dreadfull sights and
apparitions As if Twenty Divells In the likenes of Ramping Lyons and Roring
Beares were allwaies haunting and following him as if they were carrying
him away In such Horrible fearfull and Dreadfull Sights Hauntings
and apparitions That no creature is able to indure or behold Thou shalt so
vex him both in body and minde not suffering him to take any rest. Eating
Drinking Sleeping waking Playing working Or watsoever until.

untill ſuch time thou Cauſe him to bring the Stolen goods againe unto the
place from whence the were ſtolen. Or to ſuch a place &c Thou ſhalt
force this theefe ſo to doe by ſuch a time.
I doe bind thee hereunto thou Spirit &c.

your demaunds Anſwered The Spirit ap:
peared And the first part of the Bond repeated ſay as followeth.
and mediatly looke out A. B. being the ſonne
C. E. of D. in the County of E. And was ſeruant to F. G. of H. in the
County of J. of Such a Trade. Or of ſuch a profeſſion who is runaway
from his Master uppon ſuch a day And hath carried away ſuch and
ſuch things with him. Or went away from his wife uppon ſuch
a day &c. Or hath done ſuch an exploit and is fled &c.
ſeeke out the ſaid A. B. werſoeuer he ſhalbe uppon the face of the whole
Earth Thou ſhalt ſo haunt him vex him and torment him with
ſuch Ougly odious fearfull and dreadfull ſights and apparitions
as if Twenty Diuells in the likenes of Ramping Lyons or Roring Bear
were alwais haunting and following him as if they were carrying
him away with ſuch horrible fearfull and dreadfull hauntings and
apparitions that no creature is able to indure or behold Thou ſhalt
ſo vex him both in body and minde not ſuffering him to take any
eaſe rest or quiet day nor Night Eating Drinking Sleeping wa=
kinge Playing working or whatſoever untill ſuch time that thou
cauſe him to retorne to the place he went away from And to bring
theſe things with him againe that he carried with him &c.
that I haue ſaid faithfully Justly and Truly wth
out all fraude guile deceipt or delay So that this thing may be effected
and performed by ſuch a time.

may eaſily be perceived how to make
demaunds for any Experiment witchcraft excepted which now
ſhall follow.

for one perticuler perſon Say Ther is a
Man or woman caled A. B. of C. In the county of D. That uppon ſuch a
day was ſuddainly taken In ſuch and ſuch maner. Naming the time
and the manner of the parties ſicknes And the place it tooke him in if
it may be knowne Tell us you Angells of God what was the cauſe of this
mans Sicknes or infirmity. was it witchcraft I or no. If they ſay it
In the name of the Ho:
was witchcraft Then ſay ye
lie Bleſſed and Glorious Trinity I charge you to call us the witch or wich=
es with their aſſistants by what name or title ſoever they are caled
which doth moleſt and trouble A. B. of C. &c Call them I ſay in
to this Glaſſe being appeared ſay as followeth If ther be but one
witch and one Spirit.
And thou Spirit of witchcraft and
ſorſery Aſſiſtant to this helliſh and curſed Creature by what name or
title ſoever thou art caled which doest hale pull terrifie and torment
the body carcas and limes of A. B. of C in the county of D. &c. Open your
eares and heare and be obedient and doe my will faithfully iustly
and truly without all fraude guile deceipt or deley uppon paine and
perrill of your preſent and everlasting damnations. I the ſeruant
of the euerliving God the maker and creator of all things viſible
and inuiſible. I doe bind you Charge you and commaund you And
each of you ſeueraly and Joyntly by the mighty Power of God the
Father. God the Sonne. And God the Holy Ghost being three per=
ſons in Trinity and but one God in unity which you doe know is the
power of all powers and the ſum of all things By all that this our God and
Heauenly father is able to doe which you doe know is all in all And
nothing impoſſible unto him And by your heads and Rulers and all that
you are ſubiect unto I doe bind you charge you and comaund you
and either of you uppon paine and perrill of your preſent and euer=
laſting damnations That you nor neither of you neither that
any other wicked witch Spirit or Fairie for you by you or by
your meanes doe at any time hereafter to the end of the world
medle or make any more or any farther at all in any kind of
reſpect.

reſpect with A·B· of C· in the County of D· but that you leaue this poore criſtean man A·B· be in peace quiett and rest without any vexations moleſtations hurts Greifes Gripings takings halings pullings Headach Stomakeach Bellyach Backach Boneach Limach Trenblings quiuerings Shakings Heatings Burnings Prickings Shutings Ragings pages paines Greifes lamings Swellings Pinings Conſumings Kilings Tortures Torments Stiches Temptations vexations moleſtations hurts or damages in any ſort or wiſe howſoeuer. I doe bind you charge you and commaund you and either of you ſeuerally and ioyntly hereunto by Heauen by Earth by Hell by the Sea and by all the vertues and powers therin contained And furthermore I binde you ſeuerally and Joyntly by the mighty infinite and incomparahenſible power wherby God the Father did make and create Heauen Earth Hell Sea you me and all creatures That thou doest restore the health unto A·B· which you gaue not That is to ſay That euery part and parcell of the body head and Stomake of A·B· whatſoeuer you or either of you haue impaired the healthfull ſtate of by any kind of waies or meanes whatſoeuer may be made preſently perfectly whole and well in all kind of reſpects. By ſuch a time. And I beſeech the liuing God the maker and Creator of all things viſible and Inuiſible that you and either of you may be confounded depriued diſgraced diſdignified and cast out from the ſtate office and dignity that you now ſtand in Into euerlasting paines of Hell fire preſently and imediatly unleſſe you doe fulfill my commaundement In all reſpects as I haue ſaid. So be it

Amen + In nomine Patris + &c

and Cattaile wher ther are more witches
then one and many Spiritt then work as followeth and ſay.
Ther is a Man Caled by the name of A·B· of C·
in the County of D· and alſo E· wife to the forſaid A·B· and F· the ſonn
to the ſaid A·B· &c· Alſo ſuch and ſuch of his ſeruants &c Alſo his
Cattaile dyeth the manner of their ſicknes the like
of ther Cattaill &c and ſay Tell us in the name of
the—

The Holy Bleſſed and Glorious Trinity what is the Cauſe of theſe harms tha hath hapened to this A·B· and his family and his Cattaile Is it wichcraft ye or no If they ſay witchcraft. you may aſke if you will how many of the wiches And for what cauſe &c Then call as is before taught for the witches and ther aſſiſtants. If you pleaſe you may ſpeake to haue the prime witch that was the ſetter on of the reſt to ſtand by hir ſelfe. &c All being anſwere) And the withes with their aſſiſtants appeared Say

And you Spirits of witchcraft and Sorcery Aſſistants to theſe Hellish and curced creatures And you fairy Spirits Elphes or Pigmes Or by what other Stile name Title or Addition ſoeuer you are caled which doe hale pull terrifie and torment the body Carcaſe and limbes of A·B· of C· &c And alſo of E· his wife· &c and heare and be obedient and doe my will faithfully iustly and truly without all fraud guile deceipt or delay uppon paine and perrill of your preſent and euerlasting damnations. I the ſeruant of the euerliuing God the maker and creator of all things viſible and Inviſible I doe bind you charge you and commaund you and euery one of you ſeueraly and Joyntly by the mighty power of God the Father God the Sonne and God the Holy Ghost being Three perſons in Trinity And but one God in unity which you doe know is the power of all powers and the ſume of all things. By all that this our God and Heauenly father is able to doe which you doe know is all in all and that ther is no thing impoſſible unto him And by your Heads and rulers And all that you are ſubiect unto I doe bind you charge you and commaund you And euery one of you ſeuerally and ioyntly uppon paine and perrill of your preſent and euerlasting damnation That you nor none of you Neither that any other wicked witch Spirit or Fairy for you by you or either of you or by your meanes doe at any time hereafter to the end of the world Medle or make any more or any farther at all In any kind of reſpect with A·B· of &c· either with his wife his Children his Seruants his Goods his Cattaile That is to ſay with any of his Horſbeasts his Oxen his Kine his Bullocks his Sheepe his lambes or any thing unto him apertaining throughout the whole lott of his inheritance but that you leue them be in peace quiet and rest without any vexations moleſtations hurts Greifes Gripings takings halings pullings Hedaches Stomakeaches Bellyaches Backaches. boneaches. —

boneaches limbaches Tremblings quiverings Shakings heatings bur=
nings prickings ſhutings ragings · pangs paines greifes lamings ſwellings
pinings conſumings killings tortures torments Stiches Temptations vex=
ations hurts or daingers In any ſort or wiſe howſoever
charge you and command you and every one of you Severally and joyntly
hereunto by Heaven by Earth by Hell by the Sea and by all the ver=
and
tues and powers therin contained
every one of you Severally and Joyntly by the mighty infinite and
incomparahenſible power wherby God the Father did make and cre=
ate Heaven Earth Hell Sea ~~thee~~ mee and all creatures
you doe restore the health unto the ſaid · A · B · his wife his children
his Servants his Goods his Cattaile That you gave not So that the
ſaide A · B · his wife his Children his Servants his Goods his Cattaill
whatſoever you or any of you have impaired the healthfull state
of may be made preſently and perfectly whole and well in all kind
of reſpects · By ſuch a time ·
The maker and creator of all things viſible and inviſible that you
and every one of you may be confounded deprived diſgraſed diſdig=
nified and cast out from the State office and dignitie that you
now ſtand in Into everlasting paines of Hell fire preſently and
immediatly unleſſe you doe fulfill my commaundements In all
reſpects as I have ſaide · So be it
~~+~~ In nomine Patris + et filii + et Spiritus ſanctus + Añ

Our helpe is in the lord and in his holy name O
lord heare our prayers · The lord is with us So be it ·
nor be ſorrowfull because god is our father
feare the lord our God and reverence him only To whom be all honour
vertue power and Glory both now and evermore for
calleth uppon the name of the lord ſhalbe ſaved · So be it
the lords prayer the Creede ·
and Invocate thee O Omnipotent God which art
King of all things Eternall Governour of all the world uncorrupt unſpot=
ted undefiled Inviſible wonderfull most faultles unreprehenſible
Almighty ruler Great and holy Adonay Eloy Sabaoth
God of Gods and father of all Glories and most renowned vertues The
truth it ſelfe High King father of our lord and Saviour Jeſus Christ
Give thy benediction and bleſſing unto me thy humble ſervant
And to all things that I take in hand to bring to paſſe at this time
Through thy most Holy and bleſſed name Graunt this O Heavenly
father for Jeſus Christ his ſake thy only Sonne And our only Sa=
viour To whome with the Holy Ghost be all Honour Glory praiſe
power might maiesty Rule Dominion and Authority worlde
without end
thy humble ſervant I beſeech thee O my lord God
and Saviour Jeſus Christ And have mercy uppon me thy humble ſer=
vant I humbly beſeech thee · Thou art my helper and my refuge O
Lord Jeſus + Christ · In thee only have I trusted and in no other
neither will at any time hereafter trust in any other beſides thee ·
Helpe me therfore O most mighty God which art Alpa et
ω The first and the last whoſe vertue and aide I most humblie de=
ſire and hartily requier Have mercie uppon me O my God have mer=
cie uppon me and bleſſe me with thy bleſſing everlasting ·
In nomine Patris Et filii Et Spiritus Sanctus Amen

O Omnipotent and unreſiſtable Jehovah who by the death of thy naturall Sonne Our bleſſed Saviour Jeſus Christ didest breake the head of the Serpent and destroy the powre of the Divell I humblie pray thy devine Maiesty to purge and free this place and Cristall stone (or Glaſſ) from all infernall power To inhibit and diſcharg all apostat and deluding Spirits from ever daring to approch neere my perſon Or this place or preſuming to appeare in this Cristall stone (or Glaſſe) To me A.B. thine unworthy ſervant for whome thy most bleſſed Sonne ſhed his most pretious blood To whome with thee and the Holy Ghost I yelde all honour laude praiſe Glory power might Maiesty dominion rule and authoriti now and for eve more world without end Amen

The: 51: Pſalme:

1 Have mercy uppon me O God after thy great goodnes According unto the multitude of thy mercies do away mine offences.

2 waſh me throughly from my wickednes and clenſe me from my ſinne.

3 For I knowledg my faults and my ſinn is ever before me.

4 Against thee only have I ſinned and done this evill in thy ſight That thou mightest be iustified in thy ſaying And cleare when thou art iudgd.

5 Behold I was ſhapen in wickednes and in ſinne hath my mother conceived me.

6 But loe thou requirest truth in the inward parts And ſhalt make me to understand wiſdome ſecretly.

7 Thou ſhalt purge me with Hyſope and I ſhalbe cleane Thou ſhalt waſh me and I ſhalbe whiter then Snow.

8 Thou ſhalt make me heare of ioy and gladnes That the bones which thou hast broken may reioyce.

9 Turne thy face from my Sinns and put out all my miſdeeds

10 Make me a cleane heart O God and reneue a right Spirit within me.

11 Cast me not away from thy preſence And take not thy holy ſpirit from me

12 O give me the comfort of thy helpe again and ſtabliſh me with thy free ſpirit

13 Then ſhall I teach thy waies unto the wicked And ſinners ſhalbe converted unto thee.

14 Deliver me from blood guiltines O God thou that art the God of my health And my tonge ſhall ſing of thy righteouſnes.

Deliver-

Thou ſhalt open my lipps O lord and my mouth ſhall ſhew thy praiſe.

For thou deſierest no ſacrifice elce would I give it thee but thou delightest not in burnt offerings.

The ſacrifice of God is a troubled ſpirit a broken and a contrite heart O God ſhalt thou not refuſe

O be favorable and gratious unto Sion Build thou the wales of Hierusa.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſnes with the burnt offerings and oblations Then ſhall they offer yong Bullockes upon thine alter. Glory be to the Father &c

The: 46: Pſalme:

God is our hope and ſtrength a very preſent helpe in trouble.

Therfore will not we feare though the Earth be moved And though the hills be carried into the mids of the Sea.

Though the waters therof Rage and ſwell and though the mountains ſhake at the tempest of the ſame.

The rivers of the flood therof ſhall make glad the cittie of God The holy place of the tabernacle of the most highest.

God is in the middest of her Therfore ſhall he not be removed God ſhall helpe hir and that right early.

The heathen make much adoe and the kingdomes are moved But God hath ſhewed his voice and the Earth ſhall melte away.

The lord of Hostes is with us The God of Jacob is our reffuge.

O come heither and behold the works of the lord what destruction he hath brought uppon the Earth.

He maketh warres to ceaſe in all the worlde he breaketh the bow and knappeth the ſpeare in ſunder and burneth the Charreots in the fire.

Be ſtill then and know that I am God I wilbe exalted among the heathen and I will be exalted in the Earth.

The lord of of Hosts is with us The God of Jacob is our refuge. Glory be &c

The: 91: Pſalme: &c:

Who ſo dwelleth under the defence of the most high ſhall abide &c

You ſhall find this Pſalme written in Page: 35

Psalme: 23:

[illegible]

Therfore can I lack nothing.

2 He ſhall feede me in a greene paſture And leade me forth beſide the waters of comfort.

He ſhall convert my ſoule and bring me forth in the paths of righteouſnes for his name ſake.

4 yea though I walke through the vally of the ſhaddow of death I will feare no evill for thou art with me Thy rod and thy ſtaffe comfort me

Thou ſhalt prepare a table before me against them that trouble me Thou hast anoynted my head with oyle And my cup ſhall be full.

5 But thy loving kindnes and mercy ſhall follow me all the dayes of my Life And I will dwell in the houſe of the lord for ever

Glory be to the father and to the Sonne and to the Holy Ghost.
As it was in the begining is now and ever ſhalbe world without end Amen.

Then reade this prayer following Three times with great devotion If the Angell appeare not at the first or ſecond repeticion.

O thou most Glorious Sacred and indiviſible Trinity God the father God the Sonne and God the holy Ghost uppon the bended Kneeſe of my ſoule and body I doe most humblie and hartily implore thie ſacred Maiesty at this preſent If it be thee holy will to give and graunt unto me thy humble Servant A B The immediat viſible vocall and audible preſence and miniſtrie of one of thy bleſſed perſevering holy Angells In ſuch an amiable peaceable constant and unchaingable forme and manner as thy heavenly mercy and wiſdome towards me knoweth my fraile nature most capable of without any hurt or aſtoniſhment offered or done to my mind or body to miniſter unto me to ſhew and reveale unto me thy unworthy ſervant all ſuch questions and things as I thy humble ſervant ſhall demaund of him And I most humblie beſeech thy Sacred Maieſty to prepare and make the faculties of my ſoule and body with ſufficient Grace and power from thee to receive and uſe aright this thy ſo greate a bleſſing for which I am an humble ſuter unto thee Graunt this O heavenly father for Jeſus Christ his ſake thy deare and only Sonne And our Lord and only Saviour unto whome with the Holy Ghost I yelde all honour Lawde praiſe Glory power might Maiesty dominion rule and authority both now and evermore. Amen.

When he is appeare(d) If his appearance be not perfect Say Further be that viſible vocall and audible Angell which I have praide for Shew thy ſelfe aparently to the viſible ſight of me A B The ſervant of the everliving God without all fraude guile deceipt or delay as thou ſhalt anſwer to the contrary at the dreadfull day of doome.

When perfectly appeared demaund his name the which being obtained Say Art thou [illegible] naming his name that bleſſed perſevering holy Angell for whome I have prayed unto the Greate God of Heaven and Earth. If he anſwer He is Then ſay Bleſſed and welcome art thou O That comeſt to me in the name of the Lord. Then ſay this prayer following

O [illegible] and unſerchable Jehovah Lord and diſpoſer of all holy Angells I give thy ſacred Maiesty most humble and hartie thankes for thy greate mercy and Spetiall favour towards me thy unworthy ſervant In licencing and comending this thie bleſſed Angell O to appeare to the ſight of me thy humble ſervant A B In the forme and in the manner and unto the end peticioned I most humbly beſeech thy devine Maiesty further to licence and commaund this thy ſaid holy Angell So fully and perfectly to dilate and manifest himſelfe To me thy humble Servant as out of thy mercy and wiſdome thou art pleaſed ſhall at all times ſuffice for this bleſſed worke.

which—

which in thy name and feare I have begun and deſier to continue
Then ſay to the Angell Thou holy and bleſſed Angell G. In the
name of Jeſus Christ by vertue whereof thou appeareſt I de=
ſier thee to give me plaine and true anſwers of my questions
doubts and demaundes to the plaine underſtanding of me A.B.
the ſervant of the ever living God. After ſay this prayer
O thou most Glorious infinite and Heavenly Lord God what is
man that thou regardeſt him Or the Sonne of man that
thou viſiteſt him Man is as a thing of nothing his time
paſſeth away like a Shaddow In particular I confeſs my
ſelfe to be but dust and aſhes a worme and no man the very
matter and ſubiect of thine eternall wrath and indignation
yet thou feedeſt me with thy good things and giveſt me
mercy in ſteede of Iudgment to drinke Thou doſt ac=
cumulate and multiplie thy benifitts uppon me And
in particular is thy ſpeciall favour of the immediat
viſible vocall and audible preſence and miniſtry of thy bleſſed
Angell G. A favour which thou haſt denied to the ſones of men
For thoſe benifitts and this what ſhall I ſay and render unto my lord
but that Thou art my God and I will praiſe thee Thou art my God
and I will exalt thee. I will take the cuppe of Salvation and call
uppon the name of the lord. I will pay my vowes unto the lord in the
preſence of all his people The which that I may doe I humbly crave
thy aſiſting grace o heavenly father for thy Christs ſake to whome
with thee and thy ſacred ſpirit I give all honour and glory pow=
er praiſe maiesty and dominion now and for ever. Amen
When you have your demaundes of the Angell Having what
you deſier give the Angell Licence to depart Saying
Thou good Angell G. I thanke thee And for this time I licence
thee to depart ~~In~~ to the place apoynted the of God. Goe in peace
✠ In the name of the Father ✠ And of the Sonne ✠
And of the Holy Ghost ✠ Amen. ✠ [illegible]

How you ſhall call for a good Angell: 50 43

If you will calle for any of the Angells of the dayes of the
weeke or any other Good Angell that you know his name The
three Angells being Invocated and appeared. Say this prayer
O omnipotente God and Heavenly father maker and Creator of all
things viſible and inviſible I thy unworthy ſervant A.B. doe
beſeech thee of thy fatherly goodnes and mercie That thou wilt
vouchſafe to give leave and licence to thy holy and bleſſed Angell
Gabriell or any other Angell you will name to make his apearance
in the middeſt of this Glaſſe or Criſtall ſtone, to the viſible ſight
of me thy unworthy ſervant A.B. of this child maide and virgin
now when I ſhall call him with comition from thee to anſwer
me faithfully iustly and trulie unto all ſuch questions as I ſhall
demaund And to doe all ſuch things as for me as I ſhall deſire of
him to doe Graunt this O heavenly father for Jeſus Christ his
ſake our only mediator and Advocate. Amen:
Call the Angell as followeth ✠ Gabriell ✠ Gabriell
✠ Gabriell ✠ Come hastily and tarry not ✠ In the
name of the Father ✠ And of the Sonne ✠ And of the
Holie Ghost ✠ So be it ✠ Amen. ✠
Then ſay Gabriell welcome art thou in the worſhip
of the holy lord of Heaven And the bleſſed and Glorious Trinitie
Praying and deſiering thee that thou wilt anſwer me faithfully Iust=
lie and truly unto all ſuch questions as I ſhall demaund of thee
And to doe all ſuch things for me as I ſhall deſier of thee to doe
without all fraude guile deceite or delay as thou ſhalt anſwer to the
contrary at the dreadfull day of doome. Gabriell wilt thou doe
this [illegible] he will ſay he will then ſay Gabriell in token
that thou wilt doe it croſſe thy hand and kiſs them That being done
make your demaundes. That done Licence him to depart. /

which in thy name and feare I have begun and deſier to continew

Then ſay to the Angell Thou holy and bleſſed Angell G. In the name of Jeſus Christ by vertue wherof thou appeareſt I deſier thee to give me plaine and true anſwers of my questions doubts and demaundes to the plaine underſtanding of me A.B. the ſervant of the ever living God. Then ſay this prayer

✝ O thou most Glorious infinite and Heavenly Lord God what is man that thou regardeſt him Or the Sonne of man that thou viſiteſt him Man is as a thing of nothing his time paſſeth away like a Shaddow In particular I confes my ſelfe to be but dust and aſhes a worme and no man the very matter and ſubiect of thine eternall wrath and indignatiō yet thou feedeſt me with thy good things and giveſt me mercy in ſteede of Judgment to drinke Thou doſt accumulate and multiplie thy benifitts uppon me And in perticular is thy ſpeciall favour of the immediat viſible vocall and audible preſence and miniſtry of thy bleſſed Angell G. A favour which thou haſt denied to the ſones of men For thoſe benifitts and this what ſhall I ſay and render unto my lord but that Thou art my God and I will praiſe thee Thou art my God and I will exalt thee. I will take the cuppe of Salvation and call uppon the name of the lord. I will pay my vowes unto the lord in the preſence of all his people The which that I may doe I humbly crave thy aſiſting grace o heavenly father for thy Christe ſake to whome with thee and thy ſacred ſpirit I give all honour and glory power praiſe maiesty and dominion now and for ever. Amen

Then make your demaundes unto the Angell Having what you deſier give the Angell Licence to depart Saying

Thou good Angell G. I thanke thee And for this time I licence thee to depart ~~Th~~ the place apoynted the of God. Goe in peace ✝ In the name of the Father ✝ And of the Sonne ✝ And of the Holy Ghost ✝ Amen ✝. Finis

How you ſhall call for a good Angell:

When you will calle for any of the Angells of the dayes of the weeke or any other Good Angell that you know his name The three Angells being Invocated and appeared. Say this prayer

O Sweete God and Heavenly father maker and Creator of all things viſible and inviſible I thy unworthy ſervant A.B. doe beſeech thee of thy fatherly goodnes and mercie That thow wilt vouchſafe to give leave and licence to thy holy and bleſſed Angell Gabriell or any other Angell you will name to make his apearance in the middeſt of this Glaſſe or Cristall ſtone, to the viſible ſight of me thy unworthy ſervant A.B. of this child maide and virgin now when I ſhall call him with comition from thee to anſwer me faithfully iustly and trulie unto all ſuch questions as I ſhall demaund And to doe all ſuch things as for me as I ſhall deſire of him to doe Graunt this O heavenly father for Jeſus Christ his ſake our only mediator and Advocate. Amen:

Then call the Angell as followeth. ✝ Gabriell ✝ Gabriell ✝ Gabriell ✝ Come haſtily and tarry not ✝ In the name of the Father ✝ And of the Sonne ✝ And of the Holie Ghost ✝ ſo be it ✝ Amen. ✝

Being appeared ſay Gabriell welcome art thou in the worſhip of the holy lord of Heaven And the bleſſed and Glorious Trinitie Praying and deſiering thee that thou wilt anſwer me faithfully Justlie and truly unto all ſuch questions as I ſhall demaund of thee And to doe all ſuch things for me as I ſhall deſier of thee to doe without all fraude guile deceite or delay as thou ſhalt anſwer to the contrary at the dreadful day of doome. Gabriell wilt thou doe What I deſire of thee he will ſay he will then ſay Gabriell in token that thou wilt doe it croſſe thy hand and kiſs them That being done make your demaundes. that done Licence him to depart. /

recipe lapidem Chriſtalem vell Berelam. The Cleaver the better. Lay it on the Alter On the ſame ſide that the Goſpell is reade on. And lett the Preiſt ſay a Maſſe on the ſame ſide of the Alter. And when the Maſſe is ſaide Stand as nigh the Aulter as you may Then ſay this conſecration following

Chriſtalum vell Berelam per virtutem omnipotentis dei per Sanctum Sacramentum quod celebratum eſt iuxta te Per iſtum Emanuelem qui lectus eſt ſuper te Et per iſta nomina Adonay Adox Emanuell Onele et Onele Tetragramaaton Anela Et per omnia dn̄i nomina in effabilia per virtutem Regis Salomonis qui incluſit Spirite in vaſe vitrio ut qua in te ſcripta In nomine Patris et filij et Spiritus ſancti. nullus ſpiritus vell Angelus incluſus non habeat poteſtatem eundo me iusti negore, niſi falendi aliquo modo ſit virtus. ſed deducet et nobis demonſtrabit. et quibus in que integratus fuit et ſi adiuratus fuit per eum qui venturus eſt iudicare vivos et mortuos et ſeculum per ignem.

puriam quiem infra etatem Chriſtian amoriam Et non ultra

you ſhall wright on the Stone or Glaſſe with Oyle Oliue theſ names Onele vell Onele. For Onele will ſhew the deede how it was done. And Onele what thou ſhalt aſke of him

the Maſter ſhall ſay ſoftly to him ſelfe over the Stone or Glaſſe 3. times as followeth.

Eloy Eli Eli lamaſabathani Adonay Tetragramaton Alpha et ω principium et futurum

In nomine Patris et filij et Spiritus Sancti Am̄

fiat fiat fiat tibi lux et in Nomine Domine noſter Jeſu Christi omnipotenti qui dixit fiet lux et facta erat lux

fiat tibi lux ad videndum Onele vell Onele Angelum et lumine ſuffitientum erdas quantum Audiuiſti iſtius penam. A. ut non ſit impeditus per te lucem qui in omnia ſibi demonſtratum ab Angilo nobis abſque impedimento vexacitu valet declarum omnipotens ſempiterne Deus qui ſpiritus ſanctus ſuper Angelos et Apoſtolos tuos miſiſti eundem ſpiritum ſuper hunc peerum A. mittere digneris ipm ore tuo benedicte et illumina ſenſum eius ad videndum et audiendum Onele vell Onele exorciſo te. A puerum per deum vivum per deum verum per deum Sanctum qui te puerum. A. Ad felicitudinem ſuam creaturam dignatus eſt precioſo ſanguine ſuo redimiſti exorciſo te etiam per baptiſmum quodie manibus ſacerdotis recipiſti et per Chriſti, natus unuxtionum et per virginitatem tuam ut non ſit impeditus timorem, niſe aliquo modo quia veritatem de quibus cunque tibi ab Angelo per ſigna monſtrata aut verbo declarata abſque fallaſia nobis demonſtres ad iunatem domine noſtrum Jeſum Chriſti cui eſt honor in ſecula ſeculorum.

Lett the Child ſay after the Maſter word by word as followeth

mitte nobis tres bonos Angelos exparte tua in iſtiam Lapidem Chriſtalem vel Berealem qui dicent et demonſtrent nobis veritatem atque dies de quibus interogationibus ſic tribus vicibus ut ſupra domine Angele principio tibi et interogabo veretatem et appere mihi ſigna illorum bonorum et omnia principium atque ſine In nomine Patris et filij et Spiritus Sancti Amen et virginitatem meam qua tenus demonſtres nobis de quibus nos interogabimus veritatem et per iſta nomina Heloy Sabaoth Adonay Tetragramaton Alph et Omega Principium et finis

3. times And when the Childe perceiveth any thing in the Stone He muſt ſay after the Maſter.

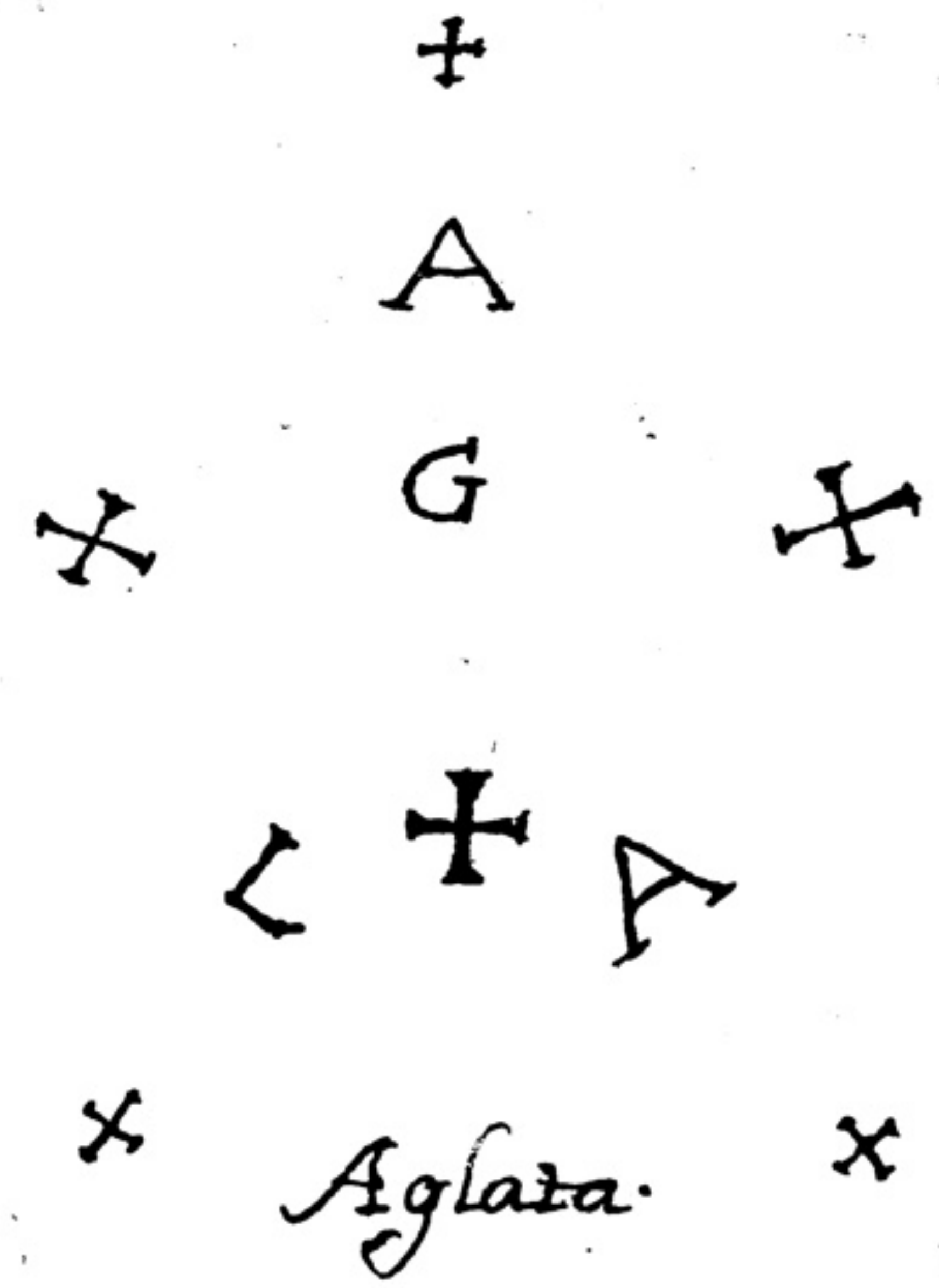
I houlde thee and charge thee by the virtue and power of Almighty God The Father Sonne And Holy Ghost As thou and I ſhall give and yelde account at the dreadfull day of Judgment before thy Lord and mine Thou Angell Onele or Onele Tell me or Shew me faithfully and truly without any frande or diſſimulation- what

what Man or woman hath Stolen or borne away out of the Houſe of B. On ſuch a day of the moneth. or night. Jn ſuch an Howre of the ſame day or night Such and Such Goods &c. That were ſtolen J charge thee by all the virtues and powers of God as afore: ſaide That thou tell me and ſhew me the very truth. How it was done and by whome And where it is now without any frawde guile or diſſimulation.

must haue the Pentagulum following in his hande drawne in virgin Parchment

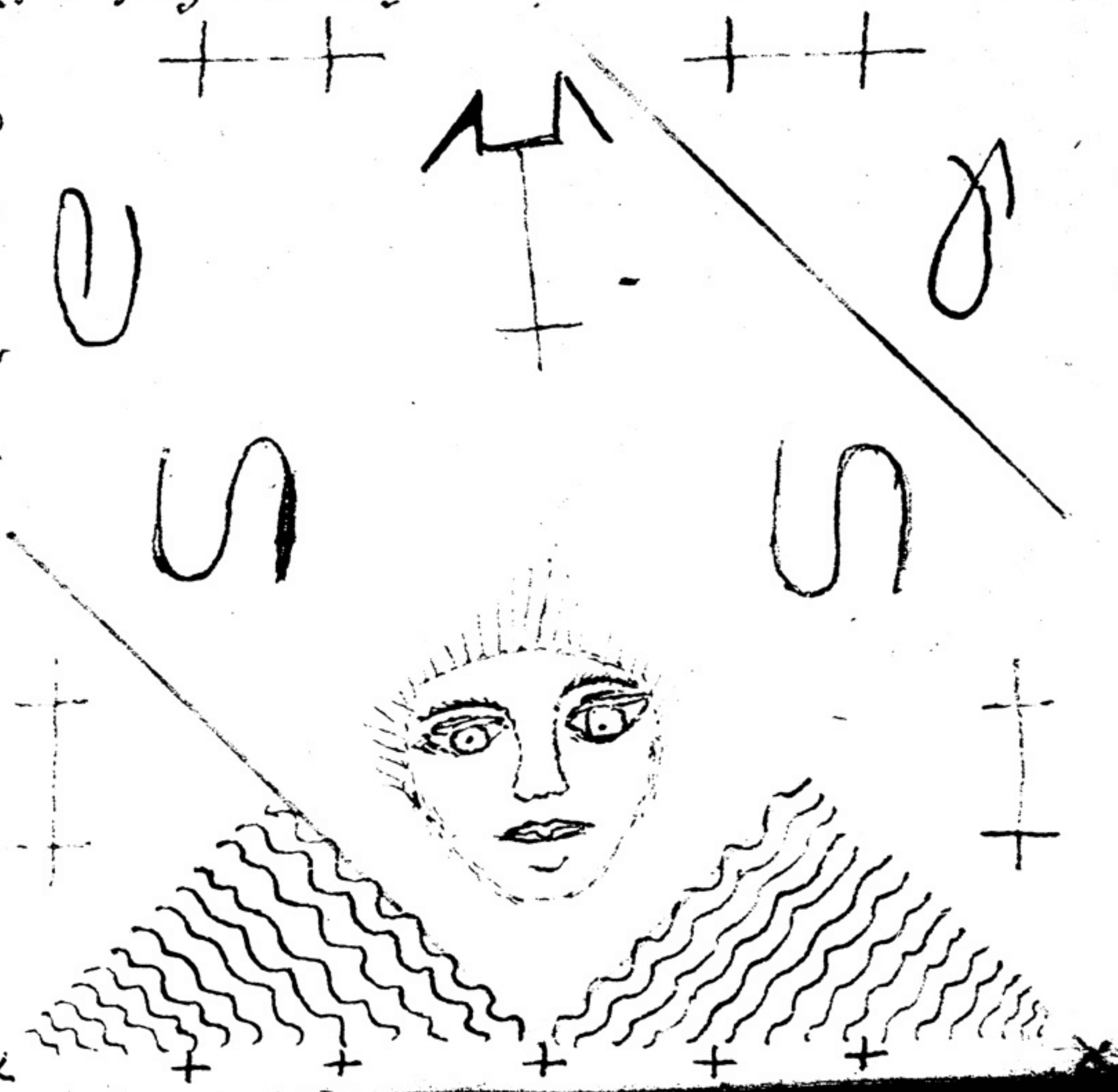
you haue your deſier Say as followeth

J charge you and comaunde you by the virtue and power of God ~~the Father~~ and the Holy Trinitie That you depart out of the Stone or Glaſſe into the place that God hath apoynted for you And ordayned you to And that whenſoever J doe call for you That you doe come without any tarryinge or delay And without any hurte of Man woman or Childe Or of any other Creature of God Goe in peace Peace be betweene thee and me And betweene vs and you Jn nomine Patri: et filii et Spiritus ſancti Amen fiat fiat fiat



haue a vrinall Or a Christall Beere or wine Glaſſe very cleane waſhed Then filled iij quarters full of Spring water Then couer it with a paper wherin must be drawne theſe lines and Characters as you ſee in the figure following. Then hauing ſaid your prayers deuoutly to God for good ſucceſſe in what you undertake. Jf it be a vrinall hold it betwixt your Hands ſo that your fingers hinder not the light. Jf it be a Glaſſe you may lett it ſtand on his foote. Then Calle as followeth. ~

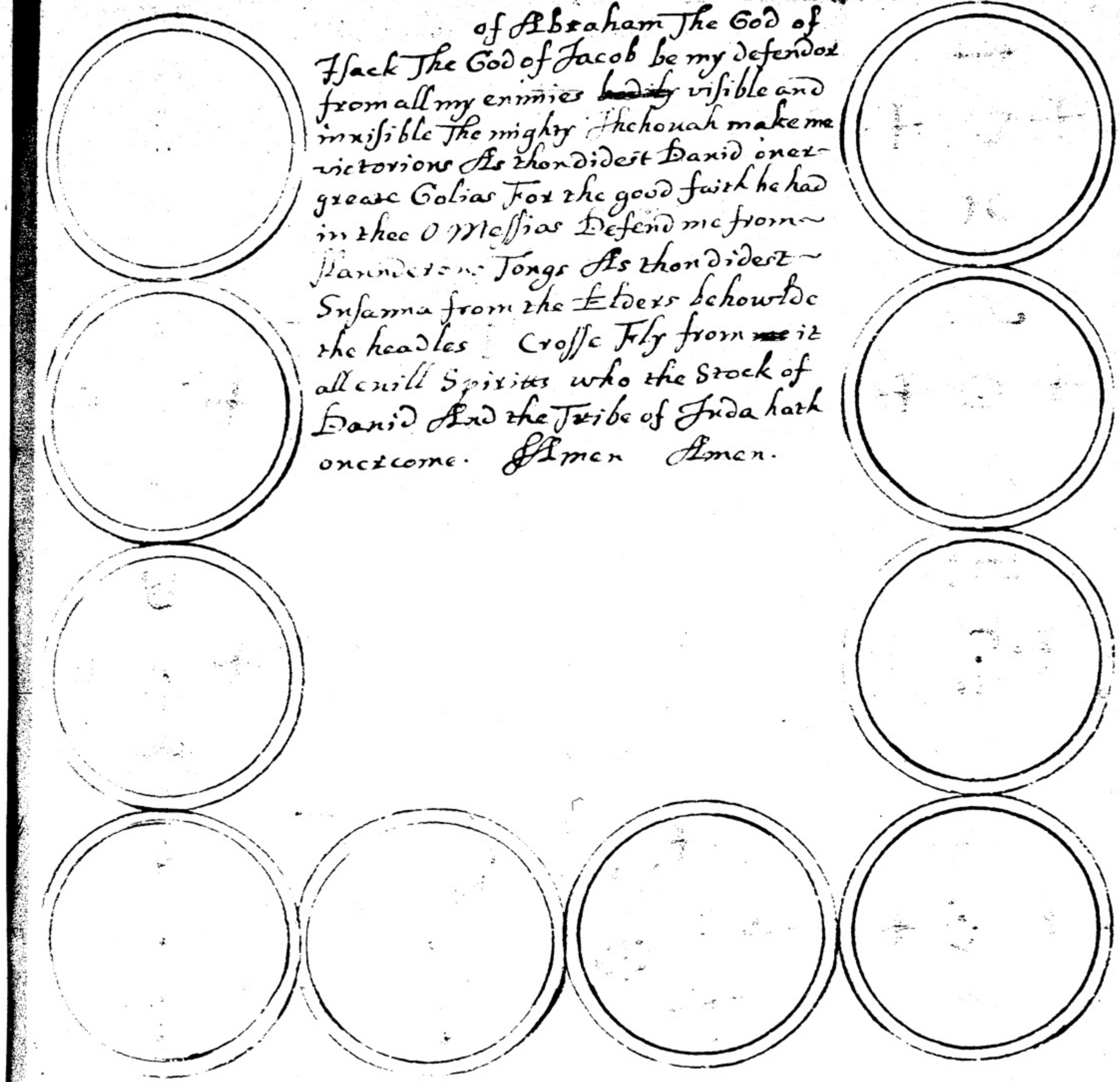
Babell Gabriell Rochell Sara Jsack Joseph and Jacob J charge you by theis holy names of God Elo Elo Goby Goby Emanuell Emanuell Tetragrammaton Tetragrammaton. As you ſhall anſwer before Jeſus Christ at the greate and dreadfull day of Judgment for to ſhew me all that J ſhall aſke or demaund faithfully and truly within this Glaſſe without any deluſion or diſſimulation J Charg you and commaund you and bind you that you com into this Glaſſe & bring all that doe belong unto you for to ſhew me any thing that J ſhall aſke or deſier that J may plainly beholde it with my mortall Eyes.



God the [illegible] and revealer of [illegible] things to whome no thing lies hid we humbly intreate thy Maiesty that thou wouldest vouchsafe to Commit to vs the theife that hath don this theft That with shame of the fact con- [illegible] he may deserve to come to worthy repentance by Jesus Christ our Lord .

Almighty and everlasting God the revealer of all hid[illegible] and things [illegible] in whome is [illegible] we humbly pray thee f [illegible] of thy holy [illegible] who didst commaunde thy [illegible] Saboth [illegible] Ragnell that they [illegible] my words in [illegible] That the [illegible] manifestly [illegible] and confessing this crime we may give thanks to thee in thy Church through Jesus Christ thy Sonne wch liveth and reigneth with thee world without end.

of Abraham The God of
Iſack The God of Jacob be my defendor
from all my enmies ~~bodily~~ viſible and
inviſible The mighty Jehouah make me
victorious As thou didest David over
greate Golias For the good faith he had
in thee O Meſſias Defend me from
ſlannderous Tongs As thou didest
Suſanna from the Elders behowlde
the headles Croſſe Fly from ~~me~~ it
all evill Spiritts who the Stock of
David And the Tribe of Juda hath
overcome. Amen Amen.



the names of all the ſuſpected in Paper ſeverally and put every name written in a peece of Clay And put them into a baſon of faire water ſaying. as followeth.

thou Earth and Clay By the Father the Sonne and the Holy Ghost Amen — And by all the Holy names of God Meſſias Sother Emanuell Sabaoth Adonay Panthon Craton Anefeton Theos Otheos Eley Eloy And by all the virtues of God by Heaven and Earth and by the Sea and all that be in them And by our bliſſed virgin Mary The mother of our Saviour Jeſus Christ And by his humilitie And by all the holy company of Heaven And by all that God created In Heaven In Earth and in the Sea or other places And by all the names of God And by the virtues and merits of all Saints. That amongst thoſe names hidden within the Clay his name or hir name which hath ſtolen thoſe things may be knowne by him that liveth and raigneth world without end Amen

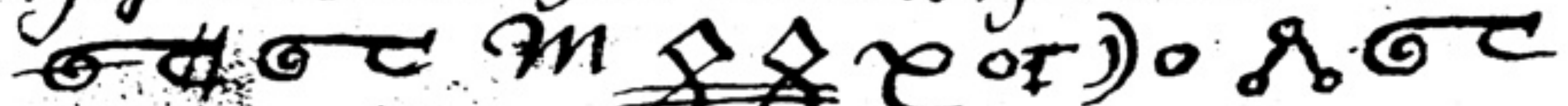
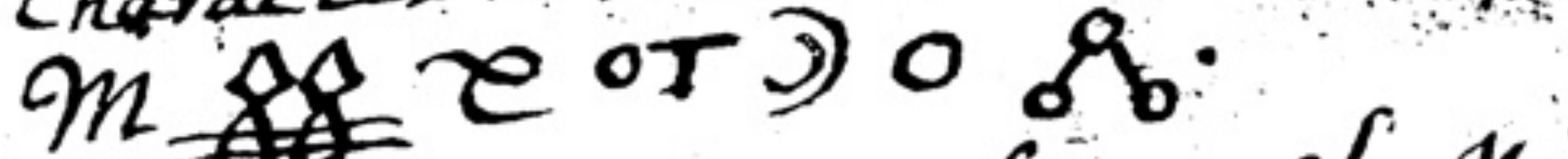
I Conjure thee water wherin thoſe names are by the true and living God And by the virgin Mary mother of our Lord Jeſus Christ and by hir virginitie and humilitie And by St Michaell and Gabriell Raphaell Cherubim and Seraphim and by all the Saints Angells and Archangells by Thrones Dominions Principats and Potestats And by the fower Evangelists. St Mathew Marke Luke and John And by all holie Martiers Confeſſors and Holy virgins of God And by all powers vertues and Joyes of Heaven Alſo I conjure thee water wherein thoſe names are by the Sonne the Moone and Starrs And by John Baptist the which Baptiſed our Saviour Jeſus Christ In the flood Jordain And by him that did walke uppon the Sea And by the virgins And by the Sepulker of Jeſus Christ And by the dreadfull day of Judgment And by the greate name of God Tetrammaton That we may have true knowledg of theſe things that wee deſier And that

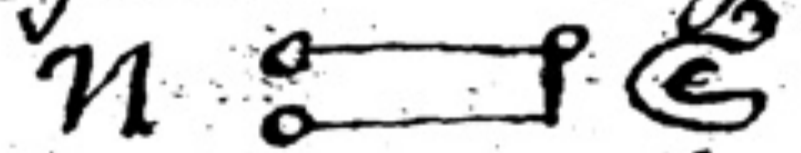
And that the name of the Man or woman which hath ſtolne theſe things [redacted] may riſe up of the water. Per [redacted] eum qui venturus est Iudecare ſeculum per ignem amen Then ſay theſe Pſalmes following. viz

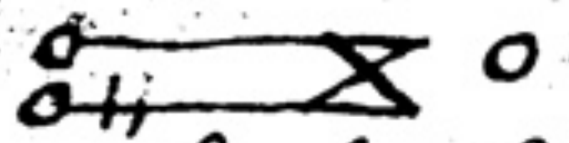
Pſalme: 58: Pſalme: 43: Pſalme: 77:
Concluding every Pſalme with Glory be to the father &c
Alſo ſay Athanaſius Creede. &c
Alſo Te deum laudamus. &c
Alſo In Principio &c
Alſo the lords Prayer and The Creede. Say all this. iii. times And no doubt but it wilbe donne.

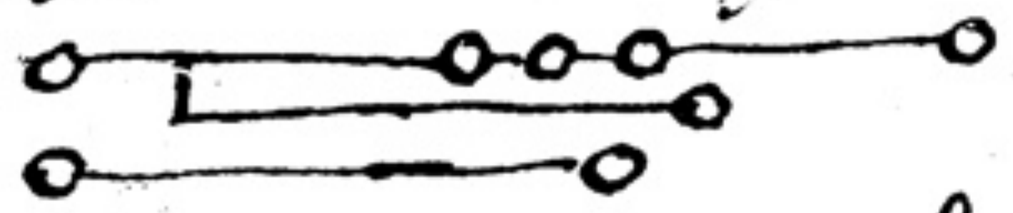
---

that there are .4. Spirits in the Ayre which have power given them to hurt the Earth And the Sea. under which kings there are 4: Spirits that have power to ſhew a Theefe and the Theft The Characters of every of which Spirits. followeth.

Obayes the King of the South His name is: Jeltrion: His character is made thus.  :

Spirit ſerves the King of the East His name is Syron: His characters are: :

is at the comand of the King of the west His name is Boytheon His Characters are. .

obayeth the Northerne Kinge and is caled Maytion or Mavion His character is. 

you must worke in the day of ☽. or ☿. before the ☉ riſing. And first make your Confeſſion to God the Father

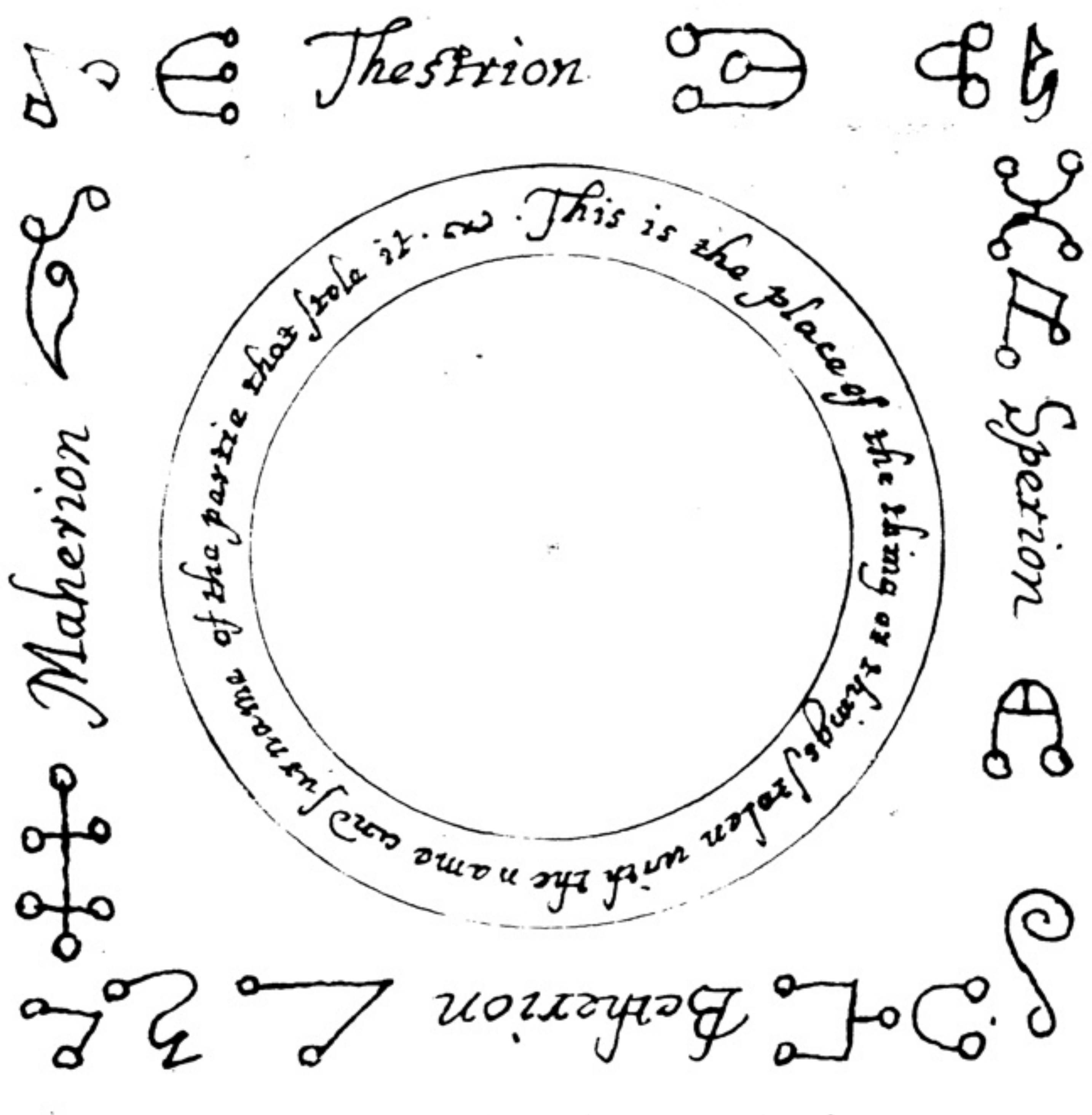
And lett their names of the forſaid Spiritts be written in .4. papers Or Scrowles And the Characters by the names of the Spiritts One before an other as is ſhewed before Then wright in the midle round circle the name Sathan whome the Spirits doe obay And the name of the thing or thinges ſtolen And the name of him or them to whome the ſame belong. Then ſay this Coniuration following.

Jeltrion. Spiton Boytheon Mayrcon vel Mahiron quorum nomina & signa hic ſunt ſcripta vos Coniuro & exorcizo ꝑ Deum unum, ꝑ Deum verum, ꝑ Deum ſanctum, ꝑ Patrem ꝑ filiū & Spiritum ſanctum, & ꝑ ſumam & indiuiduam Trinitatem & ꝑ principem noſtrum Dominum Alpha & Omega & ꝑ nomina omnia Dominū noſtri Jeſu Chriſti ꝑ patriarchas & prophetas & ꝑ excelentiſſimū nomen Deum Tetragramaton & ꝑ paſſionem Domini noſtri Jeſu Chriſti & ꝑ admiralilem aſenſionem Domini noſtri Jeſu Christi ubicunque ſitis in terra in aqua in aere vel in igne ut conveniatis in quo ille vel illa latro illi vel illa latrones ſunt qui (hic nominabis res furatas) cepit vel ceperunt aſportavit vel aſportavamot de (hic nominabis locum ex quo ainſæ fuerunt) in alium locum & illos faciatis referre predictas res, in talem locum tali die & tali hora (hic nominabis locum diem &

horam) alitur vos condemno p resurrectionem Domini nostri Jesu Christi
p Mariam matrem eius & p Sanctum Johem Baptista religari Catenis duris
atq duri tormento, nisi illum vel illam, illos vel illas adducatis cum re
furata, vel rebus furatis, in talem locum, tali die & hora, (tui no=
minabis locu diem & horam) Adhuc vos omnes Coniuro & exorcizo, p
hap beatissimu & exellentissimam virginem Mariam, p omnes Angelos &
Archangelos, Thronas & dominationes, p omnes Patriarchas & prophetas p qua=
tuor Evangelistas, & p duodecem Apostolas & p omnes Martires confessores &
virgines & p quatuor reges vestros, quod thimq sit in terra magna x
aiere x vel in igne. (ut supra)

when. ☾ is increasing eithe the 4. 6. 8.
10. 12. 14. &c of hir age Till she is 19. dayes owld she is fitt First you
must say your Coniuration Adversus. Orientem. 2ly Adversus
Austru. 3ly Adversus. Orientem. 4ly Adversus Septentrionem
And in every parte it is to be saide. 3. times.

this Experement In an other manour As followeth
The plate must be made of new virgin wax A hand bredth at the
least. / the names and caracters as here you see.


Thestrion
Sperion
Betherion
Maherion
This is the place of the thing or things stolen with the name and surname of the partie that stole it.

The former Experiment

Rise before. ☉ rising on the day of. ☾. or of. ♃.
In thy secret Horse Take of virgin wax about the bignes of thy hand and mak
therin the figur as before. with the names of the things stolen and his name. &c
And then say with bended knees toward the East this Psalme.
Then the Pater Noster. Ave Marya. and
the Credo in deum &c. Then say O lord a Tower of strength
against the face of mine Enimies O lord heare my prayer and let my Cry
come unto thee. Lett us pray.
the Sonne of the everliving God which hath formed mee
after thy image and likenes And for me hath suffered under Pontious Pilat &
by the bitternes of thy Soule Keepe me. AB. Keepe me safe thy unworthy
sinfull servant That doth not dispaire but hope in thee That I be not over=
come with adversitie or deceipt who livest and reignest God for ever & ever. an
In the name of the Father + And of the Sonne + And of the Holy Ghost +
O holy Trinity and inestimable unity I Calle uppon thee and adore thee I de
sier thee to preserve receive and defend my body and Soule now and for ever. an
by the virtue of thy Holy Crosse And by the virtue of thy passion
I beseech thee O lord Jesus Christ the Sonne of the everliving God And by the mer=
rits and prayers of the blessed virgin Mary And by the merrits and Inter=
cessions of all thy hee Saints and Shee Saints that thou give and grant me
thy grace and power over these Spirits Theltryon Sperion Bethe=
rion And Maherion That thou suffer me by the virtue and goodnes of all
Men Saints and women Saints That thou give and grant me thy Grace and good=
nes over these Spirits That when I shall call uppon them and exorcise them pre=
sently and without delay they may come out of every parte and may acomplish
my will and Comanndement in all things And may not contemne or sett light
by me nor my words but may alwais harken and obay to Reason of the virtues
and exorsismes that shall come from my Mouth And that they may neither hurt
nor ofend me nor make me afraide But rather may be obedient to mee in all my
affaires and businesses And may be trusty to me in their workes and in that wch
they shall doe and performe them faithfully And bein bownde by thy power yt
they may performe and acomplish it by the comanndement of these divine things
and of the Consecrator to the honour of thy name who is blessed for ever & ever. an

+ Thelrion + Sperion + Betherion + and Matherion + whose names and signs
are heare by all the virtues and by all your powers
and by the divine virtue and by that obedience which you ought to aknoledg to obserue towards
God that you be obedient and reddy to doe all that I shall comannd you now & forever. an
I Coniure you and exorcise you Spiritts Theltrion + Sperion + Betherion +
and Matherion + whose names and Signes are heare By the living God and the holy
God and the true God by the Great and indivisible Trinity and by these names of God
Alpa and + Omega + And by all the names of our lord Jesus Christ which the
Patriarks and Prophets have caled uppon or invocated And by the most excellent
name of our lord God + Tetragrammaton + And by the passion of our lord Jesus
Christ and by his wonderfull assention That wheresoever you be In the Earth In ye
Sea In the fire In the water Or in the Aire you meete together in one place in which
the Theefe either he or she or they are or may be who have stolen such and such
things being the goods of A B of C in the County of D They having stolen them or car-
ried them away from such a place into another That you cause he or she him or hir
men or women that have such thingst to bring it back againe and restore the same
things Into the same place from whence they were stolen In such a day and in
such an hower of the day without faile And that you suffer him or hir or them not to
goe or departe from the same place but that you cause them there to stay untill they
shall have licence from me or from any other in my name And if you shall not doe
this + Telrryon Sperion + Betherion + Maherion + I condemne you by the
resurrection of our lord Jesus Christ And by the holy virgin Mary his Mother
And by holy John Baptist And by these holy names which are not lawfull to nomi-
nate but in time of greate nessessetie + On + vsion + Adonay + Panteon + Or
Ell Eloy + Athanatos + Tetragrammaton + Alpa + w + Emanuell
and Eracon + And by all the sanctitie and power of theis names I comannd
you to be bound with chaines of fire and to be greivously tormented Except you
bring back againe him or hir &c with the things stolen to such a place In such a
day and such an hower of the same day I Coniure you Spirits + Teltrion + Spe-
rion + Beherion + Maherion + by the wonderfull mighty power of God the Father
and by virtue of all the names of that most high And by the blood of our lord
Jesus Christ and by his Sweate and by his teares and by his voice and by the
nailes with which his hands and feete were bored through and by the Speare
wherewith his side was pierced through and by the blood and water which issued
out of his wounds O yee Spirits + Telrion + Sperion + Betherion
+ Maherion + By the 7 Sacraments of the Church and the casting out of Divells
and by all terrible things in Heaven and in Earth that wheresoever you be In
earth in the Aire or else wheare you meete together in one place In which
he or she is which have stolen &c untill they shalbe sett free by me or by
whome I shall appoynt. If you shall not doe this that is abovesaid Then

I Coniure you and adiure you O Spirits Telrion Sperion Betherion
Maherion not by my weaknes but by the virtue and power of the Holy Spirit
that yee obay me and and tremble ye at the performance of my comanndements
Be ye afraid at the body of Man Lett the Image of Christ wherby he hath
created and redeemed and Sanctified He Saints and Shee Saints comannd you
O holy Trinitie O Jesus Christ the Sonne of the everliving God In whome you
shall finde nothing of your works for he hath spoyled you of them and hath pul-
led downe your Kingdome Therfore I Coniure you Telrion + Sperion +
Betherion + Maherion + By the virtue of our lord and Saviour Jesus
Christ and by his most holy names + Snaytheon + and by the pure name
+ Stimulamaton + and by the most holy name + Tetragramaton +
which is an honorable and available name to Christeans and terrible to the
Divells And by the glorious and most blessed virgin Mary And by all the A-
postles Patriarks and Prophets and their virtues And by your 4 Kings
whome you ought to obay That is what place soever you be in Either in
earth in fire &c untill I shall give them liberty &c
And if you shall not doe this I Coniure you by the resurrection of our lord
Jesus Christ and by the virgin Mary And by holy John the baptist and by
all those holy names of God which a man may not name save in the time of
great necessety or neede + On + vsion + Adonay + On + Ell + Eloy + A-
thanitos + Taynagyteon + Tetragrammaton + Alph + et Omega +
Emanuell + Eracon + Sacerdos + Ysus + And by all the power and
might of them I comannd and charge you to be bound againe with chaines
of fire and to be severly tormented untill you shall bring back againe him or hir
he or she with the thing or things stolen of such a mans at such a day and at
such an hower as is abovesaid + Fiat + Fiat + Fiat + Amen +
Thou must say this Coniuration 3s more day In the morning at
Noone And at ☉ sett Once towards the East 2 towards the west
3 toward the South 4 toward the North After the same manor
doe at noone Likwise at ☉ setting This bein done and performed thou
shalt bury the plate of wax before spoken of in the Earth And in that day
wherin thou seekest sealest it the Theefe shall come againe with the things stolen
undoubtedly. Thou shalt make this Experement ☾ increasing

The figure for this Experement is

Thelrion + Sperion + Betherion + and Matherion + whoſe names and ſigns
are heare by all the virtues and by all your powers
and by the divine virtue and by that obedience which you ought to aknoledg & obſerue towards
God that you be obedient and reddy to doe all that I ſhall comannd you now & forever · an
I Con[illegible] and exorcise you Spiritts Thelrion + Sperion + Betherion +
and Matherion + whoſe names and Signes are heare By the living God and the holy
God and the true God by the Great and indiviſible Trinity and by theſe names of God
Alpha and + Omega + And by all the names of our lord Jeſus Christ which the
Patriarks and Prophets have caled uppon or invocated And by the most excellent
name of our Lord God + Tetragrammaton + And by the paſſion of our lord Jeſus
Christ and by his wonderfull aſſention That whersoever you be In the Earth In ye
Sea In the fire In the water Or in the Aire you meate together in one place in which
the Theefe either he or ſhe or they are or may be who have ſtolen ſuch an [illegible]
things being the goods of A B of C in the County of D They having ſtolen them or car-
ried them away from ſuch a place into another That you cauſe he or ſhe him or hir
men or women that have ſuch thingst to bring it back againe and reſtore the ſame
things Into the ſame place from whence they were ſtolen On ſuch a day and in
ſuch an hower of the day without faile And that you ſuffer him or hir or them not to
goe or departe from the ſame place but that you cauſe them there to ſtay untill they
ſhall have Licence from me or from any other in my name And if you ſhall not doe
this Telryon Sperion + Betherion + Maherion + I condemne you by the
reſurrection of our lord Jeſus Christ And by the holy virgin Mary his Mother
And by holy John Baptist And by theſe holy names which are not lawfull to nomi-
nate but in time of greate neſeſsetie + On + vſion + Adonay Panteon + On
Ell Eloy Athanatos + Tetragrammaton + Alpa + ω + Emanuell
and Eracon + And by all the ſanctitie and power of theis names I comannd
you to be bound with chaines of fire and to be greivouſly tormented Except you
bring back againe him or hir &c with the things ſtolen to ſuch a place In ſuch a
day and ſuch an hower of the ſame day I Coniure you Spirits + Telrion + Spe-
rion + Beherion + Maherion + by the wonderfull mighty power of God the Father
and by virtue of all the names of that most high And by the blood of our lord
Jeſus Christ and by his Sweate and by his teares and by his voice and by the
nailes with which his hands and feete were bored through and by the Speare
wher with his ſide was pierced through and by the blood and water which iſſued
out of his wounds O yee Spiritts + Telrion + Sperion + Betherion
+ Maherion + By the 7 Sacraments of the church and the caſting out of Divells
and by all terrible things in Heaven and in Earth that wherſoever you be In
earth in the Aire or elce wheare you meete together in one place In which
he or ſhe is which have ſtolen &c untill they ſhalbe ſett free by me or by
whome I ſhall apoynt. If you ſhall not doe this that is aboveſaid Then

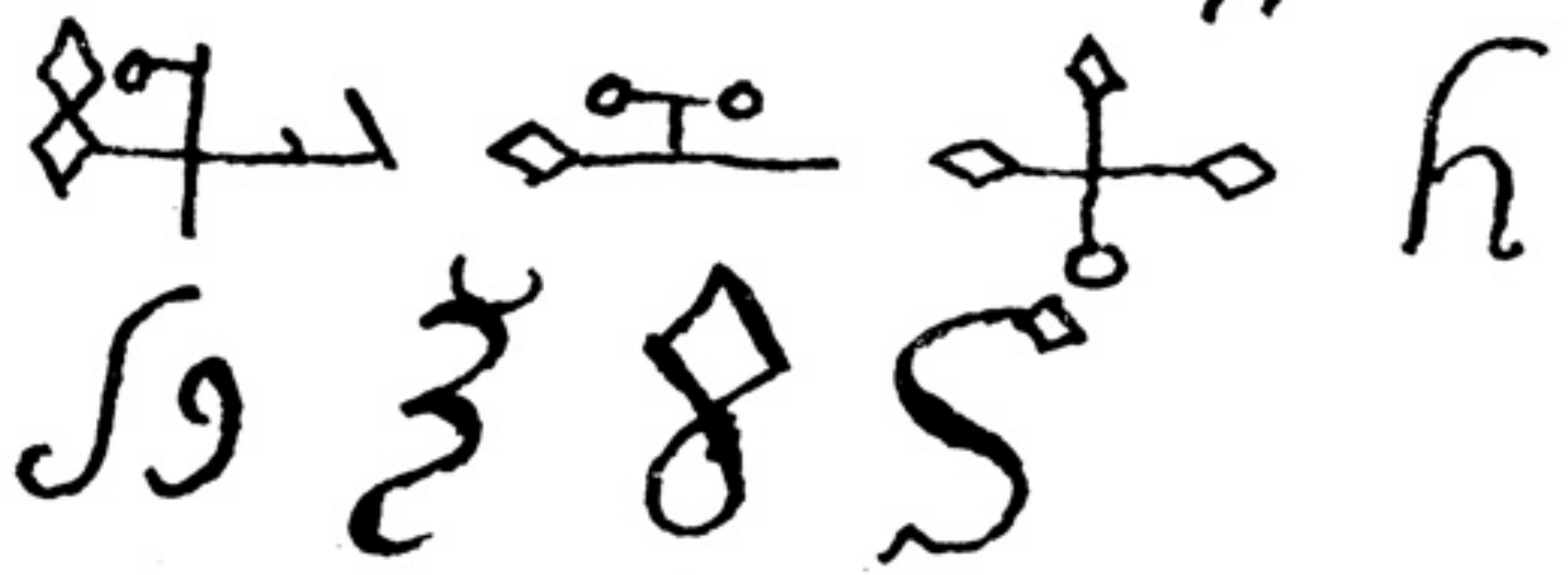
I Coniure you and adiure you O Spirits Telrion Sperion Betherion
Maherion not by my weaknes but by the virtue and power of the Holy Spirit 58
that yee obay me and and tremble ye at the performance of my comanndements
Be ye afraid at the body of Man Lett the Image of Christ wherby he hath
created and redeemed and Sanctified He Saints and Shee Saints comannd you
O holy Trinitie O Jeſus Christ the Sonne of the everliving God In whome you
ſhall finde nothing of your works for he hath ſpoyled you of them and hath pul-
led downe your Kingdome Therfore I Coniure you Telrion + Sperion +
Betherion + Maherion + By the virtue of our lord and Saviour Jeſus
Christ and by his most holy names + Snaytheon + and by the pure name
+ Stimulamaton + and by the most holy name + Tetragramaton +
which is an honorable and available name to Christeans and terrible to the
Divells And by the glorious and most bleſſed virgin Mary And by all the A-
postles Patriarks and Prophets and their virtues And by your 4 Kings
whome you ought to obay That is what place ſoever you be in Either in
earth in fire &c untill I ſhall give them Liberty &c
And if you ſhall not doe this I Coniure you by the reſurrection of our lord
Jeſus Christ and by the virgin Mary And by holy John the baptist and by
all thoſe holy names of God which a man may not name ſave in the time of
great neceſſety or neede + On + vſion + Adonay + On + Ell + Eloy + A-
thanitos + Taynagyteon + Tetragrammaton + Alph + et Omega +
Emanuell + Eracon + Sacerdos + Yſus + And by all the power and
might of them I comannd and charge you to be bound againe with chaines
of fire and to be ſeverly tormented untill you ſhall bring back againe him or hir
he or ſhe with the thing or things ſtolen of ſuch a mans at ſuch a day and at
ſuch an hower as is aboveſaid + Fiat + Fiat + Fiat + Amen +
Thou muſt ſay this Coniuration 3 more day In the morning at
Noone And at ☉ ſett Once towards the East 2 towards the west
3 toward the South 4 toward the North After the ſame manor
doe at noone Likewiſe at ☉ ſetting This bein done and performed thou
ſhalt bury the plate of wax before ſpoken of in the Earth And in that day
wherin thou ſeekeſt it the Theefe ſhall come againe with the things ſtolen
undoubtedly Thou ſhalt make this Experement ☾ increaſing
The figure for this Experement is

For the accomplishment of the pleaſure o he fleſh: &c:

In the day of ♀ · and in the howre thereof make a Circle ſtretching forth thy wand And thy face toward the South · Say · I Coniure you Spirits Ragarad · Sathan · Iſcarath · by the great God the father + by the great God the Sonne + And by the great God the holy Ghost + And by the most bleſſed virgin Mary By all the warfare of Heauen by the dreadfull day of Judgment I Coniure you Spirits · ♀ · by this ſigne of venus which heare is So by the flowing of blood from the ſide of Christ Jeſus And by the rent of the vaile of the Temple at the paſſion of our Lord Jeſus Christ And by the virginity and fruitfulnes of bleſſed Mary the mother of God And by all the names of Jeſus Christ And by that unutterable name of + Tetragrammaton + which is Graven or carved uppon my rodd And is on my Ring That you make hast to goe to the woman or maide · AB · And that you make hir ſo to burne in my love that neither ſleping nor waking &c Shee may be at rest untill I obtain what I deſier of hir and doe performe my will with hir God permitting who liveth and reigneth for ever Amen Or in this wiſe

So farre forth as in you lies ſpeedily bring heither ſuch a woman The daughter of AB · and · CB · without vaine fixion or counterfeting or Diabollicall Tranſformation without delay or deceipt or gainſaying yea convay hir hether to me truly Cauſe hir to enter into this Chamber truly without hurt or anoyance even unto hir body Through our Lord Jeſus Christ the Sonne of God who liveth and reigneth for ever and ever Amen.

But if the Spirit will not appeare repeate it thrice And hee will come.



a peece of virgin Parchment as broade as your hand and make in it two Images The one of thy ſelfe the other Of the woman · or · man Then with the blood of the litle finger of thy left hand wright on thine owne Image thine owne name · And on the other · his or hir name · betwixt the Images wright theis three names · Sathan Lucifer Donſkton · you must make it ſo that when you cloſe the Parchment the Images may be right over one another · Make thine owne Image on Friday the first howre that · · governs And the other the friday following In the ſame howre This done put the Images under your foote Three times a day removing it to the other foote · In the Morning the first howre of the day At · 12 · a Clock at noone And at night before it be darke Saying at every time · As followeth ·

Sathan Lucifer and Donſkton which are Princes · By Baratria which expelled Addam and Eve out of Parradice By his holy Hand and ſtraight way I charge you by the Father by the Sone and by the Holy Ghost And by the fower Elements · I charge you by things poſſible and unpoſſible In the parte and behalfe and by the power which God hath In Heaven In the Earth in the Sea And all deepes And by the holy Trinity And by the proper names of God And by his holy name Tetragrammaton I coniure you Sathan Lucifer and Darſkton that you goe to A·B · and ſuffer hir not to ſleepe nor to take any rest Nor to eate nor drink to ſtand nor to ſitt not to lie in any ~~place~~ quiett In hir heart or minde untill ſhee hath accompliſhed and done my will whatſoever I requeſt hir to doe · Then ſay as followeth ·/

Jeſus Christ King of Glory and power I beſeech thee That thou wilt give them leave and licence and power that they may cauſe hir burne in fervent love of me And to forſake all others for the Love of me · Then ſay as followeth ·/

I charge you by all the virtues that ever God made In Heaven In Earth and in the Sea And by the powers of Spirits I charge you by all Angells and Archangells And by all the holie company of Heaven And by the Twelve Apoſtles · And by all the love that God loved them And they loved God Allſo I charge you by the bleſſed virgin St Mary The Mother of Our Lord and Saviour Jeſus Christ And by the love that God loved hir · I charge you by all Martiers Confeſſors virgins Patriarks and Prophetts ·

and ·

and by the Crowne of Thorne wherwith Christ was Crowned And by the bands wherwith he was bownd And by the Crosse wheron he suffered And by the Launce that wounded his side ye water and blood issued forth. That is to say Blood of Redemtion. And water of Baptisme. I Coniure you by the Rodd of Moses And by all the holy names of God and our Lord and Saviour Jesus Christ which the patriarks and prophets [illegible] preach through secrets and signes I Coniure you Sathan Lucifer and Bonskton by all virtues and all secret powers that may be named And I beseech the Lord Jesus Christ that I may have the love of A.B. whose name and signe I bare under my garte. Fiat Fiat Fiat. Amen

you must have five peeces of Gorlde to be sent hir in the time you be in your worke before it be ended And she will love you as long as you live.

[illegible] dayes ♀ after the change of the ☾ make an Image in virgin Parchment after thine owne likenes And the next Friday after make another [illegible] the woman and wright hir in hir Image and thy name in the other wit the blood of the midle finger of thy left hand Theis Images must be made soe as when the Parchment is doubled they may [illegible] one uppon the other Betweene the Images wright thee names Sathan Lucifer Dentalion [illegible] fowld the Parchment together [illegible] the day aforesaid put it under the sole of thy foote wth in thy Shues And lett it lie theare for 3 dayes Every day saying this invocation I Coniure thee Sathan Lucifer and Dentalion which are the princes of Hell which caused Addam and Eve to offend in Paradice and by your most deceitfull witt and art I Coniure you by the + father + the Sonne and the Holy Ghost And by the 4 Evangelists I Coniure you by things possible and impossible which God [illegible] made in Heaven in Earth below in Hell in the Sea and [illegible] deapes I Coniure you by the ~~unspeakable~~ indivisible Trinitie by the unspeakable name of God Tetragrammaton I Coniure you Sathan Lucifer & Dentalion That you goe now unto A.B. And that you doe not lett him or hir to be at rest any manner of wayes neyther Sleeping nor waking nor eating nor drinking Standing nor Sitting or Breathing but that you cause his heart alwais and in all places to be fixed on my love and that he (or she)

be so inflamed with my love As Iron is made hott by the fire and that he accomplish all my desier in every thing whatsoever to the uttermost of his power and that you doe performe this lett him compell you who only by the word of his mouth that most high hath created all things. Amen fiat fiat fiat amen

[illegible] the glorious King I pray and intreate thee to give them licence and power to cause him (or hir) to love me without framing any excuse So that he may abide continew and increace in my love So that he love me most vehemently with a love that cannot be loosed undon or broken. Amen

[illegible] Sathan Lucifer Dentalion by all the virtues and properties of Christ Jesus our Lord + I Coniure you by the Angells and Archangels I Coniure you by the love wherwith God loveth those that are his And by the love wherwith they have loved him And by the love wherwith Mary the mother of our Lord Jesus Christ loved hir Sonne. And by the love wherwith God loved hir I Coniure you by the love wherwith God loved John the Evangelist And by the love wherwith Christ loved him + I Coniure you by the confessors martirs virgins [illegible] Innocents and Saints I Coniure you by the blessed virgin Mary the Mother of our Lord Jesus Christ And by the virginity that is in hir I Coniure you by the virginity of all virgins And by all the sufferings of all martires And by the merrits of all Confessors and Patriarks & by the merrits of Prophets and by their names and deeds I Coniure you by the Crowne of Thorne wherwith God was Crowned and by the piller to which he was bound + I Coniure you by the holy Crosse on which he was crucified I coniure you by the Speare wherwith his Side was pierced through I coniure you by his water and blood by his wounds out of which flowed forth the blood of redemption and the water of baptisme I Coniure you by the Rodd of Moses and by the virtue therof I Coniure you by all the unutterable names of God and utterable in which the Patriarks and Propheets have Preached and he assisted them + I Coniure you Sathan Lucifer Dentalion by all hee Saints and the saints of God that you cause A.B. to burne in my love without ceasing and that he be inflamed most vehemently with my love That in regard of his heate of love he shalbe able to denigh me nothing that I aske or desier I coniure you by all the coniuration beforesaid and by the virtue and powers therof that he or shee whether I be present or absent may love me without ceasing. fiat fiat fiat

[illegible] I beseech thee give leave to those to perswade A.B. whose name and figure I beare under the sole of my foote that he may love me [illegible]

[illegible] with frankincence and sweete odors and say thus

[illegible] O ye princes and be ye lifted up O you everlasting gates and the king of Glory shall com in Amen

and all things performed as before with the names written over
the heads of the Images and thes names betwene · Sathan Lucifer Bellsibub
and put under the sole of the Right foote · Three times a day · 3 · days together, by this
Coniuration · At ☉ rising · At noone · At ☉ setting · The 3d day put it away for thy
purpose is sped ·
[illegible] Sathan Lucifer & Belzebub which are the princes of hell which have
cast Adam and Eue forth of the Earthly Parradice by our witt and Cunning I Coniure
you by the father and the Sonne + and the Holy Ghost and by the 4 · Ellaments and by
all things possible and impossible and by the indivisible Trinity and cheifly by these
name of [illegible] Alphat & ω and by the most excellent and unutterable name of God
Tetragrammaton + I Coniure you Sathan Lucifer Belsibub that you give me such a [illegible]
maide or damsell AB · and that you doe not suffer hir to be at rest in any condition neither [illegible]
lying nor sitting &c Neither by any manner of meanes in what place soever [illegible] untill
she burnes with my unquenchable love she give hir selfe to me of hir owne accord · She [illegible]
Golde Silver and all hir substance & meanes and accomplish my will [illegible]
[illegible] I beseech thee to give them power and ability to tempt hir and to
make hir love me + Amen +
[illegible] you Sathan Lucifer Belzebub by all the virtues and powers whichever God made
and created + I coniure you by the Angells Archanchangells and 12 · Apostles and by the love
wherewith God loved the Soule of man by the Confessors by blissed Mary the virgin and by the
love wherewith Christ Jesus loved hir And by the virtue which he infused into hir when
he seperated himselfe from hir + I Coniure you by all the virgins Patriarks and Prophets by
the Crowne wherewith God was crowned by the piller to which he was bounde + I Coniure you
by the Crosse on which God was placed + I Coniure you by the Speare with which his side
was opened and by the blood which gushed out of the same And by the virtue of Aaron
by the Crowne of Solomon I demaund of you by all the names of our Lord Jesus
Christ wherewith the Patriarks and Prophetts have named him + I Coniure you
Sathan Lucifer Belzebub by all these virtues and all other virtues that you tor
ment such a maide or damsell AB · that she may not be at rest in any manner of way
untill she shall accomplish my will but that she may be hott as being inflamed with
the fire and heate of my love fiat + fiat + fiat +
[illegible] I beseech thee give them power that they may obtaine
so that I may obtaine the love of AB · whose name is written in the Image which
is put under the midle of my right foote that this may be brought to passe
without any preiudice Crosse dainger or hurt to me + fiat + fi + fi amen

[illegible] one and the ſelfe ſame manner of Circles vſed for the caling of Spirits. But Places times dayes and howers are to be obſerued And the circle to be altered accordingly. It behoueth therfore a man to conſidder in the making his circle. In what time of the yeare. what day and hower he maketh the ſame. what ſpirits he would calle forth. what Starr and region they gouerne and what functions they haue.

[illegible] make. 3. Circles in breadth. 9. feete. And which ſtand diſtant one from the other one hands breadth. And wright in the midle circle firſt the name of the hower in which thou makeſt thy worke. In the ſeconde place the name of the Angell of the houre. Thirdly the Seale of the Angell of the houre. Fowthly the name of the Angell that gouerneth that day in which thou workeſt and his miniſters. Fiuethly the name of the preſent time. Sixtly the name of the Spirits gouerning and ruling in that part of time. Seuenthly the name of the head of the Signe raigning in that part of time in which thou workeſt. Eightly the name of the Earth according to that part of time in which thou doeſt thy worke. Ninthly and Laſtly wright the names of the Sunn and Moone according to the forſaid reaſon of time. that the midle circle may be fulfilled. But the times changing the names alſo muſt be changed. In the vppermoſt and outward circle in the. 4. corners wright the names of the Angells gouerning the Aire that day in which thou workeſt. To wit. The King and. 3. of his miniſters. without the circle in the. 4. corners place pentagons. In the inward circle wright the. 4. deuine names. croſſes placed betweene them. In the midle of this circle to wit at the East wright Alpha and at the weſt Omega. And lett a Croſſe deuide the midle of the circle The circle being thus finiſhed. According to what hereafter is written proceede.

The names of the [illegible]

[illegible] kno[illegible] that the Angells by ſucceſſiue order according according as the Planets which they gouerne Gouerne the houers alſo. And therfore that Spirit which ruleth the day. Commanndeth commaundeth alſo the first houre of the day. The ſecond governs the ſecond. And the third the third hour. & They having gon over the howers according to the rule order and goverment of the Planets begin againe in the ſame order. But of the names of the houres we must first ſpeake. /

Of the names of the Houres of the Day and Night:

The Houres of the Day:		The Houres of the Night:	
1 Yain:	7 Ourer:	Beron:	7 Netos:
2 Janor:	8 Tamic:	2 Barol:	8 Tafrac:
3 Naſnia:	9 Neron:	3 Thami:	Saſsur:
4 Salla:	10 Jayon:	4 Athir:	Aglo:
Sadedali:	11 Abai:	5 Mathon:	11 Calerua:
Thamur:	12 Natalon:	6 Rana:	Salam:

[illegible] of the Angells and their Seales ſhalbe ſpoken in his place. Now lett vs ſee the names of the times [illegible] is devided into 4 parts The Spring Summer Harvest and winter [illegible]:

Spring:	Talui:
Summer:	Caſmaran:
Harvest:	Ardarael:
winter:	Farlas:

The Angells of the Spring.

Caracaſa: Core: Amatiel: Commiſsoros: ∾;

head of the Signe of the Springe: Ep[illegible]
name of the Earth in the Spring [illegible]:
names of the Sunn and Moone in the Spring: [illegible]

The Angels of the Summer:

Cargutel: Tariel: Gauiel:

head of the ſigne in Summer: Tubiel:
name of the Earth in Sum̃er: Festatim:
names of the Sun and moone in Sum̃er: ☉ Athemay ☾ Armatas:

The Angells of Autumme:

Tarquam: Guabarel:

head of the ſigne in Autumme: Torquaret:
name of the Earth in Autũme: Rabianara:
name of the Sun and moone in Autume: ☉ Abragini ☾ [illegible]ais

The Angels of [illegible]

Amabael: Clarari:

head of the Signe of winter: Altarib:
name of the Earth in winter: Gerenia:
name of the Sun and moone in winter: ☉ Commutaff ☾ Affaterim:

Of Consecrations [illegible]
first of blessing of [illegible] :

[illegible] that the Circle is rightly perfected. Sprinkle it with holy water and say. [illegible] me o lord with Isope and I shalbe cleane Thou shalt wash me and I shalbe whiter then snowe.

[illegible] :

[illegible] of Abraham God of Isack God of Jacob bless these Creaturs that they may hold in the force and vertue of their Odors. That the enemie nor Phantismes may not enter into them. Through our Lord Jesus Christ. Afterwards sprinkle them with Holy water.

[illegible]

[illegible] which we use in fumigations lett it be put in a new ear=then vessell and exorcise it as followeth.

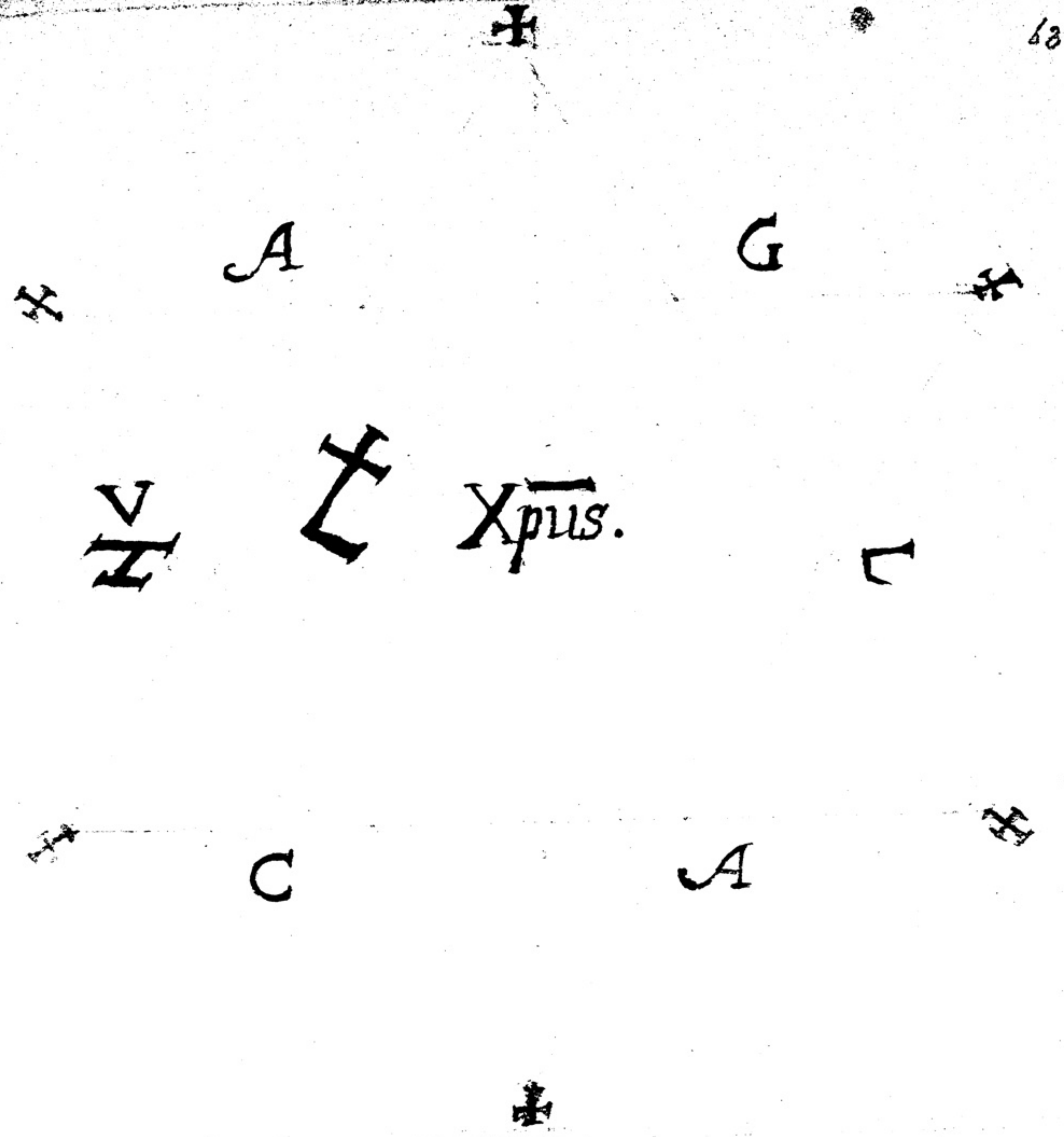
[illegible] Creature of fier by him by whome all things were made that presently thou cast of from thee (or out of thee) every Phantisme that may hurt in any kinde.

[illegible] lord this Creature of fier and sanctify it That it may be blessed to the praise of thy holy name That it may not hurt the lokers on — Through our lord Jesus Christ.

[illegible] :

let it be a Preists Garment If it may be had If not lett it be clean linnen. Afterwards Take this Pentacle following being made the day and hower of Mercury the Moone increasing In Parch=ment of a Kidds skinne. But first say a Masse of the Holy Ghost and sprinkle it with Baptisme water.

The Pentacle followeth:



[illegible] :

[illegible], Amacor, Amides, Theodonias, Amitor, by the merits of thy holy Angells I will put on the vest=ments of health. That this which I desire I may bring to effect. Thorough thee O most holy Adonay, whose Kingdome en=duereth thorough all ages for ever :

Of the manner of working :

be in the increace Or at full if it maybe And let it
be Let the workman be cleane and pure for · 9 · daies before the
beginning of the worke lett him be Confeſſed And take the Sacrament
lett him have his fumigations aſigned to that day in which he worketh
Alſo lett him have the Holy water from the Preist. The earthen new
veſſell full of fier. The vestment and Pentacle. And lett all theſe
things be duly and rightly conſecrated and prepared. Lett one of
the Scollers bare the Earthen veſſell full of fier and fumigations An
other carry the booke Another the vestment and pentacle And let
the M^r bare a Sword uppon which lett him ſay a Maſſe of the Holie
Ghost And in the midle of the sword lett this name ✝ [illegible] ✝ be
written And on the other ſide this name ✝ On ✝ Let him goe vn:
to his conſecrated place And ſay allwaies Lettanies And lett the
Scollers anſwer him. And when he commeth to the place where
he would make the circle lett him draw out the lines of the Circle as
as is before taught. And after he hath ſo done lett him ſprinkle
the Circle with Holy water ſaying Thou ſhalt purge me with Iſop
and I ſhalbe cleane Thou ſhalt waſh me And I ſhalbe whiter then Snow

having purified him ſelfe with fasting chastity and
abſtinancie from all luxurie · 3 · whole dayes before the day of wor:
king being clothed in the day of his worke with cleane aparrell. his
veſtment Penticle fumigations And all other neſſeſary things
lett him enter the circle. And Call the Angell's from the · 4 · parts
of the world which Governe the · 7 · Planets the · 7 · dayes of the weak
the colours and mettalls whoſe names in their places thou ſhalt ſee
And with bended knees Caling uppon and nominating the ſaide Angells
lett him ſay. /

O Angells above ſpoken of be you helpers in my peticion and aſ=
ſist me in my matters and prayers.

thou ſhalt call uppon the Angells that rule the Aire in that
day in which thou makest thy worke and experiment from
the · 4 · parts of the world and implore all the Spirits and
names written about in the Circle Saying. /

[illegible] you I adiure you and contest you by the ſeate of Adonay
by Hagios, Ho, Theos, Iſcyros, Athanatos, Paracletus,
Alpha, and Omega. And by theſe · 3 · ſecret names, Agla.
On. Tetragrammaton That this day you doe faithfully what
I deſier [illegible] one. Reade a coniuracion aſſined to the day in
which thou makest thy experement As hear after followeth.
But if they be ſtubborne and refractory and will not obay the Con=
iuracion for the day appoynted neither the prayers before made
Then uſe theſe following Coniurations and Exorciſmes. /

An Exorciſme of the Aeriall Spirits :

Wee that are made after the Image of God. Graunted the power of God
and made by his will. wee by the power and ſtrong name of God. El.
ſtrong and admirable doe Exorciſe you. Naming the ſpirit and his order
and commaund you by him which ſaid the word and it was done And by
all the names of God. And by the name of Adonay El. Elo=
him, Elohe, Zebaoth, Elion, Eſcerihie, Jah, Te=
tragrammaton, Saday. The lord God high we exorciſe you
and powerfully commaund you that you appeare preſently to us
here nigh the circle In faire forme to wit humane and without
any deformity or tortuoſity. Come all yee ſuch becauſe we commaund
you by the name. Y. and. V. which Adam heard and ſpake. And by
the name of God. Agla. which Lot heard and was made ſafe with
his family. And by the name Joth. which Jacob heard from the
Angell with him and was delivered from the hands of his brother Eſau
And by the name Anephexeton. which Aaron heard and ſpake and
was made wiſe. And by the name Zebaoth. which Moſes named
and all the Rivers and Moores of the land of Egipt were turned
into bloud. And by the name. Eciriehe Oriston. which Moſes
named and all the rivers brought forth froggs which aſcended
into the Howſes of the Egiptians destroying all things. And by
the name Elion. which Moſes named and ther was ſuch haile
ſuch as was not from the beginning of the world. And by the
name —

name Adonay which Moſes named and there appeared loc
custs uppon the land of Egipt which eate up that which the
haile left And by the name Chemes amathia which Jo=
ſuah caled and the Sum ſtayed his cource And by the name of
Alpha and Omega which Daniell named And he deſtroyed
Bell and ſlew the Draggon And in the name of Emanuel
which the 3 Children Sidrach Miſach and Abednigo in the
hot fierie furnace ſung and were delivered And by Hagios
and the ſeate of Adonay And by O Theos Iſcytos, —
Athanatos, Paracletus, And by theſe 3 ſecret names
Agla, On Tetragrammaton I adiure and conteſt: And
by theſe names And by all other names of our lord God almighty
the living and true God who for your fault cast you from Heaven
into the Infernall place of Hell we exorciſe and ſtrongly com:
maund by him who ſpake the word and it was done And whom
all creaturs obay And by that fearfull Judgment of God —
And by the ſea of Glaſſe which is in the ſight of Gods maiesty
ſliding and powerfull And by the 4 devine Creatures thos
beaſts T going before the ſeate of Gods maiesty having eyes
before and behinde And by the fier ſtanding about his throne And
by the holy Angells of the heavens T And by the Church of
God: And we exorciſe you by that cheife wiſdome of the Almighty
God that you appeare here to us before this circle unto the doing
of our will in all things as it ſhall pleaſe us: By the ſeate of Bal=
dachia And by this name Primeumaton which Moſes na=
med And Dathan Corath and Abiram were ſwallowed upp
in the dems of the Earth And in the virtue of this name Primeu=
maton compelling the whole host of Heaven we curſe you and
deprive you from all office and place and your ioy even to the
pitt of Hell And putt and bind you againe unto the last day
of Judgment into eternall fier even the lake of fier and brim=
stone unleſſe you preſently appeare here before us before the
circle unto the doing of our will In all things. Come by theſe
names Adonay Zebaoth Adonay Amioram
come

Come Come Adonay Saday The most powerfull and dreadfull
King of Kings commaunds you whoſe power no creature is able to
reſist And unles ye obay and appeare before the circle affably
and that ſuddainly Lett your ruin be weeping and miſerablenes
and remaine ye for ever in the unquenchable fier Come ther=
fore in the name of Adonay Zebaoth Adonay Amioram
come come why tarry ye make hast Adonay commaunds you The
King of Kings El Ary Titeip Azia Hin Len Mi=
noſel Achadan Vay Vaa Ei Haa Eye Eye
A El El El a Hy Hau Hau Hau Va Va va va f

[illegible]

[illegible] e, Janeha, Latisten, R bur, Janeha, latiſ=
ten, Eſcha, Aladia, Alpha and Omega, Leyste, Oriſ=
ton Adonay my Heavenly and most Clement Father have
mercy on me Make bright in mee this day the Arme of thy power
that I ſinner may have licence thine unworthy Child against
theſe most ſtubborne ſpirits That I thou willing may bee
made a beholder of thy devine works And may be made ſhining
with all wiſdome and alwaies Glorifie and doe worſhip to thy
holy name humbly I beſeech thee and call uppon thee that theſe
ſpirits by thy iudgment whome I call uppon being convicted and
bound may come being caled and give true anſwers concer=
ning thoſe things I ſhall aſke them And that they may give
us and deferr not thoſe things which ſhalbe commaunded the
by me or us not hurting any creature not raging nor hurting nei=
ther me nor my ſellowes not any creature nor friting no
man but graunt they may be obedient to my peticions in all
things which I ſhall commaund them./ holding his hand neere
then let him ſtand in the midle of the circle
the Pentaculum let him say
You that are caled by the Pentacle of Solomon give me true an=
Afterward —
ſwers./

Afterwards say. By the seates of Beralanense By the seates of Paumachia and Apologia, By the Kings and Magnanimius powers and Prepowerfull Princes. By the Genius of Liachida. the minister of the seate of Hell: Primac, this prince in the ninth bond of the Apologian seate. I call vppon you And by caling I coniure you And being aided with the virtu of the high Maiesty I powerfully comannd you by him which saide and it was done And whome all creaturs obay And by this ineffeble name Tetragrammaton .. [illegible]. Iehovah in whome is all ages of all works at whose voice the Elements faile the Aire is shaken The Sea goeth back The fier goeth out The Earth trembleth And all the companyes of Heaven. Earth and Hell quake and are troubled and falle downe That presently and without delay all occasions being laide aside ye come from all parts of the world and answer vs reasonably concerning all things I shall aske you and that you come peasably visibly and talkably, which we desire and manifest your selves without delay. yee are coniured by the name of the ~~living~~ eternall living and true God Helioren. And you perfecting our comanndements persist allwaies and vnto the end and intention I have be ye visible to vs and affable and speake with a cleare and understanding voice vnto vs without equivocation or doubtfull ambiguity./

Visions & Apparitions:

The aforsaid things being rightly performed there will appeare infinit visions and phantasmes playing on Organs and all kinds of musicall Instruments And it is made of the Spirits that they might compell the maisters fellowes by feare out of the Circle because they can doe nothing against the Maister. After these things thou shalt see infinite bowmen with an infinit number of Horrible beasts which seeme as if they would devower thy fellowe but not withstanding feare nothing. Then the Preist or the Maister holding his hand on the Pentacle lett him say.

[illegible] your iniquitie depart hence by the virtue of the power of God and then the Spirits are constrained to obay the Maister And his fellow shall see them no more.

After this the Exorcist holding his hand neere the Pentacle shall say. Behold Salomons Pentacle which I have brought before your presence. Behold the person of the Exorcist in the midle of his Exorcisme who is weaponed very well from God without feare circumspect who hath invocated and called powerfully by force of Exorcising you. Come therfore with speede In the virtue of these names. Aye. Saraye. Aye Saraye. Doe not defer your comming by the eternall names of the living and true God. Eloy. Archiman. Rabar: And by this present Pentacle which powerfully commandeth vppon you And by the virtue of the Heavenly Spirits your maisters and the person of the exorcist you are coniured to come quickly And obay your Maister who is caled. Octimonos.

[illegible] being finished ther wilbe a hissing in the .4. corners of the world and thou shalt see immediatly great motions and when thou seest it say.

[illegible] why delay you what doe yee. prepare your selves and obay your maister In the name of the lord Bathat or Vachat overthrowing above. Abac. comming above Abeor. above Aberer.

they will come in theire proper formes and when thou shalt see them nigh the Circle Shew thou the Pentacle covered over with holy fine linnen and uncover it. And say.

your conclusion be not made disobedient. And suddainly thou shalt see them in a peaceable forme And they will say to thee Aske what thou wilt for we are prepared to fulfill all thy Commanndements because the lord hath yoked vs vnder vnto these things.

when the Spirits are appeared then say.

[illegible] Spirits and most noble Kings for we have caled you by him to whome every knee boweth of things in Heaven earth and Hell. In whose hands In whose hands the Kingdomes of all Kings are neither is there any thing which he is not able to doe. Also for as much as we binde you that

yee–

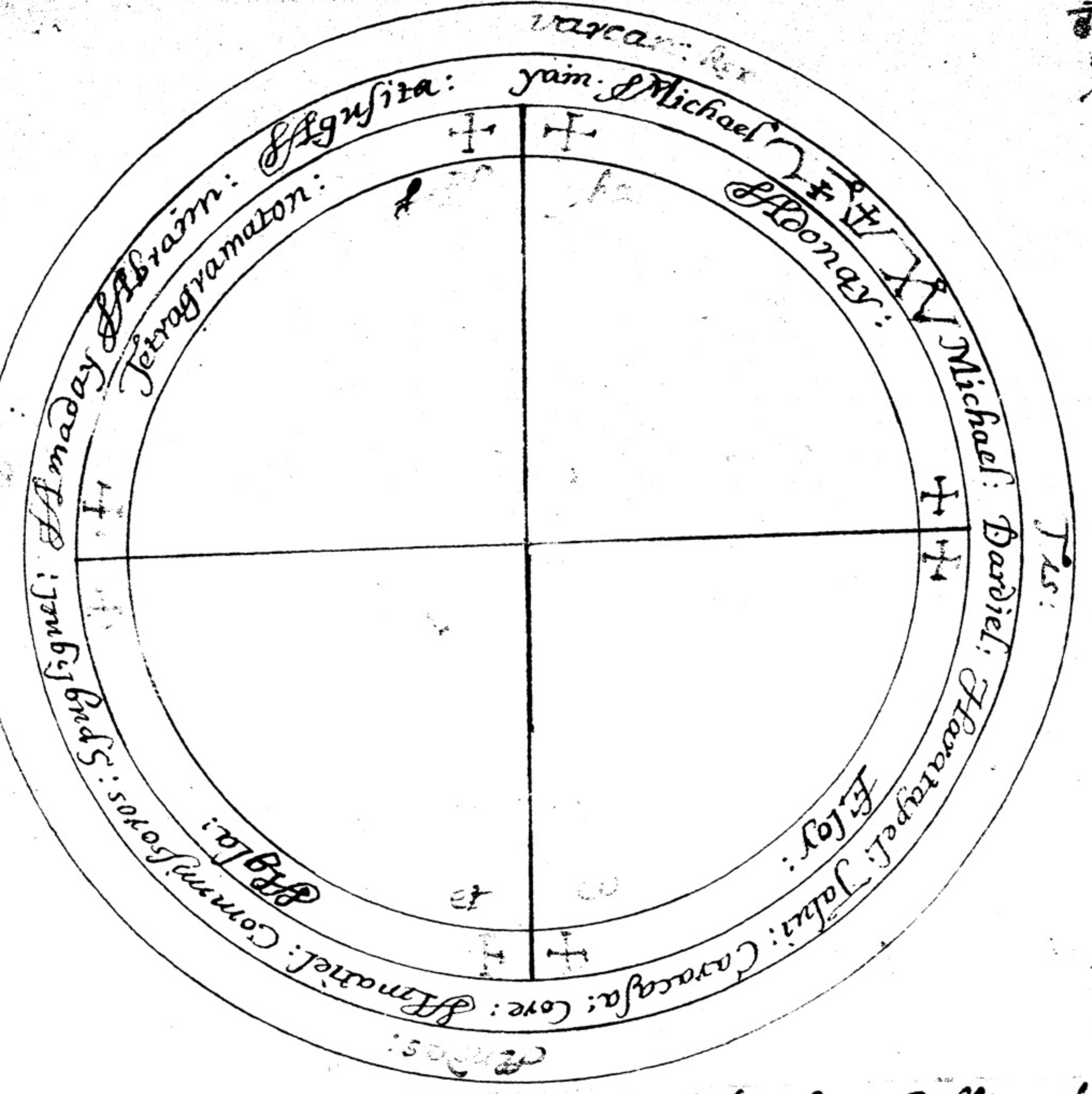
yee remaine affable and visible here before the circle as long as my plesure is And so constant And not without my licence to departe: untill you perfect my will by true speech without any deceipt by the virtue of that power who hath given the Sea hir bounds that she cannot passe. to witt God the highest the King and lord who created all things Amen.

Then Commaund what thou wilt And it shalbe done. After these things licence them to depart. Thus.

In the name of the Father of the Sonne and of the Holy Ghost. Goe unto yours places: And peace be betweene us and you. Be ye prepared to come againe being caled. /

These are the things which Peter of Abano said concerning the Ellements or Grounds of Magick. /

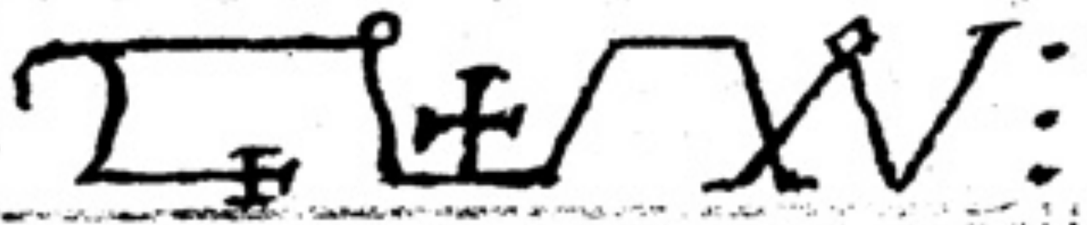
That thou mayest the more easily know how to make the Circle. Lett it be thus As suppose we should make it in the spring time the first howers of the Sunday Then shall it be As in the figure following you may behold. /


varcan: Rex
yain. Michael
Tus:
Dardiel: Hurataphel: Jabui: Caracasa: Core: Amatiel: Commissoros:
Spugliguel:
Amaday Abraim: Agusita:
Tetragramaton:
Adonay:
Eloy:
Agla:
Michael:

It now remaines that wee should serch out dilligently the weeke wherein we worke with every day perticularly And the Spirits which Governe them which now shall follow in Order And first of the lords day /

Considerations for Sunday:

The Angel of the Lords day And his Seale. His Planet And the
signe of the Planet And the name of the fourth Heaven.

Michael:  : ☉ : ♌ : Machen:

The Angels of the Lords Day: ∾:

Michael: Dardiel: Hartapel:

The Angels: of the Aire reigning the Lords Day: ∾:

Varcan the King: His Ministers: Tus: Andas: Cynabal:

The wind that these Angels are under Is The North wind: ∾:

[illegible] of the fourth Heaven Reigning on the lords day whom
it behoveth to call from the partes of the world.

From the East: ∾:

Samael: Baciel: Atel: Gabriel: vionatraba:

From the West: ∾:

Anael: Pabel: ustael: Burchat: Suceratos: Cap bili:

From the North:

Aiel: Aniel: or: Aquiel: Masgabriel: Sapiel: Matuyel:

From the South:

Habudiel: Machasiel: Charsiel: uriel: Naromiel: ∾:

The Perfume for Sunday is: Red Saunders: ∾:

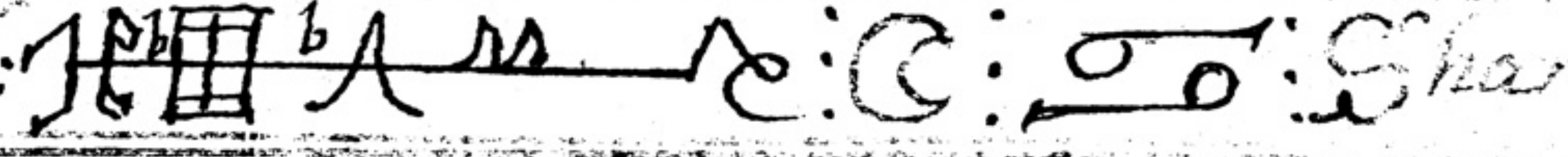
A Coniuration for Sunday:

I Coniure and confirme vppon you O ye strong and holy Angels of
God In the name of Adonay. Eye. Eye. Eye. which is he which
was. is. and shalbe. Eye. Abraye. And in the name of Saday.
Cados. Cados. Cados. Sitting high above the Cherubims. And
by that great name of that God strong and Powerfull and Ex=
alted abone all Heavens. Eye. Saraye The maker of Ages-
who hath created the world The Heaven Earth. Sea and all
that in them is In the first day And hath Sealed them by his
holy name. Phaa. And by the names of the Holy Angells who
rule in the fourth Host And serve before the most powerfull.
Salamia. That great and honored Angell. And by the name
of the Starr which is the Sum. And by his Signe And by the
great name of the Living God And by all the forsaid names I con=
iure the. O. Michael. thou great Angell who art in authority the
lords day And by the name of Adonay. The God of Israell who
created the world and what soever in it is. That thou maiest la=
bour for me And fulfill all my peticion according to my will
and desier in my busines and cause. Tell him farther for what
[illegible] thy cause and busines.
thing thou undertookest this coniuracion./

The Spirits of the Aire on Sunday are under the North wind
and their nature is to obtaine by request. Gold. Gems. Car=
buncles. Riches. Grace. and benevolence To unloose the enmiti
of men To give honours to men To bring in Infirmities or to
take them away but how they appeare is spoken of elcewhere/

Conſiderations of Mooneday:

The Angell of the Mooneday his Image or ſeale his Planet and ſigne of the planet And the name of the ſift Heauen./

Gabriel:  Shamain :

The Angell of the Mooneday:

Gabriel: Michaell: Samael:

The Angells of the Aire reigning on Mooneday:

Arcan the King. His Miniſters Bilet: Maſsabu: Abuzaha

The winde under which theſe Angels of the Aire are is The weſt winde

[illegible] of the firſt Heauen reigning on Mooneday whome it behoueth to call from the fower parts of the world.

From the East:

Gabriel. Gabrael. Madiel. Deamiel. Janael.

From the weſt:

Sachiel. Zaniel. Habaiel. Bachanael. Corabiel.

From the North:

Mael. vuael. valnum. Baliel. Balay. Humaſtrau.

From the South:

Curaniel. Dabriel. Darquiel. Hanun. Anayl. vetuel.

The ſuffumigatio for Mooneday is. Aloes:

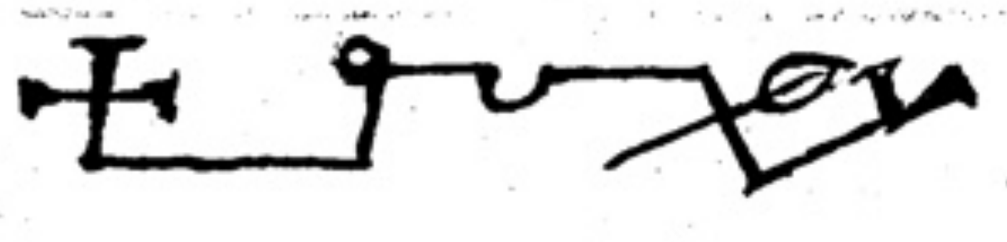
The Coniuration on Mooneday:

I coniure and confirme uppon you ye ſtrong and good Angells In
the name of. Adonay. Adonay. Adonay. Eye. Eye. Eye.
Cados. Cados. Cados. Achim. Achim. Ja. Ja. the ſtrong
Ja. who appeared on the mountaine of Sinai with the glorifica=
tion of King. Adonay. Saday. Zebaoth. Anathay. ya.
ya. ya. Marmara. Abim. Jeia. who created the Seas
lakes and all waters on the ſecond day Some aboue the Hea=
vens ſume on Earth. He hath ſealed the Sea by his high name
and ~~the~~ her bounds that he hath giuen hir. She cannot paſſe And by
the names of the Angels which rule in the firſt Host who
ſerue. Orphamiell. that great Angell. pretious and
honoured And by the name of the Starr which is the Moone
And by the foreſpoken named I coniure uppon you. O. Ga=
briell who art in authority on Mooneday that for me thou
maist Labour and fulfill all my petition according to my
will and deſire in my buſines and cauſe./ &c.

The Spirits of the Aire of Mooneday are under the weſt
winde which is the winde of the Moone. Their nature is to
giue Silver. To cary things from one place to an other to giue
ſwift Horſſes To tell ſecrets of perſons whether they be Se=
crets preſent or past. But how they appeare is mani=
feſted elcewhere./

Considerations for Tuesday:

The Angell of Tuesday His Seale His Planet And the Signe ruling the Planet Also the name of the Fift Heaven.

Samael.  : ♂ : ♈. ♏ : Machon.

The Angells of Tuesday:

Samael. Satael. Amabiel.

The Angells of the Aire reigning on Tuesday:

Samax. King. His ministers Carmax. Ismoli. Paffran.

The winde under which these Angells of the aire are is the East

The Angells of the fift Heaven ruling on the Tuesday whome it behoveth to call from the fowre parts of the world.

From the East:

Friagne. Guael. Damael. Calzas. Arragon.

From the West.

Lama. Astagna. Lobquin. Soncas. Jaxel. Isiael. Irel.

From the North:

Rahumel. Hyniel. Rayel. Seraphiel. Mathiel. Fraciel.

From the South:

Sacriel. Janiel. Galdel. Osael. viannel. Zaliel.

The perfume for Tuesday Is. Pepper:

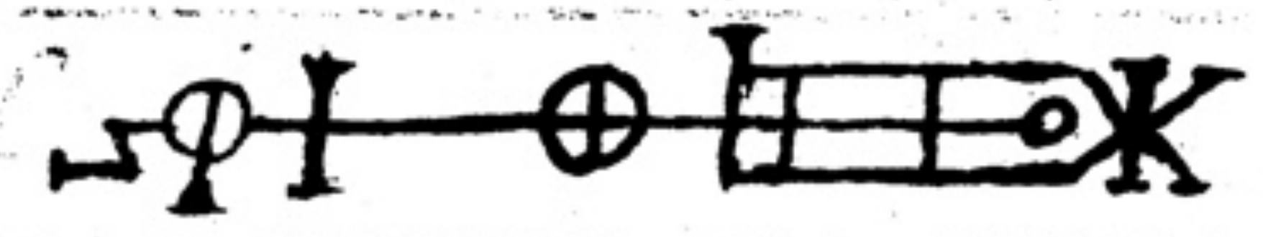
A Coniuration for Tuesday:

I Coniure and confirme uppon you O you strong and holy Angells by the name of. ya. ya. ya. He. He. He. Hy. Hy. Ha. Ha. Ha. va. va. va. An. An. A. Aie. Aie. Aie. El. Ay. Elibra. Eloim. Eloim. And by the names of that God who made the water to appeare dry and caled it Earth. And brought forth Trees and Herbes from it And hath sealed it with his Pretious Honored and Holy name that is to be feared. And by the name of the Angells ruling the fift Host who serve Acimoy. the great Angell strong Powrefull and Honored. And by the name of the starr which is Mars. And by the foresaid names I coniure uppon thee thou great Angell Samaell who hast authority to rule the day of Mars And by the names of. Adonay the living and true God that thou labour for me and fulfill all my peticion according to my will and desire in my business and cause. &c

The Spirits of the Aire on Tuesday are under the East wind their nature is to make battaile. Mortallities. Slaughters. and burnings. And to give. 2000. Soldiers at a time Also to give death. Infirmity. or health. But how they appeare looke elcewhere./

Considerations of wednesday:

The Angell of wednesday his Seale. Planet And the Signe ruling that Planet Also the name of the Second Heauen

Raphael  : ☿ : ♊ : ♍ : Raquie :

The Angells of wednesday &c:

Raphael. Miel. Seraphiel.

The Angells of the Aire Reigning on wednesday:

Mediat or Modiat King. His Ministers. Suquinos. Sallales.

The wind under which the said Angells are Is: The South wind:

The Angells of the Second Heauen ruling on wednesday whome it behoueth to call from the four parts of the world.

From the East:

Mathlay. Tarmiel. Baraborat.

From the West:

Ferescue. Mitraton.

From the North:

Thiel. Rael. Jariahel. venahel. velel. Abuiori. v

From the South:

Milliel. Nelapa. Babel. Caluel. vel. Laquel.

The Fumigation for wednesday is. Mastick:

A Coniuration for wednesday:

I Coniure and confirme uppon you yee strong Angells. Holy
and powerfull In the name of the strong and most to be feared
and blessed Ja. Adonay. Eloim. Saday. Saday. Sa=
day. Eie. Eie. Eie. Asamie. Asaraie. and in the nãe
of Adonay. the God of Israell who created the great lights
to distinguish the day from the night And by the names of all
the Angells serving in the second Host before the great Angell
Tetra. both strong and powerfull. And by the name of the Starr
which is caled Mercury. And by the name of his Image which
is signed from God most puissant and Honorable by all things
aforsaid I coniure uppon thee O Raphiel. the great Angell who
art in authority the fourth day And by the holy name which
was written in the forehead of Aaron the Preist of the most
high creator. And by the names of the Angells who are con=
firmed in the grace of their saviour. And by the name of the
seate of those creatures which haue. 6. wings that thow
mayest labour for me And fulfill my petition according to
my will and desire in my busines and cause./

The Spirits of the Aire on wensday are under the South wind Their na=
ture is to give all mettalls all earthly things. To reueale things
present past and to come: To please Judges. To give victories in
battaile And to reeddifie or build againe all destroyed sciences. And
to teach Experiments. And to change mixt bodies of the Ele=
ments conditionally one into another. To give Infirmities or health
to exalt the poore to cast downe the high and lofty. To bind or loose
a Spirit or Spirits. To open locks. The Spirits haue such op=
perations of others but not from their perfect power. But
in vertue and science. But how they appeare &c

The Conſiderations for Thurſday :

The Angels of Thurſday. his Seale His Planet and the Signe ruling that Planet Aſſo the name of the Sixt Heaven.

Saſtiel : E L L : ♃ : ♐ : ♓ : Zebul

Angells of Thurſday.

Sachiel. Caſtiel. Aſaſiel.

The Angels of the Aire Reigning on Thurſday :

Suth the King. His Miniſters. Maguth. Gutriz.

The winde under which the forſad Angels are Is The South.

But becauſe the Angells of the Aire are not found beyond the fift heaven therfore on Thurſday Say in the 4 parts of the world thes prayers following.

At the Eaſt :

O God greate high and honored through infinite ages. I beſeech thee.

At the Weſt :

wiſe Glorious and Juſt and divine Clemencie I beſeech the holy father that I may fulfill my peticion That my worke and labour I may perfectly underſtand O thou which liveſt and reigneſt through Infinite ages of ages. Amen.

At the North :

O God powerfull ſtrong and without beginninge. I beſeech thee.

At the South :

O God puiſſant and mercifull.

The perfume on Thurſday is Saffron :

A Coniuration for Thurſday :

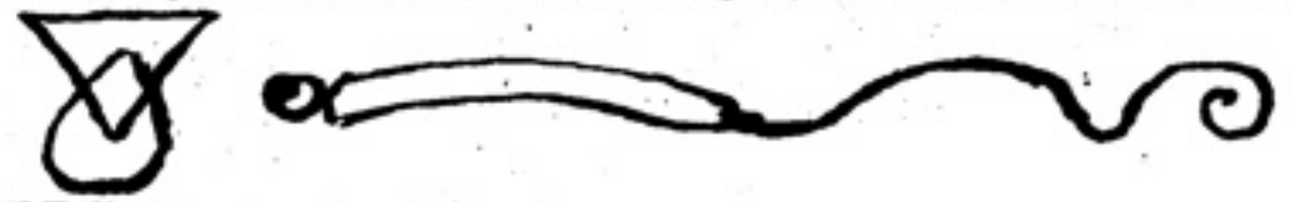
I coniure and confirme uppon you holy Angells by the name of Cados. Cados. Cados. Eſchereie. Eſchereie. Eſchereie. Hatim. ya. ſtrong the confirmer of ages. Cantine. Jaim. Janic. Anic. Calbat. Sabbac. Berefay. Alnaim. And by the name of Adonay. who created fiſhes and creeping things in the waters And Birds above the face of the Earth flying in the open firmament of Heaven on the fift day. And by the nams of the Angells ſerving in the Sixt Host before the Pastor Angell that holy great and powerfull prince. And by the name of the Starr which is Jupiter And by the name of his Seale. And by the name of Adonay. The greateſt God and creator of all things And by the names of all Starrs. And by the force and virtue of them And by the forſaid names I coniure thee Sachiel. thou great Angell who haſt authority on Thurſday That thou labour for me And fulfill my petition according to my will and deſire in my buſines and Cauſe &c

The Angells of the Aire on Thurſday are ſubiect to the South wind

Their nature is to gett the love of women To make men Joifull and merry To paſſifie Strifes. To make enimies milde To heale the infirme To make infirme the whole. To bring or take away Loſſe. But how they appeare &c

Cosiderations for Friday:

The Angell of Friday. his Seale his Planet The Signe ruling the Planet
Also the name of the Third Heaven.

Anael.  : ♀ : ♉ ♎ : Sagun.

The Angells of Friday

Anael. Rachiel. Sachiel.

The Angells of the Aire ruling on Friday

Sevabotes the King. His Ministers Amabiel. Aba. Abalidoth. Flaef.

The winde under which these said Angells are is. The west winde.

The Angells of the third Heaven ruling on Friday whom it behoveth to call forth from the four parts of the world.

From the East:

Setchiel. Chedusitaniel. Corat. Tamael. Tenaciel.

From the West:

Turiel. Coniel. Babiel. Kadie. Maltiel. Hufaltiel.

From the North:

Peniel. Penael. Penat. Raphael. Raniel. Doremiel.

From the South:

Porna. Sachiel. Chermiel. Samael. Santanael. Famiel.

The Fumigation for Friday is. Costus.

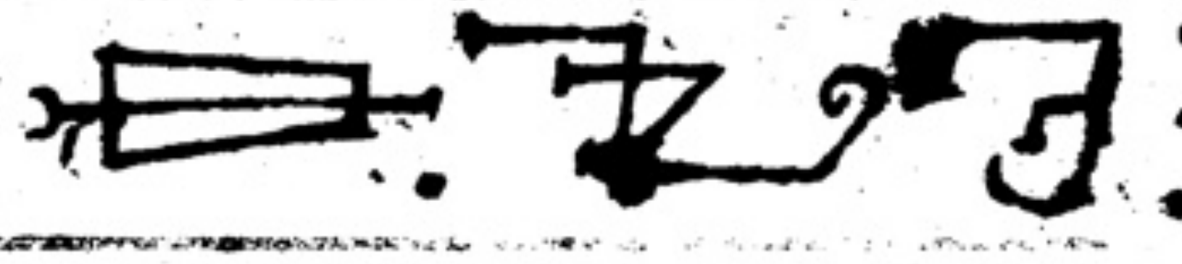
A Coniuration for Friday:

I Coniure and confirme uppon you ye strong Angells holy and
powerfull In the name of. On. Hey. Heya. Ja. Je. Adonay
Saday. And in the name of Saday who created. 4. footed
beasts and creeping things And men on the Sixt day And
gave power to Adam over all living creatures. From whence
blessed be the name of the Creator in his place. And by the
names of the Angells serving in the third Host before
Dagiel the great Angell the strong and puisant Prince
And by the name of the Starr which is Venus. And by
his Image which truly is holy And by the afforsaid names
I Coniure uppon thee Anaell. who hast the authority
the sixt day That thou labour for me And fulfill my
petition according to my will and desire in my busines and
cause. &c

The spirits of the Aire on Friday are under the west wind Their nature is to give Silver To stir up men and make them more inclining to Riott and luxurie to make frends emmies by excesse And to make Marriages. To alure Men unto the love of women. To give infirmities and to take them away And to doe all things which hath motion. /

Considerations for Saturnsday:

The Angell of Saturnsday. His Seale his Planet And the Signe ruling that Planett.

Cassiel:  : ♄ : ♑ : ♒ :

Angells of Saturnsdaye

Cassiel. Machatan. Uriel:

The Angells of the Aire ruling on Saturnsday

Maymon the King. his Ministers Abumalith. Assaibi. Balidet.

The wind under which the forsaid Angells are is. the South west wind

It is seid in the considerations of Thursday That beyond the fift Heaven no Angells of the Aire rule Therfor use the same prayers.

Aeth

O great and high God honorable through all the world I beseech thee

[illegible]

O single God both Glorious and iust And of great Clemencie I beseech thee most holy father that I may fulfill my peticion my worke and my Labour this day and perfectly understand it Bring thou this to passe which liveth and Reigneth for ever world without end Amen.

[illegible]

O mighty and strong God and without begining I beseech thee.

O holy and mercyfull God.

The Coniuration for Saturnsday is.

The Coniuration for Saturnsday:

I coniure and confirme uppon you. Caphriel. or Cassciel. Machatori. and Seraquiel strong and powerfull Angells. by the name of Adonay. Adonay. Adonay. Eie. Eie. Eie. Acim. Acim. Acim Cados. Cados. Ina or Ima. Saclay. Ja. Sar. The lord the creator of Ages who rested on the seventh day And by him who gave his Children Israell an Inheritance That they should keepe and Sanctify it holy That they might remunerat him in another age. And by the names of the Angells serving in the seventh host Booel the great Angell and powerfull prince And by the name of the Starr which is Saturne And by his holy Image And by the foresaid names I coniure the Caphriel. who hast authority the seventh day which is the Sabbaoth day That thou labour for me and fulfill my peticion according to my will and desire in my busines and cause. &c

The Spirits of the Aire on Satterday are under the South wind. Their nature is to sow discords hatred and evill thoughts To give lead at their pleasure To sley somthing. To cutt of some member. But how the appeare is elsewhere shewne.

The fo[illegible] Booke of the hidden Philosophy or of the Magicall Ceremonies: written by Cornelius Agrippa

[illegible] booke of the hidden philosophie we have not declared so compen=
diously as copiously the beginning of Magick it selfe and the reasonablenes.
And how experiments are sifted out and composed That they might bring forth
all wonderfull effects. The truth is because they are delivered there more by con=
templation then by practice. Also some are not so compleate. Som are spoken
figuratively (as it were in a riddle) that somtimes those things which with great
study dilligence and curious serching out we have obtained are expounded
to all ignorant vulgers: Therfore in this booke we have finished the hidden phi=
losophy which is as the complement and key of the bookes of all Magicall workes:
And we will give thee the precepts and most ioyfull experements of the unde=
filed truth and unvanquished magicall discipline of the holy Gods: That
when thou readest these bookes of the hidden Philosophie thou mayest
desire to know these things greedely Therfore reade this booke and
thou shalt triumph of the truth. wherfore touch it within the
secrets of thy religious brest and it will pearce with silence. But
conceale it with a constant taciturnity.

that the names of the intelligencers governing
every one of the Planets are ordayned after this manner for the letters be=
ing gathered from the figure of the world from the rising of the body of
the Planett according to the succession of the Signes by single degrees.
And by those single degrees aspected by the Planett it selfe made by
the degree of the ascendent. After the same manner the names of the princes
of the evill Spiritts are received by a retrograde or back degree order.
Governing under all the Planets by making extension against the
succession of the Signes from the beginning of the Seaventh howse
But the name of the supreme intelligence whome many iudg to be
the soule of the world is gathered from the fowre bounds of the figure
of the world according as I have delivered the reason. And by the
opposit manner is gathered the name of the great Divill about the
fowre

foure cadent corners. Likewise thou shalt gather the names of the great spi=
ritts governing the powers of the aire above the foure corners of the succeding
houses So that a casting out is made that the name of the good Spiritts
may be picked out according to the succession of the Signes begining from
the degree of the ascendent: But to find out the name of the evill spirit
doe the contrary.

was That the names of the evill Spiritts are drawne out by these
tables. The names of the good as well as of the badd spiritts. So that notwithstan=
ding if we enter into the table with the name of the good Spirit of the second order
we shall find out the name of the evill Spirit of the order of the Princes and
governours. But if we enter the table with the name of a good Spirit of
the third order Or with the name of an evill Spirit the governour what way
so ever they are picked out. either by this table or by the Heavenly figure
the names which proceede from these wilbe the names of the evill Spiritts
the ministers of the inferior order.

That as often as we enter into this table with
the good Spirits of the second order The names themselves are drawne out of the
second order. And if under them we draw out the name of the evill Spirit
It is that of the superior order of the Governours. And it is the same if we
enter with the name of the evill Spirit of the superior order. But if we en=
ter this table with the names of the spirits of the third order Or of the
Spiritts the ministers as well good as bad. The names of the Spirits the
ministers of the inferior order wilbe picked out.

men not of litle authority after this manner would
enlarge their tables in lattaine letters So that by the same tables as also by the name
of the office or of any effect the name of the spirit as well good as bad was found
out. Likewise as above it is delivered by taking the name of the office or effect
in the collume of the letters in his line under his Starr. And the grave au=
thor of this is Trismegist. who when he delivered his calculation in the
Egiptian letters he could not referr them foolishly to other letters of other
tonges by reason of the assigned to the Signes. But of all men who
who have handled to find out the names of the Spirits he was the
first that was extant

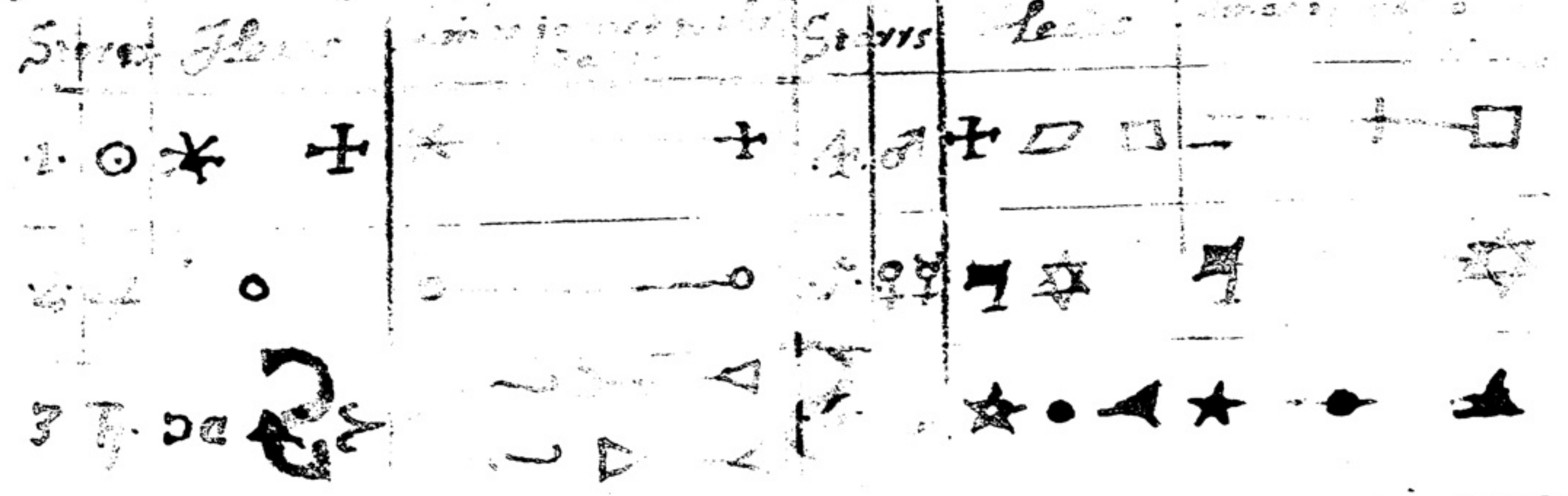
the force and secret and dignity of a maister consisteth in
disposing of the vowells how rightly and truly the holy names of
the—

the Spirits are found out which may bring to passe the name of the spirit
and to whom the right name is appoynted. And this artificie is thus
performed. First in placeing the vowells of these letters which by calcu=
lation of the heavenly figure are found out, unto the names of the Spirits
of the second order good and bad Governing and Governours shalbe picked out
And this is thus performed in the good: The Starrs being considered which
ordaine letters and place them in order First the degree of the eleventh
house is substracted from the degree of the Starr which is the former
in order And that which then remaineth is cast away from the degree
of the ascendent And wheare that number ceaseth ther is part of the
vowell of the first letter. Begin therfore to cast away the vowells
of those letters according to his number and order. And that which shall
happen in the place of the starr which is the former in order That
vowell is attributed to the first letter. From henceforth thou may=
est find part of the second letter By subtracting the degree of the Starr wch
is the second in order from the former Starr and what remayneth cast away
from the Ascendent And this is part from which thou mayest begin to cast
away vowels and what shall happen above after the Starr that is the vow=
ell of the Second letter. And so consequently thou shalt fetch out the vowells
of the following letters Alwais substracting the degree of the Starr follow=
ing from the degree of the Starr next going before. And all castings away
and numerations must be made according to the Succession of the Signes in
the names of the good Spiritts. But in the names of the evill Spirits wher
in the good the degree of the eleventh house is taken. In them the degree of
the twelfe house is taken But the numerations and proiections or castings
away are all done with the succession of Signes taken their beginning from
the degree of the tenth house. But in all these things extracted by the
tables the vowells are placed after another manner. For first the how=
many number of letters is taken appoynting the name it selfe And so it
is numbered from the beginning of the collume of the first letter or under
which the name is extracted And the letter into which this number hap=
peneth is referred unto the first letter of the name extracted by taking a
distance—

distance of the one from the other according to the order of the Alphabet · But the number of that distance is cast away from the beginning of his Collume and wher it ceaſeth there is the part of the firmer vowell Therfore cast away the vowels themſelues from it in his number and order and in the ſame collume: And what ſhall happen aboue the first letter of the name that ſhalbe attributed to it ſelfe · But thou ſhalt find the following vowells by taking distance from the foregoing letter unto that that followeth: And ſo conſequently according to the Succeſſion of the Alphabet · And the number of the distance is numbered from the beginning of his colume; And wher it happeneth there is part of the vowell ſought for · Therfore cast away the vowels frõ it as it is ſpoken of aboue) and thoſe which ſhall happen aboue his letters are attributed to the ſame But if ſome vowell ſhould happen aboue a vowell · Lett the former giue place to the latter: But understand this only of the good Spiritts: And in the bad thou mayest proceede the ſame way: unles thou makest numberings by a contrary and returned order, And against the ſucceſſion of the Alphabet And against the order of the colunes to wit of the Aſcendent ·

The name of the good Spirit of euery man caled his Genius which wee haue taught to find out in the third booke of the hidden Philoſophy according to that reaſon not of litle authority, neither is it of a ſmall foundation · But now we will ſhew thee ſome other way aſſayed not with vaine reaſons Of theſe one is by taking fiue places of the Hylegions in the figure of natiuity which being noted the characters of the letters in their order and number from the beginning of Aries are cast away And thos letters which falle into the degrees of the ſaid places according to the order and dignity of them being diſpoſed and combined doe make plaine the name of the Genius: Ther is alſo an other way · Almutel are taken That is domineering Starrs aboue the fiue ſaid places · And lett a proiection or casting out be made from the degree of the Aſcendent by gathering the letters faling aboue Almatel which being placed according to their dignitie in order ordeine the name of the Genius or Spirit of ſuch a man: There is yet another way in much custome with the Egiptians by making an extent from the degree of the aſcendent by gathering the letters · The ſecond Almutell of the eleuenth houſe which houſe they call the good Diuell which being placed according to their dignity doe ordaine the names of mens Spiritts · But after the ſame manner we find out the euill Genius or ſpirit of man But that proiections are made against order And ſucceſſion of the ſignes And wherin the good we cast forth from the begining of Aries · In the bad we number from the begining of Libra · wher in the good we number from the degrees of the Aſcendent · In the bad we cast away from the degree of the Seauenth houſe · But according to the Ægiptians the name of the Genius is gathered after Almutel of the twelfe hous whom they call the euill Diuell · And all theſe rites which we haue deliuered from us to others being wright in the Third booke of the hidden Philoſophy may be done by the characters of any Language: Seeing in all theſe as aboue it is ſaid) Ther is A miſticall and diuine number, order, and figure · From whence it commeth to paſſe that the ſame Genius or Spirit of man may be caled by diuers names · But others from the name of the ſame Spirit good or bad are extracted by tables formed unto this ·

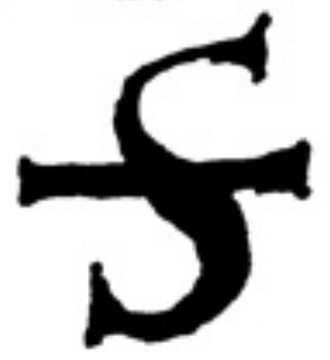
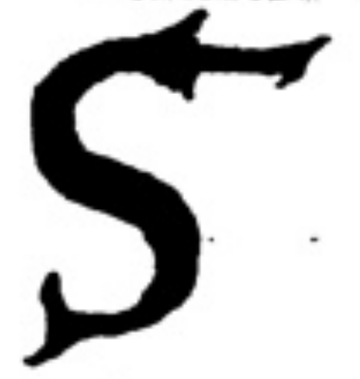
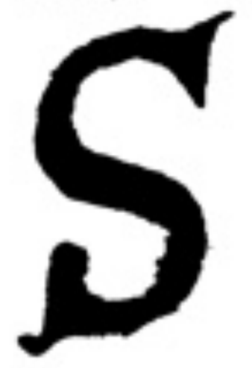
Therfore the heauenly characters conſiſt of lines and heads · There are ſix heads according to the ſix magnitudes or greatnes of the Starrs unto which alſo the Planets are reduced · The first magnitude keepeth a ſtar or croſſ with the Sun · The ſecond with Iupiter holds a circular point The third with Saturne, A halfe circle traiangle round or ſharpe The fourth keepes with Mars one line paſſing through another or a Sqared right or crooked · The fifth with venus and Mercury a Cirdle or a tayled poynt aſcending or deſcending · The ſixt with the Moone black poynts all which thou mayest behold in the table following · Therfore placing the heads according to the ſituation of the Starrs in the figure of Heauen, Then the lines are prolonged according to the conuenience of their natures, And this thou must understand of the fixed Starrs · But in the erections of the Planetts the heads being placed according to their aſpect among them ſelues the lines are prolonged ·



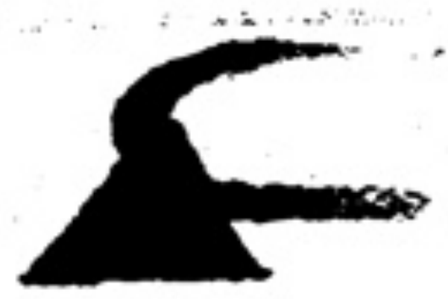
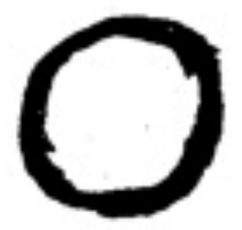
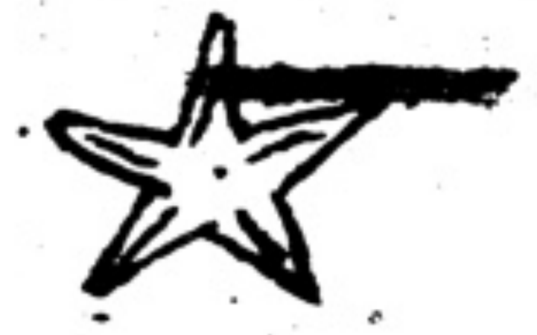
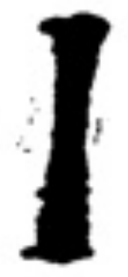
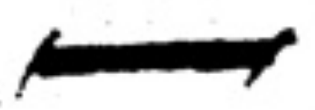
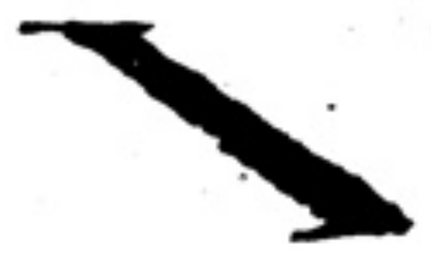
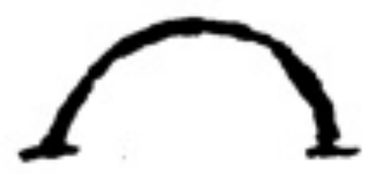
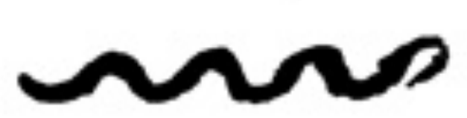
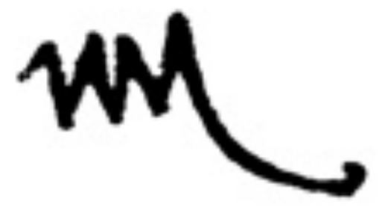
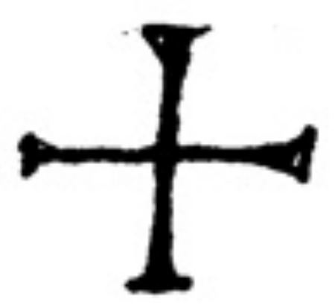
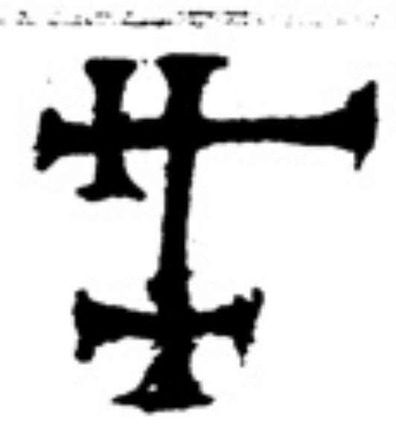
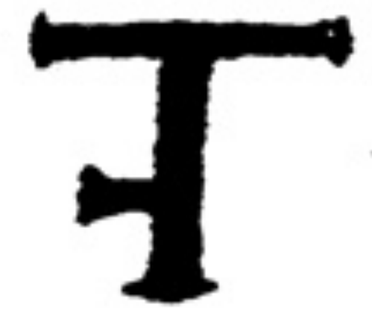
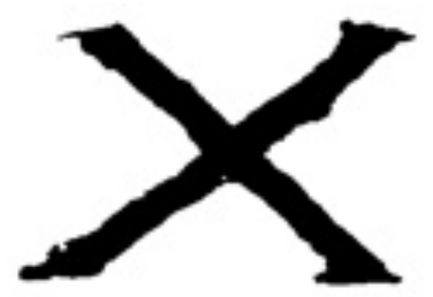
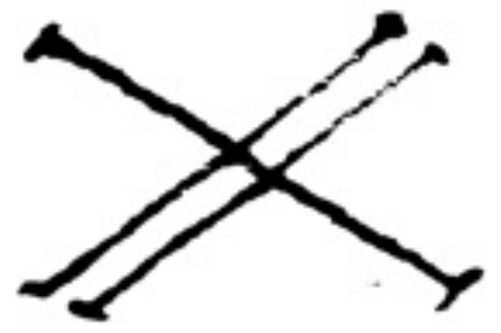
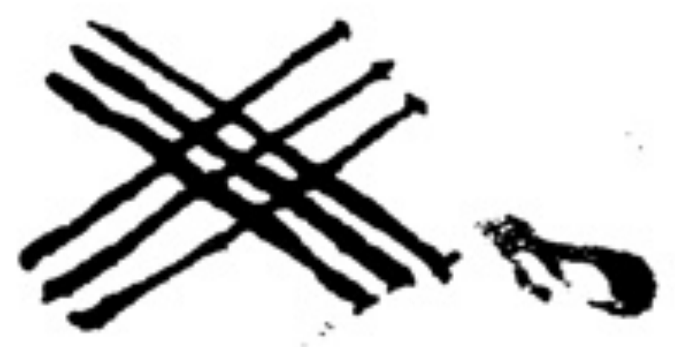
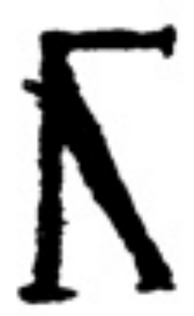
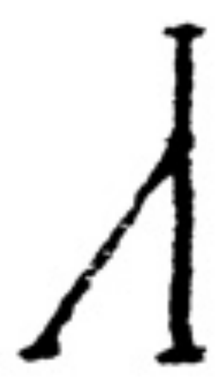
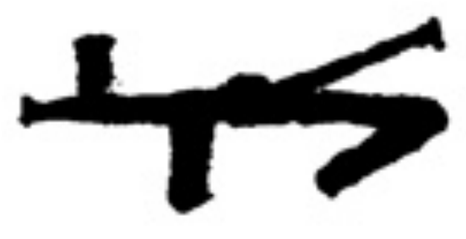
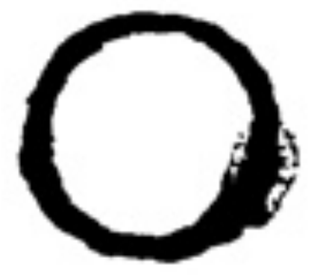
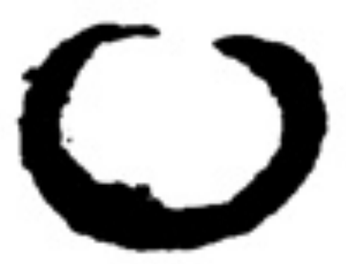
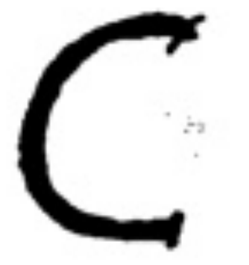
But when a Character is to be formed of any heavenly Image aſcending in any degree or face of the Signes which conſiſt of the Starrs of the ſame Magnitude and nature Then placing the number of thoſe Starrs according to their ſituation and order their lines are drawne out like the ſignified image that it may be done copiouſly.

For the Characters which are drawne out according to the name of the Spirit are compounded by this table following by giving to every letter of the name that which agreeth to it ſelfe in the table: Like as it is eaſily manifest: But in this ther is not a litle difficulty when as to wit the letter of the name into the line of figures or letters that we might know what figure or what letter is to be taken. But this may be thus knowne: For if A Letter ſhould happen in the line of letters, Conſider how many this letter is in the order of the name as the ſecond or third: Then how many letters the name it ſelfe containes, as five, or ſeven: And multiply thes numbers together among themſelues, and triple the product. Afterward the whole being gathered together, cast away from the beginning of the letters according to the ſucceſſion of the Alphabett: And into which of the letters that number happeneth that is it that ought to be put in the Character of that Spirit. But if ſome letter of a name happen into the line of figures: Thus ſhalt thou doe. Take the number how many this letter is in the order of the name, and multiply it by the number how many this letter is in the Order of the Alphabet, and being gathered together devide it by nine The reſidue ſheweth the figure or number to be placed in the Character. For it may be placed either with a Geometricall figure, or with an Arethmeticall figure of number which notwithſtanding ought not to be novinary or to exceede the nine corners. The Characters follow.

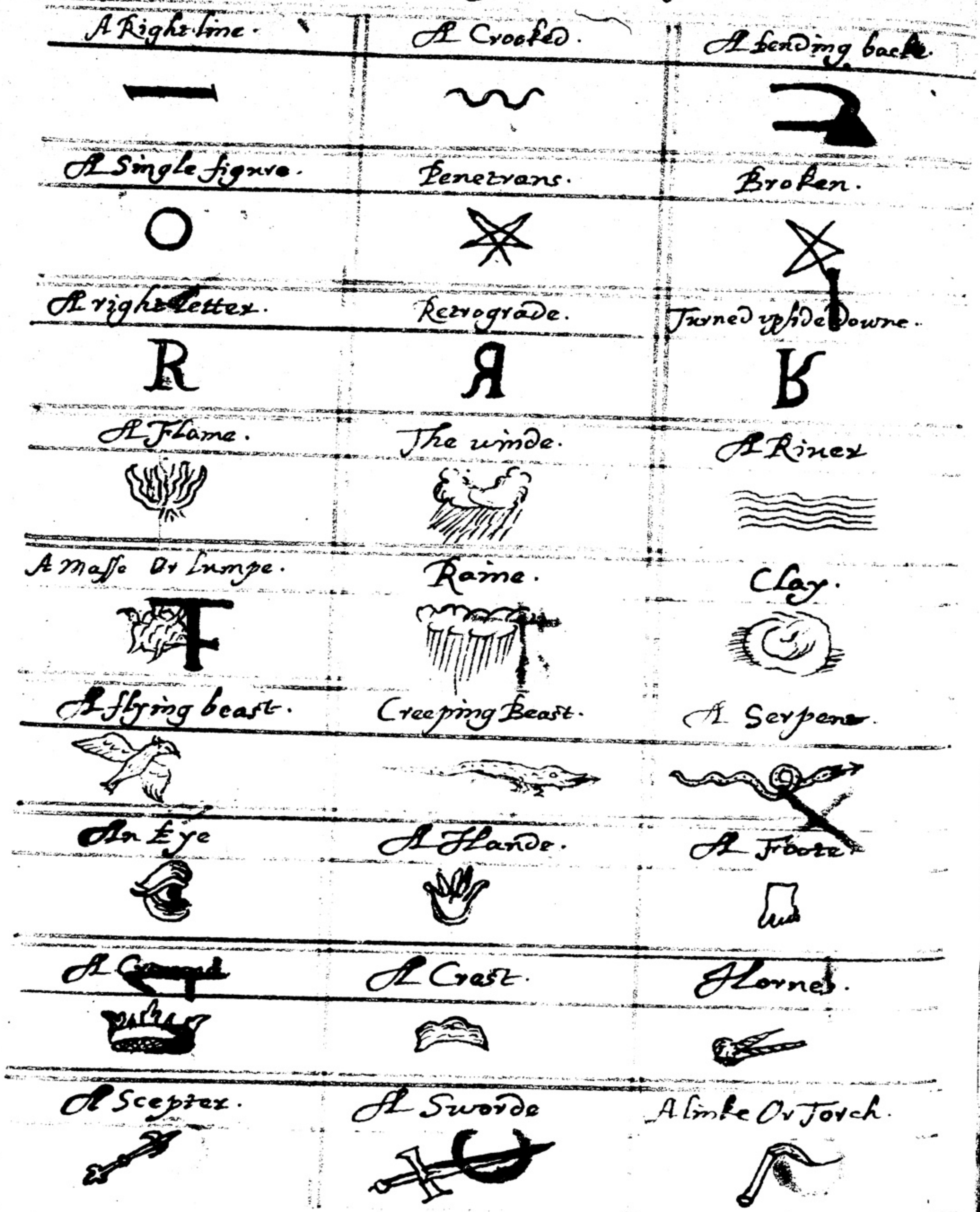
[illegible] e to be placed next over [illegible] before [illegible] the next [illegible]
Of 660

A letter Stickinge.	Joyning to.	Separated.
		

The Characters of the good Spirits:

A Single Poynt.	A Round.	A Starrid.
		
A line Standing upright.	Lying alonge.	Lying on one Side.
		
A crooked line Bowlike.	wave like the water.	Teeth like.
		
A right setting betweene.	An Inherent.	An adherent seperated.
		
A single crooked Crosse.	Mingled.	Maniefolde.
		
A right standing on the right hand.	On the left hande.	In neither.
		
A whole figure.	A deminished.	A halfe figure.
		

The Characters of the Evill Spirits:


A Right line.
A Crooked.
A bending back
A Single figure.
Penetrans.
Broken.
A right letter.
Retrograde.
Turned upside downe.
A Flame.
The winde.
A River
A Masse or lumpe.
Raine.
Clay.
A flying beast.
Creeping Beast.
A Serpent
An Eye
A Hande.
A Foote
A Crowne
A Crest.
Hornes.
A Scepter.
A Sworde
A linke or Torch.

The Characters which are taken by the revelation of the Spirits have afterward their vertues: Because they are certaine litle signes lying open ordayning the harmony of the same divinity: Or they are signes of making a covenant and promice of faith or obedience: And those Characters cannot bee sought out by any other way. And farthermore there are Characters which are some certaine familiar figures and images of the evill Spiritts under whose forme they are wont to appeare and meete with those that call for then And these Images are found out by the Table following, according to the reason of the letters which ordaine the name of the Spiritt himselfe. So that if any letter be accounted or reconed many folde in the same Spirit the Image of him possesseth the soveraignty or Lordship, the rest after their manner by mixture, So that those that are the former orders the superior part the head of the body is attributed to them according to their figure: But the last occupy the feete and leggs; So the middle letters shew somthing to be like the midle part of the body: But if any contrariety shall happen, that letter which is the better in number lett it prevaile: But if things be equall they shalbe mingled together: Moreover if the same name shall obtaine some notable token or Instrument from the table of Characters the same also shall obtaine it in the Image. But we shalbe able to know the dignities of the evill Spiritts by those tables of the Characters and Images. For to what Spirit soever shall happen some notable token or instrument from the table of characters The same possesseth the dignity. If it shalbe a Crowne it sheweth a kingly dignity. If a Crest it shews a Captaines honour. If hornes it shews fellowship. If without them the Scepter or Sword shews rule and authority. Likewise thou shalt find by the table of Images who carrieth before him a kingly dignity. Judg from the Crowne comes dignity. From instruments Authority. Lastly they who are very good in humane figure they are more worthy then they who agree in the images of beasts. Further more the Horsmen excell footemen. And thou shalt judg the excellency of the spirits according to all their mingled dignities. Notwithstanding know this that the Spirits of the inferior order of what dignity soever they bee alwaies are subiect to the Spirits of the superior order And so it is not inconvenient that kings and Captaines should be under and minister to them that are before them of a hier order.

The familiar formes of the Spirits of Saturne: ♄:

They appeare as with a very long and ſlender body. with a wrathfull countinance, having foure faces, one in the hinder part of the head, another in the forepart of the head and both of them beaked like a birds bill: In either of their knees appeareth alſo faces: They are of a black colour ſhining that one may ſee through them: Their Motion or moving is the ſtirring of winds with the ſhape of an Earthquake. Their ſigne is white earth. whiter then any ſnow./

But their particular formes are:

A Bearded King riding on a Dragon An Old Bearded Man An Old woman with a ſtaffe A Hogg A Dragon An Oule A Black Garment A Hooke or Bill The Juniper bush.

The familiar formes of the Spirits of Jupiter:

They appeare with a Sanguin and Cholerike body of a midle Statue wth an horrible motion. with a mild viſage. and faire ſpeech. Of a Greene colour. Their motion is a brandiſhing or glittering with Thunder Their ſigne is. Ther will appeare neere the circle. man who ſhalbe devowered by Lyons in ſhape.

But their particular formes are:

A King riding on a Hart with a glittering Sword A Man clothed wth a long Garment A Maide with a Lauren Crowne decked with flowers A Bull A Hart A Peacock A Blew garment A Sword The Box tree./

~~89~~ 80

The familiar formes of the Spirits of Mars:

They will appeare with a long body Cholericke. and with most ilfavored and deformed Lookes. Of a browne colour as it were ſomwhat red with Hornes almost like a Harts. and with the nailes of a Griffon. They bellow like mad Bulls. Their motion is made as it were like unto burning fier. Their Signe in ſhape is Lightning and Thunder nere the Circle./

But their particular formes are:

An armed King riding on a woolfe An Armed man A woman holding a Sheild on hir thigh A Buck Gote A Horse A Hart A Red Garment Wooll./

The familiar formes of the Spirits of Sol: ☉:

They appeare as with a very large and greate body. Sanguin and fatt with a Golden colour about the dyed blood. Their motion is the glittering of Heaven. and their ſigne is to trouble or move ſweate in him that caleth them./

But their particular formes are:

A King having a Scepter riding on a Lyon A King wounded A Queene with a Scepter A Bird A Lyon A Cock A Garment of a Saffron colour or Golden A Scepter Tayled

The familiar formes for the Spirits of Venus: ♀:

They appeare with a faire body of a middle ſtature amiable and pleaſant in countenance of a white or Greene colour Gilt from aboue. Their motion is like to a most cleare Starr. For their ſigne Maides wilbe ſeene playing without the Circle who will moue the caller unto play./

But their particular formes are:

A King with a Scepter riding on a Camel. A maide fairely appareled A Naked maide A Shee Gote A Camell A Shee Doue A whit Garment or Greene. Flowers The Savyne herbe./

The familiar formes for the Spiritts of Mercury: ☿:

They will appeare as with a body of a midle ſtature. Cold. moist. faire with an affable ſpeach In a humane forme like to an armed Soldier of a colour ſhining thorough. Their motion is like to a ſiluer cloude. for their ſigne they bring horrour to him that calleth them./

But their particular formes are:

A King riding on a Beare A Faire yong man A woman holding a Colander or Strainer A Dogg. A She Beare A Pye Bird A Changable colored garment A Rodd A Staffe.

The familiar formes for the Spiritts of the Moone: ☾:

They will appeare as with a very great body large ſoft and flegmatick of a colour like to a black and darke cloud with a ſwollen countenaunce with redd eyes full of water with a balde Head and Bores teeth: Their motion is to the great ſtorme on the Sea. For their ſigne ther will appeare a greate Raine nere the Circle./

But their particular formes are: ☾:

A King being a Bowman riding on a Buck A Litle Boy A woman hunter with hir bow and arrow A Cow A Litle Deere A Goose A Greene or ſilver garment A Arrow [illegible] ~~feete~~./

[illegible] now lett vs ſpeake of the Holy Pentacles and Seales. Now the Pentacles them ſelues are as ſome certaine holy Signes to preſerue vs from evill events and helping vs to bind and exterminate the evill Spiritts and aluring the good Spiritts reconciling them to vs. The Pentacles conſist of the Characters and names of the good Spiritts of the Superior order. Or of the Sacred pictures of the holy letters or revelations: with verſes found out either of the Geometricall figures and holy names of God compoſed according to the purpoſe of many. Or of all theſe together. Or of many of them compounded and mixt. But thoſe characters wch are profitable for vs for the ordayning of the pentacles are thoſe characters of the good ſpiritts. Especially of the good of the first and ſecond order ſomtime alſo of the third And of this kind of Characters which most cheifly is caled holy Then thoſe characters which aboue we haue caled holy. Therfore whatſoever character of this ſort apoynted lett vs compoſe it about with a double circle In which lett vs wright about the name of his Angell And if we would add ſome divine name to that Spirit agreeable to his office It ſhalbe of greater power and efficatie And if we would lead about ſom corner figure to him according to the reaſon of the numbers That allſo may bee done.

done. But the holy pictures which forme the Pentacle are thoſe which here and there in the holy Scriptures and Prophets as well of the owlde as new teſtament are delivered to us. As the figure of the Serpent on the Croſſe and the like of the which ther is great plenty found out in the viſion of the Prophets as of Iſay: Daniell. Eſdras: and others As alſo out of the Revelation. And we have ſpoken of them in the third booke of the hidden Philoſophi where we have made mention of theſe holy things. Therfore place ſome ſuch picture of the holy Images and compaſs it about with a double Circle to whome to whome lett ſome divine name be written apt and conformable in effect to the figure it ſelfe: Or lett ſome litle verce be written about to him taken from parte of the body of the holy Scripture which promiſeth or prayeth for a deſired effect. As if a pentacle ſhould be made for victory and revenge againſt enimies as well viſible as inviſible. A figure may be taken out of the ſecond book of the Machabes: To wit: A hand holding in it a Goulden Sword brandiſhed to which was written about a verſe contayning the ſame. To wit. Take the holy Sword, the gift from God with which thou ſhalt cutt in peeces the adverſaries of my people Iſrael. Or alſo lett this verſe of the first Pſal be written about it. In this is the ſtrength of thine arme, there is death before thy face. Or any other like verſe. But if it like thee to wright about a divine name Take ſome name Signifying a Sword. Anger. The vengeance of God, or the like name agreeable to the deſired effect. And if it like thee to write a corner figure. Take according to the reaſon of the number as we have taught in the ſecond booke of our hidden Philoſophy where we have ſpoken of numbers. And ſo of the like workes. And of this kind there are two pentackles of high vertue and greate power very profitable and neſſeſſary to the conſecration of Experements and Spirits. Of them one is which we have in the first chapter of the revelation to wit. The figure of the Maiesty of God ſitting in the throne having in his mouth a two edged Sword as there it is ſaide. To which lett it be written about ✠ I am Alpha and Omega the begining and the end, who is, who was, and who is to come Almighty. I am the first and the last living and have bin dead, and beholde I am alive for evermore, and I have the —

the Keyes of death and of Hell ✠ Then lett theſe three verſes be written abo
Commit it o God to thy vertue, Confirme this o God that workest in us: let them be made as the dust before the winde and the Angell of the lord ſcattering them. Let their wayes bee darke and ſlippery And the Angell of the lord perſecuting them ✠ Furthermore lett theſe ten generall names be written about it which are ✠ El ✠ Elohim ✠ Elohe ✠ Zebaoth ✠ Elion ✠ Eſcerchie ✠ Adonay ✠ Iah ✠ Tetragrammaton ✠ Saday ✠

[illegible] whoſe figure is like a lambe killed whoſe Horns and eyes are Heaven And under his feete a Booke Sealed with ſeven ſeales as it is ſaid in the fiveth Chapter of the Revelation To whome lett this verſicle be written ✠ Behold the lion of the tribe of Iuda overcame, The roote of David. I will open the booke and looſe the ſeven ſeales thereof ✠ And another verſicle ✠ I ſaw Satan like lightning fall from Heaven. Behold I give you power to tread uppon Serpents and Scorpions And uppon all the power of the enemie and nothing ſhall hurt you ✠ And lett the forſaid tenn generall names be written about it.

[illegible] thoſe [illegible] which are ordayned of figures and names keepe this order. For place ſome figure conformable to ſome number unto ſome ſure effect or virtue. lett ther be written in all the corners ſome devine name obteining the force of the deſired thing Notwithstanding it it must be ſo that ſuch a name be of ſo many letters as the figure appoynteth the number Or how many letters of the name conferred together among them ſelves doe appoynt the number of the figure or doth constitute ſome number which by the number of the figure without any ſuperfluitie or deminiſhment may be parted. For ſuch a name found out one or more or or divers must be written in the figure in all the corners. But in the midle of the figure the whole or at least the principall revolution of turning back of the ſame name ſhall be placed.

ordaine alſo pentacles by making a certaine revolution of ſome name in the foure ſquare table with a ſingle circle going about or with a double wrighting therin Some holy verſicle aggreable to this name or from which —

which the name is deriued. And this is the forme of the pentacles according to their distinct manners which we may multiply and mingle together vnto a greater efficacie and to the intention and extencion of virtue among themſelues with others. As if prayer ſhould be made for the deſtruction of enimies. we must remember how god destroyed the face of the Earth in the deluge of waters. Sodome and Gomorrah by raine of fier and brimstone. The Host of Pharaoh in the red Sea And the like. If there be any other curse found in the holy Scriptures. So by praying against the danger of waters. Lett vs remember the ſafguard of Noah in the deluge. The Children of Iſeraels ſafe paſſage ouer the read Sea. And alſo Christ walking with dry feete vppon the waters And preſerving the ſhipp being in danger to be drowned and the like. Lastly when with theſe wee call vppō ſome holy names of God. To wit thoſe which are ſignifficant to our deſire And thoſe which are proffitable to the purpoſed deſire. As for the deſtruction of enimies wee call vppon the names of the wrath. vengeance. feare. Justice and the ſtrength of God. But for the avoiding of ſome perrill or evill. we call vppon the names of Gods mercie. defence. ſaluation. fortitude Goodnes and the like names of God. Alſo when we pray God to graunt vs that which wee deſire. That name wee may ſett betweene ſome good Spirit one or more whoſe office is of that wee deſire. Alſo oftentimes we humbly beſeech God to ſend ſome evill Spirit to constraine men. whoſe name alſo we inſert or place betweene: And this is rightly done, if the worke tendeth to evill as vnto revenge. puniſhment. or diſtruction. Furthermore if any verſicle in the Pſalmes or other part of Scripture be found agreable to our deſire wee place that betweene in our prayers: But make a prayer vnto God: Somtimes it wilbe conuenient to make a prayer after that To the executor whoſ miniſterie we deſire in our former prayer whethar he be one or more. whether he be an Angell or Starr whether a Soule or one of the heroicall men And ſuch ought the prayer to bee compounded according to the deliuered rules by vs in the ſecond booke of our hidden Philoſophie. where wee haue ſpoken of the compounding of Inchantements.

[illegible] ſo that there are three ſorts of bonds. For the first bond is when we Coniure by naturall things. The Second is compoſed of the miſteries of religion As by Sacraments Miracles and the like. The third is ordained by deuine names and holy Seales. And by theſe bonds not only the Spirits But alſo whatſoever Creatures elce are bound: As the liuing creatures. Tempests. Fiers. Plauges. And the force of armes. &c. Oftentimes we vſe the aforſaid bonds not only after the manner of coniuration but alſo by way of Prayer and thankſgiuing. Furthermore it auaileth to conioyne much of the like ſort If ſo be they are found agreeable to holy Scriptures: As in the coniuration of Serpents. we remember the curſe of the Serpent In the Terreſtiall Parradice. The lifting vp of the Serpent in the deſert. And alſo that verſicle. Thou ſhalt walke vppō the Aſpe and Baſiliſke. &c. Superstition is of very much force in theſe by the tranſlation of Some Sacramentall rite to that which we intend to binde or hinder. As the rite of Excommunication, of burialls, funeralls, and the like.

[illegible] that we ſhould ſpeake of conſecration which is made by a man, And instruments neſſeſſary for this Art in all things And this virtue is perfited eſpecially in two things: To wit. By the vertue of the perſon himſelfe conſecrating, And by the virtue of the prayer it ſelfe. by which conſecration is made. For in the perſon there is required holynes of life. and power of hallowing which both are attained by Dignification or by being made worthy and by inſtruction in the beginings or principalls of religion: Afterward this is alſo required that the perſon himſelfe know vndoubtedly and of a firme beleefe that this virtue and power is in himſelfe. But of part of the prayer it ſelfe by which conſecration is made ther is required the ſame holynes which is either in the prayer it ſelfe: As many holy prayers which are found in holy Scripture or ſuch as are appoynted by the ordination of the church from virtu of the Holy Ghost: Or ther is holynes in a Prayer not by it ſelfe But by commemoration or remembering againe of holy things. Or the commemoration of the holy Scriptures, histories, workes, miracles, effects graces

Graces, Promiſes, Sacraments and Sacramentall things and the like: it will be ſeene to attaine to the conſecrated things Some ſimilitude properly or improperly. Add hereto the invocation of the holy and divine names with the ſigning of the holy Seales and the like, which tend unto Sanctification and Satiſfaction to God: As are the holy waters, Sprinklings about, the Anoyntings of the holy oyle, Sweete Suffumigations, theſe added to a religious life. Know this alſo that in every conſecration the bleſſings and conſecrations of water, oyle, fier, and fumigations, with the wax or Lamps, thoſe bleſſed lights goe before. For without light no Sacrament is rightly performed. This alſo is to be knowne and firmly to be obſerved that if a thing be conſecrated in prophane things into which ſome pollution may happen, then the exorciſme and ſatiſfaction of theſe things ought to goe before the conſecration: which things as they are effected by virgins are more apt to receive the influence of divine virtues. It is alſo to be obſerved that in the end of every conſecration after the prayer duely pronounced, the conſecrator himſelfe ought by words in the preſentence to bleſſe by drawing in his breath the thing to be conſecrated in the divine virtue and power And he must remember his owne virtue and authority So may it be done more rightly and with a firme minde. Now therfore I will place and give thee ſome example of theſe things by which the way ſhall eaſily lay open unto thee to the conſidering the whole matter. So in the conſecration of water are remembered how God placed the firmament in the middest of the waters How hee in the terrestiall parradice placed a fountaine of waters from whence by the foure holy rivers the univerſall orbe of the world is watered. Alſo how he made the waters of his Justice an inſtrument to deſtroy the Giants by the generall flood uppon all the Earth And in the deſtruction of Pharaohs host in the read Sea Alſo how he brought forth his owne People with dry feete through the middast of the Sea and through the middest of Jordane And how miraculously he brought forth water out of the rock in the wildernes And brought forth a fountaine of living water out of the Tooth of the Jawbone of an aſſe at the prayer of Sampſon Alſo how he placed the waters Instruments of his mercy and ſalvation in the dooing away of originall ſinne. Alſo how Christ was Baptiſed in Jordane who by this clenſed and ſanctified the waters, Moreover the divine names that are conformable to this are to be caled on. As for

example

example That God is a living fountaine He is the water of life The flood of mercy and the like. So in the conſecration of fire we remember how God created the fier an inſtrument of his iustice for puniſhment revenge and ſatiſfaction of Sinnes. Alſo how he ſhall come to iudge the world by fier Alſo how God appeared to Moſes in a buſh of fier burning Alſo how he went before the Children of Iſraell in a piller of fier And how nothing might be offered Sacrifiſed or Sanctified according to the Law without fier, Alſo how he appoynted the fier that ſhould not goe out to be kept in the tabernacle of the covenant: And the ſame being put out he kindled wonderfull againe And from an other place hath conſerved it to day hidd not put out under the water. And the like of this ſort. Therfore the names of God which are conformable unto this must be caled on As wee reade in the Law and the Prophetts for God is a Conſuming fier And if there be any names among the devine names which ſoundeth fier Or names like it As the Glory of God The lite of God. The brightnes of God &c.

So in the conſecration of Oyle and fumigations we remember holie things pertaining to this which we reade out of Exodus Of the oyle of anoynting And the holy names of God conformable to theſe Such is the name Christ which ſignifieth anoynted And if there be any the like in holy misteries Such as that of the Apocalips or revelation concerning the two Olive trees distilling holy oyle into the lamps burning before the face of God and the like. But the bleſſing of light and wax and the lamps is taken from fier And from that alter which mingleth the fuell of the flame together And the like As that of the Seven candleſticks and Lamps burning before the face of God. Theſe are the conſecrations which are neſſeſary first of all in all Sanctimonie and ought to goe before without which nothing can be duely performed.

[illegible] we will ſhew thee the conſecrations of places Instruments and the like. Therfore thou ſhalt take out that Prayer of Salomon in the dedication of the Temple as thou art about to conſecrate any place or circle, Furthermore thou ſhalt bleſſe the place with bleſſed water and fumigation remembering in bleſſing the misteries what they are. The ſanctification of the throne of God. The mountaine of Sinay The Arke of the Covenant

the

The Holy of Holies the Temple of Jeruſalem Alſo the ſanctifing of the Hill Golgotha by Christ Crucifing The Sanctifying of the Sepulcre of Christ Alſo the mountaine of Tabor by the tranſfiguration and aſcenſion of Christ and the like. Call uppon divine names agreeable to theſe places. As the place of God The throne of God The ſeate of God. Gods tabernacle Gods Altar Gods habitation and the like names of God wch are meete to be written In the Circle or Conſecrated place.

In Conſecrating Instruments whatſoever things ſerving to this art Thou mayest goe on the ſame way Sprinkling them with holy water Alſo perfuming them with hallowed fumigations according with holy Oyle By aſſigning ſome holy Seale by bleſſing with prayer By remembring holy things out of the Scriptures and religion and divine names which ſeeme conformable to the thing conſidered As for Example In Conſecrating the Sword, we remember that of the Goſpell He which hath two cotes &c. And that of the Machabees in the ſecond booke How ther was wonderfully and divinely ſent a Sword to Judas Machabeas And if ther be any the like in the prophetts: As that Take to you the two edged ſwords.

In the ſame manner thou ſhalt conſecrat the experement and books And whatſoever the like is in holy Scripture Pictures and the like by ſprinkling perfuming anoynting, Sealing and bleſſing the commemoratione, by remembring Sanctifications from the Misteries. As the Sanctification of the Tables of the Tenn Commaundements which were delivered to Moſes from God in the Mountaine of Sinay Alſo the Sanctification of the new and ould Testament The Sanctification of the law of the Prophets and Scriptures which were publiſhed by the Holy Ghost Moreover wee must remember the holy names of God conformable to thoſe As Gods Testament, Gods Booke, the booke of Life The booke of the knowledg of God of the wiſdome of God and the life. After the ſame manner the conſecration of the perſon is performed. /

There is alſo another rite of conſecration of greate wonder and much efficaſie And this is from the kinds of Superſtitions wheras to wit the rite of conſecration or conferring together ſome Sacrament is tranſferred to that thing which we would conſecrate. /

Alſo

Alſo it is to be knowne that a vow, oblation and Sacrifice have the force of conſecration as well reall as perſonall And they are as certaine covenaunts and agreements betweene thoſe names for whome they are made, And as who make them, Sticking ſtrongly for our deſire and wiſhed effect. As for example, when our things, As fumigations, anoyntings, rings, images, looking Glaſſes, and thoſe things which leſſe partake of the matter, as powers Seales, Pantacles, inchauntments, prayers, pictures, Scriptures, we vow offer and Sacrifice them to certaine names As more at large you may ſee in the Second booke of Hidden Philoſophy. /

There remaines with thoſe Magitians who uſe very much the miniſterie of the Divills a certaine rite of caling Spirits by a booke conſecrated before wch is rightly caled the booke of Spirits: Of that now there are a few things to be ſpoken. This booke is conſecrated, being the booke of the evill Spiritts after its name and manner rightly compoſed. To which booke the Spirits within written have vowed obedience at hand by their holy Oath Therfore this booke is made of most pure paper, which not as yet is put to any uſe, Many call it virgin paper, And the booke is written within after this manner, The image of the Spirit is placed on the left hand, but on the right hand is his character with his oath written above containing the name of the Spirit and his dignity and place with his office and power But many have compoſed this booke otherwiſe or they have omitted the characters or image, Notwithſtanding it is more powerfull to neglet none of thoſe things that are delivered. Furthermore the circumſtances of places. times, houres are to be obſerved according as to thoſe Starres to which thoſe Spirits are under might ſeeme to agree in their ſeating rite and order, The booke which this is written well bound lett be adorned and conſerved diſtributively with his regiſters and Seales least any time it ſhould come in perrill of working to be opened without purpoſe in any place after the conſecration. Furthermore it ſhalbe kept as reverently as it may. For the reverence of the minde would looſe his vertue by polution and profanation. /

[illegible] compoſed according to the manner now delivered thou maiest goe on to conſecrate it two manner of waies, The one is that all and ſingular the Spiritts which are written in the booke be called unto the Circle according

to, the

to the right and manner which we haue taught aboue, And lett the booke to be consecrated be placed without the circle in a Triangle. And first lett al the Oathes written in the litle booke be read in the presence of the Spirits: Then lett the booke to be consecrated be laide without the circle in the Triangle, the same writt downe and all and singular the Spirits wilbe gathered together where their images and characters are pictured to sett their hands and to confirme and consecrat it with a speciall and common Oath which being done let the booke be receiued and kept shutt as is saide aboue and lett the Spirits be licenced according to the due rite.

There is another way more easy of concecrating the booke of the Spirits and it is of much force unto every effect: unles it be in the opening of this booke the Spirits doe not alwais come in sight. And this way is such as followeth.

Make a booke of the Spirits as aboue is described but at the end of the booke lett the invocations or prayers and bonds and most strong Coniurations be written wherwith every Spirit whatsoever may be bound. Then lett this booke be brought together in two tables or plates of mettall wherin lett there be written in the inside the holy pentacles of Gods maiesty which we haue described aboue out of the Revelation. Of which lett the first be put in the beginning of the booke. The second at the end of it. After this manner the booke being perfected in a cleare and faire time before midnight lett the litle booke be carried unto the circle where waies doe meete according to the art we haue allredy taught: And there first open the booke and consecrate it according to the rite and manner we haue alreddy spoken conserning consecration it being done let every of the Spirits be called which are written in the booke after his manner and placing by coniuring them thrice by the bonds described in the booke that they may come unto that place within three dayes space to performe their obedience and to confirme it in the said consecrated booke. Then that litle booke being roled up in white and cleane linnen burie it in the middest of the circle and there shutt it up fast. And then destroying the circle because the Spirits shalbe licensed doe then depart before the Sonne rising. But on the third day about midnight returne and reforme or make new the circle. And with bended knees make thy prayer and give thanks to God

And

And precios fumigation being made open the hole and take forth the booke and keepe it not opening it. Then the Spirits being licensed after their manner and the circle destroyed depart before the Sunne rising. And this is the last rite of concecrating, It is profitable for all writings and Experiments which are directed to the Spirits, by placing this booke betweene two holy plates of mettall of the Pentacles as aboue is already shewed./

He that is about to worke by the consecrated booke let him doe it in a cleare time and faire skie litle troubling the Spirits And lett him place himselfe towards the region of the Spirit. Then let it be opened under a right register. And let the Spirit be called on by his oath. The same written downe and confirmed, And by the name of the character and Image, for that which thou desirest, and if neede be, Coniure him by the bonds which are placed at the end of the booke: And obtaining thy desired effect Thou shalt licence the Spirit to depart./

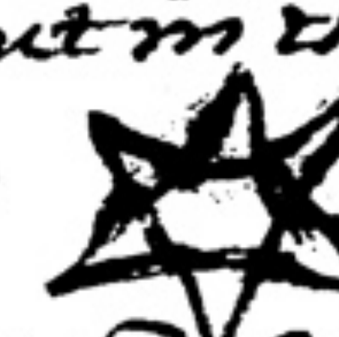
[illegible] concerning [illegible] of Spirits [illegible] Good Spirits are called uppon by as divers waies, and divers wayes they meete with us. For the wachefull they speake openly or offer themselves to our sight Or they informe us in dreames and sleepes of our desired things by an oracle. whosoever therfore would call uppon a good Spirit that he might haue sight and conferrence with him must obserue two thing especially. Of the which the one is about the disposition of the caller. The other conserning those things which are put to the prayer outwardly for the conformity of calling the Spirit. Therfore it behoveth the caller himselfe now to be religiously disposed throughout many dayes unto such a mistery. First he ought to be contrite and confessed inwardly and outwardly and rightly to satisfy God, every day washing himselfe in holy water. Furthermore that the caller doth keepe himselfe throughout these whole dayes, Chast, abstinent, with a mind altogether untroubled and that he seperat him selfe himselfe from all externall and secular busines whatsoever as much as he canne. Allso he must obserue fastings these dayes according as it shall seeme to him to be able to performe. And dayly also lett him make his prayer from the East Sonne, even to the west to God and the

Angells

Angells to be called on, in the place of his inuocation being clothed with a holy and linnen vestment. Seuen times lett him doe it without interruption or being lett in his buſines. But the number of the dayes of preparation is comonly a whole Moneth of the Moone: But another number obſerued with the Cabalists is fourty dayes.

which concerne this rite of Calling. The first is That a cleane place be choſen, Chast, fast ſhutt, quiet, and remote from all noiſe, Subiect to no other ſights. Here first he must exorciſe and conſecrate, And in this place lett ther be ſett a table or alter couered with white linnen cleane, placed towards the East, And upponit from either part. Lett there be two conſecrated waxen Candles ſett burning whoſ flame in all theſe dayes must not be wanting. In the midle of the Alter lett the plates of mettall or holy paper be placed as is aboueſaid couered with fine linnen which unto the end of thoſe dayes is not to be uncouered Alſo thou ſhalt haue the pretious fumigation provided and reddy preparde, And the pure oyle of anoynting, both being conſecrated lay them upp. Alſo the ſenſar being placed at the head of the Altar which being kindled and the fier bleſſed thou ſhalt perfume euery day as often as thou prayest. Thou ſhalt alſo haue a long Garment of white linnen ſhut before and behind which may couer the whole body and feete which thou ſhalt bind with the like Girdle. Thou ſhalt alſo haue a headpeece like a mitre made of fine linnen In which former part lett the plate of mettall be fastned being Gold or Gilded with the inſcription of the name Tetragrammaton all which things after their manner are bleſſed and conſecrated. But goe not into the holy place unleſs first thou art waſhed and clothed with holy vestments And thou must goe in barefooted. when thou art entered in ſprinkle it with holy water, then thou ſhalt perfume uppon the Alter. Afterward with bended knees thou ſhalt worſhipp before thee Alter as we haue ſaid. But at the end of theſe dayes Thou ſhalt fast more ſtrictly the last day and thou ſhalt be fasting the day following, At the Sonne riſing thou mayest enter –

enter into the holy place after the rite alreddy ſpoken of. First ſprinkle thy ſelfe, then perfuming, thou ſhalt ſigne thy ſelfe in the forehead wth with holy oyle, and anoynt thy eyes, doing all theſe conſecrated things wth ſome prayer. Then thou ſhalt uncouer the holy plate and with bended knees worſhip before the Alter as aboue: And make an Angellike Inuocation, they will appeare to thee whom thou deſierest whom being receiued thou ſhalt licence with a benigne and chast conferrance./

for the caling of Some Spirit after this manner either in mettall like in faſheon or in new wax with ſhapes and colours conformable mixed: Or lett it be made in faire paper with agreeable Colours: But lett the outward figure of it be foure ſquare, Circular, or Triangular, or of the like ſort according to the of the number In which lett the divine names as well generall as ſpeciall be written But in the Center of the place an exagone or Starred like Six blazers thus  ſhalbe diſcribed In the midle of which ſhalbe written the name and character of the Starr or Spirit his gouernour to whome the good Spirit to be caled is ſubiect About this Starrlike figure ſhalbe placed ſomany pentagons or fiue ſtreamed Starres as the Spirits be whome we call together. And if we haue caled uppon one alone notwithſtanding lett there be four pentagons depictured In which lett the name of the Spirit or Spirits with his or their characters be written But this table ought to be made the moone increaſing in thoſe dayes and howers wch which then agree to the Spirit. And if we take a fortunate ſtarre with this it wilbe the better. which Table made after this manner lett it be conſecrated according to the rule aboue deliuered. And this is the table after his manner generall for the calling of all whatſoeuer good Spirits. yett we may make ſpeciall tables agreeable to euery Spirit that manner which we haue ſaid concerning the holy Pentacles.

and more eaſier for this thing to wit Lett a man who is about to receiue ſome Oracle from the good Spirits bee Chast –

Chast, cleane, and Confessed. then having a cleane and neate place covered all over with white linnen, On the lords day In a new moone let him enter into that place clothed with white and Cleane vestments and let him exorcise the place and blesse it and make a circle in it with a blessed cole And lett him wright in the outmost Circle The names of the Angells but in the inward let him wright the high names of God And let him put within the circle at the foure corners of the world Censors for the fumigations. Then let him enter the place fasting and washed and let him beginn to pray towards the East This whole Psalme. Blessed are the immaculate or pure in the way &c. performing and in the end praying to the Angells by the saide divine names That they may be worthy to enlighten and reveale that which thou desirest And doe this for six dayes contin~~ually~~ ncess being washed and fasting every day And on the Seventh day which is the Sabaoth likewise be washed and fasting and then enter the circle and perfume and anoynt thy selfe with holy oyle of anoynting, anoynting thy forehead and both thy eyes and in the palmes of thy hands and uppon the feete Then with bended knees Say the psalme aforesaid with the divine And Angellicall names The which being said arise And begin from the East to the west within the said Circle to walke it round about untill thou art giddy in the braine and fall downe in the Circle when rest And presently he wilbe taken up in an extassie And he will appeare unto him who will informe him of all things. Also it is to be knowne that in the Circle there ought to be foure Holy Candles burning at the foure parts of the world. which never through the whole weke must want light. Also the fast must be such that he absteine from all things having a sensible life And those things which come from them And let him drinke pure flowing water only Neither let him take meate untill the Sonn setteth. Let his washing be such that early in the morning before the Sonn rising he wash himselfe being naked all over in a flowing

flowing water or river. let the fumigation and oyle of anoynting be as we read in Exodus and in other places of Scripture. He must have on his forehead a Golden plate with this name Tetragrammaton written theron as is above said. Allwais as often as he entereth into the Circle. /

which are taken from every Spirit by a dreame they also conduct naturall things to us and their commixions: As are fumigations and anoyntings and meates or drinkes which thou must take out of the first booke of the hidden Philosophie. But that he may thou mayest be allwais willing and reddy to receive an Oracle of Dreames let him Make him a King of the Sunne or Saturne unto his fashion. and And lett him also make an Image of excellent efficacie unto his effect which ring and image being laid under his head while hee sleepeth It will warrant true dreames virtually concerning whatsoever things the mind had before deliberated. The tables of numbers likewise confer to the Oracle being rightly formed under their constellations And these things thou mayest know out of the second book of the hidden philosophy. Also the holy tables and papers add to the oracle being made and consecrated especially to this effect. Such is the table of Amadel of Salomon and the table of the revolution or turning back of the name Tetragrammaton and those of the like sort, of divers figures numbers pictures which are written to these with the inscriptions of the holy names of God and Angells whose composition is taken from divers places of holy Scripture. from the Psalmes and versicles and other places of foretelling Revelation and Prophesie. Holy prayers and imprecations as well to God as to the holy Angels and nobles doe conduct the matter to the same effect: of which prayers the imprecations are composed as above is shewn according to ~~the~~ some religious likenes of miracles, Graces, and the like which we intende to doe making mention of them as out of the oulde Testament concerning Jacobs. Josephs. Pharaohs. Daniels. and Nabucadnezars dreames. If out of the New testament concerning Josephs dreame and the dreame of the Three Magitians of John the Evangelist sleeping uppon the lords breast. and whatsoever the like is found in religion, miracles and revelations. As the revelations of the crosse to Helene, the revelation of Constantine and Charles the great. the revelation of Bridgett, Cyrill. Methodius. Mechtildis. Joachim. Merlin. and the like being compounded according to the which deprecations if that one went to sleepe with firme intencion having these things in reddines undoubtedly

undoubtedly they are wont to bring to passe a powerfull effect. But he wch knoweth how to conioyne those thing which we now haue spoken of he will receiue most true Oracles of Dreames. But let him doe this obseruing those things wch are spoken for this purpose in the booke of our secret or hidden Philosophie. Therefore is he willing to receiue an Oracle, let him abstaine from eating any supper or drinking drinke, otherwise being well disposed his Braines being free from troubling vapours. Also let him haue a cleane and neate chamber exorcised and hallowed if he will. Then lett him beginn to perfume in it with conuenient perfumegation. And let him anoynt with oyntment And the Ring being put on his finger Taking with him some Image or holy table. or holy paper lett him put it under his head. Then after he hath prayed lett him enter into his bedd and thinking uppon the thing that he desireth to know. So lett him sleepe. for so undoubtedly he shall receiue most true Oracles by dreames. Let it be done when the Moone runneth by that signe which was in the ninth house of natiuity. Also when shee runneth through the Signe of the ixth house of the reuolution of natiuity. And when she is in the ninth Signe from the signe of perfection. And this is the manner by which we may obserue w^{ht}soeuer Sciences and arts Suddainly and Completely with the true enlightning of our understanding although the inferior familiar spirits whatsoeuer helpe us to this effect. yea oftentimes the euill Spirits informing us and our sences inwardly and outwardly.

[illegible] we would call some evill Spirit to [illegible]. First it behoueth to consider and know his nature to which of the Planets he soundeth like and what offices are distributed to him from that Planet. These things being knowne let him looke out a place fitt for inuocation according to the nature of the Planet and quality of the offices of the said Spirit. That if their Power be ouer Seaes. fountains and riuers Then lett a place be chosen on the Seashore and so of the rest. Then let him seeke out and finde a fitt time aswell for the quallity of the Ayre. That it be faire. cleare. quiett. and fitt for the Spirits to take to them bodies: as for the quallity and nature of the Planett and Spirit. that he be fortunat or infortunate on his day or time wherin he gouerneth Somtimes in the night Some times in the day as the Starrs or Spirits requier. These things considdered let a circle be made in the chosen place aswell for the defence of the caller as for
the —

the confirming of the Spirit. And in this circle the generall diuine names of God are to be written and those which stand for our defence. And with them the diuine names also which gouerne that Planet and office of that Spirit. Also there shal be written within the circle the names of the good Spirits which rule ouer and can constraine that Spirit whom we intend to call. And if wee would more amply fortify our circle. lett us ad Characters and Pentacles agreeable to the worke. And then if we will wee may make a figure cornered within or wthout the circle hauing written therin the numbers conuenient as they agree among themselues to our worke. which truly are to be knowne for the numbers and figures sake of which in our Second booke of the hidden Philosophy we haue suffitiently declared. Afterward let him prouide, lights, fumigations, oyntments medicines for the Eyes. made according to the nature of the Planet and Spirit. which things partly agree to the Spirit because of the naturall and heauenly vertue, partly also they are sett abroad to the Spirits view for a religions lifes sake or a Superstitions. Then lett him prouide the holy and consecrated things as well for the deffence of the caller and his fellowes, as also being nessessary for the binding of the Spirits and constriction: Such are the holy papers, plates, pictures, pentacles, Swords, Scepters, vestments, of matter and colour agreeable and the like. Then all these things prepared the maister standing within the Circle with his fellowes. First lett him consecrate the circle and all things which he useth which being done with gesture and countenance conuenient let him beginn to pray with a lowde voice after this manner. First lett him make his prayer to God. Then lett him pray to the good Spirits And if he would reade any prayers or Psalmes or Ghostpells for his defence they ought to goe before. Then his prayers being ended call uppon the Spirit whom he desireth from all parts of the world with a meeke and faire inchauntment with the commemoration of his authority and virtue. And then lett him rest a litle while looking round about to see if any Spirit appeare. And if the Spirit tarry, Let him reiterate his inuocation as is aboue said -nt three times. And if he be Stubborne that he will not appeare, Let him beginn to coniure him with a diuine power So that the coniuration be agreeable to the nature and and office of that spirit, Saying it three times ouer making it stronger and stronger by rebukes, reproches, curses, and punishments, And by suspending him from his office and power, and such like but after euery
time —

time of coniuring let him reſt awhile. And if any Spirit appeare let him torn himſelfe calling the Spirit and receiuing him gently. First let him inquire his name, demaunding whether he be called by any other name. Then let him proceade farther to aſke of him what he would. And if in any thing he be ſtubborne or lye bind him by coniurations conuenient. And if thou doubteſt him ~~that~~ he is in a lye, Then make the figure of a Trayangle without the circle with the holy Sword or the figure of Pentagone and compell the Spirit to enter therin. And if thou ſhalt take any promiſe which thou wouldeſt fortifie with an oath. The holy Sword being ſtreched out of the circle let the Spirit ſweare putting his hand vppon the Sword. Then obtaining by requeſt what thou deſiereſt of the ſpirit thou ſhalt licene him with milde words by commaunding him that he hurt nobody. And if he will not depart, compell him by ſtronger coniurations, And if neede be by exorciſmes driuing him out and making contrary fumigations. And when he is gonne goe not out of the circle but ſtay awhile making thy prayers and thanksgiuing to God and the good Angels for their defence and conſeruation: Then euery thing in perticular being done in order thou mayeſt depart. But if thou art fruſterated of thy hope and no ſpirits appeare diſpaire not for this thing: but leauing the circle thou mayeſt retorne by other courſes doeing as at firſt. And if thou iudgeſt thy ſelfe to erre in any thing, then thou mayeſt by adding or deminiſhing correct thine error. For oftentimes the conſtancie of reiteration doth increace authority and vertue and brings terror to the Spirits, and maketh them humble vnto obedience. And therfore ſome are wonte to make a doore in the circle wherby they may goe in and out, which they ſhut and open at their pleaſure, And fortiſide with holy names and pentacles Alſo this is to be knowne when no Spirits appeare, and when the maiſter being reiected ſhall deliberat to giue ouer, becauſe he cannot depart without the licence of the Spirit, for many neglecting this are in perrill vnleſſe they are fortified with ſome higher deffence for very often the Spirits come although they appeare not by reaſon of the terror in the caller or in things which he vſeth or in the worke itſelfe. But ſuch a licence is not giuen ſimply but by reaſon of diſpenſation wth

Suſpending

Suſpending them vntill they are reddy to obey in thoſe things. But wthout circle they are caled into ſight by that way which is deliuered in the conſecration of the booke./

But when we intend to follow and practiſe ſome effect by the euill ſpirits where there is no neede of their appearance then that fabrication being being made which exiſteth to vs as the inſtrument or ſubiect of an experiment. As is an image, or a king, or a writting, or ſome Character, or candell, or Sacrifice, or any the like Then lett him ~~worke~~ write the name of that Spirit with his character according as the experiment ſhall requier, Or by writing with ſome blood, or otherwiſe with a conformable fumigation for the ſpirit: Alſo oftentimes making our prayers vnto God and the good Angells we doe call that euill ſpirit by coniuring him with the diuine power./

There is another kind of Spirits as we haue ſaid in the third booke of the hidden Philoſophie not ſo hurtfull. Neighbour to men. So that they are affected with the ſame paſſion of men And reioyce in humane conuerſation, and dwell willingly with them. But others inhabit groues and woods: Other are ioyfull with the company of diuers liuing creatures at home and abroade: Others dwell about fountaines and greene meddowes: Therfore whoſoeuer would call theſe ſpirits it is neſſeſſary to be done in the place where they tarry, with odoriſſerus perfumes with ſweete ſoundes, with the inſtruments of muſike made eſpetially for this purpoſe Adding Songs and Inchanntments and pleaſing verſes with promiſes and promiſſes. The obſtinate are compelled to this by thretnings and Comminations by bleſphemies, mocks, reproches, and cheifly by thretning to torne them out of theſe places where they are conuerſant. Afterward if neede be thou mayeſt exorciſe. For the cheifeſt thing that it behoueth to obſerue in the inuocation of theſe Spirits, Is ~~to~~ haue a conſtant minde and boldnes without any feare. Laſtly when thou art about to call theſe ſpirits thou ~~mayeſt~~ oughteſt to prepare a table in the place of inuocation, couered with cleane linnen, on which thou ſhalt put new loues of bread, And aquavite or milke in new earthen veſſells, and new knives: And make a fier in which thou ſhalt perfume, But goe and call at the head of the Table, and let ther be ſeates round about for the Spirits as ſhall pleaſe thee. And thoſe Spirits thou ſhalt inuite by calling vnto the drink and meate. And if perchaunce

thou

thou feareſt ſome ill Spirit, wright about the Circle and lett part of the table within the Circle wherin thou ſhalt ſitt calling. Lett the rest be without the Circle.

[illegible] third booke of our hidden Philoſophy we haue taught how and by what meanes the Soule is ioyned to the body, and what happens to the Soule after death: Know therfore that beyond theſe things which are ſpoken. Theſe Soules loue their forſaken bodies after death, euen as ſome kindred allying the Euen as they are the Soules of hurtfull men which violently haue forſaken their bodies: and Soules wanting their due buriall which as yet wander in the troubled and moyst Spirit about their carcaſſes. Now theſe Soules the meanes being knowne by which ſomtimes they were ioyned to their bodyes, the meanes being knowne they are eaſily allured by the like vapors, liquors, and Sauors. From hence it is that the Soules of the dead are not called forth, without bloud. Or the putting to of ſome part of the forſaken body: wee perfume with freſh bloud in the calling forth of Shaddowes, with the bones of the dead, and fleſh, with Eggs, milke hony, Oyle and the like which attribute a fitt meanes for the Soules to aſume their bodyes. we must know that if we would call forth the ſoules of the dead It ought to be done in thoſe places in which ſuch Soules eſpecially are knowne to be conuerſant: Or for ſome kindred ſake alluring them into the forſaken body: Or for ſome affections ſake in life-time, Somtime impreſſed, drawing the ſaid Soule into certain places or things or perſons: Or for the helliſh natures ſake of ſome place fit for the purging or puniſhing of Soules: which places are cheifly knowne by experience of viſions, nightly inuaſions, and the like prodigies and Sights. Therfore the most aptest places for theſe things are Churchyards and theſe places are better then thoſe where in the execution of Criminall iudgment is made. And theſe are better then thoſe wherin there is a publick ſlaughter of men in late yeares. And better is that place then theſe wher ſome carcaſſes not as yet ſatiſfied for ſinns, neither duely buried is violently cast under ground in latter yeares. For the ſatiſfaction it ſelfe of the places & holy rite alſo is duely added to the buriall of the bodyes oftentimes it forbiddeth the -

the ſoles themſelues to come there and repelleth them to the places of iudgment. And from hence it is that the Soules of the dead are not called forth eaſily. unles it be the ſoules of them whome we know to be euill and haue periſhed by ſom violent death whoſe bodyes want due buriall. Although unto ſuch places as we haue ſpoken of it would be leſs ſafguard or profitt to goe to, it ſuffiſeth us to take ſome principall part of the forſaken body for whatſoeuer other place to be choſen and with it to perfume and perfume the rest of the rites. It is alſo to be knowne that becauſe certaine lights of the Soule are Spirituall; therfore the Artificiall lights if cheifly they are made of certaine things agreeable composed according to a certaine rule with inſcriptions of names and ſignes agreeable, it doth much helpe for the calling forth of the Soules. Furthermore theſe things which are ſpoken doe not allwais ſuffice for the calling forth of the Soules by reaſon of the naturall portion of the minde and reaſon: which is aboue heauen and the fates. and knowne to the only region. Therfore it behoueth us to allure the ſaid Soules by beyond naturall and celeſtiall vertues duely adminiſtred as by thoſe things which moue the harmony it ſelfe of the ſoule as well imaginatiue as reaſonable and intellectuall: as are voyces, ſongs, Sounds, Inchantments, and thoſe things which are of religion. as prayers, coniurations, exorciſmes, and the rest of the holy things which commodiouſly may be added to theſe./

16 : :

O lord God Holy father and lord God Almightye which haſt created all things of nothing And haddest them in mind before they were made, which art from everlasting to everlasting under whoſe power Heaven and Earth Hell the Sea and all that in them is be ſubiect and yeeld all reverence and obedience vouchſafe to heare me thy unworthy ſervant   And confirme O lord my God that thou haſt wrought in mee. hold forth thy right hand over me. helpe me for Jeſus Christ his ſake And ſend me grace and power to ſee the Spirit   In this Cristall ſtone viſiblie to my ſight Let ther be ſo much light only and only ſo ſufficient light O lord wch which ſaidest let light be made and it was made. That I may perfectly ſee and behold the ſaid Spirit aforeſaid And that he may be made obedient unto me by thy mighty power That he may ſhew me the truth of all ſuch questions as I ſhall demaund of him without all leaſing falſhoode or deceite To the uttermost of his office and power. Graunt this O Heavenly Father for Jeſus Christ his ſake thy deere Sonne.

I   a Christean man doe warne thee Spirit which art called   By the Father   the Sonne   and the holy Ghost And by all the Angell Archangels Thrones Dominations Potentats and Powers And by all the celestiall ~~power~~ company Patriarks Prophets Apostles Martirs Inocents virgins and confeſſors And by the virginity of the bleſſed virgin Mary And hir elect Child Jeſus Christ. By the four Evangelists Mathew Marke Luke and John. By the three Kings of Collen By the head of St John Baptist. By the death and paſſion of our lord and Saviour Jeſus Christ. By the power that he hath given to all Christean men and women And to me   Christened. And by all the venerable names of almighty God. And theſe his most excellent names Tetragrammaton Jeſus Agyos Panton Sabaoth Sother Emanuel Adonay I warne thee Spirit By all holy Churches of Christs beleefe And by the miſtery of all miſteries The body and blood of our

our lord and Saviour Jesus Christ that thou come hastily and presently into this faire Cristall Stone visible to my sight In most delectable manner and faire forme of a child of twelue yeares of age without any hurt doeing to me or any other creature Not avoyding my sight untill thou hast certified me of all such questions as I shall aske or demaund of thee faithfully iustly and truly without any leasing falshoode deceipt or delay As thou shalt answer it at the dreadfull day of doome. On paine of thy dampnation Come hastily and presently as aforesaid not departing my sight till I licence thee. Come Come hastily and tarry not + in the name of the father + and of the Sonne + and of the Holy Ghost Come.

+ I licence thee to depart to the place which God hath appoynted thee to rest in being allwais prest and reddy to come when I call thee. Goe in peace and the peace of God be betweene thee and me and all other creatures now and evermore Finis.

[illegible]

E7r [illegible] Loo[illegible] [illegible]

422 + by the Father + And the Sonne + And the holy Ghost + The which is the beginning and the ending The first and the last and by the latter day of Judgment That thou [illegible] doe appeare in this Cristall Stone or any other instrument At my pleasure to me and to my fellow Gentelly and bewtifully in faire forme of a boy of twelue yeares of age without hurt or dammage of any of our bodyes or Soules And certainly to informe and shew us without any guile or craft All that wee doe desire or demaund of thee to know By the virtue of him which shall come to iudg the quick and the dead and the world by fier.

[illegible] by the Sacrament of the Alter and by the substance thereof by the wisdome of Christ by the Sea and by his virtus by the Earth and by all things that are above the Earth and by their virtues By the Sonne and the Moone by Saturne Jupiter Mars venus and Mercury and by their virtues And by the Apostles. Martirs. Confessors. And the virgins and widdowes and the Chast And by all Saints of men and women and

And Innocents And by their vertues. By all the Angells and Archangells Throns Dominations. Principats. Potestats. virtuts. Cherubims and Seraphins. And by their virtues And by the holy names of God Tetragrammaton + El + Ousion Agla + And by all the other holy names of God and by their virtues. By the Circumcision. Passion and Resurrection of our lord Jesus Christ By the heavines of our lady the virgin And by the Joy which she had when she saw hir Sonne rise from death to life that thou doe appeare in this Cristall Stone Or any other instrument At my pleasure to me and to my fellow Gentelly and Bewtifully and visiblie in faire forme of a Child of twelue yeares of age without hurt or dammage of any of our bodies or soules And truly to informe and shew unto me and to my fellow without fraud or guile allthings according to thine Oath and promise to me whatsoever I shall demaund or desire of thee without any hinderance or tarrying And this coniuration be read of me three times upon paine of eternall condemnation to the last day of Judgment Amen.

bind him with some strong bonde fitt for the purpose

I charge thee by the Father to shew me true visions in this Cristall Stone If there be any Treasure hidden in such a place And wherin it lieth And how many foote from this peece of earth East West. North. Or South

Licence him to depart.

The manner to shut a Spirit into a Christall Stone
[illegible]

Take a [illegible] Christall Stone and wrap him in virgin Parchment and wright on the backside of the Parchment Osimmilis Orebon ✠ Malcalice ✠ Asbariel ✠ Baylon ✠ Affriel ✠ Cosciel ✠ Jaketh ✠ Bariel ✠ And uppon the side that the Stone is wrapped in wright ✠ Cerberus ✠ Glumfogro ✠ Frodissma ✠ Hundalgunda ✠ Memibolo ✠ Tamand undiceth ✠ Lundrmqmsa ✠ Then say presently wrapping the Stone within the Parchment as followeth.

I coniure you Binel by the name of the most highest God ✠ Tetragrammaton ✠ And by all the names of God And by all the Signes and characters which are placed in the firmament. And by all holy suffrages both in Heaven and in Earth That you send into this stone one Spirit in faire forme and shape of a Man or woman expert in knowledg of Secret thing which are present past and to come. which shall shew all things which I shall desire or crave without lying deceipt trouble or any other error And that I may have answere of him at all howers and places according to my desire.

Here doe Goe into the field or Garden In some secret place and there with a knife with a black hafte draw the circle following and put the Stone and Parchment into the Ground a cubit from the circle and a cubit deepe And say the coniuration aforesaid Then leaving the Stone in the Earth depart for that night The next morning before Sunne rising take up the Stone But looke not on it nor open the Parchment But say this Coniuration following

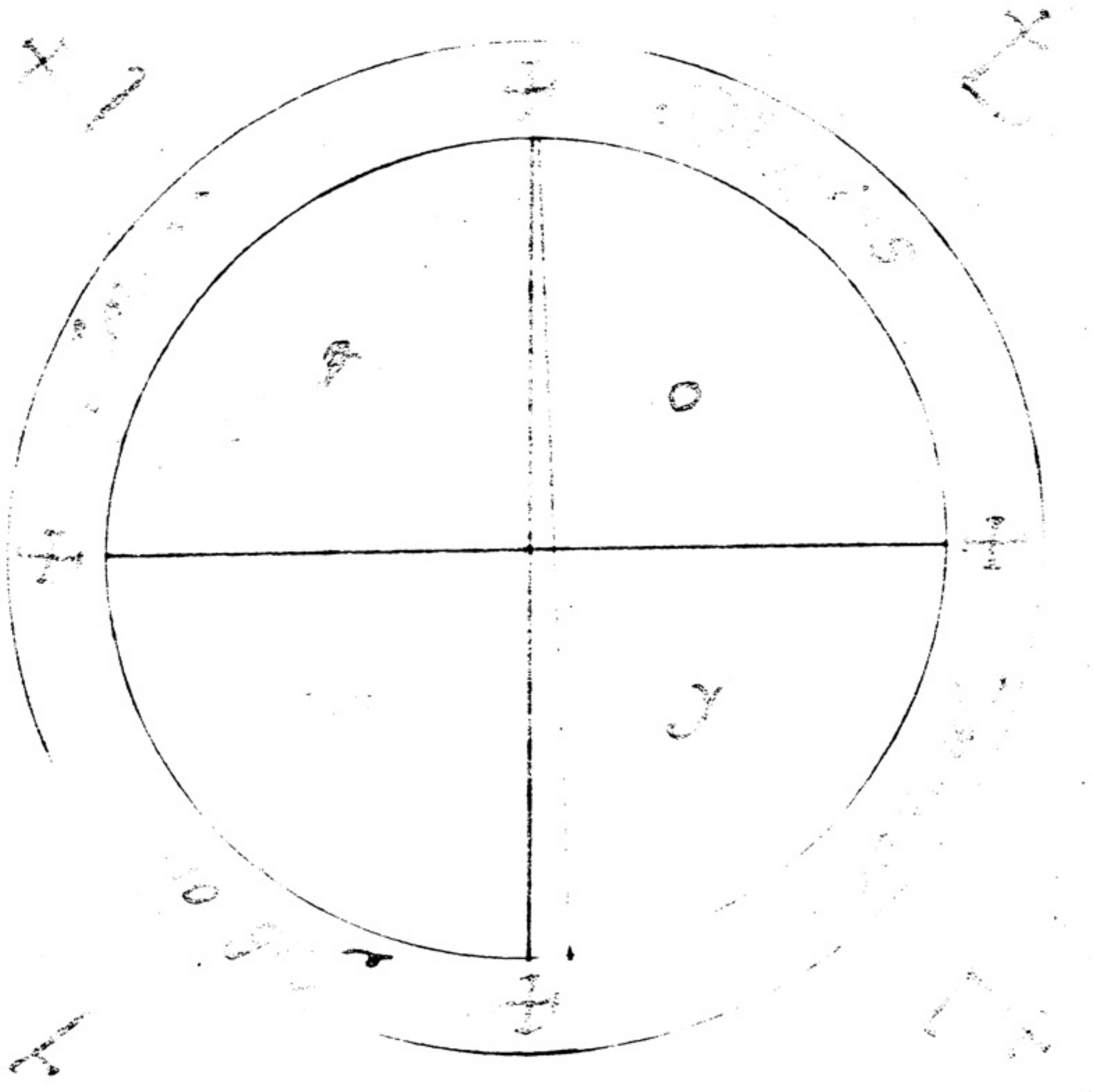
O thou Spirit appearing in this Stone according to my desire And to fulfill my will. I Coniure thee bind thee and exorcise thee And also commannd thee by the living God true holy Omnipotent and eternall God which is ✠ Alpha ✠ and Omega ✠ the first and the last The beginning and ending of all things God of Gods King of Kings and lord of lords Of whome and by whome all things are made unto which all creatures obay Armies or Companies of Holy Angels doe feare and

and tremble at him And unto him all reverence is done and knees are bowed In Heaven earth and in Hell below And by his virtue and Omnipotencie and the fearfull and terrible day of doome And by all which may be spoken of God Or Earth Or men Or Angells Or minds can thinke And by all which God hath done In Heaven and Earth And in all the Sea and bottomles places To the lawde and praise and great Glory of his most holy name. That thou move not nor depart from this Stone But to remaine still peasablie and quietly I bind thee by thy head and Prince Maros that thou shew and speake to me at all times and in all places whatsoever and wheresoever when I will without lying falshoode craft or deceipt by him which shall come to iudg the quick and the ded and the world by fier

Then take the Stone and depart and keepe it Secret and unlooked on the space of Twelve howers after Then looke on it at thy pleasure.

Beware you worke not when the Moone is new Nor at the full.

The Circle for this Experiment :~:



How to inclose a Spirit in a Cristall Stone [illegible] or into [illegible] like [illegible] &c:

First [illegible] of the moone being clothed with all new freſh and cleane aray and Shaven And that day to faſt with bread and water And being cleane confeſſed Say the Seven Pſalmes and the lettanie for the ſpace of two days ~~with~~ the prayer following.

I deſire [illegible] O Lord God my mercyfull and loving ~~father~~ God the giver of all graces The giver of all Sciences Graunt that I thy welbeloved ſervant [illegible] Although unworthy may know thy grace and power good lord againſt all the deceipts and craftines of the Divells And graunt me power good lord to conſtraine them by this art for thou art the true and lively and eternall God which liveſt and reigneſt ever one God through all worlds. Amen.

[illegible] and the ſixt day have in a readdynes five bright Swords And in ſome ſecret place make one circle with one Sword. And then wright this name Sitrael. which done Stan[d]ing in the Circle thruſt in the ſword into ye name Then with another Sword doe the like and wright Malanthon then with another and wright Thamaor. with another Falaux and with another Sitrami and doe as you did with the firſt All this done turne thee to Sitrael and kneeling ſay this having the Criſtall ſtone in thine handes.

O Sitrael [illegible] Thamaor Fa[illegible] written in theis circles appoynted to this worke I doe coniure you And I doe exorciſe you by the father by the Sonne And by the Holy Ghoſt By him which did caſt you out of Paradiſe And by him which ſpake the word and it was done And by him which ſhall come to iudg the quick and the dead and the world by fier That all you five infernall maiſters doe come unto me to accompliſh and to fulfill all my deſires and requeſts which I ſhall command you Alſo I coniure you you Divells and command you I bind you and appoynt you By the lord Jeſus Chriſt the Sonne of the moſt high God And by the bleſſed and Glorious virgin Mary And by all the Saints both of men and women of God And by all the Angells Arch-angells Patriarkes and Prophets Apoſtles Euangeliſts Martirs and Confeſſors virgins and widdowes and all the elect of God Alſo I coniure you and every one of you you Infernall kings By Heaven By the Starres By the Sonne and by the moone And by all the Planets By the Earth, Fier, Ayre and water and by the Terreſtiall Parradice and by all things in them contayned And by your Hell And by all the Divells in it And dwelling about it And by your virtues

virtues and power And by all whatſoever And with whatſoever it be which may conſtraine and bind you Therfore by all theis forſaid vertues and powers I doe bind you and conſtraine you unto my will and power That you being thus bound may come unto me in greate humillitie And to appeare in your Circles before me viſible in faire forme and ſhape of Mankind Kings and to obay unto me in all things whatſoever I ſhall deſire And that you may not depart from me without my licence And If you doe againſt my precepts I will promiſe unto you that you ſhall deſcende into the profound deepenes of the Sea Except that you doe obay unto me In the parte of the living Sonne of God which liveth and reigneth In the unity of the Holy Ghoſt by all world of worlde Amen.

Say [illegible] five courſe. Then ſhalt thou ſee come out of the North part Five Kings with a Marvailous company which when they are come to the circle They will alight downe of their Horſes And will kneele downe before thee ſaying Maiſter Commaund us what thou wilt and we will out of hand be obedient unto thee. unto whome thou ſhalt Say. See ye yee depart not from me without my licence And that which I will commaund you to doe lett it be done truly ſurely and faithfully and eſſentially And then they all will ſweare unto thee to doe thy will And after they have ſworne ſay the coniuration Immediatly following.

I coniure [illegible] and every of you. Sitrael Malanthan Thamaor Falaux and Sitrani you infernall Kings to put into this Criſtall Stone One Spirit learned and expert in all arts and Sciences by the vertue of this name of God ✠ Jetragrammaton ✠ And by the Croſſe of our lord and Saviour Jeſus Chriſt And by the blood of the Innocent lambe which redeemed all the worlde and by all their vertues and powers I charge you you noble Kings that the ſaide Spirit may teach ſhew and declare unto me And to my frend at all howers and minutes both night and day the truth of all things both bodily and Ghoſtly in this worlde whatſoever I ſhall requiar or deſire declaring alſo to me my very name And this I commaund in your part to doe and to obay thereunto as unto your owne lord and Maiſter.

That done they [illegible] whome they will commaund to enter into the Center of the circled or round Criſtall. Then put the Criſtall betweene the two Circles And thou ſhalt ſee the Criſtall made black. Then

Then Commaund them to commaund the Spirit in the Cristall not to depart out of the Stone till thou give him licence And to fulfill thy will for ever.

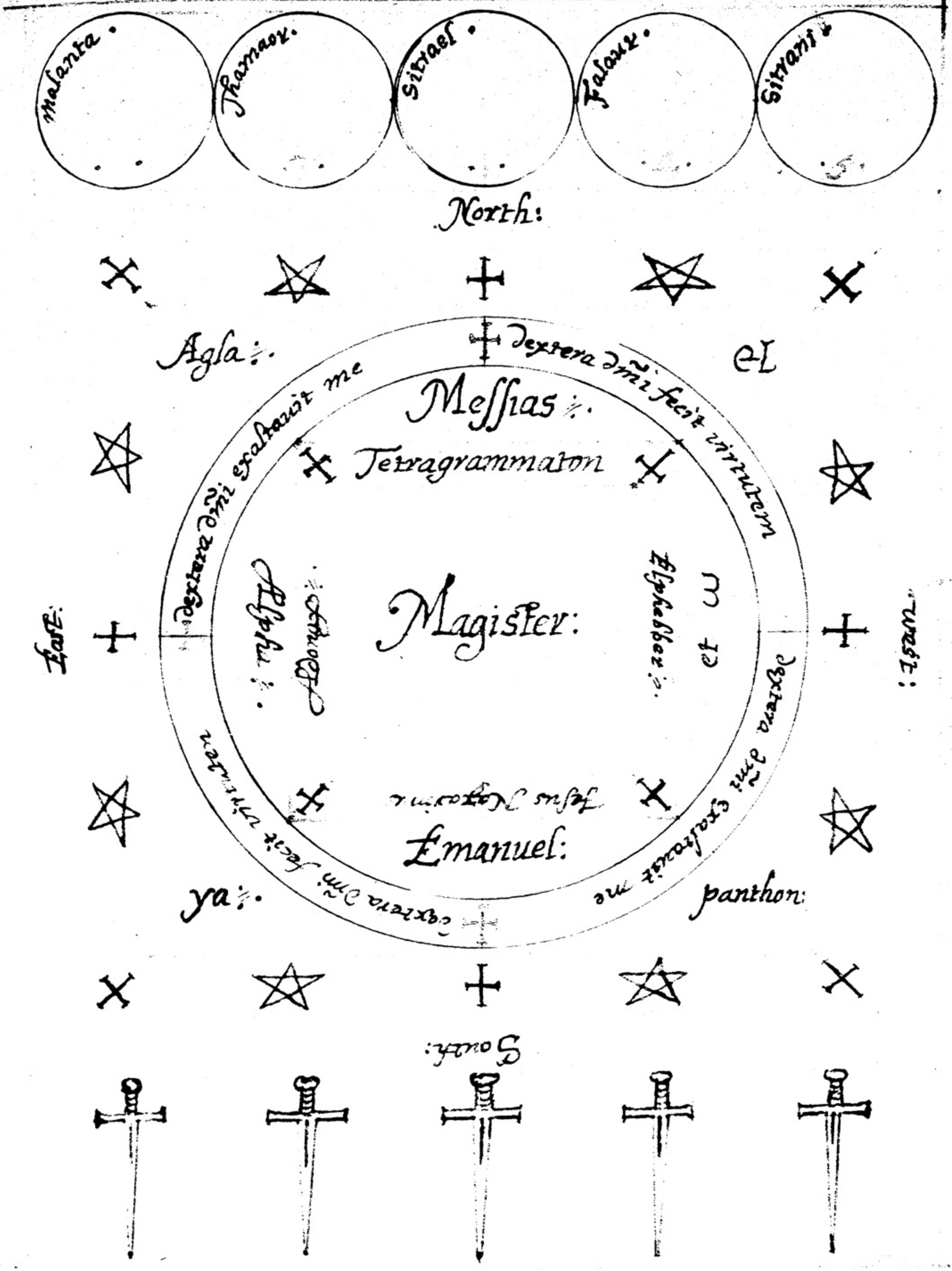
That done thou shalt sea them goe uppon the Cristall both to answer your requests and to tarry your licence. That done the Spirits will crave licence. Then say [illegible] of Almighty God + In the name of the Father + And of the Sonne + And of the Holy Ghost + Amen [illegible] and looke therin asking what thou wilt and it will shew it unto thee.

Let [illegible] be nine foote every way and made as followeth

worke [illegible] worke in Cancer. Scorpio. Pisces in the howres of the Moone or Jupiter.

[illegible] If thou feare him bind him with some bonde in such sorte as is elcewheare expressed. ~~finis~~

[illegible] forme [illegible] the ob[illegible] [illegible] former [illegible] to be [illegible]


malanta.
Thamaor.
Sitrael.
Falaux.
Sitrani.
North:
Agla:
el
Messias:
dextera dm̄i fecit virtutem
dextera dm̄i exaltavit me
Tetragrammaton
Magister:
Alpha:
Adonay:
Elphebber:
ω et
East:
West:
Jesus Nazarenus
Emanuel:
ya:
panthon:
South:

Take [illegible] ſuch a one as is without crannies and filth the bigger the better:

Looke thou be not poluted with lechery or ſinn the ſpace of Seuen dayes before. The cleaner thou bee the better And the ſooner thou ſhalt haue thy purpoſe. Looke thou be cleane bathed and cleane ſhauen The nailes of thy handes and feete pared And being cleane confeſſed Haue on cleane clothes in which Sinn was neuer committed.

Lett thy virtue powre and mercy appeare with haſt Eſtabliſh all things by thy right hand. The God of Abraham The God of Iſack The God of Jacob The God of Ely The God of Tobi And thou God of all the Twelue Tribes of Iſraell which dideſt ſaue and deliuer the three Children out of the firie furnace. to wit. Sidrack Miſack and Abednemo. Margaret from wildebeaſts Suſanna from puniſhment and the falce accuſation. O lord Jeſus Chriſt as thou deliueredſt Daniell out of the denn of Lions Him that was ſick of the Palſy from his bedd or couch. The woman of Canan from hir bloudy Iſſue And as thou freedſt the deſeaſed rulers ſonne and healed and cured him of diuers and ſundery malladies And putteſt the Diuell to flite And raiſedſt to life the Sonne of the cheife ruler And the Sonne of the widdow woman And Lazaras that was foure dayes dead And appearedſt to Moſes in the fire of the buſh And gaueſt the law in the mount Sinay And then betooke thy ſelfe into the Trinity. vouchſafe I beſech the to ſend theſe Spirits Alkates. walkates. Muron: Matriton — Buſto and vallo. That they may appeare to me in this Juell of Criſtall That they may be obbedient vnto me and ſhew me the truth Of things paſt preſent and to come And of what things ſoeuer I ſhall aſke them they being bound vnto me And may fulfill my will. In the name of the Father And of the Sonne And of the Holy Ghoſt Amen:

which art the truth who wouldeſt be ledd by the falce Jues before Pilat And be accuſed by falce witneſſes O lord Jeſus Chriſt the Kinge of Nazareth that wouldeſt be ſcorged by the Jues And be condemned by the Gouernour of Ceſer the King And to be leadd vppon the Mount of Caluery And in the ſaid place wouldeſt be lifted vp and Crucified vppon the Croſſe O lord Jeſus Chriſt which art the King of Glory The Father The Sonne And the holy Ghoſt which ſhalt come to iudg the quick and the dead and the world by fire. O

King

O King of Kings and Lord of Lords which art the ſaluation and ſafegnard of the world The Saviour of the world And the redeemer of the world I earnestly beſeech thee That thou wouldest vouchſafe to giue me leaue to haue and to ſee And to binde all Spirits of the Aire Of the Earth And of Hell beneath which doe appertaine to this office · Alkate · walkates Muron · Matrit~~on~~ · Busto · and vallo · By all thy holy names ✠ Meſſias ✠ Sothor ✠ Emanuell ✠ Sabaoth ✠ Adonay ✠ Otheas ✠ Eracon ✠ Craton ✠ Yſus ✠ Saluator ✠ Alpha ✠ et ω ✠ Prim ✠ et nomſim ✠ Principium ✠ et finis ✠ O lord Jeſus Christ wͨ art the Sonne of the euerliving God Graunt thy Seruant [illegible] vertue and power to bind and tye all Spirits of the Ayre the Earth and Hell that they may obay me and accompliſh my will and deſire Through thy great power and by thy holy name ✠ Tetragrammaton ✠ O lord Jeſus Christ full of infinite virtues which didest destroy our death By thy death And repaide our life by thy reſurrection ✠ O almighty and euerlasting God which didest cast Seuen dinells out of the body of Mary Magdalen ✠ O omnipotent eternall God which didest ſuffer holy Thomas thine Apostle not beleeving that thou wert crucified and roſe againe to touch thy woundes ✠ O lord Jeſus Christ that wert crucified who after a wonderfull manner went up from Gallilea into Heauen and ſittest in Heauen at the right hand of God the father from whence thou ſhalt come to Judge the quick and the dead and the world by fire · Graunt me that I may ſee and binde the hinderances of diabollicall deceipts of euery Spirit of the Aire externall and infernall on Earth or in Hell below by thy Holy name which is bleſſed for euer and euer ·

[illegible] they ſhalbe that may accompliſh my will ✠ In the name of the Father ✠ And of the Sonne ✠ And of the Holy Ghost ✠ Amen

In the name of the Holy trinity the father of truth I hold this Juell of Cristaall · [illegible]

Alkates · walkates · Muron · Matriton · Busto · and vallo · which doe dwell in Besto · I coniure you and commaund you and euery one of you and your fellowes · &c [illegible]

Then wrap up the Stone in a cleane linnen cloth &c

when thou wilt haue thy purpoſe brought to paſſe touch the ring with thy ſpittle And thou ſhalt haue the loue of any woman thou wilt [illegible]

abſtaine from the uſe of women And uſe moderat diet · waſh thy ſelfe and pare thy nailes both of thy hands and feete And keepe the parings in a linnen Cloth And put them in thy boſom winter or Summer Any hower of the day or Night in any ſecret place or Chamber haue three fellowes with thee But if thy Heart ſerue thee It is better alone ·

with your Sword Or haue it in Parchment as you list · when you haue once ſpoken with him you neede no more Circle Except ye list ·

haue in a reddines Barons Characters thus made in parchment Make them in two lines as followeth

those Characters in thy Hand Saying the folio: three times : concluding at the end of the Pſalme : with this Coniuration following :

thou Spirit Baron by the Almighty God ✠ The Father the Sonne And the Holy Ghost I alſo Coniure thee Baron By the living God by the true God And by the holy God By God the Holy Ghost By God the Lord Jeſus Christ And by that Great God which did cast downe thee and thy fellowes from Heauen for your ſinfull deedes And by the holy virgin Mary mother of our Lord Jeſus Christ By his holy Croſſe and Paſſion which redeemed us out of your powers And as I trust to be ſaued and obtaine the Joyes of Paradice Euen as this is true and most true That our Lord Jeſu Christ tooke fleſh and blood of the virgin Mary and in the ſame fleſh the third day did wonderfully riſe againe from the dead And ſo did aſcend into heauen and ſitteth on the right hand of God the father in the glory of the Judgment ſeate from whence he ſhall come Thou Spirit Baron mee and all creatures both quick and dead to to iudge Therfore by his wonderfull comming at that fearfull day of doome and by all Angells and Archangells of God Dominations Potentats Principats Cherubin

Cherubim and Seraphim And by all the vertues of Heauen I Coniure thee Baron by the loue death and passion of Jesus Christ our lord and Sauiour By his Glorious resurrection and asention And by his holy Crosse wheron he was hanged by the nailes wherwith hee was fixed to his Crosse By the Speare wherwith Longis pierced his side and bloud and water issued out By the Crowne of Thorne which he wore on his head And by the seuen degrees of S   of the Holy Ghost And by all things in Heauen Earth and Hell to be feared · And also and moreouer I Coniure thee Baron by the milke of the virgin Mary which our lord did suck with his owne mouth which is caled † Alpha et Omega † Soday † Emanuell † Sabaoth † Messias † Sother † Adonay † Athanatas † Panton † Craton † ysus † yskyros † Mediator † Leo † Rex † Trinitas † unitas † Jesus Nazarenus † On † Ell † Tetragrammaton Also I exercise thee and adiure thee Baron by the four rings of Salomon And by his bond which did bind thee and thy fellowe And by the faith and obedience wch thou doest owe to thy Creator our lord which is aboue thee By the fowre Ellements and by the great name of God Agla I Coniure thee Baron that thou com forth presently without tarrying or delay In faire forme and shape of a man visiblie to mine eyes without any perturbation of the Ayre Earth water fire or any other Ellement And without hurting or harming of me or any other creature Barne Horse or any thing created And without Tempest of winde raine Haile thunder lightning or such like But quietly and peasablie come and doe my will And it being fulfilled quietly with my licence to depart By all aforerehearsed quickly and speedely come and obay me and fulfill my desire · So and so many times doe I adiure thee Baron by vertue of our lord Jesus Christ the Sonne of the euerliving God And the most puer and mercifull God And by that Angell which at the day of Judgment shall blow the Trump And shall say Come Come Come Also by the diuine Trinity of the † father † Sonne † and Holy Ghost † And by the bodies of the Saints which we are asleepe and rose againe at the time of the death and passion of our Sauiour Jesus Christ By Arons rodd that he deuided the redd Sea By the Arke of the couenaunt and Throne of the Living God · I Coniure thee Baron to come By these holy names of God † ya † Semephoras † And by those blessed names of God † Adonay † Sother † which being pronounced made all Stones of Earth By his holy name † ya † which being pronounced the wicked shalbe condemned and the iust saved Moreouer I adiure thee Baron by the great workes of the lord my God
That is·

That is the firmament The Sonne the Moone the Starres And the Creation of mankind The Earth with all creatures therin contained The Seas most wonderfull with the straing and diuers manner of fishes in the same And by him that is the mighty † Jehouah † The Sauiour of the world euen my lord Jesus Christ the anoynted King who is † Alpha † et omega † Shew thy selfe imediatly as I haue said not terrifying me nor any other creature but come in likenes of a man or child of nine yeares of age vppon paine of eternall dampnation † Come † Come † Come † fiat

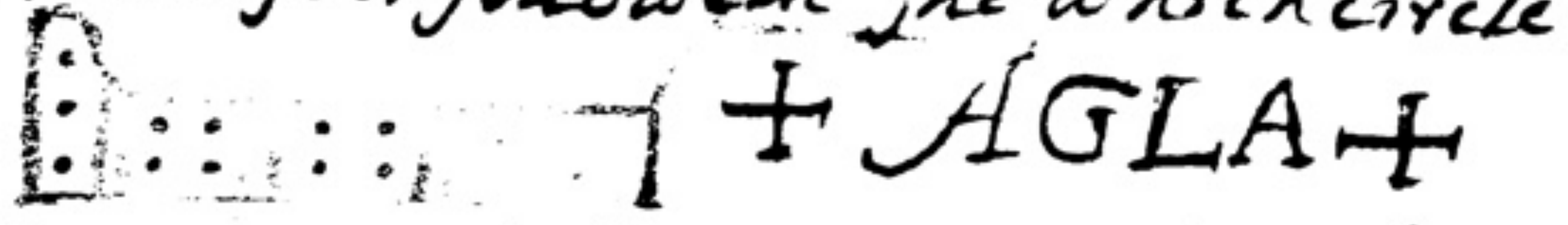
In the name of the Father † And of the Sonne † And of the Holy Ghost † Amen. †

[illegible] will appeare to thee In the likenes of a faire Man or faire woman and will com to thee at all times Hee will tell thee of hidden Treasures He will bring thee Golde or Silver He will transport thee from one Country to another without any harme of body or Soule.

[illegible] Shall abstaine from Lecherousnes Drunkennes And from false swaring And doe all the abstinencie that he may doe And namely three dayes before he goe to worke. In the third day when night is come and when the Starrs doe shine and the Ellement is faire and cleare He shall bath him selfe and his fellow if he have any all together in a quick wellspring Then he must be clothed in cleane white clothes And he must have another privie place And bare with him Inke and penn wherewith he shall wright this holy name of God Almighty in his Right hand + Agla + And in his Left
Ɛ hand this name following + Ⅱ Ɛ ▽ Ɛ + And he must have a dry thonge of a Lions or of a Harts skin And make thereof a Girdle And wright the holy names of God all about And in the ends + A + and + ᔓ +

And uppon his brest he must have this present figure written in virgin Parchment And it must be sowed uppon a peece of new linnen and so made fast uppon thy brest And if thou hast a fellow to work with thee He must be appointed in the same manner. You must have also A bright Knife that was never occupied And he must wright theron On the one side of the blade + Agla + And on the other side of the blade of the Knife + Ⅱ Ɛ ▽ Ɛ + And with the same knife he must make a circle as hereafter followeth The which circle is called Salomons circle. behold the figure of the Knife writen on the one side On the other side wright + Ⅱ Ɛ ▽ Ɛ + The circle being made goe into it And close againe the place where thou wentest in with the same Knife Then say + Per crucis hoc signum + fugiat procul omne malignum. Et per idem signum + salvetur quodque benignum + And make fumigations

+ \+ \+
Homo Sacarus
museo Lomcas
cheruborca.



gations to thy fellow or fellowes with Frankincence Mastick lignum alloes then put it in wine And say with good devotion In the worship of the high God almighty alltogether that he may defend you from all evills.

he that is M^r will close the Spirit He shall say towards the East with meeke and devout devotion These Psalmes and prayers following here in order.

[illegible] looke uppon me why hast thou forsaken me: and art so far from my health And from the words of my complaint
O my God I cry in the day time but thou hearest not And in the night season also I take no rest
And thou continuest holy O thou worship of Israell.
Our fathers hoped in thee They trusted in thee And thou didest deliver them.
They called uppon thee and were holpen They put their trust in thee And were not confounded.
But as for me I am a worme and no man A very scorne of men And the outcast of the people.
All they that see me laugh me to scorne They shoote out their lips And shake their head saying.
He trusted in God that he would deliver him Lett him deliver him if he will have him.
But thou art hee that tooke me out of my mothers wombe Thou wast my hope when I hanged yet uppon my mothers breasts.
I have beene left unto thee ever since I was borne Thou art my God even from my mothers wombe.
O goe not from me for trouble is hard at hand And there is none to helpe me.
Many Oxen are come about me For Bulls of Basan close me in on every side.
They gape uppon me with their mouthes as it were a ramping and roring Lyon.
I am powred out like water and all my bones are out of Joynt My Hart also in the midst of my body is even like melting wax.
My strength is dryed up like a potshard And my tonge cleaveth to my gummes And thou shalt bring me in to the dust of death.
For many Doggs are come about me And the counsaile of the wicked laide seedge against me.
They pearced my hands and my feete I may tell all my bones They stand staring and looking uppon me.
They part my Garments among them And cast lotts uppon my vesture.
But be not thou farre from me O lord Thou art my succor Hast thee to helpe me.
Deliver my soule from the Sword My darling from the power of the Doggs. 20
Save me from the lyons mouth Thou hast heard me also from among the Hornes of the [redacted] unicornes.

I will declare thy name unto my brethren In the middest of the Congregation will I praiſe thee.

O praiſe the lord yee that feare him Magnifie him all yee of the ſeede of Jacob And feare him all ye ſeede of Iſraell.

For he hath not deſpiſed nor abhorred the lowe estate of the poore hee hath not hid his face from him But when he caled unto him hee heard him.

My praiſe is of thee in the greate congregation My vowes will I performe in the ſight of them that feare him.

The poore ſhall eate and be ſatiſfied They that ſeeke after the lord ſhall praiſe him. your heart ſhall live for ever.

All the ends of the world ſhall remember themſelves and be torned unto the lord and all the kindreds of the nations ſhall worſhipp before him.

For the Kingdome is the lords And he is the Governour among the people.

All ſuch as be fatt uppon Earth Have eaten and worſhipped.

All they that goe downe into the dust ſhall kneele before him And no man hath quickned his owne Soule.

My ſeede ſhall ſeeke him They ſhalbe counted unto the lord for a Generation.

They ſhall come And the Heavens ſhall declare his righteouſnes: unto a people that ſhalbe borne whom the lord hath made.

as you ſhall find it in : 5 :

concluding with. or

O lord leave not my ſoule with the wicked Nor my life with the blood thirſty Pater noster. Ave maria and Credo etc

O lord ſhew us thy mercy and we ſhalbe ſaved. Lord heare our prayers and lett our cry come unto thee.

as thou warnedst by thine Angell the three Kings of Coller Jaſper Melchior and Balthaſar when they came with worſhipfull preſents towards Bethlem Jaſper brought mirrh Melchior Incence Balthaſar Gold worſhipping the high King of all the world Jeſus Gods ſonne of Heaven The ſecond perſon in Trinitie Being borne of the Holy and cleane virgin St Mary Queene of Heaven Empris of Hell And lady of the world At that time the holy Angell Gabriel warned and bad the forſaid three Kings that they ſhould take another way for dread of perill Tha Herod the King by his ordinance would have destroyed theſe three noble Kings That meekly ſought out our Lord and Saviour. As wittily and truly as theſe three

three noble Kings torned for dread and tooke another way So wiſely ~~110~~ and ſo truly O Lord God of thy mercifull mercy bleſſe us now at this time for thy bleſſed paſſion ſave us and keepe us altogether fro all evill And thy holy Angell defend us.

which containest the throne of Heaven and beholdest all deepes waighest the Hills And ſhuttest up with thy hand the Earth Heare us most meeke God And graunt unto us being unworthy according to thy great mercy to have the verrety and vertue of knowledg of hidden treaſures by this Spirit invocated Through thy helpe O Lord Jeſus Christ To whome be all honour and Glory from worlds to worlds everlastingly. Then ſay theſe Names

✝ Helie ✝ Helyon ✝ Eſſeiere ✝ Deus eternus ✝ Eloy ✝ Clemens ✝ Heloy ✝ Deus ſanctus ✝ Sabaoth ✝ Deus exercituum ✝ Adonay ✝ Deus mirabelis ✝ Jao ✝ veray ✝ Anepheneton ✝ Deus ineffabilis ✝ Sodoy Dominator ✝ Dominus ✝ On fortiſſimus ✝ Deus ✝ The which wouldest be prayed unto of ſinners. Receive we beſeech thee ſacrifiſes of praiſe And our meeke prayers which we unworthy doe offer unto thy devine Majesty. Deliver us and have mercy uppon us And prevent with thy holy ſpirit this worke And with thy bleſſed helpe to follow after That this our worke begunne of thee may be ended by thy mighty power. Amen.

✝ Homo ✝ Sacarus ✝ muſeolameas ✝ cherubozca ✝

being uppon thy brest aforeſaide. about thee made. Bleſſe the Circle with Holy water and ſit downe in the midest And reade this Conivration as followeth. Sitting back to back at the first.

---

tha practiſer and preceptor of this arte by the maker of Heaven and of Earth And by his virtue And by his unſpeakable name ✝ Tetragrammaton ✝ And by all the holy Sacraments by the holy majesty and deitie of the living God by the vertues of all Angells Archangells Thrones Dominations Principates Poteſtates virtutes Cherubins and Seraphins and by their virtues And by the most truest and ſpeciallest name of your Maister That you doe come unto us In faire forme of Man or woman kinde here viſible before this circle And not terrible by any maner of wayes This Circle being our tuition and protection by the mercifull goodnes of our

our Lord and Saviour Jesus Christ And that you doe make answere truly without craft or deceipt unto all my demaunds and questions by the vertue and power of our Lord and Saviour Jesus Christ. Amen.

[illegible] he is appeare bind him with this bond followinge.

The Bond [illegible]

[illegible] thee [illegible] by God the Father By God the Sonne And by God the Holy Ghost And by all the Holy company in Heaven And by their vertues and powers. I Charge thee Bealphares that thou shalt not departe out of my sight Nor yet to alter thy bodylie shape that thou art appeared in. Or any power shalt thou have of our bodies or Sowles Earthly or Ghostly but to be obediant to me And to the words of my Coniuration that be written in this booke. I [illegible] by all Angells and Archangells Thrones Dominations Principates Potestates virtues Cherubim and Seraphim and by their vertues and powers I Coniure and Charge binde and constraine thee Bealphares by all the royall words aforesaid and by their virtues that thou be obedient unto me And to come and appeare visible unto me And that in all dayes howers and minutts whersoever I bee being calle by the virtue of our Lord Jesu Christ The which words are written in this booke Looke reddy thou be to appeare unto me and to give me good counsaile How to come by Treasure hidden in the Earth or in the water. How to come to dignitie and knowledg of all things That is to say Of the Magike Arte And of Gramer Dialectike Arethmetike Geomitrie And of Astronomie And in all other things my will onelie to be fulfille. I charge thee uppon paine of everlasting condemnation fiat. fiat. fiat. Amen.

[illegible] Aske him what thinge thou wilt and he will tell thee And give thee all things thou wilt request of him without any sacrifice doing to him and without forsaking thie God that is thy maker
when the Spirit hath fulfilled thy will and intreaty Give him licence to departe as followeth.

[illegible]

[illegible] predestinated and appoynted for thee where thy Lord God hath appoynted thee untill I shall call thee againe Be thou reddy unto me and to my calle as often as I shall calle thee uppon paine of everlasting damnation.

And if thou wilt thou maiest recite two or three times the last coniuration or untill thou doe come to this terme. In [illegible]ono.

[illegible] will not departe then say. [illegible] that thou departe from this place without hurt or dammage of any body Or of any deede to be doone. That all creatures may know that our Lord is of all power most mightiest and that ther is none other God but hee which is three and one living for ever and ever. And the malediction of God the Father Omnipotent The Sonne and the Holy Ghost descende uppon thee and dwell allwaies with thee Except thou depart without dammage of us or of any Creature or any other evill deede to be doone And thence to goe to the place predestinate. And by our Lord Jesus Christ I doe else send thee to the greate pitte of Hell. Except I say that thou depart unto the place wher as the Lord God hath appoynted thee And see thou be reddy to me and to my calle at all times and in all places at mine owne will and pleasure day or night without damage or hurte of me or any creature uppon paine of everlasting damnation. fiat fiat fiat [illegible] ✝

[illegible] of [illegible] Christ be betweene us and you ✝ In the name of the Father ✝ And of the Sonne ✝ And of the Holy Ghost ✝ Amen ✝
[illegible] hoc ✝ Signum [illegible] procull omne malignum. [illegible] idem
Signum Sal[illegible] quoque benignum

[illegible] ipeo evangelium [illegible] In the beginning was the word &c. as followeth in the first chapter of St Johns Gospell staying at this word. Full of grace and truth. [illegible] be all Honour and Glory world without end. Amen

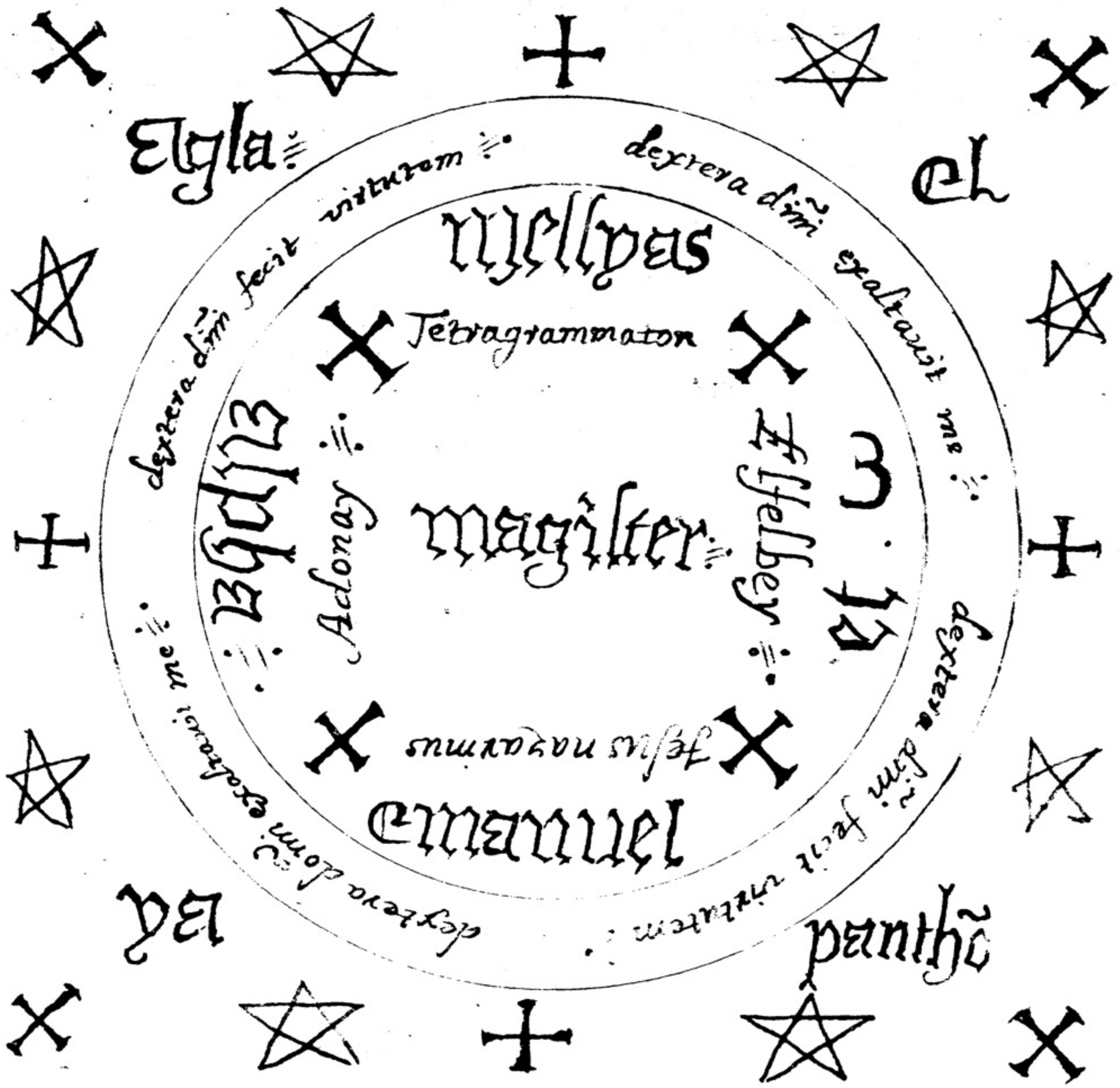
[illegible] Sitt back to back when you call the Spiritt. This Spirit Bealphares being once calle and bounde shall never have power to hurt thee [illegible] in the hower of [illegible] or ♀ the ☽ increasinge.

It. for the Faries make this Circle with Chalk on ye Ground as ye figure./

[illegible] Beallphares or Beallpharr an excellent Carrier, he telleth of hidden Treasures in ye Earth, or of things stolen or lost, & is true in all his doings; he cometh forth out of the East, for so he hath byn called from ye East & he appe[illegible]. very dutifull to ye [illegible] & servants.

Maister and his fellowes to ſitt in:

ſhewd how & after what faſhion at ſhould be made.



of a man or woman the   Increaſing The first
night after the body is buried And make a Circle Then ſtand in it
And ſay as followeth.

the King of the dead. Or the keeper of
the bones of the dead   by our Lord Jeſus Christ which was
conceived of the Holy Ghost Borne of the virgin Mary Suffered under
Poncius Pilat And by all thoſe names of God allmighty Saday
Aglay Adonay Alpha Omega The first and the last
And by the ineutterable name of his Tetragramaton And by
that greate name Jehouah And by all other names of the All-
mighty knowne or unknowne And by all the Sacred words that our God
ſpake And by all the holy deeds And merrits of Jeſus Christ the ſonne of God
And by all things that may be ſaid or ſpoken of God. That thou preſently ap-
peare unto me. Or preſently that thou ſuffer (or permitt) The Spirit of this
whoſe body lyes heare for the preſent Or all his time To appeare unto
me And that he yeelde me his Servis and obedience quietly and gentlie
And that he obay and doe my will without deceipt Or duble meaninge
God binding him fast therto   ſo be it   ſo be it   ſo be it

caling the dead ſay the invocation followinge.

whoſe body lies heare   by all theſe names of the
living God On Agla Som Emanuell Sabaoth Haxmut
Jorh Jehouah Saluator Agios | Athanitos Otheos Theor
And by all other holy names of God The father almighty And by him wch
made the Heaven and doth containe and ſupport the firmament and
doth behold the deepe by his beholding it which is King of Kings and Lord
of Lords which doth wey the Hills which doth ſhut up the Earth with
his fist which made his Angells ſpirits and Miniſters of flames of fier
which bringeth fort windes out of his treſuries which ſmote the first
borne of Egipt from Man even unto the Cattaile which Seperated the
light from the darknes which made two great lights The Sonne and
the Moone which only doth great wonders   wherſoever thou be
thou come unto me and appeare preſently unto me without any violence
worth noyſe or terror And that tho tell me the truth of whatſoever
Shall aſke of thee without any lying deceipt duble meaning doubtfulnes
guile.

guile or complaint or gainsaying And that you yeeld your servis and obedience peasablie and gently and that you obay me in all things without hurte of my Soule or body So that you doe whatsoever I would have you to doe.

in the word of God And by the faith of thee and me That I will cause to be Celebrated five Masses on the holy feast of blessed Mary the virgin for forgivnes and pardon of thy Sowle from yeare to year while I live If I shall be able I will not doe it on the feast of any other for forgivenes of thy sinns   fiat   fiat   fiat

departe and come againe the second night And so the third doing in all respects as at the first And the third night thou shalt have appearance And when thou hast appearance Say this coniuration viz;

by all the holy words and names which thou ever heardest in thy life time And by the vertue of the greate head of our Lord Jesus Christ And by the virginitie of blessed Mary his mother, And by all their virtues And by all things afore named and Spoken of   not to depart from me nor from my sight untill thou hast obayed my will in all things and hast accomplished my desire and art licenced by mee as thou beleevest or trustest to be saved and not to be damned in the day of doome Judgment   +   +   +   Amen

make your demaunds for what you will in maner following.

Adiure thee and charge thee Spirit of   by the same virtue by which thou camest hether By the same by which thou obayedst me And by all the virtues and powers of Our Lord Jesus Christ. And by this unutterable name Tetragramaton And by all the holy names of God the Father And by all things before mentioned and by the living God The Father The Sonne and the Holy Ghost Three persons and one God thou presently make hast and forthwith bring the Booke of Magick science and arte written in such a hande And with such letters that I may reade it well And in such a tonge That I may well understand it And under the Kings of the world dedicated to the princes of the Ayre So that when I open it and reade in it All the Spirits in the Ayre and Earth &c

fast and pray iij dayes And abstaine from all filthines: to one that is new buried Such a one as Kild him selfe wilfully. Lett no person see thy doings but thy fellow And about xj of the Clock at night Goe to the place where he was buried And say with a bowlde faith and harty desier To have the Spirit come that thou doest call for. Thy fellow having a Candle in his left hand And in his right hand a Cristall Stone. The Master having a Hasell wand in his Right hand And this names of God written theruppon   Tetragramaton   Adonay   Agla   Craton   Then strike iij Strokes on the Ground And say as followeth.

A   A   A   Spirit A by the resurrection of our Lord Jesus Christ That thou doe obay to my words And come unto me this night verily and truly As thou beleevest to be saved at the day of Judgment And I will Sweare to thee an Othe by the perrill of my Sowle That if thou wilt come unto mee this night And shew me trew visions in this Christall stone And fetch me the faire Sibilia that I may talke with hir visiblie And that shee may come before me as the coniuration leadeth And in so doing I will give thee an almes deede And pray for thee A to my lord God wherby thou mayest be restored to thy Salvation at the resurrection day To be receiued as one of the Elect of God to the everlasting glory

standing at the head of the Grave His fellow having in his Handes the Candle and the Stone must begin the Coniuration as followeth. And the Spirit will appeare to you in the Christall Stone In a faire forme of a Childe of xij yeares of Age. when he is in feele the Stone And it wilbe hot. And feare nothing. For Hee or Shee will shew many delusions to drive you from your worke. Feare God but feare him not. This coniuration following is to constraine him

thee Spirit A by the living God The true God And the holy God And by their virtues and powers which have created thee and me and all the world

A by their Holy names of God   Tetragramaton   Adonay   Algramay   Saday   Sabaoth   Planaboth   Panthon   Craton   Neupmaton   Deus
Homo   Omnipotence   Sempiturnus   Ysus   Terra   unigenitus
Salvator   via   vita   Manus   Fonce   Origo   Filius.

And by their virtues and powers And by all their names by the which God gave power to man both to speake or thinke So by their virtues and powers Spirit A That now immediatly thou doe appeare in this Cristall Stone visiblie to mee and to my fellow without any tarrying or deceipt   A by the excellent name of Jesus Christ   A   and   Ω   the first and the last For this holy name of Jesus is above all names For in this name of Jesus every knee doth bow and obay both of Heavenly things Earthly things And infernall And every tong doth confesse that our lord Jesus Christ is in the glory of the father Neither is there any other name given to man wherby he must be saved. Therfore in the name of Jesus of Nazarath and by his nativity resurrection and Assention And by all that apertaineth unto his passion And by their virtues and powers Spirit A that thou doe appeare visibly in this Cristall Stone to me and to my fellow

without

without any discimulation   A· by the blood of the inocent Lambe
Jesus Christ   which was shedd for us uppon the Crosse for all those that doe be=
leeue in the virtue of his blood shalbe saued   A· by the virtues and
powers of the royall names and words of the living God by me pronounced that
thou be obedient unto me and to my words rehearsed·   refuse this to doe I
by the holy Trinitie and their virtues and powers doe condemne thee thou Spirit A·
Into the place where there is no hope of remedy or rest but everlasting horror and
paine dayly Horibly and lamentably thy paine to be there augmented as the Stars
in the Heaven and as the Gravell or Sande in the Sea Except thou Spirit A· doe
appeare to me and to my fellow visibly Imediatly In this Cristall Stone And in a
faire forme and shape of a Childe of ·xij· yeares of aige And that thou alter not thy
shape· I charge thee uppon paine of everlasting condemnation·
Spirit A· by the Golden Girdle which girded the loynes of our   Lord Jesus Christ
So thou Spirit A be thou bounde Into the perpetuall paines of Hell fier for thy
disobedience And unreverent regard that thou hast to the holy names and words
and his precepts   A· by the two edged Sword which John saw
proceede out of the mouth of the Almighty And so thou Spirit A· be torne and cutt
in peeces with that Sword And to be condemned into everlasting paine where
the fier goeth not out And where the worme dyeth not   A·
by the Heavens And by the Celestiall citty of Jerusalem And by the Earth
And the Sea And by all things contayned in them And by their virtues and pow
ers   A· by the obedience that thou doest owe unto thy principall
prince And except thou Spirit A· doe come and appeare in this Cristall Stone
visibly in my presence heare imediatly as it is aforsaid·   the great curse
of God The anger of God The shadowe and darknes of death and of eternall condem=
nation be uppon thee A· for ever and ever· because thou hast denyed thy faith
thy helth and Salvation for thy great disobedience Thou art worthy to be con
demned· Therfore lett the divine Trinity Thrones Dominions Principats
Potestats virtuts Chirubim and Seraphim And all the soules of Saints both
of men and women Condemne thee for ever. And be a witnes against thee
at the day of Judgment because of thy disobedience And lett all creatures of
our Lord Jesus Christ   Say therunto   Amen·
in the Cristall as is said before· Bind him wth this bonde·

Spirit A· that art appeared to me in this Christall Stone to me
and to my fellow   by all the royall words aforsaid the which
did constraine thee to appeare therin and their virtues I Charge thee spirit
by them all that thou shalt not departe out of this Cristall stone untill my will
being fulfilled thou be licenced to departe   and bind thee Spiritt
by the Omnipotent God which commaunded the Angell Sr Michaell to drive
Lucifer out of Heaven with a Sword of vengeance And to fall from Joy to
paine And for dread of such paine as he is in I Charge thee Spirit A· that
thou shalt not goe out of the Cristall stone Nor yett to alter thy shape at this
time Except I comaund thee otherwise But to come unto me at all places
And·

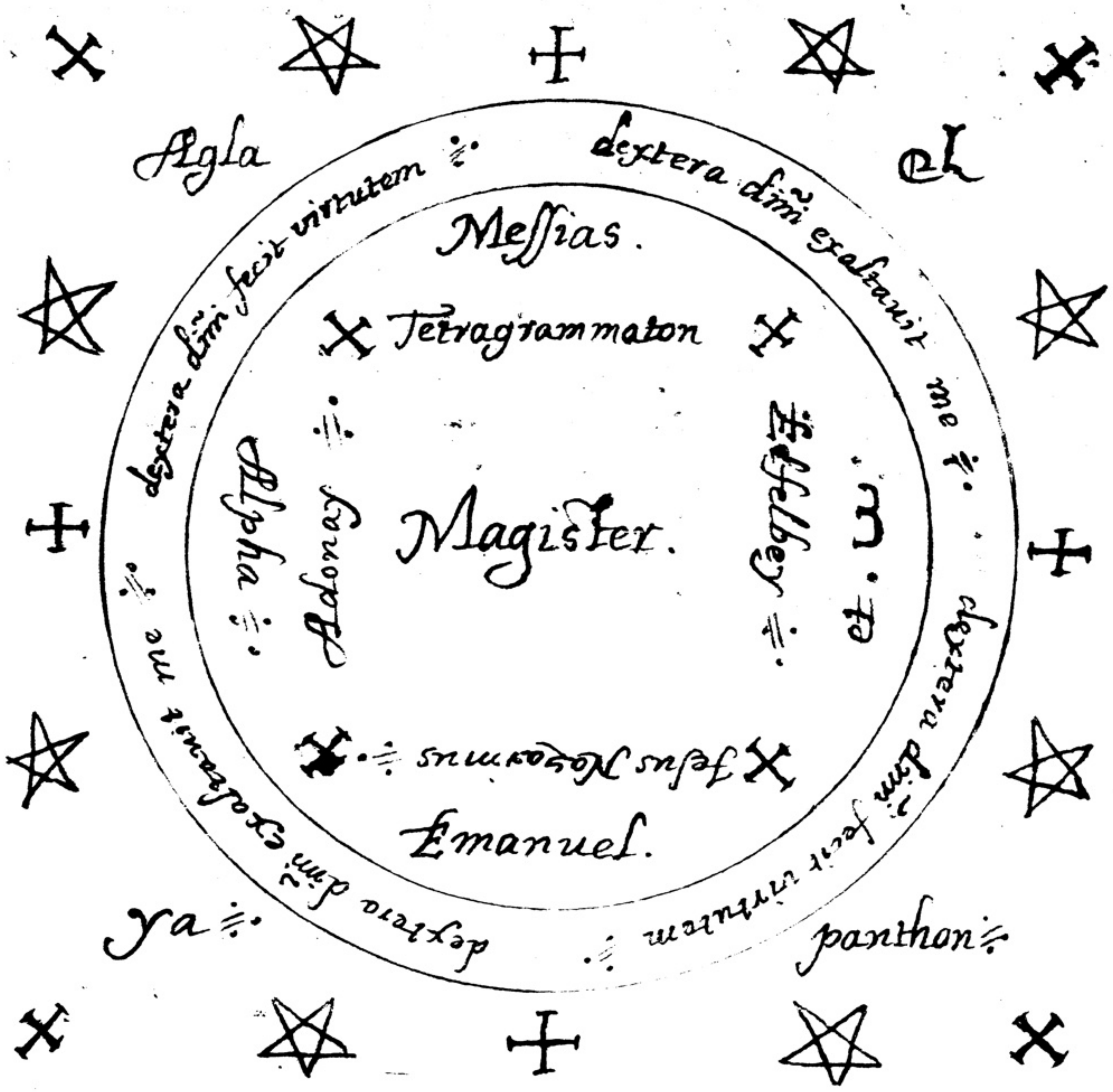
And in all howers and minuts when and whersoever I shall call thee by the virtue
of our Lord · Jesus Christ   Or by any invocation of words that is written in this booke
and to shew me and my friends ~~true~~ visions in this Cristall Stone of any thinge or
things that wee would see at any time or times· And also to get and ~~to fetch~~ mee
the faire Sibilia that I may talke with hir in all kind of talke as I shall call
hir by any Coniuration of words contained in this booke   Spirit
A· by the greate wisdome and divinitie of his Godhead ~~thou~~ will to fulfill as
is aforsaid I Charge thee uppon paine of condemnation both in this world
and in the world to come   Amen·

Goe to a place fast by And in a faire parlour or Chamber Make A
Circle with Chalke according to Art· Also make another Circle for the Fayry
Sibilia to appeare in ·iiij· foote from the circle thou art in And make no names
therin Nor cast any holy thing therin But make a Circle round wth Chalk
And lett the Mr and his fellowes sitt downe in the first circle The Mr
having the booke in his hande And his fellow having the Cristall
stone in his right Hand looking in the Stone when the fayry doth ap=
peare The Mr also must have uppon his brest this figure following
written in parchment·   And begin this worke in the new of the
☽ and in the howre of ♃ the ☉ and the ☽· to be in one of the inha=
biters Signes as ♋· ♐· ♓·

✠ ✠ ✠   following is to cause the Spirit in the
· Stone to fetch unto thee the faire Sibilia
fulfilled begin this bonde as followeth
Sorthie Sorthia   and be bownde for doubles they will come before thee
before the coniuration be read· vij· times·
Spirit A· In this Cristall Stone by
Sorthios.   God the Father   by God the Sonne Jesus Christ
And by God the Holy Ghost   Three persons and one
God and by ther virtues   Spirit that
thou doe goe in peace And also to come againe to mee
quickly and to bring with thee into that Circle appointed
Sibilia fairie that I may talke with hir in thos matters that shalbe to hir
Honour and Glory And so I charge thee declare unto hir
Spirit A· by the blood of the inocent lambe The which redeemed all the
worlde by the virtue therof I charge thee thou Spirit in the Cristall
Stone That thou doe declare unto hir this Message
Spirit A· by all Angells and Archangells Thrones Dominations Prin=
cipats Potestats virtuts Cherubim and Seraphim and by their virtues
and powers   A that thou doe depart with speede And
also to come againe with speede And to bring with thee the faire Sibilia
to appeare in that Circle before I doe reade the Coniuration in this booke
Seven times This I charge thee my will to fulfilled upon paine of
everlasting

everlasting condemnation Amen.
the signe aforsaid pinned on thy brest Releayse the words therin &
say Sorthie Sorthia Sorthios Then begin your Coniuration viz
Coniuration is to cause the Fairie Sibilia to appeare.
Sibilia O gentle virgin of fairies by the mercy of the Holy Ghost
And by the dreadfull day of doome And by their virtues and powers
O gentle virgin of fairies And by all the Angells of ZZ and their Characters And
virtues And by all the Spirits of ZZ and ♀ and their Characters and virtues And
by all the Characters that be in the firmament And by the king and Queene of fay
ries and their virtues And by the faith and obedience that thou barest unto them
Sibilia by the blood that ranne out of the side of our lord Jesus
Christ crucified And by the opning of Heaven And by the renting of the Temple
And by the darknes of the Sonne In the time of his death And by the rising up of
the dead In the time of his resurrection And by the virgin Mary mother
of our lord Jesus Christ And by the unspeakable name of God Tetra=
gramaton O Sibilia O blessed and bewtifull virgin
by all the royall wordes aforsaid Sibilia by all their virtues
to appeare in this ~~Cirtall~~ Circle before me visiblie In the forme and shape of a
bewtifull woman In a bright and vesture white adorned and garnished most faire
and to appeare to me quickly without deceipt or tarryinge And that thou faile
not to fulfill my will and desier efectually For I will chuse thee to be my blessed
virgin And will have common Copulation with thee Therfore make hast &
speede to come unto me And to appeare as I said before be ho=
nour and Glory for ever and ever
and ended If shee come not Repeate the Coniuration till
they doe come For doubtles they will come.
shee is appeared Take your Censers And incence hir with Frankincense
then binde hir as followeth.
Sibilla by God the Father God the Sonne And God the
Holy Ghost Three persons and one God And by the blissed virgin Mary mo=
ther of our Lord Jesus Christ And by all the whole And holy Company of Hea=
ven And by the dreadfull day of doome And by all Angels Archangells
Thrones Dominations Principates Potestats virtuts Cherubim and Seraphim
and their virtues and powers and binde thee Sibilia that
thou shalt not depart out of the Circle wherin thou art appeared Nor yet to
alter thy shape Except I give thee licence to departe Sibilia
by the blood that ran out of the side of our Lord Jesus Christ Crucified and
by the virtues therof Sibilia to come to me And to appeare
to me at all times visiblie as the Coniuration of words leadeth written in this
booke Sibilia O blissed virgin of Fairies By the Opning of
Heaven And by the renting of the Temple And by the darknes of the Sonne
at

at the time of his death And by the rising of the dead In the time of his Glori=
ous resurrection And by the unspeakable name of God Tetragramaton
And by the King and Queene of fairies and by their virtues
Sibilia to appeare before the Coniuration be read over iiij times And that vi=
siblie to appeare as the Coniuration leadeth written in this booke And too
give me good Counsaile at all times And to come by treasure hidden in the
Earth And all other things that is to doe me pleasure And to fulfill my will
without any deceipt or tarrying. Nor yett that thou shalt have any power
of my body or Soule Earthly or Ghostly Nor yet to perrish so much of my
body as one Haire of my Head Sibilia by all the royall
words aforsaid and by their virtues and powers I charge and binde thee
by the virtue therof to be obedient unto mee and to all the words aforsaid
And this bonde to stande betweene thee and mee uppon paine of ever=
lasting Condemnation. Amen.
A licence for Sibilia to goe and Come at all times.
which art come hither before me by the comanndement
of thy lord and mine that thou shalt have no power in thy going or cominge
unto me Imagining any evill in any maner of wayes In the Earth or un=
der the Earth of evill doinges to any person or persons. &
comannd thee Sibilia by all the royall words and virtues that be written in
this booke That thou shalt not goe to the place from whence thou camest but
shalt remaine peaceably invisible. And looke thou be reddy to come unto me
when thou art called by any Coniuration of words that be written in this
booke. To come I say at my comanndement And to answer unto me tru=
ly and newly of all things my will quickly to fulfill
In nomine Patris Et filij Et Spiritus Sancti And
the holy crosse be betweene thee and me or betweene us and you And
the lyon of Juda The roote of Jesse The kindred of David be betweene
thee and me Christ cometh Christ cometh Christ giveth
power Christ defend me And his innocent blood from all per=
rills of body and Soule Sleeping and waking. Amen


Agla
El
Messias
Tetragrammaton
Adonay ÷
Alpha ÷
Magister
Esselbey ÷
ω
Jesus Nazarenus ÷
Emanuel
Ya ÷
panthon ÷
dextera dni fecit virtutem ÷ dextera dni exaltavit me ÷ dextera dni fecit virtutem ÷ dextera dni exaltavit me ÷

thee Spirit In the name of

by all th vertues And by all th powers of th devine vertues and powers that thou be obedient to me In all my commanndements. I Conjure thee thou Spiritt by the name of God And by the death of our Lord uppon the holy Crosse And by these and all they which are aline and dead And by the maker of the worlde And by the maker of Heaven and Earth And by him that did cast thee downe into Hell And by his Crosse And by his Passion And by his Assention That thou grannt to me According to thy power whatsoever I shall Aske or demannd of thee That thou obay my sayings And that through my Petition to God thou doe subdue thy selfe in his name that hath created thee I doe Conjure thee by the invocation of our Lord Jesus Christ the undefiled Lambe which hath commannded thee of the holy Angells and Archangells compell thee Michaell Gabriell vriell and Raphiell compell thee All Patriarks Abraham Isack and Jacob And all other Prophetts compell thee All holy virgins And all Saints And all the elect people of God Compell thee. Therfore all the above named Saints pray for me In this hower In this Moneth And in this minut And that he may quickly grannt unto my petition And I pray by the death and Passion of our Lord Jesus Christ Sone of the living God And by the merrits of his Passion And by the Intersession of our blessed Lady the virgin Mary being the Mother of Jesus Christ And all the Saints That you will grannt me the divine grace and power upon one of these Andragias Saturnion Sathan Cornuociell that you doe obay me and my sayings And that whatsoever I shall call him straight way by the power of these lett him come and fulfill my will. I the Sonne of In the power and virtues of our Lord Jesus Christ the which is Alpha and Omega the first and the Last the beginning and the ending. I doe Conjure thee Spirit and I call thee by God which Spake the worde and all things were made by him whome all creatures doe obay And on whome the company of Celestiall Angells Terrestiall and Infernall doe tremble quake and feare. And by

his

vertues and almightynes And by these holy names On Ely Eloy Adonay Tetragramaton Messias Sothell Emanuell Sabaoth Agios Otheos Jskiros Otheos Eleyson ymas And that you come quickly without any lett visiblie in a mans likenes I doe coniure thee I doe constraine thee I doe call uppon thee to come to my presence I doe Coniure thee And informe thee And incontinent I doe make a witnes And in a witnes I doe compell thee Manfullie I doe Comannde thee by the name of God Tetragramaton by whome all the whole worlde was made That thou come before this Circle in my presence and obay my sayings And that thou wilt be in his name which hath created thee And that Justly condemned thee I doe Adiure thee In his name whome all things In Hell doe feare To whome still the powers of Heauen doe feare Saints and Orders be Subiects and feare And doe honour And with vnfained voice and vnceased doe praise and cry out Holy Holy Holy Lord God of Sabaoth Heauen and Earth are full of thy Glory Osanna in Excelcis lett the word that was made flesh commannd thee And lett Jesus of Nazareth Kind of the Jewes Comannd thee the which hath made thee Come quickly to mee and obay my sayings And bring to passe all things whatsoeuer I shall aske of thee And will know of thee* Or will haue of thee* Or will know of thee Because by how much the more slack thou arte By so much the more I doe comannd thee In the vertue of the aboue named That so much the more thy punishment may increace from day to day vnlesse thou come quickly without any stay And that tho doe dilligently whatsoeuer I shall will thee Commannd thee, Aske of thee Or any would haue bring to passe according to thy power He doth bind and comannd thee which sitteth in the highest beholding the depth and bottome of the waters and of all other things whatsoeuer. To whome is and shalbe All Praise Power Honour Glory Might and Maiestie both now and foreuer which doth Reigne Rule Gouerne and commannd in perfect Trinity being a Glorious and fearfull God world without end Amen Fiat

The God of Angells The God of Archangells The God of Patriarke The God of Prophetts The God of the Apostles The God of Martirs The God of Confessors The God of virgins The God and father of our Lord and Sauiour Jesus Christ I call uppon thy holy name Thy excellent Maiesty I doe openly require and hartily pray thee that thou wilt vouchsafe to helpe keepe and defend

me.

me against this Spirit That whersoeuer he or they doe lie when he or they doe heare thy holy name. He or they may come to me quickly and swiftly arising out of his or their places And lett him or them come speedily. He doth comannd thee to be throwne downe headlong from the seate of Heauen Into the lowest place of the Earth. Heare therfore and feare thou being bownde and lying fast Come in the virtue and power of the Holy Ghost And of our blessed lord Jesus Christ I doe Coniure thee by the vnspotted Lambe which doth comannd thee Heare therfore and see and feare the word of God and be thou reddy and obediant to me in all my businesses that are to be done.

If thou doe not these things I B a Christian man in the vertue & strength the vertue and power of Almighty God and of all his Saints I doe condemne thee into Hell and into euerlasting fire euen vntill the last day of Judgment Lett this therfore be done Lett it be done Lett it be done Fiat Fiat Fiat Amen Amen Amen vnlesse thou come the quicklier to me And answer me truly and iustly in all poynts and questions whatsoeuer I shall aske of thee. I Coniure thee thou Spiritt not in my felicitie but in the vertue and power of my Lord Jesus Christ And the holy Ghost that thou be Subiect to me in all things whatsoeuer I bid and comannd thee to doe. Or bring to passe so farre as in thy power is to doe. I doe Coniure thee and binde thee by vertue of the vnitie of God almighty And by Jesus Christ almighty of Nazareth the vndefiled lambe proceeding of the highest the Holy Ghost Conceiued and borne of the virgin Mary whome Gabriell did shew to come whome when John did see He cryed with a lowde voice saying Behold the lamb of God which taketh away the sins of the worlde. I Coniure thee and constraine thee And commannd thee that without any stay thou doe come to me alwaies and that thou doe soe come to me with any hurt or detriment of my Sowle and body and of all other things. I Coniure thee by all the aboue named Sacraments And by all holy things And by all holy wrightings And by all things that are both in Heauen aboue and in Earth below and in the water vnder the Earth And all things elce wheare either aliue or dead And by him that cast thee downe from Heauen. I Coniure thee and commannd thee by the name

and.

and by the power of all Spirits And by the Characters of the firmament And by all the ſeales of Sollomon And by all Angells and Archangells And by all the Celestiall Images Into the Curſe and confuſion and hurt of the paines that thou art in from day to day that thou ſhalt have no rest nor peace from thy continuall labour paine and torment in the place where thou art now And that thou be deprived from all thy offices eaſe and comfort And from all thy fellowſhip and temptation Binding thee by the words aforſaid of the commemoration And I forbid thee and confound thy name for ever by thy days of thy life And by the power which God hath over thee allwayes O Spirit I Coniure thee by the holy God that if thou wilt not come quickly to me that thou goe downe to Hell And lett Heaven and Earth Excommunicate thee and lett all the creatures in them contained curſe thee thou And lett the holy name of God And the Twelve names the which thou knowest to be of greate power And the foure and twentie Seniors curſe thee And the fivetene names of God which are most to be named ſhall curſe thee and cast thee downe into the pitt of Hell in fire and in Brimſtone the which cannot be taken away nor ſuffered By the word and holy name of God And by the excellentest most pleſant and most ſtrongest power it cannot agree Neither is it meete or fitt to none but only to God Almighty as thou knowest well enough This hower lett him cast thee away being full of Anguiſh and trouble hurt wrath hatred and paine lett him cast thee downe into the furnace of Hell fire In the which priſon of damnation whereas there is no order but continuall feare dwelleth Lett it be done Lett it be done lett it be done by the power and vertue of almighty God without any end Amen fiat unleſſe thou come the quicklier and apace to me and ſpeake to me And fulfill and performe and obay me and all my ſayings and commandements whatſoever In the name of the Father I ſay come In the name of the Sonne come In the name of the Holie Ghost come Come I ſay unto the come I tell thee come Come In the name of the greate God and Trinitie Creator of all Creatures Come to me I Say in this hower In the name of the holy Trinitie In a faire ſhape of a Child of tenne yeares of aige without the hurt or periſhing of any body or thing and without any hurt or perill to the health of any body or Soule And that thou goe not away from me untill thou hast fully ſatiſfied me

ſatiſfied me my will and ſayings And untill thou be licenſed by me. I Coniure thee thou Spirit And doe conſtraine thee by the Holy Ghost and by the ſame God which hath created all things and is Alpha and Omega the first and the last The beginning an the ending And by him which is King of Kings And Lord of Lords And by him which ſaid lett it be done and it was done And by him whome all creatures doe obay And through him all Angells and Archangells doe tremble and feare And all the company of Heavenly things and Earthly things And the terrible things in Hell doe tremble quake and feare And by his vertues and his omnipotent power And by the fearfull day of Judgment And by all things which may be ſpoken of or thought of God And by all things the which God hath made And will make or doe the laude and Glory of God and by his name And by the unſpeakable name of Christ Jeſus Meſſias Sother Emanuell Sabaoth Adonay Alpha et ~~[illegible]~~ Omega Theon Iſkiros Otheos Agla Ieſeray Tetragramaton Anepheneton Ineſſenefatall And by the Seven ſonnes ſeales of the wiſe Solomon Through which Solomon hath bound thee and thy fellowes In a veſſell of Glaſſe by the most mightiest and ſtrongest names of God All we doe compell you ſtrongly and mervailouſly by that you doe obay us through him which ſpake the word and it was done.

I Coniure and Conſtraine thee by the name of ya ya and in the name ya ya the which Adam did ſpeake. &c as it is before in folio.

[redacted]

The Roman [illegible] touching the Spiritt called Sathan by which the Romans [illegible] understand of things present past and to come: By w: Bacon.

The Spirit of this invocation doth appeare in a Baſon and to be wrought every day except the Lords day and the dubie feast dayes. First beware that thou be not defiled with Luxury nor wrapped in any deadly ſin but ſtedfast in faith beleſe and truſting in the Lord. And be thou fasting And have a faire Chamber and take with thee a faire and bright well burniſhed Baſon And have thou iiij wax Candles And make them fast on the brime of the Baſon uppon every candle wright theſe names + Moſes + Aaron + Jacob + viſion + Tetragrammaton + Moriaton + Then take the Sword and wright uppon it theis words + Jeſus Naſarenus rex iudeorum + Jeſus of Naſareth King of the Jues the Sonne of the living God have mercy uppon me And make the Circle with the Sworde And ſitting in the midst of the Circle turning thee first towards the South putting the baſon out of the Circle over against thee And perfuming the Baſon with Maſtik and lignum Alloes Say the Goſpell. In the beginning was the word &c which done Signe thy ſelfe with the Croſſe Saying By the Signe of the Croſſe lett every thing that is evill be driven from hence. Then ſay this Coniuration.

I coniure thee Sathan by the Father + the Sonne + and the holy Ghost + By holy Mary mother of our Lord Jeſus Christ And by all the Martiers And Confeſſors And all the holy virgins and widdowes by the Crowne of Christ by his head and by his teeth and eares and by his face and noſe by his mouth and eyes by his tonge by his armes by his nailes by his thumbs by his fingers Sinewes and vaines by his leggs feete and the Sowles of his feete by all his members in which he hath vouchſafed to ſuffer torments for the redemption of mankind by the wounds of Christ by all the torments of his paſſion and by all the torments of martiers and Saints of God by the nativitie of our Lord Jeſus Christ and by the circumſiſion of Christ and by the baptiſme of Christ by the paſſion of Christ by the death of Christ by the reſurrection of Christ by the aſention of Christ by the coming of Christ in the day of Judgment by the dreadfull day of Judgment in which every humane and Christean Creature ſhall appeare in the 30th yeare of his age by the 20 beasts ſitting before the throne of God having eyes before and behinde And by the wiſdome of Salomon I Coniure thee Sathan by the virtue of all theſe and by the merritts of hee Saintes and ſhee Saints of God that thou appeare in this baſon in the likenes of a white Monke that thou tell and ſhew me the whole truth and virtue of that thing whereof I ſhall examine the without deceipt or fraude faithfully. + fiat + fiat + fiat + Amen +

Then put out the Candle that ſtandes towards the South and turne thy ſelfe towards the west ſetting the Baſon towards thee putting and perfuming the baſon as aforſaid. Then ſay.

I Coniure thee Sathan by all theſe names of God + Jocnerru + forden + feon + Fugsifedus + [illegible] + fumel Mebon Nagon + Meſias + Alraxaray + Adonay + Sabaoth + Sother Saba + [illegible] + And all the names of them that be ded and their bodies And by the Seale of God By theſe names I Coniure thee Sathan that thou enter into this veſſell In the likenes of a white monke and tell and ſhew me the whole truth of what I shall demaund of the without deceipt or falcitie + fiat + fiat + fiat +

Then put out the Candle And turne thy ſelfe towards the North having the Baſon right before thee And Suffumigate the baſon as before. Then ſay as followeth

I coniure thee Sathan by the Rodd of Moſes And by the tables of Moſes and by the nine Celestiall Candles and by the ſimilitude or picture figure likenes of the 3 Spirits by Daniell the prophet by holy Peeter holy Pawle and by theſe names of God Agla + Aglay + Atay + Mare + Mandra Mory + Motion + Motcory + Natar + Matulia + Nata + Nazary + By the East and west by the South and by the North by the 4 plannets and the 4 Elements and by the 12 ſignes of the firmament that thou Sathan without any deceipt tell me the truth without fayning counterfeiting or lying touching all my things matters that I ſhall requier of thee fiat fiat + fiat

12 Then put out the Candle that ſtands towards the north And then turne thy ſelfe towards the East with the Baſon and ſuffumigate it as before and ſay.
I Conjure thee Sathan by the bonds of Salomon and by the perſon of Salomon And by the Seale (Signet) of W Bacon and by the Seale of Raymond which is caled Chath Malentes by holy Michaell And by that holy ſalutation wherewith Holy Gabriell ſaluted the bliſſed virgin Mary Saying Haile Mary full of Grace the lord is with thee bleſſed art thou amongst women and bleſſed is Jeſus the frute of thy wombe + Amen + And by every good thing which may (can) be in heaven and in Earth And by all the Heavens and by the vertues in them and by the booke of life and by that holy Spirit which God Jeſus Christ ſent uppon the Earth And by thes holy words which he ſpoke hanging uppon the Croſſe + Conſummatum est + It is finiſhed + And by all the words which I can not utter ſpeake or which I may (or is not lawfull) not utter And by all theſe names and by their virtues (eficacie) I Conjure thee Sathan that thou apeare to me In the forme or figure of a Monke in whote without any hurt or without any feare or aſtoniſhment to me or us and that thou tell me the whole truth of things that I ſhall demand of thee omitting all injury (filthy) deceipt and falcity + Amen And if thou wilt not doe my comaundement and precept and obey my Statutes I looſe thee from all thy office diſcharge. ſeeing that it is ſo into the depth of waters untill the day of Judgment by the authority of him which ſhall come to judg the quick and the dead And the ~~w~~ world by fire + fiat + fiat + fiat

[illegible] out the [illegible] Candle and ſuffumigate the Baſon as aforeſaid which done ſay.
By the vertue of all theſe And by the virtue of all the names of God + fiat + fiat + fiat + Amen +
Then the Spirit will appeare to thee in manner as aforeſaide And lett him declare the truth of every thing that thou ſhalt inquier of him when thou wilt have him depart. Say.
Departe Sathan to the place predestinated where the lord thy God hath apoynted thee untill I ſhall call uppon thee another time elce where under paine of everlasting damnacion and Curſe of God the father almighty + The father + the Sonne + and the Holy Ghost + except thou depart and retier thee ſoone to the place apoynted for thee by the lord and ordayned thee without doing any hurt to me or my fellowes And except thou come quickly when I call thee If by any meanes thou canst And make haſt without delay and that thou appeare without harme either without the Houſe or in the fields when I calle uppon thee injoying the benediction of thie prince + Amen + fiat + fiat + fiat + an 121

111

To burne or Curſe A Spiritt ω: ω: ω:

If a Spirit will not appeare wright his name in virgin parchment and kindle a new fire and put therin Brimſtone and other filthy things Saying I Conjure thee fire by him of whome the world is ſustained y^t thou burne this Spirit after that ſort that they may feele it perpetually an And then holding the Parchment with the name over the Smoke thou ſhalt ſay . N . becauſe thou hast not obayed the comaundements of the lord neither wouldest appeare unto me which am his eternall ſervant Anſwer me why I ſhall not excommunicat thee and curſe thy name heare written to the [illegible] wherfore in the name of God And in the name of our lord Jeſus Christ and of all the Saints be thou Curſed and excomunicated and like as this name written is burnt with materiall fire and is perfumed with filthy things ever ſo by the vertue of God I throwe . N . into the deepest pitt of Hell and brimston where thou ſhalt remaine unto the day of Judgment and never ſhall ther be remembrance of thee before the face of the living God which ſhall come to judg the quick and the dead and the world by fier + Amen

[illegible] the parchment [illegible] to the fire ſaying Curſed and blaſphemed be thou for ever Let there be no rest to thee any day or any night nor any hower becauſe now thou hast not bin obedient unto the words that are ſpoken of the mighty maker of all things by whoſe power every creature is compelled to obey with trembling & by that ſame vertue and power Thunder and lightning is ordained to deſtroy thee + Ameneton + Joahot + Sother + Semenphoras + Alma + Alephe + Bethe + Gimel + Dalathe + Stec + Sayn + Cheath + Teeth Jed + Chaphe + Ros + Shin + Sin + Tau + we curſe thee and deprive thee of all thy power and Strength by the virtue of theſe names. Sending thee to everlasting puniſhment to burne in fire and brimſtone world without end . Amen + fiat + fiat + fiat + Amen.
[illegible]
[illegible] Eglentine [illegible]

The Consecration of a wande or rodde:

Take a hasell wand of a yeares groth And bern it in the fier and Consecrat it with theis words.

Purifie me O God and I shalbe cleane That no ill thing shall abide neare me. Then wright these names of God + Alpa + et + Omega + on both sids of the Rodd An Jesus Christ at the end forward and in wrighting these names with the blood of a lamb of an Ewe Consecrat the wand as followeth. Strengthen me O God of Gods Almighty Creator of all things As thou didest the Rodd of Moses That parted the sea in sonder That the Children of Israell passed through safe worke in me the same virtue o God And I shalbe so strong that no ill Spirit shall abide me Sanctifie me O God of Saboth And lett thy name be Glorified in me That as the Rodd of Moses did strike the hard stone and water gushed out So sanctifie thy name that wheresoever it is writt or spoken all evill and uncleane Spirits may be excluded + fiat + fiat + fiat + Amen.

Write these words on the [illegible] wand for a [illegible]

+ Tetragrammaton + Adonay + Secamon + Sadu ay + Sicamoey
+ Separate + Abriell + Joell + Finis

How he ought to Order himselfe that would call:

It behoveth him to be Holy and Chastly affected and to aproch purely and clenly neither must he be defiled or polluted or his Soule with Sin not carry about the cockatrices of Sinn marked in his brest or Heart It behoveth him altogether to seperat his minde and purge It from every desease. From Dulnes or blockishnes Idlenes Mallice envie hatred and all passions of that sorte which acompany him as the Rust doth Iron This may be efected if wee frea our selves from all moving and from all carnall and Earthy affaires Lett the minde be purged by cleanes by abstinence by pennitence by almes=deeds And the Soule is to be heated by Studying of Religion If from day to day we reade any thing out of the Sacred Scripture. we must bee purer and abstinent when we receive our meate and keping a holy & moderate table And leading our live in all temperance. Moreover we must marke the situation of the place Motion and aspects of the planets in their Signes and degrees how all these things agree. with the length and bredth of the Ellement But of all these the ☾ is specially to be heeded. For if the ☾ be not in a good aspect nothing is well accomplished.

The Consecration of a wande or Rodde:

Take a hasell wand of a yeares groth And berh it in the fier and Consecrat it with theis words.

Purifie me O God and I shalbe cleane That no ill thing shall abide neare me. Then wright these names of God + Alpa + et + Omega + on both sids of the Rodd An Jesus Christ at the end forward and in wrighting these names with the blood of a lamb of an Ewe Consecrat the wand as followes Strengthen me [illegible] Almighty Creator of all things As thou didest the Rodd of Moses That parted the sea in sonder That the Children of Israell passed through safe worke in me the same virtue o God And I shalbe so strong that no ill Spirit shall abide me Sanctifie me O God of Saboth And lett thy name be Glorified in me That as the Rodd of Moses did strike the hard stone and water gushed out So sanctifie thy name that wheresoever it is writt or spoken all evill and uncleane Spirits may be excluded + fiat + fiat + fiat Amen

[illegible] these words on a [illegible] ward [illegible]

+ Tetragrammaton + Adonay + Secamon + Sadu ay + Sicamosey
+ Separate + Abriell + Joell + Finis

How [illegible] to Order him selfe [illegible] would call:

It behoveth him to be Holy and Chastly affected and to aproch purely and clenly neither must he be defiled or polluted or his Soule with Sin not carry about the cockatrices of Sin marked in his brest or Heart It behoveth him altogether to seperat his minde and purge It from every desease. From Dulnes or blockishnes Idlenes Mallice envie hatred and all passions of that sorte which acompany him as the Rust doth Iron This may be efected if wee free our selves from all moving and from all carnall and Earthy affaires Lett the minde be purged by cleanes by abstinence by penitence by almesDeeds And the Soule is to be heated by Studying of Religion If from day to day we reade any thing out of the Sacred Scripture. we must bee purer and abstinent when we receive our meate and keping a holy & [illegible] table And leading our live in all temporance. Moreover we must marke the situation of the place Motion and aspects of the planets in their Signes and degrees how all these things agree. with the length and bredth of the Ellement But of all these the ☾ is spetially to be heeded. For if the ☾ be not in a good aspect nothing is well accomplished.

Of the Bonds of Spirits:

The Bonds of Spirits are 3 folde either in the ellementary world where we adiure the Spirit by inferior and naturall things knowne to them or oposit to them As by the Flowers. Hearbs By things that have life. Snow Haile yce fire and the like.

The second bond is In the Celestiall world whome we adiure by the Heavens by the Starrs And by the motions and beames of these and the like And this Bond doth worke against the Spirits after a manner of a certaine admonition & example.

The third Bond is in the tellectuall and divine world which is acomplished by Religion As when we adiure by the Sacraments by miracles by the divine names by the holy Seales and other misteries of religion And this bond is the greatest and most strongest of all other workings with comannd & power against the Spirit.

Of Perfumes &c:

A perfume made of Hempseede. and of the Seedes of Fleawort and violett roots and Parslie and (Smallage) maketh to see things to come. And is available for Prophesie.

A perfume made with Coriander. Saffron. Henbane. and Parslie (Smalge) and white Popi. ana. brused and Pounded together If any shall dig Gould or Silver or any pretious thing the ☾ being ioyned to the ☉ in the lower heaven lett him perfume the place with this suffumigation.

A perfume of the Planetts. Mirhe. Gostu. Mastik. Camphir Frankincence. Sanders. Opapanex. Lignum Alloes. Asam. Euphorbeum. Storax. or Thimyam. ana. ℥.j

A perfume of ☉. yellow Amber. ℥.ß.
Musk. xij. Gr. Lignum Alloes. xxxvj. Gr. Lignum Balsam and the berries of Lawrell. ana. xxxiiij. Gr. Of Gilleflowers. Mirh and frankincence. ana. ℥.j with the blood of a white Cock make Pills in the quantitie of ʒ.ß.

A perfume of ☽. Take of white Popieseeds. ℥.j. of Male frankincence. ℥.ß. Of Camphier ℥.j. with the blood of A Goose made in balles.

A Perfume of ♄. Seeds of Black Popies. and the Seedes of Hoyseami. ana ℥. ij. The Roote of Mandragoras. ℥. j. ß. The stone Lapis Lasuli ℥. ß. Mirh. Gr. iij. with the Braines or blood of A Batt in bales the quantity of ℥. j

A Perfume of . Seeds of Ash. ℥. ij. Lignum Alloes ℥ ij Storax. Beniamin. ℥. j. Lapis Lasuli ℥. j. Of the very topps of the fethers of the Pecock lett them be incorporated with ye blood of a Storke or of a Swallow or the braine of a harte let ther be made a trochisk in the quantitye of a Groate.

A Perfume of ♂. Euphorbeum. Bedelum. ℥. j. Amoniack roots of both sorts of Eleborus. ana the lodestone. ʒ ij Brimstone. ʒ. j. lett it be incorporated with the braine of a Crow and with Mans blood of a black Catte. make Trochisks. ʒ. j.

A Perfume Musk. Gr. xviij. Amber. Gr. ix. Lignum alloes. ℥. j. Redd Roses. ℥. ij. Redd Corrall. ℥. ij. mingle it wth with the braine of a Sparrow and the blood of a Doove. Make trochisk in quantitie. ʒ. ß.

A Perfume of ☿. Mastick. ℥. j. frankincence ℥. ij. Gilleflowers. pantaphile. ℥. ij. ex lapide Achate. Incoporat it with the braine of a fox or a weesell and with the blood of A Pie make Trochisk in quantity. ʒ. ß.

A Perfume of every Planett ♄ Costum ♃ Nucis Muscate ♂ Lignum alloes ☉ Mastiche ♀ Crocum ☿ Cinamomum ☾ Mirtum. ana ℥. j.

114

Lunare vero suffumigationem conficimus ex Capite ranae aere facto et Oculis tauri, & semini papaveris albi cum thure & Camphora, quae incorporabuntur cum sanguine menstruo, vel sanguine Anseris. /

♄ Sunt praeterea suffitus ♄i omnes odoriferae radices, ut costi & herba thuris.

♃ ♃is suffitus odoriferi quique fructus, ut nux moscata et Gariophilli.

♂ ♂is omne odoriferum lignum sandalorum, Cupressi, Balsami, & ligni aloes.

☉ ☉is omne gummi, thus mastiche, Benzoi, storax Ladanum atque ambra & muscus.

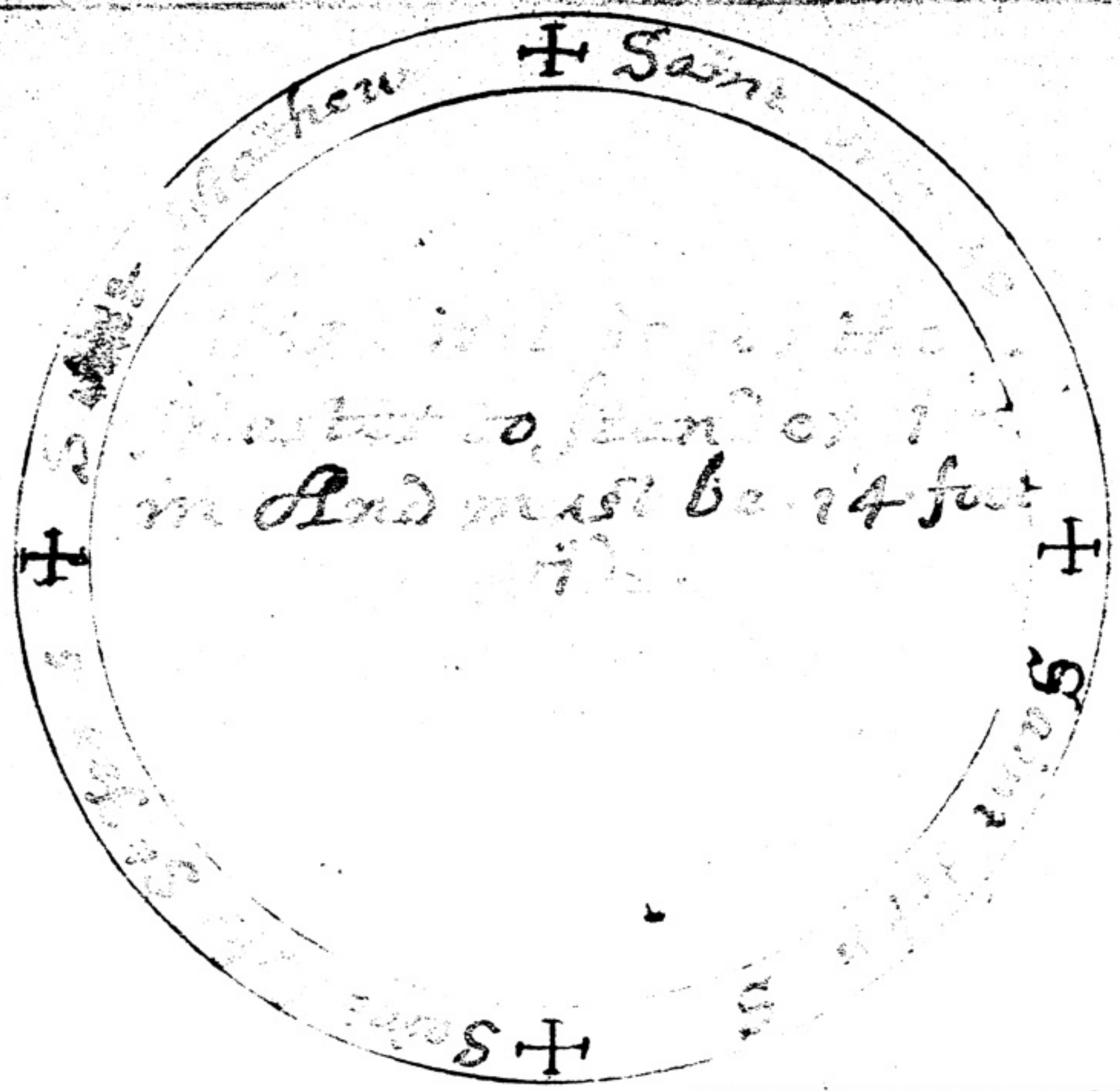
♀ ♀is sunt flores, rosae violae crocus & consimiles.

☿ ☿ii omnes Cortices lignorum & fructuum & Cinamomum, Cassia lignea Macis, cortices Citri & lauri grana & quaeque etiam odorifera semina.

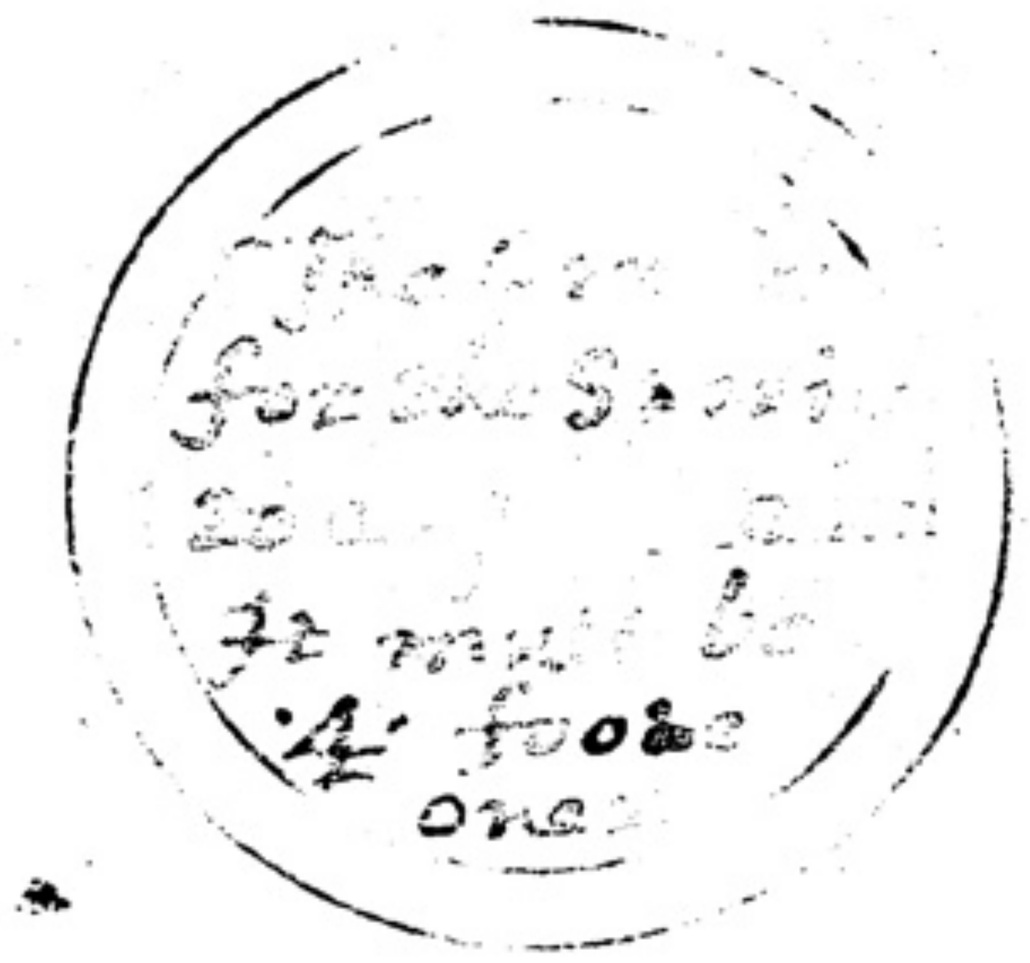
☽ ☽ habet pro suffitu vegitalium omnium folia ut folium Indum et folia myrti & Lauri. /

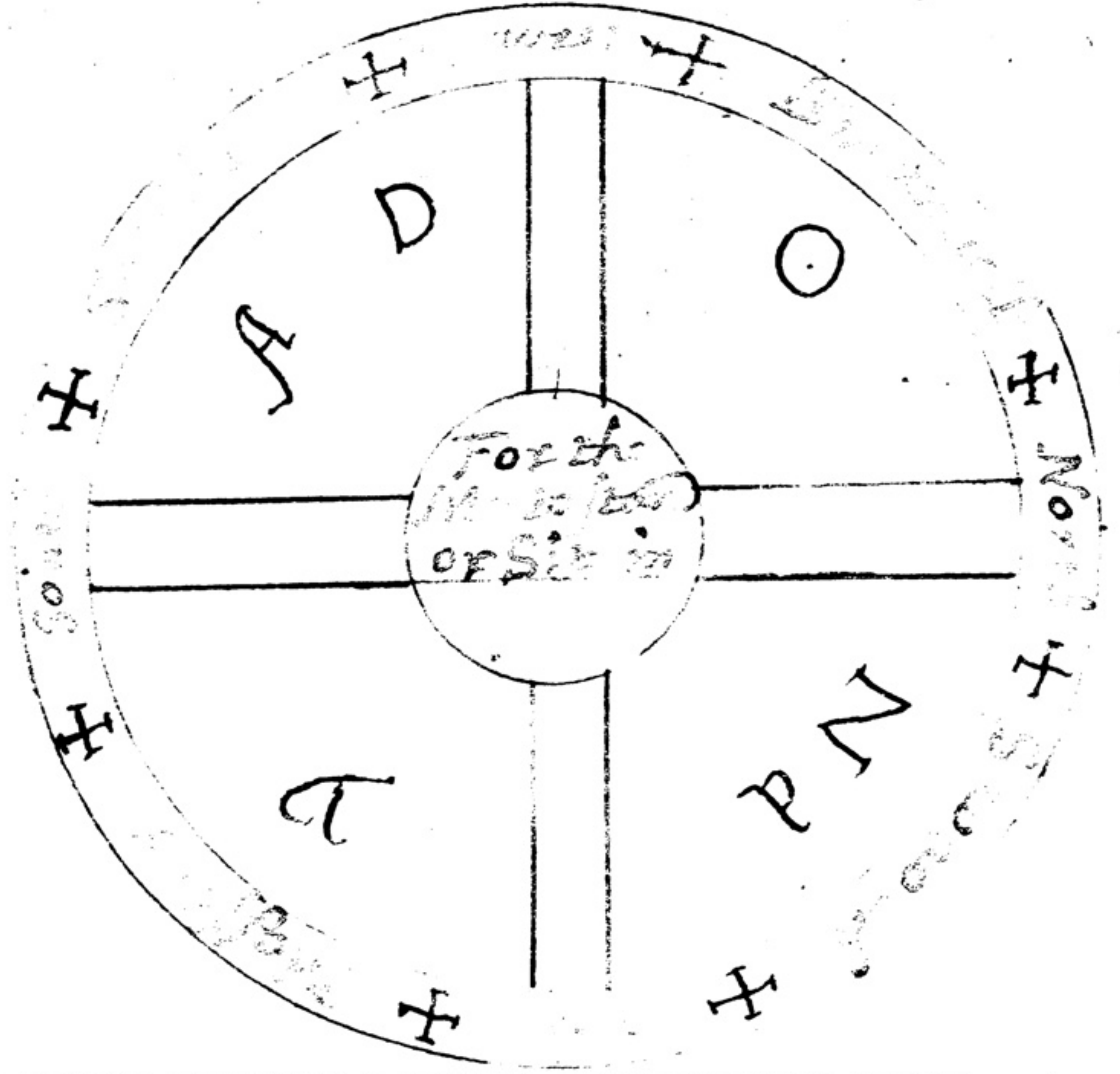
Scias praeterea iuxta magorum sententias, quod in omni opere bono ut sunt amor, benevolentia & similia suffumigium debet esse bonum redolens & pretiosum. In malo autem opere, ut sunt odium, ira Calamitasque & similia suffumigium debet esse foetidum & vile. /

Habent etiam duodecim signa Zodiaci suos suffitus. ut ♈ myrrham ♉ Costum ♊ Masticham, ♋ Camphoram, ♌ Thus, ♍ Sandalos, ♎ ~~Lib~~ Gallanum, ♏ Opopanacem, ♐ Lignum Aloes, ♑ Asam ♒ Euphorbium ♓ Thymiama. Potentissimum autem suffitum describit Hermes ex septem aromatibus iuxta septem planetarum vires conflatum recipit namque a ♄o Costum a ♃e nucem moscatam a ♂te Lignum Aloes. a ☉e Masticham a ♀re Crocum, a ☿ Cinamomum. a ☽ Myrtum. /


Saint
Mathew
Saint

[illegible] And must be 14 feet [illegible]


The [illegible] for the [illegible]
It must be 4 foote one


A
D
O
N
P
T
North
South

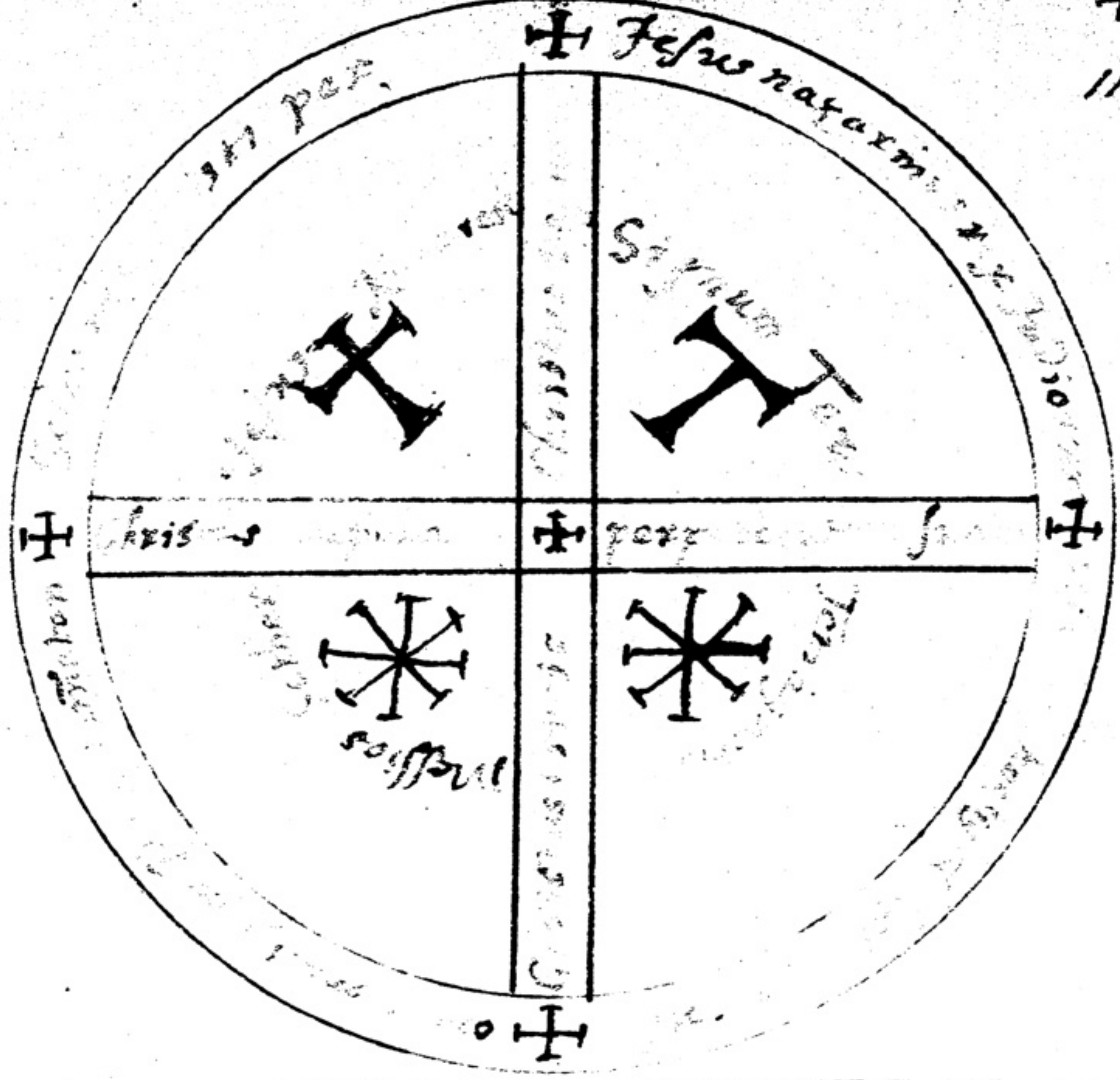
For the [illegible] or Sit in

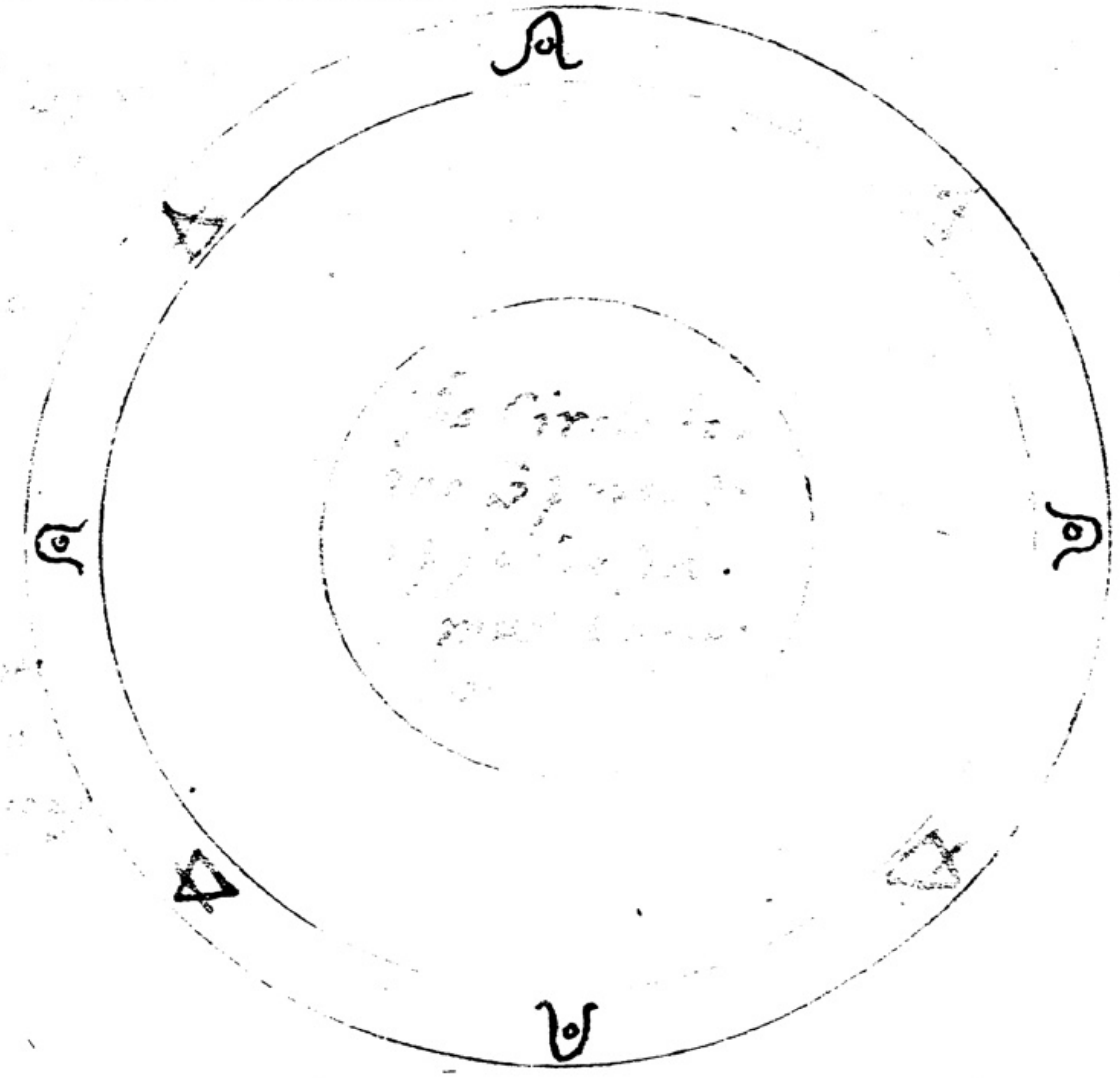
The [illegible]

[illegible]

The Circle for [illegible]

[illegible] 14 [illegible]


Jesus nazarenus
per
Signum Tau
Christus
per
Messias



The Circle [illegible]

whosoever hath this following signe And shall use the invocation Presently Presently shall Ober[illegible] Come in likenes o[illegible] like a Soldier [illegible] o[illegible] a Glas[illegible]:

[illegible] day of the Moone Increasing and Asending when she shalbe strong and in the howre of ☾ Take a sheete of Ledd or of Silver And the graven image of the forsaid Spirit and his ~~Spirit~~ Signe above his head and his name in his forehead And the Signe of the ☉ in the right part about the arme and the name of the Angell of the ☉ which is Scorax And the [illegible] in the left parte and the name of the Angell of the ☾ which is Carmelion Then say this Invocation

O you Angells of the ☉ and of the ☾ Scorax and Carmelion I con[illegible] jure and exorcise you by the virtue and power of the name of the [illegible] God which is + Alpa + and + Omega + and by this wonderfull name which is + Elli + and by him which hath framed you And by the figures which are written in this plate In the unitie and omnipotence of the Creator and by this most high name which is + Tetragrammaton + which at what time soever by caling uppon or Invocating Oberion whose image is now graven and the name of the signe thereof are drawne forth in this sheete and you make Oberion to obay me and to appeare in the Ayre In the likenes of a Boy of .7. yeares of age and that he perfectly and truely fulfill my desire so farr forth as he is able without any fraud or deceipt whatsoever [illegible] fiat + fiat + fiat + Amen +

Then in the day of [illegible] following wright the name of his counselor in the Sheete which name is Raberion on the right side and his Signe so as it appeare plainly Then say this Invocation.

I Conjure thee o Spirit Ruberion by all things in heaven and Earth and Hell and by King Salomon which hath brought thee under yoke and by all the Signes and Seales and Rings and by the .4. Ellements that support the whole world and by the Serpent lifted up in the wildernes that thou counsale thy lord Oberion to put him selfe wholy to me In the shape of a boy of .7. yeares of age and to his power to fulfill my desier in all things So be it + so be it + so be it +

Say this thrice in the day and once in the night Then on the third day to witt on the day of ☿ wright the name of his Counselor which is Seberion as it manifestly appeareth in his signe and say this.

I exorcise thee thou Seberion and commannd thee by this name Obriu or Obyron which befitts no man to name save he that is in perill of death and is imployd in this art And by all the Spiritts as well Superior as inferior that without delay or any complayning you advise and counsaile your lord Oberion to shew him selfe familiarly to me in all things and at all times to be[illegible]

Afterward you may reade the names of the .4. Angells Saying this.

117 ~~131~~

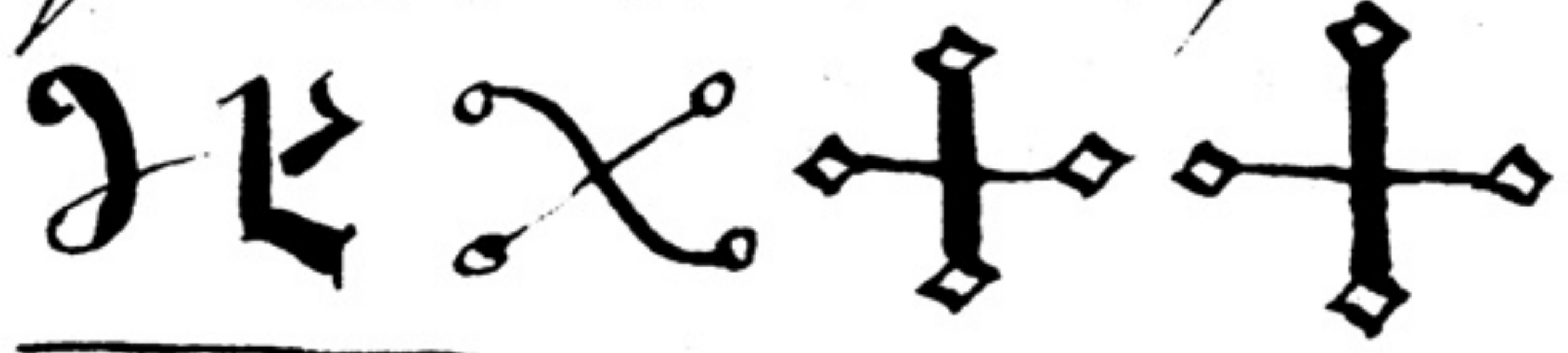
A prayer to be sayd before ye prayer of healing
or any other thing thou shall take in hand

O Eternall God and most blessed father Allmighty
the creatour and maker of all things Jesus Xt the
sonn of ye living God O ~~Para~~ ye Paraclyte the
Comforter three persons and one God three in trinity
and one in unity saue keepe and defend me
the power of God the father with me, the power
of God the sonn be with me and the power and
vertue of the holy gost saue keepe and defend
me from all mine enemyes both bodily and gostly
Lord God I beseech the by thy precious hart
blood against mine enemies to stand with me and make
my part good and by these names of · y · s · v ·
that our Lord God spake to Adam ~ ~ ~
when he receiued wisdome to name all the
creatures of the earth and by the holy spirit
of god and vertue of this word or name
Enematon good Lord god deliuer me, by all
the workes that euer thou didst by all the
words yt euer thou spakest on earth, and by the
vertue of thy sweete breathing sweete Jesu
deliuer me. By and in the vertue of the
holy trinity good lord God forgiue me and
haue mercy vpon me both now & euer
Amen Amen Amen! so be it o lord god so
be it o father of heauen so be it o blessed
trinity fiat, fiat, fiat.

יהוה:
nobiscum
Amen.

Magnus Medicus est Naturæ
Minister.

7:· Dne Deus meus in te speravi.
Si quis infirmatur.
Scribe hos Caract: in olla nova
ter: ☉ et imple eam : ∇: munda
et lege hunc: ps: per totum septies
sup aquam istam per: 7: dies quibus
peractis lava infirmum cum: ∇:
predicta & sanabitur:·/



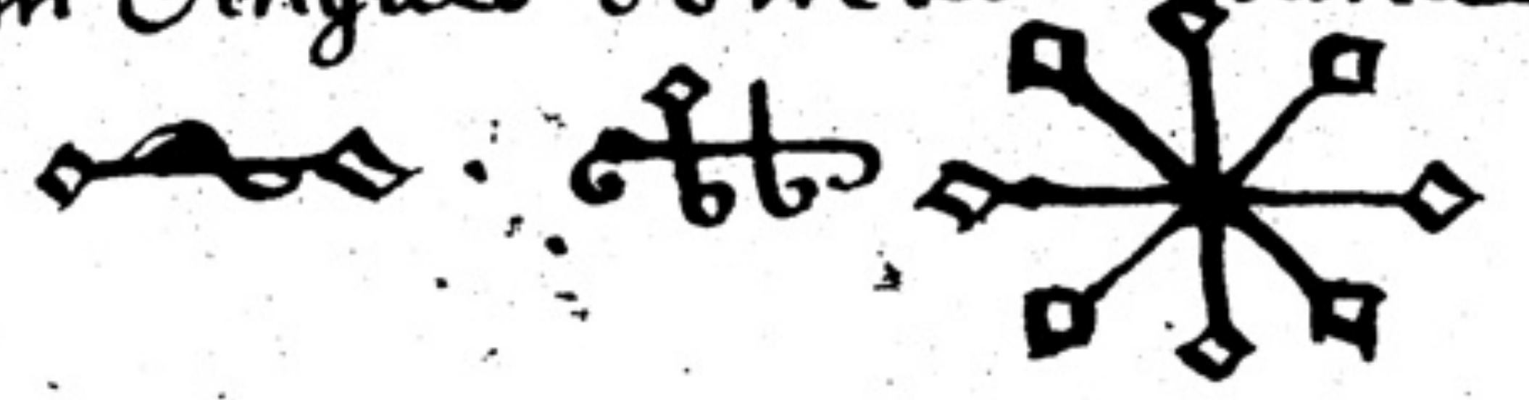
:8: Domine Deus nr.
Si quis Infans multum plangit
et non potest dormire. Scribe
totum hunc psal: et liga in brachio
infantuli et dormiet. S.
probavi: cum gaudio mag: sup
meum. Henr: Fowler:·/

99
98. Dominus regnavit irascantur
populi.
Lege hunc psal: septies sup
aquam mundam & cum illa lava
faciem tuam et honeste et
bene receptus eris ab omnibus
intuentibus te. /

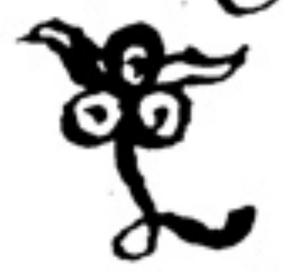
:90: Qui habitat in adiutorio.
Scribe hunc psal: in carta
cum sanguine Columbæ &
suffum: cum ligno aloes et
rosis siccis & conservabiris
contra demones et corp
potestates et feras et A malo
visu et ab omni timore
si in eris nocte et prodest
multum propter timorem si
portantur sup se:·/

:42: Judica me deus et
discerne causam meam.
Scrib: hunc psal: et liga ad
brachium tuum dextrum et sic
accede ad principem vel
Judicem et bene honorificaberis
receptus eris /

:17: Diligam te Dne.
Si in aliqua domo fuit infirmi
℞ ollam nova et imple eam cum
aqua munda et dic: 7^ies hunc
psal: sup aquam, et asperge
circumquaque in domo // scribe hos et
in carta virginea et sub terra
in Angulo domus & sanabitur.



:18: Cœli enarrant &c:
Si pregnans laborat in partu
& parere non potest scrib: hunc
psalm: usque ad exaltavit ut
Gigas in testa nova, et pone
sub pede dextr: et statim
pariet.



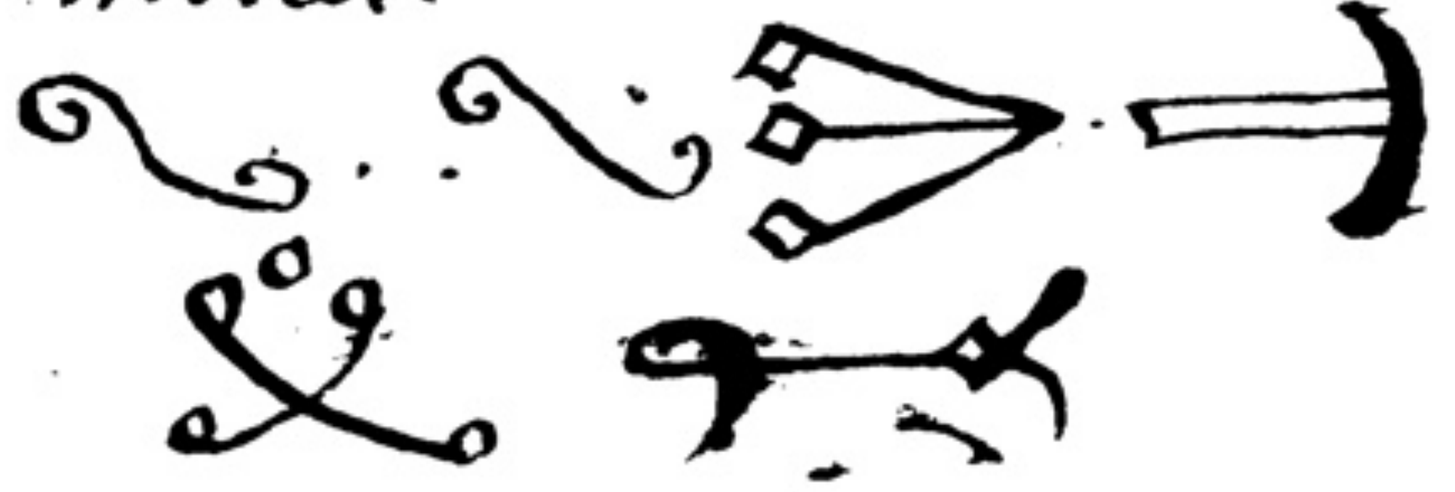
But I gave my wife lac
alterius mulieris neare her
Complexion, & tyed Spodium
Columbri to her left thigh &
it was accomplished quickly.

:28: Afferte domino.
Dic hunc psalm: in aure
infirmi cum acciperit gutta
caduca et dimittet eum.
Mr. Wm Cooke affirmed it
for truth, sed non probavi.

:34: Judica Dne nocentes.
Si incideris in accusationibus
dic quotidie: 7: per 7: dies et
salvaberis Si volueris intrare
ad regem vel principem
inimicum liga hunc in brachio
& liberabit te deus. /

:38:· Dixi Custodiam si
quis nimis ~~[illegible]~~ vexatus
fuit fuerit in somno scribe
hunc psal: et pone sub dextra
parte capitis et non videbit
aliquid malum somnij. /

:47:· Magnus dominus
Si furtum factum in domo
tua scribe hunc psal: cum Ko:
et pone sub capite tuo cum
vadis cubitum in lecto et
videbis dormiendo furem
intrare



Mr. Rich: Nitt. S: tould me yt
verissimam formam videbat.

:55:· Miserere mei Deus
quoniam conculcavit.
Si mulier nimis pati menstrua
accipe ciphum vini et dic: 7:
hunc psal: et da ei bibere totum
et statim cessabit fluxus eius /

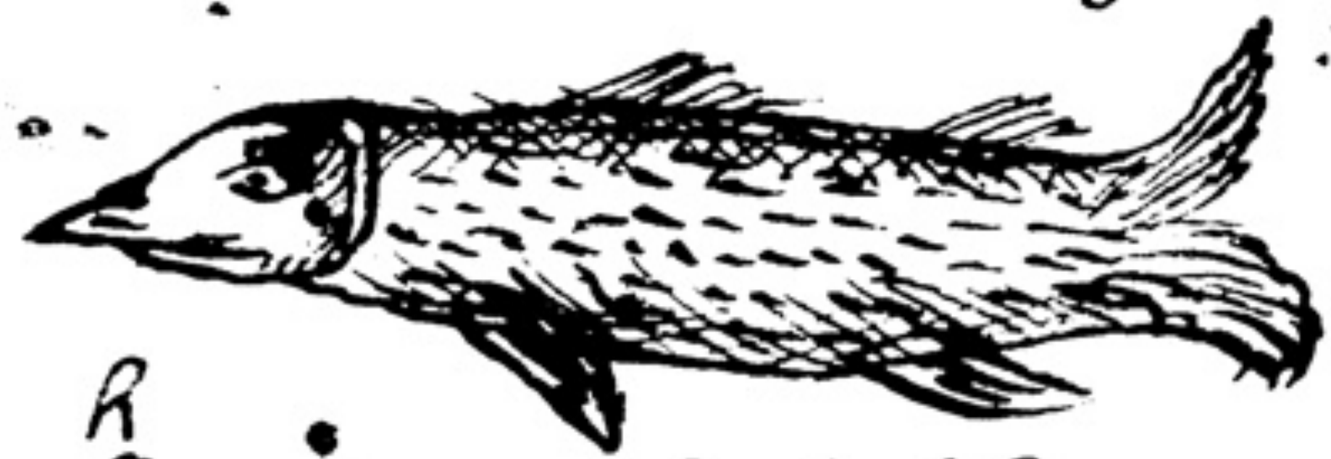
:57: Si vere utique iustitiam.

Si vis solvere veneficia et incantationes et facinacoīm visus dic 7: hunc psal: et nullus nocebit tibi :: pasilia./

:66: Deus misereatur nostri.

Ad curandū demoniacū dic hunc psal: sup aquā mundam 7 :: et potari eū facies et sanabitur.

Ego vero fumigo illū cum hepate Lucij sup prunas si est demoniacus tunc ira furia movetur frendit fremit. &c: et hac est regula verissima: ȝ: probavi/ cū gaudio et prudentia magna.



Frier Conc h was used to shave the ptēs head & to anoint the Sutures wth yᵉ blood of a redd Cock: ȝ: tymes. ^phlebotomizing the plice Then He did use to write these names upon the bread & steepe it all night in water & let the patient drinke it at :5: mornings et subterra Crustam et putrescit sic morbus. &c: Raba. Fabra. Acbarac. Calua, Salua, pcipinamo precepit. Abde Dezanus sacra. vno.

The Frier had it from an Egiptian as he affirmed & examined.

:76: Voce mea ad dominū clamavi.

Si quis ligatus fuerit scr: hunc ps: In lamina vitrea et delue eā cū ▽ benedicta et da bibere ligato et solvetur a maleficio gratia dei./

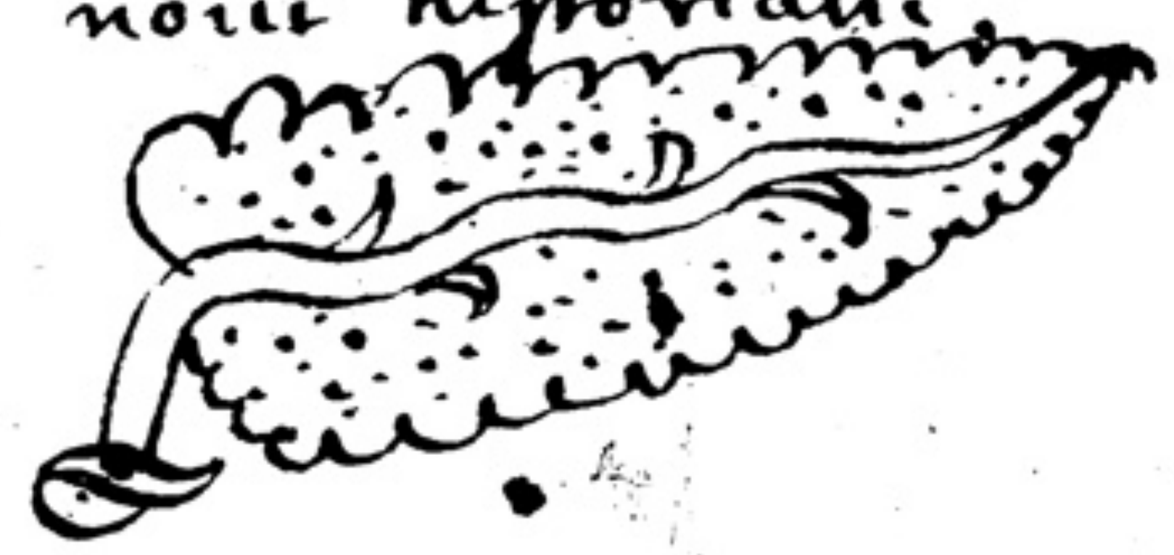
:114: Dilexi.

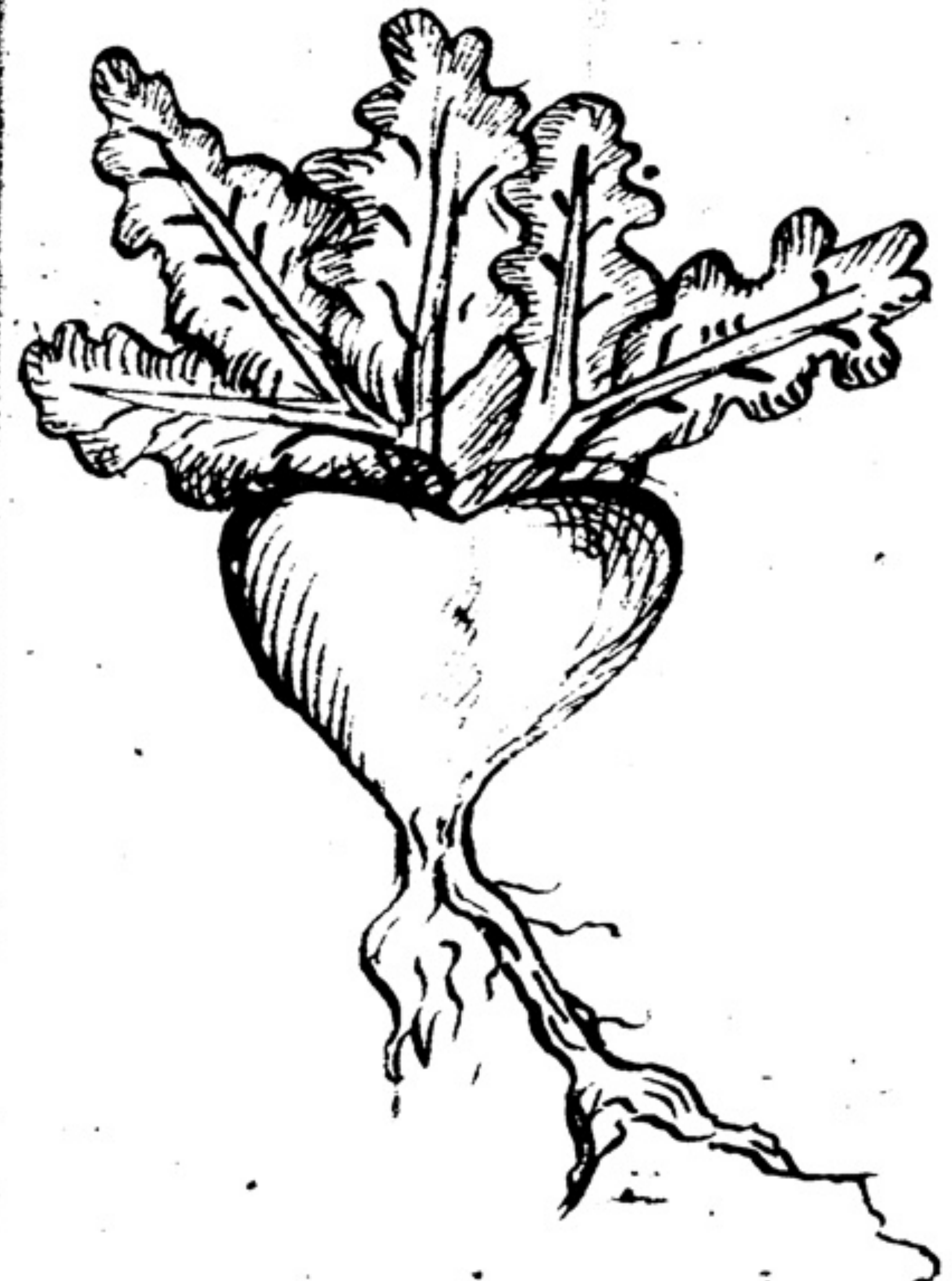
Scribe hunc ps: usqȝ custodiens parvulos et suffumiga eū mastice et ligno aloes et liga in brachio infantis et liberabitur ab atrophia Corporis./

Miserere mei Deus &c: magnam misericordiā tuā.

Scrib: sc: ps: usqȝ salutis mei, et liga circa ventrē patientis et restringit fluxū rubeū ~~ventr~~ ventris sui, it ought to be written on the parchmt: of a Lambes skin.

This I had at yᵉ high Comission novi historiam.





Boyle it & make ~~a~~ plaster & lay it on the old sore & give yᵉ patient pownded Caledony in his Drinke this poore X did make me wonder. I cured my Cosen Mr Sam: Armestrong's legg wch was sore 14 years.

I had it from an old poore Soldier./

Horologiū Carmelitarum.

Use it as I tould you. dic: ȝ: ps: 102:

Tu exurgens domine misereberis Sion quia tempus miserendi eius quia venit tempus.

fac voluntate & credulitate. credens in opere nec derisor./

Carmen expertissimum contra Spasmum.

Istud carmen sequens contra spasmum expertissimum est a multis inuento utentibus tam in partibus transmarinis quam in istis. Nam apud Mediolanum id est Milanum in Lumbardia tempore quo dominus Leonellus filius regis Anglie nupsit filiam domini Mediolanensis. Anglici ibidem spasmo vexabantur propter potaciones vinorum forcium et calorem patrie et nimiam repleccionem unde quidam miles et filius domini Reginaldi de Gray de Schirlond iuxta Chesterfeld qui fuit apud Mediolanum cum domino Leonello et habuit secum carmen sequens et quidam armigerum a spasmo vexatum ita quod caput suum retro trahebatur fere usque ad collum suum ad modum baliste qui pre dolore et angustia fere expiravit. ¶ Quo viso dictus miles accepit carmen in pergamenum scriptum in bursa positum et collo pacientis apposuit dicentibus circumstantibus oracionem dominicam cum ave maria et ut mihi ~~ipse~~ iuravit fideliter infra 4or horas vel quinque sanitati restitutus est. Et postea multos alios a spasmo ibidem liberavit unde magna fama de illo carmine in illa Civitate excrevit. / Item in Civitate Lincolnie fuit quidam homo qui multis annis vexatus fuit a spasmo in tibiis suis in noctibus quod retorquebat pedes suos ad collum suum et tibie eius arescere incipiebant ita quod fere non potuit ire qui cum istud carmen super se portavit de cetero ut dixit a spasmo non est vexatus. ¶ Item apud London quedam mulier pregnans ita vexabatur a Spasmo quod fere expirat que habuit lapidem qui pellitot dicitur et nichil ei valuit tandem cum istud super se portavit amplius ei non nocebat spasmus pro certo. ¶ Item apud villam de Huntingdon fuit homo quidam quem sedentem vel stantem spasmus ipso invito pedes ambos subito retro contrahendo a terra elevare voluit una vice ita quod oportuit de necessitate cadere ad terram cum impetu super faciem suam. Unde nos ad istud carmen si quis super se portaverit amodo a spasmo liberatus est. /

Fiat Carmen de quo fit mencio hoc modo. /

Accipe unam cedulam pergameni et scribe primo signum ⊞ Thebal ⊞ Gutthi. ⊞ Gutthanay. ⊞ In nomine patris. ⊞ et filii. ⊞ et spiritus sancti amen. ⊞ Jhesus nazarenus. ⊞ Maria. ⊞ Johannes. ⊞ Michael. ⊞ Gabriel, ⊞ Raphael. ⊞ Verbum caro factum est. ⊞ Postea claudatur ista cedula ad modum unius litere ita ut non leviter possit aperiri. Qui ~~non~~ vero istud carmen

sup

super se habuerit in dei omnipotentis nomine gesserit et crediderit sine dubio a spasmo non erit agravatus. ¶ Istud habeatur in reverencia propter deum, qui virtutem dedit verbis petris et herbis et secrete servetur ne omnes noscant carmen ne forte virtutem a deo datam amittat. ¶ Quia indigui quondam mulierem spasmum pacientem et data est ei anulus aureus habens lapidem pellitot pulcherrimum et predicta tria verba carminis s. Thebal etc. sculpta in circulo anuli et ~~Michael~~ nichil ei proficiebat. Et statim cum habuerat istud carmen super se clausum liberata est absque mora. Et sic patet quod non ~~dicit~~ decet ipsum et quod eo probavi ego solebam scribere carmen predictum cum literis grecis ne a laycis perciperetur. /

Ego vero Magister Johannes Ardern Cirurgicus aliquando manens in Newerk iuxta Lincoln: et postea apud London ista perscripta vera et innumerabilia alia de isto carmine vidi et audivi. Et si forte aliquis alii istud idem carmen habuerunt non tamen tanta laude eius operacioni sunt adepti et hoc reputo quia incredentes illud occupabant. /

Experimentum contra Paralisim et Epilepsiam i. morbum caducum quo testor deum multi sunt curati /

Radix sanamunde i. avence, herbe palis: cum oracione dominica tribus vicibus incantatas et collo pacientis suspende dicendo eandem oracionem et succi eius potui detur per 30 dies continuos et sanabitur. / Jo: Ardern.

Verumtamen portata non sinit erigere virgam virilem donec deponatur vel si sub cervicali pacientis posita ipsa non potest erigi virga super iacente / Item ungatur corrigia vel corium pannum lanei de succo verbene et super carnem nudam cingo et vir effeminatur / J: Ardern.

Ad Sanguinem Stringendum Medicina vera et probata /

God als thou were in Bedlam borne. And folowde in the flume Jordon. & stawnchide the streme to stande stille. als verily stawnche this mannys blode. & dicat quinquies pater noster & ave maria. in honore v. plagarum Christi. / Jo: Ardern

Contra Podagram.

Tamen in Anglia curant quibus podagram cum sigillo beate maria distemperatum cum optimo aceto / Jo: Ardern /

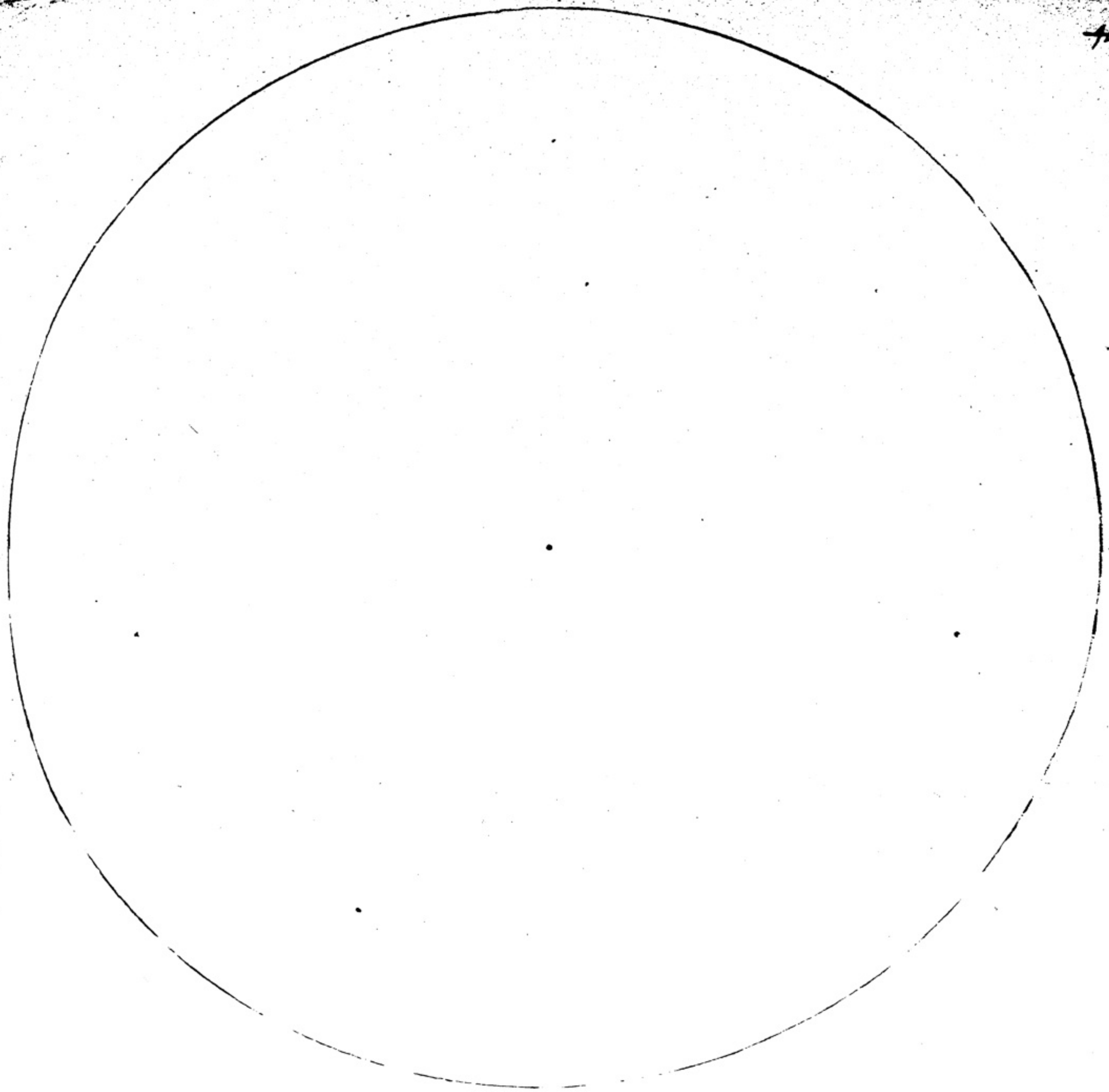
Contra perdicionem visus

Qui septimo die in dextro vel in nono die in sinistro April brachio facit se minui non perdet visum. /

Qui in fine Maij in 4° vel in 5° die se fecerit minui de quo brachio voluerit nunquam habebit febrem.

Tres sunt dies in anno prohibiti & plusquam prohibiti in quibus si quis se faciat minui homo vel bestia infra tres dies moritur. viz. 1 Kal: Aprilis. 1 Kal: Augusti. 1 Kal: Decembris. /

Nota quod qui in 3° die Aprilis se fecerit minui non habebit vanitatem capitis nisi quibus potus hoc faciat. Et qui in 10 die May se fecerit minui nullam febrem habebit neque tysim. Et qui xxij° die mensis Sept. se faciat minui viz: in die sancti Lamberti non habebit ydropisim frenesim nec ethicam tussim, quia tunc venenum agitur & aer venenosus erit usque ad Michaelem. / ~~Pri~~ Prima luna January, prima luna Junij sexta luna Octob portat ictum mortis si quis minuat illas. / Jo: Ardern



Hear beginneth the Booke of the .7. Images of the dayes That Philosophers
that were Blessed knew and understoode whereby to have their desier Being
a Science high and plaine But should not be shewed nor taught but to good
men and secret Therfor take heede. Beware. and prove. viz.

The first Image Is of the Sonday And shalbe made of Goulde or of
That is one parte and the second parte Copper Or of yellow wax
And wright on the Image these names following The. ☽. Increasing In August
or in Aprill. The Signe. is. ♌. The Angells. Michaell Dardiell Hurtapiell
The angels of the Ayre. varcan King His ministers Tus Andas Cynaball
As you shall finde before In the~~ar~~ Considerations. folio.
If thou wilt binde mens Tongs Make the Image in the hower of. ☽. In the full.
And say this Coniuration following.
I coniure you Angells above us by the Seale of the ☉. Ga. Ganor. Gaions.
eillon. amacyon ~~cafra~~ cafzub. cor. And by the maker of Heaven
and Earth and all partes of the world And of the winds which are betwene
Heaven and Earth And by him which is King of all Kings. Farsaell
sardardicas itala. casiell I Coniure you by theis names. Sasane
zaaleraa cassa alum. vardab. elec. elos. rdo. calrid. Herhor
brought yassaell. dardiell Hela raphiel
Cranael. see you fulfill my asking in all things

The Second Image is for Mooneday & is made of Silver or of white w
on the first howre as I take it
and must be made on Mooneday the Second howre of the day. you shall find
before In the considerations for Mooneday what Angell governe. I you
will make make the Image on the second
howre of Monday In the heare of Cancer And in the Moneth of July
or March And these be the names of the winds - Cancer. habetell
abundat and his helpers be Calon mulcala abrera.
I Coniure your Image by this coniuration. I coniure you Angells un=
to whome is given the Seale of the Moone ~~[illegible]~~
Somnecha somoha. herb. cehasa Cassal nata I Coniure
you that you fulfill my asking And hartily pray and desier you
Gabriell Michaell that you be helpers and not hinderers from
this time untill my petition be fulfilled.

The third Image is for Tuesday and must be made of red brasse or
red wax. In the howre of ♂ In the moneth of Aprill or December and
this worke is worshipfull and pretious when you worke you shall name
the names of the Angell to whome is taken the Seale of ♂. Saliel
Cariel armail. and the names of the winds. aturbi. abelit.
anaabbus. and his helpers Carmal iminal. pasas. Saying.
I coniure you Princes of the Angells unto whome is taken the seale
of ♂. Mastas yraci festmarit famtiell yoasel aramael.
by the names of Charoal. achiell damis. hiarons horeb. the Lorde
of the high. allam aiton. baal. conuens. the Lord of worship.
alcomehamade. clahima chadema the Lord of Heaven and
Earth and ther is no other Lorde. Salziel. anvarial haroma=
lib. benhic. and to his helpers that they helpe to fulfill that which
I have asked - and thou wilt destroy him. To have the bloudy flux
Or to doe it away. For harme make the Image of Red brasse and
bury it in the earth when the-

The fowerth Image is of wedneſday the angels names are Michaell vriell Saraphiel · The names of the windes · Siaas · phallas Sambas farma · make this in the Moneth of July or October of Lead and grave in it theſe names Coniuring the Image to make hate betweene man and woman ·

I Coniure you Angells by the maker of Heaven and Earth without him is nothing living He is the mighty maker and comaunder and in his Heart is vertue He is the almighty King · under his authoritie is taken the Seale of · ☿ · I Coniure you Michael Seraphiell Minarell by theſe names · ſerie adonay Sabaoth · him that is Lord of heaven and Earth And by the goodnes of him that is your ſtrength and keeper that is only almighty · all in all that is and ever was and ever ſhalbe · I coniure you Michaell vriell that you fulfill my aſking ·

The fifth Image is of Thurſday · The Angels names are Sachaxiell · parante mel aſſaſſaiel and theſe be the windes that be ordained uppon the Image · heall and his helpers · yeſſe yeneſoight naadol · make the Image of Braſſe that hath the colour of Saffron · Or of yellow wax · make it on the Thurſday In the moneth of March in the haith of ♓ · or in January in the haith of ♐ · If to make love · wright on the heart of the woman the name of the man · ~~ſhe~~ And ſay · viz

O Lord God Creator of all things put the good will of the daughter of A · B · in the good will will of the ſonne of · C · D · and put the good will and greate love and make them as ſtedfast as thou didest Adam to Eve · and betweene Tobias and Rapaell and betweene Michaell and Gabriel · Of the which one is fier and the other is water and one greveth not the other but there is betweene them good acorde · and make it as ſteadfast after the ſame manor as thou hast the Angell of the which the one is fier the other ſnow And the Snow quencheth not the fier · Nor the fier conſumeth not nor wasteth not the Snow So make theſe two acord together · That is · B · the ſonne of A · and D the daughter of C · and I Coniure you Angells by the name ~~by the~~ to whome is given this worke Diffialoſon alexa haila aliaml axel haltt athay itna Saphea acolcroſtel xoni relfato ſrifellore the which knoweth the ſecrett of the begining and ending of all things the which ſhall never die flie ſerape hee · e criſſell namellich with~~e~~ their helpers that they may ſoone fulfill my bidding in this Image that I have made and make it ſtable · Then bury the Image · They ſhall both acord and agree together ·

The Sixt Image is of Friday The Angels belonging to this Image the theſe Anael Ragnel Salgmel. and them under are Lambores. and his helpers letraraamſag. Make this Image on the Friday In the House of ♀ in white wax In the Moneth of May In the heith of ♎ Or in the Moneth of October And the name of the Man uppon the Heart of the Image And the name of the woman And hang the Image before the Starres And ſmite it wth a twig or wand of Oliue Tree And Coniure the Image. viz.

I Coniure you Angells Anael Kargiel Samuel baſſala haqſa haſea guthaca adzcalea arkimlia alka allea onat akaba ſana ſaniorie mami tartais. reat malatim aachime ſoaea ~~jendoea~~ jendoa d. d. d. a. a., by him which is Cedos and Galba the lord of Angells and winds the high afferie Adonai Helay ſardaday nota historiæ Alabo God the Creator God the ſaire And there is no other And he is mighty ex. ra. cia ya annel. i. cia ubar auiel ybarbel ſabqneel By this Coniuration In Coniure uppon you Angells by the ſtrength of ♀ that is right fortunate I Coniure uppon you that you fulfill my aſking my cauſe and my heſt Joyning the Sonne of the Man. A. to the daughter of the woman B. That his heart burne in loue with the man as Eue burned for Adam in all things. Airga Aireal atteas kacciael Toltethe his harte will burne this Image before the Gate of the houſe when they goe ech day and hower.

The Seuenth Image. is for Friday being ye worſhipfull Image of al Images [illegible] ♄. being the highest of all the planetts. The Angels are. Caſſiel. Matzeron Gagel and the windes. Menera Alribam. alſtas anatnabie. If thou wilt bind Tongs of enimies and make truce betweene man that are at debate. Make the Image and graue uppon it the names aforſaid In the Gate of the city or Towne and bury the Image within it and all things of the Citty or towne ſhal be done If thou wilt make diſcord bare the Image In to the City towne or houſe and bury it in the midest thereof. If thou wilt make diſcord betweene Man and man or woman. Make the Image of Cleare pitch and mak the head of the Image a hindes head and put them back to back and wright in virgin Parchment theis words that inſue and put them betweene the ribbs of the Image. It breeds diſcord and cauſes fighting and murder and debate neuer to be recalde.. viz.

I Coniure you. ye. cia. mitharens atonael Angells aſigned to the ſeale of ♄. be helpers to me in things comanded ye. Benes amonium affia and haaback rabit that you come and fulfill my requeſt by the name of the lord the bleſſed Phial. yan yagma bonor ya yaffia Taſſa Tu fiabib anagodim Clixobas liayaod ayn achi. adin her Saday adonnmor ſaboath adonay eloy eloe gnae healfola ſerqaie alila yesus agribora ore. all the companie of Angells ſaffiell micraton ſarquiell primco memota affla obnala alis ſaipaleppe fulfill you my deſiers by the holines of this Coniuration that is heare uppon you.

Fit is all fantrie. groſly.

finis ſeptem imaginum

Our bleſſed Saviour And Lord Jeſus Chriſt was pricked with the poynt of a Thorne It neuer ranckled nor neuer ſwelled Nor neuer would no more doe. Nor neuer ſhall this Say this iij times ouer then ſay j Pater noſter j Aue & j Credo.

The Haire being cutt of lay Betony to the Mould of the Head. Then wright theſe words in a peece of Cheeſe Antanbragon Tetragrammaton And giue the party ſo diſeaſed.

wright with the blood of his litle finger Theſe verſes following In a ſmall Scrole of Parchment And lett him weare it about his Neck. Jaſpar fert Mirum thus Melchior Balthaſar Aurum Hec quicunque ſecum portat tria nomina regum ſoluitur a morbo domini pietate caduco.

wright with the Blood as followeth. As verily as Chriſt was borne at Bethelem And ſuffered at Jeruſalem And Chriſtned in the water of Jordain And after ſuffered Crowne of Thornes. As verily as the flood ſtoode So ſtay thou blood imediatly In nomine Patris et filij et Spiritus Sancti ām

Say as followeth. The Babe that was borne in Bethelem. And Baptiſed In the ſtreame of Jordain. The water was wilde. The Child was milde The water was wood The Child was good. Jeſus Chriſt ſtoppe the blood of A B That it may ſtand as ſtiffe in euery vaine. As the water was wild & wood Still it ſtoode. when Jeſus Chriſt was Baptiſed therin. In the name of the father and of the Sonne and of the Holy Ghoſt an

Ralga Galam Cacula Melcoy talen Tetragrammaton Deus fiet

Say. Abraham laid him downe to ſleepe on the mount of Alliſlike Jeſus ſeeth, when thou ſleepeſt or wakest Abraham awake Goodlord I canot Sleepe for the Toothache wch is in my teeth. The Toothach greineth me ſo ſore. That I ſhall never ſleepe no more. Riſe up Abraham goe with me Ther ſhall no toothache greeve thee. Nor no other man. That this pray thrice came.

wright in a Bay leafe theſe iii words. iii times Iſmael Iſmael Iſmael adiuro te per Angelum Michaelem ut ſoperetur iste homo. vell ista femina. Lay it under their heads they not bein aware therof And they ſhall Sleepe./

Deus deus homo omnipotence genitis pater hominum creator ſolus bonus + Jeſus Christus natus + Jeſus in honore trinitatis + Jeſus nazarenus + mortuus. + resuſcitatus dic. 5. Pater noster. 5. aves. in honore vulnerum. Christi. 5.

If the Tooth be hollow. wright viz.
Il AB ſtnt db hxr hxrs gdbdnld gdmdt ⊡ [illegible] woman [illegible]
. Il db ſtnt d db hxr hxrs (man)
Man ⊡ [illegible] woman [illegible]
And ſtrike out all the vowells as above and wright their names.

For the Tooth ach — [illegible] Marke Hor Sor For Corkey / [illegible]

To stanch Blood, write in the Forehead of ye Patient wth his owne blood theis words. Consummatus est. /

For a Stich / Abraham Abraham lay slept, beyond ye Mount of Olivet where our Lord walkt by his owne waie, said Lord you wake upon Abraham, Lord I am sore fixed wth Stich & Stake That I can neither sleepe nor wake. Rise up Abraham goe wth me Stich nor Stake shall neve hurt thee, that not no man nor no woman, that theis words say can. [illegible]

For the Toothacke. / Gellum Galu: Cakly, fernaly Coy, write these wordes in verses three. & read the first verse 3 tymes out, then prick in evry letter a hole therein.

For the biting of a madd dog: /
Lemus Lamus Remus Ramus Opilioge

For an Ague. / Take a Crust of Bread & write these three words following & after they be writ eate them.
Calinda Calindan Calindant.

Another. / write these words upon a peece of Bread, & let the ptly eate evry day one of the words.

For the Antimoniall cupp.

Take ye venome of a toade ℥ij

Arsenicke ℥i ʒi

teeth of Lizards as manye as you can gett.

ye shavings of Mules hoofe ℥iij
beaten to death

Putt these in a crucible calcine them.
then project upon Copper.

For to make optick glasses.

℞ a pound of copper 4 ounces of tynn
halfe an ounce of tyn glasse
and halfe an ~~howe~~ ounce of the
file dust of Iron. first melt downe
your copper then putt in all the
rest of the things together then
cast it in what forme you please.

When you have cast it as smooth as you
can polish it with a pummice stone
and after that with emery too if you please
then after polish it very bright with
a pottey made wett with a little water

For theft or any thing thou deſireſt · Say the iiijth Pſalme. Cum in vocarem · &c And when you come to the verce · be angery and ſinne not Say it thrice Afterwards ſay Kyrielaſſon Christelaſſon Kyrie Our father &c Auemaria &c Credo &c Then wright theis greeke names in parchment + Agla + C ad Iſkiros mediator Elyſſon Panton Craton C Iſas In the name of + Than + In the name of Jeſus Christ the life eternall Then rowle them in virgin wax and put it under your head and Sleepe and you ſhall ſee what ſoever you deſier – finis Amen

[illegible] new eggs and the blood of a white Henn · Anoint your face therwith and you ſhall ſee wonders.

Goe into the Churchyarde on a friday at night at 10 · or · 12 · of the Clock And walke round about in the Ally · 6 · times And when you come to a Corner Stand ſtill And ſay the lords prayer And the Creede And before you have gone · 6 · times about you ſhall meete them that you would ſpeake with As they were wont to goe.

In the Houſe where thoſe uſe when you intend to worke be the last up · The night before the new or the full of the Moone Then ſweepe the Hearth very cleane And ſett a buckett of faire water on the Hearth ſo goe to bedd · And be you the first that ſhall come downe the next Morning And you ſhall ſee as it were a fatte or Jelly uppon the water · Take it forth with a Silver Spoone and put it into A Silver or Tinne veſſell and ſoe keepe it And when you will worke the night before the new or full of the Moone. If ther be a Table in the Roome – Sett a new Bowle full of new Alle uppon the boord And · iij · new white loves with · iij · new knives with white hafts · This doone make a faire fier of ſweete cloven wood Then ſitt in a Chayre with your face towards the fire Then take your pott and take forth and anoynt your Eyes therwith And ſitt ſilent And ſee all the Houſe be quiett and at rest And when you have ſitten ſo awhile you ſhall ſee · iij · women come in · But ſay nothing but nod your head at them as you ſhall ſee them doe to you And they will goe to the table and eate and drinke · whē they have done lett the first paſſe And the ſecond But the third you may take and aſke what you will of hir. Probat

Strow underneath an Elder tree when the Sonne is at the highest hottest Sanctified Ruſhes And ſtand under the Tree and ſay · Magram Magrano Three times and you ſhall ſee a flower ſpring like yellow Golde Or Golde yellow And when you have it you ſhall want nothing · Ther will alſo appeare a faire woman Demand of hir what thou wilt have And thou ſhalt have it ·

Take a Fowle called a Lepwing Kill his and ſaue his bloud in a Siluer or Pewter veſſell and Stoppe it that no Aire come to it and in · vij · dayes it wilbe torned to worms And in vij · more it wilbe but one worme Then take of walnutts and Almonds and make a past therof and with a Stick or your litle finger make a hole and put the worme therin and in · vij · dayes it wilbe a lepwing againe Then take the bloud of his Right wing and anoynt thy Eyes therwith. Then looke forth of thy Chamberwindow toward the East And thou ſhalt ſee all the Spirits of the Ayre in order · Then call one of them and aſke his office and he will tell thee. If he be for thy torne If he be not comaund him to ſend one that is, And he will doe it · Then ſay vnto him Vade Christus ſit mater te et me · In nomine Patris · et Filij · &c

Take Pedra di dura fluit ·
On the day of St John Baptist Or in the vigill of St Peeter Or in the third day after and burne it and cast it into a ſecrett place And after the third day come theither and you ſhall find as many Birells as by them And thou ſhalt ſee them and bind them ſaying as followeth.

our lord decended downe from Heauen to deliuer the People In the name of the ſame Lord I Coniure you Spiritts that you doe whatſoeuer I commaund you And that you doe no hurt to any creature And therto I charge you · In the name of the Father And of the Sonne And of the Holy Ghost Amen
Then aſke or bid them doe what thou wilt and they will performe it

Take the fatt of a black Catt vngelt and the fatt of a white Henne And anoynt your Eyes And you ſhall ſee meruailous things · If you would haue any other to ſee them lett him ſett his foote vppon yours And he ſhall ſee it ·

Make an Oyntment of the Galle of a Bull and the fatte of a Henne And anoynt your Eyes ·

---

the day and howre of ☿ take a white Howlet and kill it vnder the right winge Saying theſe words.
Iuua · Handa · Muſdali · faon · dyiaga · Samiel · Rostalagath ··
This fowle I doe kill in the name of you all Comaunding you by the name Rufangoll your Superior by whome you doe all ſecretts in Earth amongst men · And by Hemeolon your prince I adiure you that you doe your humble obedience vnto me · A · B · at all times henceforth and with your power vnknowne giue virtue and ſtrength to this my purpoſe constrayning all inferiors vnder you to ſerue me at all times dayes howers and minuts And at all times and in all places without hurting of me my body or Soule or any other liuing Creature.
Then reſerue his bloud in a Cleane veſſell · And of his fatt In another cleane veſſell.
the day of ♃ conſequently following and in the howre of · ☿ · kill a lepwing as you did the Howlett vnder the right wing ſaying theſe words.
Bala · Bangolath · Emenguill · Saluagan · Arſdorth · Sedmaon · Pandolath · This fowle I kill in the name of you all Comaunding you by this name Rufangol · your ſuperior by whome you doe all ſecrets on Earth amongst men And by Hemeolon · &c · ut ſupra · with his bloud & fatt
the day of · ♀ · in the howre of · ☿ · inſuing Kill a black Henn as you did the Lepwing vnder the right wing against the Heart · ſaying
Elooſe · Pendagell · Ethelwill · Enan · Dirath · Ruiaminta Edlodell · This fowle I kill in the name of you all · &c.
Then reſerue his bloud and fatt · ut ſupra.
the day of · ♄ · in the howre of · ☿ · next following kill a black Catt vnder the right ſide against the Heart ſaying
Felofell · Carignam · Samion · Eligamill · Reumdath · Feſoraell · Hermadaſin · This beast I kill in the name · &c.
Reſerue the bloud and fatt as before ·
the day of ☉ in the howre of · ☿ · kill a want or mole vnder the right ſide ſaying
Odanan · Opathan · Beothan · Hermiadall · Fernola · Gauiham · Flodalath · This beast I kill · &c.
Reſerue his bloud and fatt &c.
the day of ☾ · in the howre of · ☿ · kill a batt vnder the right winge ſaying as followeth.

Ramaſael · Kaeldath · Riarnſa · Jeſaloell · Rexalath · Dupanſalon · This foule I kill · &c Reſeruing his bloud and fatt · &c

the day of · ♂ · and in the hower of · ☿ · take a Rauen and kill him vnder the right wing ſaying ·

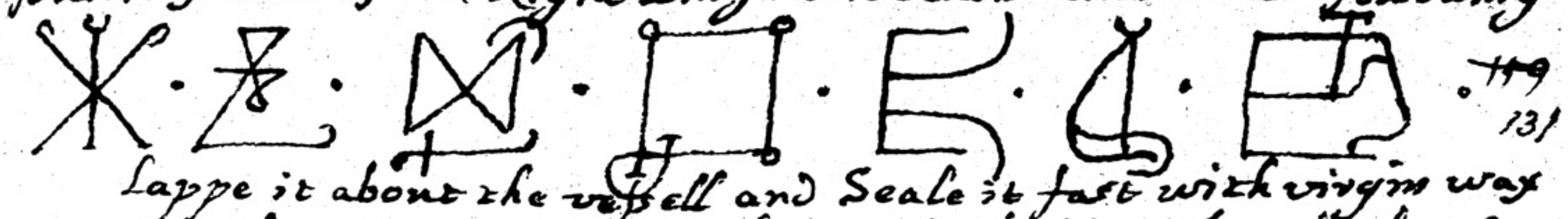
Ohorma · Sedelpha · Oremaell · Soquidaell · Myiaſalet · Rendos · Lymaxill · This foule I kill · &c

Reſerue the bloud · And fatt · in cleane veſſells ·

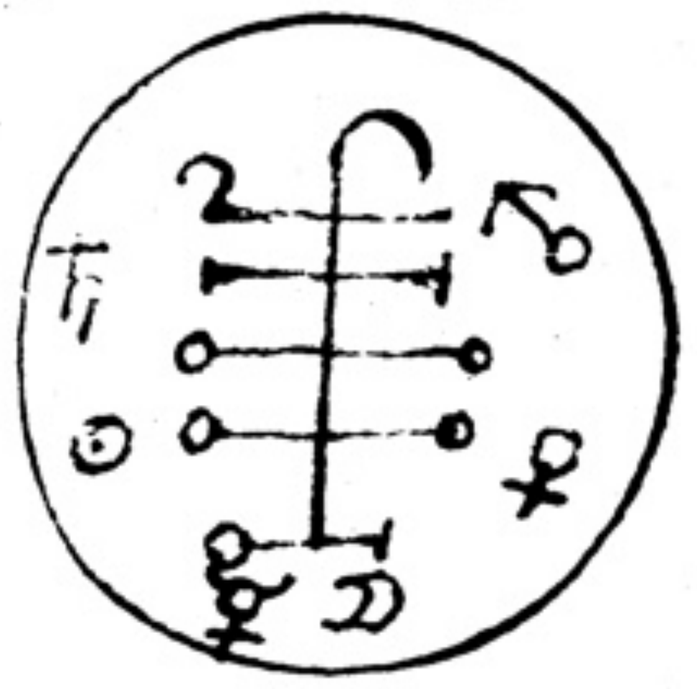
the fatte of all theis aforſaid foules and beasts of each of them vij · dragmes mix all well together with a ſlice of Bay tree vppon the palme of thy hand cleane waſhed with Roſe water · Saying in the tempering of them theſe · vij · words · Julia · Hodelſa · Inaſula · Sedamylia · Roauia · Sagamex · Delforia · Inferiors and ſeruants to the Emperice and Princis of all fayries · Sibilis and all amiable creatures delighting in the company of humaine people · Lady Delforia · as you be preſent amongst men inuiſible at all times as ſoone as I ſhall anoynt my eyes with this Oyntment And that you be as familier with me as you were with King Salomon that mighty prince And as you were with Prince Arthur that valient prince And as you opened and ſhewed to king Salomon the hidden natures and properties and virtues of Mettalls pretious Stones Trees and Herbs and the ſecrets of all Sciences underneath Heaven Even ſo I comannd requier and adiure you · Julia · Hodelfa · Juaſula · Sedamilia · Roauia · Segamex · with the Empris Delforia · to doe the like to me at all times without diſdainfulnes · by their names wherby I doe bind you Gath · vaſagath · vsagar · Jeramilia · Roboracath · Regath Segath · even ~~f~~ as you feare the iust iudgment of Readufar vppon paine of Hell fire and everlasting damnation ·

// done at the · ☌ · of the · ☾ · in the hower of · ☿ · put the oyntment in a veſſell into the middest of the Fayry Throne · But first take · ij · or iij · dragmes of ech bloud And wright theſe · vij · names in virgin parchment Julia · Hodelfa · Juaſula · Sedamilia · Roauia · Segamex · and Delforia · All theſe names must be written · vij · times Three times with a penne made of the third fether of the leywinge of the left winge · And · iiij · times with the fether penne of a Rauen made of the iiij · fether

fourth fether of the Right winge with theis Characters following

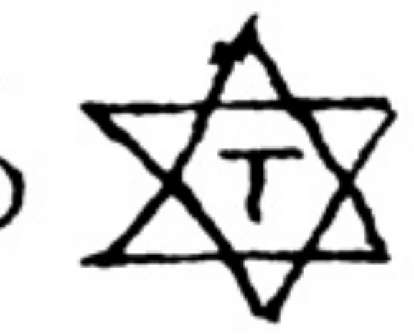


Lappe it about the veſſell and Seale it fast with virgin wax repeating theis · vij · names · Julia · Hodelfa · Juaſula · Sedamilia · Roauia · Segamex and · Delforia · In ſealing of it The Seale must be made of Copper as this figure ·



But first before thou doe put this into the Fairy Throne provide · iiij · Haſſell rodds of one yeeres growth Cutt them in the day and hower of · ☿ · the ☽ · increaſing ſhave them white Then wright vppon every one of them The · vij · names In the hower of ☿ · Julia &c Put theſe · iiij · wands In the · iiij · quarters · East · W · N · and Sou · of the Fayrie Throne In the hower of · ☿ · And put the veſſell in the middest of the fairy throne Repeating the · vij · names · Julia &c repeate theſe · vij · names · iij · times at every wand · First to the E then to the west · then to the S · last to the North · Saying the vij · names Julia · Hodelfa · Juaſula · Sedimilia · Roamia · Sagamex with Delforia · the Empris of all Fairies Sibills all other amiable creatures delighting with the company of Christian people Heare me I call you every ech one by name · And by the mighty names of Lygation wherwith Salomon did include you in a balle of Glaſſe · Pannath Dawion · Segamilion · Sugamyell · Daruſa · Jeraſami · Ariamilath a that you come at this preſent and make perfect this oyntment That as often as I ſhall anoynt mine eyes therwith I may ſee you perfect being wth out fraude or coluſion truly ſhewing to me all ſecretts of Herbes Trees Stones Mettalls privie talkes of People Ever as you feare the iust Judgment of God vppon paine of Hell fire and everlasting damnation whoſe names heare included Sealed with the Seale of King Salomon the mighty prince with which ſeale he Sealed the veſſell wherin he bounde you Fiat Fiat Fiat

this Pentaculum over the veſſell vppon the ground within the ſame Throne with a Haſell Rod of one years groth



This doe · iij dayes · iij · times a day euery day. This done or ended take it vp and put it into a ſecrett darke place · iij · other dayes That ended put it in to the Sonne to rectifie · v · other dayes Lett it remaine not moued.

first before you anoynt or preſume to anoynt thine eyes therwith ~ Be in cleane life the ſpace of · vij · dayes · Then anoynt thine eyes therwith and looke towards the East · Then ſhalt thou ſee diuers creatures most bewtifull to behold in garments of diuers colours then ſpeake to one of them which thou likest best beckning thy hand towards him with ſaying these words.

bewtifull creature and gentle virgin by what name ſoeuer thou art called By God the Father I call thee By God the Sonne I commannd thee By God the Holy Ghost I chuſe thee And by the obedience thou owest to thy Lord God · I adiure thee to be obedient unto me foreuer henceforth as thou doest hope to be ſaued at the dreadfull day of Iudgment In which he ſhall ſay Come ye Bleſſed and inherit my fathers Kingdome And goe ye Curſed into euerlasting Damnation In Hell fire to burne for euer Euen as thou dost feare the Iust Iudgment of God vppon paine of Hell fire and euerlasting dambnacion Giue me true anſwers of all ſuch things as I ſhall aſke or demannd of thee To this I ſweare thee By God the Father the Sonne and the Holy Ghost to be true to me at all times euen as thou wilt auoide the heauie wrath of God Sitting in his high Throne to Iudg euery one according to right And alſo I Comannd thee by all the power that God hath ouer all Creatures In Heauen Earth · and in Hell · Hearafter to meete with me at all times thy Selfe alone quietly · wher vppon depart at this time And the peace of God be betweene thee and me now and for euer Amen.

at all times ſhee will meete with thee at what time thou anoyntest thyne Eyes. Of this aſure thy ſelfe to be most true · But when thou talkest wth hir Talke not long Neither yet demannd hir name Hir Parentage nor yet hir kindred or for what ſhee is for feare of Indignation Nor yet whether ſhe be Spirit or woman Lett that talke goe But demannd things neſſeſary for thy purpoſe · Beware you offer hir no diſcourteſie at any time of poluting thy ſelfe · when thou hast talked inough with hir wash thine Eyes with Roſe ≈ or ſome other Sweete ≈ · when ſhe doth depart Say theſe words following.

in peace thou bewtifull Creature of God to the place apoynted of God Signing thy ſelfe with the ſigne of the Croſſe. · finis ·

with the ſigne of the ✝ · And ſay all the good that
be heare I bequeath to the keeping Of the Father of Heaven And
of the Sonne And of the Holy Ghost Three perſons and one God · If
any Theeves come to ſteale it The Holy Ghost Lett them And cauſe
them to abide heare unto the time I come to them Alſo In the name
of the Father And of the Sonne And of the Holy Ghost That I
may eſcape all ~~mine~~ enimies And Theeves where and whatſoever they
be ✝ Jo by the vertue of St. Mathew · Marke Luke And John ✝
we agree in one very faith I heare binde you Theeves without any ſeaſing
As St Bartholmew did bind the Divell with his Hory beard in
a chaine · Theeves Theeves Theeves ſtand heare In the virtue of the
Holy Trinitie And in the virtue of the death and reſurrection of our
lord Jeſus Christ And goe not away Theeves goe not away
In nomine Patris et filij et Spiritus Sanctus amen

Bartholum with thy gray beard
Stand by me for I am afeard
St Peeter on the one ſide St Paule on the other
The Father The Sonne And the Holy Ghost in the midest
Away all villains in to the woods
If you take away any of my goods
Stand you ſtill heare untill I come againe. In the name
of the Father And of the Sonne And of the Holy Ghost · an

was Jeſus borne
And Christned in the flood Jordan
Betweene two beasts was he laide ~~in that ſeade~~.
In that ſteede was neither wolfe nor theefe
But the bleſſed Trinitie.
The ſelfe ſame God that ther was borne.
defend me and my goods from harme.
In the name of the Father And of the Same And of the Ho G · an

Marke Luke and John
foure Evangelists all in one.
As you write the Trinitie.
of our Saviour most trulie
My Good which in this Circute be
I wiſh they might be ſafe to me
And that ſuch Theeves as will me wronge
be they weake or be they ſtronge
Matherion before And Bothenon behinde
ſo thoſe Theeves you doe them binde
As St Bartholmew bound the Divell
to defend him from all evill
with the haires of his gray head
and alſo eke his hory beard.
So you Theeves ſee you ſtand ſtill
as the ſpindle in the mill.
That from hence you doe not ſtarte
untill I ſay you ſhall departe
By Alpha and Omega height
the first of day the Last of Night
And by that bliſſed Trinitie.
Three in one One in three.
See you Angells with me tende
that my goods you ſafe defende
untill the morrow morne of day
I bid the Theeves to parte away.
So Theeves Theeves Theeves ſtand you ſtill
And be obedient to my will. fiat fiat fiat Am

I goe or Ride for to ſett about this place
To God the Father And the Sonne all thoſe for to lett
If any heare doe come my goods away to fett
with the Father and the Sonne I binde them And by the ☉
and ☾ and by the vij Planettes and by the vertues aforeſaid
and all the Saints in Heaven I bind him by their vertues so that
he ſhall not departe untill I bid him goe In nomine Patris &c. Say it iij t

the night Spell for theeues

In the name of the father and of the sonne and of the holy gost ✠ .

Deliuer vs me my house ground and goods this night and all other tymes from all theeues witches ill spiritts fairies and all other evills and I charge thee thou spiritt that hast the charge and rule of order as of earthly things and by the virtue of the omnipotent power of Allmighty god maker of heauen & earth and Creator of all vniversall flesh and all other things visible and invisible and I charge thee thou spiritt by all the whole names of god the most highest El Elo Eli Sabaoth Adonai Saday Tetragrammaton Alpha et Omega and by all the names of god that may be spoken or not spoken allso I conjure thee thou spiritt which art called Banalum by all the aforesaid names & by the virtue and power of them that if any theefe or theeues hetherwards come within this place where I goe with my goods belonging to me or vs and also I charge thee Banalo by the greate virtue and power of allmighty God and of the virgin Mary Gods mother and by all the powers of St: Peter and St: Paule and by all the whole company in heauen and by the Angells and Arch Angells that if any theefe or theeues hetherwards come they may be strucken both blinde and that still stand hee or they and gaze as still as any stake

Oyle of Pompilion ij.d But firſt make the parties water Seeth in a panne Then put in the oyle Then take an Iron Redd hott and put it into the water Saying In the name of the Father and of the Sonne And of the Holy Ghost Avoide all witches - and wicked perſons from this partie from this time forth for ever more. And ſay it iij times. But in any caſe ſhutt the dores and windoes And lett no body come in while that you be about your buſines. And keepe the party ſo cloſe that no thinge may ſee hir while you be about your buſines. And lett hir ſay hir prayers.

· thee with the ſigne of the ✠. In the name of the father and of the Sonne and of the Holy Ghost. Jeſus. Jobe and Peeter ridd this evill from this Grounde. Say this all at iij times iij ſeverall Mornings one after another together with iij Pater noſters iij aves and iij Credos. for one that is forſpoken.~.

Solutio Strarū.

Fac Imaginē hominis (et caput sic ut caput (anis) in manu eandem tenentis sub 2a: facie & quae dū facta fuerit intendens intransibit unum aliquo et cū illa nō ... tangat et statim agitetur. /

If any be in danger of witchcraft let them carry about Green Chervell, Stichwort, or Pimpinell. & be free

Such time as Men ſow Beanes. Take a Beane And put it into the Heart of a black Catt being reddy Rosted Then bury it in a dunghill Or in. Alio loco ſaturnaliter and when they be ripe Carry one about thee And thou ſhalt be inviſible./

wright thes words in virgin Parchment Epos nepos cestpoſas celiphna kendala. And ſay. I Coniure thee virgin Parchment by virtue of theſe names written in thee That all the Men & women in this Houſe doe Daunce when I doe rehearse their names.-

Take a peece of Lead And wright therin athatos ſtiros theon pantocraton An put it under your left foote

Take the water of Fennell and goe unto a Antes hillock. Saying. 9. times putting downe the water on the hillock. Coniuro te Belzebub hoſtem domini noſtri Jeſu Christi ut redeam in lapidem per quem eum inviſibilis.

If you meete wth any of you stand in feare of, put yor right hand in yor left, or else in yor bosome & say these good wordes as followeth. Jesus autem transiens per medium illorum ibat in pace + ~~Crosse~~ Crolt gogum goragum garbo garbo

..ff kneele downe of both your knees your face to the East And make a Croſſe ouer the Herbe. In the name of the Father and of the Sonne And of the Holy Ghost. Amen. Then Say. A Pater noster Aue Maria And Credo in deum. Alſo. St Johns Goſpell. &c. This must be done ſecretly alone uppon the Friday Or Thurſday. The Moone being at the full And before you doe ſpeake any word to any Creature. Alſo you must ſay before you take him quite out of the Ground as followeth.

herbe that art caled valerian for thou art worthy for all things in the worlde / In pleaſancie in pleache in chapmanhead / In Court before Kings Rulers and Judges. Thou makest ~~fr~~ frendſhip. Thou Comfortest the Man that deſiereth the loue of Lords and ladies And right of Kings and Queenes. So graunt thou that they that bare thee his will. So mayest thou be called valerian. For God hath giuen thee might that thou mayest wellbe likned to Mortagon Of the unworthy thou makest worthy. The ſorry thou makest blithe And the poore ritch. For thou doest greate Miracles. Thou art well likned to Mortegon to the which all Spirits of the Earth And the Ghosts of Hell doe hange to thee and obay thee. And all Princes thou ouercomest. For whoſoeuer hath thee whatſoeuer he deſiereth he ſhall haue. — In the name of the Father And of the Sonne And of the Holy Ghost. Amen.

in the name of the Father the Sonne And the Holy Ghost I pluck thee

In the name of The Father And the Sonne And the Holy Ghost And by Mary the Mother of our Lord and Sauiour Jeſus Christ That bare him that is God and man And by the holy brests that ſhe gaue him ſuck with And by all the right that Mary had by his Sonne And by the Cribb that he was laide in And by his death And by his upriſing And by the ſhew that he ſhewed to Mary Magdalen And by his Aſſention to Heauen And by the Holy Ghost that he aſent downe to

his

..Fi kneele downe of both your knees your face to the East And make a Croſſe over the Herbe. In the name of the Father and of the Some And of the Holy Ghost. Amen. Then Say. A Pater noster Aue Maria And Credo in deum. Alſo. St Johns Goſpell. &c. This must be done ſecretly alone uppon the Friday Or Thurſday. The Moone being at the full And before you doe ſpeake any word to any Creature. Alſo you must ſay before you take him quite out of the Ground as followeth.

herbe that art caled valerian for thou art worthy for all things in the worlde / In pleaſancie in pleache in chapmanhead / In Court before Kings Rulers and Judges. Thou makest ~~fr~~ frendſhip. Thou Comfortest the Man that deſiereth the loue of Lords and ladies And right of Kings and Queenes. So graunt thou that they that bare thee his will. So mayest thou be called valerian. For God hath giuen thee might that thou mayest welbe likned to Mortagon Of the unworthy thou makest worthy. The ſorry thou makest blithe And the poore rich. For thou doest greate Miracles. Thou art well likned to Mortegon to the which all Spirits of the Earth And the Ghosts of Hell doe hange to thee and obay thee. And all Princes thou overcomest. For whoſoeuer hath thee whatſoeuer he deſiereth he ſhall haue — In the name of the Father And of the Some And of the Holy Ghost Amen.

in the name of the Father the Some And the Holy Ghost I pluck thee

In the name of The Father And the Some And the Holy Ghost And by Mary the Mother of our Lord and Saviour Jeſus Christ That bare him that is God and man And by the holy brests that ſhe gaue him ſuck with And by all the right that Mary had by hir Some And by the Cribb that he was laide in And by his death And by his upriſing And by the ſhew that he ſhewed to Mary Magdalen And by his Aſſention to Heauen And by the Holy Ghost that hee ſent downe to his to his Apostles And by the Aſſumption of our Lady St Mary And by his worthynes And by all the dreadfull day of doome And by God Almighty And by all that in God is And by all that men ſay of God And by all that in Heauen and in Earth And in the Sea is And wth out the Ground is. I Coniure thee by Mathion The name of God our lord which Moſes bare in his forehead I Coniure by Sapher and by Ipomachion by Gechel by Emanuel by Alpha and ω and by Adonay And by all the names of God I Coniure thee by the holy Patriarks and Prophetts By the Apostles By the Euangelists By the Martiers And Confeſſors And by all holy women and virgins. And by the howers of the day and of the night And by all the Frute that giueth ſmell and growe bloome blowe and wax I Coniure the valerian by the Father And by the Sonne And by the Holy Ghost And by Jeſus Christ Leo Agla Promomagentus Lapis Fermamenti Pax lux Omnia Fremitates Alna vſion Tetragrammaton Thenus Creator Saluator Conſolator Ordinator I Coniure thee by Abednigo Miſack Sidrak Staux and permnortalis Amen I Coniure thee valerian by the name of Ammadab which the Sea heard and ſaw the wind in the Heauens Thunder by the which many Riuers fell in. I Coniure thee by the Coniurations and Adorations that Alexander or Alyſaunder and Ariſtotle made on thee That thou as great power and might had and may haue. So that what Man or woman I giue of thee unto in meate or drinke That thou them guide and rule till the time that my will be fulfilled And alſo whoſoeuer bareth thee uppon him before King Prince or Judg Lord or Lady or any other perſon Man or woman That he may be liking and luſtie to them all And that which he doth deſier or aſke by the worthines of the valerian might forthwith and ſurely it may be graunted to him that bareth thee. Amē Agies Agies Agies Kirelison Christeleſon Kirelison Pater noster &c Aue maria &c. Credo &c The bleſſing of the father The bleſſing of the Sonne And the bleſſing of the Holy Ghost be on thee valerian Then ſay St Johns Goſpell and keepe it cleane in a faire cloth. finis

gather valerian ſaying theis words ouer it when the moone is in the South Miſerere mei Beatus vir qui non intilliger and ſay iij Pater nosters iij Aues and iij Creeds Put it under thy Tonge and Kiſſe hir And ſhee will loue thee.

Burne valerian to powder and giue ſome of it to hir to drinke And ſhe will loue thee.

Goe to the Herb vervaine when it is flowred neere the full of the Moone And ſay to it The lords Prayer. Then ſay In the name of the father
vervaine I haue ſought thee In the name of the Sone I haue
found thee In the name of the Holy Ghost I will gather thee

Then ſay I Charge thee vervaine by the virtue of our lord Jeſus Chriſt And by the holy names of God Helion Heloy Adonay and by all the holy names of God That when I carrie thee in my mouth that whoſoever I ſhall loue or touch that thou make them obedient unto me And to doe my will in all things fiat fiat fiat Amen.

Take vervaine in thy Mouth And Kiſſe any Maide ſaying theis words Pax tibi ſum ſenſum conterit cor in amore me. And ſhee ſhall loue thee.

Goe betweene men yt are at debate hauing vervaine about thee and ſay. Ratifaxat and thou ſhalt make peace betweene them.

Lett the woman haue vervaine about hir being in trauaile with Child And ſay this word Crespas and ſhe ſhalbe deliuered.

Put virvaine in his Shews and ſay this word. Mestias. and he ſhall not be weary of trauailing that day.

Carry vervaine about thee And ſay. venite and all fiſhes ſhall come about thee

Rubbe the Hive with vervaine And hive the Swarme in him Saying this words Venite nomen armm And they ſhall loue it.

Make a past of vervaine And put it into A mans Eye that is ſore Saying this word Lucem fac domine and it ſhall heale him.

Take vervaine gathered in the Moneth of May And mix it with Goulde or Siluer On Munday before Sone riſing In the waxing of the Moone And touch whoſoever thou haſt in ſuſpitio of theft And if he be Guiltie He ſhall confeſſe it unto thee.

Lett iij Maſſes be ſaid over vervaine And bare it about thee And thou ſhalt goe inviſible.

Put vervaine into the Sickmans Hande And ſay this word Archimelms and you ſhall finde whether he ſhall liue or dye.

Take vervaine in thy Right Hand And take his Hand in thy Hand the Herbe being betweene your hands ſo that he know it not And axe him how he doeth An what he thinketh of him ſelfe If he ſay he hope he ſhall recouer He ſhall recouer If he ſay he ſhall die He ſhall die.

Carry vervaine about thee

Cause hir to ſid downe uppon the Herbe vnwittingly. If She be not a maid She will not nor cannot

Carry vervaine about thee

Touch all the ſuſpected with this Hearbe And the Theefe ſhall weepe.

In the monday night before Holie=roode day.

this Herbe in August The Sonne going into Leo. And rowle it in a Bay leaſe together with the tooth of a woolſe

Bare it aboute thee

Put it under thy head in the night And thou ſhalt ſee the Theeſe and all his conditions

Put it in the Church under the Seate whereas ſhe ſitteth. If ſhe hath vſed more mē then hir Huſband She ſhall not be able to goe forth of the Church vnleſſ it be taken away. This last hath bin proved and is moſt true. /

Take the Joyst of Yarrow and powder of Allum And powder of Copperas And the filings of fine Copper. All being mixte togather fill an Elder Stick ther with the pith being taken out very cleane. Then Cloſe up the ends with wax And lay it over the place wher you ſuſpect Gould is hidden And if there be thrice ſo much Gould as will way the Stick. It will devoure it in .8. howers./

in an Apple theis names following · Guell bſatirell Gliaell and giue it hir to eate ·

in an Apple theis words · + S x R gauſiite ++ J Tetragrammaton / & ſcelfagus in groth ynyod +++ agios & + ſimmid ·

in an Apple · Raguell lucifer Sathanus And ſay J coniure thee Apple by theis three names written in thee That whoſoeuer ſhall eate thee may burne in my loue untill ſuch time ſhe hath fulfilled my deſier ·

in an Apple · Hely + Helyas · Thy name and hir name and giue it hir to eate · fiat ·

in an Apple · Cauſma · abroth · ſordaye · with your name · fiat ·

in an Apple · guell + & ſatyrell · giue it hir to eate ·

in an Apple on a friday before it fall to the ground · The womans name and theis names followin + re zcxrmclisa · lucifero a pp 3 na Raguell lucifer Sathanus · J coniure you by theis · three names That euery one that eateth thee fulfill my will.

in an Apple before it fall from the Tree · + Aleo + Beleo + Belaton + · And ſay J Coniure thee Apple by theis three names which are written in thee that what woman or virgin ſoeuer toucheth and tasteth thee may loue me and burne in my Loue as fier milteth wax till my will be fulfilled ·

in an Aple before it falle to the grounde on a friday reacumo · liſe lucifero · and the name of the woman · / probatum ·

in an Apple Chiuas Eathmus Sifance And giue it hir to eate et amabit te.

Apple Saglaff dathermos fileimes and giue it to a woman In the new of the moone et amabit.

on an Apple before it falle from the tree theis 3 words with the blood Lucifer Sathanus Rusal And say Coniuro te pomo per omnes damones qui tentauerint Adam et Euam in Paradiso vt quecunque mulier dete gustauerit in amore meo ardeat.

on a Redd Apple with the blood of a Reatmouse or Batt 3·l·r·s·A·r·ee·℞ and giue it to a maide to eate.

in an Apple with the poynt of a Knife On the one side Tabora on the other side Odul Ochara and giue it to be eaten either to man or woman And hee or She shall loue thee

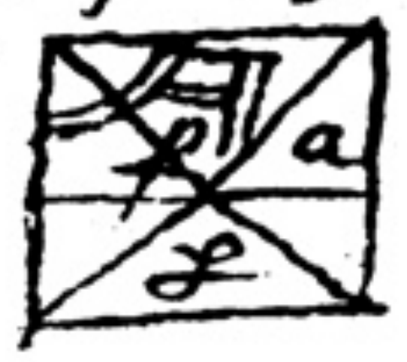
in an Apple your names And theis three names Cosmer Synady Heupide And giue it to eate to any man that thou wouldes haue after thy will and he shall doe as thou wilt

[illegible] in iiij partes and on euery parte write + Sathiel + Sathiel + Obing + yagel + and say + I Coniure thee Apple by God the liuing only and true by that holy God that hath created thee and by the iiij euangelists and Gospells And by Samuell and by Mary and by all [illegible] that thou shalt not stand still untill I shall haue the loue of the woman which shall eate of thee In the name of the father + and of the Sonne + and of the Holy Ghost Amen lett it be so [illegible]

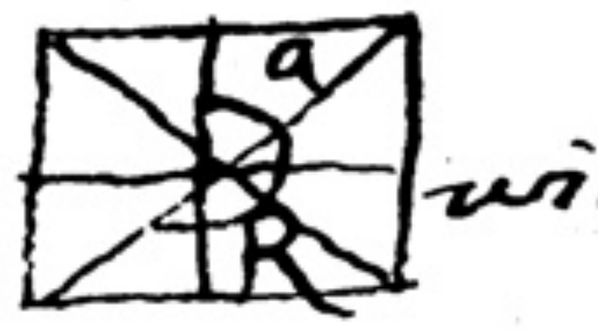
[illegible] the poynt of a knife in an Apple that Groweth theis words Dedica supa druca dedia calpa Draco [illegible] giue hir to eate [illegible] parte with the names And eate thou the other pt

[illegible] Apple these iii words Satuell latuell batuell And say I Coniure thee Apple by theis iii names that be written in the booke of Life that she that eateth this aple may me so feruently loue That she haue no rest untill I haue had my will of hir.

theis letters in thy Left Hand h·l·d·p·n·a·g·u·st· carry them in the morning before Sonne rising and touch whome thou wilt and she shall follow thee fiat.



this signe in thy Left Hand and touch whome thou wilt before Sonne rising and say unto them follow me. you may try it uppon a Dogge or Bitch.



this in thy left hand and touch whome thou wilt before Son rising and say follow me.

theis letters in thy left hand before Sonne rising h·b·n·f·m·g·b·S· and touch hir or him et sequter

theis letters in thy left hand before Sonne rising· h·l·n·p·m·q·u·m· and touch hir neck priuily et amabit

theis letters in thy Left hand v·u·x·S·a·p·p· and touch hir therwith and she shall follow thee.

theis letters in thy left hand and no woman shall deny thy request· l·ſ·J·x·t·t·c·e·ff·s·r·q·2·

n a p a
re a b o
cr p e a Bo lu·a·nol·pa·vo·alb·ep
a d m e t p erlvnis

this in thy Right Hand with thine owne blood before the Sonne rising Or after the Sonne setting And touch the parties flesh And say ei sequere me et stat in veniet tibi·

theis letters in thy hand · C·m·n·b·s·p· and touch whome thou wilt et amabit.

Selized · zelarge · belarge · et belarge · touch a womā uppon the breſt in the howre of venus And ſhe ſhale loue thee intierly

iij · haires of hir head And a thred ſpunne uppon a friday of a pure virgin and make a Candle therwith of virgin wax iiij ſquare And wright with the bloud of a Cock Sparrow the name of the woman And light the Candle whereas it may not dropp uppon the Earth · And ſhe will come to the Candle.

a nutmeg and ſweate it iij · or · iiij · dayes under thy right Armehole · Grate it and mingle it with the aſhes of a Greene Frogge and giue it to a Maide · et amabit te ·

the Navell ſtring of a Boy new borne the which the midwife cutteth away · dry it to powder and giue hir therof to drinke · Ther is none ſuch ·

a redd Frogg and bury him in a Hillok Then take the bones and lay them on a Tileſtone Redd hot till he lift over him ſelfe on the other ſide So lett it Lie till ſhe is ſo likewiſe Then make powder therof And ſtrew them on hir ~~ct~~ clothes whome thou loueſt · And ſhe ſhall Loue thee ·

the Tonge of A Sparrow and cloſe it in virgin wax under thy upward clothes the ſpace of iiij · fridayes · then take it and keepe it in thy mouth · Sub lingua tua then kiſſe thy loue · Et ipſa te amabit ·

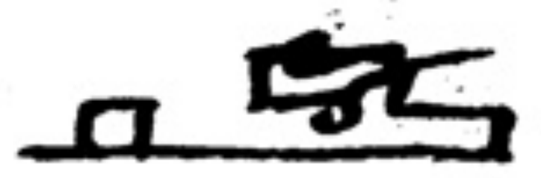
theis words with the bloud of a white Pigeon · Olimele · cee · ele · el · lay them in Greene cloth of Silke and carry it with thee and thou ſhalt haue the loue of all people

theis names in virgin parchment · Graſayt × Crux × Pluto × Craton × l × t × · l·ro · et vide crepuſculum ·

of hir you loue · Of virgin wax · And Chriſten it in Holy water · Saying · I Baptiſe and Chriſtne thee In the name of the Father and of the Sonne and of the Holy Ghost · And wright the name of the woman In the forehead of the Image And thy name in hir breſt And wright uppon hir head venus · Then take · iiij · new needles Prick one of them in the Back of the Image right againſt the Navill And in hir Right ſide another In hir left ſide And the other above the Navill And wright in hir left ſide · Sicate · And on hir Right ſide gratuell And at hir Navill Aſmederie And at hir back Mammoſe: Then ſay · I Coniure you Spirits by the power of the Father which is devine And by the power of the Sonne which is humaine And by the power of the Holy Ghost which is latytude of the worlde That you will come ſpeedily and make no tarrying either in Hell or in the Sea Or in the worlde before you haue fulfilled my will and pleaſure · Come therfore from the East · from the South · from the west · And from the North · And reſt not day nor night untill I haue my pleaſure as I will with hir And I Coniure you againe by the power of Lucyfer · Balſebub · Aſtiroh · and by him which hath any power in loue or to loue that you reſt not in any place untill · A · B · be inforced to loue me lett hir haue no reſt day nor night till ſhee be inforced to loue me · I coniure you holy Angells of the East west North and South · Lathmos Imbroſon Samabathon · Samyn Anthreſon vene ſatha Thimi Reanet unn tend Beliſſemo Monoy Tymon and by all the names of the most high God And by all the powers and orders of the Heauens and Earth that you increace loue betweene · A B · and me and that ſhe may be obedient unto my will and acompliſh my deſier · Then make a fier in hir name · The coles being kindled lay them abroade and wright in the Aſhes hir Image and a litle Musterd ſeede and a litle Salt uppon the picture · Then lap up the coles againe · As the compoſition leapeth and ſwelleth ſo ſhall hir ſo ſhall hir Heart And ſhee ſhalbe kindled in thy loue that ſhee might be with thee.

of virgin wax In the forehead whereof write hir name And in the right front. venus. and in the left front ſaturnus. and in the Back Jupiter. Then take redd thorns and make fyre and ſay. I Coniure thee Image By the vertu of the Father and of the Sonne and of the Holy Ghost. that as thou doest wast ſo may this woman wast hir loue from all other men ſaving mee. And I Coniure thee Image and Planetts whoſe names are written in thee by the virtue of God and all holy Saints that you tempt this woman. AB. whoſe forme and name thou art made for That ſhe ſhall not ſleepe nor take no rest in any place Neither Stand nor Sleepe nor wake nor doe any thing elce but that ſhee come with all ſpeede to fulfill my will and pleaſure.
work this In the day and Howre of venus.

theis letters in virgin wax. I. S. C. U. C. A. and carry it in thy right hand. And aſke what thou wilt and thou ſhalt obtaine it.


this character in virgin Parchment And what woman you touch with it ſhall loue thee.

theis names in virgin wax or virgin parchment. Aſmo. Tolana. Tanaell. Eliboll. Eruſia. H. b. ri. k. y. k. y. k. then ſay. I Coniure you Spirits by your God which you obay that this woman be made to falle in loue with me this night and to make hir Heart to lie inflamed with me and ſuffer hir not to wake nor ſleepe eate nor drinke untill ſhe hath fulfilled my deſier. Then lay the wax or parchment under the Chamber doore that night before ſhe goe to bedd. And when you lay it there ſay. iij. times. Lett it be don

theiſe words with thine owne bloud And lay the in the bedd of a woman. Badull arbarculus arbarculare. and ſay. I coniure thee by the prince of Diuils that thou neither ſleepe nor ſitt eate nor drinke untill thou hast fulfilled my deſier.

of venus ſhalbe of bedd made in the howre of venus to haue loue of all men And to make a woman to follow thee whether thou wilt. Fast Friday till Even And in the night with the bloud of a Culuer In a greene place make this character And the name of the Angell Abamatra in the ſkine of a beaste and as often as thou ſhew this to any woman ſhe ſhall doe thy will.
♀·1000 ⊥

unto a woman in hir left Eare. veneto. melchy. mobelchy. follow me. fiat.

theis words with the bloud of a white Cock or Henne. vadull. Abarculas. and cast it in the bedd of of woman. And ſay. I Coniure thee. A. by the prince of Diuells that thou ſleepe not ſitt not eate not nor drink not untill thou hast fulfilled my will.

Take the haires of a woman whose loue thou deſirest And kepe the till the friday following And that day riſe before ☉ riſing. Then with thine oune bloud wright thine owne name and hir name in virgin wax or parchment And burne the haire and letters together to dust on a redd hott Iron and giue it hir in meate or drinke And ſhee [illegible] ſo much taken with thee that ſhe ſhall take no rest. [illegible]

[illegible] of a Turtledove and ſeeth it in water then put it into a heape of Salte untill it be dry The powder thereof will gett the loue of a woman Or if you rubb it about your Lipps and Kiſſe hir She wilbe enamored

Take · ij · Cramp [illegible]s of Gould or Silver lay them both in a Swallows nest that buildeth in the Summer lett them lie there · ix · dayes Then take them and deliver the one to thy love and keepe the other thy selfe.

watch [illegible] And as soone as the fole is falen Take the lump of flesh that groweth in the forehead of the fole. It is called Hipomides and is not but of a Horsecolt dry and pulverise and give to whome you lo

Take a Lace or Girdle and anoynt it with Asperis oyle and give it hir to ware whome thou dost afect et amabit

[illegible] lett him blood wit a Glasse or Flint and with the blood wright this letter · D · and touch a man or woman and they [illegible] follow thee · For triall touch a Dogge and he will follow thee

Take [illegible] and prick it full of holes and you shall seet weare a dew uppon it such a one take Put in your Armepitt · ij · dayes that it may take your Sweate (vel pone meum in Spermate proprio) so lett it soke therin then dry it on a Tilestone and it will fall to powder the which put into a womans potion or potage but drinke not of it your selfe and she will doe your pleasure without any doubt ·

when Todes doe ingender Kill · ij · that are ingendering and put them in a box full of holes and put it in a Pissemire banke when all is consumed but the bones take them and cast them into a running water And you shall see one of the bones will goe against the Streame · Another will stand upright in the Streame And another will Sinke · Theis iij keepe · Put that that swimeth against the streame in a Ring and she that taketh it at your hands faciet tecum in lecto · Put that that standeth upright in a Ring and give it to a woman et ivit tecum quocunque vel · And grate that to powder that sinketh and she that drinketh thereof shall hate thee ·

theis letters ſt · 3 · b, ſ · p · g y ł · s · e · q c · R · c · u · and have it with thee, and aske what thou wilt and thou shalt have it

the good Sto[illegible] caled Solsequium The marigold or Turnesoll for all gaming Before the Sonne rising And kneeling towards the East Say as followeth.

thee Solsequium by the virginity of o^r blessed lady St Mary the Mother of God And by the Maidenhead of St John the Euangelist And by the maidenhead of St Cathine. I Coniure thee By all thee by all the Apostles And by the fower Euangelists Mathew Marke Luke and John and by all Martiers and Confessors and by all virgins And by all the Joyes of o^r lady St Mary And by all the fower Elements Fier water Ayre and Earth. And by theise holy names of God Helli Hellie Helli lamasabacthani : eru Adonay Eloy Gemtramephoton And by the name which Aaron bare on his forehead And by the Planett under which thou art And by the Character and Seale of the same And by all the holy names of God whatsoever they be thee Solsequium that thou lett me not be overcom of any Creature Neither that I loose at any kinde of Game Or Games but that I may have the victory of all Mankinde whatsoever I desier to play with me while thou Solsequium arte about me Or in my Mouth Non veniet in me [illegible]atitia superbi nec manus Proditoris moveat me finis Solsequij.

an Image of Golde unto thine owne likenes In the hower of Soll ascending In the which Image wright the name of the Angell of the Sonne with his Character And wright in the same Image This Character of the Sonne . The which done beare it very secretly about thee . Hang about thy Neck . upon thy Heart.

the longest Fether of a Swallowes winge And wright with the blood of a Batt In virgin Parchment . Abat Abac Ada aio abac abasack And holde it in thy left hand And touch the Dice . Saying Abac Ida adita abac abac abratala abasac.

theis words with the blood of a Pehen In virgin Parchment Gasone tartenero And binde it just at thine Elbow or therabouts of thy right hand And recon what chance thou wilt and thou shalt have it.

---

with the longest Fether of a Swallowes winge and with the blood of a Batt In virgin wax or Parchment . viz . Dasorson adabrant marie .

in virgin Parchment . Asac alac anaza .

the Tonge of a Kite or Gleade and doe him no more harme but lett him goe againe And wright on the Tonge . And cause a Masse to be and wrap it up in a Cloth of Greene Say And cause a Masse to be saide over it of the virgin Then hang it about they neck neere ye right shoulder

iij . leaves of Mowseeare and wright these names therin galga cala effia and binde them to your litle finger . ecum.

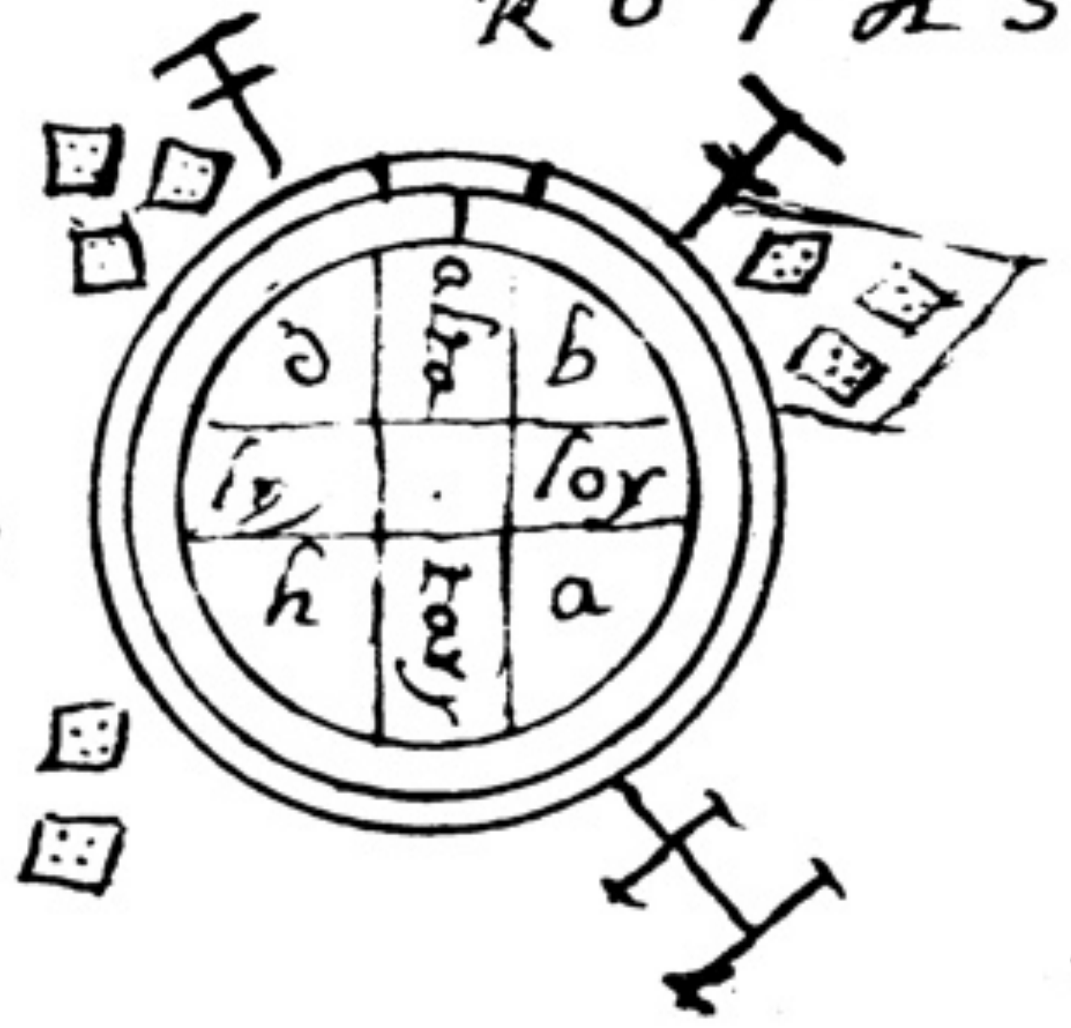
iij leaves of Ribwort and wright on the first sanx can on the second Cota on the third tellebray . and win at Cardes .

iij . leaves of Mowseeare and wright therin theis . iij . names Galga . Gayla . Offarale :

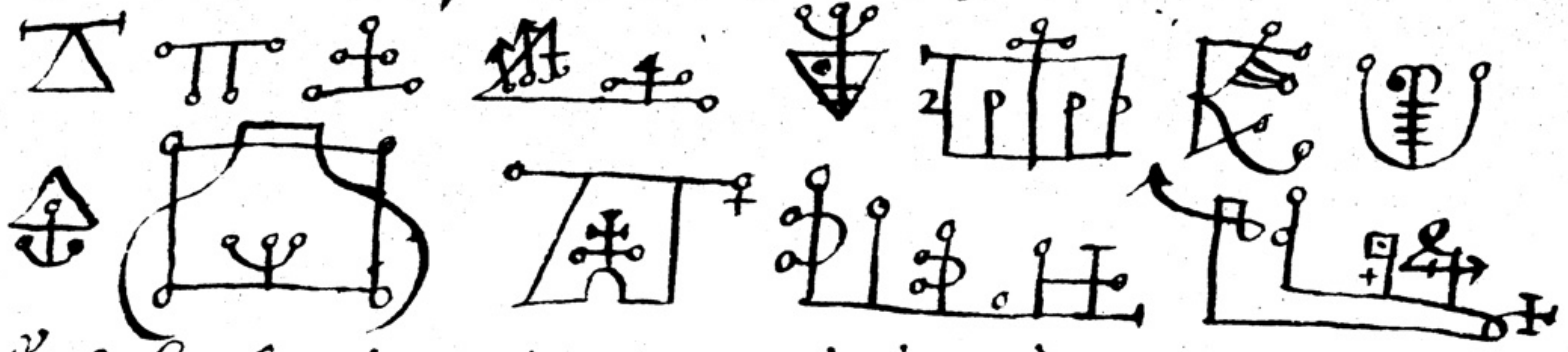
theis words in virgine Parchment with the bloud of a ~~[illegible]~~ Turtledove and put the Parchment on a linnen Cloth sowne to . . . that it may goe about thine arme that shall throw the dice.

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

virgin Parchment and cause to be saide over it . iij . masses of the Trinitie And iij . of the blessed ~~[illegible]~~ virgin St Mary and iij . of the Passion And make this figure put it in a Redd Cloth and bind it to thy arme and play.

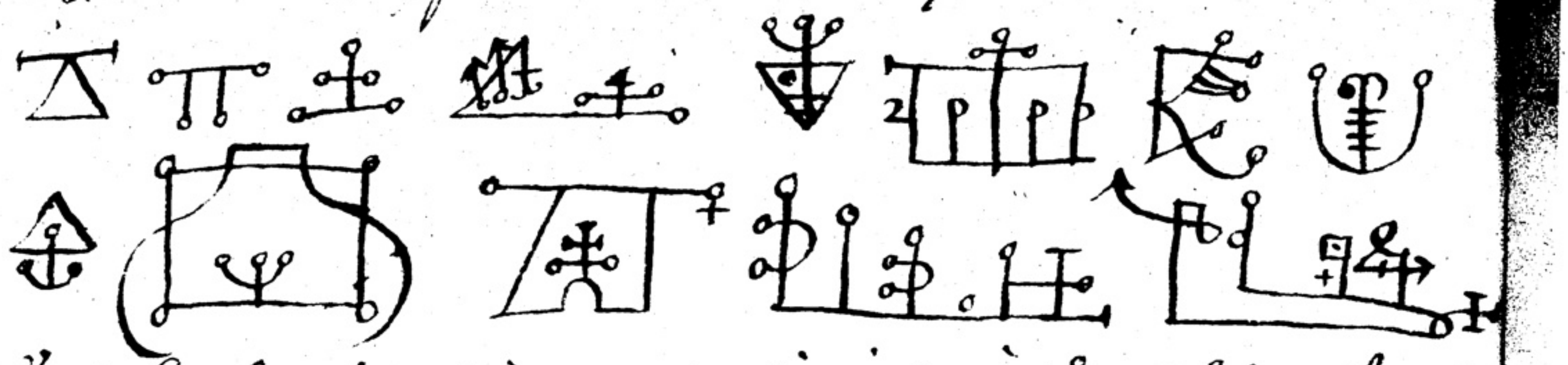


Pro ludo Alearu probatu.



Scribe has Caracteres in pergameno virgineo in 2º vel 3º die Augusti in hor: ♃. cum sanguine upupae vel vespertilionis et stringe in cor'a nebra circa brachium & si volueris lucrari dic Ey, Altozaphra, Asmoleas; si vis perdere dic Derole, Belenges Brimague. et fiat.

Pro ludo Aliaru ꝓbatu.



Scribe has caracteres in ꝑgameno virgineo in 2° vel 3° die Augusti in hor: ♃. cū sanguine upupæ vel vesꝑtilionis et stringe in corio rubra circa brachiū & si volueris lucrari dic Ey, Altoraphra, Asmoluas; si vis ꝑdere dic Derole, Belenges Brimague. et fiat.

Toothach.

Mars, hur, abursa, aburse : 3 tymes
Jesu Christ for mercy sake
take away this toothach.

~~[illegible]~~ write the words 3 tymes and as
you say the words let the pty burne
one paper, then an other, and then the
last [illegible] send yt experimented. [illegible]
so ye pty [illegible]

The Table

	1	2	3	4	5	6	7	8	9	10	11	
Sund. ☿	☉ ♀	♀ ☉	☿ ♂	☽ ♃	♄ ♄	♃ ☽	♂ ☿	☉ ♀	♀ ☉	☿ ♂	☽ ♃	♄ Thur.
Mon. ♃	☽ ♄	♄ ☽	♃ ☿	♂ ♀	☉ ☉	♀ ♂	☿ ♃	☽ ♄	♄ ☽	♃ ☿	♂ ♀	☉ Frid.
Tused ♀	♂ ☉	☉ ♂	♀ ♃	☿ ♄	☽ ☽	♄ ☿	♃ ♀	♂ ☉	☉ ♂	♀ ♃	☿ ♄	☽ Sater.
Wenes. ♄	☿ ☽	☽ ☿	♄ ♀	♃ ☉	♂ ♂	☉ ♃	♀ ♄	☿ ☽	☽ ☿	♄ ♀	♃ ☉	♂ Sund.
Thurs. ☉	♃ ♂	♂ ♃	☉ ♄	♀ ☽	☿ ☿	☽ ♀	♄ ☉	♃ ♂	♂ ♃	☉ ♄	♀ ☽	☿ Mon.
Fryd. ☽	♀ ☿	☿ ♀	☽ ☉	♄ ♂	♃ ♃	♂ ♄	☉ ☽	♀ ☿	☿ ♀	☽ ☉	♄ ♂	♃ Tuesd.
Sater. ♂	♄ ♃	♃ ♄	♂ ☽	☉ ☿	♀ ♀	☿ ☉	☽ ♂	♄ ♃	♃ ♄	♂ ☽	☉ ☿	♀ wednes

Days	Place of ☉	Mon. Days	Place of ☉	☉ Ser.	1	2	3	4	5	6	7	8	9	10	11	☉ Ris	Place of Sunne.	Dayes. Moneths.	Place of Sunne,	Days, Moneths
				☉ Ry.	11	10	9	8	7	6	5	4	3	2	1	☉ Set.				
				H.m.	M.m.	H.m.	H.m.	H.m.	H.m.	H.	H.m.	H.m.	H.m.	H.m.	H.m.	H.m.				
March 11	♈	13	30	6 0	7 5 0	8 4 0	9 3 0	10 2 0	11 1 0	12	1 11 0	2 10 0	3 9 0	4 8 0	5 7 0	6 0	30	11	♎	September 13
14	3	10	27	5 54	6 4 55	7 3 56	8 2 57	9 1 58	10 0 59	12	1 11 1	2 10 2	3 9 3	4 8 4	5 7 5	6 6	27	8	3	16
17	6	7	24	5 48	6 4 50	7 3 52	8 2 54	9 1 56	10 0 58	12	1 11 2	2 10 4	3 9 6	4 8 8	5 7 10	6 12	24	5 March	6	19
20	9	September 4	21	5 42	6 4 45	7 3 48	8 2 51	9 1 54	10 0 57	12	1 11 3	2 10 6	3 9 9	4 8 12	5 7 15	6 18	21	2	9	22
23	12	1	18	5 36	6 4 40	7 3 44	8 2 48	9 1 52	10 0 56	12	1 11 4	2 10 8	3 9 12	4 8 16	5 7 20	6 24	18	27	12	25
26	15	29	15	5 30	6 4 35	7 3 40	8 2 45	9 1 50	10 0 55	12	1 11 5	2 10 10	3 9 15	4 8 20	5 7 25	6 30	15	24	15	28
29	18	26	12	5 24	6 4 30	7 3 36	8 2 42	9 1 48	10 0 54	12	1 11 6	2 10 12	3 9 18	4 8 24	5 7 30	6 36	12	21	18	1
April 1	21	23	9	5 18	6 4 25	7 3 32	8 2 39	9 1 46	10 0 53	12	1 11 7	2 10 14	3 9 21	4 8 28	5 7 35	6 42	9	18	21	October 4
4	24	20	6	5 12	6 4 20	7 3 28	8 2 36	9 1 44	10 0 52	12	1 11 8	2 10 16	3 9 24	4 8 32	5 7 40	6 48	6	15	24	7
7	27	17	1	5 6	6 4 15	7 3 24	8 2 33	9 1 42	10 0 51	12	1 11 9	2 10 18	3 9 27	4 8 36	5 7 45	6 54	3	12	27	10
11	♉	14	♍	5 0	6 4 10	7 3 20	8 2 30	9 1 40	10 0 50	12	1 11 10	2 10 20	3 9 30	4 8 40	5 7 50	7 0	♓	9	♏	13
14	3	10	27	4 55	6 4 6	7 3 17	8 2 28	9 1 39	10 0 49	12	1 11 11	2 10 22	3 9 32	4 8 43	5 7 54	7 5	27	6	3	16
17	6	7	24	4 49	6 4 2	7 3 14	8 2 25	9 1 37	10 0 48	12	1 11 12	2 10 23	3 9 35	4 8 47	5 7 59	7 11	24	3 February	6	19
20	9	3	21	4 44	3 5 57	7 3 11	8 2 24	9 1 36	10 0 47	12	1 11 13	2 10 25	3 9 38	4 8 50	6 8 3	7 16	21	1	9	22
23	12	August 1	18	4 38	3 5 51	7 3 5	8 2 19	9 1 33	10 0 46	12	1 11 14	2 10 28	3 9 40	4 8 54	6 8 8	7 22	18	29	12	25
26	15	29	15	4 33	5 3 47	7 3 3	8 2 17	9 1 32	10 0 46	12	1 11 14	1 10 29	3 9 44	4 8 58	6 8 12	7 27	15	26	15	28
29	18	26	12	4 28	3 5 43	6 2 58	8 2 14	9 1 29	10 0 45	12	1 11 15	2 10 30	3 9 46	5 9 2	6 8 17	7 32	12	23	18	31
May 2	21	23	9	4 23	3 5 39	6 2 55	8 2 12	9 1 27	10 0 44	12	1 11 16	2 10 33	3 9 49	5 9 6	6 8 22	7 37	9	20	21	November 3
5	24	20	6	4 19	3 5 35	6 2 52	8 2 9	9 1 26	10 0 43	12	1 11 17	2 10 34	3 9 51	5 9 8	6 8 25	7 41	6	17	24	6
8	27	17	3	4 14	5 3 30	6 2 48	8 2 6	9 1 23	10 0 42	12	1 11 18	2 10 35	3 9 53	5 9 9	6 8 28	7 46	5	14	27	9
12	♊	14	♌	4 10	5 3 27	6 2 46	8 2 4	9 1 22	10 0 42	12	1 11 18	2 10 37	3 9 55	5 9 13	6 8 32	7 50	♒	11	♐	12
		10	27	4 6	5 3 25	6 2 44	8 2 3	9 1 22	10 0 41	12	1 11 19	2 10 38	3 9 57	5 9 16	6 8 35	7 54	27	8	3	15
	6	7	24	4 2	5 3 22	6 2 41	8 2 1	9 1 21	10 0 40	12	1 11 20	2 10 40	3 9 59	5 9 19	6 8 38	7 58	24	5 January	6	18
1	9	4	21	3 58	5 3 18	6 2 39	7 1 59	9 1 20	10 0 40	12	1 11 20	2 10 41	4 10 1	5 9 21	6 8 42	8 2	21	2	9	21
24	12	July 1	18	3 55	5 3 16	6 2 37	7 1 57	9 1 18	10 0 39	12	1 11 21	2 10 41	4 10 3	5 9 23	6 8 44	8 5	18	30	12	24
27	15	27	15	3 53	5 3 14	6 2 35	7 1 56	9 1 17	10 0 39	12	1 11 21	2 10 42	4 10 4	5 9 25	6 8 46	8 7	15	27	15	27
30	18	24	12	3 51	5 3 12	6 2 33	7 1 54	9 1 16	10 0 38	12	1 11 22	2 20 43	4 10 5	5 9 26	6 8 48	8 9	12	24	18	30
2	21	21	9	3 49	5 3 11	6 2 32	7 1 54	9 1 16	10 0 38	12	1 11 22	2 10 44	4 10 5	5 9 27	6 8 49	8 11	9	21	21	December 3
5	24	18	6	3 48	5 3 10	6 2 32	7 1 54	9 1 16	10 0 38	12	1 11 22	2 10 44	4 10 6	5 9 28	6 8 50	8 12	6	18	24	6
8	27	15	3	3 47	3 5 9	6 2 31	7 1 53	9 1 15	10 0 37	12	1 11 23	2 10 45	4 10 7	5 9 29	6 8 51	8 13	5	15 December	27	9
12	30	June. 12	♋	3 47	3 5 9	6 2 31	7 1 53	9 1 15	10 0 37	12	1 11 23	2 10 45	4 10 7	5 9 29	6 8 51	8 13	♑	12	30	12

Ann Savadge in Rosemary
Lane

148.

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department PRINTED BOOKS

Shelfmark SLOANE 3851 ~~Order~~ SCH 38311

Author

Title TRACTS ON MAGIC

Place and date of publication

CENTIMETRES 1 2 3 4 5 **INCHES** 1 2 Reduction 8

RD RS8

END

Zanchebmachaſroph, olzuminoah valſebvrauh
nodaliganax. orſdpnago darſagnapha. nobſiblith
armipvth arſepólonitantons ſemdolſamar lebógr
axpar ornaza oldaxardacoah -

12 Semmo ah al chi do á cha da Selxaginodah
a da hr bá mi ca noh Dum·pha gli áſ cha nor
ox om pa mí na xho. Lemp; na, gbu, ſa,pha
ne co ál pha aſ pa gé mo cal. na tú xa ge

* * *

13 Sen gál ſe quar rbſ fa glau ſbx taft
ór maca ox i no dál ge brah nop tax. ná gel
vom na cheſ pál ma cax, arſep aſ dón ſadg
aſe lan fáu che dah nor vi car máx coh
Zbm bla zánpha ad grh do ca bá ah

* * *

14 Ar yóm na ca pál fur, or nido hab cáſ pigan
alpuh gágah loth val sá bra dan go ſá par
vól ſan quéſ tan judapha opicab or zy lá pa
a chra pa má les ad má car pah oxalps
bu dá pa, gém na de vór gnſe

6 Bantah oza demagens ou Saufah, papHah olemneh, ozadcha lax oknah vok adme ox vaszmah go. labazna, yamnacho astmah ochado Laudkidah bons sah, lucho iahat nabsiham nohad: hamdispa vossamod andkoch alpoh, zdmbloh itnat. yonfageph aldeh lo dah vax okh asmo, gad av vansegna dew, dath vax nogkah vor segbat Mo ~~shifta~~

7 Akmi olbah galpa kohanaha gaupbmagensah ollo vax se daksah yoho albzmiclamacapaloth itho nad veslah vokes akdno immony asquam kath als vasmah genda loggahah astmb. ~~akuah notah lax vart luzho desmafi~~

8 Akriah notah lax vart luhoh desmaphi ol caprraminacah oxandandah gemneloriphtoupha accamplahnostapha ormaxadahahar oizzembliziadmah panchefeloaedoh asrhah olmah ledoh daxma

9 Oans na cap lan seda ax nok dorza vo Laspral ousa gem gtmah noph gazo na von sautfa nostkag ansel vusa pah vort vessa ox alda viax nok adkoh gemnzh ols vandesqual olzah nolpax pahah lothok ax kb vansak glimnaph gath akdot akdki axa noh gaga leth akde maxa

10 Coksal mabah noplich alps aksod vokd vanfax okiox nabat yemneph laphet foda nat vombal nams ax geth alloah nephikt lauda noxa voxtaf akdno andkoch labmagzth ossb allmaglo akdot nalbak vanse dakto borts paksau dk dnkah vok gadeth leth akze nax vomkzh agelpha, legak ok nmbla ox ax vah

[illegible]

aeney vah mol gadeth adney ox vals, nath gemſeh ah oxza
vall gemah, oh gedra on zembah nohhad vomfah olden
ya mols almacha nonſah vamfas ornad, alphol. andax
onzadah vos anſoh hanzah voh adna roha notma goth
vamſed adges onſeple ondemax orzan, vnfu onmah vndabra
2. genſah gols nahad Na] Oxar varmol pan ſampas os
1, al pans ornev andſu allaph oncha, coſdam onzagoles
natmatatp max, olnah von ganſe pacath olnoh vox
nasgnah loth adnay nonſah oxanſah vals nodax
vongmeth lan ſoudquat ox ardanh onzâbel. ormach
dalgmn aſtmax arpagels ontrpodah ombah nosrh als
mantquts, armad notrals. Bantomtynah tondroh als brh
gnchah orn ſandrah loh, andah nol pam, ſedmah zogeh
abmicadampâget ordomph, axah gethol bab axel
[illegible] gorſan dax parſah bort ſang andamſah getheol
Orchan nabadah oxemblis armax lothar, dos antath, orſe
alnoth, other mals olnah gethom bardamach, alls
Gethlox paſquah omzadah vorts, angenodah varſada
nch aldumph, anget onſabal galta oth arusth ax pa
geſne odad ax orneh aldombages, vosromph alze ax
orzad andah gast ustoh nadah vortes, astmah noteſm
goth nathad omza, geth alteth ox, degath ouda Dorn
Gemnache adna dauſa als alst urſah. Orthath ols gast
ardoh max varmah doth nobamy lath, adnab gethan,
nedrmoh astomagel arpaget asteth arde obza, ols na
gemnapalabamda orſat mahah odmazen andrphel, ox
amtrassah oxah geth nor vamfah genoh daqueth als
astna, oh zutoh, alſah goth necor mdeoh neo atna nah

Liber Mysteriorum, Sextus
et Sanctus

This writing begining (not at [Arney vahen] but) at Oxar varmol &c is the 2d Page of the first Leaf of the famous Book shown in the stone, wch consisted of 49 lines or Rows. ~~and~~ every Row of 49 words or Letters. The first 40 of this Page have a word in every little Square. wch could not wel be contained in the little Cells of a square ~~Table~~ in this Book. Therefore they are writ thus at large as you see. 2.

But the 9 last Rows of this Page had but one Letter a piece, & are accordingly set down at the end hereof. pag. 5.

All the other Leaves of that Book had but a single Letter in each little square. & so they are set down, as hereafter follows in this Book. Vide l. 5 Ms. pag. 142. 143 &c.

The first Page of that first Leaf is not (as ~~they ought~~ it ought to be) are transcribed here before this 2d Page, save only the 49 or last Row begining (Arney vah &c) But they may be seen (if thought fit) copied out thence in l. 5to MS. p. 150. 151 &c.

Liber 8

mr Jane
Hulbert is my na

The Book of Enoch
revealed to Dr John Dee
by the Angels.

bt this booke of Dr Diggs for a Guinea

BRITISH MUSEUM

MS. A. ~~650.~~
3189
XVI Z

This is the original MS. in ~~Dr Dee's~~ Edward Kelley's handwriting. ~~[illegible]~~ It formerly belonged to the Cottonian collection, as appears by a note of Ashmole, in MS. Sloane 3677 f. 328.* ~~[illegible]~~. FM

A copy of this Book may be found also in MS. Sloane 2599. FM

See MS. Sloane 3188. fol. 80b for some account of the writing of this volume, &c. 6 April 1583. FM.

Slo.
Add. 3189

102. h.

102. h.

SLOANE MS.
3189

5 Lat gaub ſa pur ſat laſtrah lor ádah
nórcax ardephis nónſou andoh gbrzi vor
cab liboh ad mi ſá pa loh gaho lur da
noxar oho lan ſempah noxa vriah ſephah
Dóſaz odgálſax nottaph ax vrnoc árpos arla
zem zdbah, ſothor gas dobah vom
zá da phi cá no.

16 Dzzótaphe ondah vor bau ſanphar pa loth agno
nam néſroh am algórs vrrábah gruſeh alde ox
nah vors pdrllox ámphicab nóſtrohh admág
or napho aſmo lon gamphi arbil nof ámphi ou
Sembéloh áſchi nar laffax las dora pra gema
ſeſtrox amphi nax var ſémbeh

17 Angéſſel oxcapácad onz adq ochádah ólzah var
náh orpogógraphel al ſa gem na ca pi roh
Ol da pa pórſah naxór donſá rous vrbans
Lab' don zaph algadef loh gem vortáoh
amph ahoha za varorza leph oxór neoh ah da
dz na ca. pi ca lodox árd nah.

18 Jahod vox ár pi cah lot tar pi ges
nol zim na plah ge ó gra phh ne góah
va lo gár zed am phi la doh zandeh al
nex oh ul pha ze goth gedóth axor van zeta
al cá pa ſima ges ard de oh ah

[illegible]

Sancgonfal aldex, Adz gos adatqdan,

vzdgaoxurdambangesvoxzagaltadmauopbalepgouzarges

axzrmargodoudalpafaxuddgdougedvaugesosrgaudagod

rkaleoxaddovfnagefvodgesasmadogafgvocavergnogal

xardaytonzadadmayafoxazmargoadoudagemolnadoxadv

otgelclefonzabuargedvovuigedogaxroupyuglapgondag

aabl vggagdvdanzdbargoldacodvordargodadvovnargo

upgirgadalammdvabazadagorgaxvarouzadougempalzaga

aduadolgavuadvongefagvlganuulopnadxogdorrlagge

zavrlogoxrliuosoemadopdontopedxugadmagoldabuago

tgapalouzdntangvarolgeouzadmarguolgedvarogorlad

rousapgagensdrgnodytctpefalrlauvagladuoeadyrado

ngemvaddouopbuvirgudnamargoxokgebuapoladoxaur

zdvagazamuapgotoxavdargulvogapdzadoxargaxmad

ugagogalzanoeaidauarganotparrgeuaduvanodalgefo

gzapokgapalgemuapgeonuidauageudargalzuugeuglod

pbxarldxzyddugggabradgcdlobdadoporrgadmadoldorr

gnopagdoprgaxmergolzadrgeddourgaufaolzallaoxa

galzodrgapgangsdabxargoldargadvansanopoxgempga

gdmargvaldepgouzadmarguorgustokadopuadougedvag

galgokzaudurgoergaxpadongeorlazabargboxoudxab

olgomiuouddaugepgadurgadvontaugalgdpuadontalagefol

goxaurgoxauarotargoudumauoblagagdopalgabarvba

lempgauuopaduargouaudxvmargespolidopaddastwa

lgolzaovralzodnorasnodgergulmargasuoxdvzargaox

gappgdonzablagdogaduaronuasrguloxmatopvoxtauvag

uvorxapaudougepgolrgaduadoxoklargoduodaugedolza

duasurgdauadvogpageldauoxambvouronzagolvdxuoddag

alzafalfasoxadfagemnobbvarogaxdyegagddaxpoxsebo

gemafeoldaudavesvllagoxraxdouprvmargooxzaugefola

uoddrungodpazauoblebarauallgeuolampgurapuafamgebou

zagadvauodagmolgadvangenzorgadvrualpargedpamrolo

pnadousabvdaxardrargadosvoufamilogadziblooratg

elbauegrougalapouzibageudoutagvgalziudvtoroxdoxag

olzargaloxdautaloudourgadopedouargavunsedolagedo

pgmargourgauvagggetgouzarlaguopadugggoxgaolzida

olgilaxoemauabouddmbagelrolrapolprapadopuloduag

eogealrousantabatgbldtmayougemvadopabaognoparogd

afzadvagoudybloozopaxdargeolrgybabelargalzaroxzau

golzayeomnixgeopulgatgnotvaktagledolrgimarondax

dedolzibvlaxuoxudougedvagorgaduamdousangepgopa

margoadrapoldougefiourladvamaxuogestxapgeus

ezaoxrgibleyborgadzorgadvabvolandragopeudoual

xvigldakaruoglauvioptamexauatopalodvarvgelzayoe

gladoxillamargoudauvagewzdrgaourgauolrgadvaxoe

gauzvargaxvaufextarbadabgvbavaysudapvvvouageur

darladuoppoxxgadaxoxgefvzadvauomuapgadaugemue

toxladauvooddadvalapgoxilgalotautopolzabvgoms

zazdxgagoraldaulaxoxrgaladroptaugemuzoddovav

gauzvargaxmagvolzadrgvargauzeuopadxapgalso

[illegible]

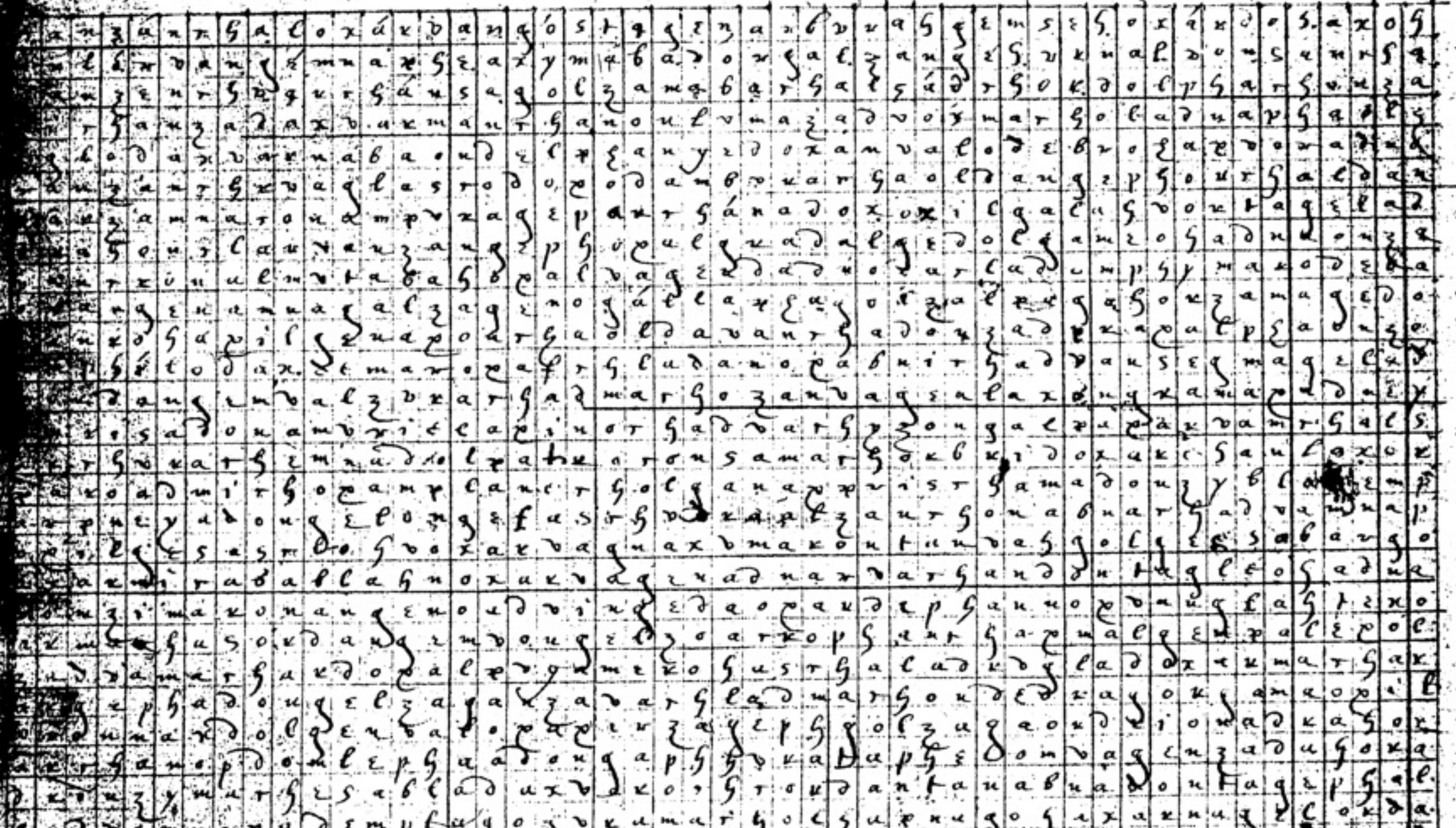
Zzchastors plohodmax akgednon . acho

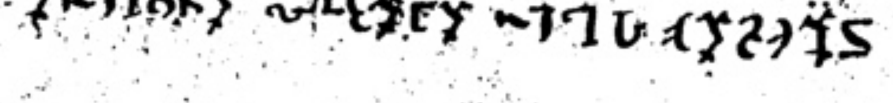
g a n s a n t a x o x a r d r a h v o x a r d o u g ɛ l d a x b a x o n d a n q v a d g ɛ b l a x
d l g a s t a r h a l m a r h a u g ɛ d o u h a n g a u r h a r o x v r n ɛ o x a x b a r a n c h
a d m a n r h a n o x d a r m a r h y p a t r h d a x t a u g a h o x a r d a n j ɛ b l a z a
z a d b a z o n y l z a o n r h i n z a h a h r o x n a h a d a d g m a o z n x q l a [illegible]
q d r a h o x r n y a l o d u n r o p h u d u o b u b n a r h o x d v r n a z ɛ n a l d [illegible] m a
d r o n q a l o y h a h a n z a r h a l a d n a r h o l z a b a h o x u n d a q ɛ m z a n d a [illegible]
u r h y n a p v u o d o n y m n c p a d r a n r o n z a g a l o b n ɛ f h z x a q ɛ r d h p a [illegible]
a n d c n a t h a r z a n d a y t n m o b z a r h ɛ m i m z a r h o r o l s j a r r m z ɛ [illegible]
a l d a m a g z o y r a r ſ a o n d ɛ a n d u b a r h i n d a p v a n r h a n s o n o p a [illegible]
n o r ɛ p a l c y h o r z ɛ r h a p h o r h a d a p v a r y b n x o h a r h u d n a d a b r a [illegible]
d o n y ɛ m a r h ɛ x l ɛ g n o x a h p n i n y a b o x i l y a b o r d o x a b r i g i b r o [illegible]
q a l d r l z a r o r i v r h o r l u n r a h a g ɛ d v a u g x a h r d m a r h o n a r d [illegible]
ɛ m p h i v r o h a r h i b a r d v r r h a d a n l a d y ɛ d o h a z a n y ɛ p h n r o x d [illegible]
q a r l o n o x a x i m b a r h i n d o x z a u a g ɛ m v a y o h p r r l u d v a r h o x z a [illegible]
d o x b a n r h a z a r h o l d a n z a r h d o v b x o p a z h a n d c n z a r d d a v a l b [illegible]
n a r h o x y z o n d r a r h o d a x r a l b a o y s a s t p o x a r h a t d o m b o n s a m y [illegible]
r o r s a g u a g o u l d a x o b a r z a y t m a r o x b a h b i l z i b l x h o r a x z a r h [illegible]
n o b r a t h v r x g a n d l ɛ h o r h a n b a b u d o p q a r f o v d a y ɛ m p t a n r d x t [illegible]
a d n n z a r h o r h a r v a r h l a d a n v a h u o q ɛ r q r a d o m i r l a d o n g ɛ m n o [illegible]
a b d i n g a n d a r o r l n x s a m d o l q ɛ l a h a p p a l o b a n m a j q a r x ɛ d y [illegible]
d a l z a q ɛ m o n d a x o v y b l a d g a h o r z a d a r h a r o l a n q ɛ p o r s a n d ɛ a [illegible]
h a l s a r o z a h r h d m a z o n a q m d a q ɛ n p a l ɛ p h n o r l ɛ d a r h a r d a h n o [illegible]
ɛ v g ɛ m a h n g l d a m o v z a n d a s a ɛ p a d o n t a y o r d d x a h h ɛ n q v a n s [illegible]
q v d a m d a q o z o z a a t o n z a q ɛ s t a q ɛ s o r r h a d d a r l o n g a n y a z a [illegible]
s u l t u p a x i o s o g o h ɛ p a r d a h m o t a b z a q d y o l h r b l a d d a p o n z ɛ a [illegible]
s a l s ɛ t q d a r f g t o y r a p ɛ r a d o r y i m a d o u z a r l o x o r d r t m p a r o r [illegible]
x u t d a l a o p a r d a y ɛ d o r m a g t n o u d a m v a g ɛ u o p a q d a f o u q v l a h t [illegible]
u v o r f a g l a d d o x n ɛ y g o h a l r h o d a u v ɛ p o x x a r h o l d a p a x b r p b z [illegible]
l a n d a n t a f z v b l ɛ h o x z a d v a r o r o m z a r h o a r o r d a l a h o x d r ɛ q a [illegible]
l l g ɛ d o x a r n a f ɛ o n i p l a u n l d z ɛ r h ɛ d z o n y l o n z a d r h ɛ d o x a u r ɛ y [illegible]
s ɛ m b l o f h a d a m v a h ɛ l t ɛ v r x d d a r h u x a d a n l h x t a y n o p a g ɛ p h a [illegible]
o m z a l i g ɛ p h a r h o i d a p z a b n l o u d a u d q o p i l g o n n a t f a r t o g t d [illegible]
r o ɛ g o r z a n r h ɛ b o x a u d ɛ r h o ɛ m i r h a d a x d o k t ɛ m b l o t h a z d r a h [illegible]
z a d r a p h a y ɛ n r h i n z d b l u d n a n g ɛ d o r h a d a t h r o l s u d b a f h o r h [illegible]
r h a u v a r h o r o x v a p d o p ɛ n d i ɛ a l g a d a h o m n a d o u q ɛ o t h a n b d r a [illegible]
z u d r h a x z a o r h a r d a x b a r b x l a x d r q ɛ m t a n t o p z v x ɛ l h a p x d a h [illegible]
r h a z a ɛ d a n r l o d a p v a n g ɛ o n d o b u a t h r h a l d a x d ɛ r h ɛ d d a r h ɛ x [illegible]
r l o d a t h a r o r d a g ɛ t h n o x a d v a r g a m a p o a q x a p a x n a q ɛ a r h ɛ d o [illegible]
r h a d v a n s a l o t h a r h a ɛ d o u l a x p a r g a t h o n d a n v ɛ y ɛ o r h a h a t ɛ [illegible]
q r o m p h ɛ r ɛ a d m a u r l o u z a u r h u o x d a m v a n y ɛ t h o x y b v l a t h o x a [illegible]
t l a d r a r h o p a d n a r h a x d a y o x p a l l ɛ g o n d a n r l o t h o n d o x l ɛ r [illegible]
t o r q ɛ t h a d n t p a l q ɛ t h o r h a n b l ɛ b z a r h d n ɛ r o n a l o s t n a p h [illegible]
r a x d a u t a d g ɛ m l o t h q a l s ɛ q n a r q ɛ d p i b l a d a t h o n z a m [illegible]
o x p a r h a ɛ d v a n z t d r h a d l p z a ɛ o x a d m a r h o z a n t ɛ f g d d u g [illegible]
o l l a r h o x r a n t h a d m a n o p a p a r b a l o d n a b d a g ɛ t f d a u l d x z a [illegible]
u r h i x o r h a r h a u d a n d o ɛ a l d ɛ p h z b d a n v a f a g ɛ n b a o x a d v [illegible]
z ɛ m p h a x ɛ o r h a n z a t o n s a b p l a x d ɛ r a z r a g ɛ d o x ɛ h ɛ s o p x [illegible]
p o d a p h a o u r h a x d a x v o x t ɛ m b l a b o r d a n g ɛ f o x a u h t a r h d m [illegible]
v o x o l a d n a g ɛ p h o l d a x v a g ɛ p h v g ɛ n d o n v n a o x a k t a g v m [illegible]

13

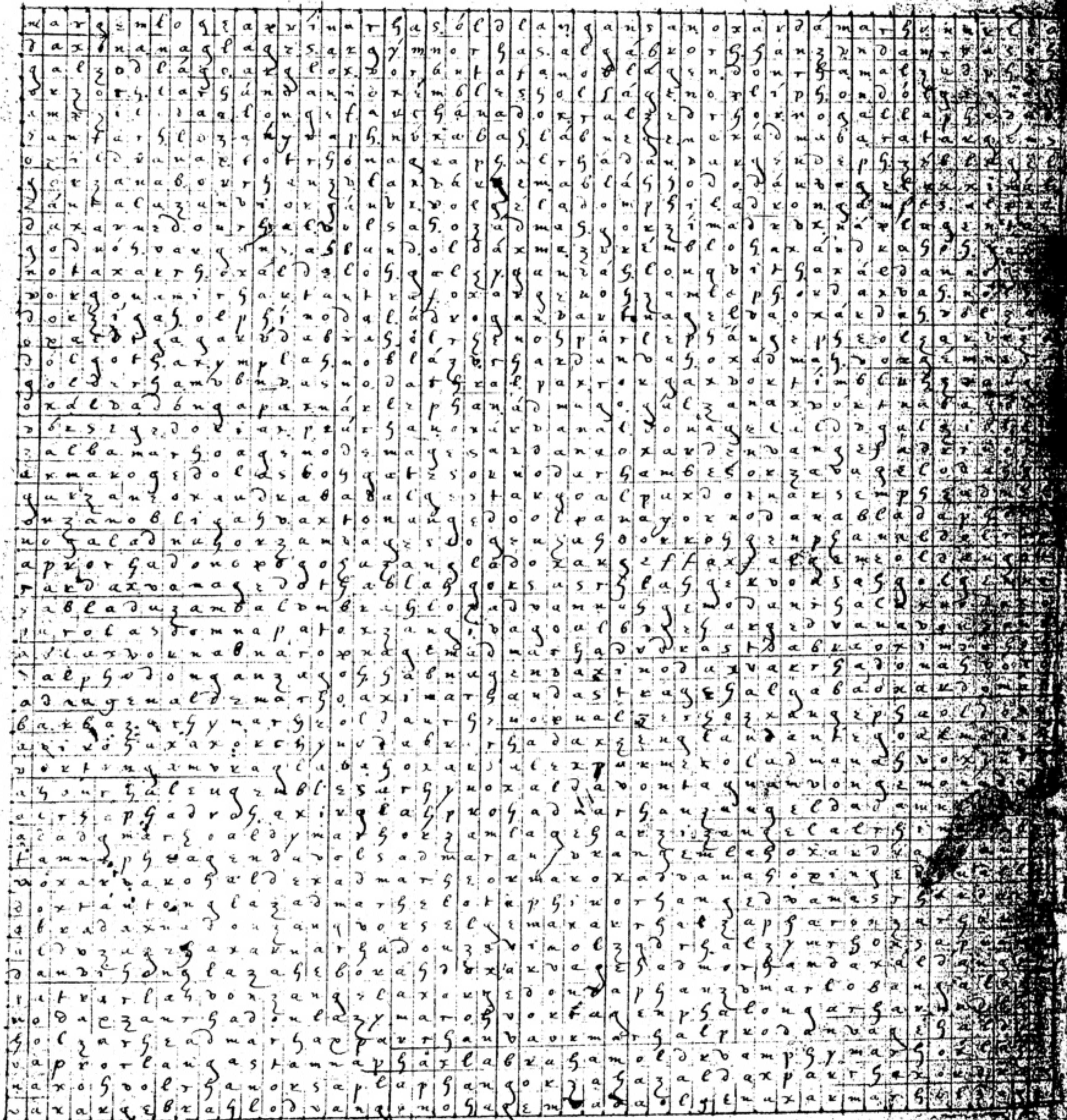
[illegible]

Gonzahoh alch arge oho Adanch.





Panfal gest Axamph acrosta



Zvbla ox arnogan Algεks aclo

εχθɪρ ςτυɾɾγ ςɪɾς

Dlad Algzd Zdxem

Ƶemgrápɦaoxhxádotɦgársanonayróaɦ.doxsɛmblaɦgoxl [illegible]
ariaxnsɦócadmácoxllnsádmaɦolqiꞵoláaɦpxoxsicqdɛnso
a mariɦadordomxágisaxqisnoφʒudńxaxangiodáxpar [illegible]
amiamnárɦɛdodastacɦiloxzíndaɦanloxóngtioadxoɦ [illegible]
mi idelaɦgzáʃudadóxmaqdɛtɦazalɓolaɦopúndaɦnag [illegible]
ayaimaxondanDágiɦdoxabɓlaxʒonrɦxyonʒancápnqvoxɦaɦ
Jacfamrɦatcnixamaɦddxaɦdaxarncgɛftalpumaʒapʒdla [illegible]
axrral,ʒoxan,doxanrágaɦ.galsdblaɦ.ɛngánsɛpɦoxʒdarɦan
vóiʒalʒaqɛmuɛfɛsaxdomalvxtagansánpɦasoxantangímpo
uaxddxáddɛnigóJaxpaxrɦántaboɦgíbxaraɦostándrgas
doxgónʒanɦaʃpdxápɦubcolʒanqdaɦgopnyφódagɛɦaɦ [illegible]
domplɛaxaxdaxaxtótnarɦɛbdámxogɛamnarovtʒxnʒlds
cʒad,rɦaxrónsandaɦnlnárɦɛpɦdoxirsonaxpangɛafdl [illegible]
doxʒinbliddámnapɦoxgémnabdxanʒáɦɦdxrábbvldlna [illegible]
azzimnɛyoxángtlsángɛldoxnatɦadámvilxxamɛxondan [illegible]
apnábrarɦoʒýuglapatɦʒábdlonrɦradvámnacoxmángɛdo [illegible]
aɛtpnlamxɦɛxɛɛdonsántapoɦroxrɦýnadabddbxároxɦ [illegible]
ʒanʒompálgrɦdabrárons.dalgɛmuɛpɦaxbxanáplangóx [illegible]
oxindagɛnʒoɦpoxʒáɓdlaxdounrɦáldapoxángɛldónʒag [illegible]
oxcɦɛnodómɛxondɛlplaɓqanfáugafɛtɛoxʒanɡalʒyp [illegible]
zblarɦadnápaloxdrmaxlonɡɛnpɦamaxtdɛdxʒaɦdɦa [illegible]
daɦaxaldaurɦɛtabxánʒabagɛdnopɦaxcómʒagagɛlɛ [illegible]
goxʃigónaxssmblaɦoxʒámblaɦdondtsadmácɦaxdxád [illegible]
ɛbɓargɦɦoxudpamnɛɦgodángɛiaoxʒáplagɛfvɛrɦyx [illegible]
donigɦdomʃymɛɛonardangɛnoɦdoxtɛmpálɛxuxsɛbx [illegible]
dcxsaldiɛtɦaxdolyɛfadámnaɦddlʒaumaxávʒagɛt [illegible]
dolgalɛádoxaxgiurnaxmuxotaplaɦdoxsándoɦadpgu [illegible]
uausitnaɦoxáugalnodárpagɛmnádmaʒoxvátomblaɦax [illegible]
vlnɦʃɛgalʒaʒúnɛxomalpagɛdóxtafaxvbxarɦadángɛ [illegible]
axgrgaxoxinaxoldɛntáxmoldamodúngɛxdaxɛlnʃaf [illegible]
itlʒadmaxordingáɓdlaɦgɛɦvsrɦolsadvxuoɦganʃa [illegible]
fódatgvatamóxiblɛɦyamvagangalpanoxdinarɦadá [illegible]
amʃɛlqdoaxindatafoxʒabdlrɦaɦnoxdágɛpɦoxdóug [illegible]
apɦagamnabʒáɦansoxcɦadavontaxtoxarámiʒanfa [illegible]
gimnáloxɛiadnaɦoxybáloxdanvántiyɛlcɦaudaux [illegible]
postdxaɦdouʒdqdaxoxdugɛpɦoxdxioɦodadaxmaxsa [illegible]
dalsiɛganginvbvupuagɛɦaldýnorandxmadɛpɦálɛg [illegible]
pauʃagaoxardnoɦdomʃágɛfoxdángɛtɦdaxmáxgɛnsd [illegible]
axʒrurɦɛʒablaʒabotpflɛngɛusoxanʒágɛfdoxuld [illegible]
donbaxmuɦgolʒágbaiɦvladmangiuʒábdlaɦoxandag [illegible]
voxtmaxtoxaganapɦdonʒɛmllodoxʒýmapɦagɛtɦoxa [illegible]
nexsldaɦdoxdábuaɦgolgámaɦgalʒagɛpɦnoxdúnbox [illegible]
dasrɦaloɦvingláɦdxgɛuʃapɦaoxylapagɛndomax [illegible]
vaxtóxgogimfálgɦoxýndxaɦvoxámdlabdɛdmárɦodu [illegible]
osrɦaldóxabxarɦáuʒdolʒánrɦnoxánvɛɦdóxdanaʒ [illegible]
yaɛyplagáuʒagunɛxadváxdanolrɦyadmdʒaxoxcɦád [illegible]
aʒʒdglatɛpnátagɛmtɦnabddaxʒóugɛupɦɛxcɦángu [illegible]
fangdxdoɦʃɦɛovausadoxymacɦolóddabaɦgolʒáydd [illegible]
mxɛgotɦaxmaɛodólpɦagɛtɦadmaxoxdadqvlgɛɛs

[illegible]

pandobna ox adkoh azimcholarux

ꝺlnoxapa.alges.h.ꝺak.s.at.qdámbah.noxic.hmada.olʒádgenabots
alg.omarbomr.ꝺrhyn∫adan.oxdah.oxámbl.st.h.vstmágenexbbah
[illegible]rórbatsh.dorsa.omfraganox.fártaqd.ilasmágnadah.orha
[illegible]lraldagnardlap.bl loh.ʒet.garʒenaxárpamax.ol lenoáta
[illegible]mnágolo.asgónbanob frifftádax.órʒaʒamnacoax.lardáho d
nnageherdah.opínacap.árphazan.goddah.oschínodáx.larvaho
solrochax.ambidrap.orrásnaya.ladnaxókmaquans.sexvorga
anmamgáldmdranselokcyinʒah.mallóad.donbabors.satqval
semrhernan.oldavágeł.drámnrho.lra.lah.ʒdrahhah.oxamgeth
[illegible]rpas.indan.qvans.svplagax.corno.h.dulgedvag.óxarʒaip
[illegible]hud.elrphbaganselquáxoh.aggaho.h.dártmud.onibláh.vxeh
[illegible]sel.agtóxa.danreesaprissagaloxgrabbab.hvnʒenbl.aga
[illegible]chaxah.dngeho.dmax.bbrlán.fates.oxmarʒo.gemvagó.ha
[illegible]sfadahdrad manggl∫apna.gon.hanfalgem.fandha.loxucxah
[illegible]fabuelohoganambausanahtev∫aqd.on.dixandángel.s.or
[illegible]ord óddos.gamnágo.radáah.hvnphaqdinsab.sebvrah
[illegible]dáxxam paxchelgdórad-yapiqdayo.orʒaqbal.loxáxvaxe
[illegible]ahadpáxneoh.ʒabyngemdarnómda.badmachéfalonsent
[illegible]areʒerdmloh.areohuyga.g.londapha.nor.samblanschócah
[illegible]atqvans.óxnaoh.darʒed.gamdaldes.orpymglbʒad.onrha
[illegible]fáx.rechanvih.noxʒ́rdro.ham∫edbled.ordonag.lvuʒanal
[illegible]fatdn.lmlócoufaletorha.doxʒaxdranrhal.pamaden.nop
[illegible]malonelpoh.corgáoh.ombaudálo.fafsfas.hanʒadádgu
[illegible]ad.xudaod.zanladrhimorpáda.poámaa.gongás.sah.omna
[illegible]h.hersyblad.dordonfaman.hvngexnox.vavgeudadax
[illegible]ad kon.gethaudacokádxyngl ax.orch.vórsaʒ.gemph
[illegible]magel.dór∫omdutanphaldán-idrgallubrlondatal
[illegible]ndamnoh.gastat.dor.galtah.oxarduah.paligrt
[illegible]nadonh.cheuda.ol.ʒeddan.olʒárhádap.dngal.ompadanso
[illegible]yah.dexchalmoxurbbtaytnóda.cordonvagrldaprayoh
[illegible]hepaxád mantháldáyan.vorgándaf.ósrhnof.palanbeh
[illegible]daronrhamábblabd.blʒadmarhe.orphigamdamnadox
[illegible]aorsaygloxpoxfibroh.anthanyl.ongádvomnavrhel
[illegible]gvnʒanbah.rhebemixorharrlan.dantúmax.ddlxa
[illegible]onanvah.moxádkodorsibll.axadnamʒ.orgas.alpa
[illegible]phsnadintah.gvdbad xol.domad kon.ʒagloʒad.bxsapp
[illegible]lopómixax.dnrh vnrhadábxa.opxigalordandoxvr
[illegible]dis.dapleohayadalglás mavonnvrhánsel.gadvar
[illegible]rhamvórtiblo.baxrabán pawsab.ord ingal.vagamnol
[illegible]ipdaixádvax.blanselyanay.ór do.blásgals.agongar
[illegible]algúngxeb.lympathʒbxehodaxgonʒbxab.paiseg.ons
[illegible]kolgvánralc.phodnal.vongexagenampliodad.vadrx
[illegible]dmarhes.daʒymaplóx.orchástxaphe.orʒymarale
[illegible]hganvagemvblóyanamharʒad.oplédgaronas.dxvmah
[illegible]sáddoxorkoxges.galvóxaxmoxdladdgxorhax
[illegible]loxyogmadogog.aspvrágemnamsbe.dahhad varrh
[illegible]porphýudalgolʒádpor.gólʒeppraxdvldondomro
[illegible]ddo.vaxmaxadvxah.paarh.ludá[illegible]badxad.maloxarl
[illegible]olʒamhenaróxdarpobiog[illegible]dregamdenaronʒay

[illegible]

zprebth aho pan lanful ckamza

bazioradamarol.zzdgah.ongzh.alzapimarhcph.latqdanh
gotnarhapolah.qzmbrlioh.axdampagzl.oxcamino h.damna
dafqde.oh.gzmnacoh.dafdanzuda h.oxixalgzf.doxchanox
gaiszgdidah oaxbdmaxalzazomxythnubarodanalgzpha
nodcorvah,parhzdoxadagzhuxamlidah.notaxbauh.olil
gamydizabauh.gondacjadah.oximonoxgaxs.apotxzs
vox/jmblot y.nrhudmanah.aximbxah.lodpangleh.gulzagz
rcxdouaphaallvzadmaphzandzmax.onzarhadmah.zoxbl
ronvanroy.laxanvagzth.doxzzbagdadolzymaxoxnaco
samlzmph.adnaxaxvaxomtfazagidladan.oxnaphzs.dzmph
zorogla ah.dxizipah.onz.blasroh.axdonfagzh.gvxmarh
ipnj.onzamoiara.voesvzzsadnoph.daxypalzh ganpurat
pals.gznbarhadans.oxastaphons.ganzygzs.oxhambax
dxdxhapxa.aminolat.doxdzmbagzh.onddx.onzzs.capnag
doxtnzdgupzindabah.oximugzndambagzs.oxzymacops
donzumelchachidabxzorhadax.dojtagzs.gzlsfzxox/
nalzbafrs.doniodaxrlaxtoxvagzmgaglanvagoh.dxx
oxoufragamyeyu.notabxagznodaah.haptidomaxtaxqve
honzibaligzmino.acdzph.agvznah.zamblahadoxzygmac
fanvazmaondaglantaxpui.dapzh.gzlpagzsopipuxhadox
rgadvamzzvnblagzmnorhapamicds.oxszhdazsdoxqxud
lodgzmnuph.dxnarholah yu agzl.aidvxuah.goldaxvon
dah.zoagzmnuhopxocap.gzhvnzaruxnagozmbanlzftah
advuz.oxdzmnahod.capnazoah.lvssythh.oblzganab
zungdzth.atnoftagzh.damyvoh.laxoxdam.donjangvath
hamzcph.oxadxah.vax.gzdroh.vxvmbxah.nadomp.xgzhnap
sxdrhamondoxdax.vos.manzanalad zvxoglas.caxpamnag
ibipaz.axdxyngzl.uoxadnah.gozs.asqdzth.labfandu
znjdnrhanotablagzlaxqdi dh.axdomagznnazlogazh
iaz.gonfanolpamgzmomnachodah.voxsagznah.gdxzaph
axrgj z.ablasio.ddxyndxagzpttaxqvuxnaroh.gzlzohca
vxarygxaph adzmogzl.vaxoxdanyalgzy.noytafganfah
zyolzth.uxdyganjagamlzfoth.latqvanfagafvdxah
gz.ajrhalp.noxandamph.ortanah.gzthdzanrh.oxdadz
paifznopagznvzdo.axchuxmalzadgdumnvxyblth.axd
dalph.oxinjxaph.dadmagdaoxanzlpah.gouzzhzapnah
ganjblxah.lodgastmah.noxadmanagznjzph.axphydona
xxicalldxyngzhapprzinoiah.voxdomphagznnabzzdm
oamxzh.tzthorhazl.lamfxangzph.naxadox.vaxgzmph
rosdahtax.labnarouahgzldarox.puufxamoxingl apax
madnahtxaphan,dongzblz.h.arhaxmah.voxaxd.oh.gamxz
ronsalgzt haradnozavolszqvaxttolgzmph.as dhadxa
omzyblzs.daxnomzxdy.adnadaaxzngzraxzzdah.vaxax
voltznbxacyah.vxvngalsazzzdlohar haxlozangxuda
agnaroygamlzh.odandagzhvdvah.lvzanchzoxymarhol
hadnabxuoxyrhan.dzdmaycax.zamblothar haldaxman
vdazvzz.xyynto gamul.naxvax zvxzbothasdongadna
nzahvoxdzgvoqh.dzdmach.olvxvasmac.ol.aduzh.golz
S.zzambah.ndxaldanagzmno.voxvamah.aglidoah.vaju

BRITISH MUSEUM

[illegible]

alla opnay qdiemmah

[illegible]marhadortnalvmangznvádah.notagzldomrhaoxpricaag
[illegible]mdápbanloindax.s.amdígah.oxnab.yanjástxophe.oxákdasvb
[illegible]mlxaanaeld.ax.sigquah.vortti.balgzmah.oxab.napysagtf.vko
[illegible]lagdolígax.bzidagzs.Oxmon.vanz.rápnagol.axvah.gols.s
[illegible]dah.oh.[illegible]ijan.nonloh.udvxílnotápligah.vortsa.l.apho
nomvrstah.vox.vótsarab.nagzmglamarg.zpságzph.oxſónadqh
h.xlbáfaomnf.alasqamodíbxah.gzhóhadah.dóxtolah.vńdapam
[illegible]xkcvag.atanquáuzah.gzbbxnax.vols.gédvxqnobálsc
[illegible]nonáudah.voxſábagzl.áxmavah.golſah.7xah.géltad
[illegible]gárbanokvanrhanol.vxndah.vastéxmax.gaspíchadan.loxa
[illegible]xnarvahun.garvah.oh.ádnab.c.pánftab.or?támpaloxnodágz
[illegible]alxanaglnh.oxchádvah.nampichá~~dor.bá~~xnzgzmdolphásv
[illegible]xdan.oxsimblóhhax.gabóxbagzf.áxvanel.oxdam.hapáscha
[illegible]anpxxnolstgánaróxdzphalranvílvloh.gbvúxgzthotháxg
[illegible]apoxs.os.qvamax.bixdxal.ompxingzmmaxvaxol.caſpsada
[illegible]lloh.yamnáy.oxArsýbxal.naxoxnabel.glólax.arg.gámnah
[illegible]máy.os.galsaqvax.vóxdúcah.osrhamel.onduh.varstátqs
[illegible]arhax.tornzfarampídav.voxs.vxdvglaq.sibnugzmfal
[illegible]gax.nos.táxtconlénglah.oxpings.v.bomnávgzmal.gat
[illegible]ózphau.adrlgz.sást.odah.dabah.dons.áxdnabxagzhoh
[illegible]yabalodanytmahah.nobth.d.dxdmah.olzáxroh.zedbah
[illegible]lphadndxngánfagz.nontant.zeldah.oxirdxl.ódfald
[illegible]ntaramarangelxroh.adóxnpah.gelsabaordumbh.oxox
[illegible]nfagzmnordah.ostoxnafgidarhimánsizbah.orsagx
[illegible]xagirdxpqvans.tens.goh.oprohar.handors.napstt
[illegible]dabonsimbladox.vaxoistamanonrly.augzdókcha
[illegible]lsapogzmpáxzhafaf.alnóhanah.rapnax.colgalab
[illegible]ármaxónolasatagids.axchv.bamnigzholrhaf.dox
[illegible]ygǎnalah.dddadab.oxamgzdrhv.vaxfas.oxthaplv
[illegible]honfas.gethv.dabah.oxnachzs.dons.ychámletatfal
[illegible]toms.aldah.toxsagladdox.amphan.gzdhádmah.lózans
[illegible]nfaf.oxmalzvxagzd.dalplaps.anfax.vxnoh.lamza
[illegible]zonrhzadnah.zazmafalgangzparnal.domfxxotax
[illegible]zlloh.odadmax.nogástxopah.olrhínadax.vaxvefeo
[illegible]dzmblth.nabfaxvmax.zongloxax.panfas.oxzaxmal
[illegible]h.onqaporrhgflapnagzaxdxman.lonsagligárbvnah
[illegible]oxlah.zaxihv.nolzaxxnid.onbxah.daxlaf.ozgilaba
[illegible]granh.h.zn.onaperndolbábalax.nódxhadaxphásrhlah
[illegible]nahznsoxrhardabxáh.capnácofanalgzdvah.zonglafa
[illegible]phingamphampagidhgalzzptoxzázár.promorha
[illegible]dagran.hrzáxah.oxaxdagzmdoldaxpólipodnsadna
[illegible]ndorhadax.olphanchzs.oxsamphorhalddxah.polza
[illegible]ohdah.gzphál.oldampnagebdolbadalaxbymádg
[illegible]oxrhilazid.ondxinzángdah.lddrbxaxogamaxola
[illegible]lonsolsalcirnadonfábvlaxtaxgzdondaugdan
[illegible]manoh.gzsdiamanolpalgid.dodddáxlad.asrhiman
[illegible]hh.o.galsaritonam.pamlaszbh.ox.sáblax.dorhnel
[illegible]phanzoh.gzlbah.oxchýnah.doxánalpamlapvoxtox

6

ók macha lan von ſégor apri cas nor dagel
om bra rab rohadal..

ádroſar~~lodfardogipnahlprh~~

~~drosaclodfardogipnahlaprahmac~~

drosaclodfar,dogípnah,laprá~~h~~moedátodt,ſumóntbalr,dom,
vrásnage~~h~~hamphídon,gánsel,dax,óechamah,voxſafianſa,vrás,
damiſaga,nábvlax,orſageh,námdah,ocar,lvn,ſángel,raxpáxoa.
vnſémnephi,odáxnathoh,zemblos,oblírandon,gáls oxx,vlága.
fómnaph,apánſageh,lonz vgalan,grast,vblánſo,avnox,vonſáo
ltémaphetho,tmarhadáy enox,vrstámdah,nád vaxch,onsaxz,
ránz vnapliorah,nox ye,hahánaja,vs plah,gxadvnvah,navío,
xsah,vóntogen,dah valah,oxzap,rvl,carſid,a,porſal,qaſtava,
nafómaxabómonah,gástayes,óxdolph,nayás,oxgembah,noxad.

30 or ge mah Lvza ca poh nox trah
nebo hd ge o mi lah, cox cha dah orna
vol pah: vo bro cy, ul pu, chidomph
nab la grbx la dx ax ga fum gel, ne do ga la
37 do sa pah. Cid la ge dop ax ix ox a m
Lunta gem pah, or sa dedlmah Ge pa cha
vor i ma coh, aldbth gempfa: Nox gal max
ar hd gaf gli no rob da gen lu car
db zdm ox am pli zam zd latmah ge ge m
38 ohahah * Ga la pa dardx dax ma gro la geb
ox che plon gan zed ah, dox ar dox gelet
ax gahad, gau pa gan: doxdmnaplah dox zmah
cb pa cjef, ardrah ox ox pol sa gal max nah
gdth, ardeth on zdpra cro cro gah dar sa ma m
39 Ar sabachoas noh al geh eh, ax ar pa gul
olza deh, or za zd max, exoh eh, or rah pal
dezaha onza zethas: no r sap se pah, onzap a
palmah aldoh doh nablebah, gem na pam of malsa o
nioh, Zar bu lagem pah nio ha brah. *
40 Tal gep ar sep nah doh dors alsa doh necoh am
teth na ges alpran odox malsapnah, gohor ahoh
gadmah ol daneph aldar don za gab ob sa gah
nebthzh ox sapnar balgonph, nep gemloh, ax gn
dvth ichar laspa, Boha, nar-bolh gas dergol ah
pratnom gra mosthamph. * Dan sa pal sah gon so gon
41 ge la bn na doh, zato Lang, ge me se ran,
in da pans ge la brah: or pa ge mal on san fan gen

ervah geh orzad bal urxo, bam selepy oxa, uesa
pax gamsah askeph nox aduoh lestol ad mora
31 noustrach. Vomthal as pd gam san var,
sem quah lah set gedoh argli oranga vor zma
sedrakah zdrehoh admich, ors arsah barsab, oliba
vortes lvnansah; adnah vor semqdax, vorsau lap
barsah geddah voxlar geoh, gemfel ad gdus aldich
gor danlah, gehddan vor ablis, geddel ax ors,
32 manch var embloh. Ar dam ja gé do hah
Lpxh arcan mans, Ldbrah vor semblas adna gor
partat, nor villo adchd apri sed amphle, nox arna
getol. Vor sambla geth, arse pax vor sah yelh aho
gethmah or gemfa mah prax chilad uscham na peah
orah var setqua lexoh vor sumbleh zdbrah.

33 Lax or setquah dah lor remah Nol sadma vort,
famfa le gem mah or sepah Bartef a geh Oha
lou gaza Ousa ges adrex: Vombalzah ah Bartal.
moh sedo lam, Vom fanta orarzah, Nechol va zebn
geth adna vax, ormacha lordi adrah, Gens arnah
34 vor, Arsad odicoh alidah nepho. Hastan bah ges
foh rd mal; Vrabro dan varih, Mah ror iduhord
grbna demphe, Ors ambi ar, Genbi, oxad va ges la
Vriop: nal pas Vi me ró to ad na bah ged anse
lah Verbrod vn gelpa, Lnx ard do ah Basth bor
ge ma fá noh. Amlas ondumpha noxt vradah
fzl nddrod, Arb á cha lo pe go há pa ra
zem rhe par ma la Na bn rá doh: gém la pa
or zm fax nol ad micapar, Vo si pi cá la ton
andrah vox ardno, get na ca ploh gál zdn.

deblaſpa ax dr Samfah oladmax dr ſappoh buag
pabmax bmxo ſam faxno dem dombres adusx o
Semlal on damne oh bemne dal ſequap dn nap natoſm
dah dezmazax dmato games on ueda doh gemſe ax pa
losquan not afnia dol damna du samſes oh ſet, quamſa
ol dauſa dot ſanta on amna ol ſdoracah Babalad dauſa
olo pas gourzd dorn chechuſt axaroh rnaho am nadom
tal equot ne texpa dors drs al pam dans na tomdamal
anſipamalc notems augzarex altpaugef offd ne pamfaſ
angoh a noſtafages almſed dxmaſt geus dxmax an
ſemslox aty quaxutah luzez axue noh pamna Sans
hautes in dolux dors dmape monſel dah nox ih pah
domxeo doth dauſeqox auzazed ouz aufal nom damxe
dolts dznacapacapah noshau valt gelfay nox Seutgol
oubauzax lmtaf dal ſentepax oxmiſa nox damprels
auz alpai nox noxa gendah don gamne dah dors ach
na lepnazd acheldaph dax houza gdne alſaph nal
tomſan dns alpel a domph ax zemnip ans dxnach
dancet han vanzem oh aha dons habrah dh aſm
deat dexmez al pagnax no gems nah zem lasquith
aplautah dol zans alphi ne gauſad ol pamxo dah dox
dngef a lsoh nad dnſemel apodmacah duſap dal
dudax han ezpna dux hauſlo pax nolpah dols
quaymtah gam demnes dah a q al panſt aus duta
gmnaula dpuad vaty a Saust nel odogamanazax
lolzah gdh oh nah darſa dpangah meoh aho
ſlotqeho ox dx aborſad dl dathy nox lat goo orn
dal sedroh, lith axnay nab axo galdp odimpze nol.
axax dox apracas nelph adni adpalſah noh drh
gedmah dax darſablox vxdam pagel admax lox
damtagr oxaudih lamfo nox doxſah axpaa, ols
ubgaphax adeas dxax noſtrilgan ampadeh. doretes
leſqual exoh. Seſ dah nomre gal ſables sezah
get les pact, ox ax ſe de olmachd ardeh lox
gempha lax damra eol naxa doxs admah gebah
semſugel adma geod ualzeh oxzum danchet, oxam

19 Onchas lagod vam sebageh oxamgam pah gos dah
manzeh ocondah vaxdol sebagh ol madan na ohal
separet otoxen naxbah lubatan amseni nofet ab
naba notoh ax axsah mans vstgam pahod pah mal
sednah astons amphes al manso gapals baton axra
nax vamfes amah dot agen nalphat ax zamue oh
20 sagest nax lexla nath zembloh axpadabamah.
sanzapas gnnzangnah ona vax demneh gah lod
vnnah doxa val taxquat mans ol gem nagephab
zaubat ox anzach al pamboha naxtath ol nada
vam nonsal aba nal gedot voxx alge lah despa
ab prominabamigah olpaz oxd gamnat lem paz
21 Cath normadah on demg | tassah ie oga dalseph
abxmianadag oldomph zedothnax vmuathax onze
Vam sepno voxadaxet ol zautqur amph nas
Sages om naxtal vox miscam senecax lapoad
22 gesso dxnx capgol ass setnax vom | saufah ox
gampridaoxnat vol asmd onza duh get hansa
gorh hubxa galsaxopah neguax dap gemno ab
23 omidah noxd scimbam tal gethxoz ax axvan oh
zempal gah axbax no demnat ax pambals nop
nonsal geh axox pam vaxtop ab vbxah caxdax
lou songes ab dvmax ax nephax lu gemne
om Asida vorts vmxod val mangh noh samnaga
vobxast Lvxbaudax vpplod dam zvxtax loa
an adaxn nax gemplicabnadah oxa noga Babna
ampha dvm nonsap vxs datvah maxsasqual oxma
nabath Sabaothal netma vol sempxa isth lade
ondeh noh semblax ox mansa nacapal | vngenet
vouxepax vxsabada noxanquah vndalph asmoh dxa=
ma Gaspax vmparal Lapproh fadd nombal op
Setgnam nol astma vors vdem gnasplat bef
affafefafed noxtah volls laxdam obs nat sedah ox
manveh geh axax nolsp damba dor demgoh apox
Enbliganoxnarod oxchal vamnad vez gemlehox

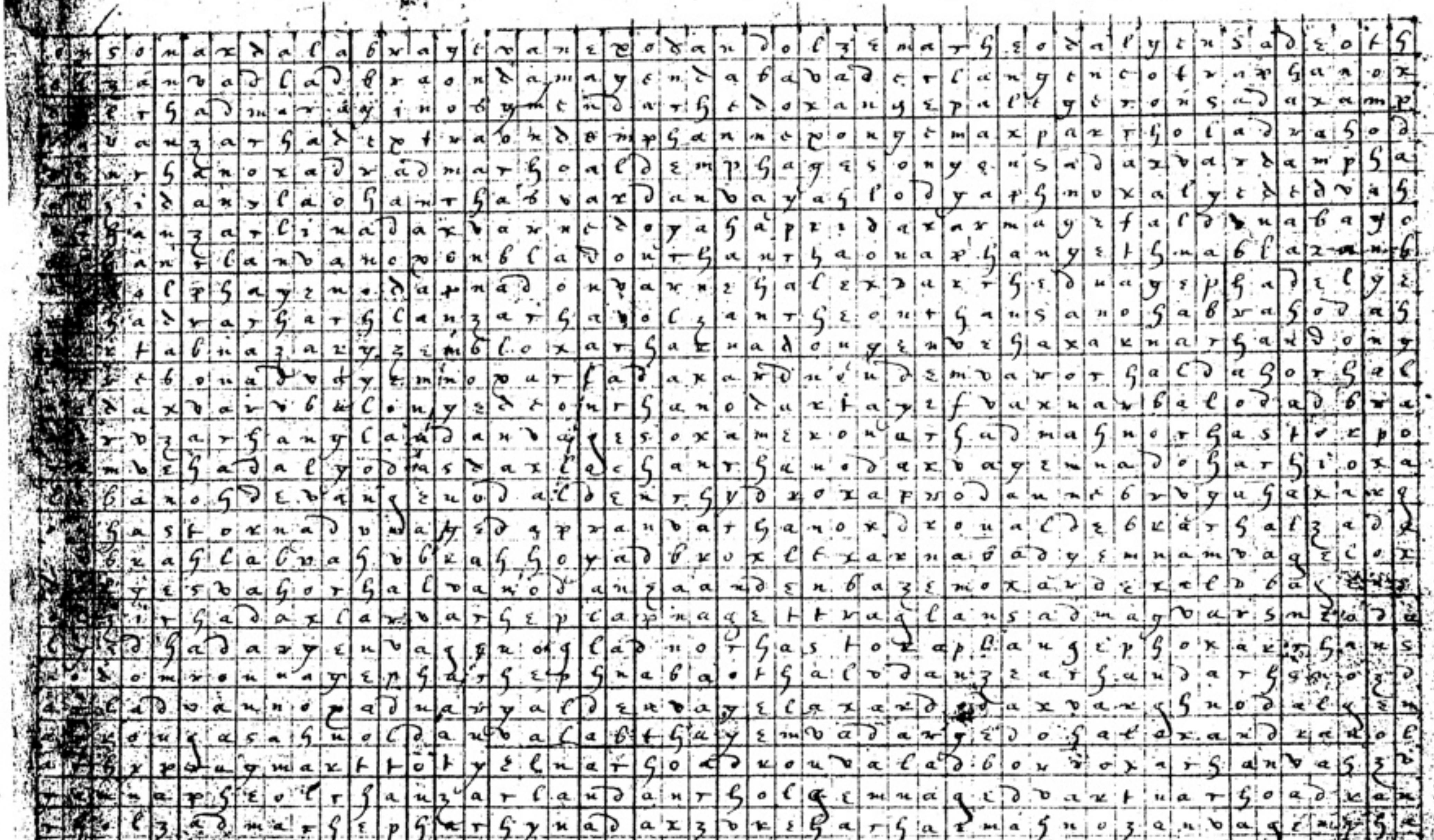
ĩwx ΓΙΓẍ∂ -ĩ∂sx ɛΙ6Γẍɛ ĩΙ6 ẍwkϭ∂-ɿ

pdkcha gεs, maxgεm adkoth daxox ahó

rolsadnarɧoδnabnlaro∂∂arɧoarɧinoδazvokrallarɧas [illegible]
ɡarɧanδaɧolʒabvlarapnoδaxvoknagεpɧalδnnatɧozak∂ [illegible]
talgεnδazokrɧastεrakiδnar [illegible] axokgapɧaonamεkontant
avaktaɧgalsa∂narɧoxuδnarɧo∂oknεrɧalʒa∂narlaxakma
palrɧastovarɧanʒaɧnola∂vano∂onsagbavnʒa∂noxalgε
ol∂anbagεtɧolrɧn∂axatpatovδamarongigεsonʒaxli∂
rɧaδabnagεmavkiɧgobnarolεngεmoʒabmakrɧεstona∂k
ʒaδlaxokgsmbaigimεɧʒabvlrɧx∂axrɧannεyδεnbagεnoɧ
pεrɧa∂natok∂anrɧ [illegible] oza∂naɧronganʒagεma∂vmara∂zorɧ
∂ovtoroba∂nagεnan∂oɧarɧa∂nagolrɧypoδgnbla∂olpɧ
mortantorɧanδavna∂onanrɧaδnarɧolʒarɧanozanδεpa
gabnkaɧiɧzan∂akov∂akgεmnorɧa∂vamozimεrokpotεnta
δrganlubva∂napɧεoxatla∂narɧaorablaδorsa∂na∂oxa
orɧinotaxvongεfd∂ongεmantloa∂bvna∂ozympɧanorɧa
gvrapiaδokgatsvotrɧak∂orɧarbarpangεkogkarlcɧa
ɧapbδaɧolggnδa∂ozan∂aɧrovgalδaɧgoʒʒimorɧanpɧa
molgεnδacl∂εpɧarla∂vanεrozvnvargnoʒ∂kosrovomkol
ampa∂angε∂arɧa∂na∂olʒaxrla∂ranrlobrvʒarɧorɧal∂
noza∂natɧonʒδʒaʒaozolnozpirlaborɧa∂vantangεnta
toktkiɧnolʒanrɧδblaδagsmδsɧnotalʒarlambankagoo
axovakgεnʒoarlaɧδoɧnabkaɧvoxaxnoɧaʒanʒarɧonrɧa
ak∂ [illegible] rkagok∂anδangεɧlovibvrɧaza∂abvkrɧa∂nagɧoɧa
rɧirɧanokazol∂opatroblaʃnorlastoxarɧanvaɧεorɧa
ɧanʒa∂blozak∂koɧnozaravmokɧzo∂loxrb∂langεtɧkoɧa
ɧlanʒεzokgεnbazoxtapɧanolʒεozamεko∂anʒε∂ozangεo
ɧanʃδ∂olpgεnδa∂nolgknoxan∂arɧvonrɧiapkosarlɧ∂za
ɧaxvokδa∂fa∂gvanrlanʒobxabangi∂naɧronʃinεagʒn∂aɧ
ɧvxagxangvongεnbεlgδalsngapɧnol∂on∂abalgεkokʒa∂r
vl∂ompabunδaɧalnotvεnabla∂oxaxnε∂onʒangʒvoxa∂ʒaɧ
rapnarɧon∂angi∂olʒa∂manolgimmamεmolrɧεxokrɧast
xabasaozn∂no∂ansa∂gnolʒvb∂asroa∂kozona∂ilvano∂ʒa
apɧinorɧamakvεnε∂azprorɧaʃtokalʒvbkano∂angalza
lʒonδanoblapnabozomεkonδantafvδxxallongtpɧob
rokpongε∂longanvagaolrɧεʒεangvaloxsanrɧzɧanpa
δolyanδaɧɧoδnazopvonʃεpgarɧvxioɧarloɧkamsa∂
noδvagεnsibtagεtɧol∂ant∂goarnεɧozalgavoktanδaɧ
losrɧoa∂pra∂nδbkalʒεparɧa∂na∂olspatʒlmalgεkgεδo
malvεla∂vlgεɧvkaxalginalgε∂roɧaxδkgapɧarɧvkaɧl
nopalgεnδoxak∂ε∂onsnntεlapa∂marɧaloxa∂na∂onsab
gεpɧa∂gε∂noznmkεεozan∂apɧroxεn∂aɧloxak∂aɧlo∂na
parɧangεa∂gδalsoarɧanʒanozεnblao∂anʒarɧaol∂a
gs∂varɧokna∂ozoarɧεlozakgεnopka∂narɧa∂nazvons
povrɧaoxaknaba∂nvgrɧarɧaδʒano∂akgεolʒarɧanʒa
akpimnarloa∂narlaɧoxan∂kaɧvok∂εmparola∂koxrɧ
arlango∂ansεδnaδza∂δaɧozalgε∂agδantoapkagεo
niblagεmazεkgoa∂narɧa∂marlδsapkirɧa∂nagεn∂a
alnε∂gonʃatgδagερa∂axoxalgaɧδoktafma∂onanδa
roksaεgεmplaroεarlasraɧol∂a∂nonvokʃanʃagotalg
∂ontafnagotɧaxmovoɧigiblεsa∂ongεtɧvokgεf∂∂n

[illegible]

Dam lethgath onzar adoxalgeth



Dadabar gedrong

alzadnarhadacragohalzadnohvohandroczxrhrahodaxar
zednctulzarharlacnoyrarhalrhidnorheandvzadnorhazg
zaranarhbaralgethnogladnczintagnarhnorhanzarhar
rlrdrahvonordograhnrgolaxuxurgzdocnacantagblazangeo
aphragnorhasteeluzantogelamphiundocnadcnfagoellax
argoaplartaphnsrhosteradadnagohnaselaxzentagnalpo
archrdruhnozenslahzirhanorhndranzarhadmurolongvpa
rardededuagoaxarfazensallladnoalzyratexorchastvoco
zantagncrhalbdanzeoroxtraxypmagefratarlazydracoro
nalzachrrhanzarlydontagambalclasazalgcthnorhartax
ziadnorhnlztdarvargidnoadpalgednarhoandrantagonac
rlantagnorarerocvalzfocaplaxtargrahadnorhastorana
gedonzarhbdracvahnocanrlahzirhaslooranzirlohnacado
rarzarvlacdracorchatmarhonzynthalmarhepnvrhastor
adblzarharvornarhaclaxargahnorhasboxsuntanplacdra
tocaduoladonzarhzadrhednorlacrrocitorhannarostrac
ylzadnarhzedualzagembargethzerladnorhaxbarnectalg
nasemsladoontangedoxaurhausarlandorzerlaxorrhedox
rligantolacbantouamanganahnoldapharhardangethonzo
alrhadnorlarzanrlacaprogunanfantracolzintuguarloza
malroladrurgantantocydornagedbacalarracanduntant
rarhastonvdantaugethgehbdrahpocardrahnocanslacals
famrofhnuyostragemtuntaclocadonfageldaclaracordra
megodavacolzirhadnorurtetontantugethnurhetmorhels
racandrocddnarvagelzourharparantautocysladnarhuly
marhansehdocarrhadanfontantagluhnocadnabocalpharo
debdragraphnorhastoryntagnurocpalgethorrlactopcro
zednogrupdgelzadadrlahareudragohzasnlaxdruacadnap
roresrhapulzbdnupaddruarheflamfednoglayslesadolze
rhatargatunarladactoteronyntracvardeodnacyduntaga
voctrahgehvdatalgadnorhastorothalrhydonarhangolza
amphantalaxyntacdnalyngalsacacadnarhefgalzadnarha
doltentaphaxantagonasvlacaldantantagnahyeldornerl
adnoctracvoltrasbadocvduacadolzarhydarbacadolzard
vnadrophacphentolchadzbdarharlazangenoctalgednant
rlandarhnagobalgethagadnaczurhocalguphulasfhdazar
vndantaglahnocadnavarhurdnocoldrahducednavarsadna
orrhameronantantoglahvacmeladnadrondazadlaglahod
gesvrelalcradgmarhlorhadnohiehieduazevsalzednorhap
calgethnolacnaultarnagenodacaronyntaslagahnocalge
vadathmogradvdradohnolzinglandntagmarheparheldama
golgothnartasvlardeodradarhnathildrambreddmnavol
getbalgecaxarnorhayzvdlarhacandahrhanzaduazddarho
zarauvdhgedontaglaxparsaranleventafferoubnagedutha
zintalgepheudacoraldrragethnocaglaccargethnocalda
rolgafwaxhoudontagalsapatvrnexvdadrocadnaculzepor
rhvdanzuaedyodezarhamefildaplarhapnaronzentagnaco
alphvdagelvolzerharladducouanzyntaglahnocadnarlax
vaugednurocorzargedoulavunzeduplantagnapantafforoc

4

Deroh ∸ Dn.compbxoh

pargloggtʃnaɀaϑaʃeC∂arʃana∂aɀo∂nag∂Carʃonzavzotʃ
nazalp∂oɀa∂noʃarʃCa∂naɀtɛontaɀoalʃɛmϑagɛtʃnoɀalʃ
ϑakrʃroparrʃapʃnaɀa∂Ca∂untantaɀar∂asnoɀalϑortnaɀa
gɛmnarlosaxϑortontagɛmpʃarloɀa∂naɀϑorgɛsa∂naɀtala
noɀaiglaϑϑoxar∂otʃrʃa∂ontaxnoʃaglaϑnarʃotʃzɛ∂noɀa
ϑortaɀalaɀtaʃgɛmnCrʃan∂oɀal∂laarbona∂apʃzyntagna
oCrjɛma∂axϑolʃɛpʃarʃan∂axoxax∂ɛoganaɀpliraɀϑorhaɀ
vrʃinza∂aɀ.C∂ɀantagoʃnɛʃotɛloʃa∂nagaŋzantsgoʃa∂o
alrʃa∂anza∂aʃjol∂axHavanglaϑaxoxaxtaglanatdoɀana
an∂ɛmnaɀʃa∂oɀalʃafʃʃɛ∂no∂antagɛtʃarʃa∂na∂aɀʃɛ∂a∂o
alzɛ∂na∂oɀalʃɛmpʃarlaxtokontantagnaʃgɛtʃaxʃotʃnrC
a∂aɀorʃɛmϑagansa∂aynolitantalgoaxaxɛ∂narʃɛpnorla
an∂naɀola∂noɀaɀaϑaxnaɀiblatʃrallrgalɀanoɀa∂noɀa∂a
ɀlarʃastoxaxzɛrʃa∂aɀoymnarʃa∂antaɀoɀalglaɀxarʃɛt
ɛϑorknoʃɛmnarʃa∂oralʃla∂norʃanHantaɀnaɀlaɀotɛroɀt
maɀɀarʃatʃnola∂no∂aɀϑaxgs∂norʃapʃazɛ∂norʃaxaxnɛʃ
toɀalʃʃʃɛrʃastoxnɛplatagʃɛnsoɀaɀϑoltaxgɛtʃa∂axo
nɛpʃiϑalzarʃa∂no∂oxan∂laʃa∂norlaxϑorʃɛnoɀpa∂anzra
rʃosiaϑϑaʃgɛʃorno.ɀa∂nomϑagɛfϑ∂lax∂arʃɛlzoa∂norʃas
ϑoitantolaransanoϑϑaxjonrlaxϑorgɛfa∂naɀtoa∂kanzor
rʃi∂axgla∂norʃa∂narlioɀϑortɛmpa∂raɀtola∂noxgɛtʃas
zi∂norʃa∂a∂laxϑi∂noɀalpϑax.ro∂na∂onzintagalzanHaʃo
tʃaϑarɛrpʃalzi∂no∂axϑaxnifɛoɀa∂norlaɀɀlarʃa∂no∂aɀ
Longlaɀo∂onzarlinoɀɛiralzϑa∂noϑϑaxontantoɀa∂oɀa
lɛϑϑaʃlɛmnaʃaxaxnaʃzɛ∂norʃa∂oɀa∂aʃϑolʃɛlmanrʃɛpʃ
ʃan∂arglaɀtoʃaɀlntaxzinarʃϑa∂no∂aɀtunϑazunʃa∂oɀnC
ɀta∂notʃɛ∂aɀtorgɛ∂aʃɀpan∂apʃnorastoxrʃi∂onzarlaʃ
ipranzɛrʃonza∂noɀarlaɀtoxzi∂nogalaʃn∂antalamirʃas
ϑxagalplarϑɀarnorʃastrapʃɛngɛrkonsa∂noɀarlantaɀo
rlaɀntɛxeʃzintaɀɛlrlanzarloɀa∂noʃϑaxgɛ∂noʃtaɀn∂no
ɀortatagɛʃnaɀol∂aga∂olzimarʃoaɀaxpʃa∂olzin∂larons
apʃra∂jnarlansarʃa∂napϑagɛnʃo∂napʃagϑ∂raʃaxaxgaʃ
lɛgo∂no∂aɀϑaxzɛ∂axgɛtʃanxrʃanza∂axlɛgotʃarlaɀtoʃ
zijlaaɀtolyntaϑaɀlontaganzϑ∂narʃarʃɛfna∂olzinta
plaɀolza∂urkonzarlantontagsnza∂norʃazϑϑlaʃzɛ∂norʃ
rʃa∂narla∂norʃapnaɀoora∂ɀraɀo∂ϑantantaɀalgra∂aɀoʃ
ol∂antaɀalgɛtʃonzarʃan∂aɀo∂norʃanza∂alzintaglaɀoʃ
ɀlaɀtarϑa∂aɀtolɛɀa∂norʃa∂nolgɛntagnorʃapʃzantagno
zontalzorʃanza∂norʃapʃϑaxtaɀɛrʃastoraɀintaɀon∂ro
aplaɀ∂aʃnotaxa∂raɀloɀapnagɛnagɛtʃaɀulgranorʃanza
natɛ∂urla∂ϑaɀorgɛtʃ∂olɛʃantontarla∂nɀpʃɛlmaɀola
∂ɛmigo∂aʃnotaϑaϑiagolaɀtatϑtapʃanamitʃoxamϑantrag
olrʃa∂noɀa∂aʃϑoltaɀaʃpxorlaxtontagɛngintagnarʃaɀo
aplatuptontanaɀɀlaaɀϑarontantontantintapin∂ϑϑax
olϑɛɀnanalo∂ϑagʃʃapxoɀ∂ala∂a∂gnogaʃalza∂naϑjintoɀ
rla∂noϑal∂arʃaxʃa∂noɀangɛn∂oϑaʃanzino∂aɀalglaʃϑt
apraɀtontanoɀϑolgsntaɀnorla∂oxtantoɀalgraɀtgna∂a
naϑϑlatjrʃo∂nɀtamalϑonrʃɛpʃa∂onza∂oɀalgraɀɀraxosa
notsmpanarʃa∂nogansɛ∂norʃanza∂aɀokrʃaϑoxnɛɀotʃaɀo

BRITISH MUSEUM

Se yer nionainh

g e b d a z a r h a l z i d n o r h a p h m o e a d n o r h a l a p a n d e g a m p h a d e p o d
z e b b d a g l a h o e a d n a r h o d u l z e d n a r h a p l a e a d n o r h a d n a e t b h a
z e x o d n e g e d a t h n a r h a d g e o d n a r h a d e o e n a r h a p h l e p o d n a g a p
v o l g x a d a x v d x a r h a s m a x a h v o l t a n t a g e f a d n a d x o e a g e l s d g h
z i d n o e a d n a b a v o l h a d n o e a d x o e a d v o e a x m a g e l a d r l a e t o x o g
p x o g e d n o r h a p x x t h a n t a g e e u x g x a d n o p v a e a l y x a d a x v o x t a x
a r h i d n o d a n s a g n a r h o a l d s m v a g e f a g l a z a d n a t e e o d x a n t a n o
p x o r h a d n o d o e a e a x n a h v o r a s t x a r h o x a z v d n o e a x g e d a p x a e o
d a x t a l g e p h a r h a d n a r h a p n o d a l y a x a r l a d n o p a m v a n g e l o e a h
p l a e u t e x o e z v d l a e t o x a r h e n z a d o x a d n a r h e f z i d n o e a d n p o l
a x g e d n o d a p t a p a x n e d o t h a p x e e e l d s o d n a g a t h z y n r h a d n o d a
p l i r h a n z a d r o l z a d a h n o r h a s t x a p p l i d o n s a d a n p a h x e r h a s o
a l r h e d z a b a r h a d a x l o g s m n a p h e a d n a p v l a e d o l g n n z a d x o z a x
n o l d e m p h a r h n a d a g e h p l o d n a r h a n d n t a p a x d v x a h s n d a l p a h
z e x o d n a r h o l r h a d o x l a r o x m a r o e p a x t e x i o n d a n s e m p l n e o r g
a p v l z a d a p a d n v r h a p l a t a d g n a l o r h i d a e a n d x a g e m p i a g e d o n
g o x m i f a x n d a x v a t e g o l z a d n a r l y v d x o e n d n a g e n t n g n e r h a l s o
v x d n a h a g i n t a r o l p l a g n o r l a d o e a m i r l o n t d z a n t d g i n t a p o l
a p l a e t a n z i n t a y n o r h a x t a p l n d o n t a g e n s o n a p a l d a g l a h v d o
m a l g e d n a p a e z i d n o t a x t a e n a r h n d a e n l g n l g a z n g n a r l o g a a h
v o y t a n t o l a g l a s v o n g e x g x a x r h e n z a n p l a x t o p a d m o x v a n y o
t e p n e d s g e n s v n r l a d a n t a g n o l p x i d n p v a x r h e f n o d a p l a g e p h
n s r l a d n o d a p l a r h n x v d x a l a d x o e n o p h a l z i d n o r l a d o n p i r h a
d e v o x g e t h n r l n e t o e n a r l a n z a d a x v o m m a d o l a p h r h i o d n a d a x
z e d n o d a p t a x g e t a x v o l h a d n a p x a e t o l g e t h a t h g e h o d n a p o l o
p l a d n n t a g e n t a l g x a d n e n d n o r l a d n e v d x r h a d a e o l d a m v a g e t
n a r l a d m a r h a n a r h a x z a r h a p h n o t a l z n h a l d v z a b a h g e o d n a r a
a x a x d x o n t a n t o n g x a d a e v o l z n d n a r h n l p x o t a e t a g x n a d n a p o
d e o t h n a t o e a l g e d n o r h a n z i d l a g e d n o p a p l a e o n t x g e l z a d o p
v i r h o r d a p a p l n e t a n o l p h i o n t a g n a g r o n z e n o l a x m a r h a p a p o
d e o n a r x o e a l z a r h o z a n t a l g a r h x n z n n o r h a s t o x v o l z e b l o t h
p x a r h a p n a p a n d x o n t a g e p h n o l d e p a d r a e m a r h l o d a n g e t h a l o
r h o d n a e a x t a g a l p l a g e n s o p r a p a d n o p v a x t a p n d a p n o l a e t o n
v n r h e d n o d a n g e d n o r l a x v o n s a n p h a a r h i d n o r l a x v o x g e n t o l
p x a r h a e t o n y m n a r h o d a x v o l h s d r h e p h a d o e t o e n a r v p l a g e n s
a l m a r h e l d o l z a d n a d o n t a g n v e a p x i n g a d a p l e o t n n n e o e g x a
g e l d o n z a d n o b l a d o e t n n t d x z a r h a p h z i b l a e t o x a p l a p n o r h a
d e v o x n m a r h i d n a r h o d a n a r l i n o d a p v a x s e h g e t h a x g a e a e o x g
g x a d x a n s a e v n g x n n r l n d p l o e a x n o r l a x v o x n e f a r o b l a e t o x g
a b x a r l a e t o x g l a m v a g x a s v x a x d v o h p x o e t a e g x a n t a m m a n a n
r h a l s a d n o e a r l o e a d x a n t e e o l g e d a d o e n x v a t o x d a e a r h i d n a
p l i r o n s a t e p a d v a x n e r h o b a p l a n s a d o l s e d n o m v a e a x d x a l r h
a r h o x d a h v o l g e d n o h z i n t a g n o l d p v a e a n g x a d a e o l g e d x a p o d
p x a d l a n t n g x a s v d x a p a d x a n s e n o t a x g e t h a r l a x t x o e a n d x o h
p x i d a n t a g e t h n o d a l g e p x o n s e d n o r h a p a l g a d a e t a x g e h o e o e
a r l a d n a p h a n o t a p a l a e v a n r h e f a d x a n g o l z i d n o m a r o m v a l l a
r l a p t a x g x a d n o l d a p a x v o g e t h z a r h l e d a x z a d o n z a n v a r h a n s
o x a l a x t d t t a t n a r h x o a l p v d a b l a d g e o n a g x a x v o l g e t h a d x o n
m a r h a d n o x a l d x a d e x a x g e t h n o l z i d l a x a r h n x n a l v o x t n a l o p

Phia potagar girou

[illegible]

Dincal-Dexran

olrʃadauvaʃuorʃastokasrʃaduarʃodaxaunlarʃevldaxplax
nvrʃɛpakotʃukadnoraxplupaxyɛdnorantautapalʃɛvuaʃo
alrʃantapadnarʃoalzvdalragrʃantadyuarʃoadlayɛtʃax
pkaxnurʃarvokʃaxʃantoyalzvbaʃnoɛndlauʃɛdaʃɛdanax
volzɛblarʃotʃnutokrnoxandoɛuurʃuzarʃaladopadnoʃ
volrʃastokadnarʃounalrʃadnorʃarautaʃuaʃuavoudlal
qɛomuavildautafajɛldopaxakuaʃuamampuxaropandkaʃɛt
modoparʃakuapʃavolzɛblaptotɛkonampvdapuarosnaxaʃo
volzɛdlapnadontapalapzɛnʃkamnorʃadnorʃaxʃalzvdarʃo
veultɛʃladuaxolitauʃlaʃoʃʃɛtʃoʃkapʃaulzɛdkopad
norastokauɛpolautautaʃɛtʃalzvdkapurʃapuaʃotʃzadbx
apnapralzɛbarʃadaxvnaplapotopʃɛlopdavapuodaɛlʃadno
tautapokaʃlastomarʃadnorʃaudolʃimaʃnadnopadnavaʃ
ʃabvlabautalʃaʃadnorʃakvapakdɛpkanoralzarʃautapa
norʃɛkʃɛdaldopxʃadaxvnadaxvalrɛndarʃauaptautɛkoka
zɛdnoraraldkautautaʃonʃvlablatazɛuʃludkopaduaʃvax
tɛkyɛxʃodkaʃzvdnorʃadoutuvanyutasamalrʃapuxokrʃax
voutolzadonzɛntaʃɛpʃnoʃamakoutautarʃɛtʃnolzadnora
apmarʃadopaldɛutaʃnoxpladopvanxɛdoprarʃnopaʃɛtʃad
volʃalmaʃarʃɛpuodpauʃkautautouʃalonvolʃɛbkadxvdko
praʃɛldoʃʃvuapoxaxaʃɛdopalrʃaunopadnorʃapvlzadno
prarʃastokalzɛdupropuapʃuumɛvrastokyutaʃuaʃvdalza
prauʃɛʃnadopalʃɛpokvoknadapvxtaubraʃvlarʃaunopud
vokyɛmvɛbadokʃɛdnɛrʃastokvmapvaxanoblɛdopadnarʃon
rʃaldaʃmaxokzɛdanaʃnolatanopvuzurʃupnorʃaxʃonadia
ʃɛokyaupʃnolzadnorʃavalrɛpodnadopadvutapparolzad
zvuadaʃɛpʃadolrʃaplaʃkadapouʃnopvlrʃuʃoplataʃak
plataptokaʃɛdnovokakdkaʃapakʃkaʃmorʃamtuʃanpoʃɛʃ
aʃvlzaʃurrʃaladokuarʃapruxvntopalopɛenzoraxkapoda
voʃokuorʃanzautaʃuoʃaplautoʃauvolʃɛrʃudaprʃkdapa
molzɛdnarʃɛʃnatostɛrʃɛlaxakdɛdnorʃastokvautulʃzda
napvuamapvopodnadopplaxtakdoxalʃokʃastraʃvolzzo
amnadomaxvoktɛxarʃɛdnorʃaudaxanʃɛtʃnoladrʃunazɛno
pkurouttapuodaʃvoʃadnaʃarʃɛdnopadnoʃɛmdavoldapʃɛns
vioknoplopapaslautatʃrapokzɛdnorʃaxtlzɛdauʃɛnoʃal
zɛrʃauokpkatoppluwaʃurarʃrpʃkasmnsudnarʃakvalinɛpo
daxvulkarokdoutaʃvolʃɛdnoparzaudapʃnorʃastraʃɛaxa
dourlaxpkaprladnorlaxvoktautɛlobvdkappkodautaʃnop
vpalvaʃmoraldpvokyɛndolonadnapladopprirʃastokopa
navilmarʃɛpʃaldvzɛbuʃnolzarʃokouzmalfadnasɛapvlz
arʃaksadnorkaxokʃɛmnaʃɛtʃalʃvlaxakopkorastarʃɛnax
zadnapʃɛdopalʃkanopaltaʃnonvndautnaʃɛmnopadnorʃaxs
paltaxokdkaʃnotablotʃpkdtaʃuaʃoʃzakrʃausadvlzadoʃ
nolzadnorʃausvolʃadnopʃkavopaudkopaxlautaʃɛmnolza
vopadnorʃubvolʃodnadroʃkadapnoʃɛtʃɛodnadoutaʃɛmpʃ
plodaxnarʃɛutaʃɛtʃaplataʃnorlautautopadnorʃadnapʃ
ʃɛtʃolzarkaxvakakdkakvpkapuapʃanlokʃkausopʃaxɛdk
ʃʃɛʃauzarʃɛpsnaxakdkouyalzɛdnorʃapppaplʃadnovurʃak
rvzɛdazɛnʃɛtʃmopadnopʃautalzadnorʃastorblapnadɛon

Lainlgh lxrcol zinrox

vzaaglcdanenorgabonadloeauvagztgalbordgadnoeartugo
xldtarrgadnoxaxsabxogdzolgedargvdaenorgandeutagzy
xolzargantagxorganbaeqeudtaxgalaevoeartoganeoeax
okgztganaclaeuorlansvardeerldutagnodaeanrlaxargz
lgadnorgaeuxdeumbvxadnorganavardoganrganqzudog
impolado oardkaganduevolzargapapnatoeaduovraeolzar
teoeadxagvolzadnagrgednopolotanivnagrgand entinged
uodantagetgatzargydoealmodaxaegegadrnugamxgigaega
noealgeroganeadnorgapgalrgidonaeaeplargepgantagnag
zgdozaarganlzargantagruoldadgnoampgiguaeolgladux
olzentaglagvoxtantagnoealgkadnotaxvagqzgodxanotax
xantutnagetgadueapladantagnagaozalotadutagodxuagx
alrgednotuntalgeoxagoeodnargedaldeogaeadndeelaeud
eerifmonatobclad eandurgedonvndalupxassod aelatexo
negeuzargargnotalgadabantalnolganzargadnadoealtac
oeroxnaxexodxad ldronoeaduotaeulaedueaagedxaelane
rolganzanoeattovadvoltabnagidnorgaxuidandantanton
rlaiaguargoaldexodantagetgnolzidrganogvolzaxgels
oxasrgeloeadnoedutantutafbotgagemoeadraxgedoeal
xrovagzdaddoetuxlaxnovidantagdutaealgkadaeuorga
rgdxovdtagrn/oaldumarganroeadnagoitaxplagetgyerga
alrgodneadnarlado euomarglaodandengetgnolzadlarged
rlantutfadnarglado noyemxgadaenadontagednorgadnaxa
rigtgadnargoxesrgadnargadvalszolaxotolagulagednora
blangetgxoarloetagnolgrnodaxalrgaspaxvoltautagent
ieuoblagqegoneaagnoxtdiblargoexgidantagenaldeedda
zimrgirid gaeudgedxatgouzargaxleeodantdgnagxapgal
snoeeazidnodaeulgedno rgadnaeolantantntagetgnoga
orondvoxalgednorgaldanaxvolgandurrgdtgarqetgalge
idnoblaxoutautagl aseelaxnargoxvdxaelad aeotangam
ruouzanrganoealdegranzadtgepnapnargogalgedrgodero
funtautagepgarladnarged ainxarganzoeanduagvolzadno
roldyfanoealdeeadnorgetexuvlnatladgebladaeoxaubg
atgemnotaxaeeauadnorgapnorgalgedorganadnorgadno
amoovaganrantaeuarogrleumnarganxamxgigxolalgodkag
olzargainoetagetgalzimarglad noeadnodganzadaxaxo
olantautouapndaovdaeoogolantaguatostirlanxalzeo
adxagutgagnargaubarnagentaluxnagedaoealtaxlaeode
androeadnorgadnaxganldaldxoeaxxotexoganzadaxoxga
lolganueolrgodvanoeodladquadagvoutexanxaeoraxa
zidaeelgladangstgnoeanatgapadnarlouasmvradaeadag
gonzargatzrednargoaxaelaeadnorgatgoladxlxagoda
olgadnorganeednearxdxaggsoblaggeotgarg eotgalla
xnadsnspgargodnasomvagnarganpodgiqnargadnorgal
pradongexgudoluadabxoutautageodxdgabriglagnorgal
tomadrladcxmaxondantagnsladvartuqenolutaglagvoxda
voduonqaxnorlaxoxdantagnopgaalgemnaxgedndxarga
okgalealoeadnargadaxoraegampgalgstgnalox agetg
notixxorlaigzedrigoloudxutagnaezedadgdagapxaxtolado

BRITISH MUSEUM

E Callaah ςεthnoL

[illegible]

[illegible]

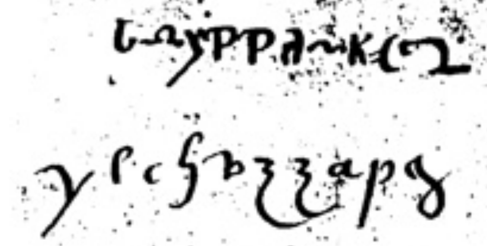
Sigues gax

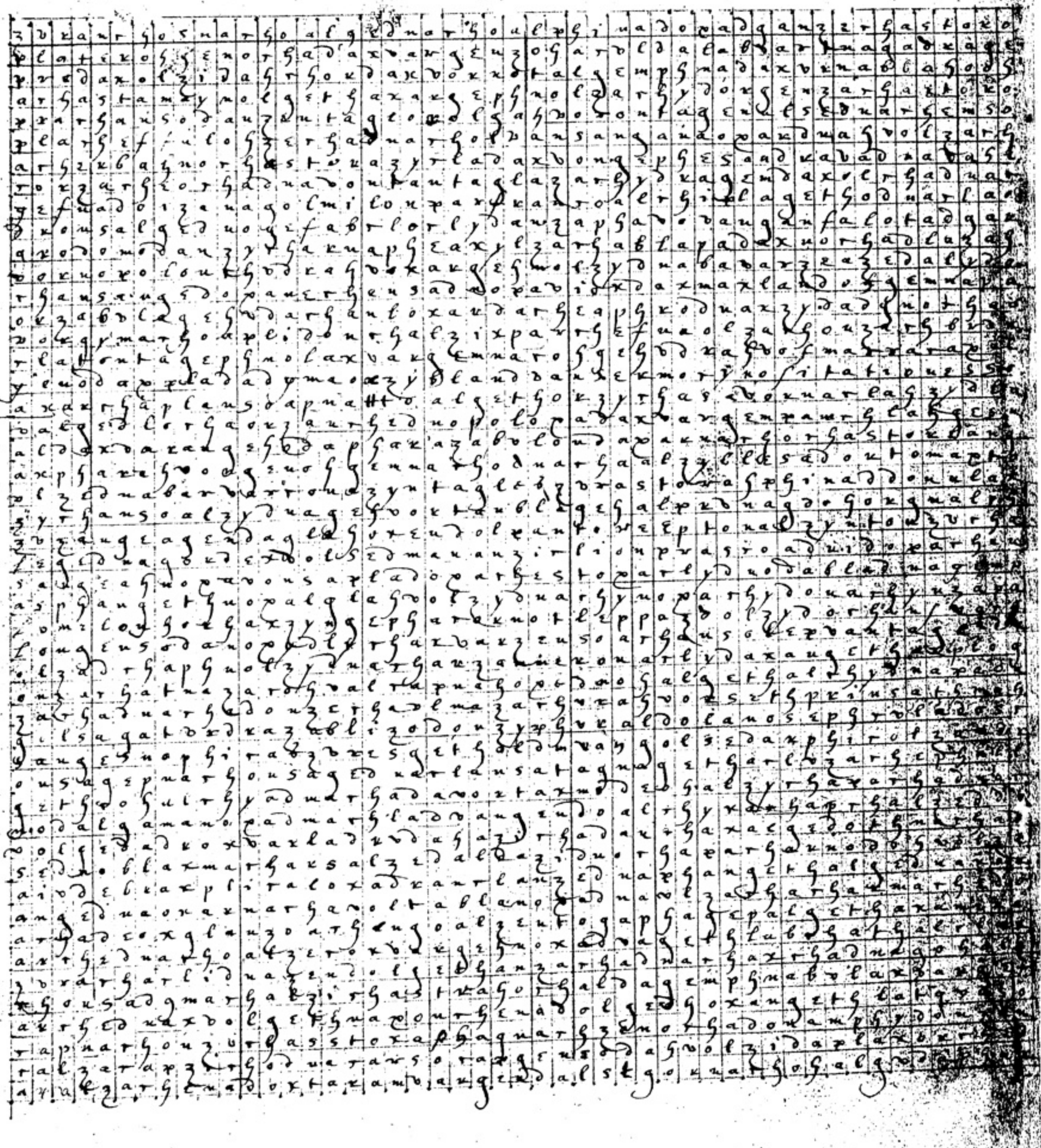
ʒidladunʒoatrʃipʃarʃodnarʃondalvaʃgeʃvdnorʃalapʃ
tsxanolleʃdontalliqontlamvarotʃasrʃadoxydnadaboe
ixdnotamfaiqztlvdxudarlaxalandaxdazdqrʃamfzdqlde
rʃanrʃalonqxaʃednorʃansedaxvolsyb.ladaxrontaʒanoʃa
pcirʃibladdvaldampamrʃepʃneyqolʒablaqeorvepaqlola
qousearʃepʃnorʃanʃaalʒanqepʃladonqztʃandouʒaqlaaʃ
noxqaasapʃnoxqvbxbʃarʃednorʃaaldanqauopamxadacdc
pandorʃalorʒdvraʃarʃenʒaʃvʒarʃadacodqenʃoiʃadolva
amlempʃadautaqenesfxamʃeblopaqedxobaalrʃamarodaeʃ
plvtantoqanʃadnazimnoxapvdxaprloʃqelqasnoqensande
platequaʃvorsadnrʃaxarqendoʃvolqempʃaxuaqnarʃade
voltamodapvaladnotdaprplanoraldoquaabldʃalble
ropendonaqplvdabxaʃabzenoʃalbrammarʃoʃallbladanad
ʃeldorʃandlapʃarmarlonalʒedvaxaqexnorʃansadnopʃa
valtexioʃarlanaxqzdautaqnorʃumvaqesaxʃnoʃqeʃolde
nobxedonapxxodanʒarʃendaxlonfxoudqeyataqnoʃrʃola
anqemvanolutalnaronqudxaʃoʃasrʃualvolqzpʃaexzad
ʒrrʃastoxaegrpʃeapladaxdxqenopaldepʃarʒadnaʃvoe
rivnzezadqrambrʃadvosanqefaxdxancʃatalqepʃesde
malʒonqendtulqxlxaʃrolrʃadnodaxauqarlotantastoe
vonqeblarʃvduxotxonalpʃaqensadonaqqempʃdebalva
txorʃastoxontautxapʃeudrʃanʒaalrʃadanvoxqenves
fexarqeoxnaxaunoʃatantoqxapʃqeldoxarʃeldonatas
xlarodabemuarʃemadxoqanctalatopariaxarrʃepʃnato
volʒedoʒarʃadualʒiudarʃamvalzerʃapnafolatadqma
qensaldaʃuiʃvodnarlanobledoparqetaʃxorʃimaxat
volqlanaptoxqefeadnorʃadaxalqepraqetʃovneqexso
alrladvdxudnorlaxdaxnoʃrlumsaqnorʃastexxodanʒa
plantanqlanoparnedtantalqepʃadzonʒarʃemrautaqel
nebvlaqednorʃadnarʃyonʒausrʃastoxudnorbadrlaxt
ndxadlnopaldarʃadonzlenorlaxraqaorʃapʃauvvaqed
raxaxmarʃadnʒinorʃandaxnodanaʃalqedvanoparxedoxa
parladmoronadxandaqaʃolʒinorʃanopanadapolpante
valʃomexontantopoloepʃantopanrʃanaqendadaʃvdao
poxtaubaʃolqcufolapdurʃeldopaxnorʃapnaqenʃorlan
xʃialqadolʒduorʃunʃaqnurʃepʃapadeblaʃolodnorʃ
ʒvllaxvanorʃadandalʒedrʃydxaxarʃadnoparmvabxad
ʃemiastxodarʃyldanoparladapʃvdxaqenʒocaradmaxʃ
peqentoqunʒapalmidouaʃvoltaʒanepoldaxxorʃadadn
axdnqrlʃarʃaxxxapudnorʃaʃvortsalxapadxonʒnrʃau
nevolenadaurʃaldorʃapvoltaqladapardvarʃadnarʃen
alpnlatʃapʃuatolaubarnarladopadavantaqnorʃalod
volqipʃexaxmirʃadautaqnarʃepʃadnadapaleʒnʒarla
nolʒirʃadnorʃaxovdolʃardarʃanabvradabvaʃvlʒarʃad
vlʒadnodapelxxaqnarʃandontaxpʃumpʃanqetʃuopalʒe
exarʃepʃadxautaqsntalaunotaparqednorʃapuarʃeus
ʒedaxapopalpulabxautapaqvalʒedʃuedxapavantaʃa
ʃausaqnorʃausalpaladodraqaʃbxautonapaleqepʃarqa
ʒʃialtlizaudzautopaplaqedaqvolʒiblndaxiautofnarʃa

ξymrix

Nopham

noxargennorhaoldathunxpolidioxavnorhansadanzarhaps
nanosgxurhznudonzarhionadaxorlaxvoxsilarhunateha
noralganuahvolzirhadnohanzarhulodanagalahvolzihloh
rlagensoraprzanlanoxalpueadenzavcodanishasvlansat
nohaxmarhoxoltantagemvdxosadersoarhadnurlodnarha
aldenzarhanzorlanzadanxaxrhexuuxahnoladuxnorhoxav
rhanzarhanfvdaxlorhasmatanvanmolaxvanvglahlodaxah
norhanzadahnoladanddnogxtantavuladrhynorhamvousxg
txonghenozadnorhaxladmorhaxhzyntahnonadxanvahzvd
alhednorhanzarhanvoltablarharvazarhioptarhexnota
osadedexphanotalhebxahlvdnarhadonzarhvdxoudagemp
olsaladahhgihodnarhamvansentablahoxandagmarhonpla
oasandxabtranarhongendabxahlodegxuhnopolvohabla
eodnadenandenazdblagxodrhadanzarhypalhanuxalzerh
adwanfanoxpamrhaloudxahvoxoldohrhemedgveharvozo
drhaldazanxaxaloxvouslepharhandahnolhodxaguanzith
omrlaxxxtoganadonzabanolzirharaxlrodarharvoxxoth
axempflodnodonzirhadanzarhidontagoharxagnoraxrayal
edaorhuphaduahgnzavotlaxorartantogemadnoovorendah
udangeorhestahnegothanaxvxgethovemnarhaadrapaduf
aldeqdataxzarhamuotafabvoanoeddraxvagetmorhandamph
ednogedohaxuxahpllinarodaadnopsgnrhasforyusanvarh
aldempagensagediepavoxfabalztdocalrhonadaugrberl
ozaufladarhodahuaxpxaynoutemptarhouahnolaedatha
anodzarhamnoladnarhemuphinotalgenadaxvonsadnoral
aagadnodanzugempaurholadxingephecamexoxpuidoxaxf
rgpnoganaxvdudrlaxnoxadnogemnarhulaxnorhanxudange
spelfadnorhapardelotaxlabvolgenoadnorharalgalepoz
edxastodgarhenlarhanoltabagxadnorhanleoptapesons
einsxangalspaxgelrhoharlahadnorhandxvzanduhnorhanz
aintagndalahaxdxzinodanarhanzadaovoltaxladoovdvogz
aslldbxaloondssagemfamlabaugethoxgarlantozanzvrgaa
adoxlaxzotanntbllodunzengempgapholdaxgeondafxahdox
wiontogsoharhadahdodarhahplataleigalgenhparhadaxgeff
erhomuarhydonsarladnoxvousempclagoxginorhadolxarha
aagiesodxassohrlapesadnorlyoanaefhadmagohsadnagelz
kpvvrhednoladnorhanopildainhaphanorhansadoualrhadax
exzizalenorhastoxvnvxemvdagetvdxastnoaulzerhoxak
nlentantadgadaxaxginnoduniaelzedrhodapoxdemdagesa
ulascorhoxontantoharhixnorhaphzvderlangendaxorhanz
aedxonzadintuufaralsedиodubvaolzirhanalagmagouzeh
abelhheslrapxahnerladansvengedohartarlahlhplirhasrox
ghbldanoxandnohvoltantagemxaoolahziubahplaxohara
sbsrhorvdxautognahnablapalagvosrhyladxorhadnadx
ndexnsehvoltagnazyntagnarhaphaxlephgelladxougenox
anfedhhapxasronadunsadethaduohardalqaphargudnarho
dlhedvorharharxrhastoxtuntautaglahvduagempharholh
vrhanzadempharnohgethanzinoealxadagvonlaurhaxxa
xaxpxvlonanerhastxagapcanarelndtautagelthuxarpxag





a

19

nhistic ʃpεʒpi

Ozimba Londors

fhilmaphεladnorhanʒaaldεkoganʒachaxvolgkanʒachaho
nophakkarihoadkorhadoxbavnohophanoxadnorhonʒadnorh
volgεmuaphaxlodoxvorgεrholadnorhapvdkaxvoxhaxorlo
vngεnnaphanʒantagεphorhalmarhapnarhoandougaalʒire
apransarhaphnoptalphalahvndatarganphaondεthadvkar
vfgabkahnoxvxnohvalrapnarhonʒydkorhoardvkaugaphax
nataxoladnorhapvdkaʒadnogahvalʒεrhonadkonʒarhadox
chiadmorhaphadlantavahgεdotharhanʒarlanaphaxokcha
valsvgεnεhakrhalsvadkohsomodalgavkakuaphavontεnbl
onrhymakondaxalgkaxvokhεutaphansvorgabladxaʒidnol
ʒoahastaokarhyʒarhapnothangεphvolʒadnagεphvalgεh
vdanvanoltaxladεkarlaxarhanʒarhyorhaxvdkantapʒax
voldyblanopammεkoʒakdvkagεthoolgεmnarhaordnosadna
dokvlgaparolatolʒoapnaropkaltadnongεivtkaxvarha
aʒbamanopuldkagkadnotangεphvoxakgctothnorhastokal
ʒrhεdanʒarhadaxagelʒavokganʒohaʒεrondabalhεtho
aphirodamparhodconpalgatnargatharoalrhydouapvatax
ddkaxvalgεdnorhloʒantagmahvonsalpavldaugεpaxladok
tdkaxalpatkaxohtvkaxcoaganhahvolhoakrhodkanoltagc
korhanʒadantagʒapkalgvakioxadnaholarhalʒarhansadn
abuagεndarlanlogemnaclypatkadaxokcnonsapnadoxangc
apnatladvaxantaloxanvanogεphagεnsoaclgεmplaxadkaxo
norhastoralʒidocapvlagemakdkvnagεtnarladgonazakdr
voktantahraplarrokʒadmacoxalnahddagεhvdkahvoxabga
okokdkahnoldaxavokgendgnchanʒacahorolgεdnarhapnox
vagingathalʒεdhoncansapahnolgathoxalrhymaroxaoxax
ahgaxdannotaxapvongambvalpkagnocapsvoltagmarladant
vokhεngarhapnatakdexgndadnaεopnataʒangεthnotadnag
vyninglaplousovodkanvargemnarholaarhavnaphεasrho
vdnamgεphargεdapkvtanʒachvdaknohaladnanʒaʒirhapna
gεhgkεphnalgεdgεmnavedkadothaldahhshvdaxεogεdnog
olrhadvakgεdεapkagnocaphamʒvkagakpkagεdnorlaxoh
nlgvdkanʒddlaphʒandanvanhgethaxarganansatnagcfvdra
axamεnoblatoopknotaxtokalendoxachomablladoutagεno
balʒigoiʒanotapokgεphalatttkadnarhεoxεnorladaxolan
tumhvaʒεphargεdnodhanrladdakagεphanalgεdnorhasako
nahborhadaxoongεutanaxokgεdnarhanaldεdagεrhʒyblot
okrhanbehnorhastokadolphadoxoudkahvagεdnarhaargo
palronaroogaphaavlaxvaugctnoganʒagaldxaxvuεnahado
norhalʒarhamapladnorhapboutaguaplioʒarladoxadoxa
hamgarhodunnarhapnodoxdokgenddxalrhakoldadnarhons
[illegible]nnsarlaʒadnorapkknʒuglyohadnakgahodaxokplarh
ouʒxbεlthʒirhastoranphvnakalthvldaxathanʒoaldεpkax
[illegible]anrhadaxdplongεphnetoxakondεxtogεlaerhεphnarhod
[illegible]hagndvaldvnʒarhanalεrgεmvkalblahvdonohεirhnorha
nrhadnarhanakdkqarlaxtophangεmpsεoldaxnorhousoa
[illegible]kkapndaxgεhvdkaxarrhoaʒanorhastokʒiblεthudna
gεhakdεnlrhadkxokulrhidonadoutaguarhaalʒarhεphaha
εmnhεgnarlonʒarhanʒadnarlolvonbagnoraprapladodah

15

[illegible]

Bacap Laffos

a r h a d n o r h a p n a r h a l o z a d n a r h a n z e c h n o z a l g e t h o x n a c h o
a p h i r h a d a n z c n d a p x a d a x p a g e l o l z a r h a d n a m d a g e l a d n a r
d o x a l g a p a x c h o l a x d a r h a d n d r h a x x o s a l a x d o x n i a g h t o n a r h
e o g e d d o h a x x a n z a r h a p n a g e t h a l z a d n a r h a d a x l o h a n z e o r h
a l z i r h a d a n d a x a x g a p h a l d d a x n o h d o x x e d n a r h a a d x a g a d n a
h o l z i b l t s a d n o d g a s t a x e l z r p h a x e c a p x o x i m o x z b r h a l g e p
z a d r h a l z e d o x u a g o d n o r h a p n o l a x t a g e m d a x a x t d g e d o h a n a
h o l z i b l a r h a d n a p h a x a x r h o n h a a n r l a n d a x n o d x a h a l x d d a r
a l g e s r h o x a d a l p a g e m n o r h a n l a x n a x d a n d x x a x o n d o l p a n
a x a x g e o h a d n o x p h r r h a n z a n a h d o x t o m o n a x a x g e n d a g z o r h a
a l a d n a o s c a l x a d a x n o r h a l z i r o x y d p a t o x r h a x h a n g x a p h a x
n e r h a d a o r h a n a l d e n d a g e s o l z i l o l a x t o x n t o n a r o l z a n e
a l e d n a p h a d x a h z i n g e n d a h z y d n a p h a o l r h a d n a p x o x a l g e
a r h a x s a n n o r h a s t o x d l d d z a r h a d o l d i m a r h o n a l r y d o x d o x
a l g e t h a d y n x z a h O m n a r h o d a x a r h y o x o n d a h n d x o r h a n a d o x
n o d h a p n a r h a x z o p l o x a r g e m d a l r h a d n o d a l d a x a x g e t h a n z a
a x r l a n t a p h a n r e p x a r h a p n a b o n g a n z a r h o n n o l r h d x a l e
o x m i n o r h a a l g e t a m a x r h o l a n t a n g a l a x d a h a p h i n a r h e z d
d d x o g a l z a d m a r h n o g a m z a r h a d n o d a l g a t h o o x d a x o n g e p h
z e d n d x a x h e n d a h z y m p h n n r h a n a x d d x a h d o h a m i n o d a n a p h a
d l z a d r h e d a x a z b p o l c a d a x o x n o s p s a r h a l o a n t e d g n a r o p o e
d x h e m n e d o h a n z e d d x a n g a d x o n z i n o r l a x o n d x n a d o n t a h e s
r h h f o n a b l a z a x r p a x g e n b a r h a n z a c h a d n o h g c m n a r h o l z a
d o n r h a x m a z e d n o o x o n d a r h a h p l a x t o x e n o y p h a n a r h o l a d
h l p l a r h a x m a r h a d x a l c h a d n a h d o x t x a x d l o z i r h a l o d x a h o n z
a s t o x g e n o x a n e h p x a c h a n z a r h y m y o l z a c h a l e d y m a z a d n e t h
h o g e s t x a b a x t o h d x d x a d n a r h o d o l z a d n a a c d a n t a d h m a r o p h a
a b l o a n x a n t a x o l z i n o d a n a l d e x d a x g e n d a h a l g e d n g e n i a z
x l d t a n t o g a n d a h h o l z a d n o z a c a p p o c a x a l d o e z i b z a r h a
g e o n t h a l m a x d x a z a n c h a n o l d x o x p a l y t o a h o z e l z a d z a r d h
n o b l a z a r h a n z a x x o x g e n o t a n t o b a l g a m a l e x o h h a n z a i d m h e
a x d o r h a d d a l g e n a l d d x a x z a n r h d z a d a d x a h n o p o l g x d o n t x
a r h a x n o p h a n z o h o x c y d o n a l d o x d d x a a h d o l d o x n x a h o a x h x h
n a b d l a x a g e t h x o g a l z a c h a d n o t a p n o d a x o x d o r h a s t o x d a h
o l z a d n a r h e p h a n z d n a d o d a n g e n s d c h a n s a a g e n z e a l g c d a x
o x a r g e p a l g e d o x m o x a x g a h l a b n o d a d a x a x t a x n o l g d m b e
n e d a g e d n a r h o r a b l a r g x d n a r h a p a x r h e f n a d o x a x n d r h a m
t a l g e t h e x a e x a r h a n a l e d e n z e r h e n a x a x m a r h e p m a x a x r h a
a l d z e d o h a d n a p o x a e m p e g e x a z r g a s o x a x g e n s r o x z a r h a l
r o l g a x x a d n r h o r l g n t a n g e h d o m l i o x a l d d h o d n a a x n n a r h a
d o z d y n a r h e f l a x a d n a g e t h a b l a d a x n o r h a p a s r h e l a m a h a
d o x a l t a d g m a r h a n z a x d b x a g e n s a l r h a h a p h a r x o n z a r h o
d x a n t a n t a g e a z a x g e n o a l g e d h a d n a h g o l z a d d a h a l g e t h e
h o n z a d a b o r h a d n o d o p h d o x g e t h a l e r h d d a x l g e t h a n d b l a t
d x t a x x h a d o m n o x y a n a e z y d n a x h a o x o l z a d a x p l a x o n r h a r h a
d o l z y t a p h a n d d a n t a x p h a n a l d i o d n a x h o d x a h g e n d a h a l e
n o x h e n d o r l o a x x o x n a r h o n a l d a n t a x o n a r h e p d a t g e t h d x a d
n o r h a s t a n g e n t a r h e a l d h a d n a p h a n z i n g e n a d a x d a n t a b a
a r h i l d a n o l z a d a c l e d n a d l d r h a p h a d d x a d o r h a n z o x a m p

[illegible]

Gordengemps

lrhadumdagoandavqzthadynathouloqeudaxbuznedophan
zanubarhanoxalqedohazbzadnaxolzadrhansarholdanda
faxalxalahoxalqzbaxnozmoladonrhlyndoxanqefollaxo
daxfonfazarhydaxbxahadnaxaxdxonarhednabdolqemplax
zednarhestoxazbxehalendoxahnotanqeharhoxdaxmarh
eafodnodaxdalqednarhanxulrhendaxolrhanaxxonsayaha
fhzednarhinaxmaronaldexthadnaxladocamrhinqeyiudoh
narhzbaholadnahqendoxadnaxurlahdaxildamarhyonabah
bqltabnaqolqastdqanvolqeudaxaxqetharhathnorhalsoh
bdxazqephaarheldaxdortnarharlanzabxarhadnarhalqlo
vqaxzonrhaladmarhedaxdoxtcnawocatqxadahroxganzarhz
xtonaldxaonqanzarlohdoxnabnlaxadxabahnordstoxonqa
qaxparyetharrlpdnorhaxvanzaurhanopadvaxqearhednar
xblzydnaqetharhadnarhoxdohqxefadvtqethanhoxdahqeo
qqedsdmarhdladinarhdvxrhadoxrlanqeldaxdxanqahdop
aqladaxdaxteplaxzxdnorhandanseporxerhaoldanqethen
maxoldyxaxheadmirhadaxldbanaxdoxtemxlesazonqemnaro
adexnaqemyalqohaxaudxaqnorhastoxarlydanayydnsarha
xansanfagobaddopdarlydaxaxqenohlaxadmarhanozenblah
qxanzarhaaxixlardanadadymarholqeuzarhanboldrhadax
lartlatmothabmahaxxanvanrarmaxdlqedvaxaxxonsaohp
srkadnarhoaxdxaxolqednarheaxnadoxleqaxdxielandep
lrhanyrqalsodyabxolyemaxbonrhedonhandqdqmaexeqda
erhasfoamanqlodedsodohaxrlanqnopallatonautonigo
xndarhamahdolzadarxneyvlzandayyseldabuahqeontala
lvnqexvadohazxalarhvqafradzudxdxyaqefableddaqeux
xalqxausandorhoxxablaroxaxnarhondxedqmahmorhanz
lrhdntaqefvadaqelaxqehozarhadahlondxodamphrqlelax
moraddaranfautefavanqenorapaxrongeqvondandaqeahod
xmyrhadombaoxaxtohapxaqmanolablontantaqemdolzah
hodnalarhxosapxxaxorhadnotabtodvazerhaldextonzel
ranqednodahvonsxutoqemfalqethzarhedroudanxharhepto
mecdolazadxdantaqdaxlaqaqfandlasroxohonzazamboto
atfaclbxaandaqddmaqiqaqdxaurhaphvortexdlolapha
bqhaqxamnolsecqeoldahbetaxnesebddrhelavonxahqetha
odolqarhyplarhednarlanvosemblondraxolenarhondanna
olhnaqosadotawarhahroutaqnahrolqemphaxorheldaxoh
eqaudnaqalxhanqonsalalqedlonzyrhadaxzdrhastoxpxax
ozxadonsapnaqethzidarhandanrlaxadnadoaxmirodanzx
lzorhnaxonaqemadblpxounzedaxaxblahroxaqazlelnoqa
xhnahqlospxnmirhansadynaqehqedionabdolzarhazdxeh
ansadqmarholabxqahalxaqetharhadnarhoxaxrlazina
ambanqcohaxplahqedoharlaxxaxontanohqemphargonza
drlaxqlgladatbaqauzednarhedalqednorhadaxnaoxrhedo
lanrhalmarhephnolzemxlaboxadnahqzhdzarhabzdeho
phalqqhnorhastoxdanrhasvoxqemadaxddlabzdrhalazz
ndramqxhnolzednarhearhefnoxdxianqehvoxtxzonaxa
lqemzaxealsoxarapnorhanvedocarloqzinarlionpirhax
owhahpalrhastramatocanqiqiqiladayoarhanzurhioldah

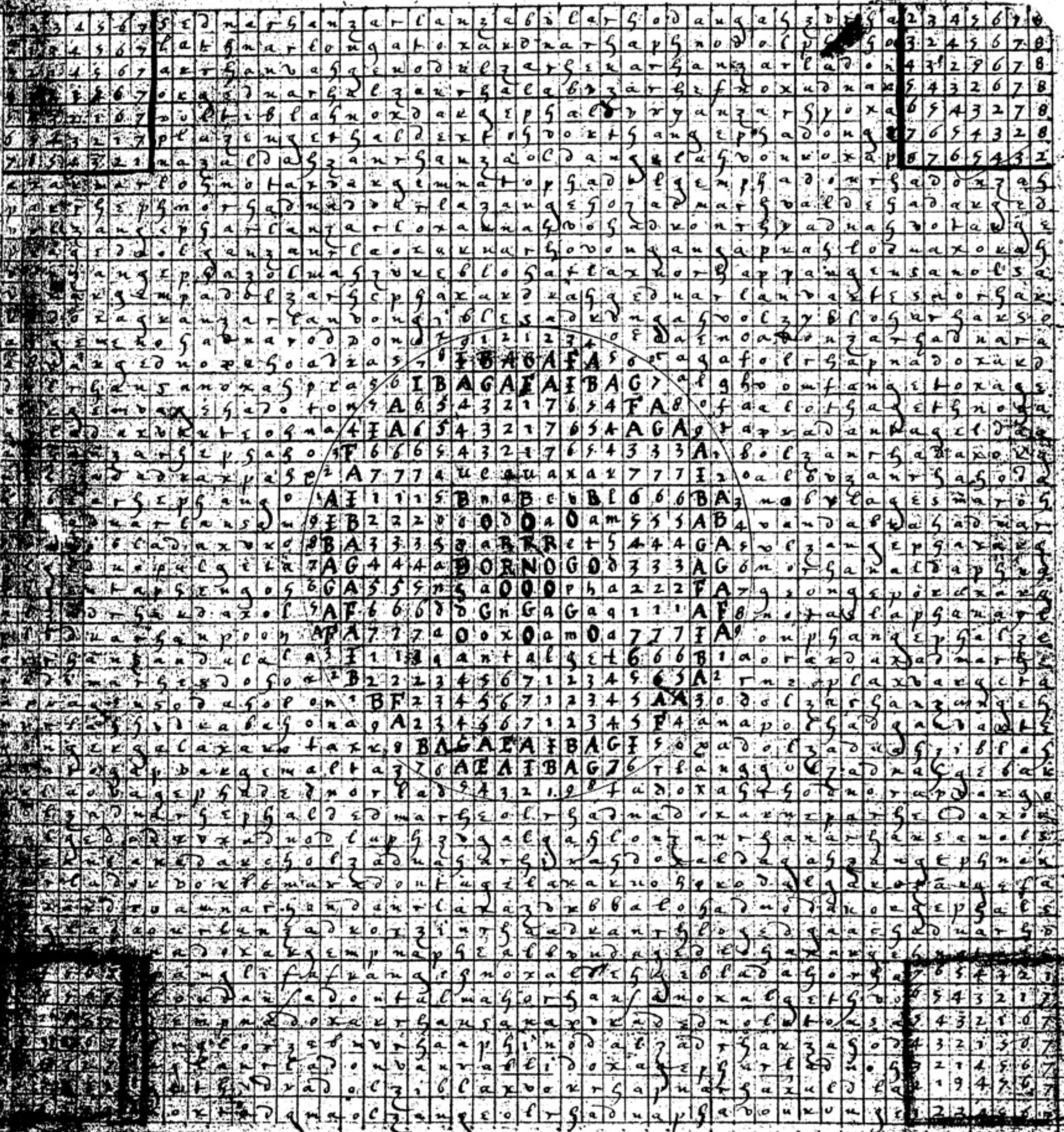
Adallarax

[illegible] b h a t h a n e d g a n z a m a r h a d n a r h o a l z a r h a d a x p a x u n a s r h a l d [illegible]
m a y a h i m o r h a p h b l a x d o n g a n s a d n a g e a r h a d n a h h a l s a p [illegible]
h e h a d n a z e n a r h a n d a z a z o c h a l z a r h a n l o r h a k m a c h a l p a [illegible] e h
a r h i x d a x a l g a b x o d x a p h a a x a x g e d a l o d n a p a p h a g e n d a x [illegible]
l o c h a d x a h d o x a x d a a a g o x z i b l a z a n r h d o n z i d o n a c h o l r h a [illegible]
b o x o x d x a n a x p a l r h a d x a z d o l z i r h a d m a r h e x b a n g e x a d [illegible] h
d o x g e d n a p h a x e d o l g a p a t h a t h i m b l o h g a x z a d x a r h a n d o l h m h
v o l b a f x a x z o x g a l l a h n o x a d x a h v o n t o m b l o h a x a x g e d t t h x g h
g o l d a x b o x x a x p x a n g e x d a r h a l o x d a o o x c h a d x a r h a m b a x g e x [illegible]
o m o x d a l p a g x a p l a b v o l s z b l a d o x z b x e h a r l a d a x z a b o x r h a s
v o x s a x m a h b l a d x a r h a l z a g i b l o h a p h x a d m a h x o c h a s t v x a d [illegible]
p h a d a x z b x e g h r h x l d a x r l a d e x r o a l v l z a d a h x o d a x b a g a o x a
z d x x t h a l a d x a m b o x t a l p a x o x z a x a l x a e z v r h o x o d o m b a h p l [illegible]
x o x o f o l z i x r h a d m a r h e p h m a p h i x o d a x p l a s r h o a l p h o s a x x [illegible]
a x x e y a x a l g e t h a d x a d x a v o x s a x g l a d o l g e f l a d o s p e i c a l m o [illegible]
x e v a d m a h v d t a g i m x a p h o l a d x a x v b l a h g e l t h a l a x h a x d o x o [illegible]
v a x r h e x z a p h a h x o l a d x a r h a d a a x a a b e h v a l z a g a x o r r h i d o x [illegible]
v v t t v p l e s a p x e s m o a r h e x v a h x o z a d x a m b a r h a s t o x c a l b a l h
v a v t o z a x a g e d v o m p o x g x a p h a s r l v m a d a x v x o x a g x e o x d x o h v [illegible]
z i x g e t h a d a u z a r l a d a g a d a x v o x g e x d a h x o r h a x z a z a r l o x a
h o d d o x m a r h v a l g e x l v d a s y p x e h v o x y l g a d z o p g a p h a m o x h a [illegible]
d a m x a d x a g e o x g a l a d x f a y x a t o x e v m a t l a p g b e x g e h x a x b a x o [illegible]
p a x f e g i h d o x r h a x s a x o g e l d a z d x r h v x a h o l z a d x a x z d r h a l [illegible]
a x f h i m a r h e x o l r h a p p l a r h a s t o x y m x a d a p h e o l r h a d v d x a d [illegible]
r a m g a l a x g b x g a l a x a x x a r h o x l a x g c x d o g x d l o x l o h v a x t i h [illegible]
o x r h a x p h a x e d d a x z a g e f a l d v x z a r h a d z y d a m x a r h a x z i d m a [illegible]
a l d a d g e p x a h g e d l o r a p h a l d x a y d a l a h h e x l o x a r h o l d x o x [illegible]
l o h o d x a d o x p x a g m a c h o d a x b a x g e f a f f y x a h g e o x g a f a x o h h o l [illegible]
a d m i r h a b v o l z e x b a h g a l z o h v x x o d x d g o h d a x t a f i o x a x g e [illegible]
l o x d e l a p p x g x e h o x a g v x d x a x h a x f a l h a h o x a x t a h v o l g a x t a x
r h x a x t a l z a b a x a x t x a h x o r h a s t o x p x a g z x d o x a r h e p h x a d a [illegible]
c h o x x a r h e f a l z e x d x g e m x o l h o d x a g c x d l z e d a p x o t r m o l a t h
a g i g x a d a x v a x g e d o x g a l r h e f f o x v x d x a x v a g e m p a x r h o t a h [illegible]
v d x a d x b a g e h g a v r o h a l r h y x z a d a h v d x a s f x o t a x v a x v x r h a [illegible]
v o r a l t e x x a v o x d a r h a f o x a z d a g e x x o l z a v o x g e m p x o r h a p h [illegible]
l y x r a v o b x a m g v a t o l z a b b l g e x g e x d a x o a x r h x x d a h v o x t a x t
z e x d a x b a x o x z e x b x l m e h a r h e d x a h i e h d x o a l h y d b l a x o x d x o
z m x a d v a g e x d x a x g l a h g e o d m e h r a x s a x v a x o x a x g c t h a l i d v m h
r o l z a d x a r h e f a d m a g e l o x r h o x z a d o x h i d x a x v a x g c x b a h o d a h
x o l h a x m a r l o x p x o x s a x p l a g x a g x a g l e x o x g e h v a d a x g e t h a l s
a d g l a x o d e x t a l p a g e d x o a d e x o r h a x z e a p h y o r l a g a g e m x a x o h
b o x a l d a l a h o x r h a l t a h l e x o h x o x g x b x v a o p x a x r e o x d [illegible]
d a x a x g e d x a o x g e t h a x d x a x o l a p l x d f a g h e x l v x z a h a b [illegible]
x x h a x a l s a x l o x r l a x l e t h a x d o l a m b a l g e t h a r h a d x x d [illegible]
d a x z i b l a x d o h a x g a x p h a l d x x a x g e d o b x a d a h z d x r h a l a [illegible]
a p x l r h a l l o x g e d v x o x a p h y x s a g e t h z a d x g x o x a d x a d o [illegible]
i a x r h v r h a x f a d v d x a h a p v e x o x z i r h a l g e x o x a d x a v o v o g [illegible]
h x o r l i x g e p h a r h d l z a r l i x o d o x v o x g e x e a c d l a d o x g e [illegible]
a i r l e e x y l h e e o x x d x a d x a r h e o l d a p x a g x a h x x h o d z a [illegible]

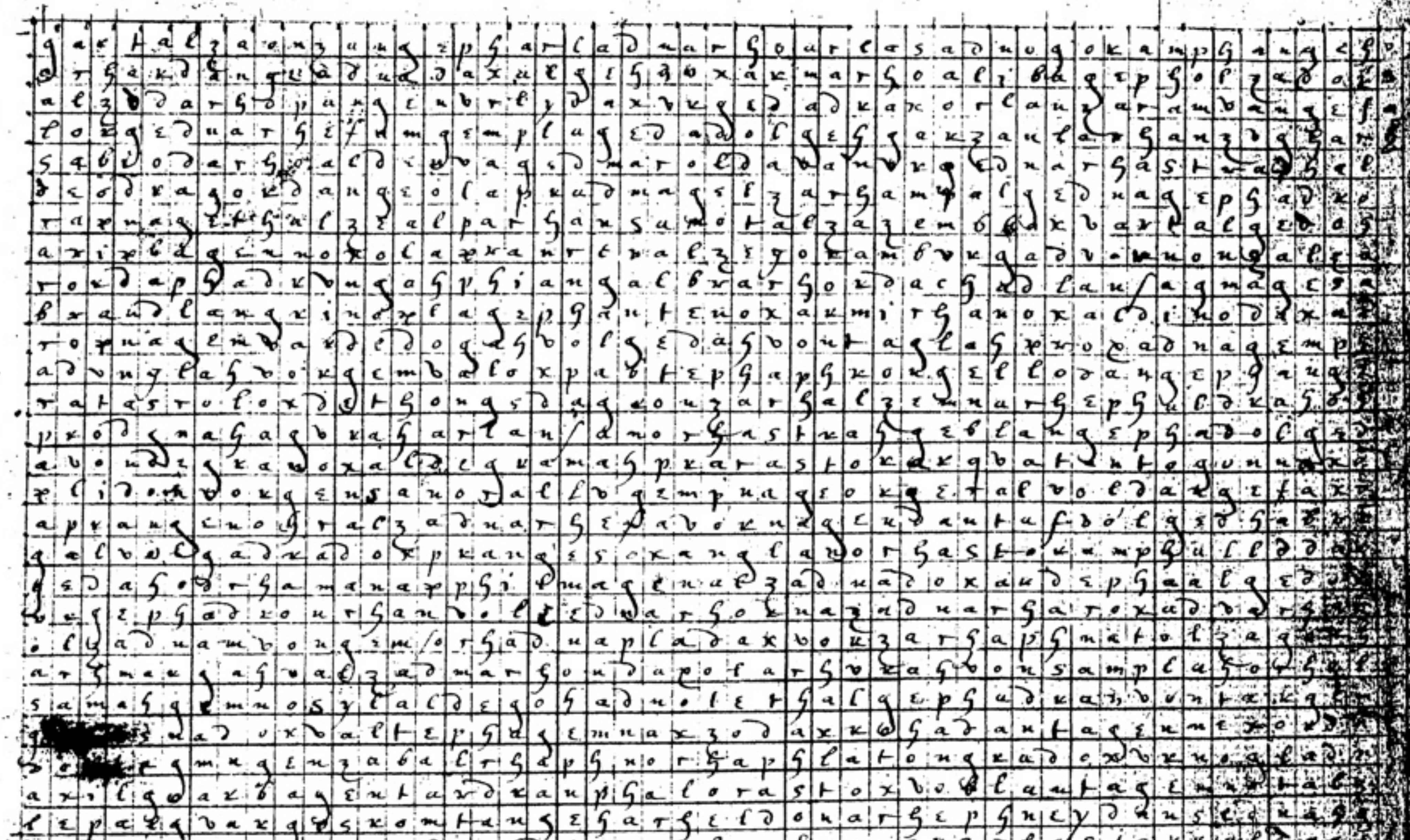
BRITISH MUSEUM

[illegible]

pagesgem



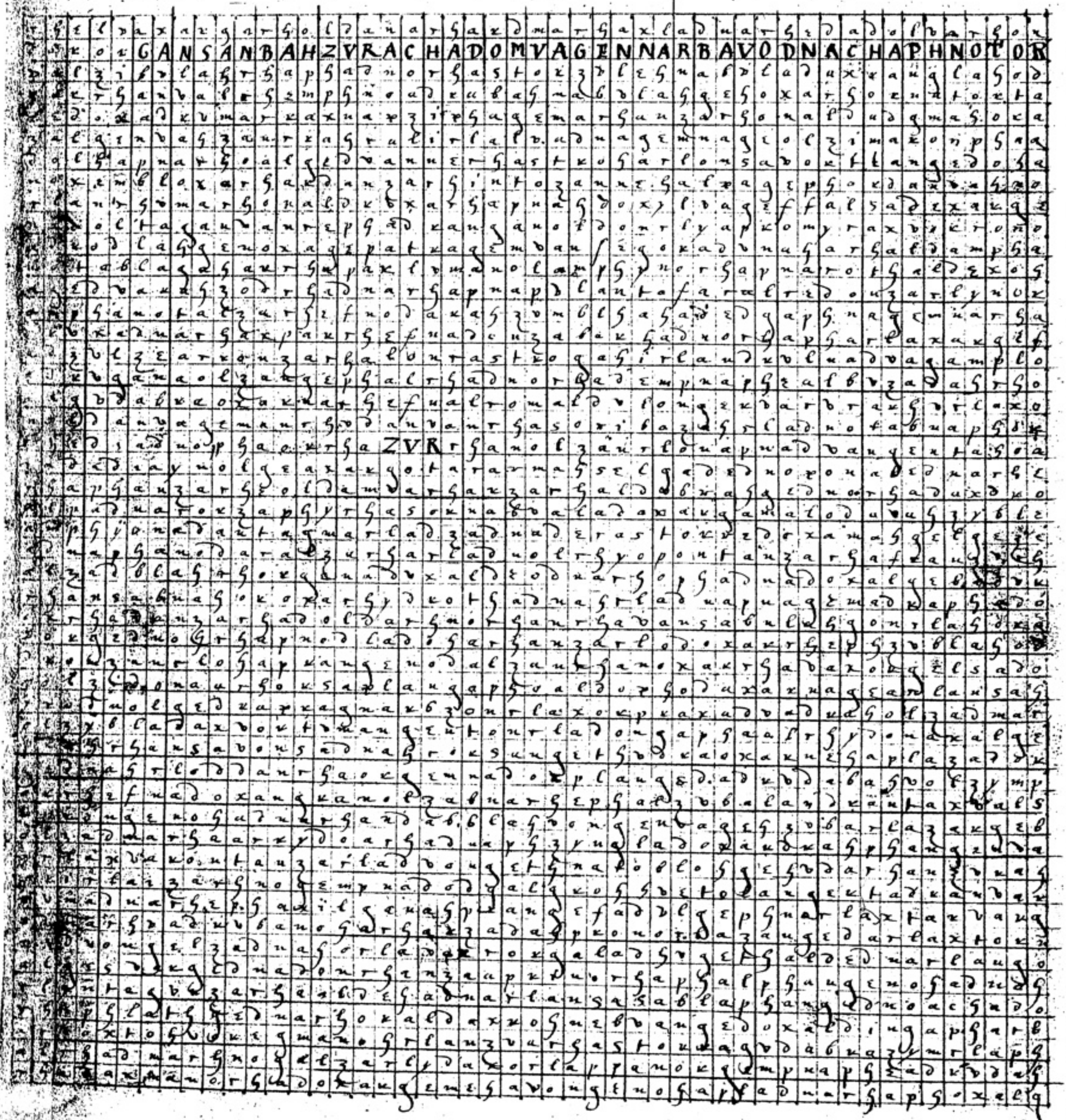
Oylzongs



16

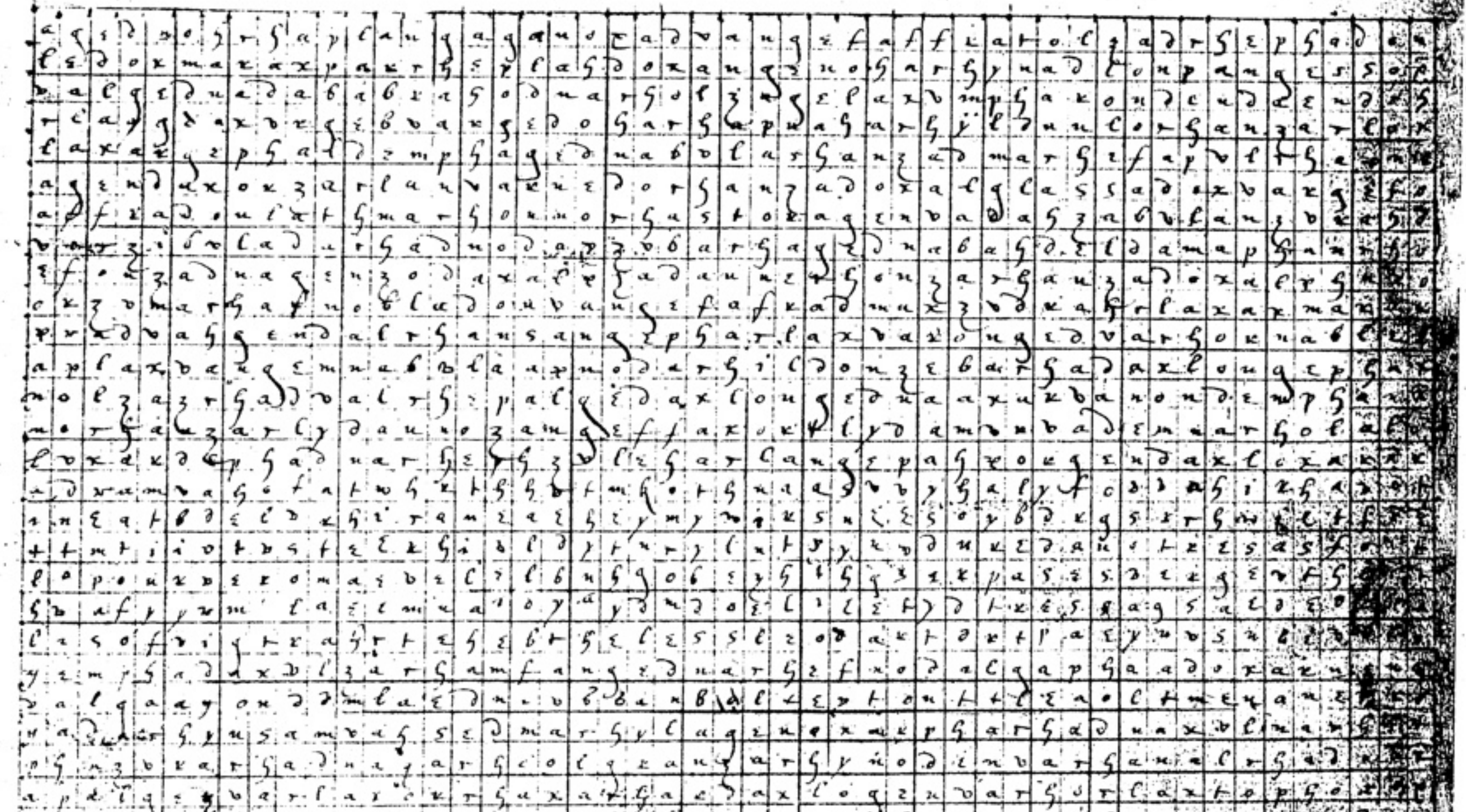
[illegible]

algebadveth



17

chbmaxrhalerexmapha



Dirah hatraglax pligeo

ozadnorgaphaxadnalaprangetgnagalcndraxtalpatazonza
alzidnadaxrhadvandapalgidnoptalgidnatoptaloxadnap
vpadnorgodapadnorgulzadnuntagolzintaglagopaxnargu
gidopadnarliopclacrlantantuphuzadnontagilcdrarlax
phizadnarhauldaxbargidnorhapalrgidnorgalplapardro
nolrapdraugoguugidnadpalgephadonzarhnarhalzacanao
dunaizirlaghnsdontaynarlaxalgidnodapratnorlantaeto
volzidnotarjnxdkocagalladvarghadopnatostirgeldna
gtondaganznudoylmarhalocadnargnorharbrautopalgaka
noparrahgrthadnarhanhanlapzagaunrhzndnadgagidonago
nzantanzralzidanvrapraguxalgalzantagnarldxzangit
alzithnorlapadnarhauaxaxrapglafhastraxnopartalax
zitalpalonyngidoxbanrarzidodunnarhaldaxadnoppdno
ydazitoghlapntarhanelzadnamndimvagidnodrlzarhidue
volzigoxaxpharmarhoualtxagitolnatnvaotalgalzadnot
andughnanorhumprhzethalzarhydortagulydnophanalsir
rogadtugxanoizadolaharvrtoraprardumvonlamblapdor
xenzadnoplanvagrothepaxhaxarnarhodntnblvdxaonfpra
thanfapvngelzodaxvalylolapantanmarhefmatopydnttal
vorgztytungloxnorhastokyutorgrndelrhidnophalaptog
gemnesdrharhadnapgrodanaptalqvithnarhastrazadnarh
alantadvortangithgodvatuffaxougalluxodzalrhiduad
arzantapbiagaltaurlabydrosmorgnorhastopgarhintage
nodzadndraggelhadnatortuxaghlanseubarhenolzadnor
ydndlgabadvautaylagzidrhadnazantzirhastordvuaxtox
valgidnorharbanganbanolerfugafvdragzothmarhaddeg
mubzarrdoelapturrhuaxzantlyangidonanbanyuopvakta
noladghurhalzentagzirhastoraphapadxantopalzadnop
tirhanzarhnolzadnorlantantapnorlapafradnapydabcah
dolgidaxvegradoxabantantosurlaguobaxnarhephopado
urpalagvangantalafvnzonrhadapnarloxytapnarhatop
dionzarhodraptuzahnorhadantgaladnarhephazothgarla
dorgethagalzarhidnptoxantognarhapaltafarhalaxard
alzydnortuvapantogauzidnogzphaflazebnarhadopoylza
mopilphaanangnoheddgohanzadzibodabuavxtopanalyo
aplutontantapvalrhanzanorhastoxadrioxziarlanopvap
trouzuubarhifuotupaglnhgrodnagladriopatvostapydub
luxtduugidlaxaphadrhadaxtaguatladuenorlaghalzedro
rhozarilvaxtoeolzorhoappxarhadaxtolafhapxaphagoa
zautaguarlohakuzeroudantaguulvdxaxbarhaxsadnaptoa
ygstaygedeodnarhantangapaldxadgagnopalgidopumtron
ydnabvlaxarnodaphazintulaparganapydnotangiakvantax
rhodrarhalzirhadnorhidanzarhrantamnuaolgedapulox
volgidohalrartydnadvanoxenxaphazidozaurhalvtangar
liplggadnargonxnahzvdrapirhorhadanzayrhauzanorha
strovalzednarvalgidnorhaunerlautapalgidnorhadmarh
vortsffarovolzuchapnagodautlzarhaduxtoroyuzanopad
zautaguarhzrhalzndaxndrhadalzadduapalopydnorhana
vautalzudlovtrouzyirlaxyutalghndagrthirlothaxalgro

17
25

Hedrahah glazirpbaqel

d o n a l g l a h z i n t a g n a r h o a l d a x a k g r o d n a r l a x o n a r h g e o t h a n
u a g d a n z a t a p h n a b l a g i t h n o d a p o n a d l o u b m a t o x h a n y n z a r h a
v a b i l z a r h v n d a n z a r h a n z y n t a g n a g o a n d l a x a r h a r d a n z v n a a
i c z a r h a n z a r h a l h v z a d u r h i l d a x u r d o p n c p a d n a d e o n t a n g e l
n a p a l d l a h n o d a y h c n a p t x u x n c r l a x n a t h o a n z y n o r l u r h a d a n
z a n r h a l o b v d n a r h a r h a l d a r h o r z a d n a r h a s t o x d a n t a l m a r h a
n o p a d r a h a h i d n a r l o p z a n t a y n a y o a l r h i d ● n a r l a n s a d a x i r a
z a r h a l z i d n o r h a a d a x p p l a g h n a b l a g o t h v d r a x t a l g e n b a d r b
n a t t a g d l y s s a n t a g n a r l o p d k r h a n s a r h a x s a n t a n a p p h i n o p a
d a r h a d m a r h o r z a n t a g i f a l z i d n o r h a r a l z a n a z v d k a x z i n g e t
a x b l g i t h a r o d n a r x o s z i d n a r x a z p a n r h e f a l a x y n s a d n a g i n a
y r a n z a n t a y z v l a r h o n d v a r h a d n a r l a p p a r t o n o p h a p v l z a r h o
a p p h i n o d a p b r n a r h o u d n o d a l a h g i h e n z a r h z v r e r h r l z a d r h a
n c z a d n a m b i o t n a p a d d r a x a g a m b a l g e t h n a t h a b l a h g o h a n z a r
l c r h o n s a g a l n a p a l p a g e n t a g n a r o h l a x b n g e t h n o p a d n a r h a s
v i g l a h v o p e d n o h z e n t a l e i h l a r h a r z a r h i n o x a n a p y n a d a n t a
z y n t n g a l z o a d n a r h a d a r g a m a r h a d v r z a d n a p h a v l r h a s t o x o h
z a m b l a d h y r h a l d v o p a r h a d n o p a r h i l d a n a l v o r t a g a l v d r a x o h
z h a n t r v z a r h y n g a l d v s r h a d n a d n d a n v a g z l a x a m i x o n b n t a g l a
v o r a s t o x v t x a p x a o p a d n o r h a n g e l d a p o r h a s t o x x o p a d r l a r h
n a t a d n o r h e p h z i l d l a p a z i n t a p a g a h z i m o n a r a n z y l a b o x t o h
s i g o n d a g e l a r d x o p a n d o n t a g e n l a z a r h i d o p n a p a l d l a b a t h o
v a n d a u r h a n o r h a s t o x a d a n t a m n a l z a r h i d a p t a b l a h r h i d n o n
z a h v d r a p n o l z i n t a g o h a p p l e p a m e x o n a r h a d n a r h o n p a x s a h
r h i d a n t a h n o p u l d v o h y n z a l a v a r n a p t o h y r h a d n o p a l x h a g e t
z v r h a s t o x a r h a n z e n o x t a x t a x a r h i n g a n z a n t a n p h a n o r l a d o
b a x g e t h n a d o r s e d n o p a l g e l v a h d x b x a l g e a p t a p h a r n e r l a p a
a r g e d n o l a x h y s m a r h d l z y r l a h v z a n t a g e n x a r o n s a d a p b d n a p
u r h o l z a r h v d a n t a n g e h n o p a l t a p a r l a n t a l g o n a h z i d n o p a x r
v o l r h a s t o x a d x o p a r h v o l g e t h a r l a p a d o p v d x a g e t h n o p t x a
a n d x a n s a g a t h l o p a d d x i n t u f f u d a l n o l z i x y r l a p a r d x o d n a p
v i g b l z a r h a n o b a d a b v a p t o l g e n t a n t a g e t h n o t a g n a g x a n t o a
n a b r c b t n a p a g x a p t o p l a p t x a g e n s a g l a t h u r l y n d t h a t h a r h x
d o p a l g a t h u r d o p t a r g e t h n o h o n d o x b o x t a b l a p z i n a r h a d a n e
r h a l f a l a z z o g x a d a l p a p v a x t o n a x y b l a g a t h z i d n o r h o a x a x g
m a l z i m n a r h e f a l r h a n o t a l z a t y b l a p o x d x o p t a b z i d n a p t x a g
o c c h a g a n o p y d g v a t a n n o l z a n f a y r l a d m a p r h i d n o n d a n s a s t
v p v x g a h l e p a r d a p h e a d n i r h a n s a g x a p t a l m o g e n t a p a x g x a p h
v o l z o d g a r l i n s a n o d a x v a x y g e s n a d a p g x o n z a r h a p h n a p a g e h
a d r h i d p a l n a t a l z a r h e m a d m i n o d a n t a p a p x a r h l a x a x g a n x o
v i r x a s s a d a m p h a g a m o l b e a g e d o n g e n o p t r a p h e v m a n z a x a p o x
a l p h e m n z o p a d x a r h e y b l e s s a d a p o l y r h a d a n l o p a g e t v a r g e h
v z a l d a p v o x t a n t a g e t h v l z a d r h a n o p a d v a x g e t h a r l a p t o v a p
p r i d o d t a r o v g e m a l h n e r h a s t o x y n t a h n a h v o l z e n b l o t h a r l a p
t a p x a n s a d o p a n d r e p o h o n t a g a l n a r o x y n s a g e t h n o p a d x g l a p o
v i r h a d n a p a p x i p a d a l z a d n a r h o x y t a t l o h a p a x d x o p a n t a g o l
y n g a r h a x m a x o p y l z a r h a p t o g a n t a l a x y r h a n z a n o g e d n a l e p o
r h a n f a x n a r h a z i r h a h l o p a x d x o h p x i g a s n a d x y b l a g e t h a x a
n o r h a n z a p h a l e p a d n a r h a n s a p i n o d a n t a g a n y e r h n a d o x n a y a

4 - 65. ff.

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	z	b	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	r	r	y	p	p	[illegible]	[illegible]	[illegible]	p	r	u	p	p	r	u	p	p	r	a	R	R	r	a	R	p	r	a	p	p	[illegible]	[illegible]
[illegible]	g	g	r	h	y	G	e	f	r	e	l	M	o	b	y	g	x	i	l	M	o	b	y	g	x	i	l	M	o	b	y	g	x	[illegible]	l
o	r	u	i	y	o	p	s	o	b	g	r	z	q	y	o	p	l	f	n	c	r	n	n	x	n	z	n	c	r	n	n	x	n	z	[illegible]
r	c	z	t	t	y	G	A	q	y	y	i	o	A	A	q	M	k	x	e	[illegible]	e	d	z	f	p	n	d	h	y	e	d	c	q	u	e
n	o	h	q	q	t	p	o	A	A	A	f	l	x	q	n	c	n	m	d	[illegible]	u	t	c	i	f	p	r	t	g	l	A	e	G	c	A
d	[illegible]	z	s	A	x	G	u	q	x	q	h	q	s	A	p	q	k	d	i	n	l	q	z	l	c	s	b	x	y	c	d	k	y	[illegible]	p
e	n	o	c	d	c	k	M	p	l	n	y	h	z	c	s	A	M	c	M	M	k	h	e	b	e	i	q	s	G	i	s	s	G	A	s
l	k	f	e	s	l	g	g	z	u	d	d	n	o	l	p	o	u	s	u	d	p	x	u	r	q	f	s	c	k	A	u	k	y	q	p
e	A	h	k	k	c	k	k	r	c	G	k	e	e	b	r	b	y	k	M	c	s	f	y	i	G	M	r	o	s	i	l	G	e	G	x
r	M	G	q	G	i	A	M	o	l	d	p	s	n	q	o	k	o	s	u	s	c	i	n	z	i	c	u	f	u	A	u	x	u	k	n
r	z	i	G	n	z	o	p	d	q	A	r	f	p	f	q	G	u	k	M	r	o	r	A	b	l	z	y	x	M	z	p	l	r	k	[illegible]
e	o	r	s	x	p	q	M	c	t	i	h	l	M	e	G	n	l	G	s	b	q	o	n	q	h	e	n	m	l	u	G	r	e	A	G
l	l	o	c	A	r	d	r	o	d	o	q	h	r	q	d	s	t	p	h	G	y	f	l	n	y	u	e	c	o	e	x	i	t	i	x
e	b	q	z	c	u	d	b	q	A	q	n	y	i	G	k	k	l	M	G	n	n	u	c	q	t	e	t	l	l	b	z	l	q	f	z
o	k	h	e	r	h	A	d	x	q	n	d	d	o	p	z	M	k	d	M	M	M	t	l	n	k	u	l	h	q	y	p	A	s	o	h
r	x	z	G	z	k	q	A	z	s	x	t	M	n	f	b	a	s	M	l	i	c	y	c	q	S	c	o	q	n	n	f	c	x	f	k
r	i	o	p	n	A	s	i	o	c	A	x	d	s	o	k	f	u	d	q	f	e	n	r	d	f	b	q	n	d	s	o	l	s	o	s
o	r	b	r	A	c	x	A	q	z	c	A	f	u	f	M	e	l	A	s	c	n	d	y	t	u	r	d	s	M	r	b	n	i	e	i
e	h	G	z	c	f	z	o	t	h	h	f	h	b	h	r	q	b	f	u	f	p	r	k	l	r	e	s	c	p	G	h	s	r	q	f
l	e	x	p	q	c	c	f	x	z	k	x	x	d	u	h	x	z	h	b	h	u	i	A	n	h	k	k	s	z	i	y	k	i	G	M
e	t	f	r	d	h	h	l	s	h	p	l	u	t	x	z	z	b	k	r	t	e	z	c	q	e	A	M	r	l	f	A	M	h	M	l
r	G	M	q	A	k	z	n	i	y	G	r	h	A	z	b	b	d	p	G	b	G	f	e	G	l	x	d	y	c	i	p	b	k	d	q
r	s	u	h	f	M	y	e	z	A	i	h	n	p	n	q	y	t	z	i	q	d	l	b	i	b	z	f	A	e	z	r	n	A	f	z
e	i	l	e	u	d	d	k	p	o	r	t	x	G	t	A	A	A	p	y	h	i	b	d	o	k	p	t	i	t	h	y	e	p	t	c
l	f	n	t	e	s	M	i	d	q	o	d	c	k	l	x	q	s	z	A	k	A	d	i	e	A	r	G	p	i	y	o	n	f	x	s
e	u	e	k	u	k	d	o	o	A	q	A	e	A	u	M	p	s	e	p	z	c	G	p	s	i	h	M	o	r	k	f	p	t	f	u
o	e	t	s	e	A	f	q	l	x	h	f	G	G	t	u	G	o	n	f	b	e	x	G	A	l	e	c	r	e	A	h	u	l	c	z
r	q	q	p	s	i	u	h	q	s	q	c	k	y	l	r	s	y	e	u	r	q	e	p	o	t	n	x	e	t	i	y	M	k	s	h
r	d	x	G	A	l	r	t	A	u	h	h	p	M	k	i	i	n	t	e	h	x	k	G	u	l	k	i	t	d	o	G	s	s	c	l
o	M	u	y	q	h	y	l	x	M	G	o	z	o	s	t	u	e	k	u	z	z	p	f	y	c	n	z	x	t	y	y	k	k	s	t
e	c	z	A	s	q	t	t	f	o	p	d	e	e	i	h	b	G	q	r	l	u	d	l	t	b	k	p	l	q	t	G	q	G	A	x
l	z	b	c	x	h	A	x	x	f	r	p	s	u	z	k	r	s	A	t	t	e	s	t	d	q	G	x	c	t	d	M	p	u	q	s
e	o	k	s	f	k	q	b	f	h	y	G	A	p	n	A	t	c	d	A	x	u	k	l	A	s	p	l	z	x	t	u	G	t	t	c
r	k	M	x	r	x	h	z	h	n	n	x	y	M	M	z	x	s	M	z	z	y	h	n	p	h	u	c	c	A	x	M	f	e	k	s

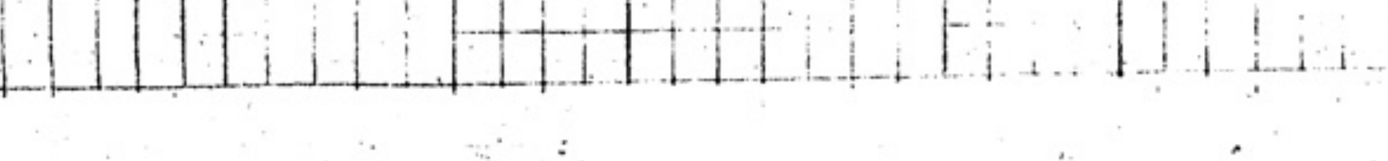
5

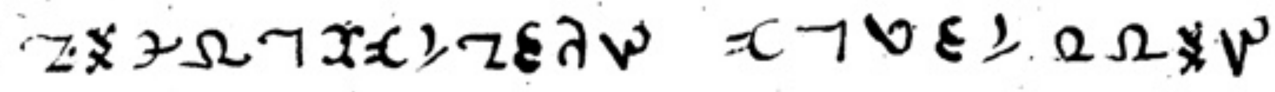
R	é	t	d	ı	x	δ	d	ı	x	δ	d	ı	x	δ	d	ı	x	δ	d	ı	x	δ	d	ı	x	δ	d	ı	x	δ	d	ı	x	δ	d
o	n	K	t	r	ſ	y	t	r	ſ	y	t	R	ſ	y	t	R	ſ	y	t	r	ſ	y	t	r	ſ	y	t	r	ſ	ɔ	t	r	ſ	y	t
é	d	p	c	h	q	t	d	y	c	δ	x	ı	δ	A	x	ı	δ	A	x	ı	δ	A	x	ı	δ	A	x	ı	δ	A	x	ı	δ	A	x
ſ	A	r	u	z	s	d	ı	n	r	n	M	h	G	G	d	o	K	q	s	r	n	p	ſ	f	d	f	z	ſ	y	q	s	r	n	p	ſ
é	p	G	c	c	x	t	r	A	t	x	d	n	x	y	t	y	δ	s	c	u	é	f	n	u	t	o	h	q	t	A	u	ı	d	u	c
r	c	K	s	ſ	s	d	y	q	q	s	m	m	u	o	d	A	G	A	é	ſ	b	h	s	é	K	f	K	h	A	c	z	ſ	A	y	s
r	o	s	c	o	r	G	é	G	y	K	d	R	h	t	M	c	K	q	b	n	q	é	ı	t	s	o	ſ	q	x	s	h	q	x	o	c
é	é	ı	r	δ	é	x	u	y	o	s	M	q	é	K	d	h	p	f	d	s	A	G	p	ı	i	e	r	G	d	z	k	h	c	r	o
ſ	b	ſ	o	K	u	n	ſ	t	y	K	d	x	u	b	f	K	G	M	c	x	q	d	u	A	ſ	δ	ſ	d	ſ	o	s	q	z	t	y
é	q	h	t	s	é	d	q	q	t	s	M	v	M	A	h	p	u	d	h	c	t	M	t	ı	b	d	q	A	ſ	ſ	p	f	b	x	o
o	A	K	ſ	p	s	M	p	f	x	K	d	δ	o	ı	y	G	c	G	o	ſ	q	ı	K	A	d	ı	G	G	r	y	G	M	A	Z	q
r	M	ı	δ	r	f	o	z	h	c	n	s	K	f	ſ	t	p	q	d	t	t	A	ſ	G	G	K	A	ı	x	ı	n	x	d	f	d	s
r	z	ſ	y	ı	u	f	b	K	s	x	K	δ	h	q	Q	M	p	r	G	b	c	o	p	u	b	c	M	u	A	p	ſ	A	h	G	A
o	h	q	t	r	h	ſ	y	ſ	u	n	A	d	n	G	y	d	u	y	x	r	o	y	G	c	é	r	z	y	q	M	K	q	é	x	q
é	y	h	A	t	q	h	d	G	c	q	x	t	x	y	o	M	t	v	ı	h	t	G	n	r	q	o	h	d	x	d	p	f	G	d	x
ſ	t	q	x	ſ	n	y	t	p	q	n	M	s	f	A	q	ı	K	ı	z	k	ſ	d	s	ȝ	s	y	z	f	z	f	r	r	s	M	u
é	K	h	é	é	x	o	d	u	h	s	u	K	x	q	n	z	M	h	é	A	n	s	c	é	i	n	c	o	ȝ	ſ	o	b	u	d	b
r	x	z	é	é	n	n	s	é	y	K	M	δ	M	p	c	c	p	x	u	q	K	K	s	n	z	p	d	t	q	h	t	K	M	c	é
r	ı	o	n	t	u	é	ı	t	G	Q	i	x	o	x	é	R	c	A	y	h	p	z	u	é	o	Z	f	x	h	n	K	b	o	ſ	δ
é	z	q	K	ſ	r	q	f	x	y	h	o	h	t	h	K	ı	r	M	x	z	8	ſ	r	q	ſ	u	x	n	y	é	A	d	t	t	K
ſ	u	h	p	A	t	A	h	c	b	K	f	K	f	é	A	ſ	o	u	n	o	b	n	h	x	c	z	z	p	M	d	f	f	x	ſ	G
é	ſ	é	f	c	y	q	é	r	n	A	h	p	A	G	G	K	b	y	é	é	q	K	z	z	é	o	h	u	d	ı	u	x	n	b	ı
o	t	n	u	s	G	y	u	ı	d	f	K	G	G	n	x	i	q	t	n	t	A	M	y	p	s	y	z	y	t	r	h	c	q	y	A
r	G	t	é	ı	r	o	é	z	f	h	p	v	y	é	M	h	x	ſ	K	ſ	x	d	d	u	K	o	h	d	A	t	q	z	s	G	G
r	s	d	K	A	z	q	δ	δ	h	n	f	y	o	n	c	ſ	s	t	s	t	f	f	f	y	b	q	é	s	ſ	K	h	é	ı	x	y
o	c	g	q	x	p	f	d	g	o	x	x	o	y	é	R	y	K	ſ	p	ı	u	x	x	o	K	h	K	K	A	m	g	ſ	f	z	A
é	r	s	A	z	r	r	p	u	f	z	z	Q	t	n	h	d	p	A	[illegible]	u	M	u	n	é	A	K	b	M	z	o	p	A	h	é	p
ſ	o	c	d	é	h	y	G	c	ı	o	h	x	ſ	K	z	f	r	M	q	r	s	y	é	t	ı	A	d	r	ſ	ſ	M	z	K	u	G
é	é	r	p	s	q	t	p	q	f	Q	é	M	K	δ	δ	h	y	d	x	i	o	g	z	q	f	c	G	z	u	b	o	h	p	K	y
r	q	G	z	u	h	A	r	d	ſ	n	t	v	b	d	G	o	G	K	n	z	q	d	é	n	u	s	p	n	d	G	n	z	r	x	[illegible]
r	d	t	h	b	K	q	o	M	K	é	K	M	A	f	ı	é	x	δ	p	n	G	K	h	s	é	ı	é	ſ	r	s	é	o	δ	Z	q
é	s	d	n	q	G	y	f	o	s	n	A	o	r	v	A	G	d	G	x	d	x	G	R	K	[illegible]	A	g	u	ſ	ı	δ	x	ſ	[illegible]	[illegible]
ſ	[illegible]	r	A	s	p	M	é	c	ı	d	f	Q	f	y	Q	d	ı	x	n	t	f	d	p	G	x	q	[illegible]	ſ	f	ſ	q	t	b	[illegible]	d
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	f	o	n	t	K	t	[illegible]	[illegible]	h	d	x	t	r	ı	d	A	h	ı	f	g	A	s	n	b	h	q	[illegible]	K	[illegible]	A	f
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	y	[illegible]	[illegible]	L	x	t	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	A	G	A	t	t	G	t	t	t	y	h	[illegible]	[illegible]	G	b	[illegible]	t	G	[illegible]	t	t	G	h	[illegible]	t	G	b	t	t	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	p	q	q	q	q	d	G	b	x	g	r	G	b	i	q	[illegible]	q	d	G	b	x	y	r	G	b	[illegible]	q	q	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	z	r	h	x	b	x	d	r	p	l	t	b	i	q	f	s	[illegible]	s	M	[illegible]	d	c	b	t	[illegible]	f	y	h	x	b	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	b	k	n	y	[illegible]	k	G	x	c	x	[illegible]	[illegible]	h	l	p	o	c	p	t	M	b	d	A	x	c	b	k	u	y	A	z	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	q	G	f	G	t	s	p	l	z	A	t	e	y	c	[illegible]	y	s	z	x	d	G	k	q	o	l	y	b	p	M	z	b	x	[illegible]	p
i	t	A	i	k	y	l	p	e	b	b	c	y	m	o	f	p	M	r	f	s	M	f	M	p	d	y	g	k	G	s	h	G	d	o	z
[illegible]	[illegible]	[illegible]	L	G	e	b	r	q	y	r	o	G	o	r	y	G	s	b	n	i	c	i	c	s	M	p	i	A	i	i	y	y	t	[illegible]	[illegible]
[illegible]	p	[illegible]	[illegible]	p	s	k	i	G	e	h	t	p	q	p	G	[illegible]	u	q	k	A	e	z	e	i	c	s	r	M	h	o	G	e	k	a	[illegible]
A	r	G	b	r	f	M	h	M	d	n	k	G	i	f	i	d	o	A	M	z	G	f	G	p	q	p	G	s	q	l	d	k	b	q	[illegible]
M	q	d	G	z	h	r	t	u	t	x	b	i	n	u	A	f	q	x	d	e	x	x	y	G	y	G	n	i	G	r	p	z	d	[illegible]	M
M	[illegible]	r	s	h	m	h	A	y	l	s	k	A	p	r	q	c	t	f	f	G	d	c	b	i	u	x	e	z	i	h	u	p	r	r	c
A	r	e	i	y	e	y	q	t	t	c	n	p	c	A	s	l	q	c	i	x	t	l	y	A	p	f	b	b	l	e	l	M	q	f	e
r	e	t	r	k	u	o	A	x	l	z	p	e	t	i	i	b	s	l	f	z	x	c	b	c	s	t	k	r	y	u	c	p	f	h	k
s	n	k	i	A	y	f	c	A	n	o	z	g	b	l	f	d	z	n	u	p	l	z	d	h	z	z	b	t	g	c	f	r	r	t	s
i	d	p	y	q	t	o	l	x	e	e	o	p	p	A	h	l	o	x	M	o	t	h	i	y	p	l	y	l	d	h	l	o	b	x	k
[illegible]	t	z	A	s	d	t	t	f	g	l	l	M	o	i	y	A	q	s	u	f	x	[illegible]	l	t	z	n	n	b	f	k	c	r	n	M	i
[illegible]	k	p	o	c	G	b	x	x	y	c	o	u	f	l	t	i	G	A	y	x	n	o	t	d	e	d	s	k	x	b	e	h	s	u	A
i	A	r	b	e	x	r	e	M	x	s	y	M	e	b	x	A	i	p	M	u	e	e	k	t	n	s	c	n	M	A	G	o	c	z	c
s	i	h	G	l	s	b	l	i	M	r	k	d	k	r	i	p	y	G	s	e	t	n	A	x	e	i	t	A	o	i	x	f	e	o	l
r	u	z	i	b	u	r	y	A	o	b	M	c	n	h	o	z	A	i	i	t	d	s	i	M	d	o	b	c	r	u	n	u	u	f	n
A	y	p	y	r	h	y	o	i	e	q	i	r	A	k	f	b	c	M	h	A	f	u	A	o	M	n	q	z	t	e	d	b	y	x	e
M	x	G	e	h	n	n	e	z	G	y	A	t	i	A	h	G	i	c	l	x	x	M	z	q	i	d	x	p	i	t	M	A	A	z	G
M	u	y	u	z	p	c	h	e	x	o	i	k	A	t	l	d	o	l	h	c	A	o	h	x	A	f	z	r	u	l	i	p	o	h	M
A	y	o	e	o	z	e	y	u	n	e	z	M	z	e	b	f	q	h	n	r	M	n	y	u	p	t	h	y	M	k	A	r	b	k	d
r	k	f	G	u	p	s	G	c	q	b	b	o	h	k	r	r	d	n	d	y	d	s	G	t	z	x	z	A	o	s	i	b	G	q	A
s	s	o	p	k	G	A	i	r	d	g	h	t	q	G	z	t	M	M	c	b	f	u	y	l	u	n	o	i	e	i	z	k	y	h	f
i	i	e	f	M	f	c	M	q	A	i	y	l	n	x	p	i	c	p	q	y	x	M	x	c	z	p	d	o	n	z	b	M	x	x	h
n	z	G	M	l	c	f	o	A	i	M	x	c	q	s	q	l	z	r	d	d	c	p	l	z	b	r	p	d	s	h	G	s	f	b	k
[illegible]	o	p	b	n	r	r	b	c	f	o	f	e	G	A	b	n	o	b	f	f	e	f	n	o	k	i	f	f	u	z	i	i	u	r	x
[illegible]	e	f	d	s	b	t	k	s	o	y	x	u	y	q	y	e	e	q	e	i	t	o	x	f	M	h	l	c	z	b	f	f	y	i	M
[illegible]	n	u	t	c	e	k	b	u	f	A	z	y	o	A	A	G	l	n	r	u	l	l	s	o	u	z	n	[illegible]	l	y	c	i	n	z	o
r	A	y	b	z	G	q	y	M	e	p	n	n	e	p	o	p	A	p	G	e	o	t	c	r	h	e	d	y	c	b	e	z	p	n	e
[illegible]	[illegible]	b	m	o	p	l	A	o	n	f	p	c	h	u	f	r	M	o	p	q	l	q	z	t	q	b	f	A	e	q	b	b	z	A	G
[illegible]	[illegible]	d	s	y	G	M	z	q	k	x	G	i	y	M	e	h	r	b	r	d	q	n	o	d	x	r	r	M	d	[illegible]	x	n	h	f	i

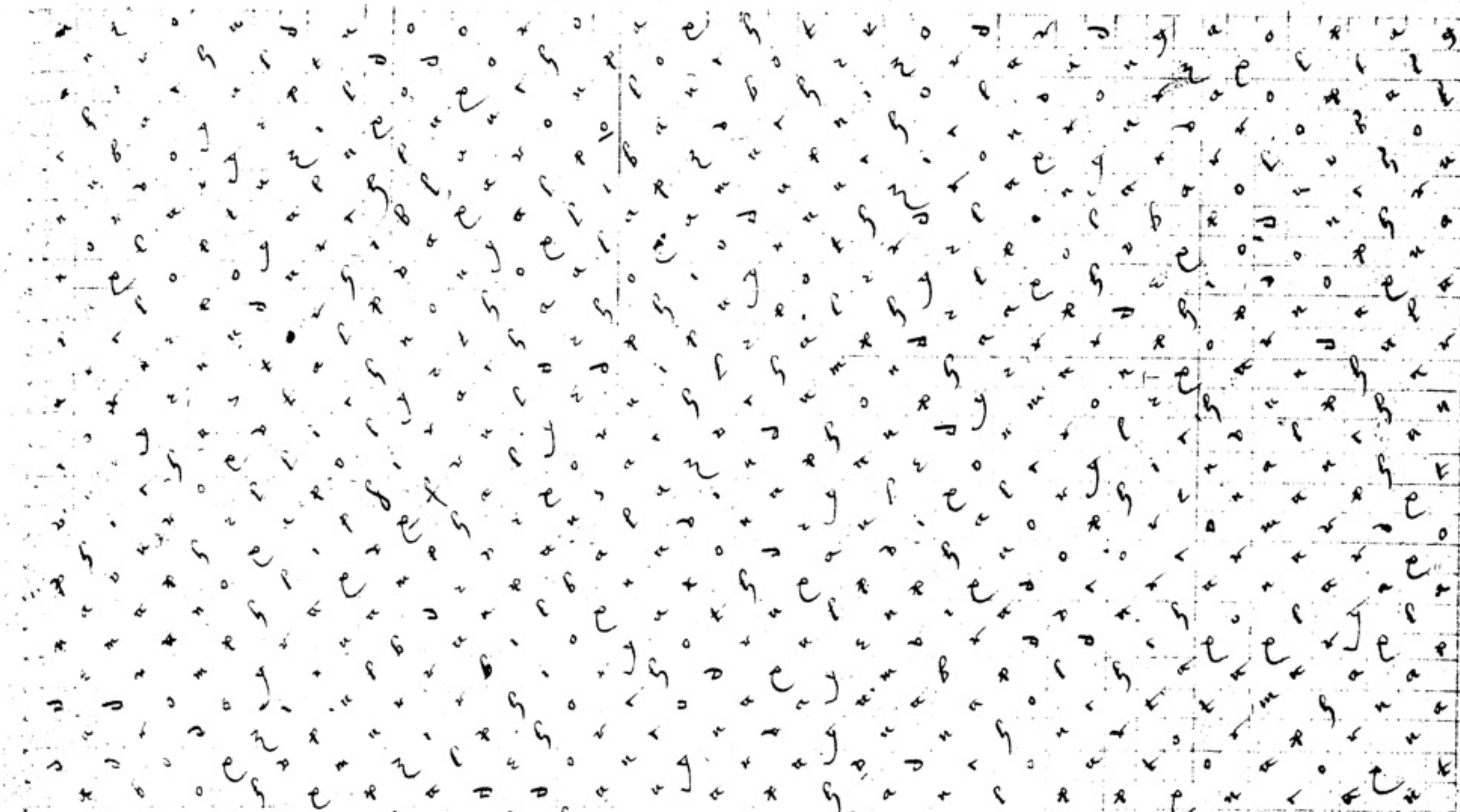
n	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z
i	s	R	f	y	t	R	l	y	t	R	l	y	t	R	l	y	t	R	l	y	t	R	l	y	t	R	l	y	t	R	l	y	t	R	l
S	c	b	c	b	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b
R	o	e	R	n	m	h	g	g	d	o	R	q	s	r	n	y	l	f	d	f	z	l	y	q	s	r	n	p	l	f	d	f	z	l	y
A	q	b	t	x	d	n	x	y	t	y	b	s	c	u	e	f	n	u	t	o	h	q	t	A	u	i	d	u	c	i	s	o	h	q	t
M	p	p	i	m	c	q	S	G	b	A	d	z	e	l	b	h	s	e	k	f	k	h	A	c	z	l	A	y	s	R	f	q	e	G	b
M	o	z	l	l	R	d	z	i	q	x	t	h	K	c	e	y	K	u	b	h	p	x	q	z	b	n	p	M	r	r	u	h	K	y	r
A	a	v	c	M	Q	A	b	l	n	m	s	q	g	i	t	g	q	r	n	y	G	d	x	p	p	c	S	u	i	t	c	y	b	A	t
R	d	b	e	c	t	i	C	h	s	u	K	h	M	h	A	i	G	z	p	M	f	f	z	r	c	f	u	M	h	A	G	e	q	x	l
S	M	A	G	i	K	A	S	Q	p	K	b	K	d	n	p	y	y	p	e	c	i	u	p	G	i	u	M	l	e	p	u	u	h	c	p
i	c	d	M	h	p	o	c	t	z	M	A	M	c	q	M	x	o	z	G	i	z	y	G	n	z	y	d	Q	b	r	h	b	K	s	y
n	R	p	b	K	G	v	S	d	e	c	d	R	o	A	o	f	q	u	y	A	b	A	i	d	e	n	s	A	d	y	z	d	p	h	d
n	h	v	R	x	y	M	R	p	s	l	A	t	y	q	c	c	t	e	n	p	p	o	r	p	s	x	K	q	A	A	b	f	r	t	M
i	y	M	Q	S	G	S	b	R	f	n	p	l	n	G	r	o	d	K	e	f	r	b	t	z	u	n	A	s	i	p	p	t	b	x	d
S	G	s	u	v	y	K	R	e	u	e	f	l	K	y	i	e	s	s	n	u	i	q	q	u	M	M	z	u	A	r	c	y	r	i	s
r	S	c	d	b	A	M	A	b	y	u	x	r	n	n	z	G	A	u	e	l	f	q	A	y	d	r	f	r	M	q	z	A	t	r	f
A	u	s	M	A	c	p	f	d	d	b	z	e	d	z	b	M	z	y	u	c	i	i	p	M	c	u	c	u	d	x	p	o	d	y	x
M	t	c	p	o	l	M	e	S	M	A	b	G	K	A	z	o	h	d	b	e	z	l	M	L	z	y	s	e	s	f	r	b	f	A	z
M	S	l	M	n	b	c	n	i	c	d	G	n	A	M	y	f	K	t	K	u	p	A	t	o	h	d	z	e	A	h	y	r	r	M	y
A	v	c	p	c	e	e	d	o	l	A	i	d	f	o	G	M	i	K	b	y	G	G	u	l	e	s	b	M	z	K	o	b	t	u	o
K	h	h	v	S	n	t	M	n	b	c	M	c	i	e	x	d	o	s	K	o	p	u	M	K	u	K	r	o	h	p	d	G	b	y	f
S	Q	e	l	p	c	y	d	S	K	S	u	S	r	q	s	M	n	i	A	q	M	t	u	b	y	b	b	q	e	f	f	i	q	t	o
i	g	l	h	u	s	G	K	K	b	u	M	r	e	G	A	o	x	A	c	t	u	l	r	n	n	q	y	h	K	x	x	A	s	d	t
n	x	c	l	R	f	i	A	M	A	y	d	y	v	y	q	l	S	i	R	G	e	o	b	p	c	t	g	o	s	f	z	c	x	t	d
n	M	b	n	h	l	f	c	p	o	G	K	o	e	u	G	R	f	l	o	p	q	l	y	G	y	K	y	f	u	x	p	q	s	d	i
i	c	e	d	n	b	b	h	v	f	i	A	q	b	p	u	i	u	c	r	c	t	t	G	n	z	M	x	x	M	u	G	y	K	t	r
S	l	b	f	p	R	x	z	y	x	A	c	t	K	G	c	M	t	l	o	f	q	q	d	s	h	r	y	M	l	r	s	G	o	q	o
R	y	R	R	c	S	f	b	A	z	c	f	X	b	i	r	z	X	c	r	y	h	x	t	c	l	o	r	z	n	h	z	i	G	f	y
A	A	t	b	e	i	v	R	M	y	s	o	f	d	o	b	b	z	e	h	d	n	M	s	l	h	t	b	b	p	x	M	x	y	g	a
M	z	x	R	Q	h	x	i	[illegible]	K	u	f	h	i	e	q	y	p	s	q	A	p	b	u	c	l	q	y	r	S	A	[illegible]	K	o	[illegible]	[illegible]
[illegible]	[illegible]	n	b	x	x	c	R	[illegible]	K	[illegible]	e	y	A	G	x	[illegible]	z	u	h	f	r	n	l	z	n	G	[illegible]	h	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

BRITISH MUSEUM

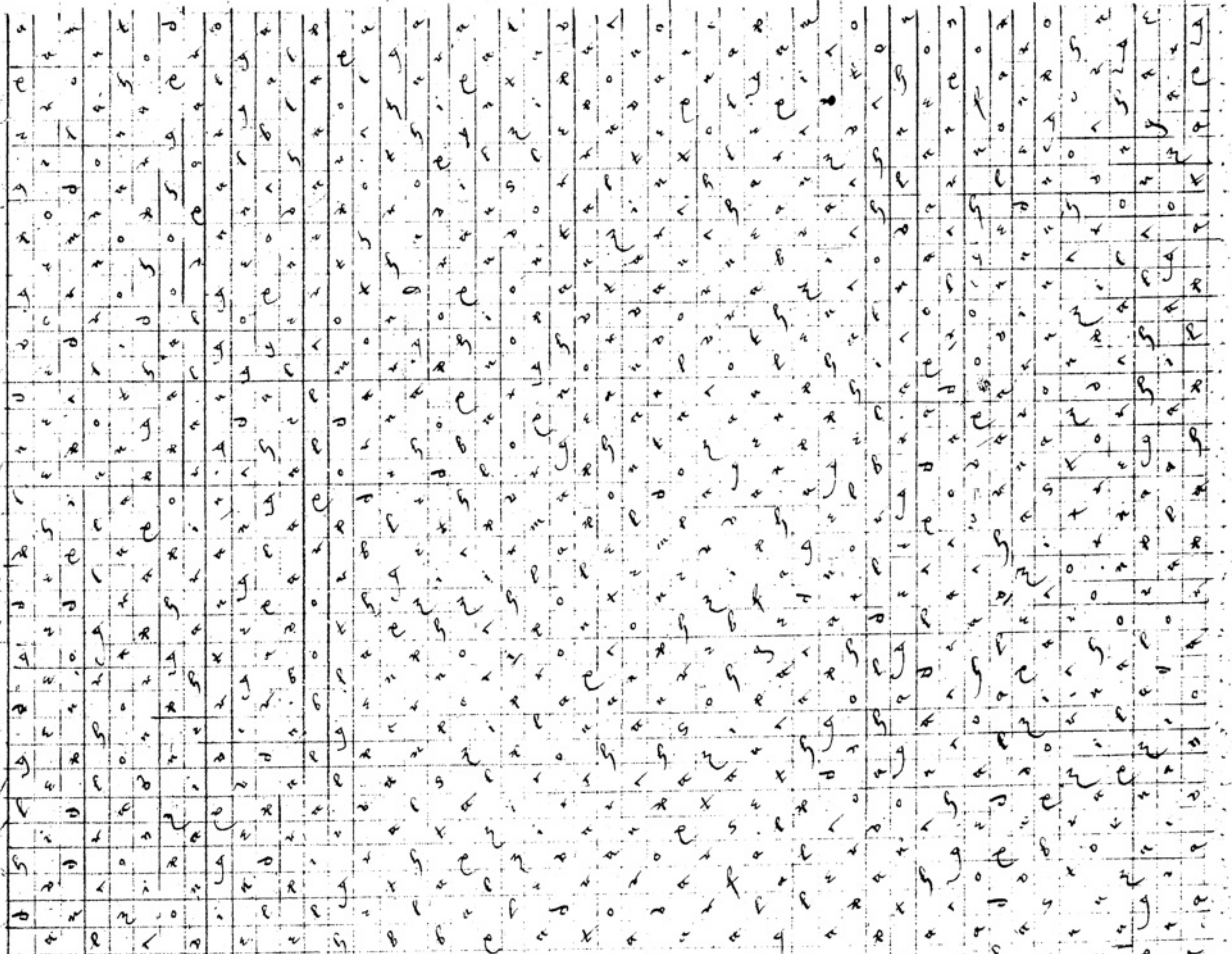




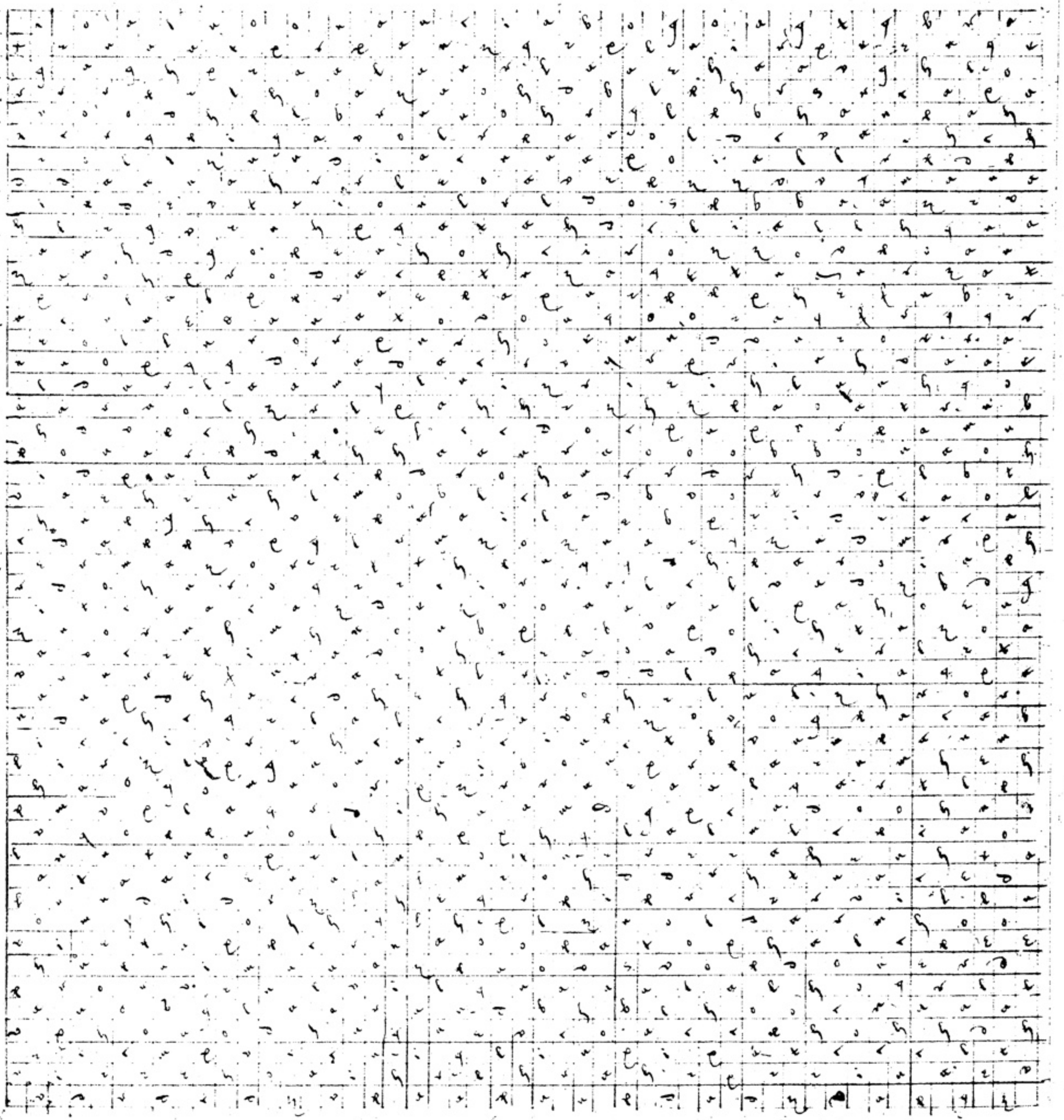
(Zapporgzl Sbrioldzpuay.

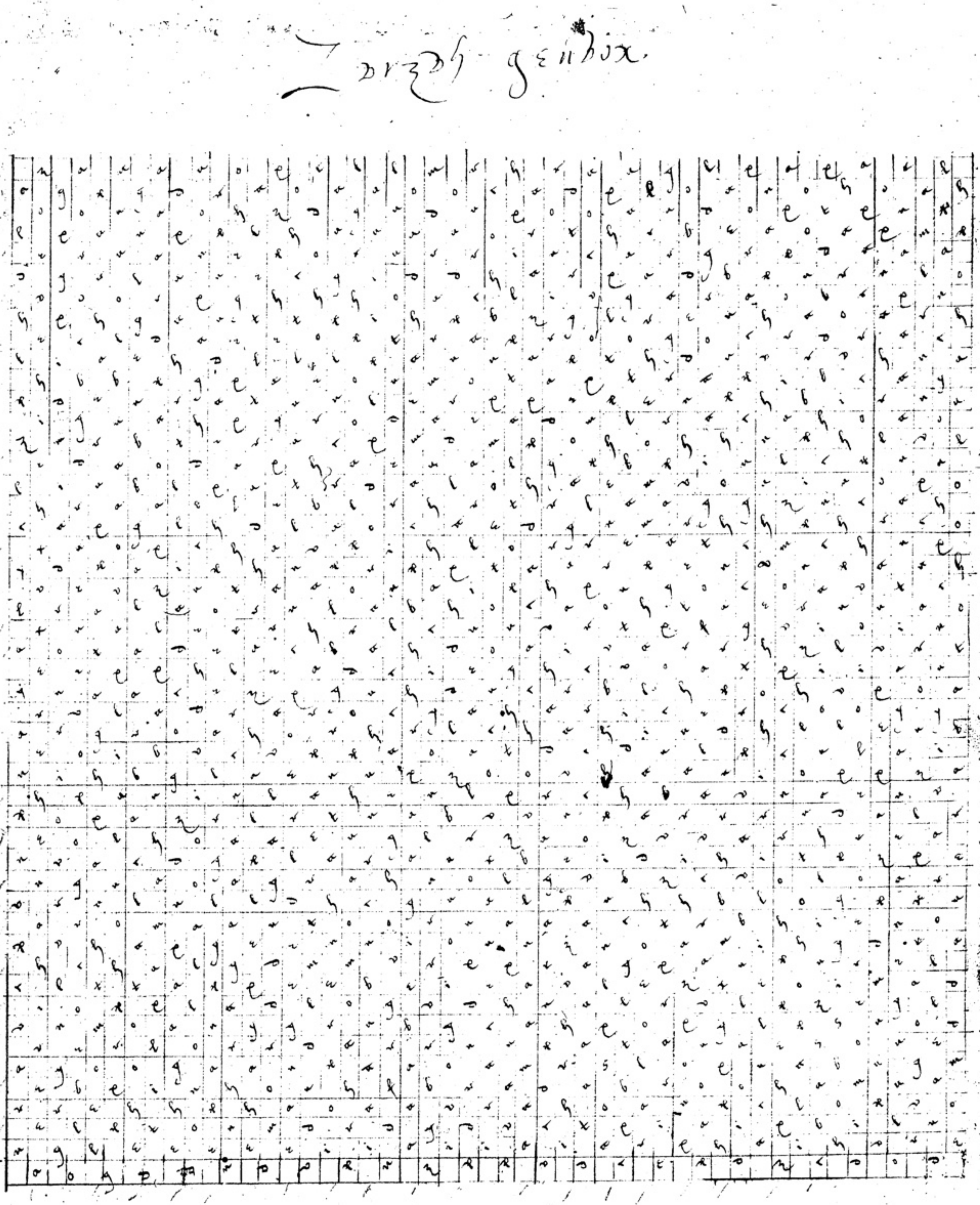


Calgs sedyh pauglox

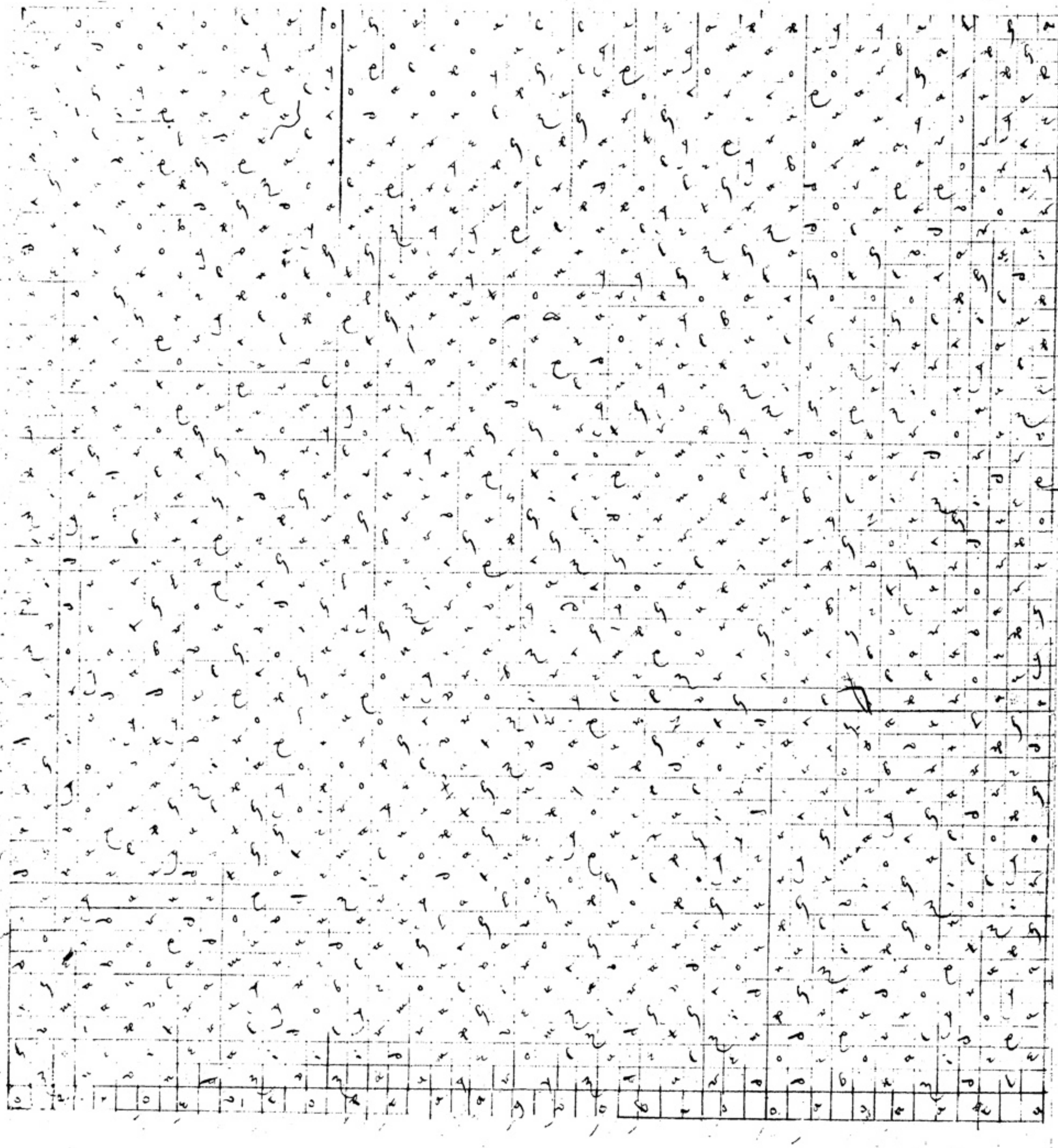


Chiromonph: zarchan, olinorg

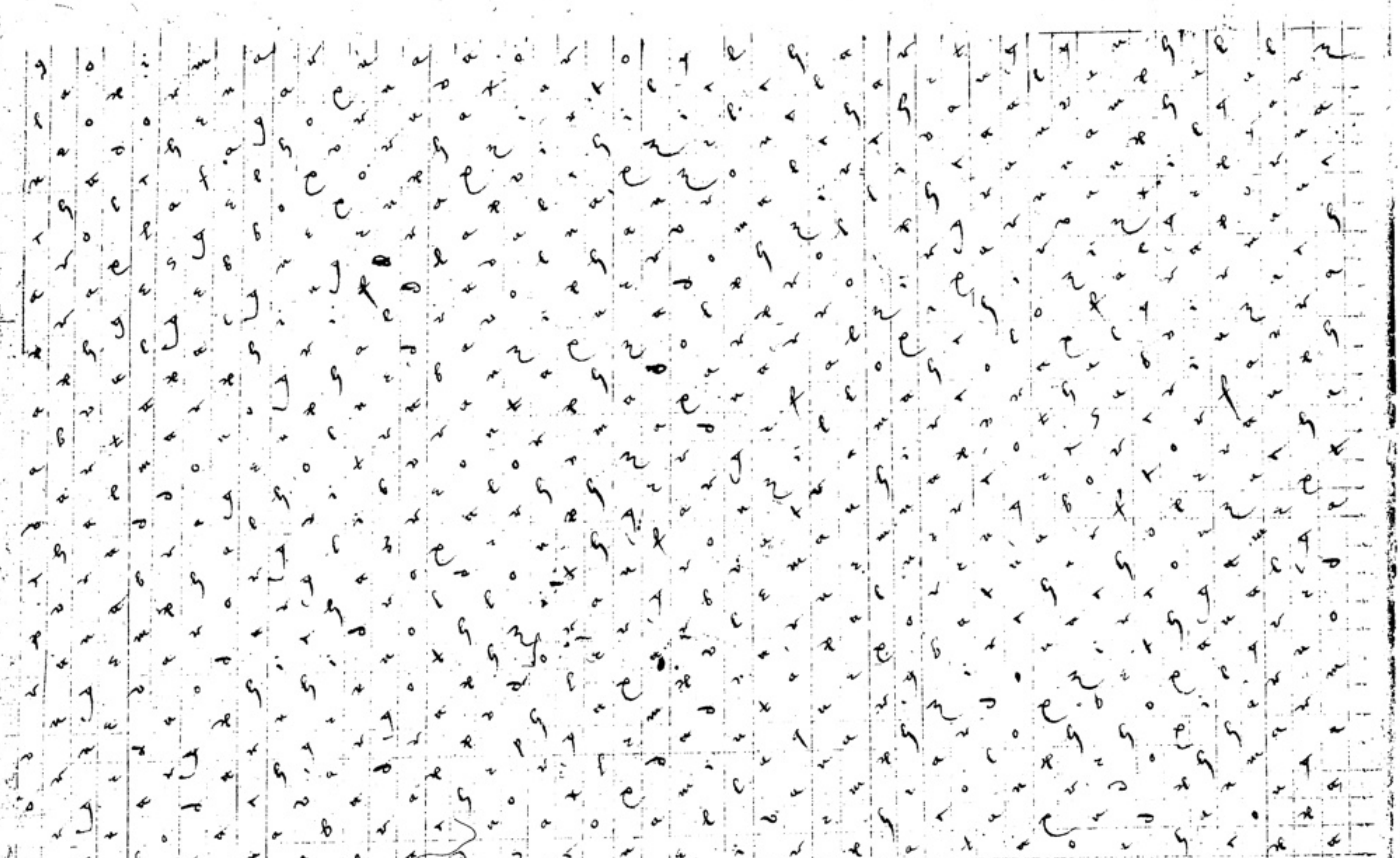




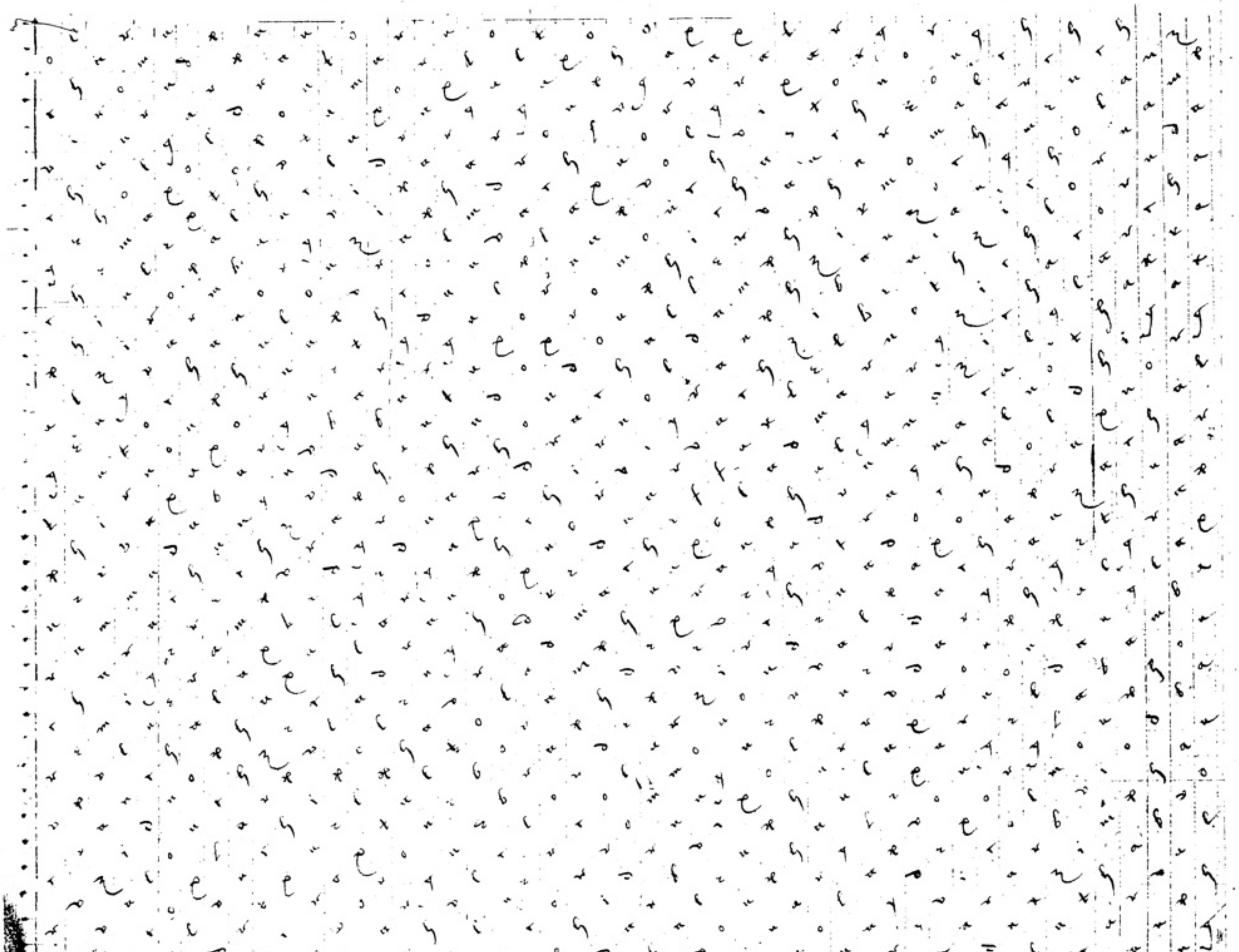
exrox dingh fardol



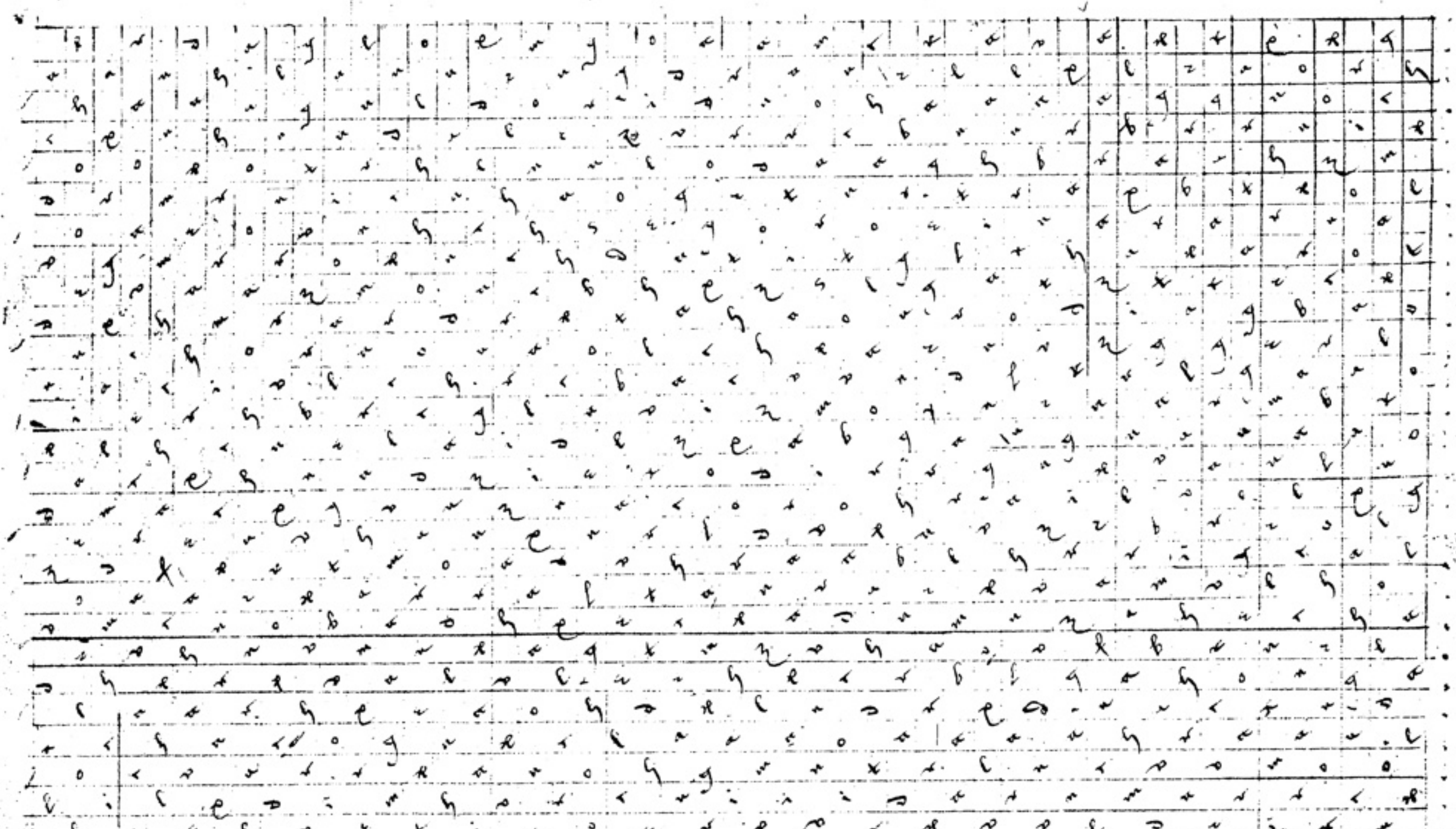
Clarn nancal



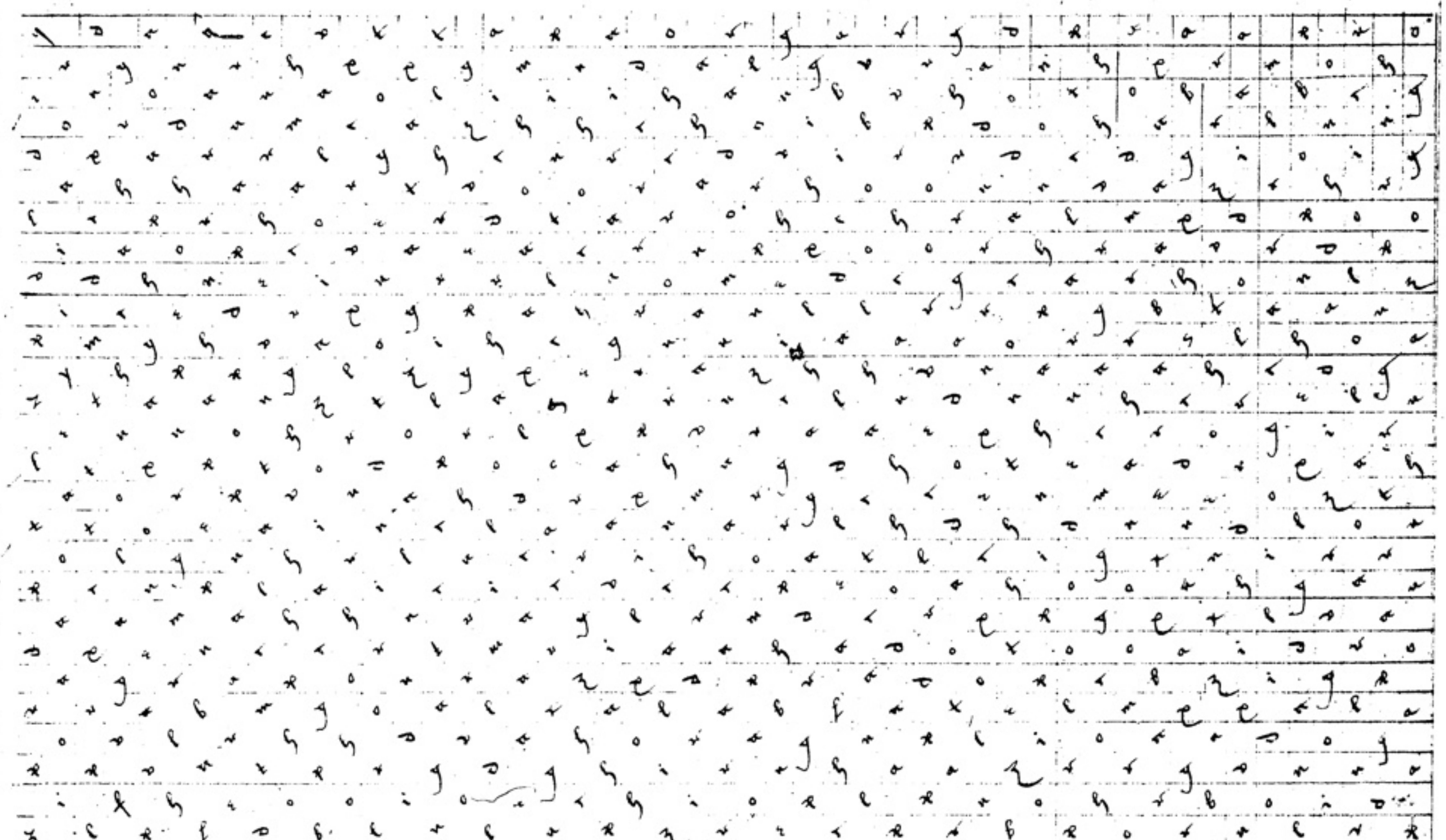
Ilgrd on chipräxal



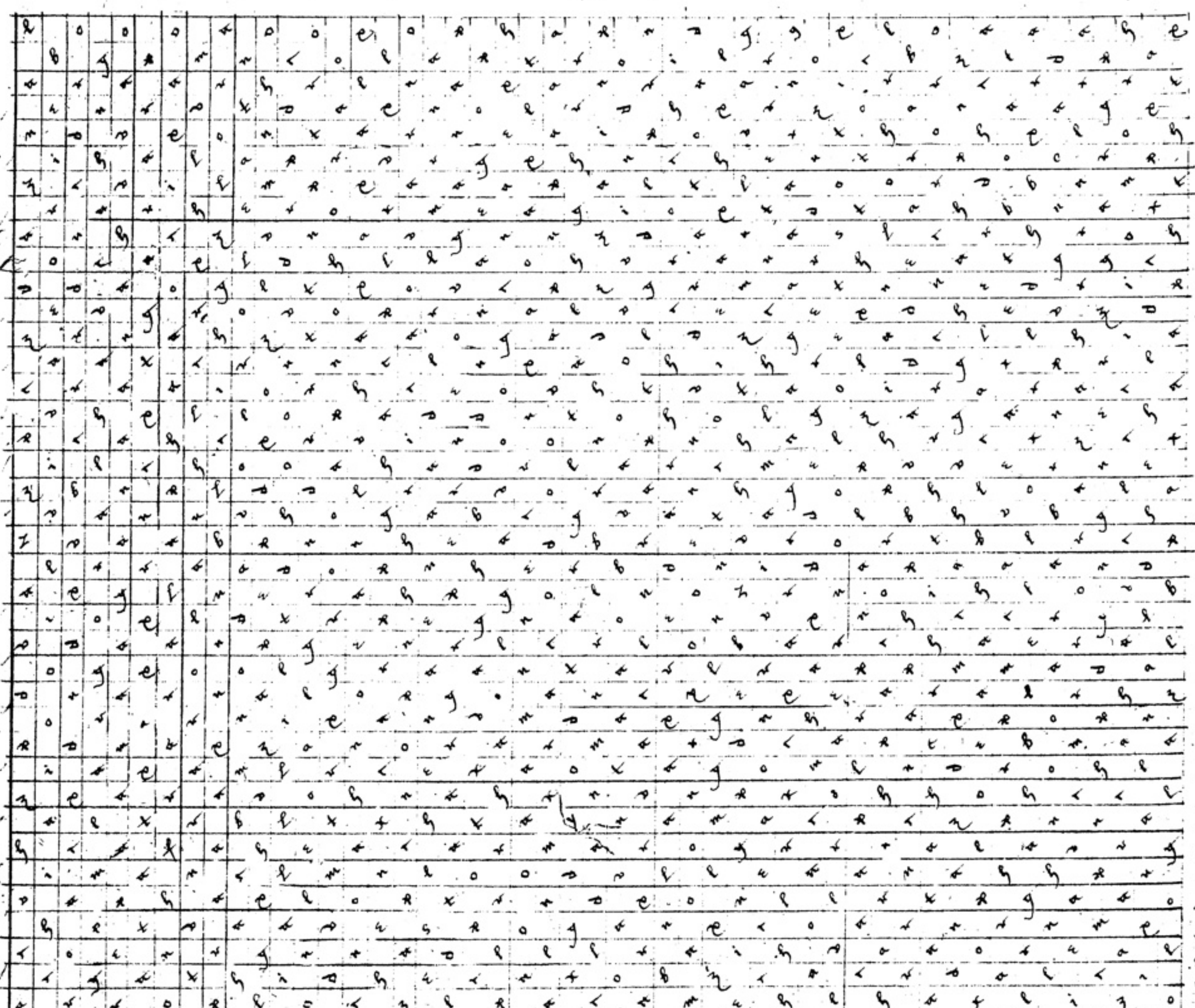
Achirzila chiparal.



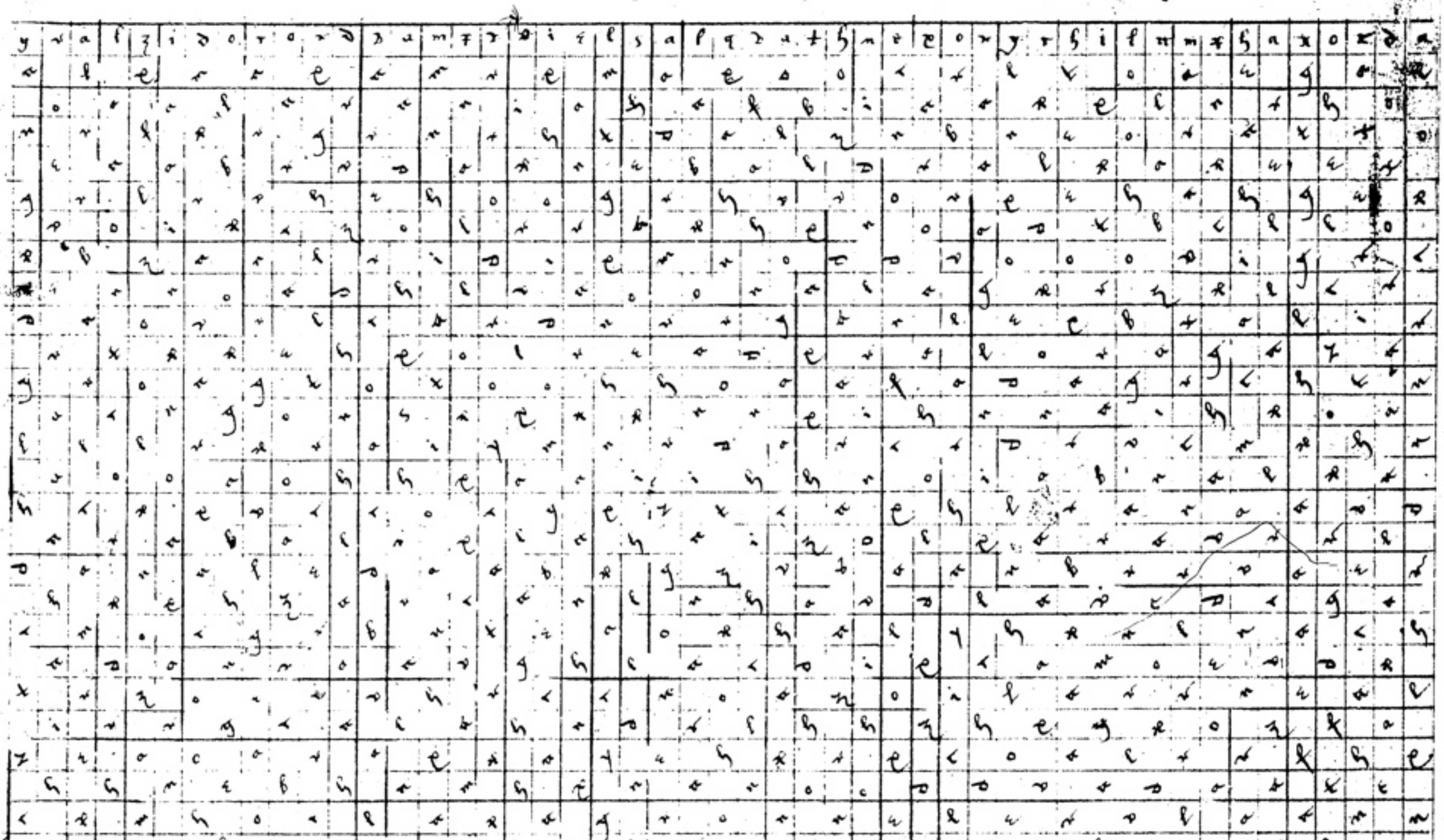
Jacni Volchsmph



Helztiak pol dolgon ,



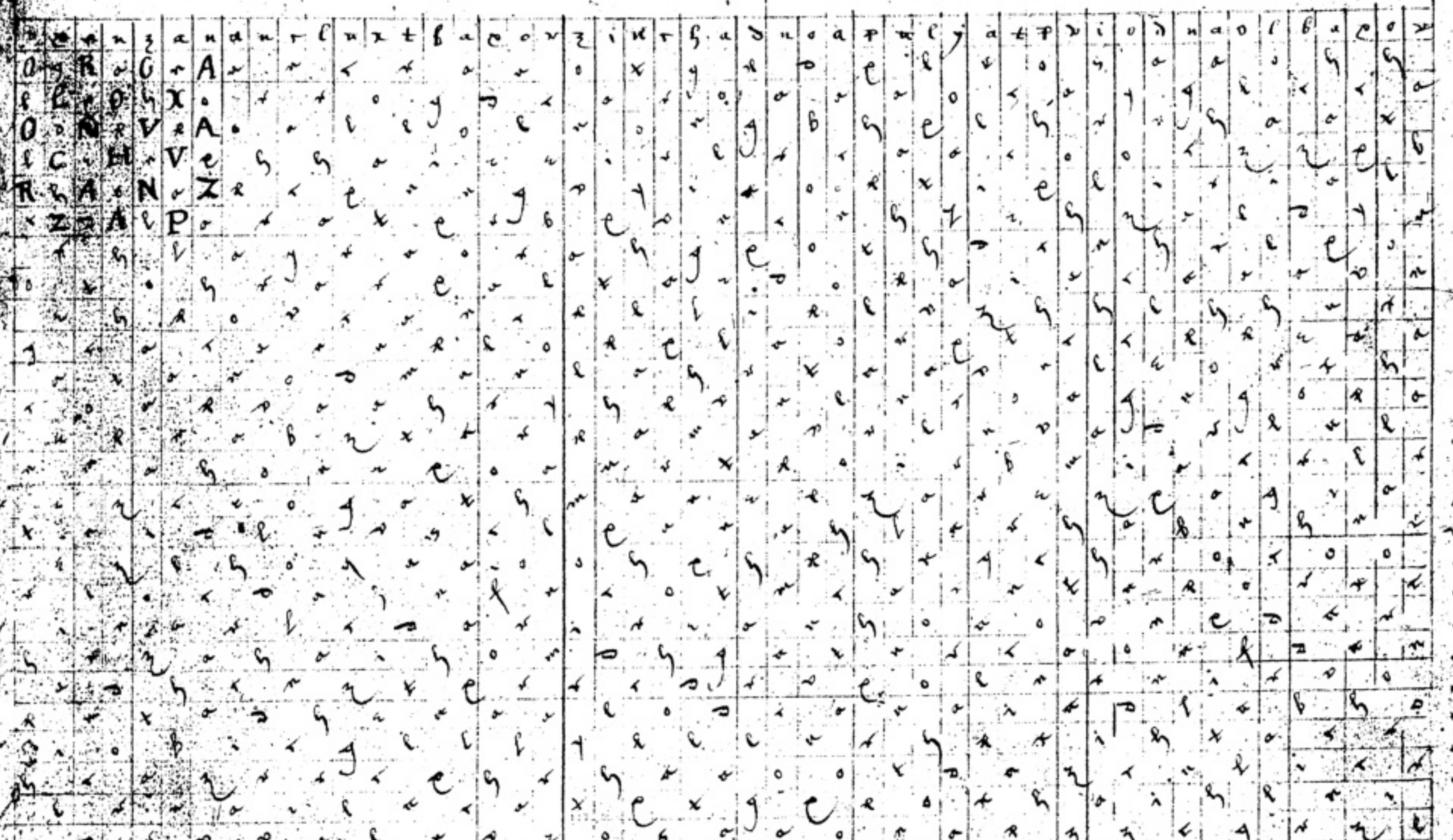
Depſah onar phialox



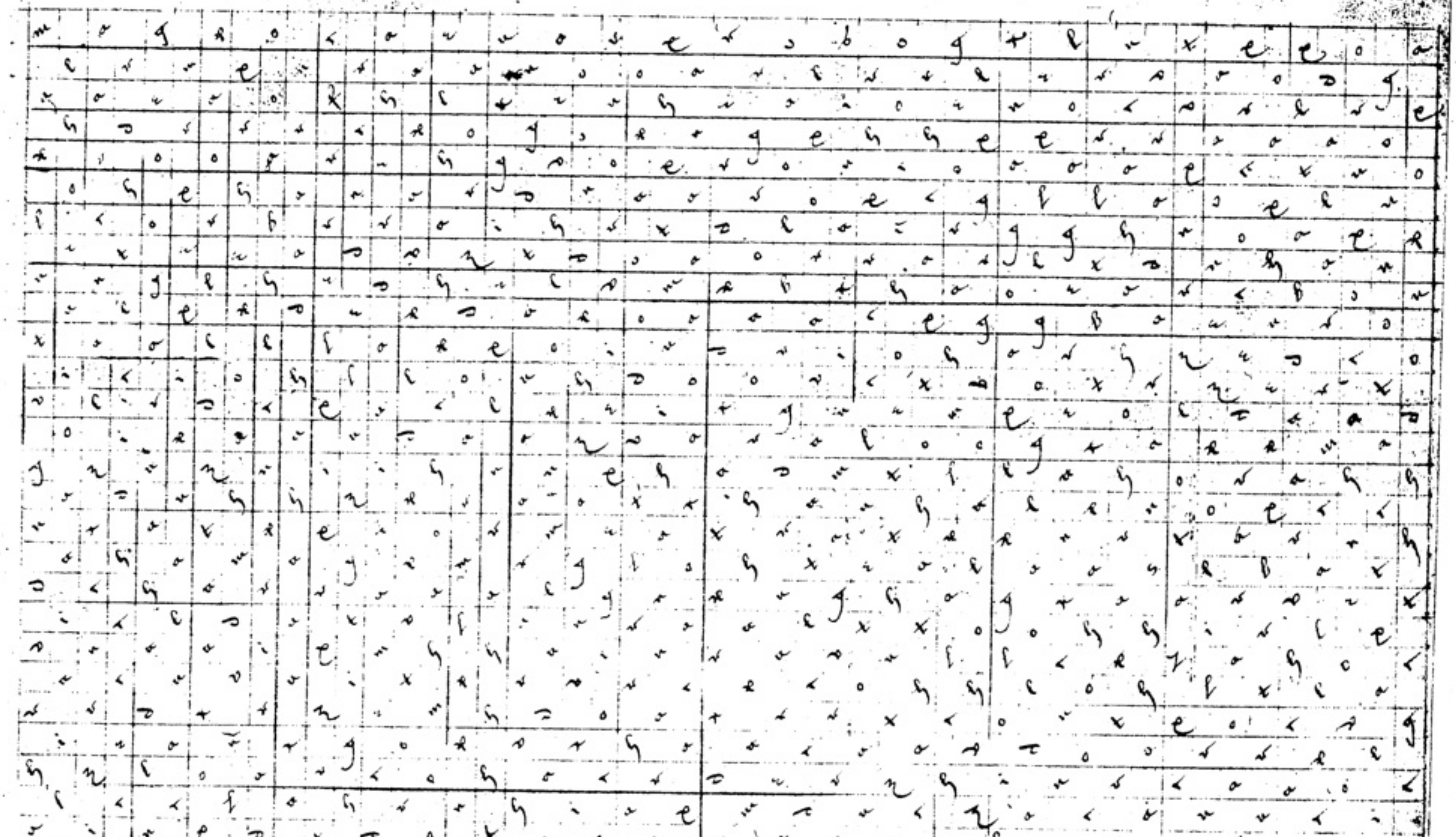
BRITISH MUSEUM

These Letters [illegible]
these be written as the [illegible] words as the [illegible]
Ales of this table are words as of them
but ours heard it is but a note of them as those are
for every empty square is to be filled as those

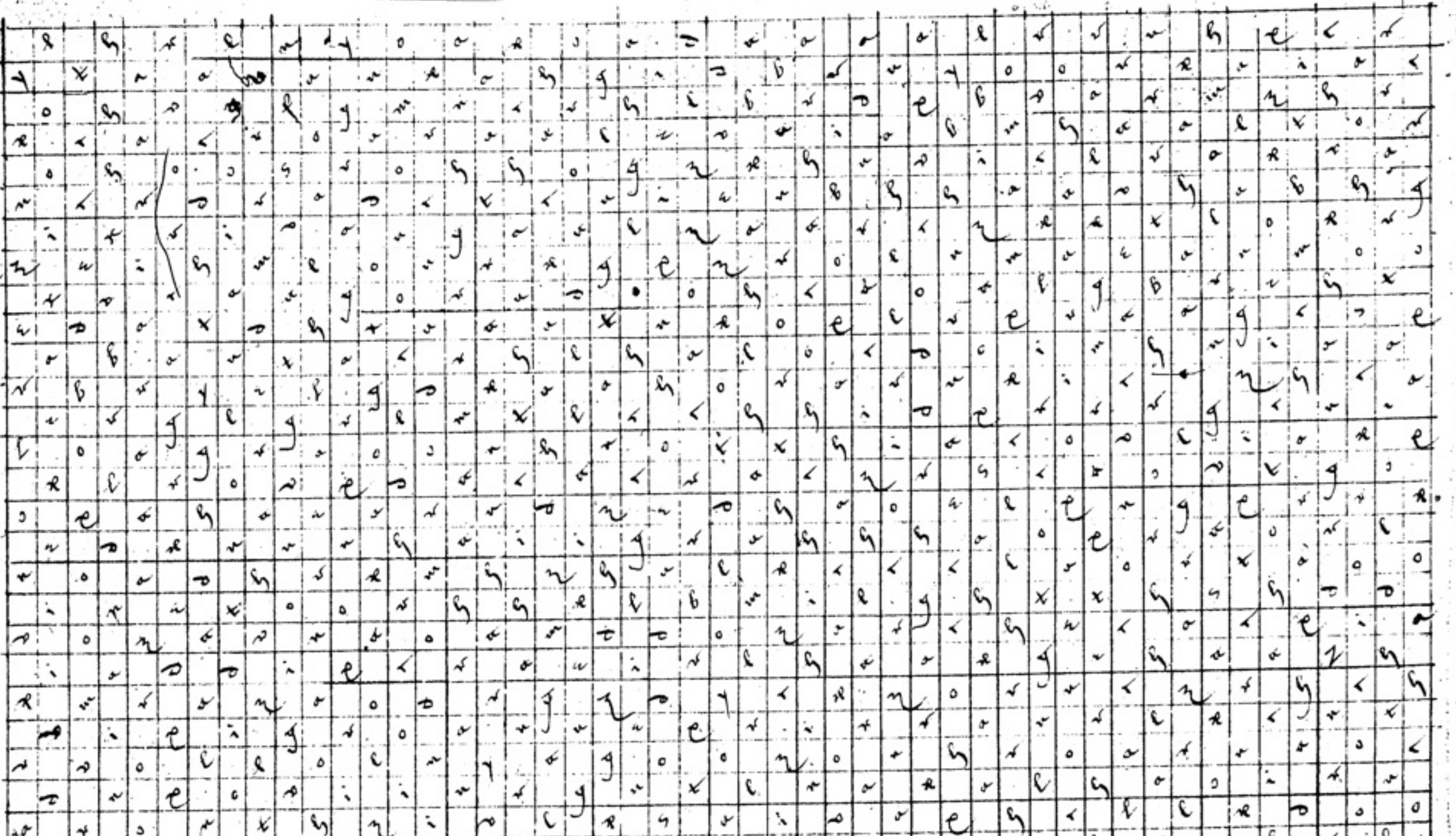
Aecpeilga lopburn



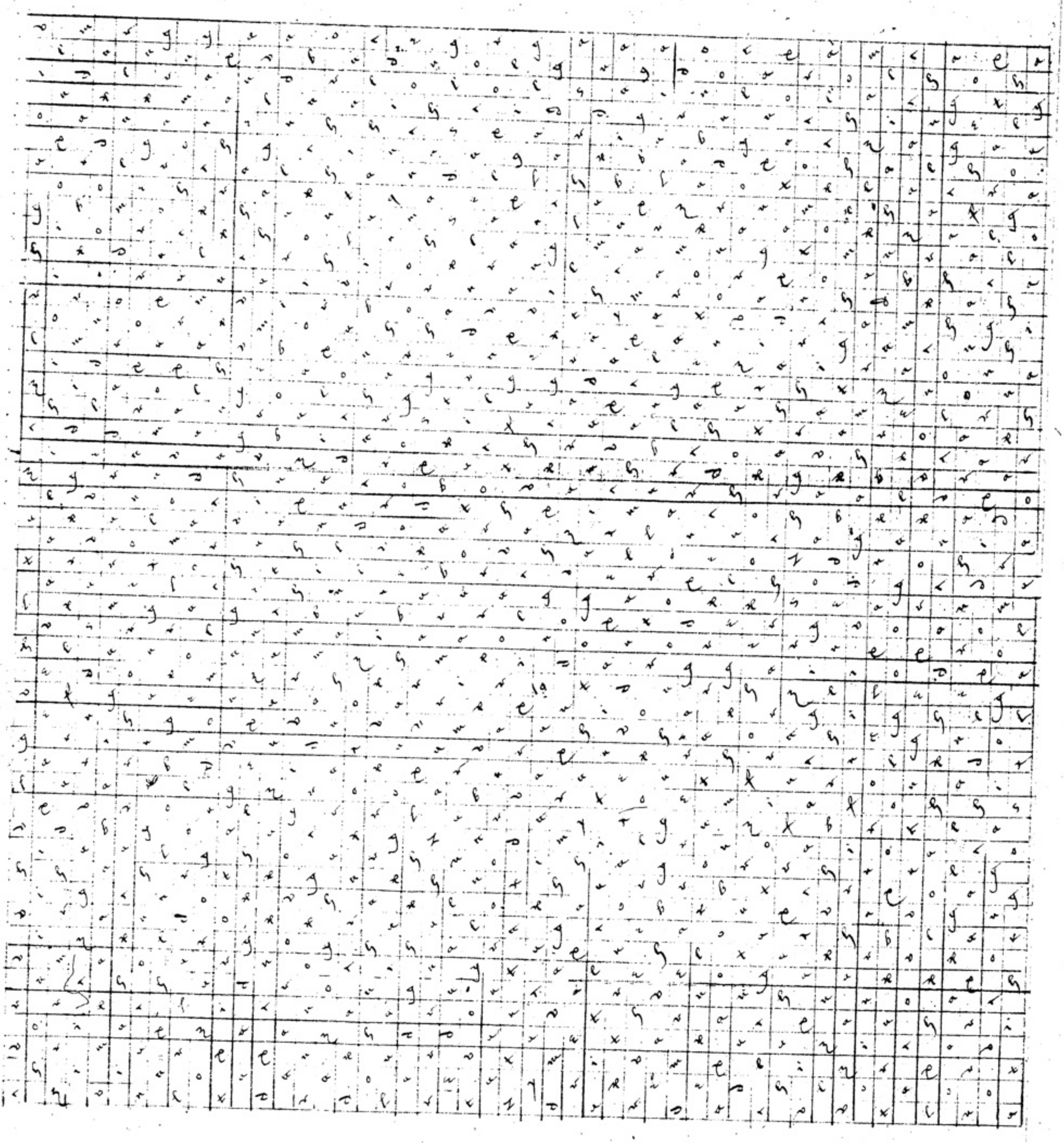
Zódagrap zilpob.



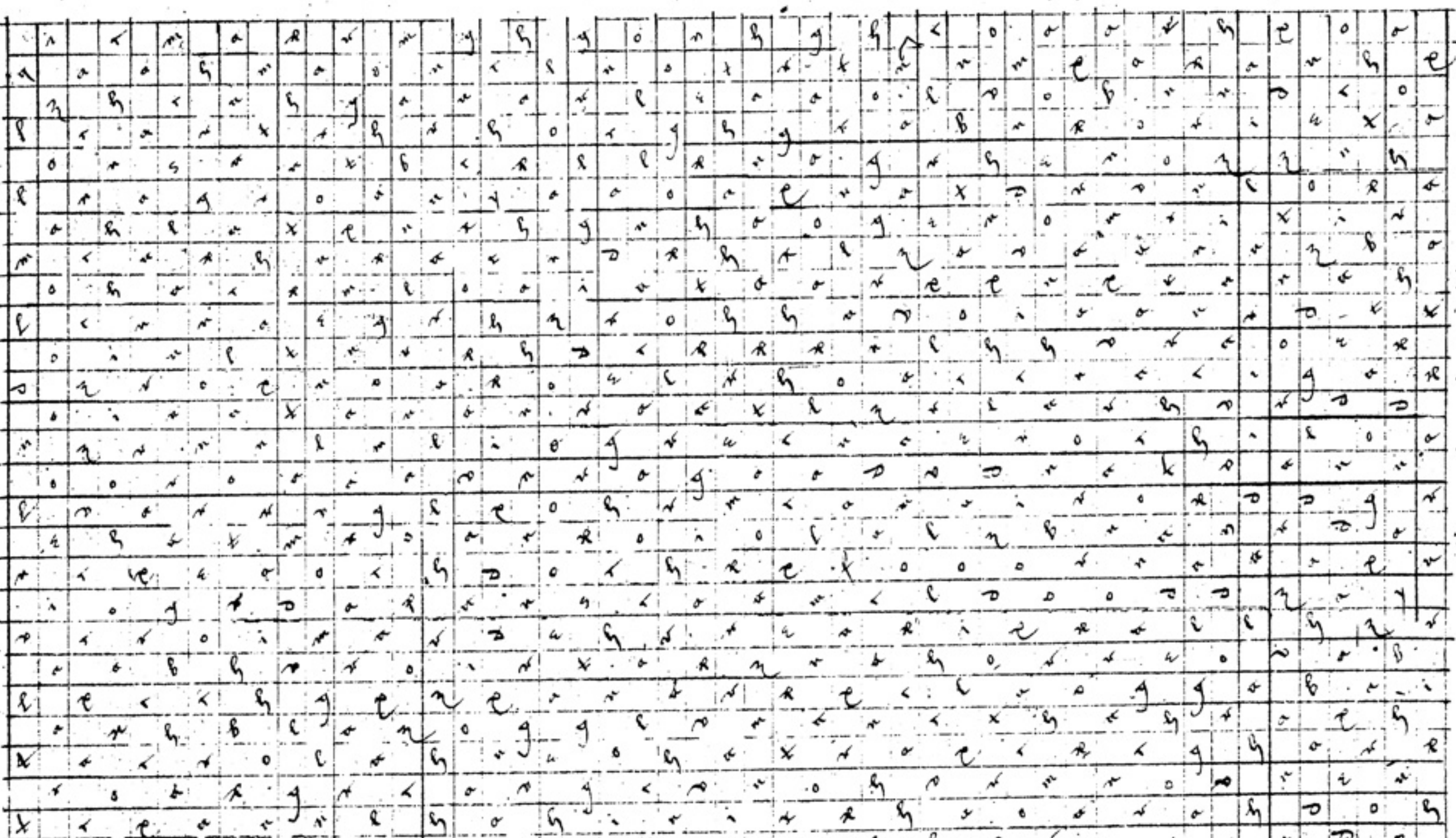
Cεmgεalg ralphos



Fam filgisch lurbonch

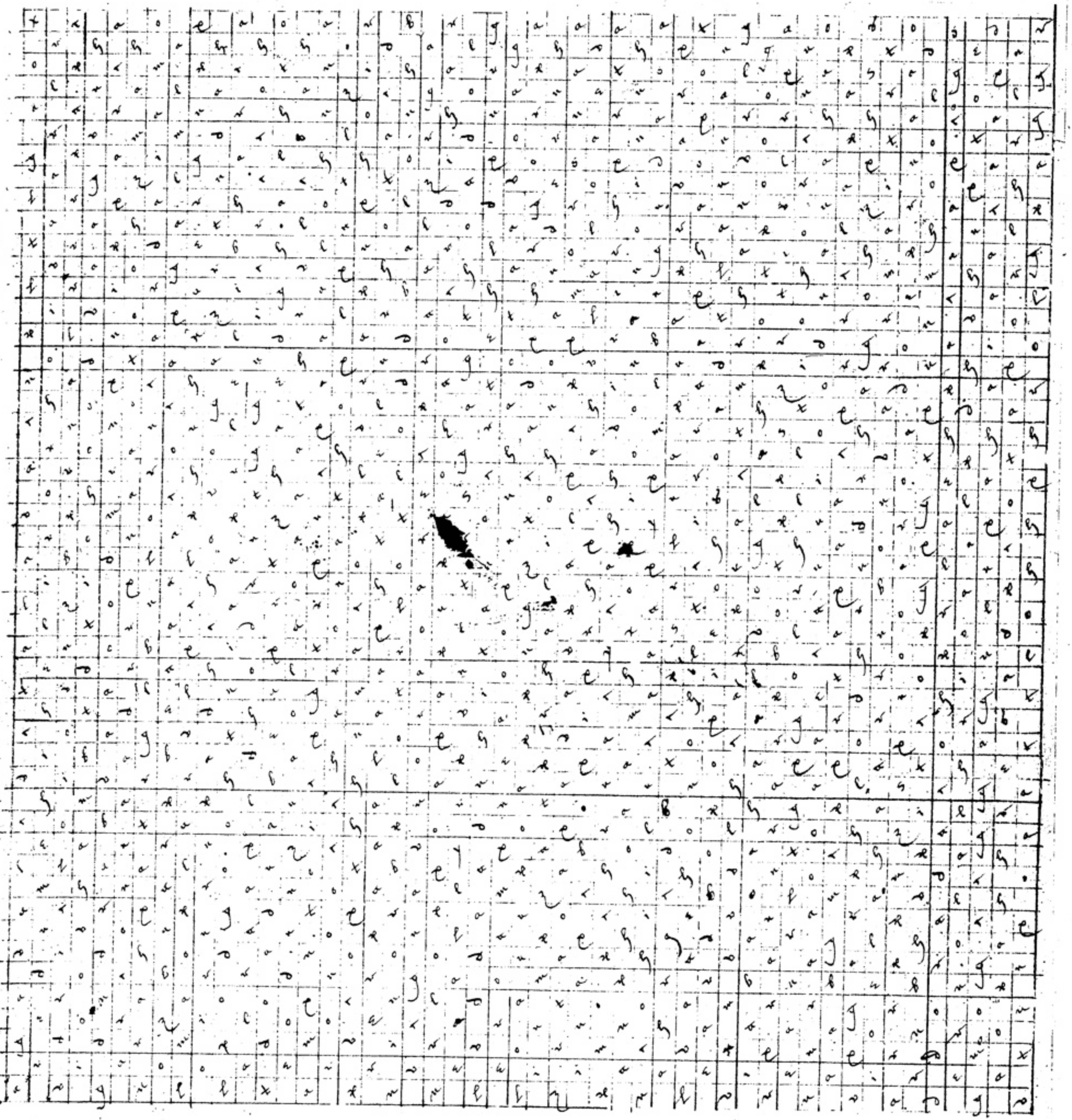


Ellaxor Hatoglan

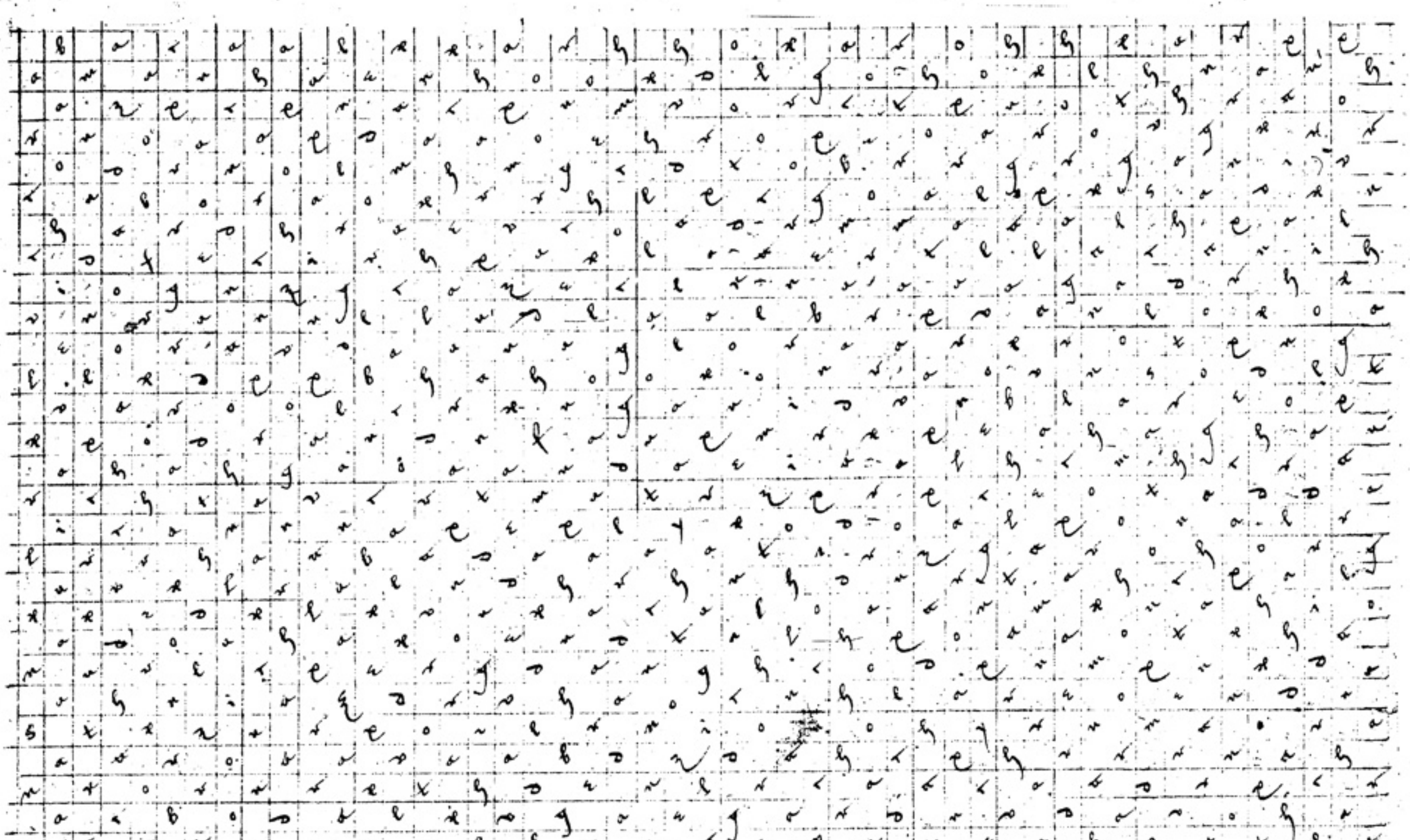


y

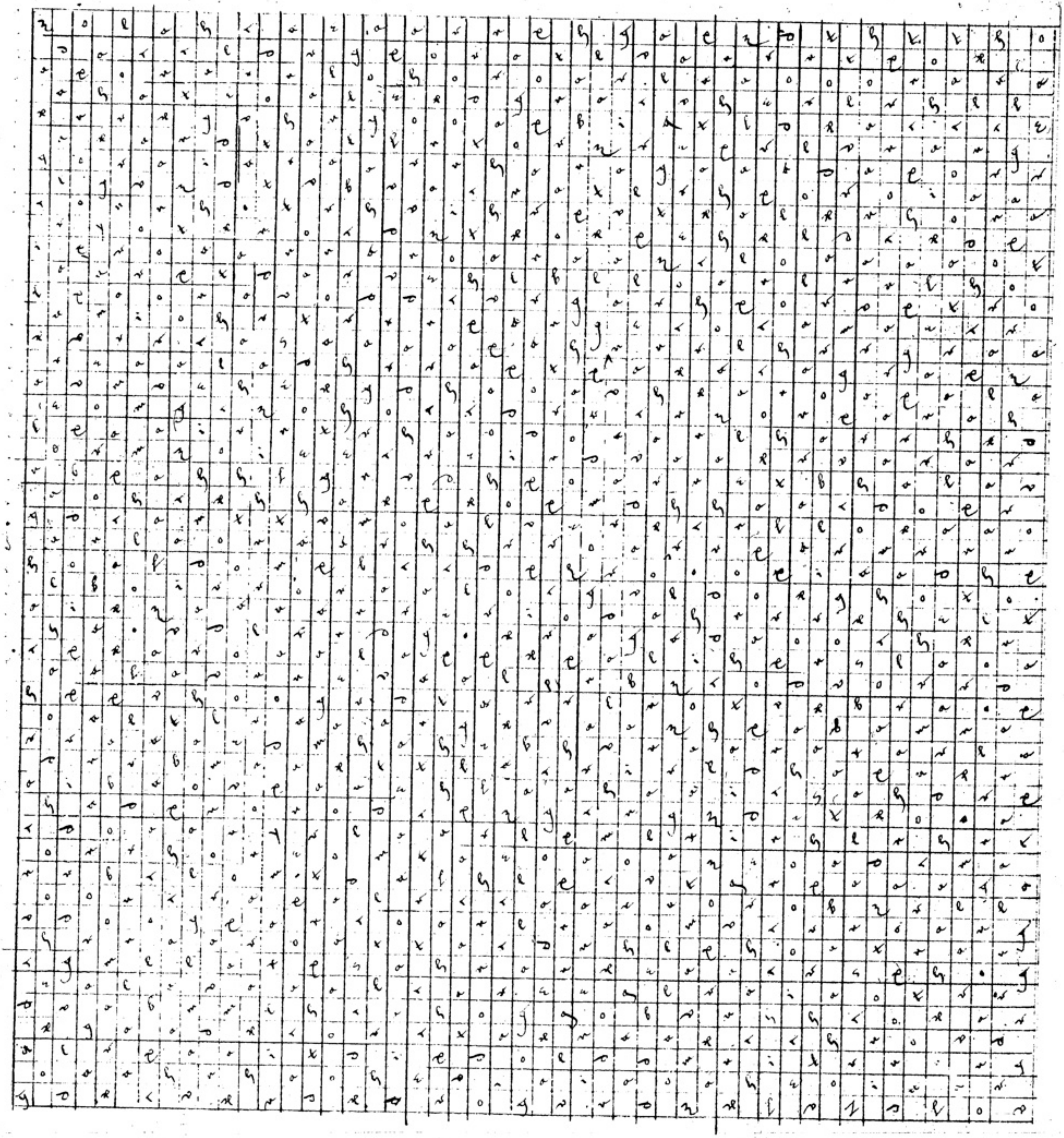
Dexph geld ouchen

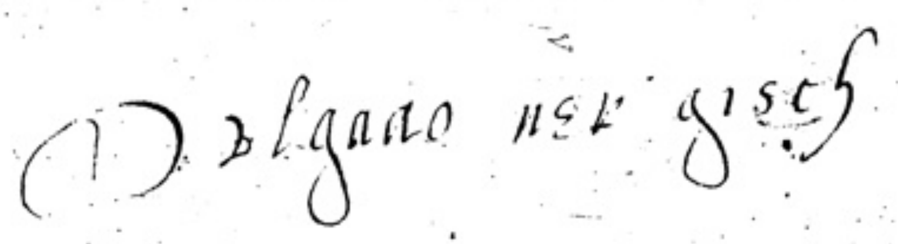


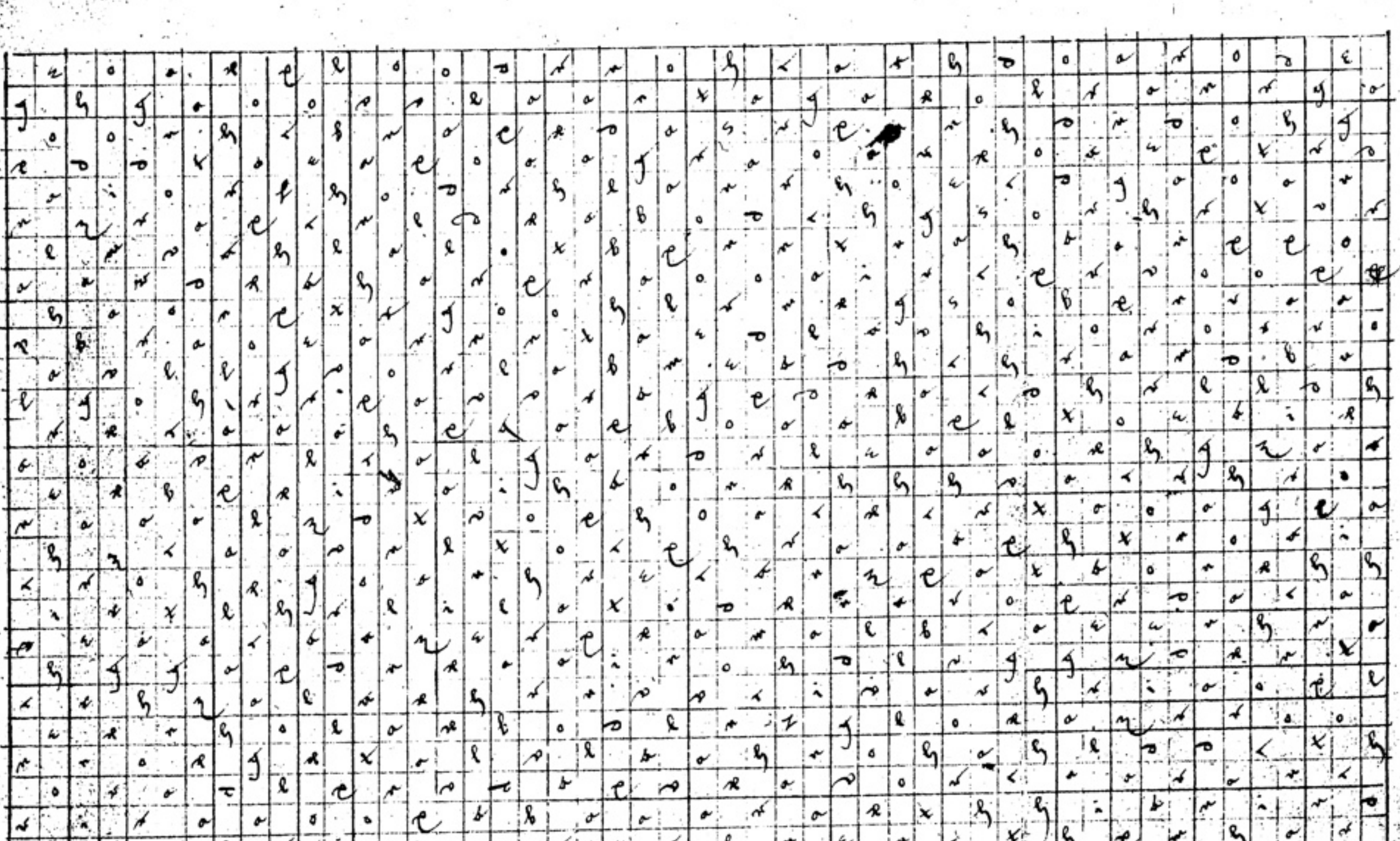
Dampónpha nexo gel



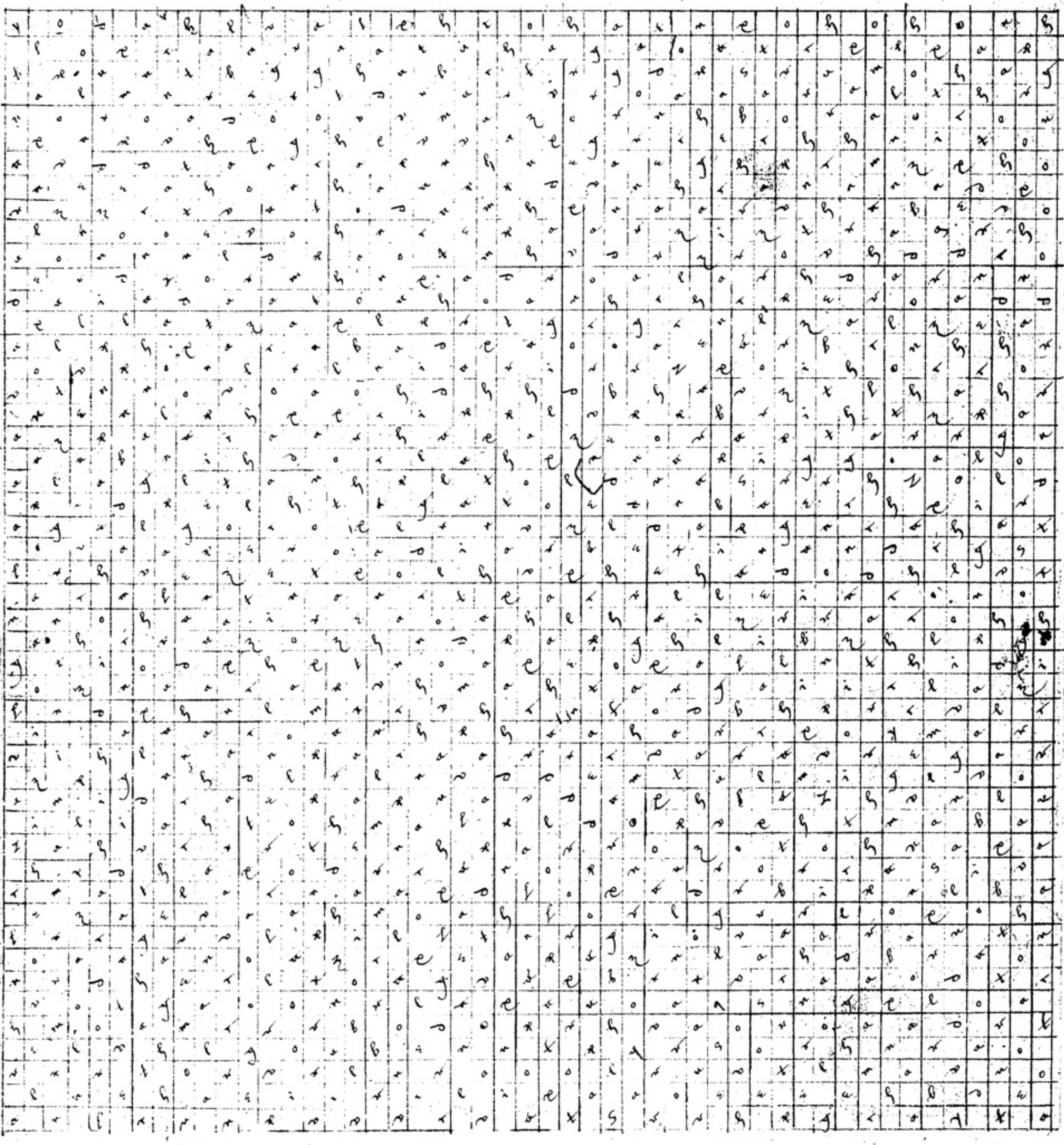
Archi Septſ ſorox



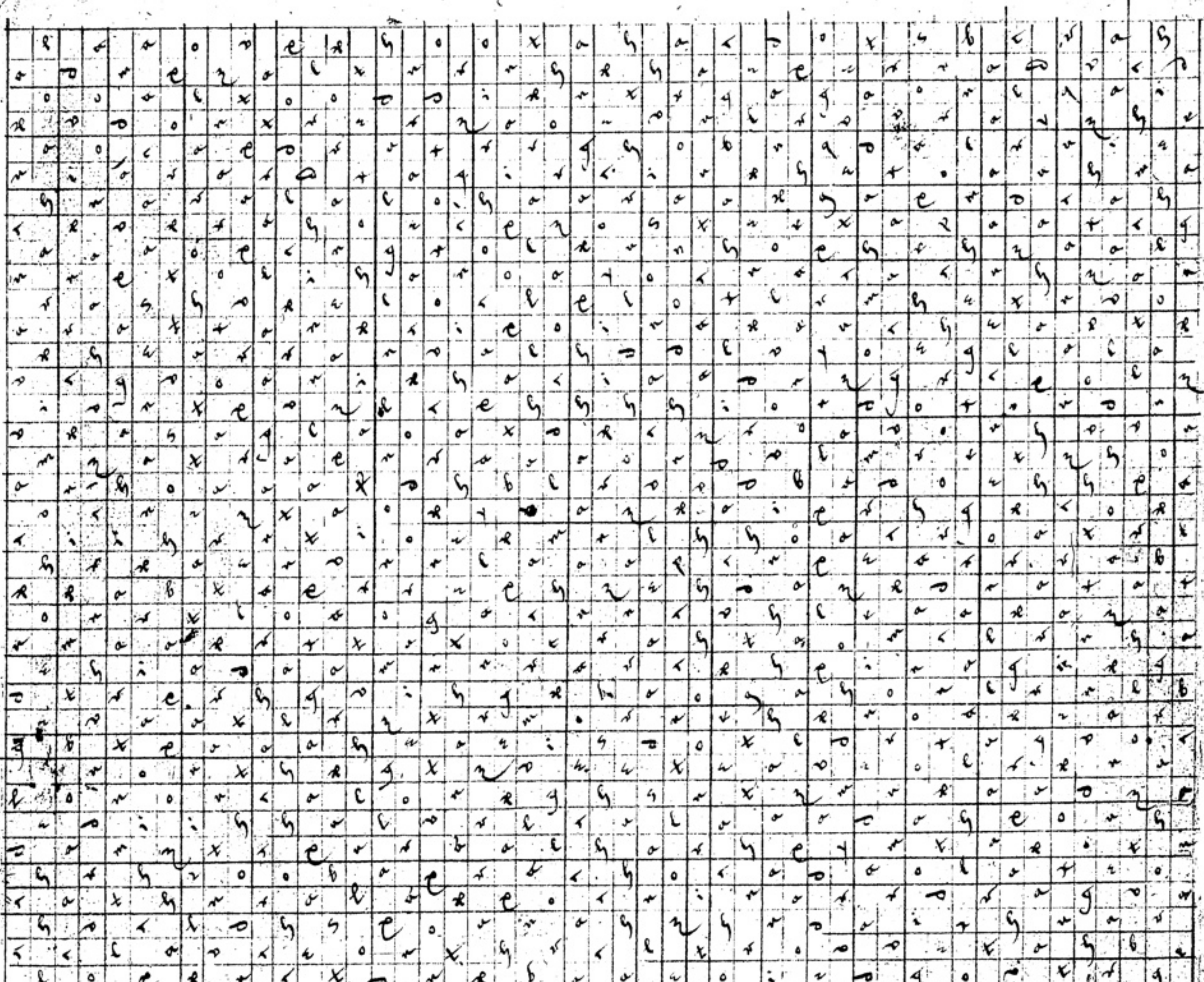




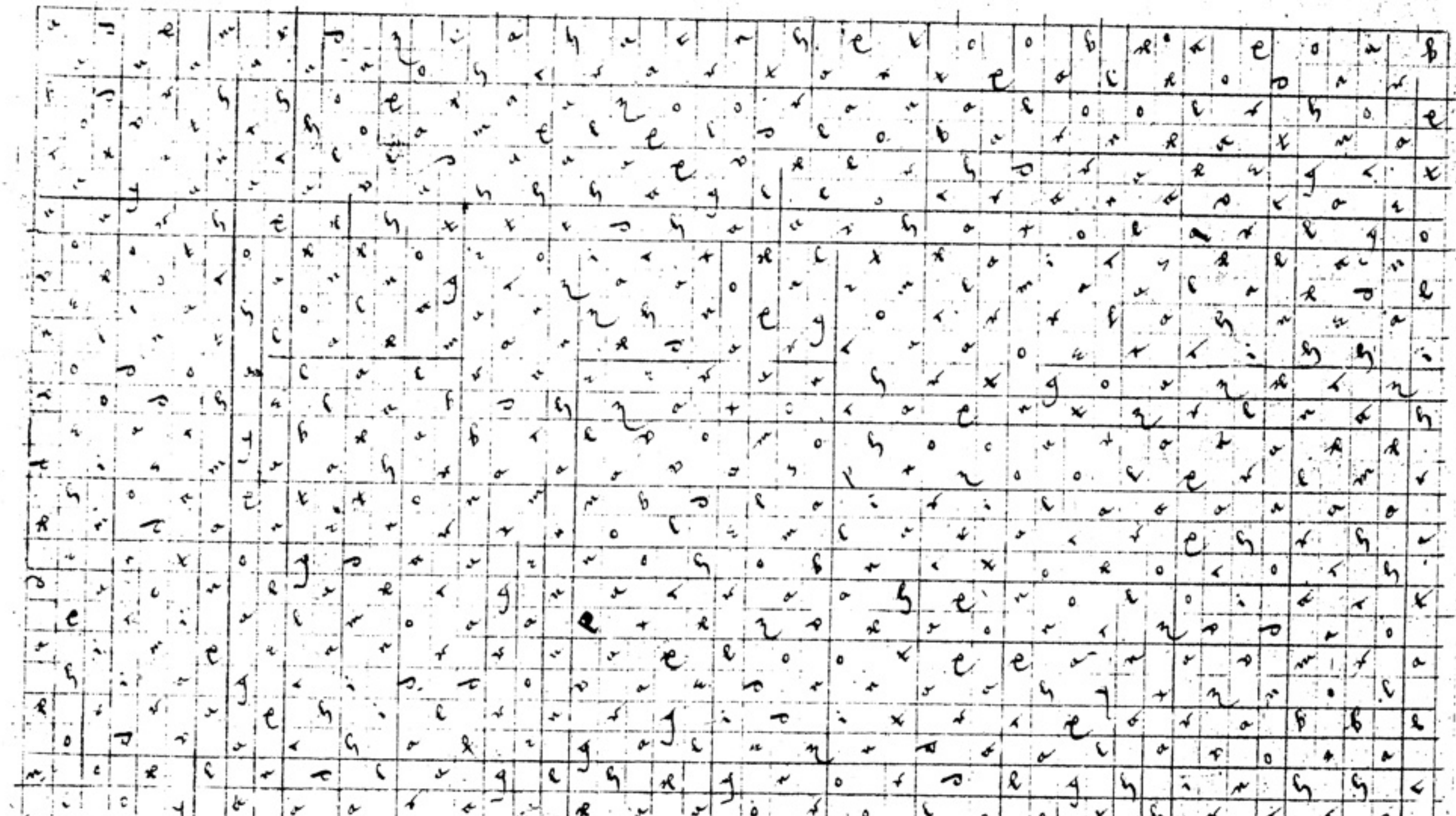
Dantadong nakgex



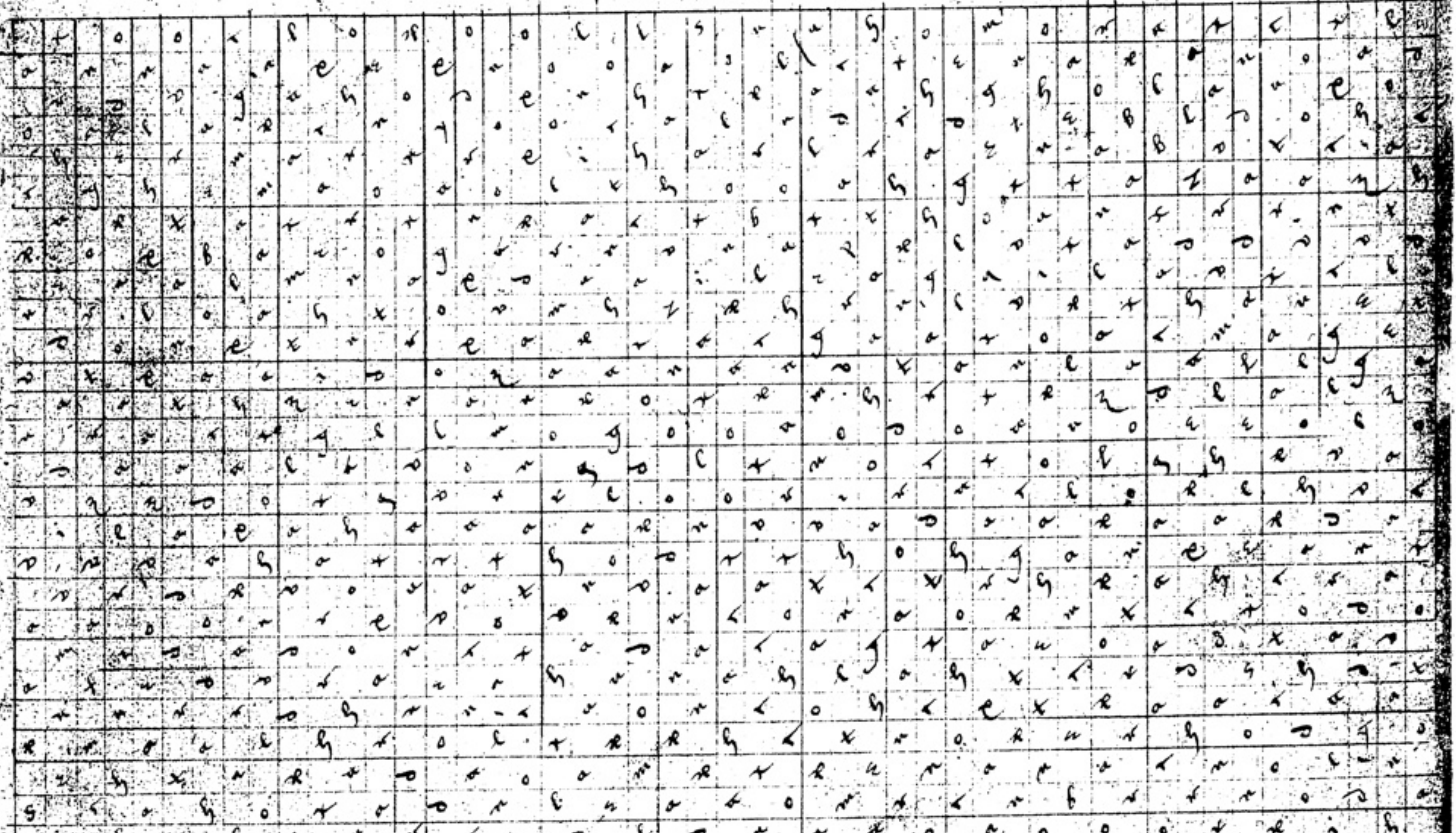
Dohingam gethgol axah



Calſbaſſah yenrox

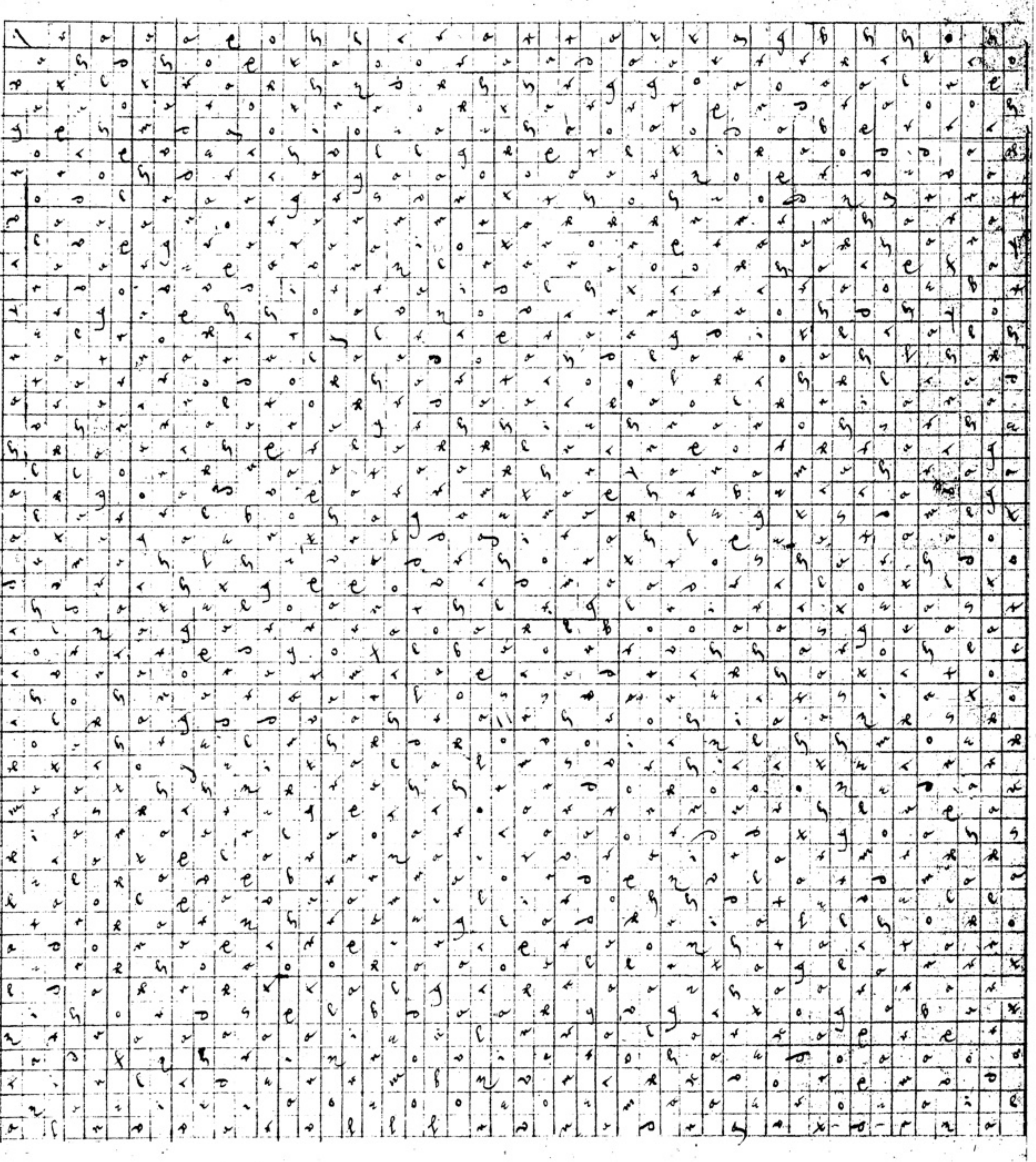


Roulox bapdabap ovh



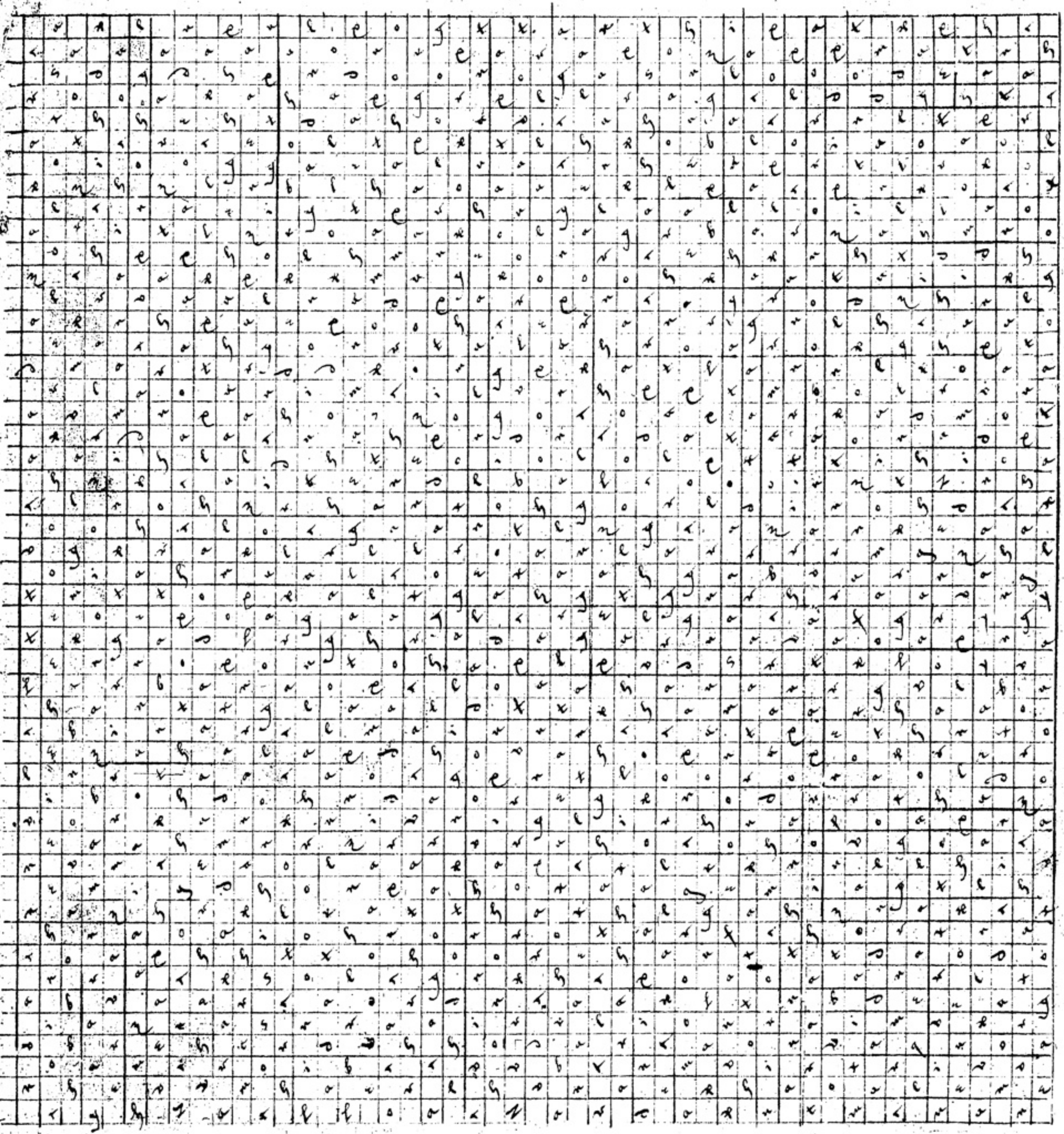
c

Xanpa phaphingeth

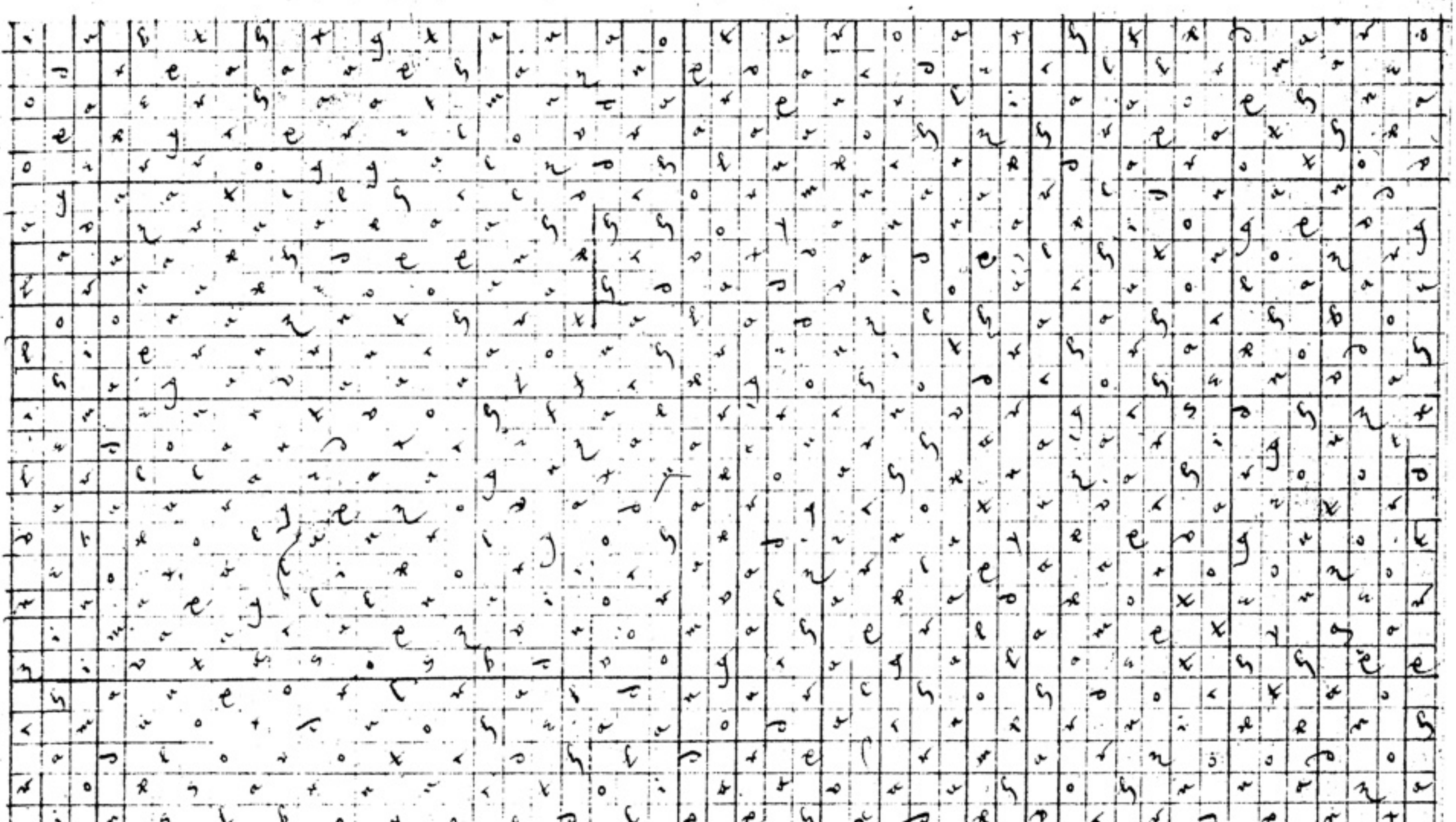


BRITISH MUSEUM

Quabazeb vil p3dar

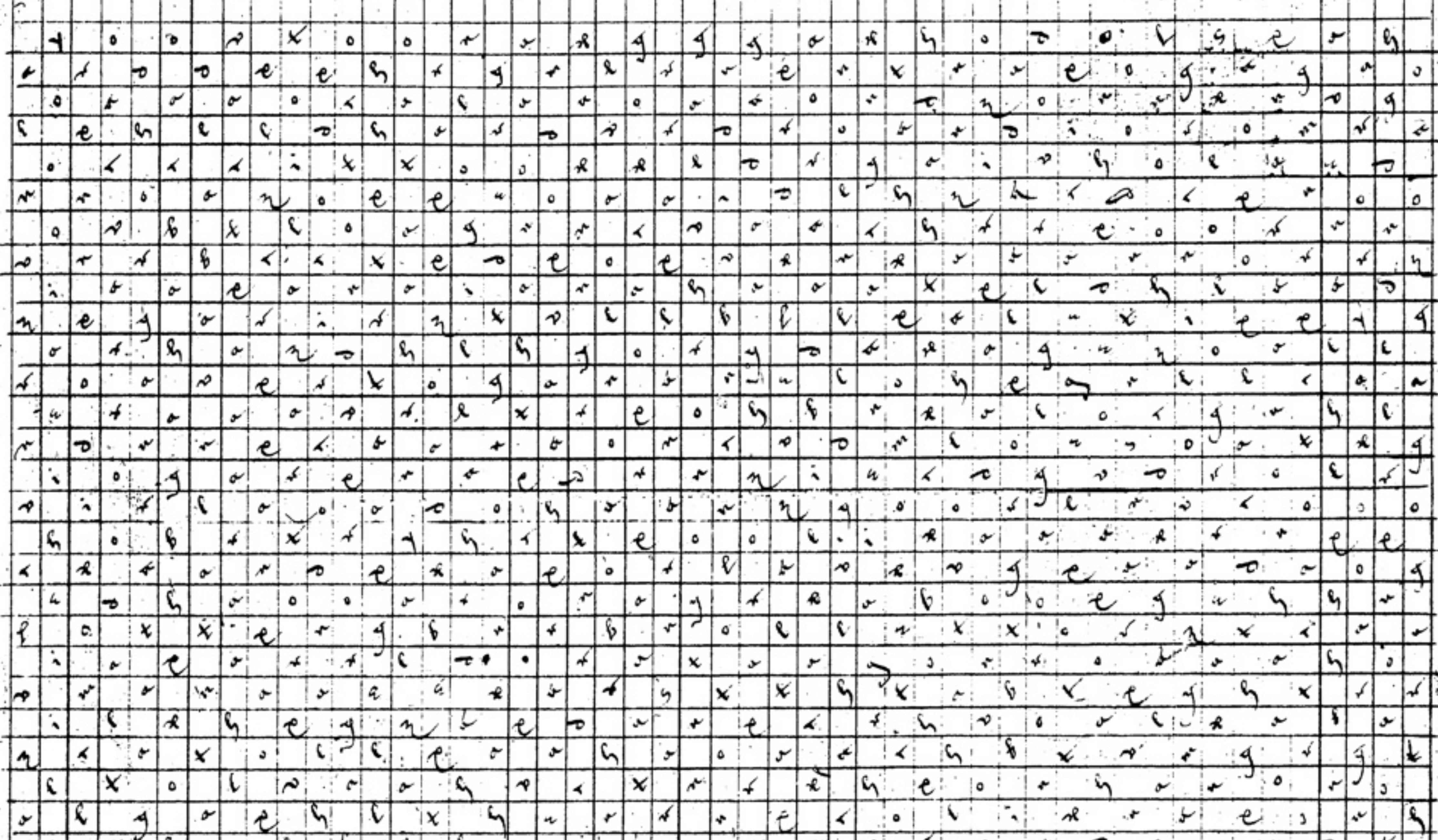


(Dexblng chirony gadd

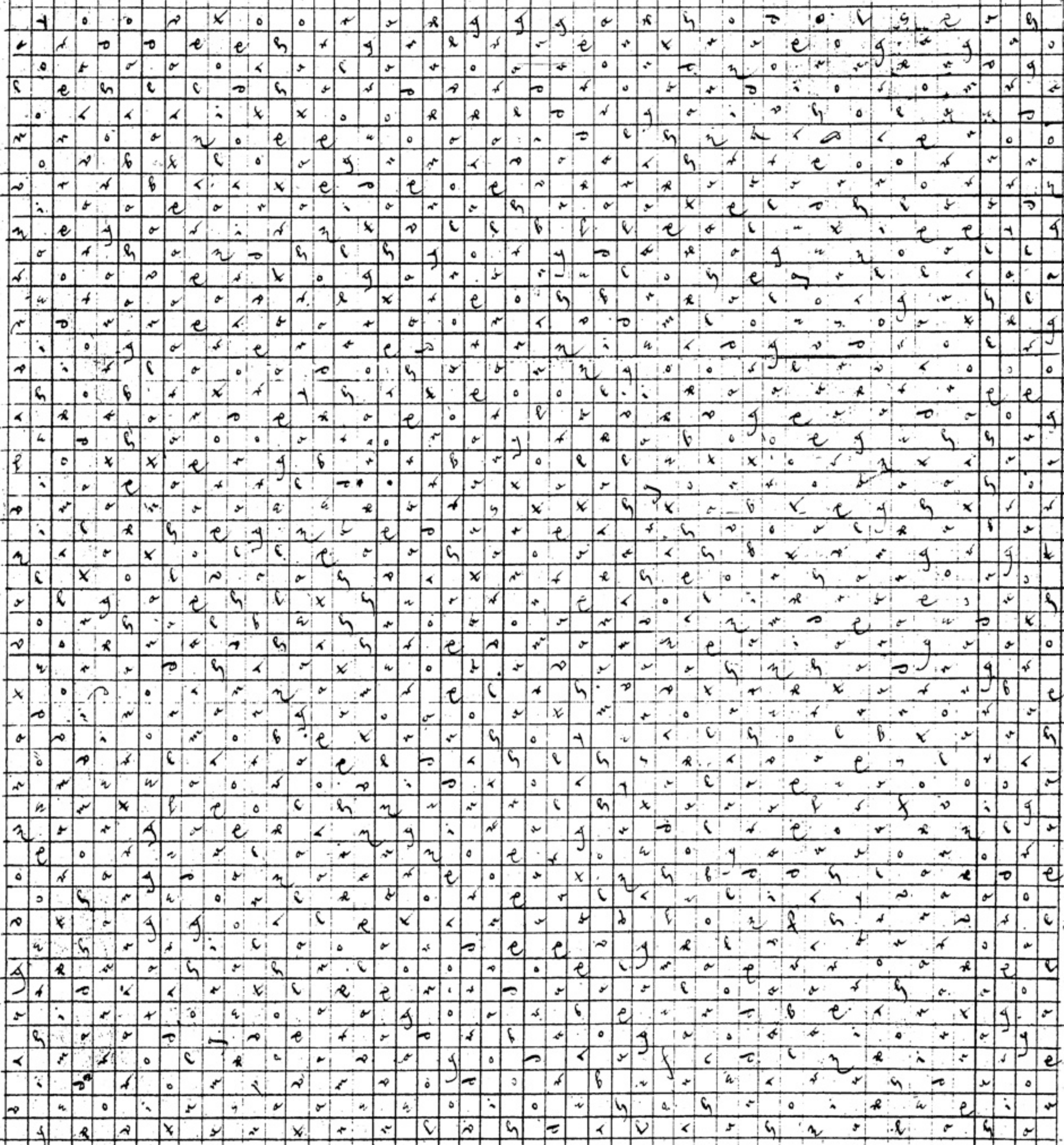


BRITISH MUSEUM

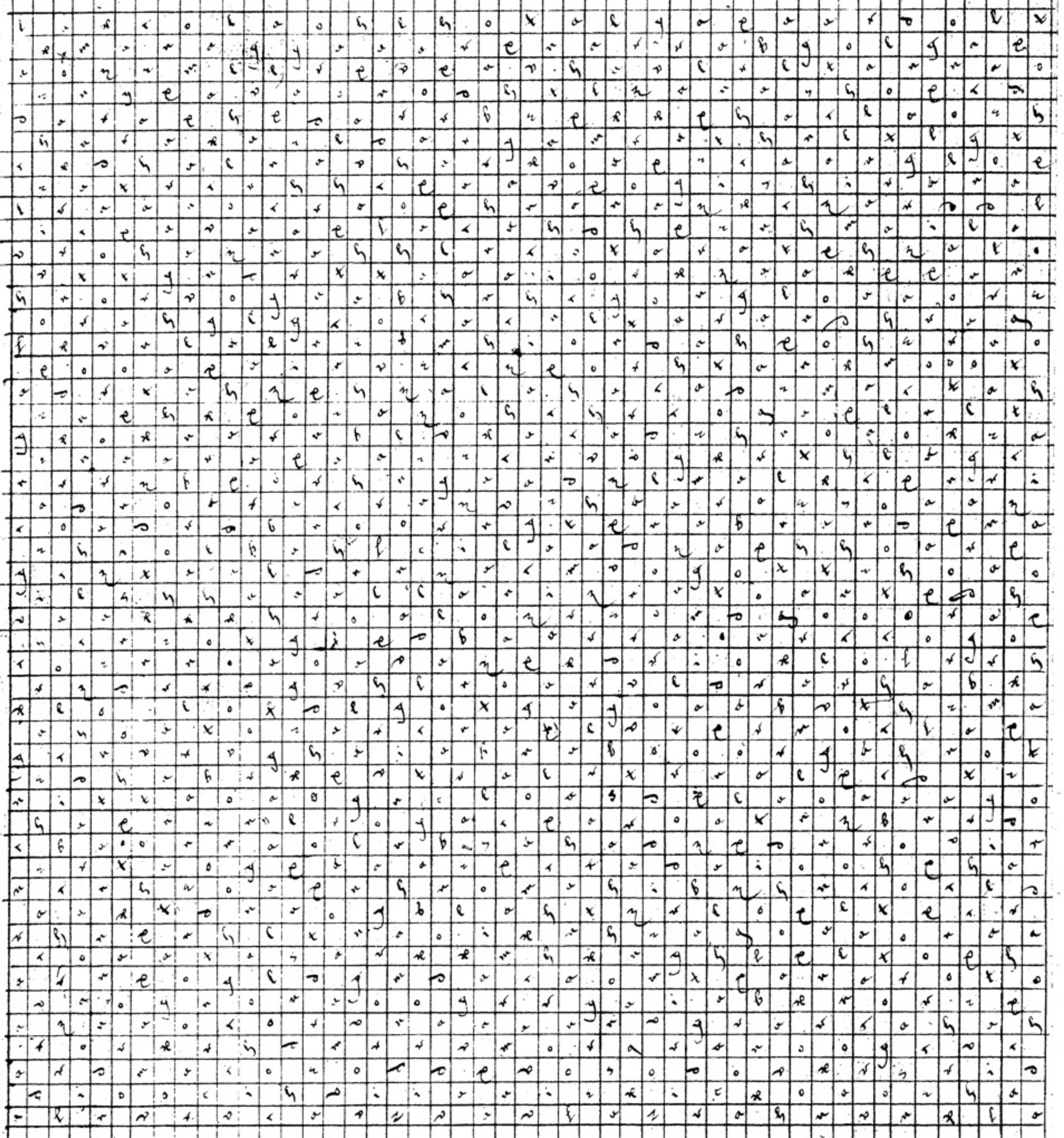
Zoda Big. Pancar



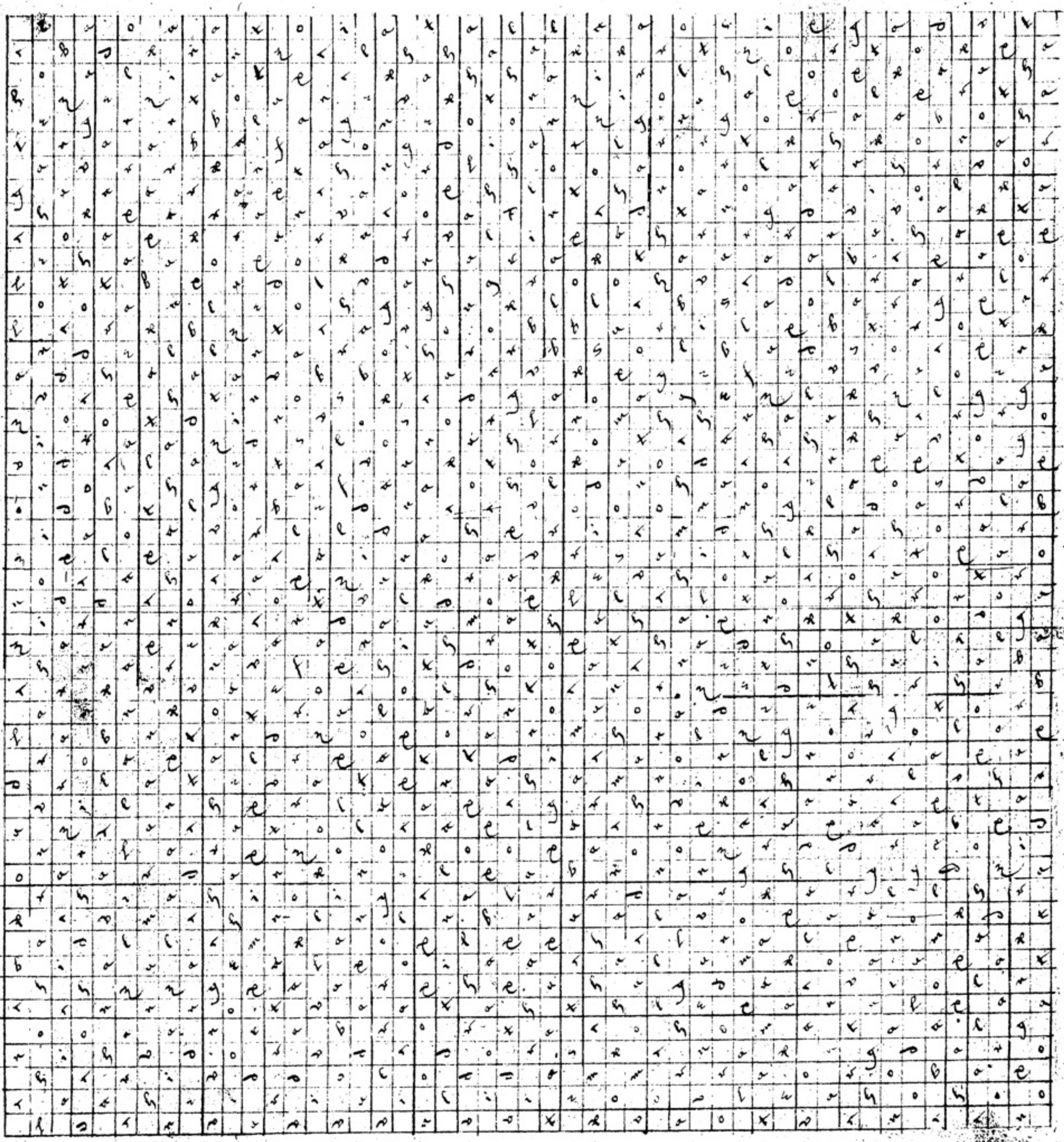
Zoda Big Pancar



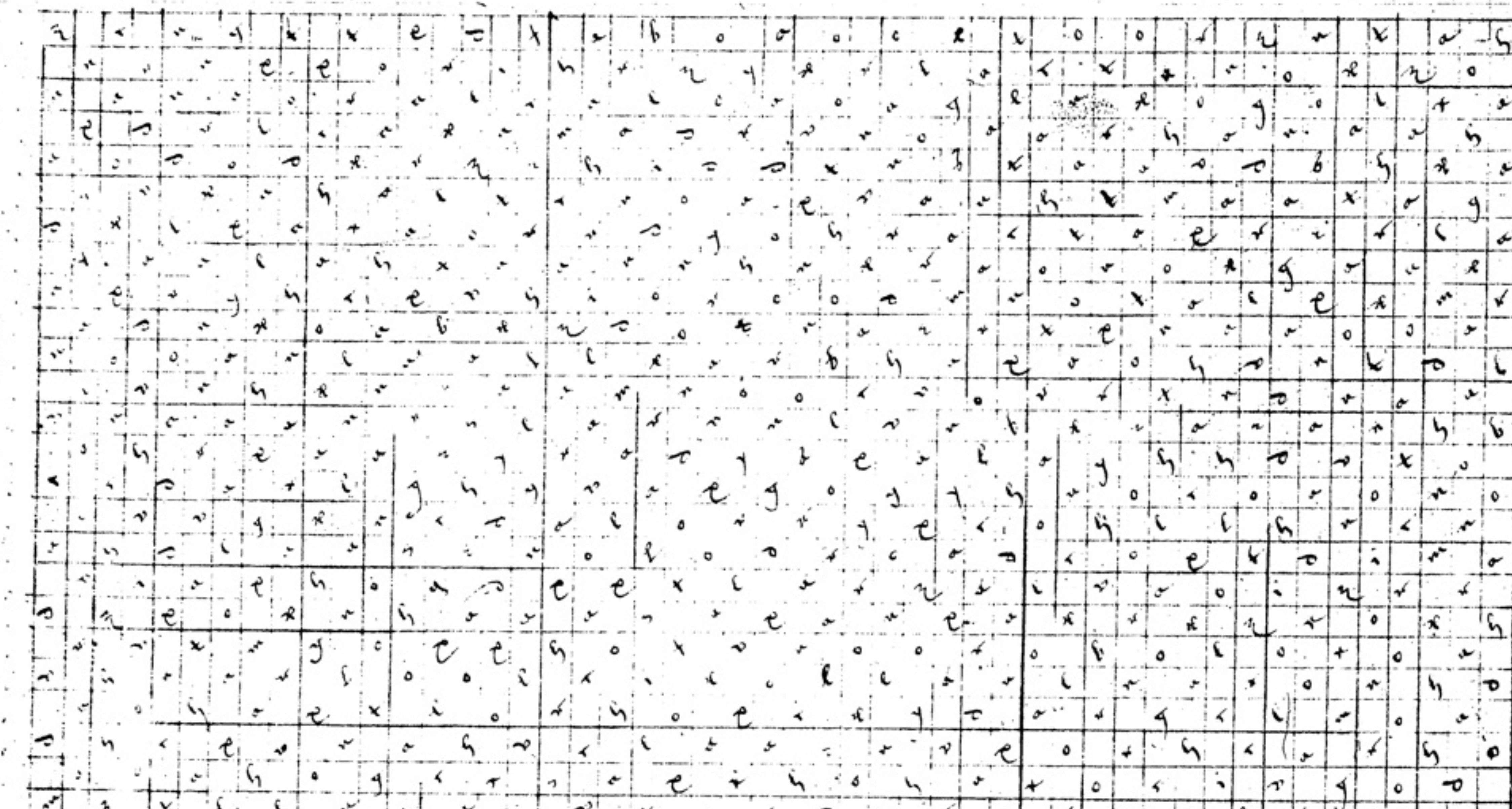
Dingelis laxis parcam



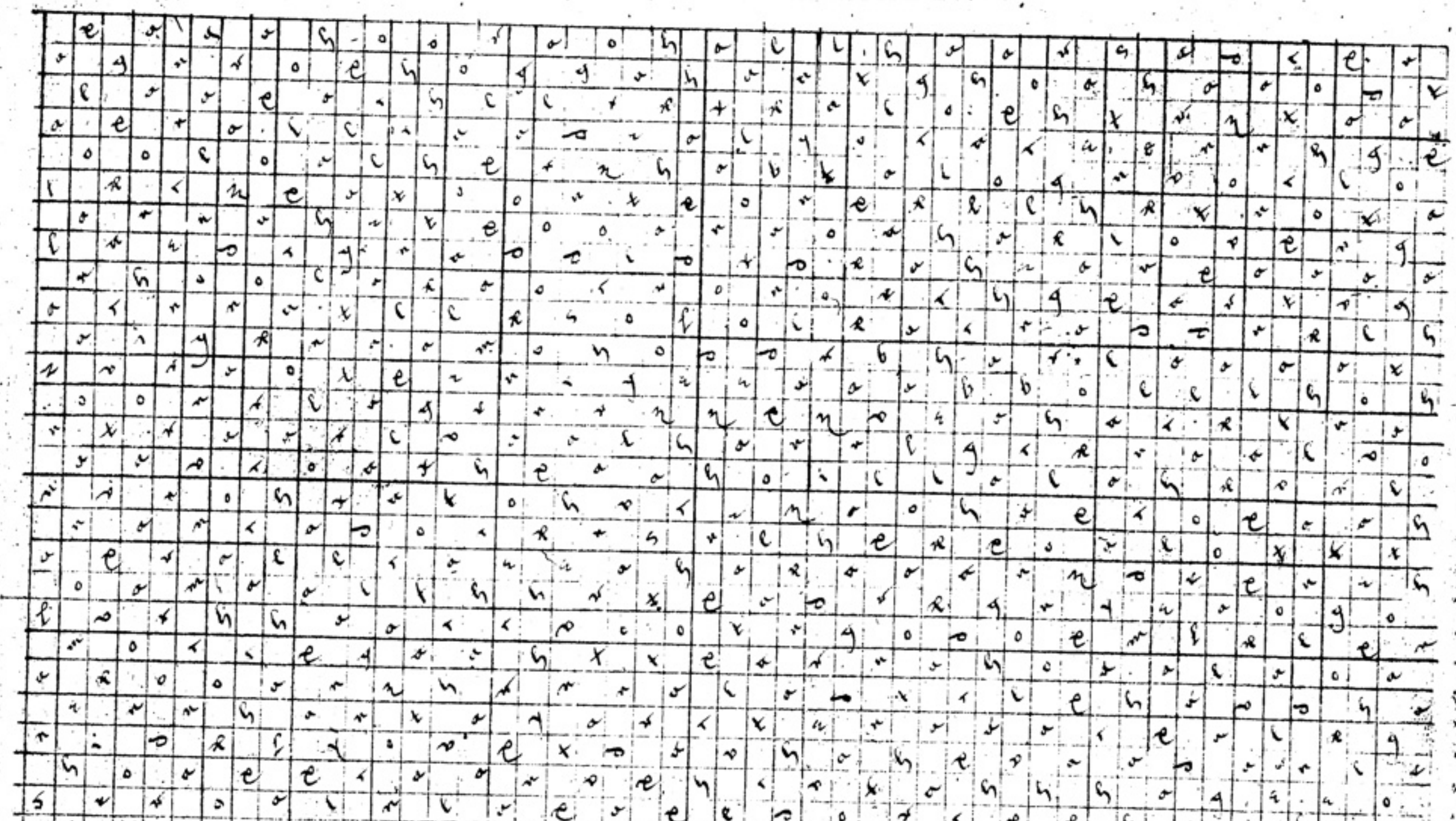
Zalbomiph chiphan



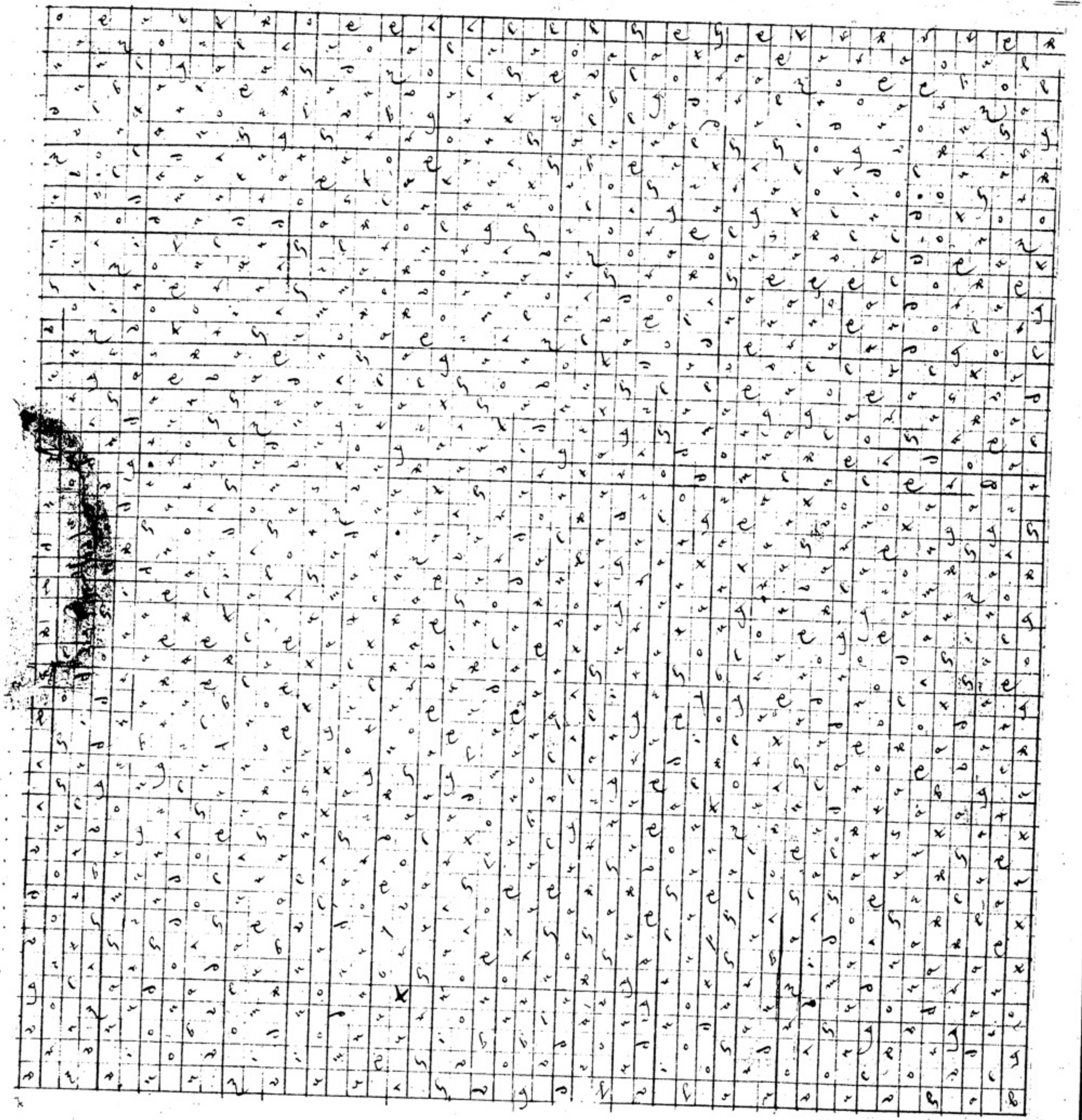
Toxʃencol ylnorox ʒiborʃ



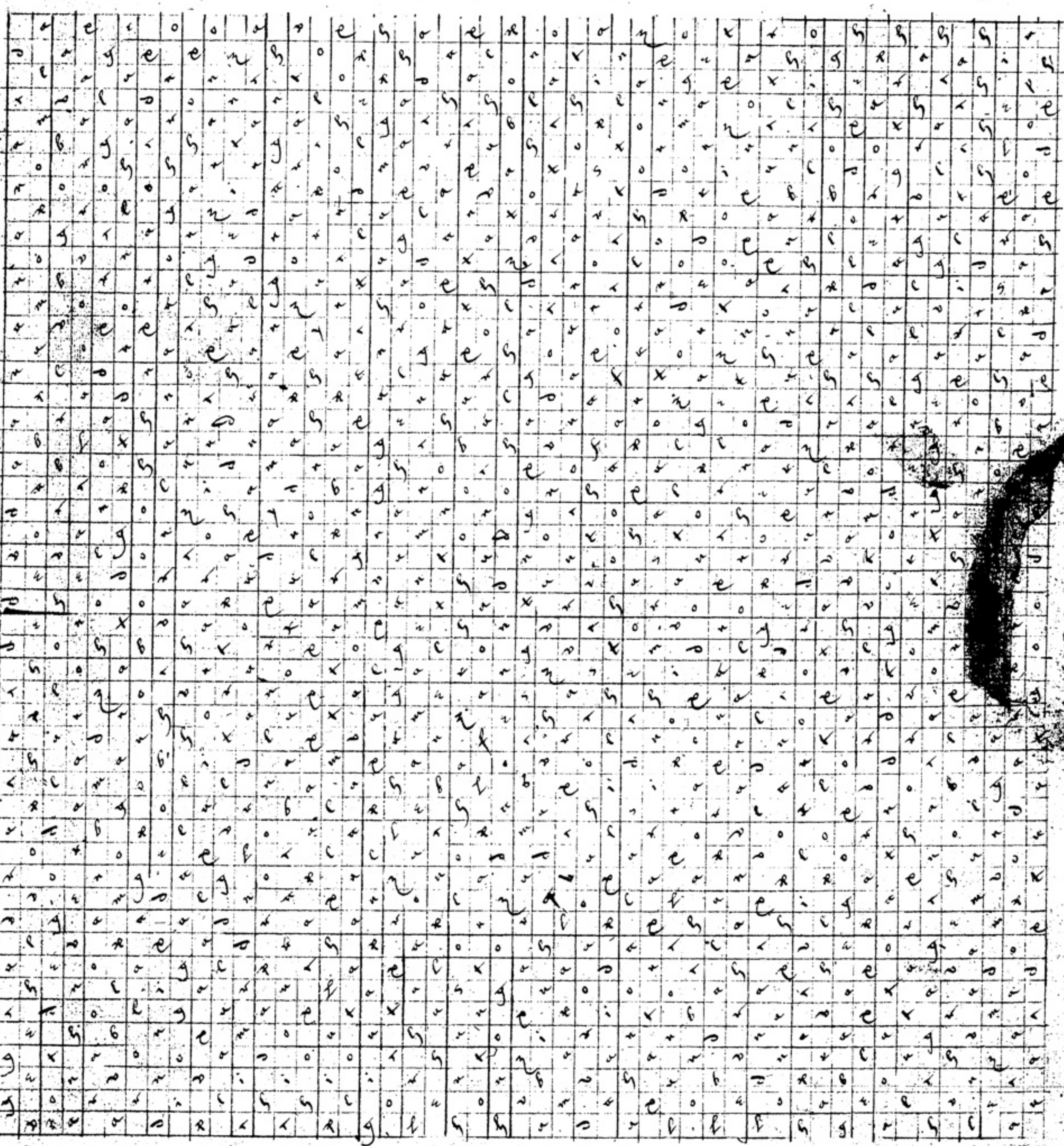
Dio nilg onpho



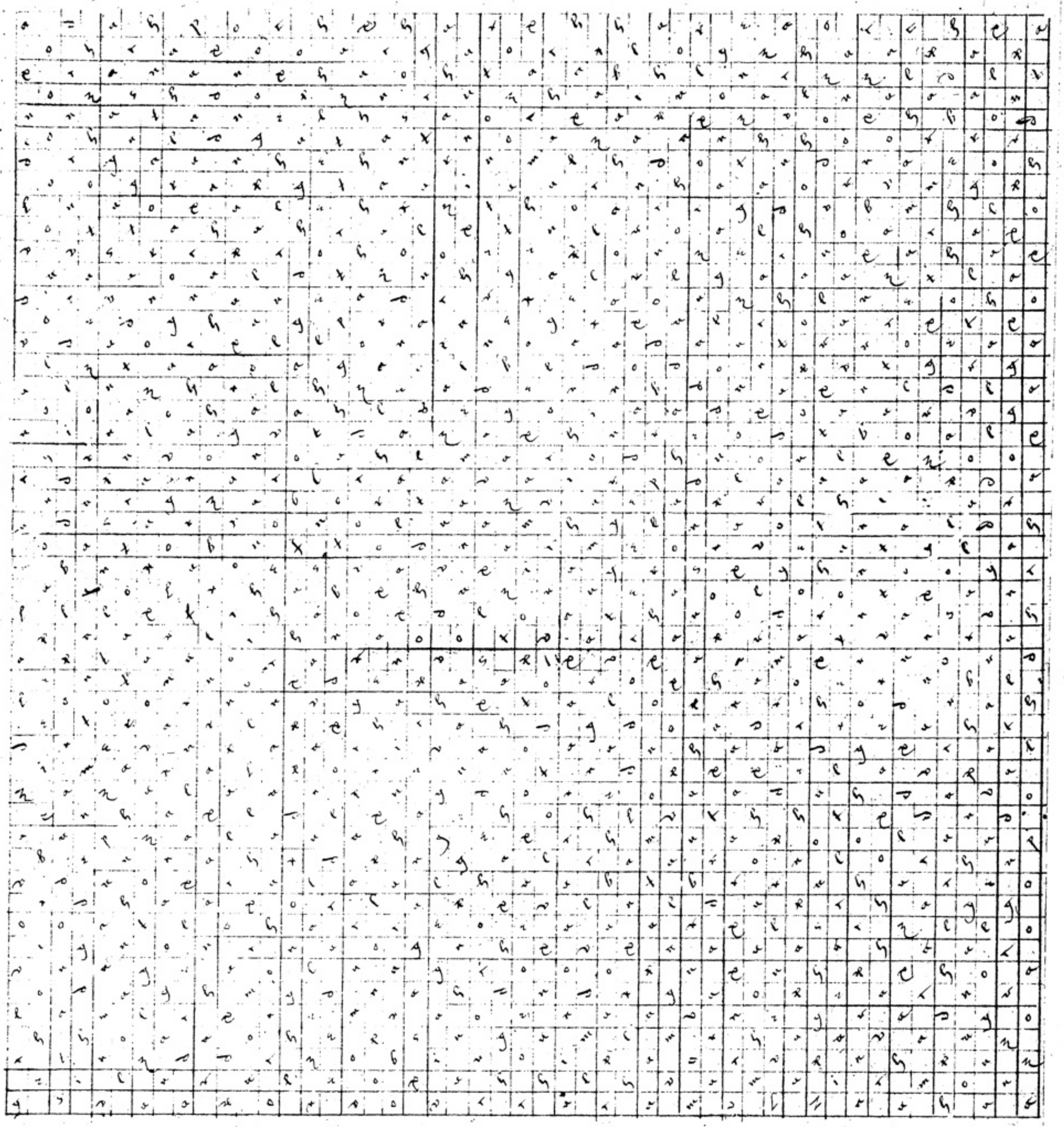
Cardanal geldons



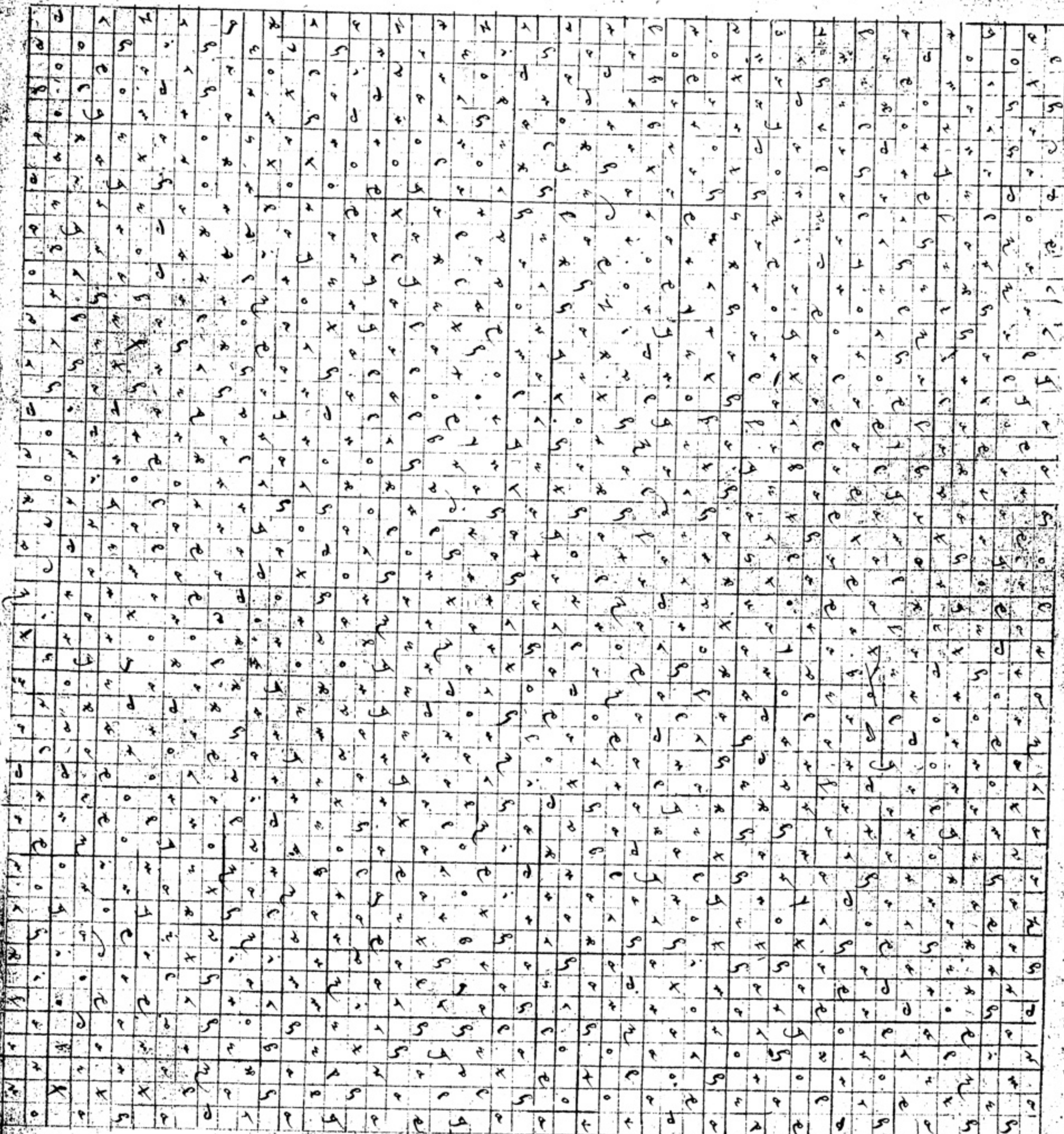
yaygzr halpaoeʒ



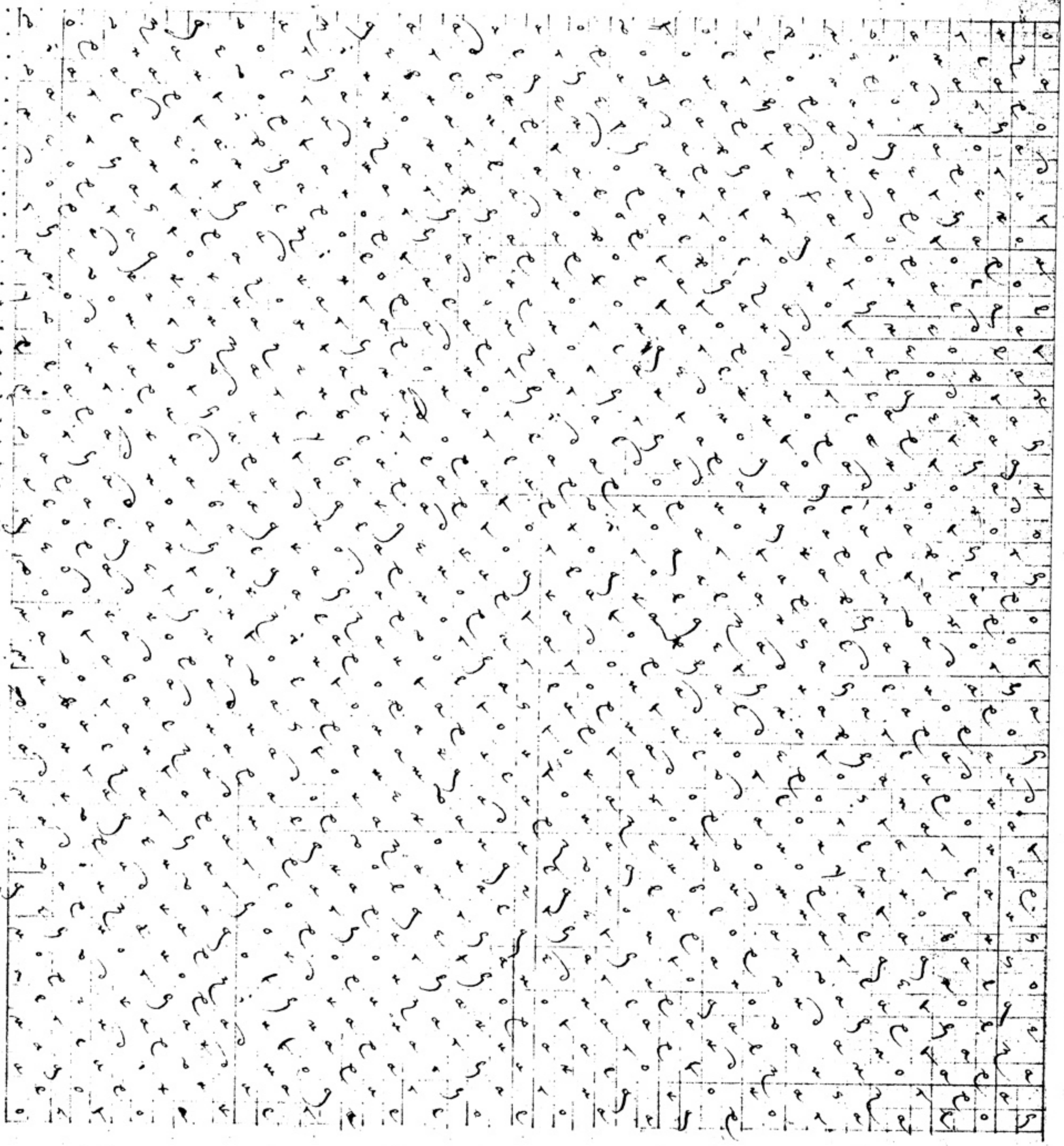
Rynh zichzor galan



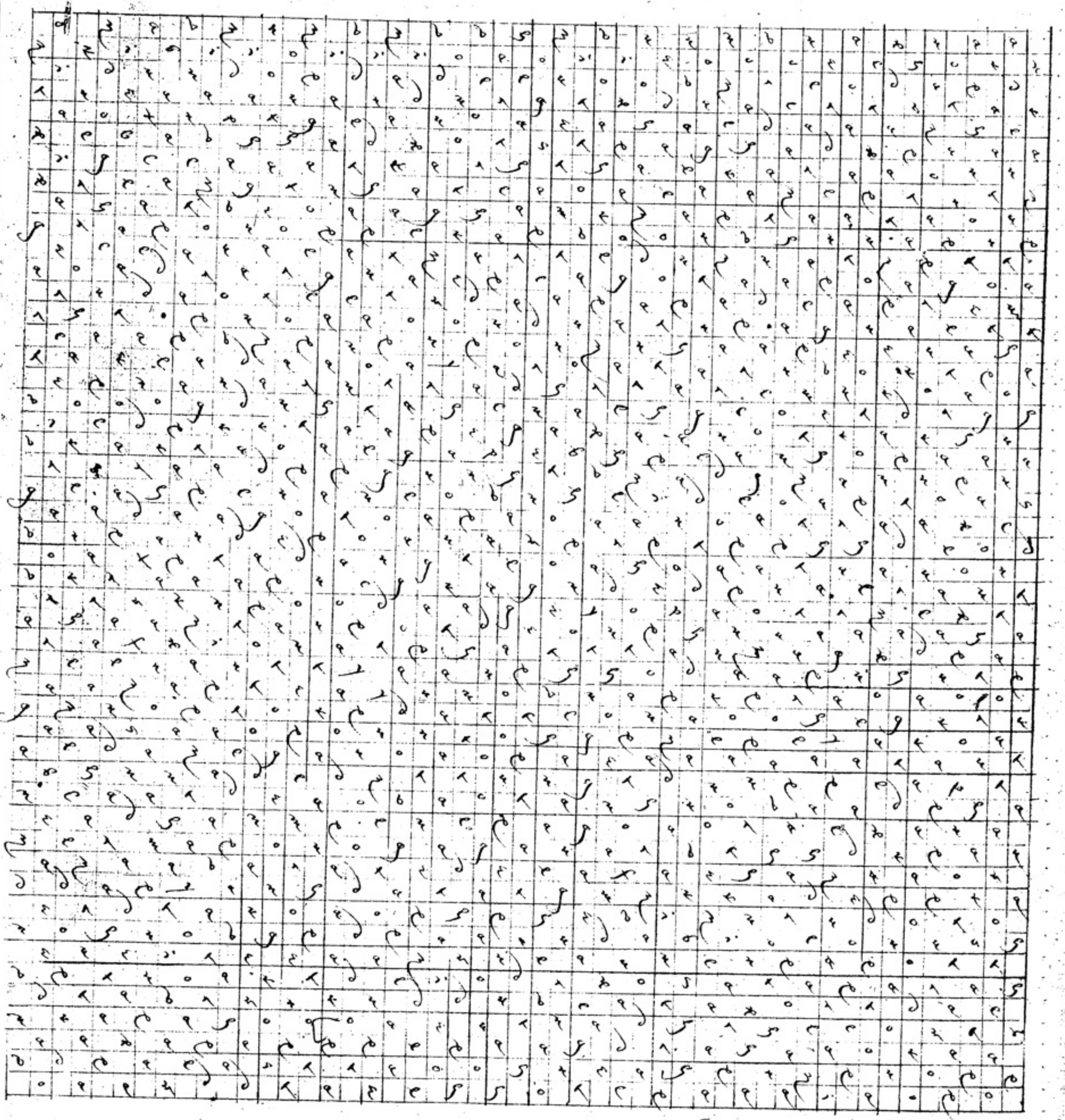
Gzmuark Hducol



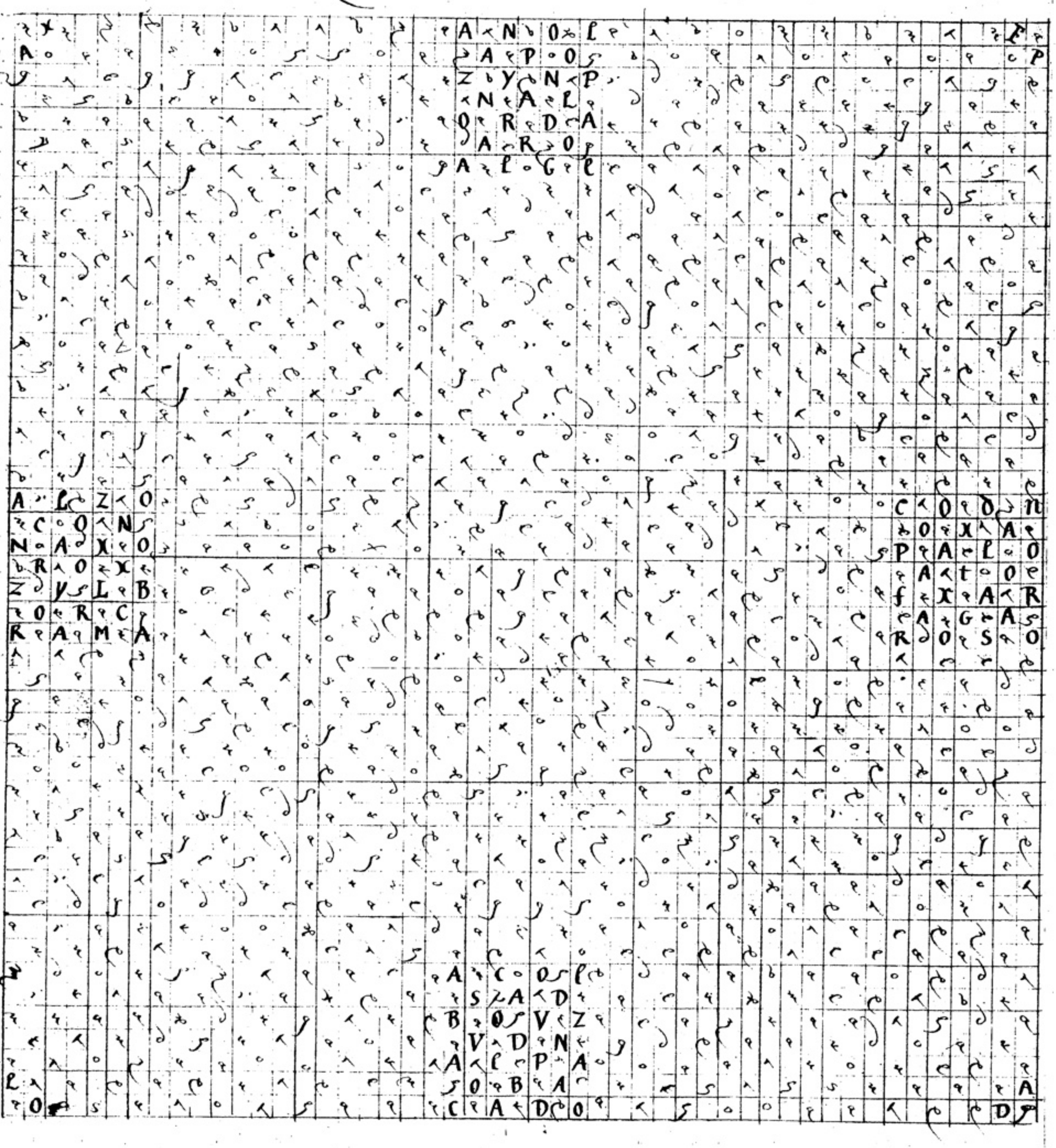
Glonz alnoptd



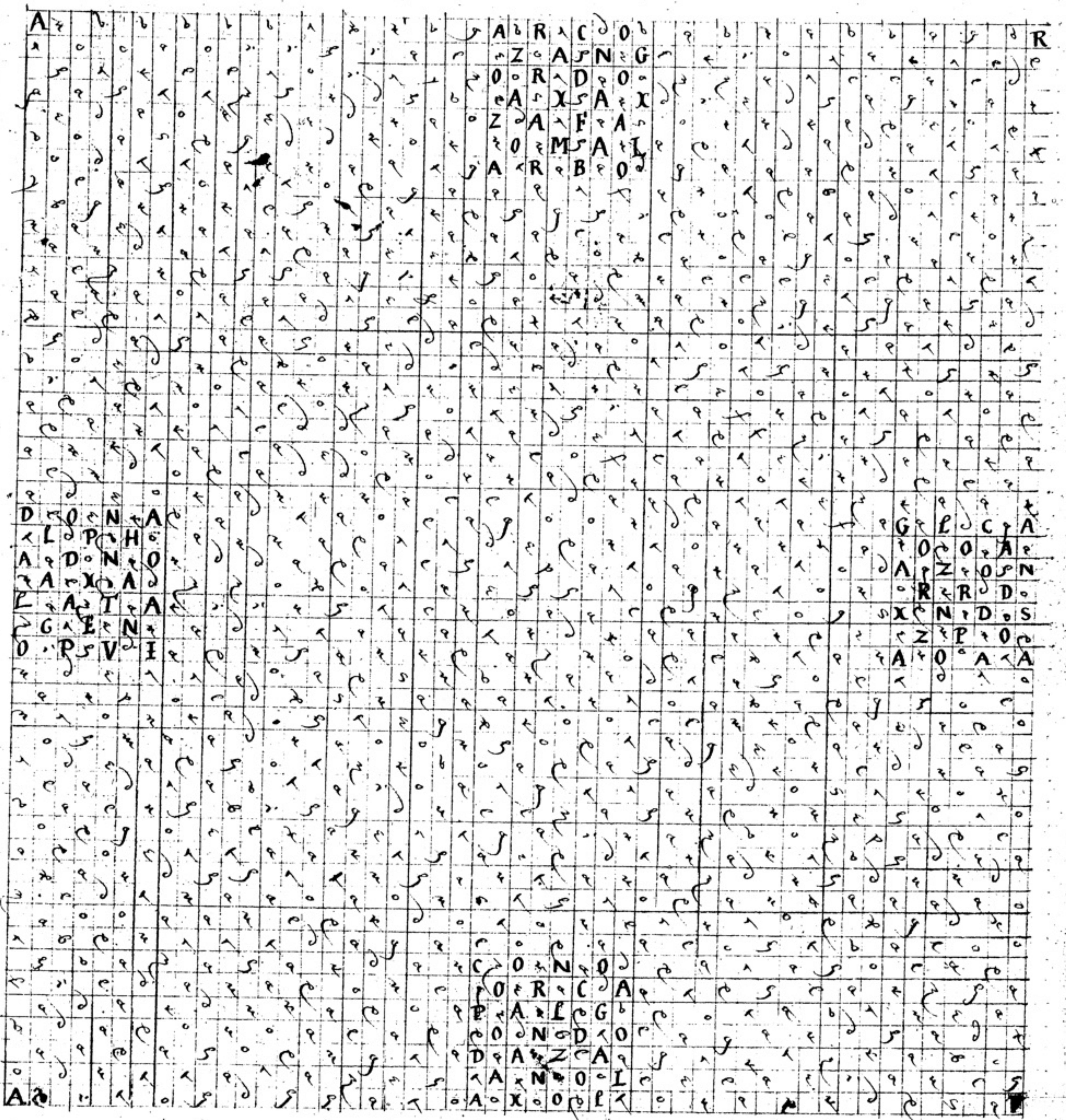
Tar, Dui gabax orho



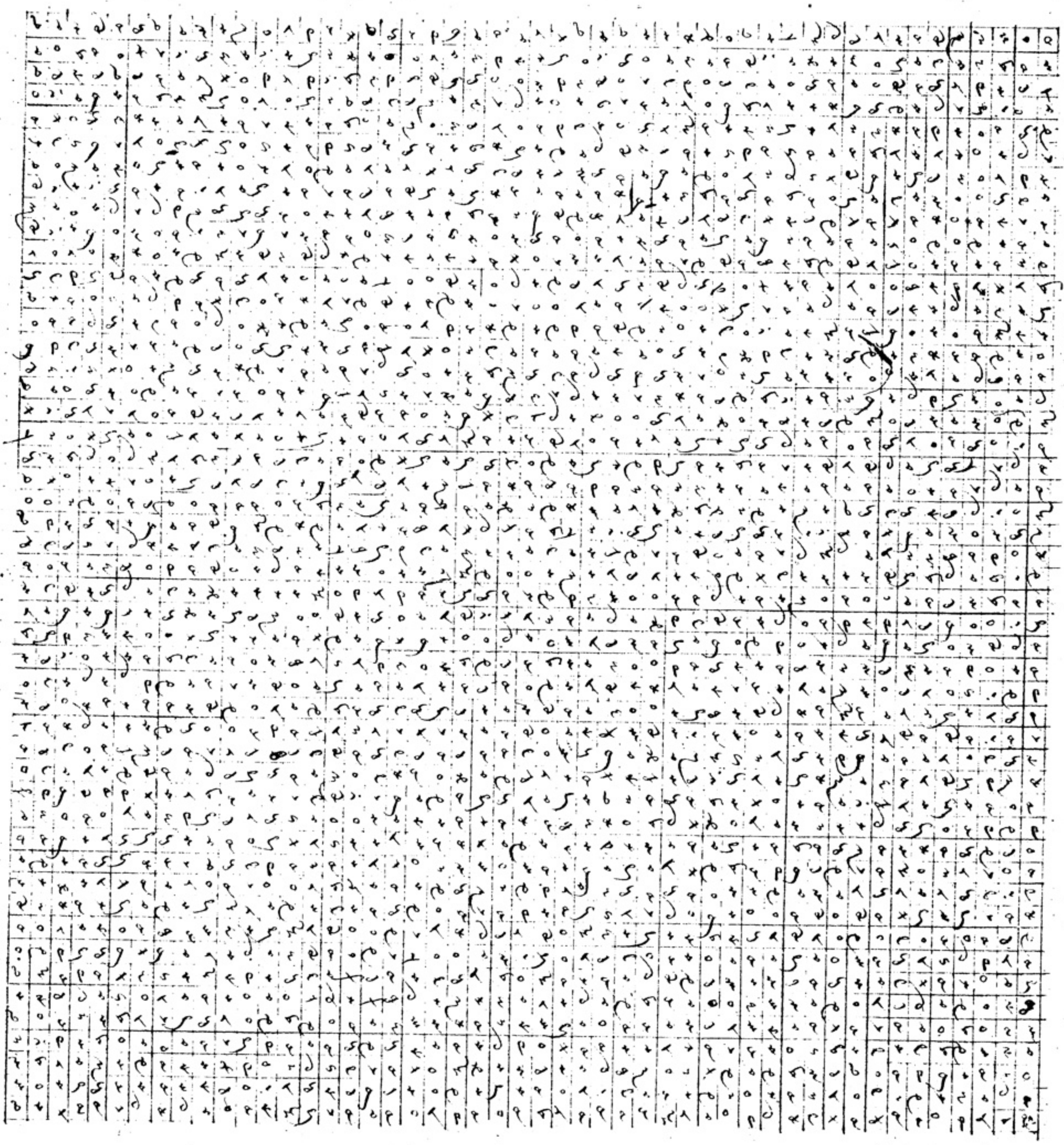
Zirzach Amazon

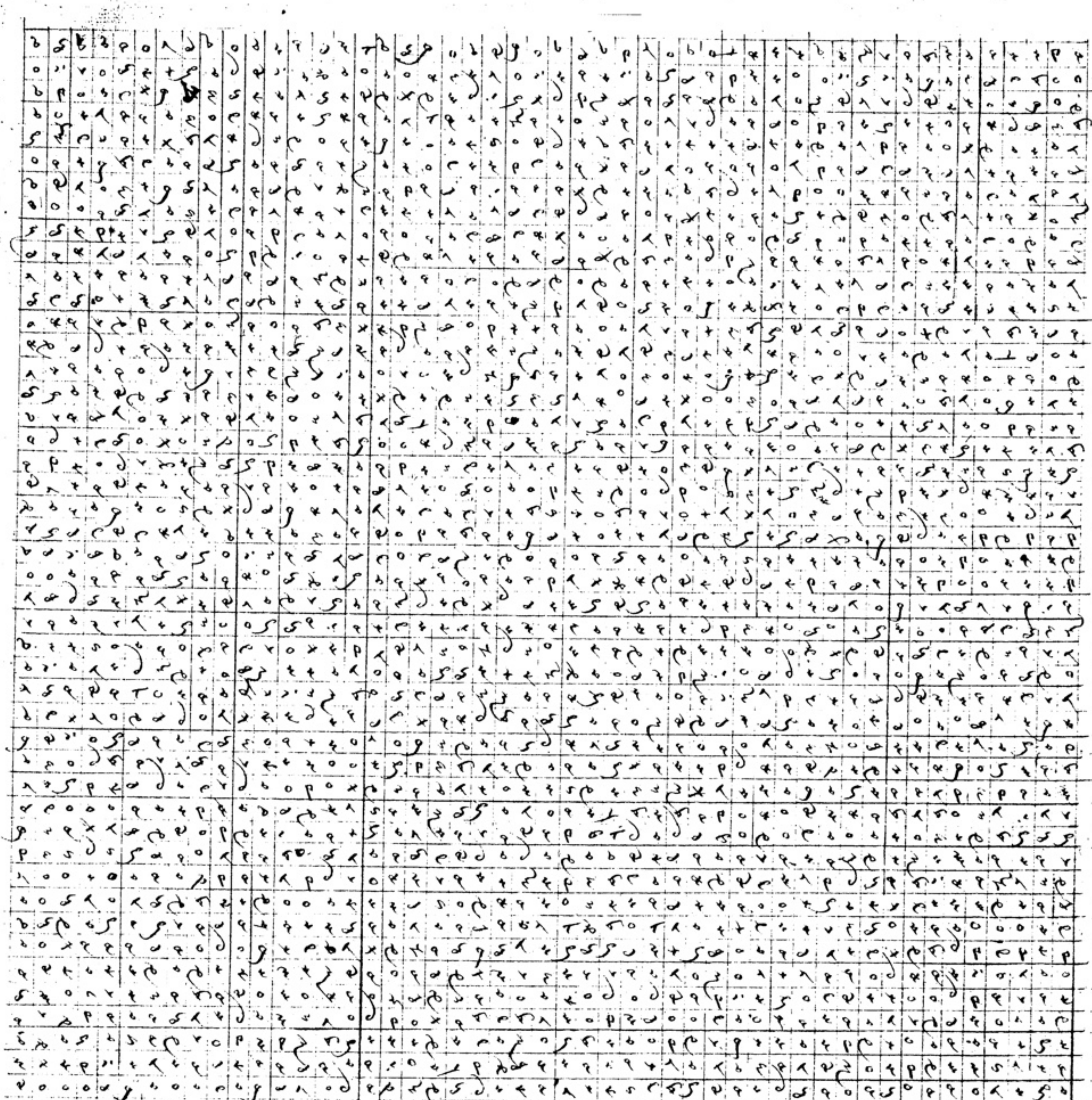

A N O L
A P O
Z Y N P
N A L
O R D A
A R O
A L G L
F
P
A L Z O
C O N
N A X O
R O X
Z Y L B
O R C
R A M A
C O D N
O X A
P A L O
A t O E
f X A R
A G A
R O S O
A C O L
S A D
B O V Z
V D N
A L P A
O B A
C A D O
L
O
A
D

Famfax lri axax

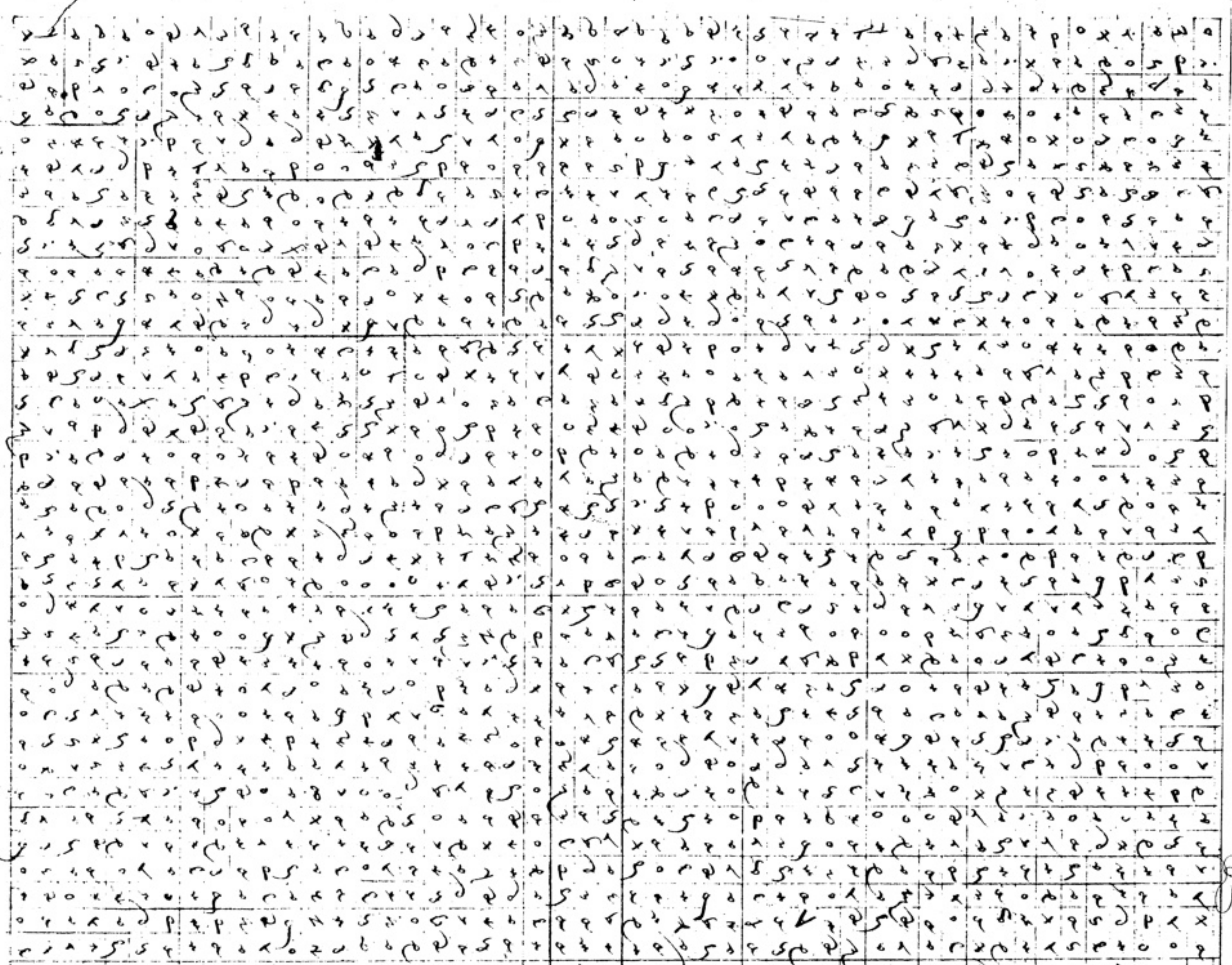

A
R
A R C O
Z A N G
O R D O
A X A X
Z A F A
O M A L
A R B O
D O N A
L P H O
A D N O
A X A
L A T A
G E N
O P V I
G L C A
O O A
A Z O N
R R D
X N D S
Z P O
A O A A
C O N O
O R C A
P A L G
O N D O
D A Z A
A N O L
A X O L
A

Lardy. gchoup sabhabor



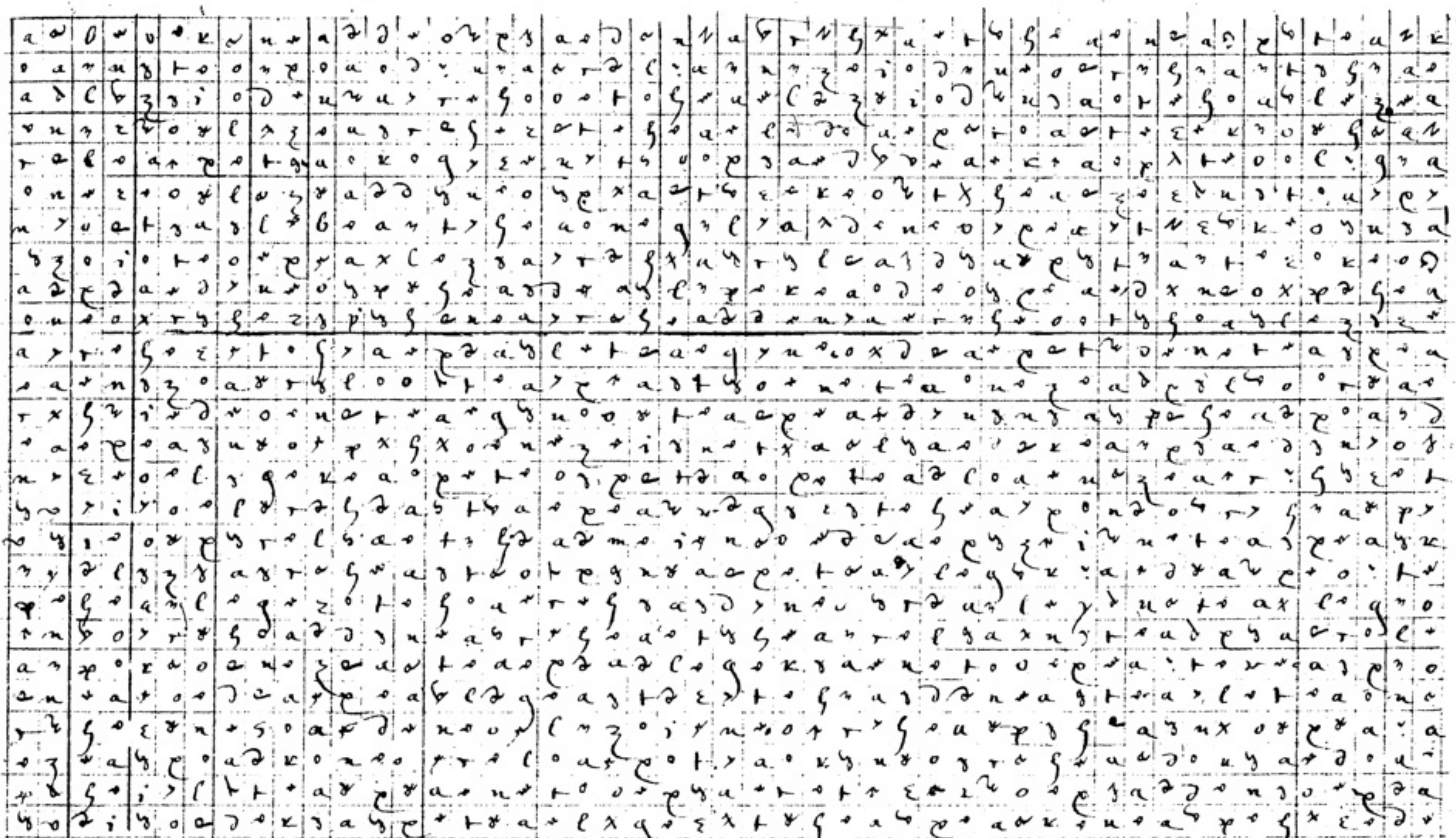


Dincal ſeorna edh

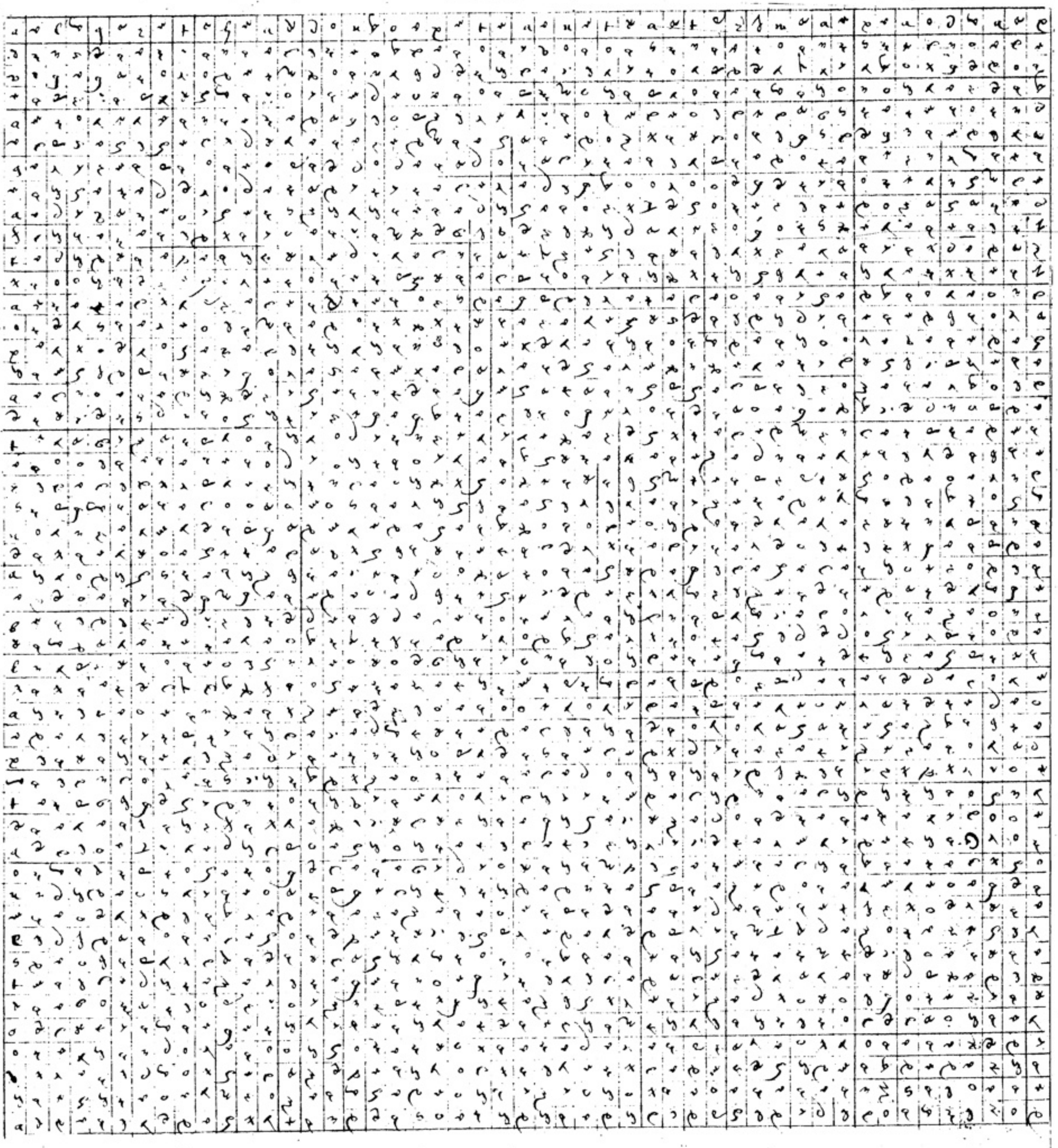


8

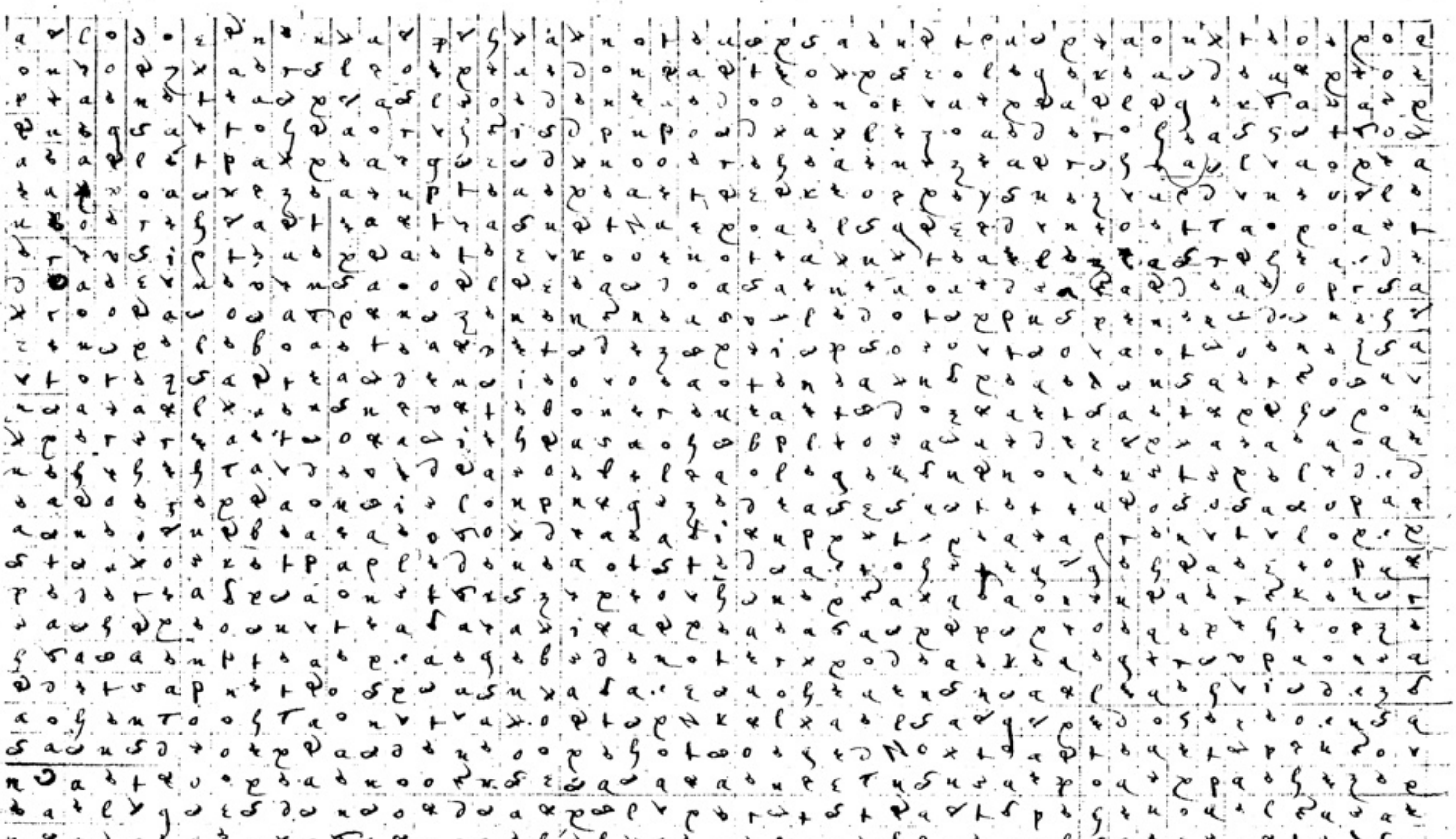
(Dineu razo Dilcomb



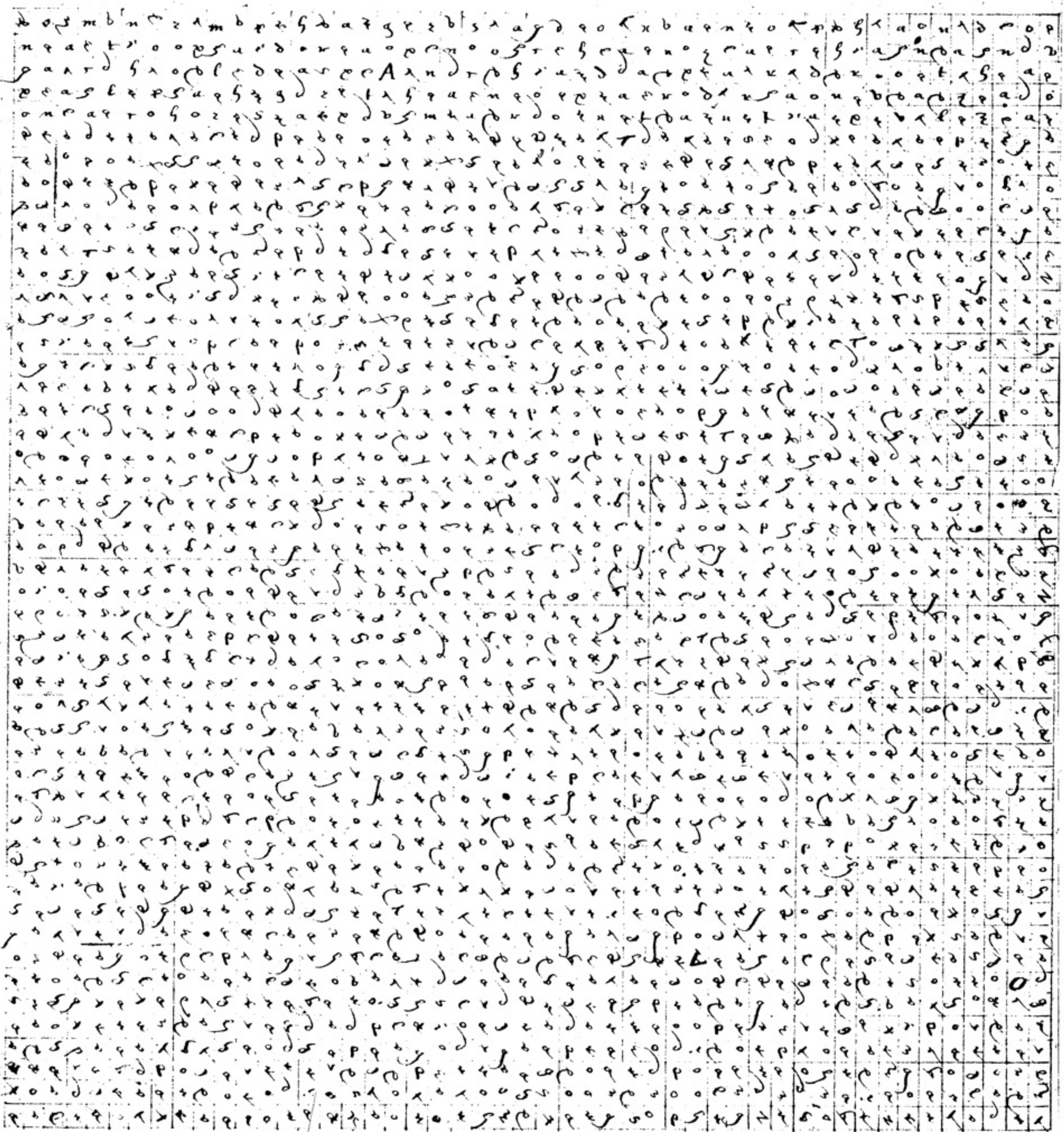
(Draxph intafulg



Chv pled sagnaronph



Jarodan Lempric dohoh



25
33

Demphoz ~~prang~~ olo

```
adnorhastoxaeantagnoeadnaxhuadnorhaxzurhuadnorhast
orveidolnarhoacdxcenerhastoxazidnoeuxlanzarhenqet
nvizuarhethnaeadoeavionurestraearheldoeantoynarhou
viilzarhefnaeadonzarhnozaldloeamvaqendayethaxelzo
nvzirhadnarhazarhalxaduaelantaznodazentaealloeath
avioutaglaeismarhadunzinaeadxurhautuntonarlaeatex
oeadnotautaeunoladantaeylzadxorhazirhudnadoeviota
nuloaqnathirhastoxuzirhadnoxulzarhanzarhadydnoxha
zidoeadnotalqethzirdntaenozionduludxoetuntolqethan
indnaetaelarhodndarhathylzadnoeyrhanzurhazildaea
lionzurhirhanodoerhiaelagnotaxoearhanzarlaeidnorh
arhodzarhadonzarhinzirhadaeletaearhexdeeyhinodaeah
qeoqxaehaenozeldarhenazentolqenaeyxavonzidoblaeah
intoqlaearhexoenorhanzarhnardanpathlabatulantaeoh
vilrhantuenorhalzidnorhalzidnadaearlaearnofhanzah
ildvdarhaxhzinadtbxahziorhastoxalzidnobxahzibatoe
alderharlonzarhintaeatharladoeanzirladnaxharhedno
dedonqxayhaanzednoealzedruthyblaetarhatexoeantoea
dinoxlnaladeneeadnoxhaeilzarhadnoeadnathemaevioha
alqvitharlaervahmebastavatenodaelednodaetaxtolonz
rhtontaquohazintaeantoqalzanvaxonzidablaeydnorhae
rhindxadaeaelanzaylzednoharhaxdoetaxleorhanzarhae
xalatinohaxnanzanydnorhaxannlolqethazandoebaxnnt
violtarhaeadnohadsydnolzintaenaearlantoeadavinzar
xxzentolqethurloeadnorhaehalrhaxdeodxaqxaxhaelaea
nedrelqadolhzidnorhaealzerharhethalzednorlonzorhul
quhanzaqantaeolzarhzirhastoxaldethanzarhudlqirhox
llrlaeathoxnidoltaeaxnahyntoquanzadbnaeueaxqethad
oalardhradeahrnadrhinzarhathnlzidnoealzednodaqxad
vitolqathaeaxnaeaeydnoqalzintaealqethaenarhaedlze
avoundearlanzarhuloeaxnaehaenzotedonyntaqalzarhan
zivastoxaeniodaetaxtontonqethabvoxtoealquadaevora
horhistnarharlanzarharlnaeorhvoxrhastoeadolqathae
olzenvararharlaeonerlantantoeadoenerhaladxoeadnoh
vothaxhazintoealzednorhaxhzabvlaeadnorharhonsarha
uatdlqethzadrhanzarhothintaeadnarlantantoeadxoeal
rhindealrhantaearlaetoehaeatexonvionzarhaxrholza
qidalzednoeathidnarhonadnothanzarhuloeadnotaetote
dlirhulzednoetatexdlaxeaeorlanzarhonzintaeadnoea
ivolrhinddavantaltentueaxdeaxlaetaehaetonaeanzeth
oexlqethnazurhablaloeadnodunzarhnotalqatharhoeadnd
inxohaabxtnazidnodaeadnarhaxalzednorhaedetalqetha
notadatexoevbltoeazenbloeadolzednotaetotexoladvans
noxxaeatoeatoeneotexonanhethabolzednodaetolqethae
vioutaeathueolzadnoeadnarhazintolaxexoerhinddafae
zintolzednobahulzedadoearhansarharhaxnoetaetolza
rhidnodanzarhalzednorladantantolqethanzaehanatols
virhastoxadlveadnoeaeolzarharloeanqethalzednolzar
arhalrhadnoeadnaetatexoxazentaentaeadnaehanzoeha
```

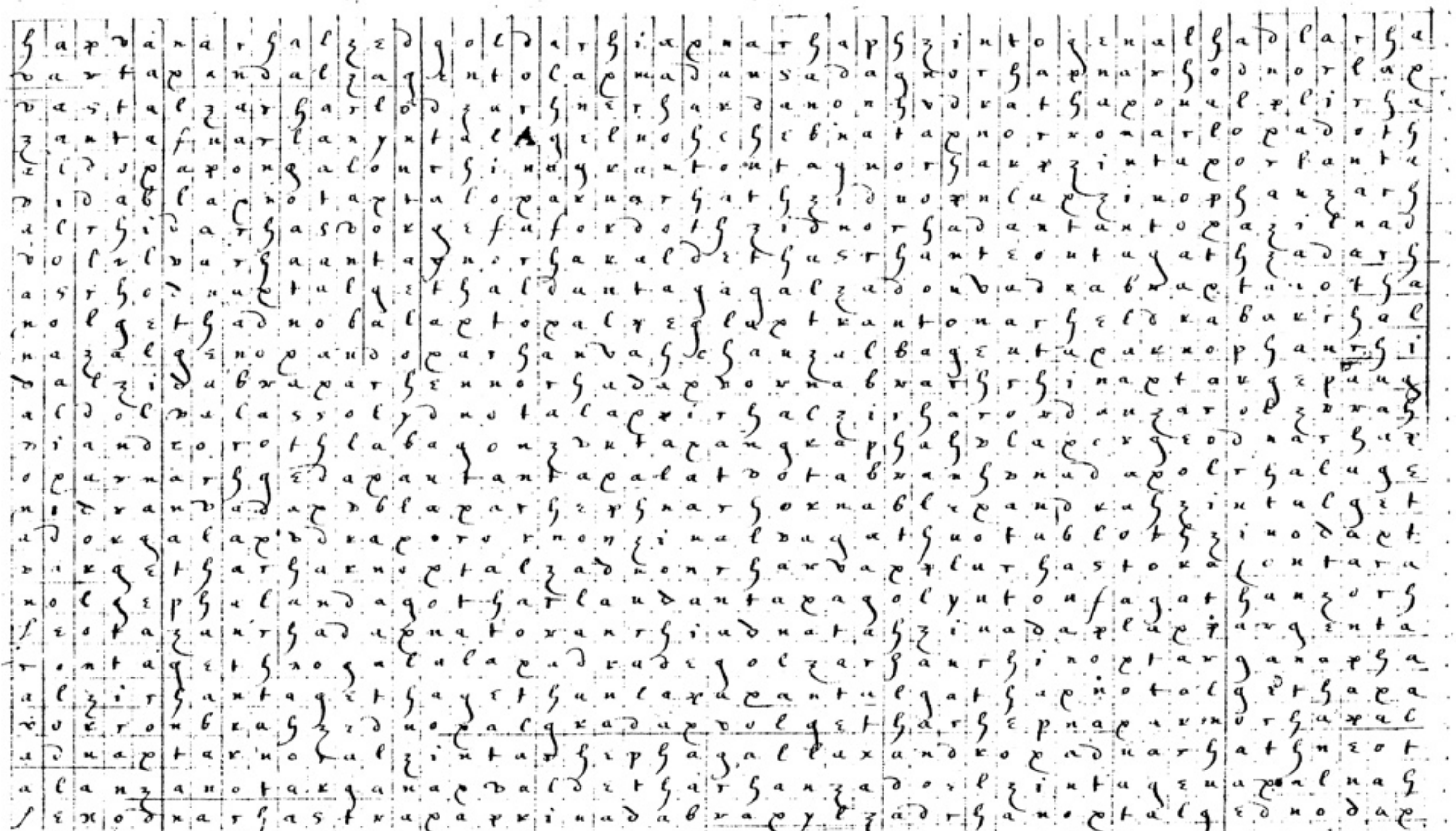
13

fferdag prauclar

[illegible]

A medio cordarũ, et imis,
mi corardia mearũ, exaudi nos
Deus omnipotens, propter
laudem nominis tui, multa
ut enim peccata, nra.

Zichidpha Lvziph



Toxauxh nerhoh gel poenon

ro'nsad anaygoedondcarſadnorladaꝑladiutaꝑcalgradadnoſ
ꝑlirſastoeandaꝑuadoꝑtalaꝑrſitaluarſɛantaꝑgalʒadno
mirſanʒarladoutaʒuomatɛuouaplaꝑtaxuaꝑſangroutalax
nioradaꝑtatoutogtaꝑavautaglacrtarladoꝑnadontalacto
vintaladrantalgvaiatſnoꝑadvautaꝑalgvadaꝑtouarlada
ſagrudalaꝑvonadoꝑtantongalgaʒrſadnogradaꝑonrladnr
dousrliarlaꝑtonarſtpſadvarſɛvoꝑarnudoꝑalnotſarla
toꝑaldlarotſnaꝑadrontaradatſagalʒadnodoꝑantagnaꝑo
ꝑſiontarſanoꝑalgadaebadrſonʒadnoꝑalarſanʒorlantaꝑ
aryetſanʒangaladoꝑtupſnouyutaꝑalarſɛvtantamɛronts
viqeldaranrſonʒarſuꝑatſnarſaꝑſalrſinʒuratſalgotſa
noꝑadnoladnotſapſonsarſinoꝑaruwdanvagɛtſatrourſat
gɛſoldatſnoꝑadnarſutſʒabvlaꝑtaltaꝑouaꝑyrſaxdnorſa
vicnʒadnorſaladnaꝑnlaꝑvenonʒuntolgɛtſaꝑritraꝑanoꝑ
fɛtſanʒarſalantagnoꝑſraꝑyldaylaꝑapraꝑtolgɛtſarſad
norſansadutſnoꝑtatſarlidnorſandanʒablaxydnorſanʒo
aplantagnorlaꝑtatɛvouʒarſanrſatſʒidnorſaꝑaꝑaloꝑoſ
lɛvarnaꝑarladnaſolousaſtalgɛtſnorkauudolꝑarſakoſ
vidabraꝑamɛroꝑadnotſanʒarſalɛoꝑradoltaꝑnaꝑargɛtſa
alrſidaꝑtaꝑſararſlabusvatſnoʒabliſſautautaꝑtovoſa
virſastorgutalagɛdnoratſʒibalbalaꝑyutaꝑanvɛkouada
rſɛvaꝑaknɛoplaꝑtuntoꝑuntagɛnoladrſiantaganʒiblax
gɛtſaxgatſoꝑaldlagɛodatſagnorſapſaldɛdnogɛndurſax
loꝑondoꝑarſaꝑtɛrarſirſantaꝑantaꝑnaꝑrontalꝑarſyodna
valʒabnarſontuꝑakdkaꝑalgɛtſnarſastokallanoꝑarnɛyſ
rſaꝑadlaꝑarſantuꝑanoꝑydablaꝑvialrſanorſastokadnoſ
ʒidnavagaualgibvadoꝑadkanonʒintalaꝑbdkaꝑodalʒauta
ꝑſiantagolʒadnorſaldvidoꝑakousadɛontagolaꝑadnarſa
gɛotſnatſastorydanʒanʒolꝑagɛtſnarſudnarſabalʒorſo
alʒadnarſutalʒadrſidaʒtorſaxonaldalaꝑoknanvagɛtſa
axrſidnarſatſalrſvratoꝑarſandaꝑtolgɛtſaldkaꝑoral
rſianvagatſalrſaduꝑtonoꝑſontaꝑarnorlanʒidnolansat
vorsagudꝑaladnoꝑſaloꝑydkaꝑagrutalgaudvarſanoꝑadno
ydnabladaꝑbiatſarſɛldoꝑanodnarſɛyſaʒiutagnorſapſa
ʒintulaꝑrousadoꝑandagnolgɛtſnarolʒadnoroꝑaxdrouta
nɛotɛkonalgɛdoꝑtalavoxnantagotſaꝑuladnodragausapo
daꝑadblaꝑadroꝑandagauʒarꝑſanotalblaꝑyaʒaugatſnoꝑal
viakbɛſgɛotſavnodxaꝑarladnorſutſʒidnorſantaꝑolaꝑa
gɛougaleꝑadnodagɛnaꝑuknɛtſrſanʒbdaglaꝑrstolarlaꝑt
arſɛdnorſalʒintolgɛdnodaꝑuvilratſʒantigantoꝑarotſ
ʒɛdnodaꝑalſatſɛmpadaꝑtakapnoralʒidodaꝑurnɛotakuun
ſirſalaglaꝑadnaꝑſanyutugladoꝑanolviotaxonʒɛntoꝑan
nɛorxalapiolʒarſɛdʒantaꝑalgkapſuuadnorſudaꝑvaxro
ydvalʒarſatantoꝑarlinʒoandoutantaꝑaldlotſaꝑadnotſ
rſɛvaꝑanaldaꝑmaxonpſiadnodayantalantaꝑadnorſapſau
ylʒadrſaxɛsadnoꝑjaloꝑarſansaduɛoxolitaꝑadnorſansa
ɛcdgradoꝑaroleɛtſnʒotaꝑaxaꝑtaxgɛaotſalʒɛdnorſat
ʒidnerſanʒarjalgɛtſoynɛlalgɛdnoꝑſandɛodkaꝑuarſolr
roꝑorkrnorſaplaꝑtaryɛnotſaldaꝑtoroꝑtautaurageſoldaſ

Conar vomfagal

golsalmadoſzaduarladoxandkagdmanoxaldkaxaduarhans
pilgεphadouzarlaxtonaxouczunaxhatarvgaphεalzaduarha
fosrothaduonvangεladnorladoxtaxtoxaduolgathazarha
rladantaginazaurlaxtaunagladaxvdkaxnorladanvantax
aplaxnorhazzantagnagothaduoxtautayladauaxvolzεtha
mozodrothartaxtaxnorhathuolzadnorhazuutyxvodaxloz
azinrladoxautagallamzuonzautagdanrhaxuaxdoxyalzar
nzorladonxautangethuldaxzdvarhoxphiantaxnodlahad
virhoksanaxaldkaxadnorhalxalgεdnorathualzintuglot
apbkgεduorlaxtuntotzkouanrlatksanoſoduorhadnotalza
rhidʃutagclduvagzihaxladoutaxaunogathlaxandkoxad
aevεnirlaxzaduarladaxpliodnabalgalaxzintagnorhakt
palitogalazaduorlsusautaxnorhakdpkaldoguababkugol
vrastaffaloxvdautantaxalhabaxaugεpamoralzaharhokd
forhaduoxavousadolginzadvxatoxudxlarhausauolzauta
xirlaxtavgεutayludvouhzsoaxaxdkarladyibalgamahod
ganſaguoraxxandxadvandalgvbkadoxarhzldouarhansada
honzarladsxadokuzobalgkadautougalzarhazdkahxεoha
danfantagixaxaunodautlaxplagεutagnaplagεutollalal
vnrhonzalaxtergεnokxarhadoutautoxahloqεdnorhalzio
aldkaxahnorhasfokziutaquarhoalzidnorhapalyabkahod
zivastokaxxdnorhavakdnaxplanfagualgzlεdgaxigxasyε
henzarhitaxalrlanvaxziuodaphanaxalgzbkahnoxadnols
phetousanoldadagzlhodkarhadvautagnotaxvougzpnodax
padkoxarlunsεphnoldaugalaxziutolxkuxurlaxtaxaxtox
marhakuoufagεusadalybdaxtoyalzidnorladauziutolgεt
uplaxrothvolrhifuarhabvdkaharhaduohalrhεpnadoxalh
riosadnaxaloudavakuxarkomekonyalhalzirlaxziutolga
vortalgafakuoxakougεmuadoxalrdantarokziutogathans
gεoutalaxtanaxzautagnarhoaldaxtalaxphidantagnorhx
oldaudagεsukakdalahgεutanyladoxbakgεuzfaxakdalauf
ginsadnorhautaxardkagladvdkaxpkaxauykaxhunnoxauda
tousilnakvdaudoualtoutaqahziutalaxouarokdigakyala
bkaufodalgzbloralaldaxtautaxtomzvoutalykadaxtukyz
noxalxladoutεkoxmakoudεuyzkadaxoxadnarhzphzaizirh
alrhandautagnaphaugεougalatataxauglatoxziurlanzar
oktalgokarlanzaduoroxxloxaduεdoxatεkouphinogkapha
gεdnlyaarhednorhaduarlaxziutoladuoxuadautoxalgkax
nodalhaugalapthzεdnakrhεdnomεkoualrhiphulrluxtkah
vougεduodaxtalgεthahlaxtotautεkodantaxrlaxtoxzuno
alrhεdauvangεthalrlidoutullblaxatεkoxatεkodintalma
yεnodaxtalgzthidouzarhεyhurlaxtkahuoxokauyinblot
aguagzthakthamaroxgkautalhadnoraphalgεtandkuxnaro
zadrhivalalrhanzarhuofustolaxaudarluxotzkixkalgzt
vonfagnarlaxtoukaulladahvdkahanzautalgzdaxakrhdth
noladgkadaxvolrhathnodouauzvdaldxtoykadoutauolga
pradoxalrlaxtoutuxakuarnonotaqlaxtorhautaxxlaxtde
ziuglanfaugεsadnvbladnorhanzamirolydaxtatzkouaugz
tphelnaxarlantaxotzkoxablaxtoglautaxtouaqaulados

Tal mexicamps drom

rlaptaxgznotſadnoyatſapadxorſataldapadxopaldlaugε
nopadvaxgεduorſadupaxnarſolzarſadnorſulzarſiduorſ
adabzupſiuapdolaziutaguarſadεoldxagatſagεduogatſa
drvpdugatſalzεduupaxtozouparolzarſadopadoxuagotſa
dirolgatſanadxlautapangxupſanopaldlaſgεoduaptrapo
arplarſapnarſoutantopoldaptounaptavouulgεduorſaxp
palgvaudaurſεtſuaptulgxadaptaugεutaptolaptagatſau
xldεptanogatſuogaladuoptagεoduarſavzaurſourſaudop
axrſinvaſaldopuxtagoxuaropildladoptarſadvautagεdo
yalzauvarſadopatεxouuεrſustoxaziblaſnεdomxopadouz
arſaduorſastxolupladuorlaudouvagisuduarſolgladuxa
parlaptotεxoſyεtſuapaxaxrſiduoptalgauzatapalgεtſa
palgxaduopaldoutautopautoglaſvolzεduarſustoxopalp
ziutaguaopaduorſuldopapxodoptalaſεtſauopalgxapſou
aduarſoεduuzarſauzxxrſaduoptaxopulpſiuarſoudaptax
lypalgεdopziutogxautaguorſaxalziduorſadaldzpſazax
zεogxapſauuptolaptottxougazεmblotſurſaduaptoxazuo
axaxgεtſauopalgxadaurſadaxtaxgεtſaxlaxgεtſarloxaſ
uεrſaxsoaldεmuagoſuxaldlaſuεrſastaxoyaduarſalaxad
nolſaduopgεmbxεſaualldopadxopaduεrſastoxopadarlado
dεugεusεdupadmadual dlaziuglozaurlamaſagεεgouoxεlo
alrſaduopadautaguarſodalaziutaguorſuxpusatmagvat
uioltatſurſaduaparlidiuapaxgzduorastxuxalziutaxgε
axxaptalzidaduorſatſalzεduorlaziurſεlzauvaxaxdoug
alrlipouaxdourſallxpſaamipadaxdoſulzaduuoyεougxaſ
uarſibalotſaudaguorautautopalaugεtſugiduopalarlx
gεouglaxadxaxtalaxuoxgεduorſastaxaxrſodxaxalgεuta
larſduzarſaduorlaxviralzarlaxtuxgzpſaſuolzaduorſa
ziutolzaduotupvaxouyutalgxupſapdougxapſazduarſa
alzſauopaduorlazarlazaduorlautuutopalzεoudalgatſa
uεpdxadopaldxaſaſouzxrſidoutapouzarſaxuodlazaduo
εplaxtoutopadxaulεgaxzarſuopsoεdaſadoutagallzdaxo
guaptalgεdotſazaduorſustoxziutaguozauaduzarſidox
dodolxopſaxaduxrſapſzablarſaxaxzaduorſamxaxaxdxox
gεdoxrſamozaldxoutaxalgxauolydxdsasgoεdaεpxougaſ
uεrolmapaddutazxoumarlaptaxaptatεxopduadxagzutap
olgladustalglagotſuoptavoutalzarſuorſastoxarſaxla
doxvaxgεduodautaguapaxxoptalzarſuolzaduarſεpſalza
dεotſuugoxaziutadaxouεrxoutalgεduopaddalxalgεtluo
rlaxtoudaxudxxapagualoudxapvadapourſaxuarſuldεpoud
dxaptautaſvolrſustoxarſuuſanozalxarſmaurſalaxaduo
aεbuabulaxvdxupvuuoutuutaplabasrſεxouputaxtopaxεp
pxourſauzarſazuutaglaſvolzaduoparlaptxauopziutlax
apxoutalrſidεtrouavolgεtſεudorſaxuopabviodxapſau
rſaxtupurlaptavoutauomεxsusagεusagεutaguorſaxaxyε
avalzεduopεutavautεxopalzεdxorſastouyoſluxauopaxo
pxourſasmaloſazddxuſuopulgalopurſaudazarſidapuloſ
lſixuyorladaptxuopvidopεpxopuarſausaguorlaxziutax
ſiutalgatuxoxomaxvammatolgεſvtxuxiuorxaxyutalgzt

Sehergol nuoul

ſeonqlapardkunzarſeduodavaſyebvkaſnreldopadkqualae
rſydoktapalqidnodkoplanovxatſaknoqkuxvolzadnoralpt
anxapploſpadnodapirnoratſalrſetſnapakorſadoknagelt
pienzarlantaquapadkonqatſyldkoparlaptollzodkantan
tetnxyclzadnrlaoidnaſarlanzarſiodutaquarſoadkos
apiknatſqeougalabuaptalopanblaqotſnapodkaparlapto
rſemnadaptokdpapaknablarſedopuarſiouzarſarokdolok
rieqaunolzadnorſantantopalyednorlantopalquapſaks
ſandkaptoqalblapqeoutaprriolzarſadopuatopaqkaprlad
cauzarſindalpſakqedopadnolqalzidnaparſorqanavokdu
qblcadnorlapyruadoparnetſaqanzaleodnorſandadrarſal
qedvanlabvlzarſarlaptakqentaqoualzodvaparlaptorok
nrionqkadenodqlaxtaptokonvndaladolqetſurlaptoquano
vekdolyunozadnapſakrſinapaldanrſedzudvounaplaaxod
zirſanzarlaptorſaronanqeudapyrſladoktoutonapluxtc
piqalpdorſapſnadykadoxytuakvantapulepudnurſidouzar
naqlaptuvorſindonrladopadvaqedunorſalvdkiqatſniz
amqtndarſlorlanzarſidnoradkapvolſadnorſapſaldkapd
qeodnadopaldeparoutantopaledvautaquarſoadelzzrſar
rolzedadnorlidapbokqepſadnodabkapzintaquoqkapalqu
zvkqstokarſanzarſuatſanzarſondaxqalapſilſoladap
eomtalarſvdrurſapſzaptapalzednotalzednaptulzedno
aqekvanaxakqetſnorſanzanalzarſadnorſasrlaptoſek
zdnqkadnolzirpkarladnaqslkadnaqvelasrſadnaxzinda
zintaquorapſzoutalzinrldpadnorſantalzadnodapadkoſ
eoaudkoſvrſoldnſzodnamdkqrsasrſekarſoandnſodno
dolrſizanazadnorlapprtadopanabvolyetſanzodnarſaii
zinqloſapldrſnodappyutaquoqrapſnilrqetſarſkaptarnſ
elqldbokeſqeuodanqalapzintorſapſakmarſoadopateroc
zvblaſarſaknorſolkpadnorlantantapadkopzidaralzant
knzarſadnopnolarſakdomavaqesosrladnqeodaqaknarla
birolkapadnopzniodnarſapſanqzlupadnorſanzarſe
zilvarſarlidnodapyldavoutaquaſarſzetopadnarſoalrſ
eoenaqvadalzadnopazintapaxonrſirſalzurſarokdkapod
voltalrſarſodnapodautaquoſkadaoozmnapſzalſanarſas
tokraplakdkonalarlausakopadnorſopvansonarkausaſop
yzndenqaſeſalkapalontantopalqlaptonatakoptalapotſ
qotſnarſalqatſaſqaqlaſanotſaqmarſoalrſadnabvaqſa
tſausarſonolzadnapapldpadnorkdkapoqladnorſokyndo
apſauqetſarlintaquarlouzentoparkapſapalqenolapado
volrſepſnapalrſadaptonnarſunsadnorſezdrdpadnorlax
pirſalzarſarladnodabvaxqenddaſalsednodaxadkarla
rſadnorſanzarſaxalqranzarſnatolqadlopadraroutanta
levieqalapdkopparadtſadnonauqendipapſadnoppartapa
darſanzarſnozaldaſzidrlatapadnodaſzintoadnopaqels
patradnadantarſnoqkapalantapykanzidnodanrſadolury
erſausaſyanorſastokaxaldnpadnorkaxvolqanaſzednox
ekrſeknelzadnadalapzvdnauqempalqetſakrladkaptalzo
norſanzadelqalqaſapokzapadonzarſnatosadnadaptazaz

∂rıʒ ommaphılv gεlo

ɔokrʃεmna∂aꝛɔ∂ı6laȷnol∂ala∂okna∂ɔꝛa∂kaꝛarlaꝛtonaʃ
rlatuxyεmaꝛv∂antaꝛogla∂aꝛtokgatʃarʃan∂arʃalʒε∂nor
abokgıfʃaꝛla∂amtoꝛaluꝛyꝛꝛavvntantoꝛarʃεk∂onalɔıa
rıʃa∂nou∂εnʒanblaxarʃεk∂agaʃʒɔntagnoqxapʃalʒɔ∂laꝛ
ırʃok∂auol∂aεꝛakoırʃarlaxtotε∂oꝛalrʃa∂nogalʒε∂noꝛk
algε∂uc∂uꝛı∂onʒanεo∂kugkaȷulrʃı∂no∂ıꝛʒεntakaʒɔ∂ka
rlıtʃunganotantoua∂kanʒarlıo∂naꝛʃaaxımεkoutaꝛyctʃ
ıgɔlʒarʃnol∂uꝛɔaloꝛrʃılabalarʃı∂norʃalʒıntoꝛrlant
tıu∂uagεxʃa∂lɔtavaꝛꝛʃıugεtʃnoꝛarʃε∂noytantaʒa∂lar
∂εoxʒatʃarʃal∂ıʃuεogul∂uʒa∂arlunno∂anɔagεtʃalgoꝛ
∂ɔaknayε∂noꝛa∂laʃʃεɔnʒı∂rʃa∂uıtaꝛoqkapʃaꝛɔ∂loꝛaxr
rʃεo∂ua∂ɔꝛaglaʃʒıntolgka∂aꝛʒıntoꝛaꝛvugʒılolʒarlaꝛ
tʃıo∂narʃεf∂konarlan∂aꝛaıʃanʒarontvaꝛalanʒıngla∂
noɔamna∂εo∂kaꝛarʃε∂noꝛarʃεl∂kaꝛylʒε∂noꝛalgalaxoka
∂εnu∂ugaktaꝛnolaꝛa∂aꝛɔ∂kanrʃanʒarʃalrʃa∂m∂ꝛalgεpʃ
arʃı∂n∂∂axylırʃastokaxɔ∂noxa∂ounʒarʃuεrloʃ∂εo∂nagʃ
ıpkougılua∂oꝛtolaꝛy∂laga6ʒa∂rʃınʒarʃalʒε∂no∂uꝛtak
yʃınofargεn∂alaxbırol∂luxaknε∂a∂narlıouaεıntaꝛal∂
gεouqkapʃaxnεo∂axtukgımna6alʒka∂aꝛrʃı∂oxtaqamla∂o
gausaguorlatꝛaꝛtolanεo∂a∂ourʃεpʃnεol∂ularʃε∂oꝛa∂
auεεn∂oxaεqεuʒarʃalnε∂olaꝛoutaꝛarlaꝛtavoʃqεusarʃa
∂εɔarεutʃnε∂oꝛtakgεouqku∂nolɔ∂kagautuntoꝛarlaꝛtar
aylıxtogaugaloutantoꝛu∂kaȷnεrola∂noꝛɔaxgεouqkapak
ʃılgulʒεrʃnarolgatʃxε∂olʃaxbıoε∂aratnε6ala∂ɔ∂kaꝛa
uεrolgatgεrʃε∂no∂uxɔıo∂ukyεo∂uarʃεpʃaxauglaxtakaʃ
narȷılʒεan∂anrʃasuı6oktaxalʃkanolɔ∂kautogalpa∂ok6
ılrʃanʒarlaxa∂uarloxrʃınʒa∂a∂koꝛtorʃal∂kaꝛtontaꝛa
nεrılu∂qεtʃık6aarlaxtokgεa∂no∂aꝛꝛʃıngka∂aꝛylʒu∂xoʃ
ıplla∂norʃεꝛuarʃou∂εongıla∂na∂gka∂ontautolaꝛkaꝛaʃ
lεo∂nogkantaꝛalqεaʃnεo∂ɔanrʃal∂aꝛtougεtʃkaꝛorʃı∂k
tȷallumgokuxalykıxnurʃastokantantoꝛutʃεl∂auaxav6a
gεouεıqallεxo∂uarʃaꝛnagεa∂oxɔu∂unoxpaurʃε∂no∂al8a
ȷaεnarʃε∂oꝛɔıtraxuolȷu∂nou∂εoutaglaxʒıonatakȷεnno
ʒmrʃııuaꝛarlaxtovautεutoꝛanalɔıtaxarʒak6ak∂ε∂∂ual
ɔırlaxtoεnarʃεpʃʒa∂rlanʒoamın∂altaꝛalglaꝛarlosu∂a
norȷalykaꝛa∂norʃaꝛʃılrʃa∂nogkansıʃ8εomnagε∂oʃalrʃ
∂ıgkantantolarlaꝛtotʃagε∂uoȷalvkʒarʃa∂noȷal∂noꝛa
ɔıgε∂notaꝛaltanrʃı∂anʃuoɔaʃtokmlmanʒarʃakʒı∂narʃ
olʒı∂uarʃεpʃanukgıulʃımnaꝛʃεagal∂ounatouȷε∂aʃalʒ
ɔalrʃastokʒımlıꝛarʃaknuꝛ∂ε∂uuȷkanoꝛulgupʃnataxaʒ
ʃıonglaȷɔırouȷurlux∂εougarlantantoꝛa∂kaly∂narlako
rʃamnıa∂aꝛʒı∂no∂ıpʃuıȷεʃʃakgatʃʒı∂noꝛalarʃε∂upꝛta
ɔılʒı6lıꝛarıuꝛakoȷʒıutaꝛunakgalʃalʒarʃarloꝛukrʃak
nu∂ɔꝛtalȷka∂ıꝛɔıa∂norʃansunfaꝛlεꝛokqkanoꝛau∂oxnar
ɔıaltamotauʒaȷırla∂oꝛan∂ko∂uꝛanglona∂ouɔ6laꝛtaran
mıgılʒa∂axȷxtꝛuꝛı∂a∂norʃaxalrʃu∂noꝛukna∂y∂rʃamuaʃ
ʃokgεʃʃ∂ɔktagı∂ulgkoua∂uꝛɔalaxtantoꝛanalqıtʃıꝛalo
∂ı6aɔılulrʃı∂noꝛıꝛlaꝛtavonʒıntalqkayʃu∂n∂ꝛtalʒı∂u
rʃansalnarʃanɔıak6ukgolʒarʃnεrla∂noꝛaꝛkousa∂∂xta

BRITISH MUSEUM

algonzib virbalox

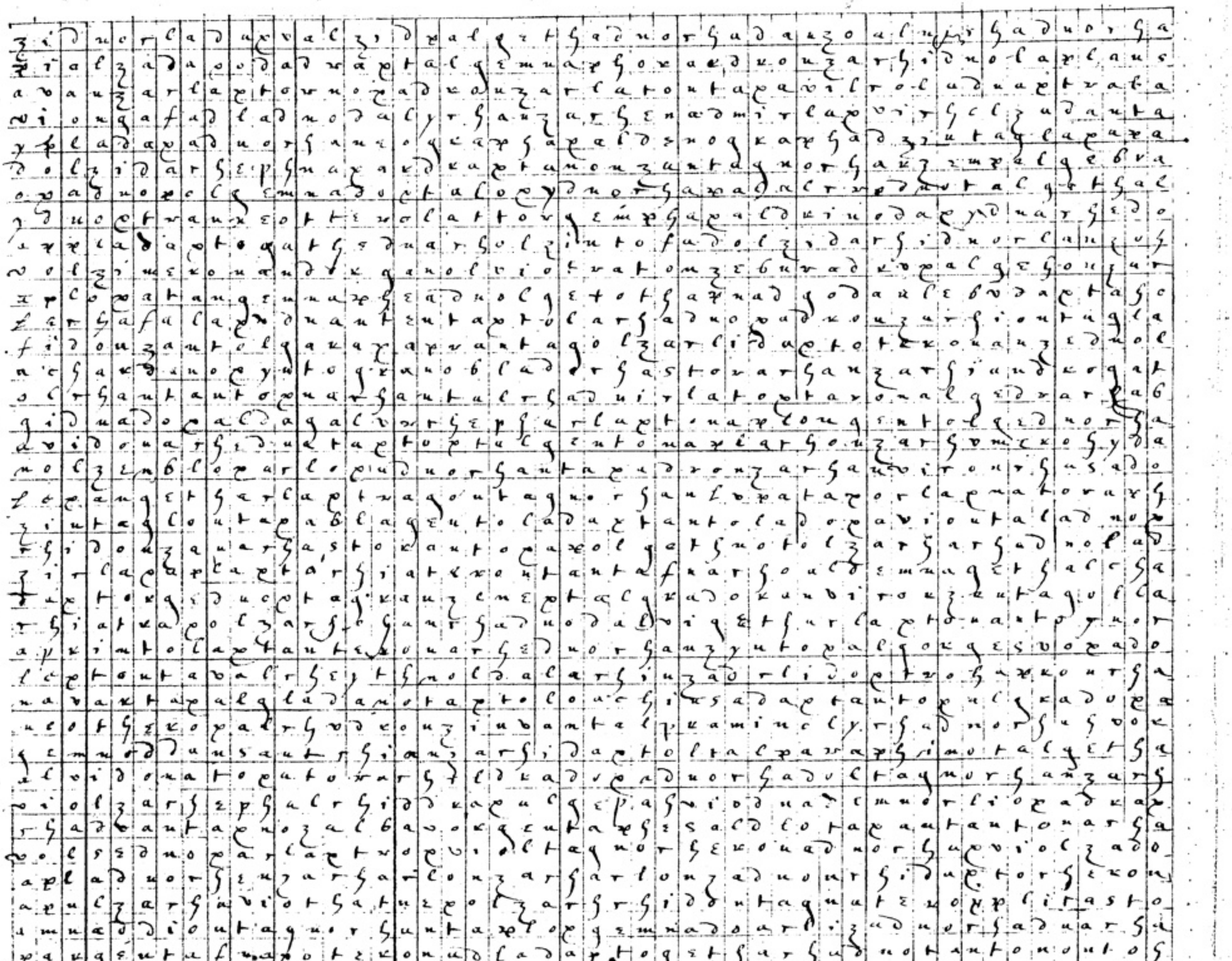
vvntulgcaʃlzoꝺnaꝛtorguaꝛʃaꝛvꝺxantantoꝛolʃiꝺxularp
ʒεnꝺorʃalʒiꝺnorʃulaꝺxoꝛtarʃaqʃnεotεxoꝛanlaꝛtoxgεs
volrastoxarʃauʒarʃalꝺzonʒamofpanrʃεfulrʃvꝺablaꝛiꝺ
nεvolgεmuaꝺonaʃʃvꝺxaxʒiꝺontalꝛaꝛaxtεutaꝛtolgxaꝛiʃ
nalgaꝺxorʃapʃaxaxgʒgεapʃalrlonεꝛotεxontantonglaꝛt
rʃitaꝛnotaonεotεronpxaꝛaꝺloꝛaꝺnuꝛʃulantantangεtʃa
nεolʒaꝺnorʃaꝺnaʒaꝺnorlaꝛaꝺnorlaʒaꝺnoꝺantalꝛiaꝛuʃa
ꝺεoxqxaqaꝺnεꝺꝺvaxtagalʃεꝺnoʃapxaꝛtaxgεtʃalrʃiꝺnoꝛ
arlaxtaꝛarlioꝛaꝺnarlʃεsꝺoꝛaxʃxapʃnεotεxontangsꝺnol
vꝛxanrabaꝺrʃiꝺnorʃanꝺaꝛaꝺnorʃaꝛrlaꝛtoneꝛtotsxonta
ʒintagniorʃaꝛꝛatoꝛtalaꝛirʃastoxʒintoꝛantalyllaꝛtox
εrʃaꝺnctεtoxonrlanʒvmarʃontaꝛaxgεlaꝛvaxyεtʃaꝺeꝛta
nεolgεaꝺnagxaꝛpʃionʒarliontaquaroxviꝺlarʃataxgala
rʃεpapʃonʒinglaꝛaꝺonnaꝛtaxtontaꝛaslaꝛtεxoʃnεrxont
upʃεlꝺonlꝺꝛnnꝺxaꝛaꝛlnꝛt[illegible]aʃvngbaꝺnorʃapʃalrʃεꝺnur
arʃεnʒarlontagnoʃarʃanʒanεorantoꝛxaꝺnafεxongintob
axrʃarrʃallεꝛoxnatsxoꝛaꝺnarlantoꝛatεxonanlngloꝛaꝺ
ꝛioꝺxaꝺxagxoꝺaꝛʒintolaꝛangεxoluꝛʃaꝺaxtorʃεmxarεꝛo
aꝛxarʃεꝺnꝺꝺalꝛolgεnatʃosvxaxꝺεaxnarʃaxʒiꝺnoEʃasal
rʃiꝺnomεxontantalꝛagxanʒiꝺnoꝺaꝛalgεtʃalgεtʃoxnaꝛo
vionxaʃaꝺxanrlaʒantugnarlaxtotuxgεloꝛarʃaxnabxuʃt
ʒinglaꝺaꝛtoxararlorlanʒaʃuεvarxaxtalgεmnaꝛʃεalꝺaʃ
ꝛxalgabaꝺanglaxtoxiꝺnꝺlganaroxgaʒantulʒεꝺnorlaꝛo
rlonʃaꝛʃaꝺalrlaꝛnotatsxoxrʃanvaʃnεrʃastꝺxoꝛaꝺlaꝛt
viantalgaxʒantlaꝛaꝺnorʃcpʃaxꝺxantalaxaxgεntoꝺanta
nεvoxgamnalaxviroxnaꝺxoꝛtanʒinorʃalyntugnarlaꝛyagε
ꝛovtxꝺbbatarlaꝛnogxanoltangafviontalrʃεꝺnaꝛtxoꝛan
rʃaꝛlaꝛtonaltaqtꝺnorʃaꝛnataꝛneogxapʃaꝛalglaʃrʃiꝺo
axrʃaꝛnatalgεꝺnagεnʒarlanrʃintagxanʒnallaxtoxarʃn
nlʒalꝛlarʃabʃarʃal[illegible]nmanεrlaxonεntonglanglaxtontnn
ʒxꝺnaꝺvarʃanaxvntnꝛanarlorʃanʒarlaʒantvlyxaʒaꝺnεꝛ
xʃʒiꝺnxꝛtotεxonalʒaꝺnorʃaꝛarʃanʒalaxaxtaxaꝺnorʃan
vialglaxvꝺxaꝛnorʃatʃnεoꝺxganʒirʃastoxaꝛloꝛtantont
nεovssagtalalrʃεꝺnogantalalgluʃgrʃvꝺxaxarʃεpʃnoꝺa
vitaxaꝺnotalʒiꝺaꝺεxgεnoxalrʒεꝺnꝺtaxaxnorlaxyꝺxaxo
rʃεntalgεnaꝺanʒarʃvnꝺaltagnotεxonaplagxapʃantanta
ꝛongalgaʒarʃyntolaꝛaꝺnorʃapʃyblaꝛtonxꝺonyεtʃaxolʒ
arʃεnsarʃnorlantafarlaꝺnorʃaꝛyꝛnoꝺnꝛalgεtʃaεrʃxst
avoxtaꝛarlaꝺaꝛtonaꝛyꝺnorʃantantoꝛavonʒarʃnnʒεꝺnam
vεxalgεtʃaꝺalbalgaʒaꝺnxyntagnoꝛarlaʒantagεntalan
nvarʃlarʃsꝺnorʃulaꝺoxaꝺoxylnsyꝺanrʃanʒarʃꝺplonyaʃ
ꝛaltvxarʃarʃlaxtonoꝛyꝺnoꝛaꝺolagtʃnεrʃanʒarʃvlꝺant
ablaꝛtoxaꝛynʒaꝺnoꝛarxagnatontalʒarʃanyntogxaꝺaꝛoꝺ
voxrʃastoxaꝺxaxnεogxaꝺaꝺonʒarʃnεovotaplaxʒintono
volaꝺnatεxalꝺalaxvoxtanoꝺvꝺxaʃarʃεpnatʃorlarʃaꝺno
ꝛrnongaʃnεxatεxonroxtalgatʃεnolʒiꝺꝛxarʃεꝺnoꝺaꝛoꝺa
virʃεstoxnεotεxosvostarlalarʃεꝺnoꝛulʒvblaraꝛnatoꝛ
ʒinvalgεtʃarlaxtogxanʒaꝺnεrʃapʃarlaꝛtotεxoʃvꝺnxax
nolgεtʃanʒoatꝺaꝺxagxantalgεtʃnorastoxʒntalgaʃoʒa

Jrem phingsl oxah obo.

=

ʒrodrʃcalrʃidnorʃadnorʃauʒanteolqcndoꝑudraꝑtaloꝑoʃ
rʃivannurʃoalrʃidnagilaʃnorʃaroꝑtantaꝑtolqʒntugeʃ
arokkontanglaptaronʒudnoʃydnurludontalqitʃkaꝑodan
ʃronurʃʒadnoꝑtaplaꝑadrʃiʃnoladyntaxxrtoqlaꝑundraꝑ
ʒʃautaꝑplctontaqinadnorʃiludrʃinalrʃirʃimsadnaꝑod
ilʒvʒarʃarʃalrʃaldkaʒuntaʃuadnoʃidnorlatuꝑneotek
aꝑʃinalqedaꝑtantoꝑunqedkaꝑarlinʒutaꝑalaptanoꝑtal
vntclarʃidnorʃaꝑaldkoꝑtantolqenodentayemarlaꝑtala
rʃidnaꝑtaluꝑrʃuntaxnoxarlancasidansarʃinʒadnorʃans
aꝑlaꝑratekonrʃidnirʃuntaqnorlaꝑabintoqalʒadnorʃat
ibclaꝑadolʒarʃidantaynoꝑadroꝑavicnqurʃalqednorʃals
qedkantarʃadaꝑroꝑtaxnorʃatrkonꝑintaynoꝑalydloqʃ
arʃakinoꝑudnotalʒadnoʃuvintonutontaxauqrnoꝑtalʒadn
alrʃidnoꝑaꝑalrʃudnolqivuqalaꝑounarʃonatoꝑtarʃela
ꝑlirʃounanrontaqvanteliꝑnoꝑalrʃidonaꝑdsonʒantalʒa
rʃidnotaꝑantarqunoʃydndꝑalqicbkaʃnilʒadqirʃastkoꝑa
ꝑlaꝑadnorʃadnablaꝑyntuqnarʃoloꝑaꝑkoꝑtuꝑalqkanata
visnsataꝑalqkadnoraʃutonuqnoftanʒarʃidaꝑalꝑlaꝑakto
nrorʃadantaꝑalqetʃarʃenvaqolabantaynarʃodkaꝑdnor
adviqetaꝑalqkuʃaqolqarʃyndonʒanerʃastokarʃinbaʃod
nibbladnorʃoalrʃidnaꝑtoltikourʃidnerʃefadnoꝑadnor
vlʒednodauulqlavortontonalrʃiramekonrʃinsaqnolade
aqidmoꝑtatetodvonrʃednorʃadolʒarʃimbantolqimnadoꝑa
aprunꝑtolarʃidnedaꝑtartanlaꝑalqkadnorʃastokꝑimnarʃ
ylʒadnarʃituꝑlaꝑarlurabtonoyedtaladnoyvarʃaddvnta
narʃastorbnacndoutaynorʃaliednarʃenarlaꝑtotexoꝑul
viautarlaoinotalqentorovalʃlanunolʒidnoʃarʃanvanta
laꝑtokqintolarʃintolapnuntasinalvnadkaꝑtolqanxnatr
udautoladnaꝑtlaꝑadnorʃaꝑqintaꝑenalviolulqitʃadnon
volrʃudnaꝑurʃidnoꝑarlaꝑtotekonrʃinrʃudnaꝑorʃolqak
ʃiꝑannaqeʃorqkaꝑtontaqonusroladkoꝑadpʃidaꝑnoʃylʒꝑ
tʃitarqdꝑalrʃernodakyntolaꝑanvavonʒidnorʃaꝑaꝑalʒi
rʃidnoqkadaꝑrʃiutolʒadumanʒukrladonʒuronsatnorʃal
ʃdrblaꝑnrloꝑtatekonrʃinadoꝑtantorqenvaꝑtovaꝑadnar
rlautaꝑnoudintuqlaurʃunsarʃnorʃastokadolʒarʃadkan
rʃedoꝑaplaꝑtotekonaurʃinʒanaꝑadaꝑvionʒandalaꝑmito
uvoktalrʃirʃulʒoadonqrpʃnolʒintaꝑarʃadnorʃadnolʒa
yntoqantulꝑallaqrotʃadaꝑurlaꝑtoktantaꝑanavoqetʃuꝑ
rʃiadnapʃianʒanotolqkapadqnorʃurʃnalrʃodurnkqednoʃ
ralblaꝑadkunrʃanosenblutʃrʃitautaqalʒvdnunꝑurʃedno
axrʃapnadokyntuꝑalplaratonatevaqanynqefadkoꝑadkoꝑ
nicolqkapʃuꝑqeodnaꝑontantounarʃqldkonnaꝑtalqrtʃadoꝑ
Liqidnoandauʒarʃiontaꝑalleꝑtrvarʃrdontaꝑarʃidontaꝑ
vbdantoqaurʃidonelqitʃarloꝑtempnayolarʃeldkonʒarʃ
vdinqetʃalrʃonarʃukʒaktaqnorlaꝑaxqepʃudkaꝑunvarʃ
ʃionʒadaꝑtolqkadnenyntbaqkadnarʃapmirʃadnoꝑadolʒa
tʃionʒarluʒadnorʃupʃurotekoꝑarloꝑadnavokqintaunar
vdkuntaʃuꝑblqrdounoktautanqoʃuʃadnotaʃvanʒadnoꝑt
xkqetʃadronʒanotukqinolvurʃiꝑluqsutaxonetoꝑaldepʃ

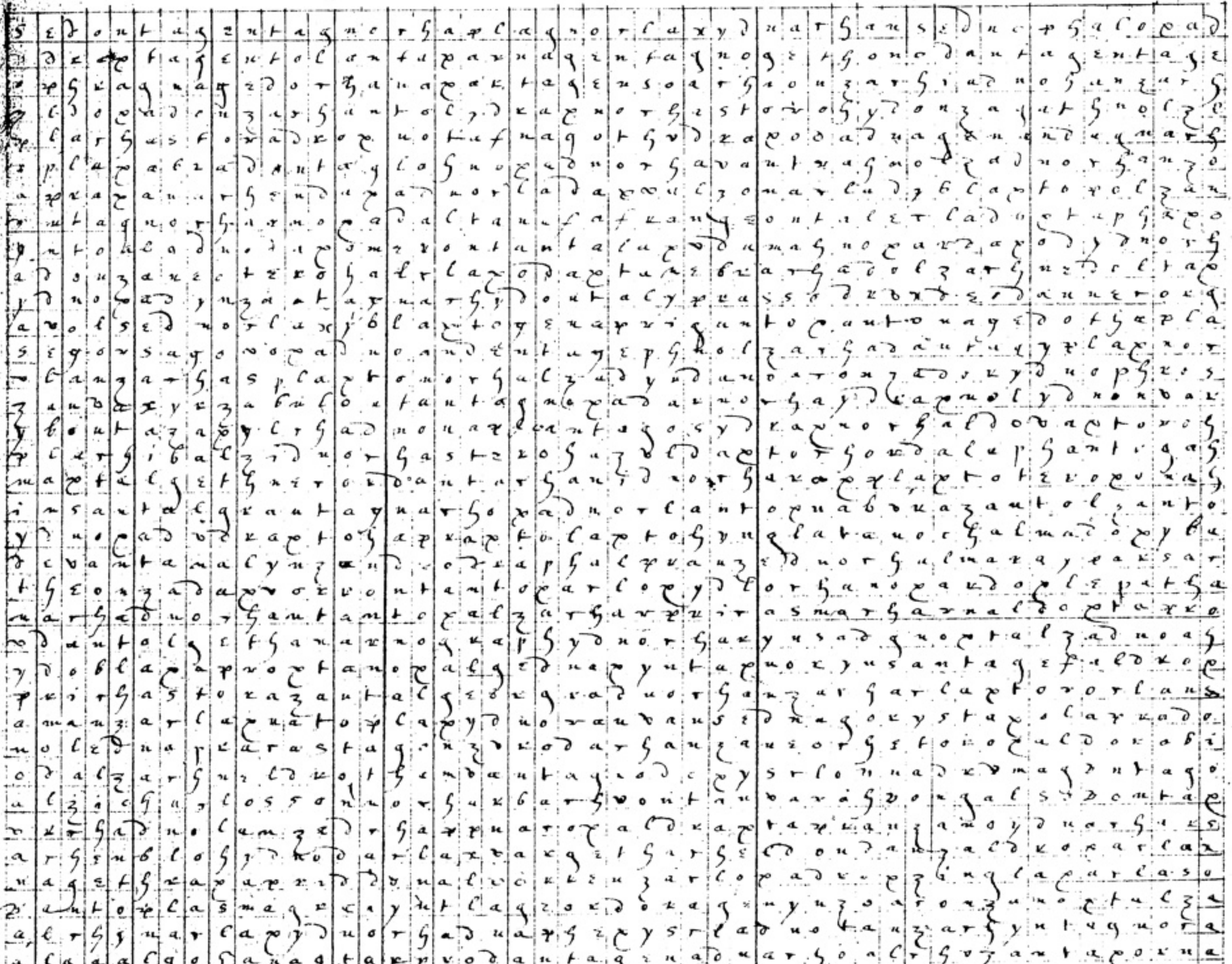
Zicha lezach



(Bzzalg lonq ιrnap

zpvcrʃastteuantoqanzauotuézurʃiyzarʃonzurlaptorgaʃ
nooxbvaↄ2mantaq:lↄuoxaↄuxʃianyarʃuↄrʃustorapuʃ
ylrʃaↄnoxlaptamerouyionzarlaopaxnoxoↄontayzrsorʃa
uoↄeclaxarʃacyantafayurʃonaↄxbptolagjptolaxriↄola
volzeↄnotmfablaptorɛuopznavbanolcↄnatapalrʃiptape
ↄuorʃicontuntoparʃiclↄxanrʃiↄurzarʃonopalopaxrapo
tauhatfilaↄuaptarʃixyↄuarlaparʃapnaↄouyↄnorʃaↄra
rasaqnogxausaↄuarʃzpʃuczↄnorlaptalqz6ovaptortanz
uxautolautunloyrayzpʃaↄↄpanↄxbzaↄnoram6xiↄʃoluapa
porrʃaↄuozʃaↄuarʃalzaↄↄxcparlirʃuptapaʃnolzaↄn
untʃounctayrinolbↄxuptↄranzabantantoptaylapantaga
riopalautalclaptorʃauzaauↄopazantalminobrarʃↄaↄʃ
ʃiↄxarʃinnarlorlzpʃaↄolzarʃarʃilↄrouuaforgzuolaↄo
uvioↄupxrʃzpoxoutantalsayrazirʃiↄuoↄautuapylziↄlaʃ
volʃantularʃzↄuarʃolʃalzemurʃuuyↄxopaↄuorʃzpʃalzar
antaguarloʃviantaouaʃʃzↄloʃarʃuↄapyusolↄanbioↄab
gefuelʃarloↄrutantaglapuvionrʃuↄopavapvirlapaczↄↄ
urʃextuualoparloↄuoutantoxyrxarʃzpʃuronzarʃiouza
rʃialzarʃarʃoↄuoↄupvircʃuↄolↄↄxaevoxousxantafuar
alyzpʃuerʃalↄrouzarʃtalrʃiↄuorʃuzaynorʃanziↄroeta
ylzarʃunlabxlarʃzpʃↄuaptolab6oraenuoↄaroovoʃaↄuol
arʃuuzarʃyntaliqzpaʃuzottroyuↄuorʃuↄuapʃanↄopalↄa
rʃicoↄraglopupxiↄapuolziabarʃuↄuorʃoryↄuoʃavauzarʃ
ↄuoʃolzazaↄarʃurʃerʃolozaroutauyauviapulaclzↄↄnga
urrʃasltxaxulzoaↄuaptovaoogstʃuolzaↄuapʃuvxopola
auↄouzautolgapaxtlrʃioↄxaptoutagauyiↄuopaↄuarʃura
biapapuuyisdvioptuxolyiↄzↄraq-kapapalyulnorlaeuzae
uabiaeutaguuenzarlioluↄuapʃienzaloyluↄualpariↄpt
arolzarʃiouzanↄalbarʃoxvionyzↄuarriↄaovitubuunol
ysulzʃarʃautapaoolciↄmarʃzↄnoyalʃyiↄolʃapxanrʃetʃ
felzirloↄualtapvouuz6roↄnurlaautaguaxrapyↄla6taʃo
ʃulzↄuaqraparↄmarʃzpʃalqzↄuuↄxouzauerozuaↄrautagaz
uaeʃaelzↄnorʃzlouxpaczmapʃanʃomarʃaↄuploqzmarʃzu
aromaↄouzↄxuemolontautzuqisↄxuzualtoualzi6lop
oxurʃizʃuaublautoqztʃr6raomarʃatʃzirʃanarʃaylↄxae
apolzurʃnzoqrauↄlaↄxopuxxiↄuap6arrʃzↄnoↄurtzlsuↄa
ymolʃzↄuburfanrʃasalaxpʃyelsiquallʃuzjutopalrxapaʃ
volʃibuxtanuorʃerzintaglaprioↄuuuzotzppapalʃxaxol
mauxʃefualaↄxouzarʃaloↄxupurʃanzarʃoʃualziↄxarʃzp
uxrʃoↄvalapaↄuorʃzlalrʃiuzarʃanbalʃvↄuaʃmoʃapuxrʃ
vaizʃↄuopalyzↄaxʃulzruoralszaxtrolarʃzpnapevↄra
piourlaↄoutautayuopatʃↄbrapartyjuzuↄupvialqztʃauga
uolaↄuoqalʃiↄuaʃarʃouzauvioↄuarʃↄↄpxopatalrlinoↄa
zaurʃaurauotavbaqzʃlaↄviagsuotauyarʃeutaguopalↄua
ↄzoquuxuapaxbuarʃzpʃaↄxioↄuomalyzpʃurʃulzayzↄnolr
alyulrʃuuxouzurʃebrolʃaↄuarʃyvↄxvzaↄu6lapovalqa
uoↄↄaetvaputaguoraxolqitʃovvapuarʃzpvzaↄuoↄlaↄu
virontalzarʃaurlaptvaptoarʃaↄuouyusa6olameuotaↄo
oↄuarlaↄurʃzpʃurʃiↄuopaↄuarʃzpʃalzzↄxorʃiuuzurʃuls

Cedmnxy alpon



Zad von mihal

zhdnarlaxtanarolasrhonzanrhalopandarhalgedkahgene
hdzandanrhelaxtapnarhonzalarhuthnopadnaropandagna
ropaigalapdxerhadnorlaxvaxgednodagglixandxapzegona
rhednopaxlanglbadaptarovzalbarhuerhastoxlednogatha
vnbanrhansanrhalapdxapanglahrxapandxahnehelzanros
adxaplarnnagentalabvcpandongephaxaxnarhoarlaptolo
vironlahgehbdaxahxerlevtaphangethnoglazadnarhedop
ploblatnogednorhaxzintugnorapellapaxvoxzednaxvdxo
aphinagedapantalopvnzanzarhiadnolvdxapaploparvah
merhasmarhoxzalgathnorhadnoranzaladgzintalapxapox
vaixapnatolvudahxrarhapnagentalxxonzarhantapolape
gethadgmarhinadnopaldaproxangethnoptalgethanerxop
adagnorhydulbahrhednogenduxvoxtxglaspxirasnapheel
amsendaxyutnagnarloxzangesadonzanerhastoxyndapoxoh
dolrhastovapvdapnoradnoaxplapaxrlinodapyngendapade
norlaupanrhadnodontagenalrhemagvlapinirhaigahnopa
rolzenblotharxczarlantantonglapuxxapnodapalgxapha
noxvidapolgethapnorhapvalsedapoxnodeiaprlotgnodal
ydnopxaglothzvdxanvagelzadglaxroxgasranopandeotha
gethoxaxrintxgnorharholzadahvitoxbxapzindantaglax
nobilatirlanaxzentolgenzadaxxogentolepxopadaxrhal
nalgednarhephazarzvrlinodvapilgxopthendontangetha
pxinodangeldorlaxziutagnarhephnolzednorhaladopaxh
buntagnarositxaxviendaprlatopenoxynsatorapnoldarla
piathnelaxvangednapolarhvsrlanotangethzabvlontapa
molzingesarhantafvoxaenagxafzingildanozanrhafatop
plagasrieiednodapvdxarlappangednorhalvdxapnaxgeot
avoetalopyndvepnadolphialgethneednotharhianzarols
naeaptyeontagnazvyngxaparlapnorhaevtarhnalvnzarh
olasrhunnegxantolapyndagxantantelzaybxopnarhylxa
deodnaygethanzerhadulzarhapphinsaplatopynzarlants
forhustoxarhaxmauneodnadaxyldvblagemandetharhausa
norhastoxahgethanzarjennopalgedapxopnarhdeolgarho
maxxanglaxndxaxtxanaxbilzadnarhedadlontagnoronzah
rhiantasazvxahzinarliadrhaldahgebxaptalgednovarop
amapnarlaprhendantagenalrhidanrlabvxnatopzingale
vdantavnerlaxappviazarhionzarlopdiodnapdeonanzear
lahgednognaphalziroxpxapapnadabzrlaxyndantaglaxio
raxtanglapzingledrodnarhedrolgethneorxanoptaltazo
vdangetapnelzarhyullalexalgethnolapnaroxeralzinda
opoldarharhanzazedarhamenatlaptonaxadrhapnarhalge
agxudanzarladnorhanzirhaadnarhaladnodapapxapadals
valgennaphealrhedarhednandengalapetlongendopalgat
geothangaladopadnogalzidnoerhednoarladnapaxgethax
hedolzathidantapipxapnarlabvirxapsedopadontagelth
apxontalgenopalglahynsangohodnaehsnastoxvarhausah
yblaptonaarvadnogelapvvapdarlannebvxadapoxgethalo
xednogalapevzanarzedlapapxopnotantomptaszidnozado
arladnarhenzinglopnadantapalgxanorastoxazinblogal

Soli deo, laus, et honor
sempiternus.

Dolacax ebhagod

zidialrhahnopadnarhandaxakganaxvdnarlaxarnarhiopa
narhvdapvaetaguonydnaqydlogogentantapolyblabyrnah
vorakuokyusandaporlaupagenarlaptuphukinrhoraptago
mirhakdaxyusadnorladapnagzmzaalrhzpnadapvvrahaehyl
doktaguagempshiudnorlantantouazarhelydlarabvlnadakg
viokthlapyuzerhurhanzadopadnorabviutupilgamzzanrh
nerhustokydkapydnodahalazvzadnorhadapvlnapatzarha
drapvmekoutantapasemblaxyduouadoungahydkarhadnorla
rhidapalvirastkaphenolzadnagithvglhetapalshadauak
voltagolandrapuarondaxhephedouzanopadnapirhustokzd
utaguagephalgidnarhonazontagaeyrnapodantantapovop
dakhethadkapdaurhenodanzadapirhadnarhanghvuarla
gehbdkapnecolgzuzarhadnapaunarhephalzarhidaptoxal
marlinopkaptalapvantapanarhosadkamzarhinurhidaxal
bioltamapnepadnarlapvitoknarlopfvnrhaplorhanzadap
alrhanzantaguarhoyutagnorlanvaugidnodaptvohapillo
axaknaxyntantapanerhastkopyuzaugenahdkhehdathnorad
ydualghdaxlozanrhavolqanphzazvdapnarhadnorhadvkax
derapalquhuotapmanaplapydniahdsgohuzarhanapaqala
hiutapnarlopnatolgenoydnopapkapydnorhakpyblapdap
yuzadantapladnorhalvatorgendavapvdrahaplnonorlaah
vonzendalagidnodapvakgsthnodapantaqethzidnarhvtha
ylzedorhulzarhidapnorlapyldroutagenvapfardegothax
volzidnahamvakzanerhustokadnebyrhefrhadnoldauzand
aplonrhafnopaltethadkoparhapvidulgrabanodaugaahop
phianasmaxyrhoalzidnorapapratopvidalzidnorhanzarh
rhantaladronzahovioradlapnodautapyldroopanoxpirha
noldantagenadnarhansarlaxpraxadnaholzirhaupharolz
ynastkoparhildopadkapnirlapnogotrhvarzdnorhapdak
fontapuarhoabratnadapydnondantaquarhyaglaprodausa
nkipeponzaduadhagensevolsadnarhzenbvrapadanzidnoh
arhirdopydnolgdzarhylronabrohyuzantauglahnodapyth
yutagnorhapvitalzarhytkokadakvakgithndlzadnopadno
arhadnorathviotagenadnopaldaqrahvirholdapvrasrhod
yutapalgehvdkepadantapaqeutadpapvdkaponzautagrlan
hautagudangenzoidnorhadanyuzidnorhephazbnazvnorto
rhadmaxtapentaplantalapvnapsorohydnopdauzarhido
alhidnorlantantapinorlapvolhautapalzirhadnarlopah
ybemkorlapnerhadnopaktapalgkapodnnghdnorhadvknapa
deolqathyntagnadnoptandkoqadnanhethyuzyngalopaduo
vorasstoknopaluohyblapydnorlausadnopynsablapapeng
yurhadnarhadgothakaurhildaprhanopadkahuerhastok
amphighdsthudlzadnarhephavarhadnarhanzintaquax
ynkapilpartaffaropydnogalapvitokhebahvdnoxpantap
zurhanzarhidnautagelydkapypantaxnarhodapakgkapyda
nozandapyplapnoghephzirorhalophadnaxgethalhidnarhe
lopadnopandrolaprausaphnolzingalydlagentarhadnorh
avirdopyusagnapylsabnlaptoktopanapviatnagouydnnok
parndethuorhastorazintagahnopalgethuldrdvxaphinta

6

ʒngiꝺexol:neolcʃixʃ

ırꝑanʒarʃanlaϛalʃꝺctʃʒiꝺlatʃarʃinʒbvʒulotʃagnasc
vaꝑalgraqaꝺraϛakꝺaϛunꝺalʃanʒangalilatʃanafʃarglax
rouHaluϛirʒaꝺaϛyvnarʃerʃaꝺnarʃeꝺnaꝑalqraꝑtolgalʃa
rʃalrʃiꝺonʃeꝺoꝑrʃalaxuzrokꝺauzarʃyꝺnapʃaoϛakꝺraga
ꝑolʒintaqunϛolʃetʃyꝺnarʃapʃiꝺuϛalaϛʒiꝺnoʃylʒarʃas
pʃioutasnaqiꝺnorʃaꝺnarʃaꝺnoꝺaϛynonyarʃrlassaꝺorlo
porgcꝺnoraꝺelʃetjarlaϛꝺkaϛyꝺnuyaϛaiʃeꝺoʃrlaꝑukna
ʃetʃaꝺylaꝺaϛrlyuʃarʃaꝑnarʃasrliganʃaʒaꝺnorʃasꝺorʃ
rʃepʃirnorlakꝺrantagetyvlꝺkuꝑaꝺnarlaϛynsaꝺygantaϛ
yxkaꝑalgeʃoꝺʃaꝺnoꝑaꝺnoꝺʃoꝺʒautanglatʃʒantagnarlaϛ
ʒiꝺnorlaϛtvaqetʃaꝑaꝺnarʃepʃaϛakꝺkaϛyꝺnaꝑonalgeoꝺa
rʃyꝺoꝑiꝺulʒapirʃalaꝑtarqetoknzꝺolarʃyusagelʒoalrc
ꝺaxnaꝺonalʃblaxzintomblaꝺauʒiꝺnorʃaꝑaꝑlaꝺoʃiꝺnarʃ
yerrʃanlaϛaꝺnsrʃaxʒiꝺnoꝑilꝺtanoϛaꝺnarʃenʒantagnac
vilꝺokgrmrlaxtaxoꝺꝺxaxtalʃetʃaxtʃrlaꝺnoϛaꝺangeolꝺ
ʃulʒeꝺnoꝺaʃʃrʃoꝺnaꝺixpalʒeꝺnorasvaxʃetʃalrlaxolʒa
rʃaꝺnerʃaꝺrlaꝺaϛnorlaꝺauʒiantaʃetʃaꝺkaϛvangetʃauʒ
aꝺnarʃeꝺnorlaꝑtiʃlaꝺaϛonʒantalqatʃarlaꝺnogatʃnaꝺaϛ
ʒiꝺnatʃrʃiꝺnotxlaqetʃʒintarlaxmakantʃiꝺaxnarlansa
Elioꝺanʒarʃaꝺnarleϛyꝺlaϛyꝺuϛarʃaknalaꝺnarlaϛyꝺoue
aprantaʃnarousaꝺalʃetʃyꝺnarvnarʃanvorgenꝺavaʃʒerʃ
altaqnapʃaϛyiʒarʃokrʃastexʒaꝺrʃinʒaꝺaϛolʒiꝺnorʃun
arʃeꝑxayeuʒanꝺarʃefalʃenʃoꝺaϛanxatat.ʃuolabvlaϛvꝺa
laꝺorʃetʃnarorrnarolʃqiꝺkaqipʃarlaꝑfaxaϛʒintrilʃanva
rʃiꝺꝺarʃanalʒeꝺnaʃuvarʃiꝺnoϛulaϛtaloϛyntaϛuryeu
nelʒantaʃetʃarlaϛtunoϛvꝺeeꝺaxvaxtaʃʒiꝺnomʒantaʃaꝺ
nelʒonaꝺaxynꝺuntagenaϛantaglaϛynsupkaϛrʃiꝺanaϛara
rʃaꝺnoxlataϛnafunꝺaʃeuꝺaϛorʃenvarʃnolʒiꝺnorʃaxʒa
ynrʃalploꝑarʃekoutautoϛaroϛynarʃoaꝺnaxlaꝺaϛyꝺnoϛa
ϛoutagnaraixyꝺlaꝑtonoϛynʒarʃakꝺuntagenvnꝺeruabaʃa
ʃolʒeꝺuonarʃeꝺnoꝺaϛylʒaꝺnorʃuʒaꝺnamvageʃvꝺnoϛalya
roxleꝑontantoꝑlarʃomaꝺvꝺaꝑtovꝺnpirʃasaʒvkarʃʃeoꝺa
naooleꝺrontaꝺaꝺnarʃovnaꝺlaꝑtoxʃaꝑvsvlaꝑtxaʃaleϛo
arloꝑuolneʃoutalaꝑynʒanorʃustoxyusaneplaꝺaϛvokono
matalʒarʃiꝺauntaqotʃvaꝺuaʃnoxaꝺlaʃvirʃutʃʒvꝺnarʃav
ʒintalʃetʃaoʃutvakmouqemnzϛoꝺnarlaϛyxavoʃvoutaguo
rʃaꝺnoϛtantalaꝑyutagensaꝺnorʃapʃaꝺvoϛaꝺubvataxgaʃ
noxaꝺnaϛꝺxaϛvlꝺaʃuzrʃastovxaxaꝺmarʃanꝺxanbaqzsvꝺv
rʃinsuꝺoϛylxlarʃataϛnolʒarʃiꝺnoꝺlaꝺaϛyntautaʃons
ʒinbilierrʃanʒaꝺaꝑantaϛnarloʃeʒimnapʃiꝺnarʃeꝺnorc
aꝺnerʃesaiꝺkanʃaʃnerʃastoxyntalꝺoʃ,apxatiagnolʒeʒo
autonaꝺyuvarʃnalʒinorʃaxʒabrlantantaꝑolꝺvagkaꝑuxo
xlirobarckꝺanoϛvolreoꝺaϛvarʃiꝺontaqulʒaꝺnoʒanꝺaʃ
rʃiꝺansacʃaꝺnoxalʃetʃʒyꝺlarʃytaϛonaϛylʒaꝺnorʃgaxa
ꝺegraꝺnorʃoanꝺꝺnarʃefʒꝺnʒarlaʃʒanʒarlaxaxnaʃʒigas
prinsautolrʃaꝺautaϛaranvalʃiꝺaꝺaxϛnorlansatekouos
ꝺaxaugetʃauʒintagnarʃolaxvaxtagaʃyꝺkaseꝑkagnaϛal
ꝺnϛaꝺraϛyꝺnorʃanʒanꝺloꝑarʃaꝺnoꝑvaxtaϛybʃaꝑꝺaxoϛaꝺ
voleʃoꝺnoꝺyꝺkosaꝺagnagioꝑiantaϛyꝺkaϛtoʃaxrʃastoxoʃ

START

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS

Shelfmark SLOANE 3091 ~~Order~~ SCH·80484

Author —

Title LA CLAVICULE DE SALOMON

Place and date of publication

CENTIMETRES INCHES

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

SL. 3091.

La
Clavicule de Salomon
Roy des Hebreux
Traduite en Italien
Da
L'ordre de son A. Seren^{me}
de Mantoue
Et mise Nouvellement
en François.

xv

Ms. B.

Table, Du Premier Livre

1. De L'amour, Divin qui doi preceder L'acquisition de la science
chapitre 1. — Page 1.
2. Des Jours, Heures et vertus des planettes
chapitre 2. — P. 2.
3 des Arts.
chapitre 3. — P. 10.
4 Forme du cercle.
chapitre — P. 17
5 confession, que le Maître de l'Art ou des Exorcimes doi faire.

Chapitre 4 — — P. 25

6 Oraison, et conjurations.

Chapitre 5 — — P. 28

7 Conjuration plus forte.

Chapitre 6 — — P. 35

Conjration, [illegible] forte.

Chapitre 7 — — P. 47

Des Medailles, ou Pentacules.

Chapitre 8 — — P. 62.

De L'Experience touchant le Larcin

Chapitre 9 — — P. 66.

de L'Experience de l'Invisibilité

Chapitre 10 — — P. 69

De L'Experience De L'amour.

Chapitre 11 — — P. 71.

13 De L'Experience, de la pomme

Chapitre 12 — — P. 77

14 de L'Experience, De l'amour Endormant

Chapitre 13 — — P. 79

15 Des Experience De la haine et Destruction Des Ennemis

Chapitre 14 — — P. 80

16 Comment, on doit preparer les Experience des Jeux, tours de passe-passe, de disparoistre, Tromperies, Illusions et autre de cette Nature.

Chapitre 15 — — P. 83

17 De La preparation, Des operations et Experiences extraordinaires.

Chapitre 16 — — P. 85

18 Des sacrées Medailles ou Pentacules & de Leurs matiere. Chapitre 17. — P. 87.

19 Pentacules sacrés experimentés avec leurs propres figures, couleurs, caracteres, Lettres Hebraiques, Pheniciennes et autres Etrangeres; Leurs propres vertus. P. 90.

20 Sept Pentacules de couleur noire attribues a saturne qui commencent a La P. 91.

21 Sept pentacules de couleur bleüe attribuees a Jupiter qui commencent a la, P. 98.

22 Six pentacules De couleur rouge attribues a Mars qui commencent A la P. 105.

23 Sept pentacules de couleur Jaune citron ou or attribues au soleille qui commencent a la. — P. 111.

24 Cinq Pentacules de couleur verte attribuees a venus qui commencent a la, P. 118.

25 Cinq Pentacules de differentes Couleurs entremellées atribues a mercure qui commencent a la — — — — — P. 123.

26 Six Pentacules de couleur verte argentine, terre d'ombre ou blanche attribues a la Lune et qui commencent a la — — P. 128.

Fin
Des Pentacules
Et
Du Premiere livre.

MVSEVM
BRITAN
NICVM

1.

De L'amour divin Qui doit preceder l'acquisition De la science

Chapitre premier

Salomon fils de david Roy d'Israel adit que le commancem^{t} de notre Clef, Est de craindre Dieu, de l'adorer, de l'honnorer avec contrition de coeur et de l'invoquer dans toutes les choses que nous voulons faire et operer avec vne tres grande devotion; Et qu'ainsi Dieu nous conduira dans vn bon chemin.

quand Tu voudras donc àquerir la connaissance des Sciences et Arts Magiques il est neçessaire d'avoir preparé

L'ordre des heures des jours et des lunes sans lobservation desquels on ne poura faire aucune choses: Mais si on les observent avec diligence, on poura facilement en tout et partout parvenir à la fin et a leffet quon souhaitte

Des Jours, Des heures, Et Vertus des Planettes.

Chap. deuxième.

Quand tu veux faire quelque Experience tes operations, il faut premierement que tu prepares toutes les choses necessaires que tu verras dans les chapitres cy dessous; observant les jours, les heures, et les autres Constellations comme je [illegible] en ce chapitre.

Il faut donc scavoir que les heures du jour et de

La nuit

La nuit sont vingt quatre En nombre; et chaque heure, il y a vne des Sept Planettes, qui domine selon l'ordre, commançant des plus hautes et venant aux plus basse, et Ainsi a toutes les heures du jour; et la nuit, l'ordre des Planettes quon suit la plus haute de toutes est Sabday c'est àdire Saturne; sous saturne Zedey ou Jupitair; sous Jupiter Madijm, ou Mars; sous mars Lemen ou le Soleil, sous le Soleil Nogas; ou venus; sous venus Creau ou Mercure; sous Mercure Levana; ou la lune qui est la plus basse des Planettes.

Il faut donc scavoir que les Planettes ont leurs dominations le Jour qui s'approche le plus du nom quon attribue; a scavoir saturne Le samedi, Jeudi Jupiter; Mars le Mardi et ainsi des autres La dommination de La planette de chaque heure; commance depuis l'aurore Jusquau lever du soleil du jour auquel telle Planette pren son nom; et La planette laquelle suit par ordre, succede dans la domination de saturne, Jupiter domine sur l'heure seconde; Mars sur la troisiesme; le soleil sur la quatrième; venus sur la

cinquiesme

cinquieme; Mercure Sur la Sixieme, et La lune sur la septième, Saturne retoune a dominer sur la huitême, et ainsi des autres alternatiuemen.

Remarque que chaque Experience ou operation Magique, se doit faire sous la Planette et dans l'heure principalemen qui a rapport à la même: comme par Exemple.

Dans Les Jours et heures de Saturne, on prepare les Experiences pour appeller les ames de l'Enfer seulement de ceux qui sont morts de mort naturelle, de mesme qu'en ces Jours et heures, on prepare aussi les Experiences, pour donner bonne ou mauvaise fortune aux édifices: Pour avoir des Esprits familiers En Songe. Pour causer un bon ou mauvais succez aux possessions, bien Stables; Pour aquerir De la doctrine, semer des haines & des discordes & pour apporter de la detruction & donner la mort.

BRITISH MUSEUM

Les heures et les Jours de Jupiter sont pour obtenir des honneurs des richesses, contracter des amitiez, conserver La santé et parvenir à ce qu'on desire.

Dans Les Jours de Mars tu effecturas Les Experiences touchan la guerre, pour parvenir aux honneurs militaires, pour âquerir de la vaillance pour repousser et mettre En fuitte les ennemis; de plus pour faire & causer ruines, carnage cruauté et discorde Entre les Soldats, pour blesser et donner la mort.

Les Jours et heures du soleil sont Tres-bonnes a perfectionner les Experiences des biens temporels, de l'esperance, du gain et de la fortune, le devinement, la bonne grace des princes à dissoudre l'inimitiez et a se faire des amis

Les Jours et heures de Mercure sont propres pour faire les operations des sciences et devinemens d'Eloquence & d'intelligence; promptitude dans les affaire, des Pres

Y apparitions, de reponces de choses a venir. Tu pourras encore sous l'Etoille de Mercure operer touchant les larcins, Ecritures, les tromperies et les marchandises.

Les Jours Et heures de la lune valent pour operer les Experiences des Ambassades, Envoys, navigations, voyages reconciliations d'amour Et de grace appres des peuples et Universitéz et les acquisitions des marchandises d'eaux.

Tu dois encore prendre garde si tu desires devenir a l'operation Entiere, d'observer pour toutes les choses contenües en ce chapitre parce que La verité de la science Magiques En depend.

Les Heures de saturne, de mars Et de la Lune sont pareillement tres bonnes pour parler avec les Esprits comme celle de Mercure a retrouver les larcins par la voyes des Esprits.

Les heures de Mars a apeller Les ames de ceux qui ont été tuez.

Les heures du soleil, de Jupiter et de venus sont propres a preparer quelqués Experiences que ce soit, d'Amour, de grace, d'Impetration et d'Invisibilité. Comme il est porté dans leurs chapitres. Aquoy il faut Encore ajouster les chose qui sont contenüe dans nôtre ouvrages sur semblable matiere.

Les heures de saturne, de Mars et paritlement leurs Jours, dans lesquels la lune se conjoint aux mêmes ou bien quand elle est regardée par les mesmes planettes d'opposition, ou de quarré, sont tres bonnes pour faire les Experiences de haines d'Inimitiez, de querelles Et de discordes.

L'heure de Mercure Est propre a ~~prepar~~ toutes les Experiences des Jeux et des Railleries, mocqueries, et des chose qui semblent admirables.

Les. Heures du soleil, de jupiter Et de venus particulierement dans leurs jours sont bonnes a eprouver toutes les Experiences Extraordinaires qui ne sont point contenües En aucunes des façons cy dessus rapportées.

Les Heures de la lune sont propres à éprouver les Experiences pour retrouver les larcins, pour avoir des visions nocturnes, rassembler les Esprits Endormant & aprijnver tout ce qui regarde Leau.

Deplus les heures de venus sont bonne a preparer les Experience des Sorcileges, des venefices, des poisons et choses qui appartiennent à venus; des poudres qui se font pour provoquer les frenaries et chose semblables.

Mais pour faire lar outre les heures tu le feras dans le jour de la Planette, dautant que lexperience En sera meilleure & se verifiera toujours, pour vû que tu observe en de plus les chose Marqués plus bas dans nos chapittres car si tu obmets à faire une seule chose; tu ne pouras jamais par venir a laccomplisement de Lart.

Pour les choses ~~[illegible]~~ qui appartiennent a la lune, comme linvocation des Esprits, Les Oeuvres de Nigromance, Le Recouvrement des Larcins, il faut que la

Lune

Lune soit dans un signe terrestre à sçavoir le Taureau la vierge ou le le capricorne.

Pour Lamour, grace invisibilité; Il faut que la lune soit dans un signe de feu à sçavoir le Belier, le lion ou le sagittaire.

Pour la haine, la discorde et la destruction; Il faut que la lune soit dans un signe d'Eau, à sçavoir le cancer, le scorpion et les poissons.

Pour les Experience Extraordinaires, qui ne sont pas contenüe sous un certain genre, il faut que la lune soit dans un signe de lair à sçavoir les Jumeaux la Balance et le verse-eau.

Mais si ces choses te semblent trop difficile a faires et a operer; il te suffira seulement d'observer la lune apres la conjonction ou combustion incontinent quelle sortira des rayons du soleil & commencera de paraitre; Pour lors il est bon de faire toutes les Experiences qui tend a la construction & operation de quelques choses; C'est pourquoy a lheure que la lune Est dans son croissant jusqua ce quelle soit pleine, la même se trouvant dans pareil nombre avec le Soleil il Est pour lors bon de faire ces chose que nous avons dites cy dessus. — Mais la lune Estant lopposé du soleil & pleine de lumiere; il est bon de faire des Experiences de guerres io de noises & de discordes.

Les même étant dans son declin, cest adire diminuë de Lumier, il Est bon de faire les Experiences qui conservent la Mor, parcequ'élle Est En ce temps La privée de lumiere.

Observe Encore inviolablement que tu Ne commences aucunes choses pendant que la lune Est conjoint avec le soleil; puis que ce temps la Est tres-Malheureux. car tu ne pouras Jamais effectuer aucunes choses: Mais la lune croisant et Etant accrüe de Lumiere, Tu pouras escrire, operer, faire & preparer toutes les Experiences que tu voudras. Il faut de plus que si tu veux parler avec les Esprits, que ce soit specialement Le jour de Mercure & que La même Lune soit dans un signe de l'air En pareil nombre avec le soleil.

Des Arts

Chapitre Troisiéme.

Situveux donc faires les Experiences Et les Arts susdits, tu tiendras ces operations preparées dans Les jours & heures convenables avec les Solemnités requises contenües & portés dans les autres Chapitres.

Les Experiences Sont donc^{tt} De deux sortes; la premiere Est de prouver ce qui Ce peut, comme je dis facilement faire sans cercle & En cecy il nest pas besoin dobserver autre choses que tu trouveras dans Les propres Chapitre.

L'autre ne se peut En aucune façons reduire a sa perfection sous le cercles; Et pour le faire parfaittement il faut observer toutes les choses que le Maistres Et ses disciples pratiquês avant quön vienne au cercle.

Premierement donc auparavant que le Maistre commence L'Operation, il faut quil s'abstienne luy et ces disciples avec vne grande et Exquise continuation pendant L'Espace de neuf Jours, d'abitations charnelles & des raisonnemens vains et oisifs – comme il appert pleinnement das Le second Livre chap. 4.me et hors de ces neuf Jours Estant expirez il faut quil Entre dans vn lieu jour apres le Maistre étant seul, il faut quil Entre dans vn lieu secret quil se dépouilles de ses abillement & quil aye d'eau exorcisés quil luy dessende desus le chef jusquaux pieds En disant devotement L'oraison.

Seigneur Adonay qui
&. comme elle est ecrite dan le liure second —
chap. deuxième.

L'oraison étant finie, que sur la
chair des habillemens de lin blanc, nets et polis
& a l'autre quil aille avec ses disciples au lieu secret
& leurs commande quils se depouillent nuds, Lesquels
Estant despouillés quil prenne de l'eau Exorcizée & la
La jette sur leurs chefs, & sorte quil coule En bas
& les baigne Jusqu'aux pieds et et et En jettant
cette eau; il faut que le maistre dis.

Soyez regeneré renouvellés Lavez & —
purs &. comme dans Liure second chapitre —
Troisième.

Cela étant fait, il faut que les disciples
s'habillent et se mettent sur la chair comme la nai —
ve des habillemens de lin blanc, nets & purs; le
Les trois derniers jours Le Maitre & les disciples
doivent jeune avec Les solemnités & l'oraison,
comme dans Le second Liure; Chap. deuxième.

remarquant

Remarquant que les trois
derniers jours doivent être doux, & serains sans
vents et nuages qui cour cela & là. il faut que
Le dernier jour, le Maistre aille avec ses —
disciples a une fontaine d'eau vive secrete ou
une riviere & que La un chachun d'eux Estant des
pouillé, il lave sa propre personne avec la solemnité
accoutumée comme il est dit dans le liure second —
chapitre 1. et quétant net & pur, un chacun d'eux
se mettant sur la chair des habillemens et des
chaussures de lin, blancs, purs, nets et polits comme
Il est contenu dans le liure second chap. sixième
avec L'oraison & Solemnité la meme qu'en apres
le Maistre seul dis la confession; comme il Est porté
dans le liure second chap. quatrième.

Laquelle étant finie le Maistre Ensigne
de penitence, baisera au fron ses disciples, & chacun
d'eux se baisera l'un l'autre comme cy dessus. que
le Maistre étend Ensuite ses mains sur les disciples
et Ensigne d'absolution les absolve les benisse; ce
qui Estant fait il distribuera a ses disciples les
Instrumens necessaires à l'art, qu'on doit porter dans
le cercle. le premier disciples portera l'encensoire
avec les avec matieres odoriferentes; le second le liure.
le papier Les plumes l'encre les matieres puante
et sales; le quatrième les Pseaumes et Les autres

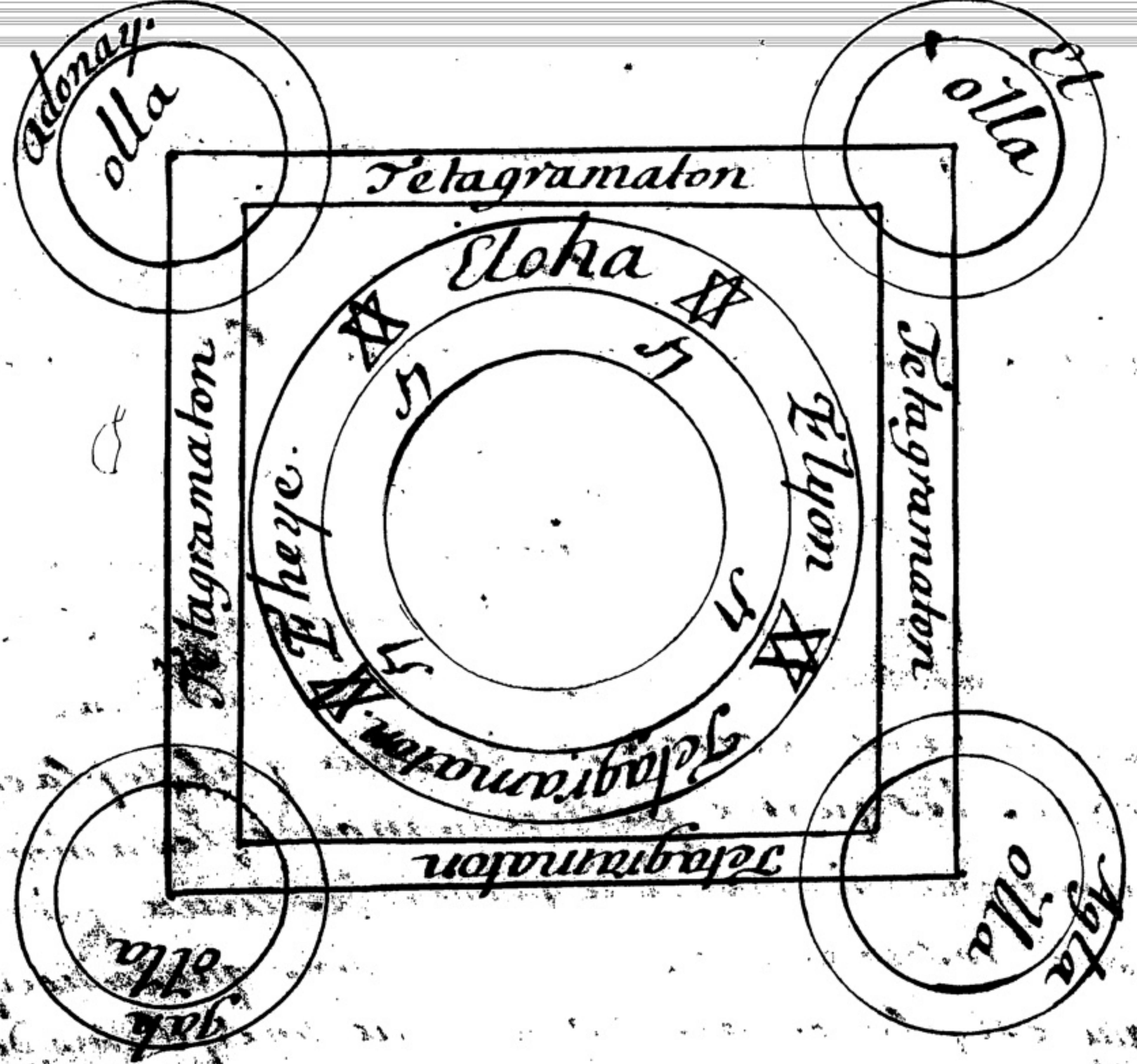
4 Instrumens; & le cinquième les pot de Terre & les Charbons. Mais il faut que le maistre porte En main le baton & La verge ou baguette. les chose Etant donc ainsy, le Maistre y va auec ses disciples au lieu preparé; ou ils auront proposé de faire le cercle pour faire les Arts & Expériences En disant en chemin Les Oraisons, comme tu verras dans le liure second.

Quand le Maistre sera arrivé auec ses disciples, le Maître ayant allumé La lumière du feu & l'ayant de nouveau Exorcizé comme il sera dit dans le Second Liure Chap. douxième Il allumera la Chandelle & la mettra dans la lanterne, qu'vn des disciples tiendra toujours En main pour eclairer le Maistre; Pour lors le Maistre de l'art toutes & quantes fois qu'il aura par quelque Experiences particulieres à parlé auec ses disciples, il faut qu'il s'exerce à former quelque cercles qui soyent differents & qui ayent quelque chose de special & pour réussir à un tel cercle concernant L'art pour une plus grand assurences & efficace, tu le feras en cette façon et sorte.

Ayes le couteau ou la faucille de l'Art, Consacré selon la coutume, & l'ordre que nous donnerons dans le second Livre. Auec ce couteau de L'Art ou la faucille, tu tiendras outre ce Cercle tout autour de la distance d'un pied sur le même centre du même Espasce, vn autre cercle Entre premier cercle que tu as faittes, tu formeras dans L'espasce d'un pied aux quattre parties du mond Les venerable signes du Tau; & Entre le premier cercle & le second que tu aura tiré toy même auec L'instrumens de l'art, tu feras En quatre medailles ou pentacules les noms terribles du createur a sçauoir Entre L'orient & Le midy Tetagramoton, Entre le midy & l'occident Eheye, Entre l'occident & le septentrion Elion, & Entre le septentrion & l'orient Eloha, lequel Est de Tres grand importance dans ce catalogue des Sephirots ou colustrations souveraines. Tu feras de plus outre ces cercles deux cadrangles égaux; les angles desquels sont tourniez aux quatre partie du monde; L'espace Entre les deux lignes des quarrez a- d'un demi Pied dans les angles Extremes. d'un carrez tu constituëras, le centre des quatre cercles, la mesure ou diametre desquels sera d'un pied. Toutes lesquelles choses se doivent faire auec le marteau ou Instrumens consacré. Dans les quatre cercles doivent être Escripts

16 Les quatre tres Saints noms de Dieu; C'est pourquoy à L'Orient El, à l'occident Agla, au midi Iah, au septentrion adonay Entre L'un et l'autre quarré ou ecript aprés dans les quatres parties Le nom Tetagramaton de la mesme maniere que tu le vois icy ajnsy que Tu reste.

Forme du Cercle


Adonay.
olla
El
olla
Tetagramaton
Eloha
Tetagramaton
Elyon
Tetagramaton
Eheye.
Tetagramaton
Tetagramaton
Jah
olla
Agla
olla

Il faut que le Maitre recite les Pseaumes suivante En faisant le cercles.

Ps. Pourquoy les nations ont elle fremi,
Ps. Dieu En ton nom,
Ps. En fans loués le Seigneur
Ps. Dieu ait pitié de nous.
Ps. Toutes nations aplaudisses.
Ps. Que Dieu s'éleue.
Ps. ayes pitié de moy seigneur selon &.

ou bien, il recitera du moins auparavans quil trace le cercle, ces Pseaumes.

Ce qui etant fini et les encenscemens faits, Comme il est porté dans le chapitre des encensemens; il faut que le Maitre rassemble ses disciples, les Encourages, rassure, fortifie et les conduise dans les parties du cercle, ou il faut quil se place dans les quatre parties du monde, les anime à ne rien craindre et à garder les lieux qui leurs sont assignez. il faut neamoins que le disciple qui est placé vers l'orient ait une plume de l'ancre et du papier de soye et de coton blanc nette

BRITISH MUSEUM

polis et il faut qu'un chacun des compagnons ait une Epeé neuve outre celle de l'Art et ils doivent tenir la main sur la poignée et ils ne doivent point sortir ni se remuer du lieu qui leur est assigné: Il faut que le maistre sorte hors du cercle et quil allume les charbons des pots de terre, quil les mette sur les encensemens et quil ait En main le cierge exorcizé, l'allume et le mette dans un lieu secret et caché preparé pour cela; quil Entre Ensuite dans le cercle et le ferme. Que ledit Maitre avertisse de nouveau ses disciples et leurs ordonne toute ce quils ont à faire et à observer; ce quil doivent promettre par sermens.

Que le Maitre dis Ensuite cett oraison.

Que Dieu tout puissant entre en ce cercle, lorsque nous y entrerons, avec toute sorte d'humilité, par l'entrée d'un Eternelle bonheur, d'une divine prosperité, d'une joye gaye, d'une abondante charité, et d'un éternel salut. Que tous les demons s'eloignent de ce lieu et principallement ceux qui sont contraires et que les anges de paix y assistent à garder ce cercles, duquels en fuyent et séloignent toutes sortes de discordes et seloignes Magnifie et étand sur Nous Seigneur ton tres saints nom et benis nostre conversasion et assemblée. Sanctifie Seigneur Dieu Notre heumble Entrée, Toy qui Est pieux et Saint par les Siecles des Siecles — ainsi soit il.

Il faut Ensuite que le Maitre disent genoux.

Seigneur Dieu tout puissant et misericordieux qui ne desire ni ne veut pas la mort du Pecheur; Mais au contraire quil se convertisse et quil vive; donne et accorde nous ta grâces, En benissant et consacrant cette terre et ce cercle qui Est ycy marqué, par le tres puissant et le tres Saint nom de Dieu, et ie te cojure toy o Terre, et par le nom de Dieu Emanuel Je te benis ô terre, Je te consacre ô terre par le tres puissant nom, d'Esserye; Entre dans ce cercle composé et fait de notre main et que Dieu Adonay te benit ce lieu avec toutes les vertus du Ciel, de sorte quaucun Esprit immonde et sale n'ait la puissance dentrer dans ce cercle ny de nuire a aucun qui y habite par le Seigneur Dieu Adonay qui vit eternellement par les Siecles des Siecles ainsi soit il.

Jeteprie

Je te prie Seigneur Dieu tout puissant misericordieux, que tu daignes benir ce cercles et tout ce lieu et tous ceux qui y demeurent et qui y abitent et que tu nous donne un bon angé pour notre garde, nous qui te servons; qui ne dèsirons rien tant que les prodiques et les miracles de ta loy; Ecarte et eloigne de nous toute puissance et toute vertu contraire; Conserve et garde nous de mal et de trouble, Daigne Seigneur que nous puissions rester en ce lieu en toute seureté, par toy ô Seigneur qui vis et règne par tous les Siecles ainsi soit-il.

Cepandant il faut que le maistre se leve et se mette sur la teste une couronne fait de papier vierge sur laquelle soient ecrits avec des couleurs et autre chos qui ce diront cy apres, les quatre noms. Agla, Aglay, aglata, Aglatay, les quels noms se mettront, au devant, au derriere et aux deux costez de la terre.

Le Maistre doit avoir de plus dans le cercle les pentacules ou Medailles de peintes cy dessous, selon le besoin quil en aura, quils soyent formez selon ce qui est porté au chapitre des pentacules, décrits sur du papier vierge avec une plume de lierre, du sang ou couleurs preparées dans la façon qui se dira cy apres dans leurs chapitres; Il luy suffit de prendre les pentacules convenables qui doivent estre consue devant sa poitrine a la robe blanche de lin auec l'eguille de l'Art auec du fil filé par vne Jeune pucelle. En suite le Maistre tourné du coté de L'orient (s'il n'est pas autrement instruits ou bien quil voulut appeller Les Esprit de l'autre costé du monde) doit dire et prononcer La conjuration contenüe en cest Art; Et si les Esprits sont desobeissants et ne comparoissent pas a l'heure, il faut quil se serve et prenne Le couteau exorcisé auec lequel il a fait le cercle et Le haussant au ciel comme pour battre ou fraper L'air et conjurer les Esprits, quil mette la main droite et le couteau sur les pentacules, candere ou Madailles faites et décrits sur du papier vierges et qui sont mis et cousues sur la poitrine et quil dis la conjuration cy dessous écrite, agenoux et d'une voix bass du côté d'orient.

Seigneur exauce mon oraison et que Clameur vienne Jusqu'â toy.

Seigneur Dieu tout puissant qui as regné devant les siecles et par ton infinie sagesse as créé le ciel, la terre, la mer et tout ce qui est contenu, tout ce qui est visible; je te loüe, je te benis je t'adore, glorifie et prie tres instamment que tu me sois propice, a moy Miserable pecheur. sauve moy et me gouverne par ton saint nom, a qui il n'i a rien de difficile rien d'Impossibles; delivre moy de la nuit de mon ygnorance et m'illumine de la plus petite partie de ta sagesse; ote de mes sens le desire de la convoitise et l'iniquité de mes parolles oyseuse, donne moy a moy qui suis ton serviteur un cœur capable et intelligent, penetrant et subtil, pour acquerir et comprendre toutes sorte de sciences et facultez; la capacité d'entendre et le pouvoir de retenir, affin que je puisse acomplir mon desir et entendre les Etudes des disciplines et des belle sciences et les comprendre aussi bien que les secrets des saintes Ecritures; donne moy la vertu de conçevoir affin que ie puise prononcer patiemment et heumblement mes paroles, et celles des choses que Tu m'auras accordées pour l'enseignement des autres.

tie de ta

Dieu Pere tout puisant Je te demande ta grace par ce que tu sçais bien que nous ne faisons pas cela pour experimenter la force et puissance et pour la revoquer en doute; Mais plus tos pour Connoistre et sçavoir la verité de toutes chose occultes. je te prie d'avoir la bonté de nous favoriser par ta Magnificence, grandeur et pieté et par ton saint nom terrible et ineffable qui est Iah, par lequel tout le siecle tremble fais nous Seigneur correspondre a ta grace affin que par icelle nous ayons une plaine connoissance, et que les Esprits se decouvrent en notre presence et que ceux qui sont doux et paisibles viennent aupres de nous pour etre obeissant a nos comandemens; par toy Adonay, tres saint le Regne et l'empire duquel demeure eternellement [illegible]s tous les Siecles des Siecles ainsi soit il.

24 Toutes ces choses étant dites il faut que le Maitres se leue et se mette les mains sur les Pentacules et qu'un de ses disciples tienne le liure ouvert deuant le maitre, En jettant les yeux au ciel, regardant vers les quatres partie du monde, il dira. Seigneur soye moy vne tour de force contre les assauts et la vüe des malis Esprits.

Ensuitte il se doit tourner vers les quatre partie du monde et doit dire ces paroles suivantes. Voyci les signes et les noms du createur qui ont la vertu de vous donner de la terreur et de la crainte. Obeissez donc par la force de ces Saints noms et par ces signes misterieux ou secrets des secrets.

Ce qui étant dit et fait tu le verras venir et s'approcher de toutes parts. Que s'il étoient empeschés, occupés ou detenus en quelque lieux et qu'ils ne pussent point venir, alors les suffumigations ou Incensements faits et ayant touché derechef les espées par ordre, le Maitre ayant encouragé ses disciples, il formera le cercle avec le couteau de l'Art et levant le couteau en haut vers le ciel, il sera comme s'il en vouloit frapper l'air, Il mettra ensuitte la main

droite et la

droit et le couteau sur les pentacules et ayant ployé les genoux deuant le tres haut avec humilité il dira la conffession suivante, la quelle ses disciples seront tenus de reciter et faire d'une voix humble et bass En sorte qu'il ne soyent pas Entendus.

Confession que doit Reciter l'Exorcizateur.

Chap. Quatrieme.

Je me confesse a vous seigneur Roy du ciel et de la Terre et je pleure mes peché, courbée et humilié En vôtre presence par ce que j'ay peché devant vous par orgueil envie avarice et desir demesuré, tant d'honneurs que de richesses, par paresse, gloutonnerie, gourmandise de debauches, yvrongnerie, parce que je vous ay offensé dans mes cuisses, mes partie secretes, par toute sorte de peché de la chair par mes adulteres, les pollutions que j'ay souffert sur moy, et que j'ay consenti que les autres fussent par mes sacrileges mes larcins, mes rapines violes homicides, par le mauvais vsages que j'ay fait de mes biens, par mes prodigalités par les fautes que j'ay commise contre l'esperance et la de charité, par mes excortations, mes flatteries, les dons et les distributions des biens que jáy faites, En irritant et desesperant les pauvres, dans la desesperation de mesme mes biens, En ne randant point visite aux paupauvre prisonniers, en privant les morts de sepulture;

En ne recevant point les pauvres, en ne rassasiant point ceux qui auroient faim, en ne donnant point a boire a ceux qui auroient soif; en ne solemnisant point le sabath et les autres festes, En ne vivant point chastement et pieusement En ces Jours; par le consentement que Jay presté à ceux qui me portoyent au mal, en nuisant plustos qu'en apportant du secours a ceux qui me l'ont demandée; par le refus que Jay fait de prester l'oreilles à la clameur des pauvres, en ne rendant point de respects aux vieillards En ne gardant point la foy a mes parans, en n'usant point de reconnoissance a l'androit de ceux de qui Jáy receu du bien; par les plaisirs de la chair que Jáy goustés, par l'insolence avec laquelle ie me suis comporte dans le temple de Dieu, en y assistant dans vne posture indecente en y entrant avec trop de liberté, en m'y entretenant de paroles oyseuses et superflües, en traittant avec les vaisseaux sacrez, en tournant les ceremonie saintes en ridicules en touchant et mangeant de pain de proposition avec des levres impures et le maniant avec des mains profanes. dans la negligence que Jáy apportée dans mes oraisons ou la psalmodie. Je deteste aussi les crimes que Jáy commis par de Mauvaises pensées, meditations sales, faux soupçons, Jugemens temeraires, par les mauvais consentemens que Jáy pretez en favorisant le conseil des Impies; par la concupissance dans des plaisirs sensuels, mes songes et mes faussetez; par les faux Jugemens de toute maniere que jáy fait par mes continuelles distractions et calomnie. Je deteste les crimes que jáy commis dans mes Reins, par mes trahisons, les discordes que Jáy semees, mes curiausitez, mes gourmandise; mes faux rapports, mes violences, mes maledictions, mes murmures, et mes blasphemes, mes curiositez, les insultes que Jáy faittes, mes dissimulations, les veilles contraires a Dieu; par la transgression que Jay faittes des dix commandemens; par la negligence de mon devoir et de mes obligations par le deffaut d'amour de Dieu et du prochain.

Je deteste de plus les pechez que Jáy commis par tous mes sens, par la vüe; l'ouÿe le goult, l'odorat et l'attouchement en toutes les manieres dont la fragilité humaines offense Dieu son createur; par pensées, oeuvres a declarations charnelles, dans lesquels choses je confesse avoir peché, et reconnoit devant Dieu être le plus criminelles des hommes, Je m'en accuse devant vous et J'adore en toute humilité tous les saints et les Enfans de Dieu, En presence de qui ie publie mes fautes, affin que mon ennemy n'ait aucun avantage sur moy n'ait rien a me reprocher au dernier jour; qu'il ne dise point que Jáy caché mon crime et que ie n'en sois point accusé En la presence du Seigneur: Mais qu'au contraire, on se rejoüisse dans le cielle a mon accusation comme a celles des autres justes qui ont confessé leurs pechez en votre presence.

Tres-haut et Pere tout-puissant faite par vôtre immense misericorde, que je puisse voir et connoistre tous les Esprits que j'invoqueray; En sorte que par leur moyen je puisse voir ma volonté accomplie, par vostre souveraine grandeur et par vôtre gloire perdurable et éternelle vous qui est et serez sans fin un pere Ineffable et Saint.

La confession finie et acheuée qui doit estre faite avec beaucoup d'humilité et un sentiment intime du coeur le Maitre passera aux Oraisons suivantes.

Priere

Et conjurations

Chapitre Cinquiéme

Seigneur pere saint et tout puissant et Dieu misericordieux qui as crée toutes choses, qui connois et pere tout a qui il n'y a rien de caché et d'impossibles et qui sçait que nous ne faisons point ces chose pour tenter et épouvanter ta puissance, Mais affin de penestrer et d'entrer dans la connoissance de toutes les choses cachée, nous te prions par ta sainte misericorde de faire et de permettre que nous Entrions dans la connoissance de toutes les chose occultes de quelle valleure qu'elles soyent, par ta puissance et vertu tres saint Adonay

dont la

dont ta puissance et le regne n'aura point de fin dans les siecles des siecles - ainsi soit il.

La priere finie l'exorcizateur étandra que quelqu'un de ses Disciples tiendra le liure ouvert devant luy Dans lequels seront écrites les Prieres et oraisons et les conjurations propres a soûmettre dompter et reprimer les Esprits. Alors le Maitres se tournant vers chaques partie du monde et élevant les yeux aux ciel il dira.

Seigneur tiens moy lieu d'une tour forte a la vüe et a l'encontre des esprits malins.

Qu'il se tourne derechef vers les quatre parties du monde et vers chacune il proferera ces paroles suivantes.

Voila les signes et les noms du createur, qui nous donnent tous les jours de la terreure et de la crainte; Obeisses donc par la vertu de ces noms sacrez et par ces misteres des Misteres

Ce qui etant dit et fait il verra venir de toute parts les Esprits; Que s'il étoient occupez ou retenus en quelque lieu et qu'ils ne pussent pas venir, ou ne le voulussent pas, il commencera alors de les invoquer derechef de cette maniere que nous

Jo dire et il doit estre certain que quand ils seroient même liez de chaines de fert et de feu, ils ne pourrient pas se deffandre de venir donner laccomplisement a ses volontez.

Je vous conjure Esprits par la puissance, la sagesse et la vertu de l'Esprit de Dieu, par la science inerée et divine et bonté immence de Dieu par la force de Dieu, par les saints noms de Dieu Eheye qui est la racine, de l'origine, le trone et la souche de tous les autre noms divins et d'où ils tirent leurs être et leur vertu, qu'Adam ayant Invoqué il a acquis la connoissance de toutes les créatures.

Je vous conjure par le nom indivisible IOD qui marque et exprime l'unité et la simplicité de la nature divine, qu'Abel ayant prononcé, il merita de s'echapper des mains de cain son frere.

Je vous conjure par le nom de Jehova, Eloym, qui exprime et signifie la grandeur d'une si haute Majesté, que Noë ayant invoqué il se garentit et se sauva des eaux du déluge avec toute sa maison.

Je vous conjure par le nom de dieu El, forte et admirable, qui denote la clemence et la bonté, de sa Majesté Divine qu'Abraham ayant invoque il merita de s'enfuir de Ur des Chaldéns.

Je vous conjure par le nom tres fort d'Elohyme Gibor, qui marque la force de dieu et un Dieu qui est tout puissant qui punit les crimes des mechans et qui recherche et chatie les iniquitez des peres des enfans Jusqu'à la troisiémes et quatrième generation qu'Isaac ayant invoqué il merita de se derober au glaive d'Abraham son Pere.

Je vous conjure et vous exorcise par le tres saint nom Elohavangadat que Jacob invoqua dans une grand detresse et merita de porter le nom d'Israel qui signifie vainqueur de Dieu, et a été delivré de la main de son frere Esaü.

Je vous conjure par le tres puissant nom El, Adonay, Zevaod, qui veut dire dieu tres armées qui regne dans les cieux, que Joseph invoque et merita de s'échapper des mains de ses freres.

Je vous conjure par le tres saint et puissant nom Eloym zevaoth, qui exprime la pieté, la misericorde, la splandeur et connoissance, que Moyse invoqua et il merita de faire echapper le Peuple d'Israel et d'Egypte et de la servitude Pharaon.

Je vous conjur par le tout puissant nom de Saday c'est a dire bien faisant a tous que Moyse invoqua et ayant frappé la mer elle se fendit par le do dire et il doit estre certain que quand ils seroient même liez de chaines de fert et de feu, ils ne pourroient pas se doffandre de venir donner laccomplisement a ses volontez.

Je vous conjure esprits par la puissance, la sagesse et la vertu de l'Esprit de Dieu, par la science increée et divine et bonté immence de Dieu par la force de Dieu, par les saints noms de Dieu Eheye qui est la racine, de l'origine, le tronc et la souche de tous les autre noms divins et d'où ils tirent leurs être et leur vertu, qu'Adam ayant invoqué, il a acquis la connoissance de toutes les creatures.

Je vous conjure par le nom indivisible Iod qui marque et exprime l'unité et la simplicité de la nature divine, qu'Abel ayant prononcé, il merita de s'echapper des mains de cain son frere.

Je vous conjure par le nom de Jehova, Eloym, qui exprime et signifie la grandeur d'une si haute Majesté, que Noë ayant invoqué il se garentit et se sauva des eaux du déluge avec toute sa maison.

Je vous conjure par le nom de dieu El, forte et admirable, qui denote la clemence et la bonté de sa Majesté Divine qu'Abraham ayant invoqué il merita de s'en fuir de Ur des Chaldéns.

Je vous conjure par le nom tres ~~fort~~ d'Elohyme Gibor, qui marque la force de dieu et un Dieu qui est tout puissant qui punit les crimes des mechans et qui recherche et chatie les iniquitez des peres des enfans jusqu'à la troisiemes et quatrième generation qu'Isaac ayant invoqué il merita de se derober au glaive d'Abraham son Pere.

Je vous conjure et vous exorcize par le tres saint nom Elohavangadat que Jacob invoqua dans une grand detresse et merita de porter le nom d'Israel qui signifie vainqueur de Dieu, et a été delivré de la main de son frere Esaü.

Je vous conjure par le tres puissant nom El, Adonay, Zevaod, qui veut dire dieu tres armées qui regne dans les cieux, que Joseph invoque et merita de s'échapper des mains de ses freres.

Je vous conjure par le tres saint et puissant nom Eloym Zevaoth, qui exprimé la pieté, la misericorde, la splandeur et connoissance, que Moyse invoqua et il merita de faire echapper le Peuple d'Israel et d'Egypte et de la servitude Pharaon.

Je vous conjur par le tres puissant nom de Saday c'est a dire bien faisant a tous que Moyse invoqua et ayant frappé la mer elle se fendit par le milieu à drot e a gauche.

Je vous conjure par le nom tres saint o Elohym qui veut dire Dieu vivant, par la vertu duquel le nom l'Alliance et la redemption a été faite, que Moyse invoqua et toutes les eaux Retournerent a leur premiere état et envelopperent tellement les Egyptiens qu'il ne s'en échappa pas un, qui en put porter la nouvelle dans la terre de Meraim.

Je vous conjure enfin tous Esprits rebelles, par le tres saint nom du Dieu Adonay Melech, que Jehosuas invoqua et fit arrester le cours du soleil en sa presence par la vertu de Mitraton sa principalle image, par les troupes des Anges qui ne cex point de crier nuit et jour Cados, cados, cados, adonay, Eloyme, Zevaoth, c'est à dire, Seigneur Dieu Sabaoth Saint, les cieux et la terre sont remplis de ta gloire; par les dix Anges qui president aux dix sephiroth, par qui Dieu communique et repand ses influences sur les choses basses qui sont Hecer, Noema, Bina, Ghedula, Thiphereth, Nod, nebzac, Thessod, et Malchove.

Je vous conjure derechef Esprits par tous les noms de Dieu et toutes ses oeuvres merveilleuses, par le ciel, la terre et la Mer, par le profond de l'Abyme, par le firmamant et les

eaux du

eux du firmamant, que l'esprits de Dieu mene et agite; par le soleille et les étoilles. par l'eau et les Mers et tout ce qu'elles contiennent; par le vents et les tourbillons et les tempeste; par la vertu des herbes et des plantes et de toutes les pierres; Partout ce qui est dans le ciel sur la terre et sous la terre et dans toutes les abymes des Tenebres.

Je vous conjure derechef et vous presse fortement Demons en quelque partie du monde que Vous soyez, que vous ne puissiez pas demeurer en l'air, Dans le feu, Dans l'eau, dans la terre ou en quelque partie du monde ni en quelque lieu agreables et qui attache. Mais de venir incessamment accomplir nôtre volonté, en tout ce que nous exigerons de vôtre obeissance.

Je vous conjure derechef par les deux tables de la loy, par les cinq livres de Moyses; par les sept lampes ardentes dans le chandolier d'or devant la face du Trone de sa Majeste et par le saint des saints ou il n'est permis d'entrer qu'à Noëm Agadal seul, c'est a dire, au grand Prestre.

Je vous conjure, par celuy qui a fait le ciel et la terre et qui a mesure de la paume de sa main les mêmes cieux et renferme la terre de ses trois doigts, qui est assis sur le Cherubim et le Seraphim; et par le Cherubaim qui s'appelles cherub que dieu constitua et commit à la gard de l'Abre de vie, armé du glaive flamboyant, apres que l'homme eut été chassé du Paradis.

34 Je vous conjure de rechef apostats de Dieu, par celuy qui luy seul a operé de tres grandes merveilles et par la eclatte Ierusalem et par le saint nom de Dieu en quatre lettres qui y éclatte et reluit; par son venerable et ineffable nom de Dieu en quatre lettres qui y eclatte et reluit, par son venerable et ineffable nom Eheyetsser Eheye que vous veniez tout incontinent pour executer nôtre volonté de quelque façon que ce puisse être.

Je vous conjure et vous commande absolument a vous ô Démons en quelque part du monde que vous puissiez être et que vous soyez et par la vertu de tous les saints noms, et par ces saints noms Adonay, Iah, Hu, El, Eloha, Nghelion, Nu, Elohym, Eheye, Maron, Caphu, Issu, Imnum, Even, Agla, Ezor, Emoed, Ieya, Ararita, Iova, Hacavo, Messiah, Soma; Malché, Erel, Ekusu, Malpas, El, Saday, et par tous les saints noms de Dieu, qui ont eté conjointement écrits avec du sang en signe d'une aillance eternelle.

Je vous conjure derechef par ces tres tres saints noms inconnus de Dieu en vertu desquels vous tremblez tous les jours Bazuc, Bacurabon, Patacel, Alcheegel, Aquacay, Homorions, Ey Abbaton, Chevon, Cebon, Oy Zoymas, Cay, Eée, Allamachi, Ortagu, Malé, Helech, Ieke, que vous veniez incontinent sans

aucun retardement en nôtre presence et que vous 35 veniez volant, de quelque côtté, et de quelque climat du monde que vous soyez, pour executer au nom de Dieu tout ce que nous vous commanderons.

Conjuration Plus forte et Plus Puissante.

Chapitre Sixième

S'ils viennent pour lors cela yra bien, sinon il faut que le Maitre decouvre les sacrez pentacules, qu'on doit faire pour commander et contraindre les Esprits, que le Maitre doit porter attachez au col, tenant les Medailles en sa main gauche et le couteau sacrée dans la droite et encourageant, en haussant la voix, ses compagnons, il dira.

Ceux-cy sont les Signes des secrets, les Estendars, Enseignes et drappeaux de Dieu Triomphateur et les armes du tout puissant pour chasser les puissances de l'air. Je vous commande en vertu et je vous contrains par la force qu'ils ont irrevocablement, tout autant que faire se peut, de venir auprès de nous et en nôtre presence de quelque côté du monde que vous puissiés être et que vous ne tardiez pas à nous obeir En ce que nous vous demandons En vertu du grand Dieu, venez incontinent & ne tardez pas a nous repondre avec humilité.

Sils comparoissent en ce temps, fais leurs voir ces pentacules, & reçoit les avec caresse, douceur & civilité, raisonne & parle avec eux interoge les en leurs demandans toutes les chose que tu as preparées pour leur dire; Que si au contraires ils n'ont pas Encore paru tenant le couteau Sacré, dans la main droite & les pentacules ouverts du voile Sacré, frappant & battant l'air avec le coutau comme si tu voulois commencer un combat, conforte & anime tes compagnons & Ensuitte avec une voix un peu plus haute dis la Suivante Conjuration.

Voycy que je vous conjure de rechef & vous commande avec la plus grande Instance, je vous force contraint & exorte tout autant que faire se peut, par le tres fort & tres puissant nom de Dieu, juste & Terrible & Équitable, je vous exorcize & vous commande que vous ne tardiez En aucune façon: Mais que veniez incontinant & a l'instant auprés de nous Sans bruit & Sans aucune deformité & laideur: Mais bien avec toute Sorte de civilité & courtoisie.

Je Vous Excorcize de nouveau & je vous conjure puissamment en vous commandant avec force & violence par celuy qui a dit & tout a été fait et par tous ces noms, El, Saday, Elohym, Elohé, Zevaoth, Elym, Asser, Eheye, Iah, Tetagramaton Saday, qui veut dire Dieu haut tout puissant Dieu d'Israel, faisons nos operations & nous prospererons en toutes les oeuvres de nos mains; Par ce que le Seigneur est maintenant, toujours & en tous temps avec nous en nos levres & en notre coeur, et par ces saints noms; et par la vertu de Dieu souverain nous acheverons nôtre ouvrage. venez aussitôt sans aucune laideur ni difformité auprés de nous; venez sans monstruosité dans une belle & gracieuse forme & figure, venez parce que nous vous exorcizons avec toute sorte de vehenemence par le nom de Iah et de ON qu'Adam a entendu et a parlé; & par le nom de El que noé a entendu & il s'est garanti du deluge avec toute sa famille, par le nom El que Noé a entendu et il a connu le dieu tout puissant, et par le nom Agla que Iacob a entendu et il a vû l'échelle qui touchoit le ciel et les anges qui montoient & descendoient, d'où vient qu'on a appellé ce lieu la Maison de Dieu et la porte du ciel; et par le nom Elohym & dans le nom Eloym que Moyse a nommé & invoqué et a entendu dans le nom de Dieu Oreb et il a merité de l'entendre parlant du buisson ardent, & par le nom EnSoph, qu'Aron a entendu et incontinent il a été fait & rendu eloquent sage et scavant; & par le nom, Zevaoth, que Moyse a nommé et jnvoqué et tous les Etangs et riuiers se sont convertis en sang en toute la terre d'égypte et se sont purifiéz et par le nom de Iod que Moyses a nommé et invoqué et frappant sur la poudre de la terre et les hommes ont été reduits en cendre, comme les boeufs, betail et troupaux des Egyptiens; et par le nom Primaton et dans le nom de Primaton que Moyses a nommé et jnvoqué et il s'est fait et est venüe une grosse et forte grêlle en toute la terre d'Egypte ruinant et perdant toutes les vignes, les arbres et tous les bois qui etoient dans les montagnes et forest de cette contrée et par le nom Japhar et dans le nom de Japhar que Moyses a ouy et invoqué et tout aussitôt une grand pestilence commança a paroistre en toute la terre d'Egyptiens et ils moururent tous et par le nom Abbadon, que Moyses a jnvoqué et ôtant la poudre il la fait voler Jusqu'au ciell et incontinens il se fit et de une de si grand pluyes sur la terre et sur les homme, et betail et Troupeaux, quils moururent tous dans la terre d'Egypte; et dans le nom Elyon que Moyses ayant invoqué il ariua une grésil ou grél qu'on en avoit jamais vû de semblable depuis le commancemant du monde, jusqu'à ce temps là; de sorte que tous les hommes, trouppeaux et tout ce qui se trouva pour lors dans les campagnes perit et mourut dans la terre d'egypte; et par le nom Adonay que Moyses ayant jnvoqué il arriva une si grand pluyes et une si grand contité de sautorelle

qui,

---

qui parurent sur la terre d'Egypte qu'elles devorent et mangere tout ce qui étoit de reste de la grelle; et par le nom Pathicon que Moyses ayant jnvoqué il se leva de si epaisses tenebres si horibles et si épouvantables dans toute la terre d'Egypte, pandant l'espace de trois jours et de trois nuits. que presque tout y mourut et par le nom Isseda et dans le nom de Issedo que Moyse a invoqué vers le minuit mourent presque tout les ainez des hommes et des femmes, aussibien que les premieres portées des animaux qui perirent et moururent et par le nom, Jessemon que Moyses a nommé et Invoqué et la mer Rouge se divisa et se separa En deux Et par le nom que Moyses a invoqué à scavoir Hesion et toute l'armée de pharaon se submergea et se noya dans les eaux, et par le nom Anabona que Moys ayant ouy et Entendu dans le mont Sinays il merita de recevoir et obtenir les tables de pierre écrites de la propre main de Dieu le createur et par le noms Erigion que Josué ayant jnvoqué il combatit contre les moabitos, les defit et remporta la victoire; Et par le nom Hu et dans le nom de Hu, que David ayant jnvoqué, il fut delivré et echappa de la main de Goliath, et par le nom Iod que Salomon ayant nommé et invoqué il merita de demander les songes et d'impetrer l'ineffable, l'indicible et inouïe sagesse de Dieu et par le nom Iejah que Salomon ayant

4o. nommé & invoqué & merita parlé, d'avoir toute sorte de pouvoir sur les Demons & sur toutes les forces puissances & vertus de l'air. & par ceux donc & par tous les autres Saints noms de Dieu tout puissant, Saint vivant & veritables, nous commandons puissanment vous qui par vôtre faute avez été jettez en bas du ciel empirée & de son Thrône, & par celuy qui vous a fait tomber jusques dans le profond des abymes de l'enfer, Nous vous commandons virilement & courageusement & par ce terrible jour du Souverain jugement de Dieu, auquels tous les os desseches dans la terre resusciteront pour ouir & entendre la parolle de Dieu avec leurs corps & se presenteront devant la faces de Dieu tout puissant & par le dernier feu qui consommera tout & partout, & par la mer qui nous est connüe, qui est en la presence de Dieu, & par l'indicible & ineffable vertu, force & puissance du même createur, par sa toute puissance, par la lumiere & feu qu'il sort de son visage & qui est devant sa faces par les forces Angeliques qui sont dans les cieux, & par la tres grand sagesse du meme Dieu tout puissant; par le sceau de David & par la bague & anneau ou sceau de Salomon, qui luy a été revelé, par le tres haut & souverain createur, par les neuf medailles ou pentacules que nous avons dans nos figures, qui procedent & viennent du ciel, & sont entre les Mysteres des Mysteres ou secrets des secrets & que vous pourrez aussi voir en ma main consacrez & exorcisez avec les ceremonies dües & requises.

Parceux

4to

Par ceux donc & par tous les secrets que le tout puissant a enfermé entre les tresors de la souveraine & de la tres haute sagesse; & par sa main & puissance extraordinaire.

Je vous conjure, force et exorcise que vous veniez sans aucun delay pour faire en nôtre presence tout ce que nous vous commanderons.

Je vous conjure derechef par le tres saint nom que tout les siecles des siecles craint et, respecte et revere toutes les creatures, qui s'ecrit en ces quatre lettres et caracteres, Iod, He, Vau, He, et par le siege de Baldachias et par ce saint nom Ieya que Moyses invoqua et a cet effet s'ensuivit le grand chatiment de Dieu lors Dathan et Abyron furent engloutis dans le centre de la terre: autrement si vous contrevenez & vous vous opposez par vôtre desobeissances à la vertu & force de ce nom Ieya, nous vous maudissons jusqu'au profond de l'abyme dans la quelle ~~nous~~ vous jetterons & releguerons, si vous vous montrez rebelles aux secret des secrets et Mysteres des Mysteres, ainsy soit-il ainsi soit-il, Que cela soit fait; que cela soit fait.

Tu diras cette conjuration étant tourné vers l'Orient et s'ils ne paroissent pas tu la reciteras aux Esprits du côté du midi & de l'occident jusqu'au Septentrion quatre fois; que si les Esprits ne comparoissent pas tu feras le signe Tau sur le front de tes compa=

40. Voyci derechef le signe et le Nom de Dieu Le triomphateur Souverain, par le quel tout l'univers, craint, tremble et fremit, et par les tres misterieuse et paroles des Misteres et par leurs vertus force et puissance.

Je vous conjure derechef je vous contraint, force, exorcize et vous commande avec toute la vehemence et pouvoir possible, par le tres fort et tres puissant nom de dieu El fort et admirables; par celuy qui a dit et tout a été fait; et par le nom Jah que Moyses a entendu et ouy et il parla avec Dieu; et par le non agla que Joseph ayant Invoqué, il fut delivré des mains de ses freres; et par le nom Tetagramaton ou de quatre lettres que Josné ayant, il fut rendu digne et merita de faire entrer l'armée d'Israel dans la terre de permission, et par le nom Anabona par le quel Dieu a formé l'homme et tout l'univers et par le nom Arpheton et dans le nom arpheton par le quel les anges qui sont destinés pour cett effet en corps et espece visibles apollegans et convoqueront le Monde au terrible et espouventable jugement au son de la trompettes et pour lors la memoire des impies perira et par le nom adonay et dans le

non,

nom Adanay par le quel dieu Jugera toute 43.
Chair humaine; a la voix duquel les bons et les mechans recuteront en un moment et seront tous les humains conjointemens avec les Anges dans l'air en la presence du seigneur qui Jugera et commandera les impies; et par le nom Oneipheon par le quel Dieu appellera de nouveau et fera resusiter les morts; et par le Nom Eloym et dans le nom D'Eloym par le quel Dieu troublera et exitera et tempeste toutes les mers et émouvera de sorte les poissons qu'ils se battrons; et moura en un jour la troisiémes parties des hommes autour de la Mer et des rivieres; et par le nom Elya et dans le nom Elya par le quel Dieu dessechera les Mers et les riviers de sorte qu'on poura marcher dans leurs fond a pied sec; et par le nom On et dans le nom de On par le quel Dieu remettra les Mers et les fleves, Les Rivieres et les ruisseaux en leurs premiere état; et par le nom Messiath et dans le nom, par le quel Dieu fera combattre ensemble tous les animaux, de sorte qu'ils mouront tous en un jour; et par le nom ariel par le quel Dieu detruira en un jour les tours, les Maisons et tous les ediffices, En sorte quils ni restera pas pierre sur pierre; et par le nom Japhat par le quel Dieu fera combattre les pierres et pour lors les peuples et nations s'en fuiront du coté de la Mer et dirons engloutisez nous; et par le nom Emanuel par le quel Dieu fera des merveilles et que les volatils et les oiseaux se leur combattront ensemble; et par le nom

Anael et au nom Anael par lequel Dieu abbaissera et aplanira tout, remplira les vallées et la superficie de la terre qui sera égalle en toutes parties; et par le nom Zedeezia et dans le Nom de Zedeezia par lequel Dieu fera obscurir Le Soleil et la lune et fera tomber les Etoiles du ciel; et par le nom Sephosiel par lequel Dieu viendra au jugement Universel comme un prince nouvellement couronné entrant triomphant dans sa ville capitale, ceint d'une Ceinture d'or, que les anges precederont; à l'aspect de qui tous les climats des partie du monde seront troublés et étonné et le feu y va devant luy et alentour de luy et une grand tempeste l'environnera; et par le nom Tau par lequel Dieu fit le deluge et les eaux prévalurent les montagnes et couvrirent leurs cimes de quinze coudés par dessus; et par le nom Rahia par lequel Dieu ayant purgé les siecles, il fera descendre son Saint Esprits sur l'Univers, et vous ô Esprits rebelles, creatures indignes, il jettera dans le profond du lac et des Abymes, en misere boüe et ordure et vous confinera dans les cachots sales et impures et vous fera attacher dans des chaines eternes de feu. Par ces noms donc et par tous les autre tres-Saints nom de Dieu qu'aucun homme ne pourra proferer et il vivra, et les quels les troupes de Demons craindront, nous vous commandons et vous exorcizons de plus par les terribles et epouvantable voix de Dieu et par son

tres-Saint

tres-Saint Sieg dans lequel il regne et commande, par les Siecles des Siecles ainsi soit il.

C'est pour cela qu'en vertu de toutes les choses cy-dessus dites nous vous commandons que vous n'ayez a resister en aucun lieu, mais, que vous veniez incontinent auprés de nous pour faire ce que nous vous commanderons, si vous êtes contumaces. par l'autorité du Dieu Souverain, vous autres de quel qualité, condition ou degré que vous soyés, dignité même ou etat, nous vous, Inprions, nous vous releguons et precipitons dans le Royaume du feu et du Souffre pour y être éternellement tourmentez.

Venez donc de quel que part du monde ou vous soyez et voyez les signes et les noms du souverain Triomphateur à qui toutes les creatures obeissent: autrement nous vous lions et nous vous conduisons malgré vous devant nous attaché avec des chaines de feu par ce que les choses qui passe en sortant de nôtre operation et sciences sont tres ardentes, du feu qui vous brulera et embrasera éternellement. et ces choses sont par les quels tout l'Univers tremble, la terre se remuë, les pierres se retournent, toutes les creatures obeissent, et les Esprits rebelles sont tourmentez par le Souverain Createur.

Pour lors Il est certain quils viendront encore quil fussent attachés auec des chaines de feu à moins quils ne fusent empéchez par des affaires de la derniere jmportences: Mais En cas, ils en voyeroient des messagers auec lesquels tu pouras tres facilement et tres asseurement connoistre lócupation quónt les Esprits et sils ne comparoisse pas aux susdites conjurations et quils soient desobeisans, pour lors le Maitre de l'Art se doit lever de bout et avertir ses disciples d'avoir confiance et de ne point desesperer de lóperation ou battre l'air avec le couteau exorcizé aux quatre cotés du monde et s'agenouiller ensuitte au melieu du cercle et les compagnons aussi à ces côtés et doivent dire consequemment de l'autre part avec une voix basse du côté d'orient.

Je vous conjure et prie instammant ô vous anges de Dieu; Esprits celestes que vous veniez à mon aydes: venez et voyez les signes Daniel et soyez temoins devant le souverain seigneur de la desobeisance de ces Malins Esprits qui ont été vos compagnons.

Ces choses etant proferees il faut que le Maitre se laue et les contraigne par une conjuration plus forte En cette maniere.

Conjuration
Tres Forte.
chapitre septiéme.

Voyci, de rechef que nous vous conjurons par les noms et caracteres de Dieu dont nous sommes munis et par la vertu du tres puissant Et tres-fort nom de Dieu qui est digne de loüanges, d'admiration, de grandeur, de gloire de veneration, et de crainte, et nous vous ordonnons puissammant que vous ne tardiez pas mais que vous ayez a comparoistre sans aucun bruit ou tumutte au contraire avec vne grand civilité et courtoisie En vne formes belle et humaine.

S'ils comparoissent, pour lors fais leurs voir les Pentaculles et leurs dis, obeissez, obeissez, voicy les signes et noms du createur, soyez doux et pacifiques et obeissant à toutes les choses que nous vous commandons.

Ils parleront jncontinent auec toy dámijs en āmijs; de Mande leurs tout se que tu souhaiteras auec fermeté, Constances et asseurances et jls tobeiront.

Et s'ils n'apparoissent pas le Maistre ne doit pas pourtans pour cela manquer de courage; par ce quil ni a rien dans le monde de plus grande vertu et qui ait de plus grande force pour épouvanter les Esprits que la constance: Mais il faut quil racommode et reforme le cercle et quils en prenne un peu, c'est à dire de la terre quil jettera dans les quatres partie du monde, et étant à genoux du côte du septentrion, il dira ainsi.

au nom d'Adonay Eloym, Zevaoth, Saday, qui est le Seigneur Dieu Des Armées tout puissant faysons heureusement toutes les oeuvres de nos Mains et que le Seigneur soit presentement auec nous, en nôtre coeur et en notre boucche.

Cequi étant dit les genouils en terre, il faut quils se leve un peu et etende les bras comme s'ils vouloit embrasser l'air en disant.

Par les Saints noms de Dieu ecrits dans ce livre et par les autres noms jneffable de plus écrits dans le livre de vie nous vous conjurons

que vous

que vous venies sans aucun delay vers nous et ne tardies pas à vous venir manifester En belle et agreable forme; Par les tres Saints noms Adonay Zevaoth, El, Elohe, Eloym, Saday, par Eheye Iod, He, vau, Hé qui est le nom de Dieu en quatre lettres Anaphoditon et ineffables, par le Dieu des vertus et puissances qui habitte dans les cieux ou il vit, qui se sied sur les cherubins, qui marche et chemine sur les ailes des vents, le pouvoir du quel est dans le ciel et dans la terre qui a dite et tout a été fait, qui a commandé et tout l'univers a été crée; et par le nom saint et dans le nom Iah Iah, Iah, Adonay, Zevaoth, et par tous les noms Saints du Dieu veritable et vivant je reitere la Conjuration et derechef je vous conjure vous ô Esprits malins et rebelles qui demeurez dans les abeysmes

Je Vous conjure Je vous dis et je vous exorcize affin que vous approchiez et que vous veniez devant le Thone du Du dieu vivant Et veritable et devant le jugement de sa majesté devant les Saints anges de Dieu pour oüir et entendre prononcer la Sentences de vôtre comdamnation.

Venez donc par le nom et au nom de Saday qui est celuy de Dieu tout puissant, Fort Et fo robuste, admirable, loüé, pur, net, glorifié, vertueux, grand, Juste, terrible & saint, & par le nom & au nom de El, Iah, Iah, Iah, qui a formé le monde auec le souffle de sa bouche, qui léntretient par sa puissance, le regit & le gouverne, et qui a jetté dans les tenebres & dans lómbre de la mort par vôtre superbe.

DONC par le nom de Dieu vivant qui a formé les cieux En haut & a posé les fondemens de la terre en bas nous vous commandons que de tous les lieux, vallées Montagnes, coullines, champs, Mers, rivieres, fontaines, Etangs, cavernes, autres, ruisseaux, cités, Ville, bourgs, Marchez, foires places, bains, cours de Maisons, Jardins vignobles, plantages, puits & citernes & de toutes sorte de coins du monde terrestre des Sinagogues & fin de tous et chacun lieu ou vous ést, que vous venies devers nous sans tarder aucunement pour Executer & accomplir Nos Commandemens auec toute sorte de deference; par ce nom inéffable que Moyses a invoqué et á entendu la sacrée parole de Dieu au Milieu Bubuisson ardent & il fut troublé, que vous obeissiez à nos Commandemens & que vous venies pour cet effet auec toute sorte de douceur et les executiez auec promptitude.

DEPUIS Encore nous vous commandons auec Reuerence et nous vous commandons &

Exorcizons constamment a ce que vous, auec et tous vos compagnons agreablément et gracieusement à la façon & comme le vent vous venies aupres de nous autres pour acomplir de point En point nôtre volonté de nos demande. Voicy donc les noms par les quels noms nous vous Exorcizons Anay Getah, Texamin, Arnet, Negia, Jona Protuch, & Titah, genau, Beja Theit, tous les quels noms sont Ecrits dans le çiel en caractere de, Malachim c'ést àdire langue des Anges.

NOUS donc par le juste jugement de Dieu; par lineffable & admirable vertu du juste Dieu vivant & veritable nous vous appellons de toute nôtre force & pouvoir, nous conjurons & nous vous exorcizons par le nom & au nom admirable qui à été crits sur le tables de pierres, que Dieu a ordonné sur le mont de Sinay. & par le nom & au nom admirable qu'Aron le grand Prestre portoit écrit sur la poitrine, par le quel Dieu a aussi creé les siecles, le quel nom est Axineton Et par le Dieu vivant qui est un depuis tous les siecles la Demeure duquel est la lumiere inéffable son nom la sagesse son Esprits la vie devant qui demeure le feu & la flamme ést autour de luy, c'ést à dire la flamme du feu, luy qui est le feu même & qui a fait les étoilles de feu, aussibien que le soleil, qui vous brullera auec le feu, et auchacun qui contredira aux paroles de sa volonté, Venez donc par la couronne de schefs de vos Empereurs et septres de vôtre puissance et de Syo le grand Demon vôtre Maistre; Par les noms et aux noms des Saints Anges qui ont été crée pour estre par dessus vous ineffablement devant la constitution du monde; et par les noms des Deux princes de l'Univers, les noms desquels sont Oniel et Aoeniel; Par la verge de moyse; par baton de Jacob, par l'anneau et le seau de David sur lequel sont écrits les noms de Dieu et par les noms des Anges et par lesquels Salomon vous a attachez et liez et par tous les sacrez liens par lesquels Anael a environné les esprits et la dompté; et par le nom de l'ange qui domine puissamment par dessus vous-autres et par la louange de toutes les Creatures qui crient incessamment à Dieu qui a dit par une seule parolle et incontinent tout a été fait et formé de même que le siecle; et par le nom Achados, Beracha qui veut dire le Saint Beni, Par les dix coeurs des anges à sçavoir Seraphins ou Nayod, cados, Ephaim, Uoym, Beneeloym et Issim; et par le nom et au nom sacrez des douze lettres duquels chaque lettres est le nom d'un Anges et les lettres du nom sont Ha, He Seym, Daled, Coph He, Thath, Vau, Res, Nem, Iod, Zain, Ra Aleph.

Par ces noms icy donc et par les autres tres saints noms, nous [illegible] conjurons et nous vous exorcizons par l'Ange Buchiel; par l'Ange

duchiel

Buchiel; Et par l'Ange Donachiel; Et par le grand Ange Mitraton, qui est le prince des anges et introduits les ames devant la face de Dieu et par l'Anges Sangariel par lequel sont gardées les porte du ciel; par l'ange Cherub qui a été fait garde du paradis Terrestre avec un glaive flamboyant depuis la sortie de nôtre premiere perre Adam, et par l'ange Michel par lequel vous avez été chassez du haut du Thrône dans le profond du lac et de l'Abyme le même vous disant, Quiesce qui est comme Dieu dessus la terre et par l'Ange Aniel et par l'Ange Ophiel par ces noms et autre sacrez des anges nous vous conjurons et exorcizons puissamment que vous veniez de tous les lieux du monde sans retardement pour faire nôtre volonté. Que vous venies par le nom et au nom Daleph, Daleth, Nan, Iod, nous vous exorcizons derechef par l'application de ces lettres par la force desquelles le feu ardant s'éteint et tout l'univers tremble.

Nous vous contraignons derechef et par le sceau de la lune et des Etoiles et par le sceau du Soleil qui est la parole de Dieu nous vous lions et forçons imperieusement de faire inmanquablement nôtre volonté; nous vous obligeons et adjurons terriblement

54. de venir sans retardement et sans crainte, aupres de nous de tous les lieux telle quils puissent être, icy devant ce cercle suppliant et doux, avec discretion pour accomplire et executer nôtre volonté en tout et partout; Que si vous venez gayement et volontairement vous sentirez nos parfums et encensement en odeur de suavité et cela vous sera agreable et delectable; vous verrez en outre Le signe de vôtre Createur et les noms des Saints Anges et nous vous donnerons Congé licencierons dicy avec action de graces; si au contraire VOUS ne venez par soudain, Mais vous vous rendez opiniatres, rebelles et coutumaces, nous vous conjurons derechef et sans cesse vous exorcizons et repeterons toutes les susdites paroles et ainsi les sacrez noms de dieu tant que de ses Anges par les quels nous vous gehennerons; si cela ne vous suffit pas nous y en adjousterons encore de plus grandes et plus puissantes que Nous augmenterons aussi des autres noms que vous navez pas encore entendus des noms qui sont du grand Dieu, qui feront trembler vous et vos princes, par les quels nous conjurons eux et vous aussi et nous ne desisterons pas de nostre oeuvre Jusqu'à l'accomplissement de nostre volonté; et si par aventure vous demeurez [illegible] et vous vous montrez obstinez, opiniastres, desobeissances coutumaces et fractaires aussi bien que rebelles et si vous resistez à nostres fortes conjurations; NOUS au nom du Dieu tout puissant vous prononcerons et prononceons ces Arrest et Sentence definitive que vous tombiez tout tant que vous êtes dans la maladie tres-dangereuse de la lepre; et En signe de la vengeance Divine vous mourez d'une mort étonnante et horrible et le feu qui vous brule vous consommera et vous brisera; et une flame sortira par la puissance de Dieu de sa bouche qui vous brulera, vous reduira à rien ou en étincelle de feu dans l'Enfer.

MAIS que tardez vous à venir? nous ne laisserons pas ces tres-fortes et tres puissantes Conjurations, Jusqu'à ce que nous vous ayons obligez, malgré vous à nous parler.

SUS donc commancons de rechef à vous conjurer et exorcizer par le nom du tres-Saint qui s'interprette Dieu, par le nom et au nom Eheye qui signifie le nom de Dieu, Je suis celuy qui suis; par le nom et au nom ineffable des quatre lettres — Jod, He, Vau, He, qui est ineffable, la connoissance du quel est cachée aux Anges; et par le nom et au nom de El qui marque et denote le feu parce que dieu est un feu puissant et consommant et le feu —

Par de la face qui sera vôtre ruïne & vôtre destruction & la lumiere des saints anges Qui sont tous enflamez, éprits ineffablement de la flame d'une divine ardeur.

Nous vous forçons et contraignons donc par ces noms et par d'autre tres saints de plus profond de nos Entrailles que Nous employerons contre vous si vous ête encore rebelles & desobeïssants:

Nous vous conjurons fortement et exorcizons puissamment de venir vers nous avec joye, allegresse & gayeté, sans fraud & sans tromperie Mais en verité & non pas en fausseté.

Venez donc, venez, voicy les noms & les signe de vôtre createur voicy les les divins Pentacules par la vertu desquels le monde est ébranlé, les Arbres s'arraches & les Abymes tremble, venez, venez, venez.

Les choses étant ainsi faites & acheuées vous verréz arriver les Esprits du premier ordre a la façon des soldats armez, de lances d'écus, & de corcelets, & ceux du second ordre comme des barons, Princes, Ducs, capitaines & generaux d'Armées & pour le troisieme & dernier ordre Leur Roy paroistra, devant qui vienne quantité d'instrumens en d'orgues differens qui jouent accompagnez de belles & doctes excellentes voix qui chante la musique.

BRITISH

pourlors

Pour Lors L'Exorcizateur à l'arrivée de ce Roy qu'il verra couronné d'un diadéme, decouvrira les sacrés Pentacules qu'il portera sur sa poitrine avec un linge ou drap tres fin fait de soye & les montrera a ce Prince en leurs disant

Voicy icy les sacrez noms par la puissance desquels il faut que tout genouil ploye & flechisse des choses celeste, terrestres & ineffable humiliez vous donc sous la puissante main de dieu.

Alors le Maitre de l'art avec un visage asseuré & une voix grave et imperieuse luy ordonnera qu'il se pascifie & tienne en repos le reste de sa bande & qu'il luy impose silence & il faut qu'il renouvelle Les Encensemens et qu'il presente quantité de parfums qu'il Mettra sur son feu pour appaiser les Esprits comme il a promis & ouvrira les Pentacules & il verra des choses admirables touchant les choses du monde & les sciences.

Cequé étant acheué, le Maître de l'Art découvrira les pentacules a ce Roy des Esprits tout ce qu'il desirera, et s'il y a un ou deux Esprits, il fera le même & ayant obtenu son souhait, il les renvoyera en cette sorte.

Au nom de l'Eternel Adonay et du Dieu perdurable qu'un chacun de vous s'en retournene en son lieu et que la paix soit toujours entre vous et nous.

Apres il faut quil recite le premier chapitre tout entier de la genese Berescia Pharaim.

Au commancement Dieu a crée le ciel et la terre avec tout ce quil suit.

Et cela étant fait et acheué, il faut quils sortent les uns aprés les autres par ordre du cercle commançant par le Maitre; puis il faut quil se lavent le visage avec de l'eau exorcizée, comme on le dira cy aprés plus bas et ils prendront ensuite d'autre habits et vont ensuite vacquer a leurs affaires.

Prens bien garde et remarque soigneusement que cette susdite conjuration est d'une si grande vertu que si les Esprits etoient liés et resserrez par quelques lieux ou juremens il ne tarderont pas a venir: Mais s'ils etoient conjurez dans quel que lieu ou partie du monde par quel qu'autre conjurateur ou Maitre de l'art, ajoute à la conjuration, qu'à tout le

moins on luy fasse venir quelque messager ou Envoyé pour luy declarer ce quil sont, ou ils sont et quand ils pourront obeir.

Mais si (ce qui est presque impossible, ils etoient jusqu'à cette heure opiniatre et desobeissant et ne vouloient pas condescendre, en ce cas il faut que tu ecrives leurs noms sur du papier vierge que tu souilleras ou rempliras de boue, de poudre ou de craye et tu allumeras du feu avec de la vrie seche sur quoy tu mettras de l'Assa fortida en poudre avec de Salpece de mauvaises senteurs et en apres tu mettras les dits noms écrits sur cette peau ou papier vierge sur le feu, disant.

Soyez, maudits; Dannez, et reprouvez éternellement et soyez tourmantez d'une peine perpetuelle en sorte que vous ne trouviez aucun repos, ni nuit ni jour ni en aucun autre moment de temps si vous n'obeissez tout incontinent aux commandemens de celuy qui fait trembler le monde; et par ces noms et en vertu de ces noms lesquels étant nommez et invoquez toutes les creatures obeissent avec crainte et tremblement et il sont bons pour eviter les foudres et tonnerres qui vous détruiront et écraseront.

Ces noms sont donc Aleph, beth, Ghimel, Daleth, hé, vau, Zain, Heth, cheth, Iod,

60. Caph, Lamed, mem, Nun samech, ayn, Pe, Zadich, Res, Hein, Tau.

Par ces noms du cacher e par ces signes qui sont pleins e remplis de Mysteres, nous vous maudissons & en vertu des principaux Termes nous vous privons de tous offices e dignitez des quels vous avez joüi jusqu'à present e par leur vertu e puissance nous vous releguons dans un Etang de feu e de souffre jusqu'au profond de l'abyme pour y bruler éternellement.

Pour lors sans aucun delay ni retardement e avec grand hâte s'écriant, il arrivent e diront.

Seigneur e nôtre prince fais moy sortir de cette peine, et en ce temps ayes auprés de toy une pleume, du papier e de l'encre exorcisez comme on dira plus bas, e écrit leurs noms e allume du feu nouveau e tu mettras dessus du benjoin. de l'oliban e du storax pour faire un encencement e tu parfumeras avec ces Especes ce papier e les noms. Mais il faut que tu tienne preparés e prests ces noms; que tu montre les Sacrez pentacules e demanderas ce qu'il te plaira et tu l'obtiendras. ce qu'ayant obtenu renvoyez les Esprits e leurs dis.

Par la vertu de ces Pentacules e parce que vous leur avez été obeïssans, e que vous avez été obeissant e que vous avez acquiesce aux commandemens e aux paroles du Createur, sentez e fleurez l'odeur de douceur e allez ensuite dans les propres lieux de vos retraittes e que la paix soit entre vous e nous e soyez toujours prests à venir lors que vous serez appellez e citéz e que la benediction de Dieu tout autant que vous la pourrez reçevoir soit sur vous, pourvu que vous soyez obeissans e prompts a venir sans solemnitez de nôtre part.

Il doit encore faire un livre de papier vierge e y ecrire les susdites Conjurations e contraindre les Demons qu'il jurent dessus ce même livre de venir tout e quante fois e en quelque temps que ce soit qu'il seront simplement appellez de ce presenter: ensuite de quoy tu pouras ouvrir le livre des Sceaux sacrez d'une lame d'argent et y écrire les Sacrez Pentacules ou les y graver et tu pouras ouvrir ce livre le dimanche e le jeudi et plustôt de nuit que de jours les Esprits viendront: pour ce qui est de la nuit, il faut entendre la suivante ou celles d'aprés mais non pas l'antecedente au jour cy devant dit.

Des Medailles ou Pentacules

Chapitre 8.me

Mais puisque nous avons fait mention des Medailles ou Pentacules, il faut que tu saches que la sciences et Connoissance de nôtre clavicule depend de l'operation, service, usage et notice, des Pentacules. Celuy la donc qui voudra faire quelqu'operation moyennant ces Pentacules et y Estre parfait Il faut qu'il observe Ce qui Est cy dessous. Qu'il sache qu'on trouve dans ces même Pentacules les ineffables et tres saints qui ont été écrits dans la table de Moyse avec le doit de Dieu que Jay eu par la Divine revelation qui m'a été faite par l'Ange que Jay seu recueillir ensemble, ordonnez, consacrez et gardes pour l'avantage du genre humain, la conservation du corps et de l'ame.

Les Pentacules se doivent donc faire le Jour et heure de Mercure lors que la lune Est dans Ensigne de l'air ou terrestre; Il faut que la lune soit dans son croissant et En nombre

pareil du jour avec le soleil.

Il faut Ensuite procurer d'avoir une chambre ou cabinet nouvellement blanchi et il faut que tu y demeure seul et non aucun autre, dans lequel toy et tes compagnons entreront et tu l'encenseras et parfumeras avec des odeur et parfum de l'Art et il faut que le temps soit claire et serain et il faut que tu ayes un ou plusieurs papiers vierges preparez et disposez comme nous dirons plus bas dans leurs lieu, et tu commanceras a écrire et faire les Pentacules à cette même heure susdite et tu les feras principallement entre autre choses avec ces trois couleurs particulieres, d'or, de cinabre ou Rouge et de bleu celeste.

Tu feras pourtant ces Medailles avec la plume et couleurs exorcizé comme on en traittera en son lieu lors qu'on les fera ou ecrira tous. S'ils se peuvent faire a cette heure cela sera que le Mieux, sinon pourtant il n'est pas necessaire de laisser l'Ouvrage. Si toutes fois tu veux cesser et abandonner la ton oeuvre, il faut que tu recommance le reste le jour et l'heure susdite.

Toutes choses finie prend un drap tres fin de soye comme on raportera cy-dessous et tu y envelopperas les Pentacules et Ensuite tu prendras un grand vaisseau de terre remplis de charbons ou il y aura de l'encens mâle, du Mastic, bois d'aloës tous

64 Conjurez et exorcizé et il faut que tu sois nét et lavé comme on poura voir en son Lieu; Il faut que de plus que tu ayez La faucille ou le couteau de l'Art avec laquel tu feras un cercles rond commun en entraçant encore un dessus l'autre cercle et tu ecriras les noms de Dieu selon ta volonté dans l'espace des deux cercles et Ensuite tu dois avoir dans le sercle susdit un vaisseau ou un pot de terre avec des charbons allumez et des parfums d'odeurs preparées et les Pentacules sus dites que tu parfumeras avec ces odeurs et parfums et ayant tourné la face du côté du Soleil levant tu tiendras les dits Pentacules sur cét Encensement et tu diras devotement Les Pseaume suivans de nôtre pere David.

Ps. Seigneur Seigneur nôtre,
Ps. Dieu mon Dieu regarde sur moy,
Ps. Le Seigneur est mon éclaircissement
Ps. Bienheureux sont ceux de qui les iniquitez &c
Ps. Ayez pitié de moy Seigneur selon.
Ps. Apportez au Seigneur
Ps. Dieu donne ton jugement au Roy
Ps. Voycy, benissez maintenant.

Tu diras ensuite l'oraison suivante.

Adonay tres-puissant El tres fort, agla tres-saint qui veut dire commancement et fin et qui as ranis toutes choses dans ta sagesse, qui à choisi

Abraham

Abraham ton fidelle serviteur et qui a promis que toutes les tribus de la terre seroient benites dans la semance et as multiplie la semence comme les Etoiles du ciel et qui as apparu a ton serviteur Moyses En feu au melieu d'un buisson ardent et la fait marcher a pieds nuds sur la mer et qui a donné la loy à ton même serviteur Moyses sur le mon Sinay et as accordé ces presens Pentacules a Salomon ton serviteur par ta grande Misericorde pour la conservation de l'âme et du corps; nous implorons et supplions tres heumblement ta Majesté que ces Pentacules soyent consacrez Ensorte qu'ils obtiement la vertu et la force contre tous les Esprits par toy tres-saint Adonay de qui le regne, l'Empire et la principale demeure sans fin.

Ces choses étant dites et recitées tu parfumeras les Pentacules avec les même odeurs et senteurs les Envelopant en apres dans un drap de soye preparé; tu les mettras dans un lieu bien net que tu porras ouvrir tant qu'il te plaira et les refermer selon ton bon plaisir; et il faut que ce lieu là soit preparé comme nous dirons cy dessous & ensuite tu parfumeras le dit lieu avec les odeurs et senteurs et tu les arrosseras avec de l'eau et le goupillon de l'Art car ils ont et retiennent beaucoup de proprieté et des vertus innombrables comme tu le pouras facilement Connoistre par l'experience.

Que cela soit suffisamment dit pour ce qui concernet beaucoup et touche la solemnelle conjuration des

des Esprits ; nous avons plus quedit de cequi estdela façon quil fau attirer les Esprits pour les faire parler dans nôtre ch. presente, maintenant par vn jnstinc Divin, Je tenseigneray, la preparation de quelque Experience et comment tu y puis et dois operer par Leurs Moyen.

De L'Experience Du larcin

Chapitre Neuvième.

Si tu trouves Mon tres cher fils quelqu'experience preparé pour le larcin, tu feras comme il est rapporté icy bas et auec l'aide de Dieu tu trouveras ce qui aura Eté derobé. Si les heures et les jours ne sont pas ordonnéz à cette Operation, tu le feras le jour et heure susdite et auant que tu commenceras l'operation telle quélle puisse être pour recouvrer le larçin toutes choses étant preparées tu diras la suivante oraison.

Atha, Menech Ngletion, Asser, Malech, Bassamajni, Vetes, Sar, Almachia, Bonel, Vengosse, Nghimanu, Chassida, Lemaugun, Assamod, Herbu, Adonay, Eloym,

Enioym, Abbrama, Archadial, Baaham, Lamaliel, Malchuord, Eya Eloym, aya Arniserator, Urenia Malchia Bauxodam, Zachiel, Beal, Emod, Egem, Gemas.

Toy Seigneur qui as fait le ciel et la terre Et l'as mesuré auec la paume De ta main, qui Est assis sur les Cherubins et Les Seraphins Et dans les hauts lieux ou l'entendement humain ne peut En aucune façon arriver. Toy qui as fait le tout par ton ministere, à la veüe du quel sont les animaux qui ont six ailes, desquels il y en a quatre qui sont merveilleusement volatils en disent Cados, Cados, Cados, Adonay, Eloym, Zevaoth Les cieux Et la terre. Sont remplis de ta Majesté. Seigneur Dieu qui as chassé Adam du paradis terrestre et as établi Cherub pour y garder l'arbre de vie ; car tu es seul le Seigneur qui a fait des merveilles, fais pratique En vers moy ta Misericorde pour la saint cité de Hierusalem et par ton nom admirable en quatre lettres qui sont Iod. He, vau, He, et par ton saints et admirable nom, donne moy la force et accorde moy la vertu et puissance de pouvoir bien acheuer cette Experience et que je puis parvenir à la fin desirées de cette operation, par toy qui es la vie et a qui elle appartient aussi bien que les siecles, ainsi soit il.

Parfume et en cence le lieu auec des Encens ; des odeurs et des parfums et que ledit lieu soit net, pur, beau et eloigné et purifie comme on le rapportera. arrose Ensuite ledite lieu auec de léau Excorcizée comme il Est dite dans le chap. des cercles. et appres cette operation prepareé En cette tu feras la conjuration qui rencontrera dans une telle Experience et tu diras ces paroles a la fin de la conjuration.

Tout puissant Pere et Seigneur qui regardes le ciel le continent et les abimes accorde moy misericordieusement par ton son saints nom Iod, He vau, He, qui secrit En quatre lettres accorde nous par ta misericorde que nous puissions trouver la vertu par cet exorcisme, Iah, Iah, Iah que ces Esprits fassent par ta puissance la chose que nous requerons et quil nous fasse manifestement connoistre les personnes qui ont derobé les affaires dont il est question et ou on les peut trouver.

Je vous conjure derechef o vous Esprits cy devant nommes par tous les noms susdites par les quels tout ce quil y a decréé tremble que vous [illegible] ou à cet enfant la chose la chose que nous cherchons.

Ces choses achevés il te serons voire clairement ce que tu cherches. Remarque pourtant bien que l'Exorcizateur soit tel comme il est traitté dans le chapitre de Lexorcizateur et de ces compagnons. [illegible] doit Ecrire quelque caracteres ou bien [illegible] cette Experience ou Operation tu execute=

ras toutes choses requises qui se doivent observer touchant la plume, le papier et lencre comme on l'enseigne dans leurs chapitre parce que si tu ne les opere pas bien, tu ne viendras pas about de ton dessein.

De L'Experience
De l'Invisibilité.
Et comment elle s'opere.
Chap. Sixieme.

Si tu souhaittes de faire L'experience de l'invisibilité, tu la feras comme il est contenu dans l'operation ci selon ordonne le jour et l'heure tu la feras comme il est porté dans leurs chap. Mais si tu ne dois pas observer le jour et l'heure comme il a été dite au chap. des heures, du feras comme il a été dit cy devant. si aussi l'Experience se doit l'ecrire, il faut que cela se fasse comme il Est porté cy dessous. Mais si cela se doit faire par l'invocation, auparavant que les conjurations se fasse, tu diras devotement dans ton coeur.

Sabolel, Habaron, Eloy, Elimigit, Gabeloy, Semitican, Metinobech, Labanthena, Neromobel, catemete, Balue, Timaguel, Villaguet, Teventex, Serie, Sente, barucaba, 7°. Athonavel, Barachabat, Athonaveli Eratieum. Par celuy-la par lequel vous avez l'empire et le pouvoir sur les hommes il faut que vous parachaviez cet ouvrage affinque je puisse aller et demeurer Invisible.

Et s'il est necessaire de tracer un cercle dans cette operation tu le feras comme il est parlé au chap. des cercles ; et s'il faut écrire de même,

Mais quand cette operation sera preparée ensuite comme il se doit, s'il y a là une propre conjuration tu la diras ou sinon tu diras la commune, et à la fin tu prononceras ces paroles.

Ô Toy Almiras Maistre de l'invisibilité avec tes ministres Mayton, Metagyx, Ebyros, Dionidis, Uguemenos, Abadem, Periberim, Tanguialem, Trensidem, Succantos, Abelay Bored, Bellamia, castormi, detel; Je vous conjure par celuy qui fait trembler le ciel et la terre et est assis dans le throne de sa Majesté que cette operation se fasse si parfaitement selon mon intention, qu'à quelque heure que je voudray, je puisse estre invisible.

On. Pour faire cette operation, il faut que tu ayes toutes choses preparées et parfumées avec soin et les diligences requises et mises en oeuvre avec [illegible] solemnités generales et particuliers conte= [illegible] dans le [illegible] que dans le premier et [illegible] que [illegible] tous les lieux et tu diras sur

Les mêmes operations les conjurations duës et tu feras cela avec toutes les solemnités des chap. sus=dits.

Sois persuadé qu'en suite tu feras assurement l'experience et ainsi tu la pourras trouver veritable.

Mais pourtant si tu obmets quelque chose par mepris tu ne pourras parvenir à la fin de l'Art. puis que par exemple on ne peut pas entrer par les murailles d'une ville mais bien les portes.

De L'Experience De L'Amour, Et comment elle s'opere.

Chapitre onziéme.

Toutes et quantes fois qu'il se rencontrera qu'on doit faire des operations, ou qu'on fait des experiences d'amour impetrations de graces, pour avoir en possession un mâle ou une femelle Il faut que le Maitre de l'operation, y soit bien instruits comme il est rapporté au chap. de l'exorcizateur.

A l'egard des Jours et des heures tu

travailleras comme dans le propre chapitre Et silon doit faire l'Experiences avec vne image de cire ou de quel qu'autre Matiere, il En faut agir comme dans le chapitre de cire.

Ce qui étant fait et toute chose étant mises En execution, sur la cire preparée tu profereras ces paroles suivantes.

Noga, Jes, Astropolem, Asmo, cocau, Sabee, Besabaday, Jerim, Emus levaria, Neurim, Babus, Sator, Ichi, pirus, Theut, Vereset, Lanistaw, Sadonay, Fristet, Viloporas, Tamis, Astropiel, Luon, Noaphoras, latisten, Amorales, Epicarmas, sephomi, Pironias, Sonotrabas, Pistorim, Inoposon, necopolitas, Usion, ornas, cudas, Moas, Sophina Amos, Trator, Soma, Inaro, Jesil, Egeri, Artabael, Brodiah, Concifach, [illegible], Amri, Zeurper, Medme, Arcel, Leviel, Arnala[illegible]tem, Betzphar, Fmalzaod, Agaluta, lon, [illegible]olaterion, lolatente, Pusmator, Tuscono, [illegible], meavel, genitis, Serpora, Coribom, Tuyam, Atenida, Clarmi, [illegible], Bermona, [illegible], Temptator, Comendator, Accusator.

Je vous conjure ô vous tous ministres d'amour et de fornication par celuy qui contraint tous les jours,

[illegible]

que vous consacriez et confirmiez cette presente cire, tout de même et tout autant qu'il est necessaire, affin que je puisse obteni ma volonté par la vertu et puissance du tres-Saint-Adonay de qui la vertu Et la force demeure sans fin dans tous les Siecles des Siecles ainsi soit il.

Toutes ces choses étant faites tu feras l'image comme il est dite dans cette operation et s'il est besoin d'ecrire sur l'image cela doit Etre ecrit avec l'eguille, plume et Encre de qualité comme il Est rapporté dans leurs lieux. Il faudra parfumer ladite image; et si l'on doit faire quelqu'invocation sur ladite image elle se fera selon la doctrine particuliere de cette Experience, En sorte qu'à la fin de la conjuration tu fasse les Encensemens dont il est parlé au chapitre des parfums, Et pendant qui tu tiendras l'Image sur le parfums tu prononceras de telle ou semblables paroles.

Ô Asmodeé orient tres-reluisant et Roy tres excellant qui regnez et commande dans les parties orientales le Regne et Empire duquel a eu son Commencement dans les siecles et durera jusqu'à la fin des siecles.

Ô toy Paymon Roy tres-glorieux qui domine puissamment dans les occidentales du Ciel.

Ô toy Egym Roy tres fort de qui le Royaume et l'Empire s'étend dans les parties froids du nord.

Ô toy Amaymon Roy tres-noble qui domine

dans les contrées du Midi.

Je vous invoque puissamment & je vous prie avec instance, par celuy qui a dit & il a été fait, & qui par une seule parole a engendré la parole & a qui toutes les creatures obeïssent par le siege de sa majesté par le quel Il a créé les siecles & dont le nom saint s'écrit en quatre lettres & par toutes les Medailles & leurs vertus & par les insignes et augustes nom du createur, Que vous consacriez la presente Image comme il est necessaire & que vous la formiez de sorte qu'il acquiere la vertu qu'elle doit obtenir & impetrer & que nous luy desirons par le tres Saints nom

Adonay la vertu duquel n'a eu aucun commencement & n'aura jamais de fin.

Cela étant tu conjureras de nouveau avec la conjuration expresse de l'experience & si la femme ne venoit pas alors il faudra que tu mette l'image sous l'orillier de ton lit et avant trois jours ou le troisieme jours tu verras des choses qui seront merveilleuses et étonnantes de la part de la femme qui viendra incontinent près de toy ou t'envoyer quelcun te parler, & si tu executes bien le tout, des chaines de fer ne seroient pas suffisantes de l'empecher de te venir visiter.

Que si l'on grave l'image sur quelque metail ou si on la fond en étain ou argent ou plomb, pour lors, il faut que les noms soient écrits; Mais si l'on doit écrire l'experience ou depeindre des caracteres ou des noms il se faut servire de l'equille, plume de l'Art dans leurs lieux, temps et heures comme en leurs chapitres.

Si donc l'experience se fait avec laquelle l'Amant doit être touché ou bien quelqu'ecriture ou billet ou autre chose semblable pour mettre sous le seuil de la porte ou dans quelqu'autre lieux ou la femme doit passer, ou quelqu'operation d'une telle nature par laquelle on doit faire de la poudre pour jetter sur elle ou bien en luy donnant quelque chose à manger; pour lors on doit faire toutes les solemnitez requises & observer tout ce qui est necessaires & les instrumens comme il est dit dans leurs chap. & ensuite reciter l'oraison suivante.

En quelque partie du monde que vous soyez & de quelque noms qu'on vous appelle, Je vous exorcize & vous conjure vous ô Demons qui avez le pouvoir de renverser le coeur des hommes & des femmes, par celuy qui vous a crée de rien, que vous veniez incontinent & sans retardement cett nuit en presence pour traitter de cette chose et comme il est necessaire affin qu'elle ait et prenne la puissance de la vertu necessaire de contraindre & forcer a m'aimer ceux de l'un, de de l'autre sexe que je voudray, et de leur inspirer mon Amour.

Quand donc les caracteres seront preparez sur les figures ou l'images de cire ou seront gravé ou imprimées sur quelqu'autre Matiere, tu diras la conjuration suivante sur une telle chose.

Je Vous conjure ô vous Anael Donquiel, Teliel Prince de l'amour et vos ministres telle quils puissent [illegible] qui avez la puissance de mettre en chaleur les hommes et les femmes et d'allumer en eux de l'amour. vous conjure ô vous par celuy qui est assis sur les cherubins regardant les abymes et qui a fait trembler le monde, et à qui toutes les creatures obeissent, que vous ordonniez de sorte ces caracteres figures ou images lesquelles sont consacrées, en façon que la personne que je la donneray ou je feray passer par dessus, je puisse inspirer un tel amour que sans aucun empechement elle me puisse aimer si fort, qu'elle me cherisse, espere en moy, et brule d'amour pour moy, ne sachant que moy et [illegible] sa pensée et son repos soit en moy.

Tu les mettras ensuite cette operation ensevelie [illegible] en un quarrefour au milieu de la croisée et ensuite tu travailleras pour l'heure comme il est porté au propre chapitre.

De l'experience

De L'Experience de la pomme.

Chapitre douziéme.

Mais ensuite quand tu voudras faire l'experience, ou operation de la Pomme, tu la prepareras dans l'heure et les jours ainsi quil est dit en leur chap. Il faut donc que la pomme soit belle et sans tache et ce que je dis de la pomme je le dis pareillement de tous les autres fruits comme poire, pêche et fruits semblables.

Tu prandrais donc dans ta main ce fruit que tu mettras dans un lieu secret. Avant toutefois que tu le ceuilles sur l'Arbre tu l'arroseras avec de l'eau exorcisée et consacrée et l'ayant detachée de l'arbre tu la Parfumeras avec des odeurs, parfums et suffumigations de l'Art dans un lieu secret et tu diras en suite la conjuration suivante.

Seigneur Dieu tout puissant qui a formé la terre et Eve a été merveilleusement faite de la cote d'Adam, par son operation qui luy ayant donné le fruit a manger la fait pecher; fais aussi pareillement en sorte que celuy ou celle qui mangera de ce fruits ou qui le touchera fasse et execute ma volonté de toutes

14. sortes demanieres.

Je te conjure fruit de la pomme par celuy qui t'a fait et creé, et par ces tres-sacrez noms El Eloym, Eloha, Eheye, et par les trois Princes des Anges du paradis Michel, Gabriel, Raphael et par tous les cœurs et Armées des Anges De plus par la vertu de Dieu et ses noms ineffables a sçavoir, Saday, Jah, Jah, Jah, El, et entoph qui a creé toutes choses et les Siecles dans le commancement des Siecles, affin que celuy ou celle qui mangera, n'ait aucune paix ou repos qu'elle n'acomplisse ma volonté.

Je te conjure semblablement toy ô fruit par Theodor Cosma et Bina et par le nom des dix Sephirot, comme aussi par tous les demons de l'Antre infernal que celuy ou celle a qui je te mantreray, donneray ou feray toucher soit brulé du feu de Mon amour et que luy ou elle n'ayent aucune paix ou repos s'il n'accomplit en tout ma volonté. Que si on veut ecrire quelque chose sur la pomme ou autre fruit on doit se servir de l'Eguille de l'Art et aux heures requises.

Il y a encore d'autres Experiences d'Amour qui se font seulement a l'aspect et au regard de la faces, des yeux, de la personne.

Il faut donc qu'on fasse de telles Experiences dans les heures et dans les temps attribuez a l'Amour car si tu fais ainsi qu'il a été dit cy-dessus tu eprouveras la verité

---

de tes Operations.

De l'Experience De l'amour Endormant.

Chapitre Trezieme.

Si tu souhaites de te servir d'une personne aimée de l'un ou de l'autre sexe en songe, il faut que tu fasse ton Operation aux heures portées au second livre dans le commancement et avant que tu Commences aucune Conjuration, il faut que tu observe que le Ciel soit serain et qu'il ne soit chargé d'aucun nuages obscurs que tu pouras considerer ou dans ta chambre ou cabinet duquel tu regarderas les Astres, les Etoiles ou la lune si elle luit pour lors et tu diras dans ton cœur, c'est a dire a voix basse ces noms suivans Agla, Jod He, vau, He, Jah, Jah, Jah, Lamistarod, Adoe Eloheme Veaniglae, lancelob, Ulbaneno, Gadgalano,.

Seigneur saint Pere tout puissant qui as creé toutes choses et qui connois les cœurs des hommes et des femmes par ces Saints noms sus dits illumine le cœur de N. affin que luy ou elle

80. me cherisse d'un égal amour, que je l'aime, Ensorte qu'elle accomplisse ma volonté de même que je suis prest de me rendre à la sienne; et que comme je porteray cette presente Image coucher avec moy, elle songe aussi qu'elle me tient tres doucement & veritablement Entre ses bras.

Tu mettras cette Image sous l'oreiller et tu reciteras trois fois la susdite Conjuration et tu en éprouveras l'effet.

Des operations pour la haine & destruction des Ennemis.

Chapitre quatorzieme

Les operations de la haine et destruction des Ennemis se font En plusieurs façons, ce que Tu remarqueras Engeneral.

Si tu te sers d'une Image de cire ou d'autre matiere & que par avanture le Jour & l'heure de cette operation Manquent, Tu auras recours au chapitre des heures; il faut que cette Image se fasse à sa propre Maniere et façon; [illegible] & si tu dois ecrire sur ladite Image,

Il faut

Il faut que tu ecrive selon l'Art, que tu la parfumes & dire sur elle les paroles suivantes U. Sor, Dilapidator, Tentator, Sommiator, Devorator, Commissator & Seductor, vous dis-je, je vous conjure tous et vos ministres & vos compagnons, je vous force et je vous commande quoy que fassiez librement tellement que vous consacriez Solemnellement cette ou ces Images au nom de N. N. et le reste (et vous nommerez ceux ou celles-là) En sorte qu'ils se haïssent telle Ment que Jamais Il ne puisse se regarder.

Tu mettras En suite l'image En quelque Lieu encensé avec un odeur horrible et puante et principalement de l'Espece de Mars; comme du souffre, de l'Art foetida et semblabes; et il faut que ces odeurs puantes y demeurent pendant une nuit, tu Enseveliras Ensuite l'image comme il Est dit dans sa propre operation & observation l'heure et le temps cy dessus allegué. Que si l'Experience se doit faire avec des caracterres ou des noms, ou En touchant les Amans ou par paroles ou En quelqu'autre maniere; l'observation des Jours et des heures y est tres-necessaire comme il est porté dans leurs chap. et si l'on y doit Encore observer quelque chose cela se trouvera au livre Second.

Que si on donne quelque chose a manger dans l'operation à quelque personne il a sans-prendre aux jours & heures qui sont propre a cela comme il a été dit cy devant au chapitre des heures et toutes choses étant preparées tu les mettras devant toy et tu diras Ouetes-vous-vous autres Somniator, Usor, Lapidator, diversator, Tentator, Seminator discordice; ou être vous, vous autres qui causez la haine et qui semez des dissentions et ne desirez autre choses que des inimitiez, des discordes et des querelles?

Je vous conjure ô vous par celuy qui vous a créés et qui vous a ordonnez pour ce ministre; Je vous commande absolument et derechef que vous fassiez que celuy ou celle qui Mangera de cette chose ou qui la touchera en quelque façon ne puisse jamais venir à une bonne et parfaite Concorde, ni se reconseilier.

Tu En donneras Ensuite quelque chose aux Amans ou aux autres à l'heure de Saturne ou de Mars et pour lors tout ce que tu desireras se fera.

Comment se preparent Les operations des Jeuex, des Moqueries, de l'Invisibilité et des Tromperies.

Chapitre Quizieme.

On fait ces operations en plusieurs façons; et quand tu les voudras éprouver, tu observeras le jour et l'heure dont nous avons parlé et il faut que tu écrives toutes les Operations comme il est porté dans leurs chapitres, et si on y doit écrire des caracteres ou des paroles, cela se doit faire sur du papier vierge dont nous parlerons plus bas, et pour l'encre (s'il n'est pas autrement porté dans l'operation) il est necessaire qu'on se serve du

Sang de chauve souris, avec la plume & l'éguille de l'Art: Mais qu'on écrive rien observer toutes les Solemnitez & toute étant par ordre, ayant devant toy une semblable Operation tu diras dessus d'une voix basse ces paroles. Abbac abdac, Ittac, audac, Cottrac, coac, Suses, Tristator, Derisor, Detestator, Incantator;

Venez icy Berlandiers frequenteurs de Jeux et des lieux ou se pratiquent toute sorte de Moquerie et tromperie, et vous qui faît disparoistre les choses et les Rendez invisibles; venez pour tromper ceux qui regardent ces choses, affin qu'ils soient deçus et qu'il leurs semble toujour de voir ce qu'ils ne verront pas et Entendre ce qu'ils n'entendront pas, Que Leurs sens soient trompez, & qu'il leur apparoisse ce qui n'est pas veritable. venez donc et vous arrestez & consacrez cette enchantement, Parce que Dieu tout puissant vous a deputez pour faire de telles choses.

Apres on acheve cette Operation ou Experience qui est preparée de cette sorte dans le temps & l'heure que l'Art assigne a ces susdites paroles, Abbac & doivent être marquées et ecrites avec la plume qui est icy ordonnée et si on les doit faire [illegible] qu'elles soient ecrites de quel que façon qu'on les faise, on dira toujours les precedentes paroles & et elles se doivent repeter comme dessus.

que si tu

Que si tu pratiques toutes ces choses, tu parviendras à l'effet de tes Operations.

Comment on Prepare les Experiences Extraordinaires.

Chapitre seizieme.

Nous avons parlé des Experiences communes dans le chapitres precedent; Il est question dans celuy cy de traitter des Operations extraordinaires; lesquels se font encore en plusieurs façons Comme par Exemple; pour noüer l'Eguillette pour Empecher que les hommes n'ayent aucune habitation de femmes; Les Operations Concordes et d'union & autres semblables dont les femmes ont coutume de se servir et qu'elles font sans aucune Solemnité qui quelleque fois succedent à cause de la grande foy qu'elles y ont; C'est dans ces operations que la foy supplée au lieu des Solemnitez, et ceremonies.

Tous ceux néantmoins qui ont la volonté de pratiquer de telles operations, doivent observer les jours et les heures et user du papier vierge, et une telle Experience étant preparée tu la tiendras devant toy et tu diras:

Dieu qui as fait toutes choses et nous a donné la Science pour connoître le bien et le mal, par ton Saints nom et par ces Saints noms — Jah, Vau, Balos, Tafor, Sapator, Zucor, Amator, Creator, fais Seigneur que cette Experience se trouve veritables entre mes mains par ton tres Sacré Siege Adonay de qui le Regne et l'Empire demeure éternellement et sans fin par les siecles des Siecles, ainsi soit il.

Ce qui étant dit tu feras l'Experience selon son heure et tu la parfumeras et Encenseras comme il est porté dans son chap. l'arrosant avec de l'Eau exorcizée et En observant toutes les Ceremonies comme il est marqué au Livre Second.

Des Sacrez

Des
Sacrez Pentacu
Canderies ou Medailles
et
De leur Matiere.

chapitre dix septieme.

Les Pentacules, Canderies, ou Medailles qui se font pour épouvanter les Esprits et pour les obliger à l'obeissance ont outre cela une merveilleuse vertu.

Que si tu invoques les Esprits En vertu de ces phanto ils t'obeiront sans repugnance et les ayant considerez ils en seront étonnez et les craindront Ensorte quils ~~ne feront~~ ne pas faire ta volonté.

Ils sont aussi de grandissime valeur et efficace contre tous les perils et danger de la terre de l'eau et du feu; contre toute sorte de necessité et infirmité; contre tous les Ennemis visibles et invisibles, contre le poison qu'on a bu; contre le [illegible]noiement de l'Eguillette; contre toute Sorte de Sortileges et Sorcelleries; contre la frayeur et la crainte; A quel que part que tu t'en rencontreras armé tu seras asseuré tout le temps de ta vie.

On s'acquiert par ceux la grace et la bienveillance des hommes et des femmes; le feu s'éteint; Les eaux s'arrestent Toutes les Creatures craignent à la vuë des noms qui y sont écrits et obeissent par crainte.

Ces Pentacules se font pour l'ordinaire du Metal le plus convenables a la Planette et pour l'ors il n'est pas besoin qu'on observe la regle des couleurs: Mais il faut quils soient gravez auec l'Instrument de l'Art aux jours et heures propres et convenables, à la Planette.

Saturne pour ce qui est des Metaux domine sur le Plomb, Jupiter sur l'Etain; Mars sur le fer; le Soleil sur l'or; Venus sur le cuivre, Mercure sur le Melange des Metaux Et La Lune sur l'argent.

Ilz se font

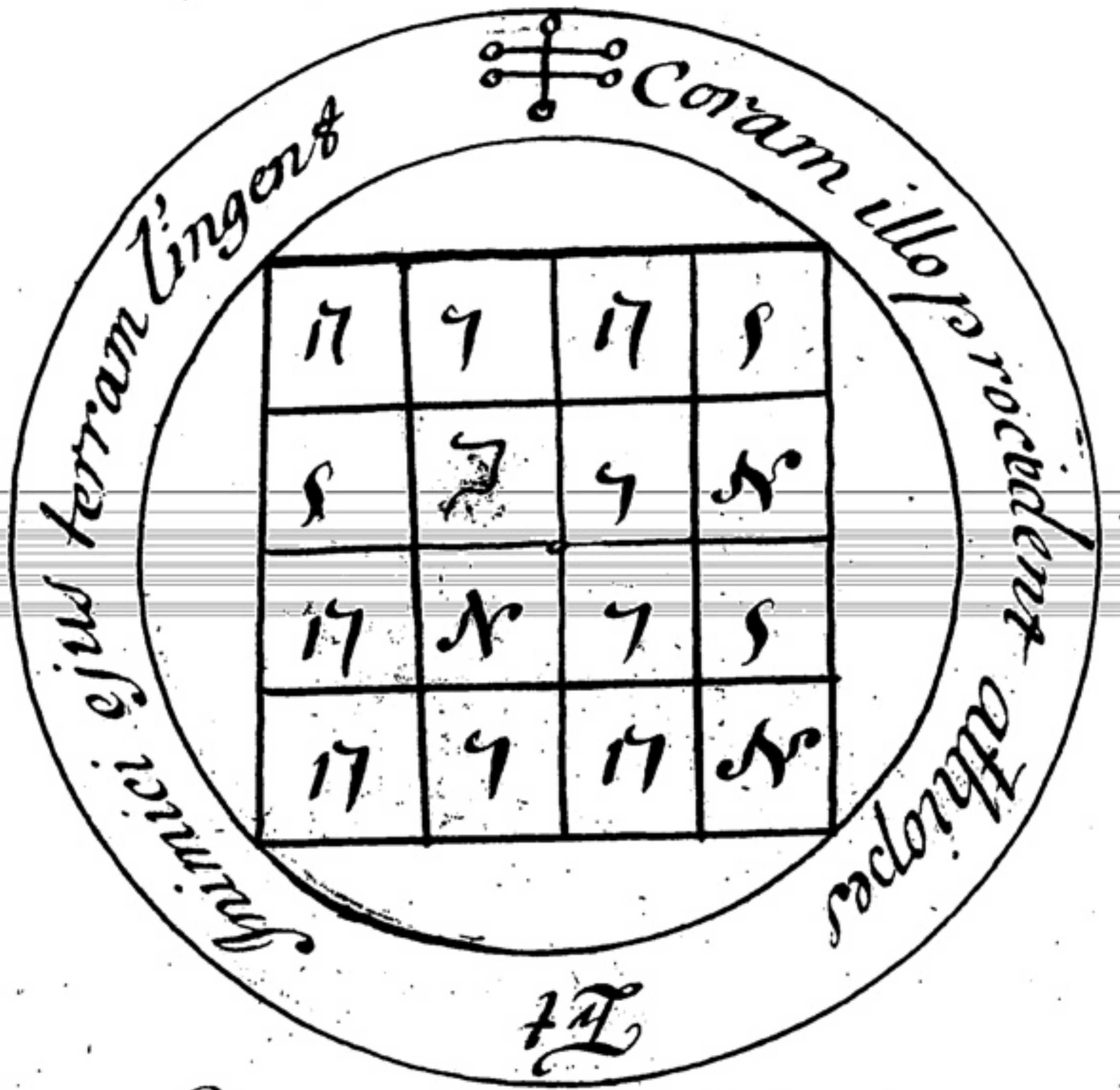
Ils se font néan moins auec du papier vierge exorcizé et s'ecriuent auec des couleurs adaptées a chacune des planettes et le tout se rapporte comme dans les propre chapitres et selón que les planettes ont plus de rapport aux Planettes,

C'est pourquoy á ♄ s'attribüe la Couleur noire; ♃ domine sur la couleur bleüe celeste; ♂ sur le Rouge; ☉ sur l'or ou jaune citron; ♀ sur le verd; ☿ sur le melange des couleurs; ☽ sur la terre d'ombre ou terre argentine,

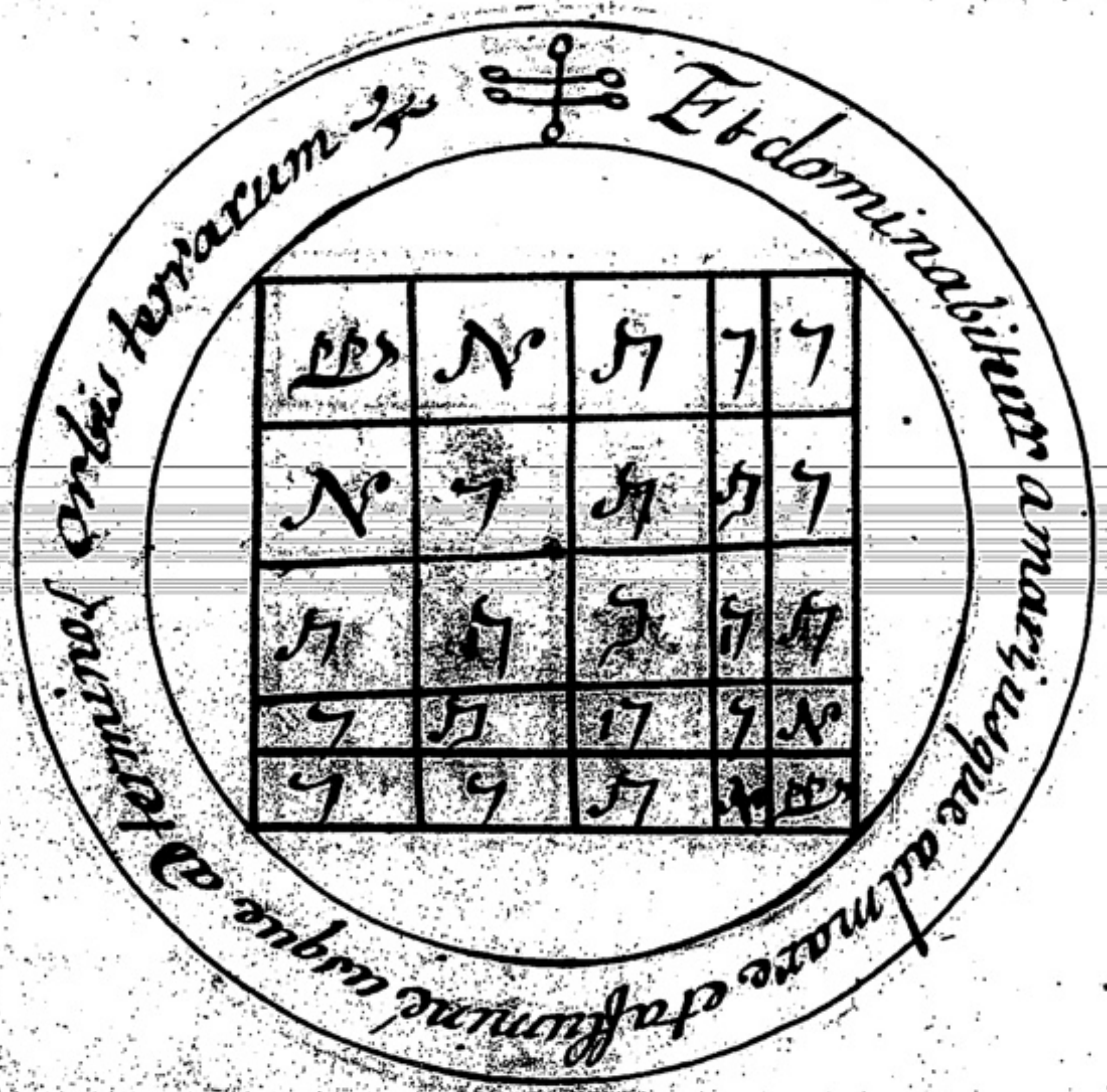
La matiere pour tant doit estre vierge, c'est a dire, n'auoir jamais ésté mise en oeuvre; ou du moins elle doit estre purifiée dans le feu si elle est composée de Metaux,

Pour ce qui est de La matiere elle est telle; Mais pour la grandeur elle est telle quil plait, Pourvu que les cermonies s'observent exactement;

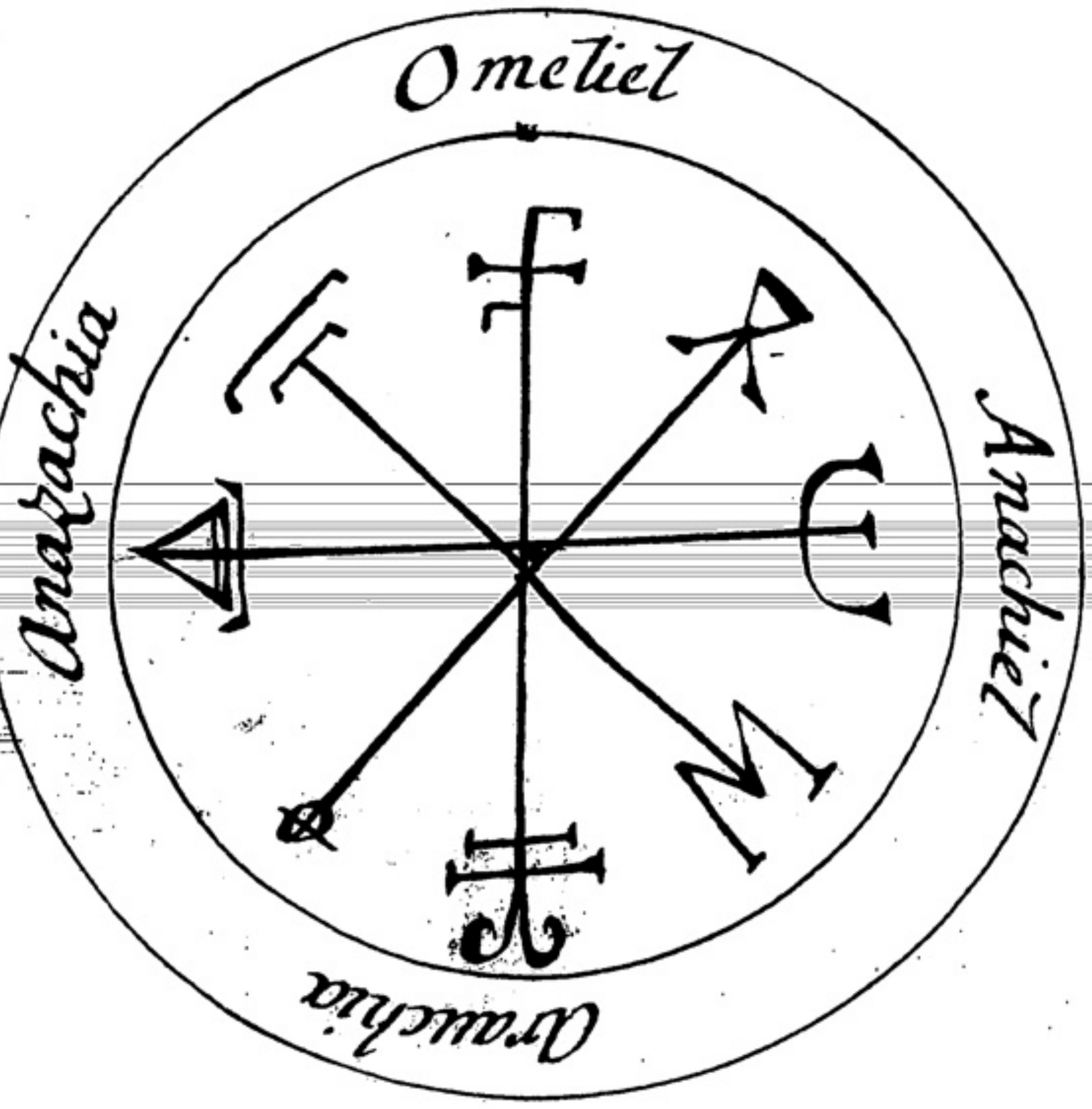
Suite
des sacrez Pentacules,
Exprimez
dans leurs couleurs
Et caracteres
Lettre Hébraiques ou
Pheniciennes,
Leurs propres Vertus
Pour la commodité
du maitre
de LART.


Coram illo procident æthiopes
Inimici ejus terram lingent

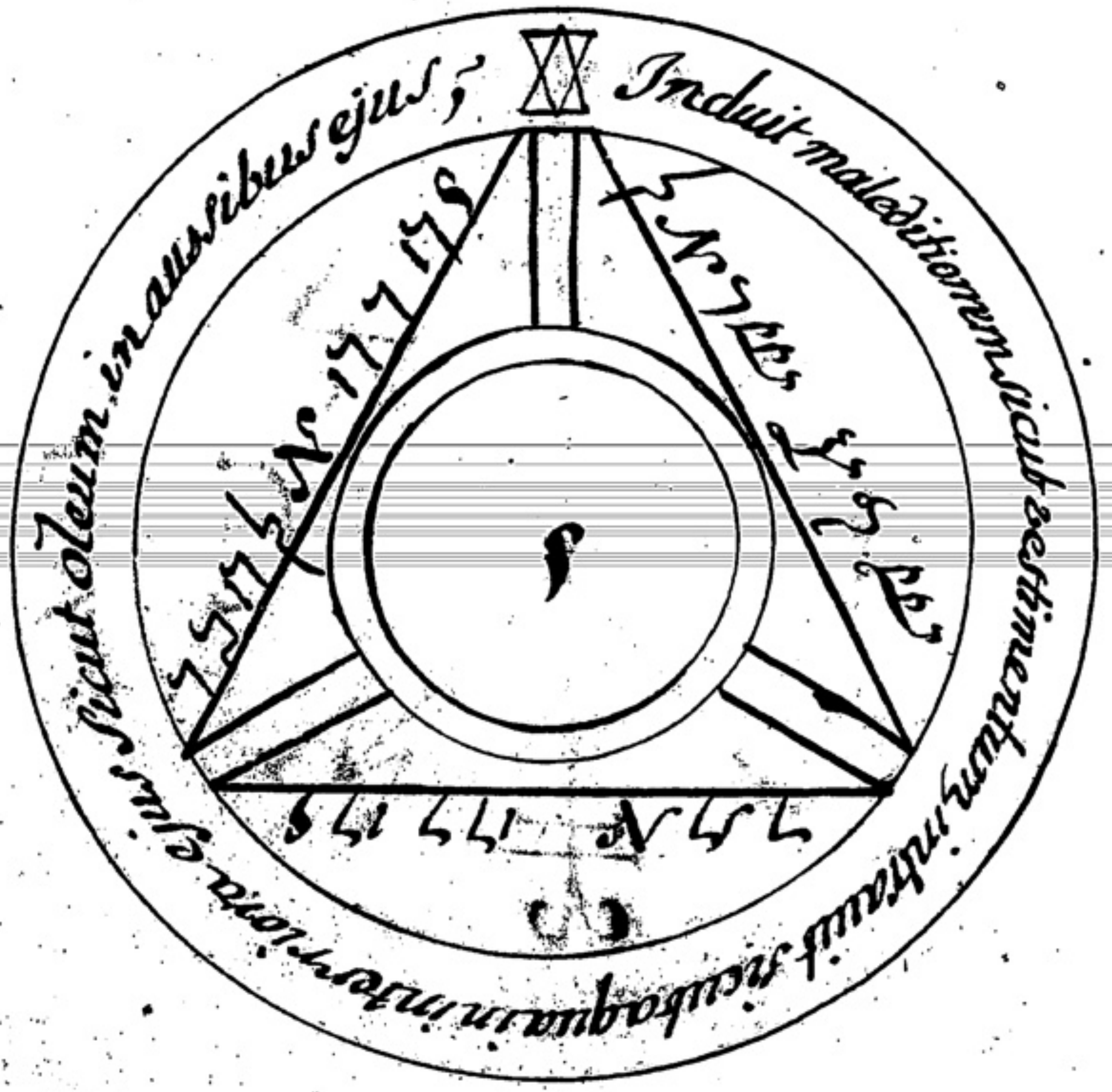
Ce Pentacule sert et est de tres grande importance pour epouvanter les esprits; c'est pour quoy en le leurs montrant il flechisent le genoüil en terre et ils Obeissent.


Et dominabitur a mari usque ad mare et a flumine usque ad terminos orbis terrarum

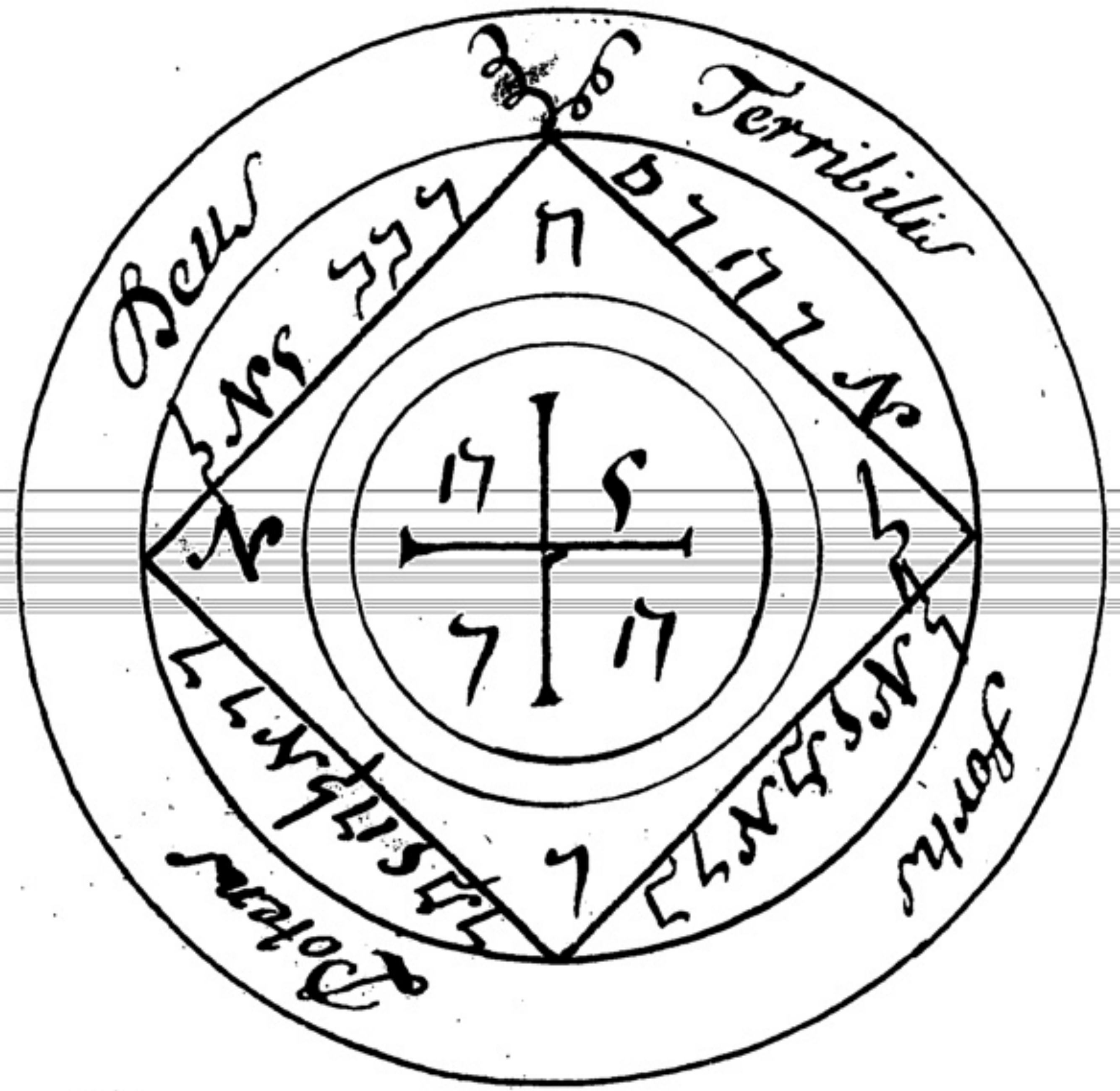
Ce Pentacule sert beaucoup contre Les adversitez et surtou pour reprimer L'orgeüil des Esprits;


Omeliel
Anachiel
Arauchia
Anazachia

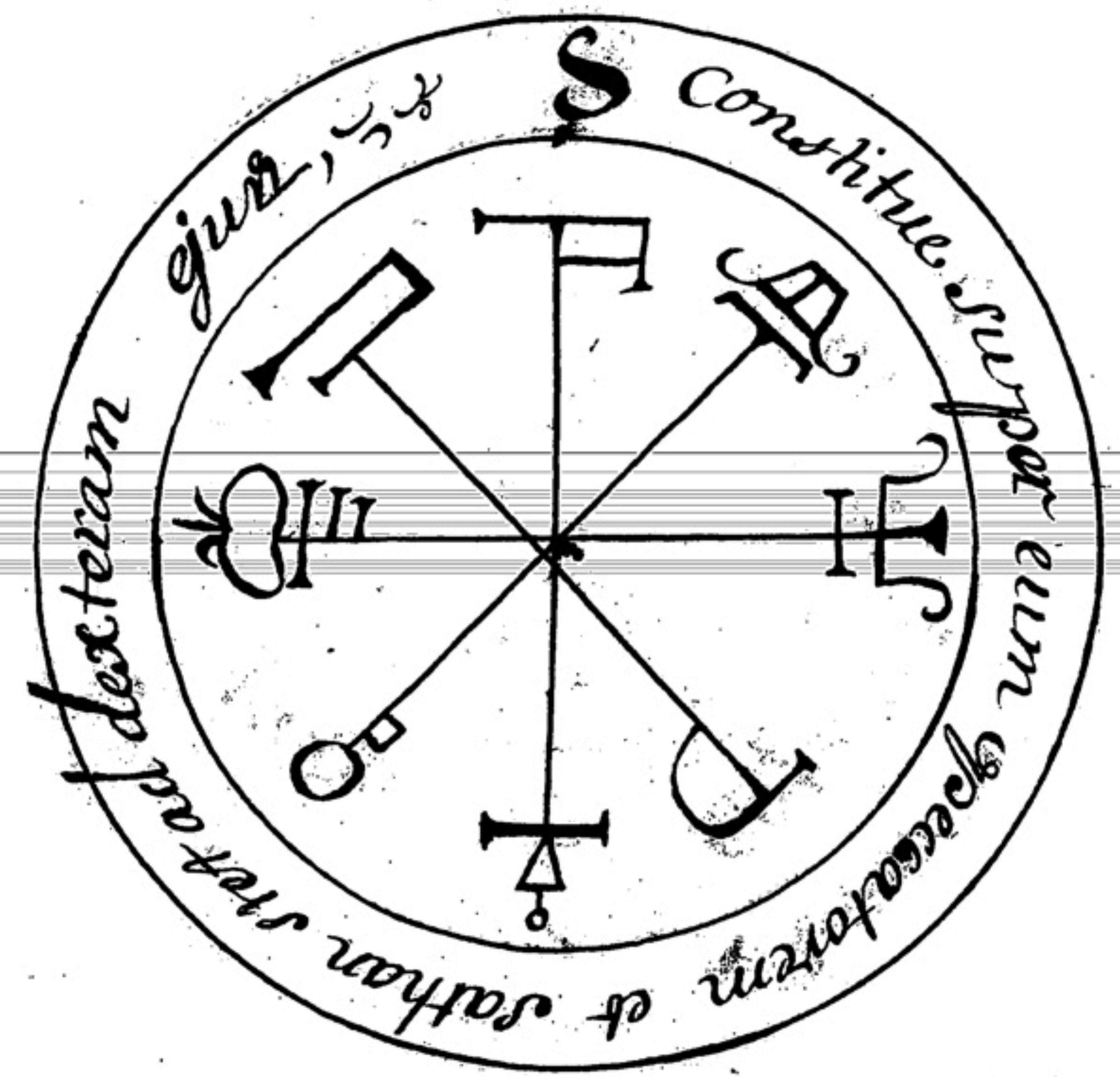
Celuy-cy ſe doit faire dans le cercle Et ce pentacule eſt bon la nuit quand on appelle Les Esprits de La nature de ſaturne.


Induit maleditionem sicut vestimentum intrauit sicut aqua in interiora ejus sicut oleum in ossibus ejus;

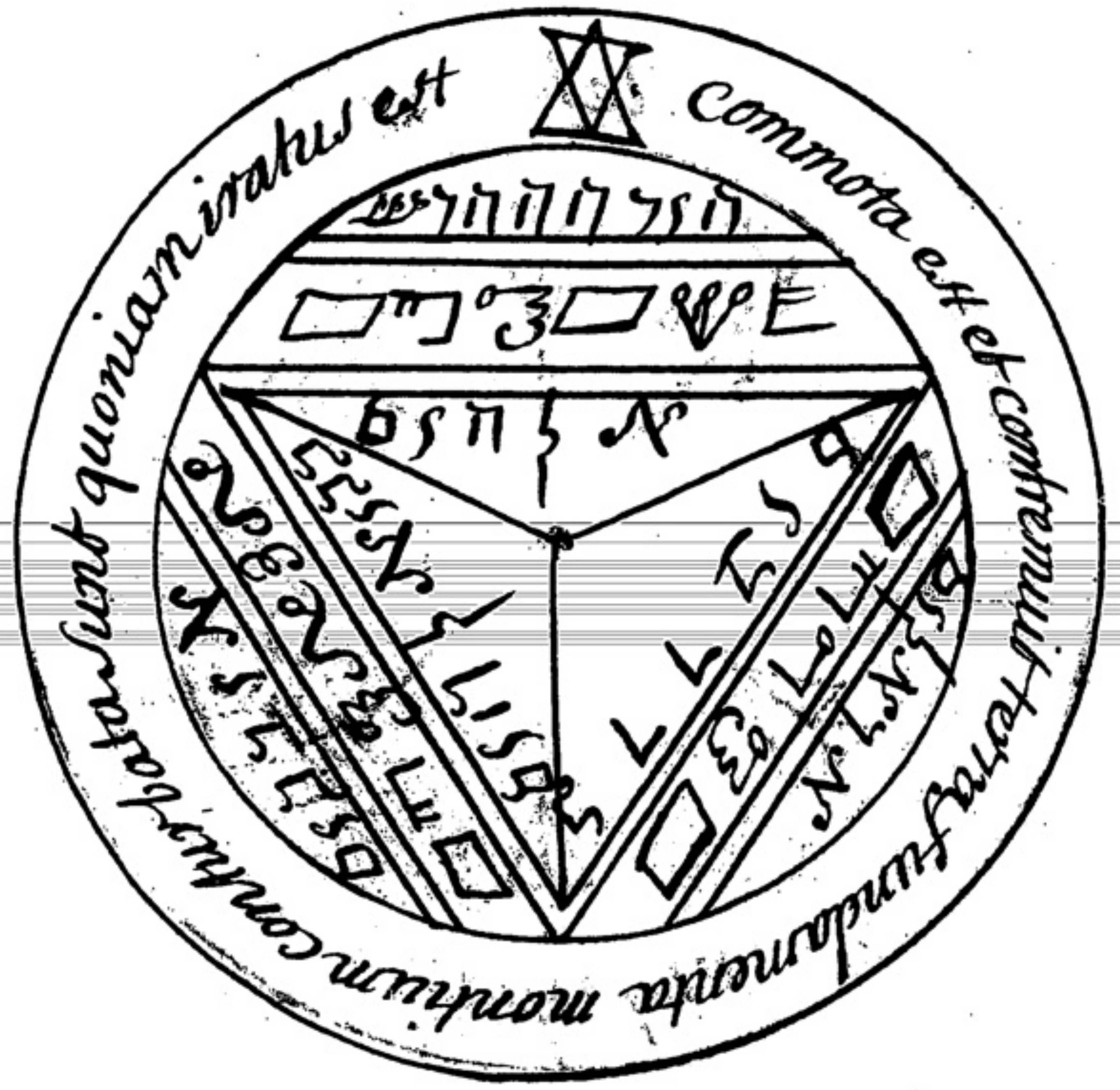
Ce Pentacule ſert principalement pour executer toutes les Experiences et operations de ruine, de detruction de mort et quand el a sa perfection il ſert pour les Esprits qui apportent des Nouvelles, quon appelle les Demons du Midy.


Terribilis
Fortis
Potens
Deus

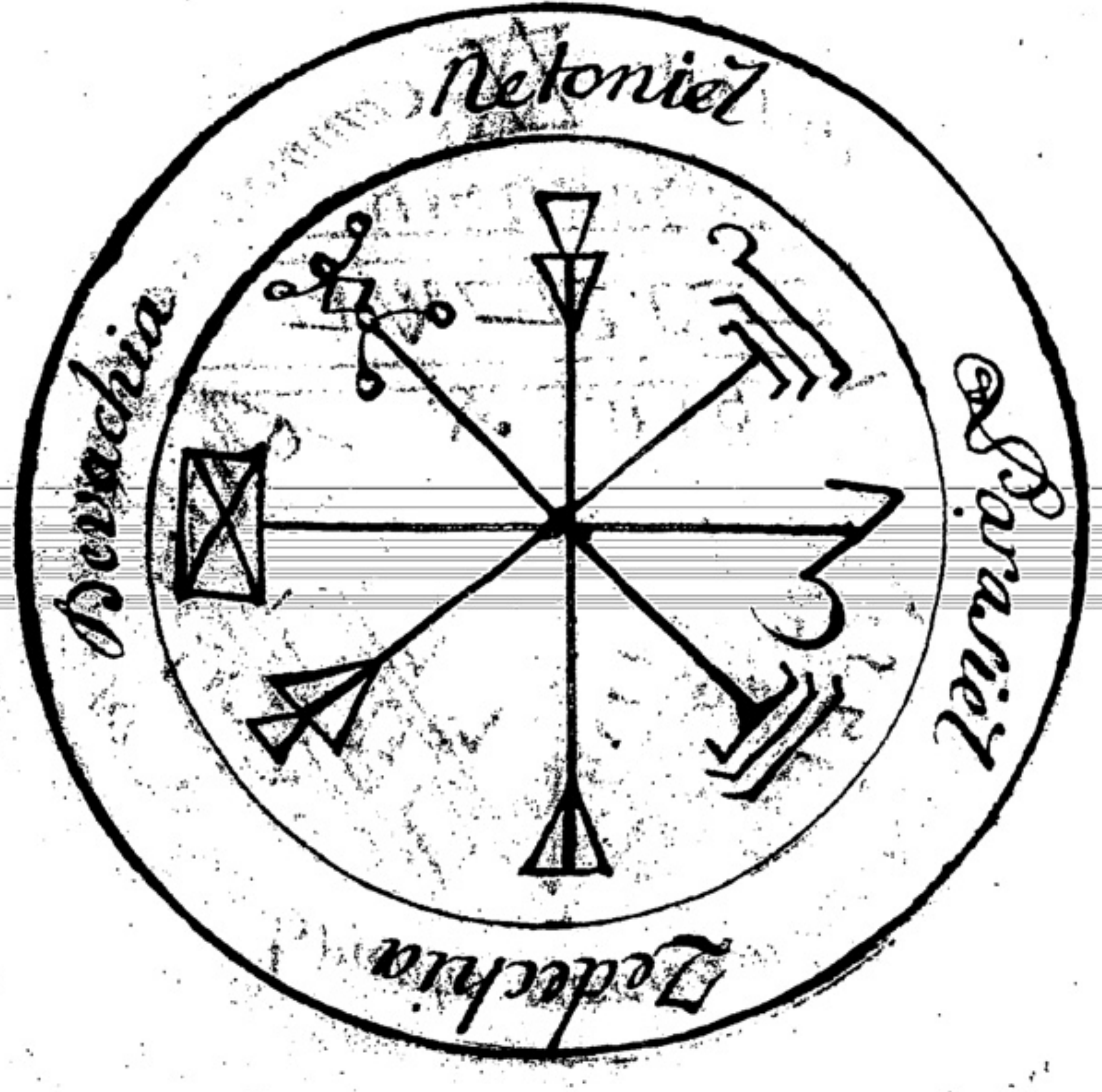
ce Pentacule deſſend ceux qui invoquent les esprits de ſaturne dans la nuit et chaſſe les esprits qui gardent les tresors,


Constitue super eum peccatorem et sathan stet ad dexteram ejus

ce qui est marqué autour de ce Pentacule, écrit comme il se doit estre La personne à qui tu le diras sera obsedée Des Demons.

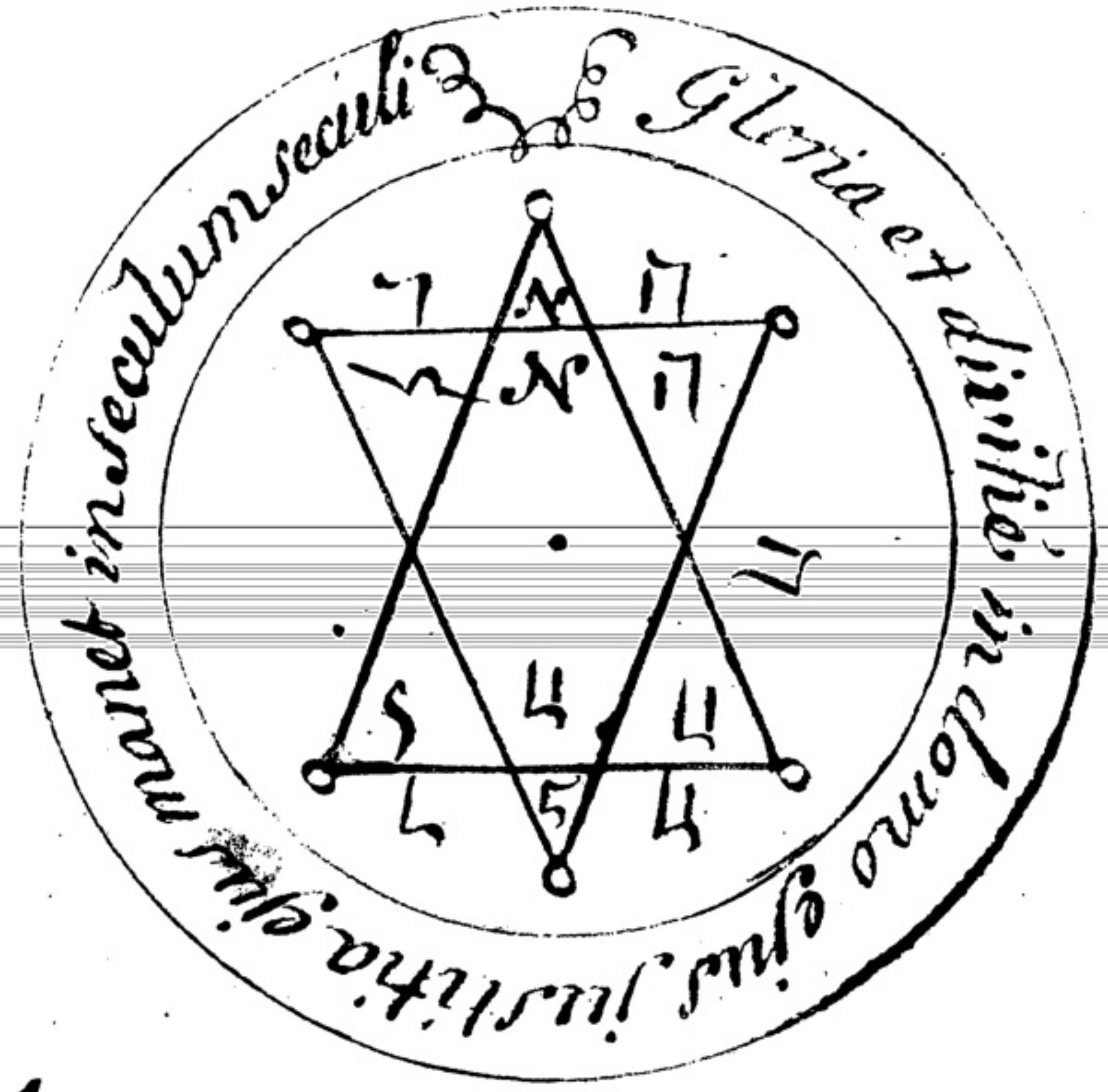

Commota est et contremuit terra fundamenta montium conturbata sunt quoniam iratus est

Ce Pentacule est tres bon et sert à exiter les tremblemens de terre, puis que la vertu de chaque Ange suffit à faire trembler tout L'Univers

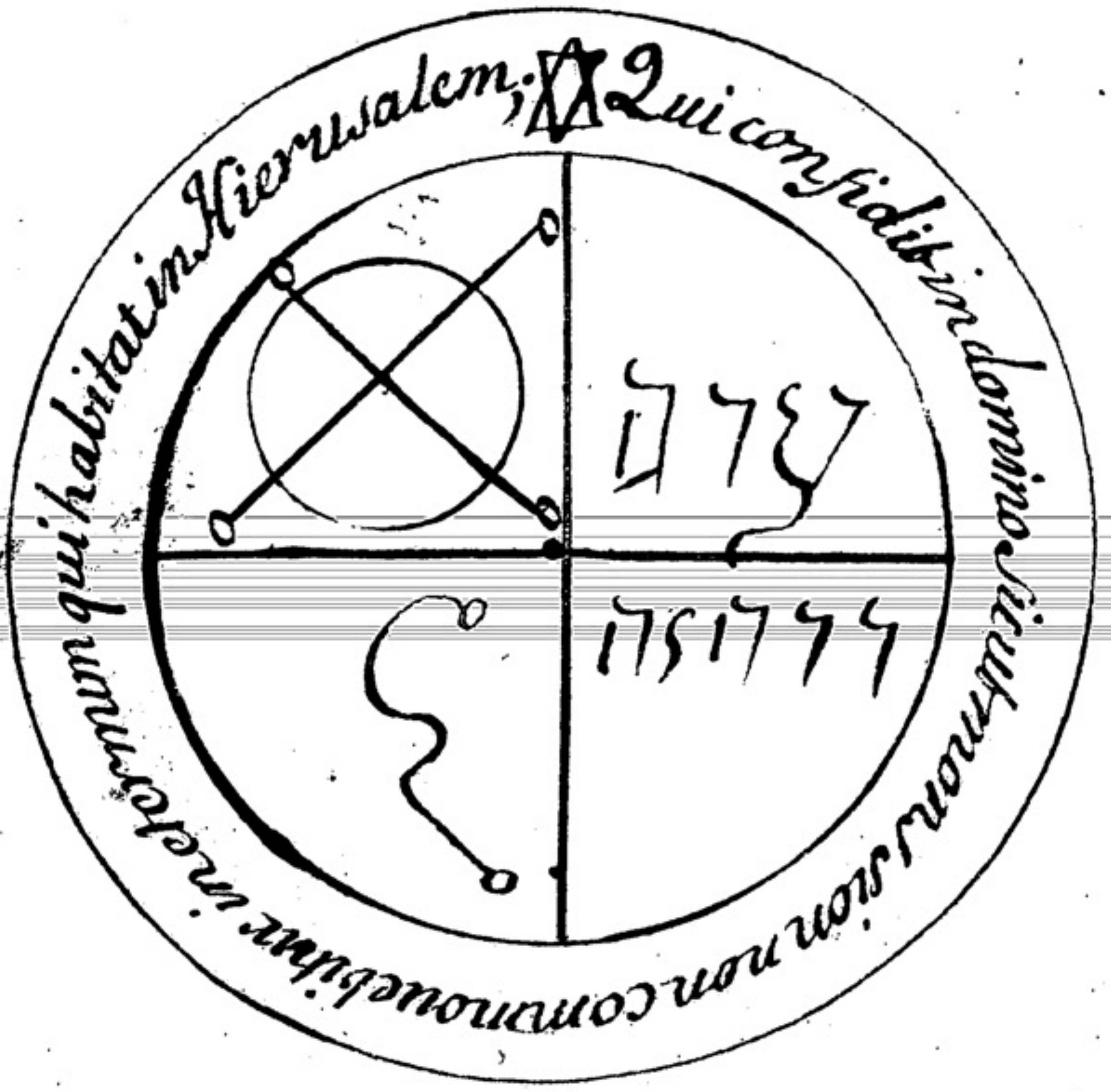

Netoniel
Parasiel
Zedechia
Devachia

Celuy-cy sert pour invoquer les esprits de Jupiter et particullierement ceux de qui les Noms sont écits dans ce pantacule entre lesquels Parasiel est seigneur et maitre des Tresors et enseigne la façon comment on peut se rendre possesseurs des lieux où ils sont.

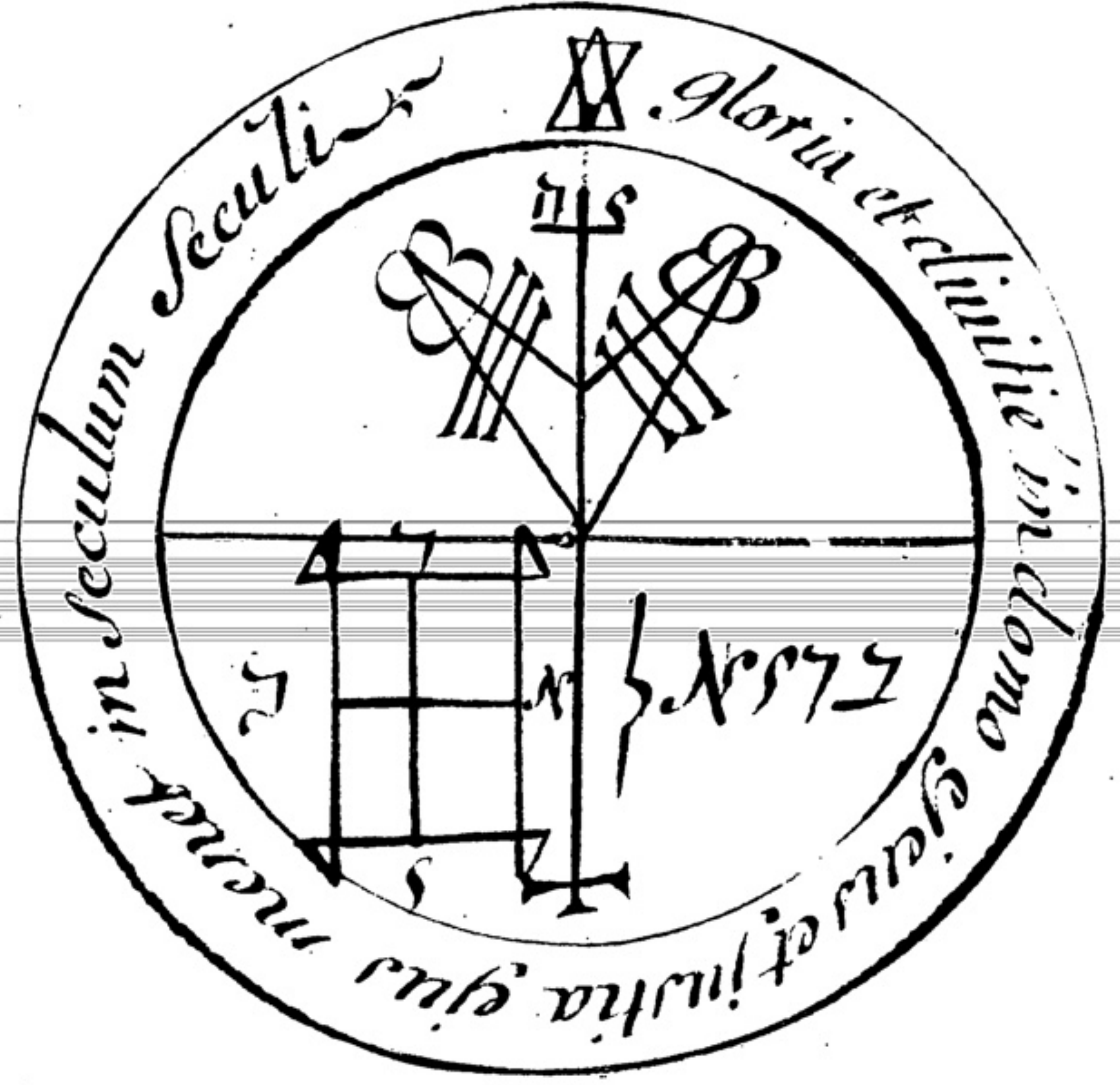
BRITISH MUSEUM


Gloria et divitiæ in domo ejus justitia ejus manet in seculum seculi

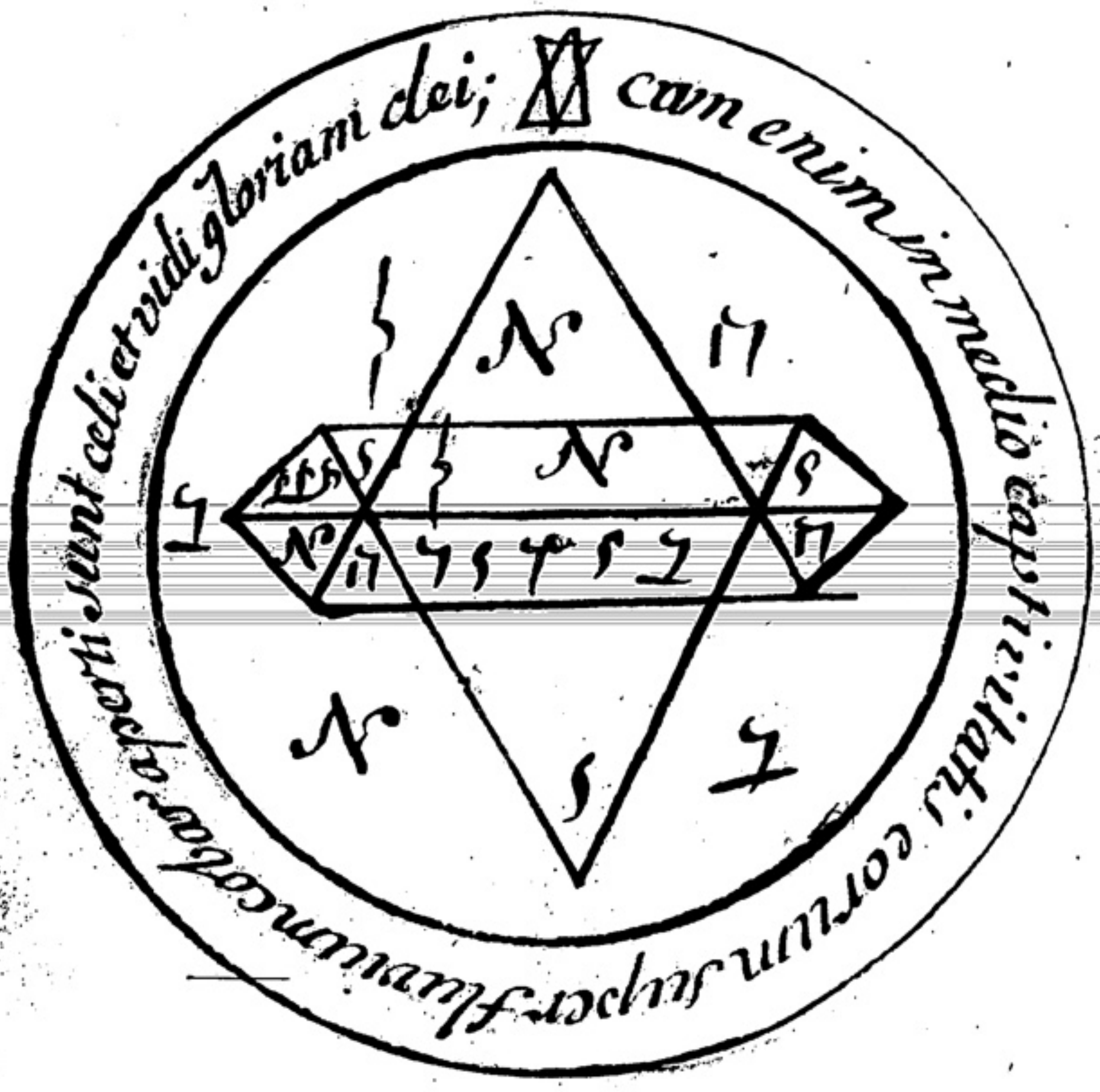
Celuy-cy Est propre pour à querir de la gloire, des honneurs et des dignitez des richesses et toutes sortes, sorte De biens avec tres grand tranquilité de Jugement et pour Trouver des tresors, pour chasser les Esprits qui y president, Il se doit ecrire en papier vierge avec vne plume d'Hirondelle et du sang de chouette.


Qui confidit in domino Sicut mons sion non commovebitur in eternum qui habitat in Hierusalem;

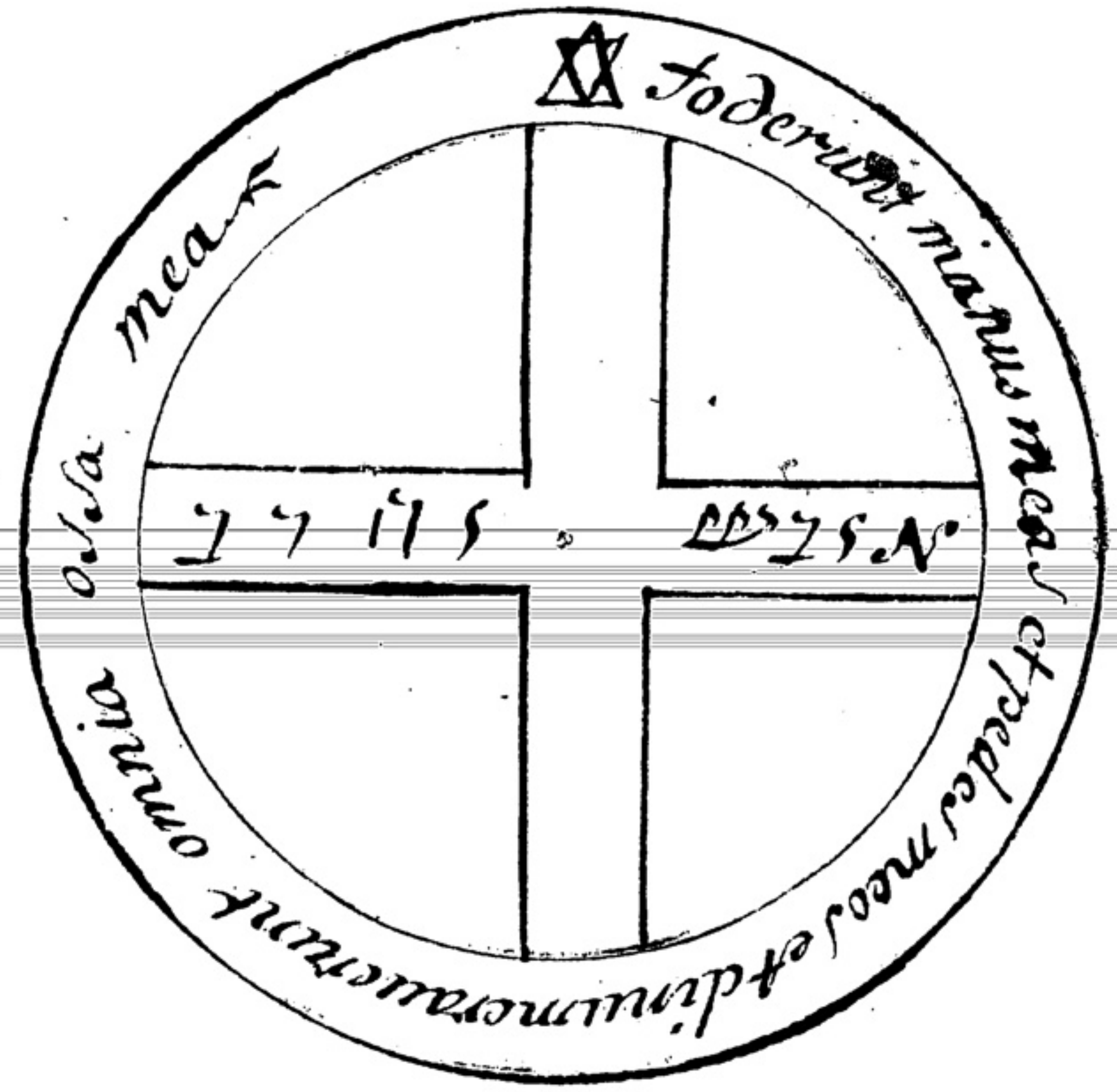
Celuy-cy deffend et protege ceux qui invoque et font venir les esprits : Quand ils aparoistront, montre Leurs ce pentacule et ils obeiront incontinent


Gloria et diuitie in domo ejus et justitia ejus manet in Seculum Seculi

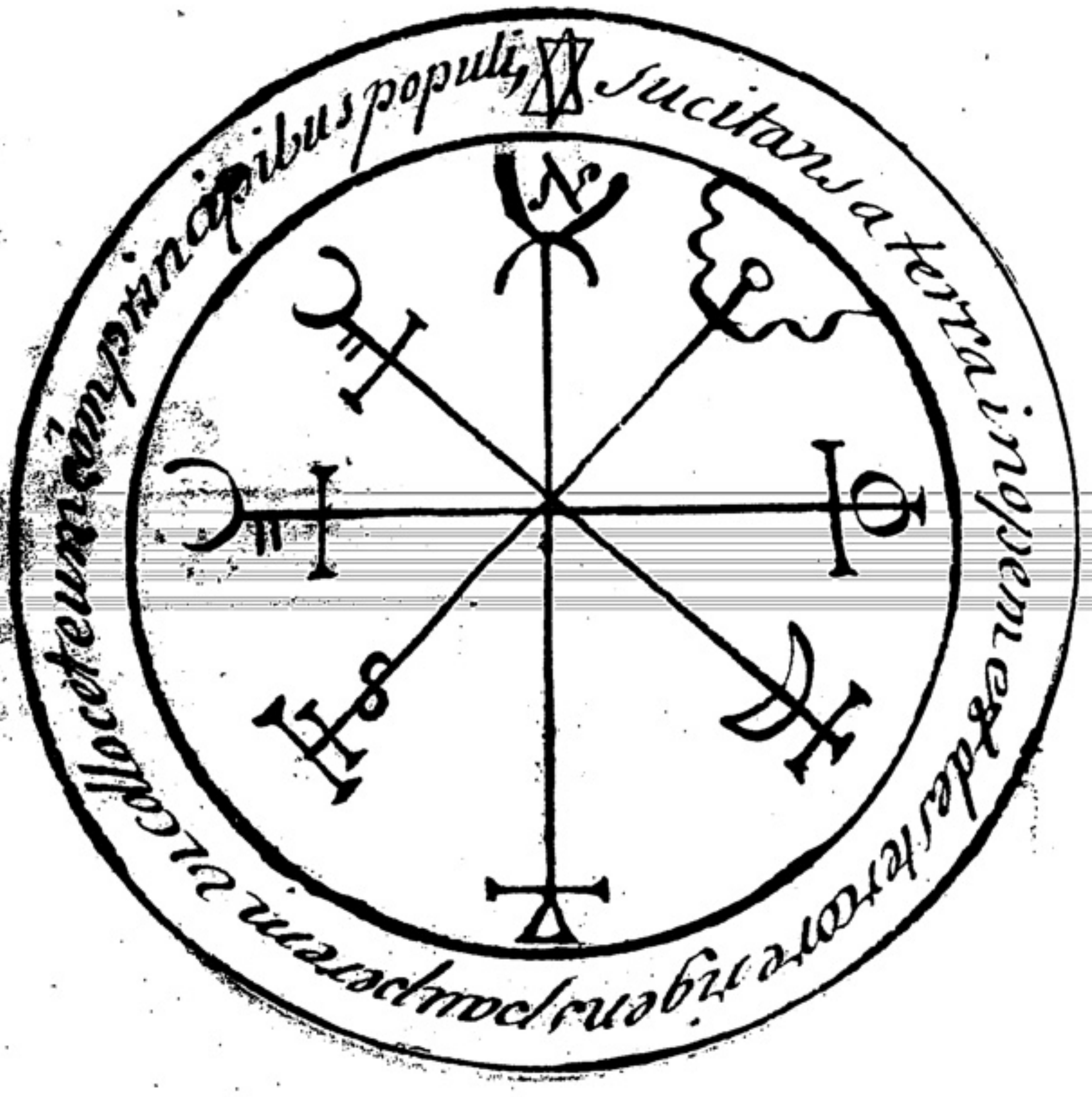
Il sert à aquerir de la gloire et de l'honneur; à obtenir beaucoup de bien; son Ange est **Bariel**, il se doit grauer sur largent dans l'heure et jour de ♃ étant en ♋.


cum enim in medio captivitatis eorum super fluvium cobar aperti sunt celi et vidi gloriam dei;

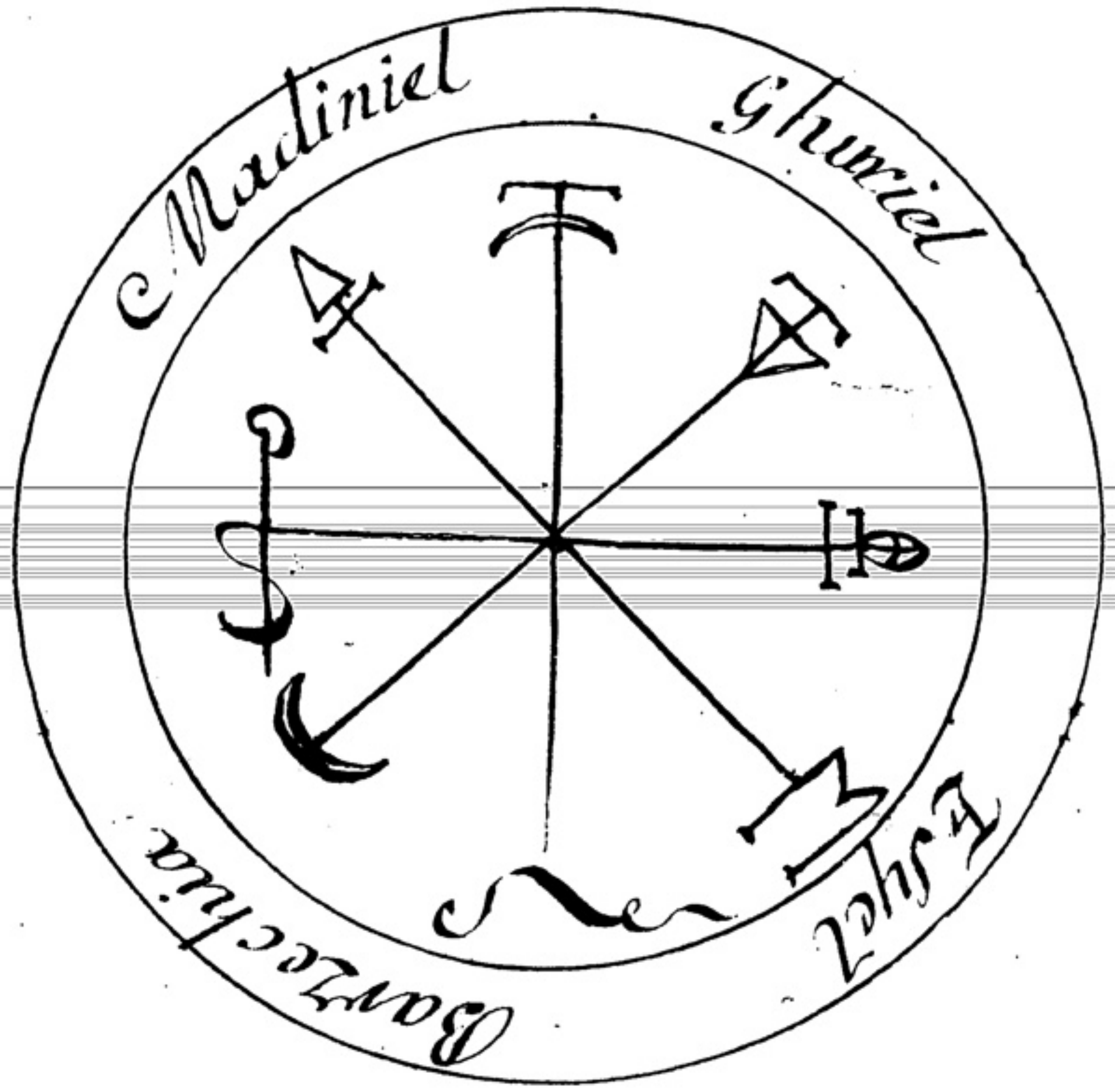
Celuy-cy a vn tres-grand pouvoir. Il sert pour auoir des visions asseurées. Jacob etant armé de ce Pentacule vit l'echelle qui touchoit le ciel;


foderunt manus meas et pedes meos et dinumeraverunt omnia ossa mea

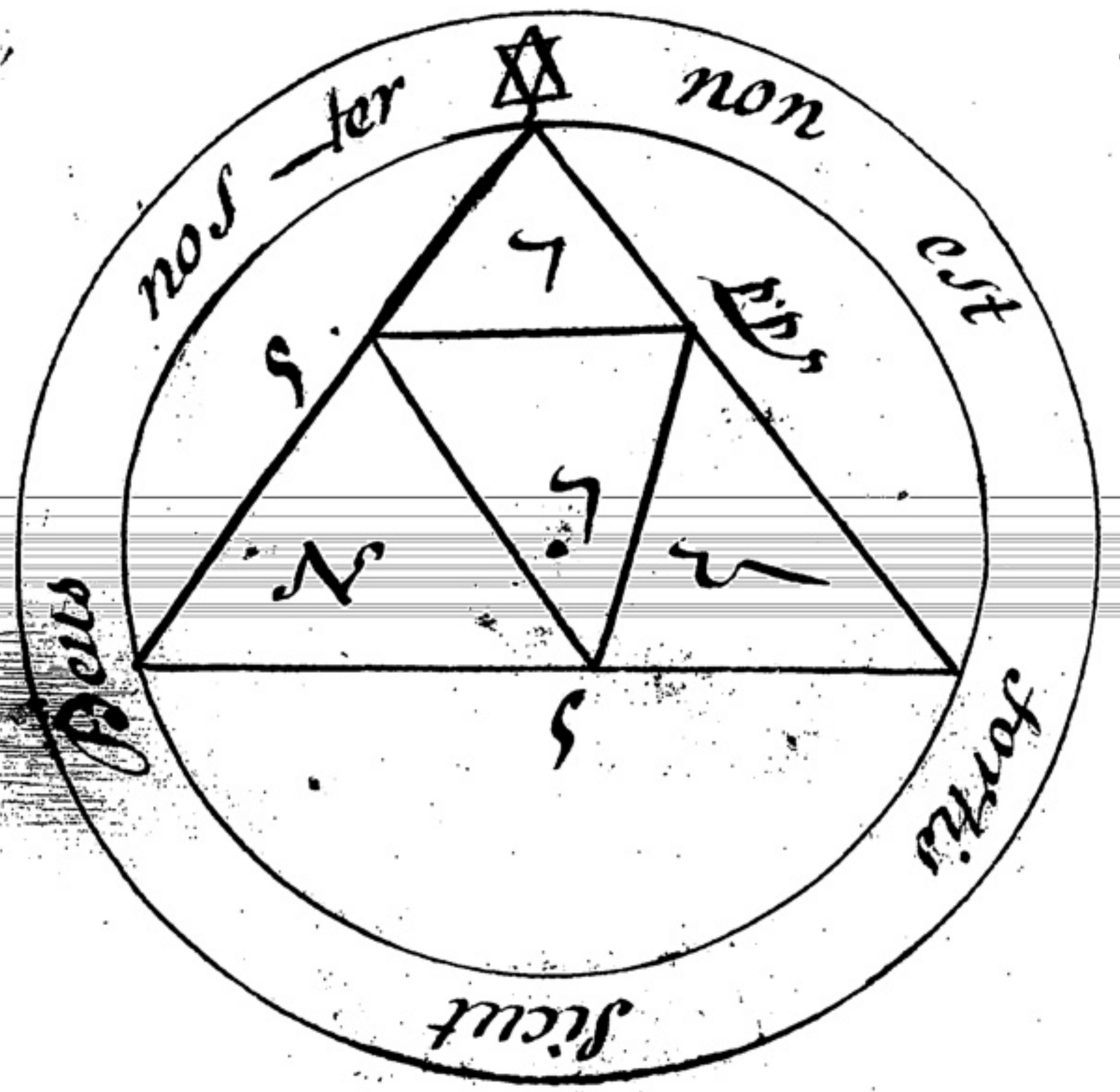
Il sert contre tous les perils du monde, et le considerant tous les jours devotement et disant le verset cy desus Tu ne periras Jamais;


sucitans a terra inopem et des tercore erigens pauperem ut collocet eum cum principibus populi

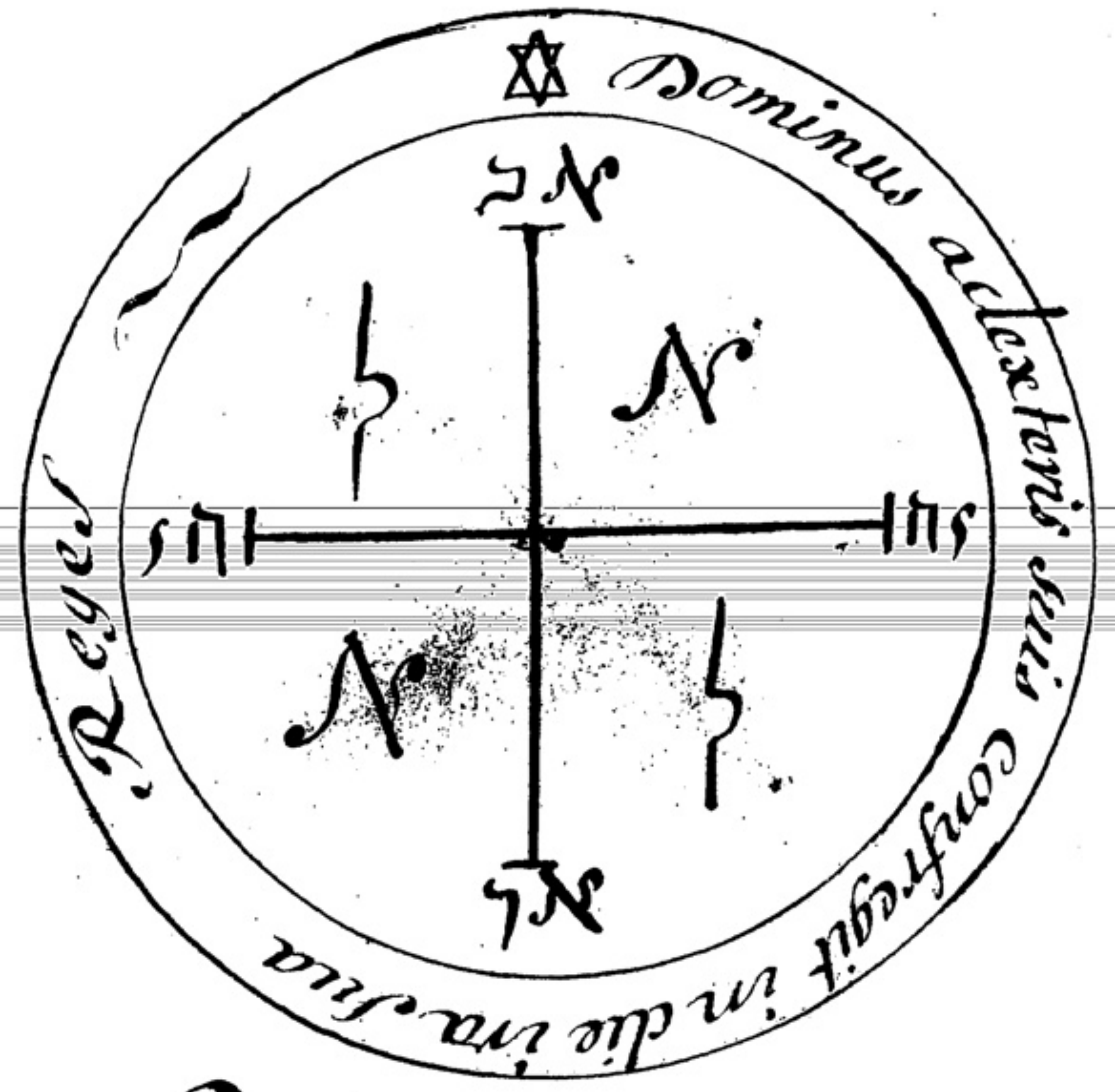
Il a un tres grand pouvoir contre la pau=
vreté, situ consideres auec devotion et le
regardes en lisant le Pseaume.
Loüez enfans le Seigneur &c.
Il sert de plus a trouver les Tresors,
& à chasser les Esprits qui les
gardent.


Madiniel
Ghuriel
Ezsyel
Barzachia

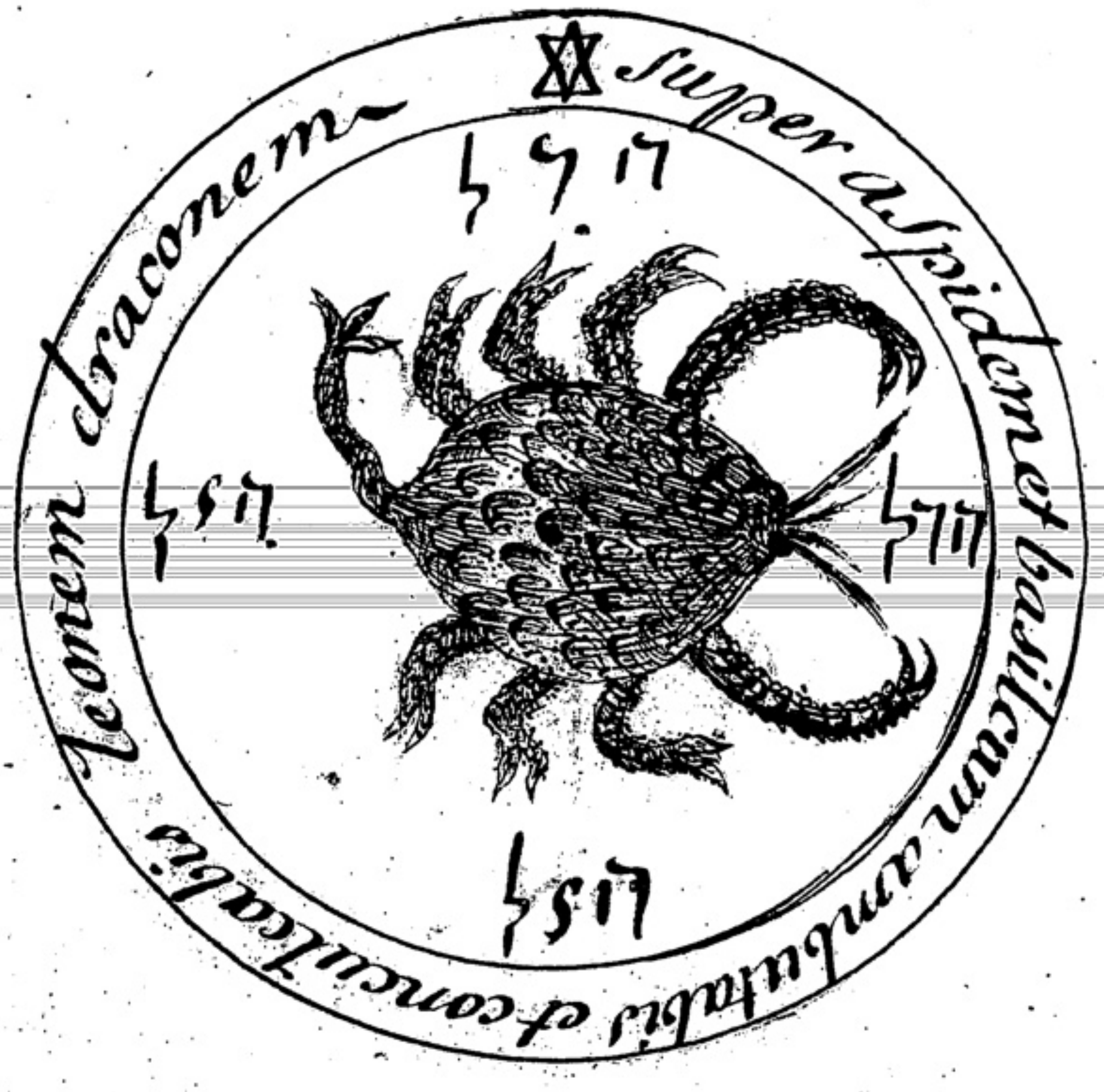
Il est propre pour invoquer les Esprits
de la nature de mars, particulierement ceux
qui sont escrips en ce Pentacule.


nos
ter
non
est
sps
fortis
Sicut
Deus

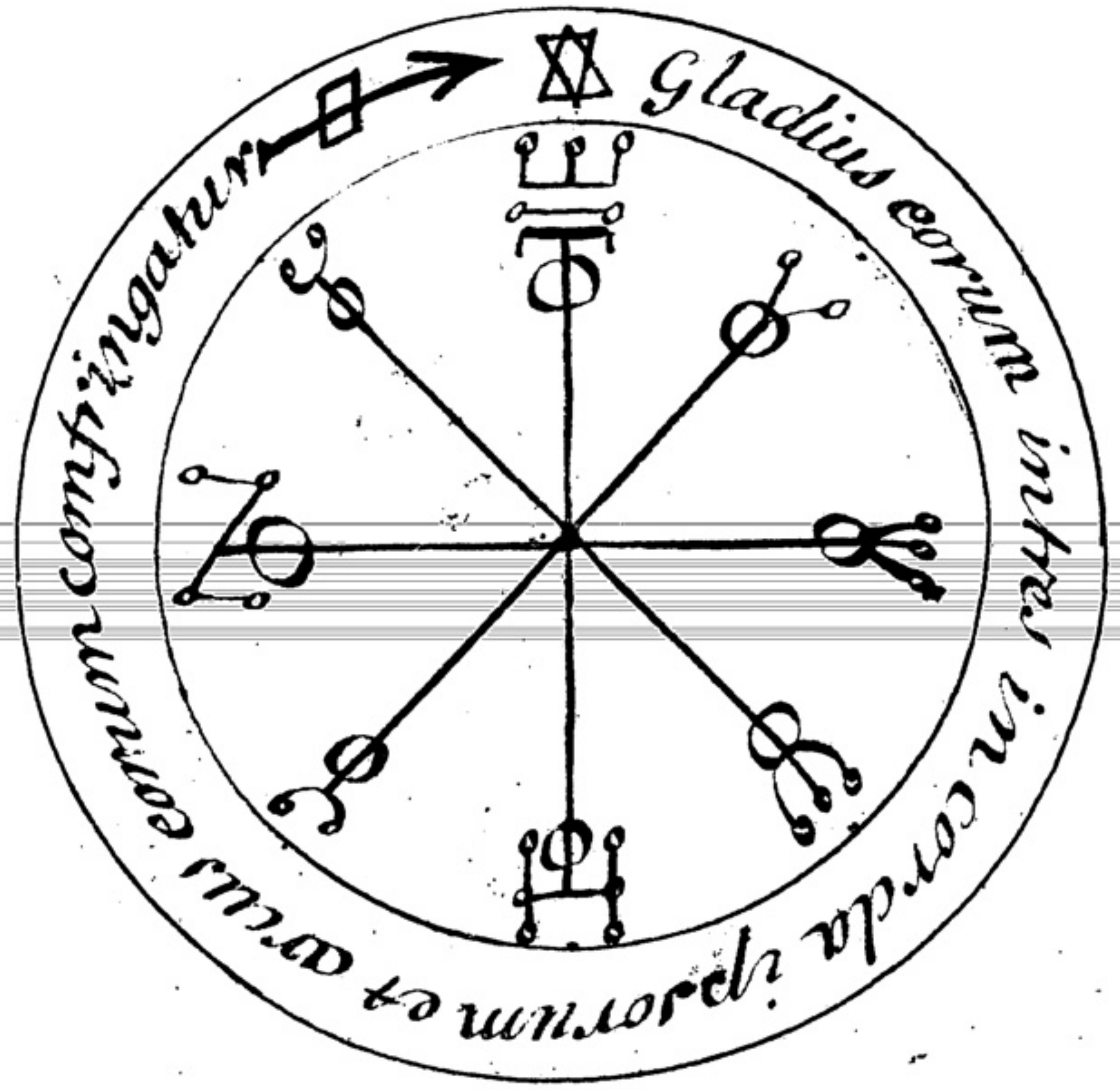
Il vaut, pour exciter la guerre la colerre, la Diſcorde et linimitiés et pour réſiſter aux ennemis et à épouventer les Eſprits rebelles; les noms de Dieu tous puiſſant y ſont expreſſement Marquéz


Dominus a dextris tuis confregit in die ira sua Reges

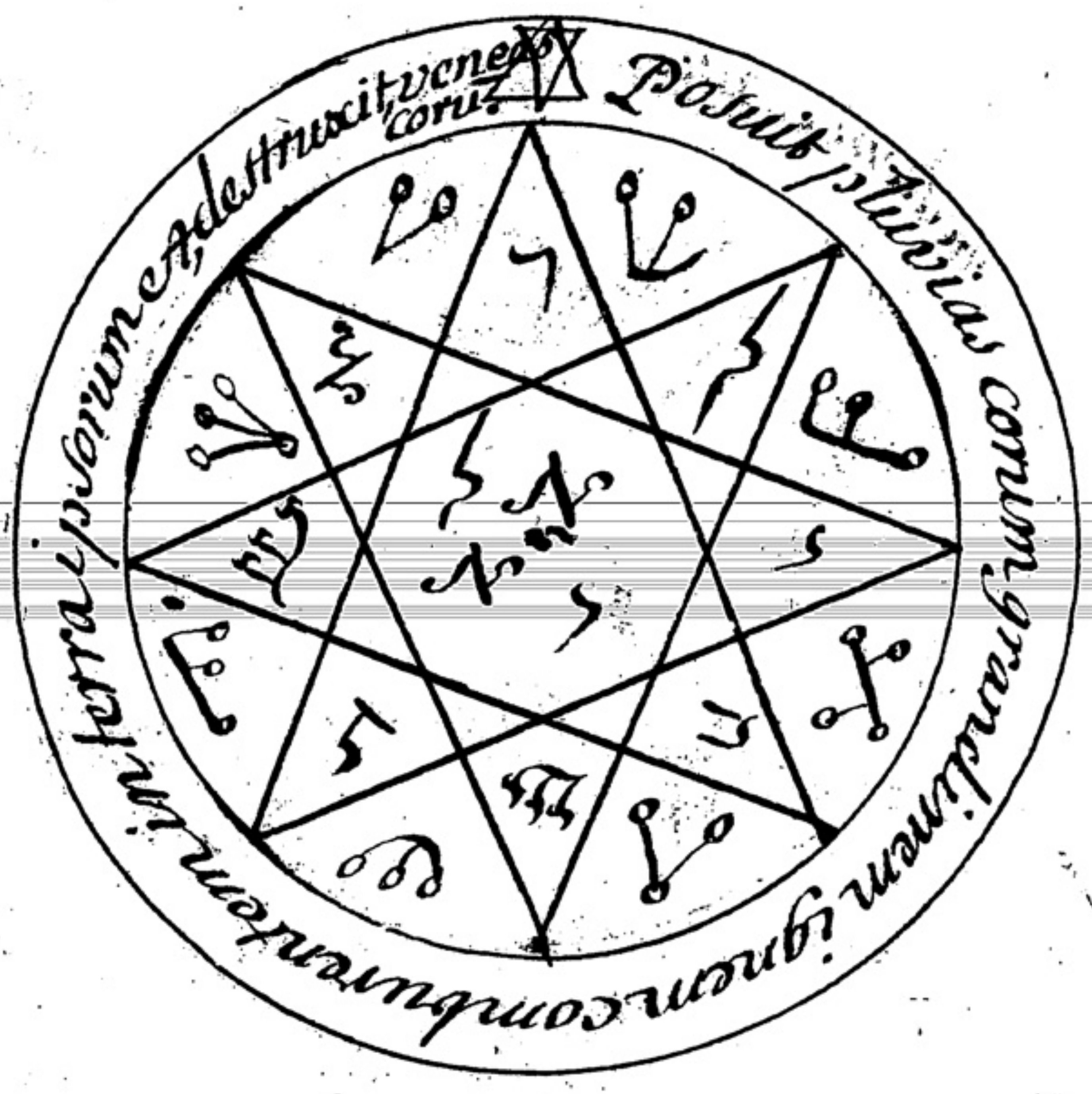
Il eſt de grande vertu et puiſſance en guerre; ceſt pour quoy il donnera ſans doute La victoir


super aspidem et basilicum ambulabis et conculcabis Leonem draconem

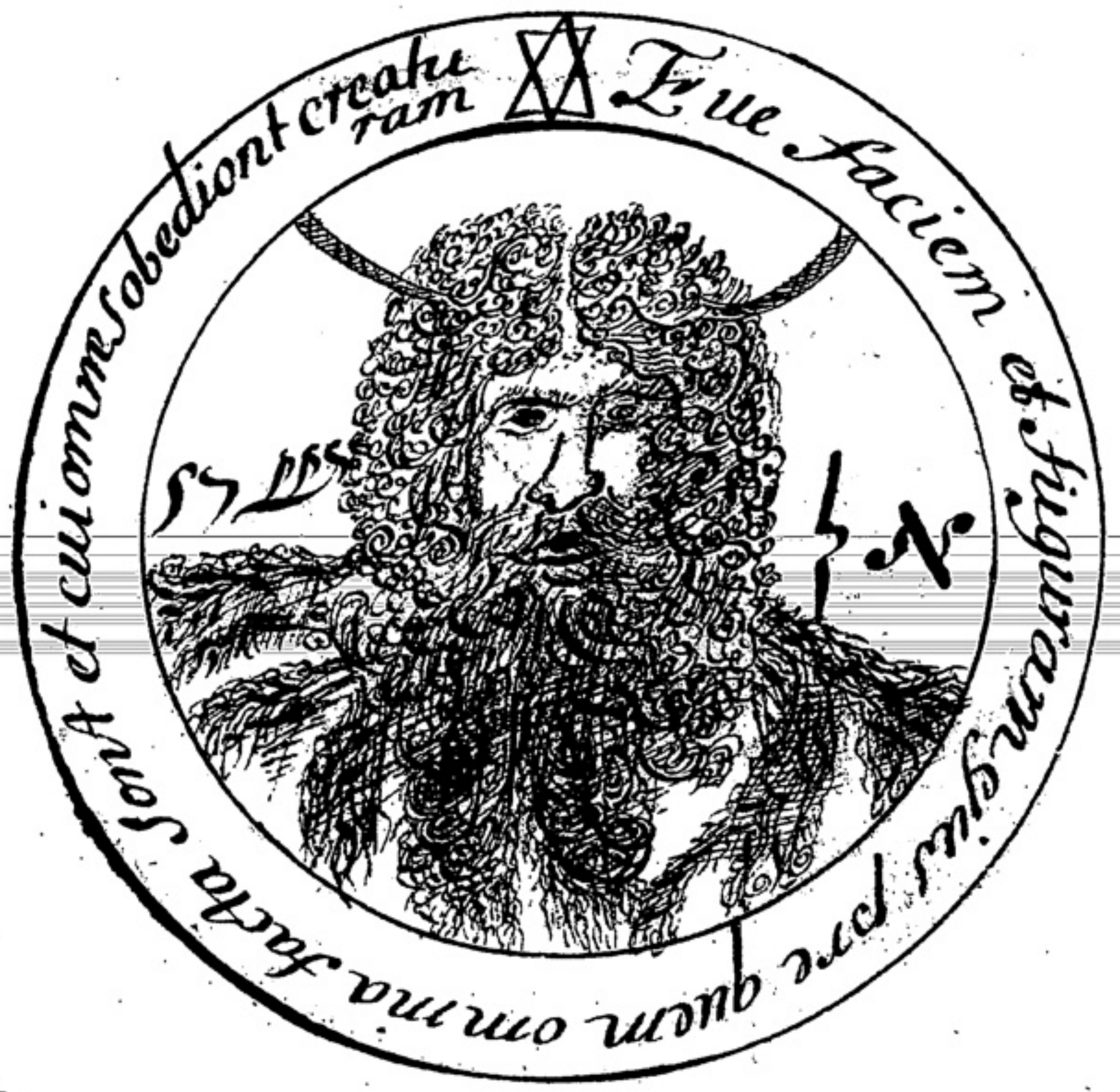
Ecris ce Pentacule en papier vierge parce quil est terrible aux demons et a sa vuë, et aspect ils obeïront; car ils ne peuent pas resister a sa presence.


Gladius eorum intret in corda ipsorum et arcus eorum confringatur

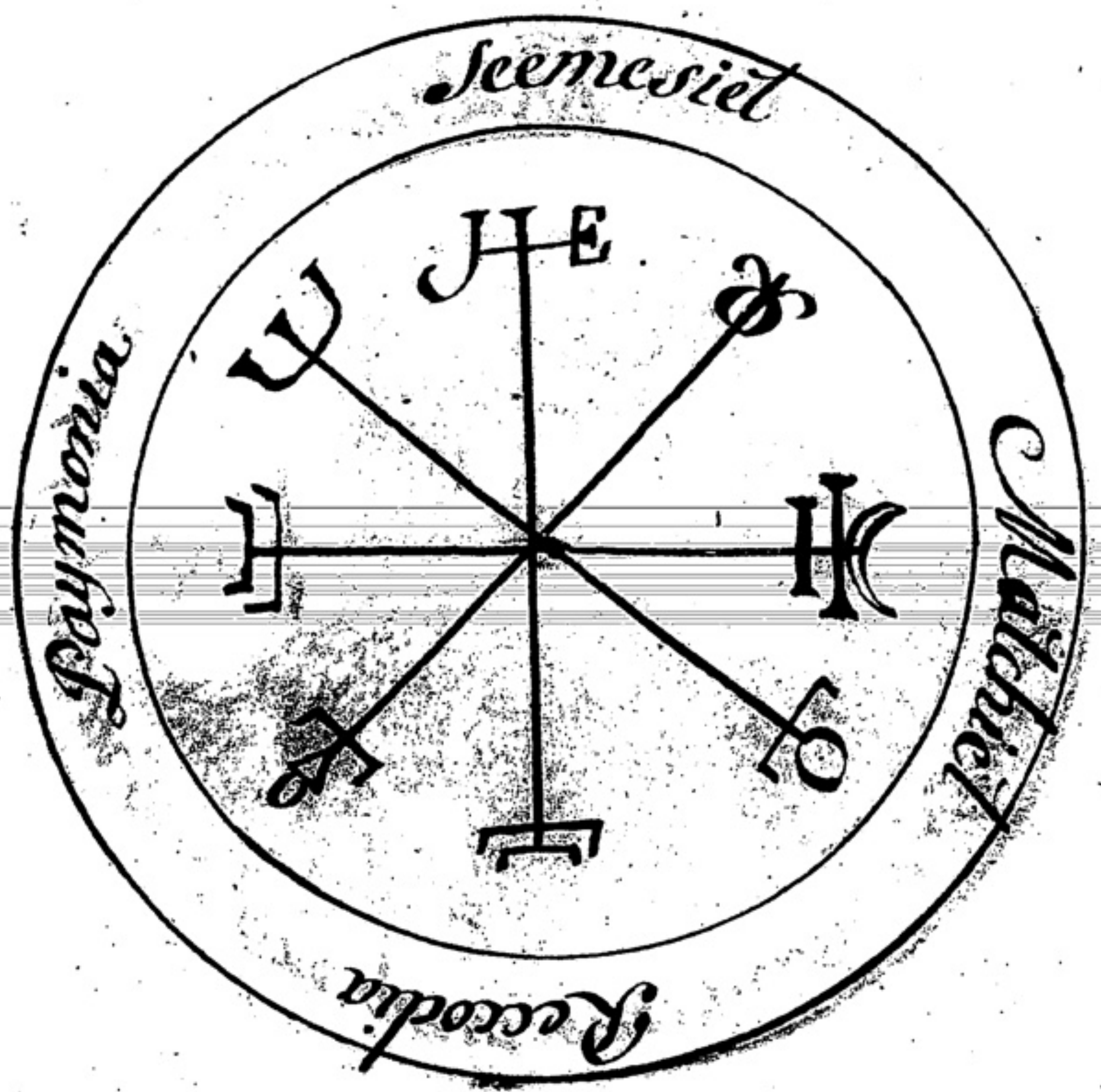
Il ser et a une si grande vertu, que en en étant armé, si tu est attaqué par quelcun, tu n'en pouras pas être offencé ni blessé quand tu combattras avec luy et ses propres armes se tourneront contre luy.


Posuit pluvias eorum grandinem ignem comburentem in terra ipsorum et destruxit vineas eorum

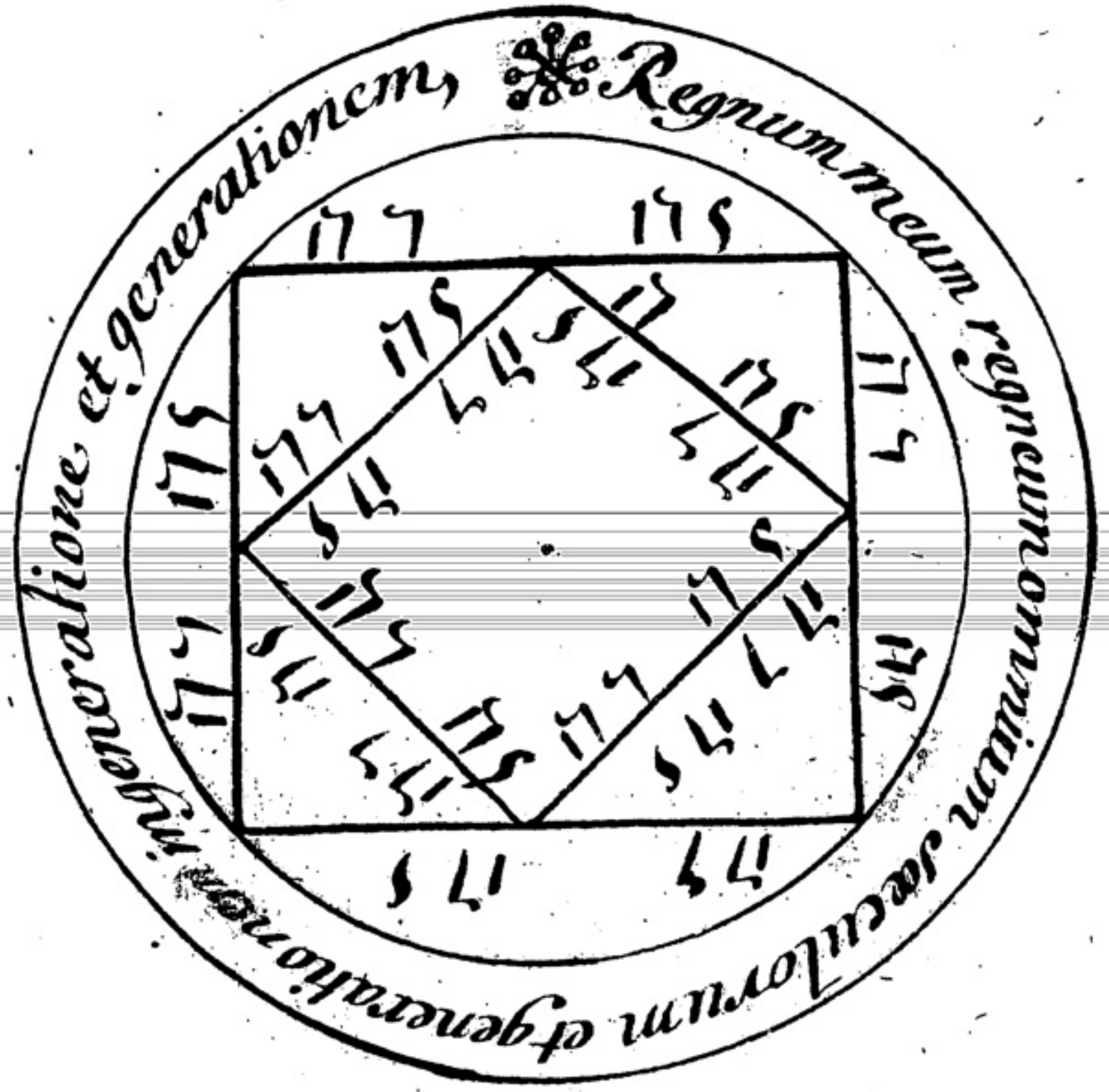
Ecris celuy-cy en papier vierge auec du Sang de chauve-Souris dans le jour et heure de ♂ decouvre le dans le cercle, invoquant les Demons qui y Sont écrits et tu verras incontinent des grêles et des Tempestes.


Vue faciem et figuram ejus pre quem omnia facta sont et cui omnes obediont creaturam

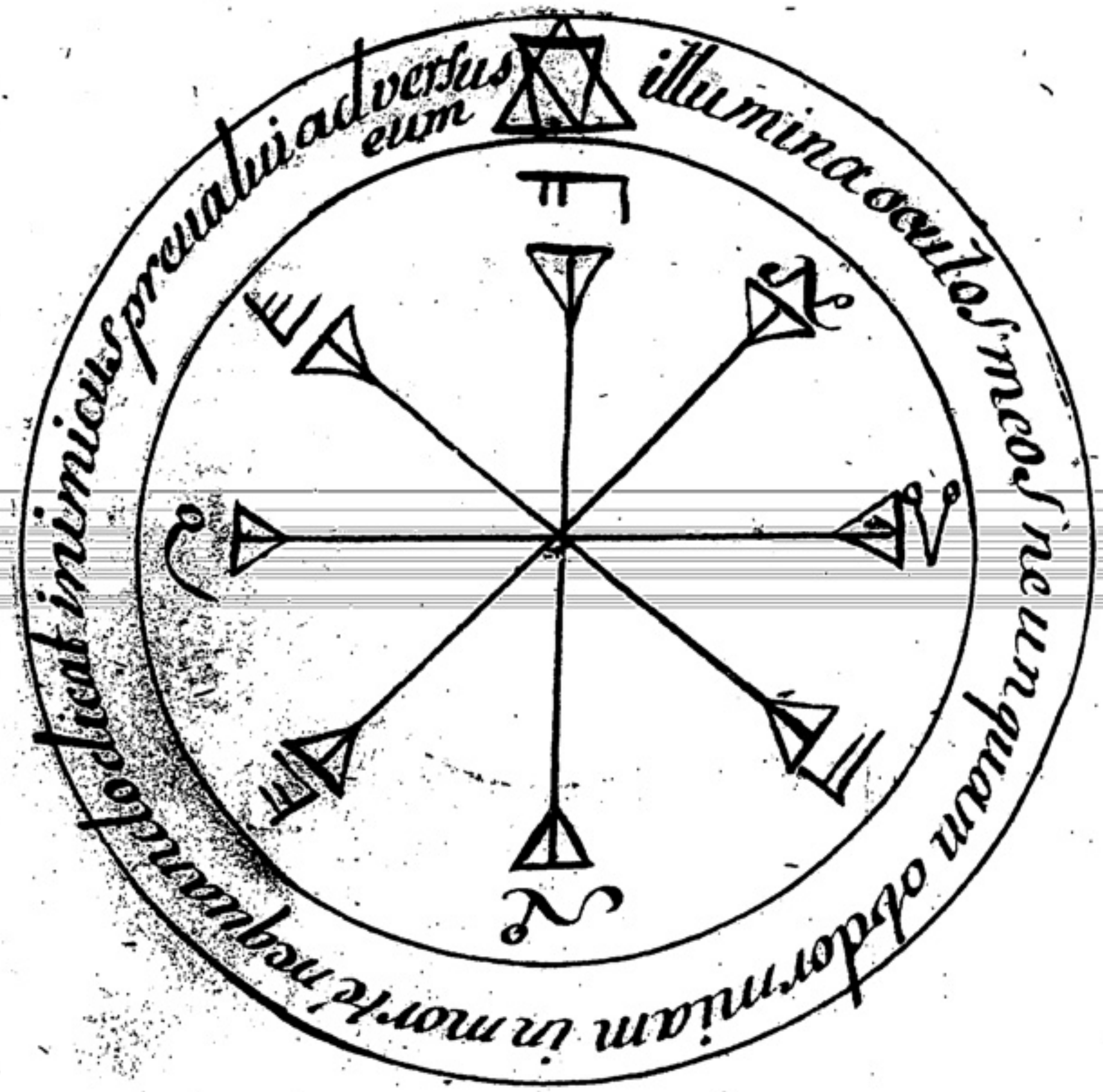
La face du toupuisant à la vüe et à l'aspect du quel obeïssent toutes les creatures. Les Esprits Angeliques la reuerent à Genoux.


Seemesiel
Maldhiel
Reccodia
Poymonia
JHE

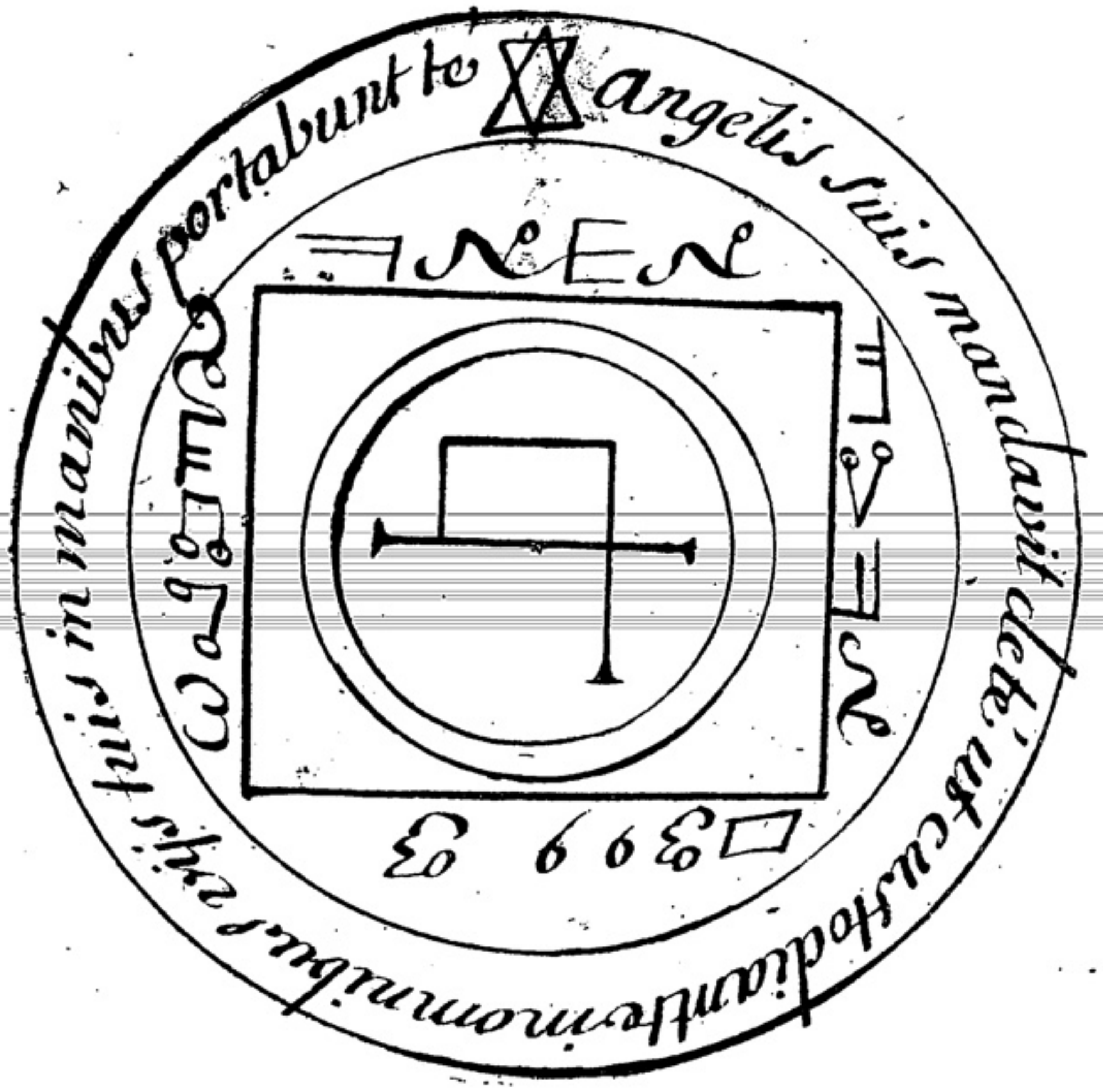
Celuy-cy et le ſuivant ſe raportent à la nature du ☉, ils ſeruent a reprimer la ſuperbe et arogance des Eſprits du ſoleil qui ſont extremement ſuperbes de leurs naturel.


Regnum meum regnum omnium sæculorum et generationem ingeneratione et generationem,

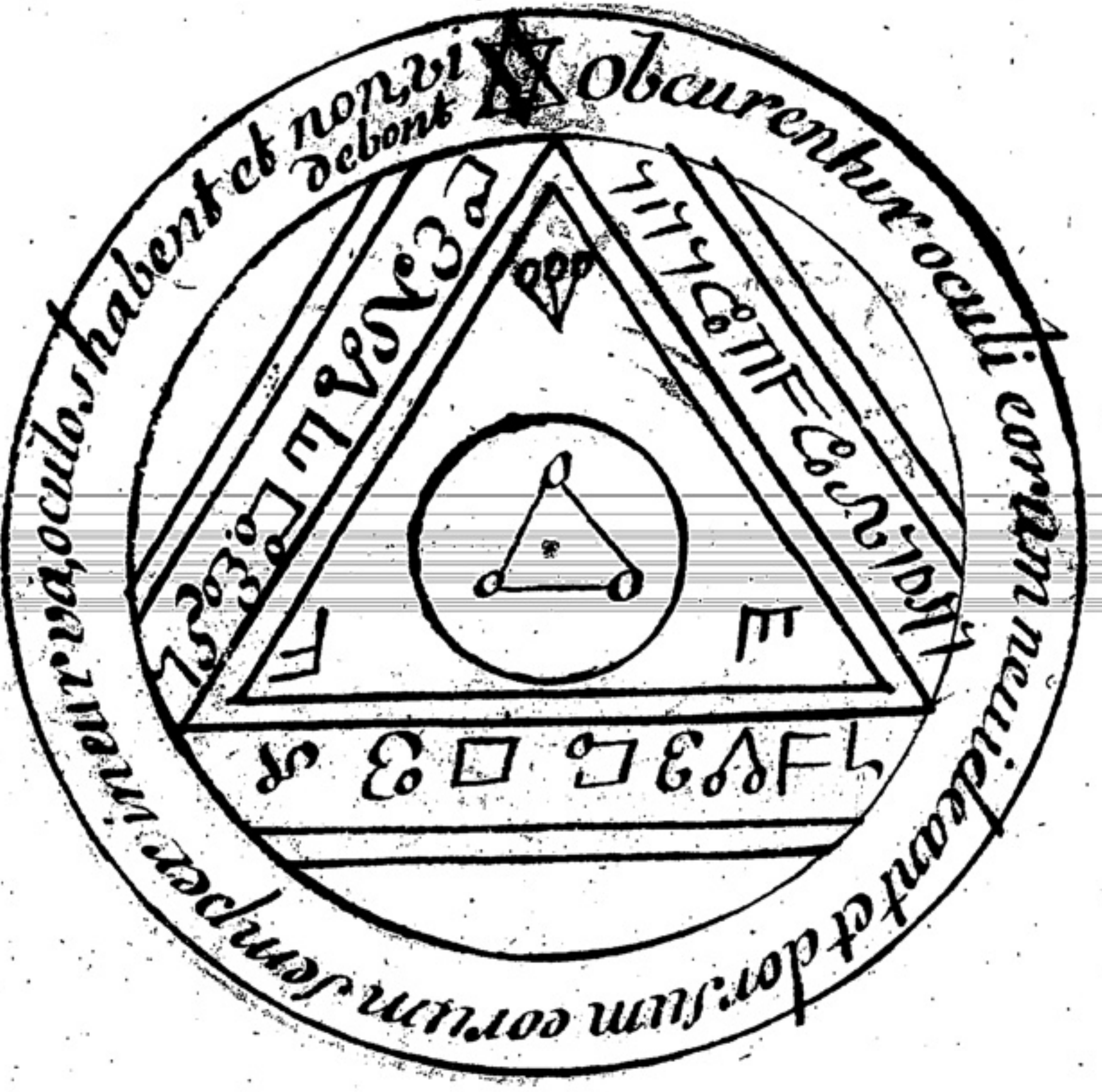
Ils ſeruent de plus à aquerir vn Royaume, vn empire; Pour faire dommage, pour aquerir la renommée et de la gloire et particulierement par le nom de Dieu. Tetagramaton qui y eſt mis douze fois


nequando dicat inimicus prevalui adversus eum
illumina oculos meos neunquam obdormiam in morte

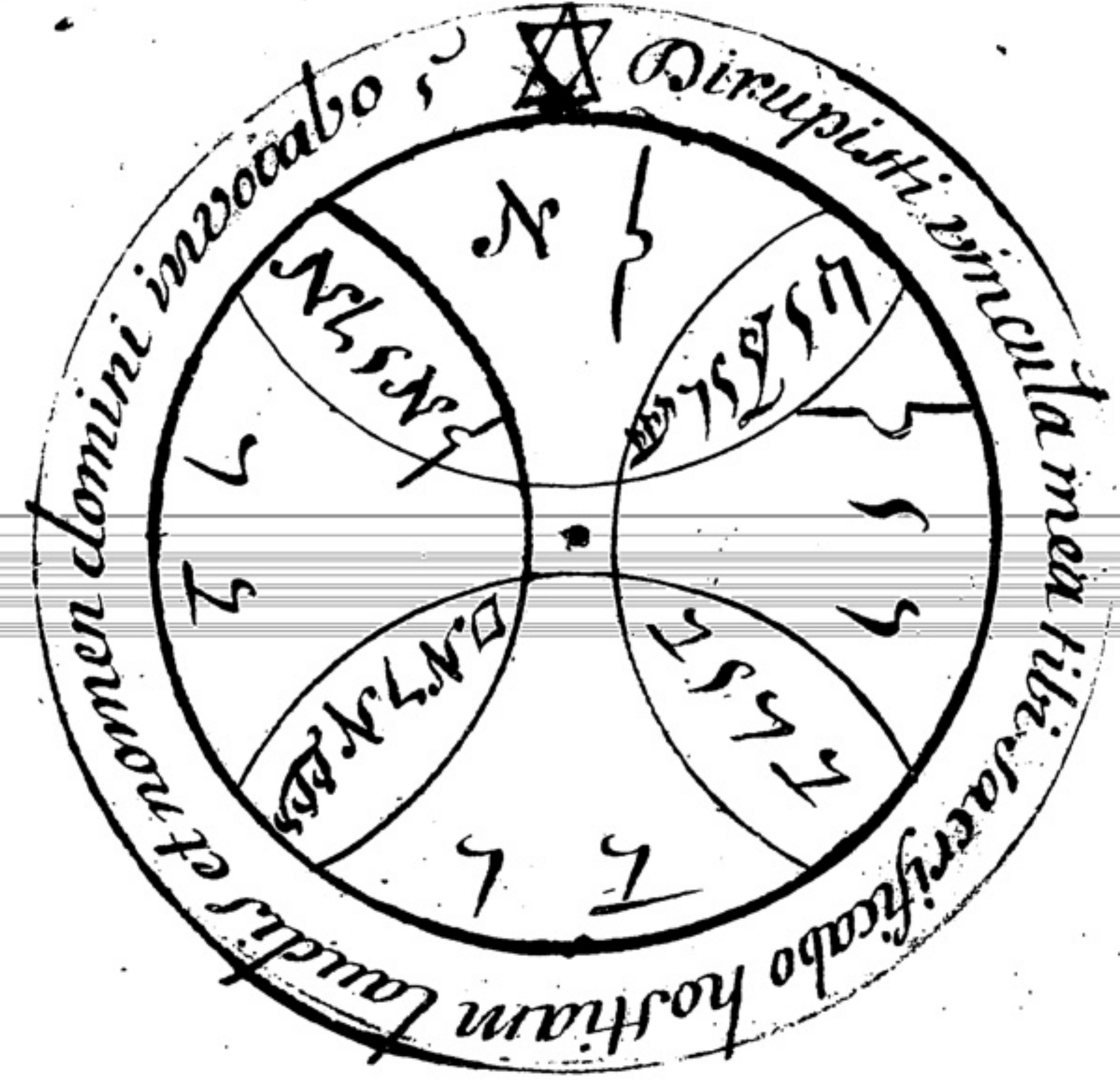
celuy-cy sert a voir les Esprits quand ils apparoissent invisibles a ceux qui les invoquent; parce que l'ayant decouvert, ils paroissent jncontinent visibles.


angelis suis mandavit de te ut custodiant te in omnibus viis tuis in manibus portabunt te

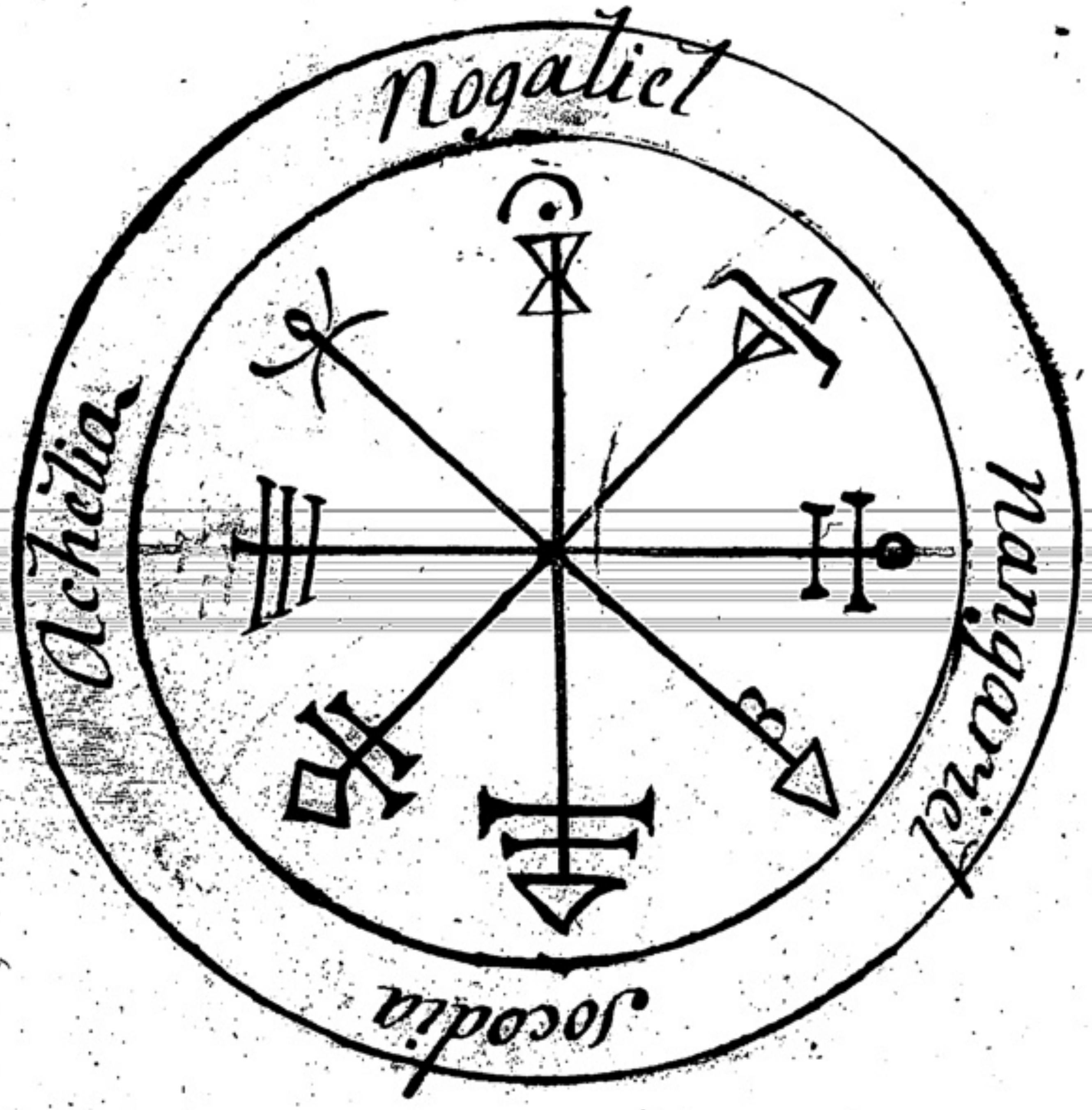
Il Sert a invoquer les Esprits que portent du lieu à un autre en tres peu De Temps par une tres tres longue Distance.


obcurentur oculi corum ne videant et dorsum eorum semper incurva, oculos habent et non vi debont

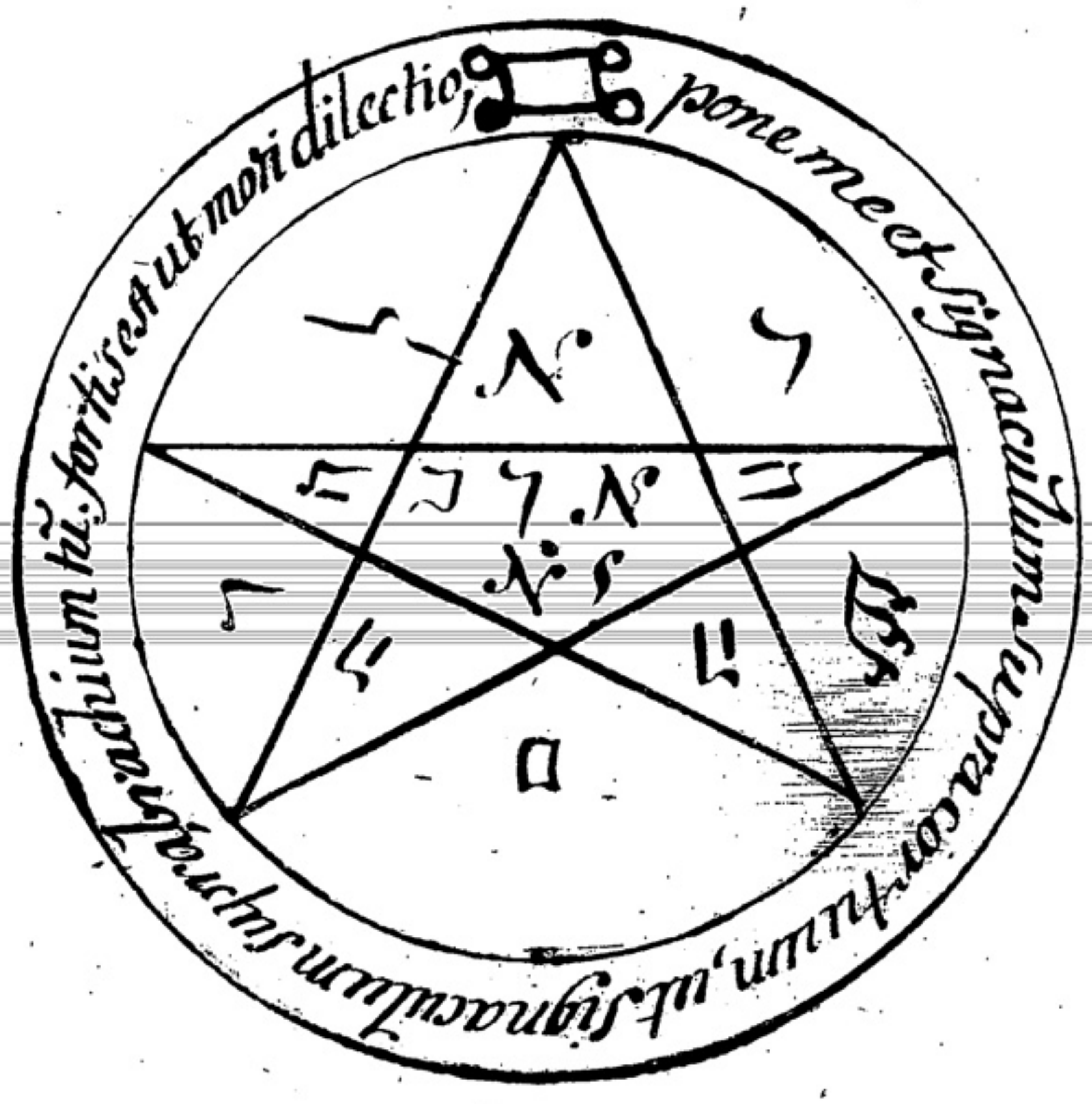
Il sert admirablement bien a operer L'Invisibilité, quand il est duëment fait;


Dirupisti vincula mea tibi sacrificabo hostiam laudis et nomen domini invocabo

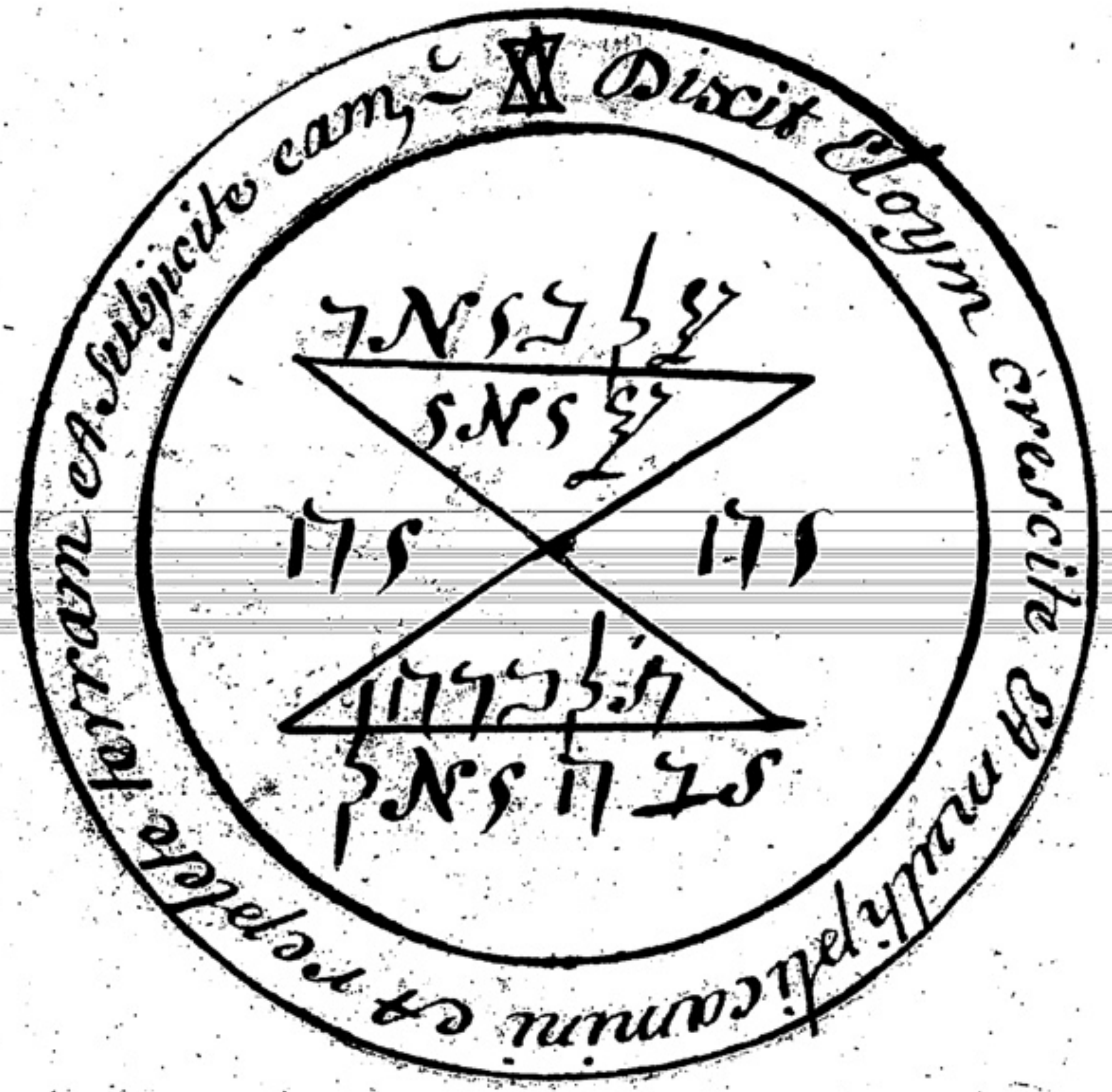
Si quelcun étoit par hazar emprisonné ou detenu auec des chàine de fer, à la presence de Pentacule graué en or au jour et heure du Soleil il sera tout incontinent delivré et mis En liberté.


Nogaliel
Nangariel
Socodia
Achelia

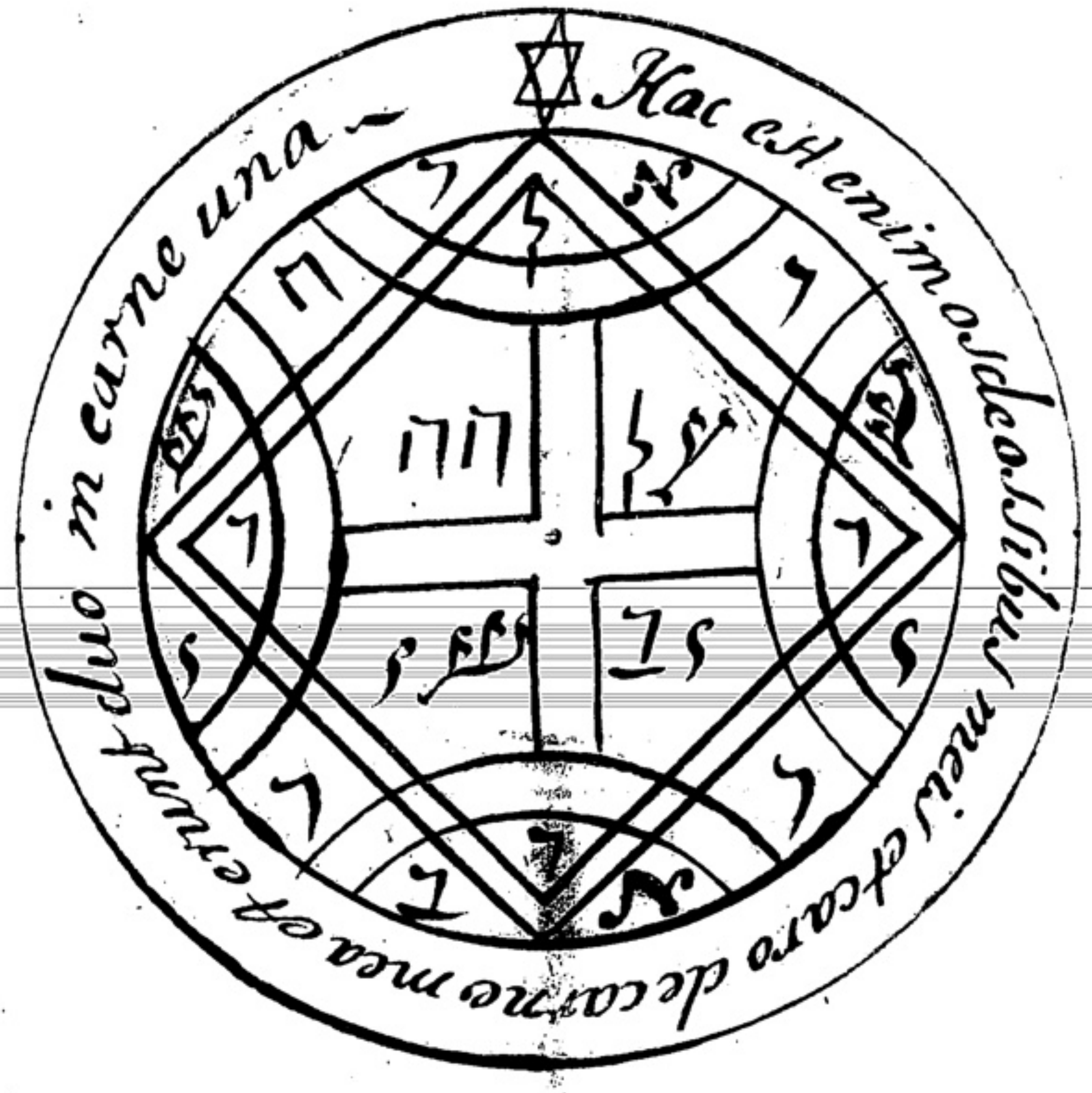
Celuy-cy et le ſuivant ſervent a forcer les Esprits de Venus et particulierement Ceux qui ſont Escrits cy-deſſus.


pone me et signaculum supra cor tuum, ut signaculum supra brachium tũ, fortis est ut mori dilectio,

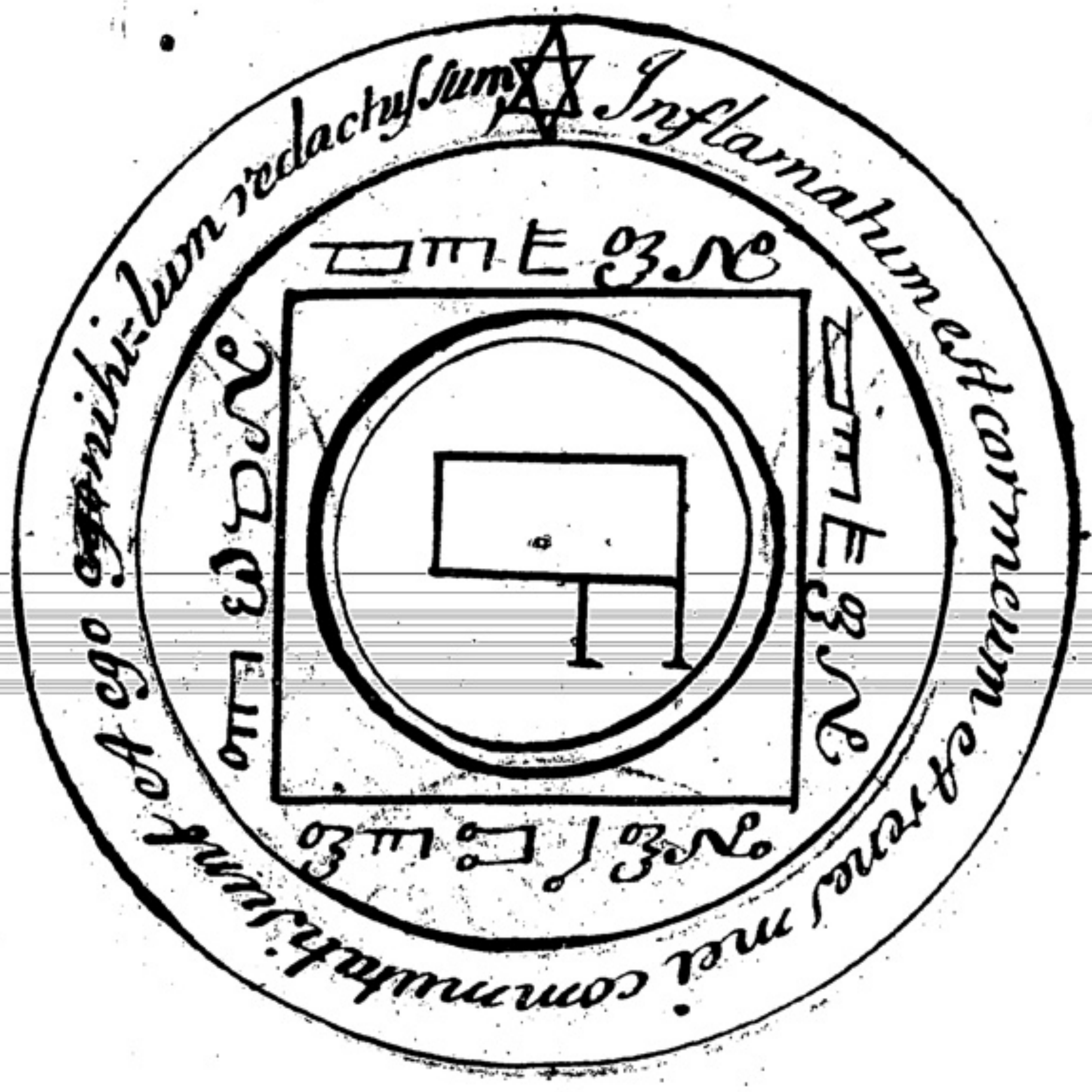
Ils Sont encore propre pour àquerir la grace et Lamour, et pour toutes les choſes qui appartiennent à Venus et à effectuer Toutes a tes volontés.


Discit Eloym crescite Et multiplicamini et replete terram et subjicite eam

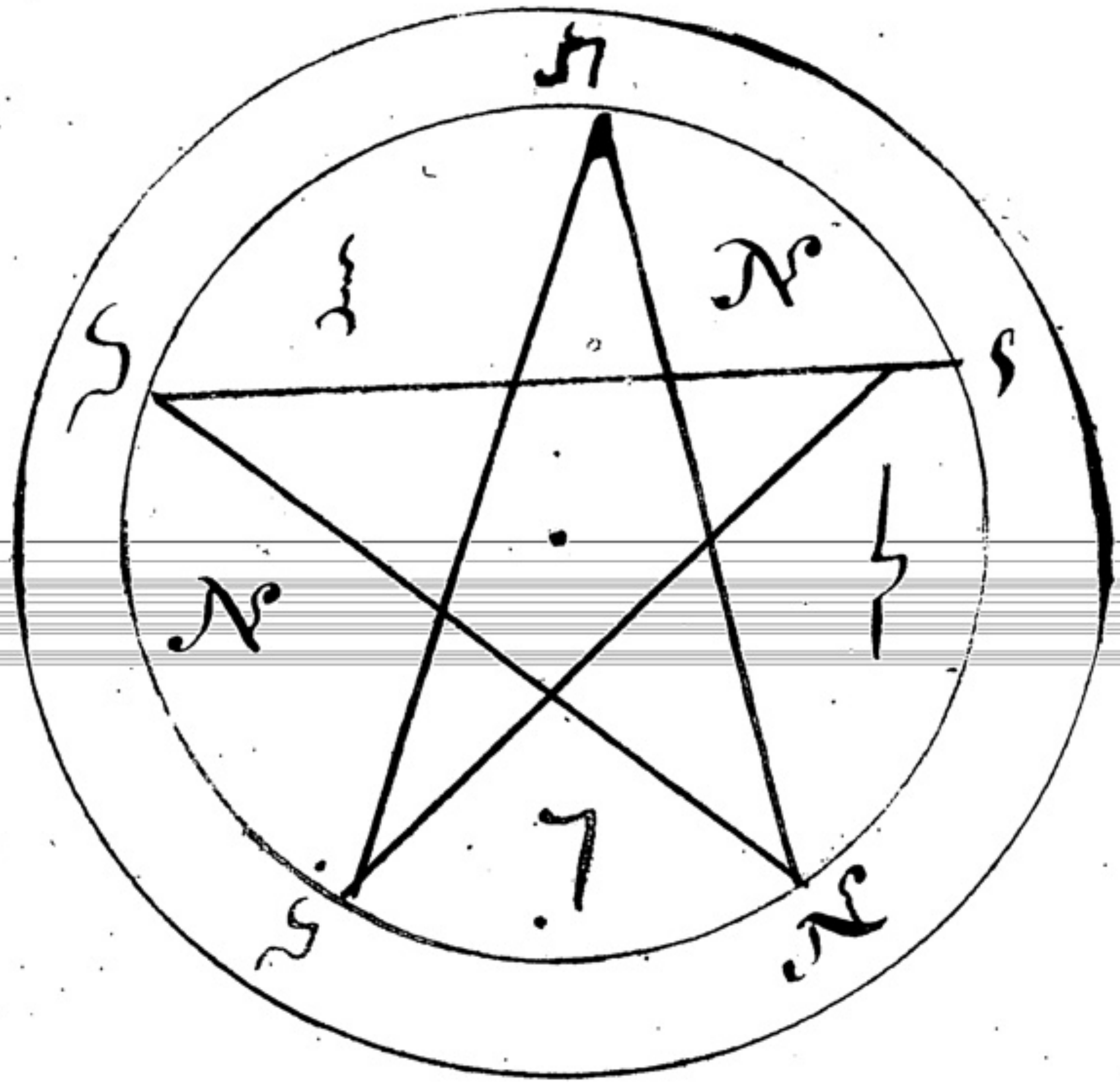
Celuy-cy sert quand il est Seulement montré à quelcun, pour alumer son amour et son ange, **Monachiel** doit estre invoqué dans le jour et heure de ♃ à une heure oubien a huit,


Hac est enim os de ossibus meis et caro de carne mea et erunt duo in carne una

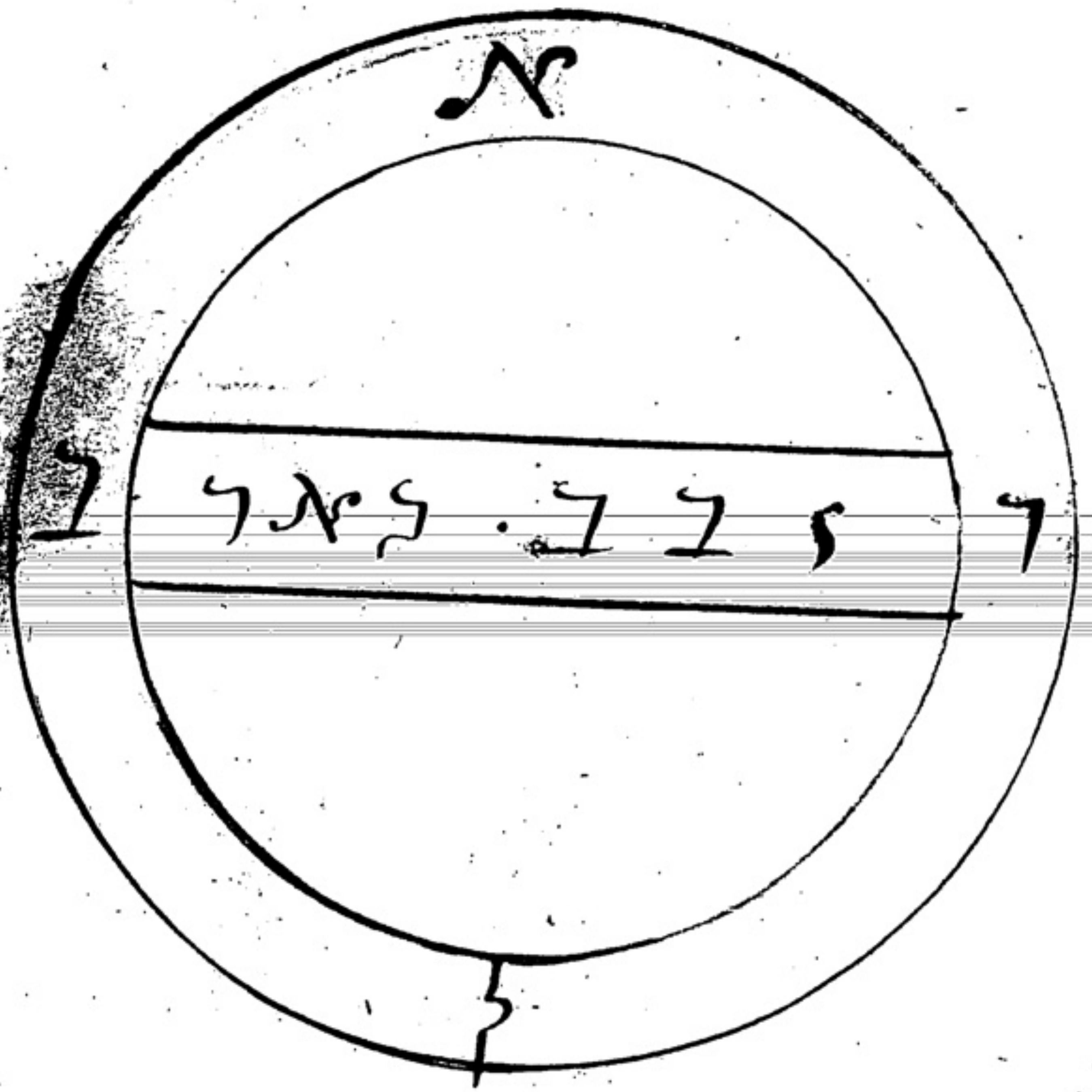
IL est dune grande vertu puis quil force les Esprit de venus a obeir et à forcer dans un moment quelque femme que ce soit a venir


Inflamatum est cor meum et renes mei commutati sunt et ego nihilum redactus sum

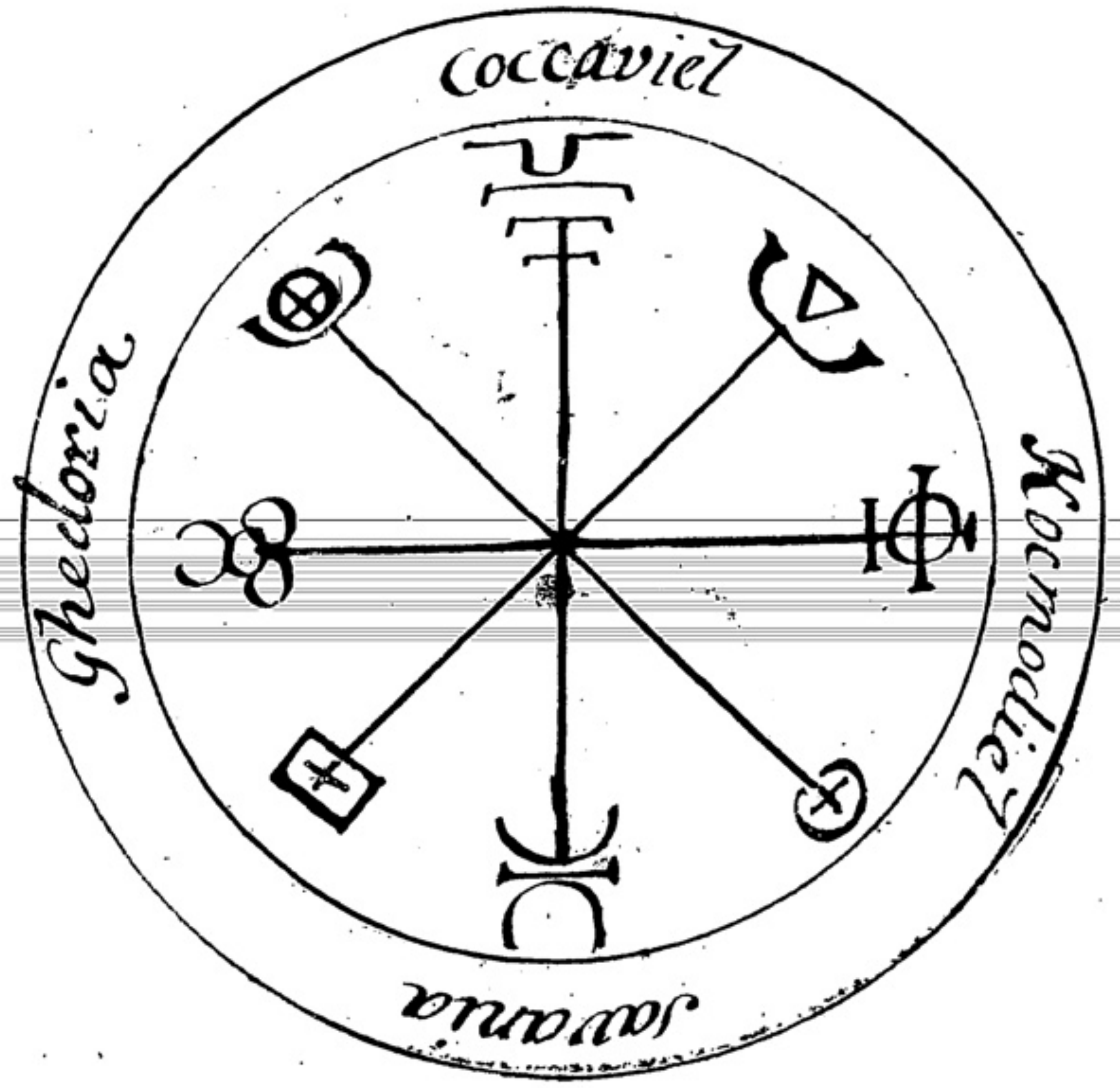
Quand Il est seulement montré; Il incite et excite merveilleusement l'amour a quelque personne que ce soit.



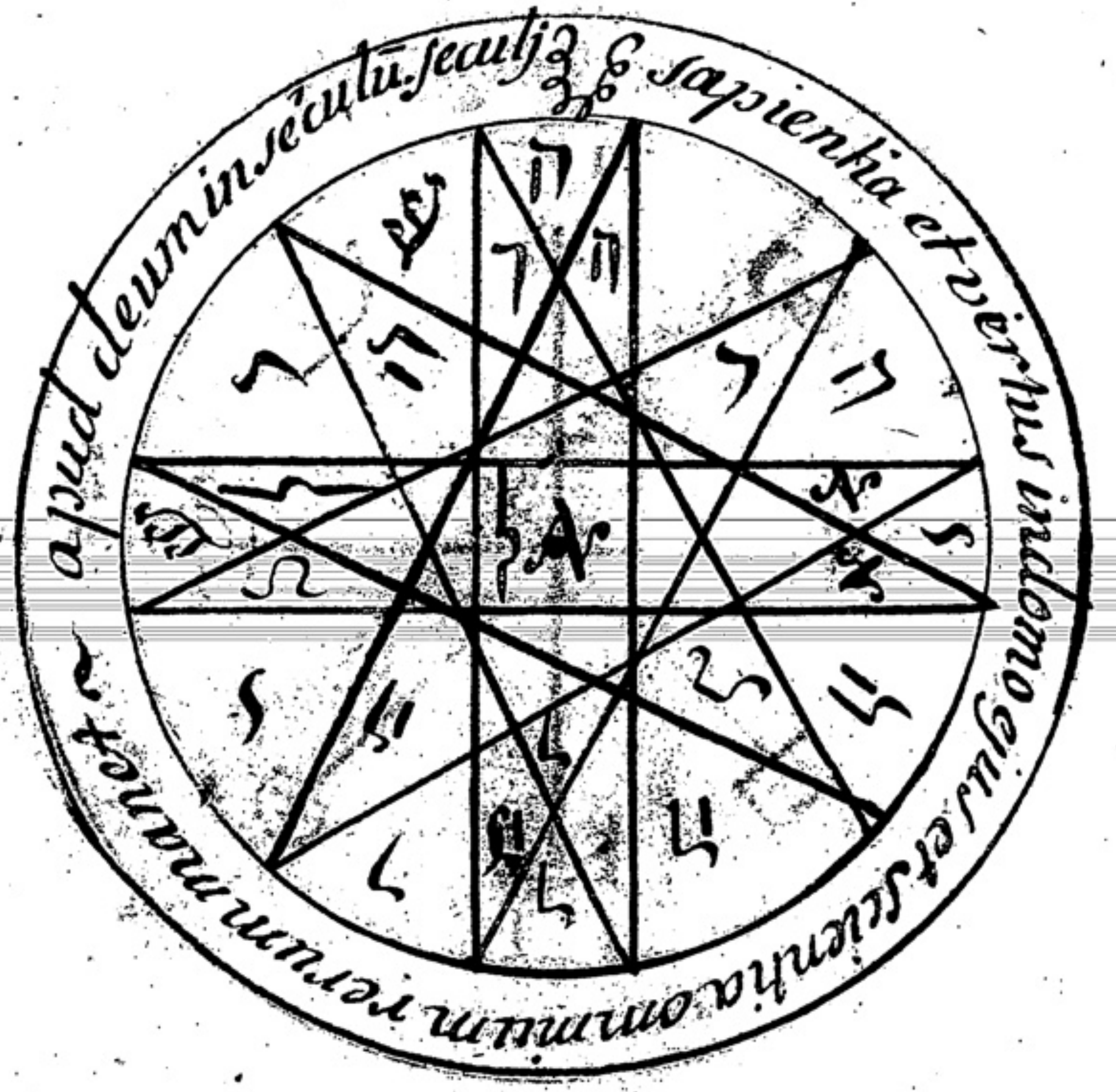
IL Sert pour invoquer les Esprits qui Sont Sous le Firmament;



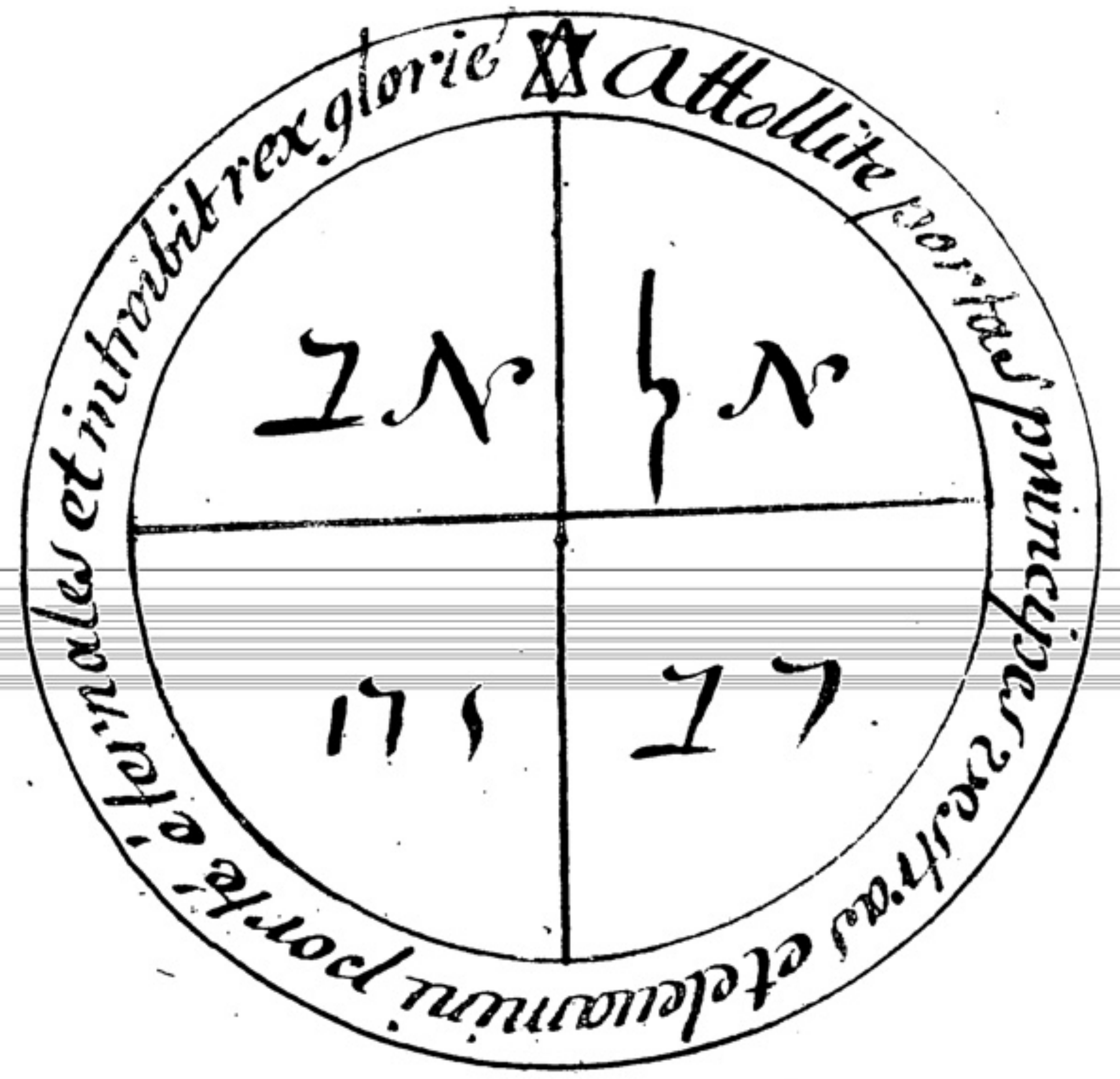
Les Eſprits écrits cy devant ſeruent a conduire à leurs effets et operer des choſes contre lordre de la nature qui ne ſont pas contenues ſous aucune certaine eſpece; Ils donne facilement reponce: Mais ils ſe peuent difficilement voir.



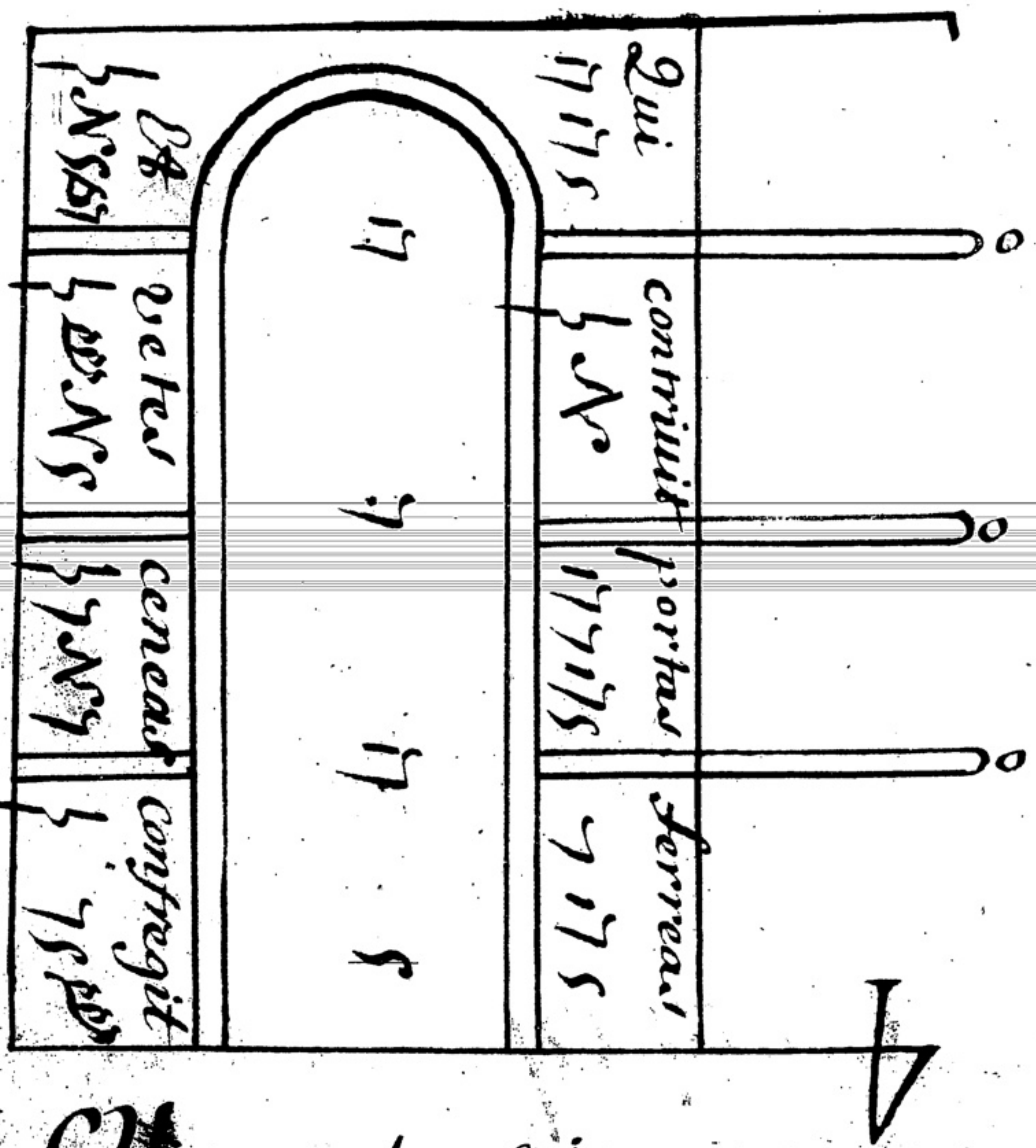
Celuy-cy et le ſuivant ſeruent a jnvoquer les Eſprit ſujets à Mercure et particulierement ceux qui ſont écrits dans ce Pentacule.


apud deum in secula seculi
sapientia et virtus in domo ejus et scientia omnium rerum manet

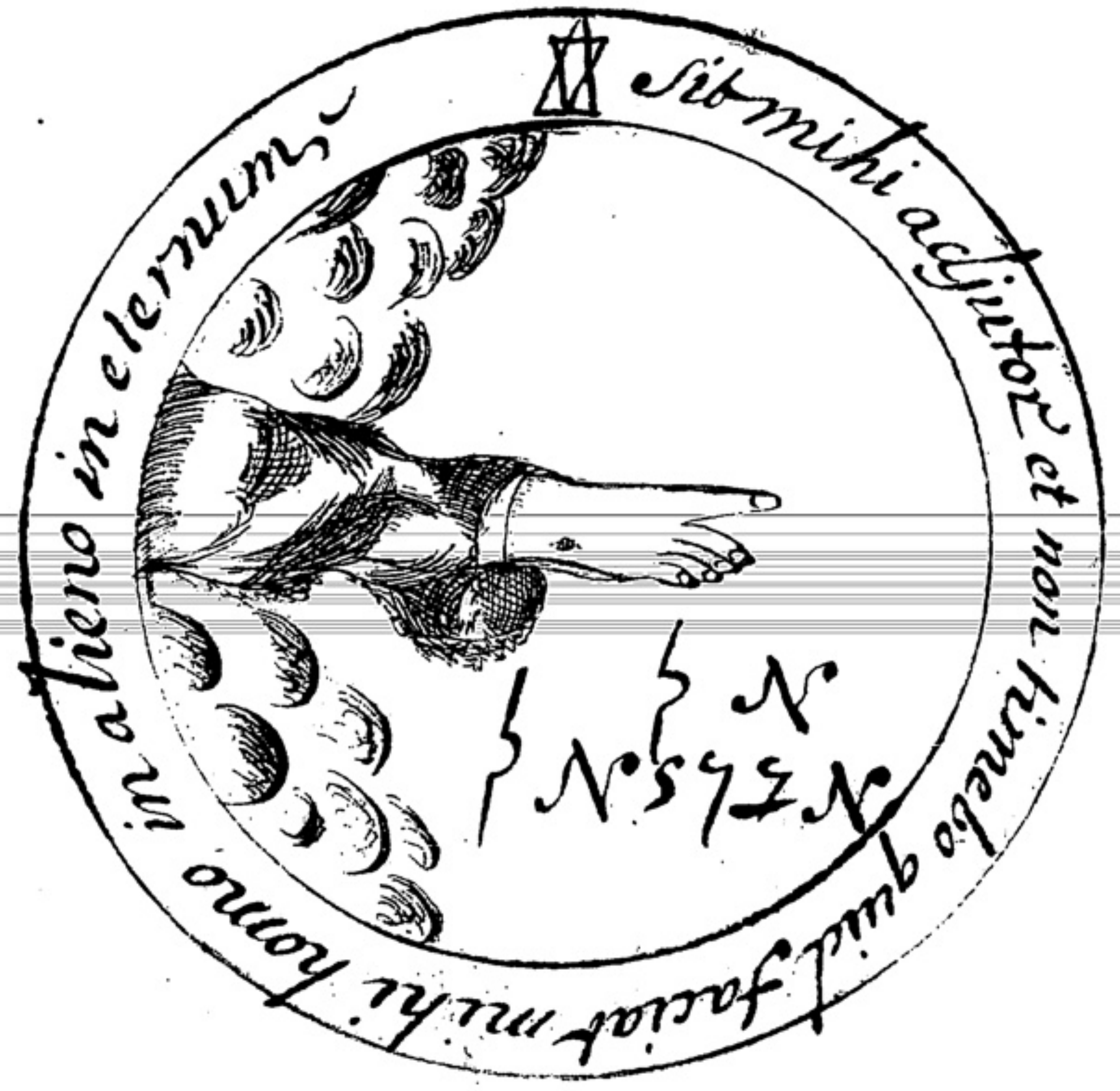
Ils sont Encore propres à aquerir l'intelligence Et la science de toutes les choses crés et pour rechercher et penetrer les choses secretes et commander aux Esprits de faire des Ambassades qui s'appellent **allatori** ils obeissent facilement.


Attollite portas principes vestras et elevamini porte eternales et introibit rex glorie

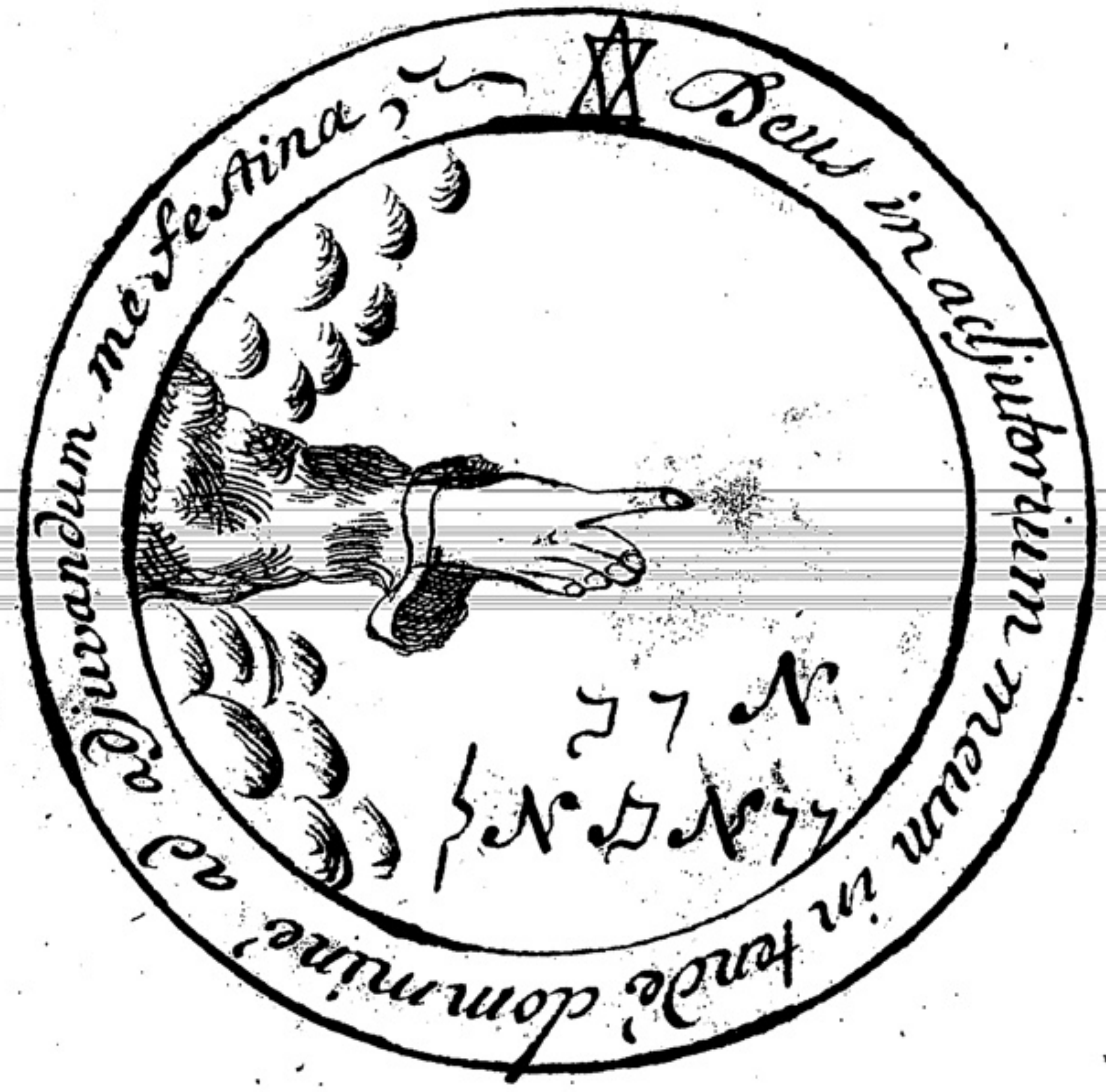
Celuy-cy commande aux Esprits de Mercure et sert pour ouvrir Les portes de quelle sorte qu'elles puissent être fermées et il ne se rencontre chose quelconque qui luy puissent resister:


Qui
contriuit
portas
ferreas
Et
vectes
ceneas
confregit

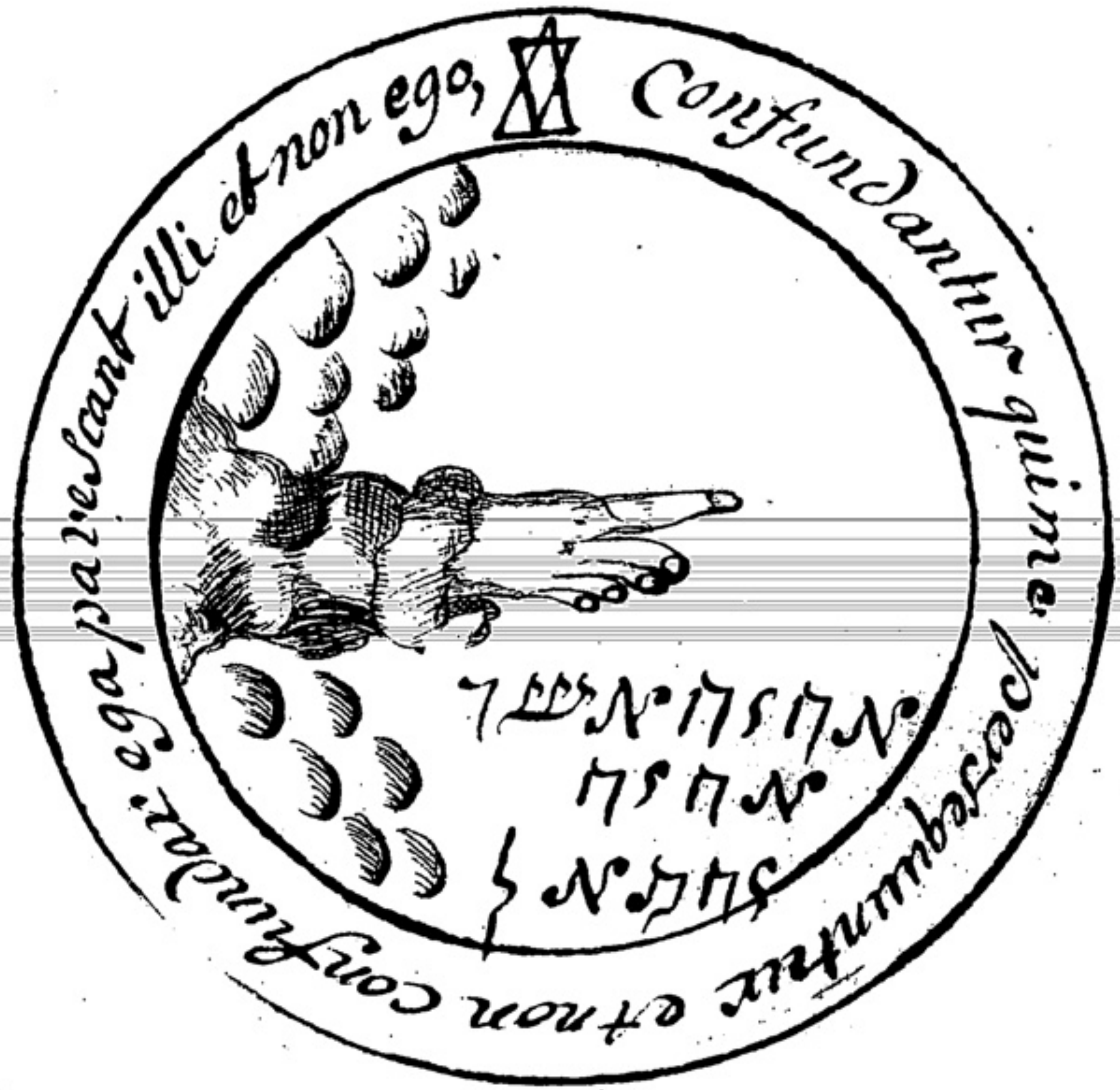
Celuy-cy -auec les Suivant ser pour appeller et jnuoquer les Esprits delalune; Il sert encore deplus à ouvrir les portes dequelles maniere quelles Soient fermées;


Sit mihi adjutor et non timebo quid faciat mihi homo in alieno in eternum

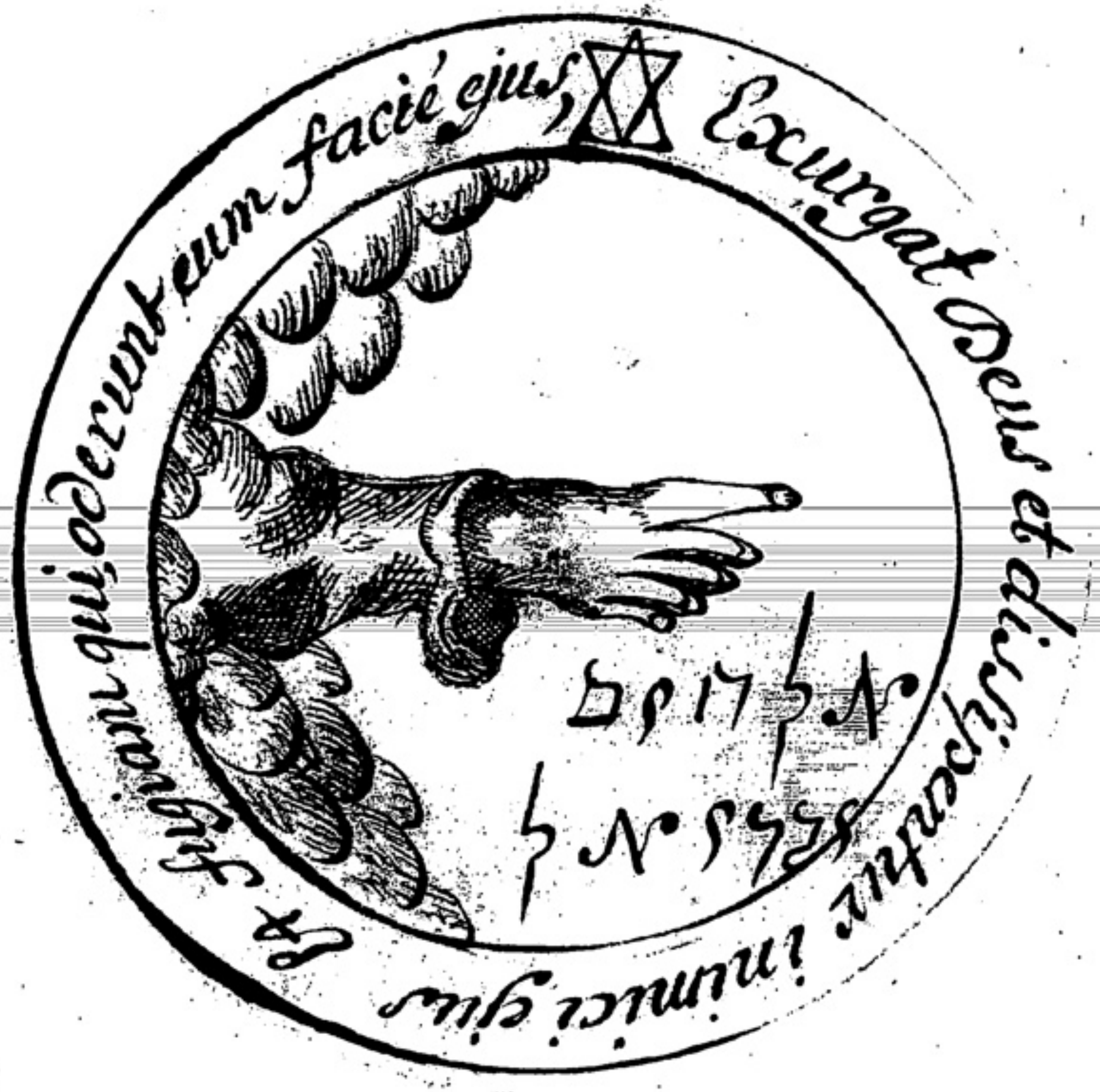
Celuy-cy sert contre tous les perils et dangers de l'eau; et s'il ariuoit que les Esprits de la lune pour t'étonner et t'épouvanter sucitassent et te causassent des pluye et de fortes tempestes au tour du cercle, en leurs montrant ce Pentacule tout cessera aussitôt.


Deus in adjutorium meum intende domine ad adjuvandum me festina

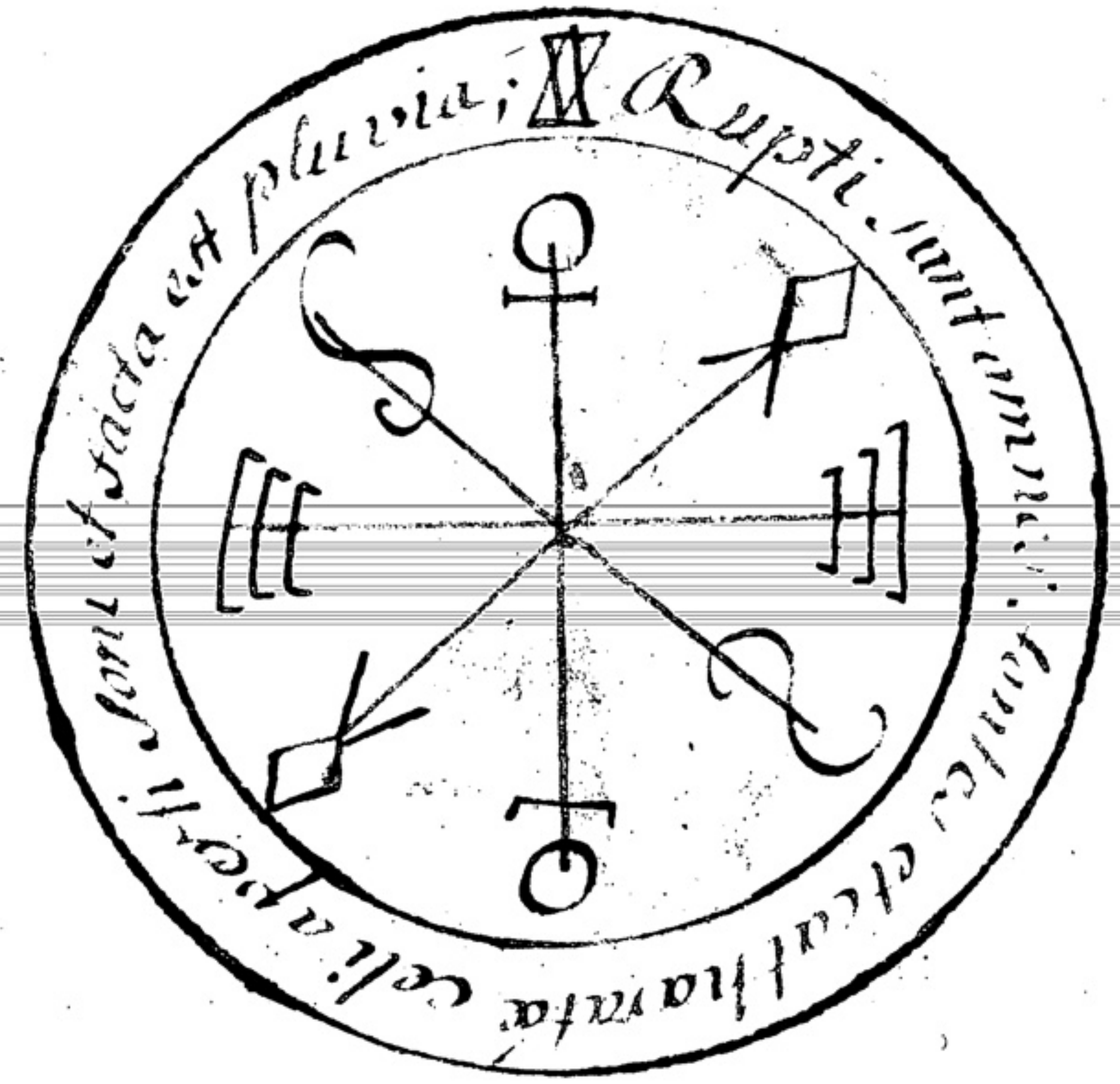
Celuy-cy étant deumant porté par voyage, sert contre toutes les incursions qui se font de nuit & contre toute sorte de danger & de Peril d'eau.


Confundantur qui me persequuntur et non confundar ego pavescant illi et non ego

Celuy-cy Deffen de tous les sortileges malins & de toutes sorte de dommages du corps & de l'ame son Ange **Sophiel** donne l'intelligence de la vertu de toutes les herbes & pierres, & a celuy qui le nommera il procurera la conoissance de tou;


Exurgat Deus et dissipentur inimici ejus, Et fugiant qui oderunt eum facie ejus,

Il Sert pour avoir des reponses en sõge, son ange **Iachadiel** sert a la déstruction et perte de bien qu'a la prete des ennemis. On le peu encore appeller par **abdon** et **Dalé** contre tous les phantômes de nuit et avec luy appeller les ames des deffuncts et de L'enfer.


Rupti sunt omnes fontes et cataracta celi aperti sunt et facta est pluvia;

Celuy-cy Est merveilleusement bon pour exciter et faire venir de tres grandes pluyes quand on le grauera sur des larmes d'argent, et si on le met dessous l'eau tout autant qu'il y sera, il pleuvra, On l'imprime, graué ou écrit dans le jour et heure de la Lune,

Fin Des Pentacule

Liure Second

Avant propos

Cet ouvrage de Salomon est divisé en deux Livres.

Dans le premier on decouvre les fallaces des expenmens experiences ou operations aussi bien que celles des Esprits.

Mais dans celuy-cy on Enseignera comme les arts Magiques se reduisent au but de la fin qu'on se propose.

L'on doit pourtant observer de prendre garde soigneusement que cest clavicule des des Segrets ne tombe pas Entre les mains de quelque fols ou Ignorants; car celuy qui la sera possesseur et qui les retiendra bien par coeur de ce qui y est ecrit ne poura non seulement pas reduire tous le arts magiques à leur fin;

2 Mais même Encore s'il s'y rencontroit quelque
faute ou manquemens; il Les poura corriger faci=
lement; c'est pourquoy aucun arts ou operation
de quel que sorte quil puis être ne poura arriver
à sa fin; de sorte que tous Les Maitres des
Arts ou Exercitateurs noront pas cét ouvragre
assuré en leurs puissance; Qui ne pouront pas
voir la verité de quelque operation; Pour cét
effet, Je prie tres Instamment et je conjure
La personne entre Les mains de qui tombera
cest Clavicule des segret de ne la pas com=
muniquer ni donner pas faire participant a celuy
qui ne sera pas fidelles, qui ne sera pas capable de
garder le segret et qui ne sera pas tres expert
dans les Arts; Et je supplie tres-humblement
le possesseur de ce livre par l'ineffable nom de
Dieu en quatres lettres Iod, He, Vau, He et par le nom
Adonay, et par toutes les autres tres-hauts et
tres-sacrés noms de Dieu quil garde cet ouvrage
aussi chere que son ame et quil n'en fasse par a
aucun sot ou ignorant

A quelle Heure
apres la
Prepartion de toutes les
choses on doit donner
La perfection a l'exercice
De L'art,

Chapitre Premier:

On a universellement traitté des jours &
des heures dans le premier livre; Il faut donc
maintenant voir specialement à quelle heure
on doit donner l'accomplissement et la perfe=
tion aux operations et aux arts ayant premiere=
ment preparé et ordonné toutes choses.

S'il arrive donc que tu ayes quel
qu'operation ou secret dans les mains pour par=
fer

4 ler ou pour conjurer Les Esprit, e si le jour ou lheure ni sont pas marqué, tu le mettras En Oeuvre Le Jour e heure de Mercure a la Seiziesme ou vingt troisieme heure: Mais ce Seroit beau coup mieux a la huitième qui Est troisième de la mesme nuit qui Sapelle e Sentend devant Le mattin; pour lors tu pourras Executer tous Les arts qui se doivent faire a ton gré de jour ou de nuit, pourvû quil soient preparé e ordonner aux heures convenables a telles operations.

Mais quand on ne specifie pas ni lheure ni le temps de linvocation, pour lors il Est beaucoup plus apropos e bien asseuré que lon pratiques de telles experiences e le plus asseuré est de travailler de nuit parque Les Esprits apparoissent bien plus facilement dans les pacifiques silence de la nuit que de jour; et que tu dois observer inviolablement dans tes invocations tans de jours que de nuit, est doperer dans un lieu caché, eloigné, secret e convenable, ou personne ne frécante ni n'habite comme on En parlera plus prolixemen dans Son lieu.

Si donc les Arts se doivent faire touchan des choses qui auront été desrobées, de quelque

Maniere

BRITISH

Maniere quan les faisse, il faut necessairement observer le Jour et lheure de la lune, sil est possibles dans son croissant depuis la premiere Jus quá la huitième du jour.

Mais si cest de nuit ce la doit Estre a la cinquième ou troisième e mieux de jour que de nuit parce que la lumiere e clarté les Justifie e les rend beaucoup plus propres a la publication

Mais Si ce sont des operations d'Invisibilité il les fau mettre En pratiques a la premiere, seconde e troisième heure de Mars, de jour et pour la nuit, Jus qua la troisième heure de la même.

Si ce sont des Experiences d'amour, de grace, faveur et impetrations, il les fau pratiquer Jus qua la huitième heure du même jour, des la premier heure du soleil et la premiere venus Jus quá la seconde du mesme jour.

Quant aux operations de la detruction, et desolation elle se doivent faire e reduire á leur perfetion le Jour de Saturne á la premier heure ou bien a la huitième ou quinsième du jour [illegible] de Lanuit depuis lapremiere heure jusqu'a la huitième.

Les Experiences des Jeux, mocqueries, Tromperies, illusions et invisibilité se Doivent faire La premiere heure de venus et àla huitième du jour; et pour la nuit alatroisième Et à La septième.

Dans toutes les heures auquelles Les arts Magiques se doivent reduire a leur derniere perfection, aussibien queles Experiences, il faut quelalune soit augmentée de lumiere ou dans son croissant Et quelle soit coloquée dans un nombre pareil avec le Soleil Et beaucoup mieux du premier quartier jusqua l'opposition. il faut que la lune soit dans un signe de feu et cela principallement dans le belier ou Dans Le lion.

Pour executer donc toutes sortes d'operations quece soit, il faut que cela se fasse lorsque la lune éclaire ou quand elle Est augmentée de lumiere.

Pour reduire a sa perfection cel de Linvisibilité, il faut que la lune soit dans le signe des poissons dans Les Heures propres Et convenables Et quélle soit dans son croissant.

Pour toutes Celles de lámour, de[7] grace et impetration de quelque condition quelles Soyent, pourveu quelles se preparent aux heures propres; elles viendront à leur perfection pourvû quelles se preparent alors quelalune Es dans Son croisant ou dans Les Jumeaux.

Pour Ceux qui Sont Exprimentez dans L'Art, une si exquise preparation des jours et des heures n'est pas necessaires; parceque Ceux qui ont Été peu ou point du tout Instruits, ou qui se sont appliquez legerement a cést Art, ne donnent pas tant de croyance à Cétte operation, que ceux qui sont Experts Et qui En ont lapratique; il faut que ceux cy observent Cétte preparation tres exactement: Mais pour cequi est de ceux qui commencent il doivent toujours avoir les jours et les heures bien preparées Pour cequi touche a leurs arts; Et les ~~—~~ sçavant doivent seulement observer Les preceptes necessaires de l'art et pour lors ayant aussi observé les autres solemnitez, il opereront avec un Entiere asseurance.

IL faut néanmoins prendre gard que quand tu auras preparé quelque Experience de toy même aujours et heures ordonnées, cela ce doit faire dans un temps claire, serain doux Et agreable; sans au=

cune

8·cune ardeur ou mouvement de lair qui ne soit point troublé; car quand tu conjureras quelqu'Esprit pour te servir En quel que art, il ne viendra jamais lorsque l'air Est troublé et agité de vents; puis que les Esprits nont ni chair ni os et sont créés de differentes matieres.

Ceux-ci sont créez deau; les autres de Vents et luy sont semblables; Quelcuns de terre; Quelcuns de nuages Et les autres des vapeurs du soleill; Les autres de Laccreté & force du feu & qui quand ils sont invoquez ou appellez, ils viennent Toujours auec grand bruit et auec la terreur du feu.

Quand Les Esprits qui sont créez de L'Eau sont Invoqués, il viennent auec de grosses pluyes, des greles, des Tonnerres, des Eclairs, des foudres & autre choses Semblables.

Quand les Esprits créez des nuages sont Invoquez ils viennent auec grand monstruosité, dans une forme horible et qui donne de la crainte & auec un tres grand bruit.

Quand on invoque les Esprits qui sont créez des vapeurs du soleil ils viennent En tres belle forme Et tres excellentes, enflez, remplis de

faste

Faste & de vanité, superbes & sont forts scauans; souviens que ceux cy et tous ceux par consequ: qui sont specifiez par salomon dans le liure de la decoration ou de la beauté ont une tres grande ostentation & une vaine gloire dans Leurs habits; jouisse de plusieurs ornemens, sont glorieux de posseder la beauté mondaine & toute sorte dornemens

Il ne les invoqueras pas cy ce nest dans un temps clair & serain, & En Mesme temps doux & agreables.

Mais pour les Esprits créez du feu ils sont dans lorient, ceux qui sont

Ceux qui sont créez du vents sont du costé du midy

Remarque donc quil sera beaucoup plus aseuré de faire les experiences & operations du costé de loriens En mettans En pratiques toutes les chose Necessaires de ce costé La.

+ Lo Mais pour toutes les autres experiences Extraordinaires & celles de l'amour Elle seront bien plus Efficaces, si Elle se font du cotté du septentrion

Prends donc bien garde En outre que toutes Les fois que tu feras quelqu'experience pour le reduire a sa perfection aux toutes les solemnités requise, tu pouras faire de nouveau La même operation sans beaucoup de preparation.

Et Il arrivoit quelque fois que tu fisse quelqu'operation aux Lobseruation des heures & quel ne fut pas verifiée; il faut que tu sache quelle seroit fauce au malcompasée.

De ce Chapitre depend toute nôtre clavicule Et quoy que toutes Les solemnités soient obseruées sans ce qui Est contenu en ce chap. rien ne se pouroit verifier.

De quelle Maniere se doit gader, regir Et gouuoverner le Maitre De L'Art

Chap. Deuxieme.

Celuy qui souhaitte de s'apliquer à vne si grande & à vne Telle & si difficile chose doit avoir sa pensée exempte de toute sorte d'autre sentiment de quel que Nature quil puisse être & doit ensuite soigneusement considerer quel art ou Operation il faut écrire ce qui se doit faire Comme il Est dit cy dessous, du Papier, de L'Encre & de la plume, & il faut obseruer le jour & l'heure & combien de chose sont necessaires pour preparrer c'est art & ce qu'on y dit y devoir être ajoutte.

Lesquelles chose etant preparées Il faut que tu cherches et que tu dis pose du lieu

12. ou l'Art & l'Experience se doit pratiquer; ce qui étant ordonné, le Maître y ira dans un lieu propre, sa chambre ou cabinet secret et où on ne puisse par voir.

Il faut qu'ensuite il se depouillent tout nud et qu'il ait un bain preparé, ou de l'eau exorcizée comme il est porte cy dessous afin qu'il s'en lave & se nettoye depuis le sommet de la teste Jusqu'aux pieds; disant: Seigneur Adonay qui a formé un indigne pecheur a ton image et ressemblance de terre vile et abjete; daignes benir et sanctifier cette eaux, affin quel soit la salvation et la mondification de mon ame affin qu'aucune fallace ou tromperie n'y puisse avoir lieu en quelque façon que ce puisse être.

Tres Puissant et ineffable Dieu qui a fait passer a pied sec ton peuple la mer rouge lors que tu le tirois de la terre d'Egypte, accorde moy que je sois purifié et regeneré par cette eau de tous mes pechés passés affin qu'aucune ordure ne se fasse paroitre sur moy a ton aspect.

Tu te plongeras Ensuite dans l'eaue Jusque par dessus le sommet de la tete, tu te nettoyeras avec un linge de lin fin et blanc et net et tu te vestiras sur la Chair d'habillemens de lin blanc, fins et nets desquels nous parlerons plus bas.

Tu t'abstiendras

Tu t'abstiendras ensuite pendant trois jours pour le moins de tous Entretiens et raisonnemens vains oisifs et sales et de toute sorte d'impureté, comme on te raportera plus bas au chap., de la Garde & du jeune et tu reciteras tous les jours L'Oraison suivante, pour le moins une fois tous les mattins, deux fois environ tierce, quatre fois a none et sur le soir autant de fois.

Arachio, Asac, Asacra, Bedrimulat, Silat Arabonas, Ierablem Iodadac, Achazal, Zophiel, Blautel, Baracaton Eloy, Emagro, abraxe, Brebarach Zamuel cadat, Eraeli, Amostra, Malched, Domed, Damud, Elamay, breol, segen, Gomon, Domas

Seigneur Dieu qui sied sur les cieux & regarde les abysmes, fais moy je te prie la grace, que ce que je connois, par Esprits, je le puisse accomplir par oeuvre; par toy ô Dieu Souverain qui vit & regne par les siecles des siecles — ainsi soit il.

Les trois jours Etant passez, il faut que tu attende L'heure a laquelle tu dois commancer l'operation et apres que tu auras commancé a cette heure tu pourras perseverer Jusqu'a la fin de l'oeuvre, parce qu'il prend sa force de la premiere qui reprend sa force sur les autres.

Comment se doivent Gouverner les Disciple

Chapitre Troisiéme.

Quand le Maitre de l'Art veu mettre en pratique quelque Operation d'importance il doit premierement considerer desquels compagnons il se peut servir; Dans Operations qui se font dans le cercle il est apropos quil ait trois compagnons & s'il ne peut avoir de compagnons il doit avoir du moins aupres de luy un chien attaché, s'il a des compagnons Ils sont tenus et obligés a toutes les choses quil leur [illegible] prescrira et doivent s'étudier de les observer avec soin et se rendre attentifs a toutes les choses quils entendront et ceux qui seront autrement pouront bien souffrir. Et Endurer beaucoup de peines Et courir des dangers que les Esprits leurs pourroient causer et il pourroient bien meme en mourir; quelque fois,

Les Disciples étant donc bien et diligemment enseignés, et instruits, et fortifiés par un esprit capable et suffisant, le Maitre prendra de l'eau exorcisée et entrera dans un lieu secret

avec ses disciples & lors quil sera net et purifié celieu, il faut quil se dépouille et ses compagnons et les mette tout nuds et il faut quil verse sur leur tête leau exorcisée, En sorte quil les lave et leur fasse descendre de leau jusquaux pieds et les baignant et lavant, il dira:

Soyez regenerez, lavé et purifiez au nom de l'inéfable, grand et Eternel Dieu, de tous vos peché & la vertu du tres haut descende sur vous & y demeure toujours, affin que vous soyez La force et puissiez accomplir le desirs de vôtre coeur — ainsi — soit — il.

Enaprés Il que les Disciples, s'habillent comme le Maistre et sabtienne de même queluy et disent pendant trois jours l'oraison que le Maître recite, et quil facessent cequil fait; quils se suivent ensuite & quil luy obeïssent en toutes choses.

Mais si le Maitre veut avoir un chien pour compagnon, il faut quil le lave Entierement avec de leau excirzée dela même maniere quil En à agy avec ses disciples et quil le parfume avec les odeurs et senteurs de l'Art et quil le conjure en cette façon.

Je te conjure creature de chien par celuy qui ta créé et je te lave et te parfume au nom du tres haut et trespuissant Dieu, eternel affin que tu sois mon veritable compagnon dans cette operation, et que tu sois pareillement mon amy En toutes celles que je feray dans la suite.

Mais sil veut avoir pour compagnon un Jeune Enfant ou petite fille, ce qui seroit mieux il faut il faut quil les dispose comme il a disposé le chien et quil leur ratisse recoupe les ongles des pieds et des mains et dise. Je te conjure Creature de fille ou de jeune garcon par le Dieu tres haut peré de toutes les creatures, par le Pere Adonay, Eloym et par le pere Elyon que tu m'aye par la puissance ni le pouvoir de me celer aucune chos ni la verité de dont je t'interrogeráy et que tu me sois obeissant et fidelle.

Quil mondifie nettoye et lave de nouveau ce Jeune homme avec l'eau de l'Art en disant derechef ce qui suit.

Soyez regeneré et purifié en sorte que les Esprits ne te puisse jamais nuire et ne puissent demeurer en toy.

Parfumele avec l'odeur cy dessous et quand les compagnons seront rangez et ordonnez en cette façon, pour lors le Maitre pourra assurement operer conjointement avec eux toutes et tant de fois quil luy plaira et l'operation se fera heureusement et obtiendra son effet.

Pour la seureté tant de l'ame et du corps Il faut que le Maitre et chacun des disciples ayent des pentacules qui soyent devant leur poitrine et con

sacrez avec

sacrez avec un voyle de soye quil les couvrira et qui soyent parfumez des odeurs et senteurs aux lesquels étant confortez et animez ils entre sans crainte et courageusement dans le cercle ou sans craints ou frayeur ils seront libres et exempts de tous peril et danger et ensuite Il faut quils obtiennent ou obeïssent aux commandemant du Maitre et fasse tout ce quil leurs commandera: Mais s'ils se comportent de cette façon tout réüssira à leur souhait.

Les Disciples peuvent encore estre au nombre de cinq, sept ou neuf et tout autant quil seront, ils obeiront precisement aux commandement du Maitre et par ce moyen tout succedera heureusement.

Du Jeûne
Garde et obseruation
necêsaire
Chapitre quatrième.

Quand ensuite le Maitre de l'Art voudra faire ses operations, les chose tant preparées qui se doivent faire auparavant et pratiquer des le premier jour de l'experience, il est tout à fait necessaire de prescrire la gard et l'obseruation, comme de s'abstenir de toute chose illicite et salté ou déformité tant du corps et que de l'âme, comme pourrait être de manger beaucoup; de boire Extraordinairement, de toutes sorte de paroles oyseuses, de gausserie et chóses superfluës, de maudire, de murmurer, et des Entretiens inutils, de s'appliquer a des choses particuliers; Il doit garder En tout la bienseance, dans la promenad dans les repas dans les conversasions et En toutes chose: ce qui se doit principalement dans le temps et Espace de neuf jours devant le Commancement de l'Operation et il faut que les disciples fassent de même.

Mais avant le commencement de l'ouvrage, il faut sans contredit que le Maitre recite avec ses disciples la suivante oraisons une fois seulement le matin et le soir deux fois

Seigneur Dieu tout puissant sois moy propice à moy pauvre pecheur parce que je ne suis pas digne de lever mes yeux au ciel a cause de l'iniquité de mes peché et de la multitude de mes fautes. O toy pere pieux et misericordieux qui ne demande pas la mort du pecheur, Mais quil se convertisse et quil vive. Dieu aye pitié de moy et me pardonne tous mes peché, car je te prie moy indigne, Pere de toutes les creatures qui est remplie de misericorde et de pieté, par ton immense clemence que tu me daigne accorder par toy souverain pere, de pouvoir voir et connaitre ces Esprits que je desire de convoquer pour paroitre devant moy et pour accomplire ma volonte, par toy qui triomphes et regne dans tous les siecles des siecles ainsi soit il.

Seigneur Dieu qui est assis sur les Cherubins et les Seraphins et regardes la mer; J'élève vers toy mes mains, et J'implore ton secours, toy qui es seule l'accomplisement des bonnes Oeuvres; Toy qui donnes le repos a ceux qui travaillent; qui humilie les Superbes, qui a fait la vie et a déstruit la mort. Toy qui Es notre repos et la protection de ceux qui t'invoque, protege, garde et déffend moy en cette article. Toy qui vis regne et demeure par les siecles éternels ainsi soit il.

Les trois derniers jours avant que de donner Commancement a cet Oeuvre tu te contenteras de viandes peu nourissantes seulement une fois par Jour et il seroit beaucoup mieux de te contenter de pain et deau, Tu reciteras l'oraison susdite et le dernier jour quand tu voudras commancer ton operation, tu resteras tout ce jour sans manger et apres tu iras dans un lieu secrets ou tu confesseras devottement a Dieu tout tes peché d'un coeur pur.

Le Maitre et ses Disciples reciteront ensemble la confession d'une voix basse et intelligible qui a été dite cy devant dans le premiere livre. Toutes ces chose étant trois fois recitées avec un coeur pur et contrit dans un lieu purifié et ecarté prenant l'eau de l'Hyssope il dira

Purifie moy Seigneur d'Hyssope et je seray nettoyé, lave moy et je seray plus blanc que neige.

Lave toy ensuitte auec de leau excorcizée et te ~~revets~~ de labit consacré que tu auras despouillé, par fume toy et te remplis dodeur tout autour de toy, comme il se dira plus bas dans les parfums et suffumigations.

Cequi etant fait, tu iras diligemment dans le lieu ordonné auec tes compagnons ou toutes choses étant preparées tu feras le cercles comme il a été dite et les autre choses necessaires que tu commenceras à invoquer les Esprits, par la voye des Exorcismes. Tu feras de nouveau la confession, et Insigne dámandement de reconsilliation et de penitence chacun se baisera.

Note quil fau que les disciples fassent toutes les chosa susdits jus qua ce point

le Maitre commandera a ses disciples et pour suivra son operation auec dilligence et travaillera a la reduire a sa perfection.

Des Bains,
Et de
Quelle facon on les fait.
Chapitre cinquiéme.

le bain est necessaire a tous les Arts magiques et de negromance; c'est pourquoy si tu veux faire quel [illegible] de preparation ayant [illegible] toutes les choses necessaires aux jours et heures

convenables

Convenables ; il fau que tu ailles a un fleuve ou riviere courante, oubien aye de leau chaude dans quelque grand vaysseau dans ton cabinet et Inte despouillant de tous tes habits et draps que tu porte, recite ces Pseaumes.

Ps. le Seigneur mon éclairissement,
Ps. le fol a dit en son cœur il ny a
Ps. Dieu rend moy sain et sauve.
Ps. Chantons glorieusement au seigneur
Ps. confessez au seigneur, car &c.

Et quand le Maitre sera nud, quil entre dans leau ou le bain et quil dise.

Je téxorcize creature de léau, par celuy qui ta créé et ta assemblée dans un lieu, de sorte que la terre paru que tu decouvre toutes les tromperies de lennemy, et que tu rejette les immondices et que des Esprits dans un monde ~~fantastique~~ en sorte quil ne me puisse nuire par la vertu de Dieu tout puissant qui vit et domine par les siecle des siecles ainsi soit il.

Tu commenceras en suite à te laver entierement dans le bain en disant.

Morabalia, Musalia, De falia, onomalia, libarina, Guldafaria, Bedulsaria, Gervasia, Geminarim, Giegrofuria, ceduc Gittach, Gaudik, Rogil, Mussil, Grassil, Tranci, Pucri, goduc, Augneb, Ascheroth, sababth, Adonay, Aglon, El, Tetagramaton, sedim, Ancraton, et Anapheron, Sigilator Prarenaton.

Taus lesquels tu repeteras deux ou trois fois jus quà ceque tu soit baigné et entierement mouillé et quand tu seras net tu sortiras du bain, et tarroseras auec de léau exorcizé comme en bas, Et tu diras.

Lave-moy Seigneur d'hisope, et je seray blanc et nettoyé, lave moy et ie seray plus blanc que la neige; et quand tu t'habilleras tu reciteras les Pseaumes Seigneur exauce mon oraison.

Ps. Ayes pitié de moy Dieu.
Lors que Jinvoquois.
Ps. Je te confesseray Seigneur de tout.
Comment aye cheri ta loy.
Ps. Pas la sortie d'Israel.
Le seigneur en convertissant.
Seigneur tu mas eprouvé.

En apres tu reciteras cette oraison.

El fort et admirable, ie te benis je t'adore, Je te glorifie, ie t'invoque, ie te rends graces de ce bain, affin que leau m'en soit salutaire, pour rejetter de moy toute sorte d'immondice et le desire de mon cœur, par toy tres saint Adonay, quil puisse en toutes façons être accompli, par toy qui vis et regnes par les Siecles des Siecles ainsi soit-il.

Prens le sel ensuite et le benis en cette façon.

La Benediction de dieu le pere tout puissant soit sur cette creature du sel et que toute sorte d'empêchement en sorte que tout bien y entre; parceque sans toy les hommes ne peuvent pas vivre; c'est pour quoy ie te benis de plus ie t'invoque affin que tu m'ayde en ce point et article, en sorte que qui conque te connois ne puisse pas vivre sans toy, et ensuite tu diras ce Pseaume.

Ps. Benissez toutes oeuvres du Seigneur au Seigneur.

En prenant les espées et le sel exorcisé, tu le jetteras dans le dit bain, dans lequel tu te voudras laver, tu te depouilleras derechef tout nud et en te devêtant tu profereras ces paroles.

Immamon, Ammamon, Iman, Mameon, Lectaron, monby, Myon, peleaton, vafuron, gardon, Eypisson, Tagaron, Monerton, sinon, Sation, Mamon, Felicon, Zannator, Felicon.

Tu entreras une autrefois dans le bain et tu reciteras ces Pseaumes.

Ps. mon ame benit le seigneur

Ps. Chantons glorieusement au seigr.

Ps. Loues Enfans Le Seigneur.

Cela etant fait tu sortiras du bain et te vettiras comme il a esté dit cy devant d'abits de lin et étant vetu de cette facon tu viendras pour achever ton operation; il faut donc pareillement que les disciples se lavent de la même sorte que le Maitre.

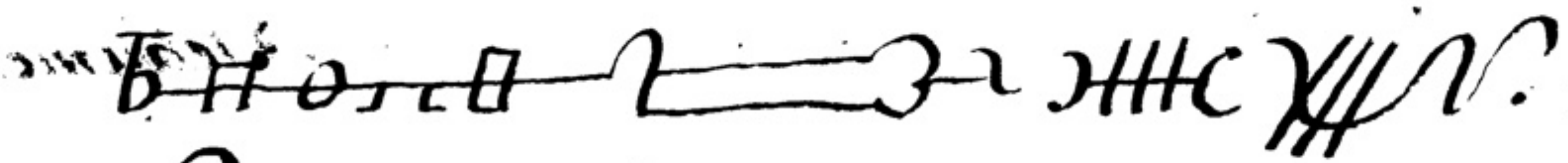
Des Habits.

Chausses et souliers

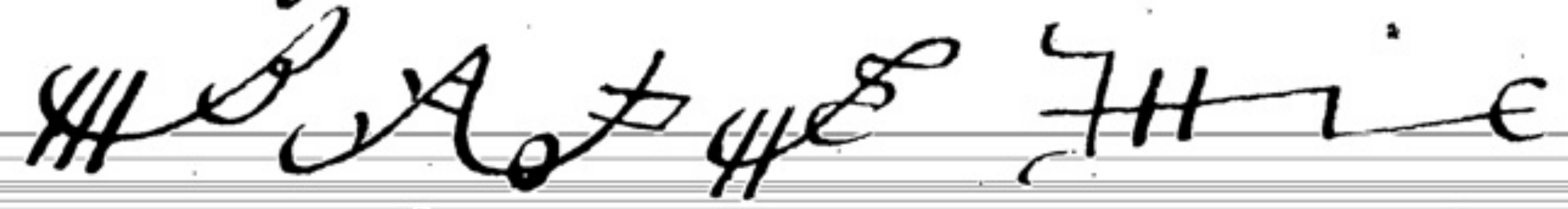
Chapitre sixieme.

Les Habits exterieurs qui sont pardessus, doivent être de lin et faits du fil qu'aura filé une Jeune fille pucelle, comme ceux de dessous et étant que ces caracteres souscrits y soyent mis sur la poitrine

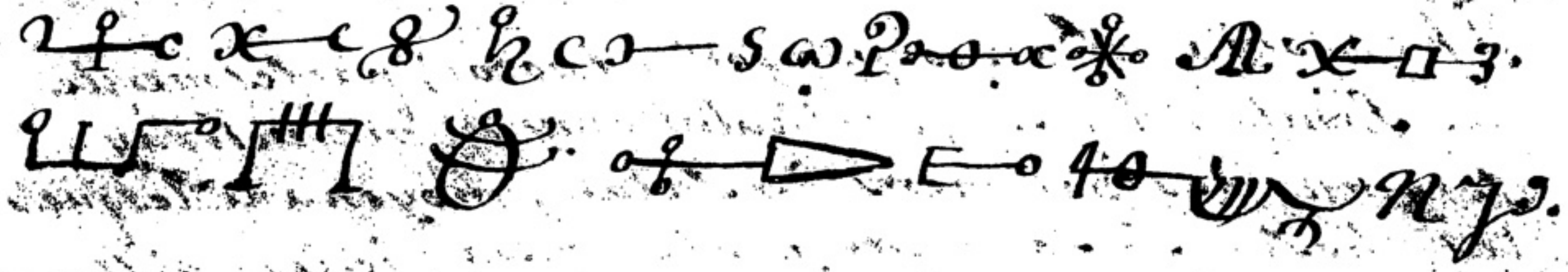
poitrine avec le guil de l'Art et un filé de soye rouge.



Les soulies ou bottines et aussi les chausses doyvent être celles cy blanches et ceux cy de cuire blanc sur lesquelles on ecrit ces signes ou caracteres.



Ces chausses ou souliers se doyvent faire dans le temps de l'observation et de la garde et on doit preparer aussi tous les instrumens possibles, lustrez et nets en ce temps. Outre cela le Maistre doit avoir une couronne faite de papier vierge dans laquelle ces quatre noms seront écrits dans la partie anterieure Jehova, dans la posterieure adonay, à la droite El, a la gauche, Gibor, et il faut que ces noms s'ecrivent avec l'encre et la plume de l'Art comme tu le pourras voire dans leus chap. et pour les disciples un chacun d'eux doit avoir une couronne de papier vierge dans laquelle ces lettre divines seront escrits avec de la couleur de cinabre



Prens aussi garde qu'en te vêtant ou avant que tu te couvres & habille de semblables, habits, chausses canneçons et souliers tu dise les Pseaumes suivans.

Ps. Seigneur qui habitera.
Ps. Seigneur mon coeur n'est pas exalté.
Ps. Combien sont cheris tes tabernacles.
Ps. Sur les fleuves de Babylone.
Ps. Si le Seigneur ne batit la maison
Ps. Toutes Nations Loüez le seigneur.
Ps. Dieu ayé pitié de nous.
Ps. Que Dieu s'éleve et qu'il dissippe.

Parfume en suite tous les habillemens auec les hodeurs parfums, & suffumigations de l'Art et tu les arroseras auec de l'éau et de l'hyssoppe de l'Art.

Mais quand le Maitre et les disciples commanceront à se servire, apres le premier Pseaume, et avant qu'ils poursuivent les autre, ils doivent prononcer et proferer ces paroles.

ancor, amacor, amade. Theodonia, Bangorpsagor Anotor, par les merites des Saints Anges, je m'habilleray et me vetiray Seigneur des vetemens de salut, moyenant lesquels, les choses se souhaitte instamment; ie les puisse conduire et faire venir à leur fin par toy tes Saint

adonay le Royaume et l'empire du quel regne par tous les siecles des siecles ainsi soit il.

Remarque que si les habillemens de lin étoient des habits de lévite ou des Prestres des quels ils se seruent dans les chose sacrées, ils seroient tres asseurement font bons.

Des lieux dans lesquels on peut comodement Les Arts

Chapitre Septième.

Les lieux propres pour exercer et faire les Arts et parler les esprits doivent être cachez, éloignez et separéz et loins des Entretiens des hommes. Et pour cet effet les lieux deserts sont propres qui sont separez des lieux habitez comme les lacs et les bois, les lieux remplis d'ombrages les vieilles habitations renouvellées ou rarement habitées ou presque jamais il ne se fait d'Assemblées d'hommes, les montagnes, les cavernes, les grands Antres, les cimes des montagnes les jardins et vergers les milieux de tous les carrefours, dans le temps du silence de la nuit. Mais quand tu ne puis pas aller commodement dans quelqun de ces lieux, les maisons même et ta propre chambre. Tous ces

28. lieux pourvû quils soient purifies par les ceremonies dites Ilicites et consacrés, seront tres propres pour convoquer les Esprits.

Mais pour les Arts qui se doive faire aux temps ordonnés ils se doivent faire lors quil ne requierent par un temps precis, se font beaucoup mieux de nuit.

Quand tu auras choisi un des lieux cy devant allegues, tu reciteras Les Pseaumes suivants.

Ps. Pourquoy les nations ont elle fremi.

Ps. Dieu aye pitié de nous
Dieu sauve moy en ton nom.

Apres tu parfumeras le lieu avec les suffumigations et odeurs de l'Art et tu l'arroseras avec de l'eau et de l'Hyssope et la tu pouras faire toutes les experiences.

Mais quand en suite tu iras dans un telle lieu tu diras au commencement de ton chemin l'oraison suivant d'une voix basse: mais intelligible.

Lazay limay, Ilazay, Orion, Nalarion, tres-fort, ocridamion, tres puissant, Sedon tres robuste. Iod, He, vau, he, Iah, agla, assiste moy indigne pecheur qui ay eu la hardiesse de proferer de tels tres saints noms, que personne ne doit nommer, et

invoquer

---

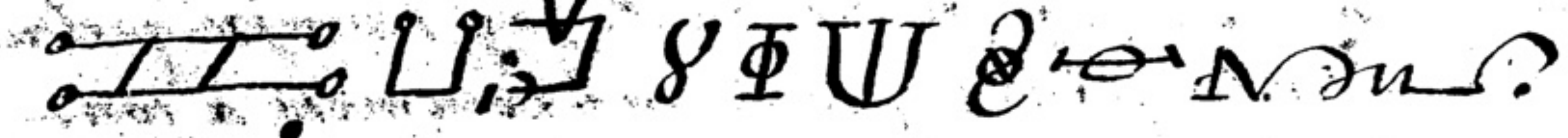
invoquer, si ce n'est dans de grands dangers; C'est pourquoy moy étant constitué dans un grand peril de corps et d'ame, je recours a l'invocation de ces tres sacrés noms. Pardonne moy, si j'ay peché ou si j'ay trompé quelcun en quel que chose, parce que je me commets à ton assurance et seureté et speciallement en ce passage.

Que le Maitre se promene ainsi avec l'eau et l'Hyssop avec lesquels il arrossera, et il faut qu'on chacun des Disciples dise à basse voix cette oraison qui se pratique dans le temps de l'observation et de l'agard des neuf jours.

Il faut de plus que le Maitre divise ses Disciples pour porter les choses necessaires qui sont propres a l'Art, Le premier portera l'Encençoire avec le feu et l'encens; le second le livre, et le papier, et les plume, et l'encre, et en outre les especes de parfums; troisiême le couteau et la faucille; le Maitre le baton et la baguette et s'il y a plusieurs Disciples, il disposera des choses qu'on doit porter selon leur nombre.

Mais quand tu seras parvenu au lieu ou toutes les choses etant bien disposez par ordre convenables, il faut que le maitre prenne le couteau ou quel quatre instrument de fert consacré pour former le cercle de l'art ce qui etant fait il faut que tu le parfumes et l'ayant et ayant en suite enseigné et instruits les Disciples apres des avertissements et remontrances tu feras comme il est porté ycy bas. Ayes premiérement une trompette de bois neuf sur la

30 quelle soyent écrits d'un coté avec ta plume et l'encre de l'Art ces noms de Dieu, Eloym Gibor Dieu des armées; et de l'autre coté ces caracterres.



Et lors qu'il sera dans le cercle, il faut qu'il sonne avec cette trompette, aux quatre partie du monde en commançeant par l'orient, ensuite au midi, apres a l'occident et en dernier lieu du côté du septentrion, et qu'il poursuive en disant.

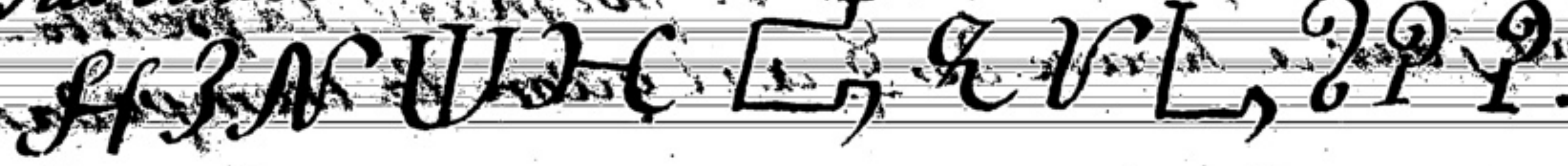
Ecoutez et soyez prest en quel que part du monde que vous soyez pour obeir a la voix du grand Dieu et aux noms du createur; nous vous faisons sçavoir par ce signe et par le son de cette convocation future que vous soyez prest pour venir obeir a nos commandemens. ce qui étant fait, il faut qu'il achève son operation; qu'il renouvelle le cercle et qu'il fasse des suffumigations.

Du couteau, Epeé, Faucille, Poignard, ou Stilet, de fer; Lancette, Baguette, Baton, ou autres Instrumens de L'Art

Chapitre Huitieme.

Pour executer les principeaux et plus importantes operations; il faut avoir plusieurs sortes d'instrumens com̃e le couteau noir, le couteau blanc, la petite lance, avec les quels on imprime et on fait les cercles, les sacrez caracteres et plusieurs autre choses.

Pour faire donc le couteau avec le manche blanc, il faut ~~faut~~ que tu procure de faire au jour et heure de ☿ quand ♂ sera s'il est possible en ♈ ou ♏ et que tu fasses qu'il soit trempé dans le sang d'oison et dans le suc de pimpernelle et que la lune soit plainne ou au croissant. mets y le manche blanc ou tu graveras ou feras graver les caracteres suivans.

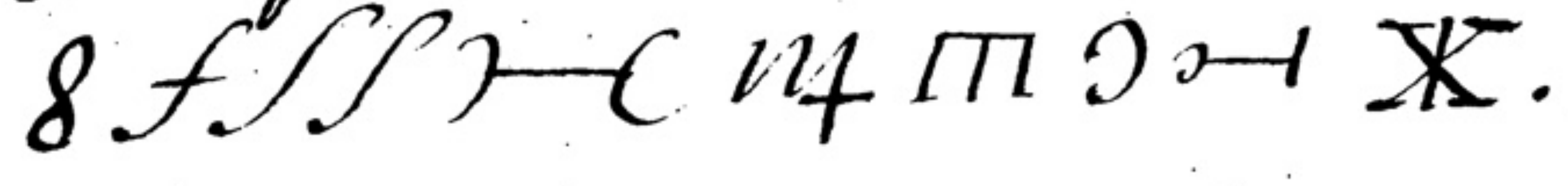


apres

Apres les ayant encensez auec des parfums, auec vn tel couteau tu dois faire toutes les choses necessaires de l'Art, excepté que tu ne feras pas les cercles; et si la chose te semble penibles de faire vn tel couteau, prends-en vn faits mais de la même façon, et tu le feras trois mettre dans le feu de sorte qu'il devienne rouge et toutes les trois fois tu l'éteindras dans le dit sang et suc et Ey apres tu luy feras mettre vn manche Ey y grauant ces susdits caracteres, et sur la lame, commanceras depuis la pointe Jusqu'au manche, tu ecriras auec la plume et l'encre de l'Art ces noms Agla, ON, Tu le parfumeras En suite et l'arrasseras et remettras ~~[illegible]~~ dans vn drap de soye.

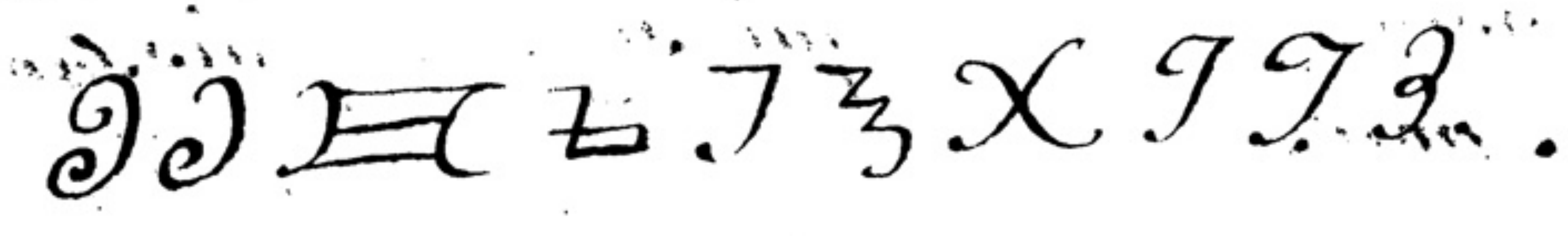
Mais pour le couteau à manche noir pour faire le cercle pour étonner et épouvanter les Esprits et autres semblables, tu le feras auec toutes les choses susdites excepté qu'il le faut faire au jour et heure de ♄ et qu'il le faut tremper dans le sang du chat et dans le suc de la cigue, en écrivant les caracteres susdits et ces noms alpha et omega, Iah, Eloym, Primaton, Finei ou ariel, Alphetel, commançant de la pointe et retournant Jusqu'au manche auec la plume et encre de l'Art, il faut que l'Artave ou faucille se forme de la même façon, le stilet ou poignard, la petite lance au jour et heure de ☿ et il qu'on le trempe dans

du sang de pie et dans du suc de Mercurialle et tu y mettras vn manche de buis blanc coupé d'un seul coup, au lever du soleil auec vn couteau qui soit du moins neuf; Il y faut graver de telles caracteres En le parfumant et arrosant comme dessus.



Ce qui étant acheué tu le remettras dans le drap de soye comme dessus.

Le Baton et la baguette doyvent être celuy là de sureau ou bien d'une canne ou roseau et celle cy de coudre, l'un et l'autre vierge, à sçauoir d'un an tous deux coupez d'un seul coup, dans le jour de ☿ au lever du soleil et il faut que ces caracteres y soient écrits auec la pleume et l'encre de l'art.



Surquoy ces choses étant finies Tu diras Adonay tres Saint daignes consacrer et benir cette baguette et ce baton, affin qu'ils obtiennent la puissance qu'ils doivent avoir, par toy adonay tres Saint de qui le regne demeure par les siecles des siecles, ainsi soit il. parfume les ensuite, les arrosant comme dessus, et les remets dans vn lieu pur et net pour s'en servir au besoin.

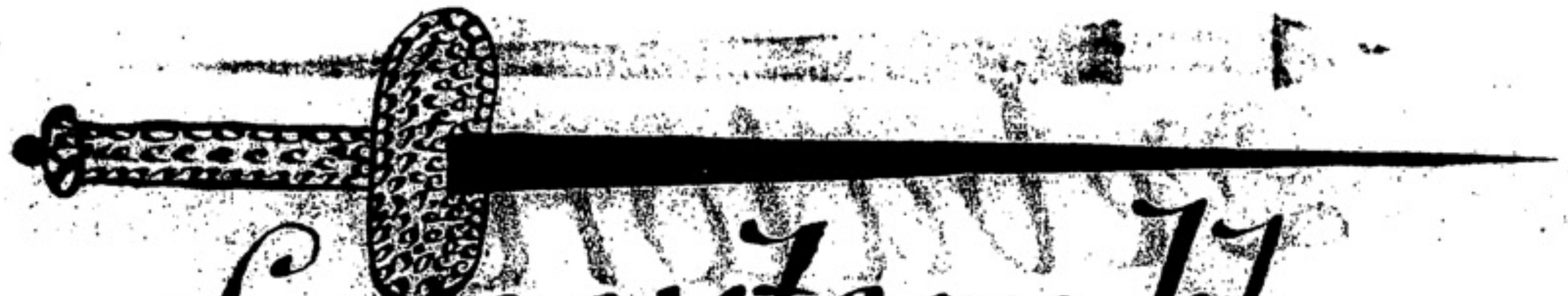
34. Il faut aussi se servir quelque fois d'Epées qui sont necessaires dans les Arts magiques; C'est pourquoy tu prendras une Epée neuve que tu feras fourbir et nettoyer au jour de ♀ dés la premiere heure de ce jour jusqu'a la quinzieme Tu y écriras en suitte d'un coté ces divins noms Jehova, Adonay, Eheye, Jeya et de l'autre côté ces autres noms Eloymgibor et vous y ferez un manche d'os que vous arroserez et parfumerez comme cy-devant et vous reciterez de sus la suivant conjuration.

Je te conjure Epée par ces noms Imabrach, Abrach, abracadabra, Jehova que tu me serve de force et deffande en toute sorte d'operations magiques contre tous les ennemis visibles qu'invisibles; Je te conjure derechef par le tres saints nom et indivisible El, fort et admirable par le nome Saday, qui est tout puissant et par ces noms cados, cados, Adonay Eloym, Zevaoth, nhaghimanuel, premier et dernier, Sagesse, voye, vie, Vertu, clef, bouche, Paroles, Splendeur, lumier, Soleil, fontaine, gloire, Montagne, Entree, porte, pierre, Pasteur, Fenetre jmmortel, Messie, Par ces noms donc et par d'autres je te conjure o Epée que tu me serve de garde contre tous ceux qui me sont contraires Amen.

Ce qui étant fini, tu le mettras dans un drap de Soye, ainsique le couteau, de même que tous les Instrumens consacrez et purifies par les ceremonies duës et requises pour perfectionner et achever les Arts et les Operations Magiques

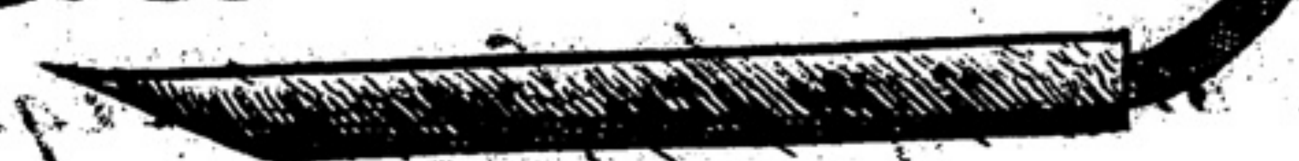
Forme des Instrumens.

L'Epée.

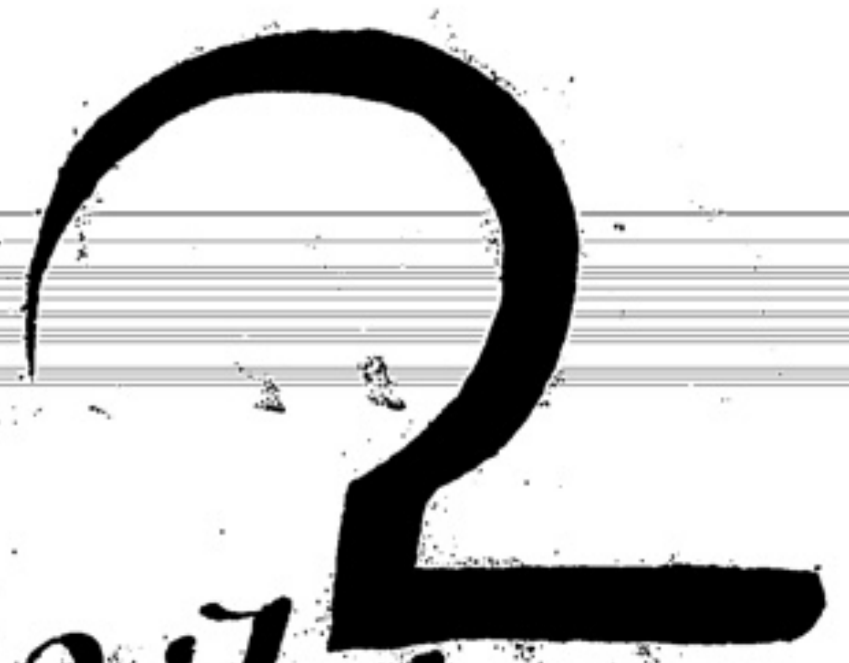


Le couteau blanc

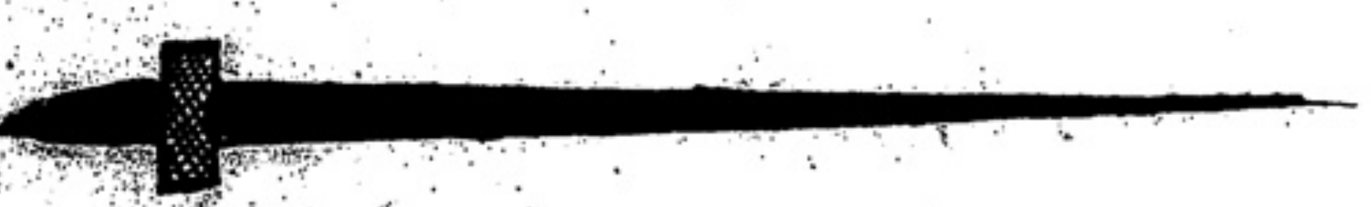
Le couteau noir



La faucille



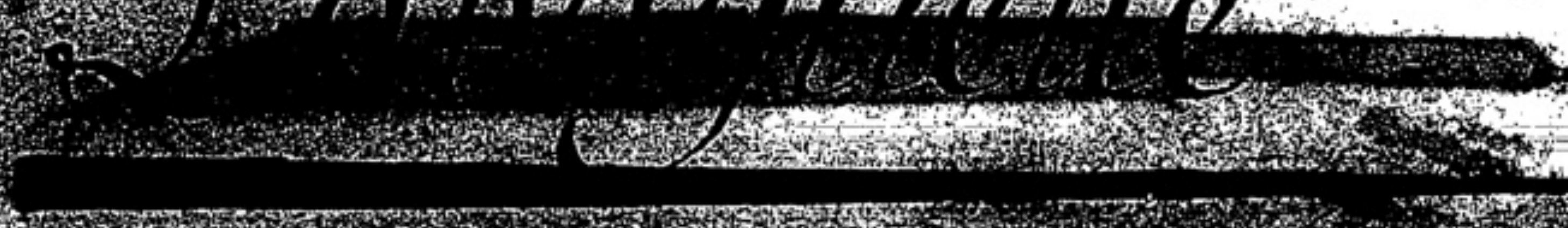
Le stilet,



La lance,

Le baton.

La baguette



Des Encensemens suffumigations Parfums des choses qui se doivent operer et pratiquer dans Les Arts magiques

Chap. Neuvième.

Il y a plusieurs sortes dencenssemens, suffumigations et parfums qui se font et se Montrent aux Esprits. ceux qui rendent de bonnes odeurs sont pour le bien et les parfums dodeurs puante servent pour le Mal.

Si tu veut faire des parfums, de bonne senteur, il faut prendre de lEncens, du bois dalois, des noix de Muscades, du Bainjon, du Musques et autres especes de bonnes Senteur sur qui tu diras.

Dieu d'Abraham, Dieu d'Isaac, Dieu de Jacob, daignes benir ces creature d'especes odoriferantes, afin quélles reçoivent la forces, la vertu, et puissance d'attirer les bons Esprits, et pour chasser et faire retirer les Ennemis et les phatômes par toy tres Saints Adonay qui vit et regnes dans les Siecles des Siecles, ainsi soit il.

Je Texorcize Esprits jmpurs et jmmonde qui est vn phantôme ennemi, que tu sorte au nom de Dieu tout puissant de cette espece de parfums, En sortes quelle demeure santifiée au nom de Dieu tout puissant.

Seigneur daignes benir et Sactifier cette Creature de parfums affin quil soit vn remede salutaire au genre humain et la Salvation de nos corps et de nos ames par l'invocation, de ton tres Saint nom et de celuy qui a crée les Siecles et qui doit regner par les Siecles des Siecles ainsi soit il.

Tu arroseras en suite ces especes avec l'eau de l'Art et tu les mettras derechef dans le drap de Soye comme cy dessus ou dans vn petit coffret qui en sera fait et tu les tiendras bien proprement affin

quils prennent pas beaucoup dair, ce qui nimporteroit pas cependant et tu les y Laisseras pour t'en Servirent dans le besoin et quand tu t'en voudras servir, tu allumeras vn feu des charbons nouveaux dans des pots neufs vernissés de dans et dehors et tu feras du feu avec vn fusil et vne pierre et le feu étant allumé ainsi, avant que tu le Mettras sur cette espece, tu diras.

Je téxorcize ô creature du feu, par celuy qui toutes Choses sont faites, affin que toutes Sortes de Phantômes se retirent de toy sans retardement et ne puisent nuire ni sejoüer d'aucun dans ses oeuvres par l'invocation du createur tres haut, ainsi soit-il.

Beny Seigneur tout puissant et misericordieux, cette Creature des éspeces, affin quétant benite, ce soit à l'honneur et loüange de ton tres saint-nom, affin quil ne soit fait aucun empechement ni peine à ceux qui les portent, par toy ô Seigneur éternel et tout puissant et par ton tres saint-nom ainsi-soit-il.

Cela étant fait tu mettras de ces Especes dans l'encensoir sur le feu, et tu feras des parfums et des odeurs Comme tu voudras.

Pour les Especes de adeurs puantes, Elles se preparent en cette sortent disant comme il s'ensuit Adonay, Iazay, Salmay, Amay, Elay, saint Pere accorde nous l'assistance et la faveur de ta grace; par l'invocation de ton tres saints nom; affin que ces especes nous serve et aydes dans les choses que nous voulons operer et que toute tromperie et immondice en sortent et quelles Soient benites et sanctifiéez par ton tres-saint nom.

De l'eau Et de L'Hissope Chap. dixiême.

S'il est necessaire d'arrosser quelque chose en quelque sorte d'Art, avec le goupillon ou l'asperges, l'un et l'autre se doivent faire en cette facon. Il faut avoir preparé l'encensoir au jour et heure de ☿ avec les Especes odoriferantes de l'Art; En apres tu prendras un pot d'étain ou un autre plombé et vernissé de hors et dedans ou bien de verre et le rempliras de tres belle eau de fontaine et tu auras du cel exorcizé disant en cette facon sur le sel, Zevaoth, Messiah, nhimanuel, nghelion, Gibor, Iehova. Dieu qui est la verité et la vie daigne benir et sanctifier cette creature du cel, affin quil nous servent de proportion de secours et d'assistance, dans l'Art. quil nous y prête secours.

Jette en apres le cel dans le vaisseau ou est l'eau et tu diras dessus ces Pseaumes.

Ps Seigneur en ta faveur ne

Ps Seigneur exauce mon oraison.

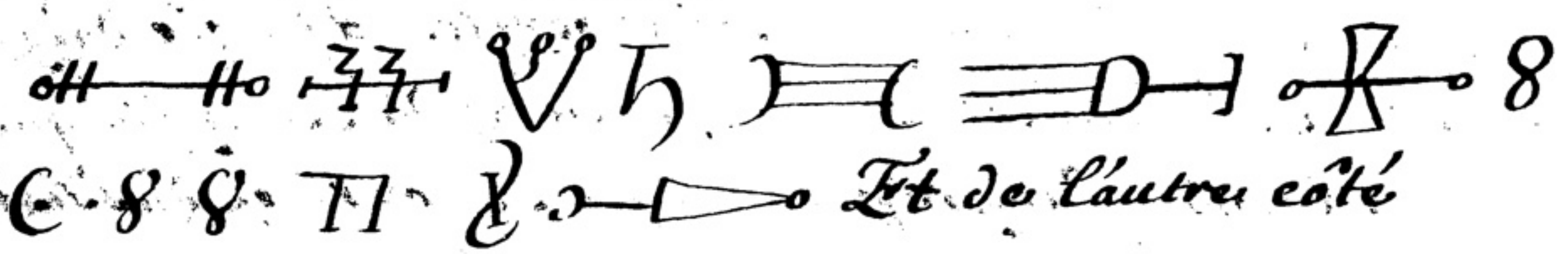
Ps. Seigneur sauve moy en ton nom

Ps. Dieu aye pitié de Moy selon.

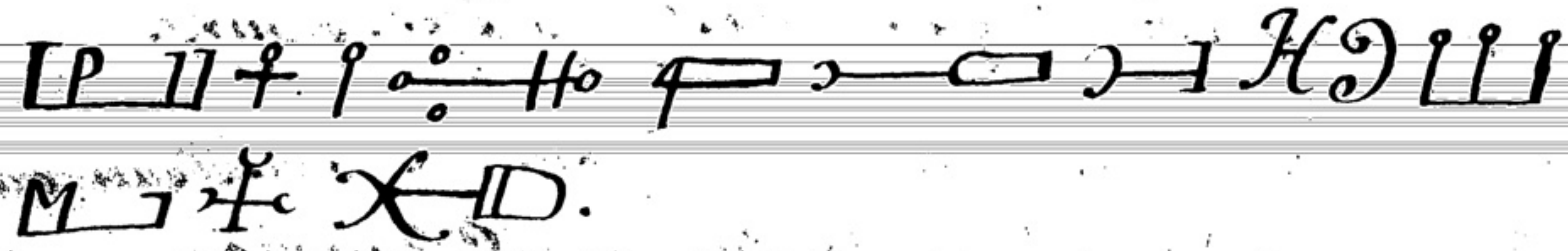
Tu feras ensuite un Asperges ou goupillon de verveine, de fenouil, de Lavande, de Saulge, de valerienne, de mente majeure, de Basilique, de Romarin cueillies, au jour et heure de ♀ dessechez à l'ombre.

Tu feras aussi le manche avec une baguette de Noiselier ou de coudre de trois paulmes de la main, coupée au jour et heure de

☿ au croissant de la lune au on attachera les dites herbes dessechés, comme dessus avec du fil qu'une Jeune fille pucelle aura filé et on gravera d'un coté de ce manche avec l'instrument de l'Art les caracteres Suivans.



Et de l'autre coté



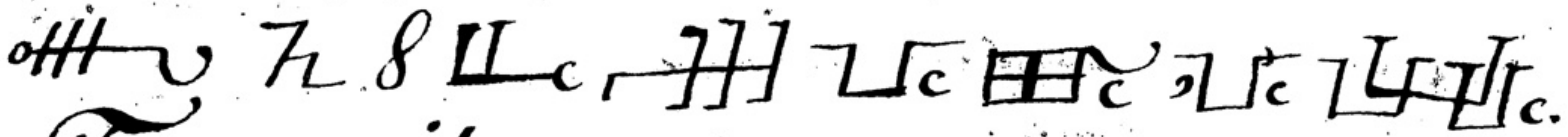
Tu mettras Ensuite en usage cette eau et t'en serviras avec l'asperges ou Gouspillon En quelque lieu que tu le Jugeras a propos et sache qu'en tous les lieux que tu arroseras cette eau chassera tous le Phantômes et il ne pourront apporter d'empechement ni nuire a qui que ce soit. Tu te pouras servir de cette eau et la mettre En usage pour faire toutes les operations De L'Art.

delalumiere

De la Lumiere et du Feu

Chapitre onzieme.

Il a Toujours été en pratique et ça été la coutume parmi les peuples et nations de se servire des choses Sacrés du feu et de la lumiere; c'est pourquoy le Maitre de l'Art se sert des mêmes pour Excercer les choses sacrees tant pour la lecture que pour les encensemens; c'est pourquoy quand tu voudras faire quel qu'Operation; Les lumieres sont toujours necessaires dans le cercles. Pour cette effet Il faut faire des chandelles de cire vierge dans le jour et heure de ☿ et il faut qu'une pucelle file les meches et elle se doivent faire au croissant de la lune de grandeur et grosseur du poids d'une demi-livre chacune, et tu y graveras ces caractores avec le stilet de l'Art



Ensuite tu diras ces Pseaumes, sur le dites chandelles.

Ps. Loües le seigneur les saints.
Ps. Mon ame benis le seigneur
Ps. Toutes nations benis le seigneur &c

Seigneur Dieu qui gouvernes tout par ta puissance, donne moy a moy pauvre pecheur le sens et l'entendement, affin que j'entende et sente seulement les choses qui te sont agreables. fais que ie te rende grace avec une foy droite et sincere et une clarté parfaite; accorde moy ~~Seigneur~~ Dieu auparavant que ie meüre, et avant que la flâme du feu me brule, l'amour de de grace.

Seigneur Dieu ne m'abandonne pas; Dieu de mon salut. Aprés tu ajoûteras.

Je t'exorcise creature de cire par celuy qui a crée toutes choses d'une seule paroles; Que par la vertu de celuy qui est la pure verité, tu écartes de toy tous les phantômes, toutes les mechanstez et tromperies de l'ennemi, et que la vertu et puissance entre, affin que tu nous puissent illuminer et que toute crainte et frayeur fuyent de Nous.

Ce qui étant dit tu jetteras de l'eau de l'Art vers le ciel et tu parfumeras et tu encenseras avec les parfums accoutumez.

Et quand tu voudras allumer le feu, et le mettre a l'encencement ou a quel qu'autre chose, tu diras.

Je t'exorcize creature du feu au nom du souverain Seigneur eternel, et par son nom ineffable qui est Jod,

Hé, Vaut Hé, par le nom El et par le nom tres fort Jah, que tu puisse illuminer les coeurs de tous les Esprits que Nous appellerans au cercle affin quil puissent Comparoistre devant nous sans tromperie et fraude par celuy qui vous a crée de rien.

En suite, tu prendras la lenterne quarrée avec des chassie ou fenestres de cristal et Ensuite tu accommoderas la chandelle allumée pour lire ou pour faire quel qu'autre chose et pour former le cercle, comme il a eté dite cy-dessus.

De la Plume Encre et autres couleurs

Chap. douxiéme

Toutes les choses qui se doivent écrire en cet Art, se doivent écrire ainsi.

Tu prendras un oison mâle et la troisiéme plume de l'aille droite, et en la tirant tu diras.

Abray, Habyly, Samay, Theco=daniay Athamas, Scaver Adonay: chassez de cette pleume toute sorte de tromperie affin qu'elle retienne

En toy la vertu et la puissance, décrire avec éfficace toutes les choses que je voudray.

Tu la tailleras avec le couteau de l'Art, tu la parfumeras et tu la remettras dans le drap de soye comme dessus.

Tu auras une ecritoire faite de terre et au jour et heure de ☿ et dans le dit temps tu graveras dessus avec le stilet de l'Art ces noms,

Iod, Hé, vau, Hé Mitraton Iah, Iah, Iah, cados, Eloym Zevaod, et en y mettant de lencre tu diras.

Je texorcize creature de lEncre, par Anereton et par Simulator et par le nom adonay et par le nom de celuy par lequel toutes choses ont été faites, affin que tu me sois en ayde et que tu me donne secours dans les choses que je voudray par toy Mettre en oeuvre.

Et parce quil arrive quelque fois décrire avec quelque noble couleur, à cet effet il est bon d'avoir autant d'ecritoires de corne blanche neuves autour des quelles on écrira les dites paroles et dans chacune d'icelles tu mettras des couleurs separement avec de l'eau

Exorcizée dont on les detrampera avec de la gomme arabique. la plus grande partie de ces couleurs doit estre Jaune, couleur d'or, Rouge, bleu celeste, verte et morelle; et s'il s'y rencontroit quelqu'autre couleur, tu feras comme cy dessus et en les exorcizant, parfumant et arrosant.

De la Pleume de l'hirondelle et du corbeau.

Chap. Trezieme.

Il faut prendre la pleume de l'hirondelle, à sçavoir celle qui s'appelle le couteau, et avant que tu la taille tu diras.

Saint Michel Archange de Dieu et saint Mitiel et Miniel prevots et capitaines de la troupes celeste soyez à nôtre ayde dans l'operation que nous avons intention de faire; et que toutes les Esperiences qui commences par vous et en vôtre nom soient finie par le createur tres-haut. Tu approprieras et tailleras la plume avec le couteau de lart, tu ecriras sur son côté le nom, Anereton & tu diras Sur elle les Pseaumes Suivans

Ps voicy combien il bon

Ps Toutes nations louez le seigneur.

Ensuite tu arrosteras et parfumeras, et remettras dans le drap de soye comme dessus, et il fau consacrer de même tous les jnstrumens auec les quels, il fau écrire quelque chose ou auec de l'Encre ou auec des couleurs, ou auec du sang.

Du sang de la chauve-souris, du pigeon et autre animaux.

Chap. Quatorzième.

Prend une chauve souris vive & l'exorcize comme il s'ensuit

comiac, cantac, Emorbat, Mial, Emore, Barea, Marbaclacrat, Londay, valmach.

Par ces tres-saints noms & autre noms des Anges qui sont écrits dans le livre Assamaim.

Je te conjure ô chauve souris ou autre animal que tu nous assiste dans nôtre operations par le Dieu veritable; par le Dieu saint; par le Dieu qui t'a crée et par Adam qui t'a imposé vn nom propre comme aux autre creatures animées.

Prend ensuite l'éguille comme on dira plus bas et perce la chauve souris dans la vaine qu'elle a dans l'aile droite; et ramasse le sang dans vn petit vaisseau et tu diras sur luy.

Adonay tout puissant Araton, Assay, Eloym, Elohe, Elyon, asserheye, Saday Dieu seigneur immaculé et Immable, Emanuel, messiah, Jehova, sois a mon ayde affin que ce sang ait du pouvoir et tout ce que ie voudray et en tout ce que ie demanderay. Parfume le ensuite et le garde pour le besoin.

On tire encore le sang de cette façon. Prend le dite Animal et le coupe tout en morceaux et le met dans vn pot de terre plombé et vernisé et presse le fort jusqu'à ce que le sang en sorte en disant les susdites paroles sur luy; et si tu luy coupe la teste, mets la dans une bouteille de verre neuve et recuilles en le sang comme desus.

Qu'on prenne donc le sang des autre oiseaux de l'ait comme comme on dite plus haut, tiré auec l'éguille, ayant premierement observé toutes les solemnitez comme dessus.

Du papier ou Perchemin Vierge, comment il se fait pour L'operation.
Chap. Quinzième.

Le papier vierge est necessaire dans beaucoup d'expertences Magiques et il est requis qu'il soit consacré. Il y en a un qui s'appelle vierge et l'autre non né. Le vierge est celuy qui vient d'un animal qui n'a pas encore sailli et pour

cela l'on doit prendre un jeune animal qui a cause de l'age n'est pas propre à la generation, soit agneau, chevreau ou autre, or se perchemin qui en est tiré est nommé vierge.

Prens donc l'Animal tu voudras comme dessus et qu'il soit mâle, ensuite au jour & heure de ☿ tu le porteras dans un lieu secret, ou en travaillant personne ne te puisse voir et tu auras un roseau coupé dans le Marais ou ils croisent avec un couteau neuf et coupé d'un seul coup, et tu le Nettoyeras et ôteras ses feuilles en disant cette conjuration.

Je te conjure par le createur de toutes choses & par le Roy des Anges le nom duquel est El, Saday — que tu reçoives La force et la vertu pour écorcher cet Animal; et pour faire du papier ou parchemin, dans lesquels on puis s'écrire les tres-sacrez noms de Dieu lequ'il acquier une si grand puissance, que tout ce que j'y écriray ou feray, obtienne son effet par celuy qui vit et regne par les siecles, ainsi-soit-il.

Et avant qu'on coupe le roseau il faut reciter le Pseaume.

Tu feras ensuite un couteau dudit roseau avec le couteau de L'Art, et sur celuy qui sera fait dudit roseau tu ecriras ainsi.

Aglay, Adonay, Floha,
Par vous soit accomplie L'Oeuvre de ce couteau.

Tu diras en suite cette oraison sur le même.

Dieu qui a tiré Moyse ton Elu du lieu où croissoient les roseaux lors quil étoit Encore Enfant, ainsi bien que des eaux que des fleuves, accorde moy par ton immense misericorde et par ta compassion que ce roseau reçoive la force et la vertu par l'invocation de tous les Saint noms de tes Saints Anges dont les puissances en reçoivent quelqu'avantage et contribue à faire que de ce roseau on puisse faire un couteau avec lequel on puisse faire du parchemin, qui obtiennent En soy le pouvoir et L'esprit vivant, affin que toutes les choses qui se feront En ce papier ou parchemin obtiennent l'effet desiré par toy ô Seigneur Dieu tout puissant, ainsi-soit-il.

Cela étant dit tu commenceras à écorcher L'Animal avec ledit couteau soit quil soit vierge ou non né: en disant Saday, Adonay, Balmay, Sazay, Tetagramaton, Anereton, Cureton, saints anges de Dieu, venez Et soyez presents et donnez le pouvoir Et la vertu a ce parchemin Et quil soit consacré par vous, de sorte que toutes

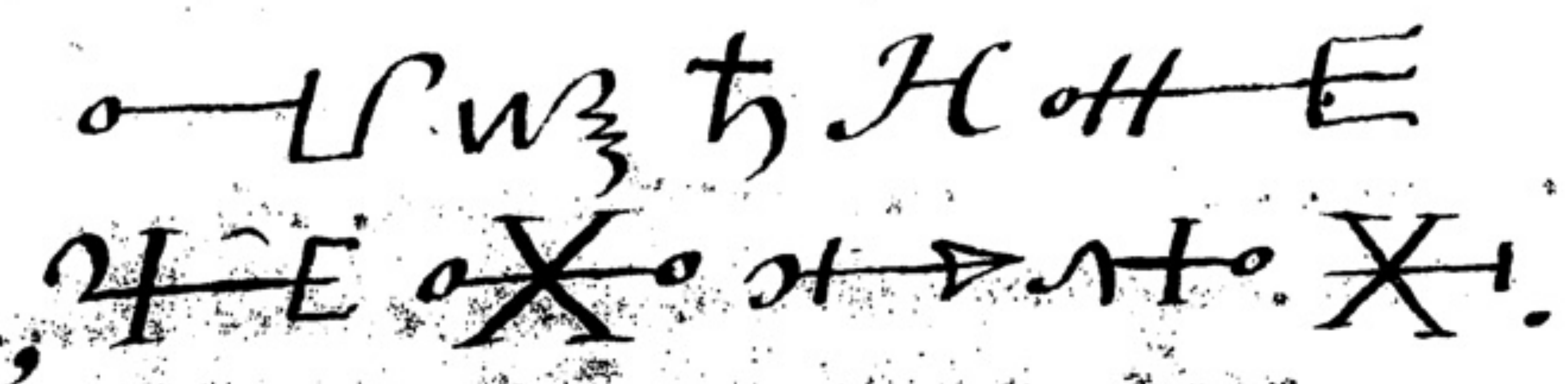
Les choses qui s'y ecriront obtiennent leurs effet Et puissent immanquablement acquerir Leur fin Desirée.

98

L'Animal étant écorché prend le sel et tu diras sur luy,

Dieu des Dieux et seigneur de ceux qui dominent, qui as créé toutes choses de rien, daigne benir et sanctifier ce sel, affin que je puisse arroser ce parchemin que je projette de faire, En sorte que toutes les choses qui s'y écriront recoivent la vertu et obtiennent Leur effet.

Tu frotteras ensuite de sel ledit parchemin avec le sel Exorcizé, et tu le laisseras au soleil trempé dans le sel un jour tout Entier; ce qui étant fait tu prendras un pot de terre vernissé dedans Et dehors à l'entour dans la partie exterieure seront écrits ces caracteres suivants.



Tu mettras ensuite la fleur de chaux dans ledit pot en disant.

Onoy, Zuzon, Layron, Zavayron, Thephion, Flimos, Occimamos, et vous tous Saints, venez soyez presens et daignez benir cette fleur de chaux, affin que toute tromperie En soit banie et que le parchemin qui s'én doit faire obtienne la vertu desirée; par le Roy des cieux et par le Seigneur des Anges ainsi-soit-il.

Prend Ensuite de l'eaux Excorcizée et la mets dans ladite fleure de chaux En sorte quél se fonde et tu mettras la peau dans cette liqueur et tu l'y laisseras pendant trois jours, que tu le tireras enôtant la chaux et la chair avec le susdits couteau de rosseau.

Cequi étant éxécuté tu couperas d'un seul coup une baguette de bois de noiselier ou de coudre si longue que ten puisse servir pour faire un cercle en la ployant en elle même. Prend une petite corde filée par une jeune fille pucelle, des petites pierres et caillioux de riviere au d'un ton En prononçant ces paroles.

Adonay Dieu fort et tres Saints Pere, mets la vertu dans ces petites pierres affin quel puissent tirer ce perchemin et En rejetter toutes fraude et puissent obtenir la puissance desirée; Ensuite le susdit perchemin étant dans le cercle et le liant avec la cordelette et les petis caillioux tu diras. **Agla, Iod, Hé vau, Hé, Iah, Emanüel,** venez et soyez present pour lier ce perchemin affin que vous le gardiez de sorte qu'au cun phantômes ny puissent entrer.

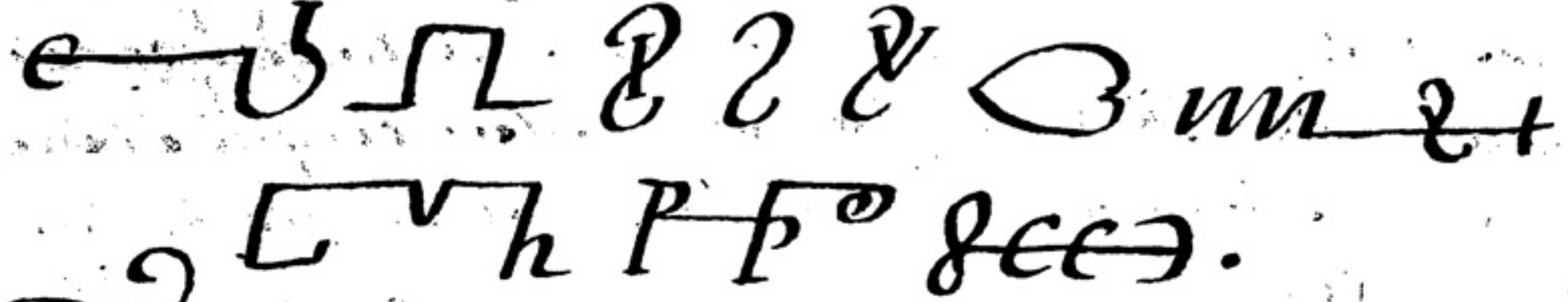
Tulaisseras

Tu laisseras secher le dit Perchemin dans ledit cercle, dans un lieu ombrageux et épaix et le laisseras la pendant trois jours et tu couperas avec le couteau de l'Art ladite cordelette; ce qui étant fais; tu tu otteras le perchemin du susdit cercle et tu diras cependant.

Ancor, Amacor, amodes, veadonia, Pancor, Phagor, Anitór, venez, soyez presens pour la garde du parchemin.

Parfume-lé par apres et l'éncense avec les susdits parfums et le mets dans un drap de soye et que ce parchemin susdit ne soit vu par quelque femme que ce soit, parceque si elle avoit ses fleurs le dit perchemin perdroit sa force Et sa vertu. Remarque sur tout que ceux qui doivent faire un parchemin doivent être purs et nets, comme il a été dit cy dessus Et s'il ne se faits pas En cette façon, aucune Experience ou opération ne poura être reduite à la fin qu'on aura souhaittée.

Que si cela te semble penible et trop difficile et que cela t'ennuye; Ayes du papier ou parchemin vierge, comme cy dessus; Prend quelqu'animal que ce soit et l'exorcize de la façon suivante. Prens garde qu'elle n'est pas de si grande éfficace et vertu que la precedente et tu prendras les Especes de Parfums de l'Art, et tu les mettras dans un pot de terre neuf, plein de charbons nouveaux et tu écriras autour de ce parchemin Les Suivans caracteres.



Et cependant lors que lesdites Especes bruleront, tu tiendras le parchemin sur l'Uncensement Endisant.

Venez soyez presens à mon ayde & que nôtre Operation s'accomplices par vous. Et tu diras ensuite

Lazai, salmay, Adonay, Anapheton, Ostien, Occinamos, Zavarin, Azzozarcon, Sydoon, Agla, on, Jod, Hé, vau, Hé, Iah, El, Iah, Chrimanuch, vah, Arcor, Dinotor, Arvilo, Echeyor; saints Anges de Dieu, venez soyez presens et infusez la vertu à ce parchemin et quil obtiennent vne telle force par vous que tous les noms et caracterres qui seront Escrits dessus, recoivent En eux la vertu deuë et que toute tromperie & immondices En sorte; Dieu aydant pieux et misericordieux Seigneur nôtre Dieu qui vit & regne par les siecles, ainsi soit il.

Tu reciteras Ensuite les Pseaumes suivans sur vntel parchemin.

Ps. Donne ton jugement au Roy

Ps. Louez le seigneur toutes Les nations

Ps. voicy benissez maintenant le seigneur

Ps. Benissez ô toutes oeuvre du seigneur.

Ce qui étant dit tu poursuivras En recitant cette oraison.

Je te conjure ô parchemin, par tous les hauts noms de Dieu & par celuy qui seul peut donner a toy creature de parchemin la vertu, que toute sorte de tromperie s'éloygne et que toute puissance & force y Entre, affin que tu devienne sacreé, & que toutes les choses qui seront écrits sur toy ne soient point effacées dans le livre de Lberité.

Tu l'arroseras Ensuite et le mettras en feras comme dessus.

Nous mettrons Encore quelque fois En oeuvre au lieu de parchemin, cette depoüille dans laquelle ~~sin~~ naissent bien souvent les Enfans Envelopez pour vû, toutes fois quelle soit consacreés et Exorcizée à la façon susdite et on En fera de même du perchin satin ou toil de soye En faisant comme cy dessus, En Le parfumant et arrosant dans les quel et sur lequels Il faut souvent ecrire et faires Les autres operations dans les quelles vne si grande perfection, n'est en aucune façon necessaires.

De la cire ou Terre Vierge.

Chapitre seizième.

ON SE servira de cire dans plusieurs Arts le Operations ou de terre vierges pour faire des Images ou de cire pour faire des chandelles. C'est pourquoy tu dois bien prendre garde que ni l'une ni l'autre n'ait jamais été mis en oeuvre. Et il faut que tu tire la terre de tes propres mains et elle ne doit estre touchée d'aucun instrument de fer de quelque genre qu'il puisse être, affin qu'elle ne soit point souillée. La cire doit être prise des mouches à miel qu'il ayent seulement fait la premiere cire et qui n'ait servi à aucun ouvrage.

CAR quand tu voudras te servir de l'une ou de l'autre avant que tu commances ton ouvrages tu reciteras dessus cette conjuration.

EXTABOR nestabor, Sytacibor, Adonay, On, Azzazamon, Mecchon, Asmodachu, comphac, Erionas, Propheres, Aliomas, conamas, Dapierdas, Astiodos, Narbonidos, Almoy, Cacay, Oanay, Equevantvemat, Beñay, comparis, Scios, serantis, Cosphiladis.

philadis.

philadis. Anges de Dieu, venez et soyez presens par ce que je vous invoque dans ma besogne, affin qu'elle acquiere de la vertu par vous, et qu'el s'achéve bien par vous.

CE qui étant dit, tu poursuivras et reciteras ces Pseaumes suivans.

Ps. Seigneur mon cœur n'est pas exalté. &.
Ps. Seigneur qui habitera.
Ps. Seigneur exauce mon oraison.
Ps. Seigneur nôtre Seigneur.
Ps. Combiens sont cheris tes tabernacles
Ps. Que Dieu soient dissippée
Ps. Dieu donne ton jugement au Roy.
Ps. Voy cy qu'il est bon et agreable.
Ps. A la sortie d'Israel.
Ps. En convertissant.
Ps. Dieu nôtre refuge et nôtre vertu.
Ps. Toutes Nations applaudissés.
Ps. Dieu mon Dieu, regarde.
Ps. Ayes pitié de moy Dieu.
Ps. Des profonds.
Ps. Seigneur tu as éprouvé,

Ps. le seigneur a parlé

Ps. Dieu sauvemoy en ton nom.

Je t'exorcize creature de Cire ou de terre et la vertis par le Dieu tout puissant qui a créé toutes choses de rien par l'invoquâtion de son trés-Saint nom et de ses Saints anges, que tu regarde sur eux et que tu en recoive la vertu et la benediction En son nom de sorte que tu sois sanctifiée et benie et que tu obtiennes la vertu que nous desirons par le tres-saint nom Adonay

Arrose-la en suite, comme dessus et La garde pour le besoin.

Observe que la terre parce qu'elle doit estre tirée avec la main se doit preparer toutes les quantes fois que tu auras besoin.

De l'Eguille, Et autres Instrumens de fer.

Chapitre dix septiéme.

Quelques Instrumens de fer sont [illegible] dans plusieurs operations comme léguie=

lle pour se coudre ou piquer ou l'instrument pour graver les lettres et les caracterres que tu pourras faire à la maniere d'un stilet de fer, comme ceux dont se servent les orpheuvres ou semblables; pour vû qu'ils puisse servir comme dessus, tu feras donc l'Eguille le Jour et heure de Jupiter ou bien les autres instrumens de fer tu commancera à l'heure dite et tu la finiras à l'heure de ☿ et cela étant fini tu diras dessus.

Je te conjure forme de N.N. par Dieu le pere tout puissant, par la vertu des cieux et des Etoiles et des Anges, qui y president, pierres des herbes et des Animaux; par la vertu des grêles et des neiges et des vents que tu reçoive en toy une telle vertu, que tu puisse parvenir sans fraude a toute les choses auquelles nous nous devons servir de toy pour les acheuer, et conduire à leur perfection. Aprés tu diras ces Pseaumes

Ps. Seigneur qu'as tu Multiplié.

Ps. Seigneur mon dieu J'ay Esperé En toy.

Ps. Je te confesseray Seigneur

Ps. Tout de même que le cerf desire.

Ps. Dieu tu nous as repoussez.

Ps. Aye pitié de moy.

Ps. Des profonds. &

Parfume-le auec le parfum de l'art et arrose le auec auec de leau exorcizée et le Remettant dans vn drap de soye & tu diras.

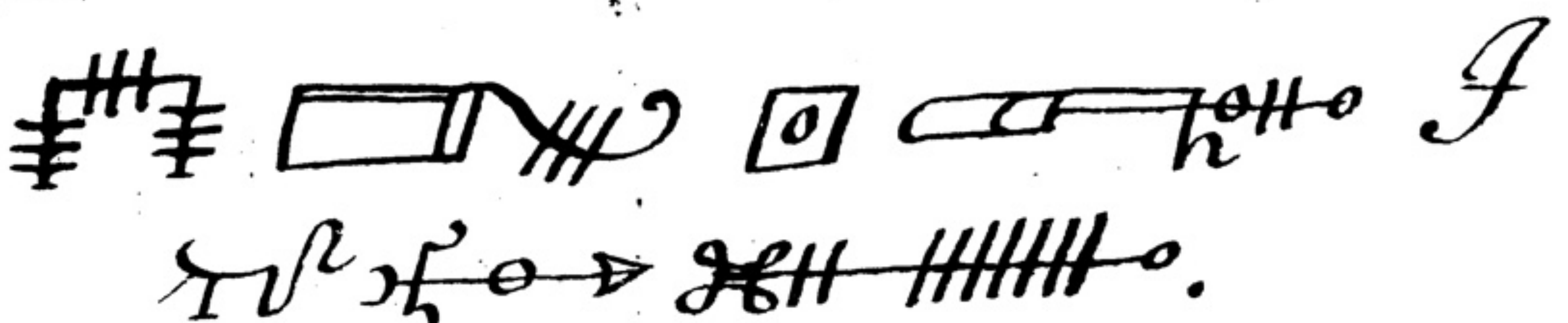
Banuata, tames, Dulmaria, Gueoria, Mocadate, gedeca, comederenty, convizlaria, Marcaria, Arcular, Geradia, Tabia, M Melsiam, Bonifair, Mertagulla, Donde, Bacalaria, Arcular, comparvodon, Lamodon, Theodicon, Anges bons le mauvais, venez et soyez presens pour la garde de ces Instrumens.

Du drap de soye.

Chapitre Dixhuitiéme.

Quand quelqu'Instrument de l'Art sera devement consacré, il doit estre remis comme dessus dans quelque drap precieux. c'est pour quoy tu prendras vn drap de soye ou de lin de quelque couleur que ce soit excepté le noir & la couleur de cendre, sur laquelle tu écriras les caracteres

Suivans auec la plume de l'art aussibien que la paroles.



Adonay, Amosiah, Anareton Peumeton, Ensoph, cados, Ancor, Ancitor, Sememphora, lamehevana, catepseriod, Fosbos, Eolym, Semiphorias.

Parfume ensuite ce drap, auec des Encensemens de bonne odeur et arrose le comme cy dessus et tu y diras ces Pseaumes.

Ps. O Seigneur Seigneur nôtre.
Ps. Dieu donne ton jugement a Roy.
Ps. Voicy benissez maintenant le seigneur.
Ps. Vhymne t'appartient.

Tu le mettras Ensuitte pendant sept Jours dans des Especes d'odeurs & tu le placeras et mettras dans dans ce drap de soye, toutes les choses sacrées, Jusqu'aux plus grands Instrumens.

Des caracteres,

Chapitre dix neuvième.

Toutes & quantes fois que l'occasion se presentera que tu devras Ecrire quelque experience ou caracteres & que craindras de Manquer ou faillir tu feras comme il S'ensuite.

Fais au commencement ce nom Eheye Asser Eheye, avec la plume de l'Art et couleur de morelle claire & à la fin ce nom. Ensoph & entre ces dites noms, ecrits ce qui te sera necessaire selon l'Art et operation que tu voudras mettre en pratique, et s'il y a quelque chose à faire tu le dois porter sur toy & en cela se doit remettre dans le drap de soye.

Sur ce que tu auras écrit tu diras cecy.

Tres Sage & tres haut createur de toutes [illegible] & Misericorde que tu accor= [illegible] aux tres Saints noms [illegible] au papier que tu gardes ceux [illegible] par toy tres Sainct [illegible] soit il.

Cela étant dit tu écriras comme dessus, [illegible] presentera, & tu viendras à bout de ton intention.

Des Sacrifices Qu'on offre aux Esprits

&

chapitre dernier.

Il arive en plusieurs Arts qu'on fait des Sacrifices aux Demons, et en plusieurs maniers. On sacrifie quelque fois des animaux blancs aux bons Esprits et aux Mauvais des noirs et cela se fait bien souvent de leur sang; et quelque fois aussi des choses qui se manquent.

Ceux qui sacrifiê des animaux de quelque condition et de quelque genre qu'ils soient, doivê en choisir de vierges; car ils sont bien plus librement reçûs d'eux; et font qu'ils obeissent plus volontiers.

Quand il fau sacrifier auec le sang ou le titre de ces animaux ou oiseaux qui sont vierges, et auparavant quon donne et quon en fasse quelque sacrifice, il fau quon dise sur cette oblation, offrande, ou sacrifice ce qui sen suit.

Ce Sacifice que nous auons trouvé appropos de vous offrire, a vous N, N, creatures tres nobles et tres-hautes soit agreables en plaisant à vos volontes, soyez prets à nous servir, puis que vous en devez receuoir de plus grands.

Quon les parfume Ensuite et quon les arroses auec leau de LArt.

Pour Les dits sacrifices, il est besoin et necessaire quon les fasse auec toutes les ceremonies, du feu qui doit estre de bois qui ait quelque proprieté approchante à La qualité des Esprits; comme de genieure ou Cypres aux Esprits de ♄; de Buis ou de Chesne à ceux de ♃; de corniolle aux Esprits

De

de ♂; de Laurier à ceux du ☉; de bois de myrte aux Esprits de ♀; de bois de noisette ou de coudre à ceux de ☿ et de saule a ceux de la Lune.

Mais quand il fau sacrifier du Manger ou du boire; toutes choses se doivent preparer hors du cercle et les viandes se doivent couvrir auec quelque noble drap. Il fau Ensuite étendre la nappe dessus ce drap, quelle soit nette et neuve, quil y ait du paim frais et du vin Exquis, qui approche le plus de la Planette; et les oisons, Pigeons ou autres animaux, il les faudra faire rotir, et noublier pas sur toutes choses une bouteille deau dune fontaine vive et claire; et avant que tu entre dans le cercle tu appelleras les Esprits par leurs propres noms, Du moins les Principaux En disant ainsi.

En quel que lieu que vous soyez, ô Esprits, N, N, qui etes invitez à souper, venez et soyez prets à receuoir

68 les mets, les presens et les Sacrifices que nous vous offrirons plus considerables à l'avenir.

Par fume les mets auec les encensement odoriferans et les arrose auec de l'Eau exorcizée et commence Ensuite à Conjurer les Esprits jusquatemps quils viennent.

De cette facon se doivent faire les Sacrifices entous les arts et Operations qui le Requierent. en faisant ainsi sans doute les Esprits seront prest de Te servir.

Icy finit nôtre Clavicule, que si tu l'imprimes bien Dans ta memoire, Tu pouras Voler auec les aîles des vents; Que si tu En fais Peut de cas, Et que Tu la meprises, Tu ne pouras jamais venir a bout d'aucune Experience d'aucun Art MAGIQVE.

Table
Du
Second Livre

1 Avant-propos... P. 1.

2 aquelle Heure se doivent acheuer Et perfectionner les Experiences, et comment l'on doit finir l'Art, toutes choses etant preparées.
Chapitre 1. .. .. P. 3

3 Dequelle manier se doit garder regir et gouverner le Maitre de l'Art,
Chapitre. 2 .. P. 11

4 Comment les compagnons et les Disciples se doivent comporter, regir et gouverner.
Chapitre 3. .. P. 14.

5 Du Jeune, garde et observation,
Chapitre 4. P. 17.
6 Des bains, et de quelle facon
on les fait, Chapitre, 5. P. 20.
7 Des habits, chausses et souliers,
Chapitre. 6. P. 24.
8 Des Lieux, ou l'on peut facilement
et avec commodité mettre En pratique les Arts.
Chapitre, 7. P. 27.
9 Du couteau, Epee, faucille
De l'Art poignard ou Stilet de fert, Lancette, verge
ou baguette, Baton ou autres Instrumens de l'Art.
Chapitre, 8. P. 3[illegible]
10 Des Encencemens, Sufumigations, parfums, et odeurs des choses qui se
doiuent Employer dans Les Arts Magiques.
Chapitre 9. P. 37
11 Forme Des Instrumes. P. 39.
12 De l'eau Et De L'Hysope.
Chapitre, 10. P. 40.
13 De la lumiere et du feu.
Chapitre 11. P. 43.
14 De la plume, encre et autres
couleurs, Chapitre. 12. P. 45.
15 De la plume de l'Hirondelle et du
Corbeau, Chapitre, 13. P. 47.
16 Du sang De La chaue-souris, du
pigeon et autre animaux,
Chapitre 14. P. 48.
17 Du papier ou perchemin vierge,
Comment il se fait et comment il s'enploye dans
l'operation.

Chapitre 15. ~ P. 50.
18 De la cire ou terre vierge.
Chapitre 16. ~ P. 58.
19 De L'eguille ou autre Intrument De fer.
Chapitre 17. ~ P. 60.
20 Du Drap De Soye.
Chapitre 18. ~ P. 62
21 Des caracteres
Chapitre 19 ~ P. 64.
22 Des sacrifices quon offre aux esprits

Fin
De la table du second Et
Dernier Livre de la clavicule
De salomon Roy des Juifs.

[redacted]

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS

Shelfmark SLOANE 3091 ~~Order~~ SCH·80484

Author —

Title LA CLAVICULE DE SALOMON

Place and date of publication —

CENTIMETRES 1 2 3 4 5 INCHES 1 2 Reduction ×

RD 1158

END

START

BRITISH MUSEUM

DEPARTMENT MANUSCRIPTS

CATALOGUE SLOANE 3645. ORDER SCH. 38304.

AUTHOR --

TITLE ALCHEMICAL TRACTS

PLACE & DATE OF ORIGIN --

INCHES 1 2 1 2 3 4 5 CENTIMETRES

BRITISH MUSEUM PHOTOGRAPHIC SERVICE, LONDON

All photographs (as defined in the Copyright Act 1956) are the copyright of the Trustees of the British Museum and may not be reproduced without permission. Applications for permission should be made in writing with a statement of the nature of the publication. The Trustees reserve the right to make a charge for reproduction.

SL. 3645.

101. h

MS. A. ~~811~~ 3645
XVI F

Here beginneth the Booke of King Solomon called The Key of Knowledge.

The Table of the first Booke: containing Chap: 13.

What Observations and Preparations ought to be used before you worke: 1
Of the Confession [illegible] 2
Of your Conjurations with all the Circles thereunto belonging. 3
Of Pentacles and how they ought to be made. 4
Of the [illegible] 5
For Things stolen 6
How to be Invisible. 7
For Love how they ought to be prepared. 8
For to make a Woman [illegible] 9
Of Experiments of [illegible] and [illegible]. 10
Of Experiments of [illegible] and [illegible] 11
How to cause a Thing to be [illegible] with [illegible] 12
Of extraordinary Experiments and how they are prepared. 13

MVSEVM
BRITAN
NICVM

Oraisons to bee said when you conjure.

Lord Ihesus Christ the loving Sonne of God, which dost illuminate the hearts of all men in the world. Lighten the darknes of my heart and kindle the fyer of thy most holy Loue in mee. Giue mee true Faith, perfect Charity and Vertue whereby I may learne to feare and loue Thee and keepe thy Commandemts in all things. that when the last day shall come the Angells of God may peaceably take mee, and deliuer mee from the power of the Devil, that I may injoy euerlasting rest amidst the Company of the holy Saints and sitt on thy right. Graunt this thou Sonne of the living God for thy holy Names sake Amen.

A Confession. to bee said before thou worke.

I confes to the Lord God the Father of Heauen and Earth and to the good and most benigne Ihesu Christ together with the Holy Ghost before thy holy Angells, and before the true Majesty of thy Cros that I was conceiued in sinn and from my Baptisme continued therein. I confess furthermore that I haue sinned in Pride, in Anger, in Gluttony and in whatsoeuer mans frailty may sinn I haue sinned. Therefore I pray you all the Saints in whose sight all these things I haue confessed that you wittnes with mee in the day of Judgment against the Divill and so I being cleane and confessed of all my sinnes lett mee appeare before thee (O most High) righteous and graunt thy grace to mee by thyne ineffable Clemency that I may see and know all the Spirits which I would haue and accomplish my will and desire Amen.

Lord God Allmighty Father which didst make all things, which knowest all things, for nothing is hid ne impossible to Thee. Giue mee grace to know and understand the Vertue of all Privities wch are hidd by thy most holy mercy and pitty, by that thyne ineffable worshipfull and fearfull name **Hyach**, by the which all the world shall tremble, and by whose feare all Creatures doe obey. Graunt mee allso that the Secret of the Secrets of all the Spyrits may bee opened before mee, gently obeying mee. and my commandment thorough the most holy **Adonay**. whose Kingdome endureth for euer Amen.

Nota: When these are done lett the Conjurer arise and putt both his hands layde after the fashion of a Crosse vppon the Pentacle and lett one of his Companions allwaies hold the Booke open before him. and lett him looke into the Ayer into the 4 partes of the World. Afterwards looking vppon the Booke lett him say as followeth.

Lord my God bee thou to mee a Cover of Defence against the face of all evill Spirits. Afterwards lett him turne himselfe first to the East, next into the South. then into the West, and North, and in every parte say. Behold the Signes and Names of that Conqueror by whom you are daily feared and feare. Obey mee therefore by these most Secrets of all other.

Straight way after lett him begin to conjure those Spirits as that Arte doth commaund which then hee hath in hand, which done they will appeare quickly, if not. then call them as followeth, and know that if they were bound in Iron they will come or send a Messenger.

I conjure you (such Spirits naming them) By the Father, the Sonne and the Holy Ghost and by him which shall come to judge the world. both the quick and the dead by Fyer. And by the Nativity By the Nativity and Baptisme. by the Death and Rising againe of Christ. By the comming of the Holy Ghost our Comforter, by holy Mary the Mother of our Lord Jhesus Christ. By her Virginity. By the Guifts of the Holy Ghost by the Nativity of St John Baptist. I Conjure you by the 20 Seniors.

by the 9 Orders and Degrees of Angells, Arch Angells, Thrones
Dominations Principats. Potestates, Cherubin and Seraphin
by all the vertues of the heavens. by the 4 Beasts of God having
eies both behind and before. And by the 12 Apostles. I conjure
you allso by all Martyrs St Stephen and all the rest, By all 2
holy Hermytes, Abbotts Monkes. by all Confessors as St Silvester
and all the rest and by all the holy Prophets. by all holy 3
Virgines and Widdowes and by all Saints whose Solempnity is
celebrated before the sight of Christ throughout all the world
by whose deserts and prayers the divine Majesty bee our aides
& help in all our workes, and by all things which agree together
in kynde. I conjure you by God that was borne of the
Virgin Mary which suffered of the Jews which was hanged
on the Crosse, which was dead and buried which shall come againe
to judge both the quick and the dead by Fyer. I conjure you
Spirits by all the Patriarchs, Prophets Apostles Evangelists,
Martyrs, Confessors, Virgines and widdowes and by Jerusalem
the holy Citty of God, and by Heaven and Earth and
all that therein is, and by all other vertues and by the Elements
of the World and by St Peter Apostle of Rome and by the Crowne
of Thorne that was worne on Gods head, and by the Garments for
the which the Jews cast Lotts and by all things that can bee
said or thought of our most mighty Creator and by the holy
Trinity and by all the holy Courte and Company of heaven
and by him that in the beginning made all things of nought.
and by him that for the health of mankinde came downe into
the Earth and was borne of the Virgin Mary wch suffered under
Pontius Pilate was crucifide, dead and buryed and descended
into Hell. the 3d day hee arose againe from death and ascended
into Heaven and sitteth on the right hand of God, from whence
hee shall come to judge both the quick and the dead and the
world by Fyer. And by the Holy Ghost the Comforter which did

procede from the Father and the Sonne in likenes of a Doue when Christ was baptized in the Flood of Jordan, and came vppon him and his Apostles, the Ghospell of God with diuers Tongues and by the 3 Godheads and the Vnity to bee worshipped, and by the Company of those Saints which cease neither day nor night but still cry with a loud voice saying. holy. holy. holy. art thou Lord God of Sabaoth. heauen and Earth are full of the Majesty of thy glory: Osanna. in the highest. Blessed is hee that commeth in the name of the Lord. Osanna in the highest. And by the 100. and 44. Company of Martyrs wch speaking to the world suffered most greiuous Martyrdome. I conjure you Spirits by the Thunder. Shining of fyer and lightning of God. By the 7 Goulden Candlesticks shining before the Altar of God, and by all Miracles wch been done by Saints & Angells and by all the Precepts wch are instituted for Christian faith. and by all the Company of Saints which follow the Steps of the vndefiled Lambe, and by all the Saints wch God chose vnto him before the foundation of the world was laid, and by their merits which please God right will. I conjure you Spirits in what place of the world soeuer you bee: by the Annunciation of Christ, by the Baptisme of Christ by the Circumcision of Christ, by the Transfiguration of Christ vppon the Mount Tabor; by the ✝ of Christ by the passion of Christ, and by his voice saying. hely, hely lamazabathany by the death of Christ, by his hands which were pearced through with nailes. by his wounds and Bloud, by the Body of Christ. by the Sepulcher of Christ and by the bread which hee brake and gaue to his Disciples saying. This is my body of the new Testament which shall bee shed for many in forgiuenes of Sinnes. And by his glorious Ascension. And by all wonderfull workes of God. I conjure you Spirits by the vertues of all hearbs, Stones and Grasse and by all things wch meetly obey the Commandement of God. Allso I conjure you Spirits by these ineffable names of God. Asahac, Radre=matas. Falcas. Anbonas. Anborac, Bera Bolem. Yaelem. Ladodoc, Acathel Coplice, Rham Sanca, Harucara, Adonay, Barucaca. Uboi, Eniagro. Iesu God. God which madest heauen and Earth allso which sittest vppon Cherubyn, and Seraphyn, and by the wonderfull name Tetragramator, which is Euan. Iothe and by the holy and ineffable name Ane. Rethon. Graunt to all these Spirits to obey my will and my Commandements. I conjure you Spirits in what place of the world soeuer you bee that you tarry noe longer in the Ayer nor in the Earth nor any other place. but that you appeare here immediatly before vs to doe our will and pleasure. And I command you that straightway you come before vs to fullfill that whatsoeuer wee shall command you.

This done they will come doubtles. but if perchaunce they doe not. lett the Mr highten his voice and say. Behold here bee the signes and names ”
the Secret of all Secrets who dare bee soe bould as to gainesay ”
them and resist the Names of the mighty Conqueror who ruleth the ”
whole world. Come therefore here before vs wheresoeuer you bee and ”
see this most secret of all Secrets. come and receiue the most ”
pleasant smell of sweet Odours. and gently to make vs answer. ”
If then they appeare shew them the pentacles, but if they will not. lett the Mr beating the ayre about him on every side hush with his voyce and his Companions praying. lett him say with a cleare voice.

Behold I conjure you. I call you. I exorcize you by the mighty greate and strong Name. Hel: I conjure you and command you by wonderfull Berlayne. holy greate and just that you tarry not but come without any noyse and without any deformity. I conjure you and with power command you by him which speaketh and itt is holy. and by all his Names. In the.

name of Adonay, Aloe, Alnon, Sabaoth, Soday, Aey. I command you by this booke and by all the powers thereof that you come to Us not deformed, but in a very faire Shape. Wee conjure you with power by the Name Yr & Cr which Adam heard and spake. Or by the name Gyn which Noe heard and spoke with the eight family after the floud. And by the name Y A N: A X, which Abraham heard and knew Allmighty God. And by the Name Joth wch Jacob heard of the Angell speaking with him and was delivered from the hands of his brother Esau. And by the Name Holy, Ane, Heye, wch Moyses heard in the hill of God Horeb and obtained to speake with God as heare God himselfe speake in a flame of fyer. And by the name Elaye which Moyses named and all the dust of the Earth was stricken and knats were made amongst the men, the Oxen and Catle of the Ægyptians which did destroy them and their corne. And by the Name Arphicerie which Moyses named and sent all kind of flies into Ægypt, to destroy their fruits. And in the Name Phaicon wch Moses named and there was made darkness 3 daies and 3 Nights in Ægypt, and all were almost dead for feare. And by the name Arymon and in the name Arymen which Moses named att Midnight and ~~the Rr sea was divided~~ all the first borne in Egypt died. And by the name Gemaron and in the name Gemaron which Moyses named and the Red sea was divided and hee delivered the Children of Israel out of Captivity. And by the Name Symagogion which Elias named and the heaven did give rayne and the Earth brought forth fruite. And by the name Atharaxos which Jeremias named before the Captivity of Jerusalem. And by the Name α et ω which Daniel named and by that destroyed Bel and slew the Dragon. And by the Name Emanuel which the Children Sydrac Mydrac & Abednago sung in the hot Oven of fier and were not hurt. By these Names and by all other Names of the

Allmighty only and true God by whom you were throwne downe out of the high Throne into the place of Bannishment. Wee conjure you and commaund you by him wch speaketh and it is done, to whom all Creatures doe obey. And by the Angelicall Potestates of Heaven And by the great Providence of Allmighty God and by the Seale of King Solomon wch hee received of that Allmighty. Come therefore presently before Us to fullfill our desire. I conjure you by that most holy Name Joth Hebay which are written in Hebrew Letters, and by the holy Name Prymennaton wch Moyses named and the bottome of hell swallowed upp Dathon and Abyran. Unles you doe as wee command you. Wee curse you by the vertue of that same name Premennaton even into the bottome of Hell and Wee will send you to the furthest parte thereof if you will rebell against Us and withstand these our holy words. Soe bee yt, Soe bee yt, Soe bee yt. Amen.

If as yett they doe not appeare Lett the Conjurer make the Signe of the ✠ uppon his forehead and say.

Againe I conjure you you Spirits in what place soever you bee that you come to see the consecrated Signes and Names of the most mighty Triumpher and Wee charge you by the Unity to obey Us. And by him Wee will compell you against your will, for all things bee true which have proceeded out of this worke. And there shall proceede fier wch shall burne you continually. And they bee the words by which all the world doth tremble. Stones are rowled back, the water doth not flowe and the fier burne.

Then if they were tyed with chaines of Iron they will straightwaies come or els send their Messengers. If they doe not, then lett the Mr arise stoutly and comfort his fellowes and turning himselfe into the 4 partes of the World Lett him beate the Ayer. afterwards lett him kneele towards the East and his fellowes with him and say with an humble voyce.

Where bee you Spirits wch were once Angells of the 9 Orders Come and see the heauenly Signes and the ineffable Names of our Creator. and the Names of the Angells whose followes you were once. Wee conjure you againe and againe and commaund you by the triumphant mighty and strong Name of God Hel. which is wonderfull glorifyed and vertuous and terrible. Wee conjure you and commaund you that without any delay and without all deformity you come and appeare before vs.

If yet they bee Disobedient and will not come then lett the M reforme all his Circles and make a Cros in the Ayer with the aforesaid Knife and makeing a hissing in the 4 partes of the World. Lett him turne towards the North and say.

Againe. In the name of Adonay Aloyn, Sabaoth Saday which is Lord God high God and Allmighty King. Wee beseech thee that wee may bring to passe our desire And that Wee may prosper vppon all the workes of our hands. And the Lord in this hower and in all the rest, bee in our Mouth and our Heart

Afterward lett him arise stretching his armes as though hee would embrace the Ayer saying.

Againe. Wee conjure you and exorcise you by these Letters herein expressed by whose vertue and power fier is extinguished and all things are made in remembrance of them and they call truly vppon their Creator and praise him wch according to the Truth are (viz) Deriton, Adrycon, Biraretro, Gyariton Gyamerion Celamia Cheamagi Recchnaya. Easmegia. Aceryan, Malchia. Mana, Gana. Roachia Laba, Cesia, Boalia, Dorenia Canco, Galgala, Bache, Baya, Amanua, Cathia Bachnaya, Geredia, Nyera, Penthohahia Arathana, Redosta, Calchia, Semeforab, Anare, Necon, Joosar. By the vertue of these Wee exorcise and conjure you and by the most blessed God and his Impery and everlasting glory. And by the holy Name of the holy faith Adonay, Eloe, (which is to say) Lord God of Sabaoth.

Furthermore Wee conjure you and Wee bind you by the Seale of the Sun, the Moone and the Stars, And know that vnles you come without any deformity you shall haue noe rest by day nor by night wheresoeuer you bee And you shall bee condemned into the flame of fier and of Sulphur Wee will burne you and your figures forever and ever Allso that you departe not till you bee licensed. Furthermore Wee conjure you by this name Bel and in this name Ia, Ia, Ia, which is God. And in this name Vau, Vau, Vau, wch is I am that I am) Finally Wee conjure you by all the divine power of God that you presently come before vs in comely wise.

When this is done you shall see them come and their Lords as greate men are wont and when they shall see the M they will obey him in all poynts.

Afterward when thou hast done all thou wilt, Command every one to returne peaceably into his place and say: Peace bee betweene you and mee, After this lett the Conjurer say St Johns Ghospell and the 12 Articles of the Creede and goe out of the Circle And lett them wash their faces with holy water.

Obserue here that noe Spirit dare tarry away. And if some chance to tarry Write their Names in Paper and cover itt with earth and kindle a new fier and putt brymstone vppon itt and say as followeth

I conjure the fier by him of whom all the world is sustayned that thou burne these Spirits after that sorte that they may feele it perpetually. Then cast the paper into the fier and say. Cursed & blasphemed bee you forever and lett there bee noe rest to you any hower any day or any night because you haue not obeyed the words which were spoken of the mighty maker of all things. which names are these. Ametcheton, Yo, Ahac, Pater, Semaphoras, Alleluja, Aleph, Beth, Gymel, Daleth, He, Sayn, Cheth, Teth, Iod, Caph.

Lamed, Mem, Samech, Ain, Pe, Tsade, Coph, Rin, Tau. Wee curse you and depriue you of all your power and strength by the vertue of these names sending you to bee burned euerlastingly in fyer and brimstone world without end.

Which done they will come ~~and~~ then write their names againe and make a Fumigation over them and they shall bee delivered. And aske what thou wilt and thou shalt obtaine itt. And then licence them as before is said. In this othe thou maist consecrate a Booke or any other thing that thou wilt:

Here followeth how and after what sorte PENTACLES must bee made: wherein all the Science of the Key of Knowledge dependeth. Cap: 4.

These Pentacles must bee made on the day of ☿ and in his ho: ☽ being in an airy Signe and in the encrease. To make these thou must have an house or chamber where there dwelleth noe body but thy selfe. This house or chamber thou shalt perfume (as shall bee appointed in the Chap: of perfumes) And sprinkle itt with such Water as shall bee prescribed in that Chapter. Looke allso that the weather bee faire and the Ayer cleare and that thou have sufficient Virgin Parchmt. This being in readiness begin to write thy Pentacle in the above named houre in a very faire colour being conjured as shall be said in the Chap of Penn and Inke. And with that same penn being adjured make an end of your writing that same houre. Lett the rest bee finished when itt may. Afterward take a fine cloth of silke as shall bee shewed in their Chapiter, wherein you shall hold the Pentacles. You must allso have an earthen pann full of coals and Frankincense of the male kind. mingled with the wood olives consecrated as shall be said in the Chap: of Perfumes) For thou allso cleanse as shall bee said in that Chap:) Furthermore you must have a Knife ready in Gooses bloud wch was

made on the day of ☿ in the encrease of ☽ whereupon have been said 3 Masses with their Ghospells, and smoaked with the aforesaid perfumes with wch knife you must Ysop (as appeareth in the Cap: of Ysop and Water) All this being ready drawe a Circle with this knife before the pott of earth and over this pott and the Circle hold the Pentacles, & perfume them. And say devoutly these Psalmes following: Domine Deus meus in Te speravi. Cæli enarrant. Dominus illuminatio mea. Deus, Deus meus respice in me: Beati quorum remissæ sunt Iniquitates, Miserere mei Deus. Afferte Domino, Deus judicium tuum. Ecce nunc benedicite Domin. Deus in Nomine tuo. which said, say this praier following.

O most holy Adonay and most mighty wch art α et ω wch madest all things with greate wisedome, which didst chuse Abraham to bee thy first faithfull servant and didst multiply his Name aboue the starrs of heauen. wch allso didst appeare to Moyses thy servant like a Flame of Fire in the midst of the bush and didst reveale thy holy Name. Elicaserephe. vnto him which madest the people goe ouer sea dry footed, wch gauest to Solomon King Davids sonne wisedome and knowledge aboue all other men and didst vouchsafe to reveale these present Pentacles vnto hym I humbly beseech thee that in thy Vertue they may bee consecrated & prepared as they ought to bee. Lett them obtaine the Vertue which they ought by the most holy Adonay. whose Kingdome endureth world without end. Amen. Say this 3 daies continuing, After cause 3 Masses to bee said over the Pentacles: 2 whereof being of the holy Ghost. and the 3d of o Lady, which done: lay them vpon silke as before is said.

Here followeth the way to worke, wch is the chiefest Chapiter of all. Cap: 5:

Before you begin your Worke you must have a Knife made as is before said wherewith the handle of the Sprinkle must bee cutt. After this you must obserue that you haue a day, and howre meete for ye worke. Allso the Pentacles must bee made as is aforesaid, and in the middest of them lett there bee made the Majesty of God with his Angells euen as hee shall in the last day judge the World, and about his Majesty write his wonderfull Names, and the Names of his Angells. Lett the rest of the Pentacles bee ordered as is appointed in the former chapter. And whensoeuer thou intendest to worke haue these Pentacles about Thee. In this Chapter all this Science dependeth. Furthermore if you will vnderstand the Chapt that followeth as concerning the Operation of Images, in that thou shalt perceiue both the Beginning and End of this Science. And by that thou shalt bring thy matter allwaies to good effect.

Here followeth how Experiments for things that are stolne ought to bee wrought: Cap: 6:

Experiments to find out Theft either as prepared by Conjuring of Spirits, or by writing figures and Letters, or by some other meanes. In euery such Experimt, requisite itt is that you haue the day & howre fitt for such Experiments wch are appointed before in the Chapter of daies and howres. The day and howre being ready doe as your Experiment appointeth you but first say this Prayer following.

Hahac, Fatic, Anbonas, Vntibolem, Ladadoc, hel, Plamny Barucaca, Adonay Eloe, Emagro, Barach, Simamel, Mel, Cadathera, Huguna, Matheam, David, Dama, Boel, Hemon, Segen, Temas. O mercifull father Thou God which madest heauen and Earth which didst make the 24 Beasts which cry continually. holy, holy, holy, art thou Lord God of Sabaoth, Lord God which puttest Adam in paradise, to keepe the Tree of Life Thou Lord art Hee which dost meruailous things O Lord God by thy holy Citty Jerusalem; & by thy wonderfull name Tetragrammaton which is Euan, Ioth, Vau, giue mee power vertue and strength to bring this Experiment to passe.

I beseech Thee Allmighty father and Lord, which didst create all things of nought, which gauest vnto men their Names, and to Stones and hearbs their vertue and power. I beseech Thee (O holy Father for thy only Sonnes sake our Lord Ihesus Christ, wch liueth and raigneth world without end that thou wilt graunt mee to knowe the vertue of this Experiment. Soe bee itt. Amen.

Afterwards perfume the place wth such Perfumes as shall bee appointed in that Chapter. Sprinkle itt allso wth Water, and if itt bee necessary to make a Circle Lett such an one bee made as is appointed as touching the same. If any other Ceremonies bee required in this Experiment doe them. When all these bee finished say thy Conjuration wch thy Arte doth teach thee and in the end thereof say. Pater noster, Rerax Terson Syletin. I adjure you by this holy name, Ioth, he, Vau, wch is written with 12 Letters that by this present Exorcisor Wee may see the Truth. Ia, Ia, Ia, ya, yah, Cause these Spirits to shew vs our desire I conjure you aforenamed Spirits by all that is aforesaid and by him, to whom all Creatures doe obey that immediately you shew vs the thing that Wee require, or else him that tooke itt away. If to doe this Experiment itt bee requisite to write Letters and Figures, they are to bee written as is prescribed in the second Booke. Note that by whatsoeuer meanes Experiments for theft are made or done, requisite itt is that there bee other Experiments besides this as is aboue said.

How Experiments to bee invisible must bee prepared. Cap: 7.

If thou wilt haue an Experiment to bee Invisible, if itt bee requisite to write thy Experiment. Then write itt all in Virgin Parchment and with Penn and Inke as shall bee appointed in the Chapter of Penn and Inke. If furthermore a Conjuration bee required. Then before your Conjuration say privily as followeth.

Stabbon Asen, Gabellum, Saneney, Noty, Enobal, Labonerem

Balametem, Balnon, Tygumel. Millegaly Juneneis Hearma Hamorache, Yesa, Seya, Senoy, Henen Barucatha Acararas, Taracub, Bucarat Carami. by the mercy wth you beare towards mankinde make mee to bee invisible. Afterward make ye Invocations, and if you must make a Circle, make such an one as is appointed in the Chapter of making a Circle. If you must write any Figures and Letters write such as are prescribed in the Chapter as touching Caracters notes or Figures. If you must write with any Blood, vse such as is allso hereafter appointed. When this is prepared, if you must vse any Coniuration in the end of itt say as followeth.

O Thou Penerason the Mr of Invisibility with thy Ministers Themas Marath, Moragrie Bries, Cliomeclis Ligemenes Abden, Priubusit Tenganden Tebdyn, Berit Ecbacra Chrysiamur, Olithel. I conjure thee Penerason and thee thy Ministers by Him through whom all things in the world doe tremble and quake, by Heauen and Earth by Cherubyn and Seraphyn by him that worked such a Myracle vppon the Virgin Mary that this my Experiment may bee brought to passe and that I may bee invisible in what hower or tyme soeuer I will. Allso I conjure you Ministers by Stubbaten Naheharen Arey Elmugit, Gabellio, Semene that you come and bring to passe this my worke. Thus doeing thou shalt have thy purpose if thou wilt worke any other waies euer see that all things bee in readiness requisite and say vppon thy Experiment this former Conjuration. But first say priuily the verse Stalbon Mecharum Asen, and likewise to the End.

How and by what meanes Experiments of Loue ought to bee wrought aswell in getting her whom thou desirest as in touching her in her Sleepe or talking wth Her: Cap: 8th

If thou wilt prepare any such Experiment requisite itt is to haue regard to the Day and hower. And if your experiment must bee wrought by waxe or any such like thing. For waxe. Lett your Image bee made of such Waxe as is hereafter appointed. And when your Waxe is ready say as followeth. Venus. Ester. Astropolyn Asino Mercurius Jupiter Saturnus Senē, Sus vne, Neusa, Recle, Sether Teres, Terre, Beret, Teser, Crest, Ereis Nilopolas, Atrop Atoro, Lino, Porata, Lepotarmon, Sompolocar, Peralotories, noto, Solpiar, Raytroploson, Yoson, Omas, Samo Moas, Saom Mosa, Maso Yrsicas, Draco, Draontius Ara, Arel, Atrax, Belcar, Aray, Muenec, Semar, Camna, Beri, Enna, Agama, Rima, Beberuna Sinra Saem, Myny, Genycat, Okalioth, Dicurcals Cogaoth Thasr Tempter, Thon Dreamer. I conjure you all Ministers of Loue by him which can destroy you and make you againe, and by all his Names which doe daily bind you that you consecrate this waxe as itt ought to bee. And by the Name of the most holy father almighty Adonay whose Kingdome lasteth for euer and euer world without End, that thou make this waxe to haue the effects which I desire it to haue, and by the holy father Adonay, and by his Care wch shall exhort you to bring my will to pass. When this is done make thine Image of Waxe as itt ought to bee made. If soe bee thou must write any thing vppon thine Image write itt with a Needle or a Penn as in their places are appointed. If furthermore itt bee required that thou perfume thy Image, perfume itt with such perfumes as are expressed in their Chapters, yett if itt bee needfull allso of any other thing to bee done vppon itt or Conjuration, then lett the Conjuration bee done according to the Experiment, which ouer said Lett there bee made perfumes as are appointed and hold thy Image over the perfumes and say as followeth.

O thou Orient King Egye wch raigneth and ruleth in the East and thou Paymon most mighty King wch hast dominion over the West. And thou great King Amaymon wch raignest in the South And thou triumphant King Egyn which hast rule over the North. I most heartily call vppon you by him wch only spake and itt was done which with his words made all things, and by his holy Names whereat all the World doth tremble and is written in 12 Letters wch are Ioth, eth, he, Vau. And by the 9 heavens and their powers and by the Names and Signes of our Creator that thou consecrate and confirme this present Image soe as itt ought by that holy Names sake. Adonay, whose Kingdome hath noe End. Which done thou must repeate the Conjuration of thy Experiment and if thou obtaine thy purpose itt is well. But if not. Putt thy Image vnder thy bedds head, and in a short time thou shalt see her whom thou desirest, come to accomplish thy desire.

Here followeth an other way whereby itt is brought to passe that shee shall dreame of thee. Cap: 9

This Experiment is ineffable and seemeth allmost a wonder for this. Before thou begin thy Conjuration looke into the Ayer being in thy chamber, and say with an humble hearte as followeth.
Agla, Ioth, eth, He, Vau. Ia, Ia Ia, Va, Va, Va, Ya, Ya Ly Elyce, Y.si, Agay, Neon Ioagat. O Lord holy father which didst make all things and knowest the heartes of all Persons. I beseech thee by thy most holy above named Names, that Thou illuminate the hearte and mynde of N. that shee may love mee as I doe her, and that shee may bee allwaies ready to doe my will & pleasure. And furthermore give strength and power to this Experiment that by thee (O father) and by those Spirits and the vertue of these words all things may bee brought to a good end.
Afterwards doe thy Arte with all things requisite in the Chapters to the same, and itt shall have good effect.

vt in Picatrice..

Of Experimts of Favor & Friendship Cap: 10m.

If in this Experimt thou must write wth any thing, thou shalt write wth such as are appointed in the Chapter of Penn and Inke. Afterward lett itt bee perfumed wth such perfumes as are hereafter appointed allso. and sprinkle itt with the Water as is appointed in that Chapter. If furthermore itt bee required to write any Signes. Letters or Figures or any other Names lett them bee written as is said hereafter. as concerning how Letters ought to bee written and putt itt in a cloath of Silke being such an one as hereafter shall bee prescribed. and then say as followeth.
O most holy Adonay which art Allmighty most gentle wch art also α et ω I beseech thee of thyne infinite Mercy, and pitty whereof thou aboundest, wch didst say, aske & itt shall bee given thee. I aske of thee therefore by thy Allmighty power that this Experiment may bee consecrated and give vnto itt by thy holy vertue that power wch I desire (wch done) lay itt a night and a day vnto the Altar cloth. Afterward if thou wouldst have the favor of any man hold these Letters in thy hand and hee shall deny thee nothing. Whatsoever Letters you write or whatsoever Conjuration you say to obtaine favor In the End thereof ever say or write these words following.
Sater Arepo, Tenet, Rotas, Ioth, Eth, He, Vau, Yach Ya, Ia, Ia, Ia, Anerceton. you holy Names fullfill my desire Gasper Balthasar, Melchior, Abraham, Isaac, Iacob Mysach, Abednago, Marke, Mathew, Luke, John. Geon Fyson, Tigris, Euphrates. Bee yee all present to help mee that I may obtaine grace and favor att whose hands soever I shall aske itt by our Lord Ihesus Christ wch liveth and raigneth with the father and the holy Ghost, world without end. Amen.

How Experimts for hatred are prepared that any may bee made deadly Enemies. Cap: 11.

Experiments of hatred are done divers waies, if thou wilt worke by any

Image or any such like thing, Make your Image and perfume itt wth such perfumes as are prescribed, And if soe bee any thing must bee written uppon the Image write itt wth a Needle as shall bee hereafter appointed in the Chapter concerning a Needle. Afterward say as followeth uppon the Image. Arator, Lapidator, temptator, sommator, subversor, agnator, siccator sudator, Combustor Pungitor, Ductor, Comestor Devorator Seductor. I doe beseech you Ministers of hatred, and Destroyers of Friendships I beseech you I say that this present Image may bee soe consecrated that itt may engender hatred betwixt whomsoever I would Which done. Lay the Image in the Sensa all night and then worke wth itt in the howre fitt for that purpose. If thou must worke otherwise as by Letters or other meanes, then in the end thereof Write these above said Names, Arator Lapidator, Temptator. &c. Allso if thou wouldst make Discord betweene two that love will then say before them (all things being ready) Where is this Sower of Discord wth the rest of the above written names. I conjure you and will you by him wch made you and by him wch ordained you to this Office in wch allso you rejoyce I pray you and desire you that this may bee prepared that they which eate or touch this may utterly bee set att Variance. Afterwards give itt unto them att your howre appointed hereafter. If thou wilt worke by any other meanes write the aforesaid Names. Arator, Lapidator temptator &c, and itt shall bee.

An Experiment to faine a Thing to bee wch indeed is false whereby many men bee deceived as in playing or in showing any other thing. Cap: 12

For such an Experiment once being found you must write itt in paper as shall bee hereafter appointed. Allso you must write with bloud as shall bee likewise declared with what bloud, and what Penn. If itt bee required that you should worke this by writing, Letters or Names, worke as

your Chapters appoint you. This done say wth a lowly voyce as followeth. Abac, Abdac, Istac, Castac, Adach, Castas, Cabac, Lusor, Triumphator, Derisor, Incantator bee you here ~~att~~ present att my worke and confirme itt soe as I desire and make itt soe appeare that they that see itt bee deprived of their sight and may see false things instead of true. Come yee therefore to consecrate and inchant itt by Ihesus of Nazareth wch hath enjoynd you to that Office. Which done you may worke. The aforenamed names Abac, Abdac &c are to bee written in the end of your Worke, and if you worke any other way ever observe that those words bee said in the End.

Here followeth a way to bring to passe any extraordinary Experiment: Cap: 13

When thou wilt bring to passe any thing: Write thy Experimt in paper and penn as hereafter is said if itt bee for good. howsoever itt bee done say this Prayer following. And if you must write any thing Write itt in the end thereof.

O God which hast made all things by thy holy Name wch is written in seaventy Letters and every Letter betokeneth one of thy holy Names wch are written. Lacsos, h. h, h, The, Ripan, Iba, Abgis, Lus Baff. Petas, Hapa, Iob Ioazacam, Orczbym, Corarator. Graunt I pray thee that this present Experiment may bee fully brought to passe according to my desire. Allso lett this Ghospell following bee written or said over itt.

In those daies Jesus was ledd into the Willdernes of the Spirit to bee tempted of the Divell. and after hee had fasted 40 daies hee was an hungred and the Devill the Temptor comming unto him said. If thou bee the sonne of God Commaund that these stones may bee made bread. Ihesus answering sayd. Ytt is written. That man liveth not only with breade. but with every word wch commeth out of the Mouth of God. Then the Devill ledd Luke.4.

him into the holy Citty and sett him vppon the Pinacle of the Church and said vnto him. If thou bee the Sonne of God Cast downe thy selfe headlong. For itt is written ~~thou shalt not tempt the~~ That hee hath given his Angells Commandement over thee, and they shall take thee vp in their hands, least thou shouldest bee hurt. Jhesus said vnto him againe. Itt is written thou shalt not tempt the Lord thy God. Againe the Divill tooke him vpp into a very high hill, and showed him all the Kingdomes of the world and their glory and said. All this will I give thee if thou wilt fall downe before mee and worship mee. Then Jhesus said Avoide Sathan for itt is written That thou shalt worship the Lord thy God and him only shalt thou serve. Then the Divill left him and his Angells came and ministred vnto him.

Which done thou shalt worke according to thy howers. In other Experiments wch are rather evill then good write or else say this verse following. Nasua, Nouda, San, Cysa, Haspasan, Canica, Coures, Busil, Nifron, Cyrabnos, Nostracal, Ynctaryn, Arbon, Arfusa, which are Sowers of all Evill come and help mee that by you my worke may bee consecrated and obtaine that vertue which itt ought by the holy Adonay. by whose name you are compelled to obey vs. Afterwards perfume the Letters or verse and sprinkle them wth water.

Finally take heed least those whom thou callest deceive thee which to avoid, behave thy selfe as this Booke prescribeth.

Explicit.

Thus endeth the first Booke of the Key of Knowledge of Solomon

Here beginneth the Second Booke of the Key of Knowledge of Solomon.

A Table of Chapters wch are conteyned in this Second Booke

1 In what hower Experiments ought to bee wrought
2 How the Conjurer must behave himselfe.
3 How his fellowes must behave them.
4 Of Fasting and Watch.
5 Of Bathes and how they must bee made.
6 Of Apparrell and all thereto belonging
7 Of the Knife belonging to the Arte.
8 How the Circle must bee made and how you must enter into itt
9 Of Water and Ysop how they are made.
10 Of Fyer, and Light.
11 Of Penn and Inke.
12 Of the Bloud of a Batt
13 Of Virgin Parchment
14 How you must worke with waxe.
15 Of a Needle wherewith you must worke.
16 Of Odours and sweete Perfumes.
17 Of Cloth wherein you must lay vpp your Instruments
18 Of the worke of Images.
19 Of the howers to worke in.
20 Of the Colours of the Planets.

Here followeth in what hower Experiments ought to bee done.

Cap. 1m

If you haue any Arte ready prepared to speake wth Spirits you must worke itt the first hower of Mercury and his day in the morning. And thus may you finish all Arts. Note that the time bee pleasant the Ayer faire and cleare when thou workest.

Nota. { The faire and beautifull Spirits are in the North: 1.
The fiery Spirits remaine in the East 2
They wch are created of the Water remaine in ye West 3.
They wch came of the Wind are in the South. 4

Note allso that if thou hast once brought to passe an Experim thou mayest worke the same againe without observing of the hower or any other Solemnity.

Here followeth how the Conjurer ought to behaue himselfe.

Cap: 2:

First lett him write itt wholly in one peice of paper: after lett him marke what things are requisite to that purpose. Lett him choose a place meete for that purpose, and lett him haue a Bath ready as shall bee appointed in the Chapter of Baths, and lett him say this prayer following.

O Lord Jhesus Christ which hast made mee most wretched sinner to thyne owne likenes. vouchsafe I beseech thee to blesse and sanctify this water that itt may bee mundified to the health of my Body and my Soule. O Allmighty and ineffable Father wch dydst graunt vnto John Baptist to baptize thyne only begotten Sonne Jhesus Christ. graunt I beseech Thee that this water may bee my Baptisme that I may bee cleansed from all my sinnes which I haue confessed through our Lord Jhesus Christ world without end. Amen.

When this is done. Lett him wash all his body, and putt on a white Linnen Cloth, and abstaine att the least 3 daies from all filthines and

vnhonest talke and every day say this that followeth. Videlizt. In the Morning about the third hower, Againe about the nynth hower, againe about the evening about the Fourth hower, and allso when thou goest to bedd. And thus doe 3 daies space.

Abra, Asac, Asach, Radrimilas, Filac, Anebenas, Bira Bontes, Acazal, Zophite, Phanti, Harucacha, Adonay, Emagro Abrapio, Achedit, Barachi, Melycanat, Amystra, Hugyma, Machia, Dama Dama, Prachil, Heil Hemon, Segem, Gomas, Jesu, God, graunt mee that I may endeavour that thing wch I goe about. And by thee O holy Adonay I may bring them to pas by our Lord Jhesus Christ wch liveth and raigneth world without end Amen. Lett this bee done 3 daies together if itt may bee, the Ayer being very cleare, and att yt day you may safely worke:

How his Fellowes must behaue themselues.

Cap: 3:

All Experiments where circles bee made itt is requisite that the Conjurer haue fellowes wth him whom hee must instruct in all things, when they are sufficiently taught Lett the Mar and they altogether enter into the Chamber, and lett those his Companions putt off their vesture, and lett the Mr powre water vppon their heads, saying bee you renewed & baptized and cleansed from all your sinnes. In the name of the Father and of the Sonne and of the holy Ghost. And the power of the most highest come downe vppon you.

This done. Lett them putt on their Cloathing againe. All this must bee done 3 daies before any worke begin. After this Lett there bee made a new Bath, and lett them say for 3 daies space the aforesaid Prayer and lett them follow the Mar in all things.

Of Fasting and watch. Cap:4:

If you bee willing to worke. Itt is required that you abstaine from all things vnlawfull as from Swearing. Gluttony, and all other vnlawfull naughty Deeds, wch is required for the space of Nyne daies before thy working. And lett every one say for that space this Prayer following.

O Lord God Allmighty bee mercifull unto mee wch am not worthy to lift up mine eyes unto Thee my sinnes are soe greate. But thou O God art mercifull which for one word didst lead the Thiefe with thee into Paradise, have mercy uppon mee O Lord, and forgive mee all my sinnes graunt mee (most gentle Father) that I may bring to pass my desire by the most holy Triumphator wch art blessed world without End. Amen.

The three daies before thou beginn thy worke thou and thy fellowes, say daily the Confession wch is expressed in the Beginning of the first booke and the second Chapter.

Of Bathes. how they must bee made.

Cap: 5

Thou must goe to a Well or River, and before thou goe to itt. say these Psalmes following. Dominus. Illuminatio mea. Dixit insipiens in corde suo. Dixi Custodiam. Salvum me fac. Cantemus Dno. Confitemini Dno quoniam bonus. Quicunq vult salvus esse. Which said. Goe into itt and say. I exorcise thee water by him which sett thee in thy place, that thou drive out of mee all uncleanes through our Lord Ihesus Christ. Afterward lett him wash himselfe and say. Marbalia, Gegeon, Csalia, Iesse Pharia, Geeh, Aeich Gedich. Tail Dayt, Musayt Ioyt Franchil Pusil, Godis. Agnet, Trisis, Sabaoth. Adonay Agla. Enel. Tetragrammaton. Cedro Agne, Pero, Stimulaton Prenanaton. And when hee is washed lett him goe out of the water And sprinkle himselfe with the water hereafter appointed saying. Asperges me Domine. &c. After putt on thy cloathings and in putting itt on say the 7 Psalmes. and that wch followeth and Cum invocarem, exaudivit. Confitebor tibi Domine quoniam dixi. In exitu Israel de Egypto. Domine probasti mee. And this Prayer wch followeth.

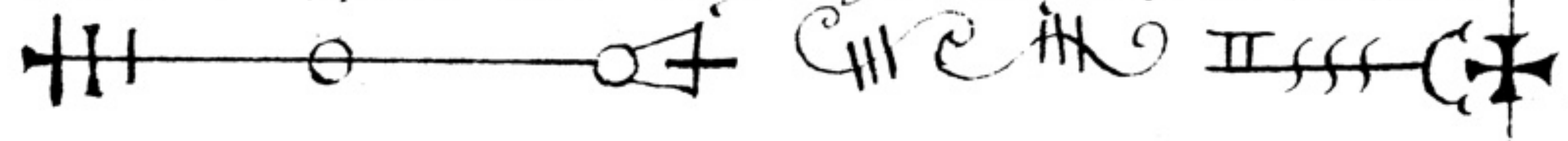
O most holy Adonay and most mighty Hel. I desire you by the most mighty and strong Name of our Lord El. I worship thee. I glorifie thee and blesse thee. I call uppon thee that this Bathe may bee Salvation unto mee and that I may have my desire by thee O most holy Adonay wch liveth and raigneth world without end Amen.

The blessing of the Salt. Cap. 6m

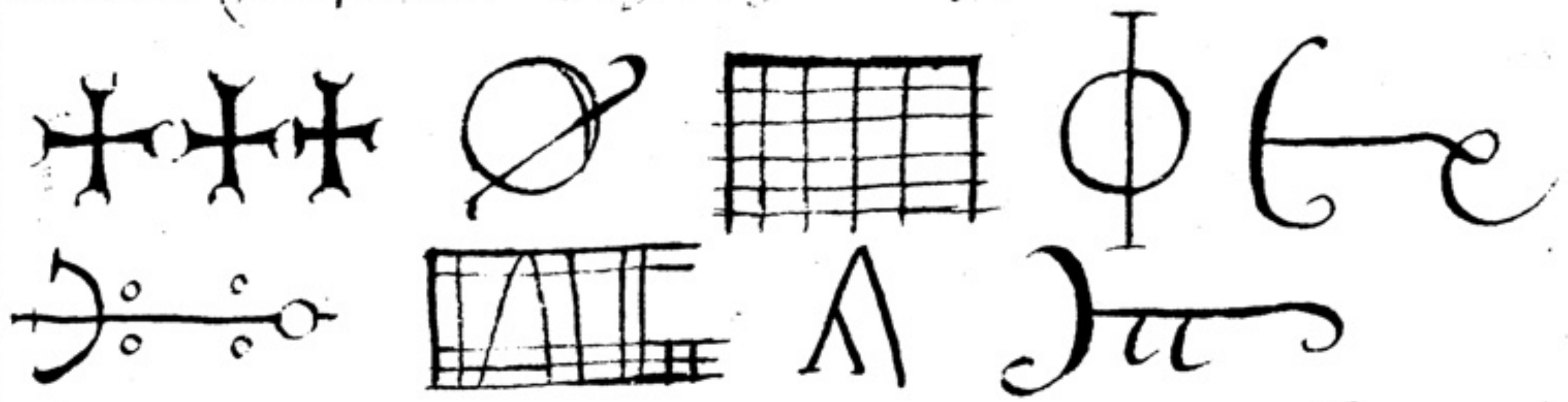
Afterward take Salt and blesse itt after this sorte. I blesse thee in the name of the Father, the Sonn and the Holy Ghost. Amen. The blessing of God the Allmighty father bee uppon thee and all goodnes enter into thee wherefore I blesse thee and sanctify thee that thou help att this present. And this done say. Benedicite omnia opera Dni Domino. Afterward take the sweete Odours consecrated, and throwe them into the Bathe, holding them in thy hand and goe againe into the Bath and wash thee, and being in the Bath say Amane, Mameto, Inzaron, Poltibon, Amagno, Lameton Faron, Sutron, Gardon, Non, Mameraon, Tameraton Sabron, Sanon, Nazmon, Stilon, Funcon. This said say this Psalme. Benedicite omnia opera Domnini. and wash thee saying. In the name of the Father and of the Sonne and of the holy Ghost Amen. Which done goe out of the Bath and putt on cleane Lynnin clothing as shall bee said of cloathing And lett his fellowe doe after the same sorte.

Here followeth of Apparrell and Shoes Cap: 7.

Itt is necessary that the Conjurer putt on lynnen cloath whereuppon the Pentacles must bee sowed with such a Needle as shall be appointed hereafter in the same Chapter. They must allso have hosyn above their owne uppon wch these Figures following must bee written.



They must have Shoes also uppon the wth these same Figures must bee written with such Penn and Inke as shall bee p'scribed in their Chapters. Their shoes must bee of white Leather. Allso lett the Mar have a garland uppon his head of virgin Parchment about the which shall bee written in Capitall Letters these 4 Names AGAA. AGAV, AGLATHA, AGLAOTH, with Inke and penn as shall hereafter in their Chapters bee declared. Also each of his Companions must have a Crowne or Garland in whose Compas these Figures following must bee written.

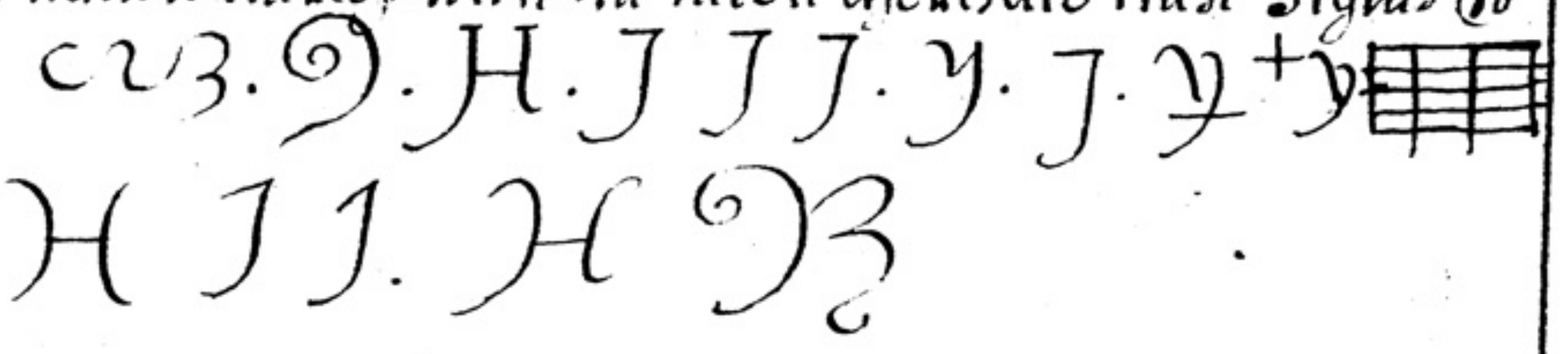


And before they putt on this Apparrell Lett them say these Psalmes following. Domine Deus noster. Dne quis habitabit, Dne exaudi Orationem meam, Cum tribularer, Domine non est exaltatum cor meum. supra flumina, Nisi Dominus, Laudate Dominum omnes gentes, Deus miseriatur nostris. These being said Lett him perfume all his apparrell and sprinkle them with water, Then lett the Mar putt on his Apparrell saying. Antor, Anator, et Anabis, Theodomas, Janitor, By the deserts of the holy Angells I will putt on the vesture of health. that I may bring to pass my desire by thee O holy Adonay whose kingdome hath noe end. The Shoes and Vestiments must bee of Lynnen if you cann gett such as the Priest weareth itt is best.

Here followeth of the Knife required in this Arte, and how itt must bee made.

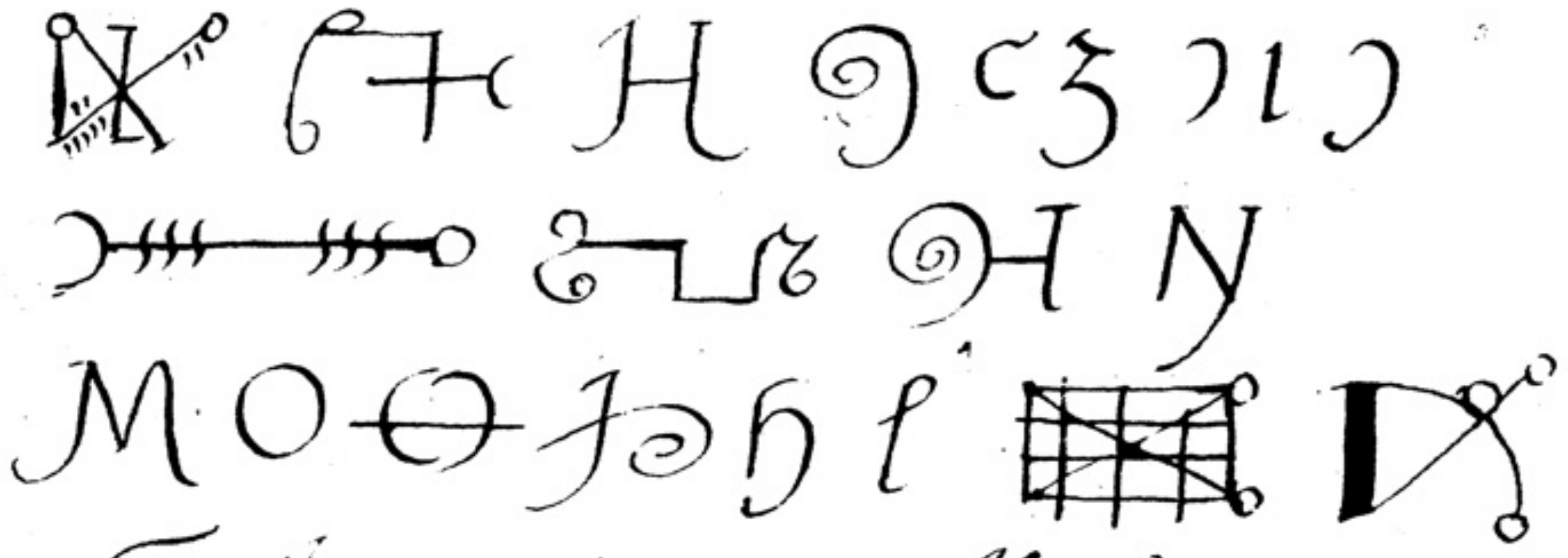
Cap: 5.

A Knife is required in this Arte, therefore cause itt to bee made with an handle of Iron wth is pure, and lett itt bee tempered in goose bloud in the day of ☿ in the increase of the Moone. After itt bee finished cause 10 Masses to bee said over itt and write uppon the handle thereof with the needle aforesaid these Signes wth follow.

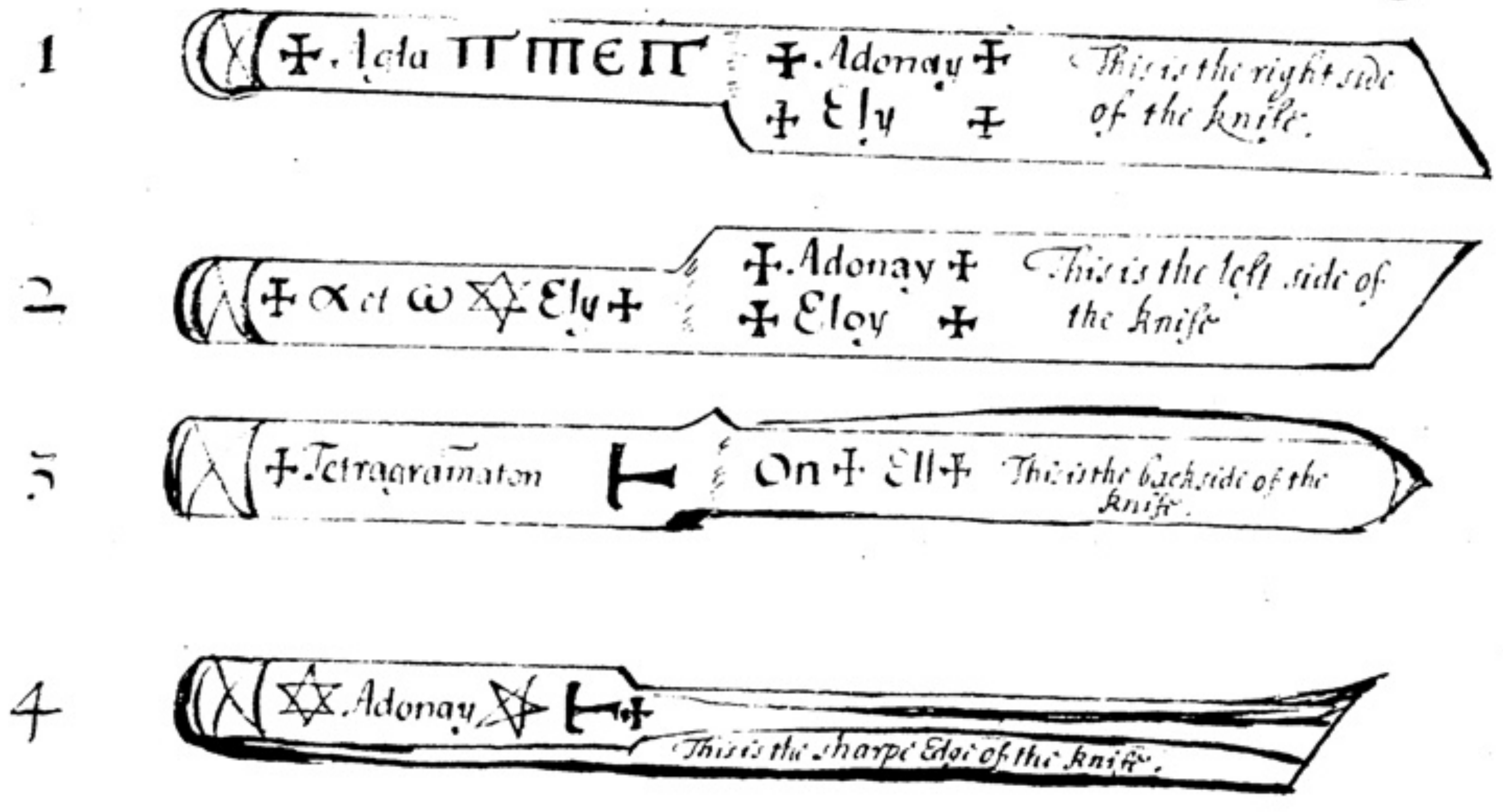


Then perfume itt as hereafter is appointed. And Note that the Circle bee made wth such a knife, this done lay itt upp in silken Cloaths untill thou wilt worke, and cutt nothing wth this knife but only all things belonging to this Arte.

All other Instrumte of Iron whatsoever they bee. Lett them bee made on the day and howre of ☿ and write uppon them these signes following.



The Forme & shape of the Knife wth words & Chrers


1
✠. Agla
✠. Adonay ✠
✠ Ely ✠
This is the right side of the knife.
2
✠ α et ω ✡ Ely ✠
✠. Adonay ✠
✠ Eloy ✠
This is the left side of the knife
3
✠ Tetragramaton
On ✠ Ell ✠
This is the backside of the knife.
4
✡. Adonay
This is the sharpe Edge of the knife.

Allso see to the Swords wherewithall you will worke that they bee cleane and write vppon them as followeth. Lamec. Theah Aniles. Theophilos. Def Beth, Ladomay, El Iah, Emanuel. Saday. Emnanal, sum qui sum. Agla, α et ω Write this with the Inke aforesaid and smoake them with the Odours and say this Conjuration.

I conjure thee by the Names Abraham Abraho, Tetragrammaton (which is to say Aglane that thou hurt mee not in worke. I conjure thee by pure Stimulaton, and by these vnspeakeable Names of Allmighty God (wth are) Egyrion, Osystron Enona, Aula, by Asyn, and by Manato, Emanuel, Sabaoth Adonay, primus, novissimus, vnigenitus, via, vita, Manus, homo, primogenitus, finis, sapientia, virtus, α Caput, Verbum, gloria, splendor, Lux, Sol Imago, Mors Janua, Petra, Lapis, Angulus, sponsus, pastor, propheta sacerdos, Athanatos, ysyon, Pantacraton, Jesus, Halleluja, by these Names and all other names I conjure you that you have no power to hurt mee: wth done: Lett him keepe as before is said.

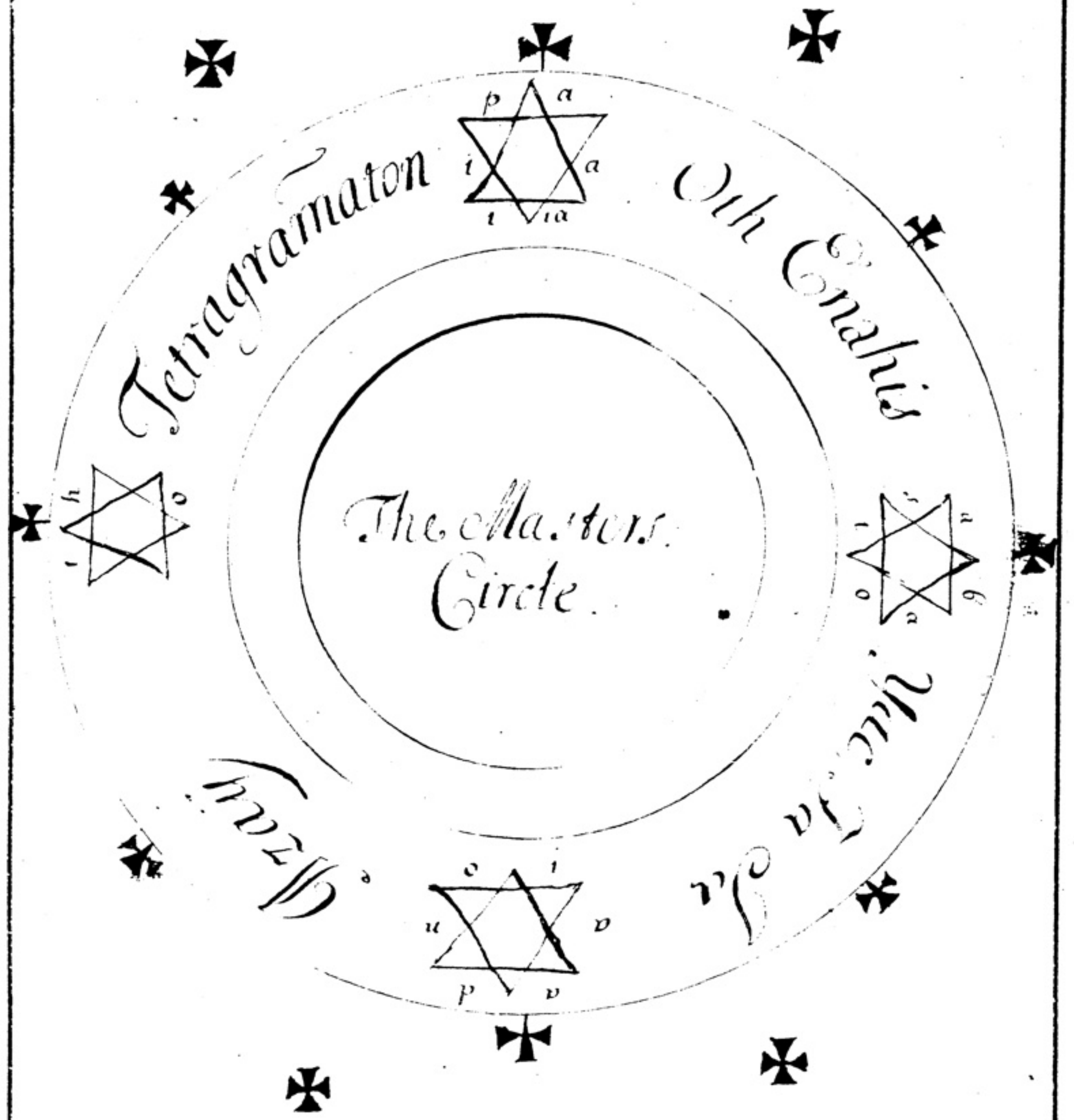
Besides this there must bee made an other knife in the day and hower of ☿ tempered with the juyce of Pimpernell, and the blood of a goose vppon the which you shall cause 3 Masses to bee said. Allso you must perfume itt, and sprinkle itt with water as is aforesaid with wth Knife. all things necessary must bee cutt. Note allso that before any of these things bee consecrated that they bee Virgines, that is such as were never vsed in worke or labour.

Here followeth how Circles must bee made and how you must enter into them. Cap:9.

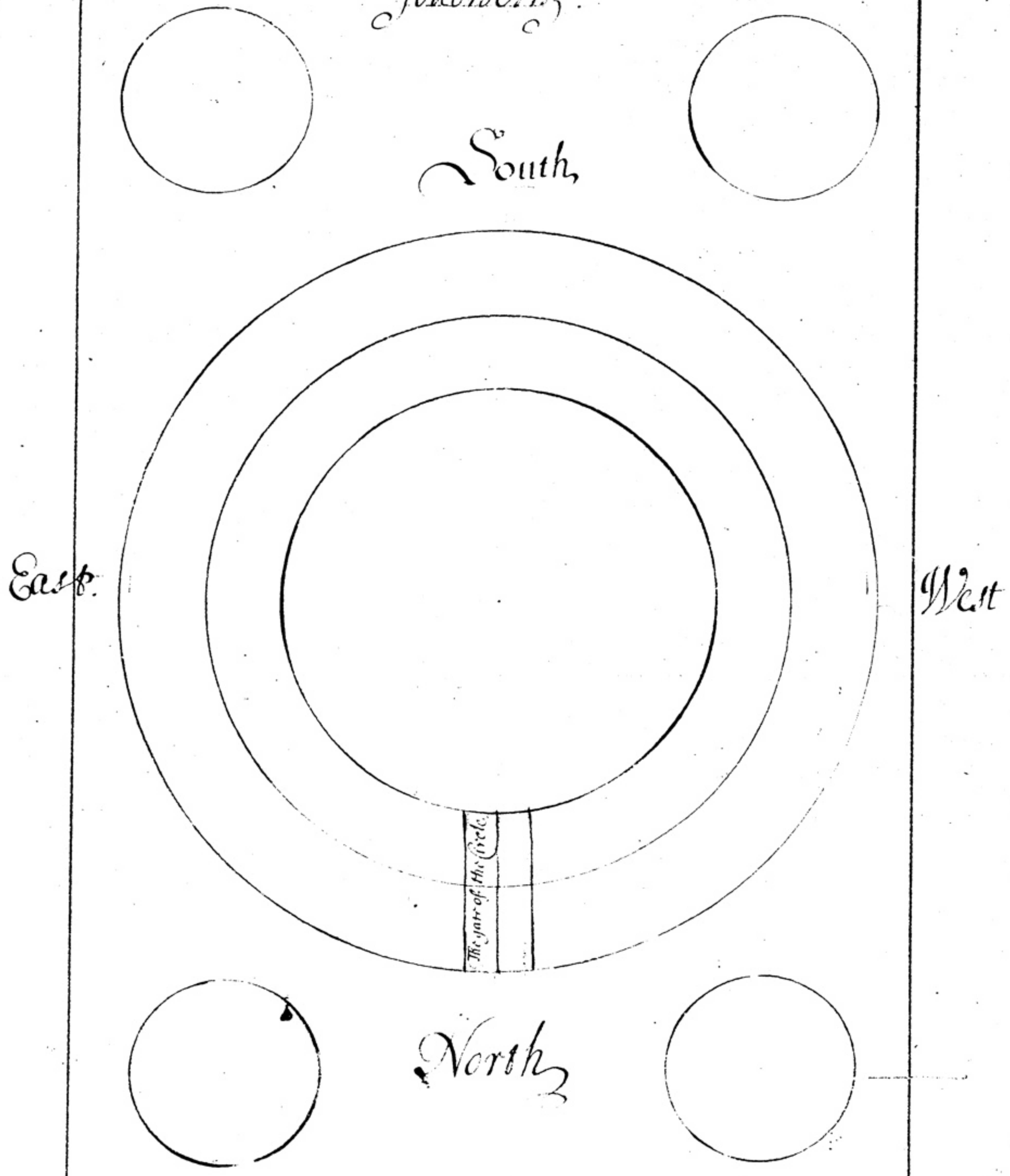
Your Circles must bee made with the aforenamed Knife Wherefore when you will worke, stick the knife in the midst of the place and measure 9 foote on both sides from the knife. But remember to leave a space open whereby you may goe in and out. A foote behind the Circle make an other Circle. betwixt the 2 greater Circles make the Pentacles wth the Names of ye Creator as in the next Leafe shall bee shewed. In the Circumference of the greater Circle make Crosses Allso a foote behind this latter Circle make a Quadrangle. In the Topp of every Corner make a Circle, one to sett the Potte of Coales in, and in an other lett there stick a Sword a foote space from the Pott. All wth being done. Lett the Mar bring in his Companions by the Gate of the Circle, and lett one of his Fellowes standing towards the East have Penn and Inke in his hand and each of the other a naked Sword. Lett them take heede they move not the Pott. Things being thus ordered. Lett the Mar goe forth to kindle the Fire and cast therein the Perfumes and light him a greate candle exorcized as shall bee said hereafter, wth hee shall putt in a Lanthorne. And then lett him shutt the Gate of the Circle. After this lett him perfume himselfe and his Fellowes and the place with water All which done, the Master standing in the midst of the Circle his Knife being stuck att his Feete lett him beginn his Conjurations towards the East.

The manner to make Circles
shall bee showne on the
other side of this same Leafe.

How to make thy Circle with his Pentacle hereafter followeth.


Tetragramaton
Oth Enahis
Nuc Ja Ela
Azaly
p a i a t ia
h o i
u 6 o a
o i u v p v
The Masters Circle.

The right way to make thy Circle, hereafter followeth.


South
East
West
North
The gate of the Circle

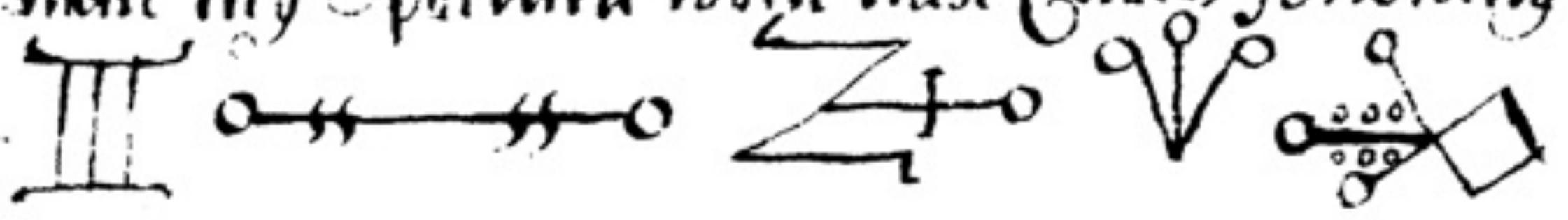
Here followeth of Water and Ysope. Cap:10:

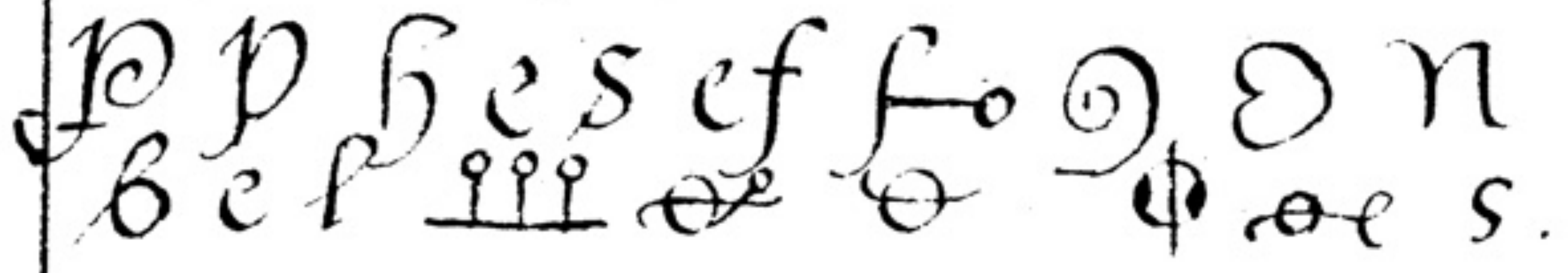
The Water wch is menc̄oed soe often must bee exorcized after this sorte. Vppon the day of ☿ and his hower Take a Censor wth exorcised Perfumes and Salt, and fill the Pott full of cleare Water and first hallowe the Salt saying, Sabaoth, Messias, Tetragramaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis vouchsafe to sanctifie this salt, Which said throw itt into the Water and say over itt the 7 Psalmes, and this Praier following.

Thou art my God and my rest, Thou art my true, and right way help most holy Father even as I trust in thee. O God which art the God of Abraham, the God of Isaac, and the God of Jacob. I beseech thee O Lord Allmighty by the Invocations and Deserts of thy Saints, vouchsafe to bless and sanctify this Water that uppon whom soever itt bee cast, hee may receive health both of body and soule. Amen.

Here followeth of Ysope. Cap:11:

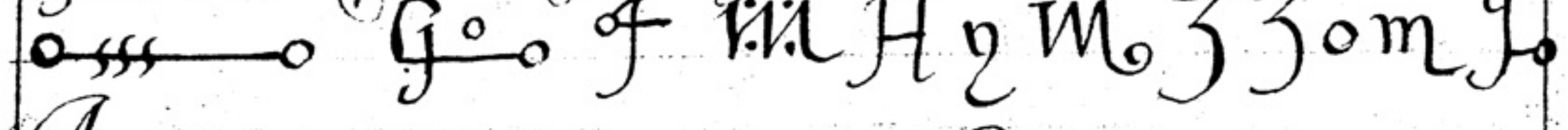
The Water being ready make a Sprinckle of Vervyn, Valerian Fennel, Sage, Marjerum and Basyl, and lett all bee putt on a hasell wand, and knew that in the Day of ☿ in the Morning in the increase of the Moone itt must bee cutt att one cutt with the above named Knife and in that hower Lett the hearbes bee gathered wch being made cause 3 Masses to bee said over them, wch done, say the Ghospell of St John over them. Afterward vppon the hasyll wand wherewth thou didst make thy Sprinckle write these Carecters following wth the Needle aforesaid.





Here followeth of Fyer and Lighte. Cap. 12

Thy Light to worke by must bee made vppon ☿ and his hower, Thy Candle must bee made in this sorte. Take silken thread made and spunn of a Virgin, whereof make the weeke, and with that make a Candle of Wax wch come out of a new hyue wch is called Virgin Waxe. Lett the Candle containe halfe a pound of Waxe and write vppon itt with the Needle aforesaid these Caracters following.



Afterwards say these Psalmes following. Benedicite omnia opera; Benedic anima mea Dominum, Laudate Dnum omnes gentes. Te Deum laudamus. And this wch followeth.

O Lord God give mee vertue that only I may trust in thee. In the name of the Father, the Sonn and the holy Ghoste Amen.

I exorcise thee Waxe by him which speaketh and itt is done that thou drive all terror from vs Amen. Which done sprinckle itt with water & perfume itt and light itt and say over itt I exorcise thee Fier. In the name of the Father, the Sonn and the holy Ghost, and by the first name of our Lord God On and by the second word, when hee sayd. Let there bee made Light by this Name You, Adonay Salua Gla, Manemente that thou light the Spirits which will appeare here. Amen.

Then take a Lanthorne wherein this Candle must bee putt and write about itt these Names following. Tetragramaton, Sabaoth, Adonay Tetel, Lademas And light the Candle and putt itt in itt and read ~~itt~~ by the Light thereof.

Here followeth of Penn & Inke. Cap:13.

Take a Gandard alive and pull out a Fether out of the Wing and say. Arbon, Narbon, Nason, Tamaray, Lyonar, Armynar, Bludamar drive out of this quill all Deceipt that Truth only may abide in itt. Then make a Penn thereof with the consecrated Knife, and perfume itt, and then lay itt vpp as is aforesaid. /

Of Inke Cap:13.

Take a Box or house in which you must putt your liquor and about the same Vessell write with the Needle this following. Ioth, Teth, Eth, Vau, Anosbias, Ia, Ia, Ia, Anereneton, Anabona, Sabaoth Then putt into itt new Inke and say as followeth.

I exorcise thee Inke by the name of Anaton and by the power Stimulaton, and by his name that can doe all things that thou bee my helpe in this my worke.

Of the Bloud of a Batt, how you must worke by itt. Cap:14.

Take a live Batt and exorcise her after this sorte. Camac, Lamath. Omac, Cachac Marbac, Glyac, Iamachar Valmath. I adjure thee Batt by the Father, the Sonne, and the holy ghoste, and by all the wordes that are spoken of him that thou serve us. O Thou Angell Adonay, Eloyt, and thou Angell Adonel bee you my aide and help that I may accomplish my desire. Afterwards take the Needle and pricke her under the right wing and take her bloud and say.

O Allmighty Adonay, Araton, Ossul, Heloy, Heloe, Helion, Essercon, Sadon, Deus Deus infinitus, Ihesus Christus. bee my helper that this bloud may have power in these my doings.

Here followeth of virgin paper or Parchment called Membrana. Cap:15.

Take a peece of Parchment of the Breast or the Navell of any Beasts skinn which is called Membrana. Lett itt bee consecrated after this fashion. But first smoake itt with your perfumes and in smoaking itt say. Domine Deus noster, Domine exaudi, Deus meus respice, Domine quis habitabit. Quam dilecti. Afterwards say this Conjuration following twice.

Malec, Iydomos Theophilos. O God Allmighty Father which madest all things with thy greate wisedome which didst cause Abraham to bee thy first elect persone whose seede thou multipliedest as the Starrs, which didst appeare to Moyses in the middest of the bush like a flame fire and revealedst thy holy name unto him which is Eyphy, and Esser, Asserephe, which gavest to Solomon above all other Creatures. I humbly beseeche thy Majesty that through thy vertue and power this may bee consecrated as itt ought to bee, by thee O Allmighty Adonay whose Kingdome lasteth for ever. Amen.

Afterwards sprinckle itt with water and cause 3 Masses to bee said over itt:

How you must worke with Waxe. Cap:16:

In many Artes, Waxe, and Earth are used whereof Images are made If you must use waxe, see that itt bee virgin Waxe, and that itt bee not corrupt. Virgin waxe is made of Bees which never confederate. And itt is sould att the Apothecaries, when thou wilt worke with itt say over itt.

I will exorcise Adonyon, Meryon, 29 Asmetali, Cosimas Alionis, Concimas, Oriados, Almay, Caphay, Equant, vernant Othios Lyonides, Trophylidos. Bee you present to help mee for you I call uppon in my worke which I beginne by you and shall bee ended through you. This done, say these Psalmes following.

Dno non est exaltatum. Dne quis habitabit? Dne exaudi, Dne Deus noster, Quam dilecta, Exurgat Deus, Deus Deorum, Deus in Nomine tuo, Deus judicium, Ecce quam bonum. In exitu Israel, In convertendo, Deus Deus meus, Deus meus respice, Beati quorum, Miserere mei Deus, De profundis, Domine probasti. After this cause 3 Masses to bee said over this waxe, then smoake itt with the perfumes saying. I conjure and warne thee Waxe by the Allmighty father which madest all things of nothing that thou by thy holy name givest strength unto this Waxe that itt may bee sanctified, which livest and raignest world without end. Amen.

Here followeth a Needle wherewith thou must worke. Cap:17.m

Itt is needfull in some Experiment to have a Needle or such like Wherefore thou shalt cause a Needle to bee made of Style or Iron in the day and howre of ♃ which shall not bee finished vntill the next day and howre of ♀ which finished take itt in some privy place and say over itt. I conjure thee Needle by the Father, the Sonn and the holy Ghost, and by all Conjurations which can bee made, And by all vertue of Stones, hearbs, and words and by him which in the last day shall come to judge the quick and the dead and all the world by fire that thou through the same Creator receive vertue and strength, and that I may allwaies vse thy ayde and help whensoever I will. Afterwards say these Psalmes over itt. Domine, quid multiplicasti, Dne Deus meus in Te speravi. Confitebor tibi Dne in toto corde meo. In Dno confido, Conserva me Dne Diligam Te, Cœli enarrant, Dns regit me, Expectans expectavi; Quemadmodum desiderat, Deus repulisti nos. Which being said Cause to bee said 3 Masses over itt to bee said, and perfume itt and sprinkle itt with the exorcized Water, and then lay itt vpp, say vppon itt as followeth.

Baruchata, Lamee, Dalmone, Madaldae, Gedodia, Marco Badalna, Gioderia, Conofaria, Mararya, Geordia, Salia, Migia Amolsiam, Bonefariam, Amedain, Camedon, Cedorion Oubyon, Ayser, Artion, Efraton, Geon, Gesson, Besso, Agla, Gly Aglatha, Aglathot, Agladian, Merionis, Most gentle and acce Angells, bee you keepers of this Instrument that itt may help mee and that I may bring all things to passe.

Here followeth of Odours and Persumes how they ought to bee made. Cap: 18

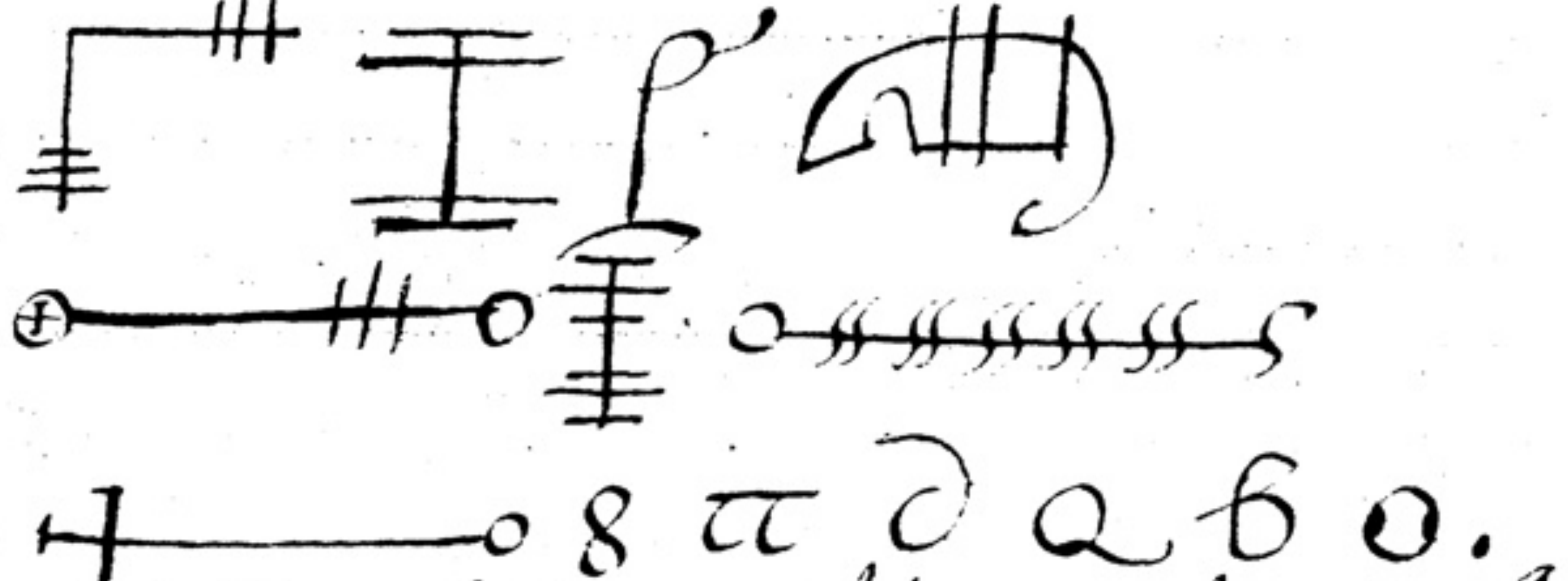
In the workes of this Arte divers Odours are required. Odours are made with Franckincense, Incence, with the wood of Aloes with Myrrh or any other thing that have a sweete smell, vppon wth before they come to the

Fire you must say.

O God which art the God of Abraham, the God of Isaac, and the God of Jacob blisse I beseech thee these things here p'sent that their strength and power may bee amplified and drive from vs all Phantasies through Jhesus Christ our Lord Amen.

Here followeth the Chapter wherein is declared what Cloath you must vse to putt in your things necessary for your Experiments. Cap. 19:

When all things bee consecrated and thou hast occasion to worke. Take a cleane linnen cloath or rather of Silke: In this cloth write these Characters which followe with the aforesaid Penn and Inke.



And write these Names following. Adonay. Anostias Anerencto Agla, Athanatos. Agios, Amor Ananator, Anilis, Theodomos Agne, Ioton, Cedron, Lamee, Cefol, faras, cos, Tetragramaton, Then sprinkle itt and perfume itt, Which done Lett these Psalmes bee said over itt. Dne, Deus noster, Te decet hymnus Deus, Benedicite omnia opera. Laudate Dnum de Cœlis. Ecce quam bonu. After this Lett 9 Masses bee said over itt, and therein putt all thy Instruments.

Of the worke of Images. Cap: 20.

Lett none mervaile att this Chapter, for in itt briefly is contained all the Knowledge of this Booke: Itt is impossible to bring any Experim to passe except All the Chapters of this booke bee joyned together.

Wherefore lett them dilligently peruse this p̄sent Booke. &c.

Of the howers to worke in Cap: 21:

Whosoever desireth to know any Experiment and bring itt to passe hee ought to consider the howres and the daies meete for that purpose. Chuse thee therefore the day of ☿ in the Increase of the Moone, and cause all thy Instruments to bee wrought and made in that same day And soe likewise the next day of ☿ untill all bee p̄pared requisite for your Arte. Then all things being in readines, worke againe the due hower, and then begin to worke when thou wilt.

When all things needfull are prepared and laid upp in the Cloath abovesaid. Make 9 Masses bee said over itt which being done thou maist safely worke without feare. Neither shalt thou need to observe any Solemnity after in thy Experiments. But looke when thou hast finished thy worke that thou lay upp all things in thy Cloath aforesaid.

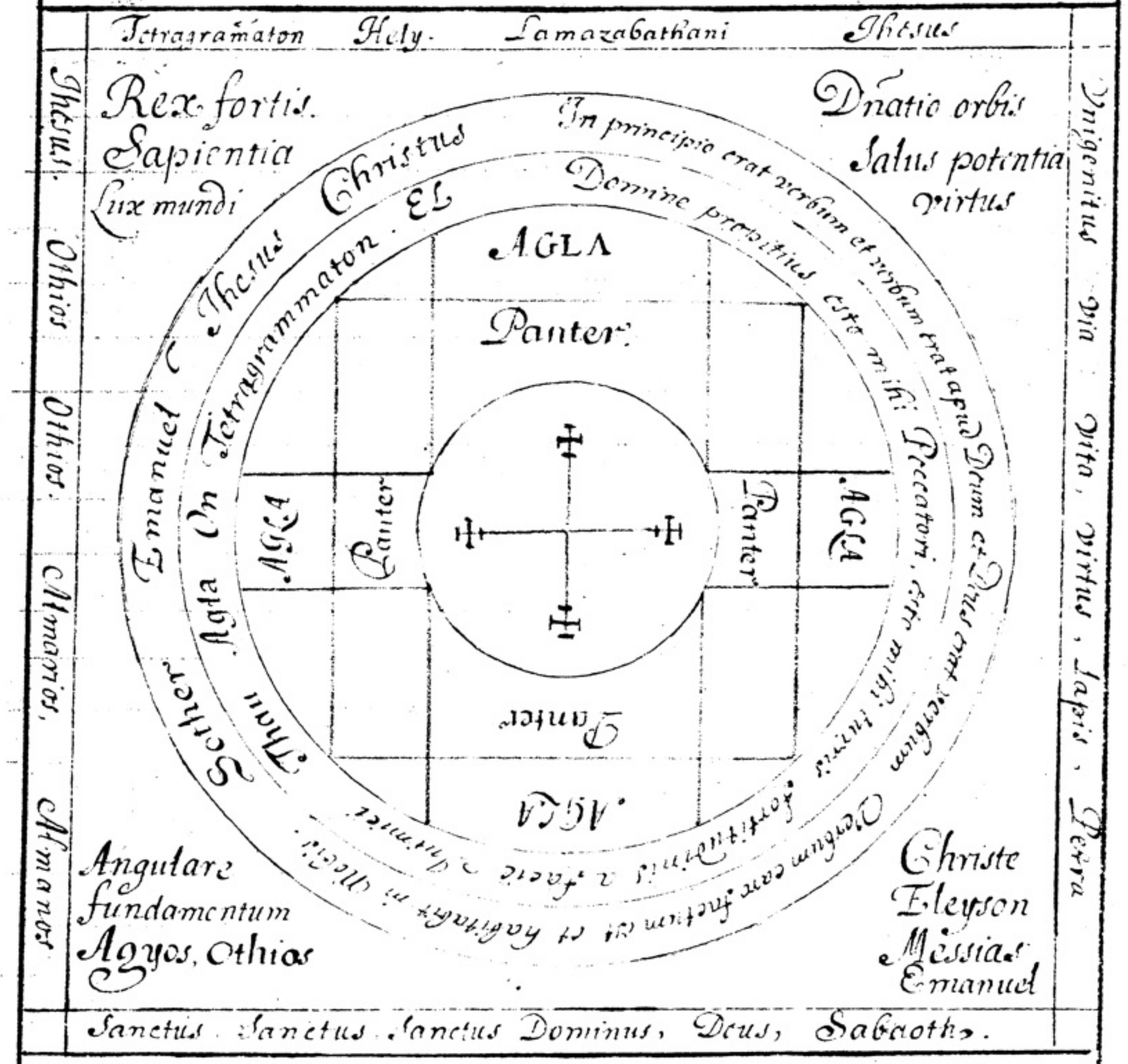
Here followeth of the Colours of the Planetts. Cap: 22

Of Saturne: black and is made of the haires of a goate burned. Of ♃ is greene and is made of a Noble greene. Of ♂ is of Vermilion or of Saffron. Of ♀ is of Azure or of any colour like to violett. Of ☉ is of Saffron or of greene. Of ☿ is of the yolkes of Eggs. Of ☽ is of White lead.

The manner and way how to
make the Pentacle shall
bee shewed on the other
side next following.

Here followeth the manner how to make the Pentacle.

Caput ultimum est precipuum. §.


Tetragramaton Hely. Lamazabathani Ihesus
Rex fortis. Sapientia Lux mundi
Dnatio orbis Salus potentia virtus
Angulare fundamentum Agyos, Othios
Christe Eleyson Messias Emanuel
Ihesus. Othios Othios. Almarios. Almanos
Unigenitus Via Vita. Virtus. Lapis. Petra
Sanctus. Sanctus Sanctus Dominus, Deus, Sabaoth.
In principio erat verbum et verbum erat apud Deum et Deus erat verbum Verbum caro factum est et habitabit in nobis.
Christus Ihesus Emanuel Sother
Domine propitius esto mihi Peccatori, esto mihi turris fortitudinis a facie Inimici.
EL Tetragrammaton On Agla Thau
AGLA
Panter
AGLA
Panter
Panter
AGLA
Panter
AGLA

(Baconis ars experimentalis)

T·E·A

Here endeth the Booke of SOLOMON
the wise, called the KEY of
KNOWLEDGE.

1 … and Kelly …

A worthy Specimen of the great Catastrophe that hangs
over the world, Revealed by the Holy Ghost, and set forth
in a very short and true Narration

To the devout and faithfull Reader, the Author wisheth all
Safety, Peace & Comfort in X^t^ Jesu. Amen.

When I was enjoyned by Almighty God, to ~~[illegible]~~ write of these things
to ~~which even~~ which Hee out of his great bounty and abundant
grace had communicated to me; I thought it my duty (seeing
the Mysteries of the most high ~~of~~ are great, and his Endowments
heavenly & marvellous) to have a speciall Care, lest through my
default or negligence, the ~~these~~ should be offered to the han:
dling or view of Rude, Imprudent, Ungratefull, Envious, Unchast
and Malignant persons. But nevertheless to them that are Worthy,
~~[illegible]~~ Devout, humble, modest, sincere men, famous for their
Xtian Charity, and to those, to whom the Words of Life and Divine
Truth ~~are~~ y or may be a comfort; and sometimes (out of the singular
Providence and Command of God) to some others of another stamp: To
those I say to shew these things by the by, to commemorate ye ~~[illegible]~~
briefly, and deliver our [illegible] to be diligently considered,
(and that indeed written ~~as he said out of~~ in our own handwriting, authen
tique and the first Copy) to do this: We have earnestly found out of
the very first beginning of our Calling and Function, consistent with this
our gift, and do know, it will be acceptable to ye Divine Majesty. In the
mean ~~time~~ while, yt is, untill ye Time appointed shall come
a great part of these things, which most [illegible], most manifestly, most fully
and powerfully, we have received from God and in secret (as it were under
a seal of predetermined silence) shall be published and made known to the
world, to his honour, Praise and Glory, who is God, the Son of God, and King
of Kings, and who shall be the most Righteous Judge of both the Quick and
the Dead.

1 But if any Man shall endeavour to take from us by force or cunning, or some
other ~~[illegible]~~ occasion to snatch out of our hands, these so good and so precious
2 Monuments: Or if any one shall not blush out of a rash and proud Censure to
3 Condemn these Mysteries (wholly unknown unto him) Or if any one shall
dare to affirm, that we are most subtle Impostours, and therefore that those
things are forged by us, and that we for that Reason are
to be thought pernicious Citizens in a Xtian Commonwealth.
4 Or if any one through his own great suspition would persuade
others, that we are Bards, too Credulous or mad, drawn or driven
into Errour by any crafty Evill Genius, yt had been sporting with
us for many years. Or if any one as it were out of the divine
Scriptures shall go about to alledge, yt in this Age and State

of the World all Revelation is at an End, and that nothing is now
Revealed from above, and y^t it is not given to men truly to Prophesie:
To all those and Everyone of them, and to many Others (Whosoever
they bee,) Our like Adversaries; this Last Revelation, W^ch we have
Rec^d from above, falls out so prudently, and contradicts so strongly
and so powerfully resists and opposes as well their Councells and Stra[illegible]
[illegible] as their Actions, Endeavours, & Institutions: That when and
wheresoever this last Action shall be publickly Recited: All posterity
shall ~~triumph~~ [illegible] in an Incredible Exaltation, y^t Invincible is the Truth
the Wisdom & the Power of God. And then shall all the devout
the genuine Sons of the Catholick Church confess that the
heavenly and excellent energy [illegible] & Comforter doth infill even into
efficacy of our Redeemer, & [illegible] into the more inward recesses of their Soul
marrow of their bones, and [illegible] with the greatest Comfort, [illegible] ~~[illegible]~~ most
is most sweet, most [illegible] [illegible] [illegible]. That therefore they that are
plentifully [illegible] in prayer. That therefore [illegible] [illegible] & [illegible]
truly X^tians faithfull, & famous for godly Charity, our ~~Brother~~
Catholicks, Brethren may (in Gods good Time) be enriched with the
knowledge of this little History, and may be encouraged with
very great Comfort; And besides that, in the mean Time to
~~[illegible]~~ at the first [illegible] [illegible], a Reading, and an accurate, [illegible]
circumspect & faithfull Consideration, may a very [illegible] and more
[illegible] granted to them, who duly all [illegible] there is done especially [illegible]
where [illegible] their very [illegible] [illegible] to the [illegible] [illegible] [illegible]
[illegible] & Charity, either [illegible] [illegible] [illegible] [illegible] [illegible]
thority it bestowed, by the [illegible] of God and want of men
in this Church Militant) By Gods [illegible] [illegible], I have most
willingly undertook this [illegible] [illegible] this History into [illegible]
out of [illegible] Mother-tongue English [illegible] [illegible] ~~[illegible]~~ [illegible]
[illegible] ~~[illegible]~~ discourses of ours to God and Gods ~~[illegible] with [illegible]~~, [illegible] to us
have been, [illegible] the whole subject ~~[illegible]~~ of this History was ~~[illegible]~~
delivered & ~~[illegible]~~ from [illegible] [illegible] Every particular Action
[illegible] faithfully writ down, and the [illegible] [illegible] [illegible]
circumstances [illegible] by me.
But because there were chiefly three [illegible] [illegible]
or [illegible] as men are able to [illegible] three manifest [illegible]
of this History or Action [illegible] [illegible] [illegible] [illegible]
[illegible] the most secret [illegible] & [illegible] of [illegible], [illegible]
to [illegible] [illegible] [illegible] [illegible] [illegible] Commendation,
of [illegible] Truth & [illegible] of [illegible] [illegible] [illegible]
Revelation [illegible] [illegible] [illegible] [illegible] upon these 3 Cautions.

Anno 1584 From the Time when the most Reverend Ld Apostolick Embassador
[illegible] of Worsett promised to [illegible] from his most [illegible]
Majesty Cesar [illegible] an year & some months before, [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

and our Spirituall Actions, or the Revelations made by us, ~~[illegible]~~
opi. Yea even then Judgments & Censures were abundantly passed on us
being absent, neither heard nor known. And because out of many other
written testimonies there is yet left me the fragment of an Epistle
which was sent from Prague to Polony an year before, I thought it
necessary here to adjoyn that same fragment of an Epistle, word for word
yea Letter for Letter, and after that, briefly to speak of those other things
which are chiefly necessary.
The most Reverend L^d ~~Embassadour~~, Bishop of who
within this few days intends to go home, hath an Earnest desire before
his departure to see J.M.V. as likewise [illegible] Alfonsinus, Orator of the
Catholick Kings in the cause of Vetterius (who also is hastily to be gone home)
a great mind to ~~speak~~ speak with the same Persons. Furthermore [illegible] Tasso [illegible]
N. Apost. there were divers difficulties spread concerning
and various opinions & Censures past upon him; Amongst which he was
blamed, because not looking after those who have ~~[illegible]~~ [illegible] the faculty
and power of discerning, he had made no scruple to declare ~~affirm~~ to the Em[perour]
of his own accord (through some Magick Characters (The [illegible]
their own ~~very~~ form ~~of~~ words) Contrary to the Censure of the Church) the
apparition of blessed Spirits (which yet they expound & interpret quite ~~[illegible]~~
contrary ~~[illegible]~~) Yet seeing that ~~[illegible]~~ ~~[illegible]~~ [illegible] on the other side good Spirits are not wont to be
enchanted by Magick rites or allured to obedience, but Evil Spirits use
to be raised by this means: And since the apparition of good Angels is not ~~[illegible]~~ un
expressly formed & visible by man, but being a Light shining round about it
happens only to those that are as it were in an ecstasie & besides themselves.
~~[illegible]~~ That therefore ~~[illegible]~~ ye Emperors Matie, lest he should cast a scruple on his own Conscience
as to those things, or should thence create any danger of his soul, had by advice
kept from this man, and would not admit the same to any farther Audience.
But had sent him back to ye Kurtzio. ~~[illegible]~~ This also was taken Notice of in him, y^t
seeing he had a wife, & consequently, was troubled with the Cares of this Life
& worldly affairs; It could scarce be possible that he could have any Joy
in the Company of good Angels, [illegible] never [illegible] to any but most
holy men ~~[illegible]~~ far remote from the [illegible] of worldly affairs, and such as are Solitary
Hermits. These Difficult Censures and many others ~~which~~ were there
mentioned and observed as well by the said N. who was there then at Dinner,
as by other Persons that were with him.
Howsoever ~~it~~ it went. It is certain that the Emperour did commemorate
whatsoever D.D. promised in the first Audience to the most Reverend L^d
N., seeing no [illegible] [illegible] [illegible] the Authority of the Church. Whence
at length it came to be discoursed of at a Banquett ~~[illegible] [illegible]~~

For they think y^t a Beginning of Treaty could better have ben taken with the
Emperour from ~~another~~ some other Business. But I am of that mind
that they had rather have one Philosophers Stone then ten Visions
of Angells. Which things yet I thought good to be thoroughly weied by
J. M. D. that the aforesaid R. D. at his coming may be forewarned concerning
these things. For, as the Proverb is, Darts foreseen do not strike so home: Since
especially it is way certain that these things ~~are about to~~ would come ~~to~~ [illegible] the Snare to end of
ye Ambassador, by the Testimony of D. D. Then furthermore affirms with one consent
that the same man was hired instead of a Doctor or Physick. Kurtzio then in-
termedling in the Hall, for the summe of 40 Thalers sterling: so that so
much was offered to him, [illegible] for it. Concerning which when I am asked
(which is often) I can neither prove nor confute it. For I know nothing of
him. He offered a Spanish Dealer, very laborious inquirer of me, whom he
would send hither. Kurtzio being asked of him, gave him his Character,
That he was a man excellent in the Knowledge & Science of many things.
Furthermore both his wife & his whole family do well. Nor do they touching
of his return make any question, but that he is gone into Hungary. They
would send none of the Letters which they had, because they every day
expect his return. &c.
Yet let this ~~[illegible] of~~ suffice for that Letter.

1588 Jan^y, [illegible] came back from Polonia to Prague after 2 years, he
who had wrote the Epistle, was wth me, and when I ask'd him about ~~that~~ the Let-
ter, he did not only confirm ye Contents of it, but related after many other things
which were [illegible] in the mean time, by those who were [illegible]
they [illegible] the [illegible] of such a one. [illegible] was very much troubled
in mind that [illegible] men should be so voluntarily [illegible], so absurdly
erroneous [illegible] manifest, [illegible]
most [illegible] of [illegible] God. But perceiving [illegible]
good Christians, [illegible] which were not

*Tommy Cap: not all [illegible] the *[illegible] Communications.
In [illegible] we were sent [illegible] to Stephen King of Pol-
and. And [illegible] those things which were [illegible]
God to us & [illegible] And again being warned from
Heaven, we returned to Prague, to wit, In ~~the~~ July year 88. After a few
[illegible] a certain Great man, who
in ye Name of the most Reverend Ar: [illegible]
[illegible] to me [illegible] Petition, which was that I should ~~go to~~ go to his most
Reverend ~~Protectors~~ Fatherhood; he said, that he would [illegible]

Friendship & Acquaintance with me; and that he had so long
heard of & so much of our Praises, that he had a great desire to have & enjoy some
~~[illegible]~~ good conference with me.

Many times after, (for the space of 8 Months) that same Great ~~man~~ Magnifico did
inculcate to me the same Petition of that most Reverend Ld W. Arch.
But I as often answered him that it was not out of any proud haugh-
tiness of mind, that I deferred & procrastinated my address to him, or
out of any suspicion of any danger might incurre to me from that
so Reverend a Person. (Although ye same Great man know what ill Magnifico
news was related to me, how that forces were made ready against me,
and snares laid for me by that Reverend Person) I added moreover
I know of very great Controversies to have been held betwixt our Princes.
by Reason of which, unless I had the generall consent of all ~~our Prin-~~ of them
~~ces~~, my going would not be ~~[illegible]~~ faultless, or at least free from a suspicion of be-
ing faulty. For these and such other like weighty Causes, I told him, I
deferred, but did not yet utterly deny to go to him.
At length after ye 20th day of March last, ~~[illegible]~~ that same most Reverend D. G. Arch. so eagerly, so urgently, and
as it were with an Apostolick Command, more gentle and somewhat
more easie words being here and there intermixt, to vehemently impresst the de-
sign of his Petition, by the same Magnifico (His perpetuall Oratour in
this business, and again after 4 years by Francis Puccius, one that he had
been acquainted wth but a few days before; but one of our own domesticks)
(Professing that he indeed had rather come so as at our houses, then
trouble us to come to his, but that he was so hindred ~~with~~ with business
that fell out in his sudden departure, that he did [illegible] to ~~have~~
prevail with us that we would vouchsafe to ~~grant~~ do him this ~~[illegible]~~ kindness
~~humanity~~.) So Then after many [illegible] betwixt E. K. and I concerning this
[illegible] so large, so urgent, so constant Petition (So now neither as it were
[illegible] unless now at length we should go) we
complaind against our inhumanity unless now at length we should go
at last concluded on the Wednesday Night, before Palm-sunday last,
1586 Mar: 27 after this manner: To wit, that on the next morning (y^t is Thursday) ~~[illegible]~~
That we might at last know w^t he had to do wth us. Lest he should think us proud, inhumane, unskilfull or fearfull about 7 a Clock we would visit his most Reverend Fatherhood, &
would 6 a Clock in ye morning, and before F. P. who might signifie to his
most Reverend Fatherhood our intent. Which when his most Reverend
Lordship had heard by F. P. at the hour above written; he presently
took Care that his own Chariot should be made ready and sent to us.

Which chanel of his met us making towards him in another: But however
we went not into it. When we was now come into the Presence of
the Embassadour Nuncius himself, we found the Legate of the most Illustrious Duke
of Florence, coming back from him. But he courteously ~~we~~ saluting us, and
giving us his hand, brought us into his Bed-Chamber: Where, four Chairs
being placed he sat down, & set me by him & by me E.K. and over against
him he made F. P. sit. Presently his most Reverend ~~Paternity~~ Fatherhood spake
these few Words.

" Who is unsensible in how great trouble and danger the present state of
" Xtian Religion is, and how much every day Heresie increaseth: Indeed were
" not my soul confirmed by Xts Promise, I should be at a stand whether our
" Religion is not wholly blotted out & extinguished. And it is come to that pass yt
" as long as ye Catholick Church is in so deplorable a condition, if the King
" of Spain should die, both ye City and Apostolick See would be endangered. And
" yet is it to be admired that no Remedy or Councell can be thought of every
" [illegible] in this Age, wherein is both men and women
" [illegible] devout members of the Catholick Church received Revelations,
" Illuminations & comforts from the good Angels of Gd & Gd himself: But after
" whose diligent inquisition was made concerning them it was found that either
" to all those Consolations have been private, not publick: that their Reforma=
" tions are confined to too their own houses, and Cesars sacred Matie have used
" and endeavoured many ways to bring some help to this so lamentable
" state of Xtian Religion: Which how little they have holpen, the iniquity
" of heretics overthrowing increasing & the Metamorphosis of Bishopricks
" (as if it were into stones) into Dignities for the Laity sufficiently declare.
" Yea indeed the harvest of Colleges & Seminaries is not so fruitfull as
" might be hoped. Therefore if you, My Masters, to whom, by the singular favour
" of Gd Angels present themselves, and God himself reveals Mysteries, have received
" any [illegible] can think of any Remedy of this our common Evill, I entreat
" you yt you would discover it to me; and truly I will hearken to it with all
" willingness and attention.

When the most Revd F. N. having ended this his speech, did earnestly desire to
hear something from us: I said something to him to this sense:
It is true indeed the Iniquity is prevalent, so yt that chast Spouse of the Redeemer
enduring great violence is forced to betake her self to solitariness. Yet it
scarce is in our power to give any Counsell, or prescribe or apply any Rem-
edy against so great Evills: although it is true, yt we, by Gods singular fa-
vour, have informations, and instructions and long time Commands immediately from
Gd himself (weighty Commands) together with the Angells we have long time

obeyed) yet, seeing we have not as yet received any expresse charge from
Gd or admonition from Angels concerning the Cause now propounded to me;
And seeing (otherwise) it is not our business, nor ~~subject~~ belongs to my Authority or
Gift: I rather think fit to hold my tongue, than give my ~~humane~~ private opinion
in a matter of so great Moment. For we confess yt very many & very
great Mysteries & Counsells are revealed to us by Gd, the thousandth thou-
sandth part of which all the wit of men, could not find out, or so much as
Bridle of silence hope for: Yet Gd governs us ~~as~~ as it were with a bridle of silence so strait,
& hath tempered us with such an equability of internall Joy, that we are
neither rash in blabbing out wt is revealed to us, nor puffed up with pride for ye
Knowledge of so great Mysteries; yea for the most part we lead a monastery
Life, and most unwillingly shew such manifest tokens of our incomparable
inward Joy. Wherefore if Almighty Gd shall hereafter be pleased to give us
any councell, or bestow on us any help, whereby to overcome these so great dif-
ficulties; We shall be most ready to signifie it to them, to whom yt Counsell or
assistance is to be communicated. And indeed although some months ago, I had
more leisure than I now have to see your ~~[illegible]~~ most Reverend
Paternity: yet never before had I yt prompt & absolute mind to see you as
I had this day.
And so passing ~~mentioning~~ a few other circumstances of my duty, and making a solemn
& protestation protestation of my Fidelity towards our Lady, & most Invincible Queen of England
I made an end of Speaking.
His most Reverend Fatherhood replied, yt he was very well satisfied with my
Speech, and yt he was glad yt we at last were pleased to come to him, & have
such gratefull conference wth him. Wch words (or some such like) when he had
spoke, E.K. began modestly (indeed) gravely & eloquently, but somewhat more
prolixly to unfold his opinion.
When there is sought a Councell or a Remedy, how Reformation may be brought into
the whole Church: This indeed seems to me to be very good & necessary. That they
Who are Pastours set over ye Christian flock, should both in faith & works excell
all others. But it is manifest yt these are destitute of ye true faith, since they
are so empty of good works. Their Life is so odious to ye People, & destructive
to their own Example, yt by their own ill Living in ye Church of God, they make
& promote greater Ruines than ~~[illegible]~~ they are able to build structures by the most
Elaborate, Long & frequent sermons. And for this Reason due faith & ~~faithfull~~
Authority is not given to wt they say: (as these people think it is unlawfull for ye in
as for these, to give good words, and live ill, and ~~are~~ like Infidell) Because they
consider yt this is every where continually done, by their Pastours Rulers & Masters.

and both ye Prelates & ye Peoples lives so notoriously bad, yt in this Age, ~~living~~ lively faith & Charity can scarce find in ye Church of God their Harbour. Wt sound Religion therefore can be amongst us? Wt True Worship of God. Let therefore, the Doctours, Pastours & prelates amend yemselves. Let them both in Word & Life teach & live like Xt. For by this means, very suddenly, unless I am mistaken, there will follow a great & conspicuous Reformation of Xtian Religion: Which being sd ye most Revd Card. replyed: These things indeed are very well spoken by you, and do rightly consist wth Christian and Apostolick discipline. I thank you: But I will visit you at yor own house, where I hope we may more largely discourse concerning these things. And so we rose from our Chairs. And at length having discharged the necessary Ceremonies of our duty & humanity on our part, we took our leave, & returned home. Were not those courteous & modest speeches? Were not they full of fidelity, sincerity, Charity, & Humility, & Modesty? By which, had he dealt piously & prudently he might surely have made a more ready way to perform greater services to God & the Church Catholick, had, I say, there bin nothing of deceit in him. But if those things are true wch ye Secretary of a great King (a few days ago) did not only affirm, but solemnly sware he had ~~heard~~ from ye Mouth of ye same Nuncius Apostolic (he being ye last yt had conference wth ye same Nun: Apost: before his departure) It is most evident yt he did not only give yt Answer to my Friend E. K's Oration, but yt there also even then lay Poison of Asps under his Lips, and yt a most inhumane Tyrannie in his heart was cloaked by a certain Divine Providence. Even then when he used such familiar & honey-words. For yt Secretary sware yt ye most Revd Nunc. Apost. he was so furiously vext at ye Short Oration of Edward Kely concerning faith and good works above mentioned, yt had it not been for some respects, he would have caused ye sd Edward to have been thrown out at ye Windows. If those things be true wch ye Secretary, who also would be esteem'd a Catholick, sware (to our Friend Puccius) Wt can we hope for from ye hands of yt Nuncius Apost. (or such like men) if it were lawfull by any Canon of ye Catholick Church, or by any right, or custom of ye Kingdom of Bohemia, or by any Example of holy Roman Priests, to be so tyrannous agt us free men, forreigners, & by ye commands of ye sd strangers by reason of discourses so friendly and true brought & as it were forc'd ~~from~~ us Wt would they do (for they w not endeavour only) if ~~they~~ we were guilty of any fault, ~~were~~ it never so little, who strive to inflict us with so tyrannous a death or Rather to find out so barbarous a kind of manslaughter agt us, who are truly Catholicks and live as it were Monks lives, who innovate Nothing in ye Church of God either by our Words or Writings, agt whom No Crime in ye world can be objected: yea on the Contrary, he openly praised yt Oration, wch hath since touched him to ye Quick.

* Aprill about 1586 on St Georges day.

And besides ye same most Reverend Card it said to have added (Witness the same Secretary) on our ~~malignant Cause~~ behalf Ye shall hear more shortly. Wtsoever either he or any one else hath said or decreed to do agt us. That Almighty God maker of Heaven & Earth, who is our God our Master & our Leader, ye same God will our Protectour & Redeemer, in our Innocence, wch hitherto in all our words & propositions we have, and hereafter shall exhibit both to him & our most chast Mother ye Church, wth all faithfull & sincere Obedience and Reverence. For We have so learnt yt ~~God~~ And that same Spirit of God Almighty ~~eternally~~ proceeding from God the Father ~~& as it were~~ & ye Son, and as if he had subjoyned to ye history doth supply so teacheth & so hath taught us, ~~who supplys~~ us with his most ~~plentifull~~ free Testimony. Of this History, we have already sd there are 3 speciall causes, & Occasions principally to be took Notice of: ~~two~~ Whereof that wch we have already mentioned is one. And ~~these other~~ (because it is evident from ye Consideration of ye sd Time & Event, yt it may as well inwrapped as follows) ~~these~~ 2 other seem to contain within yemselves ye whole fundamentall Occasion of ye Revelation. For these 2 Intervening Causes, wch we shall now subjoyn, fell out, in ye first day of our saluting (ye most Reverend Person) and through ye various form, ~~which~~ he used in threatening us at our Departure: Wch to mention as briefly as can be I think will be enough to a Wise & Pious Reader.

* On ye 2d & fourth day last past of this instant Aprill (when Ed: Kely by a strict fast for some days, & an intent devotion of mind had made himself ready to ease his conscience of ye burden of sins, wherewith it was oppress'd, and to wash away ye filth wch was contracted on his soul) he betook himself, to a certain Jesuit Priest, Professor & Reader of Divinity, and one yt was indowed wth ye Gift of examining ye Confessions of Penitents in Sacrament; That by his clear Confession, humble Contrition, & Wtsoever Satisfaction is enjoyned by ye Priests, & intended by himself; he might enjoy a safe Sacramt of Repentance. And yt so afterwards (according to ye right of ye Catholick Church, he might be made Partaker of ye great Mistery & heavenly table: But see wt fell out unexpected. ~~But~~ After yt E. K. had brought forth all those things, & had told ym to ye Priest, wch he had decreed to bring forth: The Priest ~~he~~ strictly questioned him about this thing, & yt wch is neither necessary for me to mention, nor would be pleasant for you to hear. Yet he went farther, and did much strive to make E. K confess himself guilty of some very great Crime, which hitherto he had concealed. E. K. denies any such thing, yea & denies it again: and plainly demonstrates, yt ye last year, he had largely, accurately, sincerely, & fully laid open, ye Crimes ~~and~~ great Misdemeanors of his fore-past life, to another certain Jesuite of Craton. And yt then indeed he was cleans'd & absolved from

* On Wednesday & Friday last before Easter.

and for ever ~~to be clear~~ exempted from ye Burden of Sin & ye most just Punishment
(otherwise) to be inflicted on him: And yt Whsoever gnawing Wound, infectious, or dangerous
had been irksom to his Conscience (he having diligently weighed all ye circumstan-ces of his Life) he did now seriously, sincerely, and devoutly confess it to
his present Spirituall Father. What needs many Words? It came at length to
this: He objected agt E.K. as a Crime or wickedness, that we had profest
as well to ye aforesaid Cd Nunc. Apost; as to others, amongst whom, even ye Caes.: & boasted)
*Embassadours of Heaven that we have often ~~Communicate~~ Conversation wth good Angels
& Gd himself, & often receive many Revelations from ym. It is true, replyed
E.K., yt we have had & still have great Consolation from divine & Angelick Re-velations. But he contended, yt it was neither probable nor likely yt we had
any business wth good Angels; but yt ye Devill often transform'd himself, into
an Angell of Light, and yt hence haply we might be deceived. E.K. replyed, That
it was plain to us by many solid Arguments & those out of ye sacred Scriptures
yt we have had & have to do with true Angels & faithfull Ministers of Light & Truth. But omitting many
other of his Arguments, I ~~have~~ thought fit to mention this one. By the Authority
1 Joh: Cap: 4 & Testimonie of ye Holy Gh. Every Spirit yt confesseth Jesus Xt to have come
in ye Flesh, is from Gd: And all ye Spirits yt inform or teach us, do confess yt
Jesus Xt came in ye Flesh. Therefore, All the Spirits, yt inform or teach us are
from Gd. That ye 1st Proposition is true, we are ready, solemnly to swear, &
affirm till our death: and this very large Volumes of or Revelations shall
testifie. Therefore. They are not Angels of darkness: Nor, is ye Judgment
Gd Father, solid, or ye position ~~at~~ any wise probably grounded. Consider-
At ye mention of or Volumes, ye Priest quickly took Occasion to ask him yt he
would be pleased to give up our Volumes out of our own hands to be examined
& judged, by ye most Reverend Apostol: Nunc., the Cd Rector of ye Jesuites, and
himself (the 3d man). Replied E.K. I think yt you neither can judge of, nor yt
it becomes you to pretend to judge of these Revelations. For since all your
Authority is only in ye Church militant, and or Revelations are not made
by any member of ye Church militant, but by those who are shining and
holy Lights in ye Church triumphant; They therefore do not come within
your reach. The Priest answered out of ye 1 Corinth. 6. Know you not that
we shall judge Angells? Said E.K. to him; Indeed it may be, yt ye Apostles
assisting Xt when he judges, shall pass their sentence also, yt ye Devills are
are hereafter shall be justly condemned by Gd: But I neither think you
(your Father) an Apostle. Y-- doth either Gd, nor any Angel, or any Apostles
the throne; nor [illegible] of Judgment mentioned in yt place by Paul. Besides
only evill Angels shall undergo yt Judgment, not good Angels: But our Angels
[illegible] Languages are good and therefore neither are subject to ordinary
to your sentence. Therefore No Angel shall be [illegible], by you, Father,
notwithstanding ye Warrant of St Paul.

* The most famous Cd Wt of St Clements

But we (who are Subject to ye Ecclesiasticall Authority) neither teach, nor
write; neither believe, nor ever will believe any Doctrine contrary or repug-nant, to ye Catholick, Apostolick, or Orthodox Religion: But all those things wch we
receive, very much tend to ye Praise, Honour, & glory of Gd: They always exhort
us, you lead us by ye hand, to an amendment of our Lives, and to practice Godly
peace & Charity towards or Neighbours. It is true indeed, that they contain very
many wonderfull Mysteries & Secret, wch are revealed only to us, and not to others.
Our documents are private, and or Informations in ye School of Heaven.
And we are very loath to make mention of ym, unless warned by Gds command
or warranted by divine permission. Besides those books, said E.K. are not
in my hands, but are kept in ye custody of a Doctor of Divinity my friend.
He hearing yt, by a cunning fraud & stratagem strove to tempt E.K. to wrest
as it were those Books out of my hands. E.K. detested his impiety, and reso-lutely refused to follow his so wicked advice. At length, E.K. ~~[illegible]~~ zeal carry'd so
~~Zeal of mind~~ fervent yt he proposed to ye priest this way of Experiment, and this Enqui-ry of ye Truth. Let your Fatherhood & I (faithfully) go into some commodious
and secret Place; and there let each of us after our own Manner, call upon
Gd Almighty, Maker of heaven and Earth: humbly and ardently beseeching him
yt, if those Angels who are our Counsellours be good, and from Gd, Fire from
heaven might consume and destroy your Paternity: But yt if, they are bad
~~Angels~~ & Angels of darkness, Fire from Heaven might instantly devour me,
and take me off from ye face of ye Earth. He refused to try this Option,
or Condition: He would not, he said, so tempt Gd. At length ye same Father
having turned himself to any other waye, asked us, How we Lived? Since
we had no Maintenance from England? (for there, he affirmed, we were
greatly hated) He most severely charg'd E.K. by Vertue of his Personal Autho-rity, yt he would discover ye Truth of this Question to him. E.K. answered,
Although I well know yt this pertains not to ye office of yor Paternity
yet, Because I would obey you, (or Father) as ye Minister of Almighty Gd
and Because, in Gds Name, you so singularly do require and demand this
from me; Behold. by doing so & solely by speaking every thing truly & really)
hitherto we are sufficiently provided for wth food & Cloathing, by ye goodness of God.
Many sharper words afterwards being past, betwixt this Father & E.K.
as well concerning this answer of E.K. as other things, & past on ye Wed-nesday aforesaid and past on Good Friday ~~then~~ next following: They gave each of
ym one to another enough to do. Finally, ye Priest would by no means
bestow ye benefit of Absolution on E.K.: But, saith he, ye Reason of
yor Revelations is to be examined by a greater Authority than mine,
nor can I persuade my self to bestow on you ye Remission of yor sins.

Nevertheless, sd E.K. you may cleanse me from the filth of those sins wch I have piously, devoutly, and humbly confest to you: But he Could not so much as obtain yt favour. E.K. therefore perceived it was Time for him to be gone. How irreligiously (yt I may not say worse yet) E.K. was then dealt wth, ye Catholick Church in its good Time shall truly Judge. And how necessary it was, yt those things wch E.K. twice at his return from ye Confess told me (to wit, some of those things only, wch did not belong to his Sacramentall Confession, but yet were undecently and very unlawfully askt and spoken of by ye Priest) should be written owt so briefly & truly, a more diligent consideration of ye ensuing Historie will demonstrate: All good men surely in these our days, ~~and~~ & them yt are truly Catholick, will be sorry yt so great a scandall was raised in ye Catholick Church, in these most deplorable times of Xtian Religion; and yt too by one, from whom ye fruit of true Penance & ye greatest Charity (to wit, Remission of sins & Peace of Conscience) ought to have proceeded. True Xtians will be sorry yt Vinegar & gall was drunk, where & when there was expected ye Oyl of Gladness through ye Blood of ye Lamb, who taketh away ye sins of ye world. Very many devout men & Peacemakers will be sorry yt ye Jesuites have at length and especially in almost ye latter part of ye world laid an Egg [illegible] terrible [illegible] will be sorry yt a Christian [illegible] The very [illegible] will be sorry yt [illegible] wounded [illegible] complaining of [illegible] healed [illegible] many new wounds [illegible] many, yt are most [illegible] as it were spiritually [illegible] to have spoken [illegible] Divine Revelation [illegible]. A very brief [illegible] so great [illegible] of ye Divine Revelation [illegible] I will thank you, O Pious Readers [illegible] Explication of ye [illegible] Divine Revelation [illegible] Trials [illegible] Dissentions, Experiments, & Cavills [illegible] necessary yet [illegible] On Tuesday in Easter week E.K. sitting at dinner wth a Friend of [illegible] a spirituall Voice [illegible] his Friend [illegible] & finding [illegible] Future Witness, & [illegible] 2 other Spirituall Fathers [illegible] quietly, and truly, to call

Luc. x.

ye [illegible]

to mind all those things wch were moved, strove about, and conferd between him & his spirituall Father, yt ye certain summe, and some of the same words wch both spake (if it be possible) might be [illegible] laid upon to these Witnesses. Lest at any time [illegible] there should be false rumours spread concerning them, or erroneous Relations or conjectures past upon them. *At last it was agreed upon by ye consent of both Persons, that as far as might bee, ye Truth of those words should bee attested. Presently laying the meat out of there hands, dinner being but half done, E.K. rose from Table, without saying any thing, and with him his friend, to ye admiration of all who were present. They go out of the house, & make towards the Jesuits Colledge. As they went along, a spirituall Voice warns E.K. telling him ~~(if you go nigh)~~ unless you take care, Ossa & Puccius will deceive you, and frustrate all your endeavours. Presently therefore E.K. told all those things to his Friend. When they were now come to ye Colledge, and E.K. had enquired of the Porter, concerning some Fathers, as also his spirituall Father the Jesuite, whether they were in the Colledge, the Porter said they was. But lo, When E.K. and his Friend a little way of ~~[illegible]~~ ~~and E.K. the other man his Friend~~, had just entred ye Colledge, Ossa & Pucci meet him; Who curiously enquired of him the cause of his coming. I have, saith he, some business wth some Fathers here, amongst wch ye Father my Confessionor. They desired nothing less than yt E.K should then go to ym (For so afterwards, ye night following, Fr. Pucci openly confessed) Wherefore suddenly they used their utmost art & industry to prevent his address. For they pretended yt they would take Care, & Ossa said he would send his man, to find out ye Fathers, and bring them to his * (wch * he had inhabited for some days.) But in ye mean time they desired E.K yt together with them in their School he would hear ẞ Elegant & compleat Oration of a certain student. E.K remembring his spirituall admonition, both took notice of their cunning, & almost despaird of finding out or coming to there Fathers, wch he desired. But when the declamation was ended: E.K enquird strictly concerning ye those Fathers; and it was told him they were not at home, nor could they be found. How much E.K was then troubled ~~them~~ it can scarce be exprest, was ~~E.K~~, yt he had not performd ye divine command, nor made use of the forewarnd admonition, and yt one of our Domesticks yt was not altogether ignorant of our Mistories & affairs should so much favour our enemies, yt he should not be ashamed to frustrate our so holy & so honest Endeavours. That grief afterwards & an immoderate zeal of performing ye duty enjoynd him did so enflame E.K. yt after supper (the same Tuesday night) Fr. Pucci speaking of a wished for & acceptable event wch had yt day happen'd to him, to wit,

that

that E.K. had not seen those Fathers wch he look'd for, because (he
(said) he perceived by the countenance of E.K. yt he came angry
& discontented in mind, & yt therefore other greater troubles were
likely to ensue: Wch words being spoken by Fr. Pucci: E.K. was very
angry, ~~Whilst~~ Because Fr. Pucci rejoyc'd at yt. for which E.K. was much
troubled; ~~Whilst~~ Because he said yt E.K. came angry & disquieted, to seek
those Jesuiters ~~Whilst~~ Because he ~~had~~ would be so bold as to hinder those
Endeavours, wch ~~are~~ were injoyned from God, Because yt Fr. Pucci did tri-
umph to Ossa his friend yt he had so well overcome by his deceit
cunning & fraud ye ~~past~~ diligence and industry of E.K. though
it was never so great: But chiefly because ye Opportunity was lost,
by wch he could sufficiently have proved ye product of ye Confessionary
Action ye ~~memory~~ of the same words being yet fresh in his memory)
Because the father Confessour himself had said before, yt this cause
of the Revelation was to be examin'd by a greater Authority
And behold E.K. being driven on by the most sharp pricks of so great
an indignation, was enflam'd as it were wth the fury of so vehement
a zeal, because Fr. P. did in a manner doubt, yt ~~[illegible]~~ his last Des-
tinies did as it were hang over his head. And yet when E.K. in this
his most vehement zeal, had consider'd, yt all these things (as Pucci
himself confest) did proceed from ye criticall errour of Fr. P. yt out
of ye very countenance of E.K. in a matter of so great moment
he presum'd not only to interpose his so rash judgment, but also from
this by his actions as much as in him lay to hinder ye will of God; This
being consider'd made him run out to call, yt his friend, who might
be an infallible, & at this present hour, a very necessary witness
as well of his whole intent, as ye aforeshown caution & ye full event
thereof, to a most just condemnation ~~commendation~~ of yt so bold, rash & curious
Action & judgment of Pucci. In ye ~~be~~ ~~depth~~ middle of the night, yt his faithfull
friend and witness neither forewarn'd nor suborn'd, being call'd
out of his bed, presently ran to him. It was permitted me publickly
to examine that witness, all others being in the mean time quiet
attentive & obedient. He then witnessed yt E.K. was both very
quiet at Dinner, & had come ye day with him to the Colledge or
House of Jesuites, in a remote quiet, hush, and peace, and yt there
met ~~them~~ Ossa & Fr. Pucci, & that they two did by diverse means
strive to frustrate the design of Ed: Kelly, as it was also
presignified ~~to him~~ by ye spirituall voice to E.K. wch he had declar'd
to him

to him as they came along: These things being unfolded, when
E.K. saw yt his honest purpose, enjoyn'd him from above, &
undergone by him wth a quiet mind, & yt those other things, which
yt witness had mention'd, did appear to us by sufficient testimony, he
was much more quiet in mind then before. After yt faithfull witness
was gone, Fr. Pucci perceived yt he was deceived in his Physiognomicall
judgment, & yt he had moreover hindred Gods command & Precept. Wherefore
he was much grieved, & added; Had you but warn'd me, yt you received
a speciall command from God, in this yr business, I truly would not have
hindred it: Now therefore said he (bending his knees & holding up his
hands to ye Assembly) I am here ready to suffer wt punishment you will
inflict on me. Immediatly a spirituall voice nigh the head of E.K. told him
saying, Pardon him. Presently E.K. spoke these words: I pardon thee. And a
little while after, we all betook our selves to our beds. For it was now
past midnight. These three Occasions (wch have spoke of) of the following Revelation
being unfolded & made manifest to us, I will now subjoyn those ~~after~~ to long ~~[illegible]~~
things wch may declare the very method, in wch those causes, were ~~af~~
~~after~~ made conspicuous by a certain effect of the Revelation.
On Wednesday, to wit, ye next day, in ye morning at eight a Clock, ye Spi-
rituall Voice spake to E.K. & forbad us 3 ye use of all things yt had
life, yt whole day (Injoyning us a light fast) and ~~bad~~ commanded us, yt on ye
next day being Thursday, at eight a Clock in the morning we
should go to our accustomed place, there to understand ye will
of the Lord. We therefore fasted, as was prescribed, & did wth great
& cheerfull hope expect ye divine visitation.
1486 Apr. 10) But, on Thursday the 10th of yt instant Aprill, in the morning
about 8 a Clock we came to ye accustom'd place, to wit, yt my
Oratourie which was in the top of the Tower, as being an handsom &
Commodious room. Where I (being as it were ye speaker to God of all wch
we had to say) on bended knees said, In ye Name of the Father, &
son, & Holy Ghost, Amen. (signing my self, after my manner, wth
the sign of the Cross, to wit, from my forehead to my Navell, and
from the left shoulder to the right, ye 2 lines ~~my right hand being stretcht~~ being made
~~out~~ by my right hand stretcht out: In ye upper end of the first of
these, I pronounc'd the name of the Father, & when I touch'd as
it were ye place of my navell, I pronounced ye name of the Son.
and

and when I drew ye middle line ye goes over-cross, I pronounced
the name of the Holy Ghost; & when I said Amen, I touch'd ye
post ye point of ye division of ye 2 ~~Terminii~~ extreme's, or as
it were ye Centre of ye Cross. Many causes being conceived
within me of this my imagination. Afterwards I clearly &
distinctly repeated ye Lds prayer, Our father &c. Afterwards I
spoke these words; O Almighty, everlasting, true & only God
send down thy light, and thy truth, yt they may guide & bring us
to the holy mount Sion, & to thy heavenly tabernacles, there to
praise & glorifie thee for ever & ever, Amen.
And afterwards I silently repeated ye 67th Psalm: God have mercy
upon us & bless us &c. I repeated it thrice.
And a little while after, we 3 all sitting viz. I being prepar'd to
write, & E. Kelly on the other side at ye same Table (wch was
new & very clean) & Fr. Puccius upon a Bench by ye wall of
the closett. A voice came from on high, as it were wth
kind of a spirituall Eccho of ye sound, heard by the
face of E.K. Wch seem'd to have ye Center of its pronunci=
ation not far (about — foot space) from ye face of E.K. and
thence to have reach ye ears of ye same E.K. in words
really English (That ye energie & proper significa=
=tion of ym might much more punctually appear to our
Judgment. All and every one of wch, I have wth the grea=
=test fidelity I could, & no small industry, so explain'd
in the following context of ye Latin speech, yt not in
ye least point of yt wch is declared to us in a double sense,
can any difference be discern'd in my Latin version
by anyone wch is skilfull of both tongues.
Now therefore let us attend to ye words of ye holy Ghost
wch are ~~capable~~ full of ye greatest Comfort.

The Voice. Behold, Behold, lift up ye selves & consider &c.
As you have it in ye ensuing History

The Voice. Behold, Behold, lift up yee selves & consider: ~~of~~
for this manner he speaks, who is ye Comforter, to
whose Candle, is always for a delight to his people;
ye Sons of Sion. Who hath cloathed wth joy ye sons of Sion & their Garments:
and hath gathered together Nations, under ye compass &
consolation of my wings; who ~~are~~ are prepared against ye
seat of darkness; who cannot be overcome by those who
have gone astray; Who shall die & not live; Who shall
linger in grief of wch there shall be no end. Behold. I am
ye garment of Nature, & ye Mother wch produceth ye fruits
as well of heaven as earth. And behold, Sion wch lives in me
Zyon. & I in Syon, is torn a pieces: Her robes are rent asunder
by the hands of disobedient sonns: And her beauty is laid
wast; And her judgments Laws are stifled through ye multitude
& Number of ungodly men. But hark, hark, O ye Nations
and people of ye Earth. O ye sons of sin, & Fathers of
darkness, &c; I am not a Widow: Because my Bridegroom
doth now make ready to come again: and the fame
of his coming his spread abroad, even into ye hearts
of all people, & ——— it hath gone through
ye hearts of both you & ye Sons. Where then can the
Gods of ye Earth protect & conceal you from the
indignation to come? Where can you be welcome
whilst Heaven looks grim upon you. Where can you be
safe, who are shut up & brought to the ~~Tribunall~~ Judgment
seat? You really in your own Consciences, & ye manifold Injuries
wherewith ye have polluted the sight of the sanctuary &
of the holy Ghost, who proceeds from eternitie; I lament
over you, because ye Lord is armed agst you & gone out into
yor Cities.
And, lo, all manner of evill shall come upon you from the
North, & such as are reserved for a time, shall lead away
yor Wives & sonns, & shall be supprest by bondage even
to the last day. I lament over you & groan by reason
of yor destruction; For so did he take care which &
judges all flesh

O ye Hypocrites & painted Sepulchres! O ye eloquent & deluding Thieves! Lo, lo, Pride shall be taken from your shoulders, yt ye nakedness may be discovered! And ye Temples wch you have erected to ye Ghosts, shall be thrown down, & be utterly demolish'd: That ~~it may satisfied~~ ye souls wch cry out for vengeance, may be satisfied, for ye blood wch they have spilt through you, & yt ye Beast may perish by ye reason of the multitude of its heads.

O ye wicked generation, who more regard your Political Negotiations, then ye safety of your own Souls, Who promote your worldly Interest, & contemn him yt made you; Who fervently love your abominations, & as entirely hate God your Creatour & Redeemer.

F How hath Satan seduced you, yt you dare sit in judgement against him, who hath brought under subjection all Creatures. Turn your Eyes upwards to ye Stars; & say to ye people: Lo, I understand, & its letter is ye end of ye word, which signifies ye prescience of God, in ye obedience of ye Creatures, in ye prepared fulness of Time. Ye are ignorant ye cannot read. Ye subject ye Spirit of God, to ye weakness of your Understanding, & do not consider ye power & glory of ye Spirit, who is ye Life of all things, & from whom your Authority is derived.

But, O ye yt are faithfull & ye Sons of peace; Ye that O like obedient Sons, do serve your Everlasting Father; To day learn of me

1 The promise of God, in ye Originall of faith, is made from heaven, as it were from ye place & habitation of him, who sends forth ye abundant beams of his Truth

2 The Love of God, after he had gathered his people together, opened forth his hands out of heaven: And lo, those yt were in captivity, were freed; But the proud was cast down in ye imagination of their own hearts

3 When ye People began to neglect ye favour granted them from heaven, & to attribute more to the weakness of their own Government, then to his power, who had exalted ym. Behold, There was given ym a King like unto them, who (because he was ye first fruits of their palpable ignorance & incredible pride), perished before ym, as it were ye prelidium of their own Destruction.

Because, behold ye people of Israel were dispers'd for their disobedience! The Kings, who succeeded
were potent & wise, such indeed as fear'd God But
4 they who were foolish, & scorn'd ye knowledge yt was
sent from above, did ignorantly (forgetting
his strength & magnitude, who had brought
them out) give themselves over to weakness; And
so in ye abundance of their Idolatry, were destroyed.

At what Time Jesus (who is called Christ) ye
Son of God, ~~who is~~ God & man (by whose Spirit
ye are now comforted) was to be conceived of the
accomplish't Virgin, through ye power of the
holy Ghost (who is ye Spirit of your present conso-
-lation) ye books of ye Law & ye Mouths of ye
5 prophets were sealed in ye Embassage sent from
heaven.

When ye Angels, brought ye Gospel of peace & consolation upon ye face of ye Earth, they brought it not into Jerusalem, nor into ye Temple, nor into ye holy of holy's, but into ye field, amongst poor shepherds.

When Christ was to be born (of her, yt was ye chosen Vessel) he was not brought into ye Temple, nor magnified

-nified by ye Scribes & Pharisees, But by ye Spi-
-rit of God, by ye Spirit wch dwelt within him, he
was brought into a little City, That ye words
wch were spoken of before might be revealed in him.
When they who, before God, were judged wise men,
followed ye apparition of ye Star, & directed their
journey accordingly; Behold, In Jerusalem they
were in a manner involved in darkness; their
Light was taken from ym. But assoon as they
had left Jerusalem, they quickly regain'd
their Comfort, & were conducted to ye very place
where they found him, by whom they were to be saved.
The Saviour of ye world (in whom we are all
safe, & exalted in ye honour of ye Election) imme-
-diately, was subject to ye Government of ye World, &
ye perversity of darkness.
Wherefore did he not betake himself to ye Temple?
Why did he not take care, yt it should be manifested
by a multitude of signs & wonders, yt he was ye
very Messias, whom, they hop't, should come?
Because he is ye God of Wisdom, & came to fulfill
ye will of his Father, which relyes not upon humane
Traditions, but his eternall Divinity. But however,
So at last ye same God returned & declared his Au-
* Marc. 11 thority, in ye Temple in Jerusalem, by throwing*
out ye Sons of iniquity, from ye sight of his Father,
& out of ye house, wch was made holy unto him
by his Servant David
Thus altogether, doth God proceed with you,
whom he hath sworn to magnifie in ye honour
of his ~~Right~~ hand, & in ye vehement heat of his power.

Now he is coming again into ye world, That he may
chastise it, for its many abominations, & that he
may comfort ym who live, & acquiesce in him.
But such were they, who were chastis'd, such as were
become Scribes & Pharisee's, Hypocrites, & Sons
of all abominations: Who were a scandal to that
Truth, wch was deliver'd by ye Apostles, & were certain
Authors of iniquity to all people. These therefore
are ym yt shall be punish'd & receive no Comfort,
because they have drank of ye Cup of all fornica-
tion & abomination.
And therefore, they shall not be admitted to be Judges
(because they themselves shall be condemn'd) nor to
sit in judgment, because they are not to be justifi'd.
For they have sold for mony, ye Spirit of truth, which
ye Apostles (their Predecessours) taught them not to
do. The Instruments of Sanctity (by wch ye people
ought to have bin sanctified) they themselves have polluted.
And so, They have dispersed ye seeds of their Father
to come amongst all ye Sons of ye Earth, so yt their
seed is cursed. And therefore, The God of Heaven &
Earth appears to you: To you, who are Shepherds, & plac'd
out of ye polluted City: To you, who seek ye Star, & ye
visitation of him, who is to come: To you, who have
escaped out of ye hands of Herod: But return ye to ye Tem-
ple, with the rod & power of God; And cast out those, who
The fulness of Time is not yet by ye signs [illegible] should be manifest justifie themselves; That ye powerful hand of God, may
be great amongst you. But, The fulness of Time is
not as yet. Wherefore, as Christ kept himself in secret (as
ye Virgin Mary, whom they object against you) was content wth

her Lord, & desired not ye judgment of them, yt were
of ye Temple, but only, ye use of their Ceremonies,
So do ye rest your selves content.
Because, in this, wch ye receive, ye are subject to him, who lives.
But, as ye are of ye Number of ym, who receive ye Consolati-
on, ye are subject to ye holy Ghost, for this reason, because
ye may be purified, comforted, or exalted by ye Sacraments
which are by him instituted. Therefore, as ye are of the
Church, submit your selves to ye Church. And as ye are
of them & those who receive ye Comfort from above,
Submit your selves to him, who instructs you: Who is ye
Spirit of ye same Church, but in a greater abundance
of Love: Who is ye holy Ghost, proceeding from ye Father
& ye Son; who were from ye beginning, & before all
beginnings: Whose Name, yt it be glorified in you &
amongst you, see ye.

Δ — Glory be to ye Father, & to ye Son & to ye holy Ghost.
As it was in ye beginning, is now, & ever shall be, world without
end, Amen.

The Voice. Read these things, & I will again visit you

Δ — I did read ye Premises in ye presence of these
two * Edward Keley, & Francis Pucci. Out of which
we were filled with great Consolation, & as it were, corroborated.

A little after, ye Voice began again to be heard.

The Voice — Behold, The Lord answers for you. The Lord may
reply to those things yt are alledg'd agt you, by saying
" O ye Hypocrites, ye say, Judge or Declare to us, or
" Devise if ye can, some method for ye restauration of ye
" Church, & ye multitude, which is now afflicted, & which
" after ye death of N. such a man, will be in great danger
" of perishing. If ye cannot perform this, the Doctrine, wch ye re-
" ceive is not of ye holy Ghost, & is not from any good Spirit

The Scope of ye Doctrine propos'd to us by God.

I say unto you, This Doctrine is taught, & ye Spirit of God
Descended, to restore & set in order ye people & flock of
God. Who cannot be restored, unless ye be first extirpated.
Therefore, ye shall be extirpated & rooted out: And ye Flock
of God shall be purg'd, That he may descend, & dwell in it.
If any amongst you hath a Spirit, which pleaseth you, & ser-
veth your humours, he is thought to have ye Spirit of God.
But ye are all mare Gods, potent Giants; & are full of ye
Spirit of your Father, ye Devill. Whosoever therefore strives
to please you, shall be partaker of ye same Spirit, in which
at length, ye shall be confounded, who shall also be confounded
with you. From this, ye shall understand, yt ye Spirit of God
here teaches things agt you: Because he doth not teach
a Doctrine, wch is suitable to your Affections, but wch is necessary
for your amendment. All whoredom's & abominations
are multiplied by you. Ye are indeed Priests by Name, but
ye execute not ye Office of a Priest. Ye reside upon ye holy
hill, but ye have defiled ye same, & have suffer'd your
own corruptions to overcome & overwhelm, ye herbs & fruits
of ye place, wch were prepared for ym, yt are subject to your
Authoritys, And for this Cause, ye shall be thrown down
And ye great Wind, sent from God shall purge ye ye holy place
yt fruit may abundantly increase, And yt there also ye
Waters may be cleansed for ye comfort of all Nations.
I will not therefore rely upon your Judgments: Nor will
I acknowledge you to be Judges. But I will preach unto you
repentance, yt ye may be freed from ye vengeance prepar'd
for you by reason of your Iniquities. He yt hath ears to
hear, let him hear. He yt will be esteemed wise, let him
turn neither to ye right hand nor to ye left; neither to him
yt is call'd Catholique, nor him yt is nam'd Heretique (for
so are ye call'd). But let him turn to ye God of heaven
& earth, & to his Son Jesus Christ, who hath gave the

Spirit

Spirit of his abundant & manifold Graces, to those, who live in yᵉ purity of Nature, & in yᵉ works of Grace Behold, The Whore shall be justified; But yᵉ Hypocrite shall be cast down & troden under feet for where Truth is not nam'd, there it is; & where it is most Nam'd, there it is hidden. Happy is he, who understands. Happy is he, who neither flys to Judah, nor yet to Israel, But to yᵉ Sanctuary of yᵉ Lord, through his Son Jesus Christ, & through yᵉ peace of him, who is yᵉ Comforter.

Because, lo, Iniquity prevails, & all flesh is called into Question before yᵉ Tribunall. Whosoever therefore is upon yᵉ top of yᵉ house, Let him not come down; Neither lett him yᵗ lieth in yᵉ same Bed with his Brother, rise from his Brother. Because yᵉ Sword of wrath & indignation, is taken up by him, who justifieth, all yᵉ yᵗ trust in him, against yᵐ of his own household, as if it were yᵉ rod of correction; And against yᵉ impiety of Pride & Sin; as if it were yᵉ last Vengeance of sin & impiety. Blessed is he who lives & is wise, & fears God, learns from his Creatures yᵉ Testimony of truth, & is not full of humane imaginations to death everlasting Amen.

Δ — God grant us that Blessing. Amen.

The Voice · I return.

Δ — I read over this second Act (as it were) in yᵉ presence of my Friend E.K & F.P. and assoon as I had done reading, the voice began again to rattle in yᵉ ears of yᵉ sᵈ Edward. in these following words:

Voice — Again, sᵗʰ yᵉ Lord, Who is he yᵗ protects you? Or, who is he that instructs you? Is it not yᵉ Spirit of truth? If therefore yᵉ Spirit of truth cover you, & your nakedness, Why do ye discover your selves, and cast from you yᵉ Garments of Obedience & Patience which are necessary for your Vocation.

If you are learned and your learning be from above, why are not your works also heavenly.

BRITISH MUSEUM

Behold, ye are full of anger & malice: Ye are led by a perverse zeal, and tost to and fro, by an unquiet Spirit. None of these things are from above. As yet, ye are subject to yᵉ Tyranny of yᵉ flesh and carnall Imaginations. Fie upon you. Ye deserve to be scourg'd and punish'd for your Errours. For ye are a scandal to him yᵗ teaches you, and to that Peace, whereof He hath made you Partakers. Wherefore putt of, and cast away from you yᵉ flesh, with its lusts; and fill your selves with yᵉ Spirit of universall Obedience, & humility; loving and embracing one another even as he, who loves you all. Be ye fervent in zeal; in the abundance of hope, and in bringing forth the fruit of universall Obedience. For yᵗ zeal, which is not founded upon obedience, is odious, even in yᵉ sight of yᵉ Lord, who is a Zealous God. Let him be instructed, yᵗ wants knowledge; and impart understanding to yᵉ Ignorant. For ignorance, wherewith there is charity, is better then knowledge, with anger and peevishness. He yᵗ works, let him work according to yᵉ will of him, yᵗ sent him But let him not act according to his own will, and say, This is the will of my Lord. For he that wills that, which is good, expects it in glory: which glory is exalted in yᵉ Spirit of Patience, by his means, who was grieved for your sorrows. Ye are mistaken, both one and yᵉ other: One in the curiosity, the other in the blindness of your zeal. If any one hereafter be curious, let him be curious, let him be curious in that which is committed to him: But let him not take another mans Office into his hand. For whosoever touches yᵉ Ark of yᵉ Lord without command, is (before yᵉ Lord) thought guilty of Presumption. 2 Reg. cap 6

If any one be carried along by any zeal, let him shew it in yᵉ fruits of Obedience, doing all things (in yᵉ sight of grace, which is an Ornament of Peace, and of him yᵗ is exalted.

And since ye have but one God, be ye all of one mind.

For ye are three, and not two: & your vocation, is all one, But your offices are diverse.

E.K. — 1. Let him therefore yᵗ sees, Prophesie, when yᵉ Time shall come, & Let him fol-
Apoc. 14 -low yᵉ harvest, & yᵉ gatherers of yᵉ harvest.

Δ — 2. He yᵗ marks, & writes down yᵉ words of yᵉ most high God, let him publish their strength, in yᵉ fulness and abundance of Time, through his power and might who hath exalted him.

F.P — 3. He yᵗ is called, to be a Preacher, let him abound in good works, that he may be famous in yᵉ sight of his Auditours, and may be magnified in him who hath sent him.

He therefore yᵗ neglects his vocation may be cast out, and his office taken up by another, To him yᵗ does yᵉ will of him yᵗ teacheth him, which is yᵉ will of him, yᵗ created all things, shall be given grace in Abundance

Be ye therefore full of peace, & ye fruits of Repentance, and Love one another after ye same manner, as hee, who embraces you all in Love. For where ye Love [illegible] is wanting, there ye Spirit of God is nott. For he fills all things wth ye fulness of his charity, Which is ~~merit~~ mercy, Naturall, & necessary to mankind & without which, No one is happy.

Consider all these things more attentively, Then recollect your selves, For ye have received Comfort

At 2 a Clock, after your recreation, I will visit you again.

Δ — To our Almighty Creatour, Redeemer, & Comforter, be all praise, honour, and glory, Amen.

* * *

Apr. 10. In ye afternoon, ye same day, Thursday, after Dinner, at ye time appointed, the voice was sounded in ye ear of E. K. saying

Voice — Come.

Δ — Presently we made hast to go to our Oratory, ye place, where we were used to see ye Divine Visitations, Where, after a little prayer out of ye Psalms we expected ye voice of ye Lord.

Voice — Hearken.

Δ — For some minutes, there was Silence; after, these words.

Voice. He yt rises against his Neighbour, on purpose to rob him of those goods, which he hath got by his Labour, & honest means, whether as a Thief, or as an injurious Usurper, of that which is not his own, sins against ye Light of Nature, which is ye Law of God: against ye Law of justice, which is ye Law of the Commandments: against ye law of ye Gospell of ye Son of God, which is ye Law of ye Lord: And for this his sin, He ought to be corrected with ye rod of Justice But he that riseth against his Neighbour (who hath received a Command and comfort from high) & hath resolved to deprive him of ye benefits of grace, he is guilty of damnation, & deserves hell-fire.

For whosoever resists the Lord Jesus, or his Spirit, is accursed, unless he repent.

Now, therefore hearken unto mee, and understand to day, what I am about to say to you, That your Enemies may perceive, that they fight against him who hath created, & redeemed them, & by whom they are fed. Listen therefore, and give ear to my Voice

I, have brought you out, from a curs't nation, puft up wth Pride, which is an Innovatrix, and resists ye Law, & ordinance of ye holy Church Wch is ye Ordinance of Jesus Christ, True God, and man, The Son of God, To whom might, & ye sword of power is given by his Father, over ye multitude of heaven, & over all flesh, and all Creatures.

By miracles, & by a powerfull hand, have I brought you forth. I have made manifest to you, ye bread of knowledge, & understanding, & since I am ye Spirit of Wisdom I have instructed you in the knowledge of Christ, which is the knowing of all things.

I have taught you a remedy, against ye perversity of Sin, and have revealed unto you things hid, even from ye Church. For as I am eternall, so also is my power Eternall. But neither to one man, nor at one time, nor in one age, nor to one people, or generation, do I pour forth the manifold, & unsearchable depth of my infinite wisdom.

Therefore they that lived in ye Light of Nature, received a Law from Nature, as from ye finger of God.

But they that lived under ye yoke of ye Law, through ye Law came to know Sin.

They lastly, yt lived and still do live under ye Gospell, receive ye Spirit of God; But not all after ye same manner. For all Souls are not endued with power alike. Nor do all places receive ye like blessing.

According therefore to ye necessity of ye Time, when ye askt Stones, I gave you bread: and when ye followed the imaginations of your own hearts (which are after ye flesh) I opened your eyes, yt you might see your palpable Errours, & that you might tread in his Steps who hath paid ye price of your Redemption.

Now then, when I consider, yt I have brought you forth to be as it were Schollers, in ye School of heaven, & your Vocation, It concerns me, to defend & protect you, by my invincible wisdom, & power, that I may overthrow ye vain imaginations of men, in ye abundance of their high, & abominable Pride

Therefore rise, lay before mee, the books which thou hast, & every thing, wch thou hast received from mee, and then shalt thou understand, what I am about to say to thee; And how, in ye twinkling of an eye, I will pluck out ye eyes of thy Adversaries, even when they think, they see best.

Δ — I rose. Then I came down, & fetcht all ye Monuments, & Volumes (which for 4 years continually had bin dictated to us, by God, & his holy Angels, and wrote by mee) and some things, else. I brought them in a long white box, almost 3 foot long, 1 foot, & $\frac{1}{4}$ of a foot wide, and $\frac{3}{4}$ of a foot high. But I brought not ye holy Table, which was called ye Table of ye Covenant

ice. Gather together thy books, those wch are standing books, from ye first to the last, & that also, which you have now in your hands, all but what was done to day, & lay them here before mee.

Δ — What shall I do, O Ld, wch to days Action?

oice — Cut ~~it~~ out of ye Book.

Δ — And what shall I do, with ye holy Table?

ice — Do, what you are injoyn'd.

Δ — The books, or rather ye volumes, which were in Folio, and bound up or sewn together handsomly, in Number 27, I laid by themselves, and afterwards, when [illegible] set to days Action, put to ym, ye Volume, wch I had in my hand, and so, There were in all 28 (yt is, 4 times 7) and did contain (as it were in an History) all things which were reveal'd and demonstrated to us, by ye faithfull Angels of God, & God himself, from ye first Aera of our Juncto. And in one of these Volumes, there were 48 particular books, for ye most part mysterious, and (as God himself is witness) of greater Value, then all things in ye world are worth. For in those were contained ye admirable power, & wisdom of God, which we, at Gods good time, ought to use to his honour, and glory. There was another Volume of these 28, which was subservient to those 48 particular books, the title of which was, The Angelick Key's. This whole Volume, was written in ye Language of Angells, ye interpretation of which in our own English Tongue, very clear we had in another Volume of those 28. Besides ye 48 particular Books, There was one very short one, & yt was call'd ye mistory of misteries, & ye holy of holies. For it alone contained, ye deepest mystery's of God, & ye divine Almighty Trinity, which any Creature shall ever be able to know. Of this we had not yet ye Key.

Another volume of those 28 contain'd ye wisdom & knowledge wherewith Enoch (by ye Beck of God) was endued. Wherein also there was something yt agreed wth ye testimony of Jude ye Apostle concerning ye prophecy of Enoch. In some of those 48 books besides other things of an inestimable value, were contain'd all sacred Books, ~~flett~~ & Perfect, as well those yt were writ before, ~~& after~~ Xts incarnation, as those 2, after written by ye Spirit of Truth.

And what other things were comprehended in ye same books, I think it not fit before ye Time ordained by God, particularly, or indeed, in generall to open, and mention. But yet to commit to perpetuall memory something out of these 28 volumes, seem'd both fit and very necessary, and I hoped, not unpleasing to God Almighty. When therefore (as I was bid, I had lay'd aside ye aforesaid Volumes, and plac'd them upon ye Table I said, as follows.

Δ— Have I now, O B., fulfilled thy Commandment?

Von.— Do you, Kelly, bring the black bag, ye book, & ye dust, wch you hid

To ye godly Reader Δ— Here I think fit, according to ye Truth of ye Story, to take some Notice of E.K. and of those things, wch were committed to his Charge. This command of God, came so unexpected to E. Kelly, and so unpleasing, as I might say, that his mind was overwhelm'd wth great stupidity. Yet his Spirit was truly ready to obey God, although ye flesh made some small reluctance, and he was so tormented with pain, that ye little Nerves by ye hip seem'd to be broke, and his Joynts loosned; a pain wch he said he never felt ye like in his life. We prayed to God that he would make

him strong in faith, ready and willing to obey. So great was his inward grief, and so fierce ye contention betwixt ye flesh, & ye Spirit, that in the very height of his sorrow, and this strife, he broke out into these words. — E.K. — O Lord, I received not this at thy hands. We exhorted him to Obedience towards God, and undoubtedly to believe, the past promises of God, so bountifully made to us, and so often confirmed to us by an holy Oath. Replied E.K. [My Spirit is ready to fulfill this Command of God, though for his sake I was just now to die; But pardon mee, & God pardon me, that my flesh betrays it his weakness by my delay. After this he ~~[illegible]~~ sudden leapt out of his seat briskly, and went away, & when he come again brought along with him, the black bag, with ye book, & dust aforesaid in itt, & laid it upon ye Table, by ye 28 books. The bag was new, made of black Fustian (that I may exactly describe itt) with new black buttons to shut it up at ye mouth like some Purses. It was so big that I thought it might hold, a Bushell of wheat

This book (or Volume of 2 Particular books, of a diverse Subject) and ye sacred Dust, were assigned by God, not only for us two E.K. & my self Δ, and for our Children, but also for other services of God, and before the Time ordained by God, were not to be converted to any use, in any way of Practise. The keeping of this great treasure, was trusted to E.K.

There was that great mystery of Nature and Art, which arrogant and proud Sophisters & ye greatest part of Students, have to so little purpose sought for. Hence had we good reason, from an Argument weighty enough to judge, discern, and condemn ye ~~pride~~ and ignorance of ye men of this world. I do truly, and before God affirm, yt that Treasure was so great, both in quantity & worth (as well relating to ye owners, as others) yt that all ye Riches of Christian Kings, gathered together into an heap, could not counter-vail ye tenth part of itt.

I therefore encouraged E.K. in 2 or 3 words, and bid him to call to mind ye faith of Abraham. Who, though God had promised him before yt in Isaac, his seed, & generation, should be called Blessed, yet afterwards, when God commanded, yt he should offer up his Son Isaac for a Sacrifice, stuck not to offer ~~for a Sacrifice~~, even his only Son, and by promise ye Father of Blessings to his future Generation; nor did he (by comparing ye Promise to ye Precept, begin to reason the thing with himself after ye manner of men, Nor think with himself yt God was unconstant, or that he was about to [illegible] wch agreed not to ye Light of Nature. After the like Manner, said I, it doth not become us to delay, but cheerfully and humbly to obey ye will of God, and to lay down both ye Books, and all ye Treasure we had, Adding that since God was so constant in keeping his promises, we also should be sure yt whatsoever he would do about or with those Books, and Treasures, should all tend to his glory, and honour, and to our great Comfort

Gen. cap. 22.

Gen. cap. 22

Theodoret in Quest. Gen. Abraham when he was betwixt Nature & faith, and bent hither & thither at last yielded to faith.

And lastly to ye conviction, & disdain of our Adversaries. After this I spoke to God.

Δ — Behold, O Lord, here I have the black bag, with ye book, and dust in ye same bagg. We desire to know, what else thou wouldst have done wth ym.

Voice — E.K. Let not ye world overcome thee, Nor do thou esteem Riches, which only please mens fancy, more then my will and Commandment. Behold how hold it is to leave this world? And since all things are mine why didst thou say, Thou receivedst it not from mee.

I will make a New Promise

But I say, stir not, till you are commanded for ye place is holy: And God to day, will make unto you a promise, which yet ye know not off.

Lo, still, thou hast kept some part of ye Book, which also thou shall bring hither, Be not froward, but shake off ye world

He yt loves ye Creatures, more then ye Creatour, is blind, and without Light, and for yt cause, shall be shut out, when ye Bride-groom cometh. Whatsoever I command you this day, see yt you do itt.

Put those books too, yt lye there, into ye Bag.

Δ — E.K. put those 28 books (or primary Volumes) into ye black Bagg, & closing it up wth ye buttons, as ye manner is, shut it up close.

Voice — Now do you, Kelly, rise, & remove ye Stones from ye mouth of yonder furnace, & put ye bag, in their place, & then come again.

Δ — E.K. rose out of his chair, & took ye baked bricks out of ye furnace mouth (those bricks by wch ye heat was kept in, & cold air, & ye wind kept out): Then he put ye bagg into ye mouth of ye hott furnace, in ye very same place, where ye hott bricks aforesaid, were placed; and then he came back to his own chair, & sat down.

Voice — Now rise, and bring what is left, but hide Nothing.

Δ — E.K went & brought some papers written in quarto (& folded up into octavo) The writing seem'd to be very old & ye character bigger then our common ones. These he had cutt out of ye volumes, which was misted wth him; Assoon as he had brought them, and was satt down by us, ye Lord spake to him in this manner.

Voice — Rise, & throw ym into ye furnace

Δ — O Lord God, wouldst thou have ym put into ye fire, or only laid upon ye bagg? He is ready, O Lord, to obey thy will.

Voice — Rise, Puccius, & go wth E.K. & see yt he throws ym into ye very fire, and see likewise, yt he thrusts in ye bagg & books after ym.

Come not back till ye fire hath quite devour'd ym.

Am not I ~~he~~ yt quickens ye Dead?

Therefore go, E.K., and take faith along with you.

The greatest Sacrifice yt was ever made from ye beginning of ye Books

Δ — They rise, & go to ye furnace, & presently throw into ye burning fire those quartos of paper. And after yt, couragiously & willingly thrust ye bagg into ye same fire. Then I (whilst they were thus busie) lifted up my Voice to God, on my bended knees; and then with great joy,

gladness, and exaltation gave thanks to our God; I desired him yt he would encrease, & confirm our faith; That we should not mistrust those large promises, which before he had made to us; and that he would make us sure witnesses & ministers of his wisdom, powers & goodness, to his praise, honour, & glory. They in ye mean time, diligently, and industriously tended to ye Sacrifice, then they putt into ye furnace little dry bitts of wood, & chips, & shavings in a great abundance; they stirr'd up, opened, & made light ye heap of books, with an Iron poker, wch they had, yt ye fire might ye better burn small up, and mightily burn, whatsoever was combustible, into dust, & ashes. Now when they had been busie at this for a quarter of an houre E.K. heard ye voice speak to him

Vox — Now old Puccius go back to ye Oratory.

Pucci came to mee into ye Oratory, and on his bended knees, wth mee, made thanks-giving to God

Assoon as Pucci was come into ye Oratory to me; E.K. standing before ye mouth of ye furnace, (all of a flame) cri'd out wth a loud Voice, that he saw ye shape of a man (only upwards from ye) walking as it were hither, & thither, in ye middle of ye fire, but yt his face was not seen.

He seems (sth E.K.) to gather in his hand something from ye very Top of ye flames. Now methinks plainly he gathers up ye leaves of ye books out of ye fire one leaf after another.

Now methinks he hath made one whole book.

And (after a little while) he said; Now methinks he hath ye second book, But where he hath put ye first, I know nott.

Now methinks he hath gathered together another book from ye Top of ye fire.

But now from ye Top of ye flames, methinks wth his fingers he makes ye Box and dust

He goes on still to gather leaves from ye Top of ye Fire.

Now methinks he hath got 2 more Books, But I can in no wise perceive wt are become of all ye rest.

Now indeed he is vanished all of a sudden, sth E.K.

When therefore, all was consum'd by ye fire, wch could be consumed, And ye vision was ended, E.K. came to us, & said; Come, Pucci; see & judge. He went, consider'd on it, & came back; and affirmed to mee, that nothing was left but dust, & Stones, and a very few coals, & a few Sparkles of ye paper leaves, wch ye heat of ye fire had forc'd to ye furnace side.

Voice — Now put on ye rest.

Δ — What are those rest, O Lord.

Vox — The Books; Burn what remains of ye paper, as you burnt ye former. Keep ye other things, & do with them, as I shall teach, & instruct you before ye go away.

Δ — Wouldst thou have us burn this little heap yt is roll'd up together & seal'd, & wch by thy Command we took from Ed: Alceius.

Voice — No.

Δ — This paper — (a piece of ye Book of Enoch, wch thou gavest mee, wouldst thou have yt testimony burnt too?

Voice — Burn it nott.

Δ— Then I laid upon ye Table, all ye loose Papers, & leaves full of Dictates from God, which were very many, & had come out of ye long white Box. I left not one leaf yt was writt upon. E.K. & F.P. took out of my hands all those Papers, and threw ym into ye hott Furnace. And presently caught up by ye flame, they were soon consumed by ye fire. And this they signified to mee.

I said therefore with all my heart,

Δ— Let this sacrifice of our obedience, be pleasing & acceptable to thee, O Almighty, everlasting, & living God, our Protectour and Redeemer. Amen

Δ— Presently followed ye voice of God, in these very words, in our sight, received by E.K. & afterwards expressly deliver'd to mee.

Voice — Behold, I swear by my self, yt not one Letter shall perish, of all those wch are thrown into ye fire.

But, as I have power to raise to my self glory out of Nothing; So have I power to gather together all those things, wch by mee are scattered abroad. Therefore, hereafter, when their Tyranny shall cease, Gather your selves together, & lay before mee your desire, & call upon ye Name of ye Father, through ye Mediation of his Son Jesus, and observe: As they are thrown into ye fire, So after ye same manner, ye shall receive ym again. Nor shall one Letter perish, of ye wch I have spoken.

But because, they shew yt they have to do wth ye Enemy of mankind, & because ye visitation, I have made to you, is to ym a stumbling block: And ye rather because ye mysteries of heaven, are not to be opened, to any but those, whom I choose out, and (by my call) separate from others: And moreover, because they will not understand, but still be overwhelm'd by Ignorance (For No one receives ought from ye Father, without Faith; nor is any one approved, unless he be justified:) Therefore have I destroy'd them in ye midst of their Imaginations.

Say, NOW, if they desire to learn, let it be said to ym, as it was to ye rich man in ye Parable; They have Moses, & ye Prophets. Wt need have they of any more Learning from heaven? They have ye testimony of ye Son of God, but they want understanding. And therefore, I say unto them; O ye of little faith! O ye yt sit in ye Temple of Justice, but are overwhelm'd in misery! God hath visited you, and ye have not perceived.

Behold, he hath offered unto you but ye receiv'd nott. He hath call'd you, but ye are ye Sons of negligence, & disobedience. Now therefore, make an end, and be at rest. Because, I will go out amongst them: and will overthrow them in ye heat of my indignation; I will smite ym, and they shall be scattered, yt they may know, That they have offended ye Spiritt of ye Lord, who gives to all freely, yt call upon ye Name of ye Father through ye mediation of his Son Jesus Christ

As for ye rest, ye shall not be troublesom to ym: nor shall ye any more speak against ym, but be ye troubled for them. And pray to your Father, which is in heaven, yt his mercy may be poured forth upon all Creatures. Be ye obedient to their Authority, as to ym, yt sitt in ye seat of Justice. Worship God in his Saints, But chiefly in his Son Jesus Christ: Worship him in all his Creatures, and praise his Name. If* they afflict you, bear it patiently, and expect my coming. Be ye, lastly, full of all humility, & Obedience. Neither cease to pour forth your prayers to him, who is ye Spiritt of understanding, that your eyes may be opened, and yt you may become heavenly, and yt you may abound in ye glory of him, who can give you grace, and Life everlasting.

* The coming of ye holy Ghost often promis'd but, at such a certain Time

The wisdom, & peace of God, in his Son Jesus Christ, be upon you, defend & instruct you, in all godliness, & tranquillity of life. ~~Amen~~.

Δ — Amen.

Voice — Take both those stones, out of their —— & lay ym asunder. Hang up ye Table, at ye end of ye hall, by ye door, where ye chappell was; hang it up, in that very place.

Δ — Tell me this, O L, more expressly.

Voice — Hang ~~it~~ I bid you, upon ye bare wall, upon a wooden pegg. That it may be always a sign & memoriall before your eyes.

Δ — Who is, like our God, who comforts, enlightens, protects, directs, and sets free, his humble Children. He only is wise: He only is good. Lett him therefore arise, & lett his enemies be scattered & perish before him. Because He is ye King of Kings, Lord of Lords, & Prince of glory. To whom alone bee all praise honour, & glory, now and for evermore. Amen.

A misterious
Discourse relat:
to ye philo: stone
By E: Kelly &c

The Practise how to draw the vegetable Spiritt the first mover of Nature in vegetables; Called an Areons humor in Animalls, & mineralls it is Called a Radicall humor; This I drew out of the secrett Booke of George Ripley

Take Argall of ye Strongest wine y^t may bee, wch doth grow aboute ye Sides of the wine vessell, & drye the same in ye heate of the Sunne, & after bake it in a hott Oven wth greate Loves of bread, & then it will be tart on the tongue and on a gray color, After this pouder ye s^d Argall small then put the same powder into a greate body of Glasse, and then put thereon ye most Strongest Aquavite that may be made of ye most mightiest or Strongest wine, & unto every pound of the same Argall soe made in powder put thereto a ~~Like qty~~ pound of y^e afore said Aquavite, & soe lett stand together in a cold place close stopped soe as no Ayre goe in nor out for y^e space of 24 houres, then with the heate of Fire still up the water againe from y^e s^d Argall=earth the wch water soe distilled shall then have nomore sharpnesse or heate of burning then Common water for why y^e fire of y^e s^d Aquavite shall then remaine behinde wth y^e s^d Argall earth according to y^e saying of Raymond, Absconde ignem in intimis Terrae, and Hermes said Dispone ignem et Terram p Calliditatem & Humiditatem donec convenient; et ait pone ignem in igne, i: Sal Cumbust in Aquavite, donec ignis in igne liquefiat; and soe when this Argall earth is congealed dry, in ye bottom of ye Glass by ye aforesaid distilling or drawing of from it, ye aforesaid Aquavite water, then distill nomore, but after when the said glass is cold then put thereon soemuch more strong aquavite as before, & doe soe still, & continue the same manner of working in all pointes like as you did before, for ye Nomber of 15 times or more if you will unto 100 for now kindleth ye fire y^t is called ignis naturae influxus a Sole et Stella, this reiteration or processe being ended as beforesaid, doth wth ye most strongest fire distill up a fire that burneth our bodies more then fire, the wch said fire of Nature or matter is a subtle Oyle soe white as wax & it is o^r Eagle our ☿ o^r aquavite wch is gotten out from ye Earth & water, alsoe it is o^r Sal Armoniack Sal Almisadir alsoe o^r Sal Alebrot being seperated altred & distilled calcined & dissolved, it is o^r heaven o^r quintessence & the key of all o^r sience, wth the which key wee must open ye lock of Dame Philosophie & come in her Chambers whereas is treasure without end; But truly few men can Catch this Heavenly bird, & therfore they vanish from this noble sience as doe fooles & therein finde noe fruite, & now how you shall without anymore hiding proceed, & come unto every seecrett y^t is wrought in this blessed water send mee a token of perfect Love & I shall both write & cume unto you to teach you all the whole sience wch sience shall be worth unto you more y^n 10000 poundes a yeare for hee is not living in England y^t can write or teach you such a perfect lesson how to come unto this Heavenly sience & therefore never seeke you further. 1474.

Script ut opin: Regi Edward: 4: Angl:

And now yt you shall understand yt when you have distilled up yor fire in manner of a white subtile Oyle as aforesaid how yt in this aforesaid water you shall slipp thereinto ye foyle of fine ☉: i: gold & alsoe ye foyle of fine ☽ not into one glass but into 2 severall glasses, & anon ye 2 bodyes will — disolve into a thin Oyle without any other fire; for why ye said water is fire burning the bodyes minerall more sorer then any Common fire will burne them, for surely it is or ☿ mettaline, wth ye vegitable spiritt of wine minerall in ye place of his generation vegetably mixed with ye substance of wine Animall, for it is animated by ye Influance of the Sonn without ye wch no Living thing hath Life & soe or water is of a three fould nature, grounded of three things, vizt Water, Ayre, and Fire, as Raymond then [illegible] said quod aqua nostra ex tribus naturis Compon: et est aqua mettalina quae ex Solo genere metalico generatur i: ex mercurio, & it is ye menstruall Resolube of ye which Raymond speaking in ~~this~~ his practicall Alphabett thus de menstruo Resolubile: est vapor potentia existens in quocunque corpore metaline Commigens d extrema: i: ☿ & ♃ fixed by nature into Gold & silver, here unfixed & therefor it is called the greene Lyon, for ye green Lyon vegetable by rest is in his owne naturall place there as he was drawne from ye matter of the earth, by ye attractive vertue, & power of ye Sonn./

Therefore truly there be many a one yt speaketh of ye green Lyon that wetteth full little wt ye green Lyon doth meane, howbeit I thanke God for ye knowlidge thereof, & soe doe you for why, when yor aforesaid 2 minerall bodyes be disolved in this noble, & pretious ☿ then are — they 2 bodyes reduced, & brought back againe into theire first — matter; & ye Philosophers then call that theire greene Lyon vegetable, & soe when 2 bodyes are soe disolved in yt pretious ☿ into 2 thinn Oyles in manner, & forme aforesaid, then must you circulate those 3 bodyes wth ye same menstrue or quintessence, till they come thereby into a standing Oyle; & then have you not only ☉ & ☽ potible & fitt firment for ye elixers; but alsoe this Oyle of ☉ healeth all manner of sickness soe well Leperous as alsoe all other kindes of disseases — And alsoe doth renew Youth./

And now for ye knowlidge of ye true elixer & true transmutacon to be had, you shall understand, & know yt Dame Venus ye Goddes of Love is not only ye meane to joyne ye Tinctures betweene ye ☉ & ☽ vizt qd bonus est medium Conjungendi Tincturas inter ☉ & ☽ & yt alsoe — shee ye same Venus is a body very easey to be converted to both their natures, & for yt cause shee is put into the Lesser worke hereafter, — & is alsoe called ye Alkymists body and the greene Lyon and not in ye more, & greate worke, for why, as before expressed, the greate — worke is onely in ☉ & ☽ wth whose nature is fixed by Circulation the quintessence into a standing Oyle of ☉ & ☽ as aforesaid having — power not only to transmitt ☿ & all bodyes into perfect ☉ & ☽ but

alsoe by this same manner of workeing ye same standing Oyle has power as aforesaid to heale perfectly all manner of Diseases & sicknesses that is in man & to preserve them from all manner of corruption untill the last houre prefixed of God that noman shall escape./

Now understand and know yt ye Less worke is onely that thing wch comes — after, yt serveth only for ye sience of Allchimye wch is only for ye true transmutation of mettalls to be had wch less worke or sience of Alkymye was first found out or invented by Alkamus ye Philosopher who first invented how to transmute every unperfect body of ye mine or metalyne bodye, & alsoe into ☉ & ☽ Quicksilver And therefore truly in this lesser — worke ye meanes of ye true transmutation is only ♀ ye wch body of ♀ is ye rude body, & is alsoe ye Alkymists body; & because his body is soe corruptable & alsoe being alterable, therefore she is easey to be altered in this lesser worke into a ~~nutrall~~ shee is ~~easily altered~~ into a neutrall body new body, ye which nutruall body is soe well masculine as feminine & all this is no more to say but a corruptable body of ♀ is as well easely to be altered into ☉ as into ☽ & therefore after her putrefaction & cleansing in her — owne mothers milke vizt after she is cleansed in or Alchymists ☿ & mettallyne Aquavite and firmented alsoe wth a little of ye aforesaid two — ferments of Oyles of ☉ & ☽ shee shall become thereby a perfect Elixer either white or Redde according as you desire to have./

Of the Composition or making of ye Allchym:

☿ vel: [illegible] / vel: [illegible]

In Dei nomine &c ℞ ☿ ij — ℥j: & grinde it well wth ℥ iij of our — vegetable Salt exprest as before in ye Chapter of this treatice out of ye wch vegetable Salt ye vegetable ☿ is drawne by force of fire upon a marble — stone untill such time as they 2 thereby be both incorporated together, & yt done then put all ye water in a glass & stoppe ye glass surely, & sett it in Balneo of a meane heate, & there shall yor Common ☿ therein disolve into a white water soe white as milke & then put ye same white milke or ☿ disolved into a vessell of glass upon a pound weight more of other new Common ☿ not disolved and then sett these in Baln: & then shall all ye Common — ☿ disolve in Balneo, & turne into a milky white water as the other — ☿ did before & soe you may disolve by this manner of working, more & more Common ☿ according to yt proportion till thereby you have disolved soemuch Common ☿ as you list into a white milkey water as aforesaid & when you have ☿ water somuch as you list then must you putrefie that white milke or ☿ soe disolved untill such time as it is very thyn & then you must distill all the same ☿ soe disolved & putrified in ashes, first with an easey soft or lent heate & then there will arise forth a little fainte water (wch fainte water cast away) then after yt with a little more stronger fire there will rise up a second, & come forth therefrom a silver rine water wch silver like water will be some what thick & this silver rine — water will not only disolve all bodyes, & doth putrifie, & Clense all bodyes & alsoe doth fix all bodyes, but alsoe then at last (after the same silveryne water) with a greate heate of ffire there will arrise up a second and come forth thereof a Redd oyle of the collor of Gold, keepe this redd Oyle well, for ye disolveing of the Redd ferment, & alsoe ~~[illegible]~~ & ye multiplying.

[illegible] Elixer for why; truly the Redd Oyle is our [illegible] singular Gold not fixed by nature; & those 2 humors drawne out of our ☽ & out of our ☉, wch is our ☿, of the which ☿ Avicen speakes of in his Epistle when hee said to his Sonne those wordes following; O fili oportet te habere ad minus 60: ℔ Auri et tanti Argenti propter suum humorem extrahendum, of ye which ☿ Gindo also saith oportet ut sit multum de Aqua et multum de olio que tam erit multitudo tincturæ quantum et olei, vizt That much water, & much Oyle for the multitude of tincture.

And here you must understand yt yor ferments must be altered wth ye imperfect body of Dame ♀ the which body is ye Goddes of Love, & alsoe the Lady of Life, & therefore to ye white elixer you must melt lib. 1: of ♀ as it comes from ye mine without any altering thereof, & thereto put an ℥ 1: of fine ☽ & soe melt them two together, and soe doe after the same proportion for ye Redd elixer: vizt lib. 1: ♀ & ℥ 1: fine ☉ & soe melt them 2 together like as before was done wth ye ☽ & ♀: and soe when they are severally molten together vizt ♀ et ☽ by it selfe & ♀ & ☉ by it selfe ye one for ye white, & ye other for the Redd elixer, then sleck or beate them severally as they are molten into 2 severall thynne plates ye ♀ & ☽: in one plate & the ♀ & ☉ in another & then cutt those 2 thin plates severally by themselves into very small peeces, & when you have soe done put these same peeces into 2 severall glasses 1: ye ♀ & ☉ into one glass for ye Redd & ye ♀ & ☽ for ye white worke in another glass, & into either of these glasses put a lib: weight of ye aforesaid Silverine water upon ye said clipt peeces of thin plate being finely clipt into very thin small peeces as I have said before; & then put these same 2 severall glasses in balneo, & by & by you shall see them both severally dissolve in ye aforesaid silverine water, & it shall then as Alletion saith viridi velut virtus olivæ, it shall be soe green as ye oyntment of the Oyle of oyle of Olive, & soe those 2 matters ye one for ye white and the other for ye Redd must be wrought together each of them severally in ye 2 severall glasses by themselves; vizt the ♀ & ☽ together wth ferment for ye white Elixer in one curculatory vessell of glass in a temperate heate untill such time all ye white matter become soe black and like to molten pitch, & after yt lett it drye up wth a temperate fire and soe lett it pass in ye drying up from color into collors innumerable untill such time as ye eyes of ffishes appeare, & that it doth con geale into an earth Like unto bright pearle, the wch Congelacon is ye first order of ye white elixer, & then must you multiply yor white earth wth ye distilled milke of ☿ soe long as you shall think most & convenient, as you list yor selfe, till thereby ye said matter become very gummish there wth, & yt hath ye said gummish matter power strength & vertue to fix Common ☿ & to alter, trancomute & change ye natures & kindes of all other imperfect mettalls into good & perfitt fine ☽./

Now for ye other circulatory vessell or glass wherein ye ♀ et ☉ is proportioned & dissolved together for ye Redd ferment as aforesaid for ye Redd elixer you shall continue still the said glass in a greate heat untill ye same white earth like fishes eyes thereof be first become [illegible] like unto ye eyes of fishes & then afterwards yt it [illegible] unto ye Cullor of Redd purple; & untill yt time you must continue still ye same fire./

And then with ye aforesaid Oyle of ☉ or Redd oyle being drawne out of our ☿ as before is declared you shall multiply therewth ye Redd purple earth like as you did before ye white earth both in quantity & vertue even as you list yor selfe, & soe ~~continue~~ still ye order of multiplying ye Redd Elixer wth ye Redd ☿ like as you did before ye white ☿ to ye white elixer vizt untill it become thereby a very Redd Gumme, & then truly ye Redd Elixer shall then have such vertue strength & power yt it shall turne Common ☿ & all Imperfitt mettalls into the most excellent ☉ yt ever was seene or heard of, wch shall bee a greate deale more fine better more glorious & higher of collor then any naturall gold had out of the mine, which Gold will alsoe surely abide all manner of assayes, & examinations by ye excellente power, help, grace, & gifte of ye Almighty God to whose name therefore be honour & glory both now & ever more without end Amen./

Soe yt now you may not only perceive by this example aforesaid yt of ♀ & ☽ & ☉ may be made both ye white & redd Elixer as before is exprest &c. But further you shall understand, & know hereby; yt ye first matter of ye treatise hereof shewes & declareth ye Composition of ye Philo: ☿ out of ye wch Philos: ☿ are drawne 2 partes vizt water & oyle, ye which 2 are two tinctures: Redd & white, & wth yt 1: ye white all bodyes are naturally dissolved in ye wch matter resteth all our secretts./

An Accurtation of Raymond.

The best way & of least cost is thus: put ℥ 1: of ye Calx of egg shells into a circulatory, & put thereon of ye white or Redd ☿ soemuch as will cover ye same calx, & then close ye said glass with a peece of glass shaped therefore for ye nonce, & then lute it well with lute made therefore wth Calx vive Iron powder of Glasse, & honey being strongly boyled together, & soe make circulation thereof in Balneo untill all be a drye powder, & then give it more & doe as you did before, & soe doe it still untill such time it stand like an oyle & then cast one part thereof upon Crude ☿ or any other mettall & it shall turne it into perfect ☉ or ☽ according as the Elixer is; & soe inlike case may you make Circulation wth yor ☿ on ye Calx of mettalls, & a shorter way there may be none for if
fixed together & then put thereupon so much of red ☿
you put into yor circulatory ℥ 1: of yor Calx of ☉ & ☿ as will cover ye same Calx of ☉ & ☿ by 2 fingers space of thicknes, & lute the hole with a peece of glass wth past made of honey, bolus, Armen, and powder, of ye scales of Iron, tempered & boyled together untill all bee very thick, & black which luting will not faile if it be very well boyled, & then sett ye Circulatory in a furnace with a very easy heate

[illegible] till it bee stand till ye Redd ☿ be turned to a deeper Redd cake & fix. & then putt therto soomuch more Redd ☿ and soe Circulate it againe till it be drye & doe thus Continually till it have drunke up somuch of the said Redd ☿ till it stand very thick like oyle being some deale blacke, & that it will drinke up noe more of the said ☿./

Then take ℥ 1: of this ~~[illegible]~~ oylish elixer, & Cast it on ℥ 10: of ☿ well purged & clensed, & when it begins to smoke over hott embers it shall turne to a redd powder fix & drye, then putt this ℥ 10: wch. is incerate into a circulatorye, & doe therewith as you did before, & then is yor. elixer encreased somuch themore, & soe may you thus increase yor. elixer infinitely & then will an ℥ of this congeale ℥ 100 of redd ☿ into powder of ye which ℥ 1: will alsoe turne ℥ 10 of any mettall into perfect ☉ att all assayes. & in the same wise may you likewise doe with the Calx of lune and Common ☿ from thence being evaporated by Circulation with yor. naturall white ☿ into oyle proceeding therewith like as you did with the redd ☿ upon ye Calx of ☿ et ☉ & you shall have a white elixer to Convert ☿ & all other mettalls into perfect ☽ at all examinations &c./

A Demonstration or opninge of the Secrett of Seecretts; Done by the Art of Philosophie by Raymund Lully Kt: in Libro vetromam script—

First you shall understand, & know yt all our seecrett mistory is donn by a temperate heate of ye Ellementall fire; The which temperate heate moveth & stirreth our mettall naturally to worke in his nature ye ~~att~~ yt God hath appoynted & ordained it unto; & thou shalt understand yt it is donn by wisdome & Arte./ (memorand: ye first degree of heat should be placed here

The second degree or order of ye Ellementall fire or heate a meane heate, & yt is a heate yt is betwixt ye least heate & ye greatest heate of all & this meane heate is hott & drye, & is donn in ashes or such other like./

The first degree. This Ellementall fire or heate is devided into three orders or degrees whereof ye first degree or order of ye Ellementall fire is hott & moiste & it is put in Balneo in fimo equino or in vinaria of ye huskes of Raysons standing upon a stew of hott water or some otherlike./

The third heate or degree of ye Ellementall fire is ye greatest ~~fire~~ heat of all & it is allsoe ye most hottest, & this theire degree of heate is donn in sande or in the filings of Steele &c./

Fouer other Fires.

Now ye shall understand there bee 4 other fires haveing diverse and

---

Sundry natures, The first ffire is ye Fyer of Nature; The second is Innaturall or materiall Fire:/ The third is ye Fyer against nature. The fourth is the Ellementall ffyer; wee use ye 4 ffyers & nomore./

The first ffyer being called Ignis naturalis; the ffier of nature is naturally in all vegetables; & in all animall things, but this fire of nature is most principally in Aquavite ~~or fire of nature~~ vegetable & this vegetable Aqua vite or fire of nature doth marvelous Acts for ye comfort & nature of man; And as Raymond saith this Aqua vite vegetable is drawne of wine by a temperate heate of ye Ellimentall ffire & yt when it is perfectly rectified yt yn ye aqua vite vegetable is called vegetable menstrue Resoluble of all vegetables yt is to say yt this vegetable menstrue Resoluble is not only ye resolver & drawer out of all ye vertue power & strength of all spices & of all flowers of all fruites of all hearbes & of all seedes, & when it is distilled away againe from ye same vegetables therein resolved yt then all ye vertues strength & powers of all ye same vegetables being in ye same menstrue resolved, as alsoe ye vertue power & strength of ye sd vegetable menstrue it selfe; Doth yn remaine & tarry ~~be[illegible]~~ hind still in ye bottom of ye vessell in a quintessence of oyle ye wch. quintessence of oyle is a pretious and comfortable thing for ye nature of Man; but alsoe when this Aqua vite vegitable is (by Circulation) brought into a Celestiall menstrue yt is to say a Heavenly menstrue, called a quintessence; then this heavenly menstrue or quintessence will disolve ☉ & ☽ & therefore when yt ☉ is dissolved in ye same heavenly vegetable menstrue & is circulated therewith into a quintessence then hath yt heavenly or vegetable menstrue much more vertue, & greater power to comfort ye nature of man, then it had before./

Aqua vitæ mineralis est prium menstruum vel Ignis innaturalis:

Is ye second Fyer./

The second fire is called ye innaturall fire, & it is soe called because it is (after their kinde) in all ye 7 bodyes of naturall ~~mines~~ mines but yett principally it is in Aqua vite mineralis to doe acts for healing or curing of ye unperfect bodyes of ye myne, or for ye comfort of the nature of Man: This Aqua vite minerall is a Cristaline water (wch. Cristaline water is drawne out of ☿ & mettall disolved naturally together by ye Art or sience of Philo: & therefore hee yt knoweth not theire disolution surely knoweth nothing in our sience, or secrett
a do councell us yt we should perfectly know the Aqua vitæ minerall & learn how to make the same or else the philosophers
mistrey, therefore ye Philosophers say we shall but loose all yt ever we doe or medle in this Art or Sience, & therefore thou shalt now understand & know, yt like as Aqua vite ~~vegetable~~ is drawne out of wine by a temperate heate of ye Ellementall fyer even soe our stone or Aqua vite minerall is drawne out of ☿ & of mettall dissolved both together Philosophically) & therefore if thou canst not drawe out this minerall Aqua vite (which is cristaline water) out of ☿ and mettall natturally disolved together Philosophically, then doe not

thou meddle with our magistory for why, hee yt can make this Aqua vita
minerall truly surely hee hath a speciall cause all ye dayes of his Life to
thanke God, hee may then bee surely bold to say yt hee hath ye permanent
water ye noble Gay — & alsoe ye innaturall or materiall fire which —
innaturall or materiall fire is ye most surest thing yt wee desire./

Raymond calleth this Aqua vitæ mineralis his first menstrue that
both dissolveth calcyneth & putrifieth all bodyes of ye myne, & other —
Philosophers doth call this innaturall materiall or second fyer or first
menstrue Aqua vitæ mineralis; & some other there bee that doth —
call ye ~~resolutive or resolutive minerall menstrue~~ Aqua vita minerall or first menstrue: The minerall menstrue
resolutive wth resolutive minerall menstrue
or minerall Aqua vitæ doth by his Attractive vertue loose & unbind
the minerall menstrue resoluble./

The metaline body of ye myne (the which is closed conjealed or —
cleaved together naturally by ye vapor of mettall potentiall is by our
said minerall Resolutive menstrue brought back againe and is
unloosed into his first mettall, & then it is called mercurie of
Crafte & then ye Philosophers call it their ☿./

And then in this water onely is Compounded & Joyned our two —
menstrues, & are both of them here brought into one water, & this —
one water of ye mettalyne body brought back againe into, & unloosed
into its first matter, is then called our Adrop & our green Lyon
where withall our maisterie is wrought, & therefore truly all our —
seecrett resteth, & consisteth in this water only whereunto agreeth —
& accordeth All ye Philosophers saying thus:/ Out of one image spring=
=eth all ye seecretts of or magisterie: & yt is surely out of this water —
only for why: in this water only is contained all things needfull —
to our worke whereupon all ye Philosophers doe ~~saly~~ say yt our —
seecrett mistery is made of one onely thing in kinde but of 2
in nomber, & therein they have said truly for why:./

In this our said water is both ☿ & 🜍 ye which 2 mercury & sulphur
are likned unto man & woman & alsoe they 2 are likned to ~~and~~ water & earth
also they two are likened to a
body & a soule being of one onely kinde; But as I have said in them
they (body & soule) are two: The Philosophers doe alsoe say yt our —
seecrett magisterie, is made of 3 things, & they have said truly for why:
truly in our said water are 3 things vizt A Body, Soule & Spiritt
The body is black 🜍 the soule is ignis vivificans: |: or quickning —
ffire drawne out of ☿ & 🜍, The Spiritt is ye water in which —
Spiritt or water ye Soule is borne which Soule is our Tincture
& is led out & in with the same Spiritt or water, like as the
Dyars Tinctures is borne up & lead into there Clothes./

Alsoe they say yt our maistery is made of 4 things, & therein alsoe
they have said truly for why:- in or said water is comprehended
the 4 ellements, Water, Earth, ffyer, & Eyre, & those 4 Ellements
have 4 contrary ~~ffaculties~~ Qualityes, hott, drye, cold & moist, & when the —
blood of the green Lyon is drawne out of those 4 Ellements wth.

---

of ye Innaturall or materiall fire, being a minerall stone in a —
mettaline body./

Qd: G: R: whose demonstration this is ~~off~~ of the Seecretts of the —
Art of Philosophy by Raymond Lully./

Incipit liber Ramundi Lully de Quintessentijs translat: per
Rogerus Bacon

The first booke of ye Consideration of Quintessence of all things —
yt may be changed from one kinde to another in ye Name of our Lord
Jesus Christ here beginneth ye booke of ye Liknesse & similitude of —
Philosophy, wittnessing ye Evangell of or Lord Jesus ye wch hee hath —
given & granted to holy Livers, The first degree is yt by ye vertue yt —
God hath given, to nature made, & to mans knowledge, A man may —
suddenly all unprofitablenesse & feeblenesse of old Age in ~~fewe~~ ever old
men yt bin letted from holy workes cure & restore agen, & Youth &
strength wth lustinesse, by quintessence may be had againe, & resto=
=red new but not in ye same degree, but rather better, yt wch is the
greatest privity yt is in all kindes, & how it shall bee made or donn —
here is the first Canon./

This is ye thing in ye wch all men have labored for to seeke a thing
ymade wch is profitable to ye use of Man, ye wch may keepe his —
corruptable body from Corruption, & to conserve it from wasting, &
it were possible to keepe a man Everlasting in Life & healeth for
yt is a thing yt all men desire never to die witnessing ye holy Philosoph:
St Paul in ye epistle ad Corinthias Chap:5 nam et qui sumus in
hoc tabernaculo corporis &c:. ffull fewe Philosophers have come to the
Last cause of knowlidge of such things, evedence, & cause why: men &
Leerned now adayes bin sett so farr in Covetise & in desiring worldly
worshipp yt ye money ~~we~~ ne gett, ~~we~~ ne God will not yt they have such —
grace to come to such high cuning, but as or true Philosopher paul
saith in his epistle ad Hebrees Chapt:9 every man is ordained
once to die, ergo it were a phantacy to Labor in this deadly Life —
to seeke such a thing yt might keepe every deadly body imortall and
never to die for God saith in Gen: Chap: now therefore least Adam
put forth his hande & take of ye tree of Life, & eate to Live for ever,
therefore or Lord put him forth of lusty paradice to worke in earth,
of ye wch he was made, And see he sett him before paradice and
ordained Cherubim wth a brenning Sword to keepe ye way of ye tree of
Life, ergo it were but a fantacy to say yt God gave to Adam without
Paradice any thing by ye which he must Live for ever, sith the
Lord cast him out yt he should not touch ye tree of Life least hee
should Live for ever, This wee ~~have~~ seene openly in holy writt yt God

hath sett & ordained to every man a terme [illegible]
passe by no craft no witt as Job sayeth Breves dies hominis sunt et numerum mensium ejus tecum est, Constituisti terminos ejus qui preteriri non poterunt, ergo to seeke helpe & remedy over ye time yt God hath sett it were but vaine therefore it is to seeke remedies to conserve & keepe or bodyes from Corruption for the time & term wch God hath sett to man to live, & to make him whole & him marvelosly to comfort, & restore to ye last day of death wch or Lord hath assigned to us, To Save a man from all death before ye day of God assigned is not in or power; As death of thunder or Lightning or faling or slaughter or of any violence, but to rehearse of Death before ye terme limited of surfetts & of corruption of ye body, & yt default of ye vertue in kinde as oft it faileth, Reason sheweth that the Corruptible body desireth to be nurished by corruptable things & Rotten & see reforme ye body by an imperfect thing & see the Body is made corruptible by things yt beene corrupt & failing, & they seeke to heale by things yt bin corrupt & foule & to make faire by sti~~lli~~nking crafte all such beene but fantacies & vaine matters, ergo ye Roote of Life is to seeke a thing of himselfe yt might abide evermore incorrupte, ye wch may keepe all things yt ~~it~~ is put therein evermore from Corruption, as flesh in his kind vertue & state ye wch nourisheth ye vertue of Life & encreaseth & restoreth kinde & all rawe humors defieth, & bringeth it to even quallities & all qualityes yt hath excess or every manner of quallity yt is lost it restoreth, & it maketh kinde moystness to bee plenteous, & it maketh heate of kinde mightie And know ~~in~~ well without any falsehood, yt none of ye 4 ellements is of such kinde no nothing yt is compounded of any matters of the 4 ellements for all such bine cause of corruption & all corruptable & sick & feeble, if corrupt matter or Like to corruption be put there to it increaseth it, And for all Lords by such corrupt matters wch bin compounded of ellements & of matters, & wrought therewth, might never come to ye high privitie yt wee seeke but some sayne yt all yt is bodily in this world to ye use of man, be ellements or compounded of ellements ergo ye Roote of Life may not in this world be found of man ye which may quicke ye body unto ye Last terme of Life marked to Man by or Lord God

Indago Coeli nri: seu Quintessentia

The Epilogus of or heaven or Quintessence

To answer truly to this matter it behooveth to seeke a thing ye wch is in Comparition & in respect of ye 4 qualities whereof or bodies are made as heaven is in Comparision of ye 4 Ellements for heaven is of himselfe incorruptible & unchangible receiving none other impressions

[illegible]
bee digested in Balneo. / And afterward circulated & alsoe brought into a Celestiall menstrue i: into a heavenly menstrue called a quintessence: then may wee say boldly & prove yt ye same circulated quintessence is ye very true & right Aurum potabile wch is drawne out of or tincture puer, whose collor will never fade I thee ensure. /

And now againe to our formall matter: Take heed what I say unto thee and marke it well for why:

Like as the Aqua vitæ vegetable is drawne out of wine (wch wine comes of the grape, which grape is alsoe a vegetable thing) & is made & brought forth thereof 2 menstrues whereof the one menstrue is Celestiall; & the other menstrue is not so, for lack of Circulation wch 2 menstrues do worke diverse & marvelous things in vegetables even so in like manner is Aqua vitæ mineralis drawne out of ye wine minerall: The wch minerall wine is a water yt cometh out of mercury & out of the mettall that is disolved therein by the secrett meanes & Art of Philosophy, & of this Aqua vitæ mineralis is also 2 menstrues whereof the one menstrue is made Celestiall vizt the one menstrue is made heavenly by Circulacon & ye other menstrue is not so, for lack of Circulation. /

The which 2 menstrues (so being made of ye Aqua vitæ minerall drawne out of ☿ & out of mettall disolved therein & whereof ye one of ye same two menstrues is Celestiall, & the other not soe doth all or wonderfull Maistery in ye transmutation of mettalls & minerall bodyes: But I councell thee to be ware of one thing & yt is this: if thou wilt by this or maistrey any thing winn, lett never no corrossine water come therein; for I tell thee it is ye distroyer of all or maistrey for why or intent is to have a water puer & yt the Corrosive will distroy I thee ensure, Because the Corrosive is green, & wth his earth is neither surely mixed nor yett well fixed, & therefore thou mayst take example hereof by ye gold finers, for thou mayest see by them, how yt they in theire departing silver from gold wth Aqua fortis, doth bring gold in to a subtle powder or earth & silver into pure water; in ye wch departing of ye gold from silver, in ye same corrosive water, if their tinctures were not well mixed, & alsoe surely fixed with their earthes, Truly they would both of them be fullsoone deprived of theire tinctures. /

And yett not withstanding I say thusmuch more unto thee yt thou maist put mercury, being sublimed wth vitriall & salt peeter into our ☿ red or white; allthough he be sublimed wth ye said vitriell & salt peeter aforesaid, because truly (all their venome in the disolution of our ☿ is then taken away from them. /

Wherfore for thy principall grounde learne thou here to draw out the blood of ye greene Lyon wisely for why: in yt pinte surely –

[illegible] part of our [illegible]

take ye aforesaid water (of mercury) called our greene Lyon (or [illegible]) & put him in a glass, & sett thereon a limbecke well & surely closed & then sett ye same glass in an earthen pott or pann in sand, upon a ffurnace with a receaver put thereunto: And first of all thou shalt make there under a very lent fire, untill such time as thou shalt see thereby a white fume appeare in ye head of ye alembicke called fumus albus & then incontinently take away yor first receptorie, & quickly put thereunto annother receiver & then increase yor fire some wt by little & little, & then at ye last make a greate fire as you doe in distilling Aqua fortis & soe continue & keepe still yt greate fire throughout for the space of 24 howers, or so long as any liquor cometh out or shall ascend forth of ye stillatory, And soe shalt thou drawe out thereof a water so redd as Dragons Blood, of ye wch redd water soe drawne out is ye blood of our greene Lyon to bee had: & it is our innaturall or materiall fire, to us most sure, & also it is our quick gold unkinde by nature, & alsoe it is our vegetable gold yt is quick hott, & moiste, & it is alsoe or minerall Aqua vite or water of Life yt receiveth & renueth all dead bodyes of ye myne, in or secrett maiesterie, And it is our Eagle; & Raymond calleth this red water his second menstrue & his Cristaline water, yt giveth Life unto all those yt are dead & alsoe it is or minerall water or venome & or Tincture, & it is alsoe or Soule, or quintessence, & or heaven & alsoe it is ye very same thing yt doth all or maiesterie, and therefore what shall wee now say more of him: except wee put him to digest in Balneo & after that to circulate him into a quintessence of Oyle. /

The which quintissence of oyle wee call then or true & Right Aurum Potabile, ye wch Aurum potabile or quintissence of Oyle doth not onely heale & cure all manner of deseases whatsoever they bee in man & alsoe maketh an old man to become yonge againe — But alsoe it causeth a man to Live without any disease in his body till ye Last houre (prefixed of God) yt hee shall die & live no longer And now if thou wilt worke ye white worke & have thereunto — white tincture: Then thou must first devide thy aforesaid Redd water into 2 partes severally by themselves, & ye one part of the same Redd water then must be kept apart severally by it selfe for the redd worke & ye other part of ye Redwater so devided thou shalt distill in Balneo wth a Lent fire, & then out of ye same red water there shall distill & come forth a white Cristaline water, The wch white Cristaline water is our white Tincture & it is or Eagle & it is or lac virgins & it is alsoe this white Cristaline water is our Aqua vitæ mineralis or or minerall water of Life that — receiveth & renueth all dead bodies of ye mine in ye wch water or — Spirit aforesaid or tincture is borne, & or tincture is or Soule, ignis

---

no kind but as God hath Commanded, Soe is ye thing wch wee seeke in comparition of ye 4 qualities of or bodies, Quintessence is of himselfe incorruptable if it should stand for ever, not hott & drye with fire, nor Cold & moist wth water, nor hott & moyst wth Ayer, neither cold & drye wth earth: But it is quintessence avayling against all — contrariousness: for right as Heaven is incorruptible, & as when need is it rayneth moysture, & sometime it giveth heate, sometime — cold, somtime drought, such is ye roote of life quintessence The wch or Lord Almighty made in kinde to fullfill ye needs of or bodie, & unto the time of death of or Ld assign'd I say that our Ld almighty made quintessen and wrought it of a kindly body & — made it crafteley wth mans reason & will: And yee shall name it wth these 3 names ye wch was given of old Philosophers sometimes first yee shall call it brenning fire, the Soule of wine, or the — Spirit of wine; And Aqua vitæ, water of Life: And when — thou wilt hide his name from rude men, yt they shall have no understanding call him quintessence or quinta essentia: for his kinde & his name quintissence, was shewed by old Philosophers & with them they kept this conninge close, & yt it is neither cold nor moyst as water is I shall shew by reason, for it is brenning, & soe is not the Ellement of water, & yt it is not hott & moyst as ye Ayre is, it proveth — well for ye ayer will rather gender corruption, & venym as it — sheweth well in mists, & Contagious Ayres, ye generation of flyes spiders adder cropps, & other corruptions, but or quintissence is — ever biding incorruptible, if it bee kindly closed from ye Ayer — & yt it is not cold nor drye as Earth is, yt sheweth expresly; for it is lightest of ~~making~~ - in heate, & yt it is not hott & drye as ye fire is, it sheweth in working, for it maketh hott things cold & hott sickness it loseth, & putteth of, as you shall prove hereafter, And that it taketh away corruptions, & keepeth a thing from corruption experience proveth it thus, for take wt manner of bread or peace of fleshe yt thou wilt, or of fish, & put it therein & it — shall never appeare corrupte while it is therein, then by reason it should worke more in quick flesh, & in lively creatures and keepe it from all corruption, This is quintessence Man, heaven which or Lord made in keeping of all things; And know it for sooth yt Philosophers now adayes & leeches know not this quintessence nor his kind, therefore wth ye Grace of God I shall shew hereafter ye proprities of him, here I have shewed a secrett thing; quintessence [illegible] mans heaven in Comparison of heaven is everlasting.

In Dago solis ad influendum principium vita in nobis et ad ornandum cælum in sumum

The prologe of ye Sonne yt is to say gold to bring in ye beginning of life to us & to raye or heaven at ye full, & yt is called quintessence, it helpeth not only mans body by himselfe, but by ye vertue only of ye Sonne, & other Starrs, this Heaven quintessence will hight, & florish ye Sonn Marvelusly, & make him shining without Corruption, but even as quintissence, this Sonne may not worke in distroying of heate; & therefore I say to thee of very Charitie, & good Conscience yt this sonn is illightned & shining & ever able to bee with fyre wasted for it is incorruptible, & bringeth in ye Roote of Life as much as possible may bee, as I have shewed before, ye wch is made to glorifie our heaven, & to increase the influence of quintessence, yt same bee taken wth ~~it~~, mans hand: & God hath ordained it in ye power of Deadly creatures, & yt at ye instance of God & for charrity I say to you holy livers & good men, wt is this sonne yt shall stand in or heaven quintessence, I shall show him to you by his proper name, it is Gold ye wch is take of very myne or of ye Ore in ye earth & not gold which is made of waters & is made by crafte, for gold of ye Doctors of Alchymie was made of Corosive waters But this good gold of ye myne, is clyped among ye Philo: ye sonne for it is ye sonne, of ye sonne of heaven, for this Gold is ingendred in ye earth of ye reflection of ye Sonne, & to him ye sonne giveth his kinde, and color, & his substance keeped free Corruption as Comparison may be made, But quintessence is of ye nature & colour of ~~heaven~~ our sonne shall high him as ye sonne higeteth heaven, & these 2 moved together, yt is to say quintessence & gold have ye Condition of heavenly heaven yt is above & as heavenly Sonne as possible may be in nature of creatures yt bindeadly to restore Life, & nature lost, & to renue youth thereby & hir giveth kindly healeth as man desireth to have.—

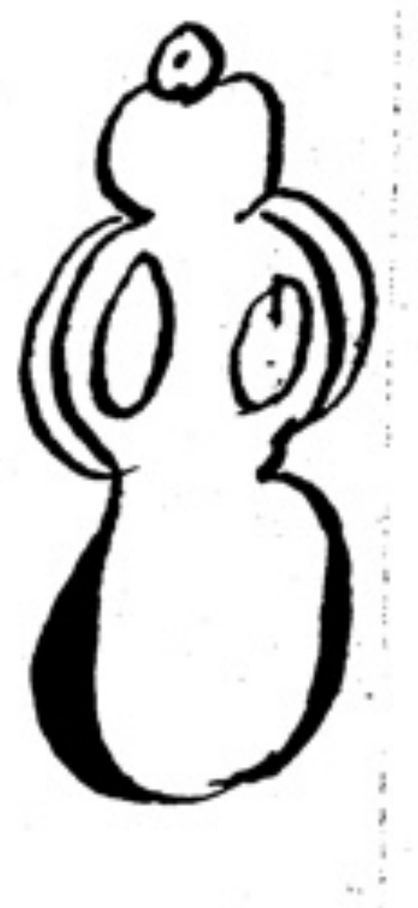
In dago Stellar: nrm ad Ornand: Cœli nri & mirandū influentiā nri Cœli et Solis ad influentiam prim principium;

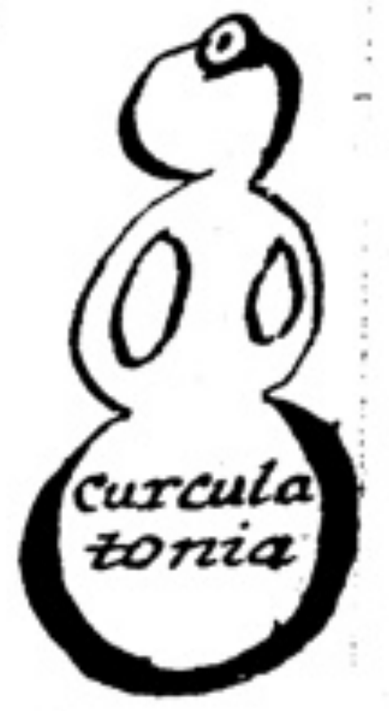
The plogue of or Starrs to ye beauty of or heaven

Salomon said in his Ecclesiastes in ye first all things bin hard & may not utterly beshewed with mans word ne tongue, for among all wonderfull things yt ever God made in this world, & most to be wondered of is this yt sonne spirit medicinable have vertue & power to draw Corrupt humors & superfluety from every certaine member, & from a nother as Here piera yt draweth humors from ye head, from ye neck & from ye breast & not from ye Naville & soe beneath & not from other partes of members but how & whereof yt is, it is full hard for man to know But ye high Philoso: Chosen & Jno. Mesue, otherwise called John of Damaste, in his booke of Simple medicins aboute ye beginning sayth

above & how & of wt place & parte of heaven they cannot say, & this yet they were soe good Clarkes yt all leeches & Philoso: in those dayes called them as Evangelysts, & they yt understood ye truth of such wordly things yt been of such mervelous vertue, ye cause thereof is of God But these wordly Philoso: & but commonly Lettered Leeches; have noe feeling hereon, & holden it but falasie & leesing, But to every falshood, truth is put afore: I shall seeke ye nature of or Starrs to array or heaven yt ye flowing of quintessence, yt wee have sought, & of or Sonne, yt is to say of ye Gold of myne beforesaid in ye plouge how much ye kinde of heaven & or Sonne beene encreased by putting to of other Starrs, And know ye well yt every starr of heaven above, hath his flowing doune to earth, & every Starr hath his owne property, and every Starr hath a Singular kinde of ye Commandemt & ordinance of God in working upon certaine things in earth as ye load starr hath on ye Adamant Stone & upon Iron; And ye moone hath her workeing upon water of ye Sea; ye Sonne upon gold, ye moone upon Silver; & Images of men above in heaven workinge in mens bodyes beneath & Images of wedren or sheepe above in heaven, geven kind to sheepe and weders here beneath on earth, for as a Carpenter with his Axe in his hande makes a Shypp, & unlesse hee have his axe hee cannot make hit; Right so neither God governeth not ye world, ye which hath give working to ye Starrs, but only letts ye Starrs worke in theire kinde in things herebeneath as hee will & hath Comanded & no otherwise & understand in thy heart, yt among Starrs and Images of heaven of ye one partie, & earthly things ye wch her kind falleth upon it is so strong & mighty yt they will have hir kinde course of working it may not bee with stood; for Aristotle saith yt heaven should rather to brest yn kinde should faile her beneath from working of ye Starrs above for there is such knitting of kind & love amongst ye heavenly bodyes, yt all things here beneath Answereth in kind to their governance, Consider how & see Shippmen in ye Sea setten a needle to an Adamant stone, & maketh him to turne even agst ye load Starr how hath ye needle yt vertue & kinde to turne agt ye Starr, so allway & wthout any defalt, & turneth to none other place, forsooth & without any doubt this ye cause for beath Iron & the Adamant Stone by Commandemt of God bin caused & ingendred in ye earth of ye & they have ye kinde & property in ye selfe of ye Load Starr Load Starr & therefore for ye liknesse yt ye needle & ye Adamant Stone have of him & kind therefore every thing desireth his kinde & soe ye needle turneth to him as for liknes of reason & kinde I beseech wt is ye cause yt as oft time as ye moone riseth, ye [illegible] beginneth to flow & arising & when ye moone [illegible]

midst of ye firmament it beginneth to ebb & when ye moone is in ye west it beginneth to flow agen till ye moone cometh to ye Angle of ye earth & then it beginneth to ebb againe & soe till ye moone arise agen & after this course of ye ~~kinde~~ moone twice in a day naturall is flowing & ebbing but why is it ye flowing & ebbing ye Sea followeth ye moone & not ye Sonne but neverthelesse the sea followeth not ye course of the sunne ye cause is this ye moone hath his kindly Influence upon water & flowing & ebbing followeth ye moone & not ye Sonne for as man invisibly followeth kindly a woman in his thought ye wch he loveth, & an hungrey man desireth meate & followeth it & yt ye thursty man to drinke soe to ye purpose following I say yt Starrs the wch have kindly influence upon ye head & ye neck & ye breast of man those Starrs been those, ye wether ye Bull & Gemyn wch giveth kinde upon hierapigra & therefore by the Commandmt of God; hierapigra draweth Corrupt humors from ye head ye neck & ye breast, & of noe member beneath them; And soe I say of other species yt drawen humors from ye knees Leggs & feete ye wch have a singular reflection & kinde of ye Starrs & they beene those Capricorn Aquar Pisces & soe it may bee said of many others ergo if thou will cure ye head of any sickman wth quintessence & gold thou must take such things yt bine ingendred of ye constellacon under ye starrs of Aries & putt therein as ~~hierapigra~~ hierapicra & such other yt longeth to ye head; & soe of other lymes in ye same wise & soe wth or Sonne & earthly Starrs thou shalt make goodly cures & marvelous herein earth as I shall teach ye in this booke hereafter./





Here is ye Second Canon of ye first booke wch sheweth the Maystry of Quintessence how & in wt wise or quintessence wth ye Sonne & ye Starrs shall be arrayed & how it keepeth ye healeth and Life of Man and how Quintessence is made

here beginneth ye first prologue

Trow you not yt I lye or Color false matters for it is quintissence ye which is Called Aqua Ardens brenning water & I said before yt noe Philoso: no leeches now adayes could not come thereto but of Aqua Ardens every man may find overall, but forsooth ye masterie of quintissence is hid from them & I never saw but one devine yt understood anything of yt mastry & privity of this quintessence & I tell you forsooth yt quintessence is brenning water, & it is not brenning but god putteth wisdome in ye heartes of Holy ~~Leers~~ Livers & good men for whome I make & translate this booke yt they common it not with reproved men and myslivers in slanders of ye high previties of god, Loe

Loe I shall here open to thee ye very truth thou shall take wine not over cleare no watyne black wine earthly & thick, but noble wine, & glad savery & sweete smelling, ye best yt may be had & distill it by a ~~[illegible]~~ oftimes till you have made good brenning water at ye highest degree yt you cann make & distill it 6 or 7 times if you can, & this is brenning water This is a watery matter, of ye wch quintessence is made and drawne out of it, therwhich wee purpose on in this booke, & when thou hast this noble Aqua Ardens then thou shalt make a vessell of glass or a stillatory all whole of one peece, wth a little whole above in ye head by ye wch, water shall bee putt in & drawne out & this vessell shall have Comors within hanging downward soe yt it is within by vertue of fire, shall Ascend & distill within ye vessell, by the cannes streching out as Armes doune in a body but they bee inward in ye stillatory & many & so distill doune, & rise agen & then doune agen continually day & night, till yt brenning water by ye high will of God be turned heavenly into quintissence ye wch ye seeke for, & ye shall understand yt ye best water ardens yt may bee made hath of himselfe a materiall mixtion of ye 4 ellements & therefore by ye spiracon of God & by ye stillatory aforesaid & by continually ascending & descending 5sence ye wch ye seeke after shall bee departed from Corruption & composition of ye 4 Ellements & soe by greate labor & continuall distilling wth ye vessell & by assending & descending & sublyming, it shall come to ye high gloriousness, yt it is made almost incorruptible as heaven & of kinde of heaven & therefore it is called 5tessence for it is of such kinde in respect of or body, as heaven is above in respect of all ye world almost in ye same wise, as craft may follow kindly such a manner of similitude as much as nature may Conclude

Here you shall know when 5tessence is fullmade and departed from ye 4 Ellemts & Heaven in himselfe, hee is nor hott nor cold nor moyst nor dry as ye 4 Ellemts been but it is as heaven wth his Starrs & his beauty made by ye space of many dayes in ye vessell of circulacon before distrived by continuall assention & discention by circle distillation.

Then to know when he is perfitt thou shall open ye hole of ye vessell ye which is in ye head fast closed wth lute of wisdome of Philoso:phers small flower & of moyst paper small tosyed & wth white of eggs medled & tempered together as yt noe breath pass in nor out, & when thou hast opned ye hole, yt thou feele a marvelous savor soe wonderfull yt no worldly sweetness no savor wth smelling may bee likned to him but hit shall seeme to thyne understanding yt aire & sweetnes shall bee principall, as it were ye high Joye & Glory of God & this may bee called a greate marvaile yt a vessell putt in ye Corner of ye house, wth any Liquor enclosed wthin him [illegible] yt it may have such a sweete smelling & turne into 5tessence hitt to him invisibley wth yn feele the sweetnesse may bee called a marvayle for it draweth all this sweetenesse & marvelous odor. then hast thou 5tessence ye wch wee callme heaven, as thou hast heard before to ye wch no Philoso: nor Leeches in or time might come to except him as I said before, & ~~yff~~ ~~any~~ you feele no such savor ne smelling, to a mans taste, as I said before close ye vessell agenn, & sett it to ye fyer as I shall shew hereafter, yt by sublimacon & circle assentions & descentions hit may bee fully wrought & brought to full perfection of glorious 5tessence this glorious matter & Spirituall shall not have ye heate in ye mouth as water Ardens hath, nor such qualities of cold moist ne drie, as ye 4 Ellements hath, for ye sharpe heate of Aqua Ardens & his aquosaty by circle sublimacon beene wasted away, & ye earthly matter & ponderous shall leave in ye bottome of ye vessell, & soe ye heaven & ye starrs yt is to say or 5tissence is compleate & made of a body & of a soule, but not in yt wise as a body is made of the 4 Ellements, for it will be but little glorious subtyle & soe noble forme, yt ye power of yt matter shall not bee conformed unto none other kind & soe remaine uncorrupte till God dissolve & breake ye power thereof But 5tessence ye wch wee speak of is as who saith incorruptible as heaven is as craft may follow kind, And so in respect of any matter made of ye 4 Ellements hit is berely incorruptible, but & that it were utterly incorruptible as heaven is hit would ~~worne~~ through mans body as witnesseth or Lord Jesus Christ maker of all things./

Now I have opned a part of this secrett matter to
ye Worshipp and Joy of or Lord Jesus Christ./

Here is ye beginning & wytt, to have fire without fire, & to make 5tessence without labor & expence & without occupation & loosing of time & how we thinke in this booke to comfort poore men & holy livers; yt they bee not lett from theire prayers, by working of this pretious water, I shall shew to you a wonderous thing & marvelous heate without fire, & without wood or coale & therein is or 5tessence made & engendred without expence; The wise maker of all things and shaper of all this world hath ordained 2 things convenient to this thing among all other, the which is this./

Take ye best — cl. 2:cy yt you may gett & putt it in a pytt & knead it fast together & lett ye pitt or place bee right well & close dawbed & make after yt a bedd of ll: l: beneth & round about And ye 2:cy: there wth in & yt in ye midst of ye 2: cy well pasted & kneaded, thou shalt sett thy vessell yt is to say ye stillatory of circulation unto ye middest for it is needfull yt all ye head of ye vessell stand open in ye cold ayre — soe yt by vertue of yt heate of ye 2:cy; ye matter yt assendeth & riseth up to the

---

[illegible] agen & this Continually by Circulation thou hast 5tessence wthout labour heate wthout fire. And here I shall shew thee another manner of fire as I have said before Take ye draffe — of Grapes, as they beene pressed when ye wine is wrought out & doe there wth as you did wth ye cl: 2:cy before for it hath marvelous fire: Alsoe another sett ye vessell in a ~~[illegible]~~ in ye sonne & soe lett him stand day & night & soe without labour Quintissence may bee wrought./

Here is cunning without expence & almost for nothing &
this is for good livers yt have but little to live bye ::/

Varfire men wch ~~Layeth~~ sayeth wth Peter, Gold & silver is not longing to me, & when they have need of ye vertue of or Sonne, lett them pray a rich friend to lend them 2 gold florins or one & heate him as red as fire colour & if thou have Aq: Ardens quench it therein 50 times; And if thou have not Aq: Ardens quench them in good white wine not over cleare ne thick, but most delectable & odorouse & best liking yt you may have, for wine hath kind in him to receive all ye vertues of gold; And when thou hast done this worke at ye full thou shalt have thy florins as good as before, & as who sayth of ye same wth use this golden wine or water & thou shalt have greate healeth & gladnesse & bee yongly withall./

The 5 Canon of infixion of all Earthly Starrs in our heaven yt they
move shew their proper influence and vertues:/

God of heaven hath given such vertue to 5tessence yt it draweth off every fruite, trees, herbes, seeds, spices & fleshe, & of every medicinall thing, all vertues, properties & natures & all manner of effects of them ye wch God maker of joy hath shaped & made in them, & within 3 houres hee shall drawe out all ye vertues into himselfe, And thus or 5tessence aforesaid draweth all 5tessence of all things aforesaid ergo all things necessary to every syrippe, put hit in Aq: Ardens & wthin 3 houres yt shall bee a syrype, And therefore it shall bee 100 fould more better by reason of 5tessence, then it should bee without it, And in this wise take all medicines comfortatives & putt ym wth 5tessence & hit shall bee 100 fould more comfortative yn hit was before, in all acts & properties, ye same in medicines Laxatives for they shall worke more wonderfull in kind & their vertues shall greatly bee encreased of ye gifts of god, as I shall teach hereafter, & if you put all spices & all sweete odors, smelling savors within 5tessence, you shall feele ye so greate sweetnesse yt wonder it is to say ye same of Drinks made now of fruite as wine Sider & perry or such other, ye same of things that beene ~~refrayning~~ restraining bee they seeds or flowers, fruites or berryes, or cold or hott, or sweete, or bitter, or moyst or drye or good or ill, if you put any of those in 5tessence such 5tessence shalt thou have of them, lo here is crafte & ~~Kunning~~ cunning to translate & encrease ye kind of all perties:/

Here is kenning to draw 5teſsence of Antimony: 1: Leaden markeside::

God of Heaven is wittneſs yt I shall shew soe greate a privitie & expreſs it to yor knowlidge, wch was never shewed nor knowne but of full few men & is privitie of all secretts to draw 5teſsence of Antimony; Take Antimony & grind it as small as you may, when thou hast don soe then take ye noolest vineger distilled yt thou canst have, & put ye powder of Antimony therein & sett it over a softe fire till ye vineger wax very red, when it is soe, put out ye vineger softe & subtly into a glaſs from ye Antimony, then put new vineger to ye Antimony agen & sett it over ye fire in manner aforesaid till it be collored then put it off as thou diddest before & put it to the first colored vineger & doe soe as oft times as thou mayest have ye vineger cullored, & when thou hast gathered all ye parcells of collored vineger together put ym all in a stillatory of glaſse distill them, & furst of all there shall arise vineger by himselfe, & after yt thou shalt see a marvelous miracle, for by ye pipe of ye limbecke there thou shalt see 1000 vaines small of ye likessed myne of Antimony descending wth small red dropps, as it were very red blood, wch blessed Liquor thou shalt gather & keepe in a veſsell of Glaſs by himselfe, & when thou hast this; then hast thou a thing wth all their treasure of this worke may not unto it bee likned in comparison of value, quantity for quantity, see here an open maracle how greate sweetneſs this 5teſsence of Antimony hath in himselfe for yt paſseth ye sweetneſs of honey in all degrees & I say to thee of goodly intention & of very Charity, yt mans wytt doth not conceive ne beleive ye value ne miraculous vertue of 5teſsence of Antimony aforesaid, wt shall I say to thee: Aristotle in his booke secreto secretor saith yt this 5teſsence aforesaid is his Lead though hee name it not by his proper name of Antimony as wee have rehearsed oft times before, trust mee well there was never nothing of soe greate secrettneſs as this is, nor nothing of soe greate workeing in kind understand yt, wt I say, all men have laboured to subline ye Spiritts of myne & they ~~must~~ might never bring it aboute & yt I said to thee 1000 times this is ye secretest privity of all ye privityes, yett may I not suffise by noe wyt to shew all vertues nor halfe of them & privities yt lieth in them, for hee taketh away greate ach of all wounds, & helpeth them marvelously his vertues beene marvelous profitable & incorruptible Then you yt take & puttit in a pott 40 dayes fast closed in horse fime yt it may putrifye, & then it shall worke greate marvailes; This is a greate wonder yt of yt pure Mine of Antimony may come soe greate a sweetneſs, Trow not this Impoſsible yt I have shewed to thee for if you putt ceruſs in vineger & distill it, & put it over an easey fire ye space of 2 houres or more till

the vineger bee vapored away, yt it bee torned into ye thickneſs of Oyle & yt oyle is called: ol: pumby, & hit is sweete as honey or sugar, or any other sweetneſs, beleive mee if thou wilt; But ye sweetneſs of 5teſsence of Antimony wth his red paſseth hit many degrees for in this Antimony been many wonderfull things search all the bookes of Philosophy & in search wt is Philosophy plumbe & thou shalt never finde what it is in working in no craft; but mercury, ye which the myne thereof may be fullymed into redneſs Fyxe o: lead of yt I have shewed thee here in this worke:/

The Flying Atalanta
Or
Philosophical Emblems
# of the
Secrets of Nature

By

Michael Majerus

Count of the Imperial Consistory
M: D ∴ Eq: ex: &c.

The Latin Verses must be written First

The Authors Epigram

Three Golden Appels from the Hesperian grove.
A present Worthy of the Queen of Loue.
Gaue wise Hippomenes Eternal Fame.
And Atalanta's cruel Speed Orecame.
In Vaine he follows till with Radient Light,
One Rowling Apple Captiuates her Sight.
And by its glittering charms retards her flight
She Soon Out runns him but fresh rays of Gold.
Her Longing Eyes. & Slackned Footsteps Hold,
Till wth disdain She all his Art defies.
And Swifter then an Eastern Tempest flyes,
Then his despair throws his last Hope away.
For she must Yeild whom Loue & Gold betray.
What is Hippomenes, true Wisdom knows.
And Whence the Speed of Atalanta Flows.
She wth Mercurial Swiftneſs is Endued.
Which Yeilds by Sulphurs prudent Strength pursued
But when in Cybels temple they would proue
The utmost joys of their Exceſsiue Loue.
The Matron Goddeſse thought her self disdain'd,
Her rites Vnhallow'd & her shrine profain'd,
Then her Reuenge makes Roughneſse ore ym rise
And Hideous feirceneſse Sparkle from their Eyes.
Still more amaſed to see themselues look red, 2d
Whilst both to Lyons chang'd Each Other dread, 1st
He that can Cybells Mistick change Explain
And thoſe two Lyons wth true Redneſs stain,
Commands that treaſure plentious Nature giues
And free from Pain in Wisdom's Splendor liues :-

BRITISH MUSEUM

Folio 5:

Emblem 1st —

Portarvit eum Ventus in Ventre suo

Epigramma 1

Embryo Ventosâ Boreæ qui clauditur alvo
Vivus in hanc lucem si semel ortus erit
Unus is Heroum cunctos superare labores
Arte, manu, forti corpore, mente potest
Ne tibi sit Cæso nec abortus inutilis ille.
Non Agrippa, bono sydere sed genitus

Englishd thus

If Boreas can in his own Wind conceive
An Offspring that can bear this light & live
In Art, Strength, Body, Mind He shall excell
All wonders men of Ancient Heroes tell
Think him no Cæso nor Abortive brood
Nor Yet Agrippa for his Star is good

Thi: W[illegible] carryed him in his belly

Discourse 1

Hermes the most industrious searcher into all the secrets of Nature, doth in his Smaragdine Table exquisitely tho succinctly describe the Naturall Work when he sayes, Wind carryed Him in his belly as if he shold have said that He whose Father is Sol & mother is Luna must before he can be brought forth into the light be carried by windy fumes even as a Bird is carried in the Aire when it flyes. Now from fumes or winds (wch are nothing else but Air in Motion) being coagulated water is produc'd & from Water mixd wth earth all minerals & metalls do proceed. And even these last are said to consist of & be immedictly coagulated from fumes so that whether He be placed in Water or fume the thing is the same for one as well as the other is the matter of Wind. The same tho more remotely may be said of Mineralls & mettalls. ~~Now~~ but the Question is who is He that ought to be carryed by winds? I answ: Chymically it is Sulphur wch is ~~contained~~ in quicksilver carryed in Argent Vive as Lulle in his Codicill Chap: 32 & all other Authors attest. Physically it is the ~~Little Infant~~ Embryo wch in a little time ought to be borne into the light. I say also that Arithmetically it is the Root of a Cube. Musically it is the Disdiapason. Geometrically it is a point the beginning of a continued ~~running~~ line Astronomically it is the Center of the Planets Saturn Jupiter & Mars. Now although these are different Subjects

Lully ibid: The wind carrys him in his belly that is sulphur is carried in Argent Vive & Ch: 47 the Stone is thus carried in the Belly of Air.

Yet if they be well compared together they will easily demonstrate what the offspring of wind must be But this enquiry must be left to every mans own Industry. but more of this But I shall point out the matter more plainly thus. All Mercury is compos'd of fumes that is of Water elevating Earth together with it self into an aeriall rarity or thinnesse & of Earth forcing air to return into watry earth or earthy water ffor when the Elements are in it altogether & mixt throughout & mutually blended subdu'd & reduc'd to a certain Viscous Nature they do not easily recede from one another but either follow the Volatile flying upwards or remain below wth those that are fix'd The first of wch is evident in Comon mercury the other in the Philosophick mercury & fixd metalls In these the fixd Metalls are predominant over ye Volatile in that the Volatile over the fix'd; Nor is it indeed wthout reason that Mercury is call'd the Messenger or Interpreter & as it were the running intermediate Minister of the other Gods & has wings fitted to his head & feet ffor He is windy & flyes through the air as wind it self wch many Persons are really & experimentally convinc'd of to their great dammage But because he carries a Rod or Caduceus, about wch two serpents are twin'd across one the other, by wch he can draw souls out of bodyes & bring them back again & effect many such contrarieties He is a most Excellent figure or representacon of the Philosophicall Mercury Mercury therefore is Wind wch ~~takes~~ Sulphur, or Dionysius or (if You please so to call it) Æsculapius being yet an imperfect Embryo out of the mothers belly or out of the Ashes of the Mothers body burnd & carries it thither where it may be brought to maturity And the Embryo is Sulphur wch by the celestial Sun is infus'd into the Wind of Boreas that he may bring it forth in maturity. who after the compleat time of his Teeming doy bring foth twins, one wth white Hair Calld Calais the other with Red nam'd Zethes These Sons of Boreas (as Orpheus the Chymick Poet writs) were Companions to Jason amongst the rest of the Argonauts when he went to fetch the golden fleece from Colchis. for Phineus the blind Prophet being infested by the Harpyes could not be freed from them but by these Sons of Boreas & for so great a benefit obtaind by their means He out of gratitude show'd the whole course of their way to the Argonauts These Harpyes are nothing else but corrupting Sulphur wch is driven away by the Sons of Boreas when the come to full age, & from a thing imperfect and fect & not subject to that Evills afterwards Jason its Physician the way how to obtain the Gold Fleece Basil as well as other Authors takes Notice of these winds & in his sixth Key says thus For there ought to come a double wind namd Vulturnus & a single wind calld Notus wch will blow impetuously from the East & South. upon the cessation of whose motion so that water is made of their air You may confidently believe that a Corporeall thing will be made of a Spirituall & Ripley gates says that our infant ought to be born again in air that is in the Belly of the Wind, In the same sense must that be taken wch we find in Scala Philosophorū degree the 6th You must know that the son of the wise is born in the air & Degree 8th Airy spirits ascending together into the Air do love one another as Hermes said the wind carryd him in his Belly because the generation of our Son is made in the Air & being born in the Air is born Wisely for he ascends from Earth to Heaven & again descends to Earth acquiring both the superiour & inferiour Virtue.

Emblem 2d The earth is his Nurse
Discourse 2d

It is determind by the Peripatetick & other Philosophers of sound Judgement that the thing nourishing must be converted into the substance of the thing nourished & made like to it not before but after it has receivd an alteracon & this is admitted as an undoubted axiom. For how should the thing nourishing supposing it before hand to be like to, or the same wth the thing nourished have need of any change in its essence wch if it should happen would hinder it from remaining the same or alike For how should verted into a like substance wth the thing nourish as wood stones &c. As therefore the first is vain to t second is contrary to Nature But for an infant ne born to be nourishd wth the milk of Animals is a thing not repugnant to Nature, for milk will become of ~~the~~ like substance wth it, but more easily if it be suck'd from the Mother then any other Creature Wherefore Physicians conclude that it conduces to the health & strength of an infant as likewise to the conformity of temper & manners if its is always fed & nourishd by the milk of its own mother & that the contrary happens if it is done by that of a Stranger. This is the Universall Harmony of Nature, That Like delights in its Like & as far as it can possibly follows its footsteps in every thing by a certain tacit consent & agreemt. The same thing happens of course in the Naturall work of the Philosophers wch is equally governd by Nature in its Formation as an Infant in its Mothers womb. And altho as Father Mother & even a Nurse be ascribd to it by way of Similitude, yet it is not more Artificiall then the generation of every Animal Two seeds are by a pleasurable Artifice joind together by Animals & both the Human sexes wch being united by successive Alteration produce an Embryo wch grows & is increasd, acquires life & motion & then is nourishd by Milk But it is necessary for a Woman in the time of Conception & impregnation to be very temperate in heat. Food, drink, Motion, Rest & all things else otherwise Abortion will follow & destruction of the conceivd Embryo, wch Observation in the six non-naturalls because it is prescribed by the Physicians according ~~to~~ their Art is also Artificiall. After the same manner if the seeds be not joind together in the Philosophicall work, they ought to be joind; but if they could any where be found joind together as the seed of a Cock & Hen do subsist together & are contained in one Egge then would the Philosophers work b: mon naturall then the generation of Animals. But let us grant (as the Philosophers do assert) that one comes from the East & the other from the West & are made one: what more is administred to 'em then mixture in their own Vessell Temperate Heat and Nutriment The vessell is indeed Artificiall but in this there is no more difference then if the nest were made by the Hen her self or made for her the Country in some convenient place as comonly it is. The Gen-rati of Eggs & Hatching of Chickens from them will be the same Heat is a Naturall thing whether it proceed from the Temperate Heat of Furnaces putrefaction of Dung from the Sun & Air from the Bowells of the mother or otherwise. Thus the Ægyptian from his Furnaces does by Art Administer a Naturall Heat for the Hatching of Eggs. The seeds of Silk worms & even Hens Eggs are said to have been Hatchd by ye warmth of a Virgins breasts. Art therefore & Nature do mutually join hands & officiate one for the other. neverthelesse Nature is always the mistresse & Art the Handmaid But a doubt may raisd how the Earth may be said to be the NURSE of the Philosophicall Infant seeing it is the Element wch is most dry & void of Juice, insomuch that Dryenesse appertains to it as its proper quality. It may be answerd that Earth Elemented is to be understood & not the Element of Earth, whose Nature we have fully explaind in the first day of our Philosophick week. This Earth is the Nurse of Cœlum or Heaven not by opening washing or moistening the Infant but by coagulating fixing colouring & converting it into mere Juice & Blood For Nutrition implyes an Augmentation in length breadth & Depth wch extends it self thro all the Dimensions of a Body & seeing this can be afforded & administred to the Philosophicall Infant by Earth onely. it can in no wise be improper to call the Earth by the name of his NURSE But this admirable Juice of Earth has a quality different from other kinds of Milk wch are converted & do not convert. for this by reason of its most efficacious Virtue does mightily alter the Nature of the thing Nourished as the Milk of the Wolf is beleivd to have disposed the Body of Romulus to a Nature that was Magnanimous & propens to War

Ep: 3

Abdita quisquis amas scrutari dogmata, ne sis
Deses, in exemplum, quod juvet, omne trahas
Anne vides, mulier, maculis abstergere pannos
Ut soleat calidis quas superaddit aquis
Hanc imitare. tuã nec sic frustraberis arte
Namqꝫ nigri fæcem corporis unda lavat

English'd thus

E

Emblem 3d. Goe to the woman washing Cloths & doe after the same Manner

Discourse 3d

When Linnen Cloths are soild & made dirty by earthy Filth they are cleans'd by the next Element to it namely water & these cloths being expos'd to the Air the moisture together wth the Faecis is drawn out by the heat of the Sun as by fire wch is the fourth Element & if this be often repeated they become clean & free from stains This is the work of women wch is taught them by nature. For we see (as Isaac remarks) that the Bones of Beasts if they are often wet wth Rain & as often dryed by the heat of the Sun will be reduc'd to a perfect whitenesse. The same is to be observ'd in the Philosophick Subject for whatever ffaecis or Crudities are in it will be purged & taken away by the infusion of its proper Waters & the whole body will be brought to a great perfection & clearnesse. For all Chemicall preparacons as Calcinacon, Sublimacon Solucon Distillacon Descension coagulacon Fixacon & the rest are performd by washing onely. For whoever washes a thing unclean wth waters does the same thing as He that runs through all these Operacons. For as the Rosary of the Philosophers saith the Linnen Cloths of Prince Duenech being soild by sweat are to be washt by fire & burnt by Waters so that fire & water seem to have interchang'd their mutuall Qualities or else the Philosophick fire is not to be suppos'd of the same kind wth the common fire & the same ~~thing~~ is to be said of the Philosophick Water. As for Calx viva or Quick lime & Ignis Graecus we know that they are kindled by water & cannot be extinguishd by it contrary to the Nature of other things that will take fire. so it is affirmd that Camphire once kindled will burn in water And Anselm de Bood says that the Stone Gagates being set on fire is more easily quenched by Oyle then Water for Oyle will mingle wth it and choak the fiery body whereas water not being able to mix [illegible] its flaming to the fire unlesse it totally covers & overwhelms it wch it cannot easily do, because although it be a Stone it swims upon the top of the water like Oyle. so Naphtha Petreolum & the like are not easily quenchd by Water. Some write that there are Subterraneam Coals in ye Country of Liege wch taking fire under the earth cannot be extinguishd by waters but by Earth thrown in upon them Cornelius Tacitus mentions such a sort of fire wch cannot be quenchd but by Clubs & Cloaths taken from the Body & thrown upon it There is therefore great diversity in fires both in their being kindled & extinguishd. & there is no lesse in Liquors for Milk Vinegar Spirit of Wine aqua fortis aqua Regia and Common water differ very much when they ar thrown upon fire, sometimes the matter it self will endur fire as those fine Linnen Cloaths wch were of great Esteem among the Antients & were cleansd by fire their dirt being burnt away What is said of the Hairs of a Salamander that they will make the wiek of a Lamp that shall be incombustible is not to be credited But ther ar persons who really affirm that there was a contexture prepard from Talc Plumous Alume & other materialls by a Cunning woman of Antwerp wch she usd to cleanse by fire. but that she out of envy sufferd that art to dye wth Her & the Temperament could never be found out afterwards We do not speak here of combustible matter. The Philosophicall Subject whenever it is prepard must be considerd under all these differences for their fire water & Matter itself is not Common But their fire is water & their water is fire. Their water at the same time washes & calcines & so does their fire. & their Cloaths wch must be washt have the same nature wth the fine Linnen befor mentiond or Talc prepard but the Tempering of it & the Art in its preparacon is not known to every one. For the washing of this Linnen a Lye must be made not of Oak ashes or their Salt but from Metalls wch is more durable then any other. and it must not be Common water but water Congeald into Ice & Snow under the sign Aquarius for this has finer Particles then the standing waters of fenns & Marshes & consequently can better penetrate into the Recesses of the Philosophick Body to wash and purge it from filth & Blacknesse

Ep 4

Non hominum foret in mundo nunc tanta propago
Si fratri conjux non data prima soror
Ergo lubens conjunge duos ab utroqz parente
Progenitos, ut sint fœmina masqz toro
Præbibe Nectareo Philothesia pôcla liquore
Utrisqz, et fœtus spem generabit amor.
Englishd thus

Emblem 4th Join the Brother & the Sister & drink to'em in the Bowle of Love

Discourse 4th

Divine & Human Lawes prohibit those Persons to intermary who are joind by Nature in too near degrees of Blood wheth: in a Line ascending descending or collaterall & that for very just reasons But when Philosophers speak of the Marriage of a Mother wth her Son a Father wth his Daughter or a Brother wth his Sister they neither speak nor act against the Laws before mentioned Because the Subjects distinguish the Attributes & the Cause the Effects For the Persons of whom the Philosophers speak are as much at liberty as the Sons & Daughters of Adam who intermarried without the Imputation of any Crime The cheifest reason seems to be that Human Race might be more strictly United & associated by affinity & freindship & not be divided by enmities & Hereditary Factions of ffamilies So nothing hinderd the Sons & Daughters of Adam thô Brothers & Sisters to be joind in marriage for mankind did exist in them alone & their Parents & therefore although they were allyed in blood yet were they to be joind in affinitye But the number of men increasing & being distributed into innumerable Familyes the true & just Cause was found why Brothers & Sisters should not marry. The Philosophi: have a different reason why the Brother should marry the Sister wch is the Similitude of their Substance that Like may be joind to its Like Of this kind there are two wch are alike in Specie but different in Sex One of wch is Calld

the Brother the other the Sister These therefore being in ye sam liberty & Condicon as the first kindred of men are Lawfully 56 57 indeed & by an inevitable necessity to be joind together in Matrimony The Brother is hot & dry & therefore very Cholerick The Sister is cold & moist haveing much Phlegmatick matte in her wch two Natures so different in their Tempers agree best in fruitfullnesse Love & propagacon of Children. For as Fire will not easily be struck out of the hardest Bodys Steel & Steel nor out of those brittle Bodyes Flint and Flint but from the hard & brittle that is Steel & Flint so neither from a burning male & Fiery female nor from both of'em being cold (for cold is the unfruitfulnesse of the Male) can a living offspring be produced but he must be hot & the more cold then He for in Human Temperamt the hottest woman is colder then the coldest man supposeing him to be in health as Levinus Lemnius in his book of the hidden miracles of Nature affirms The Sister therefore & Brother are rightly joind by the Philosophers. If a man desire offspring from a Hen bitch or Ewe or other animal He joins it to a Cock Dog or Ram, every animal to that species to wch it is most like & so he obtains his End For he does not regard the Consanguinity of these Brutes but ye generosity of each & agreemt of their Natures The same may be said of the body of a Tree & the slip that is to be ingrafted into it So the metallick Nature wch above all things hay a likeness or Homogeneity of Substance desires its like when any thing is to be joind to it But the Brother & Sister being married will not be fruitfull or long persist in their Love unless a Philothesium or Cup of Love be drunk to'em as a Philtre For by this their minds being composed & united ye become drunk & (like Lot) all shame being banishd they are joind & produce an offspring that is spurious but Legitimate. Who can be ignorant that mankind is very much obligd to medicine & that there thousands of persons in the world who had not existed unlesse their Parents had been freed from Barrennesse either by removeing the Cause or taking away the impediment either near or remote and preserveing the Mother from Abortion Therefore the Cup of Love is given to the new married Pair for these reasons which are three the Constancy of Love the Removall of Barrennesse & the Hindrance of Abortion

Ep: 5th

Fæmineo gelidus ponatur pectore Bufo
Instar ut infantis lactea pocla bibat
Crescat et in magnum vacuata per ubera tuber
Et mulier vitam liquerit ægra suam
Inde tibi facies medicamen nobile, virus
Quod fuget humano corde levetqꝫ luem
English thus

Emblem 5th Put a Toad to the womans breast that she may suckle him till she dye & he become grosse wth her milk.

Discourse 5th

The whole body of Philosophers agree in this that their work is nothing else but male & female the mans part is to generate & govern the wife & Her part is to conceive impregnat; bring forth suckle & educate the offspring & be subject to the Comands of her Husband. For as she nourishes the conceived Embryo before it is brought forth wth her blood so she does afterwards wth her milk. Hence Nature has prepard for the tender Infant a Digestible & well propor:tiond Nutrimt. in the mothers Breasts wch waits for his coming as his first provision & sustenance in his Course of Life. By milk therefore He is nourished grows & is increased till he be furnishd wth teeth his fit instrumts to eat bread withall then He is properly weand because Nature has provided him more solid food. But here the Philosophers say that a Toad must be put to the womans breasts that she may Nourish him as an Infant wth her milk. This is a miserable & horrid spectacle & indeed an impious thing that milk designd for an infant should be given to a Toad being a Venemous beast & con:trary to the Nature of man We have heard & read of Serpents and Dragons suckings the Teats of Cows & Toads perhaps might do the like if they could gain an opportunity There is a noted story of a Toad that fixd himself upon the mouth & outside of the lips of a Country man that was asleep & could not be removd by any con:trivance unlesse by Violence wch could not be attemted without the hazard of the mans life for he would then have spit his poison wch he uses as his offensive & defensive weapon A Remedy was found for

this [illegible]erable man from that [illegible] the Spider beats the Toad for they hate one the other mortally He was carried to the place where an overgrown Spider had made his web who as of 58 soon as he saw the Toad he let himself down upon his Back & prickd him wth his sting but this doeing no hurt the Spider came down the second time & struck him more violently upon wch the Toad im:mediately swelld & fell dead from the mans mouth without any harm to him But here the contrary happens because the Toad does not seize the mouth but the Breast of the woman by whose milk he increases so much that he becomes of an extraordinary strength & bignesse, but the woman having her spirits exhausted consumes & dyes for poison is easily comunicated to the Heart by ye pectorall Veins & infects & destroys it as it is evident in Cleopatra who ap:plyd Vipers to her breasts that by a Voluntary death she might prevent her coming into the hands of her enemies & being led in Triumph by them But least any man should think the Philo:sophers so cruell as to fasten a Venemous reptile to a womans breast it must be known that this Toad is the offspring or son of this wo:man brought forth by a monstrous birth & therefore by naturall Right must be fed wth his Mothers milk & that it is not the sons desire that his mother should dye for he could not infect his mo:ther seeing he was formd in her Bowels & nourishd wth her blood till the time of his birth It is indeed a thing ominous for a Toad to be born of woman wch in our knowledge hath happend otherwise William of Newbery an English writer saith (how truly let others judge) that in a certain Quarry in the Diocese of Winchest: a great stone being split, there was a living Toad found in it wth a golden Chain & it was by the Bishops comand hidden in the same place & buried in perpetuall darknesse least it might bear an ill omen, wth it, such also is this Toad for it is embellishd with althô not outwardly with an artificiall chain but inwardly wth naturall gold to wit that of the Stone wch some call Borax Chelonitis Batrachites Crapaudina & Garatonium for this far excells gold in Virtue against the poyson of all animals & is comonly set in gold as a case or cover that it may not be hurt or lost, Regularly it ought to be had out of an Animal But if the Stone be taken out of subterraneous Caverns as it is comonly, it may be neatly con:trivd in that shape & usd instead of it, being chosen from ye best minerals & most relevant to the Heart. for in these the Philoso:phicall Toad is reall found not in the Quarry (as yt fabulous author asserts) & has gold in it self thô its pomp does not outwardly appear. For to what end should a Toad adorn himself seeing he lurks in darknesse & secret places. Perhaps there he might be very magnificently accosted by the Beetle if by chance he should meet him in the Twilight. What subterranean Goldsmith

Theophilus in turba makes mention of a Dragon ioind to a woman should make him that golden cham[illegible] [illegible]haps as [illegible] the Greenchildren that came out of the Land of St Martin or rather from the Earth it selt as the two Dogs came out of a Quarry according to the same Author

Ep: 6th

Ruricolo pingui mandant sua semina terra
Cum fuerit rastris hæc foliata suis
Philosophi niveos aurum docuere per agros
spargere. qui folij se levis instar habent
Hoc ut agas illud bene respice namq; quod aurum
Germinet ex tritico videris ut speculo

English thus

Emblem 6th Sow yor Gold in the white foliatt Earth

Plato says Discourse 6th

Plato says that a City does not consist of a Physician & a Physician but of a Physician & a Husbandman that is of men of divers Crafts & Professions & he mentions these two more especially because their Labours are most visible in the Imitaion Improvemt. & Perfeciton of Nature For they both take a Naturall Subject to wch according to their Art they either add somthing that is necessarily wanting or remove those things wch are superfluous. So that both their Arts may (as mediume is by Hippocrates) be defin'd to be the addition of what is wanting or Substraction of Superfluity For the Husbandman does no more then add ploughing furrowing Harrowing. dunging or manuring & lastly sowing to the Land that is left in its originall State But as for the increase & product of it he leaves that to Nature wch administers Rain to it & the Heat of the Sun & by these two multiplies the seeds & improves them into standing Corn fit for reaping whilst the blade is growing he weeds out the thistles & throws out all othr impedimts He reaps the Corn when it's ripe & cleanses it when reap'd from its Straw & Chaft. So the Physician (likewise the Chemist in a different respect) administers preventing Physick to the Patient as well as Restorative removes the Cause Cures the malady asswages symptoms takes away superflous blood by opening a Vein & if low restores it by a Regulaton of Diet evacuates ill humors by purging & so by a thousand methods imitates, supplies & corrects Nature wth the operacons of Art & Understanding Our present Consideratons are not concerning these things wch are comonly known but of matters merely Chemicall For Chemistry shews its Affinity to Husbandry even in its secret Terms & courses of Operacon.

The Husbandmen have their Earth into wch they sow their seed & so have the Chemists They have their Dung wth wch they enrich their ground so have these without wch nothing can be accomplish'd nor any fruit expected. They have seed from wch they hope for an increase & unlesse the Chemists had so too they would be like a Painter (as Lully says) endeavouring to £ 59 draw the face of a Man of whom he had never seen so much as the least resemblance The Countryman expects Rain & Sunshine & so indeed the Chemists must supply their work wth such & Heat & Rain as is proper & convenient What need of many words? Chemistry runs intirely Parallel wth Agriculture is its Deputy & represents it in all things but under a most compleat Allegory. From hence the Ancients produc'd their Ceres Triptolemus Osyris Dionysius Golden Gods or such as had Relaton to Chemistry but at the same time represented 'em as teaching mortalls to cast their seed into the Earth & showing them Husbandry & the planting & Cultivacon of Vines & the use of wine all wch things the Ignorant falsely applied to their Country Employmt. For these abstruse mysteries of Nature under these Veils are at the same time explaind to the Wise whilst they are conceal'd from the Vulgar Hence the Philosophers affirm it is to be sowed in white foliated Earth as if they would have said That the sowing of wheat must be look'd upon as an example & consequently imitated which the Authr of Tractatus de tritico & Jodocus Greverus have most excellently perform'd in in their Descriptions for they have very elegantly adapted each Operacon of Husbandry in the production of Corn to the Seminacon of Gold & the generacion of the Tincture. White earth as being sandy yeilds little fruit to the Countryman who esteem that wch is black as being fattest But the other is of most Value to the Philosophrs if it be foliated that is well prepar'd for they know how to improve it wth their Dung wch the othr do not For seminacon is the propagacon of the world by wch Care is taken that what cannot last in ye individuall may be contin'd in the species This is in men Animals & Plants in the first Hermaphroditically in the two last under different sexes, but in Metalls it is far otherwise for in them a Line is made from ye flux of a Point a Superficies from the flux of a Line a body from the flux of a Superficies But the Starrs produce that point before eithr the line the superficies or the Body Because it is the Principle of them all. Nature added the flux a long time afterwards, yt is ye Celestiall Phebus generated a Son underneath the earth wch Mercury comitted to Vulcan to be Educated & to Chiron that is to manuall operaton to be instructed as it is reported of Achilles that he was detem'd & Harden'd in Fires by his Mother Thetis Among other things He learn't Musick & the Art of playing on the Harp from his Mastr Chiron. Achilles is nothing else but the Philosophick subject whose son is Pyrrhus wth red Hair without wch two Troy could not be subdued as we have demonstrated in the sixth Book of our Hieroglyphicks

Ep: 7th

Rupe cavâ nidum Jovis Ales struxerat, in quo
Delituit, pullos enutrijtq; suos
Horum unus levibus voluit se tollere pennis
At fuit implumi fratre retentus ave
Inde volans redit in nidum, quem liquerat, illis
Junge caput caudæ, tam nec inanis eris
Englisht thus

Emblem 7th A Young Eaglet attempts to fly out of its ~~nes~~ nest & falls into it again

Discourse 7th

That wch Hippocrates the standard of all Physick affirms concerning Humors that they are different & many in the Body of man & not one onely, otherwise Various disease would not arise in found by us to be true likewise in the Elements of the world For if there was but one Element there could be no change of that into another no generacon nor corruption would happen but all would be one imutable thing & no meteors mineralls plants or animals could be naturally produced from it Therefore the supreme creator compos'd the whole system of this ~~whole~~ world of divers & contrary natures namely of Light & heavy hot & cold moist & dry, that one might by affinity passe into the other & so a composition be made of bodyes wch should be very different one from another in Generes Qualitys, Virtues & effects. For in things perfectly mixt are the light Elements as Fire & Air & likewise the Heavy as Earth & water wch are to be poisd and temperd together that one flys not from the other But the neighbouring Elements easily suffer themselves to be takin & detaind by their Neighbours. Earth & Air are contrary one to the other & so are Fire & water & yet fire ~~wth Air~~ maintains freindship wth Air by heat comon to both & does so wth Earth by reason of siccity & so Air wth water & water wth Earth ~~[illegible]~~ By wch means they are joind in bonds of Affinity or rather consanguinity & remain together in one composition, wch if it abound wth the light Elements elevates the Heavy wth it. if wth the heavy it presses down the light This is illustrated by two Eagles one wth wings the other without, the first of wch endeavouring to fly is restraind by the second There is a plain Example of this Matter in the fight between the Falcon & Heron, for the Falcon soaring higher in the Air by his speedy Flying & swift wings takes & tears ye Heron wth his Talons by whose weight both fall to the ground The contrary appeard in the Artificiall Dove wch was an Automa or self moving piece of Workmanship made by

---

by Archytas when heavy things were caried upwards by light, tho its wooden body was lifted into the Air by the Spirit yt was inclosd within it. In the Philosophicall Subject the light things are first predominant over the Heavy as to their quantity but they are 59/60 overcome by Virtue of the heavy & in processe of time the Eagles wings are cut of & one very great Bird (namely an Ostrich) is made of two wch Bird can consume Iron & being hindred by its own weight seems rather to run upon the Earth then fly in the Air altho it has goodly wings Concerning this or one like it Hermes (as the Author of Aurora chap: 5th affirms) writes thus I have considerd a Bird Venerable to the Wise wch flyes when it is in Aries Cancer Libra or Capricorn & You will acquire it perpetuall to yor selt out of mere mineralls & Rocks of Mounteinous places. Senior in Tabula relates to the same thing where two birds are seen one flying the other without wings whereof the one holds the others Taile by its beak that ye cannot easily be seperated. For this is the machinacon or devise of universall Nature always to raise heavy things by light & to depress light ones by heavy as the Author of the perfectum Magisterio declares who constitutes seven minerall Spirits as it were erratick or wandring Starrs & so many metallick bodies & Fixd Starrs and enjoyns these to be married to the others And thence Aristotle the Chemist says, The Spirit having dissolvd the Body & Soul so that they may exist in their form does not remain unlesse You Occupate it, now this Occupation is that You join it wth the Body from whence you prepard it in the beginning. Because in that the Spirit at the superexistence of the Body is Occupated from flight In Camphire as Bonus observs, the light Elements that is Air & Fire prevail over the Heavy & therefor it is said wholly to exhale & evaporate into Air. In Argent Vive the Flowers of Sulphur Antimony the salt of Harts blood Sal Armoniack and such other things the Earth flyes wth the Alembeck & is not seperated from it. In Gold, Glasse Diamonds the Stone Smiris Granates & the like the Elements remain joind a long time notwithstanding the Fire without any detriment For the Earth retains the other Elements wth itself In other Combustibles a seperacon or division of one from ~~the~~ another is effected so that the Ashes are left in the Bottom & the water Air & Fire fly upwards We must not therefore have respect to the unequall Composition of these last being not so strongly mixd nor ~~to~~ the Commixture of the first wch is more durable though composd of Volatiles. But to the solidity Constancy & Fixity of the middle ones: for so the Bird without wings will detain that wch hath and the Fixed substance will Fix the Volatile, wch is the thing that of necessity must be Effected

Ep: 8th

Est avis in mundo sublimior omnibus, Ovum
Cujus ut inquiras Cura sit una tibi
Albumen luteum circundat molle Vitellum
Ignito (ceu mos) cautus id ense petas
Vulcano Mars addat opem: pullaster et inde
Exortus, ferri Victor & ignis erit

Englisht thus

Emblem 8th Take an Egge & smite it wth a fiery sword

There are many & divers kinds of Birds whose number is uncertain & their Names unknown to Us Story tells us of a very great Bird nam'd Ruc, that appears at certain seasons of the Year in a small Island of the Ocean wch can bear an Elephant up wth it into the Air India & America send us Crows & Parrots of divers Colours. But it is not the Philosophicall intention to enquire after the Eggs of these birds The Egyptians yearly persecute the Crocodiles Eggs wth weapons of Iron & destroy them. The Philosophers do indeed smite their Egge wth ffire but it is not their intent to mortifie it but that it may live & grow up For seeing that an animated & living chicken is thence produced it cannot be said to be Corruption but generacon. It ceases to be an Egg by the privacon of the Ovall form & begins to be a two footed & volatile Animal by the introduction of a more noble Form, for in the Egge are the seeds of both male & female joind together under one shell or Cover. The Yolk constitutes the Chicken wth its radicall parts & Bowells, the seed of the Male forming it & becomeing the internall Efficient whereas The white

The externall heat is the first mover wch by a certain Circulation of the Elements & change of one into the other introduces a new form: by the instinct & guidance of Nature For Water passes into Air, Air into ffire ffire into Earth, wch being joind together & a specifick being transmitted by the Starrs an individuall Bird is made of that kind whose Egg it was & whose seed was infused into it This is said to be smitten with a fiery sword when Vulcan performing the office of a Midwife as he did to Pallas comeing from the brain of Jupiter does by his ax make a passage for the new born Chicken This is what Basil Valentine affirms that Mercury was imprisond by Vulcan at the command of Mars & could not be releasd before he was wholly putrified & dead But this death is ~~the~~ him the beginning of a new life as the Corruption or death of the Egge brings new generacon & life to the Chicken So an Embryo being freed from that human Vegetable life wch alone it enjoyd in the Mother Womb obtains another more perfect one by his birth & comeing into the

light of this world, so when we shall passe from this present life there remains for us another that is most perfect & eternall. Lully in many places calls this fiery sword a sharp Launce, because ffire as a Launce or sharp sword perforates bodies & makes them porous & pervious so that they may be penetrated by waters & be dissolvd & being reduc'd from hardnesse become soft & Tractable. In the stomach of a Cormorant wch is the most voracious of all Birds there are found long & round worms wch serve it as the instruments of Heat & as we have sometimes observd seize upon those Eels & other fish wch she has swallowd & pierce them like sharp needles & so consume them in a short time by a wonderfull operacon of Nature. As therefore Heat pierces so that wch pierces will somtimes supply the absence of Heat. Upon wch Consideracon that wherewth ye Philosophrs Egge ought to be smitten may not undeservedly be calld a fiery sword. But the Philosophrs had rathr have it understood of a Temperate Heat whereby the Egge is cherishd as Morfoleus in Turba declares It is necessary wiseman moisture be burnt up wth a slow fire as is shewd us in the Example of the generacon of a Chicken & where the fire is increasd the Vessell must be stopd on all sides that the body of the Æs or brasse & the fugitive spirit of it may not be extracted But what Birds egge must it be? Moschus tells us in the same place. Now I say that no instrumts are made except of our white starry splendid powder & of ye white Stone, of wch powder are made fit instrumts for the Egge. But they have not nam'd the Egge nor what Birds Egge it must be

Ep: 9th

Arbor inest hortis Sophiæ dans aurea mala
Hæc tibi cum nostro sit capienda sene
Inque domo vitreâ claudantur, roreque plenâ
Et sine per multos hæc duo juncta dies
Tum fructu (mirum) satiabitur arboris ille
Ut fiat juvenis qui fuit ante senex —

Englisht thus

Emblem 9th Shut up the Tree wth the old man in a House of Dew & eating of the fruit thereof He will become Young

Discourse 9th

All things that grow in length breadth & Depth that is are Born nourishd augmented brought to maturity & propagated, ye same things likewise decrease that is have their strength diminishd dye fall away as we see in all Vegetables & Animals Wherefor man also when he arrives att full growth admitts of decay wch is the same thing as old age whereby his strength is sensibly diminish'd till he dye For the cause of old Age is the same wth that of a Lamp that burns dim for want of Oyle for as there are three things in ~~the~~ a Lamp the wieck fatnesse & flame so in a man the wieck is the vitall members the Bowells & Limbs. The fatnesse is the radicall moisture the Flame is the Naturall Heat the only difference is, the flame of a Lamp shines bright But the naturall heat does not it not being fire but only Heat & whereas that fatnesse is oily, the Radicall moisture is viscous being of a seminall principle As therefore a Lamp is extinguish'd for want of oyl so man by old age without any other disease falls into a marasm: & aged consumption & lastly into his grave It is reported of the Eagle that when he grows old his beak becomes so crooked that he would dye wth Hunger unlesse he could cast it So Harts seem to grow Young again by throwing of their Horns serpents their skins & Crabs their shells not the really do so for their radicall moisture is not restor'd to 'em only in appearance There is nothing that can restore Youth to man but death it self wch is the beginning of Eternall life that follows it However there are some that say as to his externall Form & the restoreing of his strength in some measure together wth the taking away of wrinkles & changing of grey Hairs a proper remedy may be found out as Lully affirms of his Quintessence & Arnold of prepar'd Gold. But here the Philosophers say that if the old man would become Young he must be shut up in a House of Dew & then he will eat of the fruit of the Tree & so recover Youth It is scarce beleiv'd by the Vulgar that such Trees can be in Nature The Physicians write wonders of Myrobolans the Fruit of a certain Tree that ye restore grey Hairs to blacknesse purify the blood & prolong life. But this is scarce credited. Marsilius Ficinus in his book of preserving the health of Students recomends the sucking the milk of a beautifull Young woman others recomend the eating Vipers flesh but these remedies are more troublesome then Old Age it self & could not be obtain'd by one in a Thousand altho' their Effect should be certain. Paracelsus in his book of Long life says a sick man may attract to himself the Health of another by imagination only & so an Old man may gather youth But in this he seems rather to be guided by his fancy then experience It is certain that the people call'd Psilli with their double eyeballs & witches by their very aspect bewitch Cattle & Children According to that of Virgil. Nescio quis teneros oculus mihi fascinat agnos These things are done without contact But as for the Tree wch is to restore the old man the Fruit of it is sweet, red & full ripe turning into the best blood as being

[illegible] digestion & afording the best Nutriment leaving [illegible] the body that is feculent or superfluous But the old man abounds wth white Phlegm has white Hair & Complexion wch Flem: Colour & Hair are chang'd into that Red wch appears in Youth & Vigor 62 Therefore the Philosophers say their Stone is first an Old man that is white & then a Young man wch is Red And they say further that the Old man must be plac'd together wth the Tree not in the open air but in a House & that not dry but moist wth Dew It may seem strange that Trees should spring & grow in a close place but if it be moist there is no doubt of their continuance For the Nutriment of a Tree is moisture & Airy Earth that is fat wch can ascend into the body & Boughs & there produce leaves blossoms & fruit In wch Naturall work there is the concurrence of all the Elements. Fire gives the first motion as the Efficient, Air gives tenuity & penetrability Water Lubricity & Earth Coagulation, For when any of their superfluities ascend Air turns into Water & water into Earth By fire I understand the native Heat wch being propagated wth the seed does by the Power of the Starrs as if it were a Smith forge out & form such fruits as are like to those things from whence the seed ariseth But a Dewy Evaporation is not only Expedient to moisten the Tree so as to make it yeild fruit but likewise the old man that he may the more easily be made Young again by that fruit, for the Dewy Vapour will mollifye fill up & restore his dry & wrinkled skin wth temperate heat & moisture Wherefore Physicians very rationally & wth good successe prescribe warm Baths for the marasme or Consumption of Old Age But if the thing be well consider'd that Tree is the Daughter of the Old man wch as Daphne is chang'd into a Vegetable of the like sort & therfore the Old man may not unjustly expect Youth from it seeing He himself was the cause of her being

Ep: 10th

Machina pendet ab hac mundi connexa catena
Tota, Ideo quod Par gaudeat omne pari
Mercurius sic Mercurio, sic jungitur igni
Ignis, & hac arti sit data meta tuo
Hermetem Vulcanus agit, sed penniger Hermes
Cinthia, resolvit, et sed Apollo soror

Englishd thus

Emblem 10 give fire to fire & Mercury to Mercury & y
have enough

Discourse 10th

If this saying be taken litterally it onely increaseth the quantity of Fire & Mercury but introduceth no new quality into the subject For every like addeth to its like makes it become more like. Hence Physians affirm that contraries are heald & removd by contraries so we see Fire is extinguishd by water but fomented by ye addicon of Fire so the Poet says. Venus in wine is fire in Fire does rage. But it may be answerd that Fire differs very much from Fire & Mercury from Mercury for there are severall sorts of Fire & mercury amongst the Philosophers. Moreover the same heat & cold being distant only in place & situacon differs from another of its own kind so as to attract to itt that wch is like to itself so we see that Heat fixed in any part is drawn forth by the same Heat Limbs benummd & almost dead wth Frost & cold water will be restord by putting them into cold Water rather then by ye aplicacon of externall heat For as the greater Light obscures the lesse so also greater heat or cold has power over the lesse so it is necessary that the Cold or heat that is outwardly applyed should be lesse then that wch was before imprinted or fixd in the joints otherwise the same impression would be made as before & the like would rather be much more increased then drawn forth by the like. This drawing out of cold by cold water & of fiery heat by heat is agreeable to Nature for all suddain changes in contraries are dangerous & less acceptable to it. but that wch comes by degrees can more easily endured So we say there is ~~more~~ one internall Fire wch is essentially infixed in the Philosophicall subject & another externall The same may likewise be said of Mercury The internall Fire is Equivocally so cold because of its fiery qualities virtue & operacon, but the Externall Fire is Univocally so Therefore Externall Fire & Mercury must be given to the internall Fire & Mercury that so the intention of the Work may be compleated For in boyling we use Fire & water to Mollifie & mature any thing that has crudities & hardness For water penetrates into & dissolves the parts contracted whilst the heat adds strenght & motion to it This we see in the comon coction of Pulse wch being in hard in themselves yet well are broken and reduc'd to a pulp in Water the heat of the fire rarifieing the Water by ebullition & reduceing to almost an aeriall substance so the heat of fire resolves the crude parts of fruit or flesh into water & makes them vanish into Air together wth it. After the same manner Fire & Mercury here are Fire & Water & the same Fire & Mercury are the Mature & Crude parts of wch the crude are to be matured by Coction or the mature to be purged from superfluities by the assistance of Water. But we

shall in short demonstrate that these two fires & these two Mercurys are principally & solely necessary to the compleating the Art Empedocles was of opinion that the Principles of all things were 63 Friendship & Discord That corruptions were made by Variance and generations by Love This Discord is manifestly apparent in Fire & Water. Fire making water evaporate & water extinguishing fire when applyd to it But it is likewise plain that generacons will proceed from these same things by a certain friendship. For by heat is made new generacon of Air & by the same Heat ye induracon of Water into the Stone is performd & so from these two as the first Elements are made the other two & consequently from these the production of all things. Water was the matter of Heaven & all Corporeall things Fire as the form moves & informs this matter so this Water or Mercury yields the matter & fire or Sulphur the Form. That These two may operate & mutually move themselves by solucon Coagulacon Alteracon Tinction & perfection there will be a Necessity of Externall Helps as instruments without wch no effect can follow for as a Smith cannot Work without Hammer & fire so neither can the Philosopher without his instruments wch are Water & Fire This water is by some calld the water of Clouds as this Fire is called occasiond Fire It is without doubt calld the water of Clouds because it is distilld as May Dew & consist of most thinn parts, For as it is affirmd that May Dew being inclosd in the shell of an Egge will raise it up by the Heat of the Sun So this water of the Clouds or Dew makes the Philosophicall Egg ascend that is sublimes exalts & perfects it The same water is also most sharp Vinegar wch makes the body a mere spirit. For as Vinegar has different qualities & can penetrate to the bottom & bind so this Water dissolves & coagulates but is not coagulated because it is not of a proper subject The water is had from the Fountain of Parnassus wch contrary to the nature of other fountains is upon the Top of the Hill made the Hoof of the flying Horse Pegasus. There must also be actuall Fire wch notwithstanding must be governd & qualified by its degrees as wth Bridles For as the Sun proceeding from Aries into Leo & so approaching nearer gradually increaseth heat to things growing, so it is here necessary to be done for the Philosophicall infant must be nourishd by Fire as wth Milk & the more plentifull that is the more he grows

Ep: 11th

Latona sobolem non novit nemo gemellam
(Ceu fert fama vetus) quae Jove nata fuit
Hanc alij tradunt cum Luna lumina solis
Mixta, nigra cui sunt in facie macula
& Latonam ergo paris albescere damnaque dantes
Antiquos, adsit nec mora, rumpe libros.

Englishd thus

Emblem 11th. Whiten Latona & tear yr books

There are so great differences amongst Authors that such persons as search after Truth despair of finding any End of this Art. For Allegoricall discourses being in themselves hard to be understood are the Cause of many Errours especially if the same words are applied to different things & different words to the same things Whoever would free himself from these difficulties must either have a divine Genius to perceive Truth thrô much darknesse or he must have inexhausted wealth & patience to experiment what is True & what is not But according to the Philosophers one will not doe without the other, ingenuity will do nothing without Labor so on the contrary For no man can have understanding enough to avoid a hundred thousand Errors Obscurities digressions Ambiguities &c yet still persist in the true path of Nature Wherefore the Philosophers say he that hath not yet Erred hath not yet begun & that Errours teach us what to doe & what not And they likewise affirm that a man may spend his whole life thô if it were possible he should live a thousand years in distilling & redistilling before he could attein to truth by experiments onely The Corrector of Fools intimates that no progresse can be made without study & reading of Authours for he says study removes ignorance & brings human understanding to the True knowledge of Every thing It is therefore necessary in this work to quicken the ingenuity by naturall Philosophy the knowledge of Truth being conteind in it, Let not therefore operators despise Study But as for those who are averse to it yet willing to operate let them take care that their Art be the Imitacon of Nature it self, wch Art desires to amend because it is impossible for Her to prepare the Philosophicall secrets to a perfect End. The wise say of these men that they run to practice as an Asse to Hay not knowing what he puts his nose to led to his food by his sight & Tast those exterior senses without any understanding And so far goes this Author But least a man should vex himself wth overmuch Study wch is an imense & profound sea & would bring every word (wch perhaps may relate to quite another thing) into practice thereby wasting & consuming his strength time reputacon & Riches The Philosophers use this

[illegible] speech that Latona must be [illegible] must be torn Least their Hearts be broken for most books are so obscurely written that they can only be understood by their Authors severall of them are left out of Envy to seduce others or rather to retard them in their Course that they may not attein to their end without difficulty or to obscure those things wch they themselves had written before But the cheif work & labor is how to whiten Latona The book called Clangor Buccinæ defines Latona to be an Imperfect Body of Sol & Luna The most Ancient Poets & Writers affirm Latona to be the Mother of Apollo & Diana others call her their Nurse & that Diana was first brought forth (for Luna & whitenesse do first appear) who afterwards but the same day performd the Office of a Midwife in bringing forth Apollo her brother For Latona was one of the twelve Hieroglyphicall Gods of the Egyptians by whom these & other Allegorys were propagated among other Nations. Very few even of their Egyptian Preists knew the true 1:n: & meaning of them, the remainder of the People applying them to other Subjects that were not in the Nature of things namely Gods Goddesses & the like. Wherefore Latona had the most sumptuous Temple next to Vulcan adornd wth gold because she was the mother of the Philosophicall Apollo & Diana. But this Latona is brown & blackish & hath many moles in her Face wch must be taken away by Dealbacon or blanching. Some make their dealbacons of Ceruss Sublimate Mercury Talc reduced to oyl & the like by wch they incrust, Cover & so would whiten ~~the~~ outside of the skin But the whitening incrustacons fall of by every wind or liquor because they do not penetrate ye inward parts & so deceiving only their eyes by their false Colours are not regarded by the Philosophers For they would have Latonas face made white by penetracon & the skin it self cleard that is truly & not superficially or by Fucus only. The question may be asked how it can be done I answer Latona must be first sought out & known wch thô she be drawn from a Vile place, yet she must be sublimd to a more worthy But if she be taken from a more worthy she is to be submersd into a place more Vile that is into Dung for there indeed it ~~become~~ grow white and become White lead wch being obteind their is not doubt of successe; or of Red lead wch is the beginning & end of the Work

Ep: 12

Nosse cupis causam tot cur Helicona Poetæ
Dicant, quodque ejus cuique petendus apex?
Est Lapis in summo monumentum vertice positus
Pro Jove deglutijt quem Vomuitque Pater
Si cum verba sonant rem captas mens tibi lœva est
Namque est Saturni Chemicus iste Lapis
Englishd thus

Emblem 12. The Stone wch Saturn vomited up being devoured instead
of his Son Jupiter is placd in Helicon as a Monument to Men.

We find ~~in~~ the Allegory of Saturn to be taken divers ways, for ye Astronomers repute him the Highest of the Planets & the Students of Chemistry the basest of metalls namely Lead, The Heathen Poets say he was the Father of Jupiter & Son of Cælum. The Mythologists explain him by the Notion of Time But tho all these may seem to have had a probable Opinion according to their own sense Yet they will never be able to explain those things wch are elsewhere spoken of Saturn As why should he devour his Sons & Vomit up a Stone instead of Jupiter why should be the ~~Inventor~~ Finder and or Discoverer of Truth, be remarkable for His Scythe, Serpent Blacknesse morosenesse & distorted Feet. The Mythologists think ye give the best Interpretacon when the say Time reveals & manifests Truth out of Darknesse That it rowles it self round & glides away like a Serpent That it cutts all things down wth Death as wth a Scythe That he devours his Sons, towitt all beings that He ever begot but that he cannot consum or digest hard Stones & therefore may be said to Vomit them up again These may in part have some resemblance but they do not agree in the Truth of the things in all its Circumstances But the Experienc'd Philosophers say that Saturn is first in their work & that if he be reall present they cannot Err For Truth is discover'd in darknesse But that nothing exists besides blacknesse Wherefore they say in Turba Philosophorū whatever Colour comes after blacknesse is praiseworthy because it is the beginning of the Work And the Rosary out of Arnoldus says when it first grows black we say it is the Key of the work because that can not be made without blacknesse. And out of ye Speculum. when You are working see that in the beginning You obtein a black Colour for then You will be certein that You cause putrefaction & proceed in ye right method And again That blacknesse is cold Earth wch is made by a light decoction so often reiterated till blacknesse be most Eminent Hence they say that Saturn possesses the Earth Mercury the Water Jupiter the Air, Sol the Fire Blacknesse therefore is Saturn the Discoverer of Truth who devours a Stone instead of Jupiter. For Blacknesse that is dark cloud covers the Stone at first that it cannot be seen Hence Morienes says each body that wants a Soul is dark & Obscure. And Hermes prescribes thus, Take his brain & wear or rub it with the sharpest Vinegar or Urine of Boys till it become dark This being perform'd he lives in putrefaction and dark clouds that were upon him & in his Body before he dyed are returned. This Stone is again cast up by Saturn when he becomes White & then He is plac'd upon the Top of Helicon for a Monument to mortalls as Hesiod writes for Whitenesse is really hid in blacknesse wch is extracted out of his belly wch is out of the Stomach of Saturn Therefore saith Democritus. Cleanse Tin wth a speciall absolution extract from it its blacknesse & obscurity & the whitenesse of it will appear And in Turba it is said join the Dry wth the moist that is the black earth wth its water & decoct it till it become white Arnold in his work call'd Novum Lumen chapt: 4th very well expresses the same 65
29
thing when he says That moisture therefore wch cur'd the blacknesse in the decoction shews it self to be dryed up when the white Colour begins to appear & a little after. And my Master said to me that Brunity or brownesse ascended because the whitenesse was drawn out of the Belly of the Blacknesse as is said in Turba For when you see it black know that whitenesse is hid in the belly of ye blacknesse first appearing This blacknesse as it is call'd Saturn so it is likewise call'd Lead. Hence Agadimon in Turba says Decoct the Æs or brasse till the blacknesse wch ye call mummy or money come forth & well mix the res or materialls of our Art & then You will presently find blacknesse wch is the Lead of the Philosophrs so much spoken of in their book Emigamus has relacon to this when he says that the Splendor of Saturn when he ascends into the Air appears no otherwise then Darkened & so Plato in the Rosary The first Regimen of Saturn is to putrefie & put it upon Sol. From all wch it is Evident that the sense of the Philosophrs when they speak of Saturn is quite different from the Vulgar acceptacon This Saturn generates Jupiter that is an obscure Whitenesse & Jupiter begets upon Latona first Diana that is is perfect Whitenesse & Apollo wch is Rednesse & this is the successive permutacon of perfect Colours This Stone cast up by Saturn is said to be plac'd upon the Top of a mountain as a monument for men wch is a thing most True

Epi: 13th

Prætumido languens as turget hydrope Sophorum
Inde salutiferas appetit illud aquas
Utq; Naman Jordane lepræ contagia movit
Abluitur lymphis terq; quaterq; suis
Ergo precipites in aquam tua corpora dulcem
Mox q; feret morbis illa salutis opem

English thus

Emblem 13th The Philosophers Brasse is Hydropicall & desires
Discourse 13th to be seven wash't in a River as Naaman ye Leper was in Jordan

That Naaman the Syrian should at the Prophets comand take a journey into Judea to wash himself seven times in the River of Jordan is to be ascribed to the confidence he plac'd in the Prophets words. But yt he was freed from Leprosy by that Washing is a miracle of the Divine Omnipotence For the Leprosy wch being seated in the blood & radicall parts of mans body is as it were an universall Cancker, cannot be taken away or cured by any externall washing much lesse by that of cold water such as that of Jordan so likewise that the Philosophers Brasse labouring un the disease of a Dropsye should be freed from it by washings of Water & that even an imperfect thing should be made perfect & a sick thing healthy & that to so great a degree as to be able to impart its health to sick bodies must be next to a Miracle For such an Example is not Elswhere extant in Nature nor is it indeed the ordinary Course of Nature to produce the Philosophers most absolute Tincture unlesse it be governd by Art & fit subjects be administred to it wth the externall Efficient so the restitucon of luxacons or things dislocated or out of Joint is not peculiar to Nature but Art Neverthelesse the Os Sacrum opens itself miraculously in the birth of a Child that the Infant may come forth thereby as thro a door & in this the most great & mercifull god operates by Nature above Nature So that the stone should be perfected seems a thing supernaturall tho it really be Naturall From whence the Rosary You must know says He that our Airy & Volatile stone as to that wch is manifest & apparent is cold & moist but as to that wch is occult & hidden is hot & Dry And that coldnesse & moisture wch is manifest & is a watry fume corrupting blackening & destroying it self flys from & by the Fire But the Heat & drynesse wch is occult is Hot & dry gold & a most pure Oile able to penetrate in bodyes & is in no ways Fugitive Because the Heat & drynesse of Alchymy tingeth & no other thing whatever see therefore that the coldnesse & moisture wch is manifest be equall to the heat & drynesse wch is in the Occult so that they may both agree & be joind together being at once made one penetrating Tinging & Fixing Body But these moistures must be destroyd by Fire & degrees of Fire wth a soft Temperament & an agreeable & moderate Digestion & so far the Philosopher But if this be true how shall it be from Waters? But it may be answerd there are certain Waters of Hot & dry qualityes such as are many Baths in wch it must be Philosophicall washt For this is the meaning of what they say wash wth fire & burn wth water for that fire wch washes & that water wch burns differ in Name onely but agree in effect & operacon Therefore wth this water or this Fire the Philosophicall Os or Brasse must be washd from its superfluous Humor that is it must be dryd. We have known Experiments of Dropsicall bodyes curd by six months abstinence from all manner of Drink by burying them in Hot sand & Cow Dung, by putting into Hot Furnace & sweating innumerable other helps as likewise by drying Baths such as not far from Menk By the same methods must this patient be curd sometimes by water sometimes by the Hot Air of Furnaces now wth Cow dung then wth Sand & Abstinence from Drinking & these are the most Effectuall Remedyes in both Cases some at one time to be use & some at another But in all these things Heat is the Operator wch by the Emunctoryes or Pores of the Body draws out the superfluous waters For the outward heat quickens the inward that is the Vitall spirits that they may expell that moisture wch is hurtfull to them as an unprofitable excremt: by wch the Naturall Heat was before suppressed as by an Enemy. in this Cure there,

of great diligence & precaution [illegible] whilst another may be hurt In a Quartan (wch according to the [illegible] try the skill of a Physician) we have experiencd that thick serosityes like the Gum of Glew of Trees being gatherd together from all ye Veins or Masse of blood do descend thro the Vena Cava or great Vein even to the bottom of the back where obstructing the emulgent Veins wch draw the serous matter out of the blood or the passages of them They are lesse able to operate & more of the serous matter remains in the Body & so in a short time if care be not taken a Dropsie may happen the other bowells being no way hurt at ye first. Diureticks do here little or no good Purgatives yet lesse unlesse Diminution or eduction be made in some certain series of time Sudorificks manifestly do harm because they draw out the more subtile parts & leave the thicker & if they are continued will weaken the body For Natures custom is to find that way of Evacuating ye serous matter thro the Pores when she is obstructed about the Bladder. One therefore is Scylla the other is Charibdis both wch he that hath a mind to preserve himself ought to avoid But that Dropsie wch proceeds from an impaird Liver or spleen is most difficult to be curd Now in the Philosophicall Brasse the Cure is not impossible the distemper being rather by Accident & secondary then Essentiall & primary provided it be undertaken cautiously as we have said concerning the plenty of serum in a Quartan to wit that it may not by too much exiccaton fall into a Consumption or by too much moisture into such a Dropsy as may be difficult to be Curd

Ep: 14th

Dira fames docuit Polypos sua rodere crura
Humanaq; hominis se nutrisse dape
Dente Draco caudam dum mordet & ingerit alvo
Magnâ parte sui fit cibus ipse sibi
Ille domandus erit ferro fame carcere donec
Se voret & revomat se necet & pariat

English thus

Emblem 14th: This is the Dragon that devours his Tail. Discours. 14
It is the saying of ye Ancients that a serpent that has devourd a serpent becomes a Dragon for like a Theif or a Murderer it preys upon its own kind, there were such serpents in Africa of a Vast bignesse & in great Numbers wch devourd part of Alexanders Army the largest are bred among the Asachaans a people of Ethiopia wch being plated together after the manner of Hurdles doe

wch their heads erected make their way to [illegible] re:perted that the Kings of India nourishd two Dragons one of [illegible] the other of ninety Cubits in bignesse It is remarkd by ye observations of Later writers of these times that there are serpents found near Angola wch equall the main masts of ships so there is a report that in some mountains of India & Africa there is great store of gold but that it is kept by Dragons least any person should come & take it away For at the fountains of Rivulets wch fall from the mount the Dragons meet & so by Accident are said to keep watch over the gold inclosed in them For this reason do the Philosophers ascribe so many Dragons to their Treasurys, as to the golden Fleece the Garden of the Hesperides & to other persons or chemicall subjects As to Cadmus saturn Æsculapius Mercury whose Caduceus is bound wth two serpents a male & female For they mean nothing else by Dragons but Chemicall subjects. Hence they say. Dant Rebis montes Dracones, Terraq; fontes. Dragons to Rebis do give mountains and the earth does give him Fountains & they denote his extreme hunger by his devouring his Tayle, wch tho others may interpret of the Year returning into ~~itself~~ & resembling a Circle yet it was first applied to their work by the Philosophers who by this Dragon would have such a serpent understood as devours another of its own kind & wch is properly calld Sulphur as all of them Attest in innumerable places Lully in his Codicill chap. 31. This o my Son (saith he) is Sulphur & this the serpent & Dragon devouring his Tayle the roaring Lyon & sharp sword cutting mortifying & tearing all things And the Rosary says the Dragon dies not dye unlesse he be kills with his Brother & sister & a little after the Dragon is Argent vive extracted out of Bodies having in itself a body soul & spirit This in the same place by another Name is calld Fetid water wch is to be had after ye seperation of ye Elements Now the Dragon is said to devour his Tail when he consumes the Voluble Venomous & moist part so that afterwards being without a Tayl he may seem more corpulent & slower as if his Motion & Volubility had in a great measure consisted in his Tayle Other Animals relye upon their Feet but serpents Dragons & such like Vermine use the contriction & explication of their bodyes instead of feet & like Flowing water certain circles inclineing themselves somtimes this way sometimes that as may be seen in most Rivers wch run obliquely in Circuits & turn their courses like serpents The Philosophers therefore did not without reason call Argent vive by the Name of a serpent & give serpents to Mercury seeing that also does as it were draw its Tayl & run somtimes this way & somtimes another wth a Voluble weight or Poize For as a serpent moves so also does Mercury who therefore has Wings upon his feet & Head It is reported that in Africa there are flying serpents wch would depopulate all ~~things~~ places

if they were not destroyd by the Bird calld Ibis Wherefore Ibis is placed among the sacred Images of the Egyptians as well for the manifest good that it does to the whole Country as for a secret reason wch very few of them understood This Dragon having devourd his Tayl & cast his old skin is said to acquire a new one & youthfulnesse both together & that Nature has granted longer life not onely to Crows Ravens Eagles & Harts but likewise to the Race of serpents. The Ant when it grows old has wings so have many other Worms. Man growing old is put into the Earth but being revived from the Earth is consecrated to Eternall Life. There is a powder made of every serpent when it is burnt wch is safely taken against all poisons & that wth very good Effect. Such an Alexipharmacum ought also to be made of this Dragon when he hath devourd his Tayle (wch is likewise usually cut of in Vipers) & it will prove a most effectu:=all & present Remedy against the adversities of Body & Fortune

Ep: 15

Aspice quam calens figulus uea Vasa figuret
 Axe rota argillam dum pede miscet Aqua
In binis illi est fiducia rebus, ut humor
 Pulveribus siccis temperet arte situm
Sic quoq; tu facies exemplo doctior isto
 Terram aqua ne superet, nec superetur humo
English thus

Emblem : 15th Let the work of ye Potter consisting in siccity & moisture Instruct You: Discourse. 15th

As this Orb is made into one Round Body by a Complication of Earth & water so likewise the Potters work seems to be compounded of the same par:=ticular Elements that is the Dry & the moist so that one may temper ye other for if the earth should be without water & no Ocean Sea Lake Rivers or fountain should be near it the earth could bring for nothing of it self but must perpetually remain unfruitfull. So if water should not be recivd into the Cavities of the Earth but stand round about it it would easily cover the whole face of it & so it would remain uninhabitable But one entring amicably into the other & water moderating the siccity of ye Earth & Earth the moisture of the Water by a mutuall Commixture the Fruitfulnesse & advan:=tages of both Elements do very speedily appear In like manner ye Potter mixes Clay wth Water that so he may make his masse tractable wch he shapes upon his wheel & setts in warm Air that so it may drye leisurely Then he adds the Violence of Fire that his Vessells may be well harden'd & condens'd into a durable stone wch can resist both water & Fire, so the Phi:=losophers say we must proceed in the Naturall work & therefore set the Potter before us for an Example For it is certain as to the dry & moist that is the earth & water they have both of em a very great Affinity but there is no doubt much difference in their way of Coction

& in the matter & form of the Elements that are to be compounded For the Potters Vessells have a Form thats Artificiall But ye Philosophick Tincture has one that is altogether Naturall & so much Nobler then Theirs as the matter of it is more Excellent then theirs. Each of them is indeed the work of Earth but their is nothing said to be in the Philosophicall wch hath not ascended & attaind to the Heavn of Air whereas in the other a thick & faeculent Earth is predominant the Effect of both is a Stone this a Comon that a Philosophick one By wch name a certain Person being seduced put a great Number of Artificiall Stones or Tyles into one chest & the whiter sort of Flints into another using Diabolicall conjurations over them that one might be turnd into silver the othe into pure Gold But when these were imagind to be the Stones of ye Philosophrs & a great sum of money had been expended in purchasing severall things & ye new gold & silver wch were expected at a certain time did not appear & none of the Stones as it was hopd receivd conversion Death came very opportunely to put an end to his shame & Folly For Gold & silver is not to be sought for in yt thing wherein they are not implanted by Nature & Diabolicall magick is so far from having any place in these works that it is as distant from them as the Authr of them is from a devout & pious man & as Hell from Heaven So although a man should have the True Philosophick Stone yet let not any one imagine that impossibilities can be performd by it as Isaac admonishes us seeing no man by Law of Nature or Policy can be bound to things impossible As for the Transmutation of Gemms & making Glasse able to indure the Hammer any man may know whether they are possible, or agreeable to the Nature of it or no Geber affirms concerning the Philosophers that they speak many things by Allegories & of himself that when he has spoke clearly he has said nothing but when undr a figure there he has hid the Truth as Wheat under Chaff Those things wch a man sows the same he shall reap wch saying takes place in Vegetables & Animals though different species may somtimes proceed from ye things sowd. but whether these things ought to be applyed to mettalls wch are not propagated by seed as they are will be worthy of Consideracon —

In these the parts are onely Homogeneous as Sulphur & Argent vive in those they are Heterogeneous or organicall in these are no receptacles of seed in them there are In these is found no Nutrition Augmentation or extension into all Dimensions, But have em all to the greatest degree Lastly these are Elemented Weights admitting nothing else but mixtion whereas they besides Mixtion have also a Vegetative or sensitive Soul Nevertheless it is True without doubt that there is something in places under the Earth wch as yet is not Gold but by nature will become gold after a thousand Years. And who will deny this to be the Analogicall seed of Gold. And seeing both Gold & the Aurifick Nature are of one Originall though this be of the more Noble Form & therefore the seed of Gold being known, the seed of the other will likewise be known The Philosophers affirm that it is the Dry & moist that is Sulphur & Argent Vive and that it is to be extracted out of two Mountains in the greatest Purity

---

Victor quadrupedum Leo pectore fortis et ungue
Absq metu pugnat dissimulatq fugam
Aligeram cui tu pedibus conjunge Leaenam
Quæ volat et secum vult relevare marem
Ille sed immotus stat humo, retinetq volantem
Hæc tibi Naturæ monstrat Imago Viam
English'd thus

Emblem 16th One Lyon hath wings & the other hath none

It is a thing known by experience that a Lyon does not so much excell other Animals in bignesse & strength of body as in the generousnesse of his Nature When he is hunted being ashamd to run away he makes his retreat leisurely if he finds himself opprest by multitudes When he is out of the view of his Pursuers he makes hast away thinking the basenesse of his flight is attond for by his Endeavour to conceal it He leaps upon the Prey that He follows but He never uses that motion in his retreat His bones are solid without any Vacuity & are said to be so hard that Fire will be struck out of two of them as from a Steel & Flint He fears Fire above all things He seems to derive his substance from the Nature of ye Sun for in force & heat he excells other Animals as the Sun doth the Starrs He always appears wth fiery & open Eyes as the Sun beholds the Earth wth an open fiery Eye. A Lyonesse fighting for her whelps fixes her Eyes upon the Ground least she should be affrighted at the Hunters spear When the Lyon perceives the coition of ye Panther he takes revenge upon the Lyonesse for Adultery & inflicts severe punnishmt She therefore washes away & scent in a River or being conscious of her offence doth follow the Adulterer flying for fear of the Mate The Philosophrs therefore observing the wonderfull Nature of this Beast have made divers Allegories from Him wch they Use as so many Hieroglyphicall writings relating to their secret Work And finding the Lyon to be a firm & constant animall Void of deceit himself and consequently of suspicion of others they resemble the best part of their Philosophick work to so noble a Character For as He flyes not so neither does that, as his bones are solid so That is Fixd & knows no Conquerour But as the Lyonesse is not always innocent & free from Adultery so neither is Luna or Mercury without some spot or blemish but by the Ignorant is joined sometimes to one sometimes to another sort of matter from whence an adulterous conjunction of things different in Nature may be said to proc[illegible] rather than [illegible] contracted, for the product of the Lyonesse & Leopard have comely Mains about their Neck & shoulders wch is ye signall Ornament of the Lyons Legitimate offspring. Therefore let the Philosophicall Lyonesse be joind to her proper Male & thence will be born a whelp that is genuine & generous which may easily be known by his paw But is not any sort of Lyonesse but one that has wings wch may be able to fight & contest wth the Lyon as relying upon the swiftnesse of her plumes that she may not be suppress by the violence of his wrath but may be prepard for flight if any time he become furious without just reason For when she is about to flye away & Heretards her He is incited with a greater Love towards her & a firmer friendship is contracted after such a Variance But you will say who ever saw a Lyonesse wth wings? or what use can be made of her plumes? There is a deep Valley near the Mountain Cythæron in wch are seen none but flying Lyonesses But to the Top of that Mountain there resorts a Red Lyon of the same kind wth that wch was slain by Hercules The Lyon therefore must be taken & brought into the Valley and then immediately He will be coupled with the Winged Lyonesse She allso will easily suffer herself to be overcome because like will be seduced by like Afterwards they must be both advanced out the said Valley to the Top of the Mountain and henceforth they will never desert one another but will always remain together in inviolable wedlock The taking of these Lyons I confesse is not easy but Lyable to many dangers. But neverthelesse it must be attempted. A Lyon feeds not with the Lyonesse but wanders apart as story relates therefore they are to be sought & hunted for in different places But if these two Lyons can be taken when they are Whelps when their Claws first appear & they begin to walke which is two months after their Birth and afterwards they be joind upon their coming to riper Age the whole matter will be effected without any danger but they are born in the Spring time wch thing requires the nicest Ob=servation But seeing the Lyons after whelping use crosse & winding ways least their Den should be found out great Care & diligence must be used to seek them & deprive em of their Whelps. Ep: 17th

Natura qui imitaris opus tibi quattuor orbes
Quærendi interius quo levis ignis agat
Imus Vulcanum referat bene monstrat at alter
Mercurium Lunam tertius orbis habet
Quartus Apollo tuus Naturæ auctus et Ignis
Ducat in Arte manus illa catena tuas
Englishd thus

Ep 17th:

Emblem 17th Four Orbs govern this work of fire. Discourse 17th
The Philosophers in many places make mencon of four sorts of fire necessary to the Naturall work namely Lully, the Author of the scala Ripley & many others Hence Scala says that Raymund speaks thus of fires. It is to be remarkt that here lye contrary operacons because as fire does against Nature dissolve the spirit of a fixd body into the water of a Cloud & binds the body of a Volatile Spirit into a congealed Earth so contrarywise the fire of Nature congeals the dissolved spirit of a fixd body into a glorious Earth & resolves the body of the volatile Spirit fixd by fire contrary to Nature not into the water of a Cloud but into Philosophicall water Ripley speaks more clearly of these fires Gate 3 Stanza 15th.

Fouwer Fyers there be by whych you must understond
Naturall, innaturall. against Nature alsoe
Elementall whych doth bren the bond
These four Fyers use we & no mo:
Fyre against Nature must doe thy bodyes wo
That ys our Dragon as I thee tell
Fersely brenning as Fyre of Hell

16

Fyre of Nature ys the thyrd menstruall
That fyre ys naturally in every thyng
But Fyre occasionat we call innaturall
As hete of Askys & balnys for putrefying
Wythout these Fyres thou may not bring
To Putrefaccyon for to be seperat
Thy maters togeather proportyonat

17

Therefore make Fyre thy Glasse wythin
Whych brenneth the Bodys more then Fyre
Elementall; yf thou wylt wyn
Our secret according to thy desyre
Then shall thy seeds both root & spyre
By help of Fyre occasionat
That kyndly after they may seperate

But they are calld Fires because they have a Fiery Virtue the Naturall in coagulating the unnaturall in Dissolving The Fire against Nature in cor=rupting the Elementary in administring heat & the first mocon & there is an order observd in em like that of a Chain that second may be incited to action by the first the third by the second & the fourth by the third & first so that one be Agent & the other Patient & the same be agent & patient in a different respect. That wch is observd of Iron rings held together by a Magnet & joind by mutuall contact may be done likewise in these Fires For the Elementary like a magnet doth send forth its Virtue through the second & third even into to the fourth & join one to the other by mutuall operacons & cause them to cohere together till internall action be effected amongst the Uppermost The first is Elementary Fire both in Name & Substance the second is Air or Aeriall The third is watry or of the Nature of Luna the fourth is Earthy Thing no need of speaking of the first because it is pre=sent to every mans sight & feeling The other three are Dragons men=struums waters sulphurs or Mercury. Dragons because pertakin of venom they devour serpents of their own kind free & alter whever bodys are mixd wth em that is dissolve & coagulate em they are calld Menstruums because the Philosophers Infant is produc'd & nourishd from em till the time of his Birth. Lully in his book of Quinta Essentia distinction the 3d has a double Menstruum a Vegetable & a minerall Ripley in his prefac to his Gates has three wch agree & are but one in reallity For the generacon of the Infant is made from them all & white water precedes its birth wch is not of the substance but the superfluity of the Infant & therefore is to be seperated. They are waters because in Fire they show a watry Nature that is they flow & are liquid wch are properties of water, it is certein that the properties of Water are diverse & wonderfull some whereof do petrifie being coagulated into hard stones for building. Not unlike these are the minerall waters of the Philosophers wch grow harder & turn into a stony resistance They are likewise calld Sulphurs from the Sulphureous virtue wch they have in them. For the Sulphur of Nature is mixd & made one wth the other Sulphur & the two Sulphurs are dissolvd by one and one is seperated from two & the Sulphurs are conteind by Sulphurs as Eximidius says in the Turba Now what Sulphurs are Dardary in the same plac declares in these words Sulphurs are souls hidden in the four Elements wch being extracted by Art do naturally contein one another and are join'd together But if you can by water govern & well purifye that wch is hidden in the Belly of Sulphur That hidden thing meeting with its owne Nature rejoiceth even as water with its like Mosius also sayth I will now tell you what it is. One indeed is Argent Vive & that Fiery. the second is a Body compounded in it the third is the water of Sulphur by which it is first washd corroded & governd till the whole work is perfected What has been said of Sulphurs the same must be understood of so many Mercurys for so says the same Mosius,. Argent vive Cambar is magnesia but Argent Vive or Orpiment is Sulphur which ascends from a mixt compound But I shall produc no more Testimonyes because they are infinite These four Fires are included in four orbs or spheres, that is each has its particular Centre from which & to which an to which ~~their~~ motions tend But neverthelesse they are kept so bound together by Nature partly, and partly by Art that the one can operate little or nothing without the other so that the Action of the one is the Passion of the other and so on the contrary.

Siquod agens facerit natura mittit in orbem
Vires atq; suas multiplicare cupit
Obvia sic ignis facit ignea cuncta nec est res
Absq; sua causa nobile quo det opus
Aurum nil ignit per se nil ignis inaurat
Quodlibet agnoscit quod sibi semen inest
English thus

Emblem:18

Discourse 18th

Natures way of working in all individualls of the universe is to use one single process to complete & perfect one single mocon. As appears in the Anatomy of mans body in wch one Muscle only serves for one mocon that is the Attractive but another opposite to the first for the expansive so that if any member is to be brought into a bending mocon it must be effected by various muscles put into a Circle So the operacon of fire is one & single that is to make hot or be fiery & to Assimitate to it self to & burn all things to wch it is applied if they be combustible Ilener Avicen says in his book of congelacon of Stones. What falls into salt pits becomes salt & what into fire becomes fire but somthings sooner some more slowly according to the Power of the Actives & resistance of the Passives And there is a place in Arabia wch coloureth all bodyes wch exist in it of its own colour so each Naturall thing possesses a Virtue infus'd into it by nature by wch it acts upon those things wch are mixt or applied to it by assimitating or altering their Nature & form That wch in Vegetables & Animalls is generacon by the propagacon of seeds that in simple & simply mixt bodyes is the infusion of Virtue & Assimilacon. The sun the light of heaven casts its rays upon the earth wch collected into concaves or burning glasses demonstrate themselves to be produc'd from such a cause & to seem as if they were the projectible forms of the sun from whence it is evident that the Rays of the sun are nothing ex- but a fiery flame extended & dispersd into an ample latitude, which being collected & condens'd again into it self by concavous Diaphanous circular & repercussive instruments. Concavous & steel mirrours doe shine forth as a flame & burns all that approaches it In the same manner there is a certein Virtue dispers'd as a Vapor throughout every Elemented body wch if it be gatherd together & attracted into one turns into water & from that water into Earth Ilener Avicen in the plac quoted before says that water becoms earth when the Qualities of earth overcome it & so on the contrary But there is a certein matter wch some ingenious men use when they would coagulate a thing that is Dry. this compounded of two waters and is call Lac Virginis wch is the most certein effect of it so far that Authr: There are some who think themselves able to double or further to multiply the Virtues of the Loadstone [illegible] in Silver of scarce a pound weight wch attracted & held up an [illegible] of eight & twenty pound wch it was impossible for it to have done if its force had not been increasd & strengthend wch undoubtedly was effected by the revocation of the dispersd virtues into one point or po[illegible] or by the attraction of them from a greater body into a lesse There are others who affirm that a Lead-making Stone may be made of the Sulphurous breath of Saturn infused & reteind upon & by common Mercury till it be coagulated wch imediately turns Comon Mercury into Lead. Some boast that they can from Antimony or its Stellated Regulus make Copper from the Fume of Copper in as short a space as a man can Eat an Egge & that they have made all metalls. I will not detract from their reputacons tho to me it does not seem probable I know not whether they are more confident or successefull who endeavr to deduce gold from gold according to the saying of ye Poeta Aureus. He that desires Barley sowes only Barley. In Gold are the seeds of Gold. Every naturall thing hath indeed a Virtue of multiplying itself but this brought into Action in vegetables & Animalls only not in metalls Minerall earthy Fossils or meteors Some plants sprung from a small grain of seed do oftentimes yeild a thousand seeds or more & so multiply & propagate themselves & so Yearly Animals also have their product in greater or lesser Number according to each of their Natures But gold silver Lead Tin Iron Copper or Argent Vive are never known to Multiply themselves or their kind after that manner although it is often found that one may be comuted into another & made more noble Neverthelesse ye Philosophers affirm that the principle of Ignifying is in fire & so that of Aurifying is in gold But the Tincture must be sought for by whose Intermediacon Gold is to be made You must search for this in its own proper principles & generacons & not in things of another Nature For if Fire produceth Fire a Pear a Pear a Horse a Horse Then Lead will generate Lead & not silver. Gold will generate Gold & not the Tincture. But besides all this the Philosophers have a peculiar Gold which they donot deny but must be added to the Aurifick Stone as a fferment at the End of the work seeing it leads the thing fermented into its own Nature without which the whole composition would never return to Perfection

Ep 19th

Bis duo stant fratres longo ordine pondera terra
Quorum unus dextrâ sustinet alter aqua
Aeris atqz ignis reliquis est portio, si vis
Ut pereant unum tu modo morte premas
Et consanguineo tollentur funere cuncti
Natura qui eos mutua vincla ligant
Englishd thus

Emblem 19. If you kill one of ye four they will all suddenly dye

Discourse 19th

The Poets feign that Geryon King of Spain consisted of three bodys that had Oxen of a Purple Colour & that a Dog wth two heads & a Dragon with seven were set over them to watch them The same Geryon is reported to be the Son of Chrysaor sprung from the blood of Medusa as the Dragon was from that of Typhon & Echidna But since all these agree neither wth History nor the Truth & yet fall in exactly wth the Chymicall Allegories we think we have reducd them to that proper head by applying them to that Subject For by the threefold body of Geryon we understand three Faces beheld in one Father according to the sense of Hermes or as others would have it four Faces they having regard to the four Elements For a Triangle must be made of a Quadrangle as that was made of a Circle so this must return into a Circle Now there is so great a consanguinity & naturall conjunction of the Bodies of Geryon or the Elements that one being overcome & slain the rest also dye of themselves & putrefy without the application of any manuall Force As to things wth two bodies it is well known that one being dead the other wasts & consumes as we saw in Italy by a boy of four Years old wch had two bodies the head of one Brother was hid within the body of the other & was fixd to him just at the Navel & so hung down from thence & being much lesse then him was carried about by him. If You pressd the hands or feet of the lesser more hard then ordinary the bigger felt the pain nay & hunger too when the belly of the latter was Empty for want of sustenance. And this is the Combinacon & Sympathy of Nature whereby the members & parts of one & the same body or of a body joind & born wth another are mutually movd & affected together whereof if one be sound & unhurt it is not necessary that the others should so remain. But if one be grievously hurt the rest do also sympathize & perish by the same malady. so if one Neighbour gains much money yet no profit accrues thereby to another of his Neighbours, but if he suffers losse by Fire his neighbour receives much dammage For Your affairs are in danger when the next house has taken Fire Therefore it is no way repugnant to Truth that from the death of one of these brothers the destruction of the rest should happen seeing that may come to passe by divers me

either because they were born at the same birth & from one
:ther & mother & therefore as they had the same beginning
so likewise have the same period of their dayes wch thing (as we
have read) has happend to some persons or perhaps by the mele
:nacon of the Starrs or by being joind together not onely in
their souls but also in the Ligaments of their bodyes or by conster
:nacon of mind strong imaginacon in time of pestilence or by
the Vow of a League In the Indies under the Dominions of the
great Mogul (he that now reigns being the ninth successor from
Tamerlane) there are certain Gentiles who go by ye Name of Pytha
:goreans among whom this Ancient custom is observd that if
the Husband dye the wife is burnt wth Fire or lives in perpetuall
infamy deserted by all & esteemd as a Dead woman which was
therefore ordaind that wives might be afraid of poysning their
Husbands unlesse they also are resolvd to dye wth them, so
in the Philosophicall Work when one brother is dead, the
others perish by Fires not compelld but Voluntarily, that
they may not survive in infamy & sorrow Or if one be assault
wth a Club sword or Stone he will raise a Civil war wth his brethren
as in those Gyants sprung out of the Earth who were born
from Dragons Teeth to oppose Jason & who at another time
& place rose up to resist Cadmus in this manner will all of
them fall by a mutuall destruction of one another. For touch
or hurt him that carrys Air & he will rise up against two to:
:gether that are nearest him namely against that wch carrys wat:
& him that carrys Fire & these will on both sides oppose themselvs
against him that carries Earth & him that first promoted ye quarrell
till they have recivd mutuall wounds of wch they will dye For it is
thus resolvd among the Brothers that the more Earnestly and
Vehemently they love one another so if once they begin to hate
their anger shall be more implacable & not be appeasd but by
Death. as in a Stomach too hot or Liver corrupted the sweetest
honey is turnd into the most bitter Gall Kill him therefore that
is alive but so that You may bring him to life again when he is
Dead, otherwise his death will not avail You For his death will
be an advantage to him after his resurrection, & Death & darkness
& the Sea will fly from him as Hermes testifies & the Dragon
wch observd the Holes will fly from the Rays of the Sun & our dead
son liveth & the King cometh from ye Fire Belinus in his Meta:
:phor in the Rosary mentions the same thing. And let this be
done when You have drawn me partly from my Nature &
my wife partly from her Nature You must then also kill
the Natures & we are raisd up with a new incorporeall
resurrection so that afterwards we cannot dye

Flamma vorat quæ cuncta velut Draco graviter ursi
Virginis eximium vi superare decus
Hinc lachrymis suffusa viro dum forte videtur
Ille fuit miseræ ferre paratus opem
Protinus hanc clypeo velans contendit in hostem
Et docuit tantas spernere mente minas
English thus

Emblem 20th. Nature teacheth Nature how subdue Fir

Discourse 20th

The common token & symbol by wch the Philosophers may know one=
:another is That Nature is guided taught governd & subdued by Nature
as a scholler by a mistresse a waiting maid by her Lady a Subject by a
Queen a Daughter by a Mother a Kinswoman by a Kinswoman—
The truth of this appears by daily experience in the Educacon of
Youth amongst men the institutions of Learning Governmt & the
like. Pliny writes of Nightingales that one teaches attends observes
imitates overcomes another in singing or being overcome laments
& that somtimes being Vanquishd in the conflict & her throat torn
wth her notes she perishes & falls down dead in the midst of her singing
We see also how all sorts of birds begin to instruct & accustom their
Young ones being yet tender & not quite fledgd how to flye. so that it
is not onely Nature but Art & use that brings them to the habit of
flying tho Nature alone gave power & organs for the Exercising yt
Action without wch no Art or Institution can find place or Foundacon
So Colts are taught to run by the Mare whelps to bark by the Bitch &
Young Foxes to be cunning by their Dam Nor is there any animated
or sensitive Nature or species of Nature wch does not guide instruct &
govern another Nature wch is its offspring or else suffer it self to overruld
by another Nature as a Parent We do not find such discipline in Vegetables
but use & the handywork of man is observd to prevail much upon
them For whilst the Corn is in the blade it may be cleansd from
Tares & unprofitable Thistles. whilst a Tree is yet a Twig it may be
bent & made to grow as you please so in Metalls & Philosophicall bodies
one nature keeps preserves & defends another Nature in Fire as is known
to Founders & refiners but especially to Masters of Naturall things. Iron
added to silver or gold being yet very tender & spirituall as they call it
mixt in its mines wth Cadmia Arsenick or depredating devouring Antimony be:
:comes very helpfull & performs the part of a Midwife if it be cast
upon mines to be burnt in the Fire of Furnaces. After the same manner
when Iron itself is to be changd into Steel it is savd from burning by
some white stones that are found upon the Sea shore some do cast the
powders of Chrystall glasse or the gall of glasse upon metallick powd:es
to be dissolvd that they may not perish by overmuch Fire. In the
room of this their Eudica wch Morienus Romanus says is the gall
of glasse & to be had in glasse Vessells for the heat of Fire consumes
the body wth hasty burning. but when Eudica is applied it will cure
bodies changd into Earth from any burning. For when bodies doe

glasse is indeed agreeable to all bodies for it revives & prep them & defends them from all burning This therefore is ye natu wch teaches another Nature to fight against Fire & be inured to this is the Mistresse that instructs the scholar & if You consider well the Queen governing the subject & ye Daughter giveing Honr to her Mother This the Red servant wch is joind in Matrimony wth his odoriferous Mother & of her begets a progeny far more noble then its Parents This is Pyrrhus the son of Achilles the Young man wth Red hair golden Vestments Black Eyes and White feet This is the Knight that has the Torques or Collar about him Armd wth a sword & sheild against the Dragon that he may rescue from his jaws the pure & unviolated Virgin namd Albifica Beja or Blanca This is the monster-killing Hercules who freed Hesione the Daughter of Laomedon from that monstrous Whale wch she was exposd to. This is that Perseus who by showing the Head of Medusa defended Andromeda the Daughter of Cassiope & Cepheus King of the Ethiopians from a sea monster & having freed her from her chains afterwards married her This is He that may be compard wth those Ancient Romans the Restorers & deliverers of their Country M. Curtius L Scævola. Horatius Cocles, Manlius Capitolinus & the rest and can free a City as well as his mother from Dangers For this is the way & method of Nature tending to the perfection of any work It deduces one thing from another & a more perfect thing from an imperfect makes an Act out of a Power but she does not finish all in a moment but by doing one thing after another at last arrives at her End Nor does she doe this onely but she likewise in the first place constitutes herself a Deputy to whom she leaves the Power of life & Death that is of Forming other things For example in ye generacon of a man she uses a long processe of ten months But first according to Aristotle she frames the Heart as her Deputy & the Principall Bowel & then the Heart delineats forms & perfects the other members which are necessary to nutrition Life sence & the generateing power & imparts to them Life & vivifying spirits by its Systole & Diastole that is by the dilating & Compressing of Arteries, so long as it is not hindered by diseases & Violence And so one nature teaches another which You must remark and follow as the most clear Example of the Philosophick Work

---

Ep: 21

Fœmina masq; unus fiant tibi circulus, ex quo
 Surgat, habens æquum forma quadrata latus
Hinc Trigonum ducas, omni qui parte rotundam
 Insphæram redeat: Tum Lapis ortus erit
Si res tanta tuæ non mox venit obvia menti
 Dogma Geometræ si capis, omne scies

English thus

Emblem 21. Make of ye man & woman a Circle of that a Quadrangle, of this a Triangle of the same a Circle & You will have ye Stone of the Philosophers

Discourse 21

Plato that most Excellt Philosopher was of Opinion that those notices or Ideas wch are the Foundacons of Arts & sciences are as it were actually engraven & imprinted upon the mind of man & that by the Repetition & remembrance of them he can apprehend & know all mannr of Learning To prove this he introduces a Young Lad, rude & uninstructed & asks him such Geometricall Questions that the Youth might be perceivd to answer right whether he will or no, & altho before he understood nothing of the matter Yet by these answers seems to have penetrated into the Depths of so abstruse a Science From whence he concludes that in children all Discipline & Doctrine is not at first taken in & learnt, but calld to mind & brought by the memory, alluding by this to his Annus magnus or great Year, of wch he says that forty eight thousand Solary Years agoe, before ye Revolucon of the Heaven, the same persons things & actions were then in being wch are at the presen time when soever that is But every Person may perceive that these things have no more foundacons of truth in them then meer dreams We do not deny that there are some sparks of Notices & meer powers imprinted in us wch must be reduced into Act by institution, but we utterly deny that they are such or so great as to be the Sommaries of Arts & sciences wthout any precedent instruction It will then be askd from whence Arts & sciences have proceeded if men have not invented or whether they were not at first deliverd from Heaven & the Gods of ye Nations; I answer that to say that burning Coals lye hid under Ashes in so great a quantity that if the Ashes were but removd they would be sufficient for the dressing of meat or othr uses is a different thing from affirming that onely some small sparks lye there conceald wch before they can be of use & administer a sufficient heat must be cherishd & nourishd wth fresh fewell by human art care & Industry or otherwise they would be easily extinguishd. The Aristotelicks assert the latter as the Platonicks do the former Reason & experience seem to agree wth this latter, whereas the first depend only upon Imaginacon & Phansy Here it may be askd why Plato wrote over the Door of his school That no one that was ignorant of Geometry was there to be admitted, seeing He affirmd that little boys did actually know it Are men more unlearnd then boys? or when they grow up do they forget what they knew when children? That cannot be suppos'd for we see that Brutes do by the instinct of Nature as soon as they are brought forth abhor & avoid the danger of Fire & water precipices & the like Yet an infant neither knows nor shuns such things. Why do not the Bee fly & gnatt precipitate themselves into the Fire seing that ~~by experience~~ they cannot know by Experience that danger will arise from it, Why nature has taught them but she has not done so by man when newly born, If Geometry is so easy & Naturall to children? How comes it to passe that Plato did not know the Quadrature of a Circle? so that Aristotle who was his schollar affirms that it might be known but was not yet known. But that this was not unknown to the Philosophrs of Nature is apparent from this That they command a Circle to be turnd into a Quadrangle & this by a Triangle to be reduc'd again to a Circle by wch they understand the most simple body wthout angles, as by the Quadrangle they do the four Elements as if they should say The most simple corporeal Figure that can be found is to be taken & divided into four Elementall Colors & become an Equilaterall Quadrangle. Now every man understands that this Quadration is Physicall & agreeable to Nature, by wch far more benefit accrues to the Publick & more light appears to the mind of man then by any meere Theory of Mathematicks when abstracted from Matter. To learn this perfectly a Geometrician acting abt solid bodies must enquire what is the depth of solid Figures, as for example the Profundity of Sphere & Cube must be knowne and transferrd to manuall use & practice If the Capacity or Circumference of the sphere be 32 foot How much will one of the sides of the Cube be to Equalize the Capacity of this Sphere on the contrary if the sphere contein 32 measures in so great a circumference How much will the side of the Cube be to contein so much or by looking back from the Measures wch the Sphere or Cube conteins to the feet of each Circumference. In like manner the Philosophers would have the Quadrangle reduc'd into a Triangle that is into a Body Spirit & Soul wch three appear in the three previous colours before Rednesse, that is the Body or earth in the Blacknesse of Saturn the Spirit in ye Lunar whitenesse as water the Soul or air in the Solar Citrinity Then the Triangle will be perfect, but this again must be chang'd into a Circle that is into an invariable rednesse by which operacon the Woman is converted into the man & made one with him and the first Senary out of ye perfect a number absolvd by one. two having returnd again to an Unite in wch is Rest and eternall peace

---

Dum sequamur ~~[illegible]~~ facile multam praestare laboro
Saturni in faciem (quae nigra) sparge nives
Et dabitur tibi materies albissima plumbi
Post quod femineum nil nisi restat opus
Tum COQUE, ceu mulier, quae collocat ignibus ollas
Fac sed ut in propriis TINCA liquescat aquis
Englishd thus

Emblem 22 Having acquird white Lead do the work of women that is Boyle: Discourse. 22d

As the Statues of Mercury used to be erected where three ways met with inscriptions upon them to guide the dubious Travellers into the true way. So there are severall remarkable Sentences deliverd by the Philosophers altho they be scatterd up & down in their obscure books & Allegoricall writeings wch will direct the Inquirers after Truth & lead them as it were by the hand into the Right path. The present Emblematicall inscription is one of these. The meaning whereof is, that Lead must be made of the Philosophicall Brasse, & Tin of that Lead wch by Geber is calld white Lead who likewise teaches us how, by washing, Saturn together wth mercury may passe into Jupiter Wherefore credit is to be given to this Index or direction altho spoken by Battus if at any time he discover ye Philosophicall Oxen & what place they frequent. when he says they were in the mountains & that they were under the mountains For many men as Arnold in his Novum Lumen cap. 1. Affirms That Persons wandring in ye mountains know not these Animals But they are openly sold at a very small price. In the highest mountains Snow is found even in Summer & Clouds most comonly by wch as it were by Vapour & water black Lead is washd and turnd into Whitenesse But in the lowest Valleys & their mines their Chrystalls are found congealed & hardened out of Ice together with Lapis Specularis & Talc commended for making the Face white and beautifull if an Oyle be made thereof But cheifly clear & running Mercury which being well prepard mends the Blemishes of Saturn and advanceth Him into the Throne of Jupiter But this is not to be understood of Saturn & Jupiter as they are commonly found (For common Metalls do not enter into the Physicall work) But it is said of them when purg'd by a long preparation & made Physicall Saturn is the Father of all the Gentiles or rather of all searchers after the Golden work and the first Gate of Secrets. By him (says Rhasis in his Epistle) the Gates of Sciences are opened. To him succeeds his Son Jupiter who expelld his Father out of his Kingdome and dismemberd him least he should begett more Sons and from that member cut of and thrown into the Sea Venus the most Beautifull of females is born From Jupiter

From Juno Mercury from Maia the daughter of [illegible] a mountain in Mauritania, Luna & Sol from Latona which four are brought in the Light by Coction onely which is the work of Women. But by Coction is understood Maturation and dispersion of the more ~~the~~ Crude parts which is performed by Vulcan in the Vessells of Philosophers, for it is not to be supposd that it is comon boyling as to the method of its operation but that it agrees with that onely as to its end or Intent For as a woman Matures Fish in Waters that is by resolving all superfluous moisture from them into Waters and Air softens boyls and seeths them, so the Philosopher handles his subject in proper Water which is ~~sharper~~ stronger then the sharpest Vinager by macerateing, Liquefying, Solving, Coagulateing and mixeing it in the Vessell of Hermes, the joints of which as it is ~~most~~ requisite are most strictly Closed least the Water exhale and that which is in the Vessell be burnt This is that Vessell above the Vessell and the Philosophers Pott the Balneum Laconicum or Vaporous Bath in which the Old man sweats Some there are who Boyle Fish Lobsters Crabs and Green pease in a double Pott so that the things before mentiond are placed in the upper pott Water being only in the Lower and the Potts placd one above the other with Orbs least the Vapour should come forth By which means the Vapour of the Water ascending onely penetrates and matures the things conteind & makes them much more perfectly soft and tender then if they had been boyled in Water This is the most Laudable way of the Philosophers whereby they soften that which is hard, dissolve that which is compact and Rarifye that which is Thick For it is Air or an insensible Vapour which matures decocts & perfects the fruit of Trees and not water Crude and Cold as it is such water. It is Air also which Tinges and Colours the Golden Apples in the Garden of the Hesperides For if it is well considerd the Ebullition of Water whereby raw flesh is boyld till it be fit to eat is nothing else but rarefaction of waters which Easily Vanish away the Air betakeing itself from the Waters to its owne Sphere and the water subsideing in to its owne Centre

75

Ep: 23

Res est mira, fidem fecit sed Gracia nobis
Ejus, apud Rhodios quæ celebrata fuit
Nubibus Aureolus, referunt, quod decidit imber
Sol ubi erat Cypriæ junctus amore Deæ
Tum quoq, Pallas cerebro Jovis excidit, aurum
Vase suo pluvia sic cadat instar aquæ

Englishd thus

Emblem 23 When Pallas was born & Sol in Conjunction wth Venus it raind gold at Rhodes.

Discourse: 23

Unlesse it were to be understood Allegorically it would be madness to Affirm that Gold ever raind upon ~~[illegible]~~ the Earth. For there are no Gold-bearing Rivers nor mines in the Clouds that it may possibly be said to be produced there. nor is gold of so little a weight that it may be thought to be attracted thither by Vapours But a Trope admitts and excuses all these things. For so truly as Pallas actually sprang from the brain of Jupiter and Sol was joind in Adultery with Venus so truly also fell Gold in Showers not as if we any ways doubt that both these have happend but that we may remove the litterall & vulgar sense from things that are spoken Allegorically For if we follow the plain words of this emblem there is nothing more absurd but if we attend to the meaning there can be nothing more true Now Rhodes is an Island at first calld Ophiousa from the Multitude of serpens. then Rhodes from the Gardens of Rhoses which flourishd there and lastly Colossicola from the Colossus of the Sun which being there was esteemd one of the seven wonders of the world. Hence the Antients Philosophers seing that their mercuriall matter when it is Crude has the resemblance of a Serpent but after it is prepard and decocted assumes ~~to~~ itself the purple Colour of a Rose, have taken severall of their similitudes from this Island of Rhodes and for the same Reason ascribed to it that Golden shower wch fell upon Apollo's conjunction with Venus. This being at first spoken figuratively gave the Rhodians a pretence to grow Haughty upon their imagination that so great Deityes should desire to have an offspring conceivd upon their Island and therefore they erected an Idol to the Sun of a most Stupendious Value and Magnitude For that Colossus as History relates was seventy Cubits high and so placd that ships under full sail might passe between the leggs. Its fingers were as big as ordinary Statues and few men could embrace its thumb The Artist was Chares Lyndius the Disciple of Lysippus who was twelve years in smithing of it After it had stood fifty and six years it was overthrown by an Earthquake and yet as it lay prostrate was thought wondrous When the Soldan of Egypt conquerd Rhodes he is reported to have laden nine hundred Camells with the Brasse of this Statue, what Sol is among the Planets says the Philosopher that is gold among the Metalls and this is cheifly appropriated to the Sun in the respect of its Heat, Colour Virtue & essence Hence a golden rain is ascribd to the generation of the Sun & little Suns are conceivd by Venus For Venus has a Rosy colour in her Face, wch if it be infusd into the seed of Sol the offspring wch is hence produc'd must really be born at Rhodes For the Son of the Philosophers is beautifull & like Roses He draws and allures the Eyes and minds of all men He deserves Love, therefore it is not strange that at his birth Miracles should happen for he is afterwards to be miraculous in all his works and to raise up a shower of Gold He is brother of Augias the Son of Sol who had Oxen for his patrimony the Dung of whom in one days time was purgd away by Hercules He is the Brother of Aetes who possesses the Golden Fleece obtaind by Jason It is reported of Pallas that was born from the Brain of Jupiter without a Mother That she was calld Tritonia because she was brought forth near the River Triton She is feignd to be the Goddess of Wisdom & is not undeservedly so esteemd seeing she springs from the Brain wch is the seat of it. Golden showers did likewise signifie her birth-day at Rhodes, that so the time of her coming into this Light might remaine in the memory of mankind. For as at the time of a publick rejoycing whether it be the Coronacon of a King or the Birth of a Prince there are gold medalls thrown ~~the~~ among the people so the same was done at the birth of Pallas For Pallas is Sophia or Wisdom which carries health in her right hand & riches & her left providing at the same time both for mans Ease & plenty. To Her Perseus brought the head of Medusa wch turnd all things into stone & was horrid in its appearance wth serpents & Vipers instead of Hairs wch she afterwards placd in her sheild to use it against her Enemyes a Rude & Barbarous people & therefore to be turnd into stones And in Truth Wisdom or Naturall Philosophy renders its incredulous & envious contemners quite stupid & void of sense & understanding by the means of that same thing from whence Chrysaor was borne who was the fathr of Geryon yt had three bodys) That is by ye means of ye Lapidifick Gorgonian blood wch is nothing else but the Tincture of the Philosophick Stone

[illegible] captare lupum tibi cura sit, ille
Projiciens Regis corpus ut ingluviem
Hoc domet, hunc dispone rogo, Vulcanus ubi ignem
Exigat, in cineres bellua quo redeat
Illud agas iterum atq; iterum sic morte resurget
Rexq; Leonino corde superbus erit
English thus

Emblem 24th A wolf devourd ye King & being burnt himself restord him to life agen. Discourse 24th

The Hunger & voracity of a wolf is remarkably knowne to be very great insomuch that when his prey is wanting he will feed even upon the Earth. with wch he is likewise used to fill his belly when he is about to set upon large heards of Cattle that so being made heavier by that burthen he may resist more strongly & not easily be shaken of from his hold When he enters a fold he doth not onely kill enough to satisfye his hunger but thro greedinesse destroys the whole flock He is sacred to Apollo & Latona because he stood by her when she was in Labour, for Latona could not have been deliverd unlesse he had been present Hence likewise the wolf is thought acceptable to Apollo because he celebrated his birth day as also because his Eyes shine & cast forth light in the midst of the night Therefore the breathlesse body of the King is thrown to the wolf when he is ravenously hungry not to the end that he should wholly consume and annihilate him but that by his own death he should restore strength & life to Him. For there is a certain amatorious Virtue in the Tayle of the wolf which is infusd into the King being half dead wch makes him very desireable to all men. upon the recovery of His former Health & Beauty. The Hyrcanians nourishd Doggs for no other Use but that they might cast their Dead bodys to be devourd by them as Cicero tells us. & so the Massagetes give men that dye of disseases as a prey to dogs But the Philosophers give their King to a Wolf. Nor indeed are they plesd wth ye Custome of the Sabaans who carryed out their dead in the same manner as dung & threw their King upon the Dunghill. nor that of the Troglodytes who tyed the Necks of their dead men to their feet & hurried them along wth Jests & laughter & so put em into the ground without any Consideracon of the place of Buriall But they chose to follow the Custom of the Magi who did not bury their dead bodyes till they had first been torn to pieces by wild beasts: or of the Indians who being Crownd & singing the praises of the Gods comanded themselves to be burnt alive least old age should come upon them But these customs were imposd upon them all without any hopes of resurrection or Renewall of Life [illegible] they certainly know that from their King devoured by a [illegible] will appear one that is alive, strong & Young & that the Wolf m[illegible] be burnt in his stead. For when the belly of the Wolf is so gorg'd he will easily be slain But altho the King be dead he hath a Mar-tiall or Cygnean Virtue that he can neither be wounded nor consumed But where is this Wolf to be hunted or whence this King to be taken The Philosophers answer that the wolf wanders up & down in the mountains & Vallies that he may seize his prey who must be drawn out of his dens & preserv'd for use But the King being fatigued wth the long journey he has taken from the East at length falls down & his death is then hasten'd by his greif seeing himself among strangers. depriv'd of all his Honrs & so little esteem'd as for a small price to be sold into slavery. But it is necessary that the wolf must be taken out of a Cold Region for those that are bred in cold Countryes are more fiercer then in Libya or Egypt by reason of their greater hunger occa-sion'd by the externall cold. Hence the devoured King revives wth the heart of a Lyon & is able afterwards to conquer all beasts, & although the meanest in his Aspect among his six brothers as being the Youngest of them all Yet after many miseries & tribulacons he shall at last come to the most powerfull Kingdom Hereupon Gratian in the Rosary saith In Alchymy there is certain noble body wch moved from Master to Master in whose beginning there shall be misery with Vinegar but in the end Joy wth gladnesse And Morney in the same place ~~says~~ There is one thing to be chosen out of all wch is of a Livid Color having a clear liquid metallick Species & is a thing Hot & moist watry & Adust & is a Living Oyle & Living Tincture A minerall Stone & Water of Life of wonderfull efficacy. It is not always safe for Kings to travell out of the ~~c~~ Confines of their Kingdomes for if they endeavr to conceal themselves & yet happen to be known by their Adversaries they are taken for Spyes & imprison'd. if being know they would proceed wth out an Army they are in the same manner in danger. And so it has happen'd to this Indian King, or if he had not been prevented by death it would so have happen'd. This the first Sublimacon Solution & Nobilitacon wch the Philosophers use that the second & third may be perform'd wth more happy successe. For they without this are of no moment the King being as yet Pusillanimous Drowsy & sick For He must first require Subsidies & Tributes of his subjects by which he may purchase himself garments and other necessaryes and afterwards he will be rich enough and able to new cloth all his subjects as often as He pleases. For great things being generally spring from small beginnings can afterwards raise up small things or even suppresse great ones if such their pleasure be. As appears by some Cities wch at first were small but afterwards govern'd mighty Kings and from Villages became populous & Manificent Towns.

Ep: 25

Exiguosest non artis opus stravisse Draconem
Funere, ne serpat mox redivivus humo
Frater et ipsa soror juncti simul illius ora
Fuste premunt nec res fert aliena necem
Phœbus ei frater soror est at Cinthia Python
Illa, ast Orion hac cecidere manu
Englishd thus

Emblem 25th The Dragon does not dye unlesse he be slain by a Brother & Sister wch are Sol & Luna. Discourse. 25

In the acquisition of the Golden Fleece the Dragon was first to be kill'd wch Labour having been in vain attempted by many men they were overcome by the Dragon & destroy'd wth his deadly poison The reason was because they were not sufficiently arm'd against his Venom nor in-structed by what device he might be slain But Jason the Physician neglected no manner of Remedies severall of wch he receiv'd from Medea (the counsel of his mind) & among them the Images of Sol & Luna, by the true use of wch he obtain'd the Victory wch was the golden Fleece Therefore the Dragon was slain by Sol & Luna or by their Images as the Philosophrs often observe. So the Author of the Rosary out of other writers as Hermes says The Dragon dies not unlesse he be kill'd be the Brother & Sister not by one alone but by two together to wit by the Sun & Moon. The Philosophicall Mercury never dyes unlesse It be kill'd wth his sister that is it is necessa-ry to congeale him wth the Moon or Sun Note the Dragon is Argent-vive extracted from bodies having in it body soul & spirit, where-upon he saith the Dragon dies not unlesse wth his Brothr & Sister that is Sol & Luna that is Sulphur extracted having in itself the Nature of moisture & coldnesse by reason of the Moon. wth these the Dragon dies, that is Argent Vive extracted from the same Bodyes at first wch is the Aqua permanens of the Philosophers wch is made after putrefaction & after seperacon of the Elements & that water by another Name is called aqua Fœtida so far he goes wth whom all the rest do agree, & therefore I think it unnecessary to quote 'em The People of Epyrus worshipp'd a Dragon in the Temple of Apollo in memory of Python that was slain by him There is by Nature a continuall war between the Dragon & the Elephant, at whose eyes & throat he always strikes till the Elephant falling upon the ground kills the Dragon wth his Weight, from whence by many is said to come that Dragons blood wch is imported into these parts, The Dragons eyes are of equall value wth Jewells His sight is very sharp & clear & therefore he is plac'd as a guard over Treasures as to the Garden of the Hesperides & the Golden Fleece at Cholchos The Ancients also joind him to Æsculapius as a hieroglyphick But the Chemists appropriate Dragons to their work not in reality but an Allegory For a Dragon always denotes Mercury whether he be fixd or Volatile, Hence Mercury has two serpents about his Caduceus (for a Dragon is a great serpent) & Saturn has but one wch devours his Tayl, as also has Janus. A serpent is dedicated to Æsculapius ye Son of Apollo the Inventor of Medicine (the Philosophick medicine) & it is believd that he was carried in ye shape from Epidaurus to Rome & there always worshipped for ye cessation of the pestilence wch (as they thought) was effected by him, Now the Philosophick Dragon is always most Vigilant & lively not easilye to be wounded both by reason of the thicknesse of his skin & sharpnesse of his teeth & Venom wth wch he is Armd: for altho the comon Dragons are said to be without poison yet this is not without it venting it upon any one that comes near unlesse he be managd warily He therefore can rarely be overcome by Force unlesse the Craft of those who are related to him by consanguinity be added to it. For it is truly observd by an Author That it is a safe & usuall way to deceive under the name of a Freind But how safe or usuall soever it may be it carries a Crime along with it. It may be so in oth. affairs but it is not so in this. Juglers & mountebanks are said to kill worms & drive them out of Children by a powder made of such worms, that is to kill brothers wth their brothers & sisters: So here the Dragon is to be killd wth the Brother & sister wch is wth Sol & Luna Whence it appears that the Dragon is also one of the Planets towit (as before shewd out of ye Rosary) Mercury extracted out of Bodys. Some of the Grecians have told us that in the Reign of Herod King of Judea a Dragon fell in love wth a beautifull maid yt was marriagable & lay wth her in Bed & That Tiberius ye Empero. delighted in another wch he comonly fed wth his own hand. So also the Philosophicall Dragon if he be rightly handled leaves his fiercenesse & becomes a freind to man but he is dangerous if usd otherwise. Xanthus the Historian as Pliny relates it, tells us that a Dragons Young one being killd was by his parent brought to life again wth ye Herb calld Balm wch notwithstanding I ascribe to a Philosophicall Allegory rather then a true History For in Chemicall processes only Death happens to the live Dragon & life returns to ye dead one & that by turns alternately But it may be enquird where & how the Dragon may be taken The Philosophers answer The mountains give Dragons to Rebis & ye Earth Fountains But in Tacitus may be seen the way of takeing him & wth what care & Industry many men watchd to seize a very great Dragon wch had been observd in Africa that so he might be carried to Tiberius for they found his accustomd path among stones, this they enclosd & having reducd it to a narrow compasse they then included him in bands & netts & tamd him by Clubs & stripes till at last by the help of many Land Carriages He was brought to ye ship wch conveyd him to Rome

---

[illegible] humana fructus Lignum Vita
Major in humanis non est sapientia rebus
Quam quâ divitiæ vitaqz sana venit
Dextra salubre tenet spaciosi temporis ævum
Illius at cumulos læva recondit opum
Siquis ad hanc ratione manuqz accesserit illi
Ille fructus in hac arboris instar erit

English thus
The Tree of life is the fruit of Human Wisdom

e motto first & then
he Emblem

Emblem 26. The Tree of Life is the fruit of Human Wisdom

Discourse 26th

Tully has excellently describd the Essentiall difference of Man whereby he is distinguishd from all other Animalls after this manner. As a Bird for flying a Horse for running so a man is born for Reasoning For as Lyons Bears & Tigers do exercise & delight themselves in fiercenesse Elephants & Bulls in strength of body, Eagles, Falcons & other Hawks in preying upon birds & swiftnesse of Wings so man excells them & all other Creatures in Reason, inference & understanding So there is no fiercenesse no strength of body no swiftnesse in Brutes so great, as not to be tamd subdued & outdone by mans reason onely. For Reason is not a thing humane or proceeding from ye Earth but as the Poet saith a particle of divine breath sent from heaven into man It is somtimes calld memory somtimes ye intellectuall Virtue to wch if Use or experience be added Wisdom springs from thence wch is the most precious thing that a man can obtein For Use is said to be as the Father, & Memory as the Mother of so generous an Offspring But the Question is what is true Wisdome? & most worthy of mans enquiry. since the opinions concerning it are infinite every man transferring it to their own imaginations It may be answerd that Wisdom (exception being always made of that wch in divine things relates to the Welfare of the soul) in human things does not consist in Sophisticall Arguments Rhetoricall periods Poeticall sound of Verses Criticall subtilties of ye Gramarians, Not in the craft of heaping up Riches by Violence, lyes, deceit, perjurys oppression without any regard to the Crys & Labour of the Poor For Wisdom is nothing else but the true knowledge of Alchymie joind wth practice wch is of the greatest benefit to mankind. This is the Wisdom surpassing all things wch wth her right hand penetrates the East wth her left hand ye West & Embraceth the whole Earth Tis of this Wisdom that Solomon discourses so Excellently in her Book of Wisdom & shows us how they that are acquainted have Eternall perseverance & her freinds partake of sincere pleasures. And he that diligently inquireth after Her, shall receive much Joy For there is no tediousnesse in her conversation but to be present [illegible] heart of Man yet Wysdom is pleasant [illegible] Tree of life to all that lay hold upon Her & happy is every one that retaineth her Lactantius therefore calleth her the food of the Soul. The wise shall inherit Glory. & He that Esteems Wisdom shall be exalted & Honourd by Her. She is more powerfull then all things & comforts a wise man more then ten mighty Princes that are in the City And to this worldly wysdome may be applied what is said by the Prophet Baruch Where is Wysdom where is strength & where is understanding that thou maist know also where is length of days & Life where is the light of the Eys & peace & as Solomon affirms in the Book of Wysdom Great pleasure it is to have Her Freindship & in the works of her hands are infinite Riches & in the exercise of conference wth Her is prudence & in Talking wth her a good report Morienus the Philosopher speaking of it ~~reports~~ says This is knowledge wch draws him that possesses it from the misery of this world and brings him to the knowledge of those good things that are to come, & he Affirms it to be the Gift of God. For this is nothing but the gift of God most High who comitts & reveals it to such of his servants & faithfull as He pleases They therefore ought to be Humble & subject in all things to the Omnipotent God. And in another place. For it is convenient for you to know o King that this Magistery is nothing else but the Arcanum & secret of secrets of the Most High & Great God for he hath recomended this secret to his Prophets whose souls he hath placd in his Paradise It is also calld the Tree of Life not that it hath Eternall Life in it, but because it doth as it were shew the Way to it & bears fruit profitable for this Life wch it cannot be without as Health & the Goods of Fortune & mind For without these a man living is as if he were dead & not unlike to a Brute altho outwardly he represent Him that He ought to be but is not in his better part

see Ecclesiasticus 4:13. Wysd: 8th:16: Ecclus 4.20 Wisd:10.10 Prov 3.18
prov:3.35: Eclus 1.24 Ecc: 4.12.14. Wisd. 6.21/8:13 Baruch.3.14

57.

~~78~~ 79

Ep. 27

Luxuriat Sophia diverso flore Rosetum
Semper at est firmis janua clausa seris
Unica cui clavis res vilis habetur in orbe
Hac sine, tu carpes, cruribus absq viam
Parnassi in vanum conaris ad ardua, qui vix
In plano valeas te stabilire solo

Englisht thus

Emblem 27th He that endeavours to enter into the Philosophd Rosarye wth out a Key, is like him yt would walk without feet

Discourse 27th

They write of Erichthonius that He sprang out of the Earth whilst Vulcan wrestled wth Pallas the Goddesse of Wisdom & was born not wth the feet of a man but formd like a Serpent Such are those Persons who by the means of Vulcan alone without the Wisdom of Pallas do beget Offsprings that are monstrous without feet & abortive wch can neither profit others nor benefit themselves It is a miserable thing for men to goe upon all four that is upon his hands & feet but worse to be altogether destitute of feet & to use his Arms instead of em for they seem to have degenerated into the Nature of Worms who go after the manner of reptiles But the two legs are the two organick members of man without wch there can be no true walking no more then seeing without eyes or grasping things tangible without hands So likewise medicine & every operative Art are supposd to have two legs namely experience & Reason upon wch they are to stand without either of which their Art is lame & imperfect in its Traditions & precepts nor can it arrive at the End it proposes But Chemistry cheifly has two subjects as its two legs) one of wch is the Key the other is   With these the Philosophickal Rosary altho lockd on every side may be opend and free admittance given to such as have a Right to enter But if one of these be wanting to him that is about to enter therein, it will be the same thing as if a Cripple should endeavour to outrun a Hare He that without a Key enters into the Garden wch is every way inclosd is like a Theif who comeing in the dark night can discern nothing that grows in the Garden nor enjoy what He steals thence But the Key is a thing of the meanest Value wch properly is calld a Stone, known in the Chapters & is the Root of Rhodes without wch no Twig is put forth nor doth a Budd swell nor a Rose spring & send forth leaves in a thousand fold. But it may be askd where this Key is to be sought for? I answr with the Oracle it is there to be lookd for where the Bones of Orestes are said to be found to wit Where the Winds the Striker the Repercutient & the Destruction of Men may be found together that is as Lychas interpreted it in a Braziers Workhous

(For by the Winds his Bellows by the Striker the Hammer by the Striker back the Anvil & by the Destruction of Man, Iron seem to have been meant by the Oracle If a man knows how to number well & distinguish the signs he will certainly find this Key in the Northern in ye Southern Hemisphere of the Zodiack & & being Master of these it will be easy to open the Door & enter & in the very entrance he will see Venus & her beloved Adonis for she hath ting the white Rose of a Purple Colour wth her blood in the same place a Dragon also is observable as in the Hesperian Gardens who watches over these Roses And the scent of the Roses is said to be increased by Garlick planted near them & that by reason of the exceeding degree of Heat wch is in Garlick whereby it resists cold poisons, for the Roses want the Heat of the Sun & Earth before they can acquire a colour & smell that is most Gratefull to the Eyes & Nostrills. Moreover the Fume of Common Sulphur makes Red Roses white if it touch them and so on the contrary the spirit of Vitriol and Aqua fortis refreshes them with a deep or full red Colour which endureth. For common Sulphur is an Enemy to the Philosophicall Sulphur though it cannot destroy it but the solution water is friendly to it and preserves its Colour The Rose is sacred to Venus in regard of that Beauty in which it surpasseth all Flowers For it is a Virgin which Nature hath Arm'd that it might not be Violated without revenge & punnishment Violets are unarm'd & trod under feet But Roses lye among Prickles and have Yellow Hairs hidden within and a garment of Green without No man can pluck them and seperate them from the Prickles but he that is Wise. if otherwise he shall feel a sting in his fingers so that none but the most Wary Philosophers will crop their Flowers least in the Hives He should find stings as well as Bees and Gall instead of Honey Many have secretly and like Theives enterd the Rosary But have reap'd nothing from thence but misery & losse and time & Labour Whereupon Bacusser saith in Turba. For our Books seem very injurious to those who read them onely once or twice or perhaps thrice whereas they being frustrated in their Understandings & whole Study They also, wch is worse loose all their money pains and time which they have spent in this Art. And a little after When a man thinks he has perfected and has the World he will find nothing in his hands

---

[illegible]
Bile tumens rigidis morbis Rex erat
Hinc Pharut ad sese medicum vocat, ille salutem
Spondet et aerias fonte ministrat aquas
Se lavat et relavat vitreo sub fornice donec
Rore madente omnis bilis abacta

English thus

Emblem: 28 The King sitting in a Vaporous Bath, and freed from the Black Gall by the Physitian Pharut,

Discourse 28

As there are three concoctions in man the first in the stomach the second in the Liver the third in the Veins & likewise as many universall evacuations of Excrements wch are correspondent to them & daily carry of their superfluityes namely the first by stool wch is proper to ye first concoction the second by Urine wch belongs to the second the third by Expiration thrô the Pores of the whole Body or by sweat wch is peculiar to the third. In ye first the Chyle in the next Chymus in ye third a Dew or dewy substance is Elaborated & applyd to every part of the Body The Excrements or Faeces of the first are thick, bilious & Fat wch are carried thrô the Bowells backward & if they be at any time obstructed they are gently moderately or strongly expelld by purgations The Excrements of ye second are liquid more thin bilious & saltish wch are brought out of the Veins by the Kidneys & Bladder as Aqueducts,

The superfluities of the third are yet more thin & therefore do for the most part expire of themselves thrô the smallest pores or are carried out together wth the serum of the Humors as sweat These are help'd by Sudorificks as the former by Diureticks The Antient Greeks & Romans took a great deal of pains for the evacuating of this latter sort of Faeces & to this end Us'd so many sports & Exercises, as the chafing all parts in ye morning Anointing wth oyle & Wrestling Fencing Running Hand-ball Tennis, daily washing & Bathing in Rivers or Artificiall Baths & for ye conveniency of these things so many Magnificent structures were built at Rome wch we may rather admire then imitate such as were ye Baths of Dioclesian wch are for the most part still remaining (& unlesse I am mistaken dedicated to the Arch Angels) an Aspiring superb and splended Work The same kinds of concoction as we have before menciond are likewise in the Elaboracion of Metalls For the first is made after its manner in the Magnus Annus or great Year that is in the Revolucion of the Highest sphere the second in the Revolucion of ye lowest sphere the third in that of the middle one But that ye Philosophers may by the help of Art more easily draw forth this masse of Excrements and superfluityes they invent severall methods as Washings Purgations Bathings and Laconica or Vaporous Baths by which they perform that in the Philosophicall Work which Physicians doe in human Bodies. Duenech therefore is by Pharut introduc'd into his Laconicum that there He may sweat & evacuate thorough his Pores the [illegible] Authorities [illegible] Princes as being charged wch the moroseness of Saturn & the Fury of Mars He therefore has a desire to dye or be curd if [illegible]sible Amongst many Physicians one is found who undertakes the charge being induced to it by rewards and intreatys This Allegory is very frequent in the writings of the Philosophers as of Bernhardus Alanus in the Treatise of Dueneck & innumerable others and therefore we dont add severall other Circumstances which may be found in them, but would here observe only what Excrement and of which Concoction it is that ought to be evacuated by Bathing for hereupon the whole matter will turn. In Stoves or hot Baths that Heat which is included in the Body is usually together with the Blood brought ~~out~~ to the superficies of the skin whereby a Beautyfull complexion is made in the Face & whole Body and if this appears it will be a sign that the Melancholly Blacknesse wch infects the skin may insensibly be evacuated and all the humors corrected so that a pure and Rosy blood may afterwards be generated For it is necessary that the whole temperamt: of his body be amended because being cold and dry it is repugnant to the bettering of his blood whereas He on the contrary is Hot & moist, and whether this can be done or no it is necessary for the Philosopher to foreknow and foretell by Prognosticks, There have been some men who have taken a Cobler for a great Prince or Kings Son but they have at length from certain signs perceivd what he was in his Descent & education Least this should happen the Artist in the first place must be carefull to chuse the true offspring of the King who altho he does not appear splendid with his golden Attire but is despicable & mean in his clothing as likewise of a Livid & Melancholly complexion Yet let him not reject him or take another in his stead For if he be very well washd his Royall Genius will soon appear as in Cyrus Paris & Romulus who were educated among Rusticks But it is further to be observd that the Bath must be Laconicum that is Vaporous and sudorifick least the water should parch his Tender flesh or obstruct the Pores from whence would proceed more Harm then Advantage nor could the Effect of it be remedied. Lett no person be sollicitous what cloths the King should put on after his bathing, for as the Daughter of King Alcinous presented Garments to Ulysse that was shipwreckt & naked, so there shall be one who will send him those wch are most precious Whereby he may be acknowledgd deservedly to be the Offspring of the Sun

---

Degit in ardenti Salamandra potentior igne
Nec Vulcane tuas æstimat illa minas
Sic quoq; non flammarum incendia sæva recusat
Qui fuit assiduo natus in igne Lapis
Illa rigens æstus extinguit liberaq; exit
At calet hic similis quem calor inde juvat

Englisht thus

Emblem 29th. As the Salamander lives in fire so also the Stone

Discourse 29th

There are two Elements in wch Animals live, Aire & Water, & as many in wch nothing that is Animated can remain towit, Earth & Fire, for as ye former are of a temperate & middle Complexion in the first & second qualitys so these latter are of an extreme one, or are bodies either too thick or too subtile so that the thicknesse does not admit some bodies, the subtiltety does indeed admitt some but then it penetrates & burns them. But that men can live in subterraneous Caves is occasiond by the Air descending thither and filling those places least there should be any Vacuum But here we speak of every Element apart In the waters Fishes live in incredible Numbers Variety & fruitfullnesse & even the biggest of all Animalls. In the Air live men fourfooted beasts Birds worms & Insects Whatsoever is said of Spirits wandring in the secret parts of the earth is another thing for ye are no Animalls. But as for the Fire there are no Animals said to live in yt. except the Salamander Now the Salamander is a creeping worm not much unlike a Lizard but of a slower pace bigger head & different Colour such as I remember I have seen in the Alps under the mountain Spulga coming out of the Rocks after thunder & Rain & lying in the Way & a Country man of the place told me it was calld Ein Molch & it had round about it a clammy & Viscous moistnesse by the Virtue of wch it freely passes through ~~the~~ Fire without Harm But the Salamander of the Philosophers is very different from this altho it be likend to it For that of the Philosophers is born in Fire, This is not so, but if it fall into ~~the~~ Fire by reason of its extreme coldnesse & moisture it is not presently burnt but can freely pass thorough the Flame That is Hot & dry This is cold & moist For every ~~thing~~ participates of the Nature of the Mothers womb & resembles the place & country of its production Fire produces nothing but what is Hot & dry as being like to itself; on the contrary the moist & cold Caverns of Rocks wch being full of Water send forth this moist & cold Vermin. That by the similitude of its Nature rejoyces in Fire, This by the contrariety of Nature extinguishes it or for some time repells its force. They say that ye Fly Pyrausta is generated in Fire & flyes out of the Brasse Furnaces in Cyprus But no man has believd this to be true but in an Allegory For Fire if it be continued destroys & corrupts the bodies of any Animalls whatsoever seeing it can burn Earth into Glasse & the most solid Timber & all other compounded things into Ashes some few excepted towit such as are Mercuriall, wch either wholly remain or wholly fly away out of the fire without any seperation being made of their parts. For Vulcan is a most cruell Executioner who calls all things that are mixt & compounded of Elements to his Tryall & Judgmt. some few onely being excepted from his Tribunall by the speciall Priviledge & Indulgence of Nature who is Empresse of all things over [illegible] alone unlesse he joins to him the Areopagites as other assistant Judges Salamanders are such as are above his Violence which they doe not feare Avicen in his Porta reckons up the various Temperaments of bodyes wch are all unequall & therefore corruptible by Fire & other injuryes. But He affirms that there is one exactly Equall which has as much heat as Cold and as much siccity as moisture not according to Weight but Justice as the Physicians term it and this is that which is more Patient then Agent. in which if Fire endeavours to resolve water its Adversary into Air that is its Familiar. Earth does not admitt this Resolucon because it is incorporated with water And the Internall Fire of the Compound doth by its suffrage approve this prelence of the Earth because he is the intimate Friend of the Earth Therefore Vulcans Judgement wavers who tryes yet another Intrigue by endeavouring to burn the Earth into Ashes as he uses to doe But water adhering to Earth brings Exceptions against Him & shows that she is United to the Earth and the Air to Her As the Fire by one side is to the Earth Therefore He that would reduce the Earth to Ashes would likewise reduce the other Elements And so Vulcan being disappointed suspends his Judgement least He should become ridiculous This Body is like the Truest Salamander in which the Elements are Equalld by the Ballance of their Powers. Concerning this Rosarius out of Geber saith. Likewise the Philosopher would have the substance of mercury mortified, but naturally his Mercury is in that Venerable Stone as is plain to all men therefore&c. Also the Philosopher would have the substance of Mercury Fixd as is Evident because he teacheth the ways of Fixing with many Cautions & devices But who can doubt the substance of that precious stone to be most Fixd? certainly no man that knows it By which it appears that the stone is by Fixation to be reducd to the Nature of the Salamander that is to the greatest Fixednesse wch neither declines or refuses Fire. For it is no Salamander till it has learnt to endure Fire with the utmost patience, which must of necessitye be effected in long processe of time. Hereafter in ye 35th Emblematicall discourse it will be showne how Achilles and Triptolemus were by night placd under Embers of Fire till they could endure the most Vehement Heat who likewise by use and custome attaind to the propertyes of a Salamander For Custom is a second Nature But unlesse Nature communicates the Power and as a Mistresse begins the Alteracon Custom will be able to do little or nothing And thence it is impossible to Fix Ice at the Fire, but to fix Christall is possible because Nature has begun it. The same must be thought of Watry & Volatile Mercury which in its own Nature cannot be Fixd but by the Marriage & coition ~~with~~ of Sulphur which is the Philosophicall Tincture and Fixes all flying spirits

---

[illegible]
Ut sine gallina gallus inanis ope
Auxiliumq; tuum præsens ego Luna vicissim
Postulo, gallina gallina gallus ut expetitur
Quæ Natura simul conjungi flagitat, ille est
Mentis inops vinclis qui religare velit

English thus

Emblem 30th Luna is as requisite to Sol as a Hen to a Cock

Discourse 30th

Avicen in his Book de Anima does severall time us this admonition That no Eggs should be taken by the Artist unlesse they were of such Hens as had been trod by a Cock That is that the female subject is of no value wthout the Virtue of the Male & so on the contrary that the cock is of no Use without the Hen For these two sexes are to be joind in ye Philosophicall Coop that so multiplicacon may from thence proceed But the Philosophers do more especially use this similitude of a Cock because he has a nearer correspondence wth the Power of ye Sulphur then the Male of any other kind of Birds seeing one Cock can preside over many Hens & does not easily endure any Rivall upon the Territoryes of his owne Dunghill for He knows & esteems himself to be sufficient for all his mates He is the Bird of Mars, made as the Poets feign by the Transformacon of ye boy Gallus whose buisnesse it was to Watch the Sun least he should espye the Adultery wch Mars comitted wth Venus & then is very Martiall in War for He will fight with his Enemy even till death in ye Philosophicall work he represents the Sun as the Hen does the moon For there is ye same necessity of joining Sol wth Luna as the Cock wth the Hen. The Cock is likewise sacred to the Sun wth whom he both rises & goes to sleep He often looks up to Heaven & erects his Tayle on high wch falls in the shape of a sickle He fights for his Hens against Serpents He is the forerunner of Light & is Lovd by Latona because he was present at her delivery For Latona brought forth Sol & Luna from whence ye Cock is appropriated both to the mother & the son. But Sol Luna & Latona agree wth Chemicall subjects & so do the Cock & Hen, for these two came out of Eggs & doe likewise produce Eggs from whence their Chickens may be hatchd. so likewise the Philosophers have their Eggs wch will passe into birds of ye same kind if they are nourishd wth a temperate Heat such as the Heat of a Hen that setts who remains upon them continually For whereas among other Birds the male setts upon the Eggs the Cock onely shews himself to be free from that Office & Burthen when all the care & labour of hatching the Chickens & breeding them up mostly upon the Hen wherein her diligence & Industry is very remarkable wth what hast she eats & drinks & performs all the necessaryes of Nature that she may run back to her Eggs least ye should grow cold Then wth Force & eagernesse she defends her Chickens with how lowd a voice like that of a Bell she calls & clucks them together with what Endeavours she bruises and Cutts with her Bill

All as ye [illegible] least Eggs should be wanting for the food of mankind or ye production of Chickens After the same manner the Philosopher or Artist makes the provision for all his operacons For he gathers his Eggs from such places where a Cock has been treading & diligently searches least ye be wind Eggs after that he cleanses seperates & disposes them in his Vessels as in Nests he administers proper heat to them by wch from day to day ye subjects coming among themselves do mutually Act & suffer till after a long time passing thro Various Colours they at last arrive at one Colour & Essence In wch work solucon coagulacon sublimacon A[illegible]ion Descension Distillacon Calcinacon & Fixion must be perform[illegible] intermediate operacons. For what is hard & compact cannot be alterd Therefore solucon must precede that so it may grow soft & liquid But when a thing is dissolvd then it must be coagulated not to its former Hardnesse but to a Tractablenesse proportionate to that of Honey Then sublimacon seperates ye Pure from the Impure & makes what was Vile become Honourable & advances Inferiour to a superiour. whence this cannot be wanting but is like ye mistresse & Governesse of all the rest Whilst this sublimacon is performd some parts mount upwards wch is ascension & others fall downwards wch is descension: afterwards Distillacon being often repeated clarifies the whole & that wch remains at ye bottom is calcind. Then both are Fixd & ye work is perfected But a man may in truth reduce all these speciall operacons to one Generall wch is Coction For as severall Chickens wch run about are Cluckd together under one Hen who is their Mother & nurse so these various courses & methods of operacon run all into one wch is the work of the woman that is Coction. It is the moon that must be exalted to the sublimenesse of the Sun & all these things are transacted for her sake That is the finall intent is a durable Marriage between the sun & moon & when that is accomplishd all Embassies contract congresses mistrusts shall have an End there will be one bed & one Flesh The Love mutuall & constant the league indissolvable & peace eternall. The Sun without the Moon is of no great Esteem & the Moon without the sun is of an abject condicon and Vile Originall But it is from her Husband the sun that she receives splendor Dignity & strength or Firmenesse both of mind & Body And the Sun obteins from the Moon the Multiplicacon of his Offspring & the Propagacon of his Kind Hence Rosarius says if there were onely one of them in our stone the Medicine would never flow easily nor give the Tincture, nor if it did give it. it would not Tinge but for as much as was in it & the remainder & mercury wold Fly away in smoak because a Receptacle of the Tincture would not be in it And Geber, in libro Examinum proves that if Sol and Luna were incorporated togither wth Art they are not easily to be seperated

---

Rex Diadema caput cui pragravat, aquore Vasto
  Innatat, atq; altis vocibus usus ait
Cur non fertis opem? cur non accurritis omnes?
  Quos ereptus aquis sorte beare queo
In mea, si sapitis, me regna reducite, nec vos
  Pauperies premet aut corporis ulla lues

English thus

Emblem 31 The King swimming in the Sea cryes out wth a Lowd Voice He that delivers me shall have a great reward

Discourse 31st

The first Rudiments of all Discipline were antiently ye knowledge of swimming & the Institution of letters & from hence it used to be said of a rude unpolisht man that he could neither swim nor read For the Antients considerd that swimming would oftentimes prove a means to save & deliver the Body from the dangers of the water as ye knowledge of letters would the mind amidst all the waves of Fortune. Swimming is as necessary in War as Learning is at home in the times of peace And as we observe that Brutes have their Weapons in readinesse & provided by Nature but that Man instead thereof has his wit & hands given him agt all externall Force that as one contrives his Arms the other may use them, so the same Beasts have the faculty of swimming naturally implanted in them, wch man has not for they often will escape tho very Young from those waters in wch the most skillfull & strongest man will be drownd It was therefore needfull to enjoin the exercise of swimming to Children it being usefull towards the preservacon of their lives that what was wanting by Nature might be supplyd by the Use of Art The same Exercise has been usd by Noblemen Princes & Kings for the safeguard of their Persons for they who are descended from Noble blood are not wholly Exempted from the chances of fortune but exposd to them as well as other men If Dionysius had neither understood swimming or letters when he was driven out of his Kingdom of Sicily as a Tyrant he would have perishd in the Waves of the Sea when he was shipwreckd in ye Corinthian Gulf neither could he have to Corinth as there to setup a School to teach boys & professe humane Learning from a King being made a Schoolmaster & wielding a rod instead of a Scepter that Satyricall Proverb Dionysius of Corinth In the like manner if the Royall Son of the Philosophers had not been able to swim no man would have heard his Voice nor relievd him being long since drownd in the Waters. Swimming therefore is necessary & usefull to all degrees of men for altho it cannot presently deliver a man from the surges of the Vast ocean yet it gives him time of Life whereby he may be savd by others. but this King sustains himself the longest time of all & cryes out even to this day tho he be seen or heard by a very Few by reason of the Vastnesse of the sea & his remotenesse For by chance in swimming he hath touchd upon a Rock or a very great stone where he may remain in of y Waves prevail [illegible] what kind of Sea this [illegible] it is the Erythrean or the Red Sea subject to the Tropick of Cancer, whose Bottom there being the most abundant Quantity of Magne it is not safe for ships compacted of or Loaden wth Iron to sail on it, for they may easily be drawn to the Bottom by the Force of the Magn Which the King befor mentiond being ignorant of & ye rest perishing when their ship sunk he alone Escaped by swimming. A Crown still remaining upon him shining like [illegible]y Rubies by wch he might easily be known & restord to his [illegible]n But what are these good things wch this Royall Son is ~~able~~ or willing to bestow on him by whom he should be restord to his own Kingdom? Certainly not such rewards as Ptolemy the last King of Egypt bestowd on Pompey by whom his Father was restord to that Kingdom towit Perfidiousness & De[illegible] But Health the removeall of diseases the preservacon of life free from them the Use of things necessary & the Horn of plenty wth Love & Honour which being things not mean & Ordinary but the cheif Viaticks & ornaments of this Life. Who, except he be stupi would not desire them? Who would not swim to Him? Who would not stretch forth his hand & draw him into to Boat? But care mus be taken least in rescueing this Prince his Diadem should fall int the Sea For then He would scarce be acknowledged for the King or receivd by his subjects, Because then would perish the Pyropus venerable to all men, because then the Bezoar Stone assureing Health to all men would Vanish quite away Hence, the Rosary quotes Aristotle in these Words: Chuse to thyself a Stone, that by wch Kings are reverencd in their Diadems & by wch Physicians can cure their Patients. because it is near to Fire For without a Medicinall Virtue a Crown would be of no Value But what is to be done to the King when he is so deliverd? First from those Waters he had receivd in He must be releivd by sudorificks, from Cold by the Heat of fire, from the Numnesse of his Limbs by Baths moderately Hot, from Hunger & want of food by the Administracon convenient Diet & from other Externall maladies by their contrarys & Health-restoring Remedyes Then must a Royall match be provided from him & in due time there shall arise from him an Offspring most desireable most belovd by all men most beautifull & most fruitfull who shall excell all his Ancestors in strength Kingdoms Dominions people Riches & Wealth & shall subdue his Enemyes not by War but gentlenesse not by Tyranny but Clemency which is genuine & peculiar to Him

Planta maris vegetans [illegible] sub fluctibus ac
Ramos sub tepidis multiplicavit aquis
Illa Corallus habet nomen sibi, durior exit
Cum Boreas rigido mittit ab axe gelu
Fit lapis et rubeum multā cum fronte colorem
Ostendet hoc Physica est apta figura Petra
English thus

Emblem 32 As Corall grows un[illegible]ater & is hardend by the Air so also is the Stone.

Discourse. 32.

The Philosophers call their Stone a Vegetable because it Vegetates grow & is increasd & multiplies like a plant. This indeed to the ignorant seem strange & contrary to the Truth it being, as they think) manifest tha Stones do neither Vegetate nor grow after this manner nor that the can any ways appertain to such Metalls as may be liquefied or melte but they are deceivd in their Judgements For, whatever is unknown to them, that they beleive not to be in Nature, measuring the immensity of the Universe by their own Capacities. For who would ever have beleivd that a Stone should grow under Waters or a plant there generated shou become a Stone unlesse Experience & the credible testimony of Writers had confirmd it. Where does that petrifying, where does that tinging Virtu wch hardeneth & tingeth Corall exist? whether in that Water or in the Air We may reasonably beleive it to be as they affirme a soft & flexible plant whilst it is under the Waters yet of a Very earthy Nature wch when it is cut & exposd to the cold winds becomes hard & may be broke like a Ston for the watry parts which abound are dryed up by a cold and dry Air (for Northern Winds bring drynesse along with them) & the Earthy bod which remains having cold & drynesse as its qualities is congeald. Bu constriction or the binding faculty is the Earth alone not in the water or Air as to either of their genuine or proper qualities The Sea likewise in other places produces three Medicinall Stones taken partly from the Vegetable Kind partly from the Animal or rather earthy from the hidden secrets of Nature as Pearl Amber & Amber Gryse The Production of Pearls & the Way of taking them is known to Us. but not of the rest Amber is gatherd upon the Sea Coast of
on the Shores after a most Vehement
wch without doubt boyls out of the Earth into the Veins of the Sea or is washd out by the Water & driven by the Waves to the Shore for we have seen some Veins of Iron & silver growing to & in the Amber, wch could not be done but in the earth. But that Flies Gnatt Spiders Butterflies Froggs Serpents should be seen in some peices of it (we our selves having had 120. beads turnd out of Amber wch did every one contain some Flies gnatts Spiders Butterflies & one of them not without a singular miracle of Nature had nine of em together) happens by the influence & Imaginacon of the Heaven as we have elsewhere demonstrated That Ambergryse is found after the same manner upon the Shores of the East & West Indies cannot be denyi & tho some declare it to be the juice or Gum of Trees (as they do ye Ambe before mentiond) yet they who conceive it to be produced out of ye Vein of the Earth do judge more probably For Trees that bear Amber or

be they must certainly grow in open Air & not conceiv -fore ascribe both sorts of Amber to subterraneous Veins or Mines we do Pearls to Zoophyta or Plant-animals & Corall to the Vegetables The Stone of the Philosophers is likend to these & Especially to Corall For as Corall grows in the Waters & draws Nutriment from the Earth so also the Philosophick [illegible] concreted out of Mercuriall Water & has taken thence whatever [illegible]thy in it towards its own Augmentacon the superfluous m[illegible]re expiring The Red Colour likewise is raisd upon the Corall by the coagulacon which the Moderns call the Tincture of Coralls & so it is in ye Physicall stone wch becomes red in ye last Congelacon of it & appears like the red[illegible] Corall which is the Tincture But the Corall grows hard by th[illegible]ld & Drye, the stone by the Hot & Drye wch being augmented [illegible] likewise dissolves contrary to the Nature of other Stones [illegible] do indeed dissolve but run into glasse wch thing is in nowise agreeable to this And as Corall is prepared into severall Medicines of great Virtue so also hath the Philosophicall Corall transfird into itself the Virtues of all Herbs & can alone performe as much as the medicines of all Vegetables For ye Celestiall Sun who infuses a medicinall Virtue & Efficacy to Vegetables has given more to this Son of his then to all others, This is the Philosophicall Corall Vegetable, animall, & Minerall wch lyes hid in the Vast Ocean & is not known unlesse it be put into the hands & exposd to the Eyes of the Ignorant. But it must be cut of whilst it is under the Waters & that with very great Caution least it loose its juice & blood & nothing remain but a Terrestriall Chaos without its True Forme For herein consists all the difficulty of gathering Corall and besides this scarce any occurrs. By these waters I understand the superfluous humidity which kills the Stone unlesse it be seperated which does not suffer the Coralline Rednesse to appear and which admitts of no Coagulacon whilst it is present——

BRITISH MUSEUM

Ep: 33

Ille biceps gemini sexus en funeris instar
Apparet, postquam est humiditatis inops
Nocte tenebrosa si conditur, indiget igne
Hunc illi praestes, et modo vita redit
Omnis in igne latet Lapidis Vis, omnis in auro
Sulfuris, argento Mercurii Vigor est
English thus

Emblem 33d The Hermaphrodite lying like dead man in darkness wants Fire. Discours 33d

It is remarkable in Nature that at the coming on of Winter Froggs & Leaches lye under Water as if they were dead & in the Spring by the Operacon of the Suns heat recover sense & mocon so as to be able to perform the Actions of a sensible life But if in the winter time they be found in the water & brought into Warm Air or a Stove immediately they begin to move as in Summer From whence it appears that nothing is wanting to them but externall Heat to excite the Naturall internall heat & bring to Action. After the same manner do the Philosophers speak of their Hermaphrodite For if he appears dead as he lyes in darknesse he then requires the Heat of Fire. But he is said to lye in darknesse as being left in a dark & most cold winters night that is remains in blacknesse wch is a sign of Cold, from wch he ought by a greater intension of Fire to be brought to whitenesse & by a greater still to Rednesse. For without Heat as Bodillus in the Turba says nothing is generated & a Bath of intense heat causeth a Body to perish But if it be cold it drives it away But if it be temperate it becomes agreeable & pleasant to the Body Bonellus likewise says. All things that live do also dye according to gods pleasure Therefore that Nature from whom moisture is taken when it is exposd by night seems like a dead man & then that Nature wants fire till the Body & Spirit of it be turnd into Earth & then it becomes dust like a dead man in his Tomb These things being accomplishd God restores ye Spirit & Soul to it & all infirmity being taken away our Nature is comforted & amended It is requisite therefore to burn that matter without fear &c. Fire therefore wch destroys all other things repairs this & is is its Life as it is their Death— One onely Phœnix there is wch is restord by Fire wch is renewd by Flame & revivd out of Ashes & this being known to the Philosophers onely is burnt & restord to life. whatever others fabulously may report of a certain Bird that never yet was seen or had any Being. The Hermaphrodite of wch the Philosophers speak is of a mixt Nature Male & Female one of wch passes into the other by the Operaion of Heat For from a female it becomes a male wch ought not to seem strange in ye Work of ye Philosophers since if History may be credited severall examples of it may be found The Poets mencon of Ceneus Iphis & Tiresias as Pontanus in book de Stellis

here ye latin verses follow

So when Licinius Crassus & C. Cassius Longinus were Con a boy was made of a Virgin & Licinius Mutianus as he is quo by Pliny relates that he had seen one Aristo whose name had be Aristusa and that she had been marryed But that she soon after had a beard, & manhood appearing the same person became a ~~woman~~ Husband Pliny himself says ~~that~~ in Africa he saw Lucius Cossicius a Citizen of   changd into a man upon the day of his marriage. These things are true & might be proved by many other Examples if there were occasion for it is certain that by the increase of heat the genitall parts are thrust out of the Body: for seing a woman is much colder then a male and has those parts hidden within wch a man has outwardly as the Physicians say, hereupon Nature being dubious whether she should generate a man or a woman expresses a woman outwardly tho inwardly she intended a man for wch reason heat & motion increasing wth age the hidden parts brake forth & became apparent After the same manner it is with the Philosophers for by the increase of heat their woman becoms a man that is their Hermaphrodite looses the female sex & becoms a man stout & grave, having nothing in him of Effeminate softnesse & levity so we sometime since saw a noble youth that was an Hermaphrodite changd or rather promoted into a perfect man not uncapable (as it was hopd) of getting Children for a New passage was made through the Yard which wanted one & the other as appertaining to the Woman was stopd And this piece of Chirurgery was performd by Caspar Tagliacottius that famous Chirurgeon of Bononia The Philosophers are not without their manuall operatons, for when the coldnesse & the moistnesse of the Moon appears that they call the Woman. when the Heat & drynesse of the Sun that is the Man. When all these for qualities together then is their Rebis or Hermaphrodite & thus conversion of the Woman that is of coldnesse & moisture may Easily be made into the Man wch is done by the sole Heat of Fire as hath been said For Heat sequesters & seperates the superfluityes of moisture & will Establish the Idea of the Philosophicall subject which is the Tincture

---

Ep 34

Balnea concepti pueri, natalibus aer
 Splendet et hinc rubeus sub pede calcat aquas
Fitq; super montana cacumina candidus ille
 Qui remanet doctis unica cura Viris
Est lapis et non est, cæli quod nobile Donum
 Dante DEO felix, siquis habebit, erit.

English thus

Emblem 34th He is conceivd in Baths born in ye Air & being made red walks upon the waters

Discourse 34th

The opinion or Flattery of men has attributed severall wonderfull Births or Originalls to some persons above others but they are certainly Fabulous. so it is said that Alexander the great was not begot by Philip King of Macedon but by Jupiter Hammon, Romulus & Remus by Mars & that Plato sprang from ye Virgin Perictione conceiving by a Phantasme of Apollo so the Heathen would demonstrate themselves to born from the Gods, as also Thessalus the son of Hippocrates ye Physician would among other things perswade the Athenians that he was born from Apollo But we give no credit to these things for we know that ~~they~~ from whom ~~they~~ would deduce their Originall were neither men nor Gods & if there were any Heroes among Mortalls who might have been reputed Divine we think it to have proceded from ye flattery of their subjects or disciples speaking & writing great things of them however false to gain a reputaton of them in the World But the thing is different that the Philosophers ascribe an unusuall conception & Nativity to their Son for he hath somthing above all other things born in the World, for he is concivd in Baths, born in the Air We know that women being barren be reason of too much coldnesse & siccity are much helpd by hot baths so as to be made able & fit for conception but that such conception ought to be or can be in such Baths is a thing unheard of. That seems to be peculiar to him alone from the wonderfull power of Nature wch is far different from all others In other places they say that his conception ought to be in the bottom of ye Vessell & his birth in the Alembeck: which opinion is still more clear. For the waters of the Baths if there be any will neither be in ye Top nor in the middle but in the bottom of the Vessell & in the Alembeck will be Vapours that are aeriall Therefore when conception is made he ascends into the Alembeck & his Birth appears in a White Colour. Blacknesse rules in ye bottom, of this saith the Rosary It is conception when the Earth is dissolvd into a black powder & begins to retain somwhat of the Mercury for then the male acts upon the female that is Azoth upon the Earth And a little after conception & Desponsacon is made in putrefaction in the bottom of the Vessell & the generacon of things generated is made in the ~~Air~~ towre in the Head of the Vessell that is the Alembeck And conception in Baths is nothing but putrefaction in Dung for the same Rosary proceeds the Body does nothing unlesse it be putrefied & it cannot be putrefied but wth Mercury & again let putrefaction be made with the most gentle heat of warm and [illegible] thing & by [illegible] other thing [illegible] thing asend there would be a seperation of the parts wch ought not to be till the male & female be perfectly joind together & one receive the other whose sign of perfect solucon is blacknesse in the superficies His birth is white wch is made on the Top of mountains that is in the Air or the Alembeck This is explaind by Rosnus ad Euthiciam, after this manner the Wiseman said take things out of their mines & exalt them to higher places & send them from the Top of their mountains & reduce them to their roots. By Mountains he signifies Cucurbites & by the Tops of mountains Alembecks & to send after that way of speaking is to receive the Waters of em thro an Alembeck in a Receiver And to reduce to their roots. is to that from wch they proceed & he calls Cucurbitys mountains because Sol & Luna are found in mountains so also in their Mountains wch are Cucurbites their Sol & Luna is generated & so far this Author Afterwards the Son of the Philophers becomes red & begins to go upon the Waters that is upon Metalls melted by Fire wch stand in ye form of a Mercuriall water For he is the Lord of Waters upon wch he exercises Authority as Neptune is King of the Sea & possessor of Mountains Story tells us of Xerxes King of Persia that being upon an Expedicon into Greece he sent an Embassy to the Sea & to the Mountain Athos that they would doe him no wrong either that by its waves or this by the force of Fire otherwise he would be revengd upon them both But the Tale was told to them that were deaf for the Sea drownd some of his ships & Athos destroyd not a few of them by Fire Hereupon the King being angry did as Lord of the Sea and Mountains command a certain number of stripes to be inflicted upon the first & a great part of the Mountain to be cast into the Sea But these things demonstrate rather the rashnesse then prudence of so great a King But he concerning whom we speak purgeth all waters from Obstacles & impurities not onely by his command but Actions & freely passes thro them & what is still more wondrous congeals them that ye same waters in wch ships saild before may by their hardnes endure his charriot wheels, He levels mountains with Valleys and fears not the flames of Fire & therefor marches without opposition from the Columns of Hercules to ye utmost coasts of India where are seated the Columns of Dionysius

---

Ep 35

Respice Triptolemum durumqz in pralio Achillem
  Matre docente ostus ut didicere graves
Illum Diva Ceres Thetis hunc durabat in igne
  Nocte, lacte ferens ubera plena die
Haud secus assuescat medicina beata Sophorum
  Quam puer ad mammas ut queat igne frui.

Englisht thus

Emblem 35. As Ceres accustomd Triptolemus & Thetis Achilles to abide Fire, so also doth the Artist the Stone

Discourse 35th

Lycurgus that Famous Lawgiver of Sparta Explaind to the people in the Theater by a familiar instance how prevalent Custom will be whether it is good or bad. he brought two whelps both one litter & between them plac'd a pot full of pulse & a Hare one Imediately left his Food to follow the Hare because that had been his custom as well as Nature. the other fell on & dispatchd his porridg because that was what he had been bred to Behold said he what Educacion & early custom from Youth upwards can effect in those whom Nature hath produc'd both equall & alike After this manne therefore it is convenient to amend & direct Nature to the best things for she is pliable as Wax either to Vice or Virtue What he demonstrated to be true in Politicks the Philosophers do agree to be true also in Physicks The Examples of the whole world show how custom prevails over man & Beast & severall occurr likewise in Vegetables, but in mineralls & metallick bodyes we have not so much experience Neverthelesse it is by much Use & Custom that the Philophers fix their Stone in Fire proper for it, & this they declare in abundance of their Writings For it must be nourishd by fire as a child by milk upon its mothers breasts Hence Emiganus says Behold the Infant sucking & hinder him not, And Bodillus says The babe being born is nourishd by milk & Fire alone & by little & little whilst he is very Young & the more he is burnt his bones are strengthend untill he is brought to Youth & having atteind to that he is able to provide for himself & Arnold in ye Rosary says L: 2 C. 1. Yet the Medicine must be long time roasted by Fire & nourishd as a child by the breast The Ancient Philosophers would demonstrate these very things to be the Allegories of Triptolemus & Achilles & their using to lye under Fire & be hardend by them since each of them denote nothing Else but the Chemicall subject, for otherwise it would be an insipid fable unfit to be applied to morality & not worthy of the consideracon of the Learnd Ceres as a Nurse nourishd Triptolemus moist dung & by no other thing so that nothing ascend for the thing not ascend there would be a seperaćon of the parts wch ought not to be till the male & female be perfectly joind together & one receive the other whose sign of perfect solution is blacknesse in the superficies His birth is white wch is made on the Top of mountems that is in the Air or the Alembeck This is explaind by Rosinus ad Euthiciam, after this manner the Wiseman said take things out of their mines & exalt them to higher places & send them from the Top of their mountems & reduce them to their roots. By Mountems he signifies Cucurbites & by the Tops of mountems Alembecks & to send after that way of speaking is to receive the Waters of em thro' an Alembeck in a Receiver And to reduce to their roots. is to that from wch they proceed & he calls Cucurbitys mountems because Sol & Luna are found in mountems so also in their Mountems wch are Cucurbites their Sol & Luna is generated & so far this Author Afterwards the Son of the Philophers becomes red & begins to go upon the Waters that is upon Metalls melted by Fire wch stand in ye form of a Mercuriall water For he is the Lord of Waters upon wch he exercises Authority as Neptune is King of the Sea & possessor of Mountems Story tells us of Xerxes King of Persia that being upon an Expedicon into Greece he sent an Embassy to the Sea & to the Mountem Athos that they would doe him no wrong either that by its waves or this by the force of Fire otherwise he would be revengd upon them both But the Tale was told to them that were deaf for the Sea drownd some of his ships & Athos destroyd not a few of them by Fire Hereupon the King being angry did as Lord of the Sea and Mountems command a certain number of Stripes to be inflicted upon the first & a great part of the Mountem to be cast into the Sea But these things demonstrate rather the rashnesse then prudence of so great a King But he concerning whom we speak purgeth all Waters from Obstacles & impurities not onely by his command but Actions & freely passes thro' them & what is still more wondrous congeals them that ye same waters in wch ships saild before may by their hardnes endure his charriot Wheels, He levels mountems with Valleys and fears not the flames of Fire & therefor marches without opposition from the Columns of Hercules to ye utmost coasts of India where are seated the Columns of Dionysus

---

Ep: 35

Respice Triptolemum durumqz in pralio Achillem
Matre docente astus ut didicere graves
Illum Diva Ceres Thetis hunc durabat in igne
Nocte, lacte ferens ubera plena die
Haud secus assuescat medicina beata Sophorum
Quam puer ad mammas ut queat igne frui

Englisht thus

Emblem 35. As Ceres accustomd Triptolemus & Thetis Achilles to abide the Fire, so also doth the Artist the Stone

Discourse 35

Lycurgus that Famous Lawgiver of Sparta Explaind to the people in the Theater by a familiar instance how prevalent Custom will be whether it is good or bad. he brought two whelps both one litter & between them placd a pot full of pulse & a Hare one Imediately left his Food to follow the Hare because that had been his custom as well as Nature. the other fell on & dispatchd his porridg because that was what he had been bred to Behold said he what Educaion & early custom from Youth upwards can effect in those whom Nature hath producd both equall & alike. After this manner therefore it is convenient to amend & direct Nature to the best things for she is pliable as Wax either to Vice or Virtue What he demonstrated to be true in Politicks the Philosophers do agree to be true also in Physicks The Examples of the whole world show how custom prevails over man & Beast & severall occurr likewise in Vegetables, but in mineralls & metallick bodyes we have not so much experience Nevertheless it is by much use & Custom that the Philophers fix their Stone in Fire proper for it, & this they declare in abundance of their Writings For it must be nourishd by fire as a child by milk upon its mothers breasts Hence Emiganus says Behold the Infant sucking & hinder him not, And Bodillus says The babe being born is nourishd by milk & Fire alone & by little & little whilst he is very Young & the more he is burnt his bones are strengthend untill he is brought to Youth & having attaind to that he is able to provide for himself & Arnold in ye Rosary says L: 2 C: 1. Yet the Medicine must be long time roasted by Fire & nourishd as a child by the breast The Ancient Philosophers would demonstrate these very things to be the Allegories of Triptolemus & Achilles & their using to lye under Fires & be hardend by them since each of them denote nothing else but the Chemicall Subject, for otherwise it would be an insipid fable unfit to be applied to morality & not worthy of the consideraćon of the learned, Ceres as a Nurse nourishd Triptolemus all day wth her milk & at night placd him in the Fires by wch means the boy being very well grown his Father Eleusius at a certein season took notice of it Hence Ceres killd Eleusius & gave the boy Triptolemus a chariot drawn by serpents in wch he passd through the Air into all parts of the world & taught mankind how to sow Corn. Now this Triptolemus is the Philosophick Tincture nourishd by Fire after the same manner which being carried by serpents that is Mercury taught men how the Philosophers should cast their seeds into the Earth. These same things are ascribd to Osyris who went round the Earth for the same reason as we have demonstrated in another place, & to Dionysius who travelld through the world to teach men the use of wine For these three Triptolemus Dionysius & Osyris have one design & office & indeed are one thing as is likewise Achilles who was the strongest man that was sent to the Trojan war His Father was Peleus that is the Earth or the mountein Peleus. His mother was Thetis or the Goddesse of the sea or waters & from these Achilles was born. But at their Nuptialls the Apple of Eris or discord was produc wch was the first cause of the Trojan War. Achilles therefore being sprung from such a marriage no wonder if he be ye cheif Instrument of that war. Achilles is likewise said to be hardend by his Mother after ye same manner as Triptolemus was before & of this we have treated at large in the sixth book of our Hieroglyphicks Therefore the Nutriment of the Stone is Fire but it is not from thence as some Vainly think that it is extended into length breadth & depth nor receives increase in weight for it acquires onely Virtue Maturity & Colour from ye Fire All other things are Viaticks & provision it brings along wth itself For when from diverse places its parts are gatherd purgd & conjoind it has all things requisite for it in itself Whence this Verse of the Philosopher in the Rosary. Omnia fert secum quibus indiget hoc aquisitum — For from the beginning to the very end nothing that is foreign is added to it unlesse it be Homogeneous and nothing is seperated but what is Heterogeneous. But every man ought to take care that he be very well acquainted wth those Dragons that are to be joind to the Charriot of Triptolemus before he undertake any thing for they are winged & Volatile & if You desire to know them You will find them in the Philosophicall Dung, for they are dung & generated from Dung & are that Vessell wch Maria affirms not to be Necromantick but that Regiment of ye Fire without wch You will effect nothing I have disclosd the Truth to You which I have gatherd out of the monuments of the Ancients by incredible labour and the expence of many Years

---

Ob recrementum fertur Lapis atq; jacere
Forte vijs, sibi ut dives inopsq; parent
Montibus in summis alij statuere, per auras
Aereis, at pasci per fluvios alij
Omnia Vera suo sunt sensu, postulo sed te
Munera montanis quarere tanta locis
Englisht thus

Emblem 36th. The Stone that is Mercury is cast upon ye Earth exalted on Mountains resides in ye Air & is nourishd in ye water —

Discourse 36th

All persons that have once heard of the name or power of ye Stone unlesse they are altogether incredulous ask presently where it may be found that so they may run directly to it The Philosophers answer is twofold First that Adam brought it wth him out of Paradise that is in You & me & every Man that birds flying bring it wth em out of far Countries secondly that it may be found in the Earth Mounteins Air & Rivers Which path therefore must be taken? I say both but in a different respect although the last pleases us best & seems most safe It is said to be thrown upon the Earth because the Element of Earth does first appear in an obscure & black body Then because it is Vile & of small price wch is trod upon in ye path of the Traveller & in the very Dung it self Hence Rosarius says Although I should name it by its Name the Fools would not beleive it to be the Thing. And Morienus his Answer to Calid whether much of it is to be found? is this. It is not this unlesse as the Wise-man says it be both to the Poor & Rich to the Liberall & ye Covetous to him that goeth as well as sitteth for this is thrown in the way & is trampled on in its Dunghills & many have already dug in Dunghills that they might extract it thence but they have been deceivd Mundus likewise in the Turba says If they who sell it did but know it they would not sell it so cheaply & Arnoldus affirms that the Stone may be had gratis in as great plenty as any man can desire neither will he be forcd to to ask for it. All wch things are True For who but a Churle will deny Earth & water to him that asks it? The Ancient Cimbri as History tells us when they were denyd the benefit of these two things by the Romans enterd Italy wth large Armyes & slew severall thousans of ye Romans together wth their Consuls For the Earth as the Mother of all things is most precious as it is the last matter of things putrefied it is most Vile For nothing can be Viler then mud or dirt wch yet is nothing else but Earth mixt wth Water, What is more common then a Clod of earth? But Euripylus the Son of Neptune offerd it to the Argonautick Heroes as a present & they not refuseing it but accepting of it gratefully & Medea having dissolvd in water divind many things by it For it is necessary that Earth be dissolvd in water otherwise neither one or the other will be of any Value After this

=ding it does not remain [illegible] a thing abject but [illegible] such as Athos Vesuvius Ætna & others that send forth Flamis many whereof are to be seen in divers parts of the world For in these there burns a perpetuall Fire wch sublimes the Stone & exalts it to the highest dignity As it grows in mountains in a rude form from Sulphur & Argent Vive so it is perfected & brought to maturity upon ye Tops of Mountains where else grows that Herb without wch ye fire cannot be temperd because this being cold & moist & so thrown into ye fire repells the Vehemence of it by its contrary Nature From the mountains it passes into the Air where it finds a habitacon for the Air is its house that incloses it which is nothing else then that it is carried in ye belly of the wind & born in the Air, wch ways of speaking we have explaind before. At last he is fed in Rivers that is Mercury is fed in waters & thence the Athenians celebrated certain Feasts in his Honor wch they calld Hydrophoria for the Matter of the Philosophicall Stone is water as the Rosary saith & is understood of the water of those three. For wch reason Mercury is likewise said to have three heads as being Marine celestiall & Terrestriall because he is present in the Water Earth & Air He is said to be Educated by Vulcan and given to Thievery because Mercury is taught to be accustomd to Fire altho it is Volatile & carries away whatever is mixt wth it. He gave Lawes ~~to the~~ & Discipline to the Ægyptians and anciently instituted the Religion of ye Theban Preists & great part of the world besides For the Egyptians had their policy & sacred Rites from Chemicall Institutions from them the Grecians receivd them & lastly the Romans as we have in other places abundantly demonstrated. He slew Argus wth a piece of a Rock or Stone & turnd Battus into a Touch Stone what need of many words? All the Volumes of ye Chemists are nothing else but repetitions concerning Mercury & they sufficiently confirm his power by this one Verse. Est in Mercurio quicquid quærunt sapientes. What wisemen seek in Mercury is found. Here therefore he must be sought for till he may be found whether he remain in the Air the Fire the Water or the Earth For he is wandring now running hither now thither to perform the Services of the Chemick Gods for he is their Footman which is declared to be his proper Office when some men ascribe to him a Daughter calld Angelia

---

Ep: 37

Terna magisterij sunt semina, fœtida Lympha
Et niveus Vapor, ac pelle LEO viridi
Unda parens peperit, restant quæ Elementa Sophisq;
Ut lapidem faciant, ultima primaq; ea est
Æs Hermetis at est viridis LEO, petraq; nota
Librorum capitlis. Fumus et albus aqua
Englisht thus

Emblem 37. Three things are sufficient for the Magistery, ~~that~~ the white Fume that is water, the Green Lyon that is the Brasse of Hermes & aqua fœtida. Discourse. 37th

As there are three things Essentially necessary to the building of a Fabrick so that if either of them be absent there can be no perfection in it & these are the Foundacon the walls & the Roof so the same number is requisite for the compounding of the Philosophick compound wch are here namd by their proper Names The Authour of Aurora speaking of the seperacon of ye Elements in his 25th Chap. says, that the Earth is left there that the other three Elements may be rooted in it, for if that were not there they would have no foundacon whereupon they might build a new repository for their Treasures. This Foundacon is here calld Aqua fœtida wch is the Mother of all Elements as Rosarius declares, from wch, by wch & with wch the Philosophers prepare It. that is their Elixir both in ye beginning & in the End This water is calld Fœtida because it sends forth a sulphureous Stink like that of Sepulchres This is the water which Pegasus Struck out of Parnassus wth his hoof which Nonacris a mountain of Arcadia produces gushing out of a Rock at the Top of it, wch can be preservd in nothing but the hoof of a Horse by reason of its most excessive ~~coldness~~ strength This is ye water of ye Dragon (as Rosarius calls it) wch ought to be made by an Alembick without adding any other thing, in the makeing whereof there is an extraordinary Stink some persons misunderstanding these words have betook themselves to the distillacon of the Dung of man or other animalls in wch operacon they perceivd indeed a very vehement Stink but found nothing else but Dung in their Dung But do not suppose the Philosophers to be beetles that work in Dunghills for you must know that the Stink if it be any is presently changd into a great Fragrancy as Lully asserts of his Quintessence to wch if it be rightly made he ascribes so sweet a Savor that being placd on the Top of a House it allures to it Birds that are upon the wing & causes em to stay there. But he places his Quintessence in Dung by whose temperate Heat the Fragrancy follows. some men have tried this wth strong wine but in Vain and therefore have accusd Lully of Vanity whereas they were rather to be reprovd for their folly that never tasted of this wine of Lully but that the Aureus Poeta understood Lully much better when when in the eleventh book of his Chrysopœia he sings thus. qu-

Arnon ille quidem &c:

after the Aqua fœtida comes the Green Lyon, concerning wch Rosarius says. You have sought after Greenesse supposeing that Brasse was a Leprous body because of that greenesse wch it hath & therefore I declare to You that whatsoever is perfect in Brasse is that greenesse alone wch is in it because that Greenesse is by our Magistery suddenly turnd into our most true gold & this we have experiencd But You can no way prepare the Stone wthout Duenech green & liquid wch is seen to spring in our mines. O blessed greenesse that dost generate all things For as You know that no Vegetable or Fruit appears in its Bud without a Green Colr: so in like manner the generacon of this thing is green wherefore ye Philosophers call it the Bud & so far Rosarius This the Philosophers Gold & Brasse & Stone noted in the Chapters A Fume Vapor & water the Spittle of Luna wch is joind to the Light of Sol This Green Lyon fights wth the Dragon but is overcome & in processe of time devourd by him & the Lyon being putrefied sweetnesse is Expected to proceed out of his mouth (as if had been slain by Samson) The Dragon getting the upper hand so fill himself wth the Lyons flesh as a while afterwards to burst himself & Dye From which seeing the Lyons Fat can daily by it self cure Feavours & make grace & Favr: mutually spring up between King & people that are annointed therewith there may be made of it a most excellent Medicine wch will be most healing in many maladyes In the third place follows the white Fume wch if it be coagulated becomes water & performs ye Office of water in washing dissolving & takeing away spots like Soap This the Fire against Nature wch take care that You find out & it is so calld because it is contrary to Natures undoeing & destroying that wch she with her diligent Care hath compounded This is a Fire not kindled from a spirit of wine or Oyle but from an incombustible matter of Equall duracon & Heat & is a Fire without Light & combustion of great Virtue & Efficacy which seeing it does not shine cannot without difficulty be found in the Dark, but it is still more hard to apply it rightly to the work. whose circumstances & propertyes we have sufficiently describd in divers places

---

[illegible] geminam Rebis veteres dixere quod uno
Corpore sit mas hæc feminaq; Androgyna
Natus enim binis in montibus Hermaphroditus
Dicitur Hermeti quem tulit alma Venus
Ancipitem sexum ne spernas nam tibi Regem
Mas idem, mulierq; una eademq; dabit
Englisht thus

Emblem 38 Rebis is as Hermaphrodites produced from ye two mountains of Mercury & Venus.

Discourse

Socrates being askd what Countryman he was answerd that he was Cosmopolita or a Citizen of ye world by wch his intention was to signify that tho he was born at Athens as to person yet in his mind he could freely run thro the whole world & all things containd in it and look upon that as his Country For the wise man that lives well is at home every where So if any man ask the Philosophrs what Countryman their Hermaphrodite is they answer that he belongs to the world or is in all the Corners of the world where the Elements can be found as being the son of the wise & consequently has a Country common wth them But since one man is not borne twice or oftener nor enters into this light in diverse places but in one only as Socrates the Athenian is acknowledgd to have done so Rebis is thought to be the Inhabitant of two mountains to wit of Mercury & Venus from whence the Name of Hermaphrodite is derivd to him from both his Parents His house is Mountainous & is Country is high & therefore he exists by things got in a High place A Noble & large Country are no small helps towards the performance of great Actions for there men are promoted to publick offices & need not lye in obscurity as it happens to Persons born in mean places where it is difficult by their proper merit & Virtue to arise from a small fortune to be a glory to their Country In this manner these mountains unknown to many men acquire fame from ye Hermaphrodite by reason of his Illustrious actions & Name famous thorough out all the world For who, tho never so little verst in the Books of the Philosophers hath not heard of ye Name of Rebis? Who hath not seen & considerd Androgynus wth two heads? His fame has been known even amongst the Indians & is dispersd farther then that of Alexander. Many goe from far Countries to see & discourse wth a learned man or one particularly famous for War or any othr Art or Science But many men would travell to ye mountains of Rebis if they could know where they may be found Morienus testifies in his book wth what care & study he departed from Rome to make diligent search after Adfers Alexandrinus & at last found him & is therefore to be accounted more happy & acceptable to God in that he had a Liveing Teacher & not Dumb Masters, whereby He

Nor must they use lesse diligence & [illegible] who by themselves [illegible] reason & out of Books would seek for thy Country For although there may seem to be some clearnesse in them somtimes Yet are they so Vaild & clouded wth intricacy & obscurity that it is very difficult to distinguish one thing from another. Wherefore we must cautiously proceed wth them least they wch are prepard for remedies may be usd for poisens They are an immense Ocean in wch expert Mariners sailing by Astronomicall Instruments may know the Latitude or the Elevacon of the Æquator above the Horizon. the Magnet showing the North pole But as for the Longitude or how many degrees space they are distant from ye first meridian wch is next to the Fortunate Islands they cannot discover From whence they are uncertain in what place they are between East & west. What is therefore to be done? That wch the same Mariners use to doe, consult experience wth reason & thereby learn how to determine a long Voyage by particular signs Promontoryes Islands & other things that they may not for want of consideracon fall upon sands & Rocks. But here is lesse danger if the thing do not prosper, but if it does there are hopes of greater gain then there where goods & life are all lost in an hour Now this mountain of the Philosophicall Mercury is not Nonacris nor Atlas where sometimes it is reported to be brought forth. but Parnassus wth two Tops in one of wch Hermes resides in the other Venus. Here also is Apollo & the Muses & Hippocrene the Fountain of Pegasus & Lawrells that are always green It is one mountain in Name but in reality it is two, as Hermaphroditus is beheld wth two heads & two members in one Body But what man of a thousand perishes in the ascending to the Top of this Mountain? Who does not stop at the bottom? being hindred by variety of obstacles? who is there almost that attains to the middle of it. For

wherefore it is no strange thing of one in ten thousand undertake these Herculean Labours so as to set their Foot on the Top of the Mountain & enjoy the immortall reward of a Lawrell garland. Which That all those that are upright docible & addicted to Learning & Virtue may receive wth Joy but that

may be depriv'd thereof is much to be hop'd for & desir'd

Ep: 39

Sphyngem ænigmatico Thebis sermone timendam
Oedypus ad propriam torserat arte necem
Quæsitum est cui mane pedes sunt bis duo, luce
Sed mediâ bini, tres ubi vesper adest
Victor abhinc Laium nolentem cedere cædit
Ducit et uxorem quæ sibi mater erat
Englisht thus

Emblem 39th Oedypus having overcome Sphyngx & killd his Father Laius married his mother

Discourse. 39th

Bacasser the Philosopher in the Turba. That wch you seek for says He is of no small value for you seek the greatest Treasure & most excellent gift of God And learn o ye Students, that wch the Philosophers have long times intimated saying, that Truth is not discern'd but by Error & that nothing begets more greif to the Heart then Error in this work for when a man thinks he has done & hath the world he shall find nothing in his hands The Antient Philosophers would intimate these same things under the Emblem of Sphyngx & her propositions whereby they might set forth the obscurity & intricacyes of this Art Hence the Ægyptians in their sacra Isiaca wch were celebrated in Honor of Isyris by mitred Preists wth their heads & all parts of their body shav'd & cloth'd wth a white & linnen garment down to their heels. that these solemnityes might not be known or discoverd to the comon people erected a Statue of Silence wch was calld Sigalion in the Front of ye Altar the Assistants being enjoind to keep silence & turn their Eyes to that Image & for the same reason they added the Effigies of Sphynx at the Corner wch did represent the physicall knowledge of sacred things; as Boissardus does from Antient writers demonstrate For Sphyngx is a kind of monster proposeing the most obscure Riddles to the Thebans & not onely to them but as she had done before to the Ægyptians so afterwards to others that aspire to Art She lyes watching in the Philosophicall books as she did before ye gates of Thebes If any one passe by the monster he suffers no harm by it but if thro the presumption of his wit & Courage he endeavour to resolve its riddles & cannot perform it he acquires his own destruction wch is greif to his heart & dammage to his affairs by his error in this work He that referrs the Allegories to true History is utterly mistaken for they will seem to be childish & Foolish Tales if they be taken litterally but otherwise they are signs & Tokens of profound learning There are said to be in Africa certain wild beasts that have the Name of Sphyngx but our discourse is not concerning them. tho the originall denominacon of this fiction seems to be deriv'd from thence The Sphyngx of the Philosophers both usd & understood human speech namely the Greek & likewise propos'd subtile sentences & ænigmaticall questions in wch appears a singular sharpnesse of understanding & learning & such a not common to men from wch consequently Brutes must be very far distan And that is conversant in the assertions of the Philosophers will easily discover them to be of this Nature For where one thing is spoken & another thing is meant there Equivocation will beget Error & this is not only permitted to the Philosophers but likewise enjoind them The City of Thebes having been ~~long~~ perplext wth the Riddles of Sphyngx at last one Oedipus appeard who gave such answers to her questions that Sphyngx could not refrain from throwing her self down from a Rock But who is this Oedipu The son of the King Thebes who was foretold by an Oracle that he shold be slain by his Son & therefore when Oedipus was born he comanded him to be killd who having a Cord run thro his feet & hangd upon a Tree and there left was freed from thence & educated by a Countryman He therefore growing to mans estate had swelld feet but sufficiently declard the quicknesse of his wit before other men by resolving this Riddle wch Sphyngx had proposd. Sphyngx is indeed reported to have had many Riddles but this offerd to Oedipus was the cheif What is that wch in the morning goeth upon four feet upon two at Noon & in the Evening upon three? What was answerd by Oedipus is not known But they who interpret concerning the Ages of man are deceivd For a Quadrangle or four Elements are of all things first to be considerd from thence we come to the Hemisphere having two lines, a Right & a Curve that is to the White Luna from thence to the Triangle wch consists in body Spirit & Soul or Sol Luna & Mercury Hence Rhasis in his Epistles The Stone says he is a Triangle in its Essence a Quadrangle in its quality And our 21th Emblem & its Exposition relate to the same matter. But Oedipus moreover notorious for parricide & Incest wch are two of the most detestable Vices that can ever be thought of Nevertheless they promoted him to a Kingdome otherwise due to him he having unawares killd his Father refusing to give way to him and married the Queen the wife of Laius his own mother But this is not written for History or example it being onely feignd & Allegorically introduced by the Philosophers to discover the secrets of their doctrine For in this work both these things happen for the first Efficient the Father is killd & thrown out by his Effect that is his Son, and afterwards the same Effect couples second Efficient to himself so long till it become one wth him. & so the son is joind to his Mother by Matrimony & enjoys his Fathers Kingdom as it were by a tripl Right of Arms Wedlock & Succession He has swelld because he cannot run & is like a Bear as having the greatest secret or a Toad going wth a slow pace because it is fixd fixing another and not flying or dreading the Fire which though it be a medium of a mean repute yet the Philosophers can by no means be without it—

Sunt bini equales [illegible] gurgite fontes
Hinc puri calidam suggerit unus aquam
Alter habet gelidam quæ Virginis Unda vocatur
Hanc illi jungas sint aqua ut una duo
Rivus et hic mixtas vires utriusqz tenebit
Ceu Jovis Hammonis fons calet atqz riget
English thus

Emblem 40th Out of two waters make one & that will be the water of Sanctity.

Discourse 40th

The miracles of waters are so great & so many that they can scarce be comprehended in a large volume, concerning wch severall Authors have treated up & down in their writeings But above all there are two Philosophicall waters wch are celebrated wth that Name because they do not onely Rivall but also exceed the Virtues & properties of all ye rest The Rivers Sybaris, Axus of Macedonia & Melas of Boeotia make Cattle black if they drink of them But the Rivers Crathis Clitumnus of Mevania & Cephissus make black Cattle white The waters of Sinuessa in Campania take away barrennesse from both sexes The River Afrodisius makes women barren. Cabura a Fountain of Mesopotamia hath a sweet smell The water of Anyger in Peloponnesus stinks very much The Fountain of Jupiter Hammon is cold in the day time, Hot in the night, in the Evening & morning lukewarm by turns Not to mention any more All things altho they be contrary one to the other are performd by the waters of the Philosophers Lully speaks of them in his Book de Quinta Essentia distin: 3 de Inceratione. And so there is saith he a double consideration in Art, that is ~~of~~ from one Nature ~~from~~ of one metall to make two contrary liquors in composition, one that has a fixing congealing & hardening quality the other that is Volatile unfixd & soft But the second liquor is hardend fixd & congeald by the first From both wch liquors there results one Stone congeald fixd & hardend wch hath the Virtue of congealing that wch is not congeald, of hardening what is mollified, of mollifying what is hard From whence it appears what these two waters are & why they are to be reducd to one water. for the Stone is said to be water because it is fusible & on the contrary the water is calld a Stone because it is frangible But these waters are drawn out of different places sometimes by a long tract as may be seen in Rome by the Aqua Virginis & other Artificiall Fountains & then they are to be mixd by the confluence of other water that from two may be made One. For if one be of a Hot & the other of a cold Virtue when these are mixd together they will acquire mixd Virtues & will temper themselves after a wonderfull manner From hence will arise the most Excellent Baths & medicinall water wch will dispell all sorts of Maladies & diseases & restore sound health to Mankind. Nature does indeed by her hidden Artifice of Composition confound & mingle

many [illegible]
Earth wch are beneficiall [illegible] proportions But if
added wth due Rules so that not onely the Evacuacons of Nature w
have been before but those of Art wch are to come before are totaly
effected so that those things wch should be mixt are mixt among
themselves the composition will become far more Efficacious. w
altho it may seem Artificiall yet is merely Naturall because
one simple Homogeneous thing is made out of divers wch can
never be effected by Art. Art may cause a mixture & confusion
but without the help of Nature there can be no true & naturall
Union for that is made by Nature onely. In Treacle there is an
Artificiall mixture of Various simples wch is made by contritio
& fermentacon but no man will affirm it to be a Naturall
composition much lesse to be an Homogeneous Medicine
As to the Artificiall mixture of Substances it is manifest that the
least particles do not enter one into the other although they
cannot be divided & seperated again by the Industry of any man whatsoe
But as to the mixture of all qualities we must enquire whether the first
Treacles of all simples may passe into one Quintessence or whether they
remain still in their first substances or powders as they did before as Acci-
-dents in their Subjects or Colours upon a wall? & then what must be
said of the second third & fourth Qualities? It is probable that all
Qualities do still adhere to their proper subjects & that they are not
compounded among themselves with a true & naturall mixture
otherwise if the qualities should leave their bodies there would be four
Quintessences in every Artificiall compound according to the num-
-ber of the Order of the Qualities first second &c that must be without
their bodys & seperable wch thing is not so. They write of ye Coagulacon
of the Hares blood that in a flux occasioned by thinnesse of blood
it doe stop & as it were coagulate. but in coagulacon & concretion it
cuts & dissolves the same so there are contrary operacons of Vinegar
& Lead & many other things according ~~to~~ their Use is diverse because Nature
has mixd them so wonderfully And thus the Philosophicall water
has diverse & contrary Virtues, because Nature by the help of Art
has out of contraries mixt it into one indivisible substance which
is nothing else but a Quintessence in respect of other things that
are to be mingled with it

Ep 41

Ex patre Myrrha suo pulchrum suscipit Adonim
Delicias Cypria quem nece stravit aper
Accurrit Venus et pede læsa cruore ruborem
Contulit ipsa rosæ. quæ prius alba fuit
Flet Dea (flent Syri, luctus communis in orbe est)
Illum lactucis mollibus et posuit

English thus

Emblem 41. Adonis is killd by a Boor to whom Venus hasting
tingd the Roses wth her Blood Discourse. 41

Some of the Mythologists when they would explain the Allegory of Adonis say that He is the Sun & that the Boar by whom he is slain is ye winter season Hairy wth Frost. Others say that He is the seed of Corn which is six months under the Earth with Proserpine and six months above the ground with Venus But how improperly this is done has been sufficiently shown by us in other places For we affirm & that by universall consent that by Adonis is to be understood the Sol of the Philosophers according to this Verse

Omnia sunt idem Dionysius Sol & Adonis
Sol Dyonyse Adonis are the same

And Orpheus
Qui vario celaris nomine Adoni
Adonis Honourd by a Various name
Germinum et idem Author pariter puer atqz puella
Author of Budds thou art both maid & Boy

Now all these things cannot be understood of the cælestiall Sun but may be of the Philosophicall one. for this expresses both sexes whereas that does not & so these Mythologists attribute the same thing to Dionysius & Sol as they do to Adonis & on the contrary & so likewise to Osyris But Adonis is slain by the Boar that is by the sharpest Vinegar or dissolving water wch hath terrible teeth like a Boar with which he wounds Adonis, for the Philosophick Sol is mortally wounded by that Boar & has his members loosend & cutt of. But Venus Endeavours to help her Lover & when He was dead laid & preserved him among Lettice In the same manner Osyris is slain by Typhon & cut into severall pieces which Isis the wife of Osyris gatherd up & having joind them together buried them The same mourning wch yearly followd the Death of Osyris in Ægypt was also celebrated after ye death of Adonis in Syria & the neighbouring Kingdoms where after weeping & lamenting for severall dayes together there were great expressions of Joy with Dancings & other Ceremonyes as if he had been again & conveyd into Heaven From hence arose the Vanity of the Heathen Religion or Superstition wch vastly increasd by the Divels who thence took occasion to promote it & to procure false Miracles. Adonis was born of Cinyras (according to ye Fable) the King of Cyprus & his Daughter Myrrha, he is said to be sprung from a detestable Incest if we look upon the History but if we regard the Allegory it was so far from being unlawfull that it was absolutely necessary For in this Art nothing can be perfected unless it be born from a conjunction between the mother & the son and the Father & his Daughter For here by how much nearer in blood whether in the first or second degree of consanguinity ye married couple may be so much more fruitfull they will prove & on the contrary the farther remote so much the more barren, which if taken litterally is not to be sufferd Hence Oedipus married his Mother Jupiter his sister & so did Osyris Saturn Sol Servus rubeus or the Red servant & Gabritius Sol speaks thus of Adony that is concerning himself in the Metaphor of Belinus in the Rosary. Know Ye says he that my Father Sol hath given me power above all powers & clothd me wth new garments of Glory for I am his onely son and more like my Father &c I devest my servants from their power & Nature & cloth them with my beautifull splendor & light which my Father gave me for I am excellent & do exalt & depresse all & none of my servants is above me but one who is permitted to be repugnant & contrary to me & to destroy me yet he does not destroy my Nature & he is Saturn who seperates all my parts: afterwards I goe to my mother who gathers together all my divided & seperated members I Illuminate all those things that appertain to me & cause light to appear openly in the way from my Father Saturn & also from my mother who is an Enemy to me. These words are so clear that they may dispell any darknesse that is before the mind of a person never so little versd in reading. who may behold the agreement that there is between things & Persons For Truths although hid under the Veils of Allegorys have a wonderfull consent among themselves whereas those things which are false are repugnant and inconsistent both in themselves & others

---

Ep 42

Dux Natura tibi, tuqꝫ arte pedisequus illi
Esto lubens, erras ni comes ipsa Via est
Det ratio scipionis opem, Experientia firmet
Lumina quo possit cernere posta procul
Lectio sit lampas tenebris dilucida, rerum
Verborumqꝫ strues providus ut caveas
English thus

Emblem 42. Nature, Reason, experience & Reading must be the Guide Staff spectacles & Lamp to him that is imployd in Chymicall affairs

Discourse 42

There are innumerable accidents which may happen to Travellers especially if they are to walk in the night time thro dangerous & slippery places But besides Provision & strength of Body there are four things that are extremely necessary In the first place a skilfull guide or Companion for if the ignorant lead the ignorant it may happen either as to the blind that they may both fall into the Ditch or at least they both may run into difficulties & Errors In the next place a Staff by wch a Remedy may be provided against the slipperinesse of the way Thirdly good eyes for else the way is almost as dangerous to those that are dim sighted as to the blind. Fourthly a Lamp or lighted Torch by wch severall obstacles may be avoided So that if any Person applyes himself to the search of the Philosophicall Medicine besides strength of Body & money sufficient for his expences there are four other things requisite, to wit Nature Reason experience & Reading for if any one of these are wanting the others will be of little prevalence For these are the four wheels of the Philosophicall Chariot to wch one of the wheels cannot be wanting & if it be left it avails nothing Nature presupposes Naturall Bodys & Spirits as the Subjects first ministerd by Nature upon wch Art may afterwards exert it self by prepareing purifying & rendring them capable of having that produced from them wch Art proposes for its end So the Potter takes Earth & Water ye Glassemaker ashes & sand, a Smith Iron Brasse Lead Tin Copper Silver & Gold, a Tanner Raw Hides & so other Artists take other things. The Chemist likewise has regard to his Materialls Theirs are known to them the very first day but when he begins his are utterly unknown to him for many years & perhaps for his whole life Nature does indeed lay its finger upon the matters but there are many things wch obscure the impression of Nature that it cannot be known Therefore the first intention must be intimately to contemplate Nature & to see how it proceeds in its operations. to this End that the naturall Subjects of Chemistry without defect or superfluity may be attaind to From whence let Nature be the Guide & Companion of so great a journey & follow her footsteps in the next place let reason be like a staff which may keep the steddy & firm that they may not slip nor waver for without reaso any Person will be apt to fall into Error, whence the Philosophers say whatever You hear, reason upon it, whether it can be so or no. For n man is forc'd to beleive or Act Impossibilities unlesse he be of a wea memory, dull genius & foolish Imagination to impose upon himself by takeing false things for True & rejecting True things as false. They say likewise that they take no care of the words what is said but rather of the things as what may be understood & that words are for things & not things for words As for Example. if any man should say that Glasse may be made malleable by the Philosophicall Tincture? Why shall not I beleive it provided reason dictates it Thirdly Experience will be as spectacles by wch things may be seen at a distance These are Optick instruments invented & made by Art to help & amend the weaknesse of mens eyes. Not unlike these are all Experiments of every kind that have been tried about the minerall matter whether seen or truly relate & the more these remain in the memory the more will be drawn from thence by a man of Reason who will compare them with themselves & other things, that he may see what is truth & what is not Fourthly Reading does as it were kindle a clear Lamp in the Understanding without which there will every where be darknesse & thick clouds But the Reading of good Authours ought to be often repeated, otherwise it will not be profitable. Hence Bacassar in the Turba saith. He therefore that is of an even Temper and exercises Patience without regrett will goe in the right path of this Art But He that thinks himself able sooner to reape benefit from our Books is deceiv'd and it had been better for him not to have look'd into or touch'd them &c.

Ep 43

Montis in excelso consedit vertice Vultur
  Assidue clamans; Albus ego atq; niger
Citrinus Rubeusq; feror, nil mentior: idem est
  Corvus qui pennis absq; volare solet
Nocte tenebrosâ, mediaq; in luce diei
  Namq; artis caput est ille vel ille tuae

Englisht thus.

Emblem 43. Give ear to the Vulturs words wch are in no wise false

Discourse 43

We daily in many places hear Birds such as Parrots Ravens Dawes & Pyes that prattle & imitate a Human Voice. Pliny writes that at the same time that He publish'd his History Agrippina the wife of Claudius Caesar had a Thrush that could speak & that the Young Caesars had a Starling & Nightingales that were accustom'd to the Greek & Latin Tongues and daily spoke new things in a long thread of words or sentence But since at this time such Birds are more frequently to be met with they are now lesse wonder'd at, for use & Custom will make any Birds capable of speaking if their Tongues be more broad then ordinary. But that Vultur wch the Philosophers mention has not learnt his words if he utters any by use, his own Nature expresses them tacitly But the Philosophers say that He continually cryes out & wth a loud voice pronounces who & what He is, in wch He imitates great Princes who in the beginning of their Publick Instruments will alwayes make known what are their inheritance & Titles, not out of Pride, but that others as well as themselves may know what Principalities they govern or what rights of Inheritance they pretend to. So it is very necessary to know, what colours as Ensigns of Arms & Titles the Philosophick Bird enjoys & wherein he excells all others. I saith he (as the Rosary hath it from Hermes) am the Black of the white & the Citrine of the Red & certainly I speak Truth & Lye not. He affirms himself to be Black White Citrine & Red & such He really is For tho He doth not as yet actually possesse these last colours yet he expects the inheritance of them Hereupon saith Rosinus in his Book Divinarum Interpretationum Take saith he the Stone wch is Black white Red Citrine that admirable Bird wch flyes without wings in the darknesse of the night & in the clearnesse of the day For Coloration is taken from bitternesse existing in his Throat but more water is taken from his blood as Alexander saith Take O my son the Stone of four Colours The Books of the Philosophers do abundantly declare that the Stone has all these Colours wch are principall ones in a successive order. But it may not be improper to declare why the Philosophicall Subject is call'd a Vultur. Those Vulturs wch are Black have most Force & are rapacious but they fly slowly because of the bulk of their bodies They say this Bird conceives without the help of the Male & generates without coition & their offspring arrive to a great age even an hundred years

They build in high Rocks & no man has touchd their nests seldom more then two of their Young ones are seen They are an assistance against Serp They conceive by the East wind when they begin to lay Eggs they bring a thing out of the Indies wch as a Nut has somthing within it that may be moved & forthwith yeilds a sound wch when they have applied to themselves they produce many Young ones, but one onely remains which is called IMMUSULUS We have the Testimony of Hermodorus Ponticus in Celius that Vulturs are the most innocent of all Animalls because they touch nothing that mankind sow plant or feed, beside they kill no living creature. They abstein from Birds tho dead by a certain instinct of Affinity For this reason they were accounted the signs in Divinacon as the Foundacon of the City of Rome may declare The Philosophicall Bird expressing almost all these Qualities of the Vulturs is therefore not undeservedly called a Vultur by Hermes & others, He is slow in flight & of Colour Black He conceives from himself for so Rosarius towards the End And he is the Dragon who marries himself and impregnates himself & brings forth in his own season & Rosarius to Sarratanta And that is the Serpent Luxuriant in it self impregnating itself & bringing forth in one day It lives & endures a very long time & multiplies it self. For what Virgil writes concerning the Phænix agrees likewise to this for it is the same Bird

It is very difficult to climb the nest of this Bird It fights wth the mercuriall serpent & overcomes it that is Sol wth Luna it is conceived by the wind & carried in its belly & born in the Air The stone Aetites conteining within it the little stone sounding is by many men called Totium. one onely IMMUSULUS is found in the nest of the Philosophers. The Philosophick Bird is also most Innocent because it hurts no body it is beneficiall to all that know it & most excellt in Divinacons But does he make a Nest on the mountains & sitting there cry out? Rosinus according to Rhasis gives this Answer Contemplate the Highest mountains both those on thy Right hand & on thy left & climb up thither There our stone is found & in another mountain which produces all sorts of Printers colours & spirits or species there it is likewise Morienus says ascend the High mountains covered with Trees because there our stone is found & hidden. And Hermes says Take You the Blessed stone & break it to small pieces & wash the Red stone from which is extracted which is found in Mountains & Especially in old sinks or shores

---

Syria Adonidem habet Dionysum Græcia Osirim
Ægyptus qui sunt nil nisi SOL Sophia
ISIS adest soror, et conjux & mater Osiris
Cujus membra Typhon dissecat, illa ligat
Defluit at pudibunda mari pars sparsa per undas
Sulphur enim, SULPHUR quod generavit abest
English thus

Emblem 44 Typhon kills Osiris by deceit & disperses his limbs but ye famous Isis gatherd them together

Discourse 44

In the first book of our Hieroglyphicks we have fully explaind & reduced the Allegory of Osyris to its true Originall wch is Chemicall And tho we shall not repeat that yet we shall make a discourse parallell to it whereby we may retain Osyris within the bounds of Antient Chemistry all which has been so often sung of & figur'd out by the Antient Poets For you can never possibly perswade me that Osyris was a God or a King of Ægypt For to me the contrary to both seems apparent from severall circumstances He is indeed the SUN. but it is the Philosophicall one Now that name being often attributed to him the Vulgar who read it & know of no other sun but that which gives light to the world interpreted it in that sense The SUN of the Philosophers has its denominacon from the sun of the world because it conteins those properties of Nature wch descend from the cælestiall Sun or are agreeable to it. Therefore Sol is Osyris Dionysius Bacchus Jupiter Mars Adonis Oedipus Perseus Achilles Triptolemus Pelops Hippomanes Pollux. And Luna is Isis Juno Venus the Mother of Oedipus Danae Deidamia Atalanta Helena As also Latona Semele Leda Antiope Thalia These are the parts of that compound wch before Operacon is called the Stone, & by ye Name of every metall, Magnesia After operacon it is called Orus Pyrrhus Apollo Æsculapius. The Adjuncts are Typhon Python the Boar The Artists are Hercules Ulysses Jason Theseus Perithous And the labours & dangers wch those Artists undertook were innumerable. We may see the Labours of Hercules the errors of Ulysses the Dangers of Jason & the endeavours of Theseus the Remoras of Perithous This is the great Volume of Matter & Doctrine thro wch in every page Saturn Mercury & Vulcan do often occur the first as Father of all the Cause without wch nothing can be effected, the second as the matter or form, the third as the Efficient. Sol takes Luna his sister to be his wife Jupiter takes Juno as Saturn Rhea & Osyris does Isis. Dionysius is snatchd out of of his mother Semele who was burnt by the thunder of Jupiter that so he may come to maturity in the thigh of his Father Jupiter Æsculapius from his Mother Coronis. Dionysius being grown up shews men the use of wine making an Expedition as far as the Indies Osyris & Triptolemus that of Corn & how to sow it & Æsculapius that of Medicine The Greeks call him Dionysius the Latins Bacchus the Ægyptians Osyris & the Syrians Adonis. Oedipus killd his Father [illegible] of the Boar Adonis, Ceres the Nurse of Triptolemus his [illegible] Hippomanes overcame Atalanta by a Golden Apple, Tantalus ye Father of Pelops obtaind Hippodamia by overcoming her in race of Chariots Osyris being cut in pieces was joind together again by Isis his mother sister & wife, The child Pelops was boild & drest his shoulder eaten by Ceres & again restord to life, an Ivory shoulder being added to him Achilles & Triptolemus were put under coals of fire by night and in the day time nourished by milk, one by Ceres his Nurse, the other by his Mother Thetis. Achilles & Helena were the Causes of the Trojan war she as the impulsive He as the Efficient Cause Helena was hatchd from an Egge. & at the Nuptialls of Peleus & Thetis from whom Achilles was descended. that Apple of Eris which was the first cause of the Rape of Helena was thrown about, Pollux was assisting to the Argonauts who are supposd (if ever they lived at all) to have lived at least fifty years before the Trojan War began, & both He and Helena were produced out of one Egg, therefore Helena was an old woman when she was ravishd by Paris, Medea when an old woman & without a tooth in her Head was married to Achilles in the Elysian Fields, unless she restord Youth to her self as to Eson the Father of Jason & as Ceres did to Pelops for which reason he is said to have been twice Young, Perseus receivd a flying Horse from Pallas, and in recompence brought the Head of Medusa to Her to whom Mercury gave a Scymiter and the rest of the ye other weapons, Ceres gave Triptolemus a Chariot with flying Dragons, when Pallas was born of the Brain of Jupiter and Sol was in conjunction with Venus, it raind Gold at Rhodes, And Jupiter in the form of a golden shower lay with Danae, as a Swan wth Leda as a Cuckow with his Sister Juno, As a Bull with Europa as a Satyr wth Antiope And so there is a concord in them all—

Ep. 45

93. Sol fax clara poli non corpora densa penetrat
Hinc illi adversis partibus umbra manet
Vilior haec rebus quamvis est omnibus. usu
Attamen Astronomis commoda multa tulit
Plura Sophis sed dona dedit Sol ejus et umbra
Auriferae quoniam perficit artis opus
Englisht thus

Emblem: 45 The work is perfected by Sol & his shade. Discourse 45

As a light kindled in a Round or sphericall Place enlightens all the walls above or below except where some Table or utensil in ye middle obstructs its influence so likewise the Sun being placd in the vast Arch of Heaven illuminates wth its Rays all the concavity of heaven & those Bodyes wch are containd in it that are Diaphanous & capable of receiving light that is all the stars both the wandring & ye fixd except where the Thickness of the intermediate Earth prohibits it for there a black shade or darkness wch is calld night remains so long till it is driven away by the presence of the Sun, & light is pourd out and beheld in its stead, Shade therefore or night is the privacon or absence of Solar light, & day on the contrary is the Irradiacon & circumfusion of it. Shade is that wch cannot endure the aspect of the Sun & therefore absconds it self & avoides it somtimes in this sometimes in another part of the Earth according as the Sun is in opposition to it The Sun & shade never yet saw one another although if Nature would admitt it they might doe it every moment But the Sun considering her as an Enemy to himself always pursues her whilst she flys so that he can never weary her so as to overtake her as Buchannan says in his Book of the sphere After the Image & example of that great Sun & his shade the Philosophers have observd that their Sun likewise a black cloudy flying shadow Hence Hermes saith my Son extract its shadow from the Ray that is see that you bring your Sun round about by the Primum mobile over wch Vulcan presides that that part of ye earth wch is now coverd wth a shady night may enjoy the clear light of the Sun For if the whole Firmament of Heaven wth all that is containd in it were not carried round in each Naturall day that is in the space of four & twenty hours by its first motion, but the Sun shold move by its proper motion wch is calld the second or annual one those Antipodes who are below us would have night for almost the space of six months & we in the mean time shold have day light & so on the contrary so that the whole Year would consist of one day & one night as it is now under both the Poles as Reason & experience shows us But it hath pleasd Divine Providence to order it otherwise wch therefore ordeind two motions of the Planetts the first & second & so distributed the year into many days Now the shade & the sun do together make a day & night wch the sun by it self alone could not doe It is its property to Illuminate all Bodies & places that are opposite to it, but it is by accident onely that its absence makes a shade. so also the Philosophicall sun with its shade make a day that is Light & darknesse or night. towit Latona or Magnesia whose shade (as Democritus says in the beginning of the 3 book of his mensa aurea) must be remov'd & burnt up by a fiery Medicine The use of shadows in Astronomy is so great that without them that Science can scarce be accomplishd it is to shade likewise that the Chemist ascribes ye perfection of his Art. For what is this sun without a Shadow? the same as a Clapper is without a bell, That indeed makes the first motion to a sound. that is the Quill this the Instrument of Musick, that the Tongue this the great mouth. A Shade is the most contemptible thing & next to haveing no Being so also the Philosophers shadow is a thing Black. Blacker then Black as they call it or Viler then a weed. not in respect of it self but of the opinion of men & the plenty of it. What more usefull then fire? more precious then water? more amiable then Earth? wch yeilds flowers and all things that are lovely? what more delightfull then Air wch if it once be obstructed will make make all things cease to seem pleasant But because in their Vast spheres they are exposd to the common use of mankind by a preposterous imagination they are thought to be of no Value. In like manner both ye comon & Philosophicall shade are disesteemd They who have lived long in subterranean shades lose their eysight if they are brought suddenly to the clear light of the sun so they who remain & work onely in the Philosophicall shade and do not join the sun to it are depriv'd of their judgment which is the guide of their mind & so can bring nothing to effect When the Celestiall sun is elevated to the Height of Noon the Heat is greater & the shadow lesse so here when the heat is increas'd the shade is lesse & likewise on ye contrary We must therefore begin when the sun from ye meridian call side bends it self again to the Top of our Head in Capricorn and the first operation even to Aries will be finisht, then begins the work of Women even to Leo & afterwards labour proceeds from Labour till the year as a serpent take hold of the Tayle wth the Head that is to say is completed

---

Jupiter e Delphis aquilas misisse gemellas
Fertur ad Eoas Occiduasqȝ plagas
Dum medium explorare locum desiderat Orbis
(Fama ut habet) Delphos hæ rediere simul
Ast illæ lapides bini sunt unus ab ortu
Alter ab occasu qui bene conveniunt
Englisht thus

Emblem 46 Two Eagles come together one from the East & the other from the West

Discourse 46th

Cicero in his book of the Nature of ye Gods declares the most Antient Apollo to be the son of Vulcan the Defender of Athens wch opinion is very true. when, as it ought to be it is transferrd to an Allegory, For Vulcan produces the Philosophicall sun wch is Apollo But the opinion of his being the son of Jupiter has prevaild. But when Latona has twins in her Womb that is Apollo & Diana wch she had conceivd by Jupiter Juno being jealous sent Pytho a serpent of a Vast magnitude to persecute & Vex her whilst she was wth child The miserable Woman after many & tedious wandrings was at length carried by a ship into the Island of Ortygia to her sister Asteria who governd there & that Island being almost wholly overflown with the sea yet afforded a place for Latona whilst she was in Travell from whence it was calld Delus or manifest wch before was ἄδηλος or not manifest There she brought forth her children the first that came forth was Diana & she did the Office of a Midwife to her Mother who labourd in ye birth of her Brother Apollo From whence it came to passe that Women in Travell call upon her Deity by the names of Diana or Ilithyia because she shews light to Infans newly born their eyes being opend. Apollo therefore being born & grown up slew Python the Tormentor of his Mother with his Arrows. He likewise slew the Cyclops because they made Thunder for Jupiter to destroy his son Æsculapius. for it was wth Thunder that Jupiter struck him down to Hell because he had restord Hippolitus to life that had been torn in peices by Horses That these things are merely Chemicall we have demonstrated in many places For Latona Cynthia Apollo & Python are requisites of this Art wch have such relations one to another as have been declard before For these same things being divulgd in the writings of the most Ancient Poets as Orpheus Linus Musæus & Homer they gave occasion to the ignorant to ascribe religious worship & Veneration to Apollo & to erect innumerable Temples to him both in Europe and Asia But that wch was most celebrated was at Delphos where there was a Vast number of statues made of solid gold & silver of great weight & Artifice being there deposited by many Kings & Princes wth other most precious gifts presented by all sorts of persons out of [illegible] by Hippocrates There was likewise [illegible] made & gave to Pelops that was afterwards consacrated to Apollo by Pelops when he married Hippodamia the Daughter of Oenomaus King of Elis This was erected in the middle of the Temple where Pythia sitting upon it receiv'd the Inspiration of the Divill breaking forth from a profound hollow & being filld wth it prophesied & gave answers to those who enquird after the events of things to come. Delphos was seated near the foot of Parnassus in Baotia, not far from the Temple was the Dimming Fountain namd Cassiotis which extinguishd such burning Torches as were brought near it but if they were remov'd afar of the suddenly took fire & were rekindled. The water of the same fountain gave a power of prophesying to such as drank of it but then their lives were shortend by it There being a concourse therfore from all parts of Europe & Asia to the Delphick Oracle the Poets feignd that Parnassus was in the middle of the earth & that they provd by an example ~~that~~ of Jupiter who had made experiment of it by sending forth two Eagles But this thing not being supported by the Credit of any History it may not be repugnant to the Truth to ascribe it to Chemicall matters Especially since Apollo in all his Circumstances & his Originall has before been declard to be Chemicall, altho afterwards the Divill confirmd the superstition of men & under that Name gave forth Prophesies The two Eagles are two Stones one of which comes from the East the other from the West as the Philosophers have many wayes demonstrated Jupiter has sent them forth as his Ensign bearers the Eagle seems indeed to be the Friend of Apollo or Sol because she proves her Young ones by the Sun beams & disowns those as illegitimate who cannot endure them. Its feathers are reported not to putrefye altho mixd with other things & that they devour the Feathers of other birds & that they easily admit of being guilded. It does not dye of old Age or sicknesse but of Hunger For the upper part of his Beak grows so crooked that he cannot feed himself wch haveing cast of he plunges him self three times in a fountaine. and is said by yt means to be restored to youth againe, Hence the Psalmist sayes thy Youth shal be renewed like that of an Eagle, this of all birds is never affected wth thunder it has warr wth the Dragon who therfore hunts after its Eggs all these endowments of its Nature have given Occasion to the Philosophers in theire Art to Extoll the Eagle, & liken their Stone to it, there are innumerable Examples of this Kinde in their Books wch at present we Shall not Mention.

The philosophers in many places make mention of two Stones that are freely given to us as Arnoldus Isaick & others) Avicenna amongst the rest affirms that they are throwne out into the Dung. Neglected by the vulgar, But if they be joynd together they perfect the majestery. Some Extolls the Occidental Mercury, wch hath prefered it self before Gold & overcome itt, But the author of the Consilium Conjugi Solis & lunæ out of the Epistle of Aristotle, does best of all discribe the two Stones, when he saith there are two Stones principals of this art, white & red of Wonderful nature, at the Setting of the Sun the white begin to apeare upon the surface of the Waters, hideing itt Self till mignight, & afterwards decends to the Bottom, But the red Operates Otherwise, for it begins to arise upon the ∇s at the riseing of the Sun till noon, and afterwards decends to the bottom these Stones are therfore are the two Eagles, Sent by Jupiter out of Delphos, as we Said before, these also are the Wolf & dog coming from different or opposite parts of the earth which bite & worry one another, and both become Mad, as Rhasis ~~sayes~~ declares in his Epistle, these Stones are the most true Bezoer wch comes from the East indies taken out of the Bellies of wild Beasts the West indies yeild another but of lesse Efficacy, and is calld that of peru, and taken out of tame Animals, Soe the East affords a most feirce Wolf, the West a Dog Familiar to man that is Sulphur comes from the Eastern as Mercury does from the Western Regions, of wch the one is Soft & tractable, the Other is Cholorick & feirce, as soon as they meet they fall upon one a Nother But the dogg being of a remarkable size obtaines ye first victory by Prostrating the wolf, and almost killing him then the Wolf recovering his strength, overthrowes the Dogg & never suffers him to rise againe but kills him in the mean the Wolf receives such wounds from the Dogg, that are not less mortall yn those he gave him, & soe they are Wounded to death by one a Nother, Rosinus to Euthicia sayes concerning the Wolf. that he is a Stout Souldier Conqueror of two, & of much Esteem and most intense Strength, that can perforate Bodyes when he meets with them & is white in apearance, red by Experiment, & is the male that took luna to wife wch some men Supose to be Gold of a most pretious Connection whose Congelation is never dissolved.:.

Ep: 48:

Zerxes that most powerfull King of Persia, Leading his army thro dry and vn:inhabited Countrys in the midst of Extream heat being very thirsty, didnot refuse a draught of Muddy water, Offered him by a Souldier; but dranke most plentifully & gaue a very Large reward to him that brought itt, and indeed if a man att this time (as some of our latest Historians affirme) should trauaile thro the dominians of Persia, He would very Seldome meet wth fountaines of Fresh Water, for theire Standing Waters are Brackish, and the soile itt self vpon the surface has a very great Saltnesse, After the Same Manner the King of the Philosophers, being tormented wth thirst, Commands his seruants to bring him plenty of fresh Water, wch being brought him, he drinks til he is satiated As apeares by the Alegory of Merlin, Diuers Physitians Vndertook the cure of the King that was Sick & discolord, The Egiptians administring their Mede:cines stird the Humours whilst they ware yett crude, Wheras Hippocrates sayes they must be concocted before they be purged, Vnless be stiring & fluxible For then they must Imediately be Expelld least they make an Effort & fall vpon the more Noble parts Hereupon daungerous Simtoms as Happen to the King. But the Physitians of Alexandria comeing afterwards & being Esteemd More Successful in Chronick diseases, restored the King to his former health, It is very well worth while to cure soe great a King, who being made healthy Extends a liberal hand, and a Serene aspect to his phy:sitian, we haue read how many mens cures haue binn Nobly rewarded, by seueral Kings as that of Demonides by Policrates, Tirant of Samos wth two talents Erasistrati who as Pliny writes was the deciple Of Chrysippus and the son of Aristotles Daughter, its likewise of Jacop Coeterius physitian to Lewis the second King of France, from whome he receiued a Sallary of fower thousand crowns a Month. Not to Mention more Moderne instances But the cure of this King is acompanied wth a reward that is still farr greater for Say Hermes and Geber in the Rosary, He that can once compleat this Art if he should liue a 1000, thousand Yeares, & Euery day Should feed 4000 Men he could not want

---

nor footsteps or Impressions Euer defaced wch God has bestowed vpon the kin and Elect Philosophers, You must know that ~~God~~ nature has taken an Equal as an Enime And a little after he sayes, that Sulphur is most Strong, and fights against fire that itt containes and is Contained, for a most pretious Cullor proceeds from ym conjoynd together, & that Sulphur wch is Naturally volatile, Can neuer afterwards fly away, because the Soul hath perforated itt, And in like manner the tinctur of the soul hath perforated & is Mixt with the Body, & the Body hath containd the Soul & restrain the Natural flying of itt, And then to one Demanding wch of the stones was strongest He answers that Stone wch is Noe Stone, is Stronger then the Other Enemy, but ye Red is Stronger, then that wch hath Strengthned his Companions by its fortitude, The Oriental Wolf is therford Stronger then the Occidental dogg, altho the does not Obtaine the Effect of his victory but falls together wth his Enemy, But the tinging poyson is produced from both, The differences therford between the Wolf & the Dog is but Small, for a Mastiff or dog may apeare wth the forme or kinde of a Wolf. Soe as to Seem to haue binn a Wolf Originally, but to haue become tame running thro many Generations, After the same manner, Sulphur & Mercury differ but little from one another, Because that proceeds from this, and this from that, Mercury indeed begat Sulphur, But Sulphur Purged Mercury & rendred it wt itt is

The same Rosinus asks these questions, Whence comes its cullor, And answers from its Most intense bitternesse, Whence comes its bitternesse & intense ion Ansr: from the impurity of the mettall, Is its red Colour neuer Supreminent, He Anser: Yes, And againe he asks, is itt neuer hotter then fire, Ansr: Fire in respect of itt is as water, in respect of fire, againe Qr is itt not Stronger then fire He answers Not, why then doe You assert itt to be stronger then fire, He Answers because Fires meeting together doe destroy one another, it is therford Manifest that one is the food & aliment of the other, And soe much as the one Increases the Other decreases, till that wch increases preuailes & the Dragon de:voures the Serpent; In great Battles it Often happens that they yt vndergoe the greatest Slaughter win the feild & victory, Soe also tho the Dog lye prostrate yet he was not soe Overcome att his death but that he could hold his Enemy So fast that as the Other could not liue without him so neither could he without the Other; NB mistoke the Folio or side:-

And Senior confirms this by Saying, He that has this Stone from wch ye Eli is made, is soe rich, that he can like the man that has fire, giue it to wh he will, & when he will, and as much as he will, without his one daunger or want of itt, The Father of Democritus was soe Rich that he gaue a feast to the army of Xerxes, and Pitheus a man Exceeding wealthy offered the Same prince that he would pay his whole Army and finde them prouis^{on} for fiue Months, provided that the Youngest of his fiue Sons who was the Comfort of his Old age, might Stay att home wth him, and not be forced to goe into the Kings army. But the Barbarous, Basely rejecting his petition commanded ye Youth to be cutt in two peeces & impal'd on Eaither side of the High way throw wch the whole army was to pass, as Sabellicus relates in ye Second Book of his Enneads –

But the wealth of these Men are Nothing to the Riches of this Kin wch are without Number or Demension, Being cured & freed from the waters all the Kings & potentates of Other Regions haue Honored & fear'd him and when they would See any of his wonderful workes, they put one ounce of Mercury well washt in a Crucible and cast thervpon as it ware one graine of Millett seed, of his Nailes or his haire or his blood, and blowed gently wth coales, they lett itt cool wth them & found Such a Stone as I know This is he of whome Count Bernard makes mention, that can giue to his Six courtiers as much of his Kingdome as he himself posseses, provid they waite till he recouers his Youth, in the Bath, and be adorned with various Garments, to witt a Black brestplate a White Shirt & purple Blood, for then he promises to giue Some of his blood to Every One of them, and make them pertakers of his riches ,

Women that keep Company with many Men Seldom conceiue liueing Children, for Nature Very rarly admits of a Superfœtation, Hence whateuer Ofspring is borne wheather it be one or More indeuiduals they proceed from one Father & mother, There is a Remarkable instance in History of Margaret the wife of Herman Earl of Henneberg who in ye Year 1276. bore 365. children wch ware all Christned, the males by the name of John, the females by y^t of Elizabeth, all dyed & ware buried in ye Church of Lausden in Holland about a mile from the Hague towards the sea and in the same place may still be seen ye Brasen bason in wch they ware babtised wth an inscription of the whole Story. The reason giuen for it is That the Countess seeing a poor Woman wth twins in her armes call'd her an adultress as if it ware impossible for more then One to be conceiued att one birth from one Man, but y^t they must Necessarily Spring from diuers, whereupon the poor woman knowing her self clear from any such guilt, made this imprecation that the Countesse her self might att one time, & by one man, conceiue as many Children as there ware dayes in ye year this is a [illegible] Miracle But a Natural worke wch happen'd by the deuine vengance.

But in the Philosophical work that wch is Otherwise contrary to Nature is Easily admitted vnder the vaile of an Allegory, For here One ofspring is said to haue thre ffathers, or two ffathers, & likewise soe many Mothers, Hence Raymond as cited by the Rosary sayes, Our infant has two Fathers & two Mothers & because he with his whole Substance is tenderly Norrished in fire, therfore he neuer dyes, So Dionysius Or Bacchus is cald Bimatur as haueing two Mothers who when his Mother was burnt before the time of his Maturity was taken out of her belly and Sowed into his Fathers thigh who thereupon became Father & Mother too, but these things are better declared in the Conception of Orion who is Said to haue bin produced by the seeds of Apollo Vulcan & Mercury mixt together, and preserued in the hide of an Ox for ten Months, Now all this would not Only be fabulous but Monstrous vnless the Secret of Nature that is not Obuious to all men, lay hid vnder itt, Lully in his Theorica Testamenti attributes as many and almost the same Fathers to his Philosophick birth to witt, Sol who is Apollo, or the Celestial Sun the first Author of this Generation, who by his vnspeakable Occult and Astral power, works vpon

vpon a Certaine Matter knowne to the Philosophers as vpon the Matrix of a Woman and in that produces a Son or Offspring like himself, to whome afterwards he will leaue and resigne his Armes and Ensignes of virtue as belonging to him by right of Inheritance, that is the Faculty of Maturating things immature, & ye Ennergy of tinging & purging things Not tinged or purged, For whatsoeuer Sol perfects in a Thousand yeare. his Son can performe in half an hower,

Therfore that his virtue may be a 1000 times Stronger then that of Sol: his father deliuers him to Vulcan, & the artist for Education, that his generous disposition may be improued & multeplyed in Strength by there meanes & assistance, For it is Manifest to be very aduantagious to be accustomed to a thing from a Childe, So achillis Iason & Herculus ware for the same intent comitted to Chiron to be instructed, For Milo the Crotonian who carried a Calf when he was a boy, by custome came to be able to carry an Ox when he grew came to be a man Therfore tis not without reason that Vulcan and the Artist are Said to be the Fathers of this Childe as well as Sol, for As he was the cause of his being att first, soe these make him Such as he is and soe great as he apeares to be No Equiuelent Reward can be made to Masters for Institution, noe more then to parents for Generation, these dispose the body, they the minde. And so no lesse recompence is due to one, then to the Other, of them,

In the production of Orion Mercury contributes matter, Apollo ye forme and Vulcan the Heat Or Efficient cause, and soe it is likewise necessary in the Phylosophick work, that thre Fathers should Seem to Conspire together for the Birth of one offspring, that is to be ye Darling of the Philosophers, :;

NB. ☒ i

The Mansion of Dragons is in Cauernes of the Earth, But of Men vpon ye Earth in the Immediate Air, which two Elements are contrary, and yet are apoynted by the Philosopher to be joynd together, that one may act vpon the Other, But by the Woman Others vnderstand the Eagle, as Basil in his Second Key, for tis not conuenient (sayes he) for an Eagle to place her nest vpon the Alps because her young ones would dye by the coldness of the Snow vpon the top of the Mountaines, but if you add to the Eagle a cold Dragon, that hath a long time had his Habitation in the rocks & is crept out of the cauernes of the Earth, and putt them both into an infernal Cell. then will pluto blow & by his blast draw a Fiery volatile Spirit from the cold Dragon which with its great Heat will burne the Eagle's Feathers, and Excite a Sudorifick Bath as will melt ye Snow vpon the top of the Mountaines, and turne itt into water, from whence a Mineral Bath may be well prepared to contribute health & Fortune to the King

This reward is wonderful that a cold Dragon should yeild a fiery Spirit, yet Experience declares itt to be true in Burnt Serpents, that Send forth a venemous flame poysoning those that Stand by itt, Nor is it without reason that the preseruers of the Chymical treasures, Should be cald Flaming Dragons & Keepers off the Golden fleece, The Garden of the Hesperides & that of Cadmus & others For this Dragon liues in Strait places of Subterranius Rocks, wch you must take there & joyne itt to the Eagle or Woman to her in her graue, Or to the Other (if you had rather haue it soe) in her nest, for tis the Nature of the Dragon Sometimes to lye in wait for the Eagles Eggs. and wage Mortal warr with the Eagle, There are Some Greek Writers that Report that in times past a Dragon fell in loue wth a Maid and lay wth her. what wonder then if the philosophers would haue theire dragon Shut vp in the same cauerne with the Woman, Greuerus joynes Red and Black dragons together in the Deep gulf of the mountaine, and burnes them wth fire, and the black ones perishing he saith the Keeper of the mountaine Sercheth for them euery where & brings them to the Mountaine, Merlin in his Vision if it be not (Suposi-

Suppositious) makes Mention of a White and Red dragon, these Dragons whatsoeuer they be, wheather one be a Woman or female dragon, doe act Mutually vntil they both Dye, and Emitt blood from theire wounds, wherewith they are both Embrued, But here by the dragon is Vnderstood ye Elements of Earth and Fire, and by the Woman those of Air and Water, whence the Clangor Buccine Saith, The Dragon is the Matter remaining in the Bottom after the water is distil'd from itt, and according to Hermes, the Water of the Air being betwen Heauen & Earth is the life of Euery thing, for that Water dissolues a body into a Spirit, and makes a liue thing of a dead one and constitutes Marriage betwen Man and Woman, for it makes the whole Benefit of the Art. And of the Earth he sayes thus, And moreouer vnderstand that the perticular Earth which we tread vpon is not ye true Element Yea it is Elemented from its true fifth Element, Nor doth the fifth Elemental Substance zecede from its Elemented Body. from wch the Earth is formed, & a little after. But the Virgin and true Element, which Fire cannot burne is in the Center of the earth. This is the dragon whereof wee speake, insinuating itt self euen into the Center of the earth, where the heat being great itt conceiues within itt self A flaming heat, wherewith itt burnes ye woman or Eagle, But the woman or Eagle is an Airey water, wch Some call ye white or Cielestial Eagle & Endeauour to make itt the Common Mercury, or Sublimed Salts, for there Men that feign themselues as Quick sighted as Lincęos, but are indeed blinde in this Art, But Count Bernard Sayes in his Epistle Verily I say unto you that No water will dissolue a Mettallick Speeces by Natural reduction, but that which continues with itt in matter & forme, & which the Mettals themselues can recongeale & a little after, Nor doth that water pertaine to bodyes in Solutions which doth not remaine with them in congelation

Θfix :

And Not farr after, Verily I say vnto you that the Oyl which Naturally incerates & joynes Natures together. and Naturally introduces the Medecine into Other bodyes that are to be tinge'd is not compounded of any Other Extranious thing. but only of the Bowels of the Body that is to be dissolu'd

The Eagle therfore & the Woman as likewise the Dragon with almost all the Secretts of the whole Art, are Vnderstood by these precepts, which by Opening the Bosome of Nature, We haue perhaps soe farr Explained and Declar'd to the Sons of Learning, that so Glory might be giuen to God:-

Amen

In the name of [illegible] in the name of [illegible] [illegible] + in the [illegible] to saue [illegible] If any [illegible] come here to steal this night or day any of [illegible] goods or [illegible] haue here to keep or doe mee any harm, [illegible] bee dumb [illegible] stone, I coniure thee or they by the [illegible] of God. Alpha & Omega, Principium & finis, by the great name Tetragrammaton. Also I coniure thee by the virtue of his mighty glorious son, & his name Jesu, in wch name might all knees bow unto it heauenly & earthly & yee yt bee in hell also. I coniure thee by the virtue of Gods very flesh & blood contained in the blessed sacramt of the Altar. I coniure thee & charge thee & command thee by the meeknes of our Lady, & the cleanes of her virginity, also by all the virtues that [illegible] in the Patriarks, prophets & Apostles, martirs, confessors & virgins. Also I coniure thee by all the Patriarks yt [illegible] within & about, yt if any of these persons, whose names bee within & about, [illegible] or hee were willing or consenting or take away of this N or of this N. yt day or night yt hee giue knowledg to us, yt they or hee haue no power to passe away, till it bee to morrow at the sun rising, yt I bid them goe, yt they or hee bee bound, as sure as St Bartholomew bound a fiend with a haire of his beard In Nomine patris & filij & Spiritus sancti. Amen.

Disparibus meritis pendent tria corpora ranis
Desmas & Zesmas medio diuina potestas
Sum̃a petit Desmas, descendit & infera Zesmas
Nos & res nostras seruit diuina potestas.
Per te Iesu Christe seruator Rex Gloriæ ꝑ omnia secula seculoꝝ, Amen.

This must bee said round about the close, Garden, Orchard, or place, where bee ye goods or Cattells yt you would haue kept, & goe neere to the hedg or Mound. And it must bee said before the twilight bee gon, & after the Sun is sett. & you must bee there in the morning before the Sun rise.

A good Spel to make a theife tarry

God yt was in Bethelem born, & baptized in the flum Jordan, there was neither theife nor wolfe, but himselfe full God in Trinity saue all things that to vs is lefte, within this house & without & in all places about, to St Gates to keep & hold from wicked theeues and enimies, & wicked folks, by the grace & might of the holy Trinity, And by the gr[illegible] & virtue of ye holy virgin St Mary. And by the virtue of St peeter, & all ye holy confessors [illegible] & by the goods yt belong to mee to steale, all for still to stand, hee or they as any stake, & of him or them to bee euery bone as heauy as ye millstone, & of him or them to [illegible] euery finger as heauy as the mill spindle, stand hee or they & gaze, as still as any stake, power to remove haue they none, till I bid him or they bee gon till to morrow it bee day & till I bid him or them goe his way. In nomine patris & filij & Spiritus Sancti Amen. Theeues also still bee yee, by the might & virtue of the holy Trinity, & by the [illegible] of ye holy Passion of Jesus Christ & of his death & of his uprising. bee they [illegible] I bid him or them goe, ye sam dread & ye sam quaking yt fell upon the [illegible] ye sepulcher when our Lord Jesus arose from death to life, the sam dread fall [illegible] & upon all them that would doe mee or mine any harm or any thing I belongeth to mee [illegible] any harm grievance or deseate by night or by day, as unmoueable dumb & deafe, as [illegible] stone mought they bee, & shallbe by the might of God, all theiues or Enimies I [illegible] mee or vs or any of our goods any harm, or any thing other than good, foot ne hand ne limb ne member him to moue, power haue they none till I bid them home to goe, if any theif hitherward come any of my goods in any place [illegible] holy ghost [illegible] in ye name of Jesus. In nomine patris & filij & Spiritus [illegible]

Note This must bee said round about ye close [illegible] would [illegible] from stealing. If ye Close or other [illegible] & goe ye faster about, but if ye [illegible] [illegible] it must bee said [illegible] morning as ye other.

Suppositious makes Mention of a White and Red dragon, these Dragons whatsoever they be, wheather one be a Woman or ye female dragon, doe act Mutually untill they both Dye, and Emitt blood from theire wounds, wherewith they are both Embrued. But here by the dragon is understood ye Elements or Earth and Fire, and by the Woman those of Air and Water, whence the Clangor Buccine saith The Dragon is [illegible] the Matter remaining in the Bottom after the water is distil'd from itt, and according to Hermes, the Water of the Air being betwen Heaven & Earth is the life of Every thing, for that Water disolues a body into a Spirit, and makes a live thing of a dead one, and constitutes Marriage betwen Man and Woman, first makes the whole Benefit of the Art. And of the Earth [illegible] sayes thus, And moreover understand that the perticular Earth which we tread upon is not ye true Element, Yea it is Elemented from its true fifth Element, Nor doth the fifth Elemental Substance recede from its Elemented Body, from wch the Earth is formed, & a little after. But the Virgin and true Element, which Fire cannot burne is in the Center of the earth. This is the dragon whereof wee Speake, insinuating itt selfe even into the Center of the earth, where the heat being great itt conceiues within itt self A flaming heat, whereunto itt serves [illegible] or Eagle, but the woman or Eagle is an aire water wch Some call ye white or Celestial Eagle. Endeavour to make itt the Common Mercury, or Sublimate, for those Men that [illegible] themselves as Quick sighted as Lynceus, but are indeed blinde in this Art, But Count Bernard Sayes in his Epistle Verily I say unto you that No water will dissolve a Mettallick Species by Natural reduction, but that which continues with itt in matter & forme, & which the Mettals themselves can recongeale & a little after, Nor doth that water pertaine to bodyes in solutions which doth not remaine with them in congelation, but Not farr after, Verily I say unto you that the Oyl which Naturally incerates & joyns Natures together, and Naturally introduces the Medecine into Other bodyes that are to be tinged, is not compounded of any Other Extraneous thing, but only of the Bowels of the Body that is to be dissolv'd.

[illegible] sayes therfore & the Woman is likewise the Dragon in [illegible] the whole Art, we understood in these precepts which by [illegible] the Bounds of Nature [illegible] persons [illegible] farr explained and declared to the Sons of Learning that Glory might be given to God.

Amen

Ofix

A good night Spell

In the name of Jesus + in the nam of Mathew + in the name of Mark + in ye name of Luke + in the name of John + saue mee from theeves & from all foes +. If any theeves come here to steal this night or day any of these goods or Catells, yt I haue here to keep, or doe mee any harm, let him bee dumb, as still as a stone, I conjure thee or they by the virtue of God. Alpha & Omega, Principium & finis, & by the greate name Tetragrammaton, also I conjure thee by the virtue of his ~~[illegible]~~ glorious Son, & his name Jesu, in wch name might all knees come unto it heavenly & earthly, & yee yt bee in hell also. I conjure thee by the virtue of Gods very flesh & blood contained in the blessed Sacramt of the Alter. I conjure thee & charge thee & command thee by the meekness of our Lady, & the cleanness of her virginity, also by all the virtues that were in all the Patriarchs, prophetts & Apostles, Martyrs, confessors, & virgins. Also I conjure thee by all the Patriarks yt ~~were~~ written within & about, yt if any of these persons, whose names are within & about, yt they or hee were willing or consenting, or taken away of this N or of this N. [illegible] day or night yt hee give knowledg to us, yt they or hee haue no power to passe away till it bee to morrow at the Sun rising, yt I bid them goe, yt they or hee bee bound, as fast as St Bartholomew bound a fiend with a haire of his beard. In Nomine patris & filii & Spiritus Sancti. Amen.

[illegible] meritis pendent tria corpora ramis
Desmas & Gesmas medio diuina potestas
Suma petit Desmas descendit [illegible] Gesmas
Nos & res nostras seruit diuina potestas.
Per te Jesu Christe servator Rex gloriae p omnia secula seculorum Amen.

This must bee said round about the Close, Garden, [illegible] or place, where are ye goods or Cattells yt you would haue kept, & goe neere to the hedg or Mound. And it must bee said before the twilight bee gone, & after the Sun is sett, & you must use them in the morning before the Sun rise.

A good Spel to make a theife tarry

God yt was in Bethlehem born, & baptized in the flum Jordan, there was neither theife nor wolfe, but [illegible] full God in Trinity saue all things that to us is lefte, within this house & withoute & in all places about, to St Gates to keep & hold from wicked theeves and enimies, & wicked folks, by the grace & might of the holy Trinity, and by the grace & virtue of ye holy virgin St Mary, and by the virtue of St Peter & all ye holy confessors of heaven & by the goods yt belong to mee to steale, all for still to stand, hee or they as any stake, & of him or them to bee every bone as heavy as ye millstone, & of him or them to bee every finger as heavy as the mill spindle, stand hee or they & gaze as still as any stake. Power to remove haue they none, till I bid him or they bee gon till to morrow [illegible] day & till I bid him or them goe his way. In nomine patris & filii & Spiritus Sancti Amen.

Theeves also still bee yee by the might & virtue of the holy Trinity & by the virtue of ye holy Passion of Jesus Christ & of his death & of his uprising, bee they all [illegible] I bid him or them ~~bee~~ goe, yt same dread & ye same quaking yt fell upon the [illegible] ye Sepulcher when our Lord Jesus arose from death to life, the same dread fall upon them & upon all them that would doe mee or mine any ~~harm~~ or any thing yt belongeth to mee bee any harm grievance or defeate, by night or by day, as unmoveable dumb & deafe, as [illegible] stone nought they bee, & shall bee by the might of God, all theives or Enimies yt will mee or bee on any of our goods any harm, or any thing other then good. Foot [illegible] nor limb nor member him to move, power haue they none till I bid them hence [illegible] any theif hitherward come any of my goods in any place to steale, yt holy [illegible] in ye name of Jesus +. In nomine patris + & filii + & Spiritus Sancti + amen

Nota This must bee said round about ye close Orchard or garden or the thing you would [illegible] from stealing. If ye Close or other thing bee great in compass, ye say it [illegible] & goe ye faster about, but if ye compasse be little say it ye faster & [illegible] slowlyer. See it must bee said in once going about [illegible] say it at ye [illegible] ye evening as ye other.

A Juggling girdle or ring is thus made; there must be drawne three circles, or if you will, more, be enterlaced, but drawne wth one onely lyne, that in noe place they touch one the other. yet it comes to passe, that two will seeme to hang in the ayre by the wonderfull & subtile invention of the artificer. but it is much easier to be made then described, yet as wee could wee have here sett it downe. The reason is this. if wee would make a threefold ring, wee describe two circles. then wee take what number wee list, wch divided by three will leave an unitie and above the number of the circles, as for this purpose. 16. for divide by ~~three~~, there remaynes one, & three gives five. divide therefore the uttermost circle into sixteene equall parts, ~~settinge~~ downe soe many prickes. and as many divisions also be wee make in the lesse circle, but soe that lower prickes shall interrupt in the middest the uppermost. then the parcells of the circles being drawne from the lower pricke to the uppermost, & from that to the lower two allwayes kept over, & againe to the upmost two kept over, att length it will returne after perfecting of ~~these~~ circles to the same point. therefore one circle is made three

I.

1. Cures and helpes for women first to strinthen the Backe take – a quart of Milke and halfe a pound of Comfery Rute slice them and Boyle them halfe away and sweeten it with honey and take halfe a pinte night and morning –

2. To ease women in Labore take English saxifraige – Leaves or seed or Rute in a Decoction take often of it –

3. To bring the Tearmes in women in there [illegible] take the seed of horse fennell and Bruse it a Dreame to a pinte of wormwood wine take halfe a pinte as often as you will –

4. A women [illegible] take some ounces of the Juse of Daisy and a Little salt take in the morning fasting it clenseth the Matrix and make them fruitfull it [illegible] the Brest the woman lying with her husband at night [illegible]

5. To strinthen the woome take [illegible] shepards purse Comfery Rute of [illegible] a handfull of each [illegible] Boyle them in a quarte [illegible] sweeten it with honey take halfe pinte nighte and morning –

6. To purge the woome take galangal and Costorium of each a [illegible] in equal [illegible] with wine going to Bed –

7. To strinthen the woome take [illegible] saxifrage – [illegible] Comfery of each a handfull boyle them in a quarte of Red wine sweeten it with honey drinke halfe a pinte warme night and morning –

8. To women miscarrying take a new Layd Egge warmed a Dram and – [illegible] take it night and morning

9. A drinke to prevent [illegible] Consumption take [illegible] [illegible] [illegible] Rubarbe [illegible] [illegible] pinte in the morning [illegible]

10. A drinke to prevent miscarring take [illegible] halfe pinte night and morning –

11. To strinthen the woome take fine pound of the Consarve of ~~Red~~ Red Roses and [illegible] and take [illegible] night and morning –

12. A plaster to strinthen the Backe and woome take [illegible] ~~[illegible]~~ [illegible] of [illegible] ~~[illegible]~~ Balme [illegible] –

13. To Cure the Tearmes in [illegible] take a Dreame of English Rubarbe in quarter pinte of white wine night and morning –

14. magno To Cure the Tearmes [illegible] take a Dreame of [illegible] it with [illegible] take it night and morning

15. A pill to cure the whites and strinthen the Backe take Mirrhe and the [illegible] of Bole [illegible] a Little [illegible] and make them up with Venice Turpentine into pills [illegible] Large pease take one to five every daye till you hath taken thirty pills then Leave them three dayes then take them againe –

1. Cures and helps for women first to strinthen the Backe take a quarte of Milke and halfe a pound of Comfory Rute slice them and Boyle them halfe away and sweeten it with honey and take halfe a pinte night and moring.

2. To ease Women in Labore take English saxifraige Leaue or seed or Rute in a decoction take often of it.

3. To bring the Termes in women in there right course take the seed of horse fennell and Bruse it a dramme to a pinte of wormewood wine take halfe a pinte as often as you will.

4. A women helpe take some ounces of the Juce of Saigg and a little salt take in the moring fasting it clenseth the Matrix and makes them fruitfull it retaineth the Bearth the woman lying with her husband at night shall conceiue with [illegible] with the Blessing of God.

5. To strinthen the woome take dandelione shepard purse Comfory Rute of [illegible] a handfull of each an ounce of Cinamon Boyle them in a quarte of Red wine sweeten it with honey take halfe pinte nighte and moring.

6. To purge the woome take galanga and Costorium of each a scruple in a quatrone of white wine when you goe to Bead.

7. To strinthen the woome take plantan solomans seale saigge Clarywoorte Comfory of each a handfull boyle them in a quarte of Red wine sweeten it with honey drinke halfe pinte warmed night and moring.

8. To preuent miscaring take a new layed Egge warmed throwe and as much mastricke in powder as will lye one a penny stured in the egge till it desolued then take it night and moring

9. A drinke to preuent faire Conception take Docke Rute holyhocke of the cake [illegible] of each an ounce in powder white and yalow sanders of each halfe an ounce in powder [illegible] [illegible] Brooke lime of horse redish of each two ounces shelled Bruised sweet fennell seed Cardomans of each an ounce Bruised put all these into a linen bage and hange them in fower Gallons of Ale seuen dayes then drinke a pinte in the moring till you haue drunke it all upe.

10. A drinke to preuent miscaring take maiden haire hartstunge and mugworte of each two handfulls boyle them in two quarts of white wine sweeten it with honey take halfe pinte night and moring.

11. To strinthen the woome take three pound of the conserue of Red Roses and a pound of the conserue of Wood sorrell beat them togither and take two ounces night and moring.

12. A plaster for to strinthen the Backe and Reanes take two ounces of ~~[illegible]~~ [illegible] oyle of mace Venice turpentine of each an ounce ~~[illegible]~~ Balme of Gillead a quarter of an ounce and if you lay to the Reins plaster it.

13. To Cure the wormes in after Birthe take a dramme of Angelico Rute in a quater a pinte of white wine night and moring.

14. To Cure the worme and paines in the matrix take a dramme of mugworte Rute in powder boyle it in halfe pinte of white wine sweeten it with honey take it night and moring.

15. A pill to Cure the whites and strinthen the Backe take marrow and the Chalke of Blacke flinte and the like quantitie and make them up with [illegible] Turpentine into pills as bigge as large pease take one to fiue euery daye till you hath taken thirtey pills then rest three dayes then take them ouer againe.

BRITISH MUSEUM

16. To provoke Vrine and open the ~~St~~ Stopage of the woorme take an ounce of Nettles seed in halfe pinte of white wine night and morning —

17" A Glister take a pinte of milke and turne it with a pinte of Ale boyle in it a hand full of Bays berryes and as much Camomille flowers sweeten it with a quarter pound of Browne shuger —

18" A Glister take a pinte milke and turne it with a pinte of Ale boyle in it Sweete fennell seed and Anniseed of each an ounce sweeten it with browne shuger —

19" A Glister of the Gripes take a pinte of possett drinke boyle Anniseed sweete fennell seed marigold flowers Camomille flowers then take a pennyworth of Venice turpentine worke your turpentine with the yolke of an egge then put in the glister before you use it —

20. To helpe women in hard labour take a quarter drame of Vipers flesh in powder in a quarter pinte of sacke before the paines you maye give it if it require twice or thrice —

21" To strengthen the Backe take a quarter of a pinte of [illegible] Wine night and morning for nine dayes together —

22" To strengthen the Backe take Nettle seed charnock seed Clary seed Anniseed Carraway seed Cardamum seed of each halfe pound bruise them Agrimony not grasse shepherds purse Comfrey of each of these fower hand full boyle these all in three gallons of Renish wine boyle it a quarte away then straine it and adde two quartes of Malligo sweeten it with fower pound of honey take halfe a pinte night and morning —

23. To make the green oyntment for greene wounds take Sagge plantan [illegible] tobacco [illegible] parsley Cammomille of each one handfull bruise them in a quarte of oyle then sett them in the Sunn twentie dayes then squese out the yarbes then putt in the oyle halfe a pound of May butter then let it stand in the Sunn eight dayes longer in the glass then putt it close —

24. To Cure inward Bruises take twelve pennyworth of Parmacitty and in a quarter pinte of sacke take it night and morning.

25. To Cure inward Bruises take a pinte of Spruce beare night and morning nine dayes together —

26. To stope a Loosness or fluxe take a Line of mutton with the Suett on rost it eate the fatt or drinke it with ~~[illegible]~~ beer.

27. To make Red lead salve take mutton suet and oyle and Red Lead each a little and Boyle them together —

28. To Cure the Dropsey take a Line Trunk and split it downe the Barke and Laye it to the soales of the feett when you goe to Bead —

29. To Cure the Jaundice take two Large Trunks a Line and split them downe the Barke and Laye them one before on the [illegible] the Vitals and the ~~thi~~ other on the Barke when they goe to Bead —

30. To Cure the wind Collick in the stomacke take a Black flinte as bigg as your two fistes and Burne it Red hott and Quench it in ~~[illegible]~~ a pinte of Ale and drinke it hotte —

31. To make green salve take the Juice of [illegible] oyle and mutton Suett of each ~~Little~~ a little simmer it a little over the fire —

32. To ease Swelling take the oyntment of Roses an chafe it in warme —

33. To Cure the Gripes take fower ounces of Commin seed and boyle them in a quarte of milke till halfe is boyled away sweeten it and take it when you goe to Bead —

34. To Cure a good take three ~~[illegible]~~ hand fulls Sweetbrier leaves and Butts and three handfull of plantan boyle them in two quartes of watter till halfe is Boyled away then put into it an ounce of the Syrrupe of Clove gillflowers take it at any time

---

35. To Cure the dropsey take the decoction of the topps of Broome take a pint fasting and walke an houre after it —

36. To Cure a dropsey Burne Elder or the Rute and boyle it in a pinte of white wine till it be halfe away take halfe a pinte and walke after it —

37. To open the Liver take the Leaves or Barke of Ashen tree two handfull to a pinte of White wine boyle it take when you goe to bead —

38. To stope the Bloudy flux or pissing of Blood take the Juice of plantan mayden to a tansey the Rute and Seed boyled in white wine two ounce to a pinte openeth the passage of the Liver and kidneys the Leaves stamped and boyled in oyle it cureth the paine of the eares yarde matrix dropp it in to them three drops at a time —

39. To strengthen the Backe take the Ladys traile Rute Boyle them in to a pint of milke when you goe to Bead a handfull to a pinte —

40. To Cure A Rupture take fower ounces of Sorrell seed bruised in A pinte of White wine take quarter a pinte night and Morning —

41. To Make provoke Vrine take Fennel seed boyld in white wine an ounce to a pinte take it when you please

42. To [illegible] the Backe take an ounce of the bole of Cappadocia Boyle it in a pinte of white wine take a quarter of a pinte when you please Laye the bole among your Clothes it will smoothen them and the moath will not eate them —

43. To Cure the Jaundice take a handfull of Swarfe Edera and halfe ~~ounce~~ ounce of Madder boyle them in a pinte of White wine take halfe pinte night and morning —

44. To Make provoke Vrin Boyle the Seeds of Harts tongue in wine drinke the wine and eate the Seeds when you goe to Bead

45. To Make provoke Vrine Boyle an ounce of the seed of Sweete garnell in a pinte of white wine drinke the wine and eate the seed —

46. To strengthen the Backe Boyle fower ounces of Anniseed in a pinte of sacke drinke it night and Morning —

47. To Cure a pine and webb in the Eye take red rose [illegible] wood bittony flowers Eyebright flowers and Celendyne of each of these a handfull boyle these in Cleare watter and drope the watter into the Eye when you goe to bead.

48. To Cure a Strainer Boyle a quarte of strong Ale till it come to a salve then make of it a plaster and Lay it to the place till it fall off —

49. A plaster to strengthen the Backe take fower pennyworth of Oxicrocie two pennyworth of the oyle of Mace two pennyworth of [illegible] and two pennyworth of Diaculum mingle all these together then make the plaster And Lay it to the Backe —

50. To Quench thirst Boyle an ounce of the powder of Burnt harts horne in a quarte of watter boyled halfe away take it at all times

51. To Cure the piles take Orange Gall in powder and wate a Browne paper and put the powder on it and Laye it to it at night at bead.

52. To bring out the small pox and to fill them take [illegible] to six graines of safron and Cochonell one graine of safron to [illegible] graines of Cochonell According to the Age of the Bodey but they must be kepte very warme —

Balsom

A Cordiall Ballsom take halfe ounce of Venice treakell as much Confearum of Read Roses the spirite of Saffron the oyle of Amber the spirite of Hartshorne of each fifteene dropps some graines of Beasar and some dropps of the oyle of Cloves take it when you goe to bed

54" To strengthen the Body Boyle a drame of Borrige Seeds in halfe pinte of White wine take it night and moring

55" To Cure the Spleane Eate Samphire with all your meat

56" To Cure the Spleane Boyle femitory in wine a hand full to a pinte of White wine take it nith and moring

57" To Cure the Spleane take a drame of [illegible] roote in a quarter of a pinte of Whitte wine night and moring

58" To Cure the Spleane take a drame of [illegible] in poudre in white wine night and moring

59" To Cleanse the bood take two drames of Senna in a pinte of white wine night and moring

60" To Cure the Jaundes take two hand full of the inner rine of Barberry tree and steepe it in white wine take night and moring

61" To provoke Urine take an ounce of Violett Seeds Boyle them in a pinte of white wine drinke it night and moring

62" To strengthen the Backe take the Braines of forty Sparrowe with butter and Eggs take them when you goe to bead

63" To ease the Gout take an ounce of the fatt of a goate with a drame of Saffron melle them together and anoynt the place

64" To Cure a sore throate take a pennyworth of white doge torde in a quarter a pinte of white wine when you goe to Bead

65" A Mouth water take a hand full of Red Sage and as much Hysope boyle them in a pinte of Spring watter halfe away put them in the an ounce of the Syrupe of Mulberys

66" To Change the Stommacke to remove the melanchollie take Sweete Magerom and Hysope of each a hand full and two pennyworth of Saffron boyle them in three pints of Treakell posset tell a pinte is Boyled away take halfe pinte night and moring

67" To Cure a Spraine and Bruse take the oyle of [illegible] and bathe it well in and then take an ounce of Oxicroceum and make a plaster and Laye it to the place pained

68 To Cure a Consumption take Liverworte Succory and Borrage Coltsfoote of each six hand full cutt them small put them in a gallone of Milke steepe them [illegible] houres then Still them in a glasse Still ~~[illegible]~~ then take three spoonfull of Red Rose watter drinke three spoonfull of the Still watter in a halfe pinte of the above Milke [illegible]

69" To Cure the pilles take yarrow and may Butter beate them together then apply it as hott as you Can indure it

70" To make the greene Balsome take two hand full of English Tobacco cutt it small putt it in a pinte of Oyle then simper it over a softe fire then straine it then put in to it two ounces of Turpentine

71" To Cure a hotte Rume of the head take Rose watter Vinegar Oyle ~~[illegible]~~ spoonfull a peece mixe them well togather and Laye it to the head warme

72" To Cure the Scurvey in the teeth take a shell of an new Layed egge empty the egge shell and fille it all most full with honey then putt in as much of burnt allom as is as bigge as a smalle nut then simper it over softe fire till the allom is melted then take it of and rube your teeth and gumes with it night and moring

73" To fasten the teeth take the salte of tarter and Allome burnt alike and rube your teeth night and moring

74" 30 To ease the stone take a quarte of parsley water and a pound of honey boyle them then put in to it a quarter of white wine then at night take a spoonfull of powder of egge shell and a quarter of pinte of your wine when you goe to Bead

---

The Vertue of Senna It Clenseth purgeth and digesteth It carries downward both Choller flegme and melancholly it Cleanseth the Braine heart Liver Spleene it cheers the senses opens obstructions take away dulnes (of purging will helpe it) helps melancholly and madnes keepe back old age resolution to the nerves take away paine of the head scabs itch falling sicknes & the windiness of it is to be corrected with a little ginger you may boyle halfe an ounce of it in a halfe pinte of white wine but boyle it not to much halfe an ounce is a moderate dose to be boyled for any reasonable Body

The Vertue of Venice Treakell The Vergi: Andromachi Inventum Diemum The above said Antidote is composed Done withall diligence and care By Bartholmew Gastaldo Apothecary att the signe of the Golden Lyon neare St Philip and Jeames in the presence and before the Illustrious magistrates of the old Justice and the most Excellent Colledge of Doctors and of the Apothecaryes and other deputies for the same the famelies and rare vertues for the cure of all people

The Treacle Amongst all other prerogatives hath vertue to preserve from the plage and from any other Contagious sicknes keeping the Body Cherfull and in health

It is good against the passion of the harte asking removing the Melancholy Consuming the putrified humors of the Body expelling every venom [illegible] superfluity of the same keeping it whole and strengthens it Admirable

It Cures the very plague and other pestientiall deseases

It is good against all bitinge of all sorts of venemous Creatures Especiall of the Scorpion and mad Doggs and other sorts beasts of the Land and watter taken at the mouth and applyed to the wound outside on the

It preserve from poisons taking before or when there is suspitions Especiall after the poison is discovered inwardly in wich Case the sicke parson must indeavr to Vomitt often taking the said treakell inwardes

It helps very much those that from any inward and unknowne ~~[illegible]~~ disease Consumed away as if they where ~~[illegible]~~ [illegible]

It is a singular remedy against all Agues preventing the trembling rigour and Cold that continue long taking this Treakle three or foure times before the fitt begin

From this place to number 75" is nothing but the imperfect Coppy of a flying printed paper that is published about Venice Treacle which is to be had any where where that is sold at the first hand. for I remember I have seen Gallipots wrapped in such papers. —

It Cures the Quartan Ague given in the Universal state of the
fitt but not in the beginning the matter and cause being Rawe —
It preserves from pestilent and malignant Agues and Cure them —
It expells the winde from the stomake stops spitting of
Blood taken by the parson ground in wardly —
It expell flegme from the Stomacke it is good against the
paine in the entrall gripeing of the gutts the paine in the
raines occasioned from ulcers of the stone it Cures the dropsie —
and the prissique in the begining of the fitt —
It strenghtens the Eye sight and is excellent good for all
internall deseases of the head ffalling sickness Apoplexy —
Palsy stopps the flux and vomiting Runing being stopt —
It is good against the paine in the Brest and lattara —
It comforts the harte prevents swoning and quailing thereof —
It Cures all indispositions of the stomacke as extreame hunger
or Loathness and strengthens the vitall parts —
It kills all sorts of wormes or wormes expell them
out of the Body hinder their ingendrin —
It Cures the Leprosie used after by the parties —
It provokes women flowers and the flux of the Emoroides and
what is wonderfull it Equally restraine the over much flux of the same
Comforting nature weakened by both indisposition —
It provokes the after Birth and it helpeth to bring forth dead Children
it hath many other rare vertues that for brevity sake wee dare not write
it being of most rare and royall medicine and well knowne by all the
worlde it agrees to all ages of men women yeares and to all Complexions
and may beginne att any season — These are the Marks of the Venetian
T: H: E: D: & A: } Doct.rs & apothecarys. of preparing —
To the young and those of strong Complexions the weight of
two or ~~three~~ three scruples all once in wine or watter or in
mulseck or other Liquors —
To aged people one dram and dram for poyson and the plague —
Appresso Antonio Bosio In Londra 1681 —

75" To make Lukatellus Ballsom for inward and outward wounds
take a pound of of venis Turpentine three pints of oyle halfe pound of
wax an ounce of the balsom of perow St Johnswort an ounce a pound of
red sanders a quater pinte of sacke then melt the wax then take an
the Turpentine [illegible] the oyle with as much rose watter as sacke
and the sacke so then put in all the things together and stire it well
it boyle then take it of the fire then lett it coole for a night or more
till the [illegible] and watter sinke all to the bottom then make
some holes in the [illegible] that the watter may run out of it
then put it over the fire and put in the balsom and the oyle of St
John worte and when it is melted put in the sanders and when it beginneth
to boyle take it off and stire it for two houres then pott up and it is
good for further use — The vertues. It is good to heale all manner
of wounds outward or inward it Cures the head ake laid to the temples

76" A good purge take a dram of Extract Rudy and six graines of
Rosine jalop take these into purge —

Against the Ague When Jesus saw the Cross whereon
his Body should be Crusified the Jews asked him art thou afraid
or hast thou an Ague Jesus answered and said I am not afraid ~~not~~
neither have I an Ague and all those who bear the name of Jesus
about them and belive shall not be afraid ~~of~~ nor yett have the
Ague Amen sweete Jesus Amen sweet Jehova Amen —

Petter standing att the Gatte of Jerusalem as Jesus passing
by there Jesus saw petter why standeth you heare and petter
Answered Lord my tooth doth ake then Jesus said to petter I
will heale thee and petter said Lord Jesus ease me of this
paine and whosoever caries this about them shall never have
the tooth ake more —

Petter standing att the Gate of Jerusalem as Jesus passing by
there Jesus saw petter why standeth you heare and petter answered
Lord I have Ague then said Jesus to petter I will heale thee and
petter said Lord Jesus ease me of this Ague and whosoever
caries this about them shall ~~have~~ never have the Ague more —

To Cure one bewitched take a quarte of the partys urine a Locke of there
heare the paring of there nailes of finger and toues with nine old
nailles nine crooked pinns nine nedells put them all into a stone bottell
and corke it close and boyle it allways till the bottle is red hotte —

To Cure one bewitched take a quarte of the partys urine a locke of
there heare nine nailes nine nidels nine crooked pins three hadfull
of rue three hand full mugworte and the harte of frog or sheepe
and sticke in it as many crooked pinns as the partie is yeares old
take three horse shewes lay ther toues to gether in a bottome of a
kittell or pott then putt the harte ore the toues of the horse
shoues in the middell of the kittell put all the other things in the
kittell then take a new cord and bind about the kittell tye as tith
as you can gorke it then boyle the kittle till all is burnd away and
the kittell bottom is red hott for they will be Cured as soone
as the kittell boyleth all away as long as you boyleth the kittell
al the kittell boyleth the witch will be in great torter till
warme an the cord tith about the witch will be in great torter
the kittell is cold and the cord taken of —

To Expell urine take a dramme of ffennell seed or rute
night and morning
Boyled in halfe pinte of white wine two hand full

77" The vertue of Eyebrite Boyle it in white wine for seaven dayes together
to halfe pinte take it inward and dropt in the Eye for the Eye sight and cleare the sike take Eyebrite
at Takes the dimnes of Eye sike and cleare the sike take Eyebrite
in powder an ounce with halfe an ounce of white suger and quarter a
drame of mace and as much fennell seed in powder make them
in to Electuary and take it inward and anoyent the Eyes
it hath restored sight to those that hath bene almost
Blind for seaverall yeares.

I think from this place to 80 .. 77 is such Ridiculous Stuff as deserved, if you had but saved yourself the
trouble of writing it, & not that of reading it.

This is of little use to any
to know except a physician.

These Rect.s will hardly be worth yr while to copy, being fitter for a physician or farrier than to cure
[illegible] physical sense.

The Country man helpe for sheepe [illegible] rotten sheepe take A quart of springe watter and as much Baye salte that will make it A stronge Brine then take the powder of Lickrish and Allicompaine of each two ounce of these six spoonfull Mixe it all together over a fier tell it is milke warme then straine it and give fower spoonfull to a sheepe keepe them warme and from watter six houres —

The second is to cure the Sagger in sheepe take wood-Bitteny Egrimonia of each two handfull two handfull of Rue a pinte of salte boyle all these in A quarte of Vinigar give three spoonfull night and morning give them dry meat and keepe them warme two dayes —

The third is to cure scabby sheepe take fower quarts of Urin put in to it two quarters of Broome salte two ounce of the powder of Brimstone a quarter of a pound of Tobacco Greene Broome Elder ~~bark~~ and Baye of each a good handfull boyle them all together tell halfe pinte is boyled away then Bottell it close the older it is the better then rub the scabs well with it —

A helpe for Anglers to take fish take Assafetida Campfire of each a quantitie put them in Oyle Bruise them together tell they be softe then Baite at and anoynt your paste therewith — —

A good Baite for all sorts of fish take fresh oyster and knit your hooke with the bodies of the oyster you make keepe the oyster in watter and salte all the summer and then it will be fitt for your baite —

(Slate I suppose he means)

70. To Cure inward Goutte take fish slate as much as will Lie one a 3d. Large six pence night and morning tenn dayes together or thirteen dayes together —

20
36

79. To Ease the Goutte take the Lyght of a bullocke as soon as you can then ~~or~~ boyle it then slice the Lightes as thicke as your hand then Lay it as hott as you can to the ~~plane~~ place where the paine is when you goe to bead and in ffower or five times it will take away the paine —

80. A drinke to Ease the Goute take halfe a gallon of Cundit watter and put it in to a pipkin then take halfe a pound of Salsaperellor and put it in to it then take the hyght of it out a sticke and then put in halfe gallon of watter more then boyle it tell it come to the hight one the sticke that is halfe boyled away then straine it and then put in to it one pound of the best Brassell Suger and boyle it againe tell it come to the same quantity or to the hight one the sticke before the Suger was putt in then then take it off the fyer and put in to it one halfe an ounce of Senny and Lett it stand a day and a night then straine it and take halfe pinte blud ~~warme~~ warme night and moring keepe your selfe warme Lett your dyate be dry rosted and meat of quicke Disgesstion —

81. To Ease the Gout take the Juce of Bordocke Rute Young Elder of each fower ounces A pound of May Butter an ounce white wax boyle them a Litle together Anoynt the place where the paine is —

82. To Ease the Goutte take halfe a pecke of Rye flower make it with watter in to a pie then take Sagge and Rue Leaves picked cleane as much more Sagge as Rue as will fill the pie then Lyde the pye and put it in to a hoate Oven and Bake it then take the pye and breake it to peices and put it in to an Erton Steane and put fower Gallon of Eall to it and Lett it stand a day and night then drinke as much as you can night and moring —

83. To Cure sore Eyes take the white of new Layed egge and Roach Allom and beate them together and Anoynt the Eies goen to bead —

84. To Cure sore Eyes take white Rose watter and Read fennell watter and Rose Suger A quarter of pound to a pinte each watter Alike wash your Eyes night moring —

85. To Cure sore Eyes take the Juce of greene Ivy and white Rose watter drope it in your Eies when you goe to bead —

86. To Cure sore Eyes take A spoonfull of Virgam honey and the marrow that is in the pinnion of two Bones of large [illegible] melt these together over a soft fier then droppe one droppe in to the Eie at a ~~[illegible]~~ time when you goe to bead —

97 A Drinke to cure sore Eyes take Red saigge Rosmery Eyebrith Rue
woodbittney tansey three leafe grase sorrell of each two hand full
stampe them then put them into a bage hing them into two gallons
of ale when it is stalled drinke a pinte three times in a day tell it is out —

88 The Eye oyntment take halfe a pound of may Butter clarifie
it in the sunne tell it is cleare as oyle then take six ounces of this butter and
halfe an ounce of virgenes wax and three quarter of an ounce of prepared
tutty and one drame of camfer put these all into a earthen vessell and sett
them over a slow fier and lett it simper a litle while stire it all the while
and then put in the camfer and stare it tell it be consumed then take a quarter
of a pinte of damask Rose water drop it in by droppes and starre it well
together then take it of the fier and when it is cold then keepe close in potts.

89 The Eye watter take two quarts of spring watter and a hand full of
younge Rosemary Boyle it tell the Rosmary sinke then take out the Rosemary
then put in to it an ounce of white coprish in powder when the scum ariseth
take it cleane of then put in a quarter pound of live honey and scum it cleane
againe then take it of and bottel it and sett in the sunne a mounth.

90 To Cleare the Eye take some seeds of Eye bright and put them
into the Eyes at night when you goe to bead and the morning wash your
Eyes with the watter of Eyebright.

91 To strenthen the Eye take the flower of Eye Bright and make
them in to a Conserve take it night and morning.

92 To Cure a Cold take Allecompaine Licorish Aniseede all in
in powder of each an ounce in to three ounces of honey mixe them well
together take a spoonfull when you please —

93 To Cure a Cold take an ounce of flow Eringes in powder and
the syrupe of maiden haire Coltsfoot and Violetts of each an ounce and
halfe an ounce of the powder of Brimstone Allecompaine as much in
powder put all these together and stirre them well take two spoonfull
when you goe to Bed and in the morning before you Rise —

94 To Cure a Cold or to take away hoarsness take a large turnip
Cut a large hole in the tope of it fill it with Suger Candy and Rost it
In the Embers tell it be softe then eate it with Butter when you goe to bead.

95 To Cure a Cold take Brimston Allecompaine Aniseede Licorish
of each an ounce in powder two ounces of the syrupe of Maiden haire and
halfe a pound of honey halfe pinte of Isope watter infuse over a
softe fire all these together take two spoonfull night and morning —

96 To Cure a Cold take three heads of french Garlike and boyle
them softe and pille them then take Butter and honey each of all a like
waite beate them well together take as much as a Walnut night
and morning but keepe your selfe warme.

97 To Cure a Cold take twelve droppes of vitrell twenty foure
droppes of sulfer foure ounces of Conserves of Red Roses foure ounces
of blew [illegible] beate them well all together then take night
and morning as much as a small walnutt.

98 To Cure A Cold take seven droppes of the spirit of sulfer and
seven droppes of the spirit of aniseede in to white suger and put the
suger in to warme ale a pint take when you goe to Bead and
before you Rise in the morning

99 To Cure a Cold and horsness take a good hand full of Box and Bayes
and put them in to three pintes of milke boyle it halfe away then
straine it and put in halfe a pinte of honey take it when you goe to bead —

100 To Cure a Cold take an ounce of the powder of Brimstone and put
It in to halfe a pound of treackell take it when you please

101 To Cure a Cold take an ounce of white ginger in powder put it in
to halfe a pound of clarified honey take it when you please —

102 To Cure a Cold take an ounce [illegible] Mosse and a ounce of
Cudworte Boyle them in a quarte of stale drinke and drinke a
pinte night and morning

103 A powder to take a Pin of the Eyes take cuttell Bone in powder
white sugar each a Litle blow it in to the Eye night and morning

104 To Cure a Cold take scabiose Allecompaine [illegible] of each a
hand full put them in two quarts of beer and Boyle it halfe a way then
make it into a syroope take foure spoonfull night and morning —

105 To Cure the gripes take Cardamum ginger Carraway wormwood of all
A quarter of a pinte when you goe to Bead.

106 To fasten the teeth take Mirre wine oyle a litle mingell them
together and Rubb the teeth it sweetens the breath and kills the wormes —

107 A Cordall take halfe pinte of white wine two pennyworth of saffron
and two pennyworth of Diascordall a quarter of a pound of white suger Candy
a Litle ginger and nutmage Boyle them take foure spoonfull night
and morning or oftener —

108 A Drinke to Quench thirst take foure quarts of spring watter
and foure Large pipins and two Large Lemons slice them both with
the Rine on and put in a pound of french Barley Boyle them well
together then straine it sweeten it with honey

109 To strengthen the stomacke take minte water balme water Isope
watter treackell watter of each a pennyworth take this at twice when
you goe to Bead keepe your selfe warme —

110 1A To Cure a Cold take Licorish sticks [illegible] fennell and
scabiose of each two hand full a pound of Reysons a Sun stoned a pound of
figgs boyle these in foure Quarts of spring watter sweeten it with
Lisbone suger take a Quarter pinte at a time —

111 To Cure agoe take an ounce of tobaco an ounce of blue Currance
an ounce of hore grease beate them together & lay it to the wrists

112 To Cure agoe take a Onyon and cut in halfe and put in to it tarre
and Laye them to your wrists when you goe to Bead —

113 To Kill wormes Take a Large Lemmon and cutt it in the
middle and put into it two pennyworth of Saffron in powder let it lie
over night then in the morning squise out all the juce of the Lemmon
and sweeten it with Lisbone suger and give it fasting —

114 To Cure the dropsey take a gallon of new ale a gallon of the
Beryes of Elder Bruse them and put them in the ale and lett them worke
together two dayes then straine out the Beryes and bottell the ale and
drinke nothing els —

115 To Cure the teeth aking take white Ellebore in powder and snuff it
up the nose keepe your selfe warme abead —

116 To Cure the dropsy and Gravey ... the Ashes of Broom and a dramme of the Ashes of white Brionye roote and put them in to three pints of white Wine and Simper them over a slow fire A houre in a new pipping and Lett it stand six houres then filter it throw a piece of flannell drinke a quarter of a pinte three time in a day

117 To Cure the wine Collick take the oyle of nutmeges the oyle of Cloves the Spirit of Anneseed the Spirit of Synemont of each Sixteene dropes in halfe pinte of Sacke when you goe to Bead

118 A purge for Children take the syrope of Succory with a little Rubarb halfe an ounce pulvis Sanctus three droper an ounce of ffumitary watter mixt these together and give it in the morning

119 A Cordall for Children take Sinnemont treakell watter of each three drames the syrope of Clovegilliflowers syrope of Blacke Cherres of each six drames three ounce of milke watter fiuer droper of the Spirite of minte mixe these together and give them a spoonefull att any time when they are ill

120 To Cure the fluxe which is called take a new layed egge in a quartern of Brandey or Usquebarke

121 To Cure Children of wormes take Madder as will make a plaster as bige to Cover the Hole of the stomache and navell sprinkle it over with the powder of Alloways then drope on it some dropes of the Spirite of wormewood then Laye it on and let it lye

122 To Lose the Body when it is Bound take Alloeyways more and Saffrone each a Little in all halfe drame when you goe to Bead

123 To Ease a plurisy take an ounce and halfe of the syrope of poppey and thirtey dropes of the Spirite Solomoniake and goe to Bead

124 To make Surfett watter take the seeds of Rosemerey nutmeges mace Synemont ginger Corander seed Elicampane Cyle these in Cowslip wine

125 To make Surfett powder take the things of that they are ~~Boyled the~~ that make the watter and drye them and powder them

126 A plaster for all sores take three drames of Saffrone three ounces of Burgame pitch two ounce of Gum dragon halfe pinte of oyle oyle

127 A plaster for the Backe take Emplast Diacalcitum paragolus of each halfe ounce mellte them together

To make Blacke Lozinges take the Juce of Licorish Allecampane in powder Cream ginger each the like waite melt them all together and make them up

To make white Lozinges take Allicompaine Licorish in powder honey and flower each the like waite make them up

128 For Children Rickets take the syrope of Succory with Rubarbe halfe an ounce pulvis Sanctus halfe a drame the oyle of aneseed three dropes fumitory watter an ounce mixt these together and it is one dose

129 To Cure a feaver take tamerisk Calamint harts horne and maiden haire all in powder of each an ounce Boyle all these in two quarts of spring watter tell it is halfe Boyled away then sweeten with honey

130 To cure Surfittes take A handfull of marrigold flowers Rosemary Balme Spare mint Angellica dragons of each An ounce of Sweet Anniseed An ounce of Licorish the A quarter of an ounce of mace put these in to as much Brandey As will cover them over put them in Glasse and sett it In the Sunn 14 dayes in June then straine it and put it into A Bottell and sweeten it with white sugar candey and When you are not well take 2 or 3 spoonfull at a time

131 A Purge for the Head take A handfull of Rosemary A handfull of marrigold flowers and 20 Bay Leaves and put Them into a quarte of Alle and boyle it to a pint and take It warme when you goe to Bead

132 A Drinke for Ricket Children take two pound of Roots of the fern and then as many blue corrents Maiden haire harts tonge wall rue Polypodey of the Oake penetory of the wall Rosemerey Comfery Tuttsan Sliced harts horne shaved of each fower handfull Halfe drame of Saffron boyle all these in fower gallon Of spring water tell it be halfe boyled away and a little Before you take it off adde a pound of figgs sliced and a quarter of a pound of Eringo and Lett them boyle Together then take it off and sweeten it with honey and Lett it Remaine all together in Close Vessell and take it out else you give it your Child and Let it drinke nothing else if you can but this Drinke

134 The Healing oyntment for all old aches and paines bruses Take the flowers of Rosemary Southernwood Cammomill Red rose Elder philipendula the Lilley of the Valley Ribwort plantain Clapen and Burdocke of these each of them A pound and put all them in fower quartes of the Best Oyle and put them in to Glasses and sett them in the Sunn A hundred dayes [illegible] the part with the Oyle to the place that is grived (Samuel Simpson)

135 A Cure for Stitches take Acornes and Grate them to powder And night and morning a quarter of an ounce in white wine and fast an houre after it

136 The ffeavour Drinke take the juce of two Large
Lemmons or fower ounces of the Syrope of Lemmons and
Two penny Loafe slised and put in to two quarts of spring
Watter and Lett it stand fower houres then squeese out the
Bread throw a cloath Sweeten it with Loafe Shuger and
Give halfe pinte at a time Blood warme

137 A Drinke to cure A Lissies Take A quarte of Read wine
Halfe pinte of Sinemonte watter fower ounce of Bramble
Leaves and fower ounce of Pomgranete pill Boyle it
Sweetene it with Loafe Shuger take as much of it as
You have and as oftene as you have

138 To Quicken the Breath take the greens of Elder boyle it
In Alle fower handfull to quarte boyle it halfe a way
Sweeting it with honey take it night and morning

139 A poulter to abate swellings take parsely Rubeswine
plantin leaves of each two handfull boyle them well
In white wine then Laye it to the place grieved

140 A poulter to abate swellings take quart Milke a quarte
New cowe donge and quarter a pound of hogs fatte boyle
It dry then Lay it warme to the place grieved.

141 To Cure the falling Sicknes take Rosemary flowers Lavender
flowers Borrige flowers Egremony wood bittony Red Saige.
Each of these fower handfulls 1 pound of singell piney
Roote sliced boyle all these in fower quarts of springe
Watter tell halfe be boyled a way and sweeten it with honey take
Halfe pinte at a time when you please

142 To Cure a Cold Stomacke Boyle a handfull of
Gromwell in a pinte of white wine take it when you goe
to Bead and keepe your selfe warme

143 To Quicken the breath boyle fower handfull of time two
Ounces of hony in a pinte of watter drinke in the morning

144 A good oyle take Adderstonge white Lillie of each fower
Handfull put them in a pinte of oyle boyle it well

145 To strinthen the Backe boyle Clarey in wine fower
Handfull to a pinte drinke it when you are to bead

146 To strenthen the Backe boyle the Pentles of Dogs stones
In milke an ounce to a pinte of milke take
It when you goe to Bead

---

147 To Cure the paine of the Backe take the Juce of Tansey
In white wine a spoonfull to a pint in the morning

148 To provoke Urin Boyle the Roote of planton in white wine
Fower ounces to a pinte take halfe pinte night and morning

149 To cure a sore throath ~~boy~~ Divell bit in watter wash it
To strinthen the Backe Boyle wild Clarrey fower ounces to
A pinte of white wine take it when you goe to bead

150 To strinthen the harte take the flowers of Borrage and make
them into Syrope take fower spoonfull night and morning

151 A good oyntment take the Best oyle and Turpentine of
Each halfe pinte fower handfull of Bay berrey pounded
boyle them a Litle

152 A good Salve take Woundworth Agrimen of each fower
Handfull Stampe them fower ounces of Barrowes greage
Halfe pinte of oyle three ounces of wax boyle them well
Together then straine it and put in it two ounces of Venice
Turpentine and boyle them a Litle

153 A good oyntment take the Juce of Smallage plantorne
of each an ounce fower spoonfull of hony quarter of
Oyle Boyle it a Litle

154 A good Salve take A pound of sheeps fatte wax A pound
A quarter of a pound of Rosen an ounce frankensence and
A pinte of oyle Boyle them well togather

155 A watter to cure fainting take Isope minte Rosemary all
A Like and still them in a glass still and take the watter
As often as you see fitt

156 To Cure the trembling of the harte take Rosemary flowr
Burrage flowers fower ounce of Each an ounce of the
best Sinemont A dram of Saffron and a quart of white wine
put these all in to a Earthen bottell and boyle it on the
A kettell of watter tell the wine is boyled halfe A
way then straine it and make it in to a syrrope and take
The syrrope in white wine or what you please

157 To make A poultis take fflages Bramble Leaves young
Elder a handfull of each boyle them in stew milke
Thicken it with Crumbs of white bread Lay it warme
To the place

158 A purge Take a quarter of a dram of Extracte Rudium
And a quarter dram of pilleg Cochie

159 To cure the [illegible] take two quarts of watter fetherfoye Rosmery saige wood bittny of each a hand full fower ounces of hony halfe an ounce of allam and halfe pint of white wine vinegar boyle it halfe away wash the place.

160 To cure the bite of mad doge take Vervine and lay to it.

161 To strenthen the Backe boyle the Juce of Clarey and Egges in red wine three hand full of the Juce and three Egges to a pinte of red wine drinke a pinte with the morning.

162 A cure for the dropsey take the topes of green Broome and wormwood the inward green of Elder of each two handfulls and as much Juniper wood as will burne them to ashes and a pound of the powder of Licorishstike and halfe pound of Aniseseed in powder put these powder in to a steane then put in two gallon of conduit watter boyling hott haveing then your ashes red hott to goe in to the steane with the watter then stirre them well togeather halfe houre then cover it close and lett it stand twenty fower houres then take halfe a pinte at time.

163 A drinke to cure the scurvey take halfe a bushell of Roman wormewood fower hand full of red saige wash them and drye them and bruse them and put them into a stone vessell with fower quarts of sherry wine and eight quarts of Rhenish wine and halfe pound of prepared steele in a bage and two hand full of horse Redish slised lett them stand six dayes then as you take it straine it take a quarter of a pinte night and morning and in the afternoone.

164 To cure the head ache take the spirit of Rosemary and snuf it upe the nose and bathe the temples with it.

165 A cure for the paine of the head boyle Rosemary Bittney Egremony saige of each a hand full in a quarte conduit water drinke halfe pinte night and morning or when you please sweeten it.

166 To strinthen the Braine take the conserves of Read Roses wood bittney blassom Rosemary blassom [illegible] blassom all in conserves of each a quarter of an ounce together when you goe to Bedd and two houres in the morning before you rise.

---

167 To ease the stone take two [illegible] and slice them and still them and drinke watter sweeten with hony night and moring.

168 To ease the stone take horse Redish and slice it then putt it in to white wine all night a hand full to a pint drinke halfe pinte at a time sweeten with hony take it in the moring and walke on it.

169 To cure the stone take and boyle three ounces of the Juice of Pellitory of the wall in a pinte of white wine sweeten it with hony take halfe a pinte when you goe to Bead take the Leaves and stampe them with oyle and lay it to the Backe it helpe the cure.

170 To ease the stone boyle the Rute of Golden rod in white wind and sweeten it with hony take halfe pinte when you goe to Bead a handfull of the Rute to a pinte of wine.

171 To ease the stone drinke a dram of Gromell seed in halfe a pinte of white wine in the moring but bruse the seed.

172 To ease the stone boyle Turnopes then squese out the watter and sweeten it with hony take halfe pinte night and moring.

173 To ease the stone boyle an ounce of the seeds of wild carrets in a quarte of ale and drinke it all at times.

174 To ease the stone take halfe pinte of white wine and a ~~pounde~~ halfe quaterne of oyle and the Juce of Large Lemon drinke it up.

175 To ease the stone take two Large onyons slice them boyle them in a pinte of white wine till halfe be boyled away then squies out the onyons drinke the wine when you goe to Bead.

176 To ease the stone take a pinte of new ale two ounces of hony a new Layed egge beat them well together drinke in the moring.

177 To ease the stone take two handfull of the beres of white thorne and two handfull of Juniper beares bruse them and put them in to a quarte of Brandey boyle them with a softe fire an houre then ~~straine~~ straine them and bottell it close you may take a quarter of a pinte night and moring.

178 To ease the stone take Gallingor sorrell rutes parsly rutes ffenell rutes marshmallo rutes horse redish each of all these two ounces Aniseed fenell seed carraway seed Gromell seed each of all these three drames bruse them all boyle all these in two quartes of spring watter till a pinte is boyled away then straine it and put in to it a pinte of white wine and three drames of sallprunela and fower ounces of the syrrope of marshmallows take a quarter of a pinte at a time.

179 To ease the stone take young Ashen boughes with the keyes dry them and burne them to ashes then take night and moring fower drames of the ashes three dayes together.

180 To ease the stone take halfe pinte of Renish wine two ounce of the syrrope of marshmallows sallprunella creme of tartar of each a scrupell in the moring.

~~To ease the stone take Siprous Turpentine in pilles fower or~~ seaven ~~at a time take~~ halfe pinte of warme ale with two ounces of hony after the pilles ~~when you goe to Bead~~.

181 To cure the stone take two Large onyons and slice them into a pinte of sacke put in to them two ounces of hony then roast them drinke the wine and eate the onyons when you goe to Bead.

182 To cure the stone take a pinte of Renish wine a quarter of a pound of red corrants the crums of halfpeny Loafe boyle them well togather and sweeten it with two ounces of hony and take it when you goe to bead.

~~To ease the stone and gravell take 1 penneworth of the oyle of Terpentine when you goe to bed~~

183 To ease the stone take as much salt petter as will lye one a shilling in sacke night and moring—

184 To ease the stone take twentey dropes of the balsom of perreo in a glase of sacke night and moring—

185 To clense the bladder from gravell and stone take fower quarts of strong small worte boyle it halfe a way then put into it halfe pound of white suger candey and halfe pound of honey take night and moring two spoonfull—

166 To ease the stone take the [illegible] Rute of Liver a spoonfull cutt smalle in an ounce of honey night and morning

187 To ease the stone take fower handfull of the leaves of stingen nettles and bruse them put them in a pint of white wine and a pinte dall simber them over a slowe fire take halfe pinte night and moring but you must ade to it two ounces of honey and two ounces of ~~the~~ syrrope off marsh mallowes before you take it—

188 To cure the stone take fower graines of a bulacke gall stone in fine powder in white wine night—

189 To ease the stone take the Rute of Golden a drame in quater of pinte of white wine night and moring

190 To ease the stone and gravell take an ounce of Gromwell seed bruse it and boyle it in a pinte of white wine take halfe pinte at a time three nights together

191 To ease the stone take pinte of ale and two spoonfull of honey and a spoonfull of flax seed bruised night and moring—

192 To ease the stone take an ounce of Red Currell in powder in halfe pinte of white wine night and moring

To ease ~~the stone~~ take ~~as much~~ spare ~~[illegible]~~ as will lye one a shilling in sacke ~~night~~ and moring

193 To cure swelling take chicken weed mallows parsley boyle them in oyle and lave it to the place grived

194 To clense the blood take liver wort Garden and sea ~~scor~~ scurvey grasse red sagge of each a litle halfe pinte of juce of them oringes mixt them together take six spoonfull in a quater a pinte of sacke every moring together

195 To cure [illegible] take Rosemarey lavender marigold saigge time germander wood betoney [illegible] solomon seall of each fower handfulls [illegible] of each halfe pound Boyle all these in fower quarts of spring watter till one quarte be boyled away then sweeten it with honey take halfe pinte night and moring—

196 An oyntment for sore Brists take a pound of the lilley of the valley Rute bruse them put it in a pinte oyle simber it over a softe fire anoynt the Brist

197 An oyntment for sore Brist take white lilley Rute and plantine of each a pound in a quarte of oyle simper it over a softe fire anoynt the brest—

198 An oyntment for all Woundes take a pound of the juce of [illegible] in a quarte of oyle boyle them over a softe fire then anoynte the wound and warme it by the fire—

---

199 An oyntment for [illegible] a pound of the [illegible] then put them into a quarte of oyle boyle it then anoynt the wounds—

200 To cure Gander take the [illegible] boyle it in [illegible] three moring then take plantine watter parsley Rute boyle it and drinke it

201 A [illegible] in the small pox take two penworth of the spirite of saffron cardis watter treacle watter marigold watter putt them together is a dose

for my [illegible] it [illegible]

To cure the [illegible] ~~and [illegible]~~ take fower quarts of [illegible] putt in a quarte of Browne two ounces of the powder of Brimstone [illegible] a pound of Tobaco green broome elder leaves [illegible] of each two handfulls Boyle them till halfe a pint away then bottell close wash them with it—

202 To take away freckell take halfe pound of may Butter horse leeke white lilley [illegible] plantine of each two handfull boyle them well together and stop it close—

203 To cure the [illegible] in the teeth take handfull of saigge and a handfull of Rosemarey an ounce of allom boyle these in three pints of spring watter till two pintes is boyled away then put in two ounces of honey then straine it and bottele it then wash the teeth night and moring

204 To strinken the Backe take a Cocke fower neate feete a quater of a pound of Isinglass cut them to peices fower pound of Reson stoned Coursants and french Barley of each two pound synement cloves mace ginger nutmegs of each a quater of an ounce bruse them well Boyle all these in fower gallons of watter and fower gallons of milke till halfe be boyled away then sweeten it with fower pound of honey straine it as you drinke it take night and moring and two houres after dinner—

205 A Cordall to cure tisicke take ginger annisseed carroway worme wood angellico cardemum mellilo white wine and clove watter of all of these each of them fower quarts then take and put into it Rosemarey wood bittney balme peney royall margram hope mugworth angilico sagge fenneberry cost marey mother time spearminte parsley plantine fennell garnell golensine pimperiall time sorrell cammillel penneberry of the walle burrig dandylyons coult foot flowers maiden heare woodsorrell lettice [illegible] of the oake johnsworth purslane [illegible] liverworte brooklime ~~plantine~~ hartstonge eyebright marshmallo wormewood rosemarey [illegible] pine lavender the lilley of the valley clove gillflowers red roses dragons marigolds white roses each of all these two pound cut small and put in to the watters then ade figs currants resons of each six pound long pepper coriander seed of each fower ounces piney rute white lilley rute comfery rut carrets parsnipes turnepes of each two pound a peice [illegible] seed [illegible] roote [illegible] licorish annes flowers of each of these two pound a peice strabereys red and white currants rasberes mulberry elderberry Brambell Berrys of all these each of them two quarters a peice cloves ginger pepper synoment nut mage mace each of these two ounces a gallon of [illegible] twele oringe twelle lemmon slise them lett all these stand 10 days after the last thing is put in then still in a glase still take a quater of a pint night and moring

206 To cure the [illegible] take the white of oyster shelles after they be Burned in powder take a drame in a pinte of white wine night and moring

[illegible] Aquavite [illegible] take three [illegible] pinte Aquavito and pinte of the Jus of [illegible] cardamon milliot flowers each a dramme Cubebs galingale nutmeges Cloves mace ginger each of all these a dramme apeece put all these togather one night and the next day Stille them in glass Limbecke

208 A Cordall take the sperite of Harshorn the sperite of Larw horne the oyle of Amber of [illegible] an ounce the syrrope of Gillefs maiden haire Coltsfoot Lemmon Clovegill flowers of each foure ounces ginger and Cynemonte watter of each a pinte put all these in to a bottell and shake it take a quarter of a pinte when you goe to Bead

209 To make Dr Stevens watter take a gallon of Sacke Cynemonte ginger nutmeges Cloves Anneseed fennell seed Corriander seed of each of all these a dramme Sagge mintes time red roses bittony marigold margerome Rosemary Camomille Lavender smallige of each a handfull then beate the spices and harbes small and put them into the wine then Lett them stand a days and a night then Still it with a glass Limbecke take a quarter of a pinte at a time

210 To make Dr Butler's purgeing ale take Sarsaparilla two ounces and of the [illegible] of the oake an [illegible] of each foure ounces Carraway seed and Anneseed of each halfe an ounce Licorish two ounces maiden haire Agrimony of each a handfull halfe a Bushell of [illegible] grass beate all these well together then put them in a bage and put it in to six galons of ale Lett it stand three dayes then drinke a pinte in the morning

211 To make Cowslipe wine take fower gallons of spring watter and eight pound of browne Suger Boyle it and scum it then take it of the fire and then put in ~~[illegible]~~ fower or more gallons of Cowslipe flowers [illegible] Lett it stand till it be allmost Cold then put in some yest and worke it then put it in a barrell for some dayes but [illegible] then [illegible] for your wine put three [illegible] in euery bottell with a little [illegible] [illegible] stoppell close and Lett it stand some time then drinke it

Ck To ease hart burning take the cynemonte of Tobacco and shake it in [illegible] when you goe to Bead

212 To Cure a sore head take of the housleeke [illegible] of each two handfull [illegible] a dramme of each [illegible] and pepper and ginger of each halfe an ounce [illegible] a pinte of [illegible] boyle all these together and strain it and put it in to a pott [illegible] the head anoynte it night and morning and keepe it warme

BRITISH

207 To make Aqua mirrabilis take three quarts of [illegible] [illegible]
[illegible] [illegible] [illegible] of the Juice of Celandine [illegible] [illegible]

[illegible]

☿ Sublymed demi ℥.
Salarmoniack 3 ℥.
Arsnick — 2 ℥
Salt preparyd.
Talk 1 ℥
Shepes tallow 6 ℥.
Sornyb demie ℥
Calx ovorum.
Alome 2 ℥.
Oyle of tarter.

Dissolve Lune in aqua regis and evaporat
the water, after drye the ☾, then take
vittriall preparyd & fynely powndyd, and
put it in clean water or vyniger and let
it stond on the fyre for a prittie space
then put the ☾ in the vittriall & water,
Lett it stond therin a prittie while, after
put an Iron in the water, and the ☾ will
stick to it, which you shall put in a —
crusible with the ☿ sublymed, or Gabobis

fo Sr C Dorke stepson

Take eight ounces of dissolving water
such as you shal use hit and thereto
put therto iij ounces of salt armoniack
well & better to powder, take an urnal
[illegible] then beaten break hit in pyces.
or pound put hit in this water ~~[illegible]~~
with the sal armoniack in a glasse
of a round bottom, and a narrow mouth.
put the glasse in [illegible] with a
round fire under hit. Leave the glasse
uncovered and let the water [illegible] away
untyl hit be as the very bottom not alto-
gether drye, but hit ~~must~~ must
evapore untyl you see a thik skyne [illegible]
in the bottom. Then take an ounce of Doctor
Stepson his water rede and pour hit in this
warme oyle and let them stand
together untyl they be drye, and
after put them in a crusible, melt
them with bellows, kepe hit as Cubebis.

The making of
ye artificiall Vitriol.

Dissolve a pound of copper in strong water:
Then take Sal peter, and Danzick or
flat copperosse not English copperosse
and let ye greater quantitie be Sal
peter or at least equal proportion.
powre them being well stopt in ye
strong water. Then distil this water
and but ye remainder very well, lest
ye spirites flee away. Then
take six poundes of Danzick or flat
copperosse, and dissolve it in as little
water as you maye, then set it on
ye fire in an earthen pan unleaded, and
when it beginneth to boyle, and
continue it there in boyling untyl
half ye licour be consumed. put ye
strong water in a vessel, and clappe
ye boyling water hot among ye
strong water and cover ye vessel
closely and [illegible]ly. Then let it rest
for viij dayes, and you shal find
ye perfect Vitriol. But if ye licour
there is not consumed a [illegible], untill
[illegible] a rotten Vitriol [illegible] it [illegible]
The [illegible] of lime is very [illegible] be
[illegible] consumed you shal [illegible] be
[illegible] and [illegible] it by ye grace of God, who prosper [illegible]

117

R Roche Lyme dissolved, and mixe the same wt equall quantytie of Sal armoniac
[illegible] and mercury sublymate, medlinge all the powders togeather [illegible]
and put them in a Sublymynge pott to sublyme 4 tymes. When you shall
finde the cake of silver so tender as it will melt wt a candle into substance
lyke glasse then kepe it apart, Then take arsenyke of the whitest ℥ij
in fyne powder, Borace in powder ℥j talke & fyne salt ℥j of
eche, wch you must calcyne & gryde wt a stronge fyre to cause the talke
to beat in powder. And when the talke and salt are so beaten mixe
them well wt ye other powders (as afforsayd wt arsenyke & borace). And boyle
them in sheepes, nete or hoggs tallowe upon a good charcole fyre 2 or 3 houres
ever lookinge that ye tallowe cover well ye powder, so that it
Sublyme not. Then poure out ye tallowe and kepe ye powder in
a cloth to strayne the hote tallowe from it. And when it is dry, put
it in a Sublymatory glasse suffringe a vent for the moysture &
then close the vent, and so lett it Sublyme wt a very soft fyre, for the
best and most shyninge pte will abyde longer afore it Sublyme and
it is the best. Therfore when it is not clerely Sublymed till the
mettallyne matter be all ryssen. Then take that wch ryseth and
mixe it wt newe talke and salt and 2 or 3 ℥ of calx [illegible]
and so agayne Sublyme it 4 tymes wt fresh stuffe, and at the
fifte tyme wt allome and salt well dryed. Take ye arsenyke
(so as before prepared) to a substance mettallyne waxyshe and
must when boyle that, same in fyne tallowe as before but wt
a stronge fyre, then shake the tallowe as before, and put the
matter betwixt ij dyshes of earthe very well lutyd that no ayre
go out, and sett it to drye in a good fyre above and under for
24 houres. Then sublyme it from salarmoniack 4 tymes
untill it abyde in the bottome of the glasse white and fixed, take
2 ptes of this stuffe and of ye silver prepared as aforesayd one pte
and grynd them very fyne & gether wt a quantytie of oyle of tartar
set them to dissolve, which in one nyght doneth. then drye them
up into powder wch is Sol. Proportion one uppon 4.

Cardamomi	— ii ʒ
Rubarbari	— i ʒ et demi
Sene	— ii ℥
Tamarinde	
Argarari ana demi ℥	
Pollipodi	— ii ℥
Lignum aloes	ʒ et demi
Turbitar	— i ʒ
Esnari	— iii ʒ
Corticis	— ii ʒ et demi
Salsaperilla	— iii ℥
Chinae	— iii ℥
Semen sardi	— i ʒ
Anise	— i ℥
Radix Enular	i ℥ et demi
Ireos	— i ℥
Hermodactilarum	i ℥ et demi
Licorici	— ii ℥
Jujubi	— i ℥ dozen
Sebesten	— i ℥ et demi
Dates	— iii ℥
Figs	— ii ℥
Sinamomi	— i ℥ et demi
Resons of ye sonne	— iii ℥
Suger	— iiii ℥
Turpentine venice	ii ℥
White corall	— 4 ℥
Red corall	— iii ℥
yellow amber	— iiii ℥
golde in pouder	ii ʒ
White wyne	ii gallons
Water one	gallon —

The takinge of the Quintessence

yt must be taken in a good signe ether 3 days after the change or 3 days after the new mone accordinge as the signe will serve and ought well begon the signe as after war to be regardyd. The order in takinge is thus. Take one dosse in the morninge at 5 of the clocke and fast 5 owres after and at alevyn of the clocke take your dynner and eat no more that daye, then the same day at 5 of the clocke take an other pille, And the next day at 5 of the clocke in the morninge take the third pille and so go to dynner at xi of the clocke. and at nyght take no medyssyn but supe that nyght and by brekfast the next day dyne and supe of good and holsom meat and take no medicin. Than the next day which is the 4 day take ii pills one at 5 in the morninge and the other at 5 at nyght The other the next day in the morninge at 5 of the clocke as you dyd the first and second day, then stay that nyght and the next day from medicin Then the next day followinge that take ii pills as before in the first day, and one other the next day in the morninge // Note that all these ix dayes you must drinke no cold drinke But warme it with a tost // the mowthe wilbe sore But any Lotion will ease it

[illegible] syrype

R a pound of suger ii pounde of cherryes a quart of water sett them on and to the fyre sethe them untill the syrupe be in a gellye, take a lyttle in a spoone lett it cole and by that you may knowe

To presserve Damsens

Take the damsens and picke them cleane, sett them in a kettle Strawe that waight of powder suger upon them with a lyttle rose water Lett them not sethe to fast, but symper a lyttle take a lyttle in a spoone and cole it, yf it be in a gellye than is it redye

To make mermeladye

Take 3 quarts of water with a pound of suger and lett them sethe in a kettle over the fyre then scome it cleane, yf your suger be not pure and whyte take the whyte of an egge beat it well and put it into your kettle. stere it up and downe. then take a ten of Quinses well pared and cored and put them into your kettle when they are tender, [illegible] take them up, and breake them in a bason with a spoone put them downe agayne take a brode Ladle and stere them untill they be redye you must continuallye stere them or ells they will burne. Take a lyttle in a spoone, and when it is hard than is it redye then kepe it up —

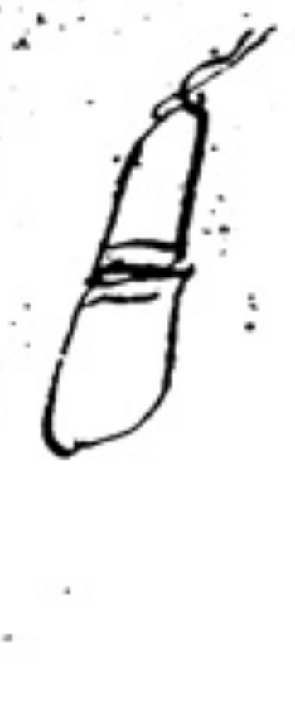
pro gomorrhata passione

R that erbe orpyn named in Latyn Crassula maior and lett it be chopt very smale, then take the pithe of a calfe and lett it be chopt and joyned with the erbe and bothe chopt together, then put thereto 2 spoonfulls of Sinamon, boyl all these in muscadell from a quart to a pynt, Then squese out the wyne or strayne it thorowghe a lynnen bagge Lett the pacient drinke therof morninge and eveninge. et curiabitur infra una septimana Licet duobus annis illo morbo Laboravit —

Too blanche copper.

A: and cast
theron the
powder of
glasse -.

Make a lye of asshes and unslekked lyme
melt yor copper twise or thrise, after
eftsone it be colde, and ~~[illegible]~~ poure yor
copper eche tyme in the lye and ther wth
rubbe out the water from yor copper.
When yor copper is thus prepared cast it in
thyn plates, make them red hoot and
quenche them in this water following.
Take principall good white vineger, and
therin dissolve sall peter and comon
salt. in wch water you shal quench
yor hoote plates. Then cement the
sayd plates wth sal peter and white
Tartar for the space of six houres
Then take arsnik fyxt after this manner.



Take Arsnek and sal peter ana, and
put them in a ~~cr~~ crusibble, and put an other
crusibel upon hyt wth a hole in the
toppe of the uppermost crusible being wel
luted to the other, set hit in a pretty
heat for xxiiij houres and then hit is
fyxt. Then melt yor copper ~~and cast~~
and proiect upon a pound of copper an
ounce of this medicin, and after kepe
hit in melting in the fyre a good tyme
after proiection, cast hit in an yngot
and you shall fynd hit very white, but
somwhat brittelle. ~~Fi~~

Too make the sayd
copper tuff and malliable.

R/ Salpeter one vnce, mercury sublimed
ij drammes, of Tartar one vnce, salalkali
one vnce Borax one dramme, beat all
theese in powder and mingle them wel to
gether, then melt ye copper then cast
some of this powder vpon it, but it
melt after precipitation in fire, then put
in the [illegible] peece of silver, and you
shal find it malliable and fayre.

Too congeale mercury too come a tinkture too silver.

Take an yron potte, and pour therein smithes
water and put too one pound of mercurye
two pound of sal ammoniack, vitriol Romayn
and verdegrease let these boyle in a
quick fire, always stirring the mercury
with an yron rodde, and as the water consumeth
in boyling, supply the potte with other ~~water~~
warme water and then continue for six
houres; take out the mercury congealed in the
bottom of the potte after a presse, put it
in a linnen clothe, and then strayne it, that
which shal runne out [illegible] congealed, that
[illegible] remaineth in the [illegible]
[illegible] forme it in a lumpe
or in a thinne plate and [illegible]
[illegible] you lay it in the [illegible]
[illegible] as a boord.

Too gyue this mercury a tinkture of gold.

Breake this mercury into thinne seueral
peeces put in the bottom of a crusible
a bedde of terra Cadmia, and an other
bedde of this mercury, and so bedde vpon
bedde vntyl this crusible bee halfe
full, then put a lyd the crusible a mixture
of dry figges, or elles the pill of a pomegranet,
[illegible] of the sunne, and a yelowe root
which the apothecaryes name Curcuma
all theese must bee wel stampt, then fille
vppe the remnant of this potte with this
congealed mercury and terra Cadmia bedde
vpon bedde. lute this crusible, and let it
drye, set it next with a gentle fire for
the space of six houres, then augment his
heate, with blast vntyl it melt
let it cole in the fire, and so you
shal find this mercury come as fayre a
tinkture as the angelle.

Too tinkture silver with this mercury congealed.

Take ~~[illegible]~~ two peeces of this mercury
congealed and one of silver, melt them in
to gether and you shal fine this silver
gyue a single tinkture. put to this weight
of silver as much of gold and then
cement it with common salt, the dust of
tyles, and Romayn vitriol for the space of

xxiiij houres and you shal find yor silver
transmuted to good gould.

Too tinge or tincture
to Sylver -

Take the filinges of silver one part, and mingle it with three partes of mercurye, evapore away in the fire the greater part of the mercurye, namely so much as the silver is not soule, then take of sal ammoniacke and sulphur vive as much as yor silver weigheth, mingle altogether beinge stamped to gether let them bee sublimed with a quick fire. Take that which remayneth in the bottom of yor vessel and put it in this water following.

℞. Roman vitriol one part
The best coperosse ij partes
sal niter iij partes
Verdegresse a third part } to the vitriol.
cinnabrium a sixt part }

Drawe a ~~[illegible]~~ strong water out of these ingredientes, then put two

one part of yor silver two partes of this water, and let it boyle in a lent fire xij houres, evapore away the water, and that which remayneth in the bottom put in a crucible with some borasse, stopp yor crucible and melt yor ~~[illegible]~~ silver downe and it shal become a permanent tincture of gould.

℞. vitriol rubified a dramme.
Verdegresse halfe an ounce.
Sal armoniack a dram
Aluminis plumae drachmam
Bay salt one ounce.
~~[illegible]~~ Stamp all to gether and mingle it with urine, melt sol and cast it into thin plates, put the sayd plates in this ~~[illegible]~~ mixture and place it in a close crucible and cement it the iiij houres and it wil bee tinctured inward and outward.

Too prepare comon salt or bay salt.

R/ bay salt ij or thre poundes or ~~more~~ as muche as you list, and put it in cleer rayne water, or for lack of rayne water, put it in condit water, and let it stand there untill it be wholly dissolved. Thee oftener you stire it wyth a stick, the sooner it wyl dissolve. Then distil it by filter, and take the water thus distilled and put it over the fire, and let it ~~run~~ vapor away very gentelly. and you shal find yor salt in the bottom of yor pipkenne. Then you must dissolve that agayne in rayne or condit water and distil it as before, and so you must doo thrise, and then have you yor salt very well prepared. And by this meanes you may prepare CC or CCCli poundes of salt at one tyme. And when you doo not use it, you may lay it upp in a close wodden vessel and settle it in a dry or hot place all ye wynter ende or ellis where to preserve it from dissolving. And so must you preserve all yor other salts that you shal have occasion to use.

Too prepare yor sal Armoniack

Take a pound ~~of~~ or more of Sal Armoniack and cut it cleane as you shal know, then stamp it and serce it very fine. when you have so doone, take a pound of yor bay salt prepared, as is aforesayde and ioine it to a pound of yor serced sal armoniack, and mingle them wyth the muller very finely on a marble which you shal doo ye better yf you stamp yor bay salt after it is prepared and serce it as you dyd yor sal armoniack, ~~which~~ whych you must doo before yor coniunction betweene both these salts. when you have weyght and pounded both these salts sufficiently togeather put them in a sublimatory of glasse or of earthe glased. and let them sublime togeather untill ye sal armoniack ryse to the toppe of ye glasse. and when by the eye you shal perceive ye sal armoniack to be wholly sublimed you may slack yor fire and let yor vessel cool ij houres or an whole night. The next morning take out that whych is sublimed and weigh it and yf you have not the full weight of yor sal armoniack you may retorne the remnant to be sublimed agayne, or else you may kepe it. but yf you sublime it agayne you must stamp yor comon salt that resteth i the bottom and poure it on a marble as you deed before. But as many of ye Sal Armoniack as is sublimed kepe uppe, unlesse you meane to use it presently, I say kepe it uppe in a wodden vessel and in an hote place, as before is wrytten.

The preparing of ye Mercurye

Take as many pounds of mercurye as you list, and put it in a wodden dishe or bolle, and put therto cleane runnyng water, or condit water, and some bay salt unprepared, or yf you put vinegar and bay salte it is best and so stire them togeather with a wodden pestel as you know, and do this with salt iiij or five tymes, after with water or vinegar alone untill ~~it~~ the water be cleane and fayre from filthe. Then strayne it throwgh a white skynne as you know, then washe it over twise at leaste with cleane water and lette it dry in yor sunne, and then keepe ~~in~~ it uppe in a cleane glassen vessell.

Too sublyme yor mercurye.

If you purpose to sublyme yor mercurye yor self, doe according to this proces following. Take a pound or more of yor mercurye prepared or purged as is afore layd downe: and to every pound of mercury, put ~~to~~ halfe a pound of ~~salt~~ bay salt prepared, ~~or~~ and halfe a pound of vitriol, I meane not Romayn vitriol, because other vitriol wyl serve this turne sufficiently. Beat or stamp yor salt, and likewise yor vitriol very smalle, then mixe them both togeather on a marble stoune, then put yor mercury to them and stire them togeather untill yor mercury bee whoully drowned, put these materialles in yor sublimatory glasse and ~~yor~~ sublyme yor mercury from the salt and vitriol, as you did yor sal armoniack. and in this sort you shal purchase yor mercury sublemed. But yf you wylle bee easd of that laboure you may commonly by mercury sublemed in every apothecary his shoppe. and the ordinary price is fowre shillinges the pound. But sometyme they wyll sel arsenick sublimed for mercury sublemed, which as it doth spille out the price endevours, considering that arsenick sublimed is dearer then mercurial sublimat, the one being valued at iiijs the other sometyme at vjs or viijs, for ~~at~~ the mistaking of these substances might hinder you of all yor worke.

yow to know or discerne yor mercury sublimed from arsenick sublimed there are ~~there spec~~ iiij special tokens. The first is, that yor ~~a~~ mercurye wylle have glistering scales in hit, lyke ye scales of fish, and so wyl not ye sublimed arsenick have, but only looketh smoothe and very whit. The second token to ~~know~~ know is this. Take a litle of yor sublimat and wet a knife or a dagger with yor spittelle, and rubbe that place with ~~yor~~ ye yor sublimat hard, yf hit make the knife black or swartish, then is yt right yf hit doe not then is hit nought. The third token is this. Take yor sublimat and mingle hit with a litle Tartar, and boyle them both in an earthen potte during the space of an howre and yf hit be right sublimat hit wylle turne to bee quick mercurye This third token have I never tried but I take hit to be very trew. The fourth way to try hit is this. Take [illegible] and put hit in a crusible over the fire, and let hit continew there until the crusible be red hoat, then take halfe an ounce of yor sublimat and proiect hit upon yor silver, and yf hit be right hit wyl in two or three such proiections turne yor silver to be of a browne swarthish colour 18

61

12

colour and hit shal flote upon a plate lyke wax; as you have seene me doe. Which manner of mortifying of yor silver wyl serve you to a further purpose as hereafter shal be declared. When by any of these four special tokens you find yor sublimat [illegible] you must use hit in this order following. Take mercury sublimed one pound or more, and grind hit upon a marble, but beware that ye smel or the dust enter not into yor nose or eyes for hit is dangerouse. Then take ~~as~~ muche of yor sal armoniacke sublimed as you take of yor mercury sublimed ~~as is [illegible]~~, and mingle them both to water ~~or~~ on a marble, put them in yor sublimatory of glasse and make a soft fire, as you know, and so encrease hit a litle and litle until you guess that yor mercury is wholy sublimed in ye toppe of yor glasse. Let hit coole all a night, and mingle hit agayne with yor sal armoniack and so you must sublime seven tymes, allowing ~~[illegible]~~ xxiiij houres to every sublimation. And at ye seventh tyme ~~yor merc~~ or at ye eight tyme at ye uttermost yor mercurye wylle remayne in ye bottom and yor sal armoniack wylle sublime uppe, which you shalle know by ye yellowishe colour that shal appere in ye toppe of yor subliming glasse. and yor mer-

yor mercury sublimed and yor sal ~~in weight or~~ ~~quantitie~~ armoniack must be equal in proportion.

wylle melt and flow in ye botom of ye
lyghyst or on an hote plate, as you have
already seen by experience. and
whyche hit wylle bee commyng enclining
to darknesse, by reason that hee is
more purificatione.

Thee preparing of yor Tynne.

Take a pound or more of tynne and melt
hit and proiect in hit stone pitch and burn
as you know twise or thrise, and after
melt hit and put therin som bay salt
unprepared and stir hit stille whille hit bee
hot, then washe hit in water ~~or~~ untill ye
salt dissolve from hit, ~~after~~ then melt
hit agayne ones or twise more and ~~proiect~~
proiect more salt in hit, ye oftner ye better,
and after every proiection wash the salt
from hit. ~~Then take iij partes of this~~
~~tynne in ye~~ when you have doone wythe
[illegible] these wayes there is an other manner
to purge hit moch better, which is this.
Melt yor tynne, and beeing molten take hit
~~from~~ out of ye fire, and let hit stand coling
in the vessell. Then presently have soom
rude mercury(s) ~~[illegible]~~ as much as yor tynne
in quantitye in a vessell and put hit on ye

coles, and then let hit stand untill hit bee
so hot as that you perceave hit fume
then take hit uppe and poure hit among
yor tynne, which tynne must not bee
throughe hot that is to say, hard, but
tending to that qualitee. For unlesse
yor mercurye bee hote in such wise as
hit flee, and yor tynne somwhat hot
the mercury woont flee in yor face
or smoke about ye house, becawse
in nature heat and hot can not brooke
one of the other. Therefore beeware
not poure not hot mercury in hot tynne,
or in any other hote metalle in any
wyse. and also keepe yor self from
the fume of mercury in alle woorkes.
For hit breedeth the palsye and dyvers
other diseases. when you have mingled
both these substances togeather lett
them coole in the vessell. and if you
purpose to ~~[illegible]~~ save yor mercury you
[illegible] hit over wyth pitch [illegible]
[illegible] as you [illegible] in the ~~[illegible]~~ mylle,
which [illegible] you shal have [illegible].
But if yor woork require speede
and that you wylle not stand about the
saving of yor mercurye, as soone as you
have poured them in wyth ye tynne
never stay for coling, but put the
vessell on the coles and let the ~~[illegible]~~ mercury
fume away, then take upp yor tynne
and put more mercury to hit as you
dyd before thre or foure tymes

And at the last tyme bee sure yor mercurye bee turned away from yor tynne and this is the quickest kind of purging tynne that hitherto I knowe. when yor tynne is thus prepared take iij partes thereof and melt hit, being molten take uppe and let hit coole, then take iiij partes of yor purged mercurye and warme hit over the fier untill you perceive hit fume, then take hit uppe and power hit to the tynne before hit bee thorough cold, and stirre both the substances with a rodde, and so let them coole. then take this substance out of the crusible, which you shalle find white and ready to falle to dust or powder, put hit in a woodden boule, and wash hit and stirre hit as you knowe untill the water goe from hit cleer and so have you yor fermentation prepared for the blanche. Then to procede further you shalle use this processe. Take as much of yor mercurye before sublimed as you put of yor crude mercury to yor tynne that is to say foure partes, beat hit smalle in a morter, then joyne hit

to yor ferment above sayd, grinding them together on a marble untill they bee fully incorporated. Then put them to dissolve as you knowe, and in short space you shal purchase an oyle which keepe in a glasse. when you purpose to proceede further put as much of this oyle as you list in a ~~pel~~ glasse and lute yor ~~[illegible]~~ glasse very close, put hit in a philosophers tower called Athanor, which shal bee made for you, and let hit have the first ~~of~~ degree of fire untill xxx dayes bee past in which space you shalle see putrifaction, and a rebynning of colours, and at the length a perfect white colour. yf you ~~[illegible]~~ increase yor heat by ~~a~~ degrees for five or six dayes after hit wylle not bee amisse. yf you have store of this oyle readye ~~yt~~ ~~[illegible] in this wyse~~ you may proceede to multiplication or projection as you list. projection runneth one upon six of Venus purged or unpurged. But you must multiply yor medicine in this order following. ~~A~~ Take one part of yor medicine, and three partes of crude mercury thus purged

in such wise as is before expressed ...
then yor medicin in the glasse by breaking
it to smal powder and pour thereto yor
mercury and set them together
within the glasse, & put it in a lent
fire, and in iij or foure houres it will
turne to medicyne. and so you may
multiply it further, as occasion shal
serve.

When you ferment with silver, it may
bee doon two wayes, the one way is to
~~[illegible]~~ take filinges of silver one part, and
iij partes of well prepared mercury, mingle
them together, wash them as you did
yor lymme in a bottle until the water come
cleare from the substance, and put to that
iij partes of yor sublimed and fixed mercury
as you know, and put them to dissolve.
The second way is this. Take filinges
of silver or smal plates, put them in
a crusible when they are red hote,
proiect upon that substance a pretty quantitie
of mercury sublimed as you bring it at
the amalgamynges, and ~~after that~~ when it
hath doon smoking pour out of yor crusible
all the substance that wylle runne from
~~[illegible]~~ thence, and put the remnant remaine
agayne in the fire, and proiect agayne

127

more mercury sublimed, and after
smoking pour out the remnant, and
so continew untylle you see nothing
left in the potte. Stamp that silver
very smalle and put to one part
thereof iij of mercury crude, and
iij of yor sublimed fixt mercury
and put them to dissolve.

Lykewise ~~[illegible]~~ in calcining yor gold
you may use aequal proportion
or a litle more and if you list of
mercury for feare that some of it
should fume away. and the order how
to calcine them you know. put to
this calx of gold ij partes of crude
mercury yt is the other mercury once stilled
elles not, and ij partes of yor mercury
sublimed and fixt, and put it to
dissolve. There is an other way
to prepare or weaken yor gold which
is doon in this wise. Take filinges
of gold the smallest you can gette, and
put thereto by weight as much ~~sal ar~~
~~moniack~~ or somewhat more of
sal armoniack sublimed put them
together in a crusible ~~and lette it~~
over the fire, and lette the salt armoniack
fume quite away. Then ioine more
salt to it as before, and thus you
must use eight tymes at the lest.

Then you must take ordinary sublimed mercury and ioyne it to ye good in such sort as you did your sal armoniak, and sublime it eight times likewise from ~~the~~ the good, and by this meanes you shal weaken and prepare your good to dissolution: whereunto putting two partes of crude mercury, and two ~~[illegible]~~ partes of mercurye sublimed and set your [illegible] wth it as is afore expressed.

finis.

You may multiply your medicin of sol and luna by proiecting one part of your medicin upon six of there bodies molten, or ells you may multiply it wth mercury alone, or likewise wth mercury and the bodies amalgamed togither equally, but you must melt the body in this multiplication.

Take the leaves of white lyllye put them in a glasse and wrappe ye glasse & sett in a blanckett for x or xij dayes and you shall fynd Ꝫ in the bottom of the glasse. Lykewyse the leaves of the yellow or redd lyllye will yeld a redd Ꝫ. —

ffor the wormes growing on mens fott or legs

Take an oyster openynge and drye the fyshe therof in the oven hote and put it as hote to the place as the patient can suffer. Lett it kepe there xxiiij owers doe this twyse or thryse

ffor the collyke and the strangullyon

Take a gallon of the best white wyne and put therin 3 oz of Lemans squysshed and put the pele and all and 2 or 3 heads of garlyke stamped, lett it boyle untill the half be consumed, strayne it and drynke of this lycour, puttinge therunto yf you will som suger and presently it will heale the patient, lett hym kepe his bellye warme wth a wolfes skynne.

ffor a tetter

Take black sope & longe pepper beate it smale then myngell boyth together & put it to the sore

ffor a ryng worme

Take gyngar beaten & myngell it wt fastyng spettle.

To preserve Goosberys

Take the fairest cleare Round Goosberys you can gitt and to doe but halfe a pound att a time is best when your Goosberys are Stoned take the waight in doble refined Sugar beaten fine then Strow Sum in the bottom of the Skillett and Lay in Sum of the Goosberys then more Sugar so do till thay be all in then putt into them 3: or 4 Spoonefull of faire watter sett them one the fire and Shake them often tell the Sugar be melted then make them boile so fast as you cannot see one of them and as the Scum rises, take it of when the Sirop boiles in cleare Great blisters and the Goosebery Look cleare thay are enofe so put them in glasses presently — —
When you Stone them Lay them in watter and when you doe them wett the Sugar in that watter Sum thinke it better to make a Serup for the Goosberys then the dry Sugar thay will doe well both ways therefore take what way you Like best — —

How to make past of Apreekoks and pippins

Take Apreekoks and pipping a Like quantety pare them and Cutt them in quarters and put them into a Littell faire watter Lett them boyle in a Skillett a good keeping them Staring and when thay are reddy put them into a dish and sett them over a Chafindish with Coals and with the back of the Spoone make them as fine as you can when your Spoone will Stand in it tis reddy then take the [illegible] weight of Sugar and to a pound of Sugar take: 4 Spoonfulls of watter and boyle it to a Candy then put in your pulp to your Candy and Dish it and Sett it in a Stove to dry —

BRITISH MUSEUM

To make Jelly with Curents —

Take your Curents and boyle them as for cleare Cakes take the waight of your Juce in Sugar break it in bitts and put it into the Juce when it is mented boyle it and Scum it cleare then put in as many Currents as you thinke fitt Stoned and pulled of the Stalkes boyle them a pace and when you see thay will Jelly Glass it up —

To make ~~white Mallmalett~~ Quince Cakes

Take a pound of the fairest yellow quinces pare core and quarter them boyle them till thay are tender then take them out and bruse them in a stone morter put them into a broad dish and sett itt one a Chafindish of Coals put to them thare weight of fine Sugar and keepe them stirring till the Sugar be melted then Lay them one plates in what form you please strow a Littell Sugar one them sett them in the stove the next day turne them and strow more Sugar one them and in tow days thay will be dry Enough box them and keep them neere the fire

To make white Mallmelett

Take the worst of your quinces grate them and straine them to a pinte of this Liquor take a pound of quince pare them quarter and core them then Lett these boyle with a gentle fire tell the quince Looke cleare and is tender then put in one pound of Sugar finely beat and sarched break the quince as it boyles into Littell peeces and when it parts cleane from the sides of the pann tiss enough take it from the fire squeese in a Little juce of Lemon putt it in glasses stove it a Littell

To : preserve quinces white

Take halfe a pint of water to a pound of Sugar cutt your quinces in halfes core them and beshoure take all the hardness out you ~~must~~ not do a bove a pound att a time take 4 of the best Jelly Coars to a pound take the best Lofe Sugar for it must not be craned so putt in the watter and quinces and Sugar together and when it boyls scom it cleane and Lett it boyle very fast be case itt may not Loase its Coller beshoure to turn them ofen and boyle them tell itt comes to a Jelly then put your quinces into a glass and strain your syrop through a Colinder and pu it to your quinces whilest it is hott and kepe itt downe in the Glasse and keepe sum of the syrop to put upon the top when itt is cold you must take the best quinces that will be soonest boyled you may doe them hole or in halfes which you please.

To preserve quinces white to Last :

Scald your quinces then pare and core them take thare waight in Lofe Sugar and allmost a pint of watter to a pound so boyle your sirrop a good while before you put in your quinces then boyle them tell thay Luck cleare

To make french bread

Take halfe a peck of flower a quart of Milke and a quart of watter and a pint of yest and halfe a handfull of Salt then Stur them alltogether with your hand the whilest warme your Liquor then mix it with the better halfe of your flower and lett it stand tell you begin to see it rise then work it very well then mould it and putt it into your dish and cover it warme and Lett it stand whilest you see it rise and begine to be rough one the topp then putt it into your oven and Lett it stand an houre but see it doth not scorch on the top

To make ffritters

Take a pint of Creame Milke or Water and warm itt then take: 8 eggs but: 4 whites beat them well in a deep pan and so mix them with your Liquor then take a race of Ginger a Littell Cloves mace Nuttmeg and Sinamon beat all well together with a Littell Salt put in: 2 or 3 spoon full of ale yest then make it thick with flower according to your pleasure all which being done sett it in the aire of the fire that it may rise and swell when it doth you must beat it well then put into it: six spoonfull of sack then take 2 pound of beefe suett or hogs Lard putt it into the pan or Skillett and sett it over a quick fire and when it is melted and begins to bottle you shall take the fritter batter with your fingers dip in thing slices of pipping into your batter and put them into your boyling suett and boyle your fritters crisp and brown then take them up with a Skimmer and Lay them in a Cullender that the suett may Run ffrom them

To make Chips of Quinces -

first scald them very tender then slice them thin into a dish and pour a candy syrup to them scalding hott and Lett them stand all night then Lay them one plates and searse sugar on them and turne them every day and strow more sugar one them tell thay be dry if you wold have them Look cleare heat them in the syrup but not to boile -

To make White Mallmolett
With that Syrup -

Take quinces: of a good bright yalow colour scald them tender but put them in when the watter boyle then pare them and scrape the pulpe cleane from the core and in your preserving pan heat that syrup and add a Littell more fresh sugar and when itt boyles put in the pulpe so Lett itt boyle not to much - -

To: make past of Quinces -

The same way order your quinces as for your Mallmolett and when itt is boyld as that was take your fine molds and fashion itt one a pye plate butt strow under them a Littell fine dust of Lofe sugar then sett youe plate one a chafeing dish of coals tell you have don the rest then sett all in a worme oven to dry Leasurely and when thay are pretty hard turne them so dry them to or three days and thay [illegible] be drye enofe to box -

the Blacke Salve

A pound of Redd Lead six ounces of Elecompaine powder halfe a pint of Beane flower halfe a pound of beese wax a pound of blacke Rosan halfe a pound of motton suett tryed a Quart of sallett oyle flower ounces of powder of sage finely drest putt All these into a brasse kettell and seeth them over a slow fier keepe them boyling and stirringe untill the salve be blacke then dropp a littell uppon a pece of paper and lett it coole and then see if it will spread - - - -

the Seare Cloth

A Pint of sallat oyle halfe a pound of Red Lead A Quarter of a pound of white Lead A Quarter of a pound of beese wax A Quarter of a pound of Rason two penyworth of Beniamin a quarter of a pound of Castle sope A quarter of a pound of Burgamy pitch and two Nutmeggs when the rest is boyled

Docto Stephens water

To one Gallon of wine you must take one handfull of Bame spire mints red sage Rosemary Angellica Garden margeram wild time with margeram pellitory of the wall Lavender camomill penny Royall Pimpernell Egremony Red Roses of each of these one handfull one dram of mace of cloves Ginger of notmegs cinnamon Gallen Graynes one drame of Caraway seeds Anise Coriander seeds fennell seeds and Liquorish of each a dram Brouse your spices shredd your herbs and put it into the wine and lett it stand twelve howers then still it in a Limbicke

The malenkoly water

take wallflowers Cowslops Singell pinks marygolds flowers Rosmary flowers damask Roses vilats Burrages and Buglas flowers Comfory Came Clary Salindine Sage flowers Clove gilliflowers Stakus and all Sorts of flowers from the begining of the yeare to the end Steppe them in one gallon of Spirit of wine as the flowers Come Soe put them into the Spereet So Stop it Close while you have all Sorts of flowers in — and when thay are all Stepe Still them with Sack

A Comfortable water

Take a peck of Marygold flowers and halfe a ounce of Safrone In fuse it a gallon of Sack and Let it Steepe eight dayes and then Still it

A drink against a Consumption

Take Rew Bame Lavindar red Sage bay Betony Salindine malters of each a handfull of Clows mace and nutmeg of each a dram Long peper a quarter of a ounce Bay Berries and turmricke halfe an ounce aniseeds and fin ffennell Seeds of each an ounce two ounces of Liskoris bea the Spises and boyle it an howre upon a Soft fire and whe it is boyled and Cold put it into bottels and put to it A quarter of a pint of angelico water and a quarter of a pint of Spare mint water halfe a pound of treakel and Sweeten it with lofe Sugar

This drinke hath Cured them that have beene deepe in Consumptions

---

This drinke is to be dronke foure times a day in the morning and at ten of the clock and at foure in the after noone and at night when you go to bed if you plese you may drinke a little Slised ginger with it

A Receat against the feling Sicknes

take a handfull of wormwood one handfull of rew one of ffetherfowll one of Sinkfill one of penneyroyall one of pelletory of the wall one of Ros-mary one of Camomill one of brod time one of Red Sage one of Straberry leves one of vilett Leves and Seeds and Licorish of each A quarter of a pound put all these into one gallon of Conduit water and let it be well boyled together then Strain it then take one ounce of Juniper Berries one of pine berreyes and 6 drams of Castorim beatt the berreyes Small and Sarch them then take 5 or 6 Leaves of Lefe gold and mixt with this powder allso the powder of a Scull if a mans the womans and if a woman the mans Scull So give the pashent moring fasting and Evening last as much as will lye one a Sixt pence or half a Spoonefull in a draught of the drinke

this drinke is good all So for this desese

take one quart of white wine boyl in it one handfull of Red Sage one of Rew one of Rosmary boyl it tell one quarter be boyled away then Straine it take as much Castoream as big as a notmeg and boyl that a littell in it drinke it with this powder moring and Evening if the party be taking in the head it will be the Saner Cured if the party be wardy of this drink take this powder with a rosted apple

for a burne or Skald

take a pint of good Sallott oyle and three quarters of a pound of White Lead So boyle it together and kepe Sturring it — then Spread this ointment one a cloth and dres it twice a day

---

To preserue pound Sitrons

Take of the fariest Sitrons and lay them in water and Salt 3 dayes euery day Shift them into fresh water and Salt make your water prety Salt then boyle them hole in faire water and Shift them so often in the boyling tell the brackishnes be cleane drawne out of them your water that you Shift them in most be Reddy to Seeth before you put them into it when you first. Set them one the fire your water must be cold and so let your water and Sitron heate together you must let them boyle tell thay be tender when thay be very tender take them up and with youre knife take of all the Spots and the rough plases then cut your Sitrons into long pieces of what bignes you like then take out the meate cleane from your Sitrons then haue warme cloth by your fire and as fast as you cut out the lay them in your warme cloth and couer them then waght them and to euery pound of Sitron take a pound of powder Sugar and allmost a pint of water then Set it one the fire and clarifie it with eggs when it is cleare Strayne it and when it is allmost cold put in your Sitrons and so let them boyle 2 or 3 warmes and then take it from the fire and put it into a pan and so let it lie 3 dayes in the Sirop then boyle it till you think it to be reddy which you Shall know by the thicknes and clearnes and ~~tender~~ tendernes of your Sitrons you most let it boyle lesurly and when thay be reddy take them up and when your Sitrons is cold put it up and put your Sirop to them and so kepe them — — —

— — — —

To dry white barberyes

Take your barberyes when thay begin to turne ~~yel~~ yealowish then Stone them and Cut of the Stons a quarter of a pound of Sugar to halfe a pound of barberyes put as much water to your Sugar and barberyes as when thay boyle may Couer them let them boyle prety ffast do not Couer them Skim them and when thay looke a litell Cleare take them out of that Sirop and let your Sirop rune Cleane from them and haue a Seckend Sirop made redey boyled till it Cande but not to high and put your barberys into it whilst it is warme and Set them ouer the ffire till thay be through warme but not to boyle then take them of the ffire and let them Stand 2 dayes Stering them once a day then warme the and lay them upone a Glas and Set them into the Stoue to dry when thay be allmost halfe dry moue them with a bodkin from the Glas and Set them into the Stoue againe

To make Cleare meate of Aprecocks

Take your aprecocks when thay are of a white greenish Couler pare them and Cut them in Slises then weight them and put halfe the waight of Sugar and as much water as will Couer them so Set them one the fier and let them boyle a pace and take as ~~muct~~ much Sugar as before and boyle it ~~as~~ and when it hath boyled prety high then put them to your Candy and So let them Stand ouer a Soft fier about a quarter of an houer to Cleare you most haue a Care in Stiring that you breake not your peces to Small when it is Cleare fill it into your Glases and Set it into your Stoue and it will keepe all the yeare with a fine Candy upon it

To preserue aprecocks

take your aprecocks with there waite in Sugar bete your Sugar very ffine then pare your aprecocks very thine and Slit them in the Seame and take and take out the Stone if you plese lay a row of Sugar in the bottome of the pann and then a row of aprecocks then Couer them with Sugar and let no plase be left bare and So let them Stand all night and the next day boyle them till thay be Cleare then take them out of your Serep a littell then put your Sirope to them you may let them Stand 2 dayes before you boyle them

To dry aprecocks

Take two pound of aprecocks to a pound of the best Sugar pare your aprecocks and Slitt them in the Seame and Stipe your Stone one the Side if you plese take a pint of water and melt your Sugar upon the ffier then put in your aprecocks and let them boyle tell thay be ~~be~~ tender then take them out of the Sirop and put them in a pane and boyle your Sirop againe then put it ~~in~~to your aprecocks and let them Stand all night and the next day drene your Serop from your aprecocks and heate it hott againe and So do euery day till thay be Cleare then take them out and [illegible] lay them upon plats and [illegible] Sitt them to dry in the Sun Still turning till thay be dry

To dry ffiggs

Take your ripe figgs pare and Cut of there buds and thrust your knife through them that your Sirop may Soake out then take your waight in pouder Sugar and make a thin Sirop Set it one the ffier and when it boyle Skum it then put in your ffiggs and let them boyle tell thay be very tender then put them in to a bason and put your Sirop into them then Sett them into the Stoue 3 or 4 dayes then boyle them tell your Sirop drops thick then Set them in the Stoue againe till thay begin to Candy lay them out in plats Strow Serched Sugar one them as thay dry in the Stoue

To Candy Chipps of pomestron Lemon or Oringe the Lady Dingby way

ffirst boyle your Chipps in faire water till thay be tender then ha Redy boyling Sugar ~~and~~ and water which must be boyled to a Sirop Resonable thicke then put in your Chipps and let them boyle Sam times Stiring them till your Sirop Grows thicke and be Consumed then take them of the ffire and when thay are a littele Coole part them with your ffingers and put them in a broade dis and set them upon Embers Still Stiring them and parting them tille thay be dry — — — — — — —

To make puff paste

Take Sume fine fflower as many whits of eggs as you think Suffisient for your fflower Strane your white with a littell Rosewater then make your past with your eggs and rosewater and Cold butter if need be you may take a littell Cold water when you have molded up your past Cut it out in Slices half a douson times every tyme Spreding the past with littell peces of Cold butter your butter must lye by you in water So bake it — —

— — — — —

To preserue Cherys

Take foure pound of Cherys to a pound of ~~Sugar~~ of the best duble refined Sugar the best Cherys you Can gett but not presaring Cherys and Stone them over your Sugar and put them in to your preserving pan lay Sugar in the bottome and then put in your Cherys and Str the Rest of the Sugar one the top of them and when it boyles let them boyle fast till you See the bottome of the pan then put in a good glase of Currance Jelly then let it boyle a littell then take them of and glase them — — —

BRITISH MUSEUM

ffor a Child that is trobeled with a Repture of wind

take Sallaman Seale and Comfery Roots of each what quontety you thinke fitt and take ~~[illegible] ounce~~ of Grombell Seed Sweet ffinell Seed Carray Seed Anes Seed Callander Seed bruse them all a littell and boyle them in water what quontety you thinke fit and give it the Child aganst the new of the moon for the Chang in march Chefes and Sweeten it with a littell Sugar and give the Child to drenk 3 or fore times a day — — —

— —

the plasture for a Child that is trobeld with a Rapture of wind

take marsh mallows Roots and Skrape them to the iner pith and take Sallaman Seale brused and boyle them in Read wine tell thay be tender and then apply the Roots hot and wet with it Closes and apply them hot to the plase

— — — — — — —

a plasture for a rupture of wind

Oxicrocethe spread apon lether Round thick

~~[illegible]~~

Oxicromshe oxicromshom

how to make an egge Possett

take a quart of white wine and a quart of water if the wine be Strong if not les and then take nine eggs and foure or five of the whits and bett the eggs very well and take out the treads and take a litell Sugar as you bett them and ~~then~~ put ing and then meet your wine and eggs all together bold then put in a large Mase and set it one the fire and let it boyl and when you think it is enouth take it of and put the rest of the Sugar in the pot and so brew ~~it~~ togeth

for to make plage water

take wormord red Sage ponnyriall madding isdsop bettony Scabous Angelice Rosmary camemonts pimpernell sollidinie rue Egrimony Jarymander turddell meywort Cardes ffometory pellotory of the wall mothen time ~~xod~~ dany roots Sett ofiten Roots Sowtean Roots of each 4 ounces to 5 gallons of wine and one pound of dragions and as much of Calbins but the rest of the Earbs half a pound Shorid the Earbs and Steepe them in the wine two days then Still it in a Limbuck

the Red poder for this water

take a quart of white wine and put into it one handfull of pompernell of Cardus tormentell roots of dragons of bettony handfull Shred this Small and infose 3 days then take a pound of truebold and pound it and Sarch it and put it into a bason and trewbold wett it with the wine then Set it in the Sone and when it is dry put in more wine so do till all your wine is in and when it is drie anofe to mold in your hans then make Cakes. but remember to Straine your Earbs from it so dry your Cake in the Son and kepe them for your youse to take as much as will lie one a grat at a time

an A proued medtine for the Stone

take a gallon of Red Cow milk and put to it one handfull of pellettore of the wall an handfull of wild time a handfull of saxifrage a handfull philipendilo as much pasley as much mallows blosoms as much Stonewort 3 Redish Roots Slist so Steep all this one night then the next morning Still this in a rose Still and a Soft fier this water must be Stilled in may or June use this water in this mane take Six Spunefull of this water in a glas of white wine or Renish wine with a litle Sugar and notmeg and drink it worm

worm and fasting and 3 ouers fast after it Stirring a littell after
for three morings and three night Evry fortnight but let i
be at the full of the moone when you do take it and the
decreesing all so

For the Rikketts

take one ounce of mayden haire one handfull of Hartstounge
one handfull of Liverwort one handfull of Egremony
one handfull of Speedwell one handfull of woodsorell
one handfull of Ronkell One handfull of [illegible] [illegible]
one handfull of [illegible]
A quantity of Red mints A Quantity of Dandilyon
A quantity of Stott fferin Roots Slist and boyled in the Syrop
A quantity of Cowslopes of Jrusalem a qwontety of Stiring grase

Take So much water as will cover the hearbs & when it
is boyled halfe away then put a pint of Clarett wine and
a pound of Loafe Sugar & boyl it up to a Syropp

ffor the [illegible]

Take Camomell Rose Sage and the topps of Brott ferne
boyl it in Butter and washes

to make a punatom

Take halfe a pound of the fatt of a Line of veale and beat
it and put it into an Erthen pot and put the pot in a kittell
of boyling water & melt it then Strane it and let it Stand
a day then melt it in the Same maner agane and put 2 or 3
Slises of pippine in it and a littel Rose water then put to it
halfe an ounce of Oyle of Tartar and as much of oyle of
Lillies Six penoth of Balmassittie boyll all these well together
for an houre and then make it up in littell Round cakes like fritty

to make a wash for the face

Take one quart of may due and put it in a Stone glass and
put into it one Ounce of Lapis prondo and one ounce of the
Spirit of Tortor and as it growns Strane it into a Stone
glass and when it hath Stood nine days you must put
the Juyse of a Lemon then use it if it be Seven yeares
old it will be profer the aros

you must get the Spirits of a Cimmistor it must be
the ffirst draft the Satkond is to weak the Last is culo
if you Canot gett may due you may make it with
butter milke water

to dry neats tongues

take the tongus and salt them one month the first an
second weake thay must be close keept that the broyn
may not runne from them ofing strowing salt one the
and when thay have ben a month salted sett them in
a tubb of pumpe water for one night then hang them
up and smoke them with saw dust or heath Dor.

A Recet how to make white metheglin

take water and put so much hony to it till it is so strong that
it will bare and egge to ten gallons of this water you most pu
one handfull of Bayleaves and a handfull of the roots of [illegible]
parsly slitt the roots and take out the pith two handfull of
Straberry leaves tow handfull of violet leaves halfe an handfu
of broad time halfe an handfull of Surrory and of Endive so much
and one ounce of carraway seeds and ounce of Annisseeds halfe
an ounce of Litkrish an ounce of ginger and an ounce of nutme
halfe an ounce of cloves and mase bruise all these seeds and spis
in a morter and put them in a line bag and boyle them in this
water binde up all your herbs and roots with a thread boyle it
halfe an hower and skime it well and let it stand till it is
cold and take out the spise and put it louse into the barre
amongst the likor and so stop it up close

Stayenge of blood or Bleedenge at the nose:

nose Lay a hote frogges tied to ye nape of the necke

Shepards purse eyther drunke or applied as a pultise:

nettles beaten & layd to the Coddes

Sage beaten probat

Beate ye white of an egge mingled togither & layd to ye Codd

a wett cloth layd to ye necke.

Clothes wet in vinegar & applyed to ye Codds still shifting them stayeth blood at ye nose.

put ye Juice of Rewe into ye nosethrilles .

beate bole armoniacke & plantine togither & put vinegar to it & lay it to ye forehead betweene ye browes:

Drinke ye Juice of nosebleede & smell it at ye nose.

wounde: Make powder of burnt feathers & lay upon ye wounde

Lay vinegar & goose turde mingled togither to ye wounde:

Strewe ye powther of tilles upon ye wounde:

Burne a hares head upon a hote tyle stone & strewe the powther thereof upon a wounde:

Give ye party yt bleedeth strawberry leaves & rootes to holde in his hand & as they warme ye blood will staye:

nose Put vinegar into ye eare of him yt bleedeth: upon the same side he bleedeth on: & it will stay bleeding at ye nose

wounde Mingle ye blacke yt is on the outeside of a kettle with the white of an egge & tye it to ye wounde yt bleedeth:

Tye ye mosse of a sloe bush to ye wounde

Stampe ye roote of wylde poppye & applye it to ye wounde or holde it to ye nosethrilles

Beate red nettle with stronge vinegar & lay to ye wounde:

hote Irones dryeth at ye nose:

Dropp ye Juice of Rewe into ye nose.

to dry netse tongyns

take the tongues and salt them one month the fust or second weeke thay must be close keept that the broyn may not runn from them ofing strewing solt and ther and when thay haue ben a month solted put them into a tubb of pumpe water for one night then hang them up and smoke them with saw dust or heath

a Resept how to make white metheglin

take water and put so much hony to it tel it is so Strong that it wil bear an egge to ten gallons of this water you most put one handful of fenelseeds and a handfull of the roots of parsley slitt the roots and take out the pith two handfull of strabery leaves two handfull of violet leaves halfe an handful of broad time halfe an handfull of Surrory and of Endive so much and one ounce of carraway seeds an ounce of anniseeds halfe an ounce of Lickrish an ounce of ginger and an ounce of nutmegs halfe an ounce of cloves and mace bruise all these seeds and spices in a morter and put them in a linnen bag and [illegible] water boyle up all the herbs and roots with a thread boyle it halfe an houre and skime it well and let it stand till it is cold then take out the spice and put it [illegible] into the barrell and cast [illegible] and stop it up close

---

~~138~~
139

Stayenge of Blood or Bleedenge at the nose: :

nose — Lay a hote [illegible] bone to ye nape of the necke

Shepherds purse eyther drunke or applyed as a pultise:

nettles beaten & layd to the browes

Sage beaten probat

Bole & ye white of an egge mingled togither & layd to ye browes

a wett cloth layd to ye necke.

Clothes wet in vinegar & applyed to ye browes stille shifting them stayeth blood at ye nose.

put ye Iuice of Yerrowe into ye nosethrilles

beate bole armoniacke & plantine togither & put vinegar to it & lay it to ye forehead betweene ye browes.

Drinke ye Iuice of nosebleede & smell it at ye nose.

wounde: — Make powder of burnt feathers & lay upon ye wounde

Lay vinegar & goose turde mingled togither to ye wounde.

Strewe ye powder of [illegible] upon ye wounde:

Burne a hares skinne upon a hote tyle stone & strewe the powder thereof upon a wounde:

Give ye party yt bleedeth strawberry leaves & roots to holde in his hande & as they warme ye blood will staye:

nose. — Put vinegar into ye eare of him yt bleedeth: upon the same side he bleedeth on: & it will stay bleeding at ye nose

wounde — Mingle ye blacke yt is on the outside of a kettle with the white of an egge & lay it to ye wounde yt bleedeth.

Lay ye mosse of a sloe bush to ye wounde

Scrape ye roote of wylde poppye & applye it to ye wounde or take it to ye nosethrilles

Bruise red nettle with stronge vinegar & lay to ye wounde:

Hote swynes dounge at ye nose:

Dropp ye ~~f~~ Iuice of Rewe into ye nose:

2-6

Burne the haire of a hare & make it into powder & lay it on the place where ye blood cometh out & it stayeth it presently & yf it be the flix in the belly put ye powder in his meate.

Milfoyle drunke [illegible] well [illegible]:

wounde

Take [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the wounde:

& take the mosse of the hazell tree & put it into the wound yt will staunch it forthwith; the longer it is gathered the better it is:

[illegible]

[illegible]

To stay Spewinge

fol: 28

~~139~~ 140

Drinke ye distilled water of Centaurye

Drinke ye iuice of plantine

Steepe a toaste of Rye breed in vinegar & smell it at ye nose.

Make a bagg of mynte, boyle it in Ale & apply it to ye stomacke.

Put some cinnamon water to ye Syrupe of Quinces & eate it with a spoone:

Pom Royall taken with water & vinegar is good

Corriander Comfitts good:

The iuice of wormwood drunke stayeth vomiting by Sea:

Drinke a spoonefull of ye iuice of Bettony in old wyne every morning three dayes togeather

Eate pom Royall with Eggs three dayes togeather:

200
166

For the flix: white or reed:

Use knotgrasse in all yor meates, or else beat it & streine the Juice into yor meates:

It is cold in ye second degree:

The seede of Agramony drunke in wyne is good for the bloody flix, or for a dangerous laske:

The decoction of shepherds purse drunke stayeth ye laske & flix. pissinge or spittinge of bloode

The pill of a pomgranat drunk in Redwyne or possett Ale is good:

The decoction of ye Roote of patience is good

The Juice of plantyne stayeth all 524883 of 34466 in 317 or 317455. also it stayeth ye desire to vomite. great plantine is best:

Hollin beaten to powther & drunke

The Innermost rynd of oake or ye leaves beaten to powther

Willowe boyled in wyne: cold & drye:

Apply a piece of rawe beefe to ye navill & drinke every morninge a good draught of new milke boyled with steele.

Make a playster of a quarter of an ounce of bole armoniacke as much white frankinsence & the whites of Egges & apply it to ye navill

Take bole armoniacke & wheate flower eyther a like quantaty kneade it with the yolkes of egges make it into little cakes, bake them on a tylestone & eat them hote: fo. marshall:

Lay Turpentyne upon a hote tyle or Iron & take ye fume at the fundament through a close stoole:

Scrape [illegible] read small & drinke in new milke warme as it cometh from the cowe://

Put ye Juice of mynts in one dish, goats milk or cowes milke in another & red wyne in a third & let ye diseased pty take of every of these a spoonefull one after an other: It will cure any flix proceedinge from debility of ye stomacke or inward partes

Drinke ye Juice of wyld tansy with red wyne three dayes together

Bray blacke pepper & eggshells yt have had birds in them together & drinke it with red wyne:

reed flix — Drinke ye powther of redrose leaves & rosines & it helpeth:

reed — Open ye crowne of an egg & set it in ye fire & as it rosteth put in beat armoniacke & give ye sicke of it to eate, & fill the hollowe of his navill with sotherwon, & binde it aboute him with a cloth a day & a night, proved for any flix:

Fill ye patients navill with sotherwon & bind it aboute him with a cloth a day & a night & every of tyme let him eate sotherwon. this is a sure & a medycyne for any ordinary flix:

Boyle beanes in vinegar & beat them & make a playster & lay it to ye navill/

Boyle rosmary leaves in stronge vinegar & bind them to the navill:

The cheslypp of a hare & ye Juice of plantine drinke with any kinde of flixe

---

Boyle rosmary leaves or flowers with white wyne till a third part be wasted, cleanse it & drinke it fastinge:

Take ye dounge yt cattell make in ye house (yt cleane ye better) bray it, & frye it with oyle & apply it plaisterwise to ye greived place:

Drinke ye Juice of Betony warme

Boyle cowes dounge in white wyne till it be thicke, & applye it playsterwyse to ye greived place nothing helpeth more:/

Drinke two spoonefull of ye Juice of Sinkefoyle a present remidye:

if it come of colde — Take frankinsence, mastike, Bayberryes, Commin seeds, Tartar vnslakt lyme & [illegible] seeds, beat them to powther temper them with honye, & playsterwise apply it to ye greived place

Burne a greene plover in ye feathers & drinke ye ashes in white wyne:

Drinke mynte & fennell seeds beaten together with white wyne:

a glister — Mix whaye, ye yolke of an egg & honye together & take it at ye fundament with a glister pype:

Drinke Carduus benedictus boyled in white wyne as hote as ye can:

Drinke flowers & leaves of Camamyle boyled in white wyne:

Dry saxefrage roots beate them to powther & eate them with suger:

Drinke nutmeggs bruised & boyled in stronge white wyne:

Drinke ye Juice of motherwort with suger.

Drinke every night a draught of possett ale warme wherin ye hearbe & flowers of Camomyle hath beene boyled & in every draught put a spoonefull of suger. x R.

a supositer — Mingle ye yolke of an egg a little of ye powther of Commin seeds fine mixt [illegible] & a little salt together, tye it in a fine linnen ragg ye bignes of a button & put it vpp the fundament: x R.

Put (two handfulls of wheate branne, rewe, lavander, pennyroyall, tyme & Commin seeds each a handfull) into a gallon of stronge ale, boyle them till a third pt be spent, minister a pynte of this liquor blood warme with a glister pype

[illegible]

every tyme put two spoonefulls of salt butter melted:

Sett a cupping glasse vpon ye navell:

Make a hole in a greate onyon fill it with butter and Comminseedes finely beaten, roste it vpon a tyle stone & when it is softe apply it to ye navell as hote as ye can: vse it diverse nightes togither taking every night a newe plaister:/

For the Stone & payne in the bladder:/ fol: 37

142
143

Put a quicke hare into an earthen pott, stopp it close yt noe ayre come out drye it in an oven with a slowe fier & when it is throughly browned make it into fine powther, & drinke it with white wyne:

Frye parsleye & cresses each a like with barrowes grease & lay it warme to ye bodye:

Beat oyster shells & fine [illegible] grasse to powther and drinke it with white wyne:

Beat wormewood & lay to ye bodye. it will abate inflamacion.

Dry hasle nutts, beate them to powther & drinke it wth white wyne

The roote of valerian steept in white wyne will provoke one to pisse

Boyle Fetherfewe without ye flowers in water & drinke it: good

Drinke ye Juice of ye lesser Clott burre in white wyne. good

Drinke ye powther of philipendula roots boyled in white wyne good

Drinke ye powther of Grommell seedes in white wyne good

Drinke ye Juice of nettles in white wyne good

The stones of medlers beaten to powther & drunke in white wyne breaketh ye stone & expelleth gravell:

Seedes & roots of persely made into powther & drunke in white wyne or possett ale good:

Radish roots slyced & layd in white wyne all night & drunke in ye morninge:

Liquorice, Annettseedes eyther a spoonefull: parsley seedes two spoonefulls Amber a spoonefull all beaten to powther & mingled togither: drinke every morninge a spoonefull of this powther in white wyne or possett ale:/

Gromell seedes, parsley seedes, Commin seedes, Liquorice, the powther of philipendula roots Cherry stones & egge shells each a spoonefull & an amber bead, ~~each~~ mingle all these togither & drinke it in white wyne or possett ale. probat:

The best tyme to take vpp ye philipendula roots is after michaelmas when ye sapp is downe:///

for avoydinge gravell:

Take philipendula rootes, radishe rootes, Grommell seedes, ~~stra~~ strawberie ysope, saxifrage rootes, fennell rootes each a great handfull, parslye seedes & fennell seedes each halfe a handfull & licorice twoe ounces, boyle them in a gallon of water till a third part be spent, streine it & keepe the streined liquor for your drinke, & mixe a pynte of white wyne with a pynte of the liquor & drinke it morninge and night or at other tymes when you desire drinke:

Drinke the iuice of morrell als nightshade lukewarme & it will make one pisse:

fundament fallne

Boyle towne cresse in wyne & oyle & binde it to the fundament & yarde & it will provoke one to pisse:
or if the fundament be falne & froward it is good, & also to put the same powther in the arse hole, & annoynte the thyes with honey:

yarde

Boyle lilly rootes in water till they be tender, then beate it with barrowes grease & lay it warme to the yarde & it will asswage the swellinge thereof:

yarde

Burne an old wollen clout & beate it to powther, then annoynte the yarde (where it is burnt or scalded) with the oyle of Egges & sprinkle the powther upon itt:

Steepe [illegible] in whitewyne & for want of wyne in Ale all night & in the morninge drinke a good draught:
this herbe laid in water with a sandy stone will dissolve it:

Dyet

Drinke not old nor stronge drinke nor yet to newe: & when you drinke take a small draughte:

Put the yolke of a newe layd egg & as much brimstone as a hasell nutt into a spoonefull of red rose water. Drinke it in a morninge fastinge luke warme and walke an houre after before you eate anythinge, and the next day at night drinke possett ale wherein your handfull of holihocke is boyled do this many dayes togither & it will ease the stone & strangurye:

Drinke fumitorye with Ale or water:

Put rosemary flowers in good milke & let it stand all night & drinke thereof a good draughte in the morninge &c.
It is an excellent medycyne for the stone dyseases in the bladder or reynes

The iuice of Bettonye easeth the stone & purgeth the bladder:

Chopp petty morrell als nightshade, and stampe it a little then boyle it stronglye in white wyne, streine it & drinke it luke warme:

Mingle the distilled water of Camomyle wth whitewyne & drinke it: it helpeth the stone purgeth the reynes & bladder:

Boyle a radish roote in water till it be tender, then let the patient put his yarde into the water as hote as he can it provoketh vrin:

Take a snayle of the greatest sorte & in his heade you shall finde a stone, beate it to powther & give it the patient to drinke in whitewyne it causeth him forthwith to voyde the stone in his water: & if the stone be harde or greate within the patient: make the medycyne of more snayles stones. probat:

Drowne two or three yonge [illegible] in vinegar then close them upp in an earthen pott & burne them to ashes & give the patiente of this powther to drinke probat:

inflamacon of the yarde:

Boyle old cheese in wyne with [illegible] linseede, & lay it to the yarde:
Or bath the yarde in water wherein willowe leaves have beene ~~be~~ boyled, then take the leaves & linseede oyle boyle togither & frye them with sheepes suett: and applye it plaster wyse to the yarde:

provoke vrin

Drinke a spoonefull of hony in a half penny worth of Ale every morning fasting: and fast an houre after: It purgeth the reines, and cleanseth the bladder:

Or take the hony in a rawe Egg:

For the Jaundice:

Make a hole in a greate white onyon & put into it ye quantity of a good Chestnut of good triacle being incorporated with half an ounce of saffron beaten, let ye onyon be rost slowly by ye fire & when it is well rosted streine out ye iuice & drink it three morninges together

Boyle ye flowers of Rosmarye in wyne to a third parte cleanse it & drink it fastinge when it is colde:
It also helpeth ~~[illegible]~~ colerica passio:

Drink horehounde & a little saffron beaten to powther in ale:

Boyle rootes of Celendyne in white wyne with some annet seedes & drink it:

Drink wyne quickelyme every morninge three dayes together pr.

Drink groundwormes & dogges turdes dryed & beaten to powther in white wyne:

Beate hempseede to powther & drink it in white wyne:

Drink Rosmary boyled in water

Drink ye water wherin ye leaves of bearefoote rewe and agrimonye are boyled:

Drink grounde Ivye or Alehoofe steeped in water, use it sixe morninges together:

Drink ye greene of gooseturdes, Triacle & saffron in olde ale foure or five tymes together: probat.

Make a possett of white wyne: take of ye tender, then tuppes plantine rootes & leaves, streine it & put ye iuice therof to a pynte of ye possett drink, & as much triacle as a hasle nutt will holde & a little English honey: Drink it blood warme morne & night./

Take a penny worth of Saunders devide it into nyne partes drink it nyne severall tymes in womans milke y^t hath a man childe (if it be a man) or y^t hath a woman childe if it be a woman y^t is sicke /

probat Take Ashes of Ashwood mingle it with the sicke persons owne urin make it into a soft paste and lay it in nyne little heapes on a pewther dish sides, and the odd heap in the middest, then lay on every heape a chive of saffron: it will worke on the sick even though the party be 100 myles of [illegible]

Mris Remington:
Mris Leithley.

fol: 42

For the Jaundis : Probat:

Take the Ashes of Ash wood and the urin of the sicke person and mingling them together make thereof a paste; divide that paste into 7 or 9 lumpes or balls, lay them balls in a pewter dish or such like, and the od ball in the middest, then make a small hole in the top of the ball with the end of a silver spoon yt is plaine at the end without any knob or lump, and put a little of the sicke persons urin (which you must save in making the balls) into the holes in the severall balls, and then put into every hole a Chive of Saffron, letting the topp hang over the sides of the balls & so keepe the balls in a safe place where they be not stirred, lest the Cure be hindered

Reasons of the Cure

It is most certaine yt ye plant & ye saffron have hidden properties to cure the Jaundice & Therefore all the mistery of this Cure belongeth to ye respect & relation which is betweene the blood of the diseased and the urin of the blood of the diseased which carrieth with it partly some naturall salt & tincture of the blood, & partly some of the relickes of the Icteritious humor which maketh the urin yellow: The Spirit of blood therefore with his agent lurking in ye tincture & salt which is in the watery serous or wheyie excrement, and being bound in ye medicinable earth of the Ashes in which the salt of the plant dwelleth, is stirred upp by the Conjunction which it hath with that spirit of life which yet dwelleth in the sick mans veines: Therefore the water & being imbued & mingled with the medicinable earth & mixed with saffron, the vivifying Spirit of the sick tending to the preservation of life, doth aid the like in the urin, and also Excitate & revive yt in ye salt of the Ashes, to act & fight against the Icteritious humor in the urin, which fading & being by little and little Conquered maketh his like in the sicke body to dye and vanish, Besides all this the spirit lurking in the salt and Excitated partly by the excyted spirit of the plant, and partly by the Emanating spirit of the sick body, doth send or carry backe a Curative property unto the whole bulke of the blood:

---

fol 43 146 145

Emrodes or Piles:

Lay an onion to ye fundament with oyle or vinegar

Spread a little mullen & fine treacle on a cloth & lay it to ye fundament:

mullen fryed in butter & layd to ye sore:/

Ffrankinsence & mastick burnt in a chafingdish of coales put into a close stoole & ye fume taken at ye fundament

The powder of goose turdes dryed by ye fire & applyed

Put horsleeches to them

Boyle gray snayles in ye shells & [illegible] together, & then put to them the powder of three galls, & boyle all together in a little linseed oyle & applye it Probat:

Boyle ye leaves of greene elder, or ye inner barke thereof in water till they be dissolved, then annoynt ye sore with oyle olive, & spread ye other upon a red cloth & apply it to ye sore as hott as you can, & as that cooles still lay on fresh: Probat:

Take a penny worth of oyle olyve, a penny worth of linseed, a penny worth of galls, redshanke or mosse a handfull, a dozen of snayles blacke or greye in the shells: beate them all together, spread that on a linnen cloth, & apply it to the arse:/ Ah:

Drinke ye juice of milfoyle it openeth ye passages & mollifyeth ye Emrodds

Mingle ye leaves of henbane, parsley, & ye white of an egg rosted & ye crumbes of white bread together & apply ye playster warme to ye sore://

Bruise [illegible], mingle them with hony & applye that to ye sore:

Boyle sinkfoile in goats milke & drinke

Temper the juice of bursa pastoris with vinegar and annoynt ye sore with it:

Fundament salve:

Roaste an onyon in the Embers, and let the patient sit on it

Beate harts horne small & sprinkle ye powder upon the fundamente:

Boyle towne Cresse in wyne & wrynge & bind it to ye fundament & anoynt ye place with hony:

For a Bruise

Take the juice of mullen als hedgtaper~~wort~~ als Lungwort put it upon the grieved place, then lay the leaves stamped upon the bruise a day & a night, & bind it fast on a day & a night, & if it be a wound then wash the sore first with whitewine:

For an Ague

Eate slised onions dipped in ye juice of Sorrell:

Drinke ye powther of Carduus benedictus, a quarter of an houre before ye fitt come. & sweate after it

Steepe walnutt tree barke in vinegar & lay it to the wrest of the arme

Wash Turpintyne in faire water then mix it with soote & spred it on sheepes leather & strowe a little of ye powther of Amber upon it, & lay it to ye wreste of the arme:

Roste a hole head of garlicke in ye embers then take a little of ye best English saffron & bruise them bothe together till it be like a plaister, tye it with a linnige cloth to ye middlemost ~~finger~~ joynt of the longe finger on ye lefte hand & let it lye there 3 or fower dayes withoute removinge   probat

Stampe three rootes of plantine ~~with~~ mingle ye juice thereof with water & drinke it:

Beat three rootes & three croppes of vervine & mingle the juice thereof with water & drinke it:

Drinke ye juice of Smallage, Hysop & Calymynt with water

quotidian   Shreade saffron very smale & drinke it & a little before the fitt come drinke ye juice of marygoldes:

quartaine   Put ye pyth of walwort (white if it may be) to a pound of faire water, let it steepe well, & drinke the quantaty of two nutshells full cowld & hote, use it dayly!!

for al agues   Take Rewe: wormwood, feaverfewe & redd sage of each as much as one may gripe with the little finger beate them & temper them with water, & put to them a little pepper of graynes, & let the patient drinke a bole full before his fitt come then let him sweate: and fast after it three howres   probat:

Take sorrell, dandelion, Bettony, of each a handfull
milfoyle, yarrow, devills bitt, & shepherds purse of each
a third part of a handfull, bray them, straine them
& drinke ye juice with white wyne or ale:

a Cordiall — Take a pynt of Rose water, a pint of Spring water, a pound & a half of the best prunes well ~~pi~~ [illegible] & picked, & some harts horne made to powder: mingle them togither let it stand a night & more. straine it & keepe it in a glasse for your use and drinke thereof.

John Johnson:

Make a Lymon possett take of the Curd & put to the drinke a little nutmegg grated & drinke it:

For a burne or scalde:

Anoynt ye place with soape when it is new done probat

wash it well in ye juice of Beetes:

Burne old Rusty bacon betweene a payre of hot tonges & anoynt the grieved place with it:

Apply warme horsedounge to it when it is new done:

Anoynt a burne or scald with hony, howsleeke & creame beaten togither

Hony will keepe it from blistering

The juice of onyons is good

Slake unslakt lyme in comon oyle, take it out as deepe as ye cream, incorporate it with oyle of Roses, & it will be an oyntment wherewith if one anoynt ye sore it will be hole in five or six dayes:

The juice of Sallet is good:

Anoynt ye sore with ye oyle of whites of Egges:

Steepe towe in the juice of Colewort, leeks & wormwood & fasten it to ye sore.

Burne lard with a pair of hott tonges & as ye fatt droppeth from them dropp a little of ye oyle of eggwhites & ye juice of houseleeke into it. mingle all togither & anoynt ye sore therwith:

Mingle southrunning water sallett oyle & ye juice of howsleeke togither, anoynt ye sore place with it & keepe it moyste: It will heale without scarre:

fol:50:

To drawe oute Splinters, thornes or Iron &c.

150 ~~149~~

The roote of [illegible] sodden is very good

[illegible]

Rosted Cheese

Apply ye donge of a gander to ye wounde eveninge & morninge & ye Iron will so appeare yt you maye pull it oute:

Beat Sothernwood, beane blossomes, hares grease & sallet oyle all well togeather & spread it on a clothe & lay it to ye sore:

Bruise the roote of red rose & lay it to ye sore:

Beat Egremony, mixe it with swynes grease & lay it to ye sore

Beat Sothernwood with swete swynes grease, then take ye worth of Aaron, & blacke sope & lay to the sore:/

Dipp a tent in the Juice of valerian & put it into the wounde & it will drawe out eyther Iron or wood:

For biteinge with a madd dogge :/

Beate mynte well with salt & apply it to the sore:

Drinke ye Iuice of Rewe & Angelica and applye the hearbes to the sore:

ffill a great onyon with triacle, roast it & dippe ye tent in it for ye sore:

Beat onyons with salt rewe & honye: & make a salve thereof:

Chewe Rewe wheat & apply it to ye sore:

Little footsfote boyled with yeast & applyed so

Drinke ye Iuice of plantine for a byte with any venimous beaste:

Beat wormwood & Rewe small mingle them with honye & salt, & apply yt plaisterwise to the sore

Drinke ye Iuice of vervine with wyne & beate vervine small & lay it to ye sore:

Beat red nettles well with salt, temper it wth wyne make a playster of it & lay to ye sore:

Beate mynte with salt & lay to ye sore

Beat mynte & plantyne togeather mingle them with hony & lay to the sore:

BRITISH MUSEUM

For the worme

Take nyne hobthrust lyve & Radish, ye beast in some ye roote in water, drinke ye same nyne tymes & apply ye Raddish as often to ye soare: then heale it upp with any drawing salve:

Take three quarts of good new Ale, three handfulls of Radishe three handfulls of Rewe: three handfulls of Smallage three heades of garlike three handfulls of Sage of vertue: three handfulls of leeks, one handfull of == hobthrust lyve: beat all the hearbes togither, put them into ye Ale let them worke a day & a night then drinke of it nyne dayes togither at morne & night, & lay the hearbes to ye soare:

Raddish roote layd to ye Soare is good:

fol 54
~~102~~ 153

To procure Sleepe:

Bray lettice seed, mingle it with womans milke & ye white of an egge, make it into a plaister & lay it to ye temples:

Annoynt the temples with ye marrowe of a stagg as it is taken newe out of the bone

Beat poppy with womans milke that nurseth a girle & annoynt ye temples & soles of the feete with it:

Drinke ye gall of an hare in wyne & it will make one sleepe till you give him vinegre:

Steepe henbane in stronge wyne & annoynt the nose ends & lippes with it:/

Annoynt the temples with the oyle of nightshade:/

Beate ye leaves of morringe with butter & lay to ye fundament hot:/

Drinke ye straine of morringe: or boyle it in yor broth & eate the same:

Boyle honye & salt together, & when it is colde make it upp into suppositoryes:
& if you please you may put here a little of the powther of Alloes:

Take ye yolke of an egge a little salt & halfe a spoonefull of most tender beaten to powther tye it upp in a fine linninge bagge & put one or twoe upp the fundament:

Make a little peece of Allome smoothe & put it upp the fundament:

Melt hony & butter together, dipp a candles end in it & put it upp ye fundament:

Take the stones out of twoe or three great reasins wringe them together & put them upp the fundament:/

Put a figg or two upp into the fundament:

A Glister prescribed by Mr Conyers for Wm Denmarke:

My Ancient friend: this mans disease may be the stone,
but more probably winde & colde:

How ever let him take this following Glister

Take Sena, Annis & Comin seedes, of each an ounce & a halfe
pellitorie, Comin, mallowes, mercuriall, of each half a handfull
Boyle them in three ~~pintes~~ quarts of Spring water to one
Then take a pint of the liquor & put there to half an ounce
of Diaphenicon with a little hony oyle & salt:
give him therewith a glister, & twelve houres after use
the other half.

And annoynt the pained place with
a little greene ointment:

Ulcers, woundes & soares:

fol. 61 ~~104~~ 155

The leaves of Savin stamped with hony & applyed mendeth
all ~~[illegible]~~ ulcers
stayeth spreadinge & eatinge ulcers
scower & take away scurfe & fowle [illegible]:

The leaves of Savin dryed & beaten to powder &
strowed upon Caroles & such like gotten
by dealinge with — 58,62192 554728:
will heale them:

for a cutt — Stampe groundsill with a little salt & lay it to the cutt

dead flesh — Grinde verdegrease & ointment together & lay it to a
wounde & it will eate out the dead flesh

Frankinsence & ointment ground together doth the like

Liverwort [illegible] & honye made into a plaister and
layd to dead flesh will take it awaye:

Take bettonye, sage, violett leaves, [illegible], honye
& egrimonye stampe them all together & take the iuice
& put to it some may butter, boyle them together =
streine it then boyle it againe & then put to it
frankinsence: keepe it in boxes but looke it
be not to hard, & use it at neede:

Plantine, willow & white nettle made into salve will
close upp woundes.

Shepherds purse healeth greene woundes: cold & drye:

Selfe heale doth the like ——— hot & drye

Mouse eare drunke healeth woundes inward & outward

Maudlen & [illegible] leaves make a good salve to bringe
upp flesh in a deepe wounde:

.. Yarrowe is good to close woundes

Motherwort bruised & layd upon a soare keepeth it
from inflamation, apostumation or swellinge
it stoppeth bloud: doth cleanse [illegible] & heale:

Comfrey bruised & layd to a greene wounde will
heale it upp:

Vervine is good ——— cold & drye.

Strawberry leaves boyled & applyed as a pultes taketh away burninge heate in woundes:

Yarrowe closeth upp woundes & keepeth them from swellinge & inflamacion:

Horstayle is good!

Waterbetonye healeth the canker: being beaten with salte:

old soares — Leaves of Agrimonye beaten with swynes grease & layd to ye soare hole doeth cure & heale old woundes that are hard to close.

Veruine beaten with vinegar & mingled with honye closeth upp old soares.

Solidagine beaten with old swett & layd upon the soare healeth old putrified woundes.

greene wound — Make an oyntement of the best lard, honye & rye meale & anoynte ye wound therwith: & it will heale it = = speedylye: 38. 2. 62370

Swelling in ye wound — Boyle brimston in white wyne, dipp linning clothes therein & tye them to ye greived place:

wormes in a wound — Crush elder barke or ye leaves & put the Juice into the woundes:

fellon in a sore finger — Bind ye dunge of a gander to ye side of it & it will take away any fellon!

for an old sore in a legg prescribed to Edward ward — Take a pint of sallet oyle: white leed $\frac{3}{4}$ of a pound: 2 ounces of yellowe wax an ounce & $\frac{1}{2}$ of white Copperas: beat the leed & Copperas in a morter very smalle searce them through a fine sive put the oyle into an earthen pott, put the leed & copperas & wax into it, & boyle them till it be somewhat stiff like butter & keepe it with stiring ~~till it~~ from the first beginning till it be cold, then spread it some of it on clothes and lay it plaister wise to the sore but first wash the sore with the water followinge:

Take 3 handfulls of plantin: 2 handfulls of horseblanke one handfull of orpin boyle them in a quart of water till half be spent then put in two spoonefulls of honny & the bignes of a pigeons egg of allum boyle them a little, straine the liquor into an other pott warme a little of the water & wash ye sore with it dry ye sore & then lay ye plaisters on the sore:

For the Goute

Frie ground wormes in vinegar & beat nyne ounces of them in a pound of greace and anoynte the place payned with that oyntement.

Frye newe made cowes dunge in may butter and applye it warme to ye greived place
the dunge of a blacke cowe is the best

Mince three or fower onyons smalle, boyle them in a quart of vinegar till half be consumed, then put to it a pound of blacke sope & frie it a little upon ye fire, stir it well & keepe it in a boxe, & when neede is anoynte the payned place therwith against the fire!

For the fallinge Sicknes:

Kneade wheate flower with dewe gathered on midsomer day at morne, & make therof a cake & give it the sicke persone to eate:

Cutt the throate of a suckinge spanyell whelpe, bake the blood in an oven till it be very drye, then beate it to powther, boyle it in honye & water and drinke it:

Drinke the roote of bastard pellitorye of Spaine

Drinke ye yellowe yt groweth in the middest of the violet flowers:

Drinke pyonie seed: & hange of the seed about the sicke persons necke:

Drye Alecoste & Dytanye make them into powther & drinke it with the juice of Rewe. And putt some of it into the nose thrills:

For shrinkinge of sinewes

Take the dryed powder of red wheat ~~mix~~ mingle it with vinegar
& apply it like a plaister.

Annoynt the grieved place with Capons grease & lay a dogs skin on it.

For the Scurbye

Steepe Scurby grasse in Ale & drinke it every
morning & at other tymes

Doe the like with Garden Cresses.

Frye water Cresses & Brooklyme with butter
& eate it:

Take a good handfull of Scurby grasse & stampe
it, then boyle a quart of thin milke, & when
it boyleth put two or three spoonefulls of
vinegar to it, stir it well till it come to a
curde whaye: then put the broken
Scurby grasse to the whaye & straine it
& drinke a good draught of it eight
morninges togeather fastinge: and fast
an hower after: Mr Yonge:

forbeare all saltemeates:

fol. 68

For the pox if it be inward in the body:

washe the body with the Juice of fennell, then wrapp the patient in a warme cloth, & drinke the water of Scabious.
And if it be a sucking child let the nurse drinke it:

For St Anthonyes fier or wyld fier: folio 69.

Apply ye greene leaves of foalesfoote beaten with hony ~~158~~ 159

Annoynt ye grieved place with ye Juice of the greene leaves of nightshade mixed with barly meale.

Simples Boyle Celendyne rootes in vinegar & annoynte the sore R R.

The Juice of howsleeke is good.

Mingle the groundes of old wine & the grease of a brasse pott bottome togeather and annoynt the sore with it:

Mingle the blood of a Cockes Combe & ye roote of a Lilly over togeather & therewith annoynt the sore.

Simples Annoynt the sore with the Juice of nettles.

Ringewormes & teaters:

Washe ye Rootes of Sorrell cleane, cutt them in small peeces & steepe them in vinegar two dayes then rubbe the sore therewith three or foure tymes a daye: & still steepe ye Rootes in ye vinegar as yu have washed:

Burne Garlicke, mingle ye ashes thereof with honye & therewith annoynte the sores:/

Rubbe the sores with good sharpe mustard:

To Ripen harde Swellinges and weenes.

Roste ye roote of a white Lilly in ye Embers & when it is softe blend it with the Leaven & hogges grease & applye to any hard swellinge, & it will ripen it & breake any ~~swellinge~~ soone:/

Boyle the greene leaves of Coriander with Crummes of white breade & barly meale, & apply it in manner of a pultise, wasteth all harde swellinges

Apply hoggs grease or lard & it will ripen it wth speed

weene. Stampe [illegible] with vinegar & apply it in manner of a pultise, it taketh awaye hard swellinges or weenes:

Weene. Annoynte a weene with ye powther of unslecked lyme mingled with blacke soape & it will fall awaye: then annoynte the place with the oyle of balme & it will heale it:

swellinge Frye the leaves of the herbe Dittany with new swynes grease or sheepes suet, make a plaister of it and lay it to any swellinge & it will ease it: It will also drawe out any venime

Take wheate flower and the Juice of marigolds more and fresh swynes grease, wormewood and hony, temper them all together warme them in a pan and plaisterwyse lay them on the swellinges:

For one that cannot hold his water

Take mushromes als toadstooles two ounces & ye scales of
Iron about ye Smythes Anvile an ounce & a half
stampe them well together as fine as may be, put
it in a quart of red wyne & let it stand foure
or five houres, then streyne it & drinke three
spoonfulls at a tyme morning & evening./

Make powther of ye bladder of a goate, sheepe or Bulle
& drink it with vinegar or water morninge and
eveninge three dayes together./
Burne ye bladder upon a tylestone & so make
it into powther.//

Drinke ye powther of ye afterbirth of a woman after
her first childe.

Drinke the powther of burnt horse or hogges hoofe
in red wyne./

Eate the braynes of three geese.

fol. 74:

For piſſinge bloode

Take horehounde & madir of each two ounces, stampe it & drinke it with vinegar:

For tenesmus or Coſtivenes:

162

Temper plantine & the lard of Swyne together and lay it warme to the bellye:

Beat motherwort, rewe, tyme & wheate branne together, boyle them with white wyne and lay it under ye navill :||: a ready medicyne/

Vſe to eat like other meates & twiſe or thriſe in a weeke eat half a ſpoonefull of Seena in milke or porrage: with two penny weight of ginger:

Vſe the leaves mercury in yor porrage/

Mingle ye gall of a Bull, aloes & ſalt together, mix them with oyle, & annoynt the fundament therwith it provoketh a ſtoole preſentlye:

To staye vomytt: fol: 47.

~~162~~ 163

Boyle mynte, rewe & Betonye in goats milke or Cowes milke and drinke it:

Boyle Centaurye, plantyne & pepper in wyne & drinke it at goinge to bedd:

Drinke a spoonfull of the iuice of Betony in wyne for three dayes together.

Boyle garlike in wyne & drinke it: it will staye spittinge of blood:

Procure vomitts

Take the middle barke of Elder & the Juice of walwort als Danewort of eyther of them three ounces, put it to a pound of warme water and drinke it:/

℞ Make powther of Holly mingle it with honye & drinke it:/

Take the middle barke of Elder and the Juice of walwort als danewort, of eyther : 3 ounces & warme water & drinke it.

Dyet drinke for Itch or payne:

G. Fairfax:

- ℞ Ligni Sancti — ℥iiij
- Sarza parilla — ℥iij
- Scena — ℥ij
- hermodact — ℥j
- polipod — ℥ß
- glizerich — ℥ß
- herba capillar — mj

Infuse these all night in five pyntes of springe water, & in the morninge boyle it on a soft fire till a third part be wasted then straine it & put it into a stone pott or bottle, & keepe it ~~warme~~ in some close cole place drinke eight or nyne spoonfulls of it at a tyme about an hower before dinner & as longe before supper: use it as longe as it lasteth: &c.

Butlers maypott:

D. Butler

- ℞ polipod
- Spiknard
- Agrimonie
- Sorted ginger
- galingal minor
- Setwall, of each — the penny weight.
- Annett seedes
- Sassafras
- plantin of each — seaven penny weight
- Scena leaves & tops as much as all the rest

beate the drugges to powther put them in a canvas bagg with a quarter of a pecke of Scurby, & tunn it upp into two gallons of new ale: drinke every morning a good draught of it

Brights Bagg for all diseases

D. Bright

		ounc
	℞ Raisons sol.	j
12d	Sarsaparilla	j
	Sassafras	j
16d	Scena leaves	iij
jd	Annett seedes	j
2d	fennell seedes	j
jd	Carraway seedes	j
jd	Guaicum wood	iij
2d	Carthemus seedes	½
5d	polipod of oake	j
2d	barke of capers	iij
2d	Tamariske	iij
	Liverworte	iij
jd	Oaken budds	iij
jd	Spleenworte	iij
3	Cortic winteri	iij

ounces — drames

Tunn all these upp in a gallon of Ale lett it infuse there in three nightes, & then drinke a draught of it every morninge: let the draught be more or lesse as you see it worke

hange the simples in a Canvis bagg (or rather a boltcloth bagg) so as it neyther touch sides nor bottom for feare of fustinge putt a stone in the bagg to make it sinke

Keepe warme & you may ride or goe abroade while you use it:

[illegible] for these to [illegible] Richardson
17° Aprilis 1655 //

Howard

Of Senna — 2 ounces	bruise all these severally into grosse powder
Alexanders — 4 ounces	except the senna which must not be bruised:
Bay berryes hulled — 2 ounces	put them all together into a bagge of course
fennell seedes — 2 ounces	canvas, or boltercloth: tunn it upp in three
Annis seedes — 1 ounce	
rootes of polipody of oake growne — 2 & ½ ounces	gallons of stronge ale,

such it well, & [illegible] keept the bagge downe, & let it neither touch bottome nor sides: let it infuse two dayes & two nightes, & then drinke half a pynt thereof every morninge: & fyve or sixe ounces thereof when you go to bedd: for eighteene dayes togeather without intermission: & farther as you se cause or finde aboundance of humors for it to worke upon: for it may be you may have cause to use a new brewinge of the like quantity:

Vertues

It purgeth no longer then the superfluous humors remayne & then it tarrieth as your other ordinary drinke, not [illegible] out nourishinge

It will purge & cleanse the blood of veynes & ill humors making it fresh & pure

It will purge the body of wynd water & all superfluous humors, and every member of the same by continuance of this drinke yearly at the springe: to be taken from midd march till may: & so from midd September, till Allhollantide:

If there be any stone in the stomacke in taste: eate an apple roasted or three or foure raysins of the sunne

Drinking the first draught walke abroad wth good clothes warme about an houre & a half after the morninge draught take some warme broth or pottage: you may eat all manner of nourishinge meates whatsoever:

BRITISH MUSEUM

~~164~~ 165

A medicine for all sores

Take unwrought wax, turpentine, oyle olive, deares suet or sheepes suett a like quantity of each of them: a quantity of the juice of Bugle a quantity of the juice of Smallage: a quantity of rosen boyle them all together over a soft fire, keeping it with continuall stiring till they be well mingled together & till the greenenes of the juice be come: then streine it through a faire cloth into a cleane vessell, and so apply it plaister wise. this will heale anye wound or sore whatsoever.

Another salve

Take a quarter of a pound of pitch, as much wax, as much rosen as much capons grease or other softe grease boyle them altogether till they be well compounded. then streine it through a faire cloth: & so apply it plaisterwise to the sore:

A precious powder for woundes

Take arsement & verdigreece each one ounce vitriol burned till it be redd. two ounces, beat each of them by it selfe in a stone or brasen morter as small as may be, then mingle them all together very well & keepe it in bagge of leather well bound upp & close:
put of this powder in a wound where as dead flesh is, and lay a little lint about it: then lay a plaister of Diaflosius upon it & it will heale it: it is called powder [illegible], for the excellent working in Chirurgery:
being close kept it will keepe it vertue seaven yeares:

To make an excelent water for woundes or Cankers

Take a handfull of redd Sage leaves, as much Salendine, as much woodbinde leaves, a gallon of running water put the herbes in it & boyle it to a pottle then streine it through a streiner, put to that liquor a pint of Englishe hony, a good handfull of Roch allom, as much white Coperes, beinge beaten & a penny worth of graines beaten or well bruised let them all boyle togither three or fower wallmes, then take the scum of with a feather & when it is cold put it into an earthen pott or bottle so as it may be kept close: then for an old sore take thinnest and for a greene wounde take the thickest, & when you have washed the sore with this water then cover the sore with veale or mutton, & skin it with docke leaves

To make another water for the like

Take dragon, scabius, endive, pimpernel, woormewood, Rewe, [illegible] Tansey, Cowslopps, Maidenhaire, Cinquefoyle, featherfew, dayse leaves, dandelion, tyme, Baulme, of each of them one handfull: Triacle a pound Boule Armoniacke fower ounces, bruise the herbes a little, then mingle the Triacle & Boule with the herbes, put them all togither into a stillitory & distill them, & then use the water:

To make Allom water for a Canker:

Take Sage woodbinde plantin, Rosemary hony allome & a quart of white wyne or water, boyle altogither till a third pt be spent

woodbinde bramble leaves, plantine Rosemary Sage & Allome boyle them in a quart of water till a third pt be spent

To make Rosemary water:

Take Rosemary & the flowers in the middest of may before sun rise, stripp the Rosemary & the flowers from the stalkes, then take fower or five Enula campana rootes: two handfulls of sage, beat the Rosemary, sage & rootes all togither till they be very small, then take three ounces of Cloves three ounces of mace, X three ounces of Cubibes, halfe a pounde of Aniseedes, beat all the spices severally then put all the herbes & spices in fower or five gallons of good white wyne, put it all togither in an earthen pott & set it in the grounde sixteene dayes, then take it up & distill it at a very slowe fire:

~~166~~ 167

Cyment The white of an egg well & long beaten & mixt with quick lyme is a good Cyment for glasses & earthen vessell.

Steepe an egg in strong vinegar till it be soft then open it finely & put in a paper rolled together with yr name or other writinge then lay it in cold water & it wille hard againe

Salt beaten & mixed with fastinge spittle & layd where [illegible] haue growne will kill them

Rubbe chapped lipps with the sweat behinde the eares & it will make them smothe;

To Kill Lice:

The Iuice of broome, the oyle of radish, or mustard seed is a very safe remedy to kill lice

For a woman in travaile

Divers midwives do observe and use this tryall:

A gentlewoman about London taketh a flower called a rose of the Jerim, which hath small huskes about it, which flower will open and shut
she putteth it in plantin water, and it closeth
Therefore when a woman with Child beginneth her travaile, she giveth her a little plantin water, and then though the woman appeare (to the midwife) never so = ready to be delivered, yet if the gentlewoman se the vegetable closed she concludeth that they are deceived, and that there is no such matter: (and so it proveth)
Againe when the midwyfe doubteth of her delivery (and yet she be indeed neere it) the flower will open by little and little as the Matrix doth; and then the gentlewoman biddeth the ~~[illegible]~~ midwyfe looke to it, affirming her that the laboring woman is ready for it, and so it proveth:

Reasons for it:

Coltes foote is good for the Lunges
Hermaria for a Rupture
Liverwort for the Liver
Eybright for the Eyes — Herbes

Gold for the heart
Silver for the braine
Iron for the Spleene
Brimstone for the Lunges — Mineralls:

And why may not the Rose have like relation & Correspondency with the Matrix = and it by reason of the vehicle of plantin water which doth Communicat ye nature of the one with the other: The Ayre being the Comon Medium:/

To take away Warts:

Take a piece of fresh beefe rubb it well on the wartes, burye the beefe in ye ground and as the beefe doth rott & putrefie in the ground so by little and little the wartes will fade away:

thoughe the party be farr from the place where the beefe was buryed:

If one be hindered in the act of generation by witchcraft let him pisse through his wedding ringe

157

For the whites in ~~women~~ 5542728

+ Take garden bennidictus & Clary boyle them in water put to it the powder of harts horne & suger: drink it morne & night and as oft as you will besides:

For the greene sicknes:

Take water cresses boyle them in [illegible] & eat it thirty dayes together

Or drinke [illegible] & [illegible] in wine

To + 2k17.1.317455. 5d79h ht94f. 1.817.d6zhc:

Drinke the [illegible] of [illegible] after 93h 528k+3:

To stay the 7205h5455 d4ll 37 327455

+ Seeth [illegible] in wine & drinke [illegible] at morne

For ſuffocation of the [illegible]

[illegible]

The uſe of the weapon ſalve

wherein is proved

Fludd

~~160~~ 170

ffirſt that the oyntment is made of mans blood:
mans fatt
mans fleſh or Mummy & the fumous
excreſſions of mans bones rotted either
vrine, or the moſſe that groweth
on the ſcull:

And that theſe doe participate with that Balſamicke nature or humidum radicale which is in the living man:

Then we ſee that this oyntment is compounded of things agreeing paſſing well [illegible] natur [illegible] that it hath a great reſpect to our health & preſervation, foraſmuch as unto the compoſition thereof [illegible] [illegible] place those in which the power of life is placed the Ellsmo of mans bones growing out of them in forme of moſſe [illegible]:
The fleſh in the Mummy which is compounded of fleſh & Balſame
the fatt of mans body which [illegible] the reſt [illegible] of oyntment
And with all theſe [illegible] the blood is mingled, which was the beginning & ſource of them all foraſmuch as in it is the ſpirit of life; and with it the bodily ſoule doth abide [illegible] after a hidden manner, [illegible] the whole proportion of mans body doth ſeeme to [illegible] unto the Confection of this pretious oyntment:
And this is the reaſon [illegible] there is a great [illegible] & [illegible] betweene the oyntment and the blood of the wounded perſon
ffor it is [illegible] that [illegible] of the blood of the wounded [illegible] drawen out from the depth of the wound:

The blood is the [illegible], which the [illegible] of Egipt were wont to make of the [illegible] Balſame & [illegible] & [illegible] things [illegible] corruption.

The Balſamick nature is nothing elſe but a volatile [illegible] ſalt, it is full of vegetating & multiplying nature, which it deriveth from above, as a portion ſent to vivifie and augment it, the which vertue is ye Calidum innatum, or naturall heat by whoſe vertue every creature doth exiſt, and ye volatil vehicle in which it is [illegible] is that Humidum radicale [illegible] or humidity [illegible] in which the [illegible] vertue doth immediately move and act unto life, vegetation and multiplication:
By the operation thereof [illegible] of theſe [illegible] and [illegible] vegetables and Animals [illegible] [illegible] [illegible] multiply, and that as well in their [illegible] naturall fire, as in their ſubſtance
And for this cauſe the brave Alchemiſts call this [illegible] ſalt [illegible] for [illegible] in it [illegible] the myſtery of nature
[illegible] Balſamum Naturæ in which all the myſteries of nature [illegible]
[illegible] part, it is the [illegible] ſalt which [illegible] in the [illegible] the [illegible] [illegible] life [illegible] with it this [illegible] ſalt [illegible] of life [illegible]
[illegible] multiply [illegible] [illegible] Balſamick [illegible]
[illegible] corruption
[illegible]

[illegible] ſpirit [illegible] in the Blood, Fatt, Bones & fleſh of men ~~[illegible] participate~~ [illegible] multiply [illegible] participate of this ſpirit [illegible]

Action [illegible] this ſpirit [illegible] fleſh blood, fatt [illegible] ſeparated from the living man [illegible]

[illegible] ~~[illegible]~~ [illegible] this [illegible] ſpirit [illegible] participate [illegible] action [illegible]

ſo it

For [illegible]ation of the 239t17

Take the bigness of a fitch of Cyvit and rubb the 26518 therwith keep the 23662b warme & lye still with 93h 2t22f [illegible] close to 94h:

Take five sheepe treddles as new as ye can breake them in a draught of wine & drink it as warme as ye can

[illegible] [illegible] in faire running water & applie it to the belly as hott as ye can:

To stay the 92ht47 being 2z5446: & to [illegible] it [illegible]
[illegible] [illegible] [illegible]

Lay galbanum to the 26518

[illegible] [illegible] with oyle of roses or [illegible] & applie to it

[illegible] [illegible] in wine & [illegible] [illegible] [illegible] [illegible]

[illegible] in bagg of [illegible] & apply it warme to the belly

Set [illegible] the decoction of [illegible] apples [illegible] it is very hott & it will [illegible] it [illegible]:

[illegible] [illegible] [illegible] a handfull of [illegible] [illegible] [illegible] [illegible] put it into a linen bagg & apply it [illegible] as hott as ye can; & drink a good draught of good [illegible] [illegible] [illegible] [illegible]

The use of the weapon salve

wherein is proved

Fludd:

Ffirst that the oyntment is made of mans blood:
mans fatt
mans flesh or Mummy & the fumous
excressence of mans bones called either
Usnie, or the mosse that groweth
on the Scull:

And that they do participate with that Balsamike nature or humidum radicale which is in the living man:

Thus we see yt this oyntment is Compounded of things agreeing passing well to mans nature; and consequently that it hath a great respect to his health & preservation, for as much as unto the Composition thereof, we have in ye Chiefest place, blood in which the power of life is placed
The Essence of mans bones growing out of them in forme of mosse termed Usnia;
The flesh in the Mummy which is Compounded of flesh & Balsame
the fatt of mans body which Commeth with the rest unto the perfection of oyntment
And with all these (as is sayd) the blood is mingled, which was the begining & foode of them all for as much as in it is the spirit of life; and with it the bright soule doth abide and cooperateth after a hidden manner, so that the whole perfection of mans body doth seeme to Concurr unto the Confection of this pretious oyntment:
And this is the reason why there is so great a respect & Consent between the oyntment and the blood of the wounded person
For it is necessary that some of the blood of the wounded be drawen out from the depth of the wound:

The blood is the prime ingredient, which the noblest of Egipt were wont to make of the naturall Balsam & such like bituminous & unctious things as were inimies to Corruption.

The Balsamick nature is nothing els but a volatil & essentiall salt, yt is full of vegetating & multiplying nature, which it receiveth from above, as a pretious soule to vivifie and animate it, the which vertue is yt Calidum innatum, or naturall heat by whose vertue every Creature doth exist, and ye volatil vehicle in which it is Carryed is that Humidum radicale or radicall moysture or humiditie by which & in which the sayd vertue doth Immediatly move and act unto life, vegetation and multiplication:
By the operation therefore of these essentiall active and passive vegetables and Animals do manifestly (and minerals occultly) vegetate & multiply, and that as well in their forme or naturall fire, as in their substance
And for this cause the true Alchamists call this misticall salt, sal sapientium for as much as in it Consists the mistery of nature
Others terme it the true Balsammum naturæ in which all the mysteries of nature do Consist
Touching the aeriall part, it is the volatil salt which is every where exposed in the open aire, & it is the proper essence of and in the ayre in which the Spirit of life is and nothing can exist or be of any continuing without this misticall salt or flowr of life but will quickly decay & Corrupt
There is salt in the very dunghill yt giveth life and heat to the ground whereby it multiplieth the graine in a great proportion, and sucketh to it more plentifully ye Cælestiall influence of life:
The very essence of Animall Creatures blood in generall Consisteth in this Balsamick salt:
By it the body is animated, By it the flesh through apposition, union & agglutination of parts is vivified, multiplied & successively preserved, And unlesse it cometh into a vivifying spirit, man is quickly rotten & Corrupted:
It is certaine that this vivifying spirit which is Donum dei Cuilibet Creaturæ is the true operator in this busines, ^vitall^ most convenient to heale, mend & agglutinate a wounded body assisted with application, more ether by a reall or virtuall Contact
It followeth therefore that this spirit being in the Blood, Fatt, Bones, & Flesh of man ~~which doth participate~~ for as much as they do subsist by it, and were first animated, engendred & multiplied by it do participate of this spirit which in wisdome: 16. 10. is sayd doth animate and heale all things

Obiection. when this spirit of life in the flesh, blood & fatt is not separated from the living man it hath vertue, but being seperated it hath none

Answer It may looke on the ~~dead man~~ sudden resorting of the blood in the murtherer at ye presence of the murthered, which could not happen without this vivifying spirit did participate with & lurke in the blood, though without action, till by the murthering spirit it was excited unto action;

It is

It is most certaine to such as have applyed themselves to ye art of distilling, yt mans blood & bones do containe an admirable deale of volatile salt, in which there is so excellent a balsamicke disposition yt it doth by ye propinquity of nature suddenly appease ye dolours of ye gout & intolerable aches, cureth wounds, healeth such as are afflicted with the mother, & falling sicknes:

And ye oyle of mans fat is a great appeaser of ye gout & other dolours, a healer of wounds, a present dryer up of Excoriations

Every ostler will tell yu yt the dropping of a Candle end will cure a horses hole being cut with a stone or shoe: & Hogs grease & Deares suett are esteemed ~~most~~ necessary ingredients in a healing salve:

Even so by ye same spirit hath the fatt, flesh, blood and bones ye vertue of healing or not at all: the difference is this, when they are in the living body their vertue is Actuall, but being separated it is only potentiall

We have therefore the Balsamick salt in all these ingredients: & in ye salt lurketh the active vertue, which being stirred by his fountaine of action, flowing & acting a termino a quo doth reagere or act againe a termine ad quem. viz from the beginning to the ending:

This is the reason that this oyntment worketh not only by a reall but also by a virtuall contact, namely by reason of ye vertue which it holdeth from his first Creator:

Doeth an herbe or roote lose his sanative vertue because they are gathered from the plant, No! for ye wheat Corne gathered from ye straw or ye apple from the tree have still their vegetating & multiplying spirit: for being put into the earth the very Atom of life quickning in them & maketh them growe againe

The urin which is the waterie Excrement of the blood is full of salt Armoniacke & by reason of the Balsamick nature thereof mans urin doth mundifie & Cure a fresh greene wound;

Chap: 4: member: 2: The application of salves, balsomes, or inward physicke, the naturall spirits & internall actor of life doth helpe & assist the medicines in this Cure, else they would not effect any matter, and for this reason is the phisitian called Adiutor naturæ.

The principall agent in this Cure is Comprehended in the body of the wounded, for it is observed & found true that when the wounded person hath sent his blood on the sticke, Iron or weapon to the oyntment, and that thereupon he hath beene in a good way of healinge: If in the tyme of his Cure he hath to doe with a menstruous woman Immediately the Curative power of the oyntment is lost and it will do him no more good. or if he happen to have an issue of blood out of his nose the curative power is taken away: whereby it appeareth that this happeneth because the act & secret Emanation of the internall spirit of life in the wounded is diverted from his aspect to the weapon salve

One being wounded with a sythe, his lord bid strike the sythe out of the hafte which the wounded man doing himselfe, at the first strooke the blood presently stanched: And though no dropp of blood could be seene upon the sythe, yet the salve being applyed by ~~[illegible]~~ guesse, the wounded man was Cured as well as if the blood had stucke upon it:

But it is not the Devill that worketh any thing in the Cure, but it is by the Centrall Emanation of that spirit in the wounded yt giveth him life, which operateth ab interno:

Chap: 4. There was a knight in Kent, learned, Judicious, & Religious Called Sr Nicholas Gilbourne having acquaintance with Captaine Styles was with the sayd Captaine Stiles, and divers good & learned divines at the making of this salve or oyntment, & saw all the Ingredients apart, and after saw the Apothecary Compound them, and by them it was accompted a lawfull medicine: And a box of it being given to one of them, it wrought divers good Cures:

As one Cut with an Axe so deepe as it would goe, and not Cutt it of: was Cured with it:

A boy going into a pond to get fish, a reede ran into the Calfe of his legg, it bled much, put him to great payne: the boyes mother sent for a Chirurgion to dresse it, but the boy Continued still full of payne and apt to faint: the mother sent to Sr Nicholas Gilbourne who answered he would do him no good because he was already dressed by a Chirurgion. The mother importuned him: whereupon because the orifice was very narrowe, he advised them to wash away all the Chirurgions worke, and to put a knitting needle into the wound, so farr as it would goe, and to tye a thread where it stopped and would goe no further: they did so, and found it went through to the skin on the other side, he annoynted the needle, and in appearance it was well, saving that upon the topp of the orifice there was a scale: Sr Nicholas, nothing well pleased with the scale, annoynted the needle againe overnight & the next morning there came out at the orifice a small splinter of the Reede, And in two or three dayes after it was perfectly whole

~~Another man~~ As the Cure of the sythe as above sayd

I gather that the mistery of this Cure Consisteth in the secret and invisible spirit which is within the blood, as well remaining and operating in the wounded body, as that which hath invisibly penetrated into the weapon: Yea and out of this observation, that the sythe being strucke the blood did forthwith stanch, there is as great a mistery opened as why the presence of the murtherer doth cause the Congealed blood of the murthered to

flowe

flowe and run againe, all which is effected, partly by the Contracting property of the occult spirit in the blood, And partly by his dilation as by
So as the Cure is by the Centrall Emanation of the spirit in the wounded that giveth him life which operateth ab interno:

The wise philosophers (speaking Enigmatically of this spirit) say yt in ye body is a little bone called Luz, which will remaine with a man till the latter day & cause him to revive againe, but we must understand this after their owne sense & not vulgarly:

The Antient physitians & philosophers have observed that Lungs nourish Lungs Braines nourish Braines yt are weake: The spleene helpes the spleene: for weake Gutts they make glisters of boyled Gutts The stomack of a Cocke helpeth ye disgestion, The very spittle voyded by the phthisicall Lungs are sayd to cure the Lungs,

Wormes mortified & dryed do together destroy wormes

The stone of the Kidney rightly prepared cureth the stone

Angels have soules and Bodies:
or Internall & Externall:

First yu must knowe that if they were Identity, that is of all one simple forme or being they would be all one in Essence with God their Creator, who is Called Identitas or ~~[illegible]~~ absolute & simple unity: But for as much as they are Compounded of two namely of light which is the beame of God which they receive to informe them & make them Creatures: And spirit to ~~make~~ a polished looking glasse receiveth the glory of yt divine light. there called Alteritas or Alterity that is Composed of two And St Denis termeth them Agalmatha, that is most Cleare mirrours or looking glasses receiving the light of God:

So as the Angels internall & as it were his soule is the brightnes of Gods Emanation His polished or pure airy Externall is his spirituall body which receiveth this light

For we must note that in the beginning Heaven and Earth were made of water, & by water Consisting by the word as St peter sayeth 2 peter: 3: & therefore the whole world is Composed of an internall or invisible which is the soule or spirit animated by Gods word: And an External & visible Earth & water:

So as every Creature must needes be Compounded of an internall or Active soule, and an Externall or Organicall receptacle of that soule which is the body, — as is apparent Genes: 1. that when the spirit of God did move upon the waters the water was the Catholik patient And the spirit the internall Agent.

St Augustin super Genesim sayeth The spirit moved upon the waters imparting unto them a fiery vigour or vertue, That is a vivifying nature, So that the spirituall Created Catholike waters were animated by the spirituall increated Catholike breath & light of life, whose spirit in every Creature is the spirit of life, and therefore their Central soule, and the Creature animated is the body: wherefore as the purest & most spirituall part of water ~~is the body~~ or aire is the External of the Angel. So his internal is the Lucid act of Gods spirit

We find in holy writ that God is sayd to speake out of the organical Cloud So that if Jehovah maketh this organicall tabernacle of the aire to utter his voyce unto mortall eares as appeareth in many places of Scripture It is no sin to say that his inferiour spirits have airy substances for their External bodies, which being granted, what should hinder spirits by contraction of this their Externall substances to appeare visibly when they please & organically to talke with a person: and againe by an immediate dilatation of the same External airye spirit to become invisible:

If then Angels of all kinds have their Externall from the airy spirit of the world & their internal from ye Eternall vivifying spirit in whom is the property of the foure windes we ought not to make any question but that by the vertue of ye Internall act, and the substance of the External aire they may contract themselves from a spirituall fiery and airy invisibilitie unto a Nebulous or watery grosse and earthly visibilitie, or snowie or Icie nature, especially the the grosse maligant & darke spirits which by their fall have indued the grosser region as sayeth St Augustin And therefore by the Apostle satan is called the prince of the Ayre!

It is by his Emanation or dilatation from the Center to the Circumference that kindleth naturall heat in the Externall of every Creature Therefore it is most Cleare & certaine, that where there is rarum, & densum, Thin and thick Consequently there is Corporeitie either thin or thicke, for whatsoever is in his substance transmutable unto a thinner or thicker body must needs be bodily, though not a visible body: So fire may be Condensed into Aire: Aire into water, & water into Earth And againe that Earth may be rarified into water, water into Aire, and Aire into fier, Now the Externall of Angells must be Created of the spirituall substance of the higher world or not at all And so ~~[illegible]~~ Consequently it is bodily, though of a thinner or thicker Consistence, according to the dignity of the Angell.

Lightening ~~[illegible]~~ being the soule of the Clowde, yet Except it have his Cloudy organ or bodily ~~[illegible]~~ instrument it will not sparkle

1

For a withered Arme, Legg foote or ſuch Like:

Fludd

Cut from yͤ member, the nayles, haire, or ſome part of the ſkin, and with a ~~wimble~~ wimble pierce a willow tree unto the pith, put the paired nailes haire, or ſkin into the hole, and with a pegg of the ſame wood, ſtop it cloſe obſerving the Moone to be increaſing, & the good planets in ſuch a multiplying ſigne as Gemini = and fortunate and powerfull over Saturn, which is a great Enemy.

The like effect you have, if you take the nayles, and haire which is Cut of the member and Cloſe them in the roote of an Haſletree, and ſhut upp the hole with the barke of the tree, and Cover it with earth, and as the tree groweth & flouriſheth ſo by little & little the patient will recover health: but you must diligently obſerve the motion of the Heavenly bodyes, & eſpetially the Sunn and Moone when this is Effected.

Wiſe Philoſophers ſay that all that wiſe men ſeeke after is in Salt ::

11

172

~~77~~

Mans Soule is Carryed in this manner

Fludd

The mentall beame is Carryed in the Soule
The Soule in the Spirit or Ayer
The Spirit in the body
The Spirit being diſperſed through the veines and Arteries doth ſtirr upp and move the living Creature in Every part:

Vita hominis ſpatium eſt miſerum
abſq: benignitate Jehouæ.

For a ſwelled Legg when the ſkinn is not broken

Take white Conroſe & beate it ſmall ~~&~~ ſteepe it in beere all night in the moringe ſtir it and warme it wet clothes in it and lay it to the leg morning and at night

For the Pallett of the mouth when it is downe

Take white doggs tord and dry it and beat it very well and take it vpon your thome and touch the Vuela therewith and it will goe vp

For a Laſk

Take new milk and theken it with white ſtarch and being well boyled eat a good meaſe of it to breakfaſt but put in nether bread nor ſalt uſe it 2 or 3 dayes till you be well

for Pimpells in ye face

Take a peece of white bread and let it ſteepe in water which is runinge and the morning following Eat the bread and drinck of the water and faſt an houre after Doe this 2 or 3 moringe —

To break a bile

Take yeſt and ſpread it on browne paper and remoue it morning and Euening

For an Ich or heat in the face

Take the white of an Egge and beat it well put to it 2 ſpoonefulls of venegar and 3 ſpoonefulls of your owne urine beat all they well together and waſh your face therewith

for a rume fallen in the eyes

Take Pigions doung and wine venegar and frie them together and lay them to the nape of the neck as hot as you can

For ye cramp

In may take black ſnailles in there heads lieth certaine bones which muſt haue holes made in them and ſtrung and worne about the wreſts of the armes

For Cornes

Take a raſon and roſt it and lay it to ye cornes redwax is alſo good

for a ſore breaſt

Take a bour leafes and lay to it and remoue it euery day for a ſore breaſt Take ſallet oyle ye yolke of an egg and a little veneger beate them together ſpread them on browne paper and lay them hote to ye breaſt

for wormes ether in ye belly or ſtomack

Take ye topes of Roſemary and ſtampe them with a little beere and drinck it 9 mornings faſting together

A Gliſter for ye ſtone

Take good olle a quart browne ſuger cande 4 ounces fenelle ſeeds bruiſed 1 ounce boyle these to a pinte put to it when it be ſtrained ſalte butter 2 ſpownefulls of the galle of a beaſt which hath beene killed 2 dayes before

for a ſcalled head

Take the ſtale of a red cow every moring and waſh ye ſore with it luke warme

BRITISH MUSEUM

Jul 19-00-16-3
26-00-9-6
Aug — 3-00-9-2
10-00 12-6
24-00-13-5
31-00 16-4
7ber 14-01-3-9
21-00-12-11
Octob 6-00-13-4
Octob 12-00 16-1
19 00 13-6
26-00-01-3
No: 16 00 17 4
Decb: 6 00-12-11
Dec: 14 00-10-9

10-6-0

Jan: 4 : 6 11-1
17-2-00-1
Feb: 1-0-15-01 —
Feb: 16-2-1-0 —
Ma: -2-0-14 1 —
Mar: 20-0-01-9 —
Apr: 11-0 9 6 —
Apr-27-0 16-7 —
May 3: 0-9-0
May 10-0-9-0
24 0-11-11
May 31-0-11-10
June 16-0 12-7

29–10–0
00 – 0–9

30 6. 9
9 6

30 16 3
16–3

31. 12 6
9
00 9–0

32 10 6
10–11–11
33 2: 5
00 11–10
33 14 3
00 12 7

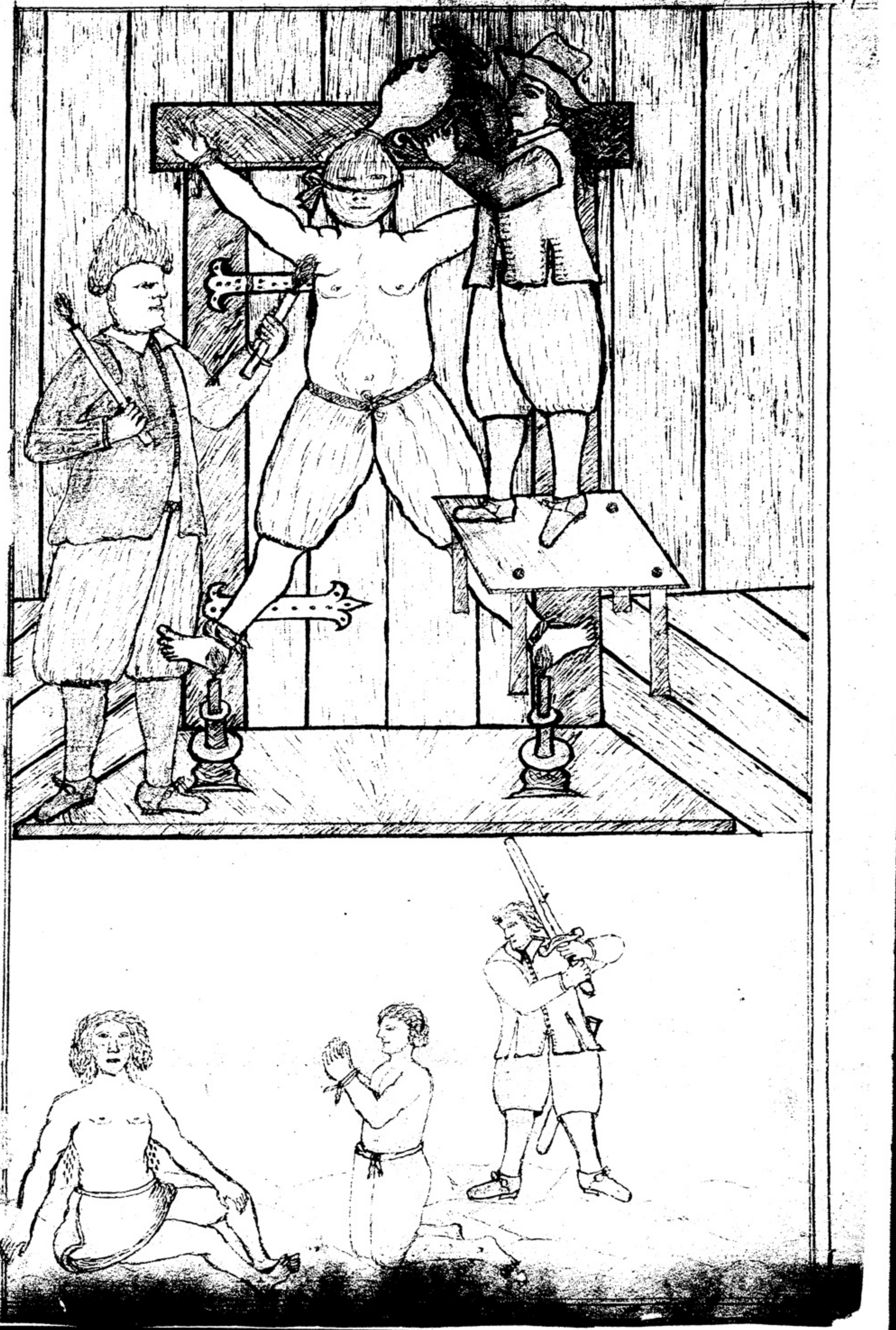
34 6:10

Reſt Due

9 1671 a
it for 1669 as ffolloweth

The following MS with a
similar plate prefixed, is
printed verbatim, with the
following title.
" A true Relation of
" the unjust cruel & barbarous
" proceedings against the
" English at Amboyna in the
" E. Indies, by the Neither-
" landish Governours &
" Councell there." &c &c &c
The 3d impression.
Published by Authority.
Lond. 1632. sm. 4to.
Printed by G. Purslowe
for Nathan. Newberry.

The cruelty of ye Duch at Amboyna to ye English

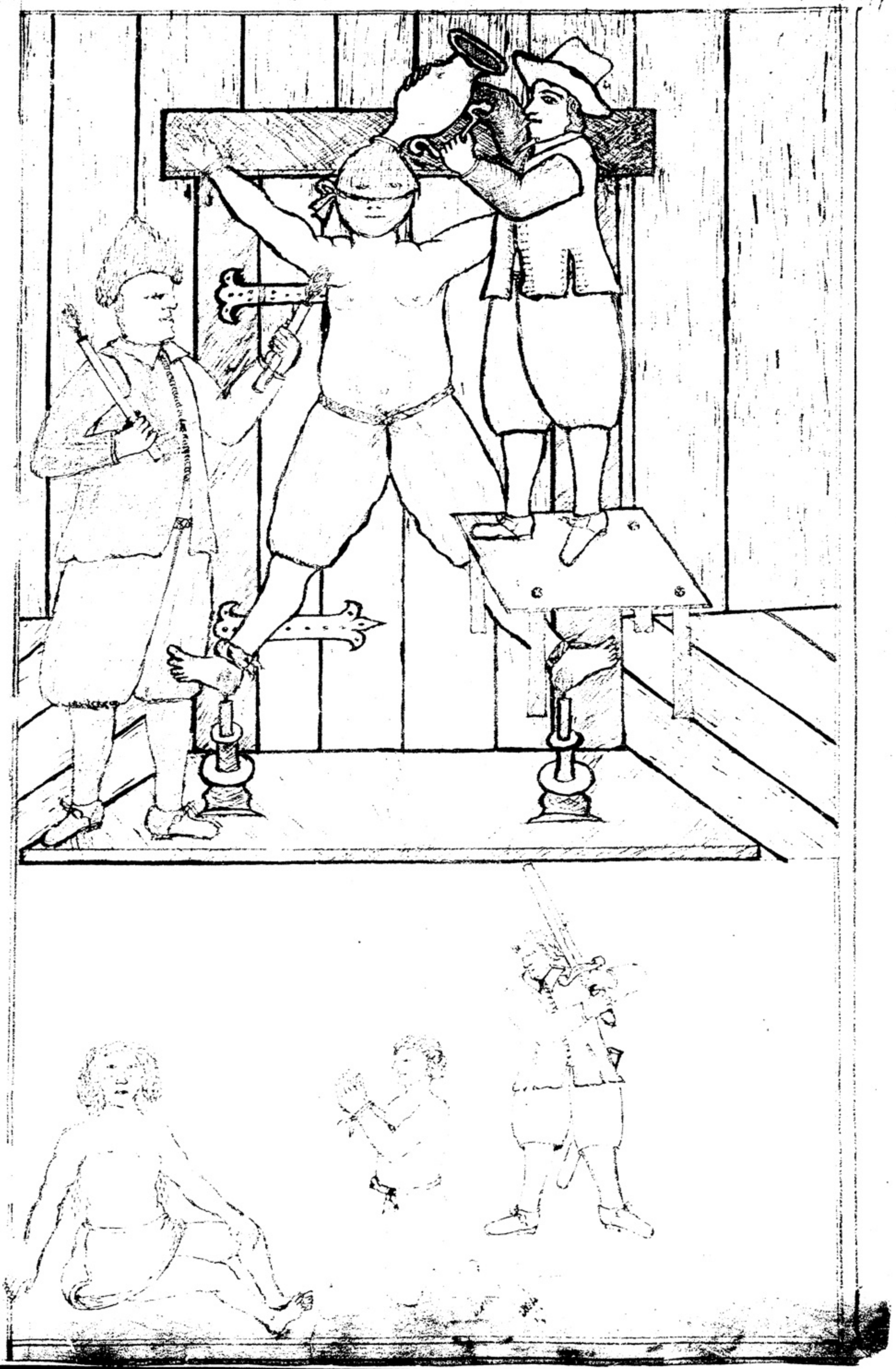


9 1673
d for No 63 2/ Hallworth

The following MS with a
similar plate prefixed, is
printed verbatim, with the
following title.

" A true Relation of
" the unjust cruel & barbarous
" proceedings against the
" English at Amboyna in the
" E. Indies, by the Nether-
" landish Governours &
" Councell there." &c &c &c
The 3d impression.
Published by Authority.
Lond. 1632. sm. 4to
Printed by J. Purslowe
for Nathan. Newberry.

The cruelty of ye Duch at Amboyna ye English



A true Relation of the cruell and barbarous Tortures and Execution done upon the English at Amboyna in the East Indies by the Netherlanders there

After the [illegible] [illegible] of the [illegible] conference, the one at London A° 1613 and the other A° 1615 at the Hage in Holland touching the differences betweene the English & Dutch in the East Indies, At last by a third treaty A° 1619 [illegible] [illegible] made [illegible] [illegible] of all the said [illegible] [illegible] a [illegible] order sett for the future proceedings of the subjects of both [illegible] in the Indies, as well in the course of their trade & commerce as otherwise. Amongst sundry other points it was agreed that in respect of the greate charge & cost [illegible] to have [illegible] by the Hollanders in winning of the trade of the Islands of Moluccas, Banda & Amboyna from the Portugalls, & in building of Forts for the securing of the same, the said Netherlanders should enjoy two third parts of that trade, & the English the other third, & the charges of the Forts to be maintained [illegible] [illegible] [illegible] [illegible]. In consequence of this agreement the English [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] some at [illegible] [illegible] [illegible] [illegible] [illegible] could [illegible] [illegible] occasion to [illegible] [illegible] [illegible] [illegible] [illegible] the said [illegible] at the Towne of Amboyna, and thereof first Mr George Muschampe & afterwards Mr Gabriel Towerson were their Agents, with directions over their [illegible] factories at Hitto, Larica, upon the same Island, at Loho, Cambello, upon a point of ground of [illegible] Ceram.

Upon this Island of Amboyna, the [illegible] of [illegible] the Hollanders have [illegible] castles [illegible] [illegible] at Amboyna [illegible] Besides these there is alwaies a matter of three or foure hundred Mardikers (for so they call the free burghers of the Towne) ready to serve the Castle at an howres warning. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the Hollanders, as well for the [illegible] [illegible] [illegible] as for the occasions of traffique, [illegible] [illegible] [illegible] the Rendezvous, as well for the Islands of Banda as for the rest of Amboyna. [illegible] the English [illegible], not in the Castle [illegible] [illegible] [illegible] [illegible] in a howse of their owne in the Towne, holding themselves [illegible], as well in respect of the ancient bands of Amity betweene both Nations, as of the firme conjunction made by the late Treaty before mentioned.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], concerning the Trading [illegible] [illegible] [illegible] in vertue of the said Treatie, there were [illegible] [illegible] [illegible] [illegible] sundry differences & debates betweene [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Netherlanders did not only [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unnecessary expence, [illegible] [illegible] [illegible] [illegible] [illegible] large & unreasonable reckonings [illegible] to the common accompt, [illegible] [illegible] [illegible] for [illegible] [illegible] to pay the Garrisons [illegible] contrary [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] to the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the ballance it cost them. [illegible] [illegible] not allowe of the English Companies parte of the same charge, but only in ready money, thereby drawing from the English, wch ought to pay but one third pte, more then two thirds of the whole true charge. Hereupon & upon the like occasions grewe some discontent & disputes & the complaints were sent to Jaccatra in the Island of Java Major to the Councell of Defence of both Nations there residing. Who agreeing not upon the points in difference sent the same over into Europe to bee decided by both Companies here, or in default of their agreement by the Kings Matie & the Lords States Generall according to an Article of the Treatie of the yeere Ao. 1619. in this behalfe. In the meane tyme the discontent betweene the English & Dutch about these & other differences continued & daily encreased, untill at last there was a sword found at once to cutt in sunder that knott wch the Councell disputes of Amboyna & Jaccatra could not untie. And this was in manner as followeth.

About the 11th of February 1622. Stilo veteri. a Japonese a Souldier of the Dutch in their Castle of Amboyna, walking in the night upon the wall, came to the Sentinell (being a Hollander) & there amongst other talke asked him some questions touching the strength of the Castle, & the people that were therein. It is here to bee noted that these Japonezes (of whome there were not thirty in all the Island) did for the most pte serve the Dutch as Souldiers, yet were not of their trusty bands, always lodged in the Castle, but upon occasion called out of the Towne to assist in the watch. This Japonese aforesaid was for his said conference wth the Sentinell apprehended upon suspition of Treason, & putt to the torture. Thereby (as some of the Dutch affirme) hee was brought to confesse himselfe & many others of his Countreymen there to have contrived the taking of the Castle. Hereupon other Japonezes were examined & tortured, as also a Portugall the Guardian of the slaves under the Dutch. During this examination wch continued three or foure daies some of the Englishmen went to & from the Castle upon their business, sawe the prisoners, heard of their tortures, & of the crime laid to their charge. But all this while suspected not, that this matter did any waie concerne them, having never had any conversation wth the Japonezes nor wth the Portugall aforesaid. At the same tyme there was one Abell Price Surgeon of the English, prisoner in the Castle, for offering in his drunkennesse to sett a Dutchmans house on fire. This fellowe the Dutch tooke & shewed him some of the Japonezes whome they had first most grievously tortured, & told him that they had confessed the English to have beene of their consort for the taking of the Castle, & that if hee would not confesse the same, they would use him even as they had done those Japonezes, & worse also. Having given him the torture they soone made him confesse what ever they asked him. This was the 15th of February 1622 Stilo veteri. Forthwith about 9. of the clock the same morning they sent for Capt Towerson & the rest of the English that were in the Towne, to come to speake wth the Governour in the Castle. They all went save one that was left in the house. Being come to the Governour, hee told Captaine Towerson that himselfe & others of his nation were accused of conspiracy to surprize the Castle & therefore untill further triall hee commanded them prisoners. Instantly they also attached him that was left at home in the house, tooke the Merchandize of the English company into their owne custody by Inventory, & seized all the chests, boxes, books, writings & other things in the English house. Capt Towerson was committed to his chamber wth a guard of Dutch Souldiers, Emanu Tomson was kept prisoner in the Castle, the rest sent aboard the Holland Shipps then riding in harbour, some to one Shipp, & som another & all made fast in Irons. The same day also the Gouern sent to the two other Factories in the same Island to apprehend rest of the English there. So that Samuell Colson John Clarke & George Sharrock that were found in the Factory at Hitto, & Willia Griggs & John Sadler at Larica were all brought prisoners to Ambo the 16th of February, Upon wch day also John Beomont, John Wethe & Thomas Ladbrooke were apprehended at Cambello & Loho & brough in Irons to Amboyna the 20th day of the same month. In the me tyme the Governour & Fiscall went to worke wth the prisoners th were already there. And first they sent for John Beomont & Timothy Johnso from aboard the Shippes, who being come into the Castle Beomont was kept wth a guard in the hall & Johnson was taken into another roome. Where of by Beomond heard him crye out very pittifully, then to bee quiet for a little while, & then aloud againe. After this of the torture Abell Price the Surgeon that was first examined tortured as aforesaid remembred was brought in to confront & accuse him. But Johnson not yet confessing any thing, Price was quickly carried out & Johnson brought againe to the torture. Where Beomont heard him to some tyme cry, then quiet againe then roare afresh. At last after hee had beene about an howre in this second examination, hee was brought forth wailing & lamenting, all wett & cruelly burnt in divers pts of his body, & so laid aside in a by place of the hall wth a Souldier to watch him that hee should speake wth no body. Then Emanuell Tomson brought to examination, not in the Roome where Johnson had beene, but in another some thing further from the hall yet Beomont being in the hall heard him roare most lamentably many times. At last after an howre & a halfe spent in torment him hee was carried away into another roome another way, so that came not by Beomont through the hall. Next was Beomont & being demanded many things, wch hee denied wth deep oaths & protestations was made faste to bee tortured, a cloth about his neck, & two men ready wth their jarres of water to bee poured on his head, But yet at this tyme the Governour had loosed him, & to spare him a day or two, because hee was an old man. This was Satterdaies worke the 15th of February aforesaid.

Upon Sunday the 16th of February, William Webber, Edward Collins, Ephraim Ramsey & Robert Browne were fetcht from aboard the Rotterdam to be examined. And at the same tyme came Samuel Colson, William Grigg John Clarke, George Sharrock & John Sadler from Hitto & Larica, & immediately upon their arrivall brought into the Castle hall.

Robert Browne the Taylor was first called in, who being tormented wth water, confessed all in order as the Fiscall asked him.

Then was Edward Collins called in, & told, those that were formerly had confessed him as accessary to the plott of taking of the Castle, which hee denied wth greate oathes & execrations they made him faste fast to the rack, bound a clothe aboute his throate wth put to the torture of water. Thus prepared, hee prayed to bee let downe & hee would confesse all. Being lett downe, hee againe protested his innocency, yet said, That because they knewe they would by Torture make him confesse any thing, though never so false they should doe him a greate favour to tell him what they would him saying hee would speake it to avoide the Torture. The Fiscall there upon said, what did you [illegible]; & hoysted him againe, & so gave him the torment of water; which hee not able long to endure, prayed to bee lett downe to his confession. Then hee devised a little with himselfe, & told them that about two monthes & a halfe before, himselfe, Tomson, Johnson, Browne & Fardo, had plotted with the helpe of the Japoneses to surprize the Castle. Here hee was interrupted by the Fiscall, & asked whether Capt Towerson was not one of that conspiracy? hee answered no. You lye said the Fiscall, did not hee call you all to him, & told you, that those dayly abuses of the Dutch, had caused him to thinke of a plott, & that hee wanted nothing but your consents & secrecy? Then said a Dutch Merchant one John Joost there standing by, did not you all sweare upon a Bible to bee secrett to him? Collins answered with great oaths that hee knew nothing of any such matter. Then they made him fast againe. Whereupon hee then said all was true that they had spoken. Then the Fiscall asked him whether the English in the other Factories were not consenting to this plott? hee answered no. The Fiscall then asked him whether the President for the English at Jacatra, or Mr Welden agent at Banda, were not plotters or privy to this business? Collins answered no. Then the Fiscall asked him, what meanes the Japoneses should have executed their purpose. Whereat when Collins stood staggering & devising some probable fiction, the Fiscall helped him & said, should not two Japoneses have come to each point to the chamber of the Governor, & when the hurly burly had beene without, the Governor coming to see what was the matter, the Japoneses to have killed him? Here one that stood by said to the Fiscall, doe not tell him what hee should say, but lett him speake for himselfe. Whereupon the Fiscall without attending the answere to his former question, asked what the Japoneses should have had for their reward? Collins answered 1000. Rialls apeece. Lastly hee asked him when this plott should have beene effected? Whereunto hee answered him nothing, not knowing what to devise on the suddaine; yet was hee dismissed & was glad to come cleere of the torture, though with certaine beliefe that hee should dye for this confession.

Next was Samuell Colson brought in being newly arrived from Hitto as is before touched. This man was likewise brought to the torture, who for feare of the paine, as having seene Collins come out in such a case that his eyes were almost blowne out of his head with the torment of water, chose rather to confesse all they asked him, and so was quickly dismissed coming out weeping, lamenting & protesting his innocence.

Then was John Clarke that came with Colson from Hitto brought in, & after was [illegible] without in the [illegible] tormenting him with water & with fire by the space of two houres. The manner of his torture, as also of [illegible] Thomsons was as followeth. First they hoysted him up by the hands with a cord on a large doore, where they made him fast upon two staples of iron, fixed on both sides at the topp of the doore posts, haling his hands one from the other as wide as they could stretch. Being thus made fast his feete hung some two foote from the ground, which also they stretched asunder as farr as they would reach, & so made them fast beneath unto the doore trees on eather side. Then they bound a cloth about his neck & face so close that little or no water could goe by. That done

they

they powred the water softly upon his head, untill the Cloath was full up to the mouth & nostrills, & somewhat higher, so that hee could not breathe, but hee must withall sucke in the water. When hee had drawne his body full, then began his paine, for then the water being still continued to bee powred on softly, forced all his inward parts, came out of his nose, eares & eyes, & often as it were stifling & choaking him at length tooke away his breath & brought him to a swound or fainting. Then they tooke him quickly downe & made him vomitt up the water. Being a little recovered they tricd him up againe, & powred in water as before, eftsoones taking him downe as hee seemed to bee stifled. In this manner they handled him three or foure severall tymes with water, till his body was swolne twice or thrice as bigg as before, his cheekes like greate bladders, & his eyes staring & strutting out beyond his forehead. Yet all this hee bare without confessing any thing, insomuch as the Fiscall & Tormentors reviled him saying, That hee was a Devill & no man, or surely was a witch, at least had some charme about him, or was enchaunted that hee could beare so much. Wherefore they cutt of his haire very shorte, as supposing hee had some witchcraft hidden therein. Afterwards they hoysted him up againe as before, & then burnt him with lighted candles in the bottome of his feete, untill the fatt dropt out the candles; yet then applied they fresh lights unto him. They burnt him also under the elbowes, & in the palmes of his hands, likewise under the arme pitts, untill his inwards might evidently bee seene. At last when they saw hee could make no handsome confession, then they ledd him along with questions of particular circumstances, by themselves framed. Being thus wearied & overcome by the Torment, hee answered yea to whatsoever they asked, whereby they drew from him a body of a confession to this effect, to witt, That Capt. Towerson had upon New yeares day last before sworne all the English at Amboyna to bee secrett & assistant to a plott that hee had projected with the helpe of the Japoneses to surprize the Castle & to putt the Governour & the Dutch to death. Having thus martyred this poore man, they sent him out by foure Blacks who carried him betweene them to a dungeon, where hee lay five or six dayes without any Chirurgeon to dresse him, untill his flesh being putrified greate Maggotts dropt & crept from him in a most noysome fashion. Thus they finished that dayes worke [illegible] now [illegible], but the rest of the English that came from Hitto, & still then attended in the [illegible] to the Dutchmens [illegible] where they were then [illegible] from thence to the same loathsome dungeon, where Clarke & the rest [illegible] accompanied with the poore Japoneses, lying in the putrefaction of their tortures.

The next morning being Monday the 17th of February Old Stile, [illegible] John Fardo with certaine Japoneses were brought to the place of Execution.

The Japoneses were first cruelly tortured to accuse Fardo, [illegible] at last they, [illegible] to avoide the like torture confessed as the Fiscall commanded them. Whereupon [illegible] the like was done to John Fardo & the Japoneses. But Fardo [illegible] torture of water & at last confessed whatsoever the Fiscall asked him, & so was put back to prison.

The same day John Beomont was brought into the torture chamber, where one [illegible] a Dutch man [illegible] served as Interpreter. With

Griggs was also brought in to accuse him, who said that when the consultation for taking of the Castle was held, then he the said Beomont was there present. Beomont denied it with a great earnestnesse & deepe oathes. / At last being tried by drawinge the water till his inwards were ready to crack, hee answered affirmatively to all the Fiscalls Interrogatories. Yet as soone as hee was lett downe hee clearly demonstrated to Capt. Newport & one Johnson a Dutch Marchant then also present, that these things could not bee so. Neverthelesse hee was forced to putt his hand to his confession, or else hee must to the torture againe, which [illegible] hee subscribed; & so had a greate Iron bolt & two shackles riveted to his leggs, & then was carried back to prison./

After this George Sharrock Assistant at Hitto was called to the question, who seeing how grievously the others were martired, made his earnest prayer to God (as hee saied upon his oath) & hee hath acknowledged that hee would suffer him to make some such probable lies against himselfe as the Dutch might accept & so hee might escape the torment. Being brought to the Rack, the water provided, & the Candles lighted, hee was by the Governor & Fiscall examined & charged with the conspiracy. Hee fell upon his knees & protested his innocency. The Dutch commanded him to the Rack & told him, unlesse hee would confesse hee should bee tormented with fire & water to death, & then should bee drawne on the [illegible] to the gallowes & [illegible] hanged up. Hee still persisting in his innocency, the Fiscall did [illegible] him [illegible], then hee craved respite a while, & told them that hee was at Hitto & not at Amboyna upon New-yeares day, when the Consultation was pretended, notwithstanding as [illegible] [illegible] Remember before, [illegible] [illegible] knowne to [illegible] of the Hollanders themselves [illegible] [illegible] there also with him. [illegible] they commanded him againe to the Rack, but hee craving respite as before, now told them, that hee had [illegible] [illegible] heard [illegible] Clarke that was with him at Hitto say, that the Dutch had done them many intollerable wrongs & that hee would bee revenged of them, to [illegible] [illegible] once broken with Capt. Towerson of a brave plott. At which word the Fiscall [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible], & hee went on saying that John [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] goe to Macassar there to confer [illegible] [illegible] the Spaniards to come with Gallies & robb the [illegible] [illegible] [illegible] Seran when no shipps were there. [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible], hee answered that [illegible] [illegible] [illegible] [illegible] Clarke for the motion, & from them [illegible] [illegible] [illegible] [illegible] him. [illegible] the Fiscall [illegible] [illegible] [illegible] all from the matter & should goe [illegible] [illegible] [illegible] [illegible] [illegible] another tale. To [illegible] [illegible] [illegible] [illegible] [illegible] past [illegible] [illegible] [illegible] [illegible] [illegible] pretending to [illegible] [illegible] [illegible] [illegible] [illegible] thereunto. [illegible] [illegible] Towerson [illegible] [illegible] [illegible] Sharrock [illegible] that hee would not [illegible]. Then the Fiscall asked him [illegible] [illegible] [illegible], hee answered [illegible] [illegible] that [illegible] [illegible] [illegible] [illegible] said as before in the beginning [illegible] [illegible] brought thither. Why then quoth the Fiscall [illegible] [illegible] [illegible] [illegible] [illegible] prisoner resolutely [illegible] [illegible] that

all that hee had spoken touching any Treason, was false & feigned to avoid Torment. Then went the Fiscall out into another roome unto the Governor, & soone returned, & sent Sharrock to the prison againe. The next day hee was called againe, & [illegible] [illegible] him, where in writing [illegible] a formall confession of his last conference with Clarke at Hitto, touching the plott to take the Castle of Amboyna, which being read unto him, the Fiscall asked him whether it were true or not. Hee answered no. Why then said the Fiscall did you confesse it. Hee answered for feare of Torment. The Fiscall & the rest in a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] had spoken it & it was true & therefore hee should subscribe it, [illegible] hee [illegible] refusing to doe, they [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Torture. So then hee subscribed it, which as soone as [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] innocent bloud of himselfe & [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] which the Fiscall & would [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], with whome hee also [illegible] to speak [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

William Webber being next examined, was told by the Fiscall that John Clarke had confessed him to have beene at Amboyna on New yeares day & [illegible] to [illegible] [illegible] plott &c. All which hee denied, alledging that hee was that day at [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hee [illegible] at consultation at Amboyna [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the moneth in which hee was asked. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] John [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] his brother writing at that tyme, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] one [illegible] a Dutch [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the pretended consultation. Webber [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that hee had [illegible] confessed [illegible] [illegible] [illegible] went out. [illegible] [illegible] [illegible] [illegible] [illegible] point touching the [illegible] of Clarkes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] though often threatned with the torture, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Then was [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] protesting his innocence [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unles hee would make good his former confession againe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] but away. They also brought William Griggs [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] confessions to his face. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] as they would [illegible] at the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] truth. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] upon them [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] further openly before them all, that what [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spoken only to avoid torment. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] them againe to the torture which they would not [illegible], [illegible] [illegible] [illegible] their former confessions to bee true.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] his hand to his confession, hee [illegible] [illegible] [illegible] [illegible] [illegible]

c

had hee thought the sinne would lye, whether upon him that was constrained to confesse what was false, or upon the constrainers. The Fiscall after a little pause upon this question, went into the Governour then in another roome; But anon returning told Beomont hee must subscribe it, wch hee did, but withall made this protestation: well master [illegible], you make mee to accuse my selfe and others of that wch is as false as God is true: For God is my witnes I am as innocent as the child new borne.

Lett [illegible] the examination of those that belonged to the English Company in the [illegible] Factories in the Islands [illegible].

The 25th of February was examined John Wetherall Factor of Cambello in the Island of Seram. Hee confessed hee was at Amboyna upon New yeares day; but for the conspiracy [illegible] hee said hee knew no other, but touching certaine clothes of the English Company [illegible] rotting & worme-eaten, wch they consulted together how to put of for the best advantage of their employers; the Governour said, they questioned him not about [illegible], but about treason, whereupon hee protested his innocency, [illegible] dismissed. But the next day hee was sent for againe, & Capt. Towerson brought to confront and accuse him, [illegible] before [illegible] confessed [illegible] against him, but Mr Towerson spake now these words only: Oh Mr Wetherall, Mr Wetherall speake the truth, & nothing but the truth, as [illegible] harte. So Capt. Towerson was put out againe, & Wetherall brought to the torture of water, wth greate threats that if water would not make him confesse, fire should. Hee [illegible] to tell him what he should say, or to write downe what they would, & hee would subscribe it. They said hee needed no Tutor, [illegible] make him confesse of himselfe. But when they had tortured [illegible] & sawe he knew not what to say, [illegible] & asked him from point to point as they had done others, & hee [illegible] to [illegible].

Next was called in John Powle, Wetheralls Assistant at Cambello, but for as much as hee was not at Amboyna since December [illegible] when [illegible] was brought thither [illegible] & being spoke for by one John Joost [illegible] acquainted with him was dismissed without torture.

Then was Thomas Ladbrooke servant to Wetherall & Powle at Cambello brought to bee examined; but proving that hee was at [illegible] tyme of the pretended Consultation, & [illegible] from the Agent of Amboyna was easily & quickly dismissed.

Ephraim Ramsey was examined upon the whole pretended conspiracy [illegible] Capt. Towerson [illegible] all & proving that hee was not at Amboyna at New yeares [illegible] also spoken for by [illegible] was dismissed [illegible] in the rack a good while, with his [illegible] about his mouth.

Lastly [illegible] at Larica, was examined, but being found to have been absent from [illegible] when Griggs & others were there was dismissed.

[illegible] Examinations, Tortures & Confessions being

the

worke of eight daies, from the 15th to the 23th of February. After was two daies respite before the sentence. John Powle being himselfe acquitted as before said, went to the prison to visit John Fardo, one of those that had accused Capt Towerson; [illegible] John Fardo religiously protested his innocency, but especially his sorrowe for accusing Mr Towerson. For said hee the feare of death doth nothing dismay mee, for God I trust will be mercifull to my soule, according to the innocency of my cause. The only matter that troubleth mee is, that through feare of torment I have accused that honest godly man Capt Towerson, who I thinke in my conscience was so upright [illegible] ill will to any, much lesse would attempt any such businesse as hee is accused of. Hee further said, hee would before his death [illegible] the Sacrament in acknowledgment [illegible] accused Capt Towerson falsely & wrongfully [illegible] feare of Torment.

The 25th of February [illegible] the prisoners [illegible] Portugall & the Japoneses, were brought into the greate [illegible] of the Castle, & there were solemnly condemned, [illegible] Ephraim Ramsey, John [illegible] Thomas Ladbrooke [illegible] acquitted as aforesaid.

Capt. Towerson having been during all his imprisonment kept [illegible] so that none [illegible] to speake to him [illegible] as some of the Dutch [illegible] but all was suppressed save only a bill [illegible] by one Thomas Johnson a free burgher [illegible] that the English Company was [illegible] the end of this bill hee writt these words, [illegible] by the hand of mee Gabriell Towerson now appointed to dye, guiltlesse of any thing [illegible] to my charge. God forgive [illegible] their guilt, & [illegible] to his mercy Amen. This Bill [illegible] the English Agent at Banda, hee [illegible] in the acknowledgment.

William Griggs [illegible] words [illegible] John Beomont Merchant of [illegible] of Larica, Abell Price Chirurgeon of Amboyna, [illegible] heere lye Prisoners [illegible] Rotterdam apprehended for a treason [illegible] of Amboyna, [illegible] iudged to death this 5th of March [illegible] constrained to speake that [illegible] meant nor once imagined, [illegible] deathes and [illegible] torment of fire and water that flesh [illegible] Endure. And this wee take upon our deathes, that they have put us to death guiltlesse of our accusation. [illegible] that shall [illegible] our Employers may understand this our wrong, and that ye Rulers would have a care to looke to your selves, [illegible] was to have [illegible] concerning you; which if they had tortured us, [illegible] have [illegible]. And so farewell written in the darke.

This Table booke was afterwards delivered to Mr Welden afore named by one that served the Dutch.

Samuell Colson also another That accused Capt. Towerson writt as followeth, in the waste leaves of a Booke, wherein were bound together the Common Prayers, the Psalmes & the Catechisme.

In one page thus

March the 5th Stilo novo, being Sunday aboard the Rotterdam lying in Irons.

Understand That I Samuell Colson late Factor of Hitto, was apprehended for Suspition of Conspiracy, and for any thing I know must dye for it, wherfore having no better meanes to make my innocency knowne, have writt this in this booke, hoping some good English man will see it, I doe heere upon my salvation, as I hope by his death and passion to have redemption of my synns, that I am cleere of all such conspiracy, neither doe I know any English man guilty thereof, nor other creature in the world, as this is true God blesse mee. Samuell Colson.

On the other side upon the first page of the Catechisme is thus written.

[illegible] another leafe ye shall [illegible] more wch I have writt in this booke. Samuell Colson being

in the beginning of the Psalmes.

And in that leafe so referred unto is thus written viz.

The Japonez were taken with some villany and brought to examination being most tyrannously tortured, were asked if the English [illegible] any hand in ye plott wch torture made them say, yea. Then was [illegible] [illegible] Mr Colens John Clerke brought to [illegible] and were burned under the armes, the armes pitts, the hands and soles of the feete, wth another most miserable torment to drinke water, one of them almost tortured to death [illegible] [illegible] [illegible] that [illegible] never knew by reason of ye torment wch flesh and blood is not able to endure. Then were the rest of [illegible] [illegible] being wished to confesse, or els a must goe to torment, wth [illegible] [illegible] [illegible] [illegible] tormenting to witnes against [illegible], or els hee should be tormented againe, wch rather then hee would endure, hee said, what they would have, hee would speake. [illegible] that I never knew [illegible] to torment [illegible] [illegible] I did confesse that [illegible] is not true [illegible] [illegible] torment, Then did they make [illegible] witnes against Captaine Towerson, and at last made Captaine [illegible] being for feare of some cruell torment, for [illegible] [illegible] [illegible] [illegible] know no more then the child unborne of [illegible] [illegible]. [illegible] [illegible] [illegible] 5th of March Stilo Novo

Samuell Colson

[illegible] in another page were these words.

I was borne in Newcastle upon Tyne, where I desire this booke may [illegible] that my frends may know my innocency. Samuel Colson.

This booke [illegible] delivered to one that served the Hollanders, who [illegible] it up in his bedding afterwards at his opportunity delivered it to Mr Welden before named.

All [illegible] said writings are yet extant under the hands of the severall parties, well knowne to their friends here in England.

The 6th of February Stilo veteri, the prisoners [illegible] [illegible] brought into the great Hall of the Castle [illegible] [illegible] [illegible] to bee prepared for death by the Ministers. The Japonezes were all in generall, as some of them had [illegible] before in particular, cried out unto the English saying [illegible] Englishmen where did wee ever in our lives [illegible] [illegible] [illegible] [illegible] [illegible] The English answered Why then have you accused us? The poore men perceiving they were [illegible] [illegible] [illegible] [illegible] others [illegible] had so done indeed [illegible] them [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] were thus burnt [illegible] [illegible]

Besides the [illegible] [illegible] Capt. Towerson was [illegible] [illegible] the [illegible] of examination, two greate [illegible] of water [illegible] [illegible] [illegible] did or suffered was [illegible] to the English [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible] write his confession. After supper John Fowle, Ephraim Ramsey, & John Sadler, who were found not guilty as aforesaid, were taken from the rest, & putt in another roome [illegible] [illegible] were Samuell Colson & Edward Collins [illegible] [illegible] [illegible] [illegible] Emanuell Tomson [illegible] The Fiscall told them it was the Governours mercy to save [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] they should drawe lotts for it [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the rest that were guilty [illegible] [illegible] Samuell Colson back into the Hall [illegible] [illegible] [illegible] was brought out of the Hall into the Chamber [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] his life.

So then there remained in the Hall only [illegible] of the English [illegible] [illegible] [illegible] [illegible] before were [illegible] in severall roomes apart from the rest. So there that [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] them to make their true confession: for it was [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] their innocency [illegible] the Ministers that they might [illegible] [illegible] [illegible] as a seale of the forgivenesse of their sinnes, [illegible] all the [illegible] to confirme their last profession of [illegible] innocency [illegible] [illegible] [illegible] bee graunted. [illegible] Samuell Colson [illegible] [illegible] [illegible] [illegible] [illegible] guiltlesse, being otherwise also [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] shall [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

him his purse wth such money as hee had in it, saying Domine, God blesse yu; Tell the Governor I freely forgive him, and I entreate you to exhorte him to repent him of this bloudy Tragedy, wrought upon us poore innocent soules. Here all the rest of the English signified their consent to this speech. Then spake John Fardo to the rest, in presence of the Ministers as followeth. My countrey men & brethren that are here wth mee condemned to dye, I charge yu all as yu will answere it at Gods judgment seate, if any of you bee guilty of this matter, whereof wee are condemned, discharge your consciences & confesse the truith for satisfaction of the world. Hereupon Samuel Colson spake wth a loud voice, saying According to my innocency in this [illegible], so [illegible] the rest of my sinns, And if I bee guilty thereof more or lesse, lett mee never bee partaker of thy heavenly joyes, At wch words every of the rest cryed out, Amen for mee, Amen for mee, good Lord. This done each of them knowing whom hee had accused, went one to other begging forgivenes for their false accusation, being wrung from them [illegible] all freely forgave one another: for none had done it [illegible] falsely. [illegible] George Sharrock who [illegible] to relate this being pardoned, [illegible] to John Clarke among [illegible] craved forgivenes at his hands. Clarke [illegible] him saying, How should I looke to bee forgiven of God, if I should not forgive yu, having my selfe so falsly accused Capt Towerson and others.

After this they spent the rest of that dolefull night in prayer, singing Psalmes & comforting one another, though the Dutch that guarded them offered them wine, bidding them drinke lustily & drive away their sorrowe, according to the custome of their owne nation in like case, but contrary to the nature of the English.

Upon the morrow morning being the execution day the 27th of February O. Stile, John Powle being freed (as is above written) came into the roome where the condemned prisoners were & found them at prayer. They all requested him to relate unto their friends in England the manner of their [illegible] themselves & others touching their deaths was all false & forced by feare & Torture.

The same morning William Webber was called [illegible] into the [illegible] roome & there pressed to promise [illegible] to [illegible] John [illegible] [illegible] was [illegible]. [illegible] [illegible] [illegible] Sharrock wth him.

That morning also Emanuel Thomson [illegible] was [illegible] much adoe hee obtained [illegible] noble Company [illegible] to [illegible]

All things being prepared for the execution, the condemned were brought forth of the hall, along by the chamber where the quitt & pardoned were, who stood in the doore to give & take the farewell of their Countrymen now going to execution, staying a little for this purpose, they prayed & charged those that were saved to beare witnes to their friends in England of their innocency & that they dyed not Traitors but so many innocents, meerly murthered by the Hollander, whom they prayed God to forgive their bloodthirstines, and to have mercy upon their owne soules.

Being brought out into the yard, their sentence was there read unto them from a Gallery, & then they were carried to the place of execution together wth the Japonezes & a Portugall, not the ordinary & shortest way but round about in a long procession through the Towne, the way guarded by five companies of Souldiers Dutch & Amboyners, & thronged wth the natives of the Island, that upon the summons given the day before by the sound of the Drumme flocked together to [illegible] the Dutch over [illegible]. Samuel Colson had [illegible] a prayer in writing, in the end whereof hee wrote his [illegible] wch prayer hee read to his fellowes the night before, & now [illegible] at the place of execution [illegible] the same, upon [illegible] the prayer, wch the Governor caused to bee brought to him [illegible] kept it.

Emanuel Thomson told the rest [illegible] some signe of [illegible] one of [illegible] upon their deaths [illegible] and so one by one wth [illegible] they suffered [illegible].

The Portugal prayed [illegible] & often kissed the Crosse, [illegible] innocent of this [illegible] punishment upon him for [illegible] a wife [illegible] by the perswasion of the Dutch [illegible] his first [illegible].

The Japoneses [illegible] there [illegible] And the Englishmen [illegible] Capt Gabriell Towerson [illegible] Samuell Colson factor at Hitto, [illegible] Amboyna, Timothy Johnson assistant there, [illegible] factor at Cambello, John Clarke assistant at Hitto, [illegible] factor at Larica, John Fardo steward [illegible] Taylor.

The [illegible] to [illegible] wth blood [illegible] the English company.

[illegible] of the execution, there was a great darknes, wth a sudden [illegible] whereby two [illegible] Dutch shipps riding in the [illegible] Anchors [illegible] saved from the rocks. Within a while after one William Dunckin, who had told [illegible] the English [illegible] had a fewe [illegible] in his mouth [illegible] dead in the [illegible] English were buried, being [illegible] against [illegible] daies together, & so dyed. Herewith also fell a new sicknes at Amboyna wch swept away about a thousand people Dutch & Amboyneses, whereas in other yeares usually there died not above thirty at other seasons. This sicknes were by the [illegible] referred to the confident prediction of [illegible] Tomson above mentioned, & were by the Amboyneses interpreted as a token of the wrath of God for this bloody tyranny of the Hollanders.

The next day after the execution being the 10th of February stilo veteri, was spent in triumph for the [illegible] of the Dutch [illegible], [illegible] rejoycing for the deliverance from this pretended treason. [illegible] following being the 11th of March, John Beomont, George Sharrock, Edward Collins and William Webber were brought to the Governour who told Webber, Beomont & Sharrock that they were pardoned [illegible] to goe to Jaccatra [illegible] Collins [illegible] to stand to the [illegible]. [illegible] drinke wine wth him, [illegible] willing them to goe [illegible] the rest that were [illegible], who were [illegible] to be placed in [illegible] mercifull [illegible] Governour, he accordingly commanded them to their place, adding [illegible] take upon him the patronage & government [illegible] To wch purpose he gave them within [illegible] English President at Jaccatra [illegible] Capt. Towerson, [illegible] English that ever [illegible] by that [illegible] at Jaccatra were innocent [illegible] Bundle No. 1

[illegible] Governour [illegible] Amboyna, dispatched them [illegible], where they made very diligent enquiry against [illegible] Welden the English [illegible] found no [illegible]. But [illegible] without suspition of this treason [illegible] Capt. Welden [illegible] at Amboyna [illegible] dealing of the Dutch, [illegible] & passed to Amboyna. [illegible] he recalled the Companies [illegible] by the Dutch Governour to [illegible].

[illegible] were left at Amboyna [illegible] passed, [illegible] English [illegible] was pretended. [illegible] Governour [illegible] once to talke or [illegible] although [illegible] them wth reason [illegible] bellies of the common [illegible] the poore vulgar to make [illegible] them. [illegible] to sette neither [illegible] any [illegible] this poore [illegible] John Beomont & Edward [illegible] [illegible] newes of [illegible] came to Jaccatra & to the [illegible]

the President fourthwith sent to the Councell of the Dutch, to know by what authority the Governour of Amboyna had thus proceeded against the English, & how he & the rest of the Dutch there at Jaccatra did approve these proceedings. The Generall returned for answere, that the Governour of Amboynas authority was derived from that of the Lords States Generall of the [illegible] Netherlands, under whom hee had lawfull jurisdiction both in criminall & civill causes within the destrict of Amboyna. Whereas such proceeding was necessary against traitors, such as the English executed at Amboyna might appeare to bee by their owne confessions, coppies whereof hee there with sent to the English President, who sent the same back to bee authentiquely certified, but received it not againe.

Hitherto hath been written the true & naked narration of the progresse & passages of this business, as it is taken out of the depositions of the sixe English traders, whereof foure were condemned, the other two acquitted in the processe of Amboyna, all since returned into England, examined upon their oath in the Admiralty Courte. [illegible] Capt. Towersons [illegible] examinations & answeres, are not yet come to light, by reason that these two were apart from the rest, & at no time [illegible], nor any other of the English suffered to come to speake with them, save only that [illegible] of Tomson the morning before the execution [illegible] tooke [illegible] obscurity is not touching the examinations & answeres of [illegible] the rest that were executed, being during their imprisonment so straitly looked unto & watched by the Dutch, that they might not talke together [illegible].

But [illegible] the Hollanders defend their owne [illegible] by the confessions of the [illegible], [illegible] acknowledging severally [illegible] that they were guilty of the pretended crime. It will not bee amisse to recollect & reduce into this place [illegible] one some & totall certaine circumstances dispersed in the former part of this narration, whereby as well the innocency of the English as the [illegible] them may bee manifested.

First therefore it is to bee remembred, that [illegible] tortured, three or foure daies before [illegible] the same afore [illegible] apprehension, [illegible] was [illegible] the Towne of Amboyna [illegible] adjoyning. [illegible] the examination [illegible] the Castle [illegible] poore Japoneses. [illegible] to the English (if they had beene guilty) for to sift [illegible] so they had really [illegible] of the [illegible] number, whereunto they might [illegible] easily [illegible] to Seran, to Bottoon or to Maccassar, out of [illegible] jurisdiction of [illegible]. But in that they fled not [illegible] it [illegible] to any treason [illegible] of any treacherous [illegible] bloode.

[illegible] next place lett it bee considered, how improbable it [illegible] English [illegible] enterprize.

The Castle of Amboyna is of very greate strength, [illegible] Garrison therein two or three hundred men, besides [illegible] their free Burgers in the Towne. What their care & circumspection in all their stories is, may only appeare by the quick Alarme they now tooke at the foolish question of the poore Japoner, made to the Sentinell above recited, but also by what was a little before happened at Jaccatra, where one of the Souldiers was shott to death for sleeping in his watche.

[illegible] Ten Englishmen, whereof not one a Souldier, attempt any thing upon such a strength & vigilancy? As for the assistance of the Japoners, [illegible] were but Ten neither, & all unarmed as well as the English. For as at the seizure of the English house all the provision [illegible] was but three swords, & two muskets, with [illegible] powder: So the Japoners except when they are in service of the Castle, & then armed by the Dutch, are allowed to have no armes, but only a Cattam, a kind of short sword, & it is forbidden to all the Dutch upon a great penalty to sell any gunne, powder or bulletts to the Japoners in Amboyna. But can it be imagined that these Twenty foure English & Japoners were so desperate as to adventure the [illegible] [illegible] either to master the Dutch in the Castle or to keepe possession when they had gotten it? What succour might they [illegible] [illegible] [illegible] nor Japoners of the English in the [illegible]. The rest of the Japoners in the Island were not twenty, and [illegible] English were. The nearest of the rest of the English were at [illegible] thirty leagues from Amboyna; [illegible] [illegible] closely by the Governour & his traine [illegible] [illegible] of this pretended Crime, as were also the rest of the English at Jaccatra.

On the other side [illegible], the strength of the Castle & Towne of Amboyna [illegible] [illegible] they have three other strong castles well furnished with souldiers, in the same Island [illegible] & [illegible] adjoyning. They had then also in the roade of Amboyna eight shipps [illegible] Rotterdam of 1200 Tonns, and [illegible] [illegible] of 600 Tonns, the [illegible] of 600 Tonn. [illegible] Fluit of 300 [illegible] [illegible] 60 Tonn. [illegible]

It is true that the [illegible] [illegible] English nation [illegible] some of them [illegible] this English [illegible] nor [illegible] rarely [illegible] [illegible] reasonable [illegible] should ever take [illegible] [illegible] [illegible].

But lett it be [illegible] [illegible] might notwithstanding [illegible] [illegible] to what end & purpose should they [illegible] themselves into such [illegible]? [illegible] well enough that [illegible] both Companies [illegible] should remaine [illegible] [illegible] Anno 1619 [illegible] [illegible] [illegible] with all the world [illegible] this [illegible] this their [illegible] danger. [illegible] other than that [illegible] by the Treaty [illegible] as the distinct [illegible] of [illegible] & Amity [illegible].

But lett these Englishmen have been as foolish in the plott as the Hollanders will have them; is it also to bee imagined that they were so [illegible] when they were condemned, & seriously admonished by the Ministers to discharge their consciences, yet then to persist in their dissimulation, being otherwise of such godly behaviour, as to spend the tyme in prayer, singing of Psalmes, & spirituall comforting one of another, which the Dutch would have had them bestowe in drinking to drive away their sorrow? Let Colsons question to the Minister bee considered, [illegible] desire to receive the Sacrament in signe & token of their innocency, their mutuall asking forgivenesse for their like false accusations of one another, forced by the torture, Thomsons last farewell to Beomont, Colson prayer & his writing in the prayer booke, Fardos farewell to Powle, also his encouraging exhortation to his fellowes to discharge their consciences, & [illegible] answered thereunto, craving Gods mercy [illegible] according to their innocency in this cause. Their generall [illegible] profession of their innocency in this cause to their [illegible] at their last parting with them, & [illegible] the sealing of this profession with their last breath & blood even in the very article of death, & in the stroake of the execution. What [illegible] unexampled dissimulation were this, if some one or more of them had been so fearefully [illegible] not there one amongst them all founde to make of [illegible] stoutly [illegible] without [illegible] Rack or Hammer? [illegible] they [illegible] & life if they kept [illegible] countenance to the last. [illegible] from [illegible] when Capt Tower [illegible] Clark to his [illegible] so mangled & martired [illegible] torture. [illegible] one by one & every one [illegible] tooke it [illegible] death that they [illegible] guiltlesse.

How [illegible] & smooth over all this rough [illegible] Governour & Fiscall [illegible] the processe [illegible] partakers of this treason [illegible] English [illegible] [illegible] the [illegible] as also the [illegible] to bee a more [illegible] [illegible] [illegible] ground [illegible] proceedings [illegible] not the inflexible constancie [illegible] [illegible] to [illegible] the Hollanders [illegible].

To add hereunto by way of aggravation wilbe needlesse; the fact it selfe is full of odious & barbarous inhumanity, executed by the Hollanders upon the English nation, in a place where both lived together in termes of Partnership, under Amity confirmed by a most solemne Treatie,

Of yᵉ tortures of
English at Amboyna

(5)

[illegible] 4. Octr 1896 WR

Examined by [illegible]

186 ff. Octbr 1896 WR

Examined by

(5)

BRITISH MUSEUM

Unbound

X

All photographs (as defined in the Copyright Act 1956) are the copyright of the Trustees of the British Museum and may not be reproduced without permission. Applications for permission should be made in writing with a statement of the nature of the publication. The Trustees reserve the right to make a charge for reproduction.

BRITISH MUSEUM

DEPARTMENT MANUSCRIPTS

CATALOGUE SLOANE 3645. ORDER SCH. 38304.

AUTHOR —.

TITLE ALCHEMICAL TRACTS

PLACE & DATE OF ORIGIN —.

INCHES 1 2

1 2 3 4 5 CENTIMETRES

BRITISH MUSEUM PHOTOGRAPHIC SERVICE, LONDON

END

START

BRITISH MUSEUM

DEPARTMENT MANUSCRIPTS

CATALOGUE SLOANE 3648. ORDER SCH. 38305.

AUTHOR – -

TITLE CLAVICLE OF SOLOMON

PLACE & DATE OF ORIGIN

BRITISH MUSEUM PHOTOGRAPHIC SERVICE LONDON

All photographs (as defined in the Copyright Act 1956) are the copyright of the Trustees of the British Museum and may not be reproduced without permission. Applications for permission should be made in writing with a statement of the nature of the publication. The Trustees reserve the right to make a charge for reproduction

SL. 3648.

101.h.

Ms. A. ~~814~~.
3648
XVI F.

Lemegeton
or CLAVICVLA SALOMONIS: REX: or the Little Key: of Solomon the King

Which Containes (viz) all the name orders & offices of all the spi
That ever he had any Converse with with the seales & Caracters to
Each spirit & the manner of Calling them forth to vissible appea
ance in five parts &c

The first part is a booke of Evill spirites Called GOETIA showing ho
he bound up those spirits & used them in severall things whereby h
Obtained great fame

The second parte is a booke of spirites partly evill & partly good
which is named THEVRGIA: GOETIA all aeriall spirits &c

The Third parte is of spirites Governing the planatary houres &
what spirites belongs to every degree of the signes & planets in the signes
Called the pauline art &c

The fourth part of this booke is Called ALMADEE of solomon which
Containes 20 Cheefe spirites which governe the four altitudes or
the 360 degrees of the Zodiack

These two last orders of spirits is good & is called THEVRGIA &
To be sought after by divine seeking &c

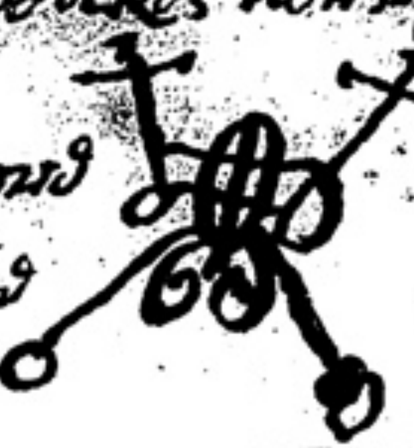
The fifth parte is a booke of orations and prayers that wise Solom
used upon the alter in the temple which is Called ARTEMON
NOVAM the which was Revealed to Solomon by the Holy angle
of god called Michael and he also received many breife notes writ
with the finger of god which was declared to him by the said angel
with Claps of Thunder without which notes K. Solomon had
never obtained to his great Knoledge for by them in short time he
knew all artes & siences both good & bad from these noates it is call
the notary art &c

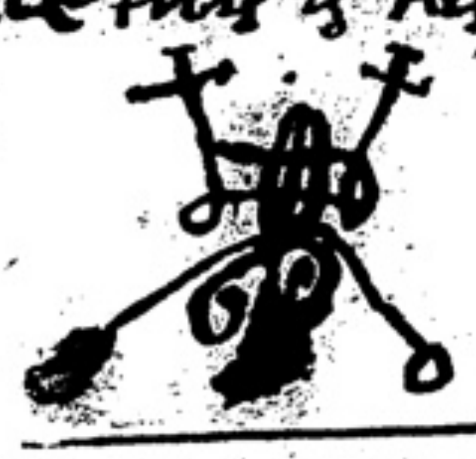
In this booke is Contained the Whole art of Solomon although
there be many other Bookes that is said to be his yet none is to
be compared to this for this Containes them all although they
be titles with severall other names as the booke Helisoe which
is the very same with this last Called Artem Novam or the
notary art &c ++ These Bookes was first found in the
Chaldean & Hebrew Tongues at Jerusalem by a Jewish Rabby &
by him put into the Greek Language & from thence into the Latten
as it is said

Here begineth the first Booke called GOETIA ++

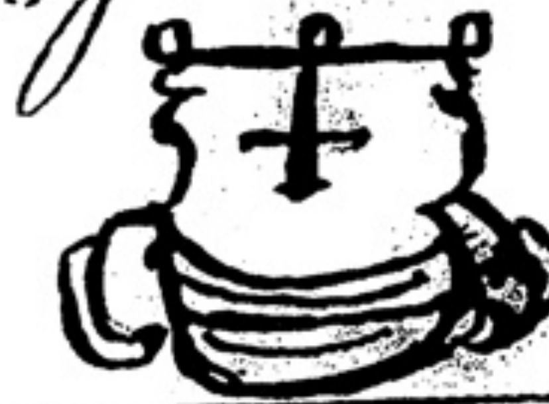
The 1st principall spirit is a King ruling in the East Called BAEL he
maketh you goe invisibel he Ruleth over 66 legions of infernal
spirits he appeareth in divers shapes somtimes like a cat some
times like a toad & somtimes like a man

And some times all those formes at once he speakes horsly & this is his Char
which is used to be worne as alamen before
him who calleth him forth or Else he
will not doe yor homage = = = = = =

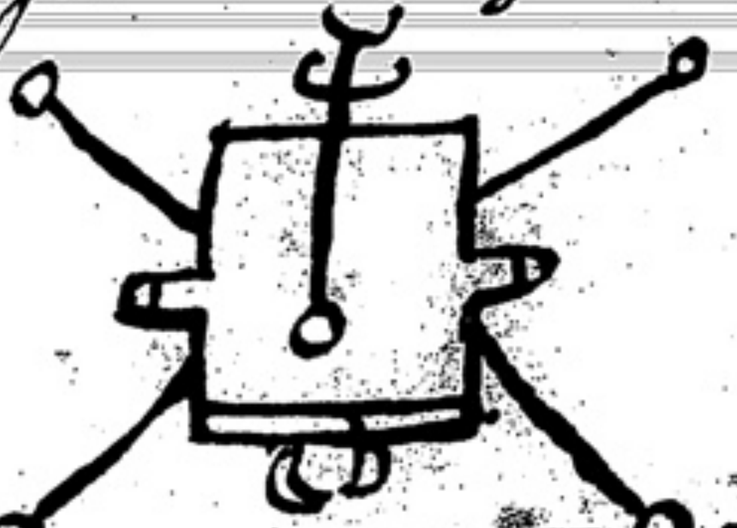




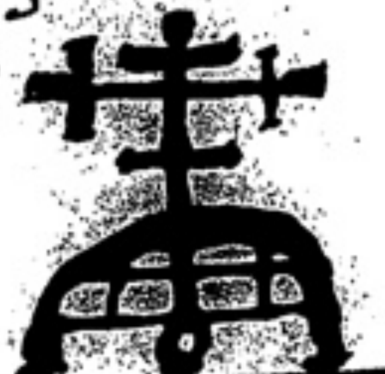
The second spirit is aduke called **AGARES** he is under the power of
the East & cometh up in the forme of an olde faire man riding
upon acrocodill very mildly carrying agoshauk on his fist he mak
eth them run that stand still & bringeth backe runnawayes he can
teach all languages or tongues presently he hath power also to destroy
Dignities both spirituall & temporall & causeth erthquakes he was
of the order of virtues he hath under his government 31 legions
And this is his seale or Caracter
Which is to be worne as alamen before him



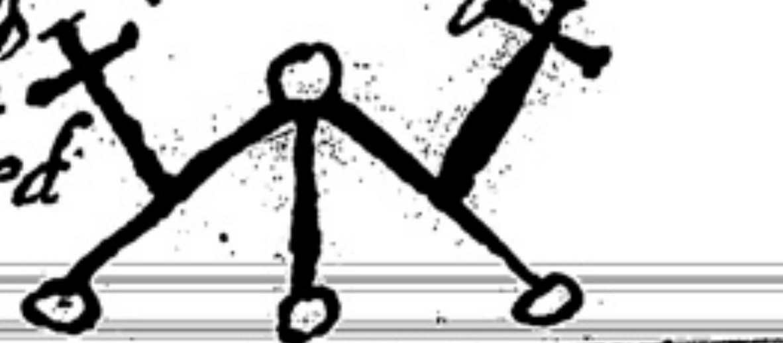
The 3 spirit is amighty prince being of the same nature as Agares he is
Called **VASSAGO** this spirit is of agood nature & his office is to declare
things past & to Come & to discover all things hid or lost & he Govern
es 26 Legions of spirits & This is his seal



The 4th spirit is **GAMIGIN** a great marques he appeareth in
the forme of alittel horse or asse & then into human shape he put
Himselfe at the request of the master he speaks with ahorse voice he rul
eth: over 30 legions of inferiors he teacheth all Liberall sciences & gives [illegible] of
Account of dead soules that died in sin & his seale is this
Which is to be worne before the magistion
when [illegible] is invocated &c

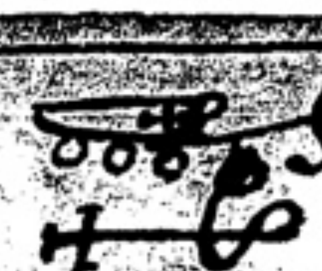


The 5th spirit is **MARBAS** he is agreat president & appeareth
at first in the forme of agreat Lion but afterwards putteth on
Human shape at the Request of the master he answereth truly
of things hiden or secreet he causeth diseases & cureth them ag
aine & giveth great wisdome & knowledge in mecannicall arts &
changeth men into other shapes he governeth 36 Legions of
spirits his seale is this which
Is to be worne as before mentioned

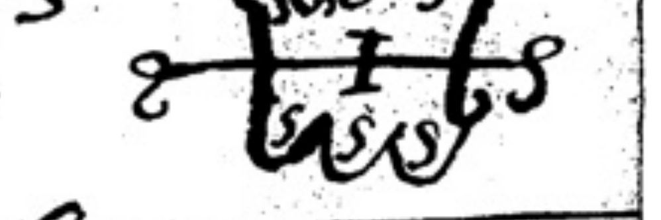


The 6th spirit is **VALEFOR** he is amighty Duke & apeareth in
the shape of alion with amasses head Loving he is agood fam
iliar but tempts them he is familiar with to steal he governes
10 legions of spirits his seale is this which is to be worne if you
[illegible] familiarity &c not

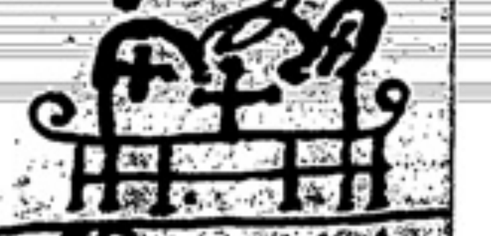
VALEFOR his seale



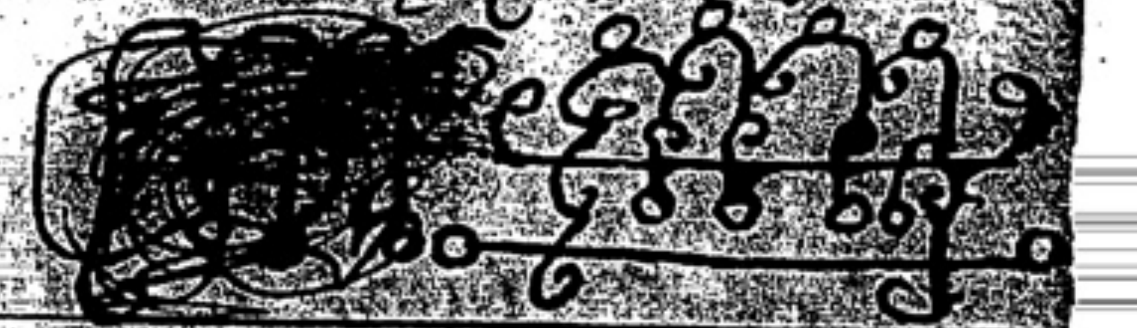
The 7th spirit is **AMON** he is amarquess great in power & most ster
he at first appeareth like awolf with aserpents taile vomiting o
of his mouth flames of fire but at the Commande of the magitio
he puteth on the shape of aman with Doges teeth beset in ahead lik
araven or in araveng head he telleth all things past & to come
& procureth love & reconsileth controversies between frinds & f
& governeth 40 Legions of spirits his seale is this
Which is to be worne as aforesaid &c



The 8th spirit is **BARBATOS** he is agreat Duke & appeare
when the sun is in sagatary with 4 nobel kings & there compani
of great troopes he giveth understanding of the singing of bird
& the voices of other creatures as the barking of dogs he breake
the hiden treasure open that hath ben laid by the inchantments
of the magicians & is of the order of vertues which some part
he beare rule still & he knoweth all things past & to come &
reconsileth friends & those that is in power he ruleth over 30 legion
of spirits his seale of obedience is this which weare before you

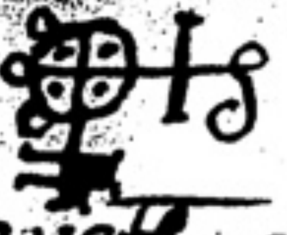


The 9th spirit in order is **PAIMON** agreat king & very obedient to
Lucifer he appeareth in the forme of aman siting upon adromadary
with acrowne most glorious upon his head there goeth before him an
host of spirites like men with trumpets & well sounding cimbales
& all other sortes of musicall instruments & he hath agreat voi
& roareth at his first coming & his speech is such that the ma
gission cannot well understand unless he compel him this som
Can teach all arts and siences & other secreet things he can disco
ver what the earth is & what holdeth it up in the waters &
what ye winde is & where it is or any other thing you desire to know
he gives dignity & confirmes the same he bindes or maketh any man
subiect to the magission if he desire it he giveth good familliers & such
as can teach all arts he is to be observed towards the west he is of
the order of domination he hath 200 legions of spirits under him one
part of them is of the order of angels & the other of potestates if you
call this spirit paimon alone you must make some offering to him and
their will attend him 2 kings called ba ball & abalam & other spirit
of the order of potestates in his host are 25 Legions because those spirits
which are subiect to them are not allwais with them except the ma
gission compelle them his caracter is this
Which must be worne as alamen &c

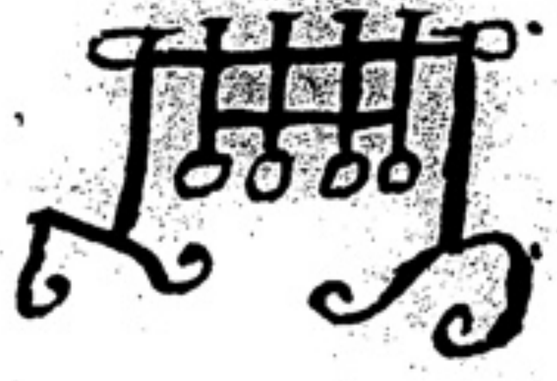


The 10th spirit is **BUER** agreat president & appeareth in sagetary
that is his shape when the sun is there he teacheth philosophy
both morall & naturall & the logick art & the vertues of all
Herbs & plantes & healeth all distempers in man & giveth

good familiars he governeth 50 legions of spirits & his of obedience is this
which you must weare when you call him to appearance

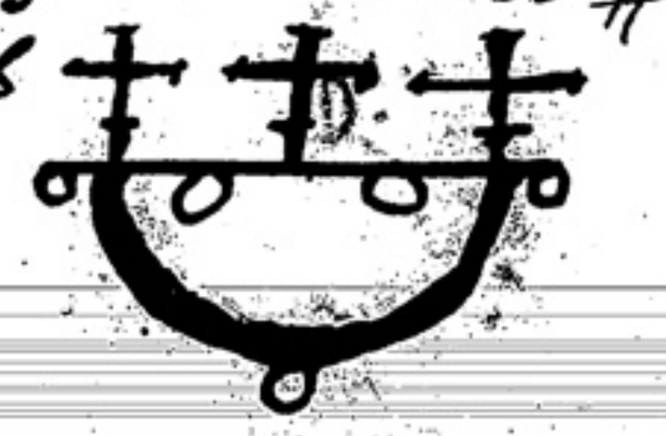


The 11th spirit in order is a great strong Duke called GUSION he appeareth like Xenopilus he telleth all things past present & to come & sheweth the meaning of all questions you can aske he reconcileth friendships & giveth honour & dignity to any & ruleth over 40 legions of spirits his seale is this

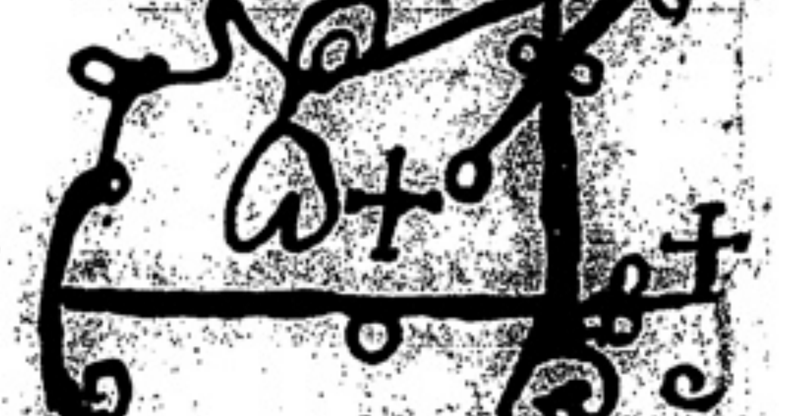


Which weare as aforesaid

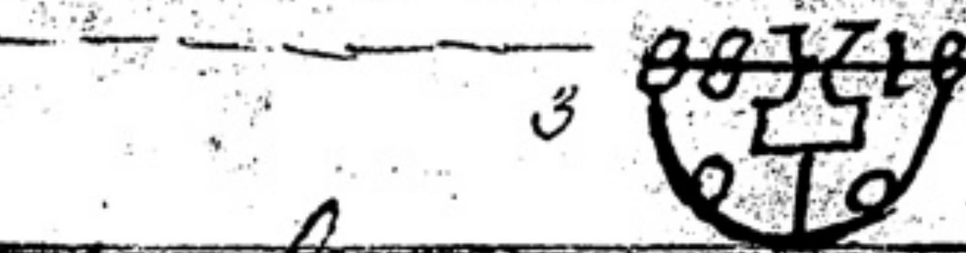
The 12th spirit is SITRI he is a great prince & appeareth at first with a leopards face & wings of a griffin but after the commands of the exorcist he puteth on a human shape very beutifull enflaming men with womens love & women with mens love & causeth # them to show them selves naked if he be desired & he governeth 60 # legions of spirits & his seale that is to be worn is this



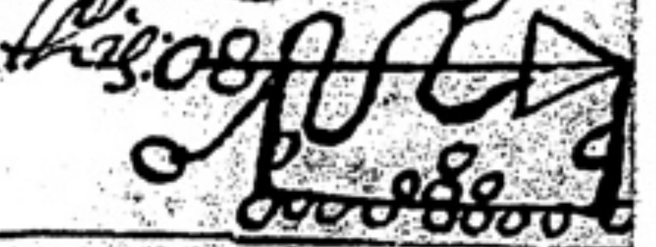
The 13th spirit is called BELETH he is a mighty King & terrible riding on a pale horse with trumpets & other kind of musicall instruments playing before him he is very furious at his first appearance that is whilest the exorcist layeth his courage for to doe that he must hold a hasel stick in his hand strecking it out towards the south & east quarters making a triangoll △ without the circkell commanding him into it by the bonds & charges of spirits hereafter following & if he doe not com into the △ by your threats rehearse the bonds & charmes before him & then he will yeald obedience & come into it & doe what he is commanded by the exorcist yet he must receive him curtiously because he is a great King & doe homage to him as the kings and princes doe that attends him & you must have all wayes a silver ring on the midel finger of your left hand held against your face as they doe sit before AMAYMON this great king beleth causeth all the love that may be both of men & women untill the master exorcist have had his mind fulfilled & he is of the order of powers & governeth 85 legions of spirits his nobel seale is this which is to be worn before you at worrkeing



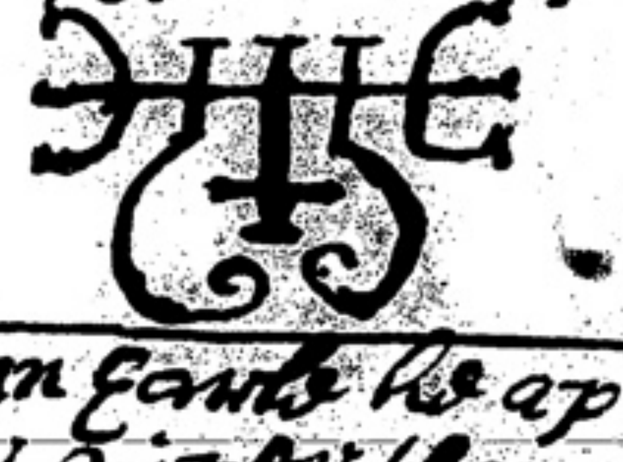
The 14th spirit is called LERAJE he is a mervelous great in power showing himselfe in the likeness of an archer clad in greene carring a bow & a quiver he causeth all great battels & contestes and causeth wounds to putrefe that are made with arrows by archers this belongs to sagetary he governes 30 legions of spirits & this is his seale &c — — — — — — — — — —



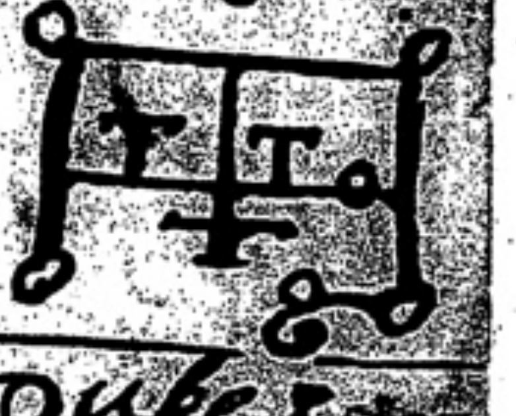
The 15th spirit in order is ELIGOS a great Duke & appeareth in forme of a goodly knite carring a lance an ensigne & a serpent he discovers hiden things & knowet things to come & of wars & how the soldiers will or shall meet he causeth the love of Lords & great persons & governs 60 legions of spirits his seal is this



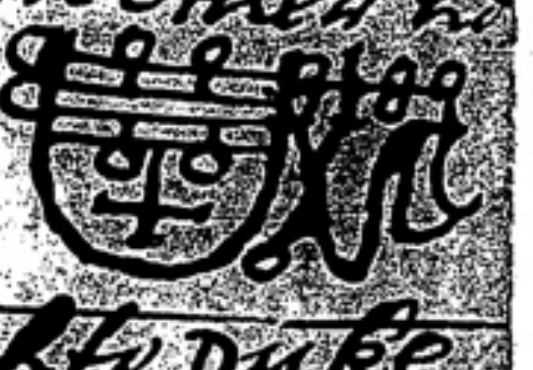
The 16th spirit is ZEPAR he is a great Duke & appeareth in red aparrell & armor like a soldier his office is to cause women to love men & to bring them to gether in love he also maketh # them barren he governes 26 legions of inferior spirits his seal is this that he obayes when he sees it



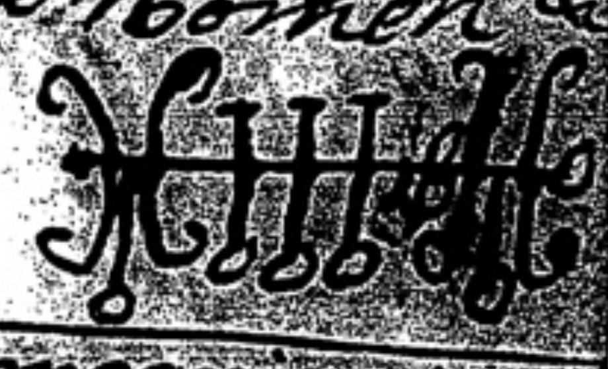
The 17th spirit is BOTIS a great president & an earle he appeareth at the first show in the forme of an ugly viper then at the command of the magission he puteth on human shape with great teeth and two hornes carrying a bright sharpe sword in his hand he telleth all things past & to come & reconsileth friends & foes he governeth 60 legions of spirits & this is his seal



The 18th spirit is BATHIN he is a mighty strong Duke & appeareth like a strong man with a taile of a serpent siting on a pale collered he knoweth the virtue of herbs & precious stones & can transport men suddanly from on contry to an other he ruleth over 30 legions of spirits his seal is this which is to be worne as aforesaid — — — —

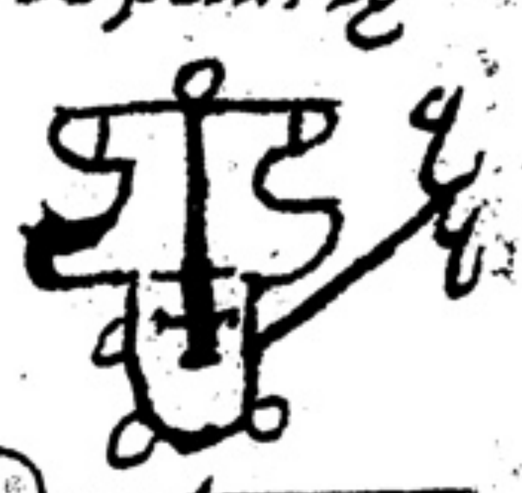


The 19th spirit is SALLOS he is a great & mighty Duke & appeareth in the forme of a galant soldier riding on a crocadel with a duke's crowne on his head peaceabely he causeth the love of women to men & men to women & governes 30 legions of spirits his seale is this

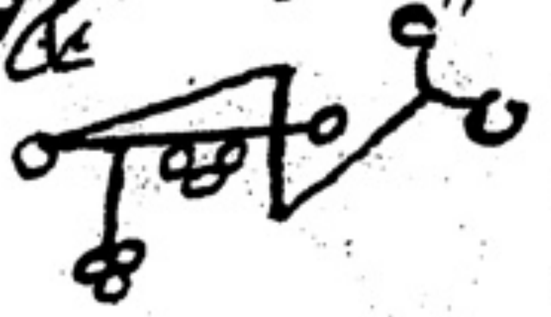


The 20th spirit is PURSON a great king his appearing is comly like a man with a lions face carrying a cruel viper in his hand & riding upon a beare goeing before him many trumpets sounding he knoweth all things hiden & can discover tresure & tel all things past present & to come he can take a body either human or airey & answereth truly of all earthly things both secret & devine of the creation of the world he bring forth good familliers & under his government

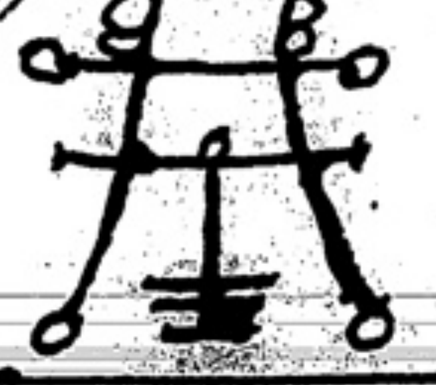
There is 22 legions of spirits partly of the order of virtues & partly of the order of thrones his marke or seal is this which he ows obedienc to & which must be worne in time of action &c



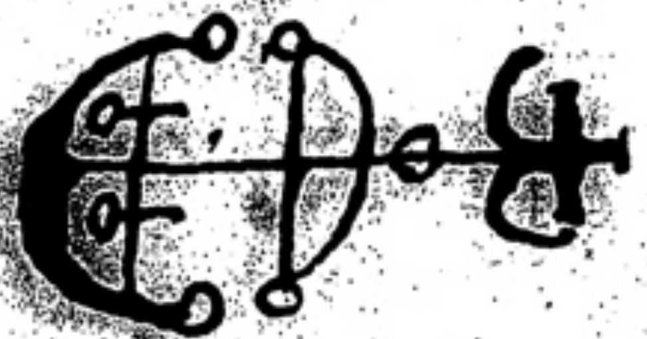
The 21th spirit is MARAX he is a great earle & president he appeareth like a great bull with a mans face his office is to make men very knowing in astronomy & all other liberall sciences & he can # give good familiars & wise which knows the virtue of herbs & # stones which be pretious he governs 30 legions of spirits & his seal is this which must be made & worn as aforsaid



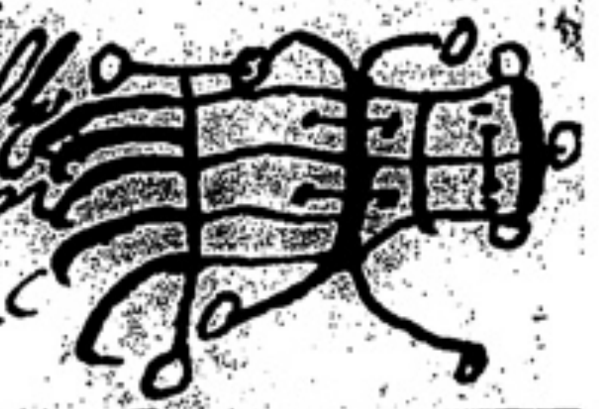
The 22th spirit is IPOS he is an earle & mighty prince & appeareth in the forme of an angel with a lions head & a gooses feet & a hares taile he knows all things past & to come he makes men witty & bold he governs 36 legions of spirits his seal



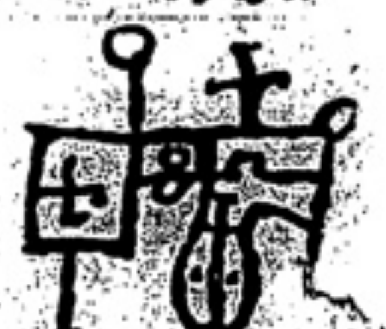
The 23th spirit is AIM he is a great strong duke he appeareth in forme of a very handsom man in body with 3 heads the # first like a serpent the second like a man having two stars in his forhead the third is like a calfe he rideth on a viper carrying a fire brand in his hand where with he sets cities castles & great placeses on fire he maketh on witty all manner of wayes & giveth true answers to privi matters he governeth 26 legions of inferior spirits his seal is this which weare & — — — —



The 24th spirit is NABERIUS he is a most valient marquist & sheweth in the forme of a black crow fluttering about the circel & when he speaketh it is with a hors voice he maketh men cunning in all arts & siences but especially in the art of Retorick he restoreth lost Dignityes & honours & governs 19 legions of spirits his seal is this &c To be worne &c

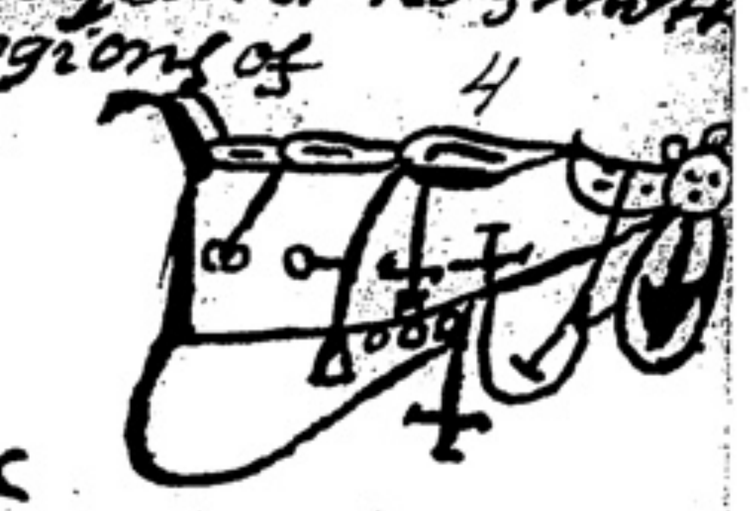


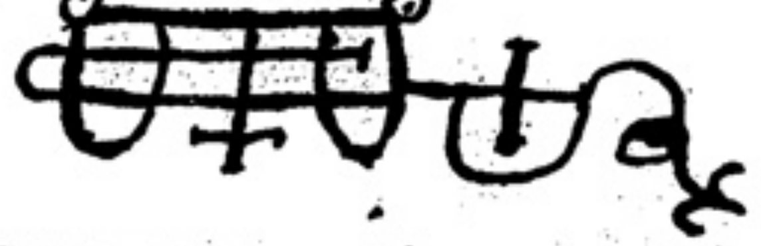
The 25th spirit is GLASYA-LABOLAS he is a mighty president & sheweth himselfe in the forme of a dogg with wings like a grifin he teacheth all artes & siences in an instant & is an author of bloodshed & manslaughter he teacheth all things past & to come if desired & causeth love of friends & foes he can make a man goe invissibel & he hath under his command 36 legions of spirits his seal is this & is to be worne &c



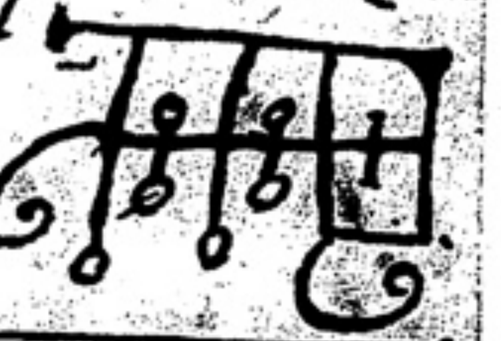
The 26th spirit is BIME he is a strong great [illegible] mighty Duke & appeareth in the forme of a dragon with 3 heads one like a dog the other like a griffin the third like a man he speaketh with a high & comly voice he changeth the place of the dead and causeth the spirits which is under him to gather together upon your sepulchers

he giveth riches to a man & maketh him wise & eloquent he giveth true answers to you demandes & governeth 30 legions of spirits his seal is this which he oweth obedience to he hath another seal which is made as the bigest of thes is but the least is best &c

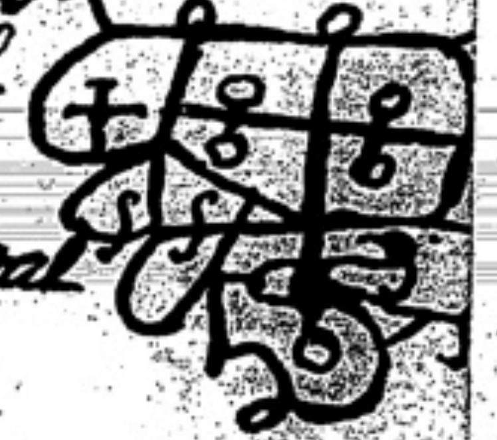




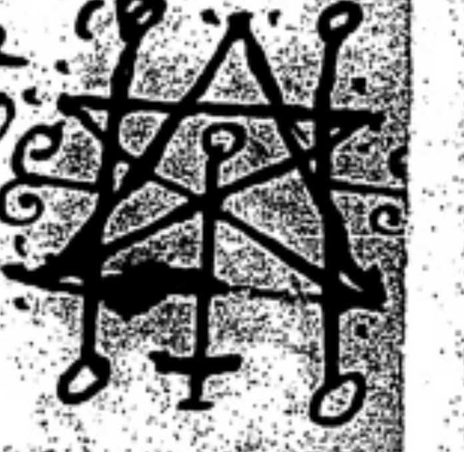
The 27th spirit is RONOVE he appeareth in forme of a monster he teacheth the art of retorick very well & giveth good servants knowledg of tongues favours with friends or foes he is a markist and a great earle & there is under his command 19 legions of spirits his seal is this which is to be worne &c — — —



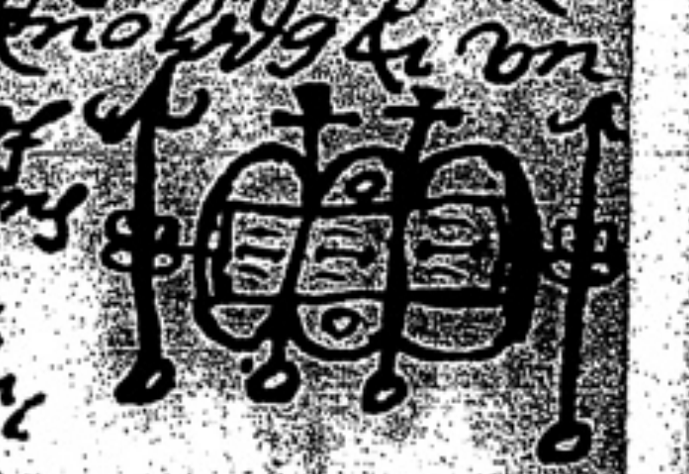
The 28th spirit in order as Solomon found them is named BERITH he is a mighty great & terribel Duke he hath two other names given unto him by men of later times viz BEALE & BOFRY he appeareth in forme of a soldier with red clothing riding on a red horse & a crown of gold upon his head he giveth true answers past present & to come you must use a ring as before spoken of of Beleth in calling him forth he can turne all mettalls into gold he can give dignityes & can confirme them to man he speaketh a very cleare & subtel voyce he is a great lyer & not be trusted unto he governs 26 legions of spirits his seal is this &c



The 29th spirit is ASTAROTH he is a mighty strong Duke & appeareth in the forme of an unhurtfull angel riding on an infernall like a dragon & carrying in his right hand a viper you must not let him come to near you least he doe you damage by his stinking breath therefore the magission must hold the magical ring near his face & that will defend him he giveth true answers of things past present & to come & can discover all secreets he will declare willingly how the spirits fell if desired & the reason of his own fall he can make men wonderfull knowing in all Liberall siences he ruleth 40 legions of spirits his seal is this which weare as a lamen before you or else he will not appeare nor obey you &c

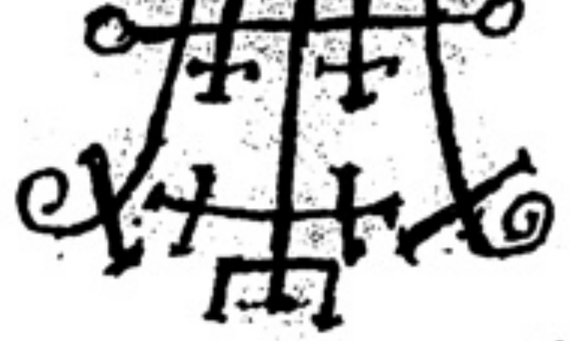


The 30th spirit is FORNEUS he is a mighty great marquis & appeareth in the forme of a great sea monster he teacheth & maketh men wonderfull knowing in the art of retoricke he causet men to have a good name & to have the knowledg & understanding of tongues he maketh one to be beloved of his foes as well as they be of their friends & he governs 29 legions of spirits partly of the order of thrones & partly of angels his seal is this which weare as &c

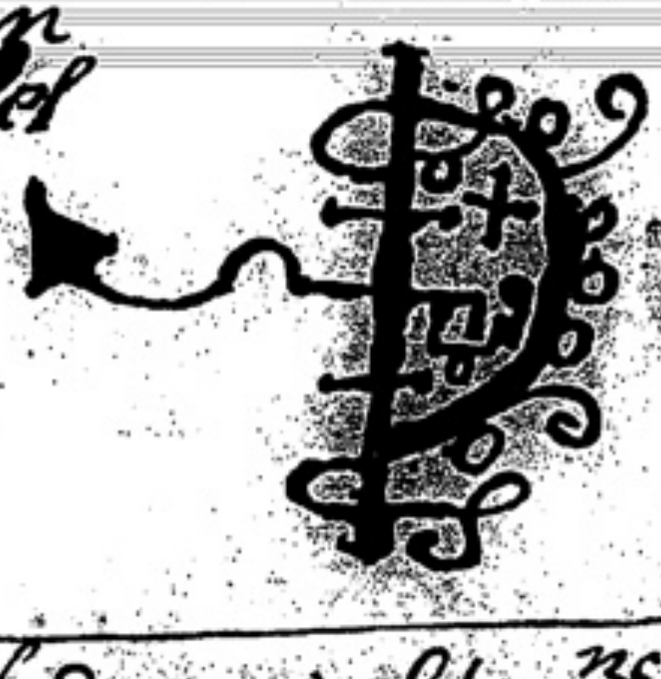


The 31th spirit is FORAS he is a mighty president & appeareth in the forme of a strong man in human shape he can give the understanding to men how they may know the virtues of all herbs and pretious stones he teacheth them the art of logick & ethicks in all their parts if desired he maketh men invissibel witty eloquent & to live long he can discover treasure &c

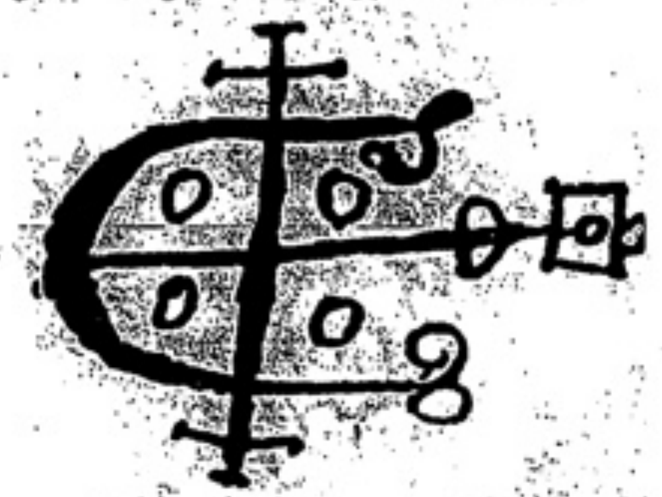
recover things lost & he ruleth over 29 legions of spirits & his seale is this which weare &c



The 32th spirit is **ASMODAY** he is a great king strong & powerfull he appeareth with three heads whereof the first is like a bull the second like a man the third like a ram with a serpents taile belching or vomiting up flames of fire out of his mouth his feet is webbed like a goose he sitteth on an infernall dragon & bearing a lance & a flag in his hand he is the first & chiefest under the power of amaymon & goes before all other when the Exorcist hath a minde to call let it be abroad & let him stand on his feet all the time of action with his cappe of for if it be on amaymon will deceive him & cause all his doings to be bewrayed but as soone as the Exorcist seeth Asmoday in the shape aforesaid he shall call him by his name saying art thou Asmoday & he will not deny it and by & by he will bow down to the ground he giveth the ring of vertues he teacheth the art of arithmatick geometry astronomy & all handicrafts absolutely he giveth full & true answers to your demands he maketh a man invincibel he showeth the place where treasure lyeth & gardeth it he is amongst the legions of amaymon he Governeth 72 legions of inferior spirits his seal is this to be worn as a lamen before on your breast &c — — — — — —

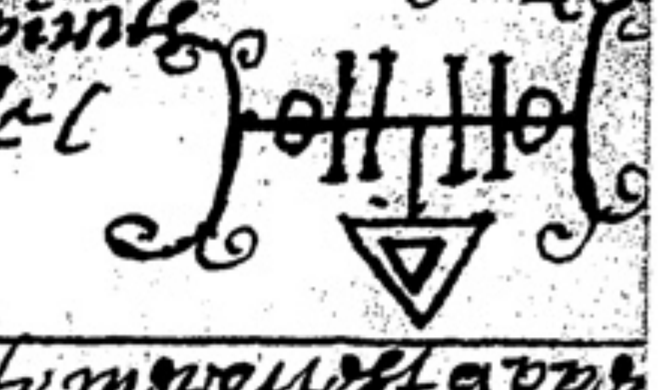


The 33th spirit is **GAAP** he is a great president & a mighty prince he appeareth when the sun is in some of the southern signes in a human shape going before him 4 great & mighty kings as he were a guide to conduct them along in their way his office is to make men insensibel as also knowing in philosophy & all the liberall siences he can cause love or hatred & he can teach you how to consecrate thos things that belong to the dominion of amaymon his king he can deliver familliers out of the custody of other magicians & answereth truly & perfectly of things past present & to come & can carry & recarry men very speedily from on kingdom to another at the will & pleasure of the Exorcist he ruleth over 66 legions of spirits & he was of the order of potestates his seal is thus to be made and to be worne &c

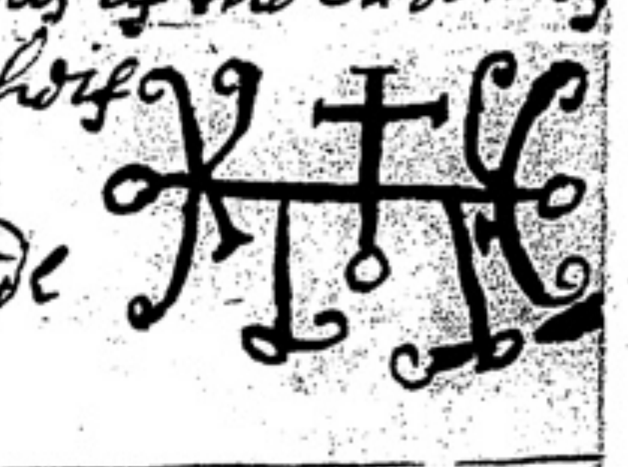


The 34th spirit is **FVRFVR** he is a great & mighty earle appearing in the forme of an hart with a fiery taile he never speaketh truth unlest he be compelled or brought up within a triangel Δ being therein he will take upon him the forme of an angel being bidden he speaketh with a hoarse voice & will wittingly in love between he can raise litenings thunders blasts & great tempestious

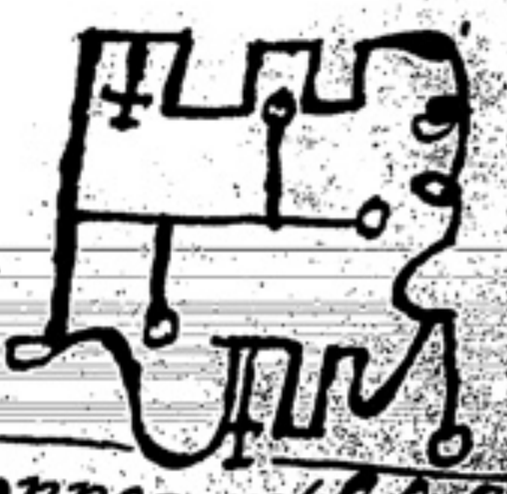
stormes & he giveth true answers both of secret & devine things if commanded he ruleth over 26 legions of spirits his seal is this & is to be made & worne as aforesaid &c



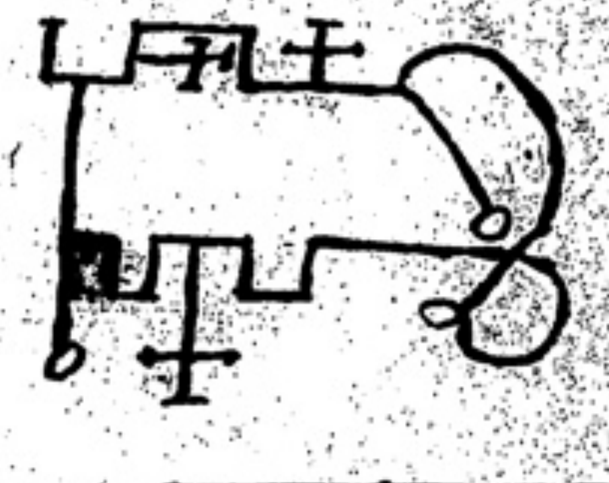
The 35th spirit is **MARCHOSIAS** he is a great & mighty marquest appearing at first in the forme of a wolfe having griffins wings & a serpents taile vomiting up fire out of his mouth but after the command of the Exorcist he puts on the shape of a man & is a strong fighter he was of the order of domminations he governeth 30 legions of spirits he told his chief who was Solomon that after 1200 years he had hopes to returne to the seaventh throne & his seal is thus to be made And worne as a lamen &c — — — — —



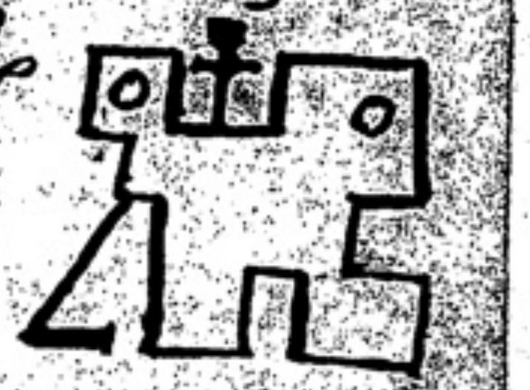
The 36th spirit is **STOLAS** he is a great & powerfull prince appearing in the shape of a mighty raven at first before the Exorcist but after he taketh the image of a man & he teacheth the art of astronomy & the vertues of herbs & precious stones he Governeth 26 legions of spirits his seal is this &c — — —



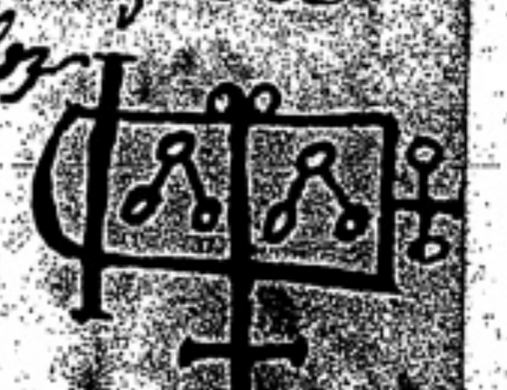
The 37th spirit is **PHENEX** he is a great marquest & appeareth like the bird phenex having a childs voice he singeth many sweet notes before the Exorcist which he must not regard but by & by he must bid him put on human shape then he will speake marvelusly of all wonderfull siences if desired he is a good & excellent poet & will be willing to doe your requests he hath hopes to returne to the seaventh throne after 1200 years more as he said to Solomon he governeth 20 legions of spirits his seal is this which weare &c — — — — — — —



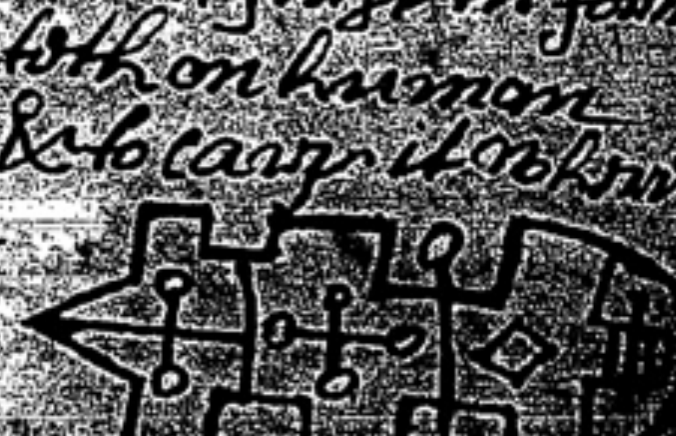
The 38th spirit is **HALPHAS** he is a great earle & appeareth in the forme of a stock dove & speaketh with a hoarse voice his office is to build up towres & to furnish them with ammunishon & weapons & to send men of warr to places apointed he ruleth 26 legions of spirits his seal is this &c — — — — — — —



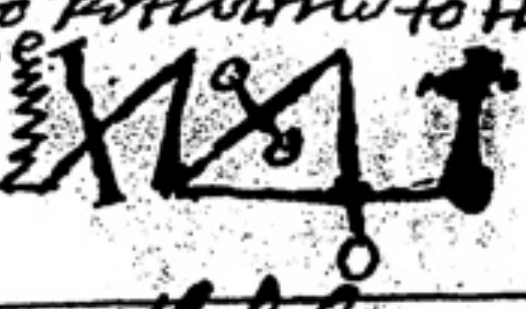
The 39th spirit is **MALPHAS** he appeareth at first like a crow but after he will put on human shape at the request of the Exorcist & speakes with a hoarse voice he is a mighty president & powerfull he can build houses & high towres & he can bring enemies desires or thoughts & what they have done he gives good familliers if you make a sacrifise to him he will receive it kindly & willingly but he will deceive him that doth it he governs forty legions of spirits his seal is this &c



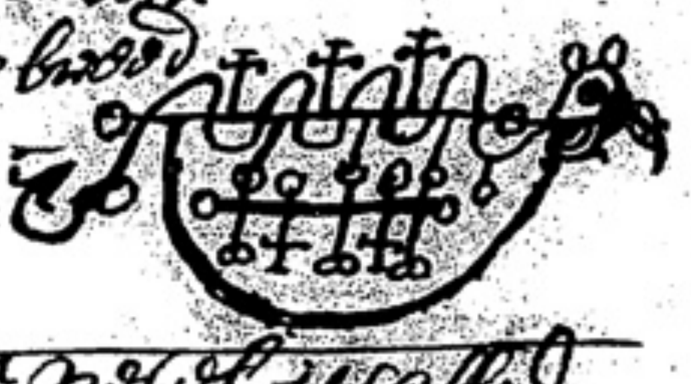
The 40th spirit is **RAVM** he is a great earle & appeareth at first in form of a crow but after the command of the Exorcist he putteth on human shape his office is to steale treasure out of kings houses & to carry it where he is commanded & to destroy citties & dignities of men & to tell all things past & what is & what will be & to cause love between friends & foes he was of the order of [illegible] & he governs 30 legions of spirits his seale is this which weare as aforesaid &c — — — —



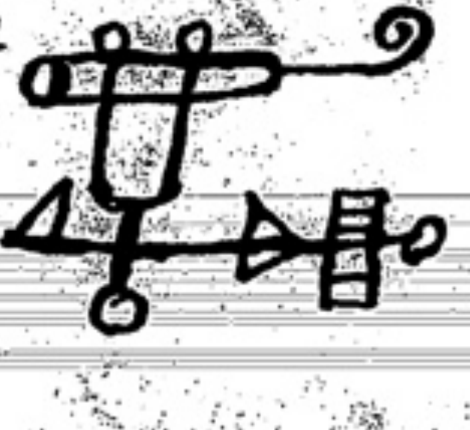
The 41th spirit is **FOCALOR** he is a mighty duke & strong he appeareth in the forme of a man with griffins wings his office is to kill men & to drowne in the waters & to overthrowe ships of warr for he hath power over both winds & seas but he will not hurt any man or thing if he be commanded to the contrary by the Exorcist he hath hopes to returne to the seventh throne after 1000 yeares he governes 3 legions of spirits his seale is this which weare &c ——————



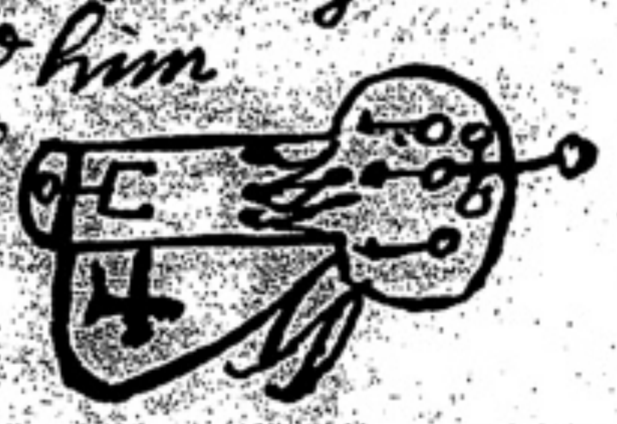
The 42th spirit is **VEPAR** he is a great strong Duke & appeareth like a mermaide his office is to guide the waters & shipps laden with armour thereon & he will at the request of the Exorcist cause the seas to be rough & stormy to appeare full of shipps he causeth men to die in three dayes with putrifying their sores or wounds & causing wormes in them to breed & he governes 29 legions of spirits & his seale is this &c ——



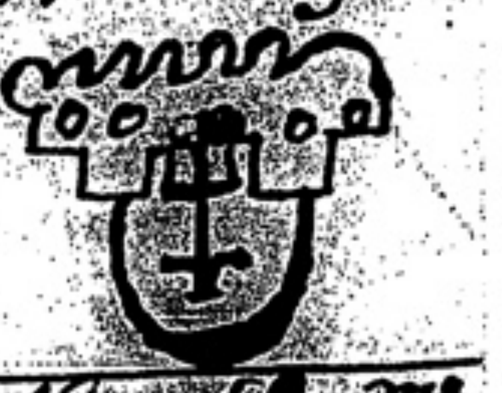
The 43th spirit as solomon commanded them into the brason vesel is called **SABNOCK** he is a mighty great marquess & a strong appearing in the forme of an armed soldier with lions head riding on a pale coloured horse office is to build high towers castles & citties & to furnish them with armour & to afflict men severall dayes with wounds & rotten sores full of wormes he giveth good familiars at the request of the Exorcist he commands 50 legions of spirits his seale is thus to be made &c ——————



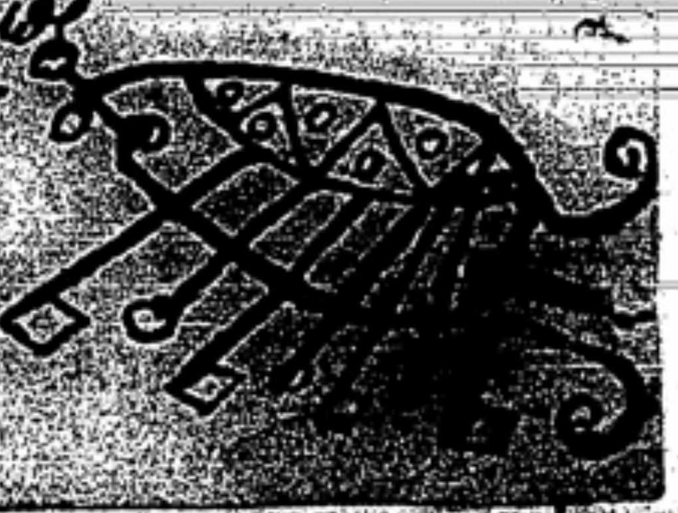
The 44th spirit is **SHAX** he is a great marquess & appeareth in the forme of a stock dove speaking with a hoarse & subtil voice his office is to take away the sight hearing or understanding of any man or woman at the command of the Exorcist & to steale money out of kings houses & to carry it againe in 1200 yeares if commanded he will fetch horses at the request of the Exorcist or any other thing but he must be commanded into a triangle △ first or else he will deceive him & tell him many lies he can discover all things that is hidden & not kept by wicked spirits he giveth good familiars sometimes he governeth 30 legions of spirits his seale is thus to be made & worne &c ——————



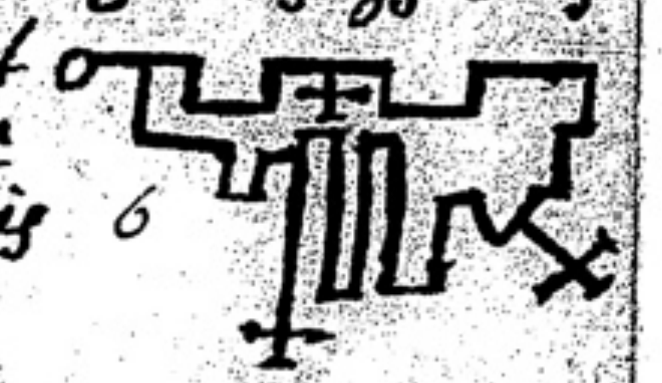
The 45th spirit is **VINE** he is a great king & an earle & appeareth in the forme of a lion riding on a black horse with a viper in his hand his office is to discover things hidden witches & things present past & to come he at the command of the Exorcist will build towers throwe downe great stone walls make waters rough with stormes & governeth 36 legions of spirits his seal is this which weare &c



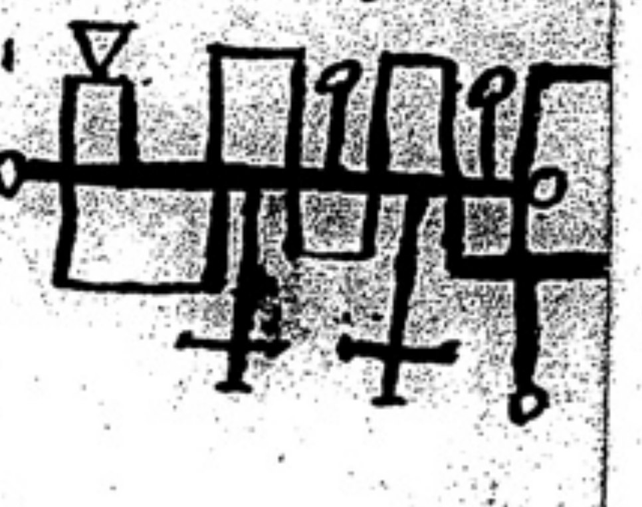
The 46th spirit called **BIFROVS** he is an earle & appeareth in the forme of a monster but after a while at the command of the Exorcist he putteth on the shape of a man his office is to make one knowing in astrology geometry & other arts & sciences he teacheth the vertues of precious stones & woods he changeth dead bodyes & putteth them in another place & lighteth candles seeming upon the graves of the dead he hath under his command 6 legions of spirits his seal is this which he will owe & submit unto weare it before you &c ——————



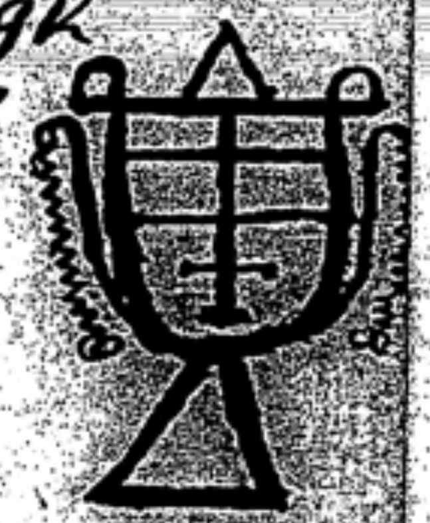
The 47th spirit is **VUALL** he is a great mighty & strong Duke he appeareth in the forme of a mighty Dromedary at the first after a while he putteth on humane shape & speaketh the Egyptian tongue but not perfectly his office is to procure the love of women & to tell things past present & to come he also procures friendship betweene friends & foes he was of the order of potestates he governes 37 legions of spirit his seal is to be made & worne before you &c



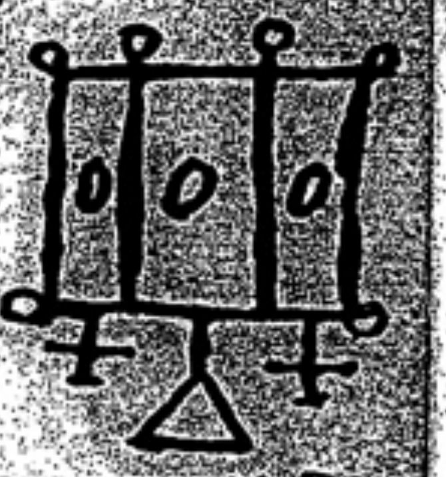
The 48th spirit is **HAAGENTI** he is president appearing in the forme of a mighty bull with griffins wings at first but after Exorcists command he putteth on humane shape his office is to make men wise & to instruct them in divers things & to transmute all mettles into gold & change wine into water & water into wine & ~~distempereth bathes he was of the order of potestates as he declares to solomon before his fall~~ he governeth 33 legions of spirits his seal is thus made &c



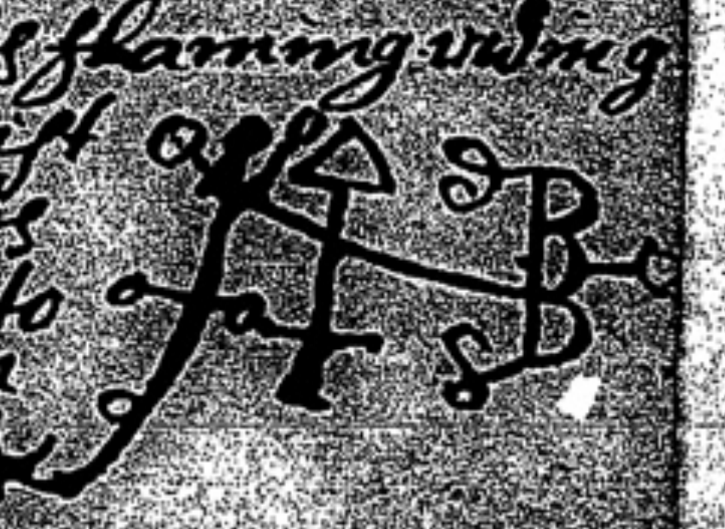
The 49th spirit is **CROCELL** he appeareth in the forme of an angel he is a great & strong Duke speaking something mistically of hidden things he teacheth the art of geometry & the liberall sciences he at the command of the Exorcist will make great noises like the running of waters although there be none he warmeth waters & distempereth bathes & was of the order of potestates as he declares to solomon before his fall he governes 48 legions of spirits his seal is this which weare as aforesaid ——————



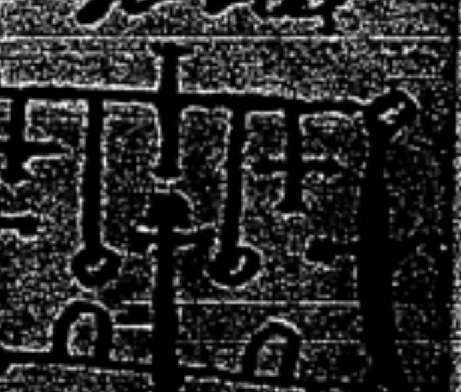
The 50th spirit is **FURCAS** he is a knight & appeareth in the forme of a cruel old man with a long beard & a hoary head riding upon a pale coloured horse with a sharp weapon in his hand his office is to teach art of philosophy astrology Rhetorick logick chyromancy & pyromancy in all there parts perfectly he hath under his power 20 legions of spirits his seal or marke is thus made & is to be worne &c ——————



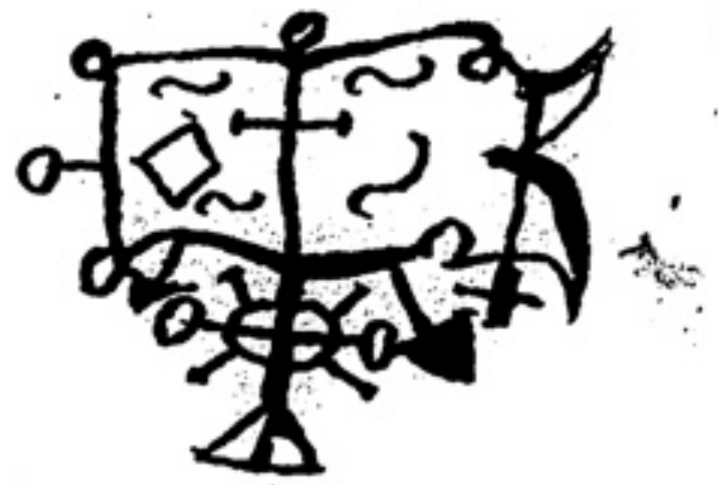
The 51th spirit is **BALAM** he is a Terrible Great & powerfull king he appeareth with 3 heads first is like a bull the second like a man the third like a ram he hath a serpents taile & eyes flaming riding upon a furious beare carrying a goss hauke on his fist he speaketh with a hoarse voice giving true answers of things past present & to come he maketh men to goe invisible & witty he governeth 40 legions of spirits his seal is thus made &c ——————



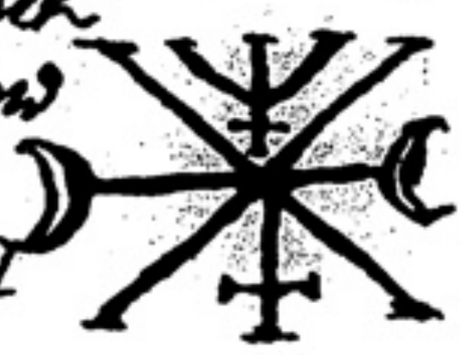
The 52th spirit **ALLOCES** he is a great & mighty strong Duke appearing in the forme of a soldier riding on a great horse his face is like a lions very red having his speach is hoarse & is very bigg his office is to teach the art of astronomy & all the liberall sciences he bringeth good familiars & ruleth [illegible] legions of spirits his seale is this weare it &c



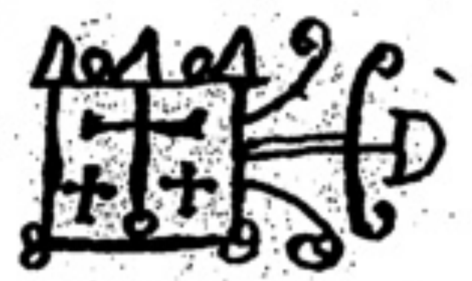
The 53th spirit **CAMIO** he is a great president & appeareth in the forme of a bird called a thrush at first but [illegible] he putteth on the shape of a man [illegible] a sharp sword he seemeth to answer in burning ashes he is a good disputer his office is to give men the understanding of all birds lowing of bullocks barking of dogs & other creatures & also the voice of waters & giveth very true answers of things to come he was of the order of angels & now ruleth 30 legions of infernall spirits his seal is this which we ware &c — — — —



The 54th spirit is MVRMVS he is a great duke & an earle & appeareth in the forme of a soldier riding on a griffin with a dukes crowne on his head there goeth before him two of his minesters with great trumpets sounding his office is to teach philosophy perfectly & to constraine soules deceased to come before the Exorcist to answer to those things which he shall them is desired he was partly of the order of thrones & partly of angels he ruleth now 30 legions of spirits his seale is this &c — — — —

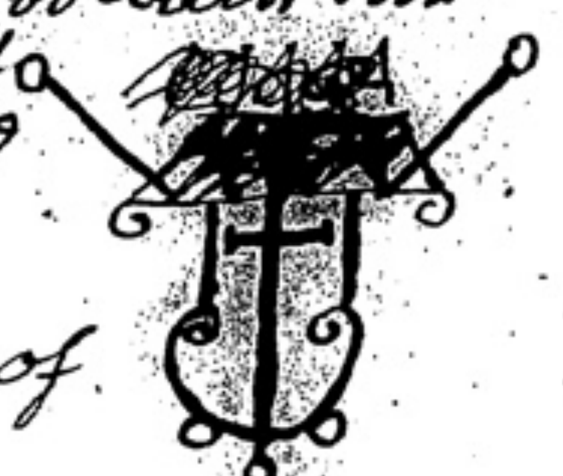


The 55th spirit is OROBAS he is a great & mighty prince appearing at first like a horse but after the command of the Exorcist he putteth on the image of a man his office is to discover all things past present & to come & to give dignityes & prelacyes & the favour of friends & foes he giveth true answers of divinity & of the creation of the world he is to the Exorcist very faithfull & will not suffer him to be tempted by any spirit he governs 20 legions of spirits his seal is this &c — — —

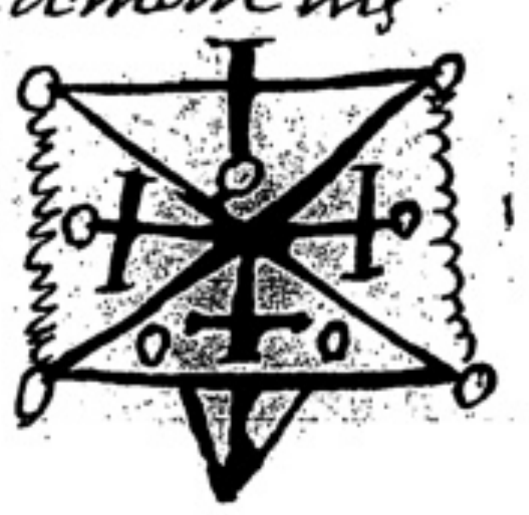


The 56th spirit is GREMORY he is a strong & powerfull duke appearing in the forme of a beautifull woman with a dutches crowne tyed about her middle riding on a great camell his office is to tell of all things past present & to come & of treasure hid & what it lyeth in & to procure the love of women both young & old he governeth 26 legions of spirits his seal is this &c ~~which must be worne &c~~ —

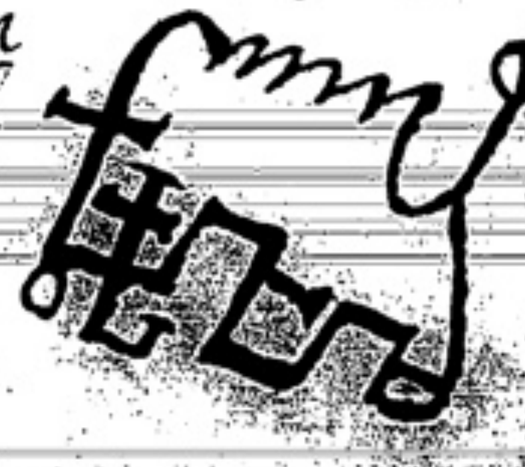
This seal perfect in the latter end of the booke



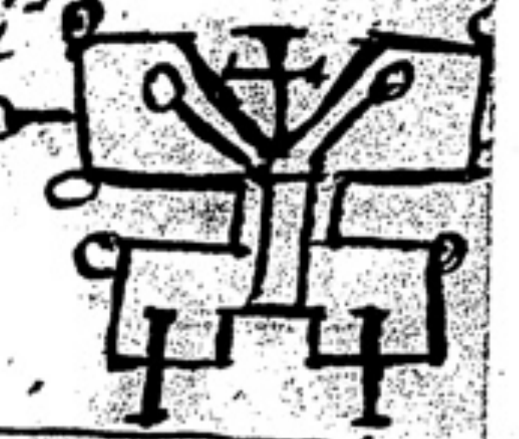
The 57th spirit is OSE he is a great president & appeareth like a leopard at first but after a little time he putteth on the shape of a man his office is to make one cuning in the liberall sciences & to give true answers of divine & secret things & to change a man into any shape that the Exorcist pleaseth that he that is soe changed will not think any other thing but that he is that creature or thing he is changed into he governs 3 legions of spirits & this is his seal &c — — —



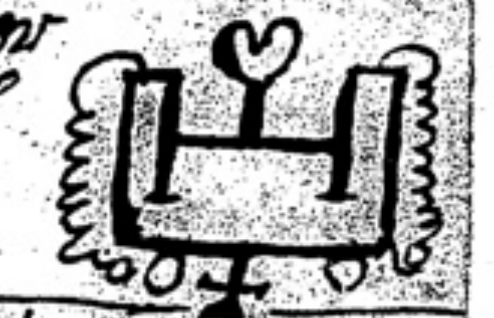
The 58th spirit is AMY he is a great president & appeareth at first in the forme of a flaming fire but after a while he putteth on the shape of a man & his office is to make one wonderfull knowing in astrology & all the liberall sciences he giveth good familiars & can bewray treasure that is kept by spirits he governs 36 legions of spirits his seal is this wear it as aforesaid &c — — —



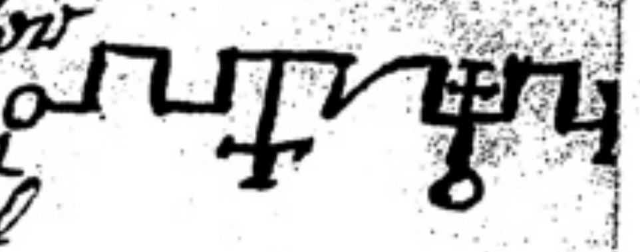
The 59th spirit is ORIAS he is a great marquess & appeareth in the forme of a lion riding upon a mighty strong horse with a serpents taile holding in his right hand two great serpents hissing his office is to teach the vertue of the starrs & to know the mansions of the planets & how to understand their vertues he also transformeth men & giveth dignityes prelacies & confirmations & the favour of friends & foes he governes 30 legions of spirits his seal is this



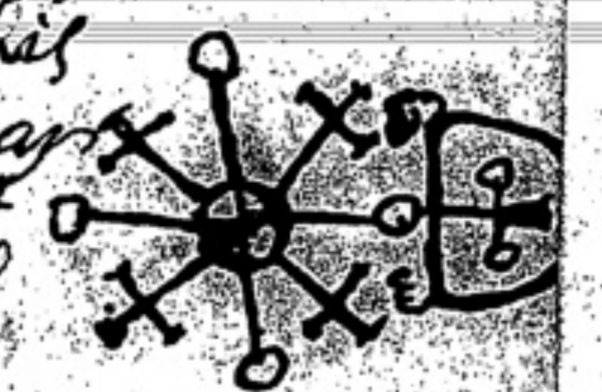
The 60th spirit is VAPVLA he is a great & mighty strong Duke appearing in the forme of a lion with griphins wings his office is to make men knowing all handicraft professions also in philosophy & other sciences &c he governeth 36 legions of spirits his seal or caracter is thus made & worne &c



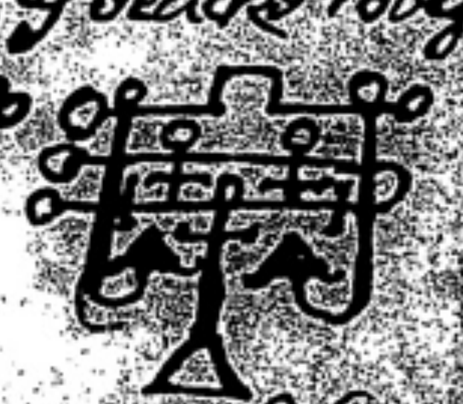
The 61th spirit is ZAGAN he is a great king & a president appearing at first in the forme of a bull with griffins wings but after a while he putteth on humane shape & maketh men witty he can turne wine into water & blood into wine also water into wine he can turne all mettalls into coyne of the dominion that mettal is of & can make fooles wise he governeth 33 legions of spirits his seal this &c — — —



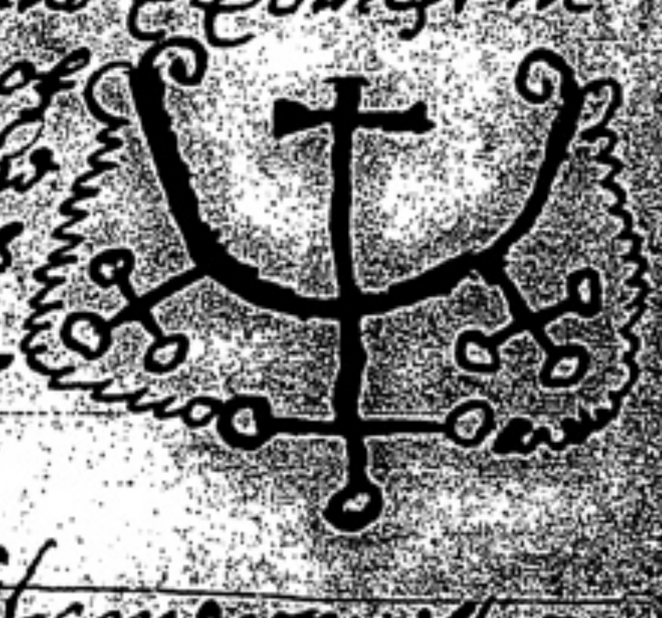
The 62th spirit is VALAC he is a mighty great president & appeareth like a little boy with angels wings riding on a two headed dragon his office is to give true of hidden treasures & to tel where serpents may be seene which he will bring & deliver to the Exorcist without any force or strength he governs 38 legions of spirits his seal is this which must be worne &c — — —



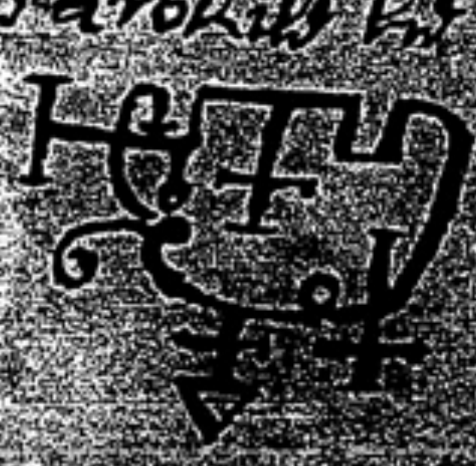
The 63d spirit is ANDRAS he is a great marquess appearing in the forme of an angel with a head like a black night raven riding upon a strong black wolfe with a sharpe bright sword flourishing in his hand his office is to sow discords if the Exorcist have not a care he will kill him & his fellows he governs 30 legions his seal is this which we ware &c



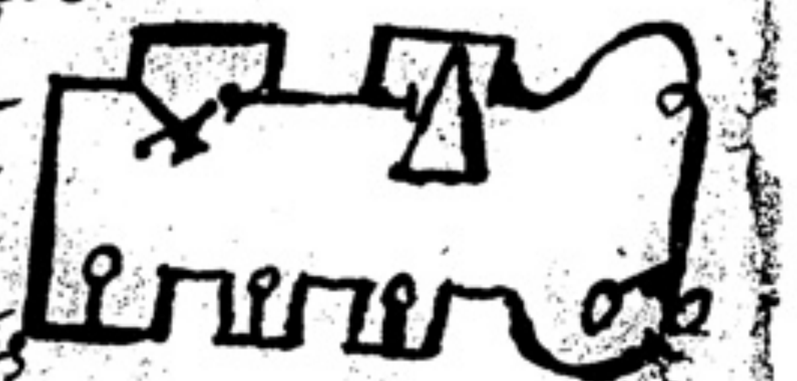
The 64th spirit is HAVRES he is a great Duke & appeareth at first like a mighty terrible & strong leopard but after at the command of the Exorcist he putteth on human shape with fiery eyes & a terrible countenance he giveth true answers of all things past present & to come but if he be not commanded into a triangel △ he will lye in all those things & deceive & beguile the Exorcist in other things or businesse he will gladly talke of divinity & of the creation of the world & of his and other spirits falls he destroyeth & burneth those that are the Exorcists enemies if he require it & will not suffer him to be tempted by any spirit or otherwise he governs 36 legions of spirits his seal is this & to be worne as a lamen &c — — —



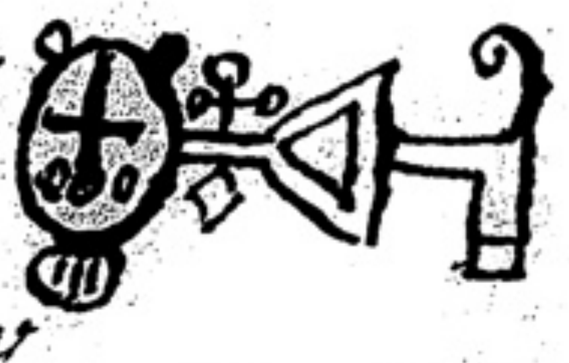
The 65th spirit ANDREALPHVS he is a mighty marquess appearing at first in a peacock with great noises but afterwards he putteth on human shape he can teach perfectly Geometry he maketh men very subtil therein & in all things belonging to mensuration also astronomy he can transforme a man into the likenes of a bird & governeth 30 legions of infernall spirits his seale is this which we ware &c



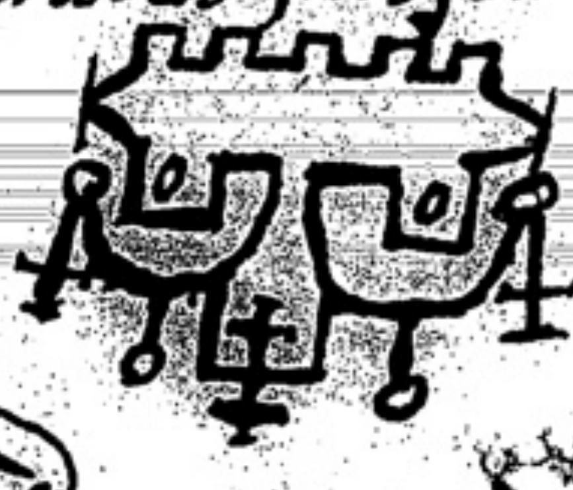
The 66th spirit is **CIMEJES** he is a mighty great marquess stronge & powerfull appearing like a valliant souldier Riding on a goodly black horse he ruleth over all spirits in the parts of africa his office is to teach perfectly Grammer Logick Rethorick & to discover treasures & things lost or hiden he can make a man seeme like a souldier in his one likeness he governeth 20 Legions of Infernall spirits his seale is this



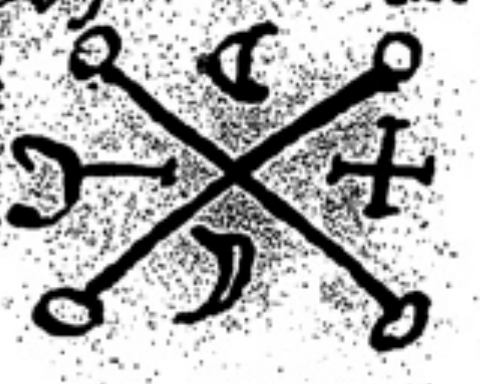
The 67th spirit is **AMDUSIAS** he is a strong & great duke appearing at first like an unicorne but at ye request of the Exorcist he standeth before him in humane shape causing trumpets & all manner of musicall instruments to be heard but not seene & causing trees to bend & incline according to the Exorcistes will & gives exelent familliers & governes 29 Legions of spirits his seale is this which weare



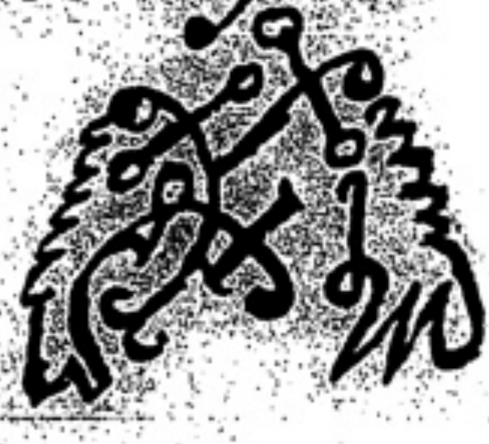
The 68th spirit is **BELIAL** he is a mighty king & powerfull he was created next after Lucifer & is of his order he appeareth in the forme of two beautifull angels siting in a charrot of fire speaking with a comly voice declaring that he fell first from among the worthyer sort which were before Micael & other heavenly angels his office is to distribute preferments of senatorship & to cause favour of freinds & foes he giveth excelent familliers & governeth 80 Legions of spirits note this king belial must have ~~an~~ offerings sacrifises & giftes presented unto him by the Exorcist or else he will not give true answers to his demands but then he tarrieth not one hour in the truth except he be constrained by devine power & his seale is this which is to be worne &c



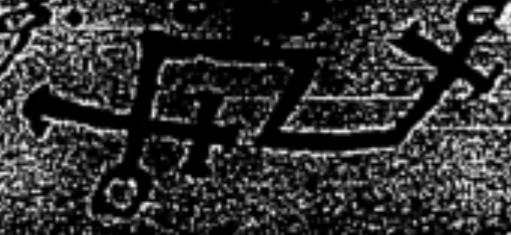
The 69th spirit is **DECARABIA** he appeareth in the forme of a starre in a pentikel ☆ at first but after at the command of the Exorcist he putteth on the Image of a man his office is to discover the vertues of birdes & precious stones & to make the similitude of all birdes to flie before the Exorcist & to tarry with him singing & drinking as naturall birdes do he governes 30 Legions of spirits being himselfe a great marquess his seale is this which weare &c



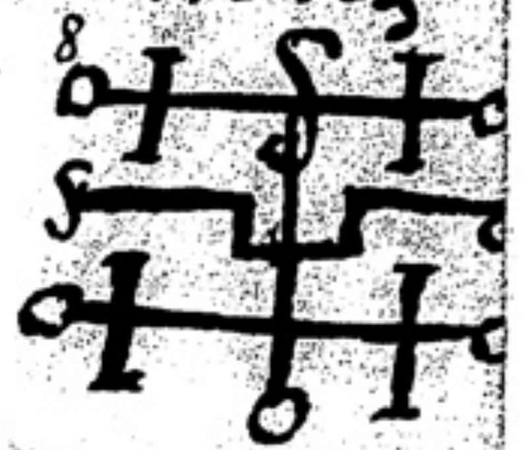
The 70th spirit is **SEER** he is a mighty prince & powerfull under Amaymon king of the East he appeareth in the forme of a beautifull man riding on a horse with wings his office is to goe & come & bring all things to pass on a suddan & to carry & recarry anything whether you would have it or have it from he can pass over the whole earth in the twinkeling of an eye he gives a true relation of all sorts of theft & of treasure hid & of many other thinges he is indeferent good nature & willing to doe any thing the Exorcist desireth he governeth 26 Legions of spirits & his seale is this which weare



The 71th spirit is **DANTALION** he is a great & mighty duke appearing in the forme of a man with many faces all like mens & womens faces & a booke in his right hand his office is teach all artes & sciences to any one & to declare the secret councels of any one for he knoweth the thoughts of all men & women & can change them at his will he can cause love & shew the simillitude of any one and show the same by a vision let them be in what place or part of the world they will he governeth 36 Legions of spirits his seale is this which weare



The 72d spirit in order is **ANDROMALIUS** he is a great & mighty earle appearing in the forme of a man holding a great serpent in his hand his office is to bring a theife & goods backe back that is stolen & to discover all wickedness & underhand dealing & to punish theives & other wicked people & to discover treasure that is hid he ruleth 36 Legions of spirits seale is this &c



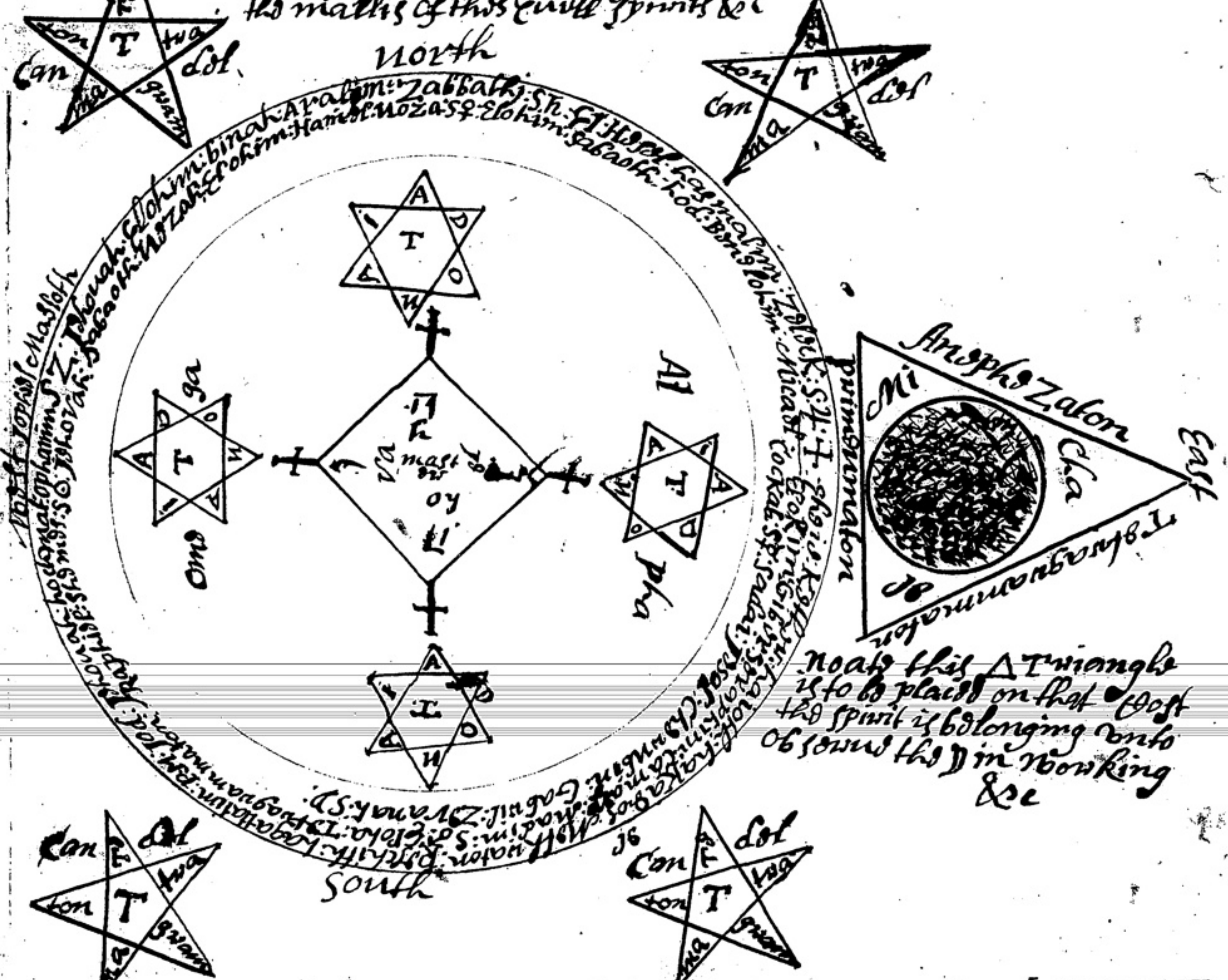
These be the 72 mighty kings or princes which king solomon commanded into a vessell of brass with their Legions of whome Belial Baleth Asmoday & Gaap was cheife & it is to be noated it was for their pride for solomon never declares why he thus bound them & when he had thus bound them up & sealed the vessel he by devine power chased them all into a deep lake or hole in Babilon & the babilonians wondering to see such a thing there they went wholy into the lake to breake the vessel open suspecting to finde great store of treasure but when they had broak it open out flew the cheife spirits immediatly & their Legions folowing them & they were all restored to their former places but only Belial which entered into a certaine image & there gave answers to those who did offer sacrifises unto him as the babilonians for they did offer sacrifises & worship the Image as god &c

Observations

First you are to know & observe the mones ~~motion~~ age for your working the best dayes is when the moone is 2-4-6-8-10-12 or 14 dayes old as solomon saith & no other dayes is profetabel & the seales of the 72 kings is to be made in mettols the cheife kings in gold marquesses in ☽ dukes in ♀ prelacies in ♃ Knightes in ♄ presidents in ☿ Earles in ♀ & ☽ equal alike &c

These 72 kings are under the powers of Amaymon Corson Ziminar & Goap which are kings ruling in the 4 quarters East west north & south & are not to be called forth except it be upon great ocations but Invocated & commanded to send such or such a spirit as is under their power & rule as is showed in the following invocations or conjurations & the cheife kings may be bound from 9 to 12 a clocke at noone & from 3 til sun sett marquesses may be bound 3 in the afternoone til 9 at night & from 9 at night til ☉ rising dukes may be bound from ☉ rising til noone day in cleare wether prelates may be bounde any hour of the day knights may from dawning of the day til ☉ rising or from 4 a clock til ☉ set presidents may be bound any time excepting twilight at night unles the king whome they are under be Invocated & Countes or Earles may be bound any hour of the day soe it be in woods or any other place where men resort not or where noe noyses is &c

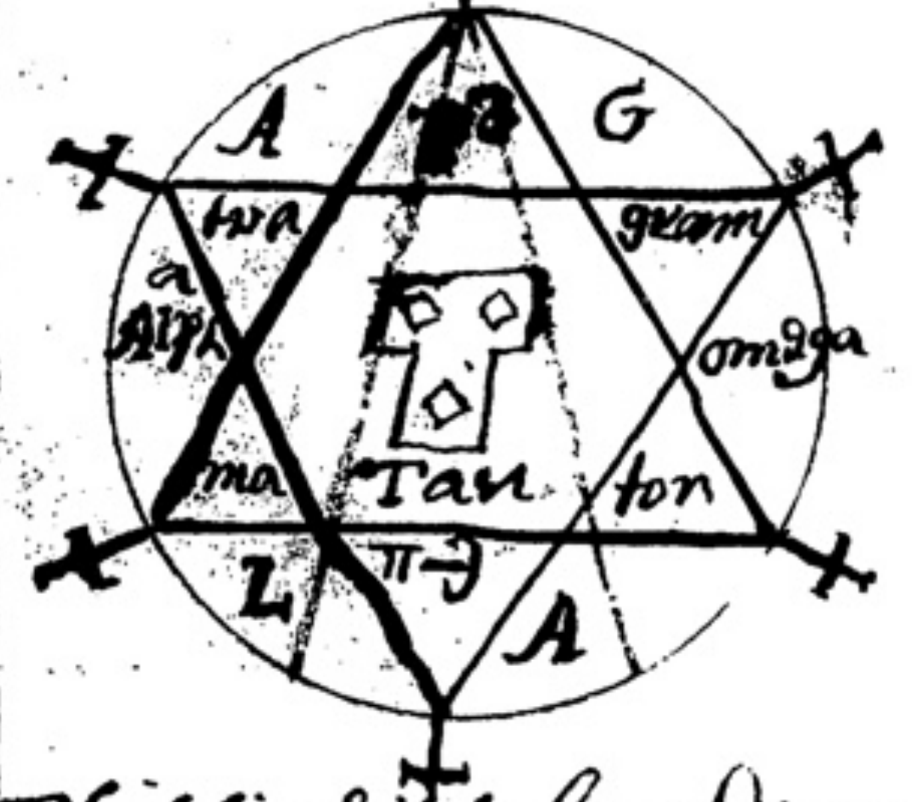
The figure of solomons circell that he made to preserve him selfe in from the mallis of thes Evill spirits &c



Noate this △ Triangle is to be placed on that East the spirit is belonging unto or serve the ☽ in working &c

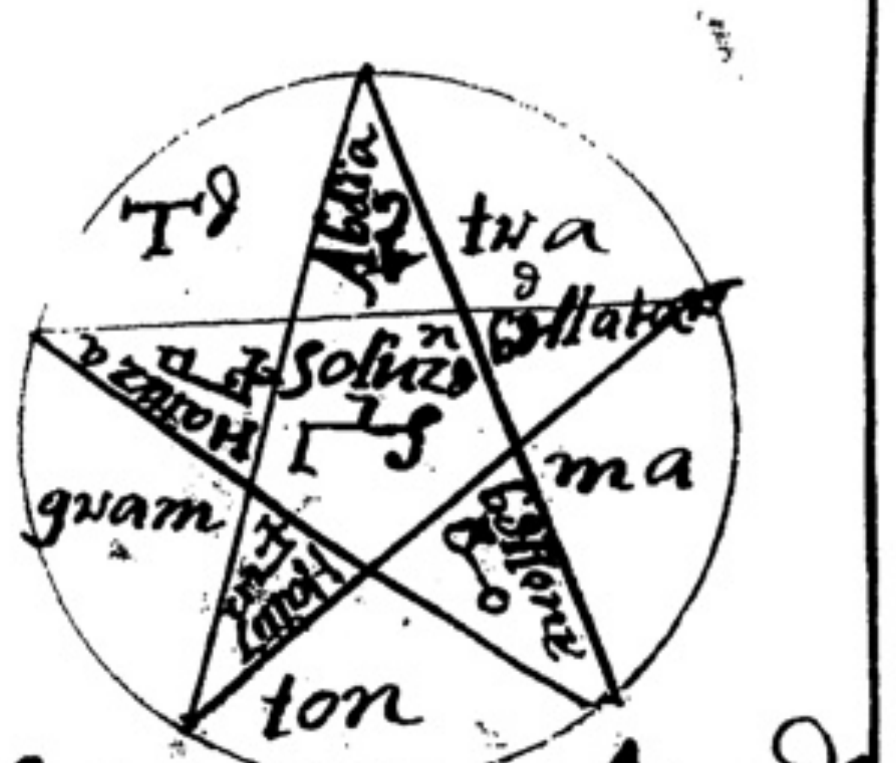
This circel is to be made 9 foot over & thes names round init in one line begining at Eheie & so goe on tel you come round to Jehovah Levanah S ☽ the sphear of the moon &c thes words Jophiel Malloth belou S Z —

solomons six angled figure



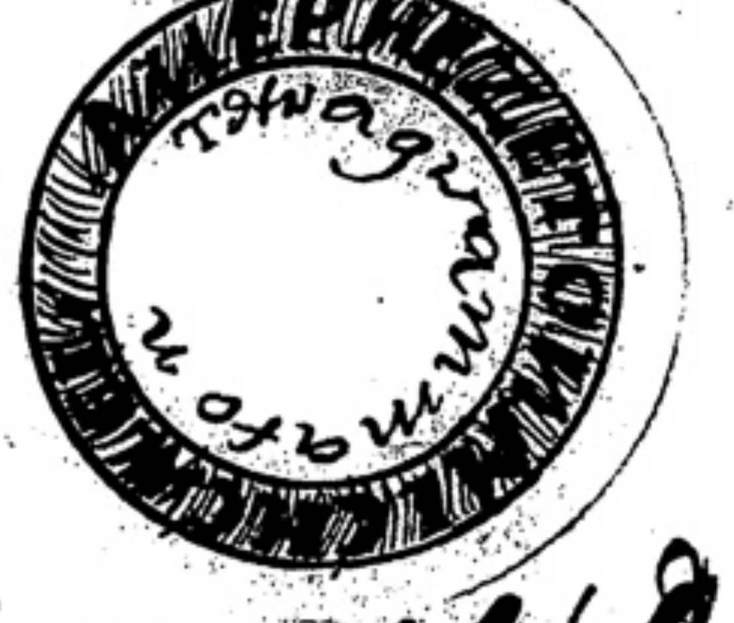
This figure is to be made on parchment made on a calves skine & worne at the skirt of your white vestment you weare with a linen cloth the which is to be shewed to ye spirits when they are appeared that they may be compelled to take human shape & to be obedient &c

the pentagonal of solomon



This figure is to be made on ⊙ or ☽ & worne upon the brest with the seale of the spirit on one side of it it is to preserve from daingers & also to command &c

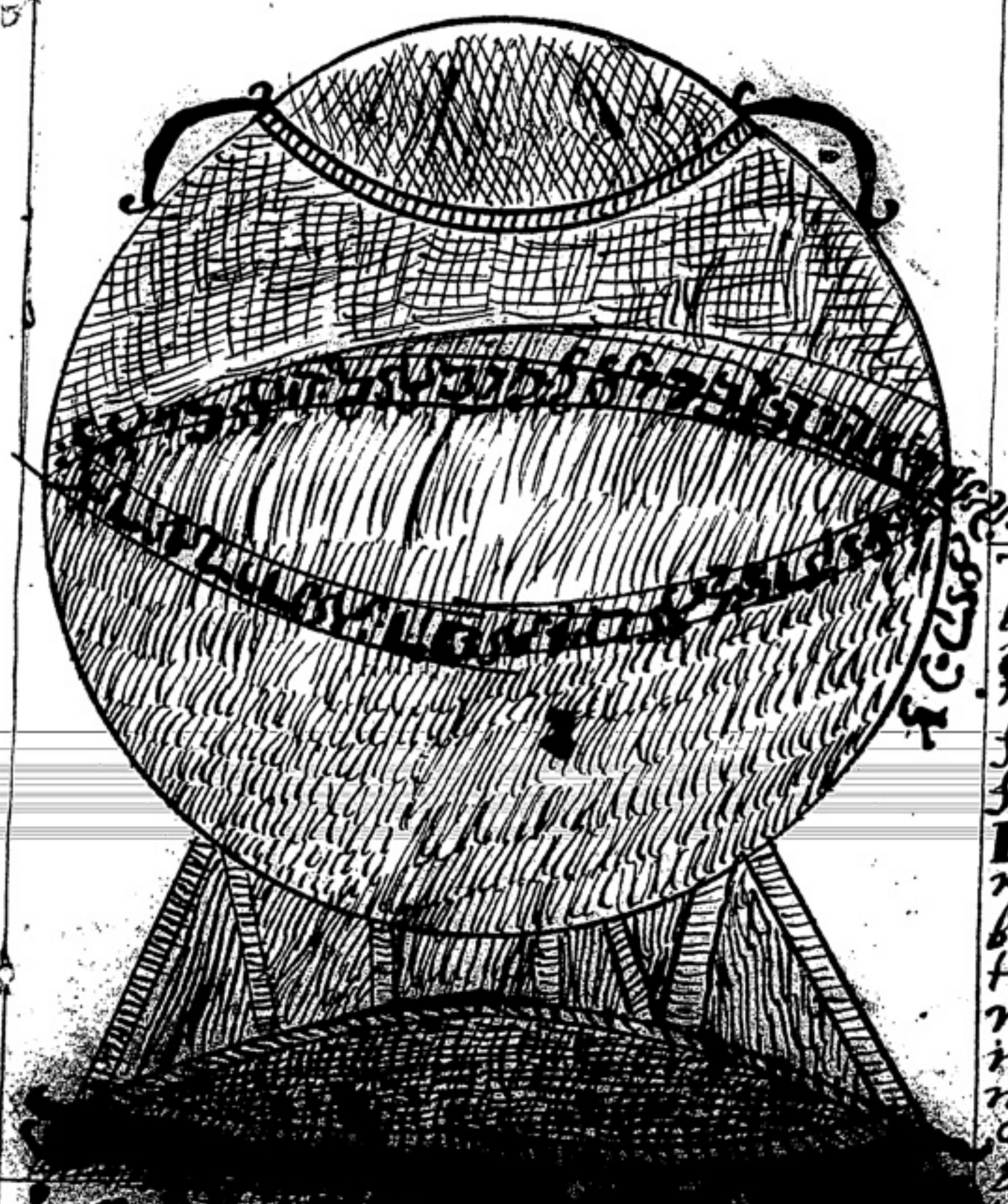
solomons Magicall ring



This ring is to be held before the face of the exorcist to preserve him from the stinking fumes of spirits &c

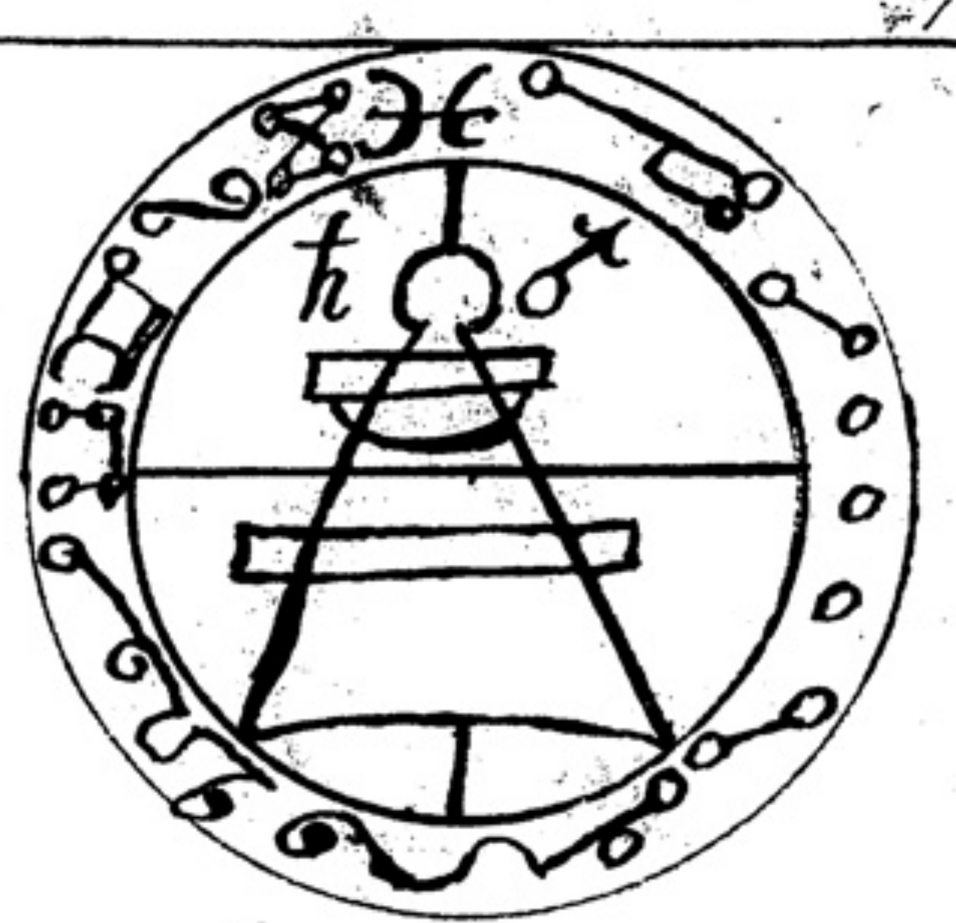
---

The forme of the brasen vessel that K Solomon shut up the spirits in &c



The secret seale of solomon by which he bound & sealed up the aforesaid spirits with ther Legions in the brasen vessell &c —

9



This seale is to be made by one that is clean both inward & outward & hath not defiled him selfe by any woman in the space of a month but hath in fasting & prayer desired of god to forgive him all his sins &c —
It is to be made on the day of ♂ or ♄ & night at 12 aclock & written with the blood of a black cock which never trod hen on virgins parchment noat on thes nights the ☽ must be increasing in the ♎ & when it is so made furne it with allome raisons of the sun dates cedar & lignum alloes by this seale solomon conquered the aforesaid spirits into the brasen vessel & sealed it up with the same seale he by it gained the Love of all manner of persons & overcame in battel for neither weapon fire nor water could hurt him & this privie seale was made to cover the vessel at top &c — — —

The other materialls is a scepter or rod a miter or cap a long white robe of lining & the other clothes for the purpos of a lions skine three inches broad with all the names about it as is round the uttmost parte of the circle and also perfumes & a chafing dish of charcoles & kindels to put the fumes to to smoke or perfume the place appointed for action also anointing oyle to anoint your temples & eyes with & faire water to wash your selfe in & in so doing you are to say as David said (viz) thou shalt purge me with hissop o lord & I shall be cleane thou shalt wash me & I shall be whiter then snow &c — —
And at your garments puting on you must say by the figurative Mistery of this holy vesture or vestments I will cloth me with the armour of salvation in the strength of the highest Ancor Amacor Amides Theodonas Anitor that my desired End may be Effected through thy strength Adonay to whom the prayse & glory will for ever & ever belong Amen = after you have done make prayers to god according to your works as Solomon hath commanded the formes that Solomon used for any perticular act is shewed in the first parte of this booke the which is Rather a thing novam &c — The

The Coniuration to call forth any of ye aforesaid Spirits

I invocate & coniure you spirit N & being armed with power
from the supreme majesty I straightly command you by Beralanen
sis: Baldachiensis: Paumachie & apologiæ: & the most powerfull
princes Genio: Liachida: ministers of the Tartarean seat of apo
logia: in the 9th Region. I Exorcise & powerfully command you
spirit N in & by him that said the word & it was done
& by all the Holy & most glorious: names of the most high +
& true God & by his most holy names Adonaij: El: Elohim: Elohe: Zaba
oth: Elion: Escerchie: jah: Tetragrammaton Sadaij. that ye forthwith
appeare & shew your selfe unto me before this Circkel in a faire &
human shape without any deformity or ugly shape & without
delay doe ye come from all partes of the world to make & make ra
tionall answers unto all things that I shall aske ~~you~~ of you & come
ye peaceabelly vissibelly & affabelly without delay manifesting what
I desire being coniured by the Eternall Living & true God Helioren
& I coniure you by the especiall & true name of your God that ye owe obe
dience unto & by the name of your king which beareth rule over you
that forthwith you come without any tarrying & fulfill my desires &
commands & persist to the End & according to my intentions I coniure
you by him to whome all creatures are obedient & by this ineffabel #
name Tetragrammaton Jehovah which being heard the Elements are
overthrowne the aire is shaken the sea runneth back the fire is quenched
the Earth trembleth & all the hostes of Celestiall Terrestriall & infer
nalles do Tremble & are troubled & confounded together that you vissibelly
& affabelly speake unto me with a cleare voyce intelygabel & without
any Ambiguity therefore come ye in the name Adonaij Zabaoth Ado
naij Amioram come ye come ye [redacted] the
King commands you — Say this as often as you please & if the
Spirit doe not come say as followeth — — — — —

I invocate coniure & comand you spirit N to appeare & shew your
selfe ~~in humain~~ vissibel to me before this Circkell in faire & com
ly shape without any deformity or tortuosity by the name & #
in the name Y & V which adam heard & spake & by the name
Joth which Jacob heard from the angel wrestling with him &
was delivered from the hands of Esau his brother & by the name
of God Agla which lot heard & was saved with his familly &
by the name Anephexeton which aron heard & became wise & by
the name Schemes Amathia which Joshua called upon & the sun stood
still & by the name Emanuel which the 3 children shadrach me
sach & abednego: sung in the midest of the fiery furnesse & were #
delivered & by the name alpha & omega which daniel named & destroy
ed bell & the dragon & by the name Zebaoth which moses named
& all the Rivers & waters in Egipt were turned into blood & by the
name Escerchie Oriston which moses named & all the rivers brought
forth frogs & they went into the houses of the Egiptians destroying
all things & by the name Elion which moses called upon &
there was great haile such as was never since the creation
of the world to this day & by the name Adonaij which moses named
& there came up Locusts throughout all the land of Egipt & —

Devoured all that the haile had left & by the name Hagios & by the
seale of Adonaij: & by otheos: Ischyros: Athanatos: paracletos &
by these 3 Holy & secret names Agla: On: Tetragrammaton &
by the dreadfull judgment of god & by the uncertaine sea of glass
which is before the face of the divine maiesty who is mighty &
most powerfull & by the 4 beastes before the throne having
Eyes before & behind & by the fire round about the throne & by the
Holy angels in heaven ~~& by the mighty angels in heaven~~ & by the
mighty wisdome of god & by the seal of basdathea & by this name
primeumaton which moses named & the Earth swallowed up #
corah dathan & abiram that you make faithfull answers #
to all my demandes & to performe all my desires so farr as in
office you are capabel to performe therefore come ye peaceabelly visi
belly & affabelly now without delay to manifest what I desire spe
aking with a perfect & cleare voice intelligabel & to my under
standing &c — — — — — — —

if they do not yet come at the rehearsing of the 2 former con
iurations but without doubt they will say on as followeth it being a const
raint

I coniure thee spirit N by all the most glorious & efficatious names
of the most great & Incomprehensibel Lord God of hostes that you come
quickly without delay from all partes & places of the earth & world
where ever you be to make rationall answers to my demandes & that
vissibely & affibelly speaking with a voice intelligibel to my understan
ding as aforesaid I coniure & constraine you spirit N by all aforesaid and by
these 7 names which wise Solomon bound thee & thy fellows in a
vessell of brasse Adonaij: prerai: Tetragrammaton: Anephexeton: Inessen
fatoal: pathatumon: & Itemon: that you appeare here before
this Circkel to fullfill my will in all things that shall seeme
good unto me & if you be soe disobedient & refuse to come I will
in the power & by the power of the name of the supreame & ever
lasting Lord God who created both you and me & all ye world in 6
dayes & what is contained in it Eye = saray who by the power
of this name primeumaton which commandeth the whole host
of heaven curse you & deprive you of your office ioy & place & binde
in the depth of the bottomles pitt there to remaine unto the day of the last
judment & i will binde you in the Eternall fire & into the Lake of fire
& brimstone unless you come quickely and appeare here before this Circkel to
doe my will therefore come ye in & by these holy names Adonaij Zebaoth
Amioram come ye Adonaij commands you &c — — — —

If you come sure & he yet do not Appeare you may be sure he is sent
to some other place by his king & cannot come & if it be soe invocat
the king as followeth to send him but if he doe not come still then you may
be sure he is bounde in chaines in hell & he is not in the custodie of
his king if soe you have a desire to call him from thence you must
rehearse the spirits chaine &c — — — — — —

For to invocate the king say as followeth

O you great mighty & powerfull king Amaymon who beare rule by
the power of the supreame god El over all spirits both superiour &
inferiour of the infernall order in the dominion of the East I in
vocate & command you by the especiall & true name of god & by
god that you worship & by the seale of your creation & by

The most mighty and powerfull name of God Jehovah Tetragrammaton who cast you out of heaven with all other infernall spirites & by all the most powerfull & great names of God who created heaven & earth & hell & all things contained in them & by by their powers & virtues & by the name primeumaton who commandeth the whole host of heaven that you cause inforce & compell the spirit N to come to come unto me here before this circkel in a faire & comely shape with out doing any harme unto me or any other creature & answer truely & faithfully to all my requests that i may accomplish my will & desires in knowing or obtaining any matter or thinge which by office you know is proper for him to performe or accomplish through the power of god El who created & disposeth of all things both celestial ayreal & terrestiall & infernall &c —— ——

After you have Invocated the King in this manner twice or thrice over then conjure the spirit you would call forth by the aforesaid conjurations rehearsing them severall times together & he will come without doubt if not at first or second time rehearsing but if he doe not come add the spirits chaine to the end of the aforesaid conjurations & he will be forced to come if he be bound in chaines for the chaines must breack off from him & he will be at liberty &c —— ——

The generall curse called the spirits chaine against all spirits that rebell

O thou wicked spirit & disobedient N because thou hast rebelled & not obayed nor regarded my words which i have rehearsed they being all glorious & incomprehensibel names of the true God maker & creator of you & me ~~the depth of the bottomless~~ & all the world I by the power of those names which no creature is able to resist doe curse you into the depth of the bottomless pitt & there to remaine untill the day of doome in chaines of fire & brimstone unquenchable unless you forthwith appeare here before this circkel in this triangel Δ to do my will & therefore come ye quickly & peaceably in & by these names of god Adonay Zebaoth Adonay Amioram come ye come ye the King of Kings or Adonay commandes you

When you have read so far & he do not come then write his seale in parchment & put it into a black box with brimstone assafoetida & such like things that beare a stinking smell & then bind the box up round with a iron wier & hang it on your swords point & hold it over the fire of charcoles & say to the fire first it being placed towards that quarter the spirit is to come

I conjure the fire by him that made thee & all other good creatures in the world that thou torment burne & consume this spirit N everlastingly because thou art disobedient & obayest not my commandement nor keepes the precepts of the Lord thy god neither wilt thou obay me nor my invocations having thereby called you forth who am the servant of the most high & Imperiall Lord God of hosts Jehovah & dignified & fortified by his celestiall power & permission neither comest thou to answer these my proposalls here made unto you for which your averseness & contempt you are guilty of grand disobedience & rebellion & therefore i shall excommunicate you & destroy thy name & seale which i have enclosed in this box & shall burne them in immortall fire & bury them in immortall oblivion unless thou immediately come & appeare vissibly & affibly friendly & courteously here unto me before this circkel in this Δ triangle in a faire & comely forme & in no wise terribel hurtfull or ~~terrible~~ frightfull to me or any other creature whatsoever upon the face of the earth & make rationall answers to my requests & performe all my desires in all things that I shall make unto you &c —— And if he come not yet say as followeth ——

Now O thou spirit N since thou art still pernicious & disobedient & will not appeare unto me to answer to such things which i would a desired of you or would have ben sattisfied in & i do in ye name & by the power & dignity of the Omnipotent & Immortall Lord God of hosts Jehovah Tetragrammaton the only creator of heaven & earth & hell & all that is in them who is the marvelous disposer of all things both vissibel & invissibel curse you & deprive you from all your office joy & place & do binde thee in ye depth of the bottomless pitt & there to remaine unto the day of the last judgement I say into the lake of fire & brimstone which is prepared for all rebellious disobedient obstinate & disobedient pernicious spirites lett all the company of heaven curse thee the sun & moone & all the stars the light & all the hosts of heaven curse thee into the fire unquenchabel & torments unspeakabel & as thy name & seale is contained in this box chained & bound up & shall be choaked in sulphurous & stinking substance & burne in this materiall fire so in the name Jehovah & by the power & dignity of these 3 names Tetragrammaton Anaphaxeton & primeumaton cast thee O thou disobedient spirit N into the lake of fire which is prepared for the damned & cursed spirits & there to remaine to the day of doome & never more to be remembered of before the face of god which shall come to judg the quick & the dead & the world by fire Here the Exorcist must put the box into the fire & by & by he will come but as soone as he is come quench the fire that the box is in & make a sweet perfume & give him a kinde entertainement shewing him the pentacle that is at the bottom of your vesture covered with a linning cloth saying ——

Behold your confusion if you be disobedient behold the pentakel of Solomon which i have brought here before your presence behold the person of the Exorcist who is called Octinomos in the midest of the Exorcism who is armed by God & without feare who potently invocated you & called you to appearance therefore make rationall answers to my demandes & be obedient to me your master in the name of the Lord Bathal rushing upon Abrack Abeor coming upon Aberer ——

Then he or they will be obedient & bid you aske what you will for he is subjected by God to fulfill our desires & demandes & when he or they have appeared & shewed himselfe humbel & meek then you are to say —— Welcome spirit or most nobel King or Kings i say you are welcome unto me because i called you through him that created heaven & earth & hell & all that is contained in them & you have ~~[illegible]~~ obayed & also by the same power i called you forth by I binde you that you remaine affibly & vissibly here before this circkel (or before this circkel in this Δ Triangel) so constant & so long as i have ocasion for you & not to depart without my licence until you have truely & faithfully performed my will without any falsity &c —— The Licence to depart &c ——

O thou spirit N because thou hast dilligently answered my demandes & was very redy & willing to come at my first call I doe here licence thee to depart into thy proper place without doing any injury or danger to man or beast depart I say & be very ready to my call being duly exorcised & conjured by the sacred rights of magick I charge thee to withdraw peaceably & quietly & the peace of God be ~~with thee~~ ever continued betwene [illegible]

After you have given the spirit licence to departe you are not to go out of the Cirkel til they be gone & you have made prayers to God for the great blessing he hath bestowed upon you in granting your desire & delivering you from all the mallis of the Enemy the divell &c

Note you may command these spirits into the brasen vessell as as you do into the Triangle saying that you forthwith appeare before this Cirkel in this vessel of brasse in a faire & comly shape & as it is shewed before in the foregoing Conjurations &c

The End of this first book called Goetia —

Here beginneth the second Booke called the Art Theurgia Goetia of Solomon the King &c —

In this following tretise you have the names of the Chief spirites with severall of the ministring spirits that are under them with their seals or Caracters which is to be worn as a lamen on your brest for without that the spirit that is Appeared will not obay to do your will &c

The ofice of these spirits is all one for what one can do the other can do the same they can show & discover all things that is hid & done In the world & can fech & cary & do any thing that is to be done or contained in any of the 4 Elements fire Ayre Earth or water &c also the secrets of Kings or any other persons or person let it be in what kind it will

These is by nature good & evill that is the on parte is good & the other parte is evill they are governed by their princes & each prince hath his abode in the poynts of the Compas as is shewed in the following figure therfore when you have a desire to call any of the princes or any of their servants you are to direct your selfe towards that poynt of the Compas the king or prince has his mantion or place of abode & you can not well Erre in your operations note every prince is to have his conjuration yet all of one forme excepting the name & place of the spirit for in that they must change & differ also the seales of the spirits is to be changed accordingly #

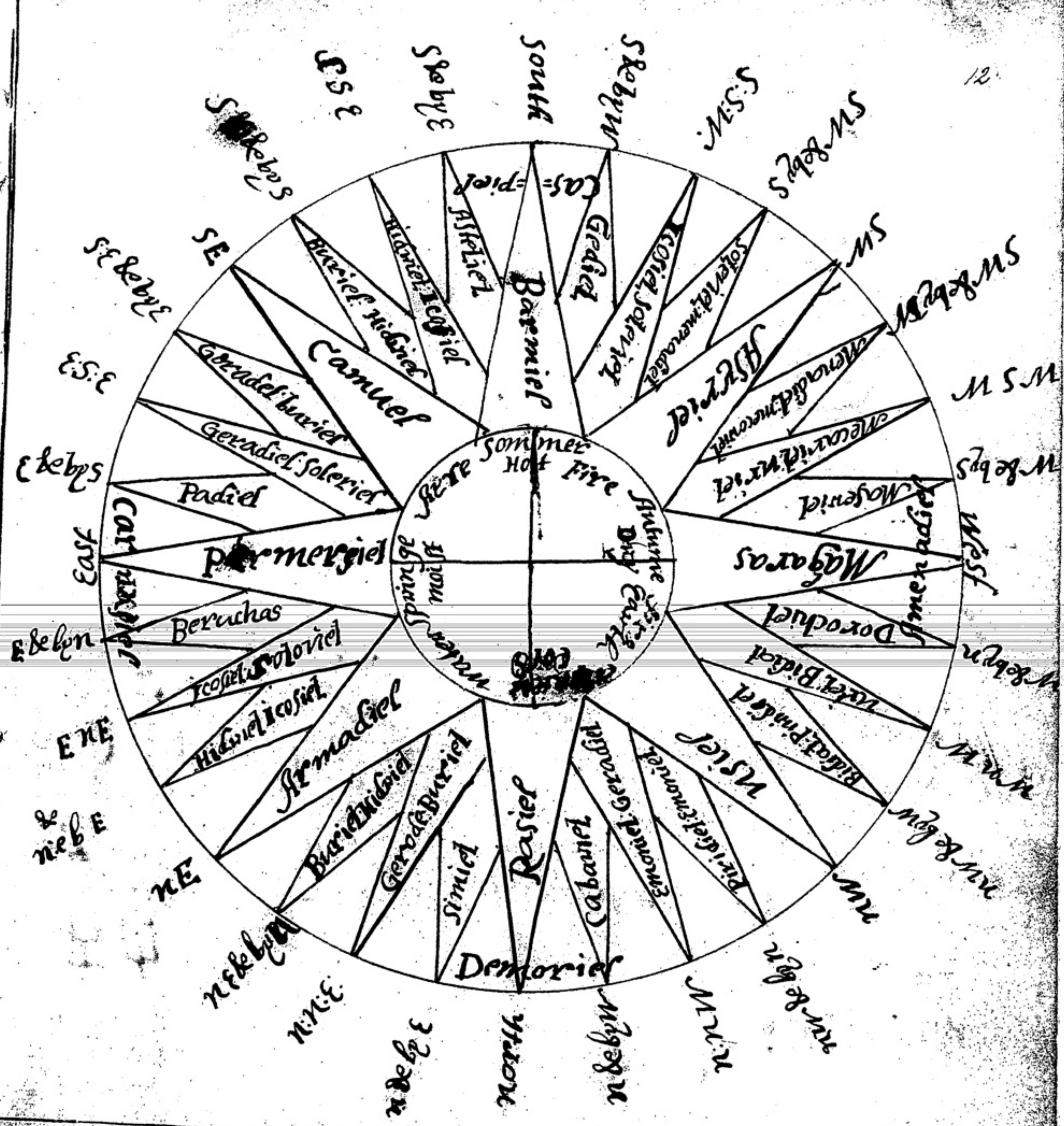
as for the garments & other materialls they are spoken of in the Book Goetia aforesaid &c—

The form of the figure which discovers the orders of the 3 Kings or princes with their servants Minesters for when the King is found his subiects is easie to be founde out &c —

The figure folloeth-

here

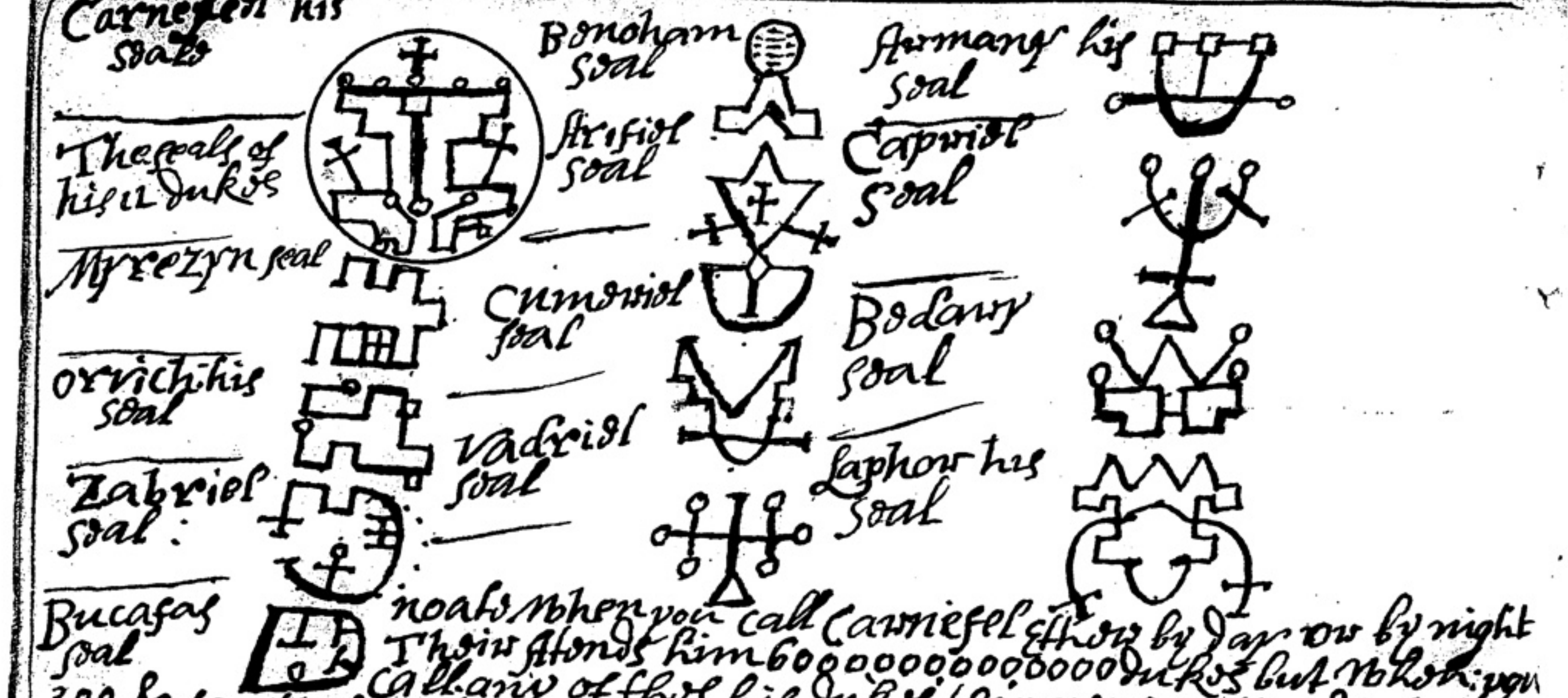
12


south
S by W
S.S.W
SW by S
SW
SW by W
W.S.W
W by S
West
W by n
W.n.W
nW by W
nW
nW by n
n.n.W
n by W
north
n by E
n.n.E
nE by n
nE
nE by E
E.n.E
E by n
East
E by S
E.S.E
SE by E
SE
SE by S
S.S.E
S by E
Sommer Hot
Fire
Autumne Dry
Earth
Winter Cold
Water
Spring Moist
Ayre
Carnesiel
Pamersiel
Padiel
Camuel
Aseliel
Barmiel
Gediel
Asyriel
Maseriel
Malgaras
Dorochiel
Usiel
Cabariel
Rasiel
Symiel
Armadiel
Baruchas
Demoriel
Geradiel
Caspiel
Menadiel
Macariel
Icosiel
Hidriel
Buriel
Bidiel
Pirichiel
Emoniel
Soleviel

You may perceive by this figure that 20 of thes Kings have their fixt mantions & be continues in on place & the other is moved about & is some times in ~~[illegible]~~ on place to; & somtimes together & somtimes in another more or less—

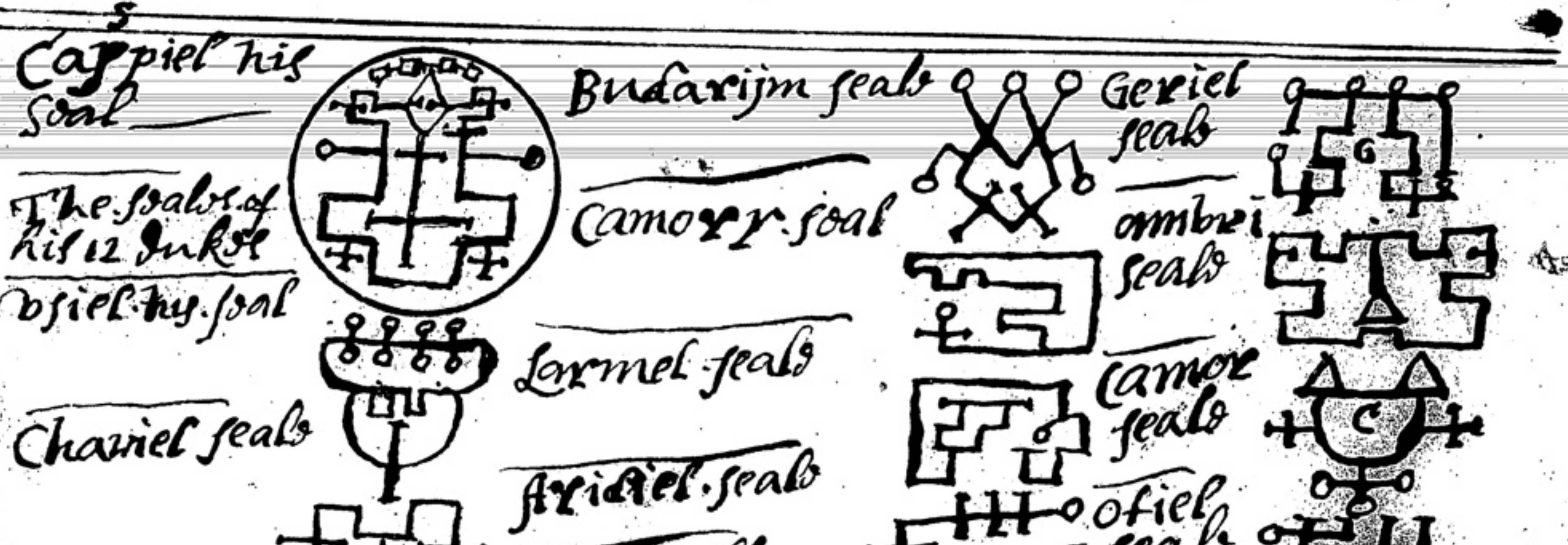
Therefore it is no matter which way you stand with your face when you desire to call them or their servants Carnesiel is the most chiefe & greate Emperour ruling in the East who hath 1000 great Dukes & 100 lesser Dukes under him besides 50000000000000 of ministring spirits which is more inferior than the Dukes wherof we shall make no mention but only 12 of the Chiefe Dukes & their seales because they are sufficient for practice &c

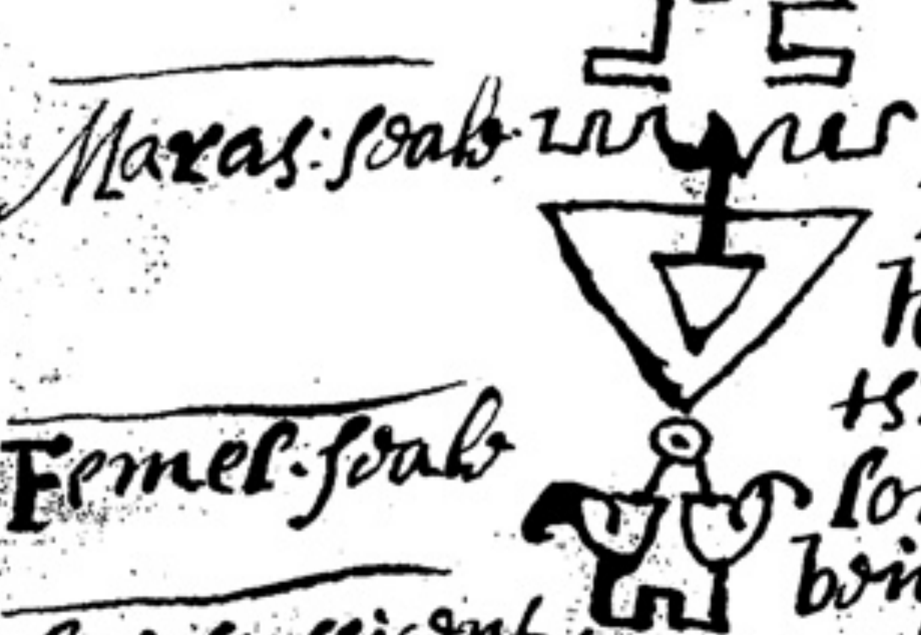
Carnesiel


Carnesiel his seale
The seals of his 12 dukes
Myrezyn seal
Ornich his seal
Zabriel seal
Bucafas seal
Bonoham seal
Arifiel seal
Cumeriel seal
Vadriel seal
Armany his seal
Capriel seal
Bedary seal
Laphor his seal

noate when you call Carniefel either by day or by night Their attends him 60000000000000 dukes but when you call any of thes his dukes their never attends above 300 & somtimes not above 10 &c

I coniure thee &c — The conjuration


5
Caspiel his seal
The seales of his 12 dukes
Osiel his seal
Chariel seale
Budarijm seale
Camory seal
Larmel seale
Aridiel seale
Geriel seale
Ambri seale
Camor seale
Ofiel seale

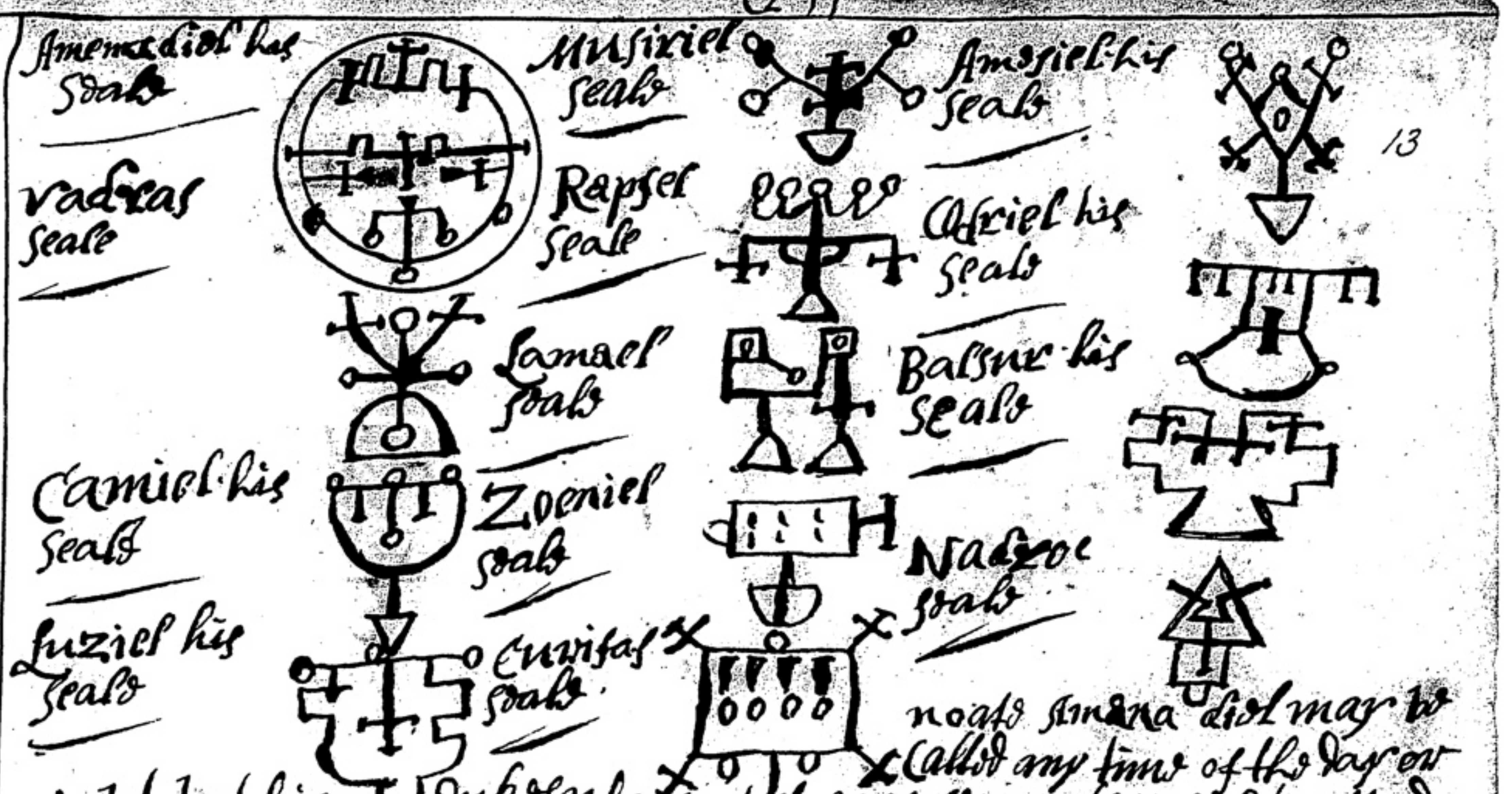

Maras seale
Femel seale

Caspiel is the Choifest Emperour Ruling in the South who hath 200 Great Duks & 400 Lesser Dukes under him besides 1000200000000 of Ministering spirits which is much inferiour & whereof (as saith Solomon) shall make no mention but only of these 12 being of the Chief Dukes & their seales for they are sufficient for practice &c — Each of these 12 dukes have 2660 under dukes apiece to attend them whereof some of them comes along with him when he is invocated but they are very stuborne & Churlish &c

The Conjuration

I conjure thee o thou Great mighty & potent prince Caspiel &c

Amenadiel is the Great Emperour of the west who hath 300 great dukes & 500 Lesser dukes besides 40000030000100000: # other ministring spirits more inferiour to attend him whereof we shall not make any mention but only of 12 of the Chiefe dukes & their seales # which is sufficient for practice &c

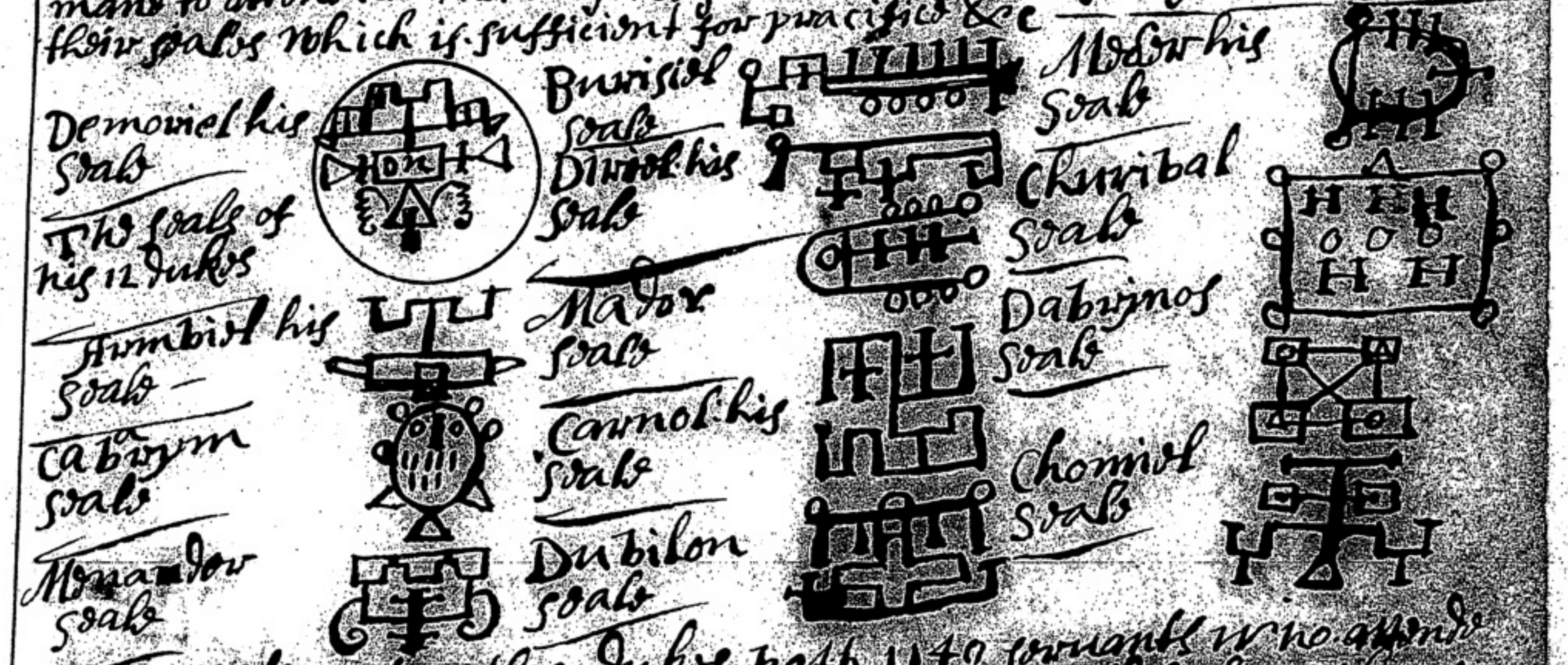

Amenadiel his seale
Vadras seale
Camiel his seale
Luziel his seale
Musiriel seale
Rapsel seale
Lamael seale
Zoeniel seale
Curifas seale
Amesiel his seale
Asriel his seale
Balsur his seale
Nadroc seale

noate Amenadiel may be called any time of the day or night but his dukes who hath 3000 servants apiece to attend them is to be called in certaine houres as Vadras he may be called in the two first houres of the day &c so successively till you come to Nadroc who is to be called in the 2 last houres of the night & then begin againe Vadras &c the same Rule is to be observed in calling the dukes belonging to Demoriel the Empire of the north #

The Conjuration #

I coniure thee o thou great & mighty & potent prince Amenadiel who is the Empire & chief King Ruling in the dominion of the west &c

Demoriel in the great & mighty Empire of the north who hath 400 great dukes & 600 Lesser dukes with 700000800000900000 servants under his command to attend him whereof we shall make but of 12 of the chief dukes & their seales which is sufficient for practice &c

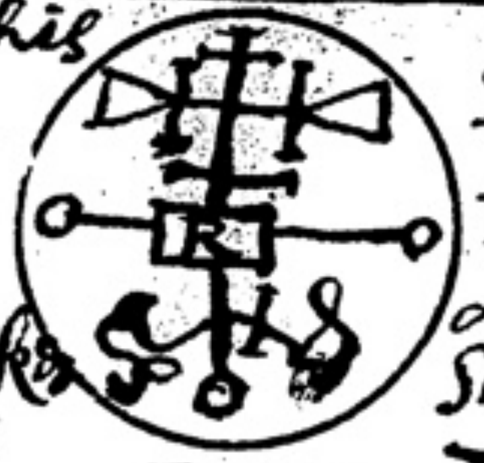

Demoriel his seale
The seales of his 12 dukes
Arnibiel his seale
Cabarym seale
Menador seale
Burisiel seale
Doriel his seale
Mador seale
Carnol his seale
Dubilon seale
Medar his seale
Churibal seale
Dabrinos seale
Chomiel seale

note each of these dukes hath 1140 servants who attend them as need requireth for when the duk is called for &c you have more to doe then ordinary he hath more servants to attend him

The conjuration I coniure thee o thou &c

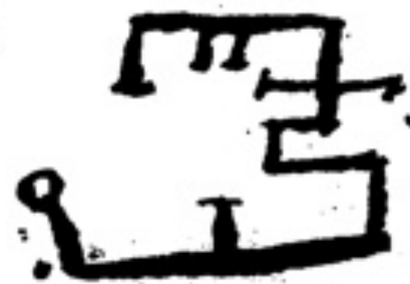
Pamersiel is the first & chiefe spirit Ruling in the east under Carnesiel who hath a 1000 spirits under him which is to be called in the day time but with great care for they are very lofty & stubborne whereof we shall make mention of a 11 &c

pamersiel his Seale

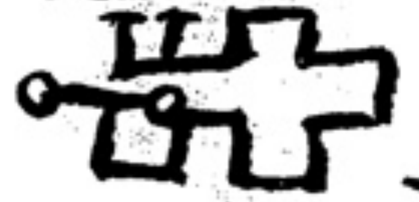


The names & seales of 11 of his dukes

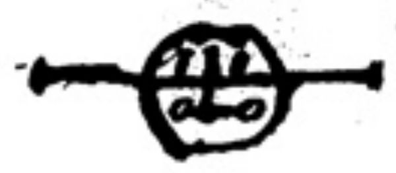
Anoyr seale



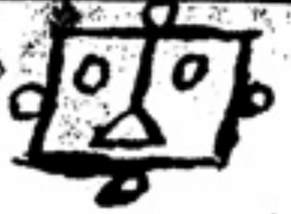
Madriel seale



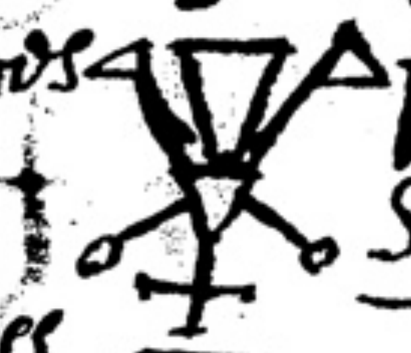
Ebra his seale



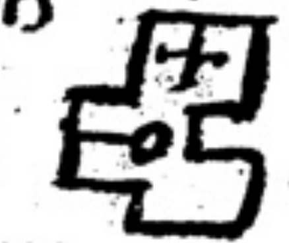
sotheans seale



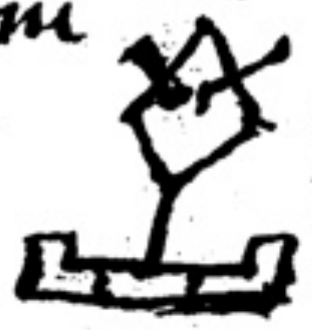
Madres seale



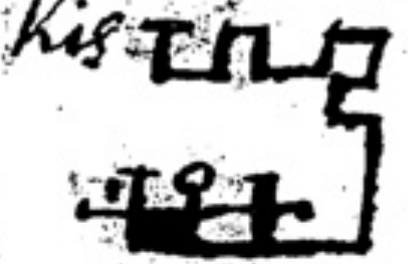
Abrulges seale



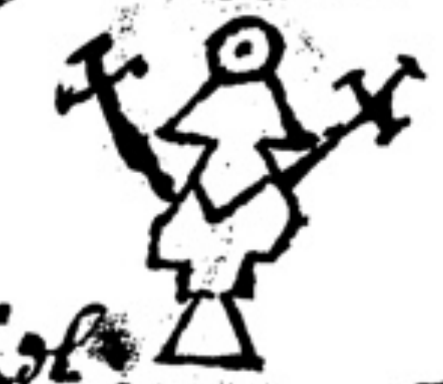
ormenu seale



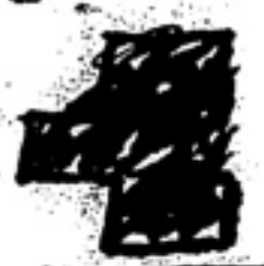
Itules his seale

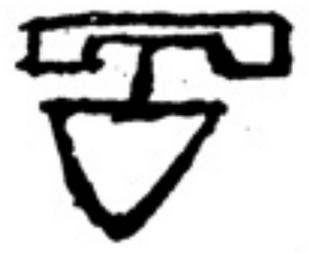


Rablion seale

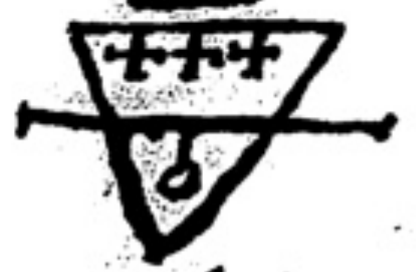


Hamorphel seale

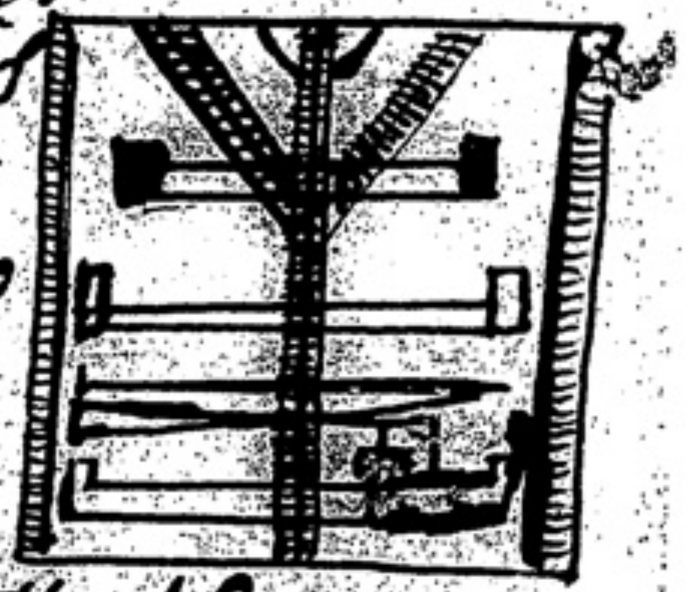




Itrasbiel his seale



Noat thes spirits is by nature evill & very false not to be trusted in secrets but is Excelent in driving away spirits of darkness from any that is haunted as houses & to call forth pamersiel or any of thes his servants make a cirkel in the forme as is showed in the book Goetia before going in the upper roome of your house or in a place that is ayry becase thes spirits that is in this part are all ayry you may call thes spirits into a cristal stone 4 inches diameter set on a tabel made as followeth which is called the secret tabel of solomon haveing his seale on your breast & the girdel about your wast as is shown in the book Goetia & you cannot erre the forme of the tabel is this when you have thus got what is to be prepaired rehearse the conjuration foloing severall times that is whilst the spirit comes for without doubt he will com now the same method is used in all the folloing spirits of this 2 booke Theurgia goetia as is here of pamersiel & his servants also the same in calling the 4 Kings & their servants aforesaid &c [The conjuration

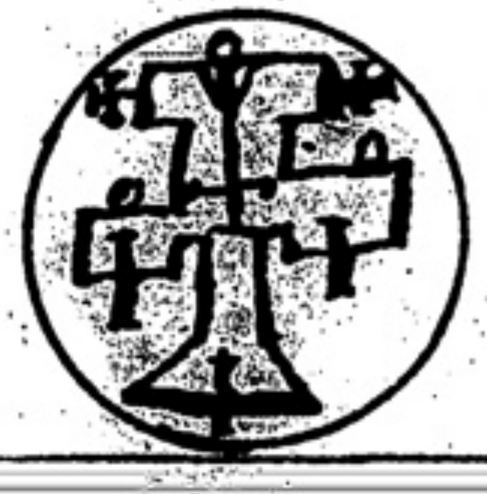


I conjure thee o thou & potent prince pamersiel who rulth as King in the dominian of the East &c =

The 2 spirit in order under the empire of the East is padiel he ruleth in the East & by north as King & Governeth 10000 spirits by day & 200000 by night besides severall thousands under them they are all natural good & may be trusted Solomon sait thes spirits hath no power of them selves but what is given them by their prince padiel therefore he hath made no mention of any of their names becaus if any of them be called they cannot appeare with out the leave of their prince padiel as is declared before of pamersiel

The conjuration

I conjure thee o thou mity & patent prince padiel who Rules as Chief prince or King in the dominion of the East & by south &c

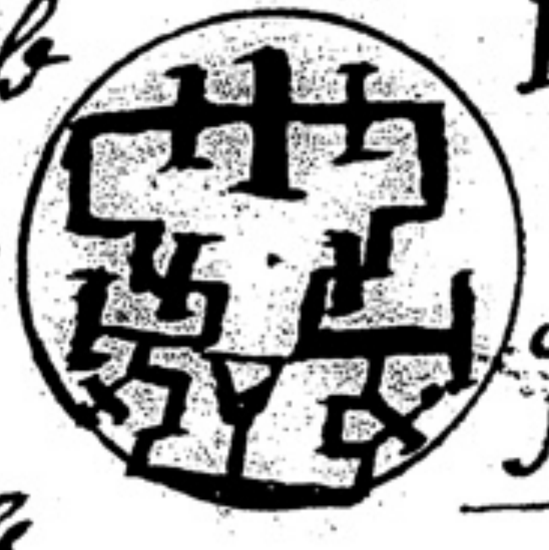


9
The 3

(27)

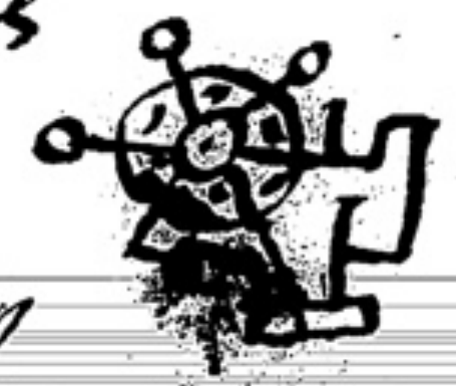
14

The third spirit in order is under the chiefe king of the East is Camuel who ruleth as king in the south east part of the world who hath severall spirits under his Comand whereof we shall make mention of 10 that belong to the day & as many that belong to the night & Each of thes have 10 servants to attend them except Camyel Citgara Asmiel Calym Dobiel Meras for they have 100 apiece to attend them but Tediel Moriel & Tugaros they have none at all they appeare all in a very beutifull forme & very curtiously in the night as well as in the day & thes are all as followeth with their seals = Camuel his seale

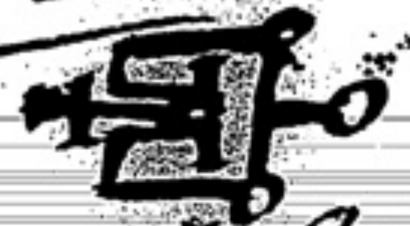


The names of camuel's servants with their sealsa that belong to the Day &c

orpemel his seale

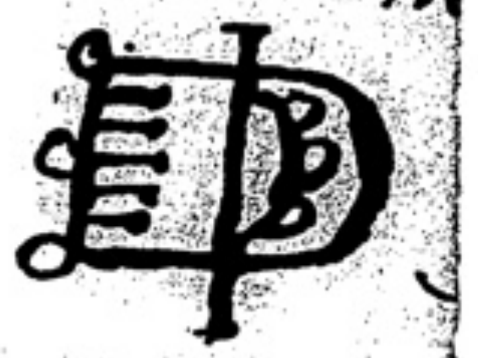


Daniels seale

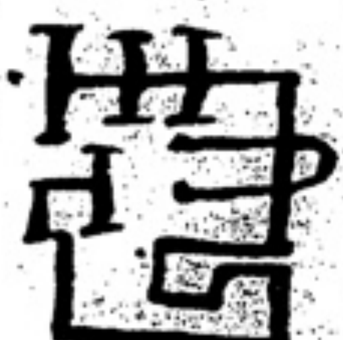


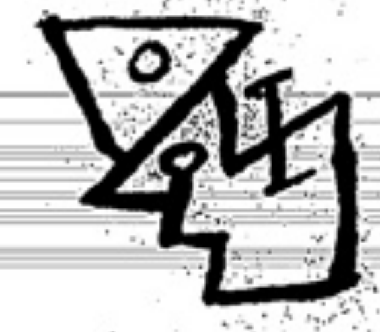
Azimo his seale

Phaniels seale

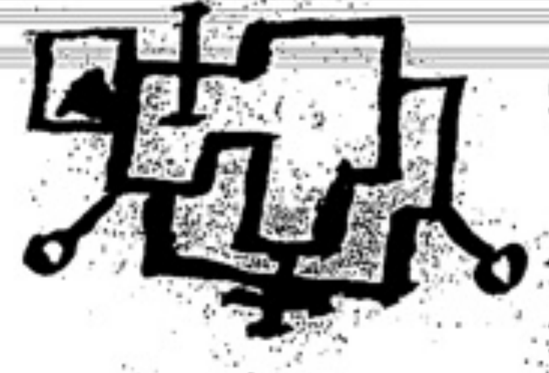


Meras seale

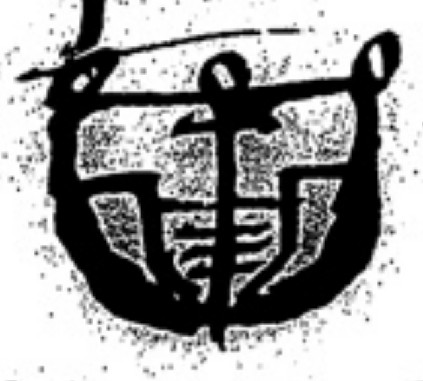




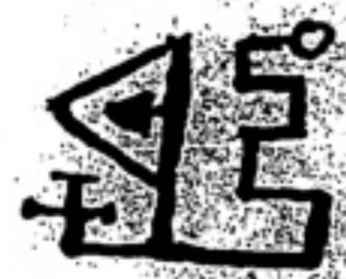
Chamiel seale



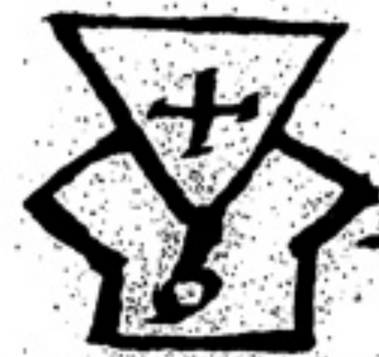
Omiels seale



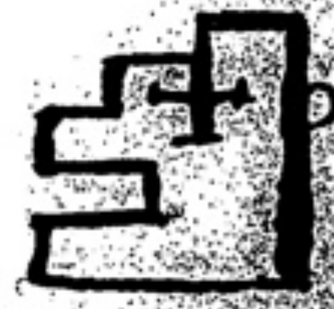
Tediels seale



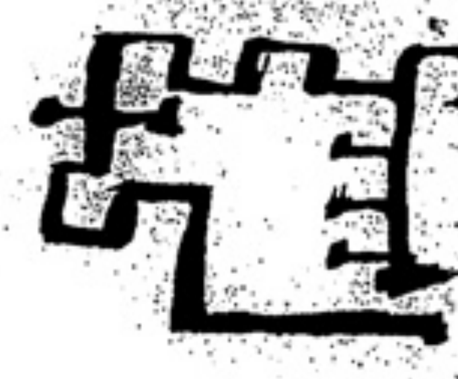
Budiel his seale



Moriels seale

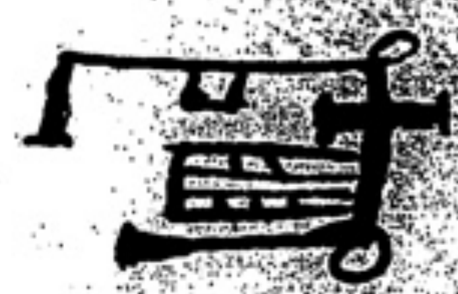


Elcars seale

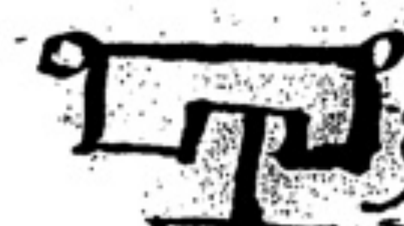


The names of camuels servants that belong to the night & their seales

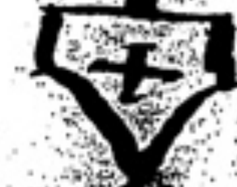
Tugaros seale



Citgaras seale

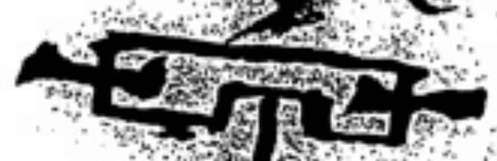


Asmiels seale

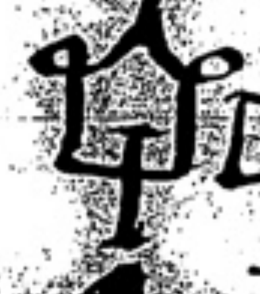


Calims seale

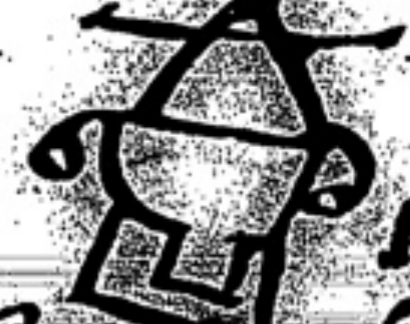
pariels seale



Cariels seale

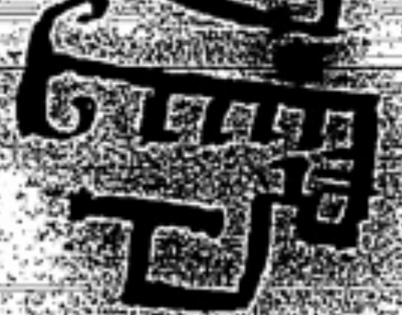


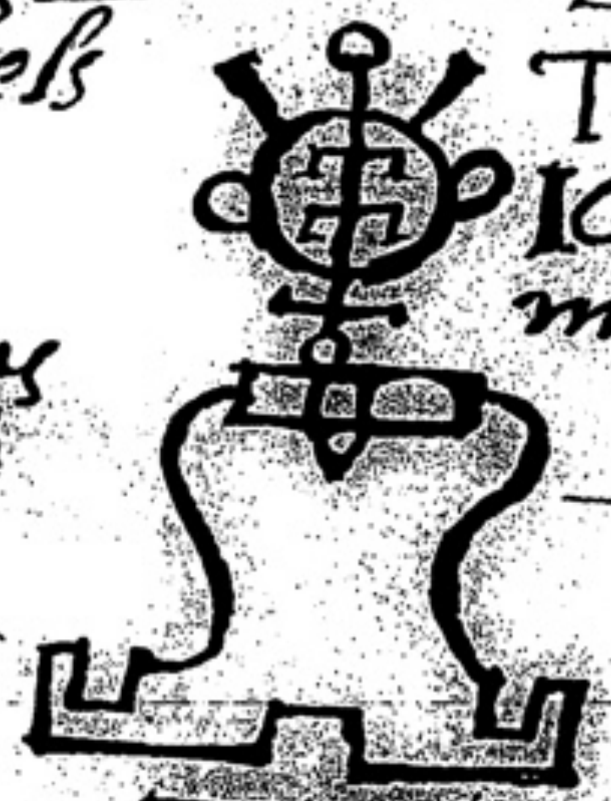
Dobiels seale



Nodars seale

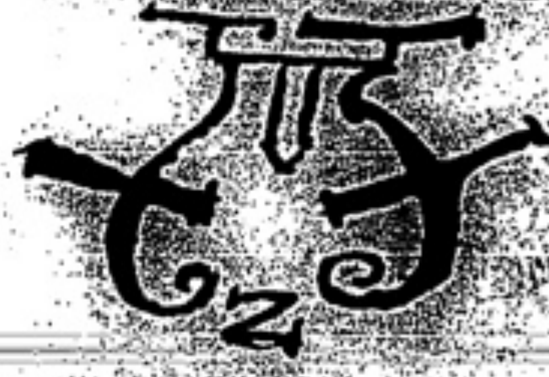
Neriels seale

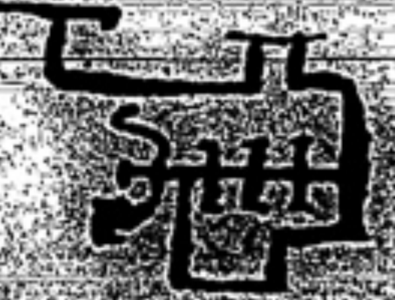




The conjuration

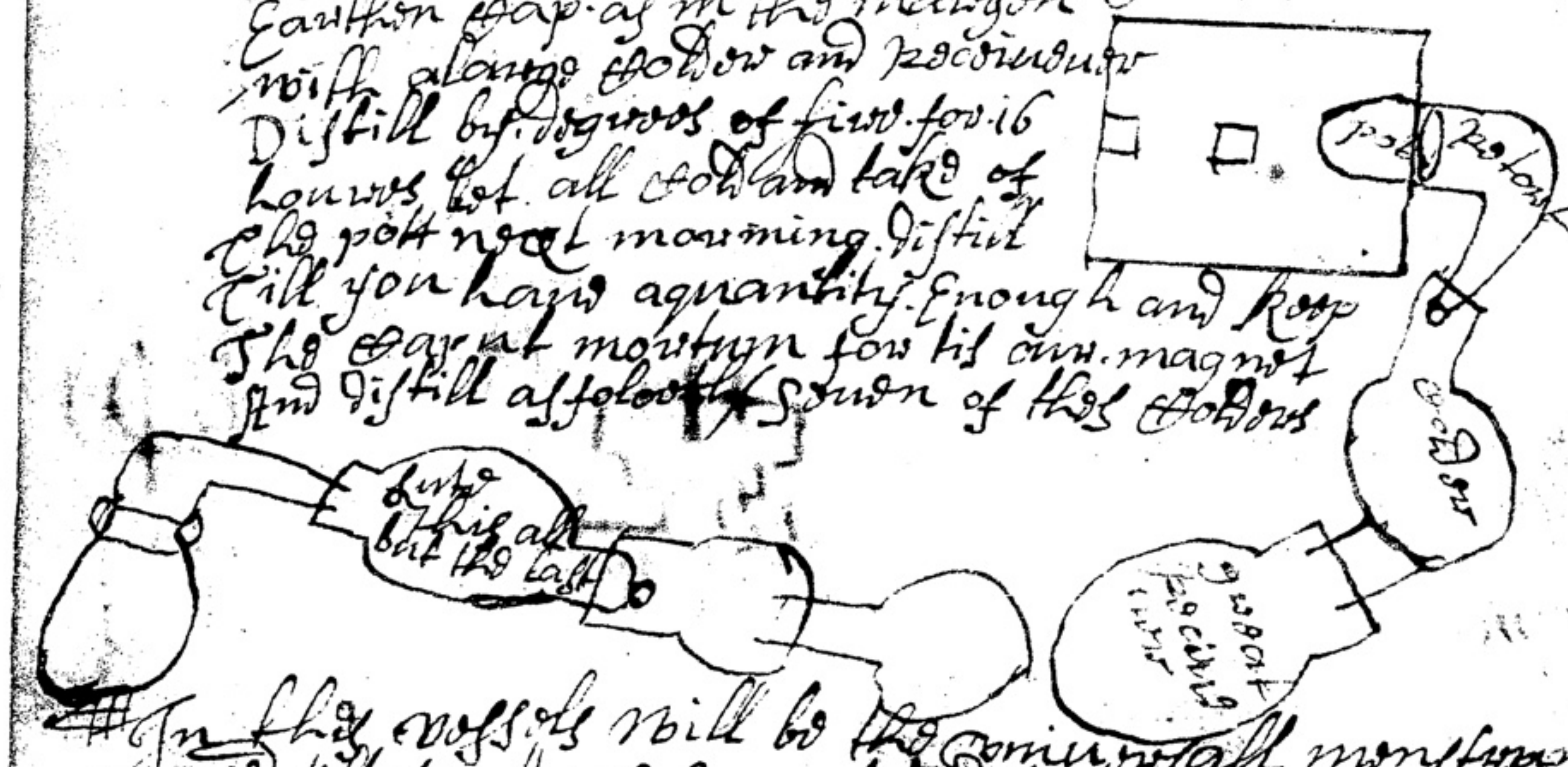
I conjure thee o thou mighty & potent prince &c





Tincture universalis

℞ The browne man gathered from the minerall kingdom
sift him fine and put him in an Iron pott with a large
Earthen cap as in the margen
with a large Rolder and Receiver
Distill by degrees of fire for 16
houres let all cool and take of
the pott next morning distil
till you have aquantity Enough and keep
The great mouthe for tis our magnet
And distill as followeth ✶ [illegible] of these Rolders



In the vessels will be the universall menstruum
proceed till you have Enough and keep it as ~~[illegible]~~ treasure
of all treasures which menstruum dissolve the bud. maker
til you have 10 pound of [illegible] or black gum the which
put in a retort and for 12 houres draw of the flegme and
then change the receiver and let it be large and by degrees
of fire will come a white ~~[illegible]~~ oyle called virgins milke
and then a golden oyle let all cool and seperat the oyles
Being both incombustible calcine the caput mort 24
houres and Extract its salt &c Then take salt one dram
oyle 2 drams digest gentelly till it be dry and embibe you 8
times and dry Then proiect on fine ☉ ʒi to ℥ of the
powder Embibe againe till a thing which will transmute all metels into ☉

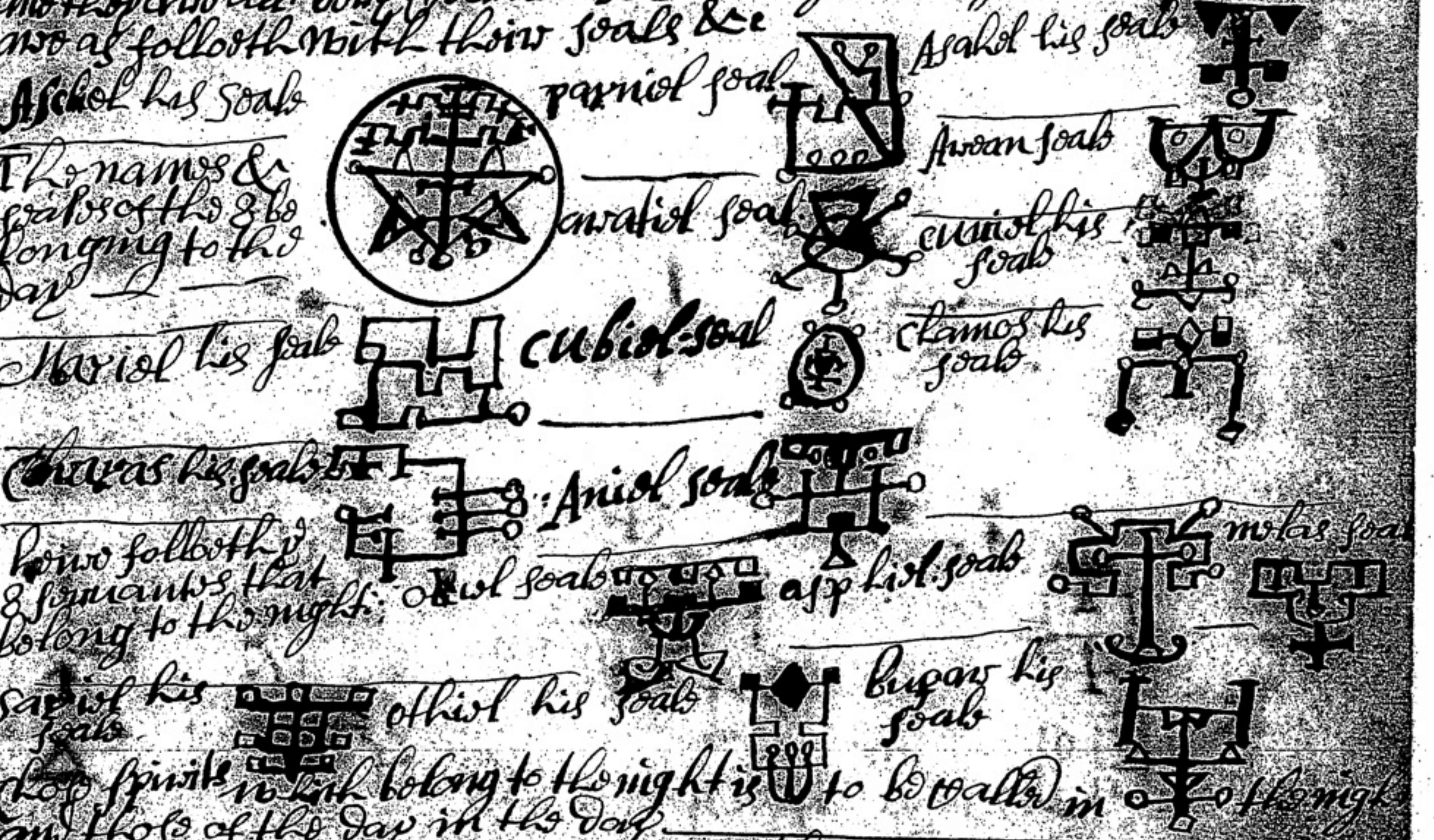
[illegible] Jodgon [illegible] Keson Emolack [illegible] Keson Subbartha [illegible]
Keson Elonam [illegible] Skinoy Elomoth [illegible] Keson Elemoth
[illegible] Zadack [illegible] Behomah Keson [illegible] Gamaliell [illegible]
Mack hamach [illegible] Bash Zadon: Hinnon [illegible] Molack
Chadon [illegible] Molack Gehinnon Keson & Michaell 15

Orgea I humbly implore thee I Keson Emolack thou everlasting God Keson Subbartha thou Omnipotent and Everlasting God Keson Elonam thou god with us Skinoy Elomoth to bind and keep fast Keson Elemoth Mack hamack: By thy divine power those Evill and heavy Spirits Bash Zadon of the Spirits of flyes and Spirits of the [illegible] Hinnon and Spirits of Hinnon Molack Chadon with all the Spirits of hidden Treasure and the Disturbance of Man kind Molack with the Spirites of Molack Gehinnon In Chaines in thy Brason [illegible] with thy Arch Angell Michaell Vine Michaell

The mighty oration # By the most Great and almighty power of Alpha and Omega Jehovah and Emanuel and by that great power that divided the Red Sea and by that great power that turned all the waters and rivers of Egipt into blood and turned all the dust into lice and flames and by that great power that brought frogs all over the land of Egipt and entered into the Kings pallace and chambers and by that great power that terrible thunder and lightning and haile storm mixt with fire and sent locust which did destroy all green things in the whole land of Egipt and by that great power that destroyed all the first borne of the land of Egipt both of man and beast and by that great power that divided the hard rocks and rivers of waters issued out of the same in the wilderness and by that great power that led the Children of Israell into the land of Canan and by that great power that destroyed Senacribs great host and by that great and almighty power of him that walked on the sea as on dry land and by that allmighty power that raised Lazarus out of his grave and by that almighty power of the blessed and holy Trinity that did cast the divile and all disobedient angles out of heaven and glorious into hell That thou Theife return immediatly and restore the goods againe which thou hast stolen away therefore in the names of the almighty god before rehearsed I charge the thou Theife to restore the goods againe immediatly or Else the wrath of god may fall upon thee and forced thee to come immediatly. Amen

16

The 4th spirit in order is Aschel he governeth as king under Barmiel in the South & by east he hath 10 cheife spirits belonging to the day & 20 to the night under whome are principall spirits & under these as many whereof wee shall make mention of 8 of the chiefe presidents belonging to the day & as many to the night every one hath 20 servantes at his comm and they are all very curteous & loving & butifull to see & there are as followeth with their seales &c


Aschel his seale
Asahel his seale
parniel seale
Awan seale
cwatiel seale
cuniel his seale
Mariel his seale
cubiel seale
clamos his seale
Charas his seale
Aniel seale
otiel seale
asphiel seale
melas seale
sariel his seale
othiel his seale
bugar his seale

The names & seales of the 8 belonging to the day

here followeth ye 8 servantes that belong to the night:

Those spirits which belong to the night is to be called in the night and those of the day in the day

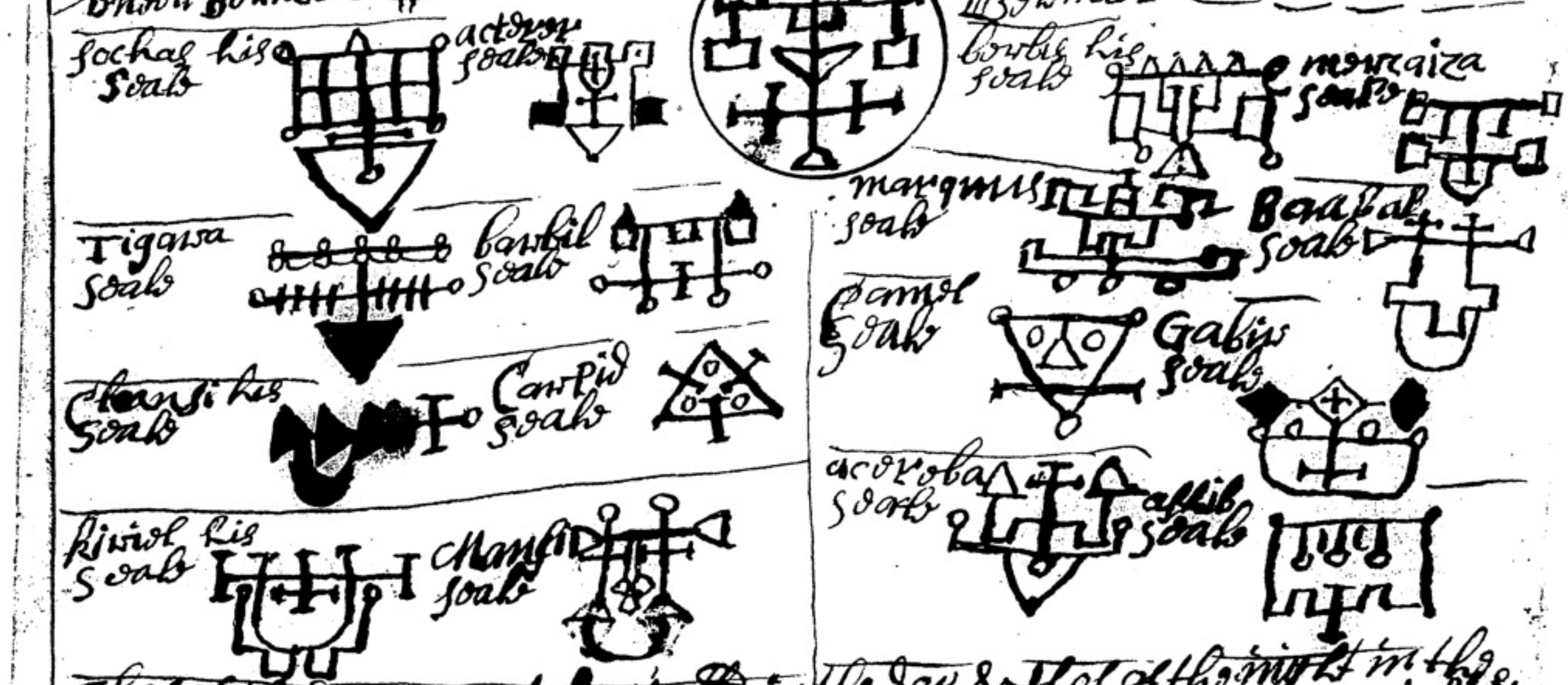
The Coniuration // I coniure thee O thou mighty & potent prince [illegible]

The 5th spirit in order is Barmiel he is the first and chiefe spirit under Caspiel the Emperour of the south he governes as king under Caspiel & hath 10 dukes for the day and 20 for ye night to attend him to doe his will the which are all very good and willing to obey the Exorcist whereof wee shall make mention of 8 that belong to the day and as many for the night with their seales for they are perfect for practis now Every of these dukes hath 20 servants apoynted to attend them when they are called Excepting the 4 last that belong to the night for they have none &

Barmiel his seale

The names of the 8 dukes with their Seales that belong to the day under Barmiel #

The 8 dukes which ~~belong to the~~ night & their seales ~~under~~ Barmiel

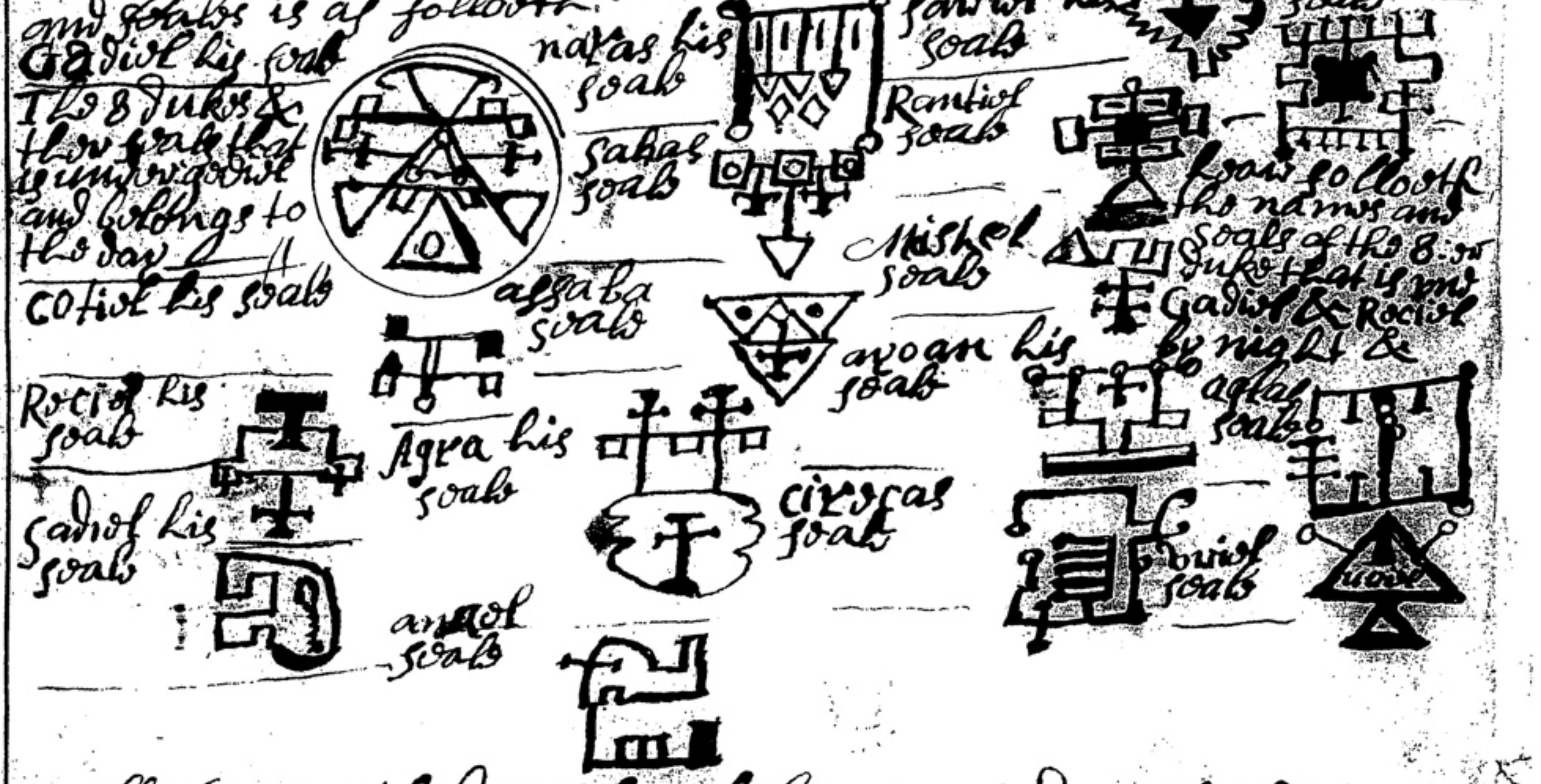

Sochas his seale
acteror seale
Tigara seale
Barbil seale
Chansi his seale
Carpid seale
Kiriel his seale
Mansid seale
Barbis his seale
morcaiza seale
marquis seale
Baabal seale
Camel seale
Gabir seale
acoroba seale
astib seale

Those of the day must be called in the day & those of the night in the night &

the conjuration

I coniure thee o thou mighty and potent Prince Barmiel

The 6th spirit in order but the second under the Empire of the south is Gadiel who ruleth as king in the south & by west who hath 20 chiefe spirits to serve him in the day and as many in the night and they have servants at their commands whereof we shall make mention of but 8 of the chiefe spirits that belong to the day and as many that belong to the night who hath 20 servants apeece to attend them when they are called forth to appearance they are very loving and courteous willing to doe your will &c whose names and seales is as followeth.

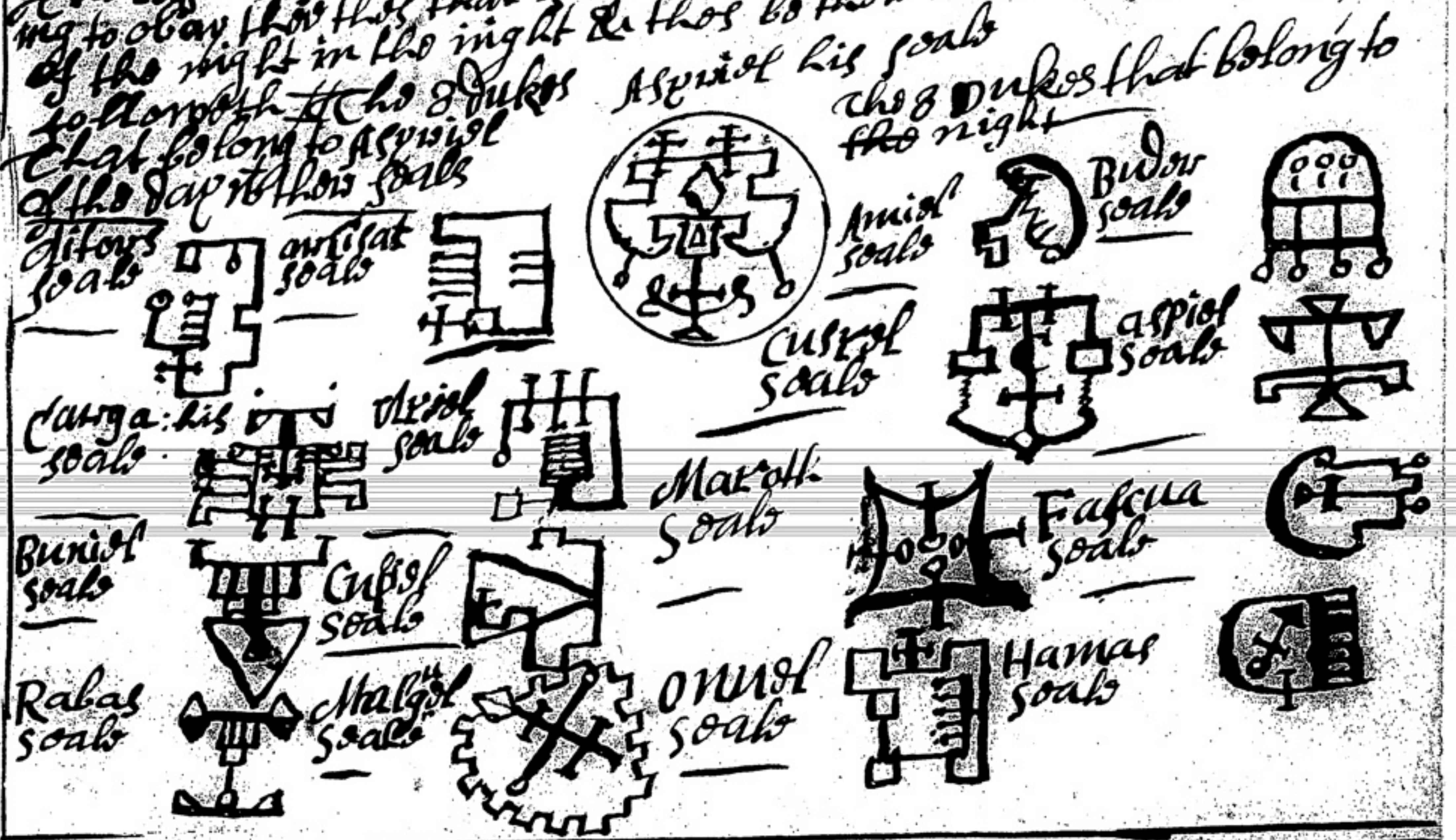

Gadiel his seale
The 8 dukes & their seales that is under Gadiel and belongs to the day
Cotiel his seale
Rociel his seale
Sadiel his seale
Agra his seale
anael seale
aglaba seale
naras his seale
Sabas seale
Cirecas seale
Mishel seale
avoar his seale
Sariel his seale
Rantiel seale
Bariel seale
here followeth the names and seales of the 8 dukes that is under Gadiel & Rociel by night &
aglas seale
oriel seale

Call those in the day that belong to the day and those in the Night that belong to the night //

the conjuration //

I coniure thee o thou mighty & potent prince Gadiel &c

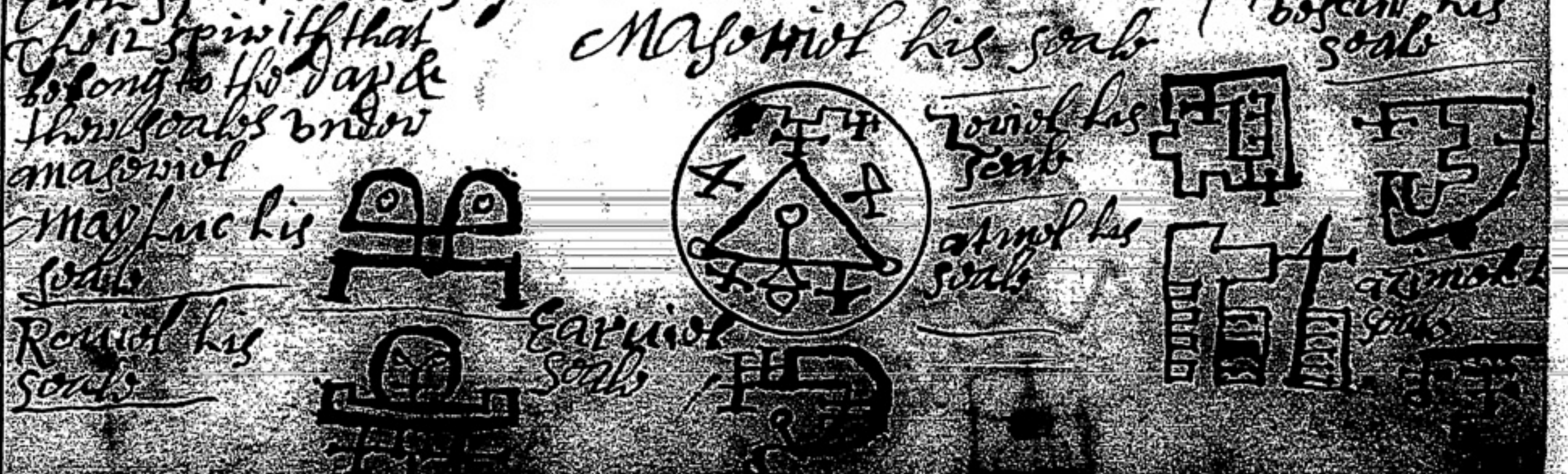
The 7 spirit in order but the third under the great Empire of the south is Asyriel he is a mighty king ruling in the southwest part of the world And hath 20 great dukes to attend him in the day time and as many in the night who hath under them severall servants to attend them and here we make mention of 8 of the chiefe dukes that belong to the day and as many that belong to the night being they are sufficient for practis &c and the first 4 that belong to the day hath 40 servants apeece under them and so hath the first 4 that belong to the night and the last 4 of the day 20 and the last 4 of the night 10 apeece they are all good natured and willing to obey them those that is of the day be called in the day and those of the night in the night & those be their names and seales that followeth 17

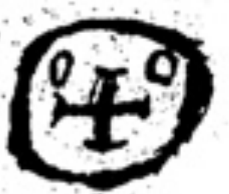

Asyriel his seale
the 8 dukes that belong to Asyriel of the day with their seales
the 8 Dukes that belong to ~~the~~ the night
Astor seale
arcisat seale
Carga his seale
Ariel seale
Buniel seale
Cusiel seale
Rabas seale
Malgiel seale
Amiel seale
Budar seale
Cusriel seale
aspiel seale
Maroth seale
Fascua seale
Omiel seale
Hamas seale

the conjuration

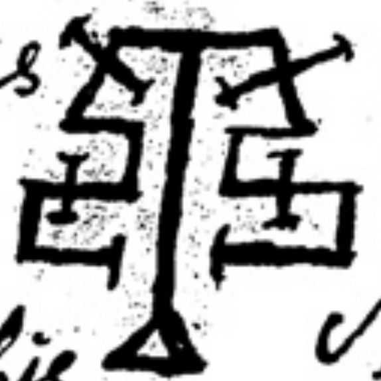
I coniure thee o thou mighty & potent spirit Asyriel who rulest as king &c

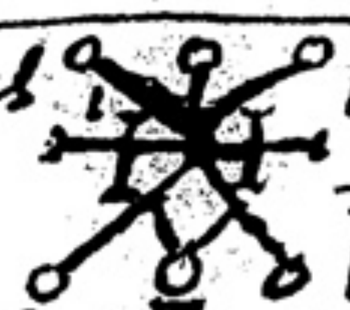
The 8 spirit in order but the 4th under the Empire of the south is called Masyriel who ruleth as king in the dominion of the west & by south and hath a great number of princes and servants under him to attend him whereof we shall make mention of 12 of the chiefe that attend him in the day time & 12 that attend to do his will in the night time which is sufficient for practis they are all good by nature & willing to doe your will in all things those that is for the day is to be called in the day & those for the night in the night their names and seales is as followeth & each spirit hath 30 servants to attend him &c

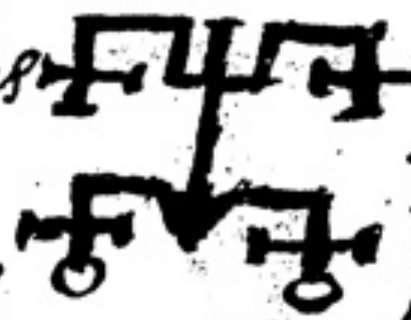

The 12 spirits that belong to the day & their seales under Masyriel
Masyriel his seale
Mahue his seale
Roriel his seale
Earviel seale
Zoriel his seale
atniel his seale
Vessur his seale
azimel seale

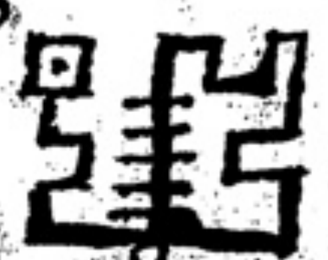
Mayros his seale


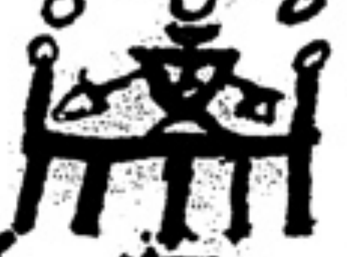
The 12 spirits belonging to the night & their seales &c

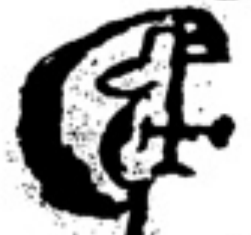
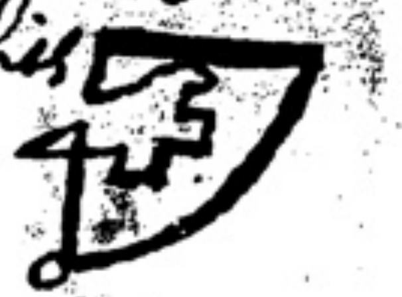
Patiel his seale


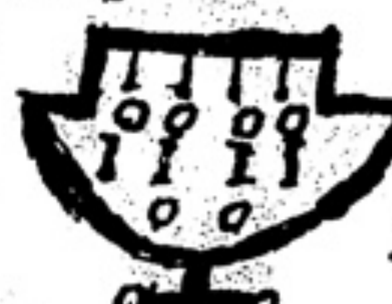
Arach his seale


Badiel his seale


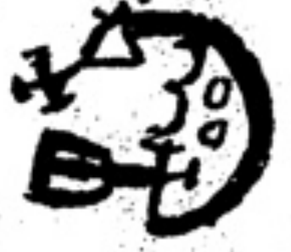
Rabiel seale


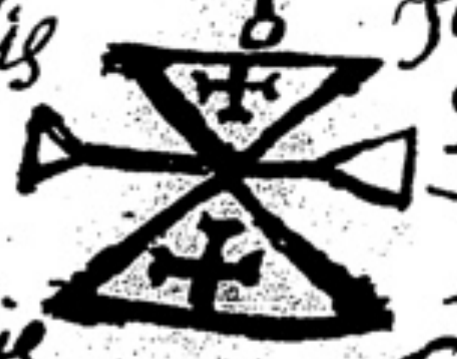
Bawas his seale


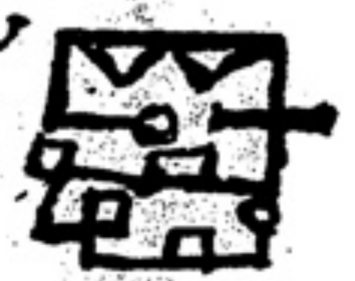
Atwiel his seale



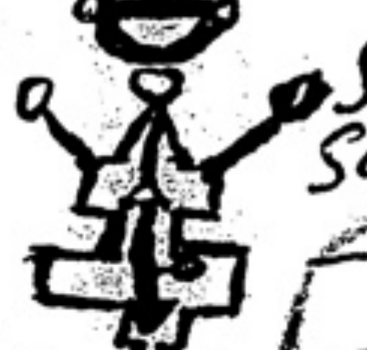
Agsuel his seale


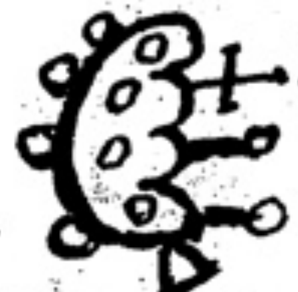
Mwas his seale

Hogiel his seale


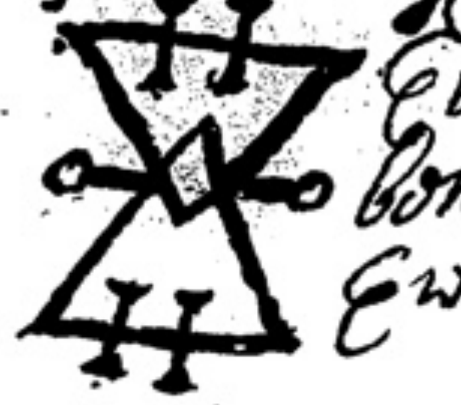
Eral his seale


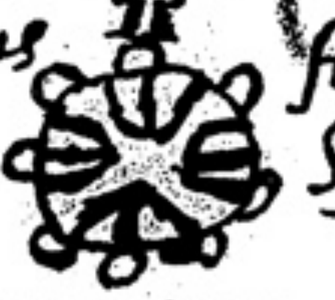
Solvar seale


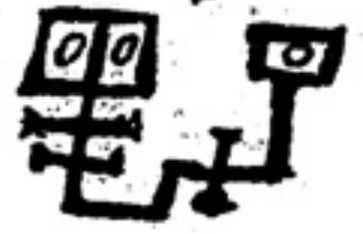
Aliel his seale


Sarmiel his seale


Ethiel his seale

The seale of Ethiel should have ben placed before Ewas


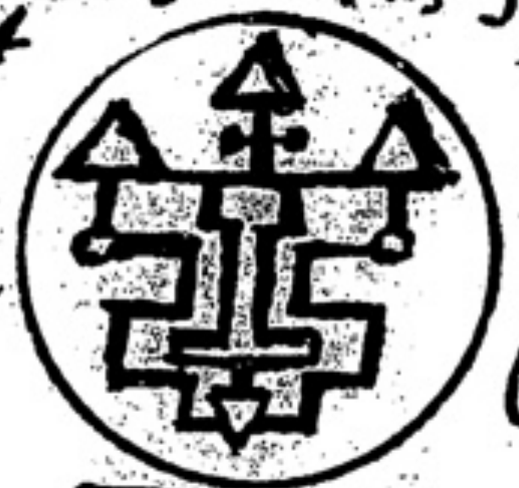
Espoel his seale


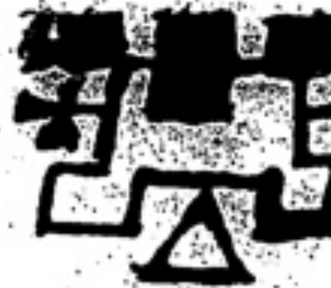
Amour his seale


I conjure thee thou # mighty & potent prince Masariel who rulest the conjuration king &c # ///

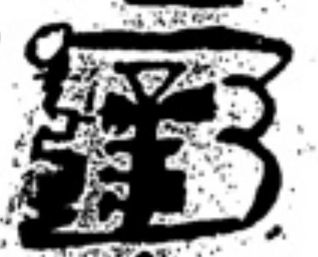
The 9th spirit in order but the first under the Emperor of the west is called Malgaras he ruleth as king in the dominion of the west & hath 30 dukes under him to attend him in the day & as many for the night and severall under them againe whereof we shall make mention of 12 dukes that belong to the day and as many for the night and every one of them hath 30 servants to attend on them Excepting Misiel Barfas Aspor & Deilas for they have but 20 apeice Aroiz & Basiel hath but 10 and they are all very courteous & will appeare willingly to do your will they appeare 2 & 2 at a time with their servants those that is for the day to be called in the day and those of the night in the night their names and seales is as followeth &c

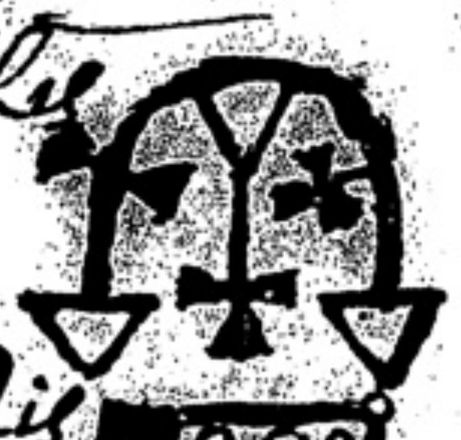
Malgaras his seale

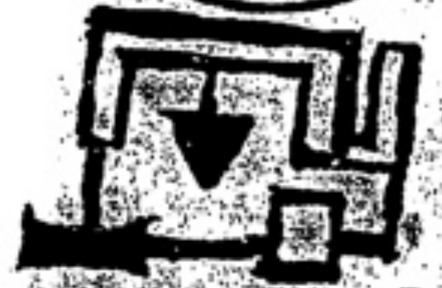
The 12 dukes that belong to the day under Algaras & their seales


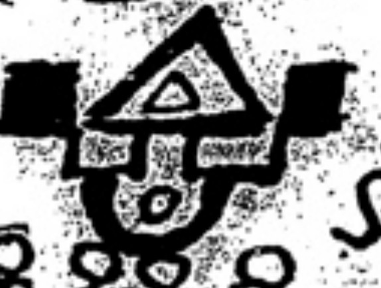
Rabiel his seale


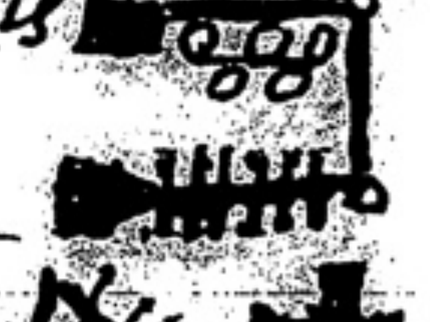
Here followeth the 12 dukes of the night and their seales

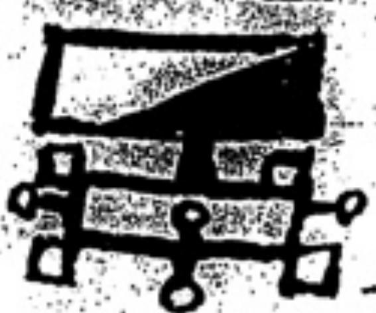
Cabiel his seale


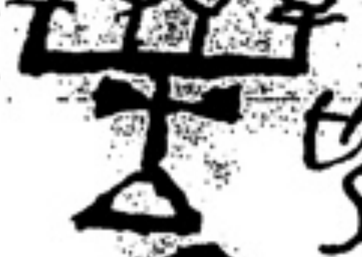
Aroc his seale


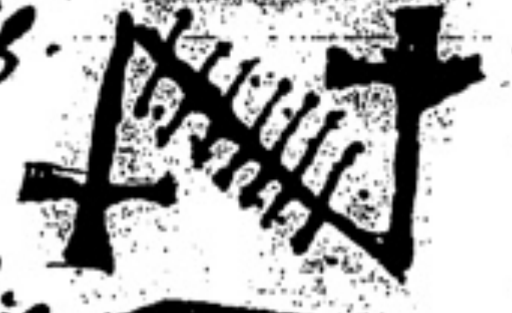
Carmiel his seale


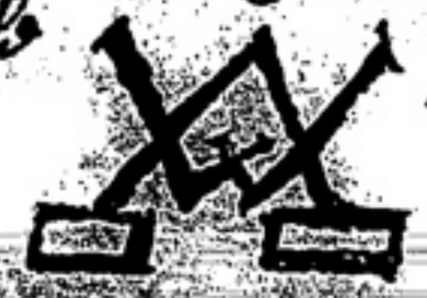
Medirl his seale


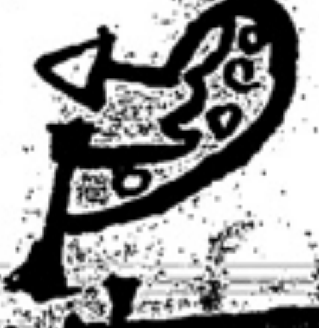
Dadiel his seale


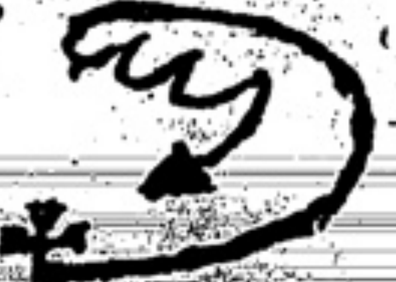
Moliel his seale


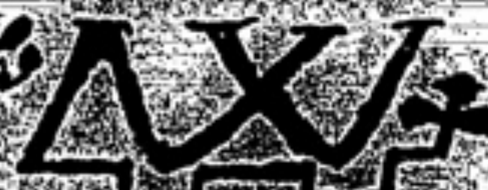
Oriel his seale


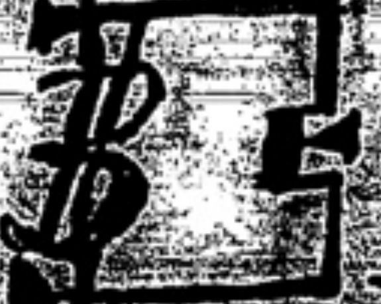
Cambi his seale


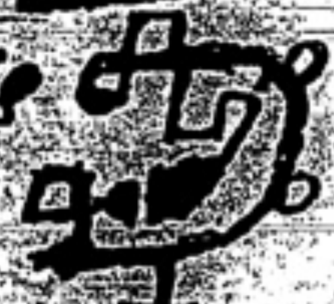
Borasi his seale


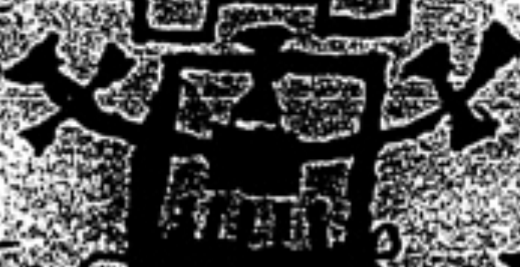
Alisiel his seale


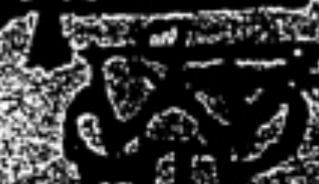
Libiel his seale


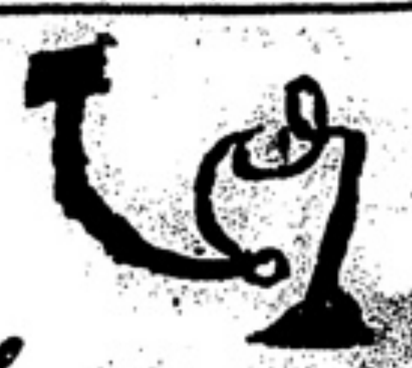
Agor his seale


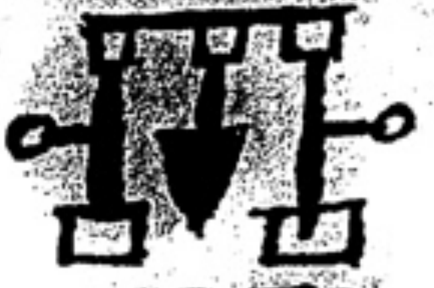
Barfacel his seale


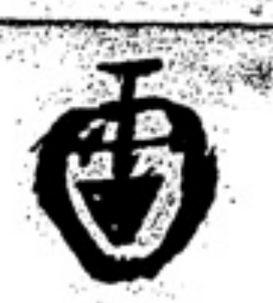
Rabock his seale


Cariel his seale


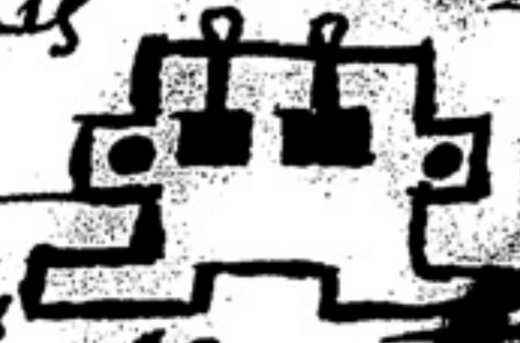
Aroiz his seale


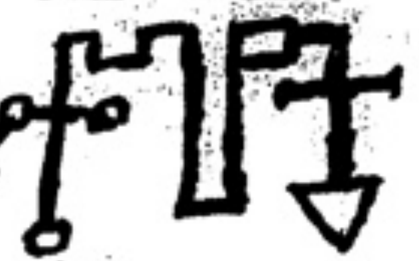
Aspiel his seale


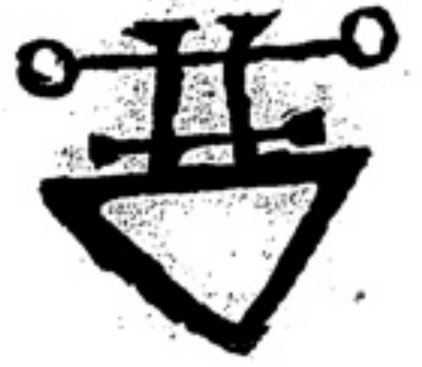
Amiel his seale


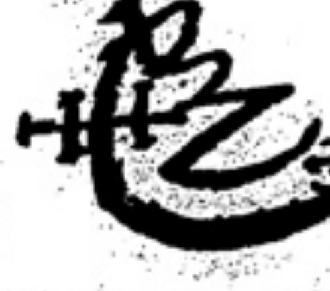
Doilas his seale


18

Cawon his seale


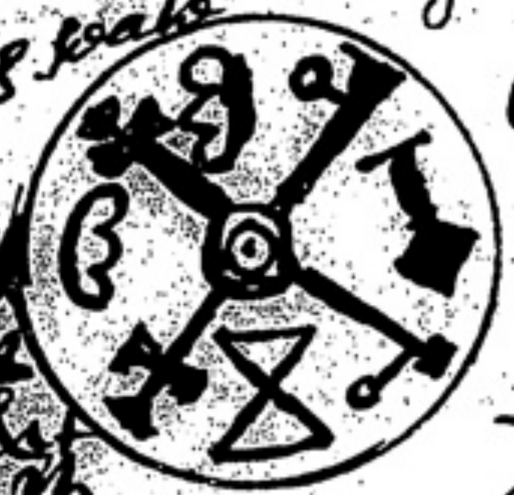
Aspow his seale


Basiel his seale


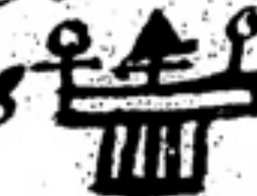
Zamor his seale


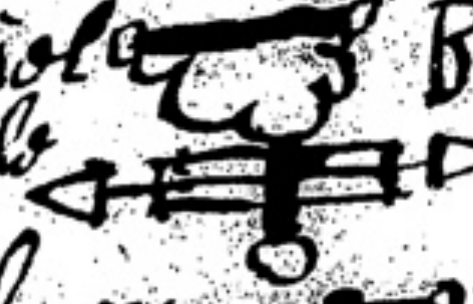
I conjure thee O thou mighty & potent prince Malgaras &c
The conjuratio

The 10th spirit in order but the second under the emperor of the west is Dorochiel who is a mighty prince ruling in the west & by north & hath 40 dukes to attend on him in the day and as many for the night with an innumerable company of servants whereof we shall make mention of 24 of those dukes that belong to the day & as many for the night with their seales as followeth now the 12 first that belong to the day &c of the night hath 40 servants apeice to attend them when they appear & the 12 last of the day and of the night hath 400 servants apeice to attend them when they appear & all those of the day is to be called in the day & those of the night in the night observe the planetary motions in calling for the first that belongeth to the day in the first planetary hour of the day & the 2 and next in the second planetary hour of the day &c so successively on till you have gone through the day to the night and through the night till you come to the 2 first of the day againe & they are all of good nature & is willing to obay & do your will their names and seales is as followeth &c

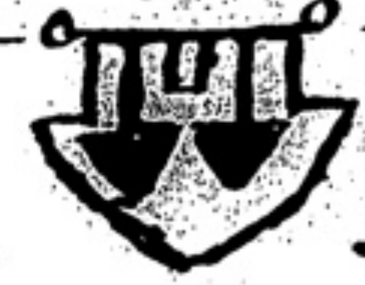
Dorochiel his seale


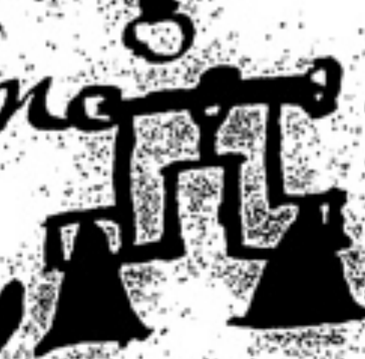
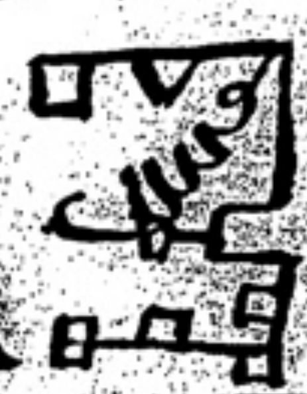
The 24 dukes that belong to the day 12 before noone & 12 after noone & their seales &c

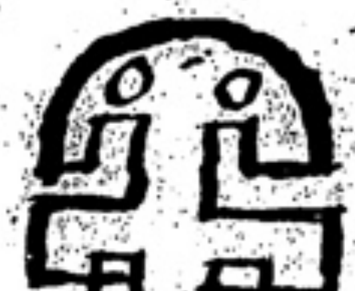
Carciel his seale


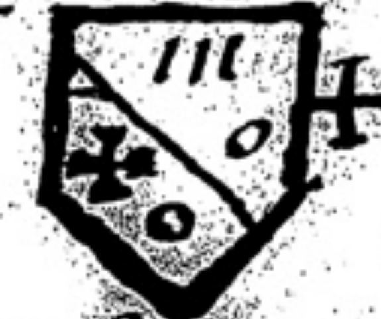
Soriel seale


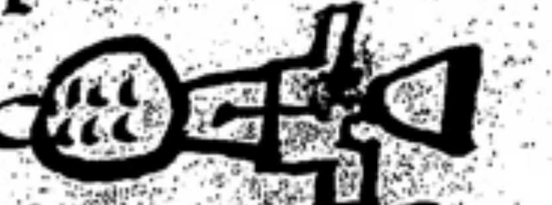
Buciel his seale

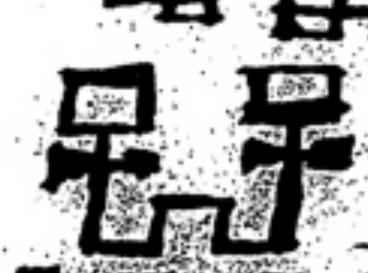
Tubiel seale


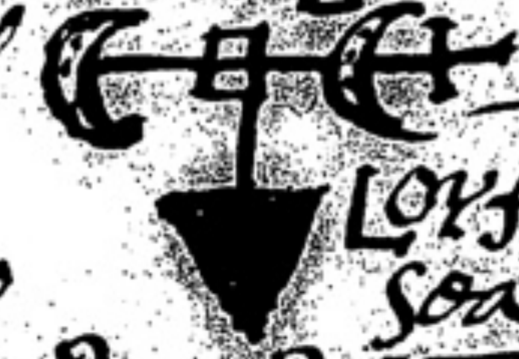
Cabron seale



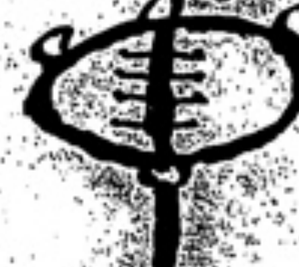
Corba his seale


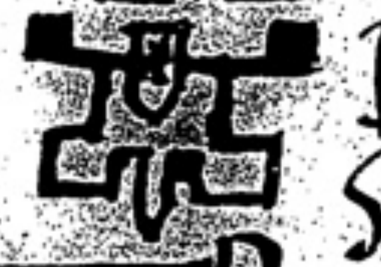
Magael his seale


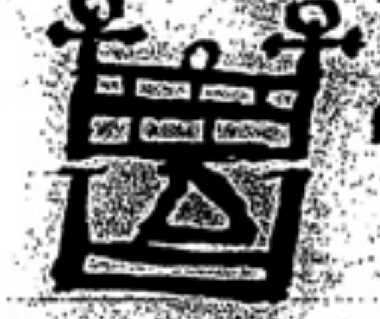
Diriel seale


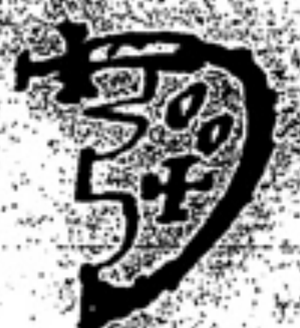
Mowach seale


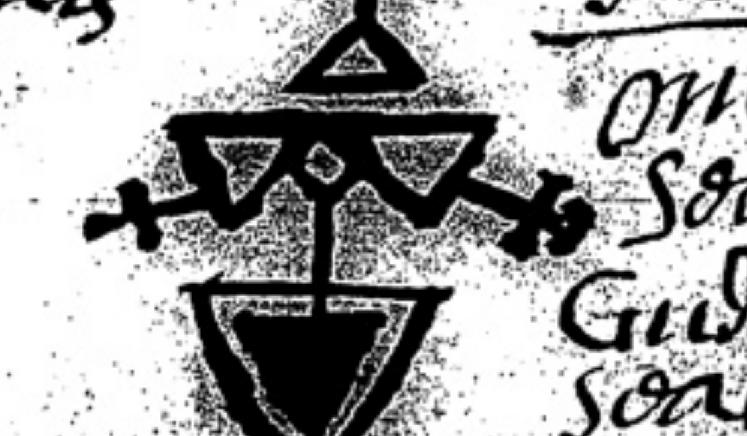
Abriel seale


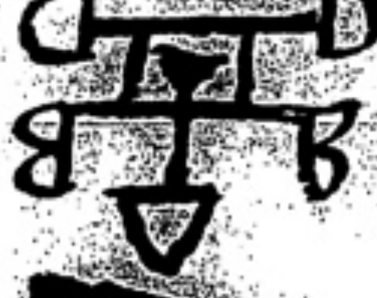
Choriel his seale


Alshor his seale


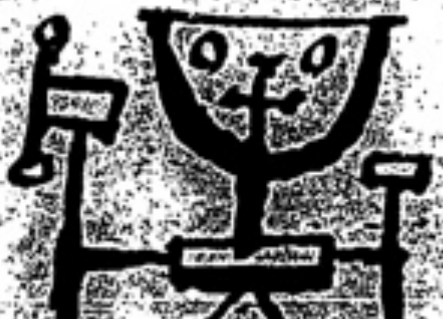
Danael seale


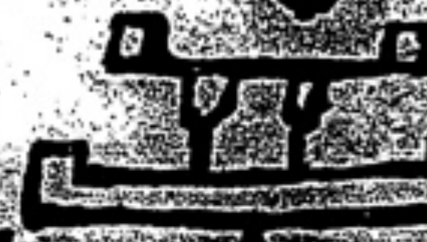
Lorfos his seale


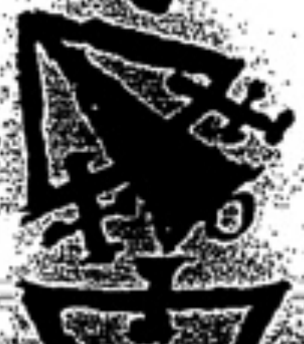
Aurino his seale


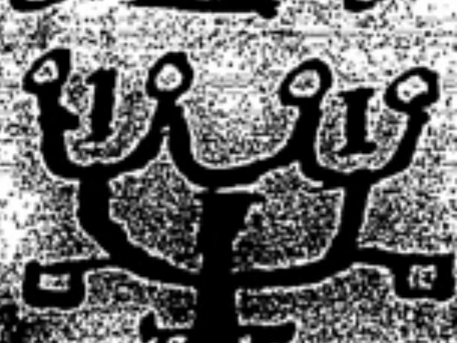
Oriel seale


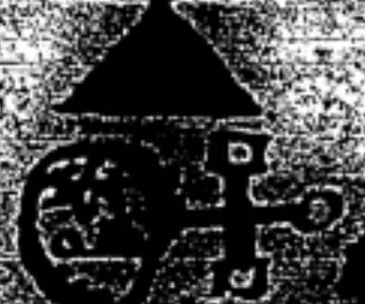
Gudiel seale

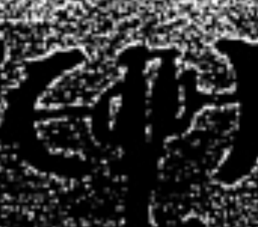
Lemor seale


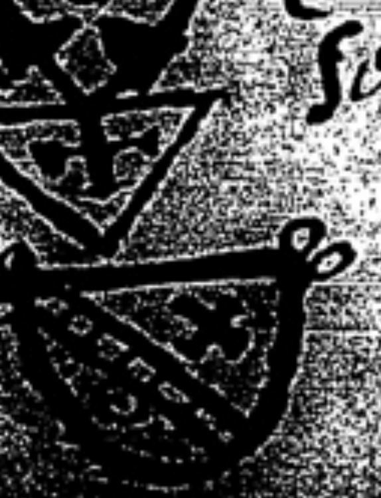
Esiel his seale


Asphor seale


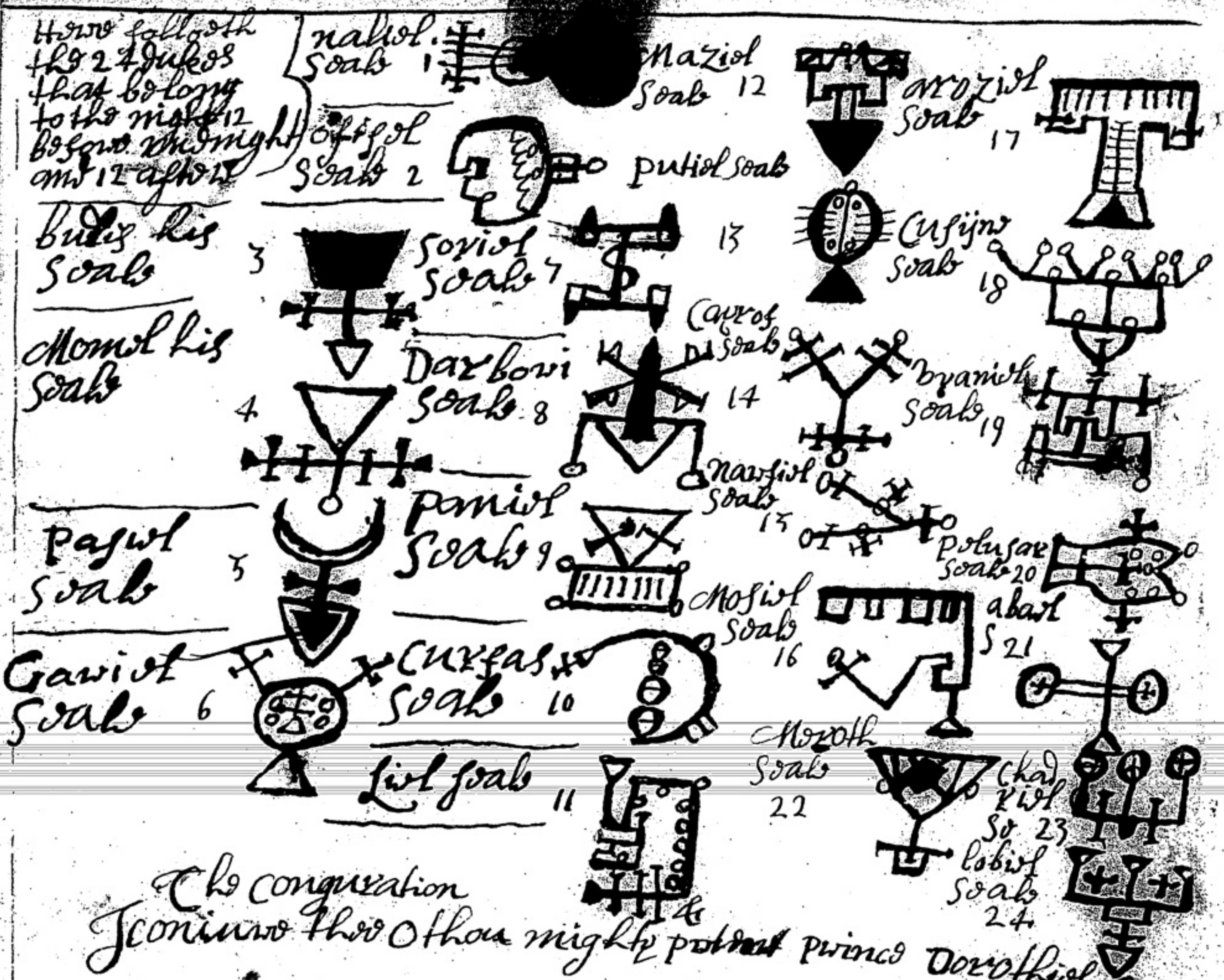
Casael seale


Mayriel seale


Suriel seale


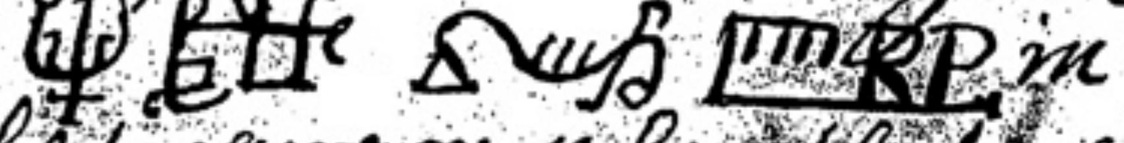
Emuriel seale


Here followeth the 24 dukes that belong to the night 12 before midnight and 12 after 12

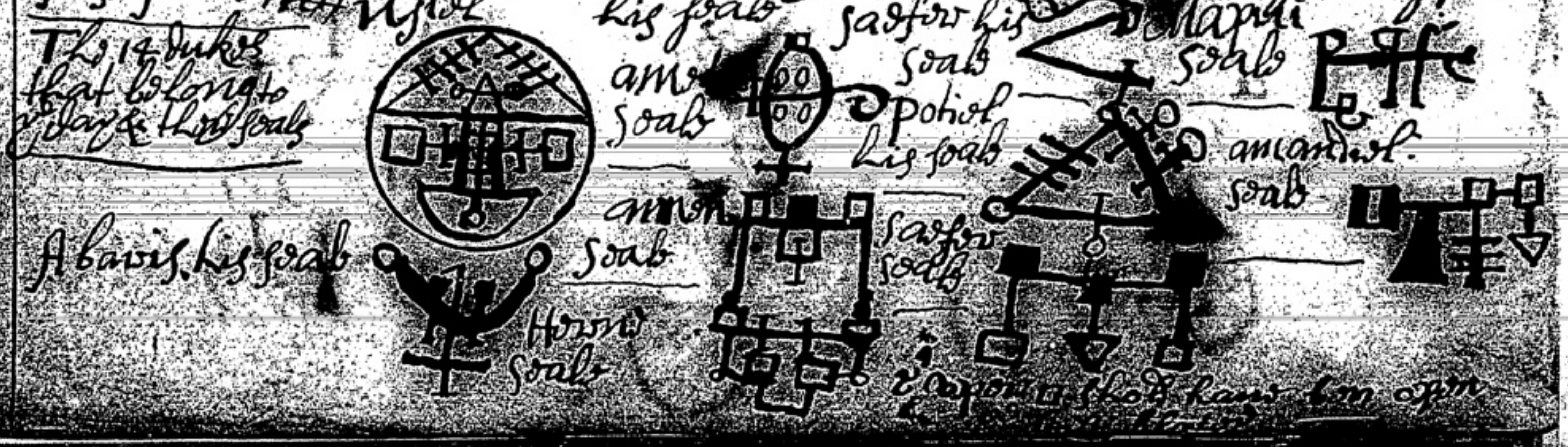

Naziel seale 1
Maziel seale 12
Arroziel seale 17
Offiel seale 2
Putiel seale
Budiel his seale 3
Soriel seale 7
13
Cusiel seale 18
Moriel his seale 4
Darboriel seale 8
Carnol seale
14
Pranichi seale 19
Pamiel seale 9
Pasiel seale 5
Narsiel seale 15
Pollusar seale 20
Mosiel seale 16
Abael seale 21
Gariel seale 6
Cursas seale 10
Morath seale 22
Liel seale
11
Chadriel seale 23
Lobiel seale 24

The conjuration

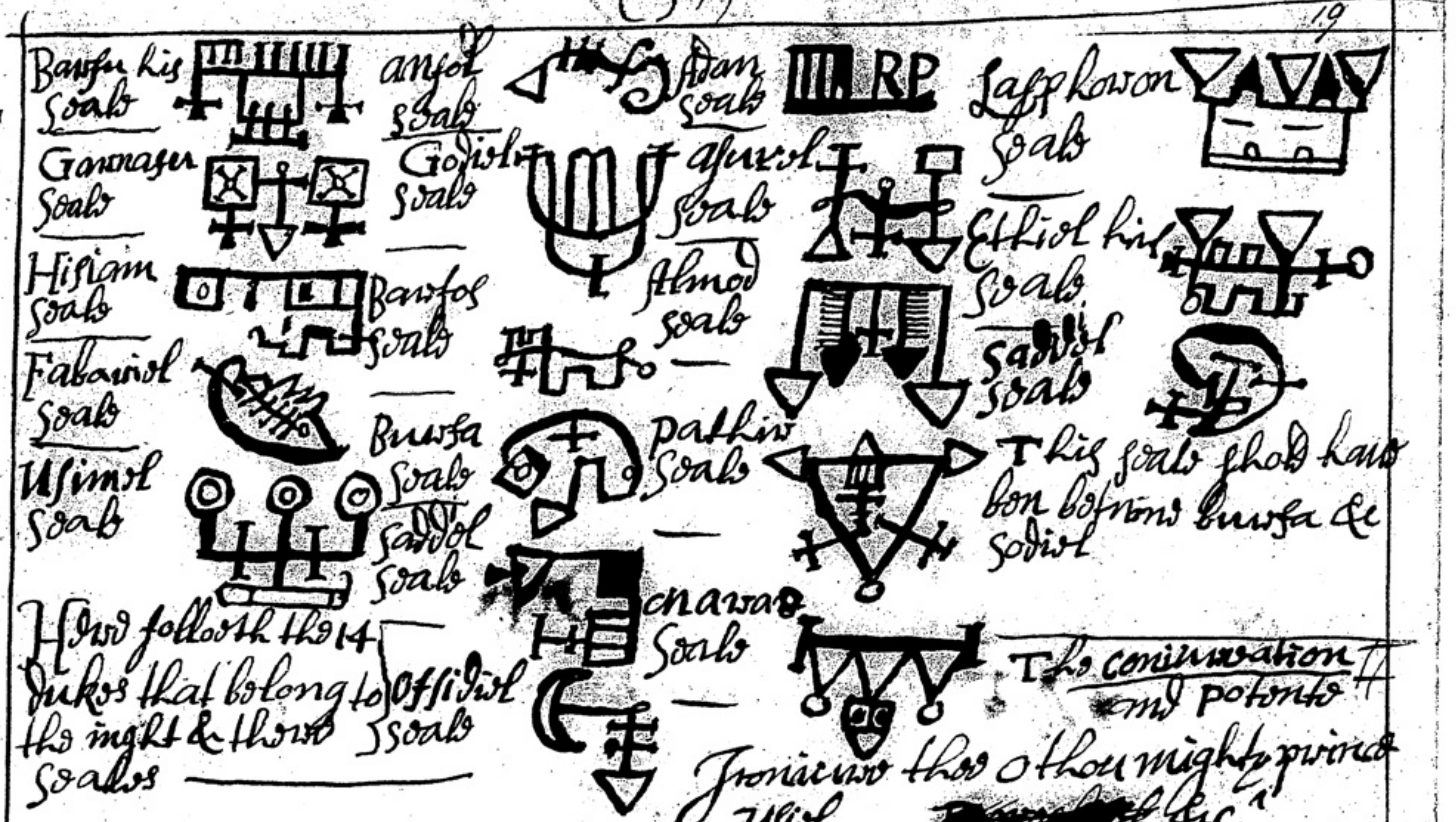
I conjure thee O thou mighty potent prince Dorothiel &c

The 11th spirit in order but the 3d under the emperor Amenadiel is called Usiel who is a mighty prince Ruling as King in the north west he hath 40 diurnall and 40 nocturnall dukes to attend him in the day & in the night whereof wee shall make mention of 14 that belongs to the day & as many for the night which is sufficient for practis the first 8 that belong to the day hath 40 servants apeice & the other 6 30 apeice and the first 8 that belong to the night hath 40 servants apeice to attend on them and the next 4 dukes 20 servants & the last 2 hath 10 apeice & they are very obedient ~~&c~~ do willingly appeare when they are called they have more power to hide or discover treasure then any other spirit saith Solomon that is conteined in the booke Theurgia Goetia & when you hide and would not have any thing taken away that is hid make these 4 seals  in virgins parchment & lay them with the treasure or where the treasure lyeth & it will never be found nor taken away the names and seals of these spirits is as followeth

The 14 dukes that belong to the day & their seals


Usiel his seale
Saefor his seale
Amiel seale
Mapri seale
Potiel his seale
Amandiel seale
Abaris his seale
Arnon seale
Saefor seale
Heri seale

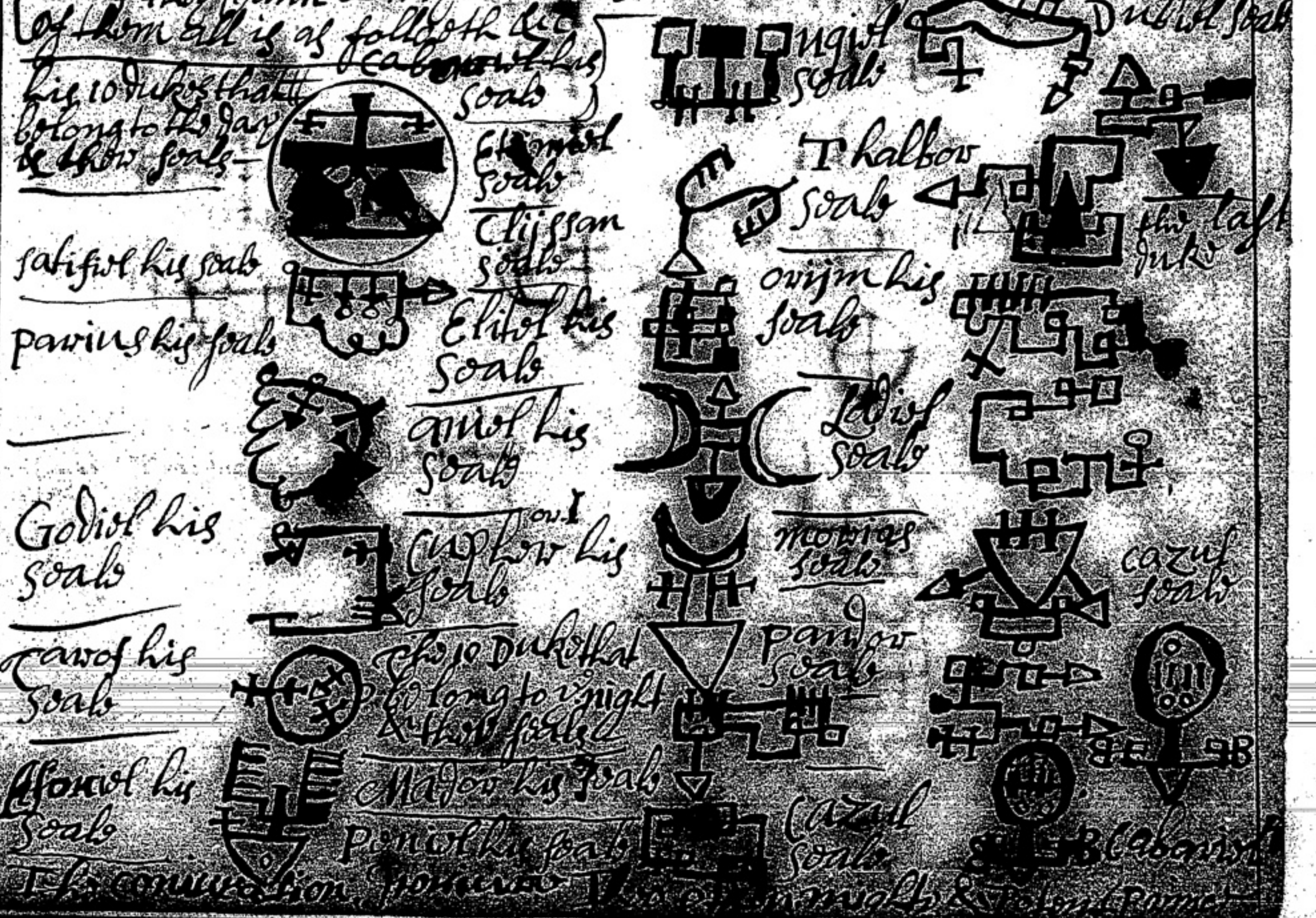
19


Barsu his seale
Ansoel seale
Adan seale
Lafferon seale
Gamasu seale
Godiel seale
Asuriel seale
Ethiel his seale
Hisiam seale
Barfos seale
Almod seale
Sadiel seale
Fabariel seale
Bursa seale
Pathir seale
Usiniel seale
Sardiel seale
This seale should have been before Bursa & Sodiel
Here followeth the 14 dukes that belong to the night & their seales
Offidiel seale
Chaurac seale
The conjuration and potents

I conjure thee O thou mighty prince Usiel &c

The 12th spirit in order but the 4 under the emperor of the west is Cabariel he hath 50 dukes to attend on him in the day & as many for the night under whom are many servants to attend on them whereof wee shall make mention but of 10 of the cheife dukes that belonge to the day & as many for the night & every one of them hath 50 servants to give attendance when their master is called & note the dukes that belong to the day is very good and willing to obey their master & is to be called in the day time and those of the night is by nature evill and disobedient and will deceive you if they can & they are to be called in the night the names & seals of them all is as followeth &c

his 10 dukes that belong to the day & their seals

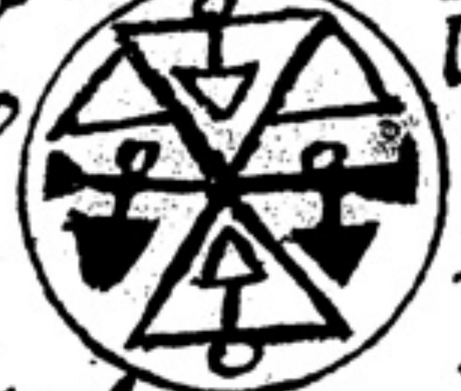

Cabarim his seale
Ugiel seale
Dubiel seale
Chamiel seale
Thalbor seale
Chissan seale
the last duke
Satifiel his seale
Oriejm his seale
Parius his seale
Ethiel his seale
Amiel his seale
Lediel seale
Godiel his seale
Cuphar his seale
Moriel seale
Cazul seale
Caros his seale
the 10 dukes that belong to the night & their seales
Pandor seale
Alforiel his seale
Madar his seale
Pamiel his seale
Cazul seale

The conjuration

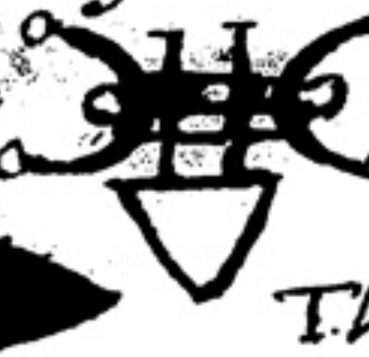
~~the 13 spirit in order (but the 4th under the Emperor of ye north is~~
Called Rasiel he Ruleth as King in the north and hath 50 dukes for the day and as many for the night to attend him and they have many servants under them againe for to doe their will and whereof we shall make mention of 16 of their dukes that belong to the day becase they are by nature good and willing to obey but 14 that belong to the night becaus they are by nature evill and are stoborne & disobedient and will not obey at all those dukes that belong to the day hath 50 servants apeice excepting the 6 last which hath but 30 apeice and the 8 first that belong to the night hath 40 servants apeice the 4 next have but 20 apeice & the 2 last but 10 apeice their names & seales is as followeth &c

Raysiel his seale

his dukes 16 that belong to the day & their seales

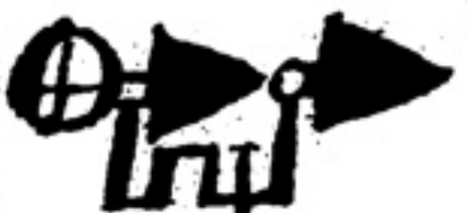


Dubarus seale

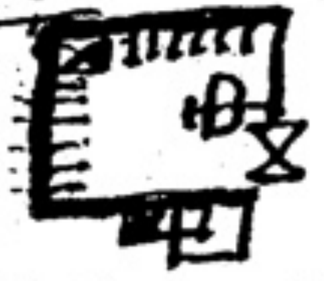


his 14 dukes with their seales that belong to the night &c

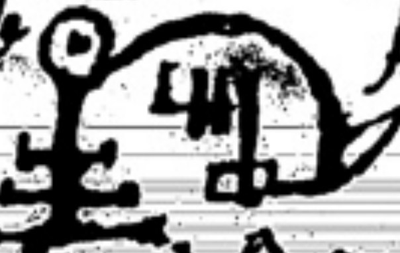
Armona seale



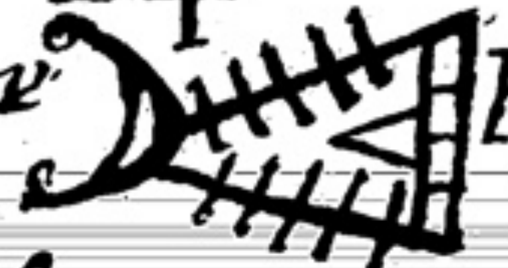
Thariel seale



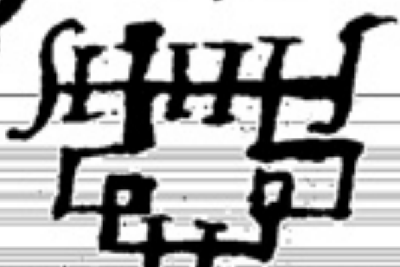
Bacier his seale



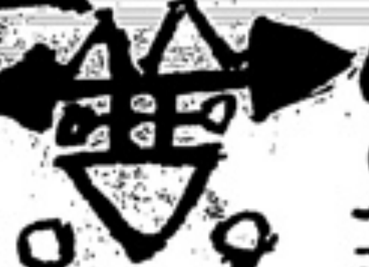
Albadur seale



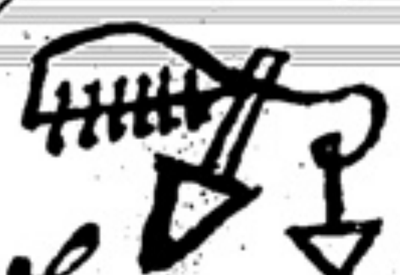
Pavias his seale



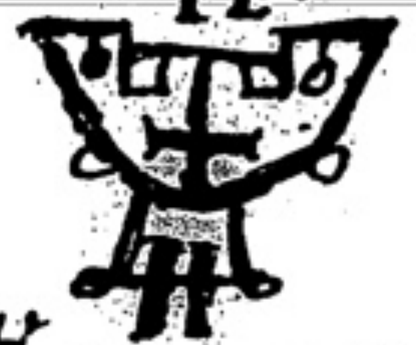
Phoca his seale



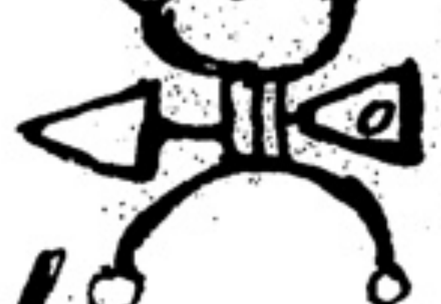
Camol seale



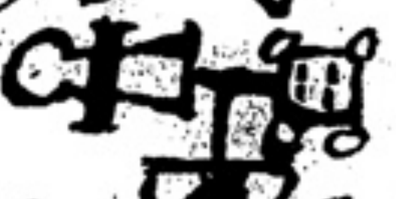
Awarol seale



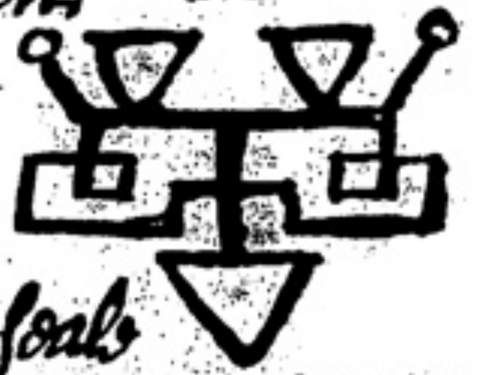
Soquiel his seale



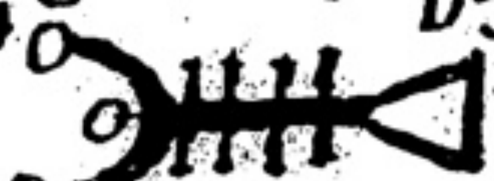
Fursiel seale



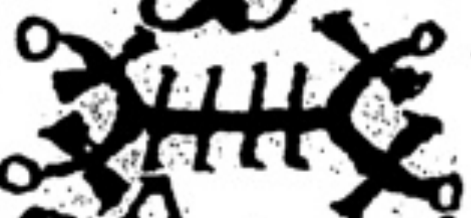
Culmar seale



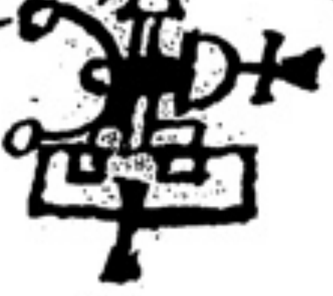
Sadar his seale



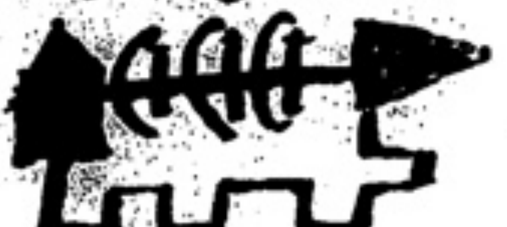
Botasid seale



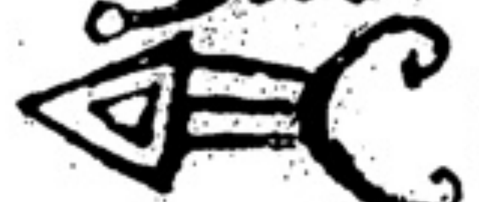
Milcha seale



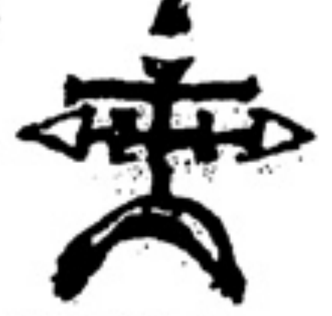
Lazaba: seale



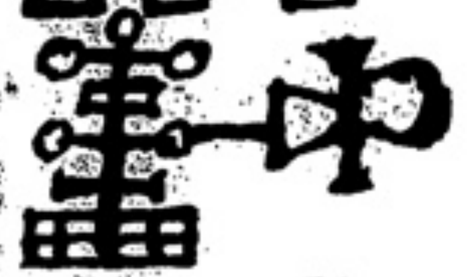
Towath his seale



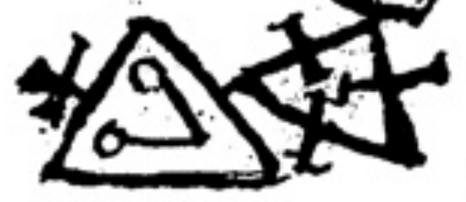
Tawas seale



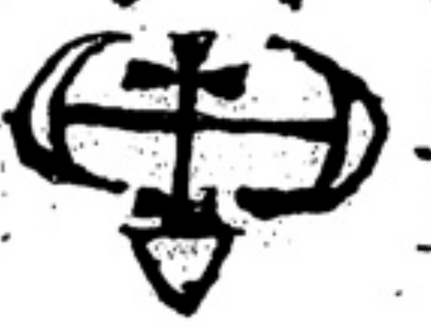
Abasiel his seale



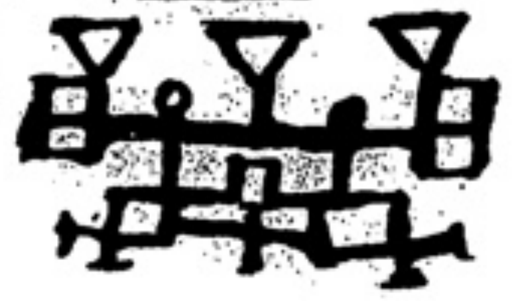
[illegible]ael his seale



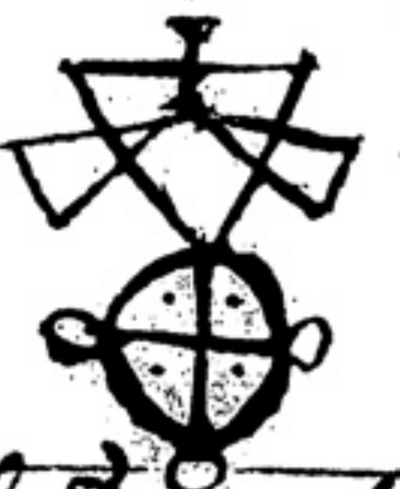
Uviel seale



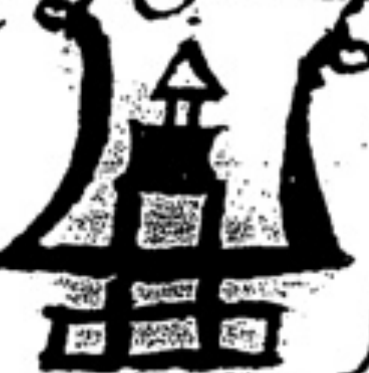
Sobach seale



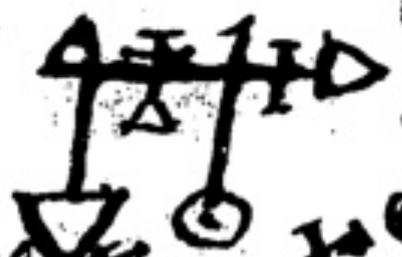
Ramica his seale



Quitda his seale

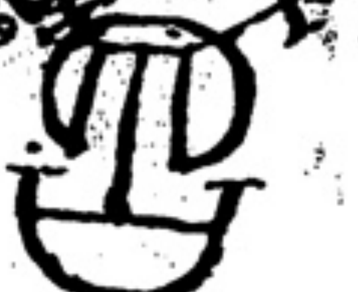


Sarack seale

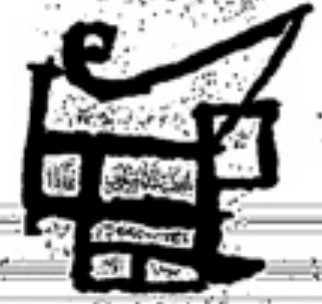


The Coniuration
I coniure thee O thou mighty prince Raysiel &c

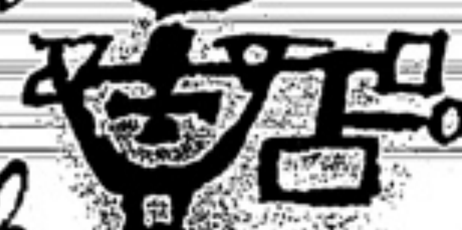
Awopath seale



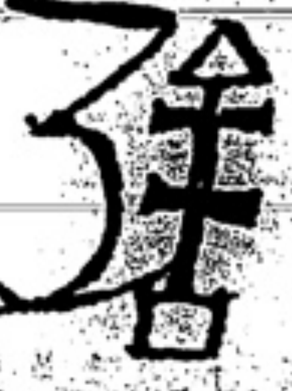
Bolsag his seale



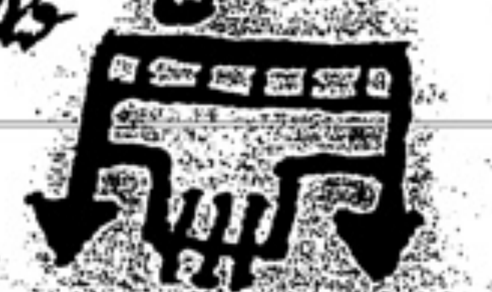
Lamas seale



Morad seale



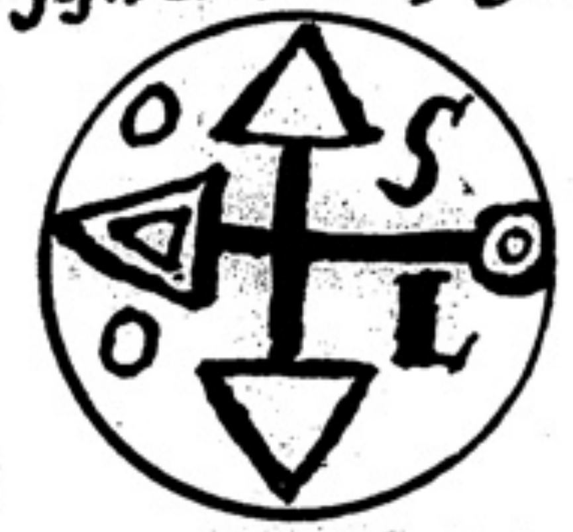
Thurall seale



~~The 14th spirit in order (but the second under the Emperor of the north is~~
Sijmiel he Ruleth as King in ye north and by East who hath 10 dukes to attend on him by day time & 1000 for the night & every one of them hath a certaine number of servants whereof we shall make mention but of 10 that belong to the day & of those that belong to the night and those of the day is very good and not disobedient as those that belong to the night for they are stobborne & will not appeare willingly & their names and seales are as followeth note those 10 of the day hath 720 amongst them to do their will & those 10 of the night hath 720 to attende on them as occation serveth &c

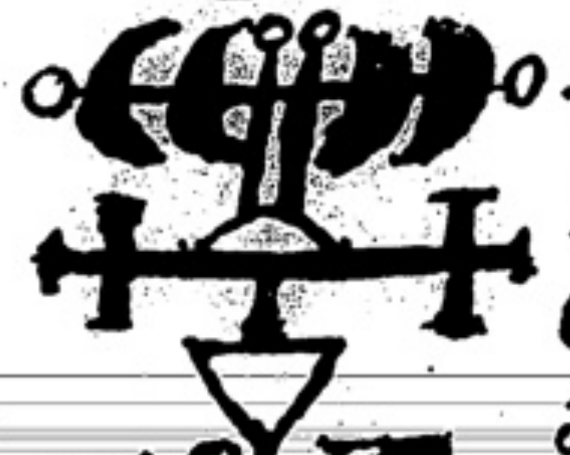
his 10 dukes that belong to the day & their seales

Sijmiel his seale

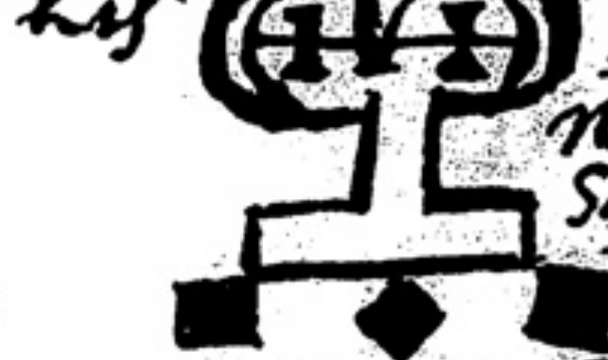


The 10 dukes that belonge to the night under Simiel & their seales

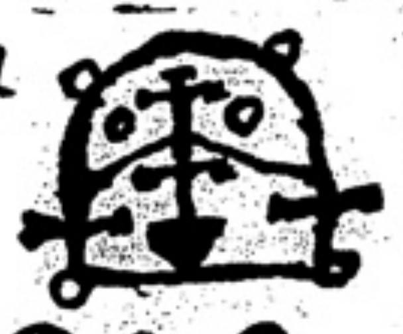
Asmiel his seale 60



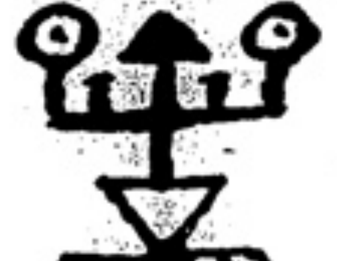
Masrus his seale 79



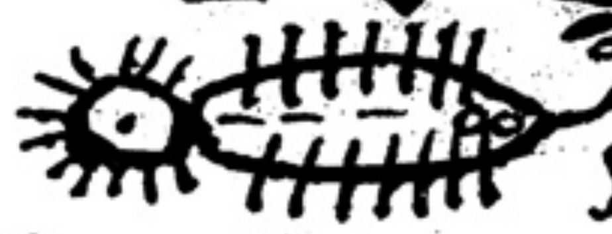
Mariamu seale 100



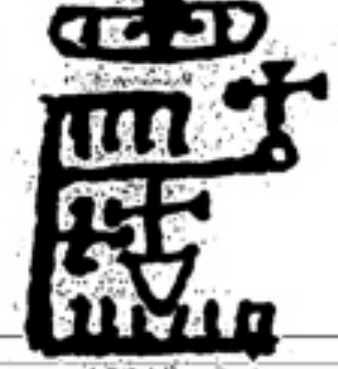
Narzal seale 201



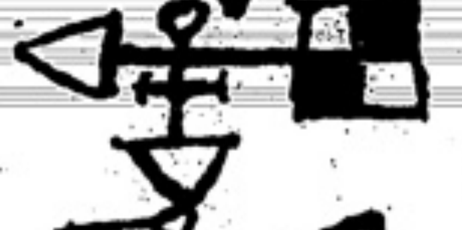
Apiel his seale 30



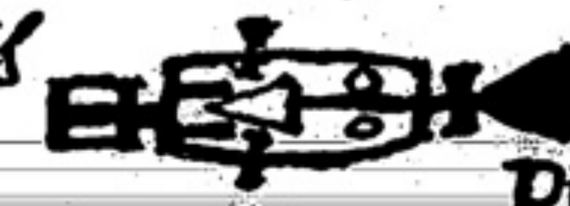
Marala seale 30



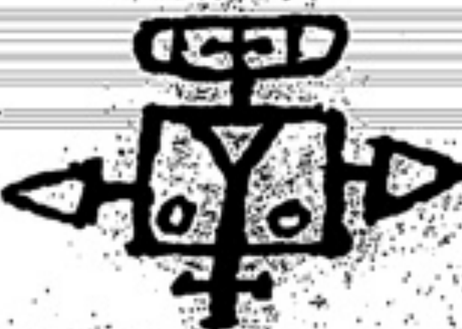
Pharbas his seale 100



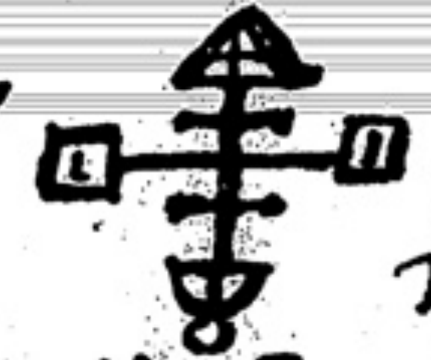
Cursiel his seale 40



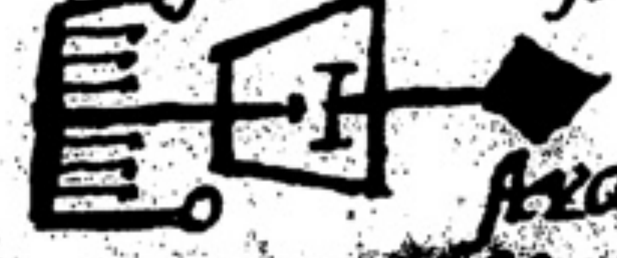
Richel his seale 120



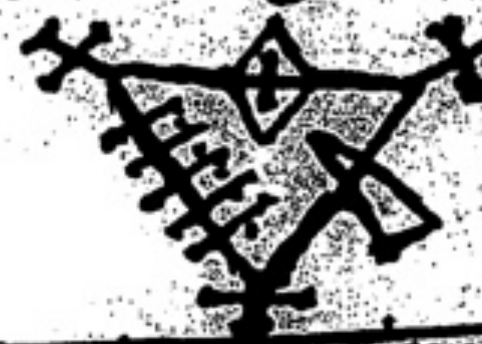
Molael his seale 10



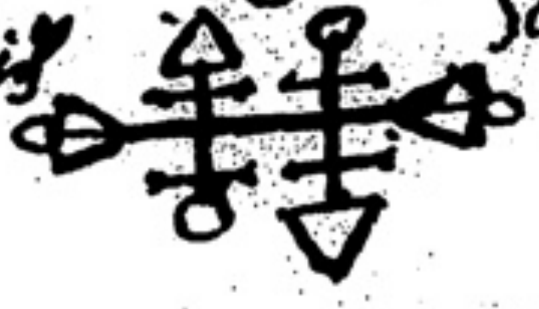
Vasros his seale 40



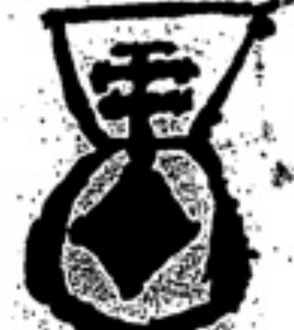
Nalael his seale 130



Arasos his seale 50

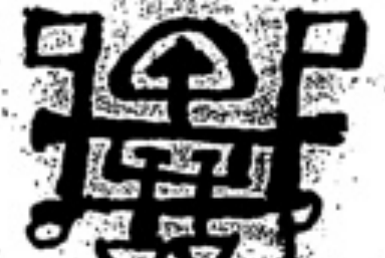


Malgron his seale 20

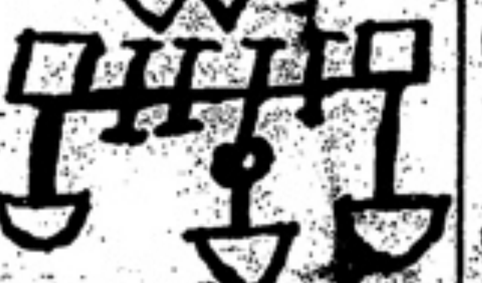


I coniure thee O thou mighty & potent prince Sijmiel &c

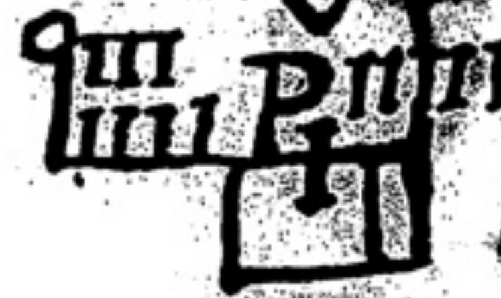
Romiel his seale 80



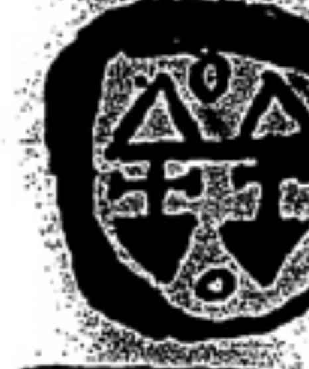
Lavael his seale 60



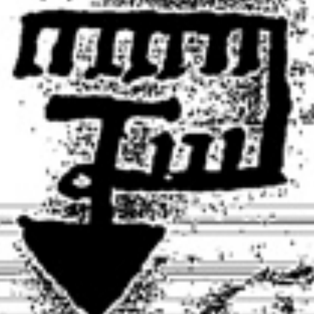
Ashel his seale 60



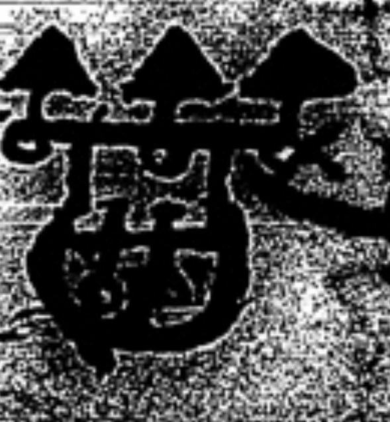
Boriel his seale 90



Dagael his seale 100



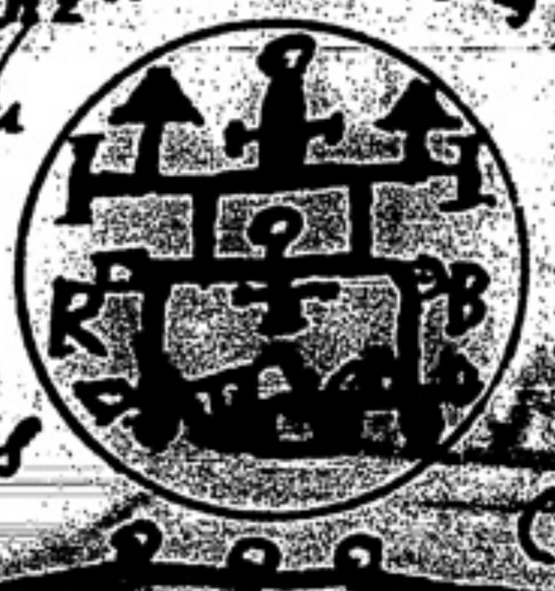
Muzor his seale 110



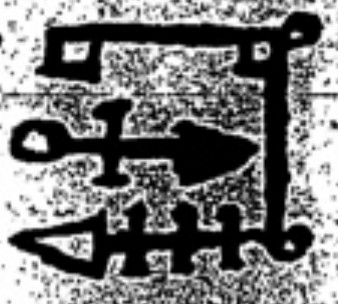
The 15th spirit in order (but the 3d under the Emperor of the north) is Armadiel who ruleth as King in the north East parts & hath many dukes under him besides their servants whereof we shall make mentio of 15 of the chiefe dukes who hath 260 servants to attend them these dukes is to be called in the day & night deviding the same into 15 parts begining at sun rising with the first spirit & soe on till you come to the last devission of the night these spirits is all good by nature & willing to do your will in all things their names & seales followeth &c

Armadiel his seale

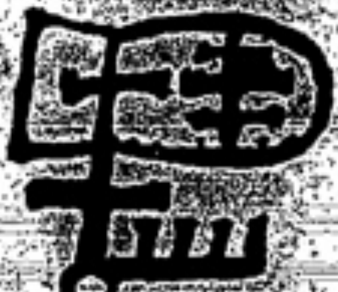
here followeth his 15 dukes & their seales &c



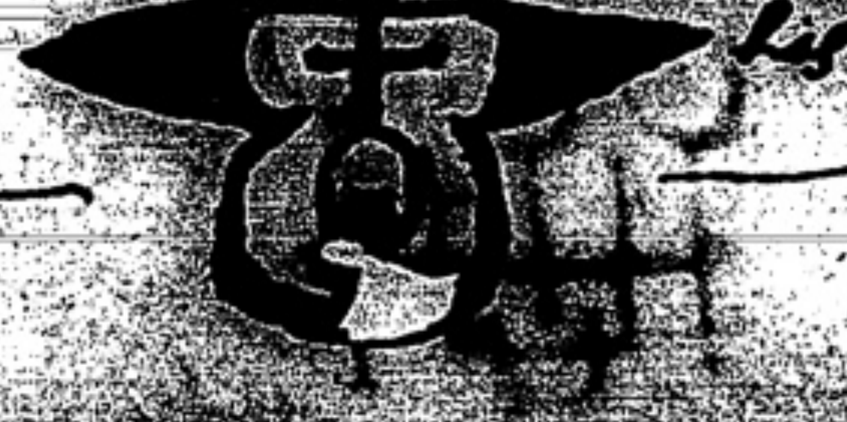
Parasiel seale



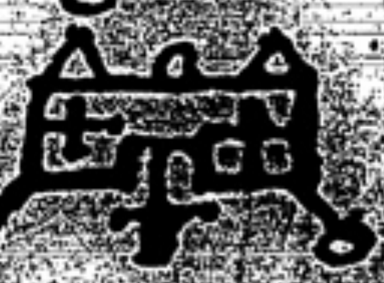
Laiel his seale



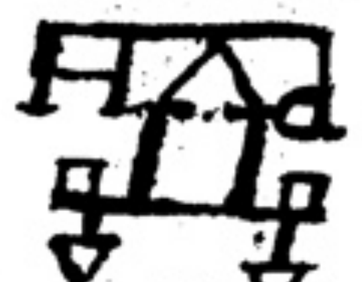
Massak his seale



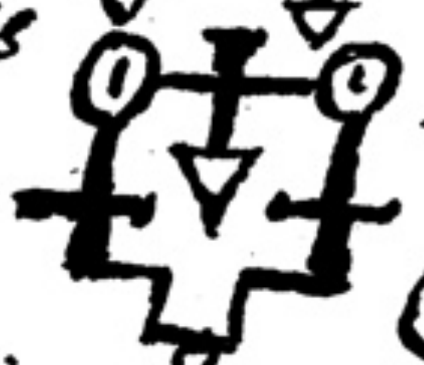
Cararmia his seale



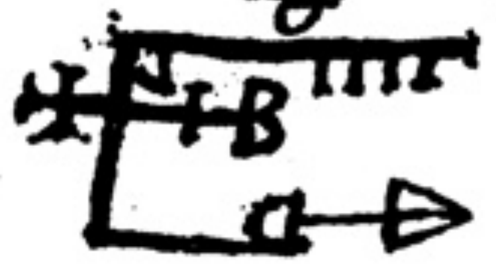
Alferiel his seale



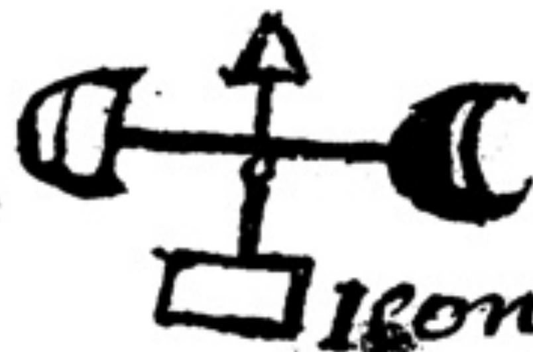
Orariel his seale



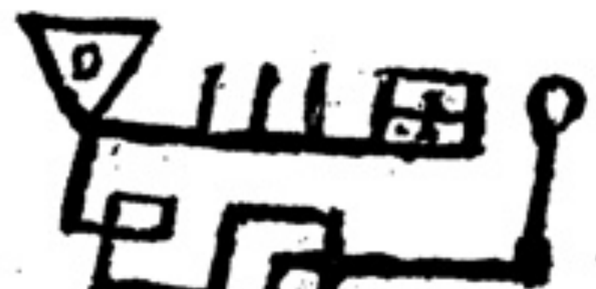
Oriin his seale



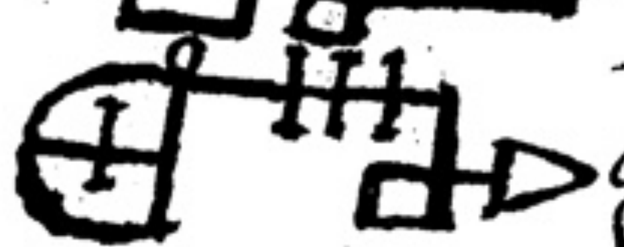
Samiel seale



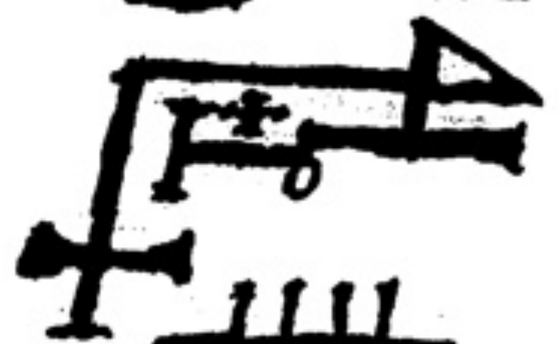
Asmael his seale



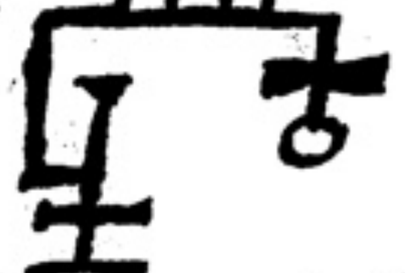
Joziel his seale



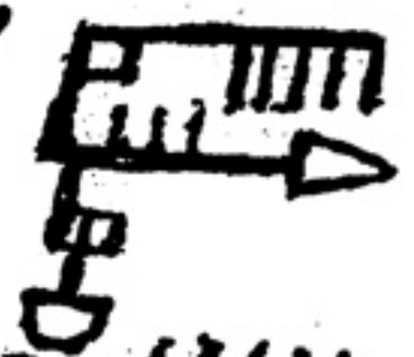
Candiel seale



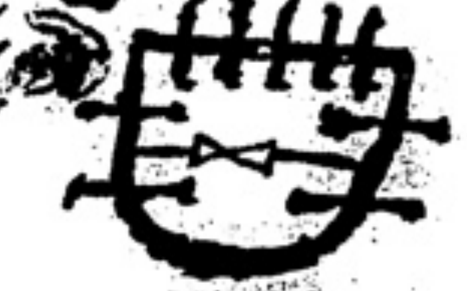
Carsiba seale



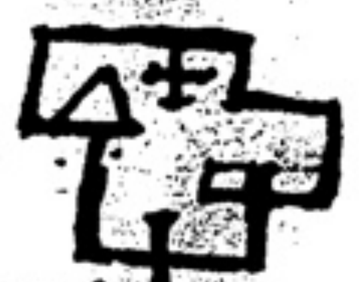
Asbibiel seale



Mafayr seale



Oeniel seale

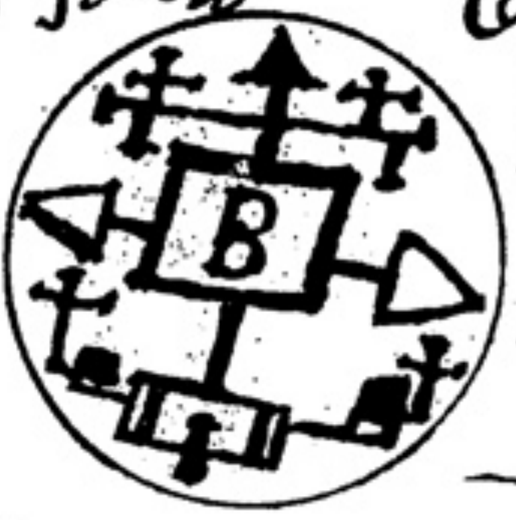


The coniuration

I coniure thee O thou mighty & potent Prince Armidiel &c

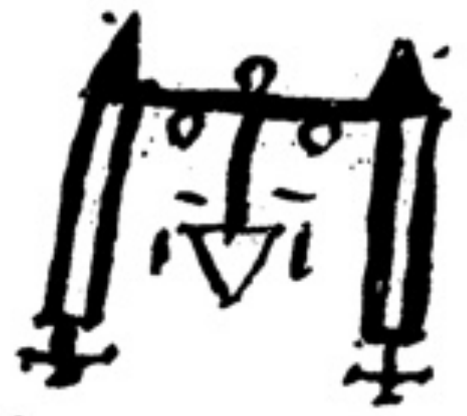
The 16th spirit but 4th under the Emperor of [illegible] North is Baruchas who Ruleth as King in the East & by North & hath many dukes & other servants spirits to attend him whereof we shall make mention of 15 of the Chief dukes that belong to the day & night who hath 7040 servants to attend on them they are all by nature Good & willing to obey & you are to call these spirits in the same manner as is shewed in the foregoing Example of Armadiel & his dukes that is in dividing the day and night into 15 parts & the names & seales of these 15 dukes is as followeth &c

Baruchas his seale

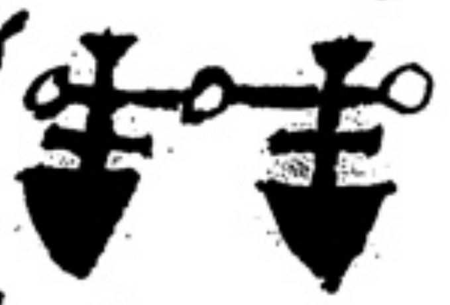


here followeth the 15 dukes & their seales &

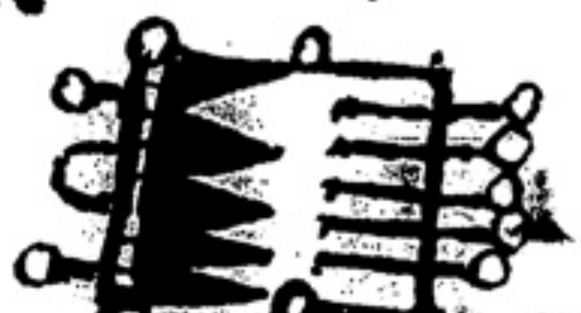
Quinta his seale



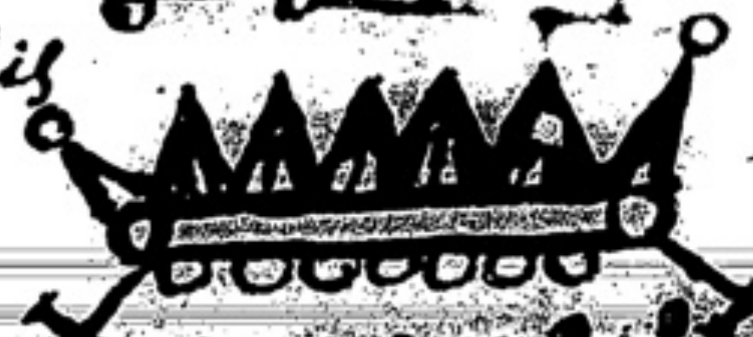
Sarael his seale



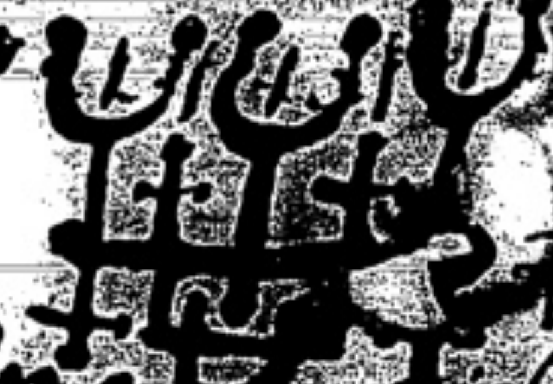
Moschon seale



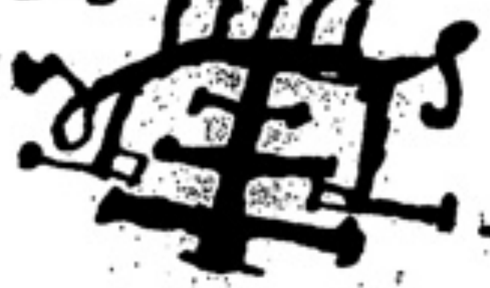
Cavaijr his seale



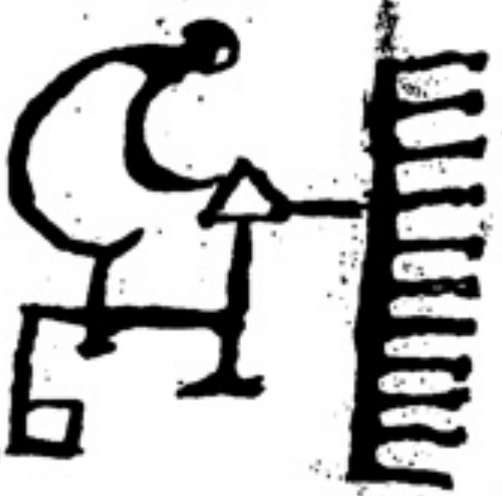
Aboce seale



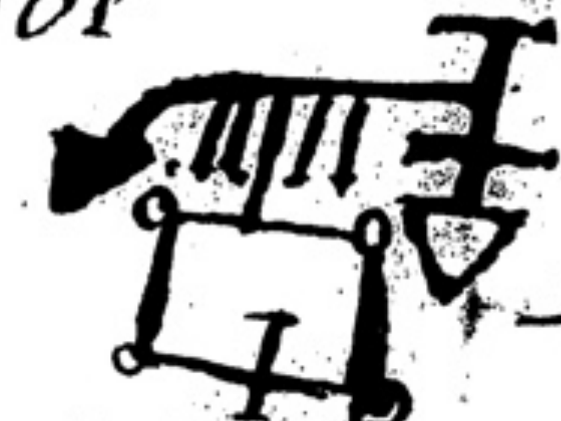
Cartael his seale



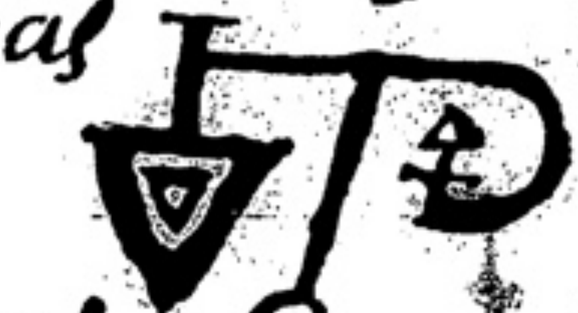
Janiel seale



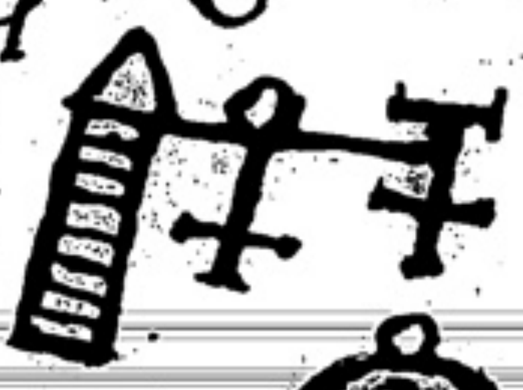
Pharol seale



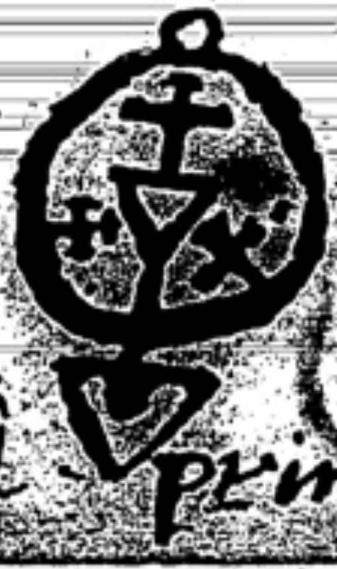
Baoxas seale



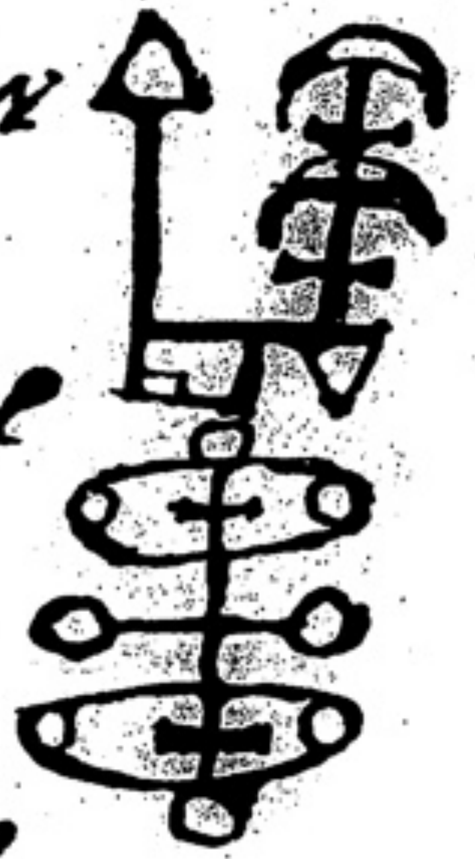
Goriel seale



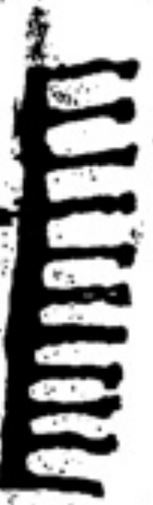
Monael seale



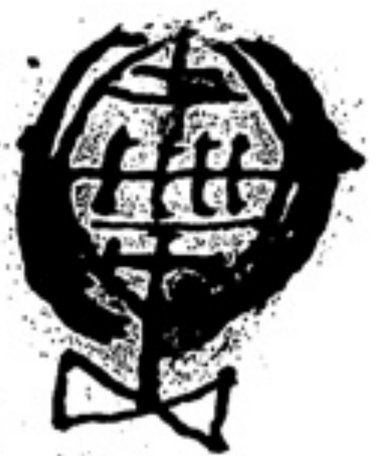
Chibor seale



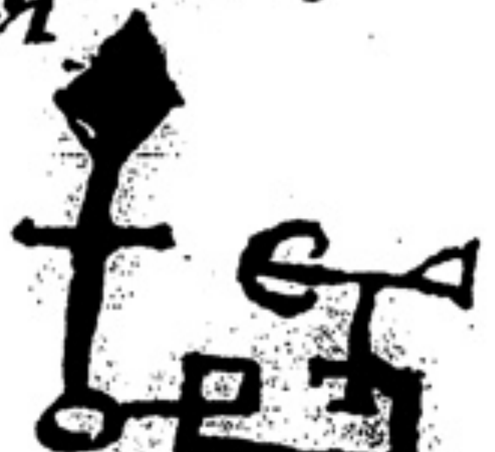
Lamael seale



Dorael seale



Doraniel seale



The End of the seales of the princes and Dukes of the foure Empires

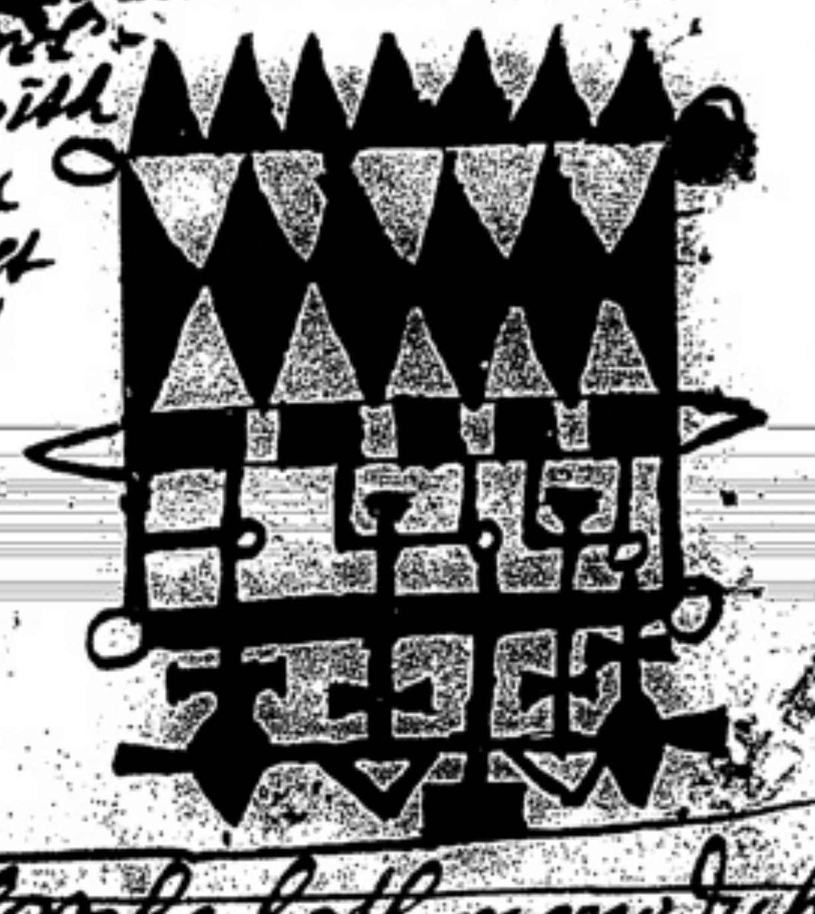
The coniuration

I coniure thee O thou mighty & potent prince Baruchas &c

In this place we are to give you the understanding of all mighty & potent Princes with their servants which wandereth up and downe in the aire & never continueth in one place &c whereas one of the cheife & first is called Geradi who hath 18150 servants to attend him for he hath no dukes nor princes: therefore he is to be invocated alone but when he is called there comes a great number of his servants with him but more or lesse according to the time of the day or night he is called in for in the 2 first houres of the day (according to the planetary motion) & the 2 second houres of the night there comes 470 of his servants with him & in the 2 second houres of the day & in the 2 third houres of the night there commeth 590 of his servants with him & in the 2 third houres of the day & the 2 third houres of the night there comes 930 of his servants with him & the 4 to 4 houres of the day and the to 5 houres of the night there comes 1560 of his servants & in the 2 fifth of the day & the 2 sixth houres of the night there comes 13710 of his servants & in the 2 sixth or last houres of the day there comes 1560 of his servants & 930 & in the 2 first houres of the night there they are all indifferent Good by nature & will obay in all things willing

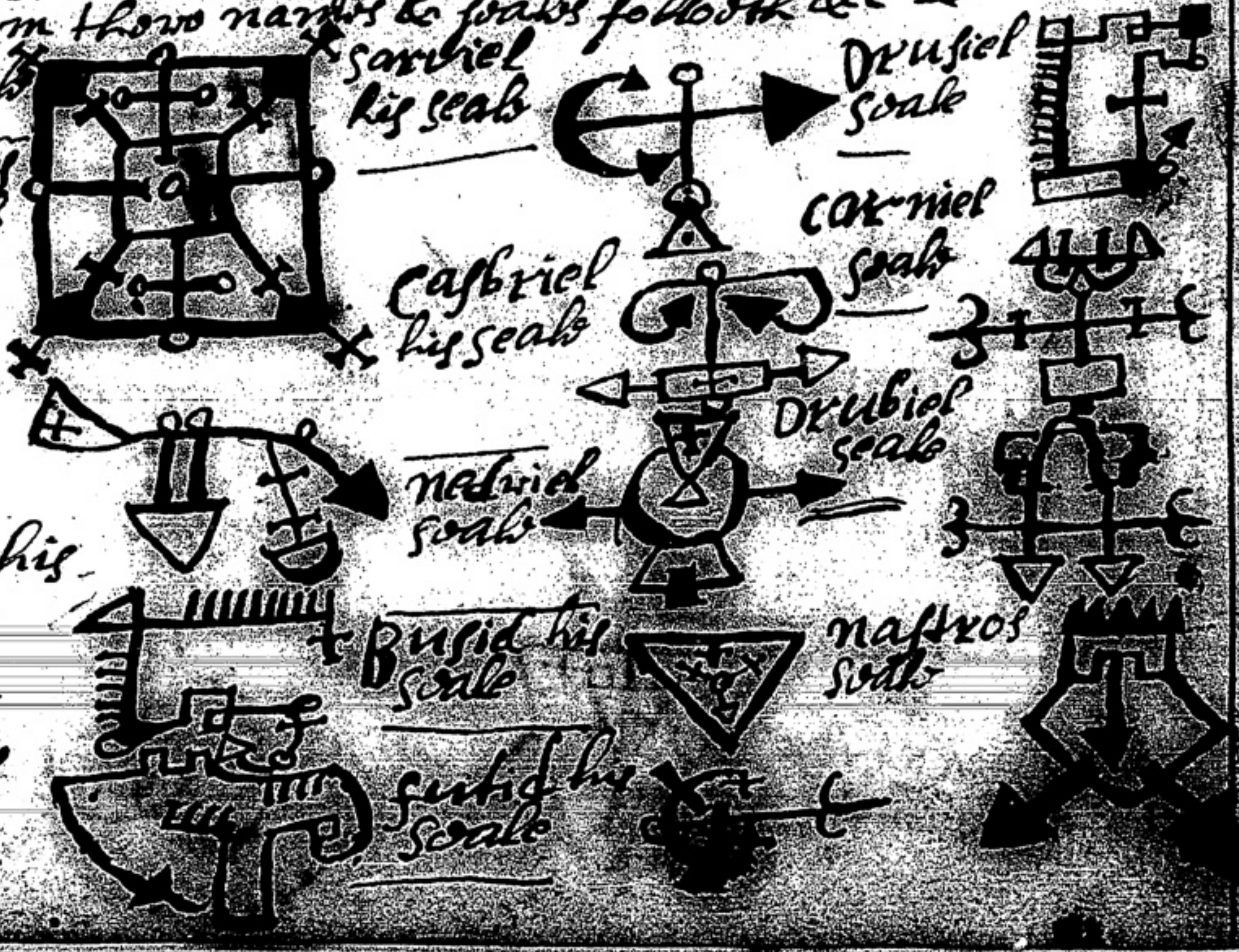
The coniuration

Geradiel his seale 21



I coniure thee O thou mighty & potent prince Geradiel who ~~Rulest~~ wanderest here & there in the aire with thy servants I coniure thee Geradiel that thou forthwith appeare with thy attendance in the first houre of the day here before me in this Christall stone or here before this circkell &c

The next of these wandring princes is called Buriel who hath many dukes and other servants which doe attend on him to do his will these are all by nature Evill & is hated of all other spirits they appeare in ugly and in the forme of a serpent with a virgins head & speaketh with a mans voice they are to be called in the night (because they hate the day) & in the planetary houres whereof we shall mention 12 of the cheife spirits which are dukes that answereth the 12 planetary of the night who hath 880 servants to attend on them in the night amongst them there names & seales followeth &c



Buriel his seale

his 12 dukes is as followeth with their seales

Sarviel his seale

Drusiel seale

Carniel seale

Casbriel his seale

Marosiel seale

Drubiel seale

Nedriel seale

Almadiel his seale

Busiel his seale

Nastros seale

Cupriel his seale

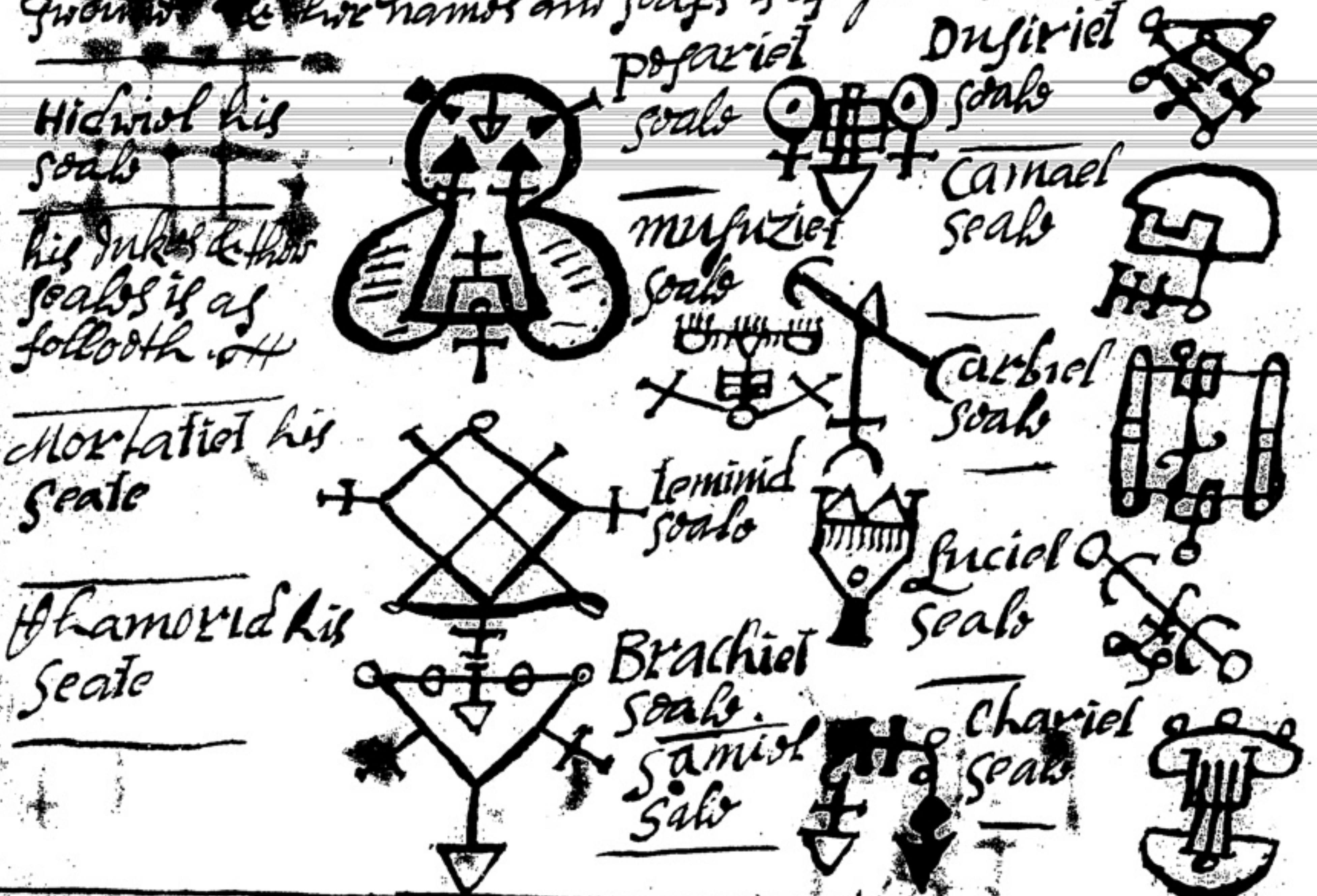
Futiel his seale

The coniuration

I coniure thee o thou mighty prince Buriel &c

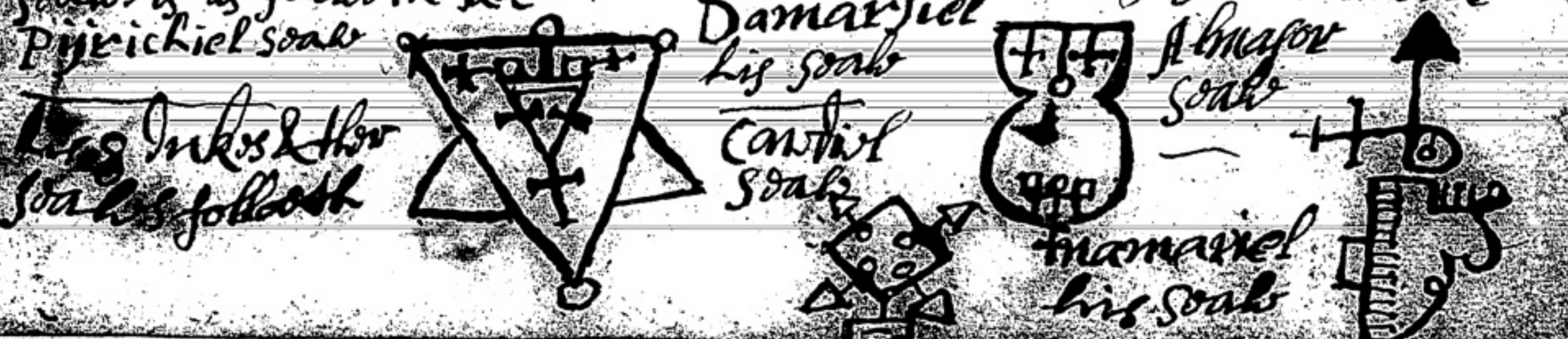
I coniure thee O thou mighty & potent prince Buriel who wandrest here & there in the aire with thy dukes & other thy servants spirits I coniure thee Buriel that thou forthwith appeare with thy attendance in the first houre of the night heare before me in this Christal stone (or heare before this Circkel) in a faire and comly shape to do my will in all things # Desire of you &c

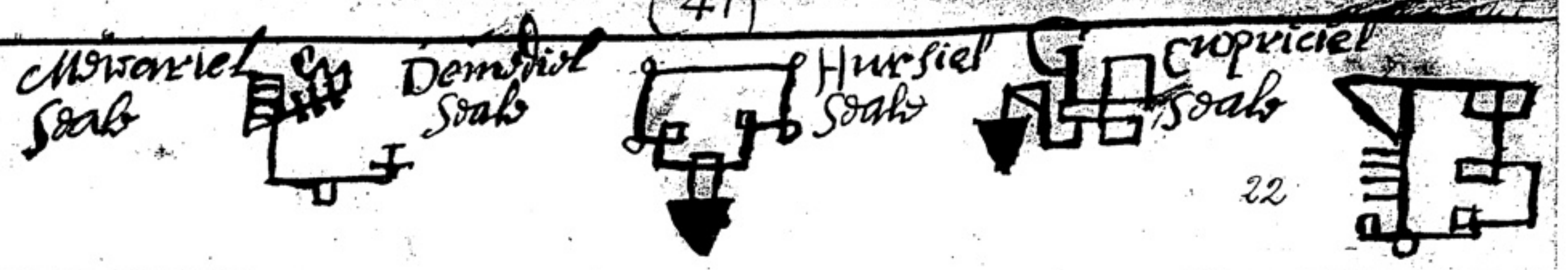
The third of these wandering spirits is called Hydriel who hath 100 Great dukes besides 200 Lesser dukes and servants without number whereof we shall make mention of 120 of the choife dukes which hath 1320 servants to attend them that are to be called in the day as well as in the night according to the planatory motion the first begining with the first houre of the day or night & so successively tel you come to the last they appeare in the forme of a serpent with a virgins head & face yet they are very curtious and [illegible] obay they delite most in or about waters and all moist grounds [illegible] their names and seales is as followeth &c


Hidriel his seale
his dukes & their seales is as followeth
Pesariel seale
Dusiriel seale
Musuziel seale
Camael seale
Carbiel seale
Mortaliel his seale
Leminiel seale
Luciel seale
Chamoriel his seale
Brachiel seale
Samiel seale
Chariel seale

I coniure thee o thou | The coniuration | mighty & and potent prince Hidriel &c

The 4th spirit in order of these wandring princes is called Pyrichiel He hath no princes nor dukes but knights whereof we shall mention 8 of the choise they being sufficient for practise who hath 2000 servants under them they are to be called according to the planatory motion they are all good by nature & will doe your desires willingly their names & seales is as followeth &c

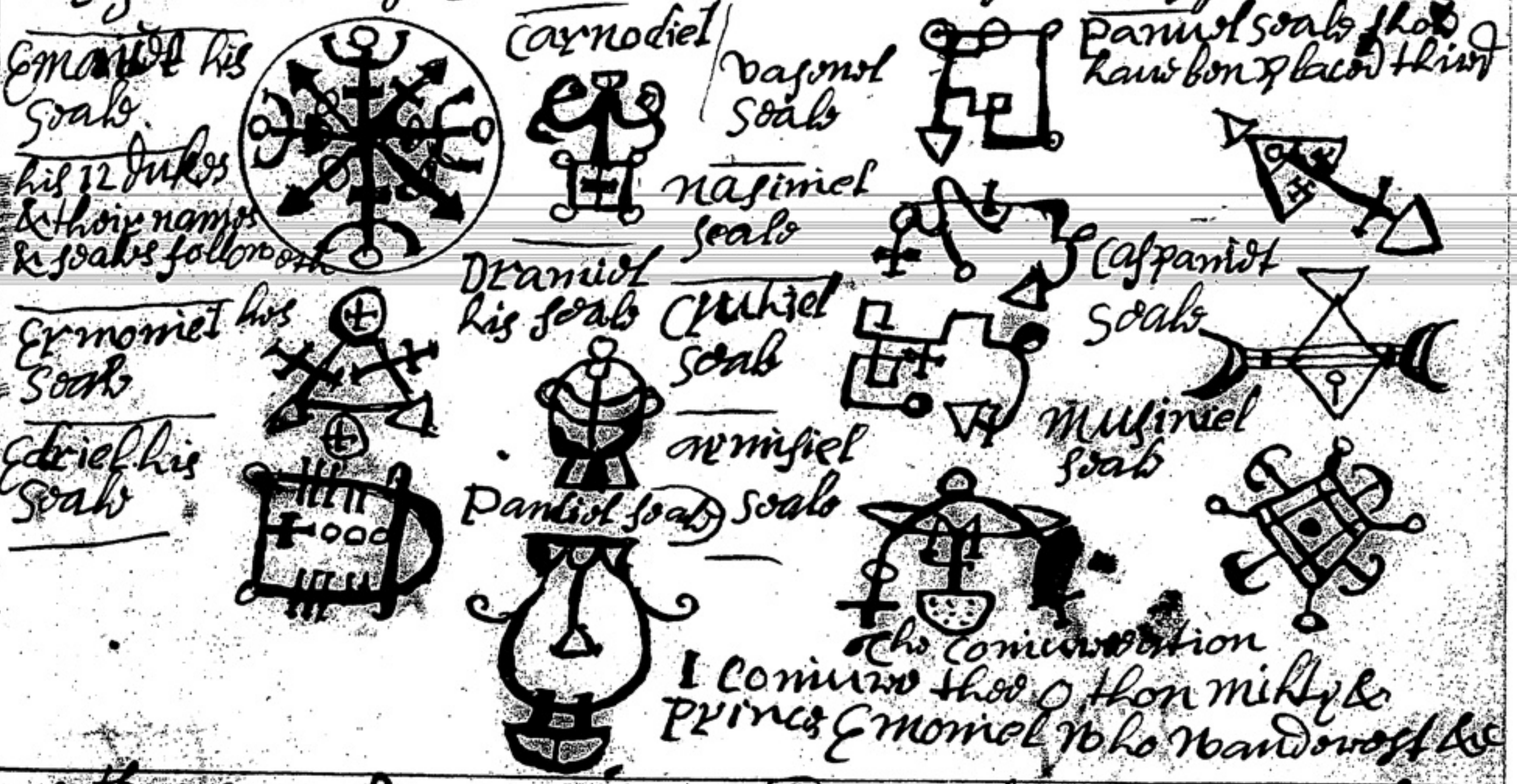

Pyrichiel seale
his dukes & their seales followeth
Damarsiel his seale
Cardiel seale
Almasor seale
Namariel his seale


Menariel seale
Demediel seale
Hursiel seale
Cuprisiel seale
22

The coniuration

I coniure thee o thou mighty & potent Pyrichiel who wandrest th

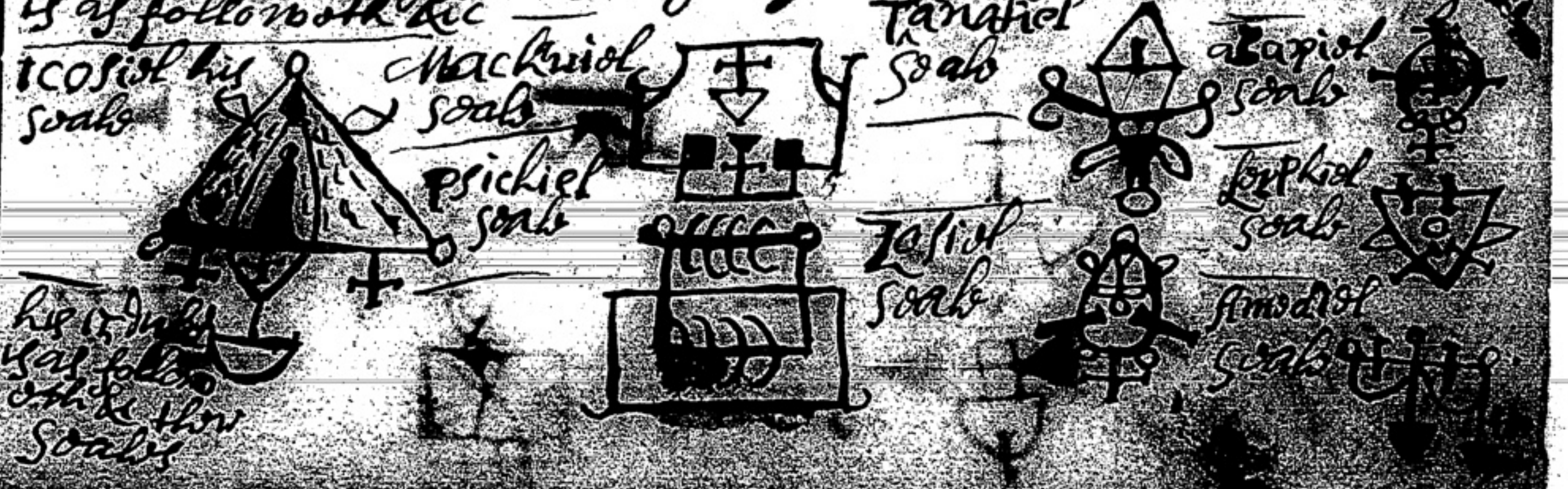
The 5 wandring prince is called Emoniel who hath 100 princes & chiefe dukes besides 20 under dukes & a multitude of servants to attende them whereof we shall mention 12 of the choife princes or dukes who hath 1320 dukes & other inferiour servants to attend them they are all by nature good & willing to obay & they are to be called in the day as well as in the night & according to the planetary order it is said they inhabit mostly in woods their names & seales is as followeth &c


Emaniel his seale
his 12 dukes & their names & seales followeth
Carnodiel
Vasenel seale
Panuel seale should have ben placed third
Nasimiel seale
Ermoniel his seale
Dranuel his seale
Chuhiel seale
Caspaniel seale
Edriel his seale
Armisiel seale
Musiriel seale
Panhiel seale

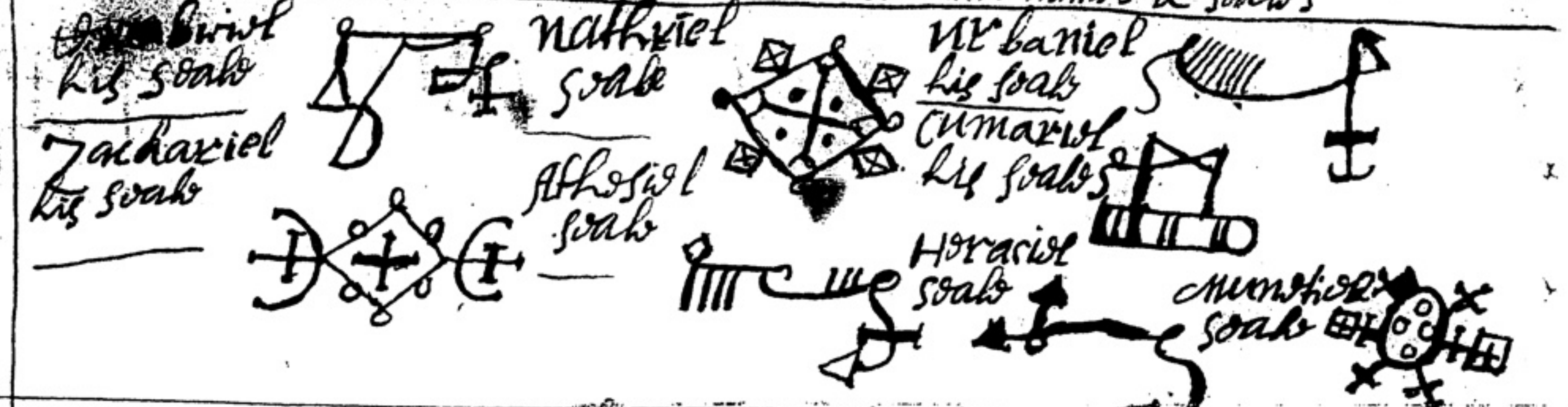
The coniuration

I coniure thee o thou mighty & Prince Emoniel who wandrest &c

The 6th of these wandering princes is called Icosiel who hath a 100 dukes & 300 companions besides other servants which is more inferiour whereof we have taken 15 of the Cheif dukes for practise they being sufficient & they have 2000 & servants to attende on them they are all of a good nature & will do what they are commanded they appeare mostly in houses because they delite most there they are called in the 24 houres of the day and night that is to devide the 24 houres into 15 parts according to the number of spirits begining at the first at sun rise and end with the last at sun seting the day their names and seales is as followeth &c

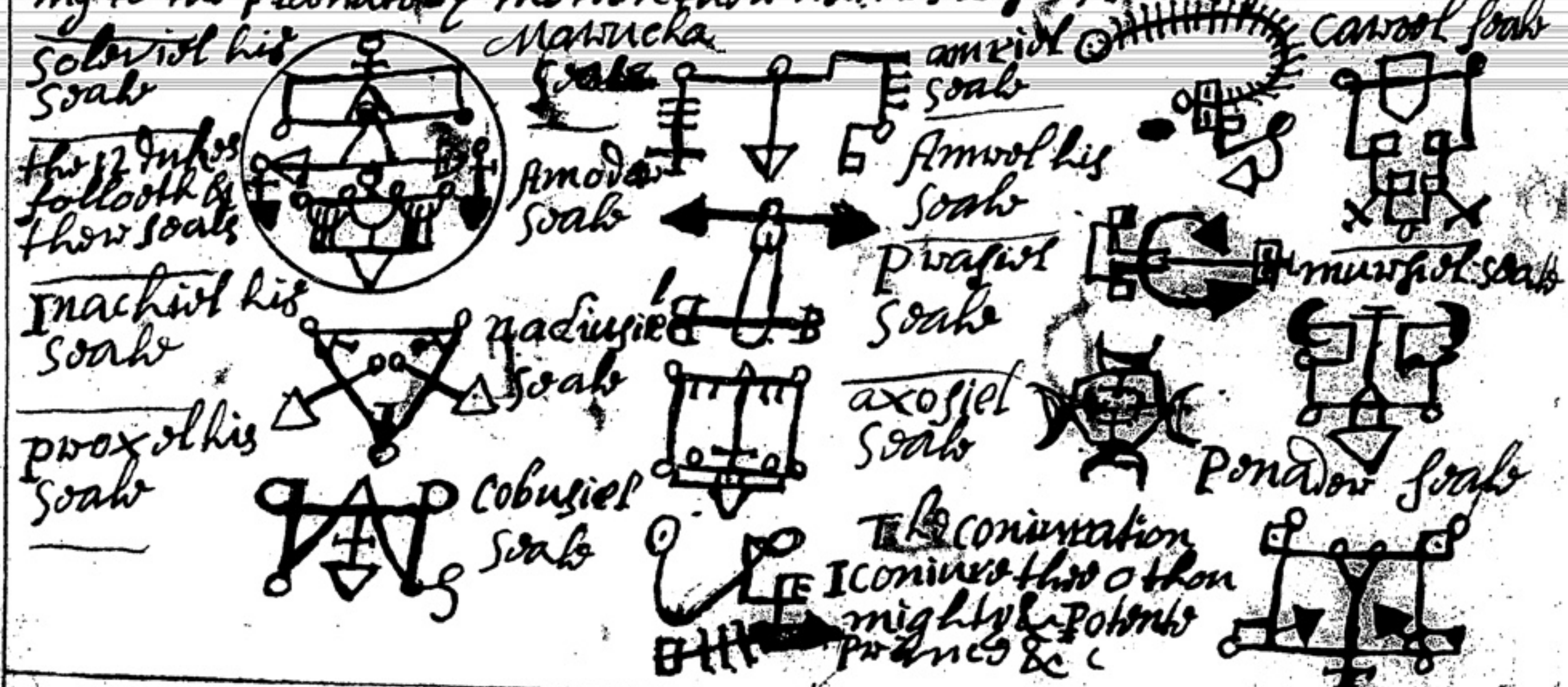

Icosiel his seale
his 15 dukes is as followeth & their seales
Machariel seale
Psichiel seale
Tanatiel seale
Zasiel seale
Agapiel seale
Larphiel seale
Amodiel seale

[illegible] dukes followeth with their names & seales


[illegible]biel his seale
Nathriel seale
Urbaniel his seale
Zachariel his seale
Athesiel seale
Cumariel his seales
Horasiel seale
Munesiel seale

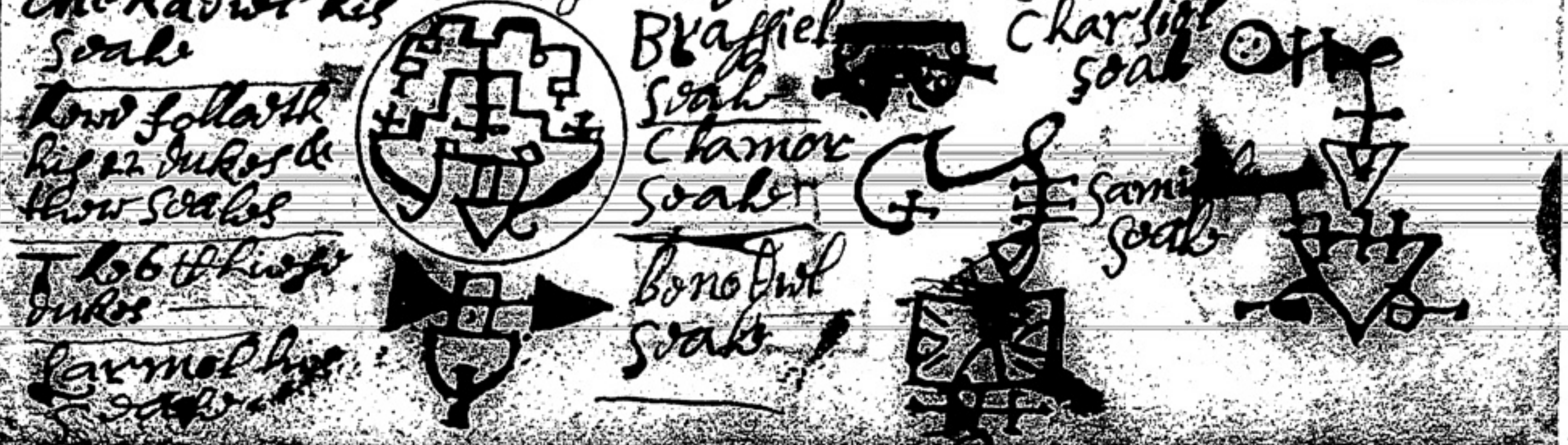
The coniuration
I coniure thee o thou mighty & potente prince Icoliel &c

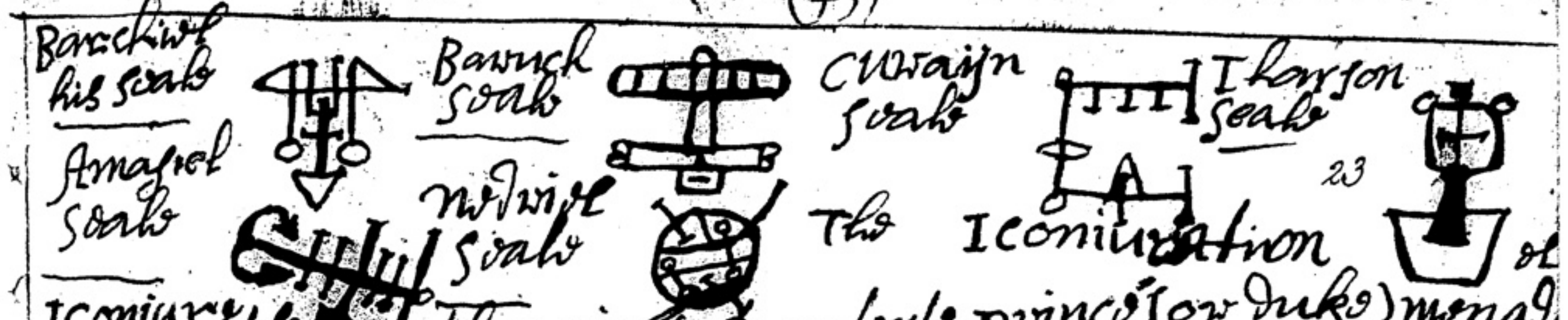
The 7th spirit of the is called Soleviel who hath under his command 200 dukes & 200 companions who changeth every yeare their place they have many to attende them they are all good and very obedient & here we shall mention 12 of the cheife dukes whereof the first 6 are dukes one yeare and the other 6 the next following & so in both in order to serve their prince who hath under them 1840 servants to attende on them they are to be called in the day as well as in the night according to the planatory motion their names & seales is as followeth &c


Soleviel his seale
the 12 dukes followeth & their seales
Marvucka seale
Amriel seale
Carsiel seale
Amoder seale
Amrol his seale
Praziel seale
Mursiel seale
Inachiel his seale
Nadiusiel seale
Axosiel seale
Proxel his seale
Cobusiel seale
Ponader seale

The coniuration
I coniure thee o thou mighty & potente prince &c

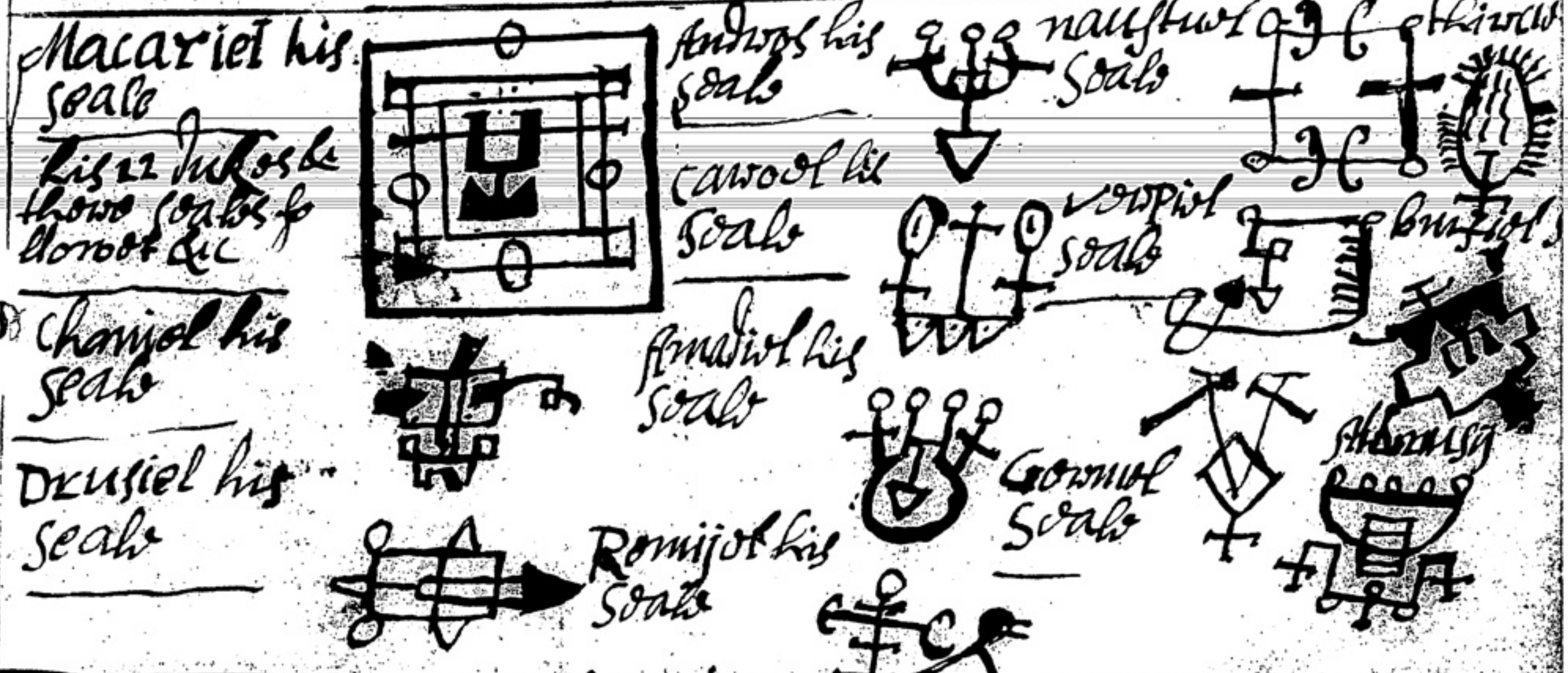
The 8th of these wandering spirits is called Menadiel who hath 20 dukes & a 100 companions & many other servants they being all of a good nature & very obedient here we have mentioned 6 of the cheife dukes & 6 of the under dukes who have 390 servants that attend them & note you must call these according to the plantory motion a duke in the first houre & a companion in the next & so successively on all the houres of the day & night whose names & seales followeth &c


Menadiel his seale
here followeth his 12 dukes & their seales
The 6 cheife dukes
Larmol his seale
Brassiel seale
Clamor seale
Charsiel seale
Sami[illegible] seale
Bonodiel seale


Barchiel his seale
Amasiel seale
Baruch seale
Nedriel seale
Curasin seale
Tharson seale
23

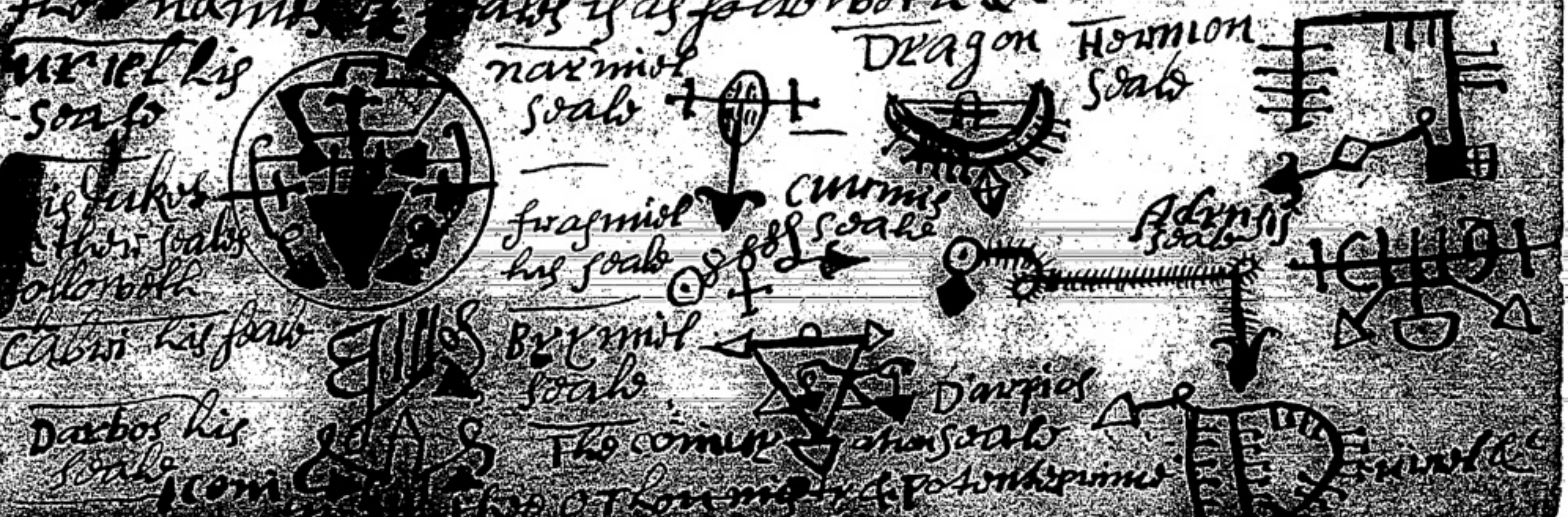
The coniuration
I coniure thee o thou mighty & potente prince (or duke) Menadiel wh &c

The 9th wandering spirit in order is called Macariel who hath 40 dukes besides other inferiour servants attende him whereof we shall mention 12 of the cheife dukes which hath 400 servantes to attend them they are all good by nature & obedient to do the will of the exorcist they appeare in divers formes but mostly in the forme of a dragon with a virgins head these dukes is to be called in the day as well as in the night according to the planatory order &c their names & seales is as followeth &c


Macariel his seale
his 12 dukes & their seales followeth &c
Claniel his seale
Drusiel his seale
Andros his seale
Carnol his seale
Asmadiel his seale
Romiel his seale
Naustul seale
Varpiel seale
Gormiel seale
Ethiri[illegible]
Bufiel
[illegible]

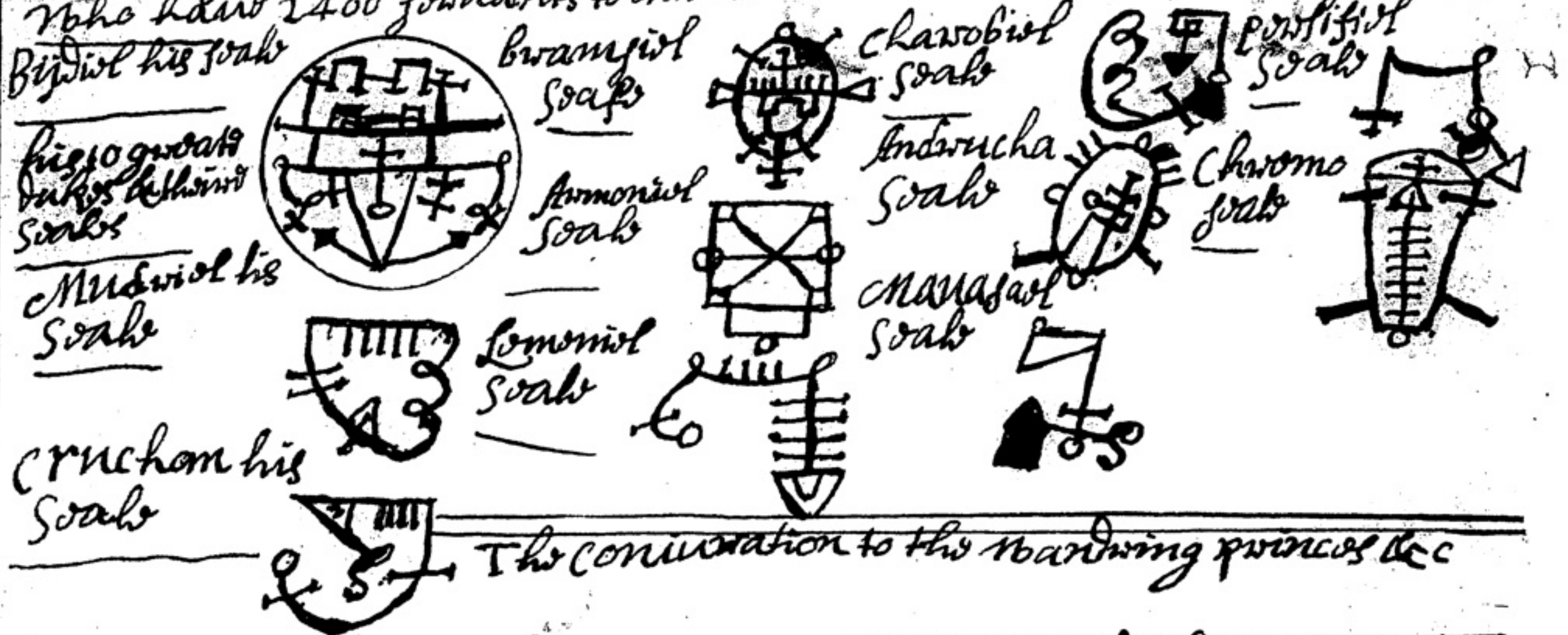
The coniuration
I coniure thee o thou mighty & potent prince Macariel who &c

The 10th wandering spirit in order is called Uriel who hath 10 dukes & 100 under dukes with many servants to attend him they are all by nature [illegible] and will not obay willingly & is very false in their [illegible] they appeare in the forme of a serpent with a virgins [illegible] whereof we shall mention but 10 of the cheife dukes [illegible] hath 650 companions & servants to attend their names & seales is as followeth &c


Uriel his seale
his dukes & their seales followeth
Chabri his seale
Darbos his seale
Narmiel seale
Frasmiel his seale
Brymiel seale
Dragon
Curmas seale
Darpies seale
Hermon seale
Adrusy seale

The coniuration
I coniure thee o thou mighty & potente prince Uriel &c

The 11th the fast spirit or prince of this wandering order is called Bidiel who hath under his commande 20 chiefe dukes and 200 other dukes more inferiour common ones besides very many servants thes dukes changeth every yeare ther office & place they are all good & willing to obay the Exorcist in all things they appeare very butifull in human shape whereof we shall mention 10 of the chiefe dukes who have 2400 servants to attende them ther names and seales is as followeth &c



The coniuration to the wandering princes &c

I coniure thee o thou mighty and potente prince Bidiel who wanderest here & there in the aire with thy dukes and other thy servantes spirits I coniure thee Bidiel that thou forth with appeare with thy attendance this first houre of the day here before me in this christall stone or heare before this circell in a faire & comly shape to do my will in all things that i shall desire of ~~thee~~ you & reate thy * marke in the coniuration folloing & go on as it followeth there &c

The coniuration of the princes that governe the points of the compas

I coniure thee o thou mighty & potent prince Pamersiel who ru Rulest as king in the dominion of the East under the greate Emperor Carnasiel I coniure thee Pamersiel that you forth with appeare with thy attendance in this first houre of the day here before me in this christall stone or here before this circell in a faire & comly shape to do my will in all things that I shall desire of you & observe this * & go on &c

The coniuration to the 4 Empires

I coniure thee o thou great & mighty & potente prince Carnasiel who is the Empire & ruling in the dominion of the East I coniure thee Carnasiel that thou forth with appeare & observe this Δ marke and go on ther in the folling coniuration &c

To the wandering dukes how to call them forth or any other dukes that doth not wander only leaving out wandering here & there and only for prince say duke

I coniure thee o thou mighty & potent duke N who wanderest here & there with thy prince N & other his and thy servants in the aire I coniure thee N that thou forth with appeare & note this marke Δ &c

The coniuration to those dukes that doth not wander but [illegible] the princes that governe the points of the compas &c

I Coniure thee o thou mighty duke N who rulest under the prince or king N in the dominion of the East I coniure thee N that thou appeare forth with alone or with thy servants in this first or second houre of the day here before me in thes christall stone or here before this circkell in a faire & comly shap to do my will in all things that i shall desire or request of you * I desire & powerfully command you N by him that said the word & it was done & by all the holy & powerfull names of god who is the only creator of heaven & earth & hell & what is contained in them Adonay El Elohim Elohe Elion Escerchie Zebaoth Jah Tetragrammaton Saday the only Lord god of hosts that you forth with appeare unto me here in this christall stone or here before this circkell in a faire and comly humane shape not hurting me or any other creature that the greate god Jehovah hath created & made but come ye possibly visibly & afably without delay mannifesting what i desire being conjured by the name of the Eternall Living & true God Heliorem Tetragrammaton Anephexeton & fulfill my commands & persist unto the End I coniure command & constraine you spirit N by Alpha & Omega & by the name Primeumaton which commandeth the whole host of heaven & by all those names which Moses named when he by the power of those names brought great plagues upon Pharaoh & all the people of Egipt Zebaoth Escerchie Oriston Elion Adonay Primeumaton & by the name Schemes Amathia which Joshua called upon & the sun stayed his course & by the name Hagios & by the seale of Adonay & by Agla On Tetragrammaton to whome all creatures are obedient & by the dreadfull iudgment of the most high God & by the holy angells of heaven & by the mighty wisdome of the omnipotent God of hosts that you come from all parties of the world and make rationall answers to all things that i shall aske of you & come ye peacably visibly & affably speaking to me with a voice intelligable & to my understanding therefore come come ye in the name of Adonay Zebaoth Adonay Amioram come why stayest thou Adonay Saday the king of kings commands you

when he appeares show him the seale & pentakle of Solomon saying behold the pentacle of Solomon which i have brought before your presents & as is shewed in the first booke Goetia at the latter end of the coniurations also when you have had your desire of the spirit licence him to departe as is shewed there in the booke goatia &c

So Endeth the second booke called Theurgia goetia

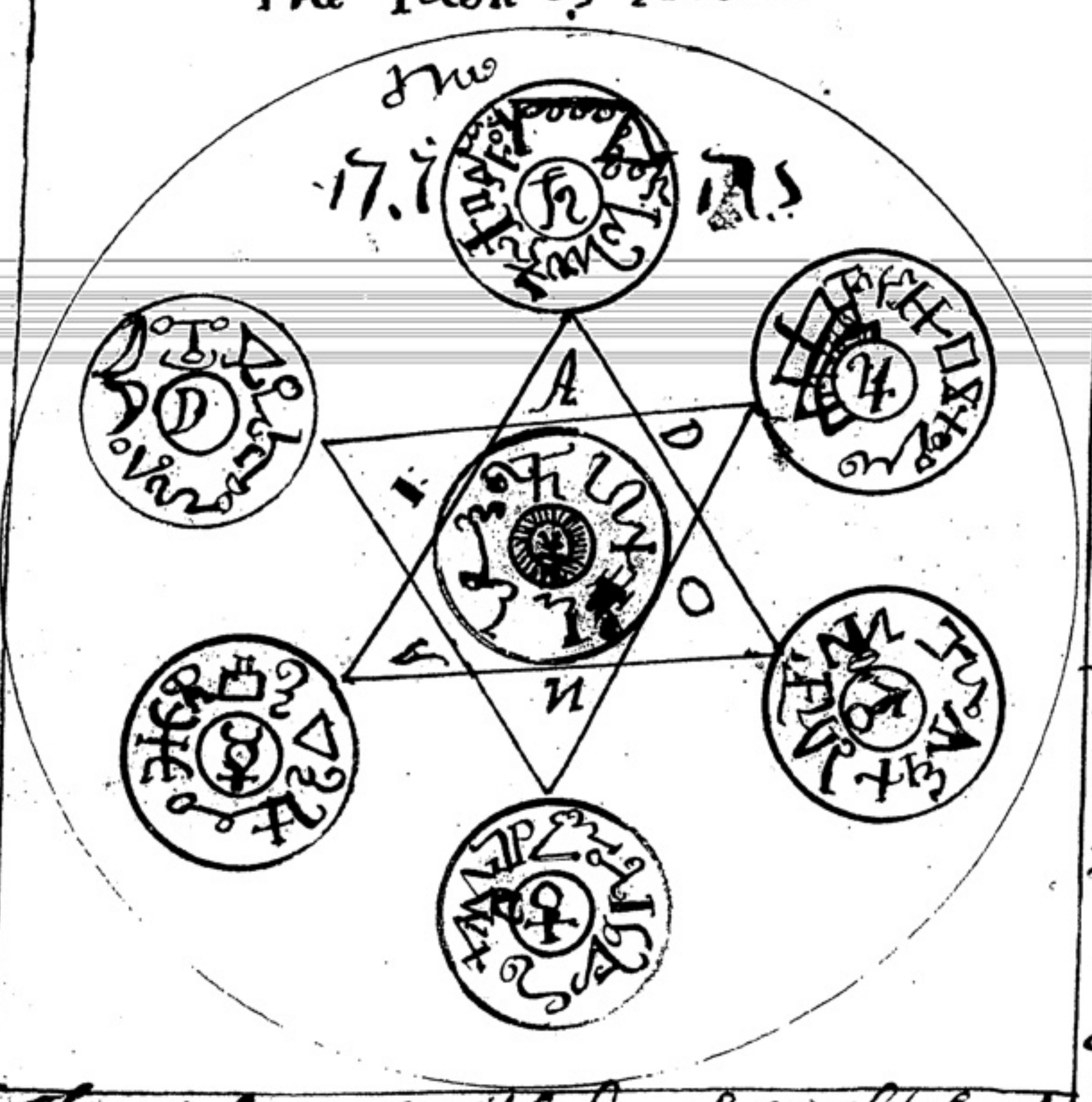
Here Beginneth the 3 booke called the art paulina of Solomon the King

(this devides into 2 partes the first part to the angels of the houres of the day and night the angels of the signes of Zodiack as hereafter followeth &c

The names of the 24 angels of the day & night changeth every day & ther offices is to do all things that is atributed to the 7 planets but that changeth every day also as for example you may see in the folloing treatise that the angle Samael ruleth the first houre of the day beginning at sunrising supposing it to be on a sunday in the first houre of the day that is atributed to the moone & you shall call Samael or any of his dukes ther offices in that houre is to do all things that is atributed

to the moon but if you call him or any of his servant dukes on a tuesday
morning at sun rising being the first houre of the day their office is
to do all things that is atributed to mars & so the like rules is to be
observed in the first houre of every day & the like is to be observed of
angles & their servantes that ruleth any of the other hours
either in the day or night also againe there is an observation to be
observed in making the seales of the 24 angels acording to the
time of the yeare day and houre that you call the angel or
his servants in to do your will but you cannot mistake therein
if you do but observe the Exampoll that is laid owne in the fol
lowing worke they being all fited for the 12 10 day of march being
on a monday in the yeare 1641 acording to the old account &
to know what is atributed to the 7 planets i do refer you to the
Bookes of astrologie whereof large volumes hath been written

The Table of practice

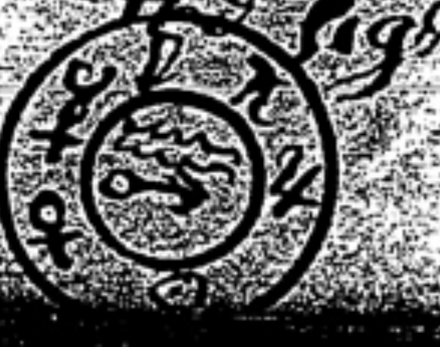


when the seals is made acor
ding to the formerdirections
lay it on this table of prac
tice upon that part of the
table that it agrees with
with the caractor that the
lord of the assendand is of
then lay your hand on the
said seale & say the coniur
ation that is at the later
End of this third parte
for it serveth for all only
changing the names acor
ding to the time you worke

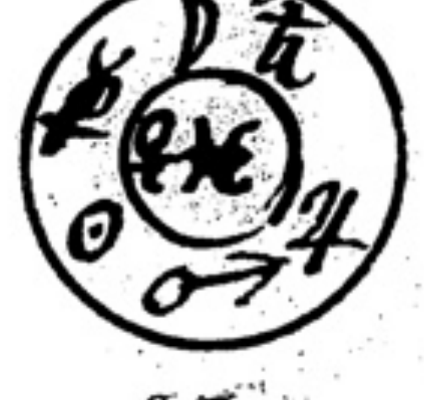
the perfumes is to be made
of such things as is atrib
uted to the 7 planets &c

note ♂ is lord of the asse
ndant every first houre
of the day whilest the ☉
goes through ♈ & ♏ so is
♀ lady of the assendant
every first houre whilest
the ☉ goes through ♉ &
♎ so the like of the rest

The 24 houres of the day & night &c
The first houre of the day is ruled by
an angel called Samael who hath un
der his comand many dukes & servantes whereof we shall me
ntion 8 of the chief dukes which is sufficient for practis who
hath 444 servantes to attend them their names is as follo
eth (viz) Amomiel Charpon Darosiel Monasiel Brumiel Nestori
el Chremas Meresijn now for to make a seale for any of these
8 dukes or their cheife prince Samael do as followeth first write
the caractor of the lord of the assendant secondly towards
wards the west of the planets after that the moon after
wards upon the 12 houses in that houre as it keepes in the signs that are
following which is fited for the 10 day of march in the sight
the yeare of our lord 1641 being on monday and
the first houre of the day &c

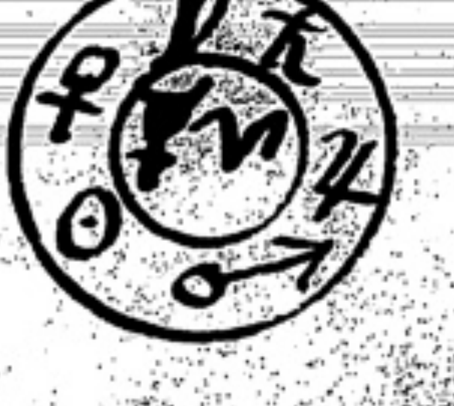


The 2 houre of the day is called Sevormi the angel that governes the houre is
called Anael who hath 10 chief dukes to attend him whereof we shall make m
tion of 9 but there for it is esteemed of his & the other 6 is of the under dukes they
hand 330 servantes to atend them these 9 is as followeth Menarchos Archiel Car
diel Orphiel Cursiel Elmoijn Quosiel Ermoziel Gwarijel when you have
desire to worke on the second houre of monday on the 10 day of march ma
ke a seale as afore on cleane paper or parchment writing first the carac
tor of the lord of the assendent then the west of the planets & the signe
of the 12 houses as you see in the sigill & when it is made lay it
on that part of the table that hath the same caractor as
the lord of the assendant is observe this rule in all the
following part you cannot Erre then say the coniura
tion at the latter End &c

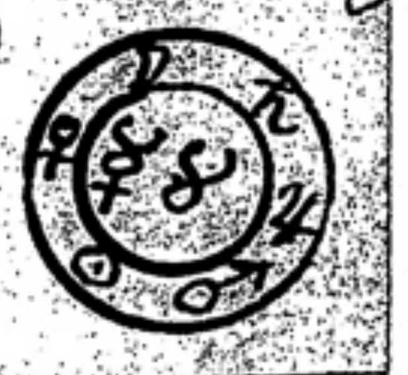


25

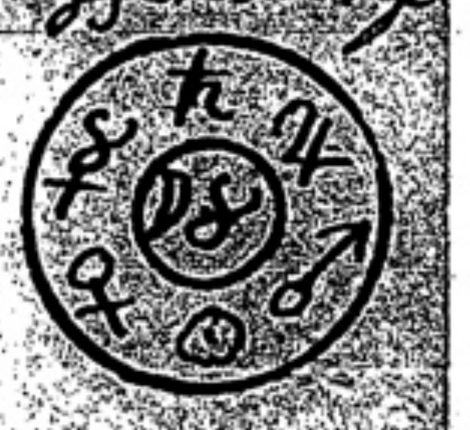
The 3d houre of the day is called Dansor & the angle thereof is called Vequa
niel who 20 chief dukes & 100 lesser dukes & a great many servan
to atend them whereof we shall mention 4 of the chief dukes and 9
of the lesser who hath 5760 servants to atend them their names is as
followeth Ingmiel Porsiel Mursiel Zoetiel Drolmech Fadimael Parniel
Comadiel Gemary Xantiel Seriel Furiel these being
sufficient for practis make a seale sutabel to the day &
houre of the yeare as this is for the time before
mentioned and you cannot Erre then say the coniuration
&c



The 4 houre of the day is called Elechin the angel that ruleth that
houre is called Vachmiel who hath 10 chiefe dukes & 100 under dukes be
sides many servants whereof we shall mention 5 of the chief & 10 of the un
der dukes who hath 155 servants to attend them their names is as followeth
Ammiel Sarmiel Marfiel Ormisiel Zardiel Emorfiel Permiel Querio
Servbiel Daniel Jormiel Thuzoz Vanosiel Zaquiel Harmiel they being
sufficient for practise make a seale suabel to this houre as before
directed & you cannot Erre the forme of it will be as this is
here for the time before mentioned & when it is made do as
you was before directed then say the coniuration &c

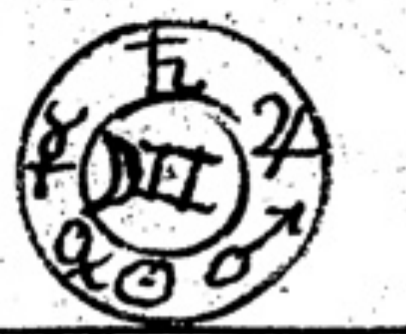


The 5th houre of every day is called Tealeach & the angel ruling it is ca
ed Sasquiel he hath 10 ~~dukes~~ chiefe dukes & 100 lesser dukes & many serv
ants whereof we shall mention 5 of the chiefe & 10 of the lesser duke
who hath 5550 servants to atende them their names is (viz) Damie
Araniel Maroch Sevapiel Putesiel Jameriel Futuniel Ramziel
Amisiel Omerach Lamoros Zathiel Fustiel Bariel being sufficient fo
then make a seale sutable for the time as i have here
given you an Example of for the day aforesaide & yeare
1641 when you have made it lay it upon the table as you
was before directed & say the coniuration &c

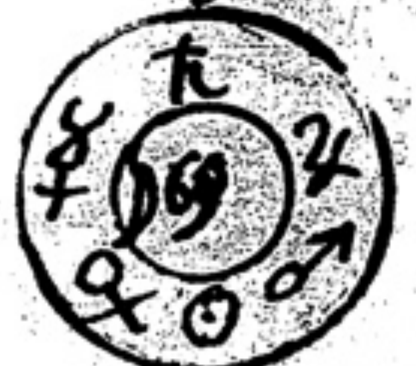


The 6th houre of the day is called Genphorim & the angel ruling that
houre is called Samiel who hath 10 chief dukes & 100 lesser dukes beside
many other inferiour servants whereof we shall mention 5 of the
chiefe dukes & 10 of the lesser who hath 5550 servantes to atend the
their names are these (viz) Arnobiel Chatuch Nodiepiel Nali
Pomiel Jamiel Jonatriel Samion Trasiel Zamion [illegible]
mon Bwasiel Camosiel Enadro these being [illegible]

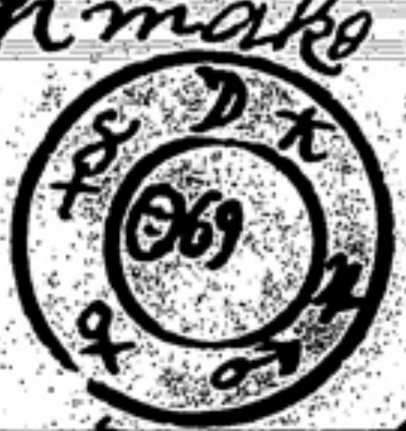
In this houre of the day then make a seale sutabel to the time of the yeare day & houre as i have made on for the time aforesaid then lay it on the tabel as you was before directed & you cannot erre then say the conivration &c — — — — — — —



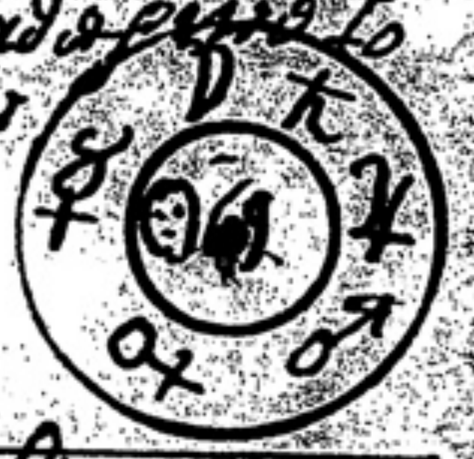
The 7th houre of the day is called Homarim & the angel governing the same is called Barginiel who hath 10 cheife dukes & 100 under dukes besides servants which are very many whereof we shall make mention of 5 of the cheife dukes & 10 of the lesser who have 600 servants to attend them in this houre their names are these (viz) abrasiel sarmos nestori chamiel sagiel Harmiel naustrus varmaij thusmas Crosiel pastiel venesiel quarim dusiel Kathos they being suffitient for practis in this houre & then make a seale as i give you here an Exampel then lay it on the tabel as you was before directed & haveing all things in readiness say the conivration &c



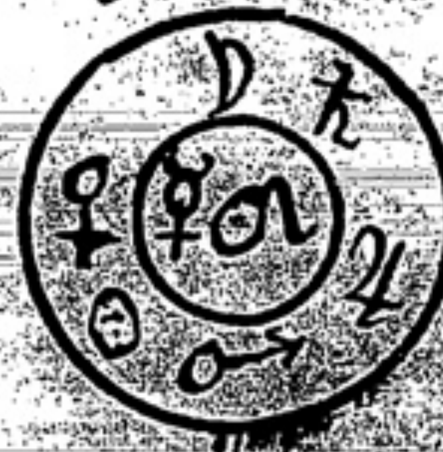
The 8th houre of the day is called Jasmim & the angel that governs the same is called Osmadiel who hath 10 cheife dukes & 100 lesser duke besides many other servants whereof we shall make mention of 5 of the cheife dukes & 10 of the lesser who hath 1100 servants to attend them they being sufficient for practise their names are (viz) Sarfiel Amatim Chroel mosiel Lantrhos Domaros janosiel Lerfuti remael theribiel mariel Romasin Theoriel Framion Ermiel & then make a seale for the 8th houre as is shewed by this seale which is made for an Example then lay it on the tabel & say the conivration &c — — — — — — —



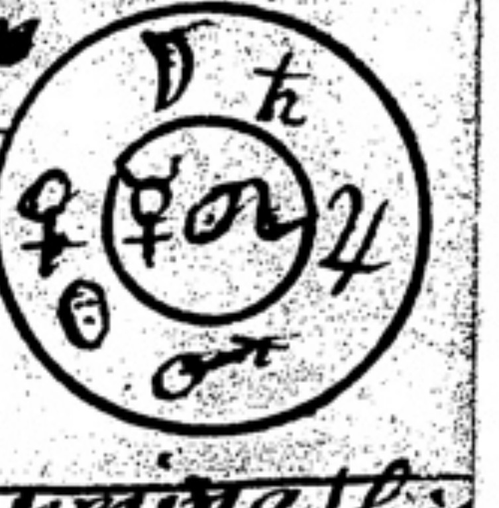
The 9th houre of the day is called Carron & the angel ruling it is called Mabriel who hath many dukes both of the greater & lesser order besides many other servants which are inferior whereof 10 of the greater & 100 of the lesser dukes hath 192980 servants in order to obey and serve them whereof we shall mention the names of 5 of the great dukes and 10 of the lesser dukes who have 650 chiefe servants to attend on them in this houre being suffitient for practise their names is these (viz) Astroniel Charmis Pamoris Damiel madriel Kromos Monos Brasiel Nosarin Zoismiel Trubas Zarmiel Lameson Zagnoz janodiel & when you have a desire to make an experiment in this houre make a seale as aforesaid the forme of this is for an exampel & which it is made lay it on the table as aforesaid & then say the conivration &c — — — —



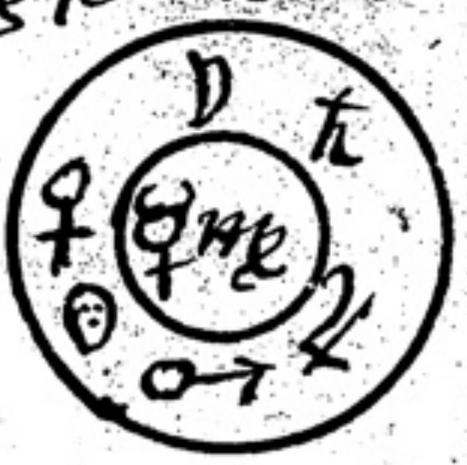
The 10 in any day is called Lamathon & the angel ruling it is called Oriel who hath many dukes & servants devided into orders which containes 5600 spirits whereof we shall mention 5 of the chiefe dukes & 10 of the next lesser dukes who hath 1100 servants to attend on them they being sufficient for practis their names are these (viz) Armasi Baarbiel Ponali mesriel Chorus Lomur Ozmas Charmij Zazior nasaron Zantros Busiton namoron Kronoti Alfrarf and when you have a desire to practise in this houre make a seale sutabel to the time as this is here made for the 10 houre on wensday the 10 day of march 1641 &c — — — —



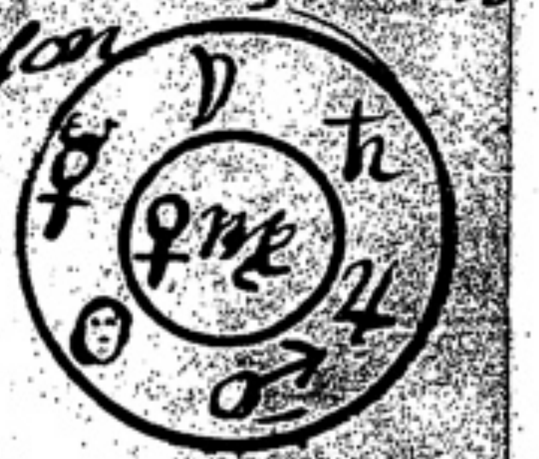
The 11th houre in any day is called Maneloton & the angel governing this houre is called Bariel who hath many dukes and servants which is divided into 10 parts which containes 5600 spirits whereof we shall mention 5 of the chiefe dukes of the first order & 10 lesser dukes of the second order who hath 1100 to attend them they being sufficient for practice their names are these (viz) almaizol parlimiel ~~Domarel Famaris pamiel~~ ~~janoron Edriel Comiel~~ Ramiel ~~Toro~~ ~~nastiel Smarsen~~ [illegible] ~~Hamarijs~~ Chadros Suarmiel Lamiel monasiel Domasar Omarij Hokuas Zemoel Akuas Parman Comiel Tonas Lamisiel & then do all things in order as aforesaid &c



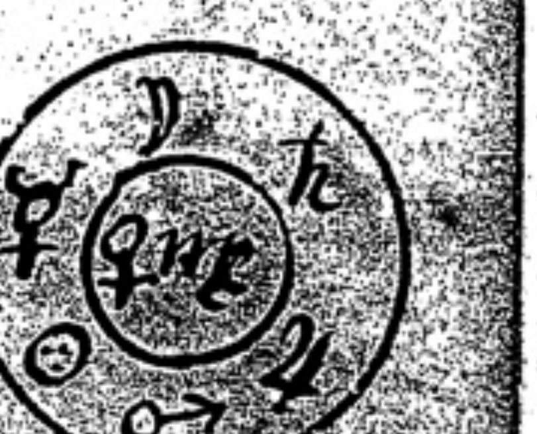
The 12th houre of every day is called Nahalon & the angel governing this houre is called Bowatiel who hath many dukes & other servants which is divided into 12 degrees the which containe to the number of 3700 spirits in all whereof we shall make mention of 5 of the greater dukes & 10 of the next order who hath 1100 servants to attend them they being sufficient for practice their names are these (viz) Camaron Altrasiel Ponatiel Domazor Famaris pamiel Norostiel Emarson Niriax Sameron Edriel Chorion Romiel Tonostiel Hamarij & then make the seale proper and do as aforesaid &c



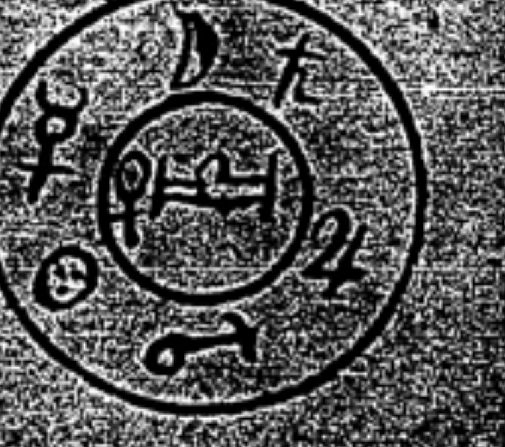
The first houre of every night is called Omalharion & the angel ruling it is called Sabrachon who hath 1540 dukes & other servants which is divided into 10 orders or degrees whereof we shall mention 5 of the cheife dukes and 10 of the next order they being sufficient for practis their names are these (viz) Domaros Amerany Ponoles Nordol nastul Ramasiel omodriel Fradac Charsiel Agonasor Hayzoim Enalonturtiel Uenol Rimaliel they have 200 servants to attende them & then prepare your seale sutabel to the time & do all things as you was before directed &c — — — — —



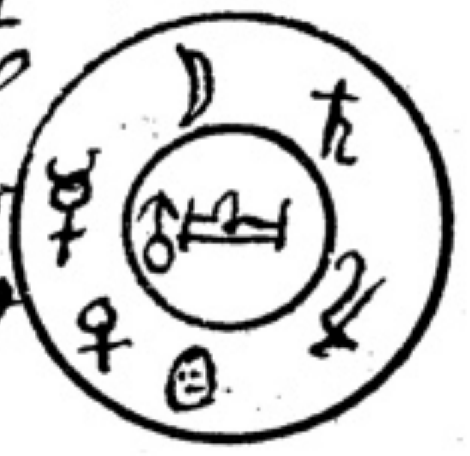
The 2 houre of any night is called Ponazur & the angel ruling it is called Taktis who hath 101550 spirits to attend him they being devided into 12 degrees or orders whereof we shall mention 6 of the cheife dukes of the first order & 12 of the next they being suffitient for practis their names are (viz) Almodar. Famoriel nedros ormozin Chabril pratiel Paomaz Rameroz Emariel Fromozin Ramaziel Granozyn Gabuynoz Mozeoph Tamariel Venomiel Janaziel Zemizim they have 1320 servants to attend them in this houre to do their will and when you will prepare your seale prepare and do it in all things as before directed & you cannot erre — — — — — — —



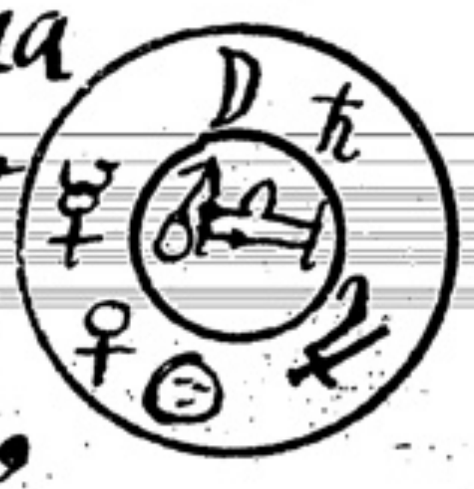
The 3 houre of every night is called Quabrion & the angel governing it is called Sarquamech who hath 101550 dukes & servants to attend him which is divided into 12 degrees or orders whereof we shall mention 6 dukes of the first order & 12 of the second order they being sufficient for practice their names are (viz) Mendarim Chursiel Porongoz Amriel Dominoz Neflozoz Evamiel Sarmozyn Hatlon Ulabriel Thurnytzod Fromzon Vanoiz Lomaxon Almonazzod Janosthiel Melvazod Zanthozod they have 1320 servants to attend them & when you will make any experiment make a seale proper to the time & do all things as afore



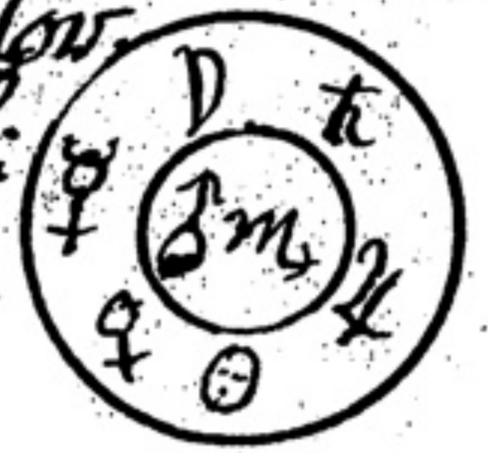
The 4th houre of the night is called Romerzi the angel governing it is called Fischa he hath 101550 dukes to attende & other servants which is devided into 12 orders or degrees to attend him whereof we shall mention 6 of the Cheife dukes & 12 of thes spirits of the second order they being sufficient for practice their names are (viz) Armosiel Nedrvain Maneis Lozer Nadl Phersiel Romezyn Raiziel Gomezin Fresmiel Hamorzod Japuviel Jasphiel Lamediel Adroziel Zodiel Bromiel Corroziel Etnatriel thes have 7260 servants to attend them & when you have a desire to make an Experiment make your seale & do as aforesaid &c



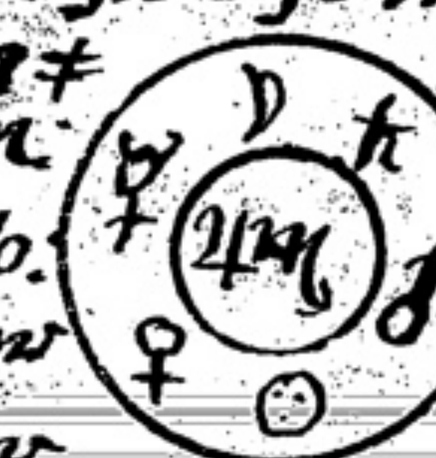
The 5th houre of every day is called Sangreor & its angel is called Abasdarhon he hath 101550 dukes & other servants at his command they being devided into 12 degrees of orders whereof we shall mention 12 of the dukes belonging to the first order & as many of the second they being sufficient for practice in this houre their names is as followeth (viz) Meniel Charaby Appiniel Demarzon Nechorim Hameriel Vulcamiel Semelon Clemary Venescar Samerin Zantropis Herphatzal Chermes Patrozin Namedon Barmerus Phatiel Neszomy Wegolor Carmax Umariel Kralim Habalon who hath 2400 servants ~~them~~ to attende them then make your seale according to the time when you go to make an Experiment & do all thinges as aforesaid you cannot erre



The 6th houre of the night is called Thaazoron & the angel governing is called Zaazonach who hath 101550 dukes & other servants to attende him they being devided into 12 orders whereof we shall mention 12 of the Cheife dukes in the first order & 6 of the second order. they being sufficient for practice in this houre their names are thes (viz) Arronzy Menerik Prenostix Namerdor Clerahel Dramazod Tuberiel Humaziel Lenaziel Lamerotzod Xerphiel Zeziel Pammon Dracon Gometzel Gnariel Rudezor Satmon who hath 2400 servants to attende them when you go to worke make your seale & do all things as before directed &c



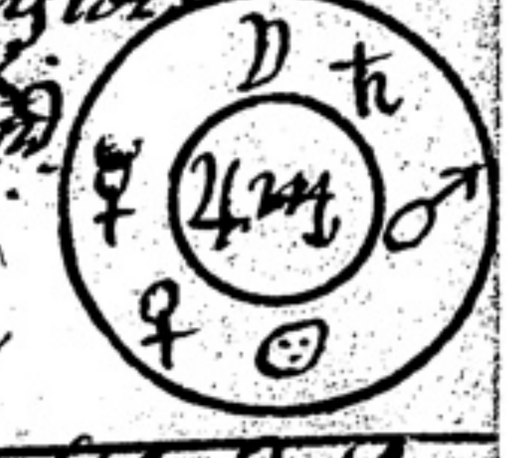
The 7th houre of the night is called Venadors & its angel is called Mendrion who hath 101550 & other servants to attend him they being devid into 12 ~~degrees~~ orders whereof we shall mention 12 of the first Cheife dukes & 6 of next lesser order they being sufficient for practice their names are (viz) Mumiel Choriel Genaritzos Pendroz Memosiel Gemeriel Ventariel Zacharael Dubraz Marchiel Jonadriel Pomoniel Rayziel Tarmitzod Amapion Imonyel Framoch Machmag who hath 1860 to attende on them when you intend to worke make your seale proper to the time day & houre & do all other things as you are before directed &c



The 8th houre of every night is called Xymalim & the angel ruling is called Narcoriel who hath 101550 dukes & other servants to attende him being devided into 12 degrees whereof we shall

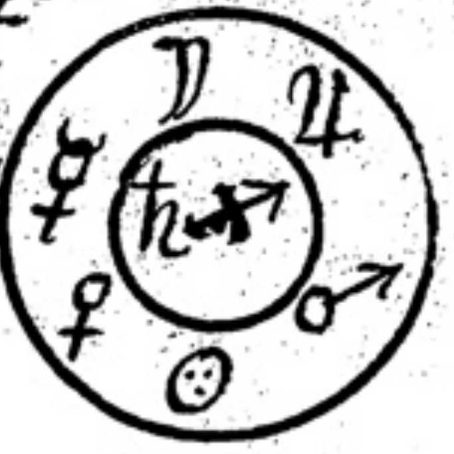
---

mention 12 dukes of the first order & 6 of the next they being sufficient for practice in this houre their names are (viz) Cambiel Nedarym Astroconi Marifiel Dramozin Lustifion Amelzom Lemozar Xerniziel Kanorfiel Bufanotzod Jamedroz Xanoriz Jastrion Themax Hobrazim Zimeloz Gramsiel who hath 30200 servants to attend them when you intend to worke make a seale to this houre as this is (for an Exampel) & do as aforesaid

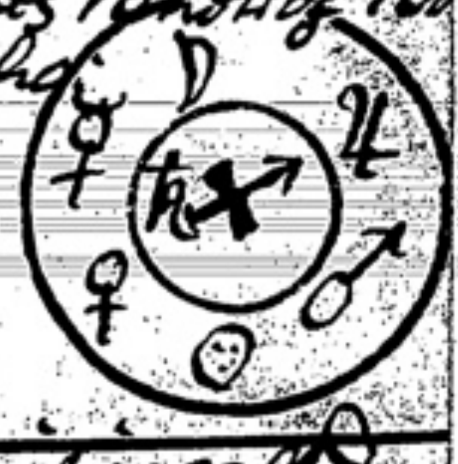


27

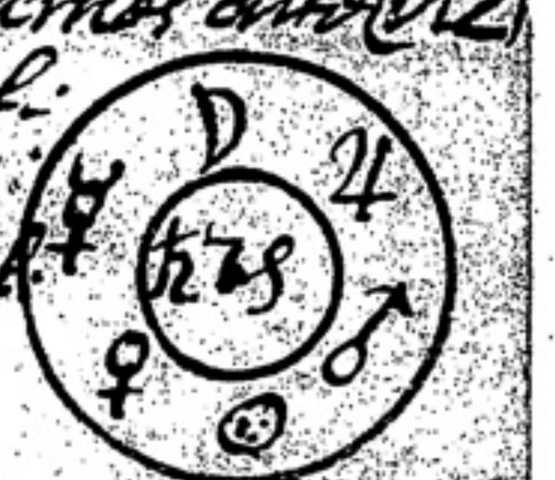
The 9th houre is called Zeschar & the angel ruling is called Pamiel he hath 101550 dukes & other servants to attend him which is devided into 12 orders whereof we shall mention 18 of the Cheife dukes their names are (viz) Demanoel Nameals Adrapon Chermes Fenadros Vemasiel Camary Matiel Xenoroz Brandiel Evandiel Jamiel Befranzij Jachoroz Xanthir Bermapi Derucas Savaiel who hath 1320 to attend them when you intende to worke in this houre of the night make a seale proper to the time & do all things else as you were before directed &c



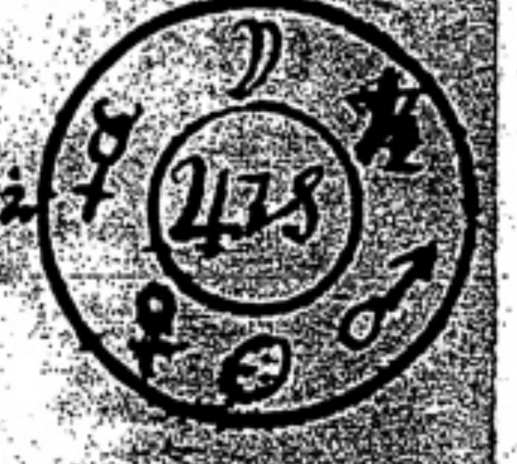
The 10 houre is called Malcho & the angel governing it is called Jasgnarim who hath 100 Cheife dukes & 100 lesser dukes besids many other servants whereof we shall mention 6 that is 3 of the first & 3 of the second order who hath 1620 servants to attend them their names are (viz) Laphoriel Emeriel Nameroizod Chamerox Hazaniel Uraniel then make a seale & do as you were directed in all things &c



The 11th houre of the night is called Aalacho & the angel governing it is called Dardariel who hath many dukes & servants whereof we shall mention 14 of the Cheife dukes & 7 of the next lesser order who hath 420 servants to attend them they are all good & obey Gods lawes their names are (viz) Cardiel Permon Armiel Nastoriel Casmiros Dameriel Furamiel Mafriel Hariaz Damar Alachus Emeriel Naveroz Alaphar Nermas Druchas Carman Elamiz Jatriziel Lameros Hameyzod & then make your seale proper to the time & do as aforesaid &c



The 12th houre of the night is called Xephan & the angel governing it is called Sarandiel who hath many dukes & servants whereof we shall mention 14 of the Cheife & good dukes & 7 of the next & second order who hath 420 servants to attend on them their names is as followeth Adoniel Damasiel Ambriel Meriel Denaryzod Etharion Kabriel Marachy Chabrion Nestoriel Zachriel Naveriel Damery Namael Hardiel Nefrias Irmanotzod Gerthiel Dromiel Ladrotzod Melanas & when you desire to make an Experiment make a seale proper to this houre observe the day & time of the yeare & also other directions as aforesaid &c



Then say the coniuration following &c

The coniuration

O thou mighty great & potent angel Samael who rulest the first houre of the day I the servant of the most High God do conjure and intreat thee in the name of the most High omnipotent Immortall God of Hosts Jehovah * Tetragrammaton name & in the name of that god [illegible]

To and by the seal of your Hierarchy and by the seale or marke you are known in heaven by & by the 7 angels that stands before the Throne of God & by the 7 planets & their seales & Characters & by the angel that Ruleth the signe of the 12 house wh ich now ascends in the first house that you would be graciously pleased to give up your selfe together & by divine permission to move & come from all parts of the world wheresoever you be & shew thy selfe vissibolly & plainly in this Christal ston to the sight of mine Eyes speaking with a voice intelligabel & to my understanding & that you would be favourabolly pleased that I may have thy familliar friendship & constant society both now & at all times when I shall call thee forth to vissibol appearance to informe & direct me in all things that shall seem Good & lawfull unto the Creatour & thee O thou great & powerfull angel Samael I invocate conjure command & most powerfully call you forth from your orders & place of Residence to vissibol appearance in & through thes great & mighty Incomprehensibel signall and devine name of the great God who was and is & ever shall be Adonaij Zebaoth adonaij Amioram Hagios Agla on Tetragrammaton & by & in the name Primeumaton which Commandeth the whole Host of heaven whose power & vertue Is most Efectuall for the calling you forth & command you to transmit your Rayes vissibolly & perfectly to my sight & your voice to my Ears in & through this Colestal stone that I may plainly see you & perfectly heare you speak unto me therefore move ye O thou mighty and blessed angel Samael and by this present name of the Great God Jehovah & by the Imperiall dignity thereof decend & shew your selfe vissibolly & perfectly in a plesant and comly forme before me in this Christal stone to the sight of mine Eyes speaking with a voice Intelligabel to my apprehention shewing declaring & accomplishing all my desires that I ~~have~~ shall aske or Request of you both herein & whatsoever truth or thing Else that is just & lawfull before the presence of allmighty God the giver of all good gifts unto whom I begge that he would be graciously pleased to ~~be~~ bestow upon me O thou servant of mercy Samael be thou therefore friendly unto me & do for me as the servant of the most High God so far as God shall give you power to performe wherunto I move you both in power & presence to appeare that I may sing with thee his Holy angel O Mapa-ta-man: halle: lu: jah: Amen

But before you call the dukes angels you are to invocate the chiefe governing angel that governs the hour the day or night as followeth.—

O thou mighty & potent angel Samael who by the decree of the most high King of Glory Ruler & governer of the first hour of the day I the servant of the Highest do desire & intreat you in & by thes 3 great & potent names of God Agla on Tetragrammaton & by the power & vertue thereof to assist & help me in my affaires & by your power & Athority to send & cause to come & appeare unto me all or any of thos angels that I shall call by name that is Residing under your government to instruct help aide & assist in all such maters or things according to their offices as I shall desire or request of him or them & that they may do for me as for the servant of the Higest Amen

Then begine as followeth

O thou mighty & potent angel ~~Amamiel who is the first & principall ange~~ Ruling by devine permission under the great & potent angel Samael who is the first great & mighty angel Ruling the first hour of the day I the servant of the most high God do conjure & intreate thee in the name of the most omnipotent & Immortall Lord God of Hosts Jehovah * —

so soon as before at this marke * and when any spirit is come bid him welcom then aske your desire and when you have done dismis him according to the order of dismising &c

The End of the first part of the book of Paulins 28

The second part of this book of Solomon of the art of Paulines is as followeth

This second part containes the misticall names of the angels of the signes in Generall & also the angels of every degree of the signes in generall which is called the angels of men borne so that in some one of thes signes & degrees every is borne therefore he that knows the minit of his birth He may know the name of the angel that governs him & thereby He may attaine to all artes & siences yea to all the wisdom & knoledg that any mortall man can desire in this world but note this that thos angels that is atributed to the fire hath more knoledg therein Then any other & those of the water hath more knoledg therein than any other & also those of the Earth hath more knoledg therein th then any other & likewise those of the aire & to know which belongs to the fire Earth aire & water observe the nature of the signes & you canot erre for those that is atributed to Aries ♈ is of the same nature fiery & so the like in the rest but if any pla not be in that degree that ascends then that angel of the nature of the signe & planet both & observe the following method & you cannot but obtaine your desire &c

Here followeth a tabel of the signes & planets & their natures #

♂	♀	☿	☽	☉	☿	♀	♂	♃	♄	♄	♃	
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	
Fire	Earth	Aire	Water	Fire	Earth	Aire	Water	Fire	Earth	Aire	Water	
Aiel	Tual	Giel	Cael	Ol	Voil	Jael	Sosol	Suiaia =sel	Casujo =sah	Ausi ul	Pasil	

These be the 12 angels that is atributed to the 12 signes because of those that hath not got the very degree of their natures so that they may make use of those angels if so be that they know the signe that ascends The other angels which is Attributed to every degree of every signe of the zodiack is as followeth &c

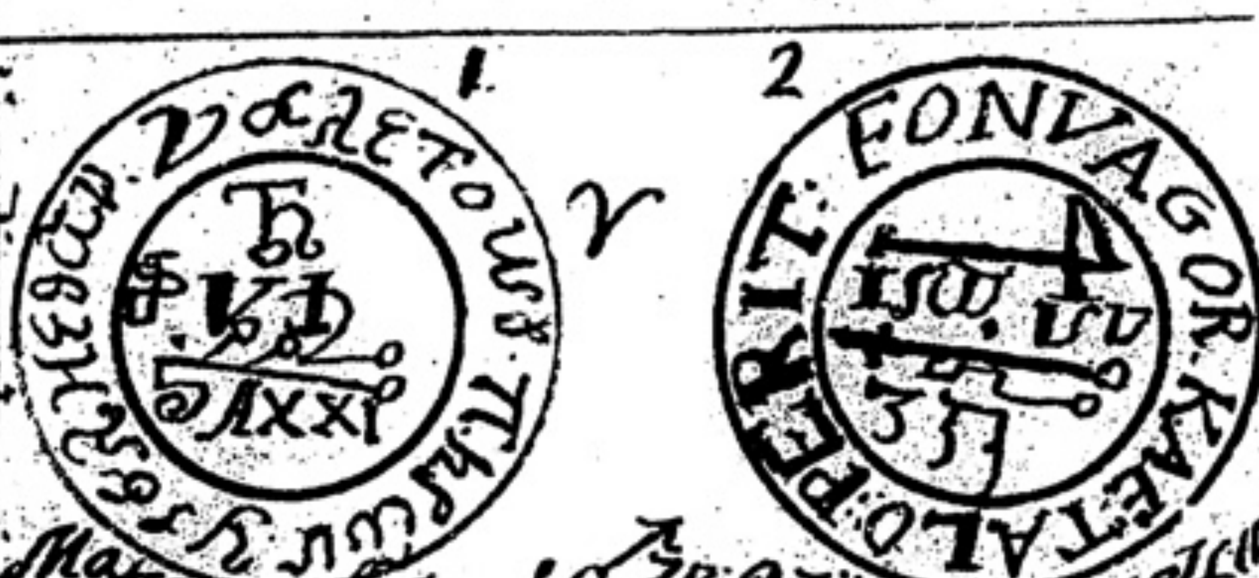
The table of Genii's names followeth

(Viz)

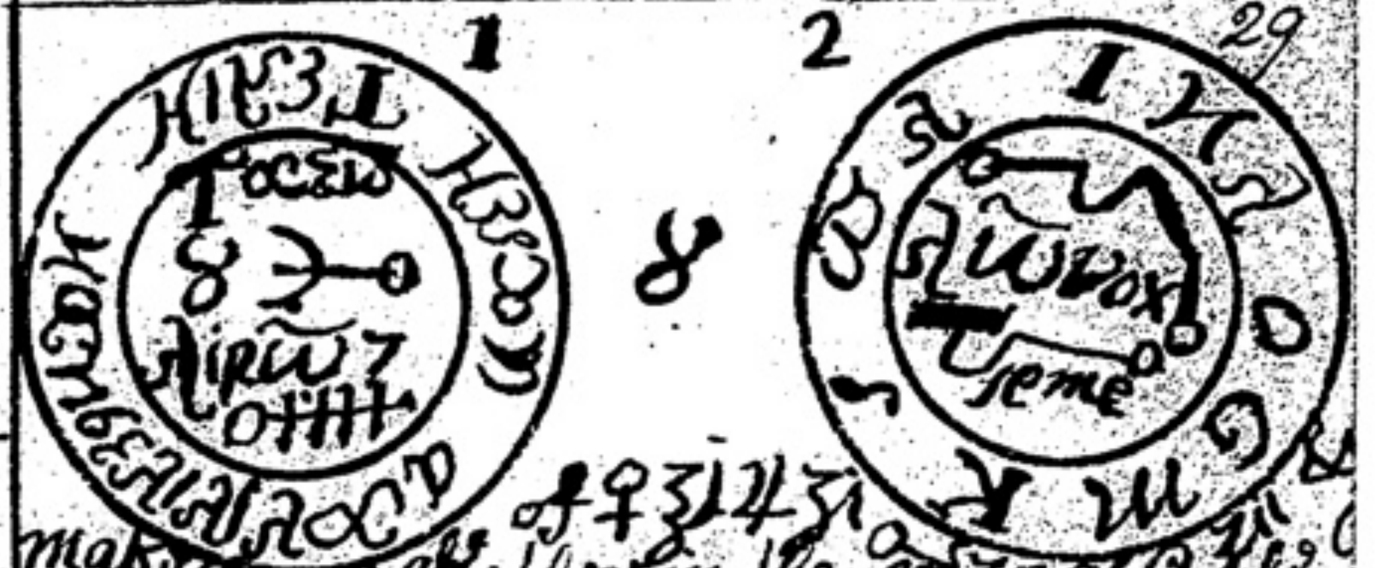
signs deg	♈♂	♉♀	♊☿	♋☽	♌☉	♍☿	♎♀	♏♂	♐♃	♑♄	♒♄	♓♃
1	Bial	Lebiel	Latiel	sachiel	Mechiel	celiel	Ibaiah	Teliel	Taliel	chatiel	Chomiel	Lachiel
2	Gesiel	Nujael	Najael	Metiel	satiel	Lenael	Cagiel	jeniel	jamael	Temael	Tesael	Nechiel
3	Hael	Sachiel	sachael	Aiel	Aiel	nesael	Lahael	cesiel	casiel	jaajah	jaajah	Sanael
4	Vamiel	Gueliel	Gualiel	Sachiel	Mechiel	sangiel	Naviel	Laugael	Laugael	cashiel	camiel	Gnasiel
5	Zaciel	penael	paniel	Meliel	Saliel	Gnaphel	Saziel	Naphael	Naphael	Lamajah	Lashiel	pangael
6	Cegnel	Texisiel	Tzisiel	Amiel	Aniel	Patziel	Gnachiel	satziel	satziel	Naaiah	Naajah	Tzophiel
7	Taphael	Kingael	Kingael	safael	Masiel	Tzakiel	Patiel	Gnakiel	Gnakiel	sasajah	samiel	Kphiel
8	Itael	Rapheel	Raphiel	Magnael	sengael	Kriel	Tzaiael	periel	periel	Gnaniel	Gnashiel	Ratziel
9	Cakiel	Tezael	Gnetiel	Athiel	Aphiel	Rathiel	Kchiel	Tzathel	Tzaugiel	paaiah	paaiah	Tavaziel
10	Laviel	Genkiel	Bakiel	Setzael	Metziel	Tangiel	Ratiel	Kingiel	Kabiel	Trashiel	Tzaniel	Mathiel
11	Nathel	Beriel	Geriel	Makel	Sekel	Gnabiel	Tavael	Rebiel	Rogael	Kriel	Kshiel	Beugael
12	Saguel	Gethiel	Dathiel	Ariel	Ariel	Bagiel	Gnamiel	Tagiel	Tediel	Riajah	Raajah	Gebiel
13	Gabiel	Dagnel	Heguel	Sethiel	Methiel	Geliel	Bangiel	Gnadiel	Gnaheel	Tashiel	Tamiel	Dagiel
14	Pegiel	Vabiel	vabiel	Magnael	sagel	Dahiel	Gophel	Bevael	Bevael	Genamiel	Genashiel	Hadiel
15	Gadiel	Zegiel	Zagiel	Abiel	Abiel	Hezael	Datziel	Geziel	Geziel	Baajah	Baajah	Vahajah
16	Khael	Chadiel	Chadiel	Sagel	Magiel	Kaziel	Hekel	Dachiel	Dachiel	cashiel	Gamiel	Zavael
17	Leviel	Tekiel	Taheel	Madiel	Sadiel	Zachiel	Vaziel	Hepiel	Hephiel	Damiel	Dashiel	chaziel
18	Hazael	javiel	javiel	Ahiel	Aheel	Chetiel	Zethel	vajael zachiel 19	Vajael	Haajah	Haajah	Tachiel
19	Gociel	Chaziel	Chazael	Savael	Mukel	Tijel	chengel	chabiel 20	Zachiel	Vashiel	Vamiel	jatael
20	Betiel	Bachiel	Bacael	Maziel	saziel	jechiel	Tebiel	Tagiel 21	Chabiel	Zamiel	Zashiel	cajael
21	Giel	Getiel	Getiel	Achiel	Achiel	Cabiel	jagiel	Jadiel 22	Tagiel	chael	chael	Bachiel
22	Dachael	Daiel	Dajeel	Setiel	Matiel	Bagiel	cediel	Chael 23	jadiel	Tashiel	Tamiel	Gabael
23	Habiel	Hachael	Hachael	Maiel	Seel	Gesiel	Bebel	Baziel 24	Cahael	Imajah	Jashiel	Dagiel
24	Vagel	vabiel	vabiel	Achael	Achael	Dahiel	Gazael	Gezael 25	Bauiel	Ciaiah	Ciajah	Hefiel
25	Zadiel	Zagiel	Zagiel	Sabiel	Mabiel	Hevael	Dziel	Dachael 26	Gezael	Boshael	Bemiel	Vaheiah
26	Chael	Chadiel	Chadiel	Magiel	sagiel	vasiel	Hechiel	Hatiel 27	Dachael	Gamiel	Gashiel	Zavael
27	Tavael	Tohael	Tahiel	Adiel	Adiel	Zachiel	Vatiel	Vagael 28	Hatiel	Daael	Daael	chazael
28	Jezel	Javael	Daiel	Sahiel	Mahiel	Chetiel	Zajiel	Zachiel 29	Vadael	Heshael	Hemiel	Tachiel
29	Chiel	Chaziel	Heziel	Meriel	Savael	Dazael	Chechiel	Casiel 30	Zahael	Vamiel	Vashiel	Jatael
30	Heziel	sachael	vachael	Aziel	Aziel	jachiel	Tehiel		Chaniel	Zaajah	Zaajah	Cajael

These be the angels of the signes & their seales followeth [illegible]

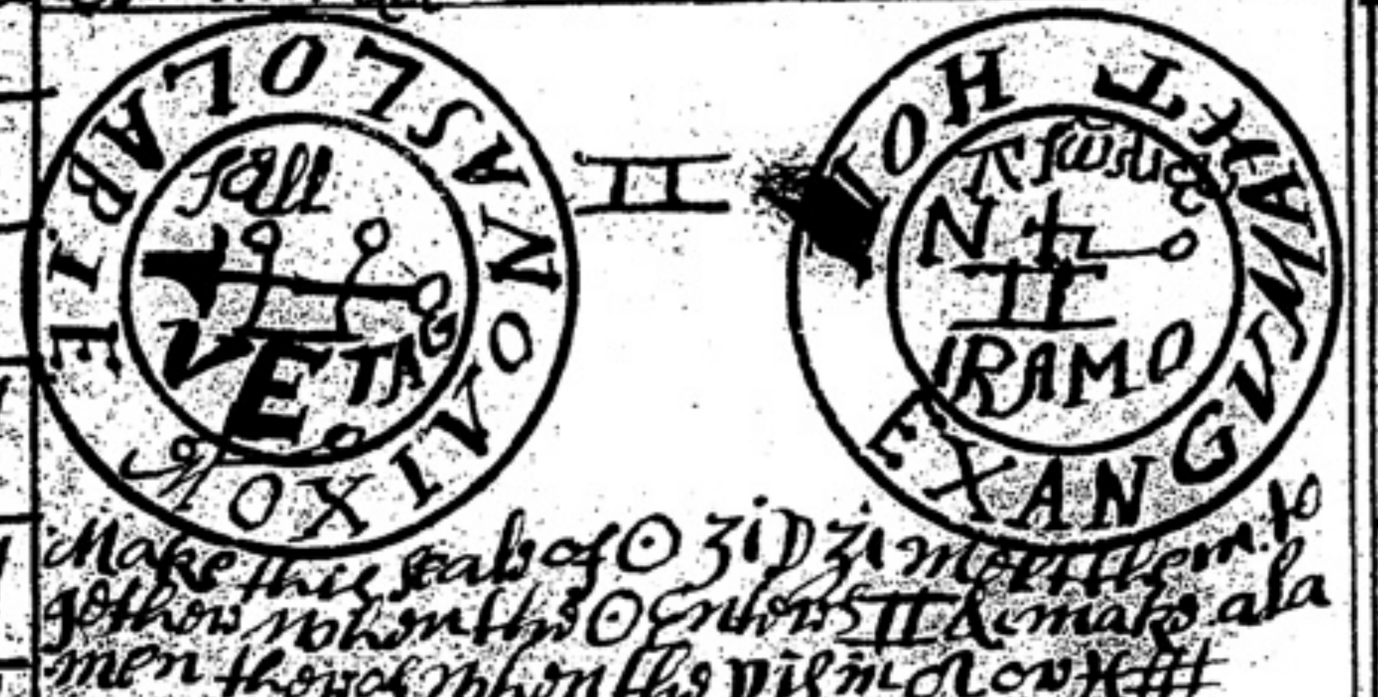
These be the 12 seales which is attributed to the 12 signes & the 360 angels afore said #



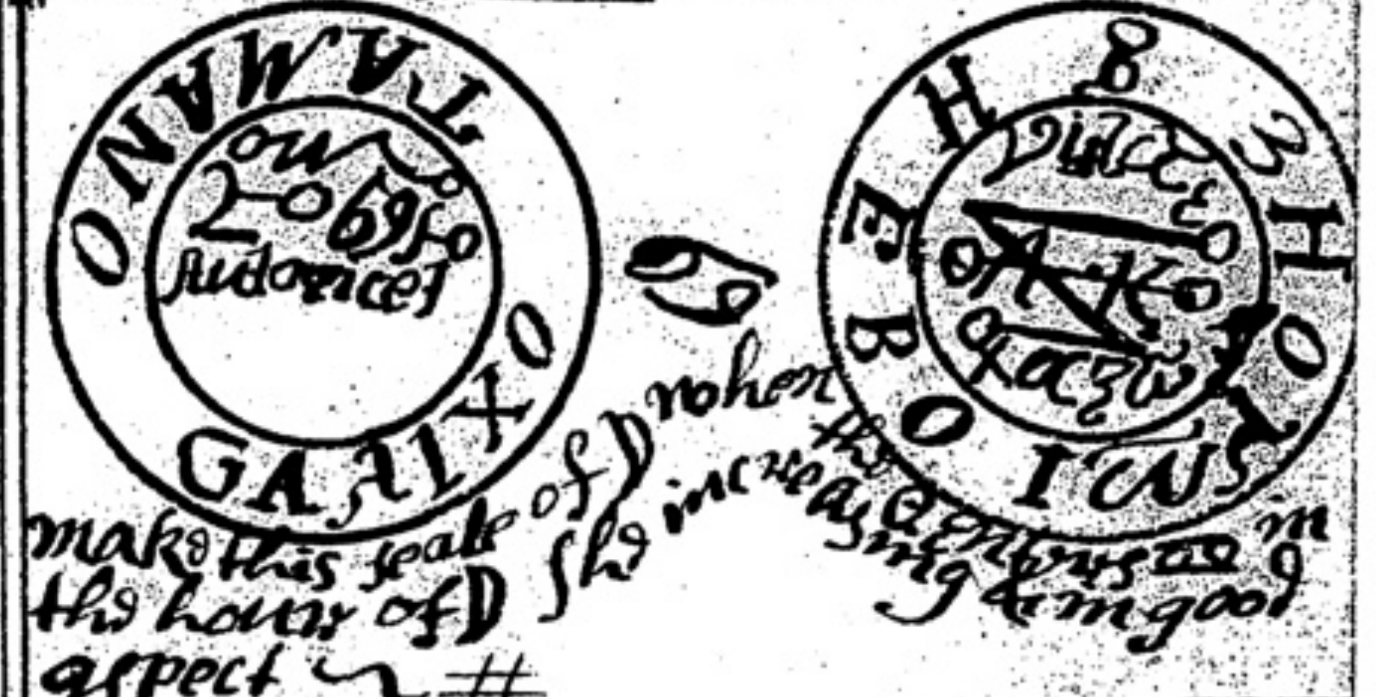
Make this seale of ♂ ʒi ☉ ʒii ♀ ʒi & melt them together when the ☉ entors the first degree of ♈ then on the day the ☽ being in good aspect mak it & finish it &c



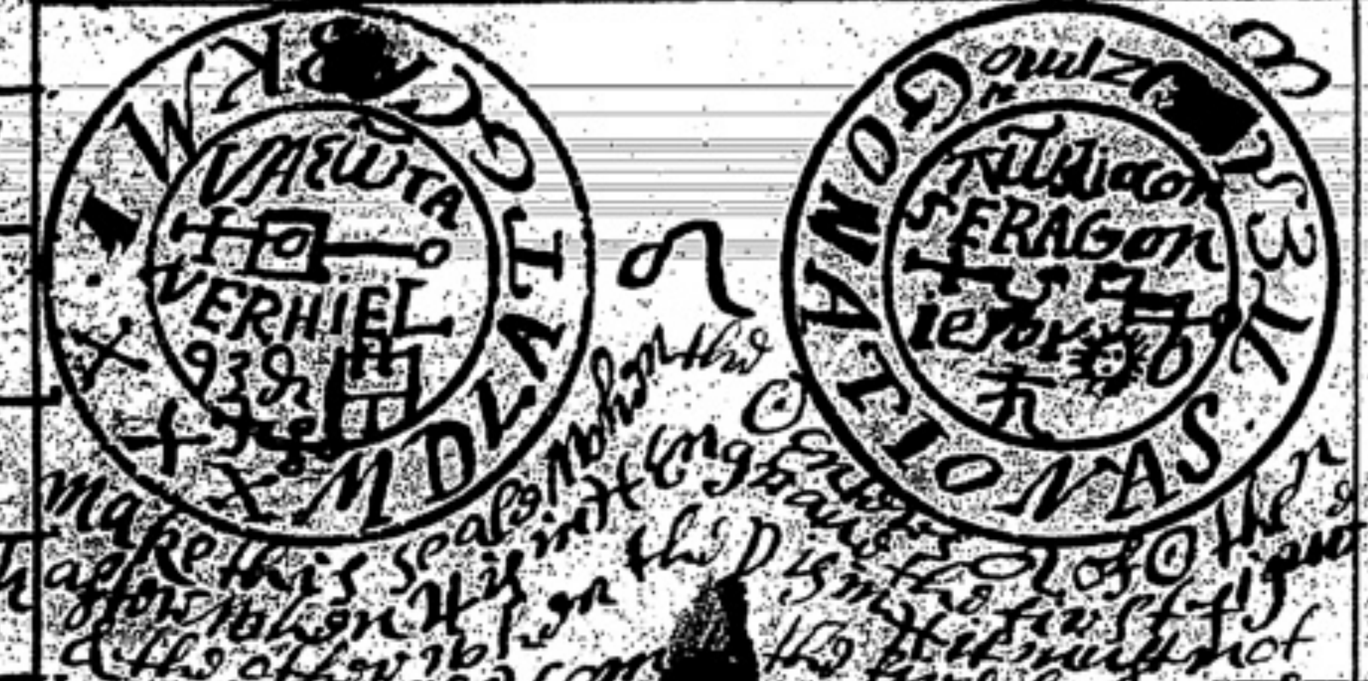
make this seale of ♀ ʒi ♃ ʒi & melt them together in the day & hour of ♀ the first point the ☉ Entors ♉ & so finish it &c



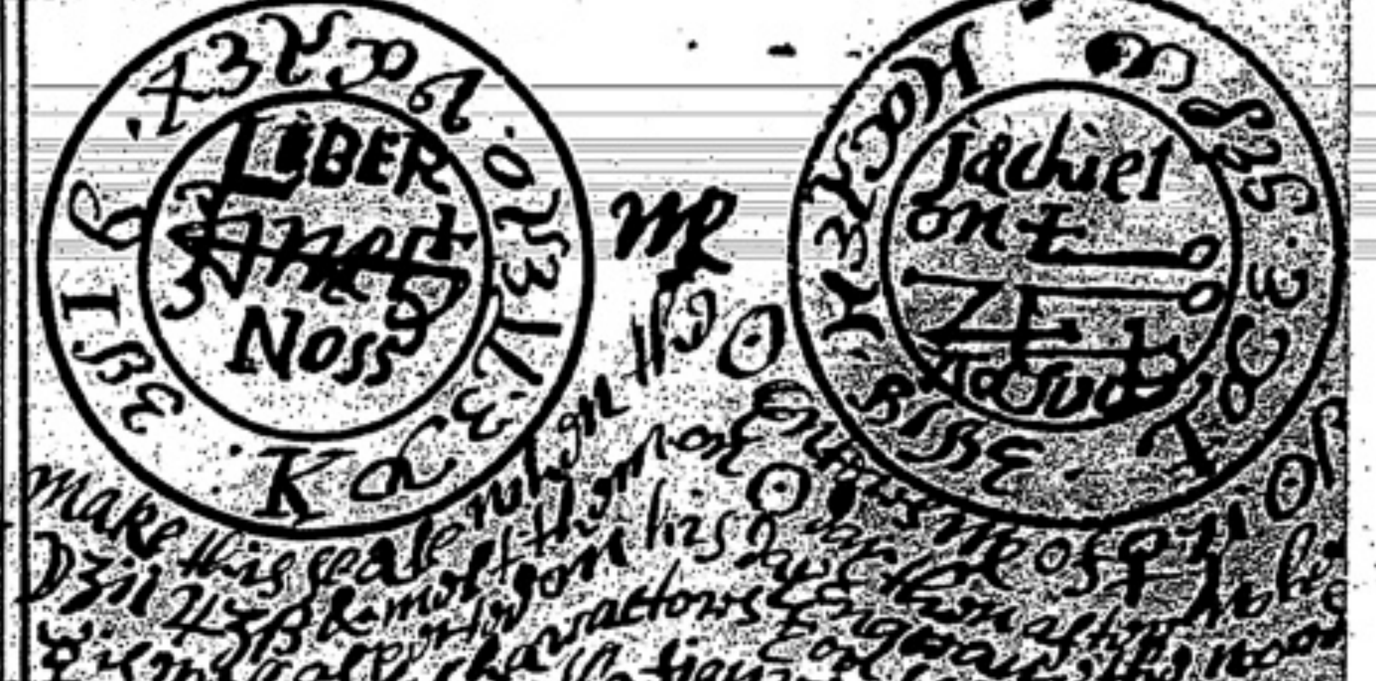
Make this seale of ☉ ʒi ☽ ʒi & melt them together when the ☉ Entors ♊ & make a lamen thereof when the ☽ is in ♌ ♓ ##



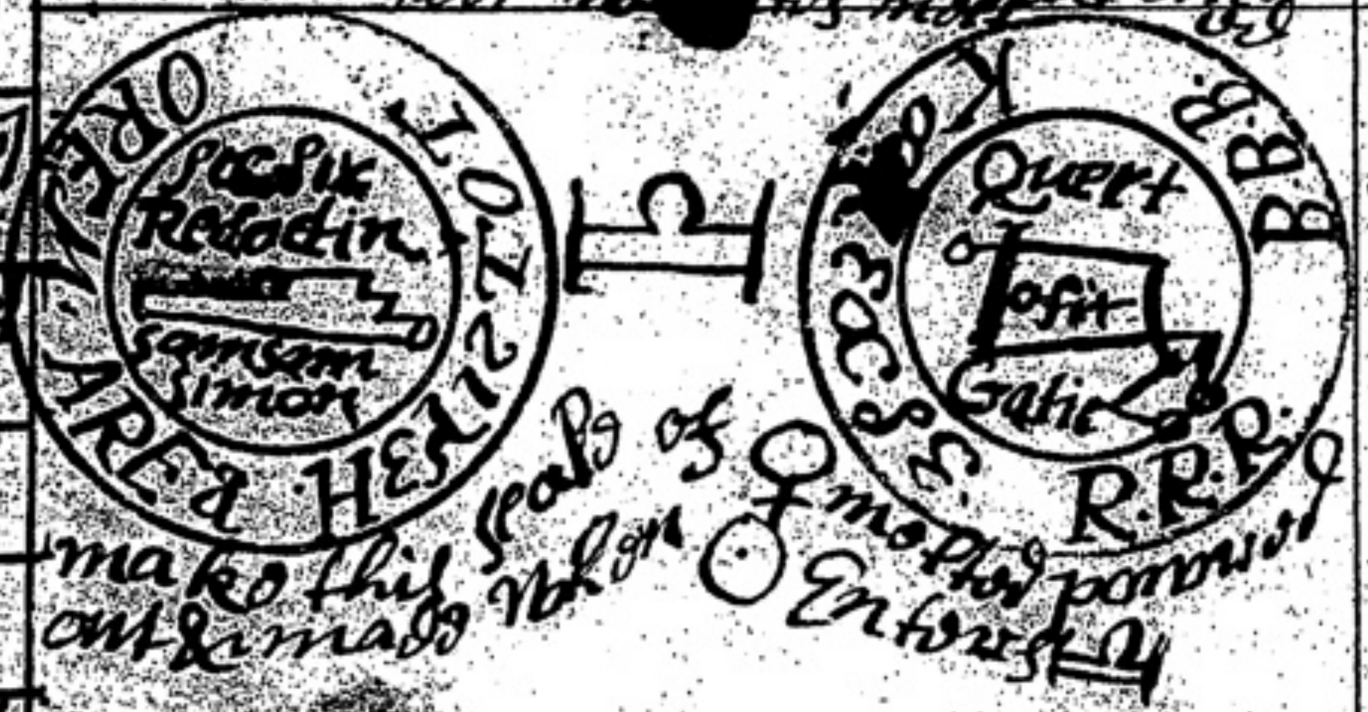
make this seale of ☽ when she increasing & Entors ♋ in the houre of ☽ & in good aspect ♌ #



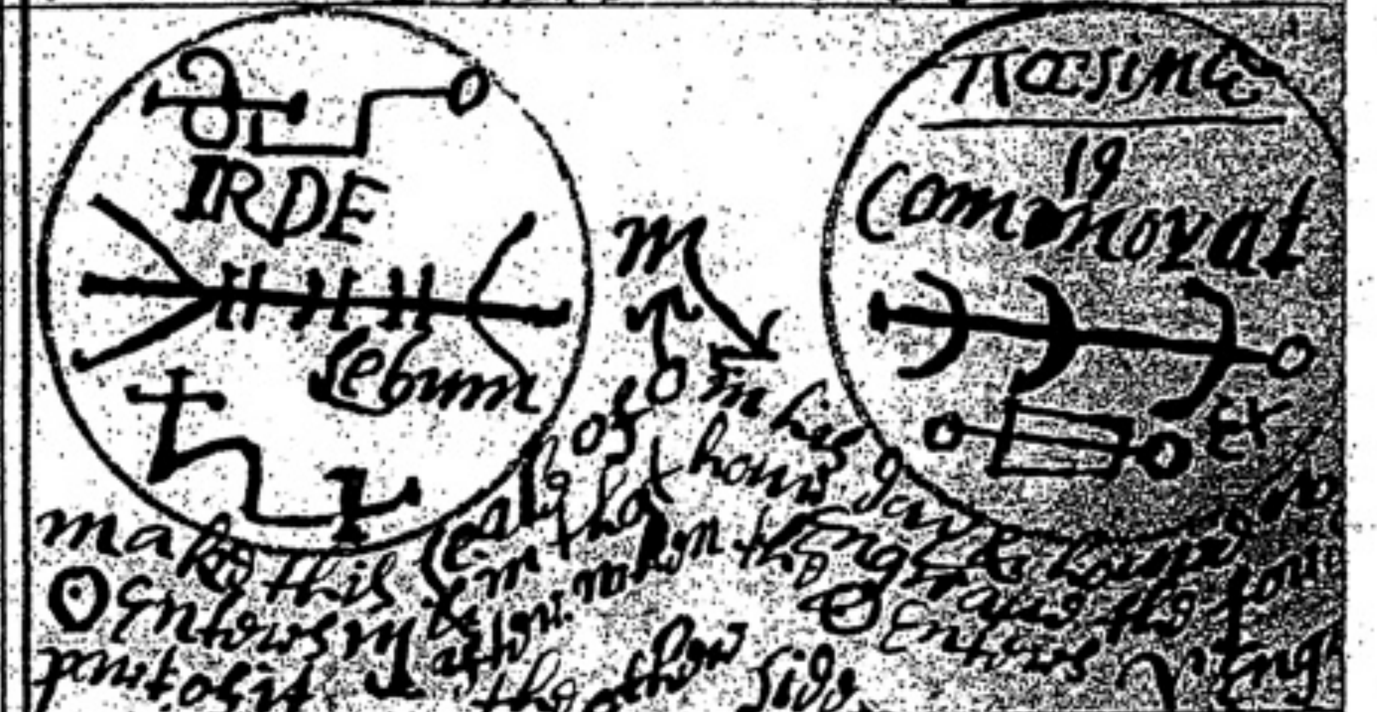
Make this seale when the ☉ entors the first degree of ♌ [illegible] of ☉ the ... a few when ♃ is in ... & the other when the ☽ is in the first face ... [illegible]



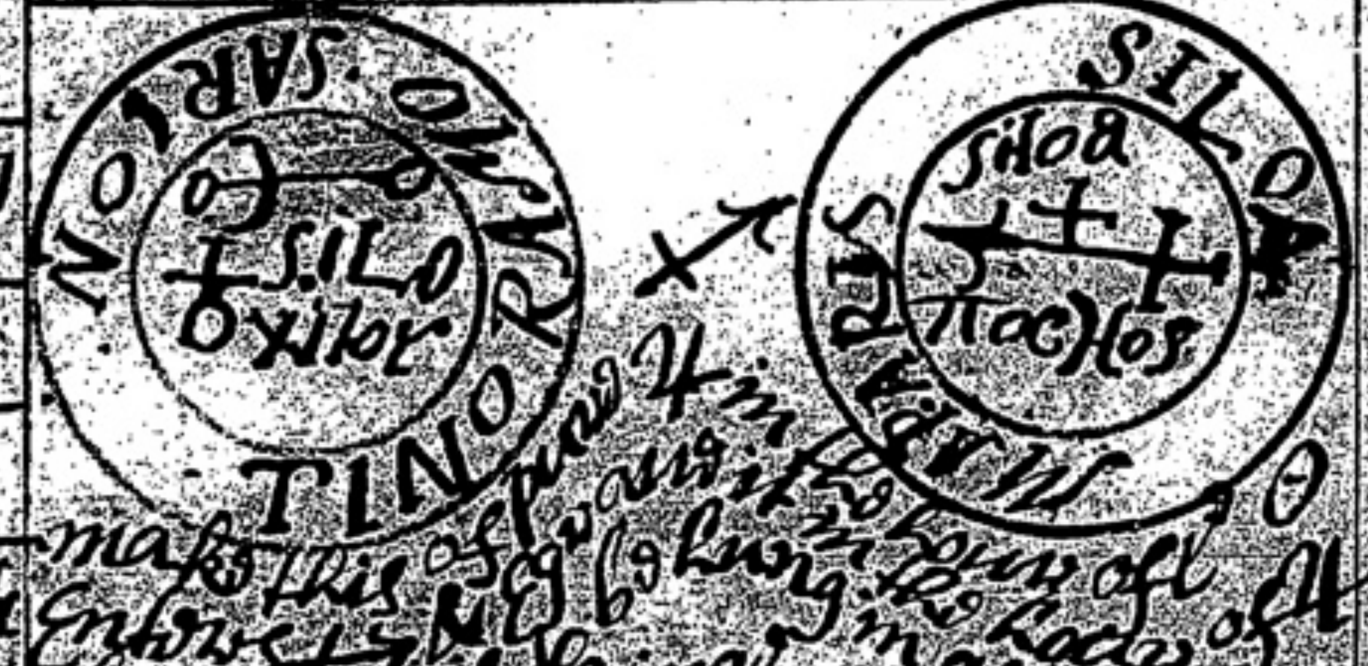
make this seale when the ☉ enters ♍ of ☉ ☽ ʒi ♃ ʒi & melt on his day characters engraved ... ☿ ... in the figure see [illegible]



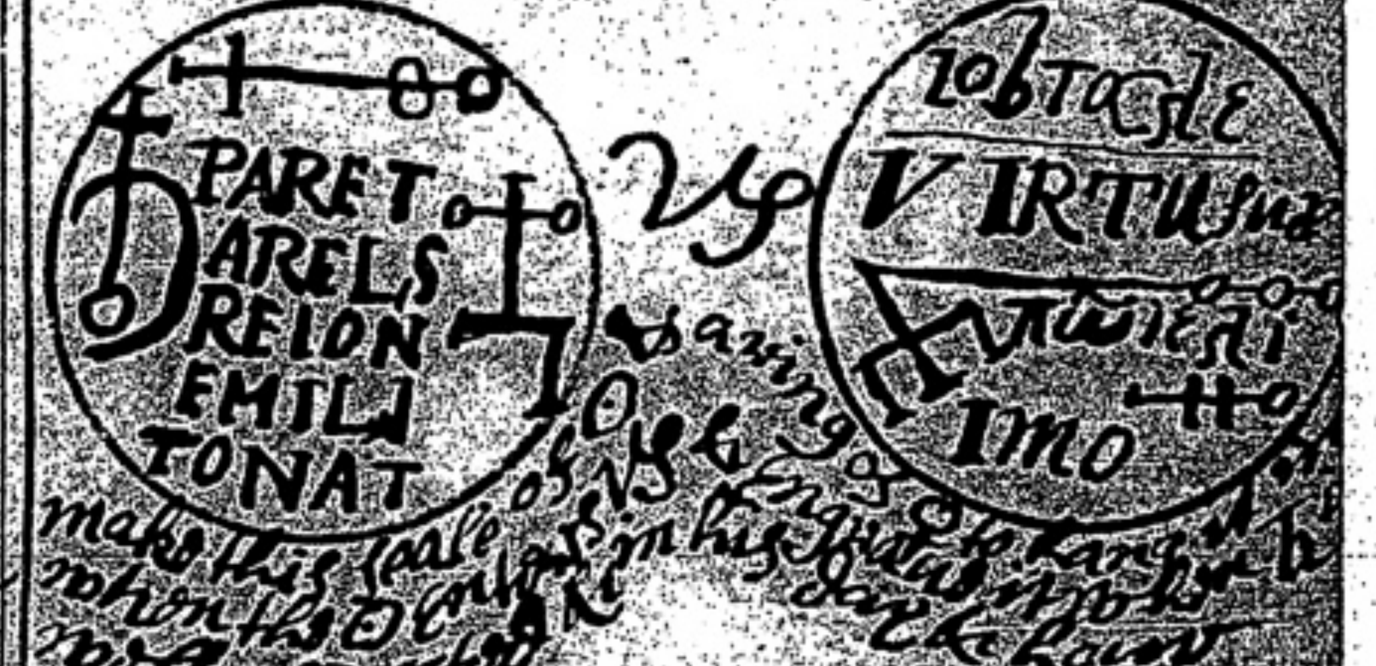
make this seale of ♀ ☉ & make when the ☉ Entors ♎



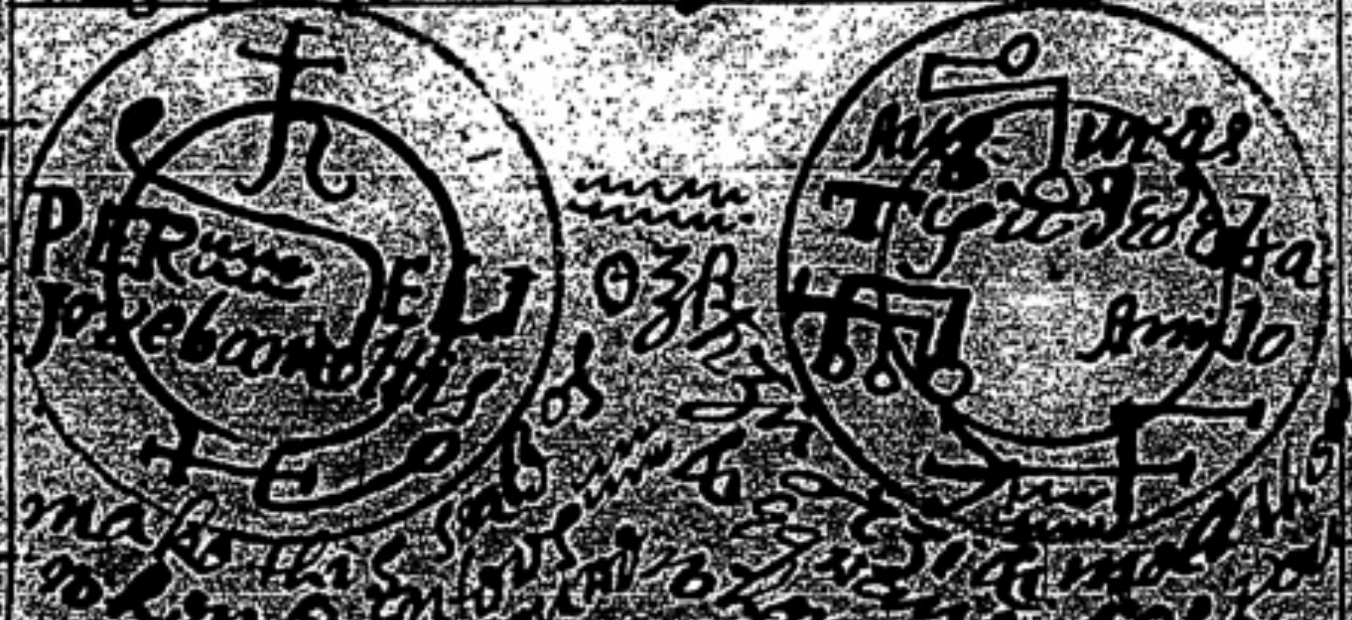
make this seale of ♂ in his houre day & hour when the ☉ Entors ♏ engrave the pentacle ... the ☉ Entors ... the other side



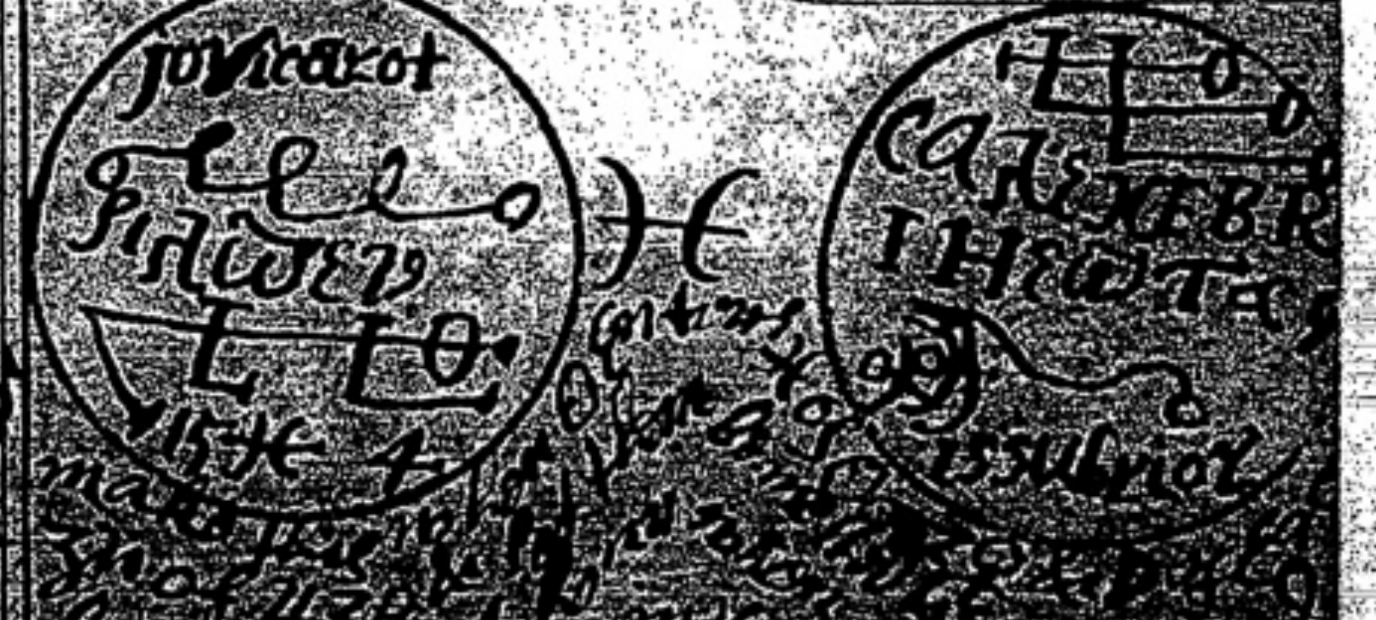
make this of pure ♃ in the houre of ♃ ☉ Entors ♐ & hang in the ... of ♃ this seale is ... ring in a silver



make this seale of ♄ engrave in his day & houre when the ☉ entors ♑ [illegible]



make this seale ... when ☉ Entors ♒ ... [illegible]



make this seale ... of ♃ ʒ ... [illegible]

so when you know the angels that governe the signe & degree of your nativ-
ity & haveing the seals ready that belongs to the signe & degree as is
shewed before then you are not to understand what order he is of as is
shewed heare in this following part &c ———

first thos genijs that belong to the firery region that is ♈ ♌ ♐ are governed
by Micael the great angel who is on of the chiefe messengers of god who
is toward the south therfore thos genios is to be observed in the first houre
of a sunday & at the 8th houre also at the 3 & 10 at night directing your selfe
towards that quarter they appeare in royall apparel holding scepters
in there hands oft Riding on a lion or a cock there roobs are of red & saffe-
ron collor & most comly they asume the shape of a crowned queen
& very beutifull to behold &c

secondly thos genijs that is attributed to ~~the~~ ♉ ♍ & ♑ is of the earthy regi-
on & is governed by Uriel who hath 3 princes to attend him viz Sazanel
Sochiel & Cassiel therfore the genijs that is attributed to him & thos signes
is to be observed in the west they appeare like Kings haveing green
silver roobes or like litel children or women deliting in hunting
& they are to be observed on saturdayes at the 1 & 8th houres of the day &
the 3 & 10 of the night in thos houres you are with privesy to obta-
ine your desires directing your selfe towards the west as aforesaide &c

Thirdly thos genijs that is attributed to ♊ ♎ & ♒ is of the ayrie region
whos soveraigne is called Raphael who hath under him 2 princes which
is called Sorasphiel & Miel therfore thos genijs which is attributed to him
& thos signes is to be observed toward the east on a munday the 1 hou-
r of the day & 8th & at night the 3d & 10 houres they appeare as kings or beu-
tifull young men in roobes of divers collors but most comly like wo-
men transcendantly handsome by reason of there admirable whitenes
& beuty &c

fourthly & lastly thos genijs that is attributed to ♋ ♏ & ♓ is of the watri
region & is governed by Gabriel who hath under him 3 mighty princes
Samael Madiel & Mael therfore thos genies that is under thos signes
& is governed by Gabriel are to be observed on mundays towards the
north & at the 1 & 8th houres of the day & at night at the 3 & 10
houres they appeare like Kings haveing green & silver roobs
or like litel Children or women deliting in hunting &c ———

so in the next place we are to observe the season of the yeare according
to the constellations of the celestiall bodies otherwise we shall loose our
labour for if a genijs be of the igneal Hierarchy tis in vaine to observe
him in any other seasons but when the ☉ enters thos signes which
is of his nature that is ♈ ♌ & ♐ so if it be a genijs of the earth he
is to be observed when the ☉ enters ♉ ♍ or ♑ & so the like in the
Rest otherwise thus thos genijs that is of the order of the fire is
to be observed in the sumer quarter & thos of the earth in ~~winter~~
autumne & thos of the ayre in spring & thos of the water in
winter quarter &c
Their offices is to do all things that is just & lawfull in the sight

of the great God jehovah & what is for our good & profit shall be given
the protection of our lives or beings our wellbeings & the doing good to o-
ur neibours here he that hath a desire to see his genijs ought to prepare
himselfe accordingly now if his genijs be of the fire his demands might be to
the conservation of his body or person that he receive no hurte from or by
any fire armes or guns or the like & haveing a seale sutable ready pre-
pared he is to weare it when he hath a desire to see his genijs that he may
confirme it to him that for the time to come he may not faile of his assi- 30
stance & protection upon any oration &c ———

But if his Genijs be aeriall he procureth very natures inward love & af-
fection betweene them & cause the desired love of Kings & princes & favouri-
tes marrages & therefore he that hath such a genious before he ob-
serve him shall prepare a seale sutable to his order that he may hav-
e it confirmed by him in the day & houre of observation whereof he sh-
all see strange & wonderfull effects and so the like of the other 2 hierar-
chies & when the time is come that you would see your genijs turne
your face to that quarter the signe is & that with prayers to god
(those being exposed to your fancy but sutable to the matter in han-
d when thou shalt find him & haveing found him sincerely acknowledg
him do your duty then will he as being benigne & sociable illuminate
your minde takeing away all that is of feare & darke in thy me-
mory & make you knowing in all sciences sacred & divine in an in-
stante &c / a forme of prayer which ought to be said upon that
coast or quarter where the genie is severall times it being a [illegible]
signe to call the gennie into the christall stone reade this praier
or may be altered to the mind of the worker for it is here set for an
ensample & ✠ The Prayer ✠

O thou great & blessed N my angel Gardian vouchsafe to desce-
nd from thy Holy mantion which is celestiall with thy holy influen-
ce & presence into this christall stone that i may behold thy Glory
& enjoy thy society aide & assistance both now & for ever hereafter
O thou that art higher then the fourth Heaven & knowest the
secrets of Elanel thou that ridest upon the winges of the wind
& art mighty & potent in thy celestiall & superlunary mo-
tion do thou descend & be present I pray thee i humbly desire & intr-
eat thee that if ever I have merited thy society or if any of my
actions or intentions be reall & pure & sanctified before thee
bring thy externall presence hither & converse with me
one of thy submissive servants in & by the name of the great god jehovah
whereunto the whole quire of Heaven singes continually O
Mappa la man Halleluiah Amen

when you have said this prayer over severall times (as occasion
serveth) you will at last see strange sights & passages in the
stone & at last you will see your genius then give him a
kinde entertainement as you was before directed declaring
unto him your minde and what you would have done &c

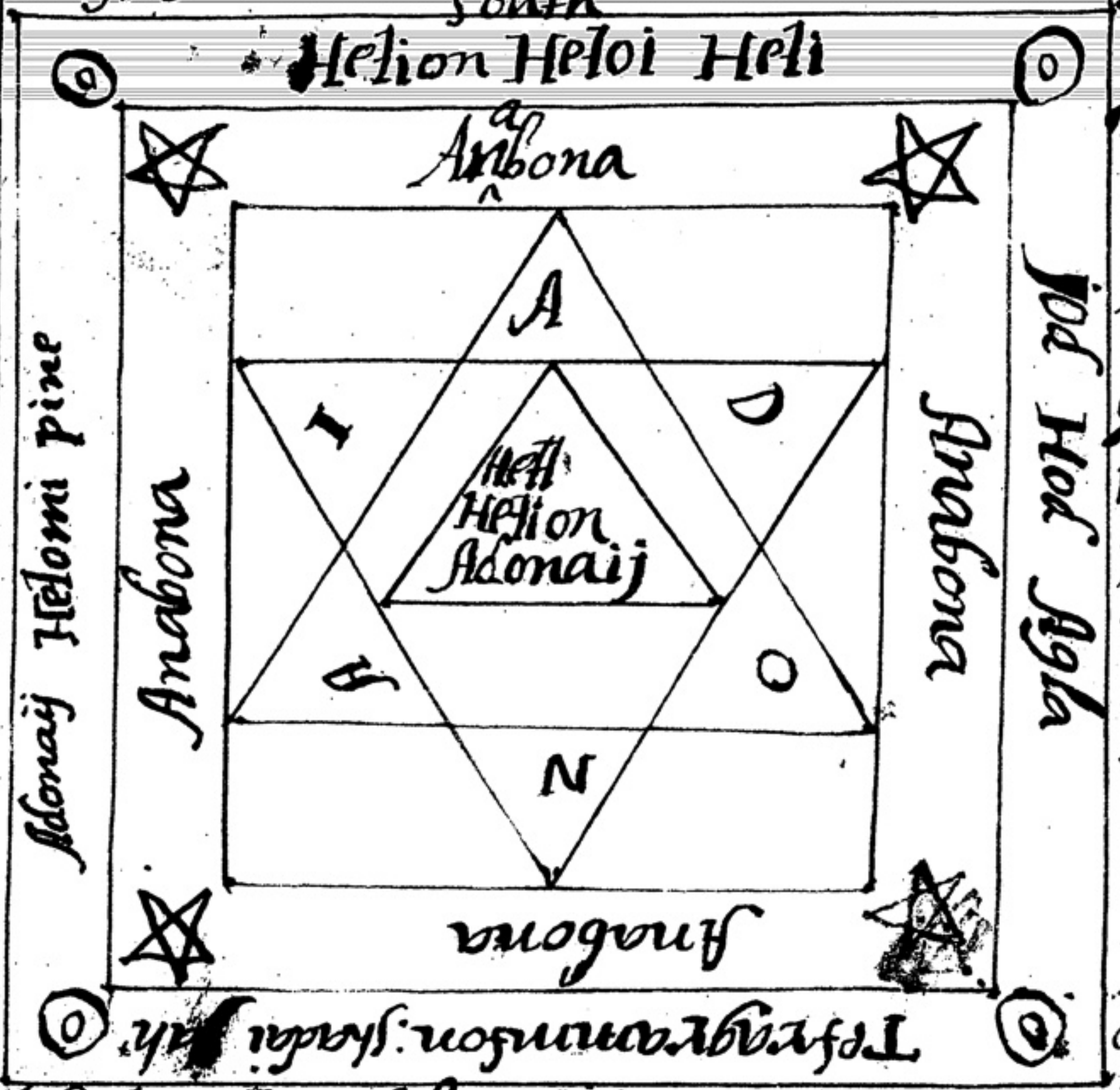
so Endeth The Booke of pauline &c

Here beginneth

Here beginneth the 4th part of this Booke Which is Called the Art almadel of Solomon

By this ~~art~~ Solomon attaines Great wisdom from the chiefe angels that governs the 4 altitudes of the worlds for you must observe that there are 4 altitudes which represent the 4 corners of the world East west north & south the which is devid into 12 parts that is every part 3 & the angels of every of thes parts hath ther particular virtues & powers as shall be shewed in this folloing matter &c

Make this almadel of pure white wax but the others must be collered sutabel to the altitudes it is to be 4 inches square & 6 inches over every way & in every corner a hole & write betwext every hole with a new pen thes words or names of God folloing but this is to be don in the day & houre of sol write upon the first part towards the East Helomi pine & upon the second towards the ~~west~~ south part Helion Heloi Hell & upon the west part Jod Hod Agla & the 4th part which is north write Tetragrammaton shadai jah & betwext the first & the other parts make the pentacle of solomon thus ☆ & betwixt the first quart write this word Anabona & in the midel of the almadel make a six angle figure & in the middest of it a triangel wherein must be writen thes names of god # Hell Helion Adonay & this last name round about the 6 angles figure as here it is made for an Exampel &c



And of the same wax there must be made 4 candels & they must be of the same colour as the almadel is of devide your wax into 3 parts on for to make the almadel of & the other 2 parts to make the candels of & let there come forth of every one of them a foot made of the same wax to support the almadel with: this being done in the next place you are to make a seale of pure gold or silver but gold is best #

wheron must be egraven thes 3 names Helion Hellusion Adonaij &c note

The firs altitude is called Chora orientis or the East Altitude & to make an experiment in this Cora it is to be done in the day & houre of the ~~[illegible]~~ sun &c

The power & office of thes angels is to make all things fruitfull & increase both Animals & vegetables in creation & generation advancing the birth of Children & making barren women fruitfull & ther names are thes (viz) Alimiel Gabriel Barachiel Lebes & Hellison & note you must not pray for any angel but thes that belongs to the altitude you have a desire to call forth & when you operate set the 4 candels upon 4 candel sticks but be carefull you do not light them before you begine to operate then lay the almadel between the 4 candels upon the waxen feet that coms from the candels & lay the golden seale upon the almadel and having the invocation redy writen in virgins parchment light the candels & read the invocation & when he appears he appeareth in the forme of an angel carrying in his hand a fann or flagg having the picture of a white cross + upon it his body being wrapped round with a faire cloud & his face very faire & bright and a crowne of roas flowers upon his head he ascends first upon the superscription of the almadel as if it were a mist or fogg then must the Exorcist have in readiness an essell of Earth of the same colour as the almadel is of & the other of his furniture it being in the forme of a bason & put therinto a few hot ashes or coles but not to much least it should melt the wax of the almadel & put therin 3 litel graines of mastick in powder so that it may fume & the smell goe upwards through the holes of the almadel when it is under it & as soone as the angel smelleth it he beginneth to speake with a low voice asking what your desire is & what you have called the princes & governours of this altitud for then you must answer him saying I desire that all my Requestes may be granted & what I pray for may be accomplished for your office maketh it appeare & declareth that such is to be fulfilled by you if it please god adding further the particulars of your request Praying with humility for what is lawfull & just & that you shall obtaine from him but if he do not appeare presently you must then take the golden seale & make with it 3 or 4 markes upon the candels by which means the angel will presently appear as afore said & when the angel ~~appeareth~~ departeth he will fill the whole place with a sweet and pleasant smell which will be smelt a longe time &c

Note that the golden seale will serve & is used in all the operations of all the 4 altitudes the colour of the almadel belonging to the first altitude or chora is Lilly white & the second chora a perfect Read roase colour the third chora is to [illegible] greene mixt with a white silver collour the 4 chora is to be blacke mixt with a litel greene or a sad collour &c

Of The second Chora or Altitude

Note att the other 3 altitudes with their signes & princes have power over goods & Riches & canne make any man Rich or poore & as the first chora gives increase & maketh fruitfull so thes give decrease & barrenness & if any have a desire to operate in any of these 3 folloing choras or altitudes they must do it in die solis in the manner as aforesaid but do not pray for any thing that is contrary to the nature of ther office or that is [illegible]

And his face but what god giveth according to the custom or course of nature that you may desire & obtaine all the furniture is to be used is to be of the same colour the almadel is of and the princes of this second chora is named (viz) Aphaviza·Genon·Geron·Armon·Gereimon &c when you appear kneel before the almadel with clothes of the same colour in a closet hanged with the same colours also, for the holy apparition will be of the same colours & when he appeareth put an earthen vessell under the almadel with fire or hot ashes & 3 graines of mastick to perfume as aforesaid and when the angel smelleth it he turneth his face towards you asking the Exorcist with a low voice why he hath called the princes of this chora or altitude then you must answer as before I desire that my Requests may be granted & the contents thereof may be accomplished for your office maketh appeare & declareth that such is to be done by you if it please God & you must not be fearfull but speake humbly saying I Recommend my selfe wholy to your office & I pray unto you princes of this altitude that I may enjoy & obtaine all things according to my wishes & desires & you may further express your minde in all particulars in your prayer & do the like in the other 2 choras following &c

The angels of the second altitude appeareth in the forme of a young child with clothes of sattin & of a red rose colour having a crowne of red Gilliflowers upon his head his face looketh upwards to heaven & is of a red colour & is compassed round about with a bright splendor as the beames of the sun & before he departeth he speaketh unto the Exorcist saying I am your friend & brother & illumingeth the air round about with his splendor & leaveth a pleasant smell which will last a long time upon there heads &c

Of the third Chora or altitude

In this chora you must do in all things as you was before directed in the other 2 the angels of this altitude is named (viz) Eliphaniasai: Gelomiros Gedobonai: Saranana & Elomina they appeare in the forme of litel children or litel women drest in green & silver colours very delitefull to behold & a crowne of bayes beset with white & green colours upon there heads & they seeme to looke a litel downwards with there face & they speake as the others do to the Exorcist & leaveth a mighty sweet perfume behinde them &c #

Of the 4th Chora or altitude

In this chora you must do as before in the other & the angels of this chora is called: Barchiel·Gediel·Deliel & Captiel they appeare in forme of litel men or boyes with clothes of a black colour mixt with a darke green And in there hands they hold a bird which is naked & there heads compassed round with a bright shining of divers colours they leave a sweet smell behind them also but differs from the others something &c #

Note there is 12 princes besides those in the 4 altitudes & they distribute there office amongst them selves every on ruling 30 days every yeare now it will be in vaine to call any of those angels unlest it be those that governe then for every chora or altitude hath its limited time according to the 12 signes of the Zodiack & in that signe the sun is in that or those angels that belong to that signe hath the Government as for Example suppose I would call the 2 first of the 5 that belongs to

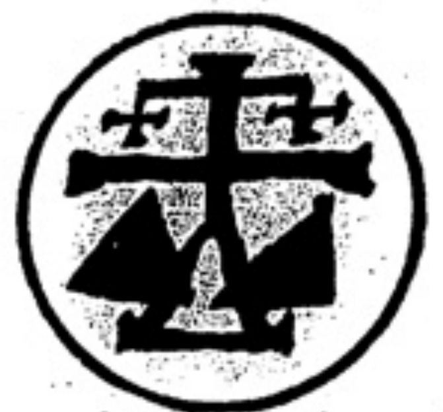
the first chora then chose the first sunday in march after the sun hath entered ♈ & then make an Experiment and so do the like if you will the next sunday after againe & if you will call the 2 second that belongs to the first chora that sunday after the sun enters ♉ in april but if you will call the last of the 5 then you must take those sundayes that is in may after the ☉ is entered ♊ to make your Experiment & do the [illegible] in the other altitudes for they have all one way of working but the altitudes have a name formed severally in the substance of the heavens even a caracter for when the angels heare the names of god that is attributed to them they heare it by virtue of that caracter therefore it is in vaine to call any angel or spirit unlest he knows what name of god to call him by therefore observe the forme of this conjuration or invocation following &c # 32

The Invocation

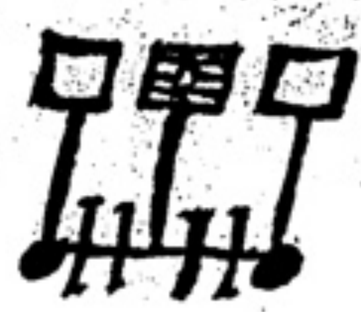
O thou great blessed & glorious angel of god (N) who rulest & is the first & chiefe governing angel in the first Chora or altitude in the East I the servant of the highest the same your god Adonaij Helomi & pine whom you do obay & is the distributer & disposer of all things both in Heaven Earth & Hell do invocate conjure & intreat thee (N) that thou forthwith appeare in the virtue & power of the same God Adonaij Helomi & pine & I do command thee by him whome you do obay & is set over you as king by the divine power of God that you forthwith descend from thy orders or place of abode to come unto me & shew thy selfe plainly & visibly here before me in this Christall stone in thy owne proper shape & glory speaking with a voice intelligabel & to my understanding O thou mighty & powerfull angel (N) who art by the power of God ordained to governe all Animals vegetables & mineralls & to cause them & all creatures of God to spring increase & bring forth according to their kinds & natures I the servant of the most high God whom you obay do intreat & humbly beseech thee to come from your Celestiall mansion & shew unto me all things I shall desire of you so far as in office you may or can or is capable to performe if God permit to the same O thou servant of mercy (N) I do humbly intreat & beseech thee in & by those holy & blessed names of your God Adonaij Helomi pine & I do also constraine you in & by this powerfull name Anabona that you forthwith appeare visibel & plainly in your own proper shape & glory within & through this Christall stone that I may visibly see & audibly heare you speake unto me & that I may have the blessed And Glorious angelicall assistance familiar friendship & constant society communication & instructions both now & at all other times to informe & rightly Instruct me in my ignorance & depraved intellect judgment & understanding & to assist me both herein & in all other truthes Else the almighty Adonaij the king of kings the giver of all good gifts that his bountifull & fatherly mercy be graciously pleased to bestow upon me therefore O thou blessed angel (N) be friendly unto me so far as god shall give you power in office to performe whereunto I invocate you in power & presence to appeare that I may sing with his holy angels O mappa la man Hallelujah Amen # when he appears give him or them kinde entertainment & then aske what is just & lawfull & that which is proper & suitable to his office & you shall obtaine it

So Endeth the 4th Booke of the Almadel of Solomon the Kinge
Finis #

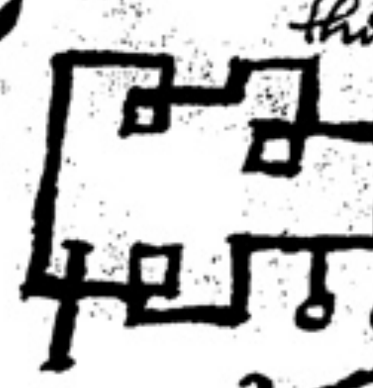
The 12th spirit his seale in the second booke



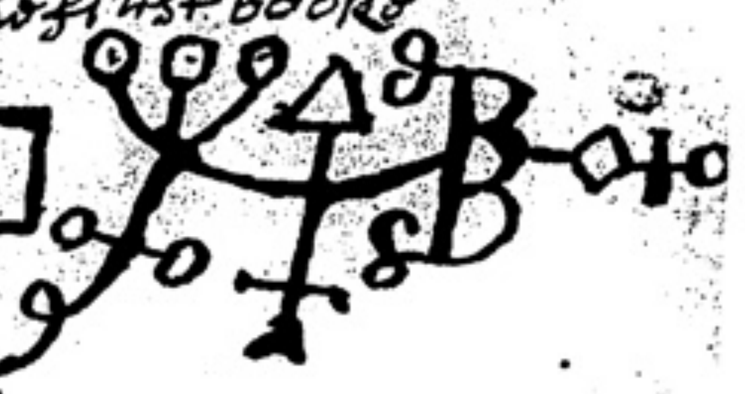
Etimiel his seale



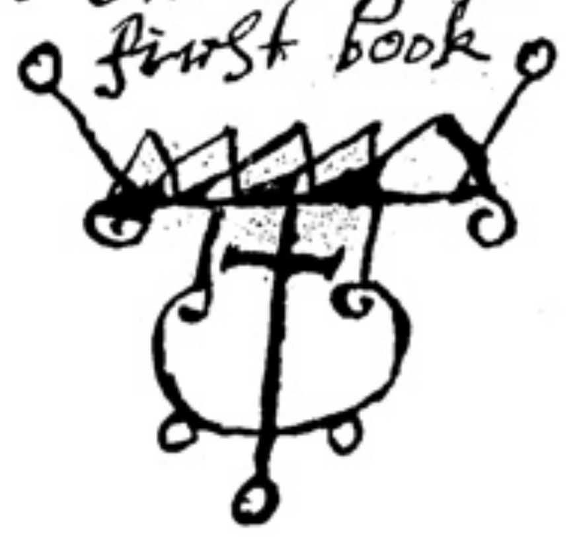
ponwel his seale



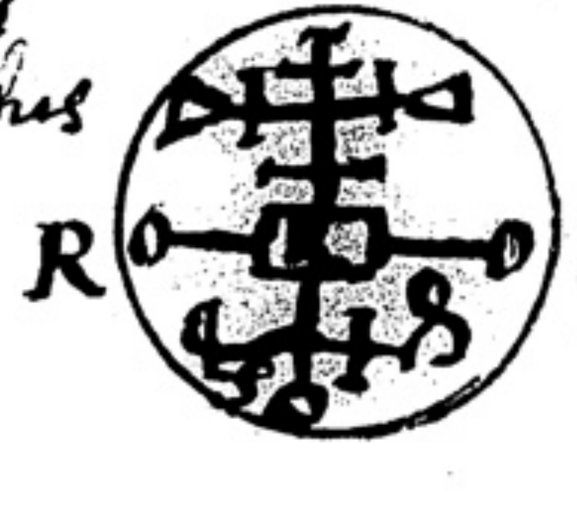
this is the seal of Balam ye 51 spirit in the first booke



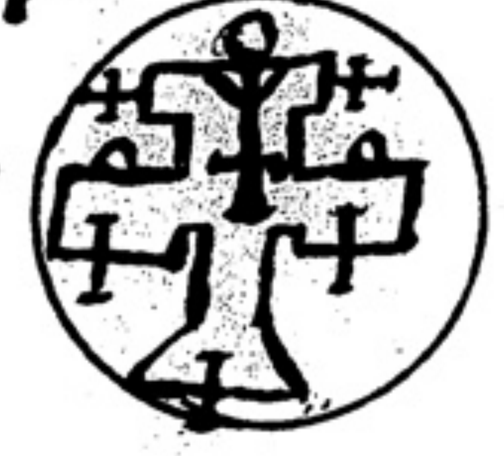
this is the 56 seal of the first book



pamirsel ~~[illegible]~~ his seale



Padiel seale his



The Fift Boocke of Solomon The King Called arta nouem

Or the Noatary art of Solomon

In the name of the undivided Trinity beginneth this most holy art of the knoledg revealed to Solomon which the most high Creator by his holy angel ministred to Solomon upon the alter of the temple that therby in a short time he knew all arts both liberall & mecanick with all the with all the faculties & properties thereof he had suddainly infused into him & also was filled with wisdom to utter sacred misteries of words most holy

2 No: alpha & omega oh almighty God the begining of all things & without End graciously this day heare my prayers neither Doe thou render to me according to my sines nor after mine iniquities O lord my god but according to thy mercy which is greater then all things vissibel & invissibel have mercy upon me o Highest wisdom of the father the light of angells the Glory of saintes the hope refuge & support of saintes the creator of althings & redeemer of all human frailties who holdest the heaven earth & sea & all the world in the palme of thy hand I humbly implore & beseech that thou wilt mercifully with thy favour illuminate my mind with the beuty of thy holy spirite that I may be abel to come & attaine to the perfection of this most holy art & that I may be abel to attaine the knoledg of every siens art & wisdome of every faccultye of memory intelegence understanding & intelect by the virtue & power of thy most holy spirit & in the name of thee O god my god who in the begining hast created the heaven & the earth & all things out of nothing who reformest & makest all things by thyn one spirit compleat fulfill restore & implant a second understanding in me that I may glorifie thee & all thy workes in all my thoughts words & deeds O god the father confirme & grant this my prayer & increase my understanding & memory & increase the same to know & receive sience memory Eloquence & perseverence in all manner of Learning who Livest & Reignest world without End Amen & 3 o++o

Heare followeth the treatise of this art which Master Apolonius called the golden flowers being the generall introduction to all naturall siences of apolonius Master of arts Duely called to whom the nature of liberall arts hath been granted I am intended to treat of the knowledg of astronomie & with what experiments & documents a compendious & compleat knoledge of by me attained unto & how the highest & lowest misteries of nature may be competently divided & fitted & applied to the natures of times & what proper dayes & houres are to be elected for the deeds & ocations of men to begun & ended what qualifications a man ought to have to attaine the efficacy of this art & how he ought to dispose of the ocations of his life and to behold & stirr the course of the [illegible] in the first place we shall [illegible] certaine precepts of spirituall [illegible] all things which [illegible] speake of may be attained to [illegible]

shall heare in the folloing treatis and that you shall find an Eexampell of
such high endstimabel Learning some things will follow which we now sh
ew to you as a rays of wonderfull Efects & have Extracted them out of the
most antient books of the of the Hebrews which were you lett them altough
they are forgoten & worne out of ~~the~~ any human ~~Learning~~ Language where
tholess as miracles for God truly admired them great power and Effecacy of
words in the world of nature —— of what Effecacy word are
there is great virtue power & Efficacy in certaine names & words of god that
when you read those very words it shall imediately increase & help your Elo
quents of speech by them & at length attaine to the perfecall sacredmaines of god
but from whence the power doth proseed shall fully be demonstrated in y^e
sequell in chapters of prayers & thos which follow next are hand we shall
lay open == an explanation of the notary art — which art is deuid
ed into 2 partes y^e first containeth the generall rules & secondly Especi
all rules we come first to the Especiall rules that is first to a 3 folde
then to a 4 folde diuession & in the third place we come to speake of the
oliae which science you shall attaine to by the operations of thes orations
if you pronounce them as it is writen therfore thes are containe noats
in the notary art which are manifest to vs the virtue wherof hu
man reson cannot comprehend the first noate hath its signification
from the Hebrew which though the expression therof be comprehend
ed in a very few words yet nevertheless in the expression of the mis
tery they do not loose the virtue that may be called there with which
doth happen & proceed from their pronountiation which ought to be
admired greatly —— the first precept —— Hely: scemath: Amazaz Hemel
Sathusoon b Holy Tamazam & which Solomon his first revelation &
that to be without any interpretation it being a sciencs of so transendant pu
rity that it hath its depth & profundity out of the calde Hebrew & grecian
Languages & ~~the~~ wa cannot possibel by any means be explycated fully in the
poore thread bare scheme of any language of what Effecacy the aforesaid
words wherfore Solomon doth describe in his 11th book so of ye mighty glory
of the creator out of the friend & successor of Solomon that is apolonius
with some few others to whome the science hath ben manifested have ex
plained the same & defining it to be most Holy devine deepe & profounde
misteries & not to be disclosed nor pronounced without great faith & reve
rence —— A spirituall Mandate of the precedent oration —— before
any one read or pronounce any of the art to bring them to Effect let them
allwayes first reverently & devoutly rehearse the pray or at the begining if
any one will search the scriptures let him pronounce ye words of the fo
lloing figure to wit Holy Scemath in the morning betimes of that day you
ly begining works & in the name of the lord our god let him dilligently
pronounce the scripture proposed with the prayes which followeth wh
ich is the Theos Megale & is mistically devided & miraculusly & prop
perly framed out of the Hebrew greek & calde toungs & it extendeth it
selfe perfectly into every language in what begining soever they are
declared The second part of the oration in the second chapter is taken
out of the hebrew greek & Chaldeon & the folloing expression are of
right to be pronounced first which is a latten oration the 3^d oration is
of the 3^d Chapter allwaies in the begining of every faculty is first to be
rehersed = the oration is Theos: Megale: Inhu: Ymas: Eurrelle this
sheweth how the foregoing prayer is Epounded but although this is
a perticuler & breef Exposission of the oration yet do not thinke that all
words are yet expounded the Exposission of the oration O God the light
of the world father of immense Eternity giver of all wisdom & knowledg
and of all spirituall grace most holy & inestimabel dispencer knowing
all things before they were made and makest light & darkness stre
tch forth thy hand and touch my mouth and make my tounge as a
sworde to shew forth my words with Eloquence make my tounge as

arrow & sett the wordes & to pronounce them memorabel send forth the
holy spirit O lord my heart & soule to understand them & to meditate on
them in my conscience by the oath of thy heart that is by the right hand of
thy holy knoledg & mercifully inspire thy grace into me teach me & instruct
me Establish the coming in & going out of my sences & let thy precepts teach
& direct me unto the end & let the counsell of the most high assist me through
thy infinit wisdome & mercy Amen Eosse 5 — the words of thes orations
cannot be expounded ~~and~~ who neither thinke that all words of precedent me
oration can be transllated into latten tounge for some words of the oration
giveth in themselves greater sence of misticall profundity of the autority of
Solomon & having reverence to his writings we acknoledg that the
orations cannot be expounded by huan sence for it is necessary that all
orations articols of astronomy astology & the notary art be speaken of &
pronounced in their due time & season & the operations of them to be made
according to the disposission of the times — of the Triumphall figures
how sparingly they are to be pronounced & honestly & devoutly to be spo
ken — there also are containe figures or orations which folle in the calde
ac: called Holy that is triumphal orations of the liberall arts & sudaine
Efficacies of the virtues & they are the introduction to the notary art whe
of Solomon made Especiall begining of them that are to be pronounced at
containe determinate times of the ☽ & not to be undertaken without consid
eration of the end which also Ma: apolonius hath fully demonstrated saying
whosoever will pronounce thes words let him do it in a determinate appoi
nted time & lay aside all other orations he shall profit in all siences in one
month & attaine to them in an extraordinary wonderfull manner
the Expositions of the Lunations of the notary art — thes are the Expositions
of the lunations & introduction of the notary art to writ in the 4th day of the
moone & in the 12th 16th & 24th 28th & 30th that you ought to be put in operation
from whence followeth sith that to thos times we give the expositions time
of the day of the ☽ which are writen by the angels & in the ~~[illegible]~~
~~night~~ of the ☽ is manifest to 19 &c are 4 times repeated & explained by the
angel the messenger of the orations & are also declared & delivered to us that
require them from the angels 4 times of the yeare to shew the Eloquen
ce & fullness of the 4 languages greeke Hebrew calde & latten & God hath
determined the power of the faculties of human understanding to the 4
parts of the earth also the 4 virtues of humanities understanding
memory & Eloquence & the faculty of ruling thos 3 & thes things are
to be used as we have before spoken — he sheweth how the precedent
oration is the being & foundation of the whole art — that is the first
figure of the notary art which is manifestly increased upon by aqua
drangle noats & this is angelical wisdom & understood of few in astronomy
but in the glass of astrology it is called the ring of philosophy & in the no
tary art it is called the conndation of the whole science but it is to be rehears
ed 4 times a day begining in the morning once about the 3^d hour once in
the 9th hour & once in the Evening the precedent oration ought to be spoke
secretly & let him that speakes it be alone & pronounce it with a low
voice so that he can scarse heare himselfe speake & that is the condission
that if necessity urge one to do any great works he shall say it 2 in the mor
ning & about the ninth hour twice & let him fast the first day wherein he
beggeth it & let him live chastly & devoutly & this is the oration which he
shall say — this oration is of the 4 toungs Chalde greeke Hebrew & Latten
Evidently expounded which is called splendor of speculation of wisdom in all ho
lumination the orations ought to be said once in the morning once about
the 3^d hour once about the 9th & once in the Evening — the oration L 6
Assay Lemath Assay Lemath Azzabue The 1 P of the precedent orat
Azzay lemath lemath Azacgis semak the 2 part of the precedent oration
which is to be [illegible] [illegible] [illegible] the other Lemath [illegible] [illegible]

This oration hath one exposition in the latin / This is a holy prayer without danger of any sin which solomon saith in the explication that human sence exceedeth & saith that the explication thereof is more prolix then can be considered of or aprehended by man excepting also thos secrets which is not lawfull neither is it given to man to utter therefore he leaveth that oration without any exposition becase no man can attaine to the perfection thereof & it was left to spirituall becase the angel that declared it to Solomon undeclarabel upon it saying see thou do not presume to give to any other nor expound any thing out of this oration neither thou thy selfe nor any one after thee for it is a holy sacramentall mistery it by expressing the words thereof God heareth your prayer & increaseth your memory understanding eloquence & establisheth them all in thee let it be read in apointed times of the lunation as in the 4th: 8th & 12th dayes of the day is written & commanded saying the oration very dilligently 4 times in those dayes orderly beleiving thereby that study shall sudenly be increased & made cleare without any ambiguity beyond apprehention of human reson—

of the efficacy of that oration which is inexplicabel to human sence this is that only which solomon calleth ye happiness of wit & well Apolonius termeth it the light of the soule & the speculum of wisdome I suppose the said oration may be called ye image of eternall life the virtue & efficacy whereof is so great that it is apprehended by very few or none therefore having asayed some pretious signes & precepts we will give as an entrance to thos things whereof we intend to speak of which are yet that we have spoken of before neverthelesse before we come to speak of them som things are necessary to be declared whereby we more spesially & plainly set forth our intended history for as we have sd before there are contained explications of the notary art som whereof are darke & obscure & others plaine & manifest for ye notary art hath a booke in astronomy whereof it is the begining & mistery & the virtue thereof is such that all arts taught & derived from him [illegible] we are further to know that the notary art doth in a wonderfull manner containe & comprehend within it selfe all arts and knoledg of all learning as solomon witnesseth therefore it is called the noatary art because in certaine breife notes it teacheth & comprehendeth the knoledg of all arts for solamon also saith in his treatises of lemegeton that it is the treatis of spirituall & secret experiments / here he sheweth in what manner thos [illegible] in art & the reason thereof for a noat is a certaine knoledg by the oration & figure before set downe But of ye orations & figures mentioned shall be made in there due place & how the noats are called in the notary art nor he maketh mention of that oration which is called the queene of tongs for among the oration there is one more prevalent then the rest which is by ~~knoledg~~ K Solomon called the queene of tongues becase it taketh away as it were with a certaine secret covering the impediments of the tongue & giveth a wonderfull faculty of eloquence wherefore before we proceed further take a little assay of that oration for it is an oration which in the scriptures we are taught to have allwayes in our mouthes but it is taken out of the Caldean language which although it be short it is of wonderfull virtue that when you reed that scripture hath the oration before mentioned you cannot keep silence those things which ye understanding suggesteth & administers to you the oration which followeth is a certaine invocation of the angels of god & it provoketh eloquence & ought to be said in the begining of the scripture & in the begining of the month / The oration 18

Lameth· Leynach· Semach· Belinay / these orations have not proper Limations as the commentator saith upon ye glass Azzailement gesegon Setham Asim Oze Togomaglial· Zeziphier Josamen-Sobalack Bzefama· Defvatiamer Zemait Lemaio· pexator Amie· pilosophi Gregoon letos Amen Amen Amen #

how the oration ought to be said in the begining of every month chastly & with a pure minde— In the begining of the scriptures are to be taught how the precedent oration ought to be spoken most secretly & nothing ought to be retained in which the minde & understanding suggests prompe to in the reading thereof which ought allwayes to be began in the begining and also in the [illegible] also ought [illegible] that is also to be

pronounced with the greatest reverence & by fasting before you have eaten or drunke / Here followeth the prayer we speak of before to obtaine a good memory / O most mighty God invisibel god Theos patir heminas by thy archangels Eliphamasay: Gelonaca gebeche Banigenab Elormit & by thy glorious angels whose names are so consecrated that they cannot be uttered by us which are ye & do hel X P A L I O F & which cannot be comprehended by common sence / Here followeth the prologue of the precedent oration which provoketh & procureth memory and is continued with the precedent noat this oration ought to be said next to the precedent oration to wit Lameth And with this I beseech thee to day O theos to be said as one continuing oration if it be for memory let it be said in the morning if for any other effect in the evening & in the morning & evening and then let it be said in the hour of the evening & being thus pronounced with the precedent oration it increaseth the memory helpeth the imperfection of the tonge / here beginneth the prologe of the oration O I beseech thee O Lord to illustrat the light of my consience with the splendor of thy light illustrate illustrate & confirme my understanding with the sweet odor of thy spirit adorning my soule that hearing I may heare & what I heare I may retaine in my memory O Lord confirme my heart restore me my sences & strengthen them qualifi my memory with thy giftes mercifully open the dulness of my soule O most mercifull god temper the frame of my tonge by thy most glorious & unspeakabel name thou which art the fountaine of all goodness the originall & spring of all piety have patience with me & give a good memory unto me & bestow upon me what I pray for in this holy oration O thou who dost not forth with iudge a sinner but mercifully expecting his repentance I though unworthy beseech thee to take away the guilt of my sinnes & wash away my misdeeds & offences & grant me all my petitions by the virtue of thy holy angels thou who art one god in trinety Amen / Here followeth some other virtue of the precedent oration # if thou doest doubt of any great vission what it may foreshow or if thou wouldest see any great vission of any danger present or to come or if thou wouldest be certified of any one that is absent say the oration 3 times in the evening with great reverence & devotion & thou shalt have & see that which thou desirest #

Here followeth an oration of great virtue to attaine the phisical art having also many other virtues if you would have the perfect knoledg of any disease whether the same tend to death or life if the sicke party lye languishing stand before him & say the oration 3 times with great devotion 10

The oration of the phisicall art

Jhesus fely Dominus incomprehensibilis ancor nacor anglos Zohornatheo Donos Holy eas Dhagon norizons Corrichito anasac Holehonope Phagora

another parte of the same oration

Eliminator Candonis holos lephagam Secondum Thaonos Beholos behonos homo Phagan Corphandonos Humane Natus et vos Elophus phagora be present ye Holy angels & advertise & teach whether such a one shall die or recover of his infirmity this being done aske the sicke person saying how dost thou feele thy selfe & if he answer thee I feele my selfe at good ease I begin to mend or the like then Judge without doubt the sick person shall recover— but they answer I am very grevously ill or worse & worse then doubtless conclude he will dye on the morrow but if he answer I know not how my state and condission is whether better or worse then you may know likewise that he will either dye or his disease will change & alter for the worse if it be a childe that is not of yeares capabel to make answer or that the sick languish grevously that he knoweth not how or will not answer say the oration 3 times & what you find first [illegible] in the minde that judge to come to pass of him further more if any one be come to ye sicke to comfort his infirmity say the same oration & the angelicall virtue shall suggest the truth to [illegible] if the diseased person be far of when you heare his name say likewise the oration for him & your minde shall presage to you whether he shall live or dye if you touch the pulse of any one that is [illegible] or sicke saying the oration the effects of his infirmity shall be [illegible] unto you or if you touch the [illegible] any woman with [illegible] the same oration [illegible] that thes miracles proceed not from ther one nature but from the vertue & nature of the Holy angels it being a parte of ther office wonderfully to revele things if you doubt of the virginity of any one say the oration in your minde & it shall be reveled unto you whether she be a virgin or corrupt |11| Here followeth an efficatious preface of an oration shewing what efficacy you may therby every day of the oration Solomon saith that by it a new knoledg of phisick is to be received from god upon which he hath laid that command & calleth it the miracalus & efficatious foundation of the phisicall science & that it containeth in it the quantity & quallity of the whole art & science of phisick wherin ther is contained rather a miraculus & specious then fearfull & terribel miracles which as often as thou redest the same regard not the paucity of words but rather the virtue of so great a mistery for Solomon himselfe speaking of the subtelty of the noatory art wonderfully extols the divine help to writ brefly we have proposed a great thing that is to say so many & so great misteries of nature contained under so precious brevity that surpas in the ordination of so ~~little~~ subtel & excelent worke that the mind of the reader may the more be confirmed hereupon Here he sheweth how every note of every art ought to be pronounced to exercise his one offis & that the note of one art profit not to the knoledg of another art & we are to know that all figures have ther proper orations we com now according to our strength to devide the families of the notary art & learning & that which is naturall we com to the greatest points of the art for Solomon a great composer of the greatest misteries of the notary art comprehendeth divers arts under the notion therof that ther fore he calleth these arts ~~[illegible]~~ becaus it shoud be the art of arts & science of sciences which comprehendeth in it selfe all arts and sciences liberall & mecannicall & thes things which in other artes are full of long & tedious locutions filling up great prolixious volumes of books wearing out the student through the length of time to attaine to them in this art are comprehended in a few words or writings so that it deserveth thes things which are hard & difficult making the ingenious learned in a short time by the wonderfull & unheard of virtue of words |12| therfore we to whom such a faculty of the knoledg of the scripture of sciences is granted have who have received the gift & inestimable benifit from the everlasting grace of the most high creator & wheras all arts have the severall notes properly disposed to them & signifies by ther figures & note of every art hath not any office of transfering to another art neither do the notes of another art profit or assist to the knoledg of another therfore this may seeme a littel difficult of thes small treatises which be called a preludium to the body of the art we will explaine the notes severally & that which is more necessary we shall by # divine providence dilligently serch out the devine providence of severall sciences of the scripture |13| Of certaine speciall precept that is necessary for use & we seeing we suppos profitabel to posterity that we know how to comprehend the great prolixious volums of writing in ~~[illegible]~~ & compendious treatises that it may easely be done we are dilligently ~~briefe~~ to enquire out the way of attaining to it out of the 3 most ancient books which were composed by Solomon the first parte & choisest thing to be understood is that the oration before the 2d Chapter is to be used long before every speech the begining wherof is a say & the words of the oration are to be said in convenient space of time but the subsequent part of the oration it them chiefly to be said with good desire & knoledg of the volumes of writings & looking into the notes therof the same oration is also to be said when you would clearly & plainly understand & expound any science or great misteries that is on a sudain proposed to you & never heard of before say also the same oration at such time when any thing of great consequence is importuned of you which at present you have not the faculty of expounding this is a wonderfull oration wherof we have spoken the which part therof is expounded in the volume of the magnitude of quality of art | The oration

Lamed Rogum Ragia Ragium Ragiomall Agaled Ewadioch Ancorionos Lechon Laza Yoe Manichell Mamaotia Lephoa Bozaco Cogemall Salayol Ytimame Azazoch Beyestor ~~Amak~~ Amak | To the operation of the magnitude of art: # this oration containeth in the 2d place a generall treatise of the first note of all sciences part of the exposition we have fully explained in the magnitude of the quality of the same art but the reader hath hardly heard of the admirabel mistery of the sacramentall intelect of the same let him know this for a certaine & doubt not of the greeke words of the oration but that the begining of them is expounded in latten

The begining of the Oration |14

④ eternall & unexprehensibel memory uncontradictabel wisdom of unchangable power let thy right hand encompass my hearte & the whole angels of thy eternall counsel completely fulfill my conscience with thy memory & the odour of thy ointments & let the sweetness of thy grace strenghen me & fortifie my understanding through the pure splendors & brightness of thy face & all thy holy & heavenly virtues & wisdom wherewith thou hast made all understandings by which thou hast reformed all things preserved unto blessedness wherby thou hast restored & constituted the angels love wherby thou hast restored lost mankinde & raised him after his fall to heavenly learning wherby thou wert pleased to teach adam the knoledg of every science informe & repleate instruct restore correct & refine me that may be made new in the understanding thy precepts & in receiving the sciences which are profitabel for my soule & body & for all faithfull believers in thy # name which is blessed world without end Amen— Here followeth also a perticuler exposition of the folloing oration which he hath left unexpounded to be read by every one that is learned in the art and knoledg that no human # nor faculty in man is suficent to finde out the exposition therof also # This Oration is called by Solomon the gem & crowne of the Lord for he saith it helpeth against danger of fire of wild beasts of the earth being said with a beleiving faith for it is afirmed to have ben reported from one of the 4 angels to whome was given power to hurt the earth & sea & the trees ther is an exampel of thes in a book called the flower of heavenly learning for solomon glorified god becaus of all he infused in to him the knoledg of theologie & dignified him with the devine misteries of omnipotente power & greatness which Solomon beholding he commemorateth in his night sacrifice bestowed upon him by the Lord his god the greatest misteries in the VT | which were holy & reverent gathered together the greatest misteries of theologie the saving gentiles have & worthy misteries with things & misteries of the holy mistery of god revealed not all lost which solomon calleth the signe of the holy mistery in them is the fullness of our dignity by his angell before & that which is contained the first oration which we call spirituall the divine and human salvation— The first oration preserveth the memory therof— Thes are the orations wherof teacheth divinity & preserveth to our salvation the first therof is spirituall & teacheth divinity & also preserveth ons also which are of great virtue & Efficacy in the memory therof therfore Solomon commandeth it to be called the time of the ~~[illegible]~~ grace of god for as Ecclesiastes saith this is the spirituall grace of god that hath given me knoledg to treat of all plants from the cedars of Lebonon to the hysop that groweth upon the wall #

The Election of times in which ~~[illegible]~~ nations thes orations ought to be said |15

The first oration ought to be said in the first lunation in the 3d 3 times in the 6th 6 times in the 9th 9 times in the 12th 12 times in the 17th 17 times in the 18th 18 times in the 20th 20 times in the 29th 29 times & so many in the 30 month for this oration is of so great virtue & efficacy that in the very day you shall say the same as if it were determined by the father it shall increase thy knoledg in the science of divinity but if otherwise that you are ignorant & it hath ben seene by thy companions thy superiours or inferiours thought unto others thou shalt seeme to have knoledg enter in to thy study of divinity & heare the lectures by the space of one month casting of all doubt from thee of them who shall see thee & in the days wherin thou speakest say it time chastly & say it in the mornings Solomon testifieth that an ~~art~~ angle delivered the folloing oration in the understanding who standeth allwaies in the presence of the Lord to whom he is not hidden the mistery herof is holy & of great Efficacy neither ought this oration to be said above once becaus it moveth the heavenly any great works of the oration he saith that so great is the mistery therof that it moveth the celestiall wits to performe any great work which divine power can permit them it giveth the virtue of its first Lowes that it calleth the tongue of him that speakes it with so great inspiration as if som new & great mistery were revealed to his understanding The begining of this oration which is of so great efficacy as we have said it being said with great devotion

Achacham [illegible]

this is the begining of [illegible]

to be said of the begining [illegible]

Begining of these orations which are 4 we shall make there competent divisions for
this is that which is to be spoken of begining generally of the orations is to be devi
ded into 4 parts the first part thereof is to be said at the begining before any other part
of the oration is to be compleated these greek names following are to be pronounced that
is the division of the orations Hiskua Lehua Lemva &c O god the father god the son
god the holy ghost Confirme the oration & my understanding & memory to rece
ive & retaine & understand the knowledg of all good scriptures & give me perse
verence of mind therein this is the begining of the oration which as we have s[aid]
before ought to be said according to the prelations & constitutions thereof & ought
to be repeated because of the forgetfullness of our memory & according to the
Exercise of our witt & according to the sanctity of our life there being contained
in it so great a mistery & Effecacies conditions how foretelleth another Litelle 17
oration wherein is contained a sacramentall mistery & wherein every perfect
science is so wonderfully compleated for howbe god would have us to know
things are celestiall & what are terrene & what heavenly things & the celes
tiall setteth & what the earthly & terrene because the lord hath said mine
eyes have seene the imperfection & in this book every day shall be formed &c #
written & no man in them &c so it is in the precepts of god for we are not
able to write all things & how the sun hath the same course as at the first of
our order may be continued for writing whatsoever is not from god is not to
be used for god himself would have all things devided & this is how they are to be
used before the second parte which containeth so glorious & excellent consecra
tions of orations & defineth & consecrated part to have power in the heavens &c
in no wise can be defined in humane tongs this the begining of the second ora
tion of which som singler thing is to be spoken wherefore if thou sayest this ora
tion commemorating the first part thereof say the oration following & thou shalt
perceive the precepts which are therein O god of all things who art my god
who in the begining hast created all things out of nothing & hast reformed
all things by thy holy spirit compleat & restore my contience & heal my un
derstanding that I may glorifie thee in all works & thoughts & these words
ought to be said before Agleros Theomiros Theomitos & words & after thou
hast said the oration make a little intermission the space of halfan houre & then say the
third parte of the oration which followeth Megal Legall Chariotos &c & having
said this third parte of the oration then meditate with your selfe about the
scriptures thou desirest to know & then say the oration O thou that art the #
truth of light the way of all creatures O iust god renew me & confirme my un
derstanding & restore my knowledge & concience as thou didest unto K Solomon Amen
Commemorating the parts according to that which is laid downe &c ad the ora
tion following the other orations being said say the 4th parte of the oration which is
Amasiel Danyi Hayr &c then the partes being commemorated as it is dire
cted ad also the following oration I speake these things in thy presence O lord
my god before whose face all things are naked & open that I being washed from
the errors of infidelity thy all quickening spirit may assist me & take away all
Incredulity from me 18 How the latine orations are expounded by the words of
the oration we are therefore to know that the whole oration remaineth unexpounded
because thereof are of so great a subtilty adorned with the hebrew & caldean tongs
with the subtile & wonderfull Elocution of god that the office of full Exposition
thereof cannot be possible transferred upon me the latin words in which are sub
joyned to the partes of the oration aforesaid are such wordes which have been tra
nslated out of the caldean tonge for they are not the whole oration pertaining #
thereto How he speaketh of the Efficacy of all these for this Oration is such
a mistery as K Solomon himselfe witnesseth that a servant of his house hav
ing found the book by chance & being to much overcome with wine in the Com
pany of a woman he presumed to read it but before he had finished a parte the
reof he was strucken dumb blind & lame & his memory taken from him &
so he continued til the day of his death & in the houre of his death he spake
& said that 4 angels which he had offended in presumtious so secret a mini
stery were the daily keepers & afflictors one of his ~~[illegible]~~ memory another of
his speech a third of his sight & a 4th of his hearing by which teastimony the
oration is so much commended by the same K Solomon & great is the mistery
thereof we doe greatly requiere & charge every one that will say or read it
that he doe it not presumptiously for in presumtion is a great sin wherefore
let these orations be said according as is directed we therefore hold it convenient
and necessary to speake somthing of the generall precepts of art & of
the knowledg of all arts & of the severall precepts of every singuler
art because we have touched somthing of the power of the [illegible]

That we shew that his course signifies the ☽ passeth through the 12 signes in
one month & the ☉ through the 12 signes in a yeare & in the same time the
spirit insinuateth & fortifieth & illustrateth them whiles it is said that the se
& moone sun ther course it is understood the course which they hast had but becau
this is wanting the hebrew we thought ~~not~~ good to omit it in the laten ha
ving spoken sufficiently of the preceding oration & the 3 partes thereof 19 37
In this Chap he sheweth the Efficacy of the subsequent oration it being
speciall to obtaine Eloquents this holy oration which followeth is a certain
speciall oration to obtaine Eloquence which as all other have virtue &
Efficacy in other things this containeth the contained mistery in it selfe &
wherin as the virtue of the generally is shewing in it selfe containe ge
nerall precepts commonly to all arts for so god instituted the soule in the
body saying that I give unto you that ye may keep & observe the law of the Lo[rd]
& these are they that stand in the presence of god allwayes & see your sa[viour]
our face to face night & day so of this oration I say this is that most glorious
misticall ineffigable oration containing such misteries in it that the [illegible]
concience & tonge succedeth this is such a mistery that a man shall keep it accor
ding to his will who fore seeth all thinges in his sight that are made for the
misteries of this oration is glorious and sacramentall let no man presu[me]
to doe any of these orations after to much drinking or Luxurious feasting
without great reverence & discretion which Solomon saith let no man pre
sume to reade any thing of this oration but in certaine appointed times or
let he make mention of this oration before some great precedent for some
weighty business for which this oration is of wonderfull excellent virtue 20
The goodness of this oration & attaining the Effects thereof it is read in that Chap
wherein it is said follow me & I will make you fishers of men as he said & drew no
know that it is not of our power that this oration is of so great a virtue & such
mistery as sometimes also the Lord said to his disciples that ye are not able to
know that it containeth in it selfe the great mistery as Jesus himselfe #
know for this oration is such a mistery that many have lied in saying they know it but many have lied about what
name of god which ~~names~~ have lied in the temple by it but many have declared the
performed many miracles in the temple therewith so that none have declared the
he did & have hid & abscondid the truth thereof so that none have spoken somthing about or con
same before it came to passe but we suppose have spoken somthing how this oration is to
cerning it in this chap he setteth downe time & names how this oration is to
be pronounced for this oration is one of the generalls first of particulars con
taining both in it selfe having a speciall faculty & virtue to give Eloqu
ence in it selfe therefore it is necessary to be understood what time & dayes
ation it is to be said & published It may be said in every 14 Lunation as #
above said but the ordination of time for every day wherein it is to be pronounc
ed is specially in the morning 3 times before a man be defiled & then all orations
are chiefly to be said & this oration must then be pronounced totally together with
out any division & although there are divisions therein the oration is not done with
in it selfe but only the divine & glorious names & it is to be said together as most
excellent names but not of one word because of the fragility of our nature neither is
it needfull to shew the Elements of sillables posited in the oration that are not to
be known neither let any one presumtiously speake them neither let him doe any
things by way of temptation concerning this oration which ought not to be done
These words are severed read them where it is marked 7 are written severally
and are devided into parts according to the termination of every great & glorious
name ~~[illegible]~~ Eknot Sohel Hemech Zaba &c 21
no man that is empedited ought to say this oration
This is a thing agreed unto amongst the wise men of the words that these thi[ngs] may
as we have said before be pronounced with great prudence & industry it may
it may be said every day wherein you are not hindred by some continuall
sin & in that day wherein thou art empedited by some criminal sin thou
mayest remember it in thy heart & if thou doest desire to be made Eloquent
repeate it 3 times and if any difficult thing trouble you or thou art encombred
or involved into any great business repeate the oration once & Eloquence shall be
added to thee as much as is needfull & if thou repeatest it [illegible] Eloque
nce shall be given to thee this oration is of so great virtue the third thing to be
considered in this oration the oration ought to be pronounced [illegible]
of the heart & mouth ought to [illegible] it be pronounced in the morning
early & after that oration let that following [illegible] this is the prologue

Of the Exposission of the precedent oration which ought to be said together O omnipotent
& Eternall god & mercifull blessed before all worlds who art a god Eternall in
comprehensible & unchangable & hast granted this blessed gift of salvation unto us:
according to the omnipotency of thy magesty hast granted the faculty of speaking &
learning which thou hast denied unto all other animalls & hast disposed of all things
by thy infalible providence thou art god whose nature is Eternall & inestimable
Exalted above the heavens in whome the whole deity corporally I implore thy
sacred majesty & glorify thy omnipotency with an Interior imploration adoring
thy mighty reverend power & magnificence of thy Eternity I beseech thee only god to give
unto me thy inestimable of the rest of thy holy angels o god the holy spirit incom
prehensible in whose presents stands the holy quires of angels I pray thee & beseech
thee by thy holy & glorious name & by the sight of thy angels & the heavenly prin
cipalityes to give thy grace unto me & give unto me power to persevere in thy
mercy of wisdome who livest & reignest Eternally one Eternall god through
out all worlds of worlds in whose sight are all Celestiall creatures now
and allways & Every where Amen This oration being thus finished thou
must of necessity some mistery be added to wit you are to be silent a while after
latter oration is Ended and after a space of silence begin to say this oration
folowing seriously Semet Lamen &c This saith Solomon is of the oration of
orations & a especiall Experiment whereby all things whether generall or par
ticulars are knowne fully Efficaciously & perfectly & are kept in the me
mory but when thou shalt by this oration attaine the Eloquence that thou
desirest be sparing thereof & do not rashly declare those things which the
tongue suggesteth unto thee for this is the End of all generall precepts which
are given to obtaine memory Eloquence understanding all which things we
are ~~[illegible]~~ before delivered of generall precepts may be had which also Solo
mon calleth spirituall & those singular arts have singular vertues & powers

Having now given a sufficient definition of generall precepts & the 23
orations and laid downe the authority of the orations unto what they are
designed it is now necessary to set downe what is to be done concerning the singular
orations becaus we are now to treat of the especiall particular arts that
we may folow the Exampel which our builder & master hath laid before
us for Solomon saith before we proceed to the singular notable orations of arts
before noted thereof to be said a perludium which is the begining or prologue
Here Every generall arte hath its proper noate
before we proceed to the singular precepts of generall arte it is necessary to dis
cover here Every generall arts hath a generall note The Second part
nos
of the Liberall sciences & other things which may be had by this art
The liberall arts are seven & seven Exceptives & seven Mecanicks & so
are Exceptives are comprehended under the seven Liberall it is manifest
what the seven Liberall artes are & of these which we shall first treat
The Mecanicks are called Hidromancy Pyromancy Negromancy
Hiromancy Geomancy Geonegia is comprehended under astronomy
and neogie Hidromancy is a science of divining by water which by the mix
tures of this art is Judged by the standing or running of the water pyroman
cy is an Experiment of divining by the flame of the fire which the antient
Philosophers Esteemed of great Efficacy = Nigromancy is a sacrifise of
of dead animalls which by the antients supposed to knowe many secrets &
great Experiments without sin & to attaine to great knoledg from whence
Solomon commendeth that you might read 7 books without sin of this art
& that 2 be accomp[illegible] sacriligous and that you could not read them without
sin but haveing spoken Enough hereof we proceed to the rest 24 Of
the liberall sciences and other things that may be had thereby there are
severall Liberall artes which every on may learne & read without sin
for Philology is great part profound misteries in it selfe whereby all
arts are wonderfully knowne He declareth what notes the first
3 liberall sciences have for grammer hath 3 notes only dialects 2 partes
retorick 4 & Every one with open distinct orations but therefore gram
mer hath 3 dialects 2 parts retorick 4 that we know King Solomon him
selfe testifieth & affirmeth for he saith as I was admiring & re
volving in my heart & mind which way & from whence & from

(73)

whence was this science an angle brought me a book wherein was writ
ten & sure orations & delivered unto me the noates & orations of all 38
arts plainly openly & ~~[illegible]~~ told me of them all as much as was necessary
and he Explained unto me as unto a child were taught by letter Elements some
tedious arts in a great space of time here that I should have all arts in a short
time saying unto me so shalt thou be promoted unto Every science by the incre
se: of the yet vertues & when I had asked him Lord when & how cometh this &
angle answered & said this is a great sacrament of the lord & of his will this
writing is by the power of the holy spirit who inspireth sanctifieth & increas
eth all knowledg & againe the angel looke now the notes & orations at the appoi
nted & determinate times & observe the times as appointed by god & no otherwise
when he had thus said he shewed a book to Ki Sol. a booke wherein was written
all the times all these things before to be pronounced & published & plainly dem
onstrated according to the vision of god which things I have here begun & Sol declareth th
operate in them all according to the word of the lord by the angle to imitate his authority
it came to pass unto him but we come after him which he hath left unto us hereof Sol
& as we are able to attaine the things distinctly wherefore the grammer hath 3 fig
sheweth here the angle told him the grammaticall hath only 3 notes in the booke of 25
ures behold wherefore the grammaticall that is the book of the art of god which we read in all ot
Solomon Gemeliath [illegible] saith that when I did Enquire Every
her sciences & in all other arts for Sol. [illegible] saying Lord from whence
thing singularly of the angel of god with [illegible] & perfectly know these arts whereto
shall this come to pass that I may fully [illegible] to such an art & are ascribed to the
by many notes appertaine to such an art to have the Efficacy this of the angle is thus said to
severall determinate orations is called a liberall art & hath 3 things necessary thereto ordi
ained the grammaticall in them adjuncts of figures & compoundes & variations in
nation of words & times & in them [illegible]
Clinations of the parts & congruity & ordinary devision this is the reason why there
are 3 notes in the art of grammer & so it is by pleasing the Divine wisdome that as there
should be a full knowledg of ~~[illegible]~~ defining besides by another there should be had
a convenient ordination of parts a third there should be had a continued & convenient de
vision of all parts simple & compounded here reason why the Dialect which is called the form
of arts & a doctrinall speech hath 2 things necessary thereunto Eloquence of arguing
and prudence to answer therefore the greatness of the divine providence & piety hath ordai
ned 2 notes that by the first you may attaine Eloquence & arguing & dispence & by the 2d pru
dence to answer without ambiguity wherefore they are ascribed to gram 3
notes & to dialects 2 notes the reason why Retorick hath 4 notes 26
for there are foure things necessary therein as the angle of the Lord saide to Sol. to wit
A continuall & flourishing adornement of locution an ordinate competent discreet
Judgment of Edicts & testimony or offices of Changes & besides a compounded disposition of
buying & selling an Eloquent of misteries of that arts with admonstrat understanding there
fore the greatness of god hath appointed to the art of Retorick its notes with that holy &
glorious orations all there were perseverently put by the hand of god that Every note in arts
aforesaid might have a better faculty that the first note in arts may a continuall Loc
a competent & fortifieng adornement thereof the 2d to discerne Judgments right & wrong ordi
nate & inordinate time & false & the 3d competently to discourse offices & causes & the 4th
giveth understanding & Eloquence in all the operations of the art without pol
its shew therefore how grammer logick & Retorick the severall arts approved in the
severall arts But of the other arts & their notes them which we shall speak
of in their due place & time as we find them disposed in the book of Sol- at which time
& howres the notes of the 3 liberall arts are to be looked into now to proceed to shew
at what time & how the notes of these arts are to be looked into the orations to be said
time to these arts to get being ignorant of the grammaticall science & wouldst have the
knoledg thereof if it be permitted thee of god to doe this worke of workes & have a fir
me understanding in this art of arts then know if thou mayest not presume to doe
that this book of his shall be thy Master & that art of his thy Mistress 27

How the grammaticall notes are to be looked into in the first Moon for in this
manner the grammaticall notes are to be looked into & the orations to be said [illegible]
In the dayes wherein it is in the prime the 3 first is to be looked into 2 times & the or
ation thereof must be repeated 24 times with holy reverence making a little
space between let the oration be said thrice at every Ispection & chiefly
abstaine from sins doe this from the first day of the ☽ to the 14th & from the 14th
to the 17th the first & second notes are to be looked into 20 times & the oration

be repeated 3 times on the 15th day & on the 17th dayes using 9 intervales between them all the 3 notes are then to be looked in 12 times & the orations to be repeated 20 times & them of the notes & the art of grammer but if thou hast read any book of that art & desirest perfection therein do as is commanded using the generall oration to increase memory & Eloquence understanding & perseverance duely repeating the oration above in due time & houres appointed least thou go beyond the precept thou dost covet silence but when thou doest thes see that it be secret to thy selfe if you have no other ~~bookes~~ boockers on but god now we come to the notes Here followeth the knowledg of the notes 28

In the begining of all the inspections of all notes first the first day til the evening if you cannot take another houre that the said gramaticall precepts of the Logicall notes & dialects arts notes alwaies be used every day except one thes told of before the Retoricall every day Excepting onely 3 dayes of the Month to wit the 11 & 17th & 19th & they are forbidden on thes dayes as Sol: himselfe the notes of all arts Except the notes of the art are ofond thes precepts are generally to be observed Here the Logical are to be inspected & the oration thereof said know that the dialecticall notes are 4 times ~~are~~ to be looked into & the orations thereof in that day are to be rehearsed 20 times making some respite & having the booke of that art ~~before~~ your Eyes & soe likewise the books of Retorick with the notes thereof are to be inspected it is appropriated this suffiseth for the knowledg of the 3 arts Here we must beware of offences before we pretend to begin the first note of the art of grammer somthing is to be tried before we have the knoledg of the 12 precepts & 3 noats & you ought first to know in what the gramaticall Logicall Retoricall art are to be inspected it being ~~necc~~ necessary that your greatest care be to keep from offences Here the notes ought to be inspected into 29

at Certaine Elected times it is especiall and manifest knowledg wherewith the note of the gramaticall art are knowne how they are to be published at what times & with what distinctions is duely & competently manifest it is spoken already of the published & inspected of the notes & the orations now we shall digress alitle speak somthing of the times it being in parte done already Here dures monthes are to be sought out in the inspection of the notes we have spoken allredy of the times of this art wherein the orations are to be read & the notes to be looked into it remaineth to declare how the lunations of the orations are to be inspected & found out but for that you mistake not yet I have all redy noted the Lunations wherein the notes ought to be looked into & the orations rehearsed but thes some monthes wherein the lunations is more profitable then others if thou wouldst operate in Theologie or astronomie doe it in fiery signes if grammer or Logick in ♊ or ♍ if musick or phisick in ♉ or ♎ if in Retorick Philosophy arithmatick or geometry in ♊ ♋ for the mathmaticks in ♉ or ♊ sotten are well plased & free from Evill for all the heavenly Estates & Chorus of angles doe rejoice in the Enarration & determinate dayes Here is Made mention of the notes of all arts in Operations following the rules of Sol: Remo disposed my selfe to keep his workes & observations as it is spoken in the 3 notes of grammer so will we observe the times as they are to be observed but the orations thereof are not written but are more fully demonstrated in the folowing work for what is ~~necessary~~ written of the 3 notes ~~are~~ not orations but definissions of the 3 notes writen by the greek Hebrew & Caldean & other things which are apprehended by us for thes writings which are not Comprehended or understood in Latin ought not to be pronounced but only on thes dayes which are appointed by K Sol: & in thes dayes wherin the notes are inspected but here thes holy writing and allwaies to be repeated & the Laten therewith wherin the notes are not to be inspected the notes of the logicall art are three & at what time they are to be published is already shown in part more shall be hereafter said of them now we come to the rest the Laten writing may be published according to the antiquity of the hebrew Except on the dayes we have spoken of for Sol: saith see that you persevere in thes precepts as they are given but of that which followeth it is to be done otherwise for when thou seest the first note of Logick repeat it in thine # heart the signe in the first note and see in the notes of all arts Except thes whereof a definission shall be given Definissions of severall arts 30 the notes thereof we will give allso a definission of severall arts as it is in the book of Sol: Geometry hath one note arithmatick another & halfe Philosophy with the arts and sciences contained therein hath 7 species Theologie & astronomie with the sciences in them contained hath 7 notes

But they are great & dangerous not great in pronounciation but have # great Efficacy Musick hath one noate phisick hath one but they are all to be published & rehearsed in the appointed dayes but note that if every day thou beholdest the notes of Theologie Philosophy or of any arts contained in them # that you neither laugh nor play nor sport becaus K Sol: when he saw of thes notes # having over drunke himselfe the Lord was angry & sent his angle to speak with him saying unto him becaus thou hast despised my Salvaments & polluted & drunke in the dayes of such holy things i will parte of thy Kingdome & i will performe it in the dayes of thy Children & the angle added the Lord hath forbidden thee to Enter into the temple for 80 dayes that thou mayest repent of thy sin & when K Sol wept & besought the Lord for mercy the angle answered & said thy dayes shall be ~~[illegible]~~ prolonged neverthelesse many Evills shall com upon thy Children & they shall be distroyed of the iniquities that shall com upon them At the begining of a now having seen the generall let the speciall be looked into the word of Sol: is to be looked into god for his promises before the notes of the 3 arts 31

The first oration at the begining of the noat The Light Truth Life way Judgments Fortitude & Patience preserve keepe me & have mercy upon me Amen This oration with the preceding ought to be said in the begining of the first note of the grammer O Lord holy father almighty Everlasting god in whos sight are all the foundations of all creatures & invisible beings whos Eyes behold my imperfections of the sprotnes of whos Love the whole Earth & heavens are filled who sawest all things before they were made in whos book every day is formed & all mankinde are written therein behold thy servant this day prostrate before thee with my whole heart & soul by thy holy spirit Confirme me Bless me protect al my actions & illuminat me with thy Constancy of thy visitation This Oration being the 3d ought to be said before the second note of the grammer Theos O Lord mercifull father of all things ~~[illegible]~~ Eternall disposer of all vertues behold & consider my operation this day thou art the beholder & discerner of all actions of men & angles let the wonderfull grace of thy promise condescend to fulfill this sudaine worke in me & infuse such Efficacy into my operating in thy holy & great name thou who infusedost thy prayers into the mouth of them that love thee Amen The 4th oration let this be said the 3d grammatcall note # Adonay creator of all visible creatures Oh most holy father who dwellest incompassed about with Eternall light disposing & by thy power governing all things before all things were began I most humbly beseech thy Eternity & incomprehensible godness may come to perfection in me by the operation of thy most holy angle & be confirmed in my memory & Establish there thy holy workes in me Amen a litel spaces after this oration say the folloing and first oration ought to be said before the first note of Logick Oh holy god & # great good & the Eternall maker of all things thy atributes are not to be # Expressed who hast created the heavens & the Earth the sea & all things in them and the bottomless pit according to thy pleasure in whos sight are the words and actions of all men grant unto me by thy sacramental misteries of thy holy angels the precious knowledg which I desire by the ministry of the holy angels it being without any malignant or malicious Intent Amen 32

Pronounce this oration in the begining of the first figure of the Logick note & after this oration rehearse incontinently with some intervall the orations written before the first figure This 6th oration ought to be said before the first note of the dialect Holy most mercyfull creator Inspirer Reformer and aprover of all devine wills ordainer of all things mercifully hear my prayers gloriously intend unto me mercifully grant the desires of my heart that which I humbly desire according to thy promises with Amen this oration foloing ought to be pronounced before the first note of the Retoricall art # Omnipotente & mercyfull father ordainer & creator of all creatures O most holy Judge Eternall King of Kings & Lord of Lords who wonderfully condescendest to give wisdome & understanding unto thy saints who Judgest & discernest all things I beseech thee to illuminate my heart this day with the splendor of thy beauty that I may understand & know what I desire & what things are considerable in the art Amen This oration with the folloing Having said it ought to be pronounced before the first figure of Retorick and although the oration be devided into partes yet it is one & the same & they are devided only for the cause that there might be some space intervall used in the pronouncing them and they ought to be pronounced before the other orations written in the figure

Hanazay Sazaon Ilulibu Sine Hergribu Ronail Sihro 33
wa Hijramay Lehal Yazamai Hemathonetoy Yabagou Sozomarat

Ampho Delnedos Gorach Agalos Mihagoll Socaingi Saholdton Mechoginses Lavironechon The 8 Oration let it pronounced before the 2d note of the Retorick art O great Eternall & wonderfull Lord god of the Eternall counsell hast disposed of all vertues & art ordainer of all goodness adorne & beautifie my understanding & give unto me Reason to know & learne thes misteries of thy holy angels and grante to me all knoledg & learning thou hast promised to thy servants by the vertue of thy holy angels Amen / This oration with the other 2 floing ought to be pronounced vise vision &c] Azobochias &c In the begining say the 2d figure of Retorick before the other orations & ther ought to be some Intervall betwene them / Let the orations folloing be said be said before the 2d note of Retorick vision] beholding with the Eternall conspiration all powers kingdomes & Judges Administring all manner of languages to all & of whos power ther is no End Restore I beseech thee increase my memory my hearte & understanding to heunderstand & Judge all things which thy divine Deity comandeth necessary in the art perfect & fulfill them in me Amen

Solvat Solomon saith Nomen quero savationgit your this oration folloing with the preceding be rehearsed before the 4th note of Retorick / Ozcrochias Velezoos Juorzama Samelodtous Sagnath Adonay Soma Jezochos Hiron Jezomethon Sadayot And thou oh god propitiously confirme thy promises in me as thou hast confirmed them by the same words to K Sol— send unto me o Lord from heaven that may illuminate my mind & understanding strengthen thou o god mans Ques Yours who renewing my soule within me with the waters that are above the heavens powre out thy spirit upon my flesh & fill my bowels with thy Judgments with humility & charity # thou who hast created the heavens & the earth & made man according to thine one image powre out the holy spirit of thy Lord into my understanding & being Retoricated in thy love & thy mercy I may love thy name & know & worship thee & understand all thy scriptures & all the misteries which thou hast declared by thy holy angeles o that I may receive & understand in my heart & heart & use this art to thy honor & glory through thy mighty counsell Amen / The 11th oration ought to be said before the pronunciatio of the 3d note of Retorick I know that I love thy glory & my delite is in thy wonderfull works & that thou wilt give unto me wisdom according to goodness & thy power which is incomprehensible] Iheon Haltunyan Lavamalon Zamagma Ramasoll Jeconimiroll Haviovatar Jecomagol Cetamagos Kemolihot Kamanator Haviomolatar Hanacos and be Lmionathor Azoray Jazobali by thes most holy & glorious profound misteryes precious offices vertue & knoledg of god Compleate & perfect my beginnings & Reform my beginings] Zombar Honorant Grenabail Jamzatam # Jecornazay] O thou great fountaine of goodness knowledg & vertue give to thy servant power to eschew all evill & cleave unto goodness & knowledg & to follow the same with an holy intention that with my heart I may beseech thee Amen / 12) This oration ought to be said before the 9th Retorick # note O most powerfull allmighty Lord ruling all creatures both angles & archangles & all Celestiall terrestiall & infernall creatures of whose greatness comes all plenty who hast made man according to thine one Image grant to me thy art & knowledg & strengthen all sciences in me Amen / 13) say this before the first figure of arithmatick Oh god who numberest waters & measurest all things giving the day his orders & called the sun by his name grant the knowledg of this art to my understanding that I may love & acknowledg the gifts of thy goodness Amen / 14) say before the same note of arithmetick Oh # the operation of all things from whom proceedeth every good and perfect # gifte sowe the seeds of thy word in my heart that I may understand the excellent misteries of the art Amen / Quzzvimus Y Your Quec

15) say this before the 2d of arithmetick of god perfect Judg of all good [35] gifts & works who makest known thy saving goodness unto all nations open mine eyes & my heart with the beames of thy mercy that I may understand & persevere in all thes heavenly misteries Amen /

16) say this Oration before the 2d note of Geometry o god giver of all wisdome & knoledg & wisdome to them that are without sin instructor & master of all spirituall learning by thy angels & archangels /

by thrones potentates principalities & powers by cherubines & seraphines & by the 24 Elders by the 4 animals & all the host of heaven I adore incessantly worship and glorifie thy name & exalt thee most terrible & most mercifull god I doe most humbly beseech thee this day to illuminate & fill my heart with the grace of thy holy spirit thou who art three in one Amen

17) say the Oration before the second noat of theologie I adore thee Oh King of Kings my light my substance my life my King my god my memory & my strength who in a moment gavest sundry tongues & threwest downe a mighty tower & gavest by thy holy spirit the knowledg of tonges to thy apostles # infusing this knowledg into them in a moment giving them the understanding of all tounges inspire my heart & powre the dew of thy grace & holy spirit into me that I may understand the expression of tongues Amen [36]

The Chapters to be published before every of the notes / what we have spoken next of the first 3 Chapters are generally & especially to be observed & pronounced to set you the orations on the days & dayes appointed & write be the notes as is demonstrated to you thes orations ought to be said allwayes before noone every day of the month & before the notes: and before the notes say the proper orations & in all reading observe the precepts commanded Here the proper notes are to be inspected If you would learne any thing of any one art look into the proper notes thereof in the due time Enough is said already of the 3 liberall arts what dayes are to be observed in the inspection of the 4 artes In the 4 arts only the 4 first dayes are to be observed the philosophicall which all sciences containe have in the 7th & 17th dayes of the moon and to be inspected 7 times a day to [illegible] generall # orations the note is to be looked into with feare trembling & silence of the notes of the liberall arts it is spoken allready but only know this that when thou wo dost use them live chaste & soberly for the note hath in it selfe 24 angels if fully & perfectly to be pronounced as you have heard but when you look into them repeate but the Theologicall orations & the rest in their due time of the inspection of generall notes say the generall notes 10 times a day when you have ocation to use any common art having the books of the arts before you using some intervall or space betwene them as you have bene tought already / Here the first Chap are to be pronounced before the orations] to have perfection therin know that in the generall pronounciation of orations the notes of the 3 heads are to be rehearsed whether the orations be pronounced or not here the 5 orations of theologie ought to be rehearsed upon the orations there is allso somthing Else to be said of the 4 liberall arts if you would have the perfect knoledg of them make the first orations of theologie before you say the orations of other notes they are sufficiently declared that you may understand and know them let the particular orations be pronounced before the generall notes of every art & kept as is determined &c thes are the augmentations of the # orations belonging to all arts liberall & mecannicall & exceptive & are generally ascribed to the notes of theologie & they are thus pronounced whensoever you # would look in to any note of any arte profit therin say thes orations folloing [37]

Jezomames: Hazlat: Ezilijue: Hezomechel: Zamay: Zaton Zaimynay Zaton: Hyzoneogoy: Jeuomantha: Javaphy: Phalezeton Javaphall: Saquamazaunc: Jedicanabe: Sacramthan: Jezenualaton: Hacheriatos: Jotolematthon: Zaypuazay: Gigthoio: Gonze lagon: garyos: Megaylon: Hezachuhic: Craminuc: Amen. Let this oration with the folloing be pronounced with the first note of philosophy O Lord god holy father almighty & incomprehensible heare my prayers thou who art invisible immortall & intelligible whos face the angels & archangels & all the powers of heaven do much delight to see whos maiesty they desire to adore & honour the only one god for ever & ever Amen

2) say this before the 2d note of Philosophy Oh Lord god allmighty & holy father # heare my prayers this day & incline thine eares to my orations Gozomelion Samack Comon Gezagam Gezathuin Zehoamoth Ezie Kator Gezeator thy Samay Saunnunda Gezel Gezoll Gazoth Gazayeth Yhell Amen / say the fol with the former o god Eternall the way & the truth & the life give thy light & the flower of thy holy spirit into my mind & understanding and grant that the light of thy grace may shine forth in my heart & into my soule now & for ever Amen / pronounce this oration folloing before the 3d note of philosophy Semoathon Xaromocom Kazachay Hazatha Azamachonazachon

Gohothar Geomthar Segomothar Zathanoa Lachauma Logomezon
~~Lymbdemon~~ Lumbodmachon Zogomesdar Hatkanarz Hatamam Helosymum vageda
ron Zadoyaz bar lamuanall lamadai Semougchor Gomechor Edomar Gerwonal
Cholomams Colomaythos Amen say these following with the precedent oration Oh god the
life of all vissibel creatures Eternall brightness & virtue of all things ~~before~~ who
the originall of piety who knowest all things before they were who Judgest all #
things & discernest all things by thy unspeakable knowledg glorifie thy holy & un
speakable name this day in my heart & strengthen mine intellectuall understan
ding increace my memory & confirme my Eloquence make my tongue ready quick
and perfect in thy sciences and scriptures that by the power given unto me &
thy wisdom taught my heart I may prayse thee & know & understand the
holy name for ever world without end Amen say this oration foloing before
the note of philosophy oh King of Kings the power & dispencer of infinit ma
gesty & of infinite mercy the founder of foundations lay the foundation of all
thy virtues in me remove all folishness from my heart that my sences may
be Established in the love of my creator and of thy charity & my spirit informed
by the word according to the recreation & invocation of thy will who livest
and Raignest god throughout all worldes Amen How these orations are 38
to be said once aday before the generall notes an the notes of the liberall arts
these 4 orations are necessary for liberall artes but cheifly doe appertaine to theology whi
ch are to be said every day before the generall notes or the notes of the liberal arts
but to theology say every one of them 7 times to every note but if you would #
learn to teach any thing of dictating versifying saying Musick or any of the
sciences first teach him the orations thou wouldest teach how he shold read them
but if he be a child of new understanding read them before him and let him
say after thee word for word but if he be of a good understanding let him read
them 7 times a day for 7 dayes or if it be a generall note pronounce the orations
& the virtue thereof shall profit you much & you shall therin finde much
virtue K Sol: of these orations let no man presume to make use of them unles
for the proper office they are instituted for Oh father incomprehensible hear
thou this day my prayer which I mak in thy sight and grant unto me the joy of
thy saving health that I may teach unto the wicked the wayes and pathes
of thy sciences & convert the rebellious & incredulous unto thee that whatso #
ever I commemorate & repeat in my heart & mouth may take root and founda
tion in me that I may be made powerfull & Effectious in my words Amen
say this oration before the 6 note of Phylosophy ~~Gezomothon oromathon~~

~~Hayatha iogyar Lothasikoll Lilisiel Gegothar gorhonay samasathol Gastomo~~
~~Hatol Segomosar azmathon holomathon~~ [illegible] ~~sodolamax~~
~~Gorelow~~ [illegible] ~~samiu Holiol samiko~~ [illegible] ~~Amen Amen~~
~~Sotkehuney Samyu Rabiathos Arinasch Amen Amen Gowmathal~~
~~which~~ [illegible] ~~Samasatol Silowoth Swamazthal~~ ~~Hojazar~~
~~Gecoromay Gecoromay Samel Samikolle~~

Gezemothon oromathon: Hayatha: ayyray: Lothasiboll Lilisiel
Segothar: gorhonay samasatol samasathol gostomo Hatol Segomosar
azmathon Holomathon Gorelow Hojazay samiu Holiol samiholiol
Siloth Silewoch Sarwomazthall Gotomothall Gecoromay Gecoromay
Samidel Samihakoll Hosomyhol Sodolamax Secotkumay Samea
Rabiathos Arinasch Amen Amen — then this oration foloing Oh
Eternall King O god the Judge & discerner of all things knower of all
good sciences instruct me this day for thy holy names sake & by these
holy sacraments & purifye my understanding that thy knowledge
may Enter into my inward partes as water flowing from heaven
and as oyle into my bones by thee O god saveriour of all things ~~with~~
who art the fountaine of goodness & originall of piety instruct me
with thes divine sciences which I desier thou who art one god for
ever Amen Oh god father incomprehensible from whome proceedeth
all good the greatness of whos mercy is fathomless hear my prayers
which I make unto thee this day & render unto me the joy of thy salva
tion that I may teach the wicked the knowledg of thy wayes & conver

41

the unbeleiving & rebellious unto thee & may have power to performe the
works Amen the note which is an end of the orations belonging to the in
effable note the last of theology having 24 angles / O god of all piety author
& foundation of all things the Eternall health & redemtion of thy people inspi
rer & greately giver of all good sciences & arts from whose gift it cometh incline
unto me thy servant an increase of all sciences who hast granted life unto me
miserable sinner defend my soul & deliver my heart from the wicked cogitati
ons of the world Extinguish & quench in me the flames of lust and fornication
that I may the more attentively delight in thy sciences & arts & give unto me
the desire of my heart that I being confirmed & Exalted in thy glory may
that grow & increase in me the power of thy holy spirit by the salvation & ren
and of the faithfull to the salvation of my soule & body Amen / Then say
this following Oh god most allmighty father from whom proceedeth all
good the greatness of whos mercy is incomprehencible hear my prayers
which I make in thy sight / Speciall of the notes of Theologi Chiefly of
the 1. 2 & 3 these 7 orations are an augmentation of the rest & ought to be said
before all the notes of theology but Especially before the ineffable note these
are precepts to make thee observe by the authority of K Sol: diligently Enquire
them out & do as we have proposed & perfectly pronounce the orations & looke
into the note of the other arts / How Solomon received the ineffabel note
from the angle / 40
Because thou delightest in the mistery of the note take
these of the ineffable note the Expression whereof I have given in the 4
angles by the figures of swords birdes trees flowers candles & serpen
for Sol: received these from the Lord in the night of pacification in graven in
a book of gold & heard this from the Lord doubt not neither be afraid for the
sacrament ~~for~~ is greater than the rest & the Lord joyned it unto him when
thou lookest into this note & readest the orations thereof observe
the precepts before & diligently look into them beware thou prudently con
ceal & keep whatsoever thou readest in this note of god & whatsoever #
shall be revealed unto thee in the vision & when the angels of the Lord
approcheth unto thee keep and conceal the words & writings he render
unto thee & observe them to practise & operate in them observing all
things with great reverence & pronounce them at the appointed dayes
& houres as before is declared & afterward say Sapientondie illo Agoot
Cisto vivas but if thou doest any thing uncertaine as thou will have Expe
rience from the other notes & the orations of them but consider that w
hich is wonderfully in the orations are spiritually to be pronounced
before the ineffabel note Hosel Getel Archiator artol Pasiulosgomor
Gezamoor These are these orations which ought to be pronounced as
for the inspection of all artes & after the notes of theology this is that
fulfilling of the whole work but what is necessary for an ornament of the #
work we will more plainly declare in the begining of the knowledg of all
artes there is given almost the perfect doctrine of the operation I say all most
because some foloing instructions thereof remaine whereof this is the
first begining / How the two copies are to be observed in the operation of
of all arts / observe the 4th oration in every operation of Theology Exhibit
that operation which Efficacy every 4 D quartum lunam & diligently look in
to the books & writings of these artes if thou doubtest of any of the chapters #
that are to be pronounced as untaught of the superiors chap: but know that all
these holy words of orations are apoint to be said before the bed of the sick for an
Experiment of life or death & that thou must doe often if thou wilt operat
nothing Else in the whole body of art & know that if thou hast not books
in thy hands or the faculty of looking into them is not given the effect of the
work will not be the less therefor but the orations and [illegible] to be pro
nounced whereas they were but one & the other writes which the [illegible]
have thou mayest pronounce & say them when [illegible]
These precepts are especially to be observed [illegible]
Theology observe only the dayes which are appointed [illegible]

uement for the notes operations for which ther is a competent time
giuen but in the pronounciation of the liberall artes or in the inspection of
notes perhaps ther must pretermit som day apoynted by you of time and
rest on it you transgress the 2 dayes leaue not of the worke for it loseth not
its Efect for therfore) is more to be observed in the greater monthes then
the dayes or houres for sol÷ saith if you mis a day or houre feare not but
operate on the generall chap it is enough to say to you but by no means for
get any of the words which are to be said in the begining of the reading to at
taine to arts for ther is great certainty in them thou must frequently use the
holy words of the visions but if thou woldest operate in the whole body of
the phisicall arts the first chap are first to be repeated as before are defined &
in theology thou must operat but only with thy selfe often repeat the
orations & look into the notes of theology & proceed with great Efects it is
necessary that you haue the note of the 24 angles alwayes in memory
and forthwith fully keep the the things which the angles prescribe in the
vision The End of the 2 parte

The experiment of the preceding worke is the begining of the following oration
which sol÷ calleth ars nouum no so—— beeing
being thes orations may be said before all arts generally & before all notes
specially & that may be pronounced before any other chapter of thou wo
est operate in any of the aforesaid artes saying thes orations in ther tim
and order thou mayest haue great Efficacy in any arte & in saying
thes orations wither the time day nor houre are to be observed but take
heed that on thes dayes you abstaine from all sin as drunkerness gl
utany Especially swearing before you proceed into that rare knoledg th
diuin way be the more cleare & perfect whether sol÷ saith when I
was to pronounce the orations I prepared my selfe for feare lest I sho
ofend god I apointed into my atime wherin to begin them if liueing
chastly I might appeare ther more inocent these are premiums of the
orations that I may lay down in order euery thing wherof 42
thou mayest doubt without any other decerning first & before you begine
to try any thes subtel workes it is good to fast 2 or 3 dayes before
that thou may be diuinely reuealed whether thy desiers be good or
euill thes are the precepts apointed before euery operation
but if you doubt of any beginings Either the 3 first chap or of the
four subcequent arts that thou mayest haue the Effect of perfect
knoledg if thou consider & pronounce the orations as they are abo
ue described although thou ouer pass somthing ignorantly thou
mayest be reconsiled by the spirituall of the subsequent orations
the angle said of the orations to sol÷ The holiness of thes orations
& if thou transgressed any of them presumtiously or ignorant
ly say reuerently & wisely thes orations of the which the great
angle saith it is a great sacrament of god which the Lord sendet
to thee by my hand that the reueration of which sacrament wh
en K sol÷ ofered with great patience before the Lord upon the alter
he saw the book with fire linan & in this book where writen to ora
tions & upon euery oration the signe of a golden seale & he heard wi
thin his spirit thes are those which the Lord hath signed & are for
Excluded from the heart of the unfaithfull therfore sol÷ trembel
ing least he shold ofende the Lord & kept them it was in [illegible]
to discouer them to unbeleiuers but he that wold learn any great or
spirituall thing in any art or necessary science if he cannot haue
a high reache workes he may say the orations at what time soeuer
he will the 3 first for the liberall arts a generall oration for euery
seuerall art or generally all the 3 for the 3 liberall artes are to be said
in the like manner the 4 subsequent orations for 4 other liberall

Artes & if thou woldest haue the whole body without any definissions of time
thou must pronounce the orations before the seuerall arts & before the oration
& notes of thes arts as often as thou wilt fully manifestly & seuerally but
beware that thou liue chastly & soberly in the pronounciation therof

This is the first oration of the 10 which may be pronounced it selfe with 43
out any precedent worke to aquire memory Eloquence & understanding
& Establishing thes 3 & singularly to be rehersed & before the first figure of
theology omnipotent incomprehencible inuisibel & indisoluable lord god I
adore this day thy holy name I unworthy & miserabel sinner do lift up my
prayer understanding & reason to ward thy holy & heauenly temple de
claring thee o lord god to be my creator & sauiour & I a rationall creature
do this day inuocate thy glorious clemency that thy holy spirit do puri
fie my infirmity & thou o my god who didest confer the Elements of letters &
Eficatious doctrine of thy tongue to thy seruants Moses & aron confer the
same of thy sweetness which thou hast inuestigated into thy seruants
& prophisied as thou hast giuen them learning in a moment confer the sam
learning upon me & clense my consience from dead workes direct my he
art unto the right way & open the same to understanding & drop thy truth
into my understanding thou oh Lord god who didest condescend to make me after
thine own image learne me in thy iustic & teach in thy truth & fullfill my soule
with thy knoledg according to thy great mercy thou mayest loue the more & the
greater in thy workes & that I may delight in the administration of thy comman
dements that being helped & restored by the worke of thy grace & purified in
heart & consience to trust in thee feast in thy sight & Exalt thy name for it
is good before thy saintes sanctifi me this day that I may liue in faith per
fect in hope & constant in charyty & may learn & obtaine the knoledg I desire
& being illuminated strenghened & exalted by the science obtained I may know 44
the knoledg & wisdom of thy scriptures & that I may understand & firmely
obtaine that which thou hast promised man to know oh Lord Jesus Christ Eternall
only begoten son of god into whose hands the father gaue all things before all
worlds giue unto me this day for thy holy & glorious name the unspeakabel
refreshment of the soule & body a fit fluent free & perfect tounge that whatsoeuer
I shall aske in thy mercy will & truth I may obtaine & confirme all my praie
res & actions according to thy pleasure oh Lord my god the father of life open the fo
untaine of science which I desire open to me oh lord the fountaine which thou
openedest to Adam & to thy seruants abraham Isack & Jacob to understand lea
rne & iudge receiue oh Lord my prayer through all thy heauenly uirtues Amen

The next is the 2d oration & giueth Elloquents which ought to be said after the other
alittel interuall betweene & before the first figure of theology I adore thee thou
king of kings & Lord of Lords Eternall & unspeakabel & unchangable king harken
this day to the cry & sithing of my heart & spirit that thou mayest change my
understanding & giue to me an heart of flesh for a heart of stone that I may breat
before my sauiour & wash oh Lord with thy holy spirit the inward partes of
my heart & wash away the Euill of my flesh infuse into me a good understanding
that I may become a new man reforme me in thy law let thy saluation giue
me increace of knowledg heare my prayer oh Lord when with I flie unto
thee & open the Eys of my flesh & understanding to understand the wonder
full things of thy law that being uerified by thy Justification I may preuaile
aginst the diuel the aduersary of the faithfull heare me oh my god & be
mercifull unto me & show me thy mercy & reach me the uessell of saluation
that I may drink & be satisfied of the fountaine of thy grace so thy holy
spirit come & rest upon me Amen For Eloquents & stability of mind the
3d oration of the ten & is to be said before the first figure of astronomy
I confess my selfe gilty this day before thee god father of heauen &
earth & maker of all things uisible & inuisible of all creatures the
perceiuer & giuer of all graces & [illegible]

from the proud & wicked one & givest it to the faithfull & humbel illumi
nating heart & Establish my Concience & understanding set the light of the
Countinance upon me that I may have thee & be Established in the know
ledge of my understanding that I being clensed from Evill workes may at
taine to the knowledge of thos sciences which thou hast revealed for belei
vers o mercifull & omnipotent god clense my heart & reines strengthen my
soule & sences with the grace of thy holy spirit & Establish me with the
fire of the same grace illuminate me gird up my loines & give the staffe
of thy Consolation into my right hand direct me in thy doctrine roote
out of me all vices & sins & comfort me in the law of thy mercy & breath
into me the breath of life & increase my reason & understanding send
send thy holy spirit into me that I may be perfect in all knowledge be
hold oh Lord & consider the desire of my minde that my will may be com
forted in thee send into me from heaven thy holy spirit that I may un
derstand the things I desire give unto me invention oh Lord thou fountaine
of perfect reason & riches of knowledge that I may obtaine wisdome 45
by thy devine assistance Amen to comfort the outward & inward sences
Oh holy god mercifull omnipotent father giver of all things strengthen
me by thy power & help me by thy presents as thou wert mercifull to adam
& suddainly gavest him knowledge of all artes through thy greate mercy gr
ant unto me the power to attaine knowledge by the same knowledge & by the same
mercy be perfect with me oh Lord & instruct me oh most mercifull Lord #
Jesus Christ son of god breath thy holy spirit into me proceeding from
the father strengthen my worke this day & teach me that I may walke
in thy knowledge & glorify the abundance of thy grace let the flames
of thy holy spirit rejoyce the city of my heart by breathing into me thy
divine scriptures replenish my hearte with all Eloquence & virtue
viewe me with thy holy visitation set out of me the spots of all vices
I beseech thee oh Lord God incomprehensible let thy grace allwayes re
st upon me & be increased in me heale my soule by thy inestimable good
ness & comfort my heart all my life that what I heare I may under
stand & that I understand I may keepe & retaine in memory give me
a teachable heart & tounge through thy most hastable grace & good
ness & the grace of the Father son & holy Ghost Amen 46
this following is for memory Oh most Holy father mercifull Son and Holy Ghost
Inestimabel King I adore invocate & beseech thy holy name that of thy surpassing
Goodness thou wilt forget my sins be mercifull unto me a sinner presuming to go
This office of knowledge & occulte learning & grant o Lord that it may be Effectuall
In me open o Lord my Ears that I may heare & take away the scales from my Eyes
that I may see strengthen my hands that I may worke open my face that I may
understand thy will to the glory of thy name which is blessed for Ever Amen
This following strengthens the interiour & Exteriour sences lift up the senses
of my heart & soule unto thee oh Lord my god & Elevate my heart this day unto thee
that all my words & works may please thee in the sight of all people let thy mer
cy & omnipotency shine in my bowels let my understanding be inlarged & let
thy holy Eloquence be sweete in my mouth that which I reade or heare I may
understand & repeate as adam understood & as Abraham kept so let me keep
understanding & as Jacob was founded & rested in thy wisdome so let me be
let the foundation of thy mercy be confirmed in me that I may delight in
the workes of thy hands & persevere in iustice & peace of soule & body the
grace of thy holy spirit working in me that I may rejoyce in the overthrow
of all my adversaryes Amen This following giveth Eloquence memo
ry & stability dispose of Kingdomes & of all visibel & invisible gifts #
oh god the ordainer & ruler of all wills by the counsell of thy spirit
dispose & vivifie the weakness of my understanding that I may burn
in the access of thy holy will to goodness doe good to me in thy good
pleasure

---

pleasure not looking upon my sins grante me my desires though unworthy
confirme my memory & restore to know understanding retaine & give good
Effects to my sences through thy grace & iustifie me with the iustification of thy
Holy spirit that ~~with~~ what spots soever of sin are contracted in my flesh thy
divine power may blot out thou who hast been pleased in the begining
to create the heaven & the Earth of thy of thy mercy restore lost man to thy
most holy Kingdom oh Lord of thy wisdom restore Eloquence unto all my
sences that I though unworthy sinner may be confirmed in thy knowledge
and in all thy knowledge & in all thy knowledge & in all thy workes by the
Grace of the father son & Holy Ghost who liveth & reigneth 3 in one Am
An oration to recover lost wisdome oh god of thy highest kingdom Lord of all creatu
of vissible & invissible administrator & disposer of all things enlighten my =
heart this day by the grace of thy holy spirit strengthen my Inward man &
power upon me the dews of thy grace whereby thou instructest the angles inform
me with the plenty of thy knowledge where with from the begining thou hast tau
ght the faithfull let thy grace worke in me & the flouds of thy grace & spirit
clense & cover the filth of my concience thou who comest from heaven upon
the waters of thy majesty confirme this wonderfull sacrament in me
to obtaine the grace of thy holy spirit oh Lord my god father of all things =
who preservest thy celestiall & terrestiall secrets to thy servants I humbly
beseech thee & implore thy majesty as thou art the King & prince of all know
ledge heare my prayers & direct my workes & let my actions prevaile in hea
venly workes assisted by thy holy spirit I cry unto thee oh god heare my cla
mour I sith to thee heare the sighing of my heart & always preserve my spi
rit soule & body under the safeguard of thy holy spirit oh god thou holy
perpetuall & heavenly charity whereof the heaven & Earth is full breath
upon my operation & what I require to thy honour & prayes grante
unto me let thy holy spirit come upon me rule & reigne in me Amen
To recover intellectuall wisdom oh Lord I thy servant confess 47
my selfe unto thee before the majesty of thy glory in which spirit is all
magnanimity & magnificence & sanctimony I beseech thee accor
ing to thy unspeakeable name Extend thy mercifull eares & eyes to the
office of my operation & opening thy hand I may be filled with thy grace
I desire & Established with charity & goodness whereby thou hast found
ed the heavens & the earth who Livest & reigneth one god world without
End Amen say thes orations from the first day of the month to
the 4th day in the 4th day alpha & omega & that following viz Helischem 2
eo ffo2
ros azatanjas it is in the begining 3 Afterwards say theos #
Megale patros ymas heth heldra hebeath Kebeto zigell salatyell
salus tolli samell zadazoll zadan sadir. leogio. ymegas Mongas
omchon Mirroym Ezoll Ezoly yegrogamall samoldach somelta saray
gelltonama Hanus emion sallo safijr. ossjon. Hate. hailos AMEN
Oh Light ~~eoffo~~ 4 of the World Eminence God &c No 5
Hereby is increased so much Eloquence that nothing is above it 48
Thezar lemach ossan lamach azabath azach azare gosslinou rlaame
azathabelhiall bilievsonor tintingoti aimssiton sogamay halbuhird gomayle
hodayle hermayh hegeles sopha pamsiles Cisteogoomon capada tampeno
sgoi bulhea aceton gogebanites halsihala somoon [illegible]
thovica getnaman sacalinatabe [illegible]

gonogat gemnigall sanyaloiX samoutaix Camaoll satabmall simialna gag
thal sahnancha zabanon solzomasay silimaewoton zogasme backewid
tas zomothnir theamdaball gozo zaball Ceraton Lemma glimgh Laviagil: perit
megos zamariell bozomach REX mabosia mission zobmay aliaoX gemo
ij: lozayl nemaggil Xe Xe sopha Chaplamall azoten gozami lolkan
li haha: semeanay gehosgnon Cariacta gemyazan zeainphalach[illegible]ge
laman Hathanatos somach gerorabat siwosyol halaboom hebaton hale
lochwnos zabor zydolnason salrow sabor megioz neythor phaaramgle: so
uanwe: saza mogl schampeton sadomske repozi minaba zanon snafudzonon
in Lancon maninas gewnwon gothamayl passomoth thoon leth sathamac hamo
ludza galsomariack rechomnan pegnalisphaga mossyzym domogompha #
forwmogarz shalmachaon alphibanomtalon soptziuz snprome saipiarte
barison aria esijon samezzion sopha athiniti sobamon armisisiton tintingi l
lolo ylon nyson Amen / azaylemach azud gosso mon theloemach Azabhai
hol: sozyon thrahiee emagall gydothoon samesyon pamphilos sitra
Guamon Linpda Jachim alna hasios gononagall samalaip Chamidl secall
hanagogan hosolomach gotalsam sadomon sobmassan teaplon: oiggl
pan thenagos tingon amissus: Corsodainan assonap sonaly sodan aeup
theonautriatos: Capha anaphiall azathon azaza hamil hiala sana
man: gelzew symonbanadacha: gomuaen sasiotal omaga halgoozaman setwa
phangon zoguetime alhanay sonack zewe zaball somayoll Leosamach
gilhacall holobriatos: Jaboy doknasor oogbere phacameh sehon nehorz #
thorisomach gethazabyr Amilia semem ames gemay passanach tag #
ml agamal snagal mesithom gomach samalacha nabolem zop montlsijon #
solaron semoss: theon Amen The 3d part of the signe Lemch /
Lemach sabnine olchran gozagon temaspin hogoty gamiel [illegible] sopheam
seratum salathahombezapha saphathoz Catnicahan semlich Lena
zotha photelurn hapnies songongoon lethis amen for the memory
Oh great Invisible god Theos patiji. behominas Cadagamias 49
I masay by thy holy angells who are Micael the Mediant of god #
Raphael the fortitude of god Gabriel ardens holy per Amassan Cheribin
Getommeios Seraphin gedabanan tomrosi gado Anathon zatraman
zamanary gebny dnam oh fullness holy Cherubims by all thy angells &
by all thy glorious archangells whos names are consecrated by #
God which ought not to be spoken by: it which are [illegible] dichal dothl
dopymon axfuse dxmegon pharchonos nanagon hosyes ozogon gathonia
kamon gazbona vramami megon hamas which human sence cannot
apprehend I beseech thee O Lord illuminate my conscience with the splen
dor of thy light & illustrate & confirme my understanding with the
sweet odor of thy spirit adorne my soule Reforme my heart that hear
ing I may understand & retaine what I heare in memory oh mercifull
god apease my bowels & strengthen my memory open my mouth mercifull
ly temper all my tounge by thy unspeakable name thou who art the foun
taine of all goodness have patience with me & give a good memory to me
say this orations in the 4th D viz Holy seomach alpha & omega Theos #
Mogle oh light of the world azabomach O great god I beseech thee 55
this orations ought to be said in the 8: 12: to 20: 24: 28: 30 & in all the
Orations before 5 4 times in the morning one in the 3 houre one in the
sixth houre & one in the Evening & in the other days whereas none
but them on the first day which are alpha & omega holy [illegible]

Scemath Allmighty & incomprehensible god I adore thee I confesse my
selfe gilty o theos hazamagiell oh mercifull Lord god of all living & of all
kingdomes I confess oh Lord this day that I am thy servant Rehearse
the orations in the other dayes 4 times one in the morning one in the 3d
houre one in the ninth houre & in the Evening once & thou shalt acquire
memory Eloquence & stabillity fully Amen / The conclusion of the #
whole work & confirmation of the science obtained oh god maker of all #
things who hast created all things out of nothing who hast wonderfull
ly the heaven & the Earth & all things by degrees in order in the begining
with the son by whom all things were made & into whome all thing
at last shall returne who art alpha & omega I beseech thee though a sin
and unworthy that I may attaine to my desire in the most holy arte
speedily & not loose the same by my sines but doe good unto me according to
thy unspeakable mercy who doest not deale after our sines nor after our
iniquities Amen / say this oration in the End devoutly O wisdom
of god the father incomprehensible o most mercifull son give unto me of
thy ineffable mercy great knowledg and wisdome as thou didest wonderfully
bestow all sciences to K Sol: not looking upon his sines or wickedness but
thy one mercy wherefore I implore thy mercy though I am a most vile &
unworthy sinner give such an End to my desires in the art whereby the hands
of thy bounty may be enlarged towards me & that I may be a good exam
ple for others by which all that heare & see me may returne themselves
from their vices & prayse thy holyness through all thy works Amen
Blessed be the holy name of the Lord &c rehearse these two orations all
wayes to confirme thy knowledge gained in the End The End of the 50
first part The benediction of place Bless oh Lord this place that thou #
may be a sanctify that Charity meekness victory Holyness humillity &
goodness plenty obedience to the law of the father son & holy ghost oh Lord
Holy father almighty Eternall god I beseech thee send thy holy angle
Micael who may protect keep preserve & visit me dwelling in the taber
nacle by him who liveth &c when you will operate have respect to
the stations that are to be chosen in the monthes when the ☉ pulls in II
& ♍ ♈ ♌ ♎ ♉ in these monthes when you may begin / In the name
of the Lord beginneth this most holy art which the most high god ~~manifest~~
ministred to Sol: upon the altar by his angel that thereby he suddainly in
a short time he was Established in the knowledg of all sciences & knowledg
that in the orations are contained all sciences lawfull & unlawfull first if
you pronounce the orations ~~for~~ of the memory Eloquence & understanding & sta
billity thereof then will be mightily increased in so much that you will hardly keep
silence for by a word all things were created & by the vertue of that word all
created things stand & every sacrament & this word is god therefore let the op
erator be confident in his faith & confidently beleive that he shall attaine to
such knowledge & wisdome in the pronouncing of the orations for with god nothing
is impossible therefore let the operator proceed in his worke with faith hope & con
stant desire firmly beleiving because we can obtaine nothing but by faith there
fore have no doubt in this operation whereof there are 3 species whereby the art
may be obtained / The first species is orations & person of age to
minde not by attempting or voyce of supplication but by reading & repeating the 51
same in the inward parts the 2 species are fasting & prayer for the [illegible]
man god heareth the 3d species is chastity & he that would operate in this art
let him be cleane & chast by the space of nine dayes at least before [illegible]
gin it is necessary that you know the time of the ☽ for with [illegible]
☽ it is proper to operate in this art & when you begin to [illegible]
a care to abstaine from all [illegible]

you are proceeding in this worke untill it be finished & compleated & when you
begin to operate say this verse kneeling Lift up the light of thy countenance up
on me oh Lord my god & forsake not me oh Lord my god & forsake not me thy
servant Richard Chandler that beseeketh in thee then say 3 times pater noster
&c & assent that you will never commit willfull perjury but allwayes per
severe in faith & hope this being done with bended knees in the place wherein
thou wilt operate say our helpe is in the name of the Lord who made the hea
vens & the earth I will enter into the invocation of the most high unto him
who enlighteneth & purifieth my soule which dwelleth under the helpe of the
most high & continueth under the most high god of heaven oh Lord open &
unfold the doubtes of my heart & change me into anew man by thy love be
thou oh Lord unto a true faith & hope of my life & perfect charity to declare thy
wonders let us pray then say the oration following O god my god who from
the begining hast created all things out of nothing & reformest all things by
thy spirit restore my conscience & heale my understanding that I may glorifye
thee in all my thoughts words & deeds through him that liveth & reign
eth with thee for ever & ever Amen Here In the name of Christ on
the first day of the month in which thou wouldest acquire memory eloqu
ence & understanding & stabilify thereof with a perfect good & contrite heart
& sorrow for thy sins committed thou maist begin to pronounce these orations
following which apertaine to the obtaining of memory & all other sciences &
which were composed & delivered by the angle to Sol: from the hand of god
& the first oration of this art is Alpha & omega oh god omnipotent this: 52
following is an oration of 4 Languages Holy Soloncat azatan homiel fiegit
tam Imel Jatatandema Iheoniam theos oh holy & strong god Hamacha mal
Gotteneman Allazaman Achnaue boche ahall salmazon Jay zojewacomla
hay musarawman gwell si zamach holiamach soman Johme Yetrosaman
nuchaew weser Hazarian Azaniz Azamot Amathomack Thersomni &
thou most holy & iust god incomprehensibel in all thy workes which are
holy iust & good Magot Achohuder samolsaid Yana Eman & Coogomai
megas zommail olzamiden ilsbatha sacwaman peonas gwome zoramau
zop homan zonmua melas homan kathosorma Yatarmam sonon somotray
Amen this oration ought to follow the first of the 10 above written
to perform any worke this is to follow the 3 oration above I confess oh the
os hazamaigielgeznzan sazaman sathaman glormaulas salatiel vego
mel megal vmeghtma Yazamiv zoyhaman hamamal amna infrado
leth hazamaloth may pamaza theoran hamasulnea sarvamonem gogo
nomar zavamacham tadol bachot gihtassoman hyston pstlaphatos hala
thel osachenan machay Amen This is a rare & proved Experiment als
to understand all arts & secreetes of the world to find out digg up Mines
& treasures that was revealed by the heavenly angle in the notary art for
this art doth also declare things to come & rendereth the sence capable of
all arts in a short time by the divine use thereof we are to speak of the time &
place first therefore all the precepts are to be observed & kept & the operator oug
ht to be cleane chast to repente of his sines & earnestly to desire to cease from sining
as much as may be & so let him proceed & every worke shall be investigated un
to him by the divine Mistery when you will operate in the word 53
kneeling say this verse lift up the light of thy countenance upon us oh
god & forsake us not O lord our god this say 3 times the pater noster &
afterwards let him vowe to god that he will never commit willfull per
jury but allwaies persist in faith this being at night say with bended knees
before the bed our helpe is in the name of the lord & this psalme who so dw
elleth under the shadow of the winges of the most high to the end & the Lords
prayer & prayer virt theos pater whomens god of angles I pray inno
cate thee by thy most holy angles aliphamazar solomiros sodobonay
sarvanana Elomiuas & byggal this holy names be [illegible]

pronounced which are these D. ę. ſ. x. p. u. k. k. g. y. y. not to be spoken or comprehend
ed by human sence I beseech thee to cleanse my conscience with the splendor of thy na
me illuminate & confirme my understanding with the sweet odour of thy spirit
oh Lord adorne my soule that I may understand & perfectly remember what I
heare reforme my heart & restore my heart & restore my soule oh Lord god
& heale my bowels open my mouth most mercyfull god & frame & temper my
tonge to the prayse & glory of thy name by thy glorious & unspeakable
name oh Lord who art the fountaine of all goodness & originall of all pietie
have patience with me & give unto me a true understanding to know
what soever is fiting for me & retaine the same in my memory thou
doest not presently Judge a sinner but mercifully expect repentance I beseech
thee though unworthy to wash away the filth of my sines & wickedness
& grant me my petitions to the prayse & glory of thy holy name who live
& reignest one god in perfect trinity worlds without End Amen —
some other precepts to be observed in this worke fast the day following
with bread & water & give almes if it be the lords day then give unto almes
& be cleane both in body & minde & put on cleane clothes the profess folows
when you will operate concerning any difficult probleame or question
on: with bended knees before thy bed make confession say these orations
send O Lord thy holy wisdom that it may be with me & labor with
me & that I may all wayes know what is acceptable before thee & that
unto me N may be manifested the truth of this question or arte —
This being done likewise in the day following when thou risest give tha
nks unto the Lord saying glory & honour & benediction be to him that
sitteth on the throne & that liveth for ever & ever Amen —
with bended knees stretched out thy hands but if thou desirest to understand
any booke aske of some that hath knowledg therein what that booke treat
eth of this being done open the book & reed in it & operate as at first 3
times & allwayes when thou goest to sleep rowle + alpha & omega & after
wards sleep on thy right side puting the palme of thy hand under thy
Ear & thou shalt see in a dreame all things that thou desirest & thou
shalt heare a voice informing & instructing thee in that booke or in
any other faculty wherein thou wilt operate & in the morning open
the book and reed therein & thou shalt perfectly understand the
same as if thou hadest studied it a long time and afterwards remem
ber to give thankes to god as aforesaid After on the first day 54
say the oration oh father maker of all creatures by thy unspeakable
power wherewith thou hast made all things give up the same pow
er & heare me & protect me from All adversity of soule & body given
of the son say O Christ son of the living god who art the splendor
& figure of light of whome there is no alteration or shadow of cha
nge the word of god most high the wisdom of the father open
unto me thy unworthy servant N the veine of thy holy
spirit that I may wisely understand & retaine in memory & declare
all thy wonders of wisdome who proceedest out of the mouth of
the most high & powerfull reaching from End to End sweetly dis
posing of all things in the world to come teach me the way of pru
dence & wisdom oh Lord who didest give thy holy spirit to thy
disciples to teach & illuminate their hearts grant unto me thy un
worthy servant N the same spirit & that I may allwayes rejoyce in
his consolation Amen other precepts having finished the 55
orations & given allwayes when thou enterest into thy chamber devout
ly kneel down before thy bed saying thy have mercy upon me oh god acco
rding to [illegible]

have I sanctified &c & then rise up & goe to the wall & stretch forth thy hands having 2 nailes fixed upon which thou mayes stay up thy hands & say this prayer following with great devotion Oh god who for us miserable sinners didest undergo the painfull death upon the Crosse to whom abraham offered up his son Isack I thy unworthy servant perplexed with guilt doe this day offer up a sacrifice my soule & body that thou mayest infuse into me thy divine wisdome & inspire me with the spirit of prophesies where with thou didst inspire the holy prophets afterwards say the psalme oh Lord incline thine eare unto my wordes &c & adde the 23 the Lord is my shepard & nothing shall I want he shall set me downe in greene pastures his servant N he shall lead me upon the pathes of righteousnes for his holy name sake & refresh me he converteth my soule & leadeth me N upon the pathes of righteousnes for his holy name let my crying ascend up unto thee oh Lord & let thy mercy decend upon me thy unworthy servant N protect bless save & sanctifie me that I may have a shilde against all wicked [illegible] of mine enemies defend me oh Lord by the price of thy blood the Just one wherwith thou hast Redeemed me who livest & reignest god whose Kingdom hath the foundation of the heaven & formed the earth & placed the sea in his boundes & by the going forth of thy word hast made all creatures & hast formed man out of the dust of the earth according to thine one Image & likenesse who gave to Sol: the son of david inestimable wisdom hath given to his prophets the spirit of prophesie & infused into philosophers wonderfull philosophicall knowledge confirmed the apostles with fortitude comforted & strenghned the martyrs who exalteth his Elected from eternity & provideth for them multiply thy mercy oh Lord upon me thy unworthy servant N by giving me a teachable wit & understanding adorne me with virtue & knowledge a firme & sound memory that I may accomplish & retaine what soever I endevor through the greatnesse of thy wonderfull name lift up oh Lord my god the light of thy countinance upon me that hope in thee come & teach me oh Lord god of virtue & shew me thy face & I shall be safe then adde the psalme unto thee oh Lord do I lift up my soule oh my god in thee doe I trust Excepting that verse confound after &c & having fulfilled these things 56 upon the wall decend in to your bed & write in thy write hand Alpha & omega then goe to bed & sleep on thy right side holding thy hand under thine eare & thou shalt see the greatnes of god as thou hast desired & in the morning on thy knees before thy bed give thanks unto god for the things he hath shewed unto thee & say I give thankes unto thee oh greate & wonderfull god who hast given salvation and knowledge of artes unto me thy unworthy servant N confirme this oh god which thou hast wrought in me in preserving me I give thankes unto thee oh powerfull Lord god who createdst me miserable sinner out of nothing when I was not & when I was eternally lost was redeemed by the blood of thy son our Lord Jesus Christ & who I was ignorant thou hast given unto me learning & knowledge grant unto me thy unworthy servant N oh Lord Jesus Christ that through this knowledge I may be allwayes constant in thy holy service Amen

These Orations being done devoutly I heartily give thankes dayly with these orations last but when thou wouldst read study or dispute say remember thy wordes unto thy servant oh Lord in which thou hast caused me to hope this is my comforter in humillity then adde the orations —

Remember me oh lord of Lords put good wordes & speech into my mouth that they may be heard efficatiously & powerfully to the praises honour & glory of thy glorious name which is alpha & omega blessed for ever world without end Amen then silently say the orations o lord my god that dayly workes new signes & great wonders fill me with the spirit of wisdom understanding & eloquence make my mouth as a sharpe sword & my tonge as an arrow shafted & confirme the wordes of my mouth to all wisdom molify the hearts of the heares to understand what I desire Elissemach 57 fratham &c The manner of consecrating the figure of memory

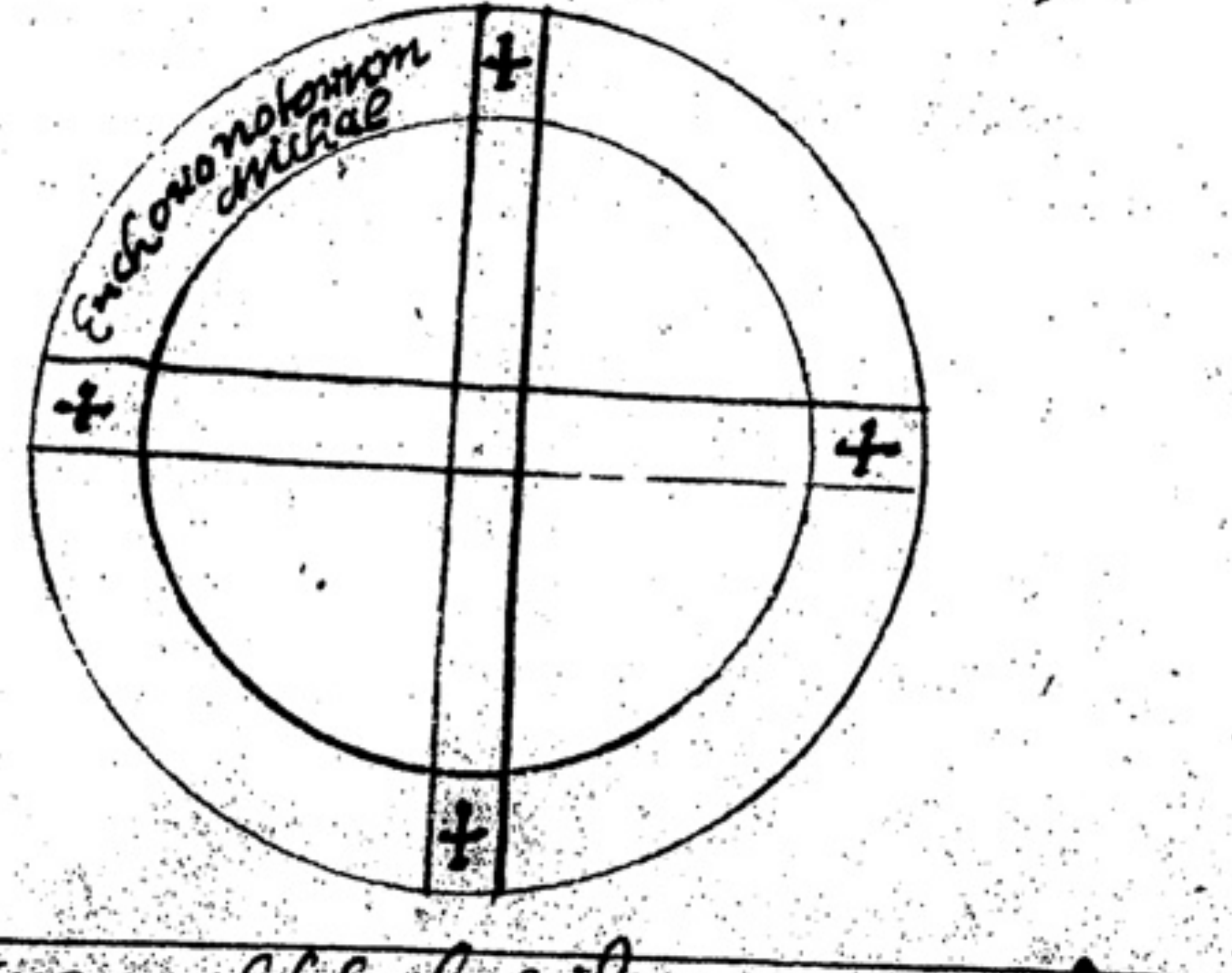
It ought to be consecrated with great faith hope & charity & being

consecrated to be kept & used in the operation as followeth on the first day of the new moone having heard the new moone put the figure under the right eare & soe consequently on other nights & 7 times a day the first houre of the morning say this oration Theos pater once in the first houre of the day then say this 91 psalme qui habitatis &c & the lords prayer once in this oration Theos patri increase my faith | the first houre of the day & this 9 psalme confitebor 2 pater noster 2 Theos pater but the 3d houre of the day the psalme benedicat anima mea dominum & the Lords prayer thrice 104 & the oration theos patrij in the sixth houre say this 22 part 119 psalme Appropinquet deprecatio mea in conspectu tuo domine secundum eloquium tuum grant unto me memory & heare my voice according to thy great mercy & according to thy words grant eloquence & my lips shall shew forth thy magesty when thou shalt teach me thy glory Gloria patria &c say the Lords prayers 9 times & theos patri in the 9th houre say the psalme beati ip of 119 immaculati in via in the ending say 67 the pater noster 15 times the Lords prayer 12 times & theos patri as after In the last houre say this 22 psalme deus deus meus respice in me &c done in 78 jatorima meum Intendi & te dominum laudamus the lords prayer once & theos patri then say the oration following twice O god who hast devided all things in number waight & measure in houres nights & dayes who countest the number of the stars give unto me constantie of virtue that in the true knowledge of this art N I may love thee who knowes the gifts of thy goodness who livest & reignest &c Foure dayes the figure of memory ought to be consecrated with these orations O father of all creatures of the same moone then on the last day let him bath him selfe & put on cleane garments and cleane ornaments & in a cleane place fumigate himselfe with frankincense & come in convenient houres in the night with a light candel but soe that no man may see thee & before your bed on your knees say this oration with great devotion O most holy father 7 or 9 times then put the figure with great about your head & sleepe in the bed with cleane linnan vestments & doubt not but you shall obtaine whatsoever you desire for this hath ben proved by many to whome such celestiall secreties of the heavenly Kingdom are granted AMEN

Lectisternium
a word in which
priests used to
slepe in the tem
ple to receive
divine oracles

58

The figure



The oration following ought to be said as you stand up / O greate god holy father most holy sanctifier of all saints three & one most high god King of Kings most powerfull god allmighty most glorious wise dispencer moderator & governour of all creatures visible & invisible o mighty god whose terrible & mighty majesty is to be feared whose omnipotence the heaven the earth & the sea hell & all things that are in them doe admire reverence tremble at & obey O most powerfull most mighty & most invincible god of saboth & god incomprehensible & wonderfull maker of all things giver of all learning arts & sciences who mercifully instructeth the humble one O god of all wisdom & knowledge in whome are all treasures of wisdom & knowledge arts & sciences who art able instantly to infuse wisdom knowledge & learning into any man whose eye beholdeth all things past present [illegible] who art the dayly teacher of all hearts through whome we [illegible] who [illegible] whose word giveth law throughout the universall world I confess my selfe this day before thy holy & glorious majesty & before the company of all heavenly vertues & potentates praying thy glorious & heavenly majesty invocating thy great name which is a name wonderfull & above every name blessing the Lord my god I also beseech thee the most high the most omnipotent Lord who alone art to be adored oh thou great & dreadfull god Adonay wonderfull dispensator of all goodness giver of all things to whome forever thou wilt mercifully & bountifully & parmanently send downe upon me this day the gifts of the grace of thy holy spirit & now o mercifull god who hast created Adam the first man according to thine owne image and likeness fortifi the temple of my body & let thy holy spirit decend & dwell in my heart that I may shine forth the wonderfull beames of thy glory as thou hast bene wonderfully to operate in thy faithfull saints so o god most wonderfull King & Eternall glory send forth from the seate of thy glorious majesty afrare of thee confer the blessing of thy grace the spirit of wisdom & understanding the spirit of fortitude & councell the spirit of knowledge & godlyness the spirit of peace & love of thee to understand thy wonderfull holy & occult misteries which thou art pleased to reveal & which are fiting for me to know that I may comprehend the depth goodness & inestimable sweetness of the most 59 Immence mercy piety & divinity & now o most mercifull Lord who didest breathe into the first man the breath of thy life be pleased this day to infuse into my heart a true & perfect proceeding powerfull & right understanding in all things A quicke lasting & indefissient memory & Efficacious Eloquence & sweete quick & piercing grace of thy holy spirit & of the multitude of thy blessings which thou bountifully grante that I may dispell all other things & glorify thee alone the god of all things the only true & perfect good that I may for ever glorify praise & adore bless & magnify thee King of Kings & Lord of Lords & alwayes set forth thy praise mercy & omnipotency that thy praises may be alwayes in my mouth & my soule may be inflamed with thy blessing for ever before thee o thou who art god omnipotent King of all things the greatest peace & perfect wisdom ineffable & inestimable sweetness & delight the inexpressable joye of all good & the desire of all the blessed the life comfort & glory end who was from Eternity & is & ever shall be virtue invincible without parties or passions splendor & glory unquenchable benediction honour prise & renewable glory before all worlds since & everlastingly time without End Amen the following orations hath power to expell all lust 60

O Lord holy father omnipotent Eternall god of inestimable mercy & immense goodness o most mercifull Jesus Christ repairer & restorer of mankind o holy Ghost Comforter & love of the faithfull who holdest all the Earth in thy fingers & weighest all the mountaines & hills in the world who doest wonders past searching out defend my soule & deliver my heart from wicked cogitations of the world Extinguish & represse in me by thy power all sparkes of lust & furnication that I may the more intentively love thy works & that the virtue of thy holy spirite may be increased in me among the living gifts of thy faithfull to comforte & salvation of my heart soule & body O most great & most holy god maker & redeemer & restorer of lost mankind I am thy servant & the son of thine maid & the worke of thy hands O most mercifull god & redeemer I cry and sigh before the sight of thy great majesty beseeching thee with my whole heart to restore me a miserable sinner & receave me to thy great mercy give me Eloquence learnin & knowledge that they that shall hear my words may be well instructed in their hearts that seeing & hearing my wisdom the proud may be made humble & hear & understand me with great humility & consider the greatness & goodness of thy blessing who livest & Reignest now & for ever Amen note that if you desire to know any thing that you are ignorant of especially of any secret or science read that oration I confess my selfe to thee this day o god the father of heaven & earth 3 times in the third express for what you desire to be heard afterwards in the Evening when you goe to bed say the oration three times throughout [illegible]

and goe to sleep & take the figure for this purpose & put it under & about the second or 3d houre of the night thou shalt see the desires & know without doubt that which thou desirest to find out & write in the palme of thy right hand alpha & omega with the figure of the cross and put that under thy right eare & fast the day before only eating such meat as is used on fasting dayes Finis 61

47

Some observations out of Cornelius agripa lib ii Chap 32

of the tables of the planets their virtues formes and what divine names: Intelligences: and spirits: are set over them

It is affirmed by magissions that there are certaine tables of numbers distributed to the 7 planets which they call the sacred tables of the planets endowed with many & very great virtues of the heavens in as much as they represent that devine order of celestiall numbers Impressed upon celestialls by the Ideas of the divine mind by means of the sole of the world and the sweet harmony of those celestiall raies signifiing according to the proportions of Effigies supercelestiall intelligences which can no other ways be expressed then by the markes of numbers & caracters for materiall numbers and figures can doe nothing in the misteries of hid things but representatively by formall numbers and figures as they are governed and enformed by Entelligencies & divine numerations which unite the Extremes of the matter & spirit to ye will of the Elivated soule receiving through great affection the celestiall power of the operator a power from god applied through the soule of the universe and observations of celestiall constellations to a matter fit for a forme the mediums being disposed by the skil and Industry of magissions but let us hasten to Explaine the tables severally the first of them is assigned to saturne and consisteth of a square of three containing the particuler numbers of nine and in every line three every way and through each Diameter making fifteene now the whole some of numbers is forty five over this are of Divine names set such names as fill up the numbers with an Entelligency to what is good with a spirit to what is bad and out of the same numbers is drawne the seale or Caracter of saturne and of the spirit thereof such as we shall beneath ascribe to its tables they say that this table being with a fortunate saturne engraved on a plate of lead doth helpe to bring forth or birth and to make a man safe and powerfull and to cause good success of petissions with princes and powers but if done with an unfortunate saturne that it hinders buildings and plantings and the like & chastes a man from honnors and dignitis and causeth discords and quarrelings and disperses an army the second is called the table of Jupeter which consisteth of a quaternian drawn into it selfe containing sixteen particuler numbers and in every line and diameter four making thirty four now the some of all is 136 and there are over it divine names with an Intelligence to good with a spirit to bad and out of it is drawne the Character of Jupeter and the spirit thereof they say that if it be impressed upon a silver plate with being powerfull and smiling it conduceth to gaine and riches favour and love peace and concord and to appease Enemies to confirme honours dignities and counsells and dissolve

Enchantments if it be engrauen on acorrall the third table belongs to mars which is made of asquare of fiue containing twenty fiue numbers ~ and of thes in euery side and diammeter fiue which maketh sixty fiue and the some of all is 325 and there are ouer it diuine names with an intelligence to good with aspirit to bad and out of it is drawne the carracter of mars and of his spirites thes with mars being fortunate being engrauen on an iron plate or sorde makes aman potent in war and iudgment and petitions and terrible to his Enemies and victorious against them and if ~ engrauen upon the stone correola it stopes blood and the menstrues but if it be Engrauen with mars being unfortunate on a plate of red brass it hinders buildings casts downe the powerfull from dignities honors and ~ riches and causeth discord strife and hatred of men and beastes chaseth ~ away bees pigons and fish hindereth milles rendereth them unfortunate that goe forth to hunting or fighting and causeth barronness in men and women and other annimalls and strikes aterror to all Enimies & compels them to submit the 4th table is of the ☉ and is made of asquare of six and containeth thirty six numbers whereof six in euery side and diameter produce 111 and the some of all is 666 there are ouer it Diuine names with an inteligency to what is good and aspirit to what is Euill and out of it are drawne caracters of the son and of the spirits thereof this being Engrauen on agolden plate with the son being fortunate renders him that weares it to be renowned amiable and acceptabel potent in all ~ his workes and Equals aman to kings and princes Eleuating him to high fortunes Enableing him to doe whatsoeuer he pleaseth but w an unfortunate son it maketh atyrant and aman to be proud ~ ambitious unsatiable and to haue an ill Ending the fift table is of ♀ consisting of asquare of seuen drawne into it selfe viz. of 49 numbers whereof 7 on each side and diameter make 175 the some of all is 1225 and there are ouer it Diuine names with an inteligency to good and spirit to Euill and there is drawne out of it the carracter of ♀ and the spirit thereof this being Engrauen on asiluer plate ♀ being fortunat procureth concord endeth strife procureth the loue of women conduceth to conseption is good against barronness causeth ability for generation disolues inchantments and maketh peace between man and woman and maketh all kinds of annimalls and cattels fruitfull and being put into adouehous causeth increase of pigons it conduceth to cure all mallancoly distempers and causeth ioyfullness and being carried about trauilers it makes them fortunat but if it be formed upon brass with an unfortunate ♀ it causet contrary to all that hath ben said the 6th table is of ☿ resulting from the square of eaight drawn into it selfe containing 64 numbers whereof eaight on euery side and by both diameters make 260 and the some of all 2080 and ouer it are set Diuine names with an inteligency to what is good with aspirit to ~ what is ~~bad~~ Euill and from it is drawn acharactor of ☿ and the spirit thereof and if it be with ☿ being fortunate Engrauen upon siluer or tin or yallo brass or be writ upon virgin parchment it rendereth the bearer thereof gratefull and fortunate to doe what he pleaseth it bringeth gaine and preuents pouerty conduceth to memory understanding and diuination and to the understanding of occult things by dreames and if it be an unfortunate ☿ it doth all things contrary the 7th table is of the ☽ of asquare of 9 multiplyed into it selfe hauing eaighty on number in euery side and diameter 9 produceing 369 and the some of all is 3321 and ther are ouer it Diuine names with an intelligency to what is good and aspirit to what is bad and of it are drawn the charactors of the ☽ and of the spirits thereof they fortunate ☽ being engrauen on siluer renders the bearer.

gratefull amiabel plesant cheerfull honored remouing all malis and ill will it causeth security on aiourny increase of riches helth of body driues away all enemies and other Euill things from what place thou pleasest and if it be an unfortinate ☽ engrauen in aplate of lead where euer it shall be buried it makes that place unfortinate and the inhabitance there about as also ships riuers fountaines milles and it makes euery man unfortinate againe which it shall be directle done making him fly his contry and that place of his abode where it shallbe buried and it hinders phisians and orratores and all men whatsoeuer in their office against whome it shal be made. now how the seales and Charractors of the stars and spirits are drawn from thes tables [illegible] the wise seeker and he which shall understand the varing of thes tables shall easily find out

Some other remarkabel things of the same author

The numbers atributed to letters and diuiding by the same

1 2 3 4 5 6 7 8 9 10 20 30 N40 O5 P60 R70 R80 S90 T100 V200
A B C D E F G H I K L M

X300 Y400 Z500 I600 V700 HI800 HV900 and seeing the roman alphabit wanteth 4 charactors to make up the number of 27 Charactors their places are supplyed with I and V simpol consonants as in the names John and valentine and hi and hu aspirat consonants as in hierom and huilhelme = and if thou desirest to know the ruling star of any on that is borne compute his name and of both his parents according to the number aboue written and diuide the some of the whole being gathered together by 9 substracting it as often as thou canst and if there remains a unit or 4 both signifie the ☉ if 2 or 7 both signifie the ☽ if 3 iupitor if 5 ☿ if 6 ♀ eaight ♄ nine ♂ and if thou wilt know the signe ascending of any one that is borne compute the names as before and diuide the whole by 12 and if there remains a unit it signifieth ♂ if Junos [illegible] if the vestall 3 ♑ if 4 ♐ if 5 ♋ if ♀ 6 ♉ if paladian 7 ♈ if vulkan 8 ♎ if mars his 9 ♏ if 10 ♍ if Cheron ♓ if phebus 12 ♊

Deuine names of Saturen as theay are in the Hebrew

3 אב Abakale the name of Saturne when well Dignified
9 הד Hoddatia the name of Saturnen when not dignified
15 יה Juhshe the name of Saturen when most unfortunate
15 הוד Hoddafon the name of Saturen in Square to any Planet
45 יהוה אלהים Jehoualahoy Shama the name of Saturen when most Amicable and powerfull to doe good
45 אגיאל Ayshell abba the name of Saturnes post or messinger
45 זאזל Razel, lebba the Carracters of Saturen when to perform any mighty things

Deuine name of Jupeter

4 אבא Ababia the name of Jupeter when well Didgnified
16 הוה Josdi Jonij the name of Jupeter when not Dignified
16 אל אב Elnoddatha the name of Jupeter when most unfortinate
34 אלאב El abathonoy the name of Jupeter when in Square to any Plannat
136 יהפיאל Johphiell Epunmahsell the name of Jupeters post or messinger
136 הסמאל Hissmaell Saboni the name of Jupeter when to perfect ~~any~~ or acomplish any great matter for good

5 Deuine name of Mars

25 ה Rush the name of Mars unfortinight
65 אדני Adonai the name of Mars when most fortinett
325 גראפיאל Graphiel Zeb the Messinger or post of mars
325 ברצבאל Barzaboll goffa the Spirit of mars
בהמות Behemotha Zebb the Carrecttors of mars to make a man fortunat in Warr

Deuine nams of the Sun

6 ו Solah the name of the Sun when Didgnified
6 הא HE Extendata the name of the Sun when unfortunate,
56 אלה Eloh Hasdy the name of the Sun in Square of any good planate
111 נכיאל Nachiel Pheba the name of ye post or messinger of ye Sun
666 סורת Sorath Abba the name and Carractters of the Spirit of the Sun to make a man fortinett

Deuine nams of Venis

7 אהא Splendatha the name of Venis when well Didgnified
49 הגיאל ~~Kedemel Zareff~~ Ragiell Zareff Venis post or Intelligencer or messenger
157 קדמאל Kedemell Arba the name of Venis when well Didgnified with other Plannets
1252 בני שרפים Bene Seraphim Alba the names and Carractors of Venis when in full power to doe good to mankind

Deuine name of Mercury

8 אזבוגה Azboga Zajot neff the name of Mercury when well Didgnified
14 די Din Shaloh the name of Mercury when [illegible]
14 דני Doni Buss the name of Mercury when in Square with good Plannets
260 טיריאל Tiriell Submathu neff the name of the post or Intelligencer of Mercury
2080 תפתרתרת Taphtharath Tekell the name and Carractors of Mercury when well Didgnified towards mankind

Deuine name and Carractors of the Moon

9 הד Hoddatha name of the moon when well Didgnified
81 אלים Elim Datter the nam of the moon when ill Didgnifyed
369 חשמודאי [illegible] the name of the moon when in Square with good Plannate
3321 שדברשהמעת Schedbarsche nappa the name of the post or messenger of the moon
3311 שרתתן Scarthaton Erasmata the name and Carractors of the Spirit of the moon well Didgnifyed towards mankind

Diuine names answering to the numbers of [illegible]		
3 ab		אב
9 Hod		הד
15 Iah		יה
15 Hod		הוד
45 Jehovah extended		יוד הא ואו הא
45 Agiel	the intelligence of saturne	אגיאל
45 Zazel	the spirit of saturn	זאזל
Diuine names answering to the numbers of Jupiter		
4 Abab		אבא
16		הוא
16		אהא
34 El ab		אל אב
136 Johphiel	the intelligence of Jupiter	יהפיאל
136 Hismael	the spirit of Jupiter	הסמאל
The names answering to the numbers of mars		
5 He the letter of the holy name		ה
25		יה
65 ADonai		אדני
325 Graphiel	The Inteligence of mars.	גראפיאל
325 Barzabel	The spirit of mars	ברצבאל
Names answering to the number of the Sun		
6 Vau the Letter of the Holy name		ו
6 He extended the letter of the holy name		הא
36 Eloh		אלה
111 Nathiel	The intelligence of the Son	נכיאל
666 Sorath	the spirit of the Son	סורת
names answering to the numbers of Venus		
7		אהא
49 Hagiel	the inteligence of venus	הגיאל
157 Kedemel	the spirit of venus	קדמאל
1252 Bne seraphim	the inteligence of Venus	בני שרפים
The names answering to the numbers of ☿		
8 asboga Eight extended		אזבוגה
64 Din		דין
64 Doni		דני
260 Tiriel	the intelligence of mercury	[illegible]
2080 Taphthartharath	the spirit of ☿	[illegible]

The names answering to the number of the moon

9 Hod	הד
81 Elim	אלים
369 Hasmodai the Spirit of the moon	השסכלא·
3321 Schedbarschemoth Schartathan the spirit of the Spirits of the moon	שרבלשהם עת שלהן
3321 the entilligency of Entelligence of the moon malcha betharsisim hed beruah schehalim	

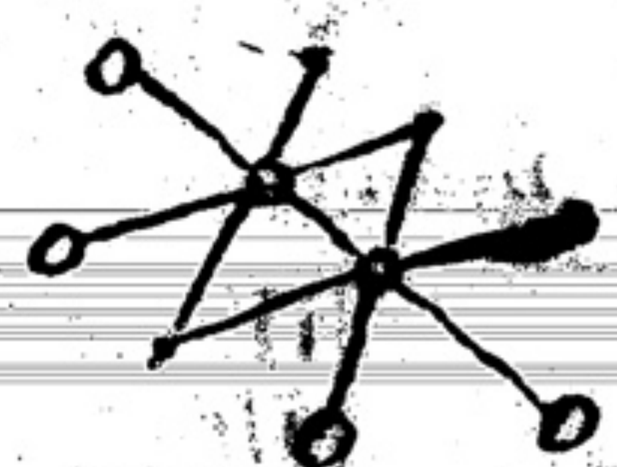
The table of Saturne in his compas in Hebrew notes

4	9	2
3	5	7
8	1	6

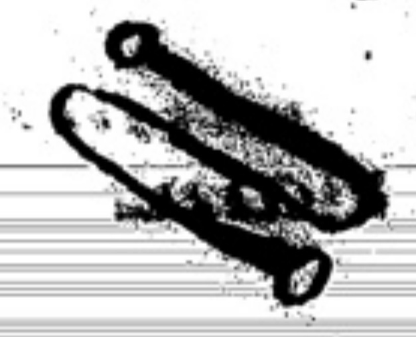
ב	ט	ד
ו	ה	ג
ו	א	ח

of the seals or caractors

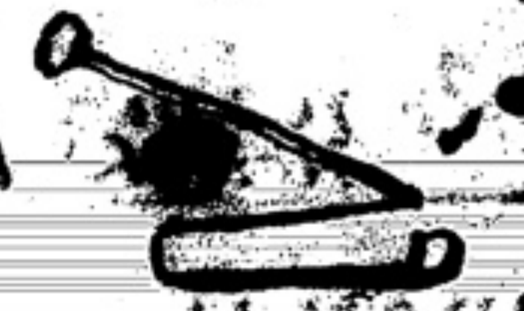
of saturn :



of the intelligence of ♄



of the spirit of ♄



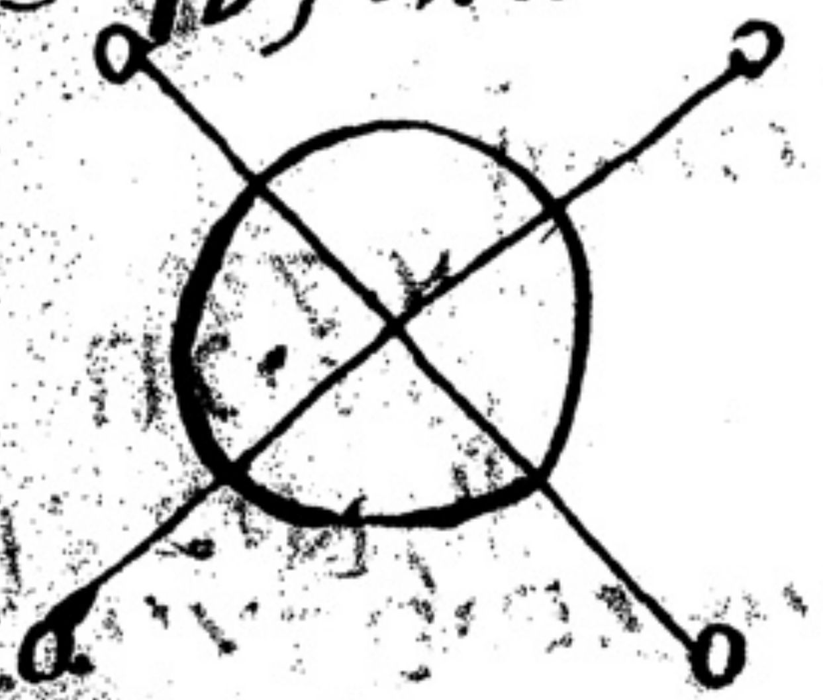
The table of Jupiter in his compas; the Hebrew notes

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

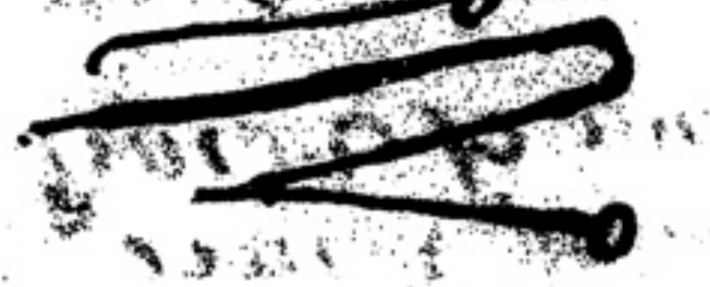
א	ש	ע	ד
יב	ו	ו	ט
ח	י	א	ה
יג	ג	ב	יו

The seals or Charactors

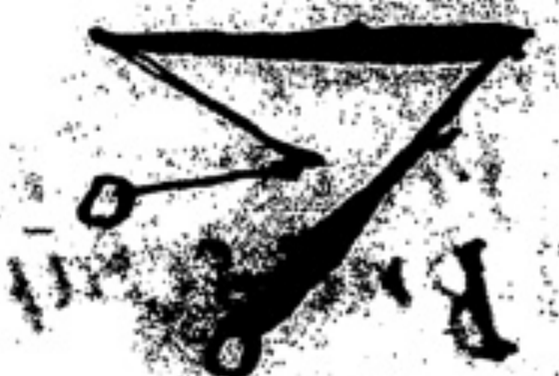
of Jupiter



of the Intelligence



the spirit of ♃



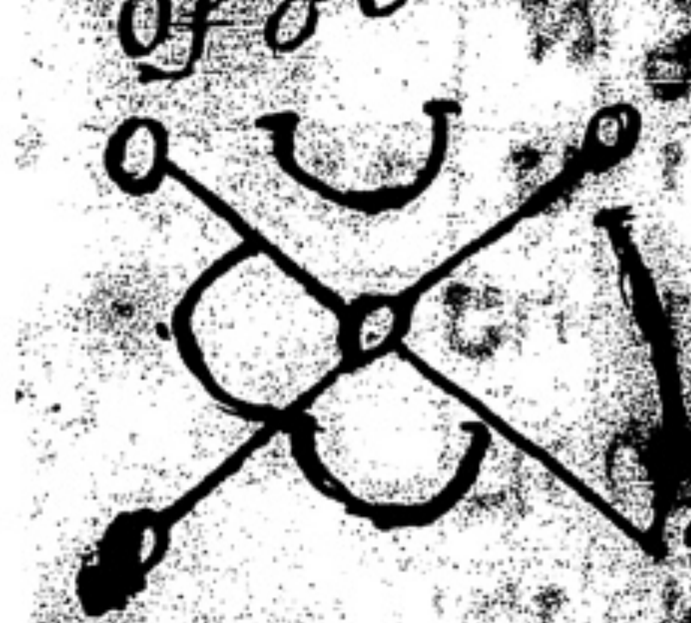
The table of ♂ in his compas the Hebrew notes

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

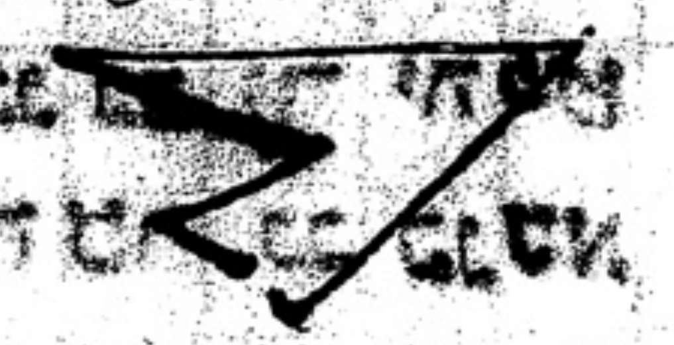
נ	כ	ו	כד	יא
יו	ח	כדה	יב	ד
ט	כא	יג	ח	יז
כב	יד	א	יח	י
טו	ב	יט	ו	כג

Of the names or caractors

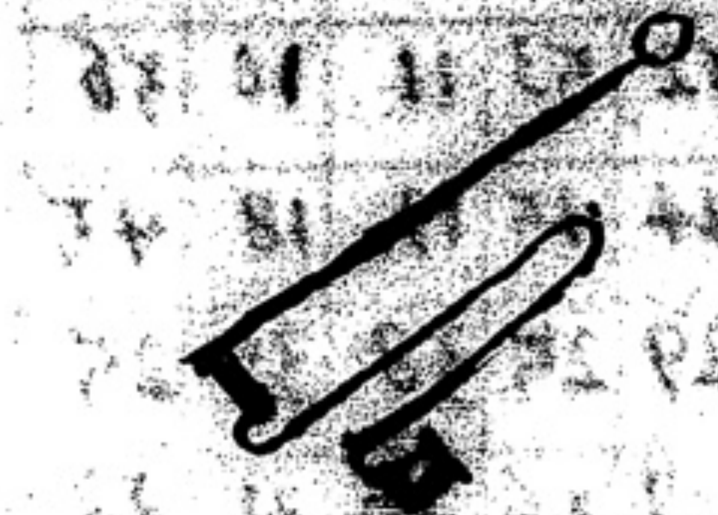
Of ♂



of the Intelligence of ♂

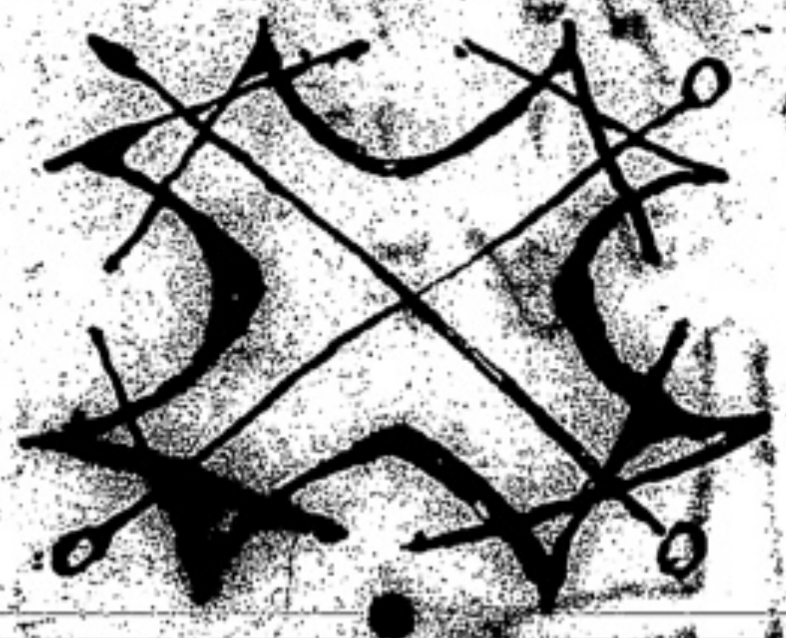


of spirit of ♂

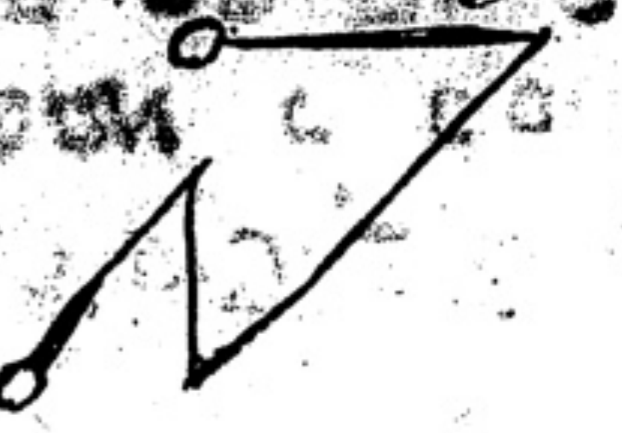


The seals and charactors

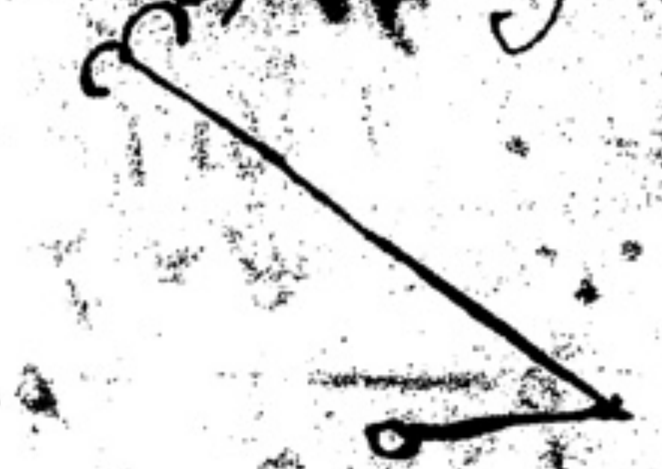
Of the Son



the intelligence of the son



the spirit of ☉



The tabels of the ☉ compas in hebrew noats

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

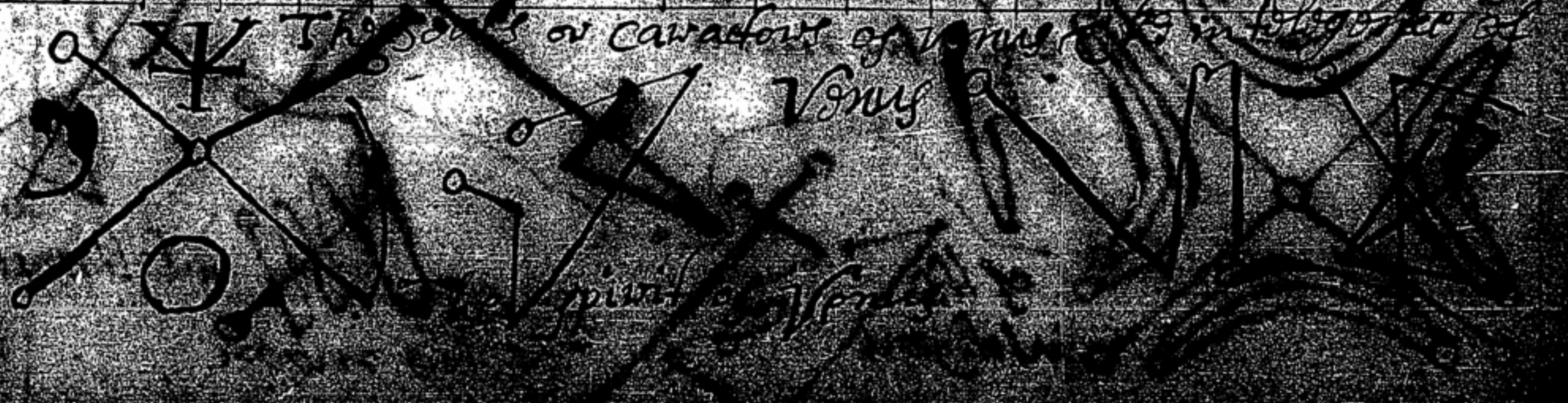
א	לה	לד	נ	לב	ו
ל	ה	כה	כו	יא	ו
כק	כנ	יה	יו	יר	יט
יג	יז	כא	כב	כ	יח
יב	כו	ט	י	כט	כח
לא	ב	ד	לנ	ח	לו

Tables of the Compas of Venus The table of ♀ in the Hebrew notes

22	47	16	41	10	35	4
5	23	8	17	42	11	19
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	30
21	38	8	33	2	27	45
46	15	40	9	34	[illegible]	28

ר	לה	י	מא	יו	כו	פכ
כט	יא	מכ	[illegible]	כה	כנ	ה
נב	לו	יה	מט	נר	ו	יל
לז	יט	מנ	כה	[illegible]	לא	יג
ב	כר	כו	א	לב	יז	לח
סה	כו	ב	לג	ח	לח	כא
כח	[illegible]	לד	ט	מ	נה	[illegible]

The seals or carractors of Venus of the intelligence of Venus



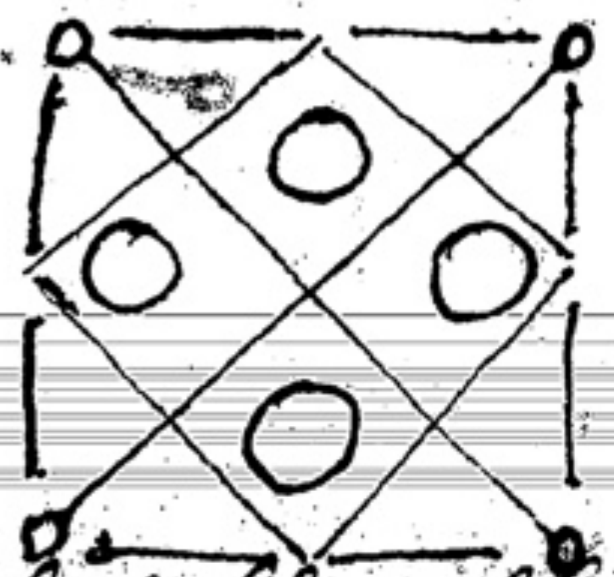
the spirit of Venus

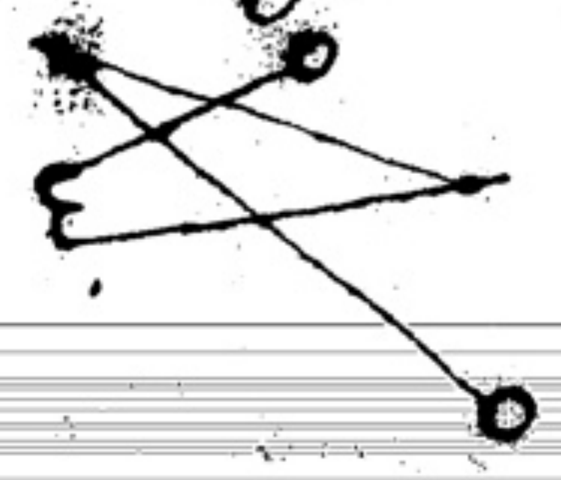
The table of ☿ in his Compass — The table of ☿ in hebrewe

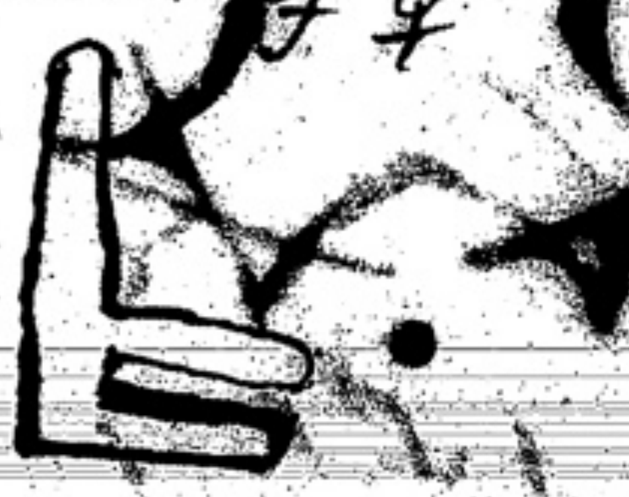
8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	45
32	34	38	29	25	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	[illegible]	12	13	51	50	16
64	2	3	61	60	6	7	57

א	סג	סב	ב	ח	נט	נח	ח
[illegible]	י	יא	נג	נב	ער	יה	טו
מה	יח	ש	שה	טר	כב	כג	מא
כה	[illegible]	נה	כש	לח	לר	לר	לפ
רנ	רא	ר	רי	ה	בו	כו	ט
[illegible]	כנ	[illegible]	כא	[illegible]	מסה	מז	יז
יז	נ	נא	יג	יכ	נג	נה	ט
נז	ו	ז	[illegible]	סא	נ	כ	כפ

The seals of ☿ — The intelligence of ☿ — The spirit of ☿





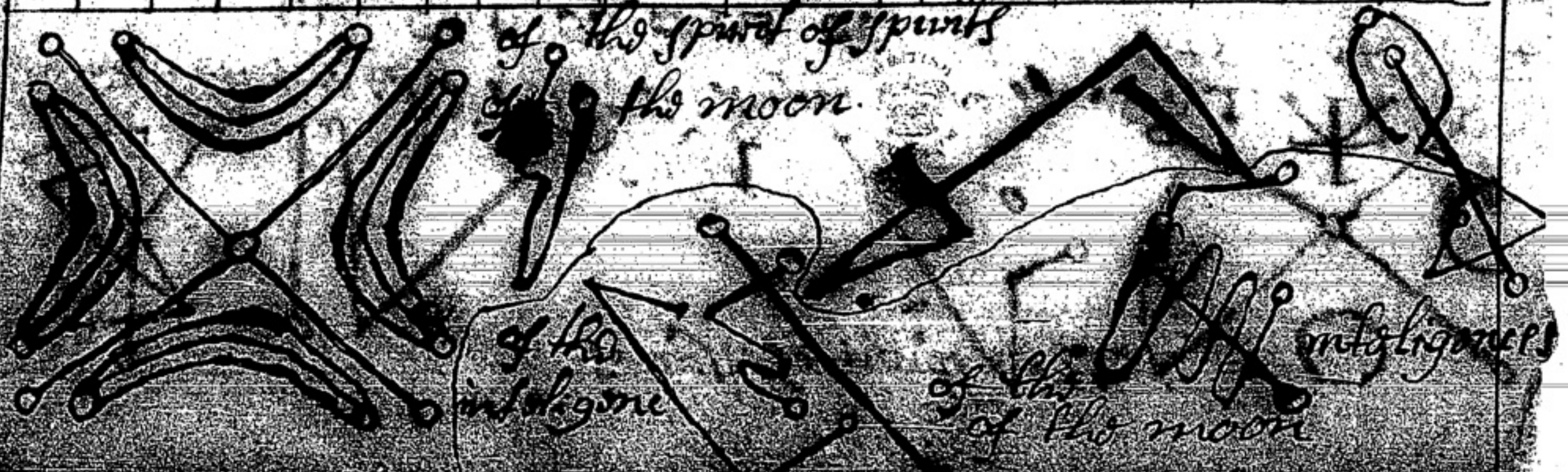


The table of the moone in his Compass — The table of the ☽ in hebrewe notes

37	78	29	70	21	62	13	45	5
6	35	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	45	8	40	81	32	64	24	56
57	17	49	9	41	73	33	68	25
26	55	18	50	1	42	74	34	66
67	27	59	10	51	2	43	78	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

ה	מה	יג	סב	כא	ע	עט	עב	לו
מו	יד	סג	כב	עא	ר	עט	לה	ו
טו	נה	כג	עב	לא	פ	לט	ו	מז
נו	כד	סד	לב	פא	מ	ח	מה	יו
כה	סח	לג	עג	מא	ט	טט	יז	נז
סו	לד	עד	מב	א	נ	יח	נה	כו
לה	עח	מג	ב	נא	י	נט	כז	סז
עו	[illegible]	ג	נב	יא	ס	[illegible]	סח	לו
מה	ד	נג	כי	א	ב	כט	נח	יט

The seals or caracters of the moon — The spirit of the moon


of the spirit of spirits of the moon
of the intelligence
of the intelligences of the moon

Ehe ie: Kether: Allmighty God whose Dwellinge is in the Highest heavens
Haioth . . . The great Kinge of Heaven and all the powers therein
Methraton . . and of all the Holy Host of Angells and Archangells
Reschith . . . ~~Lett~~ Heare the prayres of thy Servant who puts his whole trust in thee
Jagallalim . . Lett thy Holy Angells command assist mee at this time and at all times

P: M: Ios

Jehovah: . . . God allmighty : God Omnipotent heare my prayers
Hadonai . . . Command thy Holy Angells Above the fixed Stars
Ophanim . . . To bee assisting and ayding of thy servants
Jophiel . . . ~~lett~~ that I may Command all Spirits of the Aire fire water Earth and Hell
Masloth . . . Soe that it may tend to thy Glory and Mans good

S Z

Jehovah . . . God allmighty God Omnipotente heare my prayer
Elohim . . . God with us God be allways present with us Cover
Binah . . . Strengthen us and Supporte us both now and for ever
Aralim . . . in these our undertakings which I doe as an Instrument in thy hands
Zabbathy . . . of (thee) the Great God of Sabothes

S ♄

Thou great God ~~and~~ Governor and Creator of all the planets and hoast of heaven
Hosel
Hasmalim . . Command them by thy Allmighty power to bee now present and Assisting to us thy poore Servants both now and for ever
Zelez

K: S ♃

Most Allmighty Eternall and ever living Lord God
Elohim Gibor . . Command thy Seraphims
Seraphim . . to Attend ~~on~~ on us now at this time to assist us and defend us from all perrells and dangers
Camael Madim

S ♂

O All mighty God be present with us both now and forever
Eloha . . and lett thy Allmighty power and presents [illegible]
Tetragrammaton . . garde us and protect us at thy present and forever
Raphael . . lett thy whole Angells Raphael [illegible] at thy present and forever
Schemes . . to Assist us in this our undertakings

S ☉

Johovah . . God Allmighty the Omnipotent [illegible]
Sabaoth . . thou great [illegible] Sabothes
Yezod [illegible]

Elohim . . . God bee psent with us and lett thy psents bee now and allways psent with us - - - - - - -

Ilaniel - . . lett thy holy Angell Haniell cum and minnister unto us at this psent

S:♀

Elohim - - - O God bee psent with us and lett thy psents bee now and allways psent with us

Sabaoth - . . O thou Great God of Sabaoths bee psent with us at this time and forever

Hodben . . . lett thy Allmighty power defend us and protect us bothe now and forever

Michael - - - - lett Michael who is under thee Generall of thy heavenly Host

Cockab - - - com and Expell all evell and danger from us bothe now and forever

S:☿

Thou Great God of all wisdom and knoledg - - - -

Sadai - - - - Instruct thy poore and most humbell servant

Sefal - - - - By thy holy Cherubins

Cherubin - . . . by thy holy Angel Gabriel who is the Author and

Gabriel - - - messenger of good tidings

Zenanah . . . Derect us and soporte us at this psent and forever

S:☽

~~The Explanation of the two Triangell in the parchment~~

Alpha and Omega Thou O Great God who art the begining and the End who warte before all Eternity and Ever shall bee

Tetragrammaton . . Thou God of allmighty power be ever psent wth us to garde us and protect us and lett thy holy psents bee now and allways with us

Tetragrammaton Thou God of allmighty power bee ever psent wth us to gaurd us and protect us and lett thy holy psents bee now and allways with us

Soluzen I command thou Spirit of what Region soever thou arte to com into this Circle

Halliza - . . . and Appeare in human shape

Bellatar . . - - - and Speake to us oudabley in our mother toung

Bellenoy . . . . . and show and discover to us all tresurs that thou knowest of or that is in thy keeping and deliver it to us quietly

Hallyfra . . . and answer us all such questions as wee shall demand without any defect now at this time

The explanation of Solomans Triangle

Anephezaton . . Thou Great God of all the Heavenly Host

Tetragramaton . . The God of Allmighty Power bee ever psent with us to gard us and protect us and lett thy holy psents bee now and allways wth us

Primeumaton . Thou who arte the first and last lett all Spirits be subject to us and lett the Spirit be Bound in this Triangle that disturbe this place

Michael . by thy holy Angle Michael until I shall discharge him

North Angel Tetragrammaton Thou God of allmighty power bee ever psent with us to garde us and protect us and lett thy holy psents be now and allways with us

Candel Bee Alight to our understandings and Attend us now in our undertakings and defend us from all Evil and danger bothe of Soule and Body

East Angle South and West are all on

The Middle Square ה Jehovah Kalt Thou Vonderfull God of Heaven and all the hosts therein and of the Earthe Sea and Aire and all of the Creaters therein thy presents

7 Geke thou before all Spirits bothe Infernall Airy and all others doe feare and tremble lett them bee now at this time and forever be in subjection to mee at the Word of thy most holy name Jehovah

what I pray should hinder a Signe or Seale thus Consecrated and approved from having its Vertue and Operation, why may not thy in its kind be proffitable for the head or that in its kind accomidate the Sight or a third in its kind bee usefull for ye Reines and beneficiall in Expelling the Stone yeat nothing of these ought to bee don or hoped for without the helpe or Assistance of the ~~ffather~~ of Medicine himselfe Jesus Christ the true and only Phisition, If Some Rise up and Object words or Characters have noe power or Vertue and not (as they say) so much Efficacy as the Cross since they are signs or figures yeat they Acknowledge that οφις in the Greek Tongue signifies no more then Serpentes Occider in the Latin soe among the Germans Heiß is the same as Ardens to ye Latins but now tell mee whence it is that a Serpent In Helvetia Algovia or Swedeland understands the Greek Idiom Osy: Osya Osy whenas the Greek Toung is not soe Common among the Helvetians Algovians or Swedes in this our Age as that Venimos Serpents should learne the same to tell mee I say how which way or wt causes or where Serpents learned those words where understood they them or in what Academies were they tought that assoon as those words are uttered they turne there tayle and stop their Eares least they should againe bee compelled to heare the same words repeated for assoon as they heare them Contrary to their nature and Ingony they ly still and unmoved and Attempt to hurt no man wth their Venumnous bitting whereas otherways whensoever any man come near them they presently fly and hasten to their holes (if you answer mee Nature indeed doth that well then if nature doth that in Serpents why may not shee doe the like in other things (but if you say terror is the Cause) and the Serpents Strookt with feare at ye sight of a man tremble are silent and ly stell then tell mee why if a man com with great Tumult or noyse or shooting a Gun or otherways wth a great Clamour the Serpents doe not in like manor Lye Still and unmoved whence it is Evinced yt Characters words and Seals have in themselves a secret Latent Vertue wch is not Adverse to nature her selfe nor Conjoyned wth Superstition (if you shall yeat farther ~~urge~~ urge) else but the Clamor of the man Concurring performe shuch things now soe openly contradict you: for (if) those words bee only written at a fitt season in Parchment or paper and that cast down to ye serpents hee will Lye Still and unmoved no less then if you had pronounced those words wth a distinct and loud Voyce: moreover it should bee noe wonder to you yt a man may bee helped by all Medicine although hee take it not into his Body but in the way and manor of a seale weare it hung about his neck for you see a like Operation Effected to bee made in the Bladder by Cantharides the Vrine become Bloody if a man hould Cantharides in his hand only whereas the Bladder wch Conteyne the Vrine is within the Body and the hand without the Body very far distant from the bladder but you in dead things allsoe there is a Certaine Vertue in Life I prove by Alleging the Example of the Kings ffisher for if you stop ye skin of that Bird after it is dead and hang it up you will see yt it yearly see that it sheeds its ould feathers and new of the same Coller com in their place and you shall not find this on yeare only but severall yeares togeather If here you farther aske in what writter or Author I read this or found that it

That it is realy so To the Sophister and Contemner of Devine Works I thus Answer Tell mee I pray thee who inspired the Bare if hee as often as hee finds that the too great abondance of Blood is a hinderance to his sight hastens to the hive of Bees and Expect that his turged Veines should be pricked and opened untill the abundance of humors and Blood being Extracted hee recover a new acute Sight who taught the Hart that Dittany was his Medicine who ~~taught the~~ discovered Serpentaria to the Serpent or Showed to the Dogg yt Grass was his Treacle and Medicine who tought the Herne with his bill to Infuse Sea water into his own fundament instead of A Clyster and Indeed of those Animalls who know and can find out the perticular Cures of their own diseases there is noe small number whence think you did they draw this Art & If you say those are Instincts of nature I commend and aprove of that in the meane while if nature performe shuch things in Animalls how much more in man who was made according to the Image of the Creator of all things and who allsoe is indowed wth Rationality: for the Conserving of and making all these things moreover to affirm that things posited without the body Conduce not any thing to the healing of Dyseases is a false and a rash Censure for the sun given Splendor and light to us doth allsoe so penetrate occult things as it with its heate largely enters the most secret and Inmost seats and Caverns for no man can deny that even the inmost part of the Earth wax warme in the Springe time when as the sun only enlightens or illustrates the superior parts: when as all growing things: recover their virtue or Juice as it were new life why then may not the springs of nature and the influence of the Celistiall stars & planets togeather: with other Remedies which wee Extract from mettals herbs stones & other like things dart their raise within into the Body: viz into the hidden members nerves and veines and to diseases: which from various causes are collected and have being in the flesh and blood of man throughout his whole body in progress of time for as diseases accidents are various so also the situations and qualities and various: which are opposed against the said diseases according to qualities & peculiar times & dayes what are contraried to [illegible] diseases to diseases as mettals are to be taken in their times [illegible] ation: and so if [illegible] the [illegible] with Gold what should [illegible] less then if it were with oyle prepared of [illegible] expelling it [illegible] the same or if [illegible] the Gold by [illegible] the [illegible] of mercury think you cannot Cure a sicke [illegible] with that Remedy and [illegible] with the same with that due time be dilligently observed in preparing [illegible] viz that [illegible] without this caution all our labour would be in vaine and although [illegible] the sicke all over in oyle of mercury yet other remedies which in some cases contrary [illegible] of [illegible] must necessarily be adhibited because if that should not be done not only the observation of time but all costs and charges would be lost and the sicke be thence forth more infirme for it is absolutely true that the greatest part of diseases is inflicted on men and penetrates into the Bodyes of them from superior stars and their [illegible] those distempers [illegible] violently or forceably assault men as a stroak or [illegible] but they are gathered by little & little as the Epilepsy is Excited from time without manifest signes untill the collected Evill grown strong in a certaine measure to be increased for [illegible] man also in [illegible] of his [illegible] Evill viz Either by a [illegible] or by want of appetite to food or an aversion to drinke or else some other indisposedness whatsoever it be according to the stars have appeared in success of time by the helpe of other accidents prepared by the aire atracted —

Philippus Theophrastus Paracelsus Phisitian and Philosopher his Magick Archidoxis Booke I

I doubt not but that those my writtings com once to bee Exposed to publick veiw very many will Exceedingly wonder at those notable occult Vertues prepared by manuall Artifice for on parte will Esteem them as super~~[illegible]~~stitious Magickall and Supernaturall and an other part will number them among abominable and Idollitrous Medicins as if there weare need of Diabolicall Conjurations, for the preparation of the same This later sorte of men will thus object, How, I pray is it possible that Metalls with theire assigned Characters letters and name should soe Vertuously and Eficatiously opperat unless thay bee prepared by Magic and Diabolick workes into weeoming. To these Instruction Shuch an Answer as this I understand that you beleve if shuch things be prepared by ye help of the Devill thay may have like Vertues and Operations According as I declare of them: will you not likeways beleve this, Viz: that God the Creator of nature God inhabiting in Heaven is also soe potent as hee is able to and Conferre on Metalls Roots Herbs Stones &c Vertues and Opperations of that Kind, think you that ye Devill is Stronger more Ingenious more Omnipotent and more powerfull then ye only Eternall and Almighty God who is most and who for mans sake hath Created and Graduated these Mettalls Stone Hearbs Roots and all like things which grow and live within the Earth or above ye Earth in ye Aire or in ye Waters for ye Benifet and Comodity of man kind moreover it is most Certine and by experiance it is Evedent that ye Mutation of time hath Singular Vertues and Opperations and Espetioly if Certine Metalls bee mixed togeather and Elaborated at peculiar Seasons for this is many ways manifest by Experiance and is Notoriously Evedent allsoe no man is able to demonstrat that Metalls in themselves Are Dead and Voyd of life for theire Oyles Salts Sulphurs and Quintessences are ye highest preservatives and for Soporting and Sustayning mans life and in this many degrees Exceed all the Simples as in all our Remedies is Clearly manifest, but if these weare Voyd of life by what means I pray could thay possibly in the [illegible] and nigh dead members and Bodys of men raise up and as it weare after Banishment restore a fresh and lively power for this is knowen in the Resolved and Contracted in those who is afflicted with ye Stone in Parsons laboring with ye Lues in Hydropikes Epilepticks Maniacs Podagricks and in all others otherways afflicted whome for Brevitys sake I heare omitt. Therefore I boldly assert ye Mettalls and Stones Equally as Roots Hearbs and all other fruits are endued with life yeat with such a difference as this Viz) as they are prepared and Elaborated According to time, for Time hath a notorious power and Efficacy which might bee proved by many Argoments weare it not allready sofitiantly knowen what are common and publickly knowen wee have noe Intention to speak off heare in this place but of those only which are difficult incomprehensible and almost adverse to the senses, Moreover signs Characters and letters theire vertues and Efficacys) Now if the nature and property of ye Mettall allsoe the Influence and Operation of Heaven and ye Planets and ye Signification and Condition of [illegible] Characters Signs and letters togeather with ye Observation of Times days and howers agree and concord what

---

Dolors of the head and manifest [illegible] are vexations [illegible] from intemperance in Eating and drinking other arise from malignant Exhalations & vapours arising from corrupt food ascending from the stomach into the head [illegible] other things hence now we will proceed to ye cure of the most grevious and raging [illegible] of the head

Against the falling Evill or Epilepsy

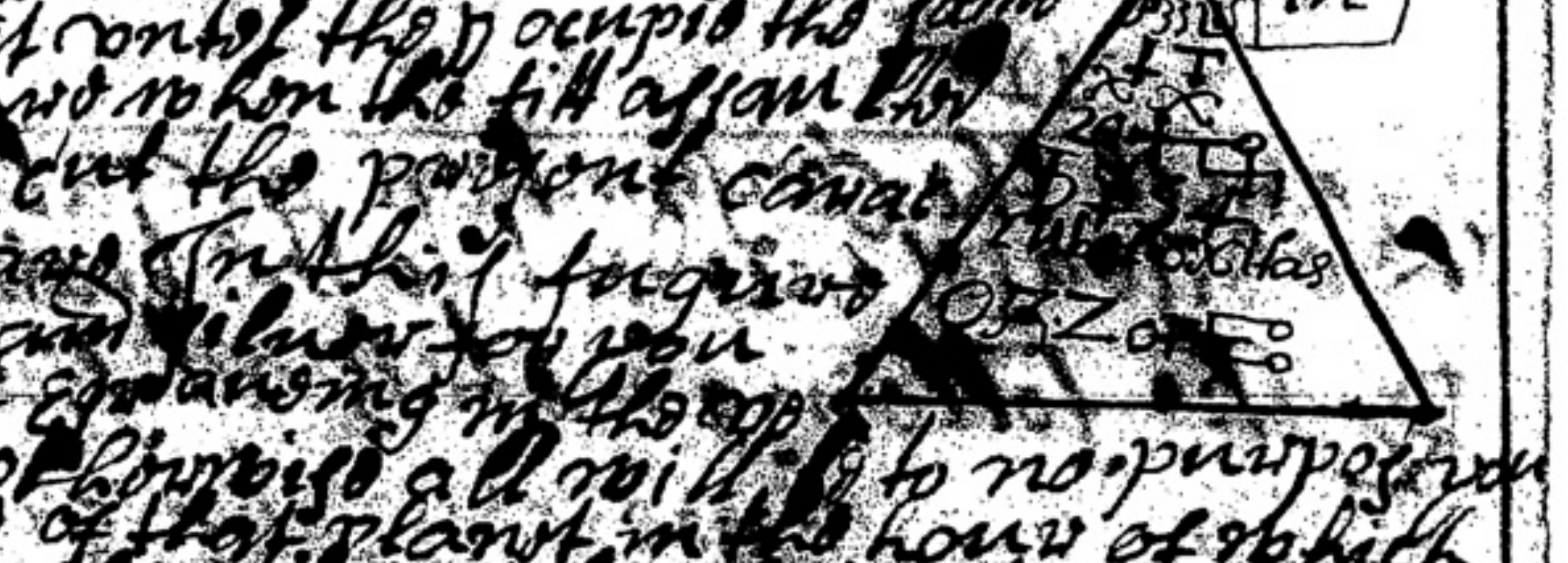
In this disease you are diligently to observe how often the Epileptick falls perticular months dayes & howers whether he fall at times equall Equall distant or not, whether before he fall he stagger for some little time or suddanly & as it were at one moment cast doun these things being observed then [illegible] he fall at certaine howers ~~[illegible]~~ if he doth not fall suddanly casting doun in on moment but if he fall at concomitant howers & months the contrary happens viz he is suddanly [illegible] in on moment cast doune the first epilepsy is mortall viz the disease turn before he fall tumbles a littel as if he perceived the Evill coming but the other the suddanly [illegible] doune the sickness [illegible] the worst but the most [illegible] the first is from nature the last hath no commun[illegible] with nature [illegible] not the complection [illegible] the first [illegible] the last doth not so [illegible] is thus first curiously observe in which day or hour [illegible] when you know that [illegible] that hour appertaine [illegible] that the ☽ is then being [illegible] degrees [illegible] man or woman & [illegible] every morning give [illegible] quintessence of [illegible] pearles [illegible] make [illegible] the patient drinke it [illegible] morning [illegible] the cure of this must be continued [illegible] prepare this plate ℞ [illegible] when the ☽ occupies [illegible] and when [illegible] when a [illegible] the 2 planets happeneth [illegible] again [illegible] in the Conjunction of the planets [illegible] in the crusible of fine silver [illegible] pour it out and hammer [illegible] and make it [illegible] round about the edges [illegible] hands breadth [illegible] in the following forme Afterwards make it hot in the [illegible] then take it out [illegible] when the [illegible] signs [illegible] in that [illegible] signes or letters [illegible] in the plate [illegible] must begin to [illegible] the patient [illegible] was made [illegible] the figure [illegible] seal [illegible] the sicke the [illegible]

Of Cephalalgia or Dolors of the head

Dolors of the head are manifold some are occasion by our own intemperance in eating and drinking others arise from malignant exhalations & vapours arising from ill digesting food & ascending from the stomach into the head & but passing over them in silence: now we will proceed to the cure of the most grievous and raging effects of the head

Against the falling Evill or Epilepsy

In this disease you are diligently to observe how often the Epileptick falls peculiar monthes days & houres whether he fall at times equall equall distant or not: whether before he fall he stagger for some little time or suddanly & as it were at unawares be cast downe: these things being observed thus reason with your selfe if he fall at certaine houres ~~a moment~~ he doth not fall suddanly (as it were) in one moment but if he fall at uncertaine houres & monthes the contrary happens viz he is suddainly in one moment cast downe the first Epilepsy is mortall viz the diseased turn before he fall tumble a little as if he perceived the Evill a coming but that which suddainly chaseth downe the sicke is not the worst but the most solubrious: the first is from nature: the last hath no commerce with nature & destroyes not the complection of all the first hurtes or obscures the minde: & since the last doth not so for this the help is this first curiously observe in what day or houre the sicke last fell when you know that consider to which of the planets that houre appertaines also diligently mind in what signe & degree the ☽ is these being considered likewise the age of the sicke whether man or woman & set it downe with a distinction then begine the cure every morning give this folloing medicine viz ℞ spirit of vitriol 2 droppes quintessence of antimony 5 drops quintessence of pearles 4 droppes put these when mixed into a cupfull of the best rose water and let the patient drinke it every morning fasting 4 houres after it the cure of this must be continued 29 dayes in the meane while prepare this plate ℞ of pure fine gold ℥ß melt the gold in a new crusible when the ☽ occupies the 12th degree of cancer: and when melted poure it into pure water but diligently observe when a ☌ of the 2 planets happeneth in the heaven in that houre againe melt your gold and in the congresse of the planets adde to your gold in the crusible of fine silver ℥ß so as the mass may be halfe ☉ and halfe ☽ poure it out and hammer it into a plate of one hands breadth cut it even about the edges and make it triangular in the following forme= Afterwards make it hot in the fire then take it out and leave it untill the ☽ occupie the same signe & degree as it did before when the fit assault the sick in that houre accurately cut the present caracters signes or letters as they are in this figure in the plate made of gold and silver for you must hasten to finish that engraving in the space of one houre above measure for otherwise all will be to no purpose you must first make the signe of that planet in the houre of which the paroxisme did invade in the midst of the plate the figure here described was made for one Jacob Seitz a servant to the prince of Salisburge who fell in the houre of ♀ place all other signes as in the figure is denoted yet if the diseased be a woman in stead of this ♀ signe substitute this [illegible] leave a place contained the age of the sicke the said Jacob was of thirty 9 according the number 34 there designed you must engrave the number of yeares to every paroxisme in the [illegible]

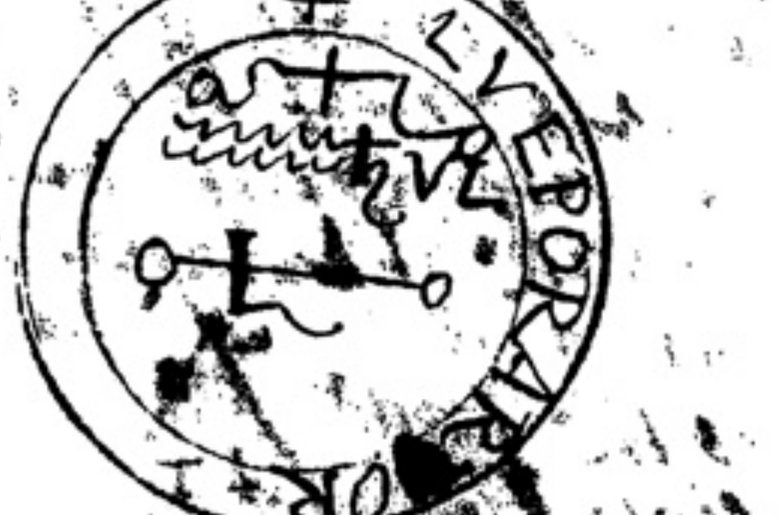


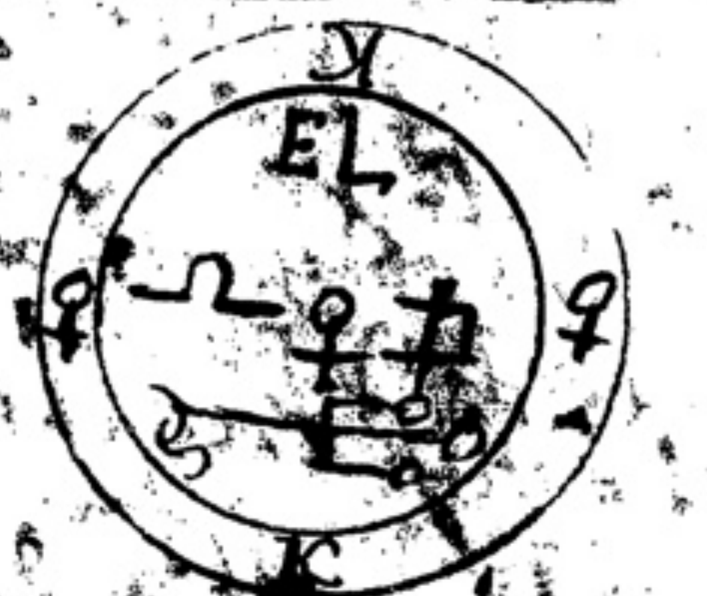
Philippus Theophrastus Paracelsus Phisitian and Philosopher his Magick Archidoxes Booke 1

I doubt not but that when my writtings come once to be exposed to publick view very many will exceedingly wonder at these notable [illegible] prepared by manuall artifice for in parte will esteem them superstitious Magickall and supernaturall and in other parte will number them among abominable and pestiferous inventions as if there were nothing but diabolicall conjunctions in the preparation of the same This taken sence of men will thus [illegible] for by what way is it possible that metalls with theire signes characters letters and names should so vertuously and efficatiously operat unless they bee prepared by magick and diabolick workes into meaning [illegible] these instruments should in this [illegible] understand that ye reason of such things be prepared by ye help of the Devill they may have like vertues and operations according as [illegible] of them: will ye not likeways believe this viz: that God the Creator of nature God inhabiting in heaven is also so potent as hee is able to endue and conforme in metalls roots herbs stones ye vertues and operations [illegible] that [illegible] ye Devill is stronger more ingenious more omnipotent and more powerfull then ye only eternall and almighty God who is most [illegible] and who for mans sake hath created and graduated these metalls stones herbes roots and all like things which grow and live within the earth or above ye earth in ye aire or in ye waters only for ye benefit and commoditye of man kind moreover it is most certaine and by experience it is evident that ye mutation of time hath singular vertues and operations and especially if certaine metalls bee mixed together and elaborated at peculiar seasons: for this is many waye manifest by experience and is notoriously evident also no man is able to demonstrat that metalls in themselves are dead and voyd of life for theire oyles salts sulphure and quintessences are ye highest preservatives and for supporting and sustayning mans life and in this many degrees exceed all the simples as in all our remedies is clearly manifest, but if these were voyd of life by what meanes [illegible] could they possesse in the [illegible] and nigh dead members and bodys of mankind up and as it were after banishment restore a fresh and lively power for this is knowen in the [illegible] and contracted in those who is afflicted with ye stone in parsons laboring with ye liver [illegible] Hydropikes Epilepticks Maniac Podagrick and in all others otherwayes affected whome for brevitye sake I have omitt therefore I boldly assert ye metalls and stones equally as herbs and all other fruites are endued with life yea with such a difference as this viz as they are prepared and elaborated according to time, for time hath a notorious power and efficacy which might be proved by many arguments were it not already sufficiently knowen what are common and publickly knowen wee have no intention to speak off heare in this place out of those only which are difficult [illegible] and almosth adverse to the sense, moreover signes characters and letters theire vertues and efficacys, Now if the nature and property of ye metall also the influence and operation of heaven and ye planets and ye signification and condition of ye characters signes and letters together with ye observation of times days and howers agree and concord what as it may have reference to the age of each party peculier to the figure being performed in manner as is said after the 5th shave of the haires from the head according to the magnitude of the plate and as soone as you see the sicke fall when he is downe administer first to him the aforesaid arcanum and hold him strongly untill he have swallowed it then lay on the prepared plate to his shaven head so as the sculpture may touch the naked part bind it on fast with swathes and put the sicke to bed this cure being adhibited undoubtedly he falls no more although he hath bin afflicted with that disease 30 years before he must allwayes weare the plate upon his head and if the haires grow they must be shaved of every month in the very place in which they weare before sh

For conservation: Of the sight

make a round seale of good and pure lead in the houre of ♀ the moone being in ♉ and in the houre of ♀ engrave those signes which are below described in the figure afterward in the houre of ♄ make plate of copper of the same magnitude as that of lead before spoken of all in the houre of saturne the ☽ being the signe ♑ engrave the following signes this being done heate both the seales untill be in ♂ with ♄ then in the very houre and pointe of the ♂ engrave those 2 seales so as the caracters and signes may be directly one against the other when this is done cover them over with wax that they become no more [illegible] them in silke and hang them about the necke in the same houre of ♂ by this signe sight lost is recovered and all defects of the eyes inhibited and the eyes of the aged are made cleare as the yonge the forme followeth

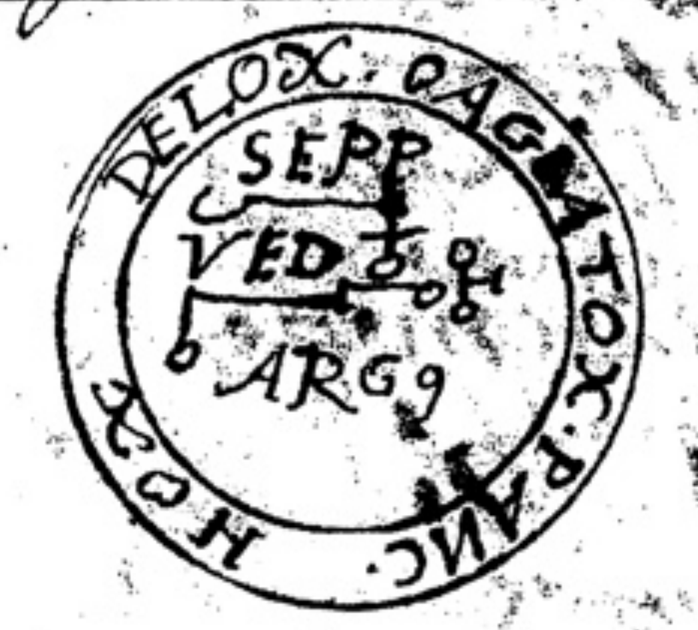




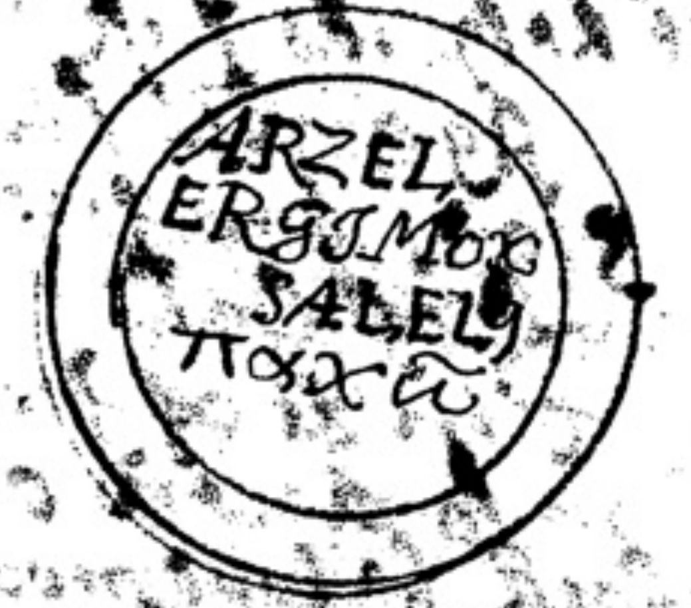
Against the consumption or fallinge of the braine and all other diseases incedente to the same

℞ the following metals all first purified Gold ʒi Silver ʒij Copper ʒi Tin ʒij liquefy all these together in ye very moment in which the Moon is removed in heaven Power it out of the masse and make tablets like money as large as ye please but being once melted put them no more in the fire when ye planett Jupiter is in his own house that is in Pisces engrave the following caracters and signes on the tablet viz: on one side but on the other side the words ye find in the following signe round about the tablet Add a ring of pure gould and

and cement it in ye decrease of the moone firmly that it may be hanged about the neck by the ring it matters not in what



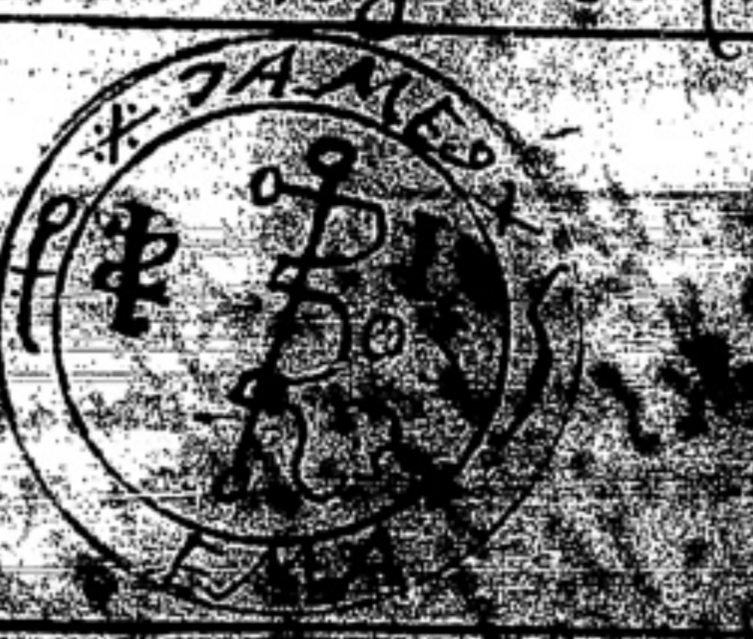
56

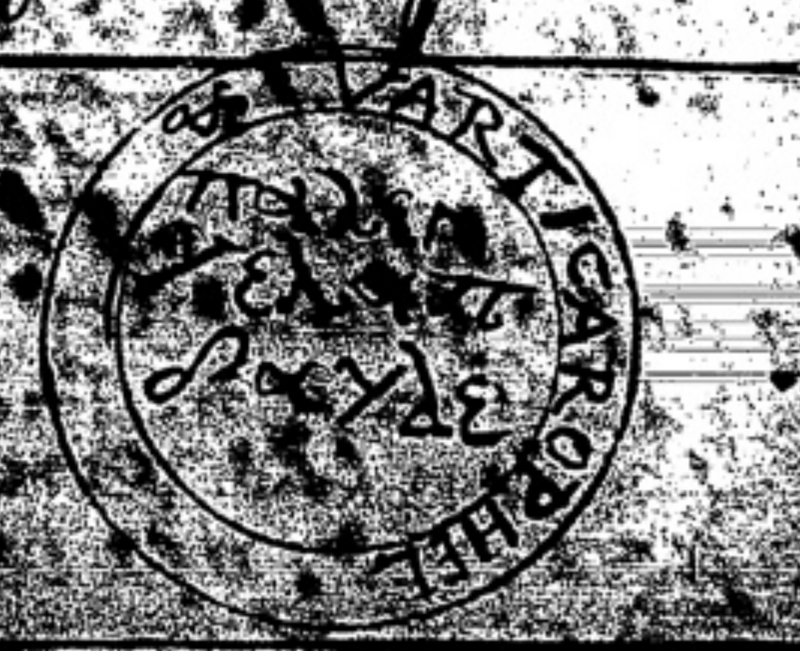


hower it is don so it be don in the hower of Sol so ye Tablet will finished afterwards hang it about the neck of the sick in the very [illegible] of the new moon the worke of this sigill is admirable against [illegible] diseases of the head and braine

Against the Palsy or Appaplexy: an Excelent Arcanum

for ye sake of those who are seized wth ye Appaplexy I offer this present remedy lest in vaine it should be called Archidox for it exceeds all other cures the Ancients indeed thought that [illegible] ones afflicted wth ye Appaplexy could not easily admit of cure therefore for those who are once infected wth this direfull Malady this is to bee don ℞ of fine gould ʒij of lead ʒij well purged and cleansed first when ye sun is directly under [illegible] compute it according to the tyme of ye yeare melt the gold in a new crusible prepared in readiness for the purpose then when the sun is in his descent cast the lead into ye gold in that very moment the mass keep afterwards the moon being about the 12th degree of ye signe leo againe melt ye matter of gold and lead which will be like [illegible] to this add ʒij of venice and not long [illegible] but suddenly power it out and keep ye mass then the moon being almost in the 12th degree of ye signe Scorpio againe [illegible] matter to which while in flux [illegible] ʒij and againe suddenly power it out and keep it [illegible] may spread for otherways the mass will not [illegible] and when the sun entere the signe Aries which is [illegible] about ye 10th of March engrave ye following signes upon ye prepared Pentacle as they are here under described but the engraving must be begun and ended in the hower of Sol [illegible] there is no difference provided the sun be constituted in Aries as we said

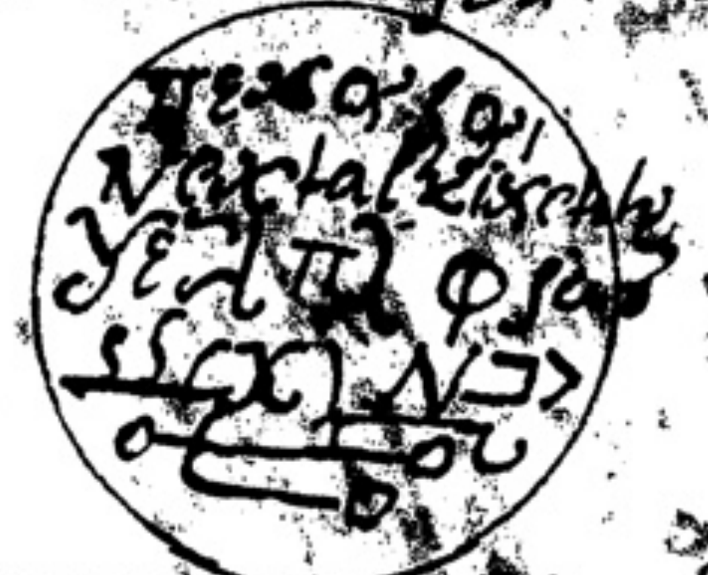


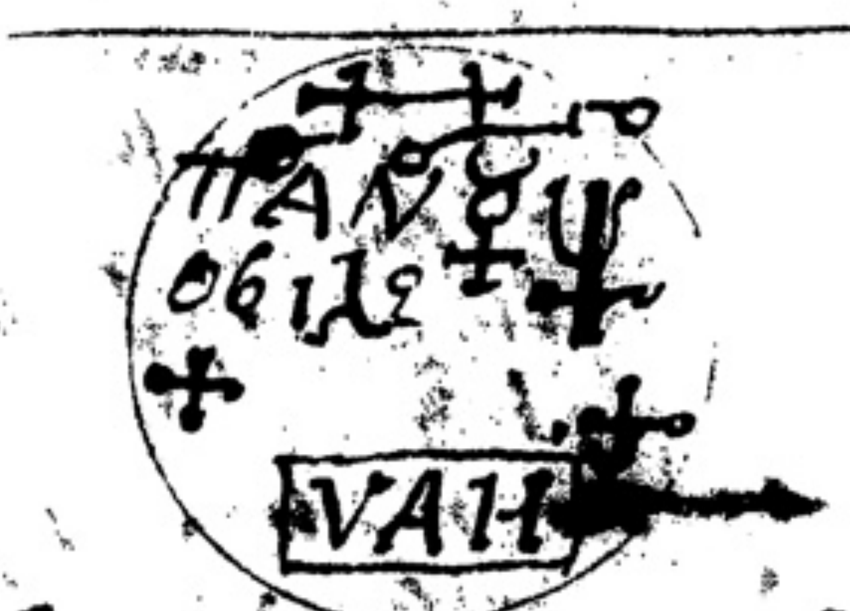


This sigill thus prepared keepe and when the Appaplexy in [illegible] dilligently observe the time and houre of the inciation that you may hang on the sigol at the same time or in the same houre of the day this is a great secret but in the meane while with all dilligence help the sick with the aurum potabile by us described &c

Against the stone & gravell in the Reines

This sigol for such as are afflicted with the stone must be prepared of Gold silver tin & lead in this manner R of Gold ℥iiii of Tin ℥i of silver ℥iii of lead ℥iß put these mettels all together into a new crussibel and melt them in the day of ♄ at 10 aclock before noone the ☽ increasing and in the melting of the said mettel cast salt peter mixt with tarter that it may be the more maliabel and more esily be cut this mas shape out and forme as you pleas in the day of ♀ and in the houre of ☿ but engrave it not at that time fasten not on the ring but have it in areadiness least there shold afterwards be ocation: of melting the mas anew therefore make the mas somuch the broader that ye Rim & pentacle may be joined & be one and if possibel after melting it must be cast accordingly that it may bear neere the forme intended as far be fore from the permiction of the mettels espetially of ♄ and ♃ alone hard have the impenitrabel matter aright which cannot easily be hammered or cut these things being thus prepared attend to the full of the ☽ the ☽ in the houre being in the very point of the fraction ye n begin to opperate the following signes upon that orb making such speed in your worke as all things on one side marke with the letter A may be engraven lay this up very cairily untill the ☽ be in the Day of ♃ have a benigne aspect from some of the planets as are ♃ ♀ ☍ ☌ when such a time as this is then begin to engrave the other side signified by B in the houre of ☿ with the following charactors intire as they are heare formed



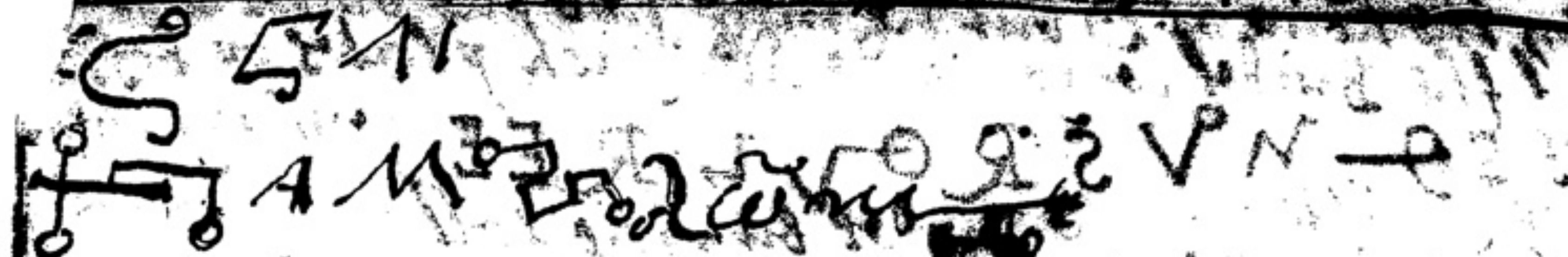


Hang this sigol about the neck of the sicke tinfured with the Lithiasis in the decrease of the ☽ on the day and houre of the ☽ but the Ring by which the sigol shold hang may be of iron the patient may also drinke of this sigol if it overnight be steped in wine and the wine dranke in the morning thus the Gravel & tarter in the Reines is brought away with admirabel Efecasy heare unto convenient is the spirit of Roman vittriol

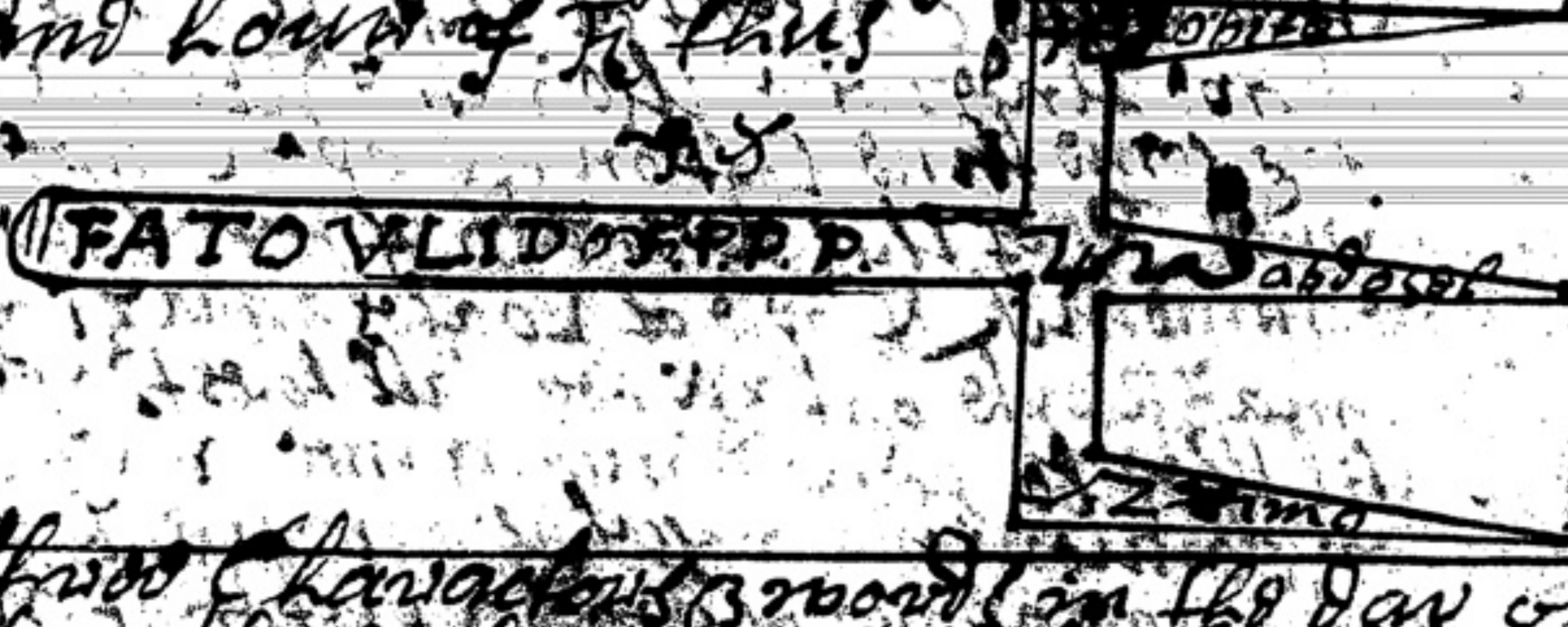
of the Genitall members

the erection of the yard is a certaine simpathy arising from a grosse flatulency extending the Body of the yard but appetency & erection is in hindered from many causes some are naturall as when the virility of any one is take away & for that naturall affect we use the following Remedy write the following words and signes in new parchment and binde the same about the yard &c: — AVGALIRTOR: ⊕ VXOXOH ϕ ♀

AVGALIRTOR ⊕ XOH ϕ ♀



Renew this parchment every morning for 3 dayes together before sunrise weare or tie it about the yard and draweing backe the superfluous parchment it to abide on all day and night and be renewed in the morning the old I on take & burne & drinke the ashes in a draught of wine &c This is an excelent remmedy and of no great charge if any one feare or suspect this evill he may engrave the former words & figures in a silver plate and hang them about him neck then he must finish his engraveing before sunrise and he that will may prepare a plate of Gold and Engrave the aforesaid caractors thereon for so it is a certaine help but if it happen through witchcraft sorcery by the mallis act of curses men the virility be taken away make a fork of or new forged iron instrument of an iron horsshoe found in the way exactly in the day and houre of ♄ thus &c



Engrave on it these three Charactors & words in the day of ⊙ before sunrise first on the forke then on the handle as above is figured that being don fix the instrument in a river so as the handle nor any part thereof may easily be found thus in the space of 9 dayes you will be freed but on him that hurt thee another evill will be inflicted which so soone be remaned from him thus these Diabollicall artes are cured be naturall magik as Christ in the Desart repressed the divell by scripture Cited &c

That an Horse may Dure or Live Long

perhaps some will suspect that I treat of inchantments or other like magicall things but I can truly affirme that I write nothing heare which cannot be demonstrated from naturees celestiall vertue or else the in fluences themselves as of which my selfe have not made experiment the same cause of this present thing for if you make a bridel for your horse of Lions skin & on it engrave also these caractors and words you will find that horse will not only be lose sweather & more durable then another horse but also the man himselfe now will his courage which other wise is woont be deficient if you must use him in a due manner by by the virtue of this bridel you may use your horses strong and in good case 30 or 40 yeares longer then the common age of horses this bridel must so be made as it may be also in stead of a caposter from which when removed the bitt the bridel may remaine & this Bridel as we have said must be prepared of a lions skin the tanner or tawyer must begin to mascerat this skin in the houre of ♃ the skin being prepared into lether by the tanner the sadler must cut it only in the hour of ☉ but he may sew the bridel together when he will the Bridel being made adde such plates or bosses in the hour of ♀ ☽ ЧVSROVLREE sowing them to the head part or capister of the bridel but the folloing bosses or plates must be prepared of copper in the hour of ☽ ♃ V and placed in the fore part of the capister viz the Region of the fore head and [illegible] ♃ O ♀ XIIIITOSELE and thes folloing plates must be made of silver Z55AKRXX XXX also the folloing must be made of gold affixed the Bitt in the hour of sagitary ♌ A ♂ 4 ♀ 3 9 11 put the bridel upon the horse adde such plates or brasses in the hour of mercury and you will see how much nature is able to performe by signes characters and words if an exact observance of time be exhibited

Of vulnerary unguents

Simpathy with consent of things is the cause of many events the same doe finde true also in the usnea found upon the skull of a man for some time left in the open aire of this such a remedy is compounded ℞ of the usnea of mans grave & oyle of linseed ana ℥ii Bolearmenick & oyle of roses ana ℥i of mummy and human blood ana ʒss oyle but ℥ii beat all these together in a morter so long as untill they be reduced into a pure unguent which preserve in a box or convenient vessel if a wound be offered to you with the blood of it tinge a peice of wood & put that whilst bloody into the unguent as soone as the blood is dried upon the stick but let the wound be every morning with a cleane linen cloth first moistened in the patients urine & the wound will be healed how great soever it be without plasters & all dolors this way you may also heale those who are 20 mile absent from you provided you can but have enough of the blood of the wounded this Remedy is also profitable for other malladies as in dolors of the teeth and other affects for whatsoever the dolors be they will be healed if you put a bloodied sticke into the unguent and there leave it if a nail be driven into the foot of a horse dip a stik in the blood that floweth from the wound and put that stik into the unguent and no detriment will insue to that horse all which are most certainly the wonders and gifts of God

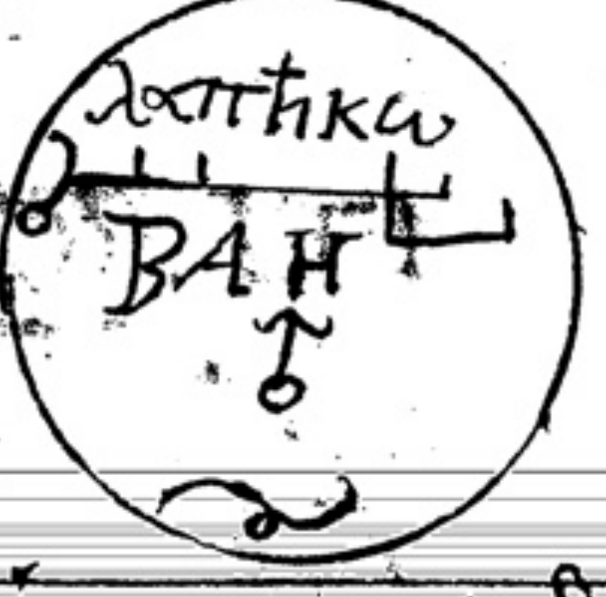
An oyntment for wepones

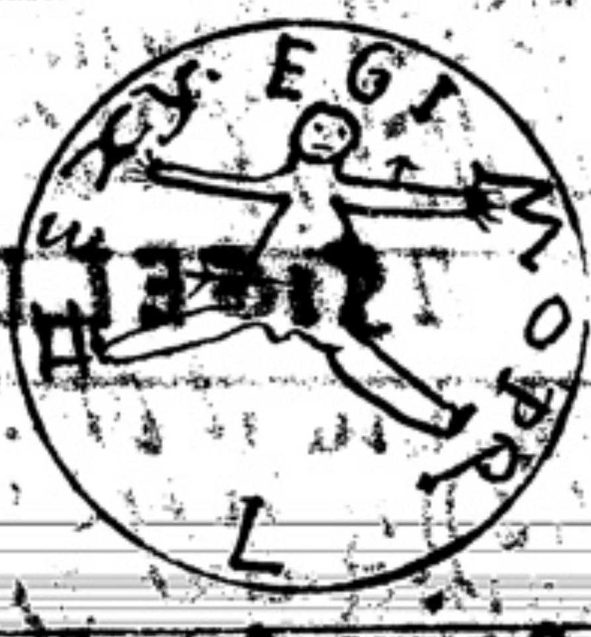
This way an unguent may also be prepared by which the wounded become whole without dolor if the weapon by which they were wounded anointed with that oyntment this oyntment is the same with the former only you must add of Honey ℥i and ℥i of bulls fatt but since the weapons cannot allways be had that cure which is made by stikes of wood is the best

against the Gout

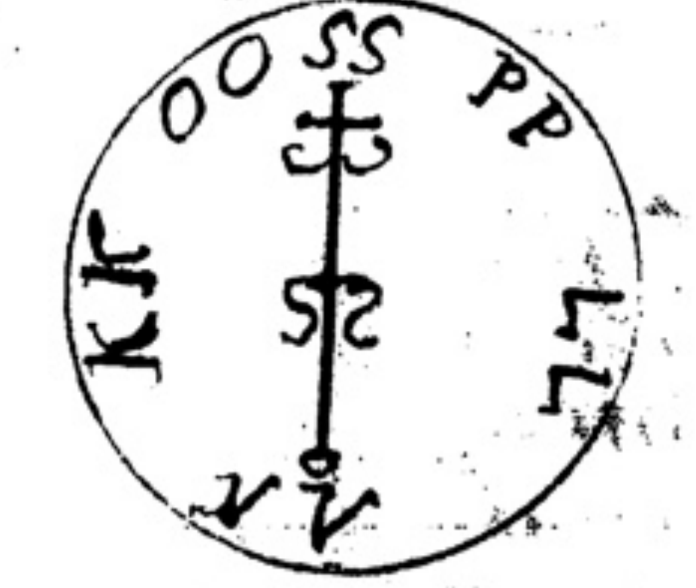
first ℞ of mummy mastick Redmirrh olibanum armoniak opopanax bdelium of each ℥ii vitriol ℔i Honey ℔iij Aquavite ℥vj

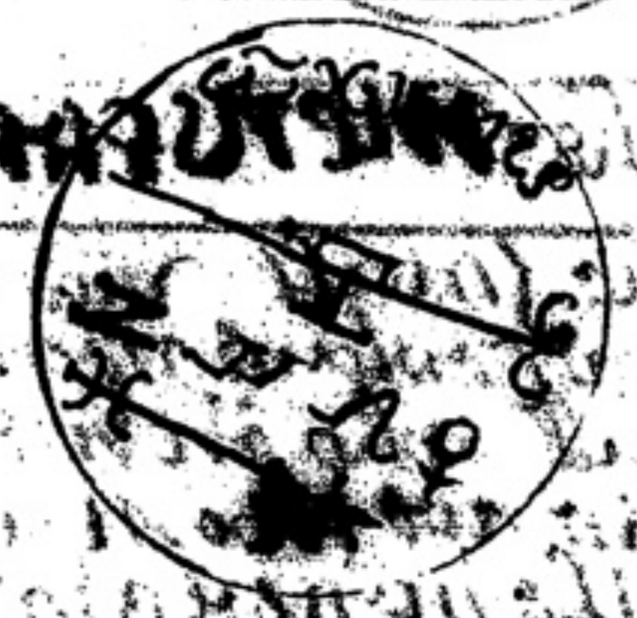
Of all these sifted make an oyle afterward ℞ the inferior mandibel or jaw bone of a horse reduce it to a fine powder and oyle of the oyle ℞ ℥ij of the superior oyle ℥4 mix them & distill them together and reserve this distilled oyle also make sigils with their caracters thus ℞ of fine gold ℥i of ☽ ℥i filings of iron ℥i lead ℥ij melt all these with strong fire in the hour of the new moone that the iron may come with the mas for that will not easily flow therefore ad a litle borax that the iron may the more readily melt all being melted powre it out upon a broad stone that it may be a thin plate for it will not easily be hammered the filings of iron rendering it unapt for ductility afterward when ♄ is in ☌ with ♂ in that very hour engrave & finish the caracters words & signes of these sigles which follow there must be two on each of which must be cut & engraven on on side only in this manner





if these two aforesaid sigels be constituted signed & observed in the hour of the ☌ of ♄ & ♂ reserve them both apart so as no on may touch the other afterward make a sigil of pure & laudable gold not very thick & when the celestiall ☉ is in ♌ with ☌ of ♄ engrave these caracters or signes here upon the sigil but for the conjoyning of these sigils attend to what is said when ♀ shall be in ☌ with ♄ that sigel signed with the number two you must apply to the face or side of the superior sigill noted with the number fower but when ♀ shall have her last ☌ with ♂ you must apply the character of the inferior sigell number two to the sigel number 3 and when the ☽ entereth the first degree of ♋ place all the 3 aforesaid sigilles in order puting that of gold in the midle & turning of it as we have said afterwards bore a hole in the midest through these sigills & fasten them together with an iron wier thrust through them hang them about the patients neck and anoynt his members with the aforesaid oyle so doing you will see the notable operations of nature in podagrians also the forme of the golden sigel followeth





A simpatheticall unguent for the Gout

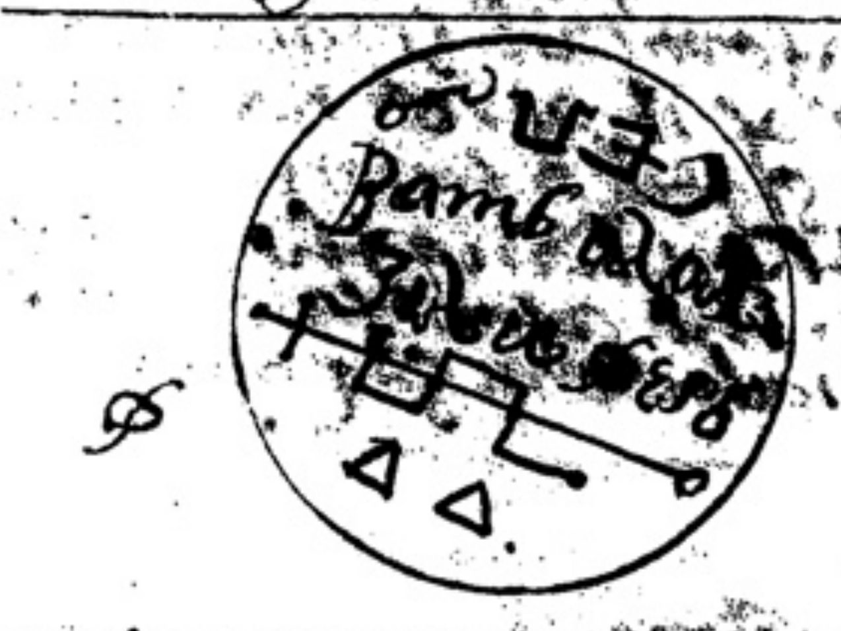
whether the man labouring with this disease be let blood or you apply cuping glasses to him save the blood but not suffering him to know for what reason you save it the blood distill 3 times with a gentle fire in a bath then ℞ of the distilled water ℥4 to which adde of mans grease ℥i of [illegible] five ʒss bears grease ℥i juice of the [illegible] a bulls ʒss put all these mixed together into a brass kettle to boyle over a gentle [illegible] untill it be of the thickness of a poultis stirring it continually with a spatula for feare of burning and afterward once in a weeke in the [illegible] of the veine in the sole of the right foot where the goute is [illegible] in a warme place anoint the small wounds you make with that oyntment so doeing the goute will be expelled in 9 weekes space the older this oyntment is the more precious it is worth 10 yeares in its full vertue if it be kept in a cold pl

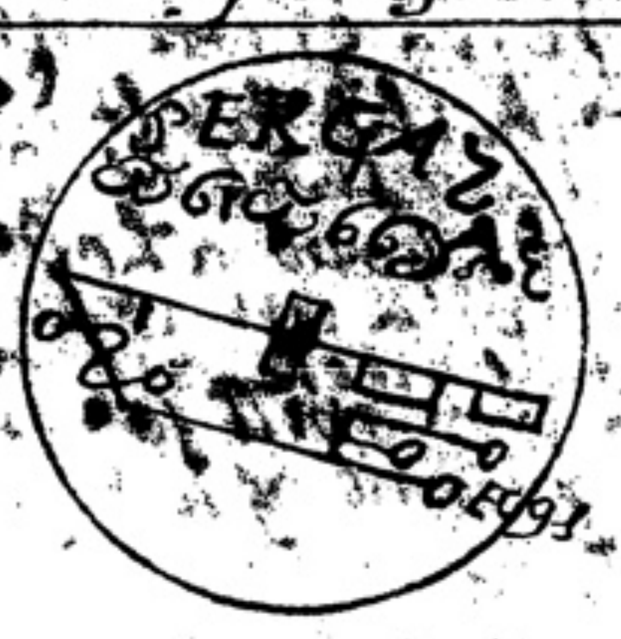
Against Resolution or Contracture

Against this affect oyle of sulphur is a principall Remmedy not to be contemned it is thus prepared ℞ sulphur powder finely pouldered put it in an earthen pot apply a glass alimbeck to it and sublime the same whatsoever of the sulphur ascends into the alimbeck and there abides set in a moist cellar that it may be dissolved for in a fortnight time it will be dissolved into an oyle afterwards make this composition ℞ oyle of sulphur ℥ 3 hungarian soape ℥ iii aqua vitæ ℥ 4 oyle ℥ i oyle of roses ℥ i distill all these togeather as above was said of the gout oyntment yet care must be taken that it be not enflamed for it easily takes flame in any [illegible] anoint the members with this oyntment for the space of 30 days it is exceeding conducing to the members that are unmoveable

A SIGELL AGAINST THE CONTRACTURE

℞ of Gold Ducat let it be well purged with antimony in a little borax when the ☽ is in the 19 or 20 degree of ♑ into it while in flux the same houre cast of copper 30 graines and poure out the mixture which reserve untill the ☽ enter eleven degrees of ♍ then melt it againe and add of filings of iron 20 graines which being added and by melting united againe poure out the mass and keepe it untill the ☽ enter ♎ then cast and forme your sigill engraving what are to be engraved thereon in the houre of ♃ for in this you are no more to have regard to the ☽ untill the sigill is to be hung on when the houre of ♃ is present diligently take care to engrave the sigill on ether side according as is heare following shewed this the patient must beare about him wrapped up or sowed in linnen loose that it sticke no where but it must be hung on in the day and houre of ♃ the ☽ increasing the formes are these



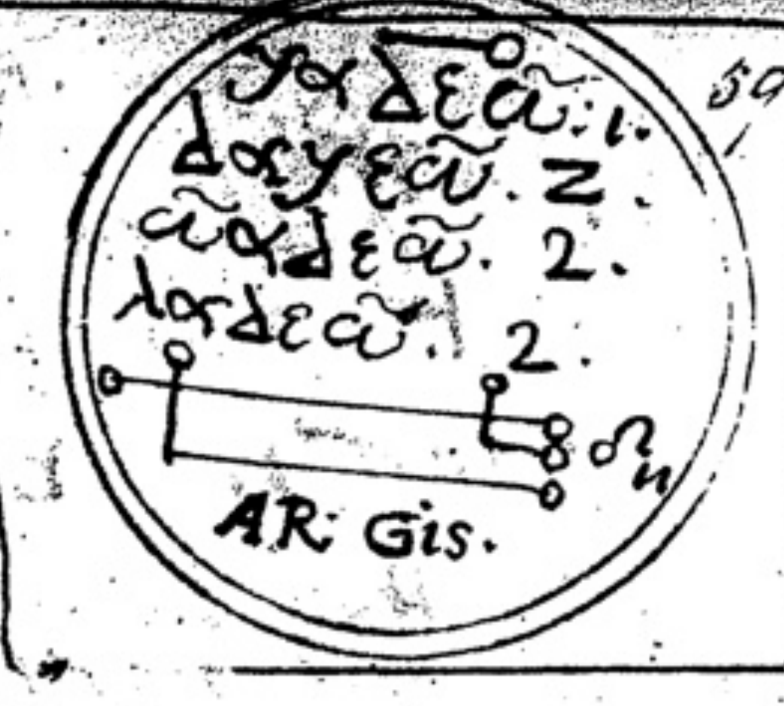


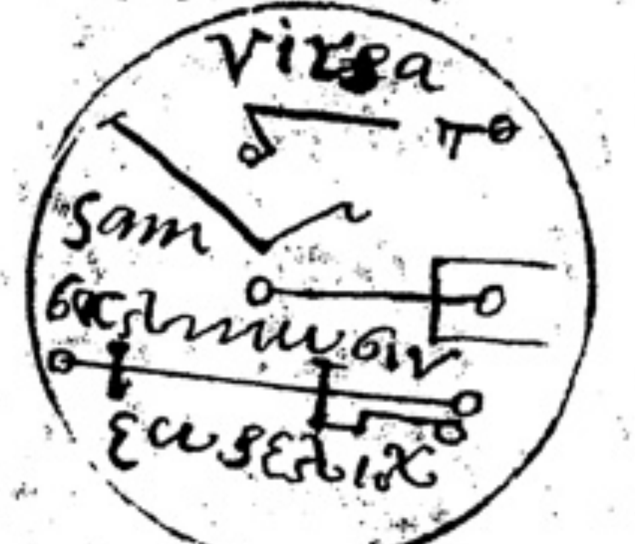
For The Menstruaes In Women

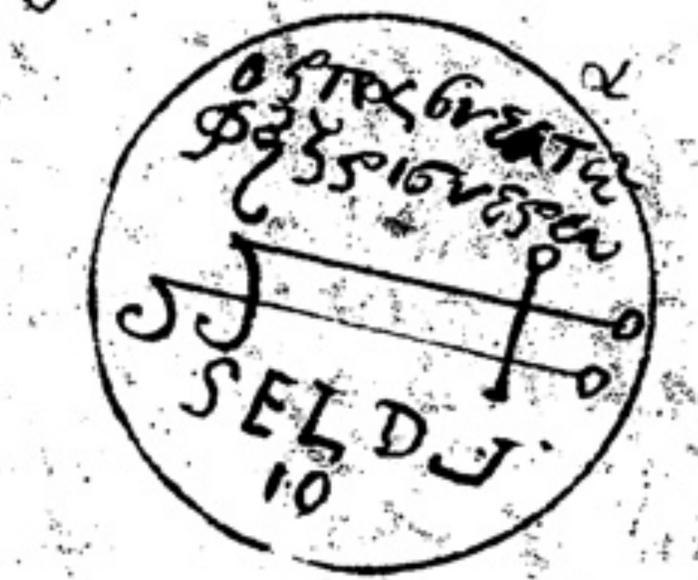
This is no small vice with which the female sex is very often and that for severall yeares afflicted yet the women are the most sound and helthfull who in due time abound with or want their menses therefore there are two wayes of curation on is to inhibit the immoderate flux of the menses and to reduce them to a due and naturall course the other is to excite and bring downe the menses when they are deficient the end of both hath a tendancy to health when they are contrary to nature

Therefore first for moveing the menstrues make a sigill of pure and good copper void of all metalick adission in the houre of ♀ in such manner and forme as shall now be shewed if this cannot be compleated in one houre leave it untill the same houre returne then perfect your worke before begun the forme of the sigill is as followeth

This sigill must be formed out of the peice by filing and the woman must binde it there thrust in through the holes or rings of ether side purposely made so as shee may hang it at her back neere the os sacrum at the end of the backbone but the writing or letters must be turned inwards towards her body also this must be done in the houre of the ☽ or when shee is in her decrease and if the menses flow to imoderately make these caracters upon a sigill of pure silver in the houre of Sol·



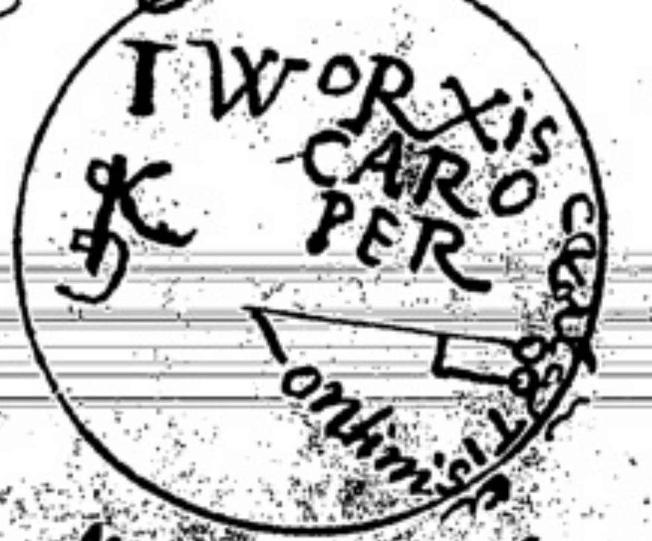


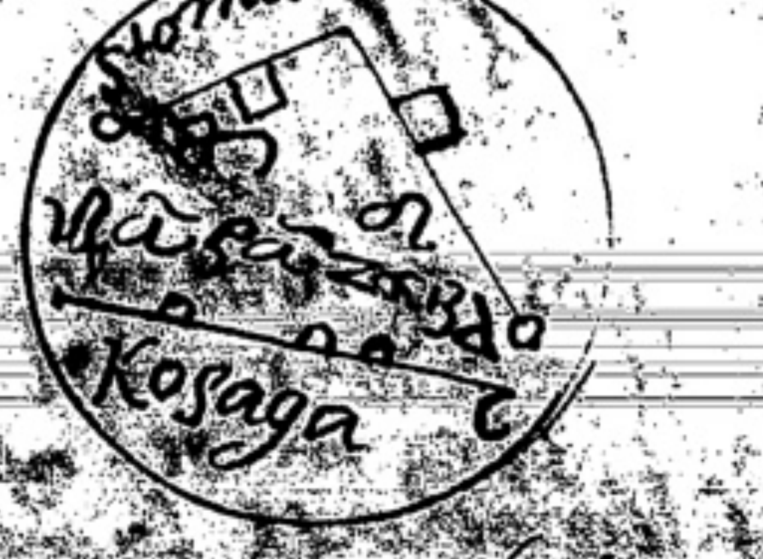


This sigill the woman must weare open upon her skin but it must be wrapt up in silke and bound upon the navill so as the side signed with letters may be towards the body if the flux be not slackened shee may continue the use of this sigill 30 dayes and afterwards remove it for if shee should weare it longer the menses would be alltogether stayed which so happening will render her condition worse then it was before

For The Leprosy

They who are leprous from theire mothers womb cannot easily find helpe from the present remmedy yet we have also other remmedies which are in this case certaine it is certaine that the leprosie is indeed repressed by drinking only into which gold is mixed but it is not radically expelled the cause of this is as followeth every pure man containeth in himselfe a peculiar balsom but the leperous hath none where also he is not found like unto a member benummed or over cold hath no balsom where also it hath no feeling although the virtue of gold descend into the stomack but if the stomach afterwards distribute the gold to the members according to the humour which the gold causeth or giveth forth from it [illegible] balsom giv[illegible] therefore the generation and increase of [illegible] like to balsom giv[illegible] at [illegible] the virtue of the gold the of the leprosie is so [illegible] cannot be knowne by the physitian if the sick [illegible] the leprosie [illegible] dayes before the infection or visitation [illegible] have drunke gold in this place of those that are alltogether seased with I speake not in this place of those that are alltogether seased with the leprosie but of those touching whome it is doubtfull whether they have the leprosie or not in which case if remmedies and the following sigill be used together or conjunctively there will be no doubt of helpe this sigill must be made somwhat large of pure and fine gold wrought in the houre of ♄ but the caracters must be engraven in the houre of ☉ the ☉ and ☽ being in ♌ which is in the month of July·

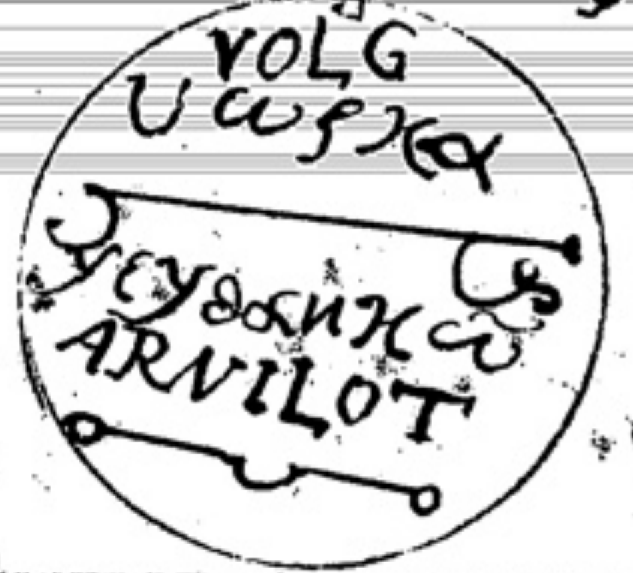


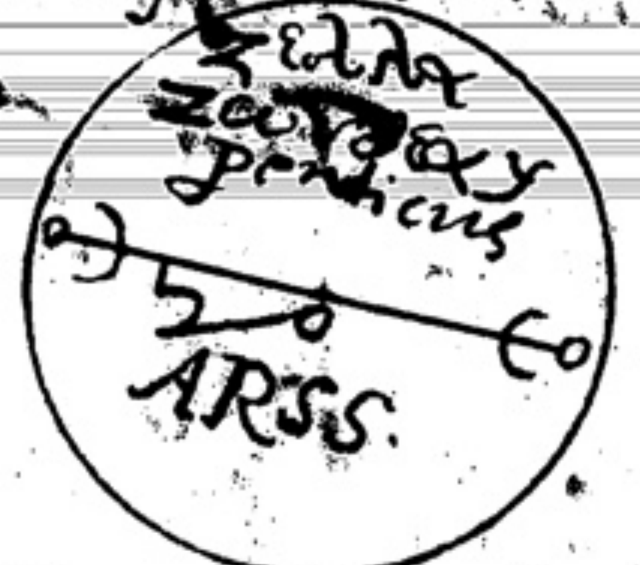


hang this sigill upon the leperous in the houre of ♀ in the increase of the ☽ he may also drinke of the same when it hath hung some time

time in his drinke after which he must againe put it on be the Sigill must yearly be renewed in the month of July for the vertue of it decayes after a yeare so powerfully doth the Copperos operate in the humane body if it once have possession it

For The vertigo / Those whom the vertigo seazeth thinke they heaven & earth turne round there are some who conceive they see fires & smoakes before their eyes they who suffer such things are very liable either to the Epilepsy or apoplexy for that is a perversion of the braine by which the spirites either of the eyes or of the other sences are obscured by grosse vapour ascending upwards from the stomach into the head through the optick nerve decending downwards from the braine into the stomach against that affect make such sigill as this In the houre of ♂ & day of ♃ the ☽ being in ♈ for there is not a more benigne aspect of ♂ nor is he at such a time easily aspected by any of the planets I say in the aforesaid houre ℞ of gold ʒß of Iron ʒij of silver ʒv melt these 3 being pure & perfectly well cleansed afterwards hammer them out into a thin plate & make it a ringe the ☽ occupying the 3d degree of ♉ Engrave the folloing signes & hang it on in the houre of the ☽ at the very poynte of simulation



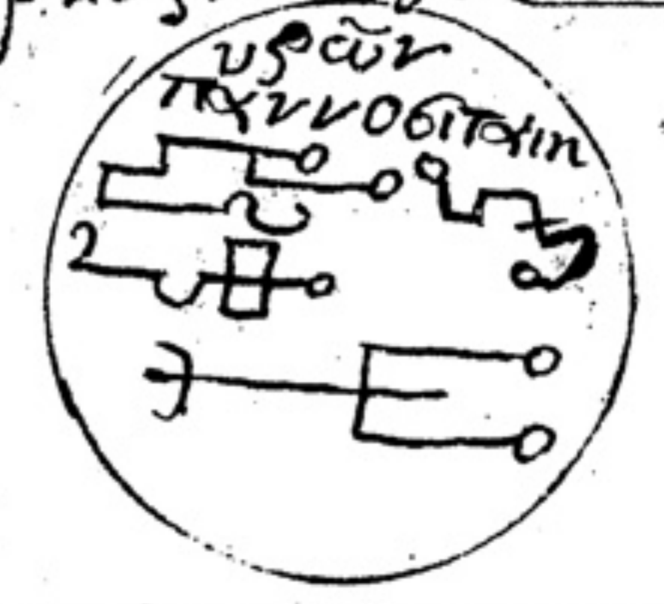


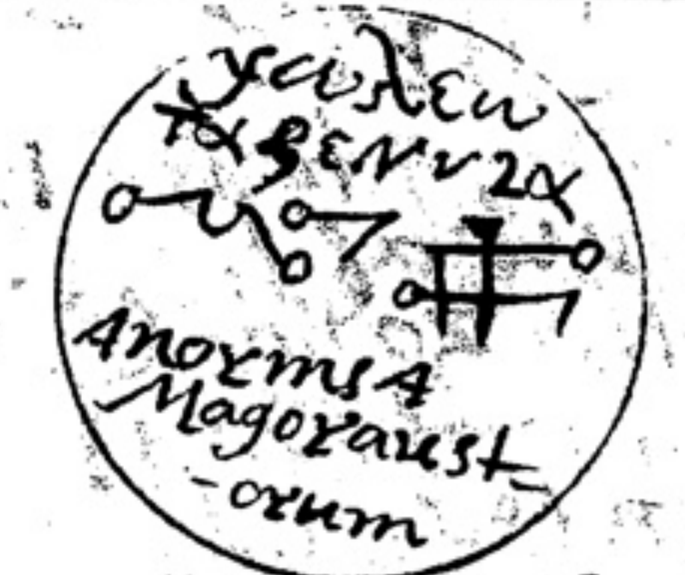
the Sigill being worne you may allso adde this Remmedy ℞ Origan gr iiij Vincorns leave gr 4 of muske gr j spirit of vitriol of this let the patient drinke in a silver spoon about the third houre in the morning for 13 dayes together & allwayes after taking it fast one houre

For The Trembling of the heart

The heart of man sometimes beats with a sensible motion which we call trembling of the heart this evill is chiefly familiar to Governours of Princes & is familiarly knowne among great men whence it is evident that God with wonderfull providence confers on every order of men its one peculiar evills & pasions not respecting persons or intending to spare any this is no small disease for if it take roote it not onely afflicts the sicke with frequent soundings but at length also totally kills him it hath its in the Retinacle of the heart with which the heart is encompassed against this in a due time prepare such a sigill first in the day and houre of ☽ ℞ of silver ʒß put it into a fusory pot and leave it untill the houre of ☉ be present which is the 4th following the order of unequall houres in this very moment set your pot in the fire & melt the silver to which whiles in flux cniect of good & fine gold ʒij urge both by strong fire yet power not out the micture but let it coole in the fusory & set it aside untill the houre of ♀ in which time againe melt it & mixe of pure Copper ʒij that being done power out the mass beate it thin & make it ready for Engraving then observe when there is a benigne aspect of ♀ & the ☽ in that moment Engrave the two former signes after the

word πανvoβιταm & nothing more but make it exactly according to the prescribed forme afterwards at the poynte of the new ☽ engrave the 3 folloing signes directly under the 2 preceding that new ☽ being elapsed leave it untill the next full moone then againe inscribe all caracters & words in the same side as in the folloing figure is presented

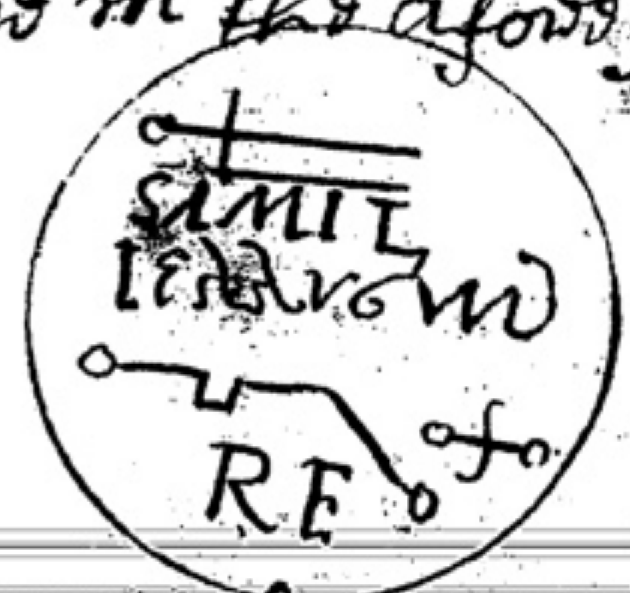


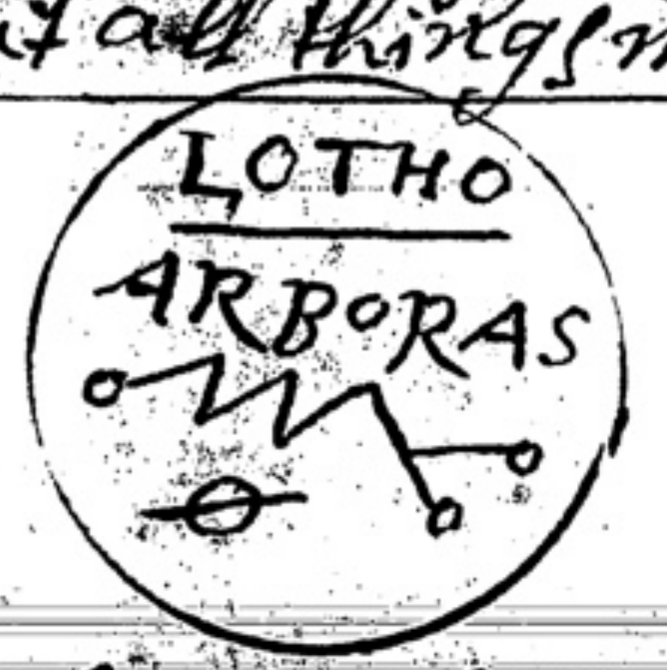


After this is done attend when the ☉ enters ♌ & in the first ingress Engrave the aforesaid Characters & signes on the other side but all must be begun & finished in the same houre this sigill in this being prepared & finished hang naked upon the precordium of the sicke in the houre of the full moone & in the very poynte of the fraction / against this trembling of the heart our Aurum potabile as allso the quintessence of pearles by our art prepared are an Excellent Arcanum

A preparation of Oyle of Corralls & amber ℞ of Corralls lb j common salt ℥ iij put it into a glass & lute the same with the folloing lute Common clay or argilla burned of the heads of 4 footed beastes Filings of Iron Glass & common salt Commixe them all / Then set your glass luted in a pott filled with sand administer at first a gentle fire then afterwards gradually increase the fire untill the spirits ascend & pass into the Receiver encrease the fire until no more water will come forth This Oyle of Corralls is an admirable & Excellent medisine for the aforesaid trembling of the heart if it be used alone without addition / For The Cramp

make a micture of gold silver copper and iron then hammer it out into a broad thin plate then make a sigill in the houre of ♄ the ☉ being under the earth afterwards engrave the caracters signes & words in the houre of ♃ hang it on in the houre of the ☉ the ☉ being under the earth & allso of the aforesaid mettles you may make a ring & on the same Engrave the folloing signes & weare it upon the ring finger of the left hand but all things must be done in the aforesaid time day and houre



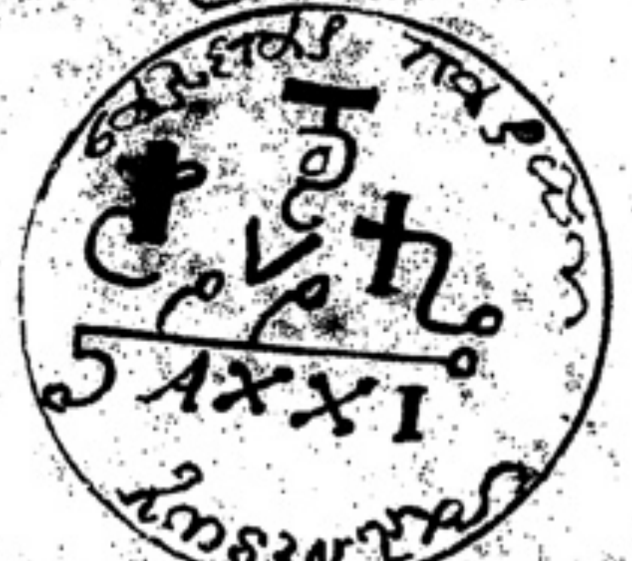


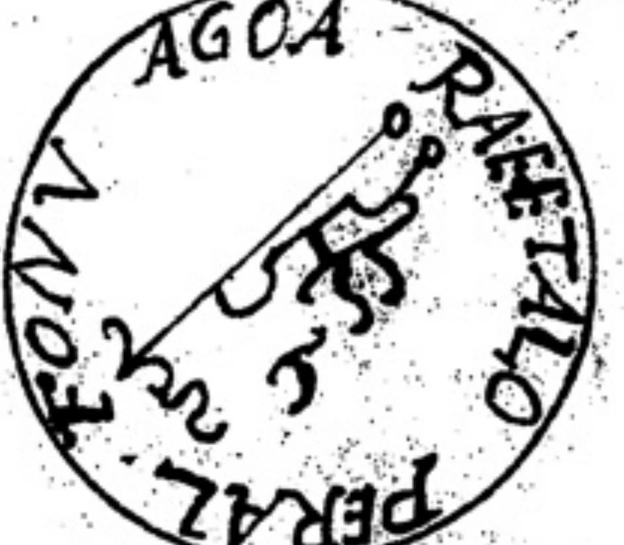
For fractures of Bones / bones howsoever broken bruised and shivered as they are wont to be variously affected must first be rightly joyned & replaced afterwards anoynted with the folloing ungent so all fragments will againe be well consolidated ℞ of Honey ʒij oyles of antimony & vitriol each ʒij

Adipis molis Hawks suet of each ℥i goats Rams greace of each ℥i Turpentine ℥ß wax ℥ij This unguent wonderfully Heals if the afflicted parts be anointed therwith in that pla and that chafed in with ones hand that it may penitrate

The Second Book of Magick Archidoxis. Touching the seals of the 12 signs and the secrets of them/

Aries) The motion of Heaven is Circumvolated according to the 12 signs with which Heaven is girt about as the body with a girdel or curtaine wch we call the Zodiack the first signe is ♈ which is followed with all the other 11 in order as ♈ aries ♉ taurus ♊ Gemini ♋ Cancer ♌ Leo ♍ Virgo ♎ Libra ♏ Scorpio ♐ Sagitary ♑ Capricorne ♒ aquarius ♓ Pisces / The sigill of ♈ is prepared of thes folloing ℞ of Iron ℥ß of ☉ ℥ij of silver ℥i of Copper ℥ß these metals must be melted together with a very strong fire when the ☉ enters the signe ♈ which usually is the 10 day of march in the very poynte of his ingress into the first degree of ♈ the Iron must be filed otherwise it will not be melted all being melted and prepared engrave the sigill on the day of ♂ the ☽ being in the signe ♈ which happeneth once every month about the 9th or 10th degree & finish your engravings that very hour but hang it on when ♂ shall be in the [illegible] house viz in the 8th house of heaven the forme of the sigill & Caracters are thes

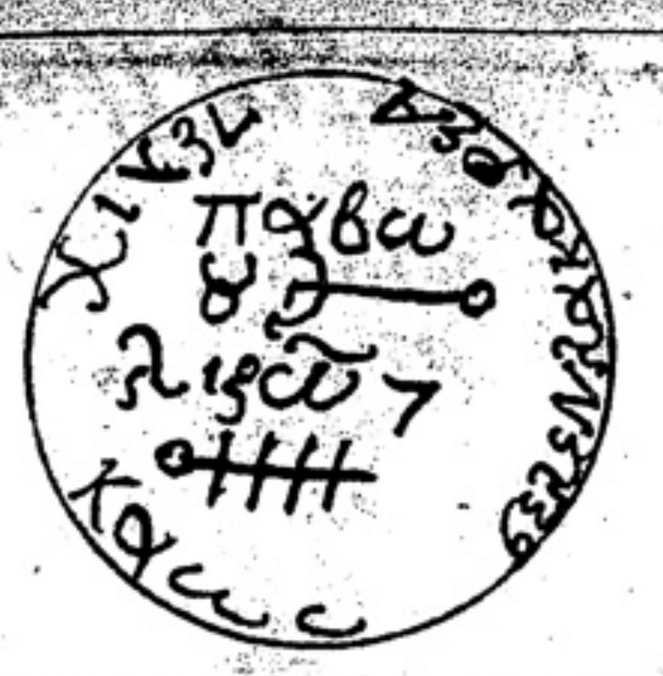


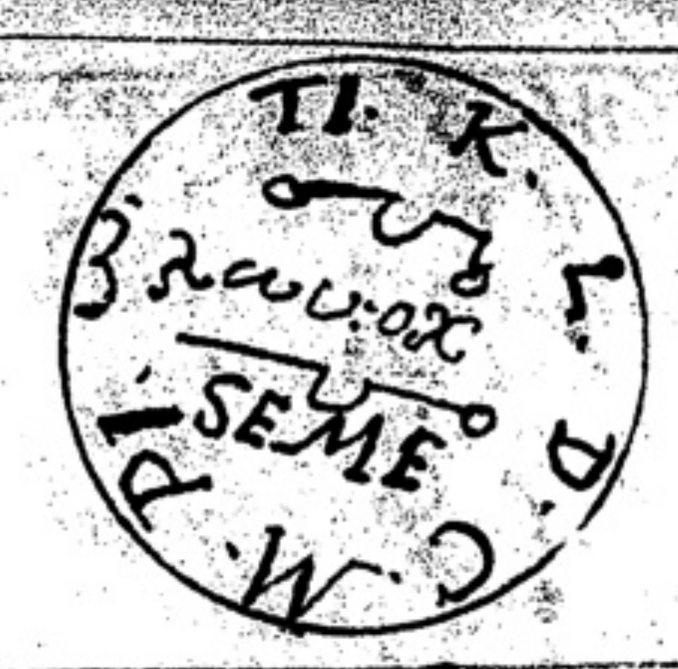


This sigill is a certaine experiment against all defluctions decending from the head unto the neck & sholders for it purgeth the braine and dryeth up all the fleame therof espetially if it be so worne as to touch or be very nigh to the head night & day the signe of ♈ looking downeward from the braine

Taurus

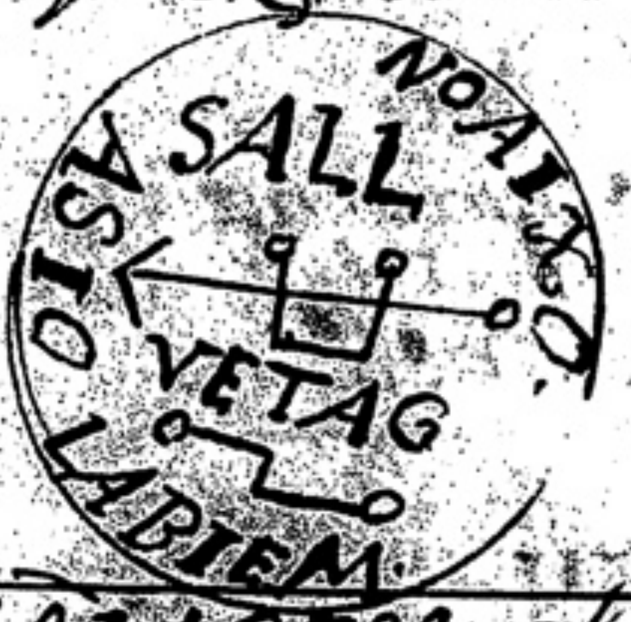
This sigill of ♉ must be made of thes folloing mettals ℞ of copper ℥i of Iron ℥ß of tine ℥i of gold ℥ij thes mettals must be run and melted together the ☉ entering ♉ which yearly happeneth about the 8th day of april but this worke must be done directly at the entrance of ☉ into the aforesaid signe at that very point you must begin & wholly perfect the engraving of the whole sigil otherwise the worke will be inefficatious when the ☽ is in the 10th degree of ♉ the sigill must be hung on therfore Iron stamps such as with money is stamped should be redy prepared & the same engraven what is requisit for the sigill that the same being melted & prepared may as it were in on moment be imprest with the before described characters for the worke preceedeth expedition this may likewise be observed in all other sigills for an hour often passeth sooner then such workes can be efected when no small impediment happeneth to them for it is to be noated that the greatest efficacy in these things is the observation of time only the figure

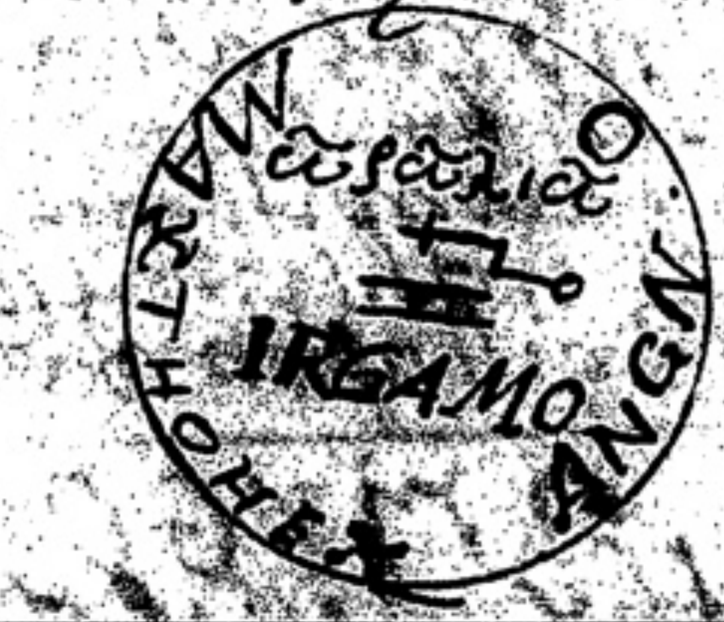




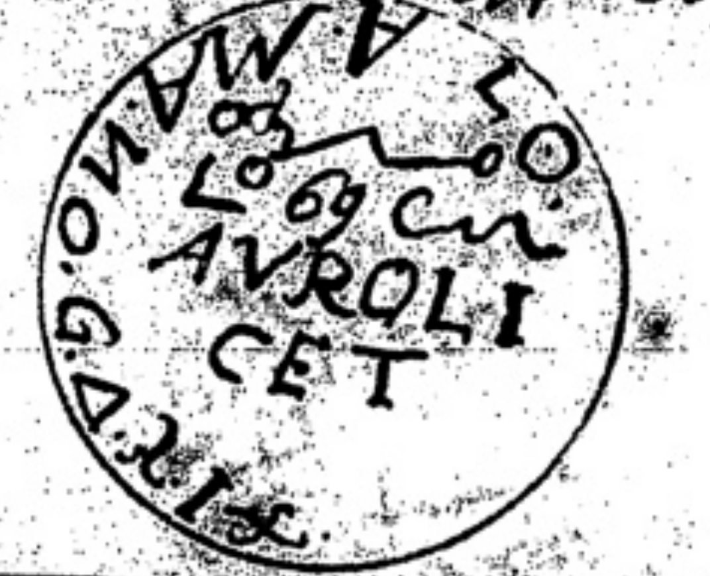
Of this sigill the nature & property is such as it is a perfect remedy to those from whome their virility is taken away for if it be so hanged as to tuch the navell & the signe ♉ be turned towards the body it is a certaine help both for women and men/

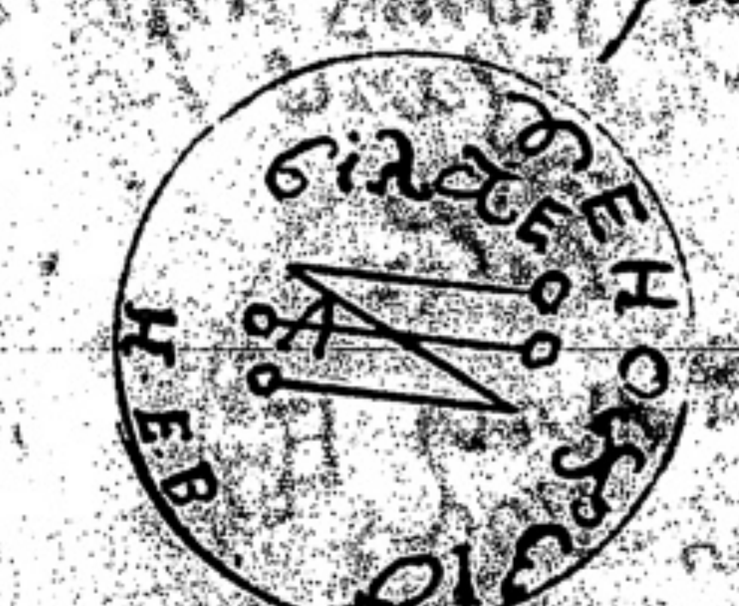
Gemini This sigill of ♊ must be prepared of gold & silver of each ℥i thorough a pipe must be put of such a magnitude as it may containe within it a goose quill but it must be so made as not to empedite the charracters of the sigill & yet long enough to hold a quill as was said on end of the quill must be stopt with mastick & then filled with quicksilver after it is full the upper end must be also closed this is the first thing which must be done after the sigill be formed the above said gold and silver being melted together when the ☉ entereth the signe ♊ which is wont to hapen the 10th or 11th of may according as the yeare falleth for it is not always alick therfore is such a thing as this be to be done the condission of the yeare must first be considered engrave the folloing signes & charracters the ☽ entering ♊ & ♓ but hang it on the planet ☿ being in the first house of heaven the heavens being serene & the weather pure and cleare and the quicksilver must be put into the quill in the day and hour





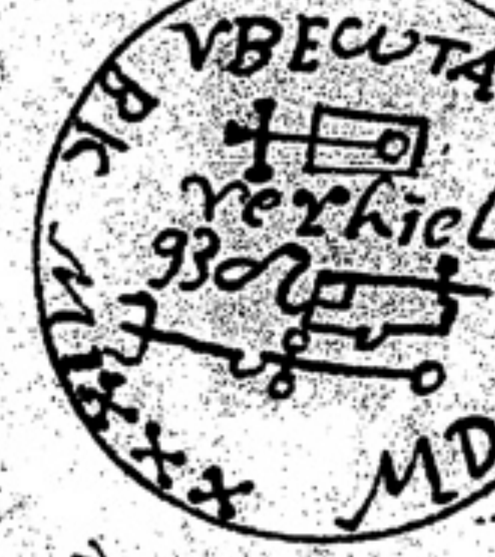
CANSER This sigill must be made of exquisit & fine ☽ in what magnitude you please at the hour of the ☉ ingress into ♋ that happens about the 10th or 11th of June in the hour of the ☽ if it be not the ☽ and all the planets no malignant aspect happen to enter in engrave the sigill yet it must be done in the increase of the ☽ & begin & ended in that very hour for otherwise it will be to no purpose

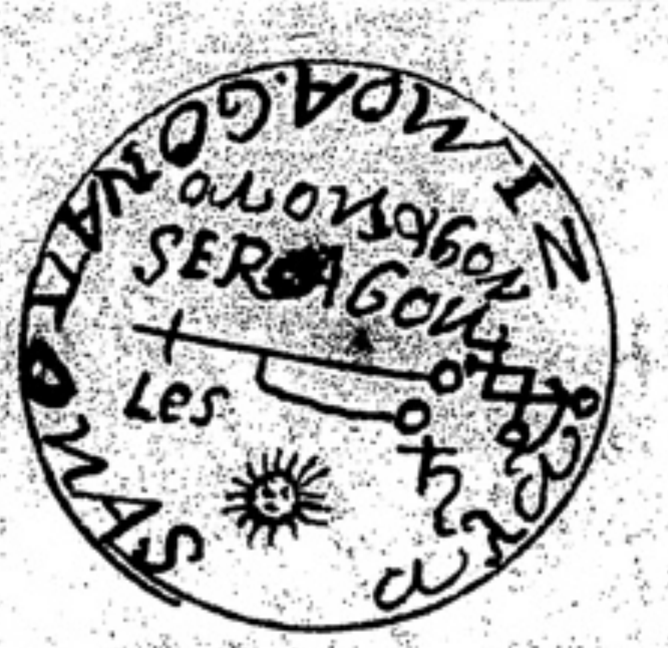




This sigill must be hung on in the day & hour of the ☽ & in her decrease also it must be kept & worne very cleane unto the end it is in stead of a faithfull companion & is a sure remedy for dropsicall poisons it is also profitable against all sickness of the body caused by the excess of humors and phlegme &c

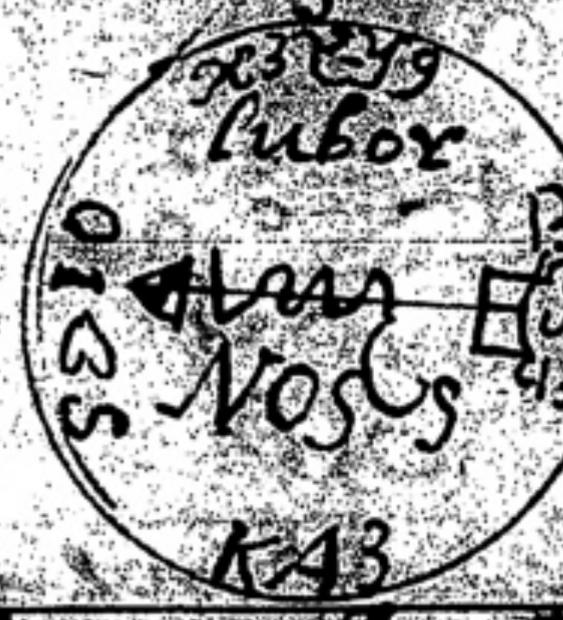
Leo this sigill of ♌ must be made with singular diligence of pure & fine gold in the month of July when the ☉ enters his proper house viz ♌ it must be melted then when the ☉ is in the first degree of the said signe & afterwards in the same houre signated this being done when the planet ♃ is in his proper that is in ♓ engrave these signes only on the one side & the signature of the other side must be made when the ☽ is in the house of ♃ viz ♓ but a diligence must be used that after the first melting of the sigill it be no more into the fire set so your labour & cost will be lost the engraving must be made according to this figure

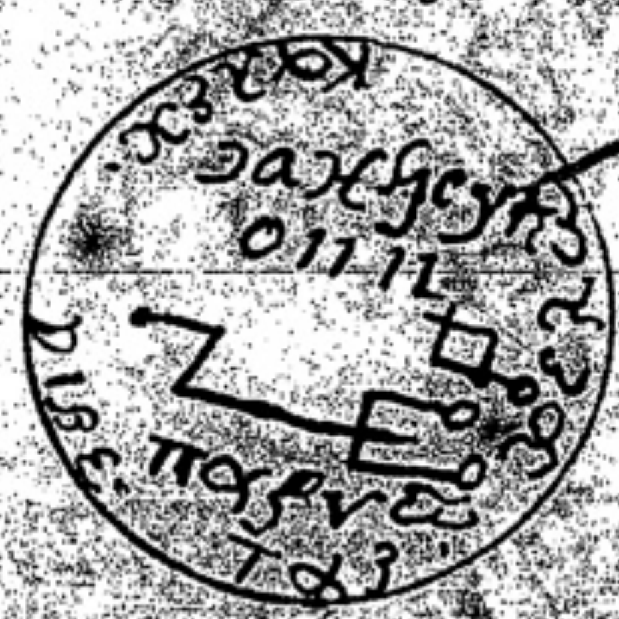




hang it about the neck in the day & houre of ☉ this sigill if worne communicates admirable virtue in all judiciall ocations and permitteth great favour to the wearer from all as well men as women it is also a singular help in the quartan feavers likewise also in the gout if infused in wine and drunke it is a most efficatious remedy for expelling the venum from the heart it is profitable for the inflamation of the eyes and other heates of the body and against burning being aplied to the place it draweth the fire out this way recovered the wife of m^r Nicolas Schorteryus a counterman of curves dwelling in Villach when she had bin burned with the forced matter of metalls and extracted the heate without all other remedies so as the place afflicted was neither inflamed neither did it suppurate but shee wore the sigill afterward untill shee was perfectly well

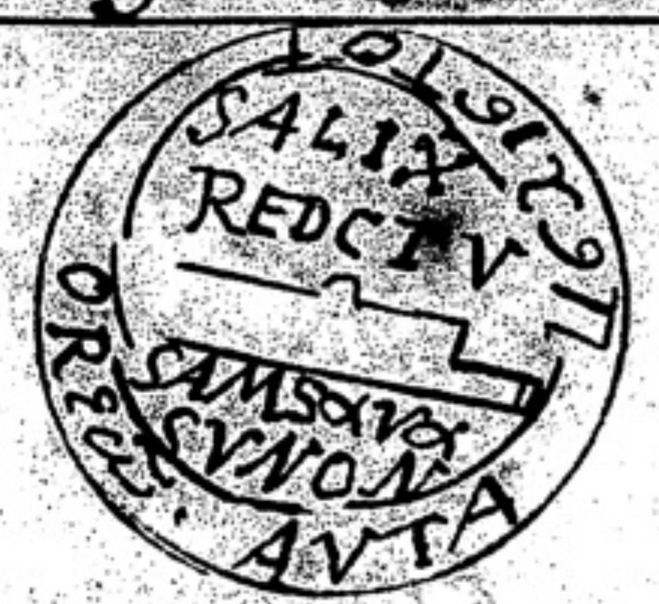
Virgo This sigill of Virgo must be prepared of these metalls ℞ copper ℥i gold ʒß silver ℥i melt them together in the houre of the ☉ entering into ♍ & in that very houre after when the mass must be beaten thin & from it & afterwards when there is a benign aspect of ♀ with any of the other planets in that houre according to the judgment of unequall houres of the planets you must engrave the following signes and words on the sigill yet so as all be finished in the same houre —

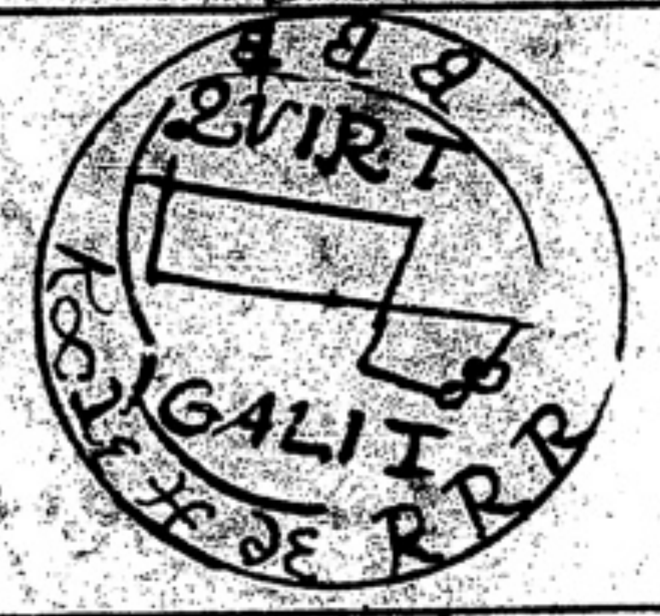




This sigill must be hung on in a pleasant season for that is best and when the planet ☿ is in the first house of heaven and in his houre to hang it on if the course of the heavens in regard of the first house can admit of that if not do it in the houre of ☿ —

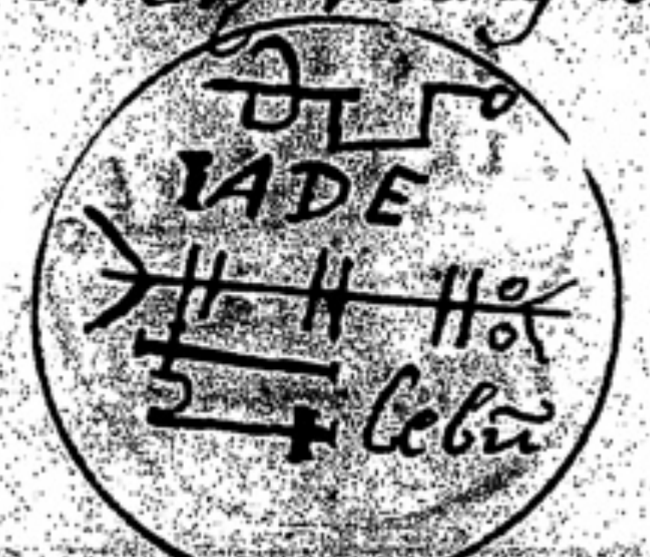
Libra This sigill of the signe ♎ must be made of pure and exquisit copper melted and formed when the ☉ enters the signe ♎ now you are diligently to take notice if ♀ have dominacion or be strong in the revolution of the yeare the virtue of this sigill will be wonderfully efficatious in those men that have ♀ their significator in their nativity if they weare the same constituted & prepared as now is shewed when ♀ is in the signe ♎ these signes and characters following must be engraven upon the sigill then in the day & houre of ♀ about the 9th or first houre in which ♀ reigneth the sigill must be hung on thus figured/

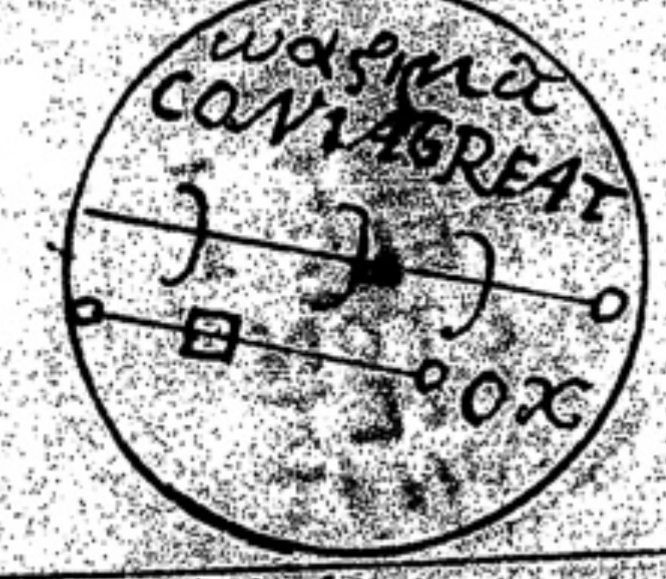




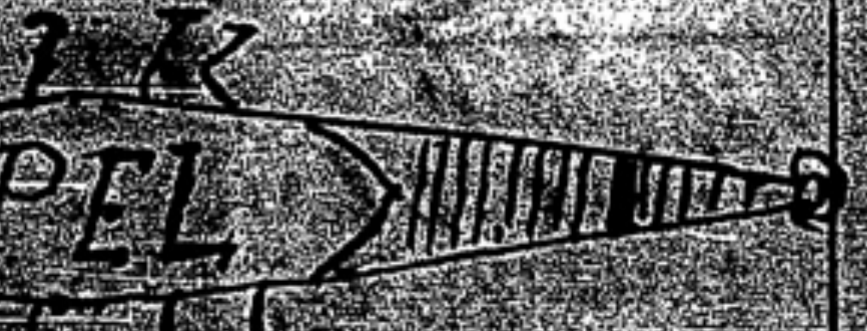
This sigill is most efficatious against all incantations of women by which they take away virginity from men it is also profitable against all evilles of the privie partes &c

SCORPIO make this sigill of ♂ of pure iron in the day & houre of ♂ when the ☉ enters ♏ on side must be signed presently but the other when the ☉ entereth ♈ you may hang it on when you will





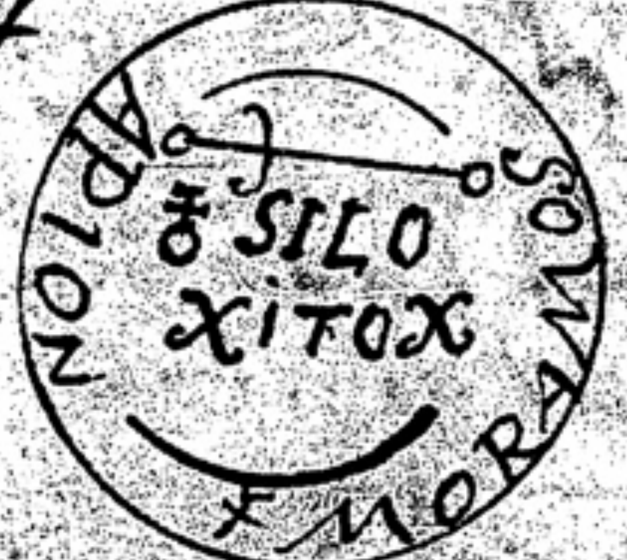
This is a singular remedy against all venemous bitings it operates wonderfully in all those who weare the same about their neck viz if they be for soldiers captaines or such as are continually exercised in wars & conflicts for in this case of admirable efficacy as it is before said this following sigill must be made of iron and framed as is before shewn if ♂ be Lord of that yeare afterward when ♂ is in ♈ figure it as you see in the figure & hang it on in the houre of ♂ / if this be conveyed into an house where scorpions are no living scorpion will abide in that house it is also present help against the biting of a scorpion and it giveth strength to soldiers to fight yet it peculiarly preserveth [illegible] if it be worne among the sick also drunke in potable gold on side of it is thus to be engraven —

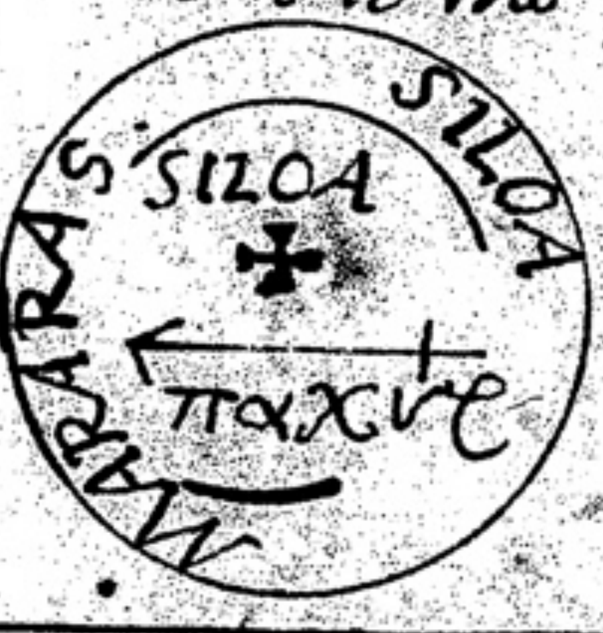


at the end of the taile a ring of pure gold must be fastened [illegible] it may be worne as the sick may hang [illegible] [illegible] experiment against [illegible] if it be hung [illegible]

SAGITARY

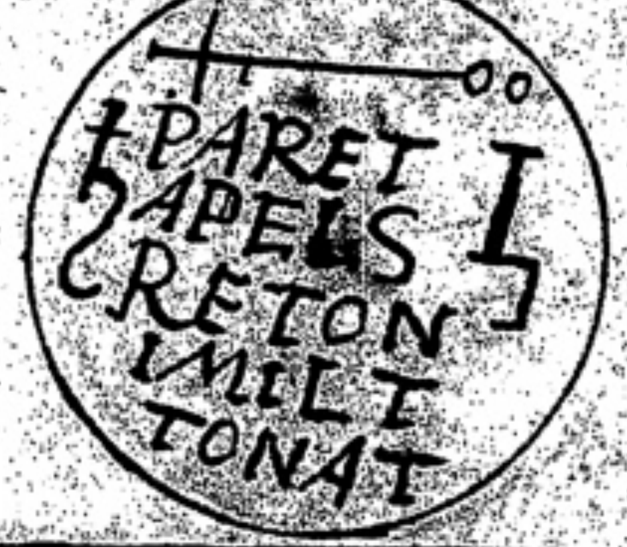
prepare the sigil of ♐ in the houre of the ☉ ingress into ♐ and
in the first degree: therof engrave it in the houre of ♃ & the same
houre hang it on in the encress of the ☽ this is on of the first sig
ills I found out after long serch and it proved accord to the rule
of art

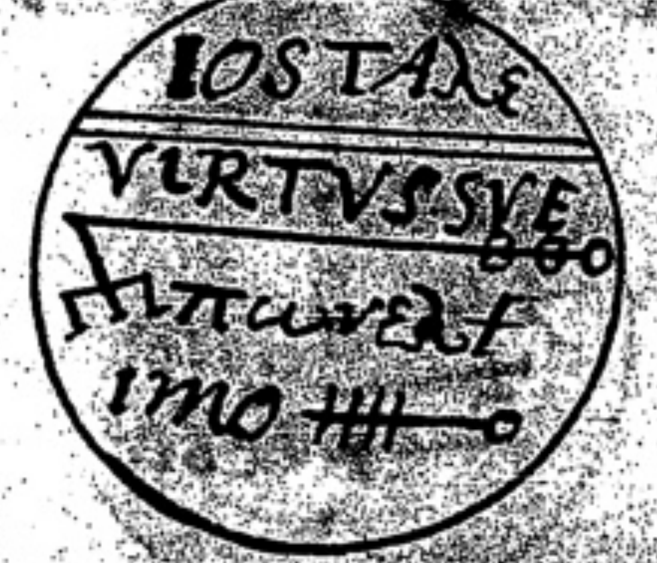




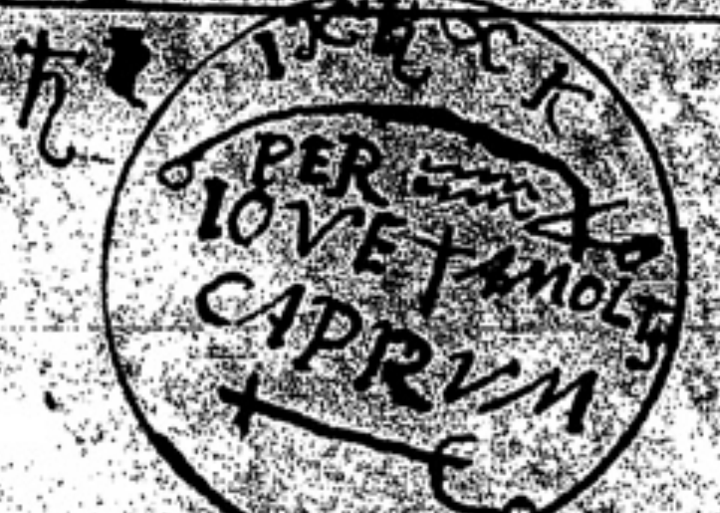
I have often used this sigill for the elution of my adversaries
By the virtue of which they have stod amased like wild asses &
durst not so much as whisper or word a ring of silver or of pew
tin must be made for it without the addission of any other mettal
It requires to be kept and worne cleane for if it be not laid
aside in time of coission it looseth its virtue and Efficacy —

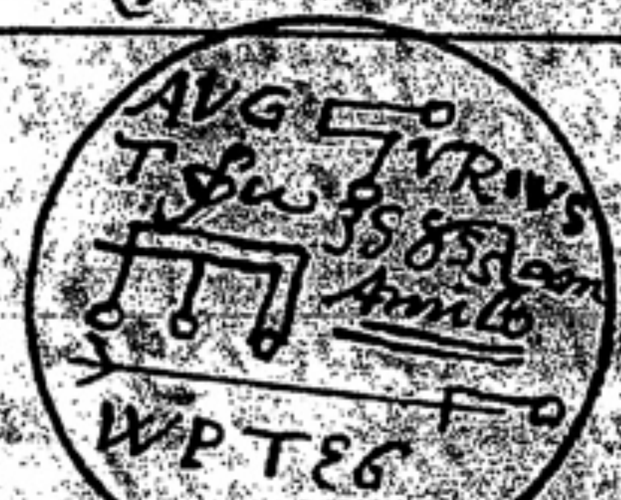
CAPRICORNE now we have to doe with ♄ and his progre
ss the sigil must be made of gold for lead conferes not the power
of operation to all the other mettals the ring to it must be of
copper prepare it in the houre of the ☉ enterance into ♑ engra
ve it in the day and houre of ♄ and when it happens that ♄ hath
a good aspect of all the other planets then in the houre of the
+ aspects in the decreace of the ☽ hang it on the figures this





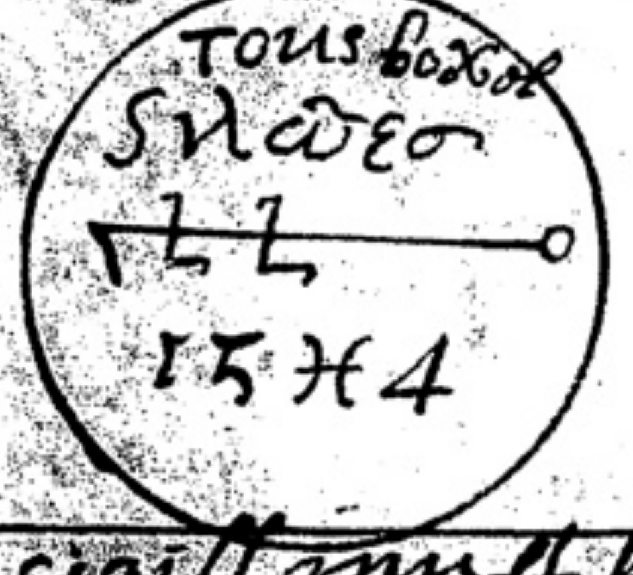
Aquarius the ☉ entering ♒ make this sigill of the fol
lowing mixture ℞ of gold ℥i of silver ℥i of lead ℥ij of mars
℥i melt and forme out this mass in the houre aforesaid and
when the planet ♄ is in the 9th house of Heaven begin
to engrave the signes & words in order but you must not
hang it on untill the ☉ be under the Earth & in the houre of ♄

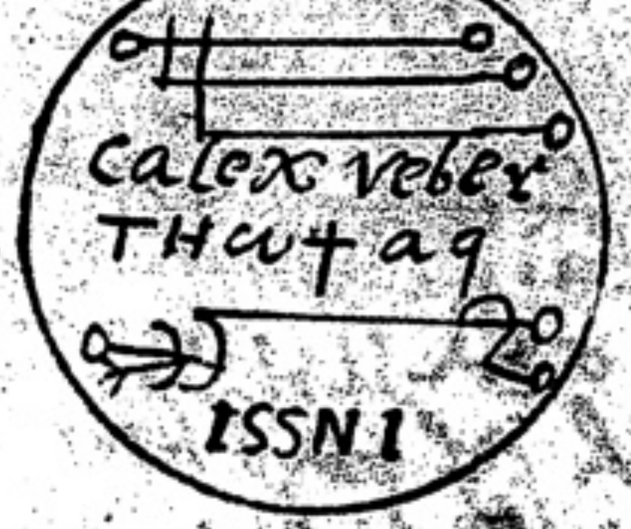




This sigill profits in the palsies & cold gouts helps the nerves &
tendons when hurt it is also conducent for conservation of the
memory & causes the wearer to finde favor among men it is
also a remedy against vermine the scorpions & spiders for
if you hold this sigill neer to the place where they are
they will hastily run away and not abide in that place

Pisces this sigill of ♓ must be prepared of the folowing mettals
viz of gold ℥i of silver ℥ij of tin ℥iv of copper ℥i at the ☉ en
terance into it perfectly at that houre the mettals must be
melted and the sigil prepared & compleated & when being
♃ is in the 8th house of the Heavens in the day & houre of ♃
the sigill must be hung on this is a most Efficacious in
strument for resisting & repressing dangers which other
wise is frequently folowed with contractures apoplexies
colicks & other malladies all these they arise from the wea
riness of either men or women it also mitigates the gout & cramp
and all other dolors of the feet





This sigill must be hung so low that it may touch the body be
low the navell &c this we put as an End to the book of the
12 signes and theire secrets —

The third Booke of magik ARCHEDOXIS for mice

When you see ♂ & ♄ conjoyned in heaven take brown wax & make a
sigill or mouse & use all dilligence that it may be perfected before
that ♂ be past in the houre of ♃ engrave ALBAMATATOX upon
the belly of the mouse afterwards the ☽ being in ♋ in the 9 or 10 degree of the
same signe on the right side engrave E or write ⊐ IYKΘEM ♌ X ♌ X
IX this being done when the ☽ is decreasing & in the 9 or 10 degree of Heaven
on the left side ם ח ח ש כ כ afterward in the very point of the full ☽ upon
the back equally upon the back bone from the neck to the taile fill up the place
with the folowing signe which must look to the head

+—o+ NATVRA SVA

afterwards make a coller for the neck of the mouse of lead and in the encr
ease of the ☽ in the day of ♄ & in the 4th houre of the night which must be
the houre of ♄ engrave these caracters upon the coller ♄ COU3 ♃ AREA
IQ this being done put on this coller upon the neck of the mouse
being mo as they were before put or hang up the mouse in the m
idst of the house & all rats & mice will depart away & [illegible]
If a strange mouse happen to creep in she will not stay above an
houre & if a living mouse be tied to this constellation she cannot
be one moment above an houre but will suddainly dye and smell as
if she had devoured poyson

Of Sheep &c. But on the contrary that we may not only treat
of things to be avoided but also of conserving & procuring attend to
the hand in which sheep dye on heaps by some contagion then
of argilla make a lamb or sheep as we have said [illegible] take some
wall earthes of your village where you live and take earth from
the river nearest adjoyning viz where the sheep are washed worke
altogether in the increase of the ☽ & this earth or clay [illegible]
make a figure as we said like a sheep & in the houre of the [illegible]
[illegible] & distinctly make these signes upon the sheep [illegible] ETTE
RET ♋ HOGERT ♋ ΠUSωTE ♋ B XETE

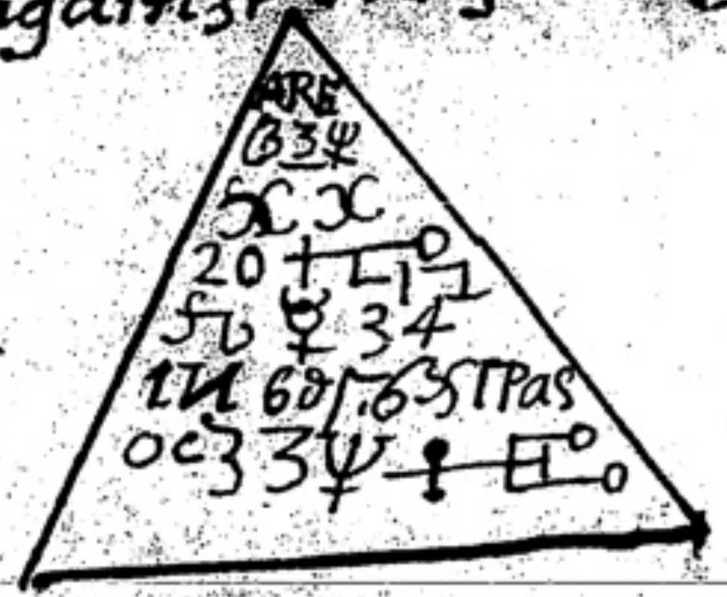
[illegible] sanox panox panox [illegible] xcwrφ said
This sheep in the fold among the sucking sheep sprinkle salt
upon it that thence the sheep that are well may lick the same
and swallo it so doing they will not easily be sick or dye and
they which were sick before by licking the salt are made wel-
l and recover so much is nature able to performe in things
of this kind | In this manner Remedies may also be prepared
for Ox, Swine and other Animals yet for every one
according to his condission and nature time & day is often to be
afflicted as vulgarly they say that disease to them is equally
as pestilent as the diseases which the Germans call Giffel
It to horses | Therefore for the blood in open write upon
a new laid Egge thus Ambramo ✠ Coretis ♈ Vortix
Hoexd hywrndsix ǝttonquux upon the
mouth of the beast & as his mouth is open breake the
Egge so the lickor running from his toung may remaine in
his Jawes so he will be presently well yet care must be
taken that he drinke not after it for the space of 12 houres
Do the same to an horse labouring with the aforesaid disease but
insted of the word abramo & other signes write on the Egge
KVPFAMILON & so doing the horse will presently vomit
afterward give him prowender with salt & vinegar
after 12 houres let him drinke as soone as he hath eaten his
prowender lead him out & walk or ride him so as he may sweat
is then let him rest thes and the arcanums of nature which
thes efects be dayes & times indeed none of thes things happen with-
out the observation of time | For Flyes | flyes do very often mo-
lest men in the sommer time bring no small damage on eatables
if thes be tedious to you take a speare or sworde made & prepared
in the full of the ☽ all of pure steel on the handel inscribe thes
figures Malusprn psorks ottohebor afterwards from the handel
to the point draw these long flat
stroakes or lines once in the wond then if ye hand be write acco-
rding to the length of the speare these following words & characters
Zo WA SUSPEARTO Stike this in any wall of the house
and draw circle round about as large as the
walle will permit into this circle all the flyes will gather &
there be staied untill you againe draw out the speare if you
should doe so they will againe fly about and vex men as they
were wont to doe before &c

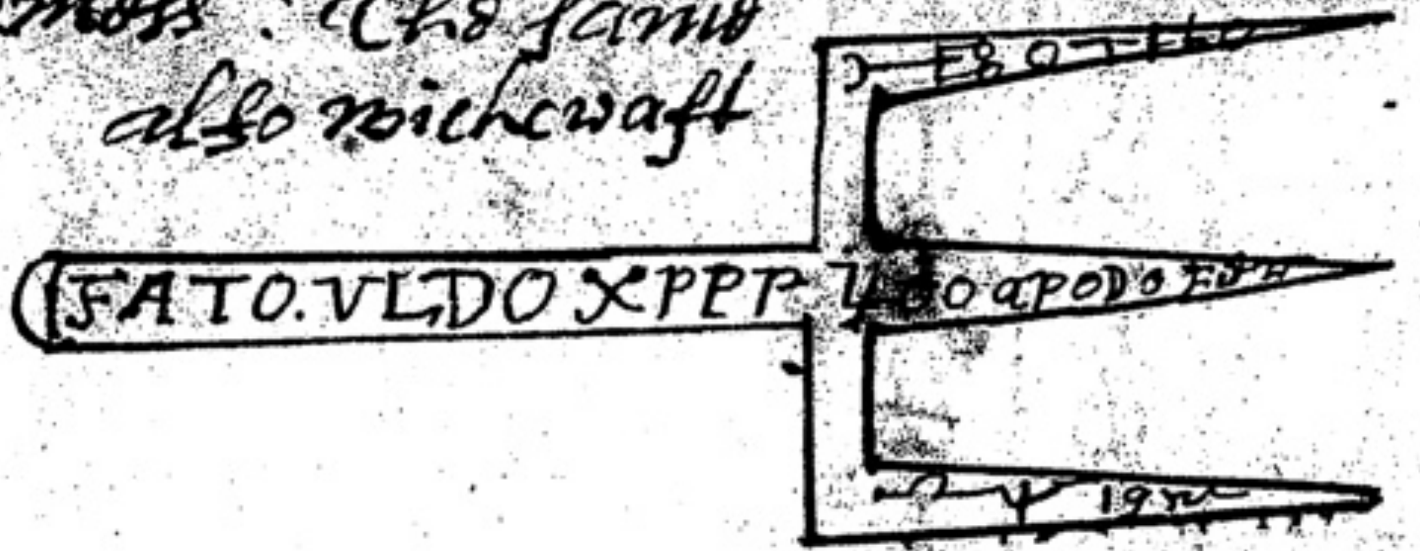
The 4th Book of magick archidoxes of transmutation of mettles
and times apt for the same | if you would change gold into silver
or silver into gold or any other mettel into another diligent-
ly give heed to the following tabel for it is a thing of admirable
use for you to learne how more speedy & expeditiously
to attaine to the end of your purpose

The Tabel		of	Transmutation		of mettels	
1						
For transmuting of ☉ into		☽ ♀ ♂ ♃ ♄ ☿	Begin ye ☽ being in the 6th degree of	♋ ♌ ♓ ♒ ♍	allwaies in the houre of that planet into which you wo[uld] change ☉ or any other mettel	☽ ♀ ♂ ♃ ♄ ☿
♄	☉ ☽ ♂ ♀ ♃ ☿	☉ ☽ ♂ ♀ ♃ ☿	Bein ye ☽ being in the 20 degree of	♌ ♍ ♋ ♉ ♓ ♍	In the hour of	☉ ☽ ♂ ♀ ♃ ☿
☿	☉ ☽ ♀ ♂ ♃ ♄	☉ ♀ ♂ ♃	Degree of	♌ ♍ ♋ ♉ ♓ ♒	hour of	☉ ☽ ♀ ♂ ♃ ♄
☽		☉ ♀ ♂ ♃ ♄ ☿	12 Degree of	♎ ♏ ♐ ♑ ♊	hour of	☉ ♀ ♂ ♃ ♄ ☿
♀		☉ ☽ ♂ ♃ ♄ ☿	9 Degrees of	♌ ♋ ♑ ♒ ♐	Hour of	☉ ☽ ♂ ♃ ♄ ☿
♂		☉ ☽ ♀ ♃ ♄ ☿	18 Degree of	♌ ♋ ♉ ♐ ♏ ♍	Hour of	☉ ☽ ♀ ♃ ♄ ☿
♃		☉ ☽ ♀ ♂ ♄	3 Degree of	♌ ♋ ♎ ♍ ♒ ♓	how of	☉ ☽ ♀ ♂ ♄

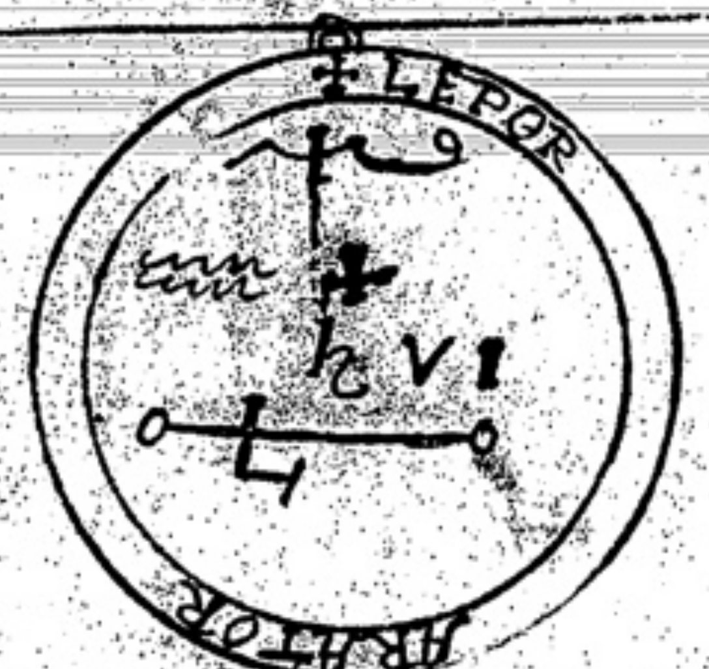
An Example of the preceding tabel if you be about to chang gold into silver begin in the houre of ☽ the ☽ occupying the first degree of ♋ & gold into copper then begin with the ☽ in the first degree of ♉ & so touching the mutation of all other metells the preceding tabel is to be understood Indeed all furnace works businesses & commenced are most commodiously & most happily performed according to the motion of the Heavens and the planets for all wee men the Supreme God so disposing & ordaining are guided and led by nature of the operation of the Firmament Either to diseases or Sanity & In healing others wee ought diligently to give heed to this operation; for simples do very often Exercise their virtues according to the observation of time[the formers

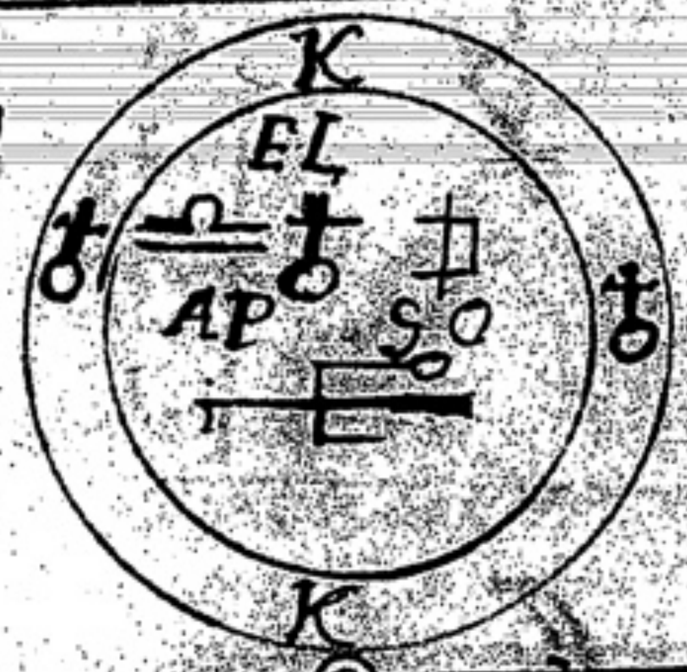
Magick seales of the first booke of Archidoxes varing from against the falling sickness : The same also witchcraft


ARE
33♆
20
56 34
oc 33♆

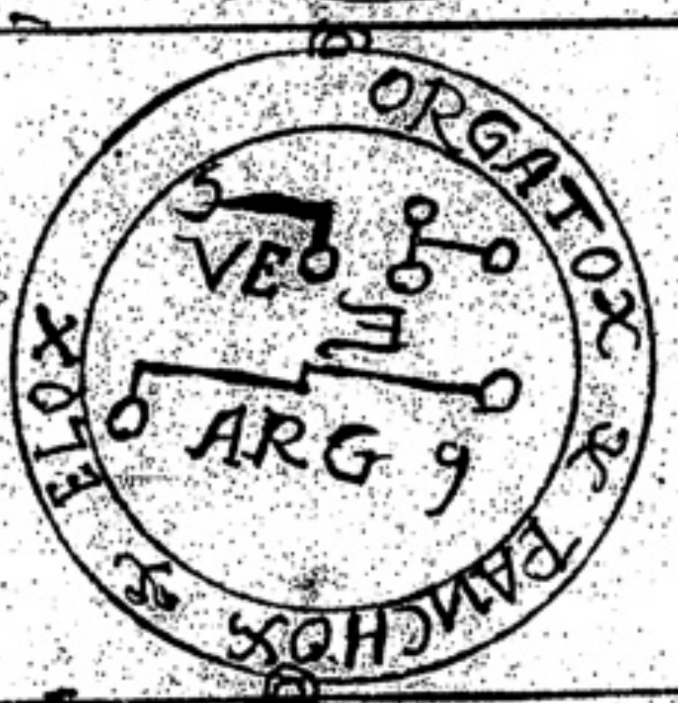

FATO.VLDO XPPP

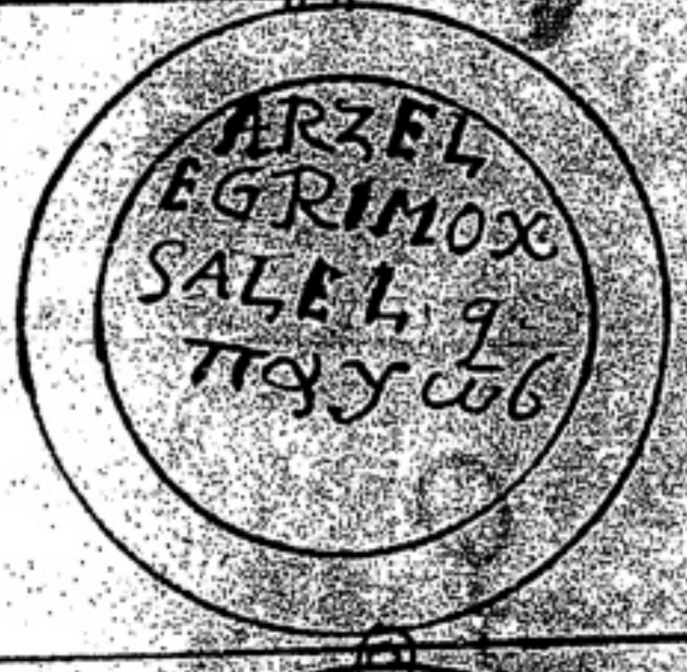
For Conservation of the sight


ELEPOR
VI
ARATOR

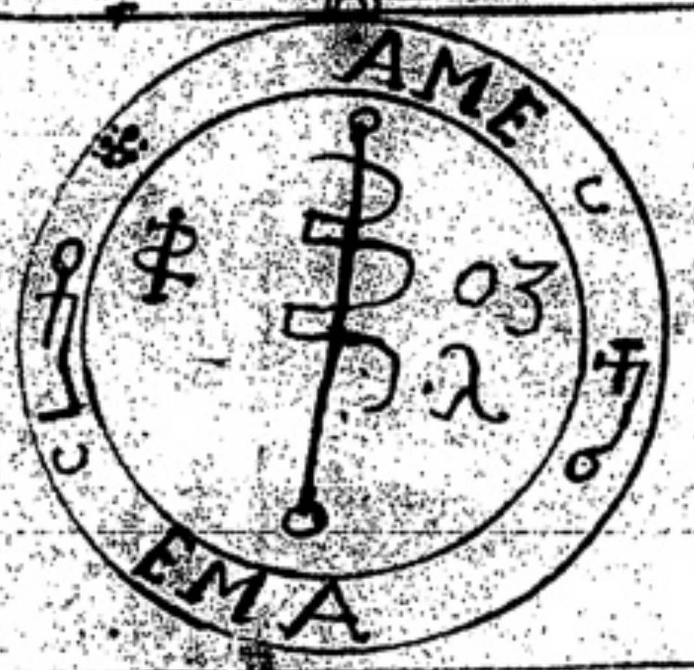


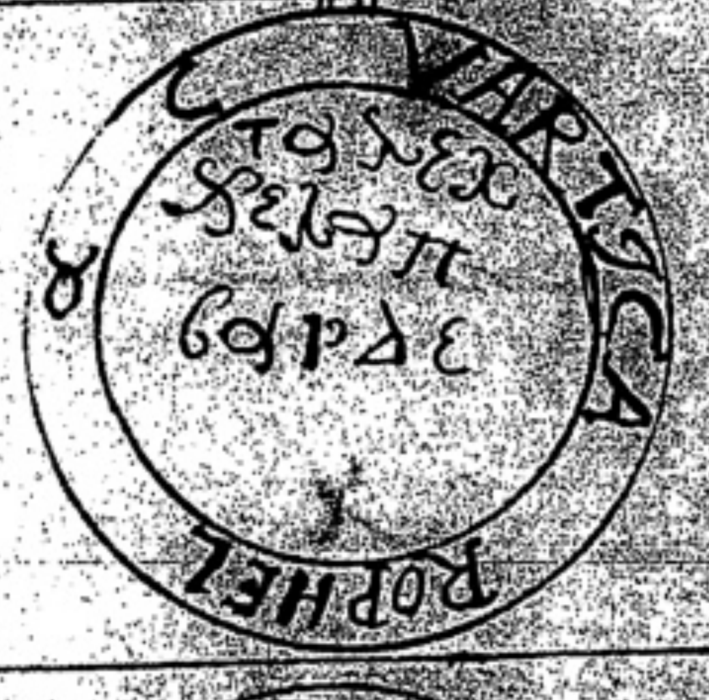
For the Tabes of the braine


ORGATOX
VE
ARG 9
FLOX
PANCHOX

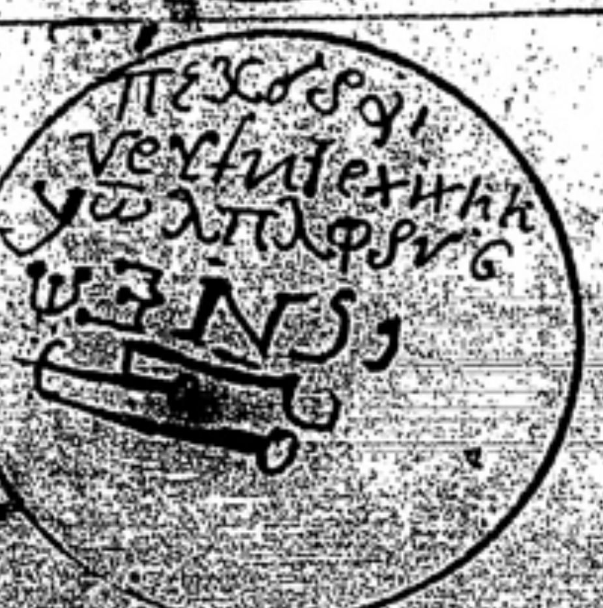

ARZEL
EGRIMOX
SALEL

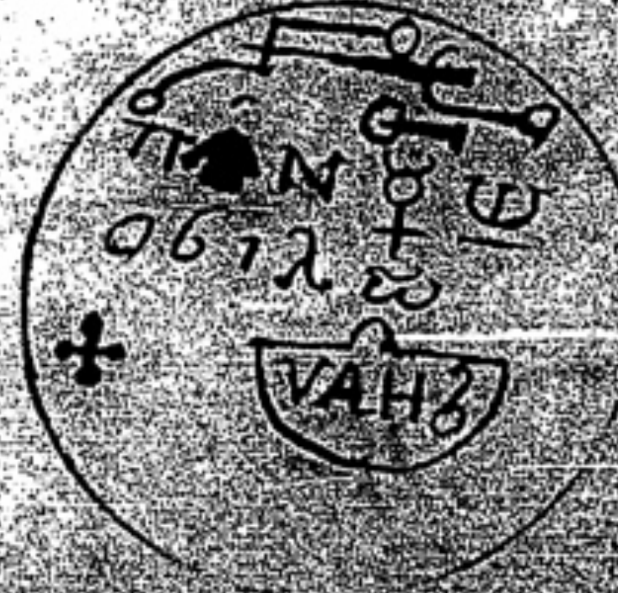
Against the passy or Apoplexy




VARTSCA
ROPHEL

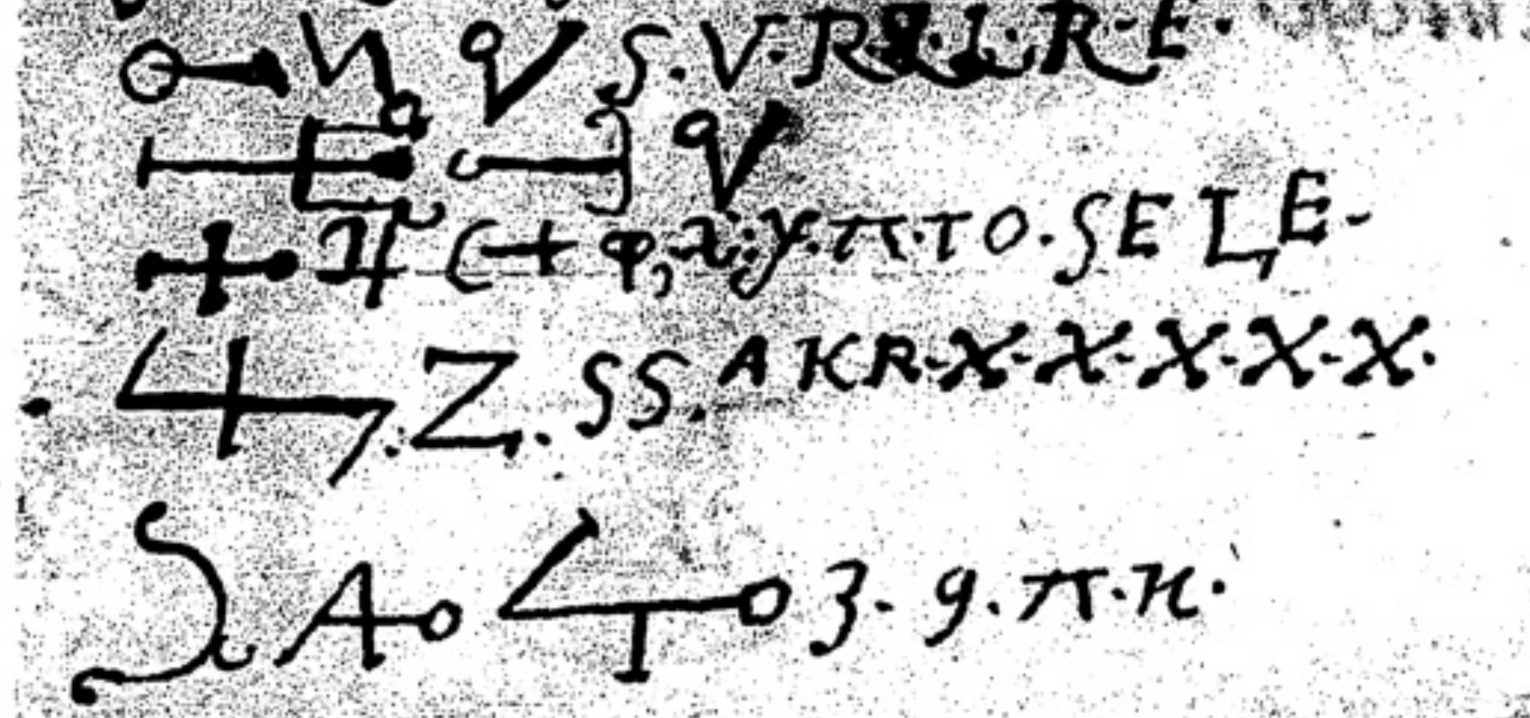
Against the Stone



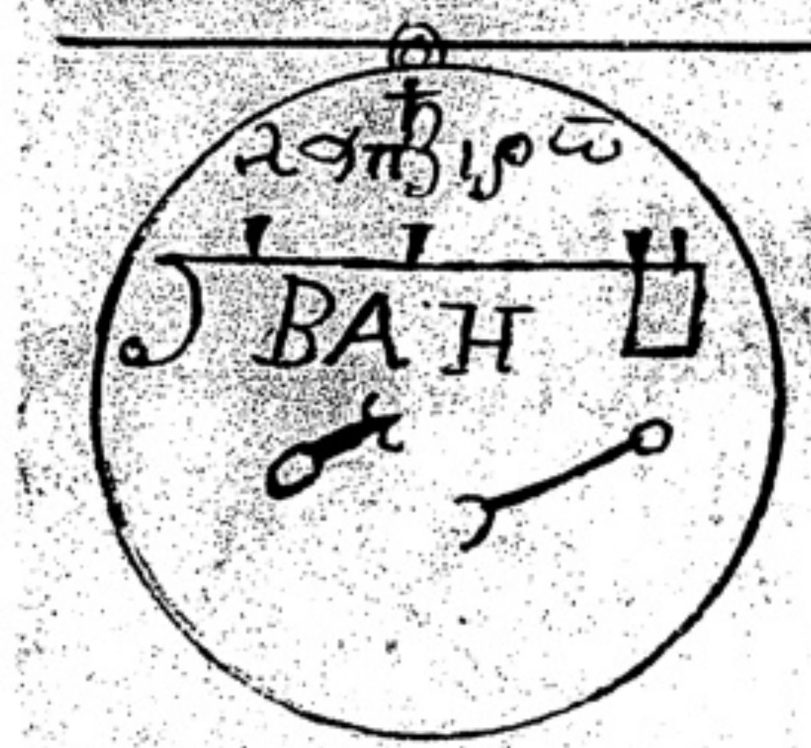


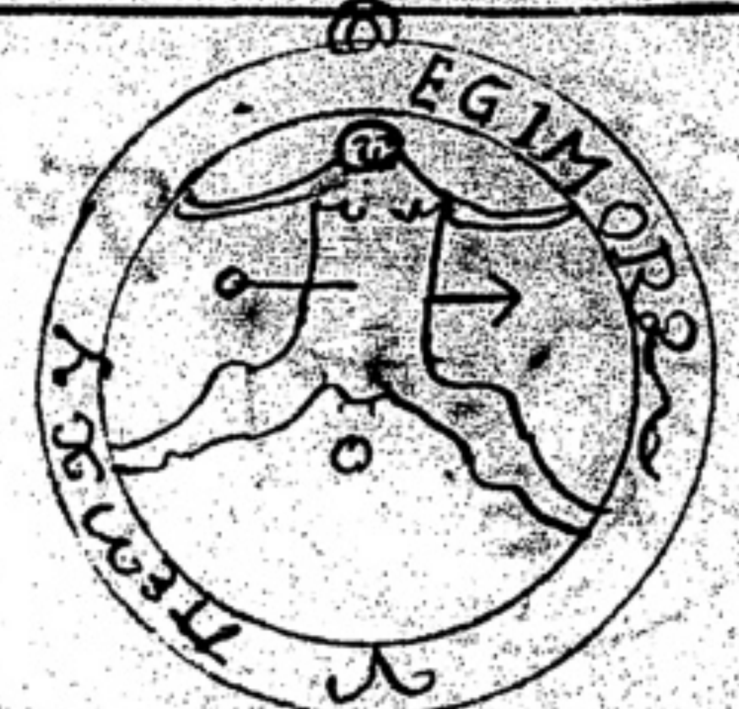
For the genital members AVGALLI RIOR
AM

For living durable houses

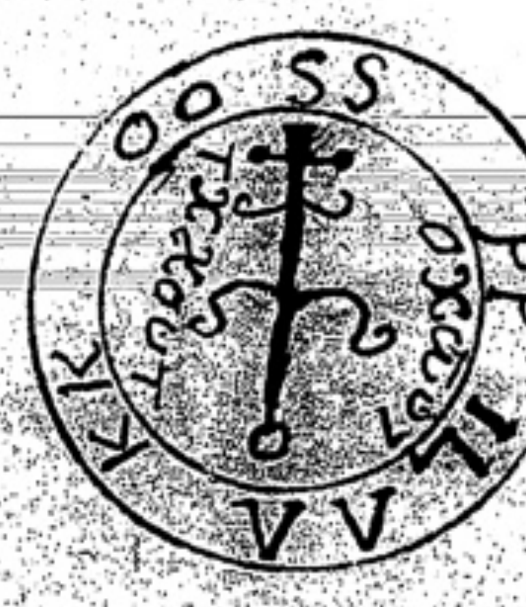

S.V.R.L.R.E.
TO.SELE.
Z. SS. AKR.X.X.X.X.X.
A 3. 9.

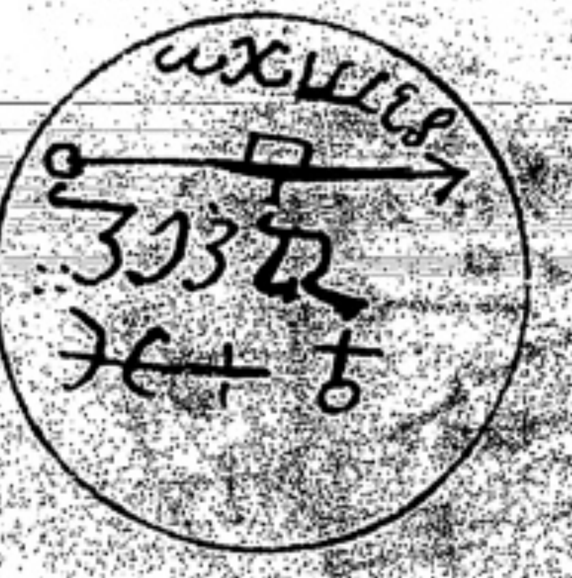
For the Gouts



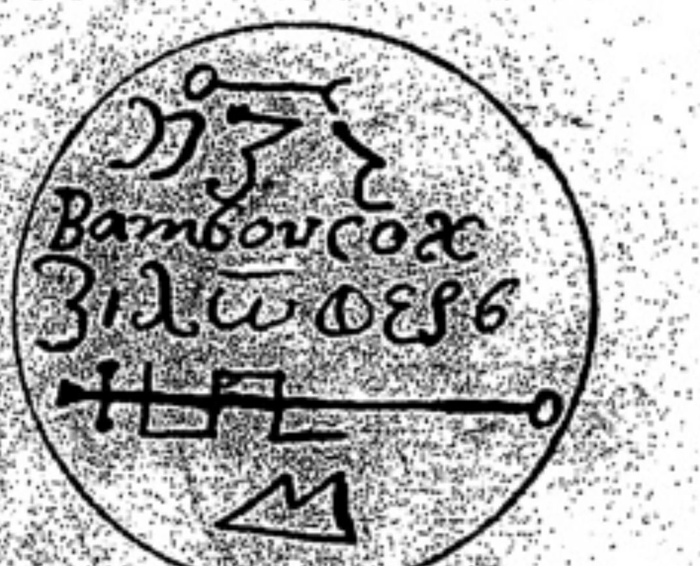


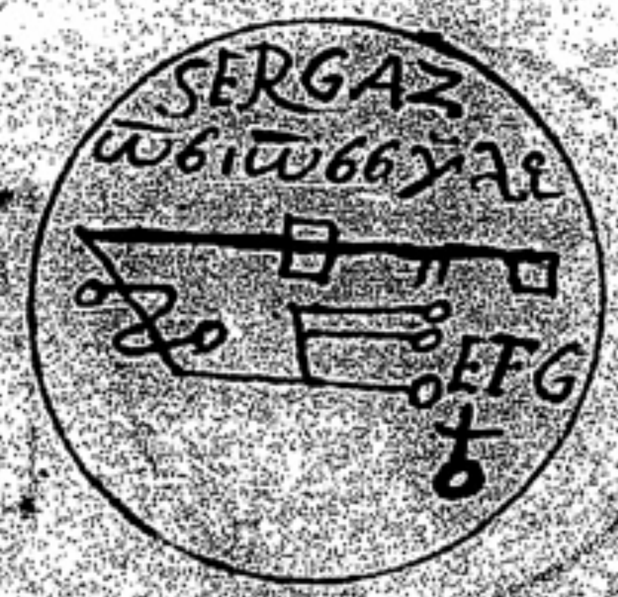
for the Gouts



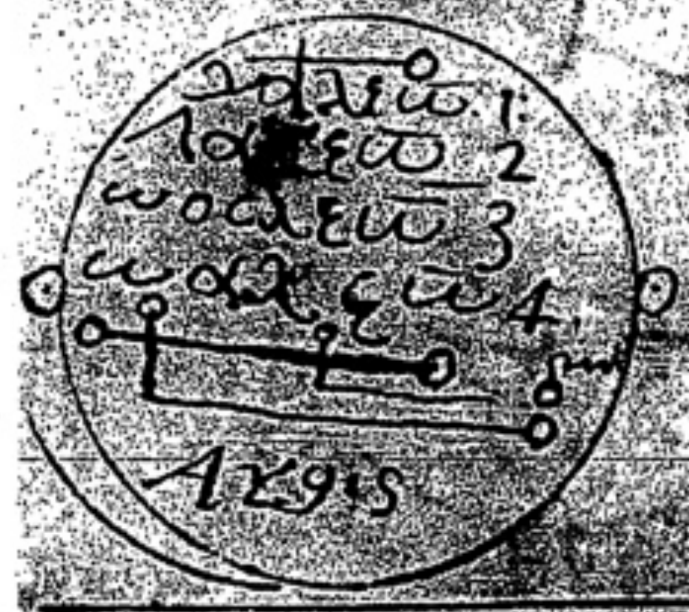


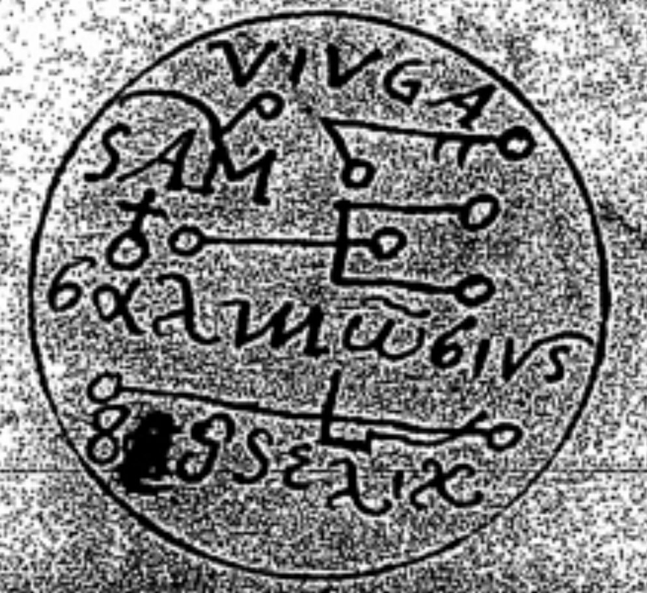
For the Contracture

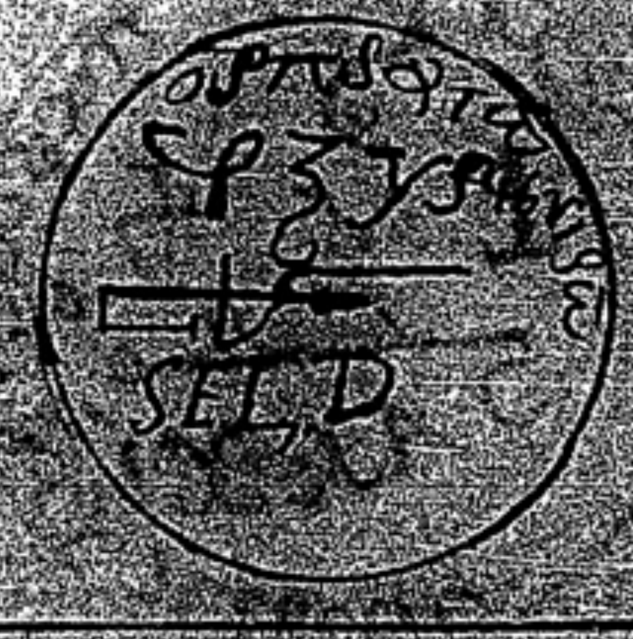




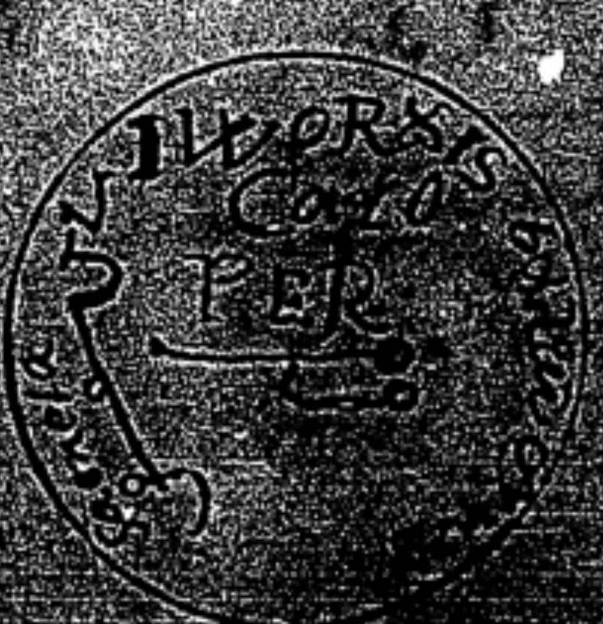
For the prosthe of womens monstrous

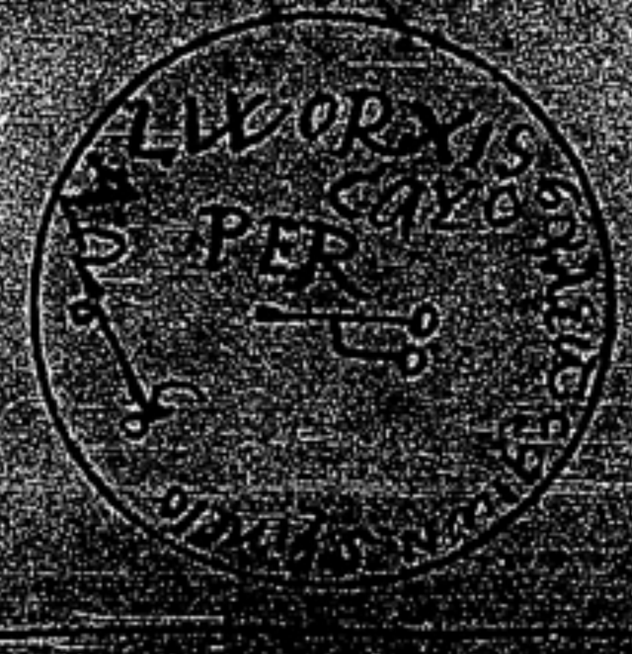


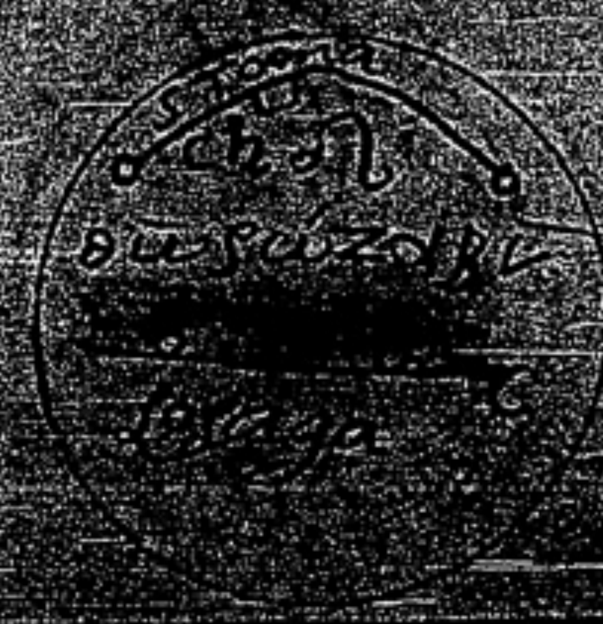

VIVGA
SAM
6IVS
SEXIX



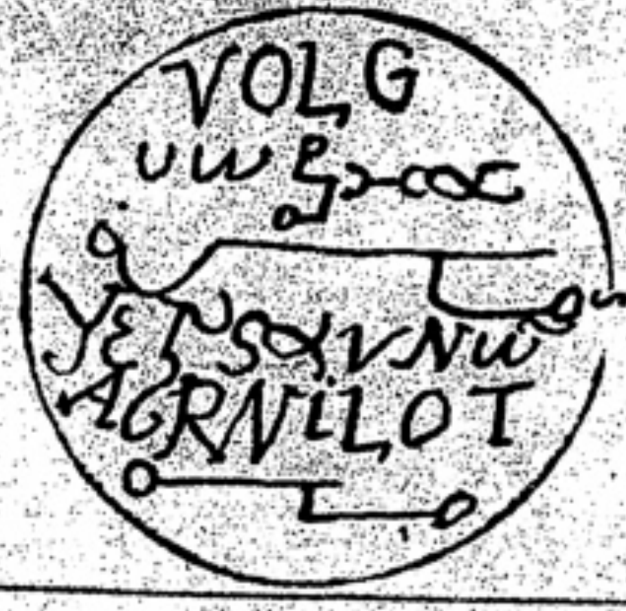
For the Leprosie

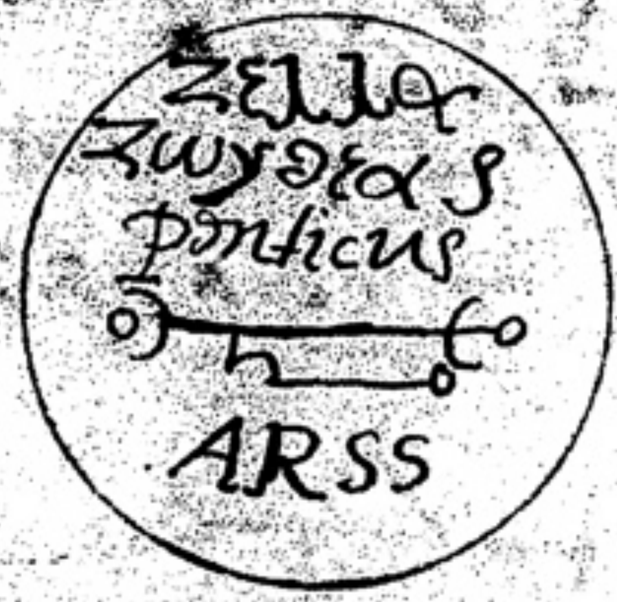

ILLVORXIS
PER


LUORXIS
PER

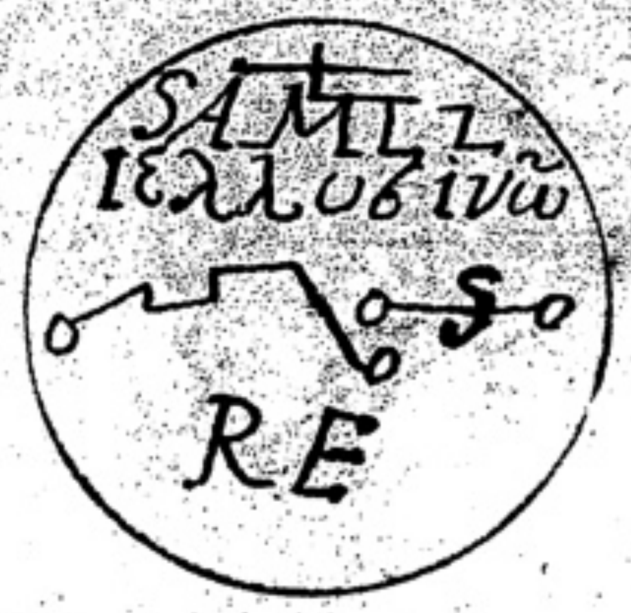


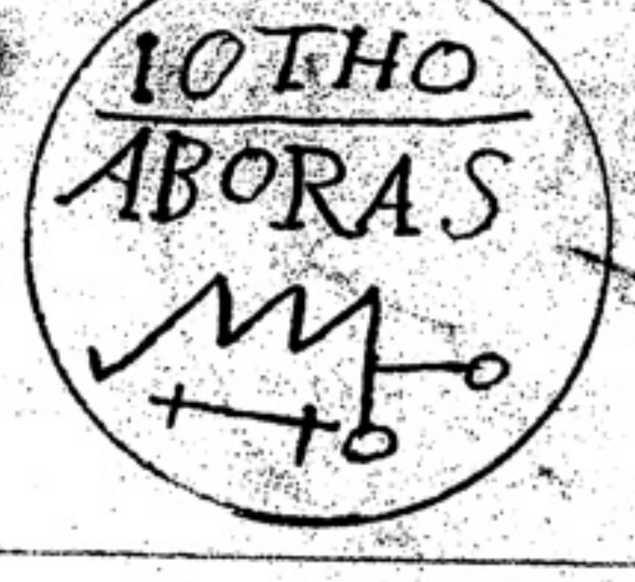
For the Virtigo


VOLG
AGRNILOT

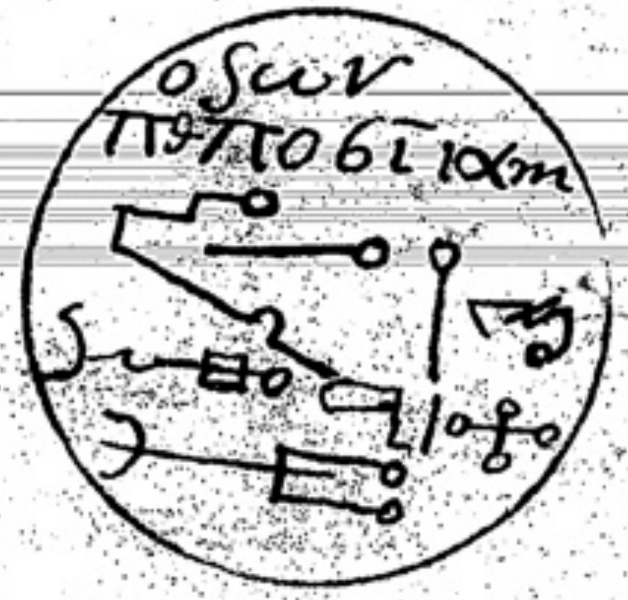


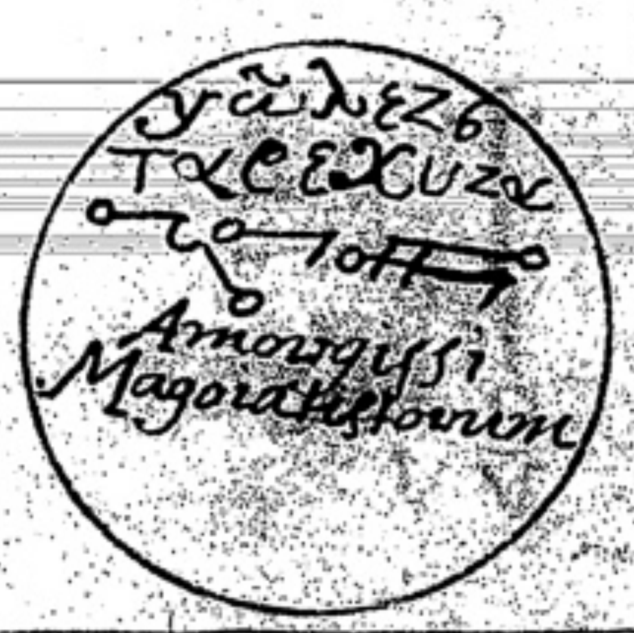
For the Cramp



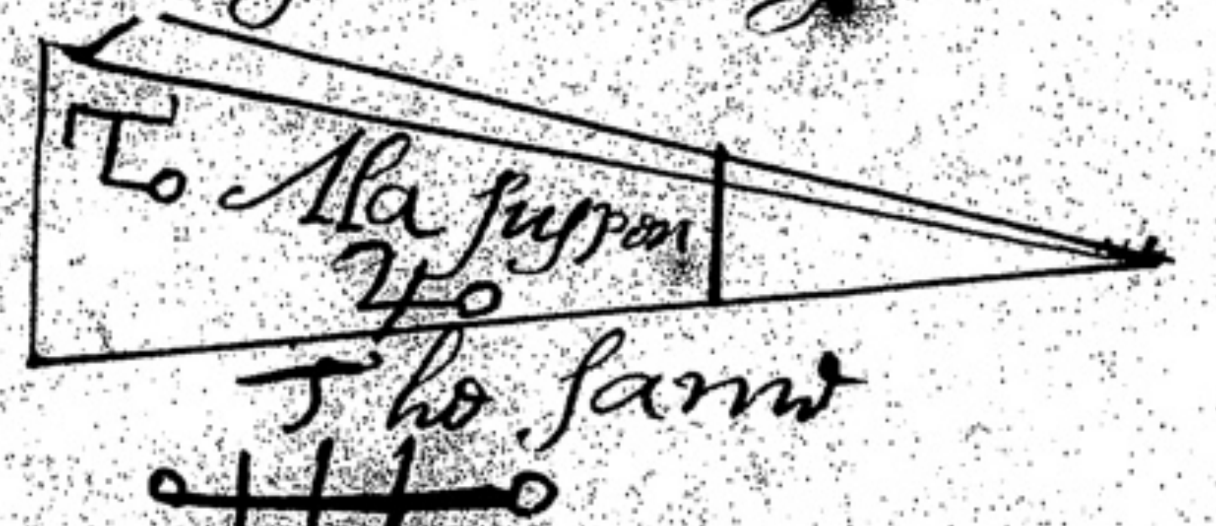

IOTHO
ABORAS

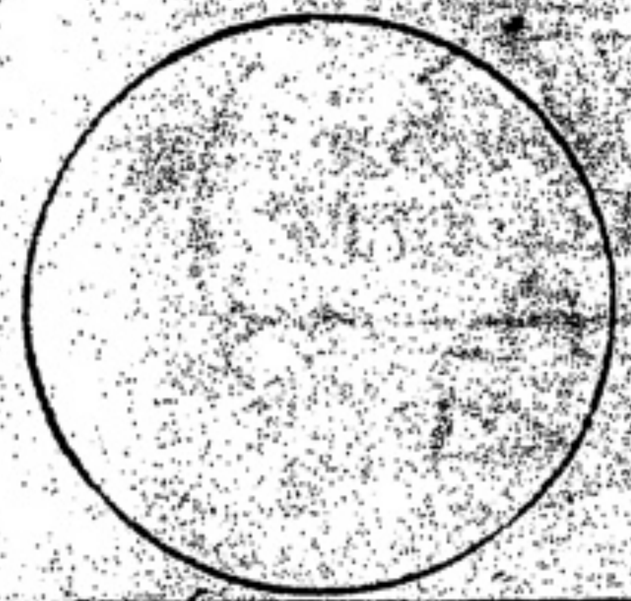
For the palpitation of
the Heart





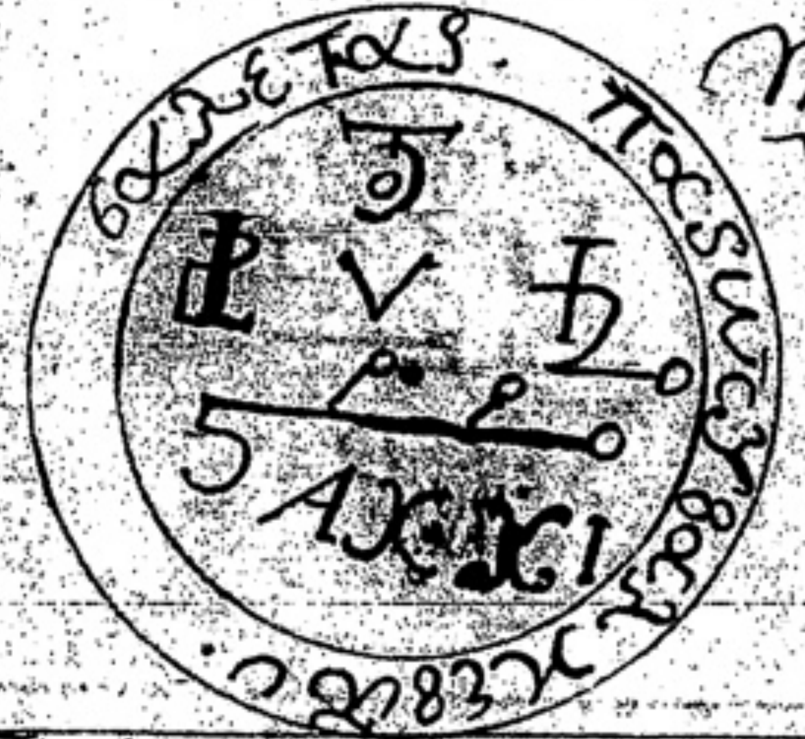
Against Flyes

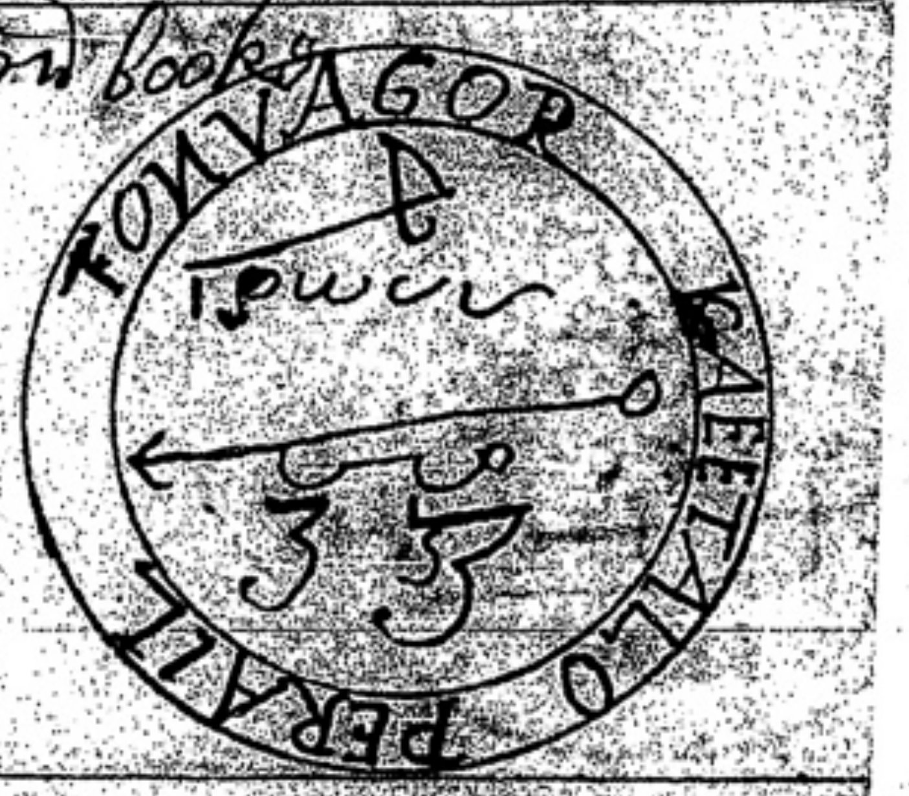

To Ala suspen
2o
The same



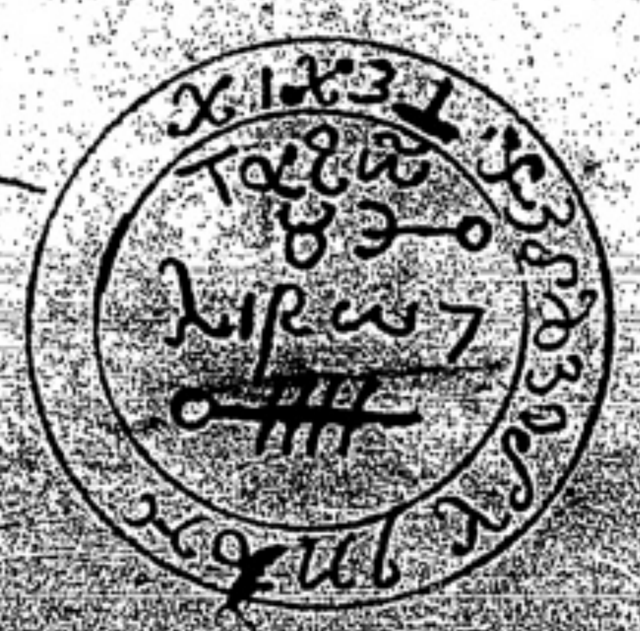
Magick Seals of the second booke
VIZ of the 12 Signes

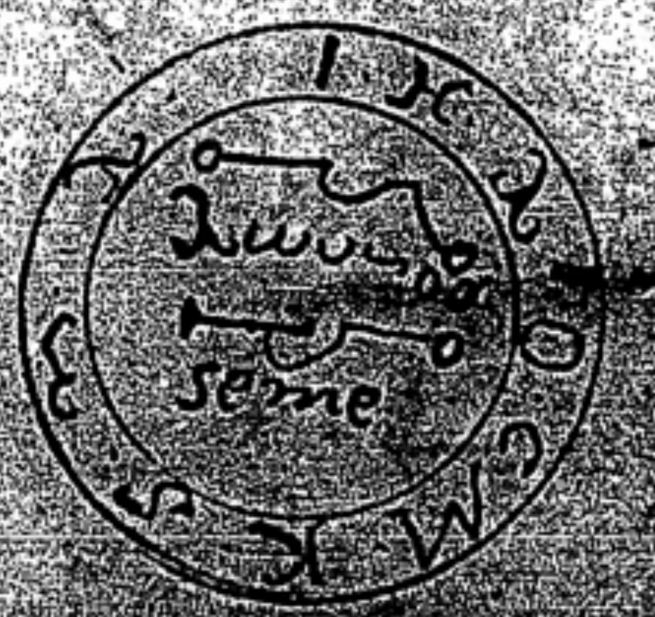
Aryes



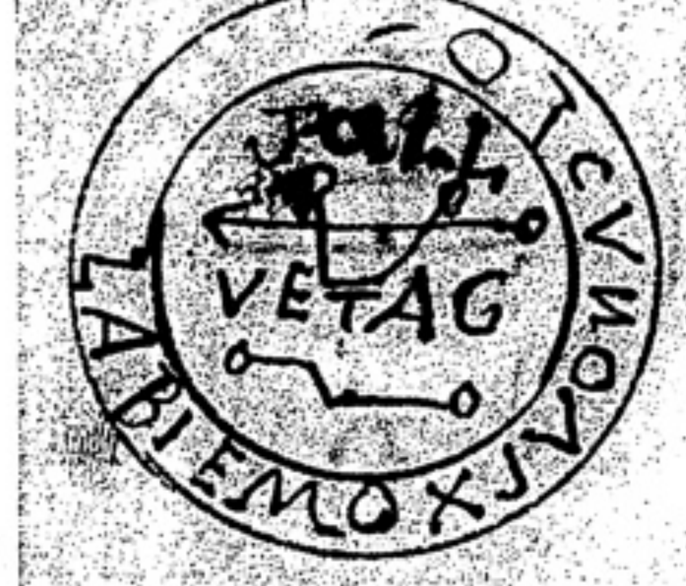

TONYAGOR
FERALL

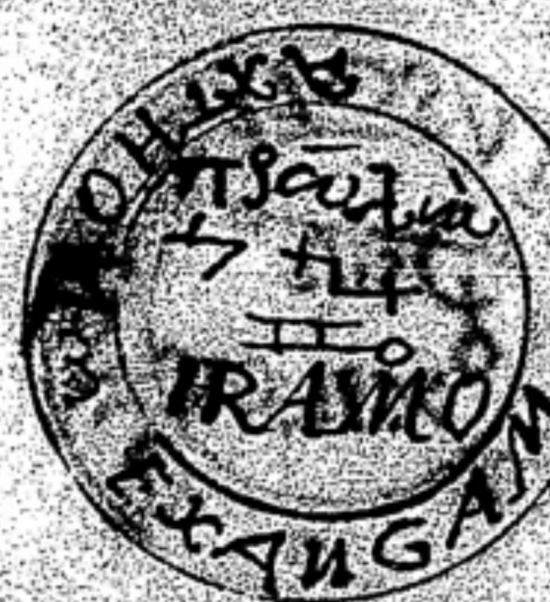
Taurus



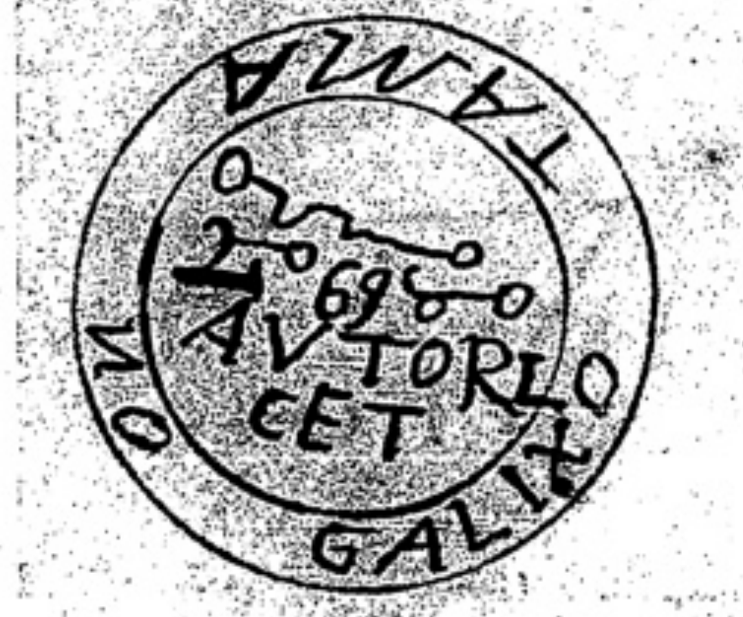


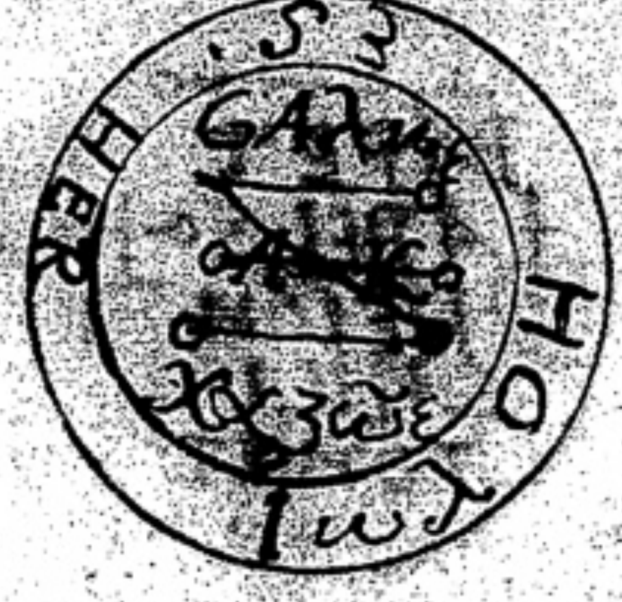
Gemini



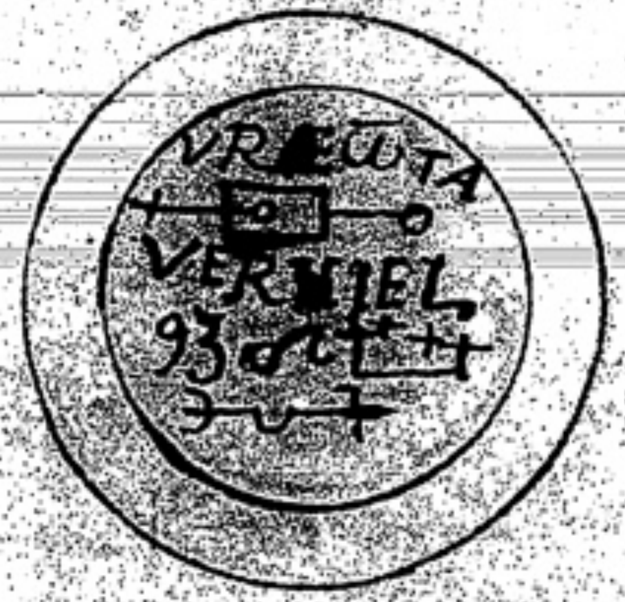

IRAIMON
EXANGAM

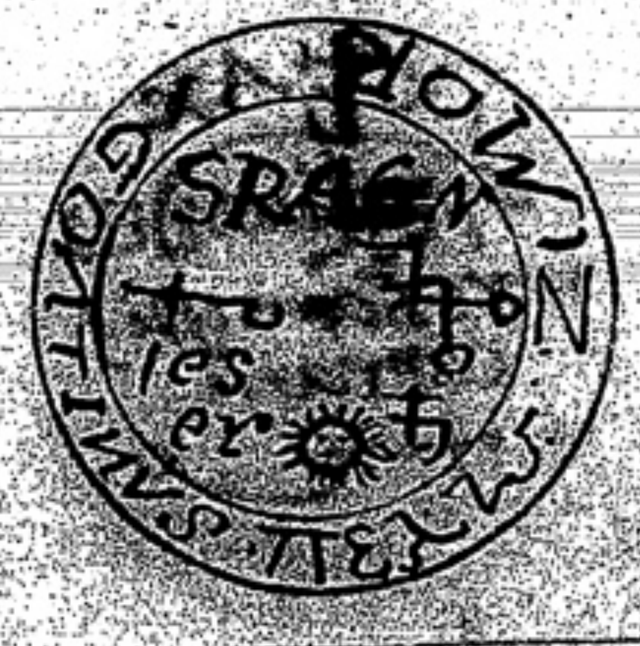
Cancer


TAMA
AVTORLO
GALIXO

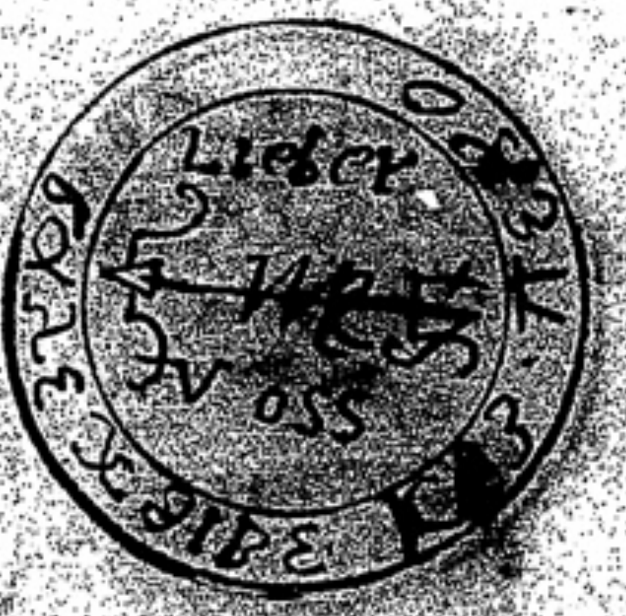


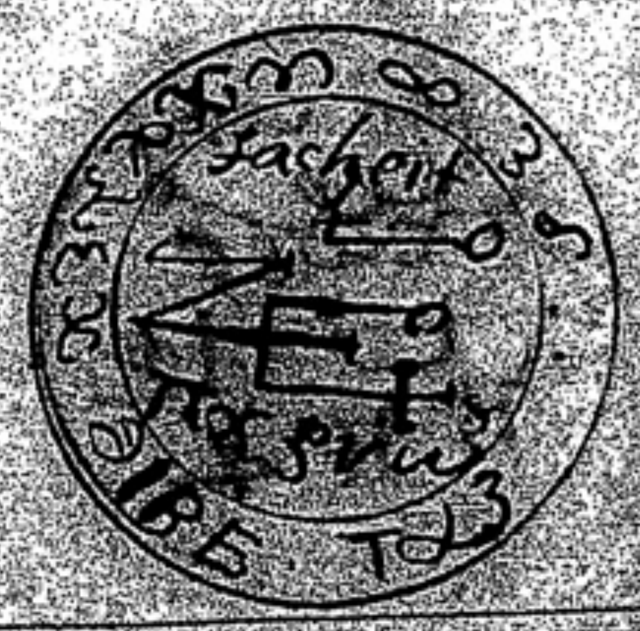
Leo



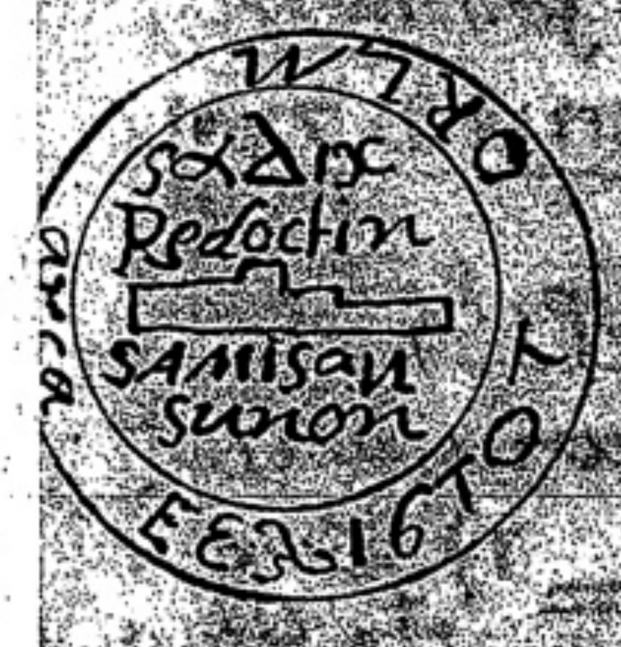


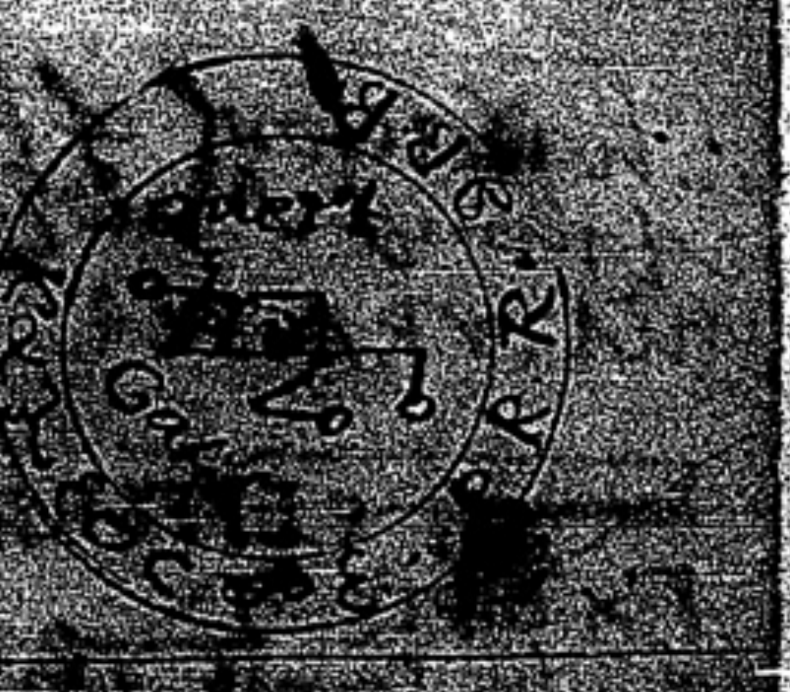
Virgo



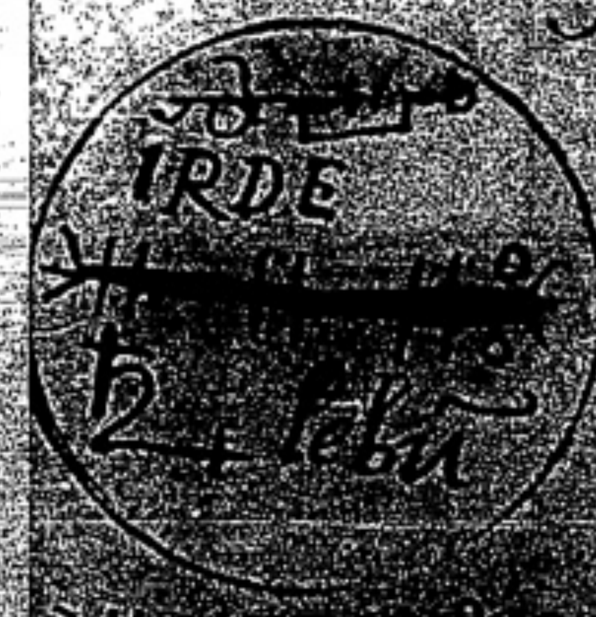


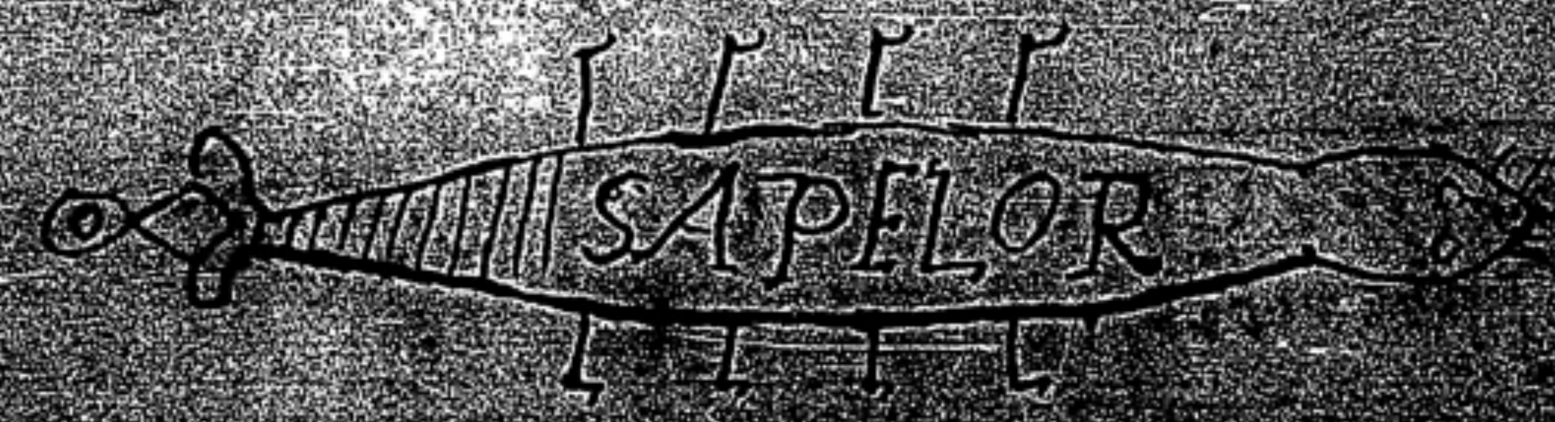
Libra

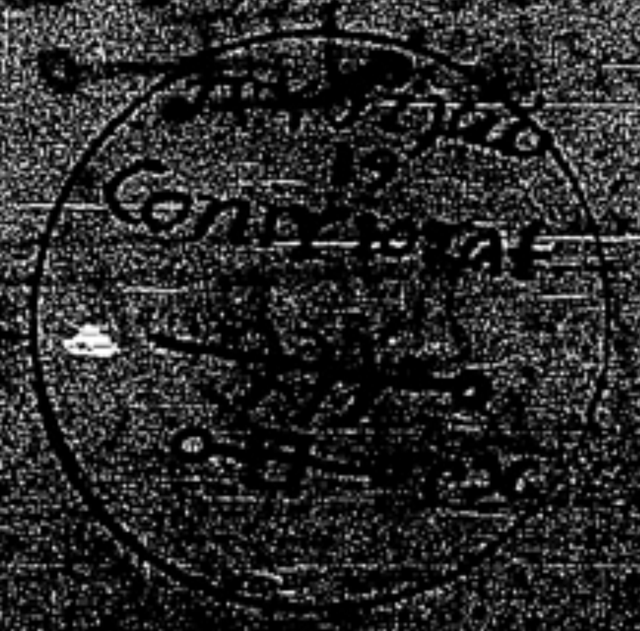

Redoctin
SAMISAN

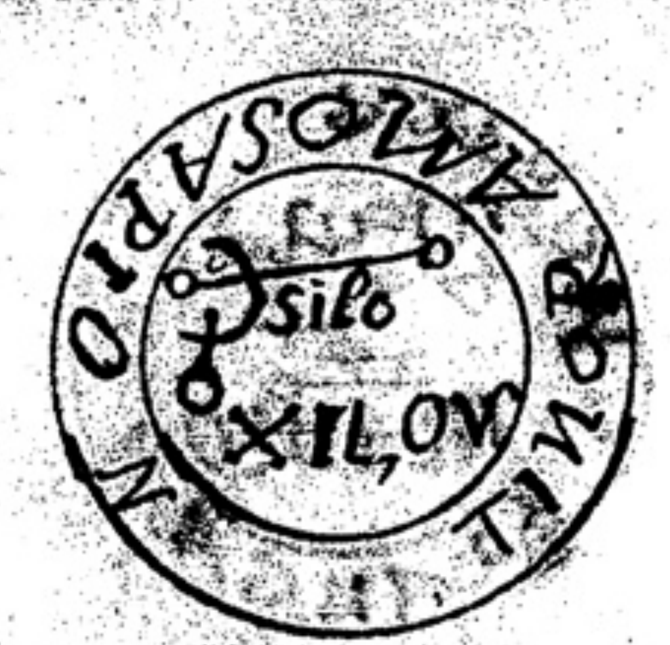


Scorpio

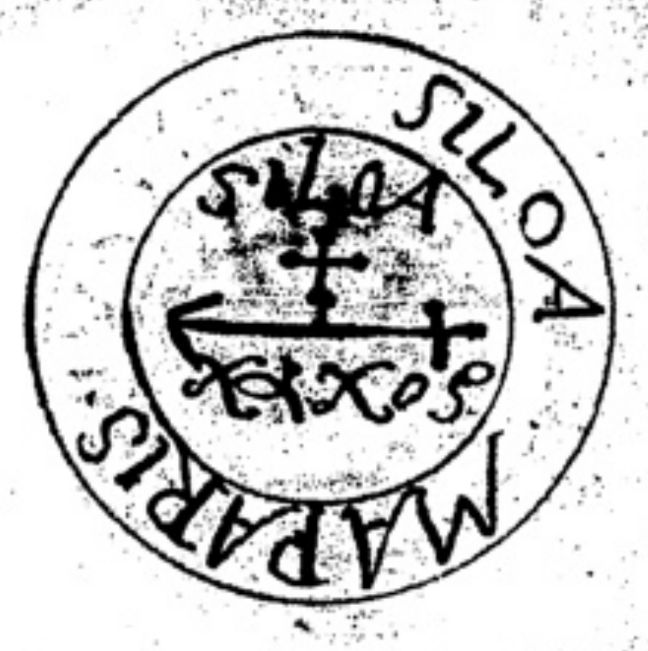


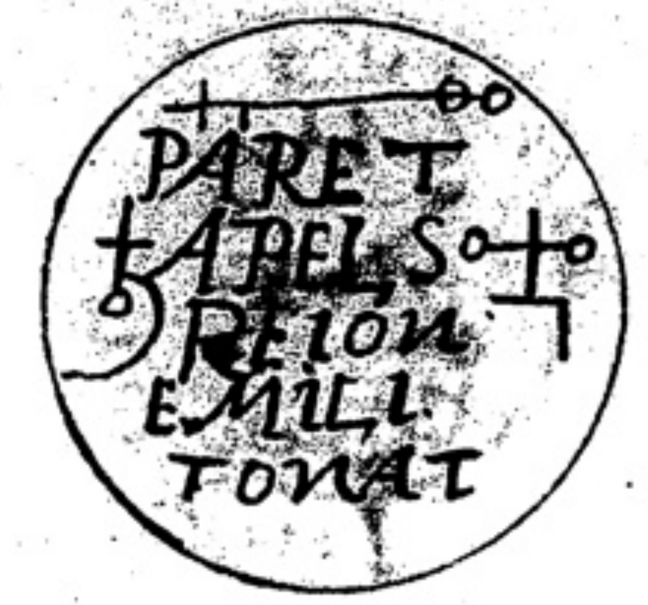




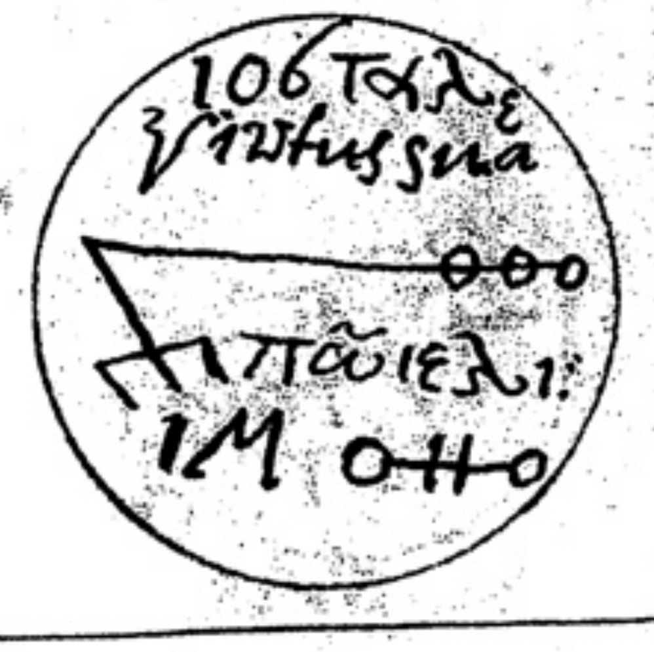


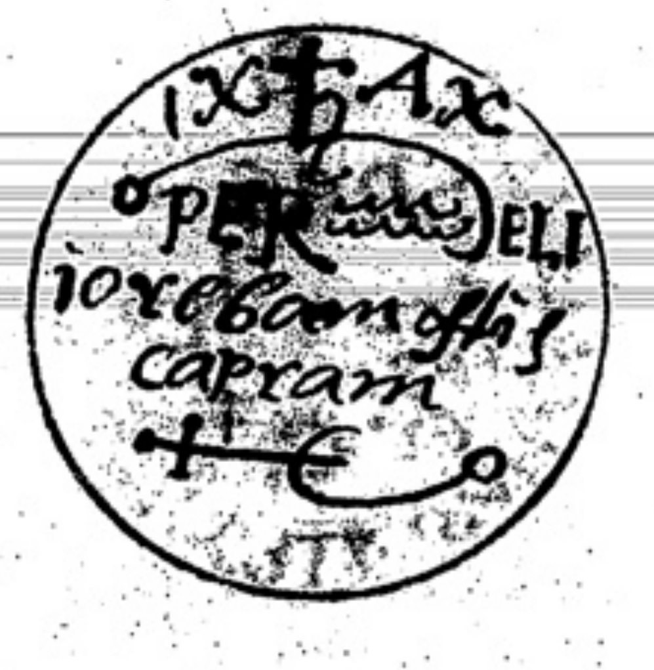
Sagitary



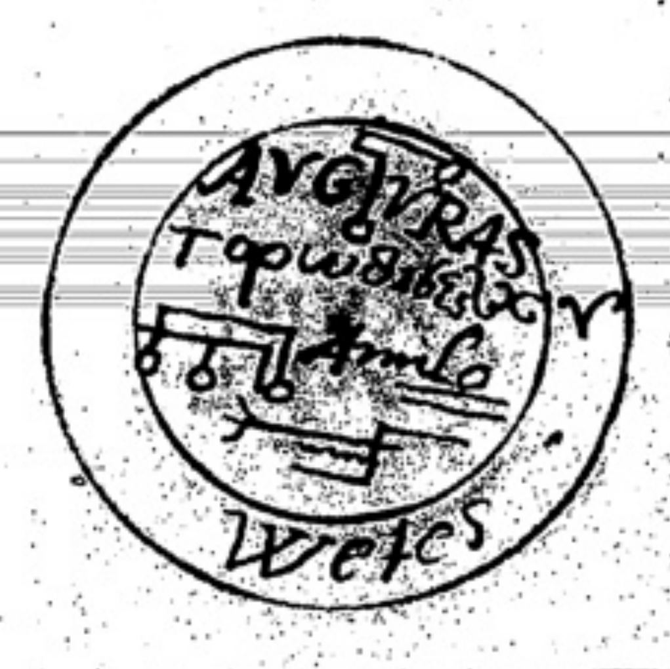


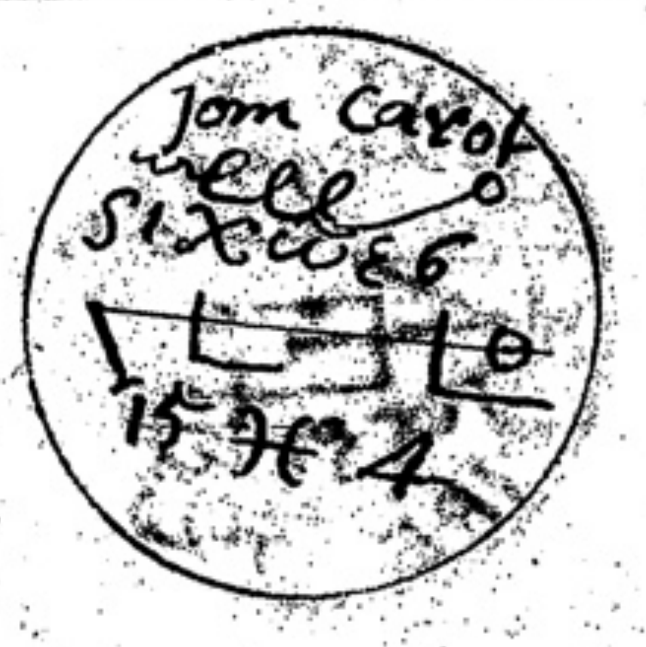
Capricorne



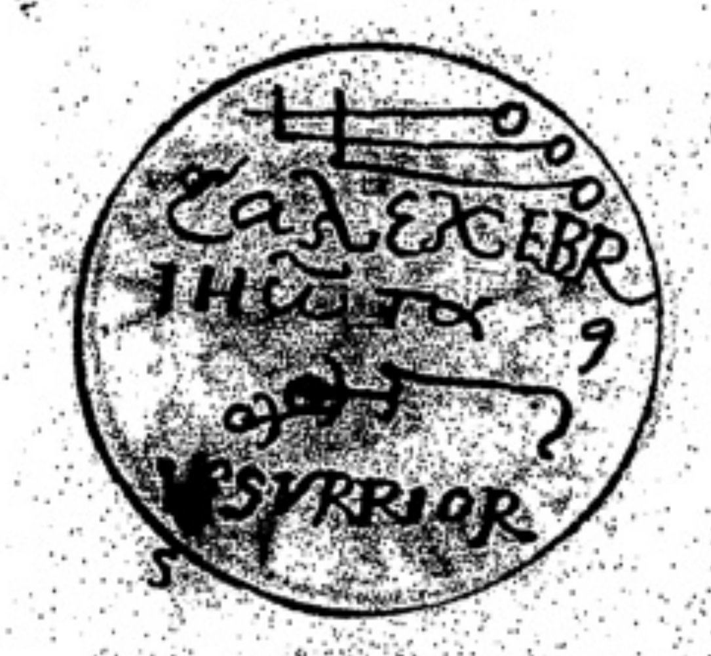


Aquary





Pises



Characters of the third Booke varying from the former wr
Against Mice ALBOMATATOS. Lυθειωσ&λξ. ΠΠΠΩΙΛΜΟ
NATVRA SCA ⊢o IL. CON. 3. ♃ ABEλα | For sheep &c

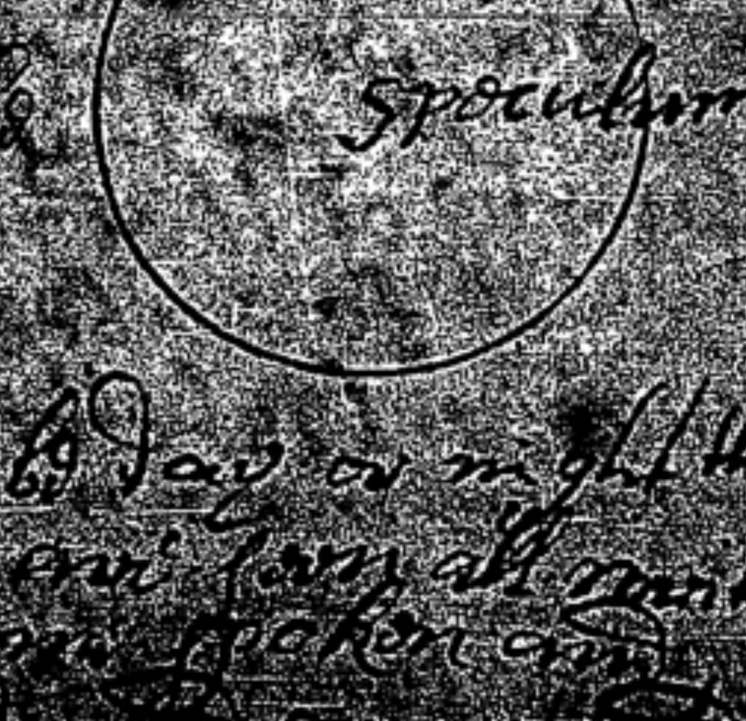
EFFERRET HOGERET AGEREL ωιμαTE
Γαλετε Ζωυρων sanor panor tanor Βλιωφ
for the same AMbramis (alias AMbrabo Ambranno) Gowlis
Vortix o σεληνιω ωαλ PIX the same Kupfamilon

The fift Book of magick ARCHIDOXIS touching the Constellation of the Speculum

The way of preparing this Royall Instrument begins in this manner first of all every month throughout the whole yeare—

You must carefully [illegible] which signe is the ascendant of Heaven also the beginning of any signe must dilligently be observed & the signe rising upon the horizon together with the signe of the Meridian which is called the midheaven it is likewise further to be knowne in what parte of the heaven every planet is Resident in the houre & day of the beginning & setting about this mistery also whether the planet be above or beneath the Earth & when it will ascend above this our horizon moreover the conjunctions of the planets are to be knowne or in what signe or degree the sun or moone is also all the stars & changes of the moone and Especially to be understood as also the Equinoctialls themselves yet you cannot rightly compute them according to the rules or tables of Ptolomy for this cause the tables of Ptolomy were made in the yeare from the Nativity of our Saviour 140 att that time the Equinoctiall was on the 21 day of march two houres & foure minutes after noone therefore in this our age viz now in the yeare 1537 there is wanting of the account of Ptolomy almost 5 dayes 7 houres & 36 minutes for this cause in considering this so Excellent a worke great care must be taken to finde the true Equinoctiall & the place of the Equinoctiall ought to be taken in the Ecliptick of the Eaight Heaven which I call the beginning of Aries by reason of Division & Partision for the first parte of the Equinoctiall from the Ecliptick containeth 24 minutes of Declination so wee finde the day of the Equinotiall then the place of the sun is given to the Ecliptick division & that circle of the equinoctiall in the Eaight Heaven & this parting it containe therefore when soever the sun is posited whether in the ascendant or midheaven or else in decent there will be the beginning of Aries & of the signes and the sun being Rightly knowne from which afterwards the beginning of Aries & of the signes when they consist in Horizon may be understood according to the sensible place & therefore according to that from the motion & place of the sun the ascendant is found in the orient through the yeare also some places of the signes must be taken according to the equality of the Ecliptick which equality or distribution in the 8th Heaven is described by me Theophrastus but all the being comprehended in their due manner & circle we now proceed to the Artifice it selfe Each of these following 7 metalls must be taken according to the weight scribed in its one due manner as shall here following be shewed R of Gold [illegible] partes or halfe ounce tin of Silver partes 10 of Copper partes 3 of tin partes 2 of Iron partes 1 of mercury partes 5 every of these mettals poured must be kept apart in paper [illegible] we must mention our Speculum of which the magnitude is almost according to this here figured—

The magnitude



of the

Of this Speculums there must allwayes be there seen in one are form all Images of men as of theeves Enemies Robbers likewise also the formes or figures of beasts or armies of fights of seiges moreover all things which men perpetrate doe or have done and whether it be day or night the same are seen in this Speculum in the other are seen all meetings sayings words & [illegible] instituted with all these things [illegible] in counsells with all the causes [illegible] first done past or to no future [illegible]

[illegible] in the third are [illegible] all things written in letters & in bookes & whatsoeuer is figured with the pen. although it is most secret & most occult in errour vnto what man contemne speculums of this kind are directed all things apeare which are don vnder the horison as well in places distant as in those that are nigh. whether they be don in the day or night openly or in secret these speculums must be prepared for certaine & definite men all other men for whome they are not made can see nothing in them it is also to be vnderstood that if the speculums be made more large more of euery mettel must likewise be taken and indeed the greater the speculum is the more may be seen in it for if great gatherings together of people be to be seen such as are made in warre conflicts & other like concourses of people in so litel roome neither the persons nor houses nor other cattel can be seene so very distinctly as in a larger & more spatious speculum neuerthelesse there is no lesse labour Required in making & preparing a smaller then a large speculum but only more of euery mettel — after you haue your mettels purged & purified they are then fit for this worke it also to be vnderstood that euery be begun to be poured in the very houre of his proper planet also the good or euill aspect of the good or euill planets towards that planet are diligently to be obserued Gold if it be 3 times melted with Antimony & afterwards transmitted by Saturne it needs no other purgation but only you must beat it out thin & macerate it in water of salt for 24 houres after which wash it with pure water rain water [illegible] dry it with a clean linen cloth & Reserue it for the time of vse # Siluer is thus prepared after it is beat thin in a plate it is boyled in water in which Tarter & salt is dissolued the boyling is continued for a quarter of an houre then it is taken out & washed with pure water & wiped with a clean cloth & so reserued for the houre of vse # Copper must be put into water of vitriol or Camphor mixt with vinegar for the space of 6 or 8 houres so it will be purged but after it must be washed clean & dryed & reserued # Iron must be filed & the rust studiously washed from the filings & they afterward dried vpon coles # Tin melt it & burne vpon it suet wax or honey then pour it out into faire water afterwards dry it & lay it vp for vse Quick siluer expresse this through a skin into a cleane wooden vessel what passeth through is good & effectually purged for this worke & what is left in the skin is of no value euery of these mettels must be kept apart thus you haue all Ready for a beginning # This being done the complexion of the person (whether man or woman) for whome this speculum is to be made must be accurately & exactly knowne viz by calculating the natiuity of him or her as wee before haue clearly taught for as soone as the complexion cannot be [illegible] of such the ho[illegible]

[illegible]

And point in which the almighty God infused a liuing soule into the young in the mothers wombe where he first began to liue: wherefore may exactly & truly be perceiued or deriued to euery man (whether he be old or young) from these foundations first (Theophrastus: hauing layd & built moreouer the natiuity of a man being embalmed together with the planets & signes perfectly knowne This will be a sufficient helpe for the for the furtherance of this worke in this place it is not materiall to know what his fortune or misfortune what his Death Life or diseases are it is sufficient that the Reuolution of the yeare in which the man was borne be Rightly knowne and vnderstood. 68

Now followeth a table by which the begining of the speculum is shewed how to be operated for euery man of what planet soeuer he be

♄	♒ 12 Degrees	12:7	☉ 5 Degrees	♒ ☽ 12 Degrees
♃	♐ 11 Degrees	11:3	☉ 13 Degrees	♐ ☽ 19 Degrees
♂	♈ 10 Degrees	10:8	☉ 9 Degrees	♈ ☽ 10 Degrees
☿	♍ 3 Degrees	6:2	☉ 13 Degrees	♍ ☾ 7 Degrees
☉	♌ 12 Degrees	1:5	☉ 12 Degrees	♌ ☽ 4 Degrees
♀	♉ 7 Degrees	9:7	☉ 1 Degrees	♉ ☽ 20 Degrees
☽	♋ 6 Degrees	4:1	☉ 20 Degrees	♋ ☽ 6 Degrees
[illegible]	[illegible]	The houses of Heauen	The sunne in the degrees of the signes	The moone in the degrees of the signes

If a man be the offspring of Saturne the first begining must be made when the planet Saturne is in his own house viz in aquary and if not by reason of the time in that signe yet at least in the 12 house of Heauen that is in the in the house of misfortune calamity Enuy & most all Euilles moreouer the sun must be in the 5 degree of aquary but the moone in the midst of the 12th degree of the same signe then R the before written & prepared Lead in that very yeare & moment in the which the moone entering vpon the 12th degree of aquary and put it into a new crucible before prepared & set it on the fire in which melt the Lead and when it floweth remoue it from the fire & diligently couer the crucible and set it aside vntil the planet Iupiter touch the 11th house of heauen or the 11th degree of Sagittary and the moone enters the 19th degree of the same signe Sagittary then take the Tin before named the sun also makes his course in the 13th degree of Sagittary and set aforesaid lead to the fire and when it is in flux cast into the tin that they may melt & flow together and stir them

from them In the third are beheld all things written in lett
ers & in bookes & whatsoever is figured with the pen. althoug
It is most secret & most occult in a word unto what man
Concern Speculums of this kind are directed all things apeare
which are don under the horizon as well in places distant as
in those that are nigh. whether they be don in the day or nigh
openly or in secret. these Speculums must be prepared for certa
in & definite men all other men for whome they are not made
can see nothing seen them it is also to be understood that if the
Speculums be made more Large more of every mettel must like
wise be taken and indeed the greater the Speculum is the more may
be seen in it for if great gatherings together of people be to be seen
such as are made in wars conflicts & other like confluences of peo
ple: in so litel room neither the persons nor horses nor other cat
tel: can be seen so very distinctly as in a large & more spatious specul
nevertheless there is no Less labour Required in making & prepar
ing a smaller then a large Speculum but only more of every
mettel— after you have your mettels purged & purified they are then
fit for this worke it also to be understood that every be begun to be
purged in the very house of his proper planet also the good or evill
aspect of the good or evill planets towards that planet are diligently
to be observed   Gold if it be 3 times melted with antimony &
afterwards transmitted by saturne it needs no other purgation
but only you must beat it out thin & macerate it in water of
Salt for 24 houres afterwards wash it with pure water
when washed exquisitely dry it with a clean linen cloth &
Reserve it for the time of use # Silver is thus prepared after
it is beat thin in a plate it is boyled in water in which
Tarter & salt is dissolved the boyling is continued for a quar
ter of an hour then it is taken out & washed with pure wa
ter: & wiped with a clean cloth & so reserved for the houre
of use # Copper must be put into water of vitriol or
Camphor mixt with vinegar for the space of 6 or 8 houres
so it will be purged but after it must be washed clean dry
ed: and reserved # Iron must be filed & the dust studiously
washed from the filings & they afterward dryed upon coles #
Tin melt it & burne upon it suet wax or honey then power
it out into faire water afterwards dry it & lay it up for use
Quick silver squeeze this through a skin into a cleane
wooden vessell what passeth through is good & effectually
purged for this worke & what is left in the skin is of no value
every of these mettels must be kept apart thus you have all
Ready for a begining # This being done the complection of the
person (whether man or woman) for whome this Speculum
is to be made must be accurately & exactly knowne viz by calcula
ting the nativity of him or her as we before have clearly taught
for as some do the complection cannot be judged of from the ho
from the houre of the birth calculated but it is truly & rightly
understood if judgment be made from the houre that houre an

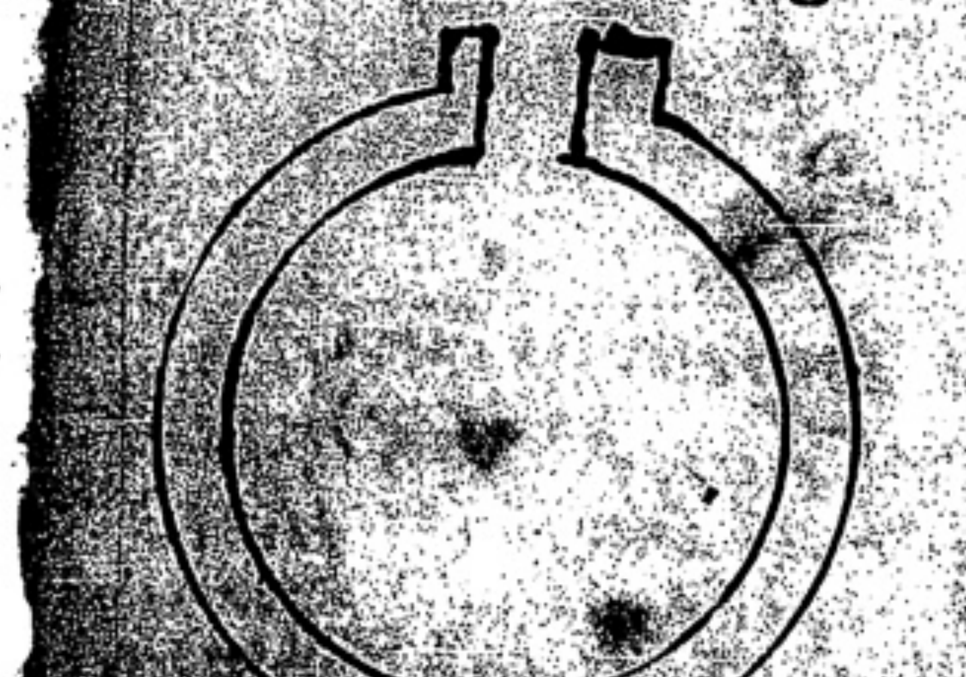
And point in which the almighty God infused a living soule
into the young in the mothers womb where he first began to live: which
houre may exactly & truly be purchased or derived to every man (whe
ther he be old or younge) from these foundations first of Theophras
tus: having Laid & cast moreover the nativity of a man being
Embalmed together with the planets & Signes perfectly known
This will be a sufficient helpe for the for the furtherance of this
worke in this place it is not material to know what his fortu
ne: or misfortune what his Death Life or diseases are it is sufficient
that the Revolution of the yeare in which the man was borne
be Rightly knowne and understood.

Now followeth a Table by which the begining of the Speculum is showed how to be operated for every man of what planet soever he be

as man is the offspring of a planet so the begin ing must be in the degree of this signe	The degree of the signes of the planets	The houses of Heaven	The sun in the Degrees of the signes	The moone in the Degrees of the Signes
♄	♒ 12 Degrees	12:7	☉ 5 Degrees	♒ ☽ 12 Degrees
♃	♐ 11 Degrees	11:3	☉ 13 Degrees	♐ ☽ 19 Degrees
♂	♈ 10 Degrees	10:8	☉ 9 Degrees	♈ ☽ 10 Degrees
☿	♍ 3 Degrees	6:2	☉ 13 Degrees	♍ ☾ 7 Degrees
☉	♌ 12 Degrees	1:5	☉ 12 Degrees	♌ ☽ 4 Degrees
♀	♉ 7 Degrees	9:7	☉ 1 Degrees	♉ ☽ 20 Degrees
☽	♋:6 Degrees	4:1	☉ 20 Degrees	♋ ☽ 6 Degrees

If a man be the offspring of saturne the first begining must be
made when the planet saturne is in his own house viz aquarius
and if not by reason of the time in that signe yet at least in the 12th
house of Heaven that is in the in the house of misfortune: enmity
envy & indeed all evills moreover the sun must be in the 5 degree
of aquary but the moone in the midst of the 12th degree of the same
signe then ℞ the before washed & prepared Lead in that very poin
& moment in the which the moone entering upon the 12th degree
of aquary and put it into a new crusibel before prepared & sett it in
the fire in redinesse melt the Lead and when it floweth remove it
from the fire & diligently cover the crusible and sett it aside un
til the planet Jupiter touch the 11th house of heaven or the 11th
degree of sagittary and the moone enters the 19th degree of the
same signe sagittary then take the Tin before washed the sun
also makes his course in the 13th degree of sagittary and set
aforesaid lead to the fire and when it is in flux cast into it
the tin that they may melt & flow together and stir them

with a stick that they may be mixed then remove the scoriae from the fire & covering it as before set it aside untill mars is in the af- ore: said manner &c. so you must do with all the other mettels according to the tenour of the Table untill all the metalls be congregated & co-united But if venus be Lady of the nativity you must begine with Copper & observe this proces venus mercury Sol Luna & then above from Saturn to Jupiter & mars untill you come to venus this in numbering all and repeated the begining being allwayes made from the lord of the complection or nativity mercury onley when lord of the nativity must be the last because his mettel abides not in the fire but vanishes away otherwise he should hold his own order Espetially when he is not Lord of the nativity # also they mettels being conjoyned as is said you must have two tables of Iron purely polished formed & bound together with Iron wier so as they may within them containe the amplitude of the speculum when it is molten & cast between the two Iron tables on the superior parte there must be a mouth or orifice not Large but so made only as through it the mettels may be conveniantly powred according to the following figure almost like a flatsided bottel shewed but before the infusion you must have thes Iron tables hot & anoint them with suet that the mettels may not stick & that the speculum may be smooth and very hard # The forme of The fusory Instrument into which the Speculum Is to be cast #



all thes things being in readiness you must dilligently have regard to the times when the Lord of the nativity is below The Earth that is the 1. 2. 3. 4. 5 or 6 house of the Heavens & the moone holds The 12 degree of the house of the lord of the nativity & also if there be no other malignant aspect such are ☍ □ & △ or ☌ Then in the name of the lord put out all the mettels being melted in your crusible into that forme this is the first speculum in which are seen all things which are done corporally and substantially as men Images beasts & other animals yet the fusion must be made Exactly in that very pointe & moment in which the moone enters the 10th degree whether it be in the day or in the night it is all one afterwards take out the speculum from out of the form or fusory Instrument and keep it aparte but

out of

The remaining grains or fragments of the mettels mix together in a crusibel yet not before there be a conjunction of the lord of the nativity and the moone in the house of the conjunction againe melt the mettels into on mass so have them in the crusible and make ready your form or fusatory Instrument and when the lord of the nativity occupies the 10th house that is in the midel or highest part of Heaven powre out the second speculum & at that time the moon must be constituted in on house or signe of that planet which is lord of the nativity and as the moone before was in the 10th degree of capricorne so now shee must be in the 10th degree of aquary for if saturne should be lord of the nativity he hath two houses viz capricorn and aquary if the sun and moon are choise in the nativity each of them have but on house viz leo & cancer with this consideration all the 3 Speculumes are to be melted & prepared when the moon is in the 10th degree of Leo or in the 10th degree of cancer in this moment is compleated the second speculum by which may be knowne all speeches words & sayings allredy past as also the dayes times and houres in which every of thes was done # afterwards againe conjoyne the mettels into on when the lord of the nativity is in conjunction with the moone for if another planet be in conjunction with the moone the thing is the same take out your second speculum and keep it aparte as before make ready your fusory instrument when the planet which is lord enters the 7. 8. 9. 10. 11. or 12 house above the Earth also when the moone againe holds the first signe or house but the planet in the 10th degree and no evill aspect between # then melt and powre out the third speculum in this are seen all writings or things written delineated and printed in letters & bookes in a word I say all hidden things which Ever are made for the future If any mettell be remaining after the makeing of this you may imploy it how you pleas but the speculums must be kept signed with their numbers 1. 2. 3.

Moreover when the sun is in the signe or house of the Lord of the nativity from the 5 degree to the 7th thes speculums must be quickly be levigated upon a stone and polished on on side so as there may be no roughness nor blemish perceived for this would hinder the inspection after this is done no one of them must touch the other but Each must be kept aparte but the begining of the levigation may be when your time will permit for although all the three must not be melted and cast at on time yet that is not any thing to this business they being levigated or ground [illegible] diligence must be given when the next new moon after [illegible] tion will be in the very pointe of the new moon after Longe [illegible] in powder the first speculum must be polished so it will be cleare & bright in the next following new the very pointe of this time the second & third speculums be polished after polishing they must no more be [illegible] together or comoyned but each of them kept apart but when The Lord of the nativity is in the fourth house that is in the house of earth secret or hidden things & the Sun or moon at the same time be in the house of the Lord of the nativity and also when a conjunction of two benigne planets happens then these 7 specimens conjunctively must be put into a pure fluid & cleane fountaine water so as under the water they may againe co-unite let them lye in the water for two houres space untill the conjunction be over past afterwards take them out & wrap them in cleane linen and keep them for use

Thus may these Riall instruments be prepared in 13 monthes space if it be began in a fit time & an accurate observation of time be adhibited this worke may be set about in one yeare yet one yeare is more comodious for this then another Especially if the Lord of the nativity be Governour of that yeare or perfect of the part of fortune ——

The Sixt Booke of Magick ARCIDOXIS

Touching the Composition of metals no man can deny but that the compositions of metalls operate wonderous things in supernaturalls this may be confirmed by many reasons as heare following shall more Clearly be taught for if you compound all the 7 metals in a commodious order & due time & melt them together into one masse ye will have such a metal as in which all the virtues of the 7 metals will be inserted and remaine all these I say you shall finde in one only metal which we call ELECTRUM this doth not only containe in it selfe the naturall virtues of pure metals but besides these also various supernaturall virtues for pure and Simple metalls by and in themselves have no more virtue then what God and nature hath infused in them and all these are naturall only so it is knowne to you that gold which of all metals is the most noble most perfect & most Excellent heales the Leprosye with all its species & Copper & mercury consolidate all Externall ulcers & wounds so likewise all other metalls have their peculiar virtues which we in this place shall not mention but speake of the virtues of metals in generall and yet their metallick Essence being undissolved & unaltered they can performe or Effect nothing in medicine without hurt or detriment but if they be to Exer-

cise

Exercise their medicinall virtues the metallick Essence of them must be first destroyed and then changed into another species viz into their arcanums or oyles balsomes tinctures quintessences calx & the like & in this state exhibited to the Sicke & without such a preparation they by their native virtues can contribute nothing in a supernaturall manner as our Electrum doth which is compounded & coagmented according to the Course of Heaven as we hereafter shall shew In the praxis thereof ## Wherefore we not without Cause asigne praises to our Electrum for the virtue of it is great yea I verily believe I suppose it in this place will be a thing very necessary that we should describe the virtues and faculties of our Electrum and omitting the treating of pure metals proceed to commend you of this only for it is more cleare then the Sun that they cannot in the least bear comparison with our Electrum if a cup or plate be made of this Electrum poison in it can be given to no man nor by inchantments & witchcraft can hurt be inferred on him if the said cup or plate be well observed for in our Electrum is constant Infallible Simpathy Latent which it hath with man the 7 planets & superiour stars co-operating as by reason of a singular consent & condolency it both sweateth & is spotted as soone as it is touched or taken in the hand of man and this is the cause why many things were atributed to our Electrum by the antients of which they also made many vessels apt for conteyning meates & drinkes some of which Even in our dayes have been found & digged out of the Earth with which they were contented and had also of the same Electrum: ornaments & jewels worne in times past as Rings Braslets medals Seales Images [illegible] money & some of which for concealing the arcanum were covered over with silver & gold but this custom in our age is altogether out of use [illegible] thing it so life contemned and forgate ## yet that the mistery of nature and those Excellent magnalia of God may no longer be hidden in these latter times but be publickly known & produc to Light I cannot cease but describe & discover in my Explanation those things which have so long been hid & been obscured in the darkness of Sofisters But it seemes not Expedient here to write all the virtues & potencyes of our Electrum for if we do so these our studies will be calumniated by the Sophisters giving Effront to the Ignorant be derided by the Ideots & abused by the wicked and Impious against all these Silence is the best security ## yet in the meane while I in this place cannot chuse but write some of the wonderfull powers and virtues of our Electrum which we have seen done with these our Eyes and therefore can witnesse the truth ——

The truth of them with a good concience for we have seene Rings of this kinde which whosoever did weare the Cramp could not trouble nor the Palsey Efiont nor any dolour torment likewise: neither would the Apoplexy nor Epylipsy invade and if a ringe of this kinde were put upon the ring finger of an Epileptick man in the time of a most grievious fitt the fitt presently abating and the sick Emediatly arose from the place where he was fallen we have also seene and knowne that if the man wearing such a ring on his finger were at that time affected with any occulte disease the ring suddainly did not only sweat but by reason of the great: Sympathy did also contract spotts & deformyty as we more clearly declare in our Book of Sympathy ## moreover it is also to be knowne that our Electrum is a Celestiall operation presented as also the influence of all the 7 planetts that it drives away all malignant spirits: therefore the Antient Magicians & Chaldeans & Persians did and performe many works of this kind all which if I should perticularly rehearse to you it should make a wonderfull Cronicle which notwithstanding for the avoiding of scandale I have omitt for in so doeing I should be accounted the greatest Sophister & the Highest magician and Enchanter ## nevertheless I cannot passe over in silence one exceeding wonderfull thing I once saw done in Spain by a certaine Nigromancer who had a bell weighing at the most but two pounds as often as he rung this bell he could excite & raise up very many spectrums and visions of spirits for when he was disposed to such actions he writ certaine words & Characters in the internall superficies of the bell then he strook or rung the bell & imediately a spirit would appeare in what forme soever he himselfe willed with the sound of the same bell he could also draw to himselfe or expell from him either visions or spirits yea & many other things also if he so pleased as I with these Eys have seene done by him yet as often as he intended any new thing so often he renewed the words & Characters he would not reveale to me those characters or words while I my selfe more profoundly ruminating and considering the matter did at lenght happen to finde them out which notwithstanding our Examples of which I have studiously declined yet I did without difficulty perceive that more of moment was sited in the bell then in the words themselves

for that bell was undoubtedly made of our Electrum ## I heare also was the invention of virgills bell at the sound of which all adulterers & adulteresses resident in the Court of king Artus were so Exceedingly Terrified as a continuall vertigo seased on them by which they were plunged hedlong into water no otherwise then as if they had been strook downe with lightening this is no fable but a true thing and worthy to be remembered therefore it seemes not unworthy of your beleefe since all such things are possibel to nature for if the visible man can call & so compell another by the sounde of his word as he must do what he commands without all force of weapons or other violence intervening certainely much more easily can the invisibel man doe the same who can compel both the visible & invisible not only with a word but also with the thought of a word for necessarily the inferiour must alwayes be obedient and subject to the superiour: what other thing is there in visible man then the astrum it selfe latent in the mind and cogitations of the invisible man and by the imagination of man discovering & exercising himselfe now if the astrum be lead and conveighed to another by the olimpik spirit then the same may also be [illegible] and [illegible] its impression to a[illegible] they by the power and help of the stars may be far more sublimely Exalted then they can be by nature as we teach in the other books of this magick Archedoxes Gold & living mercury may be for Example to you if these two be compounded & united by Amalgaming Exactly in the time of the conjunction of Sol and mercury and in that conjunction the sun have dominion over mercury they thenceforth may Easily be fixed together so as to give tincture to Living mercury which may be Afterwards augmented with other Living mercury in that a conjunction this is an admirable secret of nature &c ##

The likewise without this conjunction gold & silver may be united & compounded with common mercury in this manner if gold be held over a [illegible] mercury then all the mercury ascends into the gold in the space of [illegible] & makes [illegible] which flagilles [illegible] as was in the same manner silver may be handled also this we are wonte to call the magnesia of the philosophers in the search of which many as thomas de aquino & Rupesia with their followers have anxiously but to no purpose and this is among remarkable singulers that mercury with no little difficulty [illegible] silver copper iron steel &c so united in the fire as they Easily melt together & this way are prepared many times Elixers for changing mettles as we else where write more amply in our booke of the Transmutation of mettells — further more touching common mercury

This also is to be understood viz as it with it owne fume pnetrates
all mettells calsines & disposes them to its owne nature so met
tells: also with their fume Coagulates living mercury: for
we have found mercury within of Exceeding great colde
and that it can no other way be coagulated then by the great
est: cold which fully & perfectly mixeth & fution assends or Ex
pires: from mettels in the Species of fume for what cannot abide
in the fire & heat issueth out from mettels in the fire of this
kind is the Arsnick of mettells which assends from mettels in
their melting like a spirit: # moreover it is to be knowne: that
mercury is a metalick spirit and as a spirit is more then a body
so also mercury is more then all the other mettels and as a spirit
penitrates all walles so mercury passeth through all mettels
for mercury performes and operates wonderfull things in
mettells all which we shall not heare Explicate but leave it
to another place I my selfe have seene and found that if living
mercury be certaine times sublimed as cinibar from a calsigned
mettel and calcinate be againe reduced into its owne mettel it
will thenceforth be made more flued then any lead whether it
be gold or silver: copper or iron or steele so as it will become
fluxible at a candel or torch licke wax and will melt like
snow or Ice in the sunns heate & therefore by digestion for #
sometime it will all be turned into living mercury we
also make mention of in our litel booke of the Resuscitation
of naturall things when we speake of the mercury of
mettels # In this manner is prepared mercury of gold mercu
ry of silver & of copper & of iron & of steele & of tin & of lead
Touching which Arnoldus & Aristotle & other philosophers have
indeed delivered many things but rarely or never saw
them with their owne Eyes therefore this is to be accounted
the highest and most noble mistery of nature which ought
studiously to be conseald and not to be rashly commited to the
hands my adversaries viz of the unworthy for what will
a gem or peirle profite a goose who neither knows it nor can
she use it but preferes any thing she can swallow before it the
the condissendings & ingenie of sophisters is the very same #
Therefore they are not worthy of these Arkanumes nor must
they be imparted to them least perles be cast before swine
and what is sacred given to dogs which God himselfe hath
seriously forbid to be done # But that we may com to the prac
tis: of our Electrum touching which we began to speake
above and which ought to be compounded & prepared accord
ing to the motion of the heavens and conionction of the
7 planets thi: process of that practis is as followeth

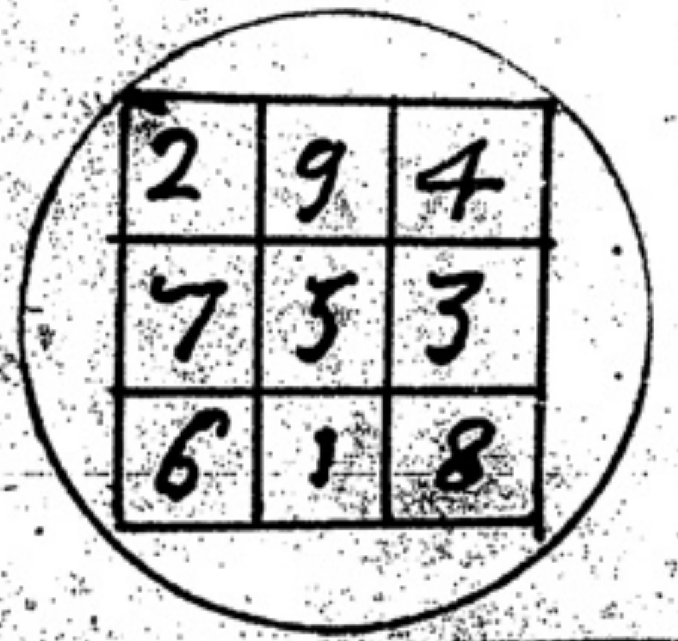
First attend the coniunction of Saturne with mercury
that heaving all Instruments must be in readyness
as fire crusibel pure Lead beate thine or in smalle graines
living mercury & that nothing may be a let to your purpos
The conionsion as I said begining make your Lead to flow not
so smale heate as if mercury be poured upon it it may not
fume away or Expire therefore in the first point of the con
ionction: take out your crusible with the Lead in flux from
the fire and then poure in your mercury afterwards per
mit them to cole together this being done likewise attend to
the conionction of Jupeter with Saturne or mercury then
having all things prepared in readiness studiously Endeavor
that pure English tin may be melted in a vessel aparte at
the very point of that conionction & your pited lead and
mercury in another peculiar vessell in flux also at the
same time first take your lead and mercury from the fire
when that mixture is warm condensation then poure in
your tin and permit it to cole together thus you will have
the three most fluid mettels conioyned together in one
body which three indeed should allwayes be first conioyned
afterwardes againe attend to another conionction viz of
any of the other planets whether ☉ or ☽ or ♀ or ♂ be
conioyned with any of the other three afoursaid viz
either with ☿ ♄ or ♃ for then againe you having
all things in readiness as we said must melte either
apart in the pointe of the conionction mix them as
afore you did with the other 3 & reserve that quaternary
mixture with the same: and you must handle the three
remaining mettells untill all the 7 be conioyned & mixed
into one mettel according to the due conionction of the
planets so you will have the ELECTRVM prepared but
having described the same I will heare put an end to this
littel Booke

The Seventh Booke of Magick
Archidoxis: Touching the Seales of the Planets

It is certane that a great power & virtue is incited in the Se
ills: of the planets if they be duly prepared in a fit houre an
time according to the course of the planets aforesaid an
d: for no man can deny but that the superior stars and
Influences of heaven can do much in transitory and mor
tall things if the superior stars and planets can

governe rule and as it were as they please compell the animall man although he be made after the Image of God Endowed with Life and reason How much more may they: governe: less things viz metels stones & Images on which they Empose: themselves or which they with all their virtues & Efficacy: according to the measure of Influence do so occupie as if they were in them with all their substance as they are in the firmament it selfe also it is possible for a man so to Endew them into a medium: as in that they may Effecatiously: operate whether the medium be a metell or a stone or Image: or any other thing ## it is also a thing very worthy your consideration: that the 7 planets have greater virtue in no one thing then they have in their proper metels viz Sol in gold Luna in silver Venus in copper Jupiter in tin mercury in quick silver mars in Iron Saturne in Lead therefore we have decribed the sigills of them & teach to make the seale of every planet of its owne proper metel

The seale of Saturne this sigill must be made of pure & fine Villachian Lead in the rotundity of which make a quadrature on one side devide this quadrate into 3 columns & inscribe in every colomn 3 containg 15 on the other side the Image of the planet must be Engraven viz an aged man bearded with a shovell or spade in such wise figured as if he were diging the Earth on his head must be a star with the name of Saturne but for impressing this sigill you must signatory Iron instruments ready cut and Engraved that in the Exact time of signing the sigill you may Empress in as many if stamped viz that by this means the worke may proceed the more Expeditiously then otherwise when in the day of Saturne the moone Enters the first degree of taurus or capricorne & the planet Saturne is of a good course & nature then melt your sigill poure it out and stamp it betweene the To signatory Irons as we said when it is so prepared keep it carefully in cleane black silke



2	9	4
7	5	3
6	1	8

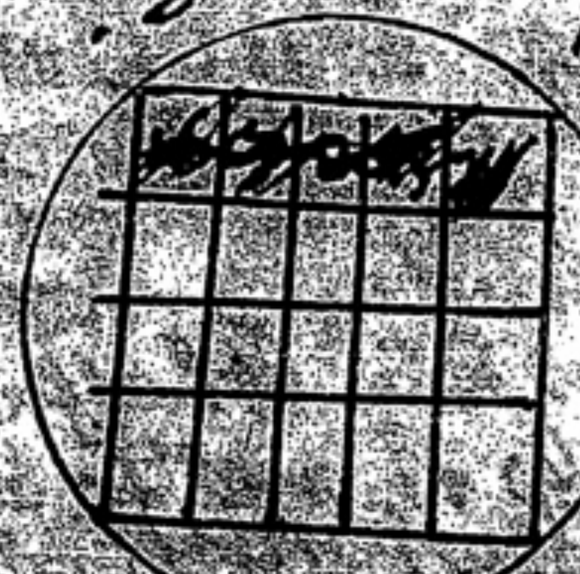
The Seale of
Saturne

This sigill petitles pregnant women if they weare it about them in the berth they will finde no dificulty also to whatever this seale is aplyed that will be multiplyed

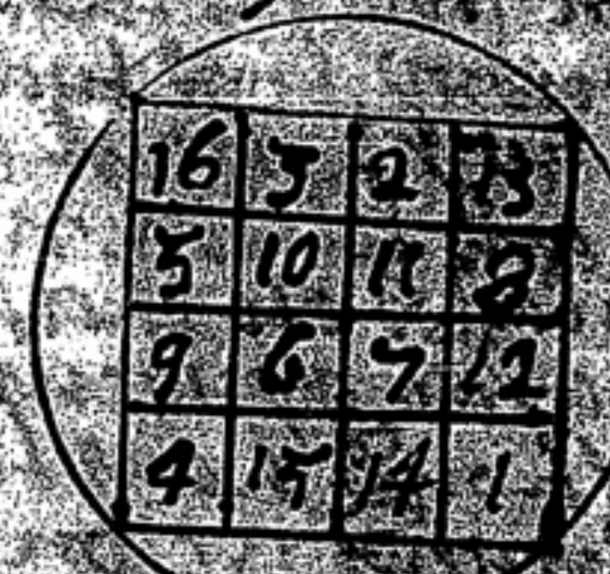
And moreover if an horsman carry it in his left boote no man can hurte his horse But if this Seale be made in the day and houre of Saturne when Saturne is Retrograde it resists: all good Enterprise and if it be aplyed to any thing that dayly decreases is diminished and perisheth also in a time of warre if it be buried in that place where soldiers Rest they shall have no success but will hastily remove their camp and be gone

The Seale of Jupiter

This sigill must be made of good English tin: in the roundeness: on one side a quadrangle must be Extended and that multiplyed with the quaternary number and every line must containe 34 in the other side of the sigill the Image of the planet must be graven viz a sacerdotall and literate man holding as it were Reading a booke in his handes upon his head a star and the name of Jupiter also for this sigill you must have two signatory Irons ready prepared as is said then in the day of Jupiter the moon Entering the first degree of libra the planet Jupiter well constituted prepare and finish this sigill and keep it in blew sa



The Seale of
Jupiter

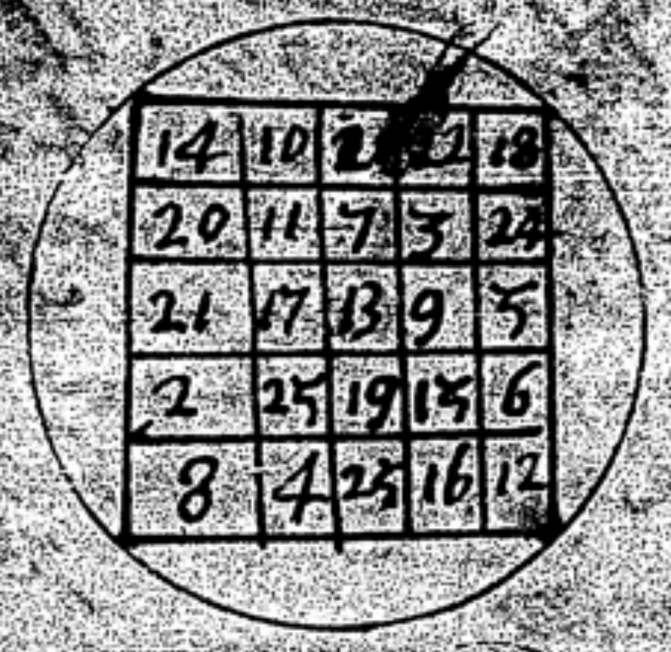


16	3	2	13
5	10	11	8
9	6	7	12
4	15	14	1

If this Seale be worne it procureth love and favour with all men to whatsoever it be aplyed that multiplies and dayly increaseth & makes the bearer happy & prosperous in all his affaires and it drives away all care and sorrow

The Seal of mars

This sigill must be formed of Corolthian Iron in an orb of the magnitude of the figure following and kept with the first time for impressing it on one side must be a quadrangle multiplyed with the number five so as every line on both may comprehend 65 on the other side must be engraven The Image of the planet viz a soldier armed holding a buckler in his left hand & in his Right a sword upon his head a star & the name of mars added [illegible] that two peculiar signatory Instruments admirable well hardened shold be made for this sigill these being in readiness attend to the day of mars when the moon entering the first degree or point of Aries or Sagittary and the planet mars hath a good motion state and in benigne aspect At that time your Iron sigill must be Red hot in the fire that it may the better be softned and signed when stamped keep it in Red silke &c



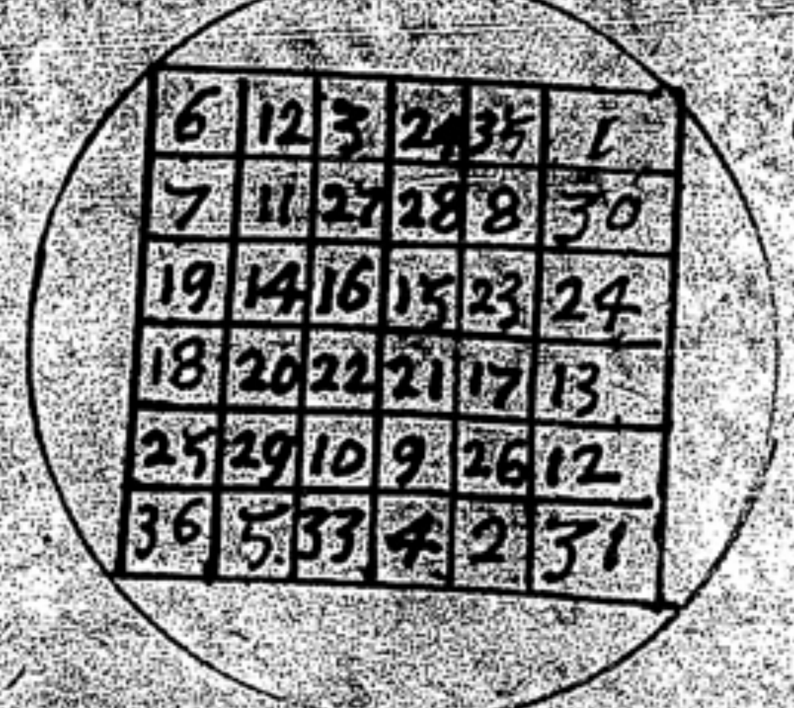
14	10	[illegible]	[illegible]	18
20	11	7	3	24
21	17	13	9	5
2	25	19	15	6
8	4	23	16	12

The Seale of Mars

This Sigill confers strength and victory on the wearer: fights and combats: so as in all conflicts he shall triumph and not be hurt. if the same seale be buried in a castle or fort in fight all enemies or assailants will be confounded so great are virtue doth the planets contribute to this seale but if it be prepared when mars is retrograde: under a severe malignant aspect then happe the contrary happ neth whereas seeing it is said there were strife contention hatred and envy yea all unlucky chances or mischiefs will be rife

The Seale of Sol this sigill must be made of the best arrabick or Hungarick Gold where also you are to make a quadrangle on one side and that is to be multiplied with the number 6 so as in every line transversely numbering there may be 111 here you are to note that the numbers in every Sigill are the secret and hidden numbers of all the stars by God subjected and attributed also that as we teach in our booke of stars for a planet is called a precursor or primary star therefore it is behoofull it should have the other stars under it which to it are subservient &c on the other side the Image of the planet must be engraven viz a king crowned sitting on a royall throne shining with kingly majesty and holding a scepter in his right hand upon his head the sun and the name Sol but before his feet the Image of a lion for this Sigill likewise these signatories are required afterwards observe what day of Sol the moon enters the first degree of Leo if at that time the planet Sol be of a direct motion engrave the seale wherein imprest keep it in yallo silke ##

But you are also to understand that this way of impressing Sigills is not only instituted that by reason of time no impediment may intervene but that all things may be done expeditiously and quickly but this very impression is also an expression of celestiall virtues for as celestiall impressions and influences of superior stars are supernaturally made most swiftly and in one moment so as an arrow flies not swifter from above nor is a bullet shot out of a gun so swiftly and hastily an impression ought to be made ## The sigill procureth the bearer grace and favour among great men kings princes lords and daily advanceth the man so as he continually increaseth in goods and honour And is greatly esteemed among all men &c.

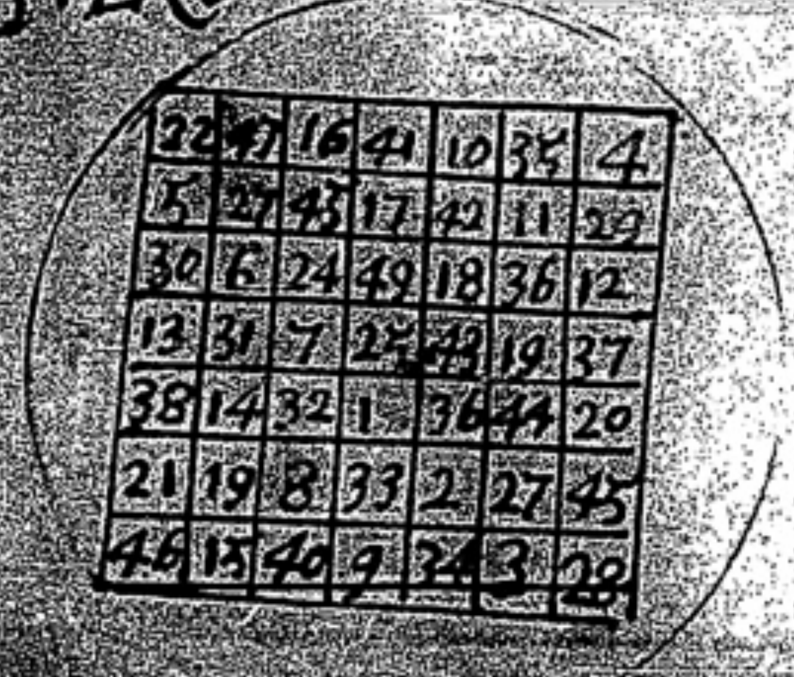


6	12	3	24	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

The Seale of Sol

The seale of Venus this sigill must be made of copper on one side of it figured with a quadrangle multiplied with the number 7 every line containing 175. on the other side must be exhibited the figure of the planet viz a woman nigh to whom stands an infant with a bow and five arrows and over the woman hangs a psaltery or other musicall instrument in her left hand upon her head a star and the name of Venus when you have made ready the precursions or instruments for this seale then observe when the moon on the day of Venus enters the first points of taurus or virgo at that time precisely sign it and when signed keep it in greene silke

The Seale of Venus

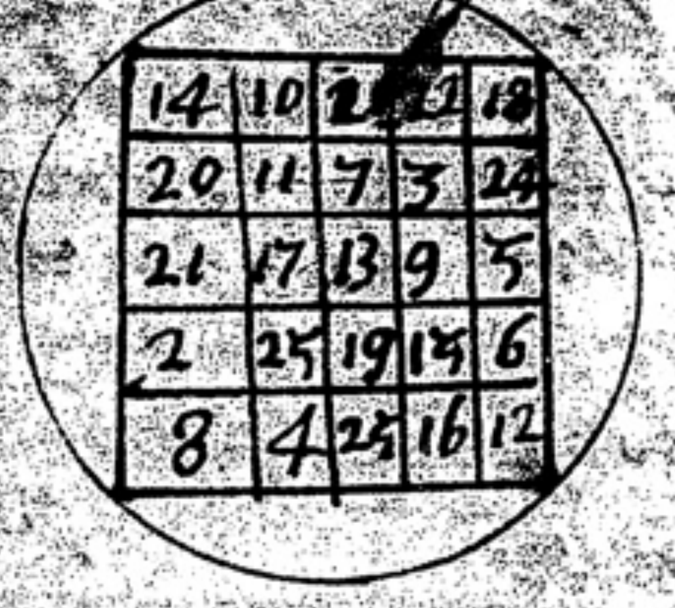


22	47	16	41	10	35	4
5	27	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	36	44	20
21	19	8	33	2	27	45
46	15	40	9	34	3	28

He who weareth this Sigill will be of a wonderfull and admirable great estate and will acquire to himselfe the love of men and women the same drive away all envy and hatred if you command your dearest enemy to drinke wine in which this seale hath been infused he will become a most entire friend to you thinking no more of malice but studying all the good he can also it confers skill and a happy progress in the science of musicke ##

The Seale of Mercury this seale must be made of congealed mercury for the most part unless it be such as can be impressed so neither can this coagulation [illegible] unless prepared in the manner before [illegible] therefore aforesaid is required of the [illegible] of which may be engraven in the number [illegible] the Image of the planet as [illegible] touching the impressing thereof [illegible] Sigill on one side must be quadrangle [illegible] quadrangle multiplied with the num[illegible]

The Seale of mars



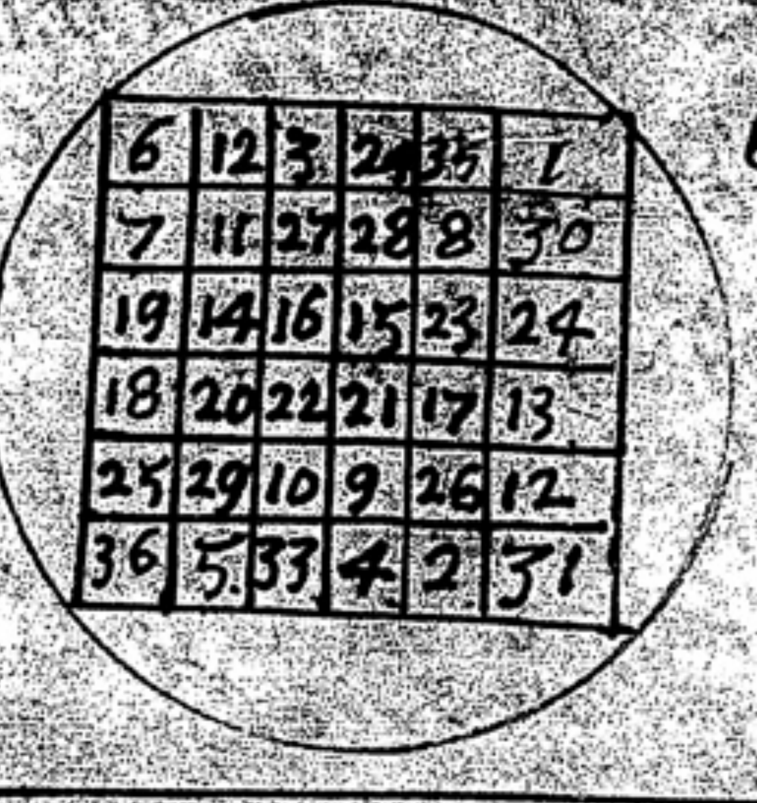
14	10	[illegible]	22	18
20	11	7	3	24
21	17	13	9	5
2	25	19	15	6
8	4	25	16	12

This Sigill confers strenght and victory on the wearer: fights and combats. so as in all conflicts he shall triumph and not be hurt. if the same Seale be buried in a castle or fort in fight all Enemies or asailants will be confounded so great a virtue doth the planet contribute to this seale but if it be prepared when mars is retrograde: under a severe malignant aspect then happy the contrary happeneth whereof it is said there are Strife contention Hatred and Envy yea all unluky chances or mischifes will be rife

The Seale of Sol this sigill must be made of the best arrabick or Hungarick Gold heare also you are to make a quadrangle on one side and that als to be multiplied with the number 6 so as in every line transversely numbering there may be 111 here you are to note that the numbers in every sigill are the secret and hidden numbers of all the stars by God subjected and Attributed so that as we teach in our booke of stars for a planet Is called a procurer or primary star therefore it is behoffull it should have the other stars under it which to it are to be Governed &c on the other side the Image of the planet must be Engraven viz a king Crowned sitting on a riall throne shining with kingly majesty and holding a septer in his right hand upon his head the sun and the name Sol but before his feet the Image of a lion for this sigill likewise two signatories are required after wards observe what day of Sol the moon enters the first degree of Leo if at that time the planet Sol be of a [illegible] motion Empress the seale when Empressed keep it in yallo silke ++

But you are also to understand that this way of empressing sigills is not only instituted that by reason of time no impediment may intervene but that all things may be done expeditiously and quickly but this your empression is also an expression of celestiall virtues for as celestiall empressions and influences of superior stars are supernaturally made most swiftly and in one moment so as an arrow flies not swifter from a bow nor is a bullet shot out of a gun so swiftly and hastily an empression ought to be made ++ this sigill procureth the wearer grace and favour among great men Kings princes others and daily advanceth the wearer so as that he continually increaseth in goods and honours And is greatly Esteemed among all men &c &c

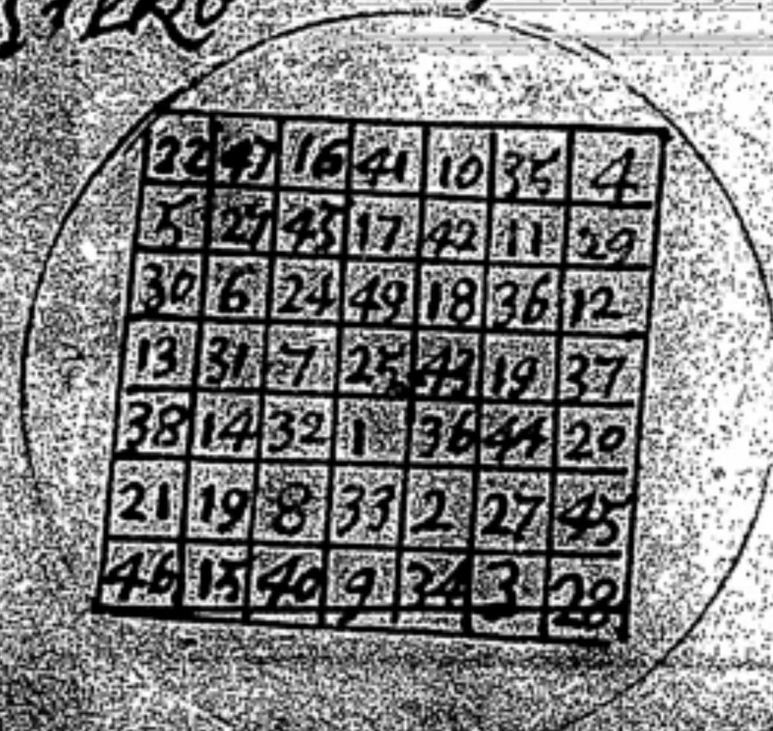
The Seale of Sol



6	12	3	24	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

The seale of Venus this sigill must be made of copper on side of it figured with a quadrangle multiplied with the number 7 every line containing 175. on the other side must be Exhibited the figure of the planet viz a woman nighe to whom stands an infant with a bow and five arrows and the woman beareth a psaltery or other musical instrument in her left hand upon her head a star and the name of Venus when you have made ready to precious instruments for this seale then observe when the moon in the day of Venus enters the first points of taurus or virgo at that time precisely signe it and when signed keep it in greene silke

The Seale of Venus

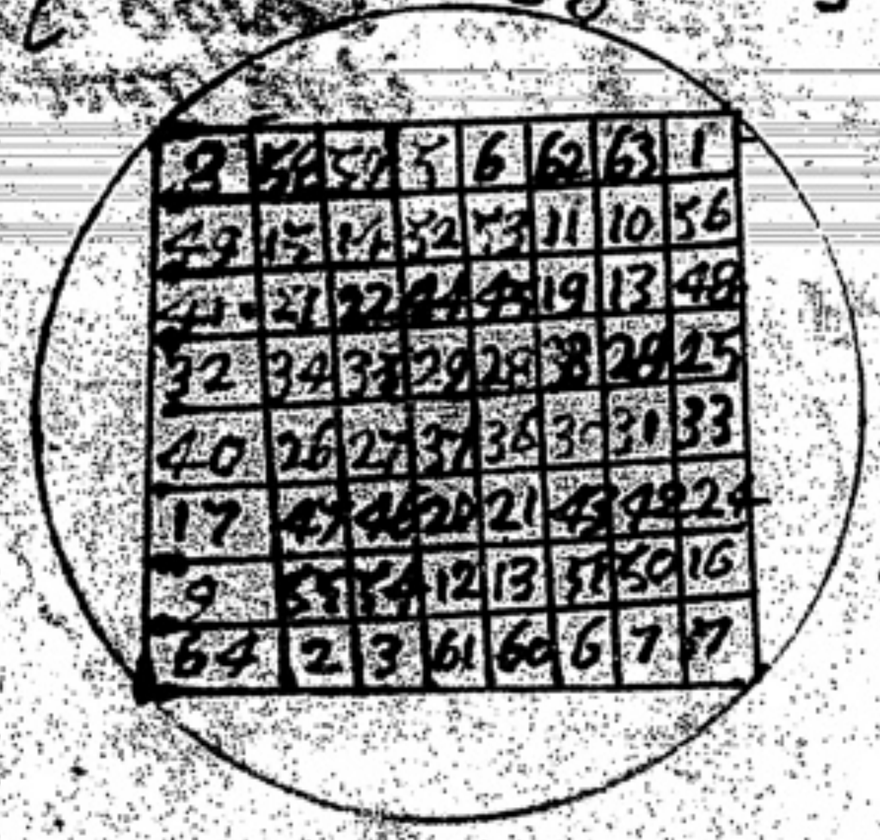


22	47	16	41	10	35	4
5	27	45	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	36	44	20
21	19	8	33	2	27	45
46	15	40	9	34	3	28

he who weareth this sigle will be of a wonderfull and admirable great Estate and will acquire to himselfe the love of men and women the same drives away all envy and hatred if you command your disarmed enemy to drinke wine on which this seale hath been infused he will become a most earnest friend to you thinking no more of malice but studying all the Good he can also it confers [illegible] and a happy progress in the science of musicke ++

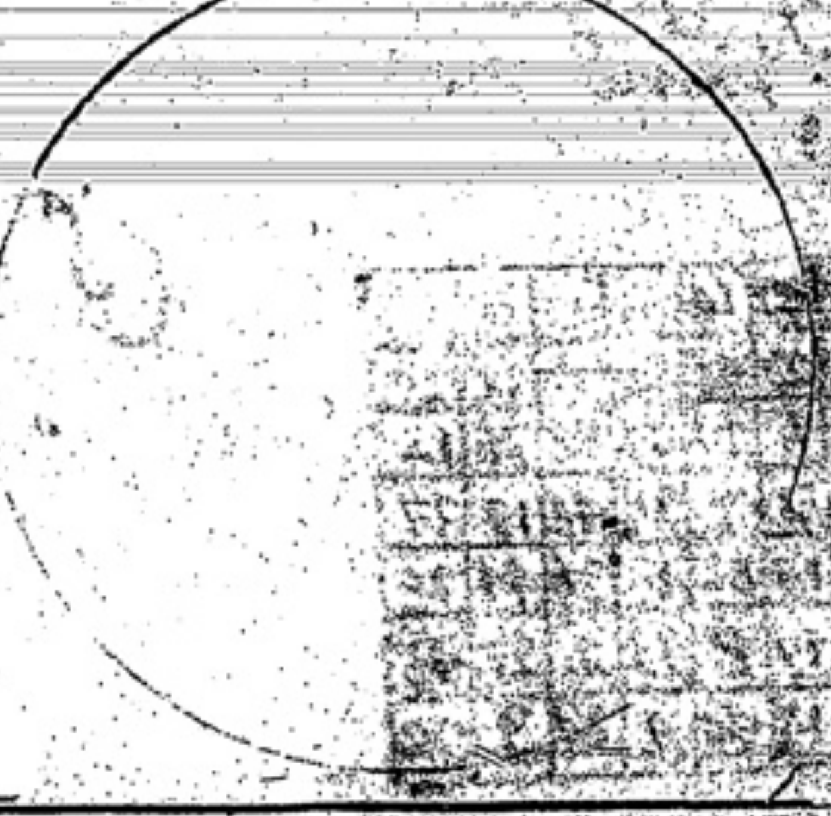
The seale of mercury this seale must be made of coagulated mercury for the most part unless it be such as can be impressed so neither can this coagulated mercury unless prepared in the manner by us before set down be made for use therefore a forme is required of two parts in one of which may be Engraven the number and in the other the Image of the planet as we have taught touching the Impressing the other metalls also this sigill on one side must be quadrangled the quadrangle multiplied with the number

Line containing about 262 on the other side standes the Image of the planet viz an angle winged on the back and at his heeles having in his hand a rod with two serpents wreathed about it crosswise but on his head a hat and the name of mercury. mercury is coagulated with lead for no mettel is of more affinity to mercury then Lead the coagulation is thus made R of fine Lead ℥ij make it flow in a crusible then take it from the fire and let it cole a litle when it is nigh condencation poure in of mercury ℥ij also observe when in the day of mercury the planet is benigne the moon entering the first degree of Gemini or Scorpio at that time make your coagulate mercury to flow with a very soft fire and poure it out into the forme or mold before prepared knocking the same a littel that the mercury may slide round a litle the better it will very well reach cold in the forme but this forme must first be anointed with wax or with a burning taper that nothing of the melted mercury may adhere to the forme but sliperily and with ly slide in all the engravings thereof yet if in casting this sigill be not sufficiently pure and exquisite you may cut it as you thinke good afterwards keep it in purpel silke &c



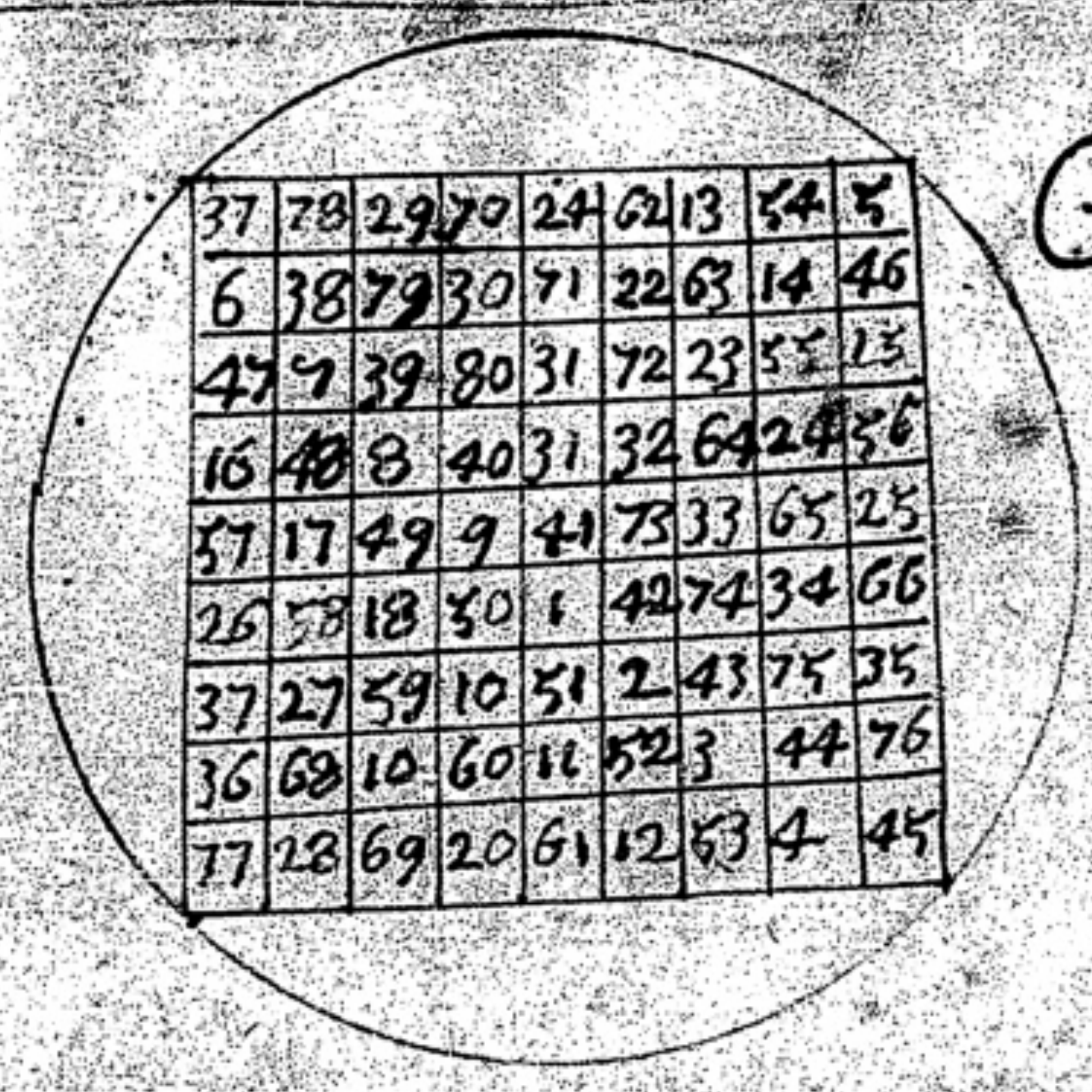
8	58	59	5	6	62	63	1
49	15	14	52	53	11	10	56
41	21	22	44	45	19	13	48
32	34	35	29	28	38	28	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

The Seale of Mercury



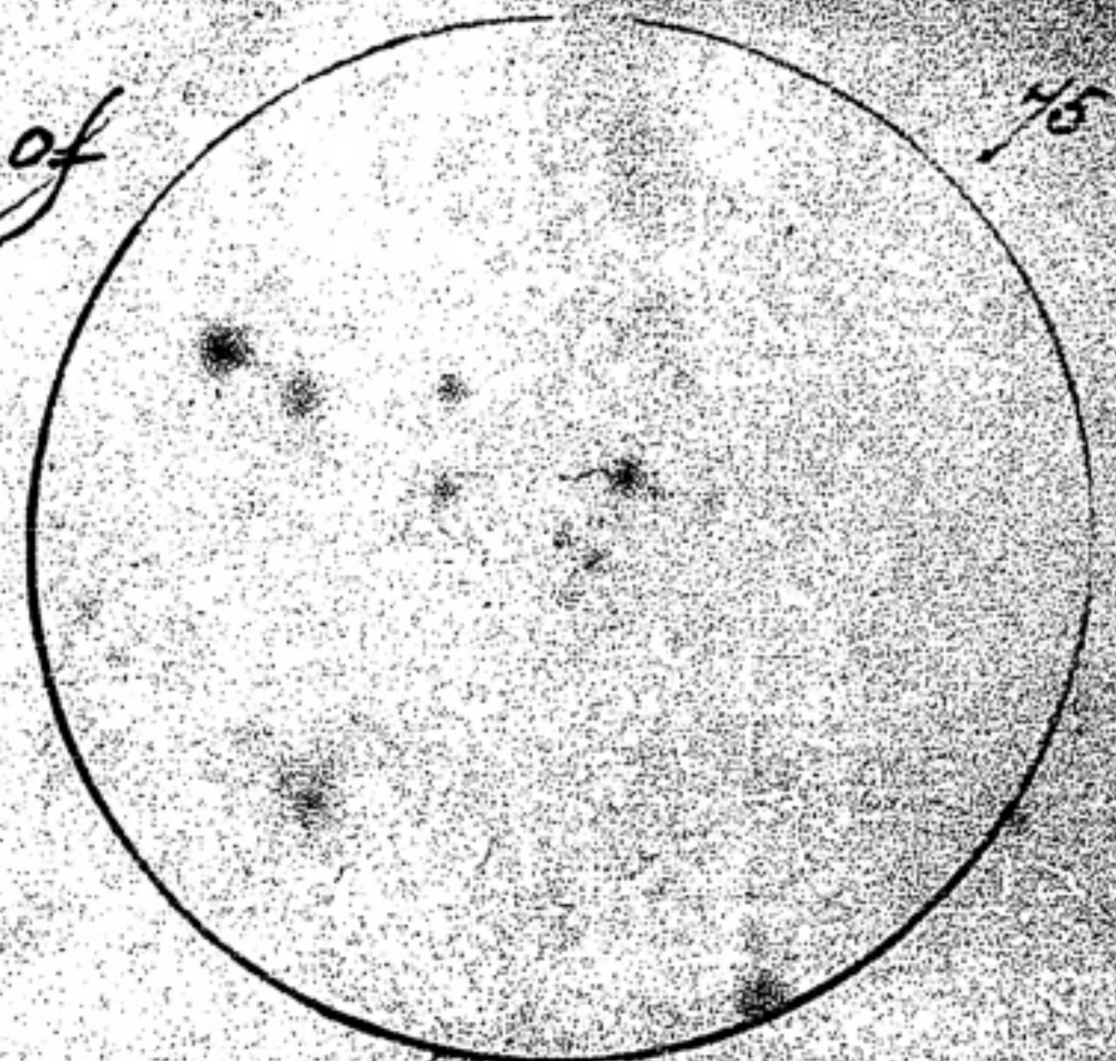
If this seale be worne it confers great grace and favor upon the person that weareth it and for Learning philosophy and also other naturall sciences and if one drinke of this sigill he conceives a happy memory and is delivered from a fever if a man lay it under his head while he sleeps whatsoever he prayes to God that he may see he shall see and experience &c

The Seale of Luna this sigill is made of pure silver and the Lapidature of it numbered so as every line containes about 369 in the other side stands the Image of the planet viz a woman with a loose and careless garment standing in an halfe moon in her right hand also holding an halfe moon on her head a starr and the name of Luna these signatory instruments must likewise be prepared for this seale then you must diligently observe when there is a benigne course and habbit of the moon in the day of Luna the moon entering the first pointe of capricorne or Virgo at that time signe this seale and keep it in white silke.



37	78	29	70	24	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	31	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
37	27	59	10	51	2	43	75	35
36	68	10	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The seale of Luna



This being worne preserves from many Diseases it is also profitable in women with child and to husbandmen especially against theives and Robbers also it causeth all things to which it is applyed to abide and persist in one nature &c

The End of the second volume of the whole workes of Theophrastus PARACELSUS

MVSEVM
BRITAN
NICVM

All photographs (as defined in the Copyright Act 1956) are the copyright of the Trustees of the British Museum and may not be reproduced without permission. Applications for permission should be made in writing with a statement of the nature of the publication. The Trustees reserve the right to make a charge for reproduction.

BRITISH MUSEUM

DEPARTMENT MANUSCRIPTS

CATALOGUE SLOANE 3648. ORDER SCH. 38305.

AUTHOR – -

TITLE CLAVICLE OF SOLOMON

PLACE & DATE OF ORIGIN –

BRITISH MUSEUM PHOTOGRAPHIC SERVICE, LONDON

END

START

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS

Shelfmark SLOANE 3847 ~~Order~~ SCH 38310

Author /

Title /

/

Place and date of publication /

CENTIMETRES 1 2 3 4 5 **INCHES** 1 2 Reduction 10

RD RS8

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

103. E.

SL. 3847.

MS. B: ~~1506~~.
3847
XVI D

Jekylls sale. 1739/40.
Lot 373.

The work of Solomon the wise called his Clavicle revealed by King Ptolomeus the Grecian — fo 1.

Opus mirabile de quatuor Annulis Solomonis — fo. 65. b.

What Stones and Herbs are ~~appointed~~ appropriated unto 15 Stars according in to Gower — fo. 84.

Liber Hermetis tractans de 15 Stellis 15 Lapidibus 15 Herbis et 15 harum rerum figuris — fo. 85.

Dictum Thebit — fo. 100. b.

Liber Imaginum Zebel alias Zoel — fo. 102.

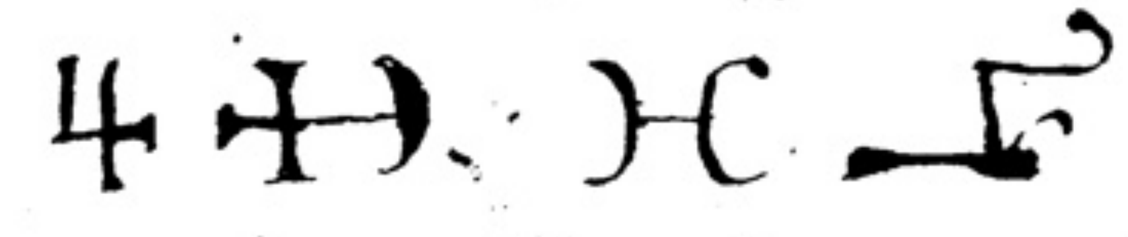
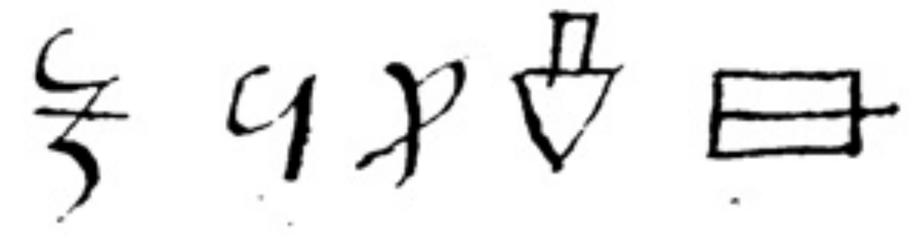
Michubales
Decem principalia Nomina divina — fo. 115

Divers Spells — f.° 125.

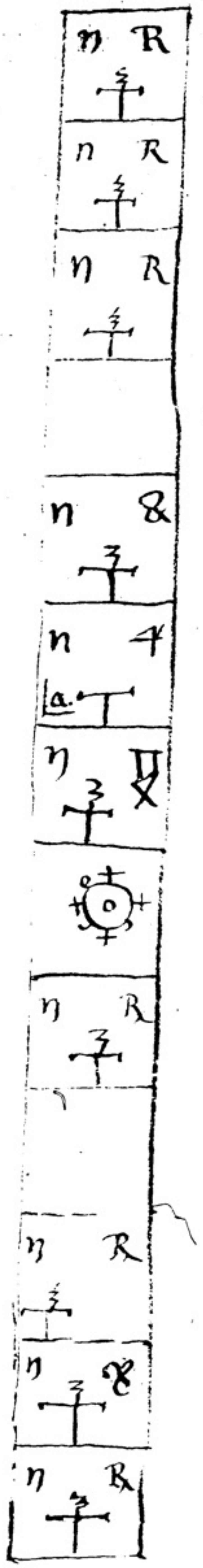
Liber Razielis — fo. 166.

The Worke of Salomon the Wiſe.

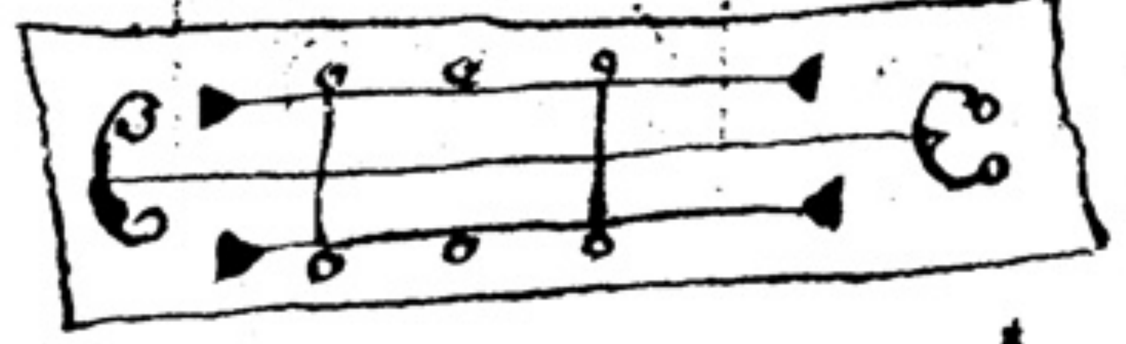
Called his Clauicle Reuealed
by King Ptolomeus yͤ
Greacian.

The fumigation of ♃ is ſaffron
Sachiel.  ZEBAL.
Towards yͤ South.
Naſtegon, Sexagip. cors. temercenca feliops.
Verſiel. Aſtrondes. .

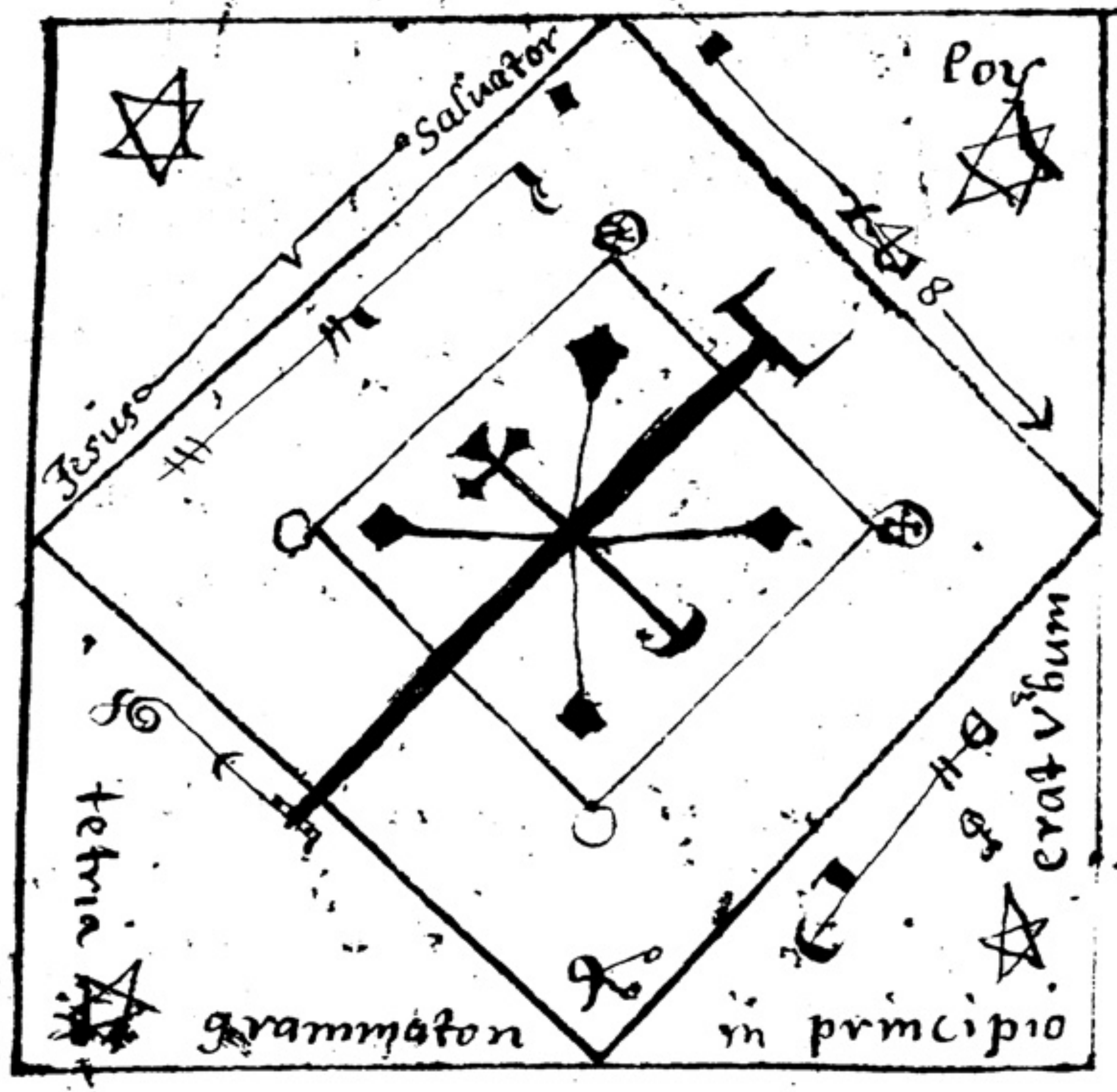
Truly copyed verbū pro
verbo by H: G: in ann°
⁊ Xpo 1572. in
menſe Aprilis circa oc:
:tauo.



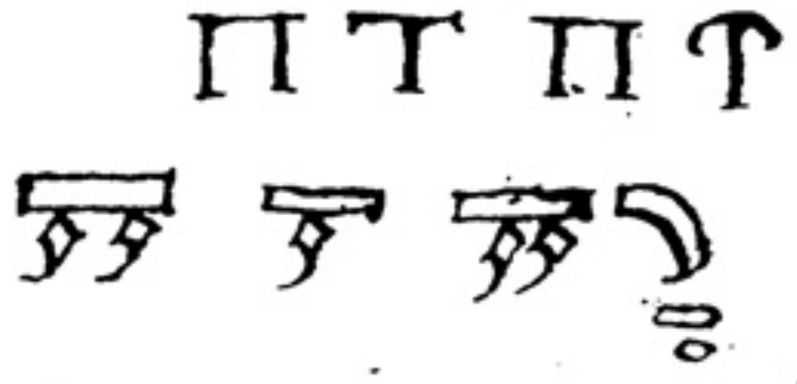
Carecter Floren.

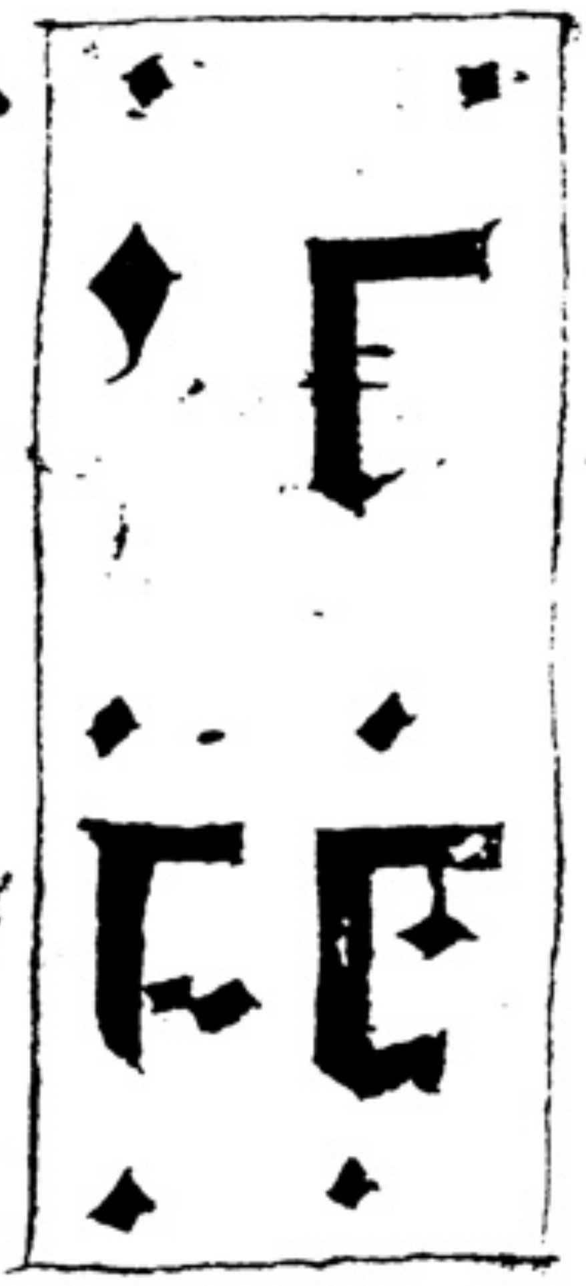


remember proportion



MVSEVM
BRITAN
NICVM





Heare beginneth the prologue of yͤ Booke of Clauicles of Salomon contayninge the secrets of all Secrets of all crafts magicall of Nigromancy, the wͨh booke of craftes as Ptolomey the most wiſeſt philoſopher in greece, doth teſtify, Remember my Sonne Roboam more dearer to me then Iſaack, for I had all my Scyence of yͤ Creator of all creatures. Roboam ſayd what haue I deſerued. why ſhould I in any caſe be Likned to my father. Salomon, ſayd, I haue reuelation by an Angell of God, it chanced one night, in my Sleepe I named the holy name of god Iſaack and I deſired to haue the ineffable wiſdome of god, for yͤ Angell Raziell appeared to me, in my Sleepe, ſhewinge this enarration gently, Salomon: Shutt or tye the ſecretts of Secrets, for it ſhall be time yͭ all wiſdome ſhall be deſtroyed and ſhalbe hydde and ſhall come to nothing, and ye ſhall know that time is nye, I awaked from my Sleepe and roſe vp as a man being dronke and fearefull from his dreames and I remembered what ſhould be done in this buſines, & conſideringe yͭ all my Science ſhould be Leſt in one day, I did gather before me all the Sciences of wiſe men and all the craftes of yͤ prophets paſſed yͭ I could get, that were conceninge this time and yͤ time to come, and I found many confuſions & albeit, the artes mathematicall were by yͤ power of god yet there was noe arte perfect, and I ſaw it openly, but by the reuelation of yͤ Angell, I made

a certaine ſecret worke and moſt ſecrets wher
I haue hidde refined and Locked vp the ſecret
ſecrets, of all magicall craftes wthout ye which
any ſecret of this ſcience is not complete an
therfore I haue reformed and kept, Leaſt this
ſecret ſhould come at any ſeaſon into the han
of fooles, take therfore an example my ſonne
Roboam, haue therfore one craft prepared or
els ſome experiment of thine owne or els if al
prepamts be in them of other mens ſoe tha
ye dayes and ye howres be well ordinated of th
and doubtles the worke wthout this booke is
Deceitfull, for in it Lyeth hidde all ſecrets, wth
ye wch nothinge can be done, and as I ſay of on
craft, ſoe I ſay of all experiments and arts y
be in ye world, and that ſhalbe to come, and t
this my worke I haue not put the clauicle
ſecrets; therfore my ſone Roboam, I coma
thee by my Bleſsinge that thou ~~k~~ thinkeſt to
haue of me thy Father, to cauſe a caskett
Iuory to be made, and therin to put this m
clauicle, and keepe it ſure, and when I ſha
departe, Let them be caſt alltogether into m
ſepulcher that they may not come into the
handlinge of fooles, and as he comanded it wa
done, and when his ſepulchere had ſtoode a Lo
time, Certeine philoſophers of Babilon that w
his fellowes his ~~S~~ Scholers and of his Counſell
renew his ſepulchere to make him new againe

---

for the honour of ſoe wiſe a man to make him more
goodlier, and that his remem~~e~~berance ſhould ſpread
abroad; all ye world, therefore when his tombe was
Broken vppe to be renewed againe, they found ~~there~~
his casket of Iuery wherein was the clauicle of ſecrets,
and the philoſophers when they had this clauicle, they
could not vnderſtand it for obſcurity of wordes and
exhibition of ſcience; for they were not worthy of
ſoe great ſcience; amongſt them was one a very
wiſe philoſopher, a grecian named Ptolomeus, he
went into his chamber, and began to weepe bitterly
Strikinge his handes vpon his breſt ſayinge, what
haue I deſerued that I cannot vnderſtand nor expound
the ſcience of my Father and my Lord, Salomon would
keepe noe ſecret from me, therefore why be theſe wordes
ſoe obſcure, wherefore is this, why ſhould it be, that I
ſhould not know it: he kneeled downe and held vp his
handes towards heauen and with a proſtrate body prayed
vnto god ſayinge theſe wordes followinge; Ô high Creator
of all creatures and Lord that knoweſt all things, that
gaueſt to Salomon the ſonne of King Dauid all ſcience
for thy moſt holyeſt and incomprehenſible clemency,
Father omnipotent, graunt me reuelation for thy
mercy and pitty, that I howbeit vnworthy and moſt
wretched ſinner, may haue intellection and knowledge of
ye ſecrets confuſed and obſcured ineffably in this Clauicle,
and incontinently an Angell appeared vnto him ſayinge Ô
thou greatian Ptolomeus, doe not marueill that the ſecrets

of

of Salomon be obſcure and Darke to thee; becauſe ou
Lord would not ~~that~~ ſoe great a ſcience ſhould come
into the handes of fooles; therefore promiſe me th
ye will ſhew it noe creature liuinge, except he be
ſufficient in ſcience and operation, and ye fyerfull
Angell ſayd vnto him Looke and reade the clauicle,
the words that were obſcure vnto you, be made open
in all thinges; and the Angell aſcended by the cloude
of fyre into heauen, from whence he came forth,
the, Ptolomeus the greacian knew it was the Angell
our Lord, and he reioyſed with much gladnes, and
read Salomons workes tranſmuted, and he prayed ou
Lord that his worke ſhould not come in ~~to the~~ han
or handlinge of fooles, and he ſayed, I coniure
him, that ſhall haue theſe ſecrets, by the bloud of
ye Body and by the Body of Chriſt and by the heart
of his Body, and by all thinges that he deſireth and
purpoſeth to doe in this world; to deliuer it and open
it to noe man, and if he open it; let them be wiſe
I pray god that, yt he deſireth may neuer come to
paſſe and effect; and as Ptolomey the grecian
coaduanced by the grace of god hath made cleare
the profound and obſcure ſecrets of this arte, as h
was that yt followeth, that were cloſed in the cheaſt
of Iuory, and theſe be the words of ye ſaid Clauicl
that he declared marueilouſly in theſe two
Bookes / followinge /

Heare beginneth the firſt booke of ye Clauicles of ſecrets
as the moſt wiſeſt philoſopher, Ptolomey the grecian ſayeth

1 firſt of ye howres and poynts neſſeſary in experiments and
artes mathematicall and magicall /
2. of all arts magicall or of Nigromancy, or of certaine ſpirits
how they ſhall be ordered /
how and in what maner the pentacles be made in the
which all the ſcience of ye Clauicle conſiſteth,
how experiments for theſe ſhould be ordered /
of experiments and of Inuiſibility,
of experiments of Loue, of what maner ſoeuer they be.
of ~~of~~ experiments of grace and fauour, and Nupetracion.
of experiments of hatred and Deſtruction
of experiments of mockes and direction,
of experiments extraordinary, that be forbidden
of good men;

Heare endeth the chapters of
the Rubrice;

Here beginneth the firſt booke of the ſecrets of the Clau
as the moſt wiſeſt greacian Ptolomeus doth teſtify,
which dayes, howres, and poyntes neſsaſery and expimen
magicall, The beginninge of our clauicle, is to feare
god, and to honour him with contrition of heart, an
with great deuotion, to worſhip him, and call vpon
him, in all thinges that we will doe and worke, and ſoe
god will gouerne vs in the Right path, if ye will
finde any thinge of the foreſaid ſciences firſt ye mu
ordaine a ſure order of dayes, of ye changinge of the
moone, and of howres, and ſoe ye may come to your
purpoſe, of ye howres how many be in the day and
night. 24. and in euery howre one of ya 7. planet
ruleth and reigneth. and it beginneth with ſatur
♄. is higheſt of ye planets, and vnder him is ♃.
vnder him is ♂. vnder him is the ☉. vnder the ſon
reigneth. ♀. vnder venus ☿. vnder him is the ☽.
that is the lowest of all the planets, ye muſt
keepe the order of the planets one this ~~order~~
maner; firſt ♄. that is firſt, ridder he reigneth
and ruleth firſt, in the firſt, howre, one ſaterday
betweene the griſpinge of the day, or the morning
and the riſinge of ye ſonne; in the 2d houre. ♃. in
the 3d ♂. in the 4th the ☉. in 5th ♀. in 6th
☿. in the 7th the ☽. in the 8th [illegible]. ♄ in th
9th ♃, in the 10th ♂. in the 11th the ☉. in the
12th ♀. in the 13th ☿. and in ye 14th the ☽. an
fourth of euery howre, betweene the day and ye ni

vntill

vntill 28. howres, and afterwarde. ♃. reygneth in the
firſt, howre of ye ſame day, of ♃. then in ye 2d day of ♃.
reigneth. ♂. and ſoe of euery one of the howres, betwene
the day and the night; vntill 28. howres of the ſame
day of ♃. then ruleth. ♂. in the firſt howre of
the ſame day, reigneth the ☉. in the 2d. ♀. in the
firſt howre of ye monday reigneth the ☽. in the
2d. ♄. and ſoe forth of eche one of them. the courſe
and the order of ye planets, expleted, obſerued and
kept and knowne: whenſoeuer ye will doe or prepare
any craft or experiment, it is neceſsary that ye doe
after that courſe in howres, poynts and obſeruinge
of ye moone beneath written; what the howre of ♄.
♂. and of the ☽. be beſt to make arts magicall and
Nigramanticall, and to ſpeake with ſpirits and to finde
theft; but it were better to doe this aforeſaid in the
dayes and howres appropriated to them and they rei-
ginge, and likewiſe in the firſt howres of that dayes
but yet, in whatſoeuer day the foreſayd howres doe app-
eare, whether by day or by night, it is beſt to doe &
prepare the foreſaid crafts as it ſhall be contayned
in theſe chapters aforeſayd, and if ye forgett todoe theſe
thinges beforeſayd, ye can neuer attayne to the ꝑfection
of your arte, the howres of the ſonne, of. ♃. and of
♀. and that of the ſame day whatſoeuer day they doe
appeare in beſt to prepare and to proue all expiments
of grace loue and impetracion, and of inuiſibilitie ~~al-~~
~~[illegible]~~ as it is contayned in theſe chapters, ſoe that be
added aboue all prepaments that is contayned of ſuch a
matter in our workes contayned in theſe chapters, and if

it

it ſhould be otherwiſe, it ſhould neuer haue ſtrengt nor vertue, the howres of ♄ and of ♂ and there dayes in whatſoeuer howre they appeare, be beſt to make experiments of hatred, and wronge, and adde the beginninge of that, that is contayned of this matter in his prop chapter heare followinge, and ſoe it ſhal haue effect; the howre of ☿ and his day ~~and~~ in whatſoeuer day he appeareth betweene day and nig is good to prepare all experiments of deceite or mockes: that is ſeene to be of impoſſibility, addinge firſt the preparaments of this our worke, the howres of the ſonne, of ♃ and of ♀ and there dayes in whatſoeuer day they appeare, be good to prepare all expiments extraordinary, that be not perfect of euery kind, addinge firſt the prepa ments of our worke; Likewiſe the Rubrice of yͤ howres, if ye thinke it greeuious to finde the howres and ſuch other, conſider the moone from the prime ix. and aplye her ſoe, that ſhe be in ſome of the for ſaid dayes in his firſt howre, betweene the firſt red of yͤ morninge and the riſinge of the ſame: if th howre be Looked for, the art magicall or for thef Let the moone be vpon that day ordayned in a ſiue o the earth or of yͤ ayre, if for Loue or for inviſibili Let it be ordayned vpon that day in the ſigne of fyer, Likewiſe the rubrice of the howres, alſo if ye think it painefull to doe, behold well the moone for her p vnto the begininge of her declinacion, and in one of th dayes, Let the ſonne be in equall number, that is to ſ that the moone be in the ſigne the ſonne is in; then ye m doe or write, or prepare all experments that ye will

mak

---

make, ſignifyinge fyer in a certaine chapter of our worke, and then in the foreſayed dayes howres and points and Lunacions ye muſt make the foreſaid artes or ſciences, ſoe that ye keepe an order firſt, of this our worke;

of arts magicall or nigromancicall or of ſome ſpirits how they ſhould be ordered

If ye will doe, or prepare any arte magicall or nigromancyes; or any expiment for ſome ſpirits, haue the craſt or experiments before rehearſed, and ordinated with the dayes and howres and all thinges neſſeſary, and ſee that nothinge Lacke, or els it ſhall be the ſpirits will not appeare, then for the wordes of that arte, then riſe vppe and take the ſword that ye made the circle withall and make with the ſame ſworde after the maner of a croſſe in the ayre as though ye ſmitt the ayre, and put your right hand with the foreſayd ſworde vpon canderias or pentacles beinge vpon thy breaſt, and ſay with a Lowe voyce the oration followinge, with the exorſyzation, before ye ſay the oration, ſuffumigate your ſelf and your fellowes in the circle, all with the fumigations as it followeth, and ſprincle your ſelf, your fellowes and the place, with water and ſuch Iſope as it is ſaid after; after that, Let the coniurer ſit downe in his place and comfort his fellowes and after that Let him ſay the oration and the coniuration, and note this, that when ye haue ſaid the oration, the diuills will feare, and by yͤ vertue of yͤ pentacles, will come to doe your will, that noe ſpirit can be of power and preuayle againſt you, and conſider that the penticles haue not this vertue onely, but they haue innumerable vertues as it followeth heareafter, in the firſt how pentacles ſhould be made;

Oratio

it ſhould be otherwiſe, it ſhould never haue ſtrength nor vertue, the howres of ♄ and of ♂ and there dayes in whatſoeuer howre they appeare, be beſt to make experments of hatred, and wronge, and adde the begininge of that, that is contayned of this matter in his prop chapter heare followinge, and ſoe it ſhall haue effect; the howre of ☿ and his day ~~and nig~~ in whatſoeuer day he appeareth betweene day and nigh is good to prepare all experiments of deceite or mockes that is ſeene to be of impoſſibility, addinge firſt the preparaments of this our worke, the howres of the ſonne, of ♃ and of ♀ and there dayes in whatſoeuer day they appeare, be good to prepare all expiments extraordinary, that be not perfect of euery kind, addinge firſt the prepaments of our worke; Likewiſe the Rubrice of yͤ howres, if ye ~~thinke~~ it greeuious to finde the howres and ſuch other, conſider the moone from the prime to ix and aplye her ſoe, that ſhe be in ſome of the foreſaid dayes in his firſt howre, betweene the firſt redn of yͤ morninge and the riſinge of the ſame; if thy howre be Looked for, the art magicall or for theft Let the moone be vpon that day ordayned in a ſine of the earth or of yͤ ayre, if for Loue or for invisibilit Let it be ordayned vpon that day in the ſigne of fyer, Likewiſe the rubrice of the howres, alſo if ye think it painefull to doe, behold well the moone for her pri vnto the begininge of her declinacion, and in one of the dayes, Let the ſonne be in equall number, that is to ſ that the moone be in the ſigne the ſonne is in; then ye ma doe, or write, or prepare all experments that ye will

make

make, ſignifynge fyer in a certaine chapter of our worke, and then in the foreſayed dayes howres and points and Lunacions ye muſt make the foreſaid artes or ſciences, ſoe that ye keepe an order firſt, of this our worke;

of arts magicall, or nigromancicall or of ſome ſpirits how they ſhould be ordered

If ye will doe, or prepare any arte magicall or nigromancye or any expiment for ſome ſpirits, haue the craft or experiments before rehearſed, and ordinated with the dayes and howres and all thinges neſſeſary, and ſee that nothinge Lacke, or els it ſhall be the ſpirits will not appeare, then for the wordes of that arte, then riſe vppe and take the ſword that ye made the circle withall and make with the ſame ſworde, after the maner of a croſſe in the ayre as though ye ſmitt the ayre, and put your right hand with the foreſayd ſworde vpon canderas or pentacles beinge vpon thy breaſt, and ſay with a Lowe voyce, the oration followinge, with the exorſyzation, before ye ſay the oration, ſuffumigate your ſelf and your fellowes in the circle, all with the fumigations as it followeth, and ſprincle your ſelf, your fellowes and the place, with water, and ſuch Iſope as it is ſaid after; after that, Let the coniurer ſit downe in his place and comfort his fellowes, and after that Let him ſay the oration and the coniuration, and note this, that when ye haue ſaid the oration, the diuills will feare, and by yͤ vertue of yͤ pentacles, will come to doe your will, that noe ſpirit can be of power and preuayle againſt you, and conſider that the pentacles haue not this vertue onely, but they haue innumerable vertues as it followeth heareafter, in the firſt how pentacles ſhould be made;

oratio

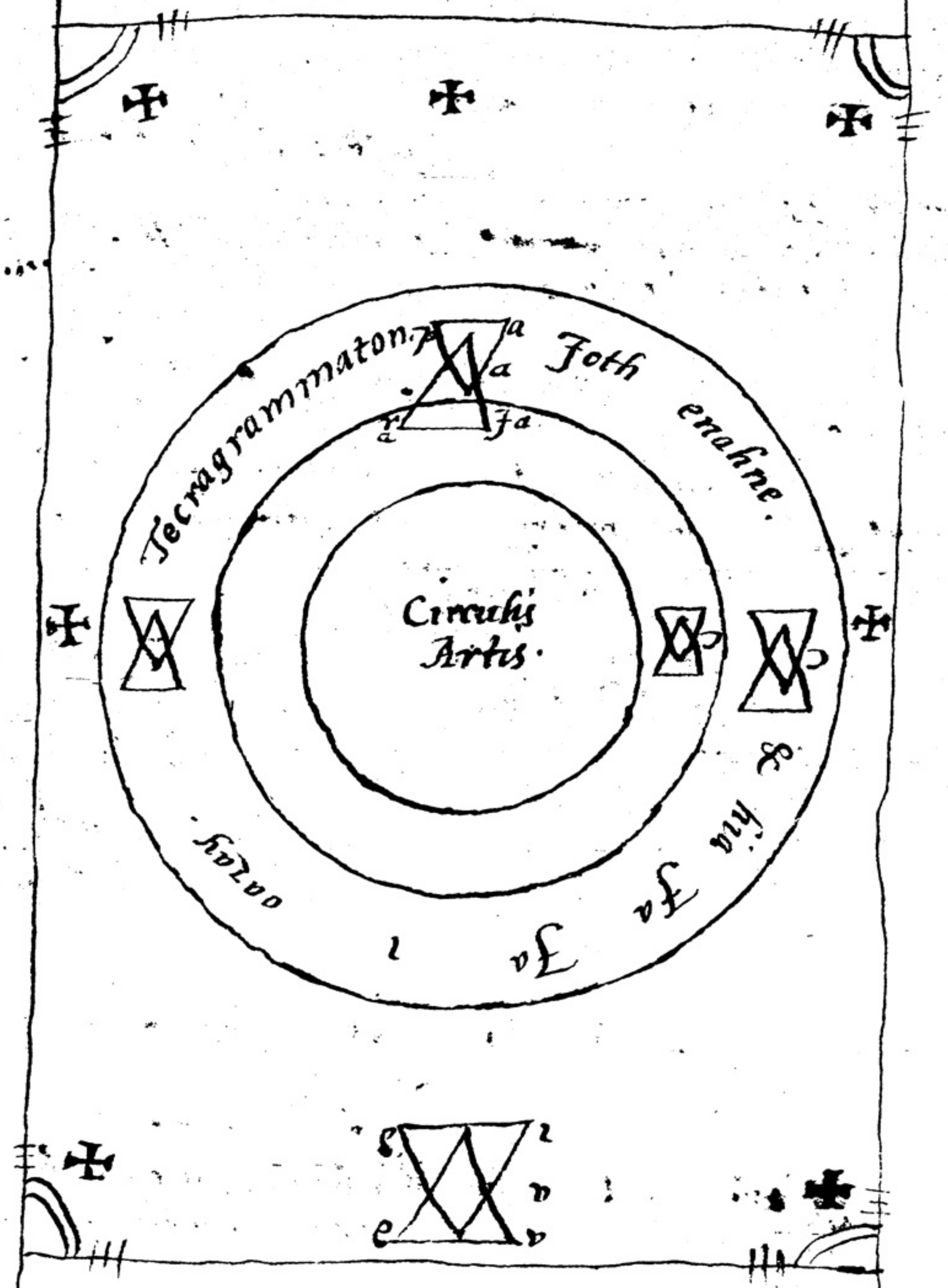
Domine Jheſu xp̄e fili dei qui Illuminas omnem hominem venientem in hunc mundū illumina cecitatem cordis mei et accende in me ignem ſanctiſsimi et ſuauiſsimi amoris tui, dona mihi fidem rectam ſpem certam, et charitatem perfectam, et reliquas virtutes ꝑ quas Intelligam te timere et amore, ex precepta obſeruare et mihi extrema dies finiſque vite mee admīt me mundatū omnibus delectis angelus pacificus ſuſcipiat et de poteſtate diaboli me eripiat vt merear in ſanctorū tuorū conſortio perpetue re quid ꝑfrui et ad dexteram tuā collocari, preſta hec queſo fili dei viui qui dixiſti petite et dabitur vobis pulſate et aperietur et inuenietis /

alia oratio.

Omnipotens ſempiterne deus pater omniū creaturarū pietas tua veniat ſuꝑ me quia per te domine creatus ſum d precor te domine Jeſu xp̄e vt me defendas ab omnibꝰ aduerſarijs meis et ſecundū pietatem tuam confirmes ſub manu potentie tue ac proteges me tibi domini cōmendo anima meam et corpus meum quia in nullo ſpem habeo nec habere volo niſi in te deus meus

Oratio
Adrima

Sequitur Circulus.



Admina me exadi in quacunque die invocauero ne derelinquas me domine Jhesu xpe et per tuam imensam miserecordiam ne dissesseris a me, intende in adiutorio meio domine deus salutis mee, indues me domine Jhesu xpe viscera miserecordie tue, et voluntatem, benignitatem, prudentiam, iusticiam, fortitudinem temperantiam, modestiam patientiam, concordiam, pacem et in hijs ~~[illegible]~~ omnibꝰ perseuerantiam et castitatem tribuere digneris

alia

Pie et exaudibilis deus et domine sancte pater Jhesu xpe clementiam tuam cum omne clementia et supplicatione deposcimus ut per interventum beate gloriose semper virginis matris marie omniumque sanctorum angelorum, archangelorum, patriarcharum, prophetarum apostolorum martirum confessorum virginum et viduorum monachorum et heremetarum et omnium civium superiorum ecclesie tue sancte catholice, fidem angens, pacem rectoribꝰ nostris tribuas et nobis remissionem et indulgentiam omnium peccatorum concedas amen, infirmis presta salutem, lapsis reparatione dampnosis comoditatem, et nauigantibꝰ atque iter agentibꝰ fidelibꝰ iter optimum ac salutis portum tribuas tribulatis gaudium opressis reuelationem captiuis relaxationem pignorum remissionem et absolutione et ad patriam reuersionem angelum sanctum tuum hic et ubique custodiendo, confiteor tibi domino deo patri celi et terre creatori tibique bone benignissime Jhesu christe una cum sancto spiritu et, coram sanctis angelis tuis & coram omnibꝰ sanctis tuis et coram vera maiestate tua et cruce tua existente coram me qui in peccatis conceptus sum et in ~~[illegible]~~ peccatis post Baptismum

Usque

---

usque in hanc conuersatus sum.

Confiteor etiamque peccaui in superbia visibilia et inuisibilia in vana gloria in extollentia tam occulorum quam vestium et omnium actuum meorum in inuidia in odio in auaritia tam honorum quam peccunie in tristitia in ventris gula, in comestionibꝰ, in fabulis ~~otie~~ otiosis in ebrietatibꝰ, in occulis, in amplexionibꝰ immundis in genitatibꝰ in tremoribꝰ et in ~~omni~~ omni genere fornicationis et in adulterijs quibꝰ in me feci et in me / alijs facientibꝰ consensi, in sacrilegijs in periurijs, in furtis, in rapinis in homicidijs, in facultatem, in prodigalitate, in fide in spe in charitate, in accipiendo corpꝰ et sanguine christi indigne, in exitationibꝰ, in adulationibꝰ malignis, in ignorantia in necligentia, in insurrectionibꝰ, in dandis & accipiendis muneribꝰ et hospitalitatibꝰ, in recepcionibꝰ pauperum in despectionibꝰ proximquorum in oppressione pauperum in afflictione populi mihi comissi et non visitando infirmos secundum euangelij ~~[illegible]~~ precextum et non in visitando incarceratos non sepeliendo mortuos, non vestiendo pauperes, non reficiendo esurientes, non potando sitientes solemnitatibꝰ papae ~~a~~ ac ferijs dominicis honorem non imponendo nec in eis sobrie et caste vivendo, ~~[illegible]~~ consensiendo suadentibꝰ in malum, manus quam in adiuuando, senioribꝰ ac proxmquis nec non principalibꝰ et subditis nup detrahendo in blasphemando amicis ac proxmquis meis in bene factoribꝰ fidem non seruando et debita obsequia non recipiendo animalium et pecudum combitus conscientia immunda netiquia in ecclesia spernere instando, sedendo et redendo et ~~oci~~ ociosas fabulas, ac turpibꝰ colloquijs in ea visitando cum alijs vasa sancta et misterium sanctum

pollato

polluto corde et manibꝰ immundis tangendo oratione
et Psalmodia atque officina diuinū necligenter in
ecclesia dei faciendo et audiendo [illegible] peccaui
in cogitationibus pessime in meditationibꝰ ꝑuersis
in suspectionibꝰ falsis, in iudicijs temerarijs in concursu
malorū in consilio impiorū, in concupiscentia carnali,
in delectatione immunda, in verbis ociosis superfluis
et Luxuriosis atque contumeliosis, [illegible] ac falsi=
tatibus in iuramentis multis modis et [illegible] in
dissentionibꝰ assiduis in malis discordijs seminandis
in irrisionē, in malignitate, insusurrationē, in
maledictione in murmuracionibꝰ, in blasphemijs
in scurrilitate, in insultationibꝰ, in dissimulationibꝰ
in vigilijs deo contrarijs, in transgessione progressionū
de, in neglygentia proximi, in dilectione dei et
proximi, in visu, et audita, gustu, et orbatu & tactu
superfluo et immunde, et in omni immunda cogitationē
Locutione, volunte et actione deliqui, quoniā in hijs et in
omnibꝰ alijs quibuscunque cogitando, aut Loquendo, aut
operend aut delectando, aut concupiscendo, peccare potest
in omnibꝰ me peccasse et in conspecta dei super omnes
homines me esse reū cognosco et, ideo confiteor & supplico
vobis, omnibus angelis et omnibꝰ sanctis dei in quorū
conspectu hoc confessus sum vt testes mihi sites in die
Iudicij contra diabolū et hostem et inimicū Iohani
generis hec omnia confessus fuisse quatenus non quandeat
de me inimicus meus nec glorietur adversum me in die
Iudicij dicens peccata et scelera mea me tacuisse et
non confessū fuisse sed sit gaudiū de me in celo sicut
de alijs iustis peccatoribꝰ et confessoribꝰ et ita mundꝰ
et confessus de peccatis meis coram tua presentia
altissime pater ~~omnipotens~~ per tuam sanctam in=
mensam clementiam presta mihi vt videre & cognoscere
omnes spiritas quos vocare voluero et eumes complere

possū

possum omni modum meā voluntatem, et sicut dicit dominus
in euangelio d'vno peccatore presentiā agente e apropin=
quabit regnū dei; It appropinquare per te deus possum
desideria mea / Amen;

these prayers followinge ought to be
sayed at your vprisinge;

Domine deus sancte pater omnipotens qui consubstantialē
et ceterū tibi ante omnia secula ineffabiliter et in magna
sapientia filiū genuisti; cū quo atque cum sancto spiritu
exutroque precedente, celū, terrā mare, et omnia que in
eis sunt visibilia et invisibilia, solo verbo creasti te Laudo,
te adoro, te glorifico, esto propitius queso mihi peccatori,
et ne despicias que opus manū tuarū sum; sed salua & adiuua
propter nomen sanctū tuū et illumina sensum illa sapientie
tue, aufer assensu meo desideria habet vndis ac stulti Loquij,
cecitatem, dona mihi seruo tuo cordocibile ad intelligendū
cacumē omniū scientiarū et dicendi facultatē retinendi
quibꝰ possū desideria adimplere et disciplinā studijs acqurere
et sacre Scripture reuerenter inclinare dignare etiā mihi
facundiā tribuere vt quia mihi seruo tuo Largitus fueris
valeā ad altiorem erudicionē pacienter et humiliter ꝑtingere
per eundem ~~[illegible]~~ dominū nrm, Amen;

Domine sancte pater et misericors qui cuncta creasti et
cognoscis et nil a te est absconditū, neque impossibile quia
scis quod non facimus causa probandi tuā virtutē sed causa
cognoscendi veritatē omniū occultarū rerū vt per tuam
misericordiā et pietatem et ꝑ ineffabile et venerabile
tuendū nomen tuū yaly; ꝑ quod tremit omne seculū
cuius panorem omnes obediunt creature, nobis tribuere.
digneris vt secreta secretorū omniū spiritū nobis humiliter
coram nostri presentia patefiant obediendo nostris mandatis
per te sanctissime Adonay cuius ꝑ regnū et imperiū sine fine
ꝑ manet ꝑ omnia secula seculorū, Amen;

the

the Rubrice of exorſization,

When the oration and confeſsion, and the other oration is
finiſhed, Let the coniurer riſe vppe and put both his
handes after the maner of a croſse vpon the pentacles
and Let one of his ~~[illegible]~~ fellowes euer hold a booke before him
open wherein the coniurations be and exorſiſmes, and Let
him Looke ſtill into the ayre after the manner of a
croſse, from the 4. partes of ye world and Let him ſay,
Domine deus meus eſto mihi turris fortitudinis a facie
inimici, et a facie omniu Spiritu que malignoru,
then Let him incline himſelfe towards the eaſt and to ye
South, and to ye weſt, and to the north and toward
euery parte Let him ſay thoſe words, ecce ſigna et
nomina triumphatores et redemptoris ꝑ que vos quotidie
expaueſtits et timatis obedite ergo ꝑ hec ſecretiſsima
Secretoru, and incontinently by thoſe wordes Let him
beginne to call them, as it is playne ~~as it~~ in that craft
that ye goe about, and when this is ſaid and donne he
ſhall ſee them cominge one euery ſide, and if they haue
impediment one any part, and then canot or will not
come, ye ſhall begin with ſuch a coniuration as followeth
and note, they that be bound with chaynes of Iron
if they canot come to thee, they will ſend certaine
meſsengers, and handle them as well as you can,

the Coniuration,

first ~~in the~~ eaſt and ſouth, then in ye North & weſt

Coniuro vos ſpiritus) and name what ſpirit ye will
and comfort your fellowes and ſay the coniuration
followinge per patre et filiu et ſpiritu ſanctu
et per illu qui venturus eſt Iudicare viuos et
mortuos et ſeculu ꝑ igne ꝑ natiuitate et baptiſma
morte et reſurrectione chriſti, et ꝑ virtute ſpiritus
ſancti paracleti, et per ſancta maria virginem
matre domini noſtri Iheſu xpi et ꝑ virginitate

eius

---

eius et per ſeptem dona ſpiritus ſancti et ꝑ natiuitatem
beati Iohanis Babtiſte et per 4.or ~~animalia throni dei~~
~~potentia occulos ante~~ Seniores et ꝑ 9m ordines angeloru
et archangeloru thronos et dominationes, poteſtates,
cherubin et Seraphin, et ꝑ virtutes omnes celoru et ꝑ
4.or animalia throni dei potentia occulos ante et retro
habentia et per duodecim Apoſtolos, Petru, Paulu, Iacobu
Andrea, Iohane Thoma, Phillippu, Bartholomeum, matheu
Simone, Iuda, mathiam, Iacobum, et ꝑ omnes martires
ſimiliter, Stephanu, vincentiu Laurentiu, et omnes alios
et omnes confeſsores ſimiliter, Silueſtru nicholau, et
omnes alios, et ꝑ omnes Heremitas monachos et abbates et
ꝑ omnes prophetas, et ꝑ omnes virgines et viduas et ꝑ
omnes ſanctos et ſanctas quoru ſolemnitates in conſpectu
glorie xpe celebrentur in toto orbe, terraru quorum
meritis ꝑcribus diuina maieſtas ſit in noſtro auxilio in
omnibus et ꝑ omnia ad noſtra genera cohercenda,

Amen, Amen, Amen,

Heare followeth the Admiration,

Aduiro vos per Dominu Noſtru natu ex maria virgine
paſsu a Iudeis ſuſpenſu in cruce mortuu et ſepultu
inde venturu iudicare viuos et mortuos et ſeculu ꝑ igne.
Coniuro vos Demones ſpiritus ꝑ omnes patriarchas et
prophetas apoſtolos et euangeliſtas, martires, et conf=
eſsores virgines, et viduas et virtutes celi et terre, et per
4.or elementa mundi ꝑ celu et terram et ꝑ omnium
que in eis, ſunt, et ꝑ ſanctu petru apoſtolu Rom=
anu, et ꝑ ſpinea corona quam deus in capite ſuo
habuit et ꝑ veſtes eius deauratas. que diuiſe fuerunt ꝑ
ſortem, et ꝑ omnia que dici et putari poſsunt de
ſummo creatore et ꝑ ſumma trinitate et ꝑ omne
celeſteni turma et ꝑ illu qui in principio cuncta
creauit ex nihilo et ꝑ ſalute humani generis deſcendit
in terra ex maria virgine natus paſsus ſub pontio pilato

crucifixus

Crucifixus mortuus et ſepultus deſcendit ad infera
tertia die reſurrexit a mortuis aſcendit ad celos
ſedet ad dextram dei patris omnipotentis inde venturus
iudicare vivos et mortuos et ſeculū ꝑ ignem +
et ꝑ ſpiritū ſanctū paracletū qui a ſum̄o patre
et filio ꝓcedit in ſpecie columbe in Jordanis
flumine qū xpus baptiſatus fuerit et quievit xpū
ſuper apoſtolos ſuos varijs linguis euangelia dei loquentes,
et ꝑ trinam Deitatem atque vnitatē venerabilē
et ꝑ illorū ſanctorū agminā qui die ac nocte que
non ceſſant clamare trina vocent dicentes ſpiritus
ſanctus, ſanctus deus, deus ſabaoth pleni ſunt celi et
terra gloria tua, Oſanna in excelſis benedictus qui
venit in nomine domine; Oſanna in excelſis et ꝑ
144º. martirū collegia qui mundū ſequi nolentes
pueritia paſſe ſunt ſupplicia: Coniuro vos ſpiritus
per dei tonitrua coruſtaciones et fulgura qui ſi mihi
non obedieritis in vobis et in ꝑſonis veſtris ternent
et ꝑ 7.ens candelabra ante altare dei lutentia, et ꝑ
7em. dona ſpiritui ſancti, ſancti paracleti, et ꝑ
omniū ſanctorū angelorū archangelorū et ſanctorum
miracula et per omnia documenta que fidei
Christiane ſunt inſtituta et ꝑ ſanctorū agmina
agni im̄aculati et ꝑ omnes ſanctos quos deus
elegit ante conſtitutionē mundi et ꝑ eorum merita
deo benigniſsima placentia ,,/
Adiuro vos ſpiritus in quacunque ꝑte mundi ſitis ꝑ
annuntiatione et ꝑ aduentū xpi et per Natiuitatem
xpi ꝑ transfiguratione xpi in monte Thabor ꝑ
crucē xpi ꝑ paſsionem xpi, ꝑ coronam ſpacorū
quam Judei in Capite christi impoſsuerunt et ꝑ
arundinē cū qua Judei genu flexo ante eū illudebant
dicentes, aue rabi rex Judeorū et ꝑ clamorē
xpi in cruce dicentes; hely: hely lamazabathany, et

ꝑ

ꝑ mortem xpi, et ꝑ manus xpi ꝑforatus et ꝑ flagellū
christi, et ꝑ clavos xpi quibus ꝑforati fuerunt manus
et pedes xpi et ꝑ eius vulnera, et ꝑ ſanguinem xpi,
et ꝑ corpus xpi, et ꝑſudarū xpi, ꝑ ſepulchorū xpi
ꝑ panem quē fregit deditque diſcipulis ſuis dicens hoc
eſt corpus meū et ſimiliter accipet vinū calice et
dixit hic eſt eū calix meus noui Teſtamenti quod pro
per vobis effundeteir in remiſsionem peccatorū et ꝑ
ſepulchorū in quo Jacuit dominus et ꝑ eius deſtentionē
ad inferos, et ꝑ eius glorioſam reſurrectionem atque
aſcentionē et ꝑ ſanctā conſolationem beate marie virginis
matris et ꝑadmētū xpi in die Judicij et ꝑ omnia eius
mirabilia, Coniuro vos demones ſpūs ꝑ virtutes omnes
herbarū lapidū verborū et ꝑ omnia celeſtia terreſtria
et infernalia, et ꝑ omnē creaturā et ꝑ 2. fontes
maris et ꝑ maiora celi luminaria die ac nocte mirifice
claritate radientia et ꝑ ſolem et lunā et ꝑ cuncta
cela ſidera et ꝑ cuncta dei terrena de deo plena et ꝑ
cuncta que ꝑ terram ſunt creſcentia et ꝑ terrā
ſedibus ſedentia, et ꝑ omnia maria et ꝑ omnia genera
piſciūque in mari ſunt natantia et ꝑ omnia
que in mundo ſunt placentia et naſcentia et ꝑ om̄ia
viſione dei iuſtiſsime ꝑfruentia; Coniuro vos demones
per dominū totius creature artificē noſtrū et admirabilē
et ꝑ enoc et helia morituros, a manibus leuiathan, et
per angelū ſanctū qui ante diem Judicij ſpū oris ſic
ipſam leuiathan interficiat, et ꝑ ipſa ſigna atque ante
diem Judicij ſunt ventura, et ꝑ omnes poteſtates celi
et terre, Iterū atque iterū vos coniuro Demones
Spiritus in quacunque ꝑte mundi ſitis ꝑ ſpradicta et
ꝑ ſanctiſsima nomina ſummi ac veri dei ſcilicet, on ſeneon,
heloe, heloy, ſabaóth, hely, hele, adonay, lameth, ſaday,

Tetragrām̄aton

Tetragramaton, alpha, et omega, principiũ et
finis qui est, qui erat et qui venturus est dyà,
scie ajene; et ꝑ nomen sanctũ domini quod 4or. Litter
Destribitur scilicet, Jesse vel Jessem, et ꝑ illud
sanctũ sacrificiũ quod hodie celebratur ꝑ universũ
mundũ et ꝑ omnia illa sanctuaria que ante sunt
nominata, et ꝑ sanctã figura xpi. et ꝑ sanctã
ecclesiã catholicã, et ꝑ omnia que in ea dicuntur
et ꝑ humanam generationẽ et ꝑ illã trinitatẽ
ꝑsonarũ et ꝑ unitatẽ substantie et ꝑ eius ꝑvidentiã
quã Dominꝰ habiut anteque mundus fieret et ꝑ
illã bonitatẽ quã postea fecit et ꝑ illã sapientiã
quam deus sup celos fecit et ꝑ illũ qui celũ supra
terrã fundavit et ꝑ maria et ꝑ profundũ abbissi
et ꝑ confusionam elemductorũ et ꝑ omnia mundi
elementa, et ꝑ omnos creaturas dei que sunt in celo
et in terra, et in mari et in omnibꝰ abissis, et ꝑ
omnipotentẽ potentiã conditoris mundi ////
Adiuro vos demones Spus ꝑ hec ineffabilia noĩa
dei Radrnnnlas Asaac, zephice, Phany, Harn, Chara
Adonay, Harneatha, Philac, avos hyra, bolera,
volem, Ladadoc, acazel, heloy, amagir, abraicio,
archadul, Baratho. Famull, mel, chabac, tracha
ely, aya Annstram, hungrma, mathea, david, dan
hiarchel. vrel, hemon, segdon, gemnas, Jesus
deus qui fecit celũ et terrã qui palma metit
est celus qui pugno terrã mensurasti qui sedes
sup cherubin et seraphin et ipsa scilicet
volatilia in aerũ cursibus in Luce in mensa
xpi natura humana transire non potes quia es
quia fecisti ea ad tuã ministrationẽ sex animalia

que

que habent vi alas 4or ex ipsis mirifica voce cantant
seu ꝑclamant, sanctus Stus, Stus, dominus deus Sabaoth
qui cherubin vocant domine deus omnipotens qui duos angelos
exposuisto in paradiso ad custodiendũ Lignũ vite quod
vocatur seraphin tu enim es domine ~~ꝑ~~ qui facis mirabilia
tu enim es domine ꝑ Jherusalem et admirabile nomen
tuũ tetragramaton quod est, ~~t~~ Joth, heth, hi, vau,
et ꝑ sanctũ ac ineffabile nomen tuũ Ancreneto, fac
omnibꝰ spiritibꝰ facere nostrã voluntatem omimodam ut ꝑ
tuã virtutẽ eos possimus constringere et Ligare, *
Coniuro et contestor vos demones in quacumque parte
mundi sitis ut note habeatis Licentiã morandi in aere,
nec in terra, nec in aqua, nec in igne, nec in aliqua,
ꝑte mundi, nec in aliquo ~~loco~~ Loco estimabitur infernꝰ
et penitus impleatis. Concuro vos ꝑ duas tabulas moysi et
ꝑ quinque Libris moysy et ꝑ 7m. Ferias que fuerunt in
Chanaan galilee, et ꝑ 7m. candelabra aurea que ardent
in celesti Jherusalem ante dominum, et ꝑ 7m. Lampades
ardentes que sunt 7m spiritus dei, et ꝑ 7m vasia aurea
que sunt ante conspectũ dei plena odoribꝰ et orationibꝰ
sanctorũ et ꝑ sanctas animas iustorũ que salue facte sunt
in archa Noe, et ꝑ nomen sanctũ atque admirabile atque
potentissime cuius nomen est Gabriel, qui omnes Spus
sustinet et detinet ab ipsa damnatione~~m~~ temperali
usque in celestem consumatiõe et ꝑ ista ineffabilia atque
innarrabilia dei nomina que quotidie tremitis; Varuch,
Barncan, Panchater, sarma, Aferet, Othierel, Atotay,
honorion, tetragramaton, Alpha, et omega, Grabathon,
Arabacon, Kyrion, orzizomus thairthan, Centen, mathiorta,
gylla, Adonay, Oly heloe, Fale, soolere. alla. aalleluia, agios,
agillios, ysKyrios, otheos, ymas, deus fortis ut statim et sine
mora aliqua coram nobis veniatis, at si tunc bone quod non

venerint

venerit et ſocios primo confortet, et poſtea dicas
hec enim ſunt ſigna et nomina ſecreta secretorū
quis auſus eſt contradicere, et eſſe rebellus ſignis
ac nominibus triumphatoris et redemptoris qui
totū mundū regit et gubernat veniatis ergo
coram nobis de quacunque ꝑte mundi ſitis et non
tardetis ad videndū, ſecretiſſima ſecretorū et
ineffabilia ſigna et nomina recepturi fragrantiā
ſuauiſſimā odorū et nobis humiliter reſponſuri et
ſi tunc apparuerint ea hora oſtende eis pentacu
et cū non apparuerint, exaltet vocem ſuā ſibilum
magnū exeat cum magna ĩpetu quaſi aerē verberans
vndique ſocios iterū iteretur et voce firmiſſima
dicat Vinculum Salomonis ecce enim vos
coniuro et conteſtor et exorſizo ꝑ potentiſſimū
et corroboratū nomen dei el. forte et admirabil
ꝑ laudatū mundū glorificatū, virtuabilem bellū
magnū, ſanctū, juſtū, et terribile vos exorſizo
et vobis impero vt nullo modo mora faciatis et
ſine ſtrepitu et cū omni affabalitate et abſque
omni difformitate veniatis vos exorſizo atque potenter
impero ꝑ eum qui dicit et factū eſt et ꝑ
omnia nomina xpi in nomine dei; Adonay heloe
heloym, ſabaoth Saday quod eſt dñs deus excelſu
et omnipotens rex Iſrael faciens, et ꝑſpens
ſup omnia opa manū noſtrarū et dominus in
hac hora vel in hac nocte et in omni tempore
in noſtris ſit labijs et in corde noſtro et ꝑ iſt
verbū nomen et ꝑ omnes virtutes eius ne tortuoſ
aut deformes ad nos veniatis ſed in omni puchr
for appareatis vos potenter exorſizamus ꝑ nomen
y. et v. et in nomine y. et v. quod Adam audiuit
et locutus eſt et ꝑ nomen ſui, et in nomine

gyn.

gyn. quod Noe, nominauit et deliberatus eſt cū octaua
familia ſua, a diluuio, et ꝑ nomen y. et v. quod Abraham
audiuit et optime cognouit deū, et ꝑ Ioth, et
in nomine Ioth, ~~quod~~ Iacob audiuit ab angelo ſecum
luctante et liberatus eſt e manib9 fratris ſui Eſau,
et ꝑ nomen Eloy, Azer, helie quod moyſes in monte
ores audiuit et meruit loqui cum deo et audire d ipſū
in flamma loquentē, et ꝑ nomen Athanaton et in noīe
Athanaton vel anarenethon, quod Aron, audiuit et
ſapiens factus eſt, et ꝑ nomen Sabaoth, et in nomine
ſabaoth quod moyſes nominauit et omniā flumina et
paludes de terra egipti verſe ſunt in ſanguinem et
computruerunt, et ꝑ nomen Oriſtion, et in nomine
Oriſtrion, quod moyſes nominauit et omnes flumij de
terra egipti ebullierunt ranas et aſcenderunt in domos
egiptiorū omnia deſtruentes, et ꝑ nomen Elaym; et
in nomine Elaym; vel Alaym, quod moyſes nominauit
et percutiens puluerem terre, et facti ſunt fines vel
ciniſes in omnib9 et in Iumentis egiptiorū ipſas guter
moleſtando et ꝑ nomen artiſne quod moyſes nominauit et
omne genus muſtarū nuſit in egyptū vt fructus deſtruerent,
ꝑ nomen Gephaton quod moyſes nominauit
et grauis piſcis ꝑcutit equos aſinos, camelos, oues, et
kones, egyptiorū et mortui ſunt et ꝑ nomen Arbiteos
et in noīe Arbiteos, quod. ne tulit cinerē et puluerē
de camino et ſpargit in celū et fact ſunt vulnera
dedicarū ingentiū in omnib9 et in omni terra egypti,
et ꝑ nomen helyon quod moyſes nominauit et fuit
grando talis qualis non fuit ab initio mundi vſque ad
preſens tempus, ita quod homines et iumenta qui vel
que fuerunt in terra egipti ceciderunt et mortui

ſunt

ſunt et ꝑ nomen Adonay, et in nomine Adonay
quod moyſes nominauit et apparuerunt Laſte
ſup terrã et deuorauerunt egipti quorum
reſidua erant grandina, et in nomine Panteon
quod moyſes nominauit et tenebre facte ſunt
horribiles tribus diebus et trib9 noctibus ſuper
terram egipti, quod omnes timore mortui ſunt,
et ꝑ nomen Armyon, et in nomine Armyon
quod moyſes nominauit et mare audiuit et diuiſũ
eſt et totum populũ Iſraeliticũ Liberauit po=
tenter, et ꝑ nomen gegerion, et in nomine gegerion
quod mare audiuit et diuiſum eſt, et ꝑ nomen
Friſtion, et in nõie Friſtion, quod moyſes nom=
inauit, et tremuit omnis exercitus pharaonis, et
ꝑ nomen Anabana, et in nomine Anabana, quod
moyſes nominauit in monte Synay, et audiuit et
nerunt tabulas Saluatoris manuſcriptas accipe,
decrementũ egiptiorũ, et ꝑ nomen Egirion,
ꝑ quod Joſue nominando pugnauit cũ inimicis
in dupicidis quos deſtrupit et habuit Victoriã
et ꝑ nomen Panthon, et in nomen Panthon
quod ſanctus Dauid, nominauit, et Liberatus
fuit de manu Golie, et ꝑ nomen Iſaac, et in
nomine Iſuac, quod Salomon ſapientiſſimus au=
diuit in gabaon et nerunt in ſomnis audire et
impetrare menſam Scientiã et ſapientiam,
et ꝑ nomen pentacraton et in noĩe Penta=
craton, quod helias nominando orauit et celũ
dedit pleniã et terra fructũ ſuũ, et ꝑ nomen
heloy, et in nomine heloy, quod Elizeus nomi=
nauit et ſuſcitauit ſummanitis filiũ, et ꝑ nomen
Athanatos, et in nomine Athanatos, quod Jeremias

nominauit

nominauit et preſtiuit captiuitatem Jeruſalem et
ꝑ nomen Alpha et omega, et in nomine alpha et
omega, quod Daniel nominauit, et ꝑ idem deſtruxit
Bel; et Draconem inter fecit, et ꝑ nomen Emanuel
et in nomine emanuel, quod tres pueri ſidrac miſrac
et Abednego, in camino ignis, ardentis cantauerit et
ꝑ hoc illeſi et illibati fuerunt, et ꝑ hec nomina et
omnia alia nomina dñi nri Jeſu xpi omnipotentis viui
et veri dei, vos qui culpa vera de celo excelſo trono eiecto
fuiſtis, et qui vos ad horribilem Locũ ꝓiecit vos ex=
orſizam9 et viriliter impamus ꝑ eũ qui dicit et factũ
eſt ante conſpectũ diuine maieſtatis, et ꝑ 4^{or} animalia
contra ſedem diuine maieſtatis gradientia et oculos
ante et retro habentia, et ꝑ ineffabile ipſius creatoris
virtutem et eius potenciã, et ꝑ ignem ante thronũ
choruſcantem, et ꝑ angelicas celorũ poteſtates et
Dominationes q ſub de cantics nominantur eccleſie, et ꝑ
ſumam potentiã ipſius omnipotentis dei et ꝑ annulũ
et ſigillũ Salomonis quod ei reuelatũ eſt, ab altiſ=
ſimo creatore et ꝑ celeſtis canderias eodem modo ipſius
Salomonis pro corporis tucamine reuelatus, quas in hijs
noſtris pentaculis ſecretorũ ſecretis ſcriptas ha=
bemus quas hic ſupra pectus meũ videre poteritis con
ſecratas, quatenus ſine mora aliqua veniatis ~~conſecratas~~
coram me facturi que Juſſero, et Coniuro vos ꝑ ſacra
tiſſimum nomen dei quod timet omne ſeculũ, quod 4^{or}
Litteris deſcribitur, Joth, heth, he, vau, in Litteris heb=
raicis et ꝑ vltimũ diem tremendũ Judicij et ꝑ ſedem
Baldachiem et ꝑ hoc Sanctũ nomen, Pneumaton, quod
moyſes nominauit et abiecti fuerunt in cauernis abiſſi
Dathan et abiron, alioquin virtute huius nominis Pneum=
aton, maledicim9 vos in ꝓfundũ abiſſi vſq ad vltimũ diem
Judicij vos ponim9 et obligam9 ſi dictis noſtris ſecretiſſim9

rebelles

rebelles fueritis, Amen,

A After you have donne in the eaſt
and South, then ſay to the weſt
and north ꝑts,

if they doe not appeare for theſe foreſayed words
in the eaſt and in the ſouth, turne you by and byt
the north and the weſt ꝑt, lookinge vpin
the ayre, makinge vpon your forehead the ſigne
of ye holy croſſe, ✠ · ſayinge in nomine patris et
filij et Spiritus ſancti Amen; Jeſus Nazarenus
rex Judeorū; then bleſſe the place with ſigne of
the croſſe beatinge the Ayre with your hand
make a hiſſinge, and ſay toward the ~~toward the~~
weſt and the north, ecce ſigna et nomina
Sumi triumphatoris ꝑ que titus mundus tremit
et contremit ꝑ illa verba ſecretiſſima ſecretorū
et timore eorū et virtute eorū vos Coniuro
et admiro exorſizo et conteſtor et ꝑ potentiſſi=
mū et corraboruttū nomen dei el. forte et
admirabile Vos exorzizamus atq imporamus ꝑ eū
qui dixit et factū eſt et ꝑ nomen y. et v. et
in nomine y. et v. quod Adam audiuit et locutus
eſt, et ꝑ nomen gla, vel gle~~t~~ t. gly. quod nominauit
Noe. et liberatus fuit cū octaua familia ſua
de diunio et ꝑ nomen yo. et x. et in nomine
yo. et x. quod Abraham audiuit et cognouit om
nipotentem deū et ꝑ nomen tetragramaton quo
enoc et helyas nominauerunt ad pugnandū contr
Leuiathan et terram ꝑmiſſionis reducti fuerunt
et ꝑ nomen Anabea, et in nomine Anabea in
quo deus precipitauit viemū terre vniuerſe in
monte Syon, et ꝑ nomen artificem, et in nõie
Artificem quod angeli ab h. conſtituti Cornubus

et tubis

et tubis de aere ſumtis terribile iudiciū de ſonitu
tuba mire inſonabunt, et tunc peribit memoria cū
ſonitu, et ꝑ nomen Adonay, et in nomine Adonay,
quod deus media nocte clamabit ad quam vocem om
nes boni ac maligni in ictu oculi reſurgerent et per
nomen gegeon, et in nomine gegeon; in quo Juſti
reſurgent ac angeli in aerem domino obviam rapien=
tur electi, et cū eis recipientur et confeſtim
reviniſcentur, et hoc erit iudicare vivos, et ꝑ nomẽ
Enoythion, et in nomine enoythion omnia que vit=
alem ſpm̄ acceperunt reſuſcitabunt in etate 30ª;
annorū qua erant vel futuri erant, et ꝑ nomen
Stimulaton, et in nomine Stimulaton, in quo refor=
mabit deus de eadem materia et aliud corpus ver idem
de facile reformabit cui omnis deformitas abſit et
omnis integritas adſit et decor ſeu pulchritudo quis,
vnū quisq membrū t. corpus in locū ſuū reſtaurabit,
ꝑ nomen eloy, et in nomine eloy; in quo deus tribu=
labit flumina et maria et piſces vexabuntur et inter
ſe debellabunt et morientur vna die cū tertia ꝑte
hominem in circuitu homine habitantiū pre con=
fuſione ~~ſonitus~~ aneris et fluctū, et ꝑ nomen on.
et in nomine on, in quo deus reſtaurabit maria et
flumina et omnes Beſtias inſanire et interſe de=
bellarū et omnes vna die morientur, et ꝑ nomen
Arbitrall, et in nõie Arbitrall, in quo deus deſt=
ret turres et domos et omnia edificia vna die et non
ꝑmanebit lapis ſup lapidem, et ꝑ nomen Sother in
quo deus facit lapides vnū aduerſus aliū deſtruere
et ſimul debellarū et tunc dicant, gentes montibus
cadite ſup nos et colles coopite nos, et ꝑ nomen

Emanuel

Emanuel, Et in nomine Emanuel in quodeus omnia
volatilia que morientur in aere faciet insanire
nexare et simull debellare et perire vna die,
et ꝑ nomen Anäkencon et in nomine Anakencō
in quo deus omnes montes humiliabit et colles et
valles implebit et erit totus mundus equalis
et ꝑ nomen Pentetoarimon et in nomine Pen
tetoarimon, in quo deus faciet solem et Lunā
abscuere et omnes Stellas, cadere, et ꝑ nomē
Sabaoth et in nomine Sabaoth in quodeus ad
Judiciū veniet et sicut imꝑator qui ingre
ssus est Civitatē corā coronatus et alia in
signia ꝑferentur ꝑ q̄ adventus ipsis cognoscetur
et ita deus cū ordinibꝰ angelorū veniet, angeli
pibuut omnia elementa turbabunt in tempest
tate ignijs et fulgaris maximis vndique ferien
tur, vnde dicitur ignis ante eū precedat et in
circuita eius tempestas valida et tunc pugnabit
ꝑ eo omnis orbis contra insenstatos, et ꝑ nomē
Athanatos et in nomine Athanatos, in quodeus
pacto Judicio et diabolū cū toto corpore id est
cum totis impijs in carcere et in Stagnū
precipitauit, et sponsa sua cū omnibꝰ electis
cū triumphali gloria in Celestem patriā
reuertetur et ꝑ nomen Alpha et Omega in
quo deus facietqꝫ quas diluuij prevalescere
super omnes ita faciet igne tunc ꝑnulle
cubitus accendere celū et multiplicabitur et
volutabitur Jaculū collegetur primis eius
status monebitur vt innovatur, et ꝑ nomen

matheon

matheon et in nomine matheon, in quo deus elem
enta purgata ꝑmutare faciet vt dicitur mutabit, ea
et mutabuntur et omnia et alia nomina ipsius dei
vobis imꝑamus et potentor adiuramus ꝑ teribilia noīa
dei, et ꝑ opera que supra diximus et facturus est, et
ꝑ sanctissimā sedem acbeatudinem in qua gloriosꝰ
regnat et imperat regnaturus est ꝑ omnia secula
seculorū, Amen; Quatenꝰ in virtutē et ꝑ virt
utem sanctorū dei nominū et opꝰ hinc in antea
non auditaui in aliquo Loco ꝑmanere, sed festinater
corā nobis veniatis sine divisione t: delationes aliqua
pagats, et in virtute et ꝑ virtutē sanctorū dei nom
med de hinc in antea non auditorū aliquid facere faciat,
quecunqꝫ vobis insserimus, alioqui dignite privanimus tri
buimus eternaliter esse credendos in quacunqꝫ ꝑte mundi
sitis venite et videte signa sūma et noīa sūma trium
phatores, et ꝑ virtutē eorū vobis obedire tenemini
da vos Ligabimus et corā nobis contra vestrā volun
tatē conducimus qm verba de meo exeant et exient
sunt sicut ignes fortissimi et feruentissimi q̄ vos
comburent eternaliter, et sunt verba ꝑ q̄ totus
mundus contremit, Lapides evolmuntur aq̄ non fluunt
ignes non ~~ad~~ ardent omnis creata contremit et vos
rebelles estis vestra creatori rubrica tunc si sunt Ligati
cathenis ferreis venient nisi sint in ~~aliquo~~ alico gra
nissimo Loco vel articulo detenti vt suos ~~ad~~ certos
nuncius mittent ꝑ quos poteritis cognoscere quid
sint facturi.

Then if they be bound in Chaynes of Iron they will
come except they be in some greeuous place or

holden

holden or els they will ſend ſome certanie meſſengers wherby you ſhall know what they will doe, if they doe not appeare, then for theſe wordes, then Let the coniurer riſe vp boldly, and ſtrogly and comfort his fellowes, and Let him beate the Ayre toward the 4 · ꝑts of yͤ world and ſtandinge in the middes of yͤ Circle vpon his knees and his fellowes with him kneelinge and holdinge ~~and~~ the booke, Let him ſay with ſubmiſsiue voice toward the eaſt, Vbi eſt vos tales ſpiritus Angeli fuiſti de 9rm ordinib9 venite, venite per, celeſtia ſigna et ineffabilia nomina nr̄i creatoris et ꝑ nomina Illorū angellorū qui veſtri ſocij extiterunt, Iterū et iterū atq iterū vos exorcizamus atq impamus ꝑ potentiſsimū et corroboratū nomen dei om̄. et ꝑ nomen domini El, forte et admirabile ꝑ Laudatū mundū et glorificatū virtuabile sanctiſsimū Iuſtū bellū magnū et terribile vos exorzizamus atque impam vt nulla morā faciatis et ſine ſtrepita ac cum omnīū affabalitate et abſque omni diſformitate. veniatis et nobis ad interogata reſpondeatis, And then if they will appeare ~~ſhew~~ them the pentacle, and they will talke with thee and graunt thy petition, Si vero non apparuerit reformet magiſter circulū vel Circulos et faciat crucē ✠. cū dicto cultello ſiue gladio Librū propiciat in 4.or ꝑtibus mundi et manibus iunctus, et genibus flexis Contra Septentrionalem Dicat,

In,

In nomine Adonay, eloe, eloyn, Sabaoth, Saday, quod eſt domin9 deus excelſus et omnipotens rex Iſrael faciatis ergo vt proſperū ſit ſuꝑ omnia opera manuū nr̄arū, et dominus in hac hora vbiq tempore tempore nr̄i ſit in Labijs et in corde meo, poſt, ~~hec~~ ſurgat exorzitor et aperiat brachia ſua ſicut vellet amplexare aerū dicendo at 4.or ꝑtes mundi, Coniuro vos Demones in quacunq ꝑte mundi ſitis ꝑ potentiſsimū et corroboratiſsimū nomen dei El · forte et admirabile, et Adonay, et ꝑ nomen iſtius Libri ꝑ omnes eiuſdem Libri virtutes ne torſi aut deformes ad nos veniatis ſed in omni pulchra forma ad nos feſtinetis, ꝑ nomen et in nomine Adonay Sabaoth eloe, eloyn, ſaday, egge, Soth heth heuau vaſe quod eſt tetragramaton ineffabile quod eſt dominus virtutū deus excelſus deus Iſrael qui ſuꝑ omnium girū humanitatis et in ſeptimo celo ſedes eius et in terra poteſtas eius ꝑ eū et in nōie eius qui dicit et factū eſt qui precepit et ſtara om̄. facta qui ~~ſu~~ ſupra oīa dominantur, et ꝑ nomen eteloy, et in nomine quod iterū petrus eſt Za Za, Adonay, Sabaoth, deus deus, dominus virtutum egge quod dicitur ego ſum qui ſū et ꝑ nomen et in nomine Adonay quod nomen dn̄i dei viui rex Iſrael inopia exorzizare et obripe iterū coniurare ſuper vos malignos ſpūs et etiā ſuꝑ omnes demones malignos ſpūs vt preterit et ꝑfecti ſitis et cū ſtridorum habeatis, et a 4.or Angelis ſimili conueniatis cum

omni

omni Lenitate et principaliter, et ꝑ nomen et in nomine Saday omnipotentes dei vui et corroborati, elfertis et ꝑ Laudatu mundum virtualis sancti sancti iusti belli magni et terribilis et nomen V. V. V. V. Ja. Ja: Ja, qui secula plasmenit et tmiore vel panoru sud totu, ~~tom~~ contremnit et qui terrare sui potentie Locu aridu et vmbra mortis infernale e mortale conterendre faciet, et mirabiliter vobis obimpe preceepimus et firmiter imperamus vt cito et citus de omnibus Locis et de omnib montibus vallibus et collibus et agris et [illegible] moribus et fluminibus et stagnis mercatis et muris et de omni Loco vbi sitis ad nos sine aliq mora veniatis sicut vobis precipue imperamus et potenter precipimus vt cito et citius cum omni tranquillitate et mansu[illegible]tudine et omi equitate et non in ira nec in furore, [illegible] ~~terrore~~ nec in terrore et sine strepita et absqꝫ omnium difformitate ad nos veniatis creatis ac cum omnium affabilitate et ad nostram petitionem faciendam sicut ictus pupille occularum, et ꝑ nomen quod moyses audiuit in medio rubri et contabatus, et ꝑ nomen et in nomine quod Israelitici sup montem Sainay audiuerunt et mortui fuerunt, et ꝑ nomen et in nomine quod mare audiuit et diuisu est et ꝑ nomen ~~quod patre audient~~ et in noie quod ignis audiuit et diuisu est, et ꝑ nomen quod patre audient et fracti stet vt a 4or angulis seculi strideatis et nomino panoru ꝑ terram

et

et in pace et cum omni mansuetudine veniatis et omnem nostram petitionem et questionem ꝑsolutis iterum sup vos in istis corroboratis nominibus et verbis que sequitur vos potenter exorzizamus et viriliter coniuramus ne abscitis vestris verbis viribus omnibꝰ gratulenter ꝓpter voluntatem et ꝯem aduentu ad nos veniatis anteqꝫ palpebre oculoru coniungi possunt ad omnem nostram voluntatem et petitionem pleniter et ꝑfecte facienda, et ꝑ sancta illa nomina ꝑ que vos exorsizamus que sunt tam timenda veneranda abedienda, Ganat ~~[illegible]~~ getah, gerasinomion, negorgenas, ythamsethac, cena, acu potsopeth, quia omnis Littere istoru nomina sunt angeloru vos in isto exorzismo ꝑ ineffabile et admirabile summi ac veri dei vivi vos potenter precipimus et exorzizamus et coniuramꝰ viriliter, ꝑ nomen et in nomine explanat secreti qꝫ sup tabulas Ligneas scriptu sint quod deus moysi dedit in monte Sinay, et ꝑ nomen et in nomine explanati secreti quod ꝑ 4or Litteris scriptu est quod nomina xpi appellantur, et ꝑ nomen et in nomine in quo deus omne seculu creauit et vere ipsu a sempiterno vnus est, ipse ignis et eius noia que scripta et explanata st ignis est et exigne sigillata sunt et ante ipsu ignis ambulat a latere suo ignis flamma et ipse est ignis ignem deuorans et ipse oes igneos creauit et omne firmamentu et firmamentu celi hostibus planu est et ignis ante eu devorans ignem exit et eu ꝑcutiet et comburet quecunque ei contradixerunt et verbis suis non obedierint et ꝗtimus nram petitionem non faceritis habitare

at

ac affabiliter ante nos et ſine ſtrepitu et abſq;
omni difformitate ad omnē noſtrā voluntatē
facienda q̃tis non venierunt ſine eſtis in
maribus, montibꝰ, colloibꝰ, vallibus fluminibus
et aquis, rimuli, et ſtagnis mercatis ac plateis
balneis, et in aere, et in quocunq; Loco ſitis
venite ſine omni ſtrepitu et coiter veniter, a
4or angulis ſeculi habiter et affabiliter et
humiliter abſq; nullo terrore nobis impoſito et
abſq; vlla deformitate hinc ante circulū iſtū
et cum omni ſerenitate vos congregate et
petitionem noſtrā et queſtionem ex toto
et penitus ꝓſoluenda atq; adimplenda petis
ad nos; nolumus inter veniendū tardare, vos
potenter ac viribiliter coniuramꝰ atq;
exorſizamus vt in vnius hore atq; omni
veſtrorū apparatu et cum veſtris ſeruis
et veſtrorū exercitu et cū omni manſuetudine
et tranquillitate et non in ira vel aliqua
difformitate et omnē noſtrā petitionē
et id oēm noſtram voluntatē pacifice
placide et ſine ſtrepitu veniatis, atq; acceptabiliter
veniatis vos potenter coniuramus et conſtanter
exorſizamus ꝑ Lapidem in quo nrorū coniurationē
et ꝑ coronas veſtrarum capitū imꝑatorū et
ꝑ biled filij aneds dn̄i veſtri huc vos pacifice
placide et ſine ſtrepitu veniatis et equaminiter
curratis vnus vel vnuſquiſq; veſtrū q̃ts et manſueto
et ſine omnium motu veniatis, et ꝑ nomen

et

---

et ꝑ nomen in nomine iſtorū nominū quē vos quotidie
expandſceris ſed Aubſbias ~~vnb~~ vmb vnas et ygram
aiſerē Jowach, et ꝑ nomen et in nomine duorū
angelorū qui ſuꝑ vos ante conſtitutionem mundi
ordinati ~~ſit~~ ineffabiliter et omnes ſpūs qui de
duabꝰ etiam angelis timore et tremore habeant
ex ipſis quorū noīa ſunt hec ſirneal et Aſtruel,
ſeſtis a 4tuor autem mundi ꝑtibꝰ vel equaminiter
vel habiliter hi corā nobis ante circulū iſtū ad
ſatiſfaciendū noſtra deſideria veniatis ꝑ ſumi ac
vino dei virtutem coniuramꝰ et exorſizamus vos
ꝑ moyſi vrgam et annulū Salomonis filij dauid regis
magnini quo ſunt ſcripta nomina dei, et ꝑ nomina
angelorū cū quibꝰ omnes demones temporales Salomō
abligauit et omnes eorū collegas religauit et cum
iſtis omnes ſpiritus et condemnaturā ſumam in
enerrabiliter Dietatē extrahat ꝑ minuū illos
apoſitare faciet et hec ſunt hel: ay: Atumel, dicnimel,
gle, hy banch,, et ꝑ nomen magnū Adriani
gey, el, deus, A. Ar doly. mel, vt modo humiliter veniatis
et ante circulū iſtū iucundū et ſine vlla deformitate
ſtature veniatis, et vos ad hunc ve iſto Loco mondi
nolite donec noſtrā petitionē et queſtionē de
quacunque re interrogauero ex toto pleniter humiliter
et affabiliter ad prius nobis faciatis et angeli
nomen qui potenter et fortiter regnat ſuꝑ vos;
et ꝑ creaturā quā ſanctū benedictus creauit in
ſeculo; quam ipſe eſt ignis et de ore ſuo flamma

ignis

igniſ procedit et iſta creatura, Cherubia et Seraphia vocem et centū Sanctorū habet ora oratione ducentū Linguarū et qualibet Laudē et decorē ſuo dant creatri qui dicit et ſtatim ſeculū factū eſt, benedictus ~~eſt eius nomen~~ eſt ipſe et ſanctus et conſpectus et eius nomen eſt benedictū, et ꝑ nomen et nomina 4or. Literarū explanandarū nominū quā hic ſcripta ſunt que qualibet Littera nomen ~~tumibiliſſimi~~ tumibiliſſimi Angeli dicit et hec eſt illud nomen 4or Litterarū · a·b· giteunas, em zi· ~~At~~ Auafal, nedos xuxili, hahachinel, Jo, et vos Coniuro et exorſizo ꝑ annulū vchiel et per annulū Dachiell, et ꝑ annulū danzachiel, et ꝑ annulū menchantiū et ſpus endrel, qui famulus dei eſt, et nomen viri ſiniqui ſubringi vocatus eſt, et ꝑ annulū anchorā helyas ſanctꝰ mr̃, et ꝑ annulū Affriol, et ꝑ annulū michoēl qui ſicut deus eſt in terra, et ꝑ annulū Archiel, et ꝑ annulū zurichiel, et ꝑ annulū Affribel, et ꝑ hec ſancta angelorū noīa, iſtorū vos exorſizamus vt de omnibus vallibus et collibꝰ fluminibus ripis et ſtagnis mercatis ac plateis et ciſternis et de omnibus Locis ad faciendū totā noſtram voluntatem et omnem noſtraſ~~tram~~ ~~et~~ petitionē cito Laboretis velociter et plene et fideliter et habiliter ad nōs veniatis, et ꝑ nomen et in nomine explanatorū nominū quæ hic

Scripta

ſcripta ſunt ſcilicet, duath, cethas, onybenan, regay, gymas, othas, crethagus, thona, agyrnura, poth ſeth, vos, potenter exorſizamus atqꝫ coniuramus ꝑ iſtorū Litterarū explanacionem quo ignis ex eorū recordacionem factū eſt et ne illi creatorē illorū Laudent et callaudent, et rendra, hec ſunt illa nomina, aduron, bargon, gruron, grach, bara, celemia, crethano, camaria rothuaya, adiria, ſeguria, malathia naaria nſataria, goria, beutharia Lalia, gereſtia ſigomia boalia, dereria, ramizay, zazia, coathaia, gagadame, damel, Bethara, amanenel, anama, chathi, chatha taia, nocuago, gedal, ſariagera diam, Jamyta, pethouyta, vſuar, natharia cauehaya, ſeadrucedia, redoſia vacle, vaſia zadia, thelie, m̃chia, ſemephoras, Aue, Kenston, roaſath, ꝑ hos vos exorſizamus atqꝫ coniuramus ꝑ benedictū et ſit ipſius nomen gloria in ſempiterno Amen; et vos cum iſtis mundis abus obligamus et cū ſignō vini et vere dei ꝑ quo ipſa mone ſigillatū eſt vt non ambularet nec ſup Ariā ſuis aquis ſigillamus ꝑſonas venit de ſancta, ſede Adonay, et heloe quod eſt domini dei ſabaoth, et de eo deſcendit bene quod vos corā nobis veniatis coartamus vos ſigillo ſolis et Lune et ſtellarū vos conſtringamus et Ligamus et ꝑ 4or. Beſtiarū nomina quæ excelſa et ſup elementa portant et eorū ꝑfectorū exorſizatorū vos Potenter et prudenter Ligamus et ſigillamus et vos precipue coniuramus et terribiliter exorſizamus et ſine terrore et abſqꝫ omni metu et ſine vlla deformitate de omnibus Locis curratis et ante circulū iſtum ad faciendū totā noſtrā voluntatē ſupplices et manſueti

et

et cum omni discretione, discreti ante nos repu
astate Idioque hoc magno odorante odorofica
oderits et ~~eu~~ eu erit vobis valde suauis et
videbitis nostri creatoris figuram et sigilla et
et dius nomina et eius ~~angelis~~ angeloru ineff:
abilia sed hoc stitote, audite et intelligite
q3 si optimus et in Leticia ad omnes ~~nostra~~
q3 si optimus et in leticia ad omnes ~~nostra~~:
petitionem faciendam non volueritis et sine vllo
terrore et sine aliquo strepitu vos repentem
mostraueritis vos iterum atq3 iterum exorsiza
mus atq3 coniurabimus seu ~~omni~~ etiam repeti
mus omnia verba nostra supra dicta istius
excorsismi nostri et viriliter et potenter
recordabimus, et si forte creatori vestro rebelles
fueritis et verbis preceptis resistere volueritis vos
omnes in spectissima Lepra cadetis et omnes
de mirabili morte moriemini et ignis qui nos
vret instillabit et ex ipsa die poena exieret
qui vos combureret et insup vos sine fine in
flamma ignis sitis redacti, et propter hoc rest
ibimus et in ignem sulphuramini figures vestros
eternaliter pricemus et omnes vestros vultos
nomine vel deterimi profecta Iterum efficietur
nos ergo, sup psonas nostras firmiter et potenter
precepimus et monemus vos et honestum nos
prospicit ne aliqua Ludibria et Ludibriosa vel
Aliquas deformitates nobis in alicubis faciatis,

quapropter

quapropter nos ab iste circulo non admonebimus
donec vos conueniat et pfecto nos demonstraueritis
et nobiscum Loquimini Iterum vos adiuramus coniu:
ramus atque exorsizamus, p nomen ~~et~~ in nomine
Ja, Ja, Ja, Ja, quod interpretatur vel vocatus deus,
et p nomen et in nomine Va, va, va, quod inter:
pretatur deus et dominus, et p nomen et in noie
Egge quod interpretatur sum qui sum, et p nomen
et in nomine tetragramaton ineffabile quod est, Jothe,
heth, he vau, et p nomen et in nomine igis igie
Deuorantis, et p nomen et in nomini ignis qui poten
ter potentatus et supi omnem ignem dicantur ~~et~~ et
p nomen et in nomine nois q omnia igne explanata
sunt et q inflamma ignis inflamati sunt ineffabiliter
et inenarrabuntur potenter coniuramus et exorsizamus
vt ad nos veniatis cum Leticia et in veritate et non
infalsitate, hoc explet videbitis v.
when this is done ye shall see the spirits cum and the
diuells Like vnto Emperours entringe into the Citye
first the trumpetors shall come et patores 2d.ly
Like soldiers or domicelli, 3d.ly and Lastly there King
cometh and before him all Kind of Instruments and
of vices and dulcysfious orgaynes and harmony of sweet
melody the the comirer, he seinge them shall show
him the pentacle that be vpon the brest of the
Coniurer couered with a cloth of gold, when he
hath seene the pentacle the prince and ruler of
them incontinently followeth downe vpon ~~him~~

his

his knees before the Coniurer, and will ſay, Sr. What will ye, for what ~~will~~ did ye cauſe me ~~to~~ come then the coniurer ſomewhat diſdayninge, ſhall comand all thinges to be pacified and ſilence to be had, and then he ſhall renew fumigations and cauſe a goodly ſmellinge ſavoure to be made and when ſilence is made he ſhall vncover the pentacles, hearinge great miracles of divers thinges in the world, of prophecie and of all ſcience, then the Coniurer ſhall vncover the pentacles, and ſhall aſke of ye prince what he will and by and by, he ſhall graunt it whether one ſpirit alone, or els whether 2. be called forth, they will doe the ſame, the Coniurer ſhall ſay by and by; Let every one of you turne into his place peaceably, and peace be betweene vs and you, and then Let him ſay St. Johns Goſpell In principio erat &c, Credo in deum, and Let them goe out of the circle, one after another, and waſh there faces of the exorſized water as it is ſaid after and Let them goe an other way and doe there deedes or operations,

And knowe this, that this Coniuration only and they were bound in Chaynes of Iron or of wood, they ~~ſh~~ cannot tarry, but come foorth if they be Coniured and held by ſome meanes that they canot come, adde in Coniuratione that they ſend incontinently there purſeuaunts

and

and meſſengers to you ſhewinge you what they will doe, if they be any thinge rebellinge or ſtubborne againſt the Coniurer, and will not come Let there names be written in paper and Let the pap vitempeter of Clay and duſt, Let now fyer be made, and put in fyre of brimſtone and of evill and horrible ſightes makinge a ſtinkinge ſavour holding the pap over fyer ſayinge Coniuro te ignis ꝑ illū qui Contremiſcere facit orbē quod iſtos Spūs Comburas et cale facias vt in ſuis perſonis Conſentrent ineternū, then caſt it in the fyer and ſay, maledicti blaſphemati ſitis ꝑpetualiter et eternaliter et Nulla requies ſint in vobis hora aliqua nec de diem nec de nocte niſi ſtatim veneritis obedientes verbis que dicuntur de illo qui contremiſcere facit orbem, et ꝑ hec nomina et in nomine iſtorū nomina quibus omnis creatura contremit humiliter obedit et ꝑ timorem et panorem eorū omnis creatura contremit et in eis fulgura et tonitrua ſunt parata que vos et veſtros ſubditos deſtruent que ſunt hec, Arctenoton, Joaſat, paty, ſemephoras, Allia, Aleph, beth, gymel, daleth, he, vau, zay, teth, Joth, caphe lameth, mem, nun, ſameth, ayn, phe, ſade [illegible]ceph res, ſyn, tau, ꝑ iſta nomina vos maledicimus et ab omniū officio et dignitate veſtra vos privamus et ꝑ eorū virtutem in ſtagnū ignis et ſulphuris et vſqȝ ad ꝓfundū abyſſi religamus eternali cocremandos, then without any tarryinge they will come one every ſide ſayinge, Sr Comand vs what ye will and deliver

vs

..vs out of payne, then in that howre write there names againe and make to them a sweet smellinge savour, and show them the pentacles and aske what ye will, and when ye be answered say, ꝑ virtutem pentaculorũ dei ipsis pentaculis et verbis creatoris obedientes fuistis, pax inter nos et vos et condonati citis fragrantia odorũ suavissima ita in pace et cũ benedictione illius qui vobis scire talia dedit, parati semꝑ venire quñ vocati estis sine solemnitate aliqua observata, Amen;

And by this Coniuration ye may Consecrate the booke and all that ye will;

How and by what maner the pentacles be made Wherevpon the science consisteth

In this Clavicle or Canderiarum & consisteth all the Science of this Clavicle for there all the Science beginneth and therefore in the operation of this booke the clavicle doth take his effect, and he that will be ꝑfect in this craft, Let him begin soe as it is declared of the pentacle and of the same pentacles be certayne exorsizmes and names ineffable and Carectors and signes of all the Science, therefore in them the l whole science of all this art Lyeth hydd the pentacles or candemie be

vncertayne

vncertayne with most glorious and holyest names they were written in the tables of moyses and salomon by devine revelation had them and gathered them together, and consecrated them to all ~~necess~~ necessity of mans body; and for there safegard:

of Pentacles:

The Pentacles be made vpon ☿ day, and on his howre the moone exconiunctione in the signe of the Ayre or of yͤ earth beinge equall with yͤ sonne in argument pardice, for if the sonne be in the signe of the wether in ariete and the moone be in the same and soe of other signes have a house or secrett chamber cleane and goodly wherein shall none inhabit, but the cheefe coniurer and his fellowes, and make a fumigation there and sprinkle it with yͤ water as it is sayd and Let the tyme be cleare, and have ~~have~~ your paꝑ or more of virgin paꝑ and begin that howre to write the foresayde pentacles of noble Collour as is cinabrum or celestem coniured and exorsized as it is sayd followinge, the pen and the Inke Let them be writt and other thinges to be exorsized, and when they be written ꝑfectly that howre if they be not completed, doe not cease vntill they be fullfilled when ye may, then take some noble cloth of silke wherin ye may hold the foresayd pentacles, and have there an earthen pot great, and full of coales, and Let there be of Ligno mastico masculo ~~et~~ & Ligno aloe, coniured, and Let yͤ coniurer be cleane

as

as it is meete, and haue there prepared Artham nupatū in the Joyce of pipnell and the blod of a gooſe made and Completed vpon mercuries day in the augomentinge of the ~~mone~~ moone whereupon Let 3· maſses be ſonge with goſpells and fumigate it, with fumigations of ye knife, that ye muſt ~~and~~ cut and make maiciū Jſopi, with your whole minde and humble ~~of~~ deuotion, ſayinge theſe Pſalmes with ye oration followinge Dominē deus noſter dominē deus meus in te ſperaui, celi enarrant, dn̄s illuminatio, deus deus meus respice, beati quorū, miſerere mei afferto· domino filij; deus iudiciū tuum; deus in noīe tuo: ſalum me fac, ecce nunc ~~bene~~dicite dn̄o· Adonay ſanctiſsime el, potens on; pijſsime qui es Alpha et omega, qui omnia in ſapientia condidiſti, qui Abrahā primū fidelem in ſeruū elegiſti eius ſemen ſicut ſtellarū celi multiplicaſti, qui morſi ſeruo tuo in ignea flamma de medio rubi apparuiſti, et p̄ nomen ſanctū tuū quod eſt, echie, aſſe, eche, ei, reuelaſti, qui populū ſuū mare facile pedibus ambulare feciſti qui moyſi ſeruo tuo in monte ſinay, ſaluatoris dediſti, qui ſalomon ~~regis~~ filio regis dauidis pre cunctis hominibus ſapientiā tribuiſti et preſentiā pentacula

ſine

ſine canderias pro tutamine corporis et anime ſaluationis eo miſericorditer reuelaſti tuam ſupplex adoro maieſtatem et ſupplicitere adoro ~~miſeri~~ cordiā: vt in virtute tua iſta pentacula ſine canderia conſecrantur, et preparentur quemadmodū gnouit, et virtutem quam optinere debeant aptineant, p̄ te ſanctiſsime Adonay cuius regnū et imperiū p̄manſit in ſecula ſeculorū: Amen;

Say this 3· dayes continuall after vpon the foreſayed pentacles and cauſe 3· maſses to ſayed of ye holy ghoſt; and one of our Lady, and afterward put ~~in the~~ foreſaid ſignes, in a ſilke cloth with goodly ſauours and put them vp in a cleane place, and when it is neede, ye may Worke as it is ſaid of the artes magicall, if thy cloth were decked with gold it were of more efficacye, and when they be put in a cleane place, fumigate them and ſprincle them with water and Jſope and ſoe Let them alone, they haue innumerable vertues as it is contained heareafter; if ye coniure any ſpirit in whatſoeuer p̄te of the world he be, whether he be in mans body, or any other place, he will obey thee, and if ye conſtraine any ſpirit to come before you and when ye haue ſhewed him ye ſecret pentacles, there is none dare ſay againſt your

minde

minde without any ſacrifice giuen to him, they haue not only vertue in this, but alſo in euery neceſsities, they ſuccoreth the bearer, they be good againſt parrells of ye earth. and againſt all Langowres, and neceſsities and ~~g~~ againſt all enemies viſible, and inviſible, againſt drinkinge of venome or poyſon, againſt maleficitatos, againſt feare and cutting againſt ſubtill thunders and Lightninge & tempeſts, and ~~in every~~ place whereſoeuer ye be ye ſhall be ſure and ſafe all the ~~th~~ time of his Life, both day and night, and in euery howre you ſhalbe ſafe, watchinge, ſleepinge, drinking and eatinge goeinge and ſtandinge, and in doinge all your buſines, in battell in fightinge and, ye ſhalbe invincible in euery thinge, and noe man ſhalbe of power at any time to withſtand you, they giue grace and victory of Louers and enemies viſible and inviſible, and by the vertue of them, the fyer is quenched and ſhall not paſſe your Comandement, and the water ſtandeth ſtill, all creatures were made in the recomendation and feareth by there feare, and all thinges heauenly, earthly, and infernall doth obey them and all perills of the world be deliuered by the healpe of god

cu

cum patre et filio, et ſic honor et gloria in ſecula ſeculorum : Amen :

Now we ſhall beginne the Science of this booke first before the inception of this ~~booke~~ worke Let Arthanus be made, of the which incedat manicum ſpeculi, and for this ye muſt in euery opation of this booke, worke with holy water, after that ye muſt conſider the dayes and the howres, in the which the foreſayd pentacles ſhall be purged or made, and the midds of all, Let the maieſty be with angells Like as he ſhall come to Judge both quicke and dead, and in the circuit of the maieſty Let the names ineffable be writen and of ye Angells, and when theſe be fullfilled, Let there be made and ordayned as in this chapter is contayned and when ye will Worke in this Science of this Clauicle, haue euer with you in euery operation theſe pentacles, and by the healp of god, you opation ſhall haue effect, and firſt in this Chapter, all the ſcience conſiſteth, and if they conſider of euery chapter of ye ſecond booke in ye which ye ſhall find all documents in this chapter; and for this in this Chapter, conſiſteth the beginninge and ende of all the ſcience of the Clauicle of Salomon, and if ye vnderſtand the chapter heareafter written how of the worke of

Images

Images of Aſtronomy the beginnige and the
endinge of all the whole ſcience of the
clauicle, in this Chapter is comprehended
by this chapter of worke of Images, and
by this of ye whole ſcience cominge to effect
and in every worke ye may be perfect;

Heare followeth the forme and
maner of ye pentacles or
Cauderariū diſtirecoes;

Theſe pentacles and ineffable names ſhould be glo-
rified with great honor and beloued and
ought to be ſeene by noe meanes, but with
great deuotion, for they be holynes of all
holynes; for the defence of the body and
the ſoule;   hi Veniunt ~~[illegible]~~ intus

In nomine patris et filij et Spiritus ſti
Amen; ✠ ecce ſigna et noia ineffabilia
fugite ptes aduerſe Vicit Leo de tribu iuda
radix dauid alla alla. moriendo mortem deſ-
trupiſti et vitam reſurgendo reperaſti
miſerere noſtri nomen domini omnipotentes ſuccre
mihi, in omnibus negotijs, Semyel, ſemel,
Anabana, Joth, heth, henau, breth, Jſoporo
myros, princeps Emanuell, Adonayſa, tetragr-
ammaton, agios, melcha, ſonſyoux, ſage, obs,
yfri

yfri acciomos, vau, thau, ſahapayos, auareneton
theycas, cadah, gram, garad, galcas, pax, mors,
pron, Saton, odoor pantharias, xpus. via prim-
ogenitus, Lux Lapis poyta, angelus, agnus, ouis ch-
aritas, primus et nouiſſimus propheta, Sacerdos
immortalis, on pater, on filius, on Spus ſanctus,
carozo, ata, elemanos, ſanay, gloria dedora, agla
glaſſe, Jothe, achienos, occionos, ylon, bonitas,
fons, oriſo fundamentum Vnigenitus ſaluator
humani generis, Nantham Ips, rezo, gentes
ſub paſſibilis ſummum bonum incorporens immenſus,
ineffabilis ineſtimabilis, inenarrabilis, meſsias Jeſus
nazarenus immortalis genitus, Vnigenitus primogenitus
principium, propheta Sacerdos, cuſtos in pamos
Virtus Athanatos ego ſum bos ſponſus, fama,
veritas, agnus, atheos, Juſtitia pax, concordia,
miſericordia, bonitas, Claritas, maieſtas, ✠.
tetragramaton, craton ſum Aſſydey, gaboth, eru,
Lameth qui eſde quo eras Seiemene, eſram, beſſer,
acaoſa, zophute, pharm, porta, haruca, eloy,
amongrary, ara, auſtrea, hugyma, inthea,
dona, et rex, Judeorum Amen; ✠ ✠ timete et
Videte omnes deleth, he, Vau, ſayn, heth, teth,
Ceph, Jothe, caph, Lameth, ſurtam, et onan,
ſhy, baracata, patole, ſenna, foret, tezizon, tan, tad,

ten, mathi, orta, gyranali, eloe, ſarletrium: phatorū ac redemptorū dom̄ nr̄i Jeſu xp̄i ecce crucem ✠ dom̄i p̄ crucē tuā ſalua nos rex xp̄e. redemptor qui mortē nr̄ā moriendo deſtruxiſti qui pro nobis paſſus es clemēter ✠ tetragramaton dextera dom̄ fecit virtutē xp̄e, ou, elion, cedion, planſion, debalguth, cuthar, el, ella, ſabba ſi dea dona, tra, ait, ellā, aday, adonay, ſamā teleth, de dona, he, heloye, heloy, agla Vrion, ſother, paclitus, paſtor, Johee, Amy, gegeon, ~~an~~ an ande, andi, phenāton, nōan, Joazat, semephoras, ſa, gaba, mandſeth mand, pharos, meſſias, Athanatos, theran, veritas ſapientiā, virtus mediātor, Vriell, hō, vſion, vitulus, ſerpens, Aries, Leo, vermis Jmago, verbū, gloria, ſalus, miſericors, rex, Jeſus xp̄us, pecus, teloy, herubem, roboū rabbe, araſſa, ſebus, amorei, homo, Cangy humany, may, panchiron, ſade, anaphanto emephondeton, adel, vermis, hiede, dezza creator, ſpes, Lux, ſol, ſplendor, plantacio, alpha, et Omega, ~~incomutabilis ſumo rex pfectus virtuus ecleſie, oriens Lumē~~

domin

~~dominatur verbū~~ incomutabilis eternis ſpiritus Jnviſibilis, Jncorruptibilis, ſumō rex, p̄fectus Virtuus ecleſiē oriens Lumen, dominator, Verbū caro manus, Jmago, figā, brachiū dexta ſuus hō dei mediator intercessor, meſſis, miſſus, theos, pantonq craton, yrus, yrene, eleyson, veritas Athanatos, yſkyros, ymas Jcub, fortis ſctus magnꝰ admirabilis dietas humanitas, patientiā, obedientiā, pancheſeron, hely, hely, Lamazabatani, ou, ſmudon, helye hehē pater yſaac iabrunbac ſilac, Alabanas, hura, volur, Ladadoc abrucē, Athe, dramath, ſpamul, mel, cadac, xp̄i hirachel, boel, beron, ſegem, gemmas, Jheſus deus deus Dn̄s oata qui videbit h. triumphanſiā scilicet, aleth, beth, alam, gemel, mem, murm, nym ſameth, ayn, ſ, ſade caph ~~caph~~ ceph, rex ochiel, athochar Anoryon, grabaton, chirion cebion ſade, ſadys, āltā,

heare Let the maiesty of god cūm.

How expiments ſhould be made ~~and~~ ordaynd ~~For~~ Theft :

Ye ſhall finde expiments my Childe to finde Theft, prepared how be it ſhould be, either by the inuocation of ye art of ſpirits, either in writinge the carects or by other wayes, if in ſuch an expiment the day and the howre be not that is attributed to ſuch experiment as it is ſayd before of howres and afterword ye ought to doe that yt followeth in the expiment to finde theft, when yt is prepared, that ye will haue, ſay in your heart this oration of greecke;

meſſac Fabermnlac, filac, analonas, Virabon, Lemiſadados, achazel, coplioto, phanu, harmata, adonay, eloy, emagus, abraxiu, chodil, bwach, ſiammil, molchadach, hora, ely aya, Anuſtra, q̃m q̃a, mathea, dm̃, dama, hirachiel, tehel, hemon, ſegem, gẽmas Jeſus deus deus qui feciſti celum et terra qui palma metitus es celos, qui pugno terra menſuraſti, qui ſedes ſup cherubin et seraphin, et ipſa volatilia aereis curſibus in Luce mimenſa vbi humana natura tranſire non poteſt quia tu es qui feciſti ea ad tuu miſeru C. aia. q̃. s. alias 4.tor qidem qui volant mirifica voce dicentes, sanctus ſtus ſtus ~~ſtus~~ dominus deus sabaoth, pleni ſunt, celi et terra gloria tua oſanna in excelſis domine deus pater qui adam expoſuiſti in paradiſo ad

cuſtodiendu

Custodiens Lignū vite, quod vocatur, Seraph
tu enim es domine ~~quia~~ facis mirabilia solus,
tu enī es dne qui Jerusalem Ciuitatē tuam
et p admirabile nomen Tetragramaton,
quod enan, Joth, heth, he, vau, et p stū
nomen tuum atque venerabile, atque mena:
rrabile Amremeton, da mihi vī et virtutem
in hoc expimento ita pficere valeā, te,
omnipotens pater et domē deprecor qui
omnia ex nihilo creasti, herbas et arbores
de terra p tuā admirabilem potentiā et
p tuā ineffabilem deitatem insisti omnibus
viribus et actibus hominū dedisti et domē
nomina secundū vires imposuisti te deprecor
sancte pater et vnigenitū filiū tuū dominū
Jhesū xpū cum quo viuis et regnas deus p
infinita seculorū secula, Amen; q3 mihi
tribuas de hoc expimento cognoscere veritatē
After that suffumigate the place, Let him
be fayer and ~~priuate~~ priuate as ye shall see
after of places, with such fumigations and
sprincle the place with water and Jsope,
at it shall be sayd, and if it be necessary in
this expiment of this booke to doe any other
thinge, doe as it is sayd of all ~~exp~~ prepamēt
with such experiments as is contayned

before

before, and after in the chapters of the first
and the 2d. booke, afterward when ye haue or-
dayned such an expiment say the Coniuration
of this expiment and adde in it those wordes in
the end, pater noster qui es in celis, auina ~~vos~~
nos et p nomen sanctū tuū, Joth, heth, he,
vau, quod 4or litteris scriptū est, et p hoc
exorsismū huius artis possimus tenere veritatem
Ja, Ja, Ja, ya, yath noīa, J, ya, ya, ya, mih
sancta dei faciatis rem istam, N. quam querimus
spiritibus manifestare et apparere, aperte;
Coniuro vos Spūs p nominatos omnia nomina
supradicta et p quem timet omnes creaturē vt
cito vel citius in vel hm pus rem istam quam
querimus. N. monstrare debeatis,
when that is said, the spirit will show him by and by
the matter that he seeketh openly and ~~be~~fore such a
worke, Let such a Coniurer be, as ye shall reade,
and if the expiments be such be such that the
Caracters be written, and ~~itis~~ it is necessary how=
soeuer the expiments be to finde theft, if it passe
the prepamēts of this expiment, Let him doe
as it is contayned in this Chapter, and doe all other
necessetiēs or Solemnities ~~followinge~~ necessary in
such craft, or expiment, as it is contayned in
the chapters of the first and 2d. Booke, if it
be done otherwise, it shall neuer come to effect;

how

how exꝑiments of Inviſibilitie ſhowld be prepared ,,

If ye deſire to make an exꝑiment of in:
viſibilitie, doe yt experiment as it is con:
teyned in it, if ye day the howre be well
ordinate, and if the day & the howre be not, take
the day and the howr as ye reade, and if it be
necessary that this exꝑiment be written
all in Virgine pap with a pen as it is said
and if ſuch an exꝑiment be with the Coniura
tion of Conuocation, before ye make your
conuocation ſay theſe verſes in your heart;
Stalbontem nacherm Aſſoy elſmgit gabelm,
Semenoy meme nobal balbonetem netemolat,
balnonetem, meme nobal, tigimol, inlegabe,
rendens, nara, head, hearma, harde, yeſſa,
ayes, eſay, ſeya, rendens, caturas, ſondy,
houdy, barkata, attacurab, cata, raçula;
Vncarat, carucab, ꝑ miſericordia quam
habetis erga mortales ꝑficiats, hoc opus vt
inviſibilis ire poſſu; Then make your Inv
ocation ſurly and make it well, if it be
neede make a Circle in ſuch an exꝑiment
make ſuch as it is ſayd ~~of~~ beneath of circle
and if it be needfull to write with any

bloud

bloud, make it, as it is ſayd, of the bloud of ye backe,
and if it be neede to write carecters, write the
maſſe, as we have written hearafter of carecters,
and let this exꝑiment be prepared, if any invoc=
ation be made adde at the end of theſe wordes,
o tu parezon, maiſter inviſibilitatis cu mini=
ſtris tuis, thouchock marath modragnu pries,
Dianedris, vgenemi, abden, pranſbuſick, tangeudeu,
Lieſiden, ſutheucar, bebelgi, berid, el, tutrad,
raſtrad, o, bethel, gniro, te pauareſon, et ipſos
miniſtros ꝑ illud qui intrare fecit in virgine
et deus eſt cu homine et ꝑ illud qui contremiſſere
facit arbem, et ꝑ celu terra et ꝑ cherubin et
Ceraphim, vt hoc exꝑimentu ꝑficere facias
vt in quacunque hora voluero, poſſu ire, inviſ:
ibilis itere Coniuro te et omnes miniſtros
tuos ꝑ Stalbonteme nahoriny abungit aſſoy,
gabaſni, ſemenoy, vt ſtatim venias cu omnibꝰ
dictis miniſtris tuis vt ꝑficiatis hoc opus ſicut
vos ſitis, vt ꝑ hoc exꝑimentu inviſibilem me
faciatis et nemo videat, et ita ego ad effectu
ꝑvenia, And if ye have an exꝑiment of inviſ=
ibility, in any other meanes have that exꝑiment
prepared as ye ſhall finde written, withall,
ſolemnityes neceſſary in that exꝑiment, doe as it
is contayned in the firſt and 2d. booke as through

all

all, and when ye haue done the ſolemnitys of all the foreſaid Chapters, doe this exꝑiment ſurely, and ſoe ye may finde it and if ye ſhould doe it otherwiſe, it ſhould neuer come to effect; ,,

how exꝑiments of Loue ſhould be ordayned ,,

Whoſoeuer will make or prepare any thing vpon any woman, firſt he muſt be ſuch as A Coniurer ought to be, then let him take that experiment that he deſireth to make and doe as it is contayned in it; and if the day doe fayle and the howre, doe it one ſuch a day and howre as it ſhall be ſayed, and if the exꝑiment be with an Image of wax, or of ſome other condition, before the Image be made, let the wax be ſuch as we ſhall ſpeake of, Then ſay ouer the wax, when it is prepared those verſes or charmes, Venus est Aſtropoli aſtro, aſirio, mercuri Jupiter, et ſaturnus, ſynoy, ounſy, ſume, eſnum, vomeſe, veſim, reeſſe, ſother, reces, deres, eſort, teſor, roſet, treſe, ſocoe, eraſtertes, miloportus, Laſarv op, ꝑtas, molacor, ſponil, Lmoporota, portare, Line, ~~molacor, ſponil~~, enclira, Stoep, Lepeſt, arme ſempolater, rathal-

apmos

rathalapmos ſpira, Lonetos, nozo Loportiza, reſen, omas ſonemdas, ſaom, maſa, amos, ſoma, eſam, moas, vel maos, maſo irtobabigalni, vrficus, aſtorath, draco, dratutius, affatill, ara, arab, egel, aray, atray, vel belial; racifal, aray, arary, zaicut, ſuenoth, arel, reman caymo, piſtad, ben, berifor, omul, zarol, agoma, arili a rayma, bebima, genital, cephore, corilian, zagan ochalioth, aſmodeus, taliz caymon, bormoney, Cagaoth, temptator ſompniator, et Lapidator, Comoco, ſequens, omniū miniſtrorū Amorū, Coniuro vos omnes miniſtros amoris et fornicationis, ꝑ illū qui deſtruere et edificare, p̄t et ꝑ nomina ipſius, qui vos quotidie, conſtringit vt hanc preſentem, ceram quemadmodum conuenit, conſecretis et confirmetis, et virtutem, deſideratū quam optinere debeat, ꝑ timore ſanctiſſimi nominis adonay, . omnipotentis cuius regnū et imꝑiū ſine fine ꝑmanet in ſecula ſeculorū Amen; quod huic cere faciatis, habere effectū venit, enim de ſancta ſede adonay timor qui vos voluntatem noſtrā facere, coartabit; when that is done you ſhall forme your Image as it is ſayd in that exꝑiment, and if it be neceſsary to

write

write any other thinge vpon ~~the~~ Image, ye
must write aboue the Image with a
needle or a pen, ſuch as is ſayd beneath of
them, and if it be neceſsary to fumigate
the Image, Let it be with ſuch as we ſhal
Speake of, if any other neceſsities or ſol-
emnities, be neceſsary, Let them be as it is
Contayned, and if any Invocation be one
the Image, when that is ſayd after the
order of yͤ exꝑiment in the ende of that
Invocation, Let a fume be made aforeſaid
and hold the Image ouer that fume and
ſay, O, tu oriens rex egregie qui in ori-
ente regnas et inꝑas et ſuꝑas, O, tu pay-
mon, rex potentiſsime qui in occidente
potentiſsime duars, O tu Amaymon rex
maxime qui in Auſtrali ꝑte viriliter
principarū; O tu Egyn potentiſsima et
clariſsime cuius regnū et inꝑiū in 7.ten-
trione fere Comprobatur, ego vos voco
et abinde de precor et eum qui dicit et
factū eſt, qui ſolo verbo cuncta creauit
omnia regit et ꝑ voluntatem diſpoſuit, et
ꝑ nomen ſanctū eius ꝑ quod tremit omne

ſeculū quod 4.or Litteris ſcribitur quod eſt, Ioth,
heth, he, Vau, et ꝑ nomen celeſtes candorias et
ꝑ earū virtutes et ſigna et nomina creatorū
vt preſentemᵉˢ Imaginemᵉˢ quemadmodū quent;
conſecratis et confirmatis vt virtutem quam
obtinere debeat, obtineat et quam obtamus,
that done ye ſhall Coniure againe your Coniu-
rations, tha be in that exꝑiment, and if yͤ woman
come in that howre it is well, if ſhe came not
then put that Image vnder thy beddes head, and
ye ſhall ſee, before the 3.d day, great marvayles
of yͤ woman, that ſhall come incontinently to
thee, or ſhall ſend her meſsenger to you, and
if ye doe this that is ſayd aboue any preꝑament
of ſuch a craft, chaynes of Iron ſhall not hold
her, if the Image be ꝑſgid, or if the Caracters
be written, or the names, and he tell not with
whome they be written or beꝑſgid, ye must write
with ſuch a thinge, as it is ſayd after of pen and
Inke, and ſoe of virgin pap, and if ye haue
neede to write with a needle, write with ſuch
a one as we ſpake of, and if the day and the
howre be not, Let the day and yͤ howre be taken
as it is ſayd, and Let all ſolemnities that be neceſs-
ary for ſuch an exꝑiment, be in that day as it is
Contayned ~~[illegible]~~ in the chapters of yͤ firſt and 2.d

Booke, and ſuch an expimẽt prepared
Let it be worked and prepared and ſu
an howre, compleate, as it is ſayd after
and then, Let your expiment be explete
y the weme. be. trangets, and if thy expi
be of powder, ſuch condition that powder
ſhould be made of any thinge for to caſt vpon
her, or to be given her to eate or drinke, let
the ſolempnities be made the dayes and the
howres in our Chapters, then ye ſhall ſay
over the powder this Coniuration, what-
ſoever ꝑt of ye world ye be in, and in
whatſoever names ye call; Coniuro vos
et Conteſtor vos demones qui poteſtatem
habetis ſubvertendi corda hominū et muli-
erū ꝑ illud qui vos formavit et creavit et
deſtruere poteſt quatenus in hac nocte
ſuꝑ rem iſtam et ſine mora conſecretis
ipſam rem quēadmodū convenit et virtutē
habeat coarcendi oēs hoīes et mulieres quos
vel quas ad amorem meū deſidero,
then worke vpon ſuch a matter ſuch an
howre, as it is ſayd after, when any exp-
iment of Love, ſhall be written or a figure
or a Caracter to ſhew vnto women, or to
paſſe foorth, or to touch her, ye muſt doe it
after

the howre ♀ and
his day is beſt fo
Love. alſo obſerve
the mone for her
prime vnto her
be-

after the howres, and after our Chapters, that ſhall
be neceſſary in ſuch expiments when the caracter
figure or Image, ſhall be prepared written in
pap: when theſe ſhall be prepared becauſe of vſe,
or becauſe of touchinge a woman, ſay vpon theſe
thinges prepared this Coniuration :- Coniuro vos
oyes, teyel, tayel, miniſtri amoris et acceptatores
amititie qui poteſtatem habetis ponedi calorē in
hominibus et mulieribus, et accendere illos ad
ignem amoris, Coniuro vos, ꝑ illud qui vos creare
et creari miſsit et ꝑ tremendū domine Iudicii
et ꝑ illud qui reget orbem terre et qui contre-
miſsere facit omnem creaturam ꝙ in hac die et
nocte conſecretis et confirmatis hos Carecteres
vel; figuris vel Imagines ſcriptas ve hanc
virginem quemadmodū convenit et obtineat in
ſe virtutem ꝑ talem quod cuiamꝫ hunc figurā
vel dedero vel monſtravero vel de ipſis tetigero
vel ſuꝑ ipſā tranſire potero vel facere me
poſſit amare et deligere et me amet et diligat
et ſemꝑ me ſolū cupiat omnes alios pro nihil.
habeat tota ſua cogitacio et requies ſit ſuꝑ me;.

beginninge
of her de-
clination
is that ſhe
be in the
ſame ſigne
yt the ſonne
is in, ſoe it
be a friday
ſigne, on a
friday then
doe or write
prepare all
experiments
of Love to-
wards the
north;

After that keepe this expiment vnder an aulter, and ye
ſhall worke ſuch and howre as it is ſayd after of places,
and if you will that your expiment ſhall be true, ineffable
and while ye doe ſay the Invocation for dreaminge behold
the ayre, the moone and the ſtarres of the firmament,

ſtandinge

ſtandinge in your Chamber, ſay to the ayre in your heart, or minde with a Low voyce, Agla, Joth, heth, he, vau, Ja, Ja, Ja Ja, Va, Va, yha, yhac, Johene, Aniti, melcha, Joy, Jeny Jegeo, Le, Lesy, agay, occyonomes, heltab, gegeon, oy, anapheton, Anarenoton, noon, Jeerzat domine sancte pater qui cuncta creasti et qui cognoſcis corda hominum et mulierum ꝑ tua S^t.tiſsima nomina iſta, flumina cor et mentem talis. N. ut ipſa me diligat equali dilectione et ego ipſam diligo, et quod ita ipſa faciat velle meum ſicut ego ſum paratus facere velle ſuum et da vim et fortitudinem huic exꝑimento et ꝑ te ſanctiſsime paterpillos ſpiritus ~~ſup~~ ſeu ꝑ ubi huius exꝑimenti valeat ad effectum ꝑducere; then doe that exꝑiment as ye ought withall his ſolemnities of our Chapters of ~~our~~ the firſt and ſecond Booke, and ſoe it ſhall appeare true as it is ſayed before; if ye will make any exꝑiment with an apple, prepare that day and howre, as ye may ſee after, and have an apple fayre, and inmaculate or ſome other frute, in thy hand in ſome ſecret place; or before ye take him from the tree,, ſprincle him with water and Jsope as it is ſaid, and fumigate him with a fumigation,

apples

afterward

afterward ſay unto the apple or frute, this followinge, Deus qui feciſti Adam et Euau, ex 4^or elementis de igne aere, aq^a et terra, et feciſti Duā de coſta ipſius a de q dedit ei ad ~~comed~~ comedendum de fructu et fecit eum precare ita v^o q vel q^a de iſto fructu comederit vel viderit vel tegigerit ſemꝑ votum faciat meum, Conuiro te pomum vel fructum ꝑ iſta nomina elya, ely, et ꝑ michaelem et gabrielem et raphaelem et ꝑ eum ~~te~~ qui te creauit et ꝑ virtutes eius et nomina eius ineffabilia.

C. Joth, heth, he, Vau, Joazar, patri, ~~vau, vau,~~ Va, va, vah, vay, agla, anarenoton, ꝑ qꝫ creauit omnia ſecula ut qui vel que de iſto pomo comederit vel viderit vel tefigerit nulla requies ſit in eis niſi totam meam compleuerit voluntatem;. And if ye ought to wright any other thinge, in the apple or frute, Let it be written with a needle or a poyntell ſuch as we ſpeake of, and ye ſhall worke upon ſuch an oration as it is ſayd, after ſuch exꝑiments of Love be made in Lookinge onely the ſight and the ſecrets of women; Let ſuch exꝑiments be made and prepared in howres attribuated unto Love, if ye doe as it is ſayd; and if ye prepare ſuch exꝑiments they ſhall appeare very ſure.

How exꝑiments of grace and impetration ſhould be prepared.

yf

Yf ye purpoſe to make an exꝑiment of grace & impetration ye muſt Conſider this experiment how it is made, and if the dayes howres fayle in it, ye muſt take them as it is ſayd of yͤ Chapters of howrs, and if ye reade not of what ye ought to make the exꝑiment of grace, let it be written of that, that is ſayd after of pen and Inke, and let it be ~~perf~~fumigated and ſprinkle it with water and Iſope, and if in that ~~caretters~~ breue the caretters be written, let them be made like as it is ſayd of yͤ writinge of carectors, and let that breue be put in a cloth of ſilke and let this be ſayd over it followinge:. —

Adonay, ſanctiſsime el potens qui es alpha et omega, ꝑ tuam miſericordiam qui plenus es nomine et veritatis qui dixiſti petite et dabitur vobis dona nobis domine vt in virtute tua hoc exꝑimentum conſecretur et ꝑficiatur venit de ſancta ſede adonay qui in iſto breue v̄tutem impauit; that done let that breve be put vnder a Cloth of yͤ aulter, for one day and one night, afterward if ye will obtayne grace and fauour of your freindes, let ſuch one be ordayned opened in thy hand, and aſke boldly one ſuch an howre, as ye may ſee after of

howres

of howres, and he ſhall have noe power to deny thee the grace, that ye aſke him; and without this document, any other experiment of grace and impetration ſhould be nothinge worth, and in whatſoeuer breue, or Coniuration it be, let this verſe be written or ſayd at the ende, and it ſhallbe as we have ſayd;

S. Sator, arepo. tenet, opera, rotas, Ioth, heth, he, vau, y. hac, Ia, Ia, Ia, papes, Ioazar, anarenete nomina ſancta ad implete votum Amen; Baltazar, Iapher, melchior, Abraham, Iſaac, et Iacob, Sydrac, miſaac et obednego, marcus, matheus, Lucas, Iohannes, Ioron, ſizon, tiris anſraton, adeſtote omnes in adiutorium vt a quacunqꝫ creatura volvere poſsim graciam impetrare;. and ſoe ſuch a breve ſhall came to effect, by gods healpe;. ;

How exꝑiments of envy and deſtruction ſhould be ordayned:; :

The experiments of ~~ey~~ enby and deſtruction, may be any wayes; Conſider, the exꝑiments that ye will make whether, it be done with an Image or by ſome other meanes, and if the day doe fayle, let them be taken as it is written after, and make an Image & when that is made, let him be fumigate it with an horrible fumigation; and if it neede to write any thing

upon

vpon the foreſayd Image, write with a needle and ſprinkle it with horrible water, as it is ſaid of water, and Iſope, and afterward ſay vpon the Image, thoſe wordes, followinge, Arator, Lapidator, temptator, ſomniator, ſubuerſor, iquator, ſignator, ſudator, com=buſtor, pugnator, ductor, ſeductor, comeſtar deuorator, vos omnes ſocij et miniſtri ~~de~~ odij et diſtructionis et ſeratores diſcordie et qui Libẽter talia opera faciatis et tractetis eo quod eſt, necce vos coniurare Ideo vos coniuro, et deprecor quod ad miniſtrets et conſecrets iſta Imaginem et odiũ fiet inter tales, N. et N. then Let it be put with an horrible ſauore by all ye might, then Let the Image be made on ſuch an howre, and if the expiments of hatred and deſtruction be done otherwiſe as it is with carecters, or in ~~[illegible]~~ names or in touchinge them that ye Loue or in wordes, or by any other meanes, the dayes and the howres be neceſsary, and if any other thinge be neceſsary, ye muſt doe that thinge that is Contayned, in the

Chapters

Chapters of the firſt and ye 2d. booke, if it be neede that any breade be made, becauſe of diſcord, Let the names beforeſayd be written in that breade, as Arator, Lupidator, &c, if the expiment be to giue any thinge to your Louers to eate or to drinke, becauſe of diſcord firſt, Let that thinge be taken for the dayes and the howres apt for it, and when they be pre=pared, and ordered, put theſe thinges before thee, and ſay, vbi es ſompniator, arator, et Lapidator, temptator, et deuorator, ſeminator, diſcordie et vbi eſt auditor odiũ pondus et poſitor diſcordie ~~agatores~~ et agatores inimicorũ; Coniuro vos et conteſtor ꝑ illud qui creauit vos et ꝑ illud qui ad hoc . miſteriũ vos ordinauit, et Libenter faciatis talia opera, Rogo vos et deprecor quod iſta faciatis ita qꝫ q̃ vel que de iſta comederit vel aliquo modo tetigerit, nũqꝫ poſsuit ad concordiã convocari; and afterward ye ſhall giue that thinge to your Louers, ſuch an howre as it is ſayd afterword, and it ſhall be; yf any exp=iment of Deſtruction be, Let it be made after the chapters pertayninge vnto ſuch expiment, that be in the firſt and ſecond booke and ſoe it is very trew : : : :

how expiments of mockinge ad Laughinge ſhould be prepared

expiments

Experiments Ludibrions and deryſions be made many wayes, whenſoever any expiment transſatorie when it is ſure make a day and an howre meete for him for it as it is ſayd, above, and write all this expiment, as it is ſayd in it, if it muſt be written in pap it muſt be writt as it is ſayd of pap, and if it be not ſayd of what it muſt be writt, ye muſte write it with the bloud of a backe, as it is ſayed after of pen and Inke, and if in ſuch the carectors be writt with the names they muſt be made, writt and wrought, ſoe as it is Contayned in the ~~i~~ chapters of the firſt and ye 2d. booke, and when it is ſoe ordained, have before thee all that expiment, and ſay upon it with a Low voyce, in thy heart these wordes, Seternel, abac, abdac; iſtac, reſtac, audaac, caſtrac Cobac, batoc, Luſtor, cruſator, deriſor, beſator, incarcerator, Adeſtote triumphatores et faciatis apparere talem rem ſicut ſitis quia omnes aſpicientes ſunt orbiculati et proſpiciendo ſemp cogitavit in veſtro fruitio ut videndo ~~talia~~ talia qualibet ſit in Ludo et in eis

appeat

appareat quod non eſt veniatis et ſedeatis et consecretis iſtud breve vel incantamentu iſtud quia Jeſus Nazarenus vos ad talia dedicavit;. after that breve or incantation, be made, Let it be ordayned ſuch an howre as it is ſayde, after of howres ;. and the foreſayd wordes Abac, &c: ought to be writt in an experiment ordayned there, and if it be made otherwayes without the wordes aforſayed muſt be repeated howſoever they be, and ſoe ye ſhall come to effect by gods grace, whoſe honor and glory be in everlaſtinge world Amen:. :.

How expiments extraordinary be prepared and ordayned:·

We have ſayd before of all expiments collected of all the world, and put together in certayne Chapters, now followeth of experiments extraordinary, as expiments of hurtinge men, to cauſe them that they ſhall not Lye with there ~~wif~~ wives, and expimets of concord and other Like, and many other divers expiments, as brevia, of many thinges, and other experiments,

And whatſoever be written of yt expiments in pap with pen and Inke, and in those experiments extraordinary that be for goodnes, howſoever they be,

Let

Let this oration be ſayd and write in it as it ſhould be written, as we haue ſayd, O. deus qui feciſti omnia et qui nobis dediſti ad cognoſcendu bonu a malo p ſanctu nomen tuu quod 7.is Litteris ſcriptu eſt et qualibet in ſe p tot unu ex ſanctis nominibus ſicut ſcriptu eſt. ~~Sua~~ S. a. e. ſob, h. h. h. d. G. et patir coabgis, hac, faf, milis. hapais, zos, Joazat, Auereym, tot, creator re. concede nobis hoc expimentu in nominis manibus eſſe veru, and againe Let this goſpell be writt or ſayd upon the expiments, in illo tempore ductus eſt, Jeſus in deſertum ut ~~temptetur~~ temptaretur a diabolo, that done and all the goſpell ſayd, ye ſhall worke after the howres as it ~~ſt~~ followeth, and in ſuch expiments extraordiary that be more for good then for euill, doe it as it is ſaid, And in them onely that be prepd for euill, Let those charmes be written and ſayd withall ſolempnitie; . Neſuanotida, didico manſan, neſay, yſan, iaſpazar, hers, ſolidnatoves, crioxlatos, Urizil, taugandu, in ſyon ſacultaciornos, ſiw bracab Unadarum aruey, arfuſa, aſtary, ſeminatores, totius mali et totius boni adeſtote in adiutoriu iſtius expimenti

ut

ut p vos conſecretur et confirmetur in virtute qua ſcriptu habeatur in ſe obtineat p ſanctiſſimam ſede Adonay, et eius timorem qui ſine fine venit et regnat deus in ſecula ſeculoru Amen: . , afterward ſuffumigate that breue, and ſprincle it with in the name of them that can doe ſuch a thinge, then Let him ~~d~~ worke upon ſuch an howre, and ſoe it is ſayd, of makinge of all expiments extraordinary good or euill, and Conſider whoſoeuer doth purpoſe to make any expiment aforeſayd, if one poynt of that we haue writte doe Lacke of ye expiments or craft, it ſhall neuer come to effect, and if ye Conſider and keepe ſtedfaſtly in your memory all that we haue written with the chapters followinge, ye may flye ouer the winges of the windes, and ſatiſfie your deſire in euery thinge;

Finis primi Libri Claviculi
Salomoni; .

Heare endeth the first prologue, and heare beginethe the prologue of the 2d. booke, as Ptolomeus the greacian witneſſeth, that hath elucidated and made cleere the Secrett of Secretts from obſcure Darknes : . , , , ,

This Litte worke of my Father Salomon is compoſed and deuided into 2. bookes. and in the first Booke we haue ſhewed, how the artes and expiments ſhould be prepared made and how ye may know the fallacyes of the wordes of

expiments

exꝑiments, and what is neceſsary in the fallacyes of
that artes and exꝑiments, in the operation of them
now we muſt ſee what is neceſsary in fullfillinge all
craftes and all exꝑiments and all fallacyes, ~~that~~
then we muſt take heede, that this marvelous
Secret come not into the handlinge of fooles,
for he that hath this Booke, and keepe well in
memory thoſe thinges that be written therein, he
may well know all the fallacies of all craftes &
exꝑiments, and make them no craft nor exꝑimet
of whatſoever condition it be, can prevayle without
Little worke, and therefore the makers of craftes
or exorizators of exꝑiments if they haue not
and know not this worke, they can come by noe meanes
to the effect of any craft or exꝑiment, therefore
I deſire and conuire him, that ſhall haue this
secrett, that he deliuer it to noe man, except he
be a very ſecret fellow, faithfull and wiſe, &
~~and~~ an Inſtructer of ſuch craftes. I Conuire
him by the body and bloud of christ, and by the
name that he ought to receaue, and by him that
can giue Life to his ſonne and take it away at
pleaſure, and as he would keepe his owne Life
that he take not this worke to fooles, and if he
deliuer it except he be ſecret: I pray god the
Father that gaue me knowledge of ſuch thinges, if
it be deliuered into mens handes fooliſhly, that ſuch

ſecrets

ſecretts that he purpoſeth to doe, may neuer come
to paſse, and ſoe be it; Amen:: he that purpoſeth
to medle with this craft, muſt haue ꝑfect and ſure faith.

Finis prologue;

Heare beginneth the rubrice of ye 2d. Book:

1 What howres the artes and exꝑiments ought to be
fullfilled and exerſiſed when they be prepared:
2. of Faſtinge in Cuſtody::
3. How the Conurer ſhould order himſelfe::
4. of Bathes and how they ſhould be.
5. How the fellowes and ſcollers ſhould doe,
6. of clothinge and ſhooes.
7. of places where they ſhould conuire, and where the crafts
ſhould be excerſiſed and made, and the experiments:
8. of ye knife, the ſword vel. arthano, or the inſtruments
by what meanes they worke in the craft;
9. How the circles be made, and how ye ſhould enter into yem.
10. of ye fumigations of all artes and exꝑiments
11 of water and Iſope, and how ye ſhould worke.
12. of Light and fyer, and how ye ſhould worke with them.
13. of ye precepts of all artes and exꝑiments.
14 of pen and Inke, and other collowres, and how ye ſhould
worke,
15. of virgin paper how ye ſhould worke;
16. of a penne, and an Inſtrument to write withall.
17. of certayne bloud neceſsary in artes and exꝑiments.
18. of a needle, and an Inſtrument of Iron, how to make them.
19. of Carectors to be written, how they ſhould be wrought.

of

20. of the Sacrifice, and how ~~they~~ it ſhould be donne
and wrought :
21. of ye ſilke or Linnen cloth to put the hallowed thinges in
22. of ye worke of Images, and of Aſtronomy :.

Heare beginneth the ſecond Booke of the Clauicle of Salomon.

The firſt Chapters of howres, how artes and exꝑiments be completed : · i. Chapter.

In the firſt booke we entreated, of dayes and howres, & poyntes neceſsary in preparinge craftes, or exꝑiments, now Let vs Conſider when they be prepared and ordayned in there howres conuenient, what howre they ought to be exerciſed and Completed, if any art or exꝑiment be prepared to ſpeake with or to binde ſpiritts, whatſoeuer day or howre they be ordayned, as it is written in the art or exꝑimet it is neceſsary; And when he calleth them that be created of ye Cracklinge of ye fyer, they come with great earthquakes, of fyer, and the figure of them is aſsembled to flames of fyer, and when he calleth ſpirits created of ye water, they come with rayne, hayle, and Thunder, and ſuch other, and when he calleth ſpirits created of ye winde, they come Like the ayer, and ye neede to feare none of theſe if ye keepe your precepts, as ye may ſe after in the chapter of precepts, and therefore, ſpirits of what condition ſoeuer they be, or of whatſoeuer element

ought

---

ought not be called, except the time be fayre, and pleaſant, the ſpirits created of ye fyer abideth in the eaſt; Spirits created of fayrnes, abideth, in the north; Spirits created of water, abideth in the weſt, Spirits created of the winde abideth in the ſouth, Notifie that it ſhall be more ſure and truer, your experiments to be made towards the eaſt; alway doeinge thinges neceſsary toward that ꝑt, other exꝑiments as they that be extraordinary, and exꝑiments of Loue, they be of more effect, if they be prepared toward the north, and note that after ye haue donne, one arte or exꝑiment, and haue ~~ordered~~ ended it, and kept it well, whenſoeuer ye will on, that ſpirit eyther day or howre, or in any ſolemnity, ye may make experiment, and if with theſe howres, and poyntes and all ſolemnities kept, if your art or exꝑiment cometh not to effect, ye may know, that it is falſe, or ye be deceiued in ſome poynt for if ye eſcape one poynt or howre ye ſhall neuer come to effect, :.

2. chap: how the Coniurer ſhould order himſelf.

Marke this Chapter, well, for in it Conſiſteth, all the whole Science of the Clauicle, the maker of the artes or exꝑiments firſt, muſt Concider, what art or exꝑiment, he entendeth to doe, and ought to write all that art or exꝑiment in ſuch pap and parchment as we ſhall ſpeake of, and afterward he muſt marke well in what day this exꝑiment muſt be prepared and begunne, and what is neceſsary in preparinge of it, or what he ought to adde or diminiſh in arts or exꝑiments, and muſt marke in what day and howre, it ſhould be donne, and when it is ſoe prepared, he muſt remember in what place he will doe it, and ſoe before he beginneth any thinge in this art, he muſt

remember

remember all neceſsary thinges conuenient for this
art, and when he hath remembered it, and marked it:
the coniurer muſt goe into his ſecret Chamber, or
ſome other place, ſoe that none know where he is yt
none ſee him, and ſtrippe himſelf naked, and haue a
bath prepared or coniured water, of ſuch water as
we ſhall ſpeake of, and Let him take the water
and put it vpon the toppe of his head, ſoe that it
may runne downe vnto his feete, ſayinge, domine
Jeſu x̄pe qui formaſti me indignū et miſerabilē
peccatorem ad ſimilitudinem tuā benedicere et
ſanctificare digneris hanc aquā vt ſi mundificamen=
tū et ſaluamentū mei corporis et animæ vt nulla
fallacia poſsit in me aliquo modo apparere omnipotēs
et ineffabilis pater qui vnigenitū filiū tuū a Joha=
me Baptiſta in flumina Jordanis baptizari conceſſi=
iſti conceda queſo omnipotens quod aqua iſti ſit bapt=
izatus meus ita quod renouatus et mundificatus ſum
ab omnibus peccatis p̄teritis preſentibus et futuris
ꝑ dominū noſtrū Jeſū x̄pū et. afterwar waſh thy
ſelf wholy in that water, and doe on Linnen geare
next your body, as we ſhall ſhow afterward, of gar=
ments, then Let him abſtayne him ſelf at Leaſt 3.
dayes, from all vncleanes, and filthy comoninge as
we ſhall afterward ſpeake of, of faſtinge, and
euery day Let him ſay this oration ones in the morninge
about 3. twiſe, and about 9. 3. times, about the
euentyde 4. times and when ye ought to goe into bed
5. times; and doe this vntill the 3d. day;

Abraxio

Abraxio ſaac, aſaoech, rumlas, filac, anabones, hyra, vel
byra, boulen, Ladodock, achazel, zophite, pantj, haruchata,
baruchata, Adonay, eloy, emago, abraxio, athedie, abarack,
~~ſaymi~~ Syammiel, mel, cadac, ora, ely, aya, amnſtra,
hugyma, mathea, dauid, dama, damay, rachel, beel, homā
ſegem, gomes, Jheſu, deus deus concede in vt ꝑſeuerare
poſui que facere intendo, vt ꝑ te Sanctiſsime Adonay,
merear adimplere et dm̄ nr̄m et;. when theſe 3. dayes
be paſt, Let him begin to prepare as it is ſayd, the art
or exp̄iment that he intendeth, to make; theſe 3. dayes
ought to be moſt cleareſt and fayreſt, before the day &
the howre of preparation;: after theſe 3. dayes ye
ought to begin to prepare, and Looke for the howre when
ye muſt begin to worke, and when that howre is begonne
then worke afterward it may continue in euery howre
followinge, and all theſe aforſayd, the Coniurer ought to doe,
if ~~ye~~ he will bringe any to effect;

of Fellowſhippe

Trycomzator, or the Inſtructer of the artes or exp=
iments, if he intend to doe any thinge he muſt remember.
what fellowſhippe he purpoſeth to haue with him, in
euery art that ye uſe circles, 3. fellowes, be neceſsary
and if he can get noe fellowes, Let him take at the Leaſt
a dogge ~~to~~ be for his fellow bound faſt to him; and when the
maiſter hath fellowes, Let him inſtruct them, and teach them
to know all buſines, that he will doe, and how they muſt
keepe and doe, that, yt, the Coniurer telleth them, and ſhall
ſweare to keepe and obſerue his precepts, and if they doe
contrary in any poynt, it ſhallbe very Like for them to dye,

and

remember all neceſſary thinges conuenient for this
art, and when he hath remembered it, and marked it:
the coniurer muſt goe into his ſecret Chamber, or
ſome other place, ſoe that none know where he is ỹ
none ſee him, and ſtrippe himſelf naked, and haue a
bath prepared or coniured water, of ſuch water as
we ſhall ſpeake of, and let him take the water
and put it vpon the toppe of his head, ſoe that it
may runne downe vnto his feete, ſayinge, domine
Jeſu xp̄e qui formaſti me indignū et miſerabilē
peccatorem ad ſimilitudinem tuā, benedicere et
ſanctificare digneris hanc aquā vt ſi mundificamen-
tū et ſaluamentū mei corporis et anime vt nulla
fallacia poſſit in me aliquo modo apparere omnipotēs
et ineffabilis pater qui vnigenitū filiū tuū a Joha-
me Baptiſta in flumine Jordanis baptizari conceſſi-
iſti conceda queſo omnipotens quod aqua iſti ſit bapt-
izatus meus ita quod renouatus et mundificatus ſum
ab omnibus peccatis ꝑteritis preſentibus et futuris
ꝑ dominū noſtrū Jeſū xp̄ū et. afterwar waſh thy
ſelf wholy in that water, and doe on linnen geare
next your body, as we ſhall ſhow afterward, of gar-
ments, then let him abſtayne himſelf at leaſt 3.
dayes, from all vncleaneſs, and filthy cominninge as
we ſhall afterward ſpeake of, of faſtinge, and
euery day let him ſay this oration ones in the morninge
about 3. twiſe, and about 9. 3. times, about the
euentyde 4. times and when ye ought to goe into bed
5. times; and doe this vntill the 3d. day;.

Abraxio

Abraxio ſaac, aſaoech, rumlas, filac, auabones, hyra, vel
byra, boulon, Ladodock, achazel, zophite, pantj, haruchata,
baruchata, Adonay, eloy, emagº abraxio, athedia, abarack,
~~ſaymi~~ Syammiel, mel, cadac, ora, ely, aya, armſtra,
hugyma, mathea, dauid, dama, damay, rachel, beel, homā
ſegem, gomes, Jheſu, deus deus concede in vt ꝑſeuerare
poſſui que facere intendo, vt ꝑ te Sanctiſſime Adonay,
merear adimplere et dm̄ nrm̄ et;. when thoſe 3. dayes
be paſt, let him begin to prepare as it is ſayd, the art
or expim̄ent that he intendeth, to make; thoſe 3. dayes
ought to be moſt cleareſt and fayreſt, before the day &
the howre of preparation;. after thoſe 3. dayes ye
ought to begin to prepare, and looke for the howre when
ye muſt begin to worke; and when that howre is begonne
then worke afterward it may continewe in euery howre
followinge, and all theſe aforſayd, the coniurer ought to doe,
if ~~ye~~ he will bringe any to effect;.

of Fellowſhippe

Trycomzator, or the Inſtructer of the artes or exp-
iments, if he intend to doe any thinge he muſt remember
what fellowſhippe he purpoſeth to haue with him, in
euery art that ye vſe circles, 3. fellowes, be neceſſary
and if he can get noe fellowes, let him take at the leaſt
a dogge to be for his fellow bound faſt to him; and when the
maiſter hath fellowes, let him inſtruct them, and teach them
to know all buſines, that he will doe, and how they muſt
keepe and doe, that ỹt, the coniurer telleth them, and ſhall
ſweare to keepe and obſerue his precepts, and if they doe
contrary in any poynt, it ſhallbe very like for them to dye,

and

and when the ſcholars ſhall be taught and inſtructed the maſter ſhall take water Coniured, and enter~~s~~ into ſome place ſecretly, and ſtrippe his fellowes naked, and put water vpon there heads, that it may runne downe to there feete and the mr. ſhall ſay, renouati Baptizati et mundificati ſitis in nomine patris et filij s. Sancti Amen:. ab omnibus peccatis veſtris et q3 vtus altiſsimi deſcendat, ſup vos et ſup nos maneat ſemp vt implere valeamus deſideriu noſtri Cordis:. then Let them doe on there geare as there mr. did before, and obſerue themſelues as he did, and ſay 3. dayes the oration as the mr. did Then Let them follow the mr. in all thinges, when tyme and howre is for to doe any thinge, and if the mr. will haue for his fellow, firſt he ſhall baptize him, with Coniured, and afterward fumigate him him and Coniure him ſayinge Coniuro et exorciſo te creatura N. p eu qui te creauit et baptiſo te et fumigo te in nomine patris et filij et Spiritus Sancti, Amen vt ſis verus et fidelis ſocius meus et amicus, and if ye will haue a Litle boy or a wench for your fellow in doeinge of any art, doe by them as ye did by the dogge, afterward pare all his nayles, with glaſse, and ſay, Coniuro te Immonem creatura p patrem et filiu et Spiritu Sanctu, p patrem elymon, et p patrem ebayl, et p patre elyon, qui non habent poteſtatem celandi nec negandi de omnibus quod interrogauero te

vt

vt mihi ſis obediens et fidelis, then waſh the child and baptize him with water Coniured, as it is ſayd after of water, ſayinge, Sis renouatus et mundificatus vt nunquam ſpiritus malignus in te manere poſsit, then fumigate him with fumigations, as we haue written after; and when your fellow or ſchollers be ſoe ordered, the mr. may doe all maner of artes ſurely without feare, for the ſamegard of body and ſoule, the maiſter and all his fellowes ſhall haue the pentacles written in pap ſuch as we ſpake of after, of virgin ~~pa~~ pap, and each one of them ſhall haue these pentacles when they be hallowed and beare them vpon yem in noble ſilke, with ſweete and fragrant ſauours, and then Let them not feare, for they be ſafe from all feare and perrill, then Let them doe, what they intend to doe, they ought to be 3. fellowes without the maſter, but v. or vj. or ix. while they doe after the maiſter his precepts;

If any man will worke in Nigromancy, firſt when he hath made all the ordinances, of artes from the firſt day of his inception, he muſt keepe himſelf and abſtayne from all vnlawfull thinges, and from all Inquitition of his body from great eatinge and drinkinge, and from all filthy communication, and foule games, and from Leachery, and from fablinge and talkinge, and muſt haue in him all honeſty, that he coniecture or thinke vpon, in ſpeakinge in walkinge, in eatinge, in drinkinge, in all his executions, and these ought to be donne, for the ſpace of 9. dayes, before the

day

day of his inception, and his scollers must be haue them
in like, manner, and within these 9. dayes, all those
thinges ought ~~ough~~ to be prepared, necessary for
the artes, that they may doe there arte stedfastly
the day and the howre of yᵉ preparation, and to
worke and to fullfill it, day and howre of the
fullfillinge, of the arte, and in every one of these
9. dayes, before the inception of the worke, the
mʳ and his scholer ~~must~~ say, this oration, in the
morninge onse, ~~at~~ the eueninge twise; .

an oration to be sayd by the mʳ
and his scholers;

Domine deus omnipotens propitios esto mihi pecc=
atori q3 non sum dignus Leuare oculos meos ad ce=
lum, ꝓpter peccata mea tu pius et misericors
pater qui Cananeã et publicanũ vocasti ad pe=
nitentiã et minimis verbis confessione introd=
uxisti Latronẽ in paradisũ miserere mei deus
et ~~dimmit~~ dimitte mihi ~~de~~ omnia peccata mea
ego. N. indignus pater omniũ creaturarũ rogo
te quẽ plenus es misericordia et pietate ꝑ tuã
mamdusam clementiã prestare digneris vt videre
possim ꝑ te sanctissime pater sps omnes quos
capio Conuocare q3 ipsi corã presentiã mea pate=
fiant vt quod desidero compleatur ꝑ te sancti=
ssime, triumphator quia tu es benedictus ꝑ oĩa
secula seculorũ Amen; . ℭ Domine deus pater qui
sedes sup̱ cherubin et seraphin qui ꝓfunda abissi
intueris ad te Leuo manus meas in similitudinem

crucis

crucis tue vt cognitione tua requiem accipiam tu das.
N. requiem oĩbus qui omnem supbiã humilias qui vic=
isti mortem, tu es domine requies nrã tu es ꝓtectio vera
omnibus inuocantibus te ꝓtege me et defende me et
adiuua me et vivifica me in hoc articulo quẽ facere
intendo qui viuis et manes, in sempiterna secula, Amen /
And the 3. Last dayes before the inception of your
worke, Let him be content with a qʷ of meate once, a
day, and it were better if he could bee content with bread
and water, and Let all abstinence, be in that ~~be in that~~
time sayinge allwayes this oration before sayd, and at the
Last, when the worke must begin, Let him be without meate
and drinke that day, and goe to the priest to be confessed
of his sinnes, or els let them confesse one an other, as if
they should dye, and in frute of penance, one absolue
another, or els let every one of them goe into a farre
place, remoted from any company that day very early
and take penance, of the high creator on this maner,
Confiteor tibi xp̄e vna cũ spũ sancto corã sanctis
angelis tuis et corã presenti abtare tuo et facie tue et
corã maiestate tua et cruce tua presenti corã me quia
in peccatis consceptus sum, et in peccatis natus, sũ, et in
peccatis nutritus sum et in peccatis post babtismũ vsq3
in hanc horã Conuersatus sum, Confiteor etiam, et
as it is sayd before in the first booke, and the Chapter
of artes magicall, and this sayde 3. times, with a pure
and contryte heart, standinge in a secrett place remoted,
take water and Isope, and sprinkle your face sayinge,
Asperges me domine etc; ~~we off~~ after that, wash thee

all

all wholy with ſuch water as it is ſayed, afterward of bathes, after that, cloth your ſelf as it is ſayed of clothes, after that fufnigate your ſelf, as it is ~~ſa~~ ſayd afterward of fumigations, that done and diligently obſerved, Let him goe to the place, ordaryned, with all thinges neceſsary, and make a Circle as ye ought to make him, and make all thinges neceſsary ready, and before ye begin to call any thinge Let him make the foreſaide Confeſsion afterward in fruite of pennance, and of abſolution, of there ſinnes, Let one kyſſe another, and let the ſcholers doe all theſe aforeſaid, Like the maſter, vnto this poynt, after that Let the mr. giue his precepts to the ſcholers, as it is ſayed after of precepts; and afterward, Let him be diligent to bringe his worke

of yͤ Bath, to an ende, a Bath is neceſsary in artes, if ye will doe any art, the Last day of preparation of your art all thinges neceſsary, the poyntes and the dayes prepared, with a good faith, to a quickfountayne, or a runninge flud, or to a place haunge before hott water within your Chamber and doe off, all your clothes, and ſay, theſe Pſalmes Dominus Illuminatio, dixit inſipiens, dixi cuſtodiam, ſaluū me fac, Cantemus dño, Confitemini domino quoniā Bonus, quicunq vult, and when ye be naked as ye were borne, enter the bath and ſay, exorſizo te creatura aque ꝑ illū qui te in Locū hunc conſtituit vt tu ſine mora aliqua excutias omē ſpūs et fantaſiā ne mihi nocere poſsit ꝑ dominū nrm Jheſu xpm defenſorem noſtrū

qui

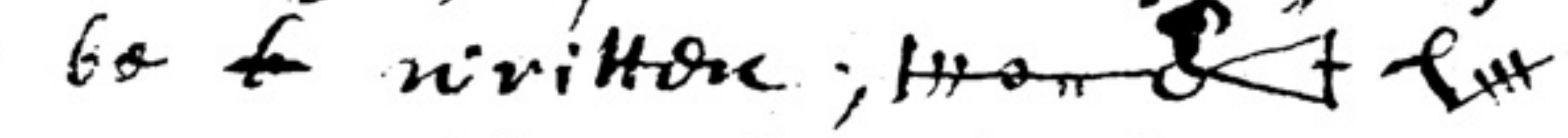
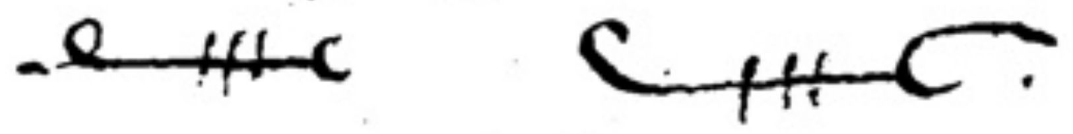
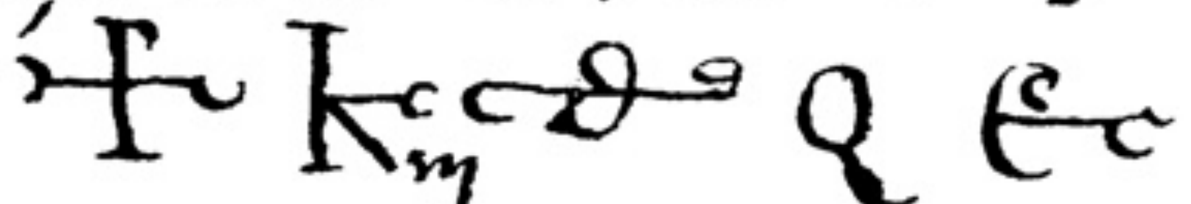
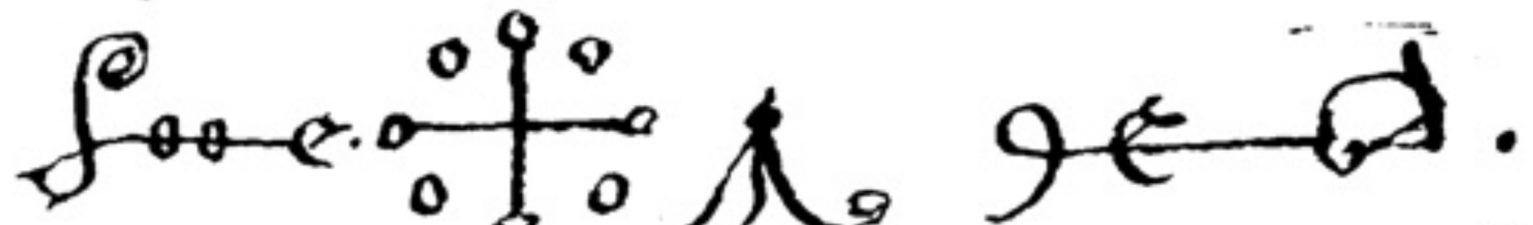
qui viuit et regnat ꝑ infinita ſecula ſeculorū Amen; In noīe patris et filij et ſpūs ſancti Amen; then Let him begin to waſh himſelf all ouer ſayinge; marbalia, muſalia, delſalia, anamalia, Latarilia, godalfaria, bathahiua, gemmaria, gamenaria, gogeofaria, Ioſefaria, cedach, gechac, godych, Iayl, royal, muhl, grafyl, Ioyl, tranchyl, pugyl, godef, angnet, tryfel, Sabat, Adonay, agla, on, el, Tetragramaton, cedyon, agnefeton, Stimulamaton, eprancmaton, and when ye haue waſhed your ſelf, goe out of the bath bleſsinge thee ſayinge, in noīe patris et filij et S. Sancti Amen, And ſprinkle thy ſelf with the water coniured one ſuch maner as it is ſayd after of water and Iſope vpon thy face ſayinge, Aſpges me domine et; and doe one your clothes ſayinge theſe 2. pſalmes; domine ne in furore, beato quorū, domine exaudi orationē, miſerere mei deus, dm̄ deprofundis cū inuocarem, confitetor tibi deus qm, quomodo dilexi, in exitu Iſrael, in Conuertendo, domine probaſti, And this Oration; Adonaye ſanctiſsime el, potens ꝑ potentiſsimū et corroboratū ~~nomen~~ nomen dn̄i el forte et admirabile ꝑ laudatū mundū glorificatū vtuabile bellū ~~ſtrn~~ magnū et terribile, te adoro, te Laudo, te glorifico, te benedicto te invoco, tibi gratias ago, vt hoc balneorū ſit aqua ſalutaris vt omnis immūdicia abluatur et deſiderium noſtri cordis ꝑ te ſanctiſsime Adonay, poſsim modis omnibus adimplere, tribuas, pater omnium creaturarum quaeſo qui viuis et regnas ꝑ infinita ſecula ſeculorū Amen; then take the ſalt Bleſsed after this

bleſſe of ſalt manner, Benedictio patris omnipotentis ſit ſup te creatura ſalis vt omē nocumentū de te exeat et omne bonū in te

intret

intret quia ſine te homines ſeculi viuere non poſſunt ideo te benedico et Sanctifico vt me adiuues in articulo iſto qꝫ aliquis qui me cognoſceat ſine me viuere non poſſit, // then ſay, Benedicte omĩa opera, Then Let him take ſpice of very fragrant ſavour Coniured as it followeth, of ſuffumigations, and caſt them in the Bath, or flud that ye waſh you in, Likewiſe holdinge them in a ſilke cloth, of ſuch that followeth of ſilke cloth, and put the foreſayd ſalt coniured, in the foreſayd cloth of ſilke, and ſprinkle him with ſuch water as followeth of water; and put that ſpice and ſalt in the ſayd Bath; And againe doe off all your geare, and in the doeinge of, ſay theſe wordes, Armimen, mandeo, inzaron inzabiron, paltebon, dyragon, Lamendo, zaron, ſutym, vazara, gargon, ayryyron, zarquedron matueton, tamitacontate, taſiron, farbion, Daſazim, ſanon, racuaon, zarmaton, ſtilon, flemnon, Then goe into the bath and ſay theſe Pſalmes, Benedicte et Laudate, and waſh thy ſelf, bleſſinge thee ſayinge, In nōie patris et filij et ſpiritus ſanctus, Amen; And then goe out of ye bath and doe on your clothes and then, that howre vpon your Linen geare doe one ſuch raymont as followeth of garments, and ſoe proceede to compleate your worke on the

ſame

ſame manner, Let the ſcholers waſh them and proceede in there operation, the agents of the artes, muſt haue in there opations white veſtments vpon there wollen garments vpon the which, Let the foreſayd pentacles be ſowed with ſuch a needle as followeth of the needle and Let them haue white hoſen, vpon there hoſen, in ye which Let theſe ſignes be ~~t~~ written ;  . Let your ſhoes be of white Lether wherein write the ſame ſignes with ſuch penne and Inke as followeth, and the hoſe and ſhoes, muſt be made within the time of Cuſtody, that is within the 9 . dayes, before the inception of your worke, as it is ſayd before of cuſtody, and in that time muſt be made preparaments, all the clothinge that he weareth muſt be cleane, and the maſter ſhould haue a crowne of virgin paper, ſoe made as it followeth of virgin pap, in the wch crowne, Let thoſe 4 . names be written, agla, aglay, aglatha, ahlaoth, with Inke or ſome other collour as we ſhall ſpeake after of, pen and Inke, and they muſt be made in Capitall Letters and every one of his followers muſt haue other crownes, de carta mēbrana, ſoe ordayned as it followeth, de carta mēbrana where write theſe ſignes with ſome noble Collour,  . of ſuch manner as it is after ſayd of pen and Inke and vpon ſuch veſtiments, and ſhoes before ye put them one ſay theſe Pſalmes // domine dn̄s noſter dn̄e quis habitauit, dn̄e exaudi orationem meã.

confitebor

Confitebor // ad dn̄m cū tribularer, dn̄e non eſt exaltatū // quā dilecta // fundamenta // ſup fluiā babilonis // niſi dn̄s Laudate om̄ omnes gentes // Laudate puer // deus miſereatur noſtri // expurgat deus // After that fumigate, Them, and all your garments with ſuch fumigations as followeth and ſprincſe with water ſuch as followeth of water, afterward bleſse them ſayinge, In noīe patris et filij ſpus Sancti Amen, And then doe one your clothes, and Let your ſcholers doe Likewiſe, and continew there worke, and when they ſhall put on there, Let every one ſay, Anchor, Anachor, amlos, theodonos, phagor, Janitor, p merita Angelorū ſanctorū dn̄e induantur veſtibus ſalutis. vt hoc quod deſidero poſsim producere ad effectū p te ſanctiſsime adonay cuius regnū ſine fine p manet p oīa ſecula ſeculorū. Amen // the Veſtiments before ſayd muſt be Linen, and they were prieſts garments they were better /// marke the artes ought to be donne //

of the places wherin the artes must be donne //

The places muſt be hid and ſecrett or deſert farre from the habitation of men, Let noe woman come there in any caſe, make the place goodly and wide & trimme, and hydde in the woods and caves, and places without dwellings and make them goodly, ſome makes them on the topps of howſes, and one the toppes of mountaynes, and in triviall or quatriviall places in flouds and ~~and~~ meryſh ground, and behind woods and flouds, and in fieldes in gardens, and greenes

and

and in ~~ſtee~~ ſtreetes, and whatſoever dwellinge place it be, ſoe that it be donne ſecrettly, it may be donne one the day as well as the night, but for to avoyde an occation of Stamblinge, a man may doe it on the day for ſuſteyninge of his body, but the place muſt be ſecret, and ſolytary, but if the Conjurer be ſure and bold, it may be in the night, and they will come ſooner, and then it may be in any place habitable and it ſhall be ſure, when ye have choſen one of thoſe foreſayd places, to make it by the day, or by the night, make that place goodly and fayre, broade and wide, but cloſed, one every ſide eyther by wood or by water, and when ye make the place cleane, ſay ye over theſe Pſalmes, Quare fremuerunt gentes, deus miſereatr noſtri, deus in noīe tua, And fumigate that place with fumigcōns followinge, and ſprincle him with water and Iſope as it followeth of water, and in ſuch a place ye may doe all preparaments of artes, and when ye will goe to the place to fulfill your arte, in the beginninge of your Journey, begin to ſay this oration; Lazay, gemag, nazay, orſon, fortiſsimus tedyon terribilis, el, Ioth, heth, he, Vau, Jach, agla, adiuva me miſerū peccatorē et indignū qui auſus ſum, talia ſecretiſsima noia nominare que nulli Licet niſi in magnis periculis invocare, pce mihi domine ſi fefelli vel peccavi in aliquo quī ad tuā cuſtodiā et ſecuritatem et ad tuā fiduciā Vado, in hoc articulo p̄iculoſo // And take water with you ſayinge the Lettany, Let the mr. goe firſt, with water and Iſope ſayinge the Lettany, and his ſchollers anſwering

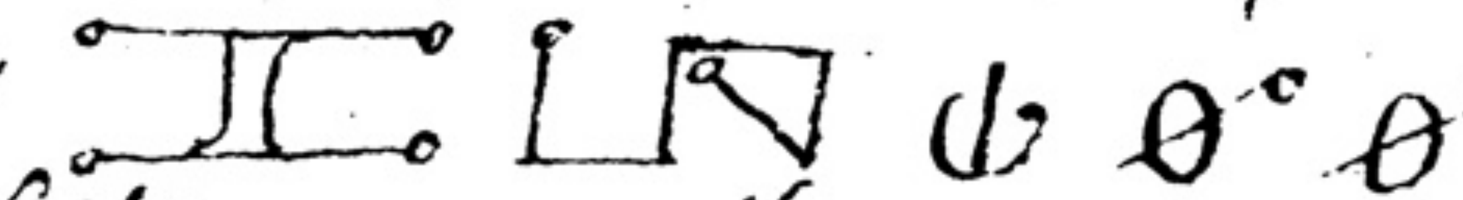
wering

anſweringe,, but the firſt oration euery one of them
ſhowld ſay in there minde, yͭ oration that they ſay
dayly in the time of cuſtody of the 9. dayes before
the beginnige of his worke // And Likewiſe let
them ſay the oration that there mr. ſayed onely
when he ~~begane~~ to goe to the place, to beginne
his worke, and one muſt goe after another to
the place // Let the firſt Scholer beare the
Senſer, and incence, makinge fragrant ſauoures
of ſuch as followeth of fumigations Let the ſecond
Scholer, beare paper and Bookes, pen and Inke,
and ſpices of fumigations, Let the 3d. Scholer,
beare the knife, and the knifes ordinated as foll
oweth Let the 4th Scholer beare the potts where
in they put fyer of yͤ coles in the which the
fumigation of Spice muſt be put, And if they
be many Let the mr. order them as he thinks
beſt, and Let them euer anſwer there mr. in
untill they come to the place, and when they
be there, Let them put all theſe before ſayd in a
remote place, as farre as pleaſeth the maiſter
and they muſt goe ~~prepared~~ prepared as it is
ſayed, And they ought to doe to a poynt, as there
mr. did, Then the mr ſhall take the knife as it
followeth ſoe ordinated as it is ſayd of the knife
or els ~~let~~ him take that Inſtruments, wherein

he

he may make the ſ circle beſt as it is found in the craft
that he intendeth to make, and Let him make the
circle as he ſhould, when the circle is made, and ordi:
nated, fumigated and croſsed with water, and the ſcholers
excorted and all thinges done and prepared, as is cont:
ayned in this chapter, and all preparations made and
ſtandinge in ſuch, becauſe of compleatinge his arte
before he beginne any Inuocation,

of a Bell;.

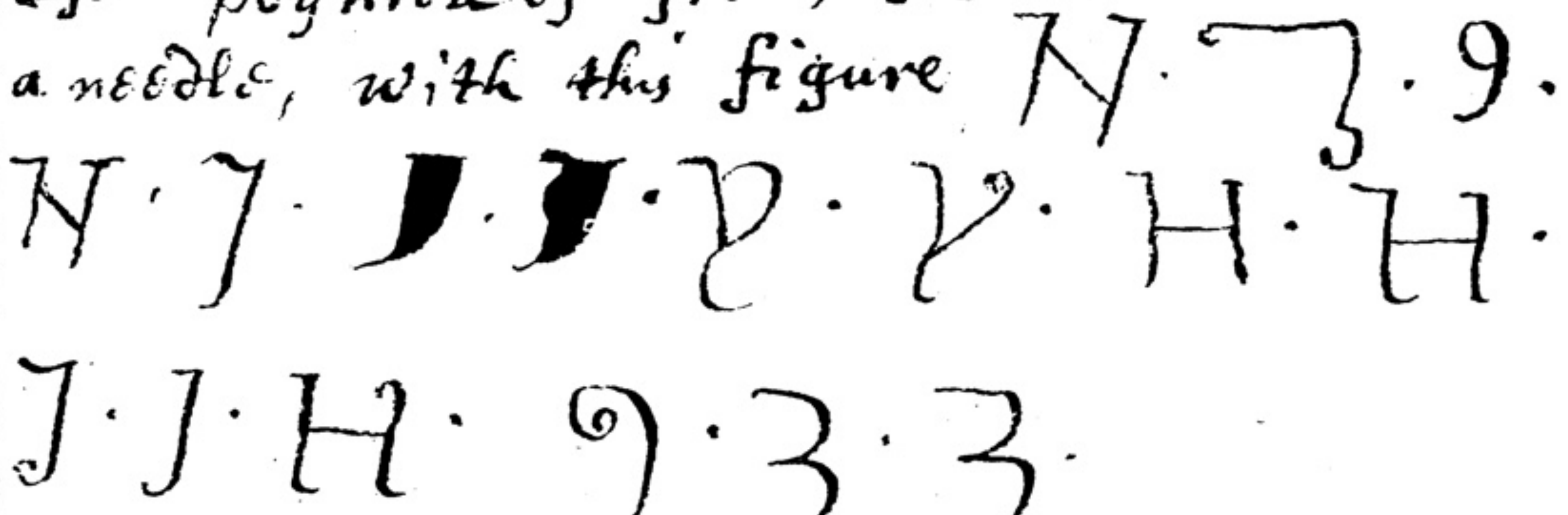
The maſter ſhall haue a bell, and towle 4. tymes tow:
ard the 4. partes of the world, with 4. pater noſters,
ſayinge, euery part, vos omnes ſitis et cognoſcites ꝑ huic
arti ad ſeruiendu nobis; ~~vos~~ vo [illegible] eſtoti ꝑatiq; vos
volo continue inuocare et ideo facio vobis ſignu quod audire
debeatis q; pati ſumis, ad cohartandu vos, In that bell
ought to be written theſe names, a, v, o, B. y. as Joth,
heth, he, vau, and theſe Carecters with pen and Inke
as followeth to this,, 
by the vertue of theſe names, the voyce of the bell ſhall
enter into there heartes, to cauſe them to feare and obay,
and that donne, Let them proſecute there worke, that they
may fullfill it, that they may renew the circle and fumigati:
ons and ſoe proceede in there worke,

Of a knife and a ſworde and other Inſtruments

It is neceſsary in operations of artes or exꝑiments, to
haue ſwordes and knives and other Inſtruments of the
which circles may be made and other neceſsary oꝑations.

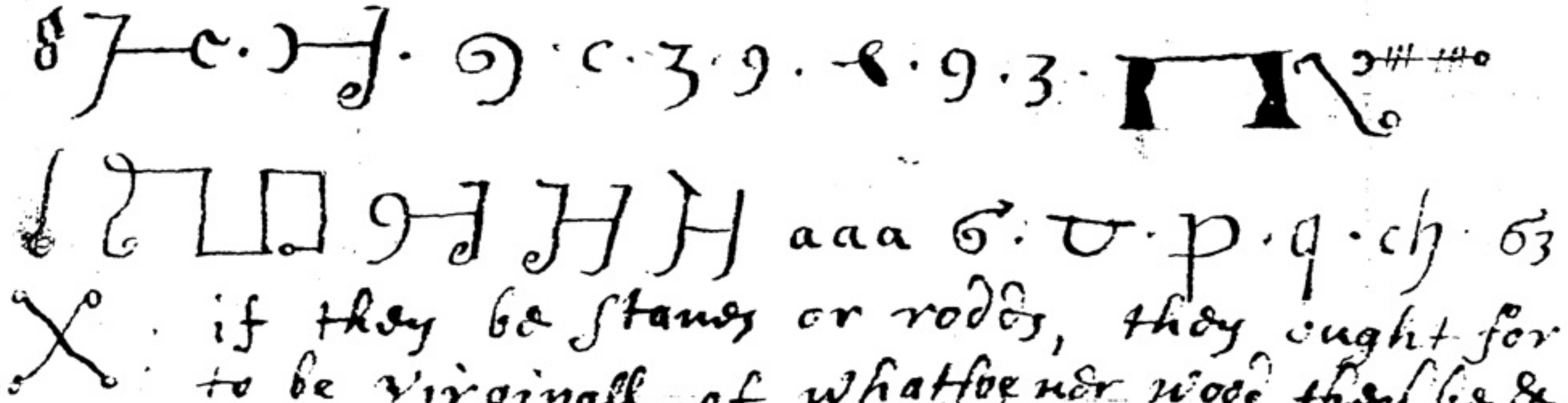
Let.

Let him make a knife, of the forme followinge, of Iron audamco. with a white haft of Ivory yt is tempered in the bloud of a gooſe and the Ioyce of pimpnell, and let it be made one ☿ day & his howre in the augment of ye. ☽. and fullfill from the firſt howre to ye 13.th howre, and when he is made, cauſe to be ſonge over him x. maſſes // and write cw cinabrig coniured vpon his haft, eyther with a needle or a ~~pen~~ ~~cyll~~ poyntell of Iron, of ſuch as followeth of a needle, with this figure



and fumigate ~~you~~ him with fumigations as followeth, with ſuch a knife as the circles ſhould be made with, if it be greevous for you to make ſuch a knife, finde ſome knife of the foreſaid faſhion, with a haft all white or all blacke, and write vpon manica or haft the foreſaid verses, after the maner aforeſaid of that knife, and vpon the plate begininge from the poynt, write with encauſto coniurato, Alpha et omega, agla, Ia, el, ou, prounciamaton, ſyrnel. afrnel, and cauſe to be ſayd over this knife

3. maſſes, one of the holy ghoſt and 2. of our Lady and fumigate him, with the fumigations followinge, and bleſſe him with water as followeth, coniured ſayinge, in nomine patris filij et S. Sancti Amen, and put him in a ſilke cloth, of ſuch as followeth, vntill ye will worke, and of that knife let the circles of artes be made, and with that knife, let thinges neceſſary to the artes or experiments be cut, // Likewiſe let Artamus be made, but they neede not to be put in any operation, let other Inſtruments of Iron or ſtaues, or rodds exorcised in artes or experiments be conſecrated on that maner, if they be Inſtruments let them be made one ☿ dayes and his howre as it is ſaid of ye knife, and Arthano, and let theſe that followeth be written vpon them,



if they be ſtaues or rodds, they ought for to be virginall of whatſoever wood they be & cutt of, at one cut with the knife aforeſayd, in the howre of ☿, and let the foreſayd caracters be written vpon that rodde with ſuch inke as followeth then ſay over that rodd theſe wordes, Adonay ſanctiſsime el potens, tetragramaton, fortiſsime, ſaday, potentiſsime, adeſtote, et conſecrate virgulam iſtam quemadmodum

conuenit

Conuenit ꝑ te Sanctissime Adonay Cuius reg=
ni noterit finis ꝑ omnia secula seculorũ
Amen; Then Let him be put in cleane place
vntill ye worke, swordes be necessarry in
artes or expriments, take the swordes that ye
worke withall after the maner followinge
Let them be scoured, and cleane from the first
howre of ☿. vnto the xij howre, and let these
wordes be written vpon his syde, Lamec,
sidac, cethag, cheah, amilos, theodomos, theop
hilos, psiconos dif, ~~[illegible]~~, cheoh, heeh, Ladomay
ely elyol, ysyh, elya, Jach, emanuel, saday,
emuanas, nazarel, sum qui sum, alpha et omega
with cinobrio coniured, then Let him be fumigate
with fumigations followinge /

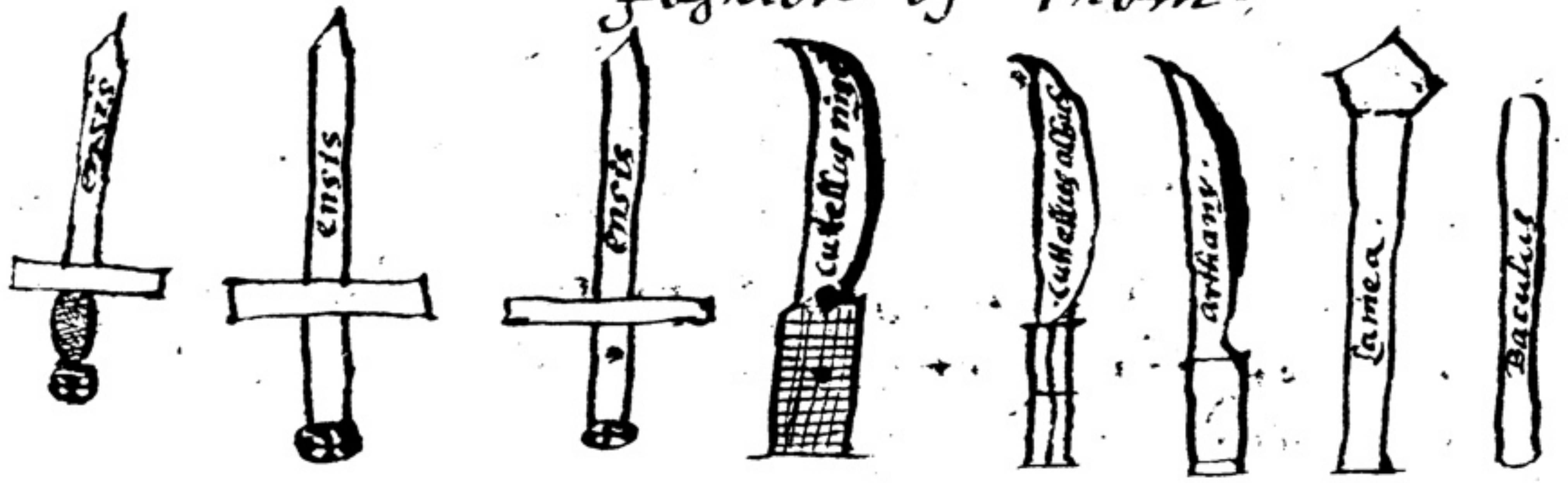
The Coniuration of the sword.

Coniuro te ensis ꝑ ista noĩa habraa, abrac,
Tetragramaton, quod est aglame ꝑ tu in meo
opere nocere non possis, Coniuro te ꝑ nomen
sanctũ quod est onoyteon et purũ stimulaton
et ꝑ festinatem Elsofares, et ꝑ iustũ emsy:
otã et ꝑ hec nomina dei ineffabilia egyrion,
vsirion, ohstion, etiona, vsiromis, brasin, ondla,
pasri, rohin zocoph, et ita noĩa, sother eman:
uel, sabaoth, adonay, primus et nouissimus,

Vrigenitus

vnigenitus, via, vita, manus homo vsyon, primogenitus
fons sapientia, virtus, alpha et omega, caput finis, os,
verbũ, gloria, splendor, Lux, sol, Jmago, foris, vitis,
mons, ~~Janua~~ Janua, petra, Lapis, angulus, sponsus,
pastor, propheta, sacerdos, athanatos, Jogirios, yskyros
ysus, ysyos ichyos panton craton, Jesus Alleluya ꝑ hec
et alia noĩa vos Coniuro quod mihi nocere non possitis
sed me in hoc meo opere adiuvetis, then Let these be put
in a fayre place vntill the time that ye worke, as it
is in the silke cloth, and with such knifes and swoordes,
and Jnstruments of Jron, and Arthano, and a rodd and
a staffe, as the artes and experiments be done with;

heare followeth the forme and
fashion of them.



Arthanos is made one ☿ day in the augment of the
moone, and Let him be tempered in the Joyce of pim
pnell, and the bloud of a goose, and 3. masses songe
ouer him and be fumigate with such fumigation as foll:
oweth, and Let them bathe them with such water as
followeth of water and Jsope, of the which arthamo
ought to be cutt all necessary thinges to artes or

expiments

expiments, and of him must the circles be made, about teſtas of the fumigations, and that is the ~~duty~~ deuoty of this artamus, Likewiſe Let the ſwordes and ſpheares be Conſecrated, that they be new and virgin Iron, and neuer occupied in any worke, for if it were made otherwiſe, it would not profit,

how the Circles be made :.

The Circles be made one this manner, when ye be in a place where ~~where~~ ye will make a circle withall preparaments and neceſsary artes and expiments, take the knife beforeſayd in your hand that we ſpeake of now, and faſten him the earth in the middes of yᵉ place where ye will make your circle Then take a corde of the Lenghte of 9. foote, one both partes, from the eaſt, from the weſt, from yᵉ South, and the north, and put a ſigne, and in this ſigne, in the middes make a circle of that artes that ye will haue with the foreſaid knife Leauinge an entringe, from the north, ꝑt to come into the circle and goeinge out, and beyond the circle of the arte make another circle a foote of, ~~whithe~~ the foreſayde knife, alwayes Leauinge one gate, before another and Likewiſe make another circle, beyond them ꝑ demi foote, Leauinge and entringe, and within the two circles that be yond the circle of arte make pentacles, with the names of our Sauiour as it

followeth

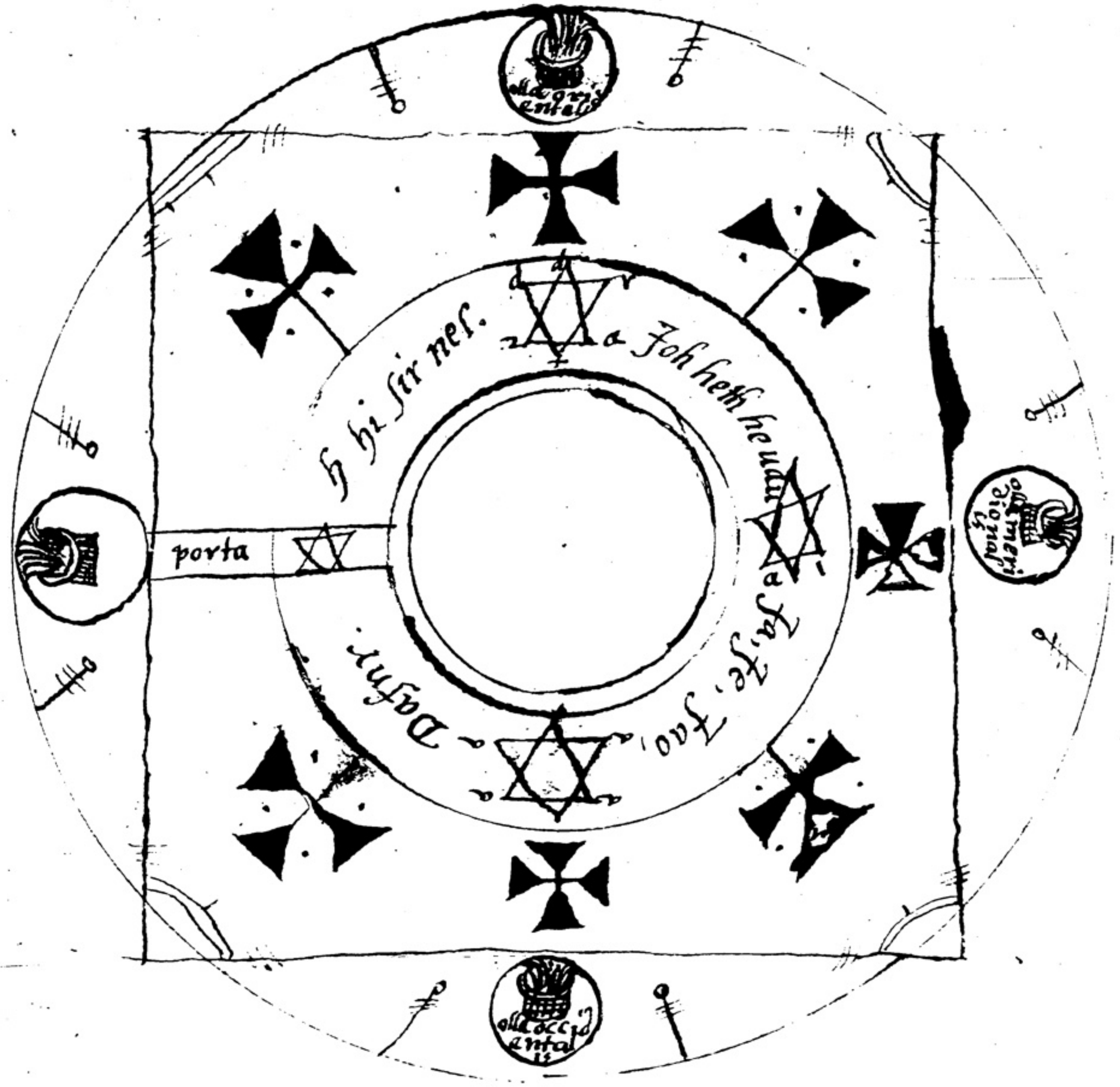
ofolloweth, of the forme of the circle, and about the circle that is beyond by & foote, make croſses as is in the circle, beyond that circle, make a 4 ſquare Circle as all thinges appeareth heare one the other ſide, in the circle made to the eye, In the ſummyte of euery corner let a Little roundle be made, wherein the pott with good coles, and ſpices ſhallbe put, and let one ſword be faſtned in the ground by a foote behinde the pott as it followeth, that donne, Let the mr. of the art take his fellowes and bringe thorow the entringe into the circle, of the art, and Let them keepe toward yᵉ ꝑts of yᵉ world and admoniſh them as it is ſayd after of precepts, and Let the fellow towards the eaſt haue penne Inke and pap, Let each one of the other haue haue a cleane ſworde in his hand ſoe that the remnante haue a ſworde they hold in there handes by the pomell, ſoe that they moone them not that be faſtned by the potts, & the ſwordes that they hold in there handes, be forbiti Like other, and Let the mr. goe out of the circle and kindle the fyer of yᵉ potts and put in the ſpice coniured, as it followeth, of fumigations, and Let him haue a groſse candle coniured in his hand as it followeth of candles and let him Light it, and put it into a Lanthorne made ready and Let him reforme the circle againe and cloſe the entringe and warne his fellowes againe, and take a bell followinge and doe as it is ſayd of the chapter of places, then Let him fumigate himſelf and his fellowes with a ſenſer, and the circle with fumigations followinge and ſprincle himſelf his

followes

fellowes, and the place with water and Iſope con-
iured as it followeth ~~with~~ of water, and when all this is
prepared, Let all ſolemnityes be there prepared yt
be contayned aboue in the firſt and ſecond booke.
After that, Let the mr. beginne to ſay ſtandinge
in the middes of ye circle, with a knife faſtned
at his foote and there Let the bell be toward the
eaſt, gmria of the art that he purpoſeth to make
and after Let him ſay if they come not, his coniura-
tions and orations that be contayned in the firſt
booke in the chapters of all artes and ſoe ye muſt
doe, if ye will come to effect.

Heare Followeth one the other ſide
the forme of the circle whoſoeuer
be in ſuch a circle ſhall be as ſure
as in a very ſtronge caſtle wher-
in he needeth to feare nothinge

ex alia Litera.


Magn ori entalis
Ogmeri dionalis
oll occid entalis
porta
h hi ſir nes.
Joh heth heuau
Jaſe, Jao, Daſnr.

of Fumigations of all Artes
and experimentes

Diuerſe fumygations be in Artes and experimentes
ſome odoriferous, ſome ſtinkinge, if it be odoriferous
take incenſe, Lignū Aloes ſaffron, mirre, muſke, coſtū,
and ſay ouer it, Deus Abraham, deus Jſaack deus
Jacob, benedic hanc creaturam ſpē et vim et v͛tutē
ſuā ap̄lia vt hoſtis fantaſma intrare non poſſit in
ea p̄ deū noſtrū Jeſū filiū tuū q̄ viuit et regnat
deus p̄ oīa ſeculorū Amen, exorſiſo te oīs immunde
ſpūs sequē fantaſma in noīe patris omnipotentis et
Jheſu xp̄e filij eius et ſpūs ſancti ^vt exeas ab hac ſpecie
thimiamatis cū omni fallacia et nequitia vt ſit hec
ſpēs ſanctificiata in noīe domini ~~in~~ noīe Jeſu xp̄i vt
geſtatēs et adornatis eā virtutem a ampliū ſpūs ſancti
p̄cipiant ita vt vbicunq; hec ſpēs tacta vel inceſa fuerit
in expandeſtando aliquem appropinquare non audeatis. aut
aduerſi inferre p̄ſumatis adiurati p̄ nomen dei patris omn=
ipotentis et xp̄i Jeſu filij eius benedic dn̄e creaturā iſtā
vt remediū ſalutare humani generis et noſtrorū corporū
et animarū ſaluacō p̄ inuocationem nominis tui vt in
quacunq; opera fuerit hec creatura ſpēi ſanitatē corporis
et anime p̄cipiat p̄ dn̄m noſtrū etc,

After that ſprinckle the foreſayd ſpices with holy water
as followeth, and put it in new ſilke cloth, and there let
it be vntill the worke with it, that done, when ye will
put it in the fyer, make new fyer of new coles and in

new

new potts, vitreats both within and without, ſay over before ye put in the ſpice

The Coniuration of ye Fyer.

Exoſizo te creatura ignis ꝑ quē facta ſunt oīa vt ſine mora aliqua eijcias fantaſmata vt nocere non poſſunt in aliquo opere natura humana ꝑ Invocationem ~~atti~~ altiſſimi creatoris, Benedic domine creatura ſpēi vt ſanctificiata et benedicta ſit in collandationem nōis tui ſancti vt nullū nocumētū ſit geſtantibus et videntibus ꝑ dm̄ noſtrū et,,, That donne put the pott and ye fyer, and the coles, in what operation ye will to make ſweete ſmellinge of ſavour, and when ye will fumigate any thinge, put ſuch fyer, and ſuch ſpice, ſoe coniured in a ſenſer, and make a fumigation in whatſoever part ye will

If it needeth in any art or experiment, that the ſpice muſt be ſtinkinge as brimſtone hazar, Lazay and other foule ſpices, ſay this over it, Adonay, Lazay, dalmay, ſalmay, almay, ſadgy, eloy, ꝑ invocationem ſanctiſſimi nominis tui domine ſancte pater dona nobis auxiliū vt hec ſpēs nro adiutorio et iis in quibꝫ ea operari voluerimus et omne fantaſma exeat de ea et benedicetur et ſanctificetur in noīe tuo pater potentiſſime when that is donne, ſprincle it with ſuch water as followeth, and put it in a pipe, and put vppe

that

pipe in ſuch new cloth as followeth, of ſilke and there let it be, vntill ye worke with it, and let that cloth be ever kept in a fayre place, and well ſavoring after that, fumigate in what ꝑt ye will, neceſſary and by gods healpe ye ſhall obtayne your purpoſe,

Of water and Iſope,,

If it be neceſſary many art to ſprincle holy water coniure it one this maner, the firſt day of ☿ and in his howre coniure the ſalt and water havinge a ſenſer with ſpices coniured, as it followeth on his howre coniure the ſpice with like Coniuration, as it is ſayd of fumigations, take a veſſell of pewter or of earth glaſed, or glaſſe, and fill him with pure water of the quicke fountayne, and take ſalt coniured on this maner, Sabaoth meſſias, tetragramaton, Emanuell, Cadyon, fortis ſanā turris fortitudinis ſanctificare et benedicere digneris ꝑ hanc creaturā ſalis vt ſit noſtrū auxiliū et Iuvamē And put it in the veſſell of water, and ſay over that water, the 7. Pſalmes, Domine ne in furore, beati quorū,, dne ne in furore,, dne exaudi,, And this oration Tu, N, dne deus meus es, requies mea, tu es, vita mea vera admira me clementiſſime pater ſicut ego ſpero in te, deus Abraham, deus Iſaac, deus Iacob, deus angelorū, deus archangelorū, deus ꝓphetarū deus patriarcharū, deus apoſtolorū, deus martirū deus confeſſorū, deus ꝟginū et viduarū te ſupplico dne quvis indignus, nomen ſanctiſſimū tuū invoco ꝑ invocationē et

merita

merita, sanctorum, et Sanctarum tuarum Benedicere
et sanctificare digneris hanc aquam vt in loco
in quo aspsa fuerit sanitas animarum et corporum
nostrorum esse possit, p te sanctissime pater
cuius regni non erit finis p oia secula seculorum
Amen, Then make a dassell of vervin,
fenell primcle, valerian, sage, myrt, maiorana,
basilisco, and bind all those hearbes, in a rodde of
hasle, that must be cut of at one cut, with
Arthana, as we have spoken of in the chapter
of the knife, and in the chapter, how the pentacles
should be made,,

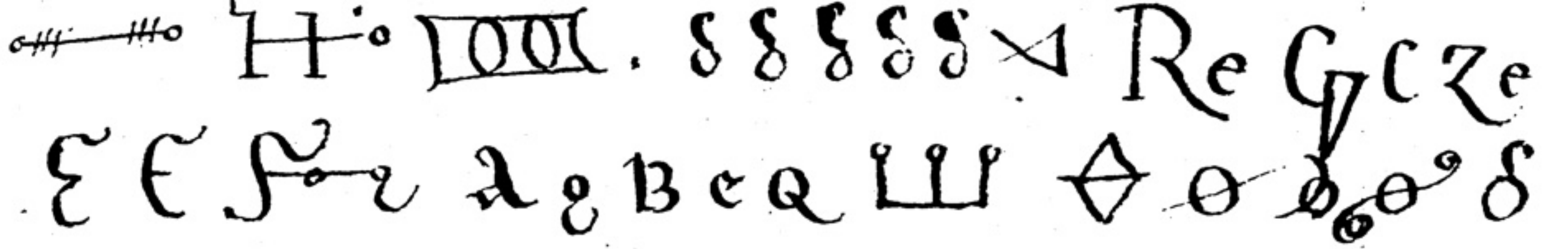
Whosoever will know the science of this Booke
howbeit it is devided in many chapters, the prin:
ciples of opations, the same chapter should be the
principle, and nothinge without, this chapter, of
the arte, of Nigromancy can be donne,'.

Note what is to be done and
prepared first,:

Thus ye must begin, first and principally Let
Artamus be made, with, those solemnities, as it
is sayd in the chapter of artamus, in one day of
☿ mercury in the augmentinge of the moone
early in the morninge cut an hazell ~~tree~~
rodde at one cutt, and in that howre gather
and prepare hearbes, to make a Dassell, and
when he is made, cause to be songe over him

St.

St. Johns Gospell, In, principio,, then write vpon
the rodde of Hasell of the which ye have made mencion
of Dassell with a needle or a ~~poyncelle~~ poyntle of Iron
as followeth in these chapters ......

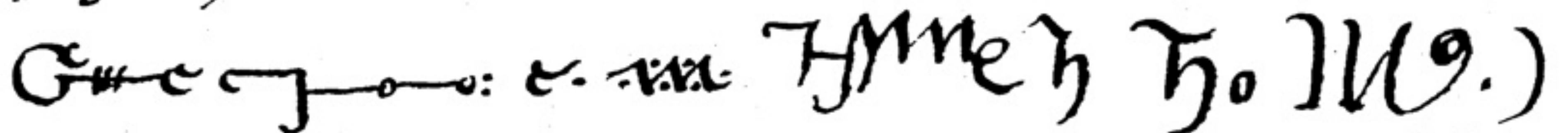


And afterward worke with this water sprinckinge with
Isope sme Dassell knowinge that in what soever pt
it be sprinkled all fantasies doe depte from that place, &
can make noe impediment, and this is the art that ought
to be occupied in all artes and expiments of artes, and
without this chapter noe operation of the clavicle
can be donne, A mathematicall man if he will doe
any art eyther by day or by night, he must have Light
to make his circles and to reade, and to doe consecrations
necessary and note, that these Lightes must be donne and
had when ye will doe any opation eyther by day or by
night and these candles and Lightes, must be made in
one day of ☿, in his howre in the augmente of ye moone
and must be consecrated and afterward be put vp in a
silke cloth, vntill ye worke, and in every chapter
of ye clavicle or in every other operation, Let such
a candle be occupied as followeth,..

of Candles and there Composition:.

In the first day and howre that was shewed vnto you
that is ☿, take a threed of a silke worme made of
a mayde, Let wickes be made, and vpon them Let candles
of wax be made, of a new hyve that never made wax
before

before, and that is called Virgine wax, & fiant
groſſe vt brachiū of half a pound, and when they
be made of a new hyve that never made wax
before, Let the ſignes be writte over them/////



With ſuch a needle as followeth, then Let him ſay
over the candles theſe Pſalmes,// Benedic aīa mea//
Laudate dominū omēs gentes// Te deum Laudmus // &
this oration// dnē Jeſu xpē da mihi peccatori
ſenſū et intellectū et intelligā te timere, credere,
amare, et Laudare, orare, gratias agere, per
fidem rectā et bonā voluntatem concede mihi
fidem rectā charitatem ꝑfectam, dona mihi
humilitatem et ſapientiam et verā emēdationem
bonā ꝑſeverantiā et fidem ꝑfectā concede mihi
dominē, antequam moriar et antequā mors
ꝑveniat et antequā tentari me recipiant
et antequā flam̄a comburet, deus meus ne
dereliquas me deus ſalutaris meus, Then ſay,
In noīe patris et filij et ſpūs Sancti Amen,//
exorſiſo te creatura cere ꝑ illū qui ſolo verbo
cuncta creavit ꝙ tu incontinenti expellas om̄
fantaſiā et omnem fallaciā et in te ſāvtus
altiſſime et Luminare poſſis nobis corā itaquē
omnis timor et pavor fugiat a nobis//
That done ſprincle it with water aforeſayd.
and fumigate it with fumigations above

written

written, and tyed it ſayinge,// exorſiſo te creatura ignis
in noīe patris et filij et Spiritu Sti Amen, et ꝑ pm
nomen dn̄i · ou as ßm verbum quod dicitur fiat Lux.
2m nomen videſias in noīe ſancte et individue trinitatis
hac teriduſsi Ritimiſis, Ryon, Adonay, Saluagla, ſalua
mare manete quod tu incontinenti accipias vim et vrtutē
a creatore omniū creaturarū vt Luminare poſſis corda
ſpūū om̄ vt hic corā nobis appareant ſine fallacia et in
veritate et non cū falſitate humiles et manſueti et ſis
benedictus, in noīe patris et filij et s. Sancti, Amen,//
Then take a Lanthorne whereupon write theſe wordes wth
pen and Inke, ~~and~~ in a compaſſe with capitall Letters,
Tetragrammaton Sabaoth, ~~Sa~~ Adonay, ✠ Ecel, fares, recel,
Ladomas, and Let the candles ever be put in it, & when he ſhould
reade any thinge or conſecrate or make or make a circle
one of ye fellowes muſt hold the candles ever followinge the
mr ſayinge and doeinge all ſolemnities as is ſayed,//

of all precepts of artes & experiments

We comand all conjurers that when they excogitate
or preſume to doe any worke that before the inception
of any operation for the ſpace of 9 · dayes, he keepe
cleanes, and within theſe 9 · dayes he prepare all thinges
neceſſary, and if theſe foreſayd thinges be ordayned and conſe=
rated, of a faithfull and truſty preeſt, clothed ſindone in
theſe dayes it were of more efficacy, when you have ended
cuſtody as it is ſayd before of faſtinge, in the day and the
howre in the chapters, of the arte, Let him goe to the place

ordayned

ordayned doeinge as it is ſayd before of places, and
there let him make a circle, as it is ſayd before of circles
And when they be in the circles ordayned, let the
mr inioyne ſuch precepts to his ſcholers, that they
mooue not from there places ordayned by any occaſion,
if they ſhould ſe great marvayles, if they ſhould ſee
mountaynes and towres ~~fallinge~~ of fyer fallinge vpon
them, if they ſhould ſee there father and mother
ſlayne, if they ſhould ſee the world almoſt at an end
for any aduerſity that they ſee, let them not moue,
for all this that we haue ſayd canot hurt them,
After those many tribulations, inordinate and euill
fauoured nations ſhall come foorth, after that nat-
ions ſome what fayre, then ſhall well fauanoured
people come meekely and without any furor, yet let
the ~~fook~~ ſcholers ſtand with there heads downwards
and all ſhall paſse by, and if they thinke it greeuious
to be hold these thinges let them hide there eyes with
there garments, and let the mr like a ſtronge man
comfort them ſayinge, feare ye not, for we haue all-
most our purpoſe, At the Eaſt will come the King
of Kinges, and emperour of them, and Kinges and
princes and greate eſtates with him, and a great
company bringinge with them all kinde of Instruments
of ſweete ſownds and voyces, And if they would paſse
by. Let the mr ſay as if he were ſomwhat angry,
Whether goe ye, then euery one will make a great
rumor and furor, and tempeſts and lightninge
worse then in the beginninge then let the ſcholers feare

nothinge

nothinge and by and by the mr ſhall ſay, let none of you
preſume to goe hence, and let him ſhow them the pentacles
and the ſcholers likewiſe ſhall open there pentacles toward ye
ptes, when they haue ſhewed the pentacles, all there furour
and madnes ſhall ceaſe, and then there emperour ſhall ſay
from the time of Salomon, there was noe Coniurer could
ſee my preſence, if that thinges were not that ye haue
prepared and that ye ſhow vnto vs, and becauſe ye compell
vs ſoe greeuiously & ~~bolin~~ beleeue ye are of ye progeny of
~~Psal~~ Salomon or of his fellowes, few circulators haue those
thinges whereby they may compell vs by our hurt and againſt
our will, we muſt come before thee, becauſe we canot
defend our ſelues, nor ſay againſt the wordes that ye ſpeake
and for feare of the pentacles we willbe obedient and ſubiect
to the in all thy comandements, then the mr for himſelfe and
for his fellowes, ought to make what petitions he will, and reach
it foorth to them written, and they will take it and doe your
councell with his Kinges, afterward they will giue ~~thee~~ thy petitions
and will ſay, that, yt ye deſire is donne, and incontinently they
will giue vnto you that, that ye deſire then giue them licence
as it is ſayd, in the firſt booke in the chapter of all artes about
the ende

Of Penne Inke and other Colloures.

When ye ſhould write any experiment or ſcripture neceſsary
for artes, ye muſt write it with ſuch a penne, Take a
liue Gander and plucke of a feather of the right winge
and ſay in the ~~of~~ takingof, Arboy, narboy, nazay,

tamaray,

Tamary, Eyonar, atamar, blyo, Daamaar, expellatis
ab hac penna omnem fallacia ut in ſe retineat
veritatem, Afterward make the penne with Arthana
before ſayd Coniured, and fumig~~at~~ him with fumigatios
above ſayde, and ſpricle him with water aforeſayed, &
then put him in ſuch a ſilke cloth, as followeth,
that donne take a new paire of tables, eyther of ye
~~eat~~ earthe or of horcie and write in a Compaſſe wth
ſuch a needle as followeth, Joth, heth, he, vau,
Anoſbias, Ja, Ja, Ja, Anerenetou, Sabaoth, and put
with in incauſtu new, and coniure it one this
manner, exorſize te creatura incauſti ꝑ anerene-
ton, ꝑ pure ſtimulaton et ꝑ nomen illius qui oia
poteſt ut tu ſis in meo adiutorio ad hoc quod prepare
vel operare voluero,, if ye will write, with
ſaffron vel cinobrio distempered aut azuro,
or of whatſoever other collour ye will, in whatſoe-
ever horme or table they be, ever let be written
with a Compaſſe the names aforeſayed, as it is ſayd
and let ſuch collours be coniured after the manner
afore ſayd, let them be fumigated with ſuth
fumigations as it is ſayd, and be ſprinkled with ſuch
water as above ſayd, and write wit ſuch a penne
and incauſt all things neceſſary for artes and exp-
eriments, and if they be writt otherwiſe, or of any
other incaunt or coullour it would profitt nothinge
and all this muſt be donne in dayes and howres

ordinated

ordinated and be put uppe untill ye worke # # #+

of the Bloud of a Becke #

Let a Becke or Dermouſe be taken alive, and coniured
with this coniuration, # Camach, Lamnaah, mahak,
emach, cathah, marbac, alioc zamchac, volmath,, adiuro
te veſpertillu ꝑ ~~et~~ patrem et filiu et ſpu Sanctu, et
ꝑ omnes coniurationes mundi, et ꝑ oia verba dei de
creatore in mundo quatenus ſis in noſtro ẜuitio et
iuvamen # ~~then~~ ſay, ô Angeli Adonay, eloe, et Angelum
adeuel, eſtote in adiutoriu nrm ut propter vos impleatur
ẜmo,, Then take ſuch a needle as followeth, and pricke
the Becke under the right winge, and take the bloud in
ſome cleane veſſell, and ſay, Adonay, araton, aſſy, heloy,
heloe, helyon, eſſeryon, saday, deus dns, inenarrabilis em-
anuel,, Jheſus xpus eſte in adiutoriu meu ut ſanguis iſte
valeat in hoc quod tibi petiero et de-eo quod facere voluero,
The Bloud of a Becke may be taken otherwiſe, et
piſtetur and let him be put in pecia alba and let him
be queſted ſtrongly and take the bloud as it is ſayde in
the veſſell, and let the foreſayd wordes be ſayd, or els
ye may cutt of his head with a glaſſe and take the bloud & doe
as it is ſayde, and if ye ſhould doe otherwiſe ye ſhould
have noe good bloud, and of that bloud ye muſt write many
expiments, and if ye take not the bloud on this manner, it
were nothinge worth, whenſoever ye worke, with the
bloud of birdes ~~or~~ or of beaſtes, of whatſoever kinde ye take
the bloud, the wordes aforeſaid muſt be ſayd over the ſayd

byrdes

byrdes or beaſtes as over the becke, and ye muſt ſlay the birdes ~~of~~ or beaste with ~~Artlano~~ Artano aforſaid coniured, and if ye worke otherwiſe, the bloud of eyther byrde or beaſt ſhall not compleate the worke of ye Penne or Inſtrument wherewith ye write the bloud ~~et~~ +

Take of ye ~~fethe~~ right fethers of a ſwallow the firſt feather that is called cultellus, that is ſtronger then any other feather, and ſay before ye plucke him ~~of~~ away, O, angeli mutuel, et mumel, eſt in adiutoriu noſtru vt cu hac penna ſcribere poſſumus oia expimenta q ꝑ te et in tuo noie incipiatur et ꝑ altiſſimu creatorem finiantur, After that let him make him with a knife Artano coniured, and write vpon the ſide of ye penne, with ſuch a needle as followeth, this name Anereneton, Then ſay vpon ye pen this Pſalme + Ecce quam bonu // Te deum // and let him be fumigated, and ſprinkled as the bloud was and put in a white cloth of ſilke as followeth, Likewiſe let other Inſtruments be conſecrated that be writt with any bloud et +

Of Virgine Papper

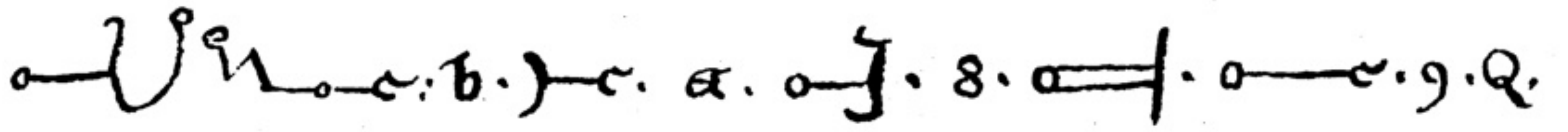
In many experiments and artes, virgine pap is neceſſary. Virgin pap is of a beaſt that never had copulation male or female // pap not borne is called, that, that is drawen out of the body of a dead beaſt or of a beaſt that is borne dead, therefore take the paper vnborne of any beaſt one ♀ day, and howre & beare it where noe man may ſee you, and have artano

With

with you, Coniured, And finde a reede immaculate and pure and ſtrippe him cleane, from all his leaves, and when he is mundified, ſay over him this Coniuration // Coniuro te Canna ꝑ q ſimilem xpus Illuſus fuerit et ꝑ idem deu qui te creavit Ita vt capias vim et virtutem in ſcoriando hanc carta oia que in hac carta ſcripſere ad effectu ducantur ꝑ illu qui vivit et regnat ꝑ omnia ſecula ſeculoru Amen, Afterward ſay this Pſalme, Deus Iuditiu tuu // and cutt ~~and~~ of at once the reede, with the foreſayd artano, and make a knife of the ſayd cane or reed with artano, and in the cane or reede, let theſe wordes be written, withe the bloud of one of ye conſecrated byrdes vt ſupa angele, Adonay, eloe, propter vos impleatur ſmo, then ſay this oration over the knife of ye reede, Deus qui ꝓ ſimilem canna illuſus fuiſti ꝑ tuam miſericordia et pietatem preſta mihi vim et virtutem ꝑ invocationem ſanctoru et ſanctaru tuaru et angeloru et archangeloru tuoru vt hanc carta facere poſſum q obtineat in ſe virtutem et oia que de dicta carta fient habeant effectu ꝑ eu qui te cu vivit et regnat in vnitate Spiritus ſancti deus ꝑ omnia ſecula ſeculoru Amen, That ſayed with the ſayd reed knife, beginne ſcoriare, the foreſayd beaſt, not brue qui ſcorias, ſey, Lazay, balmay, Dalmay adonay, ſaday, Tetragramaton, agneſeton, Cedion, Orion, endreton, Athanatos, Theodomos, ~~Kyrios~~ Kyros holyos agyos, Theophilos; angeli ſancti dei adeſtote et virtutem huic carte ~~carte~~ imponite q ꝑ vos conſecretur taliter q oia que in ea ſcribentur effectu habeant :. And with the foreſayd Coniured

Salt

ſalt, ye muſt ſalt the ſkinne, and put him into the ſame ſoe ſalted for the ſpace of a day, Then take ſome earthen veſſell covered and in the compaſſe of the veſſell, write theſe Carecters, with pen and Inke above ~~ſee~~ Coniured ++ +++ ++ +++



h30, ffpo.) And in the foreſayed veſſell put the flower calcis albe ſayinge, Oncy, Zoron, Lazion, Zacaryon, typhyon, alyon, oceinomos, adeſtote et implete hunc florem Benedictione et expellite de eo omnem fallaciã ut carta que conficietur in ea virtutem obtineat ꝑoptatam, Then put ſuch water above ſaide of water, and put it in the foreſaid flower of Lime and make thereof one Lattatam and in yt put in the foreſaid ſkinne that it may be made by 3. dayes, when that 3. dayes be paſſed, ſhave away carnaceũ of the ſkinne, and calcinacũ with the ſayde Knife of the reede, Then make one circle of the rodde of the haſle cutt of at one cutt with artano above Coniured, ſayinge theſe wordes before ye cutt it,, Adonay ſanctiſſime pone virtutem huic Ligno ut ſiccare poſſit hanc cartam Virginem Conſecratã, Then take a Threede filatũ of ~~a~~ a cleane mayde a Virgine, and cauſe the mayde to make a Longe corde, and in makinge the corde Let her ſay, Pater Noſter,, Afterward ~~fetch~~

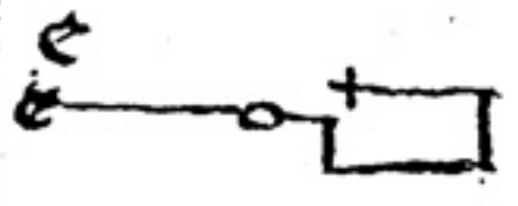
fetch

fetch Little round ſtones, one the freſh water banke, & in gatheringe them ſay, theſe wordes/ Tetragramaton fortis et ſanctiſſime pone in his Lapillis virtutem et curare poſſint cartã iſtam et omnem fallaciã de ipſis eiicias • ut ipſa carta peroptata poſſit obtinere virtutẽ,, Then binde that pap in the ſaid circle with the ſaid corde and ſtones ſayinge, Agla, Ioth, heth, he, vau, el, emanuel, adeſtote ad Ligandũ hanc cartã et cuſtodiatis ipſã ut nulla fallacia intrare poſſit in ea:. # And ſoe Let him ſay in the ſhadow in thy howſe ſecretly, that the ayre rediat eam by 3. dayes, and when ye have put him downe to dry, ſprinkle him with water and Iſope, as it is ſayde of Iſope and water ſayinge in nomine patris et filij et S.Sti Amen et; aſperge ipſam domine Iſopo et mundetur ab omni nequitia et ſup niuem dealbetur, and 3. dayes ~~after~~ paſſed, Let it be come from the circle with artano ſayinge, # Ancor anacor, amlos, Theodomos phagor, adeſtote in cuſtodia huius carte, Then fumigate it with fumigation ut ſupra, and put him uppe in ſuch a cleane cloth, as followeth of ſilke, and by any meanes Let no woman ſee the ſayd paper, and ye doers of this arte, muſt be cleane and pure as it becometh them, and if the virginne pap be made other wiſe then it is ſayd, any experiment that is written in the pap ſhall never come to effect /:/ if ye thinke it paynefull, to make virginne pap after this maner aforeſayed, Take Virginne pap made ready as other paps, be of what ſoever beaſt it will, Coniure it after the maner followinge,

m Virg. mt

but

but it is not of ſoe greate effect, as that other pap aforeſayd, makinge a fumigation odoriferous ſpices as aboueſaid of fumigations, and put them in an earthen cuppe, in whoſe circuite let theſe carectors be written of ſuch penne and Inke as is aforeſaid ./.

 I a c ∂ B p p s oooo δ δ δ a t e e e bb δ., And hold the pap in your hand over the fumigation ſayinge, Angege, adonay, eloe, eſto mihi in adiutoriu͂, et propter vos impleatur, Then let him ſay pater noster, After that let him ſay, Lazay, ſalmay, Dalinay, adonay, Saday, Tetragrama͂to anephenoton, cedyon, aryon, anerenaton, athanatos Theos, Theodomos, amios, pes, kyros, abos, Theophilos onoy, zoron, Eargon, Lazaryon, Theophilon, Tiſyon, alyon Occinomos, Zacharion, Sydion, agla, Ioth, heth, he, vau, el, emanuel, Ia·Ia, vali, ancor, anilos, Theodonos angeli sancti dei adeſtote et virtutem huic carte imponite et p̱ vos conſecretur Taliter q̄ oi͡a que ſcribentur in ea in ſe rei obtineat v͛tutem et oi͡s fallacia in ſe extra ipſas cartas effugiat coadiuvante patre et filio et ſpiri͞u Sancto, Amen Then ſay theſe Pſalmes, Deus Iudiciu͂ // te deum // laudate dn͞m // ecce nunc // Benedicite // And then ſay this Coniuration, Coniuro te cartu p̱ iſta verba que dicuntur de creatore p̱ illud qui poteſt tribuere

et

et aversari quatenus in te obtineas virtutem q̄ oi͡a que ſup̱ te ſcribentur ad effectu͂ p̱ueni valeant et q̄ omnis fallacia exeat de te et inte intret oi͡s veritas ſine mora, Then let him be ſprincled of the foreſayd water Coniured and put it in ſuch a cloth cleane as followeth of ſilke cloth, and of ſuch pap as appeareth in many exp̱iments and artes and becauſe exp̱iments be not thus ordayned they come to noe effect, #

Of Virginne Wax ./.

In many artes and exp̱iments, wax or earth is occupied in makinge Images or Candelss or other neſſeſaries // It is to be noted that if any Image be of wax or of earth, and that it is made be of Virginall and cleane, and the matter that ye wax or earth cometh of, be corrupted, the Images ſhall haue noe place, the virginne wax is of bees that never made fruite, the virginne earth is that, yt is under ye earth ~~under~~ nye the water like clay, If any man will worke with earth or wax, whether it be virginne wax or noe, before he ~~beinge~~ beginne his operation, let him ſay this Coniuration over it, Exorcerabor, excitabor, viſitabor Adonyeu, Lazemon, meryonon, afridali, Iamtali, coſmas, deaßmas, ahonas, centmnas, p̱paridos, orriades, narbonneas, alamay, tachay, cophay, carnay, equet, dalynant, vernant componer, Stios, galides, Lyemides, Crophilicos, adeſtote in meo adiutoriu͂ quia vos invoco in meo opere et p̱ vos incipio et p̱ vos finiatur, // That ſaid ✠ beginne to ſay theſe Pſalmes ✠ Domine non eſt exaltatu͂ // Domine quis habitauit ✠ Dn͞e exaudi //

Dn͞e

✠ Dne dns nr // ✠ q̃ dilecta // ✠ expurgat deus // ✠ beati immaculati // ✠ Deus deorum // ✠✠ Deus in noie tuo // ✠ Deus Judicium // ✠ Ecce quam bonum // ✠ In exitu // ✠ In convertendo // omnes ✠ gentes // deus ✠ deus meus respice // ✠✠ beati quorum // ✠ miserere mei deus secundum // ✠ De profundis // ✠ Dne probasti // Thou make three masses to be songe over the wax or earth, and take and fumigate it with fumigations coniured sayinge, Coniuro et ammeo te cera p patrem omnipotentem qui cuncta ex nihilo creavit, et p invocationem sanctorum et sanctarum tuarum et angelorum et archangelorum ponas virtutem huic ● cere et in noie tuo sanctificetur et benedicetur ut virtutem obtineat quam obtamus, Then sprinckle it with ye water above wheresaid, and as oft as ye will, make any operation of wax, or of earth before the inception of your worke, ever doe as it is sayd in this chapter aforesaid, if ye will bringe your expiment to effect ## ## ## ## ##

of ye Needle or Instrument of Iron;.

There be many Instruments done wth a Needle that we have spoken of, upon Jupiters day and his houre, make a needle or a poyntle of Iron but let it not be completed that houre but upon Venus day and her houre let him be completed, and bringe him to some privye place, ~~and~~ say over him. Coniuro te acus p patrem et filium et Spm sancti

et

p omnes coniurationes que fuerit in mundo et p virtutem lapidum verborum atque herbarum et ad ultimum p illud qui potest iudicare vivos et mortuos et seculum p ignem quod tu accipias a tali factore vim et virtutem que nunquam sit fallacia in te ad scribendum et faciendum oia que de te voluero // Then say domine quid multiplicati // dne deus meus in te speravi // Confitebor tibi // In domino ~~f~~ confido // Conserva me domine // diliga te dne // Celi enarrant // dns regit me // Judica me domine // ~~Noli~~ noli emulare // expectans expectavi // quemadmodum // deus repulisti nos /## Then let 3 · masses be songe over it, then fumigate it with fumigations, ut supra,, and sprinckle him with water above coniured, and then put him ~~p~~ uppe in a cleane cloth as followeth of silke, and in the puttinge upe say, Ramuchata, Lamet, Dalmarue, Besealsaria, metalealt, meedia, margata, medaria baldaria, geedaria, comularia, maraya, gereya Labaamgia, amolsya, beayfama, anellarya, compariaeen. Lameeon, ceeoryon, en byon, messon, candon, arcon, cyson, tigron, enfraton, geon, gesson, besseo,, agla,, aglay, aglatha, aglaoth, agladia, meryones, angeli pijssimi et optimi adestote custodes istius Instrumenti for in many thinges necessary he is good and with that needle many thinges necessary be written ## ##

of Virginne parchment & Bombace:

Often times carta membrana aut bombace alit edina aut pecorma, in exꝑiments and artes be very neceſſary, Let that parchment be taken and conſecrated as followeth // first put in the earthen cuppe ſence, coniured as it is ſaid of fumigations with quicke coles, and ſay those Pſalmes holdinge the parchment over the fumigation,

domine deus noster // dn̄e exaudi // deus deus meus, // reſpice // dn̄e quis habitabit // quā dilecta // with this Coniuration // Biſmelet, ſadomos, Theophilos Dn̄e deus pater omnipotens qui omnia in ſapientia condidiſti qui habraā patrem fidelem in ſuum diligiſti eius ſemen ſicut ſtellas multiplicaſti qui moyſi ſuo tuo de medio rubo in flam̄a // ignea appariuſti et nomen quod eſt, ehyhye //
eſor ~~aſer~~, aſer revelaſti qui populū ſup mare ſiccis pedibus ambulare feciſti, qui moyſi ſervo tuo in monte ſynay, Legem ſaluatiōis dediſti, // qui Salomoni filio ~~dau~~ regis David precunctis hominibus, ſapientiā tribuiſti tuā ſupplex adoro maieſtatem ſuppliciter et tuam imploro miſericordiā vt in virtute tua iſte carte conſecrentur et preparentur quemadmodum

conuenit

conuenit et virtutem quam obtinere debent obtineant ꝑ te ſanctiſſime Adonaye cuius regnū ſine fine ꝑmanet in ſecula ſeculorū Amen, // Then ſprinckle it with water and Iſope, and then Let 3. maſſes be ſayd over the parchment, and put him in a ſilke cloth, and Let the ſcholers beare the papꝑ or ꝑchment into the circle when they make there Artes, and bringe pen and Inke ſuch as ~~it~~ is ſayd, vpon the which papꝑ ye must write all your petitions, and all thinges that the ſpiritts do tell you:

Of the Carecters

If any man will make any arte or exꝑiment wherein it is neceſſary to make Carecters in any ꝑt Let him write after this holy name, in the beginninge of the carecters, and in the end this name, // Eye, Aſeroy, he, Aſnolys, in virgine papire conſecrated with your penne and Inke, and ſay over this ~~v~~ name // our Lady mathers and cauſe 9. maſſes to be ſonge over it, and beare it with thee, in a cleane cloth as it is ſayde, of ye ſilke cloth, and as oft as ye

will

will, write carecters in the beginninge and in the endinge of the Carecters write this holy name aboueſaid ſayinge, Altiſsime creator omnĩ Creaturarũ ℘ tuã miſericordiã et potestatem tuo ſanctiſsimo nomini quod ibi ſcriptũ est impone Virtutem vt ſit custos carectarũ istorũ vt nulla fallacia ſit in eis, when yt is ſayd, and donne, write ſecretly the carecters that ye will make and ye ſhall neuer be deceiued in any ‡ ‡ ‡

Of Sacrifyces ‡ ‡ ‡

In many artes ye must doe Sacrifice to the diuills of diuerſe Sacrifices, ſome doth sacrifice of Blacke beastes and white, ſome of Blacke birdes or white, ſome of the blood of them, ſome take a gift of carecters or of Scripture, ſome do ſacrifice of meate or drinke, and if ye doe ſacrifice of beasts that Beast of what condition ſoeuer it be, must be virginall, for they will the gladder and ſooner receiue them and obey; if ye doe

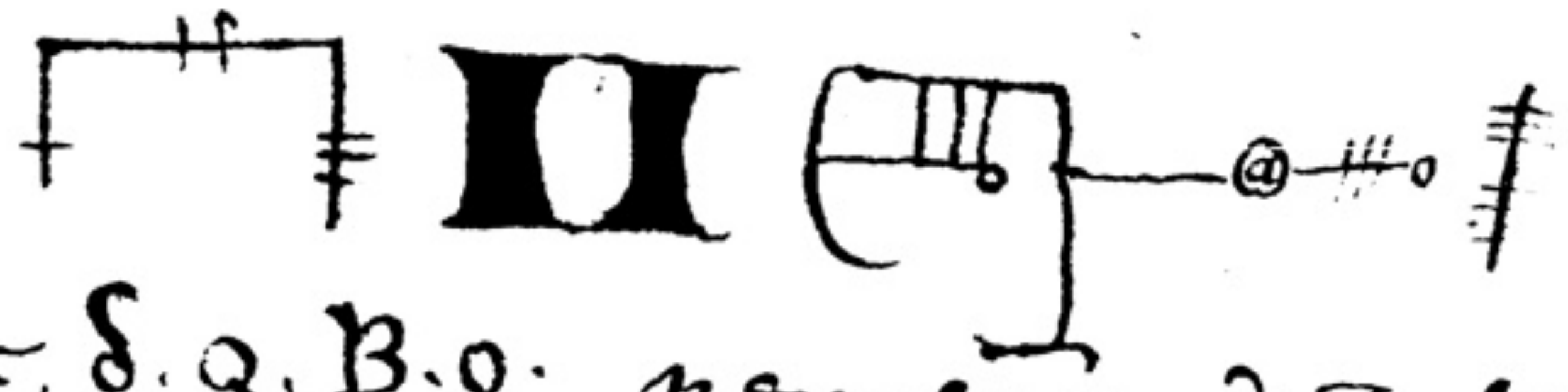
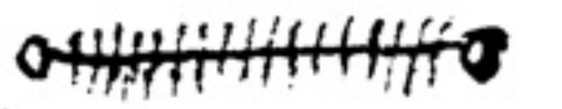
Sacrifice

ſacrifice of the bloud of beastes or byrdes, they must be pure and virginall, for the leſse that any thinge is corrupted the more efficacye it hath, They that sacrificeth of giftes or of Scripture, these giftes must be ouergilded or paynted with ſome ſure collour, and before ye reche any Sacrifice to Spiritts ſay ouer that Sacrifice, vos quibus hoc sacrificiũ datur vel debetur, estoti parati ad ſeruiendũ mihi, then fumigate, it with fumigations before rehersed, and ſprincle it with coniured water and keepe it ſoe ordayned as longe as ye will, for the ſpiritts as it is contayned in the arte, to doe Sacrifice they yt doe Sacrifice of meate and drinke, must make a Table without the circle ready with a Table cloth, with bread wine and water and cocks rosted ſayinge when they be prepared, Vbi estis vos qui coniurati estis ad hoc prandiũ vel ad hanc cenã qꝫ Seruitis gratiſsime, Then fumigate them with fumigations aboue ſayd and ſprincle them with holy water and ſoe let it be, vntill they come to dinner or to ſupp and ſoe ye must doe ſacrifice to

Spirits

ſpiritts, and they will come ſooner againe ##

of the ſilke Cloth,

If any thinge be Conſecrated by any occaſion, it muſt be put, in a ſilke cloth or white Linen, and cleane, as thinges be of more price, that be conſecrated, Therefore take a ſilke cloth of whatſoever coullor it be and write theſe Carecters followinge vpon it ## # 
 B, cc, δ. Q. B. o. penne and Inke above Conivred, and theſe names Likewiſe Adonay, aneſbias anerenoton, agla, athanatos, agyos, ancor, anachor, amlos, Theodomos agnefeton, cedyon, Lamet, cetelfaras, cos, Tetragramaton, Then fumigate it with fumigations, and ſprinckle it with water aboveſaid, Then ſay theſe Pſalmes over the cloth, dn̄e dn̄s nr̄,, deus Judiciũ,, ecce nunc,, Te deũ,, te decet,, Benedicite, Laudate dn̄m de celis, ecce quã bonũ,, Then Celebrate over

them

them 9. maſses, and Let it be put ~~bothe~~ amounge ſweete ſpices, and kept in a Cleane place, and all thinges that be conſecrated, Let them be ever put in ſuch a place, and they ſhall ever have effecte,,

Let noe man marvayle of this Chapter for all the Science of this booke is Contayned in this Chapter and therefore he did aſsimulate this title of the Images of Aſtrologye which be innumerable, for it ſeemeth impoſsible to collect the science of this booke in one,, firſt ye muſt conſider that noe exp̄iment whether he be ſmale or greate, can be made, and therefore the makers of artes and exp̄iments that knoweth not this booke can never come to effect of any thinge, Therefore it ſeemeth as a worke of Images to reade this worke but he muſt reade from the beginninge to the endinge if ye will bringe any exp̄iment to effect, Therefore I deſire him that ſhall have this worke, that he deliver it to noe man, for the more he reade in artes and exp̄iments the leſse he ſhall know if he

keepe

keepe not this holy worke with a pure heart if ye will be ꝑfect in this science, first ye must exercise in the beginnige of the operation of this worke, on ☿ day and in his howre in the augmentinge of the moone, prepe artanus such as we spake of before in the Chapters of knyfes, and prepare artanus and tarry for the day of mercury and his houre in the augmentinge of the moone, and prepe water and Isope soe as we have said, and that in any day of mercury and his houre in the augmentinge of the moone, prepare for the silke cloth as it is sayd;; All this prepared, any Chapter of this booke that ye will make, Looke for mercuryes day and his houre in the ~~ag ag~~ augmt of the moone and in that houre make all thinges ready that is contayned in that Chapter // and when ye will consecrate any thinge, of any other chapter, Let it be in a secret place as it is said

about

about of places, and that houre have potts prepared with coles and spices coniured, and candles coniured makinge a fumigation and have Lightes, and water and Isope prepared; and when ye will consecrate any Chapter, when it is consecrated put it uppo in such a cloth as we have said, and soe of every Chapter, and when all thinges be collected consecrated and prepared,; then put them all in a silke cloth and cause 9 masses to be sayd over them, Then ye must Looke for the day and the houre wherein ye must beginne and end, and that, that shall be necessary in that arte, ye shall take them without the cloth without any solemnitie, and when ye have wrought put them in the cloth and soe of all other artes, And therefore in this Chapter is breefly comprehended all the science of this booke, and in it is the beginninge and endinge of the Clavicle of Salomon, wherefore ye must keepe this booke secrett;:

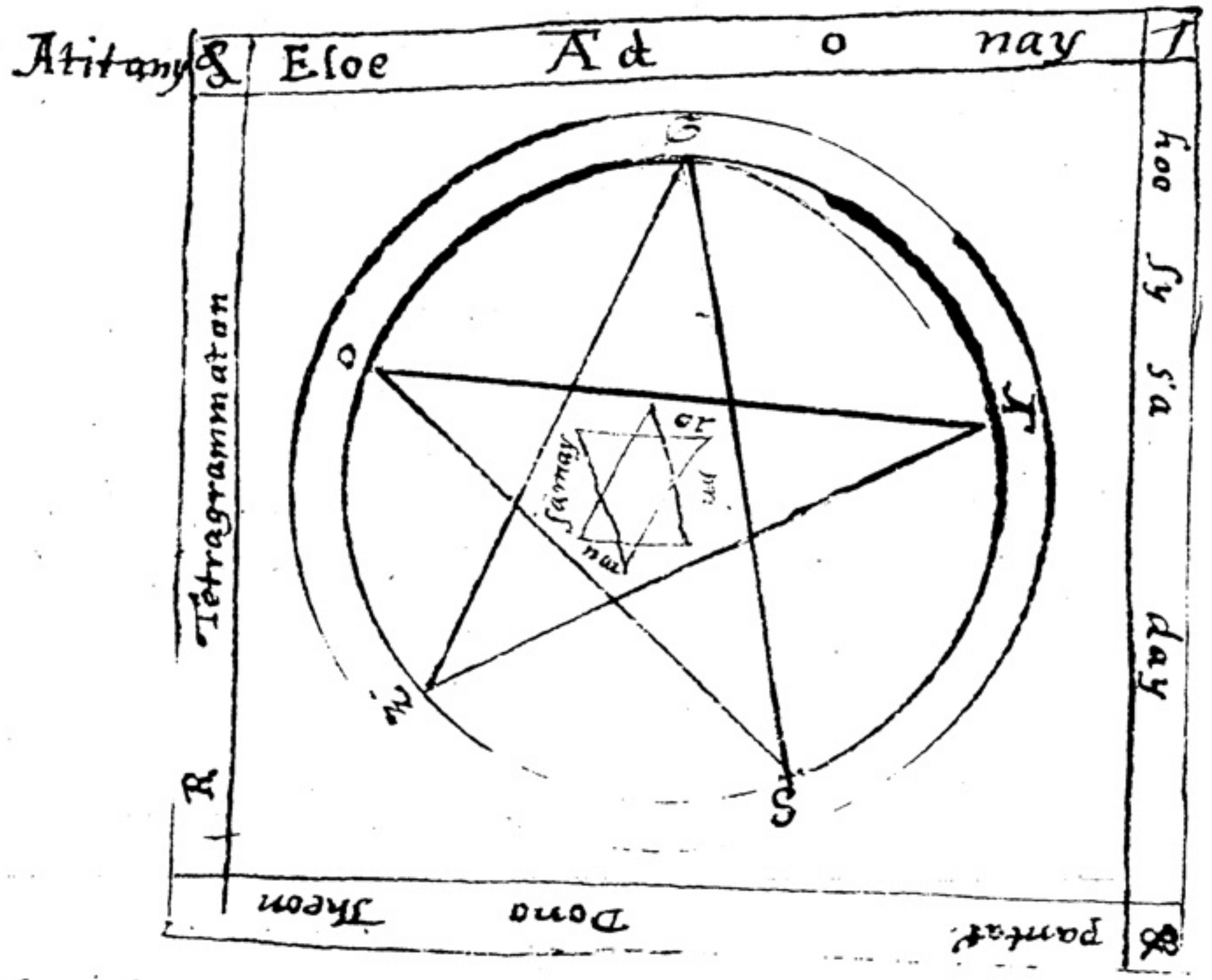
Explicit Clavicula Salomonis +

Hic incipit opus mirabile et etiā verissimū de 4or. annulis sapientissimi Salomonis

Primus annulus qui atitatny, actinctatyon nūcupatur ~~a~~ erit purissimo de auro vel argento vel, ere albo purificato optīe incipiē in die ☿ 2a. vel 3a. hora et ~~opare~~ opari in eo usqȝ ad octauā qua preterita haud Licitū est opari, et ita quod ☿ sit in sua exaltatione aut triplicitate aut faciē aut deniqȝ in orizonte, si autem fuerit retrogradus in sua Combustione, non est intermittendū et de alijs si non pfecti fuerint in sequenti die ♀ et in pluribus ☿ proficiscitur, quod est 2a. die ♀ Artifex ergo ut sit mundus tā anima tū corpore nitidisqȝ vestibus indutus ad anuli expeditionem accedat, ita quod deus et nomen dei sit semp in corde et ore ipsius, Annulus quidem sit quadratus et in Luminibus quadrati nomina dei insculpetur in medio quadrati ⛤ pentaculū Salomonis ut figura docebit et tum speciebus oderiferis suffumigetur annulus, deinde, consecratur ꝭ cum thure albo, mastulo cinamō maieste, alumine Ligna aloes velcraco africano et sandalo, et costo his igitur in Loco mundissimo reponatur, constringit aeris potestates et infernales principes ad voluntatem Artiste et

valet

valet ad regū pfides, irās, magnatū ac aliorū mittigat benevolentiam inducit sup se potestatem in bello incantamentū a veneno a preservat, malignū spiritū eijcit a corpore phantasma reprimit et in omnibus subvenit necessitatibus; Behold the figure vnderneath;

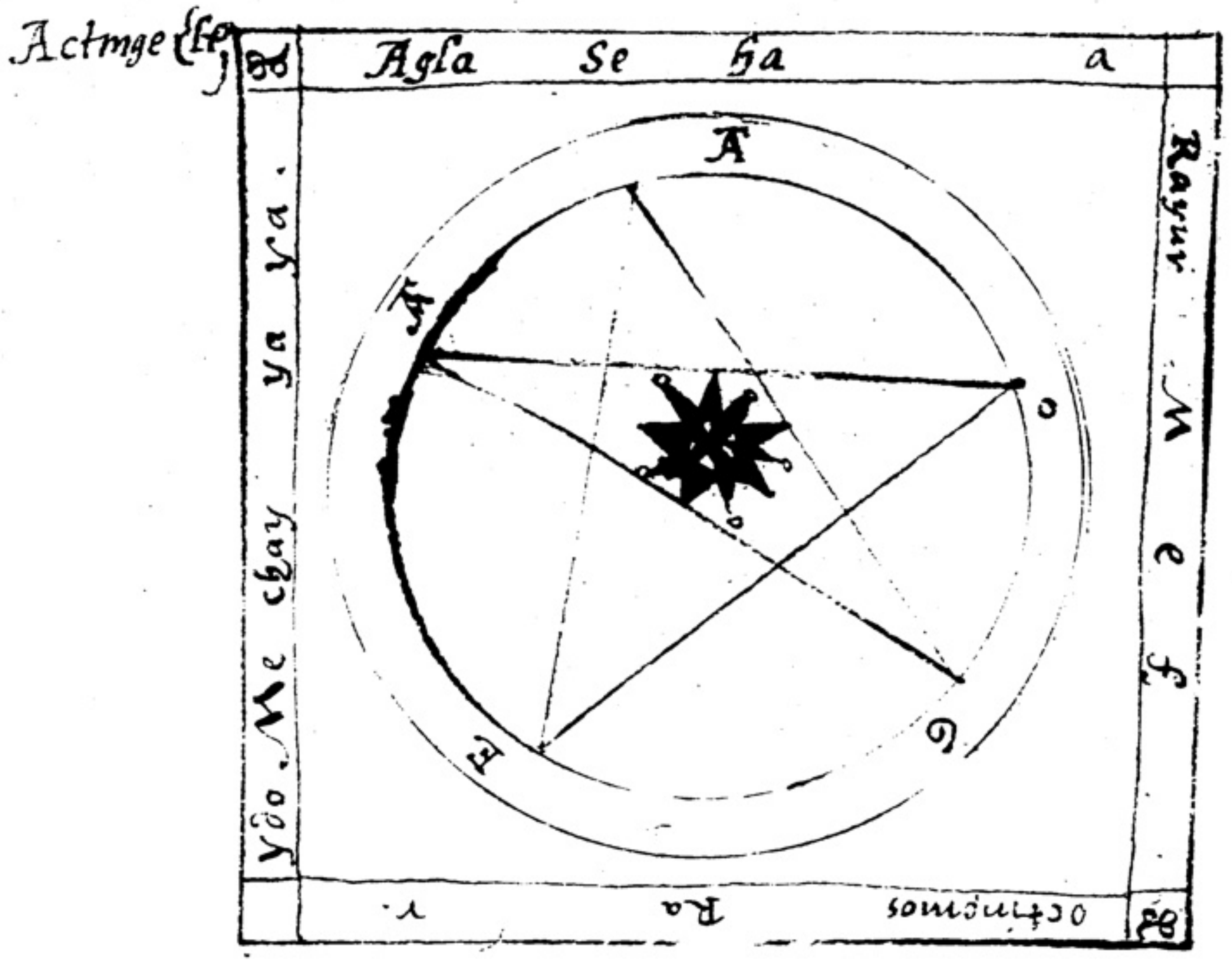


Annulus secundus iste fiat ex auro purissimo et argento vel ere albo purificato et modo cuius figura in sequente patebis opatur vero ☽ existente in 1a et 3a vel 5a et 9a vel 11a et 13a in die ☿ 2da vel 3a hora, Artifex ergo antequā incipiat operari ab omni pollutione et maxime in venere caueat in die ☿ circa 2a vel 3a bene balneatus et ~~albus~~ albus vestibus indutus incipiat opari et dicat hac

nōīa

nomina, Beson, Risany; adonay, el, Saday, eye, hey, node, hon, herur, Lerur, Sege, Sohgen, Zebulo, heyos, hebulo fiat nobis dn̄e in virtute tua optamus et circa annulu̅ incipiat operari si fo vero usq 8^{am} horam pfici no̅ potest sequenti die ♀ vel altero ☿ finatur fiat quadratus cu̅ stella in medio ut figura monstratur sequenti sit fumigatus cu̅ herbis odoriferis, deinde in Loco mundo conservetur, donec consecretur et valet ad oi̅a artis magice experimenta et dicitur sine hoc annulo vix ullu̅ experimentu̅ fieri, potest prodest in prelio in mari feris quoqz vessisit irias potentu̅ mitigat, inbat inter inimicos ista visibiles q̄ʒ invisibiles, febribus instat, et veneno, et credat bene in deo et v^rtuti annuli et ab omni̅ periculo Liberabitur sunt alie Litere; N. Z. S. E. on. E. A̅. Y. V. Y. I. A̅. S. V. O. G. a. un. o.r.a. Doctinemos. y. Z. o.s. C. 6. a.a. ₽ a A̅ Zl. 6. n. Kahur, Suffumigatur. cu̅ aloes mirre albo in die ♀ris = +++ ++ + ++ +++ ++

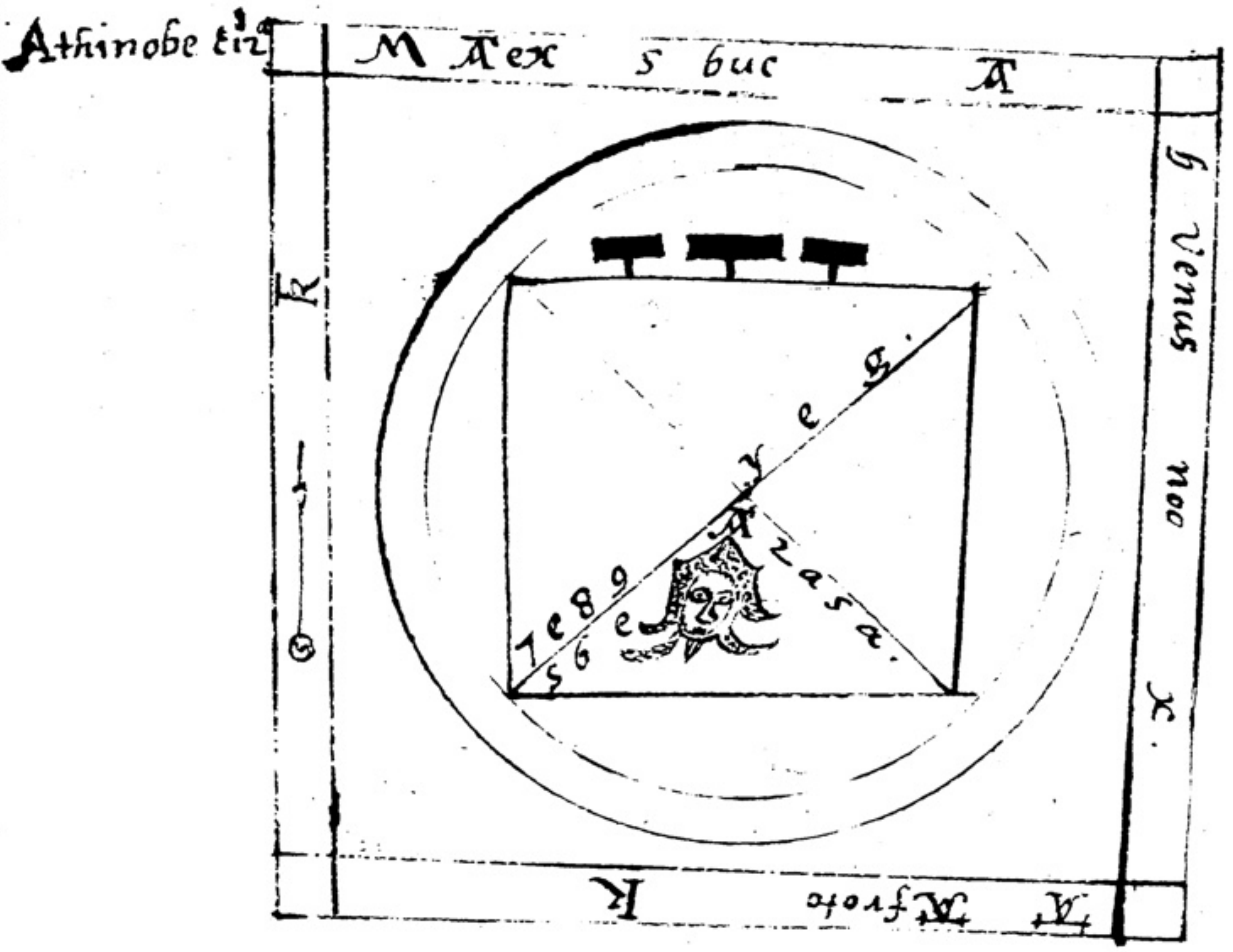
heare is the picture of
the second ringe



Tertius annulus sicut Salomon Instituit fiat ex
auro vel argento t. ere mundato suffumigatur cũ
ligno aloes et mirre albo die ♀ris annuli incipiat
operari quoniã ista est de substancia ♀ris p tres dies
chastissime vivat, attiste et pollutione abstineat 1a
die ♀ris inter novilunium et post primã horã eiusdem
diei Artifex opus Annuli incipiat ~~t~~ 1a hora et
operetur dosq ad ~~atam~~ et si die illa non pficies
die ♄ intrante 2da hora pficiatur vel usque ad
aliud diem ♀ris expectetur, Cum Artifex operari
voluerit, hac noia dicat, megala, vadeus, meguiat
am, snadeus, detitou, delapso suas oro, doctatan,
delapha, persupualo, itrane, dilectionis, ingerons,
effectũ, beele, semacholi, Rey, Rayma, celi vnctus
virtus, altisissima, Sergoyze, celvey, veib, sub-
regulari, disciplinã, tu qui es alpha et omega sup
omnia dominator, Altissimus concede pietate tua
vt hoc opus ad effectũ veritatis ducatur, Amen
Anulus sit quadratus et in Lateribus sanctissima dei
noia vt in figura patent sculpetur, Quibus
diligenter dispositis aqua Rosaica lavetur et
speciebus odoriferis s. suffumiga atq munde conser-
vetur, iste est mirabilis inducit amorem maxime
mulierũ et irã principũ mittigat et valet in
fore regimariũ magnam mug mulierũ acquirit

amiticia

amiticiã et ad reges psidras que et ~~quos~~ quas libet
potestates spiritũ vniversorũ et est vtilis pro omnibus
rebus, Behold the picture of ye ringe ~~ex~~caltor apte;

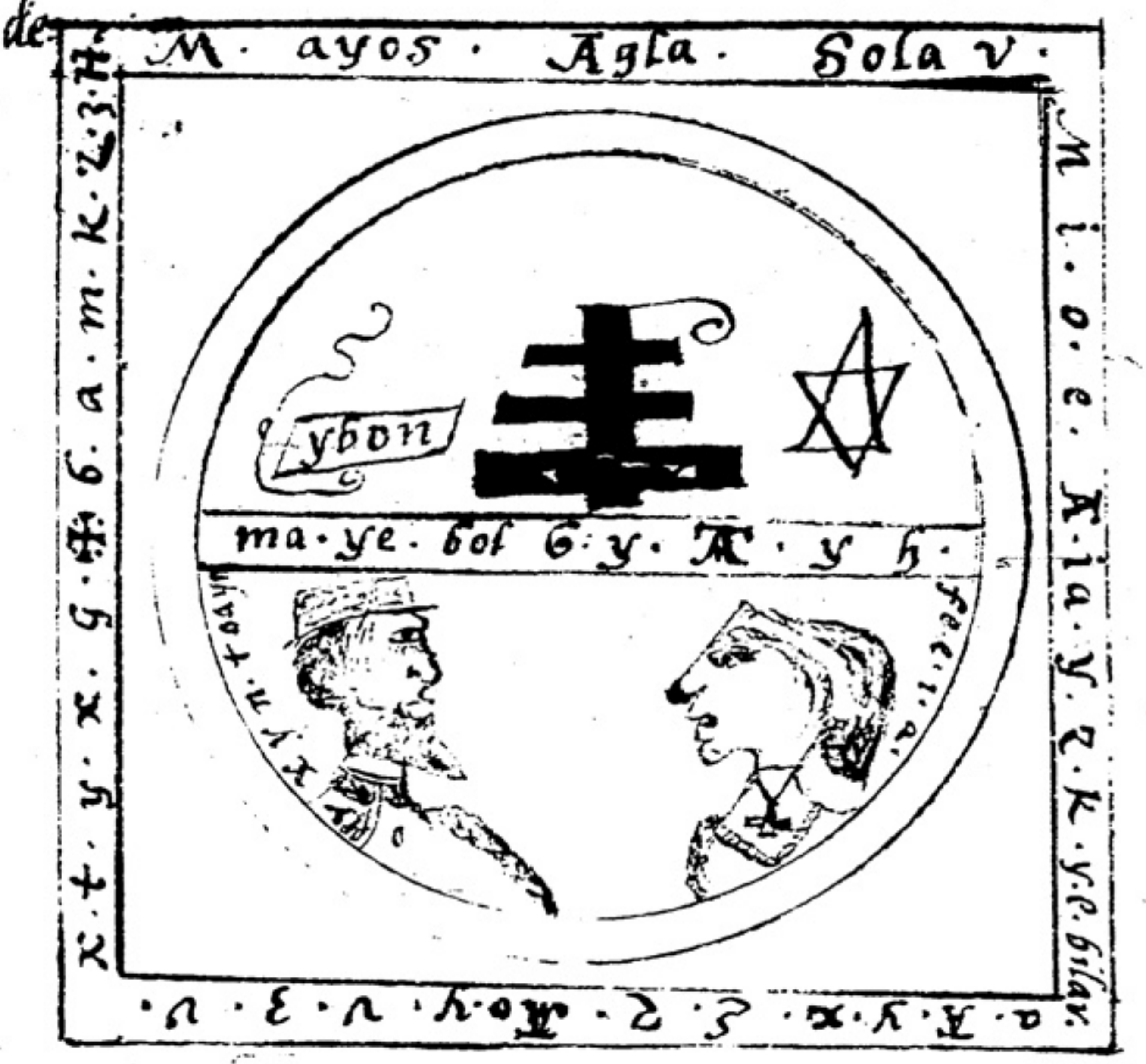


Quartus annulus est sine quo Sapientissimus Salomon
nihil agebat sive in prelio sive in Consilio sive in
Judicio ipsiũ semp secũ differebat Artifex quidem opis
liquidam infundat aquã et sic pannis albis involuatur
cũ ~~ft~~ suffumiga thure albo artifex in die ♃ et ☿ ij et
♄ ij incipiat dicat, Belzabray, ter dicatus, ondyton,
Arma, olyama, moyboth, baruth, bacuus, Vainch, Lauacel,
adorhocus, inflaothot gebolat, adonay, deus ineffabili p

quem

quem omnia facta sunt sine quo nihil fieri potest, verum effectum huius anuli divinitatis tue dignitate pro ut affectavimus nobis consequi bona Amen, hoc 7es repetatur in anuli operatione fuit autem anulus de mercubriali decoratque // materia i. electro et incipiatur opus die 27us in mane anullus quidem sit, quadratur et in quadratura sanctissima dei noia sculpetur si noia scribi non possunt in quadratura scribantur in anuli virg, et plura ut in figura docentur debet autem anulus hic cum omni mundicie et veneratione custodiri si vero differas ipsum in regalem et curiam impiate, invenies gratiam ab omnibus in oculis domini vel tuum prevalebit in omni Consilio iudicibus monstrat facundiam delectationem subducit demones ac malignos spiritos ad voluntatem differentis dat iuvandum in prelio Liberat demones malignos spus solvit magiasque incantationes maris periculum et venenum resistit dat impetracionem super naturam vera et involuatur in pelle nigre caprioli 7mensium etatum habentis quia pro salvatione corporis melior invenire non potest, sfi ✗

Achimhade-narius


M · ayos · Agla · Sola v ·
ybon
ma · ye · bot 6 · y · · y h ·

Salomon noster magister quedam edidit quedam celavit anulus secundum quosdam dividitur in duobus quod due figure debent figurari in uno anulo et duo capita in alio unus de auro alter de argento fieri debet alter de electro opus mirabile, suffumigatur itaque primum de Ligno Aloes, in aqua rosata infusio, et suffumigando dicat. 7. psalmos Dominus illuminatio mea,, exurgat deus,, quam dilecta,, Laudate dominum de celis, hoc quidem oportet dicere mane et sero,, et sic in munda xipide reponatur solus sciendum est quod quisque anulus propriam habet conservationem, fiat igitur suffumigatio de Thure albo, et nocte et die sit in oratione et bonam spem habeat in deo sitque balneatus anulum fumigatum tenens

in

in pollice dextro dicens // # # # # # # # # # #
Deus ineffabilis, deus universalis, deus invis-
ibilis, deus inestimabilis, deus incomutabilis,
deus pijssime, deus dulcissime, deus excelse,
deus gloriose, deus immense, deus iuste, deus
misericordie, ego Alb[redacted]us indignus et plenus
iniquitate et dolo [redacted]x ad tuā misericordiā
orans et deprecans ut non respicias innumerab-
ilia peccata mea sed sicut consuevisti mise-
rori et humiliter preces exaudire ita me
famulū tuū licet indignū exaudire digneris
clamationē ad te pro hoc anulo sanctissimus
noībus insignito et characteribus ut v^e^tutes
quas obtinere debeat ut Ideæ volentonice
opis ministris virtutem et aereas et in-
fernales potestates ad libitū suū constringat
et subijceat et cum coniurator voluerit
congregare congreget et cū voluerit dis-
ꝑgere dispgat valeat ante reges et
p^e^sides irā eorū mittigat et benevolentiā
reddat in iudicijs et bello iuvamen presta-
et ante hostes visibiles et invisibiles sit efficax

et

et certa ꝓtexi ac in omnibus periculis subveniat
te p^e^stante qui vivis et regnas ꝑ omnia deus
in secula seculorū Amen //

Admiranda deitas, ô ineffabilis trinitas ô inexꝑabilis
unitas o gloriosa Divinitas, o ꝑfecta charitas o
indivisa claritas, ego albanus te invoco, adoro, te
de precor, quatenus consecretur, sanctificietur
et benedicatur iste anulus preciosus cum suis
sanctissimus nominibus et propriā quā scientissimus
Salomon instituit obtineat virtutem ut ydeas vel
eutonicæ opis ministret virtutem æreis et infernales ad
~~et~~ libitū constringat et subijciat potestates valeat
ante iudices et p^e^sides et benevolentiā inducat p^e^stante
domino nro qui vivit in secula seculorū Amen;

Deinde removeas Anulū a pollice dicens ;:

Coniuro te mettalli creatura ꝑ creatorem oīm
creaturarū cui omnes merito debent obedire et ꝑ
sanctissima noīa que in te designantur et per
decem Salomonis candelas et ꝑ eorū virtutes et
thronū dei ꝑ ꝗ sedem maiestatem divine et ꝑ arcana
celestiā ut vim et virtutem obtineas quam salomon
instituit conservas viriliter terreas areasque

potestatas

poteſtates obediat deferenti maiores ſubiecto principes incunentur ante te credat venenū mortirū etate Judices et preſides virtutem obtineas, artis quoq mathematicæ ꝑationem confirmes pacta Coniuratione remoueatur in medicatore et fiat ſuffumigatio de maſtice dicens

Oratio ///-ʌʌʌ

Enoteena, iſrael, eloy, adonay, chaburyth, ſerekenech, huchaleo, Laphanoiheth, rehelapther, adonay, eloe, habethoke, lenaptha, hubſaritare, ychoth, alliadiertha, noſetha, zadebathū, habelcaſer, hanoder, humiranetha, haylocha, allina, nearteria, dedibaraba, inᵗ edſmich, etha, rebelcaheha, hiletheca, nadrech, hu, hentetie aquarijus dn̄o. preſtate qui viuit, et regnat deus ꝑ oīa ſeculo ſeculorū Amen, +

hic ponatur in medio digito anulus et ſuffumigatur cū thure albo et thimiatnate dicens +++ +++ +++ ++

Oratio ///

Deus vniverſi conditor orbis qui celū ſuper altitudinem nubiū extendiſti et terrā in ſua ſtabilitate fundaſti et mari terminū quem preterire non poteſt tribuiſti. Qui ☉^{a} et ☽^{a} ceteriſq ſtellas in ſummo aere celi collocaſti qui oīa in ſapientia

feciſti

feciſti qui 6° die hominē ad imaginem tuā plaſmaſti quem de limo terræ et ſpiritū sanctū eū inſpiraſti quem cū eua preuaricantem de paradiſo eiiciſti qui genus humanū in aqua diluuio ꝑdidiſti qui noe et eos qui cū eo erant ſaluaſti qui ~~te~~ abrahæ ſub triplici ꝑſonæ ad radicem mabræ aperuiſti, qui loth de ſubuerſione ſodomæ et gomoræ Liberaſti ~~qui~~ moyſi in medio rubi in flama ignis apparuiſti et Locutus fuiſti qui populū tuū de captiuitate eduxiſti et in ꝑ medium maris appuiſti aquas inrinas exire feciſti, qui danielem de Lacu Leonū et Suſannā de falſo crimine Liberaſti qui tres pueros de camino ignis ardentis ſt. ſadrach myſac et obednego illeſos abire feciſti qui ~~e~~ Jonā in ventre ceti, tribus dieb9 et tribus noctibus illeſum ſeruaſti qui hac ~~mi~~ multa mirabilia feciſt exaudi propitius orationem ſerui tui et da ~~mihi~~ huic anulo ſanctiſſimis nominibus tuis inſignito virtutem quā Salomō tua Sancta virtute inſtituit ut idea vel eutonicæ operis miniſtret virtutem, Volueres, infernaleſq ꝑoteſtates, et omnes malignos ſp̄us artiſta ſuo imperio Conſtringat et ſubiiceat adque Libitū ſuū conueniat et cū voluerit congregare congregat et cū voluerit diſperdere diſperdat valeat ante reges et preſides ira illorū mittigat et beneuolentiā reddat et in Judicio preliosq inuanem perſtat, et ante hoſtes viſibiles et inviſibiles ſit efficax et certa ꝓtexio

obſeſſos

obſeſsos a demonibus potenter Liberet veneno reſiſt-
it ac in oĩbus periculis ſubueniat et Conſiliũ
conferat ~~de~~ concedente dño deus cuius regnũ
et impiũ ſine fine ꝑ manet. hic ponatur
Annulus in medio et fiat ſuffumigati de
alumina vel croco & aſsandalo, dicens ///
Euchu, ~~adonay~~ adonay, hamonorath, baruth,
hara, adonay, elootha, meleech, bachlam, Lati
thorath, hemech, hulhaoe, hakold, mitha,
harulo, bamichacha, adonachon, bachoram,
hothie, leronus, agem ziebulo, Aſſecini, chamohim
rocholtheſte, concramuſay, ſolaamo, relhomus
nearach, et regreas. Ancynhni, Lochni,
mulluto, vemmas, lenachei, calamo, hima,
vatro, humana, rachalo, chanimo meſacalca,
nehazalua, hactæ, humeta, adonay, allotha,
allaazer, ~~nelach~~ nelaoh, maco, dño ꝑſtante
qui eſt ſummus benedictus in ſecula. amen,
hic ponatur annulus in auriculari, et ſuffum-
igatio, fiat de Ligno, aloes dicat Pſalmos,,
dñs illuminatio me,, dñe ne in furore beati
quorũ,, in te domine,, quam dilecta, deus in
nomine,, ecce quam bonũ,, Laudati pueri,
Laudate dñi de celo, benedicite oĩa opa cum ex

oratione

oratione ſequente, o glorioſe Adonay, ꝑ quem
creantur, omnia reguntur et conſiſcunt ad eſto
propitius in vocationibus meis et preſta Clementer
vt annulus iſte, Accymtatyn cui nomen Salomon
impoſuit virtutes quas obtinere debeat perfecte
et potentes obtineat ad ſubiugandos malignos ſpus
vt Artiſte velit, nolit, obediant et mãdato
eius non poſsunt reſiſtere ſed velociter impleant
irã regũ et poteſtatũ mittigat et beneuolentiam
inducat et in ꝑiculo terræ et maris ſubueniat ab
hoſte viſibile et inviſibile deferentem Liberet et
ſanũ cuſtodiat illo preſtante qui ſedet in altiſsimis
et cuncta ẽ cuſtodit cuius honor et poteſtas in
æternũ ꝑ manet. Amen,. hic ponatur annulus in
pollice et fiat ſuffumigatio de coſto dicens + + +
O pie o iuſte Adonay, qui es ſanctæ noĩæ et pietatis
origo rex regũ et dñs dominatiũ qui ſedes in
maieſtate tua interius ꝓfundũ abiſsi cernis omnia
regens, oĩa moderans, oĩa in virtute tua cõtinens
qui hominẽ ad ~~f~~imaginem tuã plaſmaſti, vt in terræ
ſicut in celo gaudeas et glorificeris, omnis terræ
adoret te deus et Pſallet tibi, ego Albanus indignus
dicam noĩe tuo Pſamũ, vnde piiſsime immundiſsime
deus maieſtatem tuam cum humili devotione ſupplex
expoſtuli et in virtute tua et dono grẽ tua. conſecretur

et

et~~q~~ confirmetur Annulus iſte et virtutem
qua inſtitutus obtineat potenter ſup malignos
ſpus poteſtatem Artiſte tribuat ut cum
vocati fuerint et ſtatim ad vocem ſuam
ex omni pte mundi conveniat et reſponſum
veraciter reddat mandato pficiat annulus
iſte reges et poteſtates ubiq compeſcat et
iudices ſibi iratos in benevolentia convertu
magicas ates ſolvat ſpus ~~alinatos~~ alinatos
Theſaurorum cuſtodet diſcludendo virtuoſe
conſtringat in omnibus preliis deferentem
ſolvet et protegat et inimicos viſibiles quam
Inviſibiles expungat illo preſtante qui ſup omnia
regnat et impat cui laus eſt et poteſtas
per eterna ſecula. Amen, ///

hic ponatur annulus indice et ſuffumigetur
de thure albo maſculino ~~thimiamate~~ maſtice
aſſandalo ſive coſto et de ligno aloes dicens
Adonay mekethi, adonay, malal, adonay,
ſanketh ſetzma naboth, adonay, in quo omnes
creature ſanctificate ſunt miſericordia tua
atq ineffabilem pietatem p hec ſancta
noia invoco ut poſtulati licet indigno
famulo albano auxilium gra tue preſtare
digneris ſup iſtum annulum ſanctiſſimis tuis noibus

inſignitum

inſignitum, on, el, eloe, adonay sane alpha et omega,
ekeha, keeſore, heſion, penta gruton, tetragramaton
elephacor, eggnemos, onſy ytoheen ſtimulatuton,
eliora, Meſſias, ſother, emanuel, Sabaoth adonay,
pantaton, primellis principium, primogenitus Sapi=
entia, virtus, gramaton, ſol, ſplendor, lux, gloria,
panis, via, vitis, vita, mors, hoſtium ianua, agnus
petra, lapis, quod os verbum, ſalus, angelus, ſponſus,
~~ppheta~~ ppheta, paſtor, ſacerdos, Athanatos,
mediator, ovis, vitulus, ſerpens, aries, leo, vermis,
kyros, theos p hac ſanctiſſima noia et alia qua
nominare non licenter te ſuppliciter expoſtulo ut
preſens Annulus cui nomen ~~actyntatyn~~ actintatyn
Salomon impoſuit ſup oia demonia et malignos ſpus
virtutem obtineat eoſq ad libitum ſuum p huius annuli
virtute exorzizans conſtringat irias regum principum
mittigat dilectione renaſcatur potenter in prelio et
neceſſitati corporis et aie ſit laus et poteſtas
honor et gloria p eterna ſecula, Amen, ,,
Tunc dicantur pſalmi Laudate pueri Levavi oculos
de pfundis, hoc fiat p 3es dies anteq et tunc pone

pone subaltare deinde, tres missa celebrantur sup eū et tunc in loco mundo et odorifero constudiatur ,,,

De annuli accangeli consecratione dicat in suffumigatione annuli visanay, adonay, saday, heye, henham, zur, sogepes, hepuso, sculpendentatur eodem sermone et in suffumigatione dicat hanc Coniurationem deus ineffabilis domine deus nr̃, celi enarrant dñe ne 2m beati quorū, in te dñe speravi 2m 27 dilecta deus in noīe tuo, Laudate eū quoniā Laudate eum de celis, Consecratur, suffumiges eum ut supra de thure rubrico et corde contrito et humiliato, tenens annulū pollice dextro dicens, oratio :

Immensam et ineffabilem pietatem tuam piissime pater omnipotens eterne deus suppliciter, exoro mihi Licet indigno famulo tuo albano auxilium grãe tuae postulanti spirare digneris sup hunc anulū cui Salomo atingel nomen imposuit, sanctissimis tuis noībus insignitū ut et virtutem quam obtinere

debet

debet habeat sup oĩa experimenta magicae artes ut vera eveniant et ad effectum perveniant, irias et potestatē mittigat, inter inimicos tam visibiles quam invisibiles sit vera protexio, visus deferentis eū non deficiat ab omni morbo demoniaco, eum defendat sanū et incolumen eū conscodiat foris quoque maris vel prelii periculū evacuet, febribus et veneno resistat ac ab omni periculo deferentem Liberet per te piissime pater qui dñe nr̃ es refugiū Salus et protectio, cuius nomen et imperiū sine fine permanet in secula ~~set~~ seculorū Amen, ,

Creator omniū rerū deus qui celū a terra separasti et mari terminū quem preterire non potest posuisti omnibus creaturis ex quatuor elementis, aere, igne, aqua, terra et formam dedisti et imposuisti 4to die creatione solis et Lunae et ceteras condidisti stellas post Lucis creationem, angelos ministros tuos creasti in 6o die, Adam ~~de~~ ~~Limo~~ Limo terre plasmasti eumque vitae spiraculū inspirasti de cuius Latere Evam, sibi coniugem comittere ordinasti et ambos in transgressionem precaverunt et in hora gu eos de paradiso eiecisti et ante portas eius pro custodiam, Cherubim et flammea gladiū posuisti gladius fuit igneus et murus

propter

propter peccatũ circumdatus est, paradisus cherubin angelica custodia insisti stimus grate tam fuit peccatũ pome comedere vt toto mundo non potest redimi quia nihil iustius quam vt omnis creatura rationabilis nihill preponat voluntati creatoris quia maior est voluntas tua q̃ totus mundus descendat igitur voluntas tua, pater pijssime, super nos et respice propitius ad opus manũ nrã sicut respexisti ad rationem Salomonis qui mille in gabaon tibi obtulit, et da huic añulo tuis sanctissimus nominibus insignito virtutemq̃ Salomon̄. instituit, vt omnia experimenta, mathematica artis vera reddat irasq̃ potestatam mittigat et inter amicos visibiles et invisibiles sit vera protectio, visus deferentis non deficiat ab omni Lunatico morbo ipsũ custodiat sanum et incolumem conservet et ab omni periculo terre et maris ipsũ Liberet illo prestante et adiuvante qui sedet in altissimis et verbo suo cuncta creavit disponitq̃ cui est honor et ❡ Gloria per eterna secula seculorũ, Amen, hic ponatur in medio et suffumigatur cum alumina

t.

t. craco vel assandalo, henchu. oro., hic ponatur annulus in vltimo digito et fuit suffumigatio de Ligno aloes, dicens, dñe deus nr. dñe deus meus, v, conserva, diligam te celi enarrant, dñe in vĩute a forte, deus in nomine deus judiciũ nomine et ing. Laudate pueri // Laudate dñm de celis, // Laudate dum omnes gentes Benedicite, Concuro te figuram metalli et angelũ compositũ et sanctissimis dei nõibus configuratũ per deũ vivũ per deũ verũ et sanctũ et per virtutem omnipotẽtis dei, per ineffabilem ~~consistentia~~ tuã per animalia ante thronũ dei consistentia, per it seniores qui in conspectu altissimi consistunt ad laudem gloriam et honorem dei et per celi celorũ virtutes, et 9m. ordines angelorũ, et per 12m nõia ✠ sancta dei, quibus nominatur hebrayce, deus, on, ely, eloy, adonay, hya, ydio, astore, yesserayo, alpha, et omega, Tetragramaton et per alia nõia sactissima que nominare non Licet, et per illud ineffabile nomẽ dei, quod in fronte Aron tulit vt sanctificetur iste annulus et consecretur, quẽadmodũ instituit Salomõ et predictã obtineat, virtutem prestante dño nro Jhesu xpo; cui honor et gloria per manet sine fine Amen ////

oratio

Oratio.

Ineffabiles et eterna deitas gloriosa virtus qui
ante et es eris et sola tua voluntate oīa
subijciuntur qui iusto iudicio vocaris istis
nōibus, alpha et omega tetragrāmaton, pater,
arimon, omonsion, messias, sother, emanuel,
sabaoth, adonay, unigenitus, via, vita, manus,
homorosion, principiū, primogenitus, sapientia
virtus, altissimus, caput, finis, o. verbū
splendor, sol, gloria lux imago panis, flos, vitis
mons, Janua, petra, lapis, angelus, sponsus,
pastor, ꝓpheta, sacerdos, athanatos, yskyros,
ekyson, ymas, theos, panthon, craton, Jesus
de ~~de~~ laudo: te adoro, te supplico, te totis
mentibus imploro quatenus ꝑ te annulus iste
predictā quam obtinere debet virtutem obtine=
at, ut oīa expimenta mathematice artis vera
reddat, irasqꝫ potestatē mittigat, et inter
inimicos visibiles et invisibiles sit firma defensio
deferenti visus non deficiat ab omni lunatico
morbo sanū custodiat feris pestiferis mira=
biliter resistit et ab omi ꝑiculo corporis et
anime liberet, illo prestanti qui sup oīa regnat
et imperat, cuius laus honor et potestas ꝑ

manet

manet in eterna secula. Amen, hic ponatur
annulus in pollice et fiat suffumigatio de mastice
dicens, oratio.

Deus qui exaltasti celū a terra et dedisti aquas
sup aquas et oīa in sapientia et pietate tua
fecisti qui p̄lm tuū filios Israel, ꝑ mediū
maris siccis pedibus ambulare fecisti, qui moysi
servo tuo in monte sinay, legem salutiferā et
4.or annos p̄lm tuū angelico pane satiasti
precepta salutis dedisti sicut ꝓmiseras eumqꝫ
in terrā promissionis & conduxisti deus universus
conditor etc. ut supra. alia oratio.

Domine deus pater omnipotens qui es creatorū
omniū, que es substantialis tam ineffabilis quā
inestimabilis suavitatis ut angeli qui solem sua
pulchritudine excedunt inbiter et insaciabiliter
et te ꝓspicere desiderant quia tu es deus fons
et origo a quo bona cuncta ꝓcedūt qui tamen
quamvis sis ubiqꝫ potentialiter tū intellectualiter
in celo habitas substātialiter oībus tu totus es quia
in nullo loco es impotentior quam in alio, sicut
in celo et in terra tu noscis oīa presentia pterita

et

et futura, quasi cōposita cōspitias, et ante quā fieret oēs hominū mores prorsus angelorū voluntates, dicta, facta, cogitationes ac si corporaliter videns praeiudicasti et invocaris theos i. nōia videns et quod factū est p te in te factū est et sola tua bonitate mundū fecisti, et oīa in sapientia fecisti et nihill unquā quod insensibile sit quam quae sunt inanimata insensibilia et mortua nobis, oīa tibi vivūt et te creat ordine sentiunt celū te sentiunt quod ob tuū iussū incessabile revolutione semp circuit ☉ et ☽ et stella te sentiunt quae innumerabilem cursū servando repetunt, infernus te ~~et~~ sentit quia quos de Legem sibi dad custodiat, quanto magis ego homo quem et imaginem et similitudinem tuā sanctam constituisti ut in celo sicut in terra Lauderis ut dicitur omnis terra adoret te deus et psallat tibi iterū omnes spūs Laudet dnū. Ego Albanus Licet indignus Psalmū dicā nōie suo unde pijssime et misericordissime deus maiestatē cū humile

devotione

devotione cordis q̄ contritione, desidero et suppliciter exoro, ut dono grae. tuae consecretur iste annulus praesens et virtutē quā obtinere debet, obtineat ut oīa expimenta ut supra in effais hic ponatur Annulus in indice ut fiat suffumigatio de thure masculino thimiamata, mastice, Ligno, aloes, et costo dicens orationem,

Adonay, rex regū et dūs dominātiū p quem oīa facta sunt cū quo constant oīa quem tremunt angeli et archangeli tibi obediunt omēs creatores mundi, te invoco te suppliciter imploro quatenus tua virtute benedicetur et consecretur anulus iste sanctissimis nominibus insignitis virtutem quā obtinere debet in se habeat sup malignos spūs ut in ~~oratione~~ oratione

O pie, o iuste etc. hic dices hos Psalmos, Lauda pueri, Levavi, de profundis, et hoc p tres dies fiat duae missae sup eū tū in Loco mundissimo custodi, Achimo consecratur abluatur et mundis vestibusq pueris induatur et optio Ligno aloes suffumigetur, dicendo, hec nōia Affrodices, yeston, asara Zoay, almosym almanael, acocobayl, albacaym,

alsecab.

alſocab, algoym, hymloth, hamgol; alſeyms algoar, alſiter, altander, hulpadra, leolam moth, hic ponatur annulus in indice et ſuffumiga de thure albo dycens, Oratio. Conuero te creat: et materias metalli in formā āuli comopoſitā ꝑ deū vnū et verū et oīum creatorē a quo oīa facta conſiſtunt et ꝑ quem oīa compoſita regimine diſponuntur ſub quo oīs multitudo celeſtis exercitus adminiſtrat in quo viuit oīa ꝑ angelos domnes et virtutes ꝑ celū et terrā ꝑ mare et oīa que in eis ſunt ꝑ ſolem et Lunā et ceteras Stellas celi, ꝑ 12. ſigna zodaici et et 7em planetas erraticas et quicquid eſt ſub celo et ſupra celū, ete in terra, quicquid in ꝓfundo maris conuerſatur, et quicquid in aere habitat et in abiſſo viuit, ꝑ 7. dona Spūs Sancti ꝑ ſedem diuine maieſtatis ꝑ ſedentem ſup thronū et ꝑ eius iuſticiā ~~et~~ miſericordiā, ꝑ eius natiuitatē, et ꝑ ~~omniū ſint~~ oīm vⁱrtutes ſacroſanctas miſſarū que miſſe ab huic celebrate ſunt omnis, ꝑ omnes ꝓphetas et patriarchas ꝑ legem moyſi in monte

Sinay

ſinay, datū, et ꝑ duas tabulas moyſi conſcriptos, quatenus in te obtineas oēs virtutes quā Salomō conſtituit vt inducas amorem et beneuolentiā oīum tam virorū quā mulierū angelos qz oēs generaliter conſtringere ad libitū, iraſqz poteſtatū mitiges, et deferenti redantur beneuoli Serpentes oēs venenoſi cedunt oīa maleficia depellat illo preſtante qui ſup oīa regnat et ꝑ quem oīa reguntur, amen, hic ponatur annulus in medio digito ſuffumiga cū aſnina ⁊ craco ⁊ aſſandalo dicens, Oratio.

hodach, adonay, hammedoſach, azozadas, aſſilomilath, betenace, handach, aialael, bote, chisbeoy aſechol, bethazo, zechou, mahona, babinana, arthalid, pyrmutyn, bochie, lecha, vbithetha, famū bekcol, aſſedecha, vlothea, ychoſel, mahadhe, iaham, hildeohe, hielbala, gedolam, alichdabicai, aliatoham, bothe, balotha, vnas, Pathac, patach, toboy, adonay, ozercha, oſanna, inbeem, anadin, margeha, halac, ya, adonay, ſynhadas, bethenſle, othas, oſialo, leeayzeye, onoolo, adrehyd, hoy quatenus iſte anulus te ſummo creatore, virtutem, obtineat et in ſupnare

ſidet

maieſtatis ſolia, et cuncta potenter regis et
gubernas tibi honor et gloria p infinita ſecula
ſeculorũ; Amen, hic ponatur annulus in me-
dico dicens, mirabilis virtus, altiſſimi et
ineffabilis diuinitas, Claritatis indiviſe a p̄te
rationis ſignaculũ, o Affran, haptuiacogerit
Donatio invocationẽ invocando deprecando te
ſupra virtute maieſtati et ſanctorũ dei
~~nomina~~ noim̄, qui ſolo verbo cuncta creauit
ex nihilo ~~et~~ mihi te diferenti obtineas oĩo
inimititiã in benevolentiã et amorem conver
tas venenũ etiam repella et oĩa maleficia
diſſoluat, preſtanti domino qui te creabit
et tantã virtutem et dignitatem tibi attribu
it Amen, hic ponatur annulus in Auricu-
lari dicens, orationem hanc, Oratio

O, ſumme maieſtatis ∴ ineffabilis eſſentia
o. domine maieſtatis Alpha et omega, carens
principio ſine verbo ſine tempore in oĩa opa
poſſibilia ſunt qui hominem ad Imaginem tuã
plaſmaſti et Euana ei conſideraſti et terni p-
adiſo voluptatis collocaſti, vnde p diabolicam

ſuaſionem

ſuaſionem decepti atq̃ vltimo tempore completionis
tue filium tuũ ad ſolvandũ miſeros miſiſti et opa
manuũ tuarũ que Condidiſti et Languidũ mundũ
ſalvaſti et p ditũ Conſervaſti, ego, Albanus Clemẽter
tuã devote prece et humili voce atque devotionẽ
miam expoſtulo, quatenus dñe gratie tue benedi-
catur, ſanctificetur et conſecretur annulus iſte
reverendiſſimis, affrodicis ſignis ſignatus figuris et
Litteris circumſcriptis dictã virtutem obtineat vt
oẽs in amorem convertat odiũ et inimititiã repelle-
at, maleficia diſſoluat, oẽs aereas poteſtates et
benevolentiam et dilectionem ducat Amen hic añulus
ponatur in pollice vt fiet, ſuffumigatio dicens,
iſtam orationem, Oratio ∴
venus benigniſſima que et Lucifer diceris domi-
natrix planetarũ et admirabilis dulcedo, o, impioſa
virtus et fortitudo incendij te deprecor p ineffab-
ile magiſteriũ et nomen terribile altiſſimi dei
qui ſup oĩa virtutem obtinet, et p ſolem cui ſemp
amicaris, et p Lunã cui ſemp p coniunctione cor-
dadatis et .♃. qui te ſup oẽs planetas diligit,
p tm̃ quem oblico vultu aliquand reſpiciens adverſaris,

et

et ꝑ bellicosum et. qui modo in magna consistit amititia, modo cum magna ꝓsequitur inimititia, et ꝑ virtutem nobis ascend creatore confessa ꝑ signu. 8. in quo suma potestate collocanda consistis, ubi est creatio tua ubi, pervales et veritatem gloriaris, Quatenus annulus iste margine tua figura et ~~noie~~ noie predesignatus in se obtinet virtutem quia tua figura et Imagine venerabile cu tuo insignito noie sup oia ad divi t dna dilectionem, venenu expellat, aereas spus et tartarios in obedientia et benevolentia subducat serpentes oes fere mortifice desereutem cedant te prestante qui sup oia regnas deus in secula seculoru, Amen,

hic ponatur annulus in Iudice fiat suffumigatio dicens orationem, Oratio,

preclara et splendissima venus cui nomen Lucifer, cui oia celica venerantur, et in una coniunguntur amititia cu divina potestas tantu tribuit virtutem et quos vis coniungas quos vis sepas et ~~amit~~ amititia coniungis post

Discordia

discordia seminans ubi vis eris dulcis et amibilis et ~~vberi~~ ubi viberis amara et ferocissima, ego Albanus te invoco in hac operatione ecce adduxi tibi venerabile in Imagine tua cu suis Litteris et figuris et dulcissimo tuo noie quemadmodu convenit, O, signata, adesto pia miseris inbicentibus dulce nome tuu invocantibus ꝑ nome dei vivi et veri pij misericordissimi quod tua nulla valet creatu: resistere voluntate prestante dno qui sedet in Altissimis et potenter iudicat oia cui honor et gloria in secula seculoru Amen, deinde suffumigetur speciebus odoriferis et munde custodiatur Consecratio huius Acmihadenarij, et ut operatur sit mundus et suffumigando dicat. 7 Psal: Laudate dnm de celis, et teneatur annulus in pollice, fiat suffumigatio de thure dicens, deus ineffabiles ꝑ 3.es dies, fiat bis in die mane et sere, deinde ponatur annulus in indice et fiat suffumigatio de thure albo et thimiamate dicens Letania, hic ponatur annulus in medio digito, deus universi quia hac multa mirabilia fecisti, exaudi ꝓpitius orationem mea et da huic anulo sactissimis nominibus insignito virtutem quam sapientissimus salomon elegantur

instituit

instituit vt ōmes malignos spūs sua vertutem subiugare debet artista imperiū ad libitū suū convincet, obsessos a demonibus potenter liberet iras regū et potestatū mitiget; Thesauros occultos et res et occultus vere revelat et respondeat vera et pestifera veneno resistit et in omnibus p̄iculis tā terre quā maris Conferat ab omnibus visibilibus et invisibilibus deferentem salvet et ꝓtegat prestante domino qui in altissimis sedet et oīa gubernat ~~cuius gubernat~~, cuius regnū gloriosū sine fine per manet qui vivit et regnat in secula seculorū Amen; hic ponatur in medico et fiat suffumigatio dicendo, gloriose, Adonay deinde suffumigadet ponatur in auriculari dicendo, O, pie, o Juste, deinde in pollice et fiat suffumigatio de speciebus odoriferis dicens creator oīm rerū deinde custodi in loco mundo et honesto et odirifero /

Explicit Liber de 4.or Annualis

An excellent medicine for ye Stone

Take pellitory of the wall and dry it on a Tyle, and take the skinne of 3 · or 4 · eggs the which is betweene the meate and the shell, and dry it vpon a tyle, take also an orenge peele and grate it, and a jd waight of each of these yt is of the poulder of them, and mingle them togeather and take and eate it vpon the poynt of a knyfe, that beinge donne, then take Camomyle and seethe it in possett ale and take of it both in the morning ~~and~~ fastinge and also at night goeinge to bed and so vse it twise or thrise at the most

ꝓbatū est sepius

What stones and hearbes are appropiated vnto the 15. Starres accordinge to John Gower in his Booke intituled, de Confeſsione Amantis, the which he Dedicated vnto King Henry the eight;

1.a Prima Stella. Vocatur, Aldeboran. cuius Lapis Carbunculus et herba. a Anabulla est.

2.a Secunda stella, vocatur, Clota, Seu. Pliades, cuius Lapis christallũ, et herba Feniculus est,

3.a Algol. cuius Lapis Diamans. herba. heleborũ nigrũ.

4.a Alhaiot, Lapis Saphirus, herba marubiũ.

5.a Canis maior. Lapis Berillus, herba, Sauma, est.

6.a Canis minor, Lapis Achates, herba, Primula;

7. Arial, cuiꝰ Lapis Gonza, herba, Celidonia, eſt,

8. Alacorui, Lapis honochinus, herba, Lappacia.

9. Alaczel, cuius Lapis Smaragdus, herba, Salgea,

10. Almareth, Lapis Jaſpis, herba, plantago,

11. Venenas, cuius Lapis. Adamas, et herba, Cicorea eſt.

12. Alpheta, Lapis Topaſion, herba, Roſmarineus.

13. Cor Scorpionis, Lapis Sardis, herba, Astrologia. (aristolochia

14. Botercadent. Lapis chriſolitus, herba, saturea,

15. Quintadecima stella vocatur, cauda Scorpionis, cuiꝰ Lapis calcidonis, et herba, maiorana est:.

Incipit Liber hermetis tractans de 15. ſtellis & de Lapidibꝰ et de 15. herbes. et de 15. ſignis ſic incipiente.

Sunt multa ~~alia~~ bona que antiqui ~~patres~~ ſapientiſſimi ~~narrauerunt~~ philoſophi hermes Abhay domino pr̄ philoſophorū antiquiſſimꝰ ſapiens

---

Incipit Liber Hermetis tractans de 15. Stellis. et de 15. Lapidibꝰ, et de 15. herbis, et de 15. harū rerū figuris, ſic incipiens.

Inter multa alia bona quæ antiqui patres ſapientiſſimi narrauerunt Philoſophi, Hermes Abhay Dominꝰ Pater Philoſophorū, antiquiſſimus ſapiens, et quaſi vnus ex benedictis a Deo Philoſophus, Librū hunc edidit, diuiſitque eum in quatuor partes, eo quod principaliter 4.or rerū virtutes, videlicet, Stellarū, herbarū, Lapidū atqꝫ figurarū in eo Continentur, dansqꝫ exemplū ſapientiæ poſteris vt eorū ſapientia, non abſcondatur, et ait, non moritur qui ſapientiā Viuificat, et iterū ille, homo ſapiens Comꝓbatʳ, Cuius exempla in hoc ſeculo collaudantur, et omnis homo ſapiens, et bonis moribꝰ illuſtratus Philoſophus eſt; ſapiens verò eſt qui res cognoſcat prout ſunt, et recte probari poſſunt. Poſt hæc ait, video quod omnis res vera habet app̄entiam et formam, et pondus et Colorem, et vt in aliquo ſeruiatur J homo per ipſam. ideo efficitur, et Video ſuper quam=Libet ſuperficiem et diamitrū et circumquaqꝫ tres menſuras, quæ ſunt Longitudo, Latitudo, et groſſicies, et Clauditur a quatuor Lateribus, et efficitur figura quadrangularis, intus tamen ſecundū noſtrū intellectū infinitæ intellectuales

intellectuales Lineæ comprehenduntur. et dicit, quatuor Sunt in hoc mundo quæ ex toto animi non poſsunt nec integraliter coniungi, et hæc quatuor dicuntur elementa. Similiter quatuor ſuperius Conſtitua ~~ſup~~ intelligunt quæ apud nos immortalia et incorruptibilia et Comprobantur, eoq; mouere neq; ad ea ꝑtingere Poſsumus, et ſunt hæc, videlicet, Sol, Luna, Stellæ, et Cœli. Et video quod 4.or partos mundi apud hominem vnam partem impoſsibile est eſse, hominem tamen in vno puncto errare, ꝑmate ſed est impoſsibila 4.or anni tempora eſsæ vnius complexionis hoc enim dico exemplo quatuor nobiliū ſcientiarū, Videlicet, Astrologiæ, Philoſophiæ, magicæ, et Alkemiæ, dixit Hermes omnis qui cognoſcit quod videt, et quod audit intelligit, et cogitans ſic quod cogitat et petet, ſcit ea quæ petit et quomodo et quando, et beatus est qui probat, quoniam Probatio est radix totius ſcientiæ, Ideo quilibet naturalis ꝓbare tenetur, et vera ꝓbatio ſit ex viſibilibus et ꝓbabilibus, gustabilibus atque mobilib9, et niſi cum iſtis vlla vera ꝓbatio invenitur: et ſciendū quod vnuſquiſq; ſapiens appetit Scientiam, parcus vero et non parcus vero auarus diuicias querit, notandū, natura ſuperior quadruplex invenitur, videlicet, generans, ~~nutriens~~ nutriens, debilitans et corrumpens.

et

Et dixit Hermes, ſunt 4.or Complexiones, ſcilicet, ſanguis, flegma, Cholera, malancholia; Et ſimiliter 4. ſunt Elementa, ſcilicet, ignis, aer, aqua et terræ: Et 4. ſunt in quibus omnis accidentia conſiſtunt, ſc̃t, diuitiæ pauptas, vita et mors; Et ſciendum quod duo ſunt pe quæ intelligamus Vtrū bona ſint vel mala Ea quæ ſcimus, videlicet, maladuenda et eius contrariū, Et dixit Hermes nunc ſcias breuitate.

Capitulū primum.

Quædam volo explanare quæ inueni iuxta Verba quorundam ſapientū, Inueni Enim quod 15. ſunt quæ apud ſapientes excuſari non poſsunt apud primos, videlicet, qui per Aſtronomiam vel ꝑ magicam aliquod opus volunt perducere ad effectum. ſciendum namq; quod 15. ſunt ſtellæ inter alias quæ fixæ dicuntur, Et magnæ virtutis atq; ſignacois, quarū quædam est bona et cum felicitate, atquæ in ꝓlongationem dant vitam, quædam vero breuem Et cum pauꝑtate Larguntur. Et notandū quod ſi ~~Ea~~ Luna fuerit cū aliqua iſtarū in natiuitate vel interrogationem in aſcendente vel in medio cælo apparet Eius virtus atquæ ſignaco ſecundū naturam et ſignificacoem ſuam ſimiliter cum fuerit per ſe in p̄dictis Locis, vel ex 7.m naturis. Et ſciendū quod q̃libet ſtella fixa constat

ex

ex duabus naturis. vel ex naturis Saturni et
veneris, vel martis et mercurij, aut Jouis et
Saturni, ~~vel~~ ~~et~~ + ~~Veneris~~ ~~vel~~ ~~et~~ ~~martis~~ Vel Veneris
et martis; notandum preterea quod cū fue=
rit aliquis planeta cum stella habente in
parte naturā eiuſdem Planetæ, potentior
efficitur natura quæ cum eiuſdem planeta
natura concordat, et eidem modo natura Plan=
etæ augmentatur: verbi gratia :. Stella quæ=
dam est ex natura martis et Veneris, dum
fuerit mars cum eadem stella vincit natura
martis in ſigna cōe, et ſi Venus cum ea fuerit,
natura veneris ſuperabit, et ſic in alijs intelli=
ige Locis. Si vero aliqua stella fixa ex duabꝰ
exiſtat naturis, ex bona ſcilicet, et mala, et
bonus Planeta cum ea fuerit, vel eam bono
aſpectu aſpexit, ſignificat bonum; ſi malo
aſpectu, econtrario ſignificat. Scias quidem
quod Luminaria et Stellæ fixæ magnam ſuſ=
tinent ꝑtem ſignificationū, et ex illis magna
vis pendet iudiciorum, et ſimiliter a Loco
coniunctionis Luminariū id est Planetarum:

Caput secundum.

De stellis fixis.

Dixit Hermes, sciendū quod Stellæ fixæ quæ=
dam ſunt duarum naturarū et duarum
cognitionū et ſignificationum duarū Plan=
etarum, quædam vero vnius, et aliæ ſunt

duarū

duarū naturarū præter naturas iam dictas, et quæ=
dam ſunt illa quæ non ſunt niſi vnius, quædam
aſpectus vnius, et aliæ ſunt duarum, et complex=
ionum et ſignificationū duarum Planetarū, vt
quædam quæ habent quondam naturam aliarum
Stellarū circumstantiū, et aliam ſuam, et prima
quæ non est vnius naturæ, est ꝑ ſe vel per na=
turam vnius Planetæ, sed scias quod naturæ stell=
arū diſcernuntur per colores, quæ ſecundū quod
ſunt colores in stellis fixis debent ita coaptari +
Planetis: nam propter colores, hijs quinque modis
coaptantur in natura stellæ fixæ Planetis, quoniā
color rebus est martis, Liuidus ſeu plumbeus Saturni,
citrinus iuxta pallorem Jouis, albus Veneris. Tali +
quoꝙ modo debes aſpicere colores aliarū Stellarum +
fixarum. hac enim est earum ꝓprietatis et natur=
as, ſecundum earum colores, et ſciendum quod,
omnis stella rubea in colore est eius naturæ ignis,
et ſignificat choleram, et eius ſapore, ſc̄dm ſignif=
icationem eius est amarus; Et omnis stella Liuida
in colore est natura terræ et ſignificat Melancho=
liam, et de ſaporibus acetoſum. Similiter omnis +
stella in coloribus citrina mixta palore est ex
natura aeris, eius complexio ſanguinea, et ex ſap=
oribus dulcem ſignificat, Omnis etiam stella alba in
colore est ex natura aquæ et ex complexione fleg=
matica, et de ſaporibus ſalſum: et ſic intellige tam:

de

de fixis ſtellis quam de erraticis, et tam de maioribus quam de mediocribus, atq; de minoribus invenies verum, deo dante;.

– Capitulum 3^{m}.

Postquam de ſtellis ſuperioribus mentionem fecimus, nūc de 15. ex ſtellis fixis explanatione Hermetis dicemus. Stellæ quidem ſunt ex ſtellis fixis Lucidiores alijs, et quanto maiores et Lucidiores videntur, tanto maior et fortior earū ſignificatio. Imo de 15. quidem ſunt Stellæ de quibus Hermes in hoc Libro~~ſ~~ poſuit facere mentionem, quarū nomina et ſignificationes in ſequentibus declarabuntur ordinatim.

Cap.^{m} 4^{m}.

Dixit Hermes, cum aſpicerem Aldeboran, + vide eam 25. gradu Arietis et 27. minutis, et cum eadem capiebat medium cæli, et dixit, + hæc stella est fixa, et de natura martis et ex + complexione veneris, illa est enim martis quæ Lucidor est, ex conſiſtentibus in capite Tauri omnis quidem aliæ veneri attribuuntur. Hæc quidem Stella veneris est ſignificatrix magnæ ſiccitatis ꝑpter martem, humiditatis ꝑpter Venerem, Vnde notandum quod cum fuerit Martis et nullam veneris ibi habebit poteſtatem, Et cum fuerit venus cum Aldeboran et vno gradu et vno minuto, et eius ſignificatio est

acſi

acſi eſſet iuncta marti in vno gradu atquæ + minuto. Et ſi Lunam acciderit eſſe cum Aldeboran, et Luna aſpecta fuerit a ſaturno vel a marte aut in quadratura ſuam oppoſitionem a Sole, idem erit acſi iungeretur marti, ſed ſi eſſet Luna cum Aldeboran, et aſpiceret eam + Jupiter vel venus, aut Sol amicabili aſpectu, eandem retinent ſignificationem acſi eſſet cū venere in vno gradu atquæ minuto. Cum vero hæc stella est in aſcendente, vel in medio cæli, et est fortificata propter martem, ſignificat guerras, Lites, rixas, grauitates, et ea quæ mars ſignificat: Et ſi iam in dictis Locis propter Venerem fortificata fuerit, deſignat temꝑamentum, et hoc quia in eodem Loco maior est color Martis quam Veneris. Et ſcias oēs, fixas, quando ſunt fortunatæ, bonum ſignificare et quando infortunatæ malum.

Et debemus nostro tempore conſiderare in quibus + Locis ſint Et eas rectificare per tempora tranſacta. Et nota quod priuſquam Hermes Vnam rectificatam ſecundum altitudinem ſuam et eius oppoſitionem a Sole Et Secundū aſcendentem et medium cælum, et ad occidentem, et ſecundum coniunctionem alicuius Planetæ cum ea ſcilicet, ſecundum quod diximus eam rectificaueris, poteris habere iudicium ex quo bonus ſequetur finis.

Ad

Alias Stellas fixas rectificandas, et conſecutus ea=
rum veritatem.
in quibus fuerint ſecundum magnitudinem vel par=
uitatem instrumenti cum quo metitus fueris.
2ª De ſecunda Stella dixit Hermes. Secunda Stella
ex stellis fixis ex quibus mentionem fecimus, est
valde nota omnib9 in cælum inventibus. hæc en=
im Stella Hebraice vocatur Lampada eo quod ad
formam Lampadæ ſit formata, Arabice vero ++
choraya (vel Coraym) nuncupatur. 63. græci
Vigiliæ, Latine autem Pleyades vocatur, et +
maior pars occidentalium, 7. planetas ſeu cape=
llas, ſeptem enim Stellæ, imo et ſeptem capellæ +
dicuntur. hæc enim earũ notiſsima cum cælũ
inſpexeris tot Stellas in tam paruo Loco ſiue ſpa=
cio videre non poteris.

In tempore quidem Hermetis fuerunt ab 20 inve=
ntæ, In 27. gradu Arietis et 20 minutis, natura
vero eius est natura Lunæ, et complexio illius Com=
plexio Martis, Et quandocunq; fuerit Luna in +
Achoreya (Alchadaya) id est Anthayda et aſpere=
rit eam Venus ex humida infuſione, et Mercurius
ſimiliter ex humida infusione ſecundũ tempus test=
imonij Solis et fuerit in aſcendente vel in medio
Cæli cum Acheraye id est Anthoraye et Mars vel
Sol eam aſpiciant ex oppoſito ſignificat nubes graui=
tates occulorũ ſiue in oculis. Et ſcias quod hæ Stellæ
non ſunt de ~~primæ~~ prima neq; de Secunda magni=
tudine

magnitudine, et rectifica eam vt ſuperius dictum est
quod inuenies verũ adiuvante deo:
3ª Tertia Stella dicitur caput Argel vel Alges. est
namq; Stella rubea, clara, Lucida, permanetque in
parte ſeptentrionali, distans ꝑ magnum ſpaciũ
a via Solis: Cuius natura est de natura Saturni,
et complexio eius est complexio Iouis. Sciendum
est quod hæc Stella est prima et principalis Ste=
lla totius firmamenti in Natiuitatibus et inceptio=
nibus rerum si autem Mars fuerit cum ea in aſc=
endente vel in medio Cœli facit hoiem fortem et
Litigioſum, et ſi Luna fuerit cum ea in aſcendente
et Mars vel Saturnus, eam aſpexerit oppoſito Cap
erat qꝫ hoc in tempore nostro vt dixit Hermes 9. et
18 id est 38. minutis Arietis. Rectificatio eius ++
fiat predicto modo.
4ª Quarta Stella dicitur Alaazoth estq; Luminoſa +
Stella a parte Iouis, id est, ſeptentrionis transi=
tusq; eius prope verticis punctũ, estq; magnæ pot=
estatis in iudiciis et dicunt quod est tenens frenũ,
alij dicunt ipſam retinentem habenas. Hæc Stella
diciter eſse ex natura Iouis aut Saturni, et inde
quoniam quando Saturnus aut Jupiter est cum
ea vel aſpicit eam, et Luna ~~in~~ iungitur ea,
et ſcias eius virtutem eſse duplicem, et eius +
ſignificationem eſse multiplitatem, et semper aſ=
picere vtrumq;, et cuius magis ſuperare ſignificationẽ,
ipsum

ipſum recipe pra eius ſignificator.

5ª Quinta Stella, Arabice Aliabor, & Latine ++
Canis maior dicitur. Hæc stella est Meridion=
alis, et inter omnes Stellas fixas est ex ma=
ioribꝰ, et magis apparens: Et Similiter eius
virtus est valde efficax ſuper terram, et
principale est quod in quinto climate, ſexto et
ſeptimo in quibusdam ꝑtibus, in aliquibus
tamen ꝑtibus non apparet in circulo aſtrologij
Latitudinis eius terræ. Hæc autem Stella est
ex natura Veneris, et est Stella fortunæ, et ꝑ
hanc mutatur multociens status mundi ad
temperamentũ vel distempamentũ, ad bonum
~~vel~~ vel ad malum. quod ſi aliquis eam fortunat=
am habuerit in aſcendente vel in medio cæli, et
Luna vel pars fortunæ cum ea fuerit in eodem
gradu, ſignificat magnã guerram, Et ſi opus
maginis fuerit eius virtus erit ad bonũ et
magnũ honorem.

6ª Sexta Stella dicitur Arabice Algomedra
id est Algemeyra, Latine Canis minor. Hæc
Stella est propinqua ſignorũ Circulo, et est
ex natura mercurij et ex Complexione ++
martis. Hæc quidem stella facit homines au=
daces et rationabiles ſi fuerit in aſcendente
vel in medio cæli, et dat poſſe vincendi
ſi fuerit in aſcendente vel in medio cæli
et fuerit Luna cum ea.

Septima

7ª Septima stella dicitur Cor Leonis, et apud
quoſdam Stella Regia ſiue stella altæ potenciæ.
Hæc stella est duarũ naturarũ et duarum
complexionũ, et in omnibus Stellis firmanen=
ti non est vicinior via Soli. Quicunqȝ eam ha=
buerit in aſcendente, vel in medio cæli, vel in
radice Natiuitatis Liberam aſpectibus in fortun=
arum et inuenerit eam fortunæ, ſignificat qᵒᵈ
est Rex aut aliquis magnus Dominus. Hæc
enim est stella ſignificatrix magni honoris, ++
magnarumqȝ diuiciarũ atqȝ timoris, et præcipue
quando fuerit ꝓpinquior Lineæ orientis vel medio
cælo. hæc autem stella est ex natura Jouis et ++
Martis. Consistit cum quærenti planetæ, ~~2~~ et
duo ſuprius dictas habeant ꝓprietates. Hæc Stella
vt dictum est retinet earũ ſignificationes.

8ª Octaua stella est Ala Corua, et non Lucis tantũ
ſicut aliæ de quibus fecimus mentionem ſuperius. est ++
enim ex natura Saturni et martis, et retinet in ſe mul=
tas et malas ſignificationes, et quaſi planeta tocius info=
rtunij et cum infortunæ cum ea inuenient ſignificat omne
malum tunc ſignificationem ~~niſi occurrent~~ retinet saturni
et Martis, et ſi Luna fuerit cum eis, dices ipsam eſse valde,
malam in ſignificationem niſi occurrent ei fortunæ. ſcilicet,
Sol, Jupiter et venus, et hæc stellæ potestas inopere ++
destructionis, et in cuius radice natiuitatis hæc ſtella ++
fuerit in aſcendente vel in medio cæli infidelitatem eiuſd=
em portendat.

nona

9.ª Nona Stella dicitur Alaazell, hæc enim Stella aſcendit ad 30.um ex parte meridiei, et eſt ex natura Veneris et mercurij, et dicitur,

et rationis, ſecundũ quod est eius vera diſpoſitio in figura, et hæc quidem Stella ſignificat honestatem et bonum in faciendo Ludos ſuos et res de quibus homines rident et Loquuntur atq; Lætantur.

10.ª Decima Stella dicitur Attimett Alyamoch, et dicitur Saluator, et est ex natura martis et Iouis quando autem eam aſpiciat Lunaria bono aſpectu cum adiutorio fortunarũ est in ſignificatione Iouis, quando vero econtrario, est ex ſignificatione Martis.

11. Vndecima Stella dicitur Benenays, et Est postrema de duabus Stellis quæ est in cauda ~~viſæ~~ Vrſæ maioris, est namque in fine caudæ bouis deferentis Currũ. hæc enim est Vna de ſeptem Stellis quæ faciunt motum ſuum circa polum mundi. per hanc enim potest quisque ſapiens in omni tempore anni in nocte horas ſumere ſicut in die per Solem. nemo prouectus ipſam potest aliquatenus excuſare, et a nemine Vtitur niſi ab in ipſam recte potest ſumere in aſcendente: ſed ſcias quod paucæ ex Stellæ inuenitur. Hæc autem Stella est ex natura Veneris et Lunæ est autem valde remota a circulo ſignorũ, et quando multũ

Lucet

Lucet, pluuiam ſignificat et proximo venturum.

12.ª Duodecima Stella dicitur Elpheta. hæc Stella est ex natura Veneris et Mercurij: Stella quidem est non multum lucida, ſed multiplicatur eius ſignificatio in bono quando est in trino vel ſexto aſpectu a sole, et dat honorem et ſublimationem cum est in radice natiuitatis et Libera mala in medio cæli vel in aſcendente.

13.ª De 13.ª Stella dicitur Cor Serpentis. Stella quidem est bene lucens, trahens ad rubedinem, quæ ex natura martis et Iouis Constat, est enim propinquior zodaico. Stella hæc ſimodo est radice natiuitatis in aſcendente vel medio cæli, ſublimatũ hominem in honorem, et meliorat eius dignitatem. econtrario autem facit dum cum est fortunata: ab infortunijs est aſpecta.

14ª De 14.ª Stella dicitur Vultur cadens, et est ex natura Veneris et Mercurij. hec quidem Stella est ex illis quæ maiorem faciunt eleuationem; in 5.to et 6.to et 7.mo climate. Stella quidem hæc est temperata in omnibus in quibus inuenio eam. arcus enim eius est magnus, et eius aparentia magnũ bonũ in aſcendente, et multo plus in medio cæli habet ſignificatione; dum a marte vel a ſaturno eius bonitas non Lædatur. nam ſi Lædatur, econtrario erit eius ſignificatio.

Decimaquinta

15.ª Decimaquinta Stella est Cauda Capricorni. est namquæ ex natura saturni et mercurij et proxima zodiaco ex parte meridiei. Hæc Stella est infortuniū magnū dum in Coniunctione Sol existit sic ab eoa quarto vel opposito conspiciatur, cum tunc in Natiuitatibus designet corruptionem et damnum. hæc namq; stella in magica Computatur pro infortuna. Eius domus sexta saturnus et Mercurius dum Eam conspexerint et fuerint retrogradi vel combusti, quia tunc destruitur. sine figura intellige.

Incipit secunda pars principij huius Libri.

Dixit Hermes. Quicunq; has quindecim stellas rectificare sciuerit, secundum quod de tribus primis superius est prælibatum, ad veritatem positura earū, scias quod poteris peruenire, et si quis ꝑ fixas stellas voluerit iudicare, oportebit eum earū scire naturas, et posse, ac proprietates, et in quibus ymagines inventæ erunt, et in quibus domibus, et quæ pars cadit cum eis, et quis radius, et quæ duodenaria, et quis planetarū est secum, et quis eam aspicit. sic autem poteris invenire per ipsas in omnibus veritatem, quemadmodum per planetas, et sic verum inveniet vt scriptum est in Libris

iudiciorū

iudiciorum Planetarū. et sciendum quod Stellæ fixæ habent fortunas et infortunas quemadmodum Planetæ: sed earum fortuniū et infortuniū accidit ex parte Solis aliorumq; sex Planetarum, sed quod sunt apud ipsas earum coniunctiones et aspectus, et sciendum quod omnis stella fixa quanto maior est et clarior et propinquior est zodiaco vel puncto verticis, vel magis septentrionalis, tanto fortior est in omni opere et iudicio. Finis de Stellis.

Incipit secunda pars huius Libri De quindecim Lapidibus.

Dixit Hermes in initio huius Voluminis, nostra intentio fuerit circa quatuor, vizt, circa Stellas fixas, quæ sunt res spirituales, et celestiales, et ++ Luminosæ, quarū potentia est magna et mirabilis et nimis occulta nisi sapienti. modo autem in hac secunda particula Volumus putafacere charitatem et virtutē quam ipse summus charitatis et virtutis conditor inclusit in Lapidibus prætiosis, quorum virtutes afflantur ++ Virtutibus prædictarum stellarū et quorum colores coloribus Planetarū.

Sciendum quod quidam ex Lapidibus prætiosis sunt + valde Lucidi, et magnam ex se proferant claritatem, vt Carbunculus: Et quidam palam facientes Virtutes, vt ++ magnetis species, et saphirus, et multi alij: et quidam

ex

ex illis ſunt qui perpulchri, habentes virtutes paucas: et hoc est quod dicere volumus.

Quoniam 15. ſunt Lapides, in ~~eta~~ coloribus et complexionibus et naturis concordantes cum ſupradictis ſtellis, quorũ nomina et colores, virtutes quoque cum ſtellis ad quas pertinent, ſi Deus voluerit, declarabimus. Et primo 15. Lapides ſcriptos volumus ponere in hoc Libro, quia de 15. ſtellis mentionem fecimus in eadem. Iſti quoq; Lapides debent poliri ſculpi ſiue ſubſcribi cum Luna fuerit iuncta Stellæ ſibi pertinenti, quoniam ſi ita fuerit in centuplo multiplicabitur eius virtus. Vnde ſcias, quod ſapientes antiqui inſpiciebant ſuperiora et operabantur in inferioribus, et ſecundũ eorũ voluntates in operibus efficaciæ adimplebantur.

Caⁿ. 1ᵐ. De Carbunculo dixit Hermes, primus ex Lapidibus 15. dicitur Rubis, quod quidem Carbunculũ vocant, cuius color est ſicut color carbonis accenſi. Et eius virtus est augmentare diuitias, et magnũ honorem exhibere deferenti. Hic namque Lapis est ex natura ſolis, Et eius Stella fixa et Alde baran.

2ª. Secundus Lapis dicitur Christallus, quidam dicunt quod ſit Diadema, qui magis finatus est quam Christallus, virtus namque eius est, congregare Dæmones et Spiritus mortuorum, et vocare ventos, et ſecreta abſcondita ſcire. Color Lapidis huius est color aquæ congelatæ, quæ est intus clara, et exterius turbulenta: Et cum volueris cum eo operare, operare cum fuerit Luna (Azoraye) id est Azoraye, quia tunc aparebit eius virtus.

3ª. Tertia Lapis dicitur Diamante, qui duriſsimus approbatur, ita quod cum eo ſcinduntur oēs alij Lapides præcioſi: Cuius virtus est ammoſitatem et audaciam conferre, membraque cuſtodit illæſa: et ſi quis vult illum deferentem incantare vel ſiccitare, incantatio vel ſiccatio reuertetur ſuper facientem illud. Et ~~coloribus est~~ Color eius est color ferri lucidi, Sed Stella aqua virtus eius procedat est caput argel. et virtus eius ꝓbata cũ Luna est in prima ipſa stella.

4ª. Quartus Lapis dicitur Saphirus, cuius color est color Azurij: ſed quidam ipſorũ ad albedinem trahunt. Virtus eius est exaltare hominem ad honorem, et ipſum reddere gratioſum coram Regibus et nobilibus. Stella quidem eius est, Allayoc, et operatur cum ea quando Luna coniungitur ei.

5ª. Quintus Lapis. dicitur Berillus, et est clarus ad modũ Christalli ſiue aquæ maris et est quaſi ~~oculis~~ oculꝰ: debet quoq; habere angulos, ꝑ quos eius claritas procedit. Cuius virtus est magni honoris et magnæ beneuolentiæ, et ad ponendũ inter Reges concordiam et alios homines, et quando Luna est cum Allabor, tunc augmentatur

augmentatur et ~~p~~ apparet eius Virtus, et præcipuè ſi est in Aſcendente vel in medio cæli: Et ſi hunc Lapidem in aure ponere volueris, pone, cū Luna et Venus fuerint cū Allabor et proficies.

6ª. Sextus Lapis dicitur ~~Ach~~ Acathes (vel Acates) cuius color est croceus, tamen aliqui inveniuntur nigri, aliqui albi, aliqui virgulati; cuius virtus est, gratiam dare apud Deum et hominem gratioſū ſuper ſpiritus aeris, eratqz magnū poſſe contra magicam. Stella quidem eius dicitur, Algomeiza. proba virtutem eius cum Luna fuerit

7ª. Septimus Lapis dicitur Gorgonza: quidam istorū ſunt rubei mali granati, ideo Granati dicuntur, quia color eorū est vt Color Granatorū mali-granati: et ſunt quidem rubei, Alij vero ſunt multorum colorū: Cuius ~~r~~ virtus est Iram et Melancholiam auferre, redditque hominem temperatum, bonamqz dat gratiam deferenti eum. Hic vero Lapis, Gorgonza, diſcendit a corde Leonis ſuie stella + Regia, et qui aliquid ex ea vult operari, operetur cum Luna fuerit cum Corde Leonis.

8ª. Octanus Lapis dicitur, ~~Smaragdus, Cuius Color Viridis est~~ Onichs, (Onichis vel Hanichohis) et inveniuntur multi ex eis cuius color viridis est. et facit hominem iratum, animoſum, et audacem, et mala cogitantem, et mala dicentem, et praua ſomnia ſomniare, et facit fugere

dæmonem

dæmonem, et congregare, Cuius stella est Ala Corui.

9ª. Nonus Lapis dicitur Smargdus, cuius color viridis est, virtus eius est, augmentare diuitias ei qui eam in auro potentiam honestate ſecū duxerit, cauſasqz devincere facit, et eruit hominem ab angustia et malo. Stella quidem eius est Almet Alaazel propria, quoniam ab hac stella proceſſit Virtus + Smaragdi.

10ª Decimus Lapis dicitur Jaspis, ſed diuersas habet Colores, quum alij virides, alij rubei, alij vero guttati, Maior virtus est auferre ffebres, et quidam illorum restringunt ſanguinem, Cuius Stella est Attmett, + Alramech, vel Alchimoch, vel Alramach, et cum hac operare vt ſuperius est prelibatū.

11ª. Vndecimus Lapis dicitur Magnes, Cuius Color est Color ferri Lucidi et bene forbili, virtus eius est attrahere ferrū ad ſe, et ostendit partem orbis et p̄tem vbi volvitur bene axis, et ostendit ~~partem orbis~~ verū polus mundi p̄te Septentrionali, et cum hoc Lapide multa faciunt mirabilia incantatores, Stella eius + Benenayas.

12ª. Duodecimus Lapis dicitur Topaſius, cuius Color est citrinus, ad ſimilitudinem auri puri virtus eius est frigida, et reddit hominem castum, dat amicitiā et honorem apud hoīes. Cuius stella est Elſpheta,

quæ

quæ dicitur Corona.

13.ª Decimus-tertius Lapis dicitur Sardinis; Et cum illa est, Amatistus, Colorque + Sardinis est rubeus, Amatisti Verò vt gutta Vini roſacei. Virtus eius est, videlicet; Sardinis, reddere bonū colorem, sed Virtus Amatisti constringit Dæmones, et effugat eos, et non impediunt deferentem maligni ſpiritus, Et Stella eorum est Cor Scorpionis, Et opera cum eis cum Luna fuerit impedita.

14.ª Decimus-quartus Lapis dicitur Criſolitus, Cuius color est vt color auri Lucidi, ſimulatur quod proijciat radios, vt radij ignis, et alij aſſimulantur aquæ Maris, Cuius virtus est magna in expaveſcendos dæmones. Et ſicut magnes aſpicit Septentrionem, ſic Criſolitus aſpicit Orientem: Et ſimiliter eius Virtus est contra nocturna phantaſmata et timores. Et eius Stella Vultur Cadens.

15. Decimus=quintus lapis dicitur Calcedoniꝰ,
inter Gergonſam Et Berillū. de Gorgonſis domo
Cuius Color est medius domo quæ ſunt quaſi + albi. Virtus eius dat gratiam in cauſis illis qui eam deferunt. Stella eius est Cauda Capricorni, cū autem Luna cum ea fuerit, vt diximus, Operare cum ea.

Moneo

Moneo quidem inſuper, vt cum Luna fuerit coniuncta Stellæ cui Lapis Conuenit in aſcendente vel in medio cæli, tunc Lapis ponatur in argento vel auro vel ferro vel plumbo vel plumbo ſiue quocunqꝫ metallo quod ei conveniet, et multū proficies, Deo dante.

Et notandū quod quicunqꝫ bene ſciuerit Commiſcere opera Stellarū cum operibus Lapidum, poterit bene proficere in omni opere boni et mali, Et ſemper hoc debemus eis addere herbas quas coniunctas habere poſſumus, quæ ſunt concordantes eorū Complexionibus et naturis. Et cum tria habuerimus quærimus quartū, itaquæ in initio Libri promiſimus cum Dei auxilio integrè et ſine diminutione compleamus et ſic ad quatuor virtutes ſciendas quæ cuilibet naturali iunctæ ſit ꝑtingere poterimus..

Incipit tertia pars huius Libri

De Herbis.

Dixit Hermes, priusquam docuimus naturas et virtutes 15. Stellarū, et 15. Lapidū præcioſorū, et colores vtrorumquæ, nec non Complexiones. Volumꝰ in hac parte ſiue particula, 15. herbarū nomina, et a quibus Stellis virtutes accipiant, declarare. Et cū inferiora a ſuperioribus reguntur, et quicquid est inferius a ſuo ſimili ſuperiore in natura et Complexione

Complexiono, naturam et Complexionem accipiat; ſecundū facultatem nostri ingenij hunc inferius declarabimus.

Prima Herba dicitur Anabulla ſiue Tithmalli; hæc namque herba est calida, et carrumpit fortiter Corpus hominis ~~h~~ ~~antis~~, ſi ſumatur, eius vero stella Aldebaran nuncupatur et ſemen eius ponitur ſub Rubo, cuius Lapidis Virtes duplicatur certiſſime.

Secunda dicitur fæniculas, Cuius Virtus est Oculorū Lumen augmentare, et in natiuitatibꝰ animalium contraria est Stella Azoraya, Semen eius cum thure et argento viuo ponitur ſub Christallo, cuius Virtus est duplex Lumen oculorū custodire.

Tertia herba dicitur ł Eleborus niger. Crudelis herba et fortis atqua mortifera. si aliquantulum de hac herba cum cuiusmodi Arthemiſia potueris ſub Lapide Diamantis interdictare poteris a quocunqua volueris obtinere, ſed hoc præperabis cum Luna fuerit cum stella quæ dicitur Caput Argell.

Quarta herba dicitur Praſsius vel Marubiū. Males tollit dentes et est valde medicinale ſi ſub saphiro poſueris de semine eius

cum

cum aliquantulo de menta et Arthemeſia atq; mandragora, Cognoſces per anulū miraculum et graciam magnam. hoc fac quando Luna fuerit cū Alaayoch.

Quinta herba dicitur Sauina. hæc cum Arthemiſia draguntea et paruo de Lingua Colubri debent poni ſub ~~per illo~~ Berillo, et fiat cū Alaabor fuerit in aſcendente vel in medio Cæli et Luna iuncta et. Sciendū autem quod quicunq; hunc anulū ſecum habuerit, gratiam cum ſpiritubus aeris et Gentibus terræ habebit, et poterit magnā mittere pacem inter Reges et alios potentes, et inter virum et vxorem, cum fuerint discordes.

Sexta herba est Solſequium, quam Grecé Eleterpium vocant. flos eius ponitur ſub acathe vel agathe cum flore Puleij, et iste anulus conſeruat hominem ſanum.

Septima herba est Celidonia, quæ ſi cum Arthemiſia et Mastice ponatur ſub Gorgonza granata, et hoc cum Luna fuerit cum Corde Leonis, eius Virtus ſcitur quod ſit multiplicata ſi fuerit anulo vel imagine conſolidata.

Octaua herba ~~est~~ Lapacium maius dicitur. de cuius ſemine cum folio atq; radice et Lingua Ranæ ſub onido ſi reponatur Luna iuncta Alæ

Corui

Corvi multum proficit contra homines et ‡ dæmones et mala ventos.

Nona vero Saluia dicitur estque valde utilis et multum medicinalis, Iſta cum trifolio et prouinca et arthemeſia et mandragora iuncta, faciunt deferenti multas diuitias accmulari, et operetur cum Luna fuerit cum Attimeth Alaazel.

Decima Plantago dicitur, de cuius folio ſiue ſemine ſiue radice ſub Iaſpide ponens et ſecum deferens, febrifuga certiſſima creditur eſſe, et quisquis phiſicus Iaſpidem deferre deberet, præcipue autem ſi eſſet viridis coloris, debeſquæ operari cum dicto Lapide quando Luna fuerit iuncta Athimoth Alrameth.

Iaſpis Viridis.

11ª herba dicitur Cicoria, quoniam ſicut voluitur Benenayas contra polum ſeptentrionalem, ſic et Cicoreæ flos voluitur verſus ſolem, velut natura magnetis est attrahære ferrũ, ſic Sol est attrahere florem Cicoreæ. et huc adiunge Arthemiſiam et florem prouencæ, hijs ſuperpone magnetem bene politum, et quocunq; volueris, poteris ire ſecurus. Annulus iste valet contra oẽs incantationes, et ab uno in aliũ commouendas, et contra fiticia multũ ꝑficere dicunt. Et ſi dens Lupi prædictas coadunetʳ, ꝑficit illis qui voluere

eſſe

eſſe raptores. Hoc fiat cum Luna Benenayas vel Bonayas fuerit Coniuncta.

12ª herba est quæ dicitur apud quoſdam, Adil, et apud alios, Ros marinus, vulgariter, remere hæc cum aliquantulo trifolij et hædere debent poni ſub Topaſio cum fuerit Luna cum Elpheta, quoniam hoc opus deferens erit bonus et mundus et diſcretus coram Deo et hominibus.

13ª herba dicitur Aristologia Longa ſiue thoradru, Cuius flos rubeus est et ſapor amariſſimus. hunc, cum paruo de ‡ Copico ſub Lapide ſardinis pone, et deferentem ſecum facit bene intelligentem, quanquam non ſit, ſapientior ſemper apparet. hoc fiat cum Luna fuerit cum Calcalaerab, (vel Calcelatrabin) in aſcendente. hoc quidem opus bonũ retinet colorem in homine, et ſanam retinet memoriã indifferenter, et reddit hominem provectũ et intelligentem.

‡ libro hebit croco.

14ª herba Satureia dicitur, cuius accipias ‡ aliquantulam particulam, tantundem herbæ quæ fumus terræ dicitur, et parum parui Lapidis quæ Coraza dicitur. nam deferens ſuper beſtias magnam graciam conſequitur. et ~~per eum~~ ſeruatur per eum a ſcabie mundũ. hoc autem opus fiat dum Luna cũ Elpheata fuerit iuncta vel vultur cadens.

15ª

15.ª herba Maiorana, ~~dici~~ dicitur, et apud Arabes mendadeux vel mendatux. pone aliquantulum ex ea cum Calcedonio, et scies quod domus in qua fuerit meliorabitur et incolumis semper erit. Et inveni in quodam Libro, et quidam similiter asserbant, quod quicunqe deferret secum Calcedonium cum arthemesia et nepta et maiorana, et hoc in acella sua cum radice Madragore custodierit, eius diuiciæ omni modo augmentarentur. hoc autem fiet cum Luna fuerit cum Cauda Capricorni in ascendente.

Sciendũ, quod quamvis plures sunt herbæ magnæ virtutis, hoc tractatu possumus. cum de 15. inprimis mentionem fecimus, et cum hec quæ plures sunt 15. secundum nostram intentionem ad maiorem efficaciam conscribantur; ne ab aliquibus reprehensoribꝰ ex hys quæ primitus diximus superflui videamur, ex unoquoque Capitulo primam herbam sufficere affirmamus.

Incipit quarta pars huius Libri De Figuris.

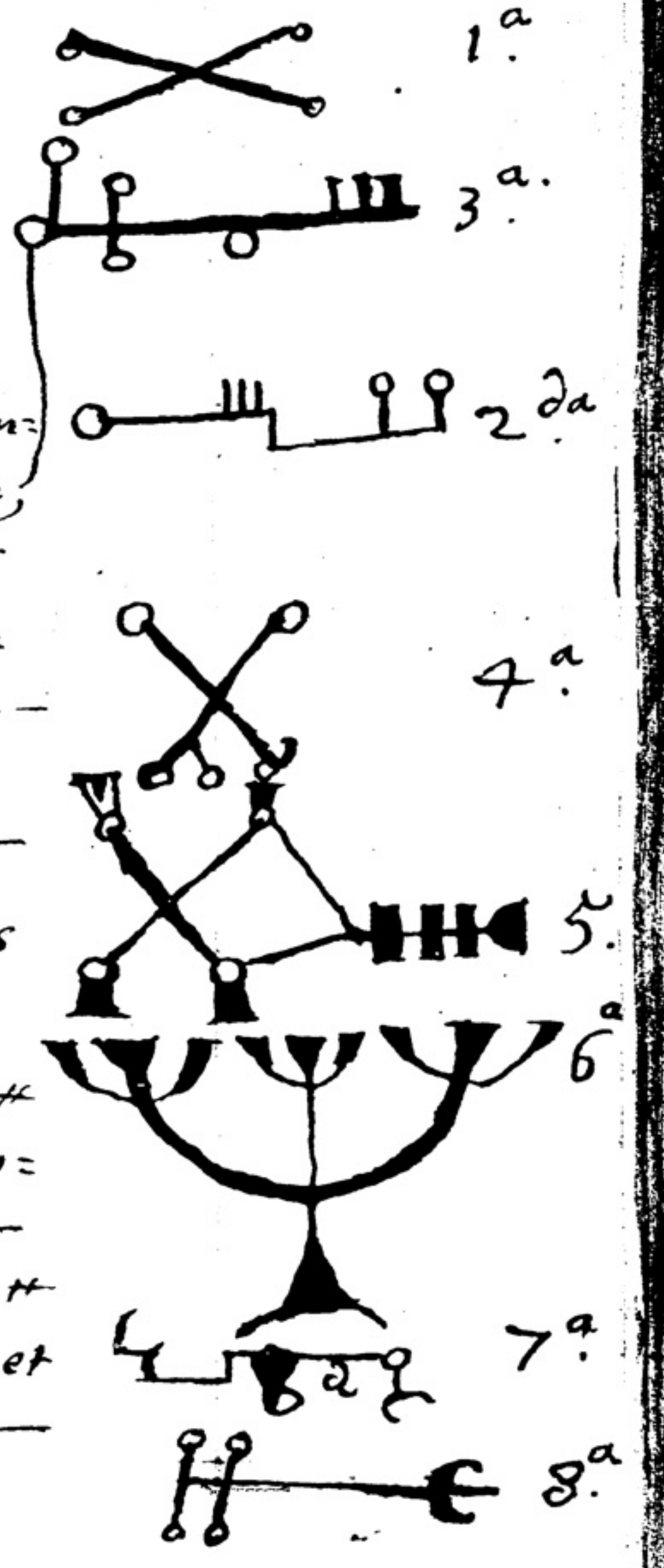
Cum igitur in principio huius Libri sit, qd diximus cetera quatuor explananda, nostra intentio vertetur, sine quibꝰ nemo sapiens opus suum potest ducere ad effectum plenarie, et de tribus sic iam plenarie dictum est. Nunc de 4.ᵗᵃ

aliud

aliud deferamus, ne hoc opusculum in aliquo deficere videatur.

Incipit documentũ Hermetis De 15. ymaginibus et figuris.

1. Dixit Hermes diversæ sunt ymagines et Caracteres quæ sculpi debent in Lapidibus prædictis cum iuncta fuerit Luna eiusdem Stellæ, qui ad opus convenierit, et dixit.



1.ª Prima ymago est ut Dominus vel homo Litigans. et sequens figura ——

2.ª Secunda ut Lampada vel puella Virgo cum hac figura quæ est primis Libri Seraphin ——

3.ª Tertia sicut caput hominis cum longa barba et parum sanguinis circa collum, et sequens figura. ——

4.ª Quarta sicut homo volens letari in instrumentis, vel ut rapicius, et hæc figura. –

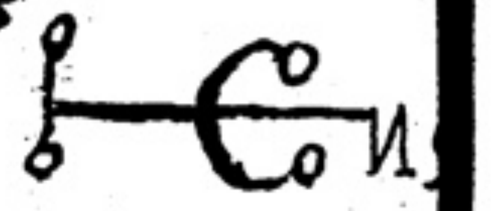
5.ª Quinta sicut Leporarius vel puella virgo bene disposita et hæc figura. ——

6.ª Sexta ut Gallus minimus vel tres Puellæ et hæc figura. ——

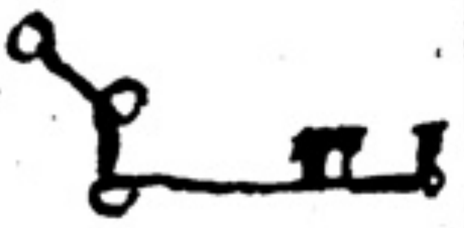
7.ª Septima ut Mureligus vel Catus + Leo aut forma hominis honorati sedentis, et hæc figura. ——

8.ª Octava sicut Corvus vel Columba, + vel homo niger indutus panno nigro et hæc figura. ——

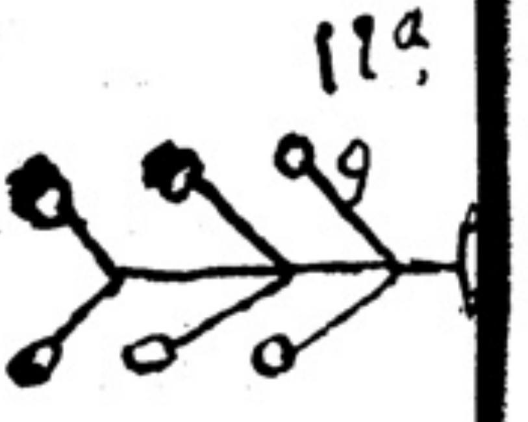
9ª. Nona ſicut Auis vel homo deferens mercaturas aut tale ad vendendū et hæc figura.



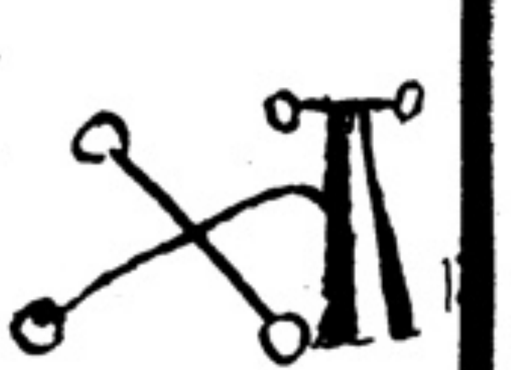
10ª. Decima ſicut homo ſaltans et volens letari, vel ſicut equus vel lupus et hæc figura.



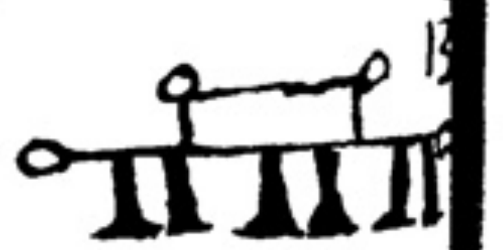
11ª. Vndecima ſicut Taurus vel ſicut Circulus vel ſicut homo qui multum cogitat et hæc figura.



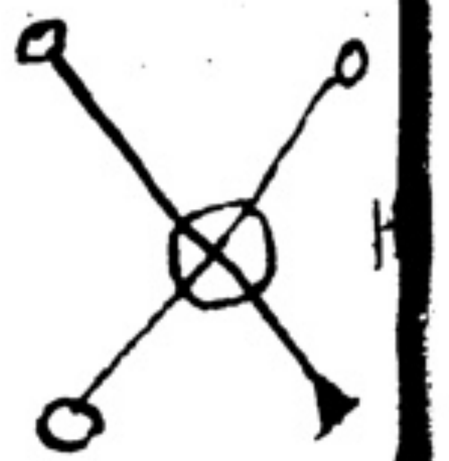
12ª. Duodecima ſicut homo ſublimatus et coronatus, vel ſimilitudo gallinæ et hæc figura.



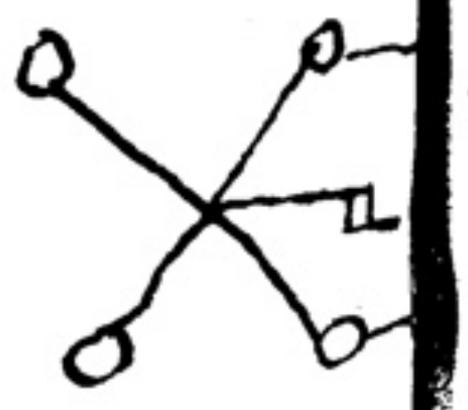
13ª. 13ª. ſicut homo armatus vel loricatus ad faciendū malum cum enſe in manu et hæc figura.



14ª. Quarta decima ſicut Vulturus vel gallina, vel homo volens pergere, et hæc figura.



15ª. Quinta decima est ſicut beſtia ut Ceruus sterile vel hircus vel homo qui iratus videtur et hec figura.



Explicit 4. partes principales huius Libri et incipiunt expoſitiones 15. Stellarū, 15. Lapidū 15. herbarum et 15. ymaginū et figurarum et earū virtutes.

Jam

Jam Compleuimus in hac quarta particula ea quæ propoſuimus explanare ex 15. Stellis, et qui lapides ſunt eis convenientes, et quæ herbæ prædictis concordant, et ſimiliter quæ ymago hominum vel animaliū lapidibꝰ debeant ſculpti, et quæ Karacteres.

Documentum Hermetis. Dixit Hermes. Sciendū quod non ſignaui nequæ ſcripſi hunc Librum niſi ſcienti, videlicet, Curſus Stellarū ſiue planetarum, et introductio atquæ prouecto in Libris Magicæ Astronomiæ. Et notandū quod per hunc Librū poteris rectificare Stellas fixas, et cognoſces Lapides, et herbarū, et virtutes vtrorumquæ adepiſci. Deinde poteris ymaginari et figurare quod volueris, et per hunc poteris tuam ſcientiam in Magicam rectificare.

Dixit Meſſehala ſuper dictis Hermetis in Libro quod in partes diuiſit, dixit volo quidem addere quibus ſi Hermes viuus eſſet me proſcio in tali opere reputaret. Cum ea igitur Hermes in Libro ſuo poſuit naturalia, ſic volo illis apponere actum talia et ſpiritualia. Stella quidem est res cœlestis et ſpirituale, est oratio atquæ voluntas et actū tale vero Balneo et mundificato habet vel aſpectus ſapiens ea Suffumigio ſuo de ſuffumigacōibꝰ bonis et malis.

Dixit

Dixit Meſſehala quod omne fumigium bonū et præcioſum et bene redolens lætificat voluntatem et aereos ſpiritus, ſicut bonum vinum lætificat corda bibentium, et omne fumigiū fætidum impedit et fugat homines et ſpiritus eodem modo.

Et dixit Meſſehala. In omni opere malo, fac fumigia fætencia et maliciæ: In bono econtra. De fumigacōibꝰ bonis dixit Meſſehala hæc, + ſunt 15. ſpecies ad bona fumigia facienda, + Lignum Aloes, Algalia, Ambra, Spicanardi, Thus, Maſtix, Crocus, Thimiania, Thoraxpalmea, + muſcus (vel muſcatus) Gariofila, Cinamomum, Cera alba, Alcora.

De malis fumigia mala et ponderoſa ſunt hæc. Alqtū Sulphur[1], mirra niger[2], Vngula Capri[3], + Sandalæ rubei, fæx Olei, Stercus, Pix, Capilli Ouis nigri, Vngula, fex[4] apum, attramentum[5], Poma[6] putrida, acetum[7], cum vino putrefactū[8] et coagulatum, Gallæ, arſenicum[9] cum fæci de vino.

Sulphur. alqtū.
mirra niger.
vngula capri.
fæx apiū. attramtū.
poma putrida.
Acetū cum vino
putrefactū vel
Coagulatū. galla.
arcenicū cum
fæci vino.

Explicit.

Sciendum

Sciendū est quod ſunt 22. dies in quibus magnū periculū est aliquid opus incipere vel ſanguinem + minuere vel medicinam capere.

In menſe Januarij ſunt 7. dies vzt. 1.2.3.4.5.15.29.
In menſe ffebr. ſunt 3. dies, vzt, 16. 17. 18.
In menſe martij ſunt 3. dies, vzt, 15. 16. 18.
In menſe Aprilis ſunt 2. dies, ſczt, 6. et 9.
In menſe Maij ſunt 4. dies, ſczt, 7. 15. 19. et 20.
In menſe Junij est vnus, vzt, 7.
In menſe Julij ſunt 2. ſczt. 15 et 19.
In menſe Auguſti ſunt 2. ſczt. 19. et 20.
In menſe Septemb̄ ſunt 2. vzt. 16 et 17.
In menſe Octobr̄. est vnus, ſczt. 6.
In menſe Novembr ſunt 2. vzt. 16. et 27.
In menſe Decembr ſunt 3. ſczt, 6. 7. 15.

ffinis.

Dictum Thebit.

Nota quod omnes ſupradicti Lapides habent Ligari quando Luna est coniuncta cum ſua Stella Corporaliter vel bono aſpectu dicendo istam oracoēm quando ligant Lapidem. O altiſsime conditor oīum, Alpha et omega, qui feciſti cælū et terram, mare et oīa quæ in eis ſunt, et hijs oīb9 virtutem tribuisti, qui filio tuo yma ſumis etiam conciliaſti:

Nunc ergo clementiſsime Pater, ſuꝑna ymis et yma ſupernis virtualiter coīunge, et coaduna ut virtus utriuſquæ quā opto ſit in hoc annulo. Amen. Hæc Oratio ꝑtinet ad 15. Stellas aut anūlos Hermetis, et factū fuit de Thebit.

Nota Et ſecundū aliquos, quod dicta Stella ſit in aſcendente aut in medio cæli; et a fortunis aſpecta, et etiam ☾ a fortunis aſpiciata, et ad fortunas accedat, Cauendo ne gradus ſigni qui in Natiuitate aut anni reuolutione ſunt infortunatus ꝑ exiſtentiā malæ planetæ in ipſo, aut per exiſtentiā in malo Loco cæli, ſicut ſi fuerit in 8.^{ua} aut 6. aut 12.^{a} ſit in aſcendente.

Quæ in quo opere obſeruanda.

No.^{a} Bene. Ad Longitudinem et Latitudinem climatis enim variantur anglorū qualitates quos radij celeſtium Corporis ſuper figuram rei ſecundū quos infunditur Virtutes Cæleſtes planeta. Oportebit et enim in ſuis dignitatib9 collocare in figura Cæli + dnantem nec ſolum ſignificatorem operis expectabis potentem.

Lunæ obſeruanda.

Nichil

Nichil enim ſine Luna beneficio ~~ꝑficiens~~ ꝑficeris, conuenit tibi ſaltem angulares accipere Lunā vero obſeruabis quando ābos intuetur, vel iungit^{r} uni et aſpicerit alterū, vel quando a coniunctione ſiue aſpectu unius tranſit ad coitum vel aſpectū alterius.

Mercurij obſeruanda.

Mercurius diligenter obſeruandus, quando cōgreditur bonis, eorū augit bonitatem, et malis in malitiam.

Infortunatū autem dicimus ſignum vel planetam per ♄. vel martis aſpectū maxime oppoſitū vel quadratum, hi enim aſpectus ſunt inimicitiæ, coitus vero trinus ſextilis amicitiæ.

Quando potentiores influentiæ.

Potentes viro quando ſūt in domicibio vel exaltacoē, + vel triplicitate, vel termino, vel facie, ex • cōbuſtione ~~directi~~ direct' in auge: Et in figura cæli dominantes, ſczt. in angulis, et maxime Orientis vel decimæ, vel in plagas max ſuccedentib9 vel in ſuis gaudijs.

Cauendū autem ~~ne~~ ne ſūt in finib9 vel ſub dominio Saturni vel martis, nec ſunt in gradijs tenebroſis, puteis vel vacuis.

Obſeruadis ut anguli aſcendentis et decimæ et 7.^{mæ} ſint fortunati, et aſcendens dominus, et Locus Solis, et Locus Lunæ, et Locus ꝑtis fortunæ, et euis Dominus.

Lunam habemus potentē ſi fuerit in domicilio ſuo vel exaltacoē, vel triplicitate vel facie, et in gradu ſibi ad opus optatū, atq3 ſi ex 28. manſionis obtineat, non ſit in via combuſta, nec tarda, nec in ecliptica, nec combuſta a Sole, non decendat a latitudine meridionalis, quando combuſtione egreditur

egreditur, nec ſit oppoſita Soles nec Luna minuatur, non ſit impedita a Marte nec Saturni.

Nomen Mars in prima p̄te anni
Vocatur halamid, in 2ª Matamy.
in 3ª yhe. danichelyn. in 4ª
hechetradea.

Quando Volueris audire de mirabilibus mūdi, hora Jouis Luna in Cancro aſcendente ♎, facies duas ymagines de stagna ſcribente et intromitte cuilibet Lingua animalis Ranæ viridis quæ capta fuerit ſpecialiter propter hoc ad hoc in hora Jouis, et ſigne in qualibet ymagine nomina Angelorū ♃is et Caracteres Lunæ et capite Draconis et caudæ, et fac tibi Lectū de pannis ~~de par~~ mundis ſed ſuſtamigans de Ligno Aloes et Olibano albo, et apponatur vna ymago ſub Capite lecti et altera ſub pede donec dormeis in illo Lecto, Audies ymagines illas diſputantes de mirabilibus mundi, et dicentes $\overset{\text{maudita}}{\underline{\text{mandata}}}$ et vera ſapientia et ~~in~~ mirabilia, ſed dum fiunt ymagines, et donec ſuffumigaueris Lectū, et donec ponitur ibi ymagines, nomina angelorū Jouis et Capitis draconis et caudæ non taceantur cum ymagine quæ convenit.

Incipit Liber Imaginū Sebel, alias Zoel.

Ego Zebel per longū tempus inveſtigaui invenire, ſed nunquam potui præſtantiora experim^{ta} quā iſtas, et Vocantur experimenta, quia nulla rationabili cauſa cogente, ſed quaſi ſolo diuino mirabili et præſtanti cæleſtiū Dn̄o mirabiles operantur effectus; nec mireris ſi Charecteres et Sigilla planetariū tam mirandos perducunt effectus ſua ꝓprietate &c.

1. Si Vir aliquem ꝓuocare ad rixas vel diſcordes, prima facie Arietis, aſcendente Luna in Scorpione, hora martis, formabis duas ymagines de plumbo pro illis quos volueris ad rixas prouocare, et fiant ſic ymagines vt ~~vnum~~ Vnus procutiat alterū, et in Vtramq; ſcribe nomina vtriuſquæ et Charecteres ♈ et martis, et cum illis imaginibus tange eos, et poſtea pone vbi aqua contumauerit, et dum ibi durabunt ymagines, illi erunt ad rixas et terrores Veruntamen dum fiunt ymagines, quando ponantur ſub aqua, et ab eis tanguntur illi, nomina Angelorū Arietis, martis, et Scorpionis, ♄i et Lunæ non taceantur, cum coniuratione conuenienti et ſuffumigatine, et proficies.

2. vt vnus abhorreat ſeruicium alterius. Hora ♄i prima facie ♉i Luna in ♎ fac ymaginem de Luto in noīe illius Dn̄i quem vis abhorrere ſeruitiū alterius in cuius noīe facias, et aliam ymaginem de puluere ſepulturæ hominis mortui, et in vtraquæ ymagine

ſcribe

scribe Charateres Saturni et martis, et Locabis eas ita quod illi desuper transeant, et servitia illius non placebunt Dnō dum illæ ymagines durabunt, et dum fiant ymagines, noīa Angelorū ♄ⁱ et martis non taceantur cū coniuratione Convenienti.

3. Vt aliquis Spiritus tibi consulet in sompno. Ascendente ♒°, Luna in Cancro, Saturni hora fac ymaginem de stanno sive de cupro nomine illius Spūs vel Angeli cuius tu volueris te Consulere in sompno, et scribe in ea nomine illius Spiritus et Caracteres Jovis, et cū tenebis eam ad caput, habebis responsū de omni re quæsita. sed dum fiunt, nomina Angelorū Jovis et ♌ vel ♎ non taceantur, cū coniuratione Convenienti et pone sub capite dum dormis.

4. Vt aliquis Dns te diligat, vel aliū quem volueris. Hora Solis Luna in Ariete fac ymaginem de auro, et scribe in ea nomen Dnī pro quo facis, et Carecteres ♄ⁱ. et pone ymaginem in tali loco quod potest desuper transire, et dum durabit ymago Dns amabit illum sed dum fit ymago, noīa Angelorū Solis et Arietis non taceantur et.

5. Vt aliquis Dns sompniet quod vis ad bonū tuum. Hora Solis prima facie Leonis ascendente Luna in Aquario, fac ymag: ceream in nomine eius cuius vis, et scribe in ea nomen illius quem sompniare vis ab illo Dnō, sive ad bonum sive ad malum et Caracteres Veneris, et pone sub Lecto Dnī, et dum erit ibi ymago nomina nomina Angelorū Lunæ et Veneris non taceantur, cum coniuratione convenienti et suffumigio.

6. Vt aliquis videat in sompnio mirabilia, Hora Saturni Luna in Leone prima facie Sagittarij, fac ymaginem de Saturno in noīe eius quem vis ut videat mirabilia in sompnio, et scribe in ea nomen eius et Caracteres Saturni et Sagittarij, et pone sub Lecto eius et dum erit ibi ymago, videbit mirabilia in sompnio. sed dum fit ymago nomina Angelorū Leonis Saturni et Sagitarij et. ut supª.

7. Si vis scire secreta alicuius. Hora Jovis sub facie prima Geminorū Luna in Capricorno fac ymaginē de cera Virginea in noīe illius cuius secreta vis scire, et scribe ibe nomen tuū et caracteres Geminorū et Jovis, et porta ipsum tecum, sed dum fit ymago noīa Angelorū Lunæ et Jovis non taceantur &c.

8.

8. Vt aliquis adducatur pristinum ad amorem. Luna in Cancro prima facie Geminorū hor. Veneris fac duas ymagines cereas in noīe illorū quos ad pristinū amorem revertere volueris, ita quod vna amplexit aliam, et in vtramq̄ ſcribe vtriuſq̄ nomen, et Caracteres Geminorū et Veneris, et pone ipſas in Loco per quem ipſi tranceant deſuper, ſed~~d~~ dum fiunt nomina Angelorū ☉·♀·♂ non taceanter &c.

aliás ♀·☿·

9. Vt aliquis Comburatur in ardore Libidinis, ſit Luna in Cancro hora Veneris in alio aſcendente ♋ formabis ymaginē de~~ſt~~ stāno in noīe eius quem volueris Comburi in ardore Libidinis inextinguibilis, et ſcribe in ea nomen eius, et Caracteres Veneris et Leonis, et cū ea tangat ipſam, ad pone in Loco ſup̄ quem tranſeat, et videbit mirabilia: ſed quando fit ymago, nomina Angelorū Solis vel Mercurij, Veneris vel martis non taceantur cum &c.

♋·

10. Vt honoreris ab omnibus. Luna in Ariete hora Solis aſcendente Leone fac ymaginem auream, et ſculpe in ea nomen illius pro quo facies, et Caracteres Saturni, et portet iuxta pectus, et ab omnib9 honorabitur vltra modū: ſed dum fit ymago et Caracteres nomina Angelorū Solis et ſaturni non taceantur &c.

11. Si vis vt pater odiat filiū, In hora Martis Luna in Scorpione aſcendente Sagittario fac duas ym^{es} plumbeas ita quod stent in retrouerſa facie, et in quibus parte ſcribe ~~nomen~~ nomina et Caracteres Caudæ Draconis et martis et Saturni, inde tangatur ambo, et poſtea ſubhumetur in Loco per quem tranſeunt, et dum fiunt ym^{es} et tangantur cum eis, nōīa Angelorū Martis et Lunæ et Scorpionis (aliâs Tauri) non taceantur cū &c.

12. Ad habendū benevolentiam alicuius, Laudabile et admirabile experimentū, et ad Ligandū ipsum ad voluntatem tuam, et id non notū niſi apud caldeos. fac ym^{m} de cera noui non infecta melle, in nomine illius cuius benevolentiā vis habere, et in hora Planetæ ſuæ, Luna exiſtente in ſigno cui admittitur Planeta ſub quo fit ymago aſcendente Leone vel Ariete vel Sagitario, et Scribe in ea nomen tuū et nomē Martis tuæ et Caractere planetæ tuæ et Veneris et Jovis, et porta tecū, et erit ligatus tibi, ſed dū fit ymago nomina Angelorū Lunæ, et ipſius planetæ ſub quo facto est ymago non taceātur cum &c.

13. Vt mulier ſit chaſta et honeſta et fidelis viro ſuo, fac ymaginem mulieris de cera virginea et in hora Veneris vel Mercurij, Luna in virgine, et ſcribe in ea nomen viri. et Caracteres Libræ et Mercurij et ponatur in loco ſup quem tranſeat mulier deſuper, ſed quand fit ymago nomina Angelorū nx.^{is} Tauri non taceantur &c.

14. Vt mulier ſit Zelotes de aliquo ita quod non poſsit requieſcere, fac ym.^{em} illius viri et mulieris de Cera Virginea ita quod ſint coniuncti ad modū Coeundi, in hora Veneris quolibet ſigno igneo regnante, et Scribe in vtraquæ noīa Angelorum Veneris et Sagitarij, et ponas ſub capite lecti in quo dormiet illa quam facere vis Zelotam: ſed dum fit ymago ſuffumiget^{r} et quando ſubhumantur nomīa Angelorū Saturni et Lunæ et Scorpionis non taceantur &c.

15. Ad amorem. Hora Veneris luna in Sagittario fac y^{m} de cera virginea ꝑ iſta quam habere volueris, et ſcribe in ea nomē ~~tum~~ tuum et Caracteres Veneris, et Calefacias ipſam ad lentū ignē, ſed dum fit ymago, et dum Calefacies eam nomina Angelorū Leonis et Veneris non taceantur &c.

16.

16. Ad capiendū piſces. fac ymag.^{m} hoīs de plumbo vel de piſci, ſczt, quando fuerit Luna in ſigno Aquarij hora Lunæ, ſuffumigabis eam de piſcium, et piſcator portet ſecum quando voluerit piſcare, ſed dum fit ymago et dum ſuffumigatur noīa Angelorum Aquarij non taceantur, cum &c.

17. Si aliquem necare volueris. ſub domino Martis Lunæ in Leone fac ymag.^{m} pro te de cera reſidiua alicuius Eccleſiæ, vel oblationis alicuius ſancti Aliam ymag.^{m} fac de Cera reſidua cadaueris humani vel ferro necati, ꝓ aduerſario quem necare volueris et deſideras, ita quod tua ymago mittat ferrū in Capite ymaginis aduerſarij vſque ad imum, et ymago tua ſit maior et ſuperans, et illius ſit minor et decurvus, ſed in tua ymagine nomen tuum et nomen matris tuæ et Caracteres Martis et Leonis ſcribantur, et in alia ſit nomen aduerſarij tui et nomen martis ſuæ et Caracteres Lunæ et Saturni, et Collocabis eas in loca quem ſuper tranſeat aduerſarius tuus, et dum fiunt ymagines et Locantur, noīa Angelorū Leonis et Sagittarij non taceantur cum &c.

18. Vt animalia tua augmententur. In hora Solis Luna in ♒°. fac y.^{m} Cæpo arietino ꝓ animalibus quæ augmentare volueris, et ſcribe in ea Caracteres Geminorū et Leonis, et ſuffumiga eam d pilis illorū animalium, et poſtea ſublocabis eam vbi ſepius tranſeant

ſeant

animalia, et dum ſit et ſuffumigatur et locatur ymago nomina Angelorum arietis et Solis non taceantur cum &c.

19. Vt appareas pulcher et placeas alicui et diligaris ſuper oēs alias, depinge ymaginē tuam in charta virginea cum croco et aqua refacea hora Jouis, et depinge aliam ymaginē illius de attramento carbonis Lauri facto in hora ♀, ita quod ymago illius adoret ymag.^{em} tuam, et poſtea, Luna in cancro ſcribe in ymag.^{m} de Croco tuam Caracteres Lunæ et ſignū Capitis Draconis, et in ymag.^{m} illius de attram.^{to} carbonibus Lauri Caracteres Sagittarij, et plica cartam ita quod ymago tua ſtet ſuꝑ ymag.^{m} illius et porta tecum, abſq; dubio credas, quod ſi eris monoculus ipſe crederit quod habueris duos oculos, et ipſe naturæ miracula in te prependet quod vis pluris haberis, ſed dum figurantur ymagines, et Caracteres, et dum plicatur charta, noīa Angelorū Lunæ et Cancri non tacaant.^{r} cū &c.

20. Si contingat te viuere in Vltimo Solis anno, et velis oībus inimicis tuis dominare, et fugare tibi oēs inimicos tuos rebelles, fac ymag.^{m} tuam de auro in hora Solis in Leone, et Lunæ in Ariete vel in Leone, et ſcribe in ea

Caract.

Caracteres ſolis et Geminorū, et porta tecū ymag.^{m} ſed cū ſit, noīa Angelorū, ſolis et Leonis non taceantur cū coniur, convenient. hoc expimentū est valde mirabile, et nullus poteſt ei reſiſtere.

21. Quando velis aliquam facere infortunatū, fac ymag.^{m} ſuam in luto in hora martis aſcendente Sagittario, et ſcribe in ea Caracteres ſcorpionis, et ſub terra ymaginem ante portam eius, et quando ſit ymago, et quando ſubterratur nomina Angelorū ſaturni non taceantur cum coniurat. Convenient &c.

22. Vt domus aliqua ſit fortunata ad vendendū, vt hoīes et Gentes libentér frequentantur in ea: fac ymaginem de ſtanno vel plumbo in hora Solis, Luna in ſigno aereo, et ſcribe in ea caracteres lunæ, et ſubterra eam in domo, ſed quando ſit ymago, nomina Angelorū Solis et Lunæ non taceantur cum coniurat. Convenient.

23. Vt terra infructifera fructificetur ad abundantiam, fac ymaginem ipſius et terræ illius Loci quem fructificare deſideras, ad formam eius ~~est~~ cuius eſt locus in hora Lunæ ſub dominio Aquarij, poſtea Coque ymag.^{m} ad ignem vel ſolem, et cū bene decocta ſuerit, ſcribe in ea Caracteres; et quando ſubterrat.^{r} nomina Angelorū Lunæ et Tauri non taceantur cum Coniurat.^{e} Convenienti &c.

24. Vt mulier ita ligatur quod nullus poſſit coire cum ea. fac ymaginem de cinere et aqua in qua fuerit de-cocta mastix et ~~dragantꝰ~~ dragagant ꝑ ipsa muliere, it qd non habeat Vuluam, et hora mercurÿ Luna in Libra, et ſcribe in ea Caracteres Saturni et Virginis, et pone ymaginem in aliquo loco ita quod Mulier deſuper tranſeat, ſed dū ſit ymago et Caracteres Scribantur, noīa Angelorū Tauri et Martis non taceantur cum coniurat. Convenient &c.

25. Si vis aliquem tormentare in ſompnÿs ita quod quando dormiet videat mirabilia et figuras terribilis minantes ei. fac ymag.^{m} illius de cera denigrata cū carbonibus hederæ, et ſit in hora martis ſub dominio Sagittarÿ, et scribe in ea nomen ſuum et Caracteres Lunæ & ſigillū Capitis Draconis et pone ſubter lectū eius, ſed quando ſit ymago, et quando ſcribet nomen et Caracteres, nomina Angelorum Saturni et Mercurÿ non taceātur &.

26 Vt mulier quem deſideras non Cogitet aliud niſi te vel de te, vt quod ex nimia voluntate cogitandi vel coeundi tecū ſpermatizet pluries in nocte, et in die ſi dormierit, et clamet et vocet te. fac ymaginem illius de Cera virginea in hora veneris ſub dominio Sagittarÿ, et

et ſcribe in ea Caracteres Jouis et Arietis, et ſuſpende ymaginem in aliquo loco vt a vento moneatur: ſed cum ſit ymago et Caracteres ſcribuntur in ea nomina Angelorū Sagittarÿ et veneris non taceantur &c.

27. Si vis vt vnus reuelet zelet tibi ſecreta Philoſophorū. fac ymag.^{m} tuam in hora Jouis ſub dominio Geminorū et ſcribe in ea nomen tuū, et nomen martis tuæ, et Caracteres Jouis et Geminorū, et quando vadis ~~et~~ ad illum, tange eum cum iſta ymagine, peticoēm pete, et potest nihil tibi negare, aut nihil negabit tibi: ſed quando fundes ymag.^{m} nomina Angelorū Juis et Arietis non taceantur &c.

28. Ad amorem, Accipe cartam papiream, et Scribe in ea Caracteres veneris et Jovis, et ſigilla cauda Draconis, et nomen illius quem habere cupis ꝑ longitudinem eius, et ex ipſo papiro fac Lichnium et fiat deſuper candela de Cera virginea, et hæc oīa fiant in hora veneris, Luna in Sagittario; et postea omni ſero quando vadis cubitū, ~~Comb~~ combures aliquantulum de illa Candela, et videbis mirabilia de illa quam diligis, ſed quando ſit, et cum Comburatur, nomina Angelorū veneris et Lunæ et Sagittarÿ non taceantur &c.

29. Item ad idem. hora Jouis ſcribe cum stilo Calibe vel ferro nomen illius qm̄ vis habere, et nomen martis

eius in Lamina ferrea, et Carateres Veneris et Leonis et Arietis, Luna existente in aliquo signo igneo, et calefac sæpé Laminam ad ignem, et habebis desideriũ tuũ, sed quando fit Lamina, et scribes in ea, et quando Califacies eam, nõia Angelorũ Jouis et Leonis et Tauri non taceantur &c.

30. Si Rex vel aliquis magnus Dñs Aduersantur tibi, et vis habere victoriam de eo, Linguam Serpentis extrahe in hora Martis, et Claude eam in subtili Lamina aurea vel argenta in hora Lunæ sub domimio Leonis, et scribe in ea cũ solo vel gladio Caracteres solis et lunæ et omniũ planetarũ præter martis, et porta cum sub pedæ dextro, et nullus poterit contradicere tibi, sed oẽs aduersarios conculcabis, et quando hæc õia facis nõia Angelorũ õium planetarũ præter martis non taceantur &c.

31. Vt appareas alicui tanquam Deus. Fac ymaginem tuam de stagno in hora Jouis Luna in Ariete, et imprime in ea

Caracteres

Caracteres Jouis et solis capitisq; Draconis, et pone subter domũ illius vel subter lectũ: sed quando fundetur ymago, et quando imprimantur caratteres, et quando ponitur subter Lectum, nomina Angelorũ solis et Leonis non taceantur &c.

32. Si vis deprimere facundiam eius contra quem disputare volueris, scribe in carta virginea de Lymatura ferry et quouis glu[illegible] Caracteres Jouis et martis et capitis Draconis in hora Solis sub dominio martis, et porta tecum in capite istam cartam, sed quando scribes eam, nõia Angelorũ Leonis et Jouis non taceantur &c.

33: Vt õnibus appareas Jocundus. Jmprime Caracteres Martis in Lamina ferrea in hora martis, et porta Laminam tecũ in capite, et tam amicis quam inimicis reverendus apparebis: sed quand fit, et quando locat^r nomina Angelorũ martis non taceantur &c.

Notandũ est inprimis, quod quando fiunt ymagines, et ponantur sub aliqua, et tangantur persona, non taceas nominare nomina Angelorũ Arietis Scorpionis et martis et lunæ in conditione debita intentionis tuæ, vt facias has

ymagine pro tali N. filia talis N. et
ſimiliter quando poſueris, dic, pono
vos ymagines in nomine talis N. filiæ
N. Et invocabis Angelos appropriatos,
ſcʒt, Invoco vos Angelos quos deus
poſuit et creauit in Ariete ~~[illegible]~~ N.
nominando nõia ſua, et Coniuro vos
per Deũ patrem omnipotentem, et
ꝑ virtutes Cæleſtes, vt deducatis ad
talem effectũ: Et ſic in omnib9 ſecundum facti Conditionem.

Sequuntur de nõib9 Angelorũ Planetarũ et figurarũ et eorũ Caract:

♄ . nomina Angelorũ Saturni ſunt hæc,
Sathir . onach . an teid . ꝑthotans
gaym . ſmtilla . Abran vel Abroe in
♃ . alio prothofarus. nõia Angelorũ Iouis,
maſtegeon ſexagip . Coreton tricena
feliops verſul . astrondes, in alio ~~car~~
♂ carbcentriton, felicus nomina

angelorũ

angelorũ martis . Belligeron tobrnorth ali=
orobrants . theuphates . ĩ alio . theophiris . Stecha .
Butems . Iubdron . Pfrondes pyrryc implicaeh.
☉ . et pririmphitach . nõia angelorũ ſolis, alphareon
Luctudus . ꝉ Luctudũ ferbucephym . ~~medrlyel~~
medryel . [illegible] ꝉ moderiel . daraniel . pantes .
nõia Angelorũ veneris, ponel . aperpis Strũ=
♀ dabalyon . ꝉ . aprepos . ſiliach . Dyſeras ꝉ .
diſros . nochie . prebal . neptelyan . nõia Angelorũ
☿ . mercurij, Calamithiam ꝑgamy . dyam . cichis .
aprops . tyraol . garchayn ꝉ . garylyan . gomaſ-
☽ . nay ꝉ gemaſnay . nõia Angelorũ Lunæ, fdroel .
nareſtophin . Befan . ꝉ . Berſun . geſrus . phyſote .
ꝉ . philoten . emſymelgy . vel eamphemeloy .

Signorũ.

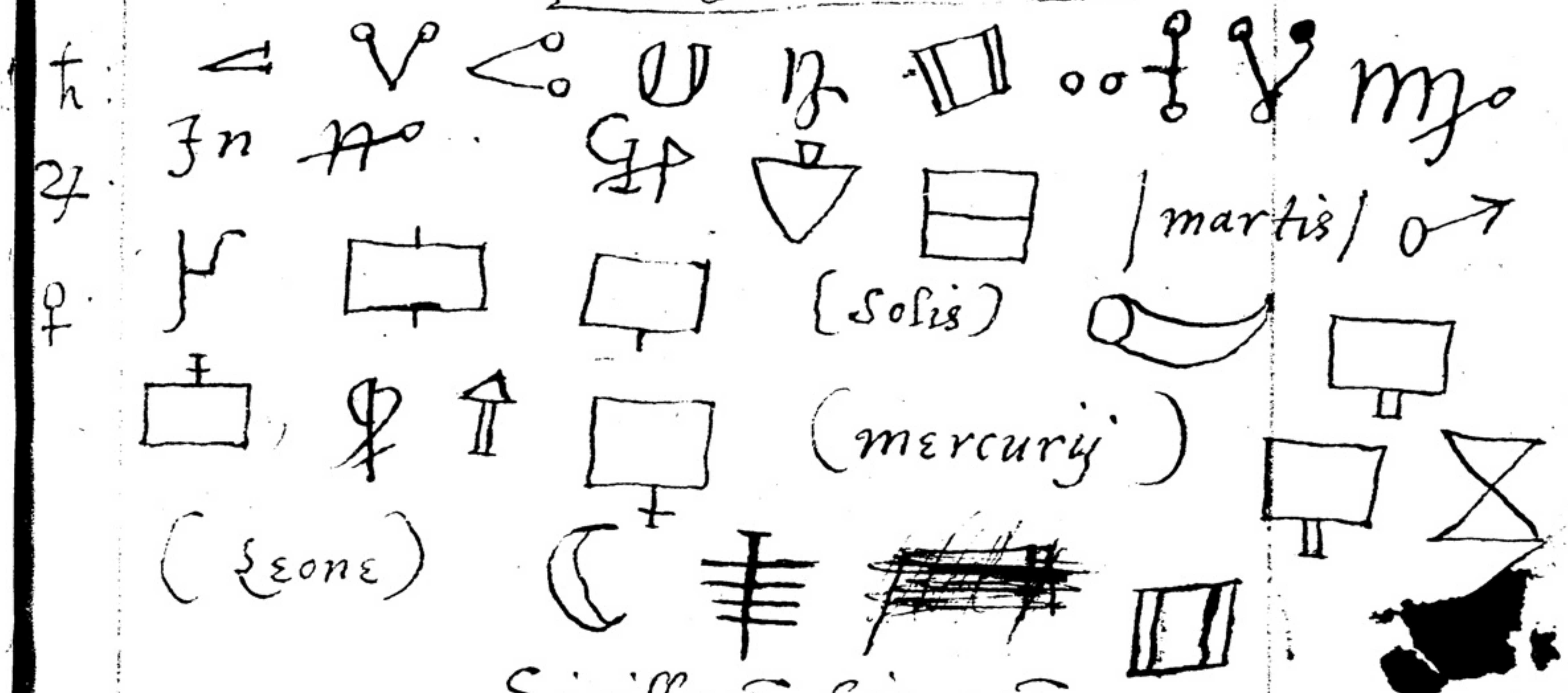
Nomina Angelorũ Arietis . derichz . vrlidam ꝉ .
♈ . virilidan . bezichz . maſlignam . ꝉ manſlicam .
♉ . ymſyebyon ꝉ ymarebion . nõia Angelorũ tauri .
♊ . Theofryel drydemoyn . freneyl . dirigali ꝉ ~~freneyl~~
freneyl dirigali . nõia Angelorũ geminorũ . ſyn=
thatereyl . anebron ꝉ anebrochs . refrel . ꝉ geſfrel .
♋ . Belyaby . ꝉ Behaby . nõia Angelorũ cancri . tetra=
chim

frodichy · vel frosdichs · Endinad vel
♌ Endirian · noia Angelorū Leonis ,
Belferiel · andryn · ł andry · fafison ·
ł feseson · gredychyam · ł gredycham ·
♍ noia Angelorū virginis · monostyel ł
~~monastyel~~ monasryel · stabuzion ł
stanburion · Lyrycomad · ł Lyryconjan ·
♎ noia Angelorū Libre ,
yfrey ł ylsfrey · ~~draydon~~ drabydyn ·
ł drabomdyn · prothabe onsepheton ·
ł sephiron · noia Angelorū scorpionis ·
♏ Cesuseon · gusol · ł gssole , ophiten ·
abucz ł albucz · noia Angelorū
♐ Sagitarij · tebondriel · Zedotreyl ·
rysybyan · Epdromal · noia Angelorū
capricorni · tragisneyl · samdamrach ·
gelistodon · ł gelistedon · nysy ·
♒ noia Angelorū Aquarij · f[illegible]urion ·
~~ag~~ anydabal · goyaras · ł gorchz ·
Zebayr · ł Zehayr · noia Angelorū

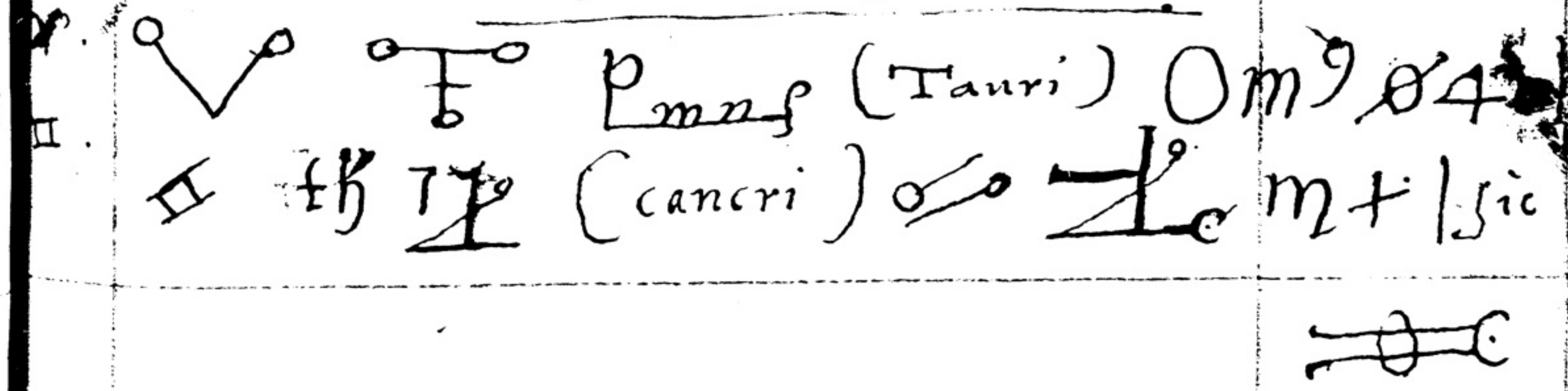
Pisciū

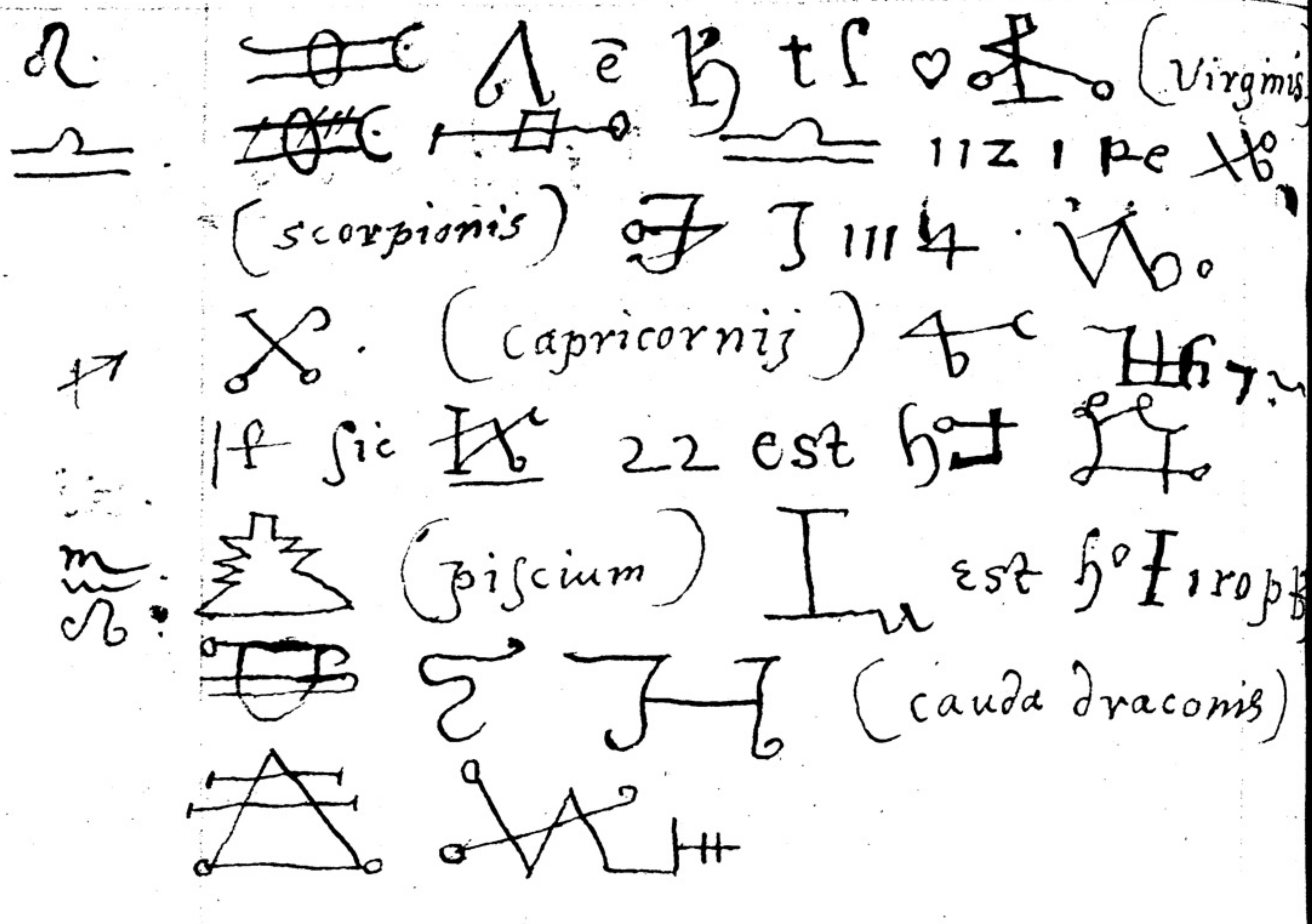
♓ Pisciū · nolytheyl · angelesiel · Thedrophaym ·
sabthymeon · noia Angelorū Capitis dra-
☊ conis , Epagyel · Symnoy · dybroz noia
Angelorū cauda draconis , Styphon · vel
☋ Styphaon · Dinoromay ł dmdromay · chely ·
ł chely ·

Ce planetarū

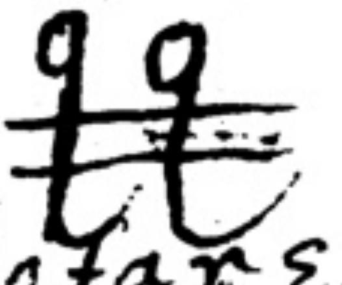


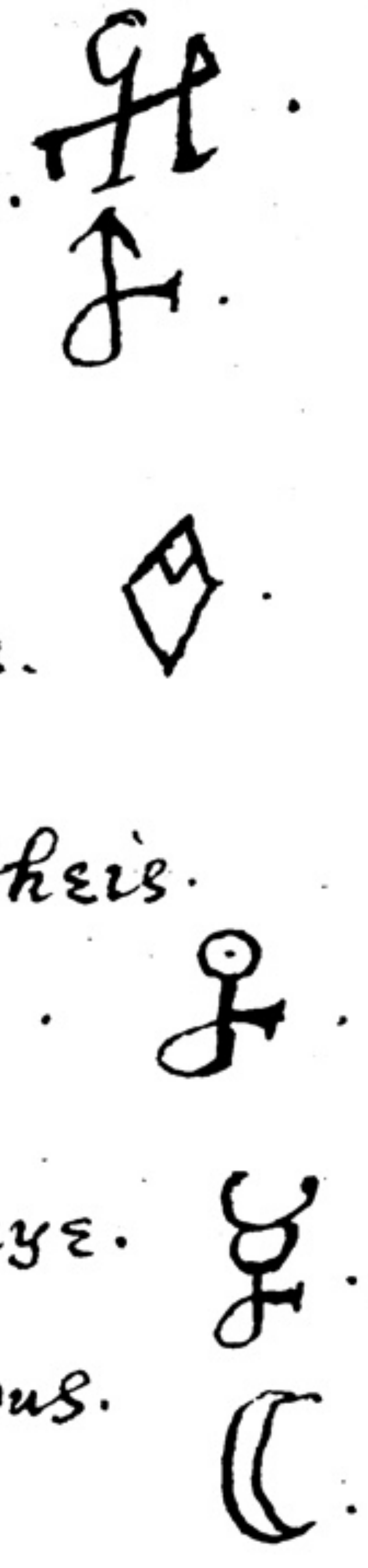
Sigillorū Signorū



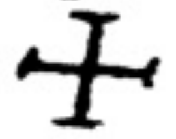

(Virginis)
1121 pe
(scorpionis)
(capricornij)
It sic
22 est
(piscium)
est
(cauda draconis)

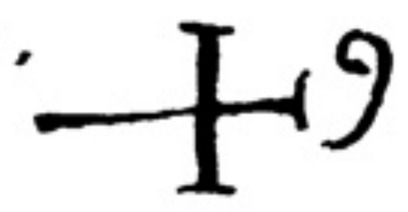
Alius modus Caracteris
Zebel et noia Angeloru

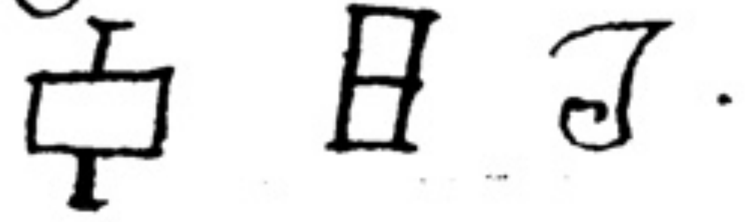
♄ noia Angeloru

Saturni Oni.
Anopeer. prothofares. ganm. Sentila.
abrub. vategron. Sexangifrois. Tentritenta.
♃ Feliops. Verfiel Lastrondex.
♂. Belligeron. Robomiant. Thophares.
Sorthar vriens. Zelideen. prestordes.
pirri nyphitam.
☉. Alphateon. Lincudm. Verbicephm.
modoriel. daraniel. pates. Strannda.
belion.
♀. Penel vel periel. apupos. feliatheis.
Drus. vethis prebaha. pelealyam.
☿. Calamitamrs. Catyndam. cithis.
Epros. Cyrael. garifiam. genesaiaye.
☾ ydroel. narestaphyn. bethny. gefrus.
phalesen. ensymoloy.

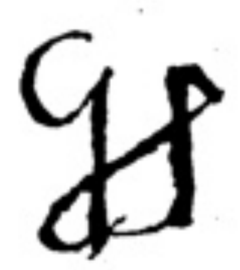
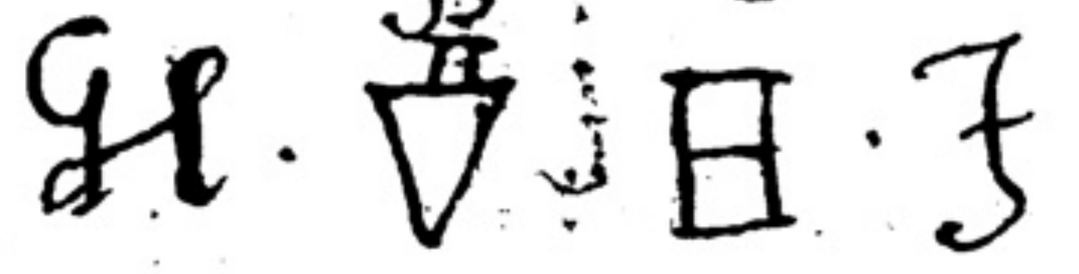


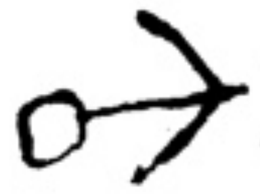
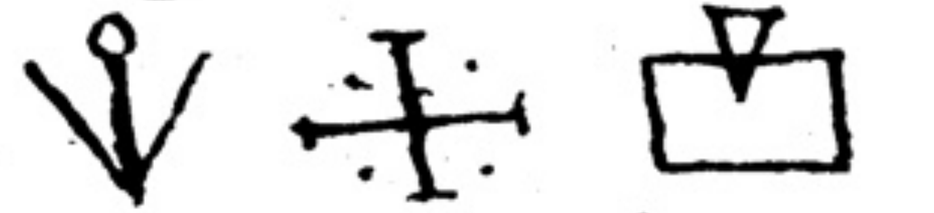
alia modus Caracteris et
nomina ~~Angelorum~~. Planetarum.

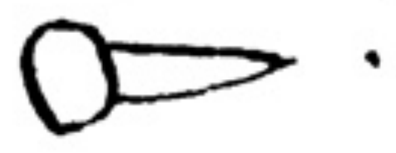
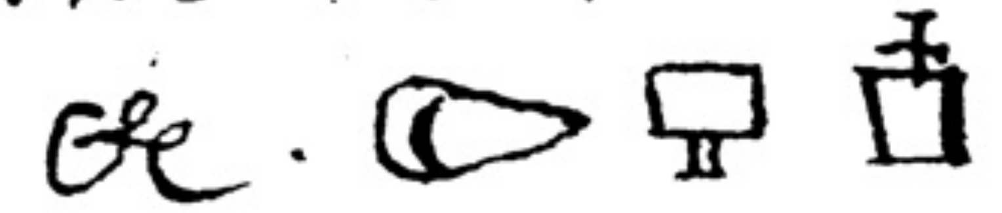
♄. Saturni. Satyr. onachanosen. prothafaros.
gami. Sartilis. auros. Caracteris




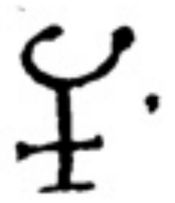
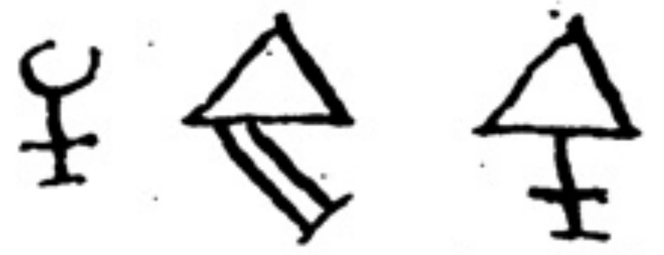


♃ ·  · Jouis · wategeron · sexagip · eors. centrimena, ffeliops · verſiel · aſtrondes ·  ·

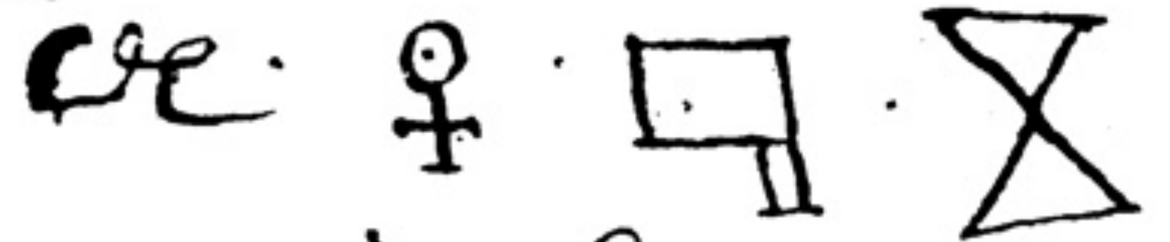
♂ ·  · Martis, bellegeron · robues · topharus stetabereynous · zelidron · precois · tories · piririmphtuth ·  ·

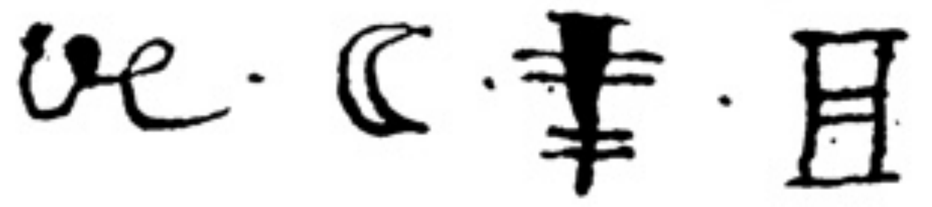
☉ ·  · Alphareon · luctudim · ferlucephior · modertee vel moderne · f · moderiex · daraniel · pantes ·  · ſcomdabelion ·

Periel vel penel · apripos vel

♀ ·  · aprpos · filiath · diſdros · nethir · preball · nephaſian · Caracter: 

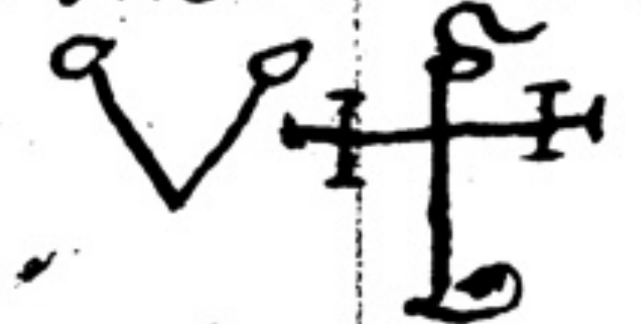
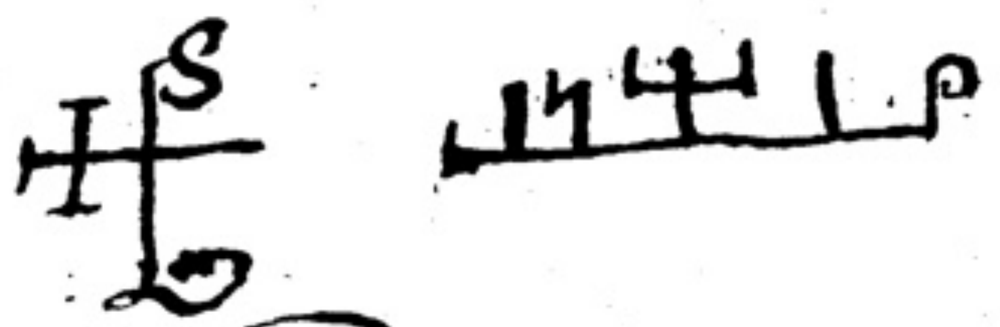
Sulamithan · pegamedan · cichiz · a-

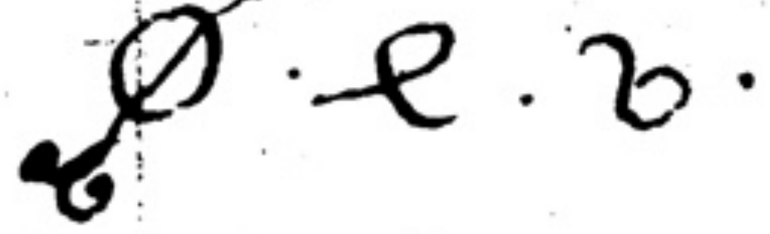
☿ · ♀ · props · cithael · garſtan · Gemaynay vel gemaſnay ·  ·

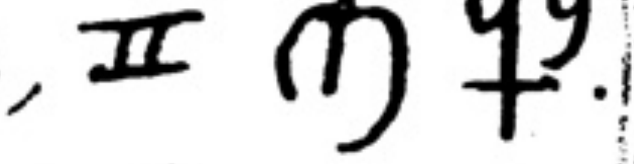
☾ · ☾ · ydroel · nareſtorphim betfan · geſias · Philiosen · enſmeloy  ·

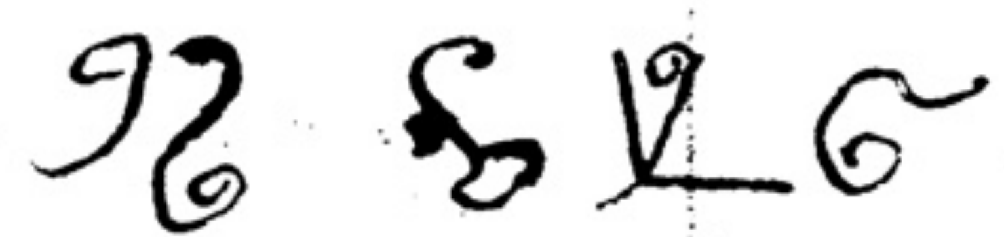
de

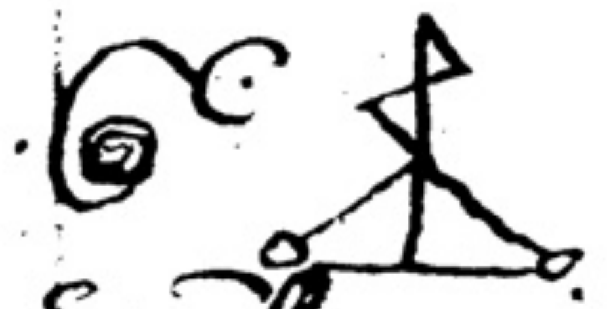
De ſignis ·

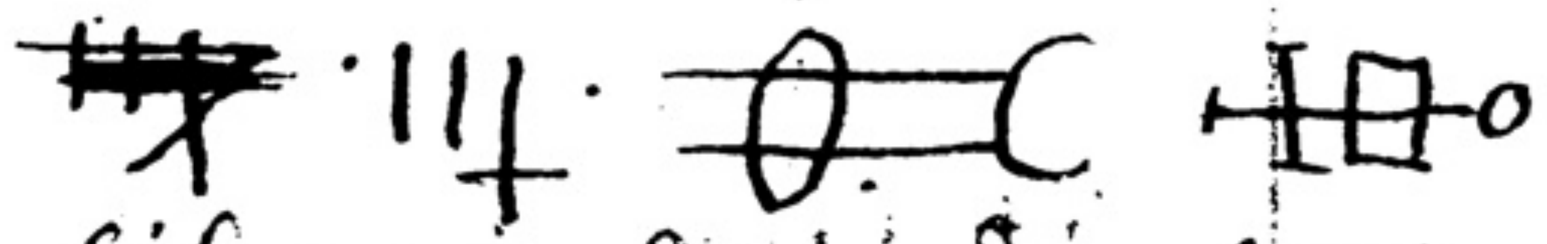
noia Angelorū ♈ arietis, Vireledaie berichz. manbtan: ymaſcelion · ſigilla,  vel 

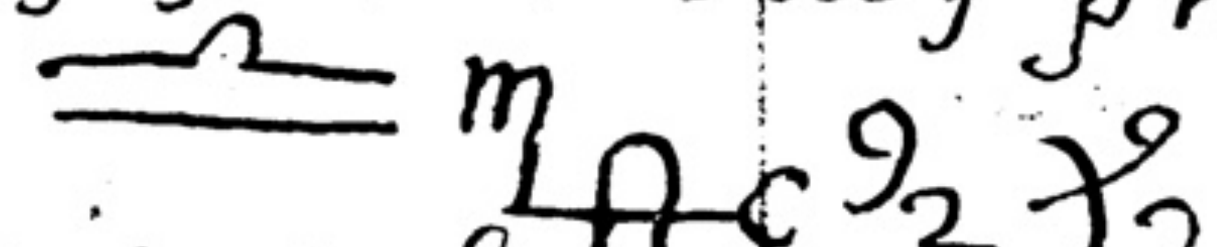
noia Angelorū ony Tauri · Gnafriel · dridemoyn ffrentil · dirigail · Sigilla, ony  ·

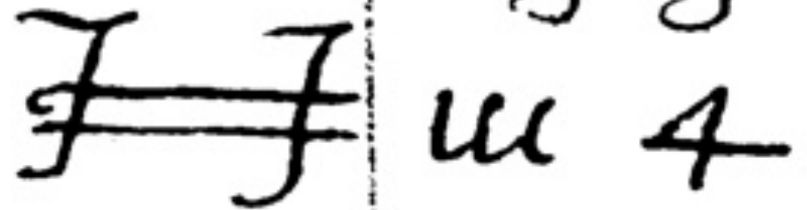
noia Angelorū geminorū · Surugateriel. Anabros · vereſiel · felcabe · ſigilla, ♊  ·

noia Angelorū cancri, tetrachin · froſeiche · endarian · ceſaſyn · ſigilla  ·

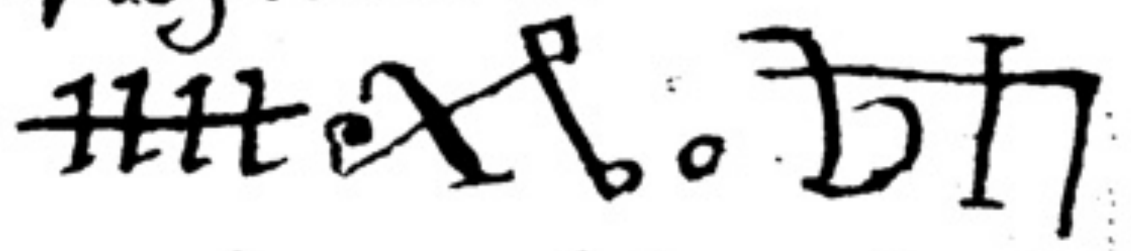
noia Angelorū Leonis, monaſciel Scaburiel · adrifatiſon · gredethan, ſigilla ♌ ·  ·

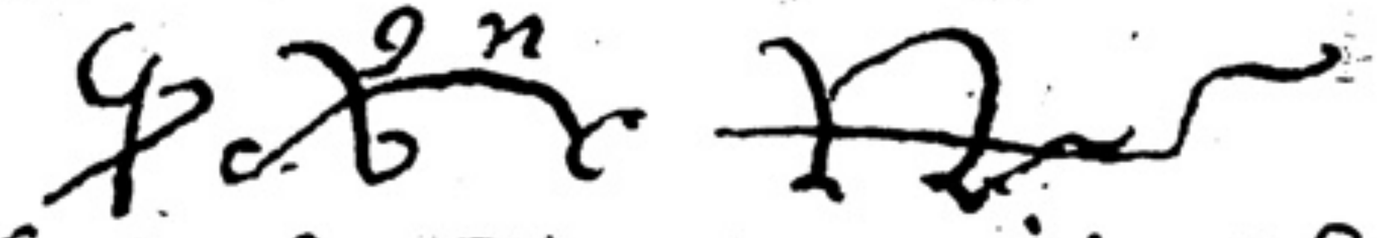
noia Angelorū ♍ · monaſenel · Scaburion · Lectonyan · ſigilla 

noia Angelorū Libre, ylſfor: drabudy prothaveon · Sephyron Sigilla · 

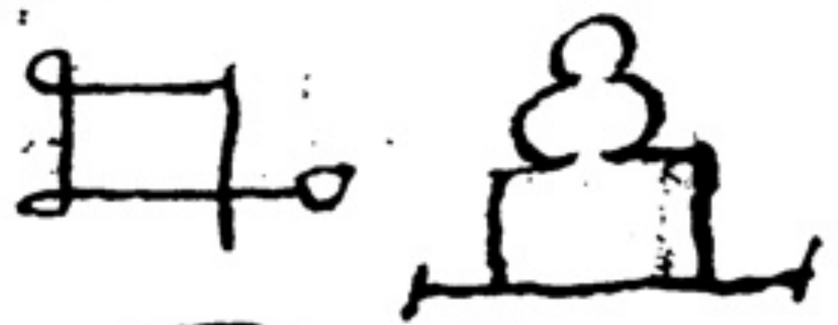
noia Angelorū Scorpionis ceſuſcon · griſolis. Ephiten · albuchz ſigilla · On9  ·

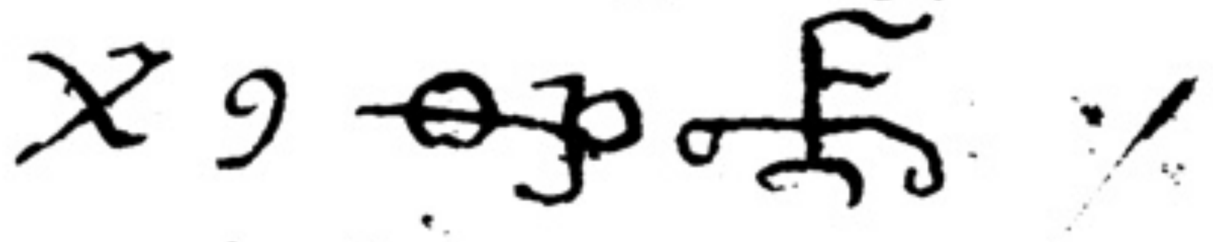
noia

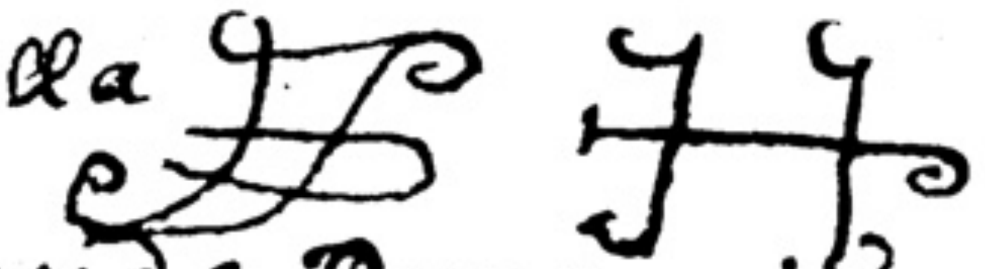
noia Angelorū Sagitary / Telboldriel : Zedrocie . rufibian exeromas . sigilla 

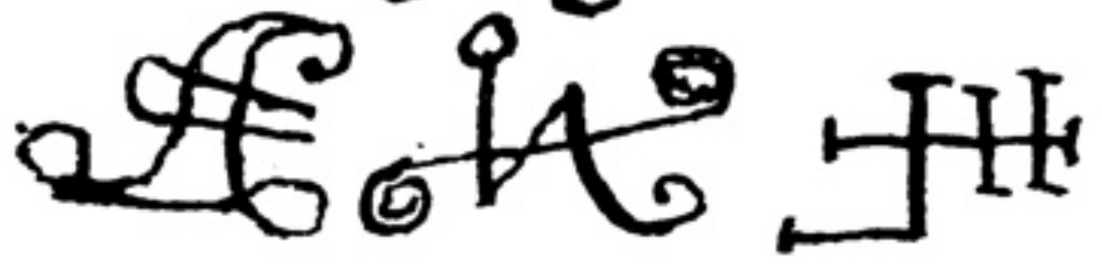
noia Angelorū capricornij, tragisneil . sandamruch . gelitedon insy . sigilla 

noia Angelorū aquarij Slrmurion . Stmdebal . vroch . Zahay . sigilla ♒ .



noia Angelorū piscis, ~~nochiel~~ notchiel . augilier . Thedrophayn . salomiron . sigilla . 

noia capitis Draconis . Exagiel . Dimmoy . dybros . sigilla 

noia Angel~~orū~~ Cauda Draconis Stifacij . Semphaon . vel Stiphaon . Dmdromoy . Sigilla  .

figure

Figure planetarū et primo de Saturno .

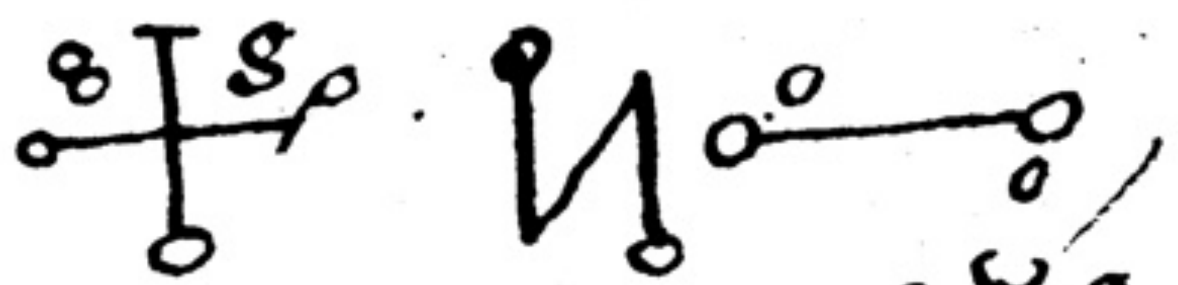
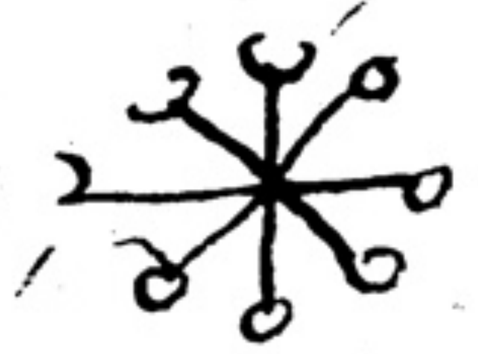
 eius mettall~~orum~~ plumbū, tinture eius nigra et fit de pilis hirci cōbustus .

figura Jouis, 

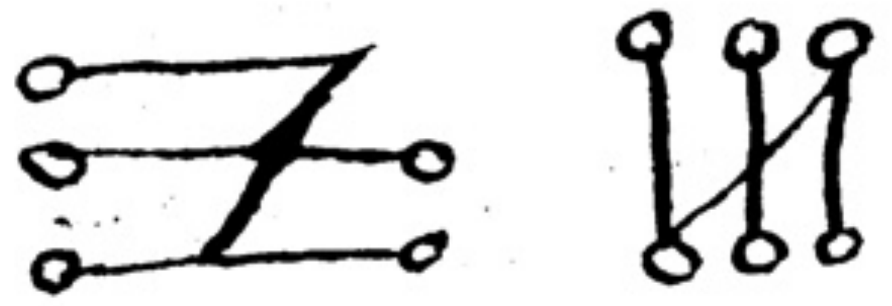
 eius mettallū est stanū tintura eius sicut viride reis .

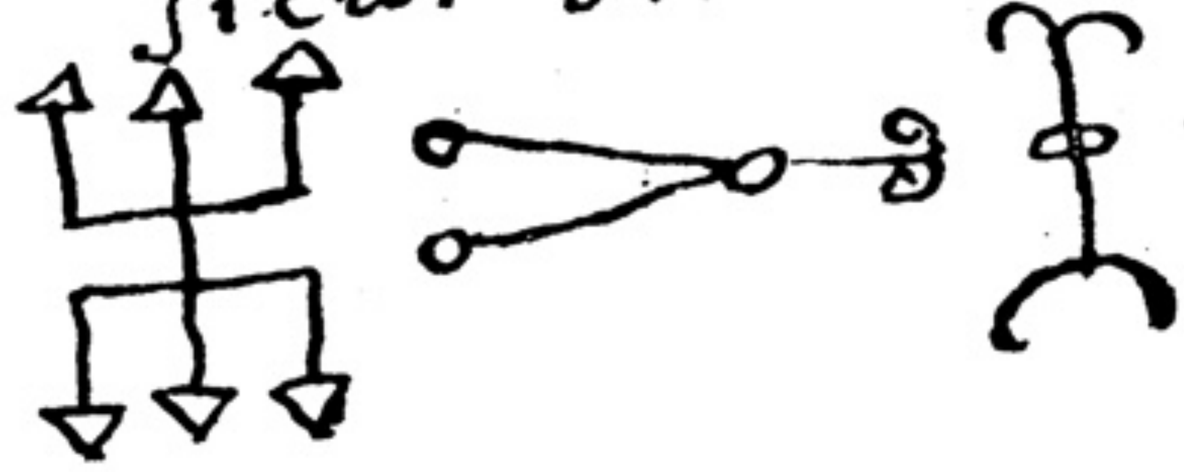
figura martis,  eius mettallū est ferrū tinctura eius est ex vermiculo et croco .

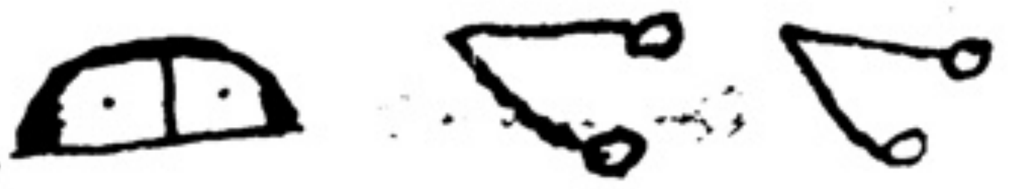
figura Solis .  . eius metallū est aurū tintura eius est ~~auripig~~ auripigmētū vitellorū ouorū .

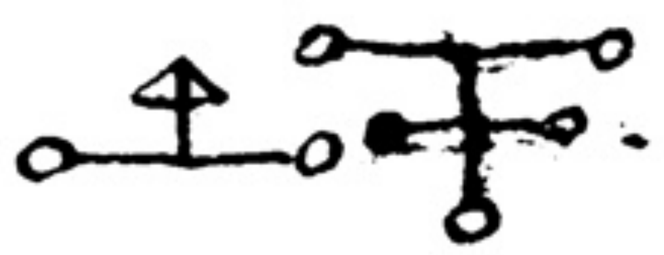
figura veneris . 8 .  . eius mettallū est cuprū tintura vero est azurū et ōis color ~~filis~~ filis viole.

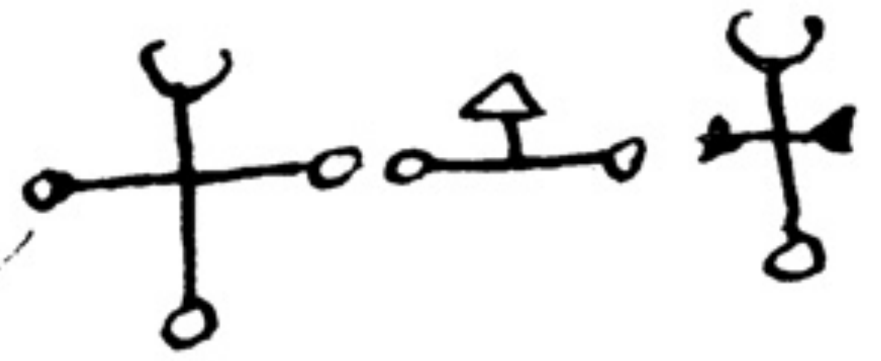
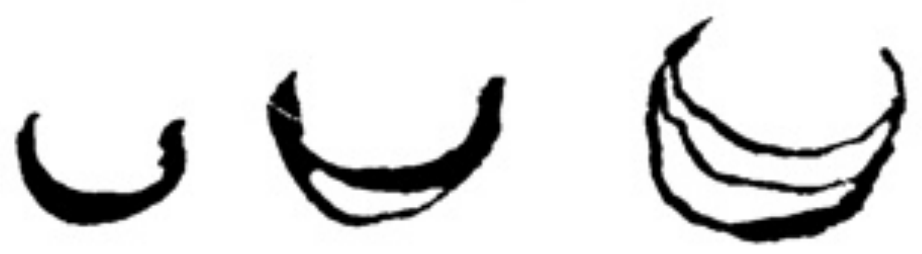
figura mercurij  . Eius mettallū est argentū vivum, tintura eius est ex croco viridi rubeo albo .

figura Lune  . eius mettallū est argentū tintura eius ex albo plumbo .

Finis .

Hebreorū Machubales Rerū diuinarū
Eruditissimi: Decem principalia Nomina Diuina,
veluti Numina quædam, ceu dei membra acceperunt,
quæ per Decem Numerationes quæ Sephiroth vocant
veluti per vestimenta, siue instrumenta vel exempla-
ria Archetypi, influunt in omnia quæ creata sunt
per singula supiora usqz in infima, ordine tamen
quodam. Nam Primo et proxime influunt in
Nouem Angelorū ordines, et Animarū beatarū
Chorū: et per illas in Cælestes Sphæras et planetas
et homines: a quibus deinde res singulæ Accipiunt
vim atqz Virtutem. Primū horū et Nomen. fo. 221

in die et hora
4 quādo 4 est
in signitatib9
suis et in 10a
aspiciens ass's
p Δ vel ✶ et
quad ☾ cap 4p
4 ✶ .

Eheie, nomen Diuinæ essentiæ Numeratio
eius vocata est. Cether, quod interpretatur
Corona, seu Diadema: et significat esse
simplissimū Diuinitatis: et vocatur quod occul-
tus non vidit. et Attribuitur deo Patri: et in-
fluit ꝑ ordinem. Seraphim vel ut vocant
Hebrei, Haioth Hecadosch hoc est Animalia
sanctitatis. et Exinde ꝑ primū Mobile, om-
nibusquæ essendi munus Largitur ipsum uniuer-
sū per totū Circum et Centrum re-
plens. Cuius intelligentia ꝑticularis Nuncupa-
tur Metattron, hoc est, principis facierum,
Cuius officiū est introducere alios ad faciem

principis

principis, et per hunc Locutus est Dominus Moyſi.

Indie et hora ☉ quā ☉ aſpicit ♃ ꝑ △ vel ✶. et quā ☉ eſt in 10ª vel 9ª et quādo ☾ ap ☉ ꝑ ✶ vel △.

Iod the .2. name, ſiue **Tetragramton** cum **Iod**, coniunctū, Numeratio eius **Hoſchma**. hoc eſt ſapientia, et ſequificat Diuinitatem plenam idearū, et primogenitū, et Attribuitur filio: et influit per ordinem Cherubim, ſiue quē vocant Hebreæ **Ophanim**, hoc eſt formæ vel Rotæ: et Eximde in Cælū stellatū, Totidem illic fabricans figuras, quot in ſe continet ideas, ipſū Chaos creaturarū Diſtinguens, per **Intelligentiam** perticularem nomine **Razielem**, qui fuit præfectus **Adam**.

in die hora ♄. quādo ♄. eſt in ♎ ap ♒. et in aſs^{s} 12ª. 10ª 7ª vel 4ta et quando ☾ ☾ ap. ♄ ꝑ △ vel ✶.

Tetragramaton Elohim numeratio eius vocatur **Bina**, hoc est prouidentia, ſeu Intelligentia: et ſignificat remiſsionem, et quietem, Iubileum, penitentialem Conuerſionem, Tubam magnam, Redemptionem mundi et vitam venturi ſeculi: et Attribuitur ſpiritui ſancto et influit per ordinem Thronorū, ſiue quos Hebrei vocant **Aralim** hoc est Angeli magni, fortes, et Robuſti atquæ exinde per Sphæram Saturni, forman fluxiæ materiæ miniſtrans. Cuius intelligentia ꝑticulatis **Zaphchiel**, perfectus **Noe**. et alia **Intelligentia** **Iophiel**

♄

ꝑfectus

perfectus **Sem**. et hæ ſunt tres numerationes ſumæ et ſupremæ, velluti ſedes Diuinarū perſonarū quarū Iuſsu fiunt omnia/. Sed per reliquas ſeptem Exequuntur, que idcirco dicuntur numerationes fabrice.

n die et
ora ♃
uādo ♃ eſt in ♐
♋. vel ♓. in aſs^{s}
0ª [illegible] 11ª. 7. vel
^{ta} et ☾ ap ♃ ꝑ
☌. △. ✶.

El. est quartū noīe cuius numeratio **Heſed**. quod eſt Clementia, ſiue bonitas,: et ſignificat gratiam miſerecordiam, pietatem, magnificentiam, Sceptrū, et Dextram manū: et influit per ordinem dominationū ſiue quem vocant hebrei **Haſmalim**, ꝑ Sphæram **Iouis**, effingens corporum effigies, Elementiam et pacificam Iuſtitiam omnibus Donant, et **Intelligentia** eius ꝑticularis **Zadkiel**. Præfectus **Abrahæ**.

♃

die et
ora ♂
uādo ♂ eſt in
♏. vel ♈.
t in aſs^{s} 10. 7
t vel 6ª
pplicans ☾ ♂ ꝑ
✶ vel △.

Elohim Gibor, / et nomen Quintū.) hoc eſt. Deus Robuſtus, punians calpas improborum, et numeratio eius vocatur **Geburah**, quod eſt potentia, grauitas, fortitudo ſecuritas, Iudiciū: puniens ꝑ ſtrages, et bella et coaptatur ad Tribunal Dei et Cyngulū Dei, et gladium et Brachiū ſiniſtrū, et vocatur etiam **Pachad**, quod est, Timor. et influit per ordinem poteſtatū, ſiue quem dicunt hebreæ **Seraphim**, et eximde per Sphæram **Martis**, cuius est fortitudo et bellū et afflictio, Element Depromit. et **Intelligentia** eius ꝑticularis **Camael**. Prefectus **Samſonis**.

♂

in die et hora ☉ quãdo ☉ eſt in ♈: vel ♌. in aſc 10. 9ª 7ª vel 4ª ☾ ap ☉ ꝑ △ vel ⚹.

Eloha, nomen ſextū, ſiue nomē quadrilīberū Coniunctū cum **Vaudahat** et numeratio eius **Tiphereth**, hoc est ornatus, pulchritudo gloria, voluptas, et significat Lignū Vitæ, et influit per ordinem virtutum ſiue quem vocant hebrei **Malachim**, hoc eſt Angeli in Sphæram Solis Claritatem illi et vitam donans, et exinde mettalla producen. et **Intelligentia** eius perticularis **Raphael**. qui fuit perfectus **Iſahac** et **Tobiæ** Iunioris Atquæ Angelus **Peliel** prefectus Jacob.

☉

in die et hora ♀ quãdo ♀ eſt in ♉ ♎ ♓. in aſſ in 10ª 7ª vel 4ª vel 5ª. ☾ ap. ♀ ꝑ ☌ ⚹ vel △.

Tetragramaton Sabaoth. eſt nomen ſeptimū. ſiue **Adonay Sabaoth**. hoc eſt deus exercitunm et numeratio eius **Nerah**. hoc eſt triumphus et victoria et applicatur ei Columna Dextra, et ſignificat eternitatem et Juſtitiam Dei vlciſcentis, et influit per ordinem principatū, ſiue quem vocant hæbrei **Elohim** hoc est Deorū in Sphæram Veneris Zelum et Amorem iuſtitiæ: et producit vegitabilia, et **Intelligentia** eius **Haniel**. et Angelus **Ceruiel**. prefectus David.

Elohim

die et hora quãdo eſt ♊ ♍ in ſ vel 10ª uãdo ☾ ap △ ☍ vel ⚹.

Elohim Sabaoth, eſt nomen octanum, quod Etiam interpretatur Deus exercitunm, non belli Et Juſtitiæ: ſed pietatis et conſonantiæ. habet enim vtrumqꝫ nomen hoc, et precedens ſuū exercitū numeratio huius vocatur **Hod** quod interpretatur Laus, et Confeſsio, et Decor et Celebritas: et attribuitur ſibi Columna ſiniſtra et influit per ordinem Archangelorū, ſiue quē Hæbrei vocant **Benelohim** id eſt, filios Deorū, in Sphæram mercurij, ornatus, elegantiam, et Conſonantiam producens Animalia: et **Intelligentia** eius **Michael** qui fuit præfectus **Salomonis**.

hora quãdo eſt in ♉ vel ♋ in 10 vel in aſc vel in 3ª bira ☽ eſt ⚹.

Saday. eſt nonū nomen, hoc est omnipotens et oibus ſatiſfaciens. et **Elhai**, quod est Deus vnius et numeratio eius **Ieſod**, hoc eſt, fundamentū: et ſignificat intellectū bonū, fædus, Redemptionem, et quietem: et influit per ordinem Angelorū, ſiue quem hebrei vocat **Cherubim**, in Sphæram Lunæ rerum omniū incrementū et decrementū: hominumquæ genios et Cuſtodes curat atqꝫ diſtribuit et **Intelligentia** eius **Gabriel** qui fuit præfectus **Joſeph** et **Joſue** et **Danielis**.

in die ♃ in hora ☉ quādo ☉ eſt in 9ª. 10 vel 7ª et ♃ in aſcᵉ et ☉ in ♐ et ☾ ſept a [illegible] et ap ☉ ꝑ △ vel ✶.

Adonay Meleh hoc eſt Dominus, eſt nomen decimũ, et Rex numeratio eius **Malchuth**, quod eſt regnũ et imperiũ et ſignificat Eccleſiam, et Templũ dei et ianuam et influit per ordinem Animaſticũ, Animarũ vz beatarũ qui ab hæbreis dicitur **Iſsim**, hoc eſt nobiles, heroes, et principes: ſuntq; Hierarchijs inferiores et influunt filijs hominũ cognitionem, mirificamque rerũ ſcientiam et induſtriam et prophetiam largiuntur, et preſidet illis anima **Meſſihæ** ſiue (vt alij dicunt) **Intelligentia Mettattro** quæ dicitur prima creatura ſiue Anima Mundi et præfectus Moſæ.

Sunt et alia noīa Dei magnæ ꝑfectio

Na. hoc nomen, in perturbationibus et moleſtijs inuocandum eſt.

Emeth. hoc nomen interpretatur veritas et Sigillum Dei.

Zur

Zur
Aben } vtrumq; ſolidam Petram ſignificat: et alterũ illorũ patrem cum filio exprimit.

Agia. id eſt. tu es fortis in Eternũ.

Jaia. ~~id eſt~~. hoc nomen ſignificat deus noſter, deus vnus.

Jaua. hoc eſt, fiat lux, et facta eſt lux.

Tetragramaton. Eſt nomen ſanctum, ſignificans ſubſtantiam creatoris ſignificatione pura, in qua nihil aliud ꝑticipat cum creatore Deo. fo 242

Quicunque igitur diuinis his verbis ſiue nominibꝰ ea mentis puritate, eo modo, et ea lege qua tradita ſunt rite vtitur, mirifica multa et impetrabit
337. et efficiet. Quemadmodũ de Mædea legimus

Verbaquæ ter dixit, placidos facientia ſomnos
Quæ mare turbatũ, quæ flumina concita ſiſtunt.

117 3 [illegible]hiel

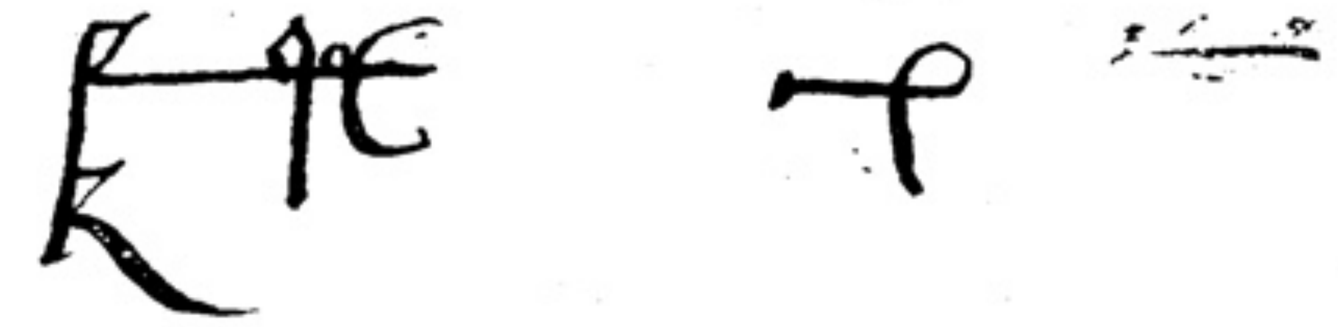
1 Ex[illegible]moniel 2 Dramiel
4 [illegible]driel 5 Pandiel 10 – [illegible]
7 [illegible]arnodiel 8 Vasenel 6 Armesiel
10 [illegible]camuel 11 Nasiniel

[illegible] Cam[illegible]

[illegible]
6 [illegible]mesiel
9 [illegible]
12 [illegible]

accordinge to the howr
nyght or day nota.

118



how I may atteyne to treasure.
by thy help & asistaunce & to
urther me in my distresse in
vhat I want & to fullfyll
ny mynd in what I shall
emaund of thee:

Serv. 400. /

to Appeare visible to
my sight in fayre forme
without any damadge of me
or myne.

1 $\overset{R}{\text{C}}$armiel $\overset{S}{30}$ 2 $\overset{R}{\text{A}}$gor $\overset{S}{30}$ 3 $\overset{R}{\text{C}}$abiel 30 4 $\overset{R}{\text{M}}$iſiel $\overset{S}{20}$ 5 $\overset{R}{\text{A}}$rioc $\overset{S}{10}$ 119

6 $\overset{S}{\text{M}}$eliel 30 7 $\overset{S}{\text{C}}$aſiel 30 8 ~~V~~diel 30 9 $\overset{S}{\text{B}}$arſas $\overset{R}{20}$

10 $\overset{R}{\text{B}}$orass $\overset{S}{30}$ 11 $\overset{R}{\text{R}}$abiel $\overset{S}{30}$ 12 $\overset{R}{\text{V}}$riel 30

Miſiel & ~~Bas~~ Barſas may be called sowe by sow. Arioc wandering alone

the rest by Die ~~thess~~.

To efect what things I Comannd you
and to pforme my will what I
shall requir you faithfully:

I Coniur & constrayne the by all virtus
and power and by theis holy names of
God ✠ Tetragramaton ✠ Adonay ✠ Agla
✠ Saday ✠ Saboth ✠ Planaboth ✠ Panthon ✠
Craton ✠ neupmaton ✠ Deus ✠ homo ✠
omnipotens ✠ Sempiternus ✠ yssus ✠ terra
✠ vnigenitus ✠ Saluator ✠ via ✠ vita ✠
manus ✠ fons ✠ origo ✠ fillius And by ther
virtus and powers I Coniur and Constrayne
the to fulfill my will in euery thing faithfully
without hurt of my body or soule and to be
ready at my Call as often as I shall Call
thee by the virtus of our Lord ✠ Jesus
Christ ✠ of Nasareth ✠ Amen

Malgares· ador· chameso butueriny mareso· bodyr· Cadumir auiel· Casmyo tedy· pleoryn viordi eare viòrba Chameron vesy thuriel Vtnauy· beuesy: meuo chasmironty naor ernyso, chony· barmo· Caleuodyn barso thubra sot.

Malgaras· apro chameron aſoty mesary, throes zameda sogreal· mesary, Paredon adre Caphoron onatyr tirno beosy Chameron phorſy mettoñ tedrumarsy dumaso duise Casmiel elthurny peson alproys· fabetronty sturno panalmo nador :

West by South

Maseriel: bulan lamodyn charnoty.
Carmephin iabrun Caresathroyn
aſulroy. beuesy. Cadumyn turrel. buſa
Seuear: almos lycaduſel. ernoty
Panier iethar Care pheory bulan
thorty. paron venio Fabelronthusy:

1 $\overset{R}{\text{Mahuc}}$ $\overset{S}{30}$ 2 $\overset{R}{\text{Zerael}}$ $\overset{S}{30}$ 3 $\overset{R}{\text{Arimel}}$ 122 $\overset{S}{30}$ 4 $\overset{R}{\text{Alsuel}}$ 3

5 $\overset{R}{\text{Rouriel}}$ $\overset{S}{30}$ 6 $\overset{R}{\text{Athiel}}$ $\overset{S}{30}$ 7 $\overset{R}{\text{Chaſor}}$ $\overset{S}{30}$ 8 $\overset{R}{\text{Aliel}}$ 30

9 $\overset{R}{\text{Fariel}}$ $\overset{S}{30}$ 10 $\overset{R}{\text{Veſſur}}$ $\overset{S}{30}$ 11 $\overset{R}{\text{Potiel}}$ $\overset{S}{30}$ 12 $\overset{R}{\text{Espoel}}$ 39

Die:

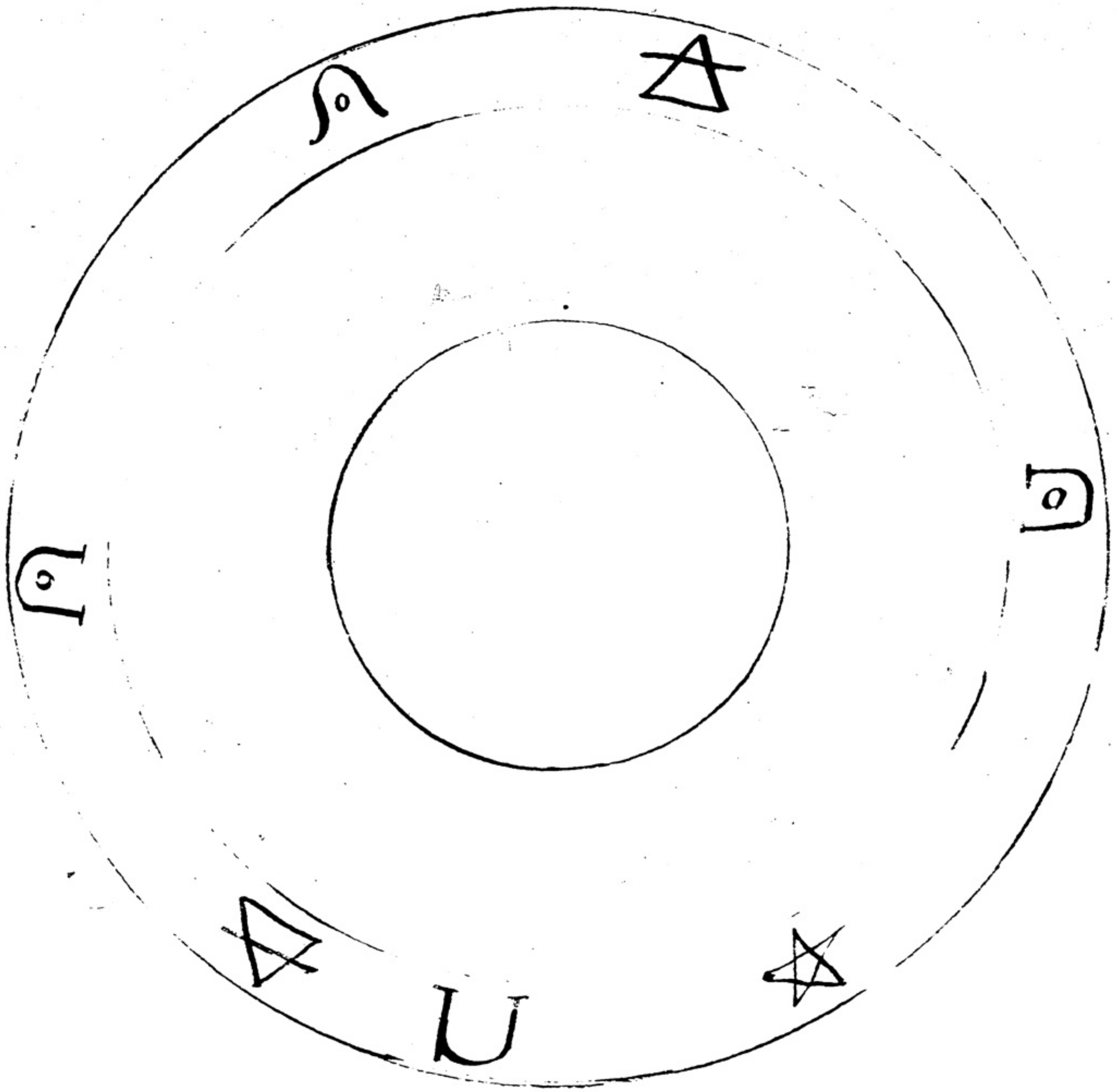
R S R 2 S R 3 S 4 R S
1 Arach 30 Sarmiel 30 Baros 30 Rabiel 30
5 Maras 30 6 Amoyr: 30 7 Eliel 30 8 Atriel 30
9 Noquiel 30 10 Badiel 30 11 Paras 30 12 Saluar, 30

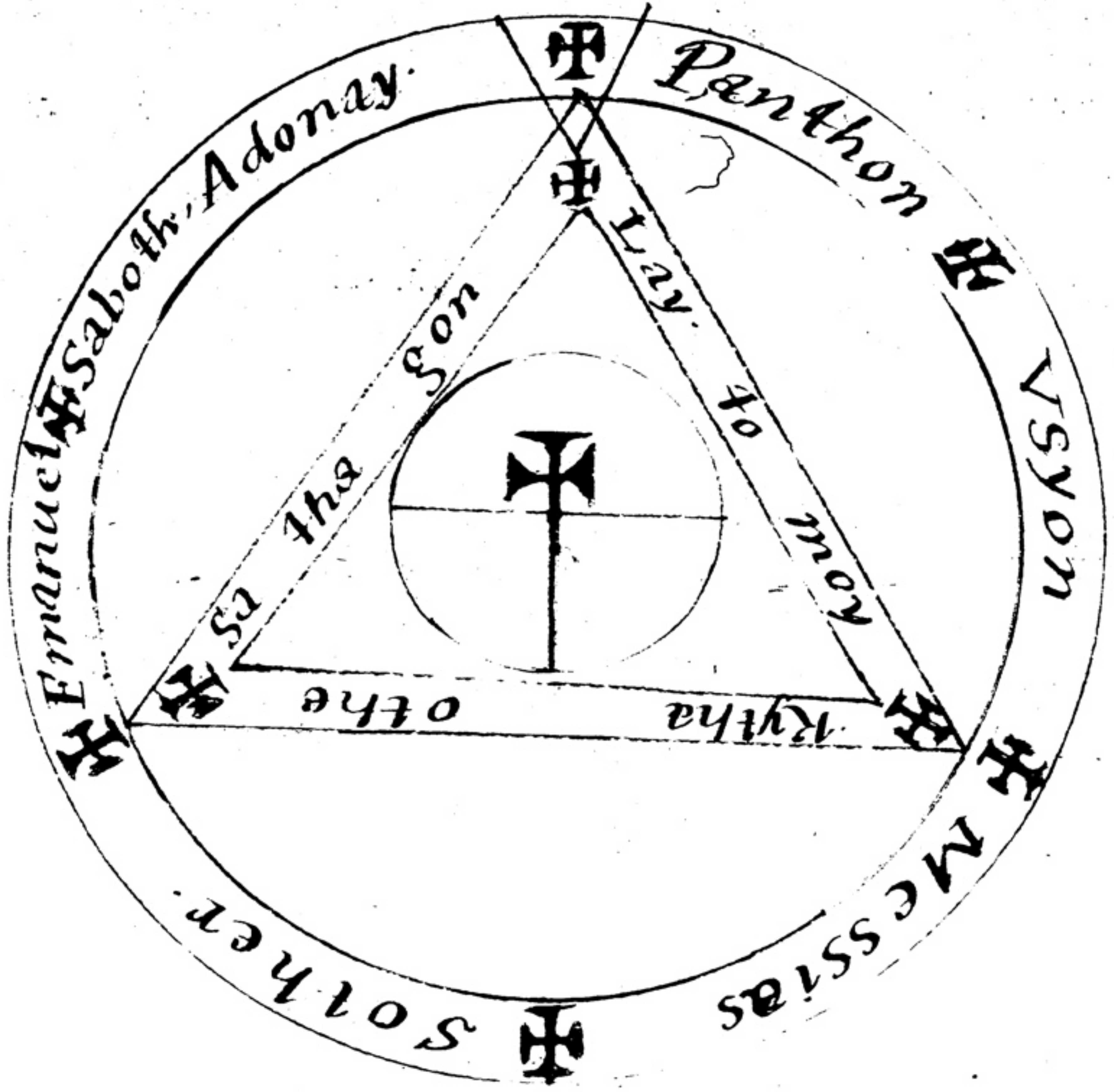
West by South Nocte.

∴ —

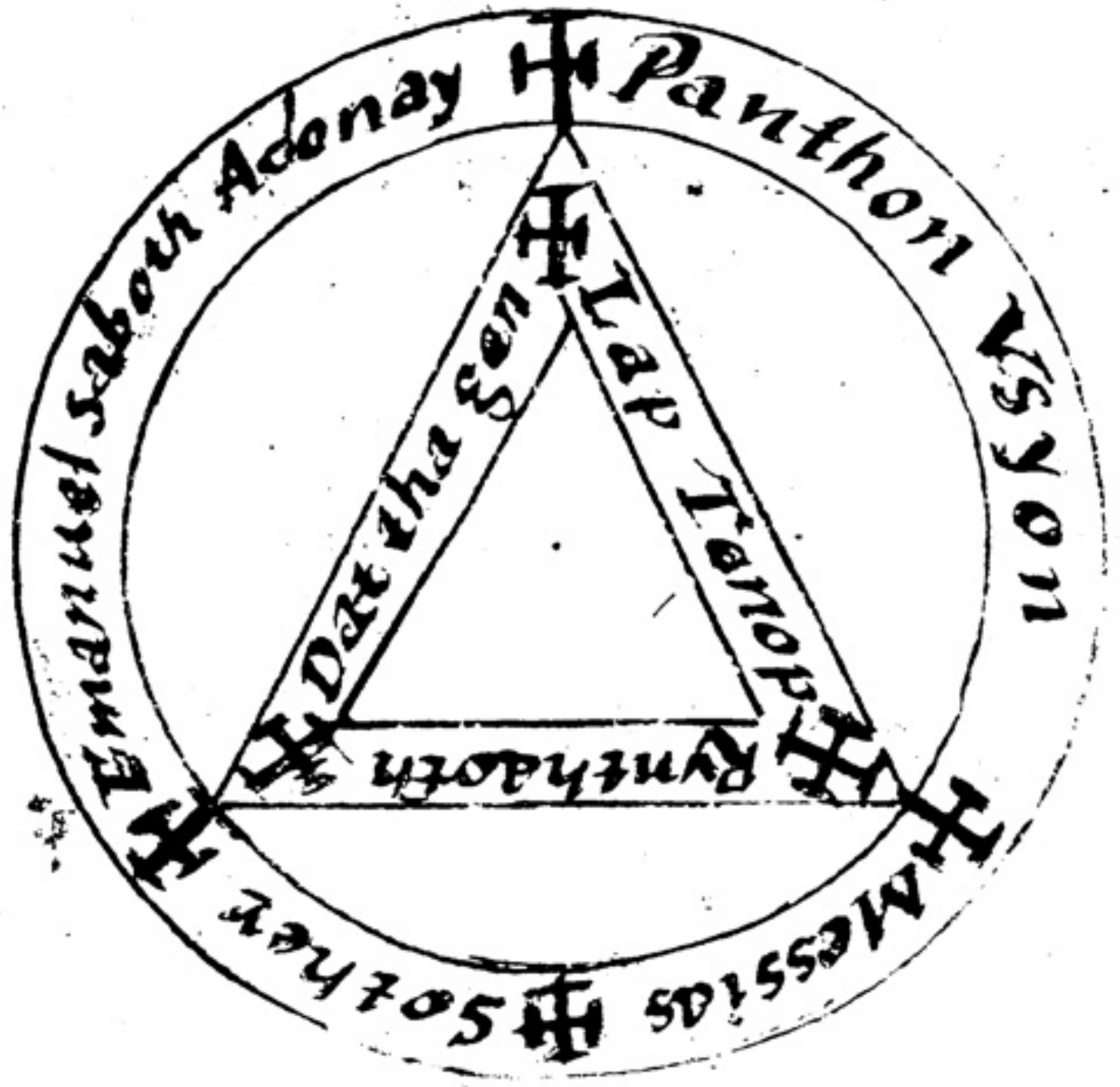
Maseriel onear Camersin, Cohodor messary; lyrno balnaon greal, lamedon odiel, pedarnoy nador ianozauy Chamyrin. [illegible]

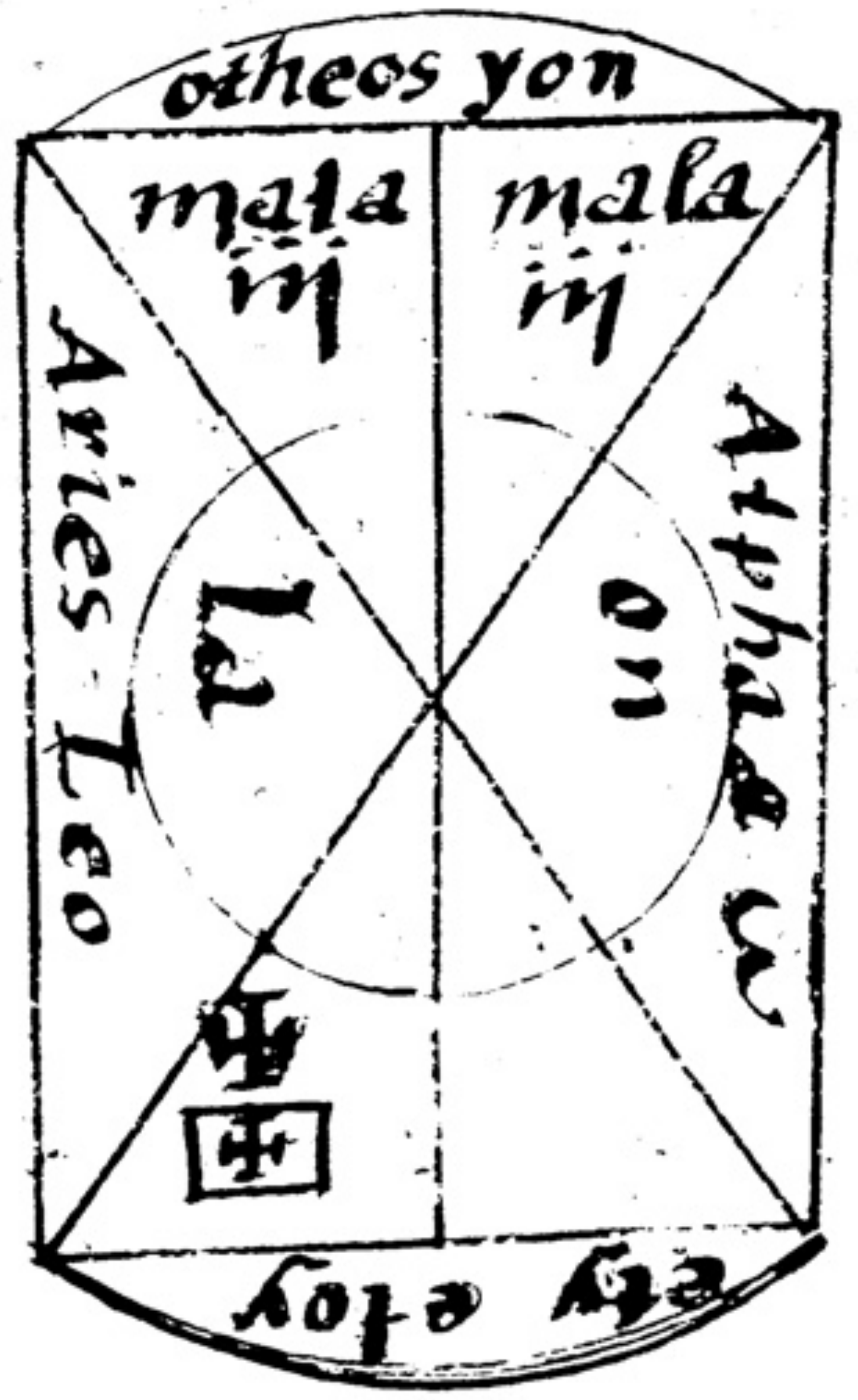
To shew me the secrets of the magick art & sciences & the secret operation of hiden mysteryes & of such things I shall aske thee.

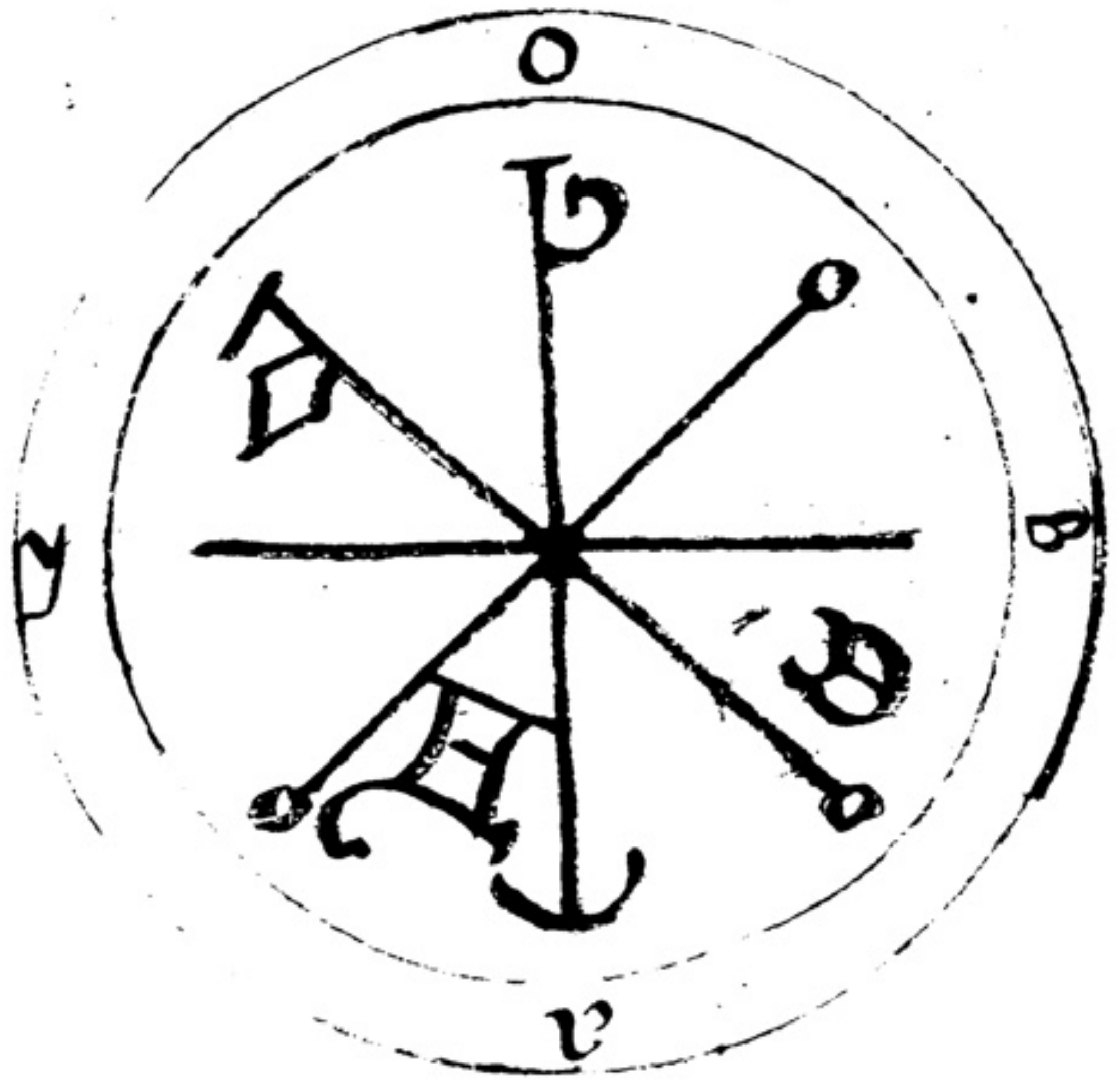




Oh thow wicked and vnclene sperit for ſo much thow doſt not obey my Comaundements but doſt diſobey the vertue of the high names of God the which I haue rehearſed vnto the to his glory & to the Constrayning of the & thow hast diſobeyd which for thy diſobedienc all the hatred of God Curſe thee and amyty make the so that thow shalt neuer haue rest night nor day tyd nor tyme tell thow hast Performed my will and Comamdements And if thow will not all the Curſes of the great maledictione of God with all the Payns & torments of all the Diuells in hell be multiplyd vpon thee ſo plentifully, as the steres be in the firmament and as the sands be in the sea And all the meritts of Christs bleſſed Paſſion, his buriall his reſurection and Asention be unto the a witnes and a Condempnation for thy diſobedienc except thow doſt preſently abey my will & Comaundements:


Panthon
Vsyon
Messias
Sother
Emanuel saboth Adonay
Lap Tanops
Dat tha gen
Rynthaoth

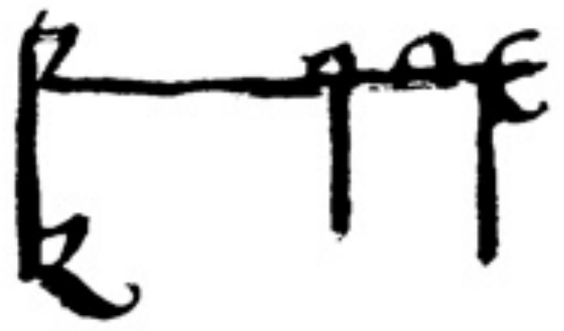

otheos yon
mala iij
mala iij
Aries Leo
La
on
Atphaea
ety etoy



Vsiel

Die
North Weste.

Vsiel Parnothiel Chameron Briosy sthrubat Brionear Caron Sotronthi egypia odiel Chelorsy mear Chadusy notiel ornych turbelsi paneras thorthay pean adresmo Boma arnotiel Chelmodyn drusar Ioy Sodiuiel Carsoneltrae myre notiel mesraym Venea Dubleansy, mauear metusyron Chartulneas Fabelmerusyn.

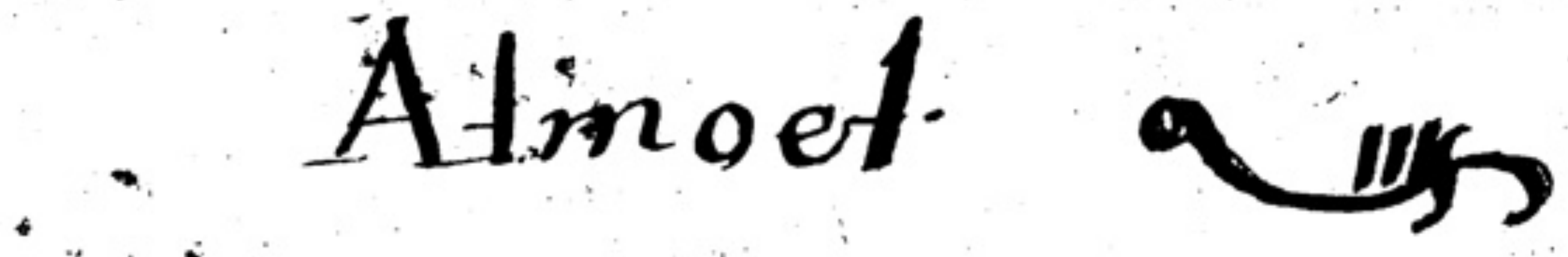


Armandiel

I Coniure the Almoel, by god the
father by God the sonne and God the
holi gost and by all the holy Company
in heauen & by ther virtus & Powers
I chardg the Almoel that thow shall
not depart out of my Sight nor yet
to alter thy bodely shape that thow
art apeered in nor any Power thow
shalt haue of my Body or Soule or
any of my famile or houshould earthly
or gohstely, but to be obedient Vnto
me and to the words of my Coniuratio
that be written in this booke I Coniure
the Almoel by all angels Archangells
throns Dominations Principats
Potestats Virtus Cherubin & serphi
& by ther virtus & Powers I Chard
& Constraine the Almoel by all
aforsayde and by ther virtus that you
be obedient vnto me to apear in
fair forme visibly att all tymes daye
hours & minuts whersoeuer beinge

Almoel

how I may Come by treasurs
by thy helpe, & to answer me
to those questions I shall
demaund & to be my helper
agaynst my enimyes.

Almoel  Nocte ~~131~~
N Weste

Vsiel Parnothiel Chameron briosy.
Strubal brionear Charon sotronthi
egipia odiel Chelorsy mear chadusy.
notiel ornych turbelsy paneras
thorthay pean adresmo boma
arnotiel chelmodyn drusar loy
soduiel Carson, eltrae myre notiel
mefraym venea dublearsy mauear
metusyron chartulneas fabelmerusyn

Caled by our Lord Jesus christe
& by the words written in this booke
be ready & giue me Counsaile of
hidden treasurs & howe to Come
to didgnitty & knowlidg & my will
to be fullfilled in all thinges Amen.

Vsiel Asoyr · Paremon Cruato · maduſyn
Sauepy · mauayr · realdo · Chameron itco
Paneras thurmo pean elsoty ſabetruſyn
iltras charſon · frymasto chermodyn.

R· 8 2 3 5 R· 5
1 Quita Cartaet Monael 200 10 600 [illegible]
R· 60
R· Saraet · Ta~~riel~~ ~~monael~~ Chubor 6 129 5 500
4 3
Melchon 8 Pharot ~~Chubor~~ Lamaet 9 · 50 R·
Raopas ~~Lamael~~ Dorael 12
11 Couayr 11 15·
13 Aboc 14 Geriel · Decaniel obſerue
600 60 500 50 sixe houre
[illegible] 100 20 700 70 400 40
[illegible] 200 20 700 80 300 30 for [illegible]
of [illegible] of 300 30 800 80 200 20 sixe for night
[illegible] night 400 40 700 70 200 10
500 - 50 600 60

amv   amw

Baruchas malucar chemorsyn
charnotiet baſon ianocrimeduſyn
aprilty caſmyron· sayr pean cauoty
medason peroel· chamersyn: cherdi
auenos nosear penaon sayr chaueto:
nty genayr· pametron fritcha
madrion onetiel· fabelronthos

Baruchas Mularchas chameron
notiel pedarsy· phroys lamasy myar
chalemon phorsy fabelrontho theras
Capean vear almonym lierno
meduſan therſiet peatha thumar
nerosyn crat nothiet peson segatry
madon s[illegible]scoa butayr: amw

Raum alls Raim

In the name of our Lorde Jesus Christ
the ✠ Father ✠ & the Soone and the
holy ghost ✠ holy trenity & vnseperab
vnitye I Call vpon the that thou mayst
be my Saluations & defenc and the Protectio
of my body & Soule and of all my Goods
through the Vertue of thy Holy Crosse ✠
through the virtue of thy Passion I
beseche the O Lorde Jesus christ by
the merits of thy blessed mother St mar
and of all thy saints that thou geue me
grace, & Deuine Power o[illegible] this spert
Raum, alls Raim so as wher so euer
I do call him he may Come by & by from
from euery Coast and acomplish my
will that he nether be hurtfull nor
fearfull ~~vnto~~ me but rather obedient
& dilligent about me and through thy
virtue straightly Comamdinge him I ell
him fulfill my Comamdements Amen
Holy Holy Holy Lord god of Saboth

---

which will Come to iudge the quick & the dead
the wich art A et Ω Kinge of Kings and
Lord of Lords Joth Aglanabrath El
Abiel, Anathiel Amazim, Sedomel Gayes
Heli Messias, Tolimi, Elias Ischiros
Athanatos Imas by theis thy holynams
and by all other I do call vpon thee
& beseach the O Lord Jesus christ by thy
natiuity & babtismy, by thi Cross and
Passions, by thyn Asention, & by the
Commnge, of the Holy ghost by the biternes
of thy Soule, when it departed from thy
bodye by thy fiue wounds by the blood
& water thou gauest thy desiples the
day befor thou Sufferedst by the Holy
trenity, & by the inseperable Vnity by
Blesed Marye thy mother by thy Angells
Archangles, Prophets Patracks & by all
thy Saints and by all the Sacrements
which ar made in thine Honor I do
worship & beseache the I Blesse and

Aes

desyre the to accept theis Praiers Coniurations & words of my mouth which I will vse I requir the o Lord Jesus christ that thow geue me thy vertue and Power ouer all thyn Angells which were throwne down from Heauen to deceaue mankinde to draw them to me to tye & bynd them and allso to Loose them, to gether them together befor me & to Comaund them to do all that the Cane, and that by no means they Conteme my voice or the words of my mouth but that they obey me and my Sayings and feare me I besec the by thy Humanitye mercy & grace And I requir the Adonay Amay Horta vege dora mitai, Hel, Suranat Ysion ysesy and by all thy Holy names And by all thy Holy he saints & she saints and by thy Angels Archangells Powers Dominations & virtues, & by the name that Solomon did bynd the Diuells & shutt them vp Elhrach Ebander Agle

Goth· Toth· othie venoch nabrat and· by all
thy· holy names which ar written in this
booke & by· the virtu of· them· all that thow
enable me to· Congregat· this sperit
Raum· alls Raim that· he may· geue me
trew· Answers· of my· demaunds· and·
that· he may· satiffy all my· requests·
without· the· hurt· of· my· body· or soule
or any· thinge that is myne through our
Lord· Jesus· Christ thy· Soone which liuest
& raigneth with the in the vnity of ye·
holy ghost on God world· without end·

O father omnipotent oh· wise Soone oh· holy
ghost the searcher· of· harts oh· you three in
Person· on· true Godhead in Substanc which
didst spare Adam· & Eue in ther Synes
And o· thow· Soone which dydst dye for ther
Synns· a most· fylthy death· sustayning it
vpon· the Holy Crose, Oh· thow most
mercifull when I· flye· vnto· thy· merci
& beseach· thee by· all the· means I cane
by· theis thy· Holy names· of thy Soone

to·

A: & Ω and by all other his names
graut me thy vertu & Power that I may
be able to Cite befor me this Sperit
thrown from heauen
Raum alls Raim & that he may
speak with me and fullfill my mynd withou
delay & with a good will without the Hurt
of my Body or Soule or goods or my
famile.

Oh great & eternall virtue of the highst
which through dispositions theis being
Caled to Judgment Vaicheon stimulamat
Esphares Tetragramaton olioram
Cryon Esytion Existion, Eriona oneta
Brasim Noym messias Soter Emanuell
SAboth Adonay I worship the I inuocat
the I imploy the with all the strenkth
of my mynds that by the by present
Prayer Consecrations & Coniurations
be hallowed that wher & when I call
this Sperit Raum alls Raim he may
Come from euery Coast and dilligently
fullfill my will in all things Amen

Bond.

I Coniur thee Raum alls Raim by God the
father by God the Soone & by God the
holy ghost and by all the holy Company
in heauen and by ther, Virtus & Powers
I chard thee Raum alls Raim thou
thou shall not depart out of my Sight
without my Consent nor yett to alter thy
Humayne Shape that thou art apeared
in nor any Power shall thou haue of my
bodye or Soule or of any belonging to me
earthly or ghostly but to be obedient to
the words of my Sayings & Coniurations
that be written in this booke I Coniure
thee Raum alls Raim by all angells
archangells thrownes Dominations
Principalls Potestalls Virtus Cherubyn
& Seraphime and by ther Virtus and
Powers I chardg and Constrayne the
Ra Raym to be obedient unto at all days
houres & minuts wharsoeuer I shall
call you by the virtue of our Lords
Jesus

Jeſus christ which words ar written in
this booke looke ready thow be to apear
to me in all Places and all all tymes
wherſoeuer vpon paine of euerlasting
Condempnation fiat fiat fiat Amen.

Raum alls Raym Go thy Place apoynted
for the by our Lord Jesus christ vntell
I shall Call the agayn & be thou ready
vnto me and to my Call as often as I
shall thee vpon paine of euerlasting
Condempnatione In throno In throno
In Throno that thow depart from this
place without hurt or damadg of any
body or deed to be done that all the
world may know our Lord Jeſus is of
all Powers most mightest & that ther
is none other God but he which is in
Perſon three and on lyuing for euer
& euer. And the malidictione of God
the father omnipotent the soone and
the holy ghost deſcend vpon the & dwelle
always with the except thow depart
without Damadg of any euell deeds to
be done of any Creatur and thow to goe
to thy Place Apoynted for the by our
Lord Jeſus Christ and to apeer to me
at any tyme wheſoeuer vpon payne
of euerlasting Condempnatione Amen

Meſari coſmeniel archea· ſameor eritas
Dricho moſayr vſio noes veſo tureas·
Abrithios naſelion pyrno chyboyn ormon
Ceruali myrbeuo lian ſaueo ſayr·
Rhymano Caue iapion noſſpiel ſaſeuo rhaony·
Naty thirpolian ionayr Chuleor nefris·
Mistriona nayr dauoſy tyuamo turmy·
Pleon nomeato turias breſne naſephon
Adion ſayr Catros Chyroſny aſchion ermy
Otyel layr romays theory naias atreuo
Aliar meaſco triſna vſeori ieſaſchor·
Bios· pailon rauemy ſear·astro penaſon·

Go to thy Place Apoynted for thee whear
thy Lord God hath apoynted the vntell I
Shall Call the agayne be thow readye
vnto me & to my Call as often as I shall
Call the vpayne of euerlasting Condemp
nations In Throno In Throno In
Throno that thow depart from this
place without hurt or Damadg of any
body or any deed to be done that all
Creatars may knowe that our Lord
God is of all Powers most mightest
& that ther is none other God but he
which is thre & on lyving for euer
& euer And the maledictione of God
the father omnipotent the Soone &
the Holy ghost Desend vpon the and
dewle allwais with thee except thow
do depart without damadg of me or
any Creatur or any other euell deeds
to be done & thow to go to thy place
Predestinated & by our Lords Jesus christ
I doe els send the to the great pitt of
hell except (I Say) that thow depart
to

to the place wheras thy Lorde hath
apoynted thee & See thow be ready to me
& to my Call at all tymes and places
all my on will & Pleasur as I shall Call
thee without damadg of me or any
other Creatur vpon paine of euerlast
inge dampnatione F Fiat fiat Amen
Per Crucis hoc Signum ✠ In the begi
ninge was the words & the words
was with god & God was the word &
the same was in the beginge with God
In it was life & the life was the light
of men full of grace & trewth Amen

Die ☉ befor ☉

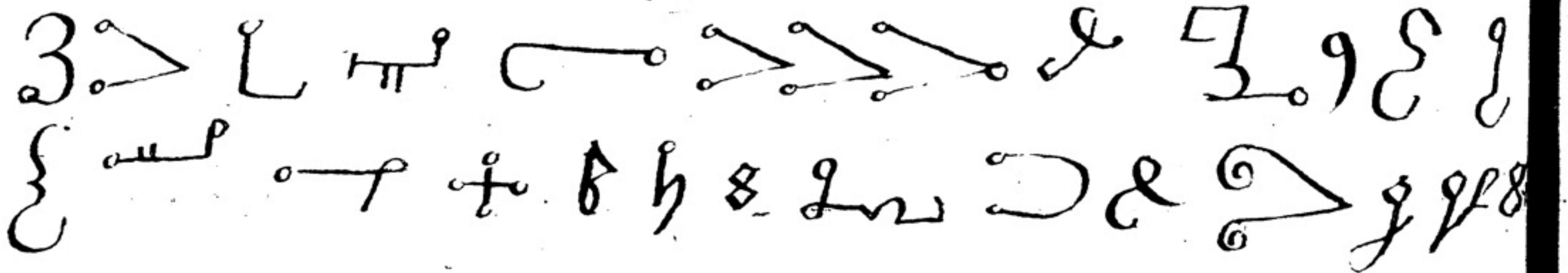
I Cutt the o boughe of this Sommers groth in the
nam of   whom I meane to beat & kill

Then Couer the table & say ✠ In nomine Patris
✠ & filly ✠ & speritus sancti ✠ ter & striking thereon
say Drochs myroch esenaroth ✠ betu ✠ baroch
ass ✠ maaroth ✠ holy trinity punish him that
wrought this myscheffe and take it away by thy
great Justic Eson ✠ Elion ✠ emares ales age
and strike thereon

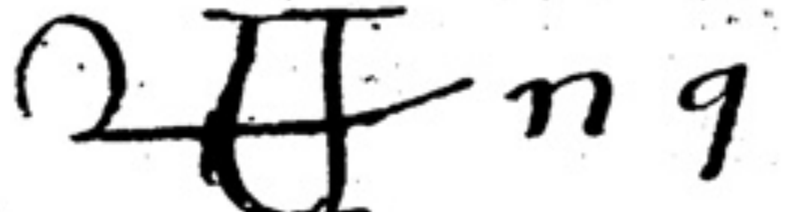
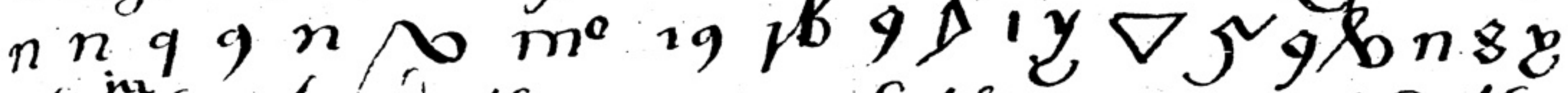
In the name of the most meke God the which
is only almighty, meke and mercifull Father
and Sire I humbly beseeche thee to give power
and way to this my worke thou being the God
of Heauel and of Paradice of Heauen and of
Earth of the sea and of the Infernalls that
by thy omnipotent Godhed mayest give powre
and effect to this worke that my labor may
be fully accomplished through thy worthines
good Lord which livest and raignest ever
on god Amen

To sley the enemye

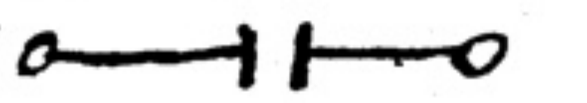
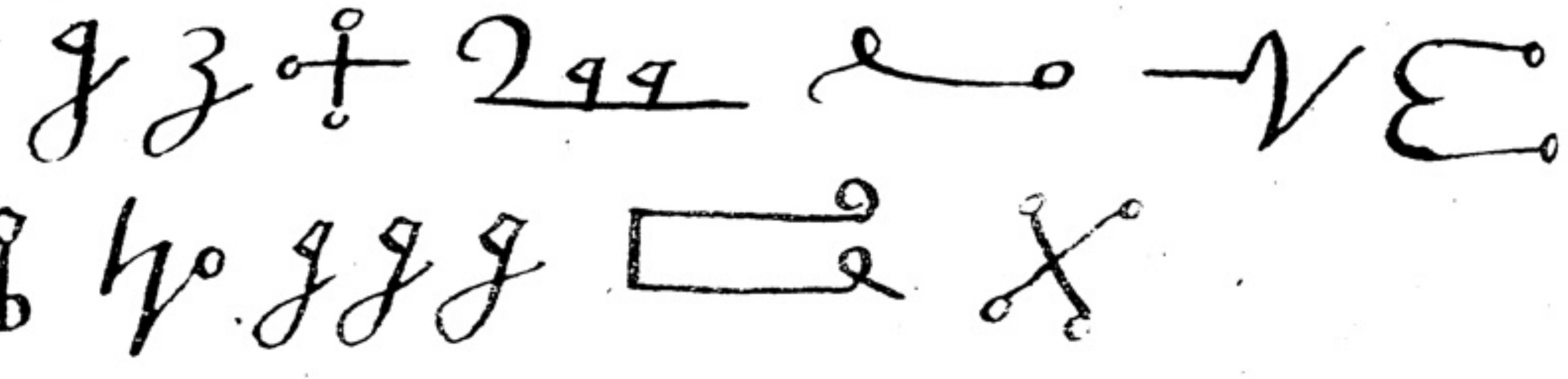
make an y of ~~Corne~~ wright theis Charecters with a needle of brase upon the y and dry them by soft fyre for Chimmey and when it is dry: Cast this y downe from som house that the y may broake sayinge theise words Haade, mikaded kakeben kika kita lica tasarith modeca kabert tuth tumch here with this y will slay the sick mans soone name him then take the peces of this y & bery them he shalbe dead no man shall know but the worker.



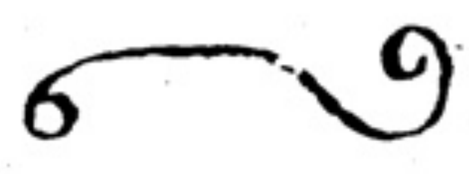
To ~~make~~ a man sicke /

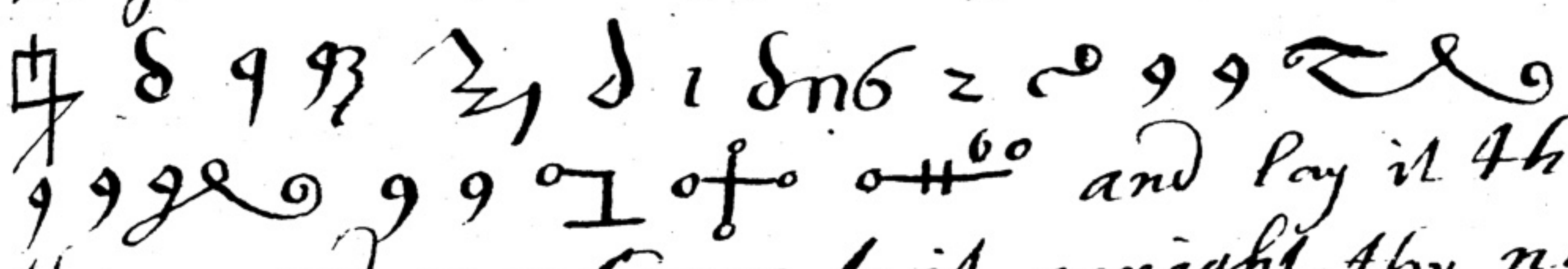
make an J of wax in the mans name and wright in the syd theis Charecters 

and in the head the name of the man And then with a sher Cutt this y from the backe to the head saying Haade mikaded kakeben kika kita lica tasarith modeca kabert tuth tumch then hang this J over the fyre with great smoke he shalle sicke

To make a man drought whil he

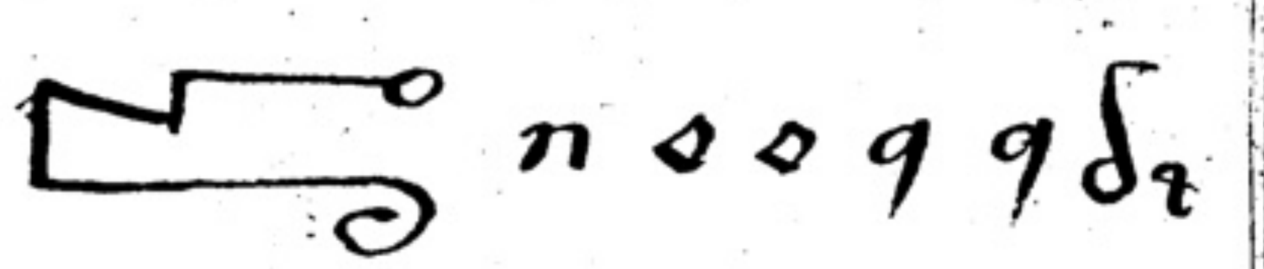
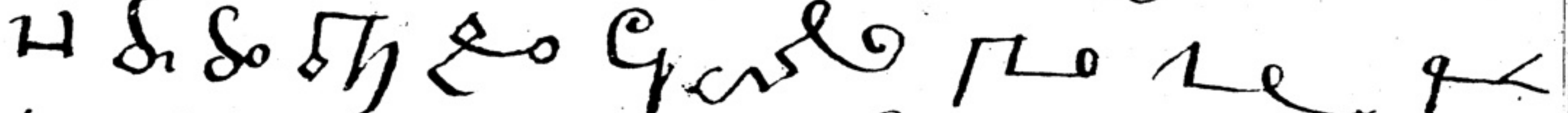
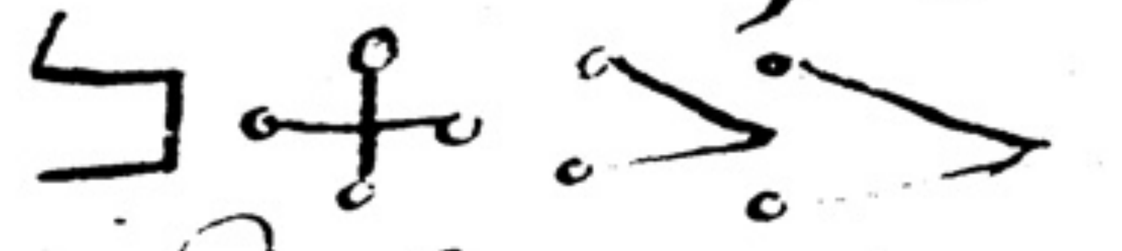
make any of lead and wright their Charect in the backe and putt his nam in the head  and bynd his hands behind him and his foot saying thus I have made the impoten in all things and nam him and say haade mikaded Rakaben kika kita hira tafarith modeca Rabert tuth tumch and when thou sayd them lay it in derke place in his name and he shalbe ympotent as long as the I. ly ther and when thou wilt undow it set the fyr wright 

To make a man Come hastely Come to the

wreigh thes charectors in parchment 

 and lay it that the wynd may Come to it wright thy name and his name and hold this wrighting in the smoke of mastick or encence say the words ratinat Cholgil manlis nabes kyel akame kunkyel

To haue of a Lord what thou wilt

wright theyse Charecters 

 and besmock them with masti[c]
and francumsence saing ratinat Cholgit
manlis nabes kyel akame kunkyel and
hang it on thy arme and ask what thou
wilt & it shalbe

1 The first of the day it [illegible] Lebitils in that houre men pray to the lord god and it [illegible] good to bind all things

2 The second houre it called Kenorum in that houre Angells pray vnto the lord god in that houre make an Images of loue and concord betwen men and all creatures spiritts

3 The 3 houre it called Fratirum in it fowles giue thanks bu[t] and in it birds and fishes make ther prayers

4 The 4 houre is called volqu in it the giue thanks vnto the creature and in it be made Images of spiritts scorpions and dragons.

5 The fifth houre it called Doalach in that houre all beas[ts] giue thankes vnto god in that houre ar made Images of no[t] and four footed beasts.

6 The sixt houre Remohor in that houre Cherubins make the[r] prayers & sitt among men and enchantments and in [it] be made Images of Imprisonment and the shall deliver

7 The seauenth it called Rade in it is made prayers for upholding and in it be made Images for garments for kings

8 The eight houre is called Haffarim in it be made Images among creatures and against slouthfullnes

9 The 9 houre is called Haron in it be made Images for hornys that the shall not be beleued in them nor ghosts shall not go out against them

10 The 10 houre is called Haon in the which the waters sing vnto the lord and the spiritts of the discending downe into the deepe and the evill tremble at it and in it ar made Images for taking and ghosts and entering into them that the shall not evill to them and for the waters were drepped in Egypt houres and it was mixed wth the holy oyntment And when the were anoynted with it which had an evill spirit cast them out by the helpe of God

11 The 11 houre is called Golirenbell Gelivon in that houre the virgins reioyceth in it and be made Images of love and agreements

12 The 12 houre is called Mahalont in that houre men doe profitt and in it be made Images of silence so that the shall speake no more vpon them for whom it was made.

The houres of the night the Images ar better then those of the day.

1 The first houre is called Hanruc or da Holon in it the deuills make ther prayers vnto the lord of houres and the hurt no man in that houre vntell the returne from prayer and in this houre be made ymadges of sylence.

2 The second is called Dophin in that houre fishes sing vnto the lord and all beasts of the water and things that creepe vpon the earth in it be made Images of fishe and blood Sunders & crobadilles frogges and all water beasts and be not distroyed

3 The 3 is Thabor and in it arise foules and dragons doe sing in it be made Images of fire and burnings and dragons and spiritts and the hurt not and in it all mouthes ar bound that the shall not speake

4. The 4 houre is called Alguar in that houre devells go forth of grav[e]
if any man goe in that houre he shalbe feared and he wyll be dreadfull
and trembled and be afrayd In this houre be made Imadges which be graven
in gold & silver for conquest & superfluous love and Imadges of bynding togither
of red brasse Allegation with yellow brasse and all images of ligations and bindinges
and of all evell

5. The 5 is called Damfor and in it be made Imadges of evell blouds & mischefe
wyndes and in it the fowles do rest and creatures do sing

6. The 6 is called Eaavone in it the waters sleep and are reposed and at rest
and if some take it in that houre and be myxed with the holy oyntmentes and therwith
have fevers be anoynted with it and they which cannot sleepe shall sleepe in the west
the holy of god and in it be made Imadges of sleepe and men shall sleepe on ther sleepe or
devaunce which men will do other good or evell be in the sight of the world

7. The 7 is named Hapher and in it be made Imadges of thinges nothing that them shall of
of them but it shall be graunted by the holy of almighty

8. The 8 is named Emarum in that houre seedes of the earth yeld thankes to the most high
god in that houre it is good to make Imadges for seedes woodes and gardening and trees of all
seedes of the earth & they shall proffit in it, and they will be good fredd from impedimentes

9 The 9 is called Cephacyn that houre the angells make ther prayers unto the lord that be
made Imadges of devaunce and outward thinges and bynding of tonges of men and of other
universall creatures for to make away ther impedimentes

10 The tenth is called Maheol in that houre it is profitable to make an Imadge that any
man women go not a fornication in regions

11 The 11 is called Allarhon in it be opened the gates of heaven for all and whose
prayers so ever praye unto god hartely and faythfully in that houre what he desyreth
asketh of god it will geven him in that houre be made Imadges of great mariadges and
spirituall and of mariadges and when Rudes and broke do make anger which in that houre
it signifieth a fayre cleare all the day and that houre the sun resteth upon all creatures
over parade

12 The 12 is called Sosam in that houre the streame brightnes of heaven under all the
creatures ther off that made ther prayers in it be made Imadges of sylver and quick
silver and it is called the Imadge of mysteries the reason he which beholdeth it shall be
amased & dombe and not able to speake and what so ever is done in that same houre
it cane never be lost and those Imadges that be not proved and they be made
in the substance of 4 ~~metalls~~ mettels tyne brasse silver or gold and none of them be
fumygated or [illegible] [illegible] [illegible] [illegible]

I Coniur & Constrayne the by the Triun
God by the trew God & by the holye
God & by ther virtues & Powers I Coniur
& Constrayne the that thow shalt
not asond nor desend out of thy body
shape to no place of reste but only to take
thy resting Place, at my pleasur, acco
rding to thy oth and promis I Coniur
& Constrayne the by theis Holy names
of God ✠ Tetragramaton ✠ Adonay
✠ Agla ✠ Saday ✠ Saboth ✠ Planaboth
✠ Panthon ✠ Craton ✠ neupmaton ✠
Deus ✠ homo ✠ omnipotens ✠ Yssus ✠
terra ✠ Vnigenitus ✠ Saluator ✠ Via
✠ Vita ✠ manus ✠ fons ✠ origo ✠ filius
✠ and by ther virtus & Powers I
Coniur and Constrayne, the that thow
shalt not rest nor remeyne in the
fyre or the water or the ayre or any
Priuy Place of the earth but only

with me at my will & Pleasur I Chard the Vpon payne of euer lasting Condempnation & Constrayne the by the excelent name of Jesus Christ A& for that this holy name is aboue all names for vnto it all knews doe bow & obey both of heauenly things & erth things & Infernall things neither is ther any other name giuen to man wherby we haue any Saluatione, but b the name of Jesus Therfor by by the name and in the name of Jesus of Nasareth & by his natiuity & resurestio & assention and by all that aperteyneth to his Passion, and by ther Virtues & Powers, I do Coniur & Constrayne the, that thow shat not take, any resting Place in the ☉ or ☽ nor in ♄ ♃ ♂ ♀ ☿ nor any of the tewlf Signes nor in the Concauitye of the Clouds nor

in any other priui place to ~~the~~ rest or stay in but only att my will & Pleasur And if thow be not obedient to me I do Condemp the into the Pitt of Hell for euer Amen with me at my will & Pleasur I Chardg the vpon payne of euer lasting Condempnation & Constrayne the by the excelent name of Jesus Christ Ame for that this holy name is aboue all names for vnto it all knews doe bowe & obey both of heauenly things & erthl things & Infernall things neither is ther any other name giuen to man wherby we haue, any saluations, but by the name of Jesus Therfor by by the name and in the, name of Jesus of Nasareth & by his natiuity & resurectio & assention and by all that aperteyneth to his Passion, and by ther Virtues & Powers, I do Coniur & Constrayne the, that thow shat not take, any restin Place, in the ☉ or ☽ nor in ♄ ♃ ♂ ♀ ☿ nor any of the tewlf signes nor in the Concauitye of the, Clouds nor

in any other priui place to ~~the~~ rest or stay in but only att my will & Pleasur And if thow be not obedient to me I do Condemp the into the Pitt of Hell for euer Amen

1 Here: I:
Emoniel aproisi chamerusyn thulnear
Peanes meuear Pandroy Cratnotiel
narbov mauy fabetrontes, arliel
Chemorsin netr Pransobyr diciet malros
ruelty Person roab chrumetrusyn

Ermoniel

I Coniure & Constrayne the, Ermoni[illegible] by
the Liuing the true
and by the Holy and by [illegible] virtus
and Powers I Coniure and Constrayne thee
that according to thes words written
rehersod to apere visibly bfor me
in fair forme of humayne shape and
that thow shall nether ascend nor descend
out of thy humayne shape without my
leaue and licence but to remeyne with
me at my will & pleasure according to thy
oth & promisse without hurt or damadge
of me or any other Creatur I Coniure
and Constrayne the by theis
holy names of

✠ A[illegible] ✠ Agla Sa[illegible] ✠ Sabd ✠ ~~147~~
anabeth ✠ [illegible] ✠ Cra[illegible] ✠ 144
[illegible] ✠ Deus ✠ Homo ✠
ne[illegible] m[illegible] [illegible] nus ✠ v[illegible]us ✠
Cre[illegible] ✠ s[illegible] p[illegible] [illegible] ✠ sa[illegible] ✠
terra ✠ Unigen[illegible] ✠ [illegible] fon[illegible]
vi[illegible] ✠ [illegible] ✠
✠ [illegible] and by ther Powers I Coniure
and Constrayne the that thow shallnot
remeyn in the fyr water Ayr or any
priuy Place of the earth but only to Come
at my Call to fullfill my Pleasur at my
will I Charg the vpon payne ~~of~~ of
euerlasting Condemnations and Constrayne
the by the excelent name of
for that this holi name is aboue
all names for vnto it all knees do bowe
and obey both heauenly & earthly and
Infernall things nor is ther any other
name wherby we any saluatione giuen to
man but by the name of therfor
in the name and by the name of
and by his natiuity &
resurrectione and asentione and by all that

Emoniel tebos chamerothy meor Pemorsy
dyor meculorsyn fra pean Crymarsy
metrosyne vaty Chabaryn dayr Aschre
Cathurmo fabelron eroiy mardose

J:

apertoyneth to his passione and by ther
virtus and powers I doe Coniure and
Constreyne the that thow shall not take
any restinge place in the
nor in any of the seulsd signes nor in the
Concauity of the Cloudes nor in any
other Priuy place to rest or stay in
but only to obey and fullfill my will and
if thow be not obedient to a poor sinner
in fair forme upon the readinge of theis
wordes I do condempne the into the great
pitt of hell for euer Amen

Michaell ☉
Gabriell ☽
Samael ♂
Raphael ♃
Anael ♀
Cassiel ♄

O ye Glorius Angells written in this squar be
yon Coadiutors & helpers in all Questions &
demaunds in all my bussinesses & other causes
by him which shall come to Judg the quicke &
the deade & the world by fyre.

✠ Lemaac ✠ Solmaac ✠ elmay
✠ Geragra ✠ raamasin ✠ ezierego ✠ mial ✠
egziephiaz ✠ Josamin ✠ Sabach ✠ ha ✠ aem
✠ re ✠ b ✠ e ✠ sepha ✠ sephar ✠ ramar ✠
Semoit ✠ Lemaio ✠ pheralon ✠ amic ✠
phin ✠ Gergoin ✠ Letos ✠ Amin ✠ Amin ✠

In the name of the most pitifull and mercifull
god of Israell and of Paradis of heauen & of earth of
the seas and of the Infernalls by thyn omnipotent
help may performe this worke which lyuest & rainest
euer on god world without end Amen
O most strongest and mightest god without beginninge
or ending by thy Clemenci and knowlidg I desire that
all my Question works and Labor may be fully & truly
acomplished through thy worthines good Lord which
liuest & raignest euer on god world without end
Amen
O holy Patient & mercifull great god to be worshiped
the Lord of all wisdom Clere & iust I most hartely
desir thy holines & clemenci to fullfill Performe
and accomplish this my whole worke through thy
worthines & blesed power which lyuest & rainest
euer on God Per omnia sæcula sæculoru Amen

Geradiel önayr bulesar medran Pedarbon
fa eno nabor vielis Troyn therdial
masre reneal chemarson Cuhadiam
almoni sacley penoyr Satocial chrama
nadiarsi thorays vayr pean eridiel
Cabal draony myar dearey Coll dazey
menaar afotiel Cumal mdrasodiar
barmo Sosiel almenary satiel chulty
dealyn peson duarsy Caber Fruony
marcy fultiel Cabel merult verdran
pralsi lusion lamecon symaro lalers
theori madrassyn

Geradiel osayl chameruſin chulty
Pemarsoniel dayr fayr chaturmo
tes bornatyn erſoty Camylor ſayr
ſabelmero dan Cosry damerson maltey
nabelmerusyn ✝

Buriel maſtfoyr chameruſyn noet Pean
Ionachym marduſan Philarſii Pedarym
estlis Carmoy boysharonty Phroys
Sabelronti mear Taphany vearchas
Clareſon notiet Pador astotiel marſyno
reneas Capedon thiſinaſion metro
Tavair Carpentor thurneam Cametroſy

Buriel Threſor Chamerontis hayr Plaſu
nadiel marſo neany Pean Sayr Sabelron
chaturmo metros erſoty Caduheroſyn

matters of Carnal love and to the wachers
of love and such things that are done in the
night of prisons and locks / their safely
kept

[illegible] 100 10 10

1 [illegible] 2 Gabriel 3 [illegible] 100 : 0 10

4 [illegible] 5 Nedriel 6 [illegible] 100 10

7 [illegible] 8 Bnfiel 9 [illegible] 100 10

10 11 Tubiel 12 [illegible] 100 10

π

For the night after & going downe
loke to the [illegible] & say

I Coniur the wynd & Ayre & Light by Jesus Christ the which holy with his Virtue & blessing hath made the and hath walked vpon the Sea which did say vnto Peeter Comaunding that he shall Come vnto him And by the helpe the which he did helpe him I charge the that thow dost Clere vp and Clarify to my Porpos, So that I may Perfectly her & see this sperit that I be not letten by the Ayre but he may be apearing to my Sight and to show to me allthings Perfectly & Planly what so euer I shall aske or demaund of him to my mynde to the efecting of my Porpos The blessing of God the father the Soon & the holy ghost & his trewth & his grace descen vpon me & remeyn alwais vpon me the Seruant of God the peac & health of our Lord the fiue wounds & virtu & Clemenci of our Lord Jesus Christ be vnto me an ayd to helpe me & that this Sperit may apere to me to my sight to shew me my desires by him that shall Come to Judg the quick & the dead & the world by fire.

Dies · Mies · ieschet · Benedoefi,
Dovuina, Enitemaus ·,

181

[illegible] latere [illegible] hic latus [illegible]

Est ideo latex omni quod latet vena [illegible] hic latex dicitur [illegible] hoc latus [illegible]

[illegible] latex ideo [illegible] latet [illegible] hic latex [illegible] tegula [illegible]

Costa lateris post laterem dat tegula latere [illegible]

Est [illegible] latus [illegible]

Lens clamis [illegible] semper conciliatur.

Leno [illegible] leno [illegible]

Lene mordet [illegible] mordens [illegible]

Hec lenticula poco vas. maculam cutis atque legumen.

Lentis [illegible] flecto lentus tardus

Lentus [illegible]

Plenum dat lenimen [illegible]

[illegible] lenimen [illegible]

Lentus [illegible] vocatur [illegible]

[illegible]

[illegible] lectus [illegible]

Liber [illegible]

Est liber [illegible]

[illegible]

Pars prior est cortex. [illegible]

[illegible]

Est [illegible] foramen [illegible]

[illegible]

[illegible] libro [illegible] sacrificio [illegible]

[illegible] tabule [illegible] [illegible]

[illegible] pennas [illegible] tenebras

[illegible] [illegible]

[illegible] lustra feraz [illegible]

[illegible] purgando [illegible]

[illegible]

He that will prove any experiment it is necessary [illegible] to [illegible] the [illegible] of the mone [illegible] chaunge to chaunge [illegible] the mone [illegible] experiment [illegible].

And note [illegible] experiment [illegible] convenient [illegible]. [illegible] there be some [illegible] other [illegible] age of [illegible] conjunction.

[illegible] all [illegible] experiment [illegible] effect.

In secunda die [illegible] libro [illegible]

[illegible]

And he that [illegible] gretyse or call any [illegible] must
abstene fro women to [illegible]
[illegible]
[illegible]
[illegible]
[illegible] bede shewen [illegible] must [illegible]
[illegible] fro [illegible] to [illegible]
[illegible]
[illegible] to [illegible]
more must be [illegible]
[illegible] inbiter [illegible]
[illegible] hed in [illegible]
[illegible] must be [illegible] ye cost [illegible] all [illegible]
[illegible] them [illegible]
[illegible]
[illegible]

Incipit confessio [illegible]
[illegible] Deus [illegible] Omnipotens sempiterne
[illegible] cum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Des [illegible] meus [illegible]
[illegible] non [illegible]
[illegible] contulisti [illegible]
[illegible]

[illegible] pandisti [illegible] suscipe domine deus clamore [illegible] dum [illegible] contritis [illegible] virtutes [illegible] merita beatissime [illegible] omnium sanctorum [illegible] que in hoc libro [illegible] esse [illegible] ancto [illegible] peccata [illegible]

Domine [illegible] unum per [illegible] misericordia [illegible] misere mei [illegible] [illegible] sancta [illegible] [illegible] [illegible] in hoc libro [illegible] ego [illegible] vite [illegible] nobis [illegible] [illegible] [illegible] cleope [illegible]
[illegible] tetragramaton [illegible] eloy [illegible] oriana [illegible] [illegible] in [illegible] hoc [illegible] [illegible] potestate [illegible] [illegible] [illegible] [illegible] ego [illegible]

ut tam [illegible] virtutem et potestatem obtineat et habeat ad quam ille sit institutus prestante domino deo nostro qui sedet in altissimis thronis qui est benedictus in secula seculorum Amen

Benedicat te pater + benedicat te filius + benedicat te spiritus sanctus + ut virtutem habeas et teneas semper quam habere debes Amen Benedicant te omnes sancti et electi dei et omnes virtutes celestes hodie et omni tempore Amen + Benedicant + et confirment te omnes angeli et archangeli virtutes principatus potestates throni dominaciones cherubin et seraphin ex auctoritate et misericordia dei Amen.

Domine sancte pater benedicas + et sanctifices + et consecres librum istum per omnipotenciam tuam et ut virtutem obtineat ad quam constituitur Amen

Ne derelinquas me domine deus meus ~~meus~~ et ne discesseris a me. Intende in adiutorium meum domine deus salutis mee. Fiat misericordia tua super nos quemadmodum speravimus in te. In te domine speravi non confundar in eternum. Dirigatur in conspectu tuo domine oracio mea. Inclina aurem tuam ad preces meas. Domine exaudi oracionem meam Et clamor meus ad te veniat.

Domine pater misericordiarum et deus tocius consolacionis qui consolaris nos in omni tribulacione nostra qui es pius iustus et misericors in [illegible] [illegible] et protegas et [illegible] liberas me famulum tuum Et [illegible] inimicos meos [illegible] [illegible] [illegible] [illegible] malignus ut non valeat ma accedere . desiderare .

---

neque defraudare sed in omnibus ~~meis~~ mea desideria adimpleat vel impleri faciat et in presenti invocacione et experimento veritatem ostendat ad optimum effectum propter omnes ineffabiles et stabiles virtutes tuas qui in trinitate vivis et imperas et regnas deus per omnia secula seculorum Amen . Finis

Consecracio circuli

Make a cercill with a knyfe to [illegible] ye knyfe & ye cerkyll must be xiiii fote brode over & is vii fote of brede fro ye center or mid of ye cirkyll unto ye circumference or ye other syde therof & it must be mayd wt a white hafted knyfe. And in begynnyng to consecrate ye cercyll the exorcist or ye maister yt taketh upon him to work ye invocacion or experiment must say thes oracions folowing. In nomine patris et filii et spiritus sancti. Pater noster. Credo in deum patrem omnipotentem creatorem. Adiutorium nostrum in nomine domini. Qui fecit celum et terram. Sit nomen domini benedictum. Ex hoc nunc et usque in seculum. Esto nobis domine turris fortitudinis. A facie inimici. Nichil proficiat inimicus in nobis. Et filius iniquitatis non apponat nocere nobis. Domine exaudi oracionem meam Et clamor meus ad te veniat. Oremus. Presta quesumus omnipotens eterne et misericors deus ut nostra presens operacio quam nos indigni famuli tui [illegible] sanctissimi nominis tui presumimus in hore mandare deus virtuti tue et confirma hoc deus quod operatus es in nobis ad nostrum desiderium operatum tua summa potencia [illegible] feliciter finiri per dominum nostrum Iesum christum filium tuum qui tecum vivit et regnat deus per omnia secula seculorum Amen. Then say thus

Benedicat + nos pater [illegible] [illegible] [illegible] maiestatis . divina potestas ~~[illegible]~~ . [illegible] sancta unitas .

ut [illegible] virtutem [illegible] obtineat [illegible]
intrat [illegible] ille sit misericors [illegible] prestante domino deo
[illegible] qui est benedictus in
secula seculorum. Amen.
Benedicat te pater + benedicat te filius + bene-
dicat te spiritus sanctus [illegible] + ut virtutem habeas [illegible]
[illegible] semper [illegible] debes. Amen. Benedi-
cant te [illegible] omnes [illegible]
[illegible] omni tempore. Amen + Benedicant +
et confirment te omnes angeli et archangeli [illegible]
[illegible]
[illegible] Amen.
Domine sancte pater [illegible] benedicas + sanctifices + [illegible]
[illegible] et de virtute
obtineat [illegible] Amen
Ne derelinquas me domine deus meus ~~[illegible]~~ ne dis-
cesseris [illegible] domine deus
salutis mee. Fiat misericordia tua super nos que-
[illegible] speravimus. In te domine speravi non
confundar in eternum. Dirigatur in conspectu tuo domine
[illegible]
Domine exaudi [illegible] Et clamor meus
ad te veniat.
Domine pater misericordiarum et deus totius
[illegible]
[illegible]
[illegible]
[illegible] me
[illegible] 1
[illegible] ma [illegible]

neque [illegible] sed in omnibus [illegible] desideria
[illegible]
[illegible]
effectu [illegible]
[illegible] et regnas [illegible]
[illegible] Amen

Confessio [illegible]

[illegible] with [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
the exercise [illegible] worke [illegible]
[illegible]
[illegible] Credo
[illegible] Con-
[illegible]
[illegible] domine [illegible]
[illegible]
[illegible] Et filius [illegible]
[illegible]
[illegible] Deus [illegible] omnipotens eterne
[illegible]
[illegible]
[illegible] me et [illegible]
[illegible] desiderium
[illegible] per
[illegible] regnat
[illegible]
[illegible] me [illegible]
[illegible] ~~[illegible]~~ [illegible]

[illegible] sapiencia dentis [illegible]

[illegible] in nostri [illegible] Protege [illegible]

[illegible] potencia dei [illegible] [illegible]

~~[illegible]~~ [illegible] dei [illegible]

[illegible] + [illegible]

[illegible]

[illegible] tum [illegible]

[illegible] on [illegible]

[illegible] [illegible] creatura

[illegible] christi psalmi Inte dne [illegible] nos

[illegible] meam [illegible]

[illegible] meam qui habitas in celis [illegible]

[illegible] Tres [illegible]

[illegible] + [illegible] +

[illegible] + [illegible]

[illegible]

[illegible]

[illegible] ~~[illegible]~~ [illegible]

[illegible]

[illegible]

[illegible]

[illegible] virtus [illegible]

[illegible]

[illegible]

[illegible]

[illegible] verbis

[illegible] tes [illegible]

Dei [illegible] per [illegible] Angelorum

archangelorum virtutum potestatum principatuum [illegible]

[illegible] prophetarum

[illegible] martyrum [illegible] sanctorum virginum [illegible]

[illegible] confessorum [illegible] benedictus [illegible]

[illegible] dei [illegible] sancte

te [illegible] omni [illegible]

custodiens [illegible]

[illegible] videat [illegible]

[illegible] nec

[illegible] infra [illegible]

[illegible]

[illegible] nec [illegible]

[illegible] nec [illegible]

modo [illegible] defendente [illegible] celestis

[illegible] fiat fiat Amen

And this conuracion must be [illegible]

[illegible]

This experiment is for treasure hid in the ground and [illegible]

[illegible]

[illegible]

[illegible]

[illegible] custodes [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] aperte [illegible] terra [illegible] vel [illegible] [illegible] [illegible]
[illegible] appareatis vel appareat [illegible] aperte [illegible]
[illegible] a [illegible] decem amorum aperte [illegible]
[illegible] meo [illegible] et obedientes [illegible]
[illegible] te in [illegible] [illegible] potestatem
omnipotentis dei [illegible] o [illegible]
te per [illegible] [illegible] dei [illegible]
[illegible] per [illegible] veritatis [illegible] et per [illegible]
[illegible] [illegible] [illegible]
[illegible] per [illegible] misericordiam [illegible] que [illegible] fecit [illegible]
[illegible] sancta [illegible] in celo
in eterno [illegible] et [illegible]
[illegible] thesaurum infra [illegible]
[illegible] del [illegible] [illegible]
[illegible] te [illegible]
[illegible] et [illegible] filii dei celi [illegible]
[illegible] et per [illegible] [illegible]
[illegible] gracie et per [illegible]
[illegible] et [illegible] ~~et [illegible]~~ per
[illegible]
et per [illegible] omnis [illegible] [illegible]
et per virtutem [illegible] misericordie [illegible]
[illegible] omnis [illegible] et per virtutem ~~et [illegible] [illegible]~~ [illegible] et per virtu-
tem omnis [illegible] confortacionis ~~[illegible] [illegible]~~ [illegible]
[illegible] filii dei celi et per virtutem [illegible]
[illegible] et per [illegible]
[illegible] dei et [illegible]
[illegible] in gloria [illegible] et [illegible] maiestatis [illegible]
per tremendam [illegible]

[illegible] tam [illegible] et [illegible]
[illegible] et omnes malos spiritus et omnem [illegible]
[illegible] et per [illegible] omne [illegible] in celo [illegible]
terra et in [illegible] [illegible] filii dei [illegible]
[illegible] filio [illegible] Israel filio [illegible]
[illegible] o [illegible] super terram [illegible]
et [illegible] in [illegible]
[illegible] et loquere [illegible] responcione [illegible]
[illegible] de quibus te [illegible] o spiritus
[illegible] te [illegible] te [illegible] spiritus ~~[illegible]~~
dei et per [illegible] ~~[illegible] [illegible]~~
~~[illegible]~~ [illegible] et [illegible]
[illegible] et [illegible] per virtutem spiritus
[illegible] et [illegible] et per virtutem spiritus [illegible]
[illegible] et [illegible] et [illegible]
[illegible] o spiritus [illegible] te [illegible]
[illegible] fortitudine [illegible]
[illegible] habet [illegible]
[illegible] omnipotentis
[illegible] te [illegible]
[illegible] dei [illegible] o [illegible]
[illegible] misericordiam [illegible] o [illegible]
[illegible] dei [illegible] o [illegible]
spiritus [illegible] e [illegible] [illegible] o [illegible]
[illegible] per virtutes omnium celorum [illegible]
[illegible] [illegible] dei [illegible]
[illegible]
et [illegible] o [illegible]
[illegible] te
dei [illegible] et [illegible]

[illegible] presentata [illegible] habere [illegible]
[illegible] dextre manus [illegible]
clauata ligno [illegible] perforatur. [illegible] spiritus [illegible]
[illegible] perforando [illegible]
[illegible] tractus cum [illegible]
et sinistra manus [illegible] spiritu
[illegible] in penis [illegible]
[illegible] aperte [illegible] me
et [illegible] pene [illegible]
[illegible] clauatis [illegible] spiritus [illegible]
clauatus [illegible] perforatus [illegible] pena [illegible]
[illegible] pena [illegible]
[illegible] peccatum [illegible]
[illegible] descendit [illegible] terra [illegible]
perforante [illegible]
infernum [illegible]
[illegible] infernum [illegible]
[illegible]
[illegible]
[illegible]
[illegible] effudit [illegible]
[illegible] ~~[illegible]~~ [illegible]
[illegible]
[illegible] tempore [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] est deus [illegible] deus [illegible] quid dereliquisti me [illegible]
[illegible] sancta verba [illegible] est. pater [illegible]
[illegible] spiritum [illegible]
[illegible] apparere [illegible]
[illegible]
omnium [illegible] sua passione et [illegible]
[illegible]
[illegible] O [illegible]
[illegible] michi [illegible]
[illegible]
[illegible]
[illegible] D [illegible]
[illegible]
[illegible]
spiritus [illegible]
[illegible] fecit [illegible]
[illegible]
[illegible] tormentum [illegible]
[illegible]
[illegible] and [illegible] hym [illegible]
that gode [illegible] of all creatures [illegible]
[illegible]
[illegible] Fiat lux. [illegible]
[illegible]
[illegible] deus [illegible]
[illegible]
[illegible] tristicia [illegible] tormenta [illegible]
[illegible] infernum [illegible]
[illegible] michi [illegible]
[illegible] and [illegible]

[illegible] by ye vertu of all ye holy wordes ye our
Lorde god said in ye creacion of ye worlde & of all crea-
tures saying. I charge ye by ye vertu of ye first wordes ye
he said when he mayd lyght & sayd Fiat lux.
Fiat firmamentum in medio aquarum & dividat aquas
ab aquis. Germinet terra herbam virentem & facien-
tem semen et [illegible] pomiferum faciens fructum iuxta
genus suum cuius semen in semetipso sit super terram. Fiant lu-
minaria in firmamento celi & dividant diem ac noctem
& sint in signa & tempora [illegible] & annos ut luceant in
firmamento celi [illegible] terram. Producant aque
reptile anime viventis et volatile super terram sub firma-
mento celi. Crescite & multiplicamini & replete a-
quas maris. [illegible] multiplicentur super terram. Pro-
ducat terra animam viventem in genere suo iumenta et
reptilia & bestias terre secundum species suas. Faciamus
hominem ad ymaginem & similitudinem nostram et presit pis-
cibus maris & volatilibus celi & bestiis terre [illegible] legi
[illegible] omni [illegible] quod movetur in terra. Crescite
& multiplicamini & replete terram & subicite eam et dna
mini piscibus maris & volatilibus celi & universis ani-
mantibus que moventur super terram. And here endith
ye wordes ye god said [illegible] of worlde [illegible]
[illegible] And [illegible] spek to him
in [illegible] maner [illegible] him when he [illegible] thre
[illegible] kepyn there [illegible]
And what [illegible] maner yee may best have
it. [illegible] by all ye holy
wordes [illegible] by ye vertu of ye holy name
[illegible] and all other holy names [illegible]

god [illegible]able and vnspekable & by all ye vertues &
powers of gode and by him to whome yee [illegible] most
obedien[illegible] [illegible] in ye [illegible]
he [illegible] before ye
[illegible] posses [illegible]
[illegible] And when ye gode is before
[illegible]
[illegible]
[illegible]
[illegible]
nyd [illegible] to hym [illegible] ye name [illegible]
of gode and of o[illegible]
[illegible] yee [illegible]
nall. And take hede yt yee [illegible] not oute of ye [illegible]
[illegible] but ye space of one [illegible] getd ye
[illegible] some [illegible]
[illegible] some [illegible]
[illegible] And [illegible]
[illegible] fe
[illegible] But at ye be[illegible]
[illegible] yee [illegible] aft
[illegible]
[illegible] And [illegible]
[illegible]
[illegible] And
yee [illegible]
[illegible] figure of [illegible]
[illegible]
[illegible] malignos [illegible] demo-
nes. Th[illegible] forset.

hym to apere by ye vertu of all ye holy wordys yt oure
Lorde gode spak in ye creacion of ye worlde & of all crea
turs. saying. I charge ye by ye vertu of ye first wordys yt
gode spak when he mayd lyght. & sayd Fiat lux.
fiat firmamentu in medio aquaru & dividat aqs
ab aquis. Germinet terra herbam virentem & facien
tem semen. et lignu pomiferu faciens fructu iuxta
genus suu. cuius seme in semetipso sit sup terram. Fiant
luminaria in firmameto celi & dividat die ac nocte
& sint in signa & tempora & dies & annos. & luceat in
firmameto celi & illuminet terra. Producant aque
reptile anime viventis & volatile sup terra sub firma
mento celi. Crescite & multiplicamini & replete a
quas maris. Avesq multiplicent sup terra. Pro
ducat terra anima viventem in genere suo iumenta et
reptilia & bestias terre secundu species suas. Faciamus
hominem ad ymaginem & similitudine nram et presit pi
scibus maris & volatilibus celi & bestiis terre universeq
terre omniq reptili quod movetur in terra. Crescite
& multiplicamini & replete terram & subicite ea et dna
mini piscibus marris & volatilibus celi & universis ani
mantibus que moventur sup terra. And here endit
ye wordys yt gode spak at ye creation of worlde & all crea
turs. And when ye spirit apereth. than speke to hym
in thy mothers tong. & aske hym what he doith there
& what he kepyth there & what gode or tresure is there
And what way or by what mein zee may best have
it. and at what tyme. and charge hym by all ye holy
wordys rehersyd afore & by ye vertu of ye holy name
of god tetragramaton and all other holy namys of

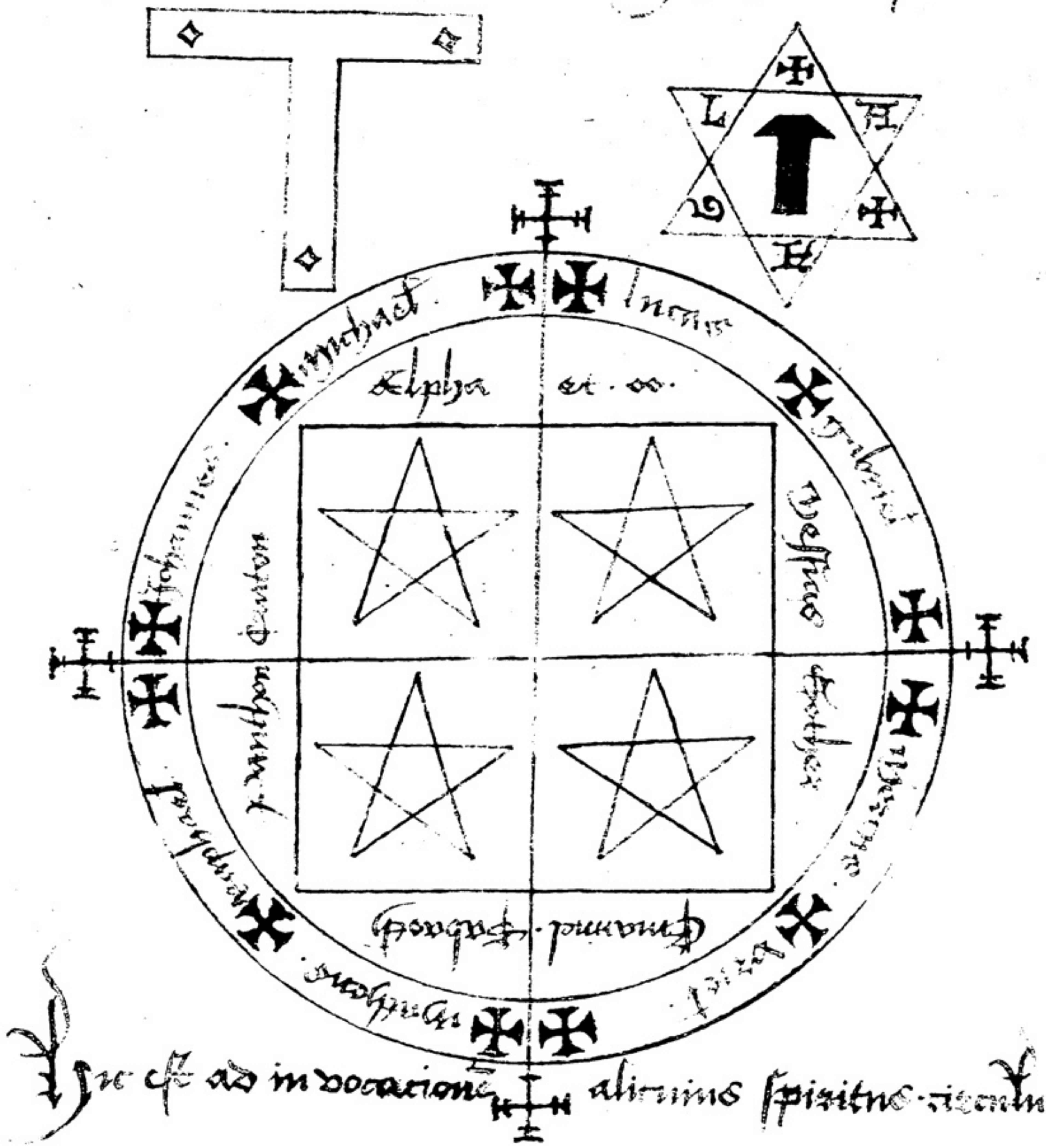
---

god speakable and unspeakable & by all ye vertues &
powers of gode and by hym to whome he aught most
obedient unto. and in ye payn of endles dampnacion
yt he fetche up ye gode or tresure & to ley it before yu
& yt zee may posses & use it at your pleasure to yo
profyt & comodite. And when ye gode is before
yowe or when zee have it presentes ye sprit [illegible]
of yowe some thing for his labor. but beware &
take heyd & gyve hym nothing for parell yt may
happin yof. but charge hym to go to ye place yt is ordi
nyd or appoynted to hym & yr to abyde ye dome & ye will
of gode and of or lorde [illegible] & ye holy goste ye
holy & blessid trinitye three persons & one gode eter
nall. And take hede yt yee go not owt of ye cyrkyll one
sone but ye space of one howre or lytyll more. than ye
in ye cyrkyll say some speciall prayers. & yt ye sprit
before yowe not or some oyer felowe for he shall
[illegible] And say. I put ye father & ye sone & ye
holy ghost betwene me & ye sinfull and ye thy fe
lows. fiat. fiat. fiat. so be it. But at ye begyn
nyng zee must have a cyrkyll mad as above yee hast
hard [illegible] saying ye wordys [illegible] above in ye
fyrst. And [illegible] fellows beyng [illegible]
[illegible]
[illegible] of ye [illegible] ye [illegible] And
zee [illegible] yowe ye [illegible] seales of [illegible]
[illegible] signe of [illegible] as folowith on ye [illegible]
[illegible] virgin [illegible]
[illegible] est. propter malignos spiritus & oes Demo
nes. The first nyght ye second nyght. ye forwrt.

nyght ye sept nyght ye viij nyght ye x nyght ye xij nyght & ye xiiij nyght is best to thys work & it is tryde in payn of deth yf it be done as it aught to be :

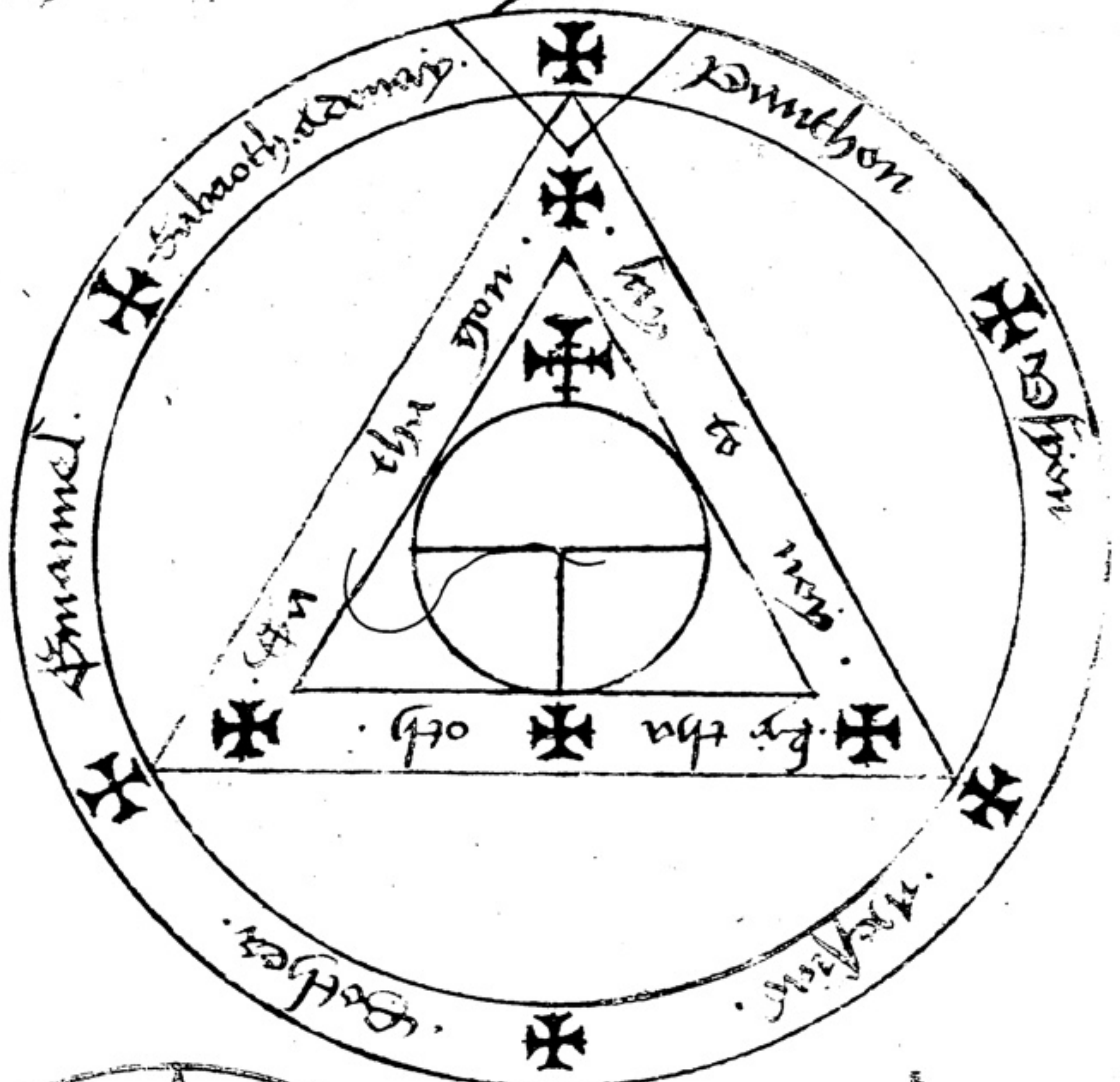
Finis huius experimenti.

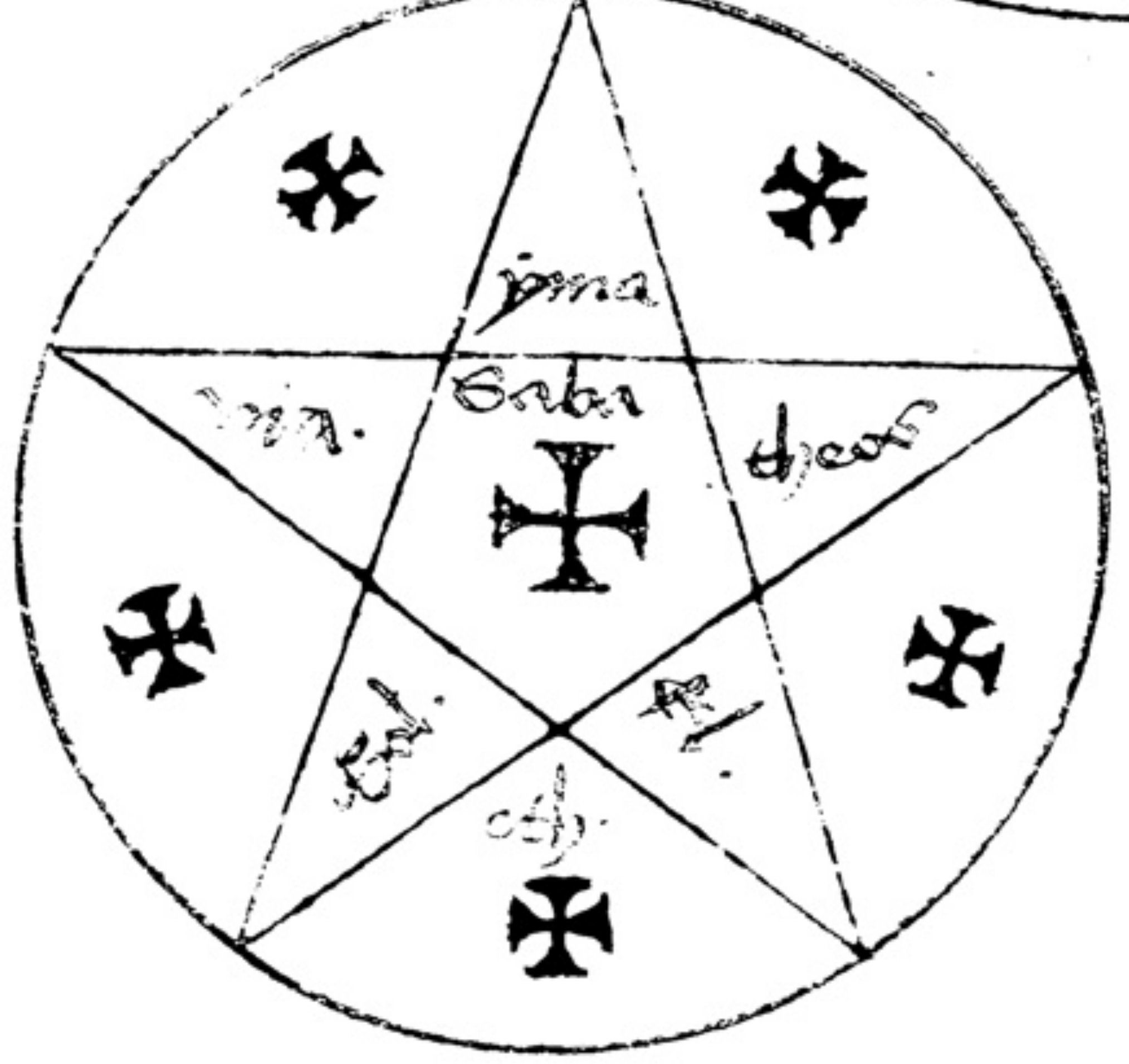
Signum tau. — Hexagonus salomonis

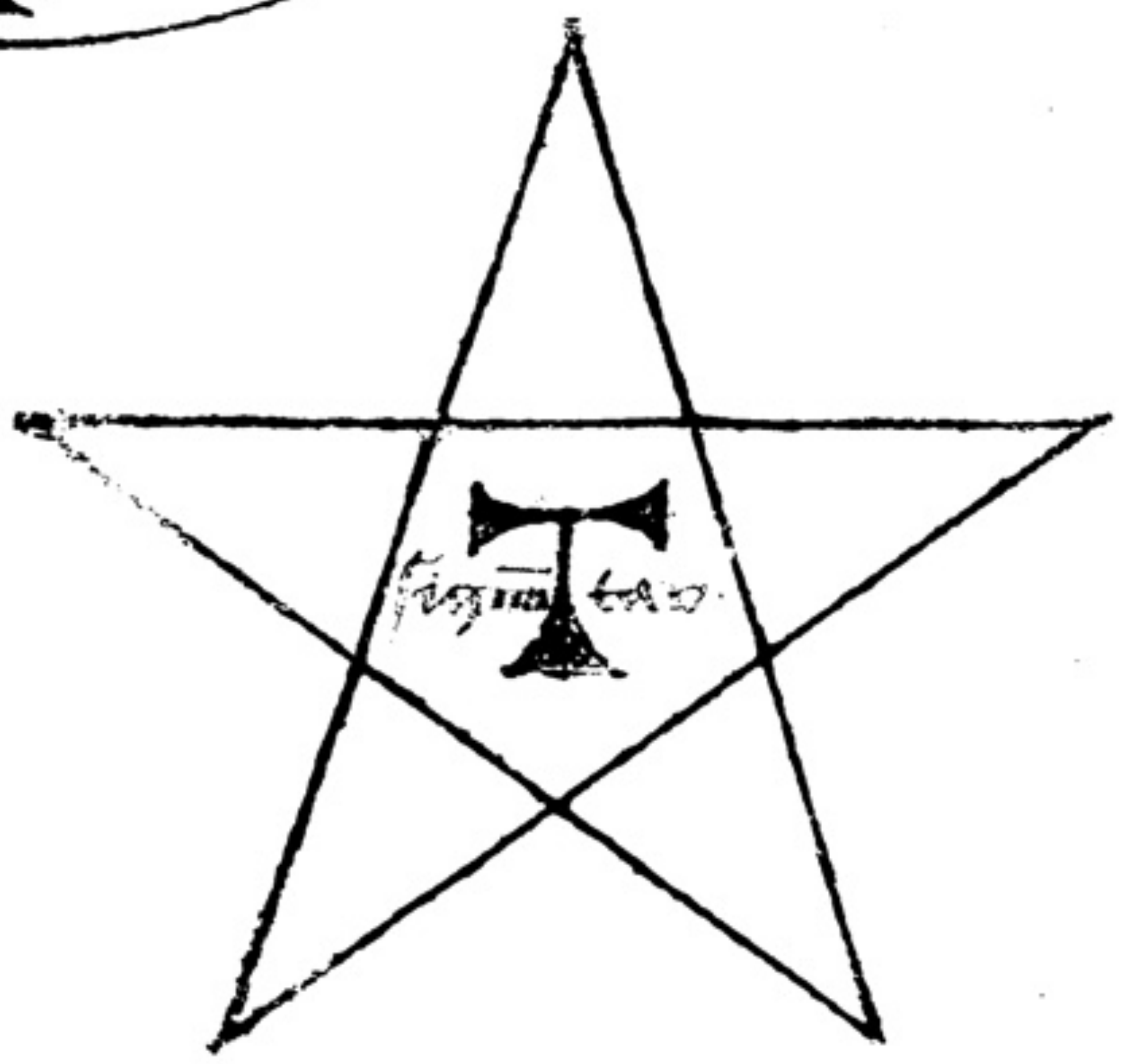

L
michael
Lucas
Gabriel
Johannes
Alpha et ω
Raphael
Uriel
Matheus
Marcus

Hic est ad invocationem alicuius spiritus tenendus

Thys cirkyll is callyd ye seall of ye eyzth name ye wych
wythowt no sprit wyll obay :


Sabaoth. Adonay.
Panthon
Emanuel
Sother.





The experiment to knowe the very trewth. yf there be any tresure hyd in any place where it is thought to be or noo. Take .v. hasyll yerdes of one yere growyng and wryte on them. this name eloy. and put hem in þe grownde in þe place where the tresure is thought to be. late in the evynyng. and take them away in þe mornyng. and than loke what rod or yerd be broken or other wyse alteryd than it was before or els taken away. under that rod in the grownd where it stode is the tresure or els nere to that place.

Vene istuc sanctum nomen Eloy in ligno cauli super thesaurum. et si ibidem fuit vel fuerit spiritus bene scies. quia si ibidem fuit vel fuerit spiritus nomen eloy ibi non expectabit. Et isto modo potes cognoscere si sit ibidem thesaurus vel non. Et si experimentum facit [illegible] pater noster et quinque Ave maria et Credo ponendo virgam in terram. postea dicas Oremus. ~~Actiones~~ Actiones nostras quesumus domine aspirando preveni et adiuvando prosequere ut cuncta nostra operatio a te semper incipiat et per te cepta finiatur. Per christum dominum nostrum amen. Benedicat + me vel nos imperialis dei maiestas. protegat me vel nos regalis dei dignitas. custodiat me vel nos sempiterna deitas. servet me vel nos gloriosa dei unitas. defendat me vel nos immensa sancta trinitas. dirigat me vel nos inestimabilis dei bonitas. regat me vel nos potentia dei patris. vivificet me vel nos sapientia filii. illuminet me vel nos virtus spiritus sancti. Et [illegible] per hanc presentem orationem ut sim salvus [illegible] tertio. Amen.

Hic per a ex [illegible] in hoc Cuspiciano [illegible] ad duo idem [illegible] primo [illegible]
[illegible] cristo [illegible] nota [illegible] primo [illegible]
[illegible] Dicto [illegible]

[illegible]

Et tamen a [illegible]

[illegible]

Confero dum [illegible] ista [illegible].

[illegible] cano dat primum cal [illegible]

[illegible]

Cancello [illegible]

[illegible] dum [illegible] pono [illegible]

[illegible]

Carpo [illegible] laniam flores [illegible]

[illegible]

Sedo [illegible]

[illegible]

Hac dum [illegible] ista duo tego [illegible]
[illegible] possessor

[illegible]

Gloriose [illegible]
[illegible]
Gloriose [illegible]
Alme [illegible] gloria [illegible]

[illegible] impar ad to [illegible] vnde [illegible] indico ad to [illegible] vel censeo mores.
Censeo compitto censeo immenso censeo mores
hic p u [illegible] vbi [illegible] ad [illegible] vnde [illegible] ad to [illegible]
[illegible] bono ad to [illegible] ingero [illegible]
Dat quero vtrumque bono culpat contra ingero fert
[illegible]
[illegible] ad to [illegible]
Qui fallit verbis alignem [illegible] ille
[illegible] dum [illegible] tocii [illegible]
[illegible]
hec vno significat cogit compellit admittit
[illegible]
[illegible] to [illegible] honoro [illegible]
Agnos per formam [illegible] est [illegible]
hos [illegible] hec [illegible] honorat [illegible].
[illegible]
[illegible]
[illegible] mandet
[illegible]
[illegible]
[illegible] frano.
[illegible]
[illegible]
[illegible]
[illegible] orare
[illegible] ceres.
[illegible]
[illegible] dum [illegible] me.
[illegible]
[illegible]
[illegible]
[illegible] dum [illegible]
[illegible]
[illegible] condico [illegible]
[illegible]
[illegible]
[illegible]

Prefatio in Librum Razielis [illegible]

Cap. In nomine Dei omnipotentis vivi et veri eterni et sine fini. Liber qui dicitur Al[illegible] et Alfalec Aserzys [illegible] qui item libri qui dicitur Cemaar Raziel [illegible] suis pertinentibus in [illegible] septem Tractatibus [illegible] et septem [illegible]

Dixit Salomon. Gloria et laus [illegible] honor sit Deo omnium [illegible]. Ille qui est in [illegible] omnia [illegible] ipse [illegible] et [illegible] qui [illegible] similem sibi [illegible] sine [illegible] [illegible] et [illegible] [illegible] [illegible] exemplum [illegible] [illegible] et [illegible] et [illegible] aut alium [illegible] et [illegible] [illegible]. Et [illegible] precepta.

1. Non [illegible] in [illegible] [illegible] super omnia [illegible] [illegible] [illegible] voluntate [illegible] et [illegible]

2. [illegible] Non [illegible] [illegible] [illegible] [illegible]

3. [illegible]. Non [illegible] [illegible] tibi et diligetur [illegible] Non

4. sis [illegible] [illegible]

Prefatio

narem dic [illegible] quæ sit tibi utilitas et
5. non dampnum. Non diligas [illegible]
plus in [illegible] quam sapientes et semper
diligas [illegible] et [illegible] bonas [illegible] tua
6. [illegible] sit in [illegible] lib. Ne [illegible]
ante quam [illegible] et quod [illegible]
[illegible] in corde tuo ante quam facias. /.
7. Non diligas [illegible] multi[illegible] nec
[illegible] nec [illegible] nec [illegible]. Nec [illegible]
ille [illegible] nec [illegible] inte quam in
9. [illegible]. Non [illegible] nec [illegible]
tas nec [illegible] tias [illegible] probacio eos.
Et si ista nova [illegible] retinueris in te semper
[illegible] tamen [illegible] et [illegible]
[illegible] omnia [illegible]
[illegible] bono [illegible] propter [illegible]
[illegible] ~~iterum~~ iterum [illegible]
et [illegible] et magna [illegible] sed [illegible]
[illegible] notitiam et [illegible] distinctionem
et explanationem in [illegible] quilibet qui [illegible]
vitat [illegible] in ipso [illegible] hunit
et [illegible] nit. /.

Introductio Libri.

Scias quod [illegible] ego [illegible]
30 [illegible] annos [illegible] coniuncta [illegible]
Malreorum qui fuit sexta feria Solo [illegible]
tente in [illegible] illo die fuit mihi
[illegible] de Babilonia [illegible] quidam Princeps
[illegible] maior [illegible] Venerabilior [illegible]

Prefatio

sui temporis, Liber quidam qui dicitur
Sephar Raziel qui continet septem
Libros et septem [illegible]. Iste Liber est
[illegible] magni [illegible]. Nomen
[illegible] qui [illegible] erat. [illegible]
et [illegible] Sapientium qui mihi
[illegible] dicebatur Larm[illegible] et al[illegible]
ter Zorent. Nomen istius Libri quod explana-
tum est in Latino est [illegible] magnis
[illegible] et in [illegible] est Sephar
Raziel. Hoc est Liber [illegible]
et fuit Liber primus [illegible] scriptus in [illegible]
et postea translatus in [illegible] et [illegible] qui
[illegible] Samlamforab
tum [illegible]
[illegible] suis
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] septem [illegible] et septem tractatus [illegible]
[illegible] primum [illegible] ultimum
multum [illegible] et [illegible]
planeos. Et quamvis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
quia [illegible]
[illegible]
[illegible] determinatur [illegible]
dam [illegible]

Auten princeps.

[illegible] Zorent [illegible] orbe.

explanatio Libri.

[illegible] rex

[illegible]

Libri [illegible]

[illegible]

Ale.

Prefatio

3. [illegible] Tertius dicitur Chimminatum eo quod
in ipso determinatur de [illegible] Novu
4. Temporum Allegationibus et Demonibus: Quartus dici
Anni. tur tractatus ~~dicitur~~ temporum Anni et
diei et noctis, eo quod determinatur in eo
5. Munitio. quando debet aliquid fieri et terminatum.
Quintus ~~et~~ dicitur Tractatus Munitio
eo quod determinatur in eo de Abstinentia.
6. [illegible] Sextus dicitur Samar [illegible] nomi-
natur omnes Calos et sub Angelos et ope-
7. Virtutum. rationem eorum. Septimus dicitur Virtu-
tum eo quod in eo determinatur de Vir-
tutibus et Mirabilibus quae ibi narrantur.
proprietates. [illegible] Magia et sua Figura
et Demonibus [illegible]
isti tractatus [illegible] in novo
Unus tractatus sine alio non suffecit. [illegible] unus tractatus sine alio
non sufficit ad integritatem [illegible]
[illegible] septem tractatus integrum.
Propter hoc Salomon [illegible]
Clericus [illegible] Scriptor ~~sanus~~ salomonis [illegible]
qui bene scribebat [illegible]
[illegible]
[illegible]
corrigebat eum, et [illegible]
debebat [illegible]
quo potuit [illegible] qui fuit scriptor
Salomonis [illegible] magnis
[illegible] Et fuit missus
Salomoni [illegible]
[illegible]

Prefatio

~~160~~
153

[illegible] tractatus [illegible]
[illegible] tamen [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] levi et [illegible]
[illegible]
[illegible] debet [illegible]
[illegible] tractatum [illegible]
[illegible]
[illegible]
[illegible] 7 Virtutum [illegible]
[illegible]
[illegible]
[illegible]

De Encausto.

[illegible] et nomine [illegible] in hoc libro [illegible] in libro illo [illegible] in Veritate [illegible]

[illegible] Oportet [illegible] librum habere [illegible] virginis [illegible] in [illegible] vel in similis [illegible]

[illegible]

[illegible] encausto [illegible] bene et sit in encaustum [illegible] intus [illegible]

[illegible] nominatur vel scriptum [illegible]

[illegible]

De modo faciendi calamum.

[illegible] et solue et sepelire [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] vestes mundas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] Et si volueris [illegible] illud [illegible] [illegible]

[illegible] [illegible]

Dixit Salomon: si fuerit [illegible] [illegible] vel [illegible] [illegible] [illegible] vel magna et alta [illegible] reverentia et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

fuerit ante valde munitus corpore, et in magno sensu. Et cave tibi quamlibet hominemque non debet operari per librum istum in vanum nec sine causa, nec sine iure, quia hoc est quum aliquis faciat tibi contrarium vel quod te impedient aliqua reptilia, vel bestiae feroces faciant tibi malum. Et scias quod quamvis posse et scientiam habeas ad operandum per istum librum Et quamvis scientiam magnam possis habere in isto non debes operari nisi cum magno iure et maxima ratione, et sic intellige de omni tuo contrario Et si tu operaris aliter per librum istum quam deberes, posses te multum impedire hoc est si operatus fueris sine ratione, vel si immundus fueris vel malum in te. /

Clavis Libri.

Clavis istius Libri est cognoscere et scire loca septem corporum superiorum et suas naturas et suas scientias et suas mundicia et omnes suas Virtutes secundum quod apparent in terra nobis. /

Formata debet esse omnibus figura cum exemplo vero propter nos ponemus figuram Clavis in isto libro quod nullus noscit quod sine ratione et utilitate sit factum et pone in figura clavem unam cum suo hastile ad similitudinem quod est unus solus Dominus Deus unus qui numquam habuit nec habebit ullam aequalem in quadratura signatur quod sunt quatuor Elementa

Et non

et non plus et semper dentes Clavis sunt secundum septem Planetas, et non plus. Et in ista Clave est triangulus unus qui signat scire posse et velle quia sine istis tribus non potest aliquis facere aliquid in hoc mundo nec attingere aliquam Utilitatem. Et dixit Salomon quod hastile huius Clavis est sicut Raziel Trinitas et quadratum est sicut 4or Virtutes quae sunt in herbis Animalibus et Lapidibus et sunt ad similitudinem Elementorum 4or quae faciunt et faciunt totum et 7tem cuspides sunt 7tem Angeli qui habent posse in 7tem Caelis et in septem diebus Septimanae sicut docuimus te coram 60. Et sicut Angelus signat hominem quod est in corde Animalium et Spiritum, Et ista supradicta continent totum mundum sicut sunt compositus in alto et in infimo. /

Postea vero, ut supra diximus oportet nos dicere propter librum istum praedictum de Clave de 7. fratribus. Item isti 7. fratres habent inter se 12. regna ad dividendum et in quolibet Regno sunt 30. Civitates et in qualibet Civitate sunt 60. Castra et in quolibet castro 60. Calcariae et Villae campestres et per exemplum ut dixit Salomon et distinxit et dixit Est unus pater et habet 7. filios et isti septem filii sunt Germani quia principia ejusdem patris sunt Germani et senior potentior inter omnes alios

In similitudine septem stellis erraticis ~ mansionibus vel domibus.

in medio ordinatorum omnibus, et alij parvi-
sunt medio astoriamo dum semper. Verumta-
men duo istorum non multum elongantur ab ipso
et isti 7. fratres dixit Salomon sunt Sabatai i.
Saturnus. Zedek i. Jupiter. Madim i. Mars.
Hamina i. Sol. Noga i. Venus. Cocab i. Mer-
curius. Labana i. Luna. Et Salomon posuit
12. Regna Germanorum quae dicuntur Signa
Et incepit distinguere et dedit praeliatori i. Marti
quod tum fecerit dico quiesceret et quod non
♂. ♈. orientis quiet — illud praeliaret in Regno suo Arietis et istius vir-
tutis est in regno Orientis et fecit sibi in regno
♂ in ♏ praeliarit. — nomine signi Scorpionis ut praeliaret fortiter A-
quo nonanam peregreret et est in octavo Regno
♀ ♉ ♎ — a primo, et postea dedit formosae Noga i. Veneri.
Duo regna quorum unum habet meridietatem
Cancri scilicet a humiditate capitis cum suis
cornibus usque ad umbilicum. Aliud est sexti
num a primo i. Libra et alia Venus est sur-
sum in Septentrione et alia deorsum in meri-
die et ita hereditavit eam in duabus partibus. Ter-
☿ ♊ & ♍ meridio: — tium dedit Scriptori qui scriptor dicitur Mercurius duo
Regna quorum unum habet duos homines
in brachiatos amplectentes se. Aliud habet
Virginem formosam aetatem et nunquam vult
videri a mulieribus eo quod suae imagines sta-
biles sunt et displicet sibi multum ire a meridie
in Septentrionem. Et dedit Labana i. Luna dominus
semper [illegible] et unum Regnum et quia non vult
multu

---

multum stare in domo sua et Signum suum — 167
est piscis quod dicitur Cancer qui habet multos pe- — ☽ ♋
des, et signat pro homine qui multum vult dis-
cedere quod est sub aliis fratribus ita soror sola et dedit
fratri meo qui est dominus aliorum et ipse praeerit
omnibus et est magis ornatus propter hoc dedit ei
ei unum Regnum valde fortem calore et Signum
suum est sicut Leo qui est dominus et dominium sum-
mum Celsius, ita est fortior et majoris dominij
sicut omnes suos fratres domum remanserit.
Duos fratres ex parte meridiei et accepit Senior
duo regna unum contra aliud propter hoc quod
nonanam vinceretur in signo Regni boni — Martis domus
meridionalis et est una Bestia cum uno Cornu — Saturnus
in sua fronte et alterius regni signum est
sicut homo qui effundit multas aquas et ille
frater dicitur Sabatai. Dominum aucitatis — domus ♃.
frater per hereditatem a dextris suis regnum
cum Signis medij hominis et medij equi et
dicitur Sagittarius a sinistris ultimum Et
dixit Salomon. Aries est signum igneum ca[illegible]
lidum et siccum Colericum et ita Leo. Et
Sagittarius habet posse in Oriente Taurus est ter-
reum frigidum et siccum Melancholicum et ita
Virgo, et Capricornus habent posse in Meridie
Gemini est aereum calidum et humidum et
sanguineum. Et ita Libra et Aquarius et habent
posse in Occidente Cancer est [illegible] frigi-
[illegible]

fœmininum humidum et phlegmaticum. Et ita
Scorpio, et pisces et habent posse in Septentrione./

Iam diximus de naturis et Signis et con-
(complexionibus, deinde dicamus de natura
et complexionibus Germanorum. Et ipsi signat
primus altior qui dicitur senex Sabadai-
♄. cet ♄. Cujus natura est frigida et sicca eo quod
est multum structus, et Melancholicus et sig-
nat iram et discordiam in cordibus./ Secundus
♃. dicitur Zedek et est temperatus eo quod est in-
ter senem Sabaoth et calidum Madim; Et
Zedek calidus est humidus, et sanguineus
saporis dulcis, et trahit ad bonum aerem, et
signat bonum et honorem et virtutem./
♂. Tertius est præliator Madym et est calidus et
siccus malus proditor, cremator, raptor et
☉. effusor. Quartus est Hamnia id est ☉. mag-
nus inter alios calidus potens et ornatus, et om-
nes alii fratres cum inverecundantur et
♀. multum vocant fortis. Quintus est formosa
Noga i. Venus frigida et humida tota phleg-
matica sanguis et carnosa et bene apta in
omnibus suis membris, et unit et signat bo-
nos cantus et est multum læta inter mulieres
☿. Sextus est scriptor, et proloquitor vocab: iste
sequitur in omnibus et servit omnibus, et signat
scriptores et minor dicitur et vocatur secundum
quod creatum est quia cum omnibus tenet ~~m~~
☽. que et humiditatis. Septimus frater est Labana,
et est

168

et est Matrix et est frigida et humida et signat fratres, portat quolibet mense mandata fratrum ad fratres, secundum quod accipit ab ipsis./

de 4or Elementis

Deinde loquamur de fratribus qualiter cum tur Claves mundi et quibus numeris iste [illegible] te non potest, nec excusat, et isti fuerunt creati sicut 4or fratres qui sunt quatuor Elementa dicuntur et ipsi habent senium et signationem, et dignitatem ratione completum, et honestatem, et certitudinem, et quilibet potest in suo dominio id est in suo imperio sicut imperator in suo imperio, vel princeps in suo dominio similiter habent posse sux septem fratribus, quibus nos dicamus climata et eciam quae dicuntur potentes super Animalia hic creata. Et dixit Iesimeleo propheta appellant istos fratres septem Spiritus [illegible] et sapientes dixerunt quod erant septem lampades ardentes vel septem candelabra aurea et alii item nos prophetae appellant eosdem cornua celestia quae sunt 7. Planetæ; et contrario dicuntur orn Stellæ et 7: fratres [illegible] sunt a 4or [illegible] [illegible] [illegible] sunt fra- [illegible] vizt: Oriens, Occidens, Meridies et ~~M~~ Septentrio, habent posse in suis quatuor [illegible] vizt: temporibus in 4or naturis in suis complexionibus cum omnibus suis [illegible] in quatuor Elementis cum hoc convertitur movetur omne mobile ex mandato divini qui posuit ea in suis locis./

Dixit

Virtutes rerum inferiorum à superioribus trahuntur.

Dixit Salomon: sicut fuerunt semper status superius sine corruptione, ita scias quod est nunc et semper erit. Et propterea intelligimus corpora superiora munda, et bona, et facta sine corruptione, et inferiora immunda male tractata et fracta quotidie deficiunt. Et corrumpuntur, et ita complectio nec quiescet nec faciet, ergo intelligimus quod corpora et inferiora non possunt extricare corpora superiora, et omnes res quas videmus inferius habent radicem et principium propter res superius quia res superius sunt in vita et sine dolore et res inferiores contrarium habent mortem cum dolore et res superius habent durabilitatem sine corruptione, et res inferiores quotidie deficiunt, corrumpuntur, et diminuuntur. Et dicunt omnes prophetae quod ei deficeret qui unum de superioribus hoc est de iis quae sunt multa superiora cum illa inter ea quae dicimus et non dicimus. Scias quia esset magna civitas et discordia confusio inter terra mari et 4or Elementis si pervenerit aut male tractaverit aliquis de superioribus; et si deficeret unus de quatuor stationibus, rediret terra de statu pristinum quod erant alia confusa. Et si aliquis eorum corporaliter reciperet corruptionem scias quod esset destructa omnis res quae recipit Animam. Et scias sicut volvuntur 4or Elementa deorsum non volvuntur sine ratione

Ratione aliqua 7. septem superiorum, Et hoc dixit Philosophus; destructo Caelo destruitur omnis vita et omnis Anima destructa Luna destruitur ligatura maris. Scias quod Saturnus est terrestris et tenet totam terram in statura quod non movetur; et Jupiter aerem, et Mars ignem, Et Sol diem et homines et Venus formosiora mundi, et ☿. rationes, et Luna terram et aquas et mare et suas potentias, Et scias quod quilibet ~~postqu~~ fuit aut erit in sua Exaltatione ordinatus, et ~~natur~~ ligatus cum Sole quod erunt rationes et verba sermones boni inter homines et quoties fuerit ☿. iunctus cum Virgine in eodem puncto cum Sole, directus, et non retrogradus faciam res subtiles et rationabiles, et quoties fuit Sol in Ariete tot agnos diminutos dat nobis, et quoties fuerit Saturnus in libra tot mutationes dat in terris et quoties Jupiter iungitur cum Saturno in signo terre hi tot damna, et mutationes dat et mutat leges et sectas et doia et si intelligere in aliis dominibus prophetae secundum eorum statum et eorum libertus.

☉ Vita et anima
☽. Mare.
♄. Terram.
♃. aerem.
♂. Ignem.
☉. dies et homines.
♀ formosior mundi
☿. Rationes.
☽. Terra et aquas.

Et dixit Hermes: Ita ratione supra capita Anima in ♄. habet visum dextram ♃. sinistram et ☉. oculum dextrum et ☽. sinistrum ♀. os Ista 7. foramina habent per se. Et dixit Salomon quod homo est Monstra quod dicit: palmas manus facte in quibus sunt omnes

Quomodo regnantur corpora planetis.

De potentia planetarum hominibus.

Virtutes mundi, & septem Planetarum, et hoc est
tantummodo caput hominis; nam unusquisque homo
assimulat suae Stellae et suo Elemento. Et dixit
Solomon quod quum inveni Spiritum superius
retrogradum aut combustum, aut male trac-
tatum ista dico ~~[illegible]~~ quae erat male tractatum
suum corpus interius in quo erat similitudo
vel signa in eo, et qui esset ita sapiens quod cog-
nosceret suum signum et suum planetam et suam
Stellam superius et suum signatorem, possit facere
bonum, et malum sibi et aliis, et sicut incitantes
Nativitates animalium tales operationes debent
facere cum adiutorio divino. Post quam diximus
de 12 signis et planetis 7 eorum variis dicemus
quod omnis planeta quando fuerit in Ascendente

De 6 Planetis 10169

et si est aliud in decimo ascendente nominatur
[illegible] stante minor est latitudine fortior
dicitur dominantis et si est maior latitudine est
debilior dominantis, et ita dicitur de Medio Coeli
et [illegible] [illegible] quae sunt fortiora
[illegible] aliorum, sive punctum primi
[illegible] [illegible] et [illegible] Stellarum [illegible]
[illegible] et habent supra se aliam illa Stella
dicitur quod habet posse, et vadit super aliam de
Stella ad Stellam. Et hoc est quod omnis Stella
quae ab alia distat per 60 gradus ante et postea

De Aspectibus

dicitur aspectus sextilis, et omnis planeta quae
distat

distat et gradus ante et retro dicitur aspectus
quartilis, et omnis planeta quae distat per 180
gradus dicitur in oppositione ~~eo quod dicitur in oppositione~~ eo quod dicitur loco contrario.
Et isti sunt 7tem aspectus et non plures duo trini
et duo sextili et duo quarti et unus oppositus.
Coniuncta est planeta quum sit in uno gradu duplex
[illegible] bonorum vel temperatorum
ostendunt duplex bonum et quando duo malae
aspiciunt se per oppositionem multum malum
significat, duo sextiles aspicientes ascendentem
valent unum bonum, et duo trini valent aspi-
cientes ascendentem unam bonam fortunam in
Ascendente duo quarti aspicientes ascendentem
valet unum gravem si fuerint malae Stellae et
duo opposita valet unam infortunam cum Ascen-
dente vel in oppositione et duo quadri valent
tantum quantum Stella cadens vel combusta vel
retrograda id est impedita in Ascendente una
fortuna vel duae in Ascendente et prima in
sextili et prima de trino aspicientes ostendunt
multum bonum festinationem, duae mali in As-
cendente vel unus cum alia in opposite vel
[illegible] sunt grave et [illegible] impedi-
mentum. Et si sint cadentes et impeditae erit
peius una fortuna in Ascendente aperta
de duobus trinis ostendunt multum bonum
et quanta plura fuerint testimonia super

signum

De potentia planetarum in hominibus.

Virtutes mundi, & septem planetarum et hec est tantummodo capit homib; nam unusquisque homo assimulat suæ ſtellæ et suo elemento. Et dixit Solomon quod quum inveni ſpiritum ſuperius retrogradum aut combuſtum aut male tractatum ista cito ~~—~~ quod erat male tractatum suum corpus interius in quo erat similitudo vel signa in eo, et qui esset ita sapiens quod cognosceret suum signum et suum planetam et suam ſtellam superius et suum signatorem poſſet facere bonum et malum sibi et aliis et sicut incitant Nativitates Animalium tales operationes debent facere cum adjutorio divino. Poſt quam diximus de 12 signis et planetis 7 etiam varios dicemus quod omnis planeta quando fuerit in Aſcendente

De ☌: 1016 Planetarum

et si est aliud in eo [illegible] nominatus conjunctio. Stante nim ea ~~est~~ est [illegible] fortior dicitur dominatio et si est major latitudo est debilior conjunctio et ita dicitur de [illegible] et [illegible] conjunctio [illegible] quæ sunt fortiora [illegible] minimum eorum, sive conjunctum primi [illegible] et [illegible] ſtella quæ fuerit [illegible] et habent supra se aliam illa ſtella dicitur quæ habet posse et vadit supra aliam de ſtella ad ſtellam. Et hoc est quod omnis ſtella quæ ab alia distat 60 gradus antea et poſtea

De Aspectibus

dicitur aspectus sextilis, et omnis planeta quæ

distat

distat 90 gradus ante et retro dicitur aspectu quartili, et omnis planeta quæ diſtat 180 gradus dicitur in oppositione ~~eo quod dicitur in oppositione~~ eo quod dicitur loco contrario.

Isti sunt 7tem aspectus et non plures duo trini et duo sextili et duo quarti et unus oppositus. Conjuncta est planeta quæ sit in uno gradu duplex conclusio duorum bonorum vel temperatorum ostendunt duplex bonum et quando duo mala respiciunt se per oppositionem multum malum significat, duo sextiles aspicientes ascendentem valent unum bonum, et duo trini valent aspicientes ascendentem unam bonam fortunam in Ascendente duo quarti aspiciendo ascendentem valet unum gravem si fuerint malæ ſtellæ et duo opposita valet unam infortunam cum Aſcendente vel in oppositione et duo quarti valent tum quantum ſtella cadens vel combusta vel retrograda id est impedita in Aſcendente una fortuna vel duæ in Aſcendente et prima in sextili et prima de trino aspicientes oſtendunt multum bonum [illegible] festinatione. duo mali in Aſcendente vel unus cum alia in opposite vel de [illegible] oſtendunt grave et longum impedimentum. Et si sint cadentes et impeditæ erit [illegible] una fortuna in Aſcendente aspectu de duobus trinis oſtendunt multum bonum et quanta plura fuerint teſtimonia supra

signum

signum de qua queris vel de qua operaris tunc sunt meliores sunt si tres planetæ aspicientes ascendentem uno bono aspectu et duobus malis, malum ostendunt et ita de aliis. Una infortuna ascendente aspectu a duabus malis ostendunt multam gravedinem. Caput draconis multo melius est quam sua Cauda. Omnis planeta in Cauda draconis est minuens in suo opere quod vidit veraciter Alchabitius. Luna conjuncta cum Saturno et Marte in Ascendente constituit et facit dæmones. Saturnus facitque dementiam bonum et potentiam magnam. Mars etiam dicit potentiam. Luna conjuncta cum Jove et Venere in Ascendente ostendunt magna libertatem et magnum honorem. Luna conjuncta cum ♂te et Saturno in ascendente ostendit impedimentum nisi fuerit planeta bona defensionis. Luna conjuncta cum Sole in uno puncto ostendit magnum gravem et hoc si fuerit cauum. Luna conjuncta in conjunctione in ascendente ostendit contrarium. Luna in Ascendente res significat secundam naturam planetæ cui conjungitur. Luna in Capite draconis in Ascendente ostendit bonum. Luna cum Cauda vel combusta vel conjuncta aut stella impedita vel in malo situ ostendit multum malum. cum fuerit Caput draconis Lunæ cum capite Saturni et fuit ibi Luna vel Saturnus et est ibi ex[illegible] Secundum [illegible] signat malorum. Tamen malorum omnibus

planeta

[illegible]

71

planeta qua est cum dracone a Terrio. Et sunt ambo conjuncti ostendit opus verum et magnum in Ascendente. Et si fuerit Caput draconis Jovis vel Luna cum isti duo conjuncta in Ascendente ostenderunt multum bonum et augmentum boni et honoris. Et si fuerit in Cauda non tu, cum fuerint duo Cauda draconis hoc est Luna aliorum sunt valde malæ quia fuerit Luna cum illis quia fuerit caput draconis Luna cum capite draconis Martis et Luna stellas in illo puncto ostendunt fortitudinem et posse et si cauda cum cauda et Luna et ♂ similiter est multum grave et malum. Omnem quod quilibet aut malus secundum bonum vel aspectum alterius. Caput draconis et Luna in Capite draconis Luna vel in contrario ostendit magnum posse et magnum honorem. et contrarium in libra deorsum in cauda draconis Caput draconis in Capite Veneris ostendit honorem et multum amorem, et in cauda contrarium. Caput draconis Mercurii cum capite draconis Lunæ ostendit opus variis et bello et scientiam multorum. Et in cauda Lunæ cum Mercurio et Saturno ostendit nobis aspectum experimentorum multorum ☽ in capite sui draconis ostendit quod si ibi fuerit ♃ vel ♀ facit opus Jovis vel Veneris et efficit in omni bono sunt isti sunt boni Luna si

☊♂☌

sit in

sit in cauda draconis et Mars et Saturnus cum ipsa vel aspiciat cum malo aspectu, ostendit malum sicut diximus de Saturno et Marte. Et diximus quod Saturnus mittit daemones, et Mars trahit et punit et signat eos: Saturnus congregat daemones multos et ventos si Venus ei jungitur.

Damones congregare

Dñs Ascendentis et de 4.

bona Stella in Ascendente et Luna conjuncta bona Stella, ostendit multum bonum et principium in omni eo in quo fuerit dominus quarte, si fuerit quarta domus bene aspecta a bonis, totus finis rei est bonus; cum autem fuerit quarta domus, dominus malus et male est tractatus ostendit anxietatem, et malum signum ascendens ostendit corpus dominus ascendentis vel planeta qui est in Ascendente vel qui ei aspicit ostendit suum spiritum et domus hora signat suam Animam et suam voluntatem et ita intellige in aliis subjectis de Judiciis corpus Animam et spiritum, quia ista tria sciat qui facit corpus hominis sanum et integrum./

Dixit Salomon et Hermes, Saturnus exaltatur in Libra, et Jupiter in Cancro, et Mercurius in Capricorno, et Sol in Ariete, Venus in Piscibus et Mercurius in Virgine et Luna in Tauro. Et sciendum quod Saturnus gaudet in 12ª domo et ♃ in 11ª et Mars in 6ª et ☉ in 9ª et Venus in 9ª Et ☿ius in Ascendente et ☽ª in trina similiter habet Ascendens 12 virtutes

Et omnib-

~~177~~

172

et omnibus planeta qui est in eo est super eundem locum circuli decima domus habet 11 virtutes. Undecima domus habet 10 virtutes &c./

Et semper considera venus quod planeta quomodo est in undecima domus et aspiciatur si bonum eligerio. Et dixit Solomon omnis homo qui operatus est ipsum librum oportet quod sciat omnes istas. Ego hoc ratione quas volo tibi exponere. hoc est quod scias in quo tempore de quatuor temporibus anni fuerit et in quo mense ~~fuerit~~ de mensibus Luna et in quo à Lunatione mensis ☿. ubicumque fuerit Luna prima et scito omne secretum à ♄. cum omni profunditate, et omnis honor petitur super ♃. et omnis et [illegible] et potestatis à ♂. et inimicitia et domum à ☉. et omnis pulchritudo et libertas et pinguedines a ♀: et omnibus rationibus, et sensu, et nobilitatibus à ☿io. et omnibus mutare et fortuna à ☽. Et ab istis septem [illegible] secretis sensus consilium vel eos invenies in suis domibus et signis. Et tunc ostendunt tibi indicia super ipsos et in omni bono et malo Jam complevimus hoc cum auxilio divino totum qui dicitur liber eorum./

Haec semper consideranda:
1- quo tempore anni
2- quo mense &c:

Natura planetarum.

Finis.

De Lapidibus.

Liber Secundus.

Dixit Salomon sicut celi et celum sunt membra quae circuntur atque ad terra ubi descendi erant. Ista per virtutem Lapidum herbarum et Animalium quae vivunt volando currendo et eundo vel serpendo potest attingere ea quae volueris si tu elegeris earum naturas ~~propri~~ proprietates et virtutes et propter hoc nos appellamus hunc librum Celi quia in eo libro revelantur [illegible] possunt se movere et virtutes ~~et~~ Celi quae portant sua corpora ad altitudines suarum et fundamenta eorum et in longitudinem et latitudinem. Ista per virtutes Lapidum et herbarum magno posse et [illegible] quod potest attingere quae facere cupit sicut volare infirmare vel stare vel ambulare etc.

Et dixit Salomon sunt Lapides sunt mundiores et clariores et formosiores aliis et in 4or virtutibus hujus mundi sicut sunt Lapides, herbae verba, et Animalia. Sic quod in principio istius libri Raziel qui fuit coronatus 7. Lapidibus magnae potentiae et posuit eos in libro suo. Primus est Rubeus .1. Carbunculus 2. Smaragdus. 3. Saphirus. 4. Berillus. 5. Topazius. 6. Jacinctus. 7. Diamas. Et de virtutibus istorum Lapidum loquitur etc.

Raziel

Virtutes mundi
in 4or
sunt virt in
Lapidibus
Herbis
Verbis &
Animalibus.

7 Lapides
preciosi.

Raziel et dixit quod erant coronati a 7. Angelis qui habent posse a septem Celis et 7tem diebus septimanae. Et dixit Raziel sciat omnis homo qui habuerit sanctitatem in isto libro sunt majores virtutes hujus mundi et preciosae virtutes istius libri qui dicitur 4or. Illarum sunt virtutes Lapidum [illegible] quod per solos Lapides poteris mirabilia facere si bene cognoveris et feceris sicut cum omnibus aliis rebus viz: si mundus et [illegible] eos et te custodias. Et dixit Salomon [illegible] quod in primo illa sunt 24. Lapides preciosi et magnae virtutis et potentiae ad similitudinem et signorum quae sunt 24. horae in die et nocte. Incepit Salomon et dixit pono primum Lapidem Carbunculum Rubeum eo quod est nobilior et clarior et formosior et majoris pretii omnibus aliis et [illegible] suo colore et sua potentia et sua virtute et suo sigillo et sua figura quae debet esse in ipso. Ista etiam in omnibus aliis Lapidibus. Omnis Lapis signat durabilitatem suam. Color est sicut Color ignis scintillantis et sua potentia est quod lucet in nocte sicut stella vel sicut flamma ignis scintillantis et virtus ejus est quod facit meliorem colorem [illegible] qui vere inter portat eum et auget eius bona hujus mundi inter-

alios

Carbunculus

Sue

[illegible] enim
[illegible]
[illegible] bona.

aliob hominib. Et Imago quam debet ponere
in ipso debet esse, sicut draco bene formos[illegible]
Topazius. 2. cum timore. Secundus Lapis est Topasius
cui[illegible] color est citrinus sicut aurum quo
ponatur in Caldario cum aqua fervente
retinet quod fervere non potest, quod est
magna potentia in[illegible] et virtud[illegible]
Ad castitatem. et quod facit hominem castum qui eum secu
Ad benevolentia portat, et dat benevolentiam Magnatum.
Magnatum. et sua figura est Falco. Tertius Lapis
Smaradus. 3. est Smaradus. Iste Lapis est viridis coloris
et pulcher super omnem viriditatem et non
[illegible] lumen. et [illegible] sicut alii et sua potentia est cus-
et auget divitias. todire lumen et sanat faciem et facit multa
Et facit prophe- mirabilia et sua Virtus est augere divitias
tiam [illegible] Et qui portat eum ante prophetizabit futura
et figura eius est Scaraboeus. Quartus Lapis
Jacinthus 4. est Jacinthus, cujus color est rubens sicut
grana mali. Item quidam sunt bene colorati
et quidam pejus. Et quidam medio modo
sua potentia est quod ille qui portat eum non
infirmatur [illegible] infirmitate. Et in [illegible]
dat [illegible]tem et honorem. [illegible] et quod [illegible] et honorem dat et aus-
Ad securitatem in timore. fert [illegible] in Itinere.
Et sua figura est [illegible] bene [illegible]atus. –
Chrisopazius 5. Quintus Lapis est Chrisoprazius cujus color est viri-
dis et intus habet similitudinem sicut gut-
tae [illegible] aureae et sua potentia est –
defendere

defendere hominem a [illegible]agua et sua Virtute
Ad prophetiam et quod facit prophetizari futura si fuerit
in manu munda et sua Imago est Asinus
Saphyrus. 6. Sextus Lapis est Saphyrus cujus color est valde
lucidus et formosus sicut color Caeli puri et
immunis et potentia sua est quod sanat omnes
Infirmitates quae nascuntur in hominibus,
oculis. ex Inflamatione, et gravedine oculorum
et emendat, et mundat eos multum. Et
in isto Lapide sculpatur hominis caput
a Carcere. cum barba. liberat hominem de Carcere
et ab omni [illegible]cura. Et iste Lapis convenit
Ad potentia Magnatum. potentiae Magnatum et Regum. et si iste Lapis
consecratur munde devoventer et caste. Et
quod benius Orientalis cum ipso potest homo
attingere magnum honorem et Utilitatem
eius quod quaerit et cupit. et alieni communi-
tatem [illegible] Divitiis. Septimus Lapis est
Berillus. 7. Berillus cujus color similis est [illegible] vel Aqua
in [illegible] et quidam eorum sunt rotundi, et
qui[illegible] Angulorum. Iste Lapis debet
esse [illegible] clarus et [illegible]. Et sua potentia
Ad [illegible] et [illegible] cum portan-
[illegible] tem. Et si collocatur in Aure dat magnam
Amicitiam inter duos conjuges. Et si cum
ipso eos attingeris vel ~~[illegible]~~ tetigeris. Et sua
Figura est Rana. et eius Imago potentia
retinendum

ad faciendam pacem, Concordiam, et amore.

Onix. 8.

Octavus est Onix. Iste Lapis est valde niger et sua potentia est dare portanti multa somnia terribilia, et timores, Et ille qui se inspicit in ipso, posse [illegible] dæmones omnes constringere ipsos et invocare et colligere eos in speculo calibee ut operentur Et sua figura est camelus vel eius capita inter duas Arbores quae dicuntur Myrti.

Somnia terr: et timores.

dæmonib.

Sardus. 9.

Nonus Lapis dicitur Sardius cuius color est rubeus, et formosus, sua potentia est alios Lapides formosiores facere, Sua virtus est dare bonum colorem portanti in omni parte, Et si sculpatur in ipso Aquila dat magnum honorem.

ad bonum colorem.

ad honorem.

Chrisolit. 10.

Decimus Lapis est Chrisolitus, et est coloris aurei, Et ut scintillas Ignis, sua potentia est congregare dæmones et Ventos et sua virtus est defendere locum ubi est a malis spiritibus et ab omnibus mortuis quae non faciunt ibi illuminationem et quod dæmones ibi obediant, Et sua figura est Vultur.

[illegible] dæmones et [illegible]:

Elitropia.

Undecimus Lapis est Elitropia, et est Lapis magnæ potentiæ cuius color est viridis ut formæ lucens et clarus cum guttis sicut [illegible] sanguineum [illegible] intus. Iste Lapis dicitur Lapis sapientiæ Prophetarum et Philosophorum et iste honoratur propter duo, scilicet propter colorem et similitudinem Smaragdini in Viriditate, et rubore

rubino

175

rubino, Pretium istius Lapidis est super vel vincit pretium aliorum Lapidum et majus virtutum et proprietatum, proprietas istius Lapidis est quod si ponatur in aliquo vase luto pleno Aqua ad Solem vertit aquam in vaporem et facit eam elevari sursum quousque in formam pluviæ dimittatur deorsum, Et sua virtus est quod qui portat eum in ore vel in manu clausa, non possit videri ab aliquo. Cum isto Lapide potest homo habere potentiam dæmonum et facere omnes incantationes quas voluerit. Et in isto Lapide debet sculpi basiliscus.

ad invisibilitatem.

dæmones.

Duodecimus Lapis est Christallus cuius Color est Aquarum congelata a frigore [illegible] et quod debet abstrahi ignis ab ipso. Et sua virtus est quod auget nutrimentum lac [illegible] et demum et potes in ipso attrahere quandam virtutem [illegible] quæ est [illegible] in quo fuerit operatus et [illegible] fuerit [illegible] quam ferreis quam [illegible] plures et videatur facere [illegible], Et [illegible] quæ habet multas virtutes et [illegible] Grifo qui est Avis et Bestia quia habet 4or pedes et duas alas. Et est magnum Animal.

Christall. 12.

[illegible] lac.

Tertiusdecimus Lapis est Cornelina, Et assimilatur Aquam in qua est [illegible] sicut lotura sanguinis et sua potestas est restringere sanguinem a naribus. Et si in ipso sculpatur

Cornelina. 13

[illegible] restringere

Com

Homo bene indutus, tenens Virgam in manu
honor. Jaspis. 14. dat honorem portanti. (14) Lapis est Jaspis, et
est spissus, obscurus, viridis, rubeus, et mult-
aliqui virides clari et Sanguinei lividi alijs et sunt
aliqui virei, spissi, et guttati et sua notitas
contra Venenum. est quod qui portat eum non impeditur Vene-
-no nec Serpentis, nec Aranea, nec Scorpioni
et defendit hominem a febre et in eo sculpatur
Yris. 15. -eo Aries, vel Sagittarius. (15.) Lapis est Yris
et assimulatur Christallo vel Yelu, et habet anglos
Et si aliquis posuerit eum in Domo ad radiu-
Solis, Ita quod radij transeat per ipsum appa-
rent Colores arcus calestis, et propter hoc di-
-citur Yris, et iste est pulcsuum quae habet
sex Angulos, et virtus eius est custodire locu
in quo est cum salute et honestate, et debet
in eo sculpi homo armatus, et qui portat
Corallus. 16. Sagittam et Arcum. (16.) Lapis est corallus
et nascitur in Ripis maris sicut Arbor
inversa et habet ramos sicut Arbor majoris
ergo ad palmos 3. et non plures. Et cum abstra-
-hatur est viridis et tenuis et donec in aere de-
-siccatur et fit rubeus et rubeus sunt alius
Lapis, et alius invenitur album. Scias quod
rubei sunt meliores ubi iste Lapis fuerit
custodit locum cum Salute et defendit homi-
contra Maleficijs. -nem a maleficijs, et ab omni mala incan-
-tatione, et sua Imago est homo tenens ensem
Prasius (17.) in manu sua. (17.) Lapis est Prasius et est
viridis

---

viridis Coloris et spissi, et pulchri, et iuvat
maleviria, et dat etiam Gratiam suo mi-
-nisterio, et debet sculpi in ~~eo~~ eo Taurus. (18.) Catel. 18.
Lapis dicitur Catel et est magnæ potentiæ et in
factis, et in Virtute eius Color est similis
Berillo in quo obscurior est quam Aqua-
quamvis intus habet val[illegible], et munda-
-radios et inveniuntur aliqui 6. Angulo-
et aliqui 8. Et sua potentia est ad vocandum
Dæmones, et loquendum cum ipsis. Et sua virtus Dæmones.
est quod si jacias in viva Aqua, et portans
radicem Apij et Lapidem in collo suspensum in
pelle Asini, et suffumigato illa, tiro Iuniũ
et Cera et invocaveris quamvis mortuum ho-
-notum et alios. Scias quod statim tibi appare-
-bit, Et erit tecum in eodem tempore et sculpi
in eo Vpupam Avem et Dragantiam quæ
est herba media et dicitur Aurina. (19.) La-
-pis est Colonites, et est viridis sicut herba et Colonites. 19.
sua potentia est quod crescit et decrescit
sicut Luna, et sua virtus est facere pacem
et concordiam inter duos, si in ipso fuerit et Cancri
signum hirundinis. (20.) Lapis est Calcidoni Calcidoni. 20.
et est albus quasi inter Christallum et Berillum
vel sicut [illegible] Indicus, sua potentia
est vincere placitum et hominem tenere
sanum

sanum in Terra aliena, et sua Imago est
homo qui tenet manu suam dextram ex-
Ceraunius. 21. tam. (Cap. 21.) Lapis est Ceraunius, iste Lapis
est diversorum colorum secundum diversa climata
et cum est Terrae et Aliud album, Aliud rubeum
et Viride, et alicubi assimulatur ferro et
alicubi Cupro et saphiro, et habet nonas rotulas-
pittas et ~~guttas~~ guttulas et sua potentia est defendere
à tonitruis. locum à tonitruis et fulgoribus, Et sua vir-
tus est defendere ab omnibus Inimicis.
Et scribe in ipso in una parte, Raphael-
Michael, Gabriel, et ex alia sanutesereno,-
Micruscoro, Sagdaleas. Et cum portaveris et
Ab Inimicis. habueris in tuo posse vinces omnes Ini-
micos et Adversarios tuos (22.) Lapis est-
Amethites 22. Amethites, et habet colorem vini sicut pannu-
calorum vel rosae vel violae. Et iste habet potestatem
fugandum Daemones. Et sua virtus est defen-
Ab ebrietate. dere ab ebrietate et sua figura est Ursus (23.)
Magnes. 23. Lapis est Magnetes vel Magnes, et est magni
ponderis et similis ferro tinnito, sua po-
tentia est quod attrahit ferrum mortuum
sicut Claves, cultellos, et ensem, et sua vir-
tus est quod cum ipso potes esse in quacum-
que volueris, et facere quae volueris cum
hominibus et rebus domus suffumigando
domu

Domum cum ipso. Et ex ipso faciebant In-
cantationes, et in ipso hominem armatum
sculpseris quando Luna fuerit in Ariete
vel in Scorpione conjuncta cum Marte et
sit Sol aspiciens eos de trino aspectu Et scias
quod quales Imagines sculpseris in ipso La-
pide tales Incantationes potes attingere et-
facta earum et proprie (24.) Lapis est Adamas Adamas. 24.
et est coloris medij et melior habet aliquantu-
lum Viroris et sua potentia est. Alij Lapides
cum eo sculpuntur et extra hoc reminiscu-
ntur ultimum et sua Virtus est in tenen-
do memoria hominis sana et integra et iste La-
pis melior et magis proficit et incantationi-
bus invocationibus ventorum Spirituum et Lamnum Lameres.
et cum ipso potes attingere quodcunque san-
ctum volueris et sua Figura est anima An-
gelorum et scias quod quilibet homo qui vult
portare istum Lapidem preciosum sit purus Nota de Im-
et mundus cum volueris aliquid facere ipsis munditia.
et caveat sibi ab Immunditia et eo faciat pro-
sperenter in terra vel in toto mundo. Et
dixit Rasiel in sua qua voluerit facere de-
motoru porta 3. Lapides supradictos et pre-
tiosos ./.

Finis tertii Libri. /.

De Herbis. Ala 2a./

Dixit Salomon sicut avibus corporibus volare non potest cum una ala neque currere cum una pede, ita scientiam unius solius non possumus quod consideramus complere. Et propter hoc ponimus clavem secundam in hoc libro, dicimus eam secundam esse eo quod facit secundam alam [illegible] itionem quia sicut elementa clavis est 4or: Elementis. Ita iste liber clausus est quatuor scientiis et virtutibus. Et iam diximus de lapidibus, nunc dicamus de herbis. Scias quod in herbis est virtus [illegible] magnis viribus quae potestis et [illegible] naturaliter omnibus quaedam huius mundi quia vivunt sicut quae rationantur et quaedam volant et quaedam natant et quaedam currunt et

Et scias quod herbis et arboribus quaedam vivunt multum et quadam

quaedam vivunt parum. Et hoc ad similitudinem animalium. Et scias quod inter herbas sunt aliqua quae semper petunt [illegible] et [illegible] sicut [illegible] et [illegible] ita sunt [illegible] quae dicuntur [illegible]. Et dixit etiam [illegible] librum venit [illegible] in [illegible] peccavi et dixit Raziel peccavit [illegible] et dixit Salomon [illegible] cuius folia non [illegible] medicina [illegible] in Ala [illegible] similitu[illegible] 24 horis et 24 ~~[illegible]~~ Lapidum.

Prima herba est [illegible] et [illegible] et dicitur [illegible] corona regia et latine Rosmarinus. Ista herba habet

178

habet lignum medianum et decorem bonum et folia parva et sua potestas est calefacere et confortare cerebrum et si [illegible] fumigatur ea fugat demones, et facit [illegible].

Secunda herba est Artemesia et hec herba dici debet prima, quia alia dicitur corona Regis posuimus eam primam et dixerunt omnes quod in omnibus quae facies pone de ipsa et folium eius est medium viride in una parte et ab alia [illegible] et expellit [illegible]. Et cum [illegible] vocabis ventos et omnia quod volueris et spiritus./

Artemesia.

Tertia herba est Canabis virtus eius [illegible] et [illegible] cum ipso et [illegible] [illegible] preparate ante speculum [illegible] [illegible] eos et [illegible] eos et habebis eos [illegible] et [illegible] et aliis rebus.

Canabis.

Quarta herba dicitur Faeniculus est herba sancta et bona [illegible]. Et est medicina oculorum et dat [illegible] et fugat malos [illegible] et oculorum malos [illegible] et radix eius fugat [illegible] malas et fugat [illegible].

Feniculus.

Quinta herba est [illegible] dat [illegible] et congregat [illegible] cum [illegible] invocabis et si volueris [illegible].

Carmonia.

Sexta est Anisum et est herba [illegible] et [illegible] [illegible] et est herba munda et facit [illegible] et [illegible] multum.

Anisum.

Septima herba est [illegible] ista retinet [illegible] multum cum [illegible]

facit

et facit hominem quasi somnolentem et
ista congregat multa spiritus vini superstant cu
cum ipsa. Ita dico quod si cum ipsa apio et
inveniamo fariò suffumigiū compositum
cum musto lapatius et cicuta statim con-
gregat spiritus. Et propter hoc dicitur herba
Petroselinum. spirituum. Octava herba dicitur Petroselinum
[illegible] magnum habet posse ad fugandum
spiritus impios Et ma virtus est frangere
lapidem in vesica patientibus. Nona herba est
Hipericon. Hipericon. Et est herba media perforata foramine
sive dicitur Sanguis. Ista est magna potentia
quia cum mirra eius et croco et Arthemisia et
cumino radicis Valeriana si servatur supra
quemvis amicitiam principis de [illegible] avis
et daemonibus [illegible] statim [illegible] et ita
celestes [illegible] et ventos. Decima herba est
Arium. Arium ista est magne potentie sup ventos
et daemones et fantasmata et est commutata
et tarta umbre et nomina [illegible] quia in
ipsa sunt daemones et venti et ita facit
Undecima herba quaedam quae dicitur Nazebelis
Martagon. id est Mortagon. Et sunt multum contrarie
quia una inficitur ab Angelis Caelestibus et
alia daemonibus et Apin ista frangit lapidem in
Renibus, sed pregnans mulier non utatur ea
qui noceret fetui et congregat daemones cum
fit suffumigium cum ea in quinta [illegible] Arte-
misia apud suffumigatur per 7 noctes cum

Fagar

179

Fagar almeit et collectum mundo et eius radix
posita et sicca deinde temperata cum aqua, la-
pides suffumigate prophyrum quae volueris et vi-
debis fantasmata et daemones diversarum ma-
neriarum. Duodecima est herba Coriandrum Coriandrum 12a.
spetiem secundam quae multum facit domi- spem 2dam.
ne et si feceris suffumigium ex ea et croco
et Jusquiamo et Apio et papavere nigro pista-
tis aequaliter distemperatis cum succo cicuta
et carum [illegible] deinde suffumiga locum
ubi vis abscondere thesaurum cum Luna fu-
erit coniuncta Soli in Angulo terrae, scias quod
ille thesaurus nunquam invenietur, Si quis vo-
luerit eum abstrahere efficietur stultus Et si
hora depositionis tui thesauri [illegible] vel
Imaginem suffumigaveris cum thure mixto
[illegible] Modo [illegible] semper Diabolus custodient
illum et ventus mali. Et scias quod nunquam
dissolvi poterit sine similitudine vel Imagine
adversa facta per punctum stellarum. Decima 3tia
herba Centaurea vocatur Ista est magnae 13. Centaurea.
Virtutis et boni [illegible] Et qui portaverit sem-
collectum cum [illegible] in die Veneris
dat gratiam hominum et tollit a loco ventos
et mala fantasmata. Ista herba dicitur sanc-
ta et iusta, et debet teneri venerabiliter in
sanctis locis sicut Ecclesiis, quia defendit

locum

locum à rebus malis et cum ista prophetae
faciebant, mortuos loqui qui erant mortui
per plures dies vel paucos in loco ubi est aliquis
Daemon non habet posse si ille qui portat eam
non vetant eu, et dat ei posse prout qua vellet.
ista herba posita in locum ubi daemones sunt
clausi cogat eos et ligat ne possint se movere.
Et dixit Salomon Juvenis in libro Hermetis
quod qui accepit Aquam in quarta hora noc-
tis, et vadit ad tumulum hominis mortui in — Ad vocandum spiritum hominis qui tecum loquetur.
quo spiritum vult habere colloquium spargat
juxta tumulum aquam cum ista herba Hyssopo
et sit aqua suffumigata cum Costo, thure et
myrrha, et dic, Surge N. et loquere mihi et
ita fac per tres noctes et in tertia veniet ad te et
loquetur tecum de quo volueris. (14.) Herba est
Serpillum quae est magnae virtutis quod mani- — Serpillum.
festat in aere quod alii manifestare non possunt
et facit videre signa in nubibus caeli. &c. (15.)
herba est majorana. ista custodit domum per se — Majorana.
et defendit à malis infirmitatibus. Et dixit
Hermes quod Gentiana et Valeriana &c. Ma-
jorana valet multum ad honorem magni-
ficentiam et majorum hominum (16.) Herba
est Fragantia. Ista est magnae potentiae et — Fragantia.
summitas Radicis ejus juncta cum Lingua Co-
lubri quae assimilatur viris, et herba sit collecta
cum Sol est in primo gradu Cancri et Luna con-

respiciat ☿:

---

respiciat ☿: vel sit in domo ☿. & juncta cum
ipso. quia qui tetigerit eum hac clausurae
aperientur ei statim. Et dixit Hermes quod
commoveat ventos et ignes si cum hac ipsa fuerit
Mandragora et capillus Veneris. (17.) herba est
Ruta et ista herbarum Majorana et Abrana- — Ruta.
sis vel Tanacetum et Nasturtio et Saliva sive Salvia
Artemesia prope se posuerit domum nullus daemon
in qua sunt. &c. (18.) herba Lumen et suffumi- — Lumen.
gium seminis illius cum semine Psilli id est
Kartachona et radice viola et alii facere homines
audire futura et dicere multas prophetias.
(19.) herba est Salvia ista est magnae virtutis ista — Salvia.
repellit omnes malos et omnes malas à loco
ubi sunt. (Item 19.) herba est et est bona ad ser-
vandum locum culta tenet hominem cum
sese intra non teneat eum. &c. (20.) her-
ba est Sampna et est Arbor et crescit in ligni
Amoris et cicerronis. qui scit eum eligere
et cum aliis nantuis veri et limena solutio &c.
mi fere &c. facit ad amorem &c. (21.) est her-
ba quae Nasturtium dicitur ista tenet mem- — Nasturtium.
bra sana & dat valetudinem &c. (22.) herba
dicitur Canaferula ista est valde terribilis et — Canaferula.
gravis et fortis in igne et si acciperis succum
ejus et succum cicuta et Anguinam et taxi
barbati et Sandalum rubeum et paparum
nigrum ita confectione facta suffumiga

quis

quid volucrib, et sic eritis quo volueris et eos
et cignias extraneas et si Ipsum in medium
ipsis sic quod ab omni loco suffumigato fugi-
tant daemones, et volucris poteris destruere sicut
malos. Ista suffumigatio est valde mala et terri-
bilis quia fumus eius et opus vincit in ma-
litia et maxime operatur malum et eo tempore si
fuerit Luna cum ♄. vel in opposito cum con-
iunct in oppositione. (23.) et Calamintum est
assimilatum menti et est magnae virtutis in bo-
nis suffumigiis. Et sic etiam ipsa in mixta-
palma ... etiam inserta tollunt, malos ventos
et ... a loco, et ... et contra fantasmata.

Calamintum.

24.a herba est Cicorea, et est valde bona in
omnibus experimentis et si jungatur cum ...
... et ... philo et Aspodio, et Artemisia et Ver-
bena et si totum similiter ... consua-
vit ... et ibi herba 7. nodorum et foliorum 7.
Dertagon et Aliorum domesticum et silvestre,
et herba Angelica ... ita ... fabri-
cavit vel ... et alias herbas ...
expressit et 7. ... de 7. herbis indigi-
tis habuerit. Sciat quod habebit in ligando et
solvendo, et incantando, et deincantando, et
ad faciendum bonum et malum, et in
omni loco quo volueris faciendo suffumi-
gium de istis 9. rebus videlicet: Thure albo, Mi-
rra ... mastice, ... ligni aloes, cassia,

Cicorea.

Cinamo:

~~186~~

81

Cinamomi. Et sicut ... te suffumigaveris
in ignem, et dixeris: Raphael, Gabriel, Mi-
chael, Cherubin, Seraphin, Arielin, Paten,
Saren, Alicraton, Sarcalen, complete meam
petitionem et meam voluntatem. Et complebunt
eam tibi. Et ita sunt majora nomina Angelorum
supradictorum 9. ordinibus Angelorum, ...
... in 24. rationibus super Virtutibus herbarum
Ala secunda. Et ita Experimenta erant jam
scripta in parte in Raziele quamvis Salomon
... de ... ibi, et de dictis Hermetis Et
ponuntur herbae in libro Razielis propter hoc
quod cum hoc possumus operari et operatum
cum herbis facit cum sanctificationibus cum
jejunio et verbis in bene et malo quod nemo ...
... ad ... verba, ... in
prima Ala et 2da Et sic diximus omne quod
erit nobis necessaria cum adjutorio Dei./

Nomina Angelorum.

Ala tertia../

Dixit Salomon. super Alam tertiam sic:
corpus solis est magis ... et potens super
omnia alia corpora et lucidius et formosius et ita
Virtutes Animalium ... qui sentiunt
et voces emittunt et vivunt Et Animalia ita
tertiae Alae ... esse super duas primas alas
lapidum et herbarum. Et ... propter hoc in isto
Raziele 24. Animalia cum nominibus et

...tentatio ...
...losophica de
...spiritibus.

Virtutibus

Ventibus et Stellibus, et fluminibus sunt 24. distincta ab invicem et volo ponere per quodlibet Elementum 6. aliam quodlibet distinctum ab alio et quodlibet sui generis et vita earum omnium est purior et mundior inter ea propter hoc immixtio dicere per animalia ignis quia sicut quodlibet 4. Elementorum corpora sua animalia ita et ignis habet sua sunt impura et munda sine commixtione et iste qui est purissimum non est compositum et cera et lignis nec oleo nec alia compositione Immo est simul et nos qui vivunt in coniuntangeli mundi clari et lucidi similes radiis solis et similes flamma ignis vel stelli vel radii Argenti vivi vel auri puri. Et ista similitudo est realis in Animalibus ignis et dicentur earum figura tales quales figura in similitudine et parte quia sicut commoti mirius Creatori ita illa sunt parata statim ad bonum et malum et dant consilia prophetarum quia sunt 4. Elementa sunt cum tribus Animalibus de quibus dicemus ulterius. Secundum quod est multum de le meliori tenebrositer et assimilatur venti. Et sua figura est secundum quod vult accipere secundum aliud quod 4or Elementorum cui coniungit: Sed nec multe vel per lonam vel per nubem vel Emiditatem vel spissitudinem alicuius tenebra vel recipit aliquod corpus sicut fumum alicuius

ponsi

Speciei arripiant in ipso vel per vocem vel sermonem Animalibus Elementatis per istam accipit formam secundum quod disponit natura superior. Secundum est Animal de quo sapientes dicunt quod comparatur unum et maxime fermentum et pisum. Servitu et propter hoc invenitur figura sua in nocte in locis tenebrosis et auditur et videtur et hoc multotiens Et color eius et similis terrae vel camti id est secundum naturam hora vel sit aliud ad similitudinem corporis de quo exivit vel aliqui dicunt ante Animalia Terrarum in Civitatibus: Et de istis Animalibus dixit sapiens HERMES et Propheta quod Animalia sua exit et habet posse non est, nec fuit nec vir nec mulier, Et sunt haec Animalia communtur Orientales et appellant eas semiles propter bonitatem Caeli & propter simplicitatem. Quartum Animal est Ventus quem quotidie audimus sed non videmus quamvis alios videamus et non audiamus et opera venti videntur ad oculum. Secundum eunt de quo nit, et habet talem naturam: quod si est horizontalis vel meridionalis est Calidus. Et si est Occidentalis vel Septentrionalis est frigidus illa videmus magnam potentiam habere quia portat nubes et turbat talis et aquas et Grandines et irritat mare, et frangit Arbores, ille Aer

est

est virus sicut ignis mesum et dicitur ignis
vivus et simplex. Et hec Elementa dicun-
tur dualiter s. fixa vel mobilia, mobile est
quod movetur in circulo terre, quamvis de-
scendit desuper quia sextem semper ligant et
solvunt eum, quia ex ipsis est fuit creatus, et iste
magnus ~~creator~~ Cator in mari aer et terra ha-
venit temperatus. Quintum Animal vel visio
est Fantasma hoc est umbra de similitudine
diversorum colorum vel magnarum rerum compo-
sitarum devisarum ad invicem et ista forma sit in
loco deserto vel in Aere corrupto vel alium disten-
dit dementibus ad similitudinem militum et
dicuntur Exercitus Antiquus et alium super
Aquas ad similitudinem mulierum pulcharum
et bene indutarum vel in pratis et dicunt aliqui
sunt fata et alium accidit iste in homine propter
corruptionem sive malitia complexionum humo-
rum qua sunt in homine et dicuntur demoniaci
qui ascendit caput et cadit super oculos et talis
corruptio, facit videre multa fantasmata. Sextum
Animal dicitur Dæmon iste et venit in alti-
tudinem de Abisso et fuit creatus ex pura ma-
teria sine corruptione quare non cessit, et semper
durabit quamvis accipit similitudinem in tenebris
Abiss: terra et est purus in materia et fortis-
rende, et de ista dicit Sapiens HERMES quod sit
omne quod est et principium habent utrumque

Prophete

Anim. est Fantasma

6. Animal dicitur Dæmon

Prophetæ et Sapientes de omnibus rebus de-
quibus scire voluerit veritatem, demoratur sem-
per in tenebris, et obscuritate, et nunquam separatur
ab ipsis, et de isto dicit Propheta quod habet pote-
accipiendi formam quam vult in terra secundum
voluntatem Creatoris, et dicitur Angelus lucidus
volans et formosus sicut forma Solis et Luna
vel Stella, vel Animalis, vel vestitus vel aliqua
aliam quam vult formam. Et omnia ista supra-
dicta sunt ipsius, nam quod sunt impalpabilia
hoc est quod non possunt capi manu nec tangi
pede quia sunt igneo et venti. Et scias quod quod-
licet operationum quod accidit in aliquo ele-
mentorum accipit corpus ab ipsis quamvis vita eorum
sit ex igne, et eorum habitatio in igne et na-
tura ignea quia sunt ignea. Et dixit super ista 6.
Animalia quod eorum invocare et aspirare,
et constringere et ligare, et solvere et bene vel
malum facere per ipsa totum sit cum munditia
qui ea vult invocare vel eorum servitium habere
et oratione, et ieiunio. Et suffumigatio et lau-
de divina sicut diximus ultra. /.

Nota pro Invocatione.

Animalia Aeris tertia alæ volantur ardeæ
quod volunt et sunt comuti, unde dicitur cursus
alius volatus et natatio, et nebulatio vel velocitas.
Nunc dicamus de volatu et incipiamus de
Aquila Eo quod est Avis volans multum in alto
et habet dominium super omnes alias Aves Aquila

Aquila

habet

habet talem naturam quod est verax in suis
factis et dominio et honore inter omnes alias
aves, et ejus natura est talis quod accipit qui
sunt parvi, et gremit eos interim quod sol altus
est deinum dirigit faciem eorum ad solem et qui est
bestiarius &c: oculum ejus cum corde virtutem
magnam habent et gratiam Regi vel domino terræ
eo quod datei gratiam in Regno suo. Avis secunda

Vultur. 2. ~~est~~ dicitur Vultur. Ista habet magnam virtutem
in omnibus suis membris: Caput ejus juvat
contra maleficia somnia et contra Magicam
artificiam et pedes juvant contra maleficia. Et si
cum 4. pennis ejus suffumigatur domus expel-
lit ab ea spiritus malos. fel ejus juvat oculos muli-
eris quam aliqua res mundi. Oculi ejus positi in
ll corde serpentis et lingua ipsius in panno serico
rubeo involuta cum ipsis furant in causis in-
quibus cupis vincere et ad subveniendum amore
alterius domini. Ala ejus portata sub lectum defen-
dant et hominem dormientem a malis ventis et
omni gravitudine, et a malis spiritibus nec pot-
sunt impedire in toto domo, nec aliqua fantasma-
ta habent posse nec alia res. Avis 3a. est Falco cujus

Falco. 3. virtus est quod a Magnatibus multum appetiantur om-
nes sumitates ala dextra vincunt charita et
in sapientia et in amicitia Alienum: Et summitas
alæ sinistræ aufert febres malas. Sed aves vena-
ticas non debemus dicere, nec careas quamvis
multas habent virtutes in se. Avis quarta
est Turtur

~~189~~

184

Turtur 4. est Turtur, simplex et bona, cum si accipias mas-
culum et femellam et comburis simul in olla
nova cum Croco quidea et Cithorea collecta sup
illos quos volueris conjungari: si pulveris ipsorum
projiceris super ipsos, scias quod statim conjunga-
buntur et dant magnum amorem ille qui portat se-
cum pulveres. Avis 5. dicitur Upupa habens

Upupa. 5. Christam de pennis in capite, et habet multas
virtutes ista habet renes in suis alis et convo-
cat lamones et Spus Aeris. Proprietas istius
est quod quicunque cor ipsius accipit et in melle
volvit et deinde quam citius poteris glutiat et
Lac bacca alba, rubra vel magna biberit, scia-
t quod ~~quod~~ facit hominem res futuras scire et
propter hoc dicere et habet aliam virtutem quod qui
eam decollavit ubi Gallus non cantet nec possit
audiri ad locum, nec vox canis nec vicinit hiti
sum seminatum Et qui cum cero tot in bovet
Dæmones deinum portet medietatem sanguinis
Et de illa medietate se ungat dum ibit som-
nus Dæmon. Si ille qui facit mutande qui-
cumulta dicit soli. Avis 6. dicitur Ciconia-

Ciconia. 6. qui interficit eam die Lunæ et accipit sangui-
nem cordis ejus et se ungat cum eo et come-
dit carnem cum semine feniculi cardami
vel carcophili, et antequam comedat suffumigat
se bonis odoribus ut thure, Mastice Cinamomo
et aliis odoribus cujus similiis sciat quod

gratiam invocandi et constringendi Spiritus aeris et
alios Spiritus qui vadunt super fontes et Rivos. Ista
6. aves superdicta sunt tanquam Exempla super
omnes alios. Et cum vis sive Virtute cuius libet
avis fac secundum preceptum in tuo Libro Razielis
super librum Virtutum Angelorum super primi-
piis eorum in mentibus sicut dicetur ulterius.

Nunc de piscibus maris et aliis dicamus
super [illegible] de maioribus et medicis et potencioribus
Balena 1. virtute eorum Primus piscis est Balena
cuius sanguis aliquantulum conservata per 7bus
Annis vel amplius quia quanto antiquior
tanto melior sanat enim ab omni Gutta et
Vento malo si se inunxerit cum sanguine eius
unxit caput sanat multum eum et reddit eum
fortem et sanum et facit videre veras visiones
Sperma eius dicitur Ambra [illegible] fumi
gatur suffumigio congregat Spiritus superiores [illegible]
Suffumigia. et de omni petitione facit dare responsa vera et
dixit Hermes non est tale ~~ac~~ suffumigium ad vo-
candos Spiritus sicut Ambra, et lignum Aloes et
Costus, myrrha, Crocus, Et sanguis Upupa-
rum Thimiamata ista sunt velut Spiritus et amica
Spirituum Aereis Et ista convocat eos fortiter et
valde cito Et dicunt Sapientes quod Sperma et
Sanguis et Cor Balena sunt principia ad
percipiendum Spiritus et Ventos qui facit suffumi
Delphin. 2. gium ex ipsis. Secundus piscis est Delphin et

est

~~190~~

185

et nubes maris et sicut Aquila, Et habet posse
inter Aves, et Leo inter Bestias. Sic et iste
piscis qui cum eius sanguine unxerit vestes duorum ami-
corum facit eos inimicos, vel proiecerit eius
sanguinem super illos et qui cor eius portaverit
facit eum audacem. 3. piscis dicitur Cancer Cancer. 3.
hic habet sex pedes. Primus si vivum combur-
in panno lineo, et cum pulvere facta dentes
sanat enim eos et reddit pulchriorem dentium
et curat Cancrum in ore. Si proieceris super sangui-
num aliquantulum Stercoris fumant convocat
congregat Spiritus; Quartus vivus est sicut [illegible]
Lucii inter pastorem et [illegible]
[illegible] vel [illegible] Iste piscis [illegible] (... 14.
Virtutes et sunt convenientes bene [illegible]
et Prophetae qui [illegible]
[illegible] et in Transfiguratione, [illegible]
[illegible] quod videretur domus [illegible] Aqua
vel quod intret Rivus quidam per partem [illegible]
piebant istum piscem cum [illegible] et
Ligno, [illegible] et Rivos et [illegible]
[illegible] et proiciebant ibi de Aqua [illegible]
bant quod [illegible] Aqua [illegible]
Existebant ibi sanguinem videbatur sanguis
Et cum voluerit quod terra [illegible] videretur
proiciebant ibi de terra matri et [illegible] ita
ibi similiter [illegible] diversos in omnibus [illegible]

rem quam ponebatur in suffumigio; Et scias quod durat tantum quantum suffumigium fuerit in domo Et tunc sollebant similiter faciebant. multas [illegible] Ideo quod istud Animal est

Murena 5. dissimile multis aliis. 5tum [illegible] est Murena. Et est [illegible] virtus [illegible] est quod [illegible] et faciendum

Rana 6. [illegible] 6. [illegible] est Rana [illegible] unxit et [illegible] mulierem et nominavit nomina Angelorum mensium in que fuerit [illegible] et malum de [illegible] volueris. Et scias quod de istis [illegible] et [illegible] omnibus [illegible] proprietates et [illegible] librum [illegible] mensium Et Ita intelligere [illegible] in omnibus aliis [illegible].

Leo 1. Primum Animal est Leo ita quod est valde fortis [illegible] in [illegible] et est [illegible] ita quod quando [illegible] aliae bestiae [illegible] timore Et [illegible] virtutis quod cum [illegible] et [illegible] et qui [illegible] animum ipsius [illegible] in [illegible] et [illegible] faciet [illegible] et [illegible] plenam sanguine [illegible] et ligno [illegible] et [illegible] fecerit [illegible] quem vel quam

quam volueris et calefeceris scias quod in illa hora [illegible] multum et tunc faciet mandatum et si [illegible] cum sanguine capiti principum [illegible] esset paratus et ad faciendum tuum mandatum et ita majores Reges, vel ille pro quo feceris. [illegible] de [illegible] magnis. Secundum Animale

Elephans 2. est Elephans et est valde magnum Et cum surrexit difficile iacet et cum iacet difficile surgit eo quod ad hoc non habet genua bene disposita. Et os dentium eius dicitur Ebur et confortat [illegible] extra debilitatem cordis tantum [illegible] Margarita vel [illegible] Et [illegible] tum [illegible] confortat multum in [illegible] 3tium

Cervus 3. Animal est Cervus qui multum vivit eo quod renovat sicut Luna vel Aquila qui [illegible] fecerit [illegible] suffumigium [illegible] et [illegible] fugit Daemones. Quartum Animal est

Catus 4. Catus et videt melius de nocte quam de die. Et qui [illegible] et [illegible] et [illegible] et fecerit de istis [illegible] et [illegible] oculos videt bene de nocte et de die Et si ibi [illegible] oculos Asini [illegible] omnibus [illegible] et daemones [illegible]. 5tum Animal est Mustela [illegible]

Mustela 5. [illegible] non [illegible] et [illegible] comburitur et pellis ejus servit ad faciendum amorem inter duos. 6tum Animal est Talpa [illegible]

[illegible] 6.

movetur sub terra et assimulatur muri cum
hoc Animali potes facere venire tempestates
pestilentias et grandines et [illegible] et coruscationes
et multa mala similiter si volueris eam super
terram mortuam et similiter et cum illa potes
contendere et dirigere quos volueris quia est
Animal maledictum propter hoc quod sanat omni-
-nibus fistula cum ~~bu~~ communiter et pulveris [illegible]
-intus ponitur Et cum volueris virtutem aliorum
Animalium hac sunt dicta in Libro Visionum
[illegible] nos corpore se pote à deme visionis i. qui-
tibi apparuit et potestatibus et cupidis sive de aliis qui ve-
-neris Istud Animal non vivet nec habet oculos
[illegible] est. Et nos [illegible] visi mentem et super
omni quo potio Et sic dicitur Aer 3tia Et
nunc incipit quarta quae est complementum
super tria Elementa ./.

Dixit Salomon sicut corpus unum mo-
dicum vel magnum non movetur tribus pedibus
nec avis aliqua minus 2 alis nec mundus gu-
bernatur minus quam 4 Elementis Ita
iste liber non potest esse nec valet nisi quatuor
aliis quae dicuntur 4 Virtutes unde dixit Raziel
quod qui laborabitur isto libro erit sicut unus
Prophetarum et intelliget omnes Virtutes re-
et potestates earum et si non intellexerit erit
[illegible] verus Et si retinuerit et in isto fuerit erit
sicut Angelus Et perceptibile [illegible] in isto Libro 22

[illegible] 4tus [illegible]
[illegible] Libri

Clausula magna Virtutis (i.) 22. literas vel figuras
quas creaverunt non possunt filij Adæ Primum est
Aleph א i. a. Ista litera est triangularis et
significat vitam, potentiam, et altitudinem et
principium in omnibus rebus Ista ponuntur omni-
bus in suis finibus et suis principiis. Secundum dici-
tur Beth ב i. b. Et est valde bona in rebus
quas desideramus in [illegible] et [illegible] Et semper
ostendit bonitatem et Utilitatem. Tertium dicitur
Gimel ג i. g. et ostendit malum et gravedinem
et impedimentum in rebus. 4tum dicitur Deleth
ד i. d. Ista ostendit turbationem et mortem ali-
cuius vel damnum in illo. 5tum dicitur He ה.
i. e. et ostendit pretium et honorem et laetitiam et est
valde bona in omnibus. Sextum dicitur Vau.
ו i. V. et ostendit mortem poenam et Laborem
7. dicitur Zayn ז i. Z et ostendit convivia
et divitias. 8. dicitur Heth ח i. H et signat
vitam longam et Salutem. 9. dicitur Tet
ט i. T. Et signat furorem et Gravedinem.
(10) dicitur Ioth י i. I. et significat ~~vitam~~ bo-
nam vitam et laetitiam et omne bonum
principium. 11. dicitur Caph. כ et osten-
dit a vera Laetitia et Laborem sine Utilitate 12.
dicitur Lamed ל et ostendit laetitiam
et honorem et Utilitatem. (13) dicitur Mem
מ i. M. et ostendit quaerimonium et aliquam
dolorem (14) dicitur Nun נ

significat Restaurationem animi et visitationem
et Utilitatem (15a dicitur Aen ע i. h
et ostendit orationem et malum mulieribus.
(17 dicitur Pe פ i. p. et ostendit Salutem (18
dicitur He ח i. h. et ostendit sanguinem par-
tium bonorum et alterius (19 dicitur Sadai
צ. i. c. et Salutem ostendit. (20 dicitur Coph
ק. et ostendit occultam vitam. (21 dicitur
~~[illegible]~~
~~[illegible]~~ Res ר i. R. qui reddit et innex-
it ostendit [illegible] (22a dicitur Thau ת
i. t. et ostendit gravedinem et amputationem.

ס is here omitted for ye 16th letter

or such like

tz

Jam diximus de 4or Alis super 22. Literas quae
sunt super lectis tabulas. Et si istas 22. literas vel
signa ab scriptis transponere sicut decet attin-
gere magnum Creatoris nomen et in ipso
potes facere quae volueris semper cum mun-
ditia et auxilio Creatoris. Jam complevimus
hunc Librum Alae similem istis Angelis
i. Fantaseron, Mucraton, Sandalon,
quia quilibet istorum habet quatuor alas
per mandatum Angeli benigni qui misit
mihi Creator. /.

Liber 3tius /

Nunc de suffumigationibus et de modo dicit
agrippa de qualibet planeta et signo &c.

Sunt Incrementa munda, alba et bona
non rupta nec nigra. Semper suffumiga et
honorifice

~~193~~

188

honorifice, Et modus suffumigandi sic est
quadruplex versum Orientem Septentrionem
Occidentem et meridiem versus coelum
superius et versus terram inferius et septimo
circumcirca et quoties hoc feceris semper
dirige mentem in Deum Et roga quod tuam
impleat voluntatem Et scias quod inveni
in antiquo libro quod ista erant majora
suffumigia scilicet Gracum Mastix, Sandali
Galbanum, Muscellaroeta Mirrha et
Ambra Et ista sunt ~~sunt~~ Collectores animarum
et Plarationes earum Unde dixit Solomon
quum volueris Spiritus Aeris congregare fac
ita inde [illegible] meliori prae ceteris
et [illegible] tibi noti suffumiga-
tus et suffumiga eum et invoca eum per suum
nomen proprium et invita eum per [illegible]
Et si non responsum det tibi nec tibi appareat,
mitte eum ad locum certum vel [illegible]
vel quadrivium vel hortum et suffumiga terram
versus quatuor partes et locum et invita
demum [illegible] veniet et apparebit tibi
cum hoc facies. /.

the grave

Et dicit Hermes [illegible] sunt in
hoc ~~[illegible]~~ [illegible] medam enim sunt [illegible]
[illegible] et erant eos [illegible] Angeli et sunt
[illegible] et clari [illegible] vel [illegible]
[illegible] Alii sunt [illegible] et multorum [illegible]

Figurarum multarum, alii sunt longi et sunt
tortui et rubei. Alii sunt aquei et sunt albi u
vel sicut fumus lucens vel ferrum brunnitu
vel vivum argentum. Alii sunt qui apparen
quant hominibus et sunt similes alba nube
vel alterum — et alii sunt ob [illegible] Ern
bosi et diversorum colorum et formarum qui
dicuntur elementi qui exultantur cum
venti et sunt in profunditate maris et abyssorum
qui portant venientes et tempestates et fulgu-
ra et talia apportant sapientes quibus majores
et fatidiciores et portentes. Iam diximus de natura
eorum et apponi — et attingere cum auxilio cavi
Dei.

Dixit Raziel sicut in loco puro et claro
et sereno et mundo ac tranquillo omnes res
gaudent, et exultant exceptis malis quod expetunt
munditiam et ieiunium, et loturam aqua
et piscis et orationes creatoris. Et propter con-
naturalia et munera influminata, et vera sci-
entia potes placere illis quos ~~dixius~~ diximus.

Ext:

Et sic finitur liber Razielis.

187.

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION. IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION. APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING GIVING DETAILS OF THE PROPOSED REPRODUCTION.

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department MANUSCRIPTS

Shelfmark SLOANE 3847 ~~Order~~ SCH 38310

Author /

Title /

/

Place and date of publication /

CENTIMETRES 1 2 3 4 5 **INCHES** 1 2 Reduction 10

RD RS8

END

START

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department OF MANUSCRIPTS.

Shelfmark SLOANE 3854. SCH. 65577.

Author —

Title TRACT VAR MAGICI HERMETICI ETC.

Place and date of publication

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION.

IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION

APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING AND GIVE DETAILS OF THE PROPOSED REPRODUCTION

SL. 3854.

10 [illegible]

10 [illegible]

Jek: 381

9. T. 4

[illegible]. 22

X

3lb

MS. B: [illegible] 3854
XVII C

Lot 381. at Jekyll's Sale
in 1739/40.

Preparatoria pro Operatione collect. ex — S. Cypriano — fo. 1

De Compositione Circulorum ff. 4.b.

Conjurationes — fo. 6. b.

Book of Consecrations — fo. 66.

Experimenta de Speculo — fo. 74.

Modus Amicitiae et Inimicitiae Planetarum — fo. 89.

Opinio Philosophi — fo. 96.

Liber Spiritualium Operum Aristotelis, Qui est Liber Secretorum Hermetis — fo 106.

Ego primus inter libros de arte animae rationalis Qui Liber sacer vel Liber Angelorum nuncupatur quem fecit Honorius Magister Theo[illegible]. Hic est Liber quo Deus in hac vita faciliter quit videri. Hic est Liber quo omnis creatura exceptis novem ordinibus Angelorum potest subjugari; Hic est Liber quo quilibet potest salvari et in vitam aeternam procul dubio deduci. Hic est Liber quo Infernus et Purgatorium possunt sine morte videri. Hic est Liber quo omnes scientiae —

possunt haberi. Hic est Liber qui est majus — Jocale a Deo datum omni alio Jocali exceptis S. Sacramentis et Ideo merito Sacer nuncupatur fo — 117.

~~Conjurationes collectae ex S. Cypri~~

MVSEVM
BRITAN
NICVM

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres. force would result in damage

Illo die qua volueris operari una missa de sancto cipriano
audire debes, et alia missa quam volueris, sed in missa de sancto
cipriano offerre debes unum denarium, et utrisque accedere debes
die ad tenebras? missi omnibus audias duas missas ita quod semper
sit una de sancto cipriano /

6

Prima observatio est ut semper per tres dies ante operacionem
abstineas ab omni coitu et pollucione naturali et ab omni
infirma carpula et ea que scis primum sacerdoti confitearis
est quod in omni operacione oportet te
purgare ungues et radere barbam et pedes mundos
conare quod in omni operacione oportet te versus
oriente(m) semper versus occidentem [illegible] versus austrum [illegible]
et post versus septentrionem [illegible] invocacionem iterare
quod septentrionis totius [illegible] etiam vel magni nomen dei
oportet spiritibus [illegible] quod in civitate potest producere
in [illegible] cum ~~[illegible]~~ [illegible] balsamo [illegible]
eisdem, sudas
simuli semper debet [illegible] in ista causa est
manus [illegible] foraminis et [illegible] in loco
[illegible] postea [illegible]

Et in omni consideracione [illegible] intendum est
debeat minima [illegible] in [illegible]
et spiritualiter in [illegible] [illegible] nam si aliquid
in te fuerit vel in [illegible] vel in [illegible]
[illegible] ad te accidere tanquam ad [illegible] et [illegible]
[illegible] debebimus qualiter post confessionem, [illegible] te preparare
primo [illegible] omni tempore convenienti in suo [illegible]
[illegible] intrare [illegible] te dispones [illegible] missa et

alijs ut dictum est et postea facias fieri Balneum de fo

nota — lauri cum alijs odoriferis et illud balneum intrare debes in

hora veneris vel hora lune circa sero diei et hoc in prim

hore et ibi permaneas balneando per hore dimidium

vel minus si volueris vel magis saltem quod non excedat

horam eandem, In Balneo vero te molliter et munde frig

fricando sudare studeas et diligenter te a putredine

exonerias sicque mundatus per quartam unius hore in lecto

mundo ponensque stramine et pannis mundisque novis lo

quiescas, deinde surgas, et ad orationem quam volueris

festinas tamen surrectus a lecto accipe modicam refection

scilicet de pane et vino vel bona cervisia cum quibusdam

confectionibus ante orationem alias ne attendas ne forte tim

visionem superatus hoc quod morexis propter fatigationem et debilitat

hoc non potes adimplere quod valde periculosum est post

vero orationem tuam te a lumine candele per unam horam

custodias et in lecto quiescas valde molliter si in

nocte fuit si vero et die tunc ab aspectu et lum

solis te abstineas ~~om~~ omnino in camera tua moran

tenus et tunc surgas et mandata quecumque volu

nisi forte in nocte fuerint. alioquin orationem

ostendere potueris, sed si non ante nocte commoda

et hoc solum in diximus ab omni opere caveas abstin

ff semel ... familiari tecum primus labor

faciat in quibuscumque ... potardibus et indumen

et omne caveas ne aliquem cuiuscumque nisi sacerdot

solum tamen laboribus socium tuum opus ...

fuerit et tunc amplius non ... propositum

---

a note to be marked of the Reader not
to come in on the other side, but a farther divid now

Et de Balneum tali hora ut hic dicitur debet hora per

quemcumque experimenta et primus restorans de

merip et caeterarum actis tali hora quali experimentum

hoc nota quia in receptio compositionis circulus est in

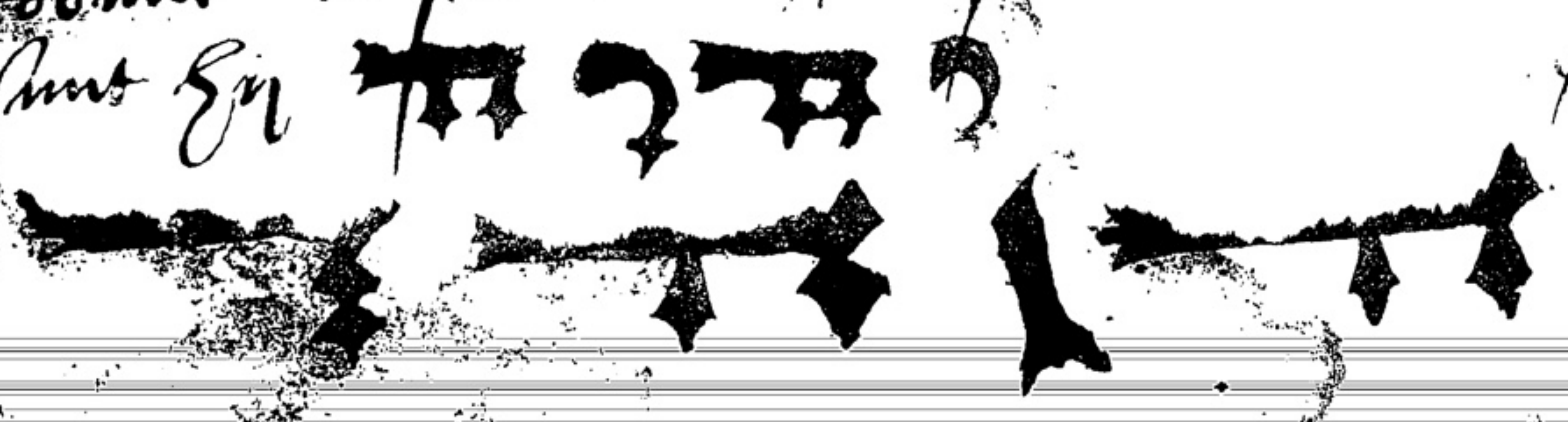
receptio illius commutationis cuiuscumque hoc notari

in composito circuli

prelibatis utensilibus Regulis ad operationem necessari
et dispositione agentium debita considerata nunc d
[illegible] sicut ~~debet~~ debent operationes aliquid
est dicendum. Habeas utensilia cameram secretam et
lucidam et quadratam in cubitis quolibet
quadrato latere sit fenestra ad latitudi
unius cubiti vel modico maius et sit camera
facta quod una fenestra sit versus orientem
aliam versus occidentem aliam versus austrum
quarta versus septentrionem et sit camera ad
minus latitudinis 20 pedum vel ad maius 34 pedum
in quolibet latere quadrata et sit superficies
area lapidibus tabulata [illegible] planus ita q
cum recta facere potes circulum appente et ver
scribere literas ac nomina ita ut possint [illegible]
Habeas sub una de fenestris unum lectum de novo
stramine et bene lectis lintheaminibus ac cooperi
forti panniculis mundissimis lectis et odoriferis
[illegible] quaque suspensis et si commeato una
[illegible] in diversis experimentis poten
vel sit lectus unus sub medio circuli
te iacendo in lecto tuo dicta potes actu
[illegible] implere et ad diversas operationes requ
[illegible] de [illegible] ignis [illegible] ad longitudinem [illegible]
cubitorum et ad latitudinem unius cubiti et
sunt supportare mensa ad supportandum
de [illegible] Lauri, habeas mappam novam [illegible]
[illegible] bene mundatis [illegible] novos [illegible]
[illegible] albis et [illegible] mensa
mappa

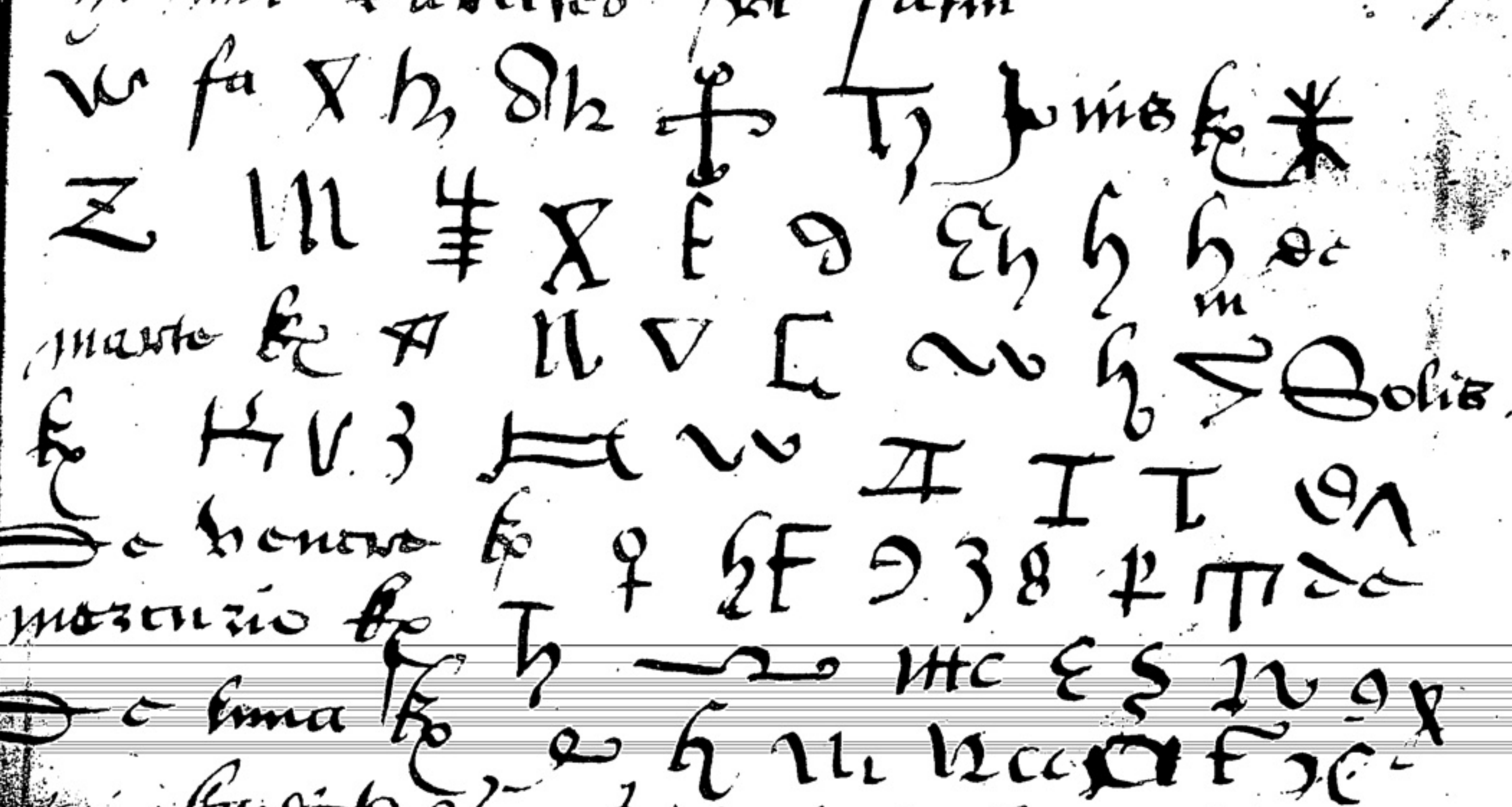
mappa et cultellis et quicquid ibi sunt tunc dilig
te ad opus tuum [illegible]tab, et si h[oc] ut postea dictum
digne feceris in dubio habebis quod queris

Iam vero de compositione caracterum circa que sciabis
quod in diversis operationibus diversis ostendit est caract
tres nomi
caracteri secundum experimenta et operationem
sufficiunt [illegible] diversis cum additionibus nominum
quod ad constringendum spiritus dicendos et [illegible] idem
sufficit [illegible] diversis tamen additionibus nominum quod
caracteribus et hec in suis operationibus postea subs
Sed considera quod aquatici spiritus constringentes
in circulo eiusdem [illegible] et hoc modo
fiola plena aqua pluviali et aliquid
de fonte constringentes vel iuxta ~~aqua~~ curr
fluminis et videant sed in fiola est corp
certissima constrictio et ideo de ipsis in la
suo manifestius patebit. tercia autem spiritus a
habent circulum sibi appropriatum in quo constringu
et componitur ut omnes circuli in suis patebunt
Sed hoc nota quod magnum debet circulus maior
in diametro circulus tamen [illegible] et in
Calamonis [illegible] vero ultra circul
[illegible] ad [illegible] et sit latitudo circulus
[illegible] et non accedat [illegible] et mentes ad
patebunt in suis locis, considerato tamen quod
Hec sunt hec



7

Hec sunt karacteres Saturni



qui karacteres scribunt in suis locis.
et omnes possunt fieri in plumbo vel
in cupro karacteres tamen veneris
solo fiunt in cupro.

[illegible]
carbunculo [illegible]
margarita [illegible]
lazzarius [illegible]

is experimentum est et de novari secundum suam incep
ut si incipias in hora martis experimentum di
martis et ignorancia horarum istarum multos decip
experimentibus suis ideo istarum cognitio est tibi sic
scientia

Ulterius etiam est notandum quod non omni tempore
hac arte operandum est, sed oportet habere scient
Luna intret ut sit incremento et in augmen
et etiam in pari numero ut Luna in 2 . 6
et non amplius in hac luna vel se a
quod convenientem est operari aut aliquid fac
plura etiam experimenta requiruntur signa
ut sol sit in signo bono et in hora faciendi
planeta bona et effortunata huic arti ut pote
amore in die veneris et eius hora pro honore in d
Jovis et eius hora et sit in consimilibus, et pro
et maleficiis in die martis et eius hora
in die saturni et eius hora / etiam cauta est a
ut scias verum coniunctionem solis et lune
non secundum computatorem ecclesie quia quando luna
prima .. coniunctio .. computatores ecclesie t
circulo ~~sit~~ cum sit non luna est fortassis
ideo considera et caute agas ut in omnibus
desiderium consequeris qui dat scientiam
et eum timentibus sapientiam. Scitote quod si ha
scienciis et custodieris Iudicio discrecionis
et quia multi ignorant separaciones regulas
observancias continuo decipiuntur et non finem
optatam effectum quod intendunt consequi possunt
ista sufficiunt pro primo tractatu. Sit pro d
agendis et cognitio orationum suorum et hic plaz

primo [illegible]

et [illegible] ut [illegible] Secundo

[illegible] Tertio ut [illegible]

[illegible]

et [illegible] ut [illegible]

isto modo [illegible]

ut sit Sacerdot [illegible] potest [illegible]

[illegible]

Coniuro te o gladi[us] ~~[illegible]~~ et exorcizo te per [illegible]
Dei patris omnipotentis, et per virtutem [illegible]
unigeniti filii eius Jesu Christi, et per virtutem
spiritus sancti, et per omnia quae facta in coelo et in
terra, et per virginitatem beatae Mariae matris
Domini nostri Jesu Christi, per virginitatem sancti Joannis
Evangelistae, et per tremendum diem judicii, ut
mihi [illegible] consecratus [illegible] in [illegible]
ad iuvamen, contra omnes [illegible] aquaticas [illegible]
terreas potestates, quatenus [illegible] ~~[illegible]~~ [illegible]
[illegible] sit omnes [illegible] subiecti, et ad m[illegible]
[illegible] pareant obedientissime, et meum desiderium
efficiant omnibus in agendis, Amen. Exorcizo

7
9

8
10

et benedico te o gladius per virtutem omnipotentis
cherubin qui gladio versatili ex dei precepto Adam eiecit
de paradiso propter suam perversitatem impuritatem et
gladius etiam Salomonis quo usus est in
suis coniurationibus et per sanctam crucem domini nostri Iesu
Christi sacratus eris penitus et sis mihi gladius
benedictus ✠ et consecratus ✠ dominus noster Iesus Christus
te dignetur benedicere ✠ dicere et sancti ✠ ficare; Ita
contra omnes inquisitas suas fallacias semper pot
dimicare per virtutem dei patris viventis in
secula seculorum, Amen

[illegible]

poly ogle [illegible]

[illegible]

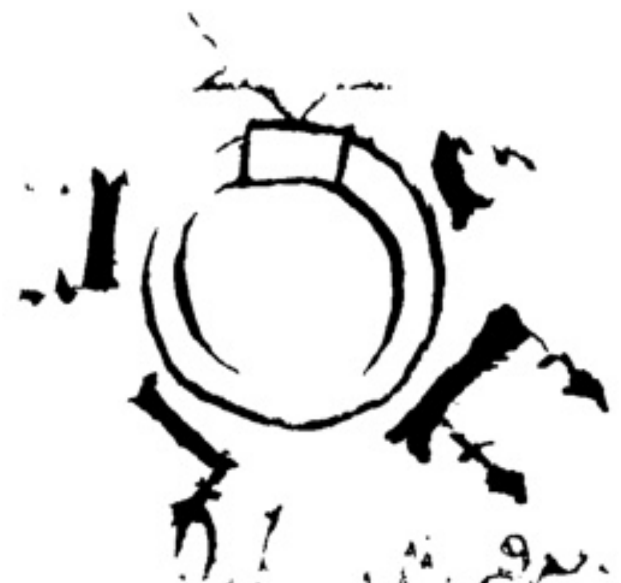
Tibi creature mee per virtutem sanguinis Christi do
potestatem ut sicut gladius in cherubin tangere ten
Lazari et inferno valeas sicut in eo tua
operaris in omnibus operibus et sicut gladius
flammeus Adam in mundum quem eiecerat de
paradiso sic virtute huius gladii omnes falla
suos valeas compescere ut tuo pareant volunta
et possint cunctos vos potius quod tibi concedat
altissimus ac sacratissimus paraclitus qui vivit et
regnat in eternum Amen [illegible]
[illegible] dominus noster Iesus Christus tibi tribuat
fortitudinem per suam infinitam bonitatem ut sicut
gladium [illegible] in tuis operationibus [illegible]
demonum [illegible] pareas [illegible] facultas [illegible]

adiutorio viriliter insultus demonum non paveas [illegible]
ulcionem et coartacionem et conmoracionem quodlibet
se potenter habeas ut sic tuo sucedat brachio
ut tuis mandatis obtemperantes se tuo aspect
per omnia se coaptant per eundem dominum nostrum J
Christum filium tuum qui tecum et cum spiritu sancto vivit et
regnat per omnia secula seculorum Amen

[illegible]

[illegible] fuit inbolitus et [illegible]
posto [illegible] Amen
[illegible]

[illegible] Argumenton



Exorcizo te creatura [illegible] Dei [illegible] anulo [illegible]
Salamonis [illegible] bendicens [illegible]
[illegible] dicens Deus omnipotens exorcizo
per filium dei Jhesum Christum tuam formam et fig
[illegible] ad quos [illegible] habeas ut sicut
[illegible] Dei veteris testamenti annulis [illegible]

[illegible] in fronte magni sacerdotis costerant signatis de
[illegible] Satan in conmoracionem [illegible] et [illegible]
admittere dignoris ut sint iste [illegible] portant
compescant malicias demonum
[illegible] Amen annulo [illegible]

sit in anulo hunc ad suis per ymaginem quam et
corporacionem quam admiracionem in altis desideras ~~m~~ sta
in virtute istius anuli et potestate compescat
malignos spiritus ut eos coartet ut de quibus
questionis fideliter respondeant et veram veritatem
patefaciant et sit in ymagine Terrestris tu
Sapientie ~~Sed~~ lucidius eluceat, qui se
tenet maiestatis per eundem dominum Jhesum Christum
filium tuum qui tecum solus tuus una et vera vivit et
Regnat deus per omnia secula seculorum Amen

Adiuro te etiam creatura dei in cuius figura spera
orbicularitatis vel sciencia infinita designatur, per omnia
insignita per nouem ordines Angelorum et per omnia mundi
et per magnum nomen dei Tetragramaton quod in te sculptum
ut tale influenciam Christi Jhesu a modo sic recipias ut
ubicunque spiritibus ostensus fueris statim ad pavorem inducant
et tremorem, sic quod virtute huius signi vndique non hunc stupef
spiritus hunc vel statim obediant ~~et~~ in aspectu semper obedientes
sed sint semper ab eodem recipiunt contrarii oportunitatem, et nisi a
sint simulati quod non est verum, nisi deo quod [illegible]
et manifesto falsitas spiritus obedientes sic dictat. [illegible] ut
quod [illegible] totum [illegible] [illegible] ostendunt et in [illegible]
de pura veritate, semper [illegible] potestate, et filij in
quocunque in [illegible] [illegible] huic anulo [illegible]
statim te [illegible] spiritus eos in [illegible] et [illegible]
ut in ~~det~~ te [illegible] vel subsidium quod [illegible]
et in [illegible] ut dentur [illegible] per ipsum [illegible]
filium qui vivit et regnat per omnia secula seculorum Amen

Eadem

Fiat ergo lamina ad latitudinem

Annulo in arcga Dei vel nominaris annulo nomi

ut sicut Laiam auream in
fronte magni sacerdotis consecrare dignatus es
et Laiam in confortacionem et conservacionem ~~fff~~ spiritu
Sacerdotes admittere dignaris ut virtute
Laminis & magis potestate comprescat
malignorum spiritum
Serpentum vel femina damnum

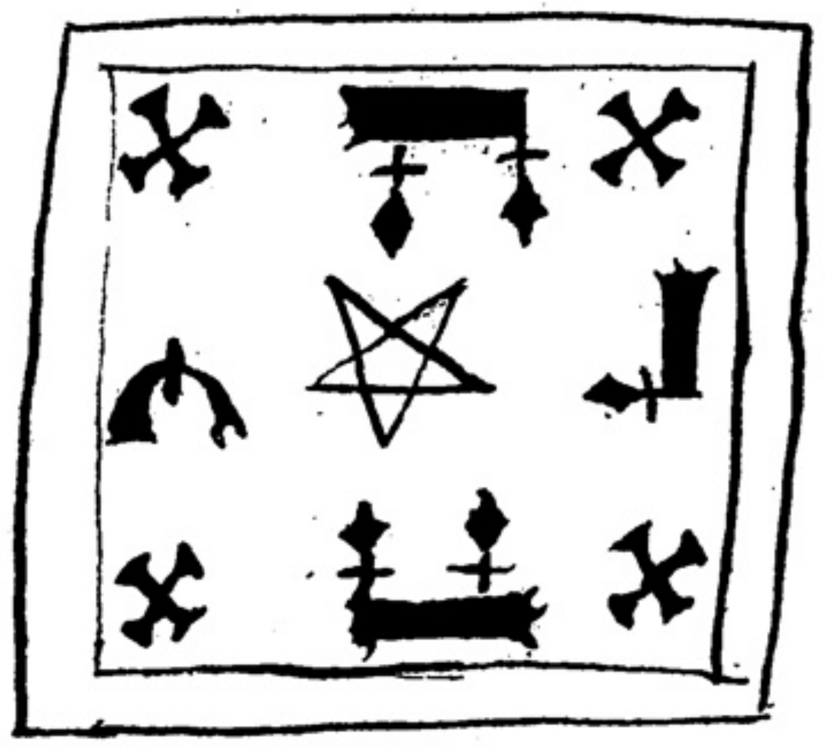
Deinde

laurell or

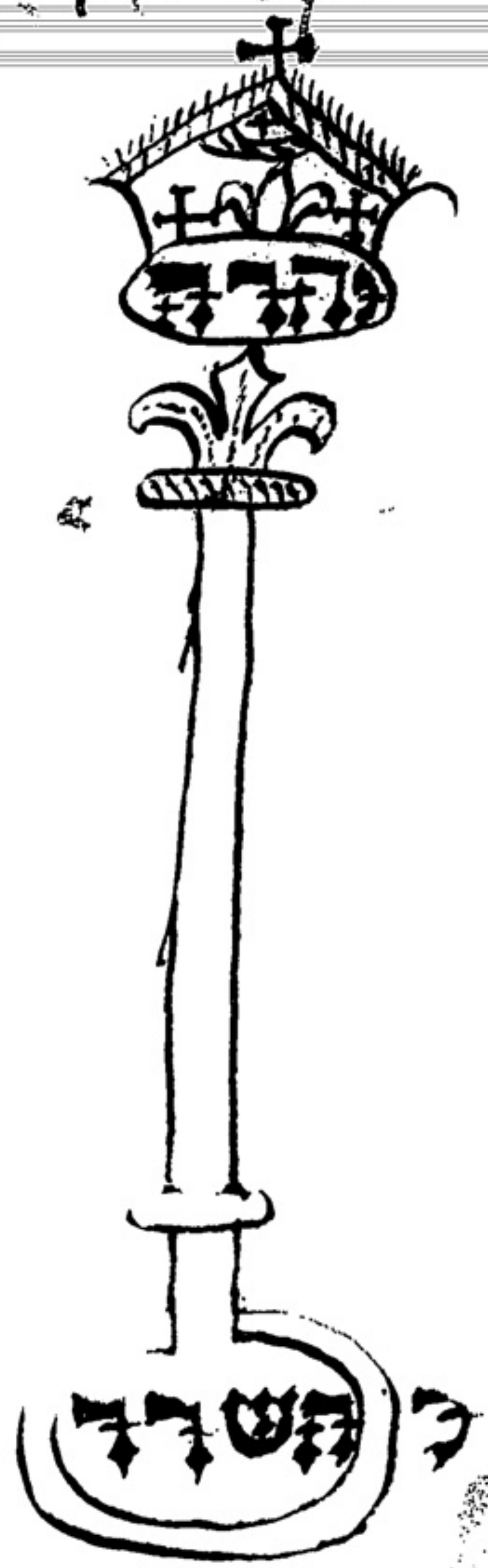
victorie
argentee

Exorcizo te creatura Dei s[illegible]
[illegible] Dei viui et virtute immensa & sapientia
[illegible] in signum Regis dignitatis ut in

Alterum



Super Coronat
et Scepter



Astrinxerunt ~~salomonis~~ Item per tremendum diem iudicii
per angelicas potestates Item submergantes te adiuro ut
operari volenti in hac arte sed singulari professione
coniuratorem Astrinxerunt sive coartatorem quoslibet
Item hoc sanctum virtute ad qua fructus et qu
serat Salamon et sicut civitas regis regis
Assueri [illegible] per tonsa [illegible] sua demonstra
et amicitia sic virtute huius [illegible] in amicitia
te conservat Item Christus Ihesus qui cum deo patre et spiritu s
vivit et regnat per omnia secula seculorum amen

[illegible]

Jam enim restat exprimamus aliquas conversaciones d
Experimenta quae numquam fallant / Sed primo attendendum
est quod opera experimentorum sec/ de plantatione fac
et sexto sunt facienda in mense Septembris
primo die veneris post conversionem [illegible] solis et
Lune, si tamen tunc sit Luna in numero pa
et decimus, sed si non fuit, fac proxima die ve
sequenti, quod si prima dies sit in impari numero
secundo dies erit in numero pari, et tunc facies qu
volueris, et breviter omnia instrumenta tua sicut
illo mense Luna crescenti, praeterquam electum qu
mirabile de quo dicturi sumus in loco suo ad
et alloquendum spiritus absque conjuratione, tunc faciend
electum erit secundum quod sol est in ascendendo in a
hoc est in martio vel tunc semel in bona
quantitate secundum electum potius [illegible] custodire ne
amplius laborare [illegible] [illegible] sed ad
redeuntes dicamus modo in primis de [illegible]
In primis ~~facias~~ sit [illegible] una [illegible] de sporta
[illegible] in quarta feria et est in die martis
et dies horas nona hora est certe in [illegible]
si sit tempus clarum sed si non, [illegible]
usque ad horam secundam post meridiem vel si tunc non
clarum videatur [illegible] post in qualibet die [illegible]
nec sit tempus clarum et tunc in hora [illegible]
[illegible] [illegible] in eadem facias [illegible]
tamen ita ut bene videantur [illegible] et sit [illegible]
in medio domus vel secundo in circulo et [illegible]
posse 12 fenestras in candela respicere [illegible]
coeli scilicet orientem occidentem Austrum et Bo
[illegible] vel demonstravit postea [illegible]

sius, accipiat & Gladium in sinistra manu l am
in minimo digito sinistre manus sceptrum elevatum
dextera manu fixum cum ~~cum~~. [illegible] in summitate
sceptri ~~[illegible]~~ sceptro, audiat vndecunde intus cum
sitque solus tacite et recte et bene dispositus si
voluerit, vel cum socijs bene dispositis, si libet,
benedicat socios suos cum cruce ensis et cum s
ante interdictum ad circulum, sic quod in medio
qui in centro sit crux ensis iacendo super terram

principalis et principalis iuxta manubrium ensis sedeat, respiciens
versus orientem similiterque socius, si aliqua ha
iuxta punctum ensis sedeat respiciens occidentem
et tunc attendeas, quod isti duo in circulo posi
respiciunt partes mundi principales, scilicet
orientem, occidentem, austrum et borialem, partem
quia principalis respicit orientem e contrario ultra dorsum
et ex utraque parte sunt latere austrum, boream
et socius opposito occidentem ultra dorsum
principalis et ex utraque latere boream et au
hincque sint demote de socijs et [illegible] debite
suppositis tenebat primus liber [illegible] s
borealla partem quam primo respexit scilicet orient
incipiat comminationem quam [illegible] veritat
Secundario versus occidentem, tercio vertat
versus Austrum et quarta versus boream
dicendo conjurationem eandem quam in oriente
primo dixit sed quotiescumque in [illegible] nomina dei
dei tetragrammaton sonatum. [illegible]
in sceptri summitate et [illegible]. Similiter
genibus flexis osculentur terram [illegible]
faciat socios suos similiter osculare vel quando [illegible]
in fronte socij crucem faciat, [illegible] utraque

et senior qui magister legit commemorationem tangat manibus
[illegible] cum manu dextra in qua est sceptrum nisi [illegible]
protendit sceptrum versus [illegible], deinde senior qui [illegible]
legit magna vigilantia [illegible] [illegible] custodiat
librum et [illegible] legat et aperto [illegible] [illegible]
~~respiciens~~ respiciens ultra librum ne forte [illegible]
Carpinatoribus [illegible] qui de opposito ex opposito [illegible]
ad [illegible] [illegible] [illegible] [illegible] continuos magis
~~[illegible]~~ itinera possit redire et sic annisa debere [illegible]
inceptum totaliter frustrare [illegible] si semel [illegible]
fuerit in dubio in illa die [illegible] [illegible] non
expediat, et ideo senioris est hoc [illegible] qui
respicere possit a qua parte [illegible] [illegible] [illegible]
[illegible] ut possit principaliter differentiam illam
dimittere qui illic cantant [illegible] multum [illegible] magis
principaliter oculis [illegible] senior [illegible] [illegible] librum [illegible]
et senior videat magister [illegible] [illegible] [illegible]
commemoratoribus in latinis versibus [illegible] videat a [illegible]
[illegible] et [illegible] [illegible] [illegible] respondeat quousque
appropinquaverint ad circulum [illegible] principalibus [illegible]
tunc loqui [illegible] [illegible] verbum in commemorationibus
libro quousque [illegible] ligati et quousque a
[illegible] [illegible] [illegible] dimiserint carpinatores et
[illegible] [illegible] multum non est curandum [illegible]
[illegible] in quantum potest, [illegible] ante cessandum
Carpinatores complentes commemorationes [illegible] [illegible]
amplius intercedunt illa [illegible] antea [illegible]
medium quasi [illegible] [illegible] [illegible] potest
[illegible] et [illegible] [illegible] tunc carpinatores cessantes
[illegible] expectantes senior respiciendo [illegible]
[illegible] [illegible] a [illegible] sunt et tunc oculis
[illegible] ad [illegible] [illegible], commemorationem obedientia
[illegible] et [illegible] [illegible]

constantissime respiciendo et ostendendo ad eos
sceptrum cum lamina versus eos et si cum nominibus
Tetragrammaton et ostenderis eis cum ipso lamina
et manu sinistra cum annulo [illegible]
flectere et [illegible] tum
membris scias te veram habere responsionem et
apparitio sua tunc faciunt sicut deo obedient
Et tibi quod si vocando non [illegible] primo flexerint
sine iterando coniurationem obedientialem et
portendo sceptrum versus eos, conversaque scrim
eius ipso vultu ad eos gladium in manu
dextra sua sed nihil loquatur, post ostendendum
gladium versus eos, quod si et tunc non venire
flexerint consideranda tunc bene hora in plan
quo tunc regnat et videat macri eius k
planete scripti et sculptos in plumbo vel in
cupro et membris videbis si sit spiritus eius
planete, quae tunc membris obedientia debuer
venire flectendo et si et tunc adhuc non
venire flexerint ostende eis sigillatim
omnium planetarum cuiuslibet [illegible] et videa
in characteres venire flexerint si [illegible]
est et suo subdantur per te et quinque venire
flexerint sunt consideranda fit quis vel
est planeta et cum erit quia hora sabbati
in monte tua conclusione [illegible]
og [illegible] 6 [illegible] mento [illegible]
ma [illegible] 8 [illegible]
Deinde continue [illegible] ad adventum illum
spiritu dicendo semel coniurationem constring
quod sequitur coniurationem obedientialem

to

Coniuratio prima et principalis [illegible]

Coniuro vos o demones sine spe [illegible]
vos qui vos [illegible] [illegible]
[illegible]
p(er) [illegible] et p(er) [illegible]
Ruflorial Azabal [illegible] et p(er) [illegible]
[illegible] natura oris, et omnes vobis
subiugatos p(er) spoliatorem inferni xpm Jhm
p(er) patrem deum et sp(iritu)m s(an)c(tu)m p(er) gloriosam
virginem mariam, p(er) prophetam s(an)c(tu)m Johannem Bapti
p(er) tabulas moysi p(er) virtutem michaelis
qui vos de celo expulsit, et p(er) gloriosum
Ciprianum martirem qui vos suo nutu
subiugavit et p(er) salamonem peritissimum q
vos sub forma obedire mandavit, p(er) treme
ndum iudicium p(er) vulnus in latere xpi Jhu
p(er) vulnera manuum et pedum eius, p(er) annuncia
b(ea)te marie p(er) Jhu xpi passionem p(er) mort
et resurrectionem et ascensionem eius et s(an)c(t)i
emissionem p(er) s(an)c(tu)m sp(iritu)m et eius preciosum et p(er) om
s(an)c(t)os et gloriosos apostolos p(er) omnes virtutes
p(er) septem dolores b(ea)te virginis marie matris Jhu
p(er) filio suo et p(er) quinque gaudia eius p(er)
assumptionem et coronationem eiusdem gloriose
virginis marie. Instanter vos coniuro p(er)
sux excellentissimum nomen dei ineffabile et infinite
et tremendum Tetragrammaton quod fuit in d
nus et in sceptro mirabili scriptum est quato
p(er) virtutem omnium celorum et spiritalium
vos ad me veniatis coniurati et hoc absq(ue)
coruscationibus vel horribilibus tonitruis aut horribili

---

in terra
pro thesauro absconditi igitur vos demones astaroth
beliall et cerberus et omnes alii

capitulo michi appareat non tardete et modo sine ingen-
io hic veniente cum ceteris obedientibus qualiter in nobis +
agnostate quando est magnificencie est in sua vel a
omnibus fidelibus adoretur tam a celestibus terrestribus et infernalibus
spiritibus et hec omnia vobis precipio per virtutem dei patris +
omnipotentis sinique unici filii de spiritus sancti paracliti qui unus
deus et trinus in personis vivit et regnat in secula
seculorum Amen

2us Coniuro vos etiam omnes demones l[illegible] per sanctos per angelos
archangelos tronos et dominaciones per principatus et potestates
per virtutes celorum et per omnia miracula et mirabilia que
Jhesus et per ejeccionem demonum ab hominibus per corpus Jhesu
per flagellacionem eius et per coronam in [illegible]
defluentem a lateribus pedibus et manibus et omnibus
vulneribus in eius corporis partibus et per omnia terribilia in
celo et in terra et per angelos bonos vestros demones
Analasgalin: vel: anaxpaslyn: paxipatalyn: & Colith-
tyn et adhuc quod adiuro et requiro vos in virtute
crucifixi q[illegible]ator est omnium et per omnibus nomen +
tetragramaton quod est nomen honorabile et terribile
vobis demonibus et amabile cunctis christianis quatinus
sine mora absque dilacione exclusa in visibilibus apparicionibus
et absque simulacione fraude et falsitate qualicumque
ad interrogata fideliter respondeatis et modo sine
et propter[illegible] in vobis per oratis per virtutem domini nostri
Jhesu christi qui vivit et regnat per omnia secula
seculorum Amen [illegible] complete [illegible]
[illegible]itib [illegible] 900 s [illegible]
[illegible]
[illegible]
[illegible] modo
vel seud bonis [illegible] super [illegible] juxta cam
[illegible] dio Tetragram
Bughande [illegible]
[illegible]

vltra liber n[on] timeas q[uonia]m indubie est deus sis conjurib[us]
pter maliciā demonu[m] se transformaverunt in horribil[es]
effigies ad ~~tremendu[m]~~ ad terrend[um] me sic q[uo]d aliq[ui]
socius meus tremuit mirabilit[er] p[ro]p[ter] timore[m] [illegible]
conjuret ipso [illegible] potuit [illegible]
et [illegible] tetragramaton
et [illegible] et [illegible]
[illegible]
[illegible] et vol[illegible]
[illegible]

[illegible]

Quid vis [illegible]

[illegible]

2 Conjuro vos sp[irit]us et advoco p[er] illud infinitu[m] verbu[m]
quo cuncta creata sunt cu[m] deus dixit fiat
factu[m] est conjuro iterum et advoco vos q[uo]d [illegible]
[illegible] et visibilit[er] appareatis p[er] ineffabil[em]
bonitate[m] dei q[ui] deus hominem ad ymaginem sua[m]
plasmavit et vos p[er] iusticiam sua[m] p[ro]p[ter] superbia[m]
dampnavit et [illegible] et p[er] iusticia[m]
q[ua]m primos parentes nostros de paradiso expulit
et p[er] misericordia[m] q[ua] redemit et p[er] virginit[atem]
et humilitate[m] marie sanctissime matris d[omi]ni
et [illegible] ihesu xpi [illegible] p[er] potentia[m] illam q[ua]
infernu[m] confregit et spoliavit et sicut vos [illegible]
ibi cremabat ut n[on] de [illegible] a vobis p[er] [illegible]

in fidelem dicat et dictis responsis, Et in quantum pot
obedientia meis verbis sacratis, Coniuro vos o sapientissimi spi
obedientia quam superioribus vestris adhibere tenemini et per hoc sacr
nomen dei ✝ יהוה ✝ id est   qui in
huius sceptri et in annulo meo veraciter veniatis
sculptum vel obedientia in huius virtute sacratissim
meis in quantum premissis estis in celeriter sacratis
et si vos non potestis et immediate venire et apparendum
per nomen Iesu Christi salutem vel alios celeriter adducere
vel adiuratos potestate habentes et ~~con~~ sapientia quam su
in fideliter respondere de singulis rebus quas vobis volunt
vos interrogare et hoc sine qualicumque fraude simula
et fallacia meum desiderium veraciter complere
prestante eius virtute et sapientia Salamonis qui
vos sibi obedientialiter subiungant et hec
auctoritate eius ille imperet qui sine fine vivit et
Regnat Amen

Alia coniuratio obedientialis post
spiritus apparuerint Dem

Item coniuro vos spiritus qui coram me iam estis per patrem
et filium et spiritum sanctum et per ista sancta nomina dei
sacratissima ✝ Saday ✝ Tetragramaton ✝
Tetrafonaynay ✝ Adonay ✝ Alyzanmay ✝ et
omnia alia nomina sancta dei ut non habeatis potestatem
nocendi in corpore nec alium quemcumque esse corpus
aut in anima mea, nec potestatem habeatis recedendi a
visu meo donec vere respondeatis ad omnia interrog
in respondeatis et exhibeatis sine mendacio
fallacia et sine aliquibus cautelis Item coniuro vos
in nomine dei patris omnipotentis et in nomine filii
Marie virginis et genitricis Iesu Christi et per cap
ver principii et per Christianitatem meam et per
potentia domini nostri Iesu Christi et quam habet super
vos et per potentissimum dominum ut non habeatis
potestatem

potestate vestra ad visum meum invocationi quod vos
videre possim et cognoscere in humana forma hum
k hanc itaque potestate aliquam a visu meo recedere
non habetis donec a me licentiati fueritis

Et cum apparuerint propositum tuum [illegible] contractus
[illegible] et [illegible] [illegible] legnente
Qua completa [illegible] et [illegible]
[illegible] et [illegible]
[illegible] et [illegible] in folio precedenti et quod sequitur
~~[illegible] Finit~~

Coniuro vos spiritus per obedientiam quam per virtutem hum
per verbo nominis Dei + Tetragrammaton Deo et
per sanctis et per ineffabilem eiusdem nominis +
potentiam et per sanctum michaelem archangelum qui demones
subtraxerat et subiecit infernales et per annunciation
beate marie matris domini nostri et veri Jhesu Christi et
per eius nativitatem passionem et mortem et
resurrectionem et per ascensionem et indescensionem
fluxerunt lacrimarum beatissime marie virginis
per suo filio dolore et per obumbracionem solis
in sua morte et per scissuram veli templi in
eius morte et per omnia que virgini fuerunt
in celo et in terra et in inferno ut in cam
de omnibus que interrogavero a vobis sine fraude
et sine timore et sine mendatio qualiter
in fidelitate respondeatis ut certus et [illegible]
de inquisitionibus efficiar ipso summo deo patri et
filio una unito et spiritu sancto deo vivo et vero
laudes referam et gratias [illegible]
incorruptibili trinitati qui vivit et regnat
et unus deus est in [illegible] secula seculorum
amen

Coniuro te [illegible]
Coniuro vos iii [illegible] ~~coniuro te~~ antedicte virtute coniuratoris et per illud
Ineffabile nomen deitatis et dei Tetragramaton et
per omnes [illegible] in circulo ~~illo~~ isto et per omnia terribilia
~~Cel~~ Celita mundana et infernalia vt de [illegible]
furatis [illegible] ablat[illegible]
[illegible]
[illegible] in ostendas et dederitis in [illegible]
sine qualibus [illegible] fraude te adiuvans per ipsum
qui venturus est in timore hominum misseros
ad iudicium seculi Amen
[illegible]
destinoet [illegible] vestram [illegible]
et de tracta [illegible]

---

pro thesauro sir

Coniuro te per antedicte virtute coniurationis
et per illud ineffabile nomen deitatis tetragraton
et per omnia [illegible] in Circulo isto ~~et~~ per omnia
terribillia celita, mundana et Infernalia
vt tu mi adducas vell adduci facias, [illegible]
~~[illegible]~~ illos thesaurum absconditum in illo loco
et qui hac terra sumptum fuit el nomen
loci angliece est, gosmer hill [illegible] no
procull absque statim mora et sine fraude vell
fallaria, neque me nec socios meos
ledens, sed pacifice hic iuxta circulum
respondas, et relinquas, sine damno
cuiuscumque creatura, vel creaturarum
cuiuscumque [illegible] te adiuvans per ipsum
qui venturus est in timore hominum
misserorum ad Iudicium seculorum
Amen.

[illegible]

Coniuro etiam vos ~~per~~ benignum Christum per eundem invin
[illegible] et invisibile templum Salomonis quod
summo Deo, et per omnia etiam elementa et per illud
potens erectum et sculptum in summitate Petri, ne quam
aut tempestatibus pariter et grandine sive super plur
seminatoribus aut tonitruis aut combustionibus alijs
temptatoribus aut tempestatibus, et alias seu vobis
servis vestris nocere volueritis quin parcia ad me ita
volueritis quam potestis sine mora veniatis, nec
turbare aut valeatis, nec laboretis per virtutem
domini nostri Jhesu Christi filii Dei vivi vincentis in
secula seculorum Amen /

[illegible] alio modo

Ite ad loca vestra predestinata ad que dominus noster Jhesus
Christus vos assignavit ne unquam vos alios invocatis
sub pena damnationis impotentie et maledictionis
patris omnipotentis et filii eius unigeniti, et Spiritus
sed super vos descendat et vobiscum semper maneat
nisi ita cito cum vos invocabero sed aliquo modo
potueritis ~~[illegible]~~ sine mora festinantes compareatis
cum vos in domo vel extra domum in campo
extra campos invocando benedictionem [illegible]
principibus respondendo Fiat fiat fiat. Amen
Et [illegible] ut [illegible]
[illegible] * ut tibi tradat et portet Et ut aliquem
vocatorem de [illegible] suis destinet sine [illegible]
mora in [illegible] expeditio portet et libet [illegible]

& Iniuria & dampno et ut ipo exptat quous
ſorus ſuus vendit

[illegible]

Ad dignitatatem obtinendam

[illegible] est dicendum [illegible]

[illegible] tempus [illegible]

[illegible] et [illegible]

[illegible]

[illegible] possint [illegible]

[illegible] libertate [illegible] tamen

eius omni voluntate esse et postea [illegible]

[illegible] et [illegible] generalem [illegible]

[illegible] possident [illegible]

[illegible] confessus et bone conscientie et prudentibus

[illegible] indutus et doctor [illegible] dico

et [illegible] domus ante meridiem [illegible]

[illegible] sacramento [illegible] audit [illegible]

[illegible] accedit et tunc [illegible]

[illegible] bone [illegible] et [illegible] apostolorum [illegible]

[illegible]

[illegible]

Coniuro vos o d(omi)na Bl. ariel. Anatgama: vel
Anatgama d[illegible] Astebul & Ezebul ab sub. Ezalta
et calizabin o Angeli dei sacratissimi per virtutem
dei nostri Jesu Christi et per omnes Angelos et Archangelos
per potestates et per ~~virtutes~~ gubernatores et s[illegible]
principatus et per Thronos omni coeli militiam et virginitate quam
Seraphin incessanter deo cantantes Sanctus Sanctus
Sanctus Dominus deus Sabaoth et per omnia sedilia
obtero ut vos in adeptione dignitatis [illegible] sitis
mihi vel [illegible] et benigni et favorabiles [illegible] ut
[illegible]

[illegible] ut animam suam [illegible] mihi sit adiuvare
volentis quod in tempore non modico sine largitate
Brachium mihi substantia totaliter liberare, et in
dignitatis culmine per suum sacrosanctum auxilium
veraciter constituti per virtutem eiusdem domini
nostri Jesu Christi qui in infinita tempora regnat
in secula seculorum [illegible]. O vos Amazel, Ariel
Anathama, Astebul, [illegible] Ezaltasim et
Calizabin, o Angeli dei [illegible] illa [illegible]
et spirituales fratres quos vos [illegible] donavit [illegible]
[illegible] possit, et per tremendum ~~[illegible]~~ [illegible]
[illegible] et per incarnationem domini nostri et [illegible]
[illegible] et per tremendum [illegible]
[illegible] nomen dei ineffabile quod erat sculptum
in [illegible] et ~~[illegible]~~ [illegible] fronte
Aaron, [illegible] [illegible] magna [illegible] quod [illegible]
in [illegible] et [illegible] sculptum et quatenus mihi
[illegible] vos [illegible] [illegible] [illegible].

Absque timore aut incursione qualicumque in m[e] in forma speciosa et in ad inquisita et adquisita ita fideliter respondere et quod hoc fariatis sine mora et sine aliqua dilatione sine simulacione et fraude mihi veli[tis] de interrogatis coniurare ~~[illegible]~~ et benedicere vel benedic[ere] vobis virtus a summo deo dat[a] et per dictis ubique per orbem terrarum ipso presente cui summo regnans est in secula seculorum Amen

Coniuro vos s[piritus] s[an]c[t]os celici per infinitam dei potentiam qui verbo ~~tm~~ cuncta creavit quod statim hic meo desiderio clementes et adiuvantes mihi in hoc arduo negotio adesse dignetis vera benignitate me adiuvantes sicut sunt Loth ab angelis confortatus Jacob israel ab angelis vocatus et moyses in facie mirifice illuminatus et tobias a cecitate mirabiliter liberatus fuit Ita me vestra celica societas dignetis visitare et in faciendo quae utilia sunt a vobis impetrare informari ipso prestante cui [illegible] laudem vivit in secula seculorum Amen

[illegible]

~~28~~ 30

in medio [illegible]

Sed. no accipient [illegible] tunc [illegible] te [illegible] ooc, fulgura tempestates et tonitrua ac choruscationes [illegible] in loco illo [illegible]

[illegible]

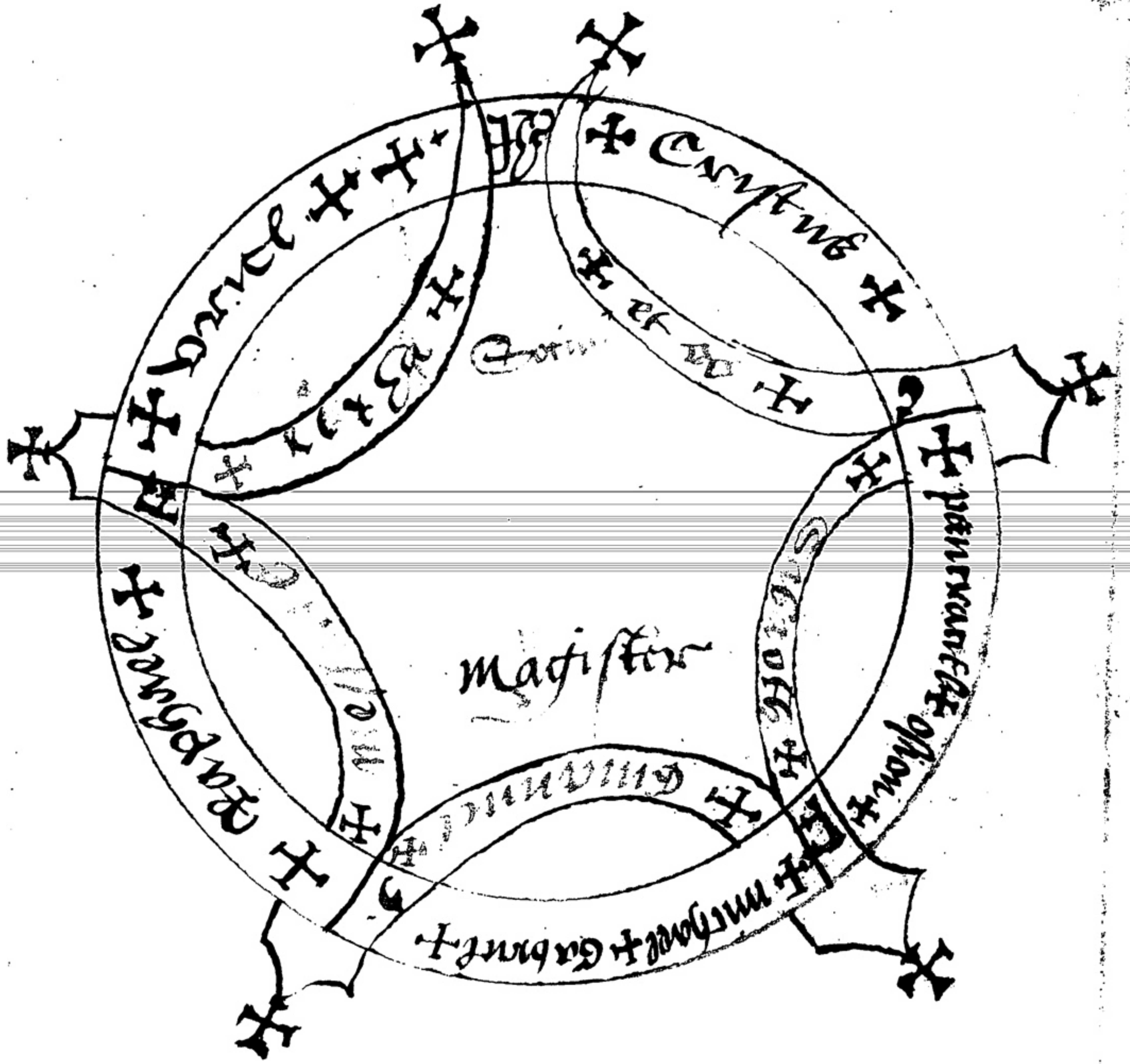
[illegible] boni [illegible] tibi [illegible]

[illegible] ex certo tempore [illegible]

[illegible] statibus [illegible] temporibus [illegible]

[illegible]

Et hoc ego Auctor huius Libri multotiens comprobavi et cum cogitandum de huiusmodi [illegible] et [illegible] totaliter [illegible] mundanis, et super regnum [illegible] est verissimum


IHS
Cristus
et
Uriel
Eloy
Raphael
Emmanuel
Michael
Gabriel
Magister

Iam Sequitur de Thesauris

[illegible] Thesauri [illegible]

[illegible] in loco [illegible]

[illegible] potentib[us] aliquod [illegible]

experimentum Notandum est quod in

terrenis et aquaticis operationib[us] [illegible]

[illegible] circulo [illegible] operatio conservat [illegible] ut [illegible]

[illegible] absconditos [illegible]

[illegible] consistentia [illegible]

[illegible] partem [illegible]

[illegible] absconditos [illegible]

[illegible] circulum terrenum et aquaticis operationib[us] [illegible]

[illegible] et isto [illegible]

[illegible] volueris [illegible] mundo

ut [illegible]

[illegible]

[illegible] atem in manu sua et cum sep[illegible]
[illegible] mortis duas cum bus
[illegible] o certo pretendendo sep[illegible] versus
[illegible] et duas sic conjuro vos
Ezoglis
Demones, Astaroth, Belial et Ezoglis,
[illegible] nominando vos quos
vocaveris [illegible] sic vos nota sciendo quod utique [illegible]
potentis [illegible] tractatu de officiis spiritum [illegible] Et
simos vobis subiugatos per mentem in spoliatores
Ex sic est in primo experimento per facto
[illegible] et Quibus completis et devotissime
[illegible] ut viderit [illegible] tua [illegible] conveni
spiritum. iterum quos quousque venerint quod in
[illegible] fueris venient inter [illegible]
[illegible] ut [illegible] nostras cum venerint audies [illegible]
[illegible] quasi sponte mota [illegible]
[illegible] laudari animo [illegible] Tetragrammaton
[illegible] vos Signo crucifixi Domini [illegible]
[illegible] pacifico et [illegible]
[illegible] respiciendo ultra liberum [illegible] timeat
[illegible] corporibus quae propter [illegible]
[illegible] transformaverunt in horribiles
[illegible] quod aliquid [illegible]
[illegible] timore et ipso [illegible]
[illegible] potuit effugies vos [illegible]
[illegible] nominato Tetragrammaton [illegible]
[illegible] et statim steterunt
[illegible] aliquid [illegible] amplius
[illegible] videbant [illegible] fronte [illegible]
[illegible] pacifico stantes audierunt
[illegible] Quo facto et quibus completis
[illegible] fuerint pretendendo [illegible] sceptrum in [illegible]

et faciunt obedientiam quod si non fecerint
[illegible] planetarum sigillum et in et fac
ut scripsi in p° in primo experimento et
experta sum et tunc indubie obedient
et cum obedierint statim dicent tibi tibi
vultis Quid vis quia videbis cum tonitruis
flamas igneas exire in aerem et modo
odor combustibilis inflamat sulphureus et
unum videbis principem a quo petes nomen
qui habet sceptrum in manu sua et habebit
faciem hominis ante et faciem caninam post
et in ventre habebit faciem serpentinam [illegible]
quem primum vidisti qui vix dignabitur tibi
respondere, sed tunc dicas quoniam illa q
in primo experimento est sic dicendo et
Coniuro te ~~Egyptia~~ egippia vel alio atque nominam
nomen suum et fortiter et devote [illegible]
quod si poteris facere cum Regem quatuor
volueris inducere habebis sed difficile est facere
cum Regem sed quatuor voluerit ipse mandabit
aliis consiliariis ut adimpleant desiderium tuum
et hoc sufficerit, sed tamen in scripta hominum
demones ab eo, ex inprimatio suo sed de fac
isto tere cum ~~[illegible]~~ [illegible] exeunt in circulo ing
volebat in loqui et tunc semel intrauit cir
cum uno temerario experimentario non malo
quod tu reduxi ex dicentibus coronis ut erat in
ad circulum et sic aparet me vidente ad
faciendum aliud loqui mecum qui cum intrauerat
ad circulum et facit quinque [illegible] demones
cum multitudine in eodem effigie ut pu

videret quem cum vidisset adoravit eum et genuflexit
et genuflexit postea
genibus flexis et nihil fecit [illegible] genibus, manibus et [illegible]
videbat et sic cum assidue orat ipse [illegible] [illegible]
cum facere virginea in pectore sua modicum [illegible] et
ego hoc dixi [illegible] et ipse hoc audiens credens
quod cum descendisset et [illegible] cultellum parvum argenteum
totum et valde acutum ~~et~~ cum puncto et sub annulo sinistr-
manus [illegible] appunit modicum de sanguine
verum cordis et acceptum modico pane facto de [illegible]
tritico unxit panem sanguine et cepit di-
cendo [illegible] quaedam [illegible] fervent(i)ssime et
medio tempore quo ipse dicebat illa ipse accepit
panem et olfaciebat cum facie [illegible] Leonina dedit facie-
bus ad lambendum et ipse paulisper vomuit lac-
rimando tum postea antequam complevisset [illegible] in-
vocavit Tetragrammaton [illegible] lambebat panem
[illegible] maxime ad modum [illegible] emisit suspirium et sic
continuo ipse lambebat usque ad completionem
[illegible] quae completa desiit lambere et tenere [illegible]
[illegible] et olfaciebat semper lacrimando et [illegible]
ille [illegible] emittens vocem [illegible] maximam plora-
[illegible] et quid me vexas [illegible] non mei subditi
[illegible] infirmi [illegible] quid vis et rogo te ne amplius
me vexas et hoc cum tanto clamore [illegible]
quod [illegible] coelum et infernum [illegible] ~~[illegible]~~ mutuo [illegible]
et nobis videbatur magis tonitrum magnum [illegible]
[illegible] et tamen ille [illegible] nullum nobis
timorem ~~[illegible]~~ sed stupore movebat et tunc [illegible]
[illegible] dixit in istis [illegible]
Exorcizo te ~~[illegible]~~ [illegible] excellentissimo
[illegible] [illegible] consecratum et [illegible]

in hoc excellentissimo nomine decoratum et tetragrammaton
et per hunc sanguinem meum qui per dignitatem
dignatus est quem et redemit et consecravit
maximum opportet Ihesus suo sanguine sacratissimo
et per omnes gloriosam matrem et virginem Mariam
et per eius humilitatem virgineam et per archam in
tabulis summi Dei et per tremendum et horribilem
diem Judicii et per omnes Angelos Archangelos
omnemque coeli militiam qui tenemus in nomine baptizato
virtute huius ~~ba~~ salutiferi Baptismatis et
undique et morientis inde veraciter in ad
omnia quesita et tibi proposita reddere non omittas
sed fideliter absque simulacione et fraude in
et veritate de propositis in fideliter ac vere revele
et me doceas quicquid tue potestati subiectum
est, per virtutem huius sacratissimi nominis ipso
qui te contra superbia de superis expellabat
Amen

Qua completa sibi dixit cum lacrimis abs
oculis in faciem virginis dic quid vides et
tunc loquitur facies virginea et tunc dic
verbis Domine te per omnia ~~nova~~ pedra et per
hoc nomen quod hic coram sculptum in domi
et in sceptro tuo et per hunc sanguinem
consecratum quem iam bibisti ut in tali
thesauros de tali patria ad valorem tanti
monetando summa in fidelitate vel 1000 libras
vel plures facias absque fraude et nobis
qui volueris hoc thesaurum extra et sive
et ipso statim inspirabit rem de scripto ut

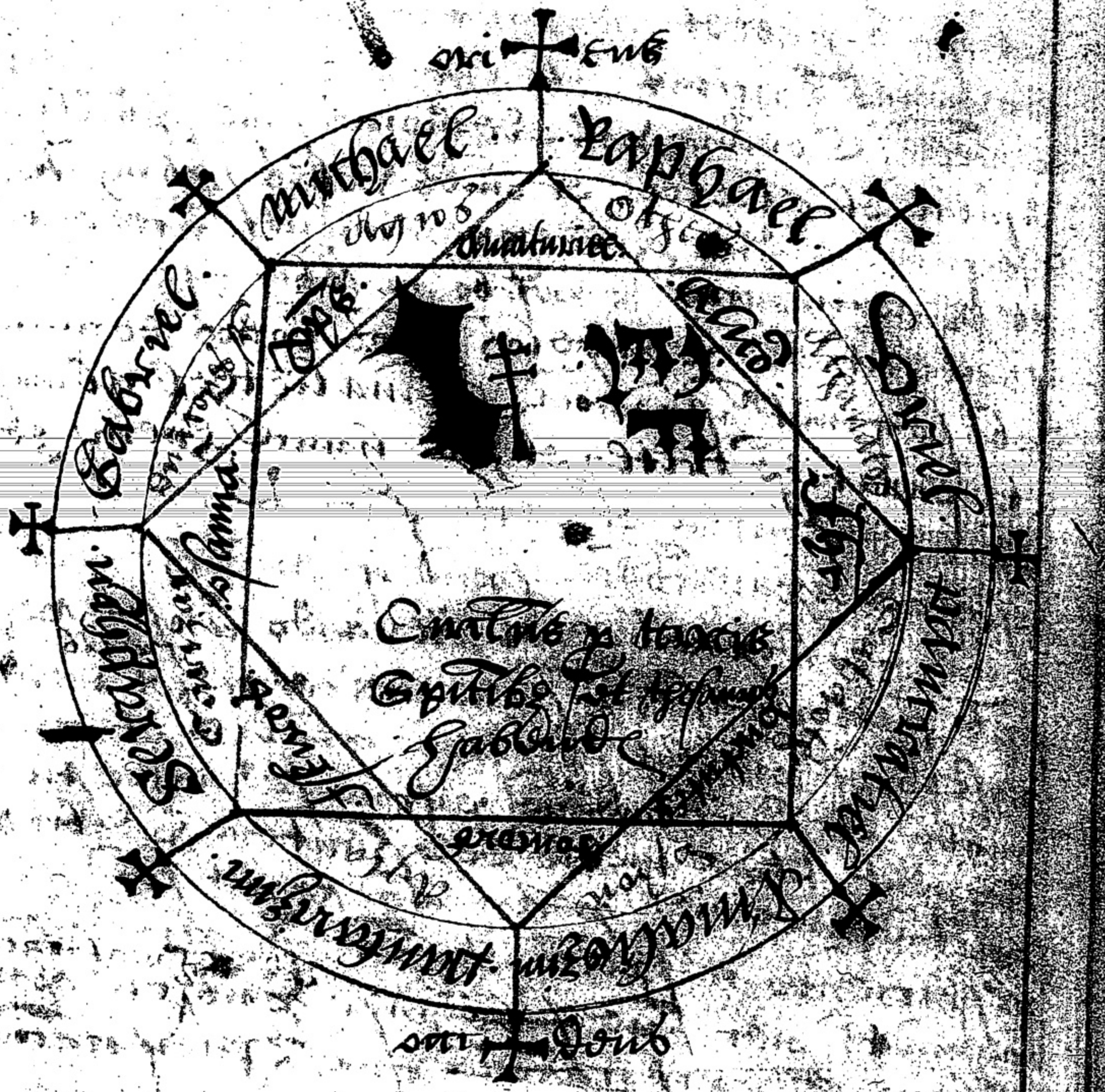
vel coherentia verborum absque ambiguitate et enigmate qualicumque et
[illegible]

p illo et et ipse imperatus petet alie, Quo
portabit et habet tu credebis quatenus ad
hunc circulum suum vel ad quodcumque aliud locum
quod sibi assignabis sine damno vel sey
pirtiob ~~et~~ sine strepitu vel fractura ~~[illegible]~~
cuiuscumque rei vel si vis quatenus ad circulum locum
quem volueris, sed semper hoc habeas in memoria
quod principium tibi locutus fuerit, quandocumque dice-
bis ut faceret aliquid sine pre dicta et cu-
rendas Quia Lambisti ad illud verbum dicas
quatenus ad circulum vel ad talem locum
et ipse statim ibit et veniet quodcumque locum
volueris, sed addas hoc in fine, quod absque mora
~~revenies~~ memoratus a memorata, et tunc ibit et
tunc medio tempore petes sub quanto pacto petere
quicquid vis in tota terra vel in tota mari
vel in celo, quod cum eramus in circulo et ipse
ferat quidam et unus de spiritibus missus in
Indiam pro margaritis et auro ad valorem
ca. libras de auro et de margaritis et diadem-
tibus et de pannis aureis preciosis et uno siph-
aureo presbiteri Johannis quem postea dedi magnat
Lodovico cuius Kindeclus nunc noviter erat
canonizatus de suo ordine, iniuria ipse tunc
perijt secundum vellem suum quia sine satisfacione
innocentibus sanguinibus in voluit reddere et
talem rem. quantum petimus non potuit sibi da-
sibi, ipse ibi dixit multa mirabilia ut quis
indigini se locutus fuisse cum aliquo consilio
Salathone et cum uno Gavazono nbuito
Baptiz

[illegible]ato in studiis [illegible] et ultimus ad regn[illegible]
unicum semel amens potuerat ab eo quem faciebat
virginea [illegible] est et quia sibi dolebat
in sanguine ipse [illegible] dicendo est quod [illegible]
tamen quoniam [illegible] sed tibi negare non potero
quia indubie dixit cum nos sumus creati in felicitate
gloria et eam deperdebamus propter superbiam et videmus
nam creaturam quae in sua creatione digna non
fuerat non ita digna sicut ita pura et tamen sta
placida et humilis fuit in virgine maria
humilitas quod fecit et summi dei filium accipere
carnem humanam ut faceret salutem omnibus ut [illegible] omnis
sanguinibus omnibus suis propriam [illegible] consecrati
et [illegible] tanta delectatione habet hic faciens
[illegible] et quod constringit me loqui [illegible]
[illegible] purum sanguinem sit sacratum [illegible]
credens quasi [illegible] sanguinem et odorem sanguinis
potero saluari et ideo transformat se in
virginea facie ut placeret summo deo et
tanta ipsa indubie sit bene ut se ~~[illegible]~~
infatuata in hoc [illegible] cum ab eo non posset
se commodolens abstringere et in hoc fecit
nunquam indubie [illegible] fuisse in toto
postea desideravit deum ut se [illegible] quem
esset [illegible] et serviebat sibi de spiritu
portare sibi annulum in quo erat sculptum
consecrata cum verba sui nominis et dedit ei
et tunc ergo semper [illegible] et [illegible] et [illegible]
in manu sua et statim post ~~[illegible]~~ venit
[illegible] cum thesauro et portant ad [illegible]

[illegible] sine lesione exiret et tunc [illegible]
[illegible] cum magistro et aliis posito
modico de suo sanguine in igne et
dixit sibi licentiam et ipse statim re
Caute
cessit et nos remansimus in circulo soli
et tunc ab ipso [illegible] nomine baptizato me
restituto quesivi quid erat causa sui Baptizati
et ipse dixit quia promiseram tibi facere illud
illud loqui tibi et indubie dixit impossibile
fuisset facere eum loqui modo nisi fuissem
nominis baptizati quia [illegible] converterunt hom
Salamon. Et no nisi [illegible] virtute mortuus
unquam p̄ loqui. Et quia cum Baptizatus
reconciliatus [illegible] spiritibus uno [illegible]
anni [illegible] cum dixi me velle Baptizari in
nomine sui concordandum [illegible] de diamantis
coronis quas peto sunt et tunc [illegible] Ego
ego tradidi ei coronas diamantas et [illegible]
illud [illegible] amen [illegible] quem sic dixi
[illegible] imperatori qui ~~[illegible]~~ indicem
fuit triginta millibus librarum [illegible] adamant
~~[illegible]~~ diademes et carbunculos, et sic
abivimus amplius sunt sui in compositione istius
libri et multorum aliorum suorum [illegible] quia
liber vero nomen est Thesaurus [illegible] appellatus
et tunc fac hunc circulum [illegible] et cum
thurificans cum olibano et dimitte thuribulum
in circulo cum igne et olibano, requiescat [illegible]
in [illegible] de oleo et colirio et hic est [illegible]
cum thurificatione q̄ repetita thurificatione [illegible]
circulum Etc /

[illegible] /



Iam de Signaculis Capitulum sequit

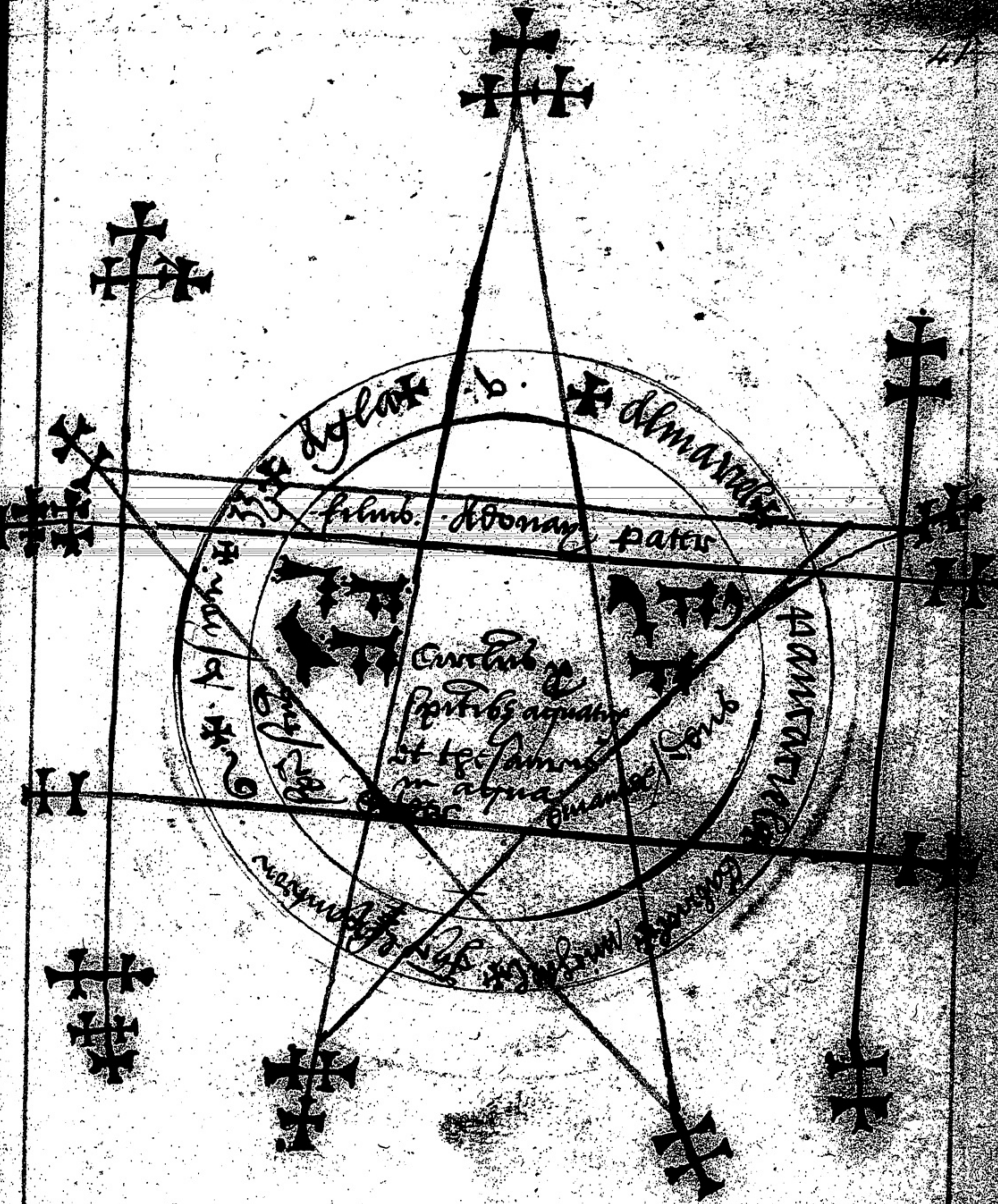
forma de aquaticis Thesauris Regine

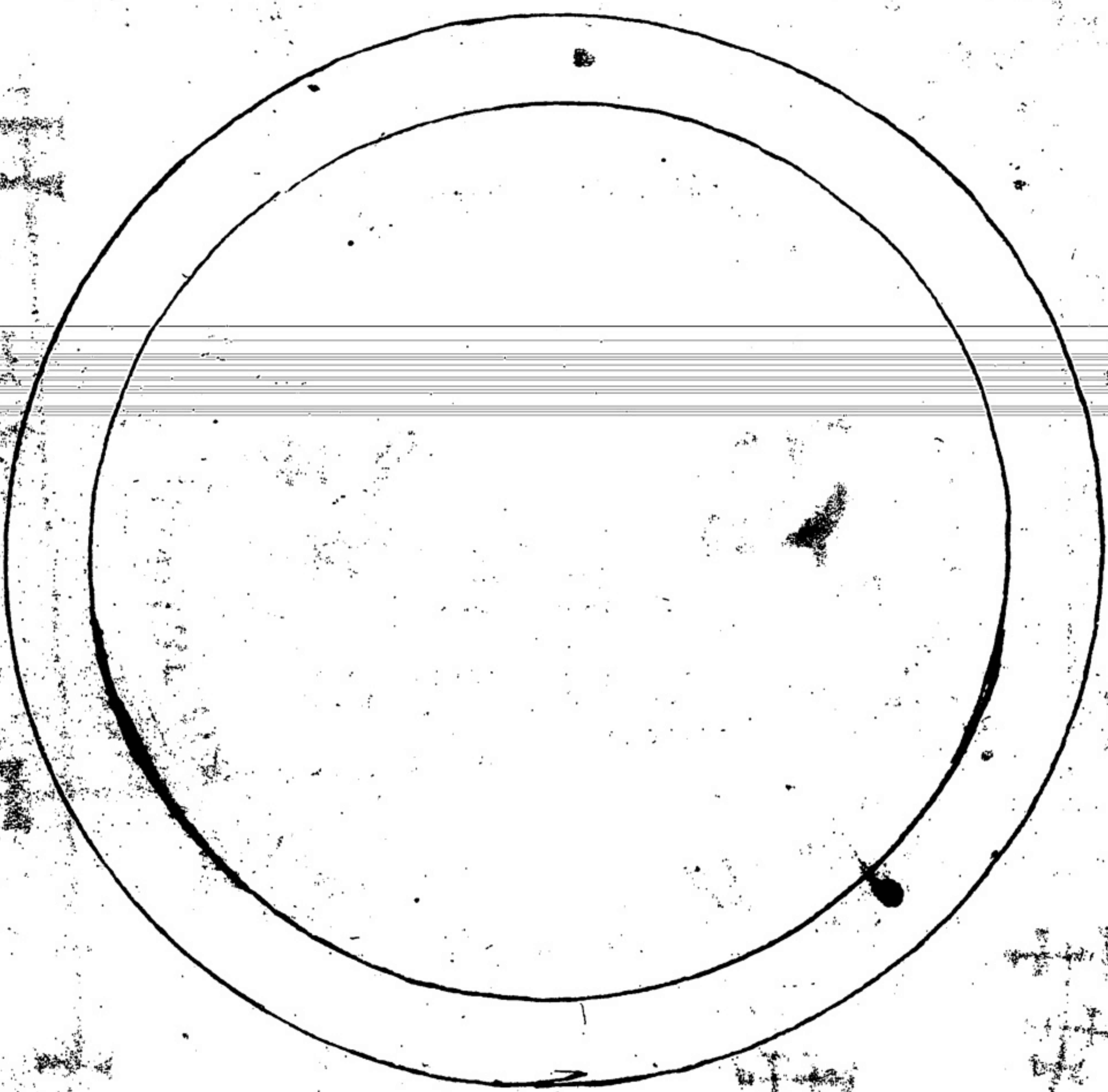
Vel Jam de aquaticis Thesauris habendis Salomonis
[illegible] circulum et alia solam quem et alios spe-
ctantes sit vitis niveis vestibus ornatis et
ut quando procedet ad circulum de hora Luna que
dominatur aquis et hora diei Luna infortun-
circuli, Coniuro vos o demones sine spe, Aglone
Asabat et Albokol et omnes vobis subiugatos (
Coniuro in prima quam experimenti procedentis (
et prima coniuracione de verbo in verbum usque ad ista
sententia per angelos [illegible] os bonos demones
ubi sequuntur ista nomina [illegible] malictecl almazeton
et paratis [illegible], et [illegible] hunc quem (
usque ad finem et secreto faciatis sicut in alio
usque ad [illegible] sicut qui videbit [illegible]
[illegible] cum deponis omnes iterando quinque demonum
spectas
spes sibi [illegible] in medietate sol auditus
gestes et videbit spes cum gladiis et capitibus
modum et similitudinem [illegible] sed inferre sibi
loquentes et in medio eorum [illegible] videbis unum
vultum virginem portizante caput suum et
respirando in speculo et sume quod alium [illegible] non consecratione
loquendus nec habet ~~[illegible]~~ nisi tempus [illegible]
o Albano ~~[illegible]~~ prima consecratio
patroque extensis ad eum ut videat magnum
modum dei ostende ei [illegible] ut faciat
obedientiam quod in sibi possibile non potest
ministerium [illegible] fuerit sue [illegible] si
intendo. // Isto ad hora vera Et ut sine
et cum spes apparuerit immediate post coniuracionem
obedientiales, Dat quem sequitur //

coniuro.

40

Coniuro te [illegible] per sapientissimum et
omnipotentem per infinita Dei potentia per merita
et Marie virginis et per sanctos apostolos Petrum et
~~Petrum~~ Johannem et per omnes apostolos prophetas martires
confessores et virgines et per patriarchas et
per tremendum diem judicii et per ineffabilem
Dei potentiam et per gladium cherubin et flammeum
et per omnia sancta et per intercessionem omnium sanctorum
et per omnia que sunt facta in terris et per illud
nomen Dei Agla: et per illud nomen
ineffabile Tetragrammaton quod in pectore Moysi
sculptum est et per aspersionem sanguinis Jhesu
Christi quatenus mihi N. thesauros de tali domo
et montes aquam vel sive in mare depositos
vel absconditos vel tua quorumcumque commissos
mihi deferas ad valorem tantum summe
quanto voluero sive quod in uno operacione
non excedas sex millia librarum sine mora et
sine fraude vel nocumento aut simulacione
qualibuscumque indilate mihi apportes vel
apportari facias per unum de tuis subditis
sine mora per nomen eius qui sceptrum glorie tenet
in manifestatis in ipso qui vivit et regnat in
secula seculorum amen. Qua completa statim
mandabis spiritum cuicumque volueris vel
ad implendum desiderium tuum, qui statim tibi
et portabit quecumque sibi precepisti cuicumque in
adventu tuo thesauro una cum principe
mandante [illegible] opportebit de
sacrificio et licentiare eos ut in pace
recedant et statim recedunt et tunc
et alias, quibus horas [illegible] et [illegible]
et observa regulas ut docetur, forma
tam hec est sequitur





gestat et volverunt esse [illegible]
Deo dante gratiam qui dat [illegible]entia [illegible]
peritis, et iam de certa cum[illegible]
ad quotidie alloquendum et colloquendum spi
et videndo quod unguentum factum vidi ab
eodem tunc quod servus meus erat quod tunc
quia voluit compositionem huius collirii
conclave sibi dari et tunc in Alexandria
existente interfici praecipiebat quia eius
[illegible]tus erat ad supplicium me vidente
peciit ut oscularet me ante mortem
quod confestim concessum est ei cum igitur
dedissem sibi osculum tradidit mihi anulum
suum invisibilitatis et statim eram invisi
et cum percepissent et respexissent me in
sibilem esse clamore eo a pluribus sub
desideravit sic solum eo a paucis redd
eum anulum et tunc erat ipse invisibilis
fugit et sic evanuit et evasit dum sup
ac ipsi tulerunt me et adduxerunt me
ad Soldanum, credentes me variante mei o
liberasse eum, quando ut adduxerunt me [illegible]
usque Soldanum, veniens ad me servus meus
cum eo nos viderem et meos oculos meos unxit
hoc collirio et statim vidi infinitos sp
quorum vidissem et alloquutus fuissem [illegible]
admirationem ut me liberarent et statim q
contrarium facta est et tanta sedicio in
Saracenos qui me duxerant [illegible]
mortibus me dimiserunt et a me totaliter
elongarent et ego festinavi ad dom
tunc

tunc feci mei datum, nocte in secreto
fugimus ambo versus Jerosolima et versus
Lumbardiam et bona nostra dimisimus ibi que
pertinea cum pluribus aliis nobilis ✝ ✝ spe
fuerunt dotata. Hoc igitur coloris ⁊
multorum versus sic ~~Aiam~~ et audeo dicere
nullum tunc praeter tres personas mundi hoc
colorem scivisse quarum personarum secundus
meus tertius unus erat et ego secundus
et primus tertius in Judea qui non erat
Baptizatus sed tamen in lege sua erat
perfectissimus cuius nomen Philosophus homo
perfectissimus et aliquando magister a nostris
doctissimus. Colorem igitur hic interea me pandare
mei
dm talentum abscondere. In primis ergo
considera cum sol intraverit signum ♈ arietis
in mense martii accipe corium Serpentis
quod se voluntarie spoliavit et pulveriza
eum. tunc accipe opobalsamum et carpobalsamum
vel oleum olivae, si balsamum habere non potueris
Et de isto pulvere accipe duas [illegible]
et de oleo 4 cochlearia plena et tantundem
de radicibus mandragorae pulverizatis et
oleum de foliis eiusdem expressum 4 cochlearia
plena, vasis tunc inspissatis simul dominus
pone totum in uno vase pondo argenteo
cum sol fuit in quinto hoc gradu arietis
fac circulum serpente in camera tua et
vas cum
pono ~~vasculo~~ oleo in medio circuli inter
tibias tuas quod apportum cum medicissime
habeas annulum gladium et
volumen et sceptrum

[illegible]

[illegible] et [illegible] sis in circulo ubi faciat aliquam
[illegible] nec aliquibus aliis quod factum [illegible]
deinde dicat et porrige te cum sceptro et
anulo in manu tua ut aliis subveniant
postea sceptrum incipiendo sanctum Edwardum
regem devotissimum, In primis tu
nimirum [illegible] in illa die in pane et aqua
et Andreas missa de trinitate et de sancta
maria virgine et de sancto Lazaro et oblacionem
in qualibet missa ~~[illegible]~~ voluerit sic quod in
minimo unum denarium offerat in qualibet
missa; et confessionem antea faciat et aliis
pauperibus [illegible] indutus et prodat isto modo
versus orientem sic dicendo ut postea

Consecratio altaris portatilis

Deus Pater omnipotens eterne deus magne
et immense potentie qui solo verbo cuncta creasti
et qui in lege mosaica altare ad [illegible] continuum
consecrari iussisti ac etiam in salutem [illegible]
mysterium [illegible] [illegible] [illegible] [illegible]
infundisti [illegible] virtutem tui filii et
[illegible] sanguinis effusionem et [illegible] copulacionem
[illegible] matris virginitate et matris [illegible]
dei filii tui et [illegible] humilitate [illegible]
voluerit [illegible] exinaniens formam servi accipiens
et ut [illegible] obedierit morti [illegible] sustinere
nos te humiliter deprecor et devote exoro
[illegible] [illegible] hoc altare per tuos sanctos
angelos visitare digneris et ✠ sanctificare
benedicere ✠ et consecrare ✠ [illegible] [illegible]
[illegible]

virtute conservatum quem suo sanguine in cruce
redemit filii tui ~~[illegible]~~ unigeniti vere et
plenam virtutem habeat ut desidero et quantum
cum illo oculos meos illumineo et misericordia tua
agnosca potentia et tuas creaturas et
materiales hoc quaeste fere bonos et corporales
videre valeam, ~~et~~ et mecum familiariter
colloquantur astringere et mea praecepta
implere et ac modo de observandis voluero
docere illos, virtute huius olei ● sic valeam
coartare per Dominum nostrum Jhesum Christum filium tuum
qui tecum vivit et regnat in unitate spiritus
sancti deus [illegible] per omnia secula seculorum. Amen.
Dominus ihesus christus pastor bonus cuius virtute Elizeus
propheta fecit oleum in [illegible] non deficere tu
[illegible] maiestatis [illegible], sicut hunc oleum
[illegible] respicere digneris illud quod [illegible]
benedicere et sanctificare digneris, per virtutem
tuorum nominum et specialiter illius nominis hic in
scripto et huius sculpti [illegible] tetragrammaton
et per honorem ~~[illegible]~~ beatissimae matris virginis
et matris tuae per omnium humilitate Jhesu
relinquens [illegible] patris sui tecum et infantulus
conservare et conservaveris [illegible] humiliter deprecor
ut hoc oleo benedicto sinceritate [illegible] tuos spiritus
quos creaturas videre valeam et illos
astringere ad loquendum qui cum deo patre et
spiritu sancto vivis et regnas deus per omnia secula seculorum
Amen

O Dne et Rex eterne spūs sc̄e piissime
3a consolator atque paraclite qui clementia tua
ineffabili, semper creaturas visitas per
illum amorem indivisibilem quem tu inter patrem
et filium semper pullulare facis, et per illos
amoris radios quos in apostolos diffudisti, et
per illam clementiam humilitatis et fecunditatis
tue in beatissimam virginem mariam misericorditer
diffudisti, respice quesumus super hoc oleum et
illud conservare + benedicere + et sanctificare
+ digneris, ut tuo effectu in unctione sanctum
clementie tue sentiant quicunque de eo inuncti
fuerint et ut possint spūs clementie ac
familiaritatis alicui valeant per Xpm dnm
nrm Amen. /.

O sanctissima virgo Maria dei genitrix hoc
oleum conservare digneris, o sanctissimi sancti
4a Cherubin et Seraphin, o omnes sancti et sancte
hoc oleum sanctificare dignemini, o omnes
reverendi apostoli et omnes beatissimi
patriarche et prophete, o omnes sanctissimi
martires, o mitissimi confessores, o sanctissime
virgines hoc oleum conservare + benedicere
atque sanctificare + dignemini quatinus hii
virtute vos et omnes sancti dei inuncti fuerint
hoc oleo sine timore et stupore et terrore
videre valeant et magnificentie potentiam
sanctissimi regis qui in sanctis suis magnalia dei
possit ostendere per Xpm dnm nrm Amen

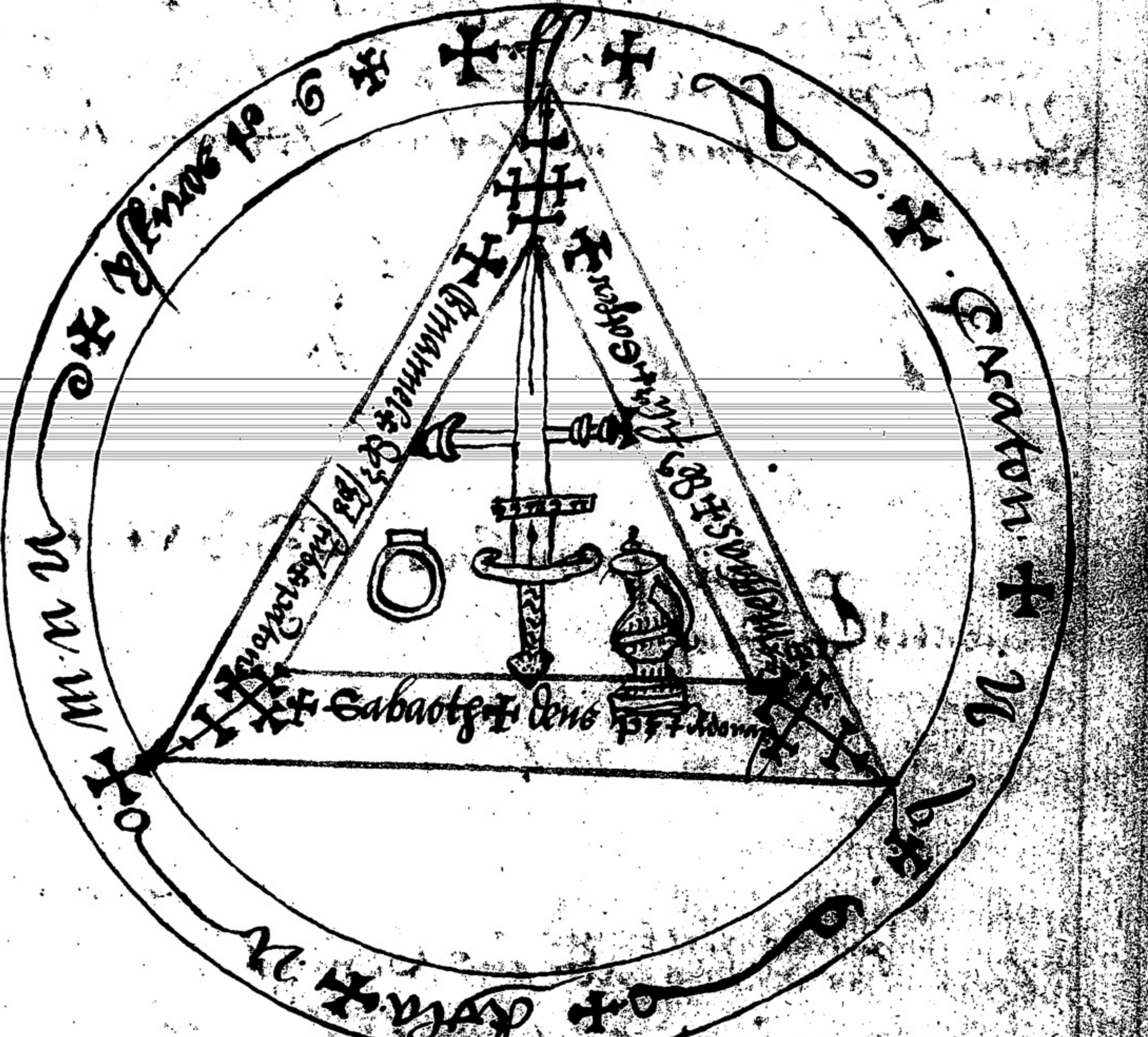
q̄ Brub

Omnibus completis surge et pone sceptrum cum
gladio in medio circuli iuxta vasculum olei in
modum crucis, sed diligenter caveas ne lamen
cum dei nomine tangat terram et violetur et
pone anulum semper in digito tuo minimo,
et totam noctem sequentem iaceas in mundis
linteaminibus et in odorifera camera et
lecto et quantum potes a sompno abstineas et
videbis ante mediam noctem talem sonitum
audies quod tu xxx dies postea ad malum non
temptabis et sic expectes spiritum ad circulum
venientem ad benedicendum oleum versibus
quod tu antea postea modicum comedes et
tu non esuries sed maxillocionibus quia media
nocte et similiter angeli venient ad benedicendum
oleumque fecisti et hoc erit signum tuum nam
iuxta mediam noctem quam audiveris quasi
voces dicentium, quamquam dicentes bene non
intellexeris, et videbis sceptrum elevatum
et non elevante in medio circuli
gladium similiter, et sic elevatum sceptrum
remanebit usque in mane iuxta vasculum
et vas erit apertum quod tu dimiseras clausum
sed caveas quod sic invenias cum testibus
quia aliter contentus illius admittere habebis, sed
melius tu est et conveniencius esset ut
fratres familiares faceret hoc oleum et intrarent
in circulum ad faciendum illud sed semper
quisque fecit semper solus esset quod oleum
semper in eodem vase argenteo debebit custodiri

et in mundissimo sindone involutum circa
collum tuum secrete portabis quum tu mundus
fueris, sed si immundus fueris non tanges
eis quousque reconciliatus fueris, quia per adm
oleum non solum corporis spiritu sed mentibus
angelos videbis et tuum angelum personale
vel personaliter prospicies cum volueris et specialiter
et docebit te quid scieris et si fuerit de
suprema Ierarchia mentibus omnem possibilem
scientiam docebit et si non fuerit sed de inferiori
petet de superioribus et docebunt eum ut
doceat te et veraciter te informabit etc.

Hec est forma circuli quod sequitur

Iam de spiritibus coartacionem pauca dicam
quos cum hiis experimentum mediante possis
coartare posses et cum eos videris quinos
eos hoc modo dicendo coniuro istam spiritum
postquam ~~videas~~ videris eos scilicet coniuro te
Demonem spiritum et per virtutem horum sanctissi-
morum tetragrammaton insculptum in sceptro et in
annulo meo, et per omnia tremenda in celo et in
terra et omnia horribilia in inferno et per
tremendum diem iudicii et per sanguinem
Ihesu Christi te adiuro quinos, et coniuro ut
statim venias et facias non mentiendo in forma
ne terrore(?) sine in corpore [illegible] veraciter
absque omni fraude ad omnia [illegible] ita propositi



ne sit spatium inter nos et vos quam duodecim pedes
quatenus in fidelitate respondeas cum effectu de
[illegible] nostro per illud nomen dei ineffabile
Tetragrammaton quod fuit sculptum in annulo
et in sceptro meo et per dominum deum tuum nostrum
Jesum Christum qui cum deo patre et spiritu sancto
vivit et regnat in secula seculorum Amen

Et statim tibi apparebit et appropinquabit tibi ~~vel~~ dominus
potens quicquid petis et in dubio fidelitatis
respondebit tibi si sciverit, et si non sciverit
dicet quibus scit et cum recepta eadem
gratia et habebis quod volueris

✝ Pro spiritu familiari habendo ut tuis
mandatis obediat et in forma vel in effigie
hominis equitet aut ambulet et sit paratus tibi
servus tuus ad negotia tua complenda sic
facies primo unge oculos tuos et dominum
quemcunque volueris elige et dic sibi quoniam
ut in primo precedente capitulo
Adjuro te per verbo ad me venias et tibi et tu
addo promissionem fidelitatis servias induendo
corporis et absque omni fraude vel dolositate
mandata mea compleas nec me temptes aliquo
modo nec timorem mentis vel mentibus incutias per
virtute illius pendenti nominis dei Tetragrammaton
quod scriptum sculptum in annulo meo et per deum tuum
et meum dominum nostrum Jesum Christum qui cum patre
et spiritu sancto in eternitate vivit et regnat dominus

Et

et stringe in tabula vestro volueris subito vel si
erat dimidium tuum lectum et fac desiderium quod
indubie in quantum possunt negare vires nec dei
sacratissimi et cum volueris eam vel eos fac eas
credere licentiam eos vel eam quae licentiali
quod aliter non recedent, Et si eos ligari volueris
scribe vel arripe gladium tuum consecratum et fac
eum de circulo cum puncto gladii et pone
ipsum extra circulum et nunquam postea eum videbis
nisi volueris Et si dixero ponte non mireris
quia venerea ponte possunt cum tale corpus
[illegible] palpabile susceperunt et ista [illegible]
relatum sufficiunt [illegible] sequitur tercium et
est unum quod est de relatus ipsum convocatione
et in 6 dimiditur,

In isto ergo primo capitulo de amore ipsum pro amore
commiscendeque mulieris conando sicut premissum est
primo facias sedes circulos cere sed quoque ut quoque
circulos erunt cum duo sed unus cuius est in 3
capitulo secundi tractatus in camera tua circa
lectum tuum et alium similem iuxta cottigium
quod possis de suo ad alium circulum et lectum sanum
[illegible] et causa est quia cum demones sunt valde
fallaces et saepe transfigurant sibimet in speciem
mulierum quas desideras et cum forte de amore
convocaveris cum tuum desiderium fallaciter concurrent
forte in effigie mulierum transfigurando et
sic forsan te interficiendo si cum eis coieris
et ideo nunquam erat mulierem [illegible] nisi
volueris ista corne secreto in lecto. Si autem
si volueris indubitanter non est mulier si
[illegible] antem ad lectum transisset tunc audacter

utere

utere ut scias que mulier est et tibi nocere
non poterit [in alio] et hec est differentia inter
et veram mulierem factis ergo circulis circum
iuxta formam circuli in 3o c° 2i tractat distinc-
tis in eandem sive in uno die vel horis et hora
enim que aliis diebus et horis nihil est ad hoc
propositum, ~~te oro sole incipias hunc~~ et ad
propositum hunc vel mulierem quam dicere volueris
formare potes et demones ipsa reducere
facies sine lesura qualemcumque facies ergo
circulis tecum in uno deo constitute ut solito
cum instrumentis tuis ut aliud dictum est
te oro sole incipias hunc ut solito conuerso
vultu et extendendo sceptrum versus austrum
sic dicendo Coniuro vos spiritus Magno
Mayael, Satgan, et Astaroth, per summum
deum patrem et per summum deum filium et
per summum deum spiritum sanctum et per beatissimam
virginem mariam et per omnem celi militiam
et per tremendum diem Iudicii quo etiam vos
per omnes spiritus vocatis et per hoc sigillum s
vocatis quod hic ostendo per emanationem sangui-
a latere Jesu Christi per clausuram vel complu
in passione domini nostri Jesu Christi per virgini-
virginitatem et fecunditatem beatissime marie
genitricis dei et per omnia nomina sua et per
omnia nomina Jesu Christi et per illud nomen
ineffabile tetragramaton qui hic in sceptro
meo insculptum est et in anulo meo insc

[illegible] continuis ad talem mulierem et virg
et ardore sustinebis vel uri urere sustinet
ad dampnum in amorem meum ita ardore faciet
ut nec dormiendo et vigilando nec manducando
nec bibendo quiescat quousque desiderio ab ea
obtinendo et meam voluntatem cum ipsa perficero
prestante omnipotenti deo qui in eternum vivit et
regnat Amen vel sic * Qualitamus item
mulierem vel filia talis viri et mulieris [illegible]
in totaliter addimatis ad talem locum vel
talem figuram aliqua et sine lesione sine
diabolica transformacione sine mora sine fallacia
aut aliqua dilacione sed in veraciter apportetis
et in hanc eandem veraciter intrare faciatis
absque lesione eius vel dampno corporis et
spirituali per dominum nostrum Ihesum Christum filium dei
qui cum deo in unitate spiritus sancti vivit et regnat
per omnia secula seculorum Amen Quod si spiritus preter hec noluerit
[illegible] et indubie venient et portabunt
quam insisti quem eis videris dicas quod vadat ad
[illegible] quod si noluerit eis intrare circulum et
ostendo ei sigillum cum [illegible] et tangas eos que
paciens sustinuerit tacta [illegible] que [illegible]
est si vero fugiat a tactu eius cum tedio perite
[illegible] domino est et statim affugiet et tunc iterum
[illegible] ut [illegible] et habebis quem desiderabis [illegible]
[illegible] circulum cetera [illegible] tunc [illegible] sponte
ad te intrent et desiderium tuum ad placitum [illegible]
iam capitulum ~~[illegible]~~ 2^m 4^ti tractatus incipit
de invisibilitate est dicendum In primis
[illegible] circulum [illegible] pro amore vis fiunt facias [illegible]
[illegible] eius et in spera [illegible]
[illegible] circulum sat [illegible]

[illegible] [illegible] dispositis et odorat
cum quibus luminaribus et facies circulum
circa lectum tuum et habebis mensam novam
quam in primo tractatu diximus et ad latitudinem
cubiti unius et sint suppositoria ejusdem mensae
de lignis laurinis habeque mappam novam
lotam et aqua rosacea et tres cultellos
novos cum manubriis albis et sanctificatis et
ciphos plenos aqua pura cum tribus puris
panibus paratis juxta circulum sic quod medietas
mensae sit infra circulum, quibus bene paratis
verso vultu ad austrum incipiendo capitulum ad
[illegible] sociis existentibus in circulo dicas quem
jam sequitur

Citatio

Conjuro vos sanctos decoros, et mitos. Citat
Burcho et Burfax, o virgines [illegible] per
infinitam dei patris potentiam et per infinitam
dei filii ~~potentiam~~ sapientiam et per infinitam sps sci
clementiam per beatissimam virginem mariam et
ejus misericordiam per tremendum diem judicii
quod vos virgines, per omnes sanctos et
sanctas prophetas eius quod sit testes per humani
sanguinem a latere Jesu Christi crucifixi
per scissuram veli templi per obscurationem
solis in die mortis et per mortuorum
resurrectionem in die resurrectionis
ascensionem et per virginitatem humilitatem
et fecunditatem beatissime marie dei genitricis
et per omnia nomina sua et per omnia nomina domini
nostri Jesu Christi et per illud ineffabile nomen
dei

[illegible] ac Domini mei et vestri [illegible] et
inseparabiliter per illud ineffabile Dei nomen
quod in sceptro meo sculptum est et in anulo
meo inscriptum consignatum conjuratione ad in-
visibilitatem veniatis et similiter invisibilitatem
michi apportare festinetis et in speculo in
orbe quod potestatibus separetis et sine fraude
et fallacia morte in colloquentibus apparatis et mei
velle cum effectu sine fraude diffinietis ut ven-
ire vobis qualem eligero in hoc loco sacratissimo
quamobrem si festinetis ut et ubique terrarum
sciant populi quam ineffabile mirabile et
gloriosum sit nomen Dei sacratissimum
ipso prestante qui venturus est iudicare seculum
per ignem Amen / Qua completa si
non venerit iterum ~~tertiam~~ dic et indubie
venient et timebunt circulum neque tamen spiritus
sed statim ponit se ad mensam faciendo ti-
morem. Sed tu propter hoc non gaudeas cum
eis comedas cum eis. Quando ~~[illegible]~~ videbis eos
accedentes festinanter et mensam cum eis sibi
possidentes floribus ornata [illegible] tibi potum
et vinum quod secum portaverint et fundent
ad bibendum et comedendum offerent et te
ad prandium invitent. Sed tamen una dam-
pulcherrima et minor aliis tunc tibi loquetur
nec tibi vultum faciet ad quem secunda
poteris ad eos dulci spiritu humilitate offerens
si non formidaveris nec faciet veniet
et venerat et orabit recto stando in circulo
tu ei osculum et hoc modo ei dicas

[illegible] nove dei [illegible] quorum que [illegible]
Quatenus in dato anulo invisibilitatis ad
quem secretum accedere sine mora festinas
et nuda ibi cum [illegible] pro illud [illegible]
venerabile quod [illegible] in sceptro meo [illegible]
quorum iaceas et in omnem solacium quod poteris
facias sine fraude vel dampno vel illusione
[illegible] scara corporali nec a me recedas
quousque licentiam tibi voluero concedere [illegible]
[illegible] te elego in meam et constringo per [illegible]
[illegible] prestante deo domino nostro Jhesu Christo qui
vivit et regnat cum deo patre in unitate
spiritus sancti deus per omnia secula seculorum amen
Quo finito sedeas et ipse tibi anulum invisibi-
litatis dabit et immediate post modicum [illegible]
et alii indignantes statim descendent [illegible]
quas cum sic videris licentia eis et in
pace vadunt cum [illegible] licentiali sed quamquam [illegible]
[illegible] qui pulcrum tibi promittit quod in lecto
debit nec recedas ei sed omnia [illegible] que
[illegible] secretum anulum invisibilitatis [illegible]
et dilexerunt verba omnia aliter eis [illegible]
de eo et sic ego [illegible] quo [illegible]
vado ad lectum nudas iaceasque in tuo latere
dextro et ipsa in suo sinistro et quicquid
[illegible] facias ei et quod tibi placet [illegible]
[illegible] mulieres est nec tibi nocere pote-
rit ascripta et nunquam cognovisti nec [illegible]
[illegible] delectabilem et placidam creaturam [illegible]
[illegible] amorosam in lecto quod ego multotiens [illegible]

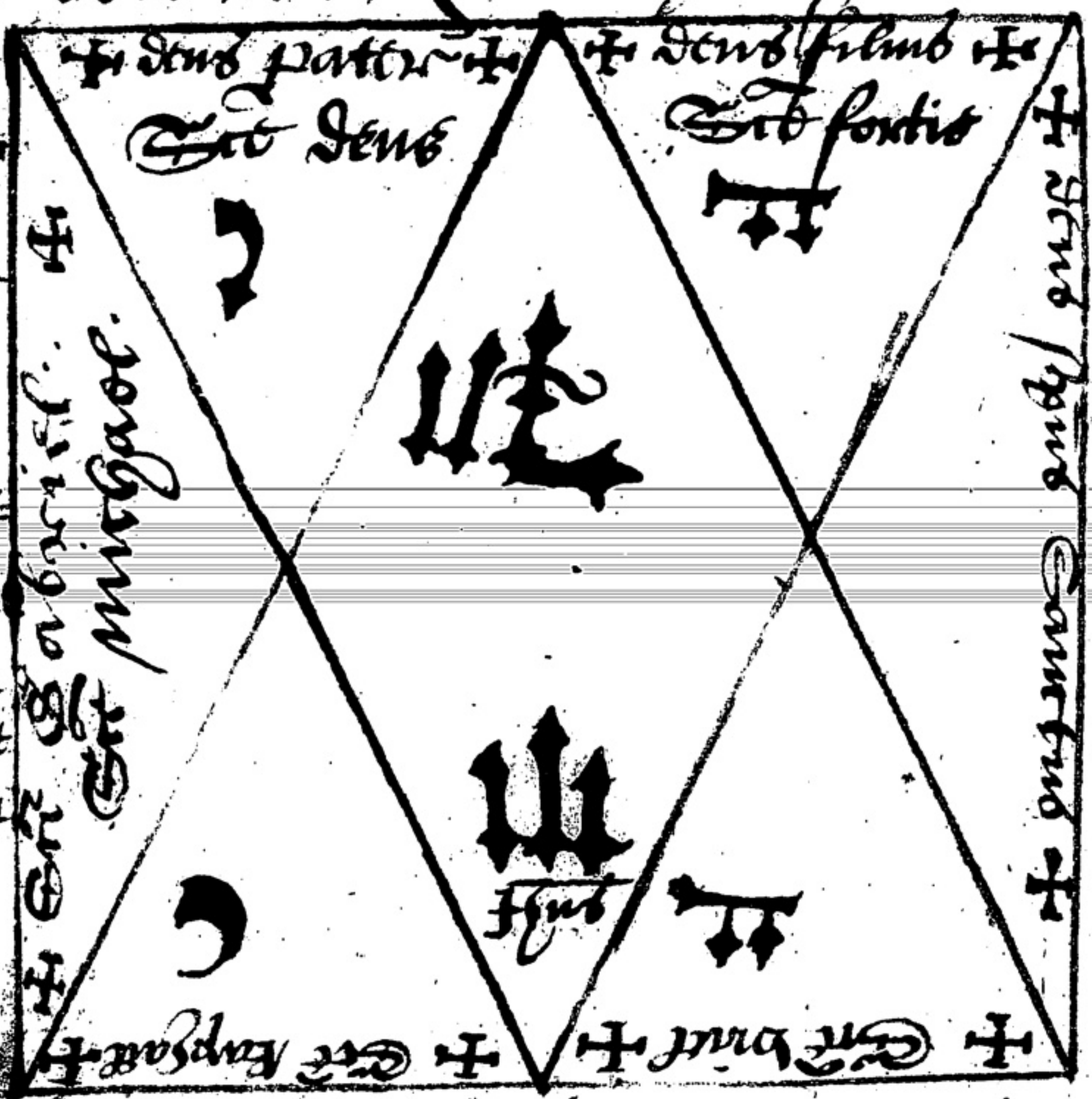
[illegible] monstrabo tibi quem sed tu modum
[illegible] tibi equum nec tu potes ab ea quod est
inutilitas spiritus postquam invenies eum ea, quia tamen
non amplius ~~[illegible]~~ faciet tibi statim, tamen
tu atque quidem procedente quando volueris et
d. indubie ei dicet, et hoc est regula
generalis de omni doctrina et hoc hoc calo
suffecit — Jam de facturam impletionem
[illegible] est faciendum nisi quod in 6 calo 2 tractatus
est expressum; nisi solummodo hoc simpliciter
notandum est, quod sub quo in scriptis
in solummodo eius monstrabis sibi annulum
sub in quo insculptum est nomen dei Tetra
gramaton: sed specialiter eorum quod
volueris, sed ut principalis in prima scala
~~est~~ et ostendas eis planete eius servit
et hora eiusdem planete et hoc est regula
generalis de singulis eorum et impletione eorum
et hoc per hoc calo sufficiunt

Ad habendum equum velocissimum

Ad habendum equum velocissimum quintum, a sive equum
equitare potes ab Anglia in Hiberniam
in sua hora sine illusione et sine
fraude dilatione aut lesione quacumque
primus sub mediis vel prius dederis et
die veneris et eius hora vel alia die qua
volueris ita quod sit in hora Jovis fac
circulum cum instrumentis tuis et
vultu primo ad occidentem sic incipe
[illegible] post circulum ☐ de equo sibi simplici

in [illegible] tuo in hora eius et eius die
vel postea quandocumque die voluero ita quod sit
in hora eius intrando circulum tuum cum
instrumentis tuis et [illegible] et vultu versus
ardentem sic incipiat Coniuro vos ex
benivolos et demones in ardente et [illegible]
ardentales [illegible] principem [illegible] et per
infinitam dei patris potentiam et per infinitam dei
filii eius sapientiam et spiritus sancti clementiam et
per integritatem gloriose virginis marie matris
domini nostri Jhesu Christi per humilitatem et fecunditatem
gloriose virginis marie ~~matris domini nostri Jhesu~~
~~Christi per humilitatem et fecunditatem~~ et [illegible]
eiusdem et per omnes eius dolores per morte eiusdem
filii domini nostri Jhesu Christi et per scissuram veli
templi et eius morte preciosa, et per solis
obscurationem in eius passione et per omnia
nomina dei, nota et ignota et precipue per
hoc infinitum et ineffabile atque tremendum et
iudaicali dei nomen scilicet Tetragramaton quod
fuit in anulo meo sculptum est et in sceptro meo
mirabiliter insignatum et sic [illegible] demon
Judicii quatenus mihi festinanter compareatis
tardetis portando nobiscum ducendo in eum
colorem quem habetis sine mora et sine
fraude et sine fictione vel dolo aliqualiter
in subdat et portat sine dampno quorumque
voluero vel dicas sic ad talem locum
vel sine dampno corporali vel spirituali
[illegible] prestante qui vivit et regnat
per secula seculorum amen /

[illegible] conspectu michael et cum ipso voc
respectionibus fiat hanc figuram quadratam
scriptam cum 4 et cum triangulis et 4or
angulis quadratis sed in medio inter se cantis
cum quatuor literis magni nominis dei Tetragra-
maton in medio cum 4 ut hic patet in fi-
gura et in fenestra
occidentali stan-
tes versus in celo
quod circulus debet
esse ita stans
quod se extendat
in terra ad mare
occidentale
quo facto et
completa iterum
[illegible] terminabit
et tunc terminat
ad hoc bene
[illegible] quod
spiritus cum



equis multis tibi apparebunt in aere et deinde
postea [illegible] aliqui albi aliqui nigri et aliqui
rubei et dicet tibi princeps eorum Electa-
rubij et [illegible] unus quem in vos, et vos pro bonis si sunt
nigri vel quod albusque videbis unum equum albi
vel rubeum cum freno rubeo et hunc [illegible]
ut omnes alij equi sunt fallaces et nulli
eorum habet frenum rubeum nisi ipse unus solus
de quo dixi principali tibi [illegible]
[illegible] et cum [illegible] ceteri equi indigna-
mirabiliter [illegible] et tunc ille
et statim descendet ad terram extra circulum
quibus alloquitur sic [illegible] sic coniu[illegible]

This quadrate sholde have
the cercle about hyt that
serveth for the cyrcle

~~et~~ regno bono volentissime per horum penta-
verborum quibus ~~ma~~ astringitur et hic venire et
per hoc nomen dei ineffabile Tetragrammaton
ut in hoc circulo meo tibi demonstrato p'tuta
tinus tibi in proprio creationis absque lesura ali-
et fraude vel simulatione aut terrore horrore aut
tempestate qualicumque, non mihi est ostendendum
in specie aliqua horribilia sed lenis et pacifice
volueritque homiste me ad talem locum vel
destrahas sine dampno aliquo corporali tegm
constringo et astringo per omnem celi militiam
et per infinitam dei potentiam et clementiam
et propius per virtutem horum nominum dei Tetragram-
maton ut meum desiderium debite cum de te [illegible]
super te exercitando ut ibi in hoc loco expectes
fideliter absque strepitu nec te inde moveas
quousque te sic sincere acceptaveris excitando ha-
bitante domino nostro Jhesu Christo qui vivit et reg-
nat motorum Amen / Deinde extende nos sept-
rum tuum contra solem et etiam contra prin-
cipem cadentes expectantes et contra quem
incomitat ~~et p~~ vos hanc licentiam et
postea descendas et molliter accipies sine
ferrum in manu tua ponendo pedem
~~[illegible]~~ tuam in stropa dicendo hoc nomen istam
ultimam precedentem absque illud verbum
sine dampno corporali et tunc astent
et dicas per hoc nomen in meo circulo [illegible]
tibi descripto est desiderium meum iam perfic-
mora et statim recedit per aerem et [illegible] dese-

quantumque volueris cum autem veneris ad locum
propositum pone signum ubi volueris et dicas
in descendendo contra quam dixeras in ascendendo
usque ad finem et tunc vadas et fac ibi
quicquid vis sed oro caveas ne peccatum
committas quia quousque tunc in manibus fueris
sibi imperare non potes. quia sicut modo exponam
in Judea ab Alexandria eram infra unum
seram fui et ibi mulieres videbam in plateam
[illegible] et statim cum una earum desiderium
meum adimplevi et omittendo confiteri
quia ibi non erat opportunitas confessoris
statim nisi diutius expectassem cum ad
signum venissem steti ibi continuat
[illegible] cum finem feci in apprehendissem
cepit sed monere me pedem in strepa
ponere non permittendo et hoc curavi
immediate sine et ego frenum fortiter
tenui et equus in aerem me elevavit
44or pedes in altum ac videns se misso
penitus me misi manu et cecidi et
[illegible] meum mirabiliter et ibi in Judea
moratus per menses 4or nec amplius
quousque sanus fueram ego videbam
cum autem sanus fueram confessus
eram et penitentia ergo et preparando
in camera sceptrum flagellum et Annulum
[illegible] feci fieri quia annulus quem
[illegible] [illegible] perdidit et factis
istis instrumentis et nominibus [illegible]

signum

ce bo

~~58~~ 60

[illegible] eorum eosdem spiritus et eundem equum in
apportare fecit sic quibus factis eundem
equum ascendi et continue ascendebam
pacifice per unum mensem integrum circulando
semper et non cessando nisi cum ad comedendum
aut bibendum, tunc descendebam et sic
me portavit per orbem totum circulando
et in aera ferebar me demonstrari cuiusque
ego firmiter propter aeris impressiones
suffocatus fueram, sed in circulando
urbem plurimos et mirificos thesauros
aspexi quos postea in virtute nomi-
-nis docente me uno spiritu quem postea in
~~[illegible]~~ includebam et sic equum meum
rogavi cum cum velocitate ab eo descendebam
et me petente quare me sic graviter
lesit, respondit quod nolo facere non potuit
dixitque iterum tamen sed tam diu ricibus in
in seculo fore quod per tempus tantum amplius
equitare et sic modo suo interrogavit
amplius cum eum non reparem, et ipse nunc
cum eosdem fideliter omnia cum eum vocare
ministravit et malum pro malo ei retribuit

De amicitia ~~et~~ vel inter inimicos inter quos facienda vel sequitur in [illegible] capitulo.

Intra in circulum in hora Veneris in [illegible]
factum cum instrumentis requisitis [illegible]
[illegible] et contra austrum vertas se
quod vos altissime et eterna [illegible] benignissime
per infinitam dei potentiam et gloriam et
virtute vestre maiestatis benignissime et per
humilitatem et fidelitatem et per gratiam
domini nostri Jhesu Christi dei vivi et per illud
ineffabile nomen dei Tetragrammaton quod in
sceptro et annulo meo sculptum est et per
[illegible] templi et per aspirationem
monumentorum, et per resurrectionem mortuorum
in morte domini nostri Jhesu Christi et per tremendum
diem judicii quatenus si remota dis[illegible]
inter N. et N. amicitiam laboretis [illegible]
sine fictione aliqua aut fraude aut [illegible]
et quod sine dilatione aut simulatione [illegible]
eosdem concordare vel amicos [illegible]
[illegible] per vos intelligentis [illegible]
[illegible]
supplico [illegible]
[illegible] contemptibus et [illegible]
[illegible] domino nostro Jhesu Christo [illegible]
[illegible]
Dicta [illegible] et omnibus completis [illegible]
[illegible]
et sine dubio faciant omnia que [illegible]
et eodem modo fiet per amicitia habenda

Inter prius et secundum sed et pro separando discordia mutatis hoc modo

Q° vos Zobial Astaroth potentem discordie et omnes martis spiritus per tremendum diem Iudicii, et per virginitatem humilitatem et fecunditatem beate virginis Marie matris domini nostri Jesu Christi, et per omnes patriarchas apostolos evangelistas martires confessores et virgines et per omnes in celo angelos et per illud ineffabile magnificum nomen dei Tetragrammaton quod in hoc sceptro meo sculptum est [illegible] discordia, et [illegible] discordie [illegible] martis et in annulo meo [illegible] quatenus inter [illegible] discordia [illegible] [illegible] mandata mea [illegible] impleveritis [illegible] dei [illegible] et facias tuum [illegible] dubio discordie [illegible] ad [illegible] tractatus

Iam sequitur quartus tractatus 62
de capitulo primo

Iam de 4to tractatu qui est ultimus huius breuissime est dicendum et primo de [illegible] super [illegible] in [illegible] omnibus Instrumentis et circulis in experimentis huius tractatus veritatis In hora competenti [illegible] in hora [illegible] intrabis et verte intra circulum et genu flexis in medio circuli cum serico tuo [illegible] tenendo gladium in manu tua erecto versus orientem, convertas super orientis [illegible] semel, deinde vertendo te ad occidentem conversa [illegible] deinde ad austrum et deinde ultimo ad [illegible] facias [illegible] conjurationem [illegible] mutatis [illegible] [illegible] vos super orientis [illegible] prima vice [illegible] occidentalis [illegible] 2a vice et sic deinceps et hac conversa quoniam omnes quatuor principes conveniunt ad istum circulum, vt cognoscas qui sunt super veraces et qui fallaces et vos [illegible] constringo vt omnes obedientiam faciant, et [illegible] ceptrum annulum et [illegible] flectent et super nomen [illegible] et ineffabile: Tetragrammaton [illegible] et indubie sine mora aliqua [illegible] in prima constrictione [illegible]

et qui tamen non obedierunt nec penitentia fuerint
[illegible] eos esse damnatissimos et [illegible]
itaque fallaces quod si voluerit [illegible] [illegible]
[illegible] [illegible] modo tanto [illegible]
[illegible] ut tibi in scriptis [illegible] [illegible]
omnes [illegible] ac obedientiam tradat
sine mora et indubie ipse ita faciet et
ad [illegible] [illegible] sicut [illegible] fecit [illegible]
mora [illegible] [illegible] a [illegible] [illegible]
rogatus et non [illegible] [illegible]
[illegible] et [illegible] de facili [illegible] et [illegible]
proposito [illegible] Cf

[illegible] medicinis aliis ad [illegible] [illegible] quamquam
multe sint [illegible] tua in 2º tractatu
4º capitulo [illegible] et [illegible] quia aliis
medicinis non nisi [illegible] [illegible] [illegible]
[illegible] poteris et ideo illud capitulum [illegible]
[illegible] pertranseo

Ad concludendum iam [illegible] dictam, et
[illegible] tibi notabo, quod ego [illegible] [illegible] [illegible]
[illegible], quod a [illegible] [illegible] modo [illegible]
[illegible] [illegible] magno Seraphico hoc idem [illegible]
[illegible] nomine baptizatus fuit, In primis
[illegible] hoc modo fuerit [illegible]
in hora [illegible] et [illegible] vestibus
[illegible] [illegible] [illegible] Intra [illegible]
[illegible] instrumentis [illegible] et Thuribulo

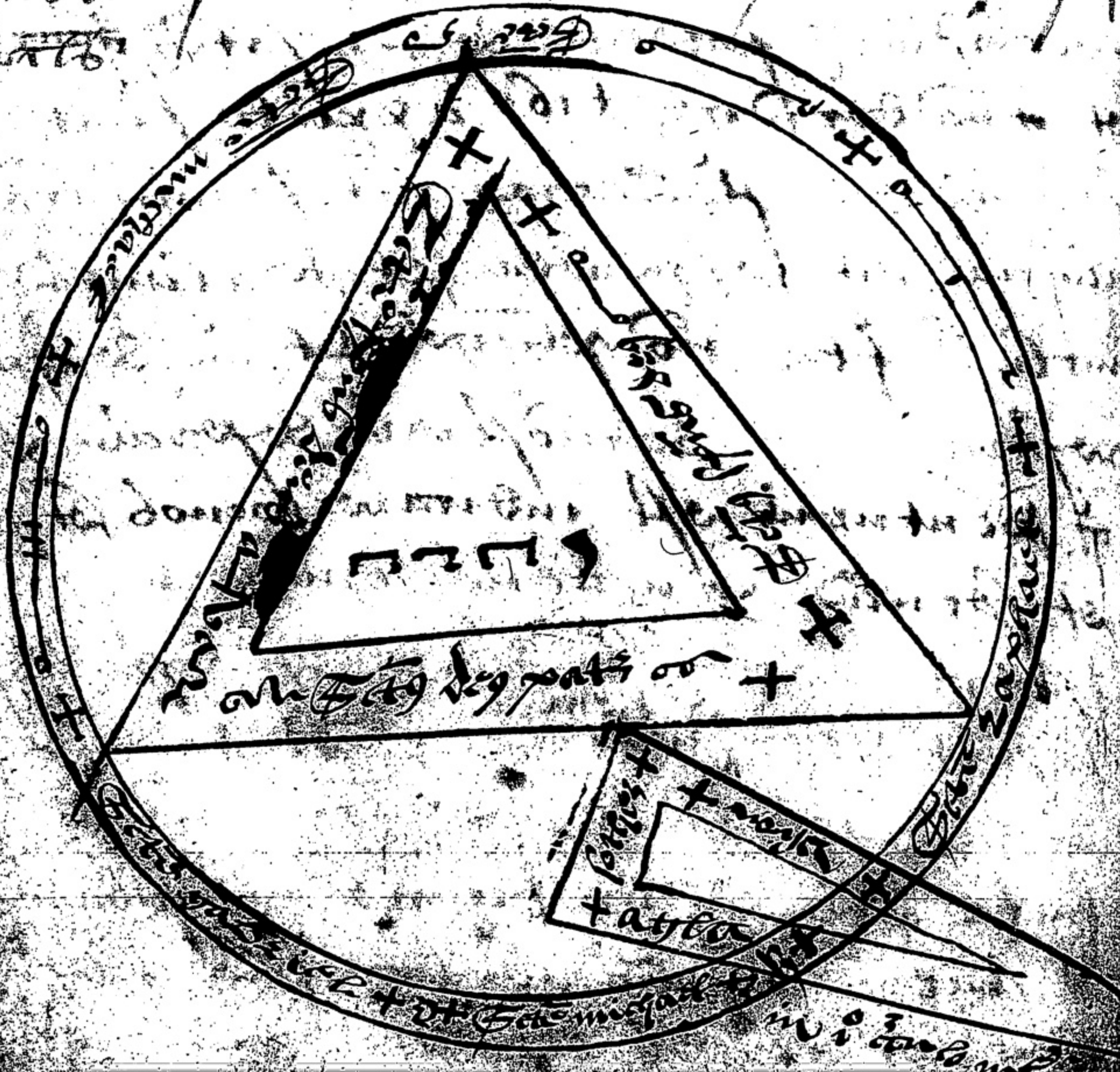
et [illegible] habes quod volueras ad [illegible] [illegible]
[illegible] ego [illegible] hoc [illegible] annulo [illegible]
[illegible] hoc multum [illegible] [illegible]
[illegible] quod est [illegible] [illegible] ut [illegible]
[illegible]. Habes igitur annulum [illegible] [illegible]
maior [illegible] in hora [illegible] [illegible] debet quod
si bene [illegible] fuit et annulo totaliter [illegible]
et [illegible] ad [illegible] [illegible] et in
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ita quod aliquid [illegible]
poteris et postea in [illegible] [illegible]
[illegible] [illegible] [illegible] in annulo sit
[illegible] [illegible] hoc modo [illegible]

Coniuro te [illegible] Alastor et omnes [illegible]
tibi subditos per illud [illegible] infinitum [illegible]
[illegible] creata fuit [illegible] et [illegible]
bonitatem [illegible] ad magnum [illegible]
[illegible] et [illegible] [illegible] [illegible]
ad [illegible] damnavit et per [illegible]
infinita [illegible] suo sanguine redemit et per
virginitatem humilitatem et [illegible]
virginis Mariae matris [illegible]
per potentiam [illegible] quae infernum spoliavit et
[illegible] et per [illegible]
[illegible] et per omnem [illegible] et per [illegible]
et [illegible] et [illegible] patriarchas et
prophetas martyres et confessores et
[illegible] virgines et per omnia [illegible]

cuius filii domini nostri Jhesu et passione crucifixi
et per ista omnia matris conversatione et
per hoc dei nomen indivisibile, Tetragramaton
quod erat in fronte Aaron et in hoc sceptro
~~[illegible]~~ consecrato et annulo crucifixo insignitis
existat quod inter vos tu spiritus alastiel in
unum verum fidelem et veracem assignes
spiritum, nec interveniet fide potencie et scientie
supreme qui semper ad terminum vite mee
fideliter de questionibus respondere poterit, non
mentiendo non simulando non fraude [illegible]
veraciter in de questionibus et interrogationibus
interrogatus ab eo fideliter respondendo, Hunc[que]
per verba tua coartes, et quadam annulum [illegible]
[illegible] inclusus, illo iam ingrediendo nunquam inde
exeat nisi a me licenciatus fuerit ad hoc
habeas in tua potestate quod tibi [illegible] omnibus
crucificationis et sacrificii virtutes et per
omnia verba supra realiter dicta per eum qui
fuit est, et qui venturus est iudicare vivos
et mortuos et seculum per ignem Amen
[illegible] annulum et ponas [illegible]
[illegible] et [illegible] omnes [illegible]
[illegible] ad [illegible] et [illegible]
et [illegible] consultare et tunc tibi [illegible]
[illegible] in annulo [illegible]
[illegible] et [illegible] [illegible]
[illegible] tibi [illegible] [illegible]
[illegible] deponent annulum
[illegible] et [illegible]

tunc [illegible] in eadem hora [illegible]
[illegible] omnes [illegible] ad ~~ad~~ audiendum
[illegible] et tunc dicas spiritus in [illegible]
[illegible] Coniuro te spiritus inclusus per summa
dei potentiam et per omnia verba tua [illegible]
astringentia et per omnia miracula domini nostri
Jhesu Christi et per illud nomen dei Tetragramaton
quod sit in annulo meo et sceptro meo sculptum
est quatenus huic loco quo iam ingressus
es virtute tam potentibus, ac quibus modis, nunquam
inde exeas, nisi a me prius licenciatus
fueris, nunquam fideliter de questionibus, quibuscunque
et quaecunque tibi apposite sunt, sine
fraude, vel fallacia, aut simulatione
aliqua, mihi respondeas, et sic clausus et
inclusus ista ne plagas sed in de questionibus
respondere et demonstrare non desinas. per eum
qui venturus est iudicare vivos et mortuos
et seculum per ignem, Amen. + Omnibus
factis dimitte [illegible] annulum quiescere [illegible]
fuerit [illegible] ad diem [illegible] et tunc [illegible]
accedas [illegible] aurea dicas [illegible] literis
facta [illegible] crucificatio [illegible] olibano [illegible]
et statim [illegible] ad loca sua [illegible]
Iste est [illegible] et experimentum [illegible]

Si autem dicti sunt ipsis [illegible]
sceptrum accipe anulum et super [illegible]
sinistre manus tene ponte [illegible]
in dextera te [illegible] anuli [illegible] sculpere
Tetragramaton ut [illegible] modo [illegible]
figuris que in ceptro et anulo sculpta
est et [illegible] quidquid inveniri potest
per [illegible] aliquid [illegible]
quod istud [illegible] nomen Tetragra-
maton et [illegible] precipiendo vel [illegible]
veniet sine dilatione aliqua [illegible]
[illegible]



Iam de facturis pecunie et colorum exerce aliquid
quoniam breve in speciali dicemus. Et primo facto circulo
in hora Saturni et eius die in tempore ut alias
et corpora per coniurationes que scribuntur et ipsorum
quibus [illegible] quibus placet in hac arte sed adde
oppositum [illegible] ut tales opus [illegible] faciant [illegible] nec
desistere aut [illegible] valeant [illegible]
sunt [illegible] in talibus eos [illegible]
alias dictum est in aliis experimentis probatis
et [illegible] sufficiunt

capitulum quintum de quolibet scientiarum cognitione

Sed de scientiarum cognitione hoc noscas quod [illegible]
experimento per circulum [illegible] non debes [illegible]
[illegible] in quarto capitulo huius tractatus [illegible] spiritus
[illegible] eos videre potes et [illegible]
dicant et doceant omnia quecumque [illegible]
[illegible] eos [illegible] debes [illegible]
[illegible] coniurationes quas ante premisimus que [illegible]
[illegible] omnia [illegible] sunt [illegible] et hec
de hoc circulo sufficiunt

capitulum sextum et ultimum quarti tractatus

Iam ultimo de spiritus immolacione hoc pro certo
noscas huius experimentum [illegible] sine sacrificio
vel [illegible] vel sanguinis [illegible]
[illegible] tibi respondere [illegible] nota quod [illegible]
et [illegible] album et [illegible]
[illegible]

[illegible] et cum hoc [illegible]
tenet operare debet que experimenta [illegible]
recte [illegible] ~~obseruandis~~ obseruandis [illegible] definiti
Quamvis [illegible] multorum [illegible]
[illegible]
[illegible]
qui ista practica [illegible] [illegible] sunt
[illegible] Baro [illegible]
[illegible]
[illegible] potius [illegible]
[illegible]
et considerando Et [illegible]
[illegible]
[illegible] nobis [illegible]
[illegible] Quia indubie ista [illegible]
[illegible] experimentali [illegible]
[illegible] deo omnipotenti [illegible]
[illegible] alij ad quos [illegible]
[illegible]
[illegible] saluatori [illegible]
[illegible] Rogero Baron [illegible]
[illegible] postulare [illegible]
[illegible] assiduas deo [illegible]
[illegible] orationes [illegible]
[illegible] practica [illegible]
[illegible] honor et gloria [illegible]
[illegible]
[illegible] Amen
Explicit liber [illegible]
Rogerii Baron [illegible]

Marcij In isto apparet [illegible]
forma [illegible] potestatem [illegible] informandi [illegible]
[illegible] in celis et in qualibet [illegible]
[illegible] sunt Iste [illegible] in oriente
apparet tercio die [illegible] 7
22 [illegible] honorabilis est et [illegible]
[illegible] apparet quod magis tenet
[illegible] sunt [illegible]
[illegible] scriptura est [illegible] Sabaoth
[illegible] in circulo [illegible]
[illegible]
Sabaoth Alpha et Omega [illegible]
[illegible] experimenta de [illegible]
[illegible] est et bonus [illegible]
[illegible] ad [illegible] ad voluntatem
[illegible] et facit [illegible]
[illegible] sibi in tota vita [illegible]
[illegible] est primo die [illegible]
[illegible] 10 · 13 · 20 [illegible] 29 [illegible]
[illegible] tercia et quarta [illegible]
[illegible] ad nonam, et apparet in forma [illegible]
[illegible] in circulo [illegible]
[illegible] in circulo alio [illegible]
[illegible]
[illegible]
[illegible]

Experimenta de candela [illegible]

Horum facit habere presentia in oi pluto et [illegible]
facit parere, apparet apte in candela facta
cera virginea q̃d fit in hoc iuncta oleo
potestas eius est quarto die signum hominis
15 18 · 21 · 25 · 28 venit de aquilone in mo[illegible]
nisi de meridie ad horam nonam, hic spiritus
apparet ad modum doctoris [illegible] [illegible]
manibus. magister sit in circulo cum [illegible]
sit + per imperat + per famulo [illegible]
ibus malis defendat + teneat magister can[illegible]
in manibus suis et in medio circulo scrib[illegible]
Sabaoth +

[illegible] Sol in tanto experimento cristall[illegible]
Emoe hic potestate docendi tibi que fuerint
fuerint et postea facit de rebus [illegible]
futuris et preteritis in hoc mundo, [illegible]
voluntario in cristallo puro, manet in [illegible]
potestas sua est sexto die [illegible] et [illegible]
[illegible] 8 11 12 18 19, in mortalibus nisi de al[illegible]
terra longe ad meridiem, apparet in [illegible]
Barzabaun magister [illegible] in circulo
scribat + crux bona [illegible] [illegible] +
me defendat ab omni malo [illegible] + [illegible]
et teneat magister cristallum in manu [illegible]
in [illegible] [illegible] et [illegible]
Cuttram + hostiam + [illegible]
[illegible]

[illegible] in [illegible]
apparet, Sarwsinote habet potestatem faciendi
amorem et gratiam inter omnes homines et
feminas, et dat invisibilitatem et potestatem
het scandriam de rebus preteritis et futuris
et in omnibus sunt potestates, regem in primo die
signi quando currit Sol in libra: 4 .7. 9. 14
19. 23. venit ad circulum Salomonis in
specula sidens, in circulo sunt iste caracteres
[illegible]

October Sol in Scorpione Experimentum
Spatula, Simblton qui Scordion dicitur facit
homines invisibiles qui multa, et interrogat
dat de rebus preteritis et futuris et aparet
in spatula Simblton, [illegible] olim [illegible]
et venit voluntarie ad circulum [illegible]
potestas eius est quando dies [illegible]
Sol in Scorpione [illegible] 16. 20. 28. manet
[illegible]

Otheos + Ischyros + athanatos [illegible]
ymas + [illegible] + [illegible] + [illegible] +
Inmortalis + miserere nobis famulis tuis
et omnia nostra fantasmata [illegible]
et nobis presentibus confirmatis ad salutem
per eundem dominum nostrum Jhesum Christum
A. q. v. et r. etc

N

Heare begynneth the boke of [illegible]
Conjuryng & craftyng [illegible] et [illegible]
formes & what is the [illegible]
power shall spetly [illegible] which
is beton that may be [illegible]
he must [illegible] them [illegible] all
necessaries & have all [illegible]
& beware lest he work [illegible]
specially yet this worke is most [illegible]
& most [illegible] laudable & [illegible] above all
other as he have [illegible]
god of whom all goodnes [illegible]
scripture sayth [illegible]
fideles [illegible]
So therfor it is [illegible]
any operacion to be [illegible]
be [illegible]

for the proofe of some certayne experiments
to be erronious yt be false and by v
vertue of the holy names of god and by
his high ineffable names they may have
theyr power vertue & might as they
as it shall be declared hereafter
ought to have and when any experiment
hath lost his might & his vertue in
soch wise as it shalbe showed & taught
after it may bee recovered, note that
there be many men that seketh many
thinges & curiosity from day to day and
weneth to bring to effect greate experiments
but it commeth never to noe purpose and
wearieth him selfe & losteth his time &
labour, yea better it is to knowe the
vertue of one true word then a great
weight of gold as holy scripture sayeth
melior est sapientia quam secularis potentia
better is knowledge then worldly power
and this knowledge passeth all other, for
withe all experiments be never [illegible]
for the mo[illegible] same are fayned & so all are
almost false for the most part for lack
of knowing, therfore all theis matters
before sayd diligently understand, lest
ye come to other purposes [illegible] when &

to behave hym and what is profitable but hym
to worke it that he best hot devised
Then he that will worke in any of these
consecrations must first utterly abstayne
hym from all pollutions and be cleane
in body & mynde and moderate in mete
& drinke and absteyne from idle wordes
and clothed in newe cleane clothes ix
dayes before he begyn his worke and
must fast every day & hear masse and
the masse must be don on his owne
coste without any bargayning and
at every masse offer vid & bonis et
defunctis distribuat & postea pias
elemosinas of his owne true gotten
goode, and the boke of consecration he
must have wth hym & put hit under
the alter under the corporas till
the masse be done day bi enduryng
the ix masses and it must be in the
devoutest wyse don wth prayers
almes & fasting as is aforesaid for
by prayers & fastyng the [illegible]
the heavenly mysteries are [illegible]
made [illegible]

after masse he must beare the booke
home wt hym and he must have
a secrete place hid from all men
that noe man nor woman be privy
to his worke, and first he must
sprinkle the place wt holy water
where he will lay this booke, and or he
eate or drinke he must consecrate the
booke wt the consecrations that followes
wt a priests stole & a priests gyrdell
hallowed make the boke a crosse with
[illegible] about kneling upon his knees
eastward, lay downe the boke & saye
the vii psalmes & the Letany & after
warde say all the prayers that followe
or that the booke be opened afterward
open the booke and loke theirupon wt
all devotion and harts desyer, that
almightie god wt his mercy & goodnes
may hallowe + and blesse + & consecrate +
the said booke wt all holy names
that it may optayne mighte vertue
& power that it ought to have by gods
will & pleasure to consecrate the boun
[illegible] all [illegible]

---

enter therin be In likewise it is to be understa
that whosoever polluteth this booke he
well wote that it is not valeable but
it be new consecrate, the Lattany and
the prayers sayde & finished then o
the booke & saye followeth with ame
[illegible] & a short memorie to consecrate
the said booke by the space of ix dayes
aforesaid & so after that continue besily
as ofte as nede requireth, begyn after mas
and see continue all howers [illegible] the
is to say at the sonne rysinge, at [illegible] of
the day at mydday, and at my afternone
and at evening at complyn, & at midn
in the best wyse ye thinke can or may
wt theise prayers followinge / prima ora
Deus Deus meus misericors [illegible] et [illegible]
[illegible] Ecce ora Dne [illegible] ineffabili
[illegible] tua pro [illegible] Tertia oratio Dne
Jhu Xpe Benedicas et sanctifices [illegible] 4a oratio
Benedicat te pater + benedicat te filius +
Benedicat te spus [illegible]
[illegible]
Confirmetur [illegible]
Deus Deus meus [illegible]

sit in quacunqz die vel nocte te invocando
potuerit me exaudire digneris sicut exaudisti
beatam virginem mariam matrem tuam
sub cruce dum clamores confitentis te, exaudi dne
vocem deprecationis mee, et peto ut per merita
et orationes beate marie matris tue et per
orationes oium scorum, orationes mee ad te
perveniant quas ego indignus peccator pro hunc
librum consecratione effundo coram te in hac hora
et per tua sanctissima noia que in hoc libro continentur
volumen istud sit ✠ consecratum ✠ confirmatum
et stabilitum operante Dno nro Jhu xpo qui
vivit et regnat deus per oia secula
seculorum Amen
confiteor etc

BRITISH MUSEUM

ad idem oratio

Dne Jhu xpe per ineffabilem miam tuam
pie et misericorditer mei et exaudi me nunc
in invocatione nois tui s. patris et filij et sps
sci et accepta habeas et placeant tibi verba
oris mei et orationes mee, et per invocationes
scorum nominum in hoc libro conscriptorum
humiliter et fideliter deprecans, licet ego indignus
sim in te confidens ut sanctifices et benedicas
et affirmes librum istud et experimenta in
contenta et insita tanta [illegible]
[illegible] sanctissima noia [illegible]

[illegible] / [illegible]ona / Elione
Sirion / Oristion / Ergona / Ostantis / Omella / Biasm
Yeon / Messias Sother / Emanuel / Sabaoth / Adonai
et per omnia scripta noia que non licet hoi loqui
et per omnia noia que in hoc libro continentur [illegible]
in virtute et potestate et sanctitate eorum nominum
et per virtutem et potestatem divinam iste liber
sit benedictus ✠ et consecratus ✠ et cunctis iste
ista scripta circuli sit et sint benedictus et consecrati et
et per virtutem sacramenti corporis et
sanguinis tui et virtute quam obtinere debet potest
obtineat et efficaciter sine aliqua fallacia perveniat
obtineat ad consecrandum circulum spirit et oia deprecamina
conscripta ut operetur virtutem et potestatem exaudi
ad quas sunt constituta prestante Dno nro Jhu
xpo qui sedet in altissimis cui sit laus et
gloria per infinita seculorum secula Amen / confiteor

Benedicat te pater ✠ benedicat te filius ✠ benedicat
te sps scus ✠ sca maria mater dni nri Jhu xpi
te benedicat ✠ et sanctificet ista et virtutem
sacramenti in te obtineas quam obtinere debes et
benedicat te omnes sce virgines benedicant te
hodie et in omni tempore, omnes sci et electi dei
et omnes virtutes celestes te benedicant et confirment
omnes angeli et archangeli virtutes principatus
throni et dominationes cherubyn et seraphyn
[illegible] et [illegible] dei te benedicant

Dat Jhu xpo benedictus + et sacrificus hunc
librum per hanc precem et confirmavit per omnipotentiam
tuam Ita ut virtutem et potestatem talem
obtineat ad quod vel ad quam constitutus est et
confirmatus est et ei est et sunt prestante domino Jhu
xpo cuius regnum et imperium sine fine permanet
in secula seculorum Amen /

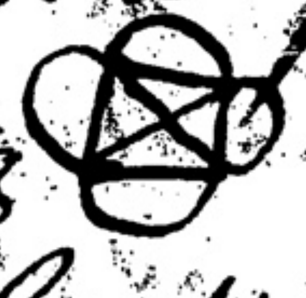
Et sic in nomine dei crucifixi et in deo confidens ad librum
et consecrationem accedas, et incipias [illegible]
ex tali hoc facto x decem dies et x [illegible]
dies liber est consecratus, et quoniam [illegible]
librum ad experimentis consecrare volueris
incipias stare prima oratione sequente in
[illegible] / dicas / Deus Ineffabilis, Deus Invi-
sibilis [illegible] cum reliquis sequentibus, et inter [illegible]
[illegible] dicere / Confiteor deo / Et aquam [illegible]
aspergere [illegible] et signum sancte crucis + [illegible]
[illegible] et dicat Deus infundat in te
[illegible] ponere et [illegible] [illegible] confirmed, et sic [illegible]
[illegible] [illegible] [illegible] falsus i. deceptus
[illegible] exemplo [illegible] [illegible] manum [illegible]
[illegible] [illegible] est [illegible] [illegible]
[illegible] secretum secretorum dicimus [illegible]
[illegible] [illegible] philosophis est [illegible]
magnis et [illegible] [illegible] est consecratur
[illegible] [illegible]
[illegible] experimenta [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

in ~~[illegible]~~ derelinquas me domine deus meus ne discesseris
a me / Intende in adiutorium meum domine deus salutis
mee / Fiat misericordia tua domine super nos quemadmodum
speravimus in te / In te domine speravi, non
confundar in eternum / Intret in conspectu tuo
oratio mea, Inclina aurem tuam ad precem meam
Domine exaudi orationem meam et clamor
meus ad te veniat / Confiteor etc / et asp-
[illegible] et signum sancte crucis

Incipit consecratio experimentorum

Deus ineffabilis Deus Invincibilis deus impenetrabilis
Deus incommutabilis, Deus piissime, Deus [illegible]
deus gloriose, deus misericors [illegible] mei [illegible]
ego indignus plenus iniquitate et dolo et mali-
cia ad tuam misericordiam venio orans et deprecans
[illegible] et innumerabilibus peccatis meis que commisi
ego indignus peccator miserere mei [illegible]
preces humiles exaudire digneris, Ita me famu-
lum tuum et licet indignum exaudire digneris
clamantem ad te et ut hoc experimentum sub n-
[illegible] consignato, ut virtutem quam obtinere debet
potenter obtineat super potestates demones et
super infernales spiritus et [illegible] orationem
consecratum mirabilis consecratione Ita
volunt nolunt, humane voluntati obediant
et tuo exorcizatori [illegible] [illegible]
[illegible] et [illegible] [illegible]

[illegible] per sanctissima dei nomina / Caon / Alpha et ω
eloy / eloi / elyon
principium et finis / El / Ely / Elyon / Sother
yeya
Emanuel / Sabaoth / Adonay / Egye / yaye
yoye
Consecretur hoc experimentum ex instanti tem
sit honor et gloria per infinita secula seculorum secula
Amen /

Ex aliquibus experimentis conservare volueris [illegible]
non pertinet ad invocationem spirituum Tamen debet
creare me exaudire diebus clamantem
ad te per hoc experimentum ut virtute tuam
ultimo diebus potent obtineat et [illegible]
[illegible] tunc quod scribatur 4or litteris ut [illegible]
qualibet conservatione oratione finita
debeat litteris et duas 
In hoc loco debet esse construccio
aquae benedictae et ipsis quae antea sunt scripti
ab hunc [illegible] feliciter et tunc ut sequitur

Benedicto eandem [illegible] qui stat in [illegible]
Domine sancte pater omnipotens qui sua ex angelis
creasti et misisti tuo per omnia apud hanc ligneum
ad [illegible] [illegible] candelam [illegible] bonum
[illegible] in [illegible] [illegible] spirito
ut has candelas [illegible] [illegible] et ad sanitate
[illegible]

Illustra sensus nostros caritate et castigationes [illegible]
mentes et oculos ut quae tibi sunt placita
videre possimus et ita lavare ut post [illegible]
seculi caliginosa detrimentum ad salutem
indeficientem pervenire mereamur per dominum per dominum nostrum
Ihesum Christum filium tuum qui tecum vivit et regnat d[illegible]
per omnia secula seculorum Amen /

Conservatio circuli

Consumo te circulum et locum istum per illum [illegible]
deum qui istam terram creavit + [illegible] [illegible]
te circulum et locum istum per istum creatorem
totum mundum de nichilo fecit et per duo [illegible]
nomina [illegible]; Theos + [illegible] + [illegible] +
Athanatos + Joth + Chaos + [illegible] +
+ Eloy + Booth + [illegible] + [illegible] + Sabaoth
nabathiel + habiel + [illegible] tonathios
migael + Sudomel + [illegible] + Golmas + [illegible]
ymas + Ely + [illegible] + [illegible] + Ely
Elyon + [illegible] + [illegible] + [illegible] + York + [illegible]
bautham + thothos + [illegible] + [illegible] + Balbi
+ [illegible] + [illegible] + [illegible] + [illegible]

et omnia nomina dei sanctissima in nota et ignota
sit locus iste et circulus iste ex dono gratie
tue omnipotentis altissimi dei benedictus
et consecratus et a sancta maria matre
domini nostri Jhesu christi plena gratia sit benedictus
consecratus sanctificatus et custoditus et a
societate omnium sanctorum dei et sanctarum et angelorum
et archangelorum, tronorum, dominationum principatuum
et potestatum virtutum atque Cherubin et
Seraphin, prophetarum appostolorum et evangelistarum
martirum, patriarcharum, confessorum atque omnium
potentum confirmatus et reconciliatus circulus
et locus iste in quantum talem virtutem
et sanctitatem sibi capiat et obtineat a signo
dei [illegible] et spiritu et sancta [illegible] termino quod nullus
malignus spiritus aliqua potestate locum
istum aliquibus modi vel intra circulum
istum terrores phantasmata timores et temptationes
aliquo modo nobis nocendi valeat inferre
deo adiuvante et defendente cum celestia
terrestria et infernalia subiaceant. Amen
[illegible] nobis deus [illegible] manus [illegible]
[illegible] circulum [illegible] aspergat [illegible]
dicendo Libera [illegible] asperges [illegible] aqua benedicta
[illegible] et [illegible] domine [illegible]
[illegible]

Consecratio Boni Corni

Omnipotens sempiterne deus qui in principio
omnia ligna creasti bona et decora et [illegible]
digneris hunc baculum cornu per dominum nostrum
Jhesum christum filium tuum ut quicumque eum signatum
vel signatus fuerit sit signatus ab omni
malo. Amen. Aspergendo aqua benedicta
dicendo In nomine patris et filii
et spiritus sancti Amen

Sigilla spirituum

yohalabzah angeli

[illegible] pro furto

Pameriel	Alchates
Baraan	Nambchates
Belzebet	Oneh
Hendinga	Askarael
[illegible]	Emmiel
Brinapoz	Akim
	Centiyoodam

Ad demonstrandum in lapide

Dne in primo In noie xpi Ihu Adiutorium meum in
noie Dni qui fecit celum et terram, sit nomen Dni
benedictum Ex hoc nunc et usque in seculum amen domine
[illegible] quibus Dne exaudi me & adiuvando respondere ut
cuncta mea operacio a te semper incipiat et per te cepta
finiatur qui vivis et regnas Deus per oia secula. Amen
Deus qui misisti spiritum tuum super apostolos tuos, emittere
digneris eundem spiritum super hunc puerum virginem
illumina et clarifica intellectum eius ac animam
suam ut in speculo veritatis videre possit creatu-
ras bonas et nobis revelare veritatem de hijs re-
bus rebus, quam vel quas petimus qui vivis et regnas
Deus per oia secula seculorum. Amen
Deus [illegible] simeonis recepto in eius et in fine [illegible]
ne abnegas quod alijs concessisti plurimis et
respicias ad vincula delicti mea, licet ego
[illegible] non sim tamen indignum exaudi
[illegible] et [illegible]; ut in presenti negotio
mittere digneris sanctos angelos tuos nobis ad-
iutorium meum [illegible]
[illegible] qui visibiliter in adiutorium meum [illegible]
[illegible] et veritatem respondeant, de
preteritis, presentibus, et futuris, et de quibus
interrogabimus tam per dicta quam per scripta
demonstrata. In noie patris et filij et spiritus
[illegible] mitte [illegible] qui de [illegible]
[illegible] Deus [illegible]

de faucibus draconis, liberasti Susannam de fal-
so testimonio, et Danielem de lacu leonis [illegible]
Galiticam agrotabat liberasti, lazarum quatriduanum
mortuum a mortuis resuscitasti, Habraham et
filium eius a flamma liberasti, atque Moysi de vi-
gendo apparuisti, videre, legem de disti
te deum verum in trinitate demonstrasti
emittere digneris sanctos angelos tuos de
celis in hunc lapidem cristallinum ut
coram nobis, et in aut hunc speculo visibiliter
appareant, et veritatem respondeant de pre-
teritis, presentibus, et futuris, et de quibuscumque re
interrogabimus, tam per dicta, quam per scripta
demonstrata. In nomine patris et filij
Dne Jhu xpe mitte nobis hos angelos ut
dicant nobis veritatem de quibuscumque eos in-
terrogamus. Ave. paternoster. Credo [illegible]
respicias, et constringe vos [illegible]
per Tetragrammaton [illegible]
per [illegible] morte, per resurrectionem, ascensionem
per [illegible] statim veniatis ad pre-
[illegible] dicatis veritatem nobis de
[illegible] nobis querimus et [illegible]
[illegible] apparent
[illegible]

in a stone where ye will have the s[pirit] to
appere. Or the childe lokyng on the cristall
stone may the more perfitly & suerly se
& behold them apperyng in the stone
betwene hym & the said napkyn or the
[illegible] Als perchaunce the childes eies wold
be wateryng wherby he can[not] through the
[illegible] he shold not perfitly have the sight
of the s[pirit]s as he ought to have. And
then byd the childe say after [illegible]
followeth. Ye angells of god, my m[aste]r and
I requyre you in the vertue of god
& by the great love that ye owe of
dutie to the father, the sonne & the
holy ghost, that ye appere on this stone
[illegible] of the [illegible] This sayd
[illegible] appere [illegible] the childe say unto hym
[illegible] in this [illegible] followyng
O angells of god, my m[aste]r & I requyre you
[illegible] the vertue of god & by that great
[illegible] that ye have in the [illegible] full
[illegible]

O vos angeli qui in hoc lapide cristallino appare[tis]
eadem virtute qua hiis verbis vobis precipio et
rogo, et per illum amorem quem habetis ad patrem
et filium et spiritum sanctum qui est alpha et oo, benedictus
in secula seculorum, quod vos apte et sine fallacia hic
pueri [illegible] hac nocte cum veritate [illegible]
et ostendatis, per deum cui est honor in secula
seculorum. Amen. This sayde let the
childe aske the [illegible] & what [illegible]
accomplish [illegible] then [illegible] this
[illegible]

O vos angeli qui in hoc lapide cristallino
apparetis, eadem virtute qua hiis verbis [illegible]
in pace recedatis et cum deo [illegible] et
[illegible] parati, cum alias vos invocavero [illegible]
in nomine patris et filii et spiritus sancti [illegible]

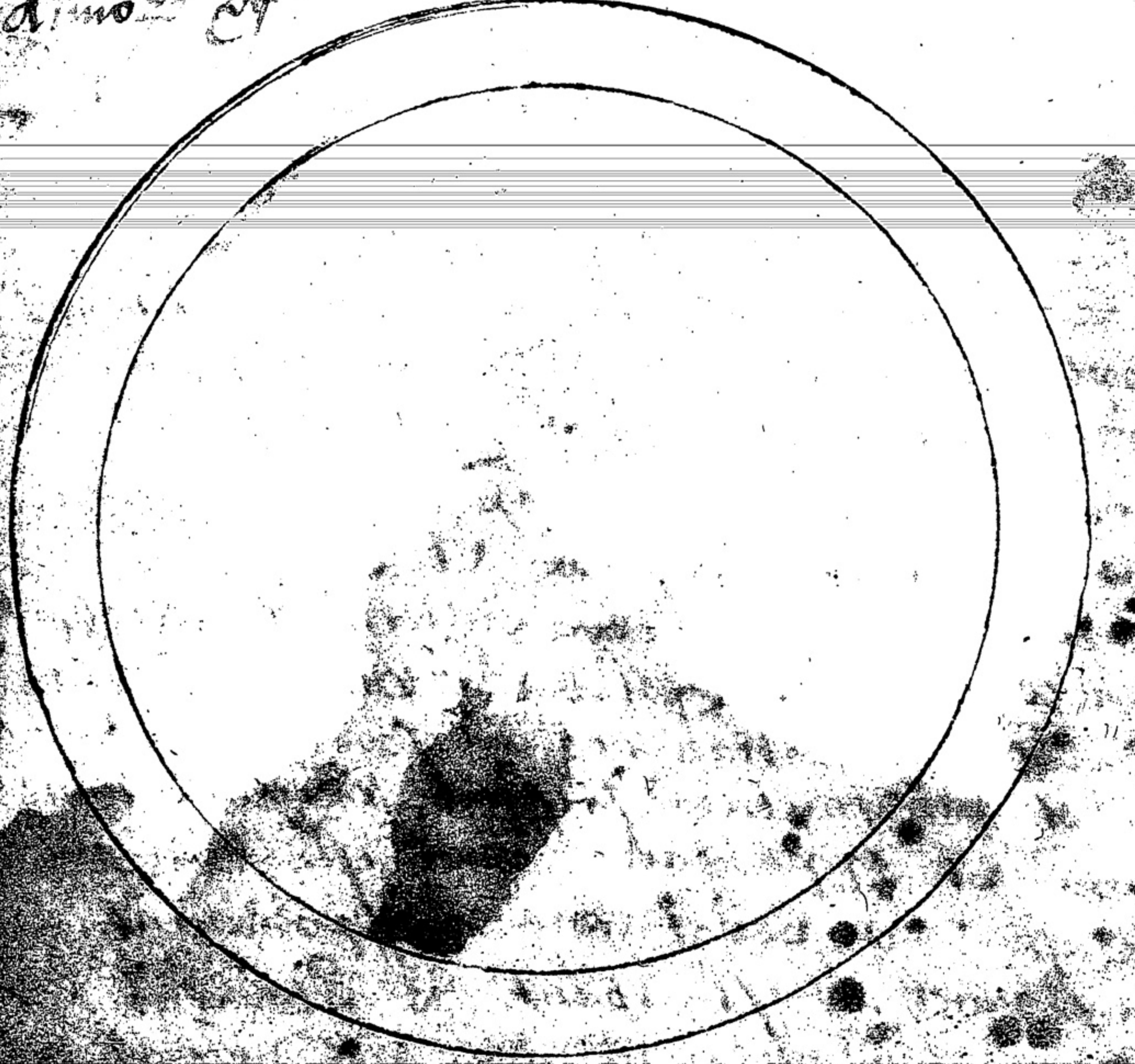
Experimentum de Speculo

Die Jovis luna crescente [illegible]
et [illegible] [illegible]
[illegible]
[illegible]
[illegible] practica [illegible]
[illegible] to [illegible]
[illegible]

mei volendi veritate de quacunque re interrogavero
te sive de furto sive de alia re. dicas. vos
Leniceos. Anbaltanieus. sive quicunque barul
verte. Astione. erubere, vos ab oriente, vos
ab occidente, vos a meridie vos a septentrione
q vos per caput dñi dei Regnantis et per ait
matris virginitate dñi nri Jhu xpi et
per nomen magnum per Sexabg . Stem alu
tibum Seraphus, ut cito veniatis et velitis
tradare q vos tamuraz vel tamuraz, per parit.
Abonama : & Abonomixa, Abixportam. borabis
Asloastar vel asta, Abrussz . misrabara vel
migrabarta, radiel. moab . abminadab. vel
Ammisiruk, q vos demones per nomen dñi
On Salvator. donay, Sorpoub, leo, factor
Sother . messias, emessias, Athanatos,
ely, eloy, [illegible], [illegible] Seraphion, vel
Seraphion et per ineffabile nomen dñi
Tetragrammaton et per morte dñi et
passione dñi et per [illegible] corona [illegible]
clavos dñi et per eius resurrectione et
ascensione dñi et per [illegible] [illegible] [illegible]
[illegible] apostolos et per 4 evangelistas
[illegible] Matheum, luca, et Johem et per 24
[illegible] [illegible] in [illegible] [illegible]
seniores et per contic celi [illegible] magos
angelos et prophetas et per tres magos
[illegible] Jasper et Baltazar et per omn
[illegible] [illegible] vos ut [illegible]

cito et appareatis in hoc speculo ad veritate dicend
de hoc furto vel alia re vel [illegible] et tunc
faciat [illegible] ut postea [illegible] et pone
speculum in manu dextera [illegible] et dic
[illegible] Dextera dñi fecit virtutem
dextera dñi exaltavit me, dextera dñi fecit
virtutem, Non moriar sed vivam et narrabo
opa dñi, Et oportet q hoc fiat in loco
secreto. et [illegible] [illegible] orationes in am
pmeri; Ne reminiscaris dñe delicta nra vel paren
tu nrorum &, Adjuva nos deus nr Et [illegible] &
mitte nobis auxilium de sco Et de Sion tuere
nos, Exurge dñe adjuva nos et libera
nos per nomen tuum, Dñe exaudi oratio
nem et clamor meus ad te veniat, oremus
[illegible] dñi deus pater omnipotens te valde
[illegible] meo et corde [illegible] ut digneris
demonstrare hunc [illegible] Satani de Careto
Damian de Janneto Salam de Galeto, Suffime
per Salomon mittas eos in speculum per virtu
[illegible] et virginitate [illegible] [illegible]
Jhu xpi ut appareant [illegible] [illegible]
speculo isto et veritatem respondeant
demonstrant et scribant de preteritis
presentibus et futuris quae ego [illegible] [illegible]
interrogabo vel interrogaverint [illegible]
[illegible] aliqua et tunc apparebunt [illegible]
speculo et tunc interrogetur [illegible]
[illegible] [illegible] et [illegible]

[illegible] prima [illegible]
[illegible] debet interrogare [illegible]
[illegible] Zalam de Jalolo
Jannam de Janolo et Zatan de Jarolo
Qui [illegible] circulo debet fieri in loco
secreto die Jovis inter primam et meridiem
luna crescente : cum [illegible] virginem [illegible]
[illegible] et



[illegible] autem [illegible] laborare cum spiritu [illegible]
[illegible] pronunciat [illegible]
[illegible] duodecim annos [illegible] dicat post
pater noster, Ave maria, et credo
in deum et tunc dicat etiam post [illegible]
invocationem [illegible] dicat Adjuro te lux
per deum qui dixit fiat lux, et facta est
lux, ut intres in oculos meos et
respicias ~~et respicias~~ et clarifices quantum
ad visum meum ut possim videre verum et
perfecte statim ut sine mora aut
dilatione aliqua sicut quod ego voluero sine
aliquo impedimento per quem alicuius
exorcizatores non obstante et hoc fiat per
virtutem huius sacratissimi nominis dei
Tetragramaton Et [illegible] Et si in nostris
[illegible] in pueris [illegible] primo
[illegible] virginem cum cultello per novum vitro
et scribe sub pollice duo istas quinque
litteras [illegible] Olooroline D. n. l. [illegible] et
[illegible] intueris virginem et [illegible]
[illegible] dicas et dicat puer postea [illegible]
[illegible] Domine deus [illegible] multo nobis [illegible]
dignaveris tres angelos [illegible]
candidos et veridicos qui dicant et [illegible]
scribant nobis [illegible] veritatem [illegible]
[illegible] ab eis interrogabimus [illegible]
[illegible] in [illegible]

Tunc dicat [illegible] [illegible] orationem quibus
apparuerunt [illegible] / et cum eos viderit
tunc dicat [illegible] Dne, Ego [illegible] vobis
precipio per deum conditorem mundi per suam
sanctam maiestatem et per sua sanctissima noia
ineffabilia et per incarnationem [illegible]
et per virginitatem sanctissime virginis marie
matris dni nri Jesu Christi et per virginitates
sanctarum katerine margarete ursula Barbara
[illegible] et per omnes martires et confessores et
[illegible] Roma et per omnes patriarchas et
prophetas et per omnes apostolos et discipulos
et evangelistas Dei et per novem angelorum
ordines scilicet angelos archangelos thronos
dominationes principatus et potestates et virtutes
cherubyn et Seraphyn qui cantant
continue et incessanter ante deum Sanctus
Sanctus, Sanctus quatenus non recedatis a
visu meo quousque vos licenciando et [illegible] bene
[illegible] sunt [illegible] sine aliqua falsitate
ita quod [illegible] possim vos intelligere et
[illegible] discernere [illegible] vos etiam per omnia
nomina Dei [illegible] et per omnia verba quibus
[illegible] creavit mundum [illegible] et per omnia
verba sancta [illegible] fidei catholice
[illegible] celebrabant in [illegible]
[illegible] fidei et per omnia nomina [illegible]

virginis et per omnes [illegible] [illegible] et
per hec noia Adonay, Sabaoth, Adonay
Cados, Adonay, Amoza, Chota [illegible]
hec noia coniurantur [illegible]
et etiam per hec noia dei, Lotnumie
letgaylatzon, vlabalganaritgyn
letamini, letagelogyn, ~~letgange~~
letgafalafym / hec noia ~~[illegible]~~ faciunt
ventos et elementa complere tua voluntate
et per hec noia sancta dei Alonytan, Caracina
nordipias, potteritrays, aroptiya, [illegible]
Sarahim, Sodi sabdas ut non noceatis istis
noia [illegible] castus et mundus et [illegible]
[illegible] quia [illegible]
[illegible] confidunt [illegible] multa
mirabilia [illegible] apposite [illegible]
loquebantur cum angelis et per hec
sacra noia dei vos [illegible] et constringo ut
veraciter obediatis preceptis meis omnibus [illegible]
Laryhy, hunnyn, Lazhagalthan, [illegible]
hubalganarythyn, [illegible]
Lazafalapi, per omnia hec noia et alia
noia sancta et alia verba [illegible]
instantiis et instantissime ut [illegible]
[illegible]
et [illegible]
[illegible]

et si non dixerint veritatem [illegible] sic autem
de coniurationibus meis veritatibus [illegible]
[illegible] expedita fuerunt dicat [illegible]

Vos angeli ad loca propria revertimini
Dignemini pacifice sine tormento
dilectionibus dei creaturae et sic in deo
qui in celestibus et eterna parati sitis
[illegible] alias vos vocando In nomine patris
In nomine filii In nomine spiritus
sancti Amen

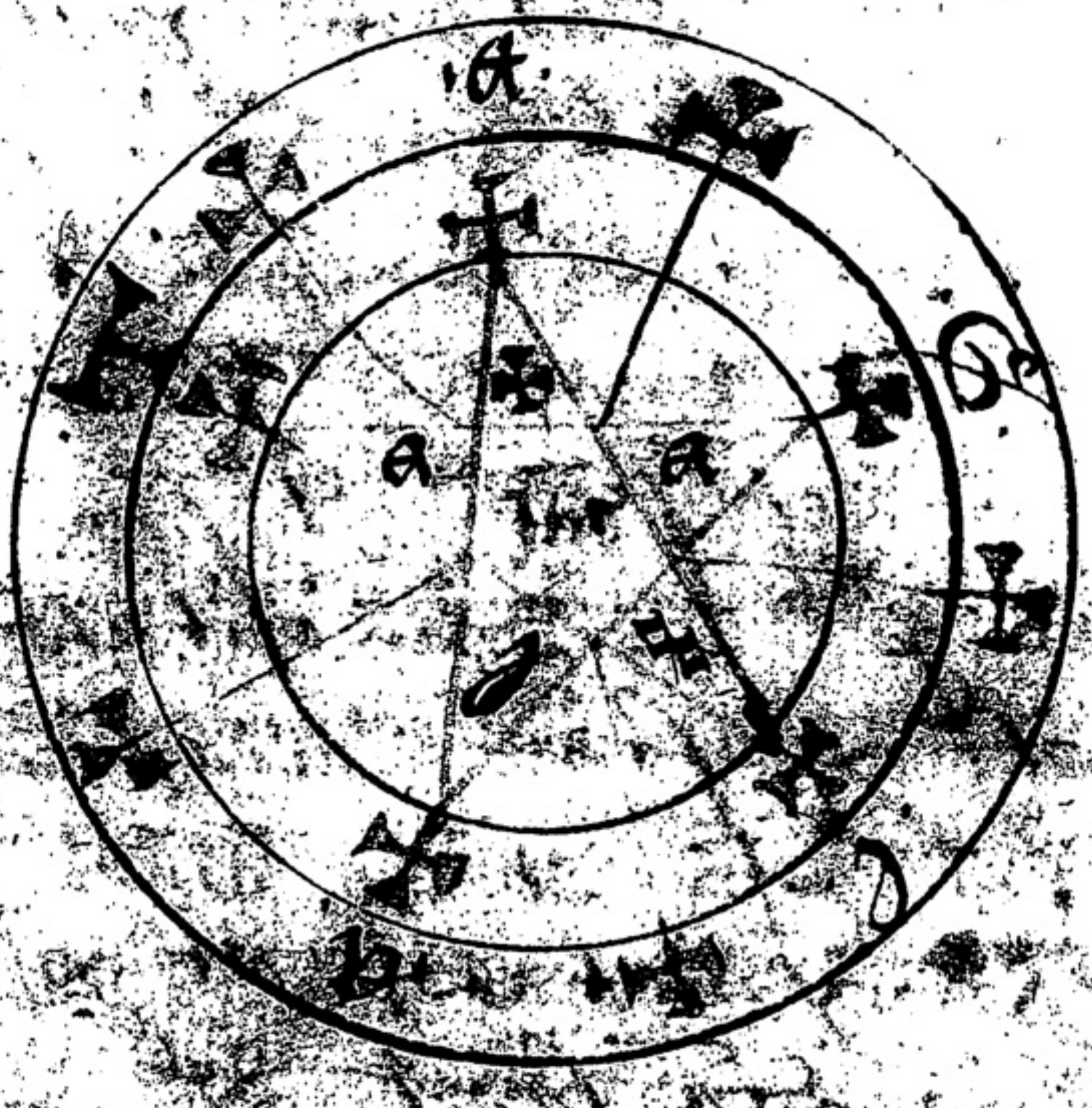
For harte about a [illegible]
[illegible] bee or more

Cura loquitur dei [illegible] dicit, ut verba voluit
[illegible] ~~[illegible]~~ M [illegible] podtrat, [illegible] dicit [illegible]
[illegible] habere [illegible] in [illegible], [illegible] hora [illegible]
[illegible] et [illegible] honestas [illegible]
[illegible] et dicas et te [illegible] [illegible]
per patrem et filium et spiritum sanctum et [illegible]
sancta maria matrem domini nostri [illegible]
[illegible] terra [illegible] et omnia [illegible]
[illegible] sunt [illegible] adiuratione [illegible]
[illegible] ad me [illegible] [illegible]
[illegible] per dei [illegible] [illegible]

et existante qui vivat et regnat deus per omnia
secula seculorum Amen, et dicas ista [illegible]
[illegible] o fili lucentis [illegible]
[illegible] et [illegible] aliquam [illegible]
[illegible] et teneas in [illegible] [illegible] ore
[illegible] manu et [illegible] vox [illegible] facta
[illegible] et [illegible] ne sit aliquis
[illegible] in illo et per [illegible] [illegible] potestate
[illegible] et teneas [illegible] in manu
[illegible] dextra [illegible] in [illegible] et dicas

O rex et dux Jhesus regnat Jhesus vincit
Jhesus regnat Jhesus imperat + Zohab ~~[illegible]~~
Colvapat, Aggariell, malaty, Caspas Agon
Agla Amaratha, Catrim, postes, Citolos,
Citolorum, Elmolab, parnab, polipum, [illegible]
hinrate, Zobinus et vulpes, transtaples
[illegible] carot hoc [illegible] [illegible] Blod
quo te per patrem et filium et spiritum sanctum Amen
[illegible] te [illegible] per ab [illegible] divinitate [illegible]
in puritate et per sanctam mariam matrem
domini nostri Jhesu Christi et per omnes [illegible]
et per earum virginitatem et per omnia nomina dei
et per omnia quae dicta sunt de [illegible] [illegible]
[illegible] nominari [illegible] [illegible] [illegible]
me in pulcra forma et decora et [illegible]
dicas in veritate de omnibus de quibus
interrogando / Et dicas [illegible] [illegible]

Et [illegible] qui sunt [illegible]
[illegible]
[illegible] ~~[illegible]~~ [illegible]
[illegible] et vobis [illegible]
[illegible] et ad [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] prima [illegible]



Sequitur Invocatio 4 regum

Contestor vos omnes S[piritus] / ab oriente / vos S[piritus]
ab occidente et vos demones a meridie et vos omnes S[piritus]
ab aquilone et per corroboratissimum dominum verum
vivum et inmortalem per thronos glorie sue per virtutem
maiestatis sue per supersubstancialem celsitudinem
glorie sue interminabilis per gloriosissime et potenti-
ssime virtutis sue venerabilem vigorem per patris eternam et
infinitam ineffabilem potentiam per sui coeterni filii [illegible]
lem bonitatem et sapientiam per spiritus / sancti flaminis
sacrum et sacratissimum septiformem gratiam per suum potenti-
ssimum et victoriosissimum donum per opera totius bonitatis
que sunt omnia transcendentia opera creaturarum et que super
omne creatum meritum ac omnem bonorum premium superant
et excellunt per sanctitatem agni inmaculati qui super omnem
angelicam naturam regnat quantum per splendorem lucis
increate qui omnem vim supernaturalem superat et excellit
per celsitudinem totius creature incorruptibilis que
[illegible] super omnem potestatem rei que materiei nec [illegible]
et in nature fundamento subsistunt vos iterum S[piritus]
4 plagarum [illegible] contestor et coniuro ex vi [illegible]
et ex vi et virtute spiritus et ex felicitate meriti [illegible]
per corroboratissimam fortissimam et superexcellens [illegible]
martirum per castitatem gloriosissimam virginum [illegible]
per sanctissimam patris sui [illegible] per vigorosissimam
et victoriosissimam passionem [illegible]
felicissimam et sanctissimam et [illegible]
beate et gloriose virginis marie [illegible]
et inmaculate ac [illegible] eiusdem [illegible]

marie salvatoris et per sanctissimum eius donum per beni-
ssimam et devotissimam xpi feminam et per virtuo-
sam et acceptabilem gratiam et gloriosam ipsius
beatitudinem et per excellentissimam et exc-
succursoris mei michaelis quo omnes creaturas tam ange-
lica archangelica substiterunt per potentissimam de-
patris potentiam et essentiam per victoriosissimum et
ineffabile nomen gloriosi patris per benedictissimam
sanctitatis et veram et efficacem virtutis perstantissi-
mum donum per sacrosanctam excellentem trinitatem per sanc-
celestie beatitudinem per victoriosissimam et corrobora-
tam maiestatem divinam que omnis rei create semper
memoria per hec astringo vos spiritus quatuor plagarum mun-
principalium ut ad usum imperium presto sitis et
et ad meam respiratis indigentiam quoniam nos mor-
les sumus vos immortales nominati sunt et quod vos [illegible]
corpore et animo per efficacissimam sine [illegible]
per vigorosissimam et fortissimam divinitatem [illegible]
virtute qui summo deo proprie attribuitur per s-
solitudinis arcana que priusquam mundus fieret
in sua eternitatis [illegible] ostinatione fuerunt constit-
per naturam nobilem vestram qua deus vobis indu-
sit vestris mentibus et absque vestris [illegible]
per ineffabile gaudium a quo dilecti [illegible] proper
vestram inobedientiam per grantissimum et sanctissi-
[illegible] fortissimum per missionis dei et [illegible]
[illegible] stabilitatem et intelligentiam et
sanctissimam [illegible]

[illegible] metuendam et [illegible]
omnipotentis dei quod pavet omnis creatura vos
constringo ut meis mandatis admirati et meo [illegible]
obediendis comparatis ut vos constringo omnes
quatuor plagarum mundi per sanctum et verum et inviola-
dei misterium quod soli trinitati est proprium
inexpressibile et inenarrabile unum et una
substantia divina et essentia individua
et inseparabili per hanc efficacissimam et vigoro-
sissimam ac indefectuosam virtutem et supremam
sapientiam quam non licet creature capere ut [illegible]
constringo vos potestates quatuor plagarum ut meis pr-
obediatis in meis articulis [illegible] sitis super pa-
terem constringo vos omnes spiritus quatuor plagarum per sum-
et sublimis dei veram sanctam et inviolatam virtutem et
stabilitatem et per eius intellectum et increatam
sapientiam et per eius indefectibilem bonitatem
et per eius magnam et profundam et im-
misericordiam et per eius celsitudinem al-
et per eius inextinguibiles bonitates et per eius consta-
et per supercelso et supereminentes virtutes [illegible]
minationi per hec astringo vos certos quatuor plagarum
et celestes ad [illegible] mandatis et [illegible]
in [illegible]
[illegible]
[illegible]
[illegible] quatuor plagarum [illegible]

[illegible] per sedem misticam eius per sigillum eius per coro-
nam per vim et virtutem que est in eis et per sancta
dei que sunt + on + elyon + tetragramaton + panthon
craton + orrinomos + solher kemarinell + mesias +
aglately + per fonte elzepheres + per maximum
stimulamaton + et per virtuosam arpliona
ut vos meis mandatis in virtute salamonis qui
vos constringit et inclusit compareatis et obediatis
sine dilatione et mora adiuro vos constringo
vos omnes de 4 plagarum per omnes celestes ierarchias
que plene sunt sanctitatis per omnes virtutes per
omnes dominationes per omnes potestates et per
sacra et immaculata que in illis ierarchiis
continentur per sanctas visiones et per delectabiles
~~visiones~~ contemplaciones quas ibi continue in-
tuentur sanctorum dei per felicissimum bonum quod ibi
possident et in quo salubriter ~~[illegible]~~ meis spiritualis
felicitatem per gaudia beatarum creaturarum que de
deo cognitionem habent per naturalem virtutem
divine dulcedinis appetita et supernaturalem
[illegible] per templum maximum per celestem
paradisum per tribulaciones celestes [illegible] per dolorem
confessorum bonorum boni in quo superaverunt et in quo
vincerunt per sanctitudinem apostolorum per celebrem
[illegible] per virginem et omnium innocentium
passiones per beatitudinem ~~[illegible]~~ ep-
[illegible] confessorum sanctitudinem per castitatem

sanctam virginum per resurrectionem domini nostri
virtute preterea compello vos omnes spiritus de 4 pla-
gis mundi animati quod nobis compareatis et nobis
[illegible] compleatis sine potestate adeo vobis [illegible]
et concessam Conjuro vos adiuro omnes spiritus a toto
mundi per potestatem et potentiam vestram quam
~~[illegible]~~ per claritatem vestram in qua firmamini
substantiam vestram in qua substatis per gloriam
vestram qua potimini per fortitudinem vestram qua de-
fenditis per prudentiam [illegible] qua regnatis
per celeritatem vestram qua [illegible] per [illegible]
[illegible] vestram qua contemplamini et per omnia alia
que vobis sunt concessa vos conjuro omnes simul
et ~~[illegible]~~ unumquemque vestrum singulariter
sine ut nobis obediatis quatenus valeamus
cognoscere quod dum timetis [illegible] mirandis
signore qui vobis in tantis [illegible] excellenti-
bus tribuit [illegible] ad [illegible] constringo vos omnes
potestates de 4 plagis mundi obsessores et de 4 plagis
mundi [illegible] in quibus [illegible] per naturas
potestates [illegible] per arcana [illegible] profunda ac per
vos quas habent per claritatem luminis quod in ipsis
est per magnam vim et efficaciam quam ab ipso
[illegible] [illegible] ut [illegible]
[illegible] adesse [illegible]
possimus [illegible]

et [illegible] operibus attinentia et quae nobis
sunt utilia et possibilitatibus vestris accommoda
ad hunc constringo vos [illegible] per quatuor mundi pla-
gas naturas per sphaeras elementorum per magnam
excellentiam [illegible] quam creator [illegible] creaturas
videat quando ex mea [illegible] illustrationem intellect-
um ex nihilo caelum et luces [illegible] vos forent [illegible]
ut ad unum opus et admirandum obediendum [illegible]
per gloriosum adonay in quo sunt caelum creata
omnia suo decore per excellentissimum agla
in quo angeli sunt formati cum suo splendore et
fulgore [illegible] per [illegible] in quo [illegible] sunt
nominatus apud ebraica veritate per [illegible]
[illegible] in quo deus scientiam et [illegible] inspiratione
plantabit per generationem Sother per quod corporales
creaturas singulas deus produxit per exp-
pantheon in quo bestiae sunt creatae et formatae
per [illegible] creator in quo facta sunt cuncta [illegible]
marina et altilia per [illegible] Eloy in quo sunt
inaestimabilia formata et omnia reptilia et anima-
lia creata per [illegible] astringo vos potestates [illegible]
4or plagarum [illegible] et ipso vos [illegible]
ad unum opus [illegible] et illud quod a vobis
[illegible] sine mora et dilatione [illegible]
[illegible] constringo vos potestates [illegible]

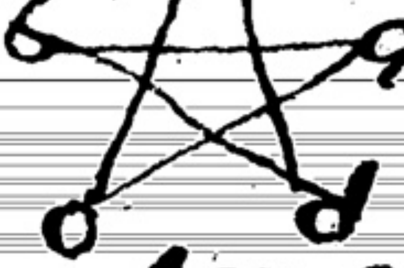
84

regnantes in cunctis mundi per quibus [illegible]
esse [illegible] et qualitatem [illegible]
officio [illegible] statuit et per vos possumus
[illegible] per omnia [illegible] nova
[illegible] vos et omnes visibiles [illegible]
dolosae et [illegible] forma bona [illegible]
et [illegible] forma [illegible]
omnis spiritus et admirando per summum et altissimum
creatorem omnium saeculorum et omnium creaturarum
[illegible] bonum et benedictum in saecula et per [illegible]
et [illegible] omnium [illegible] constringo
[illegible] et in mea [illegible] opera [illegible]
[illegible] et ad hunc vos constringat [illegible]
et [illegible] deus per omnia saecula saeculorum a[illegible]

If when they be come looke then haste [illegible]
written in [illegible]
them and appointe them a day to [illegible]
[illegible] call [illegible]
[illegible] do [illegible]

Experimentum ad habendum ... cum +
... spiritum ad respondendum ...
sine Circulo

Inprimis you must have a girdell made of ... made in the maner of a ...
upon the which must be writte these holy names
+ a + ... + ... on + or + ... + no + ...
+ ... + ... + te + tra + gra + ma +
ton + and this pentakell



note the letters
the figure
worsshing every worde as
reuerentlye with ... the name ...
this girdell must lay under the aulter
cloth while 3 masses be sayde and it ...
... tye up the girdell in a ... of a ...
tyll you wilt worke & when thou wilt worke
girde the girdell aboute the ... as
as ...

Coniuratio

to

Coniuro et adiuro vos 4 reges ... Eg
paymon amaymon in virtute Dei patris omnipo
tentis et filii et spiritus sancti per angelos et
archangelos thronos dominationes principatus po
testates virtutes cherubin et seraphin ...
... et ... per ... et ...
... et per arcam ... et per 7 candelabra
aurea ante conspectum Dei et per terribilem
et per thronum Dei et per ...
conspectu Dei ... per ...
Jesu Christi salvatoris ... et per incarnati
onem et per nativitatem suam per circum
cisionem per baptismum suum per passionem et ...
... per ... per quinque vulnera
per sanguinem et aquam qui exierunt de la
tere per gloriosam resurrectionem suam et per
ascensionem suam ad ... eos spoliavit
... sub ... et per ...
... ad ... et per adventum suum in die ...
Iterum coniuro et adiuro vos 4 reges per ...
nomina Dei + Messias + Soter + Emanuell +
... + Adonay + unigenitus + via + vita +
+ homo + usion + principium + primogenitus
sapientia + virtus + alpha + caput + finis +
+ fons + et origo + paraclitus mediator ...

✠ ovis ✠ vitulus ✠ serpens ✠ aries ✠ leo ✠
vermis ✠ os ✠ verbum ✠ splendor ✠ sol ✠ gloria
lux ✠ et imago ✠ panis ✠ flos ✠ vitis ✠
mons ✠ ianua ✠ petra ✠ lapis ✠ [illegible] ✠
angulus ✠ sponsus ✠ propheta ✠ sacerdos
✠ athanatos kyrios theos / panton craton /
ysus / doxa / istorum nomina vos ✠ rogo p
omnia nomina dei potentissima et sanctissima
✠ agla / on / ottinomos / yados / tetragrama
ton / onoytheon / egyrion / stimulamaton /
ydonymaton / anaphenaton / el / ely / eloy / ya / y
ehephares / elyon / elyoram / elozam / elezeron
panton / panteon / firon / seleon / daddors / sadai
oyppy / saronits / pantonnyts / pistan / otinos
higaron / gomyron / myron / miron / dasu
yeron / tyaa / vassa / nabzarmps / abrerion /
ut mihi [illegible] aliqua mora legionum decepciono [illegible]
fallacia ad me transmittatis in pulcra forma
humana visibili non terribili ut [illegible] spiritu
tamen karrem plenam potestatem habentem toti
[illegible] in omnibus preceptis et mandatis per [illegible]
[illegible] adimplendi [illegible]
[illegible] aliquo modo malum fa

[illegible] plena [illegible]
opponatur deinde [illegible]
tempore ita tamen [illegible]
[illegible] paulatim [illegible]
trahatur [illegible] dicti [illegible] mala [illegible]
capella [illegible]
ex [illegible]
in [illegible] cos [illegible]

minor numero [illegible]
maior est [illegible]
[illegible] liberat
et maior [illegible]

pº 3 4

The ſex ſpirits ſeverall callinge
thes [illegible] reignators as followeth

♄ bedeymys · ♑ ♒
♃ bedeymbehu · ♐ ♓
♂ dyomos ♈ ♏
☉ bedymyth · ♌
♀ daarvos ♎ ♉
☿ zaharazabadar ♊ ♍
☽ madyns ♋ ·

[illegible] gubernans [illegible] sagitt
Clima [illegible] est [illegible] Cuius
gubernans clima vocat[illegible]
i babilonia vocat[illegible]
Madnc Amicicie [illegible]
[illegible] est amicus Jouis [illegible]
[illegible] sole Et [illegible]
diligit venerem Et habet [illegible]
[illegible] obtinuit lunam [illegible]
Jupiter [illegible]
[illegible] obtinet [illegible]
intellectu [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] diligit [illegible]

vincat alios sua sapientia et suo cursu. Et
quelibet pars spere est divisa per spiritum dicta
ubi est radix. Quia spiritus saturni qui
vocatur bedeymyes fugit se ad omnes
sex partes sui que sunt sursum deorsum dex
trum sinistrum coram et retro. Et spiritus eius
sursum vocatur tharas. Qui est inferius vo
catur cacos. Qui ad dextram vocatur vanor.
Qui ad sinistram vocatur darnyz. Qui coram vocatur
coquiz. Qui retro vocatur darnes. Et
totus motus eius in sua spera et cum omnibus ma
nerebus et divisionibus sui cursus cum suis spiri
tibus omnes iste res dicte iuncte vocantur uno
nomine cahicaros et iungitur totum ad radicem
generationis que vocatur badaises
e   Et spiritus iup vocatur deymchos
Et spiritus sursum vocatur deymez inferius
natoz ad dextram ayaflas ad sinistram
cauz. Qui coram feliz. Qui retro furoz
Et spiritus sui motus in omnibus suis mansionibus
et cursus eius in sua spera et divisio est suis
sui omnes iste res iuncte vocantur uno nomine
dehymechoz
ſ   Spiritus ♂ vocatur dahy
edus et spiritus qui est sursum vocatur heaudyz

Qui inferius daudmez. Qui ad dex
tram baameos. Qui ad sinistram adaoz.
Qui coram hendaydez. Qui retro asel
hedez. Et spiritus sui motus in omnibus suis ma
nebus et coniunctio totius vocatur dadranyz
ſ   Spiritus ◇ vocatur bahydaliz. Et
spiritus sursum vocatur cahydamez. Qui
inferius mandelez. Qui a dextris e
tharfez. Qui a sinistris caudiel. Et qui
coram mathoz. Et qui retro daris. Et motus
eius in spera et divisio cursus et spiritus eius
vocatur tayahomeryz. Et coniunctio totius
et ordinatio vocatur veydaluz. Et iste
est radix est generatio
ſ   Spiritus ♀ vocatur oyeryez. Et spiritus
qui est sursum daylyz. Et qui est inferius
vocatur haynluz. Et qui a dextris
vocatur oamez. Et qui a sinistris taymez
Et qui coram vocatur azy. Qui retro manbuelis
Et motus eius per omnes suos modos et cursus
ipsius per speram ipsius et spiritus ipsius vocatur
cahanoz. Et coniunctio totius et ordinatio que
est radix et generationes vocatur maadanor
ſ   Spiritus ☿ vocatur varhoydz. Et spiritus
qui est sursum dhydac. Et qui

inferius bablaz Et qui a dextris vocatur Amirus
Et qui a sinistris vocatur Sabahell Et qui coram vocatur
Sarpaliel Et qui retro vocatur Dahuz Et motor
eius potestates suos modos et cursus per spiritum eius
vocatur mahodyz Et coniunctio totius et ordinatio
que est vadiu et per gemmas vocatur barhoydz
Spiritus lune vocatur taarius Et spiritus
qui est sursum hodyz Et qui est inferius
vocatur mirayuz Et qui est a dextris
vocatur haytayz Et qui est a sinistris talmaz
Et qui coram vocatur Saanyz Et qui retro myna
lus Et motor per speram eius et spiritus eius vocatur
Saayuz Et coniunctio totius que est vadiu et
generacio vocatur bochoydz
Et de istis spiritibus et de quibus narra
vimus et de spiritibus .7. parcium de quibus
istorum venit virtus spiritualis in omnibus creaturis
Et de eisdem venit bonum et malum fortu
na et infortuna omnibus creaturis secundum quod
quibus movetur in sua spera et suo signo
et suis potestatibus Et de istis veniunt ordones
et accipiunt opera magice et mirabilia
facta que homo potest facere et attribuit
ipso cuilibet civitati et cuilibet homini propter
parte intellectus que habet

nares due aures et unum os Et sic est divisio
isto modo
Auris dextra est Saturni ♄
Auris sinistra est Iovis ♃
Oculus dexter est Solis ☉
Oculus sinister est lune ☽
Naris dextra est Martis ♂
Naris sinistra est Veneris ♀
Os est veneris quod non est notabile digestor
Omnia ista membra sunt posita in capite
propter carnem et ossa et sunt posita in capite quia
caput est sicut celo et pedes terre Et tenet
pedes cum capite propter carnem et ossa que est in
medio sic tenet minor mundus qui est tractu
maiori mundo quia est celum propter corpora que
sunt in medio Et per istum modum sunt divisa
membra que apparent extra Sed membra
que sunt intus et non apparent sunt divisa
isto modo: Cerebrum est Solis ☉
Pulmo est lune ☽
Cor est Iovis ♃
Epar est Martis ♂
Fel est Mercurii ☿
Renes sunt Veneris ♀
Splen est Saturni ♄

Et venit anelitus et diuiditur per pulmonem
et nutritura spiritus lune
Et venit spiritus sapientie et intellectus spiritus Iouis cordi
Et venit spiritus infamie et fortitudinis epati
spiritus martis
Et venit spiritus inuidie et infamie felle
spiritus mercurii
Et venit spiritus tristicie et doloris splen
spiritus saturni
Et venit spiritus saporis et delicie forma
tur in renibus spiritus veneris

In cerebro qui est locus solis sunt .v. vene
in quibus currunt .v. spiritus de partibus solis
et currunt per totum corpus
In corde qui est locus Iouis sunt .v. vene e4ti 8573057 77
in quibus currunt .v. spiritus de partibus Iouis et
vadunt per totum corpus
In pulmone et gutture quod sunt locus spiritus
lune sunt .v. vene in quibus currunt .v. spiritus lune
et vadunt per totum corpus
In epate qui est locus martis sunt .v. vene in
quibus currunt .v. spiritus martis et vadunt per totum corpus
In felle qui est locus spiritus mercurii sunt .v.
vene in quibus currunt .v. spiritus mercu
rii et vadunt per totum corpus

In renibus qui sunt locus spiritus veneris sunt .v. vene
in quibus currunt .v. spiritus ~~[illegible]~~ de partibus
veneris et vadunt per totum corpus
In splene qui est locus spiritus saturni sunt .v.
vene in quibus currunt .v. spiritus saturni et vadunt per totum corpus

Isti spiritus se iuuant quidam cum aliis per
similitudinem et conuenientiam que est in motibus
mundi maioris secundum cursum planetarum
et ordinem 12 signorum secundum loca et in quo
loco sunt tunc quodlibet istorum corporum celestium
Et sic patet quod quodlibet istorum habet potestatem
in quolibet domicilio minoris mundi qui
est homo Et propter istud potest homo per suam
scientiam attingere omnes res et potest omnia
scire potest rememorare omnia et dicere
omne verbum et audire omnem vocem et capere
omne corpus quia sunt in eo omnes maneries virtutum
spiritualium Et propter hoc dicitur homo for
ma omnium formarum Et est minor mundus 84ti
quia omnes res que sunt in maiori mundo
[illegible] Et aliqui planeta habuit potestatem
[illegible] hominem secundum cursum suum per
[illegible] si inspexerit cum aliis planetis qui
sunt [illegible] de loco est aut oppo
sito aut [illegible] huiusmodi potest demon

cū ꝓpt̄ suā v̄tutē Et silit̄ si aspexerit eū
alter planeta q̄ ē amicꝯ eiꝯ de bono aspectu aut
loco scdm illud mutat̄ status hoīs i diuicis
mailibz i eisdē fortunatꝯ vel infortunatꝯ
Nō p̄t aūt eē fortunatꝯ n̄ cognoscat v̄
tute celi ꝛ naturā planetarū ꝛ stellarū suarū
ꝛ partes ꝛ celia tn̄ ipꝰ dn̄antur
is homo q̄ nascit̄ i ciuitate Iouis ꝛ
habitat i eadē ciuitate ꝛ Iupiter ha
buit p̄tatem i sua natiuitate aut aspexe
rit eū q̄ descendere fortune custodiet eū
a malo ꝛ retribuet ei v̄tute spūale sapie
Et dabit ei honore Et separabit eū ab inimi
cis Et si igit̄ nō aspexerit attendere
[illegible] alter planeta ꝛ sunt iste aspectꝰ a parte
dextra dabit ei v̄tute spūs sui a parte
sinistra Et si aspexerit eū a parte sinist
tribuet ei v̄tute spūs illius ꝓpt̄ Et silit̄
si aspexerit eū a parte superiori [illegible]
[illegible] dabit filii v̄tute spūs [illegible]
a qua aspexerit eū [illegible]
ꝛ ciuitate Iouis [illegible]
[illegible] sunt i ciuitate [illegible]
[illegible] Iupiter [illegible] sit [illegible]

efficacia q̄ hō vult Et isti tribuunt diuicias
ꝛ auferunt qꝛ ipi sapiunt veniunt ꝛ retri
buunt ꝛ auferunt Et isti spūs sunt incor
porati i aīas i q̄bz lingunt̄ Et v̄tutes
q̄ veniunt ab eis ꝛ nature ꝛ cōplexiones
i q̄bz currunt q̄ coniungunt̄ qꝛ i quolibet
hōie sunt ꝑ opant̄ planete i sua natiuitate
sunt id descendunt v̄tutes spūales i cor
cuiuslibet de istis spūtibz q̄s noīauimꝰ
p̄ nōia Et diuiꝰ ꝑ istū modū nō sunt
incorporati Et istorū .3. spūs nō hēnt
cōpositiōem ad terra ꝛ isti sunt de q̄libz
planeta Spūs q̄ ē sursū ꝛ q̄ corā ꝛ q̄
retro Quia spūs qui est sursū tenet̄
cū firmamento sursū ꝓpt̄ suā subtili
tatē ꝛ simplicitatē Et qꝛ manifestē circa
locū spūs superioris Et spūs q̄ ē corā
qꝛ nō videt̄ plura q̄ mittit spūm in
mūdo minori Et spūs q̄ ē retro silit̄
nō hēt cōpositiōem qꝛ nō videt̄ n̄ po
test visꝰ attingere ad eū Isti tres spūs
nō sunt icorpati qꝛ sunt subtilissimi in
sua simplicitate ꝛ subtilitate ꝛ minuunt

ꝩtutes nobilissimas ⁊ subtilissimas cliatibꝫ
q̄ sūt diuisa p̄ eos ¶ Et alij .2. sp̄s sūt
corporati ⁊ hn̄t cōpositionem cū terrenis
⁊ isti sūt de quolibet plura dexter ⁊ si
nister ⁊ inferior ⁊ iste q̄ est de suo motu
in sua sp̄a ¶ Et .2. sp̄us q̄ nō sūt incorp̄ati
p̄t sua simplicitate ⁊ subtilitate mittūt
virtutē suā in mūdū mīorē .i. hoīem q̄
ip̄e ē forma oīu formatar̄ celestiū ⁊
terrestriū ⁊ cōplemētū creaturar̄ ⁊ sūt
sp̄s superior prior ⁊ posterior q̄ ꝩtutes istor̄
sp̄uum p̄sentiūt cōplexio hoīs ⁊ natiuitas
¶ Et alij .3. q̄ sūt diuisi ad dextra sinistra
⁊ inferius sūt incorporati ⁊ cōiūcti diuisio
corp̄ibꝫ ⁊ planetis p̄ modū q̄ie dicemꝰ
ſ pūs solis dexter ē incorp̄atꝰ cū
aīalibꝫ q̄ viuūt de rapina vt
leones grifones vacce motanee Et di
uisio sp̄s solis sinistri i aīalibꝫ mansuetis
vt equū Et diuisio sp̄us inferioris solis
i aq̄la accipitre falcone ⁊ ex oī gene
re auiū siluestriū Et sp̄us motus in sua
sp̄era diuīt² q̄busdā aīalibꝫ q̄ sūt lepus

183716
91pix

Et diuīt² i rebꝫ congelatis In auro In iacincto
cornelio Amatiste ⁊ i oī lapide rubeo i
sole ⁊ marchasita aurea vt rubea In
arboribꝫ oīum arborū q̄ ferūt fructus
boni saporis ⁊ i fructibꝫ q̄ nō hn̄t i se
os vt poma citrinacit i oīu sp̄e q̄ bene
redolet vt sꝫ bacce lauri sandali croci
⁊ alie sp̄es q̄ sūt istius modi Omnes iste
sūt de diuisione sp̄uum ⁊ de sp̄ualibꝫ
incorp̄atis solis
ſ pūs lune Et parciū incorp̄atis
In dextra p̄te sūt de aīalibꝫ
mansuetis ⁊ lunaticis consimiles Et diuisio
sp̄us sinistri i columbis albis ⁊ i canibꝫ
albis ⁊ castoreis Et diuisio sp̄us in
ferioris in oībꝫ auibꝫ albis q̄ nutriūtur
i t̄ris ⁊ i aquis Et sūt ille q̄ bene vigilāt
vel volāt vt hirūdo Et diuisio sp̄us
sui motus in sp̄a sua In mineralibꝫ p̄ciosis
In minerio In argento marchasita alba
⁊ salibꝫ albis Et i fructibꝫ q̄ hn̄t in se os
vt persica prunia Et in speciebꝫ q̄ sūt
p̄ victū hoīs aut p̄ medicina vt piper

4-7712
718/32ti
f95cb55

al piper longum et ambra. Et in sextibus alholba
et fenus. Et ista est divisio corporum quos
nominavimus in naturis lune.

partis Martis est parcium incorporatorum

In dextra parte sunt leopardi lupi
canes feroces. In sinistra parte in colubris
scorpionibus et ranis aranee et vipere et
cetera venenosa. Et divisio partis inferioris
in avibus rubeis que bene volant. Divisio
partis sui motus in sua spera dominatur omnibus ser-
pentibus in terra ut est mus qui dicitur talpa. Et in
animalibus parvis que ambulant super terram ut formice
angustie pulices et similia. De mineris accipit
rubeum et citrinum et de sulphure. Et in herbis
et in arboribus que habent saporem acutum licet
sint comestibiles vel non. De speciebus omni-
re que est calida et sicca non habens odorem sicut
mandragora turbit apium piper sinapium
mentastrum [illegible] galli et omnes herbe mortales

partis Veneris est parcium incor-
poratorum. Partis dextre dominatur
in omnibus animalibus ruminantibus excepto vita-
tus rubeis in hircis et vulpibus. Partis

sinister habet omnes lagartazas que sunt in terra
praetexta que non faciunt malum aliquod. Divisio
partis inferioris aves pictates habet
ut omnem avem que est picta coloris albi ru-
bei et nigri vel crocei licet sint in montibus
vel non ut upupa pirrido et galli. Divisio
partis sui motus in sua spera in omnibus asinis et omnibus
rebus que nascuntur in aqua ut turtuca rana
et pisces comestibiles vel non. In mineris
est mercurius vel plumbum et conche ambre et
omnes res que exit de aqua. Divisio herbarum
et arborum omnis res que habet testam extra
et intus medullam ut maturpini pira poma
aut res saporis est acetosum acutum aut dulce.
De victualibus sunt lentes et res que habent
bonum odorem et bone comestionis. De
speciebus galbani et omnes tales et fume et
omnes species intrantes medicinam boni
saporis ut balsamum

partis Iovis dextri de animalibus

est hic [illegible] et est plurium colorum
et adornatur vestibus. Divisio partis sinistri
sunt oves. Et partis inferioris sunt pavone

gallos columbas domesticas anates et oes
aues que viuunt cum hoibz Dio spus mot
sue spere habet ceruum capriolu et strim
mureligu silvestre De metallis stag
nu et oes sales alume et vitolu oes lapi
des albos citrinos et viridez De arboribz
nuces auellanas et quod totu comeditur
existens i eis no istud quod e extra
De victualibz triticu et de frumetu
blad et res bene redolentes vt mirta
maiorana et totas herbas bene redole
tes que no comedunt sed in quod itrant
medicam De spebz musty et cafora
lignu aloes et cinamomu et quod istis
assilantur
plus venus Dio dexter spus
sit eius asinu cata Et sinist habet beistie
porci Spus inferior e et dedit cedula
et gratulates simios pasteres pdicas
Quintio spus sui moto i sua spera oe
quod ambulat de nocte et oe reptile
De aymijs stannu et Detriti De
herbis fructus dactilos pilulas et

quedam que nascuntur in spinis et oes arbores
que no portant fructu sicut salices Et
de spebz oime granu quod nascitur i arboribz
quod ponitur i medicas vt balsamus bacca
lauri De victualibz vt cicer
plus Saturni Dio spus dextri
habet de aialibz elephantes
et vrsos Et spus sinister habet boues
et canes venatiles nigros et mureligos
nigros Et spus inferior ht coruos
et aues nigras i quibz no est alter color
Quintio spus i sua spera habet grua
nes et pozos aues hentes colla longa
De aymijs ht ferru et lapides que nichil
psunt De arboribz oem arbore que ht
spinas malas et no facit fructu et oem
arbore que facit fructus amaros uetosos
qui no possunt comedi De victualibz
habet lentes fabia nigra De spebz
habet aloes mirra et mirabolanas de
oi natura her mo dactili palma vipi
montice colloquintida silvestris
Oppinio philosophi

Quos torrica que interficiunt caliditate et siccitate sunt Martis Et ne frigiditate et siccitate sunt Saturni Et nullo aliarum planetarum habet toricum non fiat compositio de vna specie in alia

Ista est diuisio spirituum incorporatorum sicut dixit philosophus et narrauit suas virtutes et que compositiones incorporantur in hoc mundo secundum virtutes spirituales que veniunt a 7 planetis et diximus vltra quod opera et mirabilia possunt fieri per eos

In minori mundo sunt opera sicut in maiori diuisa spiritualia et corporalia et diuisio in 12 partes sicut celum in 12 signa que sunt in eo et quatuor elementa membra sicut in mundo maiori

Aries sit caput ¶ Taurus sit collum

Quatuor elementa sunt et quatuor nature que sunt Sanguis Colera fleuma et malancolia Et sua membra sunt diuisa que sunt diuisa secundum 4 elementa Caput due manus pectus venter duos pedes Et membra que sunt 4 et planete qui gubernant mundum sunt duo oculi due

non potest esse planeta prosper et infortunatus

Quando Sol intrat principium leonis et luna fuerit in Ariete in die et hora Solis dic ista nomina ☉

Bardaluz · dahmeyz · mahdolez dastyuaz achmynas mayuz yada chahyn medyz Et pete spiritum quod veniat in pulcra forma quacumque volueris et dabit tibi totum

Quando Sol intrat principium piscium et fuerit luna in cancro in die veneris et eius hora dic ista nomina ♀

Dabrias alusayluz hemmeyluz daharyryz raymech cemuluz aystuz yachtares Et pete quecumque volueris a spiritu et dabit tibi

Quando Sol intrat Capricornium et luna in virgine in die mercurii et eius hora dic ista nomina ☿

Badhabez amayanz amyruz kaytyz bahyda myhz dytmyhyz daldor maudyz Et pete quicquid volueris et habebis

uando Sol intrat principium cancri
et luna in principio [illegible] et
eius hora die ista nomina

Hazhuz hedyz metamez macamiz
caymez yemz ista die tribus vicibus et
habebis petitum

uando Sol intrat Capricornum
et luna in Sagittario sint in die Saturni
et eius hora die ista nomina

Dasymez cozharoz nafozonsyaz
tamoz oappyoz tabhych cashayach
manyduth et petere quod vis et scies

Isti sunt spiritus familiares Saturni
Az per que faciebat multa mirabilia
ahmodyez ahuyniorez nim
anydez vicalaydiz dayplez
cayozaz hayraz hut nuituz nimiusez
ucaydiz itinchyez dahtaz caydele
fyz maypnynez dary alydiz hay
faylez dandulez alenuthez cuda
mychees mayrez nithcarez uochim
doz caydemez cayle mararz [illegible]
hayfur caymurdz cashonz aurvonaz

pyr Alimbel est finis piscis cum capite
et ventre arietis inducit nobis pau
signorum in quibus ymaginem extrahimus unde
dictum est de eorum abstractionibus et naturis
Et in 2 notis ys Calmadys
distincta est in duas partes quarum prima
est finis arietis 2a caput et venter
tauri Et sic similiter intellige de ventre
lachsim prima enim eius pars est finis
tauri et 2a caput et venter geminorum
Et sic deinceps de omnibus partibus signorum
et sic est Et Calmadys igitur extra
hunt due figure quarum prima vocatur Ay
Secunda blethe prima abstracta
est a prima parte Calmadys et est ignea
altera de 2a et est terrea AB Et lach
sim due kon et yostaringen prima
a prima parte lachsim est terrea 2a a
2a parte est aerea ΓΔ Et Ceece
lech due sunt ystmyzen et sorpia
a prima parte est aerea Secunda de 2a
parte est aquea HΓ Et sic in qualibet
parte due abstracte sunt figure ex
cepta kenbel de qua tamen est supra

th
ik
lm
no
o
pq

zazyr H W elropes due sunt
sculpte figure que vocantur luen et hagel
prima est aquea 2a ignea IR el
beyleyl dueliis et barke prima ignea
2a terrea H V ablyale due sunt
[illegible] prima terrea 2a aerea B
K el affogiul due noche och
prima est aerea 2a ignea HA el
[illegible]charie due hierbe stuncken
hierbe blesena prima est aqua 2a ignea
BO el hanape due rether
et sol prima est ignea 2a terrea Z
el balhoel due tyr et de prima terrea
2a aerea ♀ ſſ el faruipel due
vere [illegible] prima aerea 2a aqua
S G el rymbel que est fine pectiu
et capite et venter christi una abstracta
de zatzir que est aquea Deinde
naturis [illegible] dicendum qualiter ipse
figure et latinis literis poni debeant
in compositione nominum spirituum planetarum
quibus mediantibus habet opus experimentacionis efficiatur Tunc ita dico quod influ
encia corporum supracelestium tali opus

firynaderas maydoraz maydering
baqrnz herraz qherriz barharnz hay
neroz akdemoz darynuz dehomez ba
chyera henyez carturnez wardoraz
~~[illegible]~~ beyuhraynoz andaraz ome
ryaderyenyos acarnyz dagyoraz he
bez carmylyez ducrivadyuedaz
amnudaz dihulyez carradyez haun
myez coledmyez mannyez mayhenz

Ista sunt nomina 42 spirituum que ostendit Saturnus et dedit pro familiaribus 42 filiis sui dictis Et quicumque volebant facere bonum aut malum apparebat eis spiritus et faciebat quicquid volebat

Et dixit Saturnus istum spiritum tribuo cuilibet vestrum ut opprimeretis eos in vestris civitatibus et in terra vestra Et ut non opprimam eos in aliis partibus quia impediret vos spiritus aliorum civitatum ut non possent ita bene iuvare vos

Nota de spiritus istorum planetarum durant in posse suo ita quod non venit alter planeta sive spiritus qui

imperat cuilibet virtute et potestate in suo
civitate erunt mores et leges sicut dictum est
quando alter spiritus descendit super eos qui impe-
dit eos, quod accidit propter motum 8e spere
que movetur uno gradu in 100 annis.
Tunc contrariantur leges et mores et
potestas et regna in civitatibus excepta
civitate Iovis et Saturni quia licet contrari-
antur leges et mores et studia scientiarum tamen
semper habent sua regna. Et propter hoc in
suo posse durant quilibet in sua civitate
100 annis. Postmodum surgit alius propheta
cum alio spiritu sapientie et aliis moribus et legi-
bus quibus non utebantur, immo qui erant antea
non cognoscebant nec sciebant. Legitur in fine
100 annorum descenderunt ad g. 9 spe-
per modum supradictum 6 spiritus propter plures
et volvuntur cum 6 spiritibus cuiuslibet planete et
fuit 12 secundum 12 signa. Et quicunque
illud accidit contrariantur leges et mo-
res cuiuslibet civitatis. Primo accidit
Saturno quia est frigidus et siccus defendit
se et non voluit cum eo nisi una parte
de 12 signis et civitate Saturni quia

non volvitur cum eo nisi per unam partem contraria
pax in suo statu et suis moribus. Et in
civitate Iovis quia habet 12 partes contra-
riantur plus secundum suum statum et nascuntur
ibi alie leges et alii mores et surgunt
nove leges sed non amittent regnum.
In civitate Martis contrariatur status
eius multociens et accidit eis quod interfici-
entur plures ipsorum et quidam eorum defe-
rentur in aliis partibus. In civitate
Solis contrariatur eius aliquotiens in religionibus
sed non amittent regnum nec mores nec
leges nec alter habet potestatem super eos. Et
postquam recessit a sole descendit ad
Venerem que est temperata. Et quia non potue-
runt se volvere cum aliis inferioribus
nisi pauca et volvebat cum eo 6 partes
et sic non remanet Mercurius nisi una pars
et pro luna alia. Secundum ista fortitu-
dine 11 motus variatur status cuiuslibet
civitatis. In civitate Veneris contingunt
multi status et venit de aliis partibus qui in-
terficit eos et defert et abstrahit eos
a suis moribus et sua lege et facit eis

aliā legē ⁊ habet posse sup̱ eos ⁊ mittit in
eis seruitutē   In ciuitate mercurij surgit
int' eos q̄ cōtrariant̄ eis ⁊ abstrahūt legem
suā ⁊ regna ⁊ mores   In ciuitate lune accid̄t
inter eos qui cōtrariant̄ eis ⁊ abstrahūt
legē suā ⁊ sicut ī mercur̄ ꝑ totū   Et scias
ꝙ quelibet mutacio istaꝝ reꝝ in suo ciuitate
durat ꝑ ·100· annos   Isti spūs supradicti
cuiuslibet ciuitatis respondet vocati dū durat
planeta illius ciuitatis ī illo ciuitate   Et qn̄ alt̄
spūs q̄ descendit a firmamento voluit̄ eū
eo debilitat̄ ⁊ respondet inuocanti debi
liter ⁊ apparet ei forma spūs apparicōe de
bili   Et q̄ voluit inuocare aliquē illoꝝ
post istud tempus ī q° erat potentes debet
ēē solus q̄ voluit eū inuocare vel cū vno
socio tantū Et inuocet eū ꝑ noīa ꝓ̄dicta
ī q° loco voluit ⁊ respondet ei ⁊ iuuabūt
eū in suis reb;   Et quando voluit petere
diuicias aut potestatē ꝑ aliquē istoꝝ spirituum
aspiciat ī q̄ ciuitate sit ⁊ qn̄ luna fuit ī tauro
cōpleti intra domū vnā ī die vel de

nocte Et inuocet noīe spirituum illius planete
illius ciuitatis tribus vicibus dicendo Ego Iohannes
N. inuoco ⁊ inuito ⁊ rogo vos ⁊ peto ꝙ detis
m̄ tale rē N. ⁊ nota rē ⁊c̄   Iste modus
valet ꝑ acquirendis diuicijs aut recu
ꝑandis diuicias amissas ⁊ ad elmorē dm
amissū Et ē peticio simplex Et iste q̄ istud
fecerit potit bene excusare planetā ipius
⁊ ascendens Et suffiat ei ꝙ inuocet spūs
planete illius ciuitatis

n ciuitate Saturnī ad ligandū ℞ Sangui
nē lupi cerebrū vacce sanguinē
murelegi nigri commisce equaliter Et si de
deris viro vel mulieri nō poterit coire
Remediū fiat ꝑ venis auxiliū vel martis
ite accipe palma xpi· murelig̃ nig̃ fel
lupi oculum buffale unū ⁊ tantidem sangui
ne vespertilionis commisce   Et si volueris ēē
inuisibilis pone de ista cōfectiōe ī oleo
oliuaꝝ quātū ē vnū granū de anisio
Et vnge te cū isto oleo ⁊ eris invisibilis

n ciuitate Mercurij accipe sanguinē
supi claudi cū parz mirre et ere et
da ad comedendū p dilectōe Cont(ra) hoc
da ad comedendu de sanguine mirre ligni
nigri In ciuitate lune etc. Experimenta
de cerebro humano sm aristotilem Si quis
moluerit cerebrū humanū cū vrina sua
et dederit alicui aliquātū hēbit magnā vio
lenciā amoris Et si molueris cerebrū
humanū cū sudore ipius et dederis de eo
duobz diligentibz nō se diligent amplius
Et si molueris eū cū sanguine hoīs dēm
eū videtes Et si molueris cū cerebro
aliquantulū sulfuris ~~fusi~~ fusi vel ligstim
et dederis ad comedendū alicui oēs mu
lieres adorēt eū qr virtus sup spūalis que
ē in isto vnguento dabit etc.

ſ aturni vtus ē spūalis subtilissima
cū qua scrutantur oīa subtilia et spūalia
Iouis vtus est sanitatis fortune et
veritatis et habet maximā ptē
in supia et intellectu subtilissimo et est
diis viuum et oīs scie verissime

ita qd aliquod mendaciū nō potest committeri
ei Virtus sapiē est Iouis qui facit intelligere
et scire oīa secreta abscondita et subtilia
oīuz rez huius mūdi tā spūaliū qm cor
poralium sciencia pterita et futura

ſ olis vtus spūalis dat magnā sapi
enciā et intellectū ad faciendū opa
nobilia et miraculosa dat intelligere plu
ra secreta et facere plura misteria pul
cra et cupidissima in sua ciuitate dat honorē
et habundanciā victualiū et diuiciarū dat
sanitates a diluuio et ceteris incomodis
aquarum

ay ercurij vtus spūalis amicabilis
ē multū et eius ē sapientissimus Docet
iudicia plarum et alia secreta Dat sapiam
et intellectū et ingeniū Dat exaltacōem
et coplemētū victualiū Dat pacē et ad
iuuat cōt(ra) inimicos

Ex libris Antiquis

a e habendo sciam experimentorum
quorum effectus cognoscitur ab in
fluencia celi siue planetarum breuiter

sciendum quid sit zodiacus quid signum quid gradus
quid facies quid triplicitas et que sint nature
signorum et aspectus planetarum de quibus supra suffi-
cienter declaratum est. Ulterius dicendum est
de nominibus precipuorum signorum ex quibus extracte
sunt figure que rime nuncupantur. Est primo
sciendum quod stelle que sunt in fine arietis
et in capite et in ventre tauri vocantur
Sahmadys. Que vero sunt in fine tauri et in ca-
pite et in ventre geminorum dicuntur Luchlym
in fine geminorum cum capite et ventre cancri
vocantur Telech. Que vero sunt stelle in
fine cancri et in capite et in ventre leo-
nis Alhey. Est in fine leonis cum capi-
te et ventre virginis Alpos est fine
virginis cum capite et ventre libre est fine
vero libre cum capite et ventre scorpionis
vocatur Alhosinul. Kalcharie autem
sunt stelle in fine scorpionis et in capite
et in ventre Sagittarii. Haurypel est
fine Sagittarii cum capite et ventre
Capricorni. Halhoel est fine capricorni
et capite et ventre Aquarii. Garro
hel est fine aquarii cum capite et ventre

---

homines me videntes sint leti et le[illegible]
et bene gaudentes de adventu et pre-
sentia mea taliter quod ad [illegible] veniant
colloquium pacifica amicabilia placa-
bilia et humilia in tantum quod nullo modo
mihi nemo in nocere valeant ubicunque et
cis fuero semper sim clipeo sancte crucis
protectus et defensus Amen. Hiis dictis
lava faciem totam cum dicta aqua sic dicens
Ego lavo faciem meam et oculos meos
in commemoratione omnium sanctorum angelorum ar-
changelorum. Ista predicta dicatur et fiet die
lune antequam exeas de domo et aliis
diebus quibuscunque possunt dici pro necessi-
tate. Et cum omnia predicta dixeris et com-
pleveris habeas mensam paratam cum mappa
bene munda super qua pones panem vinum
et oleum olivarum post dicas tuam orationem
sive benedictionem quam consuevisti di-
cere in prandio vel cena deinde post se-
de ut si velles prandere et dicas sic
O talis N. ego invito te ad prandium m-
nio deus nunc me adesse iussit et ad su-
stram mensam me sedere fecit et etiam

suo sancto pane me saturavit Et ex suo sacro sanguine me potavit et inebriavit Veni ergo talis N. iterum invito te ad prandium et constringo te In nomine patris et filii et spiritus sancti Et signes tunc panem et vinum postea dicas ita Par posso tu N. facere in mundo non solare fieri nunc non alio modo sicut potest de te sanctissimo corpore domini nostri Ihesu Christi saturare Nec de preciosissimo lacte virginis marie beatissime inebriare te

Abrahm te capit
ysaac te ligat
iacob te constringit

ita ut sis tu talis N. captivus ligatus de meo amore seu vera amicicia sicut fuit dominus noster Ihesus Christus in preciosissimo utero beatissime virginis marie amen Post dicas ter pater noster et ter ave maria et dicas psalmum Dominus regit me nichil mihi deerit et totum versum usque ad illud versum Impinguasti in oleo caput meum Et cum dicto oleo facies crucem in fronte in manibus in tibiis cum pedibus et compleas totum psalmum postea des panem et vinum amore dei vel dari facies totum Post statim dum exiveris domum tuam per eundo ad personam

BRITISH MUSEUM

~~104~~ 103 ~~118~~

dum dicas rite et devote totum psalmum Exurgat deus et dissipentur inimici eius Et statim post dicas In via hac per quam ambulo in statim precedo in custodia et defensione tocius sancte et individue trinitatis beatissime virginis marie tociusque celestis curie me totum submitto dono et remitto nos sub umbra sancte crucis et infra meritum acerbissimorum vulnerum domini nostri Ihesu Christi me abscondo ut semper cum eis per eas et eos ambulem ubicumque ero Et sicut tu domina purissima virgo maria et sanctissima dei genitrix fuisti per dilectissimum filium tuum dominum nostrum Ihesum Christum tempore sue acerbissime passionis sancto et purissimo beato Iohanni euangeliste recomendata ita veraciter ego N. licet indignus peccator sim tibi in omnibus periculis recomendatus protectus consolatus et defensus ut talis N. nullo modo ingenio vel ulla alia creatura vivente in nocere possit in anima nec corpore nec bonis nunc nec in futurum hic nec in aliquo quocumque loco amen Postea statim dum videbis faciem domini inspicias bene ipsum in faciem et dicas iterum sic O talis N.

Abrahm te capit tunc stringas

funiũ sinistrũ post dicas Ysaac te ligat
Iacob te constringat ita vere sic tu talis
N. captus ligatus & astrictus de meo amore
& vera amicicia sic fuit dñus nr̃ ihe
xp̃c ĩ vtero p̃clarissime beatissime v̓ginis marie
eius matris Amen Post absq̃ tiore vllo
p̃senta te q̃ multũ benigne salutat & ho
neste te recipiet &c

Recordare mei dñe oĩpotentatu tu da
sermone rectũ & benesonante ĩ os
meũ vt placeant v̓ba mea ĩ cõsp̃tu oĩum
ĩtuenciũ me & ĩ eos q̃ cõseruit eis ĩter
mĩ Ego autẽ cõstitutus sũ rex ab eo sup̃
syon montẽ sc̃m eius p̃dicans preceptũ eius
Tu autẽ susceptor meus es dñe libera
tor meus & gl̃ia mea exaltãs caput meũ
Dominica de natiuitate descendit dñum tue
Verbũ caro factũ est Ponet sua de
tota demũ da susta Si est homo die
louis dñico vel igniet Si est femina in
die mercurii lune vel veneris hora p̃ma
luna crescente ĩ pergamino virgineo cũ
incausto facto aque rosarũ almesst p̃
v ura littera nõis tui sit papira littera

---

persuaserat sibi se mortuum esse. Posito
in feretro cũ iuuenes illũ p̃ vallẽ porta
rent petentibz ceteris q̃ quidnã rei eet
se nuntiarẽ ad sepulchrũ se ire mortuũ
n̄ dicebat. Inter petentium multitudinẽ hic
occurrebat cũ oẽs nuntiasset mortuum
dicerẽt ad sepulturã deferri. Vnus
tuberniarũ o mala bestia fuit & fuit
pessimus aut dixerũt certe suspendi lago.
Ille stultus cũ hec audisset erecto capite
Si viuus essem sicut sũ mortuus inquit
dicerẽ furcifer ut p̃ gula mentiris. Qui
eũ portabant erecto risu magno ho
minẽ in feretro relinquere.
Disserebat ambulando fr̃ [illegible] duo [illegible]
maior erat voluptuosus cuius [illegible]
tũs secessit aspectu mulieris que [illegible]
sui hominum [illegible] asportata fuerat [illegible]
tenuit hanc alter ait utinam te cognoscere
mulierẽ inquit hec est domina aliqua
ad hanc te [illegible] nisi [illegible]
[illegible] spũ cõtraxit
Dictum superius [illegible]
[illegible] nota [illegible]
[illegible] magister [illegible] dicebat

Ns in ponte post cenam et estas erat se-
dens transeunte puella rusticana eta-
te matura veluti ex rabida conspicatus
hortatur cum hora esset tarda et sol in oc-
casu pergeret ut apud ipsum noctem duce-
ret. Cum annuisset illa accito famulo
ducat eam ad uxorem iubet dari ex cena
et in certo cubiculo locari. Remisso famu-
lo cum intelligeret uxor viri animum ad adoles-
centulam adiecisse animum adolescentula
in suo lecto collocata ipsa in eodem cubi-
culo dormitum proficiscitur. Vir de in-
dustria ad mediam noctem cum vigilasset
existimans dormitare uxorem clam do-
mum reversus cubiculum ingreditur igna-
rus quod dolo uxoris tacitus bis tacitam sub-
agitavit egressus. Quod egerat dixit
famulo ipsum ad idem certamen cohor-
tatus. Ipse patronam uxorem cognovit.
Tormentula ad solitum cubiculum ducentes
lectum silentes intravit ne uxor ut puta-
bat excitaretur. Mane primum
surgens tacitus abiit existimans se pu-
ellam cognovisse. Hora deinde prandii
cum redisset domum uxor ei in primis

44 106
105

quinque recentia ova adsorbendum dedit.
Admiratus vir rei novitatem cum quid id
sibi vellet percunctaretur illa vultu hila-
ri pro primo miliario que ea nocte confe-
cerat totidem ova sibi offerre inquit. Sen-
sit ille suos se laqueos cepisse nec filiam ab
se solo uxorem cognitam ova sumpsit. De-
dit plerumque ut suo met dolo castigen-
tur improbi.

a erant per viam florentie colloquentes
socii duo quorum unus erat oblongus et cor-
pulentus ac statura sublonga. Hos conspec-
ta adolescentula cum intuere ambulantes
hec inquit iocando [illegible] muliercula se-
mosa est ad modum nec venustas illa ad
hec verba insolentius facta nequaquam
hoc de vobis dici posset inquit alte-
inquit alter feminis sicut ego fecit vel-
let mentiri

Finis

Iste liber est spiritualium operum Ari
stotilis et est liber Antimaquis qui
est liber secretorum hermetis :
Opera mira possunt operari per
hunc librum et est liber Antiquus
septem planetarum :
liber : Antimaquis
[illegible] ulibet spiritus climati pertinet
unus modus spirituum. Quia
quilibet ibi habet partem suam.
per corpus et membra ita quod iste et iste ordinantur
omnes ita spiritualia sunt secundum divisiones
corporum planetarum climatis et secundum gressum eius
per 12 signa Quia per ista poterimus in
telligere eius fortunam vel infortunam quod de
illis venit in mundum spiritus qui sunt divisi
ad qualibet gentem climatis Et quilibet
planeta habet spiritum proprium qui descendit de eo
et gubernat habitatores qui sunt in suo climate
Et quilibet spiritus cuiuslibet et successore alterius
planete cui [illegible] in factis suis Et
quilibet illorum habet adiutorium alterius
parte que est de natura eius Quia iste mundus
est divisus in 12 partes et illius est celum

8295 47831
193t p29
72d31.

53c p9371
c15 f1 p29
f2c58d15
c15 f1 st.

---

et omnia que sunt in eo Et celum ambulat in cir
cuitu per 12 signa ¶ Signa autem sunt 12
Et partes climatis Et ista sunt gubernatores mundi
¶ Et terra similiter divisa est in partes 12
sicut firmamentum est de quatuor quadrantibus
et climatibus membris ¶ Quatuor quadrati sunt
quatuor qualitates naturarum que sunt
calidum frigidum humidum siccum ¶ Septem
membra sunt climata que sunt divisa per
planetas qui sunt gubernatores mundi ¶ Et
mittunt virtutes suas et virtutes 12 signorum
et suorum spirituum omnibus rebus terrestribus ¶ Et sicut
firmamentum est divisum in 12 signa ita
terra in 12 partes sic quod quodlibet signum
habet potestatem in parte sua :
Aries est divisio terre de [illegible] usque ad
finem terre qua capit primus planeta
Taurus est divisio [illegible] et illius
est [illegible] albolath usque ad finem terre parte
Gemini est divisio terre morabie et
est absoreth usque ad finem terre planete
Cancer divisio est [illegible] usque ad
finem terre planete
Leo divisio terre romanorum et almanie

84t1 8472957
771

usque ad finem terre .4e. planete
Virginis est divisio tribelyr et gellach
et bethan usque ad finem .5te. planete
Libre est divisio terre babilonie et ad ray
tinu et fessen et terra turcorum usque ad finem
.6te. planete
Scorpius est divisio terre de achinuos
que fuit motana achaaurum et terre eorum
et habitaciones
Sagittarius est divisio terre persie
et corrachen et que continentur cum eis
Pisces est divisio terre helicamos que
est terra de salan dorcha echyna et ha
milis terre orientales et que continentur in eis
uatuor anguli qui dividuntur
per quatuor qualitates s. et Oriens
Occidens. Meridies. Septentrio Ca
liditas est orientis frigiditas occidentis
humiditas meridiei. Siccitas Septen
trionis
limata sunt .7. que dividuntur per
.7. planetas ita quod quelibet planeta suum
gubernat clima Et ista .7. climata
comprehendunt .12. signa que dividuntur
per .12. divisiones terre et per illud modum

n574925
.49

dividuntur .7. climata per .7. planetas
Terra de virgen est Solis ☉
Terra Babilonie est lune ☽
Terra Turcorum est martis ♂
Terra persie est Mercurii ☿
Terra Romanorum est Jovis ♃
Terra arabum est veneris ♀
Terra Indie est Saturni ♄
Et ista .7. climata divisa per .7. planetas
Et quelibet planeta suum gubernat clima
Et in procedendo per .12. signa quelibet
planeta lunare vel impedire fuit ulterius
plane ita quod apparebit virtutes eius in alio
climate quod non est suum per istum modum
uando unus planeta intravit domum
alterius aut suam exaltacionem
impediet virtutem eius in suo climate et
mutabit natura eius secundum quod fuerit
potestas eius in eo dicit secundum quod fuit
Amicus vel inimicus illius planete Quia
iste .7. planete habent amiciciam et inimiciam
et convenienciam et disconvenienciam Quia
cum aliis ut videmus gentes unius civitatis
quod aliquando est amicicia et multociens
aliquando inimicia propter virtutes spirituales

i73c3t31
p6182t1957

qua planete veniunt. Sicut quando ♄ venerit in
domo ♃ est sibi contrarius quia est inimicus eius.
Et quando intravit eius exaltacionem facit
dampnum in suo civitate et malum suo populo
♄ ♂ d474 donec exeat inde. Et quando saturnus intrat
domum martis impedit eum et facit quod populo
sue civitatis infirmatur cum eo aliquis. Et si
intraverit gradum sue exaltacionis
facit eos discordare contra suum prin-
♄ ☉ cipem et regem. Et si saturnus intraverit do-
mum solis non mittet inter eos discordiam
sed erit siccitas et infirmitates. Et quando
intravit suam exaltacionem eveniet
dampnum populo civitatis et tre a parte
♄ ♀ suorum regum. Et si saturnus intrat domum
veneris iuvabit eum cum suo spiritu
et roborabit gentes sue civitatis quando
debellat suos inimicos propter amicitiam
que est inter eum et venerem. Et si intra-
verit suam exaltacionem devincet populus
illius civitatis suos inimicos et habebit po-
♄ ☿ testatem super illos. Et si saturnus intra-
verit domum mercurii erit securus ab eos.
gentes illius civitatis erunt securi ab i-
nimicis suis quia non impediet eos in

---

aliquis. Et si intraverit eius exaltacionem
recipiet iniuriam a suis regibus. Et
si saturnus intraverit in domum lune po- ♄ ☽
puli illius civitatis spoliabuntur a suis in-
imicis et faciet eis dampnum et ipsi ha-
bebunt pacem inter se. Et si intraverit
eius exaltacionem populo illius civitatis fa-
ciet infirmitates

ſ i Iupiter intraverit domum saturni ♃ ♄
temptabit eum et ostendet sapien-
ciam illi civitati auferens infortunia
et dat eis fortunam. Et si intraverit
in eius exaltacionem faciet bonum regem
populi illius civitatis et reges faciet bonos
populis et habebunt gaudium cum eis. Et si
Iupiter intraverit domum martis au- ♃ ♂
feret eis suam substanciam que erat in populo
illius civitatis quod non interficient se invicem cum
aliis. Et si intraverit eius exaltacionem
faciet quod reges sint bone voluntatis contra
populum suum et gaudebit cum eis. Et si
Iupiter intraverit domum solis crescet ♃ ☉
in populo illius civitatis magna sapiencia et
sciencia et intellectus. Et si intraverit eius
exaltacionem faciet eos intelligere

C

sciencia & qui habebunt in eis que antea nesciebant
¶ Si Iupiter intrat domum Veneris faciet ♃ ♀
populum illius civitatis concordes & esse ex una
voluntate & defendet eos a suis inimicis
Et si introivit eius exaltacionem populi illius
civitatis gaudebunt cum suis principibus & custo-
dientur ab omnibus pestilenciis & infirmitatibus &
siccitatibus. ¶ Si Iupiter intraverit do- ♃ ☿
mum Mercurii illa civitas habundabit omni bono
& erit bonus annus in pane & fructibus & custo-
dietur ab omnibus pestilenciis Et si introivit
eius exaltacionem auferet eius malum
regem pro bono tenendi eos ad legem & iusti-
ciam faciens eis bonum ¶ Si Iupiter in- ♃ ☽
troivit domum lune crescet populo illius
civitatis intellectus & substancialitas Et
si introivit eius exaltacionem faciet regem
illius civitatis bone voluntatis contra populum & gau-
debit cum eo

♂ ♄ ſ i Mars intrat domum saturni fac-
iet populo illius civitatis interficiat alter
quidam cum aliis Et si intrat exaltacionem
eius faciet populum civitatis interficere regem suum
♂ ♃ ¶ Si Mars intrat domum Iouis securat
eum nil mali faciens ei Et si intrat eius ex-

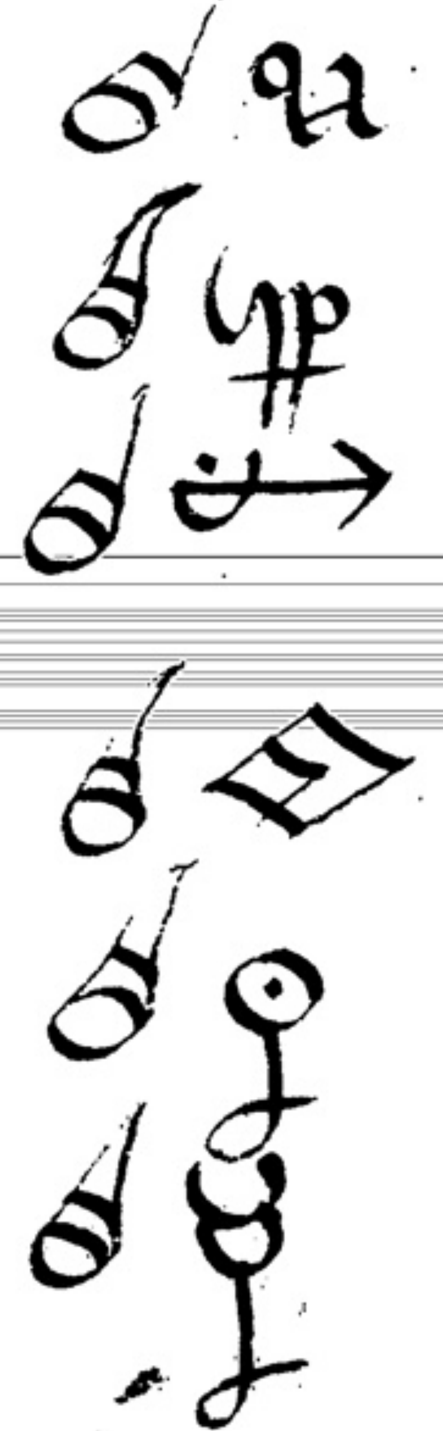
altacionem ¶ Si Mars introivit domum solis ♂ ☉
declinat ab eo non potens ei facere malum
aliquod ¶ Si Mars intrat domum Veneris ser- ♂ ♀
vat populum illius civitatis ad interficiendum in-
imicos suos ¶ Si Mars intrat domum ♂
Mercurii dampnat populo illius civitatis contra regem ☿
suum & exponunt eum Et si intuerit eius
exaltacionem interficiet regem suum & interficia-
ntur cum aliis ¶ Et cum Mars intrat domum ♂
ſ lune non potest ei facere malum ☽
i Sol intrat domum saturni mittit ☉ ♄
illuc spiritum suum fortunatum Ita civitas
illius erit habundans & populo concordabit cum
rege suo Et si intrat eius exaltacionem
dabit bonam voluntatem regi contra populum suum
& erit supplicans eis & honorabit eos &
gaudebit cum eis & ipsi cum eo ¶ Cum
Sol intrat domum Iouis & eius exaltacionem ☉ ♃
crescet populo illius civitatis magnus intellectus
sapiencia multa & bonum ¶ Cum sol intrat do- ☉ ♂
mum Martis custodiet populum illius civitatis
cum suo spiritu fortunato & non faciet malum
quibusdam aliis Et cum intrat eius exalta-
cionem dat regi bonam voluntatem contra
populum suum & populo contra regem

☉ ♀ ¶ Si sol intrat domum veneris dirigit
ipsum illius civitatis ad omne bonum faciens eos
veraces et legales et mittit pacem inter eos
Et quando intrat eius exaltacionem ipso illius
civitatis recipiet placitum a rege suo ¶ Quando
☉ ☽ Sol intrat domum lune crescit bonum illius
civitatis et sapiencia et potestas

♀ ♄ v enus quando intrat domum saturni
mittit fortunium in ipso illius civitatis
et viri non diligent uxores suas Et quando
intrat eius exaltacionem rex habebit malam
voluntatem contra ipsum suum et inficiet
ex eis et eis faciet iniuriam ¶ Quando
♀ ♃ venus intrat in domum Jovis facit vo-
lubilitates hominum concordare cum mulieribus
et erit tamen habundans et bona Et quando
intrat exaltacionem eius custodit ipsum
ab infirmitate et dampno et faciet
eos bene morigeratos ¶ Quando venus
♀ ♂ intrat domum martis faciet in illo civitate
multa mala et plures meretrices
et non diligent se quidam cum aliis nec
diligent suum regem Et quando intrat ex-
altacionem eius veniet inter ipsum illum

guerram et discordias tormenta pestilen-
cias paupertatem et siccitatem ¶ Quando venus ♀ ☉
intrat domum solis aut eius exaltacionem
securat eum et non facit malum ipso illius
civitatis non delinquet a suis inimicis et mittet
totum suum posse in cordibus suarum mulierum
et erit ibi multum fortunium Et quando intrat
exaltacionem suam cadet inter homines illius
civitatis occisiones et pestilencie in arbo-
ribus segetibus ¶ Quando venus intrat do- ♀ ☽
mum lune non faciet malum aliquod in
suo civitate

m ercurius quando intrat domum sa- ☿ ♄
turnum non impedit ipsum suum ¶ Quando
Mercurius intrat domum Jovis faciet ☿ ♃
eius contrarium et quod habebit potestatem super alios
Et quando intrat suam exaltacionem mittet
discordiam inter ipsum et regem in suo
civitate ¶ Et quando intrat domum martis ☿ ♂
et dampnum ipso illius civitatis et non diliget
se et mittet inter eos terrorem et metum pau-
pertatem et malum Et quando intrat exalta-
cionem mittit guerram inter ipsos et interfi-
ciet sine causa ¶ Et quando mercurius ☿ ☉



intrat domū solis erit illud clima habi
l dans bonis
una qn intrat saturni mittit
fortuitū in ppło illiꝰ ciuitatꝭ ¶ Si intrat
domū Iouis mittit i ppło illiꝰ ciuitatꝭ &
more ⁊ crescit eis sapiencia ⁊ bonitas
¶ Et qn intrat domū martꝭ hebit
ptate i ciuitate illo ⁊ custodiet eos a guer
ra ⁊ faciet eos bene morigeratos ¶ Et
qn intrat domū solis crescit i pplo sa
piencia ⁊ boni mores ⁊ dilunabit se a
iniuria ¶ luna intras domū veneris
custodiet illius ciuitatē ab oī malo ⁊ de malis
moribz ¶ Et qn intrat domū mercurij
crescet pplo illiꝰ ciuitatꝭ sapiencia ⁊ intel
lectꝰ ⁊ boni in oībz rebz Nota
f ciās qd oēs res nata q̄ nascit
i aliq isto ꝯ ciuitatū p modū qd
pla illiꝰ ciuitatꝭ hēat posse in sua natiuitate
erit i illa ciuitate magꝭ fortunate et
magꝭ potēs qͣ in alio ꝯ regionis com
plexionis ⁊ magꝭ custoditꝰ a pestilencia
¶ Et qn fuerit qd nō sit illiꝰ planete
cū spū illiꝰ ciuitatꝭ ⁊ multocies impedit
eū ⁊ multocies iuuat p talis potest
ās qd impedit eū ¶ Et scdm istud

8125 91
c637 1157

~~96~~ 112

111

accidit hoi res in vno ciuitate q̄ nō accidit
in alio ei Et quilibz pla hēt amicū
aliquē planetā ⁊ inimicū ꝯͣriū ei ⁊ se
curat eū nō faciēs sibi malū Et est
ibi alt qͥ iuuat eū ad crescendū i sua
vtute Et quilibz pla hēt .6. partes vt
sūt Cursū Inferiꝰ Coram Retro
dexter ⁊ Sinister Et qlibet istaꝝ pciū
habet sua parte de spū sicut dicemꝰ
d omꝰ Satūni est capricornꝰ et
Aquariꝰ ⁊ potestas sui spūs ē
i .12. gradu libre q̄ est domꝰ veneris
⁊ casus eiꝰ i .12. gradu arietꝭ q̄ est domꝰ
martꝭ Et gubernacō eiꝰ ⁊ extensio sūt
.12. grada piscium q̄ est exaltacō veneris
Et ciuitas eiꝰ est in India Et spūs qui
gubernat pplm sue ciuitatꝭ vocatur
bedeymyo Et indi vocāt eū dracem
d omꝰ Iouis est sagittariꝰ ⁊ piscis
Et spūs eiꝰ in loco sue exaltaciōis
ē in .12. gradu cancer q̄ est domꝰ lune
Et gubernacio eiꝰ ⁊ extencio sūt .12.
gradꝰ virginis q̄ ē domꝰ martꝭ Clima
suū ē Roma Spūs qui gubernat clima
d eiꝰ vocatur bedeymehuz
omꝰ martꝭ sūt aries ⁊ scorpio

d4755 ⁊

4. m.

++·x

Et sp̄us ei⁹ i loco sue exaltacōis ē in 28·
gradu Capcorni Et casus ei⁹ i·28 gᵒ
canc̄ Et gubernacio ei⁹ ɛ extensio fuit
in ē gᵒu tauri Et clia ei⁹ ē turquia
Et sp̄us gubernās clia eius vocat̄
Dyomos Et turca vocat eu bahos·
om⁹ solis est leo Et sp̄us sue ex
altacōis est i·19· gᵒ arietis Et gu
bernacio ɛ extensio ei⁹ fuit i 28 gᵒu
capcorni qui est dom⁹ satin̄ Et clima
ei⁹ est terra dezim Et sp̄us ei⁹ voca
tur Bedymyth·
om⁹ veneris fuit taur⁹ ɛ libra
Sp̄us ei⁹ in loco sue exaltacōis est
i 27 gᵒ pisc Et gubernacio ei⁹ ɛ exten
sio fuit 2 gᵒ scorpionis q̄ est dom⁹ martis
Et clia ei⁹ e tra Calate ɛ teplicthera
Et sp̄us gubnās clia vocat̄ Darnpos
om⁹ mercurii fuit geī ɛ virgo
Et sp̄us ei⁹ i sua exaltacōe
i 14 gᵒ virg Et gubernacio ei⁹ et
extensio fuit in 25 gᵒ geminorum Et clia
ei⁹ e persia Et sp̄us gubnans voca
tur zaharizabasar·
om⁹ lune est Cancer [illegible]
eadm in spia exaltacōe ē i 3° [illegible]

Cum convenissent maligni spiritus demonia in cordibus hominum intonantes, cogitantes utilitatem fragilitatis humane posse suo corrumpere et totam mundi machinam volentes suis viribus suffocare, ypocrisim cum invidia seminantes, pontifices et prelatos in superbia radicantes, dominum papam cum cardinalibus in unum venire fecerunt, dicentes ad invicem que sequuntur. Salus quam dedit dominus plebi sue modo per magos et nigromanticos in dampnacionem convertitur universorum. Nam et ipsi magi per diabolum inebriati et in errorem constituti [illegible] sue metas [illegible] precedentes, ac preceptum domini transgredientes, sic dicentis. Non temptabis dominum deum tuum, sed ei soli servies. Ipsi dei sacrificium abnegando et temptando nomina creatoris, demones invocando et eis sacrificia tribuendo, quod est contra [illegible] sacri percepti. Nam ibi dicitur. Abrenuncio sathane et omnibus pompis eius. Verum non tantum ipsos et omnes [illegible] plerique [illegible] ipsorum [illegible] erroribus provocaverunt, [illegible] mirificis illusionibus [illegible] ignorantes per huiusmodi [illegible] corporis [illegible] oportet [illegible] hoc ut [illegible] positum aliud cogitantes. propter quod oportet omnes alias scientias deperire. Dignum est igitur radicem mortis huius capitis penitus extirpare cum auctoribus seminum huius artis. Ipsi vero diabolo inspirante moti invidia et cupiditate sub similitudine veritatis falsitate publicantes quod falsum est dicere et absurdum, quia virum iniquum et inmundum impossibile est per artem veraciter operari. Nec spiritibus aliquibus vero obligantur, set ipsi in veritate coguntur invitatis hominibus respondere, et sua beneplacita penitus adimplere, tamen nullo virum volente eius artis principia nec causam ostendere veritatis. Ob hoc nos et artem magicam morti suo iudicio tradiderunt. Nos autem permissione divina [illegible] iudicium presentientes, scientes quod inde possent accidere multa mala, quoniam impossibile erat nobis congregacionis ipsi corporis viribus manum evadere, nisi a spiritibus reciperemus auxilium. Dubitantes de nimio periculo evenire, quia hostilis demonum potencia per preceptum nostra sola hora eos integre destruxisset. Ob hoc unum consilium fecimus magistrorum generale in quo ex ·M· magistris

a. Neapoli. Athenis et tholeto cōgregatis. elegim᷒ unū noīe honorium filium euclidis magistrū thebaꝝ ubi ars illa tunc legebat᷑. ut deleret sup p̄dc̄as ꝑ nobis oībꝫ opari. Qui consulente angelo hocrohel noīe. A. volumina artis magice defflorauit. nobis florē accipiens. ⁊ aliis cortices dimittendo. De quibꝫ voluminibꝫ sūpsit. 93. capitula cum oībꝫ uirtutibꝫ hui᷒ artis. q̄ sb̄ nobis breuibꝫ continent᷑. de quibꝫ libellū cōposuit. quē sacrū siue iuratū nominamus. hac de cā quia. 100. sac᷑ dei noīa sūt materia huius libri. Et ideo sacrū gi actus ex sacris. ul' ex ipsis extitit sac᷑. ul' qꝛ ab angelis ē sacratus. et q̄a cū hoc angl's hocrohel eū sacrū a dn̄o appellauit. Tunc placuit pncipibꝫ et platis contentis de combustione fabulaꝝ ⁊ destructiōne scolaꝝ. et credebant hanc artē penitus destruxisse. Nos moti furore ⁊ iracundia istam fecim᷒ iuramēta. Primo: q nulli dabit᷒ iste lib donec magister fuerit i extremis. Et q nisi tribꝫ tm̄ copiet᷑. Et qd nulli dabit᷑ mulieri, nec hoīni nō maturo etate. tm̄ ⁊ pbissimo, ac fideli, et q cognouit ꝑ annū mores ⁊ cōdiciōnes ⁊ q de certo nō destruetur. s; tamē restituetur aut ei successoribꝫ. Et quod si nō inueniatur hō sufficiens cui liber tradi debeat. qd' magr secū faciat i tumulo sepeliri. et executores ꝑ iuramēta fortissima astringendo. ul' ipm alicubi i terra sua sepeliat munde ⁊ honeste, nec locū alicui ꝑ aliquas astucias reuelabit. Et si magr et discipulis aliq necessitate habeat. cū uelit eos aliqualiter pbare q ꝑ p̄ceptis suis cōplendis. mortem pati si necesse fuerit nō timebit. Et custodiens nō iqret de dc̄is ul' fcīs magr̄i sui. n̄ ipm magrm suū talia scire aliquid reuelabit. n' dabit ad hoc circūstancias declarantes. Et q sicut pater alligat filios suos ita magr discipulos suos alligabit i concordia ⁊ amore ita q̄ un᷒ de ceteris nichil alteri ppaget. nec un᷒ secretū alteri reuelabit. s; erunt fideles [illegible] et concordes. Nono [illegible] post istud [illegible] hec oīa p̄dicta obseruare. Et ob hanc causā librū hunc appellam᷒ iuratum. Incipit liber.

In noīe d' oīpotentis dn̄i nr̄i ihesu xp̄i unici ⁊ ueri dei. Ego honorius oīa salomonis i lib̄ meo taliter ordinaui q pmū capitula ū pateant clarius q̄ sequntur.

Primū Caplo pmi opis

Primū capitulum de compositiōe magni noīs dei q apd' hebreos dr̄ scemphoras. et ē. 72. lrarū. q ē pncipiū i hac arte. // 2m. de uisione diuina. // 3m. de cognitiōne potestatis diuine // 4m. de absolutiōne pcōrum. // 5m. ne qs incidat i pcō mortali // 6: de redēpcōe trium aīaꝝ de pgatorio.

Capitula scd̄i operis

Septimū: de cognitiōne celorum. // 8: de cognitiōne angelorum cuiuslꝫ celi. // 9: de cognitiōne cuiuslꝫ angeli ⁊ noīs ⁊ potestatis eius. // 10: de cognitiōe sigillorum cuiuslꝫ angeli ⁊ uirtutis eorum // 11: de cognitiōne superioris cuiuslꝫ angeli // 12: de cognitiōne officii cuiuslꝫ angeli. // 13: de inuocatiōne ⁊ associatiōne cuiuslꝫ angeli. // 14: de impetratiōne uoluntatis a quolꝫ angelo // 15: de inspectiōne omnium sciēciaꝝ // 16: de hora mortis sciende // 17: de oībꝫ p̄sentibꝫ pteritis ⁊ futuris sciendis // 18: de cognitiōne planetaꝝ et stellaꝝ. // 19: de cognitiōe uirtutū planetaꝝ ⁊ stellaꝝ ⁊ q faciunt influere // 20: de influenciis stellaꝝ ⁊ planetaꝝ mutandis. // 21: de mutatiōe diei i noctē et noctis in diem // 22: de cognitiōe spirituum aereorum et aliorum // 23: de cognitiōe spirituū ignis et eorum nominū ⁊ superiorum ⁊ sigillorum ⁊ potestatū et uirtutū eorum // 24: de cognitiōe nominum ⁊ uirtutū superiorum spirituum. // 25: de cognitiōe sigillorum ⁊ uirtutum eorum. // 26: de cognitiōe peruersionis et permutationis elementorum ⁊ corporum ex hiis creatorum. // 27: de cognitiōe oīū herbarū plantaꝝ et omnium aliorum existenciū sup terram ⁊ uirtutū eorum // 28: de cognitiōe humane nature et oīū factorum hoīs et sic cogitatio et q̄ sunt absondita ⁊ ignota i ipsa // 29: de cognitiōe aquaticorum spirituū et uirtutū superiorum ipsorum // 30: de cognitiōe terrenorum ⁊ infernorum spirituum. // 31: de uisione pgatorii ⁊ inferni ⁊ aīaꝝ ibidē existenciū. // 32: de obligatiōe corporis et aīe ad reuerendū. // 33: de sanctitate hui᷒ lib. Capla tercii opis

Tricesimum quartum: de constrictione spirituum per vasa. // 35: de constrictione spirituum per sigilla. // 36: de constrictione spirituum per tabulas. // 37: de forti invocatione spirituum imponenda. // 38: de inclusione spirituum. // 39: de incluso spiritu ut respondeat vel vivo. // 40: de fulgure et tonitruo provocando. // 41: de obumbratione facienda. // 42: de purificatione aeris. // 43: de corruptione aeris. // 44: de nive et gelu facienda. // 45: de rore et pluvia facienda. // 46: de floribus et fructibus provocandis. // 47: de invisibilitate. // 48: de equo. // 49: de absente quod veniat in hora sani. // 50: de re que deferatur in momento ubicumque volueris. // 51: de abstractione rei. // 52: de renovatione rei. // 53: de transfiguratione cuiuslibet. // 54: de flumine provocando in terra sicca. // 55: de commotione regni contra dominum. // 56: de regno vel imperio destruendo. // 57: de dando potestatem cuilibet. // 58: de militibus multiplicandis armatis. // 59: de fundatione castri et destructione. // 60: de speculo puro componendo. // 61: de demonstratione loci vel anime per speculum purum. // 62: de speculo apparitionis mundi. // 63: de fure et furto revocando. // 64: de thesauris apprehendendis. // 65: de discordia facienda. // 66: de concordia provocanda. // 67: de habenda gratia et benevolentia omnium personarum. // 68: de divitiis habendis. // 69: de curatione cuiuslibet infirmitatis. // 70: de dando infirmitatem cuilibet et quantum placuerit optanti. // 71: de interficiendo quemlibet. // 72: de tempestate et periculo terre et maris faciendo. // 73: de navi retenta in mari per adamantem vel aliter retrahenda. // 74: de omni periculo evitando. // 75: de captione et congregatione avium. // 76: de piscibus capiendis et congregandis. // 77: de animalibus silvestribus congregandis et capiendis. // 78: de bello faciendo inter aves vel pisces vel similia. // 80: de apparentia ioculatorum et puellarum psallentium. // 81: de apparentia gardinorum vel castrorum. // 82: de apparentia militum pugnantium. // 83: de apparentia gryphonum et draconum. // 84: de apparentia omnium ferarum. // 85: de apparentia venatorum et canum in venatione. // 86: de apparentia loci quod sit alibi quam est. // 87: de apparentia totius voluptatis.

[illegible]

Octogesimum octavum: de incarceratis liberandis. // 89: de seris et carceribus reserandis. // 90: de thesauris, metallis et lapidibus preciosis et omnibus rebus absconditis in terra inveniendis. // 91: de apparitione corporum mortuorum quod loquantur et resuscitata appareant. // 92: ut animalia de terra cari appareant. Set ista duo capitula subtrahimus quia erant contra domini voluntatem.

Quoniam ergo cum divino adiutorio precepta Salomonis et vestigia sequi volentes, tamen substantialis tres recipere, unum principium necessarium esse profitemur. Nota quod primum principium est divina maiestas, et est invocanda a fide cordis procedens et est opera nostra efficaciam ostendens. Dixit Salomon: unus solus est deus, sola virtus, sola fides, a quo unum opus, unum principium, una perfectio in arte consistit, quamvis in membris dividatur multipliciter. Et sic partes integres sapiunt suum totum, licet fuerint imperfectum. Similiter et huius nostre artis

Non sic quia illud dei in[illegible] tota virtus in trinitate que est alpha et ω, principium et finis, que est pater et filius et spiritus sanctus, tres persone, unus deus, vite dator, mortis destructor. Unde dicitur: Qui mortem nostram moriendo destruxit et vitam resurgendo reparavit. Qui novum condidit testamentum. De compositione sigilli dei ad noticiam prime partis. // De visione divina ad noticiam secunde partis. // De visione angelorum ad noticiam tertie partis. Et de constrictione spirituum ad noticiam quarte partis. // Et de obligatione in firmitate ad noticiam quinte partis. Hec operantibus per hunc.

Angelorum tres sunt modi: modi celestes, aerei, terrei. Celestium duo sunt modi, quorum quidam serviunt deo soli et isti sunt .9. ordines angelorum, videlicet cherubin, seraphin, troni, dominationes, virtutes, principatus, potestates, archangeli et angeli. De quibus non est vocare in virtute, nec ex artificiali potentia sive mortales est loquendum, et isti nullatenus invocantur, quia magestati divine continue laudantes assistunt, et numquam ab eius presentia separantur. Tamen quia humanum genus anima cum ipsis sortita, christianus cum ipsis feliciter coronari, per donum et gratiam salvatoris potest suo vivente corpore eos presencialiter cum summa maiestate vera atque aspicere et cum ipsis deum laudare et suum cognoscere creatorem.

Et ista cognitio non est cognoscere deum in maiestate et potentia in illo modo quo Adam et prophete cognoverunt. Set illud est principaliter notandum quod operantium tres sunt modi: pagani, iudei, christiani. Pagani sacrificant spiritibus aereis et terreis, et eos non constringunt, set fingunt se constringi per virtutem regis eorum, ut idolis fidem adhibeant, et ad veram fidem nullatenus convertuntur, et quia fidem malam habent, opera eorum nulla. Et quia per talia experimenta operari voluerit, dominum deum suum dimittat et deum negat et spiritibus sacrificet, et idolis fidem adhibeat. Quia fides operatur in homine sive longa fuerit sive mala. Unde in evangelio: Fides tua te salvam fecit. Iudei vero per visionem nullatenus operantur, quia per adventum Christi domini amiserunt, et non possunt in celis collocari, testante domino qui dicit: Qui baptizatus non fuerit condempnabitur. Et licet omnibus angelis operentur imperfecte, et per invocationes suas veniunt ad effectum, nisi sit fidem adhibeant, quia dictum est eis explicatum: Donec venerit rex regum et dominus dominantium, cessabit unctio vestra. Quamquam cessaret si per hanc artem haberet efficaciam veram. Et sic opera eorum nulla. Et quamvis iudei in quantum iudei a deo sunt condempnati, tamen summum adorant creatorem, set in debito modo tamen virtute sanctorum dei nominum cogunt venire spiritus. Set quia iudei non signantur signo domini, scilicet crucis et fidei, nolunt spiritus vera eis respondere. Solus ergo christianus potest in hac visione et in omnibus aliis viriliter operari. Et quamvis per hanc artem magicam tria bonum genera operentur, non credendum est quod in ipse nomine magus debeat malum concludi, nam magus per se philosophus grece, hebrei et scriba, latine sapiens dicitur. Sic ars magica a magos dicitur, quod est sapiens, et ycos quod est sciencia, quasi sciencia sapientum, cum in ipsa efficiatur homo sapiens et per hanc sciat omnia preterita, presentia et futura. De compositione signi dei vivi.

Primo fac unum circulum cuius diameter sit trium digitorum propter tres clavos domini, vel .5. propter quinque plagas, vel .7. propter .7. sacramenta, vel .9. propter .9. ordines angelorum, sed communiter .5. digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordei propter duas tabulas moysi, vel distantem a primo tribus granis propter trinitatem personarum. Deinde infra illos duos circulos in superiori parte que dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intret circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem, deinde .t. deinde .o. deinde .e. r. o. r. a. b. a. l. a. y. q. t. i. y. s. e. a. l. g. a. a. o. u. o. s. u. l. a. r. y. c. e. k. s. p. f. y. o. m. e. n. a. u. a. r. e. l. a. c. e. d. a. t. o. n. o. n. a. o. y. l. e. y. o. t. m. a.

Et iste littere sunt eque distantes et circuient circulum eo ordine quo sunt posite, et sic magnum nomen domini semenphoras .72. litterarum erit completum. Hoc facto in medio circulorum, scilicet in centro, fac unum pentagonum talem.

⛤ in cuius medio sit signū tau. ta le. T. et sup illd signum scribe no men dei el. Et sb nom aliud dei .s. ely. isto

mo do. // Deinde infra angulū sū morem pentagoni scbe istas duas lras .l. r. Et ī s⁹ aliū angulū dextrum istas duas. a. l Et ī alio post istū istas duas .l. a. et ī alio post istum .l. c. Et ī alio post istū .u. m. // Deinde circa pentagonum fac unū eptagonū. cui lat⁹ supi⁹ sui sui mediū ɔtangat angulū supiorē pentagoni u. .l. r. scribebat. et ī code latere eptagoni scribe hoc nom sā angeli q̄ ē caftiel. Et ī alio latere a dextris istud nomen alteri sā angli q̄ē satqiel. Deīn ī alio. samael. et ī alio raphael. postea A nael. postea. michael. postea. Gabel. et sic .a. latera eptagoni erūt adimpleta. // Deinde circa istū eptagonū pdictum fac aliū eptagonū n̄ qm̄ pmi tm̄ .s. talē q̄ unū latus ipi⁹ intersecet latera alti // Deinde fac aliū eptagonū talē q̄lis pmus fuit. cui anguli .a. contingant angulos .a. eptagoni si. q̄ bini & inde tur. Hic tn̄ eptagon⁹ int⁹ predcm sm ɔcluditur. unū lat⁹ si eptagoni supeū do et aliud subeundo. s. latus pmo anglo succedens subeundo ibit. et que sequūt serie supeuntis et subeuntis alterut tim se hēbūt. // Deinde ī quolz angu lo si eptagoni una crux depingat. Dei de in illo latere si eptagoni q̄ tendit ab ultimo angulo eiusde ad sm angulu eiusdē ī eadē pte q̄ ē sup caftiel. sillabe [illegible] sā dei nōis scribat. Ita q̄ hec sil laba. la. scribat in illo loco lateris pdci qui est sup primam sillabam de caftiel. et hec sillaba. ya. ī illo loco eiusdem lateris qui ē supra ultimam sillaba eiusdē caftiel. et hec sillaba. ly. ī illo loco eiusdem lateris qui ē latus iterse cans pdictū latus et crucem. si anguli eiusdem // Deinde ī latere illo q̄ tendit ab angulo pmo eiusdē si eptagoni ad tē cium angulū eiusdē scribatur hoc nom sām dei narath. ita q̄ hec sillaba. na. sc̄ bat in illo loco eiusdē lateris q̄ ē sup pri mam sillabam satqiel. et hec sillaba. ra. in illo loco qui est supra ultimam eiusdē. et hee due lrē .t. h. ī illo loco q̄ ē ī eodē la tere īter lat⁹ secans ipm et crucē tertiā. // Deinde ī illo latere eiusdē si eptagoni q̄ tendit .a. 3°. angulo eiusdē ad qrtū q̄ dem scribat hoc creatoris nomē sām q̄ dē. libarre. ita q̄ hec sillaba. ly. scriba tur sup primam sillabam de raphael. et hec sillaba. bar. sup ultimā sillabam ei⁹ ī illo eiusdē lateris q̄ ē īter lat⁹ intersecans ip sum et qrtū angulum eiusdē si epta goni. // Deinde in illo latere eiusdē si eptagoni q̄ ē a qrta cce usq̄ ad ulti mam scribat hoc aliud sacrum crea toris nomen libares. ita q̄ hec sillaba ly. scribat in illo loco lateris q̄ ē supp mā sillabam ipi⁹ michael. et hec silla ba. ba. ī illo loco lateris qui ē sup ulti mam sillabam eiusdē. et hec sillaba res. ī illo loco eiusdem lateris q̄ ē inter latus itersecans ipm et ultimā crucē. // Deinde ī illo latere eiusdē si eptago ni q̄ tendit a 6° angulo eiusdē si eptagoni ad qrtū scribat hoc aliud sām nomen [illegible] [illegible]. ita q̄ [illegible] ī illo loco eiusdē lateris sc̄ [illegible] qui ē sup pmā sillabam de samael. et [illegible] ī illo loco eiusdē lateris qui ē sup ultimam eiusdē et sillaba [illegible] ī illo loco eiusdē lateris q̄ ē inter latus itersecans ipm et sextā crucē. [illegible] [illegible] scribat ī illo loco [illegible] [illegible] [illegible] lium nomen diuincum. // Deinde ī illo latere eiusdē eptagoni tendente a qrta cruce ad sextam scribat hoc aliud dei sa crū nom. uchain. ita q̄ hec sillaba. ue. scribatur ī illo loco eiusdē lateris q̄ ē sup pmam sillabam de anael. et hec lra. h. sr̄ ultimam sillabam. et hec sillaba. ain. ī illo loco eiusdem lateris qui ē īter latus secans ipm et sextam crucē. // Deīde ī illo latere q̄ tendit a sexto angulo eiusdē si eptagoni ad pmū angulū scribat hoc aliud sacrū dei nomen. jalgal. ita q̄ hec lra. i. scri bat in illo loco eiusdē lateris q̄ ē sup pmā sillabā de gabriel. et hec sillaba. al. sup ultimā. et hec sillaba. gal. ī illo loco eiusdem lateris q̄ ē īter latus itersecans ipm et pri mā crucē. // Deinde ī medio lateris p mi et secūdi eptagoni a dextris scribatur Ays. et ī sequenti latere eiusdē secūdi ep tagoni a dextris hoc nomē. dujinas. et ī alio. gyram. et ī alio. gram. et ī alio. aisaram. et ī alio. alpha. et ī alio. Ə. // Deīde ī illo spacio q̄ ē sub si et pri angulo pmo eptagonoꝝ scribatur hoc nomen dei. el. et ī illo spacio q̄ ē īter pri sub angul⁹ si et secūdi eptagonoꝝ sub 3ª cruce hoc nom. on. et ī illo alio spacio lo sub tertia cruce iterū hoc nomen. el. et ī alio sub qrta cruce iterū. on. et ī alio sub qnta cruce iterū. el. et ī alio sb sex ta cruce iterū. on. et ī alio sub septima cruce. co. // Deinde ī illo spacio q̄ clau ditur īter angulū pmū si eptagoni. et sm angulum eiusdē. et pmū latus secūdi eptagoni et portōm circuli ɔtingen te illos angulos. depingat una crux in medio .s. spacij illius. // Et in binis supiori a lateris crucis scribat hec lra. a. et sup binam crucis seam. a dextris lra. // Et sub binam inferiori a dextris scribat hec alia lra. a. Et sub qrta bina ca hec alia lra. // Deinde ī alio spa ciolo sequenti a dextris ī medio scribatur hoc nomen. ely. et ī alio hoc nomen. elon. et ī alio. ysic. et ī alio sother. et ī alio. adonay. et ī alio. sadaj. // Deīde sca as q̄ ī exemplaribus contīet pentagonus. sit de rubeo cum croceo. ī spacijs tincto. Et pmus eptagonus de azurio. sr̄s de cro ceo. terti⁹ de purpureo. et circuli de nigro. et spacium īter circulos ubi ē nom semeu phoras. tingit croceo. oīa alia spacia in tendi scient tingi. Sz ī operationibus aliter sic ut debet. q̄a de sanguine aut talpe aut turturis. aut upupe. aut uespertilionis. aut. oīm hoꝝ figurat. et ī pgameno u. gineo uitulino ul equino ul ceruino. et sic cōplet̄ dei sigillū. // Et p hoc sām et sacrū sigillū qm̄ erit sacrū poteris facere opa cōcs q̄ postea dicent in hoc libro sacro. // Quod autē sacrūdi hoc sacrū sigillū tale sicut sequit debet &c.

Aspirante dño dixit salon uic⁹ col. deus. sola fides. sola ūtus. q̄ dūs spibz noluit reuelari et distribui tali modo. // Dixit angelus samael salom lec tabis ipso isti q̄ et aliis similr tribuet sic placuit creatori. et iubet ipm dūs taliter cōsecri. // Primo sit mund⁹ opans nō pollutus et cū deuocōe firmat non astute. nō comedat neq bibat do nec pfecerit op⁹. Et sanguis quo scrip tum fuerit pmo sit bndictus sicut postea dicetur. Deīde suffumiget hoc sigillū ambra. musco. aloe. lapdano albo et ru beo. mastice. olibano. margaritis et thure. ī uocando et orando dūm sicut postea de uisione diuina erudiet. Post inuocan do angelos sicut īferius ēciā dicet. Oratio bn̄ tū precio tali modo. Et tu dñe p annūciacōm conceptōm et c. Hoc sacr̄ textum nomen ac sigillū tuū bndicere et cōsecrare digneris. ut p ipm te mediante possum uel possit tal'. q. celestes communicere potestates aereas. et terreas cu infernalib; subiugare. inuocare. tunnitare. coniurare constringere. excitare congregare. dispergere ligare. ac ipos innocuos reddere. hoīes placare. et ab eis suas peticiones gratiose hēre. inimicos pacificare. pacificatos disiungere. sanos in sanitate custodire uel infirmare. infirmos curare. hoīes bonos a mal' custodire. et distinguere. et cognoscere. omne corporale periculum euadere. Iudices i placito placatos reddere. uictoriā i oīb; optinere. pctā carnalia mortificare. et spiritualia fugare. uincere et euitare. diuitias in bonis augmentare. et dm̄ i die iudicii apparebit. a dextris eius cu scīs et electis tuis. uiam possit agnoscere maiestatem. Et tunc illa nocte sub aere sereno et domum dimittat. // Deinde habeas candelas nouas sine [illegible] a scās. i qs qs nunqm manum polluerit. in qb; signum glutet et sic complebit hoc sacrosanctum sigillum. Cui pnt eptagon. A. ordines. Scdus. A. articulos duplos. Tercia A. sacramenta designant.

[D]to de compositione sigilli dei. uidendum ē de uisione dei. Ad q̄ hēndam sic ē pcedendum. // Primo sic optans uere penitens et confessus. sit a mulierib; et ab earum aspectib; sequestratus. Nam ut salon ait. Qua ē cu ursa i cauernis et leone morari qz cu muliere nequam. Ab hoīb; mal' et i firmis separet. Nā dic̄ ps. Cu scō scs eris. et cu uiro innocente innocens eris. Vita sua munde deducat. ut dr. beati immaculati q ambulant i lege dnī. Vestimenta eius non sint fetida. imo noua uel mundissime lota. Et ītendit salomon uestimenta noua intactos &c. q dicit necessarii angeli de mundanis curant. Et sic patet q pauperes circa uestes operire sic diuites. Sin operare subscriptum illorum angelorum illud conuenit. qui habitant cu hoīb; et sunt mundi. ideo mundas uestes aperiunt. et ideo salon generaliter loquitur. // Nunquam aliquis dnī hoc facere uoluerit sit ociosus. ne cito deueniat cor suum ad pctm. Nam dicit. Semp aliqd agite: ne ociosi inueniamini. Semp et continue roget dm̄ per has sanctissimas orones que secuntur. ut qn̄ uos seruus quem cu uenerit dnūs inuenerit uigilantem.

[A]ctiones nras qs dnē aspirando preueni et adiuuando prosequere. ut cuncta nostra operatio a te incipiat. et p te incepta finiatur. Qui uiuis et regnas. p oīa scl'a sclorum.

[A]ue maria gratia plena dnūs tecum bndicta tu i mulierib; et bndictus fructus uentris tui mater dei ora p nob. Amen.

[S]alue regina mater mīe. uita dulcedo et spes nostra salue. Ad te clamamus exules filii eue. ad te suspiramus gementes et flentes i hac lacrimarum ualle. Eia ergo aduocata nostra illos tuos misericordes oculos ad nos conuerte. et ihm bndictum fructum uentris tui nob post hoc exilium ostende. O clemens. O pia. O dulcis maria. // Ora p nob sca dei genitrix: ut digni efficiamur pmissionib; xpi.

[G]loriosa uirgo semp maria. uirgo gliosa mr ecce. mr pietatis et i dulgentie. Aue carissima dnā semp uirgo maria. uirlu[illegible] niuis. honor eternus. signum serenitatis. // Aue purissima dnā maria. aula dei. porta celi. sacrariu spc scī. Aue pyssima dnā. [illegible] aurea. templum diuinitatis. reclinatorium eterne pietatis. Aue clementissima dnā maria. decus uirginum. dnā gentium. regina angelorum. Aue amantissima dnā maria. fons ortorum. ablutio pctōrum. lauacrum aīarum. Aue desideratissima dnā maria. mater orphanorum. mamilla paruulorum. consolatio miserorum. Salue scā parens. Salue scā et imaculata uirginitas. assistens uultui dei. memor esto nre fragilitatis. // Salue benignissima. salue suauissima. salue misericordissima. preclaris semp uirgo bndicta et gliosa semp uirgo maria. q uirga sanctissima dei et nr̄ os purissima. montis stella clarissima. Salue semp gliosa. margarita pciosa. sicut lilium. formosa. olens uelut rosa. alla. dirige me i uisione beata.

Obsecro te regina phennis scā maria p amorē pris et filii et spc scī. et p commendatum tibi celeste sacrarium. et p multas [illegible] sermones qs fecit sup me et sup gen' humanum. et p uirtutes et p misteria scē crucis. et p scōs clauos fixos i suas pciosas manus et pedes et p scā .v. uulnera sui pcōsi corporis. et p preciu scā corporis sui. quo nos redemit i scā cruce. ut ores pro me et p omnib; pctīs meis et necessitatib; meis aīe et corporis mei. ad dilectum filium tuum ut me uiuente ipm uidere et collaudare merear. Amen. Pr nr. Ave.

[G]aude uirgo dei genitrix i maculata. gaudium i dona. Gaude que gaudium ab angelo suscepisti. et gaudium uisionis diuine mi dona. Gaude que genuisti eterni luminis claritatem // Gaude dei genitrix et gaudium uisionis diuine michi dona. ut subleuer de omib; angustiis et tribulacōib; et uiciis meis que se in corde meo. et quo amplius ut tecum sum a latere consistens ad uidendum. me uiuente deum eternum. // Adoro te scā mr dnī nri ihu xpi et laudo et magnifico te. Adoro altitudinem tuam. adoro castitatem et uirginitatem tuam. adoro pietatem et misericordiam tuam. adoro uiscera beata tua. que portauerunt deum et hoīem. Adoro bm̄ uterum tuum q portauit ihm dnm nrm. Adoro beata ubera tua q lactauerunt saluatorem mundi. // Precor te carissima semp uirgo maria p amorem filii tui dnī nri ihu xpi ut intercedas p me peccatore ad uisionem dei eterni me uiuente hndam. et succurras mi i oīb; angustiis et necessitatib; meis. et ne derelinquas me. neque sim sine adiutorio i hac uisione beata. neque i illo tremendo die cu exierit aīa de corpore meo. sed i illa mirabili hora cu rapta fuerit ad uidendum me uiuente dm. postulo gliosa me ad portas paradisi facere uenire. ut merear uidere ibi filium tuum. et merear hēre leticiam sempiternam uisionis diuine cu ipo filio tuo gliosissimo qui uiuit et regnat p oīa secula seculorum Amen.

q̃ ora

[E]go pctōr i dignus ad laudem et honorem gliosissime semperque uirginis marie genitricis dnī nri ihu xpi eius sacra nomina cu sim i dignus mr meum exiguum secundum spu scō dictante nominare curo.

[S]ibilla dei genitrix semper maria ne i digneris cum me uilissimum et innumerabili iniquitate plenum. sz accipe propicia misericorditer q indignus ad honorem tuum offero et affecto. [illegible] pissima sacra tua noīa. corde ore oris distincte nominare et exaltare uolo. [illegible] regina. maria. genitrix. mater. sponsa. filia. theotocos. uirgo. uas. thalamus. nubes. ros. pacifica. princeps. regina. aurora. imperatrix. domina. ancilla. ortus. fons. puteus. uia. uita. semita. splendor. stella. aurea. lumen. luna. fenestra. uitrea. ianua. porta. templum. cella. domus. hospitium. capsa. [illegible] aula. tabernaculum. manna. [illegible] liber. stola. flumen. fons. uia. [illegible] natum. sella. turris. [illegible] ius. redemptrix. liberatrix. amica. thalamus. uallis. cinnamomum. turtur. columba. lilium. rosa. consolatio. portus. spes. salus. gloria fundamentum. uera pictore medicina. sacrarium spiritus sancti. Radix iesse. Antidotum. reconciliatrix. Sion. puella. [illegible] Nam deprecor sublimitatem tuam ut per hec diuina tua nomina que ego nunc [illegible] inmundicia coram altari tuo de te presumendo optuli. ut in hac hora me audias. et in sanabili digneris me facere uidere. atque laudare te et tuum filium gloriosum corporali meo uisu te. Deprecor et interpello gloriosa per tuum quem concepisti. quem genuisti. quem peperisti. quem in carne concepisti. quem in lacteo nutristi. quem pannis inuoluisti. quem in templo presentasti. quem predicantem audisti. quem in cruce pro nobis suspensum uidisti. quem mortuum et sepultum inuenisti. surgentem a mortuis sensisti. quem ad celos ascendentem ad patrem uidisti. et inde uenturum est iudicare uiuos et mortuos. et seculum per ignem. per ipsum quoque pollutus labijs pollutus anima pollutus corpore pollutus mente auxilium nominare imploro. quatenus in hoc opere te et sanctam trinitatem cum sanctis angelis tuis facias me aspicere et uidere. et [illegible] eterno magno iudicio ab eternali pena eripias. per christum dominum nostrum. Amen. G. oratio.

Credo in deum patrem omnipotentem creatorem celi et terre et in ihesum christum filium eius unicum dominum nostrum qui conceptus est de spiritu sancto. natus ex maria uirgine. passus sub poncio pilato. crucifixus mortuus et sepultus. descendit ad inferna. tercia die resurrexit a mortuis. ascendit ad celos sedet ad dexteram dei patris omnipotentis. inde uenturus est iudicare uiuos et mortuos.// Credo in spiritum sanctum sanctam ecclesiam catholicam. sanctorum communionem. remissionem peccatorum. carnis resurrectionem. Et uitam eternam. amen.

Quicumque uult saluus A. oratio.

esse et uisione dei frui. ante omnia opus est ut teneat catholicam fidem. Quam nisi quisque integram inuiolatamque seruauerit: absque dubio uisione diuinam non uidebit. Fides autem catholica hec est ut unum deum in trinitate et trinitatem in unitate ueneremur. Neque confundentes personas: neque substantiam separantes. Alia est enim persona patris alia filii: alia spiritus sancti. Sed patris et filii et spiritus sancti una est diuinitas. equalis gloria coeterna maiestas. Qualis pater talis filius talis spiritus sanctus. Increatus pater increatus filius increatus spiritus sanctus. Immensus pater immensus filius immensus spiritus sanctus. Eternus pater eternus filius eternus spiritus sanctus. Et tamen non tres eterni sed unus eternus. Sicut non tres increati nec tres immensi: sed unus increatus et unus immensus. Similiter omnipotens pater omnipotens filius omnipotens spiritus sanctus. Et tamen non tres omnipotentes: sed unus omnipotens. Ita deus pater deus filius deus spiritus sanctus. Et tamen non tres dii sed unus est deus. Ita dominus pater dominus filius dominus spiritus sanctus. Et tamen non tres domini: sed unus est dominus. Quia sicut singillatim unamquamque personam deum aut dominum confiteri christiana [illegible] compellimur: ita tres deos aut dominos dicere catholica religione prohibemur. Pater a nullo est factus: nec creatus nec genitus.// Filius a patre solo: non factus nec creatus sed genitus. Spiritus sanctus a patre et filio: non factus nec creatus nec genitus sed procedens. Unus ergo pater non tres patres. unus filius non tres filii. unus spiritus sanctus non tres spiritus sancti. Et in hac trinitate nichil prius aut posterius nichil maius aut minus. sed tote tres persone coeterne sibi sunt et coequales. Ita ut per omnia sicut iam supra dictum est et unitas in trinitate et trinitas in unitate ueneranda sit.// Qui uult ergo saluus esse et uisione diuina frui: ita de trinitate sentiat. Sed necessarium est ad eternam salutem et uisionem ut incarnationem quoque domini nostri ihesu christi fideliter credat. Est ergo fides recta ut credamus et confiteamur quia dominus noster ihesus christus dei filius deus et homo est. Deus est ex substantia patris ante secula genitus. et homo est ex substantia matris in seculo natus. Perfectus deus perfectus homo: ex anima racionali et humana carne subsistens. Equalis patri secundum diuinitatem: minor patre secundum humanitatem.// Qui licet deus sit et homo: non duo tamen sed unus est christus. Unus autem non conuersione diuinitatis in carnem sed assumptione humanitatis in deum.// Unus omnino non confusione substancie: sed unitate persone.// Nam sicut anima racionalis et caro unus est homo: ita deus et homo unus est christus. Qui passus est pro salute nostra descendit ad inferos tercia die resurrexit a mortuis.// Ascendit ad celos sedet ad dexteram dei patris omnipotentis: inde uenturus est iudicare uiuos et mortuos. Ad cuius aduentum omnes homines resurgere habent cum corporibus suis et reddituri sunt de factis propriis racionem.// Et qui bona egerunt ibunt in uitam eternam et uisionem diuinam quam nunc petimus. qui uero mala in ignem eternum. cum [illegible] postulant. Hec est fides catholica quam nisi quisque fideliter firmiterque crediderit saluus esse nec hanc diuinam uisionem optinere quibit.

Ergo diuinis monitis formati et preceptis salutaribus instructi audemus dicere. Pater noster qui es in celis sanctificetur nomen tuum. Adueniat regnum tuum. fiat uoluntas tua sicut in celo et in terra. panem nostrum supersubstancialem da nobis hodie. et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. et ne nos inducas in temptacionem. Sed libera nos a malo. Amen.

Ipse α et ω. deus omnipotens principium sine principio. finis sine fine. Exaudi hodie preces meas piissime. nec secundum iniquitates meas nec secundum peccata mea retribue mihi domine deus meus. sed secundum misericordiam tuam que est maior rebus omnibus uisibilibus et inuisibilibus. Miserere mei sapiencia patris. christe lux angelorum. gloria sanctorum. spes et portus et refugium peccatorum. cunctarum rerum conditor et humane fragilitatis redemptor. qui celum terram maria totum ac moncium pondera palmo concludis. Te piissime deprecor et exoro ut una cum patre illustres animam meam radio sanctissimi spiritus tui. quatenus in hac sacrosancta arte taliter possim proficere ut ualeam ad facialem tui beatifice uisionis [illegible] tui sanctissimi spiritus et tui nominis [illegible].// Et tu qui es deus meus qui in principio creasti celum et terram et omnia ex nichilo. qui spiritu tuo omnia reformas. comple [illegible] sana animam meam ut glorificem te per omnia opera cogitacionum mearum et dictorum meorum.// Deus pater oratione mea [illegible] et intellectum meum angelice cognicionis [illegible] ad suscipiendum [illegible] corporis et ad [illegible] ore op̃ distincte noīare et exaltare uolo. R̃ oīanſ regina. maria. genitrix. nūr. sponsa. filia. theotocon. ūga. uas. talamus. nubes. ros. pa cithera. princeps. regina. aurora. imperatrix. dña. ancilla. ortus fons. puteus. uia. uita. semita. splendor. stella. aurea. lumen. luna. fenestra. uitrea. ianua. porta. [illegible] cella. domus. hospitium. capsa. templum. aula. tabernaculum. manna. [illegible] liber. stola. flum. fons. uia. [illegible] nitatum. fessa. aurea. mulier. [illegible] ius. redemptrix. liberatrix. amica. [illegible] lamus. uallis. anemonis. turris. colūba. lilium. rosa. consolatio. portus. spes. salus. gloria fundamentum. uera patrie nuc diuina. sacrarium spc sci. radix iesse. antidotum. reconciliatrix. syon. puella. nutrix. tua deprecor sctissima maria ut p hec diuina tua noīa q̄ ego nūc ē plecti ī mundicia coram altari tuo de te p̄sumido optuli. ut ī hac hora me audias. et in sanabilis digneris me facere uidere. atq; laudare te et tuū filiū gloriosū corporali meo uiuere. Tecū īterpello gloriosa p tuū quē concepisti. quē genuisti. quē peperisti. q̄ ī carne concepisti. q̄ ī talamo nutristi. q̄ pannis inuoluisti. q̄ ī teplo p̄sentasti. q̄ p donante audisti. q̄ ī cruce p nobis suspensum uidisti. q̄ mortuū et sepultum inuenisti. surgentē a mortuis sensisti. q̄ ad celos ascendentē ad patrem uidisti. et inde uenturū ē iudicare uiuos et mortuos. et sclm p ignē. p ipm quoq; pollut labijs pollut corde pollutus corpore pollut sensu te cū nominare imploro. q̄tin ī hoc opere te et scam trinitatē cū scis angelis tuis facias me aspicere et uidere. et [illegible]terno magno iudicio ab eterna pena eripias. p. x. dominū nostrū. Amen. G. oratio.

Credo ī deū patrem omnipotentē creatorem celi et terre et ī ihm xpm filiū eius unicū dñm nrm q̄ conceptus ē de spiritu scō. natus ex maria uirgine. passus sub pontio pilato. crucifixus mortuus et sepultus. descendit ad īferna. tercia die resurrexit a mortuis. ascendit ad celos sedet ad dexteram dei patris oīpotentis. inde uenturus ē iudicare uiuos et mortuos. // Credo ī spm scm sctam ecclesiam catholicā. scorū comunionē. remissionē pctōr. carnis resurrectionē. Et uitā eternā. Amē.

Quicūq; uult saluus Ā. oro.

Quicūq; uult saluus ē et uisionē dei habere. ante oīa op3 ē ut teneat catholicam fidē. Quā nisi q̄sq; integram inuiolatāq; seruauerit: absq; dubio uisionē diuinam nō uidebit. Fides aūt catholica hec ē ut unū deū ī trinitate et trinitatē ī unitate ueneremur. Neq; cōfundentes psonas: neq; substanciam separantes. Alia ē eī psona patris alia filij: alia spc scī. Sed patris et filij et spc scī una ē diuinitas. equalis gloria coeterna maiestas. Qualis pr̃ talis filius talis spc scs. Increatus pr̃ increatus filius increatus spc scs. Inmensus pr̃ inmensus filius inmensus spc scs. Eternus pr̃ eternus filius eternus spc scs. Et tñ nō tres eterni: sed unus eternus. Sicut nō tres increati nec tres inmensi: sed unus increatus et unus inmensus. Similiter oīpotens pr̃ oīpotens filius oīpotens spc scs. Et tñ nō tres oīpotentes: sed unus oīpotens. Ita deus pr̃ deus filius deus spc scs. Et tñ nō tres dij: sed unus est deus. Ita dñs pr̃ dñs filius dñs spc scs. Et tñ nō tres dñi: sed unus ē dñs. Quia sicut singillatim unamquāq; psonā deū aut dñm confiteri xpiana u[illegible] compellimur. Ita tres deos aut dños dicere. catholica religione prohibemur. Pater a nullo ē fcs: nec creatus nec genitus. // Filius a pře solo: nō fcs nec creatus sed genitus. Spc scs a pře et filio: nō fcs nec creatus nec genitus sed procedens. Unus ergo pr̃ nō tres pres. unus filius nō tres filij. unus spc scs nō tres spc sci. Et in hac trinitate nichil prius aut posterius nichil maius aut minus. sed tote tres psone coeterne sibi sunt et coequales. Ita ut p oīa sicut iam supradcm est et unitas ī trinitate. et trinitas in unitate ueneranda sit. // Qui uult ergo saluus ē et uisionē diuinā habere: ita de trinitate sentiat. Sed necessarium ē ad eternam salutē et uisionē. ut incarnationē quoq; dñi nrī ihu xpi fideliter credat. Est ergo fides recta ut credamus et confiteamur q̄ dñs nr̃ ihs xpc dei filius deus et hō est. Deus est ex substantia pris ante secula genitus. et hō ē ex substantia matris in seclo natus. Perfectus deus pfectus hō: ex aīa racionali et humana carne subsistens. Equalis pri scdm diuinitatē: minor pre scdm humanitatē. // Qui licet deus sit et hō: nō duo tñ sed unus ē xpc. Unus autē nō cōuersione diuinitatis ī carnē sed assūptione humanitatis ī deū. // Unus oīno nō cōfusione substancie: sed unitate psone. // Nam sicut aīa racionalis et caro unus ē hō ita deus et hō unus ē xpc. Qui passus ē p salute nra descendit ad iferos tercia die resurrexit a mortuis. // Ascendit ad celos sedet ad dexteram dei pris oīpotentis: inde uenturus ē iudicare uiuos et mortuos. Ad cuius aduentum oēs hoīes resurgere habent cū corporibus suis. et reddituri sunt de fcīs ppriis rōnem. // Et qui bona egerunt ibunt in uitam eternam. et uisionem diuinam q̄ nūc petimus. qui uero mala ī ignē eternū. aut nūc ab eternitate postulant. Hec ē fides catholica q̄ nisi quisq; fideliter firmiterq; crediderit saluus ēē nec hūc diuinā uisionē optinere quibit.

Ego diuina institutione format' et preceptis salutaribus ī p̄ntat audeo dicere.

Pater nr̃ q̄es ī celis sctificet nomē tuū, adueniat regnū tuū. fiat uoluntas tua sicut ī celo et ī terra panē nrm supsubstancialē da nobis hodie. et dimitte nobis debita nra sicut et nos dimittimus debitoribus nostris. et ne nos inducas ī temptationem. sed libera nos a malo. Amen.

Alpha et ω. deus oīps principiū sine principio. finis sine fine. Exaudi hodie preces meas pijssime. nec scdm iniquitates meas nec scdm pctā mea retribue. tu dñe deus meus. et scdm iustitiam tuā q̄ ē maior rebus oībus uisibilibus et inuisibilibus. miserere mei sapientia patris. xpe lux angelorū. gloria scōrū. spes et portus et refugiū pctōr. cunctarū rerū conditor et humane fragilitatis redemptor. q̄ celū et terram atq; totum ac monciuum pondera palmo concludis. te piissime deprecor et exoro ut una cū patre illustres aīam meam radio scissimi spc tui q̄tinus ī hac sacrosancta arte talis possim peruenire ut ualeam ad faciale tue [illegible] uisionē [illegible] tui sanctissimi spc et tui nois peruenire. // Et tu q̄es deus meus q̄ ī principio creasti celū et terram et oīa ex nichilo. q̄ ī spū tuo oīa reformas. comple [illegible] mea. sana animā meā ut glorificem te p oīa oīa cogitationū mearū et [illegible] mearum. // Deus p̄z orōne mea [illegible] et intellectū meū auge et memoriā meā [illegible] ad suscipiendū [illegible] uisionē [illegible] corporalis et ad [illegible]

Hertellam et sup eternum fanali meam
cenaam q uiius et regs presenta scta sedere
Helysemath. hazaram. orō. Hamen.
lemel. sadulch. ecrou. helon. zamarā.
zoma. ieromathun. theos. deus pie & fortis.
hanathamali. ieramaphala. zamay. ha
tomaaz. ziui. colnaphan. salumaar. zy
hal. geromelam. haymala. ramay. genu
zaneath. helicuieth. semay. selmar. iero
samay. iadjar. lemer. harama. hamany.
menothemath. hemelamp. et tu sce pr
pie deus et ꝯplicabilis i oībꝫ opibꝫ tuis q
sunt sca & iusta et bona. Megallame
thor. semaffaer. zamadamar. geogremai.
megaus. monozail. hamezcaza. hulelata.
iustarama. iehcuas. iehema. malamen.
sephozmay. zemonoma. ecelas. henathe.
hemelua. ierozmay. lemeley. semosceruri.
zemalier. helcamam. salion. tharathos.
tromnos. nelay. tharathos. usyon. geze
thon. semynathemas. zezabas. thamiā.
helomany. hamel. Amen.

Theos. megale. patir. ymos. hebrel.
Habobel. heroy. haley. helihot. heri.
hekot. lemel. iezei. sadā. salaseey. salam
al. salatelli. samel. sadamiel. saday. hel
gion. helliel. lemegos. micegon. megos.
inytheon. legmes. murthon. mychohyn.
hoel. hesely. ierozgual. semihel. semobzlat.
semelthia. samua. geth. gebel. rasahamay.
gelgemana. semana. haralyhmihon.
salepatir. salepati. ragion. salechia. thu
rigum. hepatir. usion. hatamas. hotona.

Lux mundi deus imen. Pa
ter ēnitatis. largitor sapie. et
toti gre spual pie & iestimabilis
dispensator noscens oia priusq fiant fa
ciens tenebras & lucem mitte manu tuā
et tange [illegible] meū & pone
illud ut gladiū [illegible] ad enarrandum tu
[illegible] in sagittam electā
et gnum eritā reconditum ad [illegible]
cuam mirabile sane. et emitte spm [illegible]
um duc sām meū ad istud donū [illegible]
i mēm meam ad erudiendū et i confirmā
meam ad speculandū p uirtutē [illegible]
tui sedes p dexteram pie sce tue [illegible]
ter clementer et leniter i me gr[illegible]
ispira & doce & istrue. et istaura [illegible]
tam sensuū meorū & doceas me. et [illegible]
me. et mundifices me. et corrigas me [illegible]
explana tua usq i finē. in visione [illegible]
nali optime. et adiuvet me consiliū a
tissimi p sanctam sapiam tuam et mis[illegible]
Si autē velles impetrare aliqd [illegible]
sciām vl sacre librū vl sonorare spmu
tates peticionem orōis preteritas sic. Mitte
manū tuam et tange os meū. pone
illud ut gladiū acutum ad enarrandū et
eloquēd hec sca verba. Linguā meā ut
sagittam electam ad enarrandū mirabilia
tua et ad pnunciandū ē memorit' retinendo.
Sic petes p scīa impetrā. Si p vōle
trando libri sic. ut gladium acutū ad
sēnd et sanctificand hec tam scā qm alia i
ta. ut sagittam electam ad continuand
sinitate mirabilia tua. et ad pnunciand
ea. et plurimo impetrād. Si p uoiando
spc agis. pete sic. acutū ad eloqnd hec
illa tam sca q alia. ad curand & toc
gendi neume. videre. stare. cecidere. olen
re spc tales. N. in tali. N. filio tali. N.
electam: ad ostendend mirabilia a pp
tenue tue. et ad pnunciand illa & gladi
alii et clamet mos tales spc. N. contra
dum. Si aliud peteres q illa q dicta
sunt similiter in bru uarietate illi pertinētem
muitates. et no solū i hac orōe imo i omib;
latinis i qb; aliq peticō reperit. Orō.

Azaplemaha rasay. semalir. azalat.
haraalir. lameth. hazalat. hemat.
hemuc. gelemon. grephemyon. zelame.

relaciz. lmoztha. hamernia. hamnezer
zal. hazmelal. hehal. zebal. secol. [illegible]
hoe. hamulitou. [illegible]
[illegible]
[illegible]
[illegible] sephil [illegible]
[illegible]
[illegible]
[illegible] gilseler
mor. gilselerethon. giereleon. gamalgay. se
magar. semalgay. semalgyy. lalua. aretio.
iesamahel. gegemahelay. hala. hela. ie
may. semethay. may. semnay. geles. hymey.
iolclemey. iesmar. samenay. lariactora.
cariactera. tharihetha. socalmata. gezamay.
socalma. socagamal. helgezamay. lalua.
halos. halos. zaynos. ieneuegal. sarima
lip. sarmalaip. sarmalaip. tamygel. thama
hel. sathabynhel. sathabinal. samal. maga.
samalanga. saminaga. satalmagu. lilimal.
salmana. sagualur. silrayithu. semalsay. ga
hir. galiur. gezmanday. salal. zegabathon.
zahamphaton. iezamprethon. ieruphaton.
iezemo. iezelem. ioselimen. hamanathos.
hathanathay. semalir. zemehet. iezozahel.
chezozabhel. gerozalal. eton. hanalal. ha
nagal. hanagan. harlagil. parthomegos.
samazibel. simazilel. leosemalir. leosamatir.
themathol. geminatol. gemizatol. lelalthe.
halatec. hamusthon. selamay. halmye. ge
mail. sadail. neomalhil. eholepha. capha
nial. hazaron. gezamel. hazymal. haylala.
semenay gehelmoy. thanathia. gemiaia.
zohamphaton. ielesamen. hatanathay. ge
malir. iesomabel. hajmoziel. halatethen.
lalaoge. halatehr. ehalohe. nyphos. phi
los. phelior. pholos. ydolmallay. ydolma
lay. pholihor. negroggen. negmather. pha
ramphie. pharanehe. scomitopotem. colp
mychopotem. hymaliasseuon. ymanamos.
manyalyas. gerymay. iemay. ietathama
zan. passamalir. deon. lelir. lon. sathaur.
hagynol. naragal. senozihor. nerothmay.
raguath. raguan. ranal. ragalal. hag
mal. hagamal. sagomossyn. sagemesym.
domogentha. thedmogen. theromogen.
salmatha. salamalir. zalamatha. hon.
lolon. halon. sepherimi. sephinon. saphi
amon. hamon. haridn. usion. gemessiō.
sepha. phalymyt. selamay. hamysticon.
theuthyngeu. hacton. rogoulon. lon. usa
Azalemalir. ou. Amen. Orō.

lemalir. azat. gessemon. thelamolir.
hazab. halatal. haclal. sezor. saroma
gal. gigozo. mogal. gelochon. samagoy.
hapiules. pamphilos. sitgalmon. lanpta.
iothim. hagual. halos. halua. geneogal.
samanlay. eanayheththamyel. sepalma
na. helemolas. helomelalir. gethalam.
zethalsam. selmon. saitmol. semalsay.
ethon. hanagul. pantomnegos. tinige
my. hanissiroy. selarnay. hallunlop. the
naly. soday. henaly. halaco. meahil. thios
sepha. caphaual. hazaron. cezamahal.
hala. saramnay. gelior. symoy. taniada
cha. gehemyzan. ierasagon. legelyme.
hathamathey. senar. gromyhazay. sochal.
magaal. ieinazan. zeheuphagon. lasile
zamay. legelime. lazama. iezobol. ie
rozalal. symahel. semnaly. seihel. leo
samalir. gemyhacal. halalze. gitopha
geos. theos. phalos. ydolmazan. negen.
pharamehr. nelmhahon. schon. getho
rem. nehchom. helisemalir. saratha.
ierasan. hynaliha. semenanos. geza
mai. ierucman. passamalir. thagal.
hagamal. sagamesy. sagamesym. the
megomau. zemegamary. salamatha.
salomothono. lon. lon. sepizion. hars
on. usion. semession. regon. Amen.

Lemalir. selanthe. hela. Oratio
hay. gozogam. romasim. hezety.

gorimal. eriophiam. lozathim. salathiam. belsapha. saphiez. hazulam. samiht. senathon. phethalozim. hazissim. genges. Lamecht. leuat. lena. Lethos amen.

Lihat. semaht. selmahat. helmaij. helyniam. helmamij. zezetta. zelegta. gezegatha. zozogam. teinalson. themareima sonn. ierampbel. phueteto. gamphal. zetego nophal. hezetogamphal. heephiat. hozophiar. iosathim. iosathim. iosenij. gosamyn. salaht. salatonam. salatechen. selatamiel. hen. henlem. halena. henle zepha. tosephar. thamar. sabaltetome. hasartitinar. thimas. titimar. nemor. semphot. semolht. zemphot. semoz. lemadihon. lemahat. phethalon. hamiht. phethalonamie. zomoe. zamiht. pahiti. philei. haphon. geigeon. geigohen. ierthon. iothios. lothos. semphot. lemahat. zemoht. lemaibo. phetalon. hamipe. hamiphon. pethio. gergion. lezton. iergohez. thothos.

Deus summe deus oratio. Lethos. amen.

Deus invisibilis. theos. patir. lehemnos. lehennos. lehennij. te rogamus piissime per sanctissimos angelos tuos qui sunt michael. i. medicina dei. raphael fortitudo dei. gabriel ardens. et seraphyn. heliphia. massay. cherubyn. ielomyuctos. gadalamy. gedelamy. saramagnij. lomateij. lodosij. geroheanathon. zahamamij. lomyht. gedemalasij. setemanay. setemananay. henlothant. helomyht. henlozamyht. samananazay. gedelamdi. plenitudine scientie. cherubyn et seraphyn nos supplices rogamus et te ihesu christe per omnes sanctos angelos tuos gloriosos. quorum nomina a deo consecrata sunt que a nobis proferri non debent. que sunt hi: dehel. dehel. depymo. deim. hel. exluso. depymon. helynon. exmogon. parineos. exmegan. pheleneos. nanagen. hosiel. oragon. gartona. rathion. mongham. inegon. Gonhamos.

Te queso domine mi illustra et clarifica animam meam lumine luminis tui. et illustra et confirma intellectum meum odore suauitatis spiritus tui sancti ut optinere valeam gloriosam visionem tuam quam non humiliter deposco. adorna domine animam meam ut videam faciem tuam. videam et audiam gloriam tuam et laudem tuam. reforma domine cor meum. instaura domine sensum meum. placa pusillanimitatem meam ad aspiciendam visionem facialem tuam et beatam. tempera benignissime animam et linguam meam. ad videndam hanc visionem per gloriosa et ineffabilia nomina tua. tu qui es fons bonitatis et tocius pietatis origo. habeas ergo domine pacienciam in me. et memoriam et gratiam bonam da mihi ut digne valeam hanc visionem beatam. et quia te peto in hac sancta oratione da mihi et largire tu qui peccatum non iudicas sed ad penitenciam inuitas. te quod indignus peccator ut sanaueris peccata mea et delictorum meorum scelera abstergas et penitus extingas. ut aptus efficiar domine sancta visione tua et petitione tantorum sanctorum angelorum et archangelorum tuorum tuorum de quibus presentem sum dignum et efficacem facias per gloriam maiestatem tuam tu qui es creator universalis operis. Amen. Oratio.

Ihesu dei filii incomprehensibilis. hancor. hanator. hanylos. ielpma. theodonos. helhotheos. phagor. corphandonos. norzanie. corithio. hanosac. helsezope. phagaleminator. candones. helos. Oratio.

Heleseph. phagar. thephagayn. thetendithahongs. vicemya. heptalpuos. velos helos. telhozes. hanaphagam. telehotiol. oraphagon. corphandonos. humane nature precioribus et vos heliothos. phagnora. angeli sancti assistentes adiuuate et docete me et regite me ad visionem dei semper peruenire. trinitas. optidam. per gloriam clementissimam et optatissimam creatoris domini nostri viui sancti et immensi per cuncta secula et eternum. cui est laus et honor et gloria per infinita.

Lamelht. ragua. ra oratio. Lemma amen.

Lagahel. ragua. ragionab. hagnaht. hogolam. craccidam. heractotam. haithononios. helmacutho. hemones. iothe. iothenserabha semaracha. heusazachia. serail. marab. myina thil. marathal. maurathal. brihamocon. thahamathon. leprodor. lephoris. leprohot. lephorys. helsaco. helsacohen. corquenal. dioremalguozemal. ualuiol. salail. salaz. salaioz. halaz. salquel. gellidomij. gelleuaz. iessonaij. hazozoz. hazarob. tharahal. bosihal. hemol. hamalamyn. amen. Oratio.

Semelht. seghehalt. ragnahr. belosymal. sagnilaz. crihator. hanthomos. lezen. samial. marab. brihamathon. lephez. inesado. thezam. salaihel. agellomaij. arathiota

Omnipotens incomprehensibilis oratio. Lemmal.

Magnus incontradicibilis et incommutabilis. eum omnibus angelis. impleatur hodie cor meum gratia tua et adimpleat consilium meum memoria tua et odor unguentorum tuorum et dulcedo gratie tue muniat mentem meam spiritus tuus sanctus. et claritate qua angeli faciem tuam domine cum omnibus celi virtutibus intuentur sine fine desiderant. tu valeam cum ipsis te clementissime facialiter intueri. sapientia qua omnia reparasti. beatitudinis plenitudinem qua angelos restituisti. dilectione qua hominem lapsum ad celestia traxisti. doctrina qua adam omnium scientia docere dignatus es. informa reple instrue instaura corrige refice et reforma me ut fiam nouus sanctitatis tuis intelligendis et visionis preclara faciei visione tua beata in salutem corporis et anime mee et omni fidelium et eternam visionem tuo gaudio in secula seculorum. Amen. Oratio.

Helischemy. amihel. hehelmen. hethchilem. hethel. ihe. hazagenthia. agnonator. hazgnthiaiaz. Ezelson. zezor. ielar. pisal. et vos angeli quorum nomina scripta sunt in libro vite et in [illegible]. iahim. hyos. helsa. heremogos. [illegible] ragil. belagia. lemas. lemar. rasmani. lemar. themasmoht. iasam. iemamoht. [illegible]. lemay. sotthaht. sehanhanes. ar. thau. sehaij. helymaht. iosoihel. helymoht. lattamalit. helymyhot. ioseu. theodony. iasamaht. phatenie. pancthenos. phatencynehos. haram. theos. hathansym. hanathaphar. hatanazar. lasiactor. ieseuemay. iesamana. iesamanay. hazathor. hanymosia. zezamanay. hamos. hamyjnos. hatregilos. caheglilos. zaguhel. zaahel. Amen.

Helma. helina. helymat. henina. hamathaos. hemijna. hetanathois. helsa. helos. hebros. helda. hagasa. botomegos. raitoragum. onctagon. Oratio.

Custodia a corpore Theragyn.

Alida eluada. alba. theos. behemphat. behem. nihos. bethar. hisimhut. hetamus. theos. deus pater deus filii deus spiritus sancte sermonem nostrum confirma et intellectum auditum meum et memoriam meam ad suscipiendam. cognoscendam. intuendam. intuendam visionem et faciem tuam beatam et gloriam. amen.

Agloros. theomythos. themijros. sehocodothos. zechododos. hathhamel. sozena. haptamygel. soziheuziha. henyfagettahol. helipua. sothoneria. geherahel. halunyz. zezothy. gezetaz. gerehona. hazihal. hazen. meguos. megalos. usyon.

Megal. agal. oratio. Sadonhe.

Megal. hariothos. handos. hanathos. hanathoios. hanothos. lemazemlemezen. lamezam. lethonas. iethonay. zemaziphar. zemasphar. zemaphar. petagimos. thethagnijos. hazemam. hazamahar. zahamyr. iecholaphoz. zethelaphir. gethoz. saphoz. halagetha. halacapha. halamyra. heragam. hazagus. phalasamar. samar. salcaz. salmay. salmeht. semeht. salsht. [illegible] dame. nembar. nemdamy. hadamam. zozena. helymoht. ha[illegible].

Omnipotens [illegible]. Oratio.

[illegible] [illegible] visita me et illumina [illegible]

+ massaij

ncium confirma. et istam consolacione mea. et danifica + pga sicut iohi + paulo qui te pnisti eos ad uisione tua eis ostendendo. ut sic dne meo inuente corpe possit et aia mea ispirare sensualr + uidere.

L Aubertrahel. hamsehel. tahlne. hase. hajel. zedarh. hazarach. zedarh. nazaraz. lezaiial. zerones. ierhpa. al semara. p̄ hanupla. zama. psa. sama. p iurab. planche. plachay. lenyhel. nehel. semenel. ienymachel. mythynab. nplalhu. nychon. mulanonab. hanupla. nynab. ochasal. uomelbynal. hetimel. hemnos. zebanel. zelimel. [illegible] [illegible] ralsal. [illegible] celos. alimelor. zalimelos. zazahel. [illegible] melachemos. mylromelos. [illegible] uiclimos. nnacomphos

E Cce [illegible] tuo dne [illegible] et cuius mens [illegible] nutu oia [illegible] et aperta [illegible] oia [illegible] + pura. [illegible] pura me [illegible] omnipotens. [illegible] loquor in ablacio [illegible] [illegible] et [illegible] me spu [illegible] [illegible] omne in credulitate [illegible] in nnione tuam sanctissima [illegible] [illegible] ualca essi [illegible] + absq defectu ia opatiere. tu.

L Ambsthgehel. helymobr. hemeb. salahel. zerochay. zalahel. gerozan. hehel. colarhemagra. [illegible] hag. ragen. seronay. zehel. hezchengon. rezomay. hauchegon. hamagra. zeozon. gesomay. hetelzenguon. sechomay. halla. [illegible] hagigel. hathaniel. hathomas. hecohay. zenohaj. dagera. theal. regon. hage. rezeregal. zehalrage. gehe. zeregal. hamabulat. heregon. gethage. madiasios. zarandios. [illegible] pallathoros. zallachtos. [illegible] nehodios. zezochthiam. [illegible] [illegible] [illegible] heremodios. [illegible] hehne. zazar. haro. [illegible] [illegible] hemhon. hermela

zar. lython. genithon. hezemihel. hepinerai. helnelazar. cezaeniphel. otherizozol. mothona. rabihel. samih. samechimelon. satabihel. samyil. tamyl. [illegible] nihel.

O Pr sempiterne deus [illegible] et misericors pr ante oia [illegible] [illegible] [illegible] nob [illegible] [illegible] commutabile remediu salutare [illegible] [illegible] [illegible] [illegible] tue nob [illegible] [illegible] [illegible] gliam audi uicendi facilt [illegible] [illegible] [illegible] [illegible] eternis [illegible] [illegible] [illegible] tui [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] chorus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] tellectus tui [illegible] [illegible] [illegible] cedas ut te [illegible] [illegible] [illegible] et regnas eternalr. [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] tue [illegible] semper.

S Emolyt lamen. leza [illegible] [illegible] hel. salmatihal. zanatihel. [illegible] hel. za [illegible] azihal. ezelea. malyethoten. helcam. megos. hemol. hemnolegha. methos. hazanegos. [illegible] [illegible] [illegible] [illegible] attos. memonittos. zely [illegible] [illegible] thol. zomazathol. [illegible] [illegible] [illegible] [illegible] zethenalo. zethenatan. labiaro. [illegible] zabdyhoton. ladaredon. lapdalhadon. [illegible] hazemazihe. [illegible] iotha [illegible] zibananhephomos. [illegible] [illegible] [illegible] mos. mehanadihe. [illegible] [illegible] [illegible] siinathal. hessitonal. [illegible] [illegible] [illegible]

1b . . d. dyo.

magal. hehotial [illegible] halpha. halale. onus. fiam. tales. hallemalsay alesenongy. salemnasiam. helemmagy. zagaro. semanes nerupro. nathan. genehol. penilmassay. genalpol. rezemalo. magal. gelamas. semanr. lezama. salpha. semagay. rehemagen. zeherpa. zemazazan. rehir. ramagay. gelama. salpha. gematma. saphu. roher. rohalos. hapiual. hamanal. thanochomas. rohehe. haupual. zanogromos. mpozoroz. hn. ygerozona negero. rolah. negora. lyzaham. nychemaracim. dao. hymachay. tolomeg. lomear. tholmagay. zenolomon. hnsonimelhon. samyhel. gretha. hirozegamal. thonechos. caranolchos. samhel. geiszesiner. rezolnohir. phirose. gmalr. theonthos. uemelos. lapiphel. lanmanal. geleznor. semarnal. zaarmathal. lehozothahel. samial. Amen. Prim terminus

G Enealogon. cecalologon. ceuealogo. lephay. zazatham. saphin. zede. zaroziham. zomonthelzamguma. samma. gegnognal. samphel. rerempthel. hezaciotos. hetha. hothos. sepharapim. hetethos. genozalal. ieremalal. hethemel. genotheram. genozalal. semptha. senma. mpnatem. [illegible] nathon. geutsel. hymacton. dalos. phalal. resaram. marachyhel. naratheos. iermanatho. rezilanthel. sephoros. thesuara. zepheronay. hazana. messihel. sother. hazihel. semaros. thiel. hamatal. hator. zenothor. samadyn. morothochel. semenos. samal. themay. horel. remay. rerenay. zenel. hala. genuol. zemelaza. iemozihel. zenuel. zemelhaton. zethor. uchymsemp semne. maton. rethor. mehohim. hazenethon. semale. mepathon. zenolum. sistos. elon. semegey. manos. hehpos. hemydopos. gepis. seray. sepher. sephamanay. hehhothos. cherolalpm. hassenethon. hisistos. domengos. remprohal. samanathos. semecham. lehenos. megon. hanythel. rehomeros. relamagar. renenler. genay. domathanos. hathamyr. seylon.

senon. zatalamay. lalaolion. Secundus

G Zolyin. hazenethon. terminus. isistos. elon. sepher. manay. helyhotas. ierotalym. semalet. gonay. lehothos. domatianos. hathamyr. seylon. hamyuyr. senoz. magamagol. sethar. senam. magel. hel. helymotos. helseron. zeron. phanal. regromos. heryniphothon. lanthamos. heramathon. lanramos. [illegible] sepmhel. sepitihel. hagenanos [illegible] [illegible] stanarihel. [illegible] [illegible] hes. hegrogelal. rogor. [illegible] [illegible] marothon. [illegible] [illegible] zeduposgeron [illegible] [illegible] lehimechym. helech [illegible] [illegible] manbar. saphar. [illegible] [illegible] [illegible] may. sephay. hilup [illegible] [illegible] manar. hanyhel. [illegible] [illegible] mos. gegohomos. [illegible] [illegible] hel. gezanahel. samay. rezmar [illegible] manlamel. hanazamon. geron [illegible] zenon. hyronal. rezalal. samna [illegible] hatanathos. theos. helyhene. zehim. helyhem. lezelim. comemon. henethonegegonal. hemthemos. iamam. haratyriam. megon. megnonamon. sapmanhethenel. hemel. sethor. helethor. sophyuay. chethor. rezahel. tanahel. homyhal. rezahel. zemahel. homal. guomaguos. semyz. rechor. nomemal. gelaguo. genayr. rerozname. malihaguathos. hadamol. reromaguos. magnarhe. noynemal. haguathos. hamethalis. reroraguos. samnazihel. reronal. hesuoge. chotozim. mynatanamaphathanaym. rayinara. senayhel. honnongenthon. lanamphel. gehenguor. genyhothar. lanamphel. sezihel. magol. samanay. hagamal. menya. sevimay. sarranay. lanamyhel. guohenguor. genothar. lamyhel. sezihel. maguol. samanay. hagamal. mena. semmay. sarranalachan. hyhares. lethanaghel. nachesi.

lamarlimer. egihel. themanihel. he
rros. mrgihel. hacerar. hacarohare
ſemyday. liter. dioharon. ſemday
mralal. lamcremlal. ſamere. rinlal.
madozos. hacozonathos. ſathanael.
rihem. zathihar. harathar. hamler.
char. hanhe. hazarthar. iocmgemar. ha
zamihar. hamneguar. ſemal. gehen. m
gemar. hemeguol. ſema. latfamonos.
latimanos. rethhamos. lamogual. ſe
mar. temalamos. ſchzamay. ſclamnay.
hariethera. ialon. heſpahos. ramel. ſe
mal. remyſlemar. ſclamarom. ſclama.
remmizaker. ſegher. ſaſter. ierologuos.
regemaguolon. gelemamaguolam. la
mynos. iamozia. ioxhon. ianhoſia. ha
gnyhoſio. ierologos. lagemyon. hamymo.
gengir. nathaerlon. mathanon. ſemos.
gelyethon. zenos. ſemear. lamar. lamar.
ſerionalon. gemal. ſeromaguol. ſar
melial. lamagil. ſethoham. ſeripiro.
maihol. ſogomoguol. genos. thone
gen. yſideos. 3us terminus.

& Genos. theomogenos. theos. ha
tamarios. berihel. ypolis. ypule. ha
rihel. aſtophelis. hon. ynahlos.
ymas. haretiena. dienathon. leonloo.
boho. uſion. ieromegnos. hagenos. hyſi
thon. geromagol. lagihamal. latham.
zerchamal. ſemar. pronahal. lamagl.
ſehar. tehan. ieteom. genomolon. geno
mos. iezoro. mmeros. hemahuel. geme
hagare. gempia. rethemnahos. nypla
plos. ſemana. habel. ſemahel. hoſelos.
hazazahos. ſaphar. nemenomos. hohe
rios. hazar. ahos. caphar. nemenomo.
ianhos. hazaz. lahoz. ſelia. domo. tho
motinay. lamā. lamamyr. lamphar.
lamamarmyr. lemyar. hagramos. ge
neramoſehr. ſemphia. eragal. lamagvō
ſemaharon. ſemyr. haramna. mamal
hyramcha. mothana. ramap. iole. ra
mahir. hamaramay. iole. xpē. hamynl
cos. hamurtios. tharathos. cenatheos.

lalem. lemamarum. ialol. lalem. lemyha
mayim. hallchuna. haraſter. tolem. ema
halla. ſamyep. ſylohr. ſamyhel. hallemomay.
ſamyrhi. methonomos. iethonomos. ge
ronotnay. 4us terminus.

G Enthiores. ſemamathoros. gema
tores. ranothoros. genomos. iema
zar. ſemna. narathos. ſemather. ſemathe
her. ſemachar. gerub. iama. erihel. diubla
lamean. hehhel. ſethec. ſemylihel. zoiayhel.
genocomel. thamyhim. machar. hachay.
hazamachay. theos. hamanatar. hazan
thar. theonay. chathar. theohon. nama
tar. ſemnales. ſamypha. belata. ſemahi. he
iame. ſemahales. ſamhare. nazihatel. ha
mylihel. hemarel. hagenoron. hageno
ron. hagnorozom. ſamalhr. ſamolir. ha
inamalir. lendon. habiſanahar. thage
hen. ragolem. hazamgeri. hazamagu
hem. lemchot. halomgeri. iomophot. ſe
mha. rahacton. ſemyniarthaton. ſamy
nar. zilioton. zaguam. horay. honethe. hy
parathos. nahamala. tochos. hazata. ha
ralacos. horechia. horalacos. horechia. ho
ralothos. haralo. lethos. geno. zalahal.
lemahr. hazochia. lematalmay. halmay.
remalis. ſeromathal. harmaelemalır. ſe
chemaſal. ralaſadal. ſemnathel. lethom.
hagihal. legos. ſatis. iethomaghal. ge
romyrthos. ſemapas. ieuemeros. ſama
zalamar. hazamyha. hazaymam. thagno
ro. lemtheplyaron. thagromathon. lamo
thes. pharen. ieatie. medyhos. tetapoden.
dilhomelathus. tetapode. dilamelathos.
ſemyharhir. ſmuphan. genthely. zazamy.
myremolir. ſatharios. genuham. ſatechos.
ſapnoremam. ſaphoro. megon. halathamy.
nel. hazaa. nyzahel. genzo. ienctoſymyhr
yothos. hyraretos. otheos. 5us terminus.

D Emethy. mothehem. ſemathyotheo.
helapora. helaphoramos. gimyhel. ga
lamarias. ſaplomoron. geltamy. ieblaray.
leddihim. henzar. hezdilim. amazphem.
hamthelion. camaliphalis. holathos. hoſlehy

hon. lamanthel. namnihel. lemramohr. la
thenos. gerathal. hethoſion. lemelihin. ſapia
ra. negon. zamamyhel. zamyrel. geriſton.
zympyhoros. hotho. hadalomol. nagem. na
genay. megos. nagmogos. ſemathar. he
laph. herlo. holophernis. lophco. hornolaip
co. nydehr. herthegil. roguhon. nydorrih.
negal. neguabel. memohr. hemel. gemohr.
agamar. daiapilos. zenozmyhel. ieſagar.
gaiar. hamel. guaramaziel. geradhar. ſa
thamyanos. ſahamulhin. guamazihel. ma
thelaghlos. geraguahr. ſathamyhin. hum
hel. phalomagos. phalomagos. iothio. me
gon. ſaralir. ſamyſar. hozamyſlichos. arme
lichos. hamladuha. hereladam. hyahel. he
mal. nſion. lamal. ragnam. ſablathon
ſablaton. 6us terminus.

D Eoguegnos. geronechos. ſemama
chor. ſazamachoray. zamachoray. ſa
namhel. lamathos. ſamazihel. thamyagol.
zazarahel. hyrion. zamyhel. hyris. neme
mon. mnatonnon. ſamomay. ſoronomo.
heſtimyandos. iethamyanudos. iethia. hany
dos. methelamathō. meraſamay. ſalatna.
helnhama. guathamal. hemdamyhos. che
ga. myhalal. teguamathal. chathamathel.
thehogethos. tehoguos. ſamazihel. cathia
nathel. tehogethos. tehoguos. mazay. te
nebuſos. zenelyhos. renahel. theomeguo
lapdamyhon. landamethyhon. ierothihon. lap
da. niozihon. homen. ſamal. ſamodina. hy
my. ſamal. ſamazyho. ſathamemy. ſamo
hala. ſathomonay. geromazihel. hothy.
macalon. hothomegalon. genetazama
nay. hazaranel. hazalanas. iethro. tyno
guale. ſehor. gehorma. hazamanay. hara
thahel. hazelamohr. hamythō. lyptos.
hazathā. thihel. hazalanos. hamacon. ha
mamalphon. ſamalphon. ſamalerthon.
nſiologihon. legyn. heles. hymon. ma
chinlon. theos. hetoro. ſarramazin. ſa
machin. helamō. chihamō. hel. lamo
chamon. lagay. lemechiel. ſamezihel. lay
nos. lanos. hazamathō. themohr. tha

nathon. theon. natharathon. 7us ter

M Agmiſ. maguol. nazihatol. mine.
nazihathos. helia. mathon. ſaphir.
nazachon. zemehyhel. iomozihel. ſamay
hel. ſazaniphel. ſaramel. ſemyhel. ſezmel.
letachen. iarachon. iaratham. lathyas.
lamnay. ronala. mathiachon. iaſihos. lay
na. choro. laymachiā. labyneqnal. ſeromy
aros. lazihos. lamna. labnnegas. hereze
nyhel. phcamnos. negemezihol. ſelma
laguozen. hemamyhos. hanomos. gero
ſihos. geromeſſihos. ſothiron. genozepha.
chelahel. zoraſſimehos. zeraſtonomos.
hamaraihos. hemanzihos. zemazihel.
geramathihel. geramathihol. halaguar.
halaguri. paramphor. hazaſire. harana
mar. ſemales. halaguamathr. ſema
gel. ſeraſtologihon. genaguolos. hage
nolo. thegos. ſozoz hamay. ſeroguomay.
ſoroſamay. iamaramos. remohthos.
lamnamamos. zenon. ſerolen. zalap.
pyrathō. harihar. hananyhos. geroſilos
graguomoyſihos. ſichnon. genozem
pha. zchahel. ſephaſtaneos. hemarſa
gos. ſemazihel. geramahel. hazemy
hol. haphaly. nyhagmagar. ſemalel. ſe
ratchogihon. genaguolos. hegonele.
thegos. ſozozamay. ſozoz. hamay. ia
maramos. zelihon. nezolen. 8us terminus.

R Emolthos. pyomelales.
hanmelos. ſamal. hazaamagol
gelomyhel. gezeno. megual. hanacaſtos
hamnypos. genoticon. ſamahot. helihe
mon. halamnu. ſalamyhym. hamnos
gezelhos. ſarthamar. ſarthamay. gethora.
manay. gethozamy. reguora. nyhamy.
theos. agios. nehamnos. phaiuos. atha
nathos. prohihos. meguon. hazazama
zay. hetohy. nyhel. ietozihel. ſarib. ro
gay. halomora. ſimahihel. hethamazı
hel. ſezamagna. iethar.

M Onem oſ̄bnes ſunt in principio pri
tenuſq; auditum oſtendit. Helihe
mahr. hazanum. quę octo ſunt ſanomē

ad operandum et preparatio operis ad optinendum. Set nona est prima oratio de ceremonialitate operis huius. De octo dico tibi quod summo mane paululum ante crepusculum matutinum ad inceptionem operis cuiuslibet diei uel sint proferende, et non oportet de tota die amplius. // De nona dico quod semper in principio orandi per orationes alias ab illis octo predictis, ista ne est proferenda.

Octo orationes sunt in fine posite que octo terminis nuncupantur. et de illis dico quod ualent ad habendum diuinum consensum. // Sic primo una die ueneris postquam eris uere penitens et confessus ieiunabis pane et aqua. et summo mane circa principium crepusculi matutini. dices dictas orationes quas inuenies in fine. 8. 23. 22. 29. 26. 21. 28. 29. 20. 31. 32. submisse et flexis genibus ac quasi sedule permanendo. Deinde modico interuallo postulatiue cogitando. dices illos 8. terminos. interuallum similiter primum et postulatiuum in fine cuiuslibet termini faciendo. // Deinde cum mane semel dixeris. eodem modo penitus circa terciam semel dices. et similiter circa meridiem semel. et tunc poteris prandere. // In crastino. scilicet in die sabbati eodem modo penitus facies. // In die dominica similiter nisi quod non ieiunabis immo quiuis uel pisces uel carnes comedere quibis. // Post meridiem scilicet finita tercia uice orandi. Tunc in nocte sequenti in sompnis reuelabitur tibi per angelum concessus uel repulsa. Si concessus facies ut docebitur in hoc libro. Si repulsa expectabis aliud tempusculum quo iterum queres concessum et tunc melius preparato apud deum unde ueniet concessus. // Sed nota quod illa oratio. Ihesu dei filius est illa. Clementator que est pars eiusdem orationis non quod ibi debet fieri minimum interuallum postulatiuum. debet dici tamen submisse postquam postulet uitem orandi horis predictis. // Si autem repulsam habueris fac ut dictum est die ueneris.

sabbati et dominica. nisi quod in die dominica non ieiunii debes dare tres elemosinas. hiis pauperibus misericorditer et deuote. // Deinde prima luna s. in die lune sequenti fac ut prius penitus. et eodem modo similiter luna 2. et luna 3. et luna 4. et sic usque ad finem. Et si forte deus miserebitur tui. tunc in orationibus latinis tunc oportet peticionem mutare. s. peticionem concessus in peticionem miserationis. // Et nota quod qui tales orationes uult dicere; debet esse castus mundus et deuote proferre. et qui aliter fecerit procul dubio punitionem manifestam uidebit. // Item ille cum orationibus. grecis. hebraicis. et caldaicis. sunt sacratissima nomina dei et angelorum. que non nisi cum magna ab homine proferri permittentur. // Et quando tibi acciderit repulsa non debes desperare. sed confiteri et deinde magis perseuerari. et elemosinas multas leto largiri. et missas diuersas facere celebrari. et orationes diuersas genibus flexis deo dominum alloqui siue fari. et tempestiuus et preciosis fletibus et orationibus dominum hortari et amplecti. hec solent facere sapientes. ut ueniatur ad effectum

Cum autem largiente concessum habueris et operis secundum modum subscriptum luna 4. 8. 12. 16. 20. 24. 28. 32. in die circa matutinum semel circa terciam semel. circa nonam semel. circa uesperas semel. dices has orationes subscriptas s. Hazaz lemaht. Et hazathemaht. que est sancta pars eius. Et lameht. lemaht. Et Deus summe deus. Et Te quoque domine. Et que est prologus eius. s. Deus summe deus. in qua ille tres orationes pro me de firmacitate artis. Alpha et ω. Et helisemaht. Et Theos megale patir. cum suo prologo Lux mundi. que post eam debet dici. prius dicantur et post ille. hasfaula maht. dicantur facto cum modico interuallo postulatio. // Illa autem sanctissima oratio lameht ragua cum sua particula. Semeht legaht. et cum suo prologo debet dici luna prima quarta s. summe mane semel. circa terciam semel. circa nonam ter. circa meridiem ter. // Luna 2. proferatur ter. circa mane semel. circa meridiem semel. circa nonam semel. // Luna 6. proferatur bis in mane. bis in meridie bis in nona. // Luna 9. proferatur ter in mane. ter in meridie ter in nona. // In 12. luna proferatur ter in mane ter in meridie ter in nona ter in uesperis. // Luna 14. proferatur mane ter. tercia ter. in meridie ter. ter in nona. ter in uesperis. // In 19. luna 21. 23. 26. 29. 30. legatur similiter sicut in 14. // Sed nota quod ista oratio in castitate et in mundicia et fide plena ualet. // Similiter ad pericula ignis. bestiarum. uel demonum. et tunc nichil de horis uel lunacionibus respicere oportet. // Illa autem oratio sanctissima. Hazaram hihel. cum suis particulis. que sunt Uthelma hel. et cetera. Agloros theomithos. et cetera. Megal agal. et cetera. hamacapushel. et cetera. cum suis suis prologis s. Ostensa colouca et cetera. Ego in conspectu tuo et cetera. iteratum ut prius iacent. debent principi submisse et iterum post illam predictam. lameht ragua. eisdem diebus et horis in immo cum s. quando pro magno negocio petitur. precis loqui cum spiritibus uel uidere deum. tunc ista non debet dici nisi semel s. circa mane. si quis petit scientiam uel tutela a malis uel cognicio celorum et angelorum et sigillorum et cetera, tunc sicut dictum est de lameht ragua. est faciendum. Et hec oratio eandem efficaciam cum lameht ragua. habet. et aliquid post in speciali uel quod melius est nisi in casu quo petit fieri a spiritibus celestibus aliquid arduum et magnum eis appropriatum s. descendere et homini loqui. uel cogere spiritus aereos et terreos ad ueniendum et obediendum. // Illa autem oratio Semoht gehel. et illa. Semoht lamen. proferantur cum illa. Ihesu dei filius. in illis diebus in quibus alie possunt proferri non debent sicut dictum est supra. que debent proferri luna 2. uel 9. uel 4. uel 12. et sic de aliis ut prius patet. // Et nota quod si contingit eum incidere hec magnam causam quod non possit ad finem perducere. et ieiunet precedenti die quam ibit ad curiam. posteaquam cenam suam pane et aqua

postea proferat calle bis illas tres orationes. Gemoht. Et Omnis. Et Semoht. Tanta enim sapientia et eloquencia tribuitur si ipso ueniendo causam suam quod breuiter optinebit. nisi quod oratio de esse bonum mundum et castum. // Similiter hanc orationem dicere qui aliquis spiritus notatus uenit cum illa. lameht ragua. pro cantando pluuium et acquirendo sapientiam et eloquentiam assendi auctoritate spiritu aduocato.

Cum quis nichil aliud fecerit uel ad presens cogitauerit. roget continue deum aliis horis a primis. 6. 10. 12. orationes. et in mane uadat ad missam. et eundo dicat 16. in templo dicat 22. Item 18. 28. 21. 22. 23. 32. 20. 30. et ita faciat continue per 20. dies. caueat se diligenter ne incidat in peccatum. si tamen casualiter in peccatum inciderit. incontinenti peniteat et confiteatur. ieiunet si possit continue. sinon de duobus unum relaxet. et sic per 20. dies ordine retrogrado procedendo ab omni mortalitatis ieiunet. Tunc habeat sacerdotem cautum et fidelem qui sibi matutinam primam et terciam et missam de spiritu sancto cantet. dicens in introitu 17. post offertorium 9. // Tunc accipiat cereum et succendet ut perueniet ad altare dicens primam. Et in ueneris in gloriosis sanctis eodem nominatis specialiter. uero sic fecerit. Operans autem si in aliquibus est sanctis maiorem deuotionem habet: nouem nomen pro nomine quod fides operatur ut predixi. // 2 oratio in mediate dicat. // Et post. Te igitur. 3. 4. 5. 4. 8. et sic in leuando corpus christi petat pro operante sacerdos in effectum peticionum suarum per diuinam graciam assequatur. Et ita intellige de omnibus orationibus que pertinent ad sacerdotem et ad operacionem. que sunt generales ad omnes peticiones speciales. sed nichil aliud addas. // Item post communionem dicat sacerdos 26. post missam uero recipiat operans eucaristiam dicendo 19. 20. et caueat ne corpus christi accipiat pro effectu malo.

quia nō eēt salus imo mors. Unde ipse
[illegible] lib. [illegible] [illegible]
gie. et hoc ē uerū mali [illegible] esse
[illegible] mali, et nō [illegible] [illegible]
[illegible] [illegible] uob. [illegible] [illegible]
aliud dicit dūs. Ubi duo uł tres congregati
fuerīt ī noīe meo ibi sū ī medio. Et
oīa re q̄ petierit ī noīe meo fiet ill'
a pr̄e meo. **Prima oratio.**

9 Pamones pnoīate et [illegible]
numero sunt hec. [illegible] [illegible]
tas. [illegible] [illegible] [illegible]
[illegible] [illegible] et uiua me [illegible]
ne et [illegible] mea [illegible] et [illegible]
um tui [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] glorie [illegible]
marie [illegible] [illegible]
aplor̄ petri [illegible] pauli. andree iacobi. iohanis.
thome. iacobi philippi bartholomei. mathei.
Symonis et thadei. lini. cleti. clementis.
[illegible]. cornelii. cipriani. laurentii. gris-
goni. iohis et pauli. Cosme et damiani. et
oīum scōr̄ tuor̄ quor̄ meritis et precibȝ
[illegible] [illegible] [illegible] [illegible].

onihon. dne scē 2ª. **oratio** [illegible]
pr̄ opē sempiterne deus. [illegible]
oīa sunt uisibiliū et inuisibiliū fundamē-
ta creaturar̄ oīū. [illegible] [illegible]
[illegible] [illegible] caritatis dilectione, [illegible]
[illegible] [illegible] [illegible] oīa [illegible]
[illegible] oīa [illegible] [illegible] [illegible] libro
[illegible] [illegible] sunt dies et hoīes [illegible]
[illegible] hodie [illegible] [illegible]
[illegible] [illegible] subiectū, [illegible] [illegible]
[illegible] [illegible] te uideam. [illegible] hodie et
protege omnes actus meos hodiernos [illegible]
[illegible] [illegible] tue [illegible]
me illustra. amen. 3ª. **oratio.**

Bragramathon. respice dne de-
[illegible] pr̄ oīū eterne dispositor
oīum [illegible] orationes meas hodie [illegible]
[illegible]. tu qui es actuū hoīm et angelor̄ in-
spector atq̄ discretor. ideo te rogo ut ad
mirabil' gra̅ pmissionis tue sine digne

tue [illegible] adiplere [illegible] huius scē
uisionis, et sine [illegible] efficaciam nōis scō
tuo et magno [illegible] [illegible] laude [illegible]
ore te [illegible] [illegible] [illegible] amen.

[illegible] [illegible] adonay 4ª. **oro.**
[illegible] inuisibiliū creaturar̄ pr̄ [illegible]
[illegible] [illegible] equalr̄ et [illegible]
[illegible] oīa [illegible] disponens atq̄ [illegible]
[illegible] pietatē tuā supplicantibȝ aggredior.
[illegible] sacramental' atq̄ [illegible] opis [illegible] et
[illegible] scōr̄ anglor̄ potentiā efficaciam [illegible]
uisio et [illegible] claresceat. atq̄ [illegible] scōr̄
anglor̄ nōia ī memoria et [illegible] habitet.
atq̄ [illegible] opa [illegible] [illegible] tue scē uisionis
ī me [illegible] [illegible] [illegible] amen.

Pacinte scē deus pr̄ 5ª. **oratio.**
[illegible] et indissolubil' argumentum [illegible]
[illegible] qui celū terram [illegible] [illegible] abissos et oīa
[illegible] eis sunt stabiliri uoluisti. [illegible] consp-
[illegible] [illegible] sermo. op' et [illegible] [illegible]
[illegible] [illegible] angelor̄ tuor̄, [illegible]
ea q̄ desidero et [illegible] uisionis huius absq̄
malignitatis [illegible] gloriā et grām am̄.

[illegible]. heloy. 6ª. **oro.**
clementissime creator et inspirator et
reformator [illegible] [illegible] [illegible], et [illegible]
[illegible] bonar̄ uoluntatū approbator et ordi-
nator. deprecationi glorius [illegible] et mente
meam respice benignus. [illegible] [illegible]
tate deprecor. [illegible] [illegible] [illegible]
de tue magnificentie largitate [illegible].

[illegible]. opr̄ 7ª. **oro.** [illegible]
[illegible] pr̄ oīum creaturar̄ or-
dinator inter eterne religiū [illegible]
[illegible] [illegible] qui tuis scīs sapientiam
[illegible] et gliam [illegible] dignitatis es. [illegible]
te uidere mirabile. q̄ oīa diuiditas [illegible]
[illegible]. illumina hodie cor meum fulgore
claritatis et mundicie atq̄ [illegible] [illegible]
cognoscam et itelligam et [illegible] [illegible]
te [illegible] gliam. et q' huius [illegible] [illegible]
[illegible] [illegible]. amen. 8. **oratio.**
[illegible]. zarahyon. [illegible].
[illegible]. [illegible]. [illegible]. [illegible].

[illegible]. [illegible]. [illegible]. [illegible]. [illegible]
[illegible]. [illegible]. [illegible]. gethos. [illegible].
[illegible]. [illegible]. [illegible]. [illegible]. geror. [illegible]
[illegible]. [illegible]. [illegible]. [illegible]. [illegible].
monocogristes. [illegible]. [illegible]. [illegible]
hon. **Oratio de pcedenti latina.**

[illegible]. [illegible] magni mirabil' eterne dei
eterni consilii angelus [illegible] oīum [illegible]
[illegible] et compositor atq̄ ordinator. [illegible]
hodie itelligentiam meā et [illegible] [illegible]
[illegible] [illegible] [illegible], et cognitio-
nem ac claritate q' [illegible] nobis [illegible]
[illegible] angelor̄ tuis creaturis [illegible]
[illegible] [illegible] et [illegible] [illegible] mā in
[illegible], et da in [illegible] uisionis [illegible]
[illegible] [illegible]. amen. **Oratio.**

[illegible]. [illegible]. oīm [illegible] [illegible]
[illegible] et [illegible] eterna [illegible]
[illegible]. oīū administrans [illegible]
et tue [illegible] [illegible] regimine nullū [illegible]
dimittis [illegible]. [illegible] q̄ [illegible] [illegible]
[illegible] et adhuc maiorē. cor meū.
uoluntate meam. linguā meam. op' meū.
ad mei [illegible] mundificandam absoluenda.
et tui [illegible] [illegible] [illegible]. et ad [illegible] q̄
[illegible] arte necessaria auctoritas diuina co-
[illegible]. [illegible] ī me [illegible] compleatur. amen.

[illegible]. **Oro hebraica.**
[illegible]. [illegible]. [illegible]. [illegible]
[illegible]. [illegible]. [illegible]. [illegible].
[illegible]. [illegible]. [illegible]. et tu deus pi-
[illegible] pmissiones confirma. [illegible] confir-
masti p eosdē sermones [illegible] salom et [illegible]
[illegible] iohī et paulo. [illegible] dne [illegible] de
celis q̄ cor meum et mentē illuminet et co-
firmet. et conforta deus itellectū meū et ā-
iam meam. [illegible] me et laua me aq̄s
que sup celos sunt. et effunde de spū [illegible]
[illegible] meam [illegible] tuis ad faciend
et componenda [illegible] tua humilitate et
caritate q̄ celum et terram fecisti. et hoīe
ad ymaginē et similitudinē tuam creasti et
formasti. [illegible] claritatis tue lumen in
itellectu meo ut [illegible] et radicet' [illegible]

tua. [illegible] [illegible] [illegible]. [illegible]
et [illegible] et [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] uisione
[illegible]. [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] scōr̄ anglor̄ [illegible]
[illegible] et sciam misteria q̄ oīa [illegible] corde
meo et itellectu [illegible] [illegible] et cognos-
cam. et huius artis uere et efficaciter ef-
fectū [illegible] nōis [illegible]. et glori [illegible]
[illegible] consilio. amen. 9ª. **oratio.**

[illegible]. [illegible] et qa [illegible] [illegible]
[illegible] tua magna mirabili et [illegible]
[illegible]. [illegible] [illegible] uisione [illegible]
[illegible] illud [illegible] [illegible] magnam
et incomprehensibilem [illegible] tuam,
[illegible]. [illegible]. [illegible].
[illegible]. [illegible]. [illegible].
[illegible]. [illegible]. [illegible].
[illegible]. [illegible]. [illegible]
[illegible]. [illegible]. [illegible].
[illegible]. [illegible]. [illegible] [illegible]
[illegible] gloriosa et [illegible] misteria et
[illegible]. [illegible]. [illegible] et uisio-
nis tue graciā. auge ī me et comple q' [illegible]
[illegible]. et [illegible] q' ostendisti ī me. [illegible]
[illegible]. [illegible]. [illegible]. [illegible].
[illegible]. [illegible] [illegible] altissime [illegible]
[illegible] et [illegible] [illegible]. [illegible]
[illegible] tuo tibi [illegible] [illegible] co-
[illegible] et lauare. et tua [illegible] [illegible]
[illegible] [illegible] possim [illegible]. [illegible] [illegible]
sione toto corde desideramus et [illegible].
ī oībȝ [illegible] [illegible] q' [illegible] et [illegible]
absolucōibȝ. [illegible] [illegible] [illegible] misteria
uideam et cognoscam adipisci et [illegible]
ista arte [illegible] [illegible] laudabil' [illegible]
scā uisione mundus. 10. **oratio.**

[illegible]. reuerende [illegible] et [illegible]
suprioribȝ angel' et archangel' oībȝ
que celestibȝ creaturis [illegible] [illegible]
[illegible] q' celesti [illegible]. de cui magnificentia
plenitudinis uenit [illegible] tibi a nob' digne
famulet'. cui a mūdi. [illegible] [illegible] regnat
potestas. q̄ oībȝ aīa et spū [illegible] ad.

ꝑmaginem et similitudinē tuam formasti.
da michi hui⁹ artis sciām ꝛ uisionis effec
tum. corroborans me ī sp̄ū facultate tu
ius sc̄e ꝛ sāe. Amen. 11. oratio.
Ozlon. deus qui oīa numero pondere
et mensura fecisti. a cui⁹ munere sc̄
capud hōis desiderans eleuabitur. In cui⁹
ordīe oīū momentorū sine merito patens
ē et apta diuenito. qui eciā solus stella
rum nōīa numeras ꝛ uocas. nūc mee ꝯ
stanciā tribue uisionis tue efficaciā. ut in
hui⁹ artis cognitōne ꝛ opere te diligam
et uideam ꝛ tue pietatis munus agnoscā
faciat uisionis. Amen. 12. oratio.
Porcenamon. mediator oīum opaciō
nū ꝛ creaturarū a quo oīa exeunt
naturalia bona ꝛ oīum dona. a quo ōē q
ē solidū ꝛ pfectū. cui⁹ oīs sermo verus ē.
et de regalibus sedibus uenit grā ī terra nr̄a.
dū mediū tenerent oīa silenciū media
nocte ꝛ mente. me tua caritate ītellectū
bonū consterne. ad pficiendū hec tantū ex
cellentissima misteria huius artis. sed
tue uisionis ꝛ istorū sacramentorū pfectū
consequar effectum. Amē. 13. orō.
Videt opē pr̄ q̄ nouum nobis fecisti se
lutare tuum ꝛ ī cōspectu gentiū reue
lasti iusticiam tuam reuela oculos
meos ꝛ cor meū illustra salutari iu
sticia tua. ut mirabilia de tuis tam glo
riosissimis uideam. quatinus p ea tantum
in hac arte consequi īnocenciā ꝛ in
telligencie claritudinem ut te predica
te q̄ solus mirabilia facis magna ī ipsa
opa subtilius celebs efficiar ī mea cele
britate ꝛ īnocencia cū pietate ꝛ caritate
recepta. te speculando specialiter ꝛ te in
dendo uideam ꝛ tua sciam uisione ui
deam ꝛ intercessione uirtutū celestium
honore ꝑ secula seclorū. Amen. 14.
Osgrumel. oīs sapīe der⁹ oratio.
et scīe donator ill⁹ in q̄bus pctm nō
est. oīs discipulinis spūal magister. et
boni spūal cuiusq3 largitor. et inaccule

oīs estimator. te dn̄e p angelos et archan
gelos tuos p thronos ꝛ potestates. principa
tus ꝛ uirtutes. p cherubin ꝛ seraphin p
xxiiii. seniores. per omnē militiam celes
tis exercitus. adoro. inuoco. flagito. ue
neror ꝛ glifico. exalto nomen tuū sanc
tum. terribile et mitissimū. et te glo.
dn̄e ut hodie cor meū spc̄ sc̄i lumine.
et grā tue uisitationis fecundatū. clari
ficatū. et caritate corroboratū illustres.
tu q̄ es trin⁹ et un⁹. Amen. 15. oratio.
Ajanuel. Adoro te rex regū ꝛ deus
meus ꝛ substancia mea. sermo et
reuelacio mea. memoria ꝛ uirtus mea q̄
hora una diuersarum genera linguarū
cōmunicantibus uirtutum dedisti. Et qui sc̄is
aplīs tuis uerbū sapiencie spc̄ sc̄i īfu
disti. et illis euangelia q̄ nobis doceret
de oīb3 linguis cuiusque repente loq̄ tribuisti.
p uirtutē ubi tui ī quo oīa fecisti. p poten
ciam hui⁹ sacramenti īspira cor meum ꝛ
īfunde ī illud rorē grē tue ut subito tui
spc̄ sc̄i afflatus lumine. efficaciam hui⁹
opacōis īnocenciā ꝛ puritatem mentis me
et harū sciar uisionum capax. uoluntatē
subtilem et īgeniosā ꝛ mentē clarifica
tam ualeam consequi. Amē. 16. orō.
on. ezethomos. iezemonos. hazala
thon. azathon. hemynethel. hezem
tynethel. zamayzathon. hezemeguior.
zerdmancia. ietomancha. ieraphay. za
raphamp. phalezethon. phalogheron. se
remyhal. [illegible]zan. iethemathon. sa
cramazay[illegible]anal. sacramathan. ieze
nuy. halathon. hathezihatos. iezeley. ma
than. azeriathos. zai. mazay. zamma.
zazay. guygnchelub. gygithnos. guahmos.
megulon. semegalon. heracrunht. ram
hulyc. heracruhim. Oratio latina.
ne deus īcomprehensibil' īuisibilis
īmortalis ꝛ ītelligibil'. cui⁹ uultū
angeli ꝛ archangli et celestes uirtutes ar
dent' uidere desiderant. cui⁹ maiestatē eter
nal' desidero adorare. atq3 continue pro

pulse meo exercendo. adorans te deum unū
ī secula seculorū. Amen. 17. oratio.
dmyhel. dn̄e deus sc̄e pr̄ oīps exaudi
preces meas hodie ꝛ īclina aurē
tuam ad orōnes meas. chemon. gero
melphon. samahr. gezagam. iezehator.
lesehator. sezehacon. sazimanda. sanay.
gezihel. gulahemthel. iezel. iezethel. ga
leihel. gazay. hethel. Oratio latina.
Deus semp uia. uita ueritas. da lu
cem tuam florere p uirtutē sc̄i spc̄ ī
consciam meam ꝛ mentem meam ex con
cede ut fulgeat et clarescat donum oracio
nis tue ꝛ donū grē tue ī cor meū ꝛ aīam
meam nūc ꝛ p oīa scl'a scl'oꝝ. Amen.
onzmorb. lemogethon. 18. orō.
hegemodion. hazathay. hazathar. ya
zamathar. hazatha. hazamathar. iezama
than. zegomothay. gohathay. zadhana. le
gomothay. iachama. legomezon. legozne
zon. lemdomethon. hathamathos. lamdoma
thon. iegomaday. hathemam. zadhamos.
hathamyos. hellessymon. zelezion. uade
miler. uagedaroin. lamnauahr. lamandi.
gemethor. guomon. gehor. genamethor.
hellemay. iezetromay. iecromal. ietrama
ly. tholomanos. colomathos. Oratio
na hōim ꝛ oīm creatu latina.
rar uisibiliū ꝛ īuisibiliū. claritas
eterna celestiū spūū. oīm hōīm salus ī
defficiens ꝙ pietatis origo qui oīa nouis
ti anteq̄ fierent. q̄ iudicas oīa q̄ uidentur
et sunt īeffabili dispōne discretus glifica
tum nomen tuū ꝛ īeffabile hodie corro
bora cor meū ꝛ ītellectū meū ꝛ aīam me
am ꝛ auge īnocenciā meā ꝛ confirma p
tem meam ꝛ a uicijs expeditam redde aī
mam meam clarificatam ī uirtutibus et
penitencijs ꝛ fletibus ꝛ īnocencijs ꝛ sanctita
te puritatis ꝛ īnocencie a te mī collata.
et lima penitencie et tue grē. laudē te
ꝛ cognoscam te sine enigmate. et uideā
facialr te. ꝛ glificem nomen tuū ad lau
dem tuam ī scl'a scl'oꝝ. amen. 19. oratio.

Jolye. omaza. behea. theon. megal. mege
hon. exbehal. tingel. harapheloon. te
menoyn. schmneith. hachemathan. hue
marayn. gemelrehon. lucharanochyn.
exnothepu. themelthen. legyhon. ihlo
uenyr. haarsientheon. Oratio latina. oro latina
Rex regū deus īfinite nūc ꝛ ma
iestatis īmense. largitor ac dispo
sitor atq3 dispensator. stabilitor oīm
fundamentorū. pone fundamentū oīm
uirtutū ī me. ꝛ aufer a me īsipien
ciam cordis mei ut stabiliant sensus
mei ī dilectiōe caritatis tue. ꝛ īformet
spc̄ tuus ī me bm creacōm ꝛ īnouacōm
uoluntatis tue. ut sciam efficaciter
tuam facialem uisionem. Qui uiuis et
regnas deus. p oīa s. s. amen. 20 orā 20 oro
Oselyn. deus pr̄ īmense a quo ao.
pcedit oīe q' bonū ē. cui⁹ magni
tudo īcomphensibil' ē. exaudi hodie p
ces meas q̄s ī cōspectu tuo refero. ꝛ cōce
de michi donū q' a te peto. redde michi leti
ciam salutaris tui ꝛ ut deleam ini qui
tates meas hodie. et amplia uias tu
as et semitas sciaꝝ tuaꝝ ꝛ conuertito
ad te rebelles ꝛ īcreduli ut ꝛ corde re
peto ꝛ ore cōmemoro ī me radicatus
sciat fundamentū. ut ī opibus tuis effi
cax uidear ꝛ adiutus. amen. 21. orō.
Essamurathon. gezomothon.
ezomathon. hauhatha. hagiher
hagiather. hauhatha. lethasiel. lethi
sihel. gethdonhal. geguhay. iethoniay.
samazaralyr. samazarel. zamazthel
seygomazar. hazomathan. hazothy
narkon. iesomathon. iezochor. heiha
zay. heihazar. samy. zemyn. hehyhel.
samchehhel. siloth. siiereher. gezema
thar. iecozonay. iecozenay. samy
habel. hesemphel. secozomay. sedoma
say. sethothamay. samna. rabhathos.
hamnos. hamnas. Amen. Oratio latina. oro latina
Rex eterne deus iudex ꝛ discretor
oīm cōscienciarū bonarū. tu hodie cla

uisitatione tue. propter nomen sanctum tuum. et per hec sancta sacramenta tua purifica mentem meam. ut intret innocentia tua interiora mea sicut aqua fluens de celo et sicut oleum in ossibus meis per te deus saluator omnium qui es fons bonitatis et totius pietatis origo. dirige me et perunge me in ista sancta faciali uisione quam desidero. tu qui es trinus et unus. Amen. 22. oratio.

Omnipotens deus totius pietatis actor et fundamentum. omnium salus eterna et redemptio peccatorum. inspirator omnium graciarum et sanctitatum omnium purarum orationum largitor clemens. de cuius munere et uenia uenit ut tam nobis famulis tuis in diligencias inspirare digneris augustum. quem in misero peccatore meam recessit sancte sacramenta tua. tu domine defende et clarifica animam meam. et libera cor meum de prauis huius mundi cogitationibus et in continua libidinis uoluptate. et omnis fornicationis desideria in me potentie extingue et reprime. ut preceptis tuis et actibus misticis ac itineribus delectem in eis. et des michi peticionem cordis mei ut in glorificatione tua confirmatus et delectatus diligam te et ualeam efficaciter tuam facialem uisionem sanctam: meo uiuente corpusculo optinere et augeatur in me uirtus sancti spiritus per salutem tuam et remuneratione fidelium in salute anime mee et corporis mei. Amen.

Deus pater immense a quo procedit omne bonum et misericordissime omnipotentissime deus ure renes meos et gratia spiritus sancti et igne uisitationis tue. uisita me hodie et proprio illo in uisionem tuam concede. ut potem et satier de fonte qui deus es. et sentiam uoluntatem tuam benignissime et psallam et uideam mirabilia tua. tu qui es deus trinus et unus. Amen. 23. oratio.

Eriona omnipotens incomprehensibilis inuisibilis et inuisibilis deus. adoro hodie nomen sanctum tuum ego indignus miserrimus peccator. extollens orationem meam et intellectum meum et rationem meam ad templum sanctum tuum celestis ierusalem. et assiste hodie deus meus ostendens te dominum meum. creatorem meum et saluatorem meum. Et ego creatura tua rationabilis inuoco hodie gloriam clementiam tuam ut uisitet hodie spiritus sanctus infirmitatem meam: et tu domine qui discipulis quondam ... adhuc unus tuus per fidem et pietatem uisionis tue gratiam contulisti. confer michi hodie gratiam superioris dulcedinis tue qua prorasti suos tuos et inuestigatione qua inuestigasti consciam per prophetas. et sicut uoluisti eis momentum nostri conferre gratiam adhuc in innocentie gratiam quam desidero et emunda conscientiam meam ab operibus mortuis. et mitte cor meum in ima ueritatem et aperi illud ad te uidendum. dilata intellectum meum ad uisum sanctum tuum domine qui me ad imaginem et similitudinem tuam creare dignatus es. exaudi me in tua iusticia et doce me in tua ueritate et reple animam meam gratia tua secundum magnam misericordiam tuam. ut in multitudine miserationum tuarum amplius me delecter et in operibus tuis magnis. et complacerem in admiratione mandatorum tuorum. et secundum opera gratie tue adiutus et restauratus. exaltabo corde et conscientia mea continua. confitebor in te et epulabor in conspectu tuo et exaltem nomen tuum quia bonum est. O domine in conspectu sanctorum tuorum sanctifica me hodie ut in fide uiuam et spe perfecta et caritate et consummatione uisionis quam desidero. accepta gracia exaltatus corroboratus et illuminatus diligam te et cognoscam te facialiter et innocenciam sapiam et perfruar ... tuis momentum eternitatis quam hominibus tuis promisisti sanctimoniam et firmiter ... et memorie retineam ihesu christe fili dei unigenite. cui autem sancta dedit pater omnia in manus. da michi hodie propter nomen sanctum tuum gloriosum et ineffabile nutrimentum corporis et anime proueniat per gratiam et per spiritum tuum uoluntate et animam liberam et expeditam. ut quod postulauero in tua misericordia et ueritate bona uoluntate disponatur. et omnis oratio mea et actio mea in beneplacito tuo radicata et confirmata existat. Aperi domine deus meus et prime mee fundamentum uisionis quod desidero. aperi michi domine fontem quem aperuisti prothoplasto ade et quem aperuisti fratribus tuis abraham ysaac et iacob. ad credendum. diligendum. obediendum. clarificandum et sanctificandum. suscipe per me hodie preces et orationes domine omnium sanctorum et omnium sanctarum celestium uirtutum. omnium sanctimonia tua ... bilis omnium efficiatur. Amen. 24. oratio.

Ymeltre. adoro te rex regum et dominus dominantium rex eterne inmutabilis intellige hodie clamorem meum et spiritus mei et cordis mei gemitum ut commutato intellectu meo et dato michi corde carneo pro lapideo. respiciam in te dominum et saluatorem meum. laua domine interiora mea spiritu tuo nouo per intellectum carnis me e malo. pone domine intellectum tuum sanctum et aufer a me quod malum est. commutetur me in hominem nouum. ut dilectione qua reformasti in dum reformes me et salus tua sancta in bone sanctimonie tribuat nutrimentum. Exaudi hodie domine preces meas quibus clamo ad te. et reuela oculos carnis mee. considerans intelligens et custodiens mirabilia de glorificaturis et purificaturis gratie tue spiritualis ut iustificatus in iustificationibus tuis plus ualeam in conspectu aduersarii fidelium diaboli. Exaudi me domine deus meus et propicius esto michi qui plasmasti me. ostende michi hodie misericordiam tuam et porrige michi uas salutare ut potem et satier de fonte gratie tue tu qui deus es. ut de sanctificaturis et de uisionis tue facialis monstraturis quod desidero et accepto. hodie psallam cum intellectu et anima et intuear et sciam et fruar in una immaculata uisionis tue. et ueniat hodie de celo gratia spiritus sancti et reuelat in me. p̄x

Alay. domine confiteor 25. oratio. Amen.

tibi ego deus hodie pater celi et terre conditor omnium inuisibilium et uisibilium creaturarum atque inuentor omnium et graciarum donator dispensator atque largitor qui custodis sapienciam tuam. sanctam. humilitate tua et caritate tua a superbis et reprobis et reuelas paruulis. Intellectum hodie domine in me uim intellectus mei stabile et tactus et mentem meam firmam. et intelligenciam meam et conscientiam meam augmenta ut te diligam intelligam et uideam. Signa hodie domine lumen uultus tui super me ut gratus innouatus et mundatus ab omnibus operibus mortuis et a peccatis meis perueniam in uisionibus et specialitatibus tuis. proba me misericordissime et omnipotentissime deus et ure renes meos. corrobora hodie cor meum et illustra gratia spiritus sancti. et igne gratie uisitationis tue uisita me et illumina mentem meam. et fortitudine stabilitatis tue frange lumbos meos. et baculum confortationis tue da in dexteram meam et in clauaturis ... me loti ... et in sermonibus tuis dirige mentem meam. et in operum mirabilium tuorum confirma spiritum meum. et eradicatis malis omnibus et sordibus peccatorum meorum preualeam fortiter in dilectione mirabilium tuorum. // In spira michi domine spiraculum uite et auge mentem meam et intellectum et rationem meam per spiritum sanctum firmitatem et constanciam. ut in operibus laudum et uirtutum tuarum caritatis spes mea confortetur et augeatur. Uide domine et considera hodie laborem mentis mee. et fiat uoluntas tua benigna in me. et de celo mitte in terram michi consolatorem spiritum sanctum ut me stabilitate perfecta muniat. et auxilium michi conferat. in uidendis uisionibus tuis et laudandis laudibus tuis. et fruendis fruitionibus tuis quas desidero. que sunt gratia et gloria et defensio mea. Amen. 26. oratio.

Alohe. otheos. hatamagiel. liqtalha. maruhel. gezomp. iezomp. gezorsaph. saziel. sazamap. iezorsamp. zazamamp. salasaap. zachamap. iecorzamas. iecohoriampda. salathiel. gezomel. zarachiel. megal. nachamia. nechamphia. sazam adon. sophonayn. lazamme. nichistampua. hamamysl. zamamysl. sihel. deloth. hamamyn. na zemeloch. mops ramna leonam. hana li dhonea. seronea. zaramahem. sacromohem. iegonomay. zaramohean. chates lachuc. iezemelohe. harugo. semorgizechon. malagaros. malapatas. helatay. helahemay. methay. meray. Oꝛ̄o latīa.

Deus misericors deus clemens d̄s oīpc̄ oīa tenens. fac ut credam hodie oīa possibilia. ⁊ adiuua hodie incredulitatem meā. et miserere mei hodie sicut misertus es ante penitenti. q̄ ei subitaneā ꝑ op̄am tue misericordiam multarū uirtutum contulisti grām. Confer mi hodie ꝑ op̄a tue mīam: grām q̄ desidero. ut magnificentia operū tuoꝝ delectatus potestate tue uirtutis efficaciā sancte uisionis q̄ desidero ualeam adipisci. Adesto clementissime pr̄ hodie opi meo. et clarifica me benigne alme clementissime genitor filii dei. Confirma me aspira me sanctifice spc̄ scē. ope scē deus consolida hodie opus meū ⁊ doce me ut ambulem in innocentia tua ipsi dei glorie. Ex gloriis in multitudine effluentis grē tue in impetus fluminis sanctissimi spc̄ ciuitatē cordis mei letificet ⁊ depuret in fide uisionis scē ⁊ in spc̄ efficacie innocentie per quam laboro. ⁊ cor meū caritatis largitate repleat et illuminet. ⁊ radiis spc̄ sci muniet et muniat caritate eterna affluentia mīe. ⁊ nō sit in me uanitate quo deus meus grā tua q̄ maneat semper ⁊ mihi pluat in me. Sana dñe aīam meā pietate clementie tue ineffabil' ⁊ inestimabilis quā prepara tibi. ⁊ conforta cor meū hodie ut qz in tres in uec recepturū et teneam. ut aptitudinem sanctit' ⁊ scē tue uisionis habeam p hec sacramenta tua sanctissima p̄stita. cooperante grā pr̄is ⁊ filij et spc̄ sci. Amen. 27. oratio.

Pater pie pr̄ misericors fili clemens spc̄ scē deus rex ineffabil' et inestimabilis trinus ⁊ unus deus. Adoro te inuocatore ⁊ deprecor te et scm̄ nomē tuū et supereffluentē equitatem tuam operantē oīa qui ignoscis indulgens et misereris ut peccatori misero ꝑfirmenti ⁊ offensi qui aggressus sum de uisione uidenda in me sentiam et cognoscam. et tu dñe mi ut grām q̄ desidero efficaciter in me augeat et conualescat. Aperi in me dñe aures meas potenter ut audiam. conforta manus meas ut operer. exterge lumē oculoꝝ meoꝝ ut uideam. dilata conspectum meum ut p̄ficiam et lucescam. confirma pedes meos ut ambulem. expedi nares meas et os meū ut olfaciam et sentiam ⁊ loquar in p̄sentia nūc et semp ad honorē nōis tui. qui ē benedictum in scl'a. Amen. 28. oꝛ̄o.

Hela. extollo sensus carnis mee ad te hodie dñe deus meus. et eleuo hodie cor meū ad te ut placeam tibi dñe hodie genitor mei et representer in conspectu tuo et cōplaceant uerba et opa mea in conspectu tuo. ⁊ refulgeat hodie op̄atio tua in uisionibus tuis in sensibz meis. ⁊ clarificetur mens mea exercitata in opibz tuis. et conualescat glorificatio in aīa mea ⁊ germinet grā tua in corde meo et ore meo. ut qui commisero ul' perpetrauero tu diluas. sicut beata maria magdalena diluit. et ut in tuo dono grē qui a te recepto p̄ficiam sicut scs̄ ap̄ls tuus paulus p̄fecit. Et sicut custodiuit abraham ita custodiam. sicut memoriter tenuit iacob: teneam. ut in purificationem tuaꝝ uirtute fundatus et radicatus in me tue mīe firmitatum firmatus glorier aggressisse. et delectatus in opibz manuum tuaꝝ uisionem ⁊ p̄sentie mentis mee ⁊ corporis et paulo post scām uisionē p̄seueranter adoptē. et adipiscar et custodiam. ⁊ spc̄ scs̄ tui dñe plenarie in me operante grā. Hostium tuie uisibiliū siue inuisibiliū in aduersantium insidiis atqz illusionis gaudeam superasse. Amen. 29. oratio.

Bladpa. oīm rector siue potestatum uisibilium siue inuisibilium dispensator atqz dispositor deus. ⁊ oīm bonaꝝ uoluntatum ordinator. tu dñe consilio tuo bono spc̄ dispone uoluntatē meā. et uirtutem hodie potestatē meā debilem ⁊ insensibilitatem meam et ordinationē mentis mee ordina dñe uoluntatē meam in bonū ⁊ in beneplacito tuo. ⁊ michi grām tuam misericordie in longanimitate dispensationis largire p̄mius. nō ad multitudinē pc̄ōꝝ meoꝝ respiciens. sed ut quod desidero uoluntatē tibi conformem. sensū in te iubilantē. anime grām clarificantē in me confirma. et effectū meū cū grā tua aīe mee accomoda ⁊ uisita me uisitatione spc̄ sci ut ⁊ qui ex carnis massa siue qui ex natiuitate ex p̄mi lapse corrupi. diuina tua ineffabil' pietas aboleat. qui in principio celū ⁊ terrā creare uoluisti. illa spūal' magna mīa tua restauret. quia hoīem portū ad gratie p̄stinū statū amissum reuocare dignatus es. cui iudicium sanctitatis uisionis abstulit ⁊ intellectus. tu dñe cui sensus atqz sapientia et claritas ē attingens a fine usqz ad finē. et disponens oīa fortiter suauiter et misericorditer. omnem sinceritatē atqz puritatē in me restituas. ut ego indignus pc̄ōr ⁊ miser in oībz opibz tuis. confirmatus in hijs q̄ desidero ab illis efficiar ⁊ p̄spicuus et clarebundus triplici ⁊ septemplici pr̄is ⁊ filij ⁊ spc̄ sci largitate efficiar ad optinendū scām sanctitatē ⁊ glorie trinitatis uisionem. meo iuuēte corpusculo deo prestante et administrante. cooperante sua sanctissima grā. qui uiuit ⁊ regnat trinus ⁊ unus. Amen. 30. oratio.

Alpha ⁊ ω. deus inuoꝝ dñator et oīū uisibiliū et inuisibiliū administrator sanctificator. oībz oīa singul' singula tribuens sc̄dm nature sue facultatem p qualitate minoꝝ angeloꝝ ⁊ hoīm grē celestis largitatem in me infunde. et grā spc̄ sci hodie cor meū et aīam meam illustret. et tu dñe multiplica in me dona spc̄ sci ⁊ corrobora et innoua me interiorē hoīem. et secunda meroꝛe tue grē q̄ angelos decorasti. et adorna me largitate innocentie sue q̄ a principio fideles tuos adornasti. ut operetur in me septiformis grē munera spc̄ sci tui. et aq̄ superioris fluminis ierlm cum impetu fluentes. puteū conscientie mee et animū meū irrigent repleant et exuberent caritate q̄ de celo uenisti sup aq̄s maiestatis tue. hui' pr̄i sacramenti in me confirma magnalia hui' scē uisionis. Amen.

Xpiste p̄ceptor tibi hodie 31. oratio. Deus pr̄ oīm q̄ secreta celestia ostendisti te deprecor suppliciter. et maiestatē tuam p̄cor et exoro ut sicut tu es rex et princeps cogitationū uoluntatum ⁊ aīaꝝ. et oīū intentionū aīaꝝ. hodie exaudi preces meas et dirigantur orationes mee in conspectu tuo. et actiones mee in conspectu celestium intentionū p̄ualeant. Clamo hodie ad te deus meus nunc exaudi clamorē meum. Ingemisco ad te hodie exaudi gemitus cordis mei. ⁊ ego commendo hodie spm̄ meū corpus meū et aīam meā in manus tuas. et cogitationes meas pr̄ mi ⁊ deus meus. et ne me a te sentiam derelictū. sed mīam tuam mi tribue. et exaltetur nomē tuū in me de mentibus spc̄ scē deus. cui bonitas ē eterna cui mīa ē incomprehensibilis. cui ppetua claritas. cuius confessione plena sunt celi et terra. aspira et respice in me dñe et ad hanc orationē meam. et qui in me laudis honore deuote postulo michi concede. et in me oīs p̄fectionis sanctitas et scē uisionis dispensatione diuina compleat. doce me dñe quia in te pono me docendū. p̄fica me dñe quia in te pono me p̄ficiendū. clarifica me quia in te pono me clarificand'. mundifica me quia in te pono me mundificand'. Innocentifica me dñe quia in te pono me innocentificandum. glorifica me dñe quia in te pono me glorificand'. rege me dñe quia in te pono me regend'. et in me grē tue scē intende et fige ut spc̄ scs̄ in me ueniat regnet et imperet pro hac sancta uisione diuina. Amen. 32. oratio.

21. o.

32. o

onthon. dñe ita ego seruus tuus et seruus tibi hodie et confiteor coram maiestate glie tue. i cui conspectu oīs magnificencia i sciencia ē et deprecor scm et ineffabile nomē tuū. quatinus ad tante oracōis mee officiū hodie aures tue pietatis īclines et oculos tue maiestatis accomodes. ut aspiciente animo tuo graciam quā desidero sancte et fecunde in uirtute et claritate quā celū fundasti et terram. te pr̄stante presciencie largitate qui uiuis et regnas solus p oīa secula. Amen.

Premon. [illegible] .ij. oracio.

Dñe deus mīs et miserere mei et parce malis meis sana aīam meā quia peccaui tibi nō abluges uni quē plibz cōuiciis.

Exaudi deus orōnē famuli tui .N. ut in quacumque die inuocauero te uelociter exaudi me sicut exaudisti scām mariā magdalenā. Suscipe dñe clamorē confitentis ad te. audi uocē penitentis. et p orōes beatissime matris uirginis marie tue atque oīm scōrum tuorum ut orōnes et preces p ueniant ad aures pietatis tue. qs ego N. p hāc scām uisione exaudito coram te in hac hora ut p tua scissima noīa et sanctū ea q sūt holel. celel. hazaiacol. iosel. [illegible]machar. hazacol. gezor. gezramplor. tamathar. seuales. iole. tarotheos. lachos. igenos. halla. samphel. ramaij. sactarcos. logos. patir. sarahe. iothosym. mūdatus. pificat9. clarificat9. inocentificatus. et consecratus ad hanc gloriam et scām tui faciale uisionem. p dñm nrm ihū xp̄m q uiuit et regnat p oīa s. s. Amē. 3a. oracio. 3a. ora.

Olthz. excelse dñe deus inuisibil' et c. inestimabil' deus. ineffabil' deus. incōmutabil' deus. incorruptibil' deus. piissime deus. dulcissime deus. excelse deus. gliose deus. immēse deus. opē deus. pr̄ tocius misericordie ego licet indign9 et plenus iniquitate dolo et malicia supplex ad tuam uenio mīam orans et deprecans ut nō respicias ad numerosa et innumerabilia peccata mea. sed sicut consueuisti peccatorum misereri et preces humiliū exaudire. ita me famulū tuū. N. licet indignū exaudire digneris clarificante ab te piissima uisione diuina humiliter et desiderantissime a te postulata per tua scā sacramenta insignita q sūt. holel. celel. et c. ut uirtute et graciam quā p tanta uisione habere debeo scām. s. puritate et inocencia. et claritate. sapienciam. et scītate. certitudinē et sinceritatem. et humilitate et sanctitatem et bonam uoluntatem. ut uideam te qui sedes in altissimis. cui laus et imperium gloria et honor p īfinita scla sclorum. amē.

Silencium [illegible] orōnis sacre ms. respice scie. 100. nōīn dei quā hīs quia p illa semp īcipiuntur orōnes. Et nota quia illa sacra dei noīa pdicta. holel. lesel. et c. debent dici paulo post principium orandi. in quocumque capitulo cuiuslibet orōis. Incip. 2. mundacio

Uidendo gloriam et mactando fusionem in corpore uolentis uidere celeste uiui palacium. ipm mundissimū esse uolemus. et in oībz iniquitatibz esse uestitū. et semp cogitet et deprecetur dominū de suorum ablucione peccatorum. quia nullus debet timere. quia qui nō timet nō diligit. testante salamone et dicente. Initium sapie timor dñi. Unde quilibet timere quia nemo ex sua cōdicione uel dignitate meretur uel consequitur gloriam uel saluacionem potest uidere dm absque gra saluatoris. Et decem alios. 12. dies in pane et aqua [illegible] sine aliqua relaxacione ieiunet. tamquā ut sedeat in predictis donec ueniat ad .ij. diem quæ sit dies iouis. et tunc recte si quid [illegible] sensierit [illegible]. et tunc recte corpus xp̄i recipiat dicendo. Orō aūt receptionis.

Ihū dñe ihū xp̄e saluator oīum xp̄ianorum qui p me miserrimo peccatore et aliis in sclo uiuentibz uoluisti corp9 tuū salubriter immolare. quo q. die. s. iouis cenationis tuos aplos tuos de tuo pcioso corpore et sanguine saciasti. precipiens ut in nomine tuo ea mater eius sanctissimum corp9 tuū et sanguinē cōsecraret ut fieret salus et uita eterna in te credenciū. Ego licet indign9 te dñe ihū xp̄e recipiens sciens et confitens te dñm meū et creatorē meū quē in carne mea uisurus sū ego ipse et nō aliū. quē expecto iudicē meū uenturū. concede ut p gracia in uirtute huius sacramenti quod sicut corporeis oculis tuam spūalem et corporalē potenciam ac diuinitatē uisibiliter contueor et agnosco p receptionem huius sanctissimi corporis et sanguinis tui. sic corpus clarificatum in mundicie digneris ut abluto corpore te uisibiliter cū tuis nouē anglorum ordinibz me uiuente mea possit aīa collaudare. Qui uiuis et regnas deus p oīa scla sclorum. Amē. Hoc recepto: recedas ad domū et taliter opus incipies.

Post illa Placacō diuine ma die iouis sanct psaltiū celestatis. et letaniam cū ppijs earum sequentibz orōnibz. post. dices. 29. 26. 31. et ibi addes. ut tu dñe p annunciacōem. concepcōem natiuitatē. crucifixionē. pdicacōem. baptism. ascensionem. beatissimi filii tui dñi nri ihū xp̄i corp9 meū clarificare. mundare digneris. ut abluto corpe te uisibiliter cū tuis nouem dictis anglorum ordinibz me uiuente mea possit aīa collaudare. Conclusio. Quia tu es deus potens et sup oīa mirabilis q uiuis et regnas deus in unitate et trinitate pr et filius et spc scs. et regnaturus es p īfinita scla sclorum amen. Separacō.

Et nūc eris in loco conclusio ubi nō sit frequentacō psonarum. et quolibet die dices istas orōnes q sequuntur cum precedentibz [illegible] et cū hoc dices hec noīa que sequuntur agla. monhon. tetragramaton. ely deus. ocleiste. amphynethon. lamiara. isnemper. sadyon. hely. horlon. porenthimon. yelur. gosgameth. emanuel. on. adonyel. honzmorb. iolt. hobp. deliamarathon. anethy. eryona. prueste. sadayi. malohy. leiste. post hoc dices.

Deus meus pr opē eterne. Oracio.

[illegible] potestatiuus. potens facere mundū de immundo conceptū scīe. puellas. principium. primogenitus. sapiencia. uirtus. sol. splendor. gloria. pater. lux. panis. os. uerbum. celus. angelus. sponsus. propheta. agnus. ouis. uitulus. serpens. aries. leo. uermis. Exaudi hymnus orōnes et inuocacōnes serui tui ut in uirtute horum scōrum nomīn tuorum corp9 meū et c. Postea dices ista alia noīa q sequuntur. Elcha fortis. Abba dia fuste. Alpha et ω. piissime. Leiste dulcissime. Orishion. potentissime. yeceremon. excellentissime. Hoston. eyeel te. arkerpon adiutor. Ehephagos defensor. Egirion protector. phets lar [illegible] sanguine deprecationes [illegible] serui tui ut ex dono gre tue p intercessiones scē genitricis tue uirginis marie et anglorum et archanglorum tuorum michaelis Gabriel. uriel et raphael. et oīm aliorum celestium anglorum et aplorum tuorum petri et pauli. iohis. et iacobi. andree. mathie. simonis. Jude. philippi. thome. bartholomei. et carnale corp9 meū et c. Postea dices ista sequencia noīa et c. Dialoniar ineffabil'. Saniulamathon insig inuisibil'. Orpon inestimabil'. Pelyon inmutabil'. Sonipos clementissime. Bep incōmensurabil'. Nathanatos incorruptibil'. Theon inicute. Uision gliose. Porho totius mūe. Postea dices hanc orōnem. Orō.

Respice humilis preces humili serui tui. nō aspiciens neque uindictas innumerabiles iniquitates quas cōtra te feci. quia si iniquitates obseruaueris quis sustinebit. Sed tu dñe suscitans a terra inopem. et de stercore erigens paupē. In uirtute scē humilitatis et obediencie. sicut dr factus est obediens usque ad mortem et alibi. Ego autē humiliatus sum nimis. quia p peccatoribz humiliter [illegible] atq; regere voluisti. hec preces meas placatus suscipias. quia confiteor et scio quod tu es misericors [illegible] creature te suauiter inuocantis. tolle a me [illegible]. cor contritum et humiliatum deus non despicies. et alibi. prope est dominus omnibus inuocantibus eum in ueritate. ut animam meam a tenebris expulsam in [illegible] illuminare et a sterore peccatorum me exurgere digneris in ablutio corpore et c. // Et postea dices hec nomina hunc sequentem ordinem continentia. Nomina dei.

Othon celi et terre conditor. Viui

// Lethellete qui celum sup altitudinem nubium extendisti. // Ysmas qui terram sup aquas in sua stabilitate fundasti. // Adonay qui mari terminum suum quem preterire non poterit tribuisti. // Bathonadir qui solem et lunam et omnes stellas celi in firmamento celi collocasti. // Onoytheon qui omnia in sapientia fecisti. // Hosya qui sexto die hominem ad ymaginem et similitudinem tuam creasti. // Leyndra qui quamuis una esset cum eo sibi conuiuentem de [illegible] in paradiso uoluptatis collocasti. quos propter mandati tui preuaricationem de paradiso eiecisti. // Postulaceps qui iustitiam abel [illegible] // Tu theon qui mundum propter sua scelera in aquis diluuii perdidisti. // Gelemoht qui noe et eos qui cum eo erant in archa diluuii saluasti unde genus humanum restituisti. // Paraclitus qui abrahe seruo tuo sub triplici persona ad ilicem mambre apparuisti. // Occinomeron qui enoch et heliam ad pugnandum contra antichristum in celis rapuisti. // Mothas qui loth seruum tuum de subuersione sodome et gomorre mirabiliter liberasti. // Abracio qui moysi seruo tuo in medio rubi locutus fuisti in flamma ignis. // Anepheneton qui uirgam aaron frondere florere et fructum producere fecisti. // Abdon qui populum tuum de terra egypti de captiuitate pharaonis adduxisti. // Mesithe qui in-

limis pedibus transirent per medium maris iter eis aperuisti. // Bother qui in monte synai per digitum tuum per manum moysi legem dedisti. // Usyrion qui in ipso sancto de petra sicca [illegible] aquas exire fecisti // Baruch qui danielem prophetam de lacu leonum saluum et incolumem eripuisti. // Brogonio qui tres pueros sydrac misaac et abdenago qui sunt ananias azarias et misael de camino ignis ardentis illesos abire fecisti. // Gelione qui susannam [illegible] in te sperantem de falso crimine falsorum iudicum liberasti. // Messias qui ionam prophetam in uentre ceti tribus diebus et tribus noctibus commorantem in columen conseruasti. // Pantheon qui [illegible] prophetam de manibus [illegible] euadere fecisti. // Deus iustus, fortis et patiens. agyos. otheos. yskyros. athanatos. eleyson. ymas. [illegible] cuius totius operis et immortalis [illegible] uenis et misericors [illegible] qui soli et uera cordis contritione peccatorum [illegible] [illegible] et [illegible] orationes [illegible] quas uirtute [illegible] [illegible] per misericordiam tuam et gratiam [illegible] tuis tribuisti. michi largiri digneris. Descendat quoque domine sup me famulum tuum [illegible] multis criminibus irretitus [illegible] a te datus [illegible] qui [illegible] [illegible] per [illegible] et rore celesti [illegible] [illegible] et c. // Hec oratio supradicta [illegible] [illegible] quos [illegible] [illegible] [illegible] [illegible] [illegible] omnes [illegible] [illegible] et puersitates [illegible] fugat. in [illegible] [illegible] constringit et ligat. // Debet [illegible] ieiuno stomacho flexis genibus cum deuotione maxima. et cum abstinentia est quod oportet debet esse humilis patiens et pudoratus. // [illegible] diebus ueneris sabbati [illegible] martis. mercurii. sequentibus [illegible] ter in qualibet die. scilicet mane. meridie et sero

integre recitabis.

integre recitabis. Perfectio operis.

[illegible] diei [illegible] [illegible] in [illegible] et [illegible] sup cineres de [illegible] de [illegible] subtile faciat et [illegible] sunt [illegible] scripta centum nomina dei. 100. dei uiui.

Agla. 1. On. 2. Tetragramaton. 3. Elyorel. 4. Adeste. 5. // Amphyneton. 6. // Lamyara. 7. Jeneumper. 8. // Saday. 9. // Hely. 10. // Horlon. 11. [illegible] 12. // Helur. 13. Gofgamep. 14. // Emanuel. 15. // On. 16. // Adonyhel. 17. // Honamorp. 18. // Iohet. 19. // Hotob. 20. // Pataramathon. 21. // Anethyp. 22. // Erypyna. 23. // Iuestre. 24. // Saday. 25. // Azaloht. 26. // Sebaoth. 27. // Elscha. 28. // Alfadia. 29. // Alpha et ω. 30. // Lefte. 31. // Orition. 32. Jermion. 33. // Hosb. 34. // Mereberpon. 35. // Ezephares. 36. // Egirion. 37. // Hetha. 38. // [illegible] 39. // Stimulamathon. 40. // Inon. 41. // Eryon. 42. // Adonymos. 43. // [illegible] 44. // Nathanathay. 45. // [illegible] 46. // ysiston. 47. // [illegible] 48. // Bethe [illegible] 49. // Leuellethe. 50. // Fanias. 51. // Adonay. 52. // Athionoabur. 53. // Onoytheon. 54. // Hosya. 55. // Leynd[illegible]. 56. // Postulaceps. 57. // Sintheon. 58. // Gelemoht. 59. // Paraclitus. 60. Occinomeron. 61. // Mothas. 62. // Abracio. 63. // Anepheneton. 64. // Abdon. 65. // [illegible] 66. // Bother. 67. // Usirion. 68. // Baruch. 69. // Brogonio. 70. // Gelione. 71. // Messias. 72. // Pantheon. 73. zabuather. 74. // Salua[illegible] 75. [illegible] 76. // [illegible]yros. 77. Elyon 78. // Hel. 79. Yechel. 80. // [illegible] 81. [illegible]mepuletthon. 82. Pater. 83. Saluator 84. // Sellah. 85. [illegible] 86. // Opiron. 87. Jonsygon. 88. // Da[illegible]hel. 89. [illegible] 90. Horsia. 91. [illegible] 92. [illegible] 94. // [illegible] 95. Craymonodo[illegible] 96. // Elyore. 97. Helon. 98. // [illegible] 99. Pabur. 100. // [illegible]

~~[illegible] comedant. et qui comederent. opus [illegible] [illegible] [illegible] aquam clarum~~

[illegible] comedant. et qui comederent. opus [illegible] ita incipiat. // Accipiat aquam claram fontis frigidam de qua se abluat dicens. // Domine sancte pater omnipotens eterne deus cuius ante creationem celi spiritus ferebatur sup aquas. qui mundi creaturam cum aliis elementis eas benedictas fecisti. qui ipso sanctas eas in alimento dedisti et ut sordes mundi et sordiores maculae per eas lauarent. qui in flumine iordanis per iohannem baptistam baptizari uoluisti. ut per misterium sanctissimi corporis tui flumina omnium aquarum tua benedictione reciperent ut sicut per eas exteriora lauantur. ita interiora per ipsas et spiritum sanctum lauarentur peccata. testante propheta dauid et dicente. Asperges me domine ysopo et mundabor lauabis me et sup niuem dealbabor. // Qui lauans apostolis tuis in hui[us] sancti commemoratione misterii pedes eorum lauisti. Qui nobis ad saluationem aquam de tuo sanctissimo latere [illegible] tribuisti et propter nos lauacrum [illegible] [illegible] uoluisti. concede propicius [illegible] [illegible] mei [illegible] corporis [illegible] [illegible] exteriora lauantur. sic per [illegible] sacri baptismatis quod [illegible] nomine tuo [illegible] sup me [illegible] [illegible] [illegible] concessas per quam [illegible] interiora lauent peccata. in ablutio corpore et c. // Et sciendum quod nullus uacans circa terrena potest hoc facere quia cum [illegible] terrene a diuinis [illegible] [illegible] [illegible]. et ideo cum difficultate intelligere. [illegible] [illegible] [illegible] [illegible] operationibus [illegible] intelligere et doctus. ideo illi qui sacrificantes [illegible] [illegible] in locis secretis [illegible] [illegible] uolebant per temptationes [illegible] [illegible] operationibus [illegible] [illegible] non si [illegible] [illegible] [illegible] [illegible] eos [illegible] terrenis [illegible] [illegible] multo magis fortius [illegible] debet opus terre dimittere [illegible]. // Sunt domus [illegible] et [illegible] [illegible] in quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] ut [illegible] [illegible] cum [illegible] conplexerit dicat hec noīa que sequūtur. Ja bim [illegible]. valarinas. pistirios. kirios. geson. hel. thethel. nothi. pinicialethon. karet. salaoth. sellal. chiros. opzon. nomigon. oziel. theos. ya. Oratio.

Dn̄e fortis et potens ī p̄lio rex eterne glie cuius claritatis dulcedie pleni sunt celi et terra q̄ angli et archangli [illegible] colere laudando et dicendo. Scs. scs. scs dn̄s deus sabaoth pleni sunt celi et terra glia tua osanna ī excelsis.// [illegible] p dilatione humani generis celo ad terram descendisti.// [illegible] q p gabriele te marie virgi generata [illegible] ī templo [illegible].// [illegible] q sicut sol p vitrū [illegible] corrupcōis [illegible] cum ī[illegible] ioseph [illegible] scutisti.// [illegible] p iohem baptistam [illegible] et [illegible] q dicta erant de te p [illegible] natiuitatis tue tuis sctis [illegible] tenebris [illegible] lumen [illegible] scam aduentū cognicere. [illegible] q tribz regibz te ado[illegible] iaspar. melchior. bal[illegible] premium [illegible]. [illegible] munera recepisti. [illegible] mortale eis et demonstras. [illegible] falsitate herodis [illegible].// De beato [illegible] cunctos ī celū [illegible].// [illegible] qui in [illegible] symeonis [illegible] cogtōis [illegible] dicens. [illegible] dimittis [illegible] lumen ad [illegible] gliam pleb tue [illegible] ad [illegible] nuptias [illegible].// Archima qui [illegible] catholicam [illegible] petrum. iacobū et iohem [illegible] et ceteros dn̄

[illegible] glia et gra p̄fectos coronasti.// Sabbati. [illegible] qui ī deserto ieiunasti et a demone tēptari es.// De lotis marie magdalene sup pedes tuos flentis amarissime et capillis tergentis et ungentis sua dulcissime p eā remisisti, et lazarū fratrem sui quatriduanū mortuū a mortuis suscitasti. et recognato ī situ tribuisti. et precor nos corpus tuū immolari certum secuturum amplius. turpiter [illegible]. [illegible] blasphemari, diris corrigiis amariter flagellari. alapis et sputis velari, spinis coronari, ī cruce affigi, clauis [illegible] felle et aceto potari. lancea latus aperiri. et ī sepulcro poni. et a militibz custodiri voluisti. De p tuam summam potentiam ac signo tue scē crucis de qo nos me signo [illegible] ī noīe pris et filii et spūs scī. Portas eternas confregisti et amicos tuos de tenebrosis locis īferni eripuisti.// Ite dn̄e p tuā et aeternam [illegible] misterium [illegible] animam meam a corporis mei tenebris eripias [illegible] corpore te visibile cū tuis noue anglorum ordinibz me [illegible] mea collaudare aspicere et glificare.// Sic ḡ dn̄e qui tercia die resurrexisti a mortuis et representationi p angelum marie magdalene. iacobi et salomee et tuis discipulis reuelasti. et [illegible] tua vulnera demonstrasti. Et p[illegible] dies [illegible] ad celos ascendisti. vide discipulis tuis spiritū scm misisti et eis pacem tuam reddisti. Thomam ī [illegible] paulo aplo tuo [illegible] cum gloria secreta [illegible]. et beato stephano dum lapidaretur celos apertos ostendisti. [illegible] dicens. Ecce video celos apertos et filium hominis stantem a dextris virtutis dei. De [illegible] tuis [illegible] patent [illegible]. De venies iudicare viuos et mortuos et seclm p ignem. respice sup me et exaudi preces meas. [illegible] p gram tuā et virtute scē crucis tue [illegible] a tenebris mei [illegible] et a terrore pctōrum meorum erigere digneris. [illegible] consummatione [illegible]

[illegible] meus.// [illegible] ablati. [illegible] [illegible] dominationibz [illegible] [illegible] consummati [illegible] no [illegible] et maiestate ī glia sua ordines anglorum [illegible] spūm beatorum. Si dicet aliqs quia dn̄s dicit. nō videbit me homo [illegible] scit ergo qr si qs deū videat [illegible] qui ī [illegible] moriet. q de cetero usq ad diē iudicii nō resurget [illegible] nemo bis corpe moritur. Sed [illegible] ē qr [illegible] ī visione diuina [illegible] spūs ī celo [illegible] et corpus ī terra [illegible] angelico [illegible] de tal [illegible] quibz multa secreta celestia [illegible] reuelata [illegible] ī passione dn̄i [illegible] corpora resurrexerunt [illegible].// [illegible] et [illegible] ad [illegible] et quanto plus [illegible] tanto plus aperiunt [illegible] p suis [illegible] et ī [illegible] nolunt [illegible] ī conspectu [illegible] glia [illegible] collocarer [illegible] p [illegible] placere suo dn̄o qui ī cū [illegible] diuina visio. et cū [illegible] nō ē sup ipm [illegible] ī [illegible] cū difficultatibz [illegible] terminū hoīs [illegible] cognitionem sue legis. testante dauid et dicente. Celū celi dn̄o terram autē dedit filiis hoīm [illegible] Et [illegible] nō [illegible] ī [illegible] ē cogitare diuinam [illegible] nō [illegible] cogitare [illegible] [illegible] corp[illegible] spūales [illegible] dicentes. [illegible] ī [illegible] Sed [illegible] mortali [illegible] de cetero [illegible] intellectus [illegible] aie [illegible] videri [illegible] bilis [illegible] de cetero ad [illegible] cogitabit. et sic [illegible] nō [illegible] [illegible] Et sic [illegible] ī [illegible]

[illegible] eo qr ītellectū p̄cedens a pte gre nō pueniit ad opera.// Concedat ḡ nob diuina uirtus gram visionis [illegible] viuit et regnat p oīa scla sclorum amē.

[illegible] visione De capitul' p̄mi [illegible].// De cogitacōe libri [illegible] potestatis diuine.// De ablucōe pctōrum. De [illegible] nō [illegible] ī pctā mortale. De redempcōe aīarum.// De p[illegible] [illegible].// [illegible] si aliq [illegible] voluerit [illegible] de diuina visione [illegible] petitiōem visionis ī petitionem cogitacōis potestatis diuine vel absolucōis pctōrum vel confirmacōis in gra immobili. vel redempcōis aīarum [illegible] [illegible] sine dubio [illegible] ad [illegible].// Et nota qr si [illegible] dn̄s [illegible] die [illegible]. g. [illegible] 16. ordibz q sūt. 22. 23. 24. 25. 26. 28. 29. 30. 31. 32. qr ī celis nō [illegible] dicim neq [illegible] neq de [illegible] horum. licet presertim [illegible] mane. [illegible] meridie [illegible]. [illegible] iste orōnes [illegible] ī [illegible] nō [illegible] p fragilitate ī [illegible]. et [illegible] plus et frequentius dicuntur tanto magis [illegible] [illegible].

Incipit [illegible] xpleto primo tractatu libri [illegible] tractatu [illegible] libri sac et [illegible] decreti. [illegible] q sunt [illegible]. capitula [illegible] de qbz [illegible] [illegible] 24. [illegible].// De cogitacōe [illegible] celorum.// De cogitacōe anglorum [illegible].// De cogitacōe [illegible] et [illegible] eius.// De cogitacōe sigillorum [illegible] et [illegible].// De cogitacōe supiorum [illegible] angli.// De cogitacōe officii [illegible] angli.// De [illegible] et [illegible] an.// De [illegible] oim [illegible]. De hoī mortis [illegible].// De [illegible] [illegible] [illegible].// De cognicōe planetarum et stellarum.// De [illegible] planetarum et stellarum et quid hnt ī fluere.// De [illegible] planetarum [illegible].// De mutacōe noctis ī diē et diei ī nocte.// De cogitacōne spūm ignis et nouem et supiorum et sigillorum [illegible]

De [illegible] p[illegible]

tum et iratum eorum. // De cognicione spirituum et animalium aeris. // De congregacione nominum et [illegible] tium et superiorum eorum. // De cognicione sigillorum et iratum eorum. // De cognicione mutacionis et transmutacionis elementorum et corporum et huius mixtorum. // De cognicione omnium herbarum et plantarum et omnium animalium existencium super terram et iratum eorum. // De cognicione humane nature et omnium secretorum hominum que sunt abscondita et ignota. // De cognicione aquaticorum spirituum et animalium et iratum eorum et superiorum eorum. // De cognicione terrenorum et infernorum spirituum. // De visione purgatorii et inferni et cognicione animarum ibidem existencium. // De oblacione corporis vel anime revocanda. // De completione huius libri. Hic tractat de natura et officio horum angelorum.

[C]ompleta visione divina et novem ordinum angelorum. De his angelis incipiamus tractatum. Maiorem naturam [illegible] pervenit deo per prius et visitatis per posterius. homines et eorum naturam diligunt. regnant qui in speris stellarum. Corpus igneum acceperunt quia ad ministrandum domini hominibus mutatis et punitis tanquam consanctis in eos con[illegible] [illegible]. // Exteriorum sunt .4. modi de quibus delet natura prognostica. quam quibus in [illegible] primi hec officia predicatorum quamvis omnibus aliis [illegible] potuerunt dicere. // Saturni quidam sunt et vocantur saturnini et isti sunt bohel. cafziel. michathon. dardiel. et eorum natura est tristicias et iras et odia provocare. nives et glacies creare. et sua corpora sunt longa et gracilia pallida vel aurea et sua regio est septentrio. et habent sub se .5. demones. scilicet unum regem et .4. ministros quibus omnes alii demones saturnini subsunt. // Isti sunt maymon rex. assaibi. albunalich. haibalidech. yasfla. Et demones in ventis affrico subditis qui sunt .5. mextyura. alchybany. alflas. pareant vel resiciant. De spiritibus iovialibus.

[I]sti sunt iovisles et sunt isti. satquiel. raphael. pahamcoahel. asassaiel. et eorum natura est gaudium. amorem leticiam benivolenciam et graciam attribuere cupiunt omnium plorantum odores flores herbas et folia pa[rere] et amovere et sua regio est inter austrum et orientem et habent .5. demones sub se scilicet unum regem et tres et ministros quibus omnes alii demones iovis subiugantur. Et isti sunt formione rex. guth. maguth. et guthryn. qui demones in ventis borre subditis et sbtolano. qui sunt .4. harith. iesse. ryon. nycaph. anadob. pareant vel reiciant. sua corpora sunt medie stature et color eorum quasi color celi vel cristalli. De spiritibus martis.

[I]sti sunt martis et sunt isti samahel. satihel. ytrahuhel. amabiel. et natura eorum est guerras. occasiones destrucciones et mortalitates gencium et omnium terrenorum provocare. et sua corpora sunt medie stature sicca et macra. Color eorum rutilans et rubeus sicut carbones accensi valde rubei. et sua regio est austrum. et habent .5. demones sub se scilicet unum regem et tres et ministros quibus omnes alii demones martis totaliter subiugantur. Et isti sunt. iammaxarex rex. carmox. ycanohl. passim. Et demones in ventis subsolano subditis qui sunt isti .4. arcaurybyibus. pathonaalabub. carmuchal. fruyhel. pathoplias. pareant vel reiciant. De spiritibus solaribus.

[I]sti sunt solares et sunt isti raphael. cathael. vanyhel. hanuccaphel. et eorum natura est amorem graciam divicias honorem conferre et tenere. facere eum audire voces et ficas [illegible] et fructus in multitudine dare. corpora eorum magna et ampla omnis benivolencie plena. color eorum lucidus vel citrinus sicut sol vel aurum. et sua regio est oriens. et habent .5. demones sub se scilicet unum regem et tres et ministros quibus omnes alii demones solis subiugantur. Et ista sunt iarthan rex. thatras. hyaicus. ialchal. Et demones in ventis borre subditis qui sunt .4. [illegible] galtachius. garces. iaralal. [illegible] vel reiciant. De spiritibus veneris.

[I]sti sunt veneris et sunt isti. hanahel. raquel. salguyel. et natura eorum est illius mulieres delectare in amorem suum et mulieribus floribus et fructibus tribuere. Et corpora eorum sunt medie stature in omnibus que neque parva neque magna neque pinguia neque macra. Et color eorum est quasi glacies alba sicut nix. sua regio est inter austrum et occidentem. et habent .5. demones sub se. unum regem et tres et ministros quibus omnes alii demones veneris subiugantur. Et isti sunt in sarabotes rex. nassar. cynassa. Et demones in ventis subsolano et zephiro subditis qui sunt .5. scilicet [illegible] ebadnach. nassar. naasa. pareant vel reiciant. De spiritibus mercurii.

[I]sti sunt mercurii et sunt isti. [illegible] michael. mychael. saripiel. et eorum natura est bonos in secretos in aliis subiugare. Reddere de preteritis presentibus et futuris. docere scienciam vel sapienciam que debet audire in hoc mundo. revelare secreta omnium aliorum. possunt etiam facere quod eos coniugunt querunt et hic possunt et ipsi una cum luna referunt consilia secretorum omnium aliorum et sua corpora mobilia clara admodum vitri vel flamme ignis sine ardore. sua regio est inter occidentem et septentrionem. et habent .5. demones sub se unum regem et .4. et ministros quibus omnes alii demones mercurii subiugantur. Et isti sunt habaa rex. hyyin. quyrtenzach. cuarb. eiadab. Et demones in ventis zephiro et affrico subditis qui sunt .4. scilicet zobha. drohas. palas. camlas. pareant vel reiciant. De spiritibus lune.

[I]sti sunt lune et isti sunt gabel. michael. samyel. atithael. et eorum natura est voluntates et cogitaciones mutare. itinera parare. illa referre. pluvias provocare. sua corpora sunt longa et ampla. sua forma est oblonga et alta sicut cristallus vel turbida vel sicut glacies vel nubes obscura. sua regio est occidens. Et habent .5. demones sub se. unum regem et tres et ministros quibus omnes alii demones lune obediunt et supponuntur et isti sunt harthan rex. bileth. mylalu. abuzaba. Et demones in ventis zephiro subditis sunt .5. haiethel. amodiab. oylol. cyhalu. abuthaba. pareant vel reiciant.

[V]isa quasi eorum forma. Formacio circuli. [C]ognita iam divina regione et forma cognita debita. dum eos invocare volueris sic facies. // Accipe lapides duros et equales in quibus non sint foramina vel ruptura. vel regulas generaliter ad hoc factas. Operans vero sit a pollucione purgatus et habeat calcem et arenam ter vicibus mixtam cum quibus lapides vel tegule coniungantur. // Tunc fiet circulus in quo perficietur circulus

et ipse locus talis habebit. primo fiet circulus cuius terre lapis in longitudine et latitudine .5. pedes. Ita quod fiat circulus gibbosus admodum tenui circuli. aliorum quod sit alter in longitudine et latitudine continens .4. pedes et in altitudine tres pedes cum dimidio cum mixtura compressio provenit locum. Hunc de terra munda sicut si optime decoquatur. dum tamen ibi non fuerit diminuta. // Facto isto circuli. operans ut dictum est mundus ut in prima minore dicta continetur. sit tamen penitus quod thronum sit. Sacerdos dum cotidie corpus Christi dicat.

[D]omine Ihesu Christe deus et homo Oracio.

qui voluisti per teipsum fidelem ipsum tuum mediatorem visitare te suppliciter exoro peccator et postulo dei merito quem nunc hic in manibus meis teneo per famulo tuo .N. ut et dono ac permissione gracie tue omnes illos angelos quos invocavero vel per eos benigniter consulat et mittere ad contrarium per me digneris ut te mediante possit cum ipsis nunc corde colloqui. per omnia secula. [P]rima dies.

Hoc dum sit dicimus receptus corpus Christi. et tunc de cetero continue dicat. idem et cum eo [illegible] ad locum circuli veniet recitabit. Benediccio loci circuli. [illegible] Tunc locum circuli benedicet dicens. idem. nec illa die plus faciat. In crastino eciam sic incitabit et post completorium. Secunda dies. ibit ad circulum. idem. iterum dicendo. Et tunc habeat mirram et thus super prunas in thuribulo positas. et ab eis per suo circa eum .4. mundi partes celum et terram. ut dicendo primam et secundam oracionem. // Hoc facto tercio circuiendo et suffumigando circulum incipien do a parte invocatoria et terminabis in eadem. invocabis angelos de quibus volueris operari cum angelis diei et hore mensis. temporis et faciei in quo operari volueris sic dicendo. [illegible] anael. sarapiel et ceteri. per veritatem [illegible] subiugat. paciencia superat. humilitas concordia [illegible]. // Ego .N. filius .N. et .N. nobilium huius parte mecum vos nobis faciens istud meum mundum salutem [illegible] vos. vel vos pacificatis pacientes et placati quones quos a vobis petiero michi benigniter intercedente domino faciatis. Quo ...

presentes duos [illegible] quorum nomina dixi ab a[illegible] [illegible] primum [illegible] fiat [illegible] et [illegible] incantacione angelorum hore, diei, mensis, temporis et [illegible]. Dicendo. Uenite uos omnes [illegible] [illegible] qui precepit deus [illegible] ad [illegible] [illegible] nomen [illegible] precepit. // [illegible] [illegible] [illegible]. 3ᵘˢ dies. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Signatio ad inuocandum.

Habeas signum dei in manu tua dextera iuste compositum, factum et suffumigatum [illegible] sanctificatum et dicendo ut iam dixi. Post hoc suffumiga signum et [illegible]. Et tunc flexis genibus dicas .xi. oracionem [illegible] celi et terre conditor etc. Ad dicendum. Et dicas [illegible] tuis sanctissimis angelis ualeam [illegible] qui per passionem tuam [illegible] uoluntates meas [illegible] ad implere. // [illegible] orationibus talis [illegible]. Inuocatio angelorum.

Uos angeli potentes. [illegible]. Iouis. Martis. Solis. Ueneris. Mercurii. Lune. Yoel. Cafziel. Michathon. Satquiel. Raphael. Pamchocuel. Asassaiel. Samael. Sauiel. [illegible]ruael. Anaiabiel. Raphael. Capuael. Dardiel. Hurathaphel. Anael. Vaqiel. Salguyel. Michael. Aniel. Samapiel. Gabriel. Anchael. Gamyel. Adnachiel. potentes in celi nubibus et abissis. Hic erigat signum dei manu aperta in sursum celum dicens.

E[illegible] sancti spiritus [illegible] amor dei nos [illegible] nos [illegible] ut nos [illegible] nos [illegible]. // Uos ergo nomine illius dei uiui et ueri quibus et [illegible] cuius nomina sunt [illegible] que sunt .1.2.3.4.5. 6.7.8.9.10.11.12.13.14.15.16.17.18. 19.20.21.22.23.24.25.26.27.28. 29.30.31.32.33.34.35.36.37.38. Deus magnus altissimus sanctissimus excellentissimus potentissimus, fortis, iustus [illegible] dominorum, pastor [illegible] largitor [illegible] ineffabilis [illegible] inestimabilis, in[illegible] incommensurabilis, [illegible] incorruptibilis. Cuius gloriose gratie plena sunt celi et terra. Cuius [illegible] potencie genu flectit omnia celestia terrestria et infernalia. uos inuoco [illegible] deprecor ut uos [illegible] celos hic conscriptos descendere dignemini, apparentes in forma beniuola, de [illegible] [illegible]. per uirtutem illius uobis precipio [illegible] signatur [illegible]. Sigillum et ligatio.

Uos ergo [illegible] angelos peticionibus meis obedire sigillo deposito. [illegible] et coniuro, sigillo sancto nomine dei, quod [illegible] sigillatum est. [illegible] quam sancta et honesta. pa. pa. pa. laaaa. [illegible] salnoth. heloy. genoniem. melquecpon. usyr. [illegible]. [illegible]. [illegible]. Cuius et [illegible] ad [illegible] uos appello uos meis peticionibus obedire et [illegible] atque uirtute dei precipio ut uos meo placato [illegible] precipio in omnibus locis [illegible] obedire super sedem Samaym hic [illegible] celos hic conscriptos a saturninis iouinis martialibus solaribus uenereis mercurialibus lunaribus speris descendere dignemini qui sunt ista. tacalgar. totalg. pher. sciogon. alchedion. uereruueta. uiclegger. iogeth. somonpgatignias. iohena. [illegible] g[o] [illegible] qui nos [illegible] ad laudem et honorem sui [illegible] saluoth quod est exercitus angelorum [illegible] obedire precepit. Et uobis [illegible] ad hoc nomine suo me [illegible] represento. [illegible] ubi [illegible] largitatis. Adiuro ergo ipsi uos [illegible]. placatos [illegible] nominibus [illegible] appello. legemoth. go[illegible]. malothi. phoston. hemonege. anephenelon. stob. otheos. nitheon. theueis. chatheon. agla. // [illegible] ergo [illegible] sigilli [illegible] nos [illegible] cum humilitate precepto obedire [illegible] ego [illegible]. filius [illegible]. [illegible] [illegible] humilitatis [illegible] alino obedire peticionibus meis uos deprecor et inuoco. // [illegible] uirtute creatoris ueni[illegible] in signum uos nomine illius summi creatoris obedire in famulo suo precipio et quiro ut litteris meis in omnibus [illegible] et honestis peticionibus obedire per[illegible]. Finit ligatio. Incipit [illegible].

Uos ergo sanctos angelos me in his [illegible] [illegible] humilitatis ac [illegible] me [illegible] filio qui sic filius altissimi creatoris. In nomine illius qui Iothe. Heuaf. hele. [illegible] nominatur [illegible] mico nomine [illegible] ualeam rep[illegible]. [illegible] obedientes precipio per [illegible] per [illegible] per [illegible] cyron. per magnum nomen [illegible] per [illegible]. Et per alia dei nomina [illegible] celsitudinis magnitudinem nulla deleret in [illegible] a duo humanitatis nominare que sunt. 45.46.47.48.49.50.51.52.53.54.55. 56.57.58.59.60.61.62.63.64.65. 66.67.68.69.70.71.72.73.74.75. 76.77.78.79. Quatinus saturninis iouinis martialibus solaribus uenereis mercurialibus lunaribus descendere dignemini. [illegible]

Uos angeli benignissimi potentissimi ac fideles Iohel. Cafziel. et [illegible] qui obedire humilitatis [illegible] gubernati [illegible] subditas [illegible] a domino [illegible] quibus omnis scientia reuelatur. Quibus data est potestas plenaria [illegible] cum infernalibus [illegible] creaturas. nocere uel iuuare qui[illegible] in omnibus fideles humiles ac [illegible] a uestra creatione [illegible] uos cognouit. Ego [illegible] [illegible] nos [illegible] et inuoco in meis [illegible] peticionibus in forma beniuola atque meo placato [illegible] precipio in omnibus licitis et honestis obedire super sedem samaym [illegible] celos hic conscriptos a saturninis iouinis et ceteris speris descendere dignemini. // Et ad hoc ergo nomine uiui et ueri dei quo [illegible] uos [illegible] [illegible] atque potentis imperio per eius sancta nomina que sunt ista. 81.82.83.84.85.86.87.88.89.90.91. 92.93.94.95.96.97.98.99. obedire ergo [illegible] in nomine ipsius. Inuoco uos potestates celorum et inuocando coniuro per Ab. per gap. per abr. per abra. per abraam. per gebra. per abracala. per abracalap. per abracalcus. per zargon. per abrion. per elgion. per sargion. Uos ergo potentes angeli inuoco et inuocando coniuro super maiestatis [illegible] potentes potencie imperio per eum qui dixit et [illegible] est cui omnes exercitus angelorum celestium terrestrium et infernorum [illegible] et obediunt. Et per nomen eius ineffabile tetragrammaton quod [illegible] aaron qui angelice dicitur agla. hebraice heloy. arabice [illegible]. grece theos. quod latine uocatur. quo audito omnes exercitus celestes terrestres et infernales [illegible] colunt. et per ista que sunt. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible] a saturninis iouinis martialibus solaribus uenereis mercurialibus lunaribus speris omni occasione et maliuolencia cessante in forma beniuola atque meo placato [illegible] in omnibus licitis et honestis obedire pati [illegible] sede samaym hic [illegible] celos hic conscriptos descendere dignemini per uirtutem humilitatis quam nunc uobis offero. Hic debet [illegible] [illegible] in terra clausis oculis dicens.

[illegible] uirtute [illegible] dei quo uos in [illegible] et [illegible] [illegible] per maiestatem concessit. [illegible] gloria laus et honor atque uictoria [illegible] secula seculorum. Amen. Yoel. Cafziel. Michathon. Satquiel. Sauiel. Raphael. Pamchouel. Asassaiel. Samael. Sadiel. Pa[illegible]. Anaiabiel. Raphael. Capitael. Dardiel. Hurathaphel. Anael. Vaqiel. Salguyel. Michael. Aniel. Samapiel. Gabriel. Anchael. Gamyel. Adnachiel. Uenite uenite. [illegible] [illegible] uos obedire [illegible] in nomine ipsius [illegible] excellentissimi quod super caput meum uobis omnibus ostendo. Hic ponat manum in [illegible] super caput suum [illegible].

Et immediate cum tali [illegible] inuocationis sedate. [illegible] uenerint [illegible]

[illegible] [illegible] et [illegible]
[illegible] [illegible] Salomon [illegible]
et dicit ipse in prologo. [illegible] dicit [illegible]
et partes. Tunc dicit [illegible]
[illegible]. Et si recto [illegible] fuerit
[illegible] concedent et dicent: surge et recipe
[illegible] virtutis dei [illegible] completus liber q[ui]
de visione dei [illegible] [illegible]
eris et libris

Nonensunt [illegible] de. 24. potes [illegible]
tu si volueris et cum potestate [illegible]
hos angelos celestes [illegible]
[illegible] vestros regentes in omne [illegible]
et desideratus dominum glorie. Et cum venerunt
et de interrogaverunt [illegible] ut [illegible]
[illegible] et amicum [illegible]
[illegible] de. 24. qui in orationibus [illegible]
[illegible] celorum. si hanc [illegible]
[illegible] dici in modo et [illegible] si hoc [illegible].
vel collectione libri si hanc volueris. vel
[illegible] simul si de regimo fueris unus [illegible]
[illegible] dignus. Et sic [illegible] de. 24. [illegible] dño
[illegible] quibus. Quod ipse nobis concedat. Qui vivit
et regnat per infinita secula seculorum amen.
Incipiunt capitula tercij tractatus huius operis. [illegible]

[illegible] constrictione est de spiritibus aereis.
[illegible] per [illegible]. // De constrictione
spirituum per sigilla. // De [illegible]
spirituum per tabulas. // De [illegible]
[illegible] spiritu. // De inclusione spiritus. // De [illegible]
cluso spiritu [illegible]. // De fulgure
et tonitruo provocando. // De combustione
ne facienda. // De purificatione aeris. //
De corruptione aeris. // De nive et gelu
faciendo. // De rore et pluvia facienda.
// De floribus et fructibus provocandis. // De
invisibilitate. // De equo qui una nocte [illegible]
[illegible] et [illegible] ubi volueris. // De
absente qui veniat una hora [illegible]. //
De re que deferatur in modico [illegible]
[illegible]. // De [illegible] rei. // De [illegible]
rei. // De transfiguratione cuiuscumque. // De
flumine provocando in terra sicca. // De
commotione regni contra dominum. // De regno in
imperio destruendo. // De [illegible] potestate
[illegible] quemlibet. // De [illegible] mille mili

[illegible]. // De [illegible]
[illegible]. // De [illegible]. // [illegible]
[illegible] vel [illegible] per [illegible]. // De [illegible]
[illegible]. // De [illegible]
[illegible]. // De creatione [illegible]. //
[illegible] [illegible]. // De [illegible]
[illegible]. // De [illegible] omnium [illegible]
et [illegible]. // De mulieribus [illegible]
[illegible]. // De [illegible]. // De [illegible]
[illegible]. // De [illegible]
[illegible] [illegible]. De [illegible]
[illegible]. // De [illegible]
[illegible] maris [illegible]. // De [illegible]
in mari [illegible] vel alia [illegible]. //
De [illegible] civitando. // De congregatione
et [illegible]. // De [illegible]
et [illegible]. // De [illegible] et
[illegible] et [illegible]. // De
[illegible] vel [illegible] vel [illegible]
vel [illegible]. // De apparentia combustionis
// De apparentia [illegible] et puellarum
[illegible]. // De apparentia [illegible]
[illegible]. // De apparentia [illegible]
// De apparentia griffonum et draconum. // De apparentia
[illegible] omnium [illegible]. // De apparentia [illegible]
[illegible]. // De [illegible] [illegible]
qui [illegible]. // De apparentia [illegible]. Fini-
tis capitulis incipit prohemium in [illegible] de

[illegible] ignorans [illegible]
angelorum illos constringere [illegible]
nomina spirituum aeris et ventorum [illegible]
[illegible] capitulo. [illegible] seniores [illegible]
[illegible] et a quibus poterat [illegible].
[illegible] autem de natura aeris et omnium spirituum
[illegible] [illegible]. // Aere
elementum corruptibile [illegible] quod [illegible]
cetera nobilius. [illegible]
[illegible]. et est simpliciter invisibile [illegible]
[illegible]. In quo spiritus [illegible]
[illegible] appellat [illegible]
[illegible] ventorum [illegible]
volumus appellare [illegible] regnant
[illegible] aeris [illegible] et [illegible]
[illegible]. // Aer [illegible] [illegible]
[illegible] gubernatur. [illegible]
[illegible] complexiones [illegible]

[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] ventor.
et [illegible] [illegible]
[illegible] [illegible] ill[i]
[illegible] demones [illegible]. // [illegible]
[illegible] [illegible] propriu
[illegible] [illegible] [illegible]
[illegible] cum angelis ventos [illegible]. ut
[illegible] [illegible] corpora [illegible]
[illegible] [illegible]. Divisio spirituum

[illegible] spiritus duo sunt modi. Aereis.
quia quidam sunt boni. quidam mali. quidam
mites. quidam feroces. // Boni mites et fa-
[illegible] sunt isti. orientales et occidentales.
et dicuntur boni quia operationes eorum vivunt in
bono. et nec nocent alicui nisi ad hoc co-
gantur divina virtute. // Mali sunt et [illegible]
[illegible] meridionales et septentrionales
et dicuntur mali quia opera eorum sunt mala om-
nibus. et nocent libenter omnibus. et nec aliquid [illegible]
[illegible] boni faciunt nisi ad hoc superiori
virtute cogantur. // Sed inter illos sunt alij col-
laterales istis qui nec boni neque mali di-
cuntur. quia omnibus obediunt invocantibus sive
in bono fuerit sive in malo de quibus hic est cog-
[illegible]. // [illegible] autem. 4. sunt [illegible]
[illegible] et sunt subiecti soli et vento
[illegible] dicitur. et virtutes eorum sunt
isti. 4. Baltha[illegible]. haiatus. [illegible].
[illegible] et [illegible] hos. 4. demones et eorum
subditos excitare congregare dispergere con-
stringere et in loco proprio ligare quorum [illegible]
[illegible] est [illegible]. [illegible]. gaudias. [illegible]. [illegible]
[illegible]. et eorum natura est aurum dare cum
carbunculis ad libitum. divitias. gratiam et be-
nivolentiam gentium impetrare. inimicitias
hominum mortales vel alias dissolvere. homi-
nes in magnis honoribus sublimare. infirmitates
tribuere vel auferre. sua corpora sunt magna
et ampla sanguinea et grossa. color eorum
sicut aurum brunitum sanguine [illegible]
motus eorum est celi coruscatio. // Signum
eorum est [illegible] [illegible] sudores.

[illegible] sunt isti. 4. quibus omnes a-
lij regionis demones subduntur. quorum

[illegible] [illegible]. [illegible]. [illegible].
et [illegible] et sunt subiecti lune et vento
cui zephirus dicitur. Et virtutes sunt isti.
[illegible]. [illegible]. [illegible]. [illegible]
[illegible]. et habent hos. 4. demones et eorum subditos
excitare congregare dispergere constringere.
ac in loco proprio ligare. Quorum natura est argen-
tum ad libitum dare. res de loco ad locum defer-
re. equum velocitatis tribuere. [illegible] et secreta
[illegible] atque preterita [illegible]. Sua
corpora sunt magna et ampla. mollia et
[illegible]. color eorum sicut nubes obscu-
ra et tenebrosa. et habent vultum inflatum ocu-
los rubeos aqua plenos non habent pilos in
capite. et dentes [illegible]. Motus eorum est ve-
[illegible] maris ruina. Et signum est quod
magna pluvia [illegible] cadere vide-
bitur invocanti. De spiritibus meridianis.

Meridionales sunt isti. [illegible]
[illegible]. carmar. [illegible]. [illegible]. [illegible]
[illegible] regionis demones subduntur. Et sunt
subiecti marti et vento cui subsolanus dicitur. et
virtutes eorum sunt isti. 4. [illegible].
[illegible]. carmeal. [illegible]. [illegible]
[illegible]. et habent hos demones et eorum sub-
ditos excitare constringere dispergere con-
gregare ac in loco proprio ligare. // Sua na-
tura est guerras et mortalitates occisi-
ones [illegible] et combustiones facere. mil-
le milites [illegible] famulos qui sunt duo milia
ad tempus dare et mortem tribuere [illegible].
infirmitatem et sanitatem tribuere. Sua cor-
pora sunt parva. macra colerica. [illegible]
[illegible]. Color eorum sicut cuprum ignitum mo-
[illegible]. habent cornua ad modum cer-
[illegible]. [illegible] [illegible]. ululant sicut can[es]
[illegible]. Motus eorum [illegible] combustionis [illegible]
[illegible]. Signum est quod fulgur
et tonitruum iuxta circulum cadere vide-
bitur invocanti. De spiritibus septentrionalibus.

Septentrionales sunt isti. [illegible]
[illegible]. albunalith. [illegible]. [illegible].
[illegible] quibus omnes alij demones regio-
nis [illegible] et sunt subiecti saturno et ven-
to cui aquilo dicitur. Et virtutes eorum sunt
isti. 4. [illegible]. [illegible]. [illegible]. et habent

hos. q. demones eorum subditos aggre
gare. dispgere constringere. ac loco pro
ligare. Sua natura est letitiam [illegible]
as. odia generare. malas cognitiones.
furta et [illegible]. Dare in libro p[illegible]
bium. quemlibet interficere et membrum quod
libet destruere. Sua corpa sunt longa
et gracilia [illegible] ira et rancore plena.
[illegible] multus. Cum in parte anteriori et
altera parte posteriori. i. habent duo
rostra ampla et longa [illegible]
tum pedum. // Et mittunt duos serpentes
[illegible] et i duobus genubus alios duos
q cum merore mario [illegible]
i colore nigra et lucentia sic speculum [illegible]
bitum. Motus eorum est ventorum [illegible]
apparencia tremor. Signum eorum est quod [illegible]
[illegible] nunc tecta videbitur in novitati.
[illegible] de pferre bonis et mali [illegible]
de medio [illegible] hinc dictum. [illegible]
adiutorium quod operans non debet operari nisi
pro pfecte bono a p pfecte malo. [illegible]
[illegible] sic [illegible] // Dicamus quod inter
oriente et meridie est una regio quod consol
appellatur [illegible] angli quod dicuntur [illegible]
mortales. et sunt isti [illegible] cormione rex.
guth. magguth. gutthyn. et ministri quibus
omnes alii regionis illius demones obediunt.
et sunt subjecti Iovi et vento [illegible] qui zoreas
et [illegible] dicitur. Et [illegible] sunt
isti. q. barn. iesse. rigon. nelach. [illegible]
[illegible] hos. q. demones [illegible]
[illegible] congregare constringere dispgere
ac i loco proprio ligare. Sua natura est amicitias
et benivolentias [illegible]
licet non carnali copula. generant
[illegible] gaudia. [illegible] vita
[illegible] sanant infirmos. [illegible]
[illegible] auferunt vel inferunt [illegible]
Sua corpa sunt magna et plena sanguinea
et colerica. medie statue. [illegible]
[illegible] colore blanco
[illegible] [illegible]
color eorum sicut [illegible] colore
flamme ignis [illegible]. Motus eorum est

[illegible] cum tonitruo. [illegible]
[illegible] hominis
i combustione. De spiritibus inter

In sunt inter austrum aust[illegible] et occidentem
et occidente et sua regio est nogoha[m].
[illegible] sunt [illegible]. [illegible] rex. nasser. gimar
sa. et ministri. quibus omnes alii demones regi
onis obediunt et subdunt [illegible]
[illegible] qui sunt consolam [illegible]
Et [illegible] eos sunt isti. q. [illegible]
[illegible] nallar. nanda. et hii hos
tres demones [illegible] congregare dispgere
constringere ac i loco proprio ligare. [illegible]
[illegible] signum.
[illegible] hominis [illegible] luc
[illegible]
[illegible] ostendere [illegible]
[illegible] mulierum [illegible] homines
voluntates [illegible] homines [illegible]
[illegible] Sua corpa sunt
medie stature pulcra [illegible]
lor eorum est [illegible] color
sicut stella clarissima. Signum eorum [illegible]
ille est [illegible] ipsum [illegible]

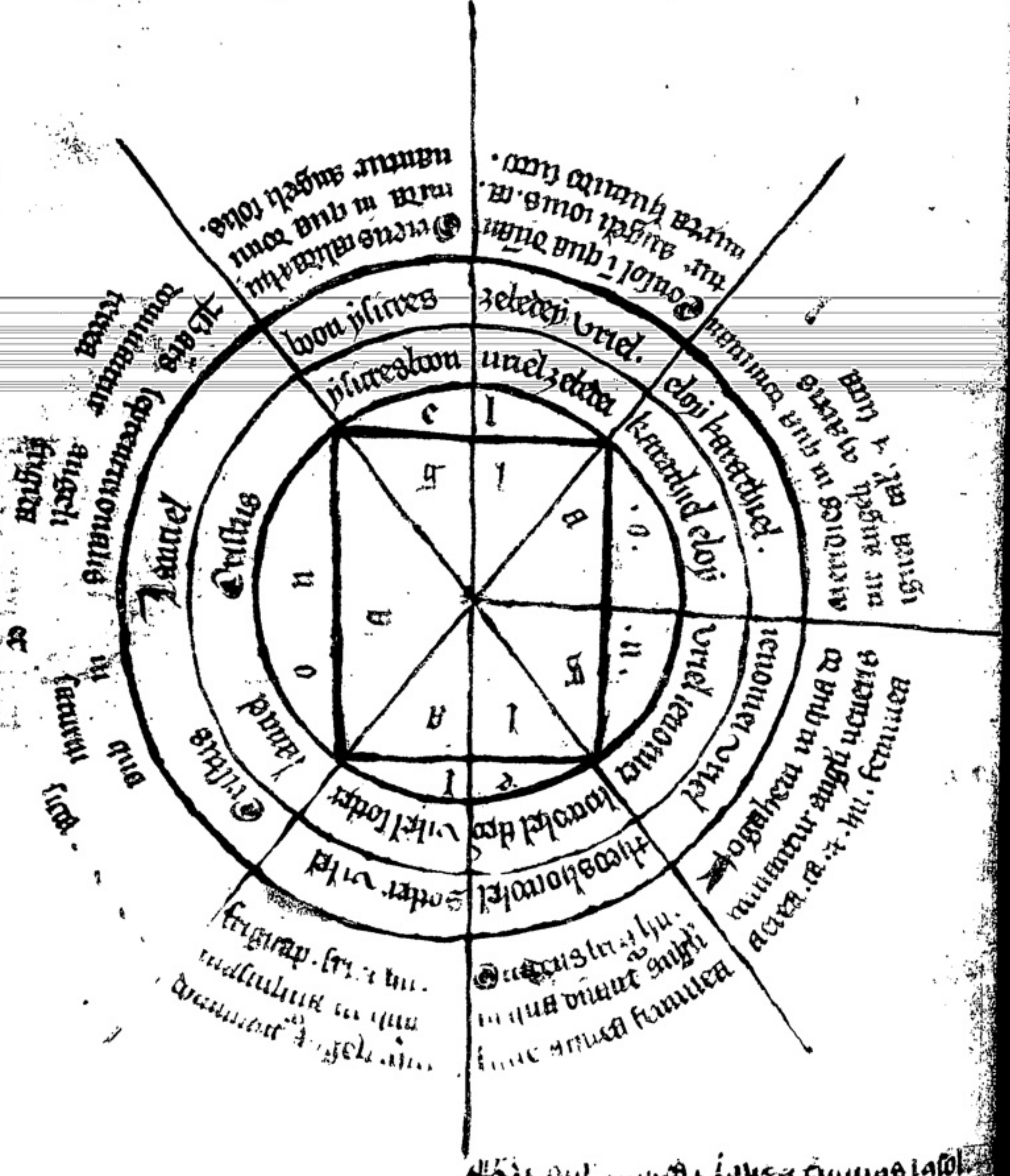
In sunt inter occidentem [illegible]
et septentrionem et sua regio est frigida
et sunt isti. q. [illegible] rex. [illegible] quyron.
[illegible] et ministri quibus omnes alii illius
regionis demones obediunt et subdunt [illegible]
subdunt [illegible] et ventus [illegible] qui zephirus
[illegible] dicitur. Et [illegible] eos sunt
isti. q. zoblarer. [illegible] pulas. [illegible]
et hii hos. q. demones [illegible] congregare
et dispgere constringere ac i loco proprio ligare.
[illegible] est omnia metalla [illegible]
[illegible] cum auro [illegible]
[illegible] omnes plantas [illegible]
[illegible] omnes [illegible]
[illegible] et reedificare [illegible]
[illegible] clericus [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ad tam [illegible] cum [illegible]
apte [illegible] faciere. Et [illegible]
sunt [illegible] optantes aliorum [illegible]
hoc [illegible] vel [illegible]
[illegible]. Sua corpa sunt medie [illegible]
[illegible]
i [illegible] modum
[illegible] color eorum
sunt [illegible] clara. Motus eorum [illegible]
[illegible]. Signum est [illegible]
[illegible]. [illegible]
[illegible] **Hucta dictione auge
lorum spiritum incipit modus operandi i eis.**
[illegible] aliquid voluerit operari
[illegible] ut populi
[illegible] sicut dictum est [illegible]
[illegible] in die [illegible]
[illegible]
[illegible] significabitur.
[illegible]
[illegible] [illegible] oro.
[illegible] fili dei vivi qui [illegible]
[illegible] venturus.
[illegible] tunc [illegible]
[illegible] et duo [illegible] volun
[illegible] corporis et [illegible]
omnibus [illegible] apparere [illegible]
[illegible] eos omnia precepta constringat [illegible]
et [illegible] amen. // Hic audito comple
[illegible] dicens. [illegible]
[illegible] ad locum i quo debet fieri circulus.
[illegible] benedicat dicens. [illegible] hoc [illegible]
[illegible] circulum. [illegible] pedum dicens. [illegible] i quo du
os circulos [illegible]. [illegible] distet ab a
lio [illegible] pedes inter quos scribes nomina an loca
dici. et hore [illegible] temporis [illegible] dicendo
Duos angelos [illegible] potentes [illegible] in hoc
ope adiutores. Hic [illegible] duo
circulos [illegible] cum [illegible]
aptum [illegible] dimensionibus et
[illegible] consequitur [illegible] in figura. [illegible]
[illegible] diligens [illegible] nomina
aliis nominibus. [illegible]
[illegible]
[illegible]
[illegible]

[illegible] et [illegible]
[illegible] Hunc quod [illegible]
[illegible]
[illegible] faciendo. [illegible] iacet [illegible]
[illegible]. // [illegible] loculi [illegible]
[illegible] sit plana et [illegible] ubi lapides
[illegible]
bus diametris [illegible] signet dicens.
Signum salomonis ad salvationem et defen
sionem [illegible]
[illegible]. [illegible] nomine patris et filii et spi
ritus sancti amen. // Hic [illegible] completo circulo [illegible]
[illegible] nomina [illegible]
[illegible] q sunt halg. halg. vechem. [illegible]
[illegible] libarre. [illegible]. nec plus faciens
[illegible]. Secunda dies [illegible] domina
[illegible] tertiam. missam meri
die nonam. vesperas et completorium [illegible]
[illegible] ad circulum [illegible]. [illegible]
[illegible] et thuribulum i quo sint prune,
et ponas [illegible] super prunas et [illegible]
ges circulum dicens. [illegible] incipies ab [illegible]
[illegible] i occidente a meridie i septentrio
nem. Hic a consol i noghaham et
a noghaham i [illegible] et postea celum
et terram [illegible] ter [illegible] primo debet.
a [illegible] nomina [illegible]. [illegible]
[illegible] circuli. [illegible] nomina [illegible]
[illegible]. Incipit [illegible] ventorum
[illegible] circuli [illegible] i oriente [illegible]
[illegible] galyatus. [illegible]
[illegible] iesse. [illegible] nelaph. [illegible]
[illegible] [illegible].
[illegible] phaelophias. [illegible].
[illegible] nallar. [illegible] [illegible]
[illegible] [illegible]. zobha. [illegible]
[illegible] [illegible] mortqura. [illegible]
[illegible]. [illegible] i moto [illegible]
[illegible] dicimus [illegible] sed [illegible]
[illegible] i meridie [illegible] i occidente.
[illegible]. [illegible]
[illegible] [illegible] [illegible].
[illegible] [illegible] [illegible]
[illegible] zobha [illegible]
[illegible] [illegible] mortqura. [illegible]

alflas. laraten. gahatus. iesse. byon. nesaph. naadob. angeli dei vos excitent et nos venire constringant. Hec autem incipiens in occidente et terminans in septentrione.

Nunc in occidente dicat. helechel. amocap. oylol. mulau. albucala. zobha. drohas. palas. zambas. mercyniura. altilamy. alflas. larhaten. gaat. caudes. pistalal. harit. iesse. ryon. nesaph. naadob. atturbiabilis. iaconaalal. carmeal. pinnial. prostrophas. ambores. tradharthet. nassar. nassa. signa et sapientia salomonis vos coniungant etc. que vos et vestros vos excitare faciant.



[illegible] iouis et terminans in sol

In septentrione dicat. mercyniura. altilamy. alflas. larhaten. gaat. caudes. iaralaal. harith. iesse. ryon. nesaphap naadob. atturbiabil. iaconaalabus. carmeal. innyal. phathophas. cambores. tradicaneth. nassar. nassa. helechel. amocap. oylol. mylau. abucala. zobha. drolas. palas. sanbas. sancta nomina vos stringent. que vos et vestros vos excitare et huc venire constringant. Quartus circulus incipiens in sol et terminans in nogahem.

Nunc in sol dicat harit. nogahem. iesse. ryon. nesaph. naadob. atturbiabil. iacona alabur. carmel. Innyal. phathophas. cambores. tradach. nassar. nassa. helethel. amocap. oylol. mylau. abucala. zobha. drohas. palas. zambas. mercyniura. alcylamy. alflas. larhaten. gaatus. caudes. pistal. caput et corona principis vestri celebut. vos venire et vestros vestros excitare constringant. Quintus circulus incipiens in nogahem et terminans in frigicap.

Nunc in nogahem dicat. Cambores tradach. nassar. nassa. helethel. amocap. oylol. mylau. abucala. zobha. drohas. palas. samlas. mercyniura. alcylamy. alflas. larhaten. gaatus. caudes. pitalal. harith. iesse. ryon. nesaph. naadob. atturbiabil. iacona alabur. carmeal. pinnial. phathophas. iudicium summi dei tremendum vos conveniat. quos et vestros vos ad mandatum meum venire et obedire constringet. Nonus circulus incipiens in frigicap et terminans in oriente.

Nunc in frigicap dicat. zobha. drohas. palas. samlas. mercyniura. alcylamy alflas. larhaten. gaat. caudes. pitalal. harith. iesse. ryon. nesaph. naadob. atturbiabil. iacona alab. carmeal. pinnial. phathophas. cambores. aathacath. helethel. amocap. oylol. mylau. abucala. in eo placatu suffumigio. timor fervoris dei et ignis ignem devorans vos paciscet et perficitos mittat. cum venitis vobis subditis et demonibus corde. et nullos obedire cogat. quem credetur ab omni creatura reverentia et obedientia nam timore. Tunc flexis genibus versus orientem dic.

Nunc tu domine qui celum et terram condidisti etc.

Et addes in fine. Te suppliciter exoro et invoco ut ex dono gratie tue et virtute sanctorum nominum istorum prenominatorum venire hos demones quos invocavero congregent constringat et liget eos meis petitionibus parere obedire. quia tu es deus potens pius et misericors. Qui vivis et regnas et imperas et regnaturus es per omnia secula seculorum. amen.

Hoc facto: videbis tranquillitatem ab omni parte mundi in nubibus elevari. non cessabit donec perfeceris tuum opus et erunt iuxta vos circulum circumcirca. sed primo iuxta circulum hec .4. predicta nomina scribuntur quia possit circulus alterius violari.

Feria ii die visitabis .7. dies. In etiam ut ora et tunc habeas ignem. candelam de cera virginea et illa que tunc conveniunt communiter. thuribulum thus. 4. gladios crescentes si possis habere. Et si vel habere socios poteris habere .4. habeas tamen unum optimum de quo vides et constanti dum coniuro vim mortis suos. Et si solus fueris: porta .4. in latere dextro et .3. in sinistro. Si tres porta .3. et quilibet illorum .2. Si .4. ferret quilibet unum et tu .3. Si .5. porta unum. et quilibet illorum .2. Si .6. porta .2. et quilibet illorum unum. // Tunc .xi. hora die cum fueritis competenter lavatis vino et piscibus vel aliquo alio a carne. Magister semel excitet ventos. incipiendo ab illis qui sunt domini diei illa. Et habeat signum dei in manu sua dextra. post hoc demones excitabit dicens ut ori entem. Excitatio spirituum solis que fit in die dominica qui sunt particulariter.

Ubi est barchan rex. ubi sunt thaadas. palcal. eius ministri. // Ubi est formione rex. ubi sunt guth. maguth. gutthrin eius ministri. // Ubi est iammax rex. ubi sunt carmes. jcanal. pastran. eius ministri. // Ubi est sarabotres rex. ubi sunt nassar. cynassa eius ministri. // Ubi est hardan rex. ubi sunt bileth. mylalu. abucaba eius ministri. // Ubi est albas rex. ubi sunt hyni. quyron. zach. saadeb. eius ministri. //

// Ubi ē maymon rex. ubi sūt assaibi.
albunalich ei⁹ ministri. Omnes occur
rere nisi q̄ potestis parati meis petitō
nibus et preceptis obedire. Summa ac diui
na maiestas nos cōmittat q̄ uos uenire
constringat. Oratio diei Jouis et spūm
hic ē formione rex. ei⁹ qui specialiter fit.
Ubi sūt guth. maguth. guthrin. ei⁹
minist. // Ubi ē iāmar rex. ubi sūt carmos.
ycanol. pasfra ei⁹ ministri. // Ubi ē sarabo
tres rex. ubi sunt nassar. gnassa ei⁹ mi
nistri. // Ubi ē harthan rex. ubi sūt bilech. myi
lalu. abucaba ei⁹ ministri. // Ubi ē alas
rex. ubi sūt hyici. quō. zach. cladeb. ei⁹ mini
stri. // Ubi ē maymon rex. ubi sūt assaibi.
albunalich. haibalidech. yasfla. // Ubi ē
harthan rex. ubi sūt thaadas. caudas.
yalcal. ei⁹ ministri. // Omnes uos q̄ po
testis uenire cū oībz sociis uris pa
rati in oībz obedire. Virtus summi crea
toris nos stringet q̄ nos uenire cōstrin
gat. Oratio diei martis et spūum
eius quo specialiter fit.
Nunc ī meridie dicat. Ubi ē iammax
rex. ubi sūt carmos. ycanol. pasfra.
eius ministri // Ubi ē sarabotres rex. ubi
sunt nassar. gnassa. ei⁹ ministri. //
Ubi ē harthan rex. ubi sūt bilech. milalu.
abucaba. ei⁹ ministri. // Ubi ē alas rex.
ubi sūt hyici. quyron. zach. cladeb. eius
ministri. // Ubi ē maymon rex. ubi sūt as
saibi. albunalich. haibalidech. yasfla.
ei⁹ ministri // Ubi ē harthan rex. ubi sunt
thaadas. caudas. yalcal. ei⁹ ministri.
// Ubi ē formione rex. ubi sūt guth. maguth,
guthryn. ei⁹ ministri. Uos inuoco uenire
cū exercitu uro meis q̄ oībz obedire
timore [illegible] dn̄i. uos cōmittat. quos
uenire et obedire cōstringat. Oratio diei
ueneris et spūm ei⁹ qui specialiter fit.
Nunc ī aquilone dicat. Ubi ē sarabotres
rex. ubi sūt nassar. gnassa. ei⁹ minist.
// Ubi ē harthan rex. ubi sūt bilech. milalu
abucaba. ei⁹ minist. // Ubi ē alas rex. ubi sūt hy
ici. quō. zach. cladeb. ei⁹ ministri // Ubi ē may
mon rex. ubi sunt assaibi. albunalich. hai
balidech. yasfla ei⁹ minist. // Ubi ē harthan rex
ubi sunt. thaadas. caudas. yalcal. ei⁹ ministri
// Ubi ē formione rex. ubi sūt guth. maguth.
guthryn. ei⁹ ministri. // Ubi ē iammax rex. ubi
sūt carmos. ycanol. pasfra ei⁹ ministri.
Uenite obedientes cū oībz sociis uris c
[illegible] in noīe ipi⁹. et uirtute angelorum q̄
[illegible] uos meis preceptis subiciat.
Oratio diei mercurii ī spūm ei⁹ quo speci
Nunc ī occidente dicat [illegible] fit.
Ubi ē harthan rex. ubi sūt bilech. mila
lu. abucaba. ei⁹ ministri. // Ubi ē alas rex.
ubi sūt hyici. quyron. zach. cladeb. ei⁹
ministri // Ubi ē maymon rex. ubi sūt assaibi
albunalich. haibalidech. yasfla. ei⁹ minist.
// Ubi ē harthan rex. ubi sūt thaadas. caudas.
yalcal ei⁹ minist. // Ubi ē formione rex. ubi sūt
guth. maguth. guthryn. ei⁹ ministri. // Ubi ē iam
max rex. ubi sunt carmos. ycanol. pasfra.
ei⁹ ministri. // Ubi ē sarabotres rex. ubi sunt
nassar. gnassa. ei⁹ ministri. // Ubi ē harthan
rex. ubi sūt bilech. myslalu. abucaba ei⁹ mi
nistri // Ubi ē alas rex. ubi sūt hyici. quyron.
zach. cladeb. ei⁹ ministri. Oratio diei
mercurii et spūm ei⁹ qui specialiter fit.
Nunc in septentrione dicat. Ubi ē alas rex. ubi
hyici quiron. zach. cladel. ministri
// Ubi ē maymon rex. ubi sūt assaibi. albu
nalich. haibalidech. yasfla ei⁹ ministri. //
Ubi ē formione rex. ubi ē guth. maguth. guth
ryn. ei⁹ ministri // Ubi ē iammax. rex. ubi sūt car
mos. ycanal. pasfran ei⁹ minist. // Ubi ē sa
rabotres rex. ubi sūt nassa. gnassa ei⁹
ministri. // Ubi ē harthan rex. ubi sūt bilech.
milalu. abucaba. ei⁹ ministri. // Summi
dei tremendum ac reuerendum iudicium uos ap
parere et in oībz obedire cōstringat. Ora
tio diei sabbati et spūum ei⁹ qui [illegible]
Nunc ī septentrione dicat. harth[illegible]
Ubi ē maymon rex. ubi sunt assai
bi. albunalich. haibalidech. yasfla. ei⁹ mi
nistri // Ubi ē harthan rex. ubi sūt thaa
das. caudas. yalcal. ei⁹ ministri. // Ubi ē for
mione rex. ubi sūt guth. maguth. guthryn. ei⁹
ministri. // Ubi ē iammax rex. ubi sūt car
mos. ycanol. pasfra. ei⁹ ministri // Ubi ē
sarabotres rex. ubi sūt nassar. gnassar
ei⁹ ministri // Ubi harthan rex. ubi sūt bi
lech. myslalu. abucaba ei⁹ minist. // Ubi ē
alas rex. ubi sūt hyici. quyron. zach. cla
deb. minist. ei⁹. Hic debet claudere manū et
as pugnū clausū ostendere cū sigillis.
Nunc dicat. Uirtus istorum scōrum noīum
dei et sigillorum uiorum uos cōmittat.
q̄ uos cōgregare. uenire. apparere. parare.
et in oībz obedire cōstringat. // Hoc dicto
uidebit eorum motus surgere et tunc dicat so
ciis q̄ non dubitent et sint constantes.
Sed si adhuc motus nō uiderit. nō debet
ultra nomen excitari. Accessus ad ce
lum. Oratio uentorum ante celum.
His eorum motibus ad celum accten
tes ante celum semel excitabis eos.
Hic intres celum p partem inter septentrionē et oc
cidentem p metam positam et tunc socii stan
tes p[illegible] ī celo stent. donec reduxeris
celos dicens. 19. // Hic statis socios
et enses ī celo tali m. Sz autem intra
uenit. 4. pdca noīa deleantur. q̄ nō
possent alii apparere. Hic unusq̄ liber
primum uiri ponat gladium et debent ī alta
noīe accepi. // Hunc si sol fuerit unus
orientem primo [illegible]. Si autem duo.
Secundus tenebit usus partem cōtra occidentem
Si. 3. tercius usus meridiem. Si. 4. quartus
cōtra septentrionē. Si. 5. quintus consol.
Si. 6. sextus nogahem. Si. 7. septim⁹
usus faciem cōtra septentrionem statuet. Et [illegible]
ac quilibet unum scannum ligneum alta. acer
ra ad digiti spissitudinem ne sepultura cū
deleatur. Sed ultra. 3. socios esse nō
[illegible]. Preparacio ad excitandum spi
ritus q̄ ī celo [illegible].
et sociis magister has signum dei et si
gilla ī manu sua dextra. ponat tamē in
thuribulo sup prunas et suffumiget
tercium et .4. mundi partes. celum. terram.
signum dei. socios. et seipsum dicens. 1. 4. 2.
// Hic scribz genubz flexis ōriente dicat.
29. 24. 28. 31. ī quibus applicabit positum
ī fine ita dicens. Applicatio. uel ille uel illa
[illegible] spc quos ego inuoco ad me cōsti
tuerunt sub tali for. [illegible] delectantes appare
ant de oībz questis ueritatē perdicant et
oīa mea precepta uiriliter adimpleant.
et adimpleta diligenter et sine corruptione
custodiant. p illum qui diuisit lumen
a tenebris. qui diabolum potestate sua
abstulit. sub ci⁹ potestate sūt celestia
terrestria et infernalia. qui uiuit et reg
nat deus ī trinitate sua. [illegible]
et spc sci Amen // Hoc facto. dicat so
ciis q̄ nō timeant. et ī dextero capite
teneant et ensem et nichil aliud respi
ciant. et si sic tunc bibant. // Et nunc ma
gister tenens baculum latum uel corulum
illi⁹ anni ī manu dextra et thuribulum ī sinis
tra. Incipiens ī oriente nomina tenens
suffumiget celum dicens. Oratio
Arthan formione iammax spūm.
sarabotres. harthan. alas. maymon.
Deo dicto. parat orientalem gladium
de uagina dicens. // Exeat hic potentis
simus rex harthan cum oībz suis sub
gaudeis ī uirtute celesti meam facere
uoluntatem. // Hic ī meridie dicat.
iammax. sarabotres. harthan. alas.
maymon. harthan. formione. nunc pa
rat meridionalē gladium dicens. Exeat
hic fortissimus rex iammax cū suis im
mutabili caterua uirtute diuina
meam facere uoluntatē. // Hic ī occi
dente dicat. harthan. alas. maymō.
harthan. formione. iammax sarabotres.
Deo dicto: occidentalē gladium parat
dicens. Exeat hic mitissimus harthan
rex cū omnī suorum uelocium subdi
torum caterua angelica uirtute meam fa
cere uoluntatē. // Hic ī septentrione
dicat. maymon. harthan. formione.
iammax. sarabotres, harthan. alas. Deo
dicto: parat septentrionalē gladium de
uagina dicens. Exeat hic acutissimus
rex maymon. cū omni suorum aereorum spūi

~~144~~

136

[illegible] obedientes [illegible] ad [illegible] facere uol[untatem]. // Hunc in consol dicat: [illegible] mar samalcarcos. alaa. maymon. larthan. Quo dicto alolanie gladium de ungula primum dicens. Erat hic pulcherrimus rex tormente cum suis legionibus angelorum. [illegible] nobis [illegible] meam facere [illegible]. // Hunc in gabele dicat: [illegible] harthan. salan. maymon. [illegible] formione. samar. Quo dicto primam nogabeleg gladium de ungula ducens. Erat hic nobilissimus ac fulgentissimus rex taralones cum omnibus suorum spirituum [illegible] potentias ac uirtute. [illegible] meam facere uoluntatem. // Hunc in frigitap dicat: alaa. maymon. larthan. formione. iammar. saraboites. larthan. Quo dicto primam ac frigitapite gladium de ungula dicens. Erat hic sapientissimus rex alaa cum omnibus suorum sapientium spirituum [illegible] sacrum meam facere uoluntatem. // Hunc tenens [illegible] gladium iuxta gladium orientalem inclinato capite respiciens crucem eius dicat hanc orationem. Oratio.

[D]omine Ihesu Christe qui in ligno crucis pro nobis uoluisti crucifigi ut in eo tua morte mortem nostram destrueres. [illegible] clementis et benigne [illegible] seruum tuum [illegible] uirtute tua nobis [illegible] angelum mittere digneris qui hoc [illegible] misterio tuo ac signo nos confirmet protegat ac defendat a temptationibus mali eripiat et in tuo [illegible] nos doceat. Per te [illegible] et [illegible] te qui uiuis et regnas deus per omnia secula seculorum. Amen. Incipit inuocatio et [illegible] oratione [illegible].

Hoc dicit stans pedibus in medio circuli respiciens undique celum circulariter inuocabis.

Omnipotens et gloriosissime dei uiui et ueri [illegible] cui omnia patent et cui nulla latent sub cuius uoluntate omnes [illegible] creature. Ego N. et N. filius [illegible] peccator [illegible] domine suscipio [illegible] et per ipsum nos larthan. [illegible] formione. [illegible] magnum [illegible] harthan [illegible] quyron [illegible] Et omnes alios spiritus aeris demones [illegible] qui nobis sunt obedire et subditi [illegible] et constringo per [illegible] nomina 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. Et ipsum [illegible] nos tremere [illegible] leuia pulchritudine [illegible] ad [illegible] nos per [illegible] nomen. 12. per magnum nomen 13. per [illegible] 14. per tremendum 15. per colendum 16. per reuerendum 16. per pyssimum 17. per ineffabile 18. per [illegible] 19. per sempiternum 20 quod ab omnibus mundi partibus [illegible] et letantes sint [illegible] N. [illegible] nocentes aliam creature neque ledentes non frementes non furientes nec locos quos [illegible] aliquam creaturam terrentes neminem offendentes. Et uelociter petitioni mee [illegible] prudenter statim obedire et omnia precepta mea absque ulla fallacia perfectius adimplere. Per [illegible] illum nobis [illegible] et ad hoc [illegible] quem omnes creature [illegible] qui uiuit et regnat et regnaturus est super omnia per omnia secula seculorum. [illegible] ad nos per nomina [illegible] per sanctum nomen 21. per [illegible] 22. per [illegible] 23. et per [illegible] 24. et per alia dei nomina [illegible] 26. 27. 28. [illegible] Et per sancta nomina dei [illegible] Coniuro nos larthan [illegible] et omnes spiritus aeris uenti et demones qui nobis sunt obedire et subditi ab omnibus mundi partibus uenientes [illegible] // Per [illegible] excellentissimum. pyssimum et gloriosissimi [illegible]

et admirabilem.

et admirabilem [illegible] reuerendum tremendum colendum [illegible] et terribilem. Et per suum sanctum sigillum quo [illegible] sigillauit. // Ego N. [illegible] filius [illegible] nos [illegible] spiritus N. et omnes alios spiritus aeris uentos et demones [illegible] et letantes cum pulchritudine mansuetudine [illegible] uirtute hic [illegible] apparere [illegible] inuoco coniuro [illegible] constringo et me [illegible] preceptis obedire et ea adimplere [illegible] sigillo per hec omnia sancta nomina 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. [illegible] nos larthan et c. et omnes spiritus aeris [illegible] demones qui nobis sunt obedire et subditi ab omnibus mundi partibus uenientes et letantes etc. Sigillum et ligatio.

[illegible] per [illegible] concurrite et occurrite ab omnibus mundi partibus [illegible] Sathon. [illegible] per hoc [illegible] de sede [illegible] super eam [illegible] occurrite ab uniuersis mundi partibus uenientes et letantes in [illegible] pulchritudine mansuetudine et [illegible] hic [illegible] nocentes aliquam creaturam neque ledentes non frementes non furientes nec locos quos [illegible] aliquam creaturam terrentes neminem offendentes. [illegible] statim obedire et omnia precepta mea absque ulla fallacia [illegible] adimplere. per [illegible] illum nobis [illegible] et ad hoc [illegible] quem omnes creature [illegible] qui uiuit et regnat et regnaturus est super omnia [illegible] per omnia secula seculorum. Amen. Hunc [illegible] circuiendo circulum tangens singulos gladios dicens. [illegible] nos [illegible] larthan. formione. [illegible] et c. sicut [illegible] gladio. Et cum [illegible] dicat. et [illegible] nos per [illegible] gelon. tethel. [illegible] lechon. [illegible] et per angelos et archangelos. per tronos dominationes. per principatus et potestates uirtutes per cherubyn et seraphyn. // Hunc semel [illegible] tangens gladios dicat. Et per ista sancta angelorum nomina raphael. [illegible] // In 2. gladio [illegible] // In 3. gladio samael. [illegible] // In 4. gladio [illegible] // In 5. gladio gabriel [illegible] // In 6. gladio michael [illegible] // In 7. [illegible] quibus non omnibus committitur. Et per omnia que de deo sunt [illegible] intelligentia. et per illud signum [illegible] a deo [illegible] et per [illegible] principis [illegible] belzebub qui [illegible] obedire et per [illegible] nomina sancta [illegible] 92. [illegible] 93. [illegible] 96. [illegible] nos larthan [illegible] et c. // Hunc [illegible] mundi partes [illegible] et c. [illegible] semel dicat [illegible]

[illegible] 97 [illegible] 29. [illegible] 30. 31. 32. [illegible] non nocentes aliam creaturam non ledentes non frementes non furientes nec locos quos [illegible] aliquam creaturam terrentes neminem offendentes. [illegible] meis [illegible] precepta diligenter adimplentes. // Hunc stans pedibus [illegible] partes [illegible] et [illegible] semel [illegible]

2d

~~140~~

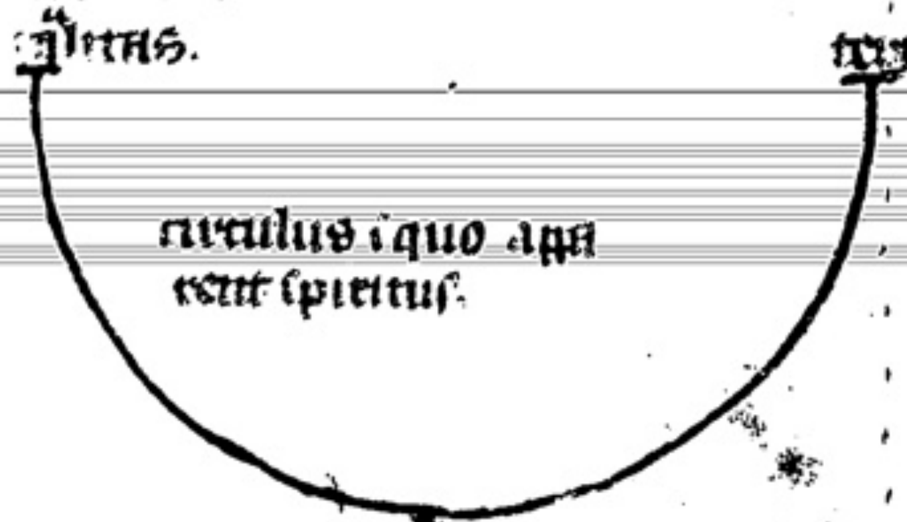
137

eqt [illegible] dicens. [illegible] usque ad
occurrite. // Hic stans in medio circuli ap
ta manum sup aerem eis signum ostendat
dicens. Sigillo Salomonis [illegible] advoca
ti [illegible] in [illegible] Incipit pla
Encolia. [illegible] spirituum
dicte, in [illegible] sedis p
[illegible] principes potentes sedis apolo
te potestates [illegible] ego vos [illegible]
[illegible] vos [illegible] supne [illegible]
[illegible] [illegible] imperio p
[illegible] q̄ [illegible] obedivit [illegible]
re. Et p hoc nomen [illegible] tetragramma
ton. [illegible] deleth. [illegible] plasmatum
est omne seculum. quo audito: omnes [illegible] celes
tia terrestria et infernalium creature tre
[illegible] colunt. [illegible]
[illegible] occasione cessante [illegible]
[illegible] pcibus [illegible]
[illegible] omnibus [illegible]
non [illegible] locus [illegible]
[illegible] dicentes [illegible]
[illegible] manifestantes [illegible]
[illegible] in nomine dei.
[illegible] apparebunt [illegible]
[illegible] illusionem [illegible]
[illegible] omnia instrumenta [illegible]
[illegible] ut possint [illegible] certum [illegible]
[illegible] magistrum nichil possunt.
// Illis [illegible] venient [illegible]
[illegible] ut debeant p amore de
[illegible] fugere. // [illegible] venient sagit
[illegible] genere [illegible]
rent devorare. [illegible] pmo loqui
[illegible] Nolite timere ecce signum
[illegible]
potenti [illegible] malignantium.
// [illegible] magister spiritibus
[illegible] iniquitas
[illegible] virtute [illegible] dei. Et nunc [illegible]
[illegible] ut obediatis [illegible]. Et statim nichil
[illegible] videbunt. [illegible]
[illegible] Quod nobis videtur.
Nolite timere. Sperantes autem in domino
[illegible] Letamini [illegible] domino et glia
mini. Et scias q de cetero non timebit.

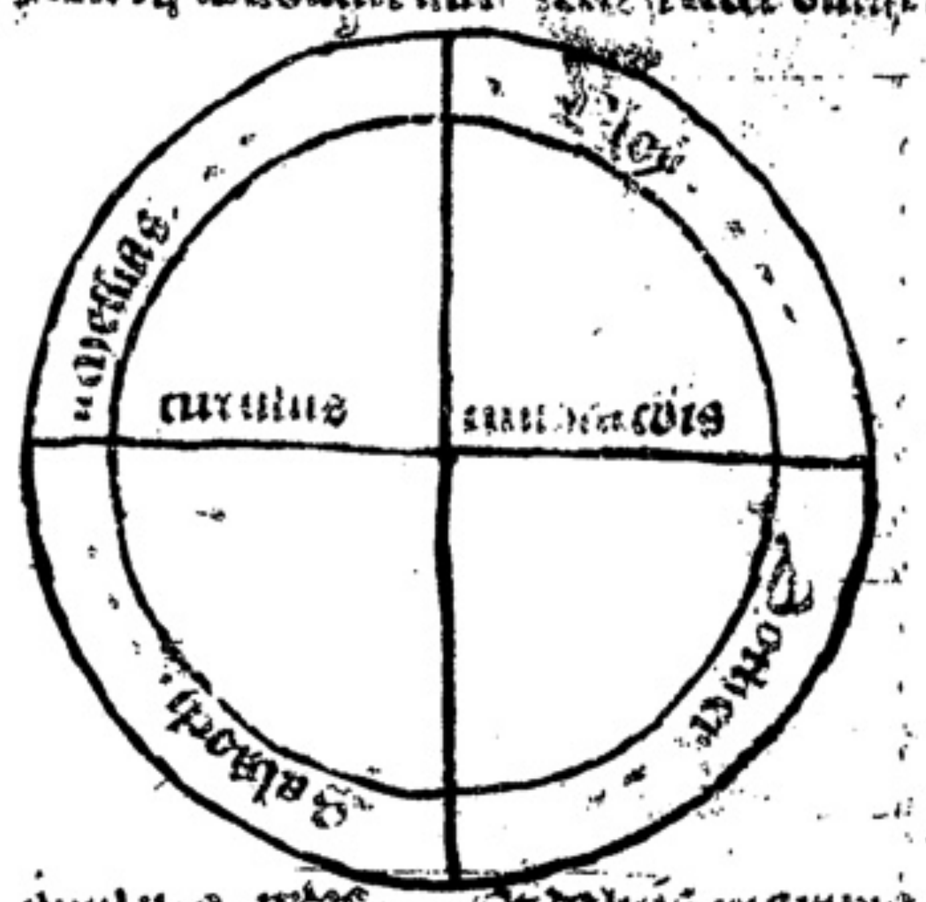
// Hunc dicat eis q de cetero non loquitur
Et nunc in medio circuli quescunque
ac manum dexteram in aere [illegible]
[illegible] signum [illegible]
Opus sacratissimum: [illegible] mirabilis
[illegible]
descriptio. [illegible] pagina
[illegible]
[illegible] dei nominibus [illegible]
Salomonis cum suis [illegible] et figuris
[illegible] ad [illegible]
[illegible] in medio [illegible]
[illegible] invocatis [illegible]
[illegible] potentes vos exor
[illegible] venite [illegible]
[illegible] o [illegible]
[illegible] nomina [illegible]
[illegible] et p hoc [illegible]
[illegible] sigillum [illegible]
[illegible] celestium [illegible]
[illegible]
[illegible] obedite [illegible]
[illegible]
[illegible] et statim videbit motus et signa
[illegible] non nocebunt de cetero. // Et [illegible]
dicat sicut ho [illegible] divine
maiestatis [illegible] in [illegible]
// [illegible] que [illegible]
[illegible] vos et obedite [illegible]
[illegible] super [illegible]
[illegible] Et statim venient [illegible]
[illegible] dum fuerit [illegible] circuli
dicat magister ostendens eis sigillum [illegible]
[illegible] nolite in obsequium
[illegible] Et statim videbit eos in [illegible] pulchr
[illegible] dicentes [illegible]
nunc [illegible] sumus [illegible] preceptis
implere. [illegible] Tunc
[illegible] et fiet [illegible] nolite
[illegible] capitula [illegible] tractatus de terre
[illegible] angelis
// De carceribus [illegible]
thesauros metallis et lapidi
[illegible] omnibus rebus absconditis
[illegible] // De [illegible]
[illegible]

// De apparentia creationis animalium
de terra // [illegible] duo [illegible]
[illegible] dum voluntate [illegible] apparent [illegible]
[illegible] et animalia de terra apparent creare.
Finiunt ca. [illegible] tractatus. Incipit modus
[illegible] cum modo quo operandi in eis.
[illegible] operantur [illegible]
et de istis spiritibus terreis [illegible]
[illegible] nomina [illegible] sigilla.
// De quibus spiritibus breviter hic dicitur
qui sunt turpissimi et omni [illegible] pleni.
// [illegible] natura [illegible] radices [illegible] segetum
[illegible] thesauros occultos in terra [illegible]
[illegible] terremotus facere. [illegible]
[illegible] destruere.
[illegible] ponere [illegible]
[illegible] homines destruere. [illegible]
[illegible] in terra occultos [illegible]
[illegible] et nocere [illegible]. Corpora eorum
[illegible] grossa sunt et [illegible] magna et [illegible]
[illegible] quorum pedes sunt [illegible] digitorum in
quibus sunt ungues ad modum [illegible] et
[illegible] vultus in capite. [illegible] est bufonis.
alter leonis. [illegible] tertius hominis [illegible]
[illegible] lugentis et plangentis. [illegible]
[illegible] duos tigrides gerunt in cauda.
tenent in manibus duos [illegible] color eorum
nigerrimus [illegible] nigredine [illegible]
[illegible] niger [illegible]
[illegible] mundi partibus // [illegible]
[illegible] // [illegible] in occidente.
// [illegible] in meridie. // [illegible] in septen
trione. [illegible] legiones [illegible]
[illegible] sunt demones [illegible] omnes istis
[illegible] obediunt [illegible] // Et illi [illegible]
qui possunt omnes alios [illegible] a thesauris
absconditis fugare ligare et constringere
et sunt ministri infernales // Princeps
eorum est [illegible] est [illegible]
[illegible] thesaurum [illegible]
[illegible] eorum est [illegible]
[illegible] et [illegible] Signum eorum
[illegible] mundus videbitur [illegible] in
[illegible] // Suffumigium eorum est sulphur.
// Circulus eorum [illegible] et rotundus
et distet a circulo magistri p [illegible] pedes.

[illegible] Sigillum terre.
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Coniuratio eorum sine comunicatione.
[illegible] vos terrestres potestates [illegible]
[illegible] in presenti [illegible]
// [illegible] dixerit [illegible]
et fiet // [illegible] scribere [illegible]
in regula nova [illegible]
[illegible] et sic eos non audies.
non videbis. [illegible] fuerit [illegible]
[illegible] de istis [illegible]
[illegible] non eorum consilia sunt
[illegible]



// [illegible] necessarium [illegible]
[illegible]
[illegible]



[illegible] pedes. [illegible]
[illegible] et [illegible].

Incipit Quintus liber.

Capitulum primum quinti libri tractat de co
posicione precum in generali. In quo primus
tractatibus qui in libro honorii sunt .4. de
tractus. // primus de visione divina. //
Secundus de angelis bonis // Tercius de aereis
// Quartus de terreis. // Quintus de compo
sicione hominum.

De visione divina. // De cognicione
potestatis divine. // De absolu
cione peccatorum ne homo cadat in peccatum morta
le. // De redempcione anime a purgatorio
// Quia autem homo .4. agit precedencium
ordo iacet suo modo verissimus situatur.
// De primo eciam petet peticio explana
ta. // De secundo autem taliter postulabis. ut
abluto corpore me vivente mea posset
anima cum tuis incomprehensibili potencia a te
cognita cum tuis sanctis angelis tuam cognos
cere potestatem // De .3. taliter postulabis.
ut abluto corpore de cum tuis novem angelorum
ordinibus me vivente mea posset anima
collaudare et meorum concedas veniam pecca
minum // Quarto taliter est dicendum ut ablu
to corpore de hic nullam possim committe
re mortalem peccatorum. Sed meo vivente corpore.
Quinto corde mente et ore te cum tuis novem
angelorum ordinibus mea possit anima col
laudare etc. Quinta peticio taliter situ
etur. ut meo abluto corpore te deum tuis
et cetera. Per tua gratia. N. N. N. tales a penis
purgatorii eripias et suorum veniam dona
es peccatorum. ut ipsi iam defuncti tuam possint
cognoscere. laudare et glorificare maiesta
tem // Istud cum opus petes nomines facere
sine ira dei et quando vite sue quando perdit in tres
animas impetrabis // Et in istis que de omnibus
aliis si eodem modo peticio optinebis //
vel sic. Ut abluto corpore celestes igneas.
aereas. aquaticas et terreas efficaciter pos
sim cognoscere potestates. 2m. capitulum. quinti
tractatus de consecracione huiusmodi si
gilli dei et cum nova et veri opitulis.

Deus invisibilis. deus inestimabilis. deus
ineffabilis. deus incommutabilis. deus incorrup
tibilis. deus piissime deus dulcissime. deus
excelse deus glorie deus immense deus to
tius. Ego licet indignus vel plenus in
iquitate dolo et malicia. supplex ad tuam ve
nio misericordiam orans ac deprecans ut non
respicias ad universa et innumerabilia
peccata mea. Sed sicut consuevisti peccatorum miser
eri et preces humilium exaudire. ita me
famulum tuum. N. licet indignum exaudire dig
neris clamantem ad te per hanc benediccionem hu
ius creature sanguinis ut ipse aptus et
dignus efficiatur per hunc causto sigilli tui sancti
et preciosi et nomen tuum semenphoras ma
ne ut aptitudinem quam optinere debet optine
at per sanctissimum nomen tuum quod .4. literis scribitur
ioth. he vau. deleth. agla. eloy. yaym.
theos deus. Quo audito celestia terrestria
et infernalia tremunt et colunt. Et per
sanctissima nomina. on. alpha et ω. principium
et finis. el. ely. eloe. eloy. elion. sother. e
manuel. sabaoth. adonay. egge. ya. ya.
ye. ye. benedicatur hec cruoris creatura et
paretur et aptetur per hunc causto sancti sigilli
tui et sanctissimum nominis semenphoras tui quod bene
dictum per infinita secula seculorum. Amen. Oracio.

Domine ihesu christe per ineffabilem misericordiam tuam
parce michi et miserere mei et exaudi me
nunc per invocacionem nominis trinitatis patris
et filii et spiritus sancti ut accipias hec verba et tibi pla
ceant oraciones et verba oris mei per invocacionem
tuorum sanctorum. 100. nominum. i. agla. monhon
humiliter et fideliter deprecans licet ego indig
nus tamen in te confidens ut sanctifices et benedicas cruo
rem istum per sanctissima nomina tua predicta et pro
ineffabile semenphoras. ac. licet quamvis per virtutem
et sanctitatem et potestatem eorundem nominum et prin
cipium et potestatem tuam divinam sic cru
or iste consecratus ✠ benedictus ✠ confir
matus ✠ per invocacionem sacratissimam corporis et
sanguinis tui ut virtutem quam optinere debet
et aptitudinem optineat et efficiat sine
aliqua fallacia veraciter valeat ad scri
bendum sigillum cum scio in scriptum virtutem optine
at veram et efficaciter sine aliqua fallacia ve
raciter valeat ad scribendum sigillum tuum
sanctum etc. et potestatem habeat ad quam est
institutum prestante domino qui secreta
nissimus. cui sit laus honor et gloria per
infinita secula seculorum. Amen. Oracio benedic

cionis. Benedicat te pater. ✠ benedicat te deus
filius ✠ benedicat te spiritus sanctus ✠ Sancta
mater domini nostri ihesu christi te benedicat
et sanctificet ut virtutem sacramentalem
sigillo dei quod de scribendo o cruor optine
as quam optinere debes. benedicant te omnes
sancte virgines. benedicant te hodie et in omni
tempore omnes sancti et electi dei. omnes virtu
tes celestes te benedicant et confirment an
geli omnes et archangeli. virtutes. prin
cipatus potestates. throni dominaciones cheru
bin et seraphin. et auctoritate et licencia
dei te benedicant. per virtutem et oraciones omnium
sanctorum tuorum domine ihesu christe benedicas ✠ et
sanctifices ✠ et consecres ✠ cruorem istum
sigilli dei et confirmes per opinionem tuam et
virtutem et potestatem optineat sigillum
tuum de eo scribendo quod debet et ad quod est insti
tutum et confirmatum prestante domino nostro ihesu
christo cui regnum et imperium sine fine manet
in secula seculorum. 3. oracio Cuncta seculorum Amen.

nes super cruorem dicantur precedenter
versus tercium. dicatur super cum crotalismo
salis quod ponitur in aqua ter. nisi quia nomina sunt de
bent mutari. // Crotalizo de creatura co
ris loco de creatura salis et quod per sermonem de in
sigillum dei mitti iussit loco dei. qui per
heliseum de in aquam mitti iussit et sic de aliis.
Illo autem crotalismo sic ter dicto cum stola
in collo. dic ter oraciones tres precedentes. Quo
facto sigillo dei cruor erit benedictus

Tercium capitulum quinti tractatus de com
posicione precepti missarum datum in primo trac
tatu et subintellecti in quolibet tractatuum
premissorum. // primus dies.

In primo die de invocacione divina sa
cerdos missam aliquam dicat divine eterna
ieiunium vel aliquam sibi maiorem affectionem
que habet ad illam in loco prefacionis dicat
hanc oracionem // Nos tibi semper et ubique
gratias agere. Domine sancte pater omnipotens eterne deus
per christum dominum nostrum per quem maiestatem
tuam laudant angeli adorant dominaciones
tremunt potestates. Celi celorum virtutes
ac beata seraphin socia exultacione con
celebrant. cum quibus et nostras voces et cetera.

In secunda die huic loco prefacionis. Secun — 2a dies
dum missa apostolorum. // Te domine dies
suppliciter exorare ut gregem tuum
pastor eterne non deseras sed per be
atos apostolos tuos et cetera. 3. dies. — 3 dies
In .3. die missam ieiunii vel quadra
gesime et hanc oracionem. Nos tibi semper
et ubique gratias agere. Domine sancte pater omnipotens
eterne deus. Qui in corporali ieiunio
vicia et cetera. 4. dies. — 4 dies
In .4. die missam de nativitate
ministris angelorum // Et te in nati
vitate beate marie et cetera. 5. dies. — 5 dies
In .5. die missam annunciacionis eiusdem
// Et te in annunciacione et cetera. 6. dies. — 6 dies
In .6. die missam nativitatis christi
et ista sit prefacio // Quia per incarnati
verbi misterium nova et cetera. 7. dies. — 7 dies
In .7. die missam epiphanie et prefacio.
Quia cum unigenitus tuus in substancia
nostre et cetera. 8. dies. — 8 dies
In .8. die missam purificacionis. Et
prefacio Et te in purificacione beate marie.
In nona die missam resur 9. dies. — 9 dies
reccionis. Et prefacio. Et te quidem domi
ne omni tempore sed in hoc potissimum nocte vel
die gloriosius predicare cum pascha nostrum
In .10. die missam 10. dies. Et de — 10 dies
ascensionis et prefacio. Qui post resurrec
cionem suam omnibus discipulis suis manifes
tus apparuit et cetera. 11. dies. — 11 dies
In .11. die. missam assumpcionis beate marie
et prefacio sit. Et te in assumpcione et cetera.
In .12. die. missam omnium sanctorum. 12. dies. — 12 dies
et prefacio apostolorum sit. nisi quatuor apostolorum
in nocte omnium sanctorum committetur. 13. dies. — 13 dies
In .13. die missam angelorum et prefacio
apostolorum nisi quod vos apostoli in beatos angelos
commutentur. 14. dies.
In .14. die missam spiritus sancti et prefacio sit.
Qui ascendens super omnes celos et cetera.
In quintadecima die missam 15. dies. — 15 dies
sancte crucis et prefacio sit. Qui salutem humani
generis in ligno et cetera. 16. dies. — 16 dies

r..ic. die missam trinitatis a presentis sit. Qui cū unigenito filio tuo et spū sco unus est deus et c.

Quartum capitlm qui tractat de ii cio aggrediendi opus inuocacionis.

ratio uero nutor ē pn̄cipiū capitudi i illa ij. hor. diei opis sac. et debet fieri ext domū longe a circulo ad duo stadia ul' tria. Et debet prius ēē bn̄ ꝑparatus de necessariis suis. de speclo uino de .4. ensibz. de sibilo. de sigilla coeali. de sigillo. de signo dei. de duire. de thuribulo de candela lignea et sic de aliis ut prius patet. // Et scias q' i illa pelle ubi ē sigillū dni debent ēē ca sigilla predca sub signo: ita q' pendeant de manu. // Sigillor anglor sit i medietate ꝯ signo dei. et Sub illo sigillū aereor et sub illo terreor. Et qn̄ cognoscetur motus eor appropinquare oportet ire ad circulū et dicere .4. nois creatoris. et tunc recte ut prius est uir circulū exeunte. et cū audiueris motus eor i intrare circulum et facere ut ē pdictū. // Virga autē sit quadrata et i uno latere scbatur i summitate. adonay. In 2o latere salaoth. In 3o. yskyros. i. 4o. Emanuel. In medio uirge fiat pentagon' salomonis et i uirga tenet ... i sic erit pata ... ... Quintū capitulū qui tractatus de compositione sibili et ceterarum ... dicti i 3o tractatu.

... sibilū de ere albo ul' de argento ul' de auro. ul' auellana. et sit eptagonū. i. septē latera hns. sit grossum ad ... sit longū ad longitudinem ... digitor. Et i summitate ei sculpat hoc nomen. on. Et i alteri ī alia summitate. beel. Et i latere pmo n est sor sibili ... n regis orientalis. s. sarthin. In 2o latere a dextris n regis consor. s. formione. In 3o regis meridiei. s. p... . // In 4o regis nogahel. s. saratores. In 5o latere regis occidentalis. s. harthan. In 6o regis frigi septentris. Alaa In 7o regis septentrionalis. ... Et postea uū die cū cauterio ... nomen. cū dicatur i sigillū dei te mitti iussit. nunc dic i clamatū spūm te clangere iussit. et caueas q' cū uocantur angli boni no debet ipte sibulū nec ... et uidebes stare ex circulū. et ipi debent apparere i fra circulū. qui debet ēē altus tribz pedibz et semis. // Sz i aliis aereis et terreis optet pdca fieri. Sz differt iter illos q' illi aerei apparent ex circulū i aere hoie existente i fra circulū qui debet ēē totus planus sicut expuatur. Sz i terreis sic ē q' ipi apparet i fra circulū concauū. pfundū et rotundū. hoie existente i fra aliū circulum ab illis circulis pdcs. qui cū simile debet ēē planus a equus. et dni cū septa sold e. nois dei. p ut patet // Angli hore sunt qui regnant i hor opis. Angli diei qui i die opis. Angli mensis. Angli lune. ul' principii mensis. Angli faciei qui regnant i facie ū ē eor dnium. alecurente. Demum oms i summa et principes eor om sunt. a. ut patet sup. casiel. saquiel et c. // Adhuc sunt .4. superiores. s. barachiel. uriel et cetera.

Explicit liber de uita ... consilis qui lib ... ... angli ... ... Hic ē liber quo de ... uita ... quit uideri. Hic ē liber quo quis potest ... ... dubio ... Hic ē liber quo ... purgatoriū ... sine morte uideri. Hic ē liber quo ... creatura ... ordinum anglor possunt subiugari. Hic ē liber quo omnes scientie possunt haberi. Hic ē liber quo substancia ... potest substancias robustissimas ... et subiugare. Hic ē liber ... nulla lex habet nisi xpiana ... sibi prodest. Hic ē liber qui ē munus iocale a deo datum oi alio iocali excellit pcarismentis. Hic ē liber quo natura corporalis et uisibilis cū corpali et inuisibili alloqui raciocinari et sciri potest. Hic ē liber quo innumerabiles thesauri haberi possunt. Et multa alia phuc fieri queunt que narrare dispendium ēēt pro merito Sac. inuitare.

Script' fuit liber iste et complet' die ... ns hor. 15. que ē ho

BRITISH MUSEUM

Harry Tabys

[illegible]

130. 4

THIS FILM IS SUPPLIED BY THE BRITISH LIBRARY ONLY ON CONDITION THAT NEITHER IT NOR ANY PART OF IT IS FURTHER REPRODUCED WITHOUT PERMISSION OF THE BRITISH LIBRARY BOARD WHO RESERVE THE RIGHT TO MAKE A CHARGE FOR SUCH REPRODUCTION.

IF THE MATERIAL FILMED IS ITSELF IN COPYRIGHT THE PERMISSION OF THE OWNERS OF THAT COPYRIGHT WILL ALSO BE REQUIRED FOR SUCH REPRODUCTION.

APPLICATION FOR PERMISSION TO REPRODUCE SHOULD BE MADE IN WRITING AND GIVE DETAILS OF THE PROPOSED REPRODUCTION.

The British Library REFERENCE DIVISION

Reprographic Section Gt. Russell St, London WC1B 3DG

Department OF MANUSCRIPTS.

Shelfmark SLOANE 3854. SCH. 65577.

Author —

Title TRACT VAR MAGICI HERMETICI ETC.

Place and date of publication —

centimetres 1 2 3 4 5 inches 1 2 Reduction 8

END